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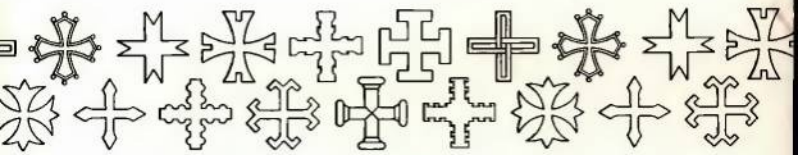

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H. W. F. Gesenius (1786-1842), a noted German theologian, orientalist, and Bible scholar, was the most outstanding Hebraist of his generation.

Robert B. Girdlestone, born in England in 1836, was head of the translation department of the British and Foreign Bible Society, principal of Wycliffe Hall, Oxford, and minister of St. John's Downshire Hall, Hampstead.

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GESENIUS'

HEBREW AND CHALDEE LEXICON

TO THE

Old Testament Scriptures

TRANSLATED BY

SAMUEL PRIDEAUX TREGELLES, LL.D.

NUMERICALLY CODED TO
STRONG'S EXHAUSTIVE CONCORDANCE

WITH AN ENGLISH INDEX
OF MORE THAN 12,000 ENTRIES

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The first edition of *Gesenius' Hebrew and Chaldee Lexicon*, published by Samuel Bagster and Sons in 1847, was used in the preparation of this edition. The note "To the Student," which first appeared in the 1857 edition, has been reset and added to this edition.

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PUBLISHER'S INTRODUCTION

With Hebrew, as with many other languages, mastery of the alphabet is the first and highest hurdle to jump for one who desires some working knowledge of the language. But this edition of *Gesenius' Hebrew and Chaldee Lexicon to the Old Testament*, being numerically coded to *Strong's Exhaustive Concordance*, is designed especially for the Bible student who has no knowledge whatever of Hebrew, who is unable even to recognize a single Hebrew letter.

Since the publication of Strong's concordance in 1894, it has been possible for any Bible student to do simple, comparative studies of Old Testament words. This concordance gives every word in the English Bible a number, and this number guides one to the proper Hebrew or Chaldee (Aramaic) word in the "Concise Dictionary of the Words in the Hebrew Bible," located in back of the concordance. Strong did not intend, however, for this "Concise Dictionary" to be exhaustive or very precise. His purpose was to give the basic meaning of a word and a glimpse of the breadth of its various connotations. Thorough word studies in the Semitic vocabulary of the Old Testament would still require the use of a full-fledged Hebrew-English lexicon (or dictionary). Until this edition of Gesenius, such word studies were beyond the reach of students who could not read Hebrew.

The numbers found in Strong's appear in this edition next to the appropriate Hebrew word. The student simply looks up an English word in Strong's concordance, finds the number, looks up that number in the margin of this volume, then sees the appropriate Hebrew word and reads its English meaning(s). It is important to keep in mind that the code numbers Strong assigned to *Old* Testament words are *not italicized*; those assigned to *New* Testament words *are italicized*. By remaining alert to this distinction, the student can prevent confusion and save much time.

Some sample word studies will help illustrate these basic steps. Having run across the word *repentance* in Hosea 13:14 and wishing to study the Old Testament teaching on this subject, one should begin by looking up *repentance* in Strong's concordance (p. 838). Under that word is this entry:

Ho 13:14 *r'* shall be hid from mine eyes. 5164

Upon turning to 5164 in this edition of Gesenius' lexicon (p. 544), one will find that the Hebrew word is נחם , that it is masculine (indicated by *m.*), and that its definition is simply "repentance." To find this noun's derivation or pronunciation, one needs to look up 5164 in Strong's "Concise Dictionary"

(the word is derived from נָחַם [5162] and is pronounced *nō-kham*). Then one should examine the verb forms *repent, repented, repentest, repenteth,* and *repenting.* Strong lists forty-four occurrences of these words (pp. 838–39), all of which are used to translate two Hebrew words, נָחַם (5162) and שׁוּב (7725). נָחַם in the sense *to repent,* means "to lament, grieve, pity" (see p. 544 of this lexicon). שׁוּב in the sense *to repent,* means "to turn about, return" (see p. 807). When these two Hebrew words are used together, the second is translated "return" (as in Joel 2:14) or "turn" (as in Jonah 3:9).

According to the Genesis account of creation, after "the LORD God formed man of the dust of the ground and breathed into his nostrils the breath of life," man became "a living soul" (2:7). What does the word *soul* mean? Or more precisely, what does the Hebrew word mean that is translated "soul"? Strong's concordance gives this Hebrew noun the number 5315. Strong's "Concise Dictionary" reveals that the word is נֶפֶשׁ, transliterated *nephesh.* Strong defines it as "prop. a *breathing* creature, i.e. *animal* or (abstr.) *vitality*; used very widely in a lit., accommodated or fig. sense (bodily or mental)." Then Strong lists the various ways in which this Hebrew word is translated in the Authorized (King James) Version. Some of these translations are: beast, body, breath, creature, desire, heart, life, man, me, person, self (herself, himself, myself, thyself, themselves, yourselves), soul, they.

One should next turn to Gesenius' lexicon and find number **5315.** The first and most basic definition of נֶפֶשׁ is *breath.* The second definition is more complex: *the soul,* or that vital principle "by which the body lives, the token of which life is drawing breath . . . hence *life.* . . ." From this definition it is apparent that the concept of the soul is bound up closely with that of the body. The third definition is *the mind,* the whole inner being with all its faculties. Yet the mind and all its inner motions cannot be known by men apart from its employment of the body and the five senses, which fact is implied in this definition. The fourth definition is *animal,* "that in which there is a soul or mind. . . . *living creature,* Gen. 2:7 [referring to man]; commonly collect. *living creatures,* Gen. 1:21, 24; 9:10, 12, 15; Lev. 11:10 [referring to the animal kingdom]. . . . Specially it is *a man, a person,* particularly in certain phrases. . . . *any dead person, a corpse,* . . ." There is something that all the various species of the animal world have in common with man: they are breathing bodies or living creatures. Thus נֶפֶשׁ points to the body as well as the inner being, the vital principle, and the breath of a creature or person. The fifth definition is summarized by the word *self* and the various ways in which *self* is used, singular or plural, with or without pronominal prefixes. *Self* basically means "the whole person or entire being of an individual." The word נֶפֶשׁ with a pronominal suffix may be translated in several ways, according to the person and number. In the first-person singular it could be rendered *I myself, myself, my soul,* or *me.* According to the Bible the human soul is the whole human personality, composed of a breathing body and all of man's inner faculties, expressly created by God to bear His own image and likeness.

One can also profit greatly from a study of related words, synonyms, and homonyms. The Hebrew words translated by the English words *man* and *woman* constitute a timely example. The words *man, mankind, man's, men,* and *men's* are employed to translate twenty-one Semitic words; the words *woman, womankind, woman's, women,* and *women's,* three Semitic words. There are, however, just three basic Hebrew words translated *man* and *woman,* and all three occur in Genesis 1 and 2.

In 1:26 God is quoted as saying, "Let us make *man* in our image, . . . and let them have dominion . . . over all the earth." The first entry under *man* in Strong's concordance refers to this verse and supplies the number 120. Gesenius' lexicon indicates that the Hebrew word is אָדָם (transliterated *'adam*), and that its most basic, broadest, and most common meaning is "a man or men in the sense of a particular specimen of the human race, or men in general." It has nothing to do with age or sex. Thus in numerous contexts this word refers collectively to men, women, and children. It is obvious from the whole context of Genesis 1:26–28 that the word אָדָם includes both the male and female of the species. Thus the whole race, male and female, is made in God's image and is to exercise dominion over the earth.

In Genesis 2:7 אָדָם becomes the name of the first human being created by God. This person was, of course, a male. When Adam first saw the woman God created to be a "help meet for him," he said, "She shall be called *Woman,* because she was taken out of *Man*" (2:23). Strong supplies the number 802 for the word *woman* in this verse and the number 376 for the word *man.* Checking these numbers in Gesenius, one will find the Hebrew words אִשָּׁה (transliterated *'ishshah*) and אִישׁ (*'iysh*), respectively. The former is defined as "*a woman,* of every age and condition, whether married or not. . . . Specially it is—(*a*) the name of *the sex,* and is even used of animals, Gen. 7:2, *a female* . . . (*b*) *wife,* opposed to husband. . . ." The latter is defined as "A MAN. Specially—(*a*) opposed to woman, *a male;* Gen. 4:1, 'I have acquired a man with God,' i.e. male offspring. . . . Used even of brutes, Gen. 7:2; comp. 1:27; 6:19." The Hebrew words אִישׁ and אִשָּׁה are related to each other in form much as are the English words *man* and *woman,* or the words *male* and *female.*

In the course of using this lexicon, one will find that not all the marginal code numbers are in numerical order. In other words, the Hebrew words are not in quite the same order in this volume as in Strong's "Concise Dictionary." One reason for this is that Gesenius sometimes differed with Strong as to which spelling of a word is correct or more representative. Another reason is that Strong treats the Hebrew letter שׂ differently from Gesenius and most other lexicographers. This letter is usually regarded as two different letters, שׂ (transliterated *sin*) and שׁ (*shin*); they are alphabetized in that order and they follow the letter ר (*resh*). Strong, however, ignored the difference between שׂ and שׁ when alphabetizing words. To help one find the code numbers in this volume that appear out of numerical sequence, a star (or stars) appears in the margin where the number should appear. This star (or stars) guides one to a footnote that indicates the page on which the code number appears. If the footnote says "see Strong," then one should refer to Strong's "Concise Dictionary." Code numbers that appear out of sequence in Gesenius are preceded by a dot.

Following is a key to the symbols that accompany some of the code numbers in the margin of this volume:

† The accompanying word is not used in the Hebrew Bible, but is a root from which a biblical word may have been derived. Some of these suggested roots are very doubtful.

□ Two or more entries with the same code number appear on the same page. This symbol is omitted when these numbers appear consecutively. One should study both (or all) the entries with identical code numbers to make sure he finds the appropriate definition for the passage under study.

St. The code number should be looked up in Strong's "Concise Dictionary" for further information.

(c) The entry is one to which Strong did not assign a code number, but which is related to the word that has this code number.

c The entry is one to which Strong did not assign a code number. For sake of easy reference, the entry has been given the same code number as that of the entry immediately preceding it, though the two words are unrelated.

It is important to familiarize oneself with the table at the end of Strong's "Concise Dictionary" (see p. 127). This table indicates "Places Where the Hebrew and the English Bibles Differ in the Division of Chapters and Verses."

PREFACE

THE following work is a translation of the "Lexicon Manuale Hebraicum et Chaldaicum in Veteris Testamenti Libros," of DR. WILLIAM GESENIUS, late Professor at Halle.

The attainments of Gesenius in Oriental literature are well known. This is not the place to dwell on them; it is more to our purpose to notice his lexicographical labours in the Hebrew language: this will inform the reader as to the original of the present work, and also what has been undertaken by the translator.

His first work in this department was the "Hebräisch-deutsches Handwörterbuch des Alten Testaments," 2 vols. 8vo., Leipzig, 1810–12.

Next appeared the "Neues Hebräisch-deutsches Handwörterbuch; ein für Schulen umgearbeiteter Auszug," etc., 8vo., Leipzig, 1815. Of this work a greatly-improved edition was published at Leipzig in 1823. Prefixed to it there is an Essay on the Sources of Hebrew Lexicography, to which Gesenius refers in others of his works. Another and yet further improved edition appeared in 1828.

In 1827, the printing commenced of a much more extensive work, his "Thesaurus Philologicus Criticus Linguæ Hebrææ et Chaldææ Veteris Testamenti." The first part of this work was published in 1829; the second part did not appear till 1835 (other philological labours, which will presently be noticed, having occupied a considerable portion of the intervening years). The third part of the "Thesaurus" appeared in 1839; a fourth in 1840; and a fifth in 1842; bringing the work down as far as the root שָׁבַר. On the 23rd of October, 1842, Gesenius died in his fifty-seventh year. His MSS., etc., were entrusted to his friend, Prof. Rödiger, in order to the completion of the work. Three years, however, have passed away without any further progress having been announced.

Between the publication of the first and second parts of the "Thesaurus," appeared the "Lexicon Manuale," in Latin, of which the present work is a translation; and also (in 1834), an edition of his German Lexicon, conformed to the "Lexicon Manuale."

Of several of the above works translations have been made into English. In 1824, Josiah W. Gibbs, A.M., put forth a translation of the *second* of the afore-mentioned Lexicons, at Andover, in North America. This translation has also been twice reprinted in London.

The *first* of these Lexicons was translated by Christopher Leo, and published at Cambridge, in 2 vols. 4to., the former of which appeared in 1825.

In 1836 there was a translation published in America of the "Lexicon Manuale," by Edward Robinson, D.D.

This work of Dr. Robinson, as well as the translations of Gibbs, had become very scarce in England, and the want of a good "Hebrew and English Lexicon," really adapted to students, was felt by many.

The question arose, Whether a simple reprint of one of the existing translations would not sufficiently meet the want? It did not appear so to the present translator; and that on various grounds: Gibbs's work, having been based upon the earlier publications of Gesenius, was in a manner superseded by the author's later works; while, as regards the translation of Dr. Robinson, considerable difficulty was felt, owing to the manner in which the rationalist views, unhappily held by Gesenius, not only appeared in the work without correction, but also from the distinct statement of the translator's preface, that no remark was required on any theological views which the work might contain. Marks of evident haste and oversight were also very traceable through the work; and these considerations combined led to the present undertaking.

This translation was conducted on the following plan:—Each root was taken as it stands in the "Thesaurus," and the "Lexicon Manuale" was compared with it; such corrections or additions being made as seemed needful: the root and derivatives were at once translated, every Scripture reference being verified, and, when needful, corrected. A faithful adherence to this plan must insure, it is manifest, not only correctness in the work, but also much of the value of the "Thesaurus," in addition to the "Lexicon Manuale."

Every word has been further compared, and that carefully, with Professor Lee's Hebrew Lexicon; and when he questions statements made by Gesenius, the best authorities have been consulted. In Arabic roots, etc., Freytag's Lexicon has been used for verifying the statements of Gesenius which have been thus questioned. Winer's "Simonis" and other authorities were also compared.

In the situations and particulars of places mentioned in the Old Testament, many additions have been made from Robinson's "Biblical Researches." Forster's "Arabia" also supplied (as the sheets were going to press) some identifications of tribes and nations mentioned in Scripture. The "Monumenta Phœnicia" of Gesenius (which was published between the second and third parts of his "Thesaurus") has been used for the comparison of various subjects which it illustrates. It is a work of considerable importance to the Hebrew student; and it would be desirable that all the remains of the Phœnician language therein contained be published separately, so as to exhibit all the genuine ancient Hebrew which exists besides that contained in the Old Testament.*

* The translator would here make a remark on the name *Shemitic*, which has been given by Gesenius and other scholars to that family of languages to which Hebrew belongs.

This name has been justly objected to; for these languages were not peculiar to the race of Shem, nor yet co-extensive with them: the translator has ventured to adopt the term *Phœnicio-Shemitic*, as implying the twofold character of the races

A few articles omitted by Gesenius have been added; these consist chiefly of proper names. The forms in which the proper names appear in the authorised English translation have been added throughout.

When this work was ready for the press, a second edition of Dr. Robinson's translation appeared: this is greatly superior to the first; and it has also, in the earlier parts, various additions and corrections from the MSS. of Gesenius. The publication of this new edition led the translator to question whether it would not be sufficient for the wants of the Hebrew student: a little examination, however, proved that it was liable to various objections, especially on the ground of its neology, scarcely a passage having been noted by Dr. Robinson as containing anything unsound. This was decisive: but further, the alterations and omissions are of a very arbitrary kind, and amount in several places to the whole or half of a column. It was thus apparent that the publication of the new American translation was in no sense a reason why this should be withheld. The translator has, however, availed himself of the advantage which that work afforded; his MS. has been carefully examined with it, and the additions, etc., of Gesenius have been cited from thence. This obligation to that work is thankfully and cheerfully acknowledged.

It has been a special object with the translator, to note the interpretations of Gesenius which manifested neologian tendencies, in order that by a remark, or by querying a statement, the reader may be put on his guard. And if any passages should remain unmarked, in which doubt is cast upon Scripture inspiration, or in which the New and Old Testaments are spoken of as discrepant, or in which mistakes and ignorance are charged upon the "holy men of God who wrote as they were moved by the holy Ghost,"—if any perchance remain in which these or any other neologian tendencies be left unnoticed—the translator wishes it distinctly to be understood that it is the effect of inadvertence alone, and not of design. This is a matter on which he feels it needful to be most explicit and decided.

The translator cannot dismiss this subject without the acknowledgment of his obligations to the Rev. Thomas Boys, M.A., for the material aid he has afforded him in those passages where the rationalism of Gesenius may be traced. For this, Mr. Boys was peculiarly adapted, from his long familiarity with Hebrew literature, especially with the works of Gesenius, both while engaged in Hebrew tuition, and whilst occupied in the Portuguese translation of the Scriptures.

who used these languages:—the Phœnician branch of the race of Ham, as well as the Western division of the family of Shem.

This term, though only an approximation to accuracy, may be regarded as a qualification of the too general name *Shemitic*; and, in the present state of our knowledge, any approach to accuracy in nomenclature (where it does not interfere with well-known terms which custom has made familiar) will be found helpful to the student.

The following remark of Gesenius confirms the propriety of qualifying the too general term *Shemitic* by that of *Phœnician*. He says of the Hebrew language—"So far as we can trace its history, Canaan was its home; it was essentially the language of the Canaanitish or Phœnician race, by whom Palestine was inhabited before the immigration of Abraham's posterity."—Dr. B. Davies's *translation of the last edition of Gesenius's Hebrew Grammar, by Prof. Rödiger*, p. 6.

PREFACE

All additions to the "Lexicon Manuale" have been enclosed between brackets [ ]: those additions which are taken from the "Thesaurus," or any correction, etc., of the author, are marked with inverted commas also " ".

Nothing further seems necessary to add to the above remarks; they will inform the student as to the nature of the present work,—why it was undertaken,—and the mode in which it was executed. It has been the translator's especial desire and object that it might aid the student in acquiring a knowledge of the language in which God saw fit to give forth so large a portion of those "Holy Scriptures which are able to make wise unto salvation, through faith which is in Christ Jesus." To him be glory for ever and ever! Amen.

S. P. T.

ROME, February 24th, 1846.

⁂ The following are the more important MSS. which Gesenius consulted for his work, and which occasionally he cites:—

I. The Book of Roots (كتاب الاصول) by *Abulwalid* (ابو الوليد) or *Rabbi Jonah*. This MS. is at Oxford. Uri. Catalog. Bibloth. Bodl. Nos. 456, 457.

II. The Commentary of *Tanchum* of Jerusalem, in Arabic, on the Former Prophets. This MS. is also at Oxford; Gesenius used a copy of it made by Schnurrer.

III. *Bar-Bahlul's* Syriaco-Arabic Lexicon; also at Oxford.

TO THE STUDENT

In issuing a new impression of this translation of Gesenius' Lexicon, there are a few subjects to which I may with propriety advert.

The accurate study of the Old Testament in the original Hebrew, so far from becoming of less importance to Christian scholars than heretofore, is *now* far more necessary. For the attacks on *Holy Scripture*, as such, are far more frequently made through the *Old Testament*, and through difficulties or incongruities supposed to be found there, than was the case when this translation was executed. Indeed, in the eleven years which have elapsed since the final proof sheet of this Lexicon was transmitted to England, there has been new ground taken or revived amongst us in several important respects.

We now hear dogmatic assertions that certain passages of the Old Testament have been misunderstood—that they really contain sentiments and statements which *cannot* be correct,—which exhibit ignorance or the want of accurate and complete knowledge of truth on the part of the writers; and this we are told *proves* that all the *inspiration* which can be admitted, must be a very partial thing. We are indeed asked by some to accept fully the *religious truth* taught "in the Law, the Prophets, and the Psalms," while everything else may be (it is said) *safely* regarded as doubtful or unauthorised. It is affirmed that the Sacred writers received a certain commission, and that this commission was limited to that which is now defined to be *religious truth*: that is, that it was restricted to what some choose to consider may be exclusively thus regarded. To what an extent some have gone in *limiting* what they would own to be *religious truth*, is shown by their holding and teaching that *we* must judge how far the Apostles of our Lord were authorised in their applications of the Old Testament. Thus even in what is really religious truth of the most important kind, it is assumed that *we* are to be the judges of Scripture instead of receiving it, as taught by St. Paul, as "given by inspiration of God." We are farther told that it is incorrect, or only by a figure of speech, that we can predicate inspiration as attaching to the *books* themselves; that inspiration could only properly be ascribed to the writers; and thus the measure of the apprehension possessed by each writer, and the measure of his personal knowledge, is made to limit the truth taught in Scripture throughout. And these things are connected with such dogmatic assertions about the force of Hebrew words, and the meaning of Hebrew sentences, as will be found incapable of *refutation* on the part of him who is not acquainted with Hebrew, even though on other grounds he may be *sure* that fallacy exists somewhere.

Hence arises the peculiar importance mentioned above, of properly attending to Hebrew philology. A real acquaintance with that language, or even the ability of properly using the works of competent writers, will often show that the dogmatic assertion that something very peculiar *must* be the meaning of a Hebrew word or sentence, is only a *petitio principii* devised for the sake of certain deductions which are intended to be drawn. It may be seen by any competent scholar, not only that such strange signification is not necessary, but also that it is often inadmissible, unless we are allowed to resort to the most arbitrary conjectures.

Here, then, *obsta principiis* applies with full force: let the Hebrew language be known: let assertions be *investigated*, instead of assuming them to be correct, or of accepting them because of some famous scholar (or one who may profess to be such) who brings them forward. Thus will the *Christian scholar* be able to retort much of what is used against the authority of Holy Scripture upon the objectors themselves, and to show that on *their* principles anything almost might with equal certainty be affirmed respecting the force and bearing of any passage. And even in cases in which absolute certainty is hardly attainable, a knowledge of the Scripture in the original will enable the defender of God's truth to examine what is asserted, and it will hinder him from upholding right principles on insufficient grounds. Inaccurate scholarship has often detracted from the usefulness of the labours of those who have tried, and in great part successfully, to defend and uphold the authority of Scripture against objectors.

The mode in which some have introduced difficulties into the department of Hebrew Philology, has been by assigning new and strange meanings to Hebrew words,—by affirming that such meanings *must* be right in particular passages (although no where else), and by limiting the sense of a root or a term, so as to imply that some incorrectness of statement is found on the part of the Sacred writers.

Much of this has been introduced since the time of Gesenius, so that although he was unhappily not free from Neologian bias, others who have come after him have been far worse.

And this leads me to speak of one feature of this Lexicon as translated by me, to which some prominence may be given in considering these *new* questionings. *This Lexicon in all respects is taken from Gesenius himself;* all *additions* of every kind being carefully marked. The question is not whether others have *improved* upon Gesenius, but whether under his name they have or have not given *his* Lexicography. Students may rest assured that they have in this volume the Lexicography, arrangements, and divisions of Gesenius himself, and not of any who have sought to *improve* on him. For such things at least the translator is not answerable. It would be as just to blame a translator of a Dialogue of Plato for the manner and order in which the interlocutors appear, as a translator of Gesenius for *not* having deviated from *his* arrangements.

That Rationalistic tendencies should be pointed out, that such things should be noted and refuted, was only the proper course for any one to take who really receives the Old Testament as inspired by the Holy Ghost: so far from such additions being in any way a cause for regret, I still feel that had they not been introduced, I might have been doing an injury to revealed truth, and have increased that laxity of apprehension as to the authority of Holy Scripture, the prevalence of which I so much deplore.

That any should object to these anti-neologian remarks of mine is a cause of real sorrow to me; not on my own account, but on account of those whose sympathy with the sentiments on which I found it necessary to animadvert, is shown too plainly by what they have said on this subject. If they consider

that an excessive fear of neology haunts my mind with morbid pressure, I will at least plainly avow that I still hold and maintain the sentiments expressed in my preface to this Lexicon eleven years ago: I receive Holy Scripture as being the Word of God, and I believe that on this, as well as on every other subject, we must bow to the sovereign authority of our Lord Jesus Christ, and of the Holy Ghost through the Apostles. Thus are we sufficiently taught *how* we should receive and use the Scriptures of the Old Testament as well as of the New. To be condemned with the writers of the New Testament, and for maintaining their authority in opposition to some newly devised philological canon for the interpretation of the Old, is a lot to which a Christian need but little object as to himself: he can only lament for those who thus condemn, and he must thus feel the need of warning others, lest they, too, should be misled.

Sound Hebrew Philology will, then, often hinder difficulties from being introduced into the text of Scripture, and will guard us against the supposition that the writers of the Old Testament introduced strange and incongruous things incompatible with true inspiration, and against the theory that the purport and bearing of Old Testament passages were misunderstood by the writers of the New.

Thus a whole class of supposed difficulties and objections is at once removed out of the way of him who receives Scripture as the record of the Holy Ghost: and though it is quite true that difficulties do remain, yet let it always be remembered that the principle laid down by discriminating writers, such as Henry Rogers,* remains untouched, that nothing is really an insuperable difficulty if it be capable of a solution: even if we do not see the true solution, yet if we can see what would suffice to meet the circumstances of the case, we may be satisfied that if all the particulars were *known*, every difficulty would vanish. And farther, it may be said, that if we receive the Old Testament Scriptures on the authority of our Lord and His Apostles as being really and truly the inspired revelation and record of the Holy Ghost, then all the supposed discrepancies *must* be only *seeming*, and we may use all that is written for our learning, whether history, precept, or prophecy, well assured that its authority is unaffected by any such difficulties.

Objections will no doubt continue to be raised: but he who uses Holy Scripture as that from which he has to learn the grace of Christ, the glory of His Person, the efficacy of His blood as the propitiation for sin, and the glories as yet unmanifested, which are secured in Him to all believers, will increasingly feel that he stands on a ground of security which can never be *thus* affected. He alone who is taught by the Spirit of God can know the true use and value of Holy Scripture, Hosea xiv. 9.

S. P. T.

PLYMOUTH, *Feb.* 24, 1857

* "The objector is always apt to take it for granted that the discrepancy is real; though it may be easy to suppose a case (and a *possible* case is quite sufficient for the purpose) which would neutralise the objection. Of this perverseness (we can call it by no other name) the examples are perpetual. . . . It may be objected, perhaps, that the gratuitous supposition of some unmentioned fact—which, if mentioned, would harmonise the apparently counter-statements of two historians—cannot be admitted, and is, in fact, a surrender of the argument. But to say so, is only to betray an utter ignorance of what the argument is. If an objection be founded on the alleged *absolute* contradiction of two statements, it is quite sufficient to show any (not the real but only a hypothetical and possible) medium of reconciling them; and the objection is in all fairness dissolved: and this would be felt by the honest logician, even if we did not know of any such instances in point of fact. We do know however of many." *Reason and Faith*, pp. 69–71.

A COMPARATIVE TABLE OF ANCIENT ALPHABETS.

HEBREW.	NAME AND POWER OF THE HEBREW LETTERS.			RABBINIC HEBREW.	ARABIC.	SAMARITAN.	SYRIAC.	PHŒNICIAN.	ANCIENT HEBREW.	ANCIENT GREEK.
א	Aleph	a	1	א	ا	א	ܐ	𐤀	𐤀	A
ב	Beth	b	2	ב	ب ﺑ ﺒ ﺐ	ב	ܒ ܒ	𐤁	𐤁	B Β
ג	Gimel	g	3	ג	ج ﺟ ﺠ ﺞ	ג	ܓ ܓ	𐤂	𐤂	Γ Ⅎ
ד	Daleth	d	4	ד	د ﺪ	ד	ܕ ܕ	𐤃	𐤃	Δ D
ה	He	h	5	ה	ه ﻫ ﻬ ﻪ	ה	ܗ ܗ	𐤄	𐤄	E
ו	Vav	v	6	ו	و ﻭ	ו	ܘ ܘ	𐤅	𐤅	F Ϝ
ז	Zain	z	7	ז	ز ﺰ	ז	ܙ ܙ	𐤆	I	
ח	Cheth	ch	8	ח	ح ﺣ ﺤ ﺢ	ח	ܚ ܚ ܚ ܚ	𐤇	𐤇	H
ט	Teth	t	9	ט	ط ﻃ ﻄ ﻂ	ט	ܛ ܛ ܛ ܛ	𐤈	⊙	
י	Yod	y	10	י	ي ﻳ ﻴ ﻲ	י	ܝ ܝ ܝ ܝ	𐤉	𐤉	I
כ ך	Caph	k	20	כ ך	ك ﻛ ﻜ ﻚ	כ	ܟ ܟ	𐤊	𐤊	K
ל	Lamed	l	30	ל	ل ﻟ ﻠ ﻞ	ל	ܠ ܠ	𐤋	𐤋	Λ
מ ם	Mem	m	40	מ ם	م ﻣ ﻤ ﻢ	מ	ܡ ܡ	𐤌	𐤌	M
נ ן	Nun	n	50	נ ן	ن ﻧ ﻨ ﻦ	נ	ܢ ܢ	𐤍	𐤍	N
ס	Samech	s	60	ס	س ﺳ ﺴ ﺲ	ס	ܣ ܣ	𐤎	+ I	
ע	Ain	'	70	ע	ع ﻋ ﻌ ﻊ	ע	ܥ ܥ	𐤏	O	
פ ף	Pe	p	80	פ ף	ف ﻓ ﻔ ﻒ	פ	ܦ ܦ	𐤐	𐤐	Γ
צ ץ	Tzade	tz	90	צ ץ	ص ﺻ ﺼ ﺺ	צ	ܨ ܨ	𐤑	⋈	Z
ק	Koph	k	100	ק	ق ﻗ ﻘ ﻖ	ק	ܩ ܩ	𐤒	𐤒	Φ
ר	Resh	r	200	ר	ر ﺮ	ר	ܪ ܪ	𐤓	𐤓	P
ש	Shin	sh	300	ש	ش ﺷ ﺸ ﺶ	ש	ܫ ܫ ܫ ܫ	𐤔	W	Σ
ת	Tau	t	400	ת	ت ﺗ ﺘ ﺖ	ת	ܬ ܬ	𐤕	X +	T

ARABIC VOWELS.

ـَ	Fatha	a in art.
ـِ	Kesre	e in bet, i in it.
ـُ	Dhamma	o in hot.
ـَا ـَى ـَـٰ	= aa	at the end of words.
ـِي	= ee	
ـُو	= oo	

HEBREW VOWELS.

◌ַ	Camets	a in psalm.
◌ָ	Tsere	e in mete.
◌ְ	Cholek	long as in fine.
◌ֵי	Cholem	o in bone.
◌ִי	Chirek	ee in feet.
◌ֶ	Pathach	e in bet.
◌ַ	Segol	e in met.
◌ִ	Chirek	short i in fit.
◌ָ	Kamets-Chatuph	o in cot.
◌ֻ	Kibuts	u in full.
◌ֹ	Ha'va	a
◌ֲ	Chatuph Pathach	a
◌ֳ	Chatuph Segol	e
◌ֱ	Chatuph Kamets	o

SYRIAC VOWELS.

◌	Petocha	a in psalm.
◌	Rewtsa	ee in feed.
◌	Chewtsa	ee in feet.
◌	Zekupa	o in bone.
◌	Shoolsa	oo in foot.

TABLE OF ALPHABETS.

ARABIC.				ETHIOPIC.		ARMENIAN.		COPTIC.		GREEK.		GERMAN.
Final.	Medial.	Initial.										
ـا	ـا	ا	a	*ሀ ሁ ሂ ሃ ሄ ህ ሆ	h	ա բ գ դ ե զ է	a p k j e s ē	ⲁ ⲃ ⲅ ⲇ ⲉ ⲍ ⲏ	a b,v g d e z ē	Α α	a	Χ α
ـب	ـبـ	بـ	b	ለ ሉ ሊ ላ ሌ ል ሎ	l	ը թ ժ ի լ խ ծ	ə t ž i l kh ts	ⲑ ⲓ ⲕ ⲗ ⲙ ⲛ ⲝ	th i k l m n ks	Β β	b	Β β
ـت	ـتـ	تـ	t	ሐ ሑ ሒ ሓ ሔ ሕ ሖ	ḥ	կ հ ձ ղ ճ մ յ	k h dz gh j m y	ⲟ ⲡ ⲣ ⲥ ⲧ ⲩ ⲫ	o p r s t u ph	Γ γ	g	Γ γ
ـث	ـثـ	ثـ	th	መ ሙ ሚ ማ ሜ ም ሞ	m	ն շ ո չ պ ջ ռ	n sh o ch p j r	ⲭ ⲯ ⲱ ϣ ϥ ϧ ϩ	kh ps o sh f kh h	Δ δ	d	Δ δ
ـج	ـجـ	جـ	j	ሠ ሡ ሢ ሣ ሤ ሥ ሦ	ś	ս վ տ ր ց ւ փ	s v t r ts v p	ϫ ϭ ϯ	j ch h	Ε ε	e	Ε ε
ـح	ـحـ	حـ	ḥ	ረ ሩ ሪ ራ ሬ ር ሮ	r	ք և օ ֆ	kh ew o f	ⲁ ⲃ ⲅ ⲇ ⲉ ⲍ ⲏ	a b g d e z ē	Ζ ζ	z	Ζ ζ
ـخ	ـخـ	خـ	kh	ሰ ሱ ሲ ሳ ሴ ስ ሶ	s			ⲑ ⲓ ⲕ ⲗ ⲙ ⲛ ⲝ	th i k l m n ks	Η η	ē	Η η
ـد	ـد	د	d	ሸ ሹ ሺ ሻ ሼ ሽ ሾ	sh			ⲟ ⲡ ⲣ ⲥ ⲧ ⲩ ⲫ	o p r s t u ph	Θ θ	th	Θ θ
ـذ	ـذ	ذ	dh	ቀ ቁ ቂ ቃ ቄ ቅ ቆ	q			ⲭ ⲯ ⲱ ϣ ϥ ϧ ϩ	kh ps o sh f kh h	Ι ι	i	Ι ι
ـر	ـر	ر	r	በ ቡ ቢ ባ ቤ ብ ቦ	b			ϫ ϭ ϯ	j ch h	Κ κ	k	Κ κ
ـز	ـز	ز	z	ተ ቱ ቲ ታ ቴ ት ቶ	t					Λ λ	l	Λ λ
ـس	ـسـ	سـ	s	ቸ ቹ ቺ ቻ ቼ ች ቾ	ch					Μ μ	m	Μ μ
ـش	ـشـ	شـ	sh	ኀ ኁ ኂ ኃ ኄ ኅ ኆ	ḥ					Ν ν	n	Ν ν
ـص	ـصـ	صـ	ṣ	ነ ኑ ኒ ና ኔ ን ኖ	n					Ξ ξ	x	Ξ ξ
ـض	ـضـ	ضـ	ḍ	ኘ ኙ ኚ ኛ ኜ ኝ ኞ	ñ					Ο ο	o	Ο ο
ـط	ـطـ	طـ	t	አ ኡ ኢ ኣ ኤ እ ኦ	a					Π π	p	Π π
ـظ	ـظـ	ظـ	ẓ	ከ ኩ ኪ ካ ኬ ክ ኮ	k					Ρ ρ	r	Ρ ρ
ـع	ـعـ	عـ	'	ኸ ኹ ኺ ኻ ኼ ኽ ኾ	kh					Σ σ ς	s	Σ σ ς
ـغ	ـغـ	غـ	gh	ወ ዉ ዊ ዋ ዌ ው ዎ	w					Τ τ	t	Τ τ
ـف	ـفـ	فـ	f	ዐ ዑ ዒ ዓ ዔ ዕ ዖ	'					Υ υ	u	Υ υ
ـق	ـقـ	قـ	k	ዘ ዙ ዚ ዛ ዜ ዝ ዞ	z					Φ φ	ph	Φ φ
ـك	ـكـ	كـ	l	ዠ ዡ ዢ ዣ ዤ ዥ ዦ	zh					Χ χ	ch	Χ χ
ـل	ـلـ	لـ	m	የ ዩ ዪ ያ ዬ ይ ዮ	y					Ψ ψ	ps	Ψ ψ
ـم	ـمـ	مـ	n	ደ ዱ ዲ ዳ ዴ ድ ዶ	d					Ω ω	ō	Ω ω
ـن	ـنـ	نـ	h	ጀ ጁ ጂ ጃ ጄ ጅ ጆ	j							
ـه	ـهـ	هـ	w	ገ ጉ ጊ ጋ ጌ ግ ጎ	g							
ـو	ـو	و	y	ጠ ጡ ጢ ጣ ጤ ጥ ጦ	th							
ـى	ـيـ	يـ	la	ጨ ጩ ጪ ጫ ጬ ጭ ጮ	ch							
				ጰ ጱ ጲ ጳ ጴ ጵ ጶ	p							
				ጸ ጹ ጺ ጻ ጼ ጽ ጾ	ts							
				ፀ ፁ ፂ ፃ ፄ ፅ ፆ	ts							
				ፈ ፉ ፊ ፋ ፌ ፍ ፎ	f							
				ፐ ፑ ፒ ፓ ፔ ፕ ፖ	p							

* Vowel Sounds. { ä as in Sam. ä as in psalm. ā as in mete. | ĕ as in met. ē as in feet. ī as in fit. | ŏ as in cot. ō as in bone. ū as in full.

LEXICON

א

THE name of this letter of the alphabet, which, like those of the other letters, is of Phœnician origin, signifies an ox, i. q. Heb. שׁוֹר, as we are told by Plutarch (Quæst. Symp. ix. 3), who says that Aleph is placed before the other letters διὰ τοὺς Φοίνικας σῶρα καλεῖν τοὺς βοῦς. The name of this letter is derived from its figure in the most ancient alphabet, which represents the rude outlines of the head of an ox, which is still found in the remains of the Phœnician inscriptions 𐤀. The letter stands for *one*; with two dots above it (א) *a thousand*.

Aleph has the softest pronunciation of the guttural letters, and it is uttered with a light breathing of the throat, or rather lungs, like the smooth breathing in Greek, and the French *h* in the words *habit, homme*, which we are accustomed wholly to pass by, because we cannot utter it correctly. And as there is a kind of common usage of languages, especially in the Phœnicio-Shemitic family (see on this subject the remarks of Ewald, Heb. Gr. § 31), that the stronger and harsher letters become somewhat softened in course of time, and give way to smoother sounds, it will be seen why in the Aramean and the later Hebrew, as well as in Arabic the somewhat harsher letters ח and ע are often softened into א e.g. הַחְמַל, חָמַל, הֶחְסִיל, אָסַף, אָמַל; חָסַף Jer. 50:15, for חָסַן multitude; חָל Arab. أَلَّ etc. But on the contrary א also sometimes changes into ח and ע; and generally these letters, as being very nearly allied in pronunciation, are very often interchanged. Comp. in the later Hebrew חִיט for the common אִיטִר an ear of corn, compare Syriac ܐܸܣܛܘܪ flower; נָאָה and נָחָה, נָעָה and נָחָה; also אֹם and עֹם to be sad; אוּר and עוּר to turn (both are also found in Æthiopic); אָגַל and עָגַל to pollute, to stain; אָבַק and עָבַק to abhor; אָסַף and עָסַף to suck in, to drink; פִּתְאֹם suddenly, from עֵת a moment of time, etc.

When this letter is to be yet further softened, it changes into the quiescents ו and י, as אָחַר and יָחַר to join; אָלַף לָמֵד to learn; רְאֵם buffalo; גּוֹר for אֵר a well. Thus it is that many verbs אֵל accord in signification with those עַל (comp. Gesen. Gr. § 76. 2, b), אָרַשׂ and יָרַשׁ; אָנַשׁ Syr. ܐܲܢܫ to be sick.

As to *the form of words*, it should be remarked—(1) that in Hebrew א without a vowel is very often rejected from the beginning of a word by *aphæresis*, as אֲנִי I, אֲנַחְנוּ we; אֲשֶׁר at a later period שֶׁ who, which, that; אֶחָד and שֵׂ one, Ezr. 33:30; מָסִים for מָאסִים Ecc. 4:14 (compare Lehrg. p. 135, 136 [and Nord. Gramm. § 76 A]). But also—(2) there is very often prefixed at the beginning of words a prosthetic א (compare Lehrg. § 35, 1 [and Nord. Gr. § 80]); see אַרְנֶבֶת, אַשְׁכְּנַזִּים, אַסְנַּפִּים, אַבְנֵט. And this is chiefly the case when a word begins with two consonants, only separated by a moveable Sh'va, such as אִשָּׁה, אִשְׁתּוֹ arm; אַכְלָה Aram. כְּלָה cluster (in which words both forms are in use), also אֶשְׁכּוֹל for שֵׁכוֹל progeny; אֶשְׁכָּר for שָׂכָר fee; אֶשְׁכָּר for שֹׁחַד gift; אַכְזָב for כָּזָב lying. Compare the Greek χθές and ἐχθές yesterday; and something of the same kind in words which the French has taken from the Latin; *spiritus, esprit; status, état*. In the Syrian manner א is also prefixed to the letter Yod, as אִשַׁי and אִישַׁי Jesse, 1 Ch. 2:12.

אָב construct אֲבִי, with suffix אָבִי, אָבִיךָ, אָבִיכֶם, pl. אָבוֹת, const. אֲבוֹת, with suff. אֲבוֹתֵיכֶם and אֲבֹתֵיהֶם, m. FATHER; a primitive noun (see note 1), common to all the Phœnicio-Shemitic languages, (Arab. أَبٌ, أَبَا, أَبِي, أَبُو const. أَبُ, Chaldee and Syriac אַבָּא, אַבָּה). But the word *father* has often a much

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

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

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

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

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

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

called Δαρεῖος ὁ γαμβρὸς of Artaxerxes (Est. 3:13, LXX). Compare 1 Macc. 11:32, and Turkish بابا father-prince; also *Zola*, father, applied to the vigier; (see Jablonski Opusc. ed. te Water, tom. i. p. 206, and Barhebræi Chron. Syr. p. 219, line 15). The same was understood by some of the ancient interpreters, whom Luther also has followed in the word אֲבִיךְ Gen. 41:43, which they explain, "father of the king," or of the land, or kingdom.

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

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

Note 1. Although this word in its grammatical form follows the analogy of verbs פ״י, so that it may be said to be for אָבָה (Lehrg. § 118), yet it must most certainly be regarded as a primitive word; since both the words אַב father, and אֵם mother, imitate the most simple labial sounds of the infant beginning to articulate; like *vávaç* (*vavváζω*), *papa*, *pappus*, *amo*, Persic بابا.—For the unial const. state (the form אֲבִי), there was also anciently אַב and even אָב (like יָד, יָדִים), though only found in compound proper names אֲבִיהוּא, אֲבִישָׁלוֹם, אֲבִיקַר, although in these also we very often find the form אַבְ, as אַבְיָתָר, אַבְנֵר. Once, Gen. 17:4, 5, in order more plainly to shew the etymology of the name אַבְרָהָם, אָב is used in the text itself.

Note 2. The interpretation of this word in Job 34:36, is uncertain; אֲבִי יִבָּחֵן אִיּוֹב, Vulg. *pater mi probetur Jobus*, etc. ["my father let Job be tried"]. But by taking אֲבִי for an address to God [in the sense of § 3], the sense is weak. The Chaldee is not amiss, "I would that Job were tried," rendering אָב or אֲבָא as signifying wish or trace of this form. Willmett's conjecture [ap. H. A. Schultens] is not unsuitable, who would read אוֹ תִּבְחַן אִיּוֹב. [But conjecture is *always* unsafe ground with regard to the text of the inspired word of God. In Amer. Trans. "others not inaptly make אֲבִי i. q. אֲבַל woe".]

אָב Chald. with suffix אֲבִי (1 pers.), אֲבָךְ, אֲבָהִי, אֲבָהָא, 2

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

3 אֵב (from the root אָבַב) m. *greenness*, *verdure* of an herb; Job 8:12, עוֹדֶנּוּ בְאִבּוֹ "while it (the grass) is yet in its greenness," i. e. is still verdant, flourishing; Cant. 6:11, אֲבִי הַנָּחַל "the greenness of the valley," Vulg. *poma*, from the Chaldee usage. Arab. أَبٌّ green fodder.

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

see 157 אָבַב a root unused in Hebrew. In Chaldee, in Pael אַבֵּב to produce fruit, especially the first and early fruit; Syr. ܐܰܒܶܒ to produce flowers. It appears in Arab., as well as in Heb., to have signified *to be verdant*, *to germinate*; see the derivatives אֵב greenness, אָבִיב ear of corn. I consider the primary sense to have been that of putting forth, protruding, germinating with impetus, shooting forth; Germ. treiben, whence אֵב junger Trieb, young shoots; so that it is kindred to the roots אָבָה, אָבַק, אָהַב, having the sense of desire, eager pursuit of an object; see אָהַב.

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

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

(2) *to perish*, *to be destroyed* (Syr. Sam. id. In Arabic, in this sense, the kindred بَلَى is used); used of men and other living creatures as perishing, Ps. 37:20; Job 4:11; sometimes with the addition

of the words מִשְׁפַּט אֲבַד, Deut. 4:26; 11:17; Josh. 23:13, 16; also used of a land and houses which are laid waste, Jer. 9:11; Am. 3:15; metaph. of hope, wish, desires which are frustrated, Ps. 9:19; 112:10; Pro. 10:28; 11:7; Ezek. 12:22. Const. followed by ל of pers., 1 Sam. 9:3, 20; also followed by מִן, Deut. 22:3; Job 11:20, מָנוֹס אָבַד מִנִּים "refuge perished from them;" Jer. 25:35; Ps. 142:5; Ezek. 7:26, תּוֹרָה תֹּאבַד מִכֹּהֵן וְעֵצָה מִזְּקֵנִים "the law shall perish from the priest, and counsel from the old men;" compare Jer. 18:18; 49:7; hence, Deuteron. 32:28, גּוֹי אֹבַד עֵצוֹת "a nation whose counsel has perished," Vulg. *consilii expers*; Jer. 4:9, יֹאבַד לֵב הַמֶּלֶךְ "the heart of the king shall perish" (for fear and terror); Job 8:13, וְתִקְוַת חָנֵף תֹּאבֵד "and (so) shall perish the hope of the wicked," Psalm 9:19; 112:10; Pro. 10:28.

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

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

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

(3) *to cause to perish*, *to destroy*; Ecc. 7:7, אֹבֵד אַשְׁרֵי לֵב מַתָּנָה "a gift (bribe) destroys (i.e. corrupts) the heart." Followed by לְ, *to extirpate* from anything, Jer. 51:55. Specially—(a) *to lay waste*, used of inanimate things, 2 K. 19:18; Num. 33:52; Deut. 12:2, אֹבֵד וְתֹאַן "to squander one's means of support" (substance); Pro. 29:3.—(b) of men, *to kill*, *to slay*, *to extirpate*, Est. 3:9, 13; 2 K. 11:1; 13:7.

Hiphil הִאֲבִיד, i. q. Pi. *to destroy*, *to cut off*, as men and nations, Deu. 7:10; 8:20; sometimes with addition of the words מִשָּׁמַיִם מִתַּחַת הַשָּׁמַיִם, Deu. 7:24; also, to lay a land waste, Zeph. 2:5; to take away hope, Job 14:19. Very rarely א in 1 fut. quiescens, אַאֲבִידָה for אַהֲאֲבִידָה, Jer. 46:8. The derivatives all immediately follow [אבד—אבדן].

7 אֲבַד, fut. יֹאבַד, Ch. *to perish*, Jer. 10:11.

Aphel הֹאבַד, fut. יְהֹאבַד, inf. הַהֹאבָדָה, *to destroy*, *to slay*, Dan. 2:12, 18, 24.

Hophal (formed as in Hebrew) הוּאבַד, Dan. 7:11.

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

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

9, 10 אֲבַדָּה f. (with Tsere impure).—(1) *something lost*, Ex. 22:8; Lev. 5:22, 23.

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

11 אֲבַדּוֹן m.—(1) *destruction*, Job 31:12.
(2) *place of destruction, abyss*, nearly synon. with שְׁאוֹל, Job 26:6; 28:22; Pro. 15:11.

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

13 אִבְּדָן, const. st. אִבְּדַן id. *destruction, death*, Est. 8:6.

14. 15 אָבָה, fut. יֹאבֶה prop. TO BREATHE AFTER, compare the roots kindred both in form and signification, אָוָה, אָאָה, also אָהַב, חָבַב Lat. *amo*; hence:—(1) *to be inclined, willing, prone, to wish*; except in Isa. 1:19; Job 39:9, always found with a negative particle. Constr. with an Inf., either alone, Deu. 9:20; 10:10; 25:7; Isa. 30:9, or with the prefix לְ, which latter is more often found in prose, Lev. 26:21; 2 Sa. 13:14, 16; Ex. 10:27, לֹא אָבָה לְשַׁלְּחָם "he would not let them go;" Job 39:9, הֲיֹאבֶה רֵים עֲבָדֶךָ "will the buffalo be willing to serve thee?" Foundalso with an accusative, Pro. 1:25; and absolutely, Isa. 1:19, אִם תֹּאבוּ וּשְׁמַעְתֶּם "if ye shew yourselves willing and obey;" Pro. 1:10. With a dative of pers. *to be willing towards any one, to be willing in mind, to obey* (often with the synonym לְ שָׁמַע), Ps. 81:12; Deu. 13:9; Pro. 1:30.

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

(3) In Arabic it has a power altogether the reverse —*to be unwilling, to refuse, to loathe*, so that it answers to the Hebrew לֹא אָבָה (q. v.). It must not however be supposed that this signification is actually contrary. For the sense of inclining (ſich neigen, geneigt ſein) is used in the Hebrew, for propensity towards, and good will (Bunigung); in Arabic, for turning away from (Abneigung), and a loathing mind; whence عَاب stagnant, marsh water, prop. causing loathing, أَبَاوَة a marsh reed (compare אֲגָם, אַגְמוֹן); see אָגָם, and the other derivatives, No. 2.

16 אֲבֵה m., *reed, papyrus*, i. q. Arab. أَبَاوَة collect. أَبٌ (see the root No. 3, although the Hebrew word may also be simply said to come from the head of a reed being bowed down; compare Isa. 58:5). It occurs once, Job 9:26, אֳנִיּוֹת אֵבֶה "vessels of reeds," made of the *papyrus Nilotica*, such as were of frequent use among the Egyptians and Æthiopians (compare my Comment. on Isa. 18:2) on account of their very great swiftness on the water. Others, with Symm. [*vasi ornithobosci*], render *ships of desire*, i. e. hastening with very great desire to the port. The reading found in forty-four MSS. אִוָּה, should no doubt be read (as was done by the Syriac translator) אִיָּה, and must be understood of hostile vessels, pirates, passing as quickly as possible over the water; and, suitably enough, in the other hemistich it is joined to the eagle darting on its prey. But the common reading may have the same meaning, if for אֵבֶה we read אָבָה.

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

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

† אָבָה a doubtful root, perhaps [i. q. אָבַד, חָשַׁד, *to turn, to turn about* (so Ges. corr.). In Masmale] i. q. Arab. أَبَى for وَبَى to relake, to threaten. Hence—

אֶבְרָה or אֶבְרָה f., once found; (if this be the true reading) Ezr. 21:20, אִבְרַת חָרֶב "the threatening of the sword," i. e. the threatening sword. ["'a turning of the sword,' i. e. a sword turning itself; perhaps glittering; i. q. חֶרֶב מְהֻפֶּכֶת, Gen. 3:24."—Ges. corr.] Castell (Hept. p. 10), compares Arab. إِبْرَة destruction, referring to 2 Macc. 26:6; but إِبْرَة (for so it should be written) is from the root بَرَى Inf. conj. IV. and denotes *permission*. [This reference to Castell is of course rejected in Ges. corr.] My own opinion is, that the reading in that passage in Ezekiel is corrupt, and that we should read אִבְרַת חָרֶב "slaughter of the sword." This conjecture is confirmed by LXX. σφάγια ξιφήρεις,

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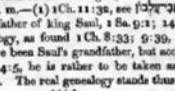
20 אֲבַשִּׁיחִים m. (from the root בָּשַׁח transp. for שָׁבַח, שָׁחַב to cook), pl. *melone*, Nu. 11:5. To this answers the Arab. بَطِّيخ transp. for بَطِّيخ from بَطَخ to cook, to ripen, like the Gr. *πέπων, πέπτω, melon*, from *πέσσω*: comp. בָּשַׁל. In the Hebrew there is added א prosthetic. From the Arabic word above cited the Spanish *badicas*, the French *pastèques*, are derived.

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

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



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

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

אֲבִיגַיִל ("whose father is exultation"), [*Abigail*], pr.n. f.—(1) of the wife of Nabal, afterwards of David, 1 Sa. 25:3, 14, which name is also contracted אֲבִגַל (comp. Arab. بَلْ for بَلْ what?) verse 32, and 2 Sa. 3:3 (כ).—(2) a sister of David, 1 Ch. 2:16, also called אֲבִיגָל, 2 Sa. 17:25.

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

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

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

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

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

אֲבִיהוּד ("whose father is Judah," i.q. אֲבִי יְהוּדָה), [*Abihud*], pr.n. m. 1 Ch. 8:3.

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

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

(2) *oppressed, wretched*, often with the addition of the synonym עָנִי; Psal. 40:18, וְעָנִי וְאֶבְיוֹן אָנִי "and I (am) afflicted and wretched;" Ps. 70:6; 86:1; 109:22. Specially, like עָנִי, used of one who suffers undeservedly, although a pious worshipper of God (whence Am. 2:6, צַדִּיק and אֶבְיוֹן are joined); used also of a whole nation succumbing to miseries, as of the Israelites in exile, Is. 41:17; comp. 25:4. In the same signification the sect of the *Ebionites* adopted this name, as assuming that they were *οἱ τὸν πτωχὸν Δι' ἔργων ἢ βασιλέα τῶν σίμπαντων*, Matt. 5:3.

אַבְיָתַר ("father of abundance"), pr.n. m. 1 Sa. 22:20, son of Ahimelech, who escaped the massacre of the priests by Saul, and fled to David, 1 Sa. 22:20, sqq.; 23:6, sqq.; 30:7; 2 Sa. 15:24, sqq.; 19:12; 20:25; 1 K. 2:26, sqq.; 4:4; 1 Ch. 15:11; 18:16; 27:34.

אֲבַתְּחַת (Chald. אֲבַתְּחַת), m., *a treasure*, Ezr. 5:17; 6:1; Dan. 2:35.

אֲבַתִּיחַ (Chald. אֲבַתִּיחַ), m., *a treasure*, Ezr. 7:20.

אֲבַתִּיחַ (Chald. אֲבַתִּיחַ), m., *a treasure*, Ezr. 7:20.

אֲבַתִּיחַ (Chald. אֲבַתִּיחַ), m., *a treasure*, Ezr. 7:20.

• For 25 see 1 & 1391.

•• For 33 see 44.

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

see 32 אֲבִיחַיִל ("father of strength," bravery, i. q. brave), [*Abihail*], pr. n. m.—(1) Num. 3:35.—(2) 1 Ch. 5:14.—(3) the father of Esther, Est. 2:15; 9:29.

36 אֲבִיטוּב ("father of goodness"), [*Abitub*], pr. n. m., 1 Ch. 8:11.

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

38; see 29 אֲבִיָּם [*Abijam*], see אֲבִיָּה.

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

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

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

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

see 74 אֲבִינֵר ("father of light"), [*Abner*, marg. *Abiner*], pr.n. m., 1 Sa. 14:50; elsewhere אַבְנֵר, which see.

[אֲבִיסָף *Ebiasaph*; see אֲבִיאָסָף.] 43; see 23

אֲבִיעֶזֶר ("father of help," like the Germ. Wolfram, Ital., father, and Gott said), [*Abiezer*], pr.n.—(1) a son of Gilead, Josh. 17:2, and meton. of his descendants, Jud. 6:34; 8:2. The patronymic noun is אֲבִיעֶזְרִי [*Abiezrite*], Jud. 6:11, 24; 8:32. Hence is the shortened form אֶעְזְרִי, Nu. 26:30, and the patronym. אֶעְזְרִי ibid.—(2) one of the heroes of David, 2 Sa. 23:27; 1 Ch. 11:28; 27:12. 44

אֲבִיר (from the root אָבַר, subst. *strong one, mighty one*, only found in the phrase אֲבִיר יַעֲקֹב "the mighty one of Israel, of Jacob;" אֲבִיר יִשְׂרָאֵל used of God, Gen. 49:24; Isa. 1:24. 46

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

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

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

אֲבִירָם ("father of loftiness"), [*Abiram*], pr.n. m.—(1) Nu. 16:1, 12; 26:9.—(2) 1 K. 16:34. 48

אֲבִישַׁי ("father of error"), [*Abishai*], pr.n. of David's concubine, 1 K. 1:3; 2:17. 49

אֲבִישָׁע ("father of welfare"), [*Abishua*], pr. n. m.—(1) 1 Ch. 8:4.—(2) 1 Ch. 5:30; Ezr. 7:5. 50

אֲבִישׁוּר ("father of a wall"), [*Abishur*], pr.n. m., 1 Ch. 2:28, 29. 51

אֲבִישַׁי ("father of gift" ["comp. שַׁי."—Gen. add.]), [*Abishai*], pr.n. m. of the son of David's sister, who was also an officer, the brother of Joab, 1 Sa. 26:6, seq.; 2 Sa. 2:18, 24; sometimes called אֲבִשַׁי, 2 Sa. 10:10. 52

אֲבִישָׁלוֹם ("father of peace"), [*Abishalom*], pr.n. m. of the father-in-law of Rehoboam, 1 Kings 15:2, 10. But 2 Ch. 11:20, 21, there is found אַבְשָׁלוֹם. 53

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

* For 45 see p. 5.

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

אבך a root, *ἅπαξ λεγόμ.* prob. TO ROLL, TO ROLL UP, also TO INTERTWINE, תַּאֲבֹךְ *midsts*. Kindred roots are בּוּךְ to intertwine, to be entangled; נָבַךְ to boil up, *subvallen, subjacitur*, ["נְכֹךְ to interweave, to braid."—Ges. add.]; also the more harsh אוּכַךְ נָסַךְ to turn. 55

HITPAEL, *to be rolled together*, used of smoke, which lifts itself up in the air in a dense volume, not unlike water bubbling forth from the fountain; Isa. 9:17, וַיִּתְאַבְכוּ נְאוּת עָלָן "and they shall be rolled together with the lifting up of smoke," *heb ea in Raub; subvallit* (but *Didicit*). comp. Vulg., Syr. Syr. ܐܬܐܒܟ is explained by grammarians, to be proud, to walk proudly, perhaps, prop. to roll oneself forward, used of the walk of a corpulent man, *fed fertvillum*.

אָבַל fut. יֶאֱבַל TO MOURN, followed by עַל, Hos. 10:5; Am. 8:8. Arab., Syr. id. The proper signification appears to be, TO BE LANGUID, TO WALK WITH THE HEAD CAST DOWN (compare the kindred roots אָבַל, אָמַל, also אָגַל, נָגַל, נָפַל, all of which are from the bi-literal stock, *bal, fal*, having the sense of falling, comp. σφάλλω, *fallo*, Germ. fallen), as done by mourners; but it is transferred from the dress and manner of mourners to the voice, and to lamentation (see יָאַל). Poet. used of inanimate things; Am. 1:2, אָבְלוּ נְאוֹת־רֹעִים "the pastures of the shepherds mourn;" Isa. 24:4, 7, אָבַל תִּירוֹשׁ אֻמְלָלָה גָּפֶן (i.e. the clusters mourn), the vine languisheth;" 33:9. 56

HITPA. יִתְאַבֵּל *to cause to mourn, to make to lament*, Ezek. 31:15; used of inanimate things, Lam. 2:8.

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

II. אָבַל Arab. أَبَلٌ and أَبِلَ TO BE WET WITH THE MOISTURE OF GRASS, hence, Syr. ܐܒܠܐ grass. Cognate is the Hebrew בָּלַל, בֹּל, to moisten, to water. Hence is אָבֵל No. II. *58

I. אָבֵל adj., *mourning* (from the root אָבַל No. I), Gen. 37:35; Lam. 1:4, דַּרְכֵי צִיּוֹן אֲבֵלוֹת "the ways to Zion mourn." Const. state אֲבֵל, Ps. 35:14. Pl. const. אֲבֵלֵי, Isa. 61:3, with Tzere impure; compare Arab. أَبِلٌ. 57

II. אָבֵל (from אָבַל No. II), apparently *a grassy place, a pasture, meadow*; Arabic أَبِلٌ fresh and long hay, see wood. Used as an appellative, 1 Sa. 6:18, unless for אֶבֶן הַגְּדוֹלָה we should read אָבֵן הַגְּדוֹלָה, which is almost demanded by verses 14, 15, and is given by the LXX. and Syriac. It is of frequent use in geographical names— 58. 59

(*a*) אָבֵל בֵּית־הַשִּׁטָּה (*Abel Beth-Maachah*], i. e. situated near Beth Maachah (which see); a town of Manasseh to the east of Jordan, at the foot of Mount Lebanon, 2 Sa. 20:14, 15; 1 K. 15:20; 2 K. 15:29; elsewhere called אָבֵל בֵּית מַעֲכָה, 2 Ch. 16:4; compare 1 K. 15:20, and simply אָבֵל, 2 Sa. 20:18. 62

(*b*) אָבֵל הַשִּׁטִּים ("the meadow of acacias"), [*Abel-shittim*], Nu. 33:49, a place situated in the plains of Moab; the same apparently, Nu. 25:1, Micah 6:5, is simply called שִׁטִּים. 63

(*c*) אָבֵל כְּרָמִים ("meadow of the vineyards"), Jud. 11:33, a village of the Ammonites, which is stated by Eusebius to have abounded in vines even in his time. 64

(*d*) אָבֵל מְחוֹלָה ("the meadow of dancing"), [*Abel-meholah*], a village of the tribe of Issachar, between Scythopolis and Neapolis, the birth-place of Elisha the prophet, Jud. 7:22; 1 K. 4:12; 19:16. 65

(*e*) אָבֵל מִצְרַיִם Gen. 50:11 ("meadow of the Egyptians"), [*Abel-mizraim*], the name of a threshing-floor situated near Jordan, which is so explained in the context, that the sacred writer appears to have read without the points, and pronounced it אָבֵל מִצְרַיִם (mourning of the Egyptians). [But why may not אָבֵל be here taken in the sense of *mourning*; —*mourner of Egypt*?] 67

אָבֵל with suff. אֲבָלִי m. (from אָבַל No. I), *mourning*, Est. 4:3; 9:22; especially for the dead, Gen. 27:41, אֲבֵל יָמִיר "mourning for an only (son)," Am. 8:10; Jer. 6:26; Mic. 1:8, אֶעֱשֶׂה כְּנוּהַ תַּנִּים "and (I will make) a mourning like the ostriches," which make a wailing cry; לָשׂוּם אֵבֶל לְ "to make a mourning for any one," Gen. 50:10. *60

אָבֵל adv.—(1) in the more ancient Hebrew, affirmative, *truly, indeed*, Gen. 42:21; 2 Sa. 14:5; 2 K. 4:14, also having a corrective power, *nay indeed*, Gen. 17:19; *but nay*, 1 K. 1:43. (To this *61

* For 66. see Strong.

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

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

see 160 † אָבֵל see אָבַל.

† **אָבַן** an unused root, which had, I suppose, the force of *constructing* and *building;* comp. בָּנָה to build, and אֻמָּן to prop, to found, whence אֻמָּן *faber*, an artificer, *viarius*. Hence it —

68 **אֶבֶן** with suff. אַבְנוֹ pl. אֲבָנִים, (commonly fem. and so Job. 28:2, but masc. 1 Sa. 17:40).

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

(2) *sur'lloyde, a precious stone, a gem,* Ex. 28:9, seqq. 35:27; more fully אֶבֶן טוֹב Isa. 54:12; אֶבֶן חֵן Pro. 17:8; אֶבֶן יְקָרָה Ezr. 28:13, which latter is also used of stones for building, as of marble, 1 K. 10:2, 11.

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

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

(5) *a weight of the balance* (from stones having anciently been used, as they still are in the East, for weights; compare Germ. Stein, a large weight used especially in weighing wool [so also the English *stone*]); this word is used even when the weight was not made of stone; אֶבֶן וָאֶבֶן "divers weights," Deu. 25:13; אַבְנֵי כִיס weights carried in a bag, Pro. 16:11; Zec. 5:8, אֶבֶן כִּכָּר "a weight of lead," Zec. 4:10; אֶבֶן הַפְּלֻמָּה also *a plummet,* Isa. 34:11, "He will stretch over it the line of wasting (תֹּהוּ) and the plummet of desolation," i. e. all shall be destroyed as if by rule and line. (As to the thing, comp. Am. 7:8.)

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

אֶבֶן emphat. st. אַבְנָא Ch. id. Dan. 2:34, 35. 69

אַבְנָה 2 Ki. 5:12, in כתיב for אֲמָנָה which see. Comp. the letter ב. *71; see 549

אַבְנַיִם i. q. אָבֶן *a stone,* only in dual אַבְנַיִם prop. *a pair of stones,* used— 70

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

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

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

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

73

אַבִּיר "father of light"), *Abner,* pr. n. m., the general of King Saul, 1 Sa. 14:51; 17:55, 57; 20:25; sometimes called אֲבִיאֵר 1 Sa. 14:50. LXX. Ἀβιεννηρ. 74

אבס as in Ch. and in the Talmud, TO FEED largely, TO FATTEN cattle. (Prop., as appears to me, to stamp in, comp. the kindred בּוּס, hence to stuff, to cram, στοφεῖν; comp. Gr. στῖφω pr. i. q. πίεζω.) Part. pass. Pro. 15:17. Used of geese, 1 K. 5:3. Hence are derived אֲבוּסִים, אֲבֻסִים. 75

אַבַעְבֻּעוֹת pl. f., *pustules, boils,* rising up in the skin, Ex. 9:9, 10; verbal from the root בעב Chaldee Pilpel בַּעְבֵּעַ to boil up, to swell up; hence Syriac ܒܰܥܒܽܥ pustules; in Hebrew א prosthet. was prefixed. Compare גַּבַּעַת. 76

† **אבץ** an unused root, perhaps, i. q. בּוּץ *to be white,* whence Ch. אִבְּצָא tin; hence— 77

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

אִבְצָן (perhaps "of tin"), [*Ibzan*], pr. n. of a judge of the Israelites, Jud. 12:8, 10. 78

אבק a root not used in Kal, which I suppose to have had the force of *to pound, to make small,* from the onomatopoetic syllable בק, מק, בך, בכ, סק, which, as well as דק, רק (see דָּקַק, דָּכַךְ), had the force of pounding; comp. נָקַף to drop, to distil; נסק, מסס, also ψυχέ, ψεγγίζω, Germ. zerren, zehen (comp. especially נקף pound). Hence אָבָק *dust.* 79

NIPHAL Gen. 32:25, 26, recipr. *to wrestle,* construed with עִם; denom. from אָבָק *dust,* because in wrestling the dust is raised. So in Greek κονιάειν, ἐγκονιάειν, ἐγκονισάσθαι from κόνις, κόνις. An unusual word appears to have been used by the sacred writer, in order to allude to the name of the river יַבֹּק, verse 23.

אָבָק m., *dust,* especially small and fine (see my conjecture as to the etymology [under the verb]), such as is easily scattered by the breeze, Isa. 5:24, and such as a horse raises in galloping, Exc. 26:10. It thus differs from עָפָר thicker and heavier dust, Deu. 28:24. "The dust of God's feet," used poet. of the clouds on which God treads, Na. 1:3, comp. שְׁחָק. 80

אַבְקָה f. id., whence רוֹכֵל אַבְקַת "powder, dust of the merchant," i.e. aromatic powder, Cant. 3:6. 81

אָבַר—(1) prop. TO STRIVE UPWARD, TO MOUNT, TO SOAR, fich emporschwingen, see Hiph., also the derivatives אֵבֶר and אֶבְרָה. Perhaps this is kindred to עָבַר, עֵבֶר, comp. Pers. ابر *ebr, ewlp* (*super*), all of which have the notion of above, being over, and hence of passing over, surpassing, see עָבַר. It is applied— 82

(a) to any power, and שִׁפְיוֹן, see אֵיר, Hiph., *to mount upward* in flight, as a hawk, Job 39:26. [Derivatives, see Kal.]

אֵבֶר m., *a wing feather,* (Schwungfeder), with which birds soar, such as that of the eagle, Isa. 40:31; the dove, Ps. 55:7. It is distinguished from the *wing* itself, Exc. 17:3. 83

אֶבְרָה f. id., Job 39:13; Pr 68:14. Poetically ascribed to God, Deut. 32:11; Ps. 91:4. 84 from 83

אַבְרָהָם *Abraham,* pr. n., the founder and father of the Jewish nation; the son of Terah, born in Mesopotamia, which he left [as called of God], and sojourned in the land of Canaan with his flocks, in a kind of nomadic life, see Gen. 12—25. In the book of Genesis until 17:5, he is always called אַבְרָם, i. e. "father of elevation;" Gr. Ἀβρών [Abram]. But in that passage in which a numerous progeny is promised to spring from him, he is called by a slight alteration of his name אַבְרָהָם, i. e. "father of a multitude," (comp. Arab. هَام, a large number), or as the context itself explains it, "father of many nations."—אֱלֹהֵי אַבְרָהָם "the God of Abraham," for "Jehovah," 2 Ch. 30:6; Ps. 47:10; זֶרַע אַבְרָהָם "the seed of Abraham," of the Israelites, Ps. 105:6; Isa. 41:8. In the same signification there is simply used אַבְרָהָם, Mic. 7:20. 85 •87

• For 72, see p. 8.

86 אַבְרֵךְ a word uttered by the herald before Joseph's chariot, Gen. 41:43. If it were Hebrew it might be thought to be the inf. abs. Hiph. (from the root בָּרַךְ) which is properly הַבְרֵךְ (compare אַשְׁאִים for הַשְׁאִים, Jer. 9:3), used in this place for the imperative, so that it might be, *bow the knee*. Vulg. *clamante praecone, ut omnes coram eo genua flecterent*, so also Abulwalid and Kimchi, compare Lehrgeb. p. 319. But it is more probable that this is a word of Egyptian origin, so inflected and altered by the Hebrew writer, that although a foreign word it * should sound like Hebrew, and might be derived from roots of their language, compare תֶּם, סֶלָה, עֶלְיוֹן. And the Egyptian word which is concealed in אַבְרֵךְ *is* probably either *Ab-rek*, i.e. "let every one bow himself" (in an optative sense), or, as I prefer, *Aperek*, i. e. "bow the head." Jablonskii Opusc. ed. te Water, tom. i. p. 41; Rossii Etymologiae Ægypt. s. v. Luther, in the later German editions of the Bible, bieget oft der Vorfeuter, אב he takes as *father*, and רך Ch. *king*; comp. אָב No. 5.

see 52 אֲבִישַׁי see אֲבִישָׁי.

see 53 אֲבִישָׁלוֹם ("father of peace"), *Absalom*, pr.n. m.—(1) a son of king David, 2 Sam. 13; etc.—(2) i. q. אֲבִישָׁלוֹם which see.]

† אָבָא an unused root. Arab. أَبَا *to flee*; hence—

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

† אָבַב an unused root. Arab. أَبَّ *to burn, to blaze* as fire. Hence—

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

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

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

92 אֲגֻדָּה f.—(1) *a knot, a band*; אֲגֻדּוֹת מוֹטָה "bands of the yoke," Isa. 58:6.

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

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

(4) *arched, vaulted work* (Gewölbe), used of the vault of heaven, Am. 9:6; comp. Germ. Gut, Guten, story of a building; from the verb גּוּד, גָּדַד, the last the sense of binding together; see Adelung Lex. hh. vv.

אֲגוֹז m., a *nut*, Cant. 6:11; Arab. and Syr. جَوْز, Pers. گَوز. This Hebrew word appears to be taken from the Persic by prefixing א prosthetic; compare א. 93

אָגוּר [*Agur*], pr.n. of a wise man, the son of Jakeh (יָקֶה), to whom Proverbs, chap. 30, is attributed in its inscription. If this name be taken as symbolic, like Koheleth, it might signify an assembler, one of the assembly (of wise men), בַּעַל אֲסִפָּה Eccl. 12:11. 94

אֲגוּרָה f., a *silver coin*, so called from the notion of collecting, from the root אָגַר to collect, like the Lat. *stips* in the formula, *stipem colligere*, 1 Sa. 2:36. In the Maltese, *agar* signifies the same. LXX., Vulg. σίκλος, *numisma*. The Hebrew interpreters גֵּרָה, which see. 95

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

אֲגַל Job 38:28 אֲגָלֵי טַל "the (heavenly) reservoirs of dew," comp. ver. 22, "the storehouses of snow and hail;" Vulg., Ch., Syr. understand *drops of dew*, as if little drops, globules (comp. גָּלַל); but the former is preferable. 96

אֶגְלַיִם ("two pools"), [*Eglaim*], Isa. 15:8, pr.n. of a village in the land of Moab, called by Eusebius Ἀγαλλείμ. It can scarcely be doubted that this is the same as Agalla (Ἀγαλλά), which is mentioned by Joseph. Arch. xiv. 1, § 4. 97

† אָגַם an unused root: Arabic—

(1) Med. A. *to burn, to be hot* (comp. חָמַם, יָחַם), see 100 whence is אֹגֶם No. 1.

(2) Med. E. *to be warm and corrupt, as* water, see 98, whence אֲגַם and אִגָּמוֹן No. 2. 100

(3) Med. E. *to loathe, to abhor*, Ch. אָגַם to be sad, to grieve, whence אֲגַם. see 99

אֲגַם subst. [absol. Isa. 35:7; cst. אֲגַם 41:18], pl. אַגְמֵי, אֲגַמִּים, 98

* For 87. see p. 9.

** For 88. see p. 178(a).

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

(2) [" i. q. אָגְמוֹן *a reed, a cane*." Ges. add. omitting the following explanation], *a marsh overgrown with reeds, a reedy place*, Jer. 51:32. R. Jonah explains it *strongholds*; comp. أَجَمَة a lion's den in a marsh; hence refuge, stronghold.

אֲגַם adj. once in pl. const. אַנְשֵׁי נַפְשׁוֹ "sad of soul," Isa. 19:10; see the root No. 3. 99

אִגָּמוֹן אֲגַמּוֹן m.—(1) *a boiling caldron*, Job 41:12; see אֲגַם No. 1. 100

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

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

† אָגַן an unused root. Arab. غَجَنَ i. q. وَجَنَ (see וגן), *to tread with the foot, to stamp*; hence *to wash clothes, to full, as* is done by treading them with the feet. [Hence the following word.]

אַגָּן m., prob. *a trough for washing, kneip*, hence any laver, basin, or bowl; const. אַגַּן Cant. 7:3; pl. אַגָּנוֹת Isa. 22:24; Ex. 24:6 (Arab. and Syr. أَجَاجِنُ, أَجَاجِينُ id.). 101

אֲגַפִּים m. pl. (root אָגַף), a word only found in Ezekiel, *forces, army*, Ezr. 12:24; 17:21; 38:6, 9; 39:4; to this answers the Ch. אֲגַף, אַף *a wing*, hence prop. the wings of an army, comp. כְּנָפַיִם Isa. 8:8; in the same manner is the word *wings* applied in Arabic and Chaldee: compare my Commentary on the passage cited. 102

אָגַר fut. יֶאֱגֹר—(1) TO COLLECT, TO GATHER IN (the harvest), Deu. 28:39; Pro. 6:8; 10:5; comp. גזר No. 2, and עָטַר, also Gr. ἀγείρω. (Prob. this root has the signification, *to scrape together*, comp. the kindred עָרַר. By softening the roughness of the letter ר we have אָגַל and גָּלַל, which are used of the rolling and confluence of water.) 103

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

אִגֶּרֶת emphat. state אִגַּרְתָּא Ch. *an epistle, a letter*, i. q. Heb. אַגֶּרֶת, which see. Ezr. 4:8, 11; 5:6. 104

אַגְרֹף m., for אֶגְרֹף with Aleph prosthet. from the root גָּרַף No. 2, *the fist*, Ex. 21:18; Isa. 58:4; (so LXX. and Vulg. in both places, and this word is used by the Rabbins in the same signification). *106

אַגַּרְטָל אַגַּרְטָל וְזָהָב m., Ezr. 1:9; LXX., Vulg., Syr. *patera aurea, patera argentea, basins, chargers of gold, of silver*. In the Talmud of Jerusalem, this word is said to be compounded of אָגַר to collect, and טָלָא a lamb, so that the bowls would be so called, because the blood of lambs was collected in them. But in this word there is no mention of blood. This word appears to me to be a quadri-literal with א prosthet., and to signify *a slaughter-basin*; for גָּלַל, גָּלַל (see under the letter ר). This I suppose to be for טָלַל, סָלַל (compare Naaor. גנזל for קנזל), from טָלָא to slay, טָלַל to cut the throat. Some also have taken it for the Gr. σίφλας, σίφλλας, which is used in the Septuagint for *a basket, fruit-basket*, whence comes the Arab. سَفَلَّة, Rabb. סַפְלָא, Syr. סַפְלָא, and it might perhaps be taken in Ezra for baskets of first-fruits; but this Greek word seems rather itself to be of Phœnicio-Shemitic origin, and to be from the root עָלַל to plait. 105

אִגֶּרֶת f. pl. אִגְּרוֹת a word of the later Hebrew, *an epistle*, especially used of the royal epistles and edicts, or those written by public authority, and sent by a public courier (δρόμος) to any one, 2 Ch. 30:1. This word appears to me to be from the unused word אגר, which denoted *one hired*, specially a courier (see the root יָאַר), and which was also adopted in Greek under the form ἄγγαρος; see Schleusneri Lex. in N. T. h. v., Neh. 2:7—9; 6:5; 17:19; Est. 9:26, 29. Lorsbach (Staudlins Beytr. v. p. 90) regards this word as coming from the Persic; comparing the modern Pers. نگاشتن *engarden*, to paint, to write; whence نگاشت *engâre*, anything whatever written. 107

אֵד m., *exhalation*, or *vapour* of the ground whence clouds are formed, so called from surrounding and covering the earth like a veil. [From the root אוד No. 1.] This derivation is confirmed by the Arabic, in which غَيْلٌ, from the root غَوَلَ med. Ye, to surround (comp. אוד No. 1), is whatever guards and strengthens anything, defence, bark, vail, also atmosphere. To this answers the Ch. עֵד vapour. Gen. 2:6; Job 36:27. 108

אֹדוֹת see אוֹדוֹת. see 182

109 **אָבַב** by transposition of letters, i.q. בִּיעֵר TO FIRE AWAY, which see. Only found in Hiph. inf. לְהַאֲבִיב for לְהַעֲבִיר, 1 Sa. 2:33. Compare especially Deu. 28:63.

110 **אַבְדָּאֵל** (perhaps "miracle of God," from אבד miracle), [*Abdeel*], pr.n. of a son of Ishmael, Gen. 25:13.

† **אָבַד** an unused root. Arab. ⟨ابد⟩ = ⟨ضد⟩ *to befall*, as misfortune, hence אֵיד misfortune. Hence אֵיד and

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

† see 116 **אָדָה** an unused root, prob. denoting the same as אָנָה and עָדָה *to pass by*. Hence עֵדִי.

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

113, 114 **אָדוֹן** (from the root אדן, which see. [See אֲדֹנִי No. 2.]) Suff. and in pl. defect. אֲדֹנֶיךָ, אֲדֹנִים, pref. לַאדֹנִי, לַאדֹנֶיהָ, לַאדֹנֶיהָם *m. lord, master.* It is used—(*a*) of a possessor, owner, 1 K. 16:24, "the owner of the hill Samaria." Whence used of a master of servants, Gen. 24:14, 27; 39:2, 7; of kings, as lords of their subjects, Isa. 26:13; of the husband, as lord of a wife, Gen. 18:12 (comp. בַּעַל and Greek κύριος γυναικός, Germ. Gatte); hence of God as the possessor and ruler of the world; Jos. 3:13, אֲדוֹן כָּל־הָאָרֶץ; called also, κατ' ἐξοχήν, הָאָדוֹן, Ex. 23:17; and without the art. אָדוֹן, Ps. 114:7; comp. אֲדֹנָי.—(*b*) of a ruler, Gen. 45:8. אֲדֹנִי "my lord!" an address of honour to those who are more noble, and to all to whom respect is due; as a father, Gen. 31:35; brother, Num. 12:11; royal consort, 1 K. 1:17, 18; especially to a prince or king, as שָׁלֵךְ הַמֶּלֶךְ, 2 Sa. 14:9; 1 K. 3:17. Whoever thus addresses another, generally says for the pronoun of the second person, "my lord;" for that of the first, "thy servant;" Gen. 33:8, 13, 14, 15; 44:7, 9, 19. אֲדֹנִי שָׁאַל אֶת־עֲבָדָיו "my lord asked his servants," i.e. thou askedst us. In a yet more lowly adulation, the names of persons are spoken of with the addition of אֲדֹנִי, Gen. 32:5.

Pl. אֲדֹנִים *lords*, Isa. 26:13 (with a pl. verb), and so with suff. יי: אֲדֹנַי "my lords," Gen. 19:2, 18. Elsewhere אֲדֹנִי, אֲדֹנֶיךָ, יו, יהָ, יהָם (and with suff. אֲדֹנַי, יכֶם, יו, יהָ, יהָם, etc.), is always *pl. excellentiæ*, having just the same signification as the singular, Gen. 39:2 seqq., and on this account it is joined to a singular adjective, as Isa. 19:4, אֲדֹנִים קָשֶׁה "a hard (cruel) lord;" Gen. 42:30, 33, אֲדֹנִי הָאִישׁ "the lord of the land;" אֲדֹנֶיהָ "thy lord," 2 K. 2:3, 5, 16; אֲדֹנָיו "his master," Gen. 24:9; 39:2, 3; 40:7; Deu. 10:17, אֲדֹנֵי הָאֲדֹנִים "the Lord of lords," i.e. Jehovah; used of idols, Zeph. 1:9, comp. בָּעַל.

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

אֲדֹנָי *the Lord*; only used of God, Gen. 18:27; 113, 136 Jud. 13:8; Ezr. 10:3; Neh. 1:11, etc., etc. ["Chiefly (in the Pentateuch always) where God is submissively and reverentiy addressed; as in the phrases בְּעֵי Ex. 4:10, 13; Jos. 7:8; אָנָא אֲדֹנָי Neh. 1:11, comp. Gen. 15:2; 18:30—32; Ex. 34:9, etc. Then also where God is spoken of, 1 K. 13:10; 22:6; 2 K. 7:6; 19:23; Isa. 6:8; 8:7. Frequently other divine names are added, as אֲדֹנָי יְהוִה (which the Masorites write אֲדֹנָי יֱהוִה), Isa. 40:10; Jer. 2:22; אֲדֹנָי הָאֲדֹנִים, Deut. 10:17; Dan. 9:13." Ges. add.] The termination ־ָי is an older form of *pluralis excellentiæ*, for the common ־ִים (as in שָׁדַי) [see note]; but for ־ָי, the lengthened form ־ַי has been put by the grammarians, so as to distinguish it from אֲדֹנַי "my lords." There are some, and amongst them, of late, Ewald (Heb. Gram. p. 999), who consider אֲדֹנָי properly to signify "my lord;" so that ־ָי would be for ־ִי, suff. 1 pers. pl.; the signification of the possessive pronoun being however commonly neglected, as in the Syr. מָרְיָא and French *Monsieur*. In favour of their opinion they can refer to Ps. 35:23, אֱלֹהַי וַאדֹנָי; however, there is this hindrance—(*a*) that this word is never used with this very suffix, 1 pers. pl., except in a plural sense (אֲדֹנַי is always "my lords")—(*b*) and that Jehovah calls himself אֲדֹנָי; Job 28:28; Isa. 8:7; comp. verse 5; Lehrgeb. p. 524. [In Thes. Gesenius adopts this opinion himself, and rightly; the difficulty as to God calling himself אֲדֹנַי is fully met by the fact that in Job *very many* MSS. read יְהוָה, and in Isa. eight do so: further, this word never takes the art. even when it is almost needed, which is fully explained by regarding the termination to include a suffix.] The *Jews*, from an over scrupulous superstition and reverence for the name of God, whenever in the sacred text יְהוָה occurs, read it אֲדֹנָי, which in the writers of a later age is pretty frequently in the text; Dan. 9:3, 7, 8, 9, 15, 16, 19.

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

אֲדֹרַיִם see אֲדוֹרַיִם. see 141

116 **אֲחֵן** Ch. adv. *afterwards, then*, i.q. Heb. אַחַר, prop. times, from the singular אָנָה (from the root אָנָה, עָנָה, to pass by): Dan. 2:15, 17, 19; — בְּאֲחֵן prop. "at the same time," i.e. immediately; Dan. 2:14, 25; 3:13, 19, 21, 26, אֵזֶן אֲחֵן "from that time forth;" Ezr. 5:16, i.q. Heb. מֵאָז. [But see אֲחֵר.]

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

(2) *powerful*, used of kings, Ps. 136:18; of nations, Eze. 39:18; of gods, 1 Sa. 4:8.

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

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

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

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

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

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

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

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

120 **אָדָם** m.—(1) *man* (perhaps so called from the idea of redness, compare דָּם ["The Arabs distinguish two races of men; one *red, ruddy*, which we call *white*, the other *black*." Gesen. add. But both these races are sprung from Adam]). It has neither const. state, nor plural form; but it is very often used collect. to denote *men, the human race*, Gen. 1:26, 27; 6:1; Ps. 68:19; 76:11; Job 20:29; כָּל־אָדָם "all men," Job 21:33. Sometimes it is put as a genitive after adjectives, as אֶבְיוֹנֵי אָדָם "the needy of men," i.e. needy men, Isa. 29:19; comp. Hos. 13:2; and with ב between, as בְּגִבּוֹרִים בְּאָדָם, Pro. 23:28.—Specially used—(*a*) for other men, the rest of mankind, as opposed to those in question; Jer. 32:20, בְּיִשְׂרָאֵל וּבָאָדָם "in Israel and in other men," Jud. 16:7; 18:28; Ps. 73:5; Isa. 43:4.—(*b*) of common men, as opposed to those of better condition. So בְּאָדָם *nach der (gemeinen) Menschen Weise*, Job 31:33; Hos. 6:7; Ps. 82:7. Opposed to אִישׁ *viri* (more noble), Isa. 2:9; 5:15; שָׂרִים Ps. 88:7; comp. Isa. 29:21, and in pl. בְּנֵי אִישׁ Ps. 49:3; Pro. 8:4.—(*c*) used of slaves, like נֶפֶשׁ Nu. 16:32.—(*d*) of soldiers, *Kriegsmannschaft* Isa. 22:6; comp. אִישׁ No. 1, letter (*h*).

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

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

(4) [*Adam*], pr.n.—(*a*) of the first man made, 121 Gen. 2:7, seq. 3.4. In these passages at least אָדָם assumes somewhat the nature of a proper name, as denoting the man, as the only one of his kind; as הַבַּעַל Baal, lord; *κατ' ἐξ.* הַשָּׂטָן Satan (Lehrg. p. 653, 654). Hence LXX. *Ἀδάμ*, Vulg. *Adam*.—(*b*) a town on the Jordan, Josh. 3:16.

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

122, 131 **אָדֹם** & **אָדוֹם** adj., f. אֲדֻמָּה, pl. אֲדֻמִּים (of the form קָטֹל, קְטֻלָה, which is frequently used in the names of colours, Lehrg. § 120, No. 21), *red, ruddy*, used of a garment stained with blood, Isa. 63:2; of rosy cheeks, Cant. 5:10; of a chesnut or bay horse (פֻּחָה), Zec. 1:8; 6:2; of a red heifer, Nu. 19:2; of the redness of lentiles, Gen. 25:30; subst. *what is red, redness*, Isa. loc. cit.

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

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

The gentile noun is אֱדֹמִי *an Edomite*, an Idumean, Deu. 23:8; fem. אֲדֹמִיָּה, pl. אֲדֹמִיּוֹת Idumean (women), 1 Ki. 11:1.

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

125 אַדְמְדָּם & אַדְמְדֶּמֶת f. pl. אַדְמְדָּמוֹת; adj. *reddish*, ruddy. It is used Lev. 13:19, seq.; 14:37, in speaking of the spots of leprosy, which are described as being לְבָנָה אַדְמְדֶּמֶת "white, reddish."

•127 אַדְמָה f.—(1) *earth* (perh. so called from being red, or tawny ish [" see Credner on Joel, p. 195, seq." Ges. add.]), Ex. 20:21; used of dust which mourners put upon their heads, 1 Sa. 4:12; 2 Sa. 15:32.

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

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

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

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

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

•132 אַדְמֹנִי & אַדְמוֹנִי adj. (of the form פַּרְסִי) *red*, i. e. red-haired, ruddy, used of Esau, Gen. 25:25; of David, 1 Sa. 16:12; 17:42; LXX. πυῤῥός; Vulg. *rufus.*

129 אָדָם (pr. "human"), [*Adami*], pr. n. of a town 130: see 123, 726 of the tribe of Naphtali, Josh. 19:33.

אַדְמֹנִי see אָדֹם.

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

• For 131 see p. 13.

אָדַן an unused root, prob. i. q. Arab. دان see 134, med. Waw, *to be lower.* Hence אָדֶן. 113, 1777

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

אָדָן [*Addan*], pr. n. of a man who returned to •135 Jerusalem with Zerubbabel, Ezr. 2:59; this name is written in the parallel place, Neh. 7:61, אִדּוֹן.

אֶדֶן m. pl. אֲדָנִים; const. אַדְנֵי *a foundation.*— 134 (1) of a column, *base, pedestal*, Cant. 5:15; Ex. 26:19, seq.; 27:10, seq.; 36:38.

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

136; אֲדֹנִי see above after אָדוֹן. see 113

אֲדֹנִי־זֶדֶק (" lord of Bezek"), [*Adoni-Bezek*], 137 the name or title of the king of the Canaanite city Bezek, Jud. 1:5—7.

אֲדֹנִי־צֶדֶק ("lord of justice"), [*Adoni-zedek*], •139 pr. n. of the Canaanite king of Jerusalem; Jos. 10:1, 3.

אֲדֹנִיָּהוּ ("Jehovah (is) my lord"), [*Adonijah*], 138 pr. n.—(1) a son of David who headed a sedition against his father; 1 Ki. 1:8, seq.; also called אֲדֹנִיָּה verse 5; 2 Sa. 3:4.—(2) 2 Ch. 17:8.—(3) Neh. 10:17. Also Ezr. 2:13, called אֲדוֹנִיקָם (" lord of enemies"), [*Adonikam*], comp. 8:13; Neh. 7:18.

אֲדֹנִיקָם see אֲדוֹנִיָּה No. 3. 140; see 138

אֲדֹנִירָם ("lord of height"), [*Adoniram*], 141 pr. n. of a man who in the reigns of David and Solomon, was a royal minister, 1 Ki. 4:6. In an unusual manner contracted into אֲדוֹרָם, [*Adoram*], 2 Sa. 20:24; 1 Ki. 12:18, חֲדוֹרָם [*Hadoram*], 2 Ch. 10:18.

אָדַר a root not used in Kal, prob. TO BE WIDE, 142 (see אֶדֶר, אַדֶּרֶת), comp. אבר to have hernia (prob. *to swell out*); אַבֹּר inflated, *swelling* (of the belly). Kindred is הָדַר. Hence, to be great, magnificent, (see אַדִּיר).

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

Hithpa. *to render great, illustrious*, Isa. 49:21. The derivative nouns see under Kal, also the compound words אַדִּרְיָנֶל and אַדַּרְכֹּן.

[אֲדַר *Addar*, pr. n. m., 1 Ch. 8:3.] •146

אֲדָר the twelfth of the Hebrew months, from the 143 new moon of March, to that of April (according to

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

144 אַדַּר Ch. id. Ezr. 6:15.

•146; see 2692 אֶדֶר see חֲצַר אֵדֶר.

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

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

147 אִדָּר Ch. *a threshing floor*, Dan. 2:35. Syr. ܐܝܕܪ, Arab. أَنْدَر. The root is [" according to some," Ges. add.] עָדַר i. q. נָדַר to fall out, as applied to the grains which are beaten out from the ears in threshing [" but in Arabic أندر the *nd* seems to be for *dj*," Ges. add.].

146 אַדַּרְגָּזְרִין Ch. pl. m. *principal judges, supreme judges, Ebertichter*, Dan. 3:2, 3, compound of אַדַּר i. q. אֶדֶר magnificence, greatness, and גָּזְרִין judges; comp. גְּזַר.

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

150 אַדַּרְכֹן m., 1 Ch. 29:7; Ezr. 8:27; i. q. דַּרְכְּמוֹן *a daric*; a Persian coin made of pure gold, much used by the Jews so long as they were subject to the rule of the Persians. The letter א is prosthetic, and the word דַּרְכּוֹן also occurs amongst the Rabbinical writers. [" Compare also Syr. ܕܪܟܡܢ."] This word is taken from the more ancient Persian language, in which *Dara, Darab*, signifies a king; •• *Darig, Daryak*, a royal court. If derived from the latter, it signifies [" the] court, with the addition of the syllable ן; but if from the former, it is compounded of *Dara* and كرد image, although no such coins bearing the image of a king have come down to us. [" We can hardly doubt that the word is kindred to the pr. n. Darius דָּרְיָוֶשׁ. Others make it either—(a) a dimin. from דָּרְיָוֶשׁ daric, *Δαρεικός*, if the common reading be correct in Strabo. xvi. p. 5, 74; er—(b) compounded of دار king (Darius), and كرد appearance, figure," Ges. add.] In value, the Daric equalled the Attic χρυσοῦς, in German money about a ducat and a half [13*s.* 6*d.* Engl.]. These coins bear the image of a foot archer kneeling. Golden (and also silver) darics are preserved in the numismatic museums of Paris and Vienna; see Eckhel, Doct. Num. P. I. vol. III. p. 551.

אַדַּרְמֶלֶךְ (constr. from אַדַּר מֶלֶךְ " magnificence of the king"), [*Adrammelech*], pr. n.—(1) 152 of an idol of the Sepharvites, brought from Mesopotamia into Samaria, 2 Ki. 17:31.

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

אֶדְרֶע Ch. i. q. זְרוֹעַ *an arm*, with א prosthetic, 153 Ezr. 4:23; Heb. זְרוֹעַ.

אַדְרֶעִי ("strong," from אֶדְרֶע), [*Edrei*], pr. n.— 154 (1) of the ancient metropolis of Bashan, situated in the territory allotted to the tribe of Manasseh, Nu. 21:33; Deu. 1:4; Josh. 12:4; called by Eusebius Ἀδραά, by Ptolemy "Αδρα, by the Arabian geographers الذرعات, see Relandi Palest. p. 547. [*Edhra*, Rob. app. p. 155.]

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

אַדֶּרֶת —(1) prop. fem. of the adjective אַדִּיר *wide,* 155 *ample* (comp. שַׂלֶּכֶת, f. שַׂלַּכְתִּי); Eze. 17:8, וְהָיָה אַדֶּרֶת " a wide branching vine;" comp. אַדִּיר No. 1.

(2) *a cloak*, so called from its being wide, 1 Ki. 19:13, 19; 2 Ki. 2:13, 14; Jon. 3:6; שִׂמְלָה אַדֶּרֶת שִׁנְעָר " a Babylonish cloak," Josh. 7:21, i. e. variegated with figures, or interwoven with various colours, having the figures of men and beasts; comp. Plin. viii. 46. אַדֶּרֶת שֵׂעָר " a hairy cloak," i. q. a garment shaggy with hair (Pœla), Gen. 25:25; Zec. 13:4.

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

אָדַשׁ i. q. דּוּשׁ TO THRESH, found in one pas- 156 sage, Isa. 28:28, אֲדוֹשׁ יְדוֹשֶׁנּוּ " threshing he will thresh it."

אָהַב & אֲהַב fut. יֶאֱהַב and יֶאֱהֹב; 1 pers. 157 אֹהַב Pro. 8:17; and אֹהֵב Hos. 14:5; inf. אַהֲבָה Ecc. 3:8 and אַהֲבַת.

(1) TO DESIRE, TO BREATHE AFTER anything. (The signification of breathing after, hence of longing, is proper to the syllables הב, חב, and with the letters softened, אב, אה, comp. the roots חָבַב, חָבַק, חָבַשׁ, חָבַט, חָבַר, חָבַל, חָבַא, חָבַה, חָבַב, חָבַס, חָבַץ, חָבַת, חָבַד, חָבַג, חָבַן, חָבַם, חָבַף, חָבַז, חָבַח, חָבַי

(2) *to love* (in which signification it accords with אָהַב *ἀγαπάω*), construed with an acc. Gen. 37:3, 4; Deu. 4:37; more rarely with ל Lev. 19:18, 34, and בְּ Ecc. 5:9; 1 Sa. 20:17, אֹהֲבַת נַפְשׁוֹ אֲהֵבוֹ "he loved him as his own soul." Part. אֹהֵב *a friend*, i.e. one who is loving and beloved, intimate; different from רֵעַ a companion, Pro. 18:24; Est. 5:10, 14; Isa. 41:8, זֶרַע אַבְרָהָם אֹהֲבִי "the seed of Abraham my friend."

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

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

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

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

158 אֹהֲבִים only in pl. מְאַהֲבִים.—(1) *lovers*, specially in a bad sense; *amours, amourettes*, תִּרְצָה־שָׁם Tropically used, of fellowship entered into with foreign [idolatrous] nations, Hos. 8:9.

(2) *delight*, Pro. 5:19, אַיֶּלֶת אֲהָבִים "hind of delights," i.e. most pleasant, most lovely.

159 אֹהֵב m. *love*; in sing. once for lovers, paramours, Hos. 9:10; (LXX. *οἱ ἀγαπῶντες*;) pl. מְאַהֲבִים lovers, especially, illicit, licentious, Pro. 7:18.

160 אַהֲבָה f.—(1) Inf. fem. gen. of the verb אָהַב. With Lamed pref. Isa. 56:6, לְאַהֲבָה אֶת־שֵׁם יְהוָה "to love the name of Jehovah," Deu. 10:15; 11:13, 22; Josh. 22:5; 23:11; with בְּ 1 Ki. 10:9, בְּאַהֲבַת יְהוָה אֶת־יִשְׂרָאֵל "for the love of Jehovah towards Israel." In the same sense with the prefix בְּ Hos. 3:1; סִן Deu. 7:8, מֵאַהֲבַת יְהוָה אֶתְכֶם "because that Jehovah loveth you."

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

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

אָהֳדָר an unused root, i.q. אָחַר *to be joined together*, hence אֹהֳדָר and—

161 אֹהֳלִי [*Ohad*], pr. n. of a son of Simeon, Gen. 46:10.

162 אֲהָהָ interj. of lamentation, from the sound uttered, AH! ALAS! comp. Arab. آهِ, آهٍ, whence the roots אהה and אוה to mourn, to grieve, like the German, *ach, klagen*. Almost always in this connection, אֲהָהּ אֲדֹנָי יְהוִה "Ah! Lord Jehovah," Josh. 7:7; Jud. 6:22, or אֲהָהּ אֲדֹנָי 2 Ki. 6:5, 15; it stands alone, 2 Ki. 3:10, and with a dat. Joel 1:15.

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

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

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

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

(2) denom. from אֹהֶל, *to move one's tent*, used of wandering nomades, sometimes pitching their tents, Gen. 13:12, sometimes removing them, Gen. 13:18, וַיֶּאֱהַל אַבְרָם LXX. *ἀνοικιῶσας Ἀβράμ*. Vulg. *movens tabernaculum suum*.

PIEL fut. יְאַהֵל contr. יְהֵל i.q. Kal No. 2, *to pitch a tent*; Isa. 13:20. Comp. מָלַל for מְאַלֵּל.

HIPHIL, i.q. Kal No. 1, *to shine*, probably בֹּהַק שחר *weitre, to give light*; Job 25:5, הֵן עַד־יָרֵחַ וְלֹא יָאהִיל "behold even the moon, and it shineth not," i. e. it is not pure, clean in the sight of God. Jerome *ecce! luna etiam non splendet*. LXX. *ὁκε ἐνφαύσει*. [Derivatives, the following words.]

אֹהֶל with suffix אָהֳלִי, אָהֳלֹה (*ōhŏlchā*), with ח parag. אָהֳלָה; pl. אֹהָלִים (by a Syriacism, for אֳהָלִים

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Lehrg. p. 156, 579); with pref. מֵאֳהָלִים Jud. 8:11; Jer. 35:7, 10; const. אָהֳלֵי, with suff. אָהֳלֶיךָ, אָהֳלֶיהָ — אֳהָלִים.

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

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

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

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

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

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

אָהֳלִיבָה [*Aholibah*], pr.n. of a harlot, used Ezc. 23:4, seqq. as a symbol of the kingdom of Judah given up to idolatry; pr. "my tent in her," עָהּ בָּהּ.

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

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

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

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

176 אוֹ const. st. אִו (a noun of the form עַז, יָם, from the root אָוָה to will).

(1) prop. *will, desire*. It occurs once as a substantive, Pro. 31:4, בְּחֵיבִי אִו שֵׁכָר תֹּאמְרוּ אֵי "and the desire of strong drink (does not become) princes." אִי שֵׁכָר: אִי (it does not become to say) "where is strong drink?"

(2) *free will, choice* (Chaldee, Syriac), hence conj. that which gives the power of choosing this or that, *or*, like *vel* (and the word abbreviated from it, *ve*), from *velle* (Arab. وَلِيَ). Deu. 13:2, אוֹת אוֹ מוֹפֵת "a sign or portent;" Job 3:15; 2 K. 2:16, בְּאַחַר הֶהָרִים אוֹ בְּאַחַד הַגְּיָאוֹת "into some mountain or valley." When doubled, *whether, or*; Lev. 5:1, אִם רָאָה אוֹ יָדָע אִם־לֹא אוֹ "whether he hath seen or known;" Ex. 21:31. Sometimes it intensifies the expression; *or rather*, 1 Sam. 29:3, "who has been with me now many days, אוֹ זֶה שָׁנִים or rather years;" (so أَوْ in Arabic, which they explain بَلْ). Sometimes ellipt. used for אִו כִּי or (es ist) daß, oder (es müßte sein) daß, *or* (be it) *that, or* (it must be) *that*, followed by a future subjunctive; when in Latin it may be rendered *nisi forte*; (comp. Arab. أَوْ followed by fut. nasb., ellipt. for أَوْ أَنْ, which they explain إِلَّا أَنْ unless). Isa. 27:5, "I would burn them altogether; אוֹ יַחֲזֵק בְּמָעֻזִּי or else let them (unless they) take hold of my strength," אוֹ יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִי אוֹ Lev. 26:41; Eze. 21:15. Hence it becomes—

(3) a conditional particle, prop. *if one chooses, if, if perhaps, but if*; (LXX. *ἐάν*,) comp. Lat. *sive*, in which *si* conditional is included. (Also the Arabic أَوْ is often explained by the Grammarians بَلْ.) So followed by a fut. 1 Sam. 20:10, "who will shew me, אוֹ מִי־יַגִּיד לִי אָבִיךָ קָשׁוֹת if thy father should answer thee

anything harshly;" LXX. *ἴδιν*; Vulg. *si forte*. (Winer tries to show more than from the context can be correct in this passage, in endeavouring to defend the common disjunctive power, in Lex. p. 26.) Ex. 21:36, אוֹ נוֹדָע כִּי שׁוֹר נַגָּח הוּא "*if* indeed it were known that the ox was apt to push;" LXX. *ἐὰν δέ*; Vulg. *sin autem*. Lev. 4:23, 28; 2 Sam. 18:13. (Without a verb, Gen. 24:55, "Let the maiden remain with us, יָמִים אוֹ עָשׂוֹר some days (i. e. some time), if perhaps she wish to remain ten," εἶτε ἡμέρας ἔσται ἔλαχιστον ἢ εἶτε καὶ δεκάτη μείζων. LXX. ἡμέρας ἔσται ἔλαχιστον; Vulg. *dies saltem decem*. In this example also, the proper power of choice remains, nor can it be well explained, "many days, or at least ten."

177 **אוּאֵל** (prob. "**will** of God," from אוּ, אֹו, root אָוָה), [*Uel*], pr. n., Ezr. 10:34.

† **אוּב** or **אוּב** an unused root, Arab. أَوَبَ for أَوَبَ is—

(1) *to return*, also to *come to one's senses*, whence أَوْبٌ *resipiscens*.

(2) *to set*, as the sun.

(3) *to come by night*, especially to seek for water.

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

178 **אוֹב** plur. אֹבוֹת (as to the gender of the pl. see Job 32:19).

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

(2) ἐγγαστρίμυθος or πνεύμαντις, i. e. *a soothsayer*, who evokes the manes of the dead by the power of incantations and magical songs, in order to give answers as to future or doubtful things; comp. 1 Sa. 28:7; Isa. 8:19; 29:4; Deut. 18:11; 2 Ki. 21:6; 2 Ch. 33:6. Pl. אֹבוֹת Lev. 19:31; 20:6; 1 Sam. 28:3, 9; Isa. 8:19; 19:3. Specially, it denotes—(*a*) *a python*, or a soothsaying dæmon, of which these men were believed to be possessed; Lev. 20:27, אִישׁ אוֹ אִשָּׁה כִּי תִהְיֶה בָהֶם אוֹב אוֹ יִדְּעֹנִי "a man or woman when a python is in them;" 1 Sam. 28:8, קָסְמִי־נָא לִי בָּאוֹב "divine to me by the familiar spirit," whence such a sorceress is called אִשַּׁת בַּעֲלַת אוֹב "a woman in whom is a soothsaying dæmon," 1 Sa. 28:7, 8.—(*b*) *the dead person himself raised up*; Isa. 29:4, וְהָיָה קוֹלְךָ כְּאוֹב מִן־הָאָרֶץ "and thy voice shall be as of a dead man arising from the earth." LXX. almost always render אוֹבוֹת by ἐγγαστρίμυθοι, ventriloquists, and correctly; because ventriloquists amongst the ancients, commonly abused this art of inward speaking for magical purposes. How then could it be that the same Hebrew word should express a bottle, and a ventriloquist? Apparently from the magician, when possessed with the dæmon, being as it were, a bottle or vessel, and sheath of this python. [See Acts 16:16.]

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

179 **אוּבַל** [*Obil*], 1 Ch. 27:30, pr. n. of an Ishmaelite who had the charge of David's camels. It denotes prop. one who is set over camels, like the Arab. أَبَّلَ and أَبِيلٌ from إِبِلٌ camels. The form אוֹבִיל is for אוֹבֵל, like תּוֹמִיד for תָּמֵד, Ps. 16:5.

180 **אוּבַל** (from the root יָבַל) and אוּבָל m., *a stream, a river*; found in only one passage, Dan. 8:2; 3:6.

† **אִיד** & **אוּד** an unused root.—(1) *to bend, to inflect* (Arab. أَوَدَ med. Waw); hence, *to turn, to turn about, to turn over*, see subst. אוֹדוֹת; also *to gird, to surround*, see אֵזוֹר. With this agree עִוֵּד and עִדָּה. [This last is omitted in Amer. Trans.]. Hence—

(2) *to load, to press down*, as a burden, whence אֵד heavy, troublesome; אֵדֶד a load, a weight; מַאֲוֵדָה misfortune, ills, with which any one is pressed down; see אִיד.

(3) i. q. אָזַז for אָזַד *to be strong, robust*, Conj. II. to strengthen, to aid; אֵד and אֹז strength, might, power, whence the Hebrew אֹזֶן; comp. לְקֹחַ and other verbs which have the notions of weight and strength conjoined.

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

182 **אוֹדוֹת** pl. prop. *turnings*; see the root No. I, whence *causes, circumstances, implieds, reasons, affairs*; comp. סִבָּה cause, from the root סָבַב

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

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

(1) *to turn aside, to turn aside to lodge, to dwell*, i.q. Arab. أَوَى Conj. I. II. مَأْوًى dwelling, see the derivative אֹהֶל.

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

Cognate roots are אָבָה *awe*, and Arab. هَوِيَ to desire.

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

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

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

184 III. **אָוָה** It appears necessary to defend the power of *to mark, to designate, to describe*, as belonging to this root, as found in תַּוָּה and תָּוָה; comp. תָּאַר, אָוָה and יִתְאַר *to long for*. This signification is manifest both in the noun אוֹת (for אִוָּת) a mark, and in the words, Num. 34:10, תְּתַוּוּ לָכֶם "ye shall mark out for you (the borders);" comp. verses 7, 8, where in the same context there is found in the future תְּתָאוּ לָכֶם. LXX. and Syr. in all three places, *καταχρήσατε*, הִתְחַבְּלוּ ye shall bound, limit.

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

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

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

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

188 **אִי** ("**desire**," or "**habitation**," i.q. אִיָּה), [*Evi*], pr.n. of a Midianitish king; Num. 31:8; Josh. 13:21.

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

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

190; see 188 **אוֹיָה** i. q. אֹי, Ps. 120:5, const. with a dat.

191 **אֱוִיל** pl. אֱוִילִים m. (root אָוַל).

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

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

191 **אִוֶּלֶת** id. with the termination belonging to adj. as if אִוֵּלִית, *foolish, foolish*, Zec. 11:15.

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

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

*196 **אָוַל** with Vav moveable; an unused root, i. q. אָוַל, אָיַל *to be foolish*, prop. *to be perverse*, (comp. the kindred עָוַל and even אוּל), whence אֱוִילִי אֱוִיל foolish, אִוֶּלֶת folly.

193 **אוּל** & **אִיל** a root not used as a verb, but of wide extent in the derivatives. The primary notion is, TO ROLL, as in the kindred גָּלַל, חִיל, חוּל, גָּל; comp. *elδέω, εἰλέω, ἴλλω*, and the remarks below under the root גָּלַל; whence אַיִל a ram, so called from its twisted and curled horns. Also אוּל belly, abdomen. Applied—

(2) to *strength* and *power* (comp. חוּל & אַיִל), whence אַיִל strong, God; אֵלָה terebinth (as if "robust tree"); אֵלוֹן oak; also אֵיָלוּת strength, aid. The notion of strength and power is applied—

(3) to *pre-eminence*, whence Arab. أَوَّل to precede, to go before, أَوَّل (רִאשׁוֹן), prop. *princeps*, like אַיִל, comp. Hebr. אֵל. Hence אֵילִים אוֹלִים powerful ones, leaders; אוּלָם the front, adv. in front, subst. vestibule; אַיִל No. 2, and אֵילִם a projection of a building; אֵילָת No. 3, pre-eminence.

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

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

194 **I. אִוֹלַי** comp. of אִו and לַי = לֹא, לָא, לָ not, comp. לוּלַי, אִוָלַי.

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

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

shall devour it;" Jer. 21:2. In like manner, Arab. لَعَلَّ and عَسَى *perhaps*, prop. *is ob nicht* ellipt. As to its etymology, for لَ, and its various forms and use, see de Sacy, Gramm. Arab. I, § 867, and the note there. Yet more corresponding are the Talmudic particles שָׁמָא and דִילְמָא prop. *whether* or *no*, also *whether perhaps, if perhaps*, e.g. Firke Aboth 2:4, "say not, when I have leisure, I will learn; perhaps (שמא) thou wilt not have leisure." Berach. 2:1, 5; also מאים "what if?" "perhaps," which is read for the Hebr. אוּלַי Isa. 47:12.

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

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

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

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

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

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

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

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

195 + **אַיִן** & **אֵין** unused roots, but widely extended; having prop. the signification of NOTHING, and NEGATION. ["Like נא and its cognate forms, as נָנָה to hinder, קָנָן, קָנַן, Ges. add.] This, in very many languages is expressed by the letter *n*; comp. Sanscr. *na, no, an*, and *a* privative; Pers. ن, ں; Zend and Copt. *an*; Gr. *νη* in *νήπιος, νημερτής*, and *ἄνευ*; Lat. *ne, nemo, non*; also *in*, privative, prefixed to adjectives; Germ. *nie, nein*, and vulgar *ne*; also *ohne* and *un*, privative, prefixed to adjectives; Eng. *no*; also the Phœnicio-Shemitic and Greek verbs נָנָה, קָנַן, נָנַה [given above, and Gr.] *ἀναίνομαι*; somewhat more rarely by the cognate letters א (Sanc. *ma*, Gr. *μή*) and ו (לֹא, לָא, לֹ, לָ, אַל, לְ, אֶל). Hence

see 369 אַיִן, אֵין *nothing, not*, אֵין emptiness. The idea of nothing is applied—

see 205 (1) to *vanity*, hence to *falsehood* and *wickedness*; see אֵין No. 2, 3; it is said in Germ. es ist nichts daran, nichts an ihm; compare Lat. *homo nequam*.

see 1951 (2) to *lightness* (comp. וּאַיִן) and *easiness*;

see 202, 1952 (3) these are applied to *living at ease* (Arab. أَوْن ease, rest, أَيْن to live easily, smoothly), *riches, wealth* (see אוֹן, יְקוּם), and on the other hand a troublesome life is called *gravis*, heavy (*beschwerlich*; comp. יְקוּם, לְאֵל); also—

see 202 (4) to *ease, ability* of doing anything; see אוֹן No. 2.

see 205 [Also (5), "to be deficient in strength, debilitated, exhausted. Arab. أَنَى med. Ye, to be weak, exhausted; أَيْن weariness, trouble, sorrow. Hence אוֹן No. 4, תְּאוּנִים labours," Ges. add.]

*205 **אָוֶן** m. with suff. אוֹנִי, אוֹנְךָ Jer. 4:14; Ps. 94:23; pl. אוֹנִים Pro. 21:7; from the root אוּן which see.

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

vain, Isa. 41:29; Zec. 10:2; especially used of the vanity of idols, and of all things pertaining to idolatry (comp. הֶבֶל), 1 Sa. 15:23, and even of the idols themselves, Isa. 66:3. Hence in Hosea, the city *206 בֵּית־אֵל "house of God," as being devoted to idols, is called in contempt בֵּית־אָוֶן "house of idols," Hos. 4:15; 10:5. To this should also be referred—(*a*) בִּקְעַת אָוֶן "the valley of the idol," Amos 1:5; i.e. some valley near the city of Damascus.—(*b*) אָוֶן for אֹן Heliopolis, Ezc. 30:17, with the notion of city of idolatry. Specially it is—

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

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

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

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

(2) *substance, wealth* (Vermögen). Hos. 12:9; Job 20:10. 203

(3) [*On*], pr.n. m. Num. 16:1.

II. **אֹן** [*On*], Gen. 41:50, and אָוֶן Gen. 41:45; 204 46:20; a domestic pr.n. of an ancient city of Egypt, Exe. 30:17, written אָוֶן (see that word, No. 1. b); called also by the Hebrews from a translation of the name בֵּית שֶׁמֶשׁ Jer. 43:13; by the Greeks, Heliopolis; by the Arabs, عين شمس i. e. fountain of the sun. In the Coptic books it is constantly called ⲱⲛ, and it can hardly be doubted that in the ancient language this signified *light*, especially *the sun*. In the more modern Egyptian, some rightly compare ⲟⲩⲥⲓⲛ, ⲟⲩⲥⲓⲛ, ⲟⲩⲥⲓⲛⲉ, light; ["see Peyron, Lex. p. 273"]. This city stood on the eastern shore of the

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

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

see 591 **אֳנִיּוֹת** f. pl., 2 Ch. 8:18, in כְּרֵי for *ships*; with Vav, redundant mater lectionis.

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

209 **אוֹנָן** (id.), [*Onan*], pr.n. of a son of Judah, Gen. 38:4; 46:12; Nu. 26:19.

210 **אוֹפַז** *Uphaz*, pr.n. of a region producing gold, Jer. 10:9; Dan. 10:5. As the letters ז and נ are also elsewhere interchanged (as in נֹגַהּ נֹגַז lightning, and נוּץ and זוּץ to boast, to glory), אוֹפַז seems to be corrupted from אוֹפִיר.

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

As to the situation of *Ophir*, various opinions have been formed. The moderns, however, have mostly supposed it to be in one of two regions, *India*, or some part of *Arabia*. And that we should seek for Ophir in *India*, as among the ancients was supposed by Josephus, Arch. viii. 6, § 4; among the moderns, by Vitringa, Reland, and others, is sought to be maintained by these arguments:—First, the Indian regions abound with the above-mentioned commodities; and several of them, as ivory and sandal wood, are only found in India: and the words used for apes and peacocks, altogether agree with those used in India on the Malabar coast, and they are no doubt taken thence (see קוֹף, תֻּכִּיִּים). Also, the LXX. translators have put for אוֹפִיר always (except one place, Gen. 10:29) Σωφίρ, Σουφείρ, Σωφίρ, Σωφείρ, Σωφαρά, Σωφηρά. Now COUPH is, according to the ancient Coptic lexicographers ["whose authority however is not very great"], the Coptic name for India. Further, there is found a place in India, from the name of which both Ophirs and Sophirs may be easily explained; namely Σωπάρα, called by Arrian Οὔσπαρα, situated in the nearer Chersonese, where there is now the celebrated emporium of Goa; this place is mentioned by Ptolemy, Ammianus, and Abulfeda. Equally high authorities contend for *Arabia*, which has been the opinion held by many of the moderns, as Michaelis (Spicil. ii. p. 184, seq.); Gosselin; Vincent; Bredow (Hist. Untersuch. 253); Th. Chr. Tychsen; U. H. Seetzen, and others. And, in the first place, Ophir, Gen. 10:29, is mentioned in the midst of other Joktanite regions, which, as far as is known to us, are all to be sought for in southern Arabia; it stands enumerated between Saba and Havilah, both of them rich in gold. It cannot however be denied, that even though Ophir were more remote, and were situated in India, it might in the pedigrees be referred to the same stock, the people springing from a Joktanite colony. Also, of the articles above-mentioned, some only, namely gems and apes, are found in Arabia, and that country is now wholly destitute of gold. But some particular regions of Arabia formerly abounded in gold, and that native, and unsmelted, as is mentioned both by the Old Testament writers, Nu. 31:22; Jud. 8:24, 26; Ps. 72:15, and Diodorus, ii. 50; iii. 44, 47; compare under the word גְּבַיִן; Agatharchides (ap. Phot. cod. 250); Artemidorus (ap. Strab. xvi. 4, § 22); Pliny, vi. 28, 32, who ought not rashly to be doubted; for the mines may be exhausted and altogether neglected, as in Spain, or the globules of native gold formerly found in the sand may have failed. Also, Ophir is expressly mentioned as an island of Arabia by Eupolemus (ap. Euseb. præp. evang. ix. 30); and there is now a place called *el Ophir*, in the district of Oman, two miles inland of the city Sohar.

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

212 **אוֹפַן** m. const. אוֹפַן; pl. אוֹפַנִּים *a wheel*, Ex. 14:25, etc.; Pro. 20:26, וַיֹּלֶךְ עֲלֵיהֶם אוֹפַן "and he turns the wheel (of his threshing wain) upon them," i. e. he

treads on them and tramples them small; comp. דָּרַשׁ. Root אוּץ.

213 **אוּץ**—(1) TO URGE, TO PRESS any one ON (comp. Ch. אֲוַץ, נְחַץ, אֲלַץ; comp. Gr. *ἀνύω*), Ex. 5:13.

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

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

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

214 **אוֹצָר** const. אוֹצַר; pl. אֹצָרוֹת m. (root אָצַר).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

אוּרִיאֵל ("flame of God"), [*Uriel*], pr. n. m.— 222
(1) 1 Ch. 6:9; 15:5, 11.—(2) 2 Ch. 13:2.

אוּרִיָּה ("flame of Jehovah"), [*Uriah, Urijah*], pr. n.—(1) of a Hittite, the husband of Bathsheba, perfidiously slain by David, 2 Sam. 11:3.—(2) of a priest in the time of Ahaz and Isaiah, Isa. 8:2; 2 Ki. 16:10. 223

אוּרִיָּהוּ (id.), [*Urijah*], pr. n. of a prophet, slain by order of Jehoiakim, Jer. 26:20, seq. 223

אוּשׁ see הִתְאוֹשַׁשְׁתִּי under אושׁ. see 377

אוֹת (for אוֹתָה see No. III; comp. אֲנִי or אָנִי for אָנֹכִי from אנך), Pl. אוֹתוֹת m. and f. (comp. sing, Gen. 9:12; Ex. 4:8, plur. Ex. 4:9; Josh. 24:17), *a sign* (Ch. אָת, Syr. ܐܬܐ pl. ܐܬ̈ܘܬ). Exod. 12:13; Josh. 2:12; Gen. 1:14; וְיִהְיוּ לְאוֹתוֹת וּלְמוֹעֲדִים "and they shall be (the lights of heaven) for signs and times," i.e. by *the Jewish year*, signs of times. It is— 226

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

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

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

(4) *the sign* of anything which cannot itself be seen, Gen. 1:14, ex. gr. "the sign of the covenant," circumcision, Gen. 17:11, of the sabbath, Ex. 31:13, hence, *token, proof, argument, Kennzeichen, Beweis*; comp. Lat. *signum*, Cic. Invent. 1, 34; Gr. τεκμήριον, σημεῖον, Job 21:29, and hence a miracle, as a sign of the divine power, i.q. מוֹפֵת Deu. 4:34; 6:22; 7:19; 29:2; 34:11, see my remarks at length on Isa. 7:11; [see Matt. 12:23, as to the meaning of the passage]. Of the prophetic *sign* or ["*token* of the truth of a prophecy,

*For 224 see p. 23.
**For 225 see p. 25.

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

225 אוֹת or אות a root not used in Kal.

Niphal נֶאוֹת 1 pl. fut. נֵאוֹת, 3 pl. יֵאוֹתוּ to consent, 2 Kē 12:9; with a dat. of pers. *to consent to any one*, Gen. 34:15, 22, 23. In Arabic this power belongs to أَبَى i.q. אָתָה to come, Conj. III. آبَى Heb. אֲתָה, whence a new root אוֹת appears to have arisen; unless it be better, by changing the points, instead of יֵאוֹתוּ to read נָאוֹת, יֵאוֹתוּ, which forms may be referred to Poel of the root אָתָה.

see 853 אוֹת or אֵת only with suff. אוֹתִי, אוֹתְךָ etc. i.q. אֵת No. 1, pronoun demonstr. commonly a mark of the accusative.

227 אָז ["a demonstrative particle originally of place, *in that place, there*, kindred with זֶה; Arab. ذَا, behold" called in Man.]; subst. *time* (from the root אָזַן, comp. עֵת), hence in accusat. *at that time, then*, specially—(1) *hamals, then*, of past time; Arabic اِذْ then, and اِذَا *tunc*, then, thereon; Germ. da; in apodosis, beholdl fiehe da for; Chald. אֱדַיִן; Gen. 19:6; Josh. 10:12; 14:11. Followed by a preterite, 1 Ki. 8:19; 2 Ch. 6:1; 8:19, 17; and a future, used for a preterite, Jos. l. cit.; Ex. 15:1; Deu. 4:41. Comp. Lehrg. p. 773.

(2) *then, after that*, of future time. Construed with a fut. which retains its own power; Ps. 96:12, אָז יְרַנְּנוּ "then shall they rejoice;" Zeph. 3:9; Job 3:13; sometimes also with a preterits in the signification of the future, where a future precedes, Jud. 5:21; Ex. 15:15.

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

מֵאָז prop. *from that time*; hence—(*a*) adv. *from of old, formerly, long since*, 2 Sa. 15:34; Isa. 26:13; 44:8; 45:21; 48:3, 5, 7.—(*b*) prep. and conj. *from (say) time, from, when, since; depuis, dès-lors*, fait; const. with an inf. Ex. 4:10, מֵאָז דַּבֶּרְךָ "since thou hast spoken;" Josh. 14:10; with a subst. Ruth 2:7, מֵאָז הַבֹּקֶר "from the time of morning," i.e. since morning. ["In the same sense as מִכָּאן מֵעַתָּה, Ruth 2:7, there is also used מֵאָז מֵהֻחֵלָּה, 2 Sa. 2:27,

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

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

אוֹתָה & אוֹתָהּ Ch. to kindle. Comp. Arab. أَجَّ 228
to be hot, to kindle a fire; part. pass. אִוָּתָה by a Syriacism for אִתָּה, Dan. 3:22; inf. מְאָה for מְאוֹתָה; with suff. מְאוֹתֵהּ, 3:19.

† see 231 אָהּ an unused root; whence אוּהּ.

† see 229 אוּהּ [*Ezbat*], pr. n. m., 1 Ch. 11:37.

אוֹי Ch. i.q. אוּל to go away, to depart, 230
(comp. δάκρυον, *lacrima*; لَالَ, δάδμαι). Hence Dan. 2:5, 8, מִלְּתָא כְּדֵי אִזְדָּא "the word has gone out from me," i.e. what I have said is ratified, and will not be recalled; comp. 2:23; Isa. 45:23. The Hebrew interpreters, as Saad. Tanch. of Jerusalem, have long ago rightly compared the Talmudic phrase אזדא לטעותיה "to go to one's opinion," i.e. to follow one's own opinion. As to the form, אִזְדָּא is part. fem. from the masc. אָזֵל (of the form קָטֵל, קָטֵל).

† see 227 אָזָה an unused root which seems to have had the sense of *to pass by*, like עָרָה. Hence are derived יָאַז, עַתָּה time, then. [Omitted in Ges. corr. as the supposed derivatives are otherwise explained.]

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

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

(2) *a band*, Job 12:18; Vulg. *funis*. Root אזר.

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

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

235 אָזַל fut. יֵאזַל (whence חֲלִי־אָזֵל, Jer. 2:36), properly, if I judge aright, to ROLL, *tollere*, hence—

(1) *to spin*, from the idea of rolling. So in the Talmud אָזַל, whence אִזְלָאִי weaver, Arab. غَزَلَ Conj. I. IV., غَزَّلَ something spun; Syr. and Ch. ܓܙܠ id., comp. the kindred גָּזַל to spin and to flow, both from the idea of rolling. See PUAL.

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

PUAL part. מְאוּזָל *what is spun*, yarn, thread, Gespinnest, Gespinnst, Garn. Exc. 27:19.

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

237 (2) *to go, to journey*, Ezr. 4:23; 5:8, 15.

see 72 אֹזֶל *departure*, see אָבַן No. 6, letter (δ).

238 I. אָזַן a root not used in Kal. Properly by a conjecture sufficiently probable of Jo. Simonis, TO BE SHARP, ACUTE, POINTED, whence אֹזֶן ear (which may indeed, especially as to animals, be so called from the pointed form), and אָזְנַיִם (sharp) weapons. (Compare *ἀκόνη, ἀκόνιον*, and *ἀκέ, acies, acuo*.) A cognate root apparently is אָזַל, which see.

HIPHIL הֶאֱזִין (as if הֶחֱזִין from חזן, to make ears) *to prick up the ears*; *bis Ohren ſpitzen, ſpitzohrig werden* (Arab. أَذِنَ id.), hence *to listen*. Construed, followed by an accus., Gen. 4:23; Job 33:1; לְ Job 34:2; עַל Psa. 77:2; לְ Pro. 17:4; עַד Num. 23:18, of person and thing. Specially, *to hear and answer*, used of God, Ps. 5:2; 17:1; 39:13; 54:4; Job 9:16; *to obey, to hear and obey*, used of men, followed by a dat. Neh. 9:30; Ex. 15:26.—Fut. 1 pers. וְאַזִּין for וְאַזִּינָה Job 32:11; Part. קַשּׁוּב לְהַאֲזִין Pro. 17:4.

II. אָזַן Arab. وَزَنَ *to weigh*, whence מֹאזְנַיִם scales. It only occurs in—

239 PIEL אִזֵּן *to weigh, to ponder*, Ecc. 12:9. Followed by the syn. תִּקֵּן. Rabbin. אִזֵּן to be weighed, provd.

240 אֵזֶן m. *utensil, implement*, prop. *weapon* (comp. Ch. זַיְנִין arms), see the root No. I. Deu. 23:14: “and thou shalt have a spade עַל אָזְנֶךָ “among thy utensils,” many copies read עַל אָזְנֶיךָ I prefer. The same notion both of utensil and weapon is found in the word כְּלִי.

241 אֹזֶן dual (which is also used as plural) אָזְנַיִם, const. אָזְנֵי *f. the ear*, from the root אזן No. I. (Arab. أُذُنٌ, أُذْنٌ, Æth. ፀርሐ: Ch. אֻדְנָא, contr. אוּנָא, Syr. ܐܘܿܕܢܳܐ, ܐܘܿܢܳܐ) Ex. 29:20; Lev. 8:23, etc. The phrases of which this word forms a part, are considered under the verbs נָגַד, נָקָה Hiph., נָתַן, פָּתַח. דָּבַר בְּאָזְנֵי מִלְּאֹי “to speak in any one’s ears,” i. e. before him and in his hearing, Gen. 20:8; 23:16; 44:18; Ex. 10:2. So Isa. 5:9, בְּאָזְנֵי יְהוָה “in my ears (said) Jehovah.” Compare 22:14. שׂוֹם בְּאָזְנֵי “to place in any one’s ears,” to deliver something to be perceived by the ears, and to be laid up in the mind of any one, Ex. 17:14. שָׁמַע בְּאָזְנֵי “to hear with one’s ears,” emphatically, Ps. 44:2; Job 28:22.

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

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

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

245 אָזְנִיָּה (“whom Jehovah hears”), [*Azaniah*], pr. n. m., Neh. 10:10.

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

247 אָזַר fut. יֶאֱזֹר Jer. 1:17, with suff. אֲאַזְּרֵנִי Job 30:18, TO BIND AROUND, TO GIRD, also, TO BE GIRDED, TO GIRD ONESELF. Arab. غَزَرَ to be strong, robust, and perhaps, also, prop. to be girded, to gird. Conj. II. to gird. Conj. III. to strengthen, to aid. Cognate roots, all of which have the sense of *to bind together, to gird, to surround*, are, חָגַר, עָזַר, אָסַר, צָרַר, (אָזַל), אָגַד, אָפַד, עָטַר, עָנַד, גָּרַר. It is used—(*a*) of the garment with which any one is girded, with an acc. of pers. Job 30:18.—(*b*) with an acc. of the member girded, Job 38:3, תְּאַזְּרָא “gird up thy loins,” Job 40:7; Jer. 1:17.—(*c*) with an acc. of the girdle or garment with which any one is girded, and figuratively, 1 Sa. 2:4, אֲזוּרֵי חַיִל “they are girded with strength.”

248 NIPHAL part. נֶאְזָר *girded*, Ps. 65:7.

PIEL, *to gird*, with two acc., one of the person, the other of the girdle, Ps. 18:33, 40, וַתְּאַזְּרֵנִי חַיִל לַמִּלְחָמָה “thou hast girded me with might for the war;” Ps. 30:12, וַתְּאַזְּרֵנִי שִׂמְחָה “thou hast girded (i. e. surrounded) me with gladness;” Isa. 50:11, חֲגֹרֵי זִיקוֹת “girded (i. e. armed) with burning darts.” As to the construction of verbs of this kind with two accus. compare Lehrg. § 219, 1.

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

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

250 אֶזְרָח m. (for זֶרַח with Aleph prosthetic)—

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

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

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

I. אָח construct אֲחִי, with suff. אָחִי (“my brother”), אֲחִיכֶם pl. אֲחִים (with dag. occult), const. אֲחֵי, with light suff. אֲחִיהּ, with grave suff. אֲחֵיהֶם, אֲחֵיהֶן, with suff. 3 pers. אֲחֵיהֶ (comp. Lehrg. p. 602), A BROTHER. This word is undoubtedly primitive. Arab. أَخٌ, const. st. أَخُو, أَخَا, أَخِي, Syr. ܐܰܚ, Chald. אַח. It follows sometimes the analogy of verbs, לָ, sometimes that of verbs, עָ; comp. Lehrg. § 118. When used in a sense not quite strict, it is applied also to those who are not own brothers, as those who are children of one father by different mothers (Gen. 42:15; 43:3), or vice versâ to brothers by the same mother but by different fathers (Jud. 8:19), who when greater exactness is used, are called בְּנֵי אָב, see בֵּן. Sometimes emphatically used of brethren, both by the father and mother (Gen. 44:20), comp. Gen. 49:5, שִׁמְעוֹן וְלֵוִי אַחִים “Simon and Levi are (true) brethren,” i. e. not only children of one mother, but brethren truly in disposition also.

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

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

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

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

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

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

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

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

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

•253 II. אֲהָ interj. of lamentation (from the sound made), AH! ALAS! const. with adat. Eze. 6:11; 21:20.

In Arabic there is a root derived from this, أَحَّ to cry out, ah! again and again: see below, under אָחָה.

•254 III. אָחַ f. Arab. إِخَّ A GREAT POT, in which a fire was kept burning in the king's winter apartment, Jer. 36:22, 23. The orientals still use pots of this kind for warming instead of fire places, called in Pers. and Turk. تَنُور They have the form of a large pitcher, and they are usually placed in a cavity in the middle of the room. When the fire is out, a frame like a table is put over the pot, covered with a carpet; and those who wish to warm themselves, sit on the ground, and cover their feet, legs, and even their belly, with the carpet. The root in אָחָה No. II.

252 אָח Ch. *brother;* pl. with suff. אֲחָיִךְ Ezr. 7:18.

255 אֹחַ only in pl. אוֹחִים prop. *howlings;* hence *howling animals* (comp. אי No. II.), probably screech owls, Isa. 13:21. A word imitating the sound, like the Germ. uhu, Schuhut, French *hibou;* see אֲהָ No. II. and the root אָחָה.

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

257 אֲחִיכָם ("brother of the prudent," or for אָחִין "fraternal"), [*Ahkan*], pr.n. of a man of the tribe of Judah, 1 Ch. 2:29.

258 אָחַד a root, derived from the numeral אֶחָד, not used in Kal, its place being supplied by יָחַד *to unite.*

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

אֲחוֹר const. אֲחוֹר ["and so before יַד Lev. 13:2; before שֵׁשׁ Gen. 32:25; and elsewhere, Gen. 48:22; 2 Sam. 17:29; Zec. 11:7"]; f. אֲחֹרַת (for אֲחוֹרֶת); in pause אָחֹר; a numeral having the power of an adj. ONE. Arab. أَحَد (not أَحَد, as in Winer); f. إِحْدَى Æth. ሐሓዲ: *ahadu* (not ሐሓደ: *ahad*, as in Winer also), Ch. and Syr. חַד, ܚܰܕ. The same radical letters are found in the Pehlevi *adwk*, one, and without the third radical Daleth, Sansc. *eka*, and Pehlevi *jok*.

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

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

(3) *some one*, אִישׁ אֶחָד "some one of the people," לֹא אִישׁ אֶחָד "no one." Hence very often—

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

(5) *one only* of its kind, Job 23:13; Exe. 7:5; Cant. 6:9 (Arab. وَاحِد only one, incomparable; وَحِيد id. A. Schultens on Job loc. cit. and 9:5).

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

(7) בְּאֶחָד *as one man*, i.e. together. Exr. 2:64, כְּקָהָל בְּאֶחָד "the whole congregation together;" Exr. 3:9; 6:20; Eec. 11:6, שְׁנֵיהֶם כְּאֶחָד "both alike," alle beyde. Also i.q. "together, unitedly," Isa. 65:25; in the same sense is said אִישׁ אֶחָד Jud. 20:8; 1 Sa. 11:7; Ch. אֲחַד.

(8) f. אַחַת ellipt. for פַּעַם אַחַת *one time, once,* 2 Ki. 6:10; Psa. 62:12.

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

(10) לְאַחַר אֶחָד *one after another, one by one,* Isa. 27:12, and Ecc. 7:27, אַחַת לְאַחַת "one after another."

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

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

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

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

260 אָחוּ (*Mild*), an Egyptian word denoting *marsh grass, reede, bulrushes*, and any verdure growing in a marsh, Gen. 41:2, 18; Job 8:11. This word is not only used in Hebrew, but also in the Greek of Alexandria, in which it is written ἀχί, ἀχεί; see the LXX., Gen. 41:2, 18; Isa. 19:7; also in the Wisdom of the son of Sirach (who lived in Egypt), chap. 40:16. Jerome in Comm. on Isa. loc. cit., "*quam ob eruditis quæreren, quid hic sermo significaret, audivi ab Ægyptiis hoc nomine linguæ eorum omne quod in palude virens nascitur appellari.*" The word is retained by the Coptic translator, who for the Greek Ἄχει wrote ⲡⲓ-ⲁϧⲓ. Compare the same, Num. 11:5 ["kindred are ΑΚΕ, ΟΚΕ bulrush, reed,"]; de Rossi Etymolog. Ægypt. p. 24; Jablonskii Opusc. ed te Water, tom. i. p. 45; tom. ii. p. 160. Celsius (ii. 340—346) indeed, and Alb. Schultens, on Job loc. cit., have sought an Arabic origin for this word, comparing أَوْخِي *res pascuales*, from the root أَخِيَ to join together, *se junxit a jungendo*, and the Gr. σχοῖνος denotes both *rush* wrought into a cord, and a *cord* itself; but the former derivation is preferable.

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

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

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

•264 אֲחוָה *f. brotherhood*, Zec. 11:14, denom. from אָח brother, which see.

•265, 266 אֲחוֹאַל [*Ahoal*], pr.n., 1 Ch. 8:4, for which there is verse 7, אֲחִיָּה. Paronymic is אֲחוֹחִי [*Ahohite*], 2 Sa. 23:9, 28.

263 אַחֲוָיָה Ch. *a shewing, declaration*, Dan. 5:12; prop. Inf. Aph., from חָוָה.

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

268 אָחוֹר m.—(1) *hinder part, rear, end.* Arab. أُخْر id. Hence—(*a*) מֵאָחוֹר *from behind, behind*, opp. to מִפָּנִים 2 Sa. 10:9. Arab. مِنْ أُخْر—(*b*) לְאָחוֹר *backward*, Psa. 114:3, 5; with averted face (abgewandt), Jer. 7:24.—(*c*) בְּאָחוֹר *backward*; Pro. 29:11, "a fool uttereth all his anger, וְחָכָם בְּאָחוֹר יְשַׁבְּחֶנָּה but a wise man keepeth it back," drives it back, so that it returns to himself.—(*d*) אָחוֹר in acc. adv. Arab. أُخْر *behind, on the back*, opp. to פָּנִים and נֶגֶד. Exe. 2:10, "and it (the roll) was written אֲחוֹר וָפָנִים before and behind," within and without; 1 Ch. 19:10; Psa. 139:5. Also, *backward*; Gen. 49:17, יִפֹּל רַכְבּוֹ אָחוֹר "and his rider falleth backward;" Jer. 15:6. So often pleon. after verbs of returning, Psa. 9:4; 56:10; of turning back, 2 Sa. 1:22; Psa. 35:4; 40:15; and others of the same kind. Fi. *hinder parts*, Exe. 33:23; 36:12; 1 Ki. 7:25; Exe. 8:16.

(2) *the west* [the east being the quarter towards which one is supposed to look], Job 23:8; Isa. 9:11, וּפְלִשְׁתִּים מֵאָחוֹר "and the Philistines on the west." Compare קֶדֶם, יָמִּים, תֵּימָן, שְׂמֹאל and C. B. Michaelis, *Diss. de locorum differentia rationes anticas, posticas, dextras, sinistras*, Hale, 1735, 4to, reprinted in Pott Sylloge Comment. 5, 80, seq. § 8. The same mode is followed by the Hindoos, the Mongols, and also the Irish [and all Celtic nations].

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

269 אֲחוֹת *f.* (for אַחְוָת, from the masc. אָח, which in Arab. and Chald. is the same as אַחַת), pl. with suff. אַחְוֹתֶיהָ Exe. 16:55 (sing. אֲחוֹתָהּ), and אַחְיוֹתֶיהָ Exe. 16:52 (sing. אַחְיוֹתָהּ, which is from the masc. אַחְיָו), comp. Lehrg. p. 602.

A sister (Arab. أُخْت, Syr. ܐܚܬ for ܐܚܝܬ, Ch. אֲחָת id.). It properly signifies an own sister, born

of the same parents, but (where accuracy of expression is not important) used also of a *sister*, *ὁμογαστρία*. *uterine*, Lev. 18:9, 11; 20:17. The Hebrews also called *sister*—

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

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

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

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

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

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

270 **אָחוֹ** fut. יֹאחַז (more rarely יָאֳחֹז 1 Ki. 6:10; Ecc. 7:18).

(1) TO TAKE HOLD OF, TO SEIZE, specially with the hand. (Arab. أَخَذَ, Ch. and Syr. אֲחַד.) Const. with an accus. of pers. or thing, Ps. 56:1; Jud. 12:6; also very often followed by בְּ, Ex. 4:4; Job 23:11; 2 Sa. 20:9. (Winer has made a mistake with regard to this passage, p. 45; it should be rendered, "and Joab's right hand took hold of Amasa's beard.") Metaph. it is ascribed to terror, fear (like λαμβάνειν), Ex. 15:14, חִיל אָחַז יֹשְׁבֵי פְלָשֶׁת "terror seizes the inhabitants of Philistia;" verse 15; Ps. 48:7. It is also said vice versâ, *to take fright* (comp. Germ. sie ergreifen). Job 18:20, קַדְמֹנִים אָחֲזוּ שָׁעַר "the ancients took hold of horror," for "horror took hold of them;" Job 21:6; Isa. 13:8, צִירִים וַחֲבָלִים יֹאחֵזוּן "they (the Babylonians) take hold of pangs and sorrows," for "pangs and sorrows take hold of them."

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

(3) *to hold* something taken, followed by an accus. 1 Ch. 13:9; 2 Ch. 25:5; and בְּ, Gen. 25:26. Metaph. to embrace anything, with an accus., Job 17:9 (comp. *sparsa*, Aeneï. 2:95); with בְּ, 23:11. Part. pass. in an active signification, Cant. 3:8, אֲחוּזֵי חֶרֶב "holding the sword." Compare as to this deponent use of passive participles, Lehrg. p. 309, 310 [Heb. Gram. § 49, 3. 2], and in this very verb Syr. אֲחִיד holding, Æth. ኣኀዘ: *ahaz*, taken and holding.

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

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

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

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

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

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

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

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

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

The derived nouns immediately follow.

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

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

273 **אֲחִיהוּד** (*Ahasai*), pr.n. of a man, Neh. 11:13, for which there is in 1 Ch. 9:12 יַחְזֵרָה. Perhaps we should read in both places אֲחִיהוּד.

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

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

276 **אֲחֻזַּת** ("possession"), [*Ahuzath*], pr.n. of a Philistine, a friend of king Abimelech, Gen. 26:26.

† **אָחַר** an unused root.—I. Arab. أَحَلَ onomatop. from the sound הִי, *to cry out ah! repeatedly*. In Hebrew perhaps, *to groan* (ὀδύρεσθαι), *to howl*, whence see 253 אוֹחִים. The Arabs have under the same root—

II. the signification of *heat, burning, anger*, in the word أَحَاحٌ, أَحَاحٌ, whence, perhaps, may be derived אַח a pot, a furnace. I had rather however take the signification of furnace, from the root חָרָה to burn, to kindle as fire; Conj. II. to set on fire, חִרְחֵר heat, etc. See ג.

* 278 **אָחַי** [*Ehi*], see אֵיכָה.

277 **אֲחַי** (perhaps contracted from אֲחָיָה, [*Ahi*], pr.n. m.—(1) 1 Ch. 5:15;—(2) 1 Ch. 7:34.

279 **אֲחִיאָם** (for אֲחִי אֵם "father's brother"), [*Ahiam*], pr.n. m., 2 Sa. 23:33; 1 Ch. 11:35.

280 **אֲחִידָה** Ch. i. q. Heb. חִידָה, with Aleph prosthetic, *an enigma*, Dan. 5:12. Root חוד.

271 281 **אֲחִיָּה** ("brother," i.e. "friend of Jehovah"), [*Ahiah, Ahijah*], pr.n.—(1) of a certain priest in the time of Saul, 1 Sa. 14:3, 8.—(2) 1 Ch. 8:7.—(3) 1 Ch. 11:36.—(4) 1 Ki. 4:3.—(5) 1 Ch. 26:20.—(6) 1 Ch. 2:25.—(7) 1 Ki. 15:27, 33.—(8) Neh. 10:27.—(9) a prophet living at Shiloh in the time of Jeroboam, 1 Ki. 11:29; 12:15; called אֲחִיָּהוּ 1 Ki. 14:6, 18; 2 Ch. 10:15.

272 282 **אֲחִיאוּד** ("brother," i.e. "friend of the Jews," for יְהוּד אָחִי), [*Ahihud*], pr.n. m. Nu. 34:27.

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

אֲחִיחוּד ("brother," or "friend of union"), [*Ahihud*], pr.n. m. 1 Ch. 8:7. 284

אֲחִיטוּב ("brother," or "friend of goodness"), [*Ahitub*], pr.n. m.—(1) 1 Sa. 14:3; 22:9.—(2) 2 Sa. 8:17.—(3) 1 Ch. 5:37; Neh. 11:11. 285

אֲחִילוּד (אֲחִי יָלוֹד "brother of one born," for), [*Ahilud*], pr.n. m. of the father of Jehoshaphat, 2 Sa. 8:16; 20:24; 1 Ki. 4:3. 286

אֲחִים; see אָח. see 253

אֲחִימוֹת ("brother of death"), [*Ahimoth*], pr.n. m. 1 Ch. 6:10; for which there is in the parallel places מַחַת. 287

אֲחִימֶלֶךְ ("brother of the king"), [*Ahimelech*], pr.n.—(1) a priest living at Nob, the father of Abiathar, the intimate friend of David (1 Sa. 21:2; 22:9; Ps. 52:2), and therefore slain by Saul. Different from this apparently may be—(2) *Ahimelech*, the son of Abiathar, one of the two high priests in the time of David, 2 Sa. 8:17; 1 Ch. 24:3, 6, 31. Korb, however (Winer Theol. Journal IV. p. 295), supposes, with a great deal of probability, that in 2 Sa. 8:17, for "Ahimelech, the son of Abiathar," we should read, "Abiathar, the son of Ahimelech;" from this erroneous reading he supposes that a mistake was introduced into the Chronicles. 288

אֲחִימָן ("brother of gift"), [*Ahiman*], pr.n. m.—(1) one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.—(2) 1 Ch. 9:17. 289

אֲחִימַעַץ ("brother of anger"), [*Ahimaaz*], pr.n. m.—(1) 1 Sa. 14:50.—(2) the son of Zadok, the high priest in the time of David, 2 Sa. 15:27, 36; 17:17, 20; 18:19, seq. It appears to be the same who is mentioned, 1 K. 4:15. 290

אֲחִינָי ("brotherly"), [*Ahian*], pr.n. m., 1 Ch. 7:19. 291

אֲחִינָדָב ("liberal," or "noble brother"), [*Ahinadab*], pr.n. m., 1 Ki. 4:14. 292

אֲחִינֹעַם ("brother of grace"), [*Ahinoam*], pr.n. f.—(1) 1 Sa. 14:50.—(2) 1 Sa. 25:43; 27:3; 30:5; 2 Sa. 2:2; 3:2. 293

אֲחִיסָמָךְ ("brother of support," or "aid"), [*Ahisamach*], pr.n. m., Ex. 31:6; 35:34. 294

אֲחִיעֶזֶר ("brother of aid"), [*Ahiezer*], pr.n. m.—(1) a captain of the Danites, Nu. 1:12; 2:25; 7:66.—(2) 1 Ch. 12:3. 295

אֲחִיקָם ("brother of the enemy"), [*Ahikam*], 296

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

297, 298 **אֲחִירָם** ("brother of height"), [*Ahiram*], pr.n. m., Nu. 26:38; patronym. ־ ibid.

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

300 **אֲחִישַׁחַר** ("brother of the dawn"), [*Ahishaar*], pr.n. m., 1 Ch. 7:10.

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

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

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

•305 **אֲחָלַי** Ps. 119:5, and **אַחֲלֵי** 2 Ki. 5:3, an optative particle, *oh that! would to God!* followed by a fut. Pa. loc. cit.; without a verb, 2 Ki. loc. cit. It is commonly derived from the root אָחַל; Pi. אִחֵל פָּנִים *to stroke the face, to caress, to beseech*. But perhaps it is rather compounded of אַח = לִי.

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

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

307 **אֶחְמְתָא** Err. 6:2 [*Aḥmetha*], *Ecbatana*. ["The ancient orthography of this name is traced by Lassen (Ind. Bibliioth. iii. 36), in the Sanse. *açvaddhana*, i.e. *irvorrasis*; the Sanse. ç passing over sometimes into a guttural, and sometimes into *s*. The corresponding modern name is *Tepahan*." Ges. corr.—In Mamuale]. The metropolis of Ancient Media, and the summer residence of the kings of Persia; situated in the same place where afterwards was, and still is Hamedan (همدان), the Parthian metropolis, which name has itself sprung from a softer pronunciation of the ancient word. The accounts given by travellers respecting the remains of this city have been collected by Hoeck (Veteris Mediæ et Persiæ Monumenta, pag. 144—155). If the word be Phœnicio-Shemitic, it means undoubtedly the same as חָמָה (from the root חמם), and denotes *citadel, fortress*; if it be Persic, it is i. q. اباذان a cultivated place, and full of inhabitants. The former explanation, however, is preferable. [But see Ges. corr. above.]

308 **אַחְכְּבַי** [*Aḥabai*], pr.n. of a man, 2 Sa. 23:34. The etymology is unknown. Simonis considers it to be contracted from אֲחָכָה בִּי "I flee to the Lord." [So Ges. in corr.].

309 **אָחַר** TO BE AFTER, BEHIND, TO STAY BEHIND (pointed אחר, pointed אחר), hence *to tarry, delay*. In Kal it occurs once, 1 fut. יְאַחַר Gen. 32:5. (Arab. أَخَّرَ Conj. II. to defer, to delay. Syr. Aphel and Shaphel, أَخَّرَ & أَسْخَرَ id.)

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

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

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

The derivatives immediately follow, except אֵחוֹר.

310 **אַחֵר** (with Dag. forte occult) f. אַחֶרֶת, Plur. אֲחֵרִים (from the unused sing. אַחַר with Kametz pure). —(1) adj. properly *following, another*, specially one who follows a first, second, (from the idea of following [compare *secundus a sequendo*]); Gen. 17:21, לַשָּׁנָה הָאַחֶרֶת "in the following year, next year," folgenden Jahre; 1 Ki. 3:22. Hence generally, *another*, Gen. 4:25; 8:10, 12; 29:19 etc. etc. (Arab. آخَر id. Syr. ܐܚܪ, ܐܚܪܬ, Pl. ܐܚܪܢ, Ch. אָחֳרִן).

אֱלֹהִים אֲחֵרִים "other gods," of idols, Deu. 6:14; 7:4; Jer. 1:16; 7:18, and very often. Sing. אֵל אַחֵר Ex. 34:14, and without אֵל Isa. 42:8, וְכִבוֹדִי לְאַחֵר לֹא־אֶתֵּן "and I will not give my glory to another (God);" Isa. 48:11. Once apparently, adv. *elsewhere*, Psa. 16:4, (אַחֵר)

• For 310 & 311 see p. 33.

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

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

•310 **אַחַר** prop. *what is behind, hinder part, extremity*. Hence—

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

(2) prep.—(*a*) of place, *behind*, Cant. 2:9; Ex. 3:1, "behind the desert," i.e. to the west of the desert ["see in אֲחֹר No. 2"]; also *after*. "בָּא אַחַר "to *follow* anyone, Gen. 37:17; Job 31:7; מֵאַחַר pregn. prop. *from behind* (pointed [etmos] reg). Ps. 78:71, מֵאַחַר עָלוֹת הֵבִיאוֹ "from after the milch cattle he brought him," i.e. he brought him who had followed the cattle.—(*b*) of time, *after*, Gen. 9:28. אַחַר הַדְּבָרִים הָאֵלֶּה "after these things," i.e. afterwards, a formula of transition; Gen. 15:1; 22:1. Followed by an Infin. *after that*, Num. 6:19, בְּ prop. *after so*, i.e. after that it had so happened, i.e. afterwards, Lev. 14:36; Deu. 21:13.

(3) Conj. "אַחַר אֲשֶׁר *after that*, Ezc. 40:1; and without אֲשֶׁר Lev. 14:43; Job 42:7.

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

312 Pl. אֲחֹרִים only in const. state אַחֲרֵי; with suff. אַחֲרַי אַחֲרֵיהֶם, אַחֲרֵיהֶן, etc.—

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

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

(3) For conj. *after that*, commonly אַחֲרֵי אֲשֶׁר, Deu. 24:4; Josh. 9:16; 23:1; more rarely אֲשֶׁר is omitted, Lev. 25:48; once אַחֲרֵי בַּאֲשֶׁר Josh. 2:7.

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

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

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

אַחֲרִית fem. אַחֲרִת (from אָחוֹר with the adj. termination ִית)—(1) *hinder, latter*, opposed to former, foremost, רִאשׁוֹן, Ex. 4:8; Deu. 24:3; Gen. 33:2, הַיָּם הָאַחֲרוֹן "the hinder (i. e. the western) sea," the Mediterranean, Deu. 11:24; 34:2; Joel 2:20.

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

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

315 **אַחֲרַחַל** (for אַחֲרֵאָה "after a brother"), [*Aharak*], pr.n., 1 Ch. 8:1.

316 **אַחַרְחֵל** ("behind the breastwork," wall, sc. born), [*Aharhel*], pr.n., 1 Ch. 4:8.

317 **אַחֲרִי** Ch. adj. fem. אַחֲרִית *another*, Dan. 2:39; 7:5, 6, for the common אַחֶרֶת. Tav of the feminine gender being cast away by apoc., as רֵאשׁ for רֵאשִׁית, סַלְבּ for סַלְבּוֹת.

318 **אַחֲרֵין** Chald. adj. ["for חִן *another*, Dan. 4:5, עַר אַחֲרִין properly, *at the last*, i.e. lastly, at length. עַד is pleonastic, see this particle A, 1. ["אַחֲרֵן קְרֵי

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

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

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

321 **אַחֵר** Ch. adj., *another, other*, Dan. 2:11.

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

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

whence arose by degrees the softer σατράπης." Ges. add.]

אֲחַשְׁדַּרְפְּנַיָּא Ch. m. pl. i.q. Heb., Dan. 3:2, 3, 27; 6:2, 3. 324

אֲחַשְׁוֵרוֹשׁ *Ahasuerus*, apparently the Hebrew form of the name *Xerxes*. It occurs Est. 1:1, and frequently in that book; also, Ezr. 4:6 (where, from the date, Cambyses must be understood), and Dan. 9:1 (of Astyages, the father of Darius the Mede). As to the etymology, I formerly was of the opinion myself that this word is compounded of Persic اَخْشْ prize (see אֲחַשְׁדַּרְפְּנִים), the syllable וِر *war*, denoting possessor, and the termination ش *esh* (e.g. *Darab, Daraiesh*, וַהֲשׁ). But the true orthography of the name has come to light of late from what is called the cuneiform writing, in which it is written *Khshyarshá*, or *Khshearsha*. This appears to be for شِيرْشاه, i.e. *lion-king*, an old and harsher form. In imitation of this harsher form, the Greeks formed the word *Xerxes*; the Hebrews, by prefixing Aleph prosthet. made *Akhashverosh*. Instead of the letters of softer pronunciation, *s* and *sh*, which the modern Persians use, the ancients enunciated much harsher sounds, as in the words *khshêkhsh = Shah*, king, *khshâtrap=Satrap*. See St. Martin in the Journal Asiatique, iii. p. 85; Champollion, Précis du Système Hieroglyph. tableau général, tab. vii. 9, p. 24; Grotefend, in Heeren Ideen, ed. 4, i. 2, p. 348, seq.; and my remarks in Thes. p. 75. [" Lassen, ub. d. Keilschrift, p. 167."] 325

אֲחַשְׁתְּרָן Est. 10:1, כתיב for אֲחַשְׁוֵרוֹשׁ

אֲחַשְׁתָּרִי (no doubt, "muleteer," a word apparently of Persic origin. See the following word), [*Haahashtari*], pr. n. m., 1 Ch. 4:6. 326

אֲחַשְׁתָּרְנִים pl. m. *mules*. Persic استار *estar*, استر *ester*, mule, from the old and harsh form *ekhshtar*. ["Sansc. *açvatara*."] See the remarks a little above. There is added, by epexegesis, sons of mares, Est. 8:10. ־ים is put as a termination, as in אֲבִירַמִּים. 327

אֵיד see אֵדָה

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

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

Isa. 8:6.—לְאַטִּי prop. "at my slow pace," *nach meiner Gemächlichkeit, allgemach* Gen. 33:14.—Used of acting and speaking, 2 Sa. 18:5, לְאַט לִי לְמַעַן "deal gently for me with the youth;" Job 15:11, וְדָבָר לָאַט שָׁמַעְתָּ בּוֹ "and a word gently spoken to thee."

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

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

330 **אֹטֶן** (by a Syriacism for אֶטֶן) m., *thread, yarn*, of linen or cotton, Garn (Ch. string, cord). Once found, Pro. 7:16, "coverings of Egyptian thread," which was of the greatest fineness, and as highly esteemed as Turkish yarn is now (Türkisches Garn) in Germany. Compare Cels. Hierob. i., 89, seq. Alb. Schultens compares Gr. ἐθόνη, ἐθόνιον (linen garment). Root אָטַן.

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

see 328 (2) *to go gently*; see אַט No. 2.

331 **אָטַם** TO SHUT, TO CLOSE UP, TO STOP, e.g. the mouth, the ears, Pro. 17:28; 21:13; סְלֻמּוֹת אֲטֻמוֹת, Ezek. 40:16; 41:16, 26, "closed windows, with shut lattices," the bars of which being let into the wall and planks, could not be opened and shut at pleasure. LXX. θυρίδες δικτυωταί. Symm. ῥοικαί. Comp. 1 K. 6:4. Comp. Arab. أَطَمَ, to put a curtain over a window.

HIPHIL id., Ps. 58:5.

† see 330 **אָטַן** 331. r. not used; perhaps *to bind, to bind together*; kindred to the root אָסַם. Arab. أَسَنَ, the cords of a tent. Hence אֹסֶן.

332 **אָטַר** fut. יֶאְטֹר TO SHUT, once Ps. 69:16. Arab. أَطَرَ to make a hedge, to inclose with a hedge. Kindred roots are עָטַר, צָרַר, אָצַר. Hence—

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

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

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

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

Arab. أَيْ is pron. interrog. *who?* f. أَيٌّ. So also the Æth. ኧይ: Comp. Germ. wo, and Engl. *who*.

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

(2) a mark of interrogation put before adverbs and pronouns, giving them an interrogative sense, just as אֲשֶׁר gives them a relative sense. Comp. Germ. wenn? for wo? wohin? Hence—(*a*) אַי אֵיזֶה *who? which? what?* but always (except Ecc. 11:6) with reference to place; 1 Ki. 13:12, אַי זֶה דֶּרֶךְ הָלָךְ "by what way did he go?" (or *ubi via? quorum via?* See אַיֵּה under (*b*); 2 Ki. 3:8; 2 Ch. 18:23; Job 38:24; and without an interrogation, Jer. 6:16; Ecc. 11:6. In other places it is *where?* (from זֶה here), Job 28:12; Est. 7:5. Sometimes written together אֵיזֶה, see below.—(*b*) אַיֵּה אַיֵּה *whence?* (from אַיֵּה, hence), Gen. 16:8; 1 Sa. 30:13; Jon. 1:8, אַיֵּה מִזֶּה עַם אַתָּה "from what people art thou?" 2 Sa. 15:2, אַיֵּה מֵעָרֵי אַתָּה "from what city art thou?" (Pr. *undenam populi? undenam urbis?* as Plaut. *unde gentium?* Odyss. i. 170, *πόθεν ἀνθρώπων*.)—(*c*) אַי לָמָּה *why? wherefore?* (from לָמָּה therefore), Jer. 5:7.

Note. Some other particles have אי very closely joined to them, so that they coalesce into one word. אֵיתָה, אֵיכָה, אֵיךְ, which see. This particle is used in the same manner by the Syrians, in اَيْضًا how? اَيْخَصًا whence? اَيْنَا who? what? So in Ch. אֵיכְדֵין who then? f. אֵיכְדֵא. So in Æth. ኤይተ: where? how? With Nun parag. אַיִן where? and contr. אֵן, which see. [But see above.] Pro. 31:4, the reading in קרי לְרוֹזְנִים אַי שֵׁכָר, to be rendered,

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

*339 I. אִי contr. for אַיִּי (as כִּי for כַּיִּי, לִי for לַיִּי), comp. Lehrg. p. 510), m. (f. perhaps, Isa. 23:2), pl. אִיִּים, once אִיִּין, Ezec. 26:18.

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

(2) *maritime land*, whether the sea coast of a continent, or an island; like the Indian Daïb, which denotes both shore, and also an island. Specially —(*a*) *the sea shore*, Isa. 20:6; 23:2, 6; Ezc. 27:7, 336 אִיֵּי אֱלִישָׁה "the coasts of Elishah," i.e. Peloponnesus, or Greece.—(*b*) *an island*; Jer. 47:4, אִי כַּפְתּוֹר "the island of Caphtor," i. e. Crete; אִיֵּי הַגּוֹיִם "the islands of the Chittim;" Ezc. 27:6; Jer. 2:10; comp. Esth. 10:1, where אִיֵּי יָם are opposed to the continent. The plural is very often used generally of maritime and transmarine regions (Jer. 25:22, by epexegesis, אֲשֶׁר מֵעֵבֶר לַיָּם, and hence of those very far remote, Isa. 24:15; 40:15; 41:1, 5; 42:4, 10, 12; 49:1; 51:5; especially used of the coasts of the Mediterranean sea, Ps. 72:10; Dan. 11:18, which are called more definitely אִיֵּי הַיָּם Isa. 11:11, and אִיֵּי הַנְּחָלִים Gen. 10:5; Zeph. 2:11. Ezc. 27:15, the Indian Archipelago is to be understood.

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

337; see 188 (2) interj. i.q. אוֹי *woe!* with a dat. Ecc. 10:16; 4:10, where several editions read unitedly, לְאִי "woe to him."

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

*350 אִי־כָבוֹד ("inglorious"), [*I-chabod*]; see אִי No. III.

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

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

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

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

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

אֵיָה f. (for אַוָּיָה, from the root אָוָה No. II.), prop. *cry, clamour*, Hence—

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

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

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

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

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

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

see 335, 2088 אַיֵּכָה *where?* Job 38:19, 24; comp. of the interrogative particle אַי (see under that word, No. 2,) and זֶה this.

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

349 אֵיכָה (from אַי No. 2, and כָּה i.q. כֹּה so, here), —(1) *how?* Deu. 1:12.

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

351 אֵיכָכָה *where?* without an interrogation, in one passage, 2 Ki. 6:13, where in קרי there is אֵיכוֹ.

see 335, 3541 אֵיכָכָה (Milël), *how?* Cant. 5:3; Est. 8:6; from אֵי and כָּכָה, כֹּה, כְּכֹה so.

see 193 אַיָּל; see the root אול.

*354 אַיָּל m., *a stag, hart*, Deu. 12:15; 14:5; Isa. 35:6; pl. אַיָּלִים Cant. 2:9, 17. Always of the masc. gen., but in Ps. 42:2; joined with a f. in the manner of common nouns, it denotes a hind, which is elsewhere called by its own peculiar form אַיָּלָה, אַיֶּלֶת Ch. and Syr. id.; Arab. أَيِّل wild goat, mountain goat, chamois; Æth. ʾayl, an orthography which confirms the relation of the roots אול and יול. As to the etymology, אַיָּל is as it were intensive of the word אַיָּלָה, prop. therefore it denotes *a great ram*, אַיָּלָה *a large she-goat*. The Hebrews appear to have called several species of deer and gazelles, some of which have horns twisted like those of a ram, *great rams*, or *wild rams*, as in German they are called Bergwidder, wilde Böcke, and in Latin they are called *capreæ*, from their likeness to a goat, *capra*. LXX. always Δορκεῖς.

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

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

353 אַיִל m., *strength, might*. Once found Ps. 88:5. Root אול No. 2.

*352 אֵילִם pl. אֵילִים m., prop. *strong, robust*.

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

(2) *a strong, robust tree*, like δρῦς, specially, the oak or terebinth; sometimes the palm, i.q. אֵלָה, אֵלוֹן which is more in use. Sing. occurs once, Gen. 14:6, in the pr. n. אֵיל פָּארָן; LXX. τερέβινθος τῆς Φαράν. Pl. אֵלִים, אֵילִים Isa. 1:29; 57:5; 61:3. *364

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

357 אַיָּלוֹן (from אַיָּל, "of" or "belonging to a stag"), [*Ajalon, Aijalon*], pr. n. of a place, so called from abounding in stags, like the Germ. Hirſchau, Hirſchfeld. This was the name—(1) of a town of the Levites, in the tribe of Dan, Josh. 10:12; 19:42; 21:24; Jud. 1:35. [See Robinson, iii. 69.]—(2) a town in the tribe of Zebulon, Jud. 12:12.

* For 350 see p. 36.

•• For 356 see p. 38.

356, 356 אֵילוֹן (“oak,” see אֵלוֹן), [*Elon*], pr.n.—(1) of a town in the tribe of Dan, Josh. 19:43; 1 Ki. 4:9.

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

359 אֵילוֹת “trees,” “a grove,” perhaps, of palm trees, see under אֵלָה, 1 Ki. 9:26; 2 Ki. 16:6, and אֵלַת (for אַיֶּלֶת Lehrg. p. 467, used coll. for אֵלוֹת), Deu. 2:8; 2 Ki. 14:22; 16:6 (*bis*) *Eloth*, *Elath*, pr.n. of a city of Edom, situated on the eastern gulf of the Red Sea, which is hence called the Elanitic gulf. After the Edomites were conquered (2 Sa. 8:14), David took possession of it, and Solomon afterwards held it; and hence his fleet sailed to Ophir, 1 Ki. 9:26. It was afterwards recovered by the Edomites, but Uzziah again added it to the kingdom of Judah, 2 Ki. 14:22; but Rezin, king of Syria, again drove the Jews thence, 2 Ki. 16:6, and they never again possessed it. It is called by Josephus, Ἔλαθα: “Ἔλανα, by Ptolemy; Ælana, by Pliny, vi. 32, § 38. See Relandi Palæst. p. 217, 554, seq.; Le Quien, Oriens Christ. tom. iii. p. 758. In Arabian writers it is called أيلة. Among the moderns, E. Rüppell, of Frankfort, was the first to visit its ruins, which he did lately, and mentions that they are now called Gelena. A neighbouring castle with the modern town, which is shaded by a palm grove (compare Strab. xvi. p. 776, Casaub.), is called عقبة i.e. mountain. See v. Zach, Correspondence Astronom., vii. 464.

360 אֵילוּת f. i.q. אֵל prop. *fortitude*, *strength*, hence *aid*, Psa. 22:20. Root אול No. I.

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

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

אֵילָן Ch. m., *tree*, Dan. 4:7, 8, seq. Syr. ܐܸܠܢܳܐ id. It answers to the Hebrew אִילָן; but the Chaldee word has a wider use. 363

אֵילַת see אֵלַת. see 359

אֵילַת f. i.q. אַיֶּלֶת (to which it is as a const.), *hind*, a loving address of a woman, Pro. 5:19. It is hard to be explained what it means in the title of Ps. 22, אֵילַת הַשַּׁחַר “on the hind of the dawn.” These words appear to me to be the name of some poem, to the tune of which the psalm was to be sung. Comp. נֶשֶׁף 2 Sa. 1. “Hind of the dawn,” prob. was the morning sun itself shedding its first beams, which the Arabians call gazelle; comparing, according to the use of the language, the rays to horns (see קֶרֶן). See Schultens on Job, p. 1193; on Har. Cons. v. p. 163. 365

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

אֵימִים f. אֵימָה adj. *terrible*, *formidable*, Hab. 1:7; Cant. 6:4, 10, and— 366

אֵימָה (for אַמְתָּה), f. *terror*, Deu. 32:25. Followed by a genitive of the causer of terror to others. Pro. 20:2, אֵימַת מֶלֶךְ “terror of a king,” which the royal majesty causes. Job 33:7, אֵימָתִי “my terror,” i.e. which I cause. With ה parag. אֵימָתָה Ex. 15:16. Pl. אֵימוֹת Pa. 55:5. 367

Pl. אֵימִים.—(1) *terrore*, Ps. 88:16. 368

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

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

אִין an unused root, signifying the same as אַיִן, which see. Hence— ‡

369 I. אַיִן const. st. אֵין prop. subst. *nothing*, *emptiness*, *vacuity*. Isa. 40:23, הֹפֵן רוֹזְנִים לְאַיִן “who bringeth princes to nothing.” Hence adv.—

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

(2) *not*, including also the verb subst. *is not*, *was not*, *are not*, *were not*, etc. i.q. לֹא שׁ, Arab. ليس, Aram. לַיְתַ, לֵית, *Ithtl.* Num. 14:42, כִּי אֵין

• For 364 see p. 37.

יְהוָה בְּקִרְבֶּכֶם “because Jehovah is not among you,” Jud. 21:25, “in those days אֵין מֶלֶךְ בְּיִשְׂרָאֵל there was not a king in Israel.” Gen. 37:29, אֵין יוֹסֵף בַּבּוֹר “Joseph was not in the cistern.” Ps. 10:4; Ex. 12:30; Lev. 13:31. In those phrases in which שׁ is used affirmatively, in the same when negative, אֵין is used, as אֵין לְאֵל יָדִי שׁ Gen. 31:29, and אֵין לְאֵל יָדֵנוּ Neh. 5:5. Moreover, it should be observed—(*a*) wherever any personal pronoun constitutes the subject of a sentence, it should be suffixed to this word, as אֵינֶנִּי “I (am, was, will be), not;” אֵינְךָ “thou (art, wast, wilt be) not;” אֵינוֹ, אֵינָהּ, אֵינֶנּוּ, אֵינָם, אֵינְכֶם, אֵינָתֶן, אֵינָן, and in the pl. form (as if from אֵינִים, אֵינֵנוּ, אֵינְכֵמוֹ, Pa. 59:14; 73:5.—(*b*) When the verb substantive, from the usage of the language, is included in this negative particle, it is almost always joined to a participle. Dan. 8:5, “behold a he-goat came from the west upon the face of the whole earth וְאֵין נֹגֵעַ בָּאָרֶץ and did not touch the ground,” i.q. לֹא נָגַע. Est. 3:8; 7:4; Ezr. 3:13; Ex. 5:16, תִּבֶן אֵין נִתָּן “straw was not given,” i.q. לֹא נִתַּן. Thus often as a circumlocution, *no one*, Josh. 6:1, אֵין יֹצֵא וְאֵין בָּא “there (was) no one going out, nor (was there) any one coming in,” i.e. no one went out and no one came in. Lev. 26:6; Isa. 5:29. Very rarely, and not without solecism, it is joined to a finite verb; Jer. 38:25, כִּי אֵין הַמֶּלֶךְ יוֹכֵל אִתְּכֶם דָּבָר “for the king avails nothing against you.” Job 35:15: and even the particle שׁ, Ps. 135:17, אַךְ אֵישׁ רוּחַ בְּפִיהֶם “there is no breath in their mouth.” It would be more correct to write in both places שׁ. In like manner, however, the more modern Arabs write ليس for لا—(*c*) כִּי אֵין *there is not to me*, for I have not, I had not. Lev. 11:10; 1 Sa. 1:2, like the Arab. لَيْسَ لِي. Followed by a gerund it is often equivalent to *non licet*, it is not allowed, like *οὐκ ἔστιν for οὐ ἔξεστιν*, and Arab. لَيْسَ لِي “there is to me,” for, “it is permitted to me,” Koran iv:94, x. 100; Est. 4:2, אֵין לָבוֹא “it is not lawful to go in.” Ruth 4:4; Pa. 40:6, אֵין עֵרֶךְ אֵלֶיךָ “there is nothing to be compared with thee,” where עֵרֶךְ post. is used for עָלֶיךָ.—(*d*) It is joined with various words; אֵין אִישׁ “no one (is, was),” Gen. 31:50; Ex. 2:12; אֵין דָּבָר Ex. 5:11, and מְאוּמָה 1 Ki. 18:43, “nothing whatever (is, was);” אֵין כָּל “nothing at all (is, was),” Eccl. 1:9.

(3) since שׁ often equivalent to *there is present*, *there is ready*, so אֵין *there is not present*, *there is not ready*, etc. *il n'y a pas*; Nu. 21:5, כִּי אֵין לֶחֶם וְאֵין מַיִם “for there is no bread here nor water.” 1 Sa. 9:4; 10:14, “and we saw אֵין כִּי that they were not here.” Gen. 2:5; Num. 20:5; Gen. 5:24, of the translation of Enoch, וְאֵינֶנּוּ כִּי לָקַח אֹתוֹ אֱלֹהִים; 1 Ki. 20:40, וְהִנֵּה אֵינֶנּוּ “behold he had disappeared.” Of death, Ps. 39:14.

(4) It may be rendered *without*, i.q. בְּאֵין. But properly the examples must be referred to No. 2. Joel 1:6, “mighty and without number,” prop. “and there is not a number;” Deu. 32:24.

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

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

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

(*d*) מִשְּׁאֵין (*a*) *so that not* (with a double negation. See Lehrg. § 224, note 2); Isa. 5:9, מִשְּׁאֵין יוֹשֵׁב “so that there is not an inhabitant.” Isa. 6:11. Also *because that* (there is) *not*, Isa. 50:2. (*β*) i.q. אֵין with מִן pleonastic (comp. כִּי No. I, d), *no one*, Jer. 10:6, 7; 30:7.

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

II. אַיִן adv. interrog. *where?* Arabic أَيْنَ i.q. אַי, אַיֵּה with ן added, as in אָנֹךְ [but see the note added on that word]. It occurs only with כֹּה pref. אַיֵּכֹה *whence?* Gen. 29:4, and frequently. 370

אַיָּן 1 Sa. 21:9, i.q. אַיִן, but interrogatively for לְאַיִן. 371; see 369

אַיְעָזֵר see אִיעֶזֶר. •

אֵיפָה, more rarely אֵפָה f., *a measure* of grain, especially *modius*, containing three seahs (סְאִים), or ten omers, Ex. 16:36. According to Josephus [see below] (Arch. xv. 9, § 2), an ephah was equal to the Attic medimnus, or six Roman modii, i.e. $\frac{2}{3}$ of a Berlin modius, about 2600 cubic inches French; comp. Ex. 16:16, 18, 32; Zec. 5:6, seq.; Jud. 6:19; Ruth 2:17, from which passages we may passingly form an idea of the contents of this measure. [The passage just cited from Josephus probably is erroneous; for he says, “Arch. viii. 2, 9, that the ephah contained seventy-two sextarii, equal to the Attic (liquid) metretes, or 1993·95 374

• For 372 & 373 see p. 6 under 44.

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

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

see 645 **אַיְתֹא** i.q. אָתָא *wholly, so, therefore*, Jud. 9:38; Pro. 6:3, in some editions; but it would be more correct to write אָתָא, which see.

376 **אִישׁ** with suff. אִישִׁי, אִישׁוֹ, אִישָׁהּ; in pl. found only three times, Paal. 141:4; Pro. 8:4; Isa. 53:3; אֲנָשִׁים; in the place of which the use of the language has substituted אֲנָשִׁים (from the unused sing. אֲנָשׁ); const. state אֱנוֹשׁ; with suff. אֲנָשַׁי, אֲנָשִׁים; and periphrastically אִישׁ בְּנֵי; comp. No. 6.

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

—(*g*) followed by a genitive of city, land, and people, it denotes an *inhabitant*, or *citizen* of it; אִישׁ יִשְׂרְאֵלִי "an Israelite;" אִישׁ יְהוּדָה 1 Sa. 7:11; אַנְשֵׁי יְהוּדָה 2 Sa. 19:42; also אַנְשֵׁי הָעִיר Gen. 24:13. Especially in this signification sing. אִישׁ is put collectively; אִישׁ יִשְׂרָאֵל for אַנְשֵׁי יִשְׂרָאֵל Josh. 9:6, 7; 10:24; Jud. 7:8; 8:22, etc.—(*h*) followed by a genitive of king, leader, military commander, lord, etc., *the men of any one* are his *companions, followers, soldiers*, fine fruit. 1 Sa. 23:3, 12; 24:5, 8; 28:2. Once perhaps used of relatives and near friends, as the Syriac

לֶחֶם אֲחֵי־אִישׁ

is food which relations and near friends were accustomed to send to mourners. In like manner—(*i*) אִישׁ הָאֱלֹהִים *a man of God*, i.q. a servant and minister of God; of angels, Jud. 13:6, 8; of prophets, 1 Sa. 2:27; of Moses, Deu. 33:1; of David, 2 Ch. 8:14.—(*k*) followed by a genitive which denotes attribute, virtue, vice, it designates one *endued with* such an attribute, and the Hebrews were accustomed in this manner to make a circumlocution of adjectives. אִישׁ תֹּאַר "a man of form," i.e. handsome; אִישׁ דָּמִים "bloody;" אִישׁ לֵבָב "intelligent," etc.; אִישׁ הַשֵּׁם "celebrated," Gen. 6:4; comp. אִישׁ הָאֲדָמָה "a husbandman," Gen. 9:21.—(*l*) it is used coll. of *soldiers*, Germ. Mannschaft, Kriegsmannschaft, Isa. 21:9; comp. אָדָם Isa. 22:6.—(*m*) אִישׁ denotes *a man of more noble quality*; opposed to אָדָם a man, or men, of the common people; see under אָדָם No. 1, letter (*b*).—(*n*) when joined to numerals, after numbers below ten is put אֲנָשִׁים, but אֲנָשִׁים שְׁלֹשָׁה Gen. 18:2; between ten and twenty commonly אִישׁ Nu. 1:44; above twenty, always אִישׁ 1 Sa. 14:14; 22:2, 18, etc., etc.

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

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

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

(5) an impersonal construction is used, like the Germ. *man*, French *on*, Eng. *one* or *men* (one says, men say), 1 Sa. 9:9, לְפָנִים בְּיִשְׂרָאֵל כֹּה אָמַר אִישׁ "formerly it was thus said in Israel," i.e. one used to say.

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

As to origin, I regard אִישׁ as a primitive word, somewhat however softened from the harsher form אֱנַשׁ *enash*, which see; whence אֱנוֹשׁ for אֱנַשׁ, and pl. אֲנָשִׁים. In like manner the Arabs have إِنْسَان and إِنْسِيّ. To this answers the Sanso. *ishá* master, *ishí*, mistress; and perhaps we should compare Gr. ἴς, Lat. *vis* and *vir* (comp. *honor, honos, vetis*, Lac. *vοῖρ, puer*). Derivatives אִשָּׁה, pr.n. אֲשֻׁרִי, אֲשֵׁרָה.

377 **אִישׁ** denom. verb only in—

HITPAEL הִתְאַשָּׁשׁ *to shew oneself, or act as a man (ἀνδρίζεσθαι)*, fut. ethnanun; Isa. 46:8, תִּתְאַשָּׁשׁוּ "shew yourselves men," i.e. be wise, cast away the childish trifles of idolatry. Rightly rendered by Luther, freh Männer. (Ch. הִתְאֲשִׁישׁ and הִתְאֲשִׁישׁ id.)

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

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

380 **אִישׁוֹן** (dimin. from אִישׁ) m.—(1) *a little man*, and followed by עַיִן "little man of the eye," i.e. pupil, in which as in a glass a little image of a man is seen, Deu. 32:10; Pro. 7:2. This pretty figure is used in many languages, as Arab. إِنْسَان الْعَيْن little man of the eye, Gr. κόρη, κοράσιον, σμαράγδου, Lat. *pupa, pupula, pupilla*, Pers. مردمك, and compare the instances collected in Thes. p. 86; more fully, Ps. 17:8, אִישׁוֹן בַּת עַיִן "pupil daughter of the eye." (See בַּת.)

(2) Metaph. *the middle, midst of any thing* (as Arab. غرّة pupil, for middle, summit). Hence Pro. 7:9, "in the pupil of the night," i.e. in the middle of the night; 20:20, "in the pupil of darkness," i.e. in the middle of the darkness; which passage is in בְּאִשׁוֹן וּמֵי "in the darkness of the night."

אִשִּׁי Ch. for יִשַׁי 1 Ch. 2:13. see 3448

אֵיתָן for אֵיתָן m. Exc. 40:15, קְרִי, *entrance*, see 2978, from the root אָתַן i.q. בּוֹא to come, to enter. In כְּתִיב, 857
the letter Yod being transposed, it is read יְאֹתָן.

אִיתִי Ch. i.q. Heb. יֵשׁ *there is*, from which it is 383
formed. (Arab. ايس, only in a few phrases, Syr. ܐܝܬ, in Targ. אִית, Talmud. אִיתָא) Dan. 5:11, אִיתַי גְּבַר "there is a certain man in thy kingdom," 2:28, 30; 3:25. With a negative particle לָא אִיתַי Dan. 2:10, 11; 3:29. Followed by a pl. 3:12. When the various persons of the verb substantive are expressed, the pronouns are suffixed, mostly in the pl. אִיתוֹהִי "he is," Dan. 2:11; אִיתָנָא "we are," 3:18; אִיתָךְ "thou art," 2:26; אִיתְכוֹן "ye are," 3:14. And these forms, with a participle, serve as a periphrasis for the finite verb. Dan. 3:18, לָא אִיתָנָא פָּלְחִין "we are not worshipping," i.e. we do not worship. When used absolutely, it should generally be rendered *there exists, there is, il y a*; Dan. 2:10, 11. לְ אִיתַי "there is to any one," *he has*, Ezr. 4:16.

אִיתִי pr.n. see אֵתִי. see 863

אִיתִיאֵל pr.n. [*Ithiel*], (for אֵתִי אֵל "God is 384
with me"), Prov. 30:1. *Ithiel* and Ucal seem to have been the children or disciples of Agur, to whom he addressed his instructions.

אִיתְמָר ("land of palms"), [*Ithamar*], pr.n. 385
of the youngest son of Aaron, Ex. 6:23; 28:1.

אֵיתָן & **אָתָן** (for יְתַן with Aleph prosthetic, from 386
the root יָתַן to be perennial), adj.—(1) *perennial, constant*, especially used of water. נַחַל אֵיתָן a perennial stream, "constantly flowing, Deu. 21:4; Am. 5:24; and without נַחַל 1 Ki. 8:2, אֵת הָאֵתָנִים "the 388
mouth of perennial streams" (elsewhere called *Tishri*), the seventh month of the Hebrew year; from the new moon of October to the new moon of November. Subst. [This sense as subst. is given as primary in Thes.] *continuance*. Ps. 74:15, אֵיתָנֶיהָ "rivers of continuance," i.e. continually flowing. Used of the continuance, i.e. the flow of the sea, Ex. 14:27.—Job 33:19 in כְּתִיב, רִיב עַצְמָיו אֵיתָן "with continual war in his bones," sc. וְכִאֵבָה he is chastened.

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

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

* For 381 & 382 see Strong.

** For 387 see p. 42.

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

(4) poët. *a rock, a crag*, from hardness. Mic. 6:2, הָאֵתָנִים מוֹסְדֵי אֶרֶץ "the rocks, the foundations of the earth;" Jer. 49:19, 50:44, נָוֵה אֵיתָן "a stony dwelling" (comp. 49:16, חֲגְוֵי סֶלַע); Nu. 24:21. [This meaning is rejected in Thes., and these passages are referred to No. 1.]

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

389 אַךְ (shortened from אָכֵן, from the root כּוּן; comp. Ch. תֵּכֶף, תָּכֵף and תָּךְ, which is taken from the fuller form תְּכַךְ: [Derivation given in Gen. comm.: "kindred are כֵּן, לָכֵן, אָכֵן, see Hupfeld in Zeitschr. f. d. Morgenl. ii. 143."]). —(1) affirmative part. *surely, certainly, no doubt.* Gen. 44:28, אַךְ טָרוֹף טֹרַף "no doubt he is torn;" Jud. 3:24; 1 Ki. 22:32; 2 Ki. 24:3; Ps. 58:12; Job 18:21. Hence —

(2) adv. of limitation, *only.* Exod. 10:17, אַךְ הַפַּעַם "only this once;" Lev. 11:21, אַךְ אֹתָהּ תֹּאכְלוּ "only these ye may eat;" Ps. 37:8, "be not angry, (for this is) only for doing evil," i.e. anger is often the cause of crime; Prov. 14:23, "vain words אַךְ לְמַחְסוֹר only (lead) to want;" Pro. 11:24; 21:5. Specially it is used—(*a*) before adjectives, where *only* is i.q. *quite, altogether.* Deu. 16:15, וְהָיִיתָ אַךְ שָׂמֵחַ "and thou shalt be only joyful," i.e. altogether joyful. Isa. 16:7, אַךְ נְכֵאִים "altogether contrite;" Isa. 19:11.—(*b*) before substantives, *nothing but*, which may often be rendered *solus, merus*, Germ. lauter; Engl. *merely.* Ps. 139:11, אַךְ חֹשֶׁךְ "nothing but darkness," i.e. merely darkness. Ps. 39:12, אַךְ הֶבֶל "nothing but vanity," i.e. mere vanity. —(*c*) before adverbs and verbs, *quite, altogether.* Ps. 73:13, רִיק אַךְ זִכִּיתִי לִבָּבִי "my acquaintances are quite alienated from me." Jud. 20:39; Job 23:6. Comp. Ez. 13:15, אַךְ בְּיוֹם רִאשׁוֹן "altogether in the first day," i.e. on the first day itself, *our gleich am ersten Tage.*

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

(4) an adverb of time, *only now, for just now, scarcely.* Gen. 27:30, אַךְ יָצֹא יָצָא יַעֲקֹב...וְעֵשָׂו אָחִיו "Jacob was but scarcely gone out....when Esau his brother came in." Jud. 7:19. Comp. Cic. ad Fam. viii. 23, "*tantum quod ex Arpinati veneram, cum mihi a te litteræ redditæ sint*," Vellej. ii. 117.

אָכַר an unused root, i.q. עָקַר, אָנַר *to bind*; hence *to fortify, strengthen* a city. Hence—

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

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

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

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

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

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

395 **אַכְזְרִיּוּת** f. (from אַכְזָרִי with the termination וּת, see Gen. Gram. § 80, 4), *cruelty, fierceness* (of anger), Pro. 27:4.

396 **אֲכִילָה** f. *food, a meal*, 1 Ki. 19:8. Root אָכַל.

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

396 **אֲכַל** inf. const. אֲכֹל, with pref. לְאָכַל, בְּאָכַל, with suff. אֲכָלוֹ, fut. יֹאכַל, in pause יֹאכֵל, once יֹאכֵל, Exo. 42:5.

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

For 388 see p. 41.

4:5; בְּ Ex. 12:43—45; Lev. 22:11, and סְ Lev. 7:21; 25:22; Nu. 15:19; comp. ἐσθίειν τινός. It is used not only (and that very frequently) of men, but also of beasts, Isa. 11:7; whence הָאֹכֵל Jud. 14:14, *the eater*, in Samson's enigma, *is the lion* (compare הָאֹכֵל). The following phrases should also be noticed:

—(*a*) *to eat a land, a field, a vine*, is used for *to eat its produce* or *fruit*, Gen. 3:17; Isa. 1:7; 36:16; (comp. 37:30).—(*b*) *to devour sacrifices*, is said of idols, a phrase taken from *lectisternia*, Deu. 32:38; Eze. 16:20.—(*c*) אָכַל לֶחֶם is *to take food*, 1 Ki. 21:7; Ps. 102:5; and when לֶחֶם is added, not to take food, to *fast*, 1 Sa. 28:20; 30:12; the former is especially, *to take a meal, to dine or sup, to feast*, Gen. 31:54; 43:16; Jer. 41:1; 52:33; comp. φαγεῖν ἄρτον, Lu. 14:1. Sometimes אָכַל לֶחֶם is simply *to live*, Am. 7:12. —(*d*) אָכַל לִפְנֵי יְהוָה is used of *sacrificial banquets* held at the temple, Deu. 12:7, 18; 14:23; Ex. 18:12. —(*e*) *to devour any one's flesh*, Pss. 27:2, used of cruel and fierce enemies who thirst for one's blood. Different from this is—(*f*) *to eat one's own flesh*, Eccles. 4:5, of a foolish person devoured by envy. Compare Hom. Il. vi. 202: ἵν' ὄψιν κυνίδω.—(*g*) אָכַל הָעָם *to eat up, to devour a people, the poor*, used of princes who consume the wealth of a people, oppressing and impoverishing them, Pa. 14:4; Pro. 30:14; Hab. 3:14. Comp. δημοβόρος βασιλεύς (Iliad i. 231). Similar is *to eat the flesh of a people*, Mic. 3:3. In other places, *to eat* is i.q. to destroy by war and slaughter, Hos. 7:7; Isa. 9:11; Deu. 7:16; Jer. 10:25; 30:16; 50:7, 17; 51:34. Comp. Judith 5:24.—(*h*) *to eat any one's words*, is to receive them eagerly, Gr. φαγεῖν ῥήματα, *dicta devorare* (Plaut. Asin. iii. 3, 59). Jer. 15:16, נִמְצְאוּ דְבָרֶיךָ וָאֹכְלֵם "thy words were found, and I did eat them," i.e. I eagerly devoured them, made them my own. (Compare on Carm. Samarit. iv. 16.) Hence is the vision to be explained of the roll given to the prophet to be eaten, Eze. 2:8; 3:1, seq.; Apoc. 10:9, 10. [But the vision presents an actual eating.]

(2) *to devour, to consume*, often used of inanimate things, as of fire, Nu. 16:35; 21:28; 26:10; Job 1:16, etc.; followed by בְּ Zec. 11:1 (comp. ἐμπίπ ἔδαν, Virg. Æn. ii. 758; πάντας κῶν ἔσθιε, Il. xxiii. 182); of the sword, 2 Sa. 2:26; 18:8; Deu. 32:42; of famine and pestilence, Eze. 7:15; of fatal disease, Job 18:13; of the anger of God, Ex. 15:7; of a curse, Isa. 24:6; of heat and cold, Gen. 31:40; of too much longing and desire, Ps. 69:10.

(3) *to enjoy* any thing, as good fortune, Job 21:25; the fruit of good or evil actions, sexual pleasures, Pro. 30:20 (comp. 9:17; *et veneri voluptatibus*, Cic. Fin. 5:20).

(4) perhaps, *to taste*, to have the sense of taste, Deu. 4:28.

(5) *to diminish, to lessen, to take from*, Exo. 42:5, "the upper chambers were shorter, כִּי יוּכְלוּ מִאֵיתָנִים מִן הַתַּחְתֹּנִים for the beams or columns took away from them," i.e. occupied their place.

NIPHAL נֶאֱכַל, fut. יֵאָכֵל *to be eaten*, Ex. 12:46; 13:7; also, to be fit to be eaten, to be fit for food, Gen. 6:21. Metaph. to be consumed by fire, Zech. 9:4.

PIEL אכל i.q. Kal, like the Arab. أَكَّلَ *to eat up, to consume.* Job 20:26, תְּאֻכְלֵהוּ אֵשׁ (read תְּאַכְּלֵהוּ) "fire shall consume him," for תְּאֻכְלֵהוּ. Dagesh forte excluded is compensated by the long vowel Kametz. Some copies however read תְּאֻכְּלֵהוּ. Comp. Lehrg. § 72, note 2, p. 251.

PUAL, *to be consumed*, by fire, Neh. 2:3, 13; by the sword, Isa. 1:20.

HIPHIL הֶאֱכִיל, fut. יַאֲכִיל, once 1 pers. אוֹכִיל (Hosea 11:4), inf. לְהַכִּיל for לְהַאֲכִיל (Eze. 21:33) to cause to consume, to devour (of the sword, Eze. 21:33), specially *to give to eat, to feed*, construed with two accus., one of the person, the other of the thing. Ex. 16:32; Nu. 11:18; Deu. 8:16; Isa. 49:26; with מִן of the food, Ps. 81:17.

Besides the derivatives which immediately follow, see מַאֲכָלָה.

399 **אֹכֶל** fut. יֹאכַל Ch. i. q. Heb., *to eat, to devour*, אָכַל קַרְצוֹהִי דִּי *to eat any one's pieces*, metaph. *to calumniate him, to accuse him*, Dan. 3:8; 6:25. So in Targg. אָכְלֵי קַרְנַיִן for Heb. חֹכֵךְ רֵגֶל, לָעַז (Syr. ܐܟܠ ܩܪܢ for the Gr. διαβάλλω, Lu. 16:1; whence part أَكَّالٌ لَحْمِ ٱلنَّاسِ devil, Arab. أَكَّالٌ id.) [See Ch. קַרְנַיִן.]

400 **אֹכֶל** with suff. אָכְלוֹ n. act.—(1) *an eating, a devouring*, i.q. *to eat.* Exod. 12:4, אִישׁ לְפִי אָכְלוֹ "every one according to his eating;" 16:16, 18, 21; Job 20:21.

(2) *food*, especially—(*a*) *corn, grain, meat, provision*, Gen. 14:11; 41:35, seq.; 42:7, seq.; 43:2, seq.; 44:1—(*b*) *prey*, Job 9:26; 39:29.

401 **אֹכֶל** [*Ucal*], pr.n. of a man, Pro. 30:1.

402 **אֲכָלָה** f. *food*, Gen. 1:29; 6:21; of the food of wild beasts, Jer. 12:9; food of fire, i.e. fuel, Eze. 15:4, 6.

403 אֶבֶן (prop. inf. abs. Hiphil, from the root בנן, for הֲבֵן *establishing*, Ch. יְהַבְנֵן, הַבְנִין [" Others i.q. בָּנָה with א prosthetic."]) adv.—

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

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

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

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

405 אֲבָךְ m. *a load, a burden*, and metaph. weights, *authority, dignity*, like יִגְבַּר Job 33:7, וְאַבְּדִי עָלֶיךָ לֹא יִכְבָּד "and my burden (dignity) shall not be heavy upon thee." So Ch., Syr., while LXX. ἡ χεὶρ μου, and so Kimchi, regarding אֲבָךְ as i.q. עֹז in a similar place, 13:21. The former explanation is however preferable.

† אבר an unused root, i.q. Arab. أَبَرَ Conj. V. *to dig*, especially the earth (whence أَبَارٌ, أَبَارَةٌ a pit, a ditch), kindred to the roots גִּבַּר, כִּבַּר, גִּבְרָה.

408 אֹבֵר m. *a digger, a husbandman*; Jer. 51:23; Am. 5:16. Pl. אֹבְרִים, with suff. אֹבְרֵיהֶם 2 Ch. 26:10; Joel 1:11; Isa. 61:5. (Chald. id.; Syr. and Zab. ܐܒܪ̈ܐ; Arab. أَكَّارٌ. Perhaps from the same source have sprung Gr. ἀγρός; Lat. *ager*; Goth. *akr*; Germ. Acker. [Engl. acre.]).

407 אַבְשַׁח ("enchantment," from the root שָׁבַח), [*Achshaph*], pr. n. of a town in the tribe of Asher, Josh. 19:25; 19:25.

408 I. אַל a word which has a negative power like the kindred לִי, לֹא, לְ, לֹא, לֹא, לֵי (comp. under the root אין p. xx).

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

(2) adv. [referred in Ges. corr. to its use as a conj.] of negation, i.q. *μή, ne.*—(*a*) put absol. like the Gr. *μὴ* for *μὴ τοῦτο γένοιτο* (Arist. Acharn. 458); Germ *nicht doch, nicht also*; *nay! not so!* Ruth 1:13, אַל בְּנֹתַי "nay! my daughters (do not so);" *nicht so, meine Töchter.* 2 Ki. 3:13; Gen. 19:18, אַל נָא אֲדֹנָי.—(*b*) it has sometimes simply a negative power, but like the Gr. *μή*, only in what are called subjective propositions. Thus it is only put with the future, and differs in this respect from לֹא. 2 Ki. 6:27, אַל יוֹשִׁיעֵהוּ יְהוָה מֵאֵין אוֹשִׁיעַ "(if) Jehovah help thee not, how can I help thee?" (אֵין לֹא must be rendered, "God will not help thee." Well rendered by LXX. *μή σε σώσει* Κύριος, "I fear the Lord will not help thee"). Gen. 21:16, אַל אֶרְאֶה בְּמוֹת הַיֶּלֶד *nicht sollen* (*müssen*) *meine Augen ansehen*, "I cannot look on." Ps. 50:3, יָבֹא אֱלֹהֵינוּ וְאַל יֶחֱרַשׁ "Our God will come, and will not keep silence," prop. *und er möchte nicht nicht schweigen*, he may be expected not to keep silence. Ps. 34:6; 42:3; Pro. 3:25, אַל תִּירָא "thou shalt not fear," there shall be no cause that thou shouldest fear, *du brauchst dich nicht zu fürchten*, Job 5:22; Gen. 49:6, "into their counsel אַל תָּבֹא נַפְשִׁי my soul will not enter," in *meinen Rath möchte nie meine Seele willigen*. Compare Cant. 7:3. Sometimes the verb is omitted, Amos 5:14, "seek good, וְאַל רָע and (seek) not evil." 2 Sa. 1:21, אַל טַל וְאַל מָטָר עֲלֵיכֶם "(let there) not (be) dew nor rain upon you." Pro. 12:28, where it should be rendered, "the way of righteousness (giveth) life, and the right way אַל מָוֶת (giveth) not death," or calamity; or, "a right way never leads to death."

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

(4) used interrogatively, like Gr. *μή* (see Passow, Lex. Gr. h. v. litt. C. ["Buttman Gr. Gram. § 148, 5."]), for *num, whether*; used when a negative reply is expected. Once found in this sense, 1 Sa. 27:10, אַל פְּשַׁטְתֶּם הַיּוֹם *Habt ihr heute nicht einen Einfall gemacht?* "ye have not then made any excursion to-day?" Here the answer is, "No, we have not gone out, for the Hebrews, my countrymen, live all around." [?] From this stock is derived אֵלֶל; whether the verb אָלַל was ever used is uncertain.

409 אַל Ch. i.q. Heb. No. 3; but only in the Biblical Chaldee. Dan. 2:24; 4:16; 5:10.

II. אַל the Arabic article i.q. Heb. הַ, prefixed also to some Hebrew words in the Old Test., which are either of Arabian origin, or, at least, although foreign, have come into the Hebrew from the Arabic, see אַלְמָנִים, אַלְמֻגִּים, אַלְמֹד, אַלְגּוֹד. Cognate is the pron. pers. pl. אֵל, אֵלָּה, which see.

410 אֵל m.—(1) prop. part. of the verb אָוַל, אוּל No. 2, *strong, mighty, a mighty one, a hero* (comp. note), comp. אִיל No. 1. In sing. Exe. 31:11, אֵל גּוֹיִם "the mighty one of the nations," used of Nebuchadnezzar. LXX. *ἄρχων ἐθνῶν*. (Many copies have אֵל גּוֹיִם, for instance, those of Babylon.) Isa. 9:5, אֵל גִּבּוֹר "mighty hero" [prop. mighty God, see No. 3], of the Messiah; ibid. 10:21, of God. ["The same person is clearly meant in both places, even "God with us."] Nearly connected with this is the phrase in plur. Exe. 32:21, אֵלֵי גִבּוֹרִים (93 copies אֵלֵי) prop. "the strong among the mighty," i.e. the mightiest heroes; comp. Lehrg. p. 678. Job 41:17, אֵלִים, where many MSS. and editions אֵילִים.

(2) *might, strength* ["compare אֵל כָּל, prop. that which is strong. So in the phrase יֵשׁ לְאֵל יָדִי לַעֲשׂוֹת עִמָּכֶם רָעָה "it is in the power of my hand." Gen. 31:29, יֵשׁ לְאֵל יָדִי; Pro. 3:27; Mic. 2:1; and negatively, Deu. 28:32, אֵין לְאֵל יָדֶךָ "there is nothing in the power of thy hand," i.e. thou canst avail nothing; Neh. 5:5. Lamed in this phrase marks state or condition. The nature of this phrase has been but little understood by those who would here render אֵל by *God*, and give the whole phrase: "my hand is for God;" comparing Job 12:6; Hab. 1:11; and Virg. Æn. x. 773, *Dextra mihi Deus*, etc. These passages are indeed connected amongst themselves, but have nothing to do with the one before us. See under אֱלוֹהַּ.

(3) *God*. More accurately to illustrate the usage of the synonymous Hebrew names of God, as אֱלֹהִים, יְהוָה, I make the following remarks on the use of this word.—(*a*) In prose it is scarcely ever applied to God *sine* אֱלֹהִים, without some adjunct or attribute, אֵל חַי, אֵל כָּנָא, אֵל שַׁדַּי, אֵל עֶלְיוֹן; or without some cognomen, אֵל אֱלֹהֵי יִשְׂרָאֵל Gen. 33:20; יִשְׁמָעֵאל

אֱלֹהֵי אָבִיו Gen. 46:3; יְהוָה אֵל אֱלֹהִים Josh. 22:22; Ps. 50:1, which is rightly rendered "Jehovah, God of gods." Comp. Dan. 11:36, אֵל אֵלִים; or without the addition of a genitive of person, "whose tutelar deity God is" [This is heathenish; rather, whose God, God really is], אֵל בֵּיתְאֵל Gen. 31:13.— *416

(*b*) This word is much more frequent in poetic language, where it stands very often without any adjunct, sometimes with the art. הָאֵל Ps. 18:31, 33, 48; 68:21; Job 8:3.—(*c*) It takes the suffix of the first person, אֵלִי "my God!" Psa. 18:3; 22:2, 11. It never occurs with other suffixes, and for "thy God," "his God," are used אֱלֹהֶיךָ, אֱלֹהָיו—(*d*) It is a general name of gods, and it is used of idols also, both without adjunct, Isa. 44:10, 15; and with an epithet, as אֵל אַחֵר "another god," Ex. 34:14; אֵל נֵכָר "a strange god," Ps. 81:10.

Whatever are most excellent, surpassing in their kind, are said to be of *God;* as it was customary for men anciently to refer whatever is excellent to the gods themselves [to God himself]; hence אֶרֶז אֵל Ps. 80:11, "cedars of God," i.e. the highest, planted as it were by God (compare עַנְנֵי יְהוָה Psa. 104:16, גֹּפֶן אֵל Gen. 13:10); הָרֵרֵי אֵל "mountains of God," Ps. 36:7. Compare θεῖος θεῖα, θεῖα λακεδαίμων.

Plur. אֵלִים—(1) *heroes, mighty ones*, see sing. No. 1.

(2) *gods*, in a wider sense; used of Jehovah and the gods of the nations, Ex. 15:11. Comp. Ex. 18:11; Dan. 11:36, אֵל אֵלִים "the God of gods," i.e. the supreme God. אֱלֵי הַכֹּחַ Ps. 29:1; 89:7, "sons of gods," by an idiom of the Hebrew and Syriac syntax, poet. for "sons of Gods," i.e. angels.

Note. Following most etymologists, I have above derived אֵל from the root אָוַל; but to give my opinion more exactly, it appears rather to be a primitive word, the etymology being however adapted to the root אָוַל; so that to Hebrews this word would present the notion of strength and power. However this may be, it should be observed that in the Phœnicio-Shemitic languages—(1) from the form אֵל (Arabic إِلٌ, إِلٌ ة, إِلٌ ى), as from a stock, are formed several other derivative words, as אָלָה to invoke God, especially in swearing; אָלַהּ, אָלָה to worship God; and אֱלָה, אֱלָהּ, אֱלָהָא God (compare אֱלָהִים to be a father, אֱלָהִים *fathers*, from אָלַף).—(2) besides אֵל, which follows the analogy of verbs ע"ו, two other forms are

of frequent occurrence, according to the analogy of verbs לה, which are used in pr. n. אֵל, אֵלִי, compare אֶלְיָשִׁיב, אֶלְיָשָׁע, etc. ["Among the Phœnicians "Ηλ, "Ηλος, was used כατ' ἐξοχήν of Saturn; see Monum. Phœnic. p. 406."]

411, 412 II. אֵל pron. pl. i. q. אֵלֶּה *these*, only found in the Pentateuch and 1 Ch. 20:8. Cognate is the form of the article הַל, הָל.

413 III. אֵל only const. אֶל (almost always followed by Makkeph), more rarely and poet. in pl. const. אֵלֵי Job 3:22; 5:26; 15:22; 29:19 (comp. Arab. إِلَى), with suff. pl. אֲלֵיהֶם, אֲלֵיכֶם, אֲלֵינוּ, אֲלֵיהֶן, אֲלֵיכֶן, אֲלֵיהֶם and אֲלֵימוֹ, once אֵלֵיהֶם Exe. 31:14, poet. אֵלֵימוֹ Psa. 2:5; prop. a noun indicative of *motion, direction* to any place. It is by the usage of the language—

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

(1) of motion to a place; *to, towards.* It is joined to verbs of going (אָזַל, בּוֹא, שׁוּב Gen. 8:9; עָבַר 2 Ki. 1:15; עָלָה Deu. 17:8; רוּץ Gen. 24:29; קָרַב Ex. 14:20), of putting, placing, and casting, 1 Sam. 6:11; Lev. 1:16; Josh. 5:14; also of giving, Ex. 25: 16, 21; of selling, Joel 4:8; and the like (where, in German as in Latin, a dative is used. In French and English the particle *à, to*). Sometimes the construction is pregnant, as וָזָנָה אֵל to commit whoredom, (by going) unto, Nu. 25:1; Exe. 16:29; דָּרַשׁ אֵל to seek an oracle (by turning) to any one, Isa. 8:19. Opp. is מִן מֵרְחוֹקָה אֵלֵיכֶם מִן "from end to end," Ex. 26:28; מִטָּה אֵלֵיהֶם Esr. 9:11. Used of time, מִיָּם אֵלֵיהֶם Nu. 30:15; 1 Ch. 9:25.

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

(3) when either the motion or turning is hostile; *adversus, contra* (*as εἰς, πρός*, more often *ἐπί*), *against.* וַיָּקָם קַיִן אֶל הֶבֶל אָחִיו "and Cain rose up against Abel his brother;" Isa. 3:8, לְשׁוֹנָם וּמַעַלְלֵיהֶם אֶל יי "their tongue and their deeds were against Jehovah;" Isa. 2:4; Josh. 10:6; Jud. 12:3; 20:30. Whence after a verb of fighting, Hos. 12:5. Especially here belongs the phrase, הִנְנִי אֵלֵיכֶם "behold, I am against you" (Targ. "behold, I send mine anger against you"); Exe. 13:8; 21:8; 34:10; Jer. 50:31; 51:25; Nah. 2:14; which is also rarely used in a good sense, Exe. 36:9. And so the part. אֵל is also in other places used in a good sense for *erga, towards,* 2 Chr. 16:9, לְבָבָם שָׁלֵם אֵלָיו "their heart was perfect towards him;" 2 Sa. 3:8. Compare Ex. 14:5. It is used—

(4) when one reaches a terminus or mark; *usque ad, even to,* i. q. עַד. Jer. 51:9, "her judgment has reached אֵל שְׁחָקִים "even to his mouth," Job 40:23 Metaph. Hos. 9:1, "rejoice not, O Israel, אֶל עָלִיזוּ even to exultation;" Job 3:22. (To these examples it will not be amiss to add the remark of the Arabian grammarians, that אِلَى includes an object which is of the same kind, and excludes what is of a different kind, see Cent. reg. page 44, 45.) Here also belongs—(*a*) its use in denoting measure, as אַמָּה אֶל Gen. 6:16, "even to the length of a cubit," bis zur Länge einer Elle, eine Elle lang (not as it is generally explained, to the standard of a cubit), comp. Gr. *εἰς ἐνιαυτόν*, bis zur Vollendung eines Jahres, ein Jahr lang, *εἰς τρίτην ἡμέραν*, Bast, ep. crit. page 19, 13; Schaef. ell. page 108.—(*b*) Compos. עַד אֶל *even out of.* Job 5:5, וְאֶל מִצְּנִנִים יִקָּחֵהוּ "and even out of thorns (i. e. thorn hedges enclosing fields) he taketh it." Compare the similar use of the part. לְ Deu. 24:5, and עַד Jud. 4:16. (In Arabic we might compare إِلَى Koran, xxvi. 41, prop. even out of. Indeed لَ seems to have arisen from this signification of the particle before us.)

(5) when the limit is entered into; *in, εἰς*, in (etwas) hinein; Engl. *into*, i. q. the more full, אֶל תּוֹךְ. Deu. 23:26, אֶל כֵּלֶיךָ לֹא תִתֵּן "thou shalt not put (grapes) into thy vessel." בּוֹא אֶל תֵּבָה "enter into the ark," Gen. 6:18; 7:11; 8:9. אֶל הַבַּיִת "into the house," Gen. 19:3; 2 Sa. 5:8. אֶל הַיָּם "(to cast) into the sea," Jon. 1:5. אֶל הָאָרֶץ "into the earth," Deu. 11: 29. When used of a number or multitude, into which one enters, i.q. *inter* (with acc.), *among;* it may be expressed more explicitly, אֶל בֵּין. Jer. 4:3, "sow not אֶל הַקּוֹצִים amongst thorns;" 1 Sa. 10:22, "behold, he had hid himself אֶל הַכֵּלִים amongst the baggage."

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

אֶל 1 Ki. 10:7); *præter, una cum, besides, together with* (comp. Gr. *ἐπὶ τοῖσι*, besides these; and Arab. إِلَى for ـبِ Koran iv. 2; Cent. reg. page 43). Lev. 18:18, "nor shalt thou take a wife (אֶל אִשָּׁה) unto her sister." Lam. 3:41, נִשָּׂא לְבָבֵנוּ אֶל "let us lift up our hearts with our hands to God" (*LXX. ἐπὶ χεῖρας*; Arab. إِلَى). After a verb of joining together, Dan. 11:23. More often in this sense use is made of the particle עַל. Metaphorically—

(7) of regarding anything, having respect or regard to anything; hence—(*a*) *as to, in respect to,* Ex. 14:5 (compare Gr. *εἰς μὲν τοῦτο*); *because of, propter.* Exe. 44:7, אֶל כָּל תּוֹעֲבוֹתֵיכֶם "because of all your abominations." (Comp. verse 6, where in the same context there is עַל; and verse 11, where is בְּ.) 2 Sa. 21:1; 1 Ki. 14:5; 21:22. So נָבָה אֶל to weep on account of. 2 Sa. 1:24, הַנָּשִׁים אֶל, שְׂחַק אֶל Jud. 21:6.—(*b*) *de, concerning,* after verbs of speaking, narrating, telling, as אָמַר Gen. 20:2; דָּבַר Jer. 40:16; סִפֵּר Ps. 69:27 (inasmuch as the discourse relates *to* something); also of hearing, Exe. 19:4; שָׁמַע אֶל a report concerning anything, 1 Sa. 4:19. (Compare in N. T. *εἰς*, Acts 2:25; Eph. 5:32.) See also 1 Sa. 1:27, אֶל הַנַּעַר הַזֶּה הִתְפַּלָּלְתִּי "concerning this child I prayed," um dieſen Knaben habe ich gebeten; where אֶל indicates the object or end of the discourse (see Boet).

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

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

(B) More rarely, and by a kind of negligence of speech (although used in a good many most certain examples), it is used of *remaining at,* or *in a place,* to which one tends (comp. לְ let. B), as the Gr. *εἰς, ἐς* for *ἐν, ἐς δῆμους μένειν*, Soph. Aj. 80; *vivere μένειν* (see Passow Lex. No. 6; Bernhardy Synt. Ling. Gr. page 215, 216); Germ. zu Hauſe, zu Bette, zu der Zeit, and in some parts, bis Montag (for Monday itself), (as vice versâ part. עַד used of quiet tarrying at a place. See No. 3). Winer, who has used in this argument more skill than learning (Lex. page 60), may see whether all these are void of sense; he could hardly deny that these idioms of languages really exist. One thing is true, that the signification of motion is not wholly lost in this class of significations, namely, that which had preceded. Specially then it is—

(1) *ad* for *apud, at, by, near;* Germ. an. יָשַׁב אֶל "to sit at the table," ζω κῖσθε ἧεμ, 1 Ki. 13: 20 (comp. *ἐς θρόνους ἕζεσθ'*, Od. iv. 51). Jer. 41:12, וַיִּמְצָאוּ אוֹתוֹ אֶל מַיִם רַבִּים "and they found him at the great waters, which were near Gibeon." 1 Sa. 17:3, "the Philistines stood עֹמְדִים אֶל הָהָר on a mountain (am Berge) on this side." In the same sense there might be said עַל הָהָר, see עַל No. 3. גִּבְעָה אֶל *Gibeah, "at the hill,"* Josh. 5:3. Exe. 7:18, עַל כָּל פָּנִים בּוֹשָׁה auf allen Geſichtern Schanmröthe, "blushing shall be on all faces," a little after לְכָל פָּנִים. (We must not refer to this, Gen. 24:11, וַיַּבְרֶךְ הַגְּמַלִּים...אֵצֶל מַיִם where Winer inaccurately renders, "he gave to drink at the well of water;" it should be rendered, "he made to kneel down at"—er ließ ſie knieen an das Waſſer.)

(2) *in, among,* as in Sophocles, *ἐς δήμους μένειν*. Deu. 16:6, כִּי אִם אֶל הַמָּקוֹם...שָׁם תָּזֹבַח אֶת הַפֶּסַח "but in that place which Jehovah thy God chooseth, there shalt thou sacrifice the passover" (Sam. cod. בְּמָקוֹם). 1 Ki. 8:30, וְשָׁמַעְתָּ אֶל הַמָּקוֹם אֶל שָׁמֶךָ בַּשָּׁמָיִם "and hear thou in the place of thy habitation in heaven." (Here, by a slight change, it might be, "let our prayers go up into heaven;" but as the words now are, אֶל actually follows a verb of rest.) Gen. 6:6, וַיִּתְעַצֵּב אֶל לִבּוֹ "and he was grieved in his heart," er empfand Schmerz in ſeinem Herzen (not as taken by Winer, es jammerte ihn in ſein Herz hinein, for וַיִּתְעַצֵּב as being intransitive, does not admit the idea of entering into the mind). Here belongs—

(3) אֶל as sometimes put before particles, implying rest in a place, without change of sense (different from above, A, 9). 1 Sam. 21:5, אֵין לֶחֶם חֹל אֲשֶׁר תַּיָּד "there is no common bread under my hand" (prop. a solecism, as the expression of the people of Berlin, unter meine Hand); also אֶל שׁוֹל for שׁוֹל, which see.

Note. It is a mistake to attribute to this particle some other significations which are altogether foreign to its true sense, as *with*, in Nu. 25:1; Josh. 11:18 (see however above, A 6); *through*, in Jer. 33:4, etc.

אֶלָא ("terebinth"), [*Etah*], pr. n. m. 1 Kings 4:18. 414

• For 415 & 416 see p. 45.

417 אַלְגַּבִישׁ m. *hail*, Exe. 13:11, 13; 38:22, i. q. גֶּבִישׁ ice, *κρύσταλλος*, whence אַלְגְּבִישֵׁי אֶבֶן stones of ice, i.e. hail. This word is perhaps rather Arabic than Hebrew. Kamûs, page 742, الْجَمِيس what is frozen; ["جامد *concretum*, especially *congelatum*." See also Freytag's Lexicon, i. page 240.]

418. see 484 אַלְגֻּמִּים see אַלְמֻגִּים

419 אֶלְדָּד ["whom God loves," "Theophilus"], [*Eldad*], pr. n. m. Num. 11:26, 27.

420 אֶלְדָּעָה ("whom God called," see יָדָעָה), [*Eldaah*], pr. n. of a son of Midian, Gen. 25:4.

† see 410. 433 אָלָה an unused root. Arab. أَلِهَ *to worship* a deity, *to adore*; med. Kesr. *to be stunned, smitten, with fear*. See the note on אֵל I. Comp. אֱלוֹהַּ.

421, 422 אָלָה I. prop. *to be round*; hence *to be thick, fat*; cogn. root אול (comp. especially אוּל abdomen, belly, Ps. 73:4). Arab. أَلَى to have fleshy buttocks, to have a fat tail (as a ram). Hence אַלְיָה.

II. denom. from אָלָה (see the note on אָלָה).

422 (1) *to swear*; Arab. أَلَى for وَلَى Conj. IV. V. prop. to affirm by God, 1 Ki. 8:31 [Hiphil].

422 (2) *to curse*, Jud. 17:2; Hos. 4:2.

421 (3) *to cry out, to lament* (Germ. *Gotterbarmen, Gott um Erbarmen anrufen*), Joel 1:8.

(I should not oppose the idea of this root being onomatopoetic, comp. יָלַל, הֵילֵל, and the signification which I have put in the third place would then be primary.)

Hiphil, *to cause any one to swear, to bind him by an oath*, construed with acc., 1 Ki. 8:31; 2 Ch. 6:22; 1 So. 14:24. Fut. apoc. יַל from יַאֲלֶה for יַאֲלִיל 1 Sa. 1. cit. Derivatives אָלָה and הַאֲלָה.

423 אָלָה f. (with Kametz impure, from אָלָה No. II., for אָלוֹת and that for אֲלָלוֹת, אֲלָלֹת; Arab. أَلِيَّة, see Lehrg. 509.

(1) *an oath*. בּוֹא בְּאָלָה to enter into an oath, i.e. to bind oneself by oath, Neh. 10:30; hence הֲבִיאוֹ בְּאָלָה to bind any one by an oath, Ezc. 17:13. Compare Virg. Æn. iv. 339, *hoc ils fædera veni*. אֲלוֹתַי "an oath imposed on me," Gen. 24:41.

(2) *a covenant confirmed by an oath*, Gen. 26:28; Deu. 29:11, 13; Ex. 16:59.

(3) *imprecation, curse*, Nu. 5:21; Isa. 24:6, שְׁבוּעַת אָלָה an oath joined with imprecations; Nu. 5:21. נָתָה לְאָלָה to become a curse, Jer. 44:12. כָּלָה לְאָלָה to make to be an execration, Jer. 42:18. Plur. אָלוֹת curses, Nu. 5:23; Deu. 29:11.

אָלָה *f. an oak*, Josh. 24:26, i.q. אֵלָה Root אָלַל *427 No. III.

אֵלָה f. i.q. No. 2 (from the root אול), *a strong hardy tree*, specially *the terebinth* (*Pistacia Terebinthus*, Linn.), a tree common in Palestine, long-lived, and on that account often used in designating places (Gen. 35:4; Jud. 6:11, 19). According to Pliny (xvi. 12), an evergreen; but this is contradicted by modern botanists. The ancient versions sometimes render it *terebinth*, sometimes *oak* (see the further remarks in Thes. page 50, 1); and the word appears, in a wider sense, to be used of any large tree, like the Gr. δρῦς. [The modern name of the terebinth is בֻּטְם *butm*, Robinson, iii. 15.] 424. 425

אֵלָה emphat. st. אֵלָתָא m. Ch. i.q. Heb. אֱלוֹהַּ *God*, generally, Dan. 3:28; 6:8, 13; emphat. st. especially used of Jehovah, Dan. 2:20; 3:32. With pref. לֵאלָהָה Dan. 2:19; but also with suffixes, contr. בְּאִלָּהּ Dan. 6:24. Pl. אֱלָהִין gods, Dan. 2:11; 5:4, 11, 23. בַּר אֱלָהִין "son of gods," Dan. 3:25. 426

אֵלֶּה pron. pl. comm. *these*, used as the pl. of the sing. זֶה. The simple and less frequent form is אֵל, which see. הֵנָּה has a demonstrative power, comparable to הִנֵּה. 428. 429

הֵנָּה (אֵלֶּה, אֵלּוּ, אֵלַּי, אֵלַּיִךְ, f. אֵלַּיִךְ; Æthiop. ሎ፡ hi, ሉ፡ hae; Ch. אִלֵּין) It is applied either to the things which follow, Gen. 2:4; 6:9; 11:10; or to those which precede, Gen. 9:19; 10:20, 29, 31. It is placed after a noun, as הַקְּרָבִים הָאֵלֶּה Gen. 15:1; when it is placed before, there is either an ellipsis of the verb substantive, or it is used *δεικτικῶς*, Psa. 73:12. Comp. זֶה. When twice or three times repeated, *hi, illi, illi*, Isa. 49:12. [" Like זֶה it refers also to space, עַד־אֵלֶּה i.q. עַד־זֶה Lev. 26:18. Some suppose אֵלֶּה to be used also for the sing., as 2 Ch. 3:3; Exc. 46:24; Ezr. 1:9; but these passages are uncertain. See on this pron. Hupfeld, in Zeitschr. f. d. Morgenl. ii. 161." Ges. add.]

430; see 433 431 אֱלֹהִים see אֱלוֹהַּ.

אֵלָּה Ch. *beholdl lo!* a softened form for אָרוּ which see), Dan. 2:31; 4:7; 7:8. Compare the letter ל.

אֵלָּא (contr. from אַף and לוּ " According to Hupfeld (Zeitsch. f. d. Morgenl. ii. 130), it is i. q. לוּ with

the demonst. אַ prefixed." Ges. add.], like the Syr. ܐܠܐ, *if, but if*, a particle of the later [?] Hebrew, Eccl. 6:6; Est. 7:4.

433 אֱלוֹהַּ (with prefix and suffix לְאֱלֹהֵנוּ Dan. 11:38; לְאֱלֹהוֹ Hab. 1:11), m. *God* (Arab. إِلٰه, إِلٰه, with art. اللّٰه of the true God; Syr. ܐܠܗܐ; Chald. אֱלָהּ). In imitation of the Aramean usage, the singular form is only used in poetry and in the later Hebrew; the plural of majesty, אֱלֹהִים, occurs, on the other hand, more than two thousand times. The singular is used—

(1) of *any god*, Dan. 11:37—39; 2 Chr. 32:15; Neh. 9:17. There is a proverbial expression, Hab. 1:11, of an obstinate self-confident man, זוּ כֹחוֹ לֵאלֹהוֹ "whose own strength is as his god," i.e. who despises every god and confides in his own strong hand and sword. Comp. Job 12:6, אֲשֶׁר הֵבִיא אֵלוֹהַּ בְּיָדוֹ "who bears his god in his hand." Arms are intended. Comp. Virg. Æn. vi. 773. "*Dextra, mihi deus, et telum ...Nunc adsit.*"

(2) mostly of *the true God, καθ' ἐξοχήν*, for יְהוָה, יָהּ. Deu. 32:15; Ps. 50:22, and forty times in the book of Job. Const. with sing. adj. (Deu. loc. cit.) and plur. Job 35:10.

Pl. אֱלֹהִים, אֵלֹהִים, לֵאלֹהִים used in Hebrew—

(A) in a plural sense—(1) of *gods* or *deities* in general, whether true or false. אֱלֹהֵי כְנַעֲנִים "the gods of the Egyptians," Exod. 12:12. אֱלֹהֵי הַנֵּכָר "strange gods," Gen. 35:2, 4; Deu. 29:18. אֱלֹהִים חֲדָשִׁים "new gods," Deu. 32:17. Sometimes, from the more common popular usage, Jehovah and idols are comprehended under this common name; Ps. 86:8, "there is none like unto thee among the gods, O Jehovah!" Ex. 18:11; 22:19. Elsewhere the idea of divinity is altogether denied to idols, and is attributed to Jehovah alone. Isa. 44:6, "besides me there is no god;" Isa. 45:5, 14, 21; 46:9. Idols are even called לֵאלֹהִים 2 Ch. 13:9.

(2) once applied to *kings*, i.q. בְּנֵי אֱלֹהִים Ps. 89:1, especially verse 6.

Note. Not a few interpreters, both ancient and modern, have regarded אֱלֹהִים as also denoting *angels* (see Psa. 8:6, the LXX. and Ch.; Psa. 89:1; 97:7; 138:1), and *judges* (Ex. 21:6; 22:7, 8); this opinion is discussed and refuted at length in Thes. page 95. [But Hebrews, chaps. 1:6 and 2:7, 9 shew plainly that this word sometimes means *angels*, and the authority of the N. T. decides the matter.]

(B) in a singular sense, of *one god* (compare as to the *pl. majestatis* or *excellentiæ*, Lehrg. page 663, 664), Heb. Gram. § 106, 2, *b*. Constr. with a verb (Gen. 1:1, 3 seq.) and adjective in the singular, as אֱלֹהִים טוֹב 2 Ki. 19:4, 16; אֱלֹהִים עִזִּים Ps. 7:10; 57:3; 78:56; but with a plural verb only in certain phrases. Perhaps retained from polytheism [an idea which is not to be entertained for a moment], in which אֱלֹהִים may be taken in a plural sense and understood of higher powers. ["This is not the way in which the Scripture speaks of *God*.] Gen. 20:13, הִתְעוּ אֹתִי אֱלֹהִים as if, "gods made me wander;" Gen. 35:7; Ex. 22:8; 32:4, 8; 2 Sa. 7:23; 1 Ki. 19:2; Ps. 58:12. Compare my Comment. de Pent. Sam. page 58. It is used also—

(1) of *any divinity*. Deu. 32:39, "there is no god beside me;" Ps. 14:1. Thus, when the divine nature is opposed to the human. Exe. 28:2; Ps. 8:6, "thou madest him a little lower than God" [than the *angels*, see Heb. 2:7]. Very often—

(2) of an *idol*, a god of the Gentiles. Ex. 32:1, "make us a god," i. e. an idol; 1 Sa. 5:7, "Dagon, our god;" 2 Ki. 1:2, 3, 6, 16. Even used of a *goddess*, 1 Ki. 11:5.

(3) *the god of any one* is the god whom any one worships, whom he has as his domestic god, *ἐνχώριος*, tutelar. Jon. 1:5, "every one called upon his god;" Ruth 1:16; Gen. 17:7, 8; 28:21. Thus, the *God of the Israelites* is Jehovah, who is thus very often called אֱלֹהֵי יִשְׂרָאֵל Ex. 5:1; Psa. 41:14; אֱלֹהֵי יַעֲקֹב Psa. 20:2; 46:8; and conjoinedly אֱלֹהֵי יְהוָה Ps. 18:29; אֱלֹהֵי יְהוָה in Deuteronomy more than two hundred times.

(4) more rarely followed by a genitive of that over which the god presides, or that which he created, just as *Mars* is called *the god of war* [No such comparison ought to be made of the true God with phrases relating to idols.], ex. gr. אֱלֹהֵי הַשָּׁמַיִם וְהָאָרֶץ Gen. 24:3; אֱלֹהֵי הַצְּבָאוֹת "God of the heavenly hosts," Amos 3:13; or the attribute of God as אֱלֹהֵי אֱמֶת "God of truth," Isa. 65:16.

(5) אֱלֹהִים is used for *a divine, godlike appearance or form* [?] (Götter, Gestalt), 1 Sa. 28:13; where the sorceress says to Saul, "I see a godlike form arising from the earth."

(6) with the art. הָאֱלֹהִים is *GOD, καθ' ἐξοχήν*, the one and true God; Arab. اللّٰه in the well-known phrase لَا إِلٰهَ إِلَّا اللّٰه. Deu. 4:35, יְהוָה הוּא הָאֱלֹהִים "for Jehovah is the (true) God;" 1 Ki. 18:21, "if

Jehovah is (God), follow him, if Baal is (God), follow him." Verse 37; Deu. 7:9. Whence תְּאֱלוֹהִים is used very often of *Jehovah*, Gen. 5:22; 6:9, 11; 17:18; 20:6, 7, etc. But equivalent to this is אֱלֹהִים *without* the article (Josh. 22:34), which is used very often both in prose and in poetry, with hardly any distinction, for יְהוָה, either so that both names are employed together, or the use of the one or the other depends on the nature of the phrases and the usage of the language, and the inclination of the particular writers. Thus we constantly find בְּנֵי אֱלֹהִים, and on the other hand, קְדֹשֵׁי יְהוָה; נְאֻם יְהוָה; in other expressions this use is altogether promiscuous, as עֶבֶד יְהוָה and עֶבֶד הָאֱלֹהִים Dan. 9:11; רוּחַ יְהוָה and רוּחַ אֱלֹהִים Gen. 1:2; 41:38; Ex. 31:3. As to the usage of different writers, see the remarks in Thes. page 97, 98.

Things are said in Scripture to be *of God*; whatever is most excellent or distinguished in its own kind was regarded by the ancients as specially proceeding from God, or sent, or created by him, or what bears a divine or august appearance (τὸ θεῖον), as "mount of God," Pss. 68:16; "river of God," Psa. 65:10; חִתַּת אֱלֹהִים "terror suddenly sent by God," a panic terror, Gen. 35:5. 1 Sa. 14:15, אֵל אֱלֹהִים is used of lightning, etc.; compare אֵל פָּנֶה xxv. B. Similar is the principle of the phrase לְאֱלֹהִים *of God*; Gr. τοῦ Θεοῦ, added to adjectives. Jon. 3:3, עִיר גְּדוֹלָה לֵאלֹהִים pr. "a city divinely great." Acts 7:20, ἀστεῖος τῷ Θεῷ.

Compare the Arab. إِلٰهِيّ pr. *from God, divinely, exceedingly*. Har. Cons. iv. page 38, ed. de Sacy.

As to the phrases, בְּנֵי אֱלֹהִים, אִישׁ אֱלֹהִים see under בֶּן, אִישׁ and the other words from which they spring.

Note. Some regard אֱלֹהִים to be also used in a singular sense (for as to the plural see A, 2), of one King, for בֶּן־אֱלֹהִים, and they especially refer to Ps. 45:7, where they render מִסְאֲךָ אֱלֹהִים עוֹלָם וָעֶד "thy throne, O God (i.e. O divine King), shall stand for ever;" but this should no doubt [?] be construed by ellipsis, כִּסְאֲךָ כִּסֵּא אֱלֹהִים "thy throne shall be a divine throne" (i.e. guarded and made prosperous by God), according to the accustomed canon of the language, Lehrg. § 233:6. [This passage speaks of Christ as God, there is no ellipsis to be supplied, see Heb. 1:8.]

434 אֱלוּל m.—(1) i.q. אֱלִיל *vain*, Jer. 14:14, in כְּתִיב.

435 (2) [*Elul*], the sixth Hebrew month, from the new moon of September to that of October, Nehem. 6:15; Syr. ܐܸܠܘܿܠ, Arab. إِيلُول. Etymology unknown.

אֵלוֹן m. (1) i. q. אֵלָה *an oak*, Gen. 35:8; Ezc. 27:6. Roots אֵל No. III.

(2) pr. n. m. *Allon*, 1 Ch. 4:37; [a place, Josh. *438. 440 19:33].

אַלּוֹן m.—(1) a strong and hardy tree (from the root אוּל No. 2), specially *the oak*, as the ancient versions agree. Gen. 12:6; 13:18; 14:13; 18:1; Deu. 11:30, etc. See my remarks in Thes. page 50, 51, in opposition to Celsius (Hierob. t. i. page 34, seq.), who regards אַלּוֹן as well as אֵלָה to be the terebinth. Sometimes particular oaks were called by particular names, as "the oak of Magicians," Jud. 9:37; pl. "the oaks of Mamre," Gen. 13:18; 14:13; of Moreh, Deu. 11:30. 436

(2) pr. n. m.—Gen. 46:14.

אָלוּף adj. m.—(1) *familiar, intimate, a friend*, (see the root No. 1), Pro. 16:28; 17:9; Mic. 7:5; אָלוּף הַנַּעַר a husband is called "a friend of youth," Jer. 3:4 (comp. רֵעַ Jer. 3:20). 441

(2) *gentle, tame*, Jer. 11:19, "and I was as a tame sheep."

(3) *an ox*, i.q. אֶלֶף No. 1, so called as being tamed and used to the yoke. Its gender is masculine epicene, so that under the masculine gender it is also used of a cow; Ps. 144:14, אַלּוּפֵינוּ מְסֻבָּלִים.

(4) *the leader of a family or tribe*, φύλαρχος: especially used of the chiefs of the Edomites, Gen. 36:15, seq.; 1 Ch. 1:51, seq.; rarely of the Jews, Zech. 9:7; 12:5, 6; also generally of leaders, Jer. 13:21.

אֶלּוּשׁ (according to the Talmud, "a crowd of men"), [*Alush*], pr. n. of a station of the Israelites, Num. 33:13. 442

אֶלְזָבָד ("whom God gave") Θεόδωρος. [*Elzabad*], pr. n. m.—(1) 1 Ch. 26:7.—(2) 12:12. 443

אָלַח a root not used in Kal. Arab. Conj. VIII. إِيتَلَحَ *to become sour*, as milk. 444

Niphal נֶאֱלַח *to be corrupted*, in a moral sense, Ps. 14:3; 53:4; Job 15:16.

אֶלְחָנָן ("whom God gave"), [*Elhanan*], pr. n. of one of David's captains who, according to 2 Sa. 21:19, slew Goliath (see under the word לַחְמִי). The person mentioned 2 Sa. 23:24, does not appear to be different. 445

אֱלִיאָב ("whose father is God"), [*Eliab*], pr. n. —(1) a leader of the tribe of Zebulon, Num. 1:9; 2:7.—(2) Num. 16:1, 12; 26:8.—(3) a brother of David, 1 Sa. 16:6; 17:13, 28.—(4) 1 Ch. 16:5. 446

* For 439 see Strong.

אֱלִיאֵל ("to whom God strength," sc. gives) [*Eliel*], pr. n.—(1) of two of David's mighty men, 1 Ch. 11:46, 47; 12:11.—(2) of a leader of the tribe of Manasseh, 1 Ch. 5:24.—(3) of a leader of the Benjamites, 1 Ch. 8:20.—(4) 1 Ch. 8:22.—(5) 1 Ch. 15:9, 11.—(6) 2 Ch. 31:13. 447

אֱלִיאָתָה ("to whom God comes"), [*Eliathah*], pr. n. m. 1 Ch. 25:4. 448

אֱלִידָד ("whom God loves"), [*Elidad*], pr. n. of a leader of the Benjamites, Num. 34:21. 449

אֶלְיָדָע ("whom God cares for"), [*Eliada*], pr. n.—(1) a son of David, 2 Sa. 5:16, called 1 Ch. 14:7, בְּאֵלְיָדָע.—(2) 1 Ki. 11:23.—(3) 2 Ch. 17:17. 450

אַלְיָה (from the root אָלָה No. 1), i. q. אֶלֶה, *the thick and fat tail of a sheep*, such as that of the peculiar kind of oriental sheep (*ovis laticaudata*, Linn.), the smallest of which, according to Golius, an eye-witness (page 146), weighs ten or twelve pounds. Comp. Herod iii. 113; Diod. ii. 54, and others cited by Bochart, in Hieroz. pt. i. page 494, seq.; Rosenmüller, altes und neues Morgenland, ii. 118. Ex. 29:22; Lev. 7:3; 8:25; 9:19; 3:9, "let him take away the whole tail, near the back-bone." 451

אֶלְיָהּ & אֵלִיָּהוּ ("my God is Jehovah"), *Elijah*, pr. n.—(1) of a very celebrated prophet, the chief of the prophets in the kingdom of Israel in the time of Ahab, famous for the many miracles which he wrought; taken up to heaven (2 Ki. 2:6, seq. compare however, 2 Ch. 21:12), and to return before the advent of the Messiah (Mal. 3:23).—(2) m. 1 Ch. 8:27.—(3) m. Ezr. 10:21, 26. 452

אֶלִיהוּ ("whose God is He"), [*Elihu*], m.—(1) 1 Ch. 26:7.—(2) 1 Ch. 27:18.—(3) אֱלִיהוּא No. 1. 453

אֱלִיהוּא (id.) pr. n.—(1) [*Elihu*], the son of Barachel the Buzite, a friend of Job, his fourth opponent in dispute, Job chaps. 32—35. Sometimes written אֱלִיהוּ Job 32:4; 35:1.—(2) m. 1 Sa. 1:1.—(3) m. 1 Ch. 12:20. 453

אֱלִיהוּעֵינַי ("unto Jehovah my eyes," sc. are turned), [*Elioenai*], pr. n. m.—(1) Ezr. 8:4.—(2) 1 Ch. 26:3. 454

אֶלְיוֹעֵינַי (id.) [*Elioenai*], pr. n. m.—(1) 1 Ch. 3:23.—(2) 1 Ch. 4:36.—(3) 1 Ch. 7:8.—(4) Ezr. 10:22.—(5) Ezr. 10:27. 454

אֶלְיַחְבָּא ("whom God hides"), [*Eliahba*], pr. n. m. of one of David's mighty men, 2 Sa. 23:32. 455

אֶלְיְחוֹרֵף ("to whom God is the reward," from חרף Conj. III. to recompense), [*Elihoreph*], pr. n. m. 1 Ki. 4:3. 456

אַלִּיל (1) adj. *of nothing, of nought, empty, vain*, 1 Ch. 16:26; Psa. 96:5. Pl. the vain, empty, i.e. idols, Lev. 19:4; 26:1; (comp. לָשָׁוְא).

(2) subst. *vanity, weakness*, Job 13:4, רֹפְאֵי אֱלִל "vain physicians," i.e. vain comforters, compare Zec. 11:17. Root אָלַל No. I. 457

אֱלִימֶלֶךְ ("to whom God is king"), [*Elimelech*], pr. n. m., the father in law of Ruth. Ruth 1:2; 2:1. 458

אֵלֶּה & אֵלֵּה Ch. pron. pl. comm., *these*, i. q. Heb. אֵלֶּה. Dan. 2:44; 6:7. 459

אֱלִיסָף ("whom God added"), [*Eliasaph*], pr. n. m.—(1) a leader of the tribe of Gad, Num. 1:14; 2:14.—(2) 3:24. 460

אֱלִיעֶזֶר ("to whom God is help"), pr. n. m., *Eliezer*.—(1) a man of Damascus whom Abraham intended to be his heir before the birth of Isaac [of Ishmael], Gen. 15:2; according to verse 3, born in his house.—(2) a son of Moses, Ex. 18:4.—(3) 1 Ch. 7:8.—(4) 1 Ch. 27:16.—(5) 1 Ch. 15:24.—(6) 2 Ch. 20:37.—(7), (8), (9) Ezr. 8:16; 10:18; 23:31. 461

אֶלְיְעֵינַי (perhaps contr. from אֶלְיוֹעֵינַי, [*Elienai*], pr. n. m., 1 Ch. 8:20. 462

אֶלְיעָם (i. q. אֲמִיאֵל), [*Eliam*], pr. n. m.—(1) the father of Bathsheba, 2 Sam. 11:3, called 1 Ch. 3:5 שַׁמּוּעַ.—(2) 2 Sam. 23:34. 463

אֱלִיפַז ("to whom God is strength"), pr. n. m. *Eliphaz*.—(1) a son of Esau, Gen. 36:4, seq.—(2) a friend of Job with whom he disputed, Job 2:11; 4:1; 15:1, etc. 464

אֶלִישָׁל ("whom God judges," from פָּלַל), [*Elishal*], pr. n. m., 1 Ch. 11:35. 465

אֱלִישָׁלוּחַ ("whom God distinguishes," i.e. makes distinguished), [*Elisheleh*], pr. n. m., 1 Ch. 15:18, 21. 466

אֱלִישָׁפָט ("to whom God is salvation"), [*Elishaphat, Elisheleh, Elpalet*], pr. n. m.—(1) 1 Ch. 3:6; 14:7, called 1 Ch. 14:5, אֱלִישׁוּעַ.—(2) 2 Sam. 23:34.—(3) 1 Ch. 8:39.—(4), (5) Ezr. 8:13; 10:33. 467

אֱלִיצוּר ("to whom God is a rock"), [*Elizur*], pr. n. m. Num. 1:5; 2:10; 7:30, 35; 10:18. 466

469 אֱלִיצָפָן ("whom God protects"), [*Elizaphan, Elizaphan*], pr. n. m.—(1) Num. 3:30, called אֶלְצָפָן Ex. 6:22; Lev. 10:4.—(2) Num. 34:25.

470 אֱלִיקָא [*Elika*], pr. n. m. 2 Sam. 23:25. The etymology is unknown.

471 אֶלְיָקִים ("whom God has set"), *Eliakim*, pr. n.—(1) the prefect of the palace in the reign of Hezekiah. 2 Ki. 18:18; 19:2; Isa. 22:20; 36:3.—(2) a son of king Josiah, made king by Necho, king of Egypt, who changed his name to יְהוֹיָקִים ("whom Jehovah has set"). 2 Ki. 23:34; 24:1; Jer. 1:3; 1 Ch. 3:15.—(3) Neh. 12:41.

472 אֱלִישֶׁבַע ("to whom God *is* the oath," "who swears by God," i. e. worshipper of God, comp. Isa. 19:18), [*Elisheba*], pr. n. f. Ex. 6:23. LXX. Ἐλισαβέτ, as Lu. 1:7.

473 אֱלִישָׁה [*Elishah*], pr. n. of a region situated on the Mediterranean Sea, whence purple was brought to Tyre, Gen. 10:4; Exe. 27:7. *Elis* is to be understood (comp. the Samaritan copy, in which, the ה being omitted, it is written אלוש). The name of this place appears to have been applied by the Hebrews to the whole Peloponnesus, as the names of provinces, especially when remote, are very often applied to whole countries; comp. יָוָן. As to the purple not only found in Laconia (Hor. Od. ii. 18, 7), but also in the gulf of Corinth, and in the islands of the Ægean sea, see Bochart, Phaleg. iii. 4. Others explain אלישה by Hellas, Greece; see Michaelis, Spicil. Geogr. Hebr. t. i. p. 78.

474 אֱלִישָׁע ("to whom God is salvation"), [*Elishua*], pr. n. m., of a son of David, 2 Sa. 5:15; 1 Ch. 14:5.

475 אֱלִישָׁמָע ("whom God restored"), [*Eliashib*], pr. n. m.—(1) 1 Ch. 3:24.—(2) 1 Ch. 24:12; Ezr. 10:6.—(3) Neh. 3:1, 20; 12:10.—(4), (5) Ezr. 10:24, 27, 36.

476 אֱלִישָׁמָע ("whom God hears"), [*Elishama*], pr. n. m.—(1) 2 Sam. 5:16.—(2) Num. 1:10; 2:18.—(3) 2 Ki. 25:25; Jer. 41:1.—(4) 1 Ch. 2:41.—(5) 2 Ch. 17:8.

477 אֱלִישָׁע pr. n. m. (for אֵלִי יֵשַׁע "to whom God is salvation"), *Elisha* the prophet, the disciple, companion, and successor of Elijah, famous for many miracles. He flourished in the kingdom of the ten tribes, in the ninth century B. C. 2 Ki. chaps. 2—13. In N. T. Ἐλισσαῖος, Lu. 4:27.

478 אֱלִישָׁפָט ("whom God judges"), [*Elishaphat*], pr. n. m., 2 Ch. 23:1.

see 448 אֱלִישָׁעָה see אֱלִיהוּעֵינַי.

479 אֵלֶּךְ Ch. pron. pl. *these*, i. q. אֵלֶּה, Dan. 3:12; 13: 21, 22; Ezr. 4:21; 5:9, etc.

I. אָלַל an unused verb having the force of *nothing, emptiness*, ["commonly"] derived from אַל ["but this is very doubtful"] (which see, and compare the remarks under the root אוּן), whence אֱלִיל vain, powerless.

II. אָלַל *to cry out*, onomatop. i. q. יָלַל and Arab. ولل Kam. p. 1391. Comp. ἀλαλάζειν. Hence is אֵלִיל.

III. אָלַל kindred to the roots אוּל & אָלָה No. I, prop. *to roll*, hence *to be round, thick*; whence אָלָה, אֵלָה oak, prop. thick tree.

see 480 אֲלַלַי interj. of lamenting, *woe, woe!* Gr. βαλοῦ, followed by לִי, Job 10:15; Mic. 7:1. Root אָלַל No. II.

481 אָלַם a root not used in Kal.—(1) TO BIND, comp. PIEL and אָסַר.

(2) passive, *to be bound*, sc. the tongue, i. e. *to be dumb, to be silent*; see NIPH. and the nouns אֵלֵם, אִלֵּמִי. To be silent, dumb, as if tongue-tied (δεσμὸς τῆς γλώσσης, Mark 7:35), comp. Pers. زبان بستن to bind the tongue, for to be silent, and Gr. φιμοῦσθαι.

(3) *to be solitary, forsaken, widowed*, for a solitary person is silent as he has no companion with whom to talk; comp. בָּדַד to be mute, to be unmarried. Hence are derived אִלֵּם, אַלְמָנָה, אַלְמָן, אַלְמְנוּת.

NIPHAL.—(1) *to be dumb, mute*, Ps. 31:19; 39:3, 10; Isa. 53:7.

(2) *to be silent*, Ezr. 33:22.

PIEL, *to bind together*, Gen. 37:7.

482 אִלֵּם m. *silence*, Ps. 58:2, הָאַמְתֵּם אִלֵּם צֶדֶק תְּדַבֵּרוּן "do ye indeed speak out the silence of justice?" i. e. do ye indeed use justice which seems to be silent and mute in your decrees? ["So commonly; but it may be worth inquiry whether אִלֵּם should not be dropped, having sprung perhaps from a careless repetition of אמום." This conjecture is wholly needless. ("Maurer gives to אִלֵּם the signification of *league, law*, from the sense of *binding*; as אֲסָר league, from אָסַר to bind.") Ges. add.] Ps. 56:1, יוֹנַת אִלֵּם רְחֹקִים "the dumb dove among foreigners" (i. e. perhaps the people of Israel in exile, comp. תּוֹר Ps. 74:19), the title of a poem, to the

tune of which Psalm 56 was sung. Comp. my remarks on the word אִלְמָה.

483 אִלֵּם m. adj. *mute, dumb*, prop. bound as to the tongue; see the root No. 2. Ex. 4:11; Isa. 35:6; Ps. 38:14. Pl. אִלְּמִים Isa. 56:10.

see 199 אִלֵּם Job. 17:10, in some editions incorrectly for אוֹלָם, which see, *but, indeed*.

484 אַלְמֻגִּים m. pl. 1 Ki. 10:11, 12, and with the letters transposed אַלְגֻּמִּים 2 Ch. 2:7; 9:10, 11, *a kind of precious wood*, brought from Ophir, by sea, in the time of Solomon, together with gold and precious stones, used for ornaments of the temple and palace, and also for making musical instruments; according to 2 Ch. 2:7, growing also on Lebanon. ["It seems to correspond to Sanscr. *mûcata* (from simpl. *mûca*, so Bohlen), with the Arab. art. صَنْدَل; *sandal wood, pterocarpus sandalinus*, Linn.; *red sandal wood*, still used in India and Persia for costly utensils and instruments, Celsii Hierob. i. p. 171, seq." Ges. add.] Many of the Rabbins understood *coral*, and in this sense the singular אַלְמֻג is used in the Talmud; but this is not wood (עֵצִים); although if this use of the word by the Talmudists be ancient, that precious wood might be so called from its resemblance to coral, as if *coral-wood, Korallenholz*. More probable is the opinion of Kimchi, who takes it for the Arab. بقم which the Europeans call براسيل Brazil wood.

*486 אַלְמֹדָד Gen. 10:26; 1 Ch. 1:20 [*Almodad*], pr. n. of a son of Joktan, i. e. of a people and region of southern Arabia [so called from this person]. If there were an ancient error in reading (for אלמודד), we might compare *Morad* مراد or بَنِي مُرَاد the name of a tribe living in a mountainous region of Arabian Felix, near Zabid.

485 אַלְמֹנָה pl. נוֹת and תוֹת f. *a bundle* of grain, *a sheaf*, Gen. 37:7; Ps. 126:6. Root אָלַם No. I.

487 אַלְמֶלֶךְ (perhaps "the king's oak" for אֵלַת הַמֶּלֶךְ [*Alamineleck*], pr. n., a town in the tribe of Asher, Josh. 19:26.

486 אַלְמָן m. adj. *widowed, forsaken*, Jer. 51:5, from the root אָלַם No. 3.

489 אַלְמָן m. *widowhood*, figuratively used of a state bereft of its king, Isa. 47:9.

490 I אַלְמָנָה f. *a widow*. (Arab. أَرْمَلَة Aram. אַרְמְלָא) Gen. 38:11; Ex. 22:21, etc. Root אָלַם No. 3. Metaph. used of a state bereft of *its* king, Isa. 47:1. (Compare verse 9, and 54:4.)

490 II אַלְמָנוֹת f. pl. Isa. 13:22, *palaces*, i. q. אַרְמְנוֹת (which is itself the reading of some copies), the letter ר being softened into ל as is frequently the case. Compare אִיִּים. Others retain the idea of *a widow*, and understand *desolate palaces*.

491 אַלְמָנוּת pl. אַלְמָנוּתַיִם f. *widowhood*, Gen. 38:14. Metaph. used of the condition of Israel as living in exile; Isa. 54:4.

492 אַלְמֹנִי m. *a certain one, à bâra*, pr. *one kept silent* (from אָלַם No. 2), whose name is concealed. There is always prefixed to this word פְּלֹנִי which see.

see 459 אִלֵּן i. q. אֵלֶּה *these*.

493 אֶלְנָעָם ("whose pleasure or joy God is"), [*Elnaam*], pr. n. m. 1 Ch. 11:46.

494 אֶלְתָּן ("whom God gave," compare יְהוֹנָתָן, as if *Theodorus, Adeodatus*), [*Eltanan*], pr. n. m.—(1) the grandfather of king Jehoiachin, 1 Ki. 24:8, perhaps the same who is mentioned Jer. 26:22; 36:12, 25.—(2) three Levites in the time of Ezra, Ezr. 8:16.

495 אֶלְתֶּקֹ Gen. 14:1, 9 [*Eltasar*], the name of a region, apparently to be sought near Babylonia and Elymais (for it occurs between שִׁנְעָר and עֵילָם). Symm. and Vulg. *Pontus*; Targ. Jerus. מְקַשְׁרָא (Isa. 37:12). But some province of Persia or Assyria is intended, as is shewn by the Assyrisco-Babylonian name of the king אַרְיוֹךְ; compare Dan. 2:14.

496 אֶלְעָד ("whom God praises," from יעד compare Job 29:11), [*Elead*], pr. n. m. 1 Ch. 7:21.

497 אֶלְעָזָר ("whom God puts on," i. e. fills, comp. לָבַשׁ Job 29:14), pr. n. m. 1 Ch. 7:20.

498 אֶלְעָזַי in other copies אֶלְעָנִי (pr. "God is my praises," i. e. my praises are directed to God), [*Elzai*], pr. n. m. 1 Ch. 12:5.

499 אֶלְעָזָר ("whom God aids"), *Eleazar*, pr. n. m.—(1) Ex. 6:23, 25; 28:1; Lev. 10:6, seq.; Nu. 3:2, 4, 32; 17:2, 4; 19:3; 20:25, seq.; 26:3, seq.; 31:6, seq.; 32:2, 28; 34:17; Deu. 10:6; Josh. 14: 1; 1 Ch. 6:35.—(2) 2 Sa. 23:9; 1 Ch. 11:12.—(3) 1 Sa. 7:1.—(4) 1 Ch. 23:21; 24:28.—(5) Ezr. 8: 33, compare Neh. 12:42.—(6) Ezr. 10:25. LXX. Ἐλεάζαρος. From Ἐλεάζαρος there was afterwards formed the contracted name Λάζαρος.

500 אֶלְעָלָא & אֶלְעָלֵא ("whither God ascends"), [*Elealeh*], pr. n. of a town in the tribe of Reuben,

one mile from Hesbon, where there are now the ruins called العال [*el-Al.*] see Burckhardt's Travels in Syria, page 623, Germ. edition; Num. 32:3, 37; Isa. 15:4; 16:9.

501 **אֶלְעָשָׂה** ("whom God made or created," Job 35:10), [*Eleasah*], pr. n. m.—(1) 1 Ch. 2:39.—(2) 1 Ch. 8:37; 9:43.—(3) Jer. 29:3.

502 **אָלַף** or **אָלָף** future **יֶאֱלַף** (Proverbs 22:25) i.q. Arab. آلف.

(1) TO ACCUSTOM ONESELF, TO BE ACCUSTOMED, WONT, FAMILIAR, whence אָלֶף and אַלּוּף a friend, companion, associate, Heb. אֱלוֹף No. 1.

(2) *to be tame, gentle*, used of beasts, compare אֶלֶף No. 1, אֱלוּף No. 3.

(3) *to learn*, from the idea of being accustomed, compare לָמַד. In Syriac and Chaldee, id. In the Old Testament, in one passage, Pro. 22:25.

(4) *to join together, to associate.* Arab. Conj. I. III. IV., whence אֶלֶף a thousand, a family.

PIEL, *to teach*, like the Syr. ܐܲܠܦ, with two acc. the one of pers., the other of thing, Job 15:5; 33:33; with one which refers to the person, Job 35:11. Part. מְלַמְּדֵנוּ for מְאַלְּפֵנוּ, compare לִבְלְבָב.

HIPHIL (denom. from אֶלֶף) *to bring forth* or *make thousands*, Ps. 144:13. (Arab. آلف to make a thousand).

504 **אֶלֶף**—(1) *an ox*, or *cow*, comm. gen., like βοῦς and *bos*, Germ. *Rind*. It only occurs in pl. אֲלָפִים Ps. 8:8; Pro. 14:4; used of a cow, Deut. 7:13; 28:4. The singular is found in the name of the first letter, *Aleph*, *Alpha*. As to the etymology, see אִלּוּף No. 3.

505 (2) *a thousand* (Arab. ألف, Syr. ܐܲܠܦ, id.; but Æth. አልፈ signifies ten thousand. Perhaps it is pr. a joining together, and large conjunction of numbers). The nouns enumerated generally follow the numeral, and some indeed in the singular, as אִישׁ Jud. 15:16; others in the plural, 2 Sam. 10:18; 1 Ki. 10:26; Deut. 1:11; others promiscuously, as 2 Ch. 19:6, and עֲשָׂרוֹת 29:7. More rarely, and only in the later Hebrew, does the noun precede, 1 Ch. 22:14; 2 Ch. 1:6. Comp. Lehrg. p. 695, 697, 699. The principle is different of the phrase אֶלֶף כֶּסֶף "a thousand (shekels) of silver," as to which see Lehrg. p. 700. It is not unfrequently put for a round number, Job 9:3; 33:23; Ps. 50:10.—Dual אַלְפַּיִם "two thousands," Jud. 20:45; 1 Ch. 5:21.—Pl. אֲלָפִים *thousands*, e.g. שִׁלְשֶׁת אֲלָפִים Ex. 38:26. Far more often used of a round number, אַלְפֵי רְבָבָה "thousands of myriads," Gen. 24:60.

(3) *a family*, i.e. מִשְׁפָּחָה, many of which constituted one *tribe* (שֵׁבֶט, מַטֶּה), Jud. 6:15; 1 Sam. 10:19; 23:23. Used of a town as the abode of a family, Mic. 5:1.

(4) [*Eleph*], pr. n. a town of the Benjamites, Jos. 18:28. *507

אֶלֶף, אָלֶף Ch. *a thousand*, Dan. 5:1; 7:10. 506

אֶלְפְּלֵהוּ see אֶלִישָׁפָט. see 467

508 **אֶלְפַּעַל** ("to whom God is the reward," comp. פְּעֻלָּה used of reward), [*Elpaal*], pr. n. m., 1 Ch. 8:11; 12:16.

509 **אָלַץ** a root not used in Kal, i.q. אוץ, which see, and לחץ.

PIEL TO URGE, TO PRESS UPON ANY ONE, Jud. 16:16. It is of more frequent use in Syriac and Zabian.

אֶלְצָפָן see אֶלִיצָפָן. see 469

510 **אֻלָּם** i. q. Arab. قوم *the people*. [The noun with the Arab. art.] Pro. 30:31, מֶלֶךְ אֻלָּם עִמּוֹ "a king with whom is the people," i. e. who is surrounded by his people, who is amidst them. See Pocock, ad Spec. Hist. Arabum, 207. (Arab. قوم *people*, appears to be so called from the idea of *living*, compare Sam. קָאֲמוּ to live, Heb. יָקוּם that which liveth, חַי people, from living). LXX. ἡγεμονεύων ἐν ἔθνει. The Hebrew interpreters regard אֻלָּם as compounded of the particle of negation, and קוּם to arise (compare אֵין לְאֻלָּמָיו Pro. 12:28); in this sense, "a king against whom to arise (i. e. whom to resist) is impossible." But this has but little suitability to the context.

511 **אֶלְנָתָן** ("whom God created" [rather, "possessed," see קָנָה]), [*Elkanah*], pr. n. m.—(1) 1 Sa. 1:1, seq.; 2:11, 20.—(2) Ex. 6:24.—(3) 2 Ch. 28:7.—(4) 1 Ch. 12:6.—(5) 1 Ch. 6:8, 10, 11, 20, 21; 15:23.

512 **אֶלְקֹשִׁי** gent. noun, *Elkoshite*, used of Nahum the prophet; Nah. 1:1. ["LXX. and Vulg. without a, Ἐλκεσαῖος, *Elcesæus.*"] Jerome (on the passage) mentions *Elkosh* as a village of Galilee, called *Helkesei* (or *Elcesi*), "*situque a circumducente monstratum.*" Pseudepiphanius contends that *Elcesi* was a village of Judea, see Relandi Palæst. p. 627. However this may be, it would seem to have been a town of Palestine, not Assyria, although even now the Orientals make القوش *el-kûsh* near Mosul, the native place of the prophet. ["Both are very doubtful," see Thes.]

513 **אֶלְתּוֹלַד** (perhaps, "whose race or posterity is from God"), [*Eltolad*], see תּוֹלָד.

514 **אֶלְתְּקֵא & אֶלְתְּקֹא** ("to which God is fear, or object of fear"), [*Elteke*], pr. n. of a Levitical city in the tribe of Dan, Josh. 19:44; 21:23.

515 **אֶלְתְּקֹן** ("to which God is the foundation"), [*Eltekon*], pr. n. of a town in the tribe of Judah, Josh. 15:59.

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517 **אֵם** constr. st. אֵם with suff. אִמּוֹת pl. f. אִמָּהוֹת

MOTHER (Arab. أُمّ and إِمّ, Æth. እም, Aram. אִמָּא, ܐܶܡܳܐ id.) אָב וְאֵם "father and mother," both parents, Jud. 14:16; Ps. 27:10; Est. 2:7.—בֶּן אִמּוֹ "my brother, by the same mother," Gen. 43:29. Poet. בְּנֵי אִמִּי "my brethren" generally, Gen. 27:29; Cant. 1:6. With less exactness a *step-mother* is also called mother, Gen. 37:10 (comp. 35:16, seq.), which would be more accurately called אֵשֶׁת אָב. But the name of mother has a wider use, and is applied also—

(1) to *a grandmother*, 1 Ki. 15:13; and generally to any ancestress, Gen. 3:20.

(2) metaph. used of *her who bestows benefits on others*, Jud. 5:7.

(3) used as denoting *intimate relationship* or *intimacy*, Job 17:14 (compare אָב No. 7).

(4) of a *nation*, as opposed to the children, i. e. persons springing from it, Isa. 50:1; Jer. 50:12; Exe. 19:2; Hos. 2:4; 4:5.

(5) *mother of the way*, a *parting* of the road, prop. source and head of the way (elsewhere רֹאשׁ דָּרֶךְ), Exe. 21:26. Arab. أُمّ is the root, beginning of a thing, but أُمّ الطَّرِيق is a royal way, and perhaps in Exe. loc. cit. it may be taken in this sense.

(6) i. q. אֵשֶׁת *metropolis, a great and leading city*, even though not the capital; 2 Sa. 20:19, עִיר וְאֵם בְּיִשְׂרָאֵל "a city and a mother in Israel." So on the Phœnician coins of Tyre and Sidon; compare Arab. أُمّ metropolis; Greek μήτηρ, Callim. Fr. 112, and *mater*, Flor. iii. 7, 18; Ammian. xvii. 13.

(7) metaph. used of the *earth* as the mother of all men, Job 1:21.

518 This word is undoubtedly primitive, and, like אַב (see p. u. B.), it imitates the first sounds of an infant beginning to prattle, like the Greek *μάμμα, μάμμη, μαμμάλε, μαῖα*, Copt. *mau*, Germ. Mama, Amme [Eng. *mamma*, Welsh *mam*]. A fem. form used metaphorically is אִמָּה. In Arabic there is hence formed a verb أَمَّ to be a mother; hence, to be related, to act as example, to teach.

אֵם (commonly followed by Makk.) a demonstrative, interrogative, and conditional particle, the various significations of which are distinguished in the more copious Arabic by different forms إِنْ, أَنْ, أَمْ, أَوْ, while, on the contrary, in Æthiopic and Syriac one only is used ኧ; traces of this word are also found in Western languages, as in the Greek ἤν, i. e. lol if; Lat. *en*; Germ. wenn, wann.

(A) Its primary power I regard as demonstrative, *lo! behold!* kindred to הֵן (ἤν, *en*), Arab. إِنْ truly, certainly, إِنَّ id.; see de Sacy, Gramm. Arabe, i. § 889, إِنْ behold! lo! in the phrase إِنْ شَاءَ اللهُ he came and lo!—Hos. 12:12, אִם גִּלְעָד אָוֶן "lo! Gilead is wickedness," i. e. most wicked. In the other member there is אַךְ; Job 17:13, אִם אֲקַוֶּה שְׁאוֹל בֵּיתִי "behold! I wait for Hades, my house;" verse 16; Pro. 3:34. Preceded by כִּי in the same sense, Jer. 31:20. (The Hebrew interpreters, as Kimchi, explain this אִם which they rightly notice to be affirmative, by אָמְנָם, and they consider it shortened from אִמְנָם; I should prefer from אָמֵן, an opinion which I have followed in Heb. Gramm. ed. 9, p. 191, nor can it be denied that the forms and significations of this particle may be very well explained from this root. But the origin above proposed appears to me now to be the more probable. But see the note.) It becomes—

(B) adv. of interrogation (compare הֲ No. 2, and the remarks there, also הֵל, הָן, אַיִן) interrogative formed from הֵל, אֵל demonstrative).

(1) in direct interrogation, *num? an?* (To this answers the Arab. أَمْ); 1 Ki. 1:27; Isa. 29:16. (Winer in both places renders אִם *aber etwa*, which is more suitable in the passage in Isaiah, than in 1 Kings.) [" Job 39:13; 31:5; 16:24, 25, 29, 33. From the whole of chap. 31 is seen the close connection between

• For 516 see Strong.

this interrogative power of אִם and its conditional sense in letter (C), since, between sentences beginning with אִם interrog. are interposed others beginning with אִם conditional, followed by an apodosis; see ver. 7, 9, 13, 19, 20, 21, 25." Ges. add.] It is far more frequent in disjunctive interrogation where there precedes הֲ: *utrum ... aut whether ... or;* Arab. أَمْ...أَمْ; Josh. 5:13, הֲלָנוּ אַתָּה אִם־לְצָרֵינוּ "whether art thou for us, or for our enemies?" 1 Ki. 22:15, הַנֵּלֵךְ...אִם־אֶחְדַּל "whether shall we go ... or not?" The same is הַ...אִם Job 21:6, and הַאִם Job 34:17; 40:8, 9. Both are also used in a double interrogation, although not disjunctive, as אִם...הַ Gen. 37:8, הַאִם...הַ Gen. 17:17. (Where two questions follow each other, but without closely cohering, הֲ is repeated, 1 Sa. 23:11.)

(2) in oblique interrogation, *an, num*, Germ. ob, Engl. *if, whether*. After verbs of interrogation, Cant. 7:13; examining, doubting, 2 Ki. 1, 2; in a two-fold disjunctive question, אִם...הַ Gen. 27:21; Nu. 13:20. The phrase אִם יֵדַע Est. 4:14, accurately answers to the Latin, *nescio an, haud scio an*, *wer weiß ob nicht*, =perhaps.

(C) conj.—(1) especially conditional *if; si, ei*, Germ. wenn (als wahre Bedingung gesetzt, bald), compare הֵן *ecce, num? si*, Syr. ܐܢ id and i.q. ܠܘ if. It answers in this signification to Arab. إِنْ, Sam. אב, אן, Æthiop. ሰ፡ Followed according to the sense, by a preterite, Est. 5:8, אִם מָצָאתִי חֵן בְּעֵינֵי הַמֶּלֶךְ "if I have found grace in the eyes of the king;" Gen. 43:9; 18:3; and fut. Jud. 4:8, אִם תֵּלְכִי עִמִּי וְהָלַכְתִּי "if thou wilt go with me, I will go;" Gen. 13:16; 28:20; Job 8:4, seq.; 11:10; more rarely by a participle, Jud. 9:15; 11:9; infinitive (for a fin. verb), Job. 9:27. It also stands without a verb, Job 8:6; 9:19. This word differs from the conditional particle לוּ, in אִם being used in a real condition, where it is left uncertain whether something exists or will exist, or be done (*si feceris, si futurus es*): while לוּ is used to imply that something does not exist, is not done, or will not be, or at least that it is uncertain, and not probable (*si faceres, feciases*, Greek εἰ ἔλεγεν); see לוּ, and as to the similar use of the part. إِنْ and لَوْ de Sacy, Gramm. Arabe, i. § 885. It is an ingenious and subtle usage, that in execrations and imprecations, when conditional, instead of לוּ (which perhaps might have been expected), there always is אִם Pa. 7:4—6, אִם יֵשׁ עָוֶל בְּכַפָּי ׀ אִם גְּמַלְתִּי שִׁלְמִי רָע ... וְאֶחֱלְצָה צוֹרְרִי רֵיקָם "if I have done this, if there be iniquity in my hands, if I have injured one at peace with me ... let him persecute me," etc. The Psalmist here denies (if we look at the object of the discourse) that he has done such things, but as though the cause had to be tried, he leaves it as undecided, and as it were, assuming it, he invokes on himself the heaviest penalty, thus wonderfully increasing the force of the execration; compare Ps. 44:21; 73:15; 137:5, 6; Job 31:7, seq. Other examples in which for אִם there might have been more accurately לוּ, are Ps. 50:12, אִם אֶרְעַב לֹא אֹמַר לָךְ "if I were hungry;" Hos. 9:12; but however אִם is not here wrong, because its usage is more widely extended. Specially to be observed—(*a*) when a condition or supposition is modestly to be expressed, אִם־נָא is used, see נָא.—(*b*) אִם–אִם is put disjunctively, *if...if—whether ... or; sive...sive* (*sive, vire, idve re, sive re*); compare *si...si*, Gell. ii. 28, Ex. 19:13, אִם־בְּהֵמָה אִם־אִישׁ "whether it were beast or man;" 2 Sa. 15:21; Lev. 3:1; Deu. 18:3; and with a preceding negation, *neither...nor; neque...neque*, 2 Ki. 3:14. The same is נְאִם–אִם Josh. 24:15; Ecc. 11:3; 12:14 (Arabic ... وَإِنْ ... وَلَوْ and وَلَمَّا ... وَلَمَّا).—(*c*) by an ellipsis of the formula of an oath, such as occurs fully, 1 Sa. 3:17; 24:17; 2 Sa. 3:35, אִם becomes a *negative* particle, especially in oaths. 2 Sa. 11:11, "by thy life (may God heap all manner of evils upon me) אִם אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה I will not do this thing;" 2 Sa. 20:20; 1 Ki. 1:51; in adjurations, Cant. 2:7; 3:5; Neh. 13:25, rarely elsewhere; especially post. Isa. 22:14; 62:8; Jod. 5:8; Pro. 27:22. (The use is similar of the Arab. إِنْ, more fully مَا إِنْ for *not*.)

(2) part. of conceding, *though, although* (Arab. وَإِنْ Gr. ἐὰν καί, κἄν), followed by a pret., to express "though I am," Job 9:15; commonly a fut. to express "though I were," Isa. 1:18; 10:22; Ps. 139:8; Job 20:6 (compare however, 9:20). Also followed by a verbal noun, Neh. 1:11.

(3) part. of wishing, *oh that! would that! (si γάρ)*. Followed by a fut., Ps. 68:14; 81:9; 95:7; 139:19. There is an Anacoluthon Gen. 23:13, אַךְ אִם לוּ תִשְׁמְעֵנִי "would that thou—would that thou wouldst hear me." It becomes—

(4) a particle of time, *when* (compare the Germ. wenn and wann, and Engl. *when*). Followed by a preterite, which often has to be rendered by a pluperfect and fut. perfect, Isa. 24:13, כִּי כֵּן תִּהְיֶה בְּקֶרֶב הָאָרֶץ "when the harvest is ended;" Am. 7:2, וְהָיָה אִם כָּלָה לְאָכֹל

"and when it had consumed;" Isa. 4:4, אִם רָחַץ אֲדֹנָי אֶת צֹאַת בְּנוֹת צִיּוֹן "when the Lord shall have washed the filth of the daughters of Zion;" Gen. 38:9; Ps. 63:7; Job 8:4; 17:13. So in composition, as עַד אִם until when, until, Gen. 24:19; עַד אֲשֶׁר אִם Gen. 28:15; Num. 32:17; Isa. 6:11.

(5) It is rarely *that, quum* causal, *quandoquidem, since*, Arab. أَنْ. Gen. 47:18, "we will not hide it from my lord, that אִם תַּם הַכֶּסֶף ... אֶל אֲדֹנִי לֹא נְכַחֲדָה since all our money is spent ... nothing is left for my lord," etc.; Isa. 53:10.

Note. Winer has of late (in his addenda to Heb. Lex. p. 1054) altogether denied the affirmative or demonstrative power of this particle (letter A), (and Rosenm. is not consistent with himself; see him on Job 17:13, and Hosea 12:12). Winer defends, in the passages cited, the common signification, *si, eb, if, whether;* but his reasons are not convincing. That the primary power was demonstrative, is strongly supported by the passage in Hosea, a very early [?] writer, and by the cognate particle הֵן, إِنْ, إِنَّ, أَنَّ; and to this should be added the authority of the ancient versions which is not to be lightly esteemed (see Noldii Vindiciæ, p. 408).

It is compounded with other particles—

(1) הֲאִם, twice at the beginning of a question, when put affirmatively: *nonne? eccè? is not?* Num. 17:28; Job 6:13.

(2) אַךְ–אִם—(*a*) *nonne? is not?* (where there precedes אַךְ), Isa. 10:9.—(*b*) *if not, unless*, Ps. 7:13; Gen. 24:8. Hence after formulæ of swearing, it is a strong affirmation and asseveration (see above C, 1, *c*), Num. 14:28; Isa. 14:9; also in adjurations, Job 1:11; 2:5; 17:2; 22:20; 30:25; Isa. 5:9.—(*c*) It is put for *but, sed*, γάρ, γοῦν (compare *ei μή, unless*, Ch. אֶלָּא from לָא), Gen. 24:37, 38.

519 **אִמָּה** pl. אִמּוֹת (by insertion of the letter ת, comp. Ch. אַמְתָּא and Lehrg. p. 530). f. A HANDMAID, FEMALE SLAVE; אֲמָתְךָ *thy handmaid* (for *I*), used even by a free woman when speaking to her superiors, Jud. 19:9; 1 Sam. 1:11, 16; 25:24, seq.; 2 Sam. 14:15 (comp. שִׁפְחָה) בֶּן־אֲמָתְךָ "son of a handmaid," i.e. a slave, Ex. 23:12; Ps. 116:16. (Hence is derived the Arab. verb أَمَّ to be a handmaid. Utterly unworthy of attention is the idea that אִמָּה handmaid, is derived from the root אָמַם *anda pacdo indivit.*)

520 **אַמָּה** prop. i. q. אֹם, but always metaph. of the *beginning, head,* and *foundation* of a thing. Specially—

(1) it is *the mother of the arm*, i.e. the fore-part of the arm; *cubitus, ulna, the fore-arm*, Deut. 3:11. Hence—

(2) The name of a measure, *a cubit, an ell.* Comp. the Lat. *cubitus, ulna*, also Germ. Elle whence Ellenbogen, Gr. πῆχυς and ὠγυιαί, Arab. ذِرَاعٌ, Egypt. ΔΙΑΟΙ. The method of numbering cubits is this: אַמָּתַיִם "two cubits," Ex. 25:10, 17; שְׁלֹשׁ אַמּוֹת 27:1, and so on as far as ten; in the later Hebrew שֵׁשׁ אַמּוֹת 2 Ch. 6:13; with numbers higher than ten, in the more ancient Hebrew, thus, חֲמִשִּׁים אַמָּה Gen. 6:15; in the latter, חֲמִשִּׁים אַמּוֹת Ezr. 40:2, or אַמּוֹת עֶשְׂרִים 2 Ch. 3:4. Also to numerals of all kinds, and both in more ancient and later Hebrew it is joined by מֵאָה אַמָּה "four by cubit," i.e. four cubits; מֵאוֹת בְּאַמָּה "a hundred cubits," Ex. 27:9, 18; 36:15; 38:9. The common Hebrew cubit was six palms, nor should the opinion be heeded which makes it only four; a larger cubit of seven palms *ἐτραπάλαιστος*, is mentioned Ezr. 40:5; 43:13, comp. 2 Ch. 3:3 ["this agrees with the royal cubit of the Babylonians (Herod i. 178) and Egyptians; see Boeckh, Metrol. Untersuch. p. 212, seq. 265, seq." Ges. add.] and the remarks in Thes. p. 110, 113.—Metaph. Jer. 51:13, "thy end is come, the measure of thy rapine," i.e. the time when God setteth bounds and measure to thy wicked gain.

(3) i.q. אֹם No. 6, *metropolis*. 2 Sam. 8:1, "and David took the bridle of the metropolis from the hand of the Philistines," i.e. he subjected the metropolis of the Philistines to himself. Comp. the Arabian proverb "to give one's bridle to any one," i.e. to submit to his will. Schult. on Job 30:11, and Har. Cons. iv., p. 24. See Geschichte der Hebr. Sprache, p. 41.

(4) *foundation*. Isa. 6:4, אַמּוֹת הַסִּפִּים "the foundations of the threshold." Comp. أُسَيْهِيَات, أُسَيْتَات, roots, beginning.

(5) [*Ammah*], pr.n. of a hill, 2 Sam. 2:24. *522

אַמָּה pl. אַמִּים f. Ch. *a cubit*, Dan. 3:1; Ezr. 6:3; 521
Syr. ܐܰܡܳܐ, ܐܰܡܳܬ, pl. ܐܰܡّܶ.

אֻמָּה i.q. אִמָּה which see, *terror*. see 367

אֻמָּה (from the root אָמַם) f. *people*, Arab. أُمَّةٌ 523
Aram. אֻמְמָא, אֻמְתָא id. Only found in pl. אֻמּוֹת Gen. 25:16; Num. 25:15, and אֻמִּים Ps. 117:1. Syr. ܐܘܿܡ̈ܳܐ

524 אָמָּה Ch. f. id., Dan. 3:29. Pl. אִמִּין emphat. אִמְּיָא Dan. 3:4, 7; 5:19; 7:14; Ezr. 4:10.

525 I. אָמָן m.—(1) *workman, architect*, i. q. אָמֵן, Prov. 8:30, used of the hypostatic wisdom of God, the maker of the world. This word does not appear to have admitted the feminine form, any more than Lat. *artifex, opifex*, whence Plin. ii. 1, *Artifex omnium natura.* Quinct. ii. 15, *rhetorica persuadendi opifex.* Others understand *son*, or *foster-child* (from אָמַן No. 1) [which is a better rendering].

526 (2) [*Amon*], pr.n.—(*a*) of a son of Manasseh, king of Judah, 644—642 B.C. 2Ki. 21:18—26; 2Ch. 33:20, seq.—(*b*) 1Ki. 22:26.—(*c*) Neh. 7:59, called in Ezr. 2:57, אָמִי.

527 II. אָמָן i. q. הָמוֹן *multitude, crowd*, Jer. 52:15. Root אָמַן.

528 III. אָמוֹן *Amon*, pr. n. of the supreme deity of the Egyptians, worshipped at Thebes with much devotion (see נֹא אָמוֹן), Jer. 46:25, called "Ἄμμων by the Greeks, and compared by them with Jupiter (comp. Herod. ii. 42; Diod. i. 13). On the Egyptian monuments he is generally drawn with a human form and a ram's head. The name is there written *Ama*; more fully, *Amn-Ra*, i.e. Amon the sun; see the citations in Thes. p. 115. See also Koregarten, De Scriptura Vett. Ægyptiorum, p. 29, seq. ["Wilkinson's Manners and Customs of the Anc. Egyptians, second ser. i. p. 243, seq."]

529 אֱמוּן (from the root אָמַן), m. (by a Syriacism, for אֱמֶת), *faithfulness*, Deu. 32:20. Pl. אֱמוּנִים prop. fidelities, Ps. 31:24. אִישׁ אֱמוּנוֹת a faithful man, Pro. 20:6.

530 אֲמוּנָה (from the root אָמַן), f.—(1) *firmness.* Ex. 17:12, וַיְהִי יָדָיו אֱמוּנָה "and his (Moses') hands were firm" (prop. firmness).

(2) *security* (Arab. أَمَانٌ id.), Isa. 33:6.

(3) *faithfulness*, in fulfilling promises. Applied to men, Ps. 37:3; Hab. 2:4; to God, Deu. 32:4; Ps. 36:6; 40:11. Pl. אֱמוּנוֹת Pro. 28:20.

531 אָמוֹן ("str'ong"), pr. n. *Amos*, the father of Isaiah the prophet, Isa. 1:1; 2:1; 13:1; 20:2.

532 אָמִי [*Ami*], pr.n. m. Ezr. 2:57. It seems to be a corruption for אָמוֹן Neh. 7:59.

אֵמִים see אֵימִים.

see 550 אֱמִינָן ("faithful"), pr. n. i.q. אֱמוּנָן. 2 Sa. 13:20, of Amnon the son of David.

533 אֱמִיץ (root אָמַץ), m. adj. *firm, strong*, Job 9:4, 19; more fully with the addition of כֹּחַ Neh. 9:32, Isa. 40:26.

534 אֲמִיר m. (root אָמַר No. I ["and see Hitp."]), *the head, top, summit*—(*a*) of a tree (Böttcher), Isa. 17:6, וּבְרֹאשׁ אָמִיר "on the highest top."—(*b*) of a mountain (Gesenius), id. verse 9; on which see the remarks in the notes to my German translation, second edition. [" See under the art. עִמְּנוּאֵל."]

535 אָמַל or אֻמַל TO LANGUISH, TO DROOP, prop. to hang down the head. Kindred is אָבַל which see. In Kal part. pass. of a drooping heart, Eze. 16:30.

536 PULAL אֻמְלַל ["only in poetry"].—(1) *to languish*, prop. used of plants hanging down their heads, Isa. 24:7; hence used of fields, of a sick person, Ps. 6:3, where אֻמְלַל is for לְאֻמְלַל ["so Maurer"].

(2) *to be sad*, Isa. 19:8; of a land laid waste, Isa. 24:4; 33:9; of walls thrown down, Lam. 2:8. It is only found in poetic language. But in prose there is—

537 אֻמְלָל m. *languid, feeble*, Neh. 3:34.

+ אָמַם an unused root, which like עָמַם (which see), appears to have had the power of *to join together.* (Arab. أَمَّ to be near, related.) Hence is the noun אֻמָּה i. q. עַם people, and—

538 אַמָּם [*Amam*], pr. n. of a town in the south of the tribe of Judah, Josh. 15:26.

539 I. אָמַן—(1) prop. TO PROP, TO STAY, TO SUSTAIN, TO SUPPORT, βάζειν, unterstützen, specially—(*a*) to support with the arm, to carry a child, Nu. 11:12; Lam. 4:5. Part. אָמֵן κουβερνήτης, one who carries and cares for a child, Nu. loc. cit.; Isa. 49:23; also, one who guards and brings up, Est. 2:7. 2 Ki. 10:1, 5 (compare אֹמֶנֶת; Arab. مَانَ to sustain, to nourish), f. אֹמֶנֶת nurse, Ruth 4:16; 2 Sa. 4:4.—(*b*) *to found, to build up* (kindred to יָסַד, יָצַק). Hence אָמֵן, אָמוֹן architect, workman, Baumeister; אֻמָּנָה column, στύλος.

(2) intrans. med. E. *to be stayed up*; hence *to be firm, unshaken*, such as one may safely *lean on.* Metaph. *to be faithful.* Part. pass. אֲמוּנִים faithful ones, *worthies*, Ps. 12:2; 31:24. Compare סָמוּךְ Isa. 26:3. Arab. أَمِنَ to be faithful; أَمِنَ is to lean

*541 and confide on any one; أَمِنَ to trust, to be secure.

NIPHAL—(1) *to support, to bear in the arms*, as children, Isa. 60:4. Compare Kal No. 1.

(2) *to be founded, firm, stable*, e. g. of a house, 1 Sa. 2:35; 25:28; 2 Sa. 7:16; 1 Ki. 11:38; of a firm place where a nail is driven in, Isa. 22:23, 25; of a firm and stable condition, Isa. 7:9.

(3) *to be of long continuance, perennial*, of water (opp. to אָכַזָב), Isa. 33:16; Jer. 15:18; of sickness, Deu. 28:59; of a covenant, Ps. 89:29.

(4) metaph. *to be faithful, trustworthy, sure*, such that any one can *lean upon* (*auf den man bauen kann*); of a servant, 1 Sa. 22:14; Num. 12:7; a messenger, Prov. 25:13; a witness, Jer. 42:5; Isa. 8:2; of God, Deu. 7:9; Isa. 49:7; Hos. 11:12.—Ps. 78:8, לֹא נֶאֱמְנָה אִתּוֹ רוּחוֹ "their spirit was not faithful with God." Part. נֶאֱמָן *upright.* Pro. 11:13; 27:6, נֶאֱמָנִים פִּצְעֵי אוֹהֵב "upright are the wounds of a friend," i.e. proceeding from sincerity of mind, *ehrlich gemeint.* Wounds are here used for severe rebukes. Also, a man of *approved wisdom*, Job. 12:20.

(5) *to be sure, certain*, Hos. 5:9; of the word of God, Psa. 19:8; also, to be found true, confirmed, Gen. 42:20; 1 Ki. 8:26.

HIPHIL—(1) *to lean upon, to build upon* (*auf etwas bauen*), prop. Isa. 28:16, "he that leaneth thereon [believeth in him] shall not flee away." Generally—

(2) figuratively *to trust, to confide in* (like the Arab. آمَنَ with بِ). Job 4:18, הֵן בְּעֲבָדָיו לֹא יַאֲמִין "behold he trusteth not in his servants;" Job 15:15; 39:12; Ps. 78:22, 32; 119:66. הַמַּאֲמִין בַּיהוָה "he trusted in the Lord," Gen. 15:6; מַה לֹּא הֶ֫אֱמַנְתִּי "why have no confidence for one's life," i.e. to fear for one's life, Deu. 28:66.

(3) *to believe*, absol. Isa. 7:9; commonly followed by לְ of person and thing, Gen. 45:26; Ex. 4:1, 8, 9; Pro. 14:15; Ps. 106:24; followed by בְּ Ex. 4:5; Job 9:16; also with an inf. Job 15:22, "he does not believe (hope) that he shall escape out of darkness (terrors)."

(4) perhaps intrans. *to stand firm, still*, Job 39:24, "she does not stand still where the sound of the trumpet is heard." Comp. Virg. Georg. iii. 83. From the common use of language it might be rendered, "he so longs for the battle that he hardly believes his own ears for joy." Compare Job 9:16; 29:24.

[Deriv. מְאֻמָּן, אֹמֶן, אֹמֶנֶת, אֻמָּנָה, אָמוֹן, מַאֲמִין, מְהֵימָן.]

*II. HIPHIL מְהֵימִין i. q. הֵימִין *to turn to the right*, Isa. 30:21.

540 אְמַן Chald. APHEL הֵימִין *to trust*, construed with ל Dan. 6:24; like the Syr. ܐܰܡܶܝܢ. Part. pass. מְהֵימָן *faithful, trusty*, Dan. 6:5; 2:45. Syr. ܡܗܝܡܢ.

542 אָמֵן m. *a workman, an artificer*, Cant. 7:2; compare the root No. 1, b. Syr. ܐܘܡܢܐ, Chald. אָמְנָא id., and there is an inclination to this Aramean form in the reading, אָמֵן *comman*, which was in the copies of Kimchi, and Judah ben Karish.

543 אֹמֶן—(1) verbal adj. *firm*, metaph. *faithful.* (Arab. أَمِينٌ, Syr. ܐܰܡܺܝܢ.) Compare Apoc. 3:14. Neutr. *faithfulness, fidelity*, Isa. 65:16.

(2) adv. *truly, verily, Amen!* Jer. 28:6. אָמֵן וְאָמֵן Ps. 41:14; 72:19; 89:53. Its proper place is where one person confirms the words of another, and expresses a wish for the issue of his vows or predictions: *fiat, its sit*; "Amen, so be it;" LXX. γένοιτο. 1 Ki. 1:36; Jer. 11:5; Nu. 5:22; Deu. 27:15, seq.; Neh. 5:13; 8:6; 1 Ch. 16:36.

544 אֵמֶן m. *faithfulness, truth*, Isa. 25:1.

*548 אֲמָנָה f.—(1) *a covenant* ["prop. *a confirmation, a surety*"], Neh. 10:1; (Arab. أَمَانَةٌ)—

(2) *something set, decreed*, i.q. חֹק Neh. 11:23. To be understood of a daily portion of food furnished to the singers.

549; see 71 on p. 8. (3) [*Amana, Abana*], pr. n. of a perennial river, (compare Isa. 33:16), rising in Antilibanus and watering Damascus, 2 Ki. 5:12, from which that part of Lebanon was called by the same name, Cant. 4:8: [" most interpreters understand the river to be the *Chrysorrhoas*, now *el-Bûrada*"].

*547 אֲמָנָה f. pr. supporting; hence, a *column, post.* Pl. אֲמָנוֹת 2 Ki. 18:16.

545 אֹמֶנֶת f.—(1) *bringing up, tutelage*, Est. 2:20.

546 —(2) *truth*; adv. *in truth, truly*, Josh. 7:20; Gen. 20:12. [Root אָמַן.]

550 אֲמְנוֹן ("faithful"), *Amnon*, pr. n.—(1) the eldest son of David, killed by his brother Absalom, 2 Sa. 3:2; 13:1—39. Once called אֲמִינָן which see.—(2) 1 Ch. 4:20.

551 אֲמָנִם adv. (from אָמַן with the adverbial termination ם־), *in truth, truly, indeed*, Job 9:2; 19:4, 5; Isa. 37:18. אֲמָנָם כִּי "it is true that," Job 12:2; Ruth 3:12.

552 אֲמָנָם id. Gen. 18:13; Nu. 22:37.

553 אָמַץ fut. יָאֹמֵץ, TO BE ALERT, FIRM, STRONG

(kindred to חָמַס to be eager); prop. of the alertness *of the feet*, שׁוּחַ *rush out* בְּרַגְלֵיהֶם *to be strong in the feet, swift-footed* (compare Piel No. 1, אָתַן and the Arabic une); figuratively used of an alert and strenuous mind, opp. to כָּרַע (to have the knees sinking, to be cast down in mind), 2 Ch. 13:18. Followed by לְ *to prevail over* any one, Gen. 25:23; Psa. 18:18; 142:7. חָזָק וֶאֱמָץ "be strong and alert," i.e. of a strong and undaunted mind, Deu. 31:7, 23; Josh. 1:6—18. (Arab. أَمِصَ to be alert, nimble, used of a horse; whence أَمِصٌ s. أَمْصٌ a nimble horse.)

Piel אִמֵּץ—(1) *to make strong*, prop. failing feet, Job 4:4; Isa. 35:3. Hence, *to make the mind active and strong*, Deu. 3:28; Job 16:5.

(2) *to strengthen*, Isa. 41:10; Psa. 89:22; 2 Ch. 11:17; Pro. 31:17; 24:5.

(3) *to restore*, to repair a building, i.q. חָזַק 2 Ch. 24:13; also, to set up, to build, Pro. 8:28.

(4) *to harden* (the heart), Deut. 2:30; 15:7; 2 Ch. 36:13.

(5) *to appoint, to choose.* Ps. 80:18, "(whom) thou hast chosen for thyself," comp. verse 16; Isa. 44:14

Hithp. intrans. *to be strong*, mid. of the mind, Ps. 27:14; 31:25.

Hithpael.—(1) *to be alert*, followed by a gerund; to do anything speedily, 1 Ki. 12:18; 2 Ch. 10:18.

(2) *to strengthen oneself*, used of conspirators, 2 Ch. 13:7.

(3) *to harden oneself*, i.e. to be of a fixed mind, Ruth 1:18. Compare חָזַק.

[Derivatives, אֹמֶץ, אַמִּיץ, אֹמֶן, אֻמָּנָה, אֻמָּן, pr.n. אֲמַצְיָה, אֲמַצְיָהוּ, אֲמַצְיָה.

554 אַמִּץ pl. אַמִּצִּים, *active, nimble*, used of horses, Zech. 6:3. It occurs also verse 7, where indeed the context demands אֲרִיִּים [?]. (Arab. أَمِصٌ s. أَمْصٌ and أَبْرَصٌ swift, active, used of a horse.)

555 אֹמֶץ *strength*, Job 17:9.

556 אֻמָּצָה *strength, protection*, i.q. עֹז, Zec. 12:5.

557 אֻמָּצִי ("strong"), [*Amzi*], pr.n.—(1) 1 Ch. 6: 31.—(2) Neh. 11:12.

558 אֲמַצְיָה ("whom Jehovah strengthened"), *Amaziah*, pr.n.—(1) the son of Joash, the father of Uzziah, who held the kingdom of Judah from 838—811 B.C. 2 Ki. 12:22; 14:1, seq.; 2 Chr. 25:1, seq.;

also אֲמַצְיָהוּ 2 Ki. 14:1; 9:11.—(2) a priest of the calf, hostile to Amos, Am. 7:10, seq.—(3) 1 Ch. 4: 34.—(4) 1 Ch. 6:30.

אֲמַר inf. absol. אָמוֹר, const. אֲמֹר; with pref. בֶּאֱמֹר Deu. 4:10; כֶּאֱמֹר Josh. 6:8, but לֵאמֹר always contr.; fut. יֹאמַר, וַיֹּאמֶר; with coni. acc. וַיֹּאמֶר; with Aleph omitted יְרַעֵנִי Ps. 139:20.

(1) TO SAY, very frequent in the Old Test. (The primary signification is, *to bear forth*; hence, *to bring to light, to say*; compare נָגַד, נָגָה, and Greek φημί. Hence Hithp. also אֲמִירָה summit, and אֲמָנָה pr. mountaineer.) From דָּבַר *to speak*, אָמַר differs, in the former being put absolutely, while מָשָׁל is followed by the words which any one speaks; thus Lev. 1:2, דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם "speak to the children of Israel, and say to them;" Lev. 18:2; 23:2, 10; or Ex. 6:10, וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר "Jehovah spake unto Moses, saying," i.e. in these words, thus, Exod. 13:1. Also followed by an accus., Jer. 14:17, וְאָמַרְתָּ אֲלֵיהֶם אֶת־הַדָּבָר הַזֶּה "and thou shalt say to them this word;" Gen. 44:16, מַה־נֹּאמַר אֲדֹנִי "what shall we say?" Gen. 41:54, כַּאֲשֶׁר אָמַר יוֹסֵף "according to what Joseph had said;" Gen. 22:3, "to the place אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים of which God had spoken to him," i.e. pointed out to him. Rarely followed by כִּי Job 36:10. In a few and uncertain examples, and those only in the later Hebrew, אָמַר seems to be put absolutely for דִּבֶּר 2 Ch. 2:10, וַיֹּאמֶר חוּרָם וְיִשְׁלַח "and Huram spake by letters, and sent them to Solomon." The very words follow; but in fact, "and sent them to Solomon," should be included in a parenthesis, and וַיֹּאמֶר should be referred to the words of the letter; 2 Ch. 32:24, וַיֹּאמֶר לוֹ "and he (God) spoke with him." But this may also be explained, *and he promised to him*, ex fagte (ei) ihm zu. For very often after verbs of saying, pointing out, the object *it* is omitted (see Lehrg. p. 734). This being borne in mind, it will throw light on the much discussed passage, Gen. 4:8, "and Cain said (sc. *it*, that which God had spoken, verse 7) to Abel his brother; and it came to pass, when they were in the field, Cain rose up against Abel his brother, and slew him." (Samar. and LXX. insert גִּלְגָּל הַשּׁוּרָה, *Ζείλθωμεν εἰς τὸ πεδίον*. [So also Syr. and Vulg.]).

Before the person *to whom* anything is said, is put אֶל Gen. 3:16; 13:14; and לְ Gen. 3:17; 20:5, 6. But both of these particles, although more rarely, indicate also the person *of* whom one speaks; for instance אֶל 2 Ki. 19:32; Jer. 22:18; 27:19; לְ Gen. 20:13, אִמְרִי לִי "say of me;" Pa. 3:3; 71:10; Jud. 9:54. This is also put in the acc., Gen. 43:27, "your father, the

old man אֲשֶׁר אֲמַרְתֶּם of whom ye spake," i.e. whom ye mentioned, verse 29; Nu. 14:31; Deu. 1:39; Ps. 139:20.

Specially to be observed—(*a*) *to say to anything* this or that, it is i.q. *to call* it so, Isa. 5:20; 8:12; Ecc. 2:2. Part. pass. אָמוּר *so called*, Mic. 2:7; compare Niphal No. 2.—(*b*) *to say*, is sometimes i.q. to exhort, Job 36:10; to promise, 2 Ch. 32:24; to shew, tell, Ex. 19:25; *to declare* any one, i.q. to praise, to proclaim him, Ps. 40:11; Isa. 3:10. These distinctions are generally pointed out by the context.

(2) לְאָמַר Gen. 17:17; Ps. 10:6, 11; 14:1; Isa. 47:8 (Arab. قَالَ فِي نَفْسِهِ, قَالَ فِي قَلْبِهِ, and לִלְבָבוֹ Hos. 7:2; also simply אָמַר *to say in oneself, to think, to suppose, to will*; (compare הָגָה, אָיַם, Arab. قَالَ, Greek φημί, in Homer and the tragic poets. Forster mentions that some of the nations of the Pacific Ocean say, "to speak in the belly," for "to think"). 1 Sa. 20:4; Gen. 44:28, "and I think that he was torn of wild beasts;" Ex. 2:14, אָכֵן נוֹדַע הַדָּבָר "dost thou think to slay me?" LXX. *μὴ διανοῇ με τὸν θάνατον*; 2 Sa. 21:16 (LXX. *διανοεῖται*); 1 Ki. 5:19; 1 Sa. 20:4; absol. Pa. 4:5, "meditate in your own heart upon your bed."

(3) *to command*, like the Arab. أَمَرَ, especially in the language of the silver age. Construed sometimes followed by a gerund, Est. 1:17, אֲשֶׁר לְקַיְנָא אֲחַשְׁוֵרוֹשׁ "he commanded Vashti to be brought;" Est. 4:13; 9:14. ["Also followed by] and a finite verb."] Neh. 13:9, וָאֹמְרָה וַיִּטְהֲרוּ "and I commanded, and they purified," i.e. at my command they purified; 2 Ch. 24:8, וַיֹּאמְרוּ וַיַּעֲשׂוּ אָרוֹן אֶחָד "at the command of the king they made a chest;" 1 Chron. 21:7; Ps. 105:31, 34; Jon. 2:11; Job 9:7. (In Chaldee the former construction is found, Dan. 2:46; 3:13, the latter, Dan. 5:29. It is frequent in Syriac, Samaritan, and Arabic.) Elsewhere followed by an acc. of the thing (as in Latin, *jubere legem, fœdus*), 2 Ch. 29:24, "for all Israel the king had commanded this burnt offering," sc. to be instituted; 1 Ki. 11:18, לָתֶת לוֹ אֶרֶץ "he commanded food for him," sc. to be furnished him; Job 22:29; with a dat. of pers. 2 Sa. 16:11.

Niphal נֵאמַר, fut. יֵאָמֵר and יֵאָמֶר—(1) *to be said*, with לְ and אֶל of pers. Nu. 23:23; Ezc. 13:19. It also stands like the Latin, *dicitur, dicunt*, Gen. 10:9; 22:14; Nu. 21:14.

(2) לְ *there is said to any one* (this or that), i.e. *he is* (so) *called*, Isa. 4:3; 19:18; 61:6; 62:4; Hos. 2:1.

Hiphil הֶאֱמִיר *to cause to say*; Deu. 26:17, "thou hast this day made Jehovah to say, or promise," etc.; verse 18, "and Jehovah hath made thee promise," i.e. ye have mutually promised, and accepted, and ratified the conditions of each other. In giving up the sense formerly proposed (Lehrg. p. 944), I have treated this passage at length in Thes. p. 121.

Hithpael הִתְאַמֵּר *to lift oneself up, to boast oneself*, Ps. 94:4; compare Kal No. 1. The words derived from this root, besides those that follow, are אֵמֶר, גֵּאוּת and גַּאֲוָה.

אֲמַר Ch. 3 fem. אֲמָרָה Dan. 5:10; fut. יֵאמַר; inf. לְמֵאמַר and מֵימַר Ezr. 5:11; part. אָמַר i.q. Heb. 560

(1) *to say*, with a dat. of pers. Dan. 2:25; with an accus. of thing, Dan. 7:1; also followed by the words spoken, Dan. 2:24; or written, Dan. 7:2 (compare my remarks on the Oriental usage of language on Lu. 1:63, in the London Classical Journal, No. 54, p. 240). Pl. אָמְרִין *those who say*, they are *saying*, a periphrasis for the Passive *it is said*. Dan. 3:4, לְהֹן אָמְרִין עַמְמַיָּא "unto you it is said, O people." Theod. *λέγεται*. On this idiom compare Lehrg. page 798.

(2) *to command, to order*, see the examples under the Heb. Kal No. 3.

אֵמֶר in sing. only with suff. אִמְרִי Job 20:29, pl. אֲמָרִים constr. אִמְרֵי (for the sing. abs. is used the form אֵמֶר)—(1) *a word, discourse*, i.q. דָּבָר but only in poetic language, except Josh. 24:27. Used especially of the words of God אִמְרֵי־אֵל Nu. 24:4, 16; אִמְרֵי אֱמֶת Pro. 22:21; אִמְרֵי נֹעַם Pro. 15:26; Psa. 19: 15; Prov. 6:2, etc. Gen. 49:21, "Naphtali is אַיָּלָה a slender hind, הַנֹּתֵן אִמְרֵי שָׁפֶר who utters fair words," i.e. pleasant, persuasive words, which may be referred to some poetic talent of the Naphtalites, although it is otherwise unknown. If any one objects that words cannot properly be attributed to a hind, it is to be observed, that נַפְתָּלִי refers to Naphtali and not to אַיָּלָה a hind, and therefore we do not need the conjecture of Bochart, who followed the LXX., reading אַיָּלָה and אִמְרֵי. [" For this use of the art. *ft*, see Heb. Gram. § 107, init."] 561, 562

(2) *a command, mandate.* Job 20:29, נַחֲלַת אִמְרוֹ "the lot of his command from God." Comp. אֵמֶר No. 3.

אִמֵּר pl. אִמֵּרִין m. Ch. *a lamb*, Ezr. 6:9, 17; 7:17. Syr. ܐܸܡܪܳܐ. Arab. إِمِرَةٌ, إِمَرٌ a lamb. Root אמר Conj. 563

I, IV. to make much; אמר to become much; hence,

prop. progeny of the flock. It might also be, progeny of the flock, so called from the idea of producing, see under the root אמר No. 1.

564 **אֹמֶר** ("talking," "loquacious"), pr.n. *Immer.* —(1) Jer. 20:1.—(2) Ezr. 2:59; Neh. 7:61.

•562 **אָמַר** i.q. אמר, the forms of which it adopts in pl. A poetic word—

(1) a *word, speech*, Ps. 19:4.

(2) specially, *a poem, hymn* (ὕμνος), Psa. 19:3; *ejaculation*, Ps. 68:12; Hab. 3:9.

(3) a *promise* of God, Ps. 77:9.

(4) a *thing, something*, like דָּבָר, Job 22:28. Arab. أَمْر a thing.

565 **אִמְרָה** pl. אִמָּרוֹת i.q. אמר, אֹמֶר, and, like the former of these, only poet. *a word, speech*, especially the word of God, Ps. 18:31; 119:38, 50, 103, 140; also, a hymn, sacred poem, Gen. 4:23; Deu. 32:2; Ps. 17:6.

565 **אֲמִירָה** f. id. Lam. 2:17.

•567 **אֱמֹרִי** (according to the probable conjecture of J. Simonis, prop. *mountaineer*, from the unused אָמַר elevation, mountain, see under אמר No. 1), an *Amorite*, collect. *Amorites* (LXX. Ἀμορῥαῖοι), a nation of Canaan, and apparently the greatest and most powerful of them all, and whose name is sometimes used in a wider sense, so as to include all the nations of Canaan, Gen. 15:16; 48:22; Am. 2:9, 10; Deu. 1:20. A part of them dwelt in the mountainous region which was afterwards occupied by the tribe of Judah, where they were subject to five kings, Gen. 14:7, 13; Nu. 13:29; another part of them lived beyond Jordan, to the north of Arnon (Num. 21:13), as far as Jabbok (Nu. 21:24), and even beyond this river (Nu. 32:39); this part of them were subject to two kings, one of whom ruled in Heshbon, the other in Bashan (Deu. 4:47; Josh. 2:10).

566 **אִמְרִי** ("eloquent"), [*Imri*], pr.n.—(1) 1 Ch. 9:4.—(2) Neh. 3:2.

568 **אֲמַרְיָה** ("whom Jehovah spoke of," i.e. promised, as אֵל Theophrastus), [*Amariah*], pr.n.—(1) 1 Chr. 5:33 (Eng. Ver. 6:7).—(2) 1 Chr. 5:37 (Eng. Ver. 6:11); Ezr. 7:3. Comp. אֲמַרְיָהוּ No. 1.—(3) Neh. 10:4; 12:2, 13.—(4) Ezr. 10:42.—(5) Neh. 11:4.—(6) Zeph. 1:1.—(7) see אֲמַרְיָהוּ No. 2.

568 **אֲמַרְיָהוּ** (Id.), [*Amariah*], pr.n.—(1) 2 Ch. 19:11.—(2) 1 Ch. 24:23; called also אֲמַרְיָה 1 Ch. 23:19. —(3) 2 Ch. 31:15.

569 **אַמְרָפֶל** [*Amraphel*], (perhaps contr. from אָמַר, אמר, and אֵל, the commandment which went forth), pr. n. of a king of Shinar, i.e. Babylonia, in the time of Abraham, Gen. 14:1, 9.

570 **אָמֶשׁ** (for אֶמְשׁ, from the root מָשַׁשׁ to do at evening, compare אֶתְמוֹל from תָּמַל) (1) *yesternight*, and adv. *in yesternight*, Gen. 19:34; 31:29, 42; also, *yesterday*, i.q. תְּמוֹל 2 Ki. 9:26. It denotes the latter part of the previous natural day, not the conventional, i.e. yesterday evening and night; whence it is used to denote evening and night in general, just as words which signify to-morrow are often applied to the morning. For we commonly carry in memory the end of yesterday, while the beginning of to-morrow is impressed upon the mind. See Arabic أَمْس adv. yesterday, أَمْس yesterday. Compare מָשַׁשׁ to do at evening; and as used of to-morrow, Heb. בֹּקֶר *in the morning*, and *to-morrow*, like the Germ. Morgen; Gr. αὔριον, for αὔερια the morning breeze; Arab. غَدَاة the time of the morning, غَد to-morrow, غَدًا adv. to-morrow. Hence—

(2) *night, darkness*, generally. Job 30:3, "they flee אֶמֶשׁ שׁוֹאָה וּמְשׁוֹאָה into the night," or "darkness of a desolate waste." The Orientals well compare a pathless desert to night and darkness. See Jer. 2:6, 31, and Isa. 42:16. Rosenm. renders *heri desolationis*, i.e. places long ago desolated; but, in opposition to this, أَمْس, as the Arabian grammarians expressly remark, is only used of time just past.

571 **אֱמֶת** for אֱמוּנָת f. with suff. אֱמֶתִי.

(1) *firmness, stability, perpetuity*. Isa. 39:8, שָׁלוֹם וֶאֱמֶת "peace and stability," i.e. firm and stable peace, by *ἓν διὰ δυοῖν*, compare No. 2; also *security*. Josh. 2:12, אֱמֶת אות "a token of security," i.e. secure or certain.

(2) *faithfulness, fidelity*, in which any one is consistent and performs promises (Treue und Glauben). Applied to a people, Isa. 59:14, 15; to a king, Psal. 45:5; to God, Ps. 30:10; 71:22; 91:4. Very often joined with חֶסֶד Ps. 25:10; 40:11; 57:4, 11; 108:5; 138:2; and by *ἐν διὰ δυοῖν* the constant and perpetual favour of God is to be understood. קְשׁוֹט חֶסֶד וֶאֱמֶת עִם "to shew sincere good will to any one," Gen. 24:49; 47:29; Josh. 2:14; 2 Sam. 2:6; 15:20.

(3) *probity, uprightness, integrity of mind.*

Ex. 18:21, אַנְשֵׁי חַיִל יִרְאֵי אֱלֹהִים אַנְשֵׁי אֱמֶת שֹׂנְאֵי בָצַע "upright men, hating covetousness." Neh. 7:2; Jud. 9:16, 19. Opp. to עַוְלָה Prov. 8:7. Specially it is *integrity* (of a judge), *justice*. Pa. 19:10, "the judgments of God are upright, just;" Isa. 16:5; Prov. 29:14; also *sincerity* opp. to dissimulation, Josh. 24:14; 1 Sam. 12:24; 1 Ki. 2:4; Isa. 10:20.

(4) *truth*, opp. to falsehood, Gen. 42:16; Deut. 22:20; 2 Sam. 7:28; אֱמֶת "words (which are) truth," Prov. 22:21. Applied to the word of God, Pa. 119:142; to prophecies, Jer. 26:15; to a servant of God, Isa. 42:3. Hence אֱמֶת יְהוָה "the truth of the Lord," often used for his true doctrine and worship, Ps. 25:5; 26:3; 86:11.

572 **אַמְתְּחַת** f. (from the root מָתַח to spread out), pl. constr. אַמְתְּחֹת *a sack*, Gen. 42:27, seq.; 43:18, 21, 22.

573 **אֲמִתַּי** ("*true*"), [*Amittai*], pr.n. of the father of Jonah the prophet, 2 Ki. 14:25; Jon. 1:1.

574 **אַמְתֵּחַי** Ch. f. (for יַת—) *strong, mighty*, Dan. 7:7. Root אֵיתַן Arab. to be strong, mighty.

575 **אַן** adv. of interrogation, contr. from אַיִן No. II., pr. *where? אַיִן whence?* 2 Ki. 5:25 (in כתיב). Hence *whither? where?* Used of time, *how long?* עַד־אָן *until when? how long?* Job 8:2.

With ה parag. local אָנָּה—(1) *whither?* also without an interrogation, Joshua 2:5; Neh. 2:16. Constr. is pregnant, Isa. 10:3, אָנָּה תַעֲזְבוּ כְבוֹדְכֶם "whither (will ye carry and where) will ye leave your riches?"

(2) *where?* Ruth 2:19.

(3) used of time, עַד־אָנָּה *until when? how long?* Ex. 16:28; Pa. 13:2; Job 18:2, עַד־אָנָה תְשִׂימוּן קֵנֶץ "how long (until when) will ye make an end of words?"

see 204 (4) without an interrogation, אָנָּה וָאָנָּה hither and thither, 1 Ki. 2:36, 42.

אָן i.q. אֵין Heliopolis.

576 **אֲנָא** Ch. comm. *I*, Dan. 2:8, more often אֲנָה 2:23; 3:25; 4:6. It is the genitive, Dan. 7:15. See Lehrg. p. 728.

577 **אָנָּא** (to be read *ánna*, not *ónna*), interj. of entreaty, compounded of אָנָה and נָא pr. *ah, quaeso! ah, I pray!* Followed by an imperative, Gen. 50:17, or a fut. apoc. i.e. an optative, Neh. 1:5; elsewhere absolutely, Ex. 32:31; Dan. 9:4. It is also written אָנָּה 2 Ki. 20:3; Isa. 38:3; Jon. 1:14.

578 **I. אֲנָה** (from אָנָן, Arab. أَنَّ) i.q. אָנַן, אָנַח, groan, sigh, lamentation, Isa. 3:26; 19:8. Hence is derived the noun אֲנָחָה Gr. ἀνία (ἀνύω, ἀνιάζω), and אֲנָחָה.

II. **אָנָה** not used in Kal, *to approach, to meet, to be present*. Arab. أَنَى to be in time, أَنِيَ fit time. Conj. V, X. to delay, to have patience (prop. to give oneself time), to hold back. 579

PIEL, *to cause anything to happen to any one, or to meet with any one* (used of God), Ex. 21:13.

PUAL, *to be caused to meet, i.e. to light upon, to befall* (see Gott μοῖραν ἐπάλτεν), as misfortune, Prov. 12:21; Ps. 91:10.

HITHPAEL, *to seek occasion* for hurting another; construed with לְ 2 Ki. 5:7.

Derivatives אֲנִי, אֳנִיָּה, אִנִּים, אֹנִי No. II. for אָנָה, תַּאֲנָה, תַּאֲנָה.

אָנָה *whither?* see אָן. see 575

אָנָה Ch. *I*, see אֲנָא. see 576

אָנָּה see אָנָא. see 577

אָנוּ *we*, i.q. אֲנַחְנוּ in one passage, Jer. 42:6 כתיב. This less frequent form (which is also used in the Rabbinic) is from אֲנִי, like אַתּוּנִי, from אַתְּ; and from this are abridged the suffixes נוּ־, כֶּנוּ־. In קרי indeed, there occurs the common אַנַחְנוּ, but I have no doubt that אנו is genuine. 580

אֲנָן Ch. pron. i.q. Heb. הֵם *they, those*, Dan. 2:44, f. אִנֵּין 7:17. [" And in this passage for *sunt, they are*. The more regular fem. form would seem to be אִנֵּין; but אִנֵּין stands in all the editions; so e.g. Ex. 1:19, Onk.—The form אִנּוּן comes from אִנּוּנָא, and אִנֵּין, from אִנּוּן the demonstrative syllable אִן (*ecce!*) being prefixed. So also in the Talmud אִינּוּן=הוּא. See under אֲנִי, and Heb. Gr. p. 292, 293, 13th edit." Ges. add.] In Targg. also הִנּוּן f. הִנֵּין. 561

Syr. ܐܢܘܢ and ܗܢܘܢ. (Incorrectly given by Winer, *hi, hae*, which is אִלֵּין.)

576 **אֲנָא** m.—(1) *a man* (see below אֲנָשׁ), i.q. אָדָם, but only in poetic language. It is rarely used as a singular in sense, Ps. 55:14; Job 5:17; generally coll. of the whole human race, Job 7:17; 15:14; Psal. 8:5. [This latter passage applies to Christ solely; see Heb. 2:6.] The same is בְּנֵי־אָנָשׁ Pa. 144:3. Specially it is—(*a*) a multitude, *the common people*; hence Isa. 8:1, כְּתָבִים אֲנָשׁ "with common writing," i.e. with common letters, not those artificially formed, so as to be easily read by the illiterate. Comp. my Comm. on the passage, Apoc. 13:18; 21:17, and κατὰ ἄνθρωπον, 582

Gal. 3:15. [This is no illustration at all, the apostle opposes *God* to *man*].—(*b*) *wicked men*, Ps. 9:20; 56:2; 66:12. Comp. אָדָם No. 1.

(2) pr. n., [*Enos*], *Enosh*, the son of Seth, the grandson of Adam, Gen. 4:26; 5:6, 9.

584 **אָבַז** a root not used in Kal, kindred to the roots אָזַז No. 1, אָזַן, יָסַף.

NIPHAL, TO GROAN, TO SIGH, Ex. 2:23; Joel 1:18 (Aram. Ethp. id.). Construed with לְ Ezr. 21:12, and כִּי Ex. 2:23, of the thing which is the cause of the groaning. Hence—

585 **אֲנָחָה** f., pl. אֲנָחוֹת *a groan, a sigh*, Ps. 31:11; Lam. 1:22; Isa. 21:2, מִכָּל־אַנְחָתָהּ "all the sighing on account of it (Babylon)," Isa. 35:10; 51:11.

*587 **אַנְחְנוּ** pron. pl. comm. *we*, the common form from which is shortened נַחְנוּ (Arab. نَحْنُ).

586 **אַנְחָנָא, אַנְחָנָה** Ch. id., Dan. 3:16, 17; Ezr. 4:16.

588 **[אֲנַחֲרַת]** *Anaharath*, pr. n. of a place, Josh. 19:19.]

589 **אֲנִי**, with distinctive acc. אֲנִי, pers. pron. 1 pers. common; *I*, i.q. אָנֹכִי which see. Pleon. it is joined to the first person of the verb, especially in the books of the silver age, as אֲנִי אֶסְתְּכִי Ecc. 2:1, 11, 12, 15, 18, 20; 3:17; 4:1, 2, 4, 7; 7:25. It is commonly the nominative, put only for the oblique cases when such have preceded; see Lehrg. 727. [Heb. Gramm. § 119. 4.] It sometimes includes the verb substantive, *I (am)*, Gen. 15:7; 24:24.

590 **אֳנִי** comm. *a ship*, or rather coll. *a fleet*. (Arab. سَفِينَةٌ and أَنِيَّةٌ, plur. آنِيَةٌ *a vessel*, especially a water vessel, urn, pitcher, so called from holding and containing; compare إِنَى Conj. IV. Words signifying *ships* are often taken [as in English] from those meaning *vessels*; compare Greek ναῦς milkpail, and ναῦς ship, Herod. iii. 136; Heb. סִפֹּת and עֲקֵי גֹמֶא Isa. 18:2; also Germ. Gefäß, often used by sailors for ship.) 1 Ki. 9:26, 27; 10:11 (where it is joined with a verb masc.), verse 22, Isa. 33:21 (in both these places with a fem.). In all these passages it appears to be a collective, to which answers the noun of unity אֳנִיָּה, according to the analogy of *nomina unius et singularitatis* in Arabic as تَبْنَةٌ one stalk of straw, تِبْنٌ straw (ds Sacy, Gramm. Arabe, i. § 577), whence it also has no plural. The author of the Chronicles twice puts explanatorily in the plural אֳנִיּוֹת (see 1 Kings 9:26, comp. 2 Ch. 8:18; 1 Ki. 10:22, comp. 2 Ch. 9:21). Vulg. constantly, *classis*; Syr. *ships*.

591 **אֳנִיָּה** f., the noun of unity of the preceding, *a ship*, Pro. 30:19; Jon. 1:3, 5; pl. Gen. 49:13; Jud. 5:17; אֳנִיּוֹת שָׁחַר "merchant ships," Pro. 31:14; אֳנִיּוֹת תַּרְשִׁישׁ "ships of Tarshish," Isa. 23:1; used generally of large merchant ships (see תַּרְשִׁישׁ), 2 Ch. 9:21; Ps. 48:8; Isa. 2:16; אַנְשֵׁי אֳנִיּוֹת "sailors," 1 Kings 9:27.

592 **אֲנִיָּה** f., *sorrow, mourning*, Isa. 29:2. Root אָנָה No. I.

593 **אַנְיָם** ("sorrow of the people"), [*Aniam*], pr. n. m., 1 Ch. 7:19.

594 **אָנָךְ** m., Lat. *plumbum*, LEAD, i.q. עֹפֶרֶת; hence, for *a plumb line;* Am. 7:7, חוֹמַת אָנָךְ "a wall of a plumb line," i.e. erected perfectly true; verse 8, "I will set a plumb line to my people Israel," i.e. I will destroy all things as if by rule and line; compare Isa. 34:11; 2 Ki. 21:13. This word seems to be primitive, or at least the Arab. verb أَنَكَ to be thick, troublesome, slow; ʃchwerfällig ſeyn, seems to be denom. from lead, prop. to be leaden. To this answers the Arab. أَنَكٌ, Syr. אַנְכָּא, Æthiop. transp. አንሃ: and even the Armen. անագ *anak*, all of which comprehend both black and white lead.

595 **אֲנָכִי** (Milra) in pause with the tone changed אָנֹכִי (Milël), pers. pron. 1 pers. com. *I*, i.q. אֲנִי. This is the original and fuller form, and is, on the whole, rather less frequent than the shorter, though in the Pentateuch it is more often found, while in some of the later books, as Chronicles and Ecclesiastes, it does not occur at all. This is not only found on the Phœnician monuments (see Inscript. Citiensia ii. s. Oxoniensia), but also in languages of another stock there is what resembles it; compare Egypt. ANOK, ANI, Sanscr. *aha* (*ahaṁ*), Chinese *ngo*, Greek ἐγώ, Latin *ego*, Germ. ich. The shorter form אֲנִי accords more nearly with the Aram. אֲנָא, אֲנָה, Arab. أَنَا, Æthiop. አነ:.

["Note. The striking resemblance of the Hebrew personal pronouns to those of the ancient Egyptian language, appears from the following table; in which the capital letters are those found in the ancient writing, and the small vowels are inserted from the Coptic—

	Pron. sep.	Suffix.
1.	ANoK	A, I.
2. m.	eNToK	K.
2. f.	eNTO	T.
3. m.	eNToF	F.
3. f.	eNToS	S.
pl. 1.	ANaN	N.
2.	eNTOTeN	TeN.
3.	eNTSeN	SeN.

This table shews clearly the following points:—(*a*) all the Egyptian separate pronouns are compounded by prefixing to the proper kernel of the pronoun the prosthetic syllable *an, ant, ent*, which must have had a demonstrative meaning, and served to give more body and force to the pronominal word.—(*b*) This prosthetic syllable, at least *an*, is found in the Hebrew pronouns of the first and second persons:—1. *an-oki, an-i*; 2. *an-ta* (sometimes *an-ka*). f., *an-ti, an-t*. pl. 1. *an-ahnu*; 2. *an-tem, an-ten*. The third person has it not in biblical Hebrew, but the Talmud frequently has אַנְהוּ *he, ipse*; pl. אַנְהִין for אִנּוּן.—(*c*) the demonstr. prosthetic syllable *an, in* (אִן) has a clear analogy to the Heb. demonstr. הֵן *ecce! lo!* and may originally not have been prefixed to the *third* person in Hebrew, because this could not be pointed at as present. But we clearly find the same syllable in the *nun epentheticum* (so called), inserted in the suffixes of verbs future; and there is, therefore, scarcely a doubt that this *Nun* belongs strictly to the pronoun. For a fuller exhibition of the pronouns, see Heb. Gramm. pp. 293, 294, thirteenth edit., Leipz., 1842." Ges. add.]

596 **אָנַן** not used in Kal; Ch. אֲנַן TO BE SAD, SORROWFUL, TO MOURN; Arab. أَنَّ to groan.

HITHPOEL הִתְאוֹנֵן prop. to *show oneself sad*; hence, *to complain*, Lam. 3:39; with the added notion of impiety, Nu. 11:1.

597 **אָנַס** TO URGE, TO COMPEL, TO PRESS, TO FORCE; kindred roots are אָנַן, אָנַק, which see. Once found, Est. 1:8, כְּאֹנֶס אִישׁ "none did compel" the guests to drink. (This root occurs much more frequently in Targg. Heb. גָּנַן, גָּנַס; Syr. Ethpe. اِتْأَنَّسَ to be compelled. Pa. أَنَّسَ *ἐκβιάζομαι*, Sap. 14:19.

598 **אֱנַס** Ch. id., Dan. 4:6, לָא־אֱנַס לָךְ "no mystery giveth thee trouble."

599 **אָנַף** fut. יֶאֱנַף TO BREATHE, also *to emit breath through the nostrils*, as a verb only figuratively, *to be angry* (compare רוּחַיִם Pa. 10:5). Const. either absol. Pa. 2:12; 60:3; 79:5; or with בְּ of object, Isa. 12:1; 1 Ki. 8:46; Ps. 85:6. It is only used in loftier and poetic language; in prose there is used—

HITHPAEL, prop. *to show oneself angry*, hence i.q. Kal; construed with בְּ, Deu. 1:37; 4:21; 9:8, 20. Derivat. אַף No. II.

600 **אַנָּה** only in pl. (for the Dual, which I gave in and edit. [Germ.], and which has been given also by Winer, is not used in this word) אַנָּיִם Ch. i.q. Heb. פָּנִים *face*. Dan. 2:48; 3:19. In Targ. more often contr. אַפִּין. ["Gen. 32:30; Deu. 1:17; 34:10; Cant. 1:11."]

601 **אֲנָפָה** f. the name of an unclean bird of which there were several species (לְמִינֶיהָ). Lev. 11:19; Deu. 14:18. LXX. χαραδριός, i. e. a bird living on the hollows and banks of rivers ["perhaps, *sand-piper*"]. Bochart (Hieroz. ii. 335, seqq.) renders it, *angry bird*, with the Hebrews themselves, and he understands, the bird ሠዓሣ i.e. a kind of eagle, so called from its angry disposition. Among irascible birds, is also the *parrot*, which is here understood by both the Arabic versions.

602 **אָנַק**—(1) prop. TO STRANGLE, BE IN ANGUISH, hence used of cries extorted by very great anguish, or sorrow; Zngſtſeufzen (compare the common אנח). Jer. 51:52; Ezr. 26:15. Kindred roots are נָקַע, עָקַץ, and those which spring from them, ἄγχω, ἀνάγκη, *angere, angustus*, engt, Zngſt, more softened אָנַח, אָנָה, for אָנַק. Ch. אֲנַק, Syr. اِتْأَنَّقَ id.

(2) from the idea of *strangling* (see עָקַץ), has sprung the signification of *collar* (עָקֶד), *to adorn with a collar* (see עָקַד), and of *neck* عُنُقٌ. From its slender neck, a she-goat or kid is called in Arabic عَنَاقٌ, as if long-necked, Zangbalz; in Hebrew perhaps formerly עָקַץ, אָנַק, comp. עֵנֶק to have a slender neck. From the goat is derived the word for roe אַיָּל, which see.

NIPHAL, i. q. Kal No. 1. Ezr. 9:4; 94:17, וַיֶּאֱנַק דָּם "moan silently," let no one hear thy moans.

603 **אֲנָקָה** const. st. אֲנָקַת f.

(1) *clamour, groaning* (Zngſtgeſchrey), Mal. 2:13; as of captives, Ps. 79:11; 102:21; of the wretched, 12:6.

604 (2) Lev. 11:30; a kind of reptiles of the lizard race, taking their name from the groaning noise like an exclamation of grief, which some lizards make. LXX., Vulg. render it *mus araneus, shrew mouse*. See Bochart (Hieroz. i. 1068, seq.)

605 אָנַשׁ i. q. נָטַשׁ Syr. ܐܰܫ (comp. Gr. νόσος) to be sick, ill at ease. It occurs only in Part. pass. אָנוּשׁ, f. אֲנוּשָׁה *sick, ill*, used of a disease or wound, such as is scarcely curable, Jer. 15:18; Mic. 1:9; Job 34:6; of pain, Isa. 17:11 (like חֹלָה, חוֹלָיָה); of a calamitous day, Jer. 17:16; of malignant disposition of mind, Jer. 17:9.

Nifal, *to be very ill*, 2 Sam. 12:15.

606 אֱנָשׁ a primitive word, in sing. not used, signifying a man, *vir*, hence *homo, man* in general. The Hebrews used for it the contracted and softer form אִישׁ (comp. Gr. εἰς for ἔνς, gen. ἑνός), *a man, vir*, also the prolonged form אִישׁ *homo*. From the primary form is the fem. אִשָּׁה for אֲנִשָׁה, and pl. אֲנָשִׁים. The signification of sickness and disease which is found in the root אָנַשׁ, is taken from another source (from the theme בז) altogether foreign to this noun as a root.

606; see 582 אֱנָשׁ & אֱנַשׁ (Dan. 2:10), emphat. state אֱנָשָׁא Dan. 2:38, and אֱנָשָׁה 5:21, and אֱנָשְׁתָּא 4:13, כתיב, Ch. a *man*, and coll. *men*, 4:29, 30. עֲנַן אֱנָשׁ i. q. עֲנָנֵי אֱנָשִׁים *a son of man*, i. e. a man, [7] Dan. 7:13, "behold there came with the clouds of heaven אֱנָשׁ like a son of man." The king is pointed out of the fifth empire of the earth, i. e. that of the Messiah. From this passage of Daniel [together with many others, Ps. 8:5; 80:18] was taken that appellation of the Messiah which in the time of our Saviour was the most used of all, namely *the Son of man*. Besides the New Test. there are traces of the name in the apocryphal book of Enoch, written about the time of Christ's birth, while Herod the Great was yet alive, see cap. 46, Ms. Bodlei. and Eng. Vers. published by Laurence at Oxford, 1821. Pl. אֱנָשִׁין Dan. 2:38; 5:21.

Pl. אֲנָשִׁים (in the Hebrew form) Dan. 4:14.

607 אֲנָתָה Ch. pron. 2 pers. sing. m., *thou*, Dan. 2:29, 31, 37, 38; 3:10; 5:13, 18, 22, 23; 6:17, 21, in כתיב. The form is a Hebraism, peculiar to the biblical Chaldee, instead of the common אַתְּ comm. gen., and thus it is not acknowledged by the Masorites, who mark the ה as redundant, and always substitute the אַתְּ קרי.

608 אַנְתּוּן Ch. *ye*, pron. 2 pers. pl. Dan. 2:8. In Targg. written [אינתון.]

609 אָסָא pr. n. ("harming," or, as I prefer, "physician") borne by—(1) [*Asa*], a king of Judah, the son of Abijah, grandson of Rehoboam, who died after a reign of forty-one years, B. C. 914. 1 Ki. 15:9—24; 2 Ch. 14—16.—(2) 1 Ch. 9:16.

אָסָה an unused root, i. q. Arab. أَثَى (ث and س see 609, being interchanged; see under ש), *to be harmed, to receive hurt*, and transitive *to hurt*. Cognate perhaps is the Aram. אֲסָא, אֶסֵּי to heal, i. e. to restore what is hurt; compare לְטֵי to be sick, Conj. III. to heal. Hence אֵסָא and אָסָא. 611

אָסוּךְ m., *a box for ointment*, 2 Ki. 4:2. Root סוּךְ to anoint. 610

אָסוֹן m., *harm, mischief*, from which any one suffers, Gen. 42:4, 38; Ex. 21:22, 23. Root אָסָה. 611

אֲסוּר (from the root אָסַר) pl. אֲסוּרִים m. *a bond*, Ecc. 7:26; בֵּית הָאֲסוּרִים Jer. 37:15, "house of bond," i. e. prison. 612

אֲסוּר Ch. id. Dan. 4:12; Ezr. 7:26. 613

אֲסִיף (from the root אָסַף) m., *gathering, or harvest of apples and fruit*, Ex. 23:16; 34:22; after the analogy of the similar nouns קָצִיר, קְצִיר, עָנִיּי. 614

אָסִיר (from the root אָסַר) pl. אֲסִירִים *a captive*, Job 3:18; Ps. 68:7. It differs from אָסוּר, which retains the force of a participle, while אָסִיר is used as a substantive; see Gen. 39:20. 615

אָסִיר m.—(1) id., Isa. 10:4; 24:22; 42:7. 616. 617

(2) pr. n. [*Assir*].—(*a*) Ex. 6:24; 1 Ch. 6, 7.—(*b*) 1 Ch. 6:8, 22.

† אָסַם an unused root, i. q. שׂוּם to place, *to lay up*, compare Aram. אֲסַם, אֶסֵּם (ם and נ being interchanged), to heap up, to lay up; whence אֻסְכָּנָא provision, store, heaping up; אֲסַמְיָא store-house. Hence—

אֲסָמִים pl. *storehouses*, Deu. 28:8; Pro. 3:10, which in the East are commonly underground, now called *Matmûrât* مطمورات. 618

† אָסַן an unused and uncertain root, Aram. *to hide*; see אָסַם. Hence—

אֲסְנָה [*Asnah*], pr. n. of a man, Ezr. 2:50. Taken as an appellative, the meaning is either *storehouse*, or else *bramble*, i. q. Ch. אֲסָנָא; Heb. אֲטָד. 619

אֲסְנַפַּר (LXX. Ἀσεναφάρ; Vulgate, *Asenaphar*), [*Asnappar*], Ezr. 4:10, the name of a king, or rather satrap, of the Assyrians, who is mentioned as having brought colonies into Palestine. 620

אָסְנַת [*Asenath*], Egyptian pr. n. of the daughter 621

of Potiphar, priest of Heliopolis, whom Joseph married, Gen. 41:45; 46:20. The LXX., whose authority has some weight in Egyptian names, write it Ἀσενέθ, MS. Alex. Ἀσεννίθ, which in Egyptian I would write AS-NEIT *she who is of Neith* (i. e. Minerva of the Egyptians), from AS (she is), like *Asôri* AS-HOR *she who is* (devoted) to *Isis*. Differently explained by Jablonsky in Opusc. ii. 309; Panth. Ægypt. i. 56. As to Neith, see also Champollion, Panthéon Egyptien, No. 6.

622 אָסַף imp. אֱסֹף, אִסְפָה Nu. 11:16; pl. אִסְפוּ Ps. 50:5; fut. יֶאֱסֹף; in pl. and with suff. יֶאֶסְפוּ, יֶאֱסְפֵנוּ; more rarely with א quiescent, or cast away יֶסֹף, יֶסְפוּ, אֹסֵף 1 Sa. 15:6; 2 Sa. 6:1; Ps. 104:29, prop. to scrape, to scrape together, μαζωνευειν, συναγειν, cogn. to the verbs סוּף (whence סוּפָה sweeping whirlwind), יָסַף, יָסַף, and with the harsher נָסַף (which see); hence—

(1) *to collect*, as fruits, Ex. 23:10; ears of corn, Ruth 2:7; money, 2 Kings 22:4; also *to assemble men*, a people, peoples, etc., Ex. 3:16; Nu. 21:16; 2 Sa. 12:28. Const. with an acc., also sometimes with אֶל of the person or place to which any one is congregated; Gen. 42:17, וַיֶּאֱסֹף אֹתָם אֶל־מִשְׁמָר " and he assembled them into the prison;" 1 Sam. 14:52; 2 Sam. 11:27; Gen. 6:21; also עַל 2 Kings 22:20. Hence—

(2) *to take* to oneself, to receive to oneself, especially to hospitality and protection, Deu. 22:2; Josh. 20:4; אָסַף מִ כִּנְאֻרוֹת 2 Ki. 5:3, seq. " to receive any one from leprosy," i. e. to heal a leprous person, after which he would be again received into intercourse with other men.

(3) *to gather up* to one, *to contract, draw back*; Gen. 49:33, " he drew up his feet into the bed;" 1 Sa. 14:19, אָסַף יָדְךָ " draw back thy hand," i. e. stay from what thou hast begun; Joel 2:10, " the stars אָסְפוּ נְגֹהָם shall draw back their brightness," i. e. they shall shine no longer. Hence—

(4) *to take away*, especially that which any one had previously given; Ps. 104:29, תֹּסֵף רוּחָם יִגְוָעוּן " thou takest away their breath, they expire;" Job 34:14; Gen. 30:23, אָסַף אֱלֹהִים אֶת־חֶרְפָּתִי " God hath taken away my shame," Isa. 4:1; 10:14.

(5) *to take out of the way, to destroy, to kill*, Jud. 18:25; 1 Sa. 15:6, פֶּן אֶסְפֶּךָ עִמּוֹ " lest I destroy you with them;" Ez. 34:29, אֹסְפִי רָצָב " destroyed," i. e. killed " by hunger;" Jer. 8:13; Zeph. 1:2; compare the roots סָפָה, סוּף. From the first signification comes—

(6) *cornua claudere, to bring up the rear*, Isa. 58:8. Those who bring up the rear, keep together, and collect the stragglers; compare Piel, No. 3.

Nifal.—(1) *to be collected, gathered together*; construed with אֶל Lev. 26:25; עַל 2 Sa. 17:11; לְ 2 Ch. 30:3; of the place to which any are gathered together, although עַל in this phrase more frequently signifies *against*, Gen. 34:30; Ps. 35:15.—נֶאֱסַף אֶל עַמָּיו Gen. 49:29; נֶאֱסַף אֶל־אֲבוֹתָיו Jud. 2:10, and simply נֶאֱסַף Nu. 20:26, " to be gathered to one's people, to one's father;" used of entering into Hades, where the Hebrews regarded their ancestors as being gathered together. This *gathering to one's fathers, or one's people*, is distinguished both from death and burial, Gen. 25:8; 35:29; 2 Ki. 22:20. The principle is different of the passages in which נֶאֱסַף is used of gathering the dead bodies of those slain in battle for burial, Jer. 8:2; Eze. 29:5; Job 27:19.

(2) *to be received* (compare Kal No. 2), used of the leper, i. q. to be healed, Nu. 12:14; Jer. 47:6; reflect. to receive, or betake oneself (into the sheath), of a sword.

(3) *to be taken away, to vanish, to perish*, Isa. 16:10; 60:20; Jer. 48:33; Hos. 4:3.

Piel.—(1) i. q. Kal No. 1, *to gather, collect*, Isa. 62:9.

(2) *to receive*, as a guest, Jud. 19:18.

(3) i. q. Kal No. 6, *to bring up the rear*, Nu. 10:25; Josh. 6:9, 13; Isa. 52:12.

Pual pass. of Kal No. 1, *to be gathered*, Isa. 24:22; 33:4.

Hithpael, *to be assembled*, Deu. 33:5.

The derivatives follow, also אֹסֶף.

אָסָף pr. n. ("collector"), *Asaph*.—(1) a Levite, 623
chief of the singers appointed by David, 1 Ch. 16:5, who is celebrated in a later age as a poet and prophet (2 Ch. 29:30), to whom the twelve psalms 50; 73—83 are ascribed in their titles, and whose descendants (בְּנֵי אָסָף), even in the time of Ezra and Nehemiah, are mentioned as having occupied themselves with sacred verse and song (1 Ch. 25:1; 2 Ch. 20:14; 29:13; Ezr. 2:41; 3:10; Neh. 7:44; 11:22).—(2) 2 Ki. 18:18; Isa. 36:3.—(3) Neh. 2:8.

אָסָף (of the form אָוִיל) only in pl. אֲסָפִים *collections*, i. e. storehouses, 1 Ch. 26:15, 17. 624
אֲסָפֵי שְׁעָרִים " storehouses of the gates," Neh. 12:25.

אֹסֶף *collection, gathering, harvest*, especially 625
of fruits, Isa. 32:10; 33:4; Mic. 7:1.

אַסְפָּה f. *a gathering together*, Isa. 24:22, pleonastically, אֲסֻפּוֹ אֲסֻפָה " they are gathered in a 626
gathering," i. e. together.

627 אֲסִפָּה f. only in pl. אֲסִפּוֹת *congregations, assemblies*, especially of learned and wise men discussing divine things. Eccles. 12:11, בַּעֲלֵי אֲסִפּוֹת "masters (i. e. associates) of assemblies," i. q. חֲכָמִים in the other member. In Arabic it would be said اصحاب الجامعة, although the Arabian assemblies called مقامات differ widely enough from these Jewish assemblies.

see 624 אָסִף see אסף.

628 אֲסַפְסֵף m., *collected*, adj. diminutive; whence contemptuously, *a mixed crowd*, scraped together of men of all kinds, *collusies*, who added themselves to the Israelites; Gesiabel (which word is itself a diminutive used in contempt). With article הָאֲסַפְסֵף Num. 11:4, Aleph quiescent. The same are called in Ex. 12:38, עֶרֶב רַב.

629 אֲסַפְּרָנָא (Milël) adv. Ch. *carefully, studiously, diligently*. Ezra 5:8; 6:8, 12, 13; 7:17, 21, 26. LXX. ἐπιβίλτως, ἐπιμελῶς, ἐτοίμως. Vulg. *studiose, diligenter*. The origin of this word is doubtless to be sought in the Persic (see אַדְרַזְדָּא), although the etymology and signification are not certain. Bohlen (symb. p. 91) thinks it to be از فرزان i. e. *out of wisdom*, for wisely, diligently; Kosegarten with Castell prefers to compare اسپری *asperi* and اسپری *entirely, perfectly*.

630 אֲסְפָּתָא [*Aspatha*], Persic pr. n. of a son of Haman, Est. 9:7. Comp. اسپه *aspa* a horse, bullock, Zend. *aspo, aspahé*, a horse; Sanscr. *açva*, id. ["Probably Sanscr. *Açpadâta*, Pers. اسپداده, 'given by the horse' (i. e. by Bramah under the form of a horse), comp. Gr. 'Ασπαδίης. So Benfey, Pott."]

631 אָסַר future יֶאְסֹר and יֶאְסַר with suffix וַיַּאַסְרֵהוּ—(1) TO BIND, TO MAKE FAST, TO BIND TO ANY THING, cognate to the root עָנַד and other verbs of binding which are collected under that root. (Ch. אֲסַר, Syr. ܐܣܰܪ, Arab. أسر, Æth. ኣሰረ: and ዐሠረ: id.) Ex. gr. a beast of burden, Gen. 49:11; a sacrifice, Ps. 118:27; a sword to the thigh, Neh. 4:12; any one with cords, Eze. 3:25. Hence—

(2) *to bind, put in bonds*, Gen. 42:24, viz. with fetters, Psal. 149:8; Jer. 40:1; 2 Ki. 25:7. Part. אָסוּר bound, Ps. 148:7; metaph. used of a man taken with the love of a woman, Cant. 7:6.

(3) *to make captive, to hold in prison*, although not bound, 2 Ki. 17:4; 23:33. Part. אָסִיר a prisoner, Gen. 40:3, 5; Isa. 49:9. בֵּית הָאֲסוּרִים "house of prisoners," i. e. prison, Jud. 16:21, 25; contr. בֵּית הַסֹּהַרִים Eec. 4:14. (Arab. أسر id., ٥٧٥ captivity.)

(4) *to bind, or fasten* animals to a vehicle. 1 Sa. 6:7, וְאִסַּרְתֶּם אֶת הַפָּרוֹת בָּעֲגָלָה "and bind the kine to the cart;" verse 10; either with an acc. of the vehicle, to harness a chariot, Gen. 46:29, or else absol. 1 Ki. 18:44, אֱסֹר רֶכֶב "bind (the chariot to the horses) and go down."

(5) [" properly *to bind on, to join*, hence אָסַר מִלְחָמָה, *to join battle*, bei Streit anfbinden, mit jemanbem anbinben, *to begin the fight*; 1 Ki. 20:14; 2 Ch. 13:3.

(6) אָסַר עַל אִסָּר *to bind a bond*, or *prohibition upon oneself*, i. e. to bind oneself with a vow of abstinence, promising to abstain from certain things otherwise permitted; Nu. 30:3, seq. It differs from נָדַר נֶדֶר, which is to vow to do or to perform something. (Ch. אֲסַר to prohibit, to forbid; Syr. ܐܣܰܪ to bind and to loose, also to prohibit and to permit.)

NIPHAL—(1) *to be bound*, Jud. 16:6, 13.

(2) *to be kept in prison*, Gen. 42:16, 19.

PUAL, *to be taken in war, made captive*, Isa. 22:3. Derivatives, besides those that follow, אֲסִיר, אֲסִירִי, סֹהֲרִים, אָסִיר.

632 אִסָּר & אֵסָר m. prop. obligation, prohibition, hence *vow of abstinence*, Nu. 30:3, seq. See under the root No. 6. In abs. state always אֵסֶר, but with suff. אִסְרָהּ, pl. אֲסָרִים Nu. 30:6; 8:25.

633 אִסּוּר Ch. *interdict, prohibition*, Dan. 6:8, seq.

634 אֵסַר־חַדּוֹן pr. n. *Esar-haddon*, king of Assyria, son and successor of Sennacherib, 2 Ki. 19:37; Isa. 37:38, Ezr. 4:2. Before he became king he was made by the king his father prefect of the province of Babylonia, with royal honours. See Berosus in Eusebii Chron. Arm. i. p. 42, 43, where he is called Ἀσαρ-δὰν as in the LXX., 2 Ki. and Isa., elsewhere Σαχεδών, Σαχηρδονὸς (Tob. 1:21). (The first syllable of this word אֵסַר is also found in other Assyrian proper names, as in *Tiglath-pileser, Shalmaneser*, and perhaps it is i. q. אֵשׁ, אוּר fire). ["This name was, perhaps, in ancient Assyrian equivalent to *Athro-ddan*, Pers. اترودان 'gift of fire,' which comes near to *Asordan*." Bohlen.] Some have regarded this king as the same as Sardanapalus. See Rosenmüller, in Bibl. Alterthumskunde, t. ii. p. 129, and my Comment. on Isa. 39:1.

635 אֶסְתֵר [*Esther*], Persic pr. n. given to a Jewish virgin, previously called *Hadassah* (הֲדַסָּה) Est. 2:7), who was made by Xerxes, his wife and queen of Persia. The etymology is rightly given in the second Targ. on Est. 2:7; it is the Pers. ستارہ *sitareh*, star; also fortune, felicity, Zend. *stavra*, Sanscr. *stṛ*, nom. *stras*, whence in the Western languages ἀστήρ, *aster*, Stern, Engl. *star*. ["See Lassen, Ind. Biblioth. iii. 8, 18."] This word is used by the Syrians to denote the planet Venus (see Bar Bahlûl, MS.), and we recognise the same Persic name in the Hebrew עַשְׁתֹּרֶת which see in its place. The name of Venus, and also of good fortune, was suitable enough for her, as thus chosen by the king.

636 אַף emphat. state אַפּוּ; Ch. *wood*, Ezr. 5:8; 6:4, 11; Dan. 5:4, softened from the Heb. עֵץ, ע being changed into א, and צ into פ; see under the letters א, ע, and צ.

637 I. אַף conj.—(1) signifying *addition*, especially of something greater, prop. *even, besides*, Germ. *gar, sogar*, the etymology of which has also a common notion. It is (as also shewn by the Ch. אַף Gen. 27:33, Targ. of Jon.) from the root אָפָה, and like the cognate אֻמְלָל, properly denotes something cooked, *well done, ready*; hence, *quite, wholly*, Germ. *gar*, as to the origin of which compare Adelung, Lex. ii. 411; and so that it makes the sense progressive, *sogar, vollends, yet more, even* (אַף by a somewhat different turn of signification is genau und *gar, wholly, altogether*). To this answers the Syr. ܐܦ, Ch. אַף; hence is abbreviated the Arabic ف. Nearly synonymous is אַךְ, which however in prose, and in earlier phraseology, is more frequent, while אַף belongs to more poetic and later [?] language. Job 15:4, אַף־אַתָּה תָּפֵר יִרְאָה "thou even makest void the fear (of God)," bu greifeft gar alle Gottesfurcht; Job 14:3; 34:12. With an interrogative particle prefixed הַאַף *is it even?* (willft bu gar? willft bu etwa gar?) Job 34:16; 40:8; Am. 2:11. Followed by אִם. Repeated before a pronoun for the sake of emphasis; Pro. 22:29, הֹודַעְתִּיךָ אַף אַתָּה "I make known to thee, even to thee." Hence *nedum*, more fully כִּי אַף, see below; Job 4:18, 19, אַף כִּי *nedum quum, nedum si, much less if* (usb nun gar wenn); Job 9:14, אַף כִּי אֶעֱנֶנּוּ "how much less if I should answer him?" Job 35:14; Eze. 15:5.

(2) simply signifying addition, *also*, Lev. 26:16, 28; 2 Sa. 20:14; Ps. 93:1; 108:2; Job 39:10, etc. There often occurs וְאַף "and also," Lev. 26:39; Deu. 15:17; once even וְאַף־אֲנָחְנוּ (as in Lat. *etiam quoque*), Lev. 26:44. Twice or three times repeated, Isa. 40:24; 41:28. Often put poetically, and with emphasis for the more common *and*; comp. Arab. ف. Isa. 48:12, 13, "and I (am) the last, and my hand hath founded the earth;" Isa. 26:8; 33:2; 41:10.

(3) by ellipsis of the conditional particle, i. q. אַף אִם *even if*; Job 19:4, וְאַף אָמְנָם עָלָיַי "even if indeed I have erred" (Syr. ܐܦ and contr. ܐ. Also *even though, when yet* (be bod)); Ps. 44:10, "we praise God all the day, וְאַף הֹודֶה לְשִׁמְךָ although thou hast cast us off, and put us to shame;" Ps. 68:17.

638 אַף Ch. *also*, Dan. 6:23.

• 637 אַף כִּי (1) prop. *yea more that, but also, but even*; Eze. 23:40, "yea more, that (for) they brought men from afar," Hab. 2:5. Hence—

(2) *nedum, much more, how much more*, when an affirmation precedes, 1 Sam. 14:30; 2 Sam. 4:11; when a negation precedes, *how much less*, Job 25:6. Sometimes כִּי is omitted, id. (see אַף No. 1). Gen. 3:1, הַאַף כִּי אָמַר אֱלֹהִים is said for הַאָמַר כִּי אֱלֹהִים "is it even so that God hath said?" Hath God so said?

639 II. אַף (for אָנַף from the root אנף), with suff. אַפִּי, אַפּוֹ, m. prop. a breathing place, the member with which one breathes, hence—(1) *the nose*. (Arab. أنف, Æth. ኣንፍ: id.) Used of the nose of men, Nu. 11:20, and of animals, Job 40:24; גַּבְהַּ אַף used of pride, see גָּבַהּ; רוּחַ אַף the blowing of breath through the nostrils, as of those who are enraged, Schnauben, Job 4:9. Hence—

(2) *anger*, which shows itself in hard breathing; אֶרֶךְ אַפַּיִם Prov. 22:24, and אֹרֶךְ אַפַּיִם Prov. 29:22, angry. Very often used of the anger of God, Deu. 32:22; 29:19; Job 36:13.

DUAL אַפַּיִם.—(1) two breathing places, i. e. *the nostrils, the nose*, Gen. 2:7.

(2) *anger*, especially in the phrases, אֶרֶךְ אַפַּיִם, אָרַךְ אַפַּיִם to slow to anger, i. e. patient; quick of anger. See those words.

(3) [" meton."] *face, countenance* (Syr. ܐܦܐ, Ch. אַפַּיִן), Gen. 3:19. Of frequent use in the phrase, " to prostrate oneself אַפַּיִם אַרְצָה with the countenance cast down to the ground," Gen. 19:1; 42:6. לִפְנֵי וְנָגֶד before David, 1 Sa. 25:23, for the more common לִפְנֵי.

(4) *two persons, as* if a dual, from the sing. אַף in the signification of face and person. Comp. πρόσωπον, פָּנִים, and Syr. ܦܢܝ. מָנָה אַחַת אַפַּיִם לַאֲחָת 1 Sa. 1:5, "he gave one portion of two persons," i. e. a double portion. See my remarks on this in Thes. page 127. Others explain it, " he gave to Hannah one portion

with anger," pr. with sorrow of mind; since words which signify anger are sometimes applied to sorrow.

649 (5) [*Appaim*], pr. n. m. 1 Ch. 2:30, 31.

640 אֵפֹד fut. יֶאְפֹד TO GIRD ON, TO PUT ON, specially used of the ephod אפוד of the high priest, Ex. 29:5; Lev. 8:7. Hence are derived אפוד and the following words.

641; see 646 אֵפֹד (i. q. אפוד "the ephod of the high priest"), [*Ephod*], pr. n. m. Nu. 34:23.

642 אַפְדָּה f.—(1) active noun of the preceding verb, *putting on, binding on* (of the Ephod), Ex. 28:8.

(2) *covering* (of gold), or *overlaying* of a statue, Isa. 30:22 i. q. צִפּוּי. They used to make the images of idols, of wood or earthenware, and then lay over them plates of gold or silver (*περίχρωσα, περιάργυρα*, ep. Jer. 6:34).

643 אַרְמוֹן i. q. Syr. ܐܰܪܡܘܢܳܐ *palace*, Dan. 11:45. אָהֳלֵי אַרְמֹנָיו "his tabernacles, like unto palaces." It is the Arab. قَنُّون high tower, fortress, castle, with the prefix of Aleph prosthetic, followed by Dagesh forte, comp. אַשּׁוּר, and Ch. אַרְעָא, אַרְעָה hood, אַגָּן, אַגְנָא garden.

644 אָפָה imp. אֵפֵה (for אֲפֵה), Ex. 16:23, fut. תֹּאפֶה, once תֶּאֱפֶה 1 Sam. 28:24.—(1) TO COOK, TO BAKE, specially bread or cake in an oven. (Chald., Syr. id. Arab. وَفَى, whence مِفْيًى oven. In the western languages, *πέσσω, σσσω, πέττω*; Lat. *epulæ, epulari*), Gen. 19:3; Lev. 26:26; Isa. 44:15, 19. Followed by two accusatives, one of the material, the other of that which is made from it. Lev. 24:5, וְאָפִיתָ אֹתָהּ שְׁתֵּים עֶשְׂרֵה חַלּוֹת "and bake thereof twelve cakes," compare Lehrgeb. § 219. Part. אֹפֶה *a baker*, Gen. 40:1. שַׂר הָאֹפִים "chief of the bakers," a courtier of the king of Egypt (Gen. 40:2, seqq.); a dignity which also exists amongst the Moguls.

(2) *to be cooked*; hence, *complete, whole* (Germ. gar from). Compare Arab. وَفَى to be whole, complete; وَفًى whole, complete; وَافِيًا wholly, and altogether, ganz und gar. See deriv. אֵפֶס No. I. [(2) is omitted in Ges. corr.]

NIPHAL, *to be cooked, baked*, Lev. 6:10; 7:9. Pi. מְאַפִּיעָה Lev. 23:17.

Derivs. אֵפֶה No. I. [see below], מַאֲפֶה, מַאֲפִים, and—

645 אֲפֵה (by a Syriacism for אֲפֵו from אפה No. 2 [but see below, No. 2, *c*]), and אֲפוֹא with Aleph paragogic (like רְבוֹא [רבוא] "properly, *here, hic*, and of time, *now*. But it is always a postpositive particle, which gives emphasis to the preceding word." Ges. corr.], these forms in MSS. differ surprisingly; prop. *entireness, the whole*, hence—

(1) adv. *quite, altogether*. In German it may be suitably distinguished according to the etymology, gar, see אֵפֶס No. 1; according to the usage of the language, ganz (altogether so). Job 9:24, אִם לֹא אֵפוֹא "if not so." Gen. 43:11, אִם כֵּן אֵפוֹא "if altogether so," "if (it be) indeed so" [but see corr. above, and No. 2, *c*].

(2) from the common usage of language, this particle departs a little from its power, and it is commonly added emphatically—(*a*) to pronouns and adverbs of interrogation, like the Gr. *νυν*: Lat. *tandem, then now*, Gen. 27:33. אֵפוֹא מִי "wherein then?" Ex. 33:16. Isa. 22:1, מַה לָּךְ אֵפוֹא "what then (is) now to thee?" אַיֵּה אֵפוֹא "where then?" Job 17:15; Jud. 9:38; Isa. 19:12; Gen. 27:37, וְאֵלֶּה אֵפוֹא מָה אֶעֱשֶׂה לָּךְ "and what shall I now do to thee, my son?"—(*b*) in exhortations and wishes. Job 19:6, דְּעוּ "know then," *wißt alſo*, LXX. *γνῶτε δέν*. 2 Ki. 10:10; Pro. 6:3.—["(*c*) to negative and affirmative particles or words. Job 9:24, אִם לֹא אֵפוֹא "if not now (God)," i. e. if it be not God, who is it? Job 24:25. The contrary is found, Gen. 43:11, אִם כֵּן אֵפוֹא "if so now." Corresponding is Chald. כֵּן indeed, truly, now, etc. See Buxtorf, Lex. 1706. The primary force of אֵפוֹא is demonstrative, as in הֵא, הֵה *here*, with א prefixed, which is also demonstrative, like הָא *ecce!* Comp. Rabb. אֵיהוֹא, אֵיתַי, אֵיתָא, i. q. הֵיתָא, הֵיתַי. See Hupfeld, in Zeitschr. für d. Morgenl. Lit. ii. 128. This אֵפוֹא, *wou* enclitic, and the interrogative אֵיפוֹא *wou*, are cognate." Ges. corr.]

Note. The ancient copyists and grammarians have confounded this particle with another, similar in sound, but very different in its origin and orthography, אֵיפֹה *where?* (see Thes. page 79). It has been of late maintained by Ewald (Heb. Gramm. page 659) that both these particles are the same. Compare Gr. *που* and *ποῦ*. But against this there are constructions such as אֵיפֹה אֵפוֹא, which, according to the opinion just mentioned, should be rendered *wou wou*. See also the passages cited under No. 1 and 2, *b*. [But see the additions above.]

see 210 † 646 אֵפוֹז see אֵפוֹד.

אֵפוֹד m. (by a Syriacism for אֵפוּד), the same in constr. st. (1 Sam. 2:18); Syr. ܐܶܦܽܘܕܳܐ, a word formed from the Hebrew [Root אפד] *Ephod*, a garment of the high priest, worn over the tunic and robe (אדר

כְּתֹנֶת Ex. 28:31; 29:5), without sleeves, divided below the armpits into two parts, the anterior of which covered the breast and belly, the hinder covered the back; these were joined on the shoulders with clasps of gold, set with precious stones. This garment reached down to the middle of the thighs, and was bound to the body by a girdle (חֵשֶׁב אֲפֻדָּה), Ex. 28:6—12. Besides the high priest, others also wore this garment; David, for instance, when leading the sacred dance, 2 Sam. 6:14; and Samuel, the servant of the high priest, 1 Sa. 2:18, 28; and also priests of an inferior order. As to material, the high priest's ephod was made of gold, purple, scarlet, and byssus; that of others was made of linen.

(2) *statue, image* of an idol (comp. אַדֶּרֶת No. 2), Jud. 8:27; so also apparently Jud. 17:5; 18:17—20; Hos. 3:3. Root אדר.

(3) [written defectively, see אֵפֹד], [*Ephod*], pr. n. of a man, Nu. 34:23.

647 אֵפְיַח ("rekindled," "refreshed," from the root נָפַח i. q. נָפַשׁ to breathe, to blow), [*Aphiah*], pr. n. m. 1 Sa. 9:1.

648 אָפֵל (from the root אָפַל, adj. *late, of slow growth*, used of fruits and grain; pr. weak, tender, slow in growing, see the root No. 2, Ex. 9:32.

• [אֲפִיקִים pr. n. see II. אפק No. 5.]

650 אֲפִיק or אֲפִיק always in constr. st. אֲפִיק, pl. אֲפִיקִי m.—(1) *a channel, tube*, so called from the idea of containing (see אפק No. 1). Job 40:18, אֲפִיקֵי נְחוֹשֶׁת "tubes of brass."—(*a*) *a channel, bed of a stream*, Isa. 8:7; Exe. 32:6; also, the bottom of the sea, 2 Sa. 22:16.—(*b*) *a brook, a stream*, Ps. 42:2; 126:4; Joel 1:20. אֲפִיקֵי נְחָלִים "stream of the vallies," Job 6:15. Hence—(*c*) *a valley* itself, especially as watered by a stream, i. q. עֵמֶק, Arab. وَادِى [*wâdy*], Exe. 6:3; 34:13; 35:8; 36:4, 6.

(2) *strong, robust*, see the root No. 2. Job 41:7, אֲפִיקֵי מָגִנִּים "the strong of shields," i. e. strong shields (of a crocodile). Job 12:21, "he looseth the girdle of the strong." Par. גִּבּוֹרִים. The notion of swiftness is attributed to this word by Ewald, on Cant. 5:12; but this is arbitrary.

see 663 אֲפִיקִים see אפק.

אָפַל a root not used in Hebrew. Arab. أَفَلَ is—(1) pr. *to set* as the sun (comp. the kindred roots נָפַל, נָכַל, אָכַל), *to be obscure, dark*.

(2) *to fail, to be weak, tender*, especially used of backward plants.

The former signification is found in the derived nouns אֹפֶל, מַאְפֵּלָה, מָאֳפָל, אֹפֶל, אֲפֵלָה, the latter in לְאֹפֶל.

651 אֹפֶל m. *obscure, dark*, of the day, Am. 5:20.

652 אֹפֶל m. *darkness*, especially *thick*, a poet. word, Job 3:6; 10:22; 28:3; 30:26. Metaph. of *misery, misfortune*, also of a place of ambush, Ps. 11:2.

653 אֲפֵלָה f. thick and dense *darkness*, Ex. 10:22. Comp. אֹפֶל. It often furnishes an image of wretchedness, Isa. 8:22. Pl. אֲפֵלוֹת darkness, Isa. 59:9.

654 אֲפֶלֶל ("judgment" from the root פָּלַל), [*Ephlal*], pr. n. m. 1 Ch. 2:37.

655 אָפֵן an unused root, which appears to have signified *to turn*, like סָבַב. Hence אוֹפָן a wheel, and—

אֵפֶן *time*, from the notion of *turning* and *revolving*, compare חִקּוּפָה, *περίοδος*, and many words which denote *a year*, all of which properly signify a circle, as *annus*, whence *annulus, ἐνιαυτός*. Hence Prov. 25:11, דָּבָר דָּבֻר עַל אָפְנָיו "a word spoken in its own times," i. e. in a suitable time. (As to the form עַל אָפְנָיו see Lehrg. 575). So amongst the old authorities Symm., Vulg., Abulwalid, who rightly compares the Arabic أَوَانٌ time. We may explain עַל אָפְנֵי גַלְגַּל "upon its wheels," taking it as a proverbial phrase indicating *quickness* of answering, making אוֹפָן to be the same as אוֹפָן *a wheel*. So the Syr. ܐܘܦܢ and ܓܠܓܠ *on a wheel*, i. e. *quickly*.

656 אָפַס i. q. סָפַס TO CEASE, TO FAIL, TO COME TO AN END, Gen. 47:15, 16; Ps. 77:9; Isa. 16:4. Hence—

657 אֶפֶס pr. *cessation*, hence—

(A) subst. m.—(1) *end, extremity*. אַפְסֵי אָרֶץ "ends of the earth," poet. and hyperbol. used of the extreme limits of the earth, Ps. 2:8; 22:28, and elsewhere.

(2) Dual אַפְסַיִם of the extremities, i. e. *the soles* of the feet. Thus Exe. 47:3, מֵי אַפְסַיִם "water of the soles," i. e. not deep, which would only wet the soles of the feet. Comp. סַף. Ch., Syr., Vulg. render it *ancles*.

(B) adv.—(1) *no further*, i. e. עוֹד לֹא, Isa. 5:8; Am. 6:10; Deu. 32:36. Also *moreover not*, Isa. 45:6; 46:9. There is once added עוֹד, 2 Sa. 9:3; also with Yod paragogic, Isa. 47:8, 10; Zeph. 2:15, אֲנִי וְאַפְסִי עוֹד "I am, and there is none besides."

(2) *not*, Isa. 54:15; בְּאֶפֶס like בְּלֹא *without*, Job 7:6; Dan. 8:25; Pro. 14:28.

(3) *nothing*, Isa. 41:12, 29; לְאֶפֶס id. prop. *of*

• See 649 on p. 70.

nothing, Isa. 40:17; מֵאַיִן "on account of nothing," i. e. without cause, Isa. 59:4.

(4) adv. of restraining; *only*, Nu. 22:35 (comp. verse 20); 23:13.

(5) Conj. כִּי אִם pr. *only that, simply*, for the conjunction *however, nevertheless*, Num. 13:28; Deut. 15:4; Am. 9:8.

656 **אֶפֶס דַּמִּים** [*Ephes-dammim*], pr. n. of a place in the tribe of Judah, 1 Sa. 17:1, called 1 Ch. 11:13, פַּסְדַּמִּים.

659 **אֶפְעֶה** a word once found (in my judgment an incorrect reading), Isa. 41:24, where speaking of the powerlessness of idols פָּעָלָם מֵאָפְעֶה, in the other member מֵאַיִן. Some of the Jewish writers take אֶפְעֶה as i. q. אֶפְעֶה *a viper*; and they render it "your work (is) worse than a viper;" but this is altogether unsuited to the context, in which idols are said to be able to do nothing. Read with Vulg., Chald., Saad. מֵאָפֵס, which is found in the similar passages, Isa. 40:17; 41:12, 29, and is of very frequent occurrence in these chapters.

660 **אֶפְעֶה** comm. (f. Isa. 59:5), *a viper*, a poisonous serpent, Arab. أَفْعَى, from the root אָפָה, which see. Job 20:16; Isa. 30:6; 59:5.

661 **אָפַף** i. q. סָבַב TO SURROUND, but only post. construed with an acc., Ps. 18:5; 116:3; 2 Sa. 22:5; Jon. 2:6; with בְּ, Ps. 40:13. In flection it is not contracted, whence אֲפָפוּנִי, אֲפָפֻנִי.

662 **אָפַק** a root not used in Kal.—(1) TO HOLD, TO HOLD FAST, i. q. חָזַק, חָתַק, see אָפִיק No. 1, and HITHPAEL.

(2) *to be strong, mighty*, see אָפִיק No. 2. For the signification of *holding*, especially holding firmly is often applied to *strength*. Arab. أَفَقَ is to overcome, to conquer; أَفْقٌ to excel (prop. to be very strong) in liberality, eloquence; أَفِقٌ excellent, surpassing.

HITHPAEL, *to hold oneself fast, to restrain oneself from giving way* to the impulses of love, Gen. 43:31; 45:1; grief, Isa. 42:14; anger, Est. 5:10; conscience, 1 Sam. 13:12. Gen. 45:1, "and Joseph could no longer restrain himself;" Isa. 63:15, הִתְאַפָּקְתָּ אֵלֶּה "thy love towards me restrains itself;" 1 Sa. loc. cit. of Saul, "I forced myself, and offered the burnt offering" (although I knew that I was forbidden so to do).

Besides the derivatives which immediately follow, see אָפִיק.

663 **אֲפֵק** ("strength," "fortress," "fortified city"), pr. n. *Aphek*:—(1) a city in the tribe of Asher, Jos. 13:4; 19:30; also called אֲפִיק, Jud. 1:31. This can hardly be any other than *Aphaca*, a city of Lebanon famous for its temple of Venus, whose ruins still called *Afka*, stand between Byblus and Heliopolis (Baalbec); see Burckhardt, Travels, 70, 483. Germ. trans.

(2) Different from this is— *Aphek*, near which Benhadad was routed by the Israelites, 1 Ki. 20:26, seq.; to this answers the Aphaca of Eusebius, situated to the east of the sea of Galilee, near Hippus (Onom. voce 'Αφακά), called also by the Arabian writers فيق and أفيق [*Feik*], and still mentioned by Seetzen and Burckhardt under the ancient name (p. 438, 539, Germ. ed.).

(3) in the tribe of Issachar, near Jezreel, there appears to have been an *Aphek*, remarkable for several battles with the Philistines, 1 Sa. 4:1; 29:1; comp. 1 Sa. 28:4. Either this or No. 1 was a royal city of the Canaanites, Josh. 12:18.

664 **אַפֵּקָה** ("strength"), [*Aphekah*], pr. n. of a town in the mountains of Judah, Josh. 15:53.

† **אֹפֶר** a root of uncertain signification, perhaps kindred to the root אָפַר *to cover*, i. q. סָפַר, compare עָפַר for אָפַר.

["II. *to be whitish*; Arab. عَفِرَ, whence אֹפֶר ashes, unless this comes from the idea of grinding, pulverising, אָפַר i. q. פָּרַר. Compare עָפָר, עֲפַר."]

665 **אֹפֶר** m. *ashes*. (Perhaps this is a primitive, kindred to the word עָפָר, and pr. denotes dust and earth, compare *cinis*, from the Gr. κόνις, and the etymology of the pr. n. אֶפְרַיִם, אֶפְרָת. Similar is the Gr. πύρα. [or from אפר II.]). Num. 19:9, 10; 2 Sa. 13:19. It is used principally in speaking of mourning, Jer. 6:26; Lam. 3:16; to which belong the phrases, Psal. 102:10, "I have eaten ashes like bread." Est. 4:1, וַתִּצַּע שָׂק וָאֵפֶר "and he put on sackcloth and ashes," compare Est. 4:3; Isa. 58:5. Paronomastically put together, עָפָר וָאֵפֶר "dust and ashes," Job 30:19; 42:6. Metaph. used of anything light and fallacious. Job 13:12, מְשָׁלֵי אֵפֶר "maxims of ashes," i. e. vain and fallacious. Isa. 44:20, רוֹעֵה אֵפֶר "he follows after ashes," sc. as driven by the wind; i. q. elsewhere, "to follow after the wind," compare רָעָה. As to its difference from אֵפֶס, see below at that word.

666 **אֵפֹד** m. *a covering of the head*, a band to cover the head, for עֲפָד, see the root אָפַד; 1 Ki. 20:38, 41. LXX. κλαυθμών. Ch. and Abulwalid, by the help of their respective languages, use nearly the same word; the former מִעְפָּרְתָּא, the latter مِغْفَرٌ, i.e. a cap, a helmet.

The same word is found in Syriac ܡܓܒܬܐ i. e. a mitre of a priest and bishops. Others take it as transp. for פְּאֵר ornament of the head.

667 **אֹפְרֹת** m. *the young* of birds (Arab. فَرْخٌ), see פְּרֹחַת. Deu. 22:6; Ps. 84:4. The root פָּרָה to germinate, is in Hebrew only used of plants; but in Arabic, is also used of animals producing young.

668 **אַפִּרְיוֹן** m. *a litter, palanquin*, once found Cant. 3:9; LXX., Vulg. φορεῖον (*litter*, comp. Athen. v. 5), *ferculum*. ["Talmud אַפִּרְיוֹן and פַּרְיָא bed."] It answers to the Syriac ܦܪܝܘܢ, which is rendered by Castell, *solium, sella, lectulum*, although without giving his authority (prob. out of Barhahlul); also, Chald. אַפְרְיָא (with Aleph prosthetic), which is also given in this place by the Targumist, and Cant. 1:16 for the Heb. עֶרֶשׂ. The root פָּרָה, Ch. פְּרָא to run, prop. *to be borne, to be borne quickly* (compare פָּרָה, φέρω, *fero*), like *currus* a *curvendo*, τρόχος from τρέχειν, φορεῖον, *ferculum* from φέρειν, *ferre*. Those who impugn this etymology of this Hebrew word, should also have something to oppose to the similar, and, et the same time, most certain etymology of the Greek and Latin words just cited. To me אַפִּרְיוֹן and φορεῖον and *ferculum* appear to come from one and the same original stock (פָּרָה, פְּרָא, φέρω, *fero*, ferren).

669 **אֶפְרַיִם** (פְּעָרִים), pr. n.—(1) *Ephraim*, the younger son of Joseph, ancestor of the tribe of Ephraim (בְּנֵי אֶפְרַיִם Num. 10:22 and simply אֶפְרַיִם Josh. 16:10), the boundaries of which, about the middle of the Holy Land are described, Josh. 16:5, seq. In this region was הַר אֶפְרַיִם "mount," or "the mountain region of Ephraim," Josh. 19:50; 20:7; 21:21; Jud. 2:9; 3:27. But different from this is "the wood of Ephraim," 2 Sa. 18:6; which, from the narrative, must be beyond Jordan (comp. 2 Sa. 17:24—29); probably so called from the slaughter of the Ephraimites, Jud. 12:1—6. 2 Sa. 13:23, עִם אֶפְרַיִם "at Ephraim," i. e. within the boundaries of the tribe.

Ephraim, as being the royal tribe, is applied as a name—(2) of the *whole kingdom and people of the ten tribes*, especially in the books of the prophets, Isa. 9:8; 17:3; 28:3; Hos. 4:17; 5:3, seq.; 9:3, seq.; Isa. 7:2,

"Syria rests עַל אֶפְרַיִם upon the borders of Ephraim." Where the land is signified it is fem. Hos. 5:9; where the people, m. Isa. 7:8. Comp. אֶפְרָתִי No. 2.

670 **אֶפַרְסָיֵא** Ch. pl. [*Apharsites*], pr. n. of a nation, of whom a colony was brought into Samaria, Ezr. 4:9. Hiller understands the *Parrhasii*, a nation of eastern Media; I prefer to understand the Persians themselves (comp. פָּרָס). Aleph is prosthetic, as it is in the words which follow.

671 **אֲפַרְסַכְיֵא** [*Apharsachites*], Ezra 5:6, and אֲפַרְסַתְכָיֵא, [*Apharsathchites*], Ezr. 4:9, Ch. pl. pr. n. of two Assyrian nations, otherwise unknown, unless indeed they be taken as the same. Some have suitably enough compared the *Parataceni*, dwelling between Persia and Media, as to whom see Herod. i. 101.

672 **אֶפְרָת** [*Ephrath*], Gen. 48:7; and more often with ה parag.—

672 **אֶפְרָתָה** [*Ephrathah*], Gen. 35:16, 19; Ruth 4:11 (land, region).

(1) pr. n. of a town in the tribe of Judah, elsewhere called *Bethlehem* (Gen. 48:7); more fully *Bethlehem Ephratah* (Mic. 5:1).

(2) i. q. אֶפְרַיִם Ps. 132:6; comp. אֶפְרָתִי No. 2.

(3) pr. n. f. 1 Ch. 2:19, 50; 4:4.

673 **אֶפְרָתִי** m.—(1) *an Ephrathite*, or Bethlehemite, 1 Sa. 17:12. Pl. אֶפְרָתִים Ruth 1:2.

(2) *an Ephraimite*, Jud. 12:5; 1 Sa. 1:1; 1 Ki. 11:26.

674 **אֹפֶתֹם** adv. Ch. perhaps *at length, in the end*. the Pers. فَنَام end, at length, comp. Pehlevi, *Afidom*, end. It occurs once, Ezr. 4:13, אֹפֶתֹם מַלְכִין תִּתְגְּזַק "and at length bring damage to the kings," comp. verses 15, 22, where אֹפֶתֹם is not found. The ancient versions ["LXX. τοῖς καιροῖς, Peshito. ܒܙܒܢ"] pass it by in translating; ["Aben Ezra and"] others conjecture from the context, and interpret it *treasury, revenue* (of kings).

† **אֶצֶב** an uncertain root, perhaps i. q. עָצַב *to labour, to toil*. Hence—

675 **אֶצְבוֹן** [*Esbon*], pr. n.—(1) a son of Gad, Gen. 46:16; also called יְצִי which see.—(2) 1 Ch. 7:7 (but compare 8:3).

676 **אֶצְבַּע** f., with suff. אֶצְבָּעִי; pl. אֶצְבָּעוֹת (for עֶצַע, with Aleph prosthetic).

(1) *a finger*, Ex. 31:18; specially the fore-finger, which is used in *dipping* into anything (from the root עָצַע); Lev. 4:6 seq.; 14:16; Ex. 8:15, אֶצְבַּע אֱלֹהִים

הוּא "this is the finger of God," i.e. this is done by the power of God himself; pl. *fingers* for the hand, Ps. 8:4; 144:1. As a measure across the fingers, Jer. 52:21.

(2) followed by בְּלִיַּעַל *a toe*, 2 Sa. 21:20. (Ch. id., Arab. إِصْبَع, Syr. ܐܨܒܥܐ, especially the fore-finger, Barhebr. p. 215, line 11.)

677 **אֶצְבַּע** also Ch.; pl. אֶצְבְּעֹת used of the fingers, Dan. 5:5; of the toes, Dan. 2:41, 42.

678 **אֶצְיֹל** m.—(1) *a side*, i.q. אֵצֶל; Isa. 41:9, אֲצִיּלֶיהָ "sides (i.e. limits, extremities) of the earth" (as elsewhere יַרְכְּתֵי הָאָרֶץ, קַצְוֹת הָאָרֶץ). In the other member קְצוֹת הָאָרֶץ.

(2) adj. i.q. Arab. أَصِيل prop. *deep-rooted*, striking deep roots into the earth; hence metaph. sprung from an ancient and noble stock, *noble*, Ex. 24:11. (Compare as to both words, the Hebrew and the Arabic, the root אָצַל No. I.) The Germans [and other nations] in the same sense take the image from the stock and trunk, the Hebrews from the root.

679 **אֶצְיל** m. (from the root אָצַל No. I), *a joining, a joint*; hence אֶצְיְלוֹת אֶצְבְּעוֹת "joints of the hands," i.e. the knuckles (*Knöchel*) at which the fingers are joined to the hand, Jer. 38:12; Exc. 41:8. In the passage Exc. 13:18, the context requires that *the fore arm* should be understood, although others understand *the wrist*, or the armpit. ["The same are to be understood in Exe. 13:18, where the sewing of cushions for all the joints of the hands' is put hyperbolically to express the extreme luxury of the females, since usually cushions are placed at most under the elbow." Ges. add.]

680 **אָצַל**—(1) i.q. חָבַר, TO JOIN, TO CONNECT TOGETHER; whence אֶצֶל joint, אֵצֶל, אֶצְיל No. I, side, near; Arab. أَصَلَ a root, as that which joins a tree to the ground, أَصَّلَ to put forth deep roots, prop. to be firmly joined to the ground; metaph. to be sprung from an ancient and noble stock; comp. אֶצְיל No. 2.

(2) denom. from אֵצֶל prop. to put by the side, *to separate* (compare נָגַב); hence followed by מִן *to take away from*, Nu. 11:17; *to refuse*, Ecc. 2:10. Followed by ל *to reserve* for any one, Gen. 27:36 (comp. הִפְקִיד and עִם followed by ל). (This signification may be taken from אֵצֶל, ר being softened into ל.)

NIPHAL, *to be narrowed*, Eze. 42:6.

HIPHIL, fut. וַיַּאְצֵל i.q. Kal No. 2, Nu. 11:25.

The derivatives are given under Kal No. I.

אֲצִיל (*"noble"*), [*Aziel*], pr. n.—(1) m., 1 Ch. 8:37; 9:43; in pause אָצֵל 1 Ch. 8:38; 9:44.—(2) [*Azal*], a place near Jerusalem; in pause also אָצֵל Zec. 14:5. (Appell. side, or root of a mountain, i.q. אֵצֶל.)

אֵצֶל with suff. אֶצְלִי m.—(1) *a side*, i.q. אֵצֶל No. I, so called from joining together (see the root No. I). 1 Sa. 20:41, מֵאֵצֶל נֶגֶב "from the south side;" מֵאֵצֶל מ״ "from one's side," 1 Ki. 3:20, and i.q. at any one's side (see עִם No. 3), Eze. 40:7. Far more frequently—

(2) prep. at the side, *near*, *juxta* (which is itself *a juxtaposito*), Gen. 41:3; Lev. 1:16; 6:3; 10:12; 1 Sa. 5:2; 20:19. It is joined also with verbe of motion to a place, Gen. 39:10; 2 Ch. 28:15.

אֲצַלְיָהוּ ("whom Jehovah has reserved"), [*Azaliah*], pr. n. m., 2 Ch. 34:8.

אֶצֶם an uncertain root, i.q. עָצַם *to be strong, mighty*. Hence—

אֶצֶם [*Ozem*], pr. n. m.—(1) 1 Ch. 2:15.—(2) 1 Ch. 2:25.

אֲצַנְעָה f. i.q. עֲצָנָה with Aleph prosthetic, prop. a leg-chain (from עָצַד), a fetter; hence, without regarding the etymology, *a bracelet*, Nu. 31:50; 2 Sa. 1:10.

אָצַר TO LAY UP, TO STORE, TO HEAP UP, TO TREASURE UP. (The primary idea is that of shutting up, enclosing, restraining; compare the cognate roots עָצַר, עָצַל, עָצַם, אָסַר and Arab. أَصَرَ to shut up, to restrain, kindred to which are אֹסֶר and حَصَرَ.) 2 Ki. 20:17; Isa. 39:6; Am. 3:10.

NIPHAL, pass. Isa. 23:18.

HIPHIL, *to cause to lay up in a treasury*, i.e. to set any one over a treasury; Neh. 13:13, וָאַעֲרֵה עַל אוֹצָרוֹת "and I made treasurers over the treasuries."

Hence are derived אוֹצָר and—

אֲצָר ("treasure"), [*Ezer*], pr. n. of a man, Gen. 36:21, 30.

אַקְדְּרָה m., *a gem* of some kind; as far as may be judged from the etymology (from קָדַר to burn), *fiery* and *sparkling*. Found once, Isa. 54:12.

אַקּוֹ m., *a roe*, *a roe-buck*, *capra*, *capreolus*, from אָקָה i.q. Arab. عَكَّ she-goat, and Talm. אַקָּא a goat, with the termination וֹ, of the same force as יָה, just as *capra* is so called from *capro*, Deu. 14:5;

see more under the root אָקָה No. 2; compare Bochart, Hieroz. i. p. 900, seq.

אֹר see אוֹר light, and יָאִר.

אָרָא (perhaps i.q. יַאְרִי "lion"), [*Ara*], pr. n. m., 1 Ch. 7:38.

אַרְאֵל probably i.q. אֲרִיאֵל *lion of God, hero*. Hence—

(*a*) אֲרִאֵלִי ("sprung from a hero," "son of a hero"), [*Areli*], pr. n. m., Gen. 46:16; [and patron.] Num. 26:17.

(*b*) a difficult word אֲרִאֵלִים Isa. 33:7, "their hero," or rather collectively, "their heroes," sc. of Israel, in which interpretation nothing need be changed, but Dagesh being removed from the letter ל (אֲרִאֶלִים). The common reading with Dagesh has doubtless arisen from another interpretation adopted anciently; by which אֲרִאֵלִים was regarded as contracted from אֲרִאֹת לִבָּם; see Symm., Theod., Chald., Jerome; comp. my Comment. on Isa. loc. cit. [" and Thes. pp. 146, 1248"].

אָרַב fut. יֶאֱרֹב—(1) prop. TO KNOT, TO WEAVE, TO INTERTWINE, whence אֲרֻבָּה a net, net-work. (Kindred is עָרַב to mingle. Arab. أَرَبَ to tie a knot, II. id., أُرْبَة a knot.)

(2) *to lie in wait*. (Arab. أَرِبَ to be cunning, astute, III. to act cunningly (prop. intricately). Verbs of intertwining, weaving, also of twisting, spinning, are often applied to craftiness and snares, and are opposed to upright and open course of acting. Comp. עָקַל, חָפַל, Gr. σῖκκος, μίτος ὑφαίνειν, κακὸς, δόλον βάπτειν, nectere insidias, scelera, mare dolos, Germ. Etwas spinnen, ausspinnen.) Constr. followed by לְ, Ps. 59:4; Pro. 24:15; Josh. 8:4; followed by an acc., Prov. 12:6; עַל Jud. 9:34. Elsewhere put absolutely, for *to watch in ambush*, Jud. 9:34; 21:20; followed by a gerund, Pro. loc. cit.; Ps. 10:9. Part. הָאֹרֵב, אוֹרֵב a lier in wait, often coll. *liers in wait*, a body of soldiers set in ambush, Josh. 8:14, 19, 21; Jud. 20:33, seq.; hence construed with a plur., loc. cit. verse 37.

PIEL, i.q. Kal, construed followed by עַל, 2 Ch. 20:22, absol. Jud. 9:25.

HITHPAEL, *to set an ambush*. Fut. וַיִּתְאָרֶב for וַיִּתְאָרֹב 1 Sa. 15:5.

The derivatives follow, except מְאֹרָב.

אֹרֶב ("ambush"), [*Arab*], pr. n. of a town in the mountains of Judah, Josh. 15:52. Hence probably is the Gentile noun הָאַרְבִּי [*Arbite*], 2 Sa. 23:35.

אֹרֶב m.—(1) *lying in wait*, used of wild beasts, Job 38:40. 695

(2) a place of lying in wait, *a den of wild beasts*, Job 37:8.

אֹרֶב with suff. אָרְבּוֹ m. *ambush*; Jer. 9:7, וְטָמוּן אָרְבּוֹ "and in his breast he lieth in ambush." 696

אֹרְבָה see אֲרִיאֵל. see I 309

אַרְבָּה m. *a locust* (from the root רָבָה to be many); Ex. 10:4, seq.; Lev. 11:22; Joel 1:4; Psal. 78:46. Specially of a particular kind, prob. the *gryllus gregarius*, Lev. 11:22; Joel 1:4. As to the various species of locusts, see Bochart, Hieroz. ii. 447. 697

אַרְבֶּה f. i.q. אֹרֶב. Plur. אַרְבּוֹת constr. אַרְבֹּת only Isa. 25:11, וְהִשְׁפִּיל גַּאֲוָתוֹ עִם אַרְבּוֹת יָדָיו "he (God) will humble his (Moab's) pride, with the ambush of his hands," i.e. which his hands have framed. *Ambushes* are here appositely applied to the *hands* with which they are framed, and as it were, woven (comp. the root No. 1). 698

אַרְבָּה f. prop. interwoven *work*, or *net-work*, *lattices*. Once in sing. Hos. 13:3, elsewhere always in pl. אֲרֻבּוֹת. [Root אָרַב.] 699

(1) *a window* (as being closed with lattice-work, not with glass), Ecc. 12:3.

(2) *a dove-house*, as being shut in with lattice-work, Isa. 60:8; and for the same cause—

(3) *a chimney* or *smoke-hole*, Hos. 13:3. Comp. Voss on Virg. Georg. ii. 242.

(4) אֲרֻבּוֹת הַשָּׁמַיִם "flood gates of heaven," which are opened when it rains, Gen. 7:11; 8:2; 2 Ki. 7:19; Isa. 24:18; Mal. 3:10.

אֲרֻבּוֹת [*Aruboth*], pr. n. of a place, situated probably in the tribe of Judah, 1 Ki. 4:10. 700

אַרְבַּע f. and אַרְבָּעָה constr. st. אַרְבַּעַת m. (comp. Gramm. § 95:1). 702

(1) *four*, for רֹבַע with Aleph prosthetic, which is omitted in the derivatives; as in אַרְבָּעִי, רְבִיעִי, רָבַע, etc., with suff. אַרְבַּעְתָּם those four, Ezr. 1:8, 10. Often for the ordinal *fourth*, when years and months are counted (see Lehrg. p. 701), Isa. 36:1; Zech. 7:1.— Dual אַרְבָּעַיִם *four-fold*, 2 Sa. 19:6. Plur. אַרְבָּעִים *forty*, Gen. 8:6. This number, like seven, and seventy, is used by the Orientals as a round number, Gen. 7:17; Jon. 3:4; Mat. 4:2; compare *Chil o'ùdr*, forty towers, used of the remains of Persepolis, and the citations, Lehrg. p. 700. *706 *705

(2) [*Arba*], pr. n. of a giant, one of the Anakim, Josh. 14:15; 15:13; 21:11. Perhaps, *homo quadratus*. Compare אַרְבַּע קְרָנוֹת. *704

* For 701 see 694.

703 אַרְבַּע & אַרְבָּעָה Ch. i.q. Heb. *four*, Dan. 3:25; 7:2, 3, 6, 17.

707 אָרַג fut. יִאְרֹג (Isa. 59:5), מְאָרֵג (Jud. 16:13).—(1) TO PLAIT, Jud. loc. cit.

(2) *to weave*, ex. gr. used of the spider (hence Gr. ἀράχνη), Isa. 59:5. Part. אוֹרֵג one weaving, Isa. 19:9, and subst. a weaver, Ex. 28:32; Isa. 38:12. קְנֹה אֹרְגִים a weavers' beam, 1 Sa. 17:7.

The primary syllable of this root is רג, which had the power of swift motion and agitation, comp. רָגַשׁ to move, to agitate; רָגַז to be agitated; II. to be moved hither and thither; Heb. נָדַד, נָגַד, Sanscr. *rag*, to move; and in the western languages *régere*, fidi regen. Cognate is the syllable ךָ, as to which see below in its place.

706 אֶרֶג m. [Root אָרַג].—(1) *something plaited*, or woven, Jud. 16:14.

(2) *a weaver's shuttle*. Job 7:6, יָמַי קַלּוּ מֵאֶרֶג "my days are swifter than a weaver's shuttle." (Compare Job 9:25.)

709 אֲרֵגֹב (for רֹגֶב "a heap of stones," from the root גָּבַב=גָּמַם) [*Argob*], pr.n. of a region situated beyond Jordan, in which were sixty cities, anciently subject to Og, king of Bashan, Deu. 3:4, 13; 1 Ki. 4:13. There is a mountain there now called *Arkub Massalubie*.

[(2) pr.n. of a man, 2 Ki. 15:25.]

710. 711 אַרְגְּוָן *purple*, i.q. אַרְגָּמָן it once occurs 2 Ch. 2:6, by a Chaldaism, Dan. 5:7, 16, 29. (Arab. أُرْجُوَان, Syr. ܐܰܪܓ̈ܘܳܢ.) [" For the root, see under אַרְגָּמָן."]

712 אַרְגָּז m. *a chest, coffer*, hanging at the sides of a vehicle, 1 Sa. 6:8, 11, 15, for רָגַז (with Aleph prosthetic), from the root רָגַז to tremble, wag, move to and fro; whence in Arabic رِجَازٌ a bag filled with stones, hung at the sides of camels, in order to preserve equilibrium.

713 אַרְגָּמָן m.—(1) *purple*, reddish purple, a precious colour, obtained from some species of shell-fish (Gr. πορφύρα, Lat. *purpura*), found on the shores of the Mediterranean sea (1 Macc. 4:23; Plin. N. H. ix. 60, seq.). Compare under the word אֲלִישָׁה, and Bochart, Hieroz. ii. 740, seq.; Braunius, De Vestitu Sacerdotum, page 211, seq.; Amati, De Restitutione Purpurarum, third edition, Cesenæ, 1784; Heeren, Hist. Werke, xi. p. 84. Different from this is bluish purple תְּכֵלֶת which see. הֶגֶד אַרְגָּמָן "a purple cloth," Nu. 4:13.

(2) *any thing dyed with purple, purple cloths*, Ex. 25:26, 27; Ezr. 27:16; Pro. 31:22; Jer. 10:9.

The origin is uncertain. If it properly denotes the muscle, from which the reddish purple is procured (and this is probable, since תְּכֵלֶת also properly signifies a shell-fish), one might understand a ridged or pointed muscle (such as is the form of the *purpura*), from רָגַם, רָגַם to heap; if the name refer to the colour, רָגַם may be the same as רָקַם to variegate, to dye with colours. Bochart, loc. cit. regards this word as contracted from אַרְמָנָן Syrian colour, from אֲרָם Syria, and ܐܪܡܢܐ colour; but this is contrary to the manner of compound words in the Phœnicio-Shemitic languages, in which the genitive does not precede, but follows the nominative. Some compare the modern Persic ارغوان, ارجوان used of a flower of a purple colour; but there can be no doubt that this word has been borrowed from the Phœnicio-Shemitic languages.

[*Note.* The etymology of this word, and of the cognate אַרְגְּוָן has been traced, with great probability, by F. Benary, in the Sanscrit; Annal. Lit. Berol. 1841, page 141. The form אַרְגְּוָן is Sanscr. *rágavan*, and אַרְגָּמָן is Sanscr. *rágavan*, "tinged with a red colour;" from *rágas* red colour, with the formative syllable *mat*, *vat*. See Wilson's Sanscr. Dictionary, page 700, s. *Rágavan* and *rágavan* are put in the nom., the primary form being *rágamat*, *rágavat*." Ges. add.]

† אָרַד an unused root, perhaps i.q. רָגַד, עָגַד to flee. Hence are the pr.n. אֲרוֹד and—

אֲרִד [*Ard*], pr.n. of a grandson of Benjamin, Nu. 26:40; or son, Gen. 46:21. The gentile noun is אַרְדִי Num. loc. cit. 714, 716

אַרְדֹּן ("fugitive"), [*Ardon*], pr.n. m. 1 Chr. 2:18. 715

I. אָרָה (1) TO PLUCK, TO PLUCK OFF; Germ. rupfen; leaves, Cant. 5:1; grapes from a vine, Psa. 80:13. (*Ethh.* אַלְּף: to pluck off, to gather, ex. gr. fruits, herbs; and אַלְּל: to reap.) 717

(2) *to eat down, by plucking, cropping*, in the manner of cattle. Hence אֲרִיָּה and אֲרִיֵּה a manger; Germ. Raufe, from the verb rupfen; אַרְיֵה a lion, prop. plucking, pulling to pieces; אַרְנֶבֶת a hare, prop. cropping the grass. So also other names of animals are taken from the idea of plucking, or cropping, as עֵזִּי

טָלֶה, וָשֶׂה, כֶּשֶׂב, Arab. خَرُوفٌ a lamb, from خَرَفَ to pluck.

(3) *to collect, gather* (see Æth.); whence אֵרָן.

II. אָרָה i.q. Arab. أَرَى, أَرِيَ *to burn, to inflame*; יָרָה to kindle; kindred to the Hebrew roots אָרַר, יָרַר, and to the western roots *areo, ardeo, uro*. Hence is אֲרִיאֵל No. 2, hearth of God.

718 אָרוּ Ch. *lo! behold!* or rather, *see ye*, Dan. 7:6, 7, 13; and with the roughness of the letter ר softened, אָלוּ (which see), in the Talmud הָרֵי. Several take this word from the Arabic imperative اِرْأَ (of the form اِفْعَلْ); but they should attend to this, which is of much importance in the matter, that the Arabic imperative of the verb رَأَى is رَ. I prefer, therefore, regarding אָרוּ as being with the letters transposed for יְאַר [" Not found in other Chaldee books; but cognate with it are in Ch. and Talmud. יְתֵי *to!* then *for, because* (like Ch. הָן *lo! if*), and אֵרֵם *because*; also, Samar. אֲרֵי *to!* then *for, because*. This demonstrative force exists elsewhere likewise, both in the syllables אֵל, הַל (see אֵלֶּה, הֲלָזֶה, הֲלָלֶה, Arab. ذَا), and also in אֵר, הֵר (compare הָכָה, הֹכָה *here in this place*); so that it is hard to say which form is the more ancient and primitive." Ges. add.]

719. 721 אֲרוֹד (for יָרַד with Aleph prosthetic, probably "a wandering," "place of fugitives," from the root יוד which see), [*Arvad*], *Arad*, pr.n. a city of Phœnicia, on an island of the same name, situated not far from the shore; according to Strabo (xvi. 2, § 13, 14), built by Sidonian fugitives (see the etymology just given). Ezr. 27:8, 11. The Arabian geographers write the name رُوَاد [*Ruwâd*], and the same name is still used. See Rosenmüller, Alterthumskunde, ii. 1, page 6, seq. The gentile noun is אֲרוֹדִי Gen. 10:18; 1 Ch. 1:16.

720. 722 אֲרוֹד (perhaps i.q. עָרוֹד "wild ass"), [*Arod*], pr.n. m. Nu. 26:17, whence gent. אֲרוֹדִי Gen. 46:16.

723 אֲרִיאֵל & אֲרִיאֶל (of the form יְקַטֵּל) Pl. absolutes אֲרִיאִים (by a Syriacism for אֲרִיאוֹת, like אֱלֹהִים for אֱלָהוֹת), 2 Ch. 32:28, const. אֲרִיאוֹת 1 Ki. 5:6, and אֲרִיאֵי 2 Ch. 9:25, f.

(1) *a manger*, from which cattle in a stall pluck their provender (see the root אָרָה No. 2), and *the stall or stable itself*, 2 Ch. 32:28. It is used—

(2) *of a certain number of horses*, which were fastened in one stall, or harnessed to one chariot, *a pair, a team* (*jugum*, ζεῦγος, ἅρμα), perhaps *two* (as this was the number usually harnessed to a chariot). 1 Ki. loc. cit. "and Solomon had אַרְבָּעִים אֶלֶף אֲרִיאוֹת סוּסִים forty thousand teams of horse." Arab. أَرِيٌّ a stall or stable, أَرِيَّةٌ a manger. Transposed it is אֲרוּת 2 Ch. 32:28.

אֲרֻזִּי adj. *made of cedar* (denom. from אֶרֶז), Ezr. 27:24. Others explain it, *firm, stable*, comp. אָרַז. see 730

אֲרוּכָה & אֲרֻכָּה (in some copies, in some places אֲרֻכָּה, but contradicted by the Masors, see J. H. Mich. on Jer. 30:17), f. 724

(1) *a long bandage*, applied by a physician in order to heal a wound (see the root No. 1). לָשׂוּם אֲרוּכָה "a bandage is applied to any one," i.e. his wound is healed; Jer. 8:22; Neh. 4:1; 2 Chr. 24:13; and in Hiph. לְהַעֲלוֹת אֲרוּכָה "to apply a bandage to any one," or to heal his wound, Jer. 30:17; 33:6. Always metaph., to restore a state, Jer. loc. cit. to repair walls; 2 Ch.; Neh. l. l. c. c., hence—

(2) *healing, health*, Isa. 58:8. Arab. أُرُوكَةٌ the healing of a wound.

אֲרוּמָה [*Arumah*], pr.n. Jud. 9:41, a town near Neapolis, perhaps the same as רוּמָה 2 Ki. 23:36. 725

אֲרוֹמִמִי 2 Kings 16:6, an incorrect reading for אֲרָמִים, which stands in רפ. 726; see 130

אֲרוֹן c. (m. 1 Sa. 6:8;—f. 1 Sa. 4:17; 2 Ch. 8:11), *an ark, chest*, into which things are collected to be kept, from the root אָרָה No. 3, to collect. (Arab. إِرَانٌ and إِرَانَةٌ a wooden chest, especially a coffin.) Used of a money chest, 2 Ki. 12:10, 11; of a coffin, Gen. 50:26; but most frequently of the holy ark in which the two tables of the law were kept; called more fully אֲרוֹן הָעֵדוּת "the ark of the testimony," Ex. 25:22; 26:33; אֲרוֹן בְּרִית יְהוָה Deu. 10:8; 31:9, 25; אֲרוֹן הַקֹּדֶשׁ Josh. 3:6; 4:9; אֲרוֹן יְהוָה 1 Sa. 5:3, 4; 6:8, seq. 727

אֲרוֹנָה [*Araunah*], 2 Sa. 24:20, seq., pr.n. of a Jebusite, written ibid. verse 16, in כתיב אַרְוְנָה; verse 18, in כתיב אַרְוָנָה; in Chron. אָרְנָן [*Ornan*]. 728

אָרַן an unused root. Arab. أَرَنَ to contract oneself, to make oneself compact and firm; أَرِزٌ firm, stable; أَرْزٌ a tree which has firm roots. Hence (after A. Schultens) many take part. pass. אָרוּן *made fast*, 729

made firm, Ezr. 27:24. But almost all the old translators have rendered אֲרִזִים *made of cedar* (from אֶרֶז, of the form נְחֹשׁ brazen, Lehrg. 519), and to these I do not hesitate to accede. Hence מְרוּזִי and—

730 **אֶרֶז** pl. אֲרָזִים m. *cedar*, so called from the firmness of its roots which is remarkable in trees of the pine kind (Theophr. Hist. Plant. ii. 7). The *cedrus conifera*, is the kind pointed out, a tree uncommonly tall (Isa. 2:13; 37:24; Am. 2:9) and wide-spreading (Eze. 31:3), formerly very abundant in Lebanon (Ps. 29:5; 92:13; 104:16), but now reduced to a very small number (Ritter, Erdkunde, ii. 446); its wood is odoriferous, without knots, and not liable to decay; used therefore for building and adorning the temple and royal palaces, especially for wainscots and ceilings.

Hence used for cedar-work, 1 Ki. 6:16. Arab. أَرْز, which is still used by the inhabitants of Lebanon; Æth. አርዝ; Aram. אַרְזָא, אֲרָזָא. There was therefore no need to deny אֶרֶז to be *the cedar*, and to make it *the spine*, as done by Celsius in Hierob. i. 106, seq.

731 **אֲרֹזָה** f. *wood-work of cedar, cedar-work*, Zeph. 2:14. The feminine has a collective power, as in עֵצָה timber; Lehrg. 477.

732 **I. אָרַר** TO WALK, TO GO, as a finite verb, once Job 34:8. (Ch. אֲרַח id. To this answers the Gr. ἔρχομαι, and softened forms of the same stock are ἕρπω, ἕρπυζω.) Part. אֹרֵחַ *a traveller*, Jud. 19:17; 2 Sam. 12:4; Jer. 14:8. Pl. Jer. 9:1. Fem. אֹרְחָה collect. (see Lehrgeb. 477) *a company*, or *band of travellers*, especially of merchants, *a caravan*, *cavalcade*, Gen. 37:25; Isa. 21:13. See אֹרַח, אֹרְחָה.

II. אָרַר TO DECREE, TO APPOINT, i.q. חָקַק, whence אֲרִיָּה i.q. חֹק a statute. To this answers the Arab. أَرَخَ to appoint a time, whence أَرَّخَ appointed time, an era, an epoch; أَرَّخَ to date a letter; تَارِيخ chronicle, annals. Perhaps it is kindred to the root עָרַךְ which see.

733 **אֹרַח** (perhaps for אֹתַח "wandering"), [*Arab.*], pr.n. m.—(1) Ezr. 2:5; Neh. 7:10.—(2) 1 Ch. 7:39.

734 **אֹרַח** pl. אֹרְחוֹת constr. אָרְחוֹת with suff. אָרְחֹתַי, אֹרְחֹתֵיךָ, אֹרְחֹתָיו, instead of which there are often found in MSS. and printed editions אָרְחֹתַי, אָרְחֹתֶיךָ, אָרְחֹתָיו (see J. H. Mich. on Job 13:27) comm. (m. Pro. 2:15, comp. Job 6:18, 19;—f. Pro. 15:19), a poetical word, *way, path*, i.q. דֶּרֶךְ. (Ch. אֹרַח, Syr. ܐܘܪܚܐ, Sam. אורח id.). Gen. 49:17; Jud. 5:6; Psal. 19:6; אָרְחוֹת יַמִּים "paths of the seas," Ps. 8:9; compare דֶּרֶךְ כִּלְאָבוֹ, Hom. Il. δ, 319; אֹרַח חַיִּים "the way to life or happiness," Pro. 5:6. Hence—(*a*) metaph. *course of living and acting*, i.q. דֶּרֶךְ. אֹרַח שֶׁקֶר "way of lying," i.e. false and fraudulent conduct, Ps. 119:104; אָרְחוֹת יְהוָה "mode of action pleasing to God," Ps. 25:4; 119:15; Isa. 2:3. The metaphor of a *path* is often retained, as Pro. 4:14; 8:20.—(*b*) *mode, manner*; Gen. 18:11, חֲדַל לִהְיוֹת לְשָׂרָה אֹרַח כַּנָּשִׁים "it ceased to be with Sarah after the manner of women," an euphemism for the menses. Comp. Gen. 31:35.—(*c*) *any one's way, for his condition and lot* (Germ. wie es ihm geht); Job 8:13; Pro. 1:19.—(*d*) poet. *way* is used for *traveller*, or *travellers*, Job 31:32. Pl. אָרְחוֹת תֵּמָא "travellers of Tema," bands of the Temaites, Job 6:19.

735 **אֹרַח** pl. אֹרְחִין Ch. id., Dan. 4:34; 5:23.

•745 •734 **אָרְחָא** f. pl. with suff. אָרְחָתֵיהּ, Chald. i.q. Heb. *ways*, metaph. *counsels* of God, Dan. 4:34, *the affairs, vicissitudes* of any one, Dan. 5:23.

744 **אָרְחָה** f. *a band of travellers*, see under the root No. I.

see 723 **אַרְחָה** f. *an appointed portion, ration of food*, or *provision*, given out daily or at some regular time (from אָרַח No. II.), Jer. 40:5; 52:34; 2 Ki. 25:30; whence, generally, a portion of food, Pro. 15:17.

736 **אַרְיֵה** pl. אֲרָיִים 1 Ki. 10:20; elsewhere אֲרָיוֹת m. (1 Ki. 10:19; 2 Ch. 9:18, 19), *a lion*, as if, plucking, tearing abroad (see אָרַר I., No. 2); Nu. 24:9; 1 Sa. 17:34, seq.; 2 Sa. 23:20, etc.; קְטֹר אֲרָיוֹת "a young lion," Jud. 14:5; גּוּר אֲרָיוֹת "lions' whelp," Jer. 51:38. It furnishes an image both of strength, Nu. 23:24, and of fierceness and cruelty, Pro. 28:15; see Bochart, Hieroz. i. 715, seq. Syr. ܐܪܝܐ.

737 **אֲרִיאֵל** m. (comp. of אַר and אֵל).

(1) *lion of God*, i.e. very mighty hero. Collect. 2 Sa. 23:20, בְּנֵי יְהוֹיָדָע בֶּן אִישׁ חַי רַב פְּעָלִים הֵכָּה אֶת שְׁנֵי אֲרִיאֵל מוֹאָב "two heroes of Moab;" see אֲרִיאֵל and אַרְיֵה 1 Ch. 11:22. (Compare Arab. أَسَد and أَرْي lion of God, an epithet of brave men, and Pers. شیر *Shîri khoda*, lion of God.)

740 Isa. 29:1, 2, used of Jerusalem as the "city of heroes," which is to be unconquered; although others, comparing the passage of Ezekiel about to be cited, render it *hearth*, i.e. altar *of God*.

711 (2) *hearth of God* (compare בִּירָה hearth, chimney,

from the root אָרָה No. II.), used of the altar of burnt-offering, Eze. 43:15, 16.

740 (3) [*Ariel*], pr.n. of a man, Ezr. 8:16.

742 **אַרְיְדַי** [*Aridai*], Persic pr.n. of the ninth son of Haman, Est. 9:9; compare 'Αριδαῖος, i.e. *strong*, from the Pers. *art, ard*; see under the word אַרְתַּחְשַׁסְתְּא [="Perhaps from *Aryadao*, '*digna dans*' (Benfey), or *Aryaday*, '*donum Ariæ*' (Bohlen); compare the next article." Ges. add.]

743 **אַרְיְדָתָא** ("strong"), [*Aridatha*], pr.n. of the sixth son of Haman, Est. 9:8.

see 738 **אַרְיֵה** i.q. יְאַר (with ה־ parag. as in אֵשׁ and אִשָּׁה), and also of more frequent use, but only found in sing. *a lion*. Gen. 49:9; Deu. 33:20; Jud. 14:8; used of a powerful and fierce enemy, Isa. 15:9; Jer. 4:7; Isa. 21:8, אַרְיֵה אָרָה "and he cried as a lion;" compare Apoc. 10:3.

[(2) pr.n. *Arieh*, 2 Ch. 15:25.]

744 **אַרְיֵה** Ch. id., Dan. 7:4; pl. אַרְיָוָן Dan. 6:8.

see 723 **אַרְיֵה** see אֲרִיָּה.

746 **אַרְיוֹךְ** [*Arioch*], Assyrian-Chaldaic pr.n.—(1) of a king of the land of Ellasar, Gen. 14:1, 9; compare Judith 1:6.—(2) of the captain of the royal guard in the court of Babylon, Dan. 2:14. Properly *lion-like* man, from אַר and the syllable יוֹךְ, with which adjectives end in Persic. ["Sanscr. *Arjaka*, to be reverenced. Bohlen." Ges. add.]

747 **אַרְיֵסִי** [*Aricæi*], Persic pr.n. of a son of Haman, Est. 9:9; compare of אַר lion, and سای like; whence *like to a lion*. ["Sanscr. *Arjîsâdy, sagitta Ariæ*. Bohlen." Ges. add.]

748 **אָרַךְ**—(1) pr. trans. TO MAKE LONG, TO EXTEND, TO STRETCH OUT, kindred to the root אָרַךְ which see. Hence אֹרֶךְ a long bandage; Syr. ܐܪܟ to prolong, Arab. أَرَّكَ to tarry, to delay in a matter.

(2) Med. E. fut. יַאֲרֵךְ; pl. יַאַרְכוּ intransit. *to be long*. (Syr., Arab., Sam. id.; Aph. אַלְאֵךְ to prolong.) Eze. 31:5; Gen. 26:8, וַיְהִי כִּי אָרְכוּ לוֹ שָׁם הַיָּמִים "and it came to pass when days were prolonged to him there," i.e. when he had lived there long; Eze. 12:22.

HIPHIL הֶאֱרִיךְ—(1) *to make long, lengthen, prolong*, Ps. 129:3; "to put forth the tongue," Isa. 57:4; הֶאֱרִיךְ יָמִים "to prolong any one's life," to grant him long life, 1 Ki. 3:14; on the other hand הֵרִיק יָמִים "to prolong one's own life," to be long-lived, Deu. 4:26,

40; 5:30; 17:20; 22:7; Isa. 53:10; also without יָמִים Pro. 28:2; Ecc. 7:15; 8:12.

(2) intrans. *to be long*, 1 Ki. 8:8, especially used of time; הַאֲרִיכוּ יָמִי "to be long-lived," Ex. 20:12; Deu. 5:16; 6:2; 25:15; compare No. I.

(3) *to retard, to delay, to defer*; הֶאֱרִיךְ אַפּוֹ Isa. 48:9; Pro. 19:11, to defer anger, to be patient, and μακροθυμεῖν. ["So too הֶאֱרִיךְ נֶפֶשׁ id., Job 6:11." Ges. add.]. Compare אֹרֶךְ אַפַּיִם under אַף.

(4) *to delay, to tarry* (prop. *et longe mansit*), Nu. 9:19, 22.

The derivatives, except אַרְכֻּבָה, immediately follow.

749 **אֶרֶךְ** Ch. i.q. Heb.; part. אָרֵךְ ["*to make long*, also *to fit, to adapt*"], *meet, suitable*, Ezr. 4:14. ["Talmud. id. Arab. أَلْيَق most fit, most worthy." Ges. add.]

750 **אֹרֶךְ** only found in const. אֹרֶךְ adj.—

(1) *long*; Eze. 17:3, אֶרֶךְ הָאֲבָרִים "(an eagle) with long feathers, long-feathered."

(2) *slow*, in the phrases אֶרֶךְ רוּחַ Ecc. 7:8, and אֶרֶךְ אַפַּיִם "slow to anger," μακροθυμίας, Pro. 15:18; 16:32; Ex. 34:6; Nu. 14:18; comp. Syriac ܐܘܪܟ ܪܘܚܐ patient, Arab. نَو طَوِيل long, i.e. long-suffering. Once אֹרֶךְ אַפַּיִם is τὸ μακρόθυμον, patience, long-suffering, Jer. 15:15. Opposed to קְצַר רוּחַ.

751 **אֹרֶךְ** f. אֲרֻכָּה adj. *long*, used of space, Job 11:9; of time, 2 Sa. 3:1.

752 **אֹרֶךְ** ("length"), [*Erech*], pr.n. of a city of Babylonia, Gen. 10:10. Amongst the old interpreters Pseudo-, Targ. Jerus., Jerome, and Ephraem understand *Edessa*; more correctly Bochart (Phaleg. iv. 16), *Arecca* or *Areca*, a city situated on the borders of Babylonia and Susiana (Ammian. xxiii. 21).

753 **אֹרֶךְ** with suff. אָרְכִּי m. *length*, Gen. 6:15; Ex. 26:2, seq.; 27:1, seq.; אֹרֶךְ יָמִים "length of days," longevity, Ps. 21:5; 91:16; לְאֹרֶךְ יָמִים "so long as I live" [this would greatly limit the sense]; Ps. 23:6; אֹרֶךְ אַפַּיִם patience, Pro. 25:15.

754 **אֲרֻכָּה** Ch. fem., *length*, continuance of time, Dan. 4:24; 7:12.

see 724, 748 **אֲרוּכָה** see אֲרֻכָּה.

755 **אַרְכֻּבָה** Ch. fem., *the knee*, Dan. 5:6. In Targ. by casting away the Aleph prosthetic, רִכְבָּא, רִכְבָּנָא.

756 **אַרְכִּי** Ch. [*Archevites*]; pl. אַרְכָיֵא a Gentile noun from אֶרֶךְ (Gen. 10:10); *Arecenses*, Ezr. 4:9.

757 **אַרְכִּי** Gent. n. [*Archites*], inhabitants of the town or region אֶרֶךְ, to be sought on the borders of

the tribe of Ephraim, Josh. 16:9, different from the name taken from the town of Babylonia, Josh. loc. cit.; 2 Sa. 15:32; 16:16.

758 **אָרַם** an unused root i.q. רָאַם, רָעַם, רוּם, *to be high* (comp. Arab. رَمَّ to swell up, to exalt oneself). Hence אַרְמוֹן and—

אֲרָם const. state אֲרַם [*Aram, Mesopotamia, Syria*], pr. n. ("height, high region" *Highland*, opp. to גְּבַע *Nieder-land*).

(1) *Aramæa, Aramæans*, or *Syria, Syrians*, construed with a verb m. sing.; 2 Sa. 10:14, 15, 18; 1 Ki. 20:26; pl. 2 Sa. 10:17, 19; 1 Ki. 20:20; more rarely with sing. f. Isa. 7:2. This ancient and domestic name of Syria, was not altogether unknown to the Greeks, see Hom. Il. ii. 783; Hesiod. Theog. 304; Strabo xiii. 4, § 6; xvi. 4, § 27. The name of *Aramæa* however extends more widely than that of *Syria*, and also includes Mesopotamia, although Pliny (v. 15, § 12), and Mela (i. 11), give the same more extended limit to Syria. When it simply stands אֲרָם we should generally understand western Syria, or that properly so called; Jud. 3:10; 1 Ki. 10:29; 11:25; 15:18; especially Syria of Damascus; Isa. 7:1, 8; Am. 1:5; more accurately called אֲרָם דַּמֶּשֶׂק 2 Sa. 8:5. Where
• 763 Mesopotamia is intended, it is called אֲרָם נַהֲרַיִם [*Mesopotamia, Aram-naharaim*] "Syria of the two rivers," Gen. 24:10; Deut. 23:5; Jud. 3:8 or אֲרָם; [*Padan-aram*] "the plain of Syria," Gen. 25:20; 28:2, 5, 6, 7; and ellipt. פַּדָּן 48:7; rarely simply אֲרָם Numbers 23:7, when a more exact description has preceded (comp. אֲרַמִּי). In western Syria (not in Mesopotamia, as is commonly thought), there were besides in the time of David, certain other kingdoms,
• 760 אֲרָם צוֹבָה [*Aram-zobah*] (see צוֹבָה); אֲרָם בֵּית רְחוֹב [*Aram-beth-rehob*] (see רְחוֹב); אֲרָם מַעֲכָה [*Aram-maachah*] (see מַעֲכָה), etc., which were however afterwards subject to the kings of Damascus (1 Ki. 20:1). Comp. Gent. אֲרַמִּי.

(2) pr. n. m.—(*a*) *Aram*, the grandson of Nahor through Kemuel (Gen. 22:21), who seems to have given his name to the region of Syria. Comp. רָם.—(*b*) 1 Ch. 7:34.

759 **אַרְמוֹן** m. Pl. const. אַרְמְנוֹת *a fortress, palace*, so called from being lofty (see the root); Isa. 25:2; 32:14; Pro. 18:19, etc. אַרְמוֹן בֵּית הַמֶּלֶךְ 1 Ki. 16:18; 2 Ki. 15:25, is "the citadel of the palace," its innermost part, the highest and strongest. None of the ancients rendered the word *women's apartment*, as very many of late have done, after J. D. Michaëlis

(Suppl. 128), compare אֻרְוָם i. q. חֻרְוָם chambers (Gol. p. 76), and חֻרְיָם women's apartment, *Haren*; but there is no need for us to leave the simple explanation first given. Used of the citadel of a hostile capital, Isa. 25:2.

see 728 **אַרְמִנִי** see אַרְמוֹנִי

• 762 **אַרְמֹנִי** (as if Palatinus), [*Armoni*], pr. n. m. 2 Sa. 21:8.

770 **אַרְן** an uncertain root, which if it ever was used, I suspect to have had, like נָעַן the sense of a tremulous and tinkling or creaking sound; Germ. klimmen, as of a tall tree vibrating in the air; comp. אֹרֶן, תֹּרֶן=אֹשֶׁן *is to be agile, nimble*, whence אֻרְנֶבֶת a wild goat. Hence—

771 **אָרְן** ("wild goat"), [*Aran*], pr. n. of a Horite, Gen. 36:28; 1 Ch. 1:42.

761 **אֹרֶן** m. the name of a tree, of the wood of which idols were carved, without doubt *a species of pine*, Isa. 44:14. In Talmud. Babyl. (Para, fol. 96, 1), there are joined עֲצֵי אֹרְנִים וּבְרוֹשִׁים LXX. κυπ. Vulg. *pinus*.

As to the etymology, אֹרֶן like תֹּרֶן, appears to denote a very lofty tree, which when shaken above by the wind, gives forth a tremulous sound (רִן); see under the word תֹּרֶן; either אֹרֶן may be regarded as denoting the same as אֵן, or else תֹּרֶן may be taken from the root נָרַן itself, contr. for נָעַן, as תֹּרֶן for נָתַן from נָתַךְ. Others understand an ash or an elder, from the similarity of sound; *ornus, almus*.

767 (2) [*Oren*], pr. n. m., 1 Ch. 2:25.

768 **אַרְנֶבֶת** f. epicen. *a hare*, Lev. 11:6; Deut. 14:7. Arab. أَرْنَب, Syr. אַרְנְבָא id. See Bochart, Hieroz. i. 994, seq., who regards this quadriliteral as being compounded of אָרַת to pluck, to crop, and גִּיד produce.

763 **אַרְנוֹן** (for רְנוֹן "rushing," "roaring," i.e. roaring stream), pr. n. of a stream (נַחַל) with a valley of the same name, emptying itself into the east of the Dead Sea; it formerly was the northern boundary of

the Moabites, the southern of the Amorites (now el-Mŏjib). Num. 21:13, seq.; 22:36; Deu. 2:24, 36; 3:8, seq.; 4:48; Isa. 16:2, and see Burckhardt, Travels in Syria, p. 372 (Germ. trans. p. 633), and my remarks on Isa. 16:2.

see 728 **אַרְעִיָה** see אוּרִיָּה

770 **אַרְעָן** ("nimble"), [*Arnan*], pr. n. m., 1 Ch. 3:21.

771 **אָרְנָן** (id.), [*Ornan*], pr. n. of a Jebusite, on whose threshing-floor Solomon built the temple, 1 Ch. 21:15; 2 Ch. 3:1. Compare אַרְוָנָה.

772 **אֶרֶץ** Ch. emph. st. אַרְעָא—(1) *earth*, i. q. Heb. אֶרֶץ, ע and צ being interchanged (see under ע). Dan. 2:35, 39; 3:31, etc.

(2) *the ground*, and adv. *below, inferior;* Dan. 2:39, "after thee shall arise another kingdom, אַרְעָא inferior to thine." Compare Ch. אַרְעָא, אַרְעָא inferior, שִׁפְלָה from below, below. Hence—

773 **אַרְעִית** f. *the lowest* (part), *bottom* (of a den), Dan. 6:25.

774 **אַרְפָּד** ("a prop, support," a name not ill applied to a fortified city; for אָרַד from the root עָרַד), pr. n. a town and region of Syria, not far from the city of Hamath, with which it is often joined; subject to its own kings, to be distinguished from אֲרוֹד (which see) 2 Ki. 18:34; 19:13; Isa. 10:9; Jer. 49:23.

775 **אַרְפַּכְשַׁד** Genesis 10:22, 24; 11:10—13 [*Arphaxad*], pr. n. of the third son of Shem, designating at the same time a people or region; nor is the conjecture of Bochart improbable (Phaleg. ii. 4) that this is *Ἀρραφαχίτις, Arrapachitis*, a region of Assyria, near to Armenia (Ptolem. vi. 1), the native land of the Chaldeans (see my remarks on Isa. 23:13). This is favoured by the etymology (from אַרְפַּךְ boundary, and כָּשַׂד or כֶּשֶׂד i. q. כּוּשִׁים [see note]), and by Josephus (Antiq. i. 6, § 4); *Ἀρφαξάδης δὲ νυὸς νὶὸν Χαλδαίους καλουμένους Ἀρφαξαῖους ὠνόμασεν.* [*Note.* "Bohlen on Gen. loc. cit. compares Sanscr. *Arjakpokshatd* 'a land) by the side of Asia;' comp. Porussia, i. q. *Po-rus*, near the Russians."]

776 **אֶרֶץ** comm. (more rarely masc., as Gen. 13:6; Isa. 9:18, especially when a land is put for the inhabitants, Isa. 26:18; 66:8) with suff. אַרְצִי, with art. הָאָרֶץ, with ה local אַרְצָה THE EARTH. (Arab. أَرْض, Ch. and Syr. אַרְעָא, אַרְקָא. The Arabic form nearly resembles the Sanscr. *dhara* [Welsh, *daear*], Pehlev. *arta*, whence *terra*, Goth. *airtha*, *earth*, Gr. ἔρα; the latter passes over to the Gr. ἔρα, by casting away

d, as in the vulgar Gr. To this also answers the Gr. *ara, aris*, see No. 6).

Specially—(1) *the earth, orbis terrarum*, opp. to heaven. הַשָּׁמַיִם וְהָאָרֶץ Gen. 1:1; 2:1, 4, and אֶרֶץ וְשָׁמַיִם Gen. 2:4, "heaven and earth," used of the whole creation. Synecd. for the inhabitants of the earth, Gen. 9:19; 11:1; 19:31.

(2) *earth, land, continent*, opp. to sea, Gen. 1:28.

(3) *a land, country*, Ex. 3:8; 13:5; אֶרֶץ פְּלִשְׁתִּים Gen. 21:32; אֶרֶץ יְהוּדָה Ru. 1:7. *Any one's land* is that which is subject to any one, as "the land of Sidon," Neh. 9:22; or which is consecrated (Jer. 2:7; 16:18); also that in which any one dwells, Deu. 19:2, 10; 28:12; or was born, "his native land," Gen. 24:4; 30:25; Nu. 10:9; Isa. 8:9; comp. γῆ πατρίς, Acts 7:3, and the words אִישׁ, עַם, Absol. אֶרֶץ and הָאָרֶץ are not unfrequently used of *Palestine, sur Ἰουδαίᾳ*, Joel 1:2, as in the phrase אֶרֶץ שָׁמְנָן וּדְבַשׁ Ps. 37:9, 11, 22, 29; 44:4; Pro. 2:21; 10:30. Also used of the inhabitants of a region, Isa. 26:18; specially of the wicked, Isa. 11:4 (compare אִלֵּם No. 1, *b*).

(4) *land, piece of land* (Germ. ein Stück Land), Gen. 23:15; Ex. 23:10. Used of the land belonging to a town, Josh. 8:1.

(5) *the ground*, with ה local אַרְצָה (Milĕl) *to the ground*, as מִשְׁתַּחֲוָה אַרְצָה Gen. 33:3; 37:10. Hence post., things that creep on the ground, i. q. רֶמֶשׂ, זֹחֵל. Job 19:18, לְהָקִיא לָאָרֶץ "speak to the ground," i. e. to the reptiles of the ground; followed by fishes of the sea; compare Gen. 9:2; 1 Ki. 5:13.

(6) *the element of the earth, earthy part, scoria* (of metal); Ps. 12:7, "silver purified in a workshop לָאָרֶץ from its earthy parte," i. e. *scoriæ*.

Pl. אֲרָצוֹת *lands, countries*, Gen. 26:3, 4, אֲרָצוֹת *lands*; often used, especially in the later Hebrew, *sur ἔθνη* of the lands of the Gentiles (comp. גּוֹיִם, עַמִּים), e. g. עַמֵּי הָאֲרָצוֹת "the people of (profane) lands," 2 Ch. 13:9; 17:10; מַמְלְכוֹת הָאֲרָצוֹת "kingdoms of regions (of Gentiles)." 1 Ch. 29:30; 2 Ch. 12:8; 17:10. The origin of this phraseology is to be found in these passages of Ezekiel, 5:6; 11:17; 19:15; 20:23; 22:15; 30:23; 22:4.

Note.—ה paragogic in אַרְצָה is commonly local, but sometimes also poetical, so that אַרְצָה is not different from אֶרֶץ, Job. 34:13; 37:12; Isa. 8:23 (comp. לְלֹא *for* לֹא).

777 **אַרְצָא** ("earth"), [*Arsa*], pr. n. of a man, 1 Ki. 16:9.

778 **אַרְק** emphat. st. אַרְקָא Ch. i. q. אֶרֶץ, EARTH, the letter ק being changed into the harder *p*, Jer. 10:11; and very often in Targg.

779 **אָרַר** fut. יֹאר, imp. אֹרֹר Judges 5:23; with ה parag. אָרָה Nu. 22:6, to CURSE. (To this answers the Arab. ﺃﺭ to abhor, to detest, and still more Gr. ἀρά, ἀράομαι) Const. followed by an acc. Nu. 22:6; 23:7; Mal. 2:2; Jud. loc. cit.; Job. 3:8, אֹרֲרֵי יוֹם "those who curse the day," a kind of enchanters who were supposed to render days unfortunate by their imprecations; Gen. 3:14, "thou art cursed above all cattle," i.e. all animals shall shun thee as an accursed beast. [This explanation is wholly unsuitable.] Deu. 27:15, seq; 28:16, seq.

NIPHAL, pass. part. נְאֹרִים Mal. 3:9.

PIEL, אֵרַר part. מְאָרֵר—(1) i. q. Kal, Gen. 5:29.

(2) *to cause, or produce a curse.* Nu. 5:22, מַיִם הַמְאָרְרִים the waters which when drunk, would destroy the adulterous and perjured woman.

HOPHAL, fut. יוּאַר; pass. Nu. 22:6. Derivative מְאֵרָה.

אֲרֵלִי see הֲגַרְלִי.

780 **אֲרָרָט** (*Ararat*, pr.n. of a region nearly in the middle of Armenia, between the Araxes and the lakes Van and Urumiah (2 Ki. 19:37; Isa. 37:38), even now called by the Armenians *Ararat* (արարատ) on the mountains of which (הָרֵי אֲרָרָט) the ark of Noah rested (Gen. 8:4); sometimes used in a wider sense for the whole of Armenia (Jer. 51:27) itself. The name is that properly of a region, not of a mountain, as has been laid down by Moses Chorenensis, see Schroeder, Thes. Ling. Arm. p. 55; Moses Chorenensis, Hist. Arm. ed. Whiston, p. 289, 308, 358, 361. As to the region, see Wahl, Asien, p. 518, 806, seq. Morier, Second Journey, p. 312. Ker Porter, Travels, vol. i. p. 178, seq. [See Smith and Dwight's Researches in Armenia, vol. ii. p. 73, &c. The root is Sanser. *Arjavarta* 'holy ground,' Bohlen, Bemley, &c." Gesen. add.]

781 **אָרַשׁ** a root not used in Kal, as rightly observed by Manger on Hos. 2:21 pr. i. q. עָרַשׁ, עֶרֶשׂ TO ERECT, TO BUILD, whence עֶרֶשׂ a bed, couch with a canopy.

From the idea of a bed-fellow עֵרֶס a husband or wife, עֲרוּסִים one espoused; hence—

PIEL, אֵרַשׂ *to espouse a woman*; pr. *to make a spouse.* Constr. with אִשָּׁה אֵרַשׂ Deu. 20:7; 28:30; אֵרַשׂ לוֹ אִשָּׁה Hos. 2:21, 22; 2 Sam. 3:14. There is added ב of price [paid for the wife] 2 Sa. loc. cit.

PUAL, אֹרָשׂ f. in Pause אֹרָשׂ *to be betrothed*, Ex. 22:15; Deu. 22:28. Part. מְאֹרָשָׂה, Deu. 22:23, 25, 27. (Ch. אֵרַשׂ Pi, and Pa. id).

אֲרַשְׁתְּ an unused root, i. q. Arab. ﻏﺮﺱ *to long for*; whence—

אַרְשֶׁת f. Psal. 21:3, *desire, longing.* LXX. ἔκχυσις. Vulg. *voluntas.* 782

אַרְתַּחְשַׁסְתְּא Ezr. 4:8, 11, 23, אַרְתַּחְשַׁשְׂתְּא Ezr. 7:7, & אַרְתַּחְשַׁשְׂתְּא 4:7 [*Artaxerxes*], pr. n. of several kings of Persia; in Greek written Ἀρταξέρξης, called by the Armenians արտաշէս *Artashir*, by the modern Persians, اردشير *Ardeshir*, by the ancient Persians, on the inscriptions Nakshi Rustam in Niebuhr (Travels, t. ii. tab. 27), as interpreted by Silv. de Sacy, ارتخشاثر *Artakshetr*, *Artachshatra*; whence, by the permutation of r and s and with the letters transposed, has sprung *Artachsharta* and the Hebrew *Artachshast*, *Artachshasta*.

This name is compounded of the syllable *art*, strong, powerful (comp. the pr. names Ἀγεσίδαρος, Ἀγεσίδεος, Ἀγεσίφωτος), and ثخشر, which in the usage of the ancient language denotes *king*, like the Zend. and Sanse. *K'atra*, nor should we blame Herodot. (vi. 98), rendering it *great warrior*; for that the Persic word *khshetrao*, *khshetris* has this true and primary signification, is shewn by the Sanscr. *k'atra*, one whois of the military order, a soldier. [" See Lassen, Kellschrift, p. 36."]

Two kings of this name are mentioned in the Old Testament.—(1) *Pseudo-Smerdes*, Ezr. 4:7, 8, 23, comp. verse 24; whom I suppose to have adopted the name of Artaxerxes, together with the regal authority. —(2) *Artaxerxes Longimanus*, in the seventh year of whose reign Ezra led his colony into Palestine, Ezr. 7:1, 7, 11, 12, 21; 8:1; and from whose twentieth to the thirty-second year Nehemiah governed Judæa, Neh. 2:1; 5:14; 13:6. See my further remarks in Thes. p. 1155, 1156.

785 **אָשַׁר** an unused root, probably i. q. אָסַר to bind. † see 631

Hence—

אֲשׁוּאֵל (" whom God has bound," sc. by a vow), [*Asareel*], pr. n. m., 1 Ch. 4:16. *840

אֲשַׂרְאֵל (" vow of God"), [*Asriel*], pr. n. m., Num. 26:31; Josh. 17:2; 1 Chr. 7:14. Patronymic אַשְׂרִיאֵלִי [*Asrielites*], Num. loc. cit. *844. 845

787 **אֵשׁ** with suff. אִשּׁוֹ Job 18:5; אִשְׁתֵּנוּ Isa. 50:11. comm. (but rarely masc., Job 20:26; Ps. 104:4; Jer. 48:45; comp. as to the gender of words signifying *fire*, Lehrg. 546, note), FIRE. (Amongst the cognate languages, the Chaldee has אֶשָּׁתָא fire, fever; 784

the Syr. ܐܶܫܬܳܐ fever; Æth. እሳት: fire; Arab. أُسَيَّة, which however is rarely used. The offshoots of this very ancient stock are very widely spread in the languages of Asia and Europe; comp. Sanscr. *ush*, to burn; Pehlev. and Persic آتش; Gr. αἴθος, αἴθω: Latin *æstus*: old Germ. Eit, fire; eiten to kindle; Germ. brik, brigen, Offs. A kindred stock is *ur*; Heb. אוּר, אִור, comp. עוּר *uro*, *ureo*, and with the addition of a labial, עוּף, *comburo*, *fervo*, φῦσω, φῦρω (*feur*).

Specially—(1) *the fire of God*, often used of *lightnings*, 1 Ki. 18:38; 2 Ki. 1:10, 12, 14; Job 1:16; comp. Ex. 9:23, and Pers. آتش آسمان. Also, figuratively used of *the anger* and *wrath of God* (Virg. Æn. ii. 575, "*exurere ignes animo, subit ira*," etc.). Deu. 32:22, אֵשׁ קָדְחָה בְאַפִּי "a fire is kindled in my anger." Jer. 4:4; 15:14; 21:12; Lam. 2:4; Eze. 22:21; and, by a similar figure, *fire*, when speaking of men, is also applied to *internal ardour of mind*. Jer. 20:9; Ps. 39:3, 4.

(2) Poet. *fire* is used of *war*, so that *to be consumed with fire* is i. q. to be destroyed in war. [?] Nu. 21:28; Jer. 48:45; Jud. 9:15, 20; Isa. 10:16; 26:11; Ps. 21:10. אֵשׁ דָּת "a kindle a fire," metaph. for to excite the tumult of war, Isa. 50:11. The same figure is very familiar to the Arabian poets, compare on Isa. 7:4.

(3) Fire and burning are used in Hebrew to designate *any destruction*, whether of men or things. Joh 15:34; 20:26; 22:20; 31:12; Isa. 30:30; 33:11, 14.

(4) *heat of the sun*, Joel 1:19, 20; 2:3, 5.

(5) *splendour, brightness*, e.g. of arms, Nah. 2:4. אֲבֵנֵי אֵשׁ "gems of a fiery splendour," Eze. 28:14, 16; comp. Stat. Theb. ii. 276, "*arcano florentes igne smaragdi*." See the derivative אִשּׁוֹן.

785 **אֵשׁ** Ch. emphat. st. אִשָּׁא Id. Dan. 7:11.

786 **אֶשׁ** i.q. יֵשׁ *est, sunt*, 18, ARE; Arab. أَيْسَ; Ch. אִית, אִיתַי 2 Sa. 14:19; Mic. 6:10. (The notion of the verb substantive is found in Sanscr. under these letters, in the root *as* (whence *asmi*, sum, *I am*; *asti*, est, *he is*). Compare Zend. *aste*, *ashti*, est; Pers. است; *ken*; Lat. *esse*, *est*.

787 **אֹשׁ** (*ôsh*); Pl. אֹשִׁין Ch. *foundations*, Ezr. 4:12; 5:16; from the root אָשַׁשׁ. (Arab. اس.)

† **אָשַׁב** an unused root, perh. i.q. אָשַׁב, חָשַׁב to mingle, to think. Hence—

801 **אַשְׁבֵּל** (for אֶשְׁבַּעַל "opinion of God"), [*Ashbel*], pr. n. of a son of Benjamin, Gen. 46:21; 1 Ch. 8:1. Hence patron. אַשְׁבֵּלִי [*Ashbelites*], Nu. 26:38. 788 789

אַשְׁבָּן (i.q. יִשְׁבָּן), [*Eshban*], pr. name, m. Gen. 36:26 790

אַשְׁבֵּעַ ("I adjure"), [*Ashbea*], pr.n. m. 1 Ch. 4:21. 791

אֶשְׁבַּעַל [*Eshbaal*], pr. n. of a son of Saul; see אִישׁ־בֹּשֶׁת page XLI A. 792

אָשַׁד an unused root, i.q. Chald. and Syr. אֲדַם *to pour, to pour out.* Hence— †

אֲשֵׁד m. *a pouring out.* Nu. 21:15, אֲשֵׁד הַנְּחָלִים 793 places where streams flow down from the mountains.

אֲשֵׁדָה f. id. *a pouring out* (of streams), a low place at the foot of mountains, Josh. 10:40; 12:8. אֲשִׁדּוֹת הַפִּסְגָּה "the roots (or springs) of Pisgah" (a mountain), Deu. 3:17; 4:49; Josh. 12:3. Compare שֹׁפֶךְ the root of a mountain or hill, from שָׁפַךְ to pour out. 794

אַשְׁדּוֹד ("a fortified place," "a castle," for אֲשֻׁרְדּוֹד i.e. from אָשַׁר) *Ashdod*, Ἄζωτος, pr.n. one of the five chief cities of the Philistines (although assigned to the tribe of Judah, Josh. 15:4), Josh. 11:22; 15:46; 1 Sa. 5:1; Isa. 20:1. It was the fortress of Palestine, on the borders of Palestine and Egypt, compare Isa. I. cit. and Herod. ii. 157. There still exists the village *Esdûd* or *Azdud*. See Rosenm. Alterthumskunde, ii. 2, page 374, seq. The Gentile noun is אַשְׁדּוֹדִי, fem. יָּת, and the latter as an adv. *in the tongue* or dialect *of Ashdod*, Neh. 13:23. 795. 796. 797 * **

אָשָׁה an unused root, i. q. Arab. أَوَى for أَوَيَ (1) *to prop, sustain*, i. q. אָשַׁשׁ.

(2) metaph. *to heal, solace.* Hence אֶשְׁיָה and pr. n. יְאוּשִׁיָּה. † see 808. 803 & 2977

אִשָּׁה f. i.q. אִשׁ *fire, as* in the Chaldee. Jer. 6:29 מִמְּשַׁקְּתָם עֹפֶרֶת "by their fire the lead" sc. is consumed. קְרִי תָּם "is consumed by fire." 800

אִשֶּׁה const. אִשֵּׁה; pl. const. אִשֵּׁי m., *a sacrifice*, so-called from the fire by which it is burned (אִשׁ), like שְׂרֵפָה from *urge*, as if *the food* for the sacred *fire*, to be burned for God (with יְהוָה parag., like אֲרֵלִי, יְהוָה, יְהֹוָה). It comprehends all kinds of sacrifices, and is even once used of sacrifices not burned [?] Lev. 24:7, 9. It is of very frequent occurrence in some ritual phrases, as אִשֶּׁה רֵיחַ נִיחוֹחַ לַיהוָה "a sacrifice 801

* For 798 see 6449.
** For 799 see 1881.

of a sweet smell to the Lord," Lev. 1:9, 13, 17; 2:2, 9; 3:5; לֵיהוָה נִיחֹחַ אִשֶּׁה לַיהוָה Ex. 29:41; Lev. 8:21; ellipt. אִשֶּׁה לַיהוָה " an (acceptable) sacrifice to the Lord," Lev. 2:16; Ex. 29:18, 25; pl. אִשֵּׁי יְהוָה " sacrifices offered to the Lord," Lev. 2:3, 10.

802 **אִשָּׁה** (for אֱנָשָׁה, fem. of the form אֱנָשׁ), in const. state אֵשֶׁת (fem. of the form אִישׁ for אִישְׁתּ); sometimes also put absol. Deut. 21:11; 1 Sam. 28:7; Ps. 58:9; with suff. אִשְׁתִּי, אִשְׁתְּךָ, אִשְׁתּוֹ, etc.; once אִשְׁתָּךְ Ps. 128:3; pl. once אִנְּשִׁין Ezc. 23:44; elsewhere always נָשִׁים (for אֲנָשִׁים by aphæresis, from the sing. אֲנָשְׁתָּ); const. state נְשֵׁי, with suff. נָשַׁי, נָשֶׁיהָ, נָשֶׁיךָ, נָשֶׁיהָם f.

(1) *a woman*, of every age and condition, whether married or not; Cant. 1:8, הַיָּפָה בַּנָּשִׁים " O, fairest of women!" Cant. 5:9; 6:1; Gen. 31:35, נְדַת נָשִׁים לִי " the way of women is to me," i.e. I experience that which happens to women, *menstruata sum*. 2 Sa. 1:26, " thy love was dearer to me than the love of women;" Job 42:15. Used of unmarried women, Gen. 24:5; Isa. 4:1. Specially it is—(*a*) the name *of the sex*, and is even used of animals, Gen. 7:2, *a female*, as in Latin *femina*, French *femelle*, Greek γυνή in Aristotle; see אִישׁ No. 1, (*a*).—(*b*) *wife*, opposed to husband, Gen. 24:3, 4; 25:1; 26:34; 28:1; 34:4, seq.; אֵשֶׁת אָבִיךָ " thy father's wife," i.e. thy step-mother, Lev. 18:11; compare 1 Cor. 5:1. Of very frequent use are the phrases נָשָׂה לוֹ לְאִשָּׁה " to take to oneself (a woman) to wife," Gen. 4:19; 6:2. Also used of a concubine, Gen. 30:4; of one espoused, Gen. 29:21.—(*c*) as a man is praised for valour, constancy, and intrepid mind, *so woman* is used as a term of reproach to *a cowardly man, one who is timid, undecided*, Isa. 19:16; 3:12; Jer. 51:30; Nah. 3:13; compare Homer, Ἀχαιΐδες οὐκ ἔτ' Ἀχαιοί, Virg. Æn. ix. 617.—(*d*) It is joined by apposition to various nouns, אִשָּׁה זוֹנָה a harlot, Josh. 2:1; אִשָּׁה פִּילֶגֶשׁ a concubine, Jud. 19:1; אִשָּׁה אַלְמָנָה a widow, 1 Kings 7:14; אִשָּׁה נְבִיאָה Jud. 4:4; אֵי יִשְׁאֵלוּת Lev. 24:10. —(*e*) Followed by a genitive, containing an attribute, it denotes a female possessed of such an attribute; אֵשֶׁת חַיִל an honest woman, Ruth 3:11; אֵשֶׁת קְרָצִים a quarrelsome woman, Pro. 27:15; אִשָּׁה זוֹנָה a harlot, Hos. 1:2.—(*f*) emphat. used of a perfect woman, such as she ought to be, (compare יִשְׂרְאֵלִי No. 1, and the well-known expression of Diogenes, *I seek a man*). With the art. collectively of the female sex, Ecc. 7:26.

(2) Followed by אַחַת or רֵעוּת *one, another* (see under those words).

(3) *any one, whosoever*, Ex. 3:22; Am. 4:3.

Note. In Ch. *woman* is אִתָּא emphat. state אִתְּתָא; pl. נְשִׁין. Syriac ܐܸܬ̈ܬܳܐ, pl. ܢܶܫ̈ܶܐ. Arabic امرأة pl. نِسْوَان, نِسْوَة also أُنْثَى woman, pl. إِنَاث, Æthiop. ሰብእት: *anest* (not *ansel*), which also as a plural stands for *women*.

אִשָּׁה see אִישָׁה

see 802 on p. 85 see 380

אֲשׁוֹן m. *darkness*, only once, Pro. 20:20, קְרֵי: בְּאִישׁוֹן חֹשֶׁךְ כְּתִיב) בְּאִישׁוֹן חֹשֶׁךְ, a reading which is expressed by the same word with a Chaldee inflexion in the Targ. אֵיךְ אֲשׁוֹן חֲשׁוֹכָא

אֲשׁוּר or **אַשּׁוּר** only with suff. אֲשׁוּרוֹ; pl. אֲשׁוּרִים f. (Ps. 44:19). *838, 839

(1) *a step*, Pro. 14:15. Metaph. steps are said to follow the footprints of God (Job 23:11), and, on the other hand, to totter (Ps. 37:31), to slide (Ps. 73:2), in reference to virtue and religion; compare עָקֵשׁ.

(2) i.q. חַשּׁוּר a kind of *cedar* [" Arab. *Sherbîn*"]. Exe. 27:6, קַרְשֵׁךְ עֲשׂוּיֵשֵׁן בְּנוֹת אַשּׁוּרִים " they have made thy deck (or benches) of ivory, the daughter of [" Sherbin"] cedars," i.e. inlaid in cedar; compare Virg. Æn. x. 136.

אַשּׁוּר—(1) i.q. אֲשׁוּר *a step*; const. with a fem., Job 31:7. *838

(2) rarely אֲשֻׁר (1 Ch. 5:6), with ת local אַשְׁרָה (Gen. 25:18), pr. n. *Assyria* [*Asshur*], (Hos. 9:3; 10:6; Zec. 10:10); more fully אַרְצוֹ אַשּׁוּר Isa. 7:18, and *the Assyrians*, (const. with a masc. Isa. 19:23; 23:13; 30:31; 31:8; Ps. 83:9; Hos. 14:4). ["In the arrow-headed inscriptions it is written *Aśśra*; see Lassen, über d. Persepol. Keilschriften, p. 71—79."] The name of *Assyria* is used in various senses by the Hebrews, e.g.—(*a*) *Assyria ancient* and *proper* (Gen. 10:10—12, 22), and it appears to have comprehended just the same countries as are ascribed to Assyria proper by Ptolemy (vi. 1), i.e. those which lie to the east of the Tigris, between Armenia, Susiana, and Media, namely Adiabene. It is mostly—(*b*) used of *the Assyrian empire*, which also included Babylonia and Mesopotamia (Isa. 10:9, 10, and see my remarks on Isa. 39:1), extending as far as the Euphrates (Isa. 7:20), which, on this account, furnishes an image of the Assyrian empire (Isa. 8:7). So the name of Assyria comprehends Babylonia in Herod. (i. 102, 106), Strabo. (16 init.), Arrian. (Exped. Alex. vii. 7, § 6). Once even in the Old Test., the provinces situated beyond the Tigris appear to be disregarded, and the Tigris is said to flow *to the east* of Assyria (אַשּׁוּרָה קִדְמַת

Gen. 2:14.—(*c*) After the Assyrian empire was overthrown, אַשּׁוּר was sometimes used of the countries in which that empire had formerly flourished, and to the new empires which had arisen in its place; videl. of *Babylonia*, 2 Ki. 23:29; Jer. 2:18 (comp. Isa. 8:8); Lam. 5:6; also Judith 1:5; 2:1; 5:1; of *Persia*, Ezr. 6:22, where Darius is called אַשּׁוּר סַלְקָא. [" Hitzig attempts to show that אַשּׁוּר is put also for *Syria*, Isa. 19:23 (Begr. d. Kritik, p. 98; or Isa. p. 235). But his arguments are not convincing." Ges. add.]

805 **אַשּׁוּרִי** Pl. אַשּׁוּרִים [*Asshurim, Asshurites*], pr. name of an Arabian nation, Gen. 25:3; perhaps the same as is called in 2 Sam. 2:9, אַשְׁרִי, to be sought for near Gilead.

806 **אַשְׁחוּר** (perhaps " blackness," " black," from שָׁחַר, [*Ashur*], pr. n. m., 1 Ch. 2:24; 4:5.

*803 **אֲשׁוּרָה** *support, column*, from the root אָשַׁר No. I. Pl. with suff. אֲשׁוּרֹתָיו Jer. 50:15, קְרֵי: LXX. ἐπάλξεις αὐτῆς. More correctly Vulg. *fundamenta ejus*; comp. the Arab. أَسِيَة columa. In כתיב there is אֲשׁוּרָתֶיהָ from אֲשׁוּרָה

807 **אֲשִׁימָא** [*Ashima*], 2 Ki. 17:30, a domestic divinity of the men of Hamath, of doubtful origin. It seems probable to me that we should compare the Pers. آسمان *asuman*, heaven, Zend. *açmâno*. As to what I formerly compared (on Is. ii. 348), *Achima*, i.e. the planet Jupiter, rests on an error of Kleuker, the German translator of the Zendavesta; for this planet is not called *Achima* but *Ashuma* (Zendavesta, Paris, ii. p. 356). I am sorry that this error has been adopted and increased by Winer, page 97, who writes it Aschiana.

see 842 אַשְׁיָרָה see אֲשֵׁרָה

808 **אֲשִׁישׁ** m. *a foundation*, from the root אָשַׁשׁ (Arab. أَسَسَ أَسَّ أَسَاسٌ أَسَاسَاتٌ), only in pl. אֲשִׁישִׁים used of *the ruins* of buildings, because the houses being destroyed, the foundations alone remain; (comp. מוֹסְדִים Isa. 58:12, used of ruins). Isa. 16:7, אֲשִׁישֵׁי קִיר־חֶרֶשׂ " the ruins of (the city) of Kir-Hareseth." In Jeremiah (48:31), who imitates the passage of Isaiah, and almost transcribes it, instead of this there is read אַנְשֵׁי קִיר־חֶרֶשׂ, but there is no reason why we should suppose that parallel passages of this kind are always the same in sense. For writers of a later age when using the words of more

ancient authors, not only often act as interpreters, but also as emendators, and thus substitute at pleasure for difficult words which are perhaps obsolete, others that are more familiar. [But let the inspiration of Scripture be remembered in all this.] See Gesch. der hebr. Spr. p. 37, seq. and my Comment on Isa. loc. cit.

809 **אֲשִׁישָׁה** f. 2 Sa. 6:19; 1 Ch. 16:3. Pl. אֲשִׁישִׁים Hos. 3:1 & אֲשִׁישׁוֹת, Cant. 2:5 *Iba, cakes*, specially such as were made of grapes, and dried and pressed into a certain form; see אִשֵּׁי עֲנָבִים Hos. loc. cit., from the root אָשַׁשׁ. They are mentioned as dainties, with which those who were wearied with a journey and languid were refreshed (2 Sa., Chron., Cant. l.l. e. c.), and which were offered in sacrifices to Idols (Hos. loc. cit.). This word differs from עֲשִׁישׁ i.e. dried grapes, but not pressed together into a cake, and from דְּבֵלָה i. e. figs pressed together into a cake. The primary idea should be sought apparently in that of pressing together (see the root, and comp. גֵּשׁ cakes, from גָּשַׁשׁ to make firm, and עֲסִיסִים from עָסַס to spread out), and not in the idea of fire (אֵשׁ), as being cakes baked with fire. The same word is found in Pseudojon. Ex. 16:31, where אֲשִׁישָׁן is for the Hebr. אֲשִׁישִׁים, and in the Mishnah (Nedarim, vi. § 10), where אֲשִׁישׁ is used for food made of lantiles, no doubt cakes made of boiled lentiles.

810 **אֶשֶׁךְ** m. *a testicle*, Lev. 21:20; Syr. ܐܲܚ̈ܲܕ and Æth. ዕጕለት id. It is for אֶשְׁכָּה, from the root שָׁקַה (like אֶשֶׁק from אָסַק), Æth. ሰከየ፡ to indicate, to inform; whence ሰኪ፡ index, informer. It is, therefore, equivalent to the Lat. *testis, testiculus*, nor was there any cause for doubting as to the origin, as has been done by the editors of Simonis' Lexicon.

אֶשְׁכֹּל Pl. אֶשְׁכֹּלוֹת and אֶשְׁכֹּלֹת (as if from אֶשְׁכֹּלֶת, comp. נִרְקֹס, to. Num. 13:23.

811 (1) *a cluster*, Traubenkamm [" prop. *the stem* or *stalk* of a cluster; Lat. *racemus*."], whence berries, or flowers, which hang in clusters like grapes; as of dates, Cant. 7:8; of flowers of the henna, Cant. 1:14; especially of the vine, either with the addition of הַגֶּפֶן Capt. 7:9, עֲנָבִים Nu. 13:23, 24; or absol. Isa. 65:8; Mic. 7:1. Once, Gen. 40:10, אַשְׁכֹּלֹת is distinguished from עֲנָב grape, and denotes the stem, *racemus*, pr. so called. The words וּבִשְׁלָה אַשְׁכְּלוֹתֶיהָ עֲנָבִים should be rendered " and its (the vine's) stems (racemes) brought forth grapes." Germ. die Weinstämme trieben reife Trauben ob. reife Beeren. To this answers the Arab. عَنْقَال إِعْنَقَال

palm branch; Æth. ዕፅዋት: grape, vine; whence the verb אזר: to bear grapes; Syr. and Ch. אֶשְׁכּוֹל, שִׁכּוֹל grape, stem, cluster. In such a variety of orthography the etymology is doubtful. Perhaps אֶשְׁכֹּל may be for שֶׁאֱכֹל, from שׁכל, כּלל, to bind, to plait, as a plaiting, braid of grapes. Compare עֶגְבִּי.

812 (2) [*Eshcol*], pr. n.—(*a*) of a valley abounding in vines in the southern part of the Holy Land, Nu. 13:23, 24; 32:9; Deu. 1:24.—(*b*) m. Gen. 14:13, 24.

813 אַשְׁכְּנַז [*Ashkenaz, Ashchenaz*], pr. name of a region and a nation in northern Asia, sprung from the Cimmerians (גֹּמֶר), Gen. 10:3, to be sought for near Armenia, Jer. 51:27; unless this were a province of that country ["A similar form is אִשְׁפַּכְנַי."]. The modern Jews understand it to be *Germany*, and call that country by this Hebrew name, which is only to be attributed to their wonderful ignorance of geography.

814 אִשְׁכָּר m. for שֶׂכֶר with Aleph prosthetic, *a gift*, Exe. 27:15; Psa. 72:10. Root שׂכר No. II. i. q. שָׂכַר to hire, to reward.

אָשַׁל an unused root. Arab. أَثَلَ and أَصَلَ i. q. أَسَلَ to put forth deep firm roots; أَثْلٌ root, origin, stock. Hence—

815 אֶשֶׁל (according to Kimchi אֵשֶׁל, with six points), i.q. Arab. أَثْل *tamarisk, myrica* (*Tamarix orientalis*, Linn.). 1 Sa. 22:6, תַּחַת הָאֶשֶׁל "under a tamarisk tree." 1 Sa. 31:13 (in the parallel place, 1 Chr. 10:12, תַּחַת הָאֵלָה "under a terebinth," or "a tree" generally). Hence, perhaps, *any large tree* (like אֵלָה, אֵלוֹן), and collect. *trees, a grove*, Gen. 21:33. A very exact description of the tree أَثْل is given by J. E. Faber in Fab. et Reiskii Opusc. Med. ex Monum. Arabum, p. 137; also, Ker Porter's Travels, ii. 311.

816 אָשַׁם Lev. 5:19; Nu. 5:7, and אָשֵׁם Lev. 4:13; 5:2, 3, 4, 17; fut. יֶאְשַׁם.

(1) TO FAIL IN DUTY, TO BECOME GUILTY. (Arab. أَثِمَ id.; أَثِمَ causat. *to judge as guilty*; أَثَامٌ and إِثْمٌ fault, guilt. Comp. Æth. ኀሠመ: fault; ኀሣሣመ: to do amiss. The primary idea is to be sought in that of *negligence*, especially in *going*, in *guilt*; whence أَثِمَ a slow-paced camel, faltering and weary. Compare חָטָא, שָׁגָה.) Lev. 4:13, 22, 27; 5:2, 3, 4, 17; Jer. 50:7. The person towards whom any one fails in put with לְ Nu. 5:7; Lev. 5:19; the thing in which guilt is contracted, with לְ Lev. 5:15; and with בְּ Hos. 13:1; Exe. 22:4. Some render אָשַׁם in certain passages, as Hos. 5:15; Zec. 11:5; Lev. 4:22, 27, "to acknowledge oneself guilty." But the common signification may every where be retained, if we render in Hosea, "until they suffer punishment" (see No. 2); in Zec. "and are not punished;" Lev. "when a prince has sinned by error...he has contracted guilt. But when (זֹאת) it is known to him," etc. אָשַׁם h. l. is the same as נָשָׂא עָוֹן Lev. 5:1, 17.

(2) *to bear one's guilt, to suffer punishment due for it*, Ps. 34:22, 23; Isa. 24:6; Jer. 2:3.

(3) i.q. שָׁמַם and שָׁמֵם *to be destroyed, to be laid waste*, used of altars, Exe. 6:6; comp. Syr. أَشْمَمَ a desert.

NIPHAL, *to be punished*; hence *to perish*, used of flocks, Joel 1:18.

HIPHIL, *to inflict punishment* on others, Ps. 5:11.

817 אָשֵׁם with suff. אַשְׁמִי Pl. with suff. אַשְׁמֵינוּ *fault, guilt, blame*, which any one incurs, Gen. 26:10; Jer. 51:5. Hence—

(1) *that by which any one contracts guilt*, Num. 5:7, 8.

(2) *sacrifice for transgression*, 1 Sam. 6:3, seq.; 2 Ki. 12:17; Isa. 53:10; Exe. 40:39. In the Mosaic law there is a careful distinction between these *sacrifices for trespass* (אָשָׁמִים), and *sacrifices for sin* (חַטָּאוֹת). Not only were the ceremonies used in the two cases different (see Lev. 5:1—26, Engl. Ver. 1—19; and 6:1—7; 7:1—7; compare 4:1—35; 6:17—23, Engl. Ver. 24—30), but in one and the same offering both kinds of victims were sometimes joined (as Lev. 14:10, seq.; Num. 6:12, seq.; comp. Lev. 5:7—10); and the particular faults or sins which were to be expiated by the one or the other offering are carefully laid down in the law (see Levit. 5:14; 12:24; 19:20—22; Nu. 6:11, 12); although the exact difference between each kind of sin has hitherto been vainly inquired [?]. See Joseph. Antiquit. iii. 9, § 3; Philo, De Victimis, ii. page 247; Mang., Rosenm. on Lev. 5:6; Carpzov, Antiquit. S. Cod. page 707, seq.

818 אָשֵׁם m. verbal adj.—(1) *in fault, one who has contracted guilt*, Gen. 42:21; 2 Sa. 14:13.

(2) *one who brings a sacrifice for trespass*, Exe. 10:19.

819 אַשְׁמָה f.—(1) prop. Infin. of the verb אָשַׁם, like מָעֹל מָעֲלָה לְהַשְׁחִית בָּהּ יְהוָה "of all that he hath done in trespassing therein."

Lev. 4:3, אַשְׁמַת הָעָם "like as the people contract guilt."

(2) *fault, guilt*, 1 Ch. 21:3; 2 Ch. 24:18; 28:13; Am. 8:14, אַשְׁמַת שֹׁמְרוֹן "the guilt of Samaria," for its idols. Pl. אַשְׁמוֹת 2 Ch. 28:10; Ps. 69:6.

(3) *the offering of a victim for guilt*, or *trespass*. Lev. 5:24, בְּיוֹם אַשְׁמָתוֹ "in the day of the offering of his sacrifice." Comp. אָשָׁם No. 2 and אַשְׁמָה.

820 אַשְׁמִנִּים m. pl. i. q. שְׁמֵנִים with Aleph prosthetic, *fatnesses*, hence *fat*, or fertile *fields* (comp. Gen. 27:28) Isa. 59:10, כַּאֲשְׁמִנִּים כַּמֵּתִים "we fall in fat fields as dead men." The Rabbins, and Jerome, render it *darkness* (compare Lam. 3:6; but see my Comment. on the passage).

821 אַשְׁמֻרָה, אִשְׁמֻרָה constr. st. אַשְׁמֻרַת (once absol. Jud. 7:19). Plur. אַשְׁמֻרוֹת f. (from the root שָׁמַר) *a watch, φυλακή*, a part of the night so called from the military watches. Among the ancient Hebrews there were three watches (the first or רֹאשׁ אַשְׁמֻרוֹת Lam. 2:19; the middle, Jud. 7:19; the third אַשְׁמֻרַת הַבֹּקֶר Ex. 14:24; 1 Sa. 11:11), four are mentioned in the N. T. in the Roman manner.

† אָשַׁן an unused root, perhaps—I. *to be hard, strong*; Ch. אֲשַׁן, אִשַּׁן hard, strong; compare עָשַׁן Arab. أَثِنَ hard, strong.

II. *to be dim, dark*, see אָשַׁן.

822 אַשְׁנָב m. *lattices*, a window closed with lattices, through which the cold air passes, Jud. 5:28; Pro. 7:6. Root שָׁנַב, which see.

823 אַשְׁנָה ("strong," "mighty"), [*Ashnah*], pr. n. of two towns in the tribe of Judah, Josh. 15:33, 43.

824 אַשְׁעָן ("prop," "support"), [*Eshean*], pr. n. of a town in the tribe of Judah, Josh. 15:52.

† אָשַׁף an unused root. Syr. أَشْفَ to use incantation. Jo. Simonis places the primary power in the idea of covering, hiding, and laying up, whence comes the Syr. to use enchantment, pr. to use hidden arts; compare אֹפֶן and טֶמֶן, also אַשְׁפָּה a quiver, so called from the idea of hiding. In the signification of using enchantment, it is cognate to נָשַׁף.

825. 826 אַשָּׁף Heb. and Ch. *an enchanter, a magician*; Dan. 2:10. Plur. Heb. אַשָּׁפִים Dan. 1:20; 2:2, Ch. אַשָּׁפַיָּא emphat. אַשָּׁפַיָּא (from the sing. אַשָּׁף), Dan. 2:27; 4:4; 5:7, 11, 15. (Syr. أَشْفَ enchanter.)

827 אַשְׁפָּה with suff. אַשְׁפָּתוֹ f. *a quiver*, perhaps so called from the idea of *hiding* (see the root), Isa. 22:6; 49:2; Jer. 5:16; Ps. 127:5; Job 39:23; Lam. 3:13, בְּנֵי אַשְׁפָּתוֹ "sons of his quiver," i. e. arrows.

828 אַשְׁפְּנַז [*Ashpenaz*], pr. n. of a chief eunuch in the court of Nebuchadnezzar, Dan. 1:3. The etymology is unknown, but a similar form is found in אִשְׁכְּנַז.

[The proper name אִשְׁפַּס has been well illustrated by Rödiger from the Pers. اسپ a horse, and Sanscr. *nâsâ*, nose, so that it properly signifies *horse's nose*. App.]

829 אִשְׁפָּר an obscure word, twice found, 2 Sa. 6:19; 1 Ch. 16:3. Vulg. renders it *assatura bubulæ carnis*, taking it unlearnedly enough from אִשׁ fire, and שָׂר ox. However, I have no doubt that we should understand a certain *measure*, or *cup* (of wine, or drink), for אִשְׁפָּר with Aleph prosthetic, from the root שָׁפַר No. 3. Æth. ሰፈረ to measure, whence ሰፍር: a measure, *scatius*, see Ludolphi Lex. Æth. p. 187 (kindred to סָפַר to number). Lud. de Dieu came very near the truth following the same etymology, and understanding it to be a *measured* part of a sacrifice.

830 אַשְׁפָּת m. sing. *dunghill*, for שָׁפָת (Neh. 3:13), from the root שָׁפַת *to put, to place*, perhaps also *to heap up*, comp. שִׁית שַׁעַר הָאַשְׁפֹּת Neh. 2:13; 3:14; 12:31, contr. שַׁעַר הַשַּׁפּוֹת Neh. 3:13, "the dung gate" of Jerusalem. Metaph. used of extreme and squalid poverty; 1 Sa. 2:8, "he raiseth the poor out of the dust, מֵאַשְׁפֹּת יָרִים אֶבְיוֹן he lifteth the needy from the dunghill," Psa. 113:7. Comp. Arab. بَعْر dung, mud, used of extreme poverty.

Plur. אַשְׁפֹּתוֹת from the unused sing. אַשְׁפֹּתָה or אַשְׁפָּה. Lam. 4:5, "they embrace dunghills," i.e. they lie in dung. (Compare the similar phrases, "to embrace the rock," Job 24:8, "to lick the dust," and others of the same kind.)

(The signification of *dunghill*, which has needlessly been questioned by J. D. Michaelis, in Suppl. p. 137, is given by the ancient versions with one consent; and it is similarly used in the Mishnah, where in the sing. אשפה is used of a dunghill, Kethuvoth vii. § 5; Bava Metzia v. § 7, and pl. אשפוות of heaps of dung in a field, Shevuith iii. § 1—3. From the first of these forms it may be gathered that the root of this word is אשׁ, but in that case how have we the plur. אשפות? It seems to me that this sing. has arisen from an etymological error of a later age, from the ancient אשפה used as the plural. Compare אָמָה, pl. אַמּוֹת, and hence sing. Ch. אַמְתָא.)

831 **אַשְׁקְלוֹן** (perhaps "migration," from the root שָׁקַל, Aram. to migrate; comp. מַשְׁקֶלֶת), pr.n. *Ascalon*, [*Askelon, Ashkelon*], a maritime city of the Philistines, Jud. 1:18; 14:19; 1 Sa. 6:17; 2 Sa. 1:20. Arab. عَسْقَلَان [*'Askalān*], which name is still retained by the little village standing in the ruins of the ancient city. The Gent. noun is אַשְׁקְלוֹנִי [*Eshkalonites*], Josh. 13:3.

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833 **אָשַׁר** or **אֲשַׁר** (comp. pr.n. אָשֵׁר).

(1) TO BE STRAIGHT, RIGHT, i.q. יָשַׁר especially used of a straight way, hence also of what is *upright, erect*, whence comes the signification of firmness and strength, in the Talmud.

(2) *to go straight on*, and generally *to go*, Pro. 9:6.

(3) *to be successful, to prosper, to be fortunate*, compare the kindred roots אָשַׁן No. 3, לָשַׁר and עָשַׁר.

PIEL אִשֵּׁר—(1) *to guide*, or *lead straight*, Pro. 23:19; Isa. 1:17, אַשְּׁרוּ חָמוֹץ "lead the oppressor right," into the right way, (unless, comparing Psal No. 2, we render with the ancient versions, *φύσασθε ἀδικούμενον*. Vulg. *subvenite oppresso*, pr. *make the oppressed happy*), and generally *to lead*, Isa. 3:12; 9:15.

(2) intrans. *to go on*, Pro. 4:14.

(3) *to pronounce happy*, or *fortunate*, Gen. 30:13; Ps. 72:17; Pro. 31:28; Cant. 6:9; Job 29:11.

PUAL אֻשַּׁר and אוּשַׁר—(1) *to be led*, Isa. 9:15.—(2) *to be made fortunate*, Ps. 41:3; Pro. 3:18.

Derivative nouns are אַשְׁרַי, אַשְׁרֵי, אַשְׁרָה, אֹשֶׁר, אֹשֶׁר, אֹשֶׁר, אֹשְׁרָא, אֹשְׁרָא, אֹשְׁרָא.

•836 **אָשֵׁר** ("fortunate," "happy," compare Gen. 30:13), [*Asher*], pr. n.—(1) of a son of Jacob and his concubine Zilpah (Gen. 30:13; 35:26), ancestor of the tribe of the same name (Nu. 1:40, 41), whose boundaries are described as on the northern border of the holy land, Josh. 19:24—31. The Gentile noun is אֲשֵׁרִי Jud. 1:32.—(2) a town to the east of Shechem, Josh. 17:17.

•843

834 **אֲשֶׁר** (A) relat. pron. of both genders and numbers, *who, which, that*. (In the later Hebrew, and in the Rabbinic, is used the shorter form שׁ, שֶׁ; ["which was elsewhere used only by the Phenicians;"] in the other cognate languages the relative takes its forms from the demonstrative זוּ, viz. Ch. דִּי, זִי, Syr. ܕ, Samar. ד, Arab. الَّذِي, i. q. هَٰذَا, Æth. ዘ፡ who, compare ዝ፡ this. As to the origin, see the note.) The varied use of the relative belongs in full to syntax, the following remarks only are here given.

(1) Before the relative, the pronoun *he, she, it*, is often omitted, e. g. Num. 22:6, וַאֲשֶׁר תָּאֹר "and he whom thou cursest;" Ru. 2:2; Ex. 4:19; Josh. 2:10. The same pronoun has also to be supplied whenever prepositions are prefixed to the relative, לַאֲשֶׁר "to him who," Gen. 43:16; "to those who," Gen. 47:24; אֶת־אֲשֶׁר "him who," "that which;" מֵאֲשֶׁר "from those who," Isa. 47:13. Sometimes the omitted pronoun applies to place, as אֵלֵךְ אֲשֶׁר "to that place which," Exod. 32:34; בַּאֲשֶׁר "where" pr. "in that (place) which," Ru. 1:17; Lehrg. § 198.

(2) אֲשֶׁר is often merely the sign of relation, which serves to give to substantives, adverbs, and pronouns, a relative power, as אֲשֶׁר אֶת־עָפָר "which dust," Gen. 13:16; אֲשֶׁר אֶת־הַשָּׂדֶה "which field," Gen. 49:30; אֲשֶׁר שָׁם (from שָׁם there), אֲשֶׁר מִשָּׁם whence (from מִשָּׁם thence), אֲשֶׁר לוֹ to whom (from לוֹ to him), אֲשֶׁר בּוֹ in whom, אֲשֶׁר מֵהֶם from whom, אֲשֶׁר לְשׁוֹנוֹ whose tongue, Deu. 28:49, and this is the regular way in Hebrew of expressing the oblique cases of the relative (Lehrg. p. 743), with the exception of a few examples which, as far as I know, have been noticed by no one, viz. אֲשֶׁר, Isa. 47:12, for אֲשֶׁר מָהֶם (Targ. דִּילְהוֹן, Syr. ܕܠܗܘܢ), and עִם אֲשֶׁר Gen. 31:32, for עִם אֲשֶׁר עִמּוֹ with whom.

(3) לַאֲשֶׁר is used as a circumlocution of the genitive (like the Talmudic שֶׁל), especially where many genitives depend upon one governing noun, and in the later Hebrew, as 1 Sa. 21:8, לַאֲשֶׁר לְשָׁאוּל אַבִּירֵי הָרֹעִים "the chief of the herdsmen of Saul;" Cant. 1:1, לַאֲשֶׁר לִשְׁלֹמֹה שִׁיר הַשִּׁירִים "the song of songs of Solomon." See Lehrg. p. 672, 673.

(4) In the later Hebrew אֲשֶׁר is sometimes redundant, like the Aram. דִּי, ְשׁ e. g. Est. 1:12, וַיִּרְ הַמֶּלֶךְ אֲשֶׁר compare verse 13, where אֲשֶׁר is omitted. Comp. 2 Sam. 9:8. See below under the word דִּי.

(B) It becomes a conjunction like the Hebrew כִּי, Aram. דִּי, ְ, Æthiop. ዘ፡ Gr. ὅτι, Lat. *quod*, Germ. daß, ſo (which latter word had also in the ancient language, a relative power, as in Ulphilas, *ea, so, thata, who*, which). Its various significations, almost all of which are found in כִּי, are —

(1) *quod, that*, after verbs of seeing, hearing, knowing (Ex. 11:7); finding (Ecc. 7:29); saying (Est. 3:4); confessing (Lev. 5:5); swearing (1 Ki. 22:16), etc.; also after nouns of a like power, Isa. 38:7; Ecc. 5:4. How the neuter relative is used with this power may be seen by the following examples; Josh. 2:10,

שָׁמַעְנוּ אֵת אֲשֶׁר־הוֹבִישׁ יְהוָה אֶת־מֵי יַם־סוּף "we have heard that which Jehovah dried up, the waters of the Red *sea*;" 1 Sa. 24:11, 19; 2 Sa. 11:20; 2 Ki. 8:12; Deu. 29:15; Isa. 38:7, "let this be for a sign to thee which" (that), etc. Comp. No. 11.

(2) *ut, that, in order that*, indicating design and purpose, followed by a future; Deu. 4:40, "and his statutes which I command thee this day, observe diligently, אֲשֶׁר יִיטַב לְךָ וּלְבָנֶיךָ אַחֲרֶיךָ that it may be well with thee and thy children after thee;" Deu. 6:3; Ruth 3:1; Gen. 11:7; 22:14; 2 Ki. 9:37; Ps. 144:12. Also after a verb of asking, Dan. 1:8. More fully, לְמַעַן אֲשֶׁר "in order that (שֶׁכֵּן) once אֵת אֲשֶׁר Ecc. 36:27. It is—

(3) causal *because that, because*, followed by a pret., Gen. 30:18; 31:49; 34:27; Josh. 4:7; 22:31; 1 Ki. 15:5; Ecc. 4:9; rarely by a future, when used of an uncertain thing, 1 Ki. 8:33 (comp. 2 Ch. 6:24, where for it there is כִּי). More fully יַעַן אֲשֶׁר יַעַן כַּאֲשֶׁר see No. 11. ["Like כִּי it is also put at the beginning of an answer, assigning a reason where one has been demanded; 1 Sa. 15:19, 'wherefore then didst not thou obey the voice of the Lord, but didst fly upon the spoil . . .? 20, And Saul said unto Samuel because that (אֲשֶׁר) I have obeyed the voice of the Lord, ... and have brought Agag ... and have utterly destroyed the Amalekites,' i.e. because in doing as I have done, I have obeyed (I think) the divine command. Vulgate '*imo audivi vocem Domini*.'" Ges. add.] Sometimes it may be more suitably rendered *nam, for*, Deut. 3:24 (LXX., Vulg., Syr.). Here belongs עַל אֲשֶׁר Dan. 1:10 (compare שֶׁעַל אֲשֶׁר Cant. 1:7); prop. *nam quare? for why? wherefore?* hence, i.q. *ne*, lest, Syr. ܕܠܡܐ; see under מָה.

(4) conditional, *if* (compare Germ. ſo du gehſt). Lev. 4:22 (comp. אִם verses 3, 27); Deu. 11:27 (comp. אִם verse 28); 18:22; 1 Ki. 8:31 (comp. 2 Ch. 6:22); 2 Ch. 6:29; followed by a future, Gen. 30:38; Isa. 31:4; Josh. 4:21. Rarely it is concessive, *etsi, although* (Germ. ſo auch, wenn auch), Ecc. 8:19.

(5) *at what time, when, quum, ὅτε*, followed by a pret., Deu. 11:6, "when the earth opened its mouth;" 1 Ki. 8:9; Ps. 139:15; 2 Ch. 35:20, אֲשֶׁר הֵכִין אַחְאָזְיָה אֶת־הַבַּיִת "when Josiah had repaired the temple" (compare Syr. ; Mark 12:3; Mat. 26:54; 28:1).

(6) *where, ubi, οὗ*, for שָׁם אֲשֶׁר Nu. 20:13; Ps. 95:9; Isa. 64:10; and for אֲשֶׁר שָׁמָּה *whither, whithersoever*, Nu. 13:27; Ps. 84:4; Isa. 55:11. (Comp. Syr. ; Heb. 3:9 for οὗ.)

(7) i.q. כְּאֲשֶׁר *as, like as* (ſo wie), in protasis, Ex. 14:13 (LXX. ὃν τρόπον); 1 Ki. 8:24. Followed by כֵּן Jer. 33:22. Also *how, in what way*, Job 37:17, "(knowest thou) כַּנְדִיעַ תַּכִּים אֲשֶׁר in what way thy garments become warm?"

(8) As a sign of apodosis, like כִּי No. 6, Germ. ſo *then, so*. Preceded by אִם Isa. 8:20, אִם לֹא יֹאמְרוּ כַּדָּבָר הַזֶּה אֲשֶׁר אֵין לוֹ שָׁחַר "if they speak not according to this word, then there is to them no dawn." Like כִּי and וְ (see Lehrg. 723), it is put also when there precedes a nominative absolute; 2 Sa. 2:4, "the men of Jabesh-Gilead אֲשֶׁר קָבְרוּ אֶת־שָׁאוּל (they) buried Saul;" and with other absolute cases, especially when denoting time and place. Zec. 8:23, בַּיָּמִים הָהֵמָּה אֲשֶׁר "in those days then they shall take hold," Germ. in jenen Tagen da ergreifen, etc. Deu. 1:31, בַּמִּדְבָּר אֲשֶׁר רָאִיתָ "in the desert, there thou sawest;" compare 2 Sa. 14:15, וְעַתָּה אֲשֶׁר בָּאתִי Germ. und nun, ſo bin ich gekommen (Ch. וְכַעַן).

(This usage of this particle has been altogether denied, and it has been stated to be entirely foreign to it, by Ewald in Heb. Gramm. p. 650, who appears to have overlooked the particles כִּי, ְ, וְ, German ſo, of altogether the same origin and signification; nor should he have given the passage in Isaiah without regard to the context, "let us turn to the law, so may they say, in whom there is no dawn," i.e. those who despair. Also ellipsis of the words *let there be, there are*, is unsuitable, which is brought forward in other examples, as Zec. 8:23; 2 Sa. 9:4.)

(9) It is prefixed to a direct citation of something said, like כִּי No. 7, דִּי, *ὅτι*. 1 Sa. 15:19, לָמָּה לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה "why hast thou not hearkened to the voice of Jehovah? 20, And Saul said to Samuel; אֲשֶׁר שָׁמַעְתִּי בְּקוֹל יְהוָה Vulg. *imo audivi vocem Domini*, yea I have hearkened to the voice of Jehovah." [But see above, No. 3.] It seems to be strongly affirmative and even intensifying the sentence. There are also other examples in which—

(10) it appears to mark gradation, *yea, even*, for the more full עַד אֲשֶׁר *until that, ἕως ὅτι*, Jogur. Joh 5:5, אֲשֶׁר קִדְּרוּ לָעֵב יִאכָל "yea even his own harvest the hungry man eateth." In the other member אֲשֶׁר כִּמְעוּנִים יִשְׁתַּיוּ "not his posterity only (ver. 4), but he himself is threatened with destruction;" compare Job 9:15; 19:27; Ps. 8:2; 10:6.

(11) Prepositions to which it is joined are converted into conjunctions, as אַחַר אֲשֶׁר afterwards, עַד אֲשֶׁר until that, עַד אֲשֶׁר *until that*, בַּעֲבוּר לְמַעַן אֲשֶׁר besides that (Est. 4:11), לְמַעַן אֲשֶׁר in order that, בַּעֲבוּר אֲשֶׁר, תַּחַת אֲשֶׁר, עַל אֲשֶׁר, יַעַן אֲשֶׁר, יַעַן כַּאֲשֶׁר, יַעַן אֲשֶׁר, עַל דְּבַר אֲשֶׁר, מִפְּנֵי אֲשֶׁר,

It is compounded with prefixes—

I. בַּאֲשֶׁר (1) *where, wheresoever*, Ruth 1:17; Jud. 5:27; 17:9; followed by שָׁם there, Job 39:30. Fully בַּאֲשֶׁר שָׁם Gen. 21:17, and בַּמְּקוֹם אֲשֶׁר שָׁם 2 Sa. 15:21. The same sense may be retained, 1 Sa. 23:13; 2 Ki. 8:1, where it is commonly rendered *whither, whithersoever*, for בַּאֲשֶׁר יָכֹלְתִּי—(2) *in that, because*, i.q. Syr. ܒܰܐ Gen. 39:9, 23.—(3) בַּאֲשֶׁר לְ *on account of*, where it assumes the nature of a preposition, Jon. 1:8. Contractedly is used בְּשֶׁל Jon. 1:7, 12. Both these answer to the Syriac ܒ̰ܫܰܠ on account of.

II. כַּאֲשֶׁר see under כְּ.

III. מֵאֲשֶׁר *in that*, Isa. 43:4.

Note.—I have given some conjectures as to the origin of the relative in Thes. p. 165, referring it to the root אָשַׁר; Ewald, on the other hand, p. 647, regards אֲשֶׁר as i. q. אֹשֶׁר and as denoting *conjunction*. Now after a more extended comparison with the Indo-Germanic languages, it appears that it should be differently regarded. For, אֲשֶׁר, אֵשֶׁת, equally with the other relative pronouns (see above, letter A), seem to have had anciently a demonstrative power, which is expressed in the languages both Phœnicio-Shemitic and Indo-Germanic, both by the letters *d*, or *t*, which may be called demonstrative (Deutlaut), especially sibilated and aspirated, and also by a mere sibilant and a mere aspiration, to which is commonly added a simple vowel, and sometimes, besides, a final consonant (l, n, r, s, t). Comp. *a*) אָז, זֶה, זֹאת, זוּ, זוֹ, זוֹת, זֶה, זֹאת, זוּ, זוֹ, זוֹת, זֶה, זֹאת, זוּ, זוֹ, זוֹת

850 אֶשְׁתּוֹן ("uxorious," "womanly," from אִשָּׁה), [*Eshton*], pr. n. of a man, 1 Ch. 4:11, 12.

851 אֶשְׁתְּמֹעַ Josh. 15:50, and אֶשְׁתְּמֹה ("obedience," as if infinit. Conj. VIII, from the root שָׁמַע), [*Eshtemoa, Eshtemoa*], Josh. 21:14; 1 Sa. 30:28; 1 Ch. 4:17, 19; 6:42, pr. n. of a Levitical city in the mountains of Judah. [Now prob. called Semûa, or es-Semûa, السموع; "a considerable village situated on a low hill." Rob. ii. 626.]

852 אָת comm. Ch. i. q. Heb. אוֹת *a sign, a portent*, synon. with תְּמַהּ. Dan. 3:32, 33; 6:28. Root אָוָה.

see 859 אַתָּ i. q. אַתָּה *thou*, which see.

859(a): see 859 St אָת with a dist. accent אֵת pers. pron. 2 pers. f. *thou*, of very frequent occurrence. This word is shortened from the fuller אַתְי, as is observed below. It is sometimes joined with a masculine, Exe. 28:14; Deu. 5:24.

853 I. אֵת followed by Makk. אתי, with suff. אִתִּי, אִתְּךָ, in Pause אִתָּךְ, אִתּוֹ, אִתָּהּ, אִתָּנוּ, אִתָּם, אִתָּנָה (all which are just as often written fully), אִתִּם, rarely אוֹתָם Josh. 23:15, אִתָּהֶם, אִתָּן, אִתָּהֵן Exod. 35:26, more rarely אִתָּהֶם Gen. 30:1, אִתָּהֵן Exe. 23:45, אִתָּנוּ verse 47.

(1) pr. a demonstrative pronoun, *ubrés, ipse, ipsus, self, this same*. This primary strongly demonstrative power which may be generally expressed by the Gr. *αὐτός*, is more rare in the ancient Hebrew, but it appears, however, to have been preserved in the language of common life, and afterwards revived and made current in the later books, in the Rabbinic and in Syriac. Hos. 10:6, גַּם אותו לְאַשּׁוּר יוּבַל "it shall itself (the calf) be carried into Assyria;" the people and priests had already preceded. Josh. 7:15; 1 Sa. 17:34, in a place where the reading has causelessly been questioned, וְגַם הָאֲרִי וְאֶת־הַדֹּב "there came a lion with the bear itself;" (in Greek it may be rendered *σὺν αὐτῷ τῷ ἄρκτῳ, mit sammt dem Bären*; and *der Bär obendrein*, and a bear besides; comp. *αὐτῷ σὺν φόρτυγι*, Il. ix. 194, and Passow, Lex. Gr. v. *αὐτός*, i. 6). Joshua 22:17, "it is not sufficient for you, אֶת־עֲוֹן פְּעוֹר this same iniquity of Peor?" as being the greatest that could be; Hag. 2:17, אֵין אֶתְכֶם אֵלַי "yet ye yourselves turned not to me;" Dan. 9:13, "as it is written in the law of Moses אֵת כָּל־הָרָעָה הַזֹּאת בָּאָה עָלֵינוּ all this very evil (as declared Lev. 26, and Deut. 28) has come upon us;" Jer. 38:16, חַי יְיָ אֵת אֲשֶׁר עָשָׂה לָנוּ אֵת־הַנֶּפֶשׁ הַזֹּאת "the same who has given us life;" 2 Ki. 6:5, "as one of them was felling a beam, the iron (אֶת־הַבַּרְזֶל) fell into the water." (The word *iron* should here be pronounced with emphasis.) Neh. 9:9. In the Old Testament here also belong—(*a*) its being used *reflectively*, אֶת *laurón*, אֹתָם *lauróc*; Eze. 34:2, "woe to the shepherds אֹתָם who feed themselves," i. q. מִשְׁפָּם; verses 8, 10; Jer. 7:19; Nu. 6:13.—(*b*) In Ezekiel it occurs even four times without a following noun for *aivé, id, ipsum, this, itself*, while elsewhere, as in a relaxed sense (see No. 2), it everywhere requires a noun or a suffix; Eze. 43:7, אֶת מְקוֹם כַּפּוֹת רַגְלָי מְקוֹם כִּסְאִי "this (*aivé*) is the place of my throne, and this the place of the soles my feet; Eze. 47:17, 18, 19, compare verse 20, where זֹאת stands in the same context. (Some have regarded the reading as incorrect; and in verses 17, 18, 19, would amend it by reading זֹאת, as in verse 20; but the similar passage, Eze. 43:7, in which זֹאת could not be suitable, defends the common reading; ["Maurer supplies *loi* the place, etc., LXX. *ἱόρυσας τὸν τόπον κ.τ.λ.*"]). From the Rabbinic may be added tha phrase, בְּאוֹתוֹ הַיּוֹם אֶת־יוֹם *ipsúm*, on the same day; בְּאוֹתָהּ הַשָּׁעָה in the same hour, in derselben Stunde; from the Syriac ܟܟܝ, compare *ἀφ' ἑαυτοῦ, a se ipso*. ["Note. Some have questioned the above use of this particle, choosing rather to refer the passages cited, and others like them, to its use with the accusative, but with little success. See Maurer's Comm. ii. p. 608. The origin of the word which is treated of below, is not contrary to the above view, but rather favours it." Ges. add.]

(This true and primary signification of the word was not unknown to the Rabbins, who explain it by נֶפֶשׁ, and in the same manner do the Syrian grammarians interpret the word ܐܢ. In the Arabic there answers to this إِيَّا, also used reflectively ضَرَبْتُ إِيَّايَ I have beaten myself. As to the origin, I have no doubt but that this word, like the other pronouns, is primitive and very ancient (see אֲשֶׁר p. lxxxvm, A), nor should I object if any one were to compare אֵת, אוֹת with tha Sanscr. *état, hic*; Gr. *οὗτος*. To give my own opinion now, this is more probable than what I lately supposed, that אֵת, אוֹת, עֵד are i. q. זאת *a sign*, which, however, is also the opinion of Ewald, Grammm. p. 593).

(2) This word by degrees lost much of its primitive force, so that as set before nouns and pronouns already definite, it scarcely increases the demonstrative power; אֵת הַמֶּלֶךְ i. q. Germ. hiesige *Sache*, hiesiges *Sache*, fetzige *Sache*, *the thing itself, the same thing*; often redundantly for the simple hiesige *Sache*, *this thing*.

It is rarely—(*a*) put before a nominative (Gen. 17:5, לֹא יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם "thy name shall be no longer called Abram;" Gen. 4:18, וַיֹּלֶד לַחֲנוֹךְ אֶת־עִירָד; 2 Sa. 11:25, אַל יֵרַע בְּעֵינֶיךָ אֶת הַדָּבָר הַזֶּה "let not this thing displease thee," Gen. 21:5; 46:20; Ex. 10:8; Lev. 10:18; Nu. 11:22; 26:55, 60; Josh. 7:15, etc.); on the other hand it is very often—(*b*) put before the object of a proposition when already definite (compare the pronouns *aivéc, ipse, ipsébe*, which, *especially in the oblique cases, aivoû, aivṛ, aivóv, ipsum, ipsi, ipsébeu, ipsébeu*, lose their strongly demonstrative power in some degree), thus it becomes a particle pointing out *a determinate object*. In Hebrew אֶת־הַשָּׁמַיִם properly therefore signifies, i. q. *aivòv tòv oὐρανόν*, but from the common use of language is the same as *τὸν οὐρανόν*, like in Gr. *αἰνὸν* Χρυσῆΐδα, Il. i. 143, without emphasis for Χρυσῆΐδα: אֶת־אֲבִיהֶם *aivóv ea, σεαυτόν*, hence the simple *ea*. In this manner אֵת is frequently put before substantives made definite with the article (אֶת הַשָּׁמַיִם וְאֵת הָאָרֶץ Gen. 1:1; comp. אֶרֶץ וְלַחֹם Gen. 2:4), or with the addition of a genitive or a suffix (Est. 9:14; Ru. 2:15), also before proper names (Jon. 2:1), its occurrence is much more frequent in prose than in poetry. In the whole Old Test. only three examples occur to me in which this word is prefixed to nouns which are not made definite, two of them (Pro. 13:21; Eze. 43:10), where the sense is definite, one (Ex. 21:28), where it is not so. [Also Ex. 2:1; 2 Sa. 18:18; Ecc. 3:15. Ges. add.]

Note. Some have altogether denied that this word is put before the subject of a discourse; and indeed the examples in which it is joined with a passive verb may be taken impersonally, and so explained that the power of the object is retained, viz. יֻתַּן אֵת הָאָרֶץ Nu. 32:5, *man gebt hat Land*, "let them give the land" (see Olshausen, Emendat. zum A. T. page 25, Hebr. Gram. 9th edit. page 533 [13th edit., § 140, a]), but many others (see No. 2, *a*) cannot be so taken; and it is not the place of a sober interpreter to have recourse unnecessarily to solecisms and critical conjecture. What has been done with regard to this point exercised the inquiries of very ancient Rabbins, may be seen in Olshausen loc. cit.; Ewald (Hebr. Gramm. Page 593); Fabsius (Seabode, krit. Bibl. 1826, No. 3), and by their follower, Winer, in Lex. Hebr. page 103.

["*Note.* The ôrigin of this particle is still uncertain. Corresponding to it in the Phœnicio-Shemitic languages are Ch. אַת, Syr. ܐܢ *ipse*; but these are of rare occurrence. Cognate are the Æth. *enta*, who (prop. demonstr. like all relatives), Egypt. *ent*, who; and especially the demonstrative syllable *ent*, which in the Egyptian language is prefixed to the personal pronouns, as *ent-oten*, ye; *ent-sen*, they; *ent-of*, he. Here the simple and genuine forms are *oten, sen, of*; the form *ent-sen*, corresponds entirely to the Hebr. אֶתְּהֵן *ent-of*, to the Hebr. אִתּוֹ, while yet all these forms express the nominative. (See the Table in אֲנִי, note; Heber. Gramm. page 993, 13th edit.) From *ent* come both אֵת (as עֵת from עָנָה), and זאת; comp. Sanscr. *état*, Gr. *αὐτ-ος*. Others refer אֵת, זאת, to the Aram. אִיתַי, i. q. הֵן; so Hupfeld on the demonstr. power of the letter ת, see Hupfeld, in Zeitschr. f. d. Morgenl. Lit. ii. page 135." Ges. add.]

II. אֵת followed by Makk. אתי, with suff. אִתִּי, אִתְּךָ, in pause and f. אִתָּךְ Gen. 6:18 comp. 20:18, אִתָּנוּ, אִתָּם Gen. 9:9, 11, אִתָּן more rarely and chiefly in the books of Joshua, Kings, Jeremiah, and Ezekiel, אִתָּהֶם, אִתָּהּ, אִתָּךְ (so that it seems to be confounded with the mark of acc. אֵת), pr. subst. denoting *nearness, and propinquity*, prob. for אֵנָת (from the root אָנָה No. II. to draw near, as עֵלָה from עָלָה) from the common usage of the language, a prep. of a similar power to עִם (which see).

(1) *apud, with, at, by, near*, used of nearness and vicinity, Gen. 19:33; Lev. 19:13; Job 2:13; 1 Ki. 9:18, "Eziongeber אֲשֶׁר אֵת־אֱלוֹת which is situated near Eloth," comp. Jud. 4:11, אֵת חֹבָב חֹתֵן מֹשֶׁה to any one's face, i. q. לִפְנֵי see פָּנִים. There is a singular use of it in Gen. 30:29, "thou knowest what thy flock has become אִתִּי with me," i. e. having me as the shepherd and caring for it, comp. 39:6, "he cared for nothing אִתּוֹ" i. e. while he had Joseph for *oἰκόνομος*, verse 8. Specially—(*a*) sometimes it indicates possession of a thing, like the Lat. *penes*, comp. Gr. *τὰ παρ' ἐμοί*, Arab. كَلَى معي (see עִם No. 2, *a, b*); especially what one has in one's mind, Job 12:3, אִתִּי אֵין כָּמוֹכֶם אֵלֶּה "who knoweth not such things?" Job 14:5, "the number of the months is with thee," i. e. in thy mind, determined by thee.—(*b*) It is rarely used of motion to a place, (like *παρά* with an acc. and vulg. *apud* to Inscr. Grut. ccc 5(5). 2 Sam. 15:23; Ps. 67:2, אֵת אֶחָיו i. q. אֶל אֶחָיו; Ps. 4:7.—(*c*) It is i. q. *præter, besides* (compare *παρὰ ταῦτα, præter ista*), Ex. 1:14; 1 Ki. 11:1, 25.—(*d*) It is used elliptically for אֵת אֲשֶׁר Gen. 49:25, where from what precedes כֵּן is supplied.—(*e*) In some phrases and examples אֵת may seem to be inaccurately for *in*, (as in Lat. *apud villam, apud forum, apud Hierosolyma*, Suetou. Vesp. 93, *apud Palæstinam*, Eutr. vii. 13, see Handii Turscll. page 414, 415), but it may, and even ought, in every case to retain the notion of nearness. 1 Sa. 7:16, "he judged Israel, אֶת־כָּל־הַמָּקוֹם at all those places;" the courts of justice being

in the gates of towns, and thus by or near the towns. 1 Ki. 9:25, וַיַּקְטֵר וּ אֶת אֲשֶׁר לְפְנֵי יְהוָה "and Solomon offered incense at that (altar) which was before Jehovah." Compare Suet. Aug. 35, *ut thure et mero supplicaret—apud aram eius dei*, etc., and Deut. 16:6, אֲשֶׁר יָקְטִילוּם . . . יָם מוֹעֲדֶיךָ. One offered properly at the altar, and in 1 Ki. loc. cit. this phrase is used as the customary expression for offering incense. (I do not see with Winer, how in this passage אֶת may refer to יְהוָה.)

(2) *cum, with* (compare עִם No. 1), used of accompanying, Gen. 6:13; 43:16; Jud. 1:16; Jer. 51:59; of connection by marriage, 1 Ki. 3:1; of a covenant, Gen. 15:18; of aid, Gen. 4:1, "I have gotten a male (i. e. a son) אֶת יְהוָה by the aid of Jehovah." Jer. 1:8; 15:20. It is said, "to speak with any one," 1 Ki. 8:15; also "to fight, to make war with any one" (where אֶת may be rendered *against*), Gen. 14:9; 1 Ch. 20:5; Pro. 23:11. הִתְהַלֵּךְ אֶת הָאֱלֹהִים "to walk with God," Gen. 5:24; i. e. having God as it were for a companion, to lead a life pleasing to God; עָשָׂה חֶסֶד אֶת "to act kindly with any one," Zec. 7:9; compare Ruth 2:20; 2 Sa. 16:17. Noldius, in his Concordance, under this word always confounds אֵת No. I. and II, which it may suffice thus briefly to mention.

אֵתוֹן q.v. מִן pr. *from with, from near by* any one; Syr. ܡܢ, Arab. عِنْد, *from* (1Ki. 6:33), after verbs and nouns of departing, Gen. 26:31; sending from any place, Gen. 8:8; also of receiving, Job 2:10; buying, Gen. 17:27; 23:20; asking *from* any one, 1 Sa. 1:17; performances, Ex. 29:28, etc. Other examples are, Josh. 11:20, מֵאֵת יְהוָה "by Jehovah was this instituted;" Ex. 29:28, "this shall be to Aaron . . . a perpetual statute מֵאֵת בְּנֵי יִשְׂרָאֵל to be performed by the children of Israel;" Ps. 22:26, מִמְּךָ תְּהִלָּתִי "from thee my praise," i. e. "I owe to thee salvation, the cause of praise." מֵאֵתַי Isa. 44:24, קְנִי is i. q. Gr. *ἀπ' ἐμαυτοῦ*, John 5:30, from myself, or by my own authority. Arabic عِنْدَ, Syriac ܟܕ, and Heb. עִמָּדִי Hos. 6:4. Compare as to this, Anecdota Orientt. i. p. 66.

855 III. אֵת with suff. אִתּוֹ 1 Sa. 13:20, pl. אִתִּים ibid. verse 21, and אִתִּים Isa. 2:4; Mic. 4:3; Joel 4:10, an iron implement used in agriculture, with an edge, and sometimes requiring to be sharpened (1 Sa. loc. cit.), according to most of the old versions *a plough-share* (but in Sa. it is joined with מַגְרְעָה), according to Symm. and the Hebr. intpp. *a mattock*. The more general word σκεῦος is used by the LXX. in the book of Sa. Some compare אֵתוֹן household-stuff, flocks,

utensils; but indeed I should prefer regarding אֵת as for אִתּוֹ (like עֵת for עִתּוֹ) = Arab. إِتٌ an instrument, آتٌ apparatus, instrument, specially of war, from the root אָתָה I. أَتَى to aid, also to be furnished with instruments, apparatus; and I should suppose the general word to be used for some particular instrument, perhaps for a plough-share.

אֶתְבַּעַל ("living with Baal," i. e. enjoying the favour and help of Baal), [*Ethbaal*], pr. n. of a king of the Sidonians, 1 Ki. 16:31, in Josephus (Arch. 8:13, § 1, 2, contr. Apion. 1, 18), Ἰθόβαλος, Εἰθόβαλος (אִיתוּבַעַל). 856

אֶתְנָה Deu. 33:2, and אֶתָא Isa. 21:12, pl. אֲתָנָה Jer. 3:22 (for אֲתָאנָה), fut. תֶּאֱתֶה Job 37:22; pl. יֶאֱתוּ Job 16:22, contr. and def. תֵּאתָה Mic. 4:8, אֶתֵּנָה, Deu. 33:21, and וְאֵת (for וְאֶאֱתֶה) Isa. 41:25; imper. אֱתִי (for אֱתָה) Isa. 21:12; 56:9, 12 (almost all of these forms imitate the Aramean). 857

(1) *to come*, a poetic word ["instead of בּוֹא"] Ch. אֲתָא, Syr. ܐܬܐ, Arab. أَتَى, which are of common use in these languages. Const. followed by לְ (Jer. 3:22) and עַל (Mic. 4:8) of the person *to* whom any one comes. Part. pl. fem. הָאֲתָיוֹת *things to come*, i. e. future, Isa. 41:23; 44:7; 45:11. Arab. آتٍ for آتِي future.

(2) *to happen* to any one, *to come* upon him (as evil), Job 3:25, i. q. לוּז with acc.

(3) *to go, to pass by*, Job 16:22. Vulg. *transeunt*. Hiphil, *to bring*, i. q. הֵבִיא. Pret. plur. הֵתָּה (for הֵאֱתָה) Isa. 21:14, and the same form for imp., Jer. 12:9.

Derivv. אִתִּי.

אֲתָה Ch., Dan. 7:22, inf. מֵתָא Dan. 3:2, i. q. Heb. *to come*; with לְ of pers. Ezr. 4:12; 5:3. 858

ApheL הֵיתָה inf. הֵיתָאָה (by a Hebraism)—(1) *to cause to come*, Dan. 6:17, 25.

(2) *to bring, to fetch*, Dan. 5:3, 23. Syr. ܐܬܐ.

Hophal, borrowed from the Hebrew, but anomalous הֵיתִי, 3 fem. הֵיתִיתָ, Dan. 6:18; pl. הֵיתִיו Dan. 3:13, *to be caused to come, to be brought*.

אַתָּה pers. pron. 2 pers. m. THOU; with dist. accent אָתָּה (Milel), Gen. 3:11; 4:11; 27:32, without ה three times in כתיב 1 Sa. 24:19; Ps. 6:4; Eoc. 7:22; Job. 1:10; Neh. 9:6. In the oblique cases. 859; see also 859(c) on p. 95 & 859(b) & 859(c) on p. 95

of thee, thine, 1 Ki. 21:19; *thee*, Pro. 22:19; see Lehrgeb. p. 727. (Instead of the doubled Tav, in Arabic and Æthiopic there is *st*, أَنْتَ f. أَنْتِ vulg. أَنْتَ, אַנְתְּ: fem. אַנְתִּי: in Syriac there is Nun occult أَنْ f. أَنْ; and the same appears also in Egyptian in ⲛⲟⲕ f. ⲛⲏⲧ thou. ["All of which are compounded of the demonstrative syllable *en*, and the simple pronouns *ta*, *to*, *tok*. (See in אֲנִי note; Hebr. Gram. p. 293, 13th ed.)" Ges. add. omitting the following paragraph.] The principal letter however is ת, and this alone predominates in the Indo-Germanic stock of languages. (See the Sanscrit. *tvam*, the stock of which is *tu*, Pehlev. and Pers. *tu* تُو, Gr. *τύ*, *σύ*, Lat. *tu*, Goth. *thu*, Germ., Dan. and Swed. *du*.)

אִתּוֹן f. *a she-ass*, so called from its slowness; see the root אָתַן. (Arab. أَتَانٌ a she-ass, and the female of the wild ass; Aram. אֲתָנָא, לְתָא id.) Nu. 22:23, seq. בְּנֵי אִתּוֹ "the son of his ass," i. e. his ass. Gen. 49:11. Pl. אִתֹּנוֹת Gen. 12:16; 32:16. 860

אִתּוֹן comm. Chald. *a furnace*, i. q. Syr. ܐܬܘܢܐ. Dan. 3:6, 11, 15, seq. The form אִתּוּן is for אִטּוּן, from the root יָטַן to smoke; like יִתֵּן for יִטֵּן. 861

see 862 אֲתוּק Ex. 41:15, in כתיב for אָטִיק.

see 859(c) on p. 92. אִתִּי i. q. אֵת pers. pron. 2 pers. sing. fem. THOU. Although this form is rare in the Old Test. (it is found only seven times in כתיב, 1 Ki. 14:2; 2 Ki. 4:16, 23; 8:1; Jud. 17:2; Jer. 4:30; Exe. 36:13; and wherever it occurs, the *keṕeia* of the Masorites takes away the Yod, so as to read אִת, so that in the text there appears אִתִּי), yet there can be no doubt that it is genuine (comp. Arab. أَنْتِ and Syr. ܐܢܬ); and it is even primary and a more ancient form, which afterwards the more negligent pronunciation of the common people shortened into אֵת. Yod added at the end is a mark of the feminine, as in תִּמְלְכִי; nor should we listen to Ewald (Heb. Gramm. page 177), who, apart from all analogy, conjectures אִתִּי to be for אִתִּין, of which no trace exists in the Phœnicio-Shemitic languages.

*863 אִתִּי (perhaps, "neighbouring," from אֵת nearness, and the termination יִ–), [*Ittai*], pr. n.—(1) of one of David's generals, 2 Sa. 15:19, 22; 18:2.—(2) of a Benjamite, 2 Sam. 23:29; also written אִיתַי (which see).

אֵתִיק m. Exe. 41:15 (קרי), 16, 42:3, 5, *a kind of columns* [see below]; (see especially Exe. 42:5, comp. verse 6). LXX. and Vulg. chap. 42, render it *περίστυλον, porticus*. Root אָתַק.

["A term in architecture, signifying *a decrement*; where a story or portico is drawn in, *as offset, ledge, terrace*. It is a verbal Hiph. from פָּתַק *to tear away, cut off*. So Bottcher recently (Proben, page 350); but so too Abulwalid long before, i. q. نَصِيل segment, increment. See his words quoted in Thes. Append. s. h. v." Ges. add.] 862

אַתֶּם pers. pron. 2 pers. pl. YOU, m. Inaccurately joined to a feminine, Exe. 13:20. It comes from אַתְּמוֹ, which see, with the addition of מ, the mark of multitude. Arab. أَنْتُمْ; Aram. אַנְתּוּן. 859(b); see 859St

אֶתְמוֹל Ex. 13:20; Nu. 33:6, [*Etham*], the name of a place on the borders of Egypt and the Arabian desert, from which the neighbouring part of the desert, as far as Marah, received the same name. Nu. 33:8. LXX. Ὀθάμ. Jablonsky (Opusc. ii. 157) regards it as the Egyptian ATHOU, i. e. boundary of the sea. 864

אֶתְמוֹל & אִתְמוֹל, once אִתְמוֹל 1 Sa. 20:11 i. q. תְּמוֹל with Aleph prosthetic, adv. 865

(1) *yesterday*, 1 Sa. 4:7; 14:21; 19:7; Ps. 90:4.

(2) *formerly*, used generally of time long past, Mic. 2:8; Isa. 30:33. The same form is also found in Syr., Ch., and in Cod. Nasar. ["There exists likewise a form אֶתְמֹל, which see. Also, Syr. ܐܬܡܠ; Chald. אִתְמָל. The form seems compounded from את *with, at*, and מול i. q. פָּנִים *forepart, front*; hence of time, *antea*, aforetime." Ges. add.]

אָתַן an unused root. Arab. أَتَنَ i. q. أَتَّ *to walk with short steps*. Conj. IV. to stand, to stand still; compare אָחַר to delay. Hence אָתוֹן a she-ass. † see 860

אֵתָן in some MSS. and printed editions for אֵיתָן *constancy*, Mic. 6:2; Job 33:19. see 386

אֵתָן pers. pron. 2 pers. pl. f. YOU, ye. Once found Exe. 34:31, where other copies have אַתֶּן. With ת parag. it is written אַתָּנָה Gen. 31:6; Exe. 13:11, 20; 34:17; and ibid. 13:20, אַתֵּנָה, according to the analogy of the forms הֵמָּה, הֵנָּה. Nun at the end, like Mem, is a mark of multitude, especially in the fem.; comp. הֵנָּה, הֵנָּ, חִכְמֹתֵנָּה. 859(c); see 859St

אֶתְנָה f. *a gift, reward*, specially as given to a harlot, Hos. 2:14. Root אָתַן. 886

867 אֶתְנִי "bountiful," "munificent," from אֶתְנָה a gift), [*Ethnî*], pr. n. m. 1 Ch. 6:26.

אִתְנָן Eze. 16:34. 41, and אֶתְנָן m. (for תַּנ with א prosthet. from אֶתְנָה), with suff. אֶתְנָנִי.

868 (1) *gain of a harlot*, absol. Eze. 16:31, 34; and with the addition of זוֹנָה Deu. 23:19. Metaph. used of the produce of the fields, which the idolators looked on as gifts from the idols, Hos. 9:1; Mic. 1:7; comp. Isa. 23:17, 18.

869 (2) [*Ethnan*], pr. n. m. 1 Ch. 4:7.

אָתַק an unused root, perhaps i. q. חָשַׁק *to be beautiful*. Hence אֲתִיק.

[Rejected in Ges. corr.; the deriv. being referred to נָתַק.]

870 אֶתֶר with suff. אֶתְרָהּ m. Ch.—(1) A PLACE, Dan. 2:35; Ezr. 5:15; 6:5, 7. (In Targg. very frequently; Syr. and Samarit. ܐܬܪ id.) אֲשֶׁר אֶתְרוֹ "the place in which," Ezr. 6:3; by a pleonasm, much used in Aramæan; Syr. ܕ ܐܬܪ; compare מָקוֹם אֲשֶׁר (see מָקוֹם).

(2) perhaps, *track*, i. q. Arab. أَثَرٌ, Æthiop. ኣሠር፡. Hence בָּאַחַר for בָּאֶתַר Dan. 7:6, 7, *after*; i. q. בָּאֶתֶר עַל in the track; with affix בָּאֲתָרָיו Dan. 2:39. Syr. and Samar. ܒܐܬܪ.

871 אֲתָרִים ("places," "regions"), pr. n. of a place to the south of Palestine. Nu. 21:1, דֶּרֶךְ הָאֲתָרִים "in the way which leads to Atharim."

ב

Beth (בֵּית), the second letter of the alphabet; when used as a numeral, i. q. *two*. The Hebrew name is contracted from בַּיִת *a house, a tent*, and the most ancient form of this letter (whatever it may have been) appears to have imitated this figure. ["See Heb. Gramm. p. 291, 13th edit.; Monumen. Phœn. p. 21."] The form of a tent is still that which it bears in the Æthiopic alphabet, ቤ.

As to its *permutation*, ב changes into other labials, namely—(1) into פ, as נָקַב and נָקַף to disperse, פָּצַח and חָבַשׁ to cleave, פָּרַל Aram. בָּרַל, פַּרְזֶל and בַּרְזֶל iron, שָׁפַר and שָׁבַר to be feeble.—(2) rarely into ו, as גָּרַד, גָּרַשׁ great, and even into a quiescent ו, as גְּרוֹשָׁה for גְּרֹשֶׁת; compare in the western languages *βάσσα, vesca, pascor, βάδω, vado*.—(3) into מ, which letters are pronounced very much alike by the Orientals, as פְּרִיא and פִּרְאִי *fat*, פַּרְאִי an idol of the Babylonians, מְחַשׂ to search, חֹק time, זְמַר to prune a vine, דִּישׁוֹן and דִּימוֹן pr.n. of a river, טַבְעָה i. q. טַמְּנָה a writing, a poem, Arabic كَتَبَ for مَكَّة Mecca; compare *βλίτυ* for *μέλιτυ* (from *μέλι*, honey); *scamnum, scabellum, marmor*, French *marbre* [Engl. *marble*], etc.

ב, sometimes before monosyllables בְּ (see this more particularly stated, Lehrg. p. 608); with suff. בִּי, בְּךָ, rarely בָּךְ Ps. 141:8; in pause and fem. בָּךְ, בּוֹ, בָּהּ; בָּנוּ, בָּכֶם, בָּהֶם, בָּהֵם, fem. בָּהֵן (Arab. بِ, rarely بَ, Æth. በ, rarely ለ) ["Syr. ܒ"], a prefixed preposition, prop. and originally (see the note as to its origin) denoting *tarryance in a place* (Greek *ἐν*, Latin *in*), afterwards applied to neighbourhood and association (German. *an, mit*), *at, by, with*, and joined with verbs of motion. The various significations of this *much-denoting* word, in part proper, in part figurative, may be arranged in three classes, which are called by the Rabbins בֵּית הִכְלִי (Germ. *in* [Engl. *in*]), בֵּית הִנְטִיָּה (Germ. *an* [Engl. *at, by*]), בֵּית חִנּוּי (Germ. *mit* [Engl. *with*]), although it is not to be denied that the third class depends upon the second (see below). Thus it denotes—

(A) pr. *in*, with ablat. Gr. *ἐν*. Specially—(1) *in*, pr. of place ["which might be more fully and precisely expressed by בְּתוֹךְ, בְּקֶרֶב, as בָּעִיר in the city, בַּבַּיִת in the house, בַּבּוֹר in the pit, בָּאָרֶץ in the land or province, בְּאִישׁ in (a place) which=where; then used of time: בְּשָׁנָה הַהִיא Jud. 10:8; בָּרִאשׁוֹנָה Gen. 1:1; comp. בְּתְחִלָּה; also of the condition in which we are: בְּשָׁלוֹם 1 Sa. 29:7; and, in the later Hebrew, it is even prefixed pleon. to adverbs: בְּכֵן, בְּלֹא. By a peculiar idiom of language, it is used of the fountain, origin, and material whence any thing is drawn, is made, or comes forth; as—(*a*) in the phrase, "to drink in a cup," i. e. to drink what is in the cup; for "out of the cup" (like the French "*boire dans une tasse*;" Gr. *ἐν χρυσῷ, ἐν κορχόροις πίνειν*, Xenoph. Anab. vi. 1, § 4); Gen. 44:5; Am. 6:6; comp. Chald. Dan. 5:2.—(*b*) of the material, as the German *eine Gänse in Gold, ein Stoff in Wolle*, in Cic *gegossen*. 2 Ch. 9:18, בְּזָהָב "a footstool of gold." Ex. 38:8; Lev. 13:59; 1 Ki. 7:14; Esr. 7:20. Metaph.—(*c*) בְּ יָדַע to know by any thing, Ex. 7:17.

(a) When it refers to a multitude, in the midst of which one is, i. q. *among, in*. Lament. 1:3, בַּגּוֹיִם "among the nations." 2 Ki. 18:5, בְּכָל־מַלְכֵי יְהוּדָה "before all who go in at the gate of his city," more fully בְּאֵתוֹ בְּעִירוֹ, בְּפִי בְּעִירוֹ; comp. Gr. *ἐν ὁρθαλμοῖς*, Il. ii. 587; Lat. *in oculis*, Curt. ix. 4.

(3) *at* or *in, for upon*, בְּרֹבֶד 1 Ki. 8:9; בְּאֹהֶל מוֹעֵד "upon the tabernacle of the congregation," Nu. 14:10; Isa. 66:20, בַּסּוּסִים "on horses."

(4) of motion to a place: *ad, in* (*unto*) בּוֹא, *to, unto, upon*. This Beth differs from אֶל in this signification properly and generally, in that אֶל implies motion to a place, whether the end be arrived at or not, בּוֹא (*unto*) בּוֹא. ב in this sense signifies the reaching the end and remaining at it. It nearly approaches in meaning to עַד *usque ad, unto*, which is however properly used, when the termination and end of the motion or action has to be more accurately stated: בּוֹא *an* (*unto*) בּוֹא; although the later writers appear to like to use עַד for אֶל; Gen. 11:4, "a tower, בְּרֹאשׁוֹ whose head may reach unto heaven" (not less correctly Jer. 51:9; "her judgment reacheth unto heaven," אֶל הַשָּׁמַיִם comp. Winer, Exeget. Stud. p. 53). קָשַׁר בְּקִיר *mingere ad parietem*, "upon a wall," 1 Ki. 16:11. Hence after verbs and nouns of touching, reaching (נָגַע), adhering (דָּבַק), going to, especially to ask something (שָׁאַל, דָּרַשׁ, comp. *a fragen* in upper Germany, *an einen etwas begehren*, for after common verbe of going, אֶל is more frequently used), falling upon (פָּגַע), taking hold on (חָזַק, אָחַז), inclination and affection (חָשַׁק, חָפֵר, נָתָה), all of which are in Latin compounded with the particles *ad, in*. (Many of these, however, are joined in the same sense also with אֶל, as נָגַע, דָּבַק.) Since ב in this signification is a particle of *transition*, it is not to be wondered at that it should give a transitive power to some verbs, and even a causative power; such as is elsewhere expressed by the conjugation Hiphil. So נָתַן to borrow, *leihen* (cognate perhaps with נָשָׁא to take), בָּ נָשָׁא to land, an jem. *hineinleihen* (comp. לָקַח to take, לָמַד to give), בָּ עָבַד=הֶעֱבִיד בָּ to impose servitude, fich jem. *bekennen* (according to Winer, to labour through any one; so that the ב is instrumental, see C, 3). Specially, ב in this sense—(*a*) when joined to verbs of seeing, gives the sense of *looking upon*, commonly with the added notion of pleasure, with which one remains looking (see בָּ רָאָה, חָזָה, הִבִּיט); sometimes also of grief (Gen. 21:16), pity (29:32), envy (1 Sa. 1:11). So also after verbs of hearing (see שָׁמַע), of smelling (הֵרִיחַ).—(*b*) in oaths, it is prefixed to the person or thing *by* which, i. e. turned *to* which, one swears, Gen. 21:23; 22:16; so in curses, 1 Sa. 17:43 (comp. Arab. بِلَى by God).—(*c*) It is used when single species are referred *to*

their genus, Gen. 7:21, "all animals בְּעֹוף וּבַבְּהֵמָה which belonged to the birds, and to the cattle," etc. Gen. 8:17, 9:2, 10; Hos. 4:3. Germ. an Vieh, an Vögeln, etc.

(5) of motion down *to, upon; in, upon, over, super*, with accus. (comp. No. 3). 1 Ki. 2:44, "God turned thy malice בְּרֹאשֶׁךָ upon thy own head." Lev. 20:9, וְדָמָיו בּוֹ "his blood (come) upon him." So after the verbs רָגַז, יָשַׁל, to tread, to reign over; בָּטַח to trust upon.

(6) of motion, *against, in for contra, adversus, gegen* (etwas) an. Gen. 16:12, יָדֹו בַּכֹּל וְיַד כֹּל בּוֹ "his hand against every man, and the hand of every man against him." 2 Sam. 24:17. So after verbs of fighting (נִלְחַם בְּ, חָנָה), stirring (עוֹרֵר), being angry (הָיָה הִתְעַבֵּר) Deu. 3:26; comp. Ps. 78:31; Lev. 17:10), acting perfidiously (see בָּגַד, יָרֵד, קָרַע, שָׁקַר, שָׁטַם, קָטַל, etc. There follow various metaphorical uses, as—

(7) *near, nigh* (pr. *intra-an*), *according to*, i. q. בְּ. Gen. 1:26, בְּצַלְמֵנוּ כִּדְמוּתֵנוּ "in our image, according to our likeness." Gen. 1:27. Comp. Gen. 5:1, 3, "and Adam begat a son בְּדָמוּתוֹ כְּצַלְמוֹ." Gen. 21:12, "after Isaac (בְּיִצְחָק) shall thy seed be called." בְּדֶרֶךְ according to the way or manner, Amos 4:10; Isa. 10:24, 26. בְּעֵצוֹת רְשָׁעִים by or according to the counsels of the ungodly, Ps. 1:1. בְּדַרְכֵי according to the command of. Hence (and there was no need for Winer to have called in question this signification, Exeg. Stud. page 43)—

(8) *as, like as, in the manner of*, i. q. כְּ Job 34:36, "because of answers אָוֶן בְּאַנְשֵׁי given in the manner of the wicked" (LXX. ὅσιοι οἱ ἄφρονες. Two MSS. כ). Job 37:10 (some MSS. כ); Isa. 44:4, בְּבֵין חָצִיר "as in the grass" (LXX. ὡς. MSS and Edit. כ). Isa. 46:10 (Jerome, "*quasi argentum*"). Psa. 37:20; 39:7; 109:4; Zec. 10:5 (MSS. and Targ. כ); Hos. 10:15. (So the Arab. بِ, e.g. بِمَشْيِ الْمُرْسَلِ to walk in the manner of the common people. Schult. Opp. Min. page 71.)

(9) *for, at*, used of price, reward, exchange (a signification which springs from its local sense; comp. Lat. *loco*, and *pro* for *ante*; Germ. *anstatt* and *für*, in the more ancient language for *bor*, and vice versâ). Gen. 29:18, "I will serve thee seven years for Rachel," בְּרָחֵל verses 20, 27; Isa. 7:23, "a thousand vines בְּאֶלֶף גֶּפֶן at a thousand pieces of silver," Ecc. 4:9; Lam. 1:11; 2 Sa. 24:24; Hos. 12:13; Cant. 8:7, 11. Deu. 19:21, נֶפֶשׁ בְּנֶפֶשׁ עַיִן בְּעַיִן "life for life, eye for eye" (comp. Koran 5:49). Hence בְּנַפְשֹׁתָם "with peril of their lives," 2 Sa. 23:17; comp. Josh. 23:11; בְּלִי pr. for sufficiency, for necessity. (So often بِ in Arabic.)

(10) It implies having respect to any thing, having regard of any thing:—(*a*) *in respect to*, 1 Ki. 5:22.—(*b*) *on account of*, Gen. 18:28, הֲתַשְׁחִית בַּחֲמִשָּׁה "on account of those five;" Ex. 10:12; 2 Ki. 14:6; Jon. 1:14; מִמָּה wherefore? בַּאֲשֶׁר *in that*, on account of (that) which (Arab. بِ on account of, Koran 81:9; بِمَا because that.)—(*c*) *about, concerning*, after verbs of rejoicing (שָׂמַח, גִּיל, עָלַץ), hearing (שָׁמַע Job 26:14), knowing (Jer. 38:24), especially speaking, as בְּ to speak concerning any one, especially (such is the φλαυφωνία of mortals), to one's disadvantage; עָנָה בְּ to bear witness concerning any one, especially against him, to his harm and injury.

(C) The third class—which may be rendered in Germ. by *mit*, Eng. *with*, which may be called Beth of *accompaniment* and *instrument* (the appellation of the Rabbins being too circumscribed)—equally with the second, springs from the notion of *nearness*; and it comprehends the following significations:—

(1) *with*—(*a*) of accompaniment; Num. 20:20, בְּעַם כָּבֵד "with much people;" Isa. 8:16, תְּלַמֵּדִי בְּ "with my worshippers [disciples]," i. e. having them present; 1 Ki. 10:2; Jer. 41:15; 11:19, עֵץ בְּלַחְמוֹ "a tree with its fruit." Often used of what we carry in our hands; Gen. 32:11, "with my staff (בְּמַקְלִי) I passed over this Jordan;" Ex. 8:1, 13; Isa. 7:24. Hence בְּלִי, בְּאֵין, בְּלֹא without. Specially—(*a*) when placed after verbs of *going*, it gives them the power of carrying, as בּוֹא בְּ to come with any thing, i. e. to bring it; בְּ לָקַח to go to meet with any thing, i. e. to take it. See יָצָא, שָׁלַח, and de Sacy, Gram. Arabe, i. 355.—(*β*) It is even said "with many (בְּרַבִּים) they come against me" (Ps. 55:19), and "ye are left with very few" (Deu. 28:62), i. e. a few of you are left; these are manifest instances; also there is said, Nu. 13:23, "they carried it (the cluster) on a staff (בְּמוֹט) with two" (μι χριστ, fulcit ampyit), where two carried it. (Vulg. *duo viri*.)—(*b*) *of aid*; Psa. 18:30, בְּךָ אָרֵץ גְּדוּד "with thee I will run through a troop;" Ps. 60:14; Isa. 26:13; Ps. 44:10, לֹא תֵצֵא בְּצִבְאוֹתֵינוּ "thou wilt not go out to battle with our armies."—(*c*) When prefixed to substantives signifying attributes especially virtues and vices, it serves to form peripharstic adverbs, as בְּחִפָּזוֹן "with haste," hastily, Ex. 12:11; בְּתֻמִּים "with uprightness," uprighdly; בְּתוֹרָה prudently; בְּשִׂמְחָה "with my happiness," i. e. happily, Gen. 30:13; Psal. 29:4, "the voice of Jehovah is with strength," i. e. endued with strength.

(2) It is used of the *instrument*, where in Latin the ablative is used, as בְּחֶרֶב with the sword, Josh.

10:11; בְּרַגְלַיִם with the feet, Eze. 34:18; to cry with the throat (בְּגָרוֹן), Isa. 58:1; used of an *agent*, one standing between (Lat. *per*), as בְּמֹשֶׁה by Moses, בְּיַד מֹשֶׁה by the hand of Moses (Arab. بِالنَّبِيِّ); also used of the *efficient cause*, e.g. to be faint with hunger (בְּרָעָב), Lam. 2:19; to be consumed with fire (בְּאֵשׁ), Lev. 8:32; to be commanded by Jehovah (בִּיהוָה), Nu. 36:2; הִתְנַבֵּא בִּיהוָה to prophecy by God, by Baal, i. e. God or Baal being the inspirer; also after a passive, Nu. 36:2; Isa. 45:17.

(3) *with, for although*, as the Germ. bey alle dem. Lat. *in summa honorum civium copia*. בְּכָל־זֹאת with all this, i. e. *for* all this, this not hindering, nevertheless; Isa. 9:11, 16, 20; 10:4; 47:9; Job 1:22. Nu. 14:11, בְּכָל־אֹתוֹת אֲשֶׁר notwithstanding all the signs which I wrought;" comp. the Arab. بِما although, Koran 9:25. Kindred is the phrase בְּזֹאת with this, i. e. *on this condition*, Gen. 34:22; 1 Sa. 11:2.

(D) It will be well to treat separately that peculiar idiom in Arabic and Hebrew, of which the origin is uncertain, of the *Beth essentiæ* or pleonastic (בְּ זֹאת עֲלוּבָה). In Arabic it is commonly put before the predicate, especially when this is expressed by a participle or adjective, whether negative, interrogative, or positive; it is more rarely prefixed to a substantive (Ham. ap. Schult. on Pro. 3:26), never to the subject. Its use is therefore much the same as the use of an accusative put after the verb substantive, and it may be said promiscuously بِما اللهُ غافِلٌ and ما اللهُ غافِلًا "God is not remiss;" the former may be explained, God (does not act) as if remiss (compare French *en—en homme*, the latter may be explained, God (does) not (act) the remiss one.

Similarly are by far the greater number of instances in the Old Test. to be explained; and this use of the particle בְּ nearly approaches to its use in comparing (B, S); Ex. 6:3, "I appeared to Abraham בְּאֵל שַׁדָּי as God Almighty;" Isa. 40:10, הִנֵּה אֲדֹנָי יֱהוִה בְּחָזָק "behold the Lord shall come as a mighty one;" Ex. 32:22, "thou knowest the people בָּעָם הַזֶּה that they are evil" (Vulg. *promus ad malum*); Ecc. 7:14, בְּיוֹם טוֹבָה הֱיֵה בְטוֹב "in a joyful day be joyful;" Pro. 3:26, יְהוָה יִהְיֶה בְכִסְלֶךָ "Jehovah shall be thy hope;" Ps. 68:5, בְּיָהּ שְׁמוֹ "his name in Jah" (Jon. [Targ. of R. Joseph] יָהּ שְׁמֵיהּ. Also LXX., Syr., Vulg. omit בְּ, compare Isa. 47:4; 48:2). Isa. 26:4, כִּי בְיָהּ יְהוָה "for Jah (i.e. eternal, unchangeable) is Jehovah." Of some particular examples others may judge otherwise; but it is vain to reject the idiom altogether from the Hebrew language, as has been endeavoured by Ewald (Heb. Gram. p. 607), and by

Winer, who has followed him in Heb. Lex. p. 109: although it is certain, that not a few examples which have been referred to this idiom, do not belong to it, and ought to be otherwise explained. So in Hos. 13:9, שִׁחֲתְךָ יִשְׂרָאֵל כִּי בִי בְעֶזְרֶךָ *perditio tua, Israël; tantummodo in me auxilium tuum*; but by comparison with Hos. 7:13, it should be rendered, "this hath destroyed thee, Israel, that thou (wast, or hast rebelled) against me thy helper." In 1 Ki. 13:34, render "and for that cause (וּבְזֹאת הָיָה) the house of Jeroboam fell into sin." There are three instances found in the later Hebrew, in which בְּ seems clearly to be prefixed to a subject; Ezr. 3:3, כִּי בְאֵימָה עֲלֵיהֶם (unless two constructions אֵימָה עֲלֵיהֶם and כִּי בְאֵימָה חָם are coalesced); 1 Ch. 9:33, כִּי יוֹמָם (וְלַיְלָה עֲלֵיהֶם בַּמְּלָאכָה (where however it may be rendered, "it was incumbent on them to be in the work"); 1 Ch. 7:23, כִּי בְרָעָה הָיְתָה בְּבֵיתוֹ "because there was calamity in his house." Perhaps this was a solecism of the later age of the language.

Followed by an inf. בְּ forms a periphrasis for the gerund, as בְּשַׁחֵק *in videndo*, Pro. 14:13, and is commonly expressed by conjunctions, namely—(*a*) *while, when* (*in that*, comp. A, 1 used of time), Num. 35:19, בְּמַצְּאוֹ "when he lighteth upon him." Pro. 30:32; Cant. 5:6; Est. 2:8.—(*b*) *when, after that* (comp. A, 3 of completed time), followed by a pluperf. where the infinitive has the power of a preterite; Gen. 33:18, בְּבֹאוֹ מִפַּדַּן אֲרָם "when he had come out of Mesopotamia;" 2:4; Ex. 3:19; Isa. 30:1; Job. 42:10.—(*c*) *because* (comp. B, 9), בְּעָזְבָם "because they had forsaken;" 2 Ch. 28:6.—(*d*) *if, though, even if* (comp. C, 3), Ps. 46:3, בְּהָמֹר אֶרֶץ "though the earth be removed;" Isa. 1:15.

Note. The old opinion of Grammarians is sufficiently probable, that בְּ is abortened from בַּיִת, *in the house, in* (like בְּ from אֵל, מִ from מִן), for—(1) בַּיִת itself (Syr. ܒܝܬ) is not only a house, but it also has sometimes in the Targums, the sense of the particle *in*, as Cant. 1:9; 2:15.—(2) Even now in the East the word בַּיִת is often in geographical names abbreviated into בֵּית زَمَّار, בְּ into بِ, בַּ into بَ, for בֵּית زَمَّار (see my note in Burckhardt's Travels in Syria, i. 491).—(3) An example of such a contraction is found in the Old Test. itself in בְּעַשְׁתָּרֹת בַּת־עַיִן house of Astarte, comp. *Bebeten* in Euseb. and Jerome, for Beth Beten.—(4) A similar analogy is found in Persic, in which בְּ promiscuous use is made of the separate forms بِ *in*, با *with*, and the inseparable ب. Also Arab. فِ

prob. for בִּי, and other words contracted not less violently, as לוֹ (see לְמוֹ), and אִי, whence אִי תֹם, אִי זֶה, Chaldee אִיכָּה, Arab. أين. Some rather regard it as derived from בִּין, but there is not any other trace of this word being contracted, neither is the signification sufficiently suitable. Further as to the origin of the prefixed particles, see my Heb. Gramm. 9th edit. § 87. As to the ב initial sprung from נן (on), see under בְּדֹקֶר, which is itself rendered by the Syriac translator כִּי יְפוּס (son of piercing through, piercer through).

בְּ Ch. i. q. Heb. as, "in heaven," "in a dream," Dan. 2:19, 28; "to drink in vessels," Dan. 5:2; "to give into the hand," "by the aid of hands," 2:34, etc.

872 בְּאָה fem. *entrance*, Exc. 8:5, from the root בּוֹא to enter.

873 בְּאוּשׁ adj. Ch. *bad, wicked*, Exr. 4:12. Root בָּאַשׁ.

874 בָּאַר not used in Kal. Arab. بأر to DIG, specially a well, a pit. Kindred roots are בָּרַר, Arab. نَأر to dig (rather more remote, בָּרָה, בָּרָא, Lat. *forare*, Germ. *bohren* [Engl. to bore]. Comp. בָּאַר, בּוֹר, בָּרַר.

PIEL.—(1) *to engrave* letters on a stone, followed by עַל Deut. 27:8: Hab. 2:2.

(2) *to explain, to declare*, pr. to dig out the sense, and to set it forth when dug out, Deut. 1:5. The derivatives follow immediately, except בְּאֵרָה, בְּאֵרוֹת, בְּאֵרִי, בְּאֵרוֹתִי.

875 בְּאֵר pl. בְּאֵרוֹת const. בַּאֲרוֹת (Gen. 14:10), f.

(1) *a well* (Arab. بئر, Syr. ܒܝܪܐ id.), Gen. 24:11, 20; 26:19, 20, 21, etc.; often more fully בְּאֵר מַיִם, Gen. 21:19; בְּאֵר מַיִם חַיִּים, 26:19. It is distinguished from a fountain (עַיִן) on the surface of the ground or flowing from a rock; *a well* (בְּאֵר) may however be also called a fountain (עַיִן), see Gen. 16:7, comp. ver. 14; 24:11, 13, 16. Used of wells of bitumen, Gen. 14:10.

(2) *a pit*, Ps. 55:24; 69:16.

876 (3) [*Beer*], pr. n.—(*a*) of a station of the Israelites on the borders of Moab; Num. 21:16—18, prob. the same place which in Isa. 15:8, is more fully called בְּאֵר אֵלִים, [*Beer-elim*], "the well of heroes."—(*b*)

*879 a town of Palestine, Jud. 9:21 [see Rob. ii. 139].

*879: see 876 בְּאֵר אֵלִים see בְּאֵר No. 3, *a*.

883 בְּאֵר לַחַי רֹאִי ("well of the life of vision," i. e. where after the vision of God, my life is nevertheless preserved, comp. Jud. 6:22, seq.), pr. n. of a well in the southern borders of Palestine; Gen. 16:14; 24:62; 25:11. The etymology above stated is given by the sacred writer himself, Gen. 16:14 [which is of course of absolute authority]; by rejecting the vowels one might have conjectured the name of the well to have been בְּאֵר לְחִי רֹאִי "the well of the conspicuous jaw-bone," i. e. rock (Jud. 15:19), or region (comp. עֲרִיצָה a jaw-bone, a region).

*884 בְּאֵר שָׁבַע ("the well of the oath," according to Gen. 21:31; 26:33; but see below [?]), [*Beer-sheba*], pr. n. of an ancient town situated on the southern border of Palestine (2 Sa. 24:7), whence the limits of the Holy Land are described, מִדָּן עַד בְּאֵר שָׁבַע, Jud. 20:1; the limits of the kingdom of Judah are said to be מִגֶּבַע עַד בְּאֵר שָׁבַע, 2 Ki. 23:8. At present Seetzen states that there are found there five or *seven* wells called *Saabia*, with a valley of the same name (see Zach, Correspondenz, xvii. 141). [Robinson, i. 303.]

*878 בְּאֵרָא ("well," "fountain"), [*Beera*], pr. n. m. 1 Ch. 7:37.

880 בְּאֵרָה (id.), [*Beerah*], pr. n. m., 1 Ch. 5:6.

881 בְּאֵרוֹת ("wells"), [*Beeroth*], pr. n. of a town of the Gibeonites (Josh. 9:17), afterwards of the Benjamites (Josh. 18:25; 2 Sa. 4:2), still in being and inhabited after the exile (Exr. 2:25; Neh. 7:29). The Gentile noun is בְּאֵרוֹתִי 2 Sam. 4:2; 23:37, and contr. בִּרֹתִי 1 Ch. 11:39. Comp. below בִּרוֹתִי. [Now prob. called el-Bîreh, البيرة, Rob. ii. 132.]

888 בְּאֵרוֹת בְּנֵי יַעֲקָן ("wells of the sons of Jaakan"), pr. n. of a station of the Israelites in the desert, Deut. 10:6; in the parallel place, Num. 33:31, ellipt. בְּנֵי יַעֲקָן.

882 בְּאֵרִי (as if, "belonging to a fountain"), [*Beeri*], pr. n. m.—(1) the father of Hosea, Hos. 1:1.—(2) Gen. 26:34.

*877 בָּאַר (by a Syriacism for נָאַר), i. q. נוּר, which form is more used, *a cistern*, 2 Sam. 23:15, 16, 20, in כתיב, where the קרי and 1 Ch. 11:17, 18, 22, נוּר, compare Gesch. der Hebr. Sprache, p. 40, Note 46. Pl. בָּאֲרוֹת Jer. 2:13.

887 בָּאַשׁ fut. יִבְאַשׁ—(1) TO HAVE A BAD SMELL, TO STINK, Ex. 7:18, 21; 8:10; 16:20. Comp. בְּאוּשׁ.

(2) i. q. Ch. *to be evil, to be of an evil nature*, see בְּאוּשׁ, בְּאֻשִׁים, בַּאֲשָׁה, and HIPHIL No. 3; Arab. بئس to be bold, daring (prop. evil), German böse. Amongst the Orientals, the signification of smelling badly, is often applied to a bad disposition, just as on the contrary, a good smell is applied to goodness and

pleasantness; comp. בָּשֵׂם to smell well, and בָּשַׂם to be pleasant, טוֹב to be good, and טָעַם to smell well, etc.

NIPHAL, *to become fœtid*, and metaph. *to become hateful, odious*, construed with בְּ and אֵת (אַתְּ) of pers., 1 Sa. 13:4; 2 Sa. 10:6; 16:21, comp. *ære en bonne, en mauvaise odeur*.

HIPHIL.—(1) *to make fœtid*, Ecc. 10:1, and metaph. *to make hateful, odious*; with לְ of pers., Gen. 34:30. More fully, Ex. 5:21, הִבְאַשְׁתֶּם אֶת רֵיחֵנוּ "ye have made our savour to be abhorred," i. e. have made us to be hated.

(2) intrans. *to stink* (pr. however, to produce, to excite stench, Gestank erregen). Exod. 16:24; Psal. 38:6, metaph. to be hateful; with לְ, 1 Sa. 27:12.

(3) *to act wickedly*, like the Syr. ܐܰܒ̰ܰܫ. Pro. 13:5, "a righteous man hates false words, וְרָשָׁע יַבְאִישׁ the wicked man acts wickedly and causes shame" (by his falsehoods).

HITHPAEL, i. q. NIPHAL, constr. with עִם, 1 Ch. 19:6. Derivatives follow, except בְּאֻשִׁים.

888 בָּאַשׁ Ch. *to be evil*, followed by לְ *to displease*, Dan. 6:15. [Derivative בְּאוּשׁ.]

*886 888 בָּאְשׁ (*bosh*) m. *stench*, Am. 4:10; with suffix בָּאְשָׁם, בָּאְשִׁי, Joel 2:20; Isa. 34:3.

890 בַּאֲשָׁה f. *a bad, useless plant*, unfruit, Job 31:40.

*885 891 בְּאֻשִׁים only in pl. Isa. 5:2, 4, *bad grapes*, sour and unripe, *labrusca*, as rightly rendered by Jerome, Jarchi, *lambruscas*. Kimchi, נובים באושים, Saad. עובים רעים. Aqu. *ἀκαρποί*. Symm. *ἀτελῆ*. The same use of the word is found in Mishnah Maaseroth i. § 2, where for באושים, we should read בואשים, as may be seen from the MSS. Gloss of Tanchum of Jerusalem. I have treated on this more at large in Comment. on Isa. i. p. 930; ii. p. 364, and I have shewn that the opinion commonly received among moderns, by which they understand the *acanite*, rests on a mere error of Ol. Celsius (Hierobot. ii. p. 199).

see 870 892 בְּאַחֲרֵי Ch. *after*; see under the word אַחַר.

בָּבָה f. (with Kametz impure), pr. *cavity, aperture* (from the root נָבַב, for נְבָבָה, נְבָאָה), hence a *gate*, like the Arab. باب. This word is used in Hebrew in one phrase בַּת עַיִן "the gate of the eye," i. e. the pupil, which is really the entrance or gate of the inner eye; Zec. 2:12. To this accords בֹּחַן

יִבְחָנֵנִי, Ch. בְּחָנָא. I formerly followed another etymology which may also be defended. For בָּבָה may be for בְּאֵבָה i. q. עוֹבָא a little boy, Syr. ܥܘܒ̰ܐ (from the onomatop. נָבַב *κανκάζειν*), and this may be applied to the pupil, in the same manner as אִישׁוֹן, which see.

893 בִּבַּי pr. n. m. [*Bebai*], Exr. 2:11; 8:11; Neh. 7:16. (In Pehlev. *bab* signifies father.)

894, 895 בָּבֶל (i. e. "confusion," for בָּלַל from the root בָּלַל, Gen. 11:9; compare Syr. ܒܒܠ confusion of speech, stammering, and as to the casting away of the second letter, see מִטָּעָה for מִטְעָה, Lehrgeb. 134, 869; others [who reject the *Scripture* account as to the origin of the name, and follow their own fancies] make it i. q. بَابِ gate, i. e. hall of Belus), pr. n. [*Babel*], *Babylon*, a very ancient and celebrated city of Asia, the metropolis of Babylonia, Gen. 10:10; 2 Ki. 17:24; 20:12, seq.; Mic. 4:10, etc., situated in Lat. 32°, 39′, on both banks of the Euphrates; its ruins still exist in the neighbourhood of the city of Hella (حلة), and they have been of late accurately and learnedly described. See Herod. i. 178, 183. Strabo, xvi. 1, § 6. Ker Porter, Travels, ii. p. 383, seq. Heeren, Hist. Werke, xi. 158, seq. Germ. Encycl. v. Babylon. The name of the city was applied to the province of *Babylonia*, Ps. 87:4; 137:1; Isa. 14:4, whence there is often mentioned בָּבֶל מֶלֶךְ "the king of Babylonia;" a name also given to the kings of Persia, as to Cyrus, Exr. 5:13; to Artaxerxes, Neh. 13:6; compare אַשּׁוּר.

896 בָּבְלִי Ch. pl. emphat. בָּבְלָיֵא *Babylonian*, Exr. 4:9.

897 בַּג a Persic word denoting *food* (בָּלַע, written in Arab. باج; comp. *φάγος*, and Phryg. *βέκος*, bread, Herod. ii. 2), found in the compound word פַּתְבַּג (which see); and also Ezr. 25:7, בַּגּוֹיִם לָבַג בַּזִּים, "I will give thee as food for the nations." The textual reading however appears to be not more genuine than the reading in Ezr. 47:13, where נָחָל is written for נָחַל (this); and from the comparison of similar phrases, Jer. 15:13; 17:3, especially Eze. 26:5; 34:28, I have no doubt but that with the ancient versions we should read לָבַג "for a spoil." [So the ק.]

898 בָּגַד fut. יִבְגֹּד; once יִבְגַּד (Mal. 2:10), properly to cover (whence בֶּגֶד covering, garment); hence—(1) TO ACT COVERTLY, FRAUDULENTLY, PERFIDIOUSLY. (For verbs of covering, hiding are often

applied to fraud and perfidy; compare בָּגַד to cover, to clothe, to dissimulate, Sam. בְּגַד to defraud, construed with ב Ex. 21:8; בָּגַד to cover, to hide oneself, whence בֶּגֶל, also to defraud; compare בָּגַל, בָּגַל, כגל, כגל. It is put absol. 1 Sa. 14:33; Job 6:15; more often followed by פ of pers. (comp. פ B, 6), "to forsake (some one) perfidiously," Jud. 9:23; Lam. 1:2; namely, a friend, Lam. loc. cit.; a consort, Ex. 21:8; God, Hos. 5:7; 6:7; rarely followed by לְ Jer. 3:20; and an acc. Ps. 73:15, הִנֵּה דּוֹר בִּגַּדְתִּי "behold I should deal falsely with the generation of thy children;" part. בּוֹגֵד; pl. בֹּגְדִים "those who perfidiously depart (from God)," i.e. the wicked (LXX. παράνομοι); Pro. 2:22; 11:3, 6; 13:2, 15; Ps. 25:3; 59:6; Jer. 9:1.

(2) *to oppress, to afflict, to spoil*, i.q. שָׁסַס, שָׁלַל, construed with פּ; Isa. 21:2, הַבּוֹגֵד בּוֹגֵד וְהַשּׁוֹדֵד שׁוֹדֵד "the spoiler spoils, and the waster wastes;" Isa. 24:16, בֹּגְדִים בָּגָדוּ וּבֶגֶד בֹּגְדִים בָּגָדוּ "the spoilers spoil, and the spoilers spoil a spoiling," Isa. 33:1. Used of impudence, Hab. 2:5.

Hence the following words—

899 בָּגֶד in pause בָּגֵד, with suff. בִּגְדִי, בִּגְדֵי (as if from בֶּגֶד ["the ד without dag. lene contrary to the rule, Lehrg. p. 94"]); pl. בְּגָדִים, בִּגְדַי; once בִּגְדֵיכֶם Ps. 45:9, m. (once fem., Lev. 6:20).

(1) *a covering, cloth*, with which anything is wrapped up, Nu. 4:6—13; used of the coverings of a bed, 1 Sa. 19:13; 1 Ki. 1:1.

(2) *a garment* ["usually the outer garment of the Orientai"], Gen. 39:12, 13, 15; 41:42; especially a precious one, 1 Ki. 22:10; 2 Ch. 18:9; LXX. ἱμάτιον, στολή.

(3) *perfidy*, Jer. 12:1.

(4) *rapine, a spoiling*, Isa. 24:16.

900 בְּגֹדוֹת pl. fem. *treacheries*, Zeph. 3:4, of the form אֲבֹרוֹת; Lehrg. § 120, 4.

901 בָּגוֹד (with Kametz impure, Lehrg. § 120, 3) f. בְּגוֹדָה adj. *perfidious, treacherous*, Jer. 3:7, 10.

902 בִּגְוַי [*Bigvai*], pr. n. of a man, a leader who returned from the exile with Zerubbebel, Ezr. 2:2, 14; 8:14; Neh. 7:19, perhaps husbandman, gardener, Ch.

בָּגָא husbandman, בָּגָה garden, which has also passed into the Persic, بَاغ *bagh*, a garden ["or i.q. Pers. Βαγαῖος, Herod. iii. 128; according to Bohlen, Sanscr. *bagh, bagavan*, happy." Ges. add.]

903 בָּגְתָא (perhaps "garden," "gardener;" see in בִּגְתָן),

[*Bigtha*], pr. n. of an eunuch in the court of Xerxes, Est. 1:10. ["For the etymology, see אֲבַגְתָא."]

904 בִּגְתָן (id.), [*Bigthan*], id., Est. 2:21, and בִּגְתָא [*Bigthana*], Est. 6:2. ["Compare Pers. and Sanscr. *Bagadâta*, 'gift of fortune,' Bohlen."]

905 I. בַּד m., prop. *separation, something separated*, from the root בָּדַד No. I. Hence—

(1) *a part*, Ex. 30:34; בַּד בְּבַד *part like to part*, i.e. in equal portions. In pl. בַּדִּים specially parts of the body, i.e. *members*, Job 18:13; 41:4; of a tree, i.e. *branches* (comp. Greek κῶλα), Exc. 17:6; 19:14; hence, *stones* for bearing, Ex. 25:13, seq.; Nu. 4:6, seq. Metaph. *the staves of a city*, used of the princes, Hos. 11:6. In sing. with pref. לְבַד—(*a*) adv. *separately, apart*, French *à part*; Ex. 26:9, "six curtains separately (לְבַד), and six curtains separately (לְבַד);" Ex. 36:16. Often in this signification there is added a pronominal suffix; Gen. 21:28, "Abraham set seven ewe lambs (לְבַדָּן) by themselves;" Gen. 30:40; 32:17; 43:32, etc. More frequently also—(*b*) לְבַד with suff. is, i.q. *alone*; Gen. 2:18, לְאָדָם לְבַדּוֹ הֱיוֹת הָאָדָם לְבַדּוֹ "it is not good that man should be alone," prop. in his separation; יְהוָה אֲנִי לְבַדִּי I alone, only, Nu. 11:14; אֹתָהּ לְבַדָּךְ Ex. 18:14; שָׁלֹם לְבַדּוֹ Gen. 32:25; הַלְבָבִים לְבַדָּם Gen. 44:20; also after oblique cases, as a dat. לְךָ לְבַדְּךָ "against thee only," Ps. 51:6; genitive, Ps. 71:16, צִדְקָתְךָ לְבַדֶּךָ prop. "the righteousness of thee, of thee only," i.e. "thy righteousness, thine only."—(*c*) adv. of restraining, *only*, found in the later Hebrew, Ecc. 7:29; Isa. 26:13.—(*d*) followed by מִן it becomes a prep. *apart from, besides*; Ex. 19:37, "besides children;" Nu. 29:39; Josh. 17:5; followed by עַל Ezr. 1:6. Of the same power is לְבַדּוֹ Gen. 26:1; Nu. 17:14; with suff. לְבַדָּן besides him, Deu. 4:35; לְבַדָּהּ אֲשֶׁר besides (that) which, Nu. 6:21.

(2) Specially *a thread*, collect. *thread, yarn*, Germ. Zwirn, Garn (compare בְּדִיל), especially of linen, hence, fine white *linen*, Ex. 28:42; 39:28; Lev. 6:3. Pl. בַּדִּים linen *garments*, Exc. 9:2, seq.; Dan. 10:5. (Arab. بَدّ *byssus*.)

II. בַּד pl. בַּדִּים (from the root בָּדָה No. II).—(1) *trifles, falsehoods, great words*, Job. 11:3; Isa. 16:6; Jer. 48:30.

(2) i.q. בַּדָּיִם *liars*, used of the soothsayers and false prophets. Isa. 44:25; Jer. 50:36.

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908 בְּדָא (1) prop. TO FORM, TO FASHION, used of a potter; this sense is preserved in the Zabian dialect in בְּדָא.

(2) *to devise, to feign*, 1 Ki. 12:33; (well given by the LXX. ἐτέλεσαν). Neh. 6:8; in each place followed by לִבּוֹ. Part. with suff. בֹּרְאֵיהֶם by a Syriasism for בֹּרְאָם Neh. loc. cit. Arab. بَدَأَ to begin, IV. to produce something new, to do and devise first; comp. בָּרָא I. IV. to feign, to form.

909 I. בָּדַד—(1) prop. TO DISJOIN, TO DIVIDE, TO SEPARATE, as the Arab. بَدَّ. The notion of cutting or tearing apart, and hence of dividing, lies both in the monosyllabic stock בַּד, and in the harder kindred stocks בַּת, בַּט, בַּץ, modified variously, comp. בָּתַר, בָּתַק, בָּתַת, בָּטַר, בָּטַק, בָּטַת, בָּצַר, בָּצַע, בָּצַת, בָּצַק, בָּצַל, בָּקַע, בָּקַר, בָּקַת, בָּקַק, בָּקַל, בָּקַח, בָּקַשׁ. (Cognate to these is the syllable בַּן, בֵּן, בִּן, בֶּן, בֻּן, as to which see בָּנָה.)

(2) *to separate oneself, to be solitary*. Part. בּוֹדֵד *solitary, alone*, Ps. 102:8; Hos. 8:9; Isa. 14:31.

Derivatives are בַּד No. I. and בְּדָד. [also pr. n. בְּדָד.]

II. בָּדַד i.q. בָּקַע (which see), *βαρβαλύειν, to babble, to talk triflingly*, whence בַּד No. II.

910 בָּדָד m. *separation* i.q. בַּד No. I. Hence in Acc. adv. *separately*, Lev. 13:46; *solitarily, alone* (comma only expressed in Latin by the adjective solus), Isa. 27:10; עִיר בְּצוּרָה בָּדָד "the fortified city standeth alone," i.e. is left forsaken. Deu. 32:12, יְהוָה בָּדָד יַנְחֶנּוּ "Jehovah alone did lead him." Also לְבָדָד *solitarily*, for *alone*.

911 בְּדִיל (“separation,” “pazt”), [*Bedad*], pr. n. Gen. 36:35.

בְּדֵי see בְּדַי.

912 בְּדָיָהוּ (prop. בְּאֵד יָהּ "in the protection of Jehovah"), [*Bedeiah*], pr. n. m. Ezr. 10:35.

913 בְּדִיל m.—(1) *stannum*, i.e. *plumbum nigrum, alloy* found in ore mixed with silver, which is *separated* from it by means of fire. Germ. Blei. Plin. N. H. xxxiv. 16; Isa. 1:25, אָסִירָה כַּבֹּרִית סִגֶיךָ "I will take away all thy alloy," i.e. spurious and impure parts of metal.

(2) *plumbum album, tin*, Germ. Zinn. Num. 31:22; Exc. 22:18, 20; 27:12.

914 בָּדַל not used in Kal, kindred to the root בָּטַל

907 HIPH.—(1) *to separate, to disjoin*, Lev. 1:17; as two places by a veil, fence, wall. Ex. 26:33; Exc. 42:20; Gen. 1:6, things previously mixed together; Gen. 1:4.

(2) Figuratively applied to the mind, *to separate*,

to distinguish diverse things, Levit. 10:9, 10; "ye shall not drink wine nor strong drink . . . that ye may distinguish the clean and unclean;" 11:47; 20:25. In both these significations (No. 1, 2) there follows בֵּין . . . וּבֵין Gen. 1:4, 7; Exc. 26:33; לְבֵין . . . וּלְבֵין Isa. 59:2; בֵּין . . . לְבֵין Gen. 1:6.

(3) *to separate* from the rest, *to select out* of them, in a good sense; followed by מִן Num. 8:14; 16:9; Lev. 20:24, 26; also followed by לְ of that to which any thing is destined, 1 Ki. 8:53; also without מִן Deu. 4:41; 10:8; 1 Ch. 25:1; absol. Deu. 19:7; Exc. 39:14.

(4) *to separate, to shut out*, as a mixed multitude from a people; followed by מִן Neh. 13:3; שָׂפָל Isa. 56:3. With the addition of לְרָעָה Deu. 29:20; as is often the case in *medial phrases* [i.e. those which may be taken in either a good or a bad sense].

NIPHAL.—(1) pass. of Hiph. No. 3, *to be separated, to separate oneself*; followed by מִן Exr. 6:21; 9:1; 10:11; also *to be selected*, Exr. 10:16; followed by לְ to or for any thing, 1 Ch. 23:13.

(2) pass. of Hiph. No. 4, *to be secluded, shut out*.

(3) *to depart* from a place, followed by מִן of the place, Nu. 16:21; followed by אֶל [of pers.], to depart to some one, 1 Ch. 12:8.

Derivative nouns are בְּדִיל, מִבְדָּלוֹת, and—

בַּדָּל m. *part, piece*, once followed by מִן "a piece 915
of an ear," Am. 3:12.

916 בְּדֹלַח some precious article of merchandize, mentioned in Gen. 2:12, amongst gold and precious stones; the Arabian manna is compared to this (Nu. 11:7), which latter consists of white grains and scales, and is elsewhere compared to hoar frost (Exc. 16:14; Nu. loc. cit.); however, according to Burckhardt (Travels in Syria (599), p. 954 Germ. trans.), the colour is yellowish. [It is utterly futile to suppose the manna of Scripture is any thing now to be found; the manna was like כְּזֶרַע גַּד, which was round like coriander seed, and not like scales or grains.] Of the ancient interpreters, Aqu., Symm., Theod., Vulg., Josephus (Archaeol. iii. 1, § 6), understand βδέλλιον, *bdellium*, which is the gum of a tree growing in Arabie, India, and Babylonia. It is whitish, resinous and pellucid, nearly the colour of frankincense; when broken it appears the colour of wax, with grains like frankincense, but larger. Plin. N. H. xii. 9, s. 19. Its various names accord with this, μάλλων, βδολυχόν (which however rests upon conjecture, see Dioc. i. 71 al. 80), βδέλλα, βδέλλιον: on the other hand *bdellium* is not such a precious natural production as to be mentioned between gold and precious stones, and that the land of Havilah

should be celebrated for producing it. On this account the opinion of the *Jews* is not to be rejected, which has been learnedly supported by Bochart (Hieroz. ii. 674—683), that *pearls* are to be understood, of which a very large quantity are fished up in the Persian gulf and in India, and with these it would not be unsuitable to compare the grains of manna. Bochart gives also the etymology, quadril. גְּלָלָה from the root גָּלַל, as signifying an *excellent, selected* pearl. Compare Arab. جُلَّنَار a pearl, from the root جَلَّ i. q. جَلَّ.

917 בְּדָן [*Bedan*], pr. n.—(1) of an Israelitish judge not mentioned in the book of *Judges*, if the reading be correct, 1 Sa. 12:11, where probably we should with the LXX., Syriac (and Arabic) read בְּדָן Jud. 4:9. Chald. renders it *Samson*, as if בְּדָן were i. q. בְּדִי *Danite*, see בְּדִי.—(2) m. 1 Ch. 7:17. [In 1 Sa. 12:11, in Thes., Ges. regards בְּדָן as for בְּנָיָה, by rejection of the prosthetic ב, and interchange of צ and ד. However, "בְּדָן is doubtless i. q. בְּצַר, Jud. 12:13, 15, the י being dropped as was often the case among the Phœnicians in the word עבד, e. g. בראשתן for עבד בראשתן; אשמן for עבד אשמרי *Bodastor*, for עבד אשמרי. See the author's Monum. Phœnic. pp. 174, 175." Ges. add.]

918 בָּדַק—(1) TO CLEAVE, TO MAKE BREACHES, whence בָּדָק. (Comp. under בָּרַר No I.)

(2) denom. from בָּדָק *to repair breaches*, to restore the ruins of a building; 2 Ch. 34:10; Syr. ܒܕܩ, and ܐܒܕܩ id.

919 בֶּדֶק with suff. בִּדְקוֹ m. *fissure, breach*, in a building, 2 Ki. 12:6, seq.; in a ship, Exc. 27:9, 27.

920 בַּדְקָר [*Bidkar*], (i. q. בּוֹדֵקֵר "son of piercing through") i. e. piercer; בּוֹדֵקֵר like אֵזֶל see p. xcix, B, being abbreviated into a prefixed ב; comp. בְּשֶׁלֶם, בְּחוּל, בְּאֵלִים, (and as to a similar contraction in Arabic, see Tebrisi Schol. ad Ham. page 3, edit. Freytag), pr. n. of a centurion of king Jehu, 2 Ki. 9:25.

921 בָּדַר Ch. PAEL בְּדַר TO SCATTER, Dan. 4:11, i. q. Heb. פּוּץ.

בְּדֹרַח an unused root, which properly appears to have had the signification of *purity*, which in Arabic is partly applied to *brightness* and *ornament* (بَدْر to be bright, to be beautiful), partly to *emptiness*, whence بَدْر to be void and empty, as a house. Hence—

922 בְּדֹרַח m. (for בְּדֹחַ, of a segolate form), *emptiness, voidness*, and concr. *something void and empty*. It is

three times joined paranomastically with the word אֹתִי, Gen. 1:2; Jer. 4:23; Isa. 34:11 [which are all its occurrences].

בָּהַט an unused root, perhaps i. q. Arab. بَهَتَ to Be [" i. q. Aram. בְּהַת; Heb. בֹּהַק, pr. to be white, shining. Redslob"]. Hence—

בַּהַט Est. 1:6, a kind of marble of which pavements were made. LXX., Vulg. σμαραγδίτης, *smaragdites*. Arab. بَهَت according to the Kamûs, page 176, is a species of stone; and from the etymology, it may be gathered that a spurious marble is intended, so called because it falsely puts on the appearance of marble: [" or else *white* marble"].

בְּהִילוּ f. Ch. *haste*, Ezr. 4:23. Root בָּהַל.

בָּהִיר adj. *splendid, bright*; of the sun, Job 37:21.

בָּהַל or בָּחַל not used in Kal, pr. TO TREMBLE, TO BE IN TREPIDATION, comp. transp. בָּלַח, Æth. ሐለጸ: to put in terror, ל and ר being interchanged.

NIPHAL.—(1) *to tremble*. Used of bones, Ps. 6:3; hands, Ecc. 7:27; figuratively to the mind, Ps. 6:4. Hence—

(2) *to be terrified, confounded*, struck with fear, terror; Ex. 15:15; 1 Sa. 28:21; 2 Sa. 4:1; Ps. 48:6; 90:7; Exc. 26:18; followed by לִפְנֵי, Gen. 45:3; Job 23:15; Ecc. 8:3. It includes also the idea of despondency, Job 4:5; Isa. 21:3.

(3) *to flee in trepidation*, Jud. 20:41, and generally *to hasten* after, or to any thing, followed by לְ. Prov. 28:22, הָאִישׁ רַע עַיִן "the man of an evil eye (envious man) hastens to riches," i. e. anxiously seeks for riches. ["Ecc. 8:3, אַל תִּבָּהֵל מִפָּנָיו תֵּלֵךְ not be not hasty to go out of his sight, i. e. depart not arrogantly, perversely." Ges. add.]

(4) *to perish suddenly*, Ps. 104:29, "thou hidest thy face, יִבָּהֵלוּ and they (thy creatures) suddenly perish." Comp. בְּהָלָה. Part. f. נִבְהֶלֶת subst. *sudden destruction*, comp. נֶעֱרָצָה; Zeph. 1:18.

PIEL—(1) *to strike with terror, to terrify*, Ps. 2:5; 83:16; Dan. 11:44; Job 22:10; hence, *to cause to despond*, Exr. 4:4 קעי.

(2) *to hasten*, Est. 2:9; and—

(3) followed by a gerund, i. q. מַהֵר *to hasten* (as if, to tremble) to do any thing, Ecc. 5:1; 7:9.

PUAL, *to be hastened*. Prov. 20:21 קעי, מְבֹהָלֶת "a hastened possession," i. e. too anxiously and hastily acquired. Hence מְבֻהָל *swift*, Est. 8:14.

HIPHIL—(1) i. q. PIEL No. 1, Job 23:16.

(2) i. q. PIEL No. 2, Est. 6:14.

(3) *to thrust* any one from a place [or "Caussat. of Kal No. 3"]. 2 Ch. 26:20.

[Derivative מְבֻהָלָה.]

בָּהַל Ch. not used in Peal.

927 ITHPEAL. Inf. הִתְבַּהֲלָה subst. *haste, speed*; and with the pref. ב adv. *quickly*, Dan. 2:25; 3:24; 6:20.

PAEL, *to terrify*, Dan. 4:2, 16; 7:15.

ITHPAEL pass. Dan. 5:9.

Derivative בְּהִילוּ.

928 בְּהָלָה f. *terror, fear*, Lev. 26:16. Pl. Jer. 15:8. With the art. *terror, war* ἔκχυσις, *sudden destruction*, Isa. 65:23.

† בְּהֵם an unused root, pr. *to shut*, specially *the mouth*; hence *to be mute, dumb*. Arab. بَهِمَ IV. to shut, X. to be mute, dumb. (This signification is found in very many roots which and in the letter ם, which expresses a sound uttered with the mouth shut, as רָמַם, שָׁמַם, רוּם, דָּמַם, כָּמַם, אָמַם; comp. Lat. *hem*, Gr. μὶν. Other roots which and with the same letter, denote murmuring, humming sounds, also uttered with the mouth shut (*summen, brummen*), as בָּמַם, נָאַם, הָמָה, נָהַם; Arab. بَمْبَمَ, βρόμω, *fremo*, βρομάομαι, غَرِمَ)—[Hence—]

929 בְּהֵמָה constr. בְּהֵמַת with suff. בְּהֶמְתּוֹ, בְּהֶמְתָּךְ (as if from בְּהֶמֶת), pl. בְּהֵמוֹת, constr. בְּהֵמוֹת fem. *a beast* (so called from being unable to speak), used of *large land quadrupeds* (see however Pl. No. 2); Arab. بَهِيمَة. Opp. to birds and reptiles, Gen. 6:7, 20; 7:2, 8, 14; 8:20; Ex. 9:25; Lev. 11:2; Pro. 30:30, לַיִשׁ גִּבּוֹר בַּבְּהֵמוֹת "the lion is a mighty one amongst beasts." Specially signifying—

(1) *domestic animals, cattle*, used collect., like the Latin *pecus* [or Eng. cattle]. Opp. to אִישׁ הָאָדָם Gen. 1:24; חַיַּת הַשָּׂדֶה Gen. 2:20; 3:14; חַיָּה Gen. 7:14, 21; Lev. 25:7, beasts of the field, wild beasts. It embraces נֶפֶשׁ and נֶפֶשׁ חַיָּה Gen. 47:18; Lev. 1:2. Elsewhere—

(2) it signifies only *beasts of burden*, as asses, camels; opp. to טָהוֹר Gen. 34:23; 36:6; Nu. 32:26; 2 Ki. 3:17. Compare Isa. 30:6; 46:1.

(3) poet. used also of *beasts of the field* and *wild beasts*. So in pl. בְּהֵמוֹת Deu. 32:24; Hab. 2:17; especially when followed by אֶרֶץ Deu. 28:26; Isa. 18:6; יְעָרִים 1 Sa. 17:44; Joel 1:20; שֵׂדֶה Mic. 5:7.

Pl. בְּהֵמוֹת—(1) *beasts, quadrupeds*, see above.

930 (2) pl. majest. (and therefore followed by sing. m.), *a large, great beast*, by which name, Job 40:15, the *hippopotamus* is designated. I regard the description

as being of this animal, and not the *elephant*, as thought by Drusius, Grotius, Schultens, J. D. Michaëlis, on the place, Schoder in Hieroz. especially i. p. 2, seq.; in this I follow the judgment of Bochart (Hieroz. ii. p. 754, seq.), and Ludolf (Hist. Æthiop. i. 11). But it is probable that the form בְּהֵמוֹת really conceals an Egyptian word, signifying the hippopotamus, but so inflected as to appear Phœnicio-Shemitic (see אַהֲרֹן); נ-בס-ווסוסט [*P-che-mout*] denotes *water-ox*, by which name (*bomarino*) the Italians also call the hippopotamus (see Jablonskii Opusc. ed. te Water, i. 52). ["It is true that the word so compounded is not now found in the remains of the Coptic language; but the objection urged (Lee's Heb. Lex. p. 74), that it is formed contrary to the laws of language, is not valid. It is said indeed, that *che*, ox, is of the fem. gender, and that the word for water is *mou*, and not *mout*. But *che* is of the comm. gender, and is frequently used as masc., see Peyron, page 46; and the *t* in *mout* can be an article postpositive, see Lepsius, Lettre à Rosellini, page 63." Ges. add.]

† בְּהַן an unused root, prob. i. q. שִׂים Conj. IV. *to shut, to cover*. [Hence the two following words—]

931 בֹּהֶן m. *the thumb*, Ex. 29:20 (so called because it shuts the hand); also, *the great toe*, according as it is followed by יָד or רֶגֶל Lev. 8:23, seq.; 14:14, 17, 25, 28. Pl. constr. בְּהֹנוֹת Jud. 1:6, 7, from the unused sing. בֹּהֶן. Arab. إِبْهَام, and in the common language بَهْم id.

932 בֹּהַן ("thumb"), [*Bohan*], pr. n. of a son of Reuben, whose name was applied to אֶבֶן בֹּהַן a place on the borders of the tribes of Judah and Benjamin, Josh. 15:6; 18:17.

† בָּהַק an unused root; Syr. ܒܗܩ *to be white*, specially with leprosy, Ch. בָּהַט to be bright, בָּהִיר bright. (Comp. בָּהַר.) Hence—

933 בֹּהַק m. *vitiligo alba*, an eruption which in the East is not of rare occurrence, consisting of spots of palish white (בְּהָרוֹת בֹּהֶת לְבָנוֹת), like the leprosy, but harmless, and neither contagious nor hereditary. Arab. بَهَق in Avic.; Lev. 13:39. See more in Thes. p. 183.

† בָּהַר an unused root. Arab. بَهَرَ *to shine, to be bright*, figuratively *to be conspicuous*. Æthiop. transp. ብህለ: to shine, to be bright, በህላ: light,

בָּהַק: luminary, (the primary idea lies in vibrating, glancing, shining, compare בָּזַק). Hence בֶּהָרָה and—

934 בַּהֶרֶת pl. בְּהָרוֹת f. *a spot* in the skin, especially *a white spot*, which when it is lower than the rest of the skin, and has white hairs, is the symptom of the Oriental leprosy (*Lev.* 13:2—4, 18—23, 24—28); but if not, it is harmless, whether it be cicatrix, or is arise from burning, or it be vitiligo, verse 38, 39. John (Archæol. i. § 215), incorrectly regards this word בַּהֶרֶת as being the special name of a certain disease, the λεύκη of Hippocrates; נָתִיךְ differs from this as being the special name of a disease consisting of whitish spots.

935 בּוֹא pret. בָּא (once בָּיְא 1 Sa. 25:8), Milël for בָּאוֹ Imp. בֹּא, בֹּאִי, *bi* בֹּאָה (Milël), 1 Sa. 20:21; 1 Ki. 13:7, inf. abs. בּוֹא (Milra), 1 Ki. 14:12; fut. אָבוֹא, יָבוֹא, once וְיָבֹ, 1 Ki. 12:12 כמיב, with ה parag. and suff. sometimes irregularly תְּבוֹאֶהָ תְּבוֹאֶךָ, יְבוֹאֶנִּי, תְּבוֹאֵת 1 Sa. 25:34 (see ind. analyt.).

(1) *to come in, to enter* (Æth. ሰፈፀ id. Arab. ب) to return. Kindred to this is בּוּץ coeundi sensu. To this answers the Sanscr. वद्, to go, Gr. βάω, whence βαίνω, ὠδός; see signif. No. 3, which, although less common, is perhaps primary). Opp. to יָצָא Josh. 6:1; 2 Ki. 15:17. The place which any one enters, as a house, city, country, ship, is construed with בְּ, Gen. 19:8; Deut. 23:25, 26; אֶל Gen. 6:18; 7:1; 19:3; Esth. 6:4; with ה parag. Gen. 12:11, 14; and poet. with an acc. Ps. 100:4; Lam. 1:10 (comp. *ingredi urbem*), whence Gen. 23:10, 18, בָּאֵי שַׁעַר עִירוֹ "those who enter the gate of his city" Prov. 2:19. The person to whom one enters is preceded by אֶל Gen. 6:20; 7:13. Followed by בְּ *to enter into* (one's body). Exe. 2:2, וַתָּבֹא בִי רוּחַ, "the spirit entered into me" (comp. μίνος ἔνδοθεν ἐσέρχεται, Il. xvii. 157). 2 Ki. 18:21. Specially—(*a*) בּוֹא אֶל אִשָּׁה *to enter unto a woman*—honeste dicitur de coitu, Gen. 6:4; 16:2; 30:3, more rarely followed by עַל Gen. 19:31. Arab. ب and بأ id.—(*b*) *to enter into the house of a husband*; said of a bride, Josh. 15:18; followed by אֶל Dan. 11:6. Comp. Hiphil, No. 1.—(*c*) בּוֹא בְּמִשְׁפָּט עִם *to enter into judgment* with any one, i.e. to bring before a tribunal. Isa. 3:14; Job 22:4; Ps. 143:2.—(*d*) יָצָא וּבָא *to go out and to come in*, a phrase describing the general course of life and action. 1 Sa. 29:6; Deut. 28:6; Ps. 121:8. Different from this is "to go out, and come in before the people," i.e. to lead the people to war; used of a leader and commander, Num. 27:17; 1 Sa. 18:16; 2 Ch. 1:10; also without לִפְנֵי Josh. 14:11; 1 Ki. 3:7; comp. Deut. 31:2 (of Moses). Comp. Hiphil.—(*e*) בּוֹא בְּ *to have intercourse with* any one (sich einlassen mit jem.). Josh. 23:7, 12. Hence בּוֹא, בְּאֻלָה, and with acc. אָלָה, to enter into an oath (see אָלָה), בְּרִית a covenant (see בְּרִית), בְּסוֹד to be acquainted with a secret counsel, Gen. 49:6. ["With אֶל, Genesis 15:15, בּוֹא אֶל אֲבוֹתָיו, *to go unto one's fathers*, i. q. to be gathered unto one's fathers, to enter into Hades, see אָסַף Niph."]—(*f*) *to enter upon* an office, 1 Ch. 27:1. Opp. to יָצָא 2 Ki. 11:9.—(*g*) *to enter* (into a chamber, Ps. 19:6), spoken of the sun, i. q. *to set*. LXX. δύω, Gen. 15:12, 17; 28:11, etc. Opp. to יָצָא.—(*h*) *to come in, to be brought in*, into the barn, used of annual produce, Lev. 25:22; hence, *to come in, to return*, used of produce and revenues; 1 Ki. 10:14; 2 Ch. 9:13. Comp. תְּבוּאָה. Opp. to יָצָא to go out, to be expended as money.

(2) *to come*, very frequently in the Old Test. opposed to הָלַךְ. Followed by אֶל of persons, Gen. 37:23; עַל Ex. 18:23; עַד 2 Sa. 16:5; לְ 1 Sam. 9:19; Isa. 49:18; also acc., hence Lam. 1:4, פָּאֵי מוֹעֵד "those who come to the feast." Often used of inanimate things, Job 37:9; 38:11; especially of time, Jer. 7:32; hence הַבָּאִים in future times, Isa. 27:6 (compare אֲשֶׁר). Specially—(*a*) בּוֹא בְּ to come *with* anything, i.e. to bring it, to offer it (see בְּ, C, 1), 1 Ki. 13:1; Ps. 66:13; Ecc. 5:2, פִּי בָּא חֲלוֹם בְּרֹב עִנְיָן "for a dream brings many things." videl. vain, trifling. Ps. 71:16, אָבוֹא בִּגְבֻרוֹת אֲדֹנָי "I will come with the mighty acts of the Lord," i.e. I will narrate, or praise (parall. אַזְכִּיר); compare Pers. آوردن to bring and to tell, and Lat. *ferunt*.—(*b*) בּוֹא עַד לְכָא until thou comest, Jud. 3:3; and ellipt. לְכָא Nu. 13:21; 34:8, for *usque ad, until, unto, as far as*, in geographical descriptions; the same is בּוֹא עַד־מָבוֹא Gen. 19:22; מָבוֹא Gen. 10:19, 30; 13:10.—(*c*) followed by עַד *to reach, arrive at* (a place), Ex. 22:8; and metaph. to reach any person, i. e. "to equal him," to be equal to him, 2 Sa. 23:19; followed by אֶל 2 Sa. 23:23. (Arab. بلغ to be equal, like, prop. *gleichkommen*.)—(*d*) *to come upon* any one, *to fall upon* any one, especially suddenly; used of an enemy, Gen. 34:27; 1 Sa. 19:12; Job 15:21; of calamity, Job 20:22. In prose commonly followed by עַל Gen.; 1 Sa. locc. cit. and אֶל Gen. 32:8; in poetry followed by an acc., and לְ Job 3:25; Isa. 47:9. Rarely used of anything good and desired, followed by עַל Josh. 23:15; acc. Job 22:21; Ps. 119:41, 77. (Arab. بلغ with acc. to come upon any one, to fall upon any one.)—(*e*) i. q. *to come to pass, to be fulfilled, accomplished*, of desire, Prov. 13:12; especially of prophecies, 1 Sam. 9:6; Deu. 13:2; 18:22; Jud. 13:12; of a sign given by a prophet, 1 Sa. 10:7. Opposed to נָפַל, שׁוּב.—(*f*) בּוֹא בְּקְצוֹת *to come*, i. e. *to be recounted by names*, mit Namen auf- oder angeführt werden, 1 Ch. 4:38.

(3) It more rarely signifies *to go*, i.q. הָלַךְ ["the place where being usually expressed"]; Gen. 37:30, אֲנָה אֲנִי בָא "whither shall I go?" whither shall I turn? Jon. 1:3, "he found a ship הָאֹנִיָּה הֹלֶכֶת תַּרְשִׁישׁ which was going to Tarshish;" Isa. 7:24; 22:15; 24:6; Nu. 32:6; Jud. 19:3; Isa. 7:24. Followed by a dat. pleon. לְךָ 1 Sa. 22:5. Specially—(*a*) metaph. *to live*, i. q. הָלַךְ, הִתְהַלֵּךְ Ps. 40:8; followed by אֵת and עִם with any one, i.e. to have intercourse, Ps. 26:4; Pro. 22:24.—(*b*) בּוֹא אֶל אֲבוֹתָיו "to go to one's fathers," Gen. 15:15, i. q. נֶאֱסַף אֶל אֲבוֹתָיו to be gathered to one's fathers, to go to Hades (see אָסַף Niph. No. 1).

Hiphil הֵבִיא; 2 pers. הֵבֵאתָ with suff. הֲבִיאוֹתָנוּ Ps. 66:11; הֲבִיאוֹתִים Exe. 23:22; more frequently הֲבִיאֹתִי, הֲבִיאֹתִיךָ, הֲבִיאֹתִיךְ, הֲבִיאֹתִים, pl. הֲבִיאֹתִים Lev. 23:10, and הֲבִיאֹתִיהָ 1 Sa. 16:17; inf. הָבִיא once הָבֵי Ruth 3:15; gerund לְהָבִיא twice לְבִיא 2 Ch. 31:10; Jer. 39:7; fut. אָבִיא, יָבִיא, rejecting the א אֲבִי 1 Ki. 21:29; causat. of conj. Kal, in almost all of its significations.

(1) *to cause to come in, to lead in, to bring in*, e.g. to a house, Gen. 43:17; a ship, Gen. 6:19; a land, Ex. 6:8; specially, *to take a wife*, Jud. 12:9 (see Kal 1, *b*); הֵבִיא בְּמִשְׁפָּט "to bring into judgment," Job 14:3; Ecc. 11:9 (see Kal 1, *c*); וְהֵבִיא "to lead (a people) out and bring them in," i.e. to and from war; used of a king or other military leader, Nu. 27:17; 1 Ch. 11:2 (see Kal 1, *d*); "to cause (the sun) to enter," i.e. "to set," Amos 8:9 (see Kal 1, *g*). Used of inanimate things, *to bring in produce* to the barn, 2 Sam. 9:10; *to bring in, to carry in* (LXX. εἰσφέρω), Gen. 27:10; Lev. 4:5, 16, etc.; *to put in, to insert*, as the hand into the bosom, Ex. 4:6; carrying bars into rings, Ex. 25:14; 26:11.

(2) *to bring to*, prop. used of living things; followed by לְ, אֶל to any person, Gen. 2:19, 22; 43:9; 44:32; *to call for, to admit*, Est. 5:10, 12. It is applied to inanimate things—(*a*) *to bring to*, Gen. 27:10; 30:14; 31:39; 33:11; 2 Ch. 9:10; Gen. 37:2, הֲבִיאָה אֶת דִּבָּתָם רָעָה אֶל אֲבִיהֶם Gemächte über sie ja, "he brought to his father an evil report concerning them."—(*b*) *to bring* a present, 1 Sa. 9:7; 25:27; a sacrifice, Gen. 4:4.—(*c*) followed by לְ *to bring upon any one* evil, or anything hurtful, as the flood, Gen. 6:17; calamity, Jer. 4:6; 5:15. More rarely followed by עַל Jer. 15:8; and אֶל 32:42.—(*d*) *to cause to come to pass, to fulfil*, words, counsel, prophecy, Isa. 37:26; 46:11; Jer. 39:16 (compare Kal 2, *e*).

(3) *to bring, to bring away, to carry with oneself*, 2 Ch. 36:7; Dan. 1:2 (LXX. ἀναφέρω); hence—(*a*) simply *to carry*, i.q. נָשָׂא; Job 12:6, "who carries his God in his hand" (see אֱלוֹהַּ p. xlix, A); Ps. 74:5, מְבִיאָיו כְּמַעְלֶה לְמַטָּה ... קַרְדֻּמוֹת "as one who carries up ... axes," lifts up as a woodman.—(*b*) *to bring back* (compare Arab. بأ to return, IV. to bring back). Deu. 33:7, "hear, O Jehovah, the voice of Judah וְאֶל עַמּוֹ תְּבִיאֶנּוּ and bring him back to his people."—(*c*) *to bring away* anything, i.e. *to procure, to get, to acquire*; compare Arab. بأ followed by بـ Ps. 90:12, וְנָבִיא לֵבָב חָכְמָה "that we may acquire a wise heart."

Hophal הָבִיא—(1) pass. Hiph. No. 1. *to be led in*, Gen. 43:18; Ps. 45:15; *to be brought in*, Lev. 10:18; 2 Ki. 12:10, seq.; *to be inserted, put in*, Ex. 27:7.

(2) pass. of Hiph. No. 2, *to be brought to* any one, Lev. 13:2, 9; 14:2; *to be brought to*, Gen. 33:11. Derived nouns are מָבוֹא, מוֹבָא, תְּבוּאָה.

בּוּב The words which are commonly referred to this root, נֵבֶל and נָבָךְ, I refer to the root נבל. see 5014, 892

בּוּן fut. יָבִין TO CONTEMN, TO DESPISE, kindred to נָוָל. (Both of these are properly as it appears to me i.q. בּוּס to trample with the feet, which is applied to contempt, comp. Pro. 27:7.) Const. followed by an acc. Pro. 1:7; more often by לְ 11:12; 13:13; 14:21; 23:9. Cant. 8:1, 7; Pro. 6:30, לֹא יָבוּזוּ לַגַּנָּב "they do not despise a thief," i.e. "they do not let him go unpunished," comp. 30:17. Zech. 4:10, בּוּז in 3 pret. stands for בָּזוּ, as if from בָּזַז. Hence the following words— 936

בּוּן m.—(1) *contempt*, Job 12:5; 31:34. 937

(2) [*Buz*], pr. n.—(*a*) of the second son of Nahor, Gen. 22:21; also of a people and region of Arabia Deserta, Jer. 25:23. The Gent. noun is בּוּזִי Job 32:2;—(*b*) m. 1 Ch. 5:14. 938

בּוּזָה f. *contempt*, hence "he who is, or they who are contemned," Neh. 3:36. 939

בּוּזִי [*Buzi*], pr. n. ("sprung from Buz," compare בּוּז No. 2, *a*) pr. n. *Buzi*, the father of Ezekiel the prophet and priest, Exe. 1:3. 940, 941

בּוּנִי [*Bavai*], pr. n. m. perhaps of Persic origin, i.q. בִּגְוַי. 942

בּוֹעַ a root not used in Kal, which had the 943

signification of *turning, rolling,* and hence of *disturbing, perplexing,* comp. אָוַךְ and עָסַף to turn, to turn about, Arab. ﻋﻮﻙ to be confused, disturbed, used of any affair, نَبَكَ to involve oneself in evil.

NIPHAL נָבוֹךְ Part. pl. נְבֻכִים (Ex. 14:3), *to be entangled,* Est. 3:15; *to wander* in perplexity, Joel 1:18; Ex. loc. cit.; hence סְבוּכָה.

945 בּוֹל for יְבוּל from the root יָבַל—(1) *rain, showers* (see the root No. 1), hence *the month of showers,* the eighth of the Jewish months, from the new moon of November, to that of December, 1 Ki. 6:38.

944 (2) *produce,* i. q. תְּבוּאָה Job. 40:20; with the addition of גֶּזַע *the stock of a tree, the trunk,* as in Chaldee. Isa. 44:19.

† בּוּם an unused root, which appears to have had the notion of *height,* whence בָּמָה a high place, which see. The other Phœnicio-Shemitic languages have not this root (see however Syr. حَمَّا 1 Sa. 10:23, Pesh.), but its traces are manifest in the Indo-Germanic stock of languages, as the Pers. بام the top of any thing, roof, βωμός, altar, mound, and βοῦνος, hill, *pomus,* used of taller trees; in the Germanic languages Boom, Bloom, Baum, whence βῆθ Bäumen.

[Derivative בֻּמָּה.]

see 995 בּוּן with its derivatives see בִּין.

946 בּוּנָה ("prudence"), [*Bunah*], pr.n. m. 1 Ch. 2:25.

see 1138 בּוּנִי see בִּנּוּי.

947 בּוּס fut. יָבוּס TO TREAD WITH THE FEET, TO TRAMPLE ON, as a thing neglected and despised, Pro. 27:7; also *to trample to pieces,* as enemies, i. e. thoroughly to subject, Isa. 14:25; 63:6; Ps. 44:6; 60:14. Part. בּוֹסִים Zec. 10:5. (To tread with the feet is expressed in many languages by the syllable *put* variously inflected; see Sanscr. *pati,* a way, *pada,* foot ["*path,* to go"], Zend. *pathô, pâta,* a path, (Pers. پا foot), Gr. πάτος, πατέω, πούς for ποδς, gen. ποδός, Lat. *pes, pedis* and *petere,* lower Germ. pobben, pebben = πατέω, βῆθ. Engl. *path,* βῆμ (foot), *t* being changed by the Hebrews into a sibilant *pas, bas.* Kindred, in the sense of stamping in, is נָאַם, of despising, as the Gr. πατέω, II. iv. 157; בּוּז, בָּזָה. Compare also כָּבַד, סָפַף.)

PIEL בּוֹסֵס *to tread with the feet* a holy place or land, Jer. 12:10; Isa. 63:18, with the added signification of polluting and profaning, compare *καταπατέω* i. q. *βεβηλόω,* 1 Mac. 3:45, 51; Apoc. 11:2; and רָמַס.

HOPHAL, part. מוּבָס *trodden under foot* (used of a corpse), Isa. 14:19.

HITHPALEL הִתְבּוֹסֵס *to be thrown out to be trampled on,* Ezr. 16:6, 22. Compare הִתְגֹּאֲלִים.

Derived nouns are, מְבוּסָה, מְבוּכָה and pr.n. יְבוּס.

† בּוּץ an unused root, which with the kindred words בָּצַע, נָצַץ and נָצָע, has the sense of *swelling up;* this is afterwards variously applied to water *gushing up, boiling up;* to ulcers *breaking forth,* and *pustules* rising in the skin. See אֲבַעְבֻּעוֹת.

† בּוּץ an unused root, i. q. Arab. باضَ Med. Ye, *to be white* (with an acc. to surpass in whiteness). II. to make white. IX. and XI. to be of a white colour, whence أَبْيَضُ white, bright. ["Cognate are Ch. בְּדִיל, בְּדִיל, *stannum,* tin, also בְּהִיט." Ges. add.] To this answers the Pers. بُوز white, bright; Germ. Engl. weiß, *white;* higher Germ. bleich. Hence בּוּצִית an egg, and—

948 בּוּץ m. *byssus,* and *cloth made of byssus,* i. e. fine cotton of a bright, white colour (see the etymology and Apoc. 19:8, 14, compare the remarks in Thes. p. 190). It was very fine in texture, and most costly, used as the clothing of kings (1 Ch. 15:27), of priests (2 Ch. 5:12), and of those who were very rich (Est. 1:6; 8:15). The word is of Aramæan origin, and it is therefore specially used of the Syrian byssus (Exe. 27:16), which appears to be distinguished from the byssus of the Egyptians, called שֵׁשׁ (ibid. verse 7); in other places it does not differ from שֵׁשׁ, and it is used for it in the later Hebrew, 1 Ch. 4:21; 2 Ch. 3:14; compare Ex. 26:31. (See כְּתָנָה and Ch. בּוּץ in the Old and New Test. Heb. שֵׁשׁ and Gr. βύσσος.) See J. R. Forster on the Byssus of the Ancients, Lond. 1776. Celsii Hierob. ii. 167, seq. J. E. Faber on Harmer's Observatt. ii. 382, seq.

["After long inquiry and dispute, whether the cloths of byssus were of linen or cotton, recent minute investigations at London, with the aid of the microscope, have decided the controversy, and shewn that the threads are linen. See Wilkinson's Manners and Cust. of the Anc. Egyptians, iii. p. 115." Ges. add.]

949 בּוֹצֵץ ("shining," from נצ to shine), [*Bozez*], pr. n. of a rock near Gibeah, 1 Sa. 14:4.

† see 4000, 950 בּוֹק i. q. פּוּק *to empty.* Hence מְבוּקָה and—

950 בּוּקָה *f. emptiness, emptying,* i. e. devastation, depopulation (comp. בָּקָה). Once found Nah. 2:11, בּוּקָה וּמְבוּקָה, used of the greatest devastation, like שֹׁאָה וּמְשׁוֹאָה, שֹׁמָמָה וּמְשֹׁמָמָה, from the roots שׁאה, שׁמם.

951 בּוֹקֵר pr. *a herdman* (denom. from בָּקָר which see); in a wider signification also used of *a shepherd,* Am. 7:14. Of equally wide use is the Lat. *armentarius* (Virg. Georg. iii. 344), which is well used in the Vulgate.

†953 I. בּוֹר pl. בֹּרוֹת m. (for בֹּאר, בָּאַר, from the root בּאר) *a pit;* Arab. بِئْرٌ 1 Sa. 13:6; 1 Ch. 11:22.

(2) especially *a cistern.* Gen. 37:20, *seq.* בֹּרוֹת הַמַּיִם "cisterns cut in stone," Deu. 6:11. Cisterns without water were used for prisons (Zec. 9:11; Jer. 38:6, seq.). Hence—

(3) i. q. *prison,* Isa. 24:22, more fully בֵּית הַבּוֹר Jer. 37:16; Ex. 12:29.

(4) *sepulchre.* Of frequent occurrence is the phrase יוֹרְדֵי אֶל־אַבְנֵי־בוֹר "those who go down to the sepulchre," i. e. the dead, Psal. 28:1; 30:4; 88:5; Isa. 38:18. Isa. 14:19, יוֹרְדֵי אֶל־אַבְנֵי־בוֹר "those who are to go to the stones of the sepulchre," i. e. to be buried in the more costly sepulchres of stone; עַד בּוֹר "unto the sepulchre," Prov. 28:17; Isa. 14:15. יַרְכְּתֵי־בוֹר "the recesses of the sepulchre," i. e. the lowest sepulchre.

II. בּוֹר i. q. בֹּר, which see.

952 בּוּר i. q. בָּקַר TO EXPLORE, TO SEARCH OUT, once found, Ecc. 9:1, where there is the infinit. [KAL] לְבוּר, *to search out* (comp. Ecc. 3:18, לְבָרָם).

954 בּוֹשׁ pret. בּוֹשׁ, בּוֹשְׁתִּי, part. pl. בּוֹשִׁים, fut. יֵבוֹשׁ, TO BE ASHAMED. (It answers to the Syr., Ch. בְּהַת, בְּהִית, also Arab. بَهِتَ, بَهَتَ to be astonished, confounded, put to silence, and Lat. *pudere, pudor.* The origin should not apparently be sought in the idea of blushing, but rather in that of paleness and terror, so that בּוּז and בָּזָה are kindred to this.) Exr. 8:22, בּוֹשְׁתִּי לִשְׁאל "I was ashamed to ask;" Ezr. 9:6; once with a fin. verb, Job 19:3, לֹא תִבְּשׁוּ תַּהְקְרוּ־לִי "ye are not ashamed, ye shun me." Followed by מִן of the thing of which one is ashamed, Exe. 36:32 (comp. Exe. 43:10, 11). Specially it is—

(1) *to fail in hope and expectation,* which is joined with shame and blushing, Jer. 14:3; Job 6:20. It is applied to enemies and wicked men put to flight after their endeavours are frustrated, Ps. 6:11; 25:3; 31:18; 35:4; to men overwhelmed with unexpected calamity, Jer. 15:9; 20:11; to a husbandman deprived of hope of harvest, Jer. 14:4; comp. Isa. 19:9, and חוֹבִישׁ. On the other hand those are said *not to be put to shame,* who place their confidence in God. Ps. 22:6; 25:2, 3. Followed by מִן of a thing which disappoints the hope, Jer. 2:36.

(2) It is applied to *the mind,* in whatever way *troubled, disturbed, confused* (compare Arab. بَهِتَ). So especially in the phrase בּוֹשׁ עַד Jud. 3:25, "they waited עַד בּוֹשׁ until they were confounded;" 2 Ki. 2:17.

(3) It appears to be once used of a thing which disappointed the hopes of others set upon it (comp. בִּשָּׁה). Hos. 13:15, יָבוֹשׁ מְקוֹרוֹ "his fountain shall be ashamed" (compare Jer. 14:3), i.e. shall dry up. Followed by עַד. But it is more probable that יָבוֹשׁ h. l. is the same as יִבַּשׁ.

(This word is of frequent use in poetry, but rare in prose, see No. 1, 3; in the Pentateuch never found in Kal, but see Hithpalel.)

PIEL בִּשֵּׁשׁ *to delay,* followed by a gerund, Ex. 32:1; Jud. 5:28. Properly to put to shame one who waits, by detaining him too long. Comp. עַד בּוֹשׁ Jud. 3:25.

HIPHIL הֵבִישׁ 3 pers. הֵבִישׁוּ—

(1) *to put* any one *to shame,* especially on account of frustrated endeavours. Hence used of God, to cause efforts to be vain, Psalm 14:6; 44:8; 119: 31, 116.

(2) *to disgrace,* Pro. 29:15.

(3) intransitive, *to do shameful things, to act shamefully* (comp. חִשִּׁישׁ). Part. מֵבִישׁ base, shameful, wicked, Prov. 10:5. As in this place, so Prov. 14:35; 17:2, it is opposed to מַשְׂכִּיל. For wickedness also comprehends folly, as elsewhere words implying folly (נְבָלָה, כְּסִיל) are applied to wickedness. Fem. מְבִישָׁה Pro. 12:4; opposed to מַשְׂכִּילָה.

Another form of the conjugation Hiphil, הוֹבִישׁ is found under the root יָבַשׁ.

HITHPALEL, *to blush, to be ashamed,* Gen. 2:25. This appears to be a word used in prose, comp. under חִישְׁאִישׁ, הִתְגֹּאֲלִים.

Derivatives are בּוּשָׁה, בֹּשֶׁת, חֲבָשִׁים, and—

955 מְבוּשָׁה *f. shame,* Ps. 89:46; Exe. 7:18; Obad. 10; Mic. 7:10.

956 בּוּת Ch. TO PASS THE NIGHT, Dan. 6:19. In Targg. often for לִין. Syr. ܒܳܬ id.; and, to delay, to remain. Arab. باتَ Med. Ye; Æth. ባተተ: to pass the night, to remain. Hence is commonly derived בַּיִת house; but see under that word.

957 בַּז with suff. בָּזָּה m. *prey, spoil.* It is used of persons and cattle carried away in war (elsewhere שָׁלָל, שְׁלַל), also of wealth taken from an enemy, Nu. 14:3; Jer. 15:13; 49:32. בָּזַז see בָּזָה. Of frequent use are the phrases לְבַז הָיָה to become a prey, to be carried away as a prey, Nu. 14:31; Deu. 1:39; Isa. 42:22, sometimes with the addition of a dative, Ese. 26:5; 34:28; לָבַז נָתַן to give for a prey, Jer. 17:3; Ese. 25:7 עכו׳.

958 בָּזָא *ἁπαξ λεγόμ*, no doubt having the sense, TO CUT IN PIECES, DIVIDE. Isa. 18:2, "a people ... אֲשֶׁר בָּזְאוּ נְהָרִים אַרְצוֹ [or "rend (בָּזְעוּ) i. q. בָּזְזוּ"]. It signifies Æthiopia, see my Comment. on the passage. The root בָּזָא is softened from the harder forms בָּזַע to (cleave), בָּצַע, בָּקַע, all of which have the power of dividing. It lies not only in the syllables בז, בץ, בק (comp. under the root בָּצַע), but also, as imitating the sound of cleaving, in many others ending with a sibilant, as סץ, סע, סק, זץ, זע, זק, חס, חץ, חע, חק; also in ר, as סר, גר, כם, which latter is frequent in the Indo-Germanic languages; compare Sanscr. *bhidh*, to cleave, *tshid*; Pers. *tshiden*, *σχίζω*, *scindo*, etc.

959 בָּזָה i. q. בוז TO DESPISE, TO CONTEMN, pr. to trample with the feet, see בּוּס, בּוּז. Constr. followed by an acc. Num. 15:31; Ps. 22:25; 102:18; more rarely followed by לְ 2 Sa. 6:16, and (suitably to the etymology) עַל Neh. 2:19. Opp. to כָּבַד 1 Sa. 2:30. Pro.19:16, בּוֹזֵה דְּרָכָיו "he who makes light of (i. e. neglects) his course of living." Est. 3:6, וַיְבַז בְּעֵינָיו לִשְׁלֹחַ יָד "and he despised to lay hand;" Ps.73:20.

NIPHAL part. נִבְזֶה *despised*, Isa. 53:3; Ps. 15:4.

HIPHIL i. q. Kal, Est. 1:17.

Derivatives, בִּזָּיוֹן, pr. n. מְבֻזָּה.

960 בָּזֶה verbal adj. of an intransitive (and passive) form, *despised.* Isa. 49:7, בְּזוּי נָפֶשׁ "despised by men," i.q. בְּזוּי עָם Ps. 22:7.

961 בַּזָּה i. q. בַּז *prey, spoil* (from the root בָּזַז), but only found in the later Hebrew (compare the Aram. חֲלַל), 2 Chr. 14:13; 28:14; Ezr. 9:7; Neh. 3:36; Est. 9:10, seq.; Dan. 11:24, 33. Often joined to the synonyms שְׁבִי and שָׁלָל.

962 בָּזַז plur. בָּזְזוּ, בָּזוּ, once בָּזְזוּ, inf. בְּזֹז, fut. יָבֹז; TO SNATCH AWAY, TO FREE, TO TAKE A PREY, TO SPOIL (Arab. بَزَّ Conj. I. VIII.; Aram. בְּזַז id The primary power appears to be that of *to pull in pieces*, compare the kindred roots בָּזָא, בָּזַע, בָּקַע.

Hence the Ch. בְּזַז to bring to decay, to dissipate; from which commonly is derived בְּזִזָה a liberal gift, see under that word.) It is construed—(*a*) absol. Num. 31:53; 1 Sa. 14:36.—(*b*) with an acc. of the prey, *to take* any thing *for a prey, to seize and carry away what is seized.* Gen. 34:29; Nu. 31:9; Deu. 2:35; 3:7. בָּזַז בַּז id. 2 Ch. 28:8.—(*c*) with accus. of the city, country, persons spoiled, Gen. 34:27; Ese. 39:10; 2 Ki. 7:16; 2 Ch. 14:13; Isa. 42:22.

NIPHAL נִבְזַז; plur. נִבְזְזוּ; inf. and fut. הִבָּזֵז, יִבָּזֵז *to be spoiled*, pass. of Kal, letter *c*; Amos 3:11; Isa. 24:3.

PUAL, id., Jer. 50:37.

Derivatives, בַּזָּה.

בִּזָּיוֹן m. (from the root בָּזָה), *contempt*, Esth. 1:18.

בָּזַךְ an unused root, prop. *to scatter, to disperse*, like the Syr. ܒܙܰܚ—ܒܰܙܰܩ; Arab. بَزَغَ *is*, to spit, to sow seed, also to arise (as the sun); prop. to scatter rays, in which signification of radiating and shining forth it appears to be kindred to the root פָּרַק (as to ז and ר being interchanged, see ז). Hence *ἅπαξ λεγόμ.*—

בָּזָק m., Ese. 1:14, i. q. פָּרָק *lightning, flash of lightning.* So all the ancient versions, also Abulwalid and Kimchi.

בָּזָק ("lightning"), [*Bezek*], pr. n. of a city of the Canaanites, where Adoni-bezek was king, Jud. 1:4, seq.; 1 Sa. 11:8.

בָּזַר TO SCATTER, TO DISPERSE, TO DISSIPATE, i. q. פָּזַר, Dan. 11:24. Arabic بَذَرَ Conj. II. and بَذَرَ to sow seed; compare Aram. בְּזַר.

PIEL, *to disperse, to put to flight* (enemies), Ps. 66:31.

בִּזְתָא [*Bitha*], pr. n. of an eunuch in the court of Xerxes, Est. 1:10; perhaps Pers. *bagi-bozi; lipogatus*, sc. *membro*, i. e. *spado.*

בַּחוֹן m., verbal adj., i. q. בָּחַן *a trier* (of metals), Jer. 6:27.

בַּחוֹן (with occult Dag. forte) m., *a watch-tower*, a tower built for besieging a city, Isa. 23:13 עכו׳.

970 בָּחוּר pl. בְּחוּרִים, בְּחוּרֵי (of the form קְטוּל with occult Dag. forte to distinguish it from בְּחוּרִים), m., *a youth, young man*, so called from beauty of form, see below, part. בָּחַר No. 2); unless, indeed, it be thought that this signification is taken from the kindred בָּקַר No. 3, whence Arab. بِكْر a virgin, Jud. 14:10; 1 Sa. 8:16. It denotes a young man of mature age, but unmarried, Ruth 3:10; Isa. 62:5; often connected with בְּתוּלָה Deu. 32:25; Lam. 1:18; 2:21, etc. Specially *youths*, used for *young warriors*, Isa. 9:16; 31:8; Jer. 18:21; 49:26; 51:3; Am. 4:10 (comp. יַלְדוּת and יֶלֶד).

see 979 בְּחוּרוֹת בְּחֻרִים.

971; see 963 965 972 בְּחִין Isa. 23:13 כתיב; see בּוּחִין.

964 בָּחִיר m., adj. verb, *elect, chosen*, ἐκλεκτός: only in the phrase בְּחִיר יְהוָה chosen of God, 2 Sam. 21:6; of Moses, Ps. 106:23; of the people of Israel, Isa. 43:20; 45:4 (parall. עַבְדִּי יַעֲקֹב); of the pious and prophets, Isa. 42:1 (according to others, of the Messiah [this is of course the true application]); pl. of the pious, Isa. 65:9, 15, 22; Ps. 105:43.

973 בָּחֵל f. i. q. בָּאַל No. 3; followed by בְּ, TO LOATHE; compare Syr. ܚܫܶܠ nauseating, suffering from nausea. Ezek. 11:8, נַפְשָׁם בָּחֲלָה בִּי "their soul loathed me." This signification is either taken from the cognate לְ בָּאַל, or from יָגַר and בָּגַר, but with the sense of *rejecting.*

II. i. q. Arab. بَخِلَ *to be greedy, avaricious.* Hence PUAL, Proverbs 20:21, בְּחוּלָּה מְבֻהֶלֶת בְּרֹאשׁ "a possession obtained by avarice;" see Schult. Animadvv. ed h. l. The ancient versions express the sense of מְבֹהֶלֶת קדי

967 974 בָּחַן fut. יִבְחַן—(1) TO SEARCH OUT, TO EXAMINE, TO TRY, TO PROVE, especially metals (like the syn. צָרַף), Jer. 9:6; Zec. 13:9; Ps. 66:10; whence metaph. Job 23:10, בְּחָנַנִי כְּזָהָב אֵצֵא "let him prove me, I shall go forth like gold;" and neglecting the primary power, Job 12:11, חֵךְ מִלִּין תִּבְחָן "doth not the ear try words?" Job 34:3. Often—(*a*) used of God examining the hearts of men, Ps. 7:10; 17:3; Pro. 17:3; Ps. 81:8; especially by sending calamities upon them, Job 7:18.—(*b*) used of men tempting God (i. q. נָסָה), i. e. of unbelievers, Mal. 3:10, 15; Ps. 95:9.

968 (2) *to look out, to watch*, i. q. נָצַף; whence בָּחַן watch-towers. (Ch. בְּחַן, Syr. ܒܚܰܫ to examine. The Arabs have in this sense مَحَصَ Conj. I, VIII. ب and م being interchanged; which prop. has the meaning, to rub, to rub upon; used in the sense of trying, proving by rubbing on the *lapis Lydius*, called in the Greek *βάσανος*, which appears to be a word formed from the Oriental בחן.

969 NIPHAL, *to be proved, tried.* Gen. 42:15, 16; Job 34:36.

PUAL בֹּחַן id., Ese. 21:18, בֻּחַן כִּי "because a trial is made;" compare Schnurrer on the passage; LXX. ὅτι δεδοκίμασται. Others take בֹּחַן as a noun, *trial, proof*, sc. is made.

Derived nouns besides the following are בְּחִין, בָּחִין, מִבְחָן.

970 בָּחוֹן m., *watch-tower* (see the root No. 2), Isa. 32:14, בָּחֹן עֹפֶל "the hill (Ophel) and the watch-tower on it." It seems to denote a tower built on the hill Ophel, as to which see Neh. 3:26, 27.

971 בָּחִין m., *trial, proof*; Isa. 28:16, אֶבֶן בֹּחַן "a tried stone," i. e. of proved stability, so as to be suitable for the foundation of a building.

972 בָּחַר fut. יִבְחַר—(1) TO PROVE, i. q. TO TRY, TO EXAMINE, like the Syr. ܒܚܰܪ i. q. Heb. בָּחַן. (I place this signification first, although it is the less frequent, and particularly belongs to the later Hebrew[?]; because trial, proof, precedes choice. The primary idea is either that of rubbing on a touchstone, so that it is the same as בָּחַן, or in dividing in pieces and examining; comp. בָּקַר, בָּצַר No. 1. To this answer Greek πειράω, Lat. *perior*, whence *experior*, *comperior*, *periculum*, *peritus*). Isa. 48:10, בְּרִתִּיךָ בְּכִבּוּר עֹנִי "I have proved thee in the furnace of affliction," Job 34:4; 2 Chron. 32:6; where the כתיב should be read בָּחַר "be proved (searched) their houses," (of the idolators).

(2) *to approve*, i. q. *to choose, to select.* It answers to the Arab. مَخَرَ VIII. to select the best, to have the best, to take the better part of a thing, بَخَارَةٌ, مُخَيَّرٌ, something select, what is chosen. Job 9:14; 15:5; 29:25. Often with a dat. לְ to choose for oneself, Gen. 13:11; Ex. 17:9; Josh. 24:15. The thing chosen is put in the accus. (see the instances cited), and more often also with בְּ prefixed; (comp. בְּ B, 4). Deu. 7:6; 14:2; 18:5; Nu. 16:5; 17:20; 18:5, 10:24; 16:8, 9, etc.; once עַל (which denotes desire of any thing, and see עַל No. 4), Job 36:21; also מִן (in the sense of preference) Ps. 84:11. Participle בָּחוּר

pl. constr. עִיתֵי 1 Sa. 20, 2.—(*a*) ***beloved, chosen***, Ex. 14:7.—(*b*) ***excellent, surpassing***, Cant. 5:15.

(3) *to love* any one, *to delight* in any thing (both of which are significations taken from that of choosing), *to desire*, construed with an acc. Gen. 6:2; Isa. 1:29. 2 Sam. 15:15, כְּכֹל אֲשֶׁר־יִבְחַר אֲדֹנִי "according to all that my lord shall desire," Pro. 1:29; 3:31; followed by בְּ Isa. 14:1, וּבָחַר עוֹד בְּיִשְׂרָאֵל "and he will again love Israel;" Zech. 1:17; 3:2; and לְ 1 Sa. 20:30 (where however, many copies beve בְּ). Once pregn. עַל אֲשֶׁר בָּחַר בִּי "because he hath delighted in me," Ps. 91:14. תַּעֲנֵר עָלַי אֲשֶׁר תִּבְחָר "whatever thou desirest (and layest) on me (to do) I will do it for thee."

NIPHAL—(1) *to be chosen, preferable*, excellent; followed by מִן preferable to any thing, Jer. 8:3; part. נִבְחָר *choice*, פֶּסֶל נִבְחָר Pro. 10:20; 8:10, 19; followed by מִן more choice than, Pro. 16:16; 22:1.

(2) followed by לְ *to be chosen* by any one, *to please* any one, Pro. 21:3.

PUAL, *to be chosen*, only Eccl. 9:4 בּוּחַר.

Derived nouns are בָּחוּר, בָּחִיר, בָּחוּר, מִבְחָר, pr. n. יְהוּבָחָד, and—

*980 בַּחֻרִים ("village of young men"), [*Bahurim*], a small town of the Benjamites, 2 Sa. 3:16; 16:5; 17:18; 19:17; 1 Ki. 2:8. Jo. Simonis derives from this the Gent. n. בַּחֻרִימִי 1 Ch. 11:33; with the letters transposed בַּרְחֻמִי 2 Sa. 23:31.

979 בַּחֲרִים (of the form חֲזִיזִים), m. pl. Nu. 11:28, and בְּחוּרוֹת Ecc. 11:9; 12:1, *youth*.

981 בָּטָא & בְּטָה i. q. נָבַט No. II. *barbotare, blaterare*, TO BABBLE, TO TALK IDLY; *φθέγγεσθαι*, TO TALK RASHLY AND INCONSIDERATELY, an onomatop. word, like the Greek and Latin. Part. בּוֹטֵא *babbler, idle talker*, Pro. 12:18.

PUAL, id. Lev. 5:4; Ps. 106:33. In each of these places the addition of שְׂפָתַיִם increases the force of this phrase, see שְׂפָתַיִם.

Deriv. מִבְטָא.

982 I. בָּטַח—(1) TO CONFIDE IN any one, TO SET ONE'S HOPE AND CONFIDENCE upon any one. (Ch. and Samar. id., but of rare occurrence. Arab. بطح *to throw one down on his back*, to throw in the face; whence Heb. בֹּשֶׁת perhaps pr. to throw oneself or one's cares on any one; compare עַל נָפַל Pss. 22:9). Followed by בְּ Prov. 11:28; Pss. 28:7; עַל 2 Ki. 18:20, 21, 24; אֶל Ps. 4:6; 31:7. Sometimes with a dat. pleon. Jer. 7:4, אַל־תִּבְטְחוּ לָכֶם אֶל־דִּבְרֵי הַשֶּׁקֶר "set not your hope in lying words." Jer. 7:8; 2 Kings 18:21. It is rarely put absol. Job 6:20. In such cases, it is mostly equivalent to—

(2) *to be secure, to fear nothing for oneself.* Jud. 18:7, 10, 27; Jer. 12:5. Job 40:23, יִבְטַח כִּי יַרְעִיס יָרְדֵן "he fears nothing, although Jordan should break forth at his mouth." Pro. 11:15, שֹׂנֵא תְקָעִים יִבְטָח "he who hates suretiships lives securely," has no cause of fear. Opp. to יָגֹר. And so—

(a) it is used in a good sense of the security of the righteous, Isa. 12:2; Pro. 28:1; Job 11:18.—(*b*) in a bad sense, of men who set all their hope and confidence in worldly things, and do not fear God and the Divine displeasure. Isa. 32:9, 10, 11; Pro. 14:16. Comp. שָׁאַן, שָׁלַה, שָׁלַו.—Part. בּוֹטֵחַ *trusting*, with active signification, Isa. 26:3, כִּי בְךָ יִבְטָח "because he trusteth in thee;" Ps. 112:7.

HIPHIL, fut. apoc. וַיַּבְטַח—(1) *to cause to trust*, or *confide, to persuade to trust*, followed by אֶל or עַל. Isa. 36:15; Jer. 28:15; 29:31.

(2) absol. *to make secure*, Ps. 22:10.

Derived nouns, מִבְטָח, מִבְטָחָה, מִבְטָחוֹן, מִבְטָחוֹת, מִבְטָחִים.

II. בָּטַח transp. i. q. חָבַט *to cook, to ripen*, whence מִבְטָחִים melon, which see.

983 בֶּטַח m.—(1) *confidence*, and adv. *confidently, with confident mind*, Gen. 34:25.

(2) *security*, Isa. 32:17. In other places always לָבֶטַח and בֶּטַח adv.—(*a*) without danger and fear, *safely*. יָשַׁן לָבֶטַח, יָשַׁב בֶּטַח to dwell safely, 1 Sa. 12:11; Lev. 25:18, 19; 26:5; Deut. 33:12.—(*b*) without fear, *securely*, Mic. 2:8. Sometimes used of one who is in too great security and without caution, Jud. 8:11.

(3) [*Betah*], pr.n. of a town of Syria abounding in brass, situated on the borders of Hadadezer, 2 Sa. 8:8, called in the parallel place, 1 Ch. 18:8, מִבְטָחָה.

984 מִבְטָחָה f. *confidence*, Isa. 30:15.

985 מִבְטָחוֹן m. *confidence*, Isa. 36:4; *hope*, Ecc. 9:4.

986 בִּטָּחוֹת f. pl. Job 12:6, pr. *securities*, i. e. secure tranquility.

987 בִּטֶל TO BE EMPTY, VACANT (compare בָּטַן), especially TO BE FREE from labour; hence TO CEASE, TO REST FROM, Ecc. 12:3. Arab. بطل and Æth. ፀፍለ: to be empty, vain; more rarely, to cease.

988 בְּטֶל Ch. id., Ezr. 4:24.

PAEL, *to cause to cease, to hinder, to forbid*, Ezr. 4:21, 23; 5:5; 6:8.

989 בָּטֵן an unused root, pr. *to be empty, hollow, vain*, i.q. בָּטַל. Hence—

990 בֶּטֶן f. (as being a female member, see No. 2, compare Arab. بطن and Lat. *cunnus*, which are fem. for the same reason), with suff. בִּטְנִי.

(1) *the belly*, so called as being hollow and empty, compare Gr. *κευεών, λαγώϊς, κοιλία*. (Arab. بَطْن id., بَدَن body, especially a corpse; Æth. በጥን: a corpse.) Used of the exterior belly of men, Cant. 7:3; or of beasts, Job 40:16; but mostly used of the inside of the belly, both as the place filled with food, Pro. 13:25; 18:20; Job 20:20; Ecc. 11:5; Ezr. 3:3, and as the place where the fœtus is conceived and formed. Hence—

(2) *the womb*; Genesis 25:23, 24; מְרַחֶמְתָּן Jud. 13:5, 7; שָׁכַב Isa. 48:8; 49:1, and more fully מִמְּעֵי אִמּוֹ Ps. 22:10; Jud. 16:17 from the womb and onward; and hyperbol. for, from tenderest years, Job 31:18. פְּרִי בֶטֶן offspring, progeny, Gen. 30:2; Deu. 7:13; Isa. 13:18; Mic. 6:7, always used of the offspring already born, not of the fœtus also followed by a genit. of the father (Mic. loc. cit.) ["מַלְאָה בֶטֶן *uterus grandidus*"]. Used of a single son, בֶּן בִּטְנִי "son of my womb," Prov. 31:2, where the suffix refers to the mother; but Job 3:10, בִּטְנִי "my womb," is "the womb of my mother;" and בֶּגֶד בִּטְנִי Job 19:17, is not apparently to be understood of *Job's sons* (for they were dead, Job 1:19, compare Job 29:5); but prob. his uterine brothers, *ἀδελφοί* (compare Ps. 69:9).

(3) *the inside, inmost part, of any thing*, i. q. קֶרֶב. בִּטְנֵי שְׁאוֹל the lowest part of Hades, Jonah 2:3. Especially used of one's inmost breast; Job 15:35; 32:18; Prov. 22:18. חַדְרֵי בֶטֶן the lowest depths of the breast, Pro. 18:8; 20:27, 30; 26:22; Hab. 3:16, וַתִּרְגַּז בִּטְנִי "and my bowels trembled." Compare *σωλία*, Sir. 51:21; Jeh. 7:38.

(4) *a protuberance of a column*, like a belly, 1 Ki. 7:20.

991 (5) [*Beten*], pr.n. of a town of the Asherites (perhaps "valley," i. q. בִּטְנָה *κοιλάς*), Josh. 19:25.

992 בָּטְנִים pl. Gen. 43:11, *pistacia*, an oblong species of nuts; so called from being flat on one side, and *bellying out* on the other; it grows on a tree very like a terebinth (*Pistacia vera*, Linn.), which is common in Syria (Plin. N. H. xiii. 10). This word is unknown to the other cognate languages, but בֻּטְנָא, בּוּטְנָא as used for the *terebinth* (*Pistacia terebinthus*, Linn.), a tree sometimes confounded with the pistacia.

993 בָּטְנִים ("pistacina"), [*Betonim*], pr. n. of a town of the Gadites, Josh. 13:26.

994 בִּי (for בְּעִי from the root בָּעָה, as לִי for לְעִי), *prayer, asking*, and by the usage of the language in the acc., as a part. of entreaty, or rather of asking pardon, always followed by אֲדֹנָי, prop. *with a petition, with asking*, or with asking, requesting, we come to thee; as if *pace tua*, Germ. bitte! mit Erlaubniß. Gen. 44:18, דַּבֶּר עַבְדְּךָ דָבָר בְּאָזְנֵי אֲדֹנִי "I pray, O lord, let thy servant speak one word to thee," Ex. 4:10, 13; Num. 12:11; Josh. 7:8; Jud. 6:13, 15; 13:8; 1 Sam. 1:26; 1 Ki. 3:17, 26; also when more than one speak, Gen. 43:20, וַיֹּאמְרוּ בִּי אֲדֹנִי יָרֹד יָרַדְנוּ וגו' אֲדֹנִי יָרֹד יָרַדְנוּ "and they said, we pray, O lord! we went down," etc. Of the ancient versions, LXX. excellently *δέομαι* and *ἱκέτευε*, Vulg. *obsecro, oramus*, Targg. בְּעֵינָא, Syr. ܒܥܝ, Jud. 13:8, *with asking, asking*; all of which answer exactly to the Hebrew בִּי, and remarkably confirm the etymology proposed by me, and afterwards approved by Hartmann, Winer, and others. The opinions of others are discussed in Thes. p. 222.

995 בִּין pret. בָּנָה Psalm 139:2, and בָּן Dan. 10:1, בִּינֹתִי Dan. 9:2, inf. imp. בִּין, בִּינָה, apoc. and conv. בֵּן, וַיָּבֶן (see note on Hiph.) pr. TO DISTINGUISH, TO SEPARATE (comp. בָּדַל, בָּרַר, and Arab. بين Med. Ye intrans. *to stand apart, to be separate and distinct*; metaph. Conj. I. V. X. *to be easily distinguished, distinct, manifest*); hence, *to consider, to understand*, which depends upon the power of discerning; comp. *σύνω, cerno, intelligo*, for *intelligo*; German merken, compare Mark, בָּצַר, בָּקַר, etc. Specially—

(1) *to discern, to perceive*—(*a*) with the eyes, i. q. *to see*. Constr. with an acc. Pro. 7:7; בְּ Neh. 13:7; לְ Job 9:11; 23:8.—(*b*) with the ears, i. q. *to hear*, Job 23:5; Pro. 29:19.—(*c*) with the touch, i. q. *to feel*, used of inanimate things, Ps. 58:10.

(2) Elsewhere it signifies some counsel and purpose, *to turn the mind* to any thing, *to attend*; with an acc. Dan. 10:1; Ps. 5:2; 94:7; Deu. 32:7; Prov. 23:1; בְּ (which seems to be peculiar to the later Hebrew, see above, No. 1) Ezr. 8:15; Dan. 9:2, 23; אֶל Ps. 28:5; לְ Ps. 73:17; Job 14:21; Deu. 32:29; Isa. 32:4; עַל Dan. 11:30, 37; absol. Psa. 94:7.

(3) *to understand*. Dan. 12:8, שָׁמַעְתִּי וְלֹא אָבִין "I heard indeed, but I understood not;" Isa. 6:9; followed by כִּי 1 Sa. 3:8; 2 Sa. 12:19; Isa. 43:10.

(4) *to regard as a thing understood, to know, to be acquainted with;* followed by an acc. Ps.19:13; Job 38:20; ל Pss. 139:6. בִּין מְשָׁמֵעַ to know what is right, Job 32:9; Prov. 28:5; בִּין דַּעַת Prov. 29:7 (compare בִּינָה).

(5) absol. *to have understanding,* Job 42:3; 18:2, "understand, afterwards speak." Hos. 4: 14. Part. plur. בִּינִים the wise, understanding ones, Jer. 49:7.

NIPHAL נִבַן *to be intelligent, prudent,* Isa. 10: 13. Part. adj. נָבוֹן intelligent, skilful; often joined with חָכָם Gen. 41:33, 39; Deu. 1:13; 4:6; Iss. 5: 21; opp. to words signifying folly, Pro. 10:13; 14: 33. נְבוֹן דָּבָר skilful of speech, eloquent, 1 Sa. 16:18.

PIEL בֹּונֵן i. q. Kal No. 2, Deut. 32:10, יְסֹבְבֶנְהוּ יְבוֹנְנֵהוּ "he led him about,(and) took care of him."

HIPHIL הֵבִין, infin. הָבִין, imp. הָבֵן (see note), part. מֵבִין; it has a signification—

(1) proper to itself and causative, viz.—(*a*) causat. of Kal No. 3, *to declare, to explain.* Dan. 8:16, 27; Neh. 8:8, וַיָּבִינוּ בַּמִּקְרָא.—(*b*) causat. of Kal No. 4, *to teach, to instruct,* with an acc. of person, Neh. 8:9; Ps. 119:34, 73, 130; Isa. 40:14; also with an acc. of the thing, Ps. 119:27, דַּרֶךְ פִּקּוּדֶיךָ הֲבִינֵנִי "teach me the way of thy precepts." Pro. 8:5. Elsewhere with an acc. of the thing and dat. of pers. Job 6:24; Dan. 11:33; and with acc. of pers. and dat. of thing, Neh. 8:7. Used also of things which are divinely disclosed to men, Dan. 10:14.—(*c*) causat. of Kal No. 5, *to cause to understand,* Job 32:8.

(2) it is i. q. Kal No. 1, *to perceive,* as a rumour, Isa. 28:19; No. 2, *to turn the mind to* any thing; construed with ב Dan. 9:23; 10:11; Neh. 8:12; אֶל Psa. 33:15; and absol. Dan. 8:5, 17; No. 3, *to discern, to understand,* 1 Ki. 3:9; No. 4, *to know, to be acquainted with,* Job 28:23; Mic. 4:12. הֲכִין דַּעַת Dan. 1:4; Pro. 1:2, *to be skilled in any thing;* followed by ב Dan. 1:17, and acc. Dan. 8:23; Pro. 1:6; also, absol. Isa. 29:16; No. 5, *to have understanding,* Iss. 57:1. Part. מֵבִין Pro. 8:9; 17:10, 24; 28:7, 11.

Note. In the examples cited under No. 2, there are always found Preterites, Infinitives, Imperatives, and Participles, which only can be safely referred to this conjugation. The forms of the future יָבִין, יָבֵן, etc., are placed under the first conjugation [Kal], and only a few examples are found which have a causative power (Isa. 28:9; 40:14; Job 32:8).

HITHPALEL הִתְבּוֹנֵן—(1) pr. *to show oneself attentive,* hence mostly, i. q. Kal No. 2, *to consider, to attend, to remark,* absol. Jer. 2:10; 9:16; Job 11: 11; followed by אֶל 1 Ki. 3:21; Isa. 14:16; עַל Job

31:1; Ps. 37:10; עַד Job 32:12; 38:18; ד Jer. 30: 24; Job 30:20, and (from the power of the conjugation being made transitive), also with an acc., Job 37: 14; hence—

(2) *to perceive* ["e. g. to hear"], with an acc. Job 26:14.

(3) *to have understanding,* pr. to show oneself wise, Ps. 119:100.

Hence are derived the nouns תְּבוּנָה, תְּבוּנוֹת, and those which immediately follow, בִּין, בִּינָה.

בֵּין const. בֵּין pr. i. q. Arab. بَيْن *interval, space between* (see Dual), only in const. and followed by suffixes בֵּינִי, בֵּינְךָ, בֵּינוֹ, also pl. בֵּינֵינוּ, בֵּינֵיכֶם and בֵּינֹתָם, בֵּינוֹתֵינוּ. It becomes a preposition— 996

(1) *between,* Arab. بَيْنَ בֵּין אַחִים "between brothers," Prov. 6:19; בֵּין שִׁדִּים "between bushes," Job 30:7; בֵּין עֵינָיִם "between the eyes," for in the forehead (see עֵין). ["So אוּלַי בֵּין "between the Ulai,"i.e. among its windings and branches, Dan. 8:16. After verbs of motion, i. q. אֶל, Jud. 5:27.] When doubled, *inter ... inter, between ... between,* there is בֵּין...וּבֵין, Gen. 26:28; Ex. 11:7; Josh. 22:25, etc.; more rarely בֵּין ... בֵּין (pr. an interval...unto), Gen. 1:6; Lev. 20:25; Deu. 17:8; לְבֵין...וּבֵין Isa. 59:2; בֵּין...וּבֵין Joel 2:17. When followed by words of seeing, understanding, teaching, they signify to see, to understand, to teach, *the difference between;* Mal. 3:18, וְרָאִיתֶם בֵּין צַדִּיק לְרָשָׁע "and ye shall see the difference between the righteous and the wicked," comp. בֵּין...ל 2 Sa. 19:36; Jon. 4:11; בֵּין...ל 1 Ki. 3:9; בֵּין...חָלַק Exo. 44:23.

(2) *intra, within,* Job 24:11, בֵּין שׁוּרוֹתָם "within their walls;" Prov. 26:13, בֵּין רְחֹבוֹת "within the streets," i. q. in the streets, comp. Zec. 13:6. Used of time, Neh. 5:18, "within ten days" (comp. Arab. بَيْنَ ذٰلِكَ). Sometimes—

(3) בֵּין...וּבֵין are disjunctively used for *sive ... sive, whether ... or;* 2 Ch. 14:10, אֵין עִמְּךָ לְעָזֹר בֵּין רַב לְאֵין כֹּחַ "it is the same to thee to help, whether the strong, or the weak," prop. with thee, O God, in aiding there is no difference between the strong and the weak. The origin of this phraseology may be seen also from Lev. 27:12, "and the priest shall value it (the beast), בֵּין טוֹב בֵּין רַע whether it be good or bad," for, in distinguishing between good and bad, LXX. εἴτε καλὸς, εἴτε σαπρὸς. 2 Sa. 19:36. (So in the Rabbinic בֵּין...בֵּין *sive...sive, tam ... quam.*)

It is compounded with other prepositions—(*a*) אֶל־בֵּין, *inter,* with acc, *into between, amongst,* Exe. 31:10, 14, and אֶל־בֵּינוֹת 10:2.

(*b*) עַל־בֵּין *unto between,* Exe. 19:11.

(*c*) מִבֵּין *from between,* μεσίτην (στασ) μεσίτευειν *heros, French s'entre; Gen.* 6:1, "two chariots going forth מִבֵּין שְׁנֵי הָרִים from between the mountains;" Ps. 104:12, "they utter a voice מִבֵּין עֲפָאִים from amongst the branches;" Jer. 48:45, מִבֵּין סִיחוֹן, ellipt. for "out of the midst of the kingdom of Sihon." מִבֵּין used euphemistically for *from the womb* of a mother, Deut. 28:57, "the afterbirth מִבֵּין רַגְלֶיהָ which comes forth from her womb" (comp. Il. xix. 110, ὃς κεν ἐκ ἴχυρι τῶν νέος μετὰ vowel γυναικός), and figuratively for *of his seed, race, posterity,* Gen. 49:10, "the sceptre ... shall not depart מִבֵּין רַגְלָיו from his progeny." It is equivalent to מִמְּרֵעוֹ, מִפְּרִי בִטְנוֹ, מִמֶּעֵי LXX. ἐκ τῶν μηρῶν αὐτοῦ (compare Gen. 46:26). Where two things are mentioned from *between* which any thing comes forth, there is found מִבֵּין ... מִבֵּין, 2 Ki. 16:14; Exe. 47:18.

(*d*) בְּתוֹךְ *between, within,* i. q. בֵּינוֹת Exe. 10:2; 8:7.—בֵּינוֹ Isa. 44:4, is for יְבֵנוֹ; see ג B, 8.

DUAL בֵּינַיִם *the interval between two armies,* τὰ μεταίχμια, Eurip. Phœn. 1285; whence בֵּינַיִם אִישׁ הַבְּתָרִים 1 Sa. 17:4, 23, "one who comes between," μεσίτης, used of Goliath as ready to decide the contest by single combat.

בֵּין Ch. *between,* Dan. 7:5, 8. 997

בִּינָה f. [root בִּין].—(1) *understanding;* Isa. 33:19, "a people of strange language בִּינָה אֵין whom thou dost not understand;" Dan. 8:15; 9:22; 10:1. 998

(2) *intelligence* (Einsicht, Verstand), *insight,* Pro. 4:5, 7; 8:14; 9:6, 10; 16:16; Job 28:12, 20; יְרֵאַת בִּינָה "to be or to become intelligent," Job 38:4; Prov. 4:1; Iss. 49:24. Pl. בִּינוֹת עַם "an intelligent people," Isa. 33:11. Specially *skill,* in any art or learning, 2 Ch. 2:12; 1 Ch. 12:33, יוֹדְעֵי בִינָה לַעִתִּים "skilled in understanding of the times" (compare Est. 1:13).

בִּינָה f, Ch. i. q. Heb. No. 2; Dan. 2:21. 998

בֵּיצָה f. *an egg,* so called from its whiteness, Arab. بَيْضَة, Syr. ܒܝܥܬܐ. In sing. not found. Pl. בֵּיצִים with adj. f. בֵּיצִים עֲגֻלוֹת "eggs that are left," Isa. 10:14; Deu. 22:6; Job 39:14; Iss. 59:5. [Root בוץ.] 1000

בִּיר *a well,* i. q. בְּאֵר Jeremiah 6:7 קְרִי, compare Arab. بِئْر.

בִּירָה f., a word of the later Hebrew. 1002

(1) *fortress, castle, palace* (see below the Ch. and Syr. If the word be Phœnicio-Shemitic, it may

have come from אֵבְרָה strong, fortified, or as others prefer, בָּרָה, from the Æthiop. ባረረ to cut; whence ባዕላ: a throne, a tribunal, and መንበር throne, tribunal, metropolis, as if royal seat. Perhaps however, the word is of Persic origin, compare Pers. بَارُو *baru,* fortress, wall, castle, Sanscr. *buru, buri, pur,* Greek πύργος and βάρις). There often occurs שׁוּשַׁן הַבִּירָה *Shushan, the palace,* almost always used of the royal abode, Neh. 1:1; Est. 1:2; 2:3, 8; 3:15; Dan. 8:2; but also of the whole adjoining city, Est. 1:5; 2:5; 8:14; 9:6, 11, 12 (compare Exr. 6:2); which is elsewhere more accurately called שׁוּשַׁן הַבִּירָה (Esth. 3:15; 8:15). When applied to Jerusalem, *the fortress of the temple* is meant, Neh. 2:8.

(2) *a temple,* 1 Ch. 29:1, 19.

בִּירָה Ch. f. emphat. בִּירְתָּא id , *fortress, palace,* Exr. 6:2; Syr. ܒܝܪܬܐ. 1001

בִּירָנִית f. twice in pl. בִּירָנִיּוֹת *fortresses, castles,* 2 Ch. 17:19; 27:4; Compare as to the nature of this termination, Lehrg. 516, note. 1003

בַּיִת const. בֵּית; with ה parag. בֵּיתָה Gen. 19:10; const. בֵּיתָה Gen. 43:17; plur. בָּתִּים *bottini;* with suff. בָּתֵּיהֶם, בָּתֵּיכֶם, בָּתֵּינוּ, for בָּתֵּיהֶם from the unused sing. 1004

בֵּתָּא (compare Syr. ܒܝܬܐ Lehrg. 604); m., *a house,* Arab. بَيْت, Syr. ܒܝܬܐ, Æthiop. ቤት. ["Phœnic. defective בת, see Monumm. Phœnic. p. 348."] (Some derive it from the root בוּת to pass the night, to remain. But still בַּיִת may have sprung from the harder בָּת from the root בָּתָה, as ἄγυιος, *domus,* from ἄγω, and as to the form, like above אִישׁ, which has been shewn to be for אֶנְשׁ. If this conjecture be adopted, בּוּת may be a secondary root from the noun בַּיִת, and פְּתָאִים for בָּתָּאִים may be from the sing. בֹּת i. q. בָּתָּא. To the proposed etymology we may add the following examples of the letter ב softened into a vowel, for פִּים a purse; בּוֹס a cup, for כָּם; שַׁיִת a thorn, for שָׁת (prop. שִׁית); חוֹל ἄγυιος, ἄγκος, *uncus,* for וָחֹל from the root חָגַל=חָגַב; יוֹן for בָּנָן; perhaps בּוּשׁ (Æthiopia), i. q. כּוּשׁ congregation, confluxus = حَشْد; Greek εἰς(*hvic*) for ἔνς: Lat. *unus,* tic, prep. for ἔνς (see Car. Schmidt, De Præpositi. Gram. p. 7). *rvphtic for rvphinc: δῶμς for δόμος:* Latin *dens*)——בֶּן־בַּיִת, "son of a house," Gen. 15:3; Exc. 2:7; and בַּיִת Gen. 17:12, 27; *Jer.* 2:14 is, *verna,* a servant or slave "born in the house," and for that reason of more sure fidelity; אִישׁ עַל בַּיִת with regard to private persons is *οἰκόνομος,* dispensator, *steward,* a servant set over the houshold and the other servants, Gen. 43·

16; 44:1; but see below, No. 3. בָּתֵּי חֹמֶר "houses of clay," Job 4:19, a name given to human bodies as being frail and transitory (compare 2 Cor. 5:1, and commentators on that passage). The *house of God* is once used of the whole world [7], Ps. 36:9. In soc. const. בֵּית is often used for בָּתִּים *in any one's house*, Gen. 24:23; 38:11; elsewhere *in the house, at home*; בַּבַּיְתָה *into the house*, Gen. 24:32. Specially it is—

(1) a moveable house, *a tent*, Arab. بيت Gen. 27:15; 33:17; used of tents consecrated [to idols], 2 Ki. 23:7; compare פָּתֵּי Jer. 43:3,4; בָּתֵּי הָאֱלֹהִים יְהוָה used of the tabernacle of the covenant, Ex. 23:19; Josh. 6:24; Jud. 18:31; 1 Sa. 1:7, 24; 3:15; 2 Sa. 12:20; Ps. 5:8. ["In other places בַּיִת and אֹהֶל are opposed."]

(2) a royal house, *a palace, fortress*; more fully, בֵּית הַמֶּלֶךְ 2 Sa. 11:2, 9; 1 Ki. 9:1, 10; 14:26; 15:18, and בֵּית הַמַּמְלָכוֹת Est. 1:9, *καὶ ἔλεγχε*; בֵּית הַבִּירָה whence אֲשֶׁר עַל הַבַּיִת the king's friends, who was entrusted with the key of the royal citadel (Isa. 22:22), and who was superintendent of the king's household at large (about equivalent to *marschal du palais*, Φοσμαρσάλ), 1 Kings 4:6; 2 Ki. 10:5; 15:5; Isa. 22:15 (compare Dan. 2:49); in the later Hebrew רַב הַחַיָּת Esth. 1:8 (see No. 1). בֵּית דָּוִד the palace of David, Isa. 22:22; בֵּית פַּרְעֹה the citadel, or palace of Pharaoh, Gen. 12:15. Sometimes used of particular parts of the royal citadel, which, however, consisted of entire houses; בֵּית הַנָּשִׁים Esth. 2:3, 9.

(3) the house of God, i.e. *temple*; used of the temples of idols, Isa. 37:38; 44:13; 1 Sa. 5:2, 5; and of the temple of Jehovah at Jerusalem, called בֵּית אֱלֹהִים, בֵּית יְהוָה 1 Ki. 6:5, 37; 7:12; Isa. 66:1, and very frequently (compare No. 1).

(4) *a sepulchre*, especially one much adorned, Isa. 14:18; compare קִבְרֵי Isa. 22:16. More fully called בֵּית עוֹלָמוֹ "eternal house," Ecc. 12:5.

(5) *dwelling, abode, habitation, place* of any kind.—(*a*) of men, e.g. of Hades, Job 17:13. [" בֵּית קָבַץ collect. " houses of the people," i.e. of the citizens, Jer. 39:8, i.q. בָּתֵּי יְרוּשָׁלִַם Jer. 52:13; בֵּית עֲבָדִים "house of servants," i.e. workhouse, prison, spoken of Egypt, Ex. 20:2."]—(*b*) of beasts, Job 39:6; Ps. 84:4; 104:17 (compare Virg. Georg. ii. 209, *antiquaque domus avium*); בֵּית עַכָּבִישׁ "the house of the spider," Job 8:14; Arab. بيت العنكبوت; "the house of the moth," Job 27:18.—(*c*) *receptacle, place for incarnate things*; בָּתֵּי נֹפֶשׁ perfume boxes, Isa. 3:20; בָּתִּים לָעֲבָרִים, לָאֲרוּחִים, places to receive the carrying bars, Ex. 26:29; 36:34; 37:14; 38:5; 1 Ki. 18:32,

" and he made a trench בָּתִּים כְּמוֹ סָאתַיִם זָרַע of the content of two seahs of seed." בֵּית אֲבָנִים a stony place (in the earth), Job 8:17; Neh. 2:3; Ese. 41:9, בֵּית צְלָעוֹת אֲשֶׁר לַמִּקְדָּשׁ " the content of the side chambers of the temple."

(6) *the inner part, what is inside, within* (opp. to חוּץ outside, without). פְּנִימָה Ex. 28:26; סְבִיבוֹת Gen. 6:14; Exod. 25:11; 37:2, and סְבִיבָה 1 Ki. 6:15 (compare מִן No. 3), inside, within. Opp. to לְחוּץ בַּיִת Ese. 1:27; לִבְנוֹת הַבָּיִת 1 Ki. 6:16, לְהֵיכָל Num. 18:7, within (some space). אֶל הַבְּרִיחַ within, 2 Ki. 11:15; comp. אֶל A, 9. (From this signification is formed Ch. בְּ *in*, whence the prefix בְּ has been derived above.)

(7) used figuratively for "persons living together in a house," *family* (comp. Arab. اهل) i.e. wife and children and all the domestics, Gen. 7:1; 12:17; 35:2; 36:6; 42:19. So "the king's house," is used of the courtiers, Isa. 22:18; עַבְדֵי פַרְעֹה עַבְדֵי בֵּיתוֹ Gen. 50:4. Hence—

(8) *those sprung from any family, descendants, offspring, progeny*, i.q. זֶרַע (in which sense it is joined with a pl. Isa. 2:5) Gen. 18:19; בֵּית לֵוִי i.q. בְּנֵי לֵוִי Ex. 2:1; בֵּית יִשְׂרָאֵל Josh. 17:17; בֵּית יְהוּדָה the race of David, 1 Sa. 20:16; Isa. 7:2, 13 (*οἶκος Δαβίδ*, Luke 1:27). Like בְּנֵי it is used figuratively, as בֵּית מִתְקוֹמְמַי i.q. מִתְקוֹמְמַי my adversaries, my enemies, 2 Ch. 35:21; בֵּית מֶרִי a stubborn race, Eze. 2:5; and on the other hand בֵּית יְהוָה sons, family of God, i.q. Israel, Nu. 12:7; Hos. 8:1; like *οἶκος Θεοῦ* [The Church], 1 Tim. 3:15. In some other phrases the figure of a *house* is preserved. Ruth 4:11, of Leah and Rachel, "they built the house of Israel," i.e. founded the Israelitish nation. בָּנָה בַּיִת לְ to build a house for any one, i.e. to give him offspring, progeny; said of a levir (i.q. יָקִים שֵׁם) Deu. 25:9; of God, 1 Sa. 2:35; 25:28; 2 Sa. 7:27; of the same meaning is עָשָׂה בַּיִת לְ 2 Sa. 7:11.

(9) it is also applied to *wealth, property*, what is kept in a house, *and all that belongs to a family*; Esth. 8:1, בֵּית הָמָן, LXX. *ἅσα ὑπάρχει Ἀμάν*, comp. 9:7; Gen. 15:2; Ex. 1:21; so Gr. *οἶκος, οἶκος*.

(10) בֵּית אָב pr. "a father's house," Gen. 24:23; "a father's family," 31:30. In the enumerations of the Hebrews, the particular *tribes* (שְׁבָטִים) were divided into *families* (מִשְׁפָּחוֹת), the families into "fathers' houses," בֵּית הָאֲבוֹת. In this signification in pl. for בָּתֵּי אָב there is often used בֵּית, a mode of forming the pl. of compound nouns which is more used in Syriac [Hebr. Gram. § 106, 3, c.]. Nu. 1:2, "number the children of Israel לִבְנֵי יִשְׂרָאֵל לְמִשְׁפְּחֹתָם

* לְאַבֹתָם according to their families and their fathers' houses," Nu. 1:18, 20, 22, 24, 26, seq.; 2:2, seq. Over the fathers' houses were רָאשֵׁי בֵּית אֲבֹתָם Ex. 6:14; רָאשֵׁי בָּתֵּי 1 Ch. 5:24; generally by ellipsis, שָׂרֵי הָאֲבוֹת רָאשֵׁי Nu. 31:26; Josh. 14:1; or שָׂרֵי הָאֲבוֹת 1 Ch. 29:6; שָׂרֵי הָאֲבוֹת 2 Chron. 5:2, "princes of houses," patriarchs.

** בֵּית is very often ["especially in later writers"] prefixed to the proper names of towns, sometimes as a constituent part of the name, sometimes so that it may be omitted (see letters *e, h, i, l, u, v*), most frequently in writers of a later age, like the Syr. ܒܝܬ, compare Germ. *haus* in Worthausen, Wolfshausen. Of this kind are—

1007 (*a*) בֵּית אָוֶן "house of vanity," i.e. of idols, see אָוֶן No. 1). [*Beth-Aven*], a town of the tribe of Benjamin, to the east of the city of Bethel, Josh. 7:2; 1 Sa. 13:5; with a desert of the same name, Josh. 18:12. The Talmudists have confounded this town with the neighbouring city of *Beth-El* (letter *b*), from the latter having been sometimes called by the prophets in contempt בֵּית אָוֶן, see אָוֶן.

1008 (*b*) בֵּית אֵל "house of God"), [*Beth-el*], a very ancient city of the Canaanites, afterwards of the Benjamites; until the time of Joshua called לוּז (Josh. 18:13, and compare לוּז), although once (16:2) the two names are distinguished from the writer speaking more accurately. It was situated on a mountain (1 Sa. 13:2; Josh. 16:1; compare Gen. 35:1), where the tabernacle of the covenant was placed [?] (Jud. 20:18, 26, 27; 21:2; 1 Sa. 10:3), and where afterwards Jeroboam set up the worship of the calves (1 Ki. 12:28, seq.). Compare אָוֶן and בֵּית אֵל. Various and discrepant [not so!] traditions of the origin of this city are given, Gen. 28:10, seq.; 35:1, seq. 9, seq., which are discussed by de Wette (Kritik der Israel. Gesch. i. 194). [The inspired account is plain enough, and contains neither discrepancy nor contradiction]. Gent. n. בֵּיתֵלִי 1 Ki. 16:34. [*Now called Beitin*, Rob. ii. 196.]

(*c*) בֵּית הַאֶצֶל "house of firm root," i.e. of fixed seat), [*Beth-ezel*], a town of Judea or Samaria, Mich. 1:11, where allusion is made to this etymology.

1009 (*d*) בֵּית אַרְבֵּאל ("house of the ambush of God"), [*Beth-arbel*], Hos. 10:14; prob. *Ἀρβήλα* of the Galilæans (1 Macc. 9:2); situated between Sepphoris and Tiberias (Josh. Arch. xii. 11, § 1, xiv. 15, § 4; De Vita Sua, § 60). [Perhaps Irbid, Rob. iii. 282.]

1010 (*e*) בֵּית בַּעַל מְעוֹן [*Beth-baal-meon*], Josh. 13:17; elsewhere בַּעַל מְעוֹן Nu. 32:38, and בֵּית מְעוֹן ("house of habitation"), Jer. 48:23; a town assigned to

the tribe of Reuben, but which afterwards passed into the hands of the Moabites. Its ruins called מעין [*Mi'in*], are mentioned by Burckhardt, Travels in Syr. p. [365] 624, Germ. trans. It appears to be the same as בָּעַל (for מְעוֹן) Nu. 32:3.

1011 (*f*) בֵּית בְּרֵאִי ("house of my creation"), [*Beth-birei*], a town of the Simeonites, 1 Ch. 4:31; perhaps corrupted from בֵּית לְבָאוֹת Josh. 19:6.

1012 (*g*) בֵּית בָּרָה [*Beth-barah*], Jud. 7:24, a place on the Jordan, pr. for בֵּית עֲבָרָה ("house of passage"), compare Βηθαβαρά, Joh. 1:28, in many copies.

1013 (*h*) בֵּית גָּדֵר ("house of the wall"), [*Beth-gader*], a town of the tribe of Judah, 1 Ch. 2:51, i.q. גְּדֵרָה which see.

*1019 (*i*) בֵּית הַגִּלְגָּל ["the house of Gilgal"], Neh. 12:29, i.q. גִּלְגָּל which see.

1014 (*k*) בֵּית גָּמוּל ("house of the weaned"), [*Beth-gamul*], a town of the Moabites, Jer. 48:23.

1015 (*l*) בֵּית דִּבְלָתָיִם [*Beth-diblathaim*], Jer. 48:22, and דִּבְלָתַיִם Num. 33:46 ("two cakes of figs"), a town of the Moabites.

1016 (*m*) בֵּית דָּגוֹן ("house of Dagon"), [*Beth-dagon*], a town—(*a*) of the tribe of Judah, Josh. 15:41.—(*b*) of the Asherites, Josh. 19:27.

*1027 (*n*) בֵּית הָרָם ("house of the lofty"), [*Beth-aram*], Josh. 13:27, a city of the Gadites; Num. 32:36, called בֵּית הָרָן, afterwards Julias, Livias; see Joseph. Ant. xviii. 2, § 1; Jerome voc. Betharam.

*1028

*1031 (*o*) בֵּית הָעֲגָלָה ("house of the partridge"), [*Beth-hoglah*], a town of the Benjamites on the borders of Judah, Josh. 15:6; 18:19, 21 [now Hajlah חجلة, Rob. ii. 268].

see 358 (*p*) בֵּית חָנָן ("house of favour"), [*Beth-hanan*], a town of the tribe of Judah or Dan, 1 Ki. 4:9.

*1032 (*q*) בֵּית חוֹרוֹן "house of the hollow," perhaps "of the hollow way"), [*Beth-horon*], m. two towns of the tribe of Ephraim, one of which called " the upper" was situated in the northern part of that tribe (Josh. 16:5; 21:22); the other, "the nether," was situated on the border of Benjamin (Josh. 16:3; 18:13). Twice (Josh. 10:11; 2 Ch. 25:13) Bethhoron is mentioned עֲבֵר הַיַּרְדֵּן, and in Joshua it is clear that *the nether* is intended. Near to this was a very narrow declivity, Josh. loc. cit. (comp. 1 Macc. 3:16, 24), famous for the slaughter of several hosts.

1020 (*r*) בֵּית הַיְשִׁימוֹת ("house of the deserts"), [*Beth-jeshimoth*], a town of the Reubenites, on the Jordan, Nu. 33:49; Josh. 12:3; 13:20; afterwards belonging to the Moabites, Ezc. 25:9.

*1033 (*s*) בֵּית כַּר ("house of pasture"), [*Beth-car*]

* For 1005 see 1004.
** For 1006 see 1006St.

1 Sa.7:11, perhaps a garrison of the Philistines, in the limits of the tribe of Judah.

1021 (*i*) בֵּית הַכֶּרֶם ("house of the vineyard"), [*Beth-haccerem*], Jer. 6:1; Neh. 3:14; a town of Judah, according to Jerome on Jerem. loc. cit., situated on a mountain between Jerusalem and Tekoa.

*1034 (*u*) בֵּית לְבָאוֹת see above, letter (*f*).
see 1011

*1036 (*v*) בֵּית לְעַפְרָה see עָפְרָה.
see 6083

1035 (*w*) בֵּית לֶחֶם ("house of bread"), [*Beth-lehem*], m. Mich. 5:1.—(*u*) a town of the tribe of Judah, more fully בֵּית לֶחֶם יְהוּדָה Jud. 17:7, 9; Ruth 1:1, 2; and בֵּית לֶחֶם אֶפְרָתָה Mic. 5:1. Ephratah (see p. LXXIII, B) was not only the ancient name of the town (see Gen. 35:19), but it appears to have denoted the circumjacent region. It was the abode of the family of David (see Ruth loc. cit.), and the birth-place of our Saviour, on which account بيت لحم, about six English miles from Jerusalem is still celebrated. Gent. noun בֵּית הַלַּחְמִי [*Beth-lehemite*], 2 Sa. 16:1, 18; 17:58.—(*β*) a town in the tribe of Zebulon, Josh. 19:15.

1022 (*x*) בֵּית לְחֻמָּה see לְחֻמָּה.

*1037 (*y*) בֵּית מִלּוֹא see מִלּוֹא.
see 4407

1038 (*z*) בֵּית מַעֲכָה ("house of Maachah"), [*Beth-maachah*], a town at the foot of Hermon, 2 Sam. 20:15; comp. אָבֵל בֵּית מַעֲכָה and מַעֲכָה.

1023 (*aa*) בֵּית הַמֶּרְחָק ("house of remoteness"), a place on the brook Kidron, 2 Sa. 15:17.

1024 (*bb*) בֵּית הַמַּרְכָּבוֹת ("house of chariots"), [*Beth-marcaboth*], a town in the tribe of Simeon, Josh. 19:5; 1 Ch. 4:31.

*1039 (*cc*) בֵּית נִמְרָה ("house of limpid and wholesome water," comp. נמר), [*Beth-nimrah*], Nu. 32:36; Josh. 13:27; and נִמְרָה Nu. 32:3, a town of the Gadites, called Βηθναβρὶς in the time of Eusebius, now Nemrin; see Burckhardt's Travels in Syria, 661. The waters near it are called מֵי נִמְרִים Isa. 15:6.

*1040 (*dd*) בֵּית עֵדֶן ("house of pleasure"), [*the house of Eden*], a royal city of Syria on mount Lebanon, (Amos. 1:5), called by the Greeks Ἀπάδεισος (Ptol. 5:15).

*1041 (*ee*) בֵּית עַזְמָוֶת [*Beth-azmaveth*], Neh. 7:28, and simply עַזְמָוֶת ib. 12:29; Ezr. 2:24, a village of the tribe of Judah or Benjamin.

1025 (*ff*) בֵּית הָעֵמֶק ("house of the valley"), [*Beth-emek*], a town of the Asherites. Josh. 19:27.

*1042 (*gg*) בֵּית עֲנוֹת ("house of response" perhaps "of echo"), [*Beth-anoth*], a town of the tribe of Judah, Josh. 15:59.

*1043 (*hh*) בֵּית עֲנָת (id.), [*Beth-anath*], a town of the tribe of Naphtali, Josh. 19:38; Jud. 1:33.

(*ii*) בֵּית עֵקֶר הָרֹעִים ("house of the farm of the shepherds," compare עֵזֶר village, farm), a placenear Samaria, 2 Ki. 10:12; and without הָרֹעִים verse 14.

*1044

1026 (*kk*) בֵּית עֲרָבָה with art. הָעֲרָבָה ("house of the desert"), [*Beth-arabah*], a town on the borders of the tribe of Judah and Benjamin, Josh. 15:6; 18:22; without בֵּית Josh. 18:18.

*1046 (*ll*) בֵּית פֶּלֶט ("house of escape"), [*Beth-phelet, Beth-palet*], a town in the south of Judah, Josh. 15:27.

*1047 (*mm*) בֵּית פְּעוֹר ("temple of (Baal) Peor," see בַּעַל פְּעוֹר), [*Beth-peor*], a city of the Moabites allotted to the Reubenites, celebrated for the worship of Baal-peor, Deu. 3:29; 34:6; Josh. 13:20.

*1048 (*nn*) בֵּית פֶּצֶץ ("house of dispersion"), [*Beth-pazzez*], a town in the tribe of Issachar, Josh. 19:21.

*1049 (*oo*) בֵּית צוּר ("house of the rock"), [*Beth-zur*], a town in the mountain country of Judah, Josh. 15:58; fortified by Rehoboam, 2 Ch. 11:7; and yet more by the Maccabees, 1 Macc. 14:33.

*1050 (*pp*) בֵּית רְחֹב ("house" or "region of breadth"), [*Beth-rehob*], Jud. 18:28; 2 Sa. 10:6; elsewhere רְחֹב (unless perhaps *Beth Rechob* denotes a region, *Rechob* a city), a city of the Asherites on the northern borders of Palestine (Nu. 13:21), and there situated in the vallies of Lebanon, not far from the springs of Jordan (Josh. 19:28, 30; 21:31; Jud.1:31). The neighbouring part of Syria is called אֲרַם בֵּית רְחֹב 2 Sa. 10:6; אֲרַם רְחֹב ib. verse 8.

*1052 (*qq*) בֵּית שְׁאָן ("house of rest"), [*Beth-shean*], Josh. 17:11, 16; contr. בֵּית שָׁן 1 Sam. 31:10, 12; בֵּית שָׁן 2 Sa. 21:12, a city of the tribe of Manasseh, long held by the Canaanites and Philistines (Jud. and Sa. l. l. c. c.), situated on this side Jordan, afterwards called Scythopolis (LXX. Jud. 1:27), by the Rabbins בֵּיסָן, now by the Arabs بيسان [*Beisan*].

1029 (*rr*) בֵּית הַשִּׁטָּה ("house of the acacia"), [*Beth-shittah*], a town situated on the Jordan between Bethshan and Abel-meholah, Jud. 7:22. [Perhaps the place now called *Shûtta*; Rob. iii. 319.]

*1053 (*ss*) בֵּית שֶׁמֶשׁ ("house of the sun"), [*Beth-shemesh*], a town—(*α*) of the Levites, Josh. 21:16, on the borders of the tribes of Judah and Dan and the land of the Philistines (Josh. 15:10; 1 Sa. 6:12, seq.; 2 Ch. 28:18); large and populous (1 Sa. 6:19), 1 Ki. 4:9; 2 Ki. 14:11. Constr. with a pl. 1 Sa. 6:13, where the inhabitants are intended. Gent. noun הַשִּׁמְשִׁי id. ver. 14, 18. [This town appears to be now called 'Ain Shems عين شمس, Rob. ii. 339.]

1030 (*tt*) בֵּית תַּפּוּחַ ("house of apples"), [*Beth-tappuah*], a town of the tribe of Judah, Josh. 15:53. [Now Teffâh تفوح, Rob. ii. 428.]

בַּיִת emphat. בַּיִתָא, constr. בֵּית with suffix בֵּיתָהּ, pl. בָּתִּין, Chald. m. i. q. Heb. *house*, Dan. 2:5; בֵּית מַלְכָּא Ezr. 6:4; בֵּית מַלְכָּא Dan. 4:27, royal house, palace; בֵּית אֱלָהָא house of God, temple, Ezr. 5:2, seq.; also, simply בֵּיתָא id. ver. 3, 9, 11.

1055 בֵּיתָן m. constr. בֵּיתַן great house, *palace*, Esth. 1:5; 7:7, 8.

↑see 1058 בָּכָא an unused root, i. q. נָבָה prop. *to drop, to distil*; hence, *to weep, to shed tears*. (Arab. بَكَى to pour milk drop by drop.)

*1057 בֶּכָא (1) *weeping, lamentation*; Arab. بُكَاءٌ.

1056 עֵמֶק הַבָּכָא *the valley of weeping*, or of lamentation, Sammerthal, pr. n. of a valley in Palestine, so called from some reason connected with its name; probably, gloomy and sterile. An allusion is made to its etymology, Psa. 84:7, עֹבְרֵי בְּעֵמֶק הַבָּכָא מַעְיָן יְשִׁיתוּהוּ "passing through the valley of lamentation, they (the sacred pilgrims) make it fountains."

(2) pl. בְּכָאִים 2 Sam. 5:23, 24; 1 Chr. 14:14, 15, some *tree*, so called from its *weeping, dropping*, according to Celsius (Hierobot. i. 335—340), Arab. بُكَاءٌ like the balsam-tree, whence *white drops* distil of a cold and pungent taste.

1056 בָּכָה fut. יִבְכֶּה conv. וַיִּבְךְ pr. i. q. נָבָא TO DISTIL, TO FLOW BY DROPS (the primary syllable בך imitates the sound of falling drops, comp. the roots ending with ך; see בָּכַר, especially, *to weep*, a root common to all the cognate languages and dialects, Ex. 2:6; Gen. 43:30; 2 Sa. 19:2; often used of the people lamenting in public calamities, Num. 11:10; 25:6; used of the mourning of penitents, Exr. 10:1. Followed by an acc. *to weep for, bewail* any one, especially the dead. Gen. 23:2; 37:35; 50:3; also followed by עַל of the person or thing wept for, Lam. 1:16; Jud. 11:37; אֶל 2 Sa. 1:24; Exr. 27:31; and לְ Jer. 22:10; Job 30:25. בָּכָה followed by עַל is also *to come to any one weeping*, Num. 11:13; Jud. 14:16; and, to weep upon any one, i.e. in his embrace, Gen. 45:15; 50:1.

* For 1045 see 6252.
** For 1027 & 1028 see p. 117.
*** For 1051 see 7497.

PIEL, *to bewail, weep for* the dead, with an acc. Jer. 31:15; Exr. 8:14.

Derived nouns are בְּכָה, בְּכִי, בְּכוֹת, בְּכִיָּה.

1059 בֶּכָה m. *weeping*, Exr. 10:1, from the root בָּכָה.

1060 בְּכוֹר m. (from the root נָבַר), *first-born*, whether of men, Gen. 25:13; 35:23; or of animals, Ex. 11:5; 12:29; 13:15. In the former case, it refers to the eldest son of a *father*. Gen. 49:3. As the eldest son, in many things, took precedence of the rest (see בְּכוֹרָה No. 2)—

(2) metaph. it is used of *any thing* which is *chief, first* of its kind. Job 18:13, בְּכוֹר מָוֶת "the first-born of death," i. e. "the greatest of deadly maladies." For disease may fitly be called by a Hebraism, "the son of death," as being its precursor and attendant; as in Arabic بنات المنية *daughters of fate, or of death*, used of fatal fevers; and the most terrible death is here figuratively called the first-born of brethren. Isa. 14:30, בְּכוֹר דַּלִּים "the first-born of the poor," the poorest; as if the chief amongst the sons of the poor, or the first-born of this wretched age; see my Comment. on the passage.

In fem. of an eldest daughter is used בְּכִירָה which see.

1061 בָּכוּר in sing. Isa. 28:4, according to the Masor. (see בְּכוּרָה), elsewhere always in pl. בִּכּוּרִים, בְּכוּרִים, בְּכוּרוֹת, *first-fruits*, used of fruits and of grain, the firstfruits gathered from the field and the trees, Nu. 13:20, especially of the firstfruits offered to God, Lev. 2:14; 23:17; Neh. 10:36. There is sometimes added רֵאשִׁית Ex. 23:19; 34:26; לֶחֶם הַבִּכּוּרִים "bread baked from the firstfruits," Lev. 23:20; יוֹם הַבִּכּוּרִים "the day of firstfruits," used of the feast of Pentecost, Nu. 28:26.

1062 בְּכֹרָה, בְּכוֹרָה f.

(1) *firstborn, firstling*; pl. בְּכֹרוֹת *firstborn offspring*, of men, Neh. 10:37; of the young of beasts, Gen. 4:4; Deut. 12:6, 17; 14:23.

(2) subst. *primogeniture, birth-right*, Gen. 43:33. Opp. to מִשְׁפַּט הַבְּכֹרָה יִצְחָק "the right of primogeniture," or birth-right, Deut. 21:17. As to the same ellipt. בְּכוֹרָה Gen. 25:31, 34; 27:36.

1063, 1073 בִּכּוֹרָה f. *an early fig*, regarded as a delicacy on that account, Mic. 7:1; Hos. 9:10; Isa. 28:4 (where it is better with some copies to read בִּכּוּרָה with ו without Mappik, than בִּכּוֹרָה, with the Masor. and edit. as the suffix. is weak); in Morocco now called بكور *bocâre*, Spanish *Albacora*.

*1073: see 1063 בְּכוֹרָה id. Pl. חַגֵּי הַבְּכוֹרוֹת Jer. 24:2.

1064 בְּכוֹרַת (“offspring of the first birth”), [*Bechorath*], pr. n. m. 1 Sa. 9:1.

see 439St. & 1058 בָּכוּת fem. *weeping, mourning*, Gen. 35:8; אַלּוֹן בָּכוּת “the oak of weeping.” Root בָּכָה.

1065 בָּכִי in pause, בְּכִי with suff. בְּכִי־ m.
(1) *weeping*, from בָּכָה, Gen. 45:2; Isa. 15:3; 22:4, etc. בָּכָה בְּכִי עָרוֹל “to make a great lamentation,” 2 Sa. 13:36; also *a dropping, a distilling* of water in mines, Job 28:11. Comp. *flere, for rorare, stillare* in Lucret. i. 350, Gr. *δάκρυον* and דִּמְעָה.

1066 בָּכִים (“weepers”), [*Bochim*], pr.n. of a place near Gilgal; Jud. 2:1, 5.

1067 בְּכִירָה adj. fem. *first-born*, Gen. 19:31; 29:26; 1 Sa. 14:49. Answering to בְּכוֹר.

1068 בְּכִית fem. *weeping, mourning*, Gen. 50:4; from the root בָּכָה.

1069 **בָּכַר** a root not used in Kal, pr. TO CLEAVE, to break forth, i.q. the kindred word בָּקַע, *to be*, or *come first, to do* anything *first* (as if בּ for בּקע broken), and *to be early, seasonable, to do* any thing *early, seasonably*. It is applied—

(1) to the day, hence בָּכַר to rise early, to do any thing in the morning, בֹּקֶר the morning time, comp. the kindred שַׁחַר.

(2) to the year and its produce, בְּכוּרִים first-fruits, בִּכּוּרָה early fig, בִּכֹּרֶת early fruit.

(3) to the time of life, especially birth, בְּכִירָה, בְּכוֹר first-born, בִּכְרָה and בֶּכֶר a virgin, a woman who has her first child, בֶּכֶר a young camel.

PIEL—(1) *to bear early fruit*, used of a tree, Eze. 47:12, comp. Kal No. 2.

(2) *to make first-born, to give the right of primogeniture* to any one, Deut. 21:16.

PUAL, *to be first-born*, Lev. 27:26.

HITHPAEL, part. מִתְבַּכֶּרֶת *a woman who brings forth her first child*, Jer. 4:31.

Derivatives, see Kal.

1070 בֶּכֶר *a young he-camel*, already fit for carrying light burdens (comp. עַיִר and עֵיר). Pl. const. בִּכְרֵי, Isa. 60:6. To this answers the Arab. بَكْر a young camel, which they observe signifies the same age as فَتًى *a young man*, in men; see Bochart, Hieroz. i. p. 86, seq. See also my remarks in Comment. on Isa. loc. cit. and in Thes. page 236. [“ Comp. Root זכר No. 3.”]

1071 בֶּכֶר (appell. i. q. בִּכְרָה “a young camel”), [*Becher*], pr. n. m.—(1) a son of Ephraim; Num. 26:35. Gent. n. בָּכְרִי id.—(2) a son of Benjamin, Gen. 46:21.

1072 בִּכְרָה *a young female camel*, in heat; Jer. 2:23. See בֶּכֶר.

1074 בְּכֹרָת (i. q. בֶּכֶר הוּא “he is first-born”), [*Bechorai*], pr. n. m. 1 Ch. 1:31; 9:44.

1075 בִּכְרִי (“juvenile”), [*Bichri*], pr. n. m. 2 Sa. 20:1.

1077 בֶּל (1) *nothing* (from the root בָּלָה No. 3). Ps. 17:3, “prove me, תִּמְצָא בַל thou shalt find nothing of evil.” [“ Unless like LXX. and Vulg. we connect בַּל־תִּמְצָא שְׁוֹחִי ‘thou shalt not find my evil thoughts,’ i. e. those which perhaps lurk within me.”]

(2) *not*, i. q. לֹא, but poet. followed by a preterite, Ps. 10:11; 21:3; and a future, Ps. 10:4, 6; 49:13; Prov. 10:30; Isa. 26:14; also *not yet for scarcely*, Isa. 40:24 (compare 2 Ki. 20:4), once for בְּלִי=בַּל־אֵין Ps. 32:9, “be ye not like the horse...to be kept in with rein and bridle, בַּל קָרוֹב אֵלָיִךְ, pr. in not approaching to thee.”

(3) *lest*, i. q. אַל followed by a fut. Ps. 10:11.

1079 בֶּל Ch. m. *heart*, Dan. 6:15. Syr. ܒܠܐ heart, mind, Arab. بَال id. for بَلِيَ from בָּלָה III. to care for, pr. *care*, hence, mind which is agitated with cares.

1078 בֵּל contr. from בָּעַל i. q. בַּעַל *Bel*, a domestic and chief god of the Babylonians, worshipped in the tower of Babel; Isa. 46:1; Jer. 50:2; 51:44, and Dan. chap. 14, LXX. The Greek and Roman writers (Died. Sic. ii. 8, 9; Plin. xxxvii. 19; Cic. De Nat. Deorum, iii. 16) compare him with Jupiter; but however, we are not to understand this to be the father of the gods, of whom the Orientals knew nothing, but in accordance with the peculiar Babylonian theology, in which all rested on the worship of the stars, *the planet Jupiter, stella Jovis* (Cic. De Nat. Deor. ii. 20), which [some of] the Shemitic nations worshipped supremely as a good demon and the author and guardian of all good fortune. It is therefore called by the Arabians السعد الاكبر “Greater Fortune.” The planet Venus was worshipped with this planet (see עַשְׁתֹּרֶת אַשְׁרַת). Comp. טַל, גַּד, and see בַּעַל No. 5. The devotion to this worship is shewn by the proper names of the Babylonians compounded with the name *Bel*, as בֵּלְשַׁאצַּר, *Belsatsa, Belibus*, etc.

1080 בָּלָא i. q. Hebr. בָּלָה. PAEL:—TO AFFLICT, TO TROUBLE, Dan. 7:25. Compare Heb. PIEL No. 2.

1081 בִּלְאָדָן (contr. from בֵּלְאֲדָן i. e. “whose lord is Bel,” “worshipper of Bel”), [*Baladan*], pr. n. of the father of king Merodach-Baladan, 2 Ki. 20:12.

1082 בָּלַל not used in Kal. Arab. بَلَّ TO BE BRIGHT, TO SHINE FORTH as the dawn. V. TO LAUGH, TO BE CHEERFUL, from the idea of a bright countenance.

HIPHIL.—(1) *to cause to shine forth*. Am. 5:9, הַמַּבְלִיג שֹׁד עַל־עָז “causing desolation to shine forth upon the mighty,” i. e. suddenly bringing it upon them; a metaphor taken from the dawn quickly and suddenly spreading itself, compare Joel 2:2.

(2) *to make cheerful*, sc. the countenance, *to be made cheerful*, Psalm 39:14; Job 9:27; 10:20. Hence מַבְלִיגִים, and—

1083. 1084 בִּלְגָּה (“cheerfulness”), [*Bilgah*], pr. n. m. Neh. 12:5, 18; written in Neh. 10:9, בִּלְגַי.

1085 בִּלְדָּד pr. n. (prob. i. q. נְדָד i. e. “son of contention,” “contender,” from the root נָדַד to strive, see קֹרַח), *Bildad*, the Shuite, one of Job’s friends, who takes the second place in disputing with him, Job 2:11; 8:1; 18:1; 25:1.

1089 בָּלָה a root not used in Kal, pr. TO FEAR, TO BE TERRIFIED, i. q. בָּהַל, comp. אָבַל to be feeble, modest (pr. timid).

PIEL בִּלָּה *to terrify, to frighten, to cause any one’s mind to be cast down*, Esr. 4:4 כורא. In קרי the more common מְבַהֲלִים Syriac ܒܗܠ quadril. to terrify.

Derivatives, בַּלָּהָה, and pr. n. בִּלְהָן.

1086 בָּלָה fut. יִבְלֶה pr. TO FAIL, TO FALL AWAY, TO FAIL (like כָּלָה, אָבַל, which see), *stabilire, einfallen, verfallen*, specially used—

(1) of *garments fallen away* and torn by use and age. Followed by שָׂמַל. Deut. 8:4, “thy raiment לֹא בָלְתָה שִׂמְלָתְךָ *fell* not away from thee” (worn out and torn). Deut. 29:4, and absol. Josh. 9:13; Neh. 9:21. Applied to the heaven and the earth perishing like an old garment, Isa. 50:9; 51:6; Psa. 102:27. (Arab. بَلِيَ to be worn out as a garment.)

(2) of men, who through sickness, age, or cares, *waste away*; Germ. *einfallen* verfallen (compare Gr. *καλάσις*, and with another flexion, *μέλω, curo*). Job 13:28, הוּא כְּרָקָב יִבְלֶה “and he (*Israel*) as a rotten thing falleth away,” wasteth. Gen. 18:12; Ps. 32:3. (Compare בָּלַל to care for, pr. to be consumed with cares; בָּלַל, בָּלָל the heart, the mind, so called from cares (see לֵב). Æth. ΠΛΡ: to be or become old.) Hence—

(3) *to fail wholly, to be brought to nothing*; whence בְּלִי, בְּלִי, בֶּל nothing, not.

PIEL—(1) causat. of Kal No. 2, Lam. 3:4; hence generally, *to consume, to waste* (trans.), Ps. 49:15; Isa. 65:22. Applied to time, as in Lat. *tempus terere, τρίβειν βίον*. Job 21:13, יְכַלּוּ בְטוּב יְמֵיהֶם “they *spend or* pass their days in wealth.”

(2) *to afflict, trouble*, 1 Ch. 17:9. (Arab. بَلِيَ IV. id. بَلِيَّة and بَلِيَّة sorrow, affliction, calamity.) Compare Ch. בְּלָא.

Hence are derived the nouns and particles בְּלִי, בֶּל, בַּל, בְּלִימָה, בְּלִימוֹת, בְּלִיָּעַל, בְּלִי, בְּלִי, בְּלָה, בְּלִי, בָּלָה, בָּלִי, and the compounds בִּלְתִּי, בִּלְעֲדֵי, בִּלְעָדַי, בִּלְתִּי.

בָּלָה adj. f. בְּלָה *worn out with use and age*, of garments, sacks, bottles, shoes, Josh. 9:4, 5. Used figuratively of an adulteress, בְּלָה נָאֲפִים “worn out with adulteries,” Eze. 23:43.

1091 בְּלָהָה f. in sing. once, Isa. 17:14; more often in plur.—

(1) *terror, terrors*, Job 18:11; 24:17; 27:20. 18:14, מְצִעָדוֹ לְמֶלֶךְ בְּלָהוֹת “terrors shall pursue him like a king,” or military leader (? here serves for comparison, Job 39:16; compare Job 15:24, and 27:20. It is common, but incorrect, to join מֶלֶךְ בְּלָהוֹת king of terrors.)

(2) *sudden destruction*, compare בְּהָלָה No. 2; Ps. 73:19, מָגְּרוּ מִבְּלָהוֹת “they perish with sudden destruction,” Ezr. 26:21, בְּלָהוֹת אֶתֵּנְךָ וְאֵינְךָ. LXX. *ἀνθ᾽ὧνπερ ἐν βυσσῷ, καὶ οὐχ ὑπάρξεις ἔτι*. Vulg. *in nihilum redigam te*, Eze. 27:36; 28:19.

1090 בִּלְהָה (perhaps “modesty,” see בָּלָה in Kal), [*Bilhah*], pr. n.—(1) of the handmaid of Rachel, who bore to Jacob Dan and Naphtali, Gen. 30:3, seq.; 35:22.—(2) a town of the tribe of Simeon, 1 Ch. 4:29; called elsewhere בִּלְהָה (Josh. 19:3), also בָּלָה.

1092 בִּלְהָן (perhaps “modest”), [*Bilhan*], pr. n. m., —(1) Gen. 36:27.—(2) 1 Ch. 7:10.

1093 בְּלוֹ Ch., a species of *tribute*, prob. imposed on articles *consumed*, Germ. *Consumtionssteuer*, *ἔκτιξις, excise*, Ezr. 4:13, 20; 7:24; compare also בָּלָא.

1094 בְּלוֹא only found in pl. const. בִּלּוֹאֵי Jer. 38:12, and contr. בִּלֵּי ver. 11, *the rags of worn out clothes.* This latter form which should be pronounced *bělēē* is prop. from the sing. בֶּלִי for בֶּלִי; in other copies however (see J. H. Michaelis) it is read בִּלֵּי and in edit. בִּלְאֵי (of the form גִּלְעִי, עֵגְלִי), from the sing. בֶּלִי (of the form אֲבִי).

1095, 1096 בֵּלְשַׁאצַּר ("Bel's prince," i.e. prince whom Bel favours, compare שַׂר; *tsha*, a termination which is added to words in the Zendic as a mark of the genitive, and *zar=sar*, prince), *Belteshazzar*, the Assyrio-Babylonic name of Daniel in Nebuchadnezzar's court, Dan. 1:7; 2:26; 4:5, 6, 15, 16; 10:1.

1097 בֶּלֶא subst.—(1) *consumption, destruction*, Isa. 38:17; Arab. بَلَى id.

(2) *failure, defect, nothing;* hence adv. of negation, i.q. לֹא. It is joined to verbs and nouns, Gen. 31:20; Hos. 7:8; 8:7; Isa. 14:6; 39:10. It is sometimes closely joined to substantives, so that they coalesce into a single idea. שֵׁם בֶּלֶא "not fame," i.e. infamy, Job 30:8.

(3) For בִּבְלִי *without*, only poetically, Job 8:11, בְּלִי מַיִם "without waters," 24:10; 31:39; 33:9; 34:6; Ps. 59:5.

With prep.—(*a*) בִּבְלִי prop. in defect, *without*, i.q. בְּלֹא, בְּלִי רֵעַ imprudently, Deu. 4:42; 19:4; suddenly, Job 35:16; 36:12; compare לְבִלְתִּי No. 2.

(*b*) לִבְלִי id. (comp. לְ letter B) Job 38:41 לִבְלִי־אֹכֶל "without food," 41:25; Isa. 5:14.

(*c*) מִבְּלִי pr. because of defect—(*a*) *in that not, because not;* followed by an inf. Deu. 9:28, מִבְּלִי יְכֹלֶת יְהוָה "because Jehovah could not," Isa. 5:13. Followed by a part. "because no man," Lam. 1:4; מִבְּלִי בָּאֵי מוֹעֵד "because none come to the feast." Sometimes pleon. מִבְּלִי אֵין Jer. 2:15; 2 Ki. 1:3, 6, 16; Exod. 14:11 (Syr. ܡܢ ܠܝܬ and מִבְּלִי כִּי *in that not*).—(*β*) *so that not*, Job 18:15, תִּשְׁכֹּן בְּאָהֳלֹו מִבְּלִי לוֹ "(terror) dwells in his tent so that it is no more his," i.e. terror occupies his tent, and the wicked removes thence; 6:6; Deu. 28:55. Followed by a part. *so that none*, מִבְּלִי יָשֵׁב "so that no one dwells," Jer. 2:15; 9:10; comp. Eze. 14:15. Followed by אֲשֶׁר Ecc. 3:11, מִבְּלִי אֲשֶׁר לֹא־יִמְצָא הָאָדָם "so that man cannot find out."

(*d*) עַד בְּלִי *until failure*, i.e. "as long as," Ps. 72:7; Mal. 3:10.

(*e*) אֲשֶׁר־בְּלִי *in that not*, followed by a pret. Gen. 31:20.

1098 בִּלִּיל m. pr. something mixed, specially *meslin*, provender consisting of several kinds of grain, as wheat, barley, vetches, and other seeds (comp. Varro, De R. R. i. 31; Plin. xviii. 15, 8. 41), all of which were sown *mixed together* ["or given to cattle"], Job 6:5; 24:6. It is clear that grain is to be understood from Isa. 30:24.

1099 בִּלְתִּי comp. of בְּלִי and מָה i. q. לֹא מְאוּמָה "not any thing, nothing," Job. 26:7. So indeed LXX., Vulg., Syr., Ch., nor are the Hebrew interpreters to be listened to, who explain בִּלְתִּי עֵצָה *a bridle, band*, from the root בָּלַם.

1100 בִּלְתִּי (comp. of בְּלִי *not, without*, and יַעַל benefit, profit, compare הוֹעִיל to be useful, and Arab. وعل and وعّل i. q. شريف noble, prince; and not as said by Fischer, in Proluss. De Versu. Grme. p. 93, from בָּלַל and עוֹל a yoke, as if impatience of the yoke, contumacy) pr. *unprofitableness, worthlessness, what is useless, of no fruit* (compare Arabic غير طايل useless, of no profit, little worth). Hence—

(1) *wickedness, vileness;* אִישׁ בְּלִיָּעַל "a wicked man," 1 Sam. 25:25; 30:22; אָדָם בְּלִיַּעַל Pro. 6:12, and בְּלִיַּעַל 1 Sa. 25:17 id. Pl. often בְּנֵי־בְלִיָּעַל 1 Sa. 2:12, and אַנְשֵׁי בְנֵי בְלִיָּעַל, אֲנָשִׁים בְּנֵי בְלִיָּעַל Deu. 13:14; Jud. 19:22; 20:13. בַּת בְּלִיָּעַל "a wicked woman," 1 Sam. 1:16; דְּבַר בְּלִיָּעַל "an evil, wicked thing," Ps. 41:9; 101:3; compare Deu. 15:9. פֶּן יִהְיֶה דָּבָר עִם לְבָבְךָ בְּלִיָּעַל "lest there arise a wicked thought in thy heart."

(2) *destruction*, Nah. 1:11, יוֹעֵץ בְּלִיָּעַל "who plans destruction;" Ps. 18:5, נְחָלֵי בְלִיָּעַל יַבְעֻתֻנִי "the streams of destruction make me afraid," a metaphor taken from waves, which is not unfrequent in the sacred writers. LXX. χειμάῤῥοις ἀνομίας, i.e. enemies rushing like torrents. Some moderns incorrectly render "torrents of hell."

(3) Elliptically, אִישׁ בְּלִיָּעַל *a wicked man* (see No. 1), 2 Sa. 23:6; Job 34:18, *a destroyer, causer of destruction.*

["*Note.* Hence was derived in later usage and in New Test. the pr. n. Βελιάλ, or Βελιάρ, *Belial*, i. q. ὁ πονηρὸς, *Satan.* The English version also gives בְּלִיָּעַל in the Old Test. as a pr. n. *Belial*, but incorrectly[?]. See Thes. page 210."]

1101 בָּלַל—(1) TO POUR OVER (Arab. بل to wet, to moisten, بَلَّلَ, بَلَّ, to flow as water, بَلَّلَ, مُبَلِّل, مُبَلَّل, مُبَلَّلَة to sprinkle). Part. pass. בָּלוּל "poured over with oil of oblations," Lev. 2:4, 5; 7:10, 12; 14:21; Nu. 7:13, 19. Intrans. *to be poured over, anointed.* Ps. 92:11, בְּלוּחַ בְּשֶׁמֶן רַעֲנָן "I am anointed with fresh oil." In the derivatives, see שִׁבֹּלֶת and תִּבֹּלֶת.

(2) *to pour together* (Gr. συγχέω), *to confound*, especially speech; Gen. 11:7, הָבָה נֵרְדָה וְנָבְלָה שָׁם שִׂפָתָם "come we will go down, and there confound their lip," i. e. their speech, which is farther explained "so that one could not understand another;" נָבְלָה, בַּלָּה, see Lehrg. page 372, and verse 9. Comp. בִּלֵּל. Arab. بلبل to be confounded, of speech, بَلْبَلَة confusion of languages, Conj. II. to babble.

(3) *to stain, to soil* (comp. חָבַל, מָבֻכָּא, חֲבוּלוֹת, נִבְלָה, נָבָל, mentioned under Kal). So in the derivatives תְּבוּלוֹת, (Comp. בָּלַל to mix, and to stain.)

(4) denom. from בְּלִי *to give woolin or provender* to beasts; Jud. 19:21, נָתַן לַחֲמֹרִים; Vulg. *et pabulum asinis præbuit.*

Note. The form וַיִּבֹּל Isa. 64:5, is for וַיִּגֹּל which see; also Index analyt.

HITHPOLEL, *to mix oneself*, followed by בְּ Hos. 7:8. Derived nouns are שִׁבֹּלֶת, תִּבֹּלוֹת, נָבָל, בְּלִיל, and the pr. n. נְבָל.

1102 בָּלַם TO BIND TOGETHER, TO SHUT FAST, specially the mouth of a beast with a muzzle, Ps. 32:9. (Syr. ܟܡܰ id. Ethpe. to be shut, used of the mouth, to be dumb, ܡܟܡܳܐ a muzzle.) In form and signification it is kindred to אָלַם. As to the roots ending in ם see גָּמַם.

1103 בֶּלֶס (denom. from בֶּלֶס, ΒΑΛΑΣ a fig, in Æth. also sycomore), TO CULTIVATE FIGS (and *sycomores*), or *together*, or *to eat* them, comp. συκάζειν and ἀνασυκάζειν. Am. 7:14, בֹּלֵס שִׁקְמִים, well rendered by the LXX. κνίζων συκάμινα. Vulg. *vellicans sycamina.* For nipping, *vellicatio*, belongs to the cultivation of sycamines. ["a process by which they were ripened, εἴτινων οὐ δύναται ἂν μὴ ἐπαινεθῆ· ἀλλ' ἔχοντες ὄνυχας σαθρὰς ἐκνείξουσιν· & ἐ' ἂν ἐπαινεθῇ, τετραγεῖα πέπτει."] See Theophr. Hist. Pl. iv. 2; Plin. N. H. xiii. 7, § 14. Bochart in Hieroz. i. 348, seq.

1104 בָּלַע fut. יִבְלַע—(1) TO SWALLOW DOWN, TO DEVOUR ["with the idea of eagerness, greediness"]. (Arab. بلع and quadril. بلعم id., Æth. ΒΑΛΟ: to eat, to eat up. Kindred roots are לוּשׁ, חָכַךְ and many others beginning with לע.) Used of men eating greedily, Isa. 28:4; of beasts, Exod. 7:19; Jon. 2:1; Jer. 51:34; Gen. 41:7, 24. A proverbial phrase,

Job. 7:19, "thou wilt not let me alone עַד־אֶבְלַע רִיקִי while I swallow down my spittle," i. e. thou givest me no breathing space, not even the least moment wilt thou grant me, that I may rest. (So in Arabic ابلعني ريقي "let me swallow down my spittle," i. e. give me so much delay that I may swallow it down. Har. xv. p. 142 Sacy. See more in Schult. on Job loc. cit. So in Persic غرغرة *swallowing of spittle*, used of delay. Compare PIEL No. 1.)

(2) Metaph.—(*a*) *to consume, to destroy*, so however that the figure of devouring is preserved, e.g. *to devour riches*, Job. 20:15 (comp. *devoratum pecuniam evomere*, Cic. Pis. 37). Pro. 1:12, "let us devour them, like Hades, alive," i. e. let us consume, kill them; Ps. 124:3. Compare אָכַל No. 1, *g*.—(*b*) It is applied to inanimate things, to a chasm of the earth, Nu. 16:30, seq.; of the sea, Ps. 69:16, compare Ex. 15:12.

NIPHAL, pass. Pi'el No. 2, *to be destroyed, lost*, Hos. 8:8, specially used of drunkards. Isa. 28:7, נִבְלְעוּ מִן הַיַּיִן "they are destroyed with wine," i.e. oppressed, broken down, overcome with wine. Compare עָבַר, רוּם, הָמַם. The Syriac translator retains the word [ܐܬܒܠܥ ܟܡ ܡܚܡܪܐ].

1105 The Arabs use, in the same phrase, the verb بلع.

PIEL.—(1) i. q. Kal, *to swallow down.* Once ellipt. Nu. 4:20, "neither shall they come in to see the holy things בְּלַע while it is swallowed down," sc. saliva, i. e. not for the least moment of time. Compare Kal No. 1. Excellently, LXX. ἅμαγον. Metaph. בַּלַּע אֱוֶן "to devour wickedness," i.e. to fill oneself altogether with wickedness, Pro. 19:28 (comp. שָׁקָה Job 15:16).

(2) *to destroy*, specially—(*a*) *to give up to destruction*, Job 2:3; 10:8; Isa. 49:19; Hab. 1:13.—(*b*) *to extirpate, to take away altogether*, Ps. 21:10; 35:25; followed by מִן Job 8:18.—(*c*) *to lay waste* a country, 2 Sam. 20:19, 20; Lam. 2:8; also, to waste riches, Prov. 21:20; to destroy, i.e. to frustrate counsel, Isa. 19:3; comp. Psa. 55:10; any one's way, i.e. to cause him to go to destruction, Isa. 3:12.

PUAL, pass. Piel No. 2, *to be destroyed, to perish.* Isa. 9:15, "the destruction is prepared," followed by לְ 2 Sa. 17:16.

HITHPAEL, id. Ps. 107:27.

בַּלַּע m. with suff. בִּלְּעִי—(1) *a devouring, something devoured*, Jer. 51:44.

(2) *destruction*, Ps. 52:6.

1106. 1108 (3) [*Bela*], pr. n. of a city on the southern shore of the Dead Sea, called also צֹעַר (little), Gen. 14:2, 8; 19:20, seq.

(4) pr. n. m.—(*a*) of a king of the Edomites, Gen. 36:32,—(*b*) Gen. 46:21.—(*c*) 1 Ch. 5:8.

1107 בִּלְעֲדֵי with suff. בִּלְעָדַי, בִּלְעָדֶיךָ (comp. of בְּ not, and עֲדֵי until).

(1) pr. *not unto, nothing to*, a particle of deprecating or declining. Gen. 14:24, בִּלְעָדַי נִין אֲשֶׁר אָכְלוּ "nothing (shall come) to me;" I claim nothing, "only what the young men have eaten," etc. Gen. 41:16, בִּלְעָדַי אֱלֹהִים יַעֲנֶה אֶת־שְׁלוֹם פַּרְעֹה "(It is) not I; God will answer as to the welfare of Pharaoh."

(2) *without*. Gen. 41:44, "without thee (without thy knowledge and consent) no one shall lift up his hand."

(3) *besides*, Isaiah 45:6. Ellipt. for בִּלְעָדַי אֲשֶׁר besides that which. Job 34:32, בִּלְעָדַי אַחֲזֶה אַתָּה "(if I have sinned) besides the things which I see, show it to me." Syr. ܒܠܥܕܝ ܕ ܒܠܥܕ ܕ id.

1107 בִּלְעֲדֵי id. Always with pref. יִן: מִבִּלְעֲדֵי—

(1) *without*. Isa. 36:10, "have I without God (i. e. without God's will and permission) come up against this land?" Jer. 44:19 Comp. בִּלְעָדַי No. 2.

(2) *besides*, Ps. 18:32; Nu. 5:20; Isa. 43:11.

1109 בִּלְעָם (comp. of בְּ and עַם, *non-populus*, perhaps i.q. "a foreigner"), [*Balaam*], pr. n.—(1) of Balaam the false prophet, Num. 22—24; Deut. 23:5, 6; Josh. 13:22; 24:9, 10; Mic. 6:5. LXX. Βαλαάμ.

(2) [*Bileam*], of a town of the tribe of Manasseh, situated beyond Jordan, 1 Ch. 6:55; called elsewhere יִבְלְעָם (יִבְלְעָם), [*Ibleam*], Josh. 17:11; Jud. 1:27; 2 Ki. 9:27.

1110 בָּלַק TO MAKE EMPTY, VOID, i.q. פָּקַק, and like this onomatop. imitating the sound of a bottle emptied out. Isa. 24:1. Compare Arab. بَلَقَ I. IV. *to open* (a bottle).

Pual part. f. מְבֻלָּקָה *made empty*, i.e. desert, Nah. 2:11. [Hence]—

1111 בָּלָק ("empty," "void"), [*Balak*], pr. n. of a king of the Moabites in the time of Moses, Nu. 22:2, seq.; Josh. 24:9; Jud. 11:25; Mic. 6:5.

1112 בִּלְשַׁאצַּר Dan. 5:1, 2, 9, 22, 29, 30; 8:1; and

1113 בֵּלְאשַׁצַּר 7:1, [*Belshazzar*, the last of the Chaldean kings, called by Herodotus (i. 188) Λαβύνητος, by Berosus (in Jos. Cont. Ap. i. 20) Ναβόννηδος (which appears to be the more genuine form, comp. נְבוֹ). LXX. Βαλτάσαρ.

בִּלְשָׁן (i.q. בַּדְלָשׁן "son of tongue" = "eloquent," compare under נְחֶמְיָה), [*Bilshan*], pr. n. of a leader, who returned with Zerubbabel from the exile. Ezr. 2:2; Neh. 7:7. 1114

בֶּלַת or בָּלֶת an unused noun, from the root בָּלָה (of the form פֶּצֶת from פָּצָה, Lehrgeb. p. 507), pr. *nothing*, or *bringing to nothing*, i. q. בֶּלִי, בְּלִי, whence with ו parag. marking the construct state—

בְּלֹתִי—(1) adv. of negation i. q. לֹא 1 Sa. 20:26.

(2) Prep. for בְּלִי (בְּלֹא) *without*, Isa. 14:6; *besides, except* (when a negation has preceded), Gen. 21:26; Exod. 22:19; Nu. 11:6; 32:12; with suff. בִּלְתִּי "besides me," Hos. 13:4; Isa. 10:4; בִּלְתֶּךָ "beside thee," 1 Sa. 2:2; Isa. l. l. translate "without me (i. e. forsaken of me) they shall go bowed down amongst the bound, and shall perish amongst the slain," compare under חָטַף. ["i. e. part of them as captives, exhausted with hunger, thirst, and toil, shall sink down under the feet of their fellows," (comp. Jud. 5:27); and part of them slain in battle, shall be covered with the corpses of others."] 1115

(3) Conj. for אֲשֶׁר בִּלְתִּי *besides that*, Dan. 11:18; *unless that*, Gen. 43:3, "ye shall not see my face (בִּלְתִּי אֲחִיכֶם אִתְּכֶם) unless that your brother be with you." Fully בִּלְתִּי אִם "unless that," Amos 3:4, and simply *unless*, Jud. 7:14; Gen. 47:18.

Comp. with prep.—(*a*) לִבְלִתִּי followed by an inf., pr. *in that not*, Jud. 8:1. This particle is used in Hebrew wherever the gerund (לְמִנְעָל) is to be expressed negatively (לִבְלִתִּי מְנֹעַל). It may be rendered in Latin, *ita ut non* (quominus), *se as not*, Exod. 8:25; 9:17; ex. gr. after verbs of resisting, Jer. 16:12; of forgetting, Deu. 8:11; hindering, Nu. 9:7; *ne, lest*, Gen. 38:9; and acc. and inf. after verbs of commanding, Gen. 3:11; of consenting, 2 Ki. 12:9. Once used pleonastically לִ לִבְלִתִּי 2 Ki. 23:10, and thrice לִבְלִתִּי followed by a finite verb for אֲשֶׁר לִבְלִתִּי Jer. 23:14; 27:18; Ezr. 13:3.

(*b*) מִבְּלִתִּי *because not*, followed by an inf., Num. 14:16; by a verbal noun, Exe. 16:28.

(*c*) עַד בִּלְתִּי *until not*, followed by a pret., Num. 21:35; Deu. 3:3; Josh. 8:22; 10:33; also *so long as*, Job. 14:12; compare עַד לֹא. 1117: see also Strong

בָּמָה (with Kametz impure), pl. בָּמוֹת, construct id. and בָּמוֹתֵי Deu. 32:13; Isa. 58:14; Micah 1:3 כְּרִיב, but in קְרִי בָּמֹתֵי, and so in the text, Job 9:8; Isa. 14:14; Amos 4:13 (see note), with suff. בָּמוֹתֵי etc. 1116

(1) a *high place, a height*, a general word including mountains and hills, see the root בּוּם, 2 Sam. 1:19, 25; בָּמוֹת יַעַר "mountains covered with wood,"

Jer. 26:18; Micah 3:12; Ezr. 36:2 (compare 1) בָּמוֹת אַרְנוֹן "mountains by Arnon," Nu. 28:8.

(2) *fortress, castle*, built upon a mountain, (compare Lat. *arx*, Germ. Burg). Ps. 18:34, עַל־בָּמוֹתַי יַעֲמִידֵנִי "he set me upon my fortress," i.e. set me in safety; Hab. 3:19. The holder of the *fortresses of a region* has also secure possession of the whole land as conqueror, whence the poetic phrase וְדָךְ עַל בָּמֳתֵימוֹ "he walked upon the fortresses of the earth," Amos 4:13; Micah 1:3; Deu. 33:29; and figuratively עַל בָּמֳתֵי־יָם Job 9:8 "upon the fortresses of the sea;" עַל־בָּמֳתֵי־עָב Isa. 14:14, "upon the fortresses of the clouds," used of God, as the Supreme Ruler of the world; also הַדֹּרֵךְ עַל־בָּמֳתֵי אֶרֶץ Deu. 33:13; Isa. 58:14.

(3) The ancient Hebrews [when they fell into idolatry], like many other ancient nations (see my Comment. on Isa. 65:7; and vol. ii. p. 316), regarded sacred rites performed on mountains and hills as most acceptable to the gods. On this account they offered sacrifices on them, not only to idols, but even to God himself (1 Sa. 9:12, seq.; 1 Ch. 16:39, seq.; 1 Ki. 3:4, [These passages apply only to true worship]; 2 Ki. 12:4; Isa. 36:7), and they erected there *sanctuaries* or *chapels* (בָּתֵּי הַבָּמוֹת) 1 Ki. 13:32; 2 Ki. 17:29), and set there priests, and ministers of sacred rites (כֹּהֲנֵי בָּמוֹת "unless that," 1 Ki. 12:30; 2 Ki. 17:32); and not only were the Ten Tribes so tenacious of the old [or rather corrupted] religion (see the passages already cited), but also the Jews themselves, so that even after the building of the temple by Solomon, and in spite of the law, Deu. 12 (if this be ancient [this doubtful expression is not to be tolerated, no believer in revelation doubts the antiquity of the Pentateuch]), they erected such sanctuaries on the mountains near Jerusalem, and there they continued to sacrifice; and the kings who in other respects were most observant of the Mosaic law until [Hezekiah and] Josiah, neither put a stop to this forbidden worship as regards the people, nor [in some cases] as regards themselves, 2 Ki. 12:4; 14:4; 15:4, 35; compare 2 Ch. 20:33; 15:17; 2 Ki. 23:8, 9, 19; Exe. 6:3; 20:29; Lev. 26:30. We read that Solomon himself offered sacrifices at such sanctuaries, 1 Ki. 3:2, 3; comp. 11:7 [but in the former case the altar and tabernacle of God were at Gibeon; the latter was mere idolatry].

(4) It very often has the same meaning as בֵּית הַבָּמָה "a sanctuary built on a mountain" to God or idols (compare No. 3), 1 Ki. 11:7; 14:23; 2 Ki. 17:9; 21:3; 23:15; and it is even applied to *any sanctuary* or fane, Jer. 7:31, compare Æthiop. ቤተ፡ክ፡ a mountain, also a convent, Germ. Kloster pr. a grove, hence a church, or temple there built. It is probable that these fanes were tents adorned with curtains (Exe. 16:16), comp. 2 Ki. 23:7; Amos 5:26, a kind of tabernacle which it appears that the Punic and the ancient Slavi had (Diod. xx. 65. *Mone*, in Creuzer Symbol, v. 176).

(5) It rarely signifies a *sepulchral mound*, Greek βωμός. Exe. 43:7; compare verse 8, and the commentators on Isa. 53:9 where this signification may suitably be taken.

Note. The plural construct form is בָּמְתֵי, in which there is a double mark of the plural; similar to נָאְוֹתֵי 2 Sa. 26:12; compare Lehrgeb. 541. The Masorites however rejected this form and substituted for it בָּמוֹתֵי. Many read this *bâmâthê*, but י as being immutable, cannot be shortened into Chateph-Kametz; and some, more correctly, pronounce *bem'the* for בָּמְתֵי, from the sing. בָּמָה (of the form מַלְכָּה) ת being retained in the plural, like נַחֲלָה, נַחֲלוֹת. However, I suppose that we should reject the criticism of the Masorites, and read בָּמֳתֵי.

1117: see also Strong

1118

בֹּרֶל "son of circumcision," i.e. circumcised, for בַּרְבָּל; see בַּרְבָּר, [*Bimhal*], pr. n. 1 Ch. 7:33.

1119: see 4100 on p. 454

בְּמֹהּ see מוֹ. - - -

used of foreigners; בְּנֵי אֶבְיוֹן the poor, Ps. 72:4; and Greek *υιοὶ πονηρίας*, Il. φ'. 151. The similar condition of the father and the son is shewn everywhere by this phrase.

The name of son, like those of father and brother (see אָב, אָח), is of wide extent in Hebrew, and is variously applied. It is used—

(1) Of a *grandson* (like אָב of a grandfather), Gen. 29:5; Exr. 5:1; compare Zec. 1:1; plur. בָּנִים grandsons, Gen. 32:1 (31:55); 31:28 (although where there is greater accuracy of speech *grandsons* are called בְּנֵי בָנִים Ex. 34:7; Pro. 13:22; 17:6); also *descendants*, as בְּנֵי יִשְׂרָאֵל Israelites; בְּנֵי יְהוּדָה Jews, Levites; בְּנֵי לֵוִי Ammonites; בְּנֵי עַמּוֹן Hittites; בְּנֵי חֵת Idumaelites. In the same sense is used בַּת יְרוּשָׁלַיִם, בְּנוֹת יִשְׂרָאֵל (see בַּת No. 8); also אִישׁ יִשְׂרָאֵל (see אִישׁ 1, *g*).

(2) It is a name of *age*, for *boy, youth*, like the Greek *παῖς*; compare בַּת No. 2, Cant. 2:3; Pro. 7:7. The name of son—

(3) is applied to a *subject*, rendering obedience to a king or lord, as to a father, 2 Ki. 16:7. Hence metaph. *a son of death* is one doomed to die, and as if delivered into the dominion of death; 1 Sa. 20:31. 2 Sa. 12:5; "a son of stripes," i. q. doomed to stripes; Deu. 25:2; compare *υἱὸς γέεννης*, Matt. 23:15; *τῆς ἀπωλείας*, John 17:12. Son is applied to—

(4) *a foster son*, who is brought up like a son, Ex. 2:10; compare Acts 7:21; and *a disciple*, inasmuch as teachers were treated with reverence and obedience, like parents, and received the title of *father* (see אָב No. 5). Hence בְּנֵי הַנְּבִיאִים "sons of the prophets," for disciples of the prophets, and the schools of the prophets themselves, 1 Ki. 20:35; 2 Ki. 2:3, 5, 7; 4:38, etc.; compare Amos 7:14. (So among the Persians, "sons of the magi," used for the disciples of the magi; among the Greeks *παῖδες ἱαί, βάτου υἱοί, ᾠδῆς μουσικῆς, φιλοσόφων* for *ἱερεῖς, μουσικοί*, etc.; Syr. בְּנֵי כֻּמְרֵי sons, i. e. disciples of Bardesanes.) To this usage belongs the manner in which, in the book of Proverbs, the poet [inspired writer] addresses the reader, "my son," Pro. 2:1; 3:1, 21; 4:10, 20; 5:1; 6:1; 7:1; compare בַּת Ps. 45:11.

(5) Followed by a gen. *of place*, it denotes *a man there born, or brought up*, as "sons of Zion," Zionites, Psal. 149:2; "sons of Babylon," Exc. 23:15, 17; "sons of the East," i. e. Arabs (see קֶדֶם); "sons of the province," Exr. 2:1; "sons of a foreign country," Gen. 17:12; "son of a house," i. e. *verna* (see בַּיִת); "son of a womb," born of the same womb (see בֶּטֶן). This arises from things, which are done in any time or place, being attributed to the time or place itself (see Isa. 3:26; 8:23; Job 3:3); and countries or cities are regarded as the mothers of their particular inhabitants (see אֵם), and also nations as fathers; whence there is also said בְּנֵי עַמִּי "sons of my people," i. e. "those who are of my people" (see עַם) and בְּנֵי נֵכָר of the common people, Jer. 17:19; 26:23. Used of animals, Deu. 32:14, "rams, sons of Bashan." It is also applied to things which are contained in any place, as " sons of a quiver," used of arrows, Lam. 3:13.

(6) Followed by a gen. *of time*, it denotes *a person* or *thing*, either *born* or *appearing in that time*, or as *having existed during that time*. Thus, "son of his old age," i. e. born in his old age, Gen. 37:3; "son of youth," born to a young father, Ps. 127:4; " sons of bereavement," born of a bereaved mother, i. e. in exile, Isa. 49:20; "son of five hundred years," five hundred years old, Gen. 5:32; " a lamb שְׁנָתוֹ of the first year," Ex. 12:5. Jon. 4:10, of the ricinus שֶׁבִּן לַיְלָה הָיָה וּבִן לַיְלָה אָבָד "which sprung up in one night, and perished in one night;" "son of the morning," poetically of the morning star, lucifer, as if born in the morning, Isa. 14:12.

(7) Followed by a genitive denoting *virtue, vice, or condition of life*; it denotes *a man who has that virtue or vice*, or who *has been brought up in that condition*, as בֶּן חַיִל " a son of strength," a hero, warrior (see חַיִל); בֶּן בְּלִיָּעַל "son of wickedness," a wicked man; בְּנֵי שַׁחַץ id.; בְּנֵי עֲזוּת "sons of pride," poetically used of wild beasts; בְּנֵי עָנִי i. q. עָנִי poor, wretched, Pro. 31:5; "son of possession," i. e. possessor, heir, Gen. 15:2; " sons of pledging," i. e. hostages, 2 Ki. 14:14; compare *υἱὸς τῆς ἀναβάσεως*, Ephes. 2:2, *τέκνα ὀργῆς*, 2 Pet. 1:14. In other figurative and poetic phrases of this kind, which are also common in other cognate languages (see Gol. v. גּוּר; Castell and Buxtorf v. יָלַד; Jones, on Asiatic Poetry, p. 128, seq.), that is called *the son of* anything which is like it, as "sons of lightning," used of birds rivalling the lightning in swiftness, Job 5:7; or which is dependent on it, as "sons of a bow," used of arrows, Job 41:20; or which by any connection is closely joined with it, as "sons of oil," those anointed with oil, Zec. 4:14; "son of oil, or fatness," fat, fertile, etc.; compare גֶּבֶל אִישׁ, אָב.

(8) The appellation of "sons of God," is given in the Old Test.—(*a*) *to angels*, Gen. 6:2, seq.; Job 1:6; 2:1; 38:7; Ps. 29:1; 89:7; either as the hosts and attendants of God (see אֱלֹהִים), or on account of a

greater likeness to the divine nature, although a body is attributed to them, Gen. loc. cit.—(*b*) *to kings* (as to those of the Hebrews only, but foreign ones also, Ps. 89:28), as being the substitutes of God on earth, taught and aided by the Divine Spirit, 1 Sa. 10:6, 9; 11:6; 16:13, 14; Isaiah 11:1, 2 [Here applied to Christ]; thus also in the Greek poets, *Διογενεῖς βασιλῆες*. Ps. 2:7, "the Lord said to me, thou art my son, this day have I begotten thee," i. e. constituted king (compare Jer. 2:27), [Christ in resurrection is here spoken of]. Ps. 82:6, "I have said ye are gods (O kings), and every one of you children of the Most High;" 7, "but ye shall die like (common) men," etc. Ps. 89:28; 2 Sam. 7:14.—(*c*) *to men who piously worship God*, Ps. 73:15; Prov. 14:26; Deu. 14:1; specially the Israelites, although sometimes ungrateful children, Isa. 1:2; 30:1, 9; 43:6; Hos. 2:1; Jer. 3:14, 19. In sing. Israel is called "son of God," Hos. 11:1 [applied to Christ]; and the first-born and beloved, Exod. 4:22, 23; compare Jer. 31:20.—The name of son is used—

(9) of *the young of animals*, as בְּנֵי צֹאן "sons of sheep," lambs, Isa. 1:24; בְּנֵי שׁוּחַ "son of his ass," i. q. עַיִר Gen. 49:11; "sons of a dove," i. e. young doves, Lev. 12:6; "sons of a raven," Ps. 147:9.

(10) *son* of a tree appears to be poetically used for sucker, offshoot (compare יוֹנֵק, יְנִקָה). Gen. 49:22, "Joseph (is) the son of a fruitbearing (tree)"; for בֵּן (perhaps it would be more correctly בֶּן *son* to be put in the construct state, and גֶּפֶן to be i. q. גֹּפֶן Isa. 17:6, "fruitbearing," sc. tree. But others take it otherwise; see גֹּפֶן.

1122

(11) [*Ben*], pr. n. m., 1 Ch. 15:18. Other compound proper names are—

*1126 (*a*) בֶּן־אוֹנִי ("son of my sorrow"), [*Ben-oni*], pr. n. given to Benjamin by his mother, Gen. 35:18.

*1130 (*b*) בֶּן־חָדַד "son," i. e. "worshipper of Hadad," or Adodus, the greatest deity of the Syrians; compare Macrob. Saturnal. i. 23, and pr. n. בִּלְדַּד, [*Ben-hadad*], pr. n. of three kings of Damascene Syria; the first of whom made war with Baasha, king of the ten Tribes, 1 Ki. 15:20, seq., and 2 Ch. 16:2, seq. The second was cotemporary with Ahab; he twice besieged Samaria, and by various military achievements, he became more famous than his father, 1 Ki. 20:1, seq.; 2 Ki. 6:24, seq.; 8:7. The third, the son of Hazael, who lost most of the provinces acquired by his predecessors, 2 Ki. 13. "The palaces of Ben-hadad," i. e. of Damascus, Jer. 49:27; Am. 1:4.

[בֶּן־זֹחֶת *Ben-zoheth*, pr. n. m. 1 Ch. 4:20.]

*1132

(*c*) נָדָב ("brave," "warrior"), [*Ben-hael*], pr. n. m. 2 Ch. 17:7. *1134

(*d*) בֶּן־חָנָן ("son of one who is gracious"), [*Ben-hanan*], pr. n. m. 1 Ch. 4:20. *1135

(*e*) בִּנְיָמִין ("son of the right hand", i. e. of prosperity, see below בִּנְיָמִן), [*Benjamin*], pr. n. m. —(1) 1 Chron. 7:10.—(2) Exra 10:32; Neh. 3:23. Where Benjamin the patriarch is intended, this word is always (exc. 1 Sa. 9:1 כִּישׁ) written together, see בִּנְיָמִן. *1144: see also p. 128

(*f*) בְּנֵי בְרַק ("village of the sons of Berak," or "of thunder"), [*Bene-barak*], pr. n. of a town of the tribe of Dan, Josh. 19:45. *1139

(*g*) בְּאֵרוֹת בְּנֵי יַעֲקָן see בְּאֵרוֹת ב'. *1142: see 885 1123

בֵּן Ch. id.; only in pl. בְּנִין, בְּנַיָּא (the place of the sing. is filled by לְהֹן); as, בְּנַיִךְ thy sons who go into exile, those who leave their country. Dan. 2:25.

בְּנֵי חוּרִין young doves, Ezra 6:9. (Syriac בְּנֵי חוּרִין plur. id.)

בָּנָא with suff. בְּנָנֵי Exr. 5:11, gerund לְמִבְנֵא Exr. 5:2, 17; לְמִבְנֵי Exra 5:9; לְבְנָא Exra 5:3, 13, i. q. Heb. לִבְנוֹת *to build*, Dan. 4:27. 1124

Ithpeal, pass. Exr. 4:13, 21; with an acc. of material, Exr. 5:8. ***

בָּנָה fut. יִבְנֶה, with ו conv. וַיִּבֶן and six times וַאֶבְנֶה, וְתִבְנֶה. 1125

(1) TO BUILD, TO ERECT, as a house, a temple, a city, walls, defences, Exr. 4:2; an altar, Gen. 8:20; a fane, Jer. 7:31; the deck of a ship, Exc. 27:5; once apparently of the foundation of a house, 1 Ki. 6:1; where וְיִכֹן; 2 Ch. 3:1, is not ill explained וְתָכֵל לִבְנוֹת.

(Arab. بَنَى, Aram. בְּנָא id. Comp. אָבֵן and אֶבֶן.) The material of which anything is built is commonly put in accus. 1 Ki. 18:32, וַיִּבֶן אֶת־הָאֲבָנִים מִזְבֵּחַ "and he built the stones into an altar," i. e. erected an altar out of them. (Comp. Lehrgb. p. 813.) Ex. 20:25; Deut. 27:6; 1 Ki. 15:22; more rarely with the prefix ב Ibid. fin. Constr. also—(*a*) with an acc. of place on which one builds (Germ. *etwas bauen*). 1 Ki. 6:15; 16:24.—(*b*) with an acc. of person, and it signifies *to build a house for any one*, i. e. to give him a stable abode; and figuratively, to cause him to prosper; (as to another sense of the phrase, see No. 3). Jer. 24:6, " I will bring them back into this land, וּנְטָעִים וְלֹא אֶתֹּשׁ וּבְנִיתִים וְלֹא אֶהֱרֹס and I will build them up and not pull them down, I will plant and will not root up," i. e. "I will give them a fixed abode and cause them to prosper." Jer. 31:4; 33:7; 42:10; Pa. 28:5. (Arab. بَنَى to benefit any

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*For 1133 see Strong.

** For 1136 see Strong.

*** For 1125, 1127 & 1128 see Strong.

one.)—(*c*) followed *by* בְּ, to be occupied in building any thing, *an* ετοιμ *born*. Neh. 4:4, 11; Zec. 6:15. Compare בְּ A, 2,—(*d*), followed by עַל for, to obstruct. Lam. 3:5, " (God) hath builded against me," obstructed me, i.e. shut up my way on every side, so that I cannot go out, comp. עָוַר verses 7, 9.—Figuratively, *to form* a person, Gen. 2:22.

(2) *to restore, rebuild* (a ruined house or city), Am. 9:14. Pes. 122:3, " O Jerusalem, rebuilt!" Psa. 147:2; Josh. 6:26; 1 Ki. 16:34; 2 Ki. 14:22. Comp. חֹרְבוֹת נָעָה under חָרַב. Used of the fortification of a city, 1 Ki. 15:17.

(3) בָּנָה בַּיִת לְ *to build a house for any one* is equivalent to, to give him offspring and descendants (see בַּיִת No. 8, and NIPHAL No. 3). House is by a common Eastern metaphor applied to family and children, and he who begets children is said to build a house. Hence 13 *a son*, so called from the idea of building, i.e. begetting. The same metaphor is carried out in Plaut. Mostell. i. 2, 37.

NIPHAL—(1) pass. Kal No. 1, *to be built*, Nu. 13:22; Deu. 13:17; with an acc. of material, 1 Ki. 6:7. Men are said *to be built*, when set in a fixed abode and in prosperity (see Kal No. 1, *b*), Jer. 12:16; Mal. 3:15; Job 22:23. As to another metaphor, see No. 3.

(2) pass. Kal No. 2, *to be rebuilt*, Isa. 44:28.

(3) *a woman* is said *to be built*, if her house is built, i. e. when she has offspring (see Kal No. 3). Gen. 16:2, אוּלַי אִבָּנֶה מִמֶּנָּה " perhaps I may be built by her," i. e. I may have children by the aid of this handmaid. Gen. 30:3.

Derived nouns are, לְבֵנָה, חֲבִנְיָה, מִבְנֶה, בִּנְיָן, בִּנְיָה, בִּנְיָמִין, בִּנְיָנִי, בִּנְיָנוּ, בִּנְיָהוּ, as well as many proper names, as בָּנִי, בָּנִי, בָּנָיָה, בָּנָיָהוּ, בָּנִיָּה, בָּנִיָּהוּ, בָּנוּנִי, בָּנוּנִיא, בָּנוּנִיאֵל, בָּנוּנִיאֵלִי, בָּנוּנִיאֵלִיתִי, בָּנוּנִיאֵלִית, בָּנוּנִיאֵלִיתִית, בָּנוּנִיאֵלִיתִיתִי, בָּנוּנִיאֵלִיתִיתִית, בָּנוּנִיאֵלִיתִיתִיתִי, בָּנוּנִיאֵלִיתִיתִיתִית, בָּנוּנִיאֵלִיתִיתִיתִיתִי, בָּנוּנִיאֵלִיתִיתִיתִיתִית, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִי, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִית, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִי, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִית, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִי, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִית, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִי, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִית, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִית, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִית, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִית, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִית, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִית, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִית, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִית, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִית, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִית, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִית, בָּנוּנִיאֵלִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִיתִי, בָּנוּנִיאֵלִית, בָּנוּנִיאֵלִיתִי, בָּנוּנִיאֵלִית, בָּנוּנִיאֵלִיתִי, בָּנוּנִיאֵלִית, בָּנוּנִיאֵלִיתִי, בָּנוּנִיאֵלִית, בָּנוּנִיאֵלִיתִי, בָּנוּנִיאֵלִית, בָּנוּנִיאֵלִיתִי, בָּנוּנִיאֵלִית, בָּנוּנִיאֵלִיתִי, בָּנוּנִיאֵלִית, בָּנוּנִיאֵלִיתִי, בָּנוּנִיאֵלִית, בָּנוּנִיאֵלִיתִי, בָּנוּנִיאֵלִית, בָּנוּנִיאֵלִיתִי, בָּנוּנִיאֵלִית

1163 בָּעַט fut. יִבְעַט—(1) TO TREAD, TO TRAMPLE DOWN (Ch. Peal and Pael, id., Syr. ܒܥܛ treading down, leaping; compare the remarks under the root בוּס). Metaph. TO CONTEMN, TO NEGLECT (comp. Pro. 27:7). 1 Sa. 2:29, לָמָּה תִבְעֲטוּ בְּזִבְחִי וּבְמִנְחָתִי אֲשֶׁר צִוִּיתִי זְבֻל "why will ye neglect my sacrifices and offerings which I have commanded?" LXX. ἐκβάλλεις. Vulg. "*quare calce abjicitis victimam meam et munera mea?*"

(2) *to kick, to kick backward*, applied to the contumacy of men against God, Deu. 32:15.

1164 בַּעֲטָה m. (root בָּעַט) *prayer, entreaty*, Job 30:24, לֹא בְעַד יִשְׁלַח יָד "prayers avail nothing, when God stretches out the hand;" I regard 3 in the word בְּעַד, as radical, and I render the other hemistich "nor in his destruction (i.e. sent by God) does outcry profit them."

1165 בְּעִיר m., *cattle, beasts*, so called from their depasturing, (from the root בָּעַר No. 1; compare אֵרָה No. 2). Used in the sing. collectively, like the Latin *pecus, pecoris*, of all kinds of cattle, Ex. 22:4; Num. 20:4, 8, 11; Ps. 78:48; specially of beasts of burden, Gen. 45:17. (8yr. חַמְרָא with Ribbui, the pl. mark; Arab. بَعِير id.)

1166 בָּעַל fut. יִבְעַל.—(1) TO HAVE DOMINION OVER, TO POSSESS (Æthiop. በዐለ: to possess much, to be rich; ብዕል: rich). Isa. 26:13, בְּעָלוּנוּ אֲדֹנִים זוּלָתֶךָ "lords besides thee have possessed us;" followed by ל 1 Ch. 4:22.

(2) *to take a wife*, like כָּלַל, to have dominion over, i. e. to take a wife (Arab. بَعَلَ, Syr. ܒܥܠ id.). Deu. 21:13; 24:1; Mal. 2:11; Isa. 62:5; part. act. בּוֹעֵלֶת plur. majest. thy husband, Isa. 54:5; part. בְּעוּלָה ibid. 1 and בְּעוּלַת בַּעַל she who is married, married to a husband, Gen. 20:3; Deu. 22:22; metaph. used of a land once desolate, now re-inhabited, Isa. 62:4.

(3) בָּעַל prob. *to loathe, to reject*; Jer. 3:14, שׁוּבוּ בָנִים שׁוֹבָבִים ... כִּי אָנֹכִי בְּעַלְתִּי בָּכֶם "turn, O ye rebellious children ... for I have rejected you;" Jer. 31:32, "they brake my covenant בְּעָלִי אֹתָם and I rejected them;" LXX. *ἐκὼ ἠθέλησα αὐτῶν* (compare Hebr. 8:9); so also Syr., Abulwalid, and other ancient interpreters; see Pococke ad Port. Mœis, p. 5—10; and compare Arab. بَعِلَ followed by ب to fear, to loathe. In chap. 31, the common signification may do, if it be rendered "although (וְאִם) I was their lord," but it gives a harsh sense; and what weighs with me more, the signification of loathing is not foreign to the primary power of the verb. For there are also other verbs, in which the sense of subduing, being high over, ruling, is applied to the signification of *looking down upon, despising, contemning*, as עבט to subdue, followed by ב to despise; חבט V. to be high; Conj. I. to look down upon, to contemn.

NIPHAL, *to become the wife of*, Pro. 30:23; metaph. Isa. 62:4.

[Derivatives בַּעַל, בַּעֲלָה.]

בַּעַל with suff. בַּעְלִי, בַּעְלָהּ; pl. בְּעָלִים, const. בַּעֲלֵי; with suff. 3 sing. בַּעְלָיו Ex. 21:29, 34, 36; 22:10—14; Eccl. 5:10; and בְּעָלָיִן Job 31:39; Eccl. 7:19; sometimes used for the singular (like אֲדוֹנִים lord, compare Lehrgb. 663); but with suff. 3 pl. בַּעְלֵיהֶם Est. 1:17, 20, as a plural. 1167

(1) *lord, master, possessor, owner* ([" frequent in the Phœnician dialect; see Monumen. Phœn. p. 348"], Aram. בַּעַל, בַּעֲלָא id.; Arab. بَعْل in the idiom of Arabia Felix, lord, master, elsewhere husband; Æthiop. ባዕል: compare also Sanse. pâla, lord [according to Lee, *Bala*]). Used of the master and owner of a house, Ex. 22:7; Jud. 19:22; of a field, Job 31:39; an ox, Ex. 21:28; Isa. 1:3; of money lent, i. e. a creditor, Deut. 15:2; of the master of a family, Lev. 21:4; בַּעֲלֵי גּוֹיִם "lords of the nations," Isa. 16:8, said of the Assyrians, the conquerors of the nations; according to others, of their princes. 1168

(2) *a husband* (Arab., Syr., Ch., id. [" compare Sanse. *pati*, lord, also husband"]), Ex. 21:22; 2 Sa. 11:26; בַּעַל אִשָּׁה one who has a wife, Ex. 21:3; בַּעַל נָשִׁים a husband to whom a wife was married in his youth, Joel 1:8. i. q. *κυμβιος νέους*, Il. v. 424.

(3) *lords of a city*, a name given to the inhabitants; בַּעֲלֵי יְרִיחוֹ Josh. 24:11; שְׁכֶם Jud. 9:2, seq.; בַּעֲלֵי קְעִילָה 2 Sa. 21:12; who also are called in 2 Sa. 2:4, 5, אַנְשֵׁי בַּעַל. Some moderns incorrectly render it *princes, nobles*, led perhaps into this mistake by the words, כָּל־בַּעֲלֵי שְׁכֶם וְכָל־בֵּית מִלּוֹא Jud. 9:51, where also LXX. *πάντες οἱ ἐγκάτοικοι τῆς πόλεως*. But it should be rendered "all the men and women, and all the of the city," the latter again comprehending the former.

(4) *lord* or possessor *of a thing*, is often applied to him to whom that quality belongs; a common circumlocution for adjectives is thus formed in the Hebrew (see אִישׁ No. 1, אַב No. 8), as בַּעַל חֲסָדִים a two-horned ram, Dan. 8:6, 20; בַּעֲלֵי כְנָפַיִם winged, poetically used of a bird, Ecc. 10:20; בַּעַל שֵׂעָר a hairy man, 2 Ki. 1:8, בַּעַל הַחֲלֹמוֹת a dreamer, one who has dreams, Gen. 37:19; בַּעֲלֵי דְבָרִים one who has forensic causes, Ex. 24:14; comp. Isa. 50:8; "masters of my covenant, of my oath," joined in league with me, Gen. 14:13; Neh. 6:18; בַּעַל הַלָּשׁוֹן master of tongue, charmer, Ecc. 10:11; בַּעֲלֵי נְפָשׁוֹת greedy, Pro. 23:2; compare 29:22. Pro. 16:22, מְקוֹר חַיִּים בְּעָלָיו "prudence is a fountain of life to its owner," i. e. to him who is endowed with it; Pro. 1:19; 17:8; Ecc. 8:8, לֹא יְמַלֵּט רֶשַׁע אֶת־בְּעָלָיו "wickedness does not deliver its owner," i. e. the wicked person; Ecc. 7:12; Prov. 3:27, אַל־תִּמְנַע־טוֹב מִבְּעָלָיו "withhold no good from its owner," from him to whom it is due, to whom it belongs, i. e. the needy. 1168b

(5) With art. הַבַּעַל, with pref. לְהַבְּעַל *Baal*, i. e. *Lord; sur' Ἰλιχήν*, the name of an idol of the Phœnicians, especially of the Tyrians: it was their domestic and principal deity, also worshipped with great devotion together with Astarte, by the Hebrews, especially in Samaria (see עַשְׁתֹּרֶת, אֲשֵׁרָה), Jud. 6:25, seq.; 2 Ki. 10:18, seq. Hence בֵּית הַבַּעַל the temple of Baal, 1 Ki. 16:32; נְבִיאֵי הַבַּעַל prophets of Baal, 1 Ki. 18:22, 25; שְׁאֵר הַבַּעַל remains of the worship of Baal, Zeph. 1:4; pl. הַבְּעָלִים, 1 Sa. 7:4; 12:10, etc. The worship of this God by the Phœnicians and Poni is shewn amongst other things by the Phœnician proper names, as אִיזֶבֶל (which see), *Jerombalus* (יְרֻבַּעַל), and by those of the Poni, as *Hasrubal* (חַסְרֻבָּעַל "grace of Baal"), *Hasdrubal* (עַבְדְּרֻבָּעַל "aid of Baal"), *Mathunballes* (מַתּוֹנְבַּעַל "man of Baal"), etc. Amongst the Babylonians the same deity was called in the Aramean manner בֵּל *Belus* (see that word) for בָּעַל; amongst the Tyrians themselves his full name appears to have been מַלְכַּת בַּעַל צֹר (Inscr. Melit. Bilingua,) *Melkeath* (i. e. "king of the city," for מֶלֶךְ קֶרֶת), *lord of Tyre*; the Greeks, from some supposed resemblance of emblems, constantly called him (see the cited inscription) Hercules, Hercules Tyrius; see my more full remarks in Germ. Encyclopœdia, vol. viii. p. 397, seq., arts. *Baal, Bel, Belus*. Many suppose (see Munter, Religion der Babylonier, p. 16, seqq.; ["Movers' Phönizier, i. p. 169, seq."]) that the sun itself was worshipped under this name; but that it was not this luminary but *the planet Jupiter*, as the ruler and giver of good fortune, that is to be understood by this name, I have sought to shew by many arguments in my Comment. on Isa. vol. ii. p. 335, seq., and in Encyclop. l. l. p. 398, seq.; this is seconded to by Rosenmüller, Bibl. Alterthumskunde, i. ii. p. 11, *et passim* [" Yet I would not deny that בַּעַל with certain attributes, as בַּעַל מְעוֹן (see מְעוֹן) is also referred to the sun"]. From particular cities devoted to his worship he received particular epithets; such as—(*a*) בַּעַל בְּרִית [*Baal-berith*], lord and guardian of covenants, worshipped by the Shechemites, Jud. 8:33; 9:4; compare 46, as if Ζεὺς ὅρκιος, or *Deus fidius* [" According to Movers loc. cit. 'Baal in covenant with the idolaters of Israel' "]—(*b*) בַּעַל זְבוּב [*Baal-zebub*], worshipped by the Philistines of Ekron, as if the *By*-destroyer, like Ζεὺς Ἀκέσιος of Elis (Pausan. v. 14, § 2), and *Myiagrus deus* of the Romans (Solin. Polyhist. c. 1), 2 Ki. 1:2,—(*c*) בַּעַל פְּעוֹר [*Baal-peor*] of the Moabites; see פְּעוֹר. 1187

(6) Inasmuch as it denotes the possessor of a thing, it is applied also to *the place which has any thing*, i. e. *in which any thing is and is found*, and it is of the same power as בַּת in No. 5. So in the proper names of towns.

(*a*) בַּעַל 1 Ch. 4:33; [*Baal*], perhaps the same 1188 1192 town as בָּעֲלַת בְּאֵר ("having a well"), on the borders of the tribe of Simeon. Josh. 19:8.

(*b*) בַּעַל גָּד [*Baal-Gad*], so called from the worship of Gad (i. e. "Fortune"), situated at the foot of Hermon near the source of the Jordan, prob. i. q. בַּעַל חֶרְמוֹן letter *e*. It is a great mistake to suppose, as some do, that this city is to be sought for where the remarkable ruins of the city of Baalbec or Heliopolis stand; as to which see Theu. p. 295. 1171

(*c*) בַּעַל הָמוֹן [*Baal-hamon*], ("place of a multitude," i. q. בַּעַל אָמוֹן sacred to Jupiter Ammon), a town near which Solomon had a vineyard, Canticles 8:11. The town of Βελαμών (Alexand. Βελαμών), situated in Samaria, is mentioned Judith 8:3. 1174

(*d*) בַּעַל חָצוֹר [*Baal-hazor*], ("having a village"), a town or village near the tribe of Ephraim, 2 Sam. 13:23; perhaps i. q. חֲצוֹר Neh. 11:33, in the tribe of Benjamin. 1178

(*e*) בַּעַל חֶרְמוֹן [*Baal-hermon*], a town with a mountain near it, at the foot of Hermon, 1 Ch. 5:23; Jud. 3:3; compare letter *b*. 1179

(*f*) בַּעַל מְעוֹן [*Baal-meon*], ("place of habitation"), see בֵּית p. CXVII, A. 1188

(*g*) בַּעַל פְּרָצִים [*Baal-peratsim*], ("place of breaches"), a place or village near the valley of Rephaim, 2 Sam. 5:20; 1 Ch. 14:11; compare Isa. 28:21. 1188

(*h*) בַּעַל צְפוֹן [*Baal-tsephon*], ("place of Typhon," or, "sacred to Typhon"), a town of the Egyptians near the Red Sea, Exod. 14:2, 9; Nu. 33:7. The name suits very well the site of this city in the uncultivated places between the Nile and the Red Sea, which were regarded as the abode of Typhon or the 1189

* For 1169 see p. 132.
** For 1172 & 1173 see p. 132.
*** For 1180 & 1181 see Strong.

evil demon of the Egyptians. See Creuzer, in Comment. on Herodotus, i. § 99; Symbol. i. 317, seq.

*1190 (*i*) בַּעַל שָׁלִשָׁה [*Baal-shalishah*], 2 Ki. 4:42, the name of a town, probably situated in the region of שָׁלִשָׁה near the mountains of Ephraim (1 Sa. 9:4).

*1193 (*k*) בַּעַל תָּמָר [*Baal-tamar*], ("place of palm trees"), Jud. 20:33.

*1184 (*l*) בַּעֲלֵי יְהוּדָה ("citizens of Judah"), 2 Sa. 6:2; a town which is elsewhere called קִרְיַת בַּעֲלָה ("city of"), and Kirjath-Jearim, compare 1 Ch. 13:6; see בַּעֲלָה No. 2, *a*.

(7) proper names of men are—

*1168 (*a*) בַּעַל [*Baal*]—(*a*) 1 Ch. 5:5. —(*β*) 8:30; 9:36.

*1177 (*b*) בַּעַל חָנָן [*Baal-hanan*], ("lord of benignity"), pr.n.—(*a*) of a king of the Edomites, Gen. 36:38; 1 Ch. 1:49;—(*β*) of a royal officer, 1 Ch. 27:28.

*1169 בְּעַל Chald. i. q. Hebr. בַּעַל lord, master. As to בְּעַל כְּתָם see כְּתָם. From this form is contracted עַל which see.

1172 בַּעֲלַת הָאוֹב (root בָּעַל, *t*.—(1) *mistress; possessed of, endued with any thing;* בַּעֲלַת אוֹב having a familiar spirit (see אוֹב); 1 Ki. 17:17. Metaph. *possessed of, endued with any thing:* בַּעֲלַת כְּשָׁפִים "a sorceress," Neh. 3:4.

1173 (2) collect. *cities* i. q. בְּעָלִים cives (see בַּעַל No. 3), like בַּת daughter, for בָּנִים. I thus explain [*Baalah*], the pr.n. of two cities, of which one—(*a*) was situated in the northern part of the tribe of Judah (Josh. 15:9; 1 Ch. 13:6), called also בַּעֲלֵי יְהוּדָה ("inhabitants of Judah," see בַּעַל No. 6 letter *l*), קִרְיַת יְעָרִים (which see) and קִרְיַת בַּעַל; and it appears to have given its name to Mount *Baalah* (Josh. 15:11) in the same region, but situated nearer to the sea.—(*β*) another, situated in the southern part of the same tribe, Josh. 15:29; and it appears to be the same which is elsewhere called בִּלְהָה Josh. 19:3, and בָּלָה 1 Ch. 4:29, and is attributed to the Simeonites; comp. בַּעַל No. 6, *a*.

1175 בְּעָלוֹת (*civitates*, see בְּעָלָה No. 2) [*Bealoth*, "*its Aloth*"], pr. n. of a town in the south of Judah, Josh. 15:24; different from בְּעָלָה verses 9, 29.

1182 בְּעַלְיָדָע ("whom the Lord has known and cares for," compare יְדִיעֵאל), [*Beeliadah*], pr. n. of a son of David, 1 Ch. 14:7; called 2 Sa. 5:16 אֱלְיָדָע ("God knoweth").

1183 בְּעַלְיָה ("whom Jehovah rules"), [*Bealiah*], pr. n. m. 1 Ch. 12:5.

1185 בַּעֲלִים (i. q. בְּנֵי עֲלִים "son of exultation," see בְּרוּמִי), [*Baalis*], pr. n. of a king of the Ammonites, Jer. 40:14. Some copies with Josephus (Arch. ix. 3) read בַּעֲלִיס.

1191 בַּעֲלָת (*civitas*, i.q. בַּעֲלָה No. 2, of the form יִרְאַת, יַעֲזַת), [*Baalath*], a town of the tribe of Dan, Josh. 19:44; rebuilt or fortified by Solomon, 1 Ki. 9:18; 2 Ch. 8:6.

1192; see 1168, on p. 131 בַּעַל-תָּאר see בַּעַל No. 6, *a*.

1194 [בָּעֵן] pr.n. of a city beyond Jordan, Nu. 32:3.]

1195 בַּעֲנָא (i. q. בֶּן עֲנָא "son of affliction"=עָנִי), [*Baanah*], pr. n. m.—(1) 1 Ki. 4:12.—(2) 1 Ki. 4:16.—(3) Neh. 3:4.

1196 בַּעֲנָה (id.), [*Baanah*], pr.n. m.—(1) 2 Sa. 4:2. —(2) 2 Sa. 23:29; 1 Ch. 11:30.—(3) Ezr. 2:2; Neh. 7:7; 10:28.

1197 בָּעַר fut. יִבְעַר.—(1) pr. TO FEED UPON, TO EAT UP, TO CONSUME, see PIEL and HITHP. No. 1, and בְּעִר cattle, so called from depasturing (*Syr.* ܒܥܪ to glean, to gather a bundle);

(2) Specially, *to consume with fire* (comp. אָכַל No. 2), *to burn up* (Ch. שָׂרַף to burn; PAEL, to kindle). Pea. 83:15, כְּאֵשׁ תִּבְעַר יַעַר "as the fire burneth a wood;" commonly followed by בְּ Job 1:16, "the fire of God fell from heaven, וַתִּבְעַר בַּצֹּאן וּבַנְּעָרִים and burned up the sheep and the young men." Num. 11:1; Ps. 106:18; Isa. 42:25; Jer. 44:6; Lam. 2:3; also, *to kindle*, Isa. 30:33. Elsewhere, intrans.—(*a*) *to be consumed with fire*, Ex. 3:3; Isa. 1:31; 9:17.—(*b*) *to burn as* fire, Jer. 20:9; pitch, Isa. 34:9; a coal, Exo. 1:13; applied to anger, Isa. 30:27; Pea. 79:5; 89:47.—(*c*) *to be kindled*. Hosea 7:4, "like an oven מְבֻעָרָה kindled by the baker," also, *to kindle up as* a coal, Ps. 18:9; and metaph. anger, Ps. 2:12; Ezr. 1:19.

(3) denom. from בְּעִיר *to be brutish*, Jer. 10:8, Part. בְּעֵרִים *brutish* men, Psa. 94:8; *fierce*, Exo. 32:36.

NIPHAL, *to become brutish*, Jer. 10:14, 21; 51:17. Isaiah 19:11, נִבְעֲרָת עֲצַת פַּרְעֹה "counsel is become brutish."

PIEL בִּעֵר inf. בַּעֵר.

(1) *to depasture* a field, a vineyard, Isa. 3:14; 5:5; followed by בְּ Ex. 22:4.

(2) i. q. Kal No. 2, *to kindle*, as fire, Exod. 35:3; wood, Lev. 6:5; also, *to burn, to consume*, Neh. 10:35; Isa. 44:15; 40:16; בְּ בָּעַר אֵשׁ to set fire to any thing, Exe. 39:9, 10.

(3) *to take away, to remove, to exterminate.* 1 Ki. 22:47, "and the remnant of the Sodomites בָּעַר שְׂרֵיתָם he removed from the land." Deu. 26:13, 14; 2 Sa. 4:11; 2 Ki. 23:24; 2 Ch. 19:3. The customary phrase in Deuteronomy, when the punishment of death is commanded, is this, בִּבְעַרְתָּ הָרָע מִקִּרְבֶּךָ "thou shalt take away this wickedness from amongst you," Deu. 13:6; 17:7; 19:19; 21:21; 22:21, 24; 24:7; or בָּעַר מִיִּשְׂרָאֵל Deu. 17:12; 22:22; compare Jud. 20:13. (As to the synonymous phrases of Exodus, Leviticus, and Numbers, see the root כָּרַת). Isa. 6:13, "yet a tenth part shall remain in the land, וְשָׁבָה וְהָיְתָה לְבָעַר and this shall again be exterminated." Nu. 24:22, יִהְיֶה לְבָעַר הַקֵּינִי "the Kenites shall be exterminated." Isa. 4:4, "when the Lord shall have washed away the filth of the daughters of Zion ... בְּרוּחַ מִשְׁפָּט וּבְרוּחַ בָּעַר with the spirit of judgment and with the spirit of extermination," i.e. by judging and exterminating the wicked by his spirit, or his divine power. Constr. also followed by אֵת, as implying that one who exterminates and expels another, follows and pursues after him. 1 Ki. 14:10, וּבִעַרְתִּי אַחֲרֵי בֵּית יָרָבְעָם כַּאֲשֶׁר יְבַעֵר אֶת גֹּלָל "and I will exterminate the house of Jeroboam, as dung is cut out." 1 Ki. 21:21.

PUAL, *to be kindled*, of a furnace, Jer. 36:22.

HIPHIL.—(1) *to depasture*, i. q. PIEL No. 1, Ex. 22:5.

(2) i.q. PIEL No. 2, *to kindle*, Ex. 22:6; *to burn, to burn up*, with an acc. Exe. 5:2; Jud. 15:5. With the addition of בָּאֵשׁ 2 Ch. 28:3; בְּ הִבְעִיר אֵשׁ to put fire to any thing, Jud. 15:5, init.

(3) i.q. PIEL No. 3, to remove, to exterminate, followed by אֵת 1 Ki. 16:3.

Derived nouns, besides the three which follow immediately, are בְּעֵרָה, בִּעוּר and pr.n. בְּעֹר.

1198 בֹּעַר m. pr. stupidity, but always coner. *stupid, brutish*, like cattle; used of men, Ps. 49:11; 73:22; Pro. 12:1; 30:2. Comp. the root No. 3, and NIPHAL.

1198 בָּעְרָא ("foolish"), [*Baara*], pr.n. f. 1 Ch. 8:8; in verse 9 written בָּעַר, by a manifest [transcriptural] error.

1200 בְּעֵרָה f. *burning*; specially used of corn in a field, Ex. 22:5. Compare root No. 2.

בְּעֵשׁ an unused root. Ch. בְּאַשׁ i. q. בָּאַשׁ to be evil, to displease. Hence—

1201 בַּעְשָׁא *Baasha*, pr.n. of a king of Israel from the year 952 to 930, B.C., 1 Ki. 15:16, seq.; chap. 16; 2 Ch. 16:1, seq.; Jer. 41:9.

1202 בַּעֲשִׂיָה (i.e. מַעֲשֵׂיָה "work of Jehovah"), pr.n. m. 1 Ch. 6:25; see the root עָשָׂה.

1203 בַּעֲשְׁתְּרָה (i.q. בֵּית עֲשְׁתָּרָה "house" or "temple of Astarte," see page xc, B), [*Beeshteral*], pr.n. of a city of the Levites, situated in the tribe of Manasseh, beyond Jordan, Josh. 21:27; 1 Chron. 6:56; called עַשְׁתָּרוֹת.

As to בַּעֲלְשְׁתְּרָה, Fisius (in Annal. Philol. i. 147) has of late compared Gr. *ἐν Κρήτῃ, ἐν Δικῇ* (sc. *οἴκῳ*). But in Josh. loc. cit. בַּעֲשְׁתְּרָה cannot be rendered "in Astarte's" (sc. house, or temple), but it is pr.n. of a place, put in the nominative.

1204 בָּצַע or בָּצַע a root not used in Kal. Syriac ܒܨܥ to fear, to be afraid, to dread.

PIEL בִּצַּע fut. יְבַצַּע.—(1) TO FRIGHTEN, TO TERRIFY, only poet. Ps. 18:5; *Job* 3:5; 6:4; [subst.] 7:14; 9:34; 13:11, 21; 15:24; Isa. 21:4.

(2) *suddenly to come upon any* one. 1Sa. 16:14, וַתְּבַעֲתֵהוּ רוּחַ רָעָה מֵאֵת יְהוָה "there suddenly came upon him an evil spirit sent from Jehovah," verse 15. (Arab. بغت to come suddenly, to happen unexpectedly, with an acc. III. to attack unexpectedly; بَغْتَةً suddenly.)

NIPHAL, *to be frightened, terrified*, Dan. 8:17, followed by לְ 1 Ch. 21:30; Est. 7:6. [Hence]—

1205 בַּעֲתָה f. *terror*, Jer. 8:15; 14:19.

1205 בַּעֲתִים m. pl. *terrors*, Ps 88:17; Job 6:4.

1206 בַּיִן (from the root בָּצַע), m. *mud, mire*, Jer. 38:22.

1207 בָּצָה (from the root בָּצַע), f. *a marsh*, Job 8:11; 40:21. Pl. with suff. בִּצֹּתֶיהָ by an incorrect reading, of Exe. 47:11 for בִּצְעֶיהָ.

*1209 בֹּצֵי (prob. i.q. פֹּעַל which see), [*Bezai*], pr. n. of a man, Ezr. 2:17; Neh. 7:23; 10:19.

*1210 בָּצִיר (from the root בָּצַר No. 1), m.—(1) *vintage*, Levit. 26:5; Isa. 24:13; 32:10; Jer. 48:32.

1208 (2) adj. *inaccessible, high*, i. q. בָּצוּר see the root No. 2, Zec. 11:2 sup.

† בְּצַל an unused root, i. q. פָּעַל; Arabic بَصَلَ to peel; comp. the remarks under בָּצַר. Hence בְּצָלוֹת and—

1211 בָּצָל only in pl. בְּצָלִים *onions*, Nu. 11:5. Syriac ܒܨܠܐ, Æth. በጸልኦ: Arab. بَصَل id. Compare quadril.

בְּצַלְאֵל

1212 בְּצַלְאֵל ("in the shadow," i.e. protection, "of God"), [*Bezaleel*], pr.n. m.—(1) Ex. 31:2; 35:30. —(2) Ezr. 10:30.

1213 בְּצָלוֹת ("a making naked"), [*Bazluth*], pr.n. of a man, Ezr. 2:52; written in Neh. 7:54, בַּצְלִית.

1214 בָּצַע fut. יִבְצַע.—(1) TO CUT IN PIECES, TO BREAK. (Ch. בְּצַע to cut, to divide as bread; Syriac ܒܨܥ to break; Arab. بَضَعَ to cut, to cleave, to cut off; بِضْعٌ, بَضْعَةٌ part, piece. Kindred is פָּצַע to wound, comp. under נֶפֶץ.) Amos 9:1, "smite the capitals of the columns, וּבְצָעֵם רֹאשׁ כֻּלָּם and break them in pieces, (so that they may fall) upon the heads of all." בְּצַע for בָּצַע. Intrans. *to be wounded*, Joel 2:8, of locusts [?], "they rush among the swords, לֹא יִבָּצֵעוּ they shall not be wounded." This is better than, "they do not break off," sc. their course.

(2) *to tear in pieces, to spoil*, pr. used of enemies, Hab. 2:9; Psalm 10:3; hence the phrase, בָּצַע "to get gain," is applied to private individuals intent on unjust gain, and who despoil others; comp. Germ. Geth (*Gnaden*. Part. בֹּצֵעַ בָּצַע Pro. 1:19; 15: 27; Jer. 6:13; 8:10. Inf. Exe. 22:27. Comp. גָּזַל and A. Schult. Opp. Min. page 61.

PIEL בִּצַּע fut. יְבַצַּע.—(1) *to cut off*; Isa. 38:12, קָדַרְתִּי כָאֹרֵג חַיָּי מִנִּתָּק יְבַצְּעֵנִי "he (God) cutteth me off from the thrum;" a metaphor taken from a weaver who cuts off the finished web from the thrum, Job 6:9.

(2) i.q. Kal No. 2, *to tear in pieces, to spoil* any one, Exe. 22:12.

(3) *to perfect, complete, finish*, e.g. the temple, Zec. 4:9; used of God, who executes his work, i. e. judgments and punishments on the wicked, Isa. 10:12; fulfils a promise, Lam. 2:17. Hence—

1215 בֶּצַע in pause בָּצַע, with suff. בִּצְעָם m.

(1) *rapine, prey* (see the root No. 2), prop. of enemies, Jud. 5:19; Jer. 51:13; Mic. 4:13, also applied to the rapine of kings and nobles who despoil a people, Jer. 22:17; Exe. 22:13, and hence—

(2) to any *unjust gain* whatever, whether acquired from bribes (1 Sam. 8:3; Isa. 33:15), or by other frauds (Isa. 57:17); Ex. 18:21; Pro. 28:16; and even—

(3) *any gain*, Isa. 56:11; Exe. 33:31; קוֹם בֶּצַע "what profit is it?" Gen. 37:26; Job 22:3; Ps. 30:10.

בָּצַץ an unused root. Arab. بَضَّ to flow out little by little, to trickle as water, بَضْضَاضَةٌ, بَضِيضَةٌ little water. Hence בֹּצֶת.

1216 בָּצַק TO SWELL UP, hence used of the unshod foot, TO BECOME CALLOUS. Deut. 8:4; Neh. 9:21. Well rendered by the LXX. in Deut. ἐτυλώθησαν. [Hence the two following]—

1217 בָּצֵק m. *dough*, so called from its swelling up, although used of the lump also before it is leavened, Ex. 12:34, 39; 2 Sa. 13:8; Jer. 7:18.

1218 בְּצֶקֶת ("stony," "elevated ground," Arab. بَصْقَةٌ), [*Bozkath, Boscath*], pr. n. of a town of Judah, Josh. 15:39; 2 Ki. 22:1; Josephus (Arch. x. 4, § 1) *Boskô*.

1219 בָּצַר—(1) TO CUT OFF, TO CUT AWAY (Syr. Pael to shorten, diminish; בְּצִיצָא diminished, small, low. Kindred roots are בָּצַע, comp. the remarks on the power of the syllables בז, בץ, בט, under the roots מצה, בוא, comp. קָרַר 1, 1.) It commonly refers to grapes and the vintage, and it is equivalent to, *to gather the vintage of grapes*, with an acc. Lev. 25:5, 11; of a vineyard, Deut. 24:21; Jud. 9:27. Part. בֹּצֵר "grape gatherer," Jer. 6:9; pl. בֹּצְרִים "grape gatherers," metaph. used of enemies preparing destruction, Jer. 49:9; Obad. 5; comp. גָּזַר. Metaph. Psal. 76:13, יִבְצֹר רוּחַ נְגִידִים "he will cut off the spirit (break down the pride) of princes."

(2) *to restrain, withheld* (see NIPHAL and בְּצֶרֶת), *to make inaccessible*. So Part. pass. בָּצוּר *inaccessible*, used of very high walls, Deu. 28:52; Isa. 2:15; of an inaccessible wood, Zec. 11:2 כַּיַּעַר; of cities very strongly fortified, Nu. 13:28; Deu. 3:5; Josh. 14:12; 2 Sa. 20:6; Isa. 25:2; Deu. 1:28. Metaph. "hard to be understood," Jer. 33:3.

(3) *to cut out, dig out*, used of metals, see בָּצָר.

NIPHAL pass. of Kal No. 2, *to be restrained, hindered, difficult, inaccessible* to any one, followed by מִן. Gen. 11:6, לֹא יִבָּצֵר מֵהֶם כֹּל אֲשֶׁר יָזְמוּ לַעֲשׂוֹת "nothing will be too hard for them which they purpose doing;" Job 42:2.

PIEL causat. of Kal No. 2, *to render a* defence *inaccessible*, Jer. 51:53, also simply to fortify, to rebuild a wall, Isa. 22:10.

The derived nouns follow immediately, except מִבְצָר, מְצוּדָה.

בֶּצֶר Job 36:19, i.q. בָּצַר, which see. ---------- 1222 see 1220

1220 בָּצֶר m.—(1) *ore of gold and silver* (Both with Silber-Erz), the metal in a rude state, *as it is dug out* from mines, or cut out; so called from *cutting* or *breaking* (Ps. 76:13), like the Arab. نَضَارٌ native gold or silver before it has been wrought by fire or the hammer; نَضِيرَةٌ n. unit. a particle of such gold, from

נָצַר i.q. שָׁכַר II. to break, VIII. to be cut off, broken off. Comp. Germ. *bersten*, the word used by workers of metals of digging them. Job 22:24, שִׁית עַל עָפָר בָּצֶר "lay precious metals on the dust." In the other hemist. gold of Ophir. Pl. verse 25, וְהָיָה שַׁדַּי בְּצָרֶיךָ "and the Almighty shall be to thee as precious metals;" in the other hemist. וְכֶסֶף תְּפֹצוֹת. Also בְּצַר in pause בָּצַר Job 36:19, which has the same meaning. I have defended this excellent explanation of this obscure word out of Abulwalid more at length in Thes. p. 230, where see. Winer regards it to be *a particle* of native gold or silver, called from being cut off; compare נִצְרָה a particle of gold. But this learned man appears to have overlooked that the notion of *particle* does not spring from the root, but from נִצְרָה being a noun of unity. So from נֶחְשָׁב gold is נְחֻשָּׁה a particle and piece of gold, from תֶּבֶן straw, תִּבְנָה a piece of straw; however those feminine forms do not always signify a part or particle.

1221 (1) [*Bezer*], pr. n.—(a) of a Levitical town in the tribe of Reuben, which was one of the cities of refuge, Deut. 4:43; Josh. 20:8; 21:36. Vulg. *Bosor*.—(b) m. 1 Ch. 7:37.

1223 בָּצֵרָה f.—(1) *a fold, sheep-fold*, so called from its keeping in, restraining, see the root No. 2, comp. סְכֹלָה from סָכַל. Chald. בֻּצִינָא a parted place, a chamber. Mic. 2:12.

1224 (2) a fortified place, i.q. מִבְצָר, hence pr. n. *Bozra*, a chief city of the Edomites, Isa. 34:6; 63:1; Jer. 49:13, 22; Amos 1:12; comp. Gen. 36:33. As it can hardly be doubted [see note below] that this is the same as *Bόσρα, Bostra Arabiæ* of the Romans, it is worthy of remark that it was situated not in the ancient and proper region of the Edomites, of which Petra, or Sela, was the metropolis, but in Auranitis, to which the Edomites appear to have extended their borders (compare Lam. 4:21). Once (Jer. 48:24) בָּצְרָה is attributed to the Moabites, and the same city may for a while have been in the power of Moab. See my Comment. on Isa. 34:7; Burckhardt's Travels, p. 364—388, and von Richter, Wallfahrten im Morgenlande, p. 181.

[*Note.* "There can scarcely be a doubt that it was the same with *el-Buseaireh* البصيرة dimin. from بصرة Busrah), a village and castle in Arabia Petræa, south east of the Dead Sea; See Robinson's Palest. ii. p. 570. I formerly held that Bozrah of the Edomites was identical with Bostrahof Auranitis or Hauran; see Comment. on Isa. loc. cit., Burckhardt's Travels in Syria, Germ. edit. p. 364, seq. Yet I cannot but assent to the reasons urged to the contrary by Rauner, Hitzig, and Robinson, loc. cit." Ges. add.]

בְּצֻרוֹן m. *fortified place, strong-hold*, Zech. 9:12. 1225

בַּצֹּרֶת fem. *restraint*, sc. of rain, *drought*, Jer. 17:8. LXX. ἀβρεχία. Pl. בַּצָּרוֹת (compare Lehrgeb. p. 600) Jer. 14:1. Some incorrectly refer to this נִצְרָה Ps. 9:10; 10:1, in which the ב is servile. 1226

בַּקְבּוּק m.—(1) a *bottle*, so called from the sound it makes when emptied (see בָּקַק), 1 Ki. 14:3; Jer. 19:1, 10. (Syr. ܒܘܩܒܘܩܐ and Greek *βίμβλαξ, βομβύλιος*, also so called from the sound. Compare under the root בָּקַק, Maltese *balbula*.) •1228

(2) [*Bakbuk*], pr. n. m. Ezr. 2:51; Neh. 7:53. 1227

בַּקְבֻּקְיָה ("emptying," i. e. wasting, "of Jehovah"), [*Bakbukiah*], pr.n.m. Neh. 11:17; 12: 9, 25. 1229

בַּקְעָה (perhaps i. q. נִקְעָה יָד "wasting of a mountain"), [*Bakbakkar*], pr. n. m. 1 Ch. 9:15. 1230

בָּקִי [*Bukki*], (i.q. יְבַקֻּעְיָה), pr. n. m.—(1) Num. 34:22.—(2) 1 Ch. 5:31; 6:36. 1231

בְּקִיָּהוּ ("wasting inflicted by Jehovah"), [*Bukkiah*], pr. n. m. 1 Ch. 25:4, 13. 1232

בְּקִיעַ m. Pl. בְּקִיעִים *chinks, fissures*, Amos 6: 11; Isa. 22:9. Root בָּקַע. 1233

בָּקַע fut. יִבְקַע inf. with suffix בְּקָעָם—(1) TO CLEAVE ASUNDER, TO DIVIDE. (Closely allied to פָּצַע and Syr. ܦܨܥ. The signification of cleaving and opening, as proceeding from striking (see אָבַק) is also found as inherent in the syllable בק in the kindred roots פָּקַק, פָּקַר, בָּקַר). Specially to cleave wood, Ecc. 10:9; the sea (used of God), Exod. 14:16; to rip up women with child, Amos 1:13; to wound on the shoulder, Ezr. 29:7. To *rend* a city, or *to open to oneself*, is said of him who takes it by storm; 2 Ch. 32:1, וַיֹּאמֶר לִבְקָעָם אֵלָיו "and he thought to take those cities by storm;" 21:17. ["Followed by ב *to cleave into* or *through any* thing, *to break through*, 2 Sa. 23:16; 1 Ch. 11:18."] 1234

(2) *to cleave* and *open* any thing shut, so that what is shut in may be liberated and *break forth*; Isa. 48:21, "he cleave the rock, the waters gushed out;" Jud. 15:19. Hence it is construed even with an acc. of that which comes forth, Ps. 74:15, בָּקַעְתָּ

מַעְיָן וַתְּחַל "thou hast made fountains of streams to burst forth." Compare NIPHAL, PIEL No. 3 and Gr. ῥήγνυμι δάκρυα, πηγάς, to emit tears, fountains.

(3) a bird is said *to cleave* eggs, when by sitting upon them *she hatches* the young. Isa. 34:15. Followed by בְּ *to cleave into* or through any thing, 2 Sa. 23:16; 1 Ch. 11:18.

NIPHAL.—(1) passive of Kal No. 1, *to be cleft asunder, to cleave* and *open itself*, as the earth, Nu. 16:31; Zech. 14:4; also *to be cleft, rent*, Job 26:8; 32:19; 2 Ch. 25:12; *to be taken by storm* as a city, 2 Ki. 25:4; Jer. 52:7.

(2) passive of Kal No. 2, *to be opened*, used of fountains, Gen. 7:11. But it is also applied to water breaking forth, Isa. 35:6; Pro. 3:20; to light, Isa. 58:8. Comp. syn. נָקַר, נָקַב, פָּקַח, in which the sense of rending is also applied to the thing which breaks forth.

(3) pass. of Kal No. 3, *to be hatched, to come out* of the egg; used of a young viper, Isa. 59:5.

(4) As things which are violently shaken together are cleft and broken asunder, it is hyperbolically used of the earth as struck and shaken, 1 Ki. 1:40.

PIEL בָּקַע, יְבַקַּע.—(1) i. q. Kal No. 1, *to cleave*, as wood, Gen. 22:3; *a rock*, Ps. 78:15; to rip up women with child, 2 Ki. 8:12; 15:16.

(2) *to rend, to tear in pieces*, like wild beasts, i. q. קָרַע. Hos. 13:8; 2 Ki. 2:24.

(3) i. q. Kal No. 2, *to open, to cause to break forth* streams from a rock, Job 28:10; streams, Hab. 3:9; *wind*, Ezr. 13:11, 13.

(4) i. q. Kal No. 3, *to sit upon eggs*, and *hatch* the young, Isa. 59:5.

PUAL בֻּקַּע *to be cleft, rent*, Josh. 9:14; *to be ripped up*, Hos. 14:1; i. q. Niphal, *to be taken by storm*, as a city, Exe. 26:10.

HIPHIL.—(1) i. q. Kal No. 1, *to open* a city, i. e. to take it by storm, Isa. 7:6.

(2) Followed by אֶל *to break through* to any one, compare Kal No. 4, 2 Ki. 3:26.

HOPHAL בָּקַע pass. of Hiphil No. 1, Jer. 39:2.

HITHPAEL, *to be rent, cleft*, Josh. 9:13; Mic. 1:4. The derivatives immediately follow, except בְּקִיעַ.

1235 **בֶּקַע** m. *a half*, so called from dividing, specially half a shekel. Gen. 24:22; Ex. 38:26.

1236; see 1237 **בִּקְעָא** Chald. Dan. 3:1, i. q. Hebr. בָּקְעָה.

1237 **בִּקְעָה** pl. בְּקָעוֹת, f. *a valley* (as if a cleaving and separation of mountains), opp. to mountains, Deut. 8:7; 11:11; Ps. 104:8; to hills, Isa. 41:18. But more often *a plain country, widely extended plain* (LXX. πεδίον), e.g. that in which Babylon

was situated, Gen. 11:2; comp. Exe. 3:23; 37:1, 2; בִּקְעַת הַלְּבָנוֹן "the valley of Lebanon," used of the plain at the foot of Hermon and Antilibanus, at the rise of Jordan, Josh. 11:17; 12:7; and not the valley between Libanus and Antilibanus, Coelesyria of Strabo, *Arâ el Bekâ'a* أرض البقاع (land of vallies) of the Arabs. Other regions are called from towns near them, as בִּקְעַת כְּנָעַן בְּCh. 35:22; בִּקְעַת דְּבִירָה Deu. 34:3. (Syriac ܒܩܥܬܐ, Arabic بَقِيعٌ, بَقِيعَةٌ and بَقِيعَةٌ id.)

בָּקַק—(1) TO POUR OUT, TO EMPTY, prop. a vessel; see בַּקְבּוּק. (Arab. بَقَقَ onomatopoetic from the sound of a bottle when emptied, like the Pers. قلقل *gulgul*, Engl. *to bubble*. In the Maltese *bakbak is*, to bubble, boil up, as water, like the Arab. بَقْبَقَ, *bokka*, a bubble of water, *bakbûka*, *bekbêka*, a bottle; compare also בּוּק, עִבְּעֵב; בּוּעַ. Figuratively—(*a*) to empty a land, *depopulate* it, Isa. 24:1; *to despoil, to pillage* the inhabitants, Nah. 2:3.—(*b*) Jer. 19:7, בְּמִקֹּי אֶת עֲצַת יְהוּדָה "I will empty, or pour out the counsel of Judah," i. e. I will make them void of counsel. Compare Niphal, Isa. 19:3.

(2) intrans. *to be poured out, to be spread wide*, used of a spreading tree; Hos. 10:1, נָפֶן בָּקָק "a wide spreading vine;" LXX. ἄμπελος ἐκλαμπρύνουσα: Vulg. *frondosa*.

NITHPAEL בָּקַק; inf. הִתְבּוֹק; fut. יִתְבּוֹק.—(1) pass. of Kal No. 1, *a*, Isa. 24:3.—(2) pass. of No. 1, *b*, Isa. 19:3, נִבְקָה רוּחַ מִצְרַיִם מִקִּרְבּוֹ "the spirit of Egypt shall be poured out from her midst," i. e. she shall be altogether bereft of understanding and prudence; נִבְקָה is for נִתְבַּקָּה; Lehrg. 379.

POEL בִּקֵּק i. q. Kal 1, *a*, *to depopulate*, Jer. 51:2. Derived nouns are בִּקּוּק and pr.n. בַּקְבֻּקְיָה, בַּקְבּוּק, בַּקְבֻּקִיָּה.

בָּקַר not used in Kal prop. i. q. Arab. بَقَرَ *to cleave, to open*, kindred to the root בָּצַר. The notion of cleaving and opening in this root is applied—

(1) to *ploughing* (compare חָרַשׁ, חָפַר, חָרַץ); whence בָּקָר *armentum*, as if *aramentum*, oxen.

(2) to the breaking forth and *arising of light*; see שָׁחַר Kal and Niphal No. 3.

(3) to the sense of *asking, inquiring* (Syr. ܒܩܰܪ to inquire, to investigate, בֹּקֶר inquiry, searching out), also that of *to look at, to inspect*. So in—

PIEL בִּקֵּר.—(1) *to inspect diligently, to look at* anything; followed by לְ Lev. 13:36, בַּדָּל (compare בִּין No. 1), Lev. 27:33. Followed by בְּ to look at with pleasure (compare בְּ No. 4, *a*), Ps. 27:4.

(2) *to look after, to take care of*, with an acc. Exe. 34:11, 12.

(3) *to look at, contemplate with the mind, to consider, to think on*, 2 Ki. 16:15; Pro. 20:25.

(4) *to animadvert on* any one, *to punish* him; compare עָוֹן.

All the derivatives follow immediately.

1240 **בֹּקֶר** Ch. not used in Peal.

PAEL בַּקֵּר; pl. בַּקְּרוּ; fut. יְבַקֵּר: inf. בַּקָּרָה *to search, to search for, to examine*, Exr. 4:15, 19; 6:1, followed by לְ Ezr. 7:14.

ITHPAEL, pass. Ezr. 5:17.

1241 **בָּקָר** comm. (m. Ex. 21:37; f. Job 1:14).

(1) *bos*, whether masc. or fem., *bull* or *cow*, so called from its *ploughing* (see the root No. 1), like *armentum*, according to Varro, De L. L. iv. 19, qu. *arumentum*, and Arab. بَقَرٌ, according to Damiri, so called because it breaks up the ground with the plough (see Bochart, Hieros. i. 980). ["or according to Ewald from the cloven hoofs"] In pl. Amos 6:12; Neh. 10:37; 2 Ch. 4:3. In all its other occurrences it denotes—

(2) collect. *oxen, cattle, herd* (Arab. بَقَرٌ id., with the noun of unity בְּקָרָה one ox, Syr. ܒܩܪܐ herd, prop. used of oxen, but also used in a wider signification of other herds; compare צֹאן וּבָקָר herds and flocks (of sheep and goats), Gen. 12:16; 13:5; 20:14. Deu. 32:14, חֶמְאַת בָּקָר "milk of kine." It is joined—(*a*) with numerals, and is opposed to שֶׂה signifying *one ox* (compare שֶׂה and אִשָּׁה). Ex. 21:37, "if any one steals one ox (שׁוֹר) ... חֲמִשָּׁה בָקָר תַּחַת הַשּׁוֹר תַּחַת הַשֶּׂה he shall restore him five oxen for this one," Nu. 7:3, שְׁנֵי עֲגָלֹת בָּקָר; verse 17, בָּקָר שְׁנַיִם.—(*b*) with pl. verbs and adjectives, 2 Sa. 6:6, פִּי שָׁמְטוּ הַבָּקָר "for the oxen were restive;" 1 Ki. 5:3, and these may be feminine if *cows* are intended; Job 1:14; Gen. 33:13; עַל בְּנֵי בָקָר a bull-calf, Lev. 9:2; עֶגְלַת בָּקָר Isa. 7:21, and simply בְּנֵי הַבָּקָר Gen. 18:7, 8, of a calf; used of artificial oxen, 1 Ki. 7:29. Hence the denom. בּוּר.

1242 **בֹּקֶר** pl. בְּקָרִים.—(1) *morning, daybreak, dawn* ["and even before light, Ruth 3:14"], so called from the breaking forth of light; see the root No. 2. (Arab. بَكَرٌ بُكْرَةٌ id.; compare the root בָּקַר No. 1).

אוֹר בֹּקֶר morning light, 2 Sa. 23:4. In acc. adv. in the morning (like the Arab. بُكْرَةً), Ps. 5:4; more often לַבֹּקֶר in the morning, Gen. 19:27; and poetically לְבֹקֶר Ps. 30:6; 59:17, which is elsewhere עַד בֹּקֶר Deu. 16:4; Ps. 130:6. Distributively בַּבֹּקֶר בַּבֹּקֶר Ex. 16:21; 30:7; 36:3; Lev. 6:5; לְבֹקֶר לְבֹקֶר 1 Ch. 9:27; לַבְּקָרִים Ps. 73:14; 101:8; Isa. 33:2; Lam. 3:23; לַבְּקָרִים Job 7:18, every morning; metaph. *in the morning*, i. e. dawn of prosperity, Job 11:17.

(2) Specially *the next morning*, Ex. 29:34; Lev. 19:13; 22:30; Num. 9:12; Jud. 6:31, אֲשֶׁר יָרִיב לוֹ יוּמַת עַד־הַבֹּקֶר "whoever will plead for him, let him be put to death before to-morrow morning" (Vulg. "*antequam lucescat iniquitati*;" LXX. ἕως πρωΐ). Hence *to-morrow*, i. q. מָחָר (compare the word מְשֹׁל) and adv. *to-morrow*, Ex. 16:7; Nu. 16:5 (comp. verse 16), i. q. מָחָר 1 Sam. 19:2; used for *presently*, Ps. 5:4 (in the former hemistich); 90:14; 143:8; לְבֹקֶר id., Ps. 49:15.

1243 **בְּקָרָה** (with Kametz impure, prob. inf. Aram. in Pael), f. *care, looking after*, Exe. 34:11; compare the root Piel No. 2.

1244 **בִּקֹּרֶת** f., *animadversion, punishment, correction*, see the root Piel No. 4, Lev. 19:20.

1245 **בָּקַשׁ** a root not used in Kal. In the signification of *to search* (see Piel) it answers to the Arab. بَحَثَ, Ch. בְּעָא to inquire into, to examine, kindred to which is חָקַר. Its primary power appears to be that of touching, feeling, Syriac ܒܥܐ a touching; compare בָּשַׁשׁ to feel; לָמַשׁ to search for, as done by touching.

PIEL בִּקֵּשׁ.—(1) *to seek for*. Const. absol. 2 Ki. 2:17; with an acc. of pers. and thing, Gen. 37:15, 16; 1 Sa. 10:14; followed by לְ, to search into any thing, Job 10:6; different from this is Gen. 43:30, וַיְבַקֵּשׁ לִבְכּוֹת "he sought for a place of weeping," he sought where he might weep. There is sometimes added a dative of benefit לְ, 1 Sam. 28:7; Lam. 1:19, with which addition it has also the sense of *to choose* (like τινὰ αὐτῷ ζητεῖν), *to seek for oneself*, 1 Sa. 13:14; Isa. 40:20; comp. Exe. 22:30. Specially—(*a*) *to seek the king's face*, i. e. to go to the king, to wish to go to him, 1 Ki. 10:24; especially to make a petition, Pro. 29:26. —(*b*) *to seek the face of God*, pr. to go to God, especially with prayers, 2 Sam. 12:16; Ps. 24:6; 27:8; 105:3; to inquire at an oracle, 2 Sa. 21:1; to appease him, Hos. 5:15. Id. is—(*c*) פְּנֵי יְהוָה Exe. 33:7; 2 Ch. 20:4. Opp. to מָצָא to be heard by God, Deu. 4:29; Isa. 65:1. יְבַקְּשֵׁי יְהוָה the worshippers of

Jehovah, Ps. 40:17; 69:7; 105:3; Isa. 51:1. Comp. דָּרַשׁ.

(2) *to seek, to strive after, to try to get*, e.g. the office of priest, Nu. 16:10; lying, Ps. 4:3; love, Pro. 17:9. Rarely followed by לְ, Pro. 18:1; or בְּ followed by to lay snares for any one's life, Ex. 4:19; 1 Sa. 20:1; 22:23; 23:15; 2 Sam. 4:8; 16:11; once in a good sense, to take pains for preserving any one's life, Pro. 29:10 (compare דָּרַשׁ לְנַפְשׁוֹ Ps. 142:5). בִּקֵּשׁ רָעָה לְ *to seek or plan* any one's *evil* or *destruction*; 1 Sam. 24:10; Ps. 71:13, 24; בִּקֵּשׁ אֶת id.; 1 Sa. 25:26. Followed by a gerund, *to seek to do* any thing, e. g. 1 Sa. 19:2, מְבַקֵּשׁ שָׁאוּל אָבִי לַהֲמִיתֶךָ "Saul, my father seeketh to kill thee;" Ex. 9:15; 4:24; with an inf. Jer. 26:21.

(3) *to require, to demand*, Nah. 5:18; followed by מִן Ps. 10:21; שִׁית Gen. 31:39; 43:9; Isa. 1:12. Specially to בִּקֵּשׁ דָּם מִ *to require* any one's blood of any one, i. e. to exact the penalty for bloodshed; 2 Sa. 4:11; Ezr. 3:18, 20; 33:8; and without דָּם 1 Sam. 20:16.

(4) *to ask, to seek from* any one, followed by מִן of pers., Ezr. 8:21; Dan. 1:8, and acc. of thing, Est. 2:15; also followed by עַל *to entreat, to supplicate for* any one, Est. 4:8; 7:7.

(5) *to ask, to inquire* of any one, *to interrogate*, followed by מִן Dan. 1:20.

Pual, *to be sought*, Exe. 26:21; Jer. 50:20; Est. 2:23. Hence—

1246 מְבֻקָּשָׁה (with Kam. impure), *a petition*, Est. 5:3, 7, 8; Exe. 7:6.

1247 I. בֵּן with suff. בְּנִי *a son*, so called from the idea of begetting (see the root בָּנָה No. 3), a word of frequent use in Chaldee, in Hebrew postically. It occurs twice, Pro. 31:2; Ps. 2:12, נַשְּׁקוּ בַר "kiss the son;" sc. of Jehovah, i.e. the king [namely Christ]. Comp. Ps. 2:7 and 1 Isa. 9:5. Others take בַּר h. l. in the signification of pure and chosen (see בַּר under the root בָּרַר), and consider the king to be saluted by the name of *chosen* (הַבְּחִיר) or *pure*; which is not very suitable.

*1249 II. בַּר f. בָּרָה adj. (from the root בָּרַר)—(1) *chosen, beloved*. Cant. 6:9, בָּרָה הִיא לְאִמָּהּ "most beloved to her mother," her mother's darling.

(2) *clear, pure*. In the praises of the maiden, Cant. 6:10, "fair as the moon, בָּרָה pure and bright as the sun." Metaph. used in a moral sense, בַּר לֵבָב "he who is pure of heart;" Ps. 24:4; 73:1. See the root No. 3, *b*.

(3) *empty*, used of a barn [or stall], Pro. 14:4.

III. בַּר Am. 5:11; 8:6; Ps. 72:16, elsewhere *1250 subst. m.—(1) *corn*, pr. *cleaned* from chaff (compare Jer. 4:11), such as is laid up in the barn and is sold, Gen. 41:35, 49; Prov. 11:26; Joel 2:24; once used of grain growing in the fields, Ps. 65:14. (Arab. بُرّ wheat; to this also answers the Lat. *far*, whence *farina*).

(2) *field, country*, Job 39:4. See Ch. No. II.

I. בַּר m. Ch. with suff. בָּרֵהּ Dan. 5:22. Pl. בָּנִי, 1248 comp. 13 p. CLXVII, B).

(1) *a son*, Dan. 6:1. בַּר־אֱלָהִין "son of the Gods," [rather "son of God,"] Dan. 3:25.

(2) *grandson*, Ezr. 5:1.

II. בַּר Ch. emph. בָּרָא m. *field, plain*, pr. *campus purus* (Liv. XXIV. 14), i.e. void of woods or villages, *country*, ἄγρη, bas ἄγρυς; Dan. 2:38; 4:18, 22, 29. (Arab. بَرِيَّة plain, desert, Syr. ܒܪܝܬܐ id.).

בַּר m. [Root בָּרַר.]—(1) *purity*. Commonly with the addition of לְבָבוֹת Ps. 18:21, 25, or כַּפַּיִם Job 9:30; 22:30, *cleanness of hands*, being put figuratively for innocency. Once בַּר simply is used in the same sense, 2 Sa. 22:25. 1252

(2) *that which has a cleansing property: lixivium, alkali*, i.q. בֹּרִית which see; Job 9:30. Alkali was used by the ancients for washing, when mixed with oil instead of soap, and also in smelting metals that they might melt the more quickly, Isa. 1:25. 1253

בָּרָא fut. יִבְרָא—(1) TO CUT, TO CARVE OUT, TO FORM BY CUTTING [see Note], see Piel, Arab. بَرَأَ fut. I. to cut out, to cut or pare down, to plane and polish. (As to the notion of breaking, cutting, separating, which is inherent in the radical syllable בָּרָא, see below under בָּרַר. The same is found in the somewhat softened syllable בַּר, comp. בָּרַד, בָּרָה, בָּרַח, בָּרַךְ, בָּרַר to scatter, בָּרַץ pr. to break, also בָּרַר.) 1254

[*Note.* As to the primary meaning of this root, and its connection with the cognate בָּרָה, see Dr. Davidson's Lectures on Biblical Criticism; Appendix p. 399, seq.]

(2) *to create, to produce*, comp. חָלַק to make smooth, to polish, hence to fashion, to create; also Germ. schaffen, Dan. skabe, which is of the same stock as schaben, Dutch schaven, to shave. (Arab. بَارِئ id. Creator. Syr. Ch. ܒܪܐ, ܒܪܝܬܐ id.). Used of the creation of heaven and earth, Gen. 1:1; of men, Gen.

1:27; 5:1, 2; 6:7; specially Israel, Isa. 43:1, 15; Jer. 31:22, בָּרָא יְהוָה חֲדָשָׁה בָּאָרֶץ "the Lord has created a new thing in the earth, a woman shall protect a man" (comp. Nu. 6:30); Isa. 65:18, הִנְנִי בוֹרֵא אֶת יְרוּשָׁלַם גִּילָה "behold I create Jerusalem a rejoicing," i.e. cause her to rejoice. Part. בּוֹרְאֵךְ (in pl. majest.) the Creator, Ecc. 12:1. As to the passage, Gen. 2:3, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת "which God created to be made by making," i.e. he made by producing something new. Comp. Jer. loc. cit. and בְּרִיאָה, whence it is seen that בָּרָא is used of something new, and as to the construction, comp. the phrases הַחֹדֶל לַעֲשׂוֹת Gen. 11:8.

(3) *to beget*, whence בַּר a son, see Niphal No. 2. Ch. Ithpeal to be begotten.

(4) *to eat, to feed, to grow fat*, so called from cutting [food]; whence Hiphil, to fatten; adj. בָּרִיא fat. Comp. בְּרִיָּה No. 2. Kindred roots are בָּרַד to be filled with food; בָּרָה and בָּרַךְ to be fat; בָּרָא to be well fed; בָּרִיא i. q. בָּרֵא fattened, fat, and Gr. βίφω (βιβρώσκω); whence βορά, Lat. *vorare*.

Niphal—(1) *to be created*, Gen. 2:4; 5:2; *to be made, done*, Ex. 34:10.

(2) pass. of Kal No. 3, *to be born*, Exe. 21:35; 28:13; Ps. 104:30.

Piel בֵּרֵא—(1) *to cut, to cut down*, as with a sword, Exe. 23:47; wood with an axe, Josh. 17:15, "go up into the wood וּבָרֵאתָ לְךָ שָׁם and cut out room for thee there;" as well rendered by the Vulg. verse 18, "(but the) mountain shall be thine כִּי יַעַר הוּא וּבָרֵאתוֹ although there be wood there, thou shalt cut it down."

(2) *to form, to fashion*, i.q. יָצַר, Exe. 21:24.

Hiphil causat. of Kal No. 4, *to make fat, to fatten*, 1 Sa. 2:29.

Derived nouns are בֹּר No. I, בְּרִיאָה, and pr. n. בְּרִיאָה.

see 1011 בְּרִאי, בְּרֵא see בּוֹרְאֵךְ.

1255: see 4757 בְּרֹאדַךְ בִּלְאֶדָן *Berodach-Baladan*, pr. n. of a king of Babylonia, 2 Ki. 20:12; who also is called *Merodach-Baladan*, Isa. 39:1; which latter mode of writing is both the more ancient, and the better suited to the etymology, see under מְרֹאדַךְ.

1256 בְּרָאיָה ("whom Jehovah created"), [*Beraiah*], pr. n. m. 1 Ch. 8:21.

1257 בְּרִיאִים m. pl. birds, which when *fattened*, were brought to Solomon's table, 1 Ki. 5:3. Kimchi understands fattened *cocks* or *capons*; but more probably as Targ. and Tanchum of Jerusalem, *geese*, so called from the *paleness* and whiteness of the plumage (see צָרָה No. 3).

1258 בָּרַד pr. TO SCATTER, comp. פָּרַד and זָרָה, יָרָה; hence, *to scatter hail, to hail*, Isa. 32:19. (Æth. በረደ: Syr. ܒܪܕ hail; Arab. بَرَدَ hail, بَرَدَ to be cold, to hail; but the signification of cold is secondary, and is taken from that of hail. Hence—

1259 בָּרָד m. *hail*, Ex. 9:18, seq.; 10:5, seq.; Ps. 18:13, 14; 78:47, 48. אַבְנֵי בָרָד hail stones, i. e. hail; see אֶבֶן.

*1261 בָּרְדִּים pl. בְּרֻדִּים *adj. sprinkled with spots*, especially white ones; *spotty*, used of goats, Gen. 31:10, 12; of horses, Zec. 6:3, 6. So Lat. "*sparsæ* also *pelles* dixit," Virg. Eccl. ii. 41. It differs from טָלוּא, to which it is joined, Gen. loc. cit., which denotes lesser spots. (Arab. بَرْدَة a variegated garment, particoloured, as if sprinkled with hail; transp. دَبَرَ Conj. II. to be spotted, دِبْرَة *fem.* of a sheep. Syr. ܒܘܪܕܐ *a leopard*, so called from its spots; nor can it be doubted but that also Greek and Latin, πάρδος, *pardus*, have sprung from this stock. From the Arabic word just cited is the French *broder*.

1260 בֶּרֶד ("hail"), [*Bered*], pr. n.—(1) of a place in the desert of Shur, Gen. 16:14; compare verse 7. —(2) m. 1 Ch. 7:20.

1262 בָּרָה fut. יִבְרֶה—(1) i.q. kindred to בָּרָא TO CUT, TO CUT ASUNDER, comp. Arab. بَرَى wht. Waw, to cut out, to cut off, and בָּרָא No. 1. Hence בְּרִית a covenant, so called from the victims being cut in two.

(2) *to eat*, i. q. בָּרָא No. 4, so called from the idea of cutting, like נָגַס No. 3, and many verbs of cutting in Arabic, see Thes. p. 238. [Comp. βρῶσις, βιβρώσκω.] 2 Sa. 12:17; 13:6, 10. בְּרָה לְחֶם loc. cit. 12:17, is the same as אָכַל לֶחֶם, see אָכַל No. 1, *c*.

(3) *to choose*, also an idea taken from cutting and separating, see בָּרַר No. 2. 1 Sa. 17:8, בְּרוּ לָכֶם אִישׁ "choose you out a man."

Pual, inf. בְּרוֹת i.q. Kal No. 2, Lam. 4:10.

Hiphil, *to give to eat*, causat. of Kal No. 3, followed by two acc. 2 Sa. 3:35; 13:5.

Derived nouns are, בְּרִי, בְּרִיָּה, בְּרִית.

1263 בָּרוּךְ ("blessed"), *Baruch*, pr. name—(1) of a friend and companion of Jeremiah the prophet, to whom an apocryphal book is ascribed. Jer. 32:12—16; 36:4, seq.; 43:3—6; 45:1, 2.—(2) Neh. 3:20; 10:7.—(3) Neh. 11:5.

1264 **בְּרֻמִּים** m. plur. Ezek. 27:24, *variegated garments*, as rightly given by Kimchi; comp. the root בָּרַם. Arab. برم a cord twisted of two colours, برم a garment woven of such threads.

1265 **בְּרוֹשׁ** pl. בְּרוֹשִׁים m.—(1) *the cypress*, a tall tree, Isa. 55:13, and fruit-bearing, Hos. 14:9; together with the cedar, to which it is very often joined, the principal ornament of Lebanon (Isa. 14:8; 37:24; 60:13; Zec. 11:2, comp. verse 1); the wood of which, equally with that of the cedar, was used for the planks of the temple of Jerusalem (1 Ki. 5:22, 24; 6:15, 34; 2 Ch. 2:7; 3:5); for the decks of ships (Ezek. 27:5); also, for spears (Neh. 2:4); and instruments of music (2 Sa. 6:5); once, by a Syriacism, called בְּרוֹתִים, Cant. 1:17. That the *cypress*, not the fir, is to be understood, is clear both from the nature of the case, and also from the authority of the ancient versions; although this name may perhaps have comprehended also other trees of the pine kind. See this more fully stated in Thes. page 248. As to the etymology, the *cypress* appears to be so called from the boards and planks cut from it; see the root.

(2) *something made of cypress wood*.—(*a*) *a lance*, Neh. 2:4.—(*b*) *a musical instrument*, 2 Sa. 6:5.

1266 **בְּרוֹתִים** plur. בְּרוֹתַיִם m. *cypress*, i. q. בְּרוֹשׁ, a form inclining to the Aramean, Cant. 1:17. Root בָּרַת.

1267 **בְּרוֹת** *f. food*, Ps. 69:22. Root בָּרָה No. 2.

1268 **בְּרוֹתָה** Ezek. 47:16, and **בְּרוֹתַי** 2 Sam. 8:8 ("my wells," for בְּרוֹתֹתַי) [*Berothah, Berothai*], pr.n. of a town rich in brass, which was formerly subject to the kings of Zobah, situated on the northern borders of Palestine. Some understand *Beyrus* [*Beirut*], a maritime city of Phœnicia, but from Ezek. l. l. this city appears not to have been on the sea coast, but rather in the neighbourhood of Hamath; see Rosenm. Alterthumsk. ii. page 292.

† **בָּרַז** an unused root, Ch. and Talmud. *to transfix, to pierce through*; בְּרָזָא an aperture, a wound inflicted by piercing. Hence quadril. בַּרְבֵּל and—

1269 **בִּרְזוֹת** ("apertures," "wounds"), [*Birzoth*], 1 Ch. 7:31 כִּרְזוֹת, pr. n. prob. f. [בִּרְזִית (perh. בְּאֵר זַיִת "well of olives"), so Ges. add.]

1270 **בַּרְזֶל** m. IRON, quadril. from the Ch. בָּרַז to transfix, with the addition of ל, compare כִּרְסֵל from כֵּס, תֶּלַע from תָּלַע. Ch. בַּרְזֶל & פַּרְזֶל, Syr. ܦܰܪܙܶܠ. Gen. 4:22; Exc. 27:12, 19, etc. It is often used to denote hardness and firmness, as שֶׁכֶם בַּרְזֶל of a hard rule, Ps. 2:9. Isa. 48:4, גִּיד בַּרְזֶל שַׁקְּךָ "thy neck (is) an iron sinew," said of the obstinacy of the people. Specially, *an instrument of iron*, Deu. 27:5; Josh. 8:31; 2 Ki. 6:5; *a bond of iron*, Psa. 105:18; fully כֶּלֶא בַּרְזֶל 149:8.

1271 **בַּרְזְלִי** ("of iron," unless perhaps it be preferred to compare Talmud. בַּרְזְלָא herdsman, בַּרְזְלַיָּן princes), [*Barzillai*], pr. n.—(1) of a Gileadite famous for his hospitality and liberality towards David when exiled, 2 Sa. 17:27; 19:32–39; 1 Ki. 2:7.—(2) Ezr. 2:61.

1272 **בָּרַח** fut. יִבְרַח.—(1) TO PASS THROUGH, TO REACH ACROSS (prop. I believe, durchdringen, durchdringen, to cut through, to break through; compare בָּרַךְ, and see, as to the sense of cutting, breaking in, the verbs beginning with בר, under the verb בָּרָא, Ex. 36:33, "and he made the middle bar בָּרִיחַ בָּתוֹךְ לְבָרֵחַ to pass through the middle of the boards from one end to the other." Comp. Hirtus. No. 1 and בָּרִיחַ a bar, bolt. Hence—

(2) *to flee, to flee away*, Germ. durchdringen, durchgehen, to break away. (Arab. برح to go away, to depart from its place, to go away to a desert land, entweichen, يَبْرَحُ a gazelle, from its fleeing.) Const. absol. Gen. 31:22, 27; 1 Sa. 19:18; with an acc. of the place fled to, 1 Sa. 27:4; also followed by לְ, Neh. 13:10; אֶל Num. 24:11, and עַל of the place fled from, 1 Sa. 20:1. The person fled from takes the prefix מִפְּנֵי Gen. 16:8; 35:1, 7; מִלִּפְנֵי Jonah 1:3; מִן Isa. 48:20; מִיַּד (from his hand, i. e. his power) Job 27:22, מִפְּאַת (prop. from rear) 1 Ki. 11:23. It differs from הִמָּלֵט to escape. 1 Sa. 19:12, נִמְלַט וַיִּבְרַח "he went, and fled, and escaped." A dative is sometimes added to an imperative, בְּרַח לְךָ Germ. mache dich fort, rette dich, Gen. 27:43; Num. 24:11; Am. 7:12, comp. the French *t'enfuir*.

Note. In one passage, Ex. 14:5, some following Michaelis have incorrectly compared the Arab. برح *to turn the left side*; for it might be well said of a people that they *fled* when Pharaoh was expecting them to return after three days [but how does it appear that he had any such expectation?], but who instead were about to enter Arabia.

HIPH.—(1) i. q. Kal No. 1. Ex. 26:28.

(2) *to put to flight, cause to flee*, Job 41:20; also *to expel, to chase away*, Neh. 13:28.

Derived nouns are בְּרִיחַ, מִבְרָח, and—

*1281 **בָּרִחַ** Isa. 27:1; Job 26:13, and **בָּרִיחַ** pl. בְּרִיחִים Isa. 43:14 (for בְּרִיחִי, of the form עֲזִיזִי).—(1) one who flees, a *fugitive*, Isa. 43:14; also *fleeing*, an epithet of the serpent, both of the real creature, Isa. 27:1, and of the constellation, Job l. l.

(2) [*Barial*] pr. n. m. 1 Ch. 3:22.

*1282 1271 1274 **בְּרִי** *f.* בְּרִיָּה adj. (from the root בָּרָה) *fat*, i. q. בָּרִיא, comp. the root No. 2. Exc. 34:20, בְּרִיָּה "fat sheep," where perhaps we should read בְּרִיָּה. Three MSS. have בְּרִיאָה. In the words, Job 37:11, אַף בְּרִי יַטְרִיחַ עָב not a few interpreters, following the Ch. and the Rabbins, render בְּרִי "purity," specially "serenity" of the sky (Targ. אִזְדַּכְּיוּתָא), and they render the whole clause, "serenity also dispels the cloud;" another interpretation given below (see בָּרָה) is, however, preferable.

1275 **בְּרִי** (i. q. בְּאֵרִי as if, "of a fountain"), [*Beri*], pr. n. m. 1 Ch. 7:36.

** 1277 **בְּרִיא** adj. *fattened, fat*, see בָּרָא No. 4, used of men, Jud. 3:17; Dan. 1:15; of cows, Gen. 41:2, 4, 18, 20; ears of corn, ver. 5, 7 (see שָׁבֹל); food, Hab. 1:16. Fem. הַבְּרִיאָה coll. *fat cattle*, Zec. 11:16; Exc. 34:3.

1278 **בְּרִיאָה** *f. something created, produced by God*, specially, new, unheard of, Num. 16:30. (Compare Jer. 31:22.)

1278 **בְּרִיחָה** *f. food*, 2 Sa. 13:5, 7, 10. Root בָּרָה No. 2.

see 1281 above **בְּרִיחַ** see בָּרִחַ.

1280 **בְּרִיחַ** m. בְּרִיחִים pl.

(1) *a cross-beam*, *a bar*, which was passed from one side to the other through the rings of the several boards of the holy tabernacle, which were thus held together; it is so called from passing through or across, like *transtrum* for *transitrum*, Ex. 26:26, seq.; 35:11; 36:31, seq.; Num. 3:36; 4:32.

(2) *a bolt*, *a bar*, for shutting a door, Jud. 16:3; Neh. 3:3, seq. etc. "The bars of the earth," Jon. 2:7, are the bars of the door, in the depths of the earth, i. e. the entrance to Hades, i. q. בְּנֵי שְׁאוֹל Job 17:16. Metaph. *a bar* is used for *a prince*, inasmuch as he defends a state (see פָּרַץ Hos. 11:6); Isa. 15:5, בְּרִיחֶיהָ עַד צֹעַר "her princes (flee) to Zoar." Jerome recte ejus. Perhaps the ellipsis of the verb, to flee, is too harsh, especially when there has been no previous mention of flight; and I would rather render with Ch., Saadiah, Kimchi, בְּרִיחוּדֵי *fugitives*, whether it be better to read בְּרִיחֶיהָ or to derive בְּרִיחֶיהָ from בְּרִיחַ with Kametz pure (of the form קְטָלֶת).

1283 **בְּרִיעָה** ("gift"), [*Beriah*], pr.n.—(1) of a son of Ephraim; 1 Ch. 7:23, "and he called his name Beriah, כִּי בְרָעָה הִוא בְּבֵיתוֹ because there was a gift to his house." So indeed Michaelis, Suppl. 224, but apparently more correctly, "because there was a calamity to his house," בְּרָעָה for רָעָה with Beth *essentiæ*, as it is called (p. xcix, A); compare verses 22, 23; LXX. ἐπὶ τῇ κακίᾳ ἐγένετο ἐν οἴκῳ μου, Vulg. *eo quod in malis domus ejus ortus esset*.—(2) m., Gen. 46:17.—(3) 1 Ch. 8:13.—(4) 1 Ch. 23:10. From No. 2 is patron.—

1284 **בְּרִיעִי** Nu. 26:44.

1285 **בְּרִית** *f.*—(1) *a covenant*, so called from the idea of cutting (see the root No. 1), since it was the custom in making solemn covenants to pass between the divided parts of victims (see the root בָּרָת [" and Gen. 15:19, etc."]). [" But the idea suggested by Lee (Heb. Lex. h. v.) deserves attention, viz. that בְּרִית is strictly nothing more than *an eating together, banquet*, from בָּרָה No. 2, since among Orientals, *to eat together* is almost the same as to make a covenant of friendship. The Hebrews too were accustomed to eat together when entering into a covenant, see Gen. 31:54; and in this way we obtain an explanation of בְּרִית מֶלַח covenant (*an eating?*) of salt; see מֶלַח." Gen. add.] It is used of a covenant entered into between nations, Josh. 9:6, seq.; between individuals and friends, 1 Sa. 18:3; 23:18; of a marriage covenant, Mal. 2:14; בַּעֲלַת בְּרִית Gen. 14:13, and אַנְשֵׁי בְּרִיתוֹ Obad. 7, those joined by league to any one. בְּרִית אַחִים Jud. 9:46, i. q. בְּרִית עַל verse 4, "God of covenant," see בַּעַל No. 5, a. In speaking of the making of a covenant, the verbs כָּרַת, שִׂים, נָתַן, שׁוּם, קוּם are used, 2 Sam. 23:5; בָּרַת בְּרִית Deut. 29:11, which see; of its violation, נָשַׁר, חָלַל, הֵפֵר בְּרִית. *The covenant* of any one is the covenant entered into with him, Lev. 26:45; Deu. 4:31; בְּרִית יְהוָה "a covenant entered into with Jehovah," Deu. 4:23; 29:24, etc. Specially and most frequently used of the covenant and league made between God and Abraham (Gen. 15:18), confirmed by Moses (Exc. 24:7, 8 [This is another covenant]; 34:27; Deu. 5:2), to be renewed and amended after the exile, by the intervention of prophets (Isa. 42:6; 49:8) and the Messiah (Mal. 3:1; comp. Jer. 31:33). [Genesius has utterly confused the old covenant with the new.] The *land* promised and given to the people by this covenant is called אֶרֶץ הַבְּרִית Exc. 30:5; and the people itself [?] בְּרִית עָם "(the people) of the holy covenant," Dan. 11:28, 30; מַלְאַךְ הַבְּרִית "the messenger, *pontifex*, of the (new) covenant," i. e. Messiah, Mal. 3:1.

* For 1273 see Strong.

** For 1276 see Strong.

(2) In other places it is the *condition* of this *covenant*, namely—(*a*) the promise of God, Isa. 59:21; and very often—(*b*) *the precepts* of God *which Israel had to keep*, i.e. the divine law, i. q. תּוֹרָה. Hence לוּחוֹת הַבְּרִית אֲרוֹן בְּרִית יְהוָה Deu. 9:9, 15; אֲרוֹן הַבְּרִית and סֵפֶר הַבְּרִית אֲרוֹן of the law were kept (see אֲרוֹן). דִּבְרֵי הַבְּרִית "the words of the law," Jer. 11:2—8; 34:18; Ex. 34:28; דִּבְרֵי הַבְּרִית עֲשֶׂרֶת הַדְּבָרִים "the precepts of the law, ten precepts;" סֵפֶר הַבְּרִית "the book of the law," used both of its earliest beginnings, Ex. 24:7; and of the whole collection of laws, 2 Ki. 23:2, 21; 2 Ch. 34:30.

As *to a covenant of salt*, see under מֶלַח.

(3) Sometimes ellipt.—(*a*) i. q. מַלְאַךְ בְּרִית *messenger*, herald, declarer and *pesitreç* of the new *covenant*, or of a new law and religion, Isa. 49:6; 49:8; compare Mal. 2:8.—(*b*) i. q. אוֹת בְּרִית "sign of the covenant," used of circumcision, Gen. 17:10, 13; compare 11.

1267 בְּרִית f., prop. *something which cleanses, something which has a cleansing property* (from בָּרַר with the adj. fem. termination ית־), specially *salt of lixivium, alkali*, especially vegetable, (for mineral is called נֶתֶר), made from the ashes of various salt and soapy plants (Arab. بُرَيْث, أُشْنَان, قِلْي *Salsola Kali* L. al.); this was sometimes used together with oil for washing garments instead of soap (Jer. 2:22); it was also used in purifying metals [?], Mal. 3:2. These plants, and their various uses and names, are more fully discussed by Bochart, Hieroz. ii. p. 43, seq.; Celsius, Hierob. i. 449, seq.; Chr. B. Michaelis Epist. ad Fr. Hoffmannum De Herba Borith. Hale, 1728, 4to; J. Beckman, Beyträge zur Geschichte d. Erfindg. 4to. p. 10, seq.

1288 בָּרַךְ fut. יְבָרֵךְ,—(1) to bend the knees, TO KNEEL DOWN. (Arab. بَرَكَ, Æthiop. በረከ: Syr. ܒܪܟ id. The primary notion lies in breaking, breaking down; compare פָּרַץ, and the connection of ideas under the verbs גָּדַע, נָגַע) 2 Ch. 6:13, וַיִּכְרַע עַל־בִּרְכָּיו "and he kneeled upon his knees" (compare Dan. 6:11). Ps. 95:6, "O come וְנִכְרְעָה לִפְנֵי יְהוָה עֹשֵׂנוּ ... let us kneel down before Jehovah our Maker;" see Hiphil, and בֶּרֶךְ a knee.

(2) *to invoke God, to ask for a blessing, to bless; benedicere* in ecclesiastical Latin. Often thus in Piel, in Kal only in part. pass. בָּרוּךְ blessed, adored (LXX. εὐλογημένος, εὐλογητός), for the use of this part. see Piel; but the forms בָּרוּךְ (inf. absol. for בָּרֵךְ, of the form גָּאוֹל, יָסוֹד, Josh. 24:10; בָּרְכוֹ Gen. 28:6; 1 Sa. 13:10; 2 Sa. 8:10; 1 Ch. 18:10, are referred to Piel with more correctness.

NIPHAL, reflex. i. q. Hithpael, *to bless oneself;* Gen. 12:3; 18:18; 28:14; see HITHPAEL. [Properly *always*, pass. of PIEL No. 3, see Gal. 3:8.]

PUAL בֹּרַךְ fut. יְבֹרָךְ, with a dist. acc. בֵּרַךְ.

(1) *to invoke* God, *to praise, to celebrate, to adore, to bless* God, which is done with bended knees, see 2 Ch. 6:13; Ps. 95:6; Dan. 6:11, etc.; (Arab. بَرَكَ Conj. V. to praise, VI. to be praised (God) with a reverential mind). Constr. followed by an acc. (like *yaverareiv tivo*, Matt. 17:14). Ps. 104:1; 26:12; 34:2; 63:5; 66:8; 103:1, 2; 104:35; rarely followed by לְ 1 Ch. 29:20. Participle pass. בְּרוּךְ יְהוָה בְּרוּךְ אֱלֹהִים "blessed be Jehovah," "God," Exod. 18:10; 1 Sam. 25:32, 39; Ps. 28:6; 31:22; 41:14; Job 1:9, בָּרְכָה אֱלֹהִים וָמֻת "bless God and die," i. e. however much thou praisest and blessest God, yet thou art about to die; thy piety towards God is therefore vain: the words of a wicked woman. As to this use of two imperatives, the one concessive, the other affirmative, promising, threatening in its sense, see my Heb. Gram. §thed. §99 [ed. 13, §107, 2b]. More fully expressed בָּרוּךְ שֵׁם יְהוָה "to invoke the name of Jehovah," Ps. 96:2; and בָּרוּךְ בְּשֵׁם יְהוָה (like קָרָא בְּשֵׁם יְ) Deut. 10:8; 21:5. Once used of the invocation of idols, Isa. 66:3; and even of one's own praise, Ps. 49:19.

(2) *to bless*, used of men towards one another, *to invoke blessings* on any one in the name of God בְּשֵׁם יְהוָה Ps. 129:8; 1 Ch. 16: 2). (Arab. بَارَكَ, Æth. ባረከ: id.) Gen. 27:27. Used of the pious vows and prayers which a parent about to die conceives and expresses [rather, his inspired and authoritative blessing], Gen. 27:4, 7, 10; 48:9; a priest for the people, Lev. 9:22, 23; Num. 6:23; a people for a people, Deu. 27:12. Constr. followed by an acc., more rarely by לְ Neh. 11:2. Once used of the consecration of a sacrifice, 1 Sa. 9:13.

(3) *to bless*, as God, men and other created things, Gen. 1:22; 9:1; and very often used of the result of the divine favour, *to cause to prosper*, Gen. 12:2, וַאֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ "I will bless thee and make thy name great;" verse 3; 17:16; 22:17; 24:1; 30:27. Construed with two acc., one of the person, the other of the blessing bestowed on any one by God, Deu. 12:7; 15:14; followed by בְּ of the thing, Gen. 24:1; Ps. 29:11. When men invoke a blessing on any one, the phrase used is, בָּרוּךְ אַתָּה לַיהוָה "blessed be thou of Jehovah," 1 Sam. 15:13; בָּרוּךְ הוּא לַיהוָה Ruth 2:20; comp. Gen. 14:19; Jud. 17:2.—בָּרוּךְ יְהוָה "blessed by Jehovah," Gen. 24:31; 26:29; Num. 24:9. God is said also *to bless*

inanimate things, i. e. make them to prosper, be abundant, Exod. 23:25; Job 1:10; Ps. 65:11; 132:15; Pro. 3:33. ["So of the consecration of the Sabbath"] Gen. 2:3.

(4) *to salute* any one, as done by invoking a blessing on him (1 Sa. 15:13; comp. εὐφημεῖν ἐμοῦ, السَّلَام عَلَيْكَ: salutation being also used in another sense merely for asking after another's welfare לְ יִשְׁאַל לְשָׁלוֹם, see שָׁלוֹם). Pro. 27:14; 2 Ki. 4:29; 1 Sam. 25:14 (compare verse 6). Used of one coming, Gen. 47:7; 2 Sa. 6:20; of one who departs and takes leave, Gen. 47:10; 1 Ki. 8:66; also of those who receive and salute one who comes, 1 Sa. 13:10; and of those who take leave of one who is going away, Gen. 24:60; Josh. 22:6, 7.

(5) It is also taken in a bad sense, as meaning *to curse*, i. e. to impreeate some evil on one by calling upon God. Comp. Job 31:30. (This is one of the words of medial signification, like the Arab. ابتيك, Æth. ባረከ: to bless and to curse, بعل VIII. to supplicate, and to wish ill, see more in Thesaur. p. 241.) It is properly used of persons, and is transferred to curses and impious words against God, 1 Ki. 21:10; Pe. 10:3 [?]; Job 1:5, 11; 2:5. Others, as Schultens, who have not regarded the signification of cursing as sufficiently certain in this verb, derive the sense of rejecting from that of taking leave (see No. 4), and they apply it to these examples, comp. Gr. χαίρειν ἐᾶν, χαίρειν φράζειν τινί. But the former explanation is shewn to be preferable both by the words of 1 Ki. 21:10; and by the analogy of the languages compared above.

PUAL בֹּרַךְ part. מְבֹרָךְ—(1) pass. of Piel No. 1, *to be blessed, praised*, used of God, Job 1:21.

(2) pass. of Piel No. 3, *to be blessed*, i. e. *caused to prosper* by God; followed by בְּ of the thing, Deu. 33:13; מְבֹרֶכֶת יְהוָה אַרְצוֹ מִמֶּגֶד שָׁמַיִם מִנִּי "blessed be his land by Jehovah with the gifts of heaven," etc. Compare יְ בָּרוּךְ לַיהוָה, i. e. בָּרוּךְ לִיהוָה. In the prefix בְּ h. l. there is the same power as elsewhere after verbs of plenty (Ex. 16:32).

HIPHIL הִבְרִיךְ caus. of Kal No. 1, *to cause* camels *to kneel down*, that they may rest and drink, Gen. 24:11. (Arab. أَبْرَكَ id., Æth. አብረከ: Syr. ܐܰܒ̈ܪܟ ibid.) See בִּרְכָה p. x, A.

HITHPAEL הִתְבָּרֵךְ reflex. of Piel No. 2, *to bless oneself*, Deu. 29:18. Constr. followed by בְּ—(*a*) of him who is invoked in blessing (comp. יְ בָּרוּךְ שֵׁם), i. e. God whom we worship. Isa. 65:16, הַמִּתְבָּרֵךְ בָּאָרֶץ יִתְבָּרֵךְ בֶּאֱלֹהֵי אָמֵן "he who blesseth himself in the earth shall bless himself by the God of truth;" Jer. 4:2.—(*b*) of the person whose happiness and welfare we invoke for ourselves (Gen. 48:20); Ps. 72:17, used of the king praised in this psalm, יִתְבָּרְכוּ בוֹ כָּל גּוֹיִם יְאַשְּׁרֻהוּ "all nations shall bless themselves by him, they shall pronounce him happy." So also should be explained a passage found with slight alterations five times in Genesis, וְהִתְבָּרְכוּ בְזַרְעֲךָ כֹּל גּוֹיֵי הָאָרֶץ "and in thy seed shall all nations of the earth bless themselves," i. e. they shall pray that the lot of Israel may be theirs; 22:18; 26:4; comp. 28:14, where for הִתְבָּרְכוּ there is Niphal; and 12:3; 18:18, where for נִבְרְכוּ there is also נִבָּרְכוּ. So Yarchi, Le Clerc, and others. Several whose opinion I formerly followed, explain this phrase in a passive sense, with the LXX. and Chaldee. Comp. Gal. 3:8, "and all the nations of the earth shall be blessed in thee, in thy seed," i. e. be brought by them to the true knowledge and worship of God. [These passages, as well as the one in Ps. 72, refer to *Christ*; and they should be taken passively, as shewn us in the New Testament, the blessing is in *Him*: this removes all the *imagined* difficulty.] See Jahn, Archæol. ii. § 263, note. But the analogy of the other instances in which בָּרַךְ בְּ occurs, favours the former sense. [But the New Testament contradicts it; nothing is more common than Hithpael in a passive sense, and in some of these places there is NIPHAL.]

The derivatives follow immediately, except the pr. n. פְּרָת, נַחֲרַיִם, comp. אֲרָם.

1289 בֶּרֶךְ Ch.—(1) i. q. Heb. No. 1, *to kneel down*, in prayer, or worship to God, Dan. 6:11.

(2) *to bless*. Part. pass. מְבָרַךְ i. q. Heb. בָּרוּךְ Dan. 3:98.

PAEL בָּרֵךְ (for the common בָּרַךְ), *to praise, bless* God; followed by לְ, Dan. 2:19; 4:34. Part. pass. Dan. 2:20.

1290 בֶּרֶךְ *a knee*, in sing. once Isa. 45:23. (Syr. ܒ̈ܪܟܐ, Æth. በርከ: id. Ch. transp. אַרְנְבָא.)

DUAL בִּרְכַּיִם constr. בִּרְכֵי *knees*, not used of two merely, but even of all. כָּל־בִּרְכַּיִם "all knees," Ezr. 7:17; 21:12. מֵי בִרְכַּיִם "water reaching to the knees," Eze. 47:4. *Upon the knees* (עַל בִּרְכַּיִם) where new-born children are received by their parents or nurses, Gen. 30:3; 50:23; *Job* 3:12, and where children are fondled by their parents, Isa. 66:12.

בִּרְכָה Ch. id. Dan. 6:11. **1291**

1292 בַּרְזִלַּי (" whom God blessed"), [*Barachel*], pr. n. of the father of Elihu, Job 32:2, 6.

1293 בְּרָכָה once בִּרְכָה Gen. 27:38, constr. בִּרְכַת; בִּרְכֹת, constr. בִּרְכוֹת f.

(1) *a blessing, benediction, invocation of good,* as of a father about to die, Gen. 27:12, seq.; 33:11. בִּרְכַת יְהוָה "the benediction of righteousness," Pro. 11:11, בִּרְכַת יְהוָה "benediction (i. e. favour) of God," the result of which is prosperity and good of every kind, Gen. 39:5; Ps. 3:9; Isa. 44:3. Also בְּרָכָה simply, Isa. 19:24; Joel 2:14, sometimes followed by a gen. of him whom God had blessed. Gen. 28:4, בִּרְכַת אַבְרָהָם "the benediction (with which he blessed) Abraham;" Gen. 49:26, בִּרְכֹת הוֹרַי עַד "the benedictions (of God with which he blessed) the eternal mountains." Differently, Proverbs 24:25, בִּרְכַת טוֹב "blessing of good." Plur. בְּרָכוֹת *benedictions, blessings,* sc. of God, Pro. 10:6; 28:20; but more often, *benefits, gifts* divinely bestowed; Psal. 84:7; Gen. 49:25. Compare Isa. 65:8, "destroy it (the cluster) not, כִּי בְרָכָה בּוֹ for there is a divine gift in it."

(2) concr. used of a *man* by the favour of God, *extremely fortunate and happy.* Gen. 12:2, וֶהְיֵה בְּרָכָה; Psal. 21:7, תְּשִׁיתֵהוּ בְרָכוֹת לָעַד "thou hast made him most blessed for ever." Collect. Zec. 8:13.

(3) *a gift, present,* by which one signifies favour and good will, such as one offers with good wishes. Gen. 33:11; 1 Sa. 25:27; 30:26; 2 Ki. 5:15. נְתַן בְּרָכָה "a bountiful soul," i. e. a bountiful person; Pro. 11:25. (Syr. ܒܪܟܬܐ, Æth. በረከት id.).

(4) i. q. שָׁלוֹם *peace,* 2 Ki. 18:31, עֲשׂוּ אִתִּי בְּרָכָה "make peace with me;" Isa. 36:16.

1294 (5) [*Berachah*], pr. n.—(*a*) of a valley in the 1295 desert near Tekoa, 2 Ch. 20:26.—(*b*) m. 1 Ch. 12:3.

בְּרֵכָה constr. בִּרְכַת f. *a pool, pond,* pr. such as camels kneel down to drink at; see בָּרַךְ Hithpa.

(Arab. بِرْكَة the cup of a fountain, and a similar reservoir for water; Spanish *alberca.*) 2 Sa. 2:13; 4:12; Cant. 7:5; fully בִּרְכַת מַיִם Neh. 2:9; Ecc. 2:6. There were two such ponds to the west of Jerusalem, formed by the waters of the fountain Shiloah [by some other fountain, not Shiloah], "the upper pool," Isa. 7:3, called also "the old pool," Isa. 22:11, and "the king's pool," Neh. 2:14, as watering the king's gardens (Neh. 3:15); and "the lower pool," Isa. 22:9, which was used for supplying the lower city with water. [" From *the upper pool* Hezekiah afterwards brought the water to a reservoir within the city, between or within the two walls; i. e. the first and second walls of Josephus, north of Zion; Isa. 22:11; 2 Ki. 20:20; 2 Ch. 32:30. See Robinson's Palest. i. p. 483—7."]

1300 בְּרַכְיָה ("whom Jehovah blessed," for בֵּרַךְיָה), *Berechiah,* pr. n. m.—(1) a son of Zerubbabel, 1 Ch. 3:20.—(2) 1 Chr. 9:16.—(3) Neh. 3:4, 30.—(4) compare בְּרֶכְיָהוּ No. 2.

1296 בַּרְכִיָּהוּ (id.) pr. n. *Berechiah.* The name thus spelled is that of—(1) the father of Zechariah the prophet, Zec. 1:7; verse 1, however, בֶּרֶכְיָה.—(2) 1 Ch. 6:24.—(3) 2 Ch. 28:12.

† בָּרַם a root not used as a verb; pr. (which has been strangely neglected by etymologists), onomatop. i. q. *βρίμω, βρομάομαι, fremo,* brummen, fummen. In Arabic it is used—

(1) of the noise and murmuring of a morose man; Germ. murren; hence 1 Pet. 4:9, for the Gr. γογγυσμός, there is excellently in Arab. Vers. بَرْمٌ, also بَرَمٌ to be disdainful, pr. to be morose, mürrisch feyn; also used in Arabic—

(2) of the *humming* sound made in spinning and twisting a thread; Germ. ſummen, hence بَرَمٌ II. IV. *to twist threads* together; Germ. zwirnen, whence the Heb. בְּרוֹמִים. Like other verbs of twisting and binding (see חוּל), this is farther applied—

(3) to *firmness* (بَرَمٌ) to make firm, comp. also *firmus*); hence ["perhaps"]—

1297 בֻּרְם Ch. pr. adv. of affirmation, *yea, truly,* as in the Targ. and Syr. ܒܪܡ, but in the Old Test. always adversative, *but, yet, nevertheless,* Dan. 2:28; 4:12; 5:17; Ezr. 5:13. Comp. אֲבָל No. 2.

see 6947 בְּרַנֵּעַ see בְּרַנֵּעַ.

† בָּרַע an unused root. Arab. بَرَعَ to excel. Conj. V. to give spontaneously. Hence [perhaps] pr. n. בִּרְזַיִת and—

1298 בֶּרַע ("gift" [= for בָּרַע, see 3 p. c, A"], pr. n. of a king of Sodom, Gen. 14:2.

1299 בָּרַק TO SEND LIGHTNING, used of God; once found, Ps. 144:6. (Arab. بَرَقَ, Syr. ܒܪܩ id. Æth. በልቀ፡ to lighten, አብልቀ፡ to thunder.)

Derived nouns are, בָּרָק, בְּרָקִים, and—

1300 בָּרָק m.—(1) *lightning.* (Syriac, Arab. بَرْق id.) Dan. 10:6. Coll. *lightnings,* Ps. 144:6; 2 Sa. 22:15; Exe. 1:13. Pl. בְּרָקִים Job 38:35; Ps. 18:15; 77:19, etc. Applied to the brightness of a sword, Exe. 21:15, 33. Deu. 32:41, בָּרָק חַרְבִּי "the

lightning of my sword," i. e. my glittering sword. Nah. 3:3; Hab. 3:11. Comp. Zec. 9:14. Hence—

(2) poet. *the glittering sword* itself, Job 20:25

1301 (3) [*Barak*], pr. n. of a leader of the Israelites, who by the aid of Deborah obtained a great victory over the Canaanites, Jud. 4:6, seq.; 5:1, 12, 15. Comp. בָּרַק. He was called "thunderbolt," *fulmen* (Cic. pro Balb. xv.), as amongst the Poni "Hamilcar Barcas."

see 1139 בָּרֹק, see בָּקַע page CLXVII, B.

1302 בָּרְקֹם ("painter," for בָּרְקֹמִים, compare רָקַם to paint in colours, or from the quadril. בַּרְקֵם, which signifies the same), [*Barkos*], pr. n. m. Ezra 2:53; Neh. 7:55.

1303 בְּרָקָנִים m. pl. i.q. מוֹתֲרוֹת *threshing wains,* instruments which were used for treading out corn; made of thick timber, and having the lower side armed and jagged with iron or fire-stones [flints], which abound in Palestine, so that the corn was rubbed out. This word appears to be derived from the unused word בָּרַק giving out light, which I expect denoted *the fire-stone* (comp. בָּזַק *stony* ground, perh. prop. abounding in fire-stone, as is the case with a great part of Palestine and Arabia); whence בְּרָקִי *a threshing wain armed with fire-stones;* pl. בְּרָקִים. It occurs twice, Jud. 8:7, 16.

1304 בָּרְקַת f. Exe. 28:17, and נֹפֶךְ (Lehrg. page 467) Exe. 28:13, a species of *gem,* so called from its *being bright.* LXX., Vulg., and Josephus render it *smaragdus, emerald;* and this is defended at length by Braun, De Vest. Sacerdot. page 517, seq., who also considers the Gr. μάραγδος, σμάραγδος, as derived from this word. Nor is this amiss, for also the Gr. μαραγή, σμαραγή, with the derivatives, which have the sense *of making a noise, thundering,* answer to the Heb. בָּרַק; μάραγδος; also as the name of a gem, it comes from the notion of light, which is primary in this root.

1305 בָּרַר pret. בֵּרוֹתִי Exe. 20:38, inf. with suff. בָּרְכָם Ecc. 3:18 (of the form שָׁלַךְ from שָׁלַךְ), kindred to the roots בָּרָה, בָּרָא.

(1) TO SEPARATE, TO SEVER, Exe. loc. cit. בֵּרוֹתִי מִכֶּם הַמֹּרְדִים "I will separate the rebels from you." (Arab. بَرَرَ Conj. VIII. to stand apart from one's companions.)

(2) *to select, to choose* (comp. בָּחַר No. 3). Part. pass. *selected, chosen.* 1 Chr. 9:22, בְּרֻרֵי הַשְּׁעָרִים "all chosen (that) they might be (porters)."

1 Chron. 7:40; 16:41; Neh. 5:18. ["Also, *select, chosen, choice,* 1 Ch. 7:40; animals, Neh. 5:18."]

(3) *to separate and remove* impure things, *to cleanse*—(*a*) an arrow from rust, *to polish,* to *point, to sharpen* it, Isa. 49:2. See Hithpa. (Arab. بَرَّ to pare down, to point a weapon.)—(*b*) It is applied to pure and upright words and deeds. Part. pass. Zeph. 3:9, לָשׁוֹן בְּרוּרָה "a pure lip." Adv. Job 33:3, וְדַעַת שְׂפָתַי בָּרוּר יְלַלּוּ "and what I know my lips have spoken purely," i. e. truly, sincerely, (שפה אמת). Pss. 19:9, "the commandment of Jehovah is pure," i. e. true, just. Compare Niphal, Piel, Hithpael. (Arab. بَرَّ Med. E, to be just, true; بَرٌّ true, just. Syr. ܒܪܪ pure, neat, simple; ܒܪܝܪܘܬܐ purity. In the proper signification of *purity,* it answers to the Lat. *purus,* Germ. bar, Engl. *bare;* figuratively, to the Lat. *verus,* wahr.)

(4) *to explore, to search out, to prove,* which is done by separating, comp. בָּקַר No. 3, Ecc. 3:18. It answers to inf. לְבָרֵר Eccl. 9:1, see בָּרַר. (Arabic اِسْتَبْرَ to investigate the truth, بَارٍ Med. Waw, to search out.)

(5) *to be empty,* see בַּר adj. No. 3, Ch. בָּרַר.

Niphal נִבְרַר reflex. *to purge oneself,* for entering on a sacred office, Isa. 52:11. Part. נָקִי *pure,* i. e. upright, pious, Ps. 18:27; 2 Sa. 22:27; see Kal No. 3, *b.*

Piel, *to purge,* Dan. 11:35.

Hithpa. (1) *to purge* an arrow, i. e. to sharpen, Jer. 51:11 (see Kal No. 3, *a*); corn in the threshing-floor, Jer. 4:11.

Hithpael, (1) *to purge oneself,* sc. from the defilement of idolatry and sin, *to reform,* Dan. 12:10 (compare 11:35). ["This certainly ought to be taken in a passive sense, *to be purged.*"]

(2) *to act truly, graciously,* used of God, see under Kal No. 3, *b*; Ps. 18:27, עִם נָבָר תִּתְבָּרָר "with the pure thou wilt shew thyself pure." As to the form תִּתְבָּרָר see Analyt. Ind.

Derived nouns are בַּר No. II. בֹּר, בֹּרִית, בְּרוּרִים.

† בָּרַשׁ an unused root, which had, *I suppose,* the same sense as the Arab. بَرَثَ i. e. *to cut, to cut into* (see under the root בָּרָא), whence Arab. بَرْث an axe. [Hence בִּרְזֶל.] see 1265

1306 בַּרְשַׁע (i.q. בְּרִשְׁעָ) "son of wickedness," see בִּרְזָיִת, [*Birsha*], pr. n. of a king of Gomorrah, Gen. 14:2.

see 1266 בְּרִית an unused root, which seems to have had the sense of *to cut, to hew;* see בָּרַשׁ. Hence בְּרוֹת.

1308 בָּשַׁר ("cold;" compare יֶשֶׁר V. to be cold, as water). [*Basor*], always with the art. הַבָּשָׂר, pr. n. of a stream near Gaza, emptying itself into the Mediterranean Sea, 1 Sa.30:9; 10:21.

1309 בְּשׂוֹרָה & בִּשׂוֹרָה f.

(1) *glad tidings, good news,* 2 Sa. 18:22, 25; once with the addition of טוֹבָה verse 27.

* (2) *reward of good news,* 2 Sam. 4:10. Root בָּשַׂשׂ.

† בָּשַׂם an unused root, *to smell sweetly,* Chald. and Syr. בְּסַם id., but commonly gener. *to be pleasant, agreeable;* compare בָּאַשׁ.

Besides the nouns which immediately follow, there are derived hence pr. n. בָּשְׂמַת.

*1313 בֹּשֶׂם or בֶּשֶׂם (with Kametz impure) m., *balsam, the balsam plant,* formerly frequent in the gardens of Judea, and still cultivated at Tiberias, Cant. 5:1. (Arab. بَشَام an odorous shrub, like the balsam tree; by the insertion of Lam quadril. بَلْسَم, بَلْسَم, بَلْسَان *βάλσαμος,* the balsam tree.) ["Ch. and Talmud. בּוּסְמָא, also אַסְפַּסְטָא, *l* being changed into *r*."]

*1314 בֹּשֶׂם Ex. 30:23, and בֶּשֶׂם m.

(1) *a sweet smell,* especially such as spices emit, Syr. ܒܘܣܡܐ spice, Isa. 3:24; שִׁמְרֵי בֹשֶׂם sweet smelling cinnamon, Ex. loc. cit.; pl. Cant. 4:16.

(2) *spice itself,* 1 Ki. 10:10; Ex. 35:28; Esc. 27: 22; pl. בְּשָׂמִים *spices,* Ex. 25:6; 35:8; הָרֵי בְשָׂמִים mountains abounding in spices, Cant. 8:14.

(3) i. q. בָּשָׂם the balsam shrub, Cant. 5:13; 6:2.

*1315 בָּשְׂמַת ("sweet smelling"), [*Bashemath, Basmath*], pr. n. f.—(1) of a wife of Esau, sometimes called a Hittite, Gen. 26:34, sometimes called the daughter of Ishmael, Gen. 36:3, 4, 13. ["Two of Esau's wives bore this name."]—(2) a daughter of Solomon, 1 Ki. 4:15.

*1319 בָּשַׁר not used in Kal; Arab. بَشَرَ to be joyful, cheerful, especially in receiving glad tidings; Med. A. and Conj. II. to gladden with good tidings, with an acc. of person and ـِب of thing. The primary sense appears to be that of BEAUTY, whence בְּשַׂר fair, beautiful, since a face is made more beautiful by joy and cheerfulness (see טוֹב good, fair, joyful); and, on the contrary, the face of a cross and angry person is disfigured; hence בְּשַׂר, בִּשְׂרָה the external skin of man, בָּשָׂר flesh, in which a person's beauty is perceived.

PIEL בִּשֵּׂר—(1) *to make* any one *cheerful* with *glad tidings, to bear glad tidings, to announce* (glad tidings) to any one; with an acc. of pers. 2 Sa. 18:19, אֲרוּצָה־נָּא וַאֲבַשְּׂרָה אֶת־הַמֶּלֶךְ כִּי הֹוִשִׁיעַ let me run and announce to the king what," etc.; Psal. 68:12, הַמְבַשְּׂרוֹת צָבָא רָב "(women) announcing (victory) to a great host;" 1 Sa. 31:9; Isa. 40:9; absol. 2 Sa. 4:10, הָיָה מְבַשֵּׂר בְּעֵינָיו "he supposed that he brought glad tidings;" also followed by an acc. of the thing announced, Isa. 60:6; Ps. 40:10. Part. מְבַשֵּׂר a messenger of good news, Isa. 40:9; especially of peace, Isa. 52:7; of victory, 1 Sa. 31:9; Psal. 68:12.

(2) It is more rarely used of any messenger, 2 Sa. 18:20, 26; and even one unpleasant, 1 Sa. 4:17; hence there is twice fully said, מְבַשֵּׂר טוֹב 2 Ki. 1:42; Isa. 52:7.

HITHPAEL, *to receive glad tidings,* 2 Sa. 18:31; Arab. Conj. I. Med. E, and Conj. IV., VIII., X.

Derivatives בְּשׂוֹרָה and—

בָּשָׂר once in pl. בְּשָׂרִים Pro. 14:30; m., *flesh.* As to its etymology, see the root. (Syr. ܒܣܪܐ, Ch. בִּסְרָא and בִּשְׂרָא id., Arab. بَشَر and بَشَرَة denote the exterior skin, and metaph. the human race, a signification which is taken from flesh.) Used—(a) of the flesh of the living body, whether of men or of beasts, Gen. 41:2, 19; Job 33:21, 25; once apparently for *the skin* itself (compare Arab.); Ps. 102:6, in describing extreme wasting, דָּבְקָה עַצְמִי לִבְשָׂרִי "my bone cleaveth to my skin."—(b) used of the flesh of cattle which is eaten, Ex. 16:12; Lev. 7:19; Nu. 11:4, 13. Job 31:31, in praise of his hospitality, מִי יִתֵּן מִבְּשָׂרוֹ לֹא נִשְׂבָּעְנוּ "who is there that was not satisfied with his flesh" (i.e. in his feasts)? *Flesh* is also used—

(1) More generally for *the whole body;* opp. to נֶפֶשׁ Isa. 10:18; Job 14:22. Pro. 14:30, חַיֵּי בְשָׂרִים לֵב "the welfare of the body is a tranquil heart;" sometimes with the added notion of weakness and proneness to sin (Matt. 26:41), Ecc. 2:3; 5:5.

(2) of *all living creatures.* כָּל־בָּשָׂר "all living creatures," Gen. 6:13, 17, 19; 7:15, 16, 21; 8:17; specially *all* men, the whole human race, Gen. 6:12; Ps. 65:3; 145:21; Isa. 40:5, 6. Very often used as opposed to God and his power (רוּחַ, אֱלֹהִים), with the notion of weakness and frailty. Gen. 6:3; Job 10:4, הֲעֵינֵי בָשָׂר לָךְ "hast thou mortal eyes?" i.e. dull, not-clear-sighted; Isa. 31:3, "The Egyptians

* For 1310, 1311 & 1312 see p. 148.

** For 1316, 1317 & 1318 see p. 148.

are men, not gods, סוּסֵימוֹ בָּשָׂר וְלֹא רוּחַ their horses are flesh, not endued with divine power;" Ps. 56:5; 78:39; Jer. 17:5; compare 2 Cor. 10:4. In the New Test. similarly σὰρξ καὶ αἷμα, opp. to God and the Holy Spirit, Mat. 16:17; Gal. 1:16.

(3) עַצְמִי וּבְשָׂרִי "my bone and my flesh," used often of a relative. Gen. 29:14; Jud. 9:2; 2 Sam. 5:1; 19:13, 14; comp. Gen. 2:23; also simply בָּשָׂר Gen. 37:27, כִּי אָחִינוּ בְשָׂרֵנוּ הוּא "for he is our brother, he is our flesh." Used of any other man, as being our brother, Isa. 58:7. Comp. שְׁאֵר.

(4) by a euphemism for *pudenda viri* (compare Gr. αἰδοῖα), more fully עֹרְלַת בָּשָׂר flesh of nakedness (Ex. 28:42). Gen. 17:11, seq.; Lev. 15:2, 3, 7, 19.

*1321 בְּשַׂר Ch. i. q. Heb. *flesh,* Dan. 7:5, in emphat. st. בִּשְׂרָא Dan. 2:11, used of the human race, ibid. כָּל־בִּשְׂרָא all living creatures, Dan. 4:9.

see 1309 בְּשׂוֹרָה see בְּשׂוֹרָה.

1310 בָּשַׁל or בְּשַׁל TO BE COOKED, RIPENED.

(1) *to be cooked* with fire, Exo. 24:5.

(2) *ripened* with the heat of the sun, as the harvest, Joel 4:13 (Syr. ܒܫܠ, Ch. בְּשַׁל, Æth. በሰለ): to be cooked, to be ripened. In the same manner the sense to be cooked, and to be ripened, are joined in other verbs; as in Arab. طَبَخَ, Pers. پختن and پختن *bukhten* and *pukhten,* which is kindred to the Germ. backen [Engl. *to bake*], Gr. πέσσω, πέσσω, Lat. *coquitur uno, undenia,* Virg. Georg. ii. 522, Germ. die Zeuche (tuch).

PIEL causat. of Kal No. 1, *to cook,* especially flesh, Ex. 16:23; 29:31; Nu. 11:8; other food, 2 Ki. 4:38; 6:29.

PUAL pass. of Piel, Ex. 12:9; Lev. 6:21.

HIPHIL causat. of Kal No. 2, *to ripen,* Gen. 40:10; see under the word גְּמוֹל.

Derived nouns קְבִשְׁלוֹת and—

1311 בִּשֶׁל m. Ex. 12:9, בִּשְׁלָה f. Num. 6:19, *something seethed.*

1312 בִּשְׁלָם (for בִּלְשָׁן "son of peace"), [*Bishlam*], pr. n. of a Persian magistrate [in the Holy Land], Ezr. 4:7.

בִּשֵּׁן a root not used in Hebrew. Arab. بَشَنَ level and soft soil, soft sand. Hence pr. n. כִּבְשַׁן and—

1316 בָּשָׁן ("soft," "sandy soil"), often with the art. הַבָּשָׁן pr. n. *Bashan,* the northern part of the region beyond Jordan; bounded on the north by the mountains of Hermon, 1 Ch. 5:23 (whence "the hill of Bashan," Ps. 68:16, is a name of Hermon), and on the south by Jabbok and Mount Gilead; on the east extending to Salchah (Deu. 3:10, 13; Josh. 12:4). It was taken from Og an Amorite king, by the Israelites, and was given with part of Gilead to the half tribe of Manasseh (Num. 21:33; 32:33), it was celebrated for its oaks (Isa. 2:13; Ezr. 27:6; Zec. 11:2) and for its rich pastures and abundance of cattle (Deut. 32:14; Ps. 22:13; Amos 4:1; Esc. 39:18). Arab. الْبَشَنِيَة, Ch. בּוּתְנָן, סְחָנָן, Syr. ܟܣܦܝܢ, Gr. in Josephus and Ptolem. *Barasnia,* now الْبَشَنِيَة *el-Betheneh.*

בָּשְׁנָה *shame* (from the root בּוּשׁ), Hos. 10:6. Nouns ending in the syllable נָה, אָ, added to the root are also found in Chaldee (see שְׁלָמָא), and more frequently in Æthiopic; see Ludolf Gramm. Æthiop. p. 90. It is rendered, very unsuitably, by Michaelis (Suppl. p. 933), sackcloth, or mourning garment, by comparison with the Arab. بَشَنَة sackcloth of coarse flax, but sackcloth of linen was not used for mourning garments. The common interpretation is sufficiently defended by the parallelism, and no new sense need be sought. 1317

בָּשַׁס once found in Poel בִּשֵּׂס for בּוֹס TO TREAD DOWN; followed by עַל (ע and ס being interchanged, see ס), Amos 5:11. 1318

בָּשַׁשׁ a root falsely adopted, whence some derive see 954 בִּקֵּשׁ Pilel of the verb בּוּשׁ, which see.

בֹּשֶׁת with suff. בָּשְׁתִּי (from the root בּוּשׁ), f. 1322

(1) *shame,* often with the addition of פָּנִים Jer. 7: 19; Ps. 44:16; Dan. 9:7, 8; לָךְ בֹּשֶׁת Job 8:22; Ps. 35:26, and אָסַף בּוּשָׁה Ps. 109:29, to be covered with shame.

(2) *ignominy, a vile and ignominious condition,* Isa. 54:4; 61:7; Hab. 2:10; Mic. 1:11, עֶרְיַת בֹּשֶׁת "in nakedness and shame," (al. nuda pudendis).

(3) *an idol,* which deceives the hope of the worshippers and puts them to shame, Jer. 3:24; 11:13; Hos. 9:10.

I. בַּת (contr. from בְּנָת for בְּנוֹת from the root בָּנָה), with suff. בִּתִּי (from בְּנָתִי); pl. בָּנוֹת; constr. בְּנוֹת (as if from sing. בְּנָת; compare בָּנִים *sons*), *a daughter* (Arab. بِنْت; pl. بَنَات, Syr. ܒܪܬܐ; pl. ܒܢܬ̈ܐ, Ch. בְּרָתָא and בַּרְתָּא; const. בְּרַת; with suff. בְּרַתְהוֹן; pl. בְּנָת, בְּנָתָא; const. בְּנָת with suff. בְּנָתְהוֹן "daughters of men," human women, opp. to sons of God, Gen. 6:2, 4; Cant. 7:2, בַּת־נָדִיב "O daughter of a noble (father)," a loving address to a 1323

maiden. A queen herself is addressed as בַּת Ps. 45: 11; compare בֵּן No. 3.

The name of daughter as well as that of son (see בֵּן), is of wide extent. It is used for—

(1) *grand-daughter, a female descendant.* So בְּנוֹת כְּנַעַן the Hebrew women, Jud. 11:40; בְּנוֹת יִשְׂרָאֵל Canaanitish women, especially maidens, Gen. 28: 8; and with the name of a people, בְּנוֹת הַפְּלִשְׁתִּים 2 Sam. 1:20; שָׁמָּה בְּנוֹת the women of my nation, Ezr. 13:17. So also we should take בְּנוֹת יְהוּדָה Ps. 148:11, where some incorrectly understand the towns of Judah. For, lesser towns around a city are called the daughters of the city, not of a *region; the daughters of Judah*, i.e. the women of Judah (see No. 5) are opposed to *Zion*, i. e. to the sons of Zion, Zionites, and both by the laws of parallelism denote the inhabitants of Zion, and the rest of Judah of both sexes; compare Isa. 4:4.

(2) *a maiden, a young woman, a woman*, comp. בֵּן No. 2, Gr. *θυγάτηρ*, Fr. *fille*, Gen. 30:13; Cant. 2:2; 6:9; Jud. 19:9; Isa. 32:9. Poet. בְּנוֹת הָאֲשָׁקִים "daughter of women," for "maiden," young woman, Dan. 11:17.

(3) *foster-daughter, adopted daughter*, Est. 2:7, 15.

(4) *female disciple, worshipper*, Mal. 2:11, בַּת־אֵל נֵכָר "the worshipper of a strange god."

(5) followed by a genit. of place, especially a city or region, it denotes *a woman there born and dwelling*, specially of youthful age, as, בְּנוֹת יְרוּשָׁלַיִם Cant. 2:7; 3:5; 5:8, 16; בְּנוֹת עַיִן Isa. 3:16, 17; 4:4; בְּנוֹת הָאָרֶץ Gen. 34:1. By a peculiar idiom of Heb. and Syriac בַּת *daughter*, like other feminines (see Lehrgeb. 477), is used by the poets collectively for בָּנִים *sons* (comp. בַּת צִיּוֹן Mic. 4:14 for בְּנֵי צִיּוֹן 2 Ch. 25:13), and *daughter of a* city or *region* or *people*, is used poetically for its inhabitants. So בַּת־צֹר *Tyrians*, Ps. 45:13; בְּנוֹת־הַשָּׁחַק Isa. 37:22; בַּת־עַיִן Isa. 16:1; 59:9; Jer. 4:31; בְּנוֹת־אַנְעָם 4:29; בְּנוֹת־עַרְעֵר Jer. 48:11; 19:24; בְּנוֹת־הַיְשִׁמוֹת Isa. 23:10; בַּת־עַמִּי בְּנֵי עַמִּי my people, Isa. 22:4; Jer. 4:11; 9:6; as in Syr. בְּנַת־כַּשְׂדִּים *daughter of Abraham*, for sons of Abraham, i. e. Hebrews, see my Comment. on Isa. 2:8. Hence has arisen the *specimen-words*, so common in the Hebrew poets, by which all the inhabitants are presented under the figure of a woman (Isa. 23:12, seq.; 47:1, seq.; 52:2, seq.; Lam. 1:1, seq.), and the *daughter* of a country is called *the virgin*, as בְּתוּלַת בַּת־צִיּוֹן i. e. "virgin daughter of Sidon" (the construct. state standing for apposition), Isa. 23:12; בְּתוּלַת בַּת־בָּבֶל Lam. 1:15; בְּתוּלוֹת בַּת־יְהוּדָה Jer. 46:11; בְּתוּלַת בַּת־עַמִּי Jer. 14:17. And as the names of nations are often transferred to countries, and vice versâ (Lehrg. page 469), this phrase, which properly denotes the inhabitants, is also used by the poets of a city or region itself. So בַּת־צִיּוֹן of the city itself, Isa. 1:8; בַּת־בָּבֶל Ps. 137:8; and it is even said יוֹשֶׁבֶת בַּת־בָּבֶל "inhabitress (i. e. inhabitants) of the daughter of Babylon," i. e. of the city itself, Zec. 2:11; Jer. 48, 19; 48:18.

(6) Followed by a genit. of time, it implies a female who has lived *during* that time; בְּנוֹת שָׁנָה one ninety years old, Gen. 17:17. Comp. בֵּן No. 6.

(7) Figuratively, *the daughter of any thing* is used with regard to *whatever depends upon it, pertains to it, or is distinguished for it.* Comp. בֵּן No. 7. So *daughters of a city* is a name given to the smaller towns situated in its jurisdiction and dependent on it, Num. 21:25, 32; 32:42; Josh. 17:11; Jud. 11:26; בַּת־עַיִן daughter of the eye, i. e. the pupil (see אִישׁוֹן); בְּנוֹת שִׁיר "daughters of song," songstresses, Ecc. 12:4; בַּת בְּלִיָּעַל a wicked woman, 1 Sa. 1:16; בַּת־רַאֲשִׁים (ivory) the daughter of cedars, i. e. set in cedar, Eze. 27:6.

(8) It *is* applied to *animals* in one phrase, בַּת בְּנוֹת הַיַּעֲנָה the daughter of the female ostrich, used of the ostrich (יַעֲנָה). Comp. בֵּן No. 9.

(9) It is supposed to mean *a branch* of a tree. Gen. 49:22, בָּנוֹת צָעֲדָה עָלֵי שׁוּר "the daughters" i. e. branches of a fruit tree (פֹּרָת comp. בֵּן No. 10), "go up over the wall," i. e. in their luxuriant growth. It may, however, be better to read with Ilgen on the passage, בָּנוֹת צָעֲדָה עָלֵי שׁוּר "the daughters of ascent," i. e. the wild beasts dwelling in the mountains (comp. Arab. بناث صعدة), "lie in wait" (*liegen auf der Lauer*).

(10) In proper names—

(a) בַּת־רַבִּים ("daughter of many"), [*Bath-rabbim*], pr. n. of the gate of Heshbon, Cant. 7:5. *1337

(b) בַּת־שֶׁבַע ("daughter of an oath," שֶׁבַע comp. Gen. 26:33, 34; or, daughter of seven, sc. years), [*Bath-sheba*], the wife of Uriah, defiled by David, who married her after her husband was killed; and by whom she was the mother of Solomon, 2 Sa. 11:12; 1 Ki. 1:15, seq. Also called בַּת־שׁוּעַ [*Bath-shua*], 1 Ch. 3:5. *1339

(c) בַּתְיָה ("daughter," i. e. worshipper, "of Jehovah"), [*Bithiah*], pr. n. f. 1 Ch. 4:18. *1340

II. בַּת (from the root נָתַת No. 1), pl. בַּתִּים comm. (m. Eze. 45:10; f. Isa. 5:10), *a measure* of fluids, as of wine and oil, of the same content as אֵיפָה of any *1332

thing dry. It may be called in Lat. *amphora*. Ten baths made a homer (חֹמֶר, see Eze. 45:11, 14); the tenth part of a bath was called עֹמֶר 1 Ki. 7:26, 38; 2 Chron. 2:9; 4:5; Eze. 45:10, seq.; Isa. loc. cit. Joseph. Arch. viii. 2, § 9, ὁ δὲ βάθος δύναται χωρῆσαι ξέστας ἑβδομήκοντα δύο.

1325 בַּת Ch. i.q. Heb. No. II. pl. בָּתִּין Ezr. 7:22.

*1327 בְּתוּלָה fem. *desolation* (from the root בָּתַת No. 2. Isa. 7:19, בְּתוּלֵי הַנְּחָלִים "desolated (desert) vallies," or "abrupt vallies" (comp. בָּקַע broken off, abrupt, headlong, and *βαγάς* from *βήγνυμι*); but the former meaning is preferable. It does not appear that we should read differently the ἅπαξ λεγόμενον—

1326 בָּתָה fem. Isa. 5:6, where it is said of a vineyard: אֶשְׁתֹּחֲוֶה בָּתָה as if אֶשְׁתֹּחֲוֶה בְּלָה Germ. ich will ihm bot Gerast machen. Vulg. "ponam eam desertam." "I will lay it desolate." The grammarians have not been consistent with regard to this form, which ought in each case to have the same vowels. [But still a variation in the vowels is not unfrequent; here we have a long vowel in the one case to compensate for dagesh in the other.]

1328 בְּתוּאֵל pr.n.—(1) of a man (i. q. קְתוּאֵל "man of God"), [*Bethuel*], the father of Laban and Rebecca, Gen. 22:22, 23; 24:15, 24, 47, 50; 25:20; 28:2, 5.

1329 (2) of a place (pr. "tarrying of God," from בּוּא i. q. בּוֹא), a town in the tribe of Simeon, 1 Ch. 4:30, which in Josh. 19:4 is written constr. בְּתוּל. In Josh. 15:30, in the same series of cities (as to this remarkable corruption see Relandi Palestina, p. 758, 753), there is found בְּסִל.

1330 בְּתוּלָה f.—(1) *a virgin*, pure and unspotted, so called as being separated and secluded from intercourse with men, see the root (Arabic بَتَلَ a pure virgin, a religious virgin, البَتول, specially of the virgin Mary, Syr. ܒܬܘܠܬܐ virgin, also a man professing virginity, compare Æth. ፀንዕ: a virgin, chaste young man. Syr. ܒܬܠ to defile a virgin). Gen. 24:16, וְהַנַּעֲרָה בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ .... "and the girl .... was a virgin, and no man had known her," 2 Sa. 13:2, 18; נַעֲרָה בְּתוּלָה "a girl, a virgin," i. e. pure, Deu. 22: 23, 28; Jud. 19:24; 21:12; 1 Ki. 1:2.

(2) Also used of a woman newly married, Joel 1:8; as in Latin *virgo*, Virg. Ecl. vi. 47; Æn. i. 493; *puella*, Georg. iv. 458, and Arabic بِكْر virgin, LXX. *νύμφη*.

(3) By a *specimen-words*, familiar to the Hebrews, by

which *cities* or *states* are spoken of under the figure of women, they are also called *virgins*, see the examples cited under בַּת No. 5. Also without בַּת there is simply said בְּתוּלַת יִשְׂרָאֵל "the virgin of Israel," of the people of Israel, Jer. 18:13; 31:4, 21; Amos 5:2. Rightly Ch. בְּתוּלַת יִשְׂרָאֵל *the congregation of Israel.*

1331 בְּתוּלִים m. pl.—(1) *virginity*, Lev. 21:13, וְאִשָּׁה בִּבְתוּלֶיהָ יִקָּח "and he shall take a wife in her virginity," Jud. 11:37; Ese. 23:3, דַּדֵּי בְתוּלֶיהָ "the teats of their virginity," verse 3.

(2) *tokens of virginity* (compare בְּרִית No. 4, of the sign of the covenant), i. e. stragulæ inter primas nocte amplexus hymenis scissi asseguine inquinatæ. Deu. 22:14, seq. Compare Leo Afric. p. 325. Niebuhr's Description of Arabia, p. 35—39. Arvieux, Itin. vol. iii. p. 257, 260. Michaelis, Mosaisches Recht, t. ii. § 92.

1332 בְּתֵךְ see בָּתַת I. 10, c. **see p. 148**

בָּתִּים Pl. *houses*, see בַּיִת. **see 1004**

† בָּתַל an unused root, kindred to the roots בָּדַל, בָּתַר, בָּקַל i. q. Arab. بتل to separate, to seclude. Hence בְּתוּלָה.

1333 בָּתַק not used in Kal. Once in Pihl, Ese. 16:40, וּבָתְקוּ בְתַרְבּוֹתָם "and they shall cut thee in pieces with their swords." LXX. *κατακρεουργήσουσί σε*. Vulg. *trucidabunt te*. (Arab. بتك to cleave asunder, to cut, to cut off. Æth. በተከ: to break.)

1334 בָּתַר TO CUT UP, TO DIVIDE, as slain victims, in Kal and Piel, Gen. 15:10. Arab. بتر to cut off, to break off. Kindred roots are בָּדַל, בָּתַל, בָּקַע.

בָּתַר Ch. *after*, for אַחַר see page xcvi, B. **see 870**

1335 בֶּתֶר with suff. בִּתְרוֹ, pl. const. בִּתְרֵי m. 1336

(1) *a divided part* of victims, Gen. 15:10; Jer. 34:19.

(2) *section, a dividing*, used of a country divided by mountains and valleys (see גְּזִרִים), rugged and abrupt. Cant. 2:17, הָרֵי בָתֶר, LXX. ἐπὶ ὄρη σκληρίας, i.e. mountains divided by valleys. Compare גְּזִרִים. * For 1337 **see p. 148**

1338 בִּתְרוֹן m. *a region divided* by mountains and valleys, *or a valley which divides* mountains, *collum, διαχάδισις, βαγάς, from βήγνυμι.* 2 Sa. 2:29. Others suppose this to have been the pr. n. of some particular region; but this would make but little ** For 1339 & 1340 **see p. 148.**

* For 1337. **see p. 148.**

** For 1339 & 1340 **see p. 148.**

difference, for the pr. n. would be taken from the nature of the place. [Root נָתַר.]

† בָּתַת an unused root. Arabic بت I. IV. to cut, to cut off, to break off (comp. under the root גָּדַד No. I.); بَتَّت something broken off, destroyed; بَتَّة

and البَتَّة quite, altogether. In Hebrew it appears to have denoted—

(1) to define, i. e. *to measure;* whence בַּת a measure. see 1324

(2) to cut any thing off, *to put an end to a thing,* see 1326, to lay waste altogether, i.q. נָתַץ; whence נְתִיצָה, נְתָתָה. 1327

ג

Gimel (גִּימֶל), the third letter of the alphabet, when used as a numeral, i.q. *three.* Its name differs only in form from לְגָמָל *camel;* and its figure in the Phœnician monuments (4, ד), on the coins of the Maccabees, and in the Æthiopic alphabet (ገ), bears a resemblance to the neck of the camel. The Greeks received this letter from the Phœnicians, and by turning the head to the right, made it Γ.

As being the softest of the palatals (גיכת) except Yod, it is often *interchanged* with the harder ones כ and ק; both within the limits of the Hebrew language itself, and as found by a comparison with cognate languages, see גִּרְיִת, גַּבִּיס, כְּבִיס a heap of sheaves; גָּפְרִית, כִּבְרִית sulphur; גָּזַז and קָזַז to cover, to protect; גָּנַז and קָנַז to collect, to heap up; גָּלַל and כָּלַל to run up and down; גִּבְיָא, קִבְיָא calix of flowers; גָּדַד, כָּדַד and נָדַד to cut; שָׁקַד, שָׁגַד almond.

More rarely it passes over—(2) into *gutturals,* which are less allied; namely, א see גָּזַל, גָּזַר, and ח, as חָסִיל young of birds, comp. אָסִיף.

1341 גֵּא adj. (for גַּאֶה, from the root גָּאָה), m. *proud, arrogant,* Isa. 16:6.

1342 גָּאָה fut. יִגְאֶה a poetical word.

(1) TO LIFT ONESELF UP, TO INCREASE, used of water rising up, Exe. 47:5; of a plant growing, Job 8:11.—Job 10:16, וְיִגְאֶה כְּשַׁחַל תְּצוּדֵנִי "and (if) it (my head) raise itself up, as a lion thou wouldest hunt me."

(2) Metaph. *to be exalted, magnificent,* of God, Ex. 15:1, 21. In the derivatives it is applied—

(3) to *honour* (see גֵּאוֹן No. I.), and—

(4) to *pride* and *arrogance,* see גַּאֲוָה and גֵּאוֹן No. 3. (Syr. Pael גְּאָא to decorate, to make magnificent. Ethpael, to boast oneself; גֵּאָה adorned, magnificent.) In the signification of pride, it accords with the Gr. γαῦλο.

Derivatives follow, except גֵּוָה No. II.

גַּאֲוָה adj.—(1) *lifted up, high,* Isa. 2:12. Job 1343
40:11, 12, כֹּל גָּאֶה וְהַשְׁפִּלֵהוּ "behold every thing that is high, and bring it low."

(2) *proud, arrogant,* Jer. 48:29. Pl. גְּאִים the proud, often with the adjoined notion of impiety; as elsewhere, meekness and a humble spirit include the idea of piety (see עָנָו). Pss. 94:2; 140:6; Pro.15:25; 16:19. LXX. ὑπερήφανος, ὑβριστὴς.

גַּאֲוָה f. *pride, arrogance,* Pro. 8:13. 1344

גַּאֲוָאל ("majesty of God"), [*Geuel*], pr. n. m. 1345
Nu. 13:15.

גַּאֲוָה f. pr. elevation (from גָּאָה), hence— 1346

(1) *magnificence, majesty,* as of God, Deu. 33:26; Ps. 68:35.

(2) *ornament, splendour* (Prov.), Job 41:7; Deu. 33:29.

(3) *pride, arrogancy.* Pss. 73:6, לָכֵן תַּעֲנָקֵמוֹ גַּאֲוָה "therefore pride clothes their neck," i. e. they are elated with pride. A stiff neck being regarded as the seat of pride. Ps. 31:21; Pro. 14:3; Isa. 9:8; 13:3, 11; 16:6; 25:11. Used of the sea, Psa. 46:4, "the mountains quake at its pride."

גְּאוּלִים m. plur. (of the form קְרוּמִים, עֲשׂוּקִים), *redemption, redemption.* Isa. 63:4, שְׁנַת גְּאוּלָי "the year of my redemption," i. e. in which I will redeem my people. So LXX., Vulg., Syr. Commonly taken as "the year of my redeemed ones." see 1350, 1353

גְּאוּלָן const. גְּאוּלַן, once pl. גְּאוּלִים (from the root גָּאַל), Exe. 16:56, pr. elevation; hence— 1347

(1) *sublimity, majesty,* of God, Ex. 15:7; Isa. 2:10, 19, 21; 24:14, מִגְּאוֹן יְיָ יְרַנֵּנוּ "they sing with joy of the majesty of Jehovah." Job 37:4, קוֹל גְּאוֹנוֹ "his sublime voice," thunder. Job 40:10, שְׂרֵה גָא וְגָבַהּ גְּאוֹן וְהוֹד תִּלְבָּשׁ "deck thyself, now, with majesty and magnificence." Mic. 5:3.

(2) *ornament, glory, splendour,* Isa. 4:2; 60:15, "I will make thee גְּאוֹן עוֹלָם a perpetual glory." Isa. 13:19, תִּפְאֶרֶת גְּאוֹן כַּשְׂדִּים "the splendid glory of the Chaldeans," said of the city of Babylon. Isa. 14:11. Ps. 47:5, יָפִיר אֶת גְּאוֹן יַעֲקֹב "the glory of Jacob," i.e. the Holy Land; also, God himself, Amos 8:7. גְּאוֹן הַיַּרְדֵּן "the glory of Jordan," poet. used of its green and shady banks, beautifully clothed with willows, tamarisks, and cane, where lions used to lie hid amongst the reeds, Jer. 12:5; 49:19; 50:44; Zec. 11:3; comp. Jerome on Zec. loc. cit.; Relandi Palæstina, page 274.

(3) i. q. גַּאֲוָה No. 3, *pride, arrogance.* Pro. 16:18, "pride goeth before a fall." גְּאוֹן יַעֲקֹב "the pride of Jacob," Am. 6:8; Nah. 2:3; Job 35:12; Isa. 13:11; 16:6. It is also ascribed to the waves, Job 38:11. Compare גַּאֲוָה No. 4.

1348 גְּאוּת (with Tzere impure), from the root גָּאָה—

(1) *a lifting up, something lifted up.* Isa. 9:17, גְּאוּת עָשָׁן "a column of smoke."

(2) *majesty,* of God, Ps. 93:1.

(3) *glory, splendour,* Isa. 28:1, 3. Coner. Isa. 13:5.

(4) *pride, arrogance,* Pss. 17:10; 89:10.

1349 גְּאָיִן adj. *proud, arrogant,* Ps. 123:4, בְּגִיחַ שַׁאֲנַן גְּאָיִן *the proud ones of the oppressors.* [Root גָּאָה.]

see 1516 גְּאוּלוֹת *vallies;* see the root גָּיָא.

1350 I. גָּאַל fut. יִגְאַל.—(1) TO REDEEM, BUY BACK, as a field or farm sold, Lev. 25:25; Ruth 4:4, 6; a thing consecrated to God, Lev. 27:13, 15, 19, 20, 31; a slave, Lev. 25:48, 49. Part. גּוֹאֵל redeemer (of a field), Lev. 25:26. Very frequently used of God as redeeming men, and specially Israel, as out of the slavery of Egypt, Ex. 6:6; from the Babylonish captivity [or other dispersions], Isa. 43:1; 44:22; 48:20; 49:7, etc. Const. absol. also followed by כִּי Ps. 72:14; כֵּי Ps. 106:10. Part. pass. גָּאוּל, גְּאוּלַת יְיָ Pss. 107:2. Niphal נִגְאַל, fut. יִגָּאֵל, inf. הִגָּאֵל, Rthpe. אִתְגָּאַל to be polluted.

Pual לִגְאֹל *to pollute, to defile,* Mal. 1:7.

Pual.—(1) *to be polluted;* part. מְגֹאָל *polluted, impure, unclean,* of food, Mal. 1:7, 12.

(2) *declared impure,* i.e. *to be rejected,* as a priest from sacred ministry, Exr. 2:62; Neh. 7:64; compare Syriac ܓܐܠ to cast away, reject, and גָּזַל Hiphil.

Nithpal נִתְגָּאֵל Zeph. 3:1, and נִגְאַל Isa. 59:3; Lam. 4:14 (which form is like the passive Conj. VII. in Arabic انْفَعَلَ), *polluted, defiled, stained.*

Hithpa. *to pollute, to stain,* as a garment with blood, Isa. 63:3. The form אֶתְגָּאַלְתִּי imitates the Syriac.

Hithpael, *to pollute oneself,* with unclean food, Dan. 1:8. Hence—

גֹּאַל pl. const. גֹּאֲלֵי *defilings,* Neh. 13:29. 1352

1353 גְּאֻלָּה f.—(1) the *redemption* of a field and farm, Lev. 25:24; Ruth 4:6; hence—(*a*) *the right of redemption*, more fully מִשְׁפַּט הַגְּאֻלָּה Jer. 32:7, comp. 8 (see גְּאֻלּוֹת); Lev. 25:29, 31, 48; גְּאֻלַּת עוֹלָם the right of redeeming for ever, *Lev.* 25:32.—(*b*) followed by a gen. *a field to be redeemed* by any one by right of relationship, Ruth 4:6.—(*c*) *price of redemption*, *Lev.* 25:26, 51, 52.

(2) *relationship, kindredship* (see root I, 3). Exe. 11:15, שְׁאֵרֵי גְּאֻלָּתֵךְ *thy kindred.*

1354 גַּב with suffix גַּבִּי, גַּבֵּנוּ and גַּבּוֹת (see No. 5, 6) from the root גָּבַב No. 1, pr. *something gibbous, something curved like an arch or a bow.*

(1) *the back* of animals, Exe. 10:12; and of men, Ps. 129:3, עַל גַּבִּי חֹרְשִׁים חָרָשׁוּ "the plowers plowed upon my back," i. e. they cut my back with stripes as the ground is cut with a plough.

(2) *back, boss of a shield* (comp. Arab. جَوْبٌ shield, and French *bouclier* from *bouclé*). Job 15:26, it is said proverbially, בְּעָבֵי גַּבּוֹ קִמְּוֹ . . . יָרוּץ עָלָיו "he rushes upon him . . . with thick bosses of shields," a metaphor taken from soldiers, who join their shields closely together like a testudo, and so make an onset. Comp. Schult. ad loc. cit.; Har. Cons. xxiii. p. 231; xl. 454, ed. de Sacy. Hence—

(3) *bulwark, fortress*, Job 13:12, וְגַבֵּי חֹמֶר גַּבֵּיכֶם "fortresses of clay (are) your fortresses." This is to be understood of the weak and feeble arguments with which the adversaries are defending themselves (comp. Isa. 41:21). So Arab. جَوْبٌ back for bulwark.

(4) *a vaulted house, a vault*, specially used of a brothel or chamber, where harlots prostituted themselves (like the Lat. *fornix*, Juven. iii. 136), Exe. 16: 24, 31, 39. LXX. ἕκρυπτα πορνικὰ, κορυφὰς.

(5) *rim, circumference* of wheels. Plur. גַּבִּים 1 Ki. 7:33; גַּבֹּת Exe. 1:18.

(6) *the eyebrow*, as if the bow of the eye. Pl. גַּבּוֹת Lev. 14:9. Arab. جَبِينٌ the bone above which the eyebrow grows.

(7) *back*, i. e. surface *of the altar*. Exe. 43:13. LXX. τὸ ὕψος τοῦ θυσιαστηρίου. So the Gr. νῶτος used of the surface of the sea, land, &c. Equivalent to this is גַּב הַחֻקָּנוֹס Ex. 30:3; 37:26; so that it may be doubted whether it should not be so read.

1355 גַּב Ch. i. q. Heb. *back*, pl. *backs*, for sing. like the Gr. τὸ νῶτα. Dan. 7:6 כִּרְחִי, "and that beast had four wings עַל גַּבֵּהּ *on its back.*" גַּבָּה קְרִי. LXX. ἐπάνω αὐτοῦ. Theod. ὀπίσω αὐτοῦ. Vulg. *super se.*

גֵּב pl. גֵּבִים 2 Ki. 25:12 כְּתִיב; see the root גוב No. 3.

I. גֵּב m. (1) *a board*, so called from the idea of cutting. Pl. גֵּבִים 1 Ki. 6:9. 1356

(2) *a well.* Pl. גֵּבִים Jer. 14:3. Root גוב.

II. גֵּב (for נָגַב from the root נָגַב) *a locust.* Pl. גִּבִים Isa. 33:4. LXX. ἀφίδες. 1357

גַּב Ch. emph. גָּבָא *a den*, where lions were kept, Dan. 6:8, seq. In Targ. for the Hebrew גֹּב, Syriac ܓܘܒܐ, Arabic جُبٌّ, Æthiopic ጎብ: id. [Root גוב.] 1358

גֹּב & גּוֹב ("pit, cistern"), [*Gob*], pr. n. of a place otherwise unknown, 2 Sa. 21:18, 19, for which there is in the parallel place, 1 Ch. 20:4, גֶּזֶר. 1359

גָּבָא an unused root, i. q. Arab. جَبَأَ nlt. Waw and Ye, *to gather together*, specially water into a reservoir, *to collect* tribute, جِبَايَةٌ IV. *to gather together, to collect.* Hence— †

גֶּבֶא m.—(1) *a reservoir for water, a cistern.* Isa. 30:14. Vulg. *fovea.* 1360

(2) *a marsh, a pool*, Exe. 47:11.

גֵּבָב has a double power; the one proper, the other derived. The proper is— †

(1) *to be curved, hollow*, like an arch or vault, whence גֵּב something gibbous; this sense is widely extended in the kindred roots, as גָּלַל, גָּלַם, whence גַּל, גֻּלְגֹּלֶת; גָּלַף, whence גִּלְפָּה; also גָּלַח (where see more) and גָּחַל, גָּחַם, גָּחַן, גָּחַר, גָּחַשׁ, and also גָּחַן. To this answer *gibbus*, Gothic, Gl. Isidori. Also the roots גָּבַע, גָּבַן, גָּבַר, גָּבַשׁ.

(2) The other is borrowed from גּוב, גֵּב *to cut, to dig*; Arab. جَابَ to cut, to cut out; comp. جَابٌ Med. Waw and Ye id. and Conj. VIII. to dig a well. Whence Ch. גֻּבָּא a well.

גָּבָה an unused root, i. q. Arab. جَبَا *to go out from the earth*[1] as a serpent from its hiding place; hence جَابٍ for جَابِي locusts, so called as issuing from the earth when hatched; comp. Æth. ኣግብእ: a very large locust, from גֵּבֶא to emerge from the water, comp. Plin. xi. 29, § 35. Bochart, Hieroz. ii. p. 443. Hence גַּב No. II, גֹּב.

גָּבָה inf. גָּבֹהַּ, once גָּבְהָה Zeph. 3:11; fut. יִגְבָּה, 3 pl. fem. irregularly תִּגְבֹּהְנָה Exe. 16:50. 1361

(1) TO BE HIGH (comp. under the root גָּבַב No. 1); of a tree, Exe. 19:11; of heaven, Ps. 103:11; of a tall man, 1 Sa. 10:23.

(2) *to be exalted, elevated* to a greater degree of dignity and honour, Isa. 52:13; Job 36:7.

(3) גָּבַהּ לְבָבוֹ (*a*) in a good sense, *to take courage*, 2 Ch. 17:6; וַיִּגְבַּהּ לִבּוֹ בְּדַרְכֵי יְהוָה "and he took courage in the ways of Jehovah."—(*b*) in a bad sense, *to lift up itself* (the heart) *in pride or arrogance, to be proud*, Ps. 131:1; Pro. 18:12; 2 Ch. 26: 16. Hence used of the person himself—

(4) *to be proud, arrogant*, Isa. 3:16; Jer. 13:15. Hithp. הִתְגַּבֵּהַּ *to make high, to exalt*, Exe. 17:24; 21:31. Prov. 17:19, מְגַבֵּהַּ פִּתְחוֹ "who makes his gate more lofty." Jer. 49:16, מְגַבִּיהַּ קִנּוֹ "although thou make thy nest high like the eagle," i. e. thou constructest thy fortresses on the tops of rocks; comp. Obad. 4, where it is without קִנּוֹ. Followed by an inf. adv. Ps. 113:5, הַמַּגְבִּיהִי לָשָׁבֶת "who dwelleth on high." Job 5:7, יַגְבִּיהוּ "they fly on high." Without שְׂחוֹ id. Job 39:27; followed by a finite verb, Isa. 7:21.

Derivatives follow, except pr. n. גַּבְהָה.

1362 גָּבֹהַּ i. q. גָּבַהּ adj. *lofty, high*, only in constr. גְּבַהּ Ps. 103:11; לְגַבְהּ Pro. 16:5; גְּבַהּ רוּחַ Ecc. 7:8, of one who is proud.

*1364 גַּבַּהּ rarely גֹּבַהּ Ps. 138:6, adj.; constr. גַּבַּהּ 1 Sa. 16:7 (compare גָּבֹהַּ), f. גְּבוֹהָה.

(1) *high, lofty*, of a tree, Exe. 17:24; a tower, Isa. 2:15; mountain, Gen. 7:19; Isa. 57:7; stature of a man, 1 Sa. 9:2; *powerful*, Ecc. 5:7; subst. *that which is high*, i. q. *height, tallness*, 1 Sam. 16:7.

(2) *proud, arrogant*, Isa. 5:15; 1 Sa. 2:3.

1363 גֹּבַהּ m. with suff. גָּבְהִי,—(1) *height*, of trees, buildings, etc., Exe. 1:18; 40:42; 1 Sam. 17:4; Amos 2:9; Job 22:12, הֲלֹא אֱלוֹהַּ גֹּבַהּ שָׁמָיִם "is not God in the height of heaven?" Pl. constr. Job 11:8, גָּבְהֵי שָׁמַיִם "the heights of heaven (are those deep things of the divine wisdom); what wilt thou do?"

(2) *majesty, magnificence*, Jer. 40:10.

(3) *pride, arrogance*, Jer. 48:29; more fully גֹּבַהּ לֵב 2 Ch. 26:16; גֹּבַהּ רוּחַ Pro. 16:18; and גַּאֲוָה Ps. 10:4; which last phrase is very frequent in Arabic, see Thes. p. 257.

1365 גַּבְהוּת f. *pride*, Isa. 2:11, 17.

1366 גְּבוּל with suff. גְּבוּלִי; pl. גְּבוּלִים m.

(1) *boundary, limit* of a field, and of a region, (pr. the cord by which the limit is measured out, from the root גָּבַל No. 1) Deu. 19:14; 27:17; Pro. 22:28; Jud. 11:18; גְּבוּל יָם the western boundary, Nu. 34:3, 6. Used of the boundary of the sea, Ps. 104:9. As to the phrase וְגוּבַל Num. 35:6; Deut. 3:16, 17, etc., see under Vav copulative.

(2) *the space included within certain borders, limits, territory* (Gebiet), Deu. 19:19; גְּבוּל הַכְּנַעֲנִי "the limits of the Canaanites." גְּלִילוֹת הַגּוֹיִם "the whole extent of Egypt," Exe. 10:14, 19; גְּלִילוֹת יִשְׂרָאֵל 1 Sa. 11:3, 7; גְּבוּל בְּנֵי עַמּוֹן Nu. 21:24, etc. Pl. *bounds, territories*, Jer. 15:13; Isa. 60:18; 2 Ki. 15:16; Exe. 27:4; "in the midst of the sea are thy bounds," (of Tyre).

(3) *edge* (of the altar), Exe. 43:13, 17.

1367 גְּבוּלָה f. *border, margin*, Isa. 28:25, וְשִׂבֹּלֶת גְּבֻלָתוֹ "and spelt in the margin of it," (the field). Pl. גְּבֻלוֹת boundaries, limits, as of a field, Josh. 24:2; of regions, Nu. 34:2, 12; of peoples, Deu. 32:8.

1368 גִּבּוֹר adj. [root גָּבַר]—(1) *strong, mighty, impetuous*, used of a hunter, Gen. 10:9; commonly of an impetuous soldier, s hero, 2 Sa. 17:10; Ps. 33: 16; 45:4; מֶלֶךְ גִּבּוֹר "a mighty king" (Alexander the Great), Dan. 11:3. גִּבּוֹר "a mighty hero. [*The mighty God:* Christ is spoken of.] Isa. 9:5; 10:21; comp. Exe. 32:21. Gen. 6:4, הַגִּבֹּרִים אֲשֶׁר מֵעוֹלָם הָאֲנָשִׁים אַנְשֵׁי הַשֵּׁם "these are the heroes, those who were famous of old;" Pro. 30:30, "the lion is a hero among beasts;" also used of a soldier generally, Jer. 51:30; Ps. 120:4; 127:4; גִּבּוֹר חַיִל "a mighty warrior," Jud. 6:12; 11:1; 1Sa. 9:1; pl. גִּבּוֹרֵי חַיִל 2 Ki. 15:20; and גִּבּוֹרֵי הַחַיִל 1 Ch. 7:5; 11:40. Used of God, Ps. 24:8, יְהוָה חָסֹן וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה "Jehovah (is) strong and mighty, Jehovah (is) mighty in battle." Deu. 10:17; Jer. 32:18; Neh. 9:32. In proverbs, Isa. 5:22, הוֹי גִּבּוֹרִים לִשְׁתּוֹת יָיִן וְאַנְשֵׁי חַיִל לִמְסֹךְ שֵׁכָר "woe to those who are heroes in drinking wine, who are mighty in mingling strong drink." Compare my remarks on Isa. 28:1. It is also referred to *energy, ability*, in performing things, גִּבּוֹר חַיִל a man strong in ability (תַּקִּיף, תְּקִיפָא Targ.), 1 Ki. 11:28; Neh. 11:14; to *wealth*, גִּבּוֹר חַיִל "mighty in wealth" (vermögend), Ruth 2:1; 1 Sa. 9:1; 2 Ki. 15:20; *to power*, Gen. 10:8. Hence—

(2) *a chief, a military leader*, Isa. 3:2, גִּבּוֹר וְאִישׁ מִלְחָמָה "the commander of soldiers and the soldier;" compare Exe. 39:20. So also apparently, we should understand those who are called גִּבּוֹרֵי דָוִד 2 Sa. 23:8; 1 Ki. 1:8; 1 Ch. 11:26; 29:24. Used generally of a chief, 1 Ch. 9:26, גִּבּוֹרֵי הַמַּשְׁעָרִים "the chiefs of the porters." It is rarely—

(3) in a bad sense, *proud, a tyrant*, Ps. 50:13; like the Arab. جبّار.

1369 **גְּבוּרָה** f. (from the root גָּבַר)—(1) *strength*, Ecc. 9:16, מוֹבָה חָכְמָה מִגְּבוּרָה "wisdom is better than strength;" 10:17, "Happy land!... whose princes eat in due season, בִּגְבוּרָה וְלֹא בְשִׁכְרוּת for strength (to strengthen the body), not for drunkenness." Pl. Ps. 90:10, "we live seventy years, וְאִם בִּגְבוּרוֹת שְׁמֹנִים and if by reason of strength eighty years;" Job 4:4. Specially—

(2) *fortitude, military virtue*, Jud. 8:21; Isa. 36:5. It is also applied to the horse, Job 39:19; it is once applied to the strong and intrepid soul of a prophet, Mic. 3:8. Sometimes in concr. for mighty deeds, 1 Ki. 15:23, "and the rest of the things done by Asa, וְכָל־גְּבוּרָתוֹ וְכֹל אֲשֶׁר עָשָׂה and his mighty deeds and all that he did," etc.; 16:27; 22:46; ["concr."] also for גִּבּוֹרִים strong men, heroes, Isa. 3:25.

(3) *power*, Isa. 30:15; especially of God, Ps. 21:14; 54:3; 66:7; 71:18; 89:14. Pl. גְּבוּרוֹת יְהוָה "mighty deeds of God," Deu. 3:24; Ps. 106:2; Job 26:14.

(4) *victory*, Ex. 32:18; compare the verb, chap. 17:11.

1370 **גְּבוּרָה** Ch. empha. גְּבוּרְתָּא *power, might*, of God, Dan. 2:20.

† **גָּבַהּ** i. q. גָּבַהּ *to be high*, but specially used of *stature*, and of the *forehead*, Ch. גְּבַהּ a man who is too tall, Arabic جَبِهٌ having a tall forehead, جَبْهَةٌ forehead. Hence—

1371 **גִּבֵּחַ** m. adj. *one who has too high a forehead*, (nouns of the form קֵטֶל indicating some defect of body), hence *bald on the front part of the head, forehead-bald*, Lev. 13:41. LXX. ἀναφάλαντος. Opp. to קָרֵחַ i.e. bald on back of the head.

1372 **גִּבָּחַת** f. *baldness on the front part of the head*, Lev. 13:42, 43. It is applied to a *bald* or *bare place* on the *outer* or right *side* of garments and clothes, Lev. 13:55. Opp. to קָרְחָה baldness of the back of the head, and of the back part of cloths.

1373 **גַּבַּי** i.q. Syr. ܓܒܝ ("an exactor of tribute"), [*Gabbai*], pr.n. of a man, Neh. 11:8.

1374 **גַּבִּים** "cisterns," Jer. 14:3, or "locusts," Isa. 33:4), [*Gebim*], pr.n. of a small town not far from Jerusalem, towards the north, Isa. 10:31.

גְּבִינָה f. *curdled milk, cheese*, Job 10:10; from the root גָּבַן No. 3. Arab. جبن IV. to curdle as milk; V. to be curdled, جبن, جبن, Æth. ገብነ: Syr. ܓܒܝܢܐ cheese. *1385

גֶּבַע m. (from the root גָּבַע)—(1) *a cup, bowl*, Gen. 44:2, *seq.*; *a large bowl* of wine, Jer. 35:5, distinguished from מִזְרָק the smaller cups into which the wine was poured from this.

(2) *calix of flowers*, in the ornaments of the holy candlestick. Ex. 25:31, seq.; 37:17, 19, compare Arab. جُمَّة calix of flowers; Heb. גֻּמָּה cup, bowl.

1376 **גְּבִיר** m. *lord*, so called from the idea of power, found twice, Gen. 27:29, 37. Root גָּבַר.

1377 **גְּבִירָה** f. *lady, mistress*, everywhere used of a *queen*, specially of the wife of a king, 1 Ki. 11:19; 2 Ki. 10:13; of the mother of a king, 1 Ki. 15:13; 2 Ch. 15:16.

1378 **גֶּבִישׁ** (from גָּבַשׁ) pr. *ice* (see גְּבִישִׁים); trop. used for *crystal*, which is like ice, and was in fact regarded as ice (Plin. H. N. xxxvii. 2), compare Gr. κρύσταλλος, and Æth. ጸርሢ ክርሢ: hailstone and crystal. It occurs once, Job 28:18.

1379 **גָּבַל**—(1) TO TWIST, TO TWIST TOGETHER, TO WREATHE as a rope (kindred to חָבַל, קָבַל, compare also חֶבֶל a rope), hence גְּבָלוֹת wreathen work, and גְּבוּל prop. a line by which boundaries were measured, then used of the *boundary* itself (compare *finis* and *funis*, Engl. *line*, both cord and boundary), and from the signification of limit, גֶּבֶל a mountain, a chain of mountains, as being the natural limit of regions, comp. ὄρος and ὄρος, and Heb. הָרִים, גְּבָעוֹת. Denominative from גְּבוּל is—

(2) *to bound, to limit*—(*a*) used of the boundary itself. Josh. 18:20, וְהָיָה גְּבוּל־אוֹתוֹ "and Jordan was its border."—(*b*) with an acc. of the boundary, *to set, to determine*. Deut. 19:14, "Remove not the boundaries of thy neighbour אֲשֶׁר גָּבְלוּ רִאשֹׁנִים which those of old have set."

(3) Followed by ב *to border upon, to be adjacent to*, Zec. 9:2.

HIPH., *to set bounds to any thing, to limit*. Ex. 19:23, הַגְבֵּל אֶת־הָהָר "set bounds round the mountain;" Ex. 19:12, וְהִגְבַּלְתָּ אֶת־הָעָם "and set bounds to the people."

Derivatives, see Kal No. 1.

1380 **גְּבָל** (i.q. גִּבְעָה) "mountain" ["see the root גְּבַל No. 1."], [*Gebal*], pr.n. of a city of the Phenicians, between Tripoli and Berytus, situated not far from the sea, in *a lofty place* (Strabo xvi. p. 755, Casaub.), whose inhabitants were skilful as sailors (Eze. 27:9) and as architects (1 Ki. 5:32). It was called by the Greeks, Βύβλος (see Strabo, Ptol., Steph. Byz.), rarely Βίβλος, by the Arabs to this day جبيل, and dimin. جبيل, i.e. little mountain. Gent. n. גְּבָלִי [*Giblites, stone-squarers*], pl. גִּבְלִים 1 Ki. 5:32. *1382

1381 **גֶּבָל** m. ("mountain"), [*Gebal*], Ps. 83:8, *Gebalena*, pr.n. of a mountainous region inhabited by the Edomites, extending southward from the Dead Sea to Petra, now called جبال *Jebâl*, Judith 3:1 (Lat. Vers.), in the historians of the crusades, *Syria Sobal*; by Josephus, Eusebius, Steph. Byz., Γαβαλῆνε, Γαβαληνή, Γάβαλα.

see 1366 **גִּבֵּל** see גָּבַל.

1383 **גְּבָלוֹת** f. *wreathen work*, like a rope twisted and wreathed; see the root Kal No. 1. Ex. 28:22, "and thou shalt make for the breastplate, שַׁרְשֹׁת גְּבָלֹת מַעֲשֵׂה עָבֹת זָהָב טָהוֹר twisted work of pure gold." Well rendered by the LXX. χρυσοῦς συμπεπλεγμένους. Ex. 39:15. As to the same thing, Ex. 28:14, "and two chains of pure gold, שַׁרְשְׁרֹת גְּבָלֹת תַּעֲשֶׂה אֹתָם מַעֲשֵׂה עֲבֹת תַּעֲשֶׂה אֹתָם and thou shalt make them, of twisted work." LXX. καταμεμιγμένα (*in turbes*). If I understand this, small chains are meant, made of double threads of gold, twisted like a rope, κλωσσηδὸν πεπλεγμένα, Gelehrter, and גְּבָלוֹת עֲבֹת specifies it more accurately, by epexegesis.

† **גֶּבֶן**—(1) [an unused root] *to be curved, gibbous* (see under גָּבַב No. 1), of the body (see גִּבֵּן), of a mountain (see גִּבְעוֹת), of the eyebrow curved as a bow (Syr. and Ch. גְּבִינָא).

(2) it is applied to the body when *horror-stricken*, and *contracting* itself (*zusammenfahren*), جبن and جبن to be timid, cowardly, act. to *terrify*.

(3) used of milk which curdles (Germ. die Milch fährt zusammen, die Milch erschrickt, for die Milch gerinnt), whence גְּבִינָה curdled milk, cheese.

1384 **גִּבֵּן** m. adj. *gibbous, hump-backed*, Lev. 21:20; see the root גֵּבֶן No. 2.

1386 **גִּבְעוֹנִים** m. pl. *summits*, as if humps of a mountain; Psal. 68:16, הַר־גַּבְנֻנִּים הַר־בָּשָׁן "a mountain of summits, the mountain of Bashan;" and verse 17, by apposition, הָרִים גַּבְנֻנִּים "mountains (which are) summits," i.e. abound in summits. (Compare Talm. גבנונית head, summit, Syriac ܓܒܢܘܢܝܬܐ summit of a mountain, eyebrow, Arab. جبنة rough and uneven country (prop. abounding with humps), a cemetry, so called from the sepulchral mounds.

† **גֶּבַע** a root not used as a verb, kindred to the roots גָּבַב (which see), גָּבָה etc., having the sense of *elevation*, like a mountain or hill; specially, round like a cup or the head (see גֻּלְגֹּלֶת, גַּלְגַּל, גְּבִיעָה); compare גַּב head (prince), κεφαλή, *caput*, *capo*, all of which come from the same primary stock.

[Derivatives, the following words, also גִּבְעָתַיִם]

1367 **גִּבְעָה** ("hill"), [*Geba, Gibeah, Gaba*], pr.n. of a Levitical city in the tribe of Benjamin (Josh. 18:24; 21:17), situated on the northern limits of the kingdom of Judah (2 Kings 23:8; Zec. 14:10); more fully גִּבְעַת הָעֲרָלוֹת 1 Sa. 13:16.

1388 **גִּבְעָא** ("hill"), [*Gibea*], pr.n. m., 1 Ch. 2:49.

1389 **גִּבְעוֹת** pl. גִּבְעֹת f.—(1) *a hill*, 2 Sa. 2:25; Isa. 40:12; 41:15; Cant. 2:8, etc.; גִּבְעוֹת עוֹלָם the ancient hills, the same from the creation of the world to this day, Gen. 49:26; Job 15:7, לְפָנַי נֶחְלַלְתָּ הִוחִלִּים "wast thou born before the hills?" Pro. 8:25; גִּבְעוֹת יְהוָה "the hill of Jehovah," Zion, Eze. 34:26; compare Isa. 31:4. Many of the hills of Palestine were designated by proper names (חֶרְמֹן, גָּרִיזִים, אֶפְרַיִם), in other places the name of hill is applied—

1390 (2) To *a town situated on a hill* (compare *dunes* in the ancient cities of Germany, Gaul, and Britain, which in Celtic signifies *a hill* [rather *a fortress*], *Augustodunum, Camarodunum, Lugdunum*, etc.), [*Gibeah, the hill*], as—(*a*) גִּבְעַת פִּלְפֹּנִי 1 Sa. 13:15; גִּבְעַת בִּנְיָמִן 2 Sa. 23:29, "Gibeah of the Benjamites;" גִּבְעַת שָׁאוּל 1 Sa. 11:4; גִּבְעַת הָאֱלֹהִים 1 Sa. 10:5; compare 10, בְּגִבְעָה הַגִּבְעָתָה Hos. 5:8; 9:9; 10:9; and גִּבְעָה 1 Sa. 10:26, etc., a town of the Benjamites where Saul was born, infamous for an outrage of the inhabitants (Jud. 19:12, seq.; 20:4, seq.), but equally with Bethel reckoned among the ancient sanctuaries of Palestine [???] (1 Sa. 10:5, 6). Gent. n. גִּבְעֹנִי 1 Ch. 12:3. [This town is now prob. called Jeba' جبع, Rob. ii. 114.]—(*b*) גִּבְעַת פִּינְחָס (hill of Phinehas) in Mount Ephraim, Josh. 24:33.—(*c*) גִּבְעָה a town in the tribe of Judah, Josh. 15:57. *1395 *1394 *1390

• For 1385 see p. 154.

1391 גִּבְעוֹן ("pertaining to a hill," i.e. built on a hill), *Gibeon*, a great town of the Hivites (Josh. 10:2; 11:19), afterwards of the Benjamites (Josh. 18:25; 21:17), to be distinguished from the neighbouring towns Geba (גֶּבַע) and Gibeah (גִּבְעָה), and situated to the north [or rather *west*] of both. In the reigns of David and Solomon the holy tabernacle was there (1 Ki. 3:4, 5; 9:2). Gent. n. גִּבְעֹנִי 2 Sa. 21:1, seq. [now prob. el-Jîb Rob. ii. 137].

1392 גִּבְעֹל quadri. m. *calix, corolla, of flowers* (Hiphtinsofet), i.q. גֹּבַע *calix*, with ל added at the end, which sometimes appears to have a diminutive force; compare קַרְקַל (from קָרַע). Once used of flax, Ex. 9:31, "for the barley was in the ear וְהַפִּשְׁתָּה גִּבְעֹל and the flax in the corolla," i.e. the flax had the corollas of flowers. It is also used in the Mishnah in speaking of the *corollas of flowers* on the top of the stalks of hyssop, which almost look like ears (of corn), Para xi. 4 § 7, 9, xii. 5 § 2, 3, where the more learned of the Hebrews have long ago interpreted it rightly (see farther remarks in Thes. p. 261). The signification of *stalk* has been incorrectly attributed to this word in the Mishnah (after Buxtorf) by A. Th. Hartmann (Supplem. ad Lex. Noetz. ex Mischna, p. 10).

see 1390 גִּבְעָת ("hill"), a town of the tribe of Judah, Josh. 18:28 [see גִּבְעָה c].

1396 גָּבַר & גְּבַר 2 Sa. 1:23; fut. יִגְבַּר TO BE STRONG, TO PREVAIL. (The primary power is that of *binding*, kindred to גָּבַל, like חָבַר I., VII., VIII., to bind up anything broken, to make firm; this signification is applied to power and strength, as Conj. V., *to be strong, strengthened*; Syr. ܐܶܬܓַܒַܪ, ܐܶܬܓַܒַܒ to show oneself strong; Æth. ገብረ to work, to make, which appears to be derived from power and strength. A cognate root is גָּבַר. Const. abs. of an enemy prevailing, Ex. 17:11; of waters prevailing, Gen. 7:18, 19, 20, 24; of wealth, Job 21:7; followed by מִן *to be stronger than* any one, 2 Sa. 1:23; also followed by עַל Gen. 49:26.

PIEL, *to make strong, robust, to strengthen*; Zec. 10:6, 12; Ecc. 10:10, גִּבְּרוּ חַיִל "to exert one's strength."

HIPHIL.—(1) *to make strong, firm, to confirm*; Dan. 9:27, הִגְבִּיר בְּרִית לָרַבִּים "he shall confirm a covenant with many."

(2) intrans. *to prevail* (prop. to put forth strength; compare syan. ܬܰܩܺܝܦ, ܬܰܩܺܝܦ and Lat. *robur facere*, Hirt. Bell. Afr. 85; Ital. *far forze*); Ps. 12:5, לְשֹׁנֵנוּ נַגְבִּיר "with our tongue will we prevail" (compare Isa. 28:15).

HITHPAEL.—(1) *to show oneself strong*, followed by עַל Isa. 40:13.

(2) *to be proud, insolent*, ὑβρίζειν, Job 36:9; followed by עַל against any one, ib. 15:25. Arab. V. to be proud, contumacious, جَبَّار proud, contumacious.

[Derivatives, the following words, also גְּבוּרָה, Ch. גְּבִירָה and גְּבִירָא.]

1397 גֶּבֶר pl. גְּבָרִים m.—(1) *a man, vir*, so called from strength, i.q. אִישׁ, a word with few exceptions (Deu. 22:5; 1 Ch. 24:4; 26:12; compare לַגְּבָרִים), found only in poetry; in the Aramean (גַּבְרָא, גַּבְרָה) it is very widely used. Ps. 34:9, אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה בּוֹ "blessed is the man who trusteth in him;" Ps. 52:9; 94:12, etc.; לַגְּבָרִים, לְגַבְרִין man by man, Josh. 7:14, 17; 1 Ch. 23:3. Specially—(a) opp. to a woman, *a male*, Deu. 22:5; Jer. 30:6; 31:22; and even used of *male offspring* newly born; Job 3:3, "the night which said הֹרָה גֶּבֶר a male is conceived;" compare אִישׁ 1, a.—(b) opp. to wife, *a husband*, Prov. 6:34. Sometimes—(c) it denotes *the strength of a man*, Isa. 22:17, "behold Jehovah will cast thee שַׁלְטָה גֶּבֶר with the casting of a man," i.e. with a strong, most violent propulsion; Job 36:3; 40:7; Ps. 88:5; comp. אִישׁ 1, d.—(d) *man, homo*, opp. to God; compare אִישׁ 1, e, Job 4:17; 10:5; 14:10, 14.—(e) *a soldier* (compare אִישׁ 1, f), Jud. 5:30; compare Jer. 41:16, גִּבֹּרֵי אַנְשֵׁי הַמִּלְחָמָה.

(2) i.q. אִישׁ No. 4, *every one, each*. Joel 2:8, גֶּבֶר בְּמַסְלָתוֹ יֵלֵכוּן "each one shall go on in his own way." Lam. 3:39 (in the second hemistich).

(3) [*Geber*], pr. n. m. 1 Ki. 4:19; comp. 13.

1398

1399 גֶּבֶר i.q. גֹּבַר *a man*, in the Chaldee form, Ps. 18:26; in the parallel place, 2 Sa. 22:26, there is גִּבּוֹר.

1400 גְּבֶר Ch. id. *a man*, Dan. 2:25; 5:11. Pl. גְּבָרִין, גִּבְרַיָּא (as if from גִּבְרָא) *men*, Dan. 3:8, seq.; 6:6, seq.; etc.

1401 גַּבָּר Ch. i.q. גִּבּוֹר pl. const. גַּבְרֵי m. *a hero, a soldier*, Daniel 3:20. Also, Ezra 3:20 [*Gibbar*], apparently as the name of a town, for יְסֻבָּל; compare Neh. 7:25.

1402

1403 גַּבְרִיאֵל ("man of God"), *Gabriel*, one of the highest angels, Dan. 8:16; 9:21, comp. Luke 1:19.

1404 גְּבֶרֶת with suff. גְּבִרְתִּי (from the masc. גְּבִיר, for גְּבִירָה) *f. lady, mistress*, opp. to handmaid, Gen.

*For 1394 & 1395 see p. 155.

16:4, 8, 9; 2 Ki. 5:3; Prov. 30:23. גְּבֶרֶת מַמְלָכוֹת the lady of kingdoms, Isa. 47:5, 7.

† גָּבַשׁ a root not used as a verb, i.q. Arab. جمس *to congeal, to freeze* with cold; whence גֶּבֶשׁ and גְּבִישִׁים. [Also, pr. n. גִּבְעָתַיִם.]

1405 גִּבְתוֹן ("a lofty place," "an acclivity," compare Chald. גִּבְתָּא), [*Gibbethon*], pr. n. of a town of the Philistines, situated in the tribe of Dan, Josh. 19:44; 21:23; 1 Ki. 15:27; called by Eusebius, Γαββαθὼν νῦν Ἀλλοφύλων, by Josephus, Γαββαθά.

1406 גַּג const. גַּג with suff. גַּגּוֹ, with ה parag. גַּגָּה Josh. 2:6; pl. גַּגּוֹת m.

(1) THE ROOF of a house, flat, as is usual in the East, Josh. 2:6, 8; 1 Sa. 9:25, 26; Prov. 21:9, etc. Used of the roof of a tower, Jud. 9:51; of a temple, Jud. 16:27.

(2) *the surface of the altar*, Ex. 30:3; 37:26.—Some derive it from جمع *to spread out*, but this root originates in an error of Golius and Castell, who wrote جمع for جمع to spread out, see the Kamûs, p. 269; Cale. comp. page 223. I suppose, however, that גג had nearly the same meaning as גַּחַל, جمع, whence جمع a plain, the plain surface of any thing; comp. سطح a roof, from سطح to spread out.

[* Note. The suggestion of Redslob is not improbable, that גג may be for גגג, and this from גגה; as אֲגַגְתָּה from אֲגָגִית; כרכ, כָּרֵכ, from כְּרֵתִי; Ἑλληνιστί, Arab. جلجلة.]

1407 גַּד m.—(1) *coriander seed*, so called from its furrowed and striped grains; see the root גָּדַד No. 1, Ex. 16:31; Nu. 11:7; LXX., Vulg. σίφων, *sepimen, coriandrum*; and so the other Eastern interpreters, except Ch., Sam.; and similar to this was the Punic usage, of which Dioscorides says (iii. 64), Ἀλγύπτιοι ὄχνον, Ἄφρον (i. e. Punî) Ἔελ.

(2) i.q. גַּד No. 1, *fortune*; with art., specially *the divinity of Fortune*, worshipped by the Babylonians and by the Jews exiled among them; elsewhere called Baal (see בַּעַל, זֶה), i.e. the planet Jupiter, regarded in all the East as the giver of good fortune (السعد الأكبر the greater good fortune). Isa. 65:11. In the other hemistich, there is mentioned מְנִי, prob. the

planet Venus, called in the East, the lesser good fortune; see under this word. I have treated of these religions at greater length on Isa. vol. ii. p. 283, seq.; 335, seq. Well rendered by the LXX. Τύχῃ. Vulg. *Fortuna*. Compare גָּדַל page cxxxi, B.

1409 גָּד m.—(1) *fortune*, i.q. גַּד No. 2; compare the root No. 3. (Arab. جد and Syr. ܓܰܕ id. جد to be fortunate, rich; جديد fortunate.) Gen. 30:11. בָּגָד, כּוּשִׁיב. LXX. *ἐν τύχῃ*. Vulg. *feliciter*, sc. this happens to me. בָּא גָּד "fortune has come."

1410 (2) *Gad*, pr. n.—(a) of a son of Jacob, taking his name from good fortune (Gen. 30:11); although, Gen. 49:19, allusion is made to another signification of it. [The Scripture account *must* be the correct one.] He was the ancestor of the tribe of the same name, whose limits are described in the mountains of Gilead (Deut. 3:12, 16), between Manasseh and Reuben, Josh. 13:24—28; compare Nu. 32:34, 35, 36; Ezc. 48:27, 28. גֵּיל גָּד "the stream of Gad," i.e. Jabbok (not Arnon), 2 Sa. 24:5. Gent. noun is גָּדִי (different from גַּי), mostly collect. גְּדוּד Gaditæ, Deu. 33:20; Josh. 22:1.—(b) a prophet who flourished in the time of David, 1 Sa. 22:5; 2 Sa. 24:11, seq.

1411; see 1489 גַּדְגָּדָה Ch. see below גְּדַר.

† גַּדְגֹּד quadril. Æthiop. *guadguada*, to beat, to thunder. Hence—

1412 גַּדְגֹּד (perhaps, "thunder"), [*Gidgad*], pr. n. whence חֹר גַּדְגָּד Nu. 33:32, name of a station of the Israelites, i.q. גֻּדְגֹּדָה Deu. 10:7.

1413 גָּדַד fut. יִגְדֹּד—(1) TO CUT INTO, TO CUT; Arab. جدد to prune a vine, to cut cloth from the loom. Compare Ch. גְּדַד. (Kindred roots are גָּדַע, גָּדַר. This signification of cutting, hewing, belongs to the syllable גד in common with the sibilated זג, see זָגַג, from which it springs, by taking the sibilant away: both of these are softened forms from the harsher syllables קן, קט, קג, קס, and (with the sibilant taken away) קד, קר, קם; in all of which there is the power of cutting: see the roots קָנָה, קָטַע, קָצַץ, קָרַע, קָמַט. In the Indo-Germanic languages, compare *cado, scindo, σχίζω* for *σχίδω*, Pers. جيدن to cleave, جدن i.q. Engl. to cut.) From the idea of cutting is—

(2) *to penetrate, to break in upon*, i.q. גּוּד. Ps. 94:21, followed by עַל. Hence גְּדוּד and HITHPOEL. From the idea of cutting off, defining, is—

(3) the signification of *lot* and *fortune* (compare עַר No. 2), whence Heb. גַּד, עַר fortune.

Hithpoal.—(1) *to cut oneself, to make incisions* on one's skin, as in mourning, Jer. 16:6; 41:5; 47:5; or as afflicting the body for any cause, Deut. 14:1; 1 Ki. 18:28.

(2) reflect. of Kal No. 2, *sich drängen, zusammenlaufen*, to crowd in great numbers into one place, Jer. 5:7; Mic. 4:14.

Derivatives, גְּדוּד, גְּדִיר, and pr. n. גָּדִי, גְּדִיאֵל, גְּדִיעוֹנִי.

1414 גָּדַד Ch. *to cut, to cut down* a tree. Imp. גְּדוֹ Dan. 4:11, 20. Comp. Heb. No. 1.

see 2693 גֶּדֶד see גֵּדֶר.

+ גָּדַד an unused root, which had the sense of *cutting, cutting off*, and *plucking away*, like the kindred גָּרַר, which see. Hence גְּדִי a kid, so called from cropping, and—

1415 גֶּדֶה or גֵּדֶה pl. constr. גִּדוֹת *banks* (of a river), Josh. 3:15; 4:18; Isa. 8:7, so called because they are torn away and broken down by the water. Comp. גָּדָה and חוֹף *shore*, from חָפַף to rub away, to wash off, חֹפֶה bank, from חָפָה to cut off (whence also, חֹפֶן a kid), comp. Gr. ἀκτή, ἀγυιά, from ἄγνυμι, ῥήγνυμι, ῥαχία, from ῥήγνυμι. (Chald. גּוּדָא wall, stone wall, also bank, as if wall of the sea. Arab. جدّ shore, also called from the idea of cutting off.)

*1417. 1418 גְּדוּדָה pl. גְּדוּדוֹת and גְּדֻדוֹת m.

(1) *incision, cutting* (from the root גָּדַד)—(*a*) of the skin, Jer. 48:37.—(*b*) of a field, *a furrow*, Ps. 65:11.

1416 (2) *a troop, band of soldiers* (pr. a cutting in), so called from the form ["as intended *to cut or break in* upon the enemy"], like the Lat. *acies*, especially of light armed troops foraging. Gen. 49:19, גָּד גְּדוּד יְגוּדֶנּוּ "troops shall invade Gad." This is to be understood of the nomadic Arabs in the neighbourhood of Gad. 2 Ki. 5:2, אֲרַם גְּדוּדִים "the Syrians had made an incursion in bands." 1 Sa. 30:8, 15, 23; 2 Sa. 3:22. גְּדֵי הַגְּדוּד "sons, i.e. soldiers, of a band," 2 Ch. 25:13; poet. גַּת גְּדוּד Mic. 4:14. Used of a troop of robbers, Hos. 7:1; 1 Ki. 11:24. גְּדוּדֵי יְהוָה "the bands of Jehovah," used of angels, Job 25:3; of the troops of ills sent by him, Job 19:12. Syr. ܓܘܕܐ a troop, a band of soldiers.

1419 גָּדַל rarely defect. גֹּל Gen. 1:16; constr. גְּדֹל, גָּדוֹל, three times in קְדֵי גָּדֹל Psal. 145:6; Neh. 1:3; Pro. 19:19.

(1) *great*, of magnitude and extent, הָעָם הַגָּדוֹל הַזֶּה הָאָדָם הַגָּדוֹל בָּעֲנָקִים *a large* (tall) *man among the Anakim*, Josh. 14:15"]; of number and multitude, as גּוֹי גָּדוֹל Gen. 12:2; of violence, as of joy, Neh. 8:12; of mourning, Gen. 50:10; of importance, Gen. 39:9; Joel 2:11; Gen. 29:7, עוֹד הַיּוֹם גָּדוֹל "as yet the day is great," i.e. there is yet much day left. French, *grand jour*; Germ. *noch ein Tage s* LXX. ἔτι λοιὸν ἡμέρα καλή. Subst. גֹּדֶל יָדְךָ *magnitude of thy arm*; Ex. 15:16. Plur. גְּדֹלוֹת *great actions*, things done nobly, especially of God, Job 5:9; 9:10; 37:5.

Specially—(*a*) *elder, eldest.* Gen. 10:21, אֲחִי יֶפֶת הַגָּדוֹל שֵׁת "the eldest brother of Japhet" [this should be, "the brother of Japhet the eldest;" see the accents]; Gen. 27:1, בְּנוֹ הַגָּדוֹל "his eldest son," Gen. 15:42.—(*b*) *great* of power, nobility, wealth, *powerful.* Ex. 11:3; 2 K. 5:1; Job 1:3. הַגְּבֶר הַגָּדוֹל "the great (i.e. the high) priest," Hag. 1:1, 12, 14. Pl. גְּדֹלִים nobles, Pro. 18:16; גְּדוֹלֵי הָעִיר 2 Ki. 10:6, 11.

(2) *proud*, compare Hithpael, No. 2. Ps. 12:4, לְשׁוֹן מְדַבֶּרֶת גְּדֹלוֹת "a tongue speaking proud things," i.e. magniloquent, impious things (compare Dan. 7:8, 11, 20; 11:36; Apoc. 13:5, and Gr. μέγα εἰπεῖν, Od. xvi. 243, xxii. 288).

1420 גְּדוּלָה, גְּדֻלָּה (for copies differ, see J. H. Mich. on 2 Sam. 7:23; 1 Ch. 17:19), and גִּדְלָה f. a word especially belonging to the later Hebrew.

(1) prop. *magnitude, greatness*, constr. *great actions*, 2 Sa. 7:23; 1 Ch. 17:19. Pl. גְּדֻלּוֹת 1 Ch. 17:19, 21 and Ps. 145:6 כתיב.

(2) *magnificence, majesty* of God, Ps. 145:3; of a king, Est. 1:4; Pr. 7:21.

1421 גְּרוּפִים only in plur. גְּרוּפִים Isa. 43:28; Zeph. 2:8, and גִּדּוּפוֹת Isa. 51:7, *reproaches.* Root גָּרַף.

1422 גִּדְגֹּדָה f. id. Exe. 5:15.

*1424. 1425 גָּדִי—(1) patron. from גָּד *a Gadite*, see גָּד No. 2, *a.*

(2) *Gadi*, pr. n. m. 2 Ki. 15:14.

*1426 גָּדִי ("fortunate," from גָּד, גַּדִּי), [*Gaddi*], pr. n. m. Nu. 13:11.

1423 גְּדִי m. *a kid*, so called from cropping the herbage; see the root גָּדַד. (Arab. جدي id. جدية a female goat). Gen. 38:23; Ex. 23:19; Deut. 14:21; more fully called גְּדֵי עִזִּים "a kid of the goats," Gen. 38:17, 20. Pl. גְּדָיִים 1 Sa. 10:3; גְּדֵי עִזִּים Gen. 27:9, 16.

1427 גַּדִּיאֵל ("fortune of God," i.e. sent from God), [*Gaddiel*], pr. n. m. Nu. 13:10.

1428 גְּדֵרָה or גְּדֵרָתָה shore. Pl. גְּדֵרוֹתַיִם or גְּדֵרֹתַיִם 1 Ch. 12:15 כתיב.

1429 גְּדֵרָה f. *a female goat.* Plur. גְּדֵלוֹת Cant. 1:8. Compare גְּדִי.

*1434 גְּדִיל only in pl. גְּדִלִים m. *intertwined threads, twisted work*, see the Root No. 1. (Chald. גְּדִילָא thread, cord; Syr. ܓܕܝܠܐ plaited locks; Arab. جديل a rein of plaited thongs). Used—

(1) of the fringes (צִיצִת) which were according to the law to be made on the borders of garments, Deu. 22:12.

(2) *festoons* on the capitals of columns; 1 K. 7:17.

1430 גָּדִישׁ m. (from the root גָּדַשׁ)—(1) *a heap of sheaves in the field.* Ex. 22:5; Jud. 15:5; Job 5:26. (Syr. Ch. ܓܕܝܫܐ id. Arab. especially جدس amongst the Moors جدیس, جدیس; comp. جدس to heap up.

(2) *a sepulchral heap*, Job 21:32; comp. Arab. جدث sepulchre.

1431 גָּדַל—(1) pr. TO TWIST TOGETHER, TO BIND TOGETHER, like the Arab. جدل to twist, to twine a cord, Ch. גְּדַל, Syr. ܓܕܠ to twist, to twine, whence Heb. גְּדִלִים threads twisted together. This primary power is partly in the cognate languages applied to *wrestling*, whence جادل to wrestle, and Æthiopic ጋደለ to wrestle, to contend;—partly to *strength* and *force*, like other verbs of binding and twisting, שָׁלַשׁ, גָּבַר, תָּקַף, חָזַק, whence Arabic جدل strength. Hence the intrans. significations which is almost the only one in Hebrew—

(2) *to be or become great, to grow*, pret. E, Job 31:18; fut. יִגְדַּל. (A trace of a transitive power is found in the pr. n. עֲתַלְיָה which see.) Gen. 21:8; 25:27; 38:14; Exod. 2:10, 11; Job 31:18, גְּדָלַנִי כְאָב "the orphan grew up to me as a father," i. e. with me, under my care. The suffix is to be taken as a dative. It is applied to *riches* and *power*, Gen. 26:13, עַד כִּי גָדַל מְאֹד "until he became very great," i. e. very rich; 24:35; 48:19; 41:40, "only in the throne will I be greater than thou," I will only be above thee in the royal dignity.

(3) *to be greatly valued*, 1 Sa. 26:24 (compare verse 21). Also *to be celebrated with praises*, Ps. 35:27, יִגְדַּל יְהוָה "praised be Jehovah;" 40:17; 70:5; 2 Sa. 7:26.

Pim. גְּדַל, in the end of a clause גְּדַל (Josh. 4:14; Est. 3:1). ["Compare Lehrg. §93, n. 1; Heb. Gram. §51, n. 1."]

(1) *to cause* and *to take care that* any thing *shall grow, and become great*, hence, to nourish, to train, as the hair, Num. 6:5; to nourish plants, trees; used of the rain, Isa. 44:14; Exe. 31:4; to bring up children, 2 Kings 10:6; Isa. 1:2; 23:4. Figuratively, *to make rich and powerful*, Josh. 3:7; Esth. 3:1; 5:11; 10:2; Gen. 12:2.

(2) *to make much of, to value highly*, Job 7:17, "what is man כִּי תְגַדְּלֶנּוּ that thou makest so much of him?" Hence *to praise*, to celebrate, Ps. 89:31; followed by ל 34:4.

Pual, pass. of Piel No. 1, *to be brought up, caused to grow.* Part. Ps. 144:12.

Hiphil.—(1) *to make great*, Gen. 19:19; Isa. 9:2; 28:29; הִגְדִּיל לַעֲשׂוֹת *to act nobly*, to perform great actions, used of God, Joel 2:21; and without לַעֲשׂוֹת 1 Sa. 12:24; but see below. An ellipsis of another gerund is found, 1 Sam. 20:41, "they both wept, עַד־דָּוִד הִגְדִּיל (followed by לְבְכּוֹת) until David wept most violently." The phrase is taken in a bad sense, הִגְדִּיל עַל פֶּה Obad. 12; גָּדַל עַל פֶּה Exe. 35:13, *to speak arrogantly, proudly*, also הִגְדִּיל לַעֲשׂוֹת *to act arrogantly*, Joel, 2:20; and simply הִגְדִּיל Lam. 1:9; Zeph. 2:8; followed by עַל Ps. 35:26; 38:17. Compare יָגֹר Hithpael.

(2) *to make high, to lift up*, Ps. 41:10.

Hithpael.—(1) *to shew oneself great* and *powerful*, Exe. 38:23.

(2) *to act arrogantly*; followed by עַל Isa. 10:15; Dan. 11:36, 37.

Derivatives גְּדֻלָּה, גְּדוּלָה, גְּדֻלּוֹת, גְּדֹלִים, גִּדְלָה, and pr. n. גְּדַלְיָה, גְּדַלְיָהוּ, or גְּדַלְיָה. The rest follow immediately.

1432 גָּדֵל m. part. or verbal adj. *growing, growing up*, 1 Sa. 2:26; Gen. 26:13; *great*, Ex. 16:26.

1433 גֹּדֶל with suff. גָּדְלוֹ, once גָּדְלֹה Ps. 150:2.

(1) *magnitude, greatness*, Exe. 31:7.

(2) *magnificence, majesty*, as of a king. Exe. 31:2, 18; of God, Deu. 3:24; 5:21.

(3) גֹּדֶל לֵבָב *arrogance, insolence*, Isa. 9:8; 10:12.

1435 גְּדֹל (perhaps "too great," "giant"), of the form of adjectives expressing bodily defects, as גִּבֵּן, פִּסֵּחַ, etc., [*Giddel*], pr. n. m.—(*a*) Exe. 2:47; Neh. 7:49.—(*b*) Exe. 2:56; Neh. 7:58.

see 1419 גְּדֹל see גָּדַל.

see 1434 גְּדַלְיָ (the actually occurring form), see גְּדַלְיָהוּ.

see 1420 גְּדִלְיָה see גְּדַלְיָהוּ.

1436 גְּדַלְיָהוּ ("whom Jehovah has made great," or strengthened, see the root No. 2), *Gedaliah*, pr. n. —(1) of a governor of the Jews, appointed by Nebuchadnezzar, 2 Ki. 25:22, seq.; Jer. 40:5, seq.; 41:1, seq.; elsewhere גְּדַלְיָ 39:14.—(2) Ezr. 10:18.—(3) Zep. 1:1.

1436 גְּדַלְיָו (id.), [*Gedaliah*], pr.n.—(1) m., Jer. 38:1.—(2) 1 Ch. 25:3,9.—(3) see גְּדַלְיָהוּ No.1.

1437 גִּדַּלְתִּי [*Giddalti*], pr.n. of a son of Heman, 1 Ch. 25:4, 29.

1438 גָּדַע fut. יִגְדַּע.—(1) TO CUT, TO CUT DOWN, TO PRUNE, prop. trees (see PUAL), applied also to the slaughter of men, Isa. 10:33; Jud. 21:6. (Arabic جدع to cut off the hand, nose, ears, جدع mutilated. Kindred is גָּזַז, see more under יָרַד). Once used of the beard of mourners as cut off, Isa. 15:2, קָרְחָה כָּל־זָקָן גְּדוּעָה "every beard cut off," or mutilated. In these where this is copied, Jer. 48:37, we read, גְּדוּעָה *shorn*, but there is no need to regard this as the true reading in Isaiah, though it is found in 80 MSS.; for Jeremiah, as usual, substitutes for a word in little use another appropriate to the purpose. See my Comment on the passage. Comp. Gesch. d. Hebr. Sprache, p. 37, and above in אִישִׁית see p. LXXIV, A.

(2) *to break as a rod*, Zec. 11:10, 14. *To break any one's arm* (said of God), 1 Sa. 2:31; and any one's *horn*, Lam. 2:3 (compare Ps. 75:11), figuratively *for to break* his strength, as also in Arabic.

NITHIL, *to be cut down*, Isa. 14:19; 22:25; also *to be broken*, of horns, Jer. 48:25; of statues, Exe. 6:6.

PIEL גִּדַּע, with distinct. acc. גִּדַּע *to break, to break in pieces, as* bars, bolts, 45:2; horns, Ps. 75:11; the statues of idols, Deu. 7:5; 12:3.

PUAL, *to be cut down as a tree*, Isa. 9:9.

The Derivatives all follow immediately.

1439 גִּדְעוֹן (perhaps, "cutter down," i.e. brave soldier, comp. Isa. 10:33), [*Gideon*], pr. n. of a judge of Israel, who delivered the people from the Midianitish bondage. Jud. chap. 6—8. LXX. *Γεδεών*.

1440 גִּדְעֹם ("cutting down"), [*Gidom*], pr. n. of a place in the tribe of Benjamin, Jud. 20:45.

1441 גִּדְעֹנִי (id. of the form יִזְרְעֵלִי), [*Gideoni*], pr. n. m. Num. 1:11; 2:22.

1442 גָּדַף pr. i. q. Arab. جدف to cut off (compare under גָּרַר), figuratively TO CUT WITH OPPROBRIOUS WORDS. So—

PIEL גִּדֵּף *to reproach, to revile.* (Arab. Conj. II. Syr. Pael id.)—(*a*) men (see גִּדּוּפִים), especially—(*b*) God, 2 Ki. 19:6, 22; Isa. 37:6, 23; Ps. 44:17. This may not only be done by words but also in action, when men, by boldly and determinedly sinning, mock God and his law. Num. 15:30; Exe. 20:27.

Derivatives גִּדּוּפִים, גְּדוּפוֹת.

1443 גָּדַר TO SURROUND WITH A FENCE, HEDGE, WALL, hence *to erect a wall.* (Arab. جدر id. The primary sense is that of surrounding, fencing, see the kindred roots גָּזַר, גָּדַר, &c. under the word גֵּז page XXVII, A. Also גָּזַר. The same stock is widely extended in the western languages, sometimes designating that which fences, and sometimes the space fenced off. Comp. in the Latin of the middle ages, *cadarum*, Ital. *cataraia*, Germ. Gatter, Gitter; but more frequently with the letter *r* transposed, Gr. χάρτος, *hortus*, *cors*, *chors*, *cohors*, Germ. Garten, Gath. i. e. a fortified space, a fortress, as in the pr. n. Stuttgard, etc., Gurt, Gorbe, Slav. *gorod*, i. e. a fortified city ["comp. Russ. *Novogorod*"], etc. etc.) Part. גֹּדְרִים builders of the wall, 2 Ki. 12:13. Often used figuratively—(*a*) גָּדַר גָּדֵר עַל to fortify with a wall, to wall around, i. e. to set any one in safety, Exe. 13:5; comp. 22:30.—(*b*) גָּדַר פִּי to obstruct any one's way so that he cannot go out, Lam. 3:7, 9; Job 19:8; Hos. 2:8.

Derivatives, all follow immediately.

1444 גָּדֵר m.—(1) i. q. גָּדַר *wall, fence.* Twice found in const. state (comp. Lehrg. p. 565). Prov. 24:31; Exe. 42:10.

(2) [*Geder*], pr. n. of a royal city of the Canaanites, Josh. 12:13; perhaps the same as גְּדֵרָה. [Gent. noun הַגְּדֵרִי 1 Ch. 27:28.]

1445 גְּדֵרָה ("hedge," "wall"), [*Gedor*], pr. n.—(1) of a town in the mountains of Judah, Josh. 15:58. [Now Jedûr, جدور, Rob.ii. 338.]—(2) m. 1 Ch. 8:31; 9:37.

1448 גְּדֵרָה f. const. גְּדֶרֶת pl. const. גְּדֵרוֹת, with suff. גְּדֵרֹתָיו Ps. 89:41 (with Tzere impure comp. גְּדֵרֹתֶיךָ).

(1) *the wall* of a city, Ps. loc. cit.; more frequently *the fence* of a vineyard, Jer. 49:3; Nah. 3:17. It differs from a living hedge (גְּדֵרָה), Isa. 5:5.

(2) *a place fortified with a wall*, and i. q. Arab. جدير a fold for flocks, i. e. a stall erected in the fields, open above, walled all around, fully גְּדֵרוֹת נֹאוֶ Num. 32:16, 24, 36. As to the thing, compare Hom. Od. ix. 185. Hence with art. הַגְּדֵרָה [*Gederah*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:36, perhaps the same as is elsewhere called גְּדֵרָ i. e. *Gadara* in Spain, see Monumm. Phœn. p. 304, seq.; also *Γαδαρὰ* a city of Persea, *Γαδαρηνὸς*, Mat. 8:28.] Gent. n. גְּדֵרָתִי 1 Ch. 12:4.

*1452 גְּדֵרוֹת ("folds"), [*Gederoth*], Josh. 15:41, and with art. הַגְּדֵרוֹת 2 Ch. 28:18; also pr. n. of a town in the tribe of Judah.

*1453 גְּדֵרוֹתַיִם ("two sheep-folds," comp. שִׁפְתַּיִם), [*Gederothaim*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:36.

גְּדֵרִי [*Gederite*], Gent. n. from גְּדֵרָה or from גָּדֵר which see. 1 Ch. 27:28.

see 1430 גָּדַשׁ i. q. Chald. גְּדַשׁ TO HEAP UP, TO FILL. Hence גָּדִישׁ which see.

1454 גָּה Exe. 47:13, an erroneous reading for זֶה as in verse 15, which is expressed in translating by the LXX., Vulg., Chald., and found in 14 MSS. Comp. under זֶה.

*1447 גֵּו c. (m. Exe. 42:7, f. Ps. 68:4).

(1) *a wall*, Exe. 13:5; wall of a vineyard, Num. 22:24; Isa. 5:5.

(2) *a place fortified with a wall*, Ezr. 9:9. (Arab. جدار, جدار, hedge, wall, جدير, a place surrounded by a wall.)

1455 גֵּוָה pr. TO THRUST AWAY, TO REMOVE, especially the bandage of a wound ["*to cure*"]. Hos. 5:13, וְלֹא־יִגְהֶה מִכֶּם חֹבֵשׁ "he (the king of Assyria) shall not thrust away from you (the Jews) the bandage," i. e. he shall not heal you, as in the other hemistich. (Syr. ܓܗܐ to withdraw, to flee. Aphel, to rest, to liberate; Arab. جه to repel.) The Hebrews explain גָּהָה by רפא. Hence—

1456 גֵּוָה f. *removal of bandage*, i. e. *healing* of a wound. Prov. 17:22, לֵב שָׂמֵחַ יֵיטִב גֵּהָה "a joyful heart gives a happy healing." LXX. *ἔκστασις νοσῶν*. Comp. 16:24.

1457 גָּהַר TO BOW ONESELF DOWN, TO PROSTRATE ONESELF, TO LAY ONESELF DOWN. 2 Ki. 4:34, 35, used of Elisha in the raising of the dead child, וַיִּגְהַר עָלָיו "and he bowed himself upon him." 1 Ki. 18:42, וַיִּגְהַר אַרְצָה "and he cast himself down on the ground." This signification, which the context almost demands, is expressed by all the ancient interpreters (except the Ch. and Arabic, 2 Ki.). The Syriac has the same word under the letters ,גהר Ethpeal, to which answers the Ch. גְּחַר; see examples of the interchange of the letters ר and ך under the letter Nun.

1458 גַּו with suff. גָּוִי m. *the back* (from the root גָּוָה No. I); in one phrase הִשְׁלִיךְ אַחֲרֵי גַּו "to cast behind one's back," i. e. to neglect, to despise. 2 Ki. 14:9; Exe. 23:35; Neh. 9:26; comp. גֵּוָ. The same is often used in Arabic, نبذ وراء ظهره, جعل بظهره.

1459 גַּו Chald. const. גּוֹ and גּוֹא with suff. גַּוָּהּ, גַּוָּךְ mas. *middle, midst*, see גָּוָה No. I. (Syr. ܓܘ id. Arab. جو inner part of a house, جوف within.). Hence—(*a*) בְּגוֹא, בְּגַו i. q. בְּתוֹךְ *in the midst*, and simply *in*, בְּגַו נוּרָא in the fire, Dan. 3:25; 4:7; 7:15. בְּגוֹא in it, Ezr. 4:15. Exr. 6:5, כֵּן כְּתִיב בְּגַוָּהּ דְּקִרְטָא "so in it (the book) was written a commentary." Exr. 5:7.—(*b*) לְגוֹא *into*, Dan. 3:6; 11:15.—(*c*) מִן־גּוֹא "out of the midst," Dan. 3:26.

1460 גַּו (for גָּוָה, like בֵּן for בִּנָה from the root גָּוָה No. I.), const. גּוֹ; with suff. גַּוִּי, גַּוֵּךְ m.

(1) *back*, Pro. 10:13; 19:29; 26:3; Isa. 50:6; 51:23; הִשְׁלִיךְ אַחֲרֵי גַּו Isa. 38:17; see under גַּו.

(2) ["prop. *belly*"], *middle, midst*; Job 30:5, מִגַּו יְגֹרָשׁוּ "they are driven from among (men)."

גּוֹאָ see גּוֹ Chald.

1461 גָּוַב (1) i. q. Arab. جاب Med. Waw and Ye; TO CLEAVE, TO CUT; whence גֵּב a plank. Hence—

(2) *to dig a well*, like the Arab. Conj. VIII.; see גֵּב No. 2.

(3) i. q. יָגַב *to plough*, to cut the ground with a plough; hence 2 Ki. 25:12 גֹּבְנִים (גֹּבְאִים), כּוֹתְבִי *ploughmen*, in קרי, יוֹתְבִים.

1462 גֹּב *a locust* (from גָּבָה which see), Nah. 3:17; pl. (or collect.) גֹּבַי and גֹּבָי (for גֹּבִים Lehrg. p. 523), Amos 7:1; Nah. 3:17, גֹּב גֹּבַי "the locust of locusts," of a great abundance of them. Chald. גֻּבָּא, גֻּבְּיָא; pl. גֻּבָּאֵי.

1463 גֹּב ("pit"), [*Gob*], pr. n. of a place otherwise unknown, where David fought with the Philistines, 2 Sa. 21:18, 19. see 1359

1463 גּוֹג *Gog*, pr. n.—(1) of the prince of the land of Magog (אֶרֶץ הַמָּגוֹג), Eze. 38:2, 3, 14, 16, 18; 39:1, 11; also of the Rossi, Moschi, and Tibareni, who is to come with great forces from the extreme north (38: 15; 39:2), after the exile (38:8, 12), to invade the holy land, and to perish there, as prophesied by Ezekiel; see מָגוֹג. Otherwise Apoc. 20:8, Γώγ equally with Magog, seems to be the name of a region not of a prince, as amongst the Arabians ياجوج. [Gog and Magog in Apoc. belong to a different time to those spoken of in Ezekiel, so that it is in vain to point out a discrepancy.]—(2) of a Reubenite, 1 Ch. 5:4.

1464 גָּדַר i. q. גָּרַר No. 2, TO PRESS, URGE upon any one, TO INVADE him, Gen. 49:19; Hab. 3:16.

† I. גָּוָה & גָּיָה an unused root, of the same sense as גבב *to be elevated, to rise up, like a back or hump.* For the derivatives which partly follow the analogy of verbs עָנָה, partly of verbs גָּבַהּ (גּוֹ, גּוּ, גּוֹת), have the signification both of *back* (see גֵּב) and of *belly* (see גֵּו), which latter is applied to *middle* (compare بَطْن belly middle, interior, باطِن within). ["From the *belly* comes then the word for *body*; see גְּוִיָּה, גֶּוֶל, and this idea is then transferred to the signification of *people*, see גּוֹי." Ges. add.]

† II. גָּדַר, גָּיָה & גָּיַא roots also unused [omitted in Ges. corr.], which appear to have had the sense of *flowing together;* transferred from water to men, whence גּוֹי people, prop. confluence of men [but see above]; גַּיְא, גַּי a valley so called from the confluence of water there. Kindred are the Arab. جوى seq. ب and Conj. IV. to gather camels together to the water, جواء valley, level country, also جاء to come, جاجأ to gather camels together to the water, جَيْجَأ, جَيْجَاة, contr. جَيْحَة a place where water flows together, a valley, a low region.

1465 I. גְּוָה f., i. q. גֵּו *body*, Job 20:25. Root גָּוָה No. I.

1466 II. גָּוָה f. contr. for גַּאֲוָה (from the root גָּאָה)—(1) *lifting up, exaltation;* Job 22:29, כִּי תְשַׁפִּיל גְּאוֹת תֹּאמַר גֵּוָה "when (men) act humbly, thou commandest lifting up," i. e. thou liftest up the vilest, the meanest men. Commonly rendered, "when thy ways are humbled (verse 28), thou shalt say, lifting up," i.e. thou presently perceivest thy state, from the lowest to become most prosperous.

(2) *pride, arrogance,* Jer. 13:17; Job 33:17.

גַּוְהָּא Ch. *pride,* Dan. 4:34. 1467

גָּזַר (kindred to גָּזָה) pr. to cut in pieces; hence— 1468

(1) TO PASS THROUGH, TO PASS OVER, OR AWAY, i. q. Arab. جاز Med. Waw, Syr. ܓܙ to pass away, to fall; Ps. 90:10, גָּזְנוּ חִישׁ וַנָּעֻפָה "for it (human life) soon passes away, and we fly away."

(2) caus. *to cause to pass away, to bring over;* Num. 11:31, "a wind went forth from Jehovah וַיָּגָז שַׂלְוִים and brought quails from the sea;" LXX. ἤνεγκαν, Vulg. *detulit,* the Hebrew interpreters, *and cut off from the sea;* compare גז. As to the word גּוֹז Ps. 72:6, see the root גזז.

גּוֹזָל m., *a young bird,* of a dove, Gen. 15:9; of an eagle, Deu. 32:11, both so called from chirping (see the root גזל No. II.). Arab. جوزل the young of a dove and other birds of that kind, Syriac transp. ܓܘܙܠܐ. 1469

גִּזְרָה (from the root גָּזַר, as גִּלָּה from גָּלַל, perhaps "stone quarry"), *Gozan, Gauzanitis,* a region of Mesopotamia subject to the Assyrians (2 Ki. 19:12; Isa. 37:12), situated on the river Habor (2 Ki. 17:6; 18:11; 1 Ch. 5:26), whither a part of the ten tribes were carried away by Shalmanesar; Greek Γωζανίτις, now called *Kaushan,* 2 Ki. 17:6; compare Ptol. v. 18; 1 Ch. loc. cit. indeed in the words וַיַּנִּיחֵם לְחָלַח וְחָבוֹר נְהַר גּוֹזָן Habor is separated from the river of Gozan, by the word וְחָבוֹר, so that it might seem to be different; but I have no doubt that this is to be attributed to the negligence of the writer. [If this means the writer of the book, it is not to be borne, for no inspired writer can be safely thus charged; *transcribers* may err.] 1470

גּוֹחַ see גִּחַ. see 1518

גַּוַּי with suff. 1 pers., once גַּוִּי Zeph. 2:9; pl. גּוֹיִם; const. גּוֵי; sometimes in כתיב גַּיִם Ps. 79:10; Gen. 25:23, m. 1471

(1) *a people,* prop. a *confluence* of men, from the root גָּוָה No. II. [" Prop. it would seem *body, corpus,* from the root גָּוָה which see; and then transferred to a *body politic,* or whole people; compare Lat. *corpus reipublicæ, populi, civitatis,* in Cicero and Livy."] The word is general, and used of the nations at large, and also (which should not have been doubted by some interpreters) of the Israelites, e. g. Isaiah 1:4;

9:2; 26:2; 49:7; Gen. 35:11; 48:4; Psal. 33:12. In pl. however גּוֹיִם specially is used *of the (other) nations besides Israel* (compare אֻמִּים No. 1, *a;* especially Jer. 31:10; also אַרְצוֹת p. LXXII, B); Neh. 5:8, often with the added notion of being foes and barbarians, Psal. 2:1, 8; 9:6, 16, 20, 21; 10:16; 59:6, 9; 79:6, 10; 106:47 (comp. מִן, etc.; or of being profane persons, strangers to the true religion, i. e. *Gentiles* (see below), Jer. 31:10; Eze. 23:30; 30:11; Psal. 135:15, etc. גְּלִיל הַגּוֹיִם "the circle of the Gentiles," i. e. Galilee of the Gentiles (see גְּלִיל); אִי הַגּוֹיִם "isles of the Gentiles" (compare אִי); collect. גּוֹי for גּוֹיִם Isa. 14:32. It is sometimes opposed to עַם, which is more commonly used of Israel; Isa. 42:6, אֶתְּנְךָ לִבְרִית עָם לְאוֹר גּוֹיִם "I will make thee a covenant of the people, a light (i.e. a teacher) of the Gentiles;" comp. ver. 1, Isa. 49:6; Deu. 26:18, 19; 32:43. Hence it is very rarely found followed by a gen., and with suff. גּוֹי גְּבִי יְהוָה (Zeph. 2:9); very frequently עַמִּים, עַמּוֹ, עַמִּי; LXX. pretty constantly render עַם *laós,* גּוֹי *ἔθνος;* Vulg. *gens,* whence also in New Test. τὰ ἔθνη are opposed to τῷ λαῷ τοῦ Ἰσραήλ, Lu. 2:32.

(2) Poet. applied to herds and troops of animals, Joel 1:6; Zeph. 2:14. Comp. עַם Prov. 30:25, 26; Ge. *ἔθνεα χοιρῶν, γυψάνων, μυόνων, χελιδόνων, κόρων,* Homer's Il. ii. 857, 458, 469; Od. xiv. 73; *agmina pentes,* Virg. Georg. iv. 430.

(3) Sometimes גּוֹיִם *Gentiles,* very nearly approaches to the nature of a pr. n. Josh. 12:23, מֶלֶךְ גּוֹיִם לַגִּלְגָּל "king of the Gentiles at Gilgal." For Gentiles seem there, as in Galilee, to have afterwards settled amongst the Hebrews. [But what could this have to do with the previous name? It is more uncertain where we should seek for גּוֹיִם Gen. 14:1, waging war against Sodom. *Le Clerc* understands a nation of Galilee, comparing גְּלִיל הַגּוֹיִם Isa. 8:23; comp. Gen. 10:5, "the nations of the west" might be understood. Not amiss an anonymous translator, βασιλεὺς Παροθείων.]

1472 גְּוִיָּה f.—(1) *body* (pr. belly, like the Syr. ܓܘܦܐ *corpus, cadaver,* Ges. Thes. 'Ephr. Syr. i. 58 init.). Eze. 1:11, 23; Dan. 10:6. Gen. 47:18, "nothing remains ... גְּוִיָּתֵנוּ וְאַדְמָתֵנוּ but our bodies and our lands." Neh. 9:37, בְּגְוִיָּתֵנוּ מֹשְׁלִים "they have dominion over our bodies and our cattle."

(2) *a dead body, corpse,* both of men, 1 Sa. 31: 10, 12; Nah. 3:3; and of beasts, Jud. 14:8, 9.

see 1523 גִּיל *to rejoice,* see גִּיל.

1473 גּוֹלָה f.—(1) part. act. f. of the verb גָּלָה No. 2; collect. *a band of exiles, exiles* (comp. sing. גּוֹלָה an exile, 2 Sa. 15:19), Ezr. 1:11; 9:4; Ner. 8:6; Eze. 1:1; 3:11, 15; 11:24, 25; and used also of those who have again returned into their country, Ezr. 10:8 (Arab. جالية and جلية exiles).

(2) abstr. *exile, migration.* 1 Chr. 5:22, עַד גָּלוּתָהּ "until the exile." כְּלֵי הַגּוֹלָה "equipment for exile," Ezr. 1:7. לְלֶכֶת בַּגּוֹלָה Jer. 29:16, etc. "to go into exile." הַגּוֹלָה בְּנֵי exiles; also, those who have returned from captivity, Ezr. 4:1; 6:19; 8:35.

גּוֹלָן ("exile"), [*Golan*], pr. n. of a city of Bashan, afterwards in the tribe of Manasseh; a city of refuge, allotted to the Levites, Deut. 4:43; Josh. 20:8; 21:27 (where there is כתיב גּוֹלָן); 1 Ch. 6:56. Josephus mentions both the city (calling it Γωλανίτις, Bell. Jud. i. 4, § 4, 8) and the adjoining region, Γωλανῖτις, Archæol. viii. 2, § 3, 13, § 4, etc., which he places by the spring of Jordan and the sea of Galilee; elsewhere he comprehends it under the name of Batanea [Bashan]. This region is now called *Jaulân.* 1474

גּוֹמֶן m. *a pit;* once found, Eccl. 10:8. (Syriac ܓܘܡܢܐ id.; Chald. גּוּמְנָא id., the letter נ being interchanged with ב.) The root גמן *is* used in Syriac and Chaldee in the signification of *digging.* 1475

† גּוּן an unused root. Syr. ܓܘܢ colour, Ch. גּוּן to colour, to dye. Hence— 1476.

גְּוָנִי ("painted with colours"), [*Guni*], pr. n. m.—(1) Gen. 46:24; whence patron. of the same form (for גְּוָנִי), Nu. 26:48.—(2) 1 Ch. 5:15. 1477

גָּזַר inf. גְּזֹר and גִּזַּר, fut. יִגְזֹר, TO EXPIRE, TO BREATHE OUT ONE'S LIFE, Gen. 6:17; 7:21; Nu. 17:27; especially post. Job 3:11; 10:18; 13:19; 14:10; 27:5, etc.; sometimes with the addition of מוּת Gen. 25:8. 1478

גָּזַר i. q. Arab. جاز to be hollow (see under גבב No. 1). V. id. and to be, or to be hid away in the midst of any thing, Conj. II., *to shut* a door (pr. to cause that any thing within be hid away). So— HITHPAEL, *to shut* doors, Neh. 7:3. Hence— 1479

גִּזְרָה f. *a body, corpse,* so called from the idea of being hollow, 1 Ch. 10:12, for גְּוִיָּה in the parallel place, 1 Sa. 31:12. Arab. جِزْف cavity, belly, جِيفَة corpse. Rabbin. גִּזְרָה body, person. 1480

גָּזַר i. q. Arab. جاز PROP. TO TURN ASIDE FROM THE WAY, like שׂוּר; hence to turn aside to any one, and in the common use of the language— 1481

(1) *to tarry* anywhere, *as a sojourner and stranger, to sojourn;* used of individuals, Gen. 19:10; 19: 9; 20:1; Jud. 17:7; and of whole nations, Ex. 6:4; Ps. 105:23; Ker. 1:4. Poet. used of brutes, Isa. 11:6. Followed by בְּ of the land in which any one tarries as a stranger, Gen. 21:23; 26:3; 47:4; עִם is prefixed to the person or people with whom any one tarries, Gen. 32:5; אֵת Exod. 12:48; Levit. 19:33; בְּ Isa. 16:4, but poet. these are also put in the accusative; Ps. 120:5, אוֹיָה־לִי כִּי גַרְתִּי מֶשֶׁךְ "woe is me, that I sojourn in Mesech;" Jud. 5:17, וְדָן לָמָּה יָגוּר אֳנִיּוֹת "and why did Dan remain in his ships?" i. e. sit at leisure on the sea shore, as is well expressed by LXX., Vulg., Luth. Job 19:15, גָּרַי בֵיתִי "the sojourners of my house," i. e. servants, for in the other hemistich there is *handmaids;* Ex. 3:22, וְגָרַת בֵּיתָהּ "her sojourners;" or according to Vulg. *hospita ejus.* LXX. σύοικος. Others understand *neighbour,* from the Arabic usage; Isa. 33:14, מִי יָגוּר לָנוּ אֵשׁ אוֹכֵלָה מִי יָגוּר לָנוּ מוֹקְדֵי עוֹלָם "who among us shall dwell with the devouring fire, who shall dwell with everlasting burnings?" It is the cry of sinners near the overthrow sent by Jehovah (verse 12, 13), fearing for themselves. גּוּר בְּאֹהֶל יְהוָה "to sojourn in the tent of Jehovah," is i. q. to be frequently present in the temple; to be as it were God's guest, and (what is joined with this idea) to have His care and protection. Ps. 15:1; 61:5, compare 39:13, also with acc., Ps. 5:5, לֹא יָגוּר רָע "a wicked person shall not dwell with thee." Parall. God hath no pleasure in wickedness. (Arab. جار. Conj. III, to remain in a temple on account of religion, also to receive under protection. جَارُ اللهِ a guest or client of God, used of a man tarrying long in a holy city.) Part. גָּר, which is distinguished from the verbal noun גֵּר, whence Lev. 17:12, 18, גֵּר תֹּשָׁב "the stranger that sojourneth amongst you;" 18:26; 19:34. ["Plural גֵּרִים *strangers,* nomades, Isa. 5:17."]—Job 28:4, in the description of a mine, גָּר נָחַל מִעִם גָּר וְגוֹ Rabbi Levi I interpret, "a man *breaks a channel* (i. e. a shaft) *from where he dwelleth, and as it were sojourns,*" i. e. from the surface of the ground as the abode of men; מִעִם גָּר from the fuller מִעִם אִישׁ גָּר עִם מִעִם i. q. afterwards מִמְּטַיִּשׁ.

(2) *to fear,* like יָרֵא and יָגֹר. This signification is taken from that of *turning aside,* since one who is timid and fearful of another, goes out of the way and turns aside from him (geht ihm aus den Wege, tritt zurück). Followed by לְ (compare לְ No. 2, *a*) Job 41:17; and מִפְּנֵי Nu. 22:3; Deu. 1:17; 18:22; 1 Sa. 18:15; once used with an acc. of the thing feared; Deu. 32: 27; לְ of the thing *for* which one fears, Hos. 10:5. Of fear or reverence towards God, Ps. 22:24; 33:8.

(3) *to be gathered together,* or *gather selves together;* this signification (which I have defended at length against J. D. Michaelis, in Thes. p. 274) is has in common with the kindred verbs אָגַר, גָּרַר which see, *zusammenscharren.* Ps. 56:7, יִגְרוּ יִצְפֹּנוּ "they are gathered together (and) hide themselves;" i. e. they lie hid in troops in their lurking places. Followed by לְ and אֵת *against* any one, Ps. 59:4; Isa. 54:15; see Hithpalel. Once, apparently, transitively i. q. Ch., Syr. גְּרַר; Lat. congregare (from grex, *gregis*). Ps. 140:3, יָגוּרוּ סִלְּקוּמוֹת "they gathered together wars."

Hithpalel. הִתְגּוֹרֵר.—(1) i. q. Kal No. 1, *to tarry;* 1 Ki. 17:20.—(2) i. q. Kal No. 3, *to gather selves together.* In Hos. 7:14, עַל דָּגָן וְתִירוֹשׁ יִתְגּוֹרָרוּ יָסוּרוּ בִי "they gather themselves together for corn and new wine, they turn aside from me;" i. e. they gather together to supplicate idols for the fertility of their fields. הִתְגּוֹרֵר Jer. 30:23; see under the root יָרֵר.

Derivatives מְגוּרָה, מְגוּרִים, מָגוֹר, מָגוֹר מִסָּבִיב, מְגוּרָת, מְגוּרָתָה, מְגוּרָתוֹ, and pr. n. גֵּר.

["II. גָּוַר, a different root. Perhaps *to suck,* whence גּוֹר *a suckling,* the sucking whelp of a lion. Compare עֵזֶר. Æth. ጎየር: a young ass; שֵׁל a sucking child, שֶׁלֶא a young animal." Ges. add.]

גּוֹר i. q. גּוּר, which see; *a lion's whelp.* Plur. גּוֹרֵי אֲרָיוֹת Jer. 51:38; גּוּרִיוֹת Nah. 2:13. *1484

גֹּרֶן pl. גֹּרִים m. *a whelp,* so called as still sojourning under the care of its mother (see the root גּוּר No. 1). [So called from being a suckling, see II. גּוּר.] Specially used of "a lion's whelp," Exc. 19:2, 3, 5; גּוּר אַרְיֵה Gen. 49:9; Deu. 33:22; where a whelp still sucking its mother's teats is to be understood, different from כְּפִיר i. e. a young lion, which is weaned and begins to seek prey for itself. Once used of the whelp of a jackal (אִי), Lam. 4:3. (Arab. جَرْوٌ, جِرْوٌ used of a lion's whelp, and of a puppy, Syr. ܓܪܘܐ.)

Pr. n. סְגוֹר־גּוּר [*going up of Gur*], the going up of the whelp or whelps; pr. n. of a place near Ibleam, 2 Ki. 9:27.

גּוּר בַּעַל ("sojourning of Baal"), [*Gur-baal*], pr. n. of a town in Arabia, prob. so called from a temple of Baal, 2 Ch. 26:7.

גּוֹרָל pl. גּוֹרָלוֹת [this pl. not found] and גּוֹרָלוֹת m.

prop. a little stone, pebble, ψῆφος, specially such as were used in casting lots.

(1) *a lot,* Lev. 16:8, seq. Of casting lots, there are used the verbs נָתַן, הִטִּיל, הִפִּיל, יָדָה, הִלְכִּיד (which see); of a lot cast, נָפַל Jon. 1:7; Ezr. 24:6; of a lot coming forth from the shaken urn, there is said, עָלָה גּוֹרָל Lev. 16:9, and יָצָא גּוֹרָל Nu. 33:54; Josh. 19:1, seq. A thing concerning which lots are cast is construed with עַל Ps. 22:19; אֶל Joel 4:3.

(2) *what falls to any one by lot,* especially part of *an inheritance, land which falls to any one by inheritance;* Jud. 1:3, עֲלֵה אִתִּי בְגוֹרָלִי "come up with me into my lot," my portion received by lot, Isa. 57:6; Ps. 125:3. Metaph. used of *the lots* assigned by God to men, Ps. 16:5; Dan. 12:13, תַּעֲמֹד לְגֹרָלְךָ "and thou shalt rise that thou mayest share in thy lot at the end of the days," in the kingdom of the Messiah (compare Apoc. 20:6).

*1487 גִּישׁ, גּוּשׁ A CLOD of earth, of dust. Once found in the Old Test. Job 7:5, קְרִי גִישׁ עָפָר "worms and clods of earth clothe (i.e. cover) my body;" referring to the ashy skin of a sick person, which being rough, and as it were scaly, may seem as if sprinkled with clods of earth; LXX. βώλακες γῆς; Vulg. *sordes pulveris.* The Talmudists use the same word of *a clod,* and *a lump resembling a clod,* Mishn. Tehor. 3, § 2, 5, § 1; see more in Thes. p. 276. Hence is derived denom. הִתְגּוֹשֵׁשׁ to wrestle, prop. to stir up the dust in wrestling (see נֶאֱבַק). The etymology is very obscure; Jo. Simonis thought גִּישׁ and גֹּשׁ were for גֵּשׁ, גֹּשׁ from the root נָשַׁשׁ to be unclean, filthy; whence נְשָׁמָה filth; I prefer regarding גִּישׁ as i. q. נָשַׁשׁ, whence also pr. n. גֵּישָׁן.

1488 גֵּז m. (from the root גָּזַז), pl. const. גְּזֵי—(1) ["*a shearing,* meton." *shorn wool* of sheep, *a fleece;* Deu. 18:4, רֵאשִׁית גֵּז תִּתֶּן־לוֹ "the firstfruits of the fleece of thy sheep," Job 31:20; compare גִּזָּה.

(2) ["*a mowing,* e. g." *a mown meadow,* Ps. 72: 6; Am. 7:1, לֶקֶשׁ גְּזֵי "the king's mowings." This apparently signifies the firstfruits of the hay, which the kings of Israel perhaps required.

1489, 1490 גִּזְבָּר m., Ezr. 1:8, *a treasurer,* the officer who had the charge of the royal treasures amongst the Persians, see under גִּזָּה. Pl. Ch. גִּזְבְּרַיָּא Ezr. 7:21; and by extruding the sibilant, גִּדְבְּרַיָּא Dan. 3:2, 3; to this answers the Syriac ܓܕܒܪ, ܓܕܒܪܝܐ, ܓܕܒܪܢ. Pers. گنجور, all of which are composed of גֵּז, גִּזָּה and the Persic syllable בָּר, גָּן (Germ. ber, in schatzbehalter), which is used to form possessives.

1491 גָּזַז prop. TO CUT, like גָּזָה (which see); specially—(1) *to cut a stone, to form by cutting,* whence גֵּז. (Syr. ܓܙܙ to prune, to shear.)

(2) Metaph. *to give, to divide out,* which is derived from the idea of cutting and sectioning out (Germ. zuschneiden, for zutheilen), just as רָצַץ from *rejecto.* Especially like the syn. כָּלַל, used of favours conferred on any one; Ps. 71:6, מִבֶּטֶן אִמִּי אַתָּה גּוֹזִי "from my mother's womb thou hast conferred favours upon me." (Arab. جَزَّ to give back; to pay, جَزَاءٌ retribution, penalty, reward.)

Derivatives גְּזִית, and pr. n. גִּזּוֹ.

1492 גִּזָּה f. i. q. גֵּז No. 1, *a fleece,* Jud. 6:39, 40; more fully גִּזַּת הַצֶּמֶר verse 37; Arab. جَزَّةٌ fleece.

1493 גְּזָה (of the form גְּלָל, perhaps "stone quarry"), pr. name of a place otherwise unknown, whence is derived Gent. גִּזְעִי [*Gizonite*], 1 Ch. 11: 34, like גִּלְעִי from גִּלְעָד.

1494 גָּזַז TO CUT, as hay (see II); specially TO SHEAR a flock, Gen. 31:19; 38:12; 1 Sa. 25:4, 7; the hair, as in mourning, Job 1:20; Mic. 1:16; Syr., Ch., and Arab. جز id. (Kindred roots, all of which have the primary power of cutting, are גָּזַם, גָּזַע, גָּזַל, גָּזַר, and transp. גָּרַז, see under גָּזַר, גָּרַז, גֹּרֶן Nu. 11:31; see under the root גּוּר.

Niphal נִגְזַז; pf. נִגְזָז *to be shorn,* used of enemies, i. e. to be cut off, to be slain, Nah. 1:12; compare as to the metaphor, Isa. 7:20.

Derivatives גֵּז, גִּזָּה, and—

1495 גֵּזָז ("shearer"), [*Gazez*], pr. n. of two men, 2 Ch. 2:46.

1496 גְּזִית (from the root גָּזַז) *a cutting of stones.* Whence גִּזְרֵי אַבְנֵי גְזִית 1 Kings 5:31, and simply גְּזִית *cut stones,* especially *squared,* Isa. 9:9; 1 Ki. 6:36; 7:9, 11, 12; Ex. 20:25.

1497 I. גָּזַל fut. יִגְזַל (kindred to גָּזַז).—(1) prop. TO STRIP OFF, as skin from flesh, TO FLAY, Mic. 3:2. (Arab. جَزَلَ to be gallied and wounded, used of a beast of burden, geschunden frss.) Hence—

(2) *to pluck off,* or *away,* like Syr. transp. ܓܙܠ —(a) by open force, 2 Sa. 23:21, וַיִּגְזֹל אֶת־הַחֲנִית מִיַּד "and he plucked the spear from the hand of the

Egyptian;" 1 Ch. 11:23; Job 24:9, "they pluck the orphan from the mother's breast;" Gen. 31:31. "I feared lest thou wouldst take thy daughters away from me," Deu. 28:31. Used of the carrying off of women, Jud. 21:23. In an applied sense, Job 24:19, צִיָּה וְנִמְרוֹם גָּזְלוּ מֵימֵי־שָׁלֶג "drought and heat take away the snow water," i.e. they absorb, drink up. It is more often used—(*b*) of one who *takes to himself, claims for himself* (an fidi ceiden) the goods of another by injustice of any kind, Job 20:19; 24:2; Mic. 2:2; especially used of the more powerful who takes for himself the goods of the weaker, whether by violence or by fraud, Levit. 5:23; Jer. 21:12; 22:3.

(3) with acc. of person, *to despoil* any one—(*a*) properly, Jud. 9:25; Ps. 35:10.—(*b*) by fraud and injustice, i.q. עָשַׁק. Lev. 19:13; Pro. 28:29; 28:24. Part. pass. גָּזוּל Dan. 28:29.

NIPHAL pass. *to be taken away*, used of sleep, Pro. 4:16.

[The derivatives follow presently.]

† **II. גָּזַל** an unused root, i.q. Arab. جزل *to chirp, to coo*, of a dove. Hence גּוֹזָל.

1498 **גֵּזֶל** m. *rapine, robbery*, and concr. *goods obtained by force and wrong*, Lev. 5:21; Isa. 61:8; גָּזֵל Ezc. 22:29. Followed by a genitive, there twice occurs the form—

1499 **גָּזֶל** id. Exc. 18:18; Ecc. 5:7.

1500 **גְּזֵלָה** const. גְּזֹלָה (Josh. 3:14) id. גְּזֵל גְּזֵלָה Exc. 18:7, 12. גְּזֵלוֹת goods taken away from the poor, Isa. 3:14.

† **גָּזַם** an unused root, pr. *to cut off*, like the Arabic جذم and جزم (whence جزم *Jezm*, the cutting off of a syllable); compare under the root גזז. In the use of Hebrew language it is applied to the signification of *cutting off, devouring*, like the kindred קרם, קסם, גזם No. 3); whence—

1501 **גָּזָם** m. *a species of locust*, so called from its eating off; like חָסִיל. Joel 1:4; 2:25; Amos 4:9; Targ. גַּלְיָא *a creeping* locust, without wings. Syriac ܓܚܫܦܐ, which Lexicographers explain, *a locust without wings*; comp. ܓܙܡ: to pull in pieces; ܡܫܚܛ to comb, both from the idea of plucking. LXX. κάμπη. Vulg. eruca. ["See Credner on Joel loc. cit."]

1502 **גָּזָם** ("eating up"), [*Gazzam*], pr. n. of a man, Ezr. 2:48; Neh. 7:51.

גָּזִי see גָּזָה.

גָּזַי an unused root, i.q. גָּזָה No. 1, *to cut down* a tree. Compare جدع Conj. II. and جز I. II. to cut, to prune; VIII. to cut wood from a tree. Hence— see 1493

גֵּזַע m. with suff. גִּזְעוֹ *the trunk of a felled tree*, Job 14:8; hence, *any trunk*, Isa. 11:1; and even that of a tree newly planted, and putting forth its first roots, Isa. 40:24. Arabic جذع the trunk of a palm; Syr. ܓܙܥܐ a trunk, a slender stem. 1503

גָּזַר fut. יִגְזֹר (see No. 3), and יִגְזַר (No. 4). 1504

(1) TO CUT, TO DIVIDE, 2 Ki. 3:25, 26; Ps. 136: 13. (Arab. جزر to cut off; Syr. ܓܙܪ to cut away, around. Comp. the remark on גָּזַל, גָּרַר. Especially related are גָּזַר, קָצַר, גָּדַע; and with the letters transposed, זָרַע, קָרַע, קָטַע.)

(2) *to cut down wood*, 2 Ki. 6:4. See מַגְזֵרָה, and גֶּרֶן an axe, from the kindred גרז.

(3) *to eat up, to devour*, from the idea of cutting food, see גְּזָרָא No. 4, and גְּזֵרָה No. 2. So fut. O. Isa. 9:19, used there of the slaughter of war. Arab. جزر to eat quickly, to slaughter, to kill.

(4) *to decree, to decide, to constitute*, fut. A. Job 22:28; as גְּזַר, גְּזַר in Chaldee and Syriac, compare גְּזֵרָה.

(5) intrans. *to cut off, to fail*. Hab. 3:17, גָּזְרָה מִמִּכְלָה צֹאן "the sheep fail in the folds." LXX. ἐξέλιπεν πρόβατα. (Arabic جزر specially used of water decreasing.)

NIPHAL—(1) pass. of Kal No. 4, *to be decreed*, Est. 2:1.

(2) *to be separated, excluded* [*cut off*], 2 Ch. 26:21, נִגְזַר מִבֵּית יְהוָה "for he was excluded from the house of God." Isa. 53:8, נִגְזַר מֵאֶרֶץ חַיִּים "he was excluded [cut off] from the land of the living." Ps. 88:6.

(3) *to be taken away* [*cut off*], *to perish*, Lam. 3:54. With a dat. pleon. Exe. 37:11, נִגְזְרָה לָנוּ "we are lost." (Arab. جزر calamity, destruction.)

Derivatives follow, except גְּזֵרָה.

גָּזַר Ch.—(1) i.q. Heb. No. 1, *to cut, to cut away*, see Ithpeal. 1505

(2) i. q. Heb. No. 4, *to decree, to decide, to establish*, specially used of fate. Part. pl. גָּזְרִין pr. *the decidere, determiners*, hence the Chaldee astrologers, who, from the position of the stars at the hour

of birth, by various arts of computation and divining (Numeri Babylonii, Hor. Carm. i. 11, 2), determined the fate of individuals. Dan. 2:27; 4:4; 5:7, 11. Comp. Ch. גְּזֵרָא decree, in the Rabb. used of the divine decree, fate. גְּזָרִין the art of casting nativities, on which comp. my Comment. on Isa. vol. ii. p. 349.

ITHPEAL, *to be cut off*, 3 pret. fem. אִתְגְּזָרַת Dan. 2:45, and in the Hebrew manner, הִתְגַּזְּרוּת verse 34.

גֵּזֶר (1) *a piece, a part*, pl. גְּזָרִים *parts* of victims, Gen. 15:17; *the parts* of the divided sea, Psalm 136:13. 1506

(2) *Gezer* [*Gazer*], (prob. "place cut off," "precipice"), pr. n. of a city, formerly a royal city of the Canaanites (Josh. 10:33; 12:12); situated in the western border of the tribe of Ephraim (Joshua 16:3); allotted to the Levites (Josh. 21:21); although the ancient inhabitants were not expelled (Joshua 16:10; Jud. 1:29). Laid waste by the Egyptians, but restored by Solomon (1 Ki. 9:15—17). 1507

(3) *to cut down wood*, 2 Ki. 6:4. See מַגְזֵרָה, and גֶּרֶן an axe, from the kindred גרז.

(4) *to eat up, to devour*, from the idea of cutting food, see גְּזָרָא No. 4, and גְּזֵרָה No. 2. So fut. O. Isa. 9:19, used there of the slaughter of war. Arab. جزر to eat quickly, to slaughter, to kill.

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(6) intrans. *to cut off, to fail*. Hab. 3:17, גָּזְרָה מִמִּכְלָה צֹאן "the sheep fail in the folds." LXX. ἐξέλιπεν πρόβατα. (Arabic جزر specially used of water decreasing.)

NIPHAL—(1) pass. of Kal No. 4, *to be decreed*, Est. 2:1.

(2) *to be separated, excluded* [*cut off*], 2 Ch. 26:21, נִגְזַר מִבֵּית יְהוָה "for he was excluded from the house of God." Isa. 53:8, נִגְזַר מֵאֶרֶץ חַיִּים "he was excluded [cut off] from the land of the living." Ps. 88:6.

(3) *to be taken away* [*cut off*], *to perish*, Lam. 3:54. With a dat. pleon. Exe. 37:11, נִגְזְרָה לָנוּ "we are lost." (Arab. جزر calamity, destruction.)

Derivatives follow, except גְּזֵרָה.

גָּזַר Ch.—(1) i.q. Heb. No. 1, *to cut, to cut away*, see Ithpeal. 1505

(2) i. q. Heb. No. 4, *to decree, to decide, to establish*, specially used of fate. Part. pl. גָּזְרִין pr. *the decidere, determiners*, hence the Chaldee astrologers, who, from the position of the stars at the hour

*1509 **גְּזֵרָה** f. once found Lev. 16:22, אֶל־אֶרֶץ גְּזֵרָה "into a desert land." The same thing is expressed in verses 10, 21, and 22, fin. הַמִּדְבָּרָה. LXX. sic γῆν ἄβατον. Vulg. *in terram solitariam*. It properly denotes, *land eaten off, naked, devoid of herbage*, from the signification of eating (see the root No. 3); like the Arabic جَزِيرَة, جَزِيرٌ, see Kamûs, p. 699, Syriac ܓܙܪܬܐ barren.

1510 **גְּזֵרָה** const. גְּזֵרַת Ch. f. *decree, sentence* of God, of angels [7], Dan. 4:14, 21. Frequently in Targ. Comp. the root No. 4, and Syr. ܓܙܪ.

1508 **גְּזֵרָה** f.—(1) *the form, figure* of a man, so called from cutting and forming; comp. גָּזַר from גָּזַל, and French *taille*. Lam. 4:7. To this answers Arabic جزر

(2) a part of the sanctuary at Jerusalem; as far as may be collected from the not very clear words, Exe. 41:12—15; 42:1, 10, 13; *an area* or *inclosure* in the northern part of the temple, a hundred cubits long and broad, surrounded with a particular building (גְּזֵרָה), with cells (לְשָׁכוֹת) at the side. LXX. τὸ διάστημα.

1511 **גִּזְרִי** 1 Sa. 27:8 קְרִי כתיב גִּרְזִי, [*Girzites*], pr. n. of a people defeated by David while he sojourned amongst the Philistines, prob. inhabitants of the city Gezer (גֶּזֶר).

1512 **גִּזְרוֹן** m. *the belly* of reptiles, Lev. 11:42; of serpents, Genesis 3:14, so called from its being bent, curved (see the root גָּזַר), comp. Germ. Bauch, from biegen, bücken.

גֵּי חִזָּיוֹן ("valley of vision"), [*Gehazi*], pr. n. of the servant of Elisha, 2 Ki. 4:12, seq.; 5:20, seq. *1522

גָּחַל an unused root, prob. i. q. Arabic جحم † (ل and ن being interchanged), *to light a fire*, Med. Damma *to burn*, *to flame*, whence جحيم a great fire burning vehemently, Gehenna, from the primary stock חם, חמם. Hence—

1513 **גַּחֶלֶת** f. pl. גֲּחָלִים, גְּחָלִים (f. Exe. 1:13), *a live coal* (different from חֹם a black coal, Prov. 26:21). Job 41:13; Prov. 6:28; Isa. 44:19, fully גַּחֶלֵי אֵשׁ Lev. 16:12. Post. *live coals* are used *for lightning*, 2 Sa. 22:9, 13. Hence used of punishments sent by God, Ps. 140:11. "Live coals upon the head," a proverbial expression for any thing very troublesome, which gives any one very great pain and torment. Prov. 25:21, "if thine enemy hunger, feed him; if he thirst, give him drink. 22. . . thou wilt heap coals of fire on his head;" i. e. so thou wilt overwhelm him with very heavy cares, and he will be ashamed of his enmity against thee; comp. Rom. 12:20. In like manner the Arabs say figuratively "coals of the heart, fire of the liver," to denote burning cares, and a mind heated and suffused with shame. Compare my remarks on this expression in Rosenmüller, Rep. i. page 140, and in the Lond. Classical Journal, No. 54, p. 244. Elsewhere *a live coal*, which alone remains to keep in fire, like the Gr. ζώνυμον, denotes the only hope of a race almost destroyed, 2 Sa. 14:7.

גָּחַם i. q. Arabic جحم to flame (see גחל); † whence—

1514 **גַּחַם** [*Gaham*], pr. n. of a son of Nahor, Gen. 22:24, perh. called i. q. جحيم having flaming eyes.

† **גָּחַן** i. q. Ch. גְּחַן, Syr. ܓܚܢ to bend, to bow oneself down. Hence גַּחֶלֶת.

† **גָּחַר** an unused root. Arab. جحر to hide oneself, جحر a hiding-place. Hence—

1515 **גַּחֲר** ("hiding-place"), [*Gahar*], pr. n. m. Ezr. 2:47; Neh. 7:49.

גֵּי see גָּיָא. see 1516

† **גָּיָא** [“or גֵּיא”], i.q. גִּיחַ No. II, *to flow together* as water. Hence—

1516 **גֵּיא** more rarely **גַּיְא** Zec. 14:4, and **גַּיָא** Isa. 40:4; by omission of Aleph גַּי, const. גַּי and גְּי; pl. constr. גיאות (read גֵּיאוֹת) 2 Ki. 2:16; Eze. 6:3 גֵּיאִים, but more often transp. **גַּאֲיוֹת**, with suffix גַּאֲיוֹתֵיהֶם Eze. 35:8 c. (m. Zec. 14:5, f. verse 4), *a valley*, so called from the water flowing together there; hence *a flat, low region*. (The learned may enquire whether Gr. γαῖα, γῆ, Goth. *gauja*, Dutch *gaa*, Germ. *Gau*, are cognate). It differs from בִּקְעָה, which denotes a valley watered by a torrent, also from עֵמֶק, which denote larger plains and level ground (see Relandi Palæst. 348, seq.); and hence it is used of some particular valleys, just as others are called גַּיְל, אֲחֻזָּה, עֵמֶק, גְּבוּל. This name is applied to—

(*a*) גֵּיא בֶּן הִנֹּם [the valley of the son of Hinnom], Jer. 7:32; גֵּי בְּנֵי הִנֹּם 2 Ki. 23:10 גֵּי הִנֹּם Josh. 15:8, to the south and east [? west] of Jerusalem, through which ran the southern boundary of Benjamin, and the northern of Judah (Josh. 15:8; 18:16), remarkable for the human sacrifices offered to Moloch (2 Kings, Jer. l. l. c. c.); also called תֹּפֶת, and *ear* גֵּיא חִזָּיוֹן Jer. 2:23.

(*b*) גֵּי חֲרָשִׁים *(the valley of craftsmen)*, Neh. 11:35, on the borders of Judea, with a village of the same name.

(*c*) גֵּי יִזְרְעֶאל *(the valley* which *God opened)*, on the northern borders of the tribe of Zebulon, Josh. 19:14, 27.

(*d*) גֵּיא מֶלַח Ps. 60:2; 2 Sa. 8:13, *the valley of salt*, near the Dead Sea.

(*e*) גֵּי הָעֹבְרִים *the valley of passers by*, Eze. 39:11; to the east of the sea of Galilee.

(*f*) גֵּי הַצְּפָיִם *the valley of hymns*, in the tribe of Benjamin, 1 Sa. 13:18.

(*g*) גֵּיא עֲטָרוֹת in the plain country of the tribe of Judah, 2 Ch. 14:9.

(*h*) גֵּיא with art. הַגַּיְא (the valley), a place on Mount Pisgah, over against Beth-peor, in the land of Moab, a station of the Israelites, Num. 21:20; Deu. 3:29; 4:46.

† **גִּיר** an unused root, having the signification *to bind, to couple*, like the Arab. جر Med. Ye Conj. II. to bind with fetters, جَيْر a bond, a fetter, a thong, and with a prefixed guttural אגר, אגד, אגל, אגם (perhaps אָגַר, אָגַל) In the western languages compare the root *geben, gatten*, i.e. to couple; whence *Gatte, Gattung, Kette*, (*cadena*), etc. Hence—

1517 **גִּיד** m.—(1) *a thread, a thong*, Isa. 48:4, of a stiff-necked people, גִּידוֹ בַרְזֶל עָרְפּוֹ “thy neck is an iron thread,” or rod.

(2) *a nerve, tendon*, Ch. גִּידָא, Syr. ܓܝܕܐ, Gen. 32:33; pl. Exe. 37:8; Job 10:11; 40:17.

1518 **גִּיחַ** & **גּוּחַ** (Micah 4:10), fut. יָגִיחַ, with Vav conv. וַיָּגַח.

(1) TO BREAK OUT, TO BURST FORTH, used of a river breaking out from its source, Job 40:23; of a child issuing from the womb, ib. 38:8; of a soldier rushing to battle, Exe. 32:2. (Syriac ܓܚ to break forth as water, as a child from the womb; Ch. id., especially to rush forth to battle.)

(*a*) trans. *to cause to break forth, or to come forth*, as an infant, *to bring him forth* from the womb; Ps. 22:10, בִּי אַתָּה גּוֹחִי מִבָּטֶן “for thou didst take me from the womb;” גּוֹחִי is a rare form of the participle; comp. Lehrg. 402. Of a mother, *to bring forth*, Mic. 4:10.

Hiphil, *to issue forth* from hiding-places; part. מַיְגִיחַ Jud. 20:33. Hence יְוִיחוֹן.

1519 **גָּיַח** or **נָחַר** Ch. APHEL *to break, burst forth, as* wind, as if to bottle, Dan. 7:2; see above, the Hebrew root No. I.

1520 **גִּיחַ** (“ breaking forth,” sc. of a fountain), [*Giah*], pr. n. of a place near Gibeon, 2 Sa. 2:24.

1521 **גִּיחוֹן** prop. *a river*, so called from its *bursting forth* from its fountains, compare Job 40:23. To this answers the Arab. جيحان, and جيحون, which the Arabs commonly use of larger rivers, as the Ganges, Araxes. In Hebrew it is pr. n.—

(1) Of a fountain, with a stream and ponds, near Jerusalem, called elsewhere שִׁלֹחַ [But this is a mistake, they were different], 1 Ki. 1:33, 38; 2 Ch. 32:30; 33:14.

(2) The second of the four rivers of Paradise, which is said to surround the land of כּוּשׁ (Æthiopia), Gen. 2:13. Some who follow the Arabic use of the word جيحون understand the Araxes, and they take כּוּשׁ in this place in a signification entirely different from that which it commonly has; but this is improbable. On the other hand it was the constant opinion of the ancients that the *Nile* was intended; see Jer. 2:18; LXX. Sir. 24:37; Joseph. Arch. i. 1, § 3; and I expect that the Æthiopic Nile was particularly meant, which may in fact be said *to surround Æthiopia*. I have discussed this more at length in Thesaur. pages 281, 282.

* For 1522 see p. 167.

1523 **גִּיל** rarely **גּוֹל** (Pro. 23:25 יָגִיל), fut. יָגֵל, apoc. יָגֶל prop. TO GO IN A CIRCLE (comp. גָּלַל, whence גַּל), like the Arabic جال Med. Waw *to dance* (compare חוּל and חָנַן); hence—

(1) *to leap for joy, to rejoice*; poet. Job 3:22, הַשְּׂמֵחִים אֶל־גִּיל “those who rejoice even to exultation;” Isa. 49:13; 65:18, seq.; followed by בְּ of pers. or thing, concerning which we are glad, Psal. 9:15; 13:6; 21:2; 31:8; 149:2; also עַל Zeph. 3:17; גִּילָה to rejoice in Jehovah, i.e. to delight in Him, especially on account of benefits bestowed by him, Isa. 29:19; 41:16; Joel 2:23; Ps. 35:9; 89:17. Rejoicing and leaping for joy are sometimes ascribed also to inanimate things, Ps. 98:11; Isa. 35:1.

(2) *to tremble*, as accompanied by the leaping and palpitation of the heart (see Job 37:1; Psal. 29:6; compare the roots גָּעַל and רגז). So Gr. ἐρχίτης σαρδὸν φόβῳ, Æschyl. Choeph. 164, 1022; ἐκ σαρδὸν κἀλλέων, κἀλλέως φόβῳ, Seidl. ad Eurip. Electr. 433; Lat. *cor salit*, Plaut.; and on the other hand רָעַשׁ, of the mind trembling for joy, Isa. 60:5; Jer. 33:9). Ps. 2:11, גִּילוּ בִּרְעָדָה “ tremble with fear” [there is no need to depart from the common meaning]; Hos. 10:5, “ for the people shall mourn on account of it (the calf), וְיָגִילוּ עָלָיו עַמּוֹ and the priests shall tremble for it.”

The derivatives follow immediately.

see 26 **גְּאִיל** see **גֵּיל**

1524 **גַּיל** m.—(1) prop. *a circle*, hence *age*, and meton. *contemporaries*, i. q. יוֹם; compare אֶגֶל; Dan. 1:10, חַוְרֵי גִּילְכֶם אֲשֶׁר כְּגִילְכֶם “ the young men of your age.” Arab. جيل or جيل i. q. יוֹם, יָרַח. In the Talmud, בֶּן גִּיל is, “a man born in the same hour, and with the same star as I.”

(2) *exultation, rejoicing*, Hos. 9:1; Isa. 16:10; Jer. 48:33.

1525 * **גִּילָה** f. i. q. גִּיל No. 2, *exultation, rejoicing*, Ps. 65:13; Isa. 35:2, גִּילַת וָיֵל “rejoicing and shouting,” const. state for the absolute.

1527 † [**גִּינַת** *Ginath*, pr. n. m., 1 Ki. 16:22.]

† **גִּיר** an unused root. Arab. جار Med. Ye appears to have signified *to be hot, to boil up*; whence جاير heat of the breast from anger, hunger, thirst. To this answers *gären* in other dialects *gæren, gîren*. Hence—

1528 **גִּיר** m. *lime*, so called from its effervescing when slacked, Isa. 27:9. Arab. جير and جيار quicklime.

גִּיר Ch. emphat. גְּיָרָא id. Dan. 5:5; compare Isa. 27:9; Amos 2:1, Targ. 1528

גֵּר *a stranger*, i.q. גָּר, 2 Ch. 2:16. see 1616

גֵּרָא see גֵּרָה. see 1487

1529 **גֵּשֶׁן** (“ filthy,” see גֵּרָה), [*Geshe n*], pr. n. m. 1 Ch. 2:47.

1530 **גַּל** m. pl. גַּלִּים (from the root גָּלַל).—(1) *a heap of stones*, commonly with the addition of אֲבָנִים Josh. 7:26. Often used of ruins, Isa. 25:2; pl. *heaps, ruins*; Jer. 9:10, וְנָתַתִּי אֶת־יְרוּשָׁלַיִם לְגַלִּים “ and I will make Jerusalem into ruins,” Jer. 51:37.

(2) *fountain, spring, scaturigo*, Engl. *a well*, Cant. 4:12; see גָּלַל Niph. No. 2. Pl. *waves*, Sirius, Ps. 42:8; 89:10; 107:25, 29. (Syr. ܓܠ a wave.)

1531 **גַּל** m., *bowl*, oil-vessel of a lamp, so called from its being round, i.q. גְּלָלַי No. 2, Zech. 4:2. Root גָּלַל to roll.

see 1541 **גְּלָא** see **גָּלָה**

† **גָּלַב** an unused root, softened from גָּרַב *to scratch, to scrape the beard* (like the Germ. *Schlitt* for *Rutter*), kindred to גָּלַח, to scrape, to scrape off, גֵּלָם to shear wool. Hence—

1532 **גַּלָּב** m., *a barber*, Exe. 5:1. (Syriac ܓܠܒܐ a razor.)

1533 **גִּלְבֹּעַ** (“ bubbling fountain,” from גַּל and בָּעָה *ebullition*; see the root בָּעָה). *Gilboa*, pr. n. of a mountain, or mountainous region, in the tribe of Issachar, where Saul was defeated and killed by the Philistines, 1 Sa. 28:4; 31:1; 2 Sa. 1:6, 21. From the etymology it would appear not improbable that this was properly the name of a fountain (Tubania), or of a village near a fountain, from which the neighbouring mountain had its name. Eusebius mentions a village called Γελβοὺ (read Γελβοέ). [A village stands, on what appear to be these mountains, called Jelbôn جلبون, Rob. iii. 157.]

1534 **גַּלְגַּל** pl. גַּלְגַּלִּים (from the root גָּלַל).—(1) *a wheel* of a chariot, Isa. 5:28; Exe. 10:2, 6; 23:24; 26:10; of a well to draw water, Ecc. 12:6.

(2) *a scherivind*, Ps. 77:19; Exe. 10:13. (Syr. ܓܠܓܠܐ.) Hence—

(3) *straw, chaff, husk*, which is driven by a

* For 1526 see p. 171.

whirlwind; Ps. 83:14, אֱלֹהַי שִׁיתֵמוֹ כְּגַלְגַּל "my God make them as chaff, which the wind drives away;" Isa. 17:13, כְּגַלְגַּל לִפְנֵי סוּפָה "like chaff in the whirlwind;" Parall. סחי. (Aram. גֻּלְגַּל) גֻּלְגָּא chaff, dust, and the like, driven by the wind, Arab. جل id.

1535 גַּלְגַּל Ch. *a wheel*, Dan. 7:9.

1536 גִּלְגָּל m.—(1) *a wheel*, Isa. 28:28.

1537 (2) with art. הַגִּלְגָּל (" a circle," or according to Josh. 5:9, " a rolling away"), *Gilgal*, pr. n. [*a*] of a town situated between Jericho and the Jordan (Josh. 4:19, 20; 9:6; 10:6, 7; 14:6; 15:7), where Samuel and Saul sacrificed (1 Sa. 10:8; 11:14, 15; 13:4—9; 15:21, 33), and where prophets dwelt, 2 Ki. 4:38, but where also the worship of idols was practised (Jud. 3:19; Hos. 4:15; 9:15; Amos 5:5); more fully בֵּית הַגִּלְגָּל Neh. 12:29; Γαλγαλά, 1 Mac. 9:2. The village mentioned, Josh. 12:23; Deu. 11:30, does not appear to have been different.

[" (*b*) a place or region near the western coast of Palestine, Josh. 12:23."]

1538 גֻּלְגֹּלֶת f., *the skull*, so called from its round form (root גָּלַל), 2 Ki. 9:35. This word is also used where the single individuals of a nation are numbered; as in Lat. *caput*, Germ. *Kopf* [Engl. *heads*]; Ex. 16:16, גֻּלְגֹּלֶת עֲבוּר לְגֻלְגֹּלֶת "an omer apiece;" Num. 1:2, לְגֻלְגְּלֹתָם "all the males according to their heads," i.e. man by man, *verses* 18, 20, 22; compare רֹאשׁ Jud. 5:30. (In the Rabbi. גֻּלְגֹּלֶת signifies a poll-tax; Syr. ܓܘܠܓܘܠܬܐ id. by casting away Lamed of the first syllable; Arabic جُلْجُلَة, where the second Lamed is cast away; comp. Γολγοθᾶ, Matth. 27:33.)

† גָּלַד an unused root, which appears to have had the signification *to be smooth*, *naked* (like very many roots beginning with the letters גל, חל); hence—

1539 גֶּלֶד with suff. וְגִלְדּוֹ *the skin* of a man, so called from its being naked, Job 16:15; Arab. جِلْد, Syr. ܓܠܕܐ id.

1540 גָּלָה fut. יִגְלֶה with Vav convers. וַיִּגֶל prop. TO BE NAKED, and trans. TO MAKE NAKED (kindred to the root גָּלַח *to be naked*; hence, to be bald, whence, by a softer pronunciation, גָּלָה, חָלָה); especially used of the ear by taking away the hair, of the face by taking away a veil (Arab. جلو to cast away a garment, to cast away a vail and make bare a woman's face; metaph. to uncover anything). In the usage of the Hebrew language—

(1) *to make naked*; hence, *to disclose, reveal, to uncover*; especially in the phrase גָּלָה אֹזֶן מ־ *to make bare, to uncover* any one's *ear* by taking away the hair, as done by those who are about to disclose some secret thing; hence *to certify* of anything, *to disclose* a matter; 1 Sa. 20:2, " my father will not do anything אֶת־אָזְנִי וְלֹא יְגַלֶּה...but he will disclose it to me," verses 12, 13; 9:15; 22:8, 17. Elsewhere also, in a sense a little different, of God, Job 36:10, " he opens their ears to instruction;" verse 15; 33:16. Hence it is applied סוֹד גָּלָה to reveal a secret, Amos 3:7; Pro. 20:19. It is also said, סֵתֶר גָּלָה to disclose, to unfold a book, ein Buch aufschlagen Jer. 32:11, 14.

(2) *to make a* land *naked* of inhabitants, i. e. *to emigrate* (Arabic جل and جلى id.), and that whether willingly, 2 Sa. 15:19; or unwillingly, i. e. *to be led into exile*, 2 Ki. 17:23; 24:14; 25:21; Am. 1:5; 6:7, etc; used of inanimate things, Isa. 24:11, " the joy of the land is gone away," is exiled; Job 20:28; Pro. 27:25.

NIPHAL.—(1) *to be uncovered, to be made naked*; Isa. 47:3, " thy nakedness shall be uncovered," Eze. 13:14; 16:36; 23:29. Also used of a vail taken away, Ser. 13:22.

(2) *to be revealed*.—(*a*) used of men and of God; *to appear*, as if by the removal of a vail, i. q. נִרְאָה followed by אֶל Gen. 35:7; 1 Sa. 14:8, 11; compare Isa. 53:1, where there follows עַל.—(*b*) *to be manifested, manifest*, of things which were before concealed, Isa. 49:9; Hos. 7:1.—(*c*) *to be declared*, followed by לְ and אֶל Isa. 23:1; 1 Sa. 3:7.

(3) *to be carried away*; pass. of Hiph. Isa. 38:12.

PIEL i. q. Kal, but so however, that the proper signification is the prevalent one.

(1) *to make naked, to uncover*, as the feet, Ruth 3:4, 7; the foundations of a building, Micah 1:6. It is also followed by an acc. of the removed covering, Isa. 22:8; 47:2; Nah. 3:5; Job 41:25. Specially—(*a*) גָּלָה עֶרְוַת אִשָּׁה " to uncover the nakedness of a woman;" i. e. to have intercourse with her, Lev. 18:8, seq.; 20:17, seq. From the words of Lev. 18:8, it is understood why *to uncover the nakedness of a man*, is used for, to have unlawful intercourse with his wife, 20:11, 20, 21; in which sense there is also said, to uncover his skirt or coverlet; Deu. 23:1; 27:20. —(*b*) to uncover any one's eyes (said of God), i. e. to open them, to shew to him things hidden from mortals; Nu. 22:31; Ps. 119:18, גַּלֵּה עֵינַי (a man)

"with open eyes;" said of a prophet, Nu. 24:4, 16. [Part. Paul.]

(2) metaph. *to reveal* some hidden thing, Job 20:27; a secret, Pro. 11:13; to deliver up a fugitive, Isa. 16:3; *to make known* his power and glory, as God, Ps. 98:2; Jer. 33:6. גָּלָה עַל ר׳ is i. q. גָּלָה אֶת־אָזֶן ר׳ to uncover a vail, which vailed over any thing, Lam. 2:14; 4:22 (where nothing needs alteration).

PUAL, *to be uncovered*; Nah. 2:8, of Nineveh, גָּלְתָה " she is uncovered," i. e. ignominiously.

HITHPAEL, הִתְגַּלָּה and הִתְגַּלָּה fut. apoc. וַיִּתְגַּל *to carry away, to lead into exile*; 2 Ki. 15:29; 17:6, 11; 18:11, etc.

HOPHAL pass. Esth. 2:6, etc.

HITHPAEL.—(1) *to uncover oneself*, Gen. 9:21. —(2) *to reveal itself*, said of any one's heart.

Derivatives, גִּלָּיוֹן, גִּלּוּל, גִּלָּה, and the pr. n. גִּלְעָד.

1541 גְּלָא Ch. *to reveal*; Dan. 2:22, 28, 29.

APHEL (in the Hebrew manner) הִגְלָה, i. q. Heb. Hiph. *to lead into exile*, Ezr. 4:10; 5:12.

see 1473 גֹּלָה i. q. גלוּת *emigration, exile.*

1542 גֹּלָה (of the form קֹטֶל, שֹׁלַח, exile, from גָּלָה) *Giloh*, pr. n. of a city in the mountains of Judah, Josh. 15:51; 2 Sa. 15:12. Gent. n. is 2 Sa. loc. cit. from the form גִּילֹנִי, like שִׁלֹנִי from שִׁילֹה.

*1526

1543 גֻּלָּה f. (from the root גָּלַל see the etym. note.)—(1) *fountain, spring*, i. q. עַיִן No. 2. Plur. Josh. 15:19; Jud. 1:15.

(2) *a bowl, reservoir*, so called from its roundness; used of the bowl or oil-vessel of the holy candlestick, Zec. 4:3; comp. 2, where there is in masc. גֻּלָּל. Ecc. 12:6, in describing old age and death, וְתָרֻץ גֻּלַּת הַזָּהָב "before the silver cord be severed, and the golden lamp be broken."

(3) *a ball, a small globe*, on the capital of columns, 1 Ki. 7:41; 2 Ch. 4:12, 13.

1544 גִּלּוּלִים m. plur. pr. *trunks, logs, blocks*, such as are rolled, whence the name (see גָּלַל), hence in derision *idols*, Levit. 26:30; Deut. 29:16, etc; in various phrases; הָלַךְ אַחֲרֵי הַגִּלּוּלִים to follow idols, 1 Ki. 21:26, עָבַד הַגִּלּוּלִים to serve idols, 2 Ki. 17:12; 21:21; הוֹשִׁיב בַּגִּלּוּלִים to pollute oneself with idols, Eze. 20:7, נָשָׂא אֶת־הַגִּלּוּלִים 6:9; אַחֲרֵי גִּלּוּלִים 23:37, etc.

גִּלּוֹם m. (from the root גָּלַם) *a mantle, cloak*, with which any one is wrapped up, Eze. 27:24. (Ch. גִּלְיְמָא id. Hence Gr. χλαμύς, χλαμύς, χλαῖνα.) 1545

גִּלְמָה Josh. 21:27, קְרֵי i. q. גִּלְנָה which see. see 1474

גִּלּוֹת ketr. גְּלָת Obad. 20 (with Kametz impure), f. [root גָּלָה.] 1546

(1) *a carrying away, exile*, 2 Ki. 25:27; Jer. 52:31; Eze. 1:2; 33:21.

(2) collect. *those who are carried away, exiles.* גָּלוּת יְהוּדָה "the exiles of Judah," Jer. 24:5; 28:4; 29:22; 40:1; גָּלוּת יְהוּדָה used of Israel living in exile, Isa. 45:13.

גָּלוּת emph. גָּלוּתָא f., Ch. *exile*, גָּבֵי גָּלוּתָא exiles; 1547
Dan. 2:25; 5:13; Ezr. 6:16. Syr. ܓܠܘܬܐ

גָּלַח unused in Kal, prop. to be smooth; hence 1548
to be naked (comp. גָּלָה), specially *to be bald.* Arab. جلح to be bald in the head. This root is softened from the harder root קָרַח; transp. it is חָלַק. In the western languages there correspond with this, *calvus*, Slav. *goly*, *holy*, Germ. kahl, also *gelu*, *glacies.*

PIEL, *to shave* the head, Nu. 6:9; Deu. 21:12; a person, 1 Ch. 19:4; *to shave off, cut off* the hair (see PUAL), the beard, 2 Sa. 10:4. Once intrans. *to shave oneself* (the hair and beard), Gen. 41:14. Metaph. any one is said *to shave* a land, who devastates it with fire and sword; Isa. 7:20. (Ch. גְּלַח to shave, to shear, גְּלָח bald, used by the Rabbins of the monks, like the Bohem. holý.)

PUAL, *to be shorn*, Jud. 16:17, 22.

HITHPAEL.—(1) *to shave oneself*, Lev. 13:33.

(2) *to shave*, or *cut off from oneself* (compare Lehrg. p. 984, letter *d*), with an acc., Nu. 6:19.

גִּלָּיוֹן (of the form גִּלְעֹן, חִטָּיוֹן) m. *a tablet* 1549
made of wood, stone, or metal, on which any thing is inscribed, i. q. לוּחַ so called as being bare, naked, and empty (see the root גָּלָה), Isa. 8:1. With the Talmudists גִּלָּיוֹן is the blank margin of the leaves of books.

Pl. גִּלְיֹנִים Isa. 3:23, *mirrors*, pr. tablets or *thin plates* made of polished metal, such as were the mirrors which the Hebrew women carried about with them (Ex. 38:8; Job 37:18), as was done also by other ancient nations (see my Comment. on Isa. loc. cit.); these mirrors were mostly of a round form and with a handle. So Chald., Vulg., Kimchi in Comment., Aben Ezra, Jarchi. On the other hand LXX. (ἐν φασγάνοις Aeneroni) and Kimchi explain it of *transparent garments*, as it were *making the body naked.* Comp. Schroeder, De Vestitu Mull. Heb. p. 311 sqq.

1550 גִּלָּיל—(1) adj. *rolling, turning,* used of the leaves of a door, 1 Ki. 6:34. (Comp. Exe. 41:24.)

(2) subst. *a ring,* Est. 1:6; Cant. 5:14, גְּלִילֵי זָהָב מְמֻלָּאִים בַּתַּרְשִׁישׁ וְיָדָיו "his hands (are like) gold rings adorned with gems of Tarshish." The fingers when bent are like gold rings, the dyed nails are compared to gems.

1551 (3) *circuit, region,* i.q. גְּלִיל. Specially גְּלִיל הַגּוֹיִם Isa. 8:23, the circuit [*Galilee*] of the Gentiles, and גְּלִיל הַיְּרֵחוֹ Josh. 20:7; 21:32; גְּלִילוֹת (with ת parag.) 2 Ki. 15:29; אֶרֶץ הַגְּלִיל 1 Ki. 9:11, is the name of a region with twenty cities, although small ones, in the tribe of Naphtali, around the city Kedesh (for there thrice occurs גְּלִיל קֶדֶשׁ), inhabited by Gentiles, namely by the neighbouring Phœnicians. LXX. ἡ Γαλιλαία.

1552 גְּלִילָה f. i.q. גְּלִיל No. 3, *circuit, region,* גְּלִילוֹת הַפְּלִשְׁתִּים "regions of the Philistines," Josh. 13:2; גְּלִילוֹת Joel 4:4; Γαλιλαία Ἀλλοφύλων, 1 Mac. 5:15.

1553 גְּלִילוֹת סְדֵמָה i.q. גְּלִיל the circuit, the bank of Jordan, *at Ghôr.* Josh. 22:10, 11. Nearly the same region appears to be denoted, Ese. 47:8.

1554 גַּלִּים ("fountains"), [*Gallim*], pr.n. of a town of the Benjamites, situated to the north of Jerusalem, 1 Sa. 25:44; Isa. 10:30.

1555 גָּלְיָת ("exile," "an exile"), *Goliath,* a giant, of the nation of the Philistines, killed in single combat by David (1 Sa. 17:4, 23; 21:10; 22:10; Sir. 47:5). As to 1 Ch. 20:5, see under the word לַחְמִי.

1556 גָּלַל 1 pers. גָּלַלְתִּי, but pl. גָּלַלְנוּ Gen. 29:3, 8, imp. גֹּל, גְּלִי, once לְגֹל Ps. 119:22, TO ROLL, as stones, Gen. 29:3, 8. Met. followed by גּוֹרָל *to roll off,* or *away from* any one, e.g. reproach, Josh. 5:9; Ps. 119:22; followed by אֶל and עַל to transfer what is rolled away from oneself to another; Ps. 37:5, גֹּל אֶל יְהוָה דַּרְכֶּךָ "roll upon Jehovah thy way," i.e. commit all thy concerns to God; Prov. 16:3, גֹּל עַל יְהוָה מַעֲשֶׂיךָ "commit to Jehovah whatever thou doest." Elliptically, Psal. 22:9, where the poet [Christ] speaks of his enemies as deriding his confidence in God and saying, גֹּל אֶל יְהוָה יְפַלְּטֵהוּ "let him devolve his matters upon Jehovah, let him deliver him;" so that גֹּל may be taken as the third person of the imperative, or "he devolved" etc., so that גֹּל is the infinitive put for the finite verb.

Note. The genuine power of this root is expressed by the Germ. rollen, which, like this, is also onomatopoetic. It is one very *widely extended,* imitating the noise of a globe or other round body rolled forward quickly. It is applied therefore in derivatives.—(*a*) to things that are round, globular, or rolling, as גַּלְגַּל a wheel, also a whirlwind; גִּלָּיוֹן a ring, גְּוִלָּה a volume, a roll, גֻּלְגֹּלֶת skull, גֹּלֶל a ball of dung, גַּל, גָּלָּה a reservoir for oil.—(*b*) to heavy things, such as would be rolled and not carried, whence גַּל a heap of stones, גְּלוּלִים trunks, stocks (Ezek.), so called from being rolled; גֶּלֶל a large stone. (Arab. جلل an important affair.) It is used also—(*c*) of waves of water rolling themselves onwards, like the German and English *wallen,* to *well,* whence גַּל, גַּלִּים Germ. Wellen. From this most fertile monosyllabic stock, have also sprung the tri-literal roots גָּאַל, Arab. جلل, גָּלַל whences גָּלְגַּל a cart, and with a third radical added at the end, גָּלַם to roll up, גָּלַם Lat. *glomus, glomerare,* it, *glomus,* Klumpen. In the Hebrew language it has also the sister roots גָּלַשׁ to go into a circle, and with a palatal turned into a guttural גָּאַל, גָּאַל, גָּיַל, גָּחַל (which see); also it has a vast number of offsets in the western languages, especially in Greek. Comp. *eἰλλω, eἰλλαν* (Vulck. ad Herod. vii. 155), *eυλίω, eυλίνδω* (δδω), *eἰλλοφ, eἰλλαρίζω, eἰλλάζ, eἰλλος* (comp. κυλλας), κλλάσρα (a round cake, כִּכָּר), and with the palatal rejected or else put at the end, ἴλλω, *eἴλω, eἰλίω, eἰλύω,* ἴλη, *eἶλος,* ἰουλος, Ἀγγγος, Ἅλς and *Ἅλινον* etc. Lat. *volvo,* Lat. med. *callus,* i. q. French *galet, caillou* (γ), Germ. Gelle, Gölle i. q. Kurtle, quetten, wallen, wälzen, onomat. tuffern, Swed. *kula,* and Lower Germ. Kaul (whence Kugel).

When any thing is rolled along on a rough gravelly soil, so as to make a scraping sound, this is expressed by roots made harsh with the canine letter ר, גָּרַר, גָּרַל, גָּרַד the effects of which are not less widely diffused.

NIPHAL נִגֹּל plur. נִגֹּלוּ TO ROLL.

(1) *to be rolled,* of the waves of water, Am. 5:24. (2) *to be rolled up,* used of the heaven; rolled up like a book, Isa. 34:4.

POAL, *to be rolled* in blood, i. e. to be stained with blood, Isa. 9:4.

HITHPOL. id., 2 Sa. 20:12. Followed by עַל *to roll oneself* upon any one, i. e. to rush upon him, Gen. 43:18.

PILPEL גִּלְגֵּל i.q. Kal No. 1, *to roll, to roll down,* Jer. 51:25.

HITHPALPEL הִתְגַּלְגֵּל *to roll oneself down,* used of an attacking enemy, Job 30:14.

HIPHIL, fut. יָגֵל *to roll, to roll down* a stone, Gen. 29:10.

Derivatives, see note under Kal.

1557 גַּל m.—(1) *dung,* so called from its globular form, i.q. גֹּלֶל, see the root No. 1; 1 Ki. 14:10. Arab. جلة globular dung of animals, as of camels, sheep.

1558 (2) *circumstance, cause, reason;* Germ. Umstand; comp. as to the etymology מִקְרֶה, אֹרְחוֹת, whence בְּגִלְלֵכֶם, בְּגִלָּלְכֶם, prep. *because of.* Gen. 39:5; Deu. 15:10; 18:12; Jer. 11:17; 15:4. To this answers the Arabic من اجلك and من جلك (with Elif prosthetic).

1559 (3) [*Galal*], pr.n. of two men (perh. "weighty," "worthy," as جليل)—(*a*) 1 Chr. 9:15.—(*b*) 1 Chr. 9:16; Neh. 11:17.

1560 גֹּלֶל m. Ch. pr. *rolling;* hence *weight, magnitude* (see the root, note under Kal). Ezra 5:8; 6:4, גָּדֵל "great, heavy, squared stones," which are rolled, not carried. In German, a book of large size, such as might be rolled sooner than carried, according to the present custom, in a bag, is called jocosely ein Wälzer. Talm. גלגל without אבן is used of a large stone (Buxt. page 433).

1561 גֹּלֶל m. i.q. גַּל No. 1, *dung* of men. In sing. once, Zeph 20:7, כְּגֹלָלִן נְצָרֹת יִשְׂרֵי according to Chald. and Vulg. rightly, "*sicut stercus suum in æternum peribit*;" as to this comparison, by which ignominious destruction is denoted, see 1 Ki. 14:10.

Pl. גְּלָלִים *dung,* pr. globules of dung, Zeph. 1:17; specially human, Ezek. 4:12, 15.

1562 גִּלְלַי (perhaps "dungy"), [*Gilalai*], pr.n. of a man, Neh. 12:36.

1563 גָּלַם fut. יִגְלֹם TO ROLL TOGETHER. Found once 2 Ki. 2:8. See the root גָּלַל and the note there under Kal. Hence the nouns גֶּלֶם, and—

1564 גֻּלֶם [with suffix גֻּלְמִי], m. prop. *something rolled together;* hence, *rude* and *unformed matter,* not yet wrought, the parts of which are not yet unfolded and developed. Thus of an embryo, Psalm 139:16. [Rather, of the mystical body of Christ.] (It is often used in the Talmud of anything not yet wrought and developed, see Chelim xii. § 6; and it is applied to an ignorant man, Pirke Aboth v. § 7.)

† גִּלְמֹד quadril. not used; compounded of جمد and جلد each of which roots have the signification of *hardness.*

1565 גִּלְמוּד adj. quadril. *hard;* Arabic جلمود hence *sterile,* prop. used of hard stony ground (comp. στρῖφός, *sterilis*); hence used of a woman, Isa. 49:21; poet. of a night in which one is born, Job 3:7; *lean,* and emaciated with hunger (verhungert), Job 15:34; 30:3.

1566 גָּלַע a root not used in Kal. Arab. Conj. III. *to quarrel* with any one, especially in dice, drinking, or in dividing an inheritance. So the Hebrew —

HITHPAEL, *to become angry, irritated* (in strife). Pro. 20:3, "it is an honour to a man to leave off strife, וְכָל אֱוִיל יִתְגַּלָּע but every fool becomes angry." Followed by בְּ of the thing, Prov. 18:1. It is also used of strife itself, as becoming warmer, Pro. 17:14.

† גִּלְעַד an unused quadril. root; Arabic جلعد *hard, rough.* Hence—

*1568 גִּלְעָד [*Gilead*], pr.n.—(1) of several men, as—(*a*) a son of Machir, grandson of Manasseh, Nu. 26: 29, 30. Hence patronym. גִּלְעָדִי Jud. 11:1; 12:7.—*1569 (*b*) Jud. 11:1, 2.—(*c*) 1 Ch. 5:14.

(2) with the art. הַגִּלְעָד ("hard, stony region;" according to Gen. 31:47, i.q. גַּלְעֵד "hill of witness" [which is of course the true etymology]), *Gilead,* a region of Palestine beyond Jordan. It properly designates the mountain district to the south of the river Jabbok (Gen. 31:21—48; Cant. 4:1), with a city of the same name (Hos. 6:8; comp. Jud. 12:7, LXX. which appears to be the same as רָמוֹת וְגִלְעָד), where there are now two mountains (*Jebel Jelâd* and *Jelâd*), with the ruins of cities of the same names (see Burckhardt's Travels, Germ. edit. ii. page 599). It is hence applied to the whole mountain tracts between Arnon and Bashan, inhabited by the tribes of Gad, Reuben, and the half tribe of Manasseh (now called البلقاء [*el-Belka*] and جبل عجلون [*Jebel-'Ajlûn*]) Nu. 32:26, 29; Deu. 3:12; Josh. 12:2, 5; 13: 10, 11, 31; Am. 1:3, 13. It is therefore used for the tribes of Gad and Reuben, Ps. 60:9; 108:9; for the tribe of Gad, Jud. 5:17, comp. 5:16; although also, from the variety of usage in any thing of the kind, 1 Sa. 13:7, the land of Gad and Gilead are spoken of together. Hence comprehends even Bashan, and extends to the northern boundary of Palestine, Deu. 34:1.

1570 גָּלַשׁ i.q. Arabic جلس TO SIT, TO SIT DOWN, TO LIE DOWN. Cant. 4:1, "thy locks are as a flock of goats שֶׁגָּלְשׁוּ מֵהַר גִּלְעָד which lie down on mount Gilead." Cant. 6:5. Prop. lie down, as if hanging from mount Gilead, from its side, see מִן No. 3. Jerome 4:1, "*quæ ascenderunt.*" LXX. 6:4, Compl. *ἀνβῆσαν*; compare جلس Conj. II. to go up.

1571 גַּם prop. subst. *addition, accumulation;* hence part. indicating accession, like אַף (which see)—(1) *also,* Gen. 3:6, 22; 7:3; 19:21, 35; 30:15; 35:17, etc. It is prefixed to the words to which it refers, like the Lat. *etiam*; but when words are repeated for the sake of emphasis, it is put between them; as with

pronouns, הִיא גַּם she herself also, Gen. 20:5; גַּם בְּפִיו הִוא in *his* mouth also, 2 Sa. 17:5; Prov. 23: 15; Gen. 27:34(comp. Gram. § 92, 1; [119, 4]; Lehrg. § 191); used with verbs, Gen. 46:4, וְאַלְוֵי אֲעַלְךָ גַּם עָלֹה "and I will also come up with thee." Gen. 31: 15; 1 Sa. 1:6. It is sometimes put at the beginning of a sentence, referring not to the nearest word, but to one more remote. Gen. 16:13, הֲגַם הֲלֹם רָאִיתִי אַחֲרֵי רֹאִי "do I here see (i. e. live) also after the vision (of God)?" Prov. 19:2; 20:11; Isa. 30:33. (Observe the same thing of the part. גַּם Isa. 34:14; כִּי Isa. 28:19.) Poet. used sometimes for the simple וְ (compare Dan. *og* and); Joel 1:12; Jud. 5:4; Psa. 137:1. גַּם...גַּם *also...also, both, and*, Gen. 24: 25; 43:8; Ex. 12:31; *that...so*, Jer. 51:12; and even put three times, Isa. 46:8; גַּם...גַּם Gen. 24:44.

(2) Not unfrequently it is used as an intensive, *even* (see אַף No. 1). Prov. 14:20; 17:26; Joel 3:2; with a particle of negation, *not even*, Psal. 14:3; 53:4; 2 Sa. 17:12, 13 (comp. עַד No. 3, *a*).

(3) It often only serves to make a sentence emphatic, and sometimes may be rendered *yea, indeed, truly*, or else it shews that the next word takes a considerable emphasis. Job 18:5, אַךְ אוֹר רְשָׁעִים יִדְעָךְ גַּם נֹגַהּ אִשּׁוֹ לֹא יִזְהָר "yea, the light of the wicked shall be put out." 1Sa. 24:12, רְאִי גַּם רְאִי כַּנְפִי מְעִילְךָ בְּיָדִי see, yea, see (first, first text). Gen. 29:30, "and he loved Rachel more than Leah." Job 2:10, "shall we receive good from the Lord, and shall we not," etc. Hos. 9:12, "for woe to them!" Gen. 42:22; Job 13:16; 16:19; Isa. 66:4. Bo שָׁמַיִם גַּם all the two, both together, Gen. 27: 45; Prov. 17:25; 20:10, 12; 1 Sa. 4:17, כֻּלָּם גַּם all together, *all assumen*; 2 Sa. 19:31; Ps. 25:3. גַּם עַתָּה Germ. nun gut, Gen. 44:10.

(4) גַּם־כִּי *even if*, followed by a fut. Isa. 1:15; Hos. 8:10; 9:16; and without כִּי Isa. 49:15; Ps. 95:9. There also occurs גַּם כִּי Eccl. 4:14; 8:12.

(5) advers. *however, but*, chiefly followed by a negative part. Ps. 19:2; Eccl. 4:16; Ezr. 16:28.

1572 **גָּמָא** not used in Kal, TO ABSORB, TO DRINK UP, TO SWALLOW, i. q. Ch.

Pim. post. applied to a horse as it were swallowing the ground in his rapid course. Job 39:24, וְיִגְמָא אֶרֶץ "he swallows the ground," i. q. he runs away with it. (The same metaphor is of frequent use in Arabic with the verb לעם to swallow up, as בלעם الارض; see Schultens ad h. l. and Bochart, Hieroz. i. p. 142—148.)

Hiphil, *to give to be drunk* or *absorbed*, Gen. 24:17. Hence—

גֹּמֶא m. *a marsh rush*, specially *papyrus nilotica*, so called because it absorbs and drinks moisture (comp. *bibula papyrus*, Lucan. iv. 136). Job 8:11; Isa. 35:7. The Egyptians used this to make garments, shoes, baskets, and vessels of various kinds, especially boats (Plin. xiii. 22—26). Ex. 2:3, תֵּבַת גֹּמֶא "an ark," or "skiff of papyrus." Isa. 18:2. 1573

גָּמַר an unused root, the true sense of which has been altogether neglected by etymologists. Pr. it is *to cut, to cut down* boughs, or trees, like the Æthiopic ግመረ; and Arab. جمد Kamûs p. 353, comp. transp. עמד, פמך. Hence is formed—(1) גֶּמֶר a branch, a staff, hence a cubit; the same verb is applied to brave warriors who *cut down* enemies like trees; hence—(2) Arabic جمد and Syriac Aphel, *to be fierce* as a soldier. Hence the word which has greatly perplexed interpreters— †

גַּמְּרִים m. pl. Exe. 27:11, *brave, bold soldiers*. Jerome, *bellatores*. The vain and unlearned conjectures of interpreters are wearying (see Thes. p. 292), and— *1575

גֶּמֶר m. pr. *a staff, rod*, so called from being cut off (Zab. גמרתא a staff; the letter ר being inserted, and also ד and ר interchanged, Ch. גמדינא); hence *a cubit*, as the German dealers, in selling silk, use Elle for the measure of two cubits. Jud. 3:16. (Syr. ܓܡܪܐ a cubit, ܓܡܪܐ ܕܐܡܬܐ id.) 1574

גְּמוּל ("weaned"), [*Gamul*], pr. n. m. 1 Chron. 24:17. Comp. בֵּית גְּמוּל. 1577

גְּמוּל m.—(1) *action, work*, any thing *well or ill done*, more fully גְּמוּל יָדַיִם Jud. 9:16; Proverbs 12:14; Isa. 3:11; in a good sense, *a benefit*, Ps. 103:10. גָּמַל עִמּוֹ לְ to repay actions to any one, i. e. his deeds. Ps. 28:4, גְּמוֹל יְשַׁלֵּם לָהֶם Proverbs 19:14; followed by עַל Psalm 94:2. שִׁלֵּם גְּמוּל לְ id. Ps. 137:8; Prov. 19:17; followed by לְ Joel 4:4. *1576

(2) *retribution, recompense*, Isa. 35:4. Root גָּמַל.

גְּמוּלָה i. q. גְּמוּל Nos. 1, 2. 2 Sa. 19:37; Isaiah 59:18. 1578: see 1576

גָּמַז an unused root, prob. i. q. עָזַר *to cut off*, whence Arab. جميز acute-minded, and جميز a sycamore, so called from being cut (see גֶּזֶם). Hence— 1581 †

גִּמְזוֹ (i. q. גִּמְזוֹ a place abounding with sycamores), [*Gimzo*], pr. name of a town of the tribe of Judah, 2 Ch. 26:18. [New Jimzu, جمزو, Rob. iii. 57.] 1579

גָּמַל fut. יִגְמֹל—(1) TO GIVE, TO DO, OR SHEW to any one (good or evil), followed by two acc., one of the person, the other of the thing (compare Gr. εὖ, κακῶς πράττειν τινά). 2 Sa. 24:18, אֲשֶׁר אִסְלַחְתִּי מִמֻּנֵּךְ וְאֶת אֲשֶׁר דִּבֶּרְתָּ אֵלַי יִגְמֹל לְךָ "thou hast done good to me." Gen. 50:15, "all the ills which we brought upon him." Gen. 50:17; Prov. 3:30; 31:12; Isa. 63:7; followed by לְ of pers. Isaiah 3:9, גְּמָלוּ לָהֶם רָעָה "they have brought evils upon themselves." Psalm 137:8, אַשְׁרֵי שֶׁיְּשַׁלֶּם לָךְ אֶת גְּמוּלֵךְ שֶׁגָּמַלְתְּ לָנוּ "that which thou hast brought upon us." 1580

(2) *to do good* to any one, Pro. 11:17; גּוֹמֵל נַפְשׁוֹ *doing good to himself*, followed by לְ Ps. 13:6; 116:7; 119:17; 142:8.

(3) *to repay* to any one good or evil, followed by an acc. Ps. 18:21, יִגְמְלֵנִי יְהוָה כְּצִדְקִי "God repaid me according to my righteousness;" עַל 2 Ch. 20:11; Ps. 103:10; לְ Deu. 32:6 (unless the words be differently divided, גְּמָלְךָ יְהוָה, לְ and there is here an accusative of person).

II. (4) *to wean* an infant, Isa. 28:9 (where סוּטְלֵי *is* added), Isa. 11:8; 1 Ki. 11:20.

(5) *to ripen* fruit, Nu. 17:23. Intrans. *to become ripe*, Isa. 18:5.

Note. This primary signification and the origin and connection of the other meanings are well illustrated by Alb. Schultens (on Pro. 3:30); comparing Arab. جمل pr. to cover with fomentations, to produce warmth, *to cherish*, which notion of cherishing and warming is applied—(a) to ripening fruit.—(b) to a weaned child.—(c) to benefits conferred on any one, and with which as it were we cherish him; nor is it difficult to understand how such a word afterwards became used in a bad sense (see קָשַׁר). ["But the verb גמל can only refer to the significations in No. II; while for those in No. I, we may compare שׁמל, Arab. جمل, to labour; to do." Gen. add.]

Nuphal pass. of II, Gen. 21:8; 1 Sa. 1:22. Derivatives גְּמוּל, גְּמוּלָה, גָּמָל, and pr. n. גִּמְזוֹ.

גָּמָל plur. גְּמַלִּים comm. *a camel* (Gen. 32:16). This word is found in all the Phœnicio-Shemitic languages; and besides, not only in Greek and Latin, but also in Ægypt. (ΚΑΛΙΟΤΑ, ΟΑΛΙΟΥΤΑ) and Sanscr. under the form *kramêla, krumêlaka*. Bochart (Hieroz. i. p. 75, seq.) and others, derive it from גָּמַל to repay, because the camel is an animal *gregiferus*. It is 1582

however, more probable that גָּמַל has adopted the signification of the cognate גלל to carry.

גַּמָּל ("one who possesses camels," or "who is carried on a camel"), [*Gemalli*], pr. n. m., Nu. 13:12.

גַּמְלִיאֵל ("benefit of God"), *Gamaliel*, pr. n. m. Nu. 1:10; 2:20; 7:54. 1583

גֻּמִּים an unused root, i. q. עָסַם (which see), *to gather together, to join together, to heap up*. Compare גֹּמֶר to heap up, to increase, and intrans. to be heaped up, to be much. Hence גַּם and קְהִלָּה. †

גָּמַן a root not used in Hebrew, *to dig*, see גִּנּוֹן.

גָּמַר fut. יִגְמֹר.—(1) TO COMPLETE, TO FINISH, Ps. 57:3, גֹּמֵר עָלַי "God who will complete for me," i. e. will plead my cause; Ps. 138:8, comp. גְּמוּל. 1584

(2) intrans. *to leave off, to fail*, Ps. 7:10; 12:2; 77:9. In the Aramæan dialects this root is of frequent occurrence in both significations.

גְּמַר Ch. id. Part. pass. סְגִיר *perfect, complete*, in skill or learning, Ezr. 7:12. 1585

גֹּמֶר *Gomer*, pr. n.—(1) of a northern people sprung from Japhet (Gen. 10:2), from whom Togarmah (or the Armenians) is said to be descended (Gen. 10:3), and who in the army of Magog are mentioned with Togarmah (Exe. 38:6). This is probably to be understood of the *Cimmerii* (Κιμμέριοι) inhabiting the Tauric Chersonese and the region near the Don and Danube; remarkable for their incursions into Asia-Minor in the sixth century before Christ (Herod. i. 6, 15, 103; iv. 1, 11, 12). The Arabians, by a transposition of the letters, call the people of this region קרם, whence now *Krim* is used from the Tauric Chersonese and בֹּסֶר הַקְּרִם the Cimmerian sea, is used of the Euxine Sea. Wahl (Altes und neues Asien, i. p. 274) compares *Gamir*, which amongst the Armenians was the name of Cappadocia. 1586

(2) the wife of Hosea the prophet, a harlot, Hos. 1:3. (Appell. i. q. זוֹנָה coals.)

גְּמַרְיָה ("whom Jehovah has completed"), [*Gemariah*], pr. n. m., Jer. 29:3. 1587

גְּמַרְיָהוּ (id.), [*Gemariah*], pr. n. of one of the nobles in the time of Jeremiah, Jer. 36:10—12. 1587

גַּן with suff. גִּנִּי comm. (f. Gen. 2:15), *a garden*, especially one *planted with trees* (prop. a place protected with a fence, from the root גנן). Gen. 2:8, 1588

seq. גַּנְּתִי a garden of herbs, Deut. 11:10; 1 Ki. 21:2. גַּן עֵדֶן the garden of Eden planted by God, Gen. 3:24; Joel 2:3; also called גַּנֵּי אֱלֹהִים Deu. 28:13; 31:8, 9; and גִּנַּת יְיָ Gen. 13:10; Isa. 51:3. *A garden enclosed*, Cant. 4:12; figuratively used of a chaste woman. Plur. גַּנִּים Cant. 4:15; 6:2.

1589 **גָּנַב** fut. יִגְנֹב.—(1) TO STEAL, TO TAKE AWAY BY THEFT, SECRETLY. (This verb appears to be denominative from the Arab. جَنْب a side, Ch. גַּב and prop. equivalent to, *to put aside*; Germ. *auf die Seite bringen.*) ["Compare Sanscrit *parçuka* thief, from *parças* side."] Hence גַּנָּב has many significations taken from the idea of side, to break a side, to take from the side.) Followed by an acc. of thing, Gen. 31:19, 30, 33; and person, 2 Sa. 19:4; Deu. 24:7; Job 21:18, כְּמֹץ גְּנָבַתּוּ סוּפָה "and like the chaff, which the wind driveth away;" 27:20. Part. pass. with Yod parag. גְּנֻבְתִּי Gen. 31:39.

(2) *to deceive*, like the Gr. *κλέπτειν*. Gen. 31:27, תַּגְנֹב אֹתִי "thou hast deceived me." Especially followed by לֵב prop. *to deceive* any one's *heart*, i. e. understanding, like *κλέπτειν νόον*, Hom. Il. xiv. 227. Gen. 31:20, וַיִּגְנֹב יַעֲקֹב אֶת לֵבַב לָבָן "and Jacob deceived Laban;" verse 26. See L. de Dieu, on Gen. loc. cit., and John 10:24.

NIPHAL pass. of No. 1, Ex. 22:11.

PIEL i. q. Kal.—(1) *to steal*, Ger. 23:30.

(2) followed by לֵב *to deceive*, 2 Sa. 15:6.

PUAL pass. Job 4:12, אֵלַי דָּבָר יֻגְנָב "an oracle was brought to me by stealth," or secretly. Inf. absol. גָּנֹב Gen. 40:15.

HITHPAEL, *to do by stealth*, followed by a gerund, 2 Sa. 19:4, וַיִּתְגַּנֵּב הָעָם בַּיּוֹם הַהוּא לָבוֹא הָעִיר "and the people that day went by stealth into the city." (Syr. ܐܬܓܢܒ to steal oneself away.) Hence—

1590 **גַּנָּב** m. *a thief*, Ex. 22:1, 6, 7. Also—

1591 **גְּנֵבָה** f. *something stolen, theft*, Ex. 22:3.

1592 **גְּנֻבָה** ("theft"), [*Genubath*], pr. n. m. 1 Ki. 11:20.

1593 **גִּנָּה** fem. from גַּן *a garden*, Isa. 1:30; Job 8:16. Pl. גִּנּוֹת Am. 4:9; 9:14. Root גנן.

1594; see 1593 **גִּנָּה** fem. id., but only found in the later Hebrew [?]. Est. 1:5; 7:7, 8; Cant. 6:11. Root גנן.

† **גָּנַן** an unused root, i.q. Arab. جَنَّ and Ch. גְּנַז to hide, to lay up in store. Kindred roots are כָּנַס, כָּנַשׁ, קָנַס, and transp. כָּסַן, חָסַן. Hence—

1602 **גִּנְזַי** const. st. גִּנְזֵי.—(1) *treasures*, Esther 3:9; 4:7.

(2) *chests*, in which precious wares are kept, Eze. 27:24.

גִּנְזִין Ch. pl. m. *treasuries*, Ezr. 7:20. בֵּית גִּנְזַיָּא treasury. Ezr. 5:17; 6:1. Compare לְגִנְזָךְ.

גִּנְזָךְ m. pl. כִּים־ *treasuries* of the temple, 1 Ch. 28:11. (The termination כִּים־, כִּין־ is found also in other Chaldee words, as אֲחִיכִים Comp. Lehrg. p. 516.)

גָּנַן (kindred to גָּנַז, בָּנַן), prop. TO COVER, TO COVER OVER, i.q. Arabic جَنَّ, figuratively, *to protect*; always used of God as protecting men, followed by עַל, like verbs of covering (see עַל No. 2, *a*). 2 Ki. 20:6, וְגַנּוֹתִי עַל הָעִיר הַזֹּאת "and I will protect this city." Isa. 37:35; 38:6; עַל 2 Ki. 19:34. Pret. גָּנוּנִי; inf. absol. גָּנוֹן Isa. 31:5.

HIPHIL, fut. יָגֵן i.q. Kal, Isa. 31:5; Zec. 9:15 (followed by עַל); 12:8 (followed by בְּעַד, see בַּעַד No. 4). Derivatives, גִּנָּה, גִּנָּת, גִּנְּתִי, מָגֵן.

גַּנָּת see Ch. גִּנָּה. see 1610

1599 **גַּנְּתוֹן** ("gardener"), [*Ginnethon*], pr. n. m. Neh. 10:7; 12:16. Verse 4, incorrectly reads גִּנְתוֹי.

1600 **גָּעָה** TO LOW as an ox, an onomatopoetic root, 1 Sa. 6:12; Job 6:5. Talmud, id. Syr. ܓܥܐ to cry out, to vociferate. To this answers the Gr. *γοάω*, Sanscr. *gav*, Malab. *ko*, Persic گاو *kou, gau*, ox; Latin *cova*, i.e. sucus, Columella, vi. 24, fin. In the Germanic languages, *Ku*, *Gow*, *Kuh* a cow, from its lowing. Hence—

1601 **גָּעָה** ("lowing"), [*Goath*], pr. n. of a place near Jerusalem, Jer. 31:39.

1602 **גָּעַל** TO LOATHE, TO REJECT WITH LOATHING, TO CAST AWAY (Ch. Ithpeal, to be unclean, impure, see גְּאַל No. II.; whence the notion of loathing may be derived, that is, to regard as impure, foul, comp. זָהַם). There often occurs נַפְשׁוֹ בְּנַפְשׁוֹ אֹתוֹ "my soul loatheth any thing," Lev. 26:11, 15, 30, 43; followed by בְּ Jer. 14:19; and without נַפְשׁוֹ Lev. 26:44; Eze. 16:45.

NIPHAL, *to be cast away*. 2 Sa. 1:21, כִּי שָׁם נִגְעַל מָגֵן גִּבֹּרִים מָגֵן שָׁאוּל "for there the shield of the mighty was cast away;" "*ibi enim abjectus est clypeus heroum*," as well in the Vulg., LXX. ἐρρυπωμένη.

HIPHIL i.q. Kal, Job 21:10, שׁוֹר עִבַּר וְלֹא יָגִעַל "his cow conceiveth and casteth not," does not suffer

abortion. Vulg. "*bos eorum concepit, et non abortivit*;" so also Aqu., Symm., LXX. I prefer however, "*taurus ejus init vaccam, neque abjicit*," sc. *semen*; i. e. the coitus is not fruitless, the cows conceive; so that the fruitful breeding would be spoken of in the former hemistich, in the latter the prosperous birth.

1603 **גֶּעֶל** ("loathing"), [*Gaal*], pr. n. m. Jud. 9:26; 28:30.

1604 **גֶּעֶל** *loathing*; Eze. 16:5, בְּגֹעֶל נַפְשֶׁךָ "with the loathing of thy soul," i.e. so that thou mightest loathe thyself, i.q. גִּלְגֻּלֶיךָ; not as others take it, "with the loathing of thy life."

1605 **גָּעַר** fut. יִגְעַר TO REBUKE, TO REPROVE any one, as a father a son, Gen. 37:10, וַיִּגְעַר בּוֹ אָבִיו "and his father reproved him." Ruth 2:16; Jer. 29:27. Const. with an acc. and בְּ. (Syr. ܓܥܪ id., Arb. جَعَرَ to cry out. Allied is the Arab. جَأَرَ to low, to ask with a loud voice, to entreat with groans and cries.) Often used of God rebuking his enemies, Isa. 17:13; 54:9; Ps. 9:6; 68:31; 119:21; especially that he may restrain them and deter them from wicked efforts, Zec. 3:2, יִגְעַר יְהוָה בָּךְ הַשָּׂטָן "the Lord rebuke thee, Satan!" i.e. restrain, deter thee; Mal. 3:11, וְגָעַרְתִּי לָכֶם בָּאֹכֵל "I have rebuked for you (for your benefit) the devourer," i.e. voracious and hurtful animals; Mal. 2:3, הִנֵּנִי גֹעֵר לָכֶם אֶת הַזֶּרַע "behold I will rebuke for you the seed," i. e. I will prohibit the seed from entering into your barns: I will refuse you your harvest. It is also applied to the sea, which, when rebuked by God, dries up, Ps. 106:9; Nah. 1:4. Hence מְגַעֲרָה and—

1606 **גְּעָרָה** *rebuke, reproof*, Pro. 13:1; 17:10; Ecc. 7:5; Isa. 30:17; also used of God rebuking enemies and preparing destruction for them, Ps. 76:7; 80:17; restraining the sea, so that it dries up, Ps. 104:7; Isa. 50:2.

1607 **גָּעַשׁ** prop. TO PUSH, TO THRUST, Germ. *stoßen*. (Syr. ܓܥܫ to push with the horn, *stoßen*.) Hence in the passive conjugations, *to be concussed, moved*, prop. *sich unb bergleichen werfen*; and once also in Kal, Ps. 18:8, וַתִּגְעַשׁ וַתִּרְעַשׁ הָאָרֶץ "and the earth shook and trembled." In the parallel place, 2 Sam. 22:8, it is Hithpael [? Kal], in which this signification is more frequent; the writer however appears to have used Kal intransitively, on account of the paronomasia of the verbs תִּתְגָּעַשׁ, תִּתְרַעַשׁ.

PUAL גֹּעַשׁ id.; Job 34:20, וַיִּגְעֲשׁוּ עָם וַיַּעֲבֹרוּ "the people shall be moved," (i.e. shall totter) "and perish."

HITHPAEL, *to be moved*, used of the earth, Ps. 18:8, and 2 Sam. 22:8, fin.; of the waves, Jer. 5:22; 46:7, 8.

HITHPOEL, *to stagger, to reel*, as a drunken man, Jer. 25:16.

1608 **גַּעַשׁ** ("shaking," "earthquake") [*Gaash*], pr. n. of a mountain in Mount Ephraim, Josh. 24:30; Jud. 2:9. Hence נַחֲלֵי גָעַשׁ "the valleys of Gaash," those under the mountain, 2 Sam. 23:30; 1 Chron. 11:32.

1609 **גַּעְתָּם** ("their touch"), [*Gatam*], pr. n., Gen. 36:11, 16.

1610 **גַּף** m. (from the root נָגַף)—(1) *back*, i. q. גַּב; עַל גַּבֵּי upon the back, i.e. upon, i. q. Ch. עַל גַּבֵּי, Pro. 9:3.

(2) *body*. Hence בְּגַפּוֹ with his body (only), i. e. without his wife and children, Exod. 21:3, 4; LXX. *μόνος*.

1611 **גַּף** Chald. *a wing*; plur. גַּפַּיָּא Dan. 7:4, 6, Syriac ܓܦܐ; compare above Heb. אֲגַפִּים. The signification of back is applied in Hebrew to any surface whatever, and particularly to the side; from the signification of side comes that of wing. Secondary are the roots Med. Nun גָּנַף, Arab. جَنَفَ to turn to the side.

† **גָּפַן** an unused root, i. q. גָּבַן *to be bent, bowed*. Hence in Arab. جَفْن the eyelashes, also a short twig, *Weinrebe* so called from being bent. See more as to this root which has been incorrectly treated by etymologists, in Thes. p. 998.

1612 **גֶּפֶן** with suff. גַּפְנִי; pl. גְּפָנִים comm. (m. rarely Hos. 10:1; 2 Ki. 4:39), *a vine*, and a plant which has twigs, especially a *vine*, which however ["comp. *salix*=*Thal* prop. a rod, switch"], when more exactness was needed, as in the laws, is called גֶּפֶן יַיִן Nu. 6:4; Jud. 13:14; rarely used of other similar plants, as גֶּפֶן שָׂדֶה 2 Kings 4:39, a wild vine, on which wild cucumbers grew. Hence most commonly it simply denotes a *vine*, Gen. 40:9; Isa. 7:23; 24:7; 32:12; Jud. 9:13, seq. *A noble vine* figuratively denotes men of more noble qualities, Jer 2:21 (compare Isa. 5:2); and on the other hand, *a wild vine, vine of Sodom* (Jer. loc. cit.; Deut. 32:32), denotes men of ignoble and degenerate qualities; as to the latter, see on the apples of Sodom, Jos. Bell. Jud. iv. 8, § 4

† גָּפַף an unused root, i. q. גָּבַב *to be bowed as a hump.* Hence גַּף, גְּפָנִים.

† גָּפַר an unused root, prob. i. q. כָּפַר and גפן *to cover, to overspread.* Hence *גפר, λιγύφ.—

1613 גֹּפֶר Gen. 6:14; prop. *pitch*, i. q. כֹּפֶר as I suppose; and I interpret עֲצֵי גֹפֶר *pitch trees, resinous trees*, such as the pine, fir, cypress, cedar, and other trees of the kind used in ship-building; see עֵרֶז. Of the moderns, Bochart (Phaleg. i. 4) and Celsius (Hierob. 328) are not amiss in understanding especially *κυπάρισσος, the cypress*; not without reason appealing also to the similarity of letters.

1614 גָּפְרִית f., prop. I believe, *pitch*, the name of which was afterwards transferred to other inflammable materials; especially *sulphur.* (Syr. ܟܒܬܐ and ܟܒܝܬܐ, Arab. كِبْرِيت whence كبرت to smear with sulphur, Ch. גֻּפְרִיתָא, גֻּפְרִיתָא, גּוּפְרִיתָא id.) Gen. 19:24; Deu. 29:22; Isa. 30:33; 34:9; Job 18:15.

•1616; see 1481 גָּר f. גֵּרָה *a sojourner*; see the root גור No. 1.

1616 גֵּר m. [Root גור], *a sojourner, stranger, foreigner, a person living out of his own country.* Gen. 15:13; Ex. 2:22; 18:3; 22:20, etc. Often joined with the syn. תּוֹשָׁב a stranger (compare Mich. on the Laws of Moses, ii. § 38), Gen. 23:4; opp. to אֶזְרָח a native, Ex. 12:19. Isa. 5:17 גֵּרִים appear to be *foreign shepherds and nomadic tribes* wandering about with their flocks in the land; such as the Hebrews had formerly been in the land of Canaan, and the Rechabites were in the time of Jeremiah. [But the word loc. cit. is גֵּרִים.] With suffix גָּרְךָ, גֵּרְךָ thy or his sojourner, stranger, i. e. living in thy or his country (not house). Ex. 20:10; Deut. 5:14; 24:14; 31:12.

1615 גַּר *lime*, see גיר.

see 1484 גּוֹר *a lion's whelp*, see גור.

1617 גֵּרָא (i. q. גֵּרָה) *a grain*. [*Gera*], pr. n.—(1) of a son of Benjamin, Gen. 46:21.—(2) Jud. 3:15. (3) 1 Ch. 8:7.—(4) 1 Ch. 8:3, 5.—(5) 2 Sa. 16:5.

גָּרַב an unused root, pr. *to scratch, to scrape*, a notion found in many roots beginning with ג, גָּרַד, גָּרַן, גָּרַם, גָּרַע, גָּרַף. It is afterwards applied to roughness (see גָּרַד, גָּרַל). Arab. جَرِبَ to be scabby, جَرَبٌ scab; Syr. ܓܪܒ leprosy; Germ. *Krätze, Trätze.*

1618 גָּרָב m. *scab, scurvy*, perhaps of a malignant kind. Leviticus 21:20; 22:22. LXX. ψώρα λιγέα. Vulg. *scabie fœda.*

1619 גָּרֵב (“scabby”), [*Gareb*], pr. n.—(1) of one of David's captains, 2 Sa. 23:38; 1 Ch. 11:40.

(2) of a hill near Jerusalem, Jer. 31:39.

1620 גָּרְגֵר pl. גְּרִגְרִים m. *a berry*, so called from its round and rolling form, see גָּרַר No. 5, i. q. גָּלַל. Isaiah 17:6. In Mishnah id. Arab. جرجر.

1621 גַּרְגֶּרֶת pl. *f. throat, gullet* (comp. *gurges, Gurgel*), i. q. גָּרוֹן, always, however, used of the outside of the neck. Proverbs 1:9; 3:3, 22; 6:21. (Sing. נרגרת occurs in the Mishnah, Cholin ii. 4, iii. 3.)

גְּרֹגֶשׁ an unused quadril. Ch. גִּרְגְּשָׁא clay, clod; Syriac ܓܪܓܫܐ; Arabic جرجش black mud. Hence—

1622 גַּרְגְּשִׁי (“dwelling in a clayey soil”), *a Girgashite*, collect. *Girgashites*, a Canaanitish people, whose location does not appear from the Old Test. Genesis 10:16; 15:21; Josh. 24:11. LXX. with Josephus, Ant. i. 6, § 2, Γεργεσαῖος. Euseb. in Onom. under the word Γεργεσαί, says that they dwelt beyond Jordan.

1623 גָּרַד not used in Kal; Chald., Syr., Arab. גרד TO SCRATCH, TO SCRAPE, a root imitating the sound; compare גֶּרֶד, גֶּרֶם, גֶּרֶשׂ, גֶּרֶס, χαράσσω, خارِيدن, غَرْشِيدن; and in the western languages, *gratture, gratter, to grate, to scratch*, tragen. Compare under גרר.

HITPAEL, *to scrape oneself* (with a potsherd), to allay itching. Job 2:8.

1624 גָּרַד not used in Kal, pr. TO BE ROUGH (from the idea of scraping, comp. the roots beginning with ג), specially of roughness of the throat, i. q. גָּרַר No. 3 (whence גָּרוֹן throat); it is then applied to moroseness, austerity, proneness to anger; Arab. غرد to give way to anger, IV. to provoke, e. g. a dog (Aram. גָּרַד, ܓܪܕ to irritate; comp. Germ. *trotzig* gretzgramig used of a morose person).

PIEL, גֵּרַד *to stir up, excite strife.* Prov. 15:18, אִישׁ חֵמָה יְגָרֶה מָדוֹן “an angry man stirreth up strife.” Prov. 28:25; 29:22.

HITPAEL, pr. *to excite, stir up oneself* to anger, to strife, or to battle. Hence—

(1) *to be irritated, angry*, Prov. 28:4, מִשַּׁמְרֵי תוֹרָה

יִתְגָּרוּ בָם “those who keep the law are irritated against them.” Dan. 11:10, init.

(2) *to make war* with any one, followed by בְּ. Deu. 2:5, 19, אַל תִּתְגָּר בָּם “wage no war with them;” in verses 9 and 24 there is also added בַּמִּלְחָמָה, בְּיַחְוָה “to wage war with Jehovah,” Jer. 50:24. 2 Ki. 14:10, לָמָּה תִתְגָּרֶה בְרָעָה “ why shouldst thou contend with (excite to battle) misfortune?” Absol. Dan. 11:10, יִתְגָּרֶה עַד־מִבְצָרוֹ “he shall make war (shall penetrate) as far as his fortress.” Dan. 11:25, יִתְגָּרֶה לַמִּלְחָמָה “he shall stir himself up (shall arise) to war.”

Derivative תִּגְרָה.

1625 גֵּרָה f.—(1) *rumination*, the food which ruminating animals bring up to chew, *the cud*, Arabic جِرَّة, see the root גָּרַר No. 3. Used of a ruminating quadruped הַמַּעֲלֶה גֵּרָה Lev. 11:3, seq.; Deu. 14:6, 7; and גֵּרָה alone Lev. 11:7.

1626 (2) *a grain, a bean*, so called from the idea of rolling, and the round form i. q. גֵּרָר, see the root No. 5; hence used of the smallest Hebrew *weight* and *coin, a gerah, the twentieth part of a shekel*, Exodus 30:13; Levit. 27:25; Numb. 3:47; 18:16. [= LXX. ὄβολος, Vulg. *obolus*, either from the figure of a *granule* of lead (as Gr. ὄβολος, according to Aristotle, is from the figure of a spit or needle; Ch. סְמָא a little stone, obolus), or, because in weighing small things, the Hebrews used *grains* or *kernels* either of pepper or barley (compare English *barleycorn*), or perhaps the seeds of the *carob tree.*” Ges. add.] For it is very probable that the Hebrews, like the Greeks and Romans, used the seeds or beans of the carob tree [*Ceratonia siliqua*, Linn.], just as the moderns sometimes use barleycorns or peppercorns. [“ But it must be remembered that the Mosaic *gerah*, which is $13\frac{7}{9}$ Paris grains, is equal to 4 or 5 beans of the carob, and, according to the Rabbins, to 16 grains of barley. Of a like origin are Arab. جُبَّة grain, berry, and خَرُّوبَة carob bean; Persic دانِش (*dawâsh*) = دانه, دانك, all of which refer also to small weights.” Ges. add.]

1627 גַּרְזֶן const. גַּרְזֵן mas. *the throat*, so called as being rough, and giving forth rough sounds (see גָּרַד, גָּרַר No. 3, גַּרְגְּרוֹת comp. Pr. 69:4). It is spoken of as the organ of speech. Psalm 115:7; 149:6; 5:10, קֶבֶר פָּתוּחַ גְּרוֹנָם “their throat is an open sepulchre.” Smooth speeches are here intended, which prepare for others' destruction like an open sepulchre. Isa. 58:1, קְרָא בַגָּרוֹן “ cry with the throat,” i. e. with the full voice. For those who speak in a low voice use only the lips, and the front part of the closed mouth (1 Sa. 1:13), while those who cry with a loud voice propel their words from the throat and breast. Used contemptuously of the outside of the neck, like the Lat. *gutter, gula.* Isa. 3:16, גְּרוֹנוֹת נְטוּיוֹת “ with an outstretched neck.” Ese. 16:11.

1628 גֵּרוּת *f. place of habitation*, root גור No. 1, Jer. 41:17.

1629 גָּרַז a root not used in Kal, i. q. גָּזַז (which see), Arab. جرز *to cut, to cut off, to separate*, also to eat, to devour; whence Sam. אַרְיְתָא a locust.

NIPHAL, i. q. גָּזַר Niphal No. 2. Psal. 31:23, נִגְרַזְתִּי מִנֶּגֶד עֵינֶיךָ “I am cut off (or am excluded) from thy presence;” comp. נִגְזַר Ps. 88:6. 14 MSS. also read in Ps. 31, נגרזתי.

1630 גֵּרִזִי (of the form פִּרְזִי), or גֵּרְזִי (“dwelling in a desert land,” comp. Arab. جرز barren land), *Gerizite or Girzite*, pr. n. of a people near the Philistines, conquered by David, 1 Sa. 27:8 כרתי.

1630 גְּרִזִים, always הַר גְּרִזִים *Mount Gerizim*, a mountain, in the mountain land of the tribe of Ephraim, situated opposite Mount Ebal (Deut. 11:29; 27:12; Josh. 8:33), on which, after the exile, a temple was built by the Samaritans that it might be the seat of their domestic worship (Jos. Arch. xi. 7, § 2; 8, § 4, 6). As to the reading of the Samaritan copy, Deu. 27:4, see my Comment. de Pent. Sam. p. 61. As to the origin, הַר גְּרִזִים I should suppose to denote *the Mount of the Gerizites* (see גֵּרִזִי), from some colony of that nation, which perhaps settled there, just as the Amalekites, the neighbours of the Gerizites, gave their name to another mountain in the same tribe (הַר הָעֲמָלֵקִי Jud. 12:15).

1631 גֶּרֶז m. *an axe*, so called from cutting; for cutting wood, Deut. 19:5; 20:19; Isa. 10:15; for cutting stone, 1 Ki. 6:7. Cognate words are גִּרְזֶן, גִּזְרִין, גִּזְרִים, גִּזְרִין an axe.

גָּרַל an unused root, softened from גָּרַר (like חָלַל from חָרַר to burn), having the sense of *roughness*, especially used of a *rough, gravelly, gritty soil*, on which the foot gives forth a scraping, grating sound; hence Arab. جَرْل a gravelly place, جَرْل gravel. Hence Heb. גַּלְגַּל pr. *a little stone*, hence *a lot*, Gr.

transp. Κλῆρος, Lat. *Gl*ar*ea*, and Arab. جَرْد to be stony, Kamûs p. 1419, which is derived from the noun جَرْد stones, whence also جَرْد a stony place.

1632 גֶּרֶל *rough, morose* (grimfit, grellig, grillig) from the same stock, Prov. 19:19 גְּרַל־חֵמָה כְּרוֹב *morose of anger*, i. e. of morose anger, angry, rough. All the Verss. express the יתי, גֵּרֶל חֵמָה, which however appears too feeble.

see 1486 גֵּרֶל see גלל.

1633 גָּרַם pr. TO CUT OFF, like the Syr. ܓܪܡ and Arab. جرم. In the Old Testament once followed by a dat. ("*to cut off for*") *to reserve, to lay up*. Zeph. 3:3, לֹא גָרְמוּ לַבֹּקֶר "they lay up nothing for the morrow." Well rendered by the LXX. οὐχ ὑπελίποντο. Vulg. *non relinquebant ad mane*. Comp. לִין Gen. 27:36, also جرم Koran 11:87.

Pih. גֵּרֵם (denom. from גֶּרֶם), *to gnaw bones*. Nu. 24:8, "he shall devour the nations his enemies, וְעַצְמוֹתֵיהֶם יְגָרֵמוּ and he shall gnaw their bones." Hence figuratively, Exc. 23:34, "thou shalt drink and suck it (the cup) out, וְגָרַסְתְּ חַרְשֵׂיהָ תְּגָרֵנָה and thou shalt gnaw the sherds," i. e. thou shalt lick, lest a single drop of wine be left therein.

1634 גֶּרֶם m.—(1) *a bone*, i. q. עֶצֶם, but more rarely, and only poet. Pro. 17:22; 25:15. Pl. Job 40:18. (Syr., Ch. גַּרְמָא, Sam. גַּרְמָא id., Arab. جرم) body. The letter ר, and the sibilant being interchanged, it is kindred to גֶּשֶׁם, جسم, and גְּשֶׁם itself.

(2) *body*, as in Arabic. Gen. 49:14, חֲמֹר גָּרֶם "an ass of a great and powerful body," i. e. powerful, robust. Vulg. *asinus fortis*. So also in Arab. جرم *body*, is used of a beast of burden, as فرس جرم a horse of a large body, حمار جرم a strong ass; and the same is expressed with the peculiar adjective جرمي.

(3) *substance* of a thing, a thing *itself*, like עֶצֶם a bone, himself. 2 Ki. 9:13, "and they took every one their garments and put them under him עַל גַּרְמֵי הַמַּעֲלוֹת upon the steps themselves."

1635 גֻּרְמִי Ch. *a bone*, Dan. 6:25.

1636 גַּרְמִי ("bony"), [*Garmite*], pr. n. of a man, 1 Ch. 4:19.

1637 גֹּרֶן with suff. גָּרְנִי, with ת parag. גָּרְנָה Mic. 4:12. Pl. גֳּרָנוֹת Joel 2:24, constr. גָּרְנוֹת Hos. 9:1, m. *a level place*, pr. a place levelled, made smooth. (Arab. جرن, جرين id.). Used—(*a*) of an open place before the gates of cities, elsewhere called רְחוֹב 1 Ki. 22:10; 2 Ch. 18:9.—(*b*) especially used of a floor on which corn is trodden out. Ru. 3:2, seq.; Jud. 6:37, etc. גֹּרֶן תְּבוּאוֹת the produce of the floor, i. e. threshed corn. Nu. 18:30; Isa. 21:10, בֶּן־דִּרְכִּי גָּרְנִי "son of my floor," i. e. O people of my country, who are now trodden down and beaten, like grain on a floor. Parall. מְרוֹסַסְתִּי my threshing. Compare Mic. 4:12, 13. Met. used of corn itself; Job 39:12.

1638 גָּרַס TO BREAK IN PIECES BY SCRAPING, RUBBING, and generally TO CRUSH, especially into largish pieces (comp. גָּרַר). So Syr. ܓܪܣ, Arab. جرس, compare Heb. גֶּרֶס, whence גְּרִיסָה meal, Grist, Grütze. In the Old Testament once intrans. Ps. 119:20, גָּרְסָה נַפְשִׁי לְתַאֲוָה "my soul is crushed for longing."

Hithpa. *to crush, to break in pieces*; Lam. 3:16, הִגְרִיס בִּכְחָצָץ שִׁנָּי "and he has broken my teeth with gravel," figuratively for a condition very calamitous and unhappy. See below גָּרַס.

1639 גָּרַע fut. יִגְרַע TO SCRATCH, TO SCRAPE (like very many verbs beginning with ר), hence—

(1) *to scrape off* the beard (like the Syr. ܓܪܥ), Jer. 48:37; according to some copies, Isa. 15:2 (see under גָּרַע). To this answers the Gr. κεῖρω, ξύρειν. Hence—

(2) generally *to take away, to withhold* (cogn. χήσσω, and intrans. *cave*). Jer. 26:2, דָּבָר אַל תִּגְרַע מִן Job 36:7. Often מִן גָּרַע to take away (something) *from* any thing, but so that the acc. of the part taken away is omitted. Compare opp. הוֹסִיף No. 2, Deut. 4:2; 13:1; Exod. 5:8, 19; Exc. 3:14. Hence with an acc. *to diminish*, prop. to take away from.—Exod. 21:10; Exc. 16:27; Job 15:4, תִּגְרַע שִׂיחָה לִפְנֵי אֵל "and thou withholdest prayer before God." Followed by לְ *to take in*, i. e. *to lay up, to put in store for oneself*; für sich behalten, compare גָּרַע Job 15:8, "hast thou hearkened in the council of God, וַתִּגְרַע אֵלֶיךָ חָכְמָה and hast thou taken in all knowledge?" Cognate is the Arabic usage, in which جرع is to absorb, to swallow down.

1640 גָּרַף—(1) TO SNATCH AWAY, TO SWEEP AWAY. (There is something onomatopoetic in this root, both in the letters ר, which convey the notion of scratching, scraping (see under the root גרר), as well as in the syllable גף; compare *rapere*, ῥαφεῖν. Arab. جرف to sweep away, to clear off, as mud with a shovel. Conj. II, to carry away, to wear away, as a river part of a bank, جرف, جرف a stone worn away by the flow of water. Æthiop. ገርፈ: a drag net. Ch. and Talmudic to sweep. Syr. ܓܪܦ used of water carrying away whatever it meets with.) Once in the Old Test. Jud. 5:21, נַחַל קִישׁוֹן גָּרָפָם "the river Kishon carried them away." LXX ἔξεκοψεν. Vulg. *torrit cadentes aerum*.

(2) *to grasp*, whence גַּרְפִּיּוֹת the fist; see also מִגְרָפָה.

1641 גָּרַר an onomatopoetic root, prop. expressing, TO SCRAPE, TO SWEEP, TO SAW, and similar rough sounds, such as those which proceed from the throat; comp. Gr. *κείρω, κορέω, κόρυς*, Lat. *sario, sarrio, serro, verro, garrio*; Germ. *scharren, schurren, schaben, schnarren, scheren* (see also יָגַר). Specially—

(1) *to drag or snatch away*, pr. so as *to sweep* the ground. Germ. *scharren*. (Syriac and Arabic id.) Hab. 1:15; Pro. 21:7; see Hithpa.

(2) *to saw, to cut with a saw*. In Syriac and Arabic this signification is expressed by the cognate form. נזר. Hence מְגֵרָה *a saw*. See Poal.

(3) *to gargle, to produce rough sounds in the throat*. Compare Arabic غرغر, جرجر which denote various guttural sounds, whether made by a liquid or by the voice, ῥᾶξαι, κόκκυσμα, γαργαλεῖν, *gargeln, gurgeln, gargariser*.

(4) *to ruminate*, i. e. *to bring* up the food *again through the throat* and to eat it again ["which is usually attended with a gurgling noise"]. So fut. יִגַּר Lev. 11:7, Arab. جر IV. and VIII., Syriac ܓܪ. This may either be taken as Kal in a Chaldee form,

Pael. i.q. Kal No. 2, *to draw in*. Job 36:27, יִזְקְפוּ נִטְפֵי מָטָר יְגֹרָנוּ "after (God) attracts, (draws up) the drops of water."

Niphal—(1) pass. of Kal No. 2, *to be taken away, withheld*. Construed either so that the thing to be taken away is expressly marked, Nu. 27:4; 36:3; or so that it is supplied, וְנִגַּרְעָה מִן there is taken away from any thing, a thing is lessened, Nu. 36:3, fin.; Ex. 5:11; Lev. 27:18. Hence—

(2) *to be put back, made less of*, Nu. 9:7. Derivative מִגְרָעוֹת.

1640 גֶּרֶף—(1) TO SNATCH AWAY, TO SWEEP AWAY. (There is something onomatopoetic in this root, both in the letters ר, which convey the notion of scratching, scraping (see under the root גרר), as well as in the syllable גף; compare *rapere*, ῥαφεῖν. Arab. جرف to sweep away, to clear off, as mud with a shovel. Conj. II, to carry away, to wear away, as a river part of a bank, جرف, جرف a stone worn away by the flow of water. Æthiop. ገርፈ: a drag net. Ch. and Talmudic to sweep. Syr. ܓܪܦ used of water carrying away whatever it meets with.) Once in the Old Test. Jud. 5:21, נַחַל קִישׁוֹן גָּרָפָם "the river Kishon carried them away." LXX ἔξεκοψεν. Vulg. *torrit cadentes aerum*.

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(4) *to ruminate*, i. e. *to bring* up the food *again through the throat* and to eat it again ["which is usually attended with a gurgling noise"]. So fut. יִגַּר Lev. 11:7, Arab. جر IV. and VIII., Syriac ܓܪ. This may either be taken as Kal in a Chaldee form, or for Niphal, just as in Syriac and Arabic they express this by passive or reflective forms, prop. to ruminate *with oneself*.

(5) Sometimes this root loses part of its proper force, and also expresses the softer sound of *rolling*, elsewhere proper to the kindred root גָּלַל. So Æth. ገረገረ: to roll oneself, Syriac ܓܪܓܪ i. q. ܓܠܓܠ a chariot, and in the Old Test. גַּלְגַּל for גִּלְגַּל (as is found in the Talmud), a berry; compare גָּדַר, גָּרַר and the Lat. *currere*.

Nithpal—(1) *to be scraped together*, used of riches (compare the kindred root אָסַף, which is also used of gain collected and scraped together from every quarter). So no doubt we should understand part. pl. נִגְרָעוֹת (of the Chald. form); Job 20:28, "wealth scraped together," i. q. יְבוּל in the other hemistich. The entire verse should be rendered, *the provision of his house vanishes, his wealth vanishes in the day of his anger*.

(2) *to ruminate*, see under Kal No. 4.

Poal, *to be cut with a saw*, 2 Kings 7:9; compare Kal No. 2.

Hithpoel, i. q. Kal No. 1; used of a whirlwind sweeping away as it were everything, Jer. 30:23.

Derivatives גֶּרֶף, גְּרוּפוֹת, גֵּרֶן, מְגֵרָה [and also גְּרַר; pr. n. גְּדֵרָה].

1642 גֵּר (according to Simonis, "sojourning," "lodging-place," from the root גור i. q. גרר; compare Gen. 20:1: perhaps also *water-pots*, Arab. جرار), *Gerar*, pr. n. of a city, formerly the abode of the kings of the Philistines; in the time of the patriarchs, subject to king Abimelech, Gen. 20:1; 26:6; גְּרָר "the valley of Gerar," Gen. 26:17.

1643 גָּרְשׁ i. q. גָּרַשׁ which see; hence—

with suff. גָּרְשִׁי *something crushed*, Lev. 2: 14, 16.

1644 גָּרַשׁ prop. TO DRIVE, TO THRUST (like the Ch.). In Kal specially—

(1) *to expel*, as people from a land, Ex. 34:11. But in this signification much more use is made of Piel. Used of inanimate things, Isaiah 57:20, "the wicked are like the troubled sea which cannot rest, וַיִּגְרְשׁוּ מַיָּם וָרָפֶשׁ whose waters cast forth mire and dirt." Also *to put away, to divorce* a wife. Part. pass. גְּרוּשָׁה a (wife) put away, Lev. 21:7, 14; 22:13; Nu. 30:10; Exc. 44:22.

(2) *to plunder, to spoil*; Exc. 36:5, לְמַעַן מְגָרְשָׁה לָהֶם "that they may spoil it (the land) for prey,"

גָּרַשׁ is here an infinitive of the Aramæan form. In the derivatives also—

(3) *to put forth fruit*; see גֶּרֶשׁ, and—

(4) *to drive* cattle *to pasture*; see מְגָרָשׁ.

PIEL גֵּרֵשׁ *to expel, to drive out*, with an accusat. of pers. Gen. 3:24; 4:14; 21:10; and אֶת of the place from which any one is driven, Ex. 11:1; Jud. 11:7; גֵּרַשׁ מִפָּנַי מִ to drive out before one, i. e. so that thou mayest put him to flight, e. g. God, the Canaanites before Israel, Ex. 23:29, 31; Jud. 2:3.

PUAL גֹּרַשׁ pass. Ex. 12:39.

NIPHAL—(1) *to be expelled*, Jon. 2:5.

(2) *to be carried off* by the violence of water, Am. 8:8, נְגֹרְשָׁה וְנִשְׁקְעָה כִּיְאוֹר מִצְרָיִם "it is carried off and inundated as by the river of Egypt."

(3) *to be driven, agitated*, as the sea; Isa. 57:20, כַּיָּם נִגְרָשׁ "the troubled sea."

Hence are derived מְגָרָשׁ and the words immediately following.

1645 **גֶּרֶשׁ** m. prop. what is propelled, put forth, hence *produce*; Deu. 33:14, גֶּרֶשׁ יְרָחִים "the produce of the months," i. e. what each month produces from the earth; compare the root No. 3.

1646 **גֵּרְשָׁה** f., *expulsion, driving out*; specially of persons from their possessions, Eze. 45:9.

*1648 **גֵּרְשׁוֹן** ("expulsion"), pr. n. *Gershon*, a son of Levi, ancestor of the Levitical house of Gershonites, Gen. 46:11; Ex. 6:16; Nu. 3:17, *seq.* Hence patron. גֵּרְשֹׁנִי a Gershonite, and collect. *Gershonites*, Nu. 3:23; 26:57.

*1649

1647 **גֵּרְשֹׁם** ("expulsion," i. q. גֵּרְשׁוֹן), pr. n.—(1) of a son of Moses and Zipporah, Ex. 2:22; 18:3. In the former place the etymology of this name is alluded to in such a manner that it appears that the writer took it for גֵּר שָׁם i. q. גָּר שָׁם *a stranger there* [this is of course the true etymology; Moses wrote by inspiration, and he knew very well why he gave this name to his own son] (compare נָתַן שָׁם i. q. שָׂם); hence the LXX., that they might express this etymology more distinctly, have put Γηρσάμ.—(2) of a son of Levi, who is elsewhere called גֵּרְשׁוֹן which see.—(3) Jud. 18:30.—(4) Exr. 8:2.

1650 **גֶּשׁוּר** ("bridge," Arab. جِسْر, Syriac ܓܶܫܪܳܐ), pr. n. *Geshur*, a region of Syria, subject to king Tolmai, whose daughter David took to wife, 2 Sa. 3:3; 13:37; 15:8. From the words 1 Ch. 2:23, it may be gathered that *Geshur is* to be sought in the neighbourhood of Gilead, and that the Geshurites are not different from the גִּשְׁרִים, mentioned immediately under גִּשְׁרִי.

1651 **גִּשְׁרִי** *Geshurite*, Gent. n.—(1) of a people living at the foot of Hermon, near Maachah, to the north of Bashan and Argob, inclosed within the boundaries of the Holy Land, but not subject to the dominion of the Hebrews, Deut. 3:14; Josh. 12:5; 13:13; 1 Chron. 2:23; compare גֶּשׁוּר. A bridge is now found in that region (*Jisr beni Yakûb*), where the Jordan is crossed.—(2) of a people near the Philistines, Josh. 13:2; 1 Sa. 27:8.

1652 **גָּשַׁם** not used in Kal, TO RAIN, especially with violence, *gießen*.

["PUAL, Ezr. 22:24; see גֶּשֶׁם."]

HIPHIL, *to cause to rain*, Jer. 14:22.

[Hence the three following words.]

1653 **גֶּשֶׁם** m. pl. גְּשָׁמִים, const. גִּשְׁמֵי.

(1) *rain, violent rain, heavy shower*, different from טַל, which denotes any rain. Hence גֶּשֶׁם טַל "shower of rain," Βεεησαὶ Zec. 10:1, and גֶּשֶׁם סָחַף Job 37:6. The same is also apparent from the epithets, as גֶּשֶׁם זְעָפוֹת 1 Kings 18:45; גְּשָׁמִים שׁוֹטְפִים Ezr. 10:9; Ezek. 13:11, 13.

1654 (2) [*Geshem*], pr. n. m. Neh. 2:19; 6:1, 2, which is also written גַּשְׁמוּ.

*1656 **גִּשְׁמוּ** id. With suff. גִּשְׁמֶהָ. Ezr. 22:24. ["But it is better to write without Mappik גִּשְׁמֶהָ for גִּשְׁמֶהָּ Pual of גָּשַׁם *is rained upon*, Vulg. *conpluta est*."]

1655 **גֶּשֶׁם** with suff. גִּשְׁמְךָ, גִּשְׁמָהּ Ch. *body*. Daniel 4:30; 5:21. (Syriac ܓܶܫܡܳܐ; Arabic جِسْم and جِثْمَان id. Comp. under גְּוִיָּה.)

1657 **גֹּשֶׁן** pr. n. *Goshen*—(1) a region of Egypt, in which the Hebrews dwelt from the time of Jacob to that of Moses (i. e. during four hundred and thirty years [only two hundred and fifteen, see Gal. 3:17]). Gen. 45:10; 46:28, 34; 47:27; 50:8; Ex. 9:26. As the name of this region is never mentioned by Greek geographers, interpreters and investigators of ancient geography have formed various opinions. To me it appears sufficiently plain that Goshen is a name given to the region of lower Egypt, situated to the east of the Pelusian branch of the Nile, between Heliopolis and the Heroopolitan gulf. And that such was its situation—(*a*) is not obscurely signified by not a few passages of the Old Test.; see Gen. 46:29; Ex. 13:17; 1 Chron. 7:21. Also—(*b*) there is the authority of the LXX., who well render גֹּשֶׁן by Γεσὲμ

Ἀραβίας, Gen. 45:10, and Ἡρῶων πόλις *Is* γῇ Γεσὲμ, Gen. 46:28. The opinions of others are given in Thes. p. 307.

(2) a city with a neighbouring district in the mountains of the tribe of Judah, Josh. 10:41; 11:16; 15:51.

גָּשַׁשׁ an unused root. Syr. ܓܫܫ to soothe tenderly. Hence—

1658 **גַּשְׁמָא** pr. n. m. ("soothing"), [*Gispa*], Neh. 11:21.

גָּשַׂר an unused root. Arab. جسر *to construct a bridge* (pr. to join, comp. שָׁלַב); also to be daring, since to construct a bridge, especially in war, and where the river is rapid, is the act of a bold and daring man. Syr. ܓܫܪ id. Hence גְּשׁוּר.

1659 **גָּשַׁשׁ** a root only used in Piel, TO FEEL, TO SEEK BY FEELING, TO GROPE, with acc. Isa. 59:10. (Arab. جس, Aram. ܓܫ and ܓܫܫ id., but generally trop. to explore.) Kindred to גָּשַׁשׁ.

1660 **גֶּת** (constr. from גַּתָּת, of the form גָּבֶת, בֵּת, from יָגַת the root יָגָה), pl. גִּתּוֹת f. [From גָּתַת in Thes.] (1) *a wine-press*, or rather *the trough* in which the grapes were trodden with the feet, whence the juice flowed into *a vat* (יֶקֶב) placed near, as it was squeezed from the grapes. Joel 4:13. גַּת דָּרַךְ to tread a winepress, Neh. 13:15; Lam. 1:15.

1661 (2) [*Gath*], pr. name of a city of the Philistines, where Goliath was born. Josh. 13:3; 1 Sa. 6:17; 21:11; 1 Ki. 2:39, 40. Hence patron. גִּתִּי. [*Gittite*].

1662 (3) גַּת חֵפֶר ("wine-press of the well"), [*Gath-hepher*], a town of the tribe of Zebulon (with ת local, יִפְתַּח חֵפֶר), Josh. 19:13, celebrated as the birthplace of Jonah the prophet.

*1667 (4) גַּת רִמּוֹן ("wine-press of the pomegranate"), [*Gath-rimmon*], a town of the tribe of Dan, Josh. 19:45. [See Robinson, ii. 321].

1663 **גִּתִּי** *a Gittite*, Gent. n. from גַּת No. 2. 2 Samuel 6:10, 11, 15, 18. Hence fem. גִּתִּית Ps. 8:1; 81:1; 84:1, a kind of *musical instrument*, either used by the people of Gath, or as it were *Ischiaca*, as used in the vintage with the songs of the wine-dressers and press-treaders.

*1665

1664 **גִּתַּיִם** ("two wine-presses"), [*Gittaim*], pr. n. of a town of the Benjamites, Neh. 11:33.

1666 **גֵּתָר** Gen. 10:23 [*Gether*], pr. n. of a district of the Aramæans, whose boundaries are altogether unknown.

ד

Daleth (דָּלֶת), the fourth letter of the alphabet; when used as a numeral, *four*. The name signifies *a door*, which appears to have been the most ancient form of this letter.

In sound, Daleth is kindred—(1) to the harder dentals, as ט, ת, with which it is not unfrequently interchanged, see דָּקַק, דָּכָא; נָפַץ, נָטַף; בָּדַל, בָּטַל; to the softer, as ז, ס, צ, as to which see below [at that letter].

1668 **זֶא** Ch. i. q. Heb. זֹאת and זוֹת *this*, fem. and neut. (elsewhere זוּ, זָה). Dan. 4:27; 5:6, זֶא לָא "this to that," together. ["Found in the Targums with ה prefixed הָנָא, הָאֵלֶּה; Syr. ܗܵܢ. Sam. אזי. Nasor. הֵן."] Thes.]

1669 **זָאַב** TO MELT AWAY, TO MELT, hence TO PINE, TO LANGUISH. (The signification of melting or pining is widely extended amongst cognate verbs, as זָוַל, זוּב, זָנַח, אָזַל, Syr. ܐܙܠ, Arab. ذَابَ, ذَوَبَ,

and the idea is variously applied either to the languor of a sick or old person, or to fear. The primary idea is that of melting with heat, *prästiren, prästiren*, comp. חמם. Amongst the Indo-Germanic languages this may be compared with Pers. تاب heat, تافتن, تفتن to warm, to kindle, = *Sivvo*, تابيدن to melt away; Sansc. *tapa*, Lat. *tepeo*. Kindred is רָפָה, רָפַף.) It is applied to the eye, pining away with grief, Ps. 88:10 (see כָּלָה, אָבָה); to the soul (נֶפֶשׁ), Jer. 31:25; to the person himself, Jer. 31:12. Hence—

1670 **רְאֵבָה** f. *fear, terror* (wrongly explained by Simonis, even in the last edition [Winer's] *sollicitudo, moeror*), so called from the idea of melting away (see נָסַס). Job 41:14. Also—

1671 **רְאֵבוֹן** const. רְאֵבוֹן m. *pining, wasting, languor* of soul, Deut. 28:65 (comp. Jer. 31:25).

1709 **רְאֵם** i. q. יְרֵא *a fish*, Neh. 13:16. As Kamets in this word (signifying a fish and not a fisherman) is

pure (from דָּגָה), the letter א which is omitted in very many MSS. (as the Masora observes) is a redundant *mater lectionis*, as in מְלֵאכִים 2 Sa. 11:1.

1672 **דָּאַג** prop. i. q. יָאַג to melt, Greek τήκω. It is applied to terror and fear (comp. מָסַס, מוּג), *to fear, to be afraid*, Jer. 17:8; followed by an acc. 38:19; Isa. 57:11; לְ Jer. 49:16; also לְ of the person for whom we fear, 1 Sa. 9:5; 10:2; and מִן of the thing, on account of which one is afraid, Ps. 38:19. Hence the following words—

1673 **דֹּאֵג** ("fearful"), [*Doeg*], pr.n. of an Edomite, chief of the herdsmen in the court of Saul, 1 Sam. 21:8; 22:9; Ps. 52:2. In כתיב, 1 Sam. 22:18, 22, it is דֹּיֵג, according to the Syriac pronunciation.

1674 **דְּאָגָה** f. i. q. דְּאָכָה *fear, dread, anxious care*, Ezr. 4:16; 12:18, 19; Pro. 12:25. ["Ascribed to the sea as agitated;"] Jer. 49:23.

1675 **דָּאָה** fut. יָדְאֶה apoc. יָדְ Psal. 18:11, TO FLY; used of the rapid flight of birds of prey, Deut. 28:49; Jer. 48:40; 49:22; of God, Ps. 18:11, וַיָּדְא עַל "and he flew upon the wings of the wind." (For 2 Ki. 17:21 see נָדַח.) Hence דַּיָּה and—

1676 **דַּיָּה** f. only found in Levit. 11:14 (as in the parallel place, Deu. 14:13 there is דָּאָה, by mistake of transcribers); some *bird of prey* which *flies rapidly*. LXX. γύψ. Vulg. *milvus*. Comp. Bochart, Hieroz. t. ii. p. 191.

see 3030 יַאֲלַי see יְאַלַי.

see 1756 יָאַר see יוֹר.

1677 **דֹּב** and **דּוֹב** masc. epicene *a bear*, so called from its slow pace (see the root דָּבַב), 1 Sa. 17:34, 36, 37; 2 Sa. 17:8; Pro. 17:12; Hos. 13:8, דֹּב שָׁכוּל "a bear (i. e. she bear) robbed of its whelps." Plur. דֻּבִּים f. she bears, 2 Ki. 2:24. (Arab. دُبٌّ, دُبَّةٌ, a he bear, a she bear.)

1678 **דֹּב** Ch. id. Dan. 7:5.

† **דָּבָא** an unused root, i. q. Arab. دَبَأَ *to be quiet, to rest*, prop. *to languish, to pine*; kindred to the root דָּאַג and the others there cited. Hence—

1679 **דֹּבִא** m. *languor, rest*, poetically used of death. Once found Deu. 33:25, כִּימֵיךְ כֵּן דֹּבְאֶךָ "as thy days (thy life) so thy death," ["Gen. corr. 'as thy days so shall thy rest be,' so long as thy life endures, so long shall thy condition of rest continue, q. d. thy prosperity."] Vulg. *sanctus tuus*; not amiss, as far as the etymology is concerned, but old age is not very well put in opposition to life. Another trace of this root is found in the pr. n. מְדֻבָּא ("water of rest").

1680 **דָּבַב**, Arab. دَبَّ—(1) pr. TO GO SLOWLY AND GENTLY, TO CREEP; an onomatopoetic root, like the German *tappen*, French *tapper*. Nearly connected is סָפַס, used of a gentle but quick progress, such as in German is expressed by the diminutive verb *trippeln*; compare further עָכַב whence עָקֵב, Gr. ἐρείδω. Elsewhere in the signification of *treading*, the Phœnicio-Shemitic languages commonly use transp. *pat*, see the root בוּס. Hence דֹּב a bear.

(2) *to creep about*, used of a slanderer, hence simply *to slander*, whence דִּבָּה; compare רָגַל and לָשׁוֹן רָכִיל.

(3) of liquids, *to flow gently*, as of wine, Cant. 7:10. Comp. as to this passage under the root לָשׁן. [Derivatives (as given above), דֹּב and דִּבָּה.]

["דָּבַב] an unused root. Hence דְּבוֹנִים.

1681 **דִּבָּה** f. (root דָּבַב No. 2) *slander, calumny*. דִּבַּת הָאָרֶץ to spread slander, Num. 14:36; Prov. 10:18. The genitive which follows has either an active sense [i. e. of the slanderer], e.g. Ps. 31:14, כִּי שָׁמַעְתִּי דִּבַּת רַבִּים "for I heard the slander of many," Jer. 20:10; or a passive [of the person slandered], Nu. 13:32; 14:37; Gen. 37:2; Pro. 25:10, וְדִבָּתְךָ לֹא יָשׁוּב "(so) that thine infamy turn not away from thee." (Arab. دَبَّةٌ a secret slanderer, one who spreads calumnies. Syr. דְּבָּא reports, rumour, and דַּבֵּב to spread a rumour. Ch. מְדַבַּב reproach).

1682 **דְּבוֹרָה** f.—(1) *a bee*, Isa. 7:18; plur. דְּבוֹרִים Jud. 14:18; Psa. 118:12. Syr. דְּבוּרְתָּא a bee, a wasp. Arabic دَبْرٌ collect. a swarm of bees, or wasps, cp. *exagimen, ab exagendo*, see דָּגַר No. 2 (like *agmen* cp. *agimen, ab agendo*). The Hebrew word, however, is a noun of unity, from the unused דִּבֹּר.

1683 (2) [*Deborah*], pr. n. of a prophetess of the Israelites, Jud. 4:4, 5; 5:1. [Also another, Gen. 35:8.]

1684 **דִּבַּח** Chald. TO SACRIFICE, i.q. Heb. זָבַח. [Part. דָּבְחִין, Ezr. 6:3. Hence מַדְבַּח an altar, and—

1685 **דֶּבַח** pl. דִּבְחִין Ch. *a sacrifice*, Ezr. 6:3.

1686 **דְּבוֹנִים** m. pl. 2 Ki. 6:25 קְרִי, *doves' dung*; an euphemism for יוֹנִים, which stands in the כְּתִיב, pr. the flowing or discharge of doves, from the verb

דּוּג to flow; comp. *βάψα γουερόϊς, διαῤῥοίσω*, diarrhœa.

1687 **דְּבִיר** m.—(1) *the inmost recess, adytum*, of Solomon's temple, elsewhere called קֹדֶשׁ הַקָּדָשִׁים 1 Ki. 6:5, 19—22; 8:6, 8; 2 Chr. 3:16; 4:20; 5:7, 9. Jerome translates it "*oraculum, oraculi sedes*" (from דָּבַר to speak [a far better rendering than the one proposed by Gesenius]); but it can hardly be doubted but that it properly is *the hinder part*, i. e. the western (see אֲחוֹר No. 2), as has been rightly observed by Iken, in Dissert. Philol. Theol. part i. p. 214.

1688 (2) [*Debir*], pr. n.—(*a*) of a town in the tribe of Judah, elsewhere called Kirjath Sepher, Jud. 1:11. —["(*b*) of a town in the south of the tribe of Gad. —(*c*) of a king of Eglon."]

† **דָּבַךְ** an unused root; prob. i. q. דָּבַק *to cleave together*, and trans. *to join together*, see דָּגַר.

† **דֶּבֶל** (kindred to דָּלַל, TO PRESS TOGETHER INTO A MASS, especially A ROUND MASS. Hence Arab. دَبِلٌ, دَبَلٌ ball of dung (compare חֹלֶל, גֹּבֶל, גֹּבֶל dung; גֹּבֶל a round morsel. Hence—

*1690 **דְּבֵלָה** f. const. דְּבֶלֶת plur. דְּבֵלִים *cakes* made of dried figs, pressed together in lumps; Gr. πλάθες (from דִּבְלָתַיִם, דִּבְלָתָה, the Daleth being omitted), 1 Sam. 25:18; 1 Chron. 12:40; with the addition of תְּמָנִים 2 Ki. 20:7. See Celsii Hierobot. vol. ii. page 377—79; J. E. Faber on Harmer's Observations, i. page 389, seq.

1689 **דִּבְלָה** Ezek. 6:14, [*Diblath*], no doubt erroneously written for רִבְלָה, which is a town in the northern confines of Palestine, see below [רִבְלָה].

1691 ["דִּבְלַיִם ("two cakes"), [*Diblaim*], pr. n. of the father-in-law of Hosea the prophet, Hos. 1:3."]

see 1015 דִּבְלָתַיִם ("two cakes," a name probably derived from the form of the town), [*Diblathaim*], Num. 33:46, and דִּבְלָתָה Jer. 48:22, pr. n. of a town of the Moabites. Jerome says (Onomast. s. v. Jassa), "*et usque hodie ostenditur inter Medaban et Deblatat.*"

1692 **דָּבַק** and יָדְבַק fut. יִדְבַּק inf. דְּבַק.

(1) TO CLEAVE, TO ADHERE, specially firmly, as if with glue, TO BE GLUED, anfleben, *anhaften*. (Arab. دَبَقَ, Syr. דְּבַק id. A kindred root is לָבַק to cock, *bodge*; the primary syllable is בק, which has the sense of cooking; compare בָּשַׁל, Pers. پختن, *bukhten, pukhten*. See also לָפַת). Const. followed by בְּ Job 19:20; אֶל Jer. 13:11; לְ Ps. 102:6, intrans. Lam. 4:4, דָּבַק לְשׁוֹן יוֹנֵק אֶל חִכּוֹ "the tongue of the sucking child cleave to the roof of its mouth" (from thirst, drought). Ps. 22:16 [HOPHAL]. The same expression is used of one who is silent out of reverence, Job 29:10; Psa. 137:6 (comp. Hiphil, Exe 3:26). Deut. 13:18, "let nothing cleave to thy hands," i. e. take nothing by stealth. Job 31:7. Trop. to follow any one, to cleave to him, Ruth 2:8, 21; followed by בְּ verse 23. Hence, *to be attached to any one*, to be lovingly devoted (καλλιάθεια τινί), e. g. to a king, to God, to a wife, followed by בְּ and לְ Deu. 10:20; 11:22; 2 Sa. 20:2; 1 Ki. 11:2; Josh. 23:12; Gen. 2:24; 34:3; followed by אַחֲרֵי Psa. 63:9, דָּבְקָה נַפְשִׁי אַחֲרֶיךָ "my soul cleaveth to thee."

(2) ["to attach oneself to any thing"], *to come upon*, to reach any one, followed by an acc.; בְּ and אַחֲרֵי Gen. 19:19; Deu. 28:60. Jer. 42:16, עִם יִדְבַּק אַחֲרֵיכֶם "there it (famine) shall overtake you." Synon. נָשַׂג see Hiphil. No. 3.

PUAL, pass. *to be glued together, to adhere firmly*, Job 38:38; 41:9.

HIPHIL.—(1) causat. of Kal No. 1, *to cause to adhere, to make to cleave*, Exe. 3:26; 29:4; Jer. 13:11.

(2) *to follow hard*, followed by an acc. Jud. 18:22; 2 Sa. 1:6, and אַחֲרֵי Jud. 20:45, וַיַּדְבִּיקוּ אַחֲרֵיהֶם "and they followed hard after him;" 1 Sa. 14:22; 31:2.

(3) *to come upon*, to reach any one (like Kal No. 2), Gen. 31:23; Jud. 20:42; also causat. *to cause to reach*, Deu. 28:21.

HOPHAL, *to cleave fast*, Ps. 22:16.

The derivatives follow.

1693; see 1692 **דֶּבֶק** Ch. id. ["followed by סִיד, Dan. 2:43.

*1695 **דֶּבֶק** verbal adj. *cleaving, adhering*, Prov. 18:24; Deu. 4:4.

1694 **דֶּבֶק** m.—(1) *soldering* of metals, Isa. 41:7.

(2) plur. דְּבָקִים 1 Ki. 22:34; 2 Chr. 18:33, prob. *the joinings* of a coat of mail. So Chald. Others understand armpits; comp. Ch. מְדַבְּקָא Jer. 38:12, Targ.

1696 **דָּבָר** This root has various significations, of which several are only found in the derivatives [in Hebrew], but which in the cognate languages also

appear in the verb. These various meanings may be thus arranged—

(1) The primary power, as the etymologists in Holland long ago rightly observed, is that of SETTING IN A ROW, RANGING IN ORDER (Gr. *εἴρω*); hence—

(2) *to lead, to guide*, specially *to lead* flocks or herds *to pasture* (see Syr. and Ch. דְּבַר, to lead, to rule, Arab. دبر), also *to bring into order, to subdue* (see Hiphil), comp. דֶּבֶר swarm, as if a herd of bees, and דְּבוֹרָה (a noun of unity), a bee (which see). As a shepherd follows his flock, from the idea of *leading* there arises that of following.

(3) *to follow, to be behind*, like the Arab. دبر, whence דֹּבֶר the hinder part, דֹּבֶר the last, Heb. אֲדֹר the inmost recess of a temple; and as those who are going to lay snares come from behind—

(4) *to lay snares, to plot against* (comp. חָפַר), *to destroy*, like the Arab. دبر and Heb. Piel No. 6, whence דֶּבֶר destruction, death, pestilence. But from the primary idea of ranging in order, or connecting, there arises—

(5) the much used, and in the verb the most frequent meaning, *to speak*, properly, *to put words in order*. Comp. *sermo* and *disero a serendo*, and Gr. *εἴρω* in the signification of connecting and saying. In Kal it is only found in part. act. דֹּבֵר Ex. 6:29; Nu. 32:27; 36:5; Ps.5:7; pass. דָּבָר Pro. 25:11, and inf. with suff. דָּבְרָךְ Psal. 51:6. More frequent is the conjugation—

PIEL דִּבֵּר and in the middle of a sentence, דִּבֶּר, fut. יְדַבֵּר

(1) *to speak*, differing from אָמַר *to say* (which see No. 1), like the Germ. *reden* and *sagen*, Gr. *λαλεῖν* and *εἰπεῖν*, Arab. كلّم and أمر. It is put—(*a*) absol., e. g. Job 11:5, מִי־יִתֵּן אֱלוֹהַּ דִּבֶּר "O that God would speak;" Job 33:2; Nu. 12:2; Eze. 3:18, etc.; sometimes in an emphatic sense, for to be eloquent, Exod. 4:14, אָנֹכִי דַּבֶּר יְדַבֵּר הוּא; Jer. 1:6. Often with the addition of אָמַר (see examples under the word אָמַר p. LX., B).—(*b*) with an acc. of that which any one says, utters, as דָּבָר צֶדֶק, קֹשְׁט, כָּזָב, to speak justice, deceit, lying. Psal. 101:7 [Kal]; Isa. 45:19 [Kal]; 59:3; Dan. 11:27. דִּבְרֵי הַכָּזָבִים i. q. Lat. *verba dedit*, Hos. 10:4; Ex. 6:09, דִּבֶּר אֶל־פַּרְעֹה אֵת כָּל־אֲשֶׁר אֵנִי דֹּבֵר אֵלֶיךָ

things which I speak unto thee;" Exod. 24:7, כֹּל אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה "all that Jehovah hath spoken we will do." Jer. 1:17; Dan. 10:11; Jon. 3:10.—(*c*) Rarely like אָמַר, it *is so* used that the things spoken follow, and לֵאמֹר must then be understood. Gen. 41:17; Ex. 32:7, וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵךְ "and Jehovah spake unto Moses, go," etc. 1 Ki. 21:5; 2 Ki. 1:7, 9; Eze. 40:4; Dan. 9:4.

The person *to* whom, or *with* whom we speak, is commonly preceded by the particles אֶל Gen. 8:15; 19:14, and לְ Jud. 14:7; also after עִם Gen. 31:29; Deu. 5:4; אֵת (אֶת) Gen. 23:8; 42:30; עַל Jer. 6:10. דִּבֶּר עַל to speak to, used of God; making something known by revelation, Zec. 1:9 [Kal]; הַמַּלְאָךְ הַדֹּבֵר בִּי "the angel who was speaking with me;" verse 14; 2:2, 7; 4:1, 4; 5:5. Hab. 2:1; Jer. 31:20; Nu. 12:6, 8. Once with an acc. (to speak to) Gen. 37:4; compare *hiyar rud* to speak to any one. *To speak of any person or thing* is put with an acc. (like *hiyar rud*). Ru. 4:1, קָרָא לְפַלֹּנִי עֹבֵר אֲשֶׁר־דִּבֶּר "the kinsman passed by of whom Boaz spoke;" Gen. 19:21; 23:16; with בְּ Isa. 19:3, וְאִוַּעְתִּי בְּנֵי אֶל־אֶחָיו "and I will speak of thee to my father" (verse 4); אֶל Job 42:7; עַל 1 Ki. 2:19: this is especially used of the things which God speaks or promises to any one (see letter *c*), 1 Ki. 2:4; Dan. 9:12; Jer. 25:13; 42:19. *To speak against* any one, constr. with עַל (prop. to assail any one with reproaches), Ps. 109:20; Jer. 39:32; Deut. 13:6; or בְּ (see בְּ B, 6). Nu. 21:7, נָקַב "we have spoken against Jehovah and against thee." Job 19:18; Psal. 50:20; 78:19. But דִּבֶּר עַל is also *to speak through* any one, to use any one as an interpreter (see בְּ C, 2), Nu. 12:2; 2 Sa. 23:2; 1 Ki. 22:28.

To speak often signifies (as the context shews)—(*a*) i. q. *to promise, βαίνειν*; Deu. 19:8; Jer. 3:10, with an acc. of the thing, Deu. 6:3; with אֶל and עַל of the pers. (see above), and in a bad sense *to threaten*, Ex. 32:14.—(*b*) *to command, to prescribe* (comp. אָמַר No. 3), Gen. 12:4; Exod. 1:17; 23:22; *to admonish*, 1 Sa. 25:17.—(*c*) *to utter* a song, i. q. *to sing*, Jud. 5:12; compare Arab. نَبَّ and Gr. *ἐνεπε*, when used of a poem.—(*d*) *to speak to* a woman, i. e. to ask her in marriage; followed by לְ Jud. 14:7; בְּ 1 Sa. 25:39. Comp. Arab. خطب and PUAL.

Farther, these expressions have to be noticed—(*a*) דִּבֶּר עַל־לֵב *to speak kindly to any one*, especially *to console*; compare *παραμυθίομαι*, Lat. *alloquium*. Gen. 34:3; 50:21; Ru. 2:13; 2 Sam. 19:8; 2 Ch. 30:22; 32:6.—(*f*) דִּבֶּר אֶל עַל־לִבּוֹ "to speak with oneself;" Gen. 24:45; 1 Sa. 1:13, קְרִבְרָה עַל־לִבָּהּ

"she was speaking in her heart." Also followed by עַל לִבּוֹ, Ecc. 1:16; 2:15; Ps. 15:2 [Kal].—(*g*) דִּבֶּר טוֹב, טוֹבָה (of God) "he has spoken good things of any one," he has promised; Num. 10:29; 1 Sa. 25:30; Jer. 18:20. דִּבֶּר רָעָה עַל to decree, to inflict evils on any one. 1 Ki. 22:23; Jer. 11:17; 19:15; 26:19; 35:14; followed by אֶל Jer. 38:31. The meaning is rather different in Est. 7:9, מָרְדֳּכָי אֲשֶׁר דִּבֶּר־טוֹב עַל־הַמֶּלֶךְ "Mordecai, who had spoken good for the king" (compare 6:2).—(*h*) דִּבֶּר טוֹבוֹת עַל אֶל *to speak kindly with any one*; 2 Ki. 25:28; Jer. 12:6; it. דִּבֶּר שְׁלוֹם עִם *to speak friendly, peaceably with any one*; Psal. 28:3 [Kal], followed by אֶת Jer. 9:7; followed by אֶל *to announce welfare*, to promise, Ps. 85:9; followed by בְּ id. Ps. 122:8, אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ "I will pray for peace for thee;" followed by לְ Est. 10:3 [Kal], וְדֹבֵר שָׁלוֹם לְכָל־זַרְעוֹ "he spoke for the welfare of all his posterity." And even absolutely, Ps. 35:20.—(*i*) דִּבֶּר מִשְׁפָּט אֵת *to pronounce sentence* (by which a penalty is declared) *upon some one*, and *to plead with some one*. See מִשְׁפָּט.

(2) *to plot against, to lay snares* (Arab. Conj. II. compare above Kal No. 4), Ps. 107:25. Hence *to destroy*, 2 Ch. 22:10 (compare אָבַד in the parallel place, 2 Ki. 11:1).

[" *Note.* In former editions, like A. Schultens (Opp. Min. p. 124, al.), I have ascribed further to the verb דָּבַר in Piel the significations, *to waylay, to plot against*, also *to destroy*; comp. דָּבַר and Arab. دبر followed by لِ *motivus et in obliquum*. But the three passages usually cited, do not necessarily make out this sense. Thus Gen. 34:13, וַיְדַבְּרוּ "and they spake," sc. so בְּמִרְמָה *deceitfully*, as before. Ps. 127:5, "they shall not be ashamed when they shall talk with the enemies in the gate," i. e. when they shall combat with enemies; corresponding to the Greek phrase *συλλαλεῖν τινι*, Is. 7:5, LXX.; compare also Heb. הִתְיַצֵּב 2 Ki. 14:8; Comm. on Is. i. p. 280.—More difficult is 2 Ch. 22:10, "and Athaliah arose, וַתְּדַבֵּר אֶת־כָּל־זֶרַע הַמַּמְלָכָה" in parall. 2 Ki. 11:1, וַתְּאַבֵּד; here LXX. and Vulg. *ἀνῄρουν, interfecit*. But it can be rendered, *and she talked with them*, i. e. made war upon them; compare Ps. 127:5; or it may be ellipt. וַיְדַבְּרוּ לִשְׁפָּטִים עָרְדֵי i. e. she pronounced sentence upon them." Ges. add. The reader may judge whether it be not preferable with Schultens to admit the sense of *to destroy*.]

PUAL, pass. Psal. 87:3, נְדַבְּרוֹת כָּבוֹד בָּךְ "glorious things (decreed by God) are spoken of thee;" Cant. 8:8, בַּיּוֹם שֶׁיְּדֻבַּר בָּהּ "when she shall be spoken for,"

when she shall be asked in marriage; see PIEL, letter *d*.

NIPHAL, recipr. of Piel, *to speak together, to one another*, Mal. 3:16; followed by בְּ Eze 33:30; Ps. 119:23; and עִם Mal. 3:13.

HIPHIL, *to subdue* (see Kal No. 2), Psal. 18:48, הַמַּדְבֵּר עַמִּים תַּחְתָּי "who subdueth the people under me;" Ps. 47:4; see Kal No. 2.

HITHPAEL, part. מִדַּבֵּר *speaking with*, Nu. 7:89; 2 Sa. 14:13; Eze. 2:2.

[(2) " מִדְבְּרוֹת *what one has spoken*;" see דִּבְּרָה.]

The derived nouns follow immediately, except מִדְבָּר, דְּבִיר, דִּבְרָה.

דָּבָר m.—(1) (const. דְּבַר; suff. דְּבָרִי, pl. דְּבָרִים, const. דִּבְרֵי), *word, λόγος*, Gen. 44:18, etc. Often in pl. Gen. 29:13, כָּל־אֵלֶּה הַדְּבָרִים הָאֵלֶּה "all these words;" Gen. 34:18; Ex. 4:28; 18:19; 19:7, 8; 20:1; 24:3, etc.; דִּבְרֵי נָבָל אִישׁ, נָבָל דְּבָרִים an eloquent man, Exod. 4:10; 24:14. Often collect. *words, speech, discourse*, Job 15:3; דִּבְרֵי שָׁקָרִים דְּבַר word of lips, i. e. futile, vain speech, Isa. 36:5; נִבְוֹן דָּבָר skilled in speech, 1 Sam. 16:18. Specially it is—(*a*) *a promise, something promised*, 1 Ki. 8:24; 8:20; 12:16; Ps. 33:4; 56:5 (compare Greek *ῥῆσις ἔπους*, Germ. *ein Wort halten*). (*b*) *a precept, an edict* (compare דָּבָר No. 1, *b*); דִּבְרוֹת a royal mandate, Est. 1:19; Josh. 1:13; 1 Sa. 17:29, הֲלֹא דָבָר הוּא "was there not a commandment?" Isa. 8:10; Exod. 34:28, עֲשֶׂרֶת הַדְּבָרִים the ten commandments, the decalogue, 1 Ch. 26:32; 2 Ch. 29:15.—(*c*) *a saying, a sentence*, as of a wise man; pl. Ecc. 1:1, דִּבְרֵי קֹהֶלֶת Pro. 4:4, 20; 30:1; 31:1; especially *the word of the Lord, an oracle*, Nu. 23:5, 16 (compare *ἔπος, λόγος*); הָיָה דְּבַר יְהוָה אֶל the word of Jehovah came to any one, Jer. 1:4, 11; 2:1; 13:8; Eze. 3:16; 6:1; 7:1; 11:14; followed by עַל 1 Chron. 22:8; Job 4:12, אֵלַי יֻגַּב דָּבָר "a (divine) oracle was secretly brought to me." Very often collect. *oracles*, Hos. 1:2; Mic. 1:1; Joel 1:1.—(*d*) *a counsel, proposed plan*, 2 Sa. 17:6.—(*e*) *rumour, report*, 1 Ki. 10:6; followed by a genit. *words to be spoken concerning* anything, what is to be said about it; Job 41:4, "I will be silent ... דִּבְרֵי גְבוּרוֹת *what is to* or *what is to be said about his strength*;" 1 Ki. 9:15; Deu. 15:2; 19:4. It may also be rendered, *what is the measure of his strength* (compare דִּבְרָה No. 1).

(3) *thing, thing done, affair, business*, prop. that which is spoken of (compare *λόγος* in Passow, A. No. 11, *ἔπος, ῥῆμα* from *ῥέω*, Germ. *Sache* from *sagen*, Eng. *thing*, which originally signified a discourse; see Adelung, h.v. The same power of word and thing is conjoined in the Aram. סְלָה, שִׁתּוּם, Arabic

אִמְרֵי and אִמְרָה). דִּבְרֵי שְׁלֹמֹה the actions of Solomon, the notable deeds, 1 Ki. 11:41; דִּבְרֵי הַיָּמִים commentaries of actions performed, journals, 1 Ch. 27:24; Est. 6:1; הַדָּבָר הַזֶּה this thing, this, Gen. 20:10; 21:11, 26; כָּל־הַדְּבָרִים הָאֵלֶּה all these things, Gen. 20:8; כַּדְּבָרִים הָאֵלֶּה Gen. 18:26; 39:20; 44:7; and כַּדְּבָרִים הַזֹּאת הָאֵלֶּה Gen. 24:28; 39:17, 19; in this manner, thus, אֲשֶׁר הַדְּבָרִים הָאֵלֶּה (LXX. μετὰ τὰ ῥήματα ταῦτα), after these things, when they were accomplished, Gen. 15:1; 22:1; 39:7; דְּבַר־יוֹם daily matter; hence דְּבַר יוֹם בְּיוֹמוֹ a daily matter in its day, i. e. daily, day by day, Ex. 5:13, 19; 16:4; Lev. 23:37; 1 Ki. 8:59; also לִדְבַר־יוֹם בְּיוֹמוֹ 2 Chron. 8:13; דְּבַר־יוֹם בְּיוֹמוֹ verse 14; 31:16. More often it stands pleon. like the Gr. χρήμα; 1 Sa. 10:2, נִבְהֲלוּתֵנִי אֶת־דִּבְרֵי הַנַּעֲלוֹת "thy father has left the matters of the asses," has ceased to care for them; prop. die Angelegenheit, die Geschäfte mit den Eselinnen; Ps. 65:4, דִּבְרֵי עֲוֹנוֹת גָּבְרוּ מֶנִּי "iniquities prevail against me;" Psalm 105:27; 145:5. Hence—

(3) *anything, something*, Gen. 18:14; אֵין דָּבָר "there is nothing," no; Jud. 18:7, 28, וְדָבָר אֵין עִמָּם "there is nothing," sc. to fear; Jud. 18:7, 28, אֵין דָּבָר לָהֶם "and they had no concern (or business) with (other) men;" לְכָל־דָּבָר *everything, anything*, Num. 31:23; Deut. 17:1; דָּבָר טָמֵא anything unclean, Lev. 5:2; שְׁרֻצֵי דָּבָר anything filthy, Deu. 23:15; 24:1; compare 2 Kings 4:41; 1 Sam. 20:2. Also pl. דְּבָרִים 2 Ch. 19:10.

(4) *a cause, reason*, Josh. 5:4. Hence עַל דְּבַר on account of, Gen. 12:17; 20:11; 43:18; עַל דִּבְרֵי id., Deu. 4:21; Jer. 7:22; 14:1; עַל דְּבַר אֲשֶׁר followed by a verb, because that, Deu. 22:24; 23:5; 2 Sam. 13:22 (compare דְּבָרָה No. 2).

(5) *cause*, in a forensic sense; Ex. 18:16, כִּי־יִהְיֶה לְהֶם דָּבָר "if they have a cause," verse 22; 23:7, מִדִּבְרַ־שֶׁקֶר "in every cause (suit) of trespass;" Ex. 24:14, בַּעַל דְּבָרִים "one who has causes, suits."

see 3810St [לֹא דָבָר] see pr. n.

1698 דֶּבֶר m. pl. דְּבָרִים (Hos. 13:14), prop. *destruction, death*, like the Arab. دبر (see the root No. 4, and Piel No. 3); hence *a plague* (compare מָוֶת No. 3), Ex. 9:3; Lev. 26:25; Deu. 28:21; 2 Sa. 24:13; 1 Ki. 8:37, etc.; LXX. commonly θάνατος; compare Sir. 39:29.

1699′ [דָּבֵר i. q. דָּבַר Jer. 5:13.]

1699 דֹּבֶר [with suff. דָּבְרוֹ], i. q. מִדְבָּר *a pasture*, whither cattle is driven; see the root No. 2, Mic. 2:12; Isa. 5:17. (Syr. ܕܒܪܐ and ܕܒܪܬܐ, Arab. دبر a meadow.)

דִּבְרוֹת pl. f. *floats, rafts*, as brought by sea; see the root No. 2, 1 Ki. 5:23. *1702

דִּבְרָה pl. f. דִּבְרוֹת *words, precepts*, found once, Deu. 33:3, יִשָּׂא מִדִּבְרֹתֶיךָ rightly rendered by LXX. and Vulg. *(Israel) accipit de verbis tuis (Jehovæ)*. "Israel shall receive thy words (Jehovah's)". As to the use of the prep. מִן in this place, see מִן No. 1. Further, Dagesh in דִּבְרָה may be regarded as euphonic, so that דִּבְרָה may be i. q. דִּבְרָה, and not a verbal of Piel. The conjecture of Vater is needless, who would read it with other vowels יִשָּׂא מִדַּבְּרָתֶךָ "(Jehovah) will undertake thy guidance" מִדַּבְּרָתֶךָ, which he regards as meaning *guidance*, rule. [In Thes. this word is referred to Hithpa. part. of the verb, "(Israel) will receive the things which thou hast spoken."] *1703

דִּבְרָה f. i. q. דֶּבֶר, but principally found in the later Hebrew [but see the occurrences]. 1700

(1) ["thing, i. e."] *manner, mode* (see דָּבָר No. 1, fin.), Ps. 110:4, "thou art a priest for ever עַל דִּבְרָתִי according to the manner of Melchisedec;" (= is paragogic. Lehrg. § 197, 2).

(2) i. q. דָּבָר No. 4, *cause, reason*. Hence עַל דִּבְרַת "on account of," Ecc. 3:18; 8:2; עַל דִּבְרַת אֲשֶׁר "to the end that," 7:14.

(3) i. q. דָּבָר No. 5, *cause*, in a forensic sense, Job 5:8.

דִּבְרָה Ch. f. *cause, reason*, Dan. 2:30, עַל דִּבְרוּת דִּי "to the end that." 1701

[דִּבְרִי (perhaps "eloquent"), [*Dibri*], pr. n. m., Lev. 24:11. 1704

[דִּבְרַת [*Dabareh, Daberath*], pr. n. of a town in the tribe of Issachar, Josh. 21:28.] 1705

[דָּבַשׁ an unused verb, prop. i. q. Gr. and Lat. δάπω, *δαφέω, depso, to work up a mass*, to make it soft by kneading it. Kindred are דּוּשׁ and טִיט. Hence—] †

דֶּבֶשׁ with suff. דִּבְשִׁי m., HONEY ["so called as being soft like a kneaded mass"]. Arab. دِبْس, Syr. ܕܒܫܐ id. Maltese *dibsi*, yellow, i. e. honey colour, No verb from which this noun can come exists in the Phenicio-Shemitic languages; but there is also formed from such a verb, Gr. *πίσσα βάσσαν* to make honey, Od. xiii. 106. Specially it is— 1706

(1) *honey of bees*, Lev. 2:11; 1 Sam. 14:26, 27, 29, 43; Prov. 16:24; 24:13, etc. Used of wild or wood honey, Deut. 32:13; Psal. 81:17, מִצּוּר דְּבָשׁ

אֶשְׂבָּעֲךָ "with honey out of the rock would I have supplied thee."

(2) *honey of grapes*, i. e. must or new wine boiled down to a third or half; (Gr. ἕψημα, Lat. *sapa, defrutum*, Ital. *musto cotto*;) which is now commonly carried into Egypt out of Palestine, especially out of the district of Hebron (comp. Russel's Natural History of Aleppo, p. 90); Gen. 43:11; Exc. 27:17.

["*Milk and honey* are often joined together as being delicacies provided by nature, Exc. 8:17; 13:8; 33:3; Lev. 20:24; Num. 13:27; used of very pleasant discourse, Cant. 4:11."]

דַּבֶּשֶׁת f.—(1) *the hump, bunch* of a camel, Isa. 30:6. This signification is plain enough from the context, and is expressed by Ch., Syr. and Vulgate; but the etymology has long exercised the ingenuity of interpreters, who have almost all confessed their ignorance. I now think that it may properly mean *a bee hive* (derived from דָּבַשׁ), and be thus transferred in meaning to a camel's bunch, because of similarity of appearance. A conjecture lately communicated to me is not amiss, that דַּבֶּשֶׁת by change and transposition of letters may be for גַּבֶּשֶׁת, גַּבֶּשׁ a heap. [In Thes. Gesenius ascribes to the root דָּבַשׁ the idea of *softness*, and hence takes the idea of a camel's bunch, from its softness in flesh and fat.]" 1707

(2) [*Dabbasheth*], pr. n. of a town, Josh. 19:11. 1708

דָּג m. *fish*, so called from being so wonderfully prolific (see the root דָּגָה), Jon. 2:1, 11; Plur. דָּגִים constr. דְּגֵי, Gen. 9:2; Num. 11:22; 1 Kings 5:13. Hence is derived the denominative verb דּוּג to fish. See the form דָּאג above. (In the cognate languages fish is called נוּן, נוּנָא; a trace of this Hebrew word is found in the Gr. ἰχθύς.) 1709

דָּגָה constr. דְּגַת fem. of the preceding, id. Deu. 4:18; Jon. 2:1; commonly collect., like סוּסָה, Gen. 1:26, 28; Ex. 7:18, 21; Nu. 11:5; Exc. 29:4, 5. 1710

דָּגַל pr. TO COVER (like the Arab. دجل to cover over; hence to be dark, comp. the kindred roots דָּגַם, דָּגַן also דָּגַשׁ, דָּגַם, of all which the primary idea is that of covering; as also Hebr. דָּגַל, דָּרַג; also the words in other languages, *tego, τέγος, στέγη*, in the old German Dialects, *bagen, baden, beden*); this verb is applied to *multitude and plenty* covering over every thing (compare גָּדַשׁ a great company, from גָּדַשׁ to cover, מָלֵא a great multitude, also from the 1711

idea of covering). Thus it is once found as a verb, *to be multiplied, to be increased* [וַיִּדְגּוּ], Genesis 48:16. Hence דָּג דָּגָה a fish (so called from being so prolific, compare נוּן), דָּגַן and נָגַן.

דָּגוֹן ("great fish"), ["diminutive, little fish, then used lovingly, *dear* and honoured *fish*" Ges. corr.], pr. n. Dagon, an idol of the Philistines, worshipped at Ashdod; with the head and hands of a man, and the rest of his body that of a fish, see 1 Sa. 5:2, seq., especially verse 4; Jud. 16:23; 1 Ch. 10:10, compare 1 Macc. 10:83; 11:4. Very similar was the form of Derceto, worshipped at Ashkelon, also in the form of a fish; thus mentioned by Diod. Sic. ii. 4, *οἱονεὶ ἐκ γυναικὸς, τὰ δὲ ἄλλα σῶμα ὠὸν ἰχθύος*. As to the worship of fishes in these countries, see Selden, De Dis Syris, ii. 3. Creuzer, Symbol, ii. § 12. 1712

דָּגַל i. q. Arab. دجل TO COVER, TO COVER OVER (see the kindred roots under דָּגַל), whence also to act covertly, to deceive (compare נָכַל). Hence דֶּגֶל *a flag, a standard*, like the Germ. fahne from wehen, *pannus*. The idea of shining, being bright, which I formerly ascribed to this root with Nannings (Diss. Lugd. ii. 916), and Muntingh (On Ps. 20:6), seems to me hardly able to be proved. From the noun דֶּגֶל there is again formed the denom. verb דָּגַל TO *set up banners*. Ps. 20:6, בְּשֵׁם אֱלֹהֵינוּ נִדְגֹּל "in the name of our God we will set up our banners;" compare the expressions נִסָּא יָד, נִסִּי בְשֵׁם יְיָ. LXX. μεγαλυνθησόμεθα, reading or else conjecturing נִדְגַּל. Muntingh (see above), through that etymological conjecture, *we will glory, we will exult*. Part. pass דָּגוּל *erect as a banner, conspicuous, distinguished*; used of a young man, Cant. 5:10. 1713

NIPHAL, *to be furnished or arrayed with banners*. Cant. 6:4, 10, אֲיֻמָּה כַּנִּדְגָּלוֹת "terrible as furnished with banners," i. e. as hosts or a camp of soldiers. Symm. ὡς στρατιὰ παρεμβολῶν. The virgin is here described as conquering and captivating the hearts of all. Comp. a similar image taken from an army (Cant. 6:12, 3), and the same figure as being of frequent use in the Arabian Poets.

דֶּגֶל with suff. דִּגְלִי, plural דְּגָלִים const. דִּגְלֵי masc. *a large military standard*, that of each of the four camps into which the twelve tribes were divided; the smaller being called אֹתוֹת. Nu. 1:52; 2:2, 3, 10, 18, 25; 10:14, 25; Cant. 6:4, וְדִגְלוֹ עָלַי אַהֲבָה "and his banner over me (was) love." 1714

[דָּגַן an unused root, prop. i. q. דָּגַל *to cover*. Hence—] †

1715 דָּגָן const. state דְּגַן [with suff. דְּגָנִי] m. *corn*, from דָּגָה to multiply, like גָּדַל from גָּדָה. [But see the preceding root.] Gen. 27:28, 37; Nu. 18:27; Deut. 28:51; used of bread, Lam. 2:12. (Arab. دَجَنٌ, but it is only found in the Arabic versions of the Bible.)

1716 דָּגַר like the Ch. דְּגַר TO BROOD as a bird OVER her eggs or young; pr. apparently to cover (see under דְּגָל, דְּגָה). Jer. 17:11, "אֹרֵא דָגַר וְלֹא יָלָד" "the partridge sits upon eggs which she has not laid; (to which is similar), he who gathers riches but not by right." LXX. *κάθηται συνάγουσα ἃ οὐκ ἔτεκεν*. Isa. 34:15, of a serpent brooding its young, not eggs. Vulg. in each place, *fovere*. The incorrect remarks of J. D. Michaëlis as to this root, have been already well refuted by Rosenm. on Bochart, Hieroz. ii. 632, seq.

1717 דַּד i. q. שַׁד, תֹּר (which see) BREAST, PAP. Only found in dual. const. דְּדֵי, with suffix דַּדַּיִךְ BREASTS, Ezc. 23:3, 8, 21; Prov. 5:19.

1718 דָּדָה TO GO SLOWLY, a secondary root contracted from the fuller דָּוַד. H. to delay, loiter, to go on slowly, to waver or totter in going. [The comparison with this Arabic root is spoken of doubtfully in Thes.] Ch. and Talmud. דָּוָה to lead slowly, e.g. a little child.

HITHPAEL הִתְדַּדָּה (for הִתְדַּוָּדָה), Isa. 38:15, אַנְוֶרָה כָּל־שְׁנוֹתַי "all my years I will go slowly" (i. e. submissively, comp. וְאֶתְנַהֲלָה Ki. 21:27), i. e. I will act modestly and submissively, as if, I would never cease to lament. Hence used of the solemn slowness of a procession, Psalm 42:5, אֶעֱבִירֵם עַד בֵּית אֱלֹהִים "I went with them to the house of God." The suffix ם־ is for כֶּם; and the dative is to be referred to this, that the Poet [Psalmist], as leader of the choir as it were, made way for the people.

1719 דְּדָן (1) [*Dedan*], prop. name of a people, with a country of the like name, sprung from Raamah, Gen. 10:7; Ezec. 27:15. Raamah (Pἰγμα) is to be sought (as I shall shew) on the shore of the Persian gulf; and Dedan is likewise to be sought for in the same part, in which with Bochart (Phal. iv. 6) and J. D. Michaëlis we may recognize Daden دادن, an island of the Persian gulf, called by the Syrians דְּדָנָא. [See also Forster's Geog. of Arabia, i. 38, 63.] Most of the islands of this gulf were the seats of Phœnician colonies, comp. Heeren, Ideen, i. 2, p. 227. [But this people were not Phœnicians.]

1720 (2) a people of northern Arabia, descended from Keturah, Gen. 25:3; bordering on the Edomites, Jer. 49:8; 25:23; Ezc. 25:13; also carrying on traffic, Isa. 21:13; according to Eusebius not far from the city Phœno; perhaps these are to be taken as a colony of the former (No. 1), or else vice versâ. [But the different ancestry of the two, proves this last remark to be impossible. See Forster's Geog. of Arabia, i. p. 398.]

1721 דְּדָנִים [*Dodanim*], m. pl. Gen. 10:4, pr. n. of a nation descended from Javan, i. e. from the Greeks. If this reading be correct, one cannot avoid comparing this with Dodona, a city of Epirus. [In corr. Gesenius suggests *the Dardani*, i. e. Trojans דַּרְדָּנִים. For ר thus softened into a vowel, see Monumenta Phœn. p. 432.] The preferable reading, however, is רֹדָנִים *Rhodians*, which is found in the Samaritan copy, LXX., and the Hebrew text itself, 1Chr. 1:7. See the word רֹדָנִים.

1722 דַּהֲבָא m. Chald. emphat. דַּהֲבָה, דְּהַב GOLD, i. q. Heb. זָהָב. Dan. 2:32; 3:1, 5, 7. Hence דַּהֲבָנָה.

1723 דָּהָיֵא according to דָּהָוָא כְּתִיב m. pl. Ch. *Dahi*, [*Dehavites*], pr. n. of a people from which a colony was brought to Samaria, Ezr. 4:9. They seem to have been the Δάοι, Herod. i. 125 (prob. villagers from Pers. دَه *deh, dih*, a village), a Persian tribe [near the Caspian sea, Strab. xi. p. 460, Plin. H. N. xi. 17], of which a farther account is given in Lorsbach, Archiv. ii. p. 274. Mention is also made of this people in the Zendavesta.

1724 דָּהַם a root unused in Kal, which I believe means, TO BE DUMB, TO BECOME DUMB, like חָשַׁם, an idea which is applied to STUPOR, as in סָמַם, חָמָה. Arab. دهم is to come upon suddenly, pr. to amaze, to confound, دهم foolish, stupid, دهم sudden calamity, pr. stupifying.

NIPHAL, participle נִדְהָם *amazed, confounded* by sudden misfortune. Jer. 14:9.

1725 דָּהַר i. q. יָהַר TO GO IN A CIRCLE, especially QUICKLY (comp. also דָּהַר). Hence—

(1) *to beborne on swiftly, to press on swiftly*, used of a horse and rider, Nah. 3:2, pr. to go in a circle, as is the custom of those who break in or exercise horses. See the noun דַּהֲרָה.

(2) [" to go in a circle, hence"] *to endure* long. Hence תִּדְהַר, and—

1726 דִּדְהֲרָה f. *rapid course of a horse.* Jud. 5:22. (See Bochart, Hieroz. part i. p. 97. Michaëlis, Suppl. p. 401.)

דּוֹב i. q. זְאֵב a bear, which see. see 1677

1727; see 1669 דּוּד i. q. דָּאַד which see, TO PINE AWAY, TO LANGUISH.

HIPHIL, caust. *to cause to pine away*, or *to languish*. Lev. 26:16. Hence הֵידִיד pr. n.

1728 דּוּג & דָּוַג a secondary root denom. from דָּג, TO FISH. Jer. 16:16, וְיִדְוֻגֵם "and they shall fish them;" hence דַּיִג and דַּוָּג a fisher.

1728 דַּיִג m. *a fisher*, Ez. 47:10, and Jer. 16:16 כתיב.

1729 דּוּגָה fem. *fishing, fishery.* סִירוֹת דּוּגָה *fish-hooks, harpoons.* Am. 4:2, "ye shall be drawn with hooks, וְאַחֲרִיתְכֶן בְּסִירוֹת דּוּגָה and your posterity with fishing-hooks," an image drawn from taming beasts, into the noses of which hooks and rings were put. Comp. Isa. 37:29, "I will put my hook into thy nose . . . and will turn thee back whence thou camest." The reason why fishing-hooks should be mentioned is shewn by Ezekiel 29:4; Job 40:26; comp. Oedmann, Verm. Samml. aus d. Naturkunde, v. 5. The larger fishes, when taken, used to have rings put into their nostrils by which they were again let down into the water.

1730 דּוּד an unused root. i. q. יוּד pr. *to boil up* as water, hence generally—

(1) *to be troubled, disturbed.* Syr. Pa. פּוּד *to disturb, to agitate.* Hence דּוּד a pot, Syr. פּוּדָא a kettle.

(2) *to love*, i. q. יָדַד. Hence דּוֹד love, דּוֹדִים love, and the pr. n. יְדִידְיָה, יְדִידְיָהוּ (" whom God loves"), יְדוּתוּן.

1730 דּוֹד with suff. also defect. דּוֹדִי, דּוֹדְךָ m.

(1) *love*, only used in the plur. דֹּדִים, especially between the sexes, Cant. 1:2, 4; 4:10; Ezc. 16:8; 23:17, מִשְׁכַּב דֹּדִים "bed of love;" Prov. 7:18, נִלְהָה עֲרֵי דֹדִים "come let us take our fill of love." In some places tokens of love, caresses, kisses, are supposed to be the meaning, by Driesnen in Dissertatt. Lugd. p. 1101, seq.

(2) as a concrete, *object of love, one beloved*, (compare חֵבִיב, חָבִיב love, and one loved, a friend, סוֹדְשַׁיִן acquaintance, for an acquaintance, German, meine erste Liebe, Bekanntschaft; English, *a relation of mine*), Cant. 1:13, 14, 16; 2:3, 8, 9, 10, 16, 17; 5:5.

(3) *a friend*, Isa. 5:1. Specially a father's brother, uncle by the father's side; Syr. ܕܘܕ, ܐܒܐ ܕܒܝܐ called the friend of the family, like the Ch. חֲבִיבָא a friend, hence a paternal uncle; comp. חֲמִיכָא a mother-in-law; Germ. Freund used of a relation; Latin *amita* qs. *amata*. Lev. 10:4; 20:20; 1 Sa. 10:14; 15:16; Est. 2:15; Jer. 32:7, 8, 9. In verse 12, indeed, it seems to be put for דּוֹד בֵּן.

1731 דּוּד m.—(1) *a pot*, see the root No. 1. Job 41:12; 1 Sa. 2:14. Plur. דְּוָדִים 2 Ch. 35:13. (Syr. פּוּדָא a large pot, פּוּסָא a kettle, Sam. דודיה pots.)

(2) *a basket*, Jer. 24:2; Psal. 81:7. Plur. דּוּדִים 2 Ki. 10:7.

1732 דָּוִד, in the Chronicles, Ezra, Nehemiah, Zechariah, more rarely in the more ancient books (Hos. 3:5) דָּוִיד (" beloved," part. pass. from דָּוַד i. q. יָדַד), [*David*], pr. n. of a son of Jesse, the second of the kings of the Israelites, 1055—1015, B.C.; very celebrated on account of his wars successfully waged, and not less so on account of his sacred songs. As to his life, see especially 1 Sa. 16, to the end of 2 Sa. 1 Ch. 12—30. This name denotes Messiah *the son of David*, i. q. בֶּן דָּוִד Ezc. 34:23, 24; 37:24, elsewhere i. q. עִיר דָּוִד [?] Hos. 3:5. עִיר דָּוִד the city of David, i. e. Zion, 1Ki. 3:1; 8:1; 9:24. בֵּית דָּוִד the family, the descendants of David, Isa. 7:2, 13; Jer. 21:12.

1733 דּוֹדָה f. *aunt*, father's sister, Ex. 6:20; also an *uncle's wife*; Lev. 18:14; 20:20.

1734 [דּוֹדָוָהוּ (" belonging to love"), [*Dodo*], one of David's captains, 1 Ch. 11:12; also others, Jud. 20:1, etc.]

1735 [דּוֹדָוָהוּ (" love of Jehovah"), [*Dodavah*], pr. n. m., 2 Ch. 20:37.]

1736 דּוּדָי pr. adj. with the Ch. termination ־ָי i. q. ־ִי (from the root דּוּד) in sing. not used. Pl. דּוּדָיִם.

(1) boiling, cooking, hence *a cooking pot*, i. q. דּוּד No. 1, hence *a basket*, Jer. 24:1.

(2) *loving, amatory* (from the root No. 2), plur. *love apples*, Liebesäpfel, Gen. 30:14, seq., i. e. the apples of the Mandragora (*Atropa Mandragora*, Linn.), a herb resembling the Belladonna, with a root like a carrot, having white and reddish blossoms of a sweet smell (Cant. 7:14), and with yellow odoriferous apples which commonly are ripe from May to July. To these, Oriental superstition attributes still a sexual power (Gen. loc. cit.) See Dioscorid. iv. 76, Μανδραγόρας . . . . οἱ δὲ Κρεπίαν καλοῦσι, ἐκτιθὲὶ δοκεῖ ἡ φίλτρα φίλτρων εἶναι ποιητική. . . . . καὶ γυνὴ αὐτὴ (φίλλα) ῥάβδῳ, οἷους (scribis) ἐμφορῆι, ἁψαμένη, ἐνέπλησε, ἵν' ὡς καὶ παρὰς, ὅστερ ἄκινα. Schulzii Leitungen d. Höchsten.

vol. 5. page 197; D'Herbelot Biblioth. Orientale, p. 17. LXX. μᾶλα μανδραγορῶν. Ch. יְרִיחִין which is the same in meaning; compare Arab. خرنوب Sprengel, Hist. Rei Herbarie, i. 215. ed. 2. In defining this plant, interpreters have differed exceedingly. Celsius (Hierobot. i. p. 1, seq.) understands it to be *Sidra* or *lotus Cyrenaica*, and has been refuted by J. D. Mich in Suppl. p. 410, seq. Oedmann, Verm. Samml. fasc. v. p. 94, seq. J. E. Faber (in Rosenmüller's Morgenland, on this passage) conjectures that we should understand a species of smell and odoriferous cucumber or melon (Arab. *Infakh*); others have taken it variously, whose opinions see in Jo. Simonis, in a particular dissertation on this word annexed to *Arcanum formarum*. G. T. Steger (Rosenmüller Repert. ii. 45, seq.) brings forward his opinion denying altogether that any plant is to be understood.

1737 דּוֹדִי (i.q. יְהוֹדִי), *Dodai*, pr. n. m. 1 Ch. 27:4.

1738 דָּוָה i. q. יָאַב which see, TO LANGUISH, TO BE SICK (Arab. دوى and ذوى for ذوب), especially used of women in menstruation. Lev. 12:2, "the uncleanness of her menstruation;" compare Lev. 15:33.

(2) *to be sad* ["sick at heart"]. Comp. דַּוָּי No. 2. Hence סַרְחַת, דַּוַּי, נְדָוָה.

1739 נִדָּה f. נִדָּה adj.—(1) *languid, sick*, used of women in menstruation. Lev. 15:33, נִדָּתָהּ בְּנִדָּתָהּ Lev. 20:18. Hence נִדָּה Isa. 30:22, a menstruous garment, i. e. polluted by the menses.

(2) *sick* of mind, *sad*, Lam. 5:17.

(3) *afflicted, wretched*, Lam. 1:13. (Syr. ܢܕܐ to grieve, to be unfortunate. Aph. to afflict, to make unhappy. ܢܘܕܐ unfortunate, unhappy. ܢܘܕܐ misfortune, misery.)

1740 דִּרְחַן not used in Kal, i. q. נָדַח TO THRUST OUT, TO CAST AWAY. Arab. دحن to render abject, and intrans. to be vile, abject. VI. to cast forth.

Hiph. הֵדִיחַ—(1) *to thrust out, to cast away*, Jer. 51:34.

(2) *to wash away, to purge* the altar, 2 Ch. 4:6; Ese. 40:38; the crime of bloodshed, Isa. 4:4.

1741 דַּוַּי m. (from the root דָּוָה, of the form פַּעַל)—(1) *languishing, disease*, Ps. 41:4. [Hence used of]—(2) *uncleanness, something unclean, causing loathing* (see דָּוָה No. 2). Job 6:6, "can that which is unsavoury be eaten without salt, or is there taste in the insipid herb?" verse 7, "My soul refused to touch them, קָזָה קָדְרֵי לֶחֶמִי they are as the loathsome things of my food." Loathsome insipid food is applied to an intolerable evil. According to a common Oriental figure, one is said *to eat, to taste* any thing, meaning to experience this or that fortune; comp. אָכַל עֲמֹנוֹתָהּ Job 21:25, γεύεσθαι θανάτου, Syr. ܛܥܡ ܡܘܬܐ, Arab. ذاق الموت Koran 3:182, Pers. غم خوردن to eat cares, i. e. to experience them, عذاب خوردن to eat torments, دوارى خوردن to eat judgment. Comp. in the New Test. κρίμα ἐσθίει, 1 Cor. 11:29. [But this refers to actually *eating* the bread.] Some have suggested what is quite inadmissible, that דַּוַּי in this passage is put for דַּי *so as*; for דַּי is properly constr. st. of the word דַּי *satis, enough* (which see): much less can it be compared with ذات substance; for this word is properly fem. from ذو, and answers to the Hebrew זוּ, זֹאת. Comp. Allg. Lit. Zeit. 1805, No. 258.

1742 דַּוָּי m. (of the form שַׁכּוֹל) *sick* of mind, Isa. 1:5; Jer. 8:18; Lam. 1:22. Root דָּוָה.

see 1732 דָּוִיד see דָּוִד.

1743 דָּוַךְ i.q. דָּכָא TO POUND, TO BEAT TO POWDER, Nu. 11:8. (Arab. داك id.) Hence מְדוֹכָה a mortar.

1744 דּוּכִיפַת fem. Lev. 11:19; Deu. 14:18, some *unclean bird*; according to the LXX., Vulg., Saad., *the hoopoe*; according to the Targ. *gallus montanus, mountain cock* ["*Tetrao urogallus*"]; which latter explanation may be confirmed by a comparison with דוּכִיפַת=דּוּכִיפַת lord [or "דּוּךְ=דּוּכִיפַת cock"], and גֹּזֶל=גֹּזֶל Ch. גּוּזָא a rock; compare Bochart, Hieroz. vol. iii. page 346. No difficulty need be made as to the termination תַּ– for תָּ–, as to which see Lehrg. page 467. Jo. Simonis, in defending the signification of *hoopoe*, less aptly supposes דּוּכִיפַת to be compounded of דּוּךְ =דּוּכִיפַת a cock, and פַּת, to which he ascribes the idea of dung, comparing פַּתַת to void dung.

† דּוּם an unused root, i.q. דָּמַם No. 1, *to be silent, to be dumb*. Arab. دام to be quiet, to remain. II. to quiet, to allay. Hence the three nouns which follow.

1745 דּוּמָה fem.—(1) *silence, place of silence*, poet. used of Hades, Ps. 94:17; 115:17.

1746 (2) [*Dumah*], pr. n. of an Ishmaelite tribe and a region in Arabia, Gen. 25:14; Isa. 21:11; no doubt

the same as is now called دومة الجندل stony Dumah, and دومة السامية Syrian Dumah; situated in Arabia on the borders of the Syrian Desert; a place fortified with a citadel; in D'Anville's map placed 58° longit., 29°, 30' latitude; Δουμαῖα of Ptolemy. See Abulfeda's Arabia, edit. Gagnier, page 50, and Jakut as there cited; Michaelis' Supplem. page 419; Niebuhr's Arabia, page 344; my Comment. on Isaiah, loc. cit.

1747 דּוּמִיָּה f. (pr. adj. f. from the unused דּוּמִי silent, taciturn, of abstr. signif. like nouns in יָה–).

(1) *silence*, and adv. *silently*, Ps. 39:3; *rest, quiet*, ease from pain, Ps. 22:3.

(2) *the silent expectation* of divine aid, *confidence* placed in God. Ps. 62:2, אַךְ אֶל אֱלֹהִים דּוֹמִיָּה "upon God alone my soul is confident" [referred in Thes. to the primary meaning, *silence*]. Ps. 65:2, לְךָ דוֹמִיָּה תְהִלָּה "to thee (belongs) silence (confident waiting), praise."

1748 דּוּמָם (1) subst. *silence*. Hab. 2:19, אֶבֶן דּוּמָם the dumb silent stone. It may however be taken adverbially in this place also, compare דֹּם.

(2) *silently*, Isa. 47:5. Lam. 3:26, "happy is he who waits דּוּמִם even silently." A noun of this form never has an adjectival power.

see 1833 דּוּמֶשֶׂק pr. n. 2 Ki. 16:10, a rare form, but also used in Syriac for דַּרְמָסֶק, דַּרְמָשֶׂק *Damascus*.

see 1779 דּוֹן or דּוּן prob. i.q. כּוֹן Mod. Waw intrans. TO BE LOW, DEPRESSED, INFERIOR, whence ["perhaps"] דִּין (according to Ewald, Heb. Gramm. p. 418, for לִכְיוֹן) trans. *to subject* to one's self, *to rule, to judge*. A kindred root is אָדוֹן, which see; hence is derived אֲדֹנִי lord. [But see that word.] It occurs once, Gen. 6:3, לְעוֹלָם בְּשַׂגַּם הוּא בָשָׂר "my spirit (i.e. my superior and divine nature) shall not be always humbled in men," i. e. shall not dwell in a mortal body, descending from heaven and having to do with earth. [What can any one make of this theology?] (comp. verses 1, 2). Well rendered according to the sense by the ancient versions, as the LXX., οὐ μὴ καταμείνῃ τὸ πνεῦμα μου ἐν τ. Vulg. "non permanebit;" Syr., Arab. "shall not dwell;" there is no occasion for supposing them to have had a different reading, such as יָדוּם=יָדוֹם shall continue, יָדוּר shall dwell. It will be seen that I have returned, in interpreting this passage, to the opinion proposed in the first edition of my larger Lexicon. In the smaller Lexicon, I explained דִּין=יָדִין "my spirit shall not always rule in man;" so also Rosenm.; others, shall judge, i.e. shall strive [very preferable]. Others take it variously. Compare Michaelis' Suppl. page 422; Rosenmüller, De Vers. Pent. Pers. page 19.

["NIPHAL נִדַּן *to strive, to contend*. Part. 2 Sa. 19:10."]

דִּין Job 19:29 קְרוּ דִין i.q. כִּידוּר *judgment*. see 1779

1749 דּוֹנַג Ps. 97:5, and דּוֹגַג masc. τῆξις, Pss. 22:15; 68:3; Mic. 1:4. Root נָגַג which see.

1750 דָּרַן TO LEAP, TO DANCE. Job 41:14, תִּקְפֹּץ תְּרִיעוּ אֵימָה "before him dances terror." The trepidation of terror is thus well compared to skipping; comp. Pss. 29:6. To this answers the Arabic دأن Med. Waw and Ye, see Schult. on the passage; Syr. ܕܐܢ in New Test. for σκορπίζειν; Chald. דְּיָן, whence דְּיָא a wild goat, Lacon. δῖξ. Kindred roots are דָּלַשׁ, דָּשַׁשׁ. These are contracted or softened from דָּרַשׁ (like יָשַׁן from יָצַן, שִׁית from שִׁיצ), by which dancing is expressed in the Slavonic and German languages, tanz, danza, tanzic, see Adelung, iv. 530, 31.

† דָּרַךְ an unused root. Chald. and Syriac, *to look round, to look forward, to look out*. Hence דַּרְכּוֹן.

1751 דָּרַךְ Ch. i.q. דָּקַק, but intrans. *to be broken to pieces*. Plur. דָּכִין Dan. 2:35 [referred in Thes. to דָּקַק].

1752 דָּרַר—(1) pr. i.q. Arabic دار TO GO ABOUND, TO GO IN A CIRCLE; whence דּוֹר and דּוּר a circle, דּוּר round. Kindred roots are דָּגַר, דָּאַר; דָּתַר, דָּאַר, דָּרַר, דָּרַךְ, דָּרַשׁ; all of which have the idea of going round, turning oneself, girding, variously applied. Hence דּוּר No. 1, and אוֹר [also אֲוִירָה].

(2) *to remain, to delay, to inhabit* (like the Ch. דָּאַר), Pss. 84:41, either because the first habitations were of a round form (which is the opinion of Jo. Simonis), or (as I prefer) that the idea of going round and turning oneself was applied to turning aside to lodge (compare נָגַר, נָזַל). In the western languages this may be compared with ἔρομαι, ἔραμαι, a long time, ἔραμος χρόνος; Lat. *durus, durare*; Germ. bauern, anciently burn, turn.

1753 דִּיר Ch. *to dwell, to inhabit*, Dan. 4:9, 18. Part. דָּיְרִין קְדִי דָּיְרִין Dan. 2:38; 3:31; 6:26; whence סְדוֹר, קְדִישָׁא, קְדוֹשׁ.

1754 דּוֹר m.—(1) *a circle* (Arabic دور), Isaiah 29:3, כְּדוֹר "as in a circle," round about.

(2) *a ball*, Isa. 22:18.

(3) *a burning pile, a round* heap of wood, Ezek. 24:5 (compare מְדוּרָה, verse 9).

1755 דּוֹר & דֹּר m.—(1) *an age, generation* of men, as if *the period* and *circuit* of the years of life, from the root דּוּר No. 1; compare חַיִּים time, also from לוּץ to go round, and other words signifying time under the word אֹמֶן. (To this literally corresponds دهر time, age; Med. Waw and He being interchanged amongst themselves, see letter ה.) Eccles. 1:4, דּוֹר הֹלֵךְ וְדוֹר בָּא "one generation goes, and another comes." Deu. 23:3, 4, 9, שְׁלִישִׁי דּוֹר עֲשִׂירִי "the tenth, the third generation." Job 42:16. Jud. 2:10, אַחֵר דּוֹר "another generation (age)." Nu. 32:13, עַד תֹּם כָּל דּוֹר אַנְשֵׁי הַמִּלְחָמָה "until all that generation be consumed." דּוֹר וָדוֹר *every* generation, all generations, Ps. 61:7. Joel 2:2, שְׁנֵי דוֹר וָדוֹר "to every future generation." Psa. 45:18, בְּכָל דּוֹר וָדֹר "through all generations (or ages) to come." So לְדֹר וָדֹר to all generations (to come), Ex. 3:15; Joel 4:20; לְדֹר Ps. 10:6; 33:11; 49:12; דֹּר דֹּר וָדֹר Psa. 100:5; Isa. 13:20; לְדֹר דֹּר Ex. 17:16. Elsewhere used of past time, a past generation, Deu. 32:7; Isa. 58:12; 60:15. Compare the pl. below. With the addition of a genitive or suffix, the *generation* of any one, his cotemporaries, Isa. 53:8 [This passage has a much fuller meaning]. Gen. 6:9, תָּמִים הָיָה בְּדֹרֹתָיו (Noah) was upright in his generations." The Hebrews, like ourselves, appear to have reckoned a generation at from thirty to forty years (see Job 42:16); but, from the longevity of the patriarchs, in their time it was reckoned at a hundred (Gen. 15:16, comp. verse 14, and Ex. 12:40); and in like manner amongst the Romans, the word *saculum* originally signified *a generation*, and was afterwards applied to a century, see Censorinus De Die Natali, cap. xvii. The idea of *age*, or *generation* being neglected, it often means *a race of men* [vice versâ, Gr. γένος, primarily *race*, hence generation], in a good sense, Psa. 14:5; 24:6; 73:15; 112:2; in a bad sense (like the Germ. *Race*), Deut. 32:5, דּוֹר עִקֵּשׁ וּפְתַלְתֹּל "a froward and perverse race." Deu. 32:20. Jer. 7:29, דּוֹר עֶבְרָתוֹ "the race of his anger," those with whom God is angry.

(2) *habitation* (like the Arab. دار), see the root No. 2. Isa. 38:12. Psa. 49:20, דּוֹר אֲבוֹתָיו "the house of their fathers," i. e. the grave.

In the plural there are two forms (both masc. Job 42:16), דֹּרִים and דֹּרוֹת. The former occurs in one expression, דּוֹר דֹּרִים *for ever and ever*, signifying perpetuity, Ps. 72:5; 102:25; Isa. 51:8; the latter is frequently used of *generations, ages to come*, Lev. 23:43, לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם. Lev. 22:3. Nu. 9:10, לָכֶם אוֹ לְדֹרֹתֵיכֶם "to you, or to your posterity;" Num. 15:14; especially in the legislatorial phrase, חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם a perpetual law (to be observed) by your posterity, Lev. 3:17; 23:14, 31, 41; comp. Gen. 17:7, 9, 12; Ex. 12:14, 17; 16:32, 33.

(3) [*Dor*], pr. n. of a city, see דֹּאר. 1756

דּוּר [*Dura*], Ch. pr. n. of a plain in Babylonia, Dan 3:1. With this has been compared the city *Dura* (Ammianus Marcell. xxv. 6) situated on the Tigris, or another of the same name (Polyb. v. 48), on the Euphrates, near the mouth of the Chaboras. See Miscellan. Lips. Nova, t. v., p. 974. 1757

דּוּשׁ, דִּישׁ (Mic. 4:13), and דִּישׁ Deu. 25:4 (softened from דָּשַׁשׁ, which see). 1758

(1) *to beat, to pound*, especially by *treading*, hence *to trample on*, Job 39:15; Hab. 3:12; especially enemies, *to break to pieces*, Mic. 4:13.

(2) *to thresh* corn, which is done by oxen treading it out with their feet, Jer. 50:11; Hos. 10:11; also used of men who drive an ox when threshing; 1 Ch. 21:20, וְאָרְנָן דָּשׁ חִטִּים "and Ornan was threshing." Applied—

(3) to a cruel punishment inflicted by the Hebrews on their captives, by crushing them with threshing wains of iron on the floor like corn, Am. 1:3.

(Arab. داس to tread the earth with one's feet, men in battle; to tread out corn on a threshing floor. Syr. ܕܘܫ id.) Compare אָרַשׁ.

NIPHAL נִדּוֹשׁ inf. constr. הִדּוֹשׁ pass. of Kal No. 1, Isa. 25:10.

HOPHAL, pass. of Kal No. 2, Isa. 28:27. Hence דֵּישׁוֹן, סְדוּרָה, דִּישׁוֹן.

דּוּשׁ Ch. i. q. Hebr. No. 1. Dan. 7:23. 1759; see 1758

[דּוּת unused root, see דֵּיתָן.] †see 1886

1760 דָּחָה TO THRUST, TO PUSH, TO THROW down, fiercely, impetuously. (Arabic دحا id., see Jeuhari in Schultens, on Job p. 110t; also *de coitu*, like غرب and other verbs of thrusting, see דָּקָה. Syriac and Ch. ܕܚܐ id. The idea of thrusting, pushing, knocking, impelling, is found in many verbs, whose primary syllable is רח, as רָחַב, רָחַק, רָחַץ, רָחַשׁ, רָחַת, רָחַם, רָחַף, רָחַשׁ, רָחַט, רָחַשׁ, compare similar families under the words דָּבַק and דָּקַק.) Ps. 35:5; 118:13, דָּחֹה דְחִיתַנִי לִנְפֹּל "thou hast thrust at me that I might fall," 140:5. Ps. 62:4, נָדַח תְּדָחִיתֶהוּ "an overturned wall."

NIPHAL, pass. of Kal *to be thrust away*, Pro.14:32, "the wicked is driven away in his wickedness," i. e. perishes, rushes to destruction. Compare נִדַּח (prop. from נָדַח), Jer. 23:12. But the part. plur. constr. נִדְחֵי, as נִדְחֵי יִשְׂרָאֵל, is more correctly referred to נָדַח which see.

PUAL, pret. דֻּחוּ "they are thrown down," Ps. 36:13.

Derivatives דְּחִי, סְדֹרָה and—

1761 דַּחֲוָה f. pl. דַּחְוָן, Ch. *a concubine* (from the root דָּחָה, Arabic دحا and دحو subegit feminam). Dan. 6:19, וְדַחְוָן לְקָדָמוֹהִי לָא אִתְיְתָבוּ "nor did he allow concubines to be brought in to him." Theodot. and the Syriac arbitrarily interpret it *food*; the Hebrew interpreters better, "musical instruments," especially such as were struck.

see 1760 דְּחָיָה i. q. דָּחָה whence fut. Niph. יִדָּחֶה Jer. 23:12. But if written יִדָּחֶה it may be referred to דָּחָה.

1762 דַּחֲיֵי in pause דַּחְיֵי m. (from the root דָּחָה) *a thrusting down, overthrowing*, Ps. 56:14; 116:8.

1763 דָּחַל Ch. *to fear*, i. q. Hebr. חָלַל prop. to creep along, to go with a quiet gait, like timid persons, *furchtsam herumschleichen*. To this corresponds the Syr. ܕܚܠ to fear. Arab. دحل to flee, to withdraw, pr. *sich heimschleichen*, to withdraw oneself secretly. Constr. followed by מִן מָגֵן (compare יָרֵא מִמְּאֹד), Dan. 5:19. Part. דָּחֵל terrible, Dan. 9:31; 7:7.

PAEL דְּחַל *to make afraid, terrify.* Dan. 4:2.

† דַּחֲלָן an unused root, Arabic دخن *to smoke*, hence used of a smoky, dusky colour; whence apparently—

1764 דֹּחַן m. Arabic دخن Ezekiel 4:9, *millet* (*holcus dochna*, Linn.), Germ. Mohrhirse, a kind of corn, of which many species are grown in Italy, Syria, and Egypt; partly used for green fodder, for which the leaves serve, and partly for the grain, which is of a *dusky, blackish* colour when ripe, and is used for bread, pottage, etc. Comp. Oedmann, Verm. Sammll. aus der Naturkunde, vol. v. p. 92, Germ. vers. Forskål Flora Ægyptio-Arab. p. 174. Niebuhr's Arabia, p. 295. [Some of] the ancient versions translate it *panicum*, see Celsii Hierob. i. 453, seq.

1765 דָּחַף TO THRUST, TO IMPEL, TO URGE, see the root דָּחָה. Part. pass. *impelled*, hastened, urged on. Est. 3:15; 8:14.

NIPHAL נִדְחַף *to impel oneself, to hasten.* 2 Ch. 26:20; Est. 6:12. Hence מְדוּחָה.

1766 דָּחַק TO THRUST, TO PUSH, as is done in a great crowd, Joel 2:8 (Arabic دحش to repel, to drive away, دحش cast aside, whence the quadriliteral دحلس to push from behind, compounded of دحس and عكس. Aram. דְּחַק, דְּחֵק i. q. Heb. With this accords the Gr. ὠθέω). Part. דֹּחֵק an oppressor (of a people) Jud. 2:18.

1767 דַּי const. state דֵּי, suffix דַּיִּי—(1) subst. *sufficiency, a large enough quantity*, hence adverb, enough. The form is as if from the verb דָּיַי=דָּיָה (like חַי, חָיָה from חָיָה), which, according to Simonis, has the same meaning as דָּיָה to be many. It may also be said that דַּי is put by aphæresis for אַדַּי, of the form יִקְרֵי בְעִין, יִקְרֵי, לְקָרֵי, וְקָלוּ, וְקָלוּ.—Esther 1:18, וְקָצֶף בְּעִין "and there will be enough of contempt and anger." Mal. 3:10, "I will pour you out a blessing עַד בְּלִי דַי until (there is) not sufficiency," until all my abundance be exhausted, and as this never can be, it means, for ever; comp. Ps. 72:6. (Jo. Simonis renders it well as to the sense, *ultra quam satis est*, but how he draws this from the words I cannot at all see.) The genitive which follows this word, commonly signifies the thing or person *for* whom something suffices. Prov. 25:16, דַּיֶּךָּ "which is sufficient for thee." Ex. 36:7, דַּי "sufficient for them." Obad. 5; Jer. 49:9. Lev. 5:7, דֵּי "enough for (i. e. to buy) a lamb" (not as given by Simonis ed. 1—4: so many persons as were enough to eat a lamb). Lev. 12:8; 25:26, דֵּי מַחְסֹרוֹ "enough to redeem him." Neh. 5:8, דֵּי בְנוּ "so far as was in us," according to our power. The genitive more rarely signifies that of which there is enough. Prov. 27:27, דֵּי חֲלֶב עִזִּים "enough goat's milk"

(ε) Prepositions are often prefixed to דִּי the const. state, and thus new compound prepositions are formed; in all of which, however, the idea of sufficiency and plenty is more or less preserved.

(α) כְּדֵי *according to the plenty of, according as.* Jud. 6:5, *innumerable,* כִּדֵי אַרְבֶּה לֹרֹב Deut. 95:2, כְּדֵי רִשְׁעָתָן "according to the amount of his wickedness."

(β) כְּדֵי idem, *according to the multitude,* or *abundance* (comp. כֵּן ב, letter *d*); whence with an inf. following, *as often as, whenever.* 1 Sa. 18:30, כְּדֵי יְהֵי כְּדֵי צֵאתָם "as it came to pass as often as they went out;" comp. 1 Sa. 1:7. 1 Ki. 14:28, יְהִי כְדֵי בּוֹא הַמֶּלֶךְ "and it came to pass as often as the king came," etc. Isaiah 28:19; Jer. 31:20; 2 Ki. 4:8. Also followed by a finite verb, when אֲשֶׁר is understood. Jer. 20:8, כְּדֵי אֲדַבֵּר "as often as I speak;" also followed by a noun where there is an ellipsis, as, כְּדֵי חֹדֶשׁ בְּחָדְשׁוֹ Isa. 66:23, i. e. "as often as month (comes) in its month," i. e. in its own time; *every month;* and so כְּדֵי שָׁנָה בְּשָׁנָה *yearly,* 1 Sa. 7:16; Zec. 14:16.

(ε) כְּדֵי—(α) *according to abundance of,* i. q. כְּדֵי and כְּדֵי (compare ב B, 7), hence *as often as.* Job 39:25, כְּדֵי שׁוֹפָר "as often as the trumpet is blown."—(β) *to what is sufficient for any one* (comp. ב B, 4), i. e. until he have enough *for* some one, properly used when food is mentioned. Nah. 2:13, כְּדֵי טְרוֹפֵי "enough for his whelps." In the other hemistich, לְחַנְקוֹתָיו. Habak. 2:13, "the people labour כְּדֵי אֵשׁ as food for fire, and the nations labour כְּדֵי רִיק for nought," vainly. Jer. 51:58 (where there are the same words). German, *für but Feuer, für Nichts.* Jo. Simonis absurdly renders כְּדֵי רִיק *quantum requiritur, ut aliquid frustra sit,* and כְּדֵי אֵשׁ *quantum materiæ ignis requirit:* which to my surprise has not been corrected even in the last edition [Winer's].—כְּדֵי is never, as *Vater* formerly laid down, a mere poetic form for כַּ.

1768 דִּי Ch.—(A) relat. pronoun, *qui, quæ, quod, who, which, that,* i. q. Hebrew אֲשֶׁר. (This relative has sprung from the demonstrative זוּ, Arab. ذُو, ذِى, which latter word is commonly rendered lord, master, e.g. ذُو القَرنَيْن possessor of two horns, *bicornis,* but still it is nothing but a pronoun, and is also used in the Tayide dialect for the relative الَّذِى. So pl. أُولُو and أُولِى commonly lords, masters, but pr. i. q. أُولَٰى *who;* comp. זוּ זֵה and Schultens ad Ficrileg. Sentent. p. 186; ad Hariri Consessus, t. ii. p. 75. Hence in Syriac and Chaldee is formed the shortened prefix דְּ. See more under אֲשֶׁר page LXXXVIII, A). As to the use of the relative, it is to be observed—

(1) it is often put for *he who, that which,* Dan. 2:23; more fully, דִּי מִן Dan. 2:28, 43. In some places it is—

(2) *a mere mark of relation.* דִּי מַטָּה where, Ezr. 6:1. דִּי מְקָרְהָא whose habitation, Dan. 2:11. דִּי אָזַן who, Dan. 7:17.

(3) It is *the mark of the genitive* (compare לְ אֲשֶׁר), e.g. שַׂלִּיטָא דִּי מַלְכָּא "the king's captain," prop. who was of the king, Dan. 2:15; in such a case the substantive is put in emphat. state, Deu. loc. cit., or in const. נְהַר דִּי נוּר Dan. 7:10; or with pleon. suff. שְׁמֵהּ דִּי אֱלָהָא the name of God (Germ. *Gottes für Rome*), Dan. 2:20, קַרְצוֹהִי דִּי יְהוּדָיֵא accusations of the Jews, Dan. 3:8. A genitive of material is found, Deu. 2: 32, רֵאשֵׁהּ דִּי דְהַב כָּסֶף "his head was of fine gold," Ezr. 6:4.

(4) Through the verbosity of the Chaldee, it is sometimes redundant before the prepositions בְּ, מִן, דִּי בְּהֵיכְלָא דִּי מַלְכוּתָא "the temple (which is) at Jerusalem;" Dan. 5:2, דִּי בְּקִרְיָתָא דִּי בְּבָבֶל "the palace (which is) in Media," Ezr. 6:2; Dan. 6:14; especially Dan. 2:34; compare Est. 1:19, with verse 15.

(B) It becomes *a conjunction,* like the Heb. אֲשֶׁר letter B, and denotes—

(1) *that,* Dan. 2:23; *in that, because that, because,* Dan. 4:15.

(2) *that, so that,* Dan. 2:16, 47.

(3) It is prefixed to direct discourse, like כִּי, *for,* Deu. 2:25, "he said thus to him, כִּי מַשְׁכַּחַת גְּבַר דִּי מִן גָּלוּתָא a man is found," etc.; verse 37; 5:7; 6:6, 14. דִּי Dan. 2:29=Heb. כִּי אִם. Well rendered by Theod. *ἐὰν οὖν.*

It is compounded with prefixes—(1) כְּדִי i.q. כַּאֲשֶׁר *when,* Dan. 3:7; 5:20; 6:11, 15.

(2) מִדִּי *from what* (time), Dan. 44:23; Ezr. 5:12.

(3) לְדִי, see לְ, לְבַל דִּי.

דִּי זָהָב ("a place abounding with gold," compare Ch. דִּי No. 1), [*Dizahab*], pr. n. of a place in the desert of Sinai, so called apparently from its abundance of gold, Deu. 1:1. I have no doubt but that it is the same place as that now called *Dehab* on the western shore of the Ælanitic gulf, where there are many palms; see Burckhardt's Travels in Syria, p. 847, and 1075, my edit., LXX. Καρασφάρα; compare Euseb. and Jerome in Onom. on this word. *1774

דִּיבוֹן ("pining," see the root דוּב), [*Dibon*], pr. n.— 1769

(1) Of a town on the borders of Moab, on the

northern shore of Arnon, built, i.e. restored by the Gadites (Nu. 32:34), whence called Dibon-Gad (Nu. 33:45), afterwards granted to the Reubenites (Josh. 13:9, 17), afterwards again occupied by the Moabites (Isa. 15:2; Jerem. 48:18, 22). It is now called *Dhibân,* see Burckhardt's Travels, ii. p. 633. Once (Isa. 15:19), by a change of the letters ד and ב it is written דִּישׁוֹן, so as to form a paronomasia with the word עָם.

(2) Of a town in the tribe of Judah, Neh. 11:25, called דִּימוֹנָה Josh. 15:22.

1770 דִּין *to fish,* see יוּד. Hence—

1771 דַּיָּג m., *a fisherman;* Isaiah 19:8; and Jeremiah 16:16 יְדַיְּגוּם.

† דָּיָה an unused and uncertain root.—(I) Perhaps i.q. Ch. הֵיכָה *to be dark;* whence דְּיוֹ ink.

(II) *to be much, to be sufficient;* see דַּי.

1772 דַּיָּה f., Deu. 14:13; Isa. 34:15, some *bird of prey,* dwelling amongst ruins. According to Bochart, *the black vulture;* compare דְּיָה. I prefer *the falcon,* or *kite,* called from its swift flight, so that דָּיָה may be from אָיָה doubled being changed into י like the Syr. ܐܰܝܳܐ Ps. ܐܰܝܳܐ). LXX. *Ierax,* Vulg. *milvus.*

1773 דְּיוֹ m. (of the form גְּלוֹ), *ink,* Jer. 36:18; Aram. ܕְܝܘܳܐ, ܕְܝܳܐ inkstand, Pers. دَوَات id.

1775. 1776: דִּימוֹן see דִּימוֹן No. 1, 2. see 1769

דִּין fut. יָדִין pret. דָּן.—(1) TO RULE, TO REGULATE. (Prop. apparently, *to subdue, to subjugate,* caus. of the root יוּן which see, as if for יְדַיֵּן). Const. with acc. 1 Sam. 2:10; Zec. 3:7, "thou shalt rule my house."

1777 (2) *to judge,* i.q. שָׁפַט, but more often in poetic language. As the ideas of ruling and judging are in practice closely joined in the East, so also are they closely connected in the languages; compare שָׁפַט also חָקַק and חֹקֵק. Gen. 49:16, דָּן דִּין עַמּוֹ "Dan shall judge his people;" more often used of God as the judge of the nations, Ps. 7:9; 9:9; 50:4; 72:2; 96: 10; Isa. 3:13. *To judge* any one is specially used *for*—(a) *to condemn, to punish* the guilty, *exasperare,* Gen. 15:14; Job 38:31, seq.; followed by בְּ Ps. 110:6.—(b) *to defend the right* of any one, to cause him to obtain his right; spoken of a just judge, especially of God; Pro. 31:9, דִּין עָנִי וְאֶבְיוֹן "judge the poor and needy;" Gen. 30:6, דָּנַנִי אֱלֹהִים "God has judged my cause;" Ps. 54:3, וּכְגִבוּרָתְךָ תְדִינֵנִי "according to thy might judge me," i.e. avenge me. More fully, Jer. 5:28; 22:16, דָּן דִּין אַל יָדִינוּ "he has judged the cause of the poor and needy;" Jer. 30:13.

(3) Followed by עִם, *to contend with* any one, like Niphal, Ecc. 6:10.

NIPHAL נִדּוֹן recipr. *to contend together* [דִּין in Theol.], 2 Sam. 19:10; compare syn. נִשְׁפַּט. (Arab. حَكَمَ to judge, III., IV., to strive). Hence besides the words immediately following, דִּין, דִּינִים, דִּינָא and the pr.n. דָּנִיֵּאל, דָּן, דִּינָה.

דִּין and דִּן Chald.—id. part. Ezr. 7:25. 1778: see 1777

דִּין m.—(1) *judgment* (hence in the western languages I consider to be derived Hom. *δίκη*), Pa. 76:9; דִּין בְּדִינָא tribunal, Pro. 20:8. 1779

(2) *a cause which is judged;* Deu. 17:8, דִּין וְדִין "between one cause and another," Prov. 29:7; דִּין אֱלָהּ Psal. 140:13, i.q. דִּין דָּן to judge, or protect any one's cause; Est. 1:13; דָּת וְדִין "all who knew law and right;" Job 36:17, דִּין וּמִשְׁפָּט "all who are opposed to one another, like crime and punishment.

(3) *strife, controversy,* see the root No. 3, and Niph. Pro. 22:10.

דִּין Chald.—(1) *judgment,* meton. used for *supreme tribunal;* compare דִּיוָנִים the highest tribunal; Dan. 7:10, דִּינָא יְהַב "the judgment was set," verse 26. 1780

(2) *right, justice;* Dan. 4:34, דִּין אָרְחָתָה "his ways are justice;" Dan. 7:22, וְדִינָא יְהַב לְקַדִּישֵׁי עִלָּיוֹן "and (until) justice was done to the saints of the most high."

(3) *penalty,* Ezr. 7:26.

דַּיָּן m.—(1) *a judge;* 1 Sa. 24:16. 1781

(2) *a defender,* an advocate; Ps. 68:6. Chald. Ezr. 7:25. 1782

דִּינָה ("judged," i. e. acquitted, vindicated), [*Dinah*], pr. n. of *Jacob's daughter,* Gen. 30:21; 34:1, seq. 1783

דִּינָיֵא Ch. m. pl. [*Dinaites*], pr. n. of an Assyrian people transplanted into Samaria, Ezr. 4:9. 1784

דִּיפַת [*Riphath,* marg. *Diphath*], 1 Ch. 1:6, a various reading for דִּיפַת in the parallel place, Gen. 10:3, where however many MSS. together with the Greek and Latin translators, have *Riphat,* which see. see 7384

דַּיִק (from the Ch. and Syr. root דיק to look out), m. *a watch-tower, place to look out,* as erected by 1785

*For 1774 see p. 196.

besiegers, i. q. סוֹפֵר and Syr. ܣܳܦܳܪ, commonly collect. 2 Ki. 25:1; Jer. 52:4; Ezc. 4:2; 17:17; 21:27; 26:8. There is often said נָתַן סֹפֵר, once נָתַן Ezc. 26:8. J. D. Michaelis, whom I formerly followed, understood it to be a *wall* of circumvallation, cast up by besiegers, *Circumvallationstinie* (LXX. in the book of Kings, *περιτειχος*); but compare Rosenm. on Ezc. 4:2; also Barhebr. p. 206; he erected a tower לְסוֹפֵר for looking out, keeping watch.

† דִּישׁ i. q. דוּשׁ *to thresh*, which see. Hence—

1786 דֵּישׁ m. *threshing time*, Lev. 26:5.

•1788 דִּישׁוֹן m.—(1) *a species of gazelle*, so called from its leaping and bounding; from the root דוּשׁ pr. to tread, but prob. also i. q. דּוּץ to leap, whence דִּיצָה, דֵּיצָה, wild goat, gazelle (comp. Bochart, Hieroz. ii. page 270 and Rosenm. on the place), Deut. 14:5. LXX. *ὑὸγαργος*, Syr. and Targ. ܕܝܟܘܢ, both the Arab. ظَبْيٌ, all of which words denote a kind of gazelle.

1787 (2) [*Dishon*], pr. n.—(*a*) of a son of Seir, also the name of a district in Edom, so called from him. Gen. 36:21, 30; 1 Ch. 1:38.—(*b*) a grandson of Seir, Gen. 36:25; 1 Ch. 1:4.

1789 [דִּישָׁן pr. n. m. *Dishan*, Gen. 36:21, etc.]

1790 דַּךְ m. adj. (from דָּכָא)—(1) *crushed*, hence *dejected, afflicted*, wretched, Psal. 9:10; 10:18; 74:21. It seems once to be used in an active signification for *crushing*, i. e. *chastising*, reproving. Thus I understand with Luther and Geier, Pro. 26:28, לְשׁוֹן שֶׁקֶר יִשְׂנָא דַכָּיו וּפִי "a lying tongue (i. e. *a liar*) hates those who correct him." Verbal adjectives of the form דָּךְ, דַּךְ are commonly, indeed, intransitive, and are derived from intransitive verbs, as רַב, מַל, חַם, and many others; yet this does not hinder that words of the same form derived from a transitive verb, such as נָשׂךְ, may also be taken transitively; דָּךְ contr. לְדַכְּךָ, דַּךְ; and that this is the case sometimes, is shewn by יָשַׁח. LXX. render this passage well as to the sense, *γλῶσσα ψευδὴς μισεῖ ἀλήθειαν*, and this is favoured by the other hemistich, "a flattering mouth worketh ruin." I formerly interpreted this with Dathe, *lingua mendax odit a se atterendos*, those whom it wishes to destroy; but I unhesitatingly prefer the former.

1791 דָּךְ m. Ch. *this*, Ezr. 5:16, 17; 6:7, 8, דָּךְ fem. Ezr. 4:15, 16, 19; 5:8. (To this answers the Arab. ذَاكَ; and both are from the simple demonstrative דְּ=זְ, with a pleonastic suffix of the second person; ذَاكَ pr. this to thee; also ذَلِكَ, and when we speak with many, ذَالِكُمْ this to you. Often used in the Targums for the Heb. זֶה, זֹאת, זוֹ, זֵה.

1792 דָּכָא i. q. דָּכָה TO BE BROKEN IN PIECES, crushed, not used in Kal. Compare דָּקַק.

PIEL—(1) *to break in pieces, to crush*. Ps. 72:4, יְדַכֵּא עֹשֵׁק "and he shall break in pieces the oppressor." Psal. 89:11; 143:3; Job 6:9, יַאֲל אֱלוֹהַּ וִידַכְּאֵנִי "and oh! that God would crush me!" Metaph. Job 19:2, תְּדַכְּאוּנַנִי בְמִלִּים "and (how long) will you break me in pieces with words?"

(2) *to trample* (with the feet). Lam. 3:34, and hence to oppress (an inferior), Isa. 3:15; Psal. 94:5; especially in the administration of justice, Pro. 22:22.

NIPHAL, part. *oppressed, broken* in spirit, Isa. 57:15.

PUAL.—(1) *to be broken*, broken to pieces, used of the arm, Job 22:9.

(2) *to be bruised, smitten* (with stripes), Isa. 53:5.

(3) *to be crushed, humbled, broken* in spirit through grief, Isa. 19:10; Jer. 44:10.

HITHPAEL נִדְכָּא pass. of Piel No. 2, Job 5:4; 34:25. The derivatives follow.

1793 דַּכָּא adj. [pl. const. דַּכְּאֵי], intensive from the root דָּכָא (of the form פַּעֵל)—(1) *very much crushed, broken very small*, hence as a subst. *that which is very small*, poet. for *dust*. (Arab. دَكٌّ dust [rejected in Thes.]). Ps. 90:3, תָּשֵׁב אֱנוֹשׁ עַד דַּכָּא "thou turnest man to dust."

(2) *broken* in spirit, *cast down*, Isa. 57:15; Ps. 34:19.

see 1792 דִּכְאָה m. with suffix דִּכְאוֹ and with Dag. forte euphon. (Lehrg. p. 87), דִּכְּאוֹ *bruising, wound*. Isa. 53:10, יְהוָה חָפֵץ דַּכְּאוֹ הֶחֱלִי "it pleased Jehovah to sicken his wound," i. e. to wound him severely. The construction is asyntbetic. [This word is taken in Thes. as inf. from דָּכָא.]

1794 דֻּכָּה i. q. דָּכָא TO BE BROKEN TO PIECES, TO BE CRUSHED, once found in Kal, Ps. 10:10 כּוֹרֵעַ, וְדָכָה וְנָפַל בַּעֲזוּמָיו חַלָּלָיו "and crushed he crouches down." קני יִדְכֶּה id.

PIEL, *to break to pieces, to crush*. Psal. 44:20; 51:10, תָּגֵלְנָה עֲצָמוֹת דִּכִּיתָ "that the bones (which) thou hast broken may rejoice," i. e. broken by a consciousness of guilt.

NIPHAL, pass. *to be broken, crushed*, Psal. 38:9;

used of the heart, Psal. 51:19, לֵב נִשְׁבָּר וְנִדְכֶּה "a broken and a contrite heart." Hence נִדְכֶּה.

1795 דַּכָּה f. *a crushing* (from the root דָּכָא). Deut. 23:2, פְּצוּעַ דַּכָּה "mutilated (or castrated) by crushing," sc. the testicles. There can be no doubt that a peculiar mode of castration is here alluded to; which as we learn from Greek physicians, was customary in the East; in this mode the testicles of very young boys were softened with hot water, and were extirpated by rubbing. Such a eunuch was called by the Greeks *θλαδίας*, from *θλάω*. Well rendered by the Vulg. *eunuchus attritis testiculis*.

1796 דֶּכִי from דָּכָה m. *crushing, dashing* (of waves), hence roaring noise; Ps. 93:3, יִשְׂאוּ נְהָרוֹת דֳּכִיָּם "the floods lift up their roaring." (Arab. دَكَّ to beat, to thrust, VI. to dash together; compare دَاكَ VI. to press on one another in the tumult of battle; دَكٌّ tumult, conflict.)

† דָּכַךְ an unused root, Arab. دَكَّ *to break very small, to break in pieces, to crush*, i. q. דָּכָא, דָּכָה, דּוּךְ, דָּקַק; compare דָּקַק and the remarks of דּוּךְ. In the western languages I compare this with Gr. *δάκω, δάκνω*.

1797 דֵּךְ Ch. *this*, i. q. דָּךְ. Dan. 2:31; 7:20.

see 1799 דָּכַר Ch. i. q. Hebr. זָכַר *to remember*, whence דִּכָּרוֹן, דִּכְרוֹן.

1798 דֶּכֶר pl. דִּכְרִין Chald. *a ram*, Ezr. 6:9, 17; 7:17. Prop. it signifies *a male*, like the Heb. זָכָר, specially used *of the male of sheep*, like Gr. *ἄρσην, a male, ἄρρ, ἄρρις, a ram*.

1799 דִּכְרוֹן (from the root דָּכַר) m. emph. דִּכְרוֹנָא Ch. *a memorial, ὑπόμνημα, a record, a document*, Ezr. 6:2.

1799 דִּכְרָן m. Ch. id., Ezr. 4:15, סִפְרֵי דִּכְרָנָא *the book of records*, or *memoriale*, i. e. the public acts of the kingdom compiled by the chancellor (Hebr. מַזְכִּיר) by public authority. Syriac ܕܘܟܪܢܐ memorial, e.g. used of the memorials of martyrs.

1800 דַּל (I) (from the root דָּלָה) pr. *something hanging, swinging*, hence *the leaf of a door* as being hung up, and swinging both ways. Once used metaph. *the door of the lips*, for mouth, Ps. 141:3 (compare Mic. 7:5, and *θύλαι στόματος*, Eurip. Hippol. 889). By far more frequent is fem. דֶּלֶת *a door*, which see.

(II.) plur. דַּלִּים, fem. דַּלּוֹת *feeble* (from the root דָּלַל) *weak, powerless*. 2 Sa. 3:1, "David became continually stronger וּבֵית שָׁאוּל הֹלְכִים וְדַלִּים and the house of Saul grew weaker and weaker;" specially —(*a*) *lean*, Gen. 41:19; 2 Sa. 13:4, סְרִיט אָנֹכִי דַּל מִבָּקֶר דַּל "why art thou so lean?"—(*b*) *weak, low, ignoble*. Often in plur. דַּלִּים Ex. 23:3; Levit. 14:21; 19:15; 1 Sa. 2:8; Ruth 3:10; Ps. 41:2; 72:13; Prov. 10:15; 14:31; 19:4; Isa. 14:30; 25:4; 26:6.

1801 דָּלַל TO LEAP, TO SPRING, found once in Kal, Zeph. 1:9.

PIEL id. Isa. 35:6, אָז יְדַלֵּג כָּאַיָּל פִּסֵּחַ "then shall the lame man leap as the hart;" followed by כְּ Caus. 2:8; followed by an acc. Ps. 18:30, בֵּאלֹהַי אֲדַלֶּג־שׁוּר "by my God I have leaped over a wall." Ch. id.

1802 דָּלָה—(1) i. q. דָּלַל TO HANG DOWN, TO BE PENDULOUS, compare Arabic دَلَّى Conj. V used of branches hanging down, and Æth. ደለወ: to wave, to hang down, see דַּלְיָה.

(2) *to make to hang down*, i. e. *to let down*, a bucket into a well, *to draw water*. (Arab. دَلَا and دَلَّى, Syr. ܕܠܐ, id. Hence Gr. *τλάω*, and the compound *ἀν-τλάω*, Lat. *exilare*) Exod. 2:16, 19. Metaph. Pro. 20:5, "counsel in the heart of a man is as deep water, וְאִישׁ תְּבוּנָה יְדַלֶּנָּה but a man of understanding will draw it out."

PIEL, *to draw, to take out* (from a well), metaph. *to set free*, Ps. 30:2, אֲרוֹמִמְךָ כִּי דִלִּיתָנִי "I will exalt thee, for thou hast set me free." As to the form דִּלִּיתָ Pro. 26:7, see דָּלַל.

Hence דַּל No. I, דַּלָּה, דַּלִּי, דַּלָּת, דַּלְתִּי and the pr. n. דַּלְיָה, whence dual דַּלְתַּיִם, see the word דֶּלֶת.

see 1817 דֶּלֶת i. q. דָּלָה *a door*, see דַּל No. I, Isa. 26:20 קְרִי דְּלָתַיִם, whence dual דַּלְתַּיִם, see the word דֶּלֶת.

1803 דַּלָּה f. (from דָּלַל), pr. *something hanging down, slender*, specially—

(1) *slender thread*, specially *the thrum* by which the web is fastened to the weaver's beam; Isa. 38:12, מִדַּלָּה יְבַצְּעֵנִי "he has cut me off from the thrum," an image of death, taken from a weaver who cuts off his finished work from the beam. (Ch. דַּלְדְּלָא the web).

(2) *hair, locks* hanging down, Cant. 7:6; where the Vulg. has *coma capitis*.

(3) *slenderness*, poverty for the comer. *the poor*, 2 Ki. 24:14; 25:12. Plur. דַּלּוֹת עָם Jer. 52:15, and דַּלּוֹת אֶרֶץ verse 16 id.

1804 דָּלַח TO DISTURB water with the feet. Esa. 32: 2, 13. (Syr. ܕܠܚ id.)

1805 דְּלִי m. (from דָּלָה), *a bucket*, any vessel for drawing water, Isa. 40:15. Arab. دَلْو.

1805 דַּלְיוֹ m. id. Nu. 24:7, יזל מַיִם מִדָּלָיו "water shall flow from his buckets," i.e. his posterity shall be numerous; metaphors ab aquâ de situlâ destillante, ad semen virile translata, ex nostro sensu obscœna, sed Orientalibus familiari; compare שֹׁבֶל, שׁבל and Isai. 43:1. In the other hemistich זֶרַע בָּמִים רַבִּים is from the dual דַּלְיִם (*dŏl-yĭm*) (as buckets for drawing were made in pairs), but with Metheg retained in the penultima.

1806 דְּלָיָה ("whom Jehovah has freed"), [*Delaiah*], pr. n. m.—(1) Neh. 6:10.—(2) 1 Ch. 3:24.—(3) Ezr. 2:60; Neh. 7:62. ["The Phœnicians had the pr. n. Δελιάδεραρος, Jos. c. Apion, i. e. דלי עשתרת freed by Astarte."]

1808 דְּלָיָהוּ (id.) [*Delaiah*], pr. n. m.—(1) Jer. 36: 12, 25.—(2) 1 Chr. 24:18.

1807 דְּלִילָה fem. ("feeble," "pining with desire" ["weak, delicate."]), [*Delilah*], pr. n. of a Philistine woman, beloved by Samson, Jud. 16:4—18.

1808 דְּלִית only in the plur. דְּלִיּוֹת fem. (with Kametz impure) *boughs, branches*, so called as hanging down and waving, Jer. 11:16; Eze. 17:6, 23; 31:7, 9, 12. (Syr. ܕܠܝܬܐ id.)

1809 דָּלַל pret. pl. דָּלְלוּ Isa. 19:6; דָּלּוּ Job 28:4, and דָּלוּ Pro. 26:7 (see No. 1), 1 pers. דָּלּוֹתִי Ps. 116:6.

(1) TO HANG DOWN, TO BE PENDULOUS, TO SWING, TO WAVE, fluctuare, pendere, penduliren, schwanken und schwanken; as a bucket hanging in a well, as slender branches, such as those of palms, willows, which are pendulous and wave to and fro. (Kindred roots are דָּלָה, also דָּלַל, דָּלַל, נָזַל, and תָּלַל, תָּלַל, which see. Compare in the Indo-Germanic languages, Sanscr. *til*, to be moved; Gr. *σαλεύω, σαλεύσω, σάλος*, to wave, swing. To the same family are to be referred שָׁלַל, שׁלל, שׁלל, in all of which the primary idea is that of pendulosity, laxity, languor.) Job 28:4, used of miners letting themselves down into the shafts, דָּלּוּ נָעוּ מֵאָדָם "they hang down from men and swing." Here I would also refer Prov. 26:7, דַּלְיָן שׁוֹקַיִם מִפִּסֵּחַ "the legs hang down (as a useless weight) from the lame, and (equally useless) is a sententious saying in the mouth of fools." I do not doubt that the opinion of some of the rabbins is the true one, who explain דָּלּוּ by דָּלְלוּ, which it will be well to explain and vindicate in a few words. A doubled semi-vowel sometimes seems to be so softened and prolonged that the second is sounded like *i* or *y*; as is the case in Italian, Spanish, and French, in which latter language this manner of pronunciation is expressed by the peculiar verb *mouiller*. Comp. with each other Lat. *filia, fille, figliuola*; *familia, famiglia, famille*; Hispan. *hallar, llueva, nido*. A similar instance is Arab. دَبَّ [So Castell; دَبْدَبَ Freytag] i. q. دَبَّ a calumniator; Heb. רָכִיל Exr. 10:16, for רָכַל; also it seems as if Nun were sometimes put instead of doubling the semi-vowel, as Arab. حَرْنَبَ for حَرَبَ a pod, סְנַסִּנִּים Isa. 23:11, for סְנַסִּים, and perhaps סְתַנּוּ Lam. 2:12, for סְתוּ. [In Amer. edit. these philological comparisons are mostly omitted, and the word is only explained thus:—"In this passage, if we read דָּלּוּ (with Pathach) it may be for דָּלוּ; so several rabbins, and comp. Exr. 10:16, וַיִּתְיַשְּׁבוּ for וַיִּתְיַשְּׁבוּ, φωλεὸν ἑαυτῷ ἐποίησε, ἄλλος ἀλώπηξ, and vice versâ *filio, fille*. But it is better with R. Jonah, R. Judah, and several MSS. to read דָּלְלוּ=דָּלוּ."] To return to the passage in the Proverbs, the sense is given well by Symm. ἄλλοτε ἐνθμα ἐκ χειλέων; see also L. De Dieu, who ascribes a like sense to the form דִּלִּיתִי, deriving it from דָּלַל. This was what I formerly thought. I then regarded דָּלּוּ for דָּלְלוּ to be for imp. Piel, from דָּלַל, and I thus interpreted the passage with Chr. B. Michaelis, "take away (as if, draw off) the legs from the lame, and a sententious saying," etc., both being useless; but the former explanation is preferable.

(2) *to be languid, feeble, weak*—(*a*) used of slow and shallow water. Isa. 19:6, וְחָרְבוּ יְאֹרֵי מָצוֹר דָּלּוּ וְהָרִיקוּ "the rivers of Egypt languish and are dried up" (comp. "*flumen languidum*," Hor. Od. ii. 14, 17; "*aqua languida*," Liv. i. 4)—(*b*) used of men, as being in a feeble condition, Psa. 79:8; 116:6; 142:7.—(*c*) of the eyes, as languishing with desire, Isa. 38:14, דָּלּוּ עֵינַי לִמְרוֹם.

NIPHAL pass. of No. 2, *to be enfeebled*, used of a people, Jud. 6:6; Isa. 17:4.

Derivative nouns דַּל No. II., דַּלָּה, and pr. n. דְּלִלָה.

דָּלַע an unused root. Arab. to thrust out the tongue. Ch. דְּלַעְתָּא a cucumber (perhaps as being oblong like a tongue). Whence—

דִּלְעָן ("cucumber field"), [*Dilean*], pr. n. of a town in the tribe of Judah, Josh. 15:38.

1811 דָּלַף fut. יִדְלֹף—(1) TO DROP, TO DRIP, used of a house, Ecc. 10:18, יִדְלֹף הַבָּיִת "the house drops," lets in rain through the chinks in the roof.

(2) *to shed, tears, to weep*, used of the eye. Job 16:20, אֶל אֱלוֹהַּ דָּלְפָה עֵינִי "my eye sheds tears to God." Psa. 119:28, דָּלְפָה נַפְשִׁי "my soul weeps." Compare נָפַשׁ No. 3. (Aram. id.; Arab. دَلَفَ to go slowly, to creep; VII. to be poured out, to flow; comp. דָּגַר). Hence—

1812 דֶּלֶף m. *a dropping*, Prov. 19:13; 27:15.

1813 דַּלְפוֹן [*Dalphon*], pr. n. of a son of Haman, Est. 9:7.

1814 דָּלַק fut. יִדְלֹק—(1) TO BURN, TO FLAME. (Aram. id. To this corresponds Gr. ἀίσσομαι, prop. to flame, to shine, which is applied to the power of seeing; comp. שָׁגַף). Psa. 7:14, רִשְׁעִים יִדְלֹקוּ "he makes his arrows flaming," i. e. he shoots burning arrows. Followed by בְּ to set on fire, to kindle, Obad. 18.

(2) The signification of burning is variously applied—(*a*) to the *glow of love* and friendship. Pro. 26:23, שִׂפְתֵי דֹלֵקִים "burning lips," i. e. speeches which show or feign the warmest love.—(*b*) to *anxiety*, which is often compared to heat (Isa. 13:8; Ps. 39:4). Ps. 102:4. Comp. Schult. Ep. ad Menken. i. p. 49.—(*c*) to the heat of persecution, pursuing, whence דָּלַק אַחֲרֵי "to pursue hotly" (in the language of higher Germany, nachjuren). Gen. 31:36, מַדּוּעַ דָּלַקְתָּ אַחֲרָי "that thou pursuest me so hotly," 1 Samuel 17:53. Followed by an acc. id. Lam. 4:19, עַל הָרִים דִּלְּקוּנוּ "they pursued us upon the mountains." (Arab. دَلَقَ and دَلَقَ have various figurative uses nearly approaching to those in Hebrew; as دَلَقَ to rush violently as a crowd, comp. letter *c*; دَلَقَ to be sharp and ready, as the tongue, comp. letter *a*.

Hiphil, *to kindle*, Eze. 24:10, *to heat, to inflame* (used of wine). Isa. 5:11, יַיִן יְדַלְּקֵם "wine inflames them."

1815 דְּלֵק Ch. *to burn*. Dan. 7:9.

1816 דַּלֶּקֶת f. *burning fever*, Deut. 28:22.

1817 דַּלָּת feminine, (compare masculine דֶּלֶת Levit. No. I, root דָּלָה), *the leaf* of a door, so called from its hanging and swinging (see the root); hence *the door* itself as hanging on its hinges, Prov. 26:14, which is shut or opened, Genesis 19:10; 2 Kings 4:4; 9:3; knocked at, Jud. 19:22. It differs from פֶּתַח, which denotes the doorway which the door closes. When *two-leaved doors* are spoken of, the dual is commonly used (which see), but the singular is also used to express both leaves, see 1 Ki. 6:34, שְׁתֵּי דַלָּתוֹת דַּלֶת "the two leaves of the one door were folding." Without much strictness of use, Eze. 41:24 דֶּלֶת is put both for the leaves singly, and also for the whole door, וּשְׁתֵּים דַּלְתוֹת לַדַּלְתוֹת מסכות דַּלְתוֹת לְשֵׁנִי הַפֶּתַח דַּלְתוֹת לָאֻחֶרֶת "there (were) two leaves to each of the doors, both were folding, two leaves to the former door, two leaves to the latter." Used of the covering of the ark, 2 Ki. 12:10.—Metaph. Cant. 8:9, "if she (our sister) be a door," if she be easy of access.

Dual דַּלְתַּיִם const. דַּלְתֵי (pr. from the form דַּלַּת) *two-leaved doors, folding doors*; especially large ones, such as the gates of a city. Deut. 3:5; 1 Sa. 23:7; Isa. 45:1; Jer. 49:31. Metaph. *the doors of heaven* which let down the rain (elsewhere אֲרֻבּוֹת, Psa. 78:23. Job 3:10, דֶּלֶת בִּטְנִי "the doors of the womb (that bare) me." Job 41:6, דַּלְתֵי פָנָיו "the doors of his face" (the jaws of a crocodile). Job 38:8, "he has shut up the sea with doors," comp. verse 10.

Pl. דְּלָתוֹת const. דַּלְתוֹת f. (but Neh. 13:19 masc.).

(1) *leaves of a door, gates*, 1 Ki. 6:31; Ezekiel 41:24 (see the sing.), hence—

(2) *the doorway* or gate itself, Judg. 3:23—25; 19:27. Ezekiel 26:2, מִשְׁבֶּרֶת דַּלְתוֹת הָעַמִּים "the gate of the people (Jerusalem) is broken."

(3) *the columns* of a book, so called from the resemblance to a door, just as in Latin *cohæsus* from the resemblance to a column, Jer. 36:23. Others understand chapters of a book, like the Rabbinic שִׁטָּה.

1818 I. דָּם m., const. דַּם, with suffix דָּמִי (Gen. 9:5).

(1) *blood* (prob. for אָדַם from the root אדם, to be red, whence Talmud. אַדְמָא, אֲדָמִים, Pun. *Edom* according to Augustine on Psalm 138. Arabic دَمٌ, rarely دَمٌ, whence a new verb دَمِيَ to emit blood, II. to wound). אָכַל עַל דָּם "to eat (flesh) with the blood." 1 Sam. 14:32, 33; Exe. 33:25 (contrary to the Mosaic law, Lev. 17:11; Deut. 12:23). דָּם נָקִי "innocent blood," 2 Ki. 21:16; Ps. 106:38; also used of an innocent person himself, Psalm 94:21, דָּם יַרְשִׁיעוּ "and they condemn the innocent blood;" also נָקִי דָּם blood of an innocent person. Deu. 19:10, 13; 27:25; Jer. 19:4; 22:17. Figuratively—

(2) *blood* is used specially for *bloodshed, slaughter*, Lev. 19:16, and for guilt contracted by killing, Bluthschuld, Genesis 37:26; Levit. 17:4. Deut. 17:8.

בין דָּם לָדָם Nu. 35:27. אֵין לוֹ דָּם "he is not guilty of blood."

(3) *Blood of the grape* is used of wine, which in Palestine is red; compare *αἷμα τῆς σταφυλῆς*, Sir. 39:26. Gen. 49:11; Deu. 32:14.

Plur. דָּמִים—(1) blood, specially as shed, Isa. 9:4. אִישׁ דָּמִים a bloody man, Ps. 5:7; 26:9; 55:24.

(2) *slaying, the guilt of slaughter.* עִיר דָּמִים a house, a city guilty of slaughter, 2 Sa. 21:1; Eze. 22:2; 24:6. וְדָמָיו בּוֹ Lev. 20:9; Eze. 18:13. וְדָמָיו בָּהֶם Lev. 20:11, seq., he is, they are, guilty of slaughter.

see 1819 II. דָּם *likeness* (from דָּמָה). Sa perhaps in the doubtful passage, Eze. 19:10, "thy mother is like a vine," בְּדִמְּךָ Which Kimchi explains בְּדִמְיוֹנְךָ "in thy likeness," like thee. Compare also Targ. See more in Rosenm. on the passage. ["Calmet קִנְּמָן *as a vine of thy vineyard.*" This is only a *conjecture.*]

1819 I. דָּמָה (Aram. דְּמֵי), (fut. יִדְמֶה), TO BE LIKE, TO BECOME LIKE, followed by ל, Ps. 102:7; 144:4; Cant. 2:9; 7:8. אֶל Ezekiel 31:8. With a pleonast. dat. Cant. 2:17. דְּמֵה לְךָ דוֹדִי לִצְבִי "be thou like, my love, to a hart." Cant. 8:14.

NIPHAL, *to become like*, followed by בְּ, Ps. 49:13, 21, acc. Eze. 32:2. [In Thes. all the occurrences in Niphal, except the last cited, are referred to No. II.]

PIEL דִּמָּה—(1) *to compare, to liken*, followed by אֶל Isa. 40:18, 25; לְ 46:4; Cant. 1:9; Lam. 2:13, מָה אֲעִידֵךְ מָה אַדְמֶה לָּךְ "what shall I compare to thee?" Hence *to use parables*, i. q. מָשַׁל, כִּמְשַׁל, Hos. 12:11, בְּיַד הַנְּבִיאִים אֲדַמֶּה "through the prophets I have used parables" (it is better to take it thus as required by the context, than "I have destroyed," i. e. announced destruction).

(2) *to liken in one's mind, to imagine, to think.* Ps. 50:21, דִּמִּיתָ הֱיוֹת אֶהְיֶה כָּמוֹךָ "thou thoughtest I was altogether such a one as thyself," Esth. 4:13; Isa. 10:7.

(3) *to think, to purpose, to meditate* doing something, Num. 33:56; Jud. 20:5, אֹתִי דָּמוּ לַהֲרֹג "they thought to have slain me." Isa. 14:24; 2 Sa. 21:5, הָאִישׁ אֲשֶׁר כִּלָּנוּ וְאָשׁוּר דִּמָּה לָנוּ the man who destroyed us and who meditated (evil) against us."

(4) *to remember*, Ps. 48:10, דִּמִּינוּ אֱלֹהִים חַסְדֶּךָ "we have remembered, O God, thy loving kindness."

HITHPAEL, 1 fut. אֶתְדַּמֶּה Isa. 14:14, *to make oneself like.*

Derivatives דָּם II, דְּמוּת, דִּמְיוֹן.

This signification of resemblance appears to be proper to this root; but it has another borrowed from the cognate stock דָּמַם, דּוּם namely—

1820 II. דָּמָה—(1) TO BE SILENT, TO BE QUIET, TO REST, TO CEASE; Jer. 14:17, "my eyes are poured out in tears, day and night, and they do not cease;" Lam. 3:49.

(2) causat. *to make an end* of any thing, hence *to destroy* (compare הִשְׁבִּית, הִכְחִיד, גָּרַם No. 4), especially *to lay waste, to desolate*, Hos. 4:5, וְדָמִּיתִי אִמֵּךְ "I destroy thy mother," that is, lay waste thy country; Jer. 6:2, דִּמִּיתִי בַּת צִיּוֹן "I lay waste the daughter of Zion," i. e. thee.

NIPHAL, *to be cut off, to perish*, used of men; Hos. 10:15, בְּשַׁחַר מַלְכוּת נִדְמָה מֶלֶךְ יִשְׂרָאֵל "to-morrow shall the king of Israel be cut off;" Isa. 6:5, אוֹי לִי נִדְמֵיתִי "alas for me! for I perish;" used of nations, Zeph. 1:11; Hos. 4:6; of cities, countries, Isa. 15:1; Jer. 47:5; Hos. 10:7. [See also Ps. 49:13, 21.] (In all these examples the preterite occurs, in the future the forms used are יִדַּם, תִּדַּם from syn. דָּמַם). Hence נִדְמִי.

דִּמָּה Ch. *to be like*, Dan. 3:25; 7:5. 1821

דִּמָּה f. (from the root דָּמַם), *laying waste*, and concr. *that which is laid waste*, Eze. 27:32, מִי כְצוֹר כְּדִמָּה "who was like unto Tyrus, like the destroyed?" but it is not unaptly conjectured by Houbigant that the true reading is נְדֻמָּה. [In Thes. the common reading is explained by reference to בְּ B, 4, *to utterly destroyed.*] More satisfactorily than Houbigant, a learned writer [Hitzig] in Ephem. Jan. 1830, IV. p. 373, has conjectured that for בְּדִמָּה we should read מִדְּמָה. But the common reading may also be tolerated if the prep. בְּ be taken in the manner explained under בְּ No. 4. 1822

דְּמוּת f. (from the root דָּמָה No. I.)—(1) *similitude, likeness, image*, i. q. Syr. ܕܡܘܬܐ. Gen. 1:26, "let us make man .... בְּדְמוּתֵנוּ according to our image;" compare 5:1, 3, "he begat a son בִּדְמוּתוֹ according to his likeness, after his image;" 2 Chr. 4:3, דְּמוּת בְּקָרִים "images of oxen," cast, molten oxen; Isa. 40:18, מַה תַּעַרְכוּ לוֹ דְּמוּת "what image will ye compare to him?" 1823

(2) *model, pattern*, 2 Ki. 16:10.

(3) *appearance*, Eze. 1:16, דְּמוּת אֶחָד לְאַרְבַּעְתָּן "those four had one appearance." Followed by a genitive, *the appearance* of any thing, that is, *an appearance resembling something*, when any thing seen in a dream or vision is described as not clearly seen; Eze. 1:5, וּמַחֲזֹקֶת דְּמוּת אַרְבָּעָה חַיּוֹת "and in the midst of it was the appearance of four living

creatures," i. e. a certain appearance like four living creatures; verse 26, דְּמוּת כִּסֵּא "the appearance of a throne;" verse 28; 8:2; 10:1, 21; Dan. 10:16. Compare מַרְאֶה. Hence—

(4) *adv. like, as*, Isa. 13:4, דְּמוּת id. Ps. 58:5.

1824 דֳּמִי m. *quiet, rest, stillness* (from the root דָּמָה No. II). Isa. 38:10, בְּדֹמִי יָמַי "in the quiet of my life," i. e. now when I might reign in quietness. LXX. *ἐν τῷ ὕδατι* (either from reading or else conjecturing בְּדָמְעִי) *τῶν ἡμερῶν μου*. See more in my Comment. on the passage. I formerly, in common with others, followed Ev. Scheid (Comment ad Cant. Hiskiæ ad h. l.), who understands it to mean *stillness*, i. e. *the standing still* of the sun, or noon (comp. נָתַן דֹּמִי under the verb נתן); in this explanation he has discussed the passage with more learning than correctness.

1824 דֳּמִי masc. *quietness, rest* (from the root דָּמָה No. II). Psal. 83:2, אֱלֹהִים אַל דֳּמִי לָךְ "O God, be not quiet," i. e. do not look on our troubles quietly and without doing any thing, do not put off thy aid (comp. דָּמָה, נָחַל). Isa. 62:6, 7.

1825 דִּמְיוֹן (from דָּמָה No. I.) i. q. דְּמוּת m. *likeness, image*, Ps. 17:12.

1826 דָּמַם pret. דָּמוּ imp. and inf. דֹּם fut יִדֹּם (in the Chaldee form).—(1) TO BE SILENT, TO BE STILL; Lev. 10:3; Lam. 3:28; Eze. 24:17, הֶאָנֵק דֹּם Vulg. *ingemisce tacens.* Job 29:21, וַיַּחְשׁוּ לְמוֹ עֲצָתִי "and they kept silent at my counsel." Followed by לְ to keep silence for some one, i. e. to hear some one without speaking. Hence דָּמַם לִיהוָה to be silent for Jehovah; i. e. patiently and with confidence to expect his aid, Ps. 37:7; 62:6. [See NIPHAL.]

(2) *to be astonished, confounded* (see etym. note), i. q. שָׁמַם, with admiration and amazement, Ex. 15:16; and also with grief, Isa. 52:2, רַבִּים עָלֶיךָ יִדֹּמּוּ "be astonished ye inhabitants of the coast (sc. of Tyre)." Lam. 2:10. Silence is also transferred from speaking to acting (compare חָרַשׁ, קָפַץ), hence it is—

(3) *to be quiet, to cease, to leave off*, Ps. 4:5. 1 Sa. 14:9; Job 31:34; Lam. 2:18, אַל תִּתְּנִי דֻמִּי לָךְ "let not the apple of thine eye cease," stop weeping; Job 30:27, קַדְרוֹנִי בְלִי וְלֹא יִדֹּמּוּ "my bowels boiled, and rested not;" also *to stand still*, Josh. 10:12, שֶׁמֶשׁ בְּגִבְעוֹן דּוֹם "Sun, stand thou still upon Gibeon!" verse 13, וַיִּדֹּם הַשֶּׁמֶשׁ "and the sun stood still."

Note. This root is onomatopoetic, and one which is widely spread in other families of languages, and equally with the kindred roots הָמָם, הוּם, נָהַם, and Gr. *μύω*, it is an imitation of the sound of the shut mouth (*hm, dm*). Its proper meaning therefore, is *to be dumb*, which is applied both to *silence and quietness*, and also to the *stupefaction* of one who is lost in wonder and astonishment; and also in the causative and transitive conjugations it is applied to *destruction and desolation*, inasmuch as things or places which are destroyed and made desolate, are still and quiet.

Most nearly kindred to this root are דּוּם (in which is to be observed the obscure sound which is peculiar to the mouth when closed; see the Latin and German words below) and דָּמַךְ, which see. The same primary power is found in חָמַם, חָסַם, רָמַם etc., not to mention those in which the idea of the closed mouth is applied to taste (טָעַם), or to abstinence from food (זוּם), or to unmeaning sounds (גָּעַם, נָאַם, חָסַם, רָעַם), or, lastly, to the general sense of *closing* (see אָטַם, עָצַם, etc.). From the branches of this family in Greek is *μύω*, which is frequently used of the mouth, lips, or eyes, as being closed, and also of sounds uttered with the mouth shut (see Passow's Gr. Lex. v. *μῦ, μύω*, and the citations there given); hence *θαῦμα, θάμβος* = Heb. חָמָם, Chaldee חְמָה; Latin *mutus* (from *μῦτος, μῦω*), and still more in the Germanic languages, *dumm* = *stupid*, English and Anglo-Saxon *dumb* (which is in meaning nearer to the primary idea), which, with the addition of a sibilant, becomes *stumm*; comp. Lat. *stupor, stupidus*, and Germ. *stumm, Engl. to stun*, Fr. *étonner.*

PIEL דּוֹמֵם *to bring to silence, to compose*, Psa. 131:2.

HIPHIL הֵדִם prop. to bring to silence, hence *to cut off, to destroy*, Jer. 8:14 ["See Kal No. 1"]. See דָּמָה No. II, 2.

NIPHAL נִדְמָם plur. נִדְמּוּ (Jer. 25:37), fut. וְנִדְמוּ, also וְתִדְמִי (Jer. 48:2) pass. of Hiphil, *to be cut off, to perish* (used of men). 1 Sa. 2:9, רְשָׁעִים בַּחֹשֶׁךְ יִדָּמּוּ "the wicked shall perish in darkness." Jer. 49:26; 50:30; 51:6; *to be laid waste*, as a country, Jer. 25:37; 48:2. Here must also be referred Jer. 8:14 [see Kal 1, to which this is referred in Ges. corr.], "let us go into the fortified cities, וְנִדְמָה־שָּׁם and let us perish there," let us wait for destruction. עֵת נִדְמָה. נִדְמָה. (See Gramm. § 57, note 11.) Hence דְּמָמָה.

1827 דְּמָמָה f. *silence, stillness*, e. g. of the winds, a *calm*, Psa. 107:29. קוֹל דְּמָמָה a voice of silence, i. e. gentle, still, 1 Ki. 19:12, and so poet. by *Ire locis loquax*, Job 4:16, דְּמָמָה אֶחֱרִישׁ קוֹל "I heard silence and a voice," i. e. a gentle whispering voice; unless it be preferred to take it, "there was silence, and I heard a voice." LXX. and Vulg. understand it "*lenis aura.*"

† דָּמַן an unused root; Arab. دمن *to dung, to manure*, whence, besides the words immediately following, מַדְמֵנָה, מַדְמֶנָה, מִדְמָנָה.

1828 דֹּמֶן m. *dung.* (Arab. دِمَن and دِمَان.) 2 Ki. 9: 37; Jer. 8: 2; 16: 4; 25: 33.

1829 דִּימוֹנָה ("dunghill"), [*Dimonah*], pr. n. of a town in the tribe of Zebulon, Josh. 21: 35.

1830 דָּמַע TO WEEP, TO SHED TEARS, Jerem. 13: 17; Aram. and Arab. id. Hence—

1831 דִּמְעָה m. *a tear*, metaph. used of that of olives and grapes, i. e. of wine and must (comp. Greek δάκρυον τῶν βοτρύων, Theophr.; *prorum lacrimæ*, Plin. xi. 6). Ex. 29: 28, מִלְּאֻרֵי וְדִמְעָה, LXX. ἀναρχὴ θλίψεως καὶ λαμοῦ.

1832 דִּמְעָה f. *a tear*, commonly coll. *tears.* (Arab. دَمْعَة tears, دَمْعَة a single tear. In like manner in Greek δάκρυ is commonly used by the poets collect.) Psal. 6: 7; 39: 13; 56: 9. The plur. however occurs דְּמָעוֹת Ps. 80: 6; Lam. 2: 11. As to the expression of Jeremiah, מֵרַד עֵינִי דִּמְעָה "my eye runs down with tears," see under the word יָרַד.

† דָּמַר an unused root, whence מַדְמֵר, which see.

† דִּמְשֵׂק unused quadril. Arab. دمشق to be hasty, active, دِمَشْق دِمَشْق quick, active, alert. Hence perhaps pr. n.—

1833 דִּמְשֶׂק Arab. دِمَشْق and دِمَشْق ("alertness," perhaps industry with regard to traffic), sometimes דַּרְמֶשֶׂק, דַּרְמָשֶׂק which see.

(1) *Damascus*, metropolis of Damascene Syria, situated on the river Chrysorrhoas, in a large and fertile plain at the foot of Antilibanus, Gen. 14: 15; 15: 2. It was taken by David, 2 Sa. 8: 6, but recovered its liberty in the reign of Solomon, 1 Ki. 11: 24, and was governed by its own kings until Tiglath-Pileser, king of Assyria, subjected it to his rule, 2 Ki. 16: 9; Isa. 7: 4, 8; 8: 4; 10: 9. At present Damascus is one of the richest cities of hither Asia.

(2) Gen. 15: 2, i. q. דַּמֶּשֶׂק אִישׁ, or דַּמֶּשֶׂק בֶּן, like בֶּן־עֲנֵר Hos. 12: 8, for דַּמֶּשְׂקִי. This form, and not דַּמֶּשְׂקִי, was doubtless chosen by the writer in allusion to the preceding מָשָׁק; compare Lehrg. § 164, 3.

דִּמָּשֶׂק (according to pretty many MSS. דַּמֶּשֶׂק, דַּרְמֶשֶׂק, see De Rossi, Schol. Crit.), *Damascene cloth*, made of silk curiously wrought, which still in the western languages bears the name of that city; Engl. and Danish, *Damask*; Ital. *Damasco*; Fr. *Damas*; Germ. Damast. Am. 3: 12. The same word, but with the letters variously changed and transposed, is found in Arabic, namely, دِمَقْس according to the Kamûs, page 760, silk, especially that made from the cocoons out of which the butterflies have already come (*Seidenfaden*), floss silk; according to others, white silk; also, دِمَقْس, دِمَقْس, دِمَقْس. Silk worms are still much kept about the foot of Lebanon.

דָּן ("judge"), [*Dan*], pr. name—(1) of a son of Jacob, and of the tribe bearing his name; the boundaries of whose land are described, Josh. 19: 40—48. [Whence the Gentile noun דָּנִי Jud. 13: 2]. 1835

(2) of a town on the northern limit of Palestine (otherwise called לַיִשׁ), Joshua 19: 47; Jud. 18: 29, which took its name from a colony of the Danites. In the words מִדָּן וְעַד בְּאֵר 2 Sa. 24: 6, there appears to be a transcriptural error, and we should probably read שֶׁר. Vulg. *silvestria*. *1839

[For דָּן see under לוֹ.]

דָּן Ch. emphat. st. דְּנָה pron. demonstr. i. q. Hebr. זֶה, זֹאת comm. *this*, Dan. 2: 18, 28, 30, 36, 43, 47, etc. כְּדְנָה *like this, so.* Ezr. 5: 7, כְּדְנָה כְּתִיב "so it was written." Jer. 10: 11. Dan. 2: 10, מִלָּה דְּנָה "such a word." עַל דְּנָה therefore, Dan. 3: 16; Ezr. 4: 14, 15. אַחֲרֵי דְנָה afterwards. Dan. 2: 29. (In the Targums this word is commonly written fully דֵּין, דֵּךְ, דִּין for Heb. זֶה; דֵּכֵן, דִּכֵן thus). 1836

† דָּנַג an unused root, which has, I imagine, the signification of *tenacity*, see the root יָגֵן. [In Thes. Gesenius supposes *melting* to be the primary idea.] [Derivative, אֲגַם.]

דָּנָה ("a low place," from the root דָּנַן), [*Dannah*], pr. n. of a town in the tribe of Judah, Josh. 15: 49. 1837

דַּנְהָבָה (perhaps for דִּי נְהָבָה master of (i. e. a place of) plundering, i. e. a lurking place of robbers, comp. נָהַב to plunder), [*Dinhabah*], pr. n. of a town of the Edomites, Gen. 36: 32; 1 Ch. 1: 43. 1838

דָּנִיֵּאל ("God's judge," i. e. who delivers judgment in the name of God), [*Daniel*], pr. n. especially that of a Hebrew prophet and wise man, who lived at the Babylonian court. Dan. 1: 6. Also דָּנִאֵל Ezr. 14: 14, 20; 28: 3. *1840. 1841

† דָּנַן an unused root. Arab. دَنَّ = دَنِنَ Med. Waw, *to be low* [in Thes. " Arab. دَنَّ *to whisper*"]; whence דְּנָה.

1843 דַּעַת m. inf. used as a noun, root יָדַע, *what one knows, knowledge, opinion.* Job 32: 10, אֲחַוֶּה דֵּעִי "and I also will show my opinion." Job 32: 6, 17; 36: 3. Plur. תְּמִימֵי דֵעִים he who is perfect of wisdom. Job 37: 16.

1844 דֵּעָה pl. דֵּעוֹת f. *knowledge, knowing*, followed by an acc. ["like an inf."], Isa. 11: 9, דֵּעָה אֶת־יְהוָה "the knowledge of Jehovah." Isa. 28: 9; Psalm 73: 11; Job 36: 4.

see 3045 רָאָה Prov. 24: 14, see Analyt. Ind.

† דָּעָה an unused root, i. q. Arab. دعا *to call*, traces of which are found in the pr. n. אֶלְדָּעָה and—

1845 דְּעוּאֵל ("invocation of God"), [*Deuel*], pr. n. Num. 1: 14; 7: 42, for which Num. 2: 14, is found רְעוּאֵל.

1846 דֶּשֶׁא i. q. Syr. ܕܫܐ *to be extinguished*, pr. of a lantern, or lamp, Prov. 13: 9, נֵר רְשָׁעִים יִדְעָךְ "the lamp of the wicked shall be put out," i. e. their good fortune shall perish; compare the Arabic proverb, نار الدهر اطفا سراجي ill fortune has put out my lamp. Pro. 20: 20; 24: 20; Job 18: 5, 6; 21: 17. Applied to the destruction of enemies, Isa. 43: 17, and to the drying up of water, see NIPHAL.

NIPHAL, *to become extinct*, i. e. to dry up (when spoken of water), (comp. *exstinguere aquam*, Liv. v. 15; *succus*, Curt. vi. 4; *mammæ*, Plin. xxiii. 2). Job 6: 17.

PUAL, *to be extinct*, applied to enemies, Ps. 118: 12.

† [דָּעַל an unused root, see תְּרוּעָל.]

1847 דַּעַת inf. f. used of a noun, from the verb יָדַע (like דֵּעָה and נְתִינָה)—

(1) *knowledge, knowing*, sometimes followed by an acc. Jer. 22: 16, הֲדַעַת אֹתִי *knowing me, the knowledge of me*; דַּעַת אֱלֹהִים, Hos. 4: 1; 6: 6, and *κατ' ἔξοχὴν*, מְדֻעַת Hosea 4: 6, knowledge (of God). בִּבְלִי דַעַת through ignorance, unawares (opp. to "of set purpose, advisedly"), Deut. 4: 42; 19: 4; Josh. 20: 3. פִּתְאֹם יִרְצָחֶנּוּ Isa. 5: 13, is not "unexpectedly, suddenly" (the interpretation which I defended in my commentary on this passage); but by comparison with Hos. 4: 6 (where once there is מִבְלִי דַעַת, "for want of the knowledge of God," i. e. of religion. Rightly therefore rendered by LXX. διὰ τὸ μὴ εἰδέναι αὐτοὺς τὸν Κύριον. Deu. 4: 42; 19: 4; Josh. 20: 3.

(2) *intelligence, understanding, wisdom*, i. q. בִּבְלִי דַעַת Prov. 1: 4; 9: 6; 24: 5, etc. תְּבוּנָה, חָכְמָה foolishly, Job 35: 16; 36: 12; 38: 2; 42: 3. נָזַל דַּעַת to be possessed of wisdom, Pro. 17: 27.

† דָּפָה an unused root. Arabic دفى *to thrust, to push*, so as to make to fall, to wound, also to slay (compare the kindred roots דָּחָה, דָּפַף, דָּפַק). Hence—

1848 דַּי in pause דַּי m. Ps. 50: 20, prob. *ruin, destruction.* LXX. and Vulg. *exsilium, effugium*, which may very well be drawn from the etymology. The Hebrew interpreters explain it badly by a conjecture drawn from the other member, דִּבָּה רָעָה evil report, slander.

1849 דִּפֵּק—(1) TO KNOCK AT a door, Cant. 5: 2; compare HITHPAEL.

(2) *to drive* a flock *hard*, to overdrive, Gen. 33: 13. (Arab. دفق to go quickly, pr. to be thrust forward.)

HITHPAEL, part. מִתְדַּפְּקִים *knocking in rivalry* at a door (this seems to me to be the signification of the conj. Hithpael in this place), Jud. 19: 22. Hence—

1850 דַּפְקָה [*Dophkah*], pr. n. of a station of the Israelites in the desert; Nu. 33: 12. Scetzen (in v. Zach. monatl. Correspond. xxvii. p. 72) compares a place called *el Tobkah*.

1851 דַּק adj. f. דַּקָּה (from the root דָּקַק)—(1) *beaten small, fine, minute*, pr. used of dust. Isa. 29: 5, עָפָר דַּק "fine dust." Lev. 16: 12, hence subst. *something small or fine, dust, particle*, Exod. 16: 14; Isa. 40: 15.

(2) *slender, thin*, used of slender, thin hair, Lev. 13: 30; of lean kine and thin ears of corn, Gen. 41: 3, seq.; of a man too much emaciated, or having a withered limb, Lev. 21: 20; *light, gentle*, of a gale, 1 Ki. 19: 12.

1852 דַּק m. pr. infin. verb דָּקַק *thinness, fineness, something fine*, hence thin fine cloth, Isa. 40: 22.

† דָּקַל an unused root. Arab. دقل, Aram. דִּקְלָא palm tree.

1853 דִּקְלָה [m. *Diklah*, pr. n. of a son of Joktan, Gen. 10: 27.] [*Diklah*], pr. n. f. of a region of Joktanite Arabia, probably abounding in palm trees; of such places there are many in Arabia. [See Forster's Geog. of Arabia i. 147, where the Duklaite tribe in Yemen is compared with this pr. n.] There was one celebrated place of palm trees situated at the entrance to Arabia Felix, called in Gr. φοινίκων (Ptol. vi. 7), but this would be too far from the other terri-

tories of the Joktanites. [But Ges. overlooks that Jerah, the son of Joktan, is commonly called in Arab. أبو يمن *the father of Yemen*; see Forster i. 115.] I therefore prefer following Bochart, who (Phaleg. ii. 22) understands it to be the district of the Minei, which was rich in palm trees (Plin. vi. 28).

1854 דָּקַק pret. דָּק, fut. יָדֹק i.q. דָּכַךְ (which see), and Arab. دق an onomatopoetic root—(1) TO CRUSH, TO BEAT SMALL, TO BREAK IN PIECES, specially by threshing. Isa. 41:15, "behold I will make thee a new sharp threshing wain.....תָּדוֹשׁ הָרִים וְתָגֹרֵס thou shalt thresh the mountains and break them to pieces." There is a paronomasia on the two-fold signification, Isa. 28:28, לֶחֶם יָדֹק כִּי לֹא לָנֶצַח אָדוֹשׁ וְלֹא יְהֻמֵּנּוּ.....לֹא יְדֻקֶּנּוּ "wheat is beaten out, but he does not continue threshing it,.....nor does he beat it small." The former יָדֹק is i.q. יָגֹשׁ verse 27 (unless indeed it ought to be so read) to beat out with a wain or horses, opp. to חָבַט verse 27, וְהֻמַּם denotes the bruising of the grains, which must be avoided.

(2) *to be beaten small, crushed.* Exod. 32:20, וַיִּטְחַן עַד אֲשֶׁר־דָּק "and he ground (it) till it became small like dust." Deu. 9:21.

Hiphil, הִדִּק i.q. Kal No. 1, *to beat small*, e.g. altars, idols, 2 Ki. 23:6, 15; 2 Chr. 15:16; 34:4, 7. Inf. הָדֵק adv. *very small* (like dust). Exod. 30:36. Metaph. Mic. 4:13, "thou shalt beat to pieces many people." Inf. הָדֵק 2 Ch. 34:7. Fut. with suff. אֲדִקֵּם כֶּעָפָר 2 Sa. 22:43.

Hophal, pass. Isa. 28:28, see Kal No. 1. Hence דַּק, דֵּק.

1855 דַּקָּה Ch. id. *to be crushed, to be beaten small*, in Peal only דָּק Dan. 2:35, a form derived from דִּיק. Aphel הַדֵּק *to beat small*, in 3 pret. fem. הַדְּקַת Dan. 2:34, 45, fut. יְהַדַּק, יְהַדֵּק, part. מְהַדַּק ז מְהַדְּקָה Dan. 7:7, 19.

1856 דָּקַר fut. O. TO THRUST THROUGH, TO PIERCE, as with a sword or spear. Aram. דְּקַר, דְּקַר id. Nu. 25:8; Jud. 9:54; 1 Sa. 31:4.

Niphal, pass. Isa. 13:15.

Pual id. Jer. 37:10; 51:4; Lam. 4:9, "happier are those slain by the sword than by famine, שֶׁאֵלֶּה יָצְאוּ מְדֻקָּרִים מִתְּנוּבֹת שָׂדָי יְבוּל מִטְרֵי מִסְתַּמְּכוֹת עָלָיו for these waste away, pierced through, (i.e. slain) for want of the produce of the field." מְדֻקָּרִים is put in this place by a bold figure as to those who perish from famine, as in the former member חַלְלֵי חָרֶב is opposed to חַלְלֵי רָעָב (comp. Isa. 22:2). Vulg. *constabuerunt consumti a sterilitate terræ.* Hence, מְדֻקָּרוֹת and—

1863 דֶּקֶר ("piercing through"), [*Deker*], pr. n. of a man, 1 Ki. 4:9.

1858 דַּר m. Esth. 1:6, commonly taken as i.q. Arabic دُرّ, דֻּרִּי *a pearl*, especially a large one, from the root דָּרַר to shine. Nor would pavements inlaid with pearls be foreign from Asiatic luxury (see Bochart, Hieroz. ii. 780, seq.); I prefer, however, to understand *a stone like a pearl*, perhaps mother-of-pearl (Perlmutter), or the kind of alabaster, called in German Perlenmutterstein.

1859 דַּר Ch. i.q. דּוֹר *generation, age*, Dan. 3:33; 4:31.

see 1755 דּוֹר see דִּר.

דָּרָא an unused root. Arabic ذرأ i.q. ذرع, ذرو *to repel from oneself*, especially evil, whence—

1860 דַּאֲרָן m. *abhorring, abomination*, Dan. 12:2, "these to shame עוֹלָם לִדְרָאוֹן to eternal contempt" (Theod. *alexipo.* Syr. ܠܡܫܩܦ). And—

1860 דְּרָאוֹן m. Isa. 66:25, *that which is abhorred.*

דָּרַד an unused root, i.q. Arabic ذرب *to be sharp*, whence—

1861 דִּרְבֹן only in pl. דִּרְבֹנוֹת (read *dirbônôth*, compare Lehrg. p. 43) *goads*, Eccl. 12:11.

דַּרְדַּר m. (read *dardar*, as to the Methegsee Lehrg. p. 43) *an ox goad, βοόκεντρον.* 1Sa. 13:21. The opinion that these two forms should be pronounced *dardor*, *dorban* (of the form קַרְבָּן), but *dâ-r'bon*, *dâ-r'ban*, was brought forward by Ewald, in Heb. Gram. p. 143; but he has since tacitly given it up in his smaller Grammar, § 159, 214. Indeed, Dag. lene is not more necessary in דַּרְדַּר than in אַבְגַּר Est. 8:6 (erroneously אַבְגָּר, which is found in the last edition of Simonis Lexicon), and in שַׁלְגַּל, שַׁלְהֶבֶת.

see 1861

דָּרַךְ an unused root. Arab. درج *to go on*, especially *by steps*, and so *to ascend*, cogn. דָּגַשׁ. Hence מַדְרֵגָה.

1862 דַּרְדַּע ("pearl of wisdom," comp. of דַּר, דֻּרִּי and דַּעַת, דֵּעָה wisdom), [*Darda*], pr. n. of a wise man contemporary with Solomon, or else living a little previously, 1Ki. 5:11; in the parallel place, 1 Ch. 2:6 (contractedly or corruptedly), דָּרְעִי.

1863 דַּרְדַּר m. *a luxuriantly growing*, but *useless plant*, Gen. 3:18; Hos. 10:8. (Syr. ܟܢܝܬܐ for the Gr. τρίβολος, see L. De Dieu, on Gen. 3:18. Arabic حرمل id.) From the root דָּרַר No. 2.

1884 דָּרוֹם m. pr. the Light or sunny region (from the root זָרַח No. 2 for דָּרַח), hence *the south quarter* (opp. to צָפוֹן the region covered with darkness; comp. in Homer, πρὸς Ἠοῦ τ' Ἠελίου τε καὶ πρὸς ζόφον). Exe. 40:24, seq; 42:19, seq.; Ecc. 1:6. Poetically used of *the south wind*, Job 37:17.

1865. 1866 דְּרוֹר m. [but f. Ps. 84:4. Root דָּרַר.]—(1) swift flight, gyration; hence concr. used of a bird wheeling in its flight; according to the Jewish interpreters *the swallow* (in the other member there is צִפּוֹר sparrow), according to the ancient versions *the turtle dove*, i.q. תֹּר, which appears less suitable, Ps. 84:4; Pro. 26:2. Compare the root דָּגַר No. 1.

(2) *a free or abundant flow* (see the root No. 2). Ex. 30:23, מֹר דְּרוֹר *myrrh which flows spontaneously.* Hence—

(3) *liberty, freedom* (comp. נָתַן דְּרוֹר, קָרָא דְּרוֹר, דָּרַךְ, דֶּרֶךְ a way, Gr. τρόχος: also of this family דָּרַשׂ, דֶּרֶס, to rub, beat, pound; דָּרַךְ: in the western languages, *tero*, δρέπω, trappen, tretten in all of which the initial letters *t* imitate the sound of the foot when put forcibly on the ground, especially when breaking anything by trampling on it, Σπεύδειν μετ-τρεῖν). Specially—(a) דָּרַךְ יָקָב Job 24:11, or גַּת Lam. 1:15; Isa. 63:2, *to tread a press*, to express the wine or oil; also דָּרַךְ יַיִן עֹקְרִים Isa. 16:10; דָּרַךְ זַיִת Mic. 6:15, and simply דָּרַךְ דְּרִכִּים Judges 9:27; Jer. 25:30. Metaph. to tread down enemies as if they were grapes, Isa. 63:3; referred to also in Jud. 5:21, אָז תִּדְרְכִי נַפְשִׁי עֹז "then, my soul, thou didst tread down strength," i. e. strong enemies.—(b) דָּרַךְ קֶשֶׁת to tread a bow (to bend a bow), i. e. to bend it by putting the foot upon it, which is done when the bow is very large and strong (Arrian. Ind. 16. Diod. Sic. iii. 8). Psalm 7:13; 11:2; 37:14; 1 Ch. 5:18; 8:40; 2 Ch. 14:7; Isa. 5:28, etc. The origin of the expression being overlooked, there is also said דָּרַךְ חִצִּים Ps. 58:8; 64:4.

(c) Specially, to tread a way or place, by going or walking to it, hence *to enter a* place, Mic. 5:4; in a place, followed by בְּ, Deut. 11:24, 25; Joshua 1:3; 14:9; Isa. 59:8; followed by acc. Job 22:15; followed by לְ 1 Sa. 5:5; followed by מִן *to walk out from*, Nu. 24:17. דָּרַךְ לְ is also to walk or go upon anything, Job 9:8; Ps. 91:13.

Hiphil.—(1) causat. of Kal No. 2, *to cause to go, walk.* Isa. 11:15, וְהִדְרִיךְ בְּנַעֲלַיִם "and he will cause them to walk (through the bed of the Euphrates) in shoes," i. e. with them dry, hardly wetted. Followed by בְּ, to cause to go in any particular way, Ps. 107:7, וַיַּדְרִיכֵם בְּדֶרֶךְ יְשָׁרָה "and he made them go in a straight way," he led them in a straight way. Psalm

1884 Δαφάϊτης we read Δαφαΐης, or, as I should prefer, Δαφαΐθης.

[* *Note.* The genuine form of this name appears in the arrow-headed inscriptions of Persepolis, nom. DARYaWUS, acc. DARYaWUM; see Lassen, über die keilförmigen Inschriften, p. 158; Beer in Allg. Lit. Zeit. 1838, No. 5. It is compounded according to Lassen (p. 39), from the root *dark* (darg), Zend. *dere*, Sanse. *dri*, to preserve, with the affirmative *ava*, and *s* as the sign of the nominative; all which accords sufficiently with Herodotus, who translates the name by ἐμπεύων, perhaps coercer, conservator." Gen. add.]

see 1875 דְּרִישׁ Ezr. 10:16, see דָּרַשׁ.

1869 דָּרַךְ fut. יִדְרֹךְ—(1) TO TREAD with the foot, TO TRAMPLE, tretten. (Syr. & Ch. id. Closely cognate דָּגַל,

119:35; Isaiah 40:16; 48:17; Prov. 4:11. Psalm 25:5, הַדְרִיכֵנִי בַאֲמִתֶּךָ "cause me to walk in thy truth." Ps. 25:9.

(2) i. q. Kal No. 1, *to tread a threshing floor*, i. e. the grain on it, Jer. 51:33; also to tread (bend) a bow, but metaph. Jer. 9:2, מִדְרְכוּ אֶת לְשׁוֹנָם קַשְׁתָּם שֶׁקֶר "they bend their tongue (as) their bow for lies;" also i. q. Kal No. 2, *to tread* a way, *to walk* it, poetically with an acc. Job 28:8.

(3) i. q. Arab. أَدْرَكَ and Syr. Aph. *to overtake* any one, followed by an acc. Jud. 20:43. Hence מַדְרֵגָה and the following words—

see 1869. 6141 דֶּרֶךְ i. q. דֶּגֶל *a way*, only used in the Dual, מַעֲקַשִּׁים דְּרָכָיִם perverse in a double way, used of a double-tongued man, Prov. 28:6, 18.

1870 דֶּרֶךְ comm. (m. 1 Sa. 21:6; f. Ezr. 8:21), with suffix דַּרְכִּי pl. דְּרָכִים const. דַּרְכֵי.

(1) prop. the action of going, walking, *a going*, hence *a journey* which any one takes, Gang, bes jemands macht, oft Hantlung. דֶּרֶךְ עָשָׂה *vocitatio fecit*, Jud. 17:8; דֶּרֶךְ הָלַךְ Proverbs 7:19, to go a journey. 1 Ki. 18:27, לוֹ דֶּרֶךְ he is on a journey, or at least, he is from home, er hat einen Gang, ift ausgegangen. דֶּרֶךְ יוֹם one day's journey (on which see Eosenm. Alterthumsk. i p. 161), 1 Ki. 19:4, דֶּרֶךְ שְׁלֹשֶׁת יָמִים three days' journey, Gen. 30:36, comp. Gen. 31:23; Ex. 5:3.

(2) *a way, path*, in which one goes, Gang = Weg, very frequently.—(a) followed by a genitive of place it means *the way* which leads to that place (comp. on the Attic use, Valck. ad Hippolyt. 1197), thus דֶּרֶךְ עֵין the way to the tree, Gen. 3:24; דַּרְכֵי שְׁאוֹל Prov. 7:27, comp. Gen. 16:7; 35:19; 38:14; Ex. 13:17, rarely with any word put between, as Hos. 6:9, דֶּרֶךְ יִרְצְחוּ שְׁכֶמָה "they murder in the way to Shechem." In the acc. it commonly has the force of a prep., *to the way to, towards*, Germ. gen (from gegen = nach der Gegend hin). דֶּרֶךְ מִזְרָחָה towards the south, דֶּרֶךְ צָפוֹנָה towards the north, Eze. 8:5; 9:2; 40:20, seq.; 42:11, 12. Deu. 1:19, "we passed through the desert דֶּרֶךְ כֹּל אֲשֶׁר towards the mountain of the Amorites."—(b) followed by a genit. of person, *the way of any one* is the way in which any one is accustomed to go. דֶּרֶךְ הַמֶּלֶךְ the royal way, i. e. the public, military way, Nu. 20:17; 21:22; *ἡ ὁδὸς βασιλική*, Herod. v. 52. לָלֶכֶת לְדַרְכּוֹ to go on one's way, to go home [or on one's journey] by the usual road, Gen. 19:2; 32:2; Nu. 24:25; Josh. 2:16. דֶּרֶךְ כָּל הָאָרֶץ the way of all men, i. e. to Hades, 1 Ki. 2:2; Josh. 23:14.—Sometimes it means the whole district

in which the way is. Isa. 8:23, דֶּרֶךְ הַיָּם "the maritime district," on the shore of the sea of Galilee.

(3) *way*, i. q. *mode, course*, in which one goes, or which one follows (like the Gr. ὁδός, Arab. طَرِيق, سَبِيل, Æth. ፍኖት: ፈጸመ: Germ. einen Gang nehmen). Gen. 19:31, כְּדֶרֶךְ כָּל הָאָרֶץ "after the manner of all the earth." Specially—(a) *a way of living or acting* (Wandel). Prov. 12:15, דֶּרֶךְ אֱוִיל יָשָׁר בְּעֵינָיו "a fool's way is right in his own eyes." Pro. 1:31, מִדְּרָכֵיהֶם their advantages or disadvantages springing from a course of life. 1 Sa. 18:14, "and David acted prudently בְּכָל דְּרָכָיו." Often with the figure of a way retained (comp. מַלְאָךְ No. 2, הָלַךְ בִּדְרָכָיו to follow, to imitate any one's course of life, 1 Ki. 16:26; 22:43; 2 Ki. 22:2; 2 Chr. 17:3; 21:12; 22:3; Isa. 8:11. דֶּרֶךְ יְהוָה דֶּרֶךְ used of men, a course of acting approved by God, Ps. 5:9; 27:11; 86:11; used of God, his course of acting, Ps. 18:31; Deu. 32:4; specially with regard to the creation (bei Mosen Glotte). Pro. 8:22, יְהוָה קָנָנִי רֵאשִׁית דַּרְכּוֹ "Jehovah created me from the beginning of the creation," *ap Xenjan primi Mosis*. [*This passage cannot refer to creation*, for it is said "*before* his works of old;" see also מִקֶּדֶם Christ, "the wisdom of God," is spoken of; "Jehovah *possessed* me in the beginning of his ways."] Pl. *works* of God, Job 26:14; 40:19.—(b) *the mode of worshipping God, religion* (comp. سَبِيل اللّٰه, Pers. راه, ὁδός, Acts 19:9, 23). Amos 8:14, דֶּרֶךְ בְּאֵר שָׁבַע "the way of Beersheba," i. e. the worship of idols there. Ps. 139:24, דֶּרֶךְ עֹצֶב "worship of idols," and דֶּרֶךְ שָׁלוֹם [the old way] "the fathers' worship," i. e. the true and genuine worship; compare שִׁפְטֵי שָׁלוֹם Jer. 18:15. Sometimes—(c) it is passively *lot*, that which one experiences, *vie es jemanbem geht*. מַעֲנֵי דַּרְכּוֹ according to what the Egyptians have experienced, Isa. 10:24. Ps. 37:5, גֹּל עַל יְיָ דַּרְכֶּךָ "commit thy way unto the Lord," and with the figure of a way retained, Job 3:23; Am. 2:7.

דַּרְכְּמוֹן m. Ezr. 8:69; Neh. 7:70—72, *a daric*, a Persian gold coin, i. q. אַדַרְכֹּן, which see; from which word, however, this perhaps differs in origin, and is the same as the Persic دارگان *the king's bow* ["Bow of Darius," Thes.], these coins bearing the image of an archer. 1871

דַּרְמֶשֶׂק i. q. דַּמֶּשֶׂק *Damascus*, 1 Chr. 18:5, 6, see 1834 Dagesh forte being in Syriac manner resolved into Resh.

1872 דָּרַע [with suff. וַיִּדְרְעֻהוּ] Ch. i. q. Heb. זָרַע ABEN, Dan. 2:38. Hence אִדְּרַע.

1873 דַּרְגַּע [*Dara*], pr. n. see אִדְּרַע.

† דָּרַךְ an unused root, Ch. i. q. דָּגַשׁ *to scatter*, Arab. دَرَكَ to hasten. Hence—

1874 דַּרְקוֹן [*Darkon*], pr. n. m. Ezr. 2:56.

† דָּרַר a root unused as a verb; prop. onomat. TO TWIRL, *bricken* [kindred to the root דּוּר, and the others which have been there cited; also, *τόρος, τορεύω*, Germ. bort, brillen, trillen, trillern]; Arab. *dara*. spoken of a spindle (دَرَّاعَة a spindle, مِدْرَة a woman turning her spindle quickly); Heb.—

(1) *to fly in a circle, to wheel in flight*, as a bird (perhaps also onomat.), like the Germ. purren; whence דְּרוֹר the swallow, so called from its gyrations; also, to go quickly in a circle, as a horse (compare דָּהַר); Arab. دَرِير a swift horse. Swiftness of motion is applied—

(2) to the signification *of shining, sparkling, radiating*, whence כּוֹכָב דָּרִי a radiant star, דֻּרְדְּרַת a pearl (although this may also have its name from its being round); and דְּרוֹם for דָּרוֹם bright region. Also, from the signification of radiating, it is—

(3) *to flow out like rays, to spout*, as milk, blood, rain (Arab. دَرّ in Gol. No. 1—3, دِرَّة plenty of milk); hence *to flow forth freely, spontaneously* (see דִּרְיוֹן No. 2, 3); also, to grow luxuriantly, *exuberantly*, spoken of a plant, see דֶּרֶה. I arranged these meanings rather differently in Comment. on Isa. 66:11, beginning there from the signification of shining; but this appears to be a secondary idea.

1875 דָּרַשׁ fut. O pr. TO HUE, TO BEAT, TO TREAD, TO TRAMPLE with the foot, like the Syriac ܕܪܫ to tread or beat a path; Arab. درس to rub, to thresh; used figuratively, *terere libros*, to learn, to study. (Kindred to this are the roots mentioned under דָּלַל, all having the signification of treading. The letter R being softened into a vowel, there is formed from this root the biliteral דּוּשׁ, comp. דָּלַל, דּוּר; and both of these are also found in the Germanic stock of languages, with the sense of threshing: dreſchen, Dutch dorſchen, Lower Germ. dörſchen.) In Hebrew—

(1) to tread a place with the foot (betreten); hence, *to go to a place, to frequent it*; with an acc. 2 Ch. 1:5; Am. 5:5; followed by לְ Deut. 12:5. Part. pass. דְּרוּשָׁה a city *frequented*, celebrated, Isa. 62:12. Hence with acc. of pers. *to go to* any one with prayers, to implore his aid; so דָּרַשׁ עִם־יְיָ Psa. 34:5; 69:33; 105:4; in other places, especially in the later Hebrew, followed by לְ 2 Ch. 15:13; 17:4; 31:21; אֶל Job 5:8. Compare NIPHAL No. 1. Farther, the signification of "going to" is applied to that of *seeking, inquiring, demanding*; also, *of caring for*. Hence—

(2) *to seek*, with an acc. of the thing, Lev. 10:16; followed by אַחַר to *search after*, Job 39:8 (אַחֲרֵי־בֹּשֶׁן).

(3) *to seek from any one, to inquire*, Jud. 6:29; Deu. 13:15; 17:4, 9; with acc. of pers. and thing, *about* which any one asks, 2 Ch. 32:31, לִדְרֹשׁ הַמּוֹפֵת "to inquire about the miracle;" 1 Ch. 28:9, כָּל־לְבָבוֹת יֹצֵר יְיָ דֹּרֵשׁ "Jehovah inquires into all hearts," also לְ 2 Sa. 11:3; לְ 2 Ch. 31:9; Ecc. 1:13. Specially *to seek an oracular answer* from any one, *to consult* any one, as God, with an acc. Gen. 25:22; Ex. 18:15; 2 Ki. 22:13; also idols, enchanters; followed by בְּ (pr. to inquire at any one), 1 Sam. 28:7; 2 Ki. 1:2; 1 Ch. 10:14; אֶל (to go to some one to inquire), Isa. 8:19; 19:3; Deu. 18:11; לְ Eze. 14:7; מֵעַל סֵפֶר יְיָ (out of the book of Jehovah), Isa. 34:16. The prophet *through* whom the answer is sought from God, is put with מִפִּי 2 Ki. 14:5; מֵאֵת 2 Ki. 3:11; 8:8; בְּ Eze. 14:7, e.g. 1 Ki. loc. cit. "the wife of Jeroboam cometh to **seek an answer** from thee concerning her son."

(4) *to ask for, to demand*, with an acc. of the thing, and לְ, מִן of pers. Deu. 22:2; 23:22; Mic. 6:8. Absol. *to ask for* (bread), to *beg*; Ps. 109:10, וְדָרְשׁוּ מִחָרְבוֹתֵיהֶם "they beg (far) from the ruins (of their home)." Also to *ask back*, followed by מִן Ezek. 34:10, and even *to vindicate, punish, to avenge*; absol. Psal. 10:14, לֹא תִדְרֹשׁ "(God) will not punish;" verse 13; Deut. 18:19; specially דָּרַשׁ דָּם to require blood from any one, i. e. to avenge murder (comp. גָּאַל), Gen. 9:5; 42:22 [Niph.]; Eze. 33:6; Ps. 9:13.

(5) *to apply oneself to* any thing, *to study, to follow, to practise* any thing (comp. درس to study, Æth. ደርሰ: to compose a book studiously); as justice, Isa. 1:17; 16:5; good, Am. 5:14; the law of God, Ps. 119:45; 1 Ch. 28:8. דָּרַשׁ שָׁלוֹם וְתוֹרָה to seek any one's welfare, Deu. 23:7; Ezr. 9:12; לְ דָּרַשׁ לְעָשׂוֹת Jer. 36:4; דָּרַשׁ נְעוּרָה Ps. 38:13; Pro. 11:27; 31:13, בְּצֶמֶר דָּרְשָׁה עָשָׂר "she applies herself to wool." Hence

to care for, to take the care of any thing (compare No. 1 and יִפְקֹד). Deu. 11:12, אֶרֶץ אֲשֶׁר יְיָ אֱלֹהֶיךָ דֹרֵשׁ "a land which the Lord careth for." Job 3:4; Ps. 142:5; Ezr. 34:6. Hence יְיָ דָּרַשׁ אֶת to care for (regard) God (i. q. יְיָ יָרֵא אֶת), i.e. to reverence, to worship, Ps. 14:2; Hos. 10:12; Isa. 58:2. (For the other senses of this expression see No. 1, 3.)

NIPHAL נִדְרַשׁ inf. absolute אִדָּרֹשׁ (for הִדָּרֵשׁ), Ezr. 14:3, 1 fut. אִדָּרֵשׁ—(1) pass. of No. 1, *to allow one's self to be approached, to give access* to any one, followed by לְ; hence *to hear and answer* any one (used of God). Ezr. 14:3, הֵאָדָרֵשׁ אִדָּרֵשׁ לָהֶם "shall I give access to them," Ezr. 20:3, 31; Isa. 65:1, נִדְרַשְׁתִּי לְלֹא שָׁאֲלוּ "I have listened to those who asked not." With the addition of an acc. of the thing granted to those who seek it, Ezr. 36:37 (comp. אֶדָּרֵשׁ with acc. בֵּית יִשְׂרָאֵל).

(2) pass. of No. 2, *to be sought for*, 1 Ch. 26:31.

(3) *to be required* (as blood), pass. of No. 4, Gen. 42:22.

PIEL, inf. דְּרֹשׁ Exr. 10:16, if this be the true reading, for דָּרוֹשׁ, comp. under the root דָּלַל. Hence מְדֹרָשׁ.

1876 דֶּשֶׁא TO SPROUT, TO BE GREEN (of vegetation), Joel 2:22. (In Arabic this signification is found in the cognate root دثس whence دثس sprouts of the earth), Joel 2:22.

HIPHIL, *to bring forth herbage*, used of the earth, Gen. 1:11; comp. הוֹצִיא verse 14. Hence—

1877 דֶּשֶׁא m. *first sprouts* of the earth, *tender grass, tender herb*, Gr. χλόη (so five times LXX.), Isa. 66:14; as clothing the meadows, Deut. 32:2; 2 Sa. 23:4; as the food which beasts like, Job 6:5; עֵשֶׂב יֶרֶק דֶּשֶׁא greenness of herbage, Psal. 37:2. It is different from חָצִיר grass ripe for mowing, Pro. 27:25; and from עֵשֶׂב the more mature herbage, when already in seed, Gen. 1:11, 12. (Chald. דִּתְאָה, Syr. transp. ܕܬܐ, Zab. يعشب.)

1878 דָּשֵׁן TO BE FAT, TO BECOME FAT, Deut. 31:20. (Arab. دسم id., ד and ת being interchanged.)

PIEL—(1) *to make any* thing *fat, marrowy*. Prov. 15:30, שְׁמוּעָה טוֹבָה תְּדַשֶּׁן עָצֶם "good tidings make the bones fat," as if, fills them with marrow, imparts strength. Hence *to anoint*, Ps. 23:5.

(2) *to pronounce fat*. Psal. 20:4, עוֹלָתְךָ יְדַשְּׁנֶה "pronounce thy burnt-offering fat," i.e. accept it. (As to דִּשֵּׁן parag. comp. 2 Sa. 28:15.) According to Kimchi (denom. from דֶּשֶׁן compare No. 3), *turn to ashes*, i.e. by sending fire down from heaven, comp. 1 Ki. 18:24, 36.

(3) (denom. from דֶּשֶׁן) *to clear from ashes*, Ex. 27:3; Nu. 4:13.

PUAL, pass. of Piel No. 1, but figuratively, *to be satiated abundantly*. Prov. 13:4, נֶפֶשׁ חָרֻצִים תְּדֻשָּׁן "the soul of the diligent shall be abundantly filled;" Pro. 28:25.

HOTHPAEL הִתְדַּשֵּׁן *to be anointed with fatness, to be smeared*, used of a sword, Isa. 34:6.

The derived nouns follow immediately.

דֶּשֶׁן adj. [pl. דְּשָׁנִים const. דִּשְׁנֵי]—(1) *fat, rich*, [comp. שָׁמֵן], (used of a soil), Isa. 30:23. 1879

(2) *juicy, full of sap* (used of trees), Ps. 92:15.

(3) *rich, wealthy* (used of persons), Ps. 22:30. Comp. שָׁמֵן.

דֶּשֶׁן m. with suff. דִּשְׁנִי—(1) *fatness*, Jud. 9:9, meton. used of fat and sumptuous food, Job 36:16; Isa. 55:2; Jer. 31:14; *fertility, abundance*, Psal. 65:12. 1880

(2) *ashes, as fat ashes* from the victims burned on the altar (Lev. 1:16; 4:12; 6:3, 4; 1 Ki. 13:3), and from corpses burned on a funeral pile (Jer. 31:40), *fettafly*. It differs as to use, from אֵפֶר which see. Ashes were also used by the ancients for fattening, manuring the fields. See Plin. xvii. 9.

דֶּשֶׁת f. constr. דֶּשֶׁת, pl. דְּשָׁתִים, constr. דִּשְׁתֵי a word belonging to the later Hebrew and Chaldee (see below [Specially Deu. 33:2]); prob. of Persic origin, i. q. Heb. חֹק *a statute*, pr. *something set*; Sheb. Shebung, Gesetz; Pers. داد right, justice, from دادن to give, to set, to command; Pehlev. *Dadha, Dadestan*; Zend. *Dactis*; Arm. *q.-usun* judgment (Syr. ܕܝܬܐ, ܕܝܬܝ *placitum*). [In Thes. it is suggested that this word may be from נָדָה in the sense *to shew, to point out*.] In the Old Test. it denotes— 1881

(1) *a law*, Esth. 1:13, 15, 19; 2:12, כְּדַת מִשְׁפָּט "according to the law of to-day," as to day; 9:13.

(2) *a* royal *mandate, an edict*, Est. 3:14; 8:13; 9:14. To this I also refer the words, Deu. 33:2, מִימִינוֹ אֵשׁ דָּת לָמוֹ "at his (Jehovah's) right hand fire, to be a rule for them (Israel) in journeying," referring to the pillar of fire. Others render it *a fire of law*, a law given with fire. Vulg. *lex ignea*, and similarly Syr., Chald., Arab.

דָּת Chald. f.

(1) *law*, Dan. 6:9, 13, 16. דָּת דִּי אֱלָהּ "the law of God;" Exr. 7:12, 21. 1882

(2) *religion*, system of religion, Dan. 6:6, בְּדָת

אֱלָהּ "in the law of his God," in his religion; compare 7:25. (The Rabbins also apply this word to Christianity and Mohammedanism.)

(3) *an edict, a decree*, Dan. 2:13, 15.

(4) *counsel, plan, purpose*, Dan. 2:9, חֲדָה הִיא דָתְכוֹן "this only is your counsel." [This passage is referred in Thes. to the signification of *edict, decree*, "one thing is decreed for you."

דַּתְאָא emph. st. דִּתְאָה Ch. i. q. Hebr. דֶּשֶׁא *tender herb*, Dan. 4:12, 20. 1883

דַּתְבַּר m. Ch. (pr. Pers.) Dan. 3:2, 3, *one skilled in the law, a judge;* compounded of דָּת law, and 1884

the termination בַּר, זָר (comp. דַּתְוָר). In the Pehlev. there is found *Datwher*, a judge, Pers. دادور juris-consulte.

דֹּתָן "two wells," dual of the Chaldee word דִּת a well), [*Dothan*], Gen. 37:17, and in a contracted form (Lehrg. p. 536) דֵּלָן, 2 Ki. 6:13; pr.n. of a town to the north of Samaria, Gr. Δωθάϊν, Judith 4:6; 7:18; *Asenæ*, 3:9. [In Thes. from דּוּת; in corr. from נָדַד. *1886

דִּתָּן (perhaps, "of," or "belonging to a fountain," from דִּת as דֹּתָן a well), [*Dathan*], pr. n. of one of the fellow-conspirators with Korah, Nu. 16:1; 26:9; Deu. 11:6; Ps. 106:17. 1885

ה

He (הֵא), the fifth letter of the alphabet; when used as a numeral, *five*. It is better to remain ignorant of the meaning of its name, than to follow far-fetched conjectures. ["Its original form perhaps represents *a lattice, or window*, and the same seems to be expressed by the word חַלּוֹן *let see!* Comp. the German Fenster a garden window opening upon a prospect. See Hebr. Gram. 13th ed. p. 291." Ges. add.]

As to its guttural sound ה holds a middle place between א which is more gentle, and ח which is rougher in pronunciation. It is interchanged with א (see p. 1, A.); more rarely with ר, as זָהַר, זָאַר; נָהָר, נָכָה etc. Frequently also ר, as the middle letter of a root, is softened into a Vav quiescent, although, as the Phœnicio-Shemitic languages are now found, the harder form with ר is the more frequent in the latter dialects. Compare בּוּשׁ Aram. בְּהַשׁ to be ashamed, חוּל, סוּל sage, חָכַם to circumcise, נָגַר, נָקַר to give light, רוּץ, רָהַט to run.

ה, הָ, הֶ, הַ (as to the different use of these forms see the note), a letter prefixed to nouns and pronouns, rarely to verbs; abbreviated from the fuller הֵל, Arab. هل.

הַ in the common language sometimes הַל (comp. the kindred אֵלֶּה, אֵל, אֵלֶּה, and see more as to this family of words p. xlv, A.).

(1) prop. a demonstrative pronoun, *this, hic, hæc, hoc*, like ὁ, ἡ, τό in Homer, and often in Herodotus. So in the phrases הַיּוֹם this day, i.e. to day, הַפַּעַם this time, Exod. 9:27; הַלַּיְלָה this night, Gen. 19:34, compare 35. Hence, too, we must refer הַיּוֹם at a time, pr. at that time, about that time, as per ἥδη. It is rarely (*a*) prefixed to the relative, as *is, ea, id.* 2 Ki. 6:22, הַאֲשֶׁר שָׁבִיתָ בְּרָבְךָ וּבְקַשְׁתֶּךָ "those whom thou hast taken captive with thy sword and with thy bow; or (*b*) it stands instead of the relative itself, and is even prefixed to the verb, but this is done only in the later Hebrew [but see the citation from Joshua], Josh. 10:24, "the captains of the soldiers הַהֹלְכִים עִמּוֹ הָלְכוּ אִתּוֹ who had gone with them;" Exr. 8:25, "the vessels הַתְּרוּמָה הַמֶּלֶךְ וְיוֹעָצָיו the king and his councillors offered;" 10:14, 17; 2 Chr. 26:28; 29:17; Dan. 8:1. (Similarly الّ for الذى is prefixed to verbs and prepositions; see De Sacy's Gram. i. § 793). Hence it becomes—

(2) *the definite article, the*, like the Gr. ὁ, ἡ, τό, in the insertion or omission of which similar laws are followed in Heb. as in Gr. and in modern languages; these laws are explained in grammars (Lehrg. page 652, seq.). It will be well, however, to treat with care a subject which has been discussed of late, although without much exactness or accuracy, as is sure to be the case when a judgment is formed from but a few examples (see Winer's Lex. p. 930, Gram. Excurse, p. 57. Ewald's Hebr. Gram. p. 568; and on the other hand Gramberg, Religion d. A.T. i. p. 12), and on this, it will be well to add some original observations. The question has been raised (as it has been denied by some, and defended by others) whether the definite article can ever be used for the indefinite. To this it must be replied, that the definite article can never rightly be said to be used for the indefinite; however, there are many ideas which would be thought of and expressed as definite by the Hebrews, which, from their being taken indefinitely in Greek, German, French [or English], would be without the article;

just so in the modern languages, great differences are found as to the use of the article in this respect; in French for instance, by a peculiar idiom, the article is frequently prefixed in places in which it could not be used in German. Thus in French it is correct to say "*nous avons aujourd'hui la pluie, soyez le bien venu, il a la mémoire bonne, l'esprit inquiet*," in all of which expressions, the definite article could not in German [or English] be even tolerated. The peculiarities in the Hebrew usage, in this matter, may be arranged in certain classes, almost all of which, however, rest on the principle that the article is prefixed to *known* things. (Apollon. de Synt. i. 6, τὰ ἤδη πρωϊφανῶσαν γνῶσιν δηλοῖ, and ibid. ἅτερον, ὦ ἑλαφρὸς ἐστιν ἢ ἀναφορά cf. π, 3, ἴδιωμα ἀναφορᾶς προεπιλεγόμενον προὸνου δεύτερα γνώσεις. See some excellent remarks in Harris's Hermes, B. II. c. i.). Hence in a manner differing from our usage, the article is appended—

(*a*) to nouns which denote *objects and classes of things which are known to all, allgemein bekannte Materien und Gattungsbegriffe*, as הַחֹמֶס, הַמַּבּוּל, הַלְּבוֹנָה; Gen. 13:12, "Abraham was very rich בַּמִּקְנֶה בַּכֶּסֶף וּבַזָּהָב," Deut. 14:26, "and thou shalt lay out the money לַבָּקָר וּבַיַּיִן וּבַשֵּׁכָר;" Ex. 31:4, לַעֲשׂוֹת בַּזָּהָב וּבַכֶּסֶף וּבַנְּחֹשֶׁת "to work in Gold und Silber zu arbeiten; Lam. 4:2, סְפוּנִים בְּגוֹ; Isa. 1:22, "wine מָהוּל בַּמָּיִם;" Ex. 2:3, "and she daubed [the ark of bulrushes] בַּחֵמָר וּבַזָּפֶת וַתָּשֶׂם בָּהּ אֶת הַיָּלֶד וַתָּשֶׂם בַּסּוּף עַל שְׂפַת הַיְאֹר mit Harz und Pech;" 2 Ki. 9:30, וַתָּשֶׂם פּוּכ עֵינֶיהָ וְאֶת רֹאשָׁהּ וַתֵּיטֶב mit Schminke; compare Isa. 28:7; 40:19; 43:24 ["compare Heb. Gramm. § 107, 19"]. Similarly the article is used with—

(*b*) to abstract nouns, like Greek τὸ πολεμικὸν, τὸ δικαιοῦν, for instance before the names of virtues and vices (compare in French, *la modestie convient à la jeunesse; la superstition engendre l'erreur*, where we commonly omit the article), הַחָכְמָה Jerem. 23:14; compare Jer. 51:19; 16:4, 5; Isaiah 09:21; Prov. 25:5, הַצֶּדֶק בְּאֱמוּנָתוֹ; in which (in these cases the article is often omitted); it is especially used before the names of evils and calamities, as הַצָּמָא מוּת בָּרָעָב with thirst, Isa. 41:17; 50:2; Jud. 15:18; הַסַּנְוֵרִים blindness (in German indefinitely Blindheit, but definitely die Blindheit, die Blattern [so in English]), Gen. 19:11, "he smote them הַסַּנְוֵרִים;" Isa. 45:16, הָחֲרֵשׁ לְלֹא לֵב (in die Blindheit, as in German, in das Verderben); compare Isa. 32:19, בְּשִׁפְלוּת תִּשְׁפַּל הָעִיר (in die Niedrigkeit sinkt die Stadt); Isa. 46:2, הַיּוֹם מְשִׁבֵי הַלְּאָה; Isa. 47:5, גְּבִי בַּת־כַּשְׂדִּים; compare Isa. 60:2.

(*c*) But [in such cases] by far the most frequent use of the article is after בְּ, the particle of comparison; inasmuch as we can only use as objects with which to compare those which are well known; compare the German ſind wie der Vogel in der Luft, wie der Fiſch im Waſſer, weiß wie der geſallene Schnee. [And so in English.] So לָאַיִל Isa. 53:7; Ps. 49:15; כַּיָּעֵר Isa. 53:7; כְּפֹעֵר Isa. 11:7; 65:25; Job 40:15; כַּכְּתֹנֶת Isa. 1:18; 51:8; כַּצֶּמֶר Job 14:2; כַּשָּׁנִי, כַּתּוֹלָע scarlet, Isa. 1:18. To shew to what an extent this is carried, it will be enough to give the following examples taken from the single book of Isaiah, 5:24, כְּמַק יִהְיֶה; verse 25, כְּמוֹזֶה; verse 28, כְּצִר (compare Isa. 66:15; Jer. 4:13); Isa. 10:14, כְּקֵן; Isa. 13:8; כַּיּוֹלֵדָה (and always with this word, Ps. 48:7; Isa. 42:14; Jer. 6:24; 30:6; 49:24; Mic. 4:9, 10); Isa. 14:17, כַּמִּדְבָּר (compare Isa. 27:10; Jer. 9:11; Hos. 2:5); Isa. 22:18, כַּדּוּר like a ball (compare Isa. 29:3); Isa. 24:20, כַּשִּׁכּוֹר like a drunkard, etc.; see Isa. 30:17, 29; 34:4; 35:6; 38:14; 41:15; 42:13; 43:17; 44:22. One thing has to be observed, that the article is commonly omitted when the noun, which is made the standard of comparison, is made sufficiently definite, either by having an adjective or any other adjunct; comp. כְּמֵן Isa. 10:14, but כְּמֶן הַשְּׁלָיָה [incorrectly cited], Isa. 16:2; כְּמֵן Ps. 12:4, but כְּמֵן הַצְּרוּפִים כַּסְפִּי Isa. 30:28; כְּעֵגֶל שׁוֹסֵף Isa. 99:5; כְּעֵגֶל Ex. 16:31.

Better known is the use of the article—(*d*) as prefixed to collectives (Lehrg. p. 653 [Heb. Gramm. § 107, 19])—(*e*) also it is rightly noticed by some that the article is used in such cases when a suffix would define the noun more accurately (see de Sacy, Gramm. Arabe ii. § 480, 1); as when a woman calls her husband *ṣaw' Ἐξοχήν*, the husband; a slave his master, *ber, the master*. So Isa. 9:6, לְהַרְבָּה הַמִּשְׂרָה, verse 2, לְשִׂמְחָה הַשִּׂמְחָה; so too we must probably explain הַשְּׁלָוָה Isa. 7:14, which, with the Hebrew interpreters and Grotius, I take as שַׁלְוָתִי. [But this contradicts the New Testament; see שִׁלֹּחַ, also Matt. 1:23.]

After these remarks it is needless to state that there is no noun, which has the article, which both cannot and even ought not to be taken definitely. As to the instances which I formerly brought forward in contradiction to this (Lehrg. p. 655), they may be explained as follows: יְחִדָּתִי 1 Sam. 17:34, the lion, as the known and continual enemy of the flock; compare ὁ λύκος, John 10:12; Arabic اَلذِّئْبُ, اَلْعَوْلُ; הַבְּאֵר Ex. 2:15, the well of that district; מֹשֶׁה Num. 11:27, the young man who attended him in the camp; and in like manner הַפְּלִשְׁתִּים Gen. 14:13, the fugitive, namely, the one who had escaped. So 1 Sam. 17:8, "behold I am הַפְּלִשְׁתִּי," namely, he who has come

forth to challenge you to single combat. Also in a passage which I have lately noticed, Isa. 66:3, שׁוֹחֵט סֹנֵא אִישׁ זֹבֵחַ הַשֶּׂה עֹרֵף כֶּלֶב it has never been observed why the words שׁוֹחֵט, שֹׁחֵט have the article, and אִישׁ and כֶּלֶב have it not. The reason is, that the slayers of oxen and sheep really existed, and could be pointed out, as it were with the finger, by the writer; the murderers and sacrificers of dogs in this passage are only supposed for the sake of comparison, der Sünder-Opferer ist wie ein Menſchenmörder, der ox-slaughterer is as a murderer. The rule is also rightly given by grammarians, that the predicate of a sentence does not take the article (compare كَلْبٌ رَأْسُهُ رَأْسُ سَوْءٍ and رَأْسُ كَلْبٍ رَأْسُ سَوْءٍ); contrary instances are however to be observed in Deuteronomy and in Jeremiah, as Jer. 19:13, "the houses of Jerusalem were הַטְּמֵאִים unclean," Deu. 4:23; 3:21; and in like manner before a participle for a finite verb, Is. 40:29, 23; 46:6; Ps. 18:33, 48. [But see Heb. Gramm. § 108, 3.]

Note. It will be well to state with a little more accuracy than is commonly done, what the vowels are which ה takes.

(1) Commonly before letters which are not gutturals, it takes Pathach, followed by Dagesh forte, הַשָּׁמַיִם.

(2) Gutturals do not admit Dagesh forte, but the use of ה differs before the different gutturals.—(*a*) before א which it is altogether impossible to double, Pathach is always lengthened into Kametz, as הָאָדָם, הָאִישׁ, הָאִשָּׁה, and the same is the case before ר, הָרֹאשׁ, הָרֶכֶב, and so also frequently before ע and ח, הָעֵגֶל, הָחֹרֵב.—On the contrary—(*b*) the harder gutturals ה and ח admit a kind of doubling, although grammarians have not marked it by Dagesh forte (just as in German the words ſider, ſorgloſen, are almost pronounced a double d); and for this reason the more acute syllable often retains Pathach, as הַהוּא, הַחוֹלִים.—(*c*) Whenever the guttural has Kametz, Pathach (as is often the case in other places; see Heb. Gramm. 9th ed. § 17, note 2 [§ 27, note 2, *b*]) is changed into Segol, especially before ח, as הֶחָרִים, הֶחָתָן, הֶחָכָם, before ה and ע in monosyllables the vowel is Kametz (according to the rule laid down, letter *a*), as הָעֵר, הָהָר; Segol is used only with disyllables or trisyllables, where the accent is farther towards the end of the word, הֶהָרִים (although הָהָר, הָעֵמֶק, הָעֲרִיסוֹת, הָעֲמָסִים.

[" *Note* 2. Corresponding to the Hebrew article in the kindred languages are:—(*a*) Phenician א, more rarely ה, once אל; see Monumm. Phœnic. p. 437.—(*b*) Arab. اَلْ, rarely and in the vulgar language لِ, kindred with the Heb. אֵלֶּה. Many grammarians suppose, therefore, that הַ comes from אל = הַל, הָל; and this not without reason, comparing הַשָּׁמַיִם the sun, Arab. اَلشَّمْسُ pron. *esh-Shems*. On the other hand it cannot be denied, that the pure syllable *ha* has the same demonstrative power; so in the Ch. הָדֵין, הָכִין, הָכֵן, Arab. هٰذَا; and this syllable Hupfeld supposes to be the source of the Hebrew article; so that, if so, Dagesh in הַשָּׁמַיִם would arise in the same way as in הַלָּמָּה for לָמָּה, הַלָּכֶם for לָכֶם. See Zeitsch. f. d. Kunde des Morgenl. ii. p. 449." Ges. add.]

הַ, הֲ, הָ, הֶ (as to the origin and different use of these forms see the note). An interrogative adv. like the Arab. أَ prefixed; a prefix joined to the first word of a sentence, abbreviated from the fuller הֲלֹ (Deuteron. 32:6, according to the reading of the Nehardeenses); Arab. هَلْ.

(1) indicating a simple interrogation made direct like the Lat. — *ne*. Job 1:8, הֲשַׂמְתָּ לִבְּךָ אֶל־עַבְדִּי אִיּוֹב "hast thou considered my servant Job?" Ex. 10:7; 33:16, etc.—(*a*) A question is often so asked that one expects a negative answer, and thus the interrogation has a negative power, when we should in Latin properly use *num*? Gen. 4:9, הֲשֹׁמֵר אָחִי אָנֹכִי " am I my brother's keeper?" for, I am not my brother's keeper. Job 14:14, אִם יִחְיֶה גָּבֶר מָוֶת "when a man dies, shall he live?" i. e. he will not live again. Job 8:11; 21:22 (comp. 23:6; 36:19, where the speaker himself supplies a negative answer). There is a remarkable example in 2 Sa. 7:5, הֲאַתְּה תִּבְנֶה לִי בַּיִת, which in 1 Ch. 17:4, is changed into a negative sentence: לֹא אַתָּה תִּבְנֶה לִי.—(*b*) Sometimes an affirmative answer is understood, so that the interrogation has an affirmative force. Gen. 30:2, הֲתַחַת אֱלֹהִים אָנֹכִי " am I [not] under God?" Gen. 27:36; 50:19. Job 20:4, הֲזֹאת יָדַעְתָּ "dost thou [not] know this?" 1 Sa. 2:27; Jer. 31:20; Eze. 20:4. In the same sense is used הֲלֹא. Comp. Gr. § 150, and § 148 *ee*, for *nonne?* and the Lat. — *ne* for *nonne?* see Hensinger on Cic. Off. iii. 17.—(*c*) In disjunctive questions, the latter question is preceded by אִם and וְאִם (see above, page LVI. B): אִם ... הַ *utrum? an? whether? or?* more rarely אִם ... Job 16:3; Ecc. 2:19. Also אִם ... הַ and וְאִם ... הַ are of frequent use in the poetical books where two questions expressive of the same or a like sense follow one another, according to the laws of parallelism in different words: *num ... an?*

sum? … *et* … (not *utrum* … *an?* [*whether* … *or?*]), although a kind of disjunctive relation is contained even in these cases; but however it is rather in words than in sense that the distinction of the questions is observable. Job 4:17, הַאֱנוֹשׁ מֵאֱלוֹהַּ יִצְדָּק אִם מֵעֹשֵׂהוּ יִטְהַר גָּבֶר comp. Job 6:5, 6; 8:3; 10:4, 5; 11:2, 7; 22:3. Thus it is that a simple copula often in such cases precedes the second hemistich. ה … ה Job 6:26; 10:3; 13:7; 15:7, 8, 11; 16:4; comp. especially Job 13:7 and 8; and even the copula itself is omitted, Job 29:4.

(2) in an indirect interrogation, *num*, German *ob*, *whether* (comp. אִם No. II, 2), after verbs of proving, Ex. 16:4; Jud. 2:22; seeing, Ex. 4:18; Gen. 8:8; trying, Deut. 8:2; 13:4 (compare *dubito* an). In a disjunctive proposition followed by אִם Gen. 18:21; or ה Nu. 13:18, "and see the land and the people, הַחָזָק הוּא הָרָפֶה הַמְעַט הוּא אִם־רָב whether they be strong or weak, whether they be many or few."

It is prefixed to other particles, as מֵהֵא, see אִם; הֲבִי, see יָבִי; הֲלֹא, see לֹא.

Note. This interrogative particle, like ז demonstrative, is derived from הֵן demonstrative; just as many interrogative words in other languages are properly affirmatives or negatives, which are afterwards used in an interrogative sense; comp. the Heb. affirmatives אָם, הֵן, Syr. אִין, Arabic إِنْ, Gr. ἤ (see Passow h. v.); the negatives אַי (from אַיִן, see that word), Lat. *ne*, Germ. nicht wahr?

As to the form—(*a*) before letters which are neither gutturals nor have a simple Sh'va, ה interrogative takes Chateph-Pathach, הֲחָמוֹת, הֲחָיָתָה (the vividness of interrogation causing the word to be even more curtailed than the demonstrative); rarely—(*b*) it has the same form as the art. ה, הַיַּעֲקֹב Lev. 10:19, but this is principally before letters which have Sh'va, הַלְבָנוֹן Gen. 17:17; 18:21; 37:32. So also it corresponds in form with the art.—(*c*) before gutturals, הֶאָחִי, הֶאָנֹכִי—(*d*) before gutturals which have Kametz, הָאָבִי, הָעֲלֵי. See very many examples in Neld. Concordd. part. p. 856, seq.

'1888 הֵא Ch. interj. LO! BEHOLD! Dan. 3:25. Syr. ܗܵܐ, Arab. هَا id.

1887, 1888 הֵא Heb. and Ch. id. Gen. 47:23; Exe. 16:43. In Ch. pleon. Dan. 2:43, הֵא כְּדִי *behold as*, etc. So often the Syr. ܗܵܐ.

1889 הָאָה interj. imitating a cry of joy, *Ahal* Germ. *huhe!* Isaiah 44:16; Psalm 35:21, 25; also used in glorying over an enemy's misfortune, Psalm 40:16; Exe. 25:3.

הוֹב imp. of the verb יָהַב which see. see 3051

הַבְרִים m. pl. Hos. 8:13, *gifts*, in this place offerings, for הַחֲבָרִים from the root חָבַר to give. **1890**

הָבַל fut. יָהֵל pr.—(1) TO BREATHE, TO EXHALE (compare as to the signification of breathing in the syllable הב under the root אָהַב), hence הֶבֶל breath, often used of something vain, vanity. **1891**

(2) *to act, or speak vainly.* 2 Ki. 17:15, וַיֵּלְכוּ אַחֲרֵי הַהֶבֶל וַיֶּהְבָּלוּ "and they followed vanity (i. e. idolatry), and acted vainly!" Jer. 2:5; Job 27:12, לָמָּה זֶּה תֶּהְבְּלוּ־לִי "why then do ye speak so vainly?" Also *to have a vain hope*; Psal. 62:11, אַל־תִּבְטְחוּ בָּעֹשֶׁק וְהֶבֶל אַל־תַּחְמֹדוּ "put not a vain hope on robbery."

HIPHIL, *to seduce to vanity*, i. e. to the worship of idols, Jer. 23:16.

[The derivatives follow.]

הֶבֶל with suff. הַבְלִי, pl. הֲבָלִים constr. הַבְלֵי. **1892**

(1) *breath, breathing*, used of a gentle breeze, Isa. 57:13. (Well rendered by the Vulg. *aura*. Less correctly by the LXX. *αὐραγωγός*.) More often used *of the breath of the mouth* (Kimchi, אויר שיוצא מפיו Aqu. *ἀτμίς*, Symm. *ἀτμίς*, which word, Sap. vii. 25, Syr. is rendered ܒܘܟܐ). Commonly used of any thing transitory, evanescent, frail. Job 7:16, כִּי הֶבֶל יָמָי "for my days are a breath!" Prov. 13:11, הוֹן מֵהֶבֶל יִמְעָט "riches vanish more quickly than a breath!" Eec. 11:10, "childhood and youth are vanity." Pro. 21:6; 31:30; Ps. 39:6; Eec. 1:2, 14; 2:11, 17, 23; 4:4, 8; 5:9; 6:9, etc. Hence arises the signification *something vain and empty*, Lam. 4:17; Jer. 10:3, 8, and adv. *vainly, emptily, in vain*; Job 9:29; 21:34; 35:16; Isa. 30:7; Ps. 39:7. Specially used of idols as being vain and impotent, also used of their worship, 2 Ki. 17:15; Jer. 2:5. Plur. Ps. 31:7, הַשֹּׁמְרִים הַבְלֵי־שָׁוְא "vain idols." Jon. 2:9.

(2) *exhalation, vapour, mist, darkness*, which cannot be seen through. Eec. 6:4, of an abortion; "for it comes in a mist, and goes away in vanity," seen by no one; Ecc. 11:8, כָּל־שֶׁבָּא הֶבֶל "all that is coming is a mist," i. e. involved in darkness; Ecc. 8:14.

(3) pr. n. *Abel* (LXX. *Ἅβελ*), the second son of Adam; prob. so called from the shortness of his life [but he had this name from his birth]; Gen. 4:2, seq. **1893**

הֶבֶל i. q. הֶבֶל No. 1, breath, hence *vanity*, a Chaldaising form. חֲבַל הַהֲבָלִים Ecc. 1:2; 12:8. **1892**

הָבַן an unused root, i. q. אָבַן, hence—

1894 הֲבָנִי pr. stony (as if אֲבָנִי, from אֶבֶן, אָבֶן a stone), hence pl. הַהֲבָנִים Exe. 27:15, קְרֵי, in הַהֻבִּנִים כְּתִיב *ebony wood, ebony*, pr. as if stony wood, Steinholz, so called from its hardness; (an etymology so manifest, that there is no need to seek any other, especially from a foreign language). The Phœnicio-Shemitic name is retained in Gr. and Lat. *ἔβενος, ebenus* (see Bochart, Hieros. ii. page 141); from the Greek it has been received, retaining its Greek termination in Arab. and Pers., where it is written أَبْنُوس, أَبَنُوس. The plural is used in Hebrew, because wood of such a kind was exported, cut up into pieces (called in Gr. *σφήνωτες*); comp. עֲצֵי אֲבָנִים.

1895 הָבַר TO CUT, TO CUT UP, TO DIVIDE OUT, i. q. Arab. حبر. It occurs once Isa. 47:13 קֹרֵי שָׁמַיִם, קֹרֵי הַחֲבָרִים "those who divide the heavens," for purposes of augury, taking a horoscope, i. e. augurs, astrologers; LXX. *ἀστρολόγοι τοῦ οὐρανοῦ*. Vulg. *augures cœli*. (אֹשֵׁף חֹבֵר שׁ, כותב). See my Comment. on Isa. ii. 351, seq. Others take חָבַר as i. q. חבר to know; while others would read חֹקְרֵי שָׁמַיִם, comparing חָקַר ver. 10.

1896 הֲבָא Esth. 2:23, and הֲבֵי verses 8, 15 (*Hege, Hegai*), pr. n. of a eunuch in the court of Xerxes. Thes. "Benfey compares *ἀφύ*, eunuch; Monatsnamen, page 192."

† **הָבְנֵב** a root unused in Hebrew. Arab. حبب IV. to kindle, إِحْبَاب heat. Hence חֲבָנִיָּה.

1897 I. **הָגָה** fut. יֶהְגֶּה.—(1) TO MURMUR, TO MUTTER, TO GROWL, (almost the same in meaning as שָׂחַח); used of the growl of a lion over his prey (Gr. *ἐνοβρυχάομαι: to roar* is שָׁאַג, *βρυχάομαι*). Isa. 31:4; of low thunder (see הָגָה Job 37:2); of the muttering of enchanters (see HITHPAEL); of the sound of a harp when struck (see הִגָּיוֹן Ps. 9:17; 92:4); of the cooing of doves, Isa. 38:14; 59:11; of the groaning and sighing of men (*ἐμβρύκτεσθαι*), Isa. 16:7; Jer. 48:31.

(2) poetically, *to speak*.—(*a*) absolutely (*to utter sound*), Ps. 115:7.—(*b*) with an acc. of the thing, Job 27:4; Ps. 37:30; Isa. 59:13; Pro. 8:7; hence *to sing, to celebrate* (like *to say*, אָמַר). Psal. 35:28, לְשֹׁנִי תֶּהְגֶּה צִדְקֶךָ "my tongue shall celebrate thy righteousness;" Ps. 71:24.

(3) *to meditate* (prop. to speak with oneself, murmuring and in a low voice, as is often done by those who are musing, compare No. 2 and אָשִׂיחַ, אָשִׂיחָה, followed by בְּ, to meditate on any thing (über etwas

† **1894**

1895

1896

† **1897**

neğhnfn). Josh. 1:8, וְהָגִיתָ בּוֹ יוֹמָם וָלָיְלָה "and thou shalt meditate thereon (on the law) day and night;" Ps. 1:2; 63:7; 77:13, וְאָשִׂיחָה בְּכָל־פָּעָלֶךָ "and I will meditate on all thy works;" Ps. 143:5. (Syn. שִׂיחַ). Pro. 15:28, לֵב צַדִּיק יֶהְגֶּה לַעֲנוֹת "the heart of the righteous will meditate what to answer." Also *to remember any thing*, followed by an acc., Isa. 33:18, אֵפוֹ יֶהְגֶּה אֵימָה "thy heart shall remember the terror." And in a bad sense, *to plot, to plan, to devise*. Psal. 2:1, לְאֻמִּים יֶהְגּוּ רִיק "(why) do the nations devise vain things?" i. e. vain sedition; Pro. 24:2; Isa. 59:13. [Poel] (Syr. ܗܓܓ) to meditate, to read syllable by syllable. PAEL, to meditate, to contemplate. ETHPAEL, to read. Comp. Æth. ሐገገ to murmur, to utter an inarticulate sound, to speak, to meditate; Conj. IV. to read. Arabic نَجَّ to mutter.)

Pem., inf. הֲגוֹ i. q. Kal No. 2, Isa. 59:13.

HITHPAEL, part. plur. מִתְהַגִּים *those who mutter*, i. e. soothsayers murmuring their songs; or *those groaning, sighing*, i. e. necromancers imitating the low and slender voice of the shades of the dead, Isa. 8:19.

Hence are derived, הִגָּיוֹן, הֶגְיוֹן, הִגָּיוֹן.

1898 II. **הָגָה** i. q. נָגָה No. II, *to be removed, taken away* (comp. הֵגִיר, and נָגַל, transit. *to remove, to take away*, Pro. 25:4, הָגוֹ סִיגִים מִכֶּסֶף "take away the dross from the silver." Inf. absol. with an imperative signification. Symm. *κάθαιρε*. Vulg. *aufer*; verse 5. (Others read in this place הֲגוֹ i. e. Hiph. of יָגָה). Hither also, apparently, must be referred Isa. 27:8, גָּוֹת בְּרוּחוֹ הַקָּשָׁה בְּיוֹם קָדִים "he takes (them) away by his strong wind in the day of his east wind." Well explained by Kimchi, סִיגֵר.

1899 הֲגָה m. (1) *growling* of thunder, Job 37:2.

(2) *sighing, mourning*, Eze. 2:10.

1900 (3) *thought, meditation*, Ps. 90:9; comp. הֲגוּת. Root הָגָה No. I.

1900 הֲגוּת f. (with Kametz impure) *thought, meditation*, Ps. 49:4. Root הָגָה No. I.

1901 הֶגְיוֹן (from the root יָגוֹן) *heat, fervour of mind*, Psal. 39:4, בְּהֶגְיוֹנִי תִבְעַר אֵשׁ "in my fervour, fire kindled." Hence *a fervent cry*, Ps. 5:2.

1902 הִגָּיוֹן m. constr. הִגְיוֹן, with suff. הִגְיוֹנִי Ps. 90:15; Lam. 3:62.

(1) *the sound* of the harp when *struck* (see the root הָגָה I, 1. Compare הִתְהַגֶּה Isa. 14:11). Ps. 92:4, עֲלֵי הִגָּיוֹן בְּכִנּוֹר "with the sounding of the harp." LXX. *μετ' ᾠδῆς ἐν κιθάρᾳ*. Ps. 9:17, הִגְיוֹן סֶלָה is a

musical sign. LXX. ᾠδὴ διαψάλματος, similarly Symm., Aqu., Vulg. [But Symm. μέλος διαψάλματος. Aqu. ᾠδὴ δεί. Vulg. vacat. See סֶלָה.]

(2) *a meditation*, Ps. 19:15; *a device, plot*, Lam. 3:62 (compare Ps. 9:17).

1903 **הָגִין** m. adj. *convenient, suitable*, i. q. Talmud. הָגוּן and **הָגֵן**. Ezr. 4:12. From the root—

† **הָגַן** a root which is not found in this signification [that of the preceding derivative], in any of the cognate languages.

† **הָגַר** an unused root. Arab. هَجَرَ *to flee*, whence **הֶגֶר** [*Hejrah*], the flight of Mahomet. Cognate חָגַר. Whence—

1904 **הָגָר** ("flight"), pr. n. *Hagar*, the handmaid of Sarah, an Egyptian by birth; the mother of Ishmael, afterwards put to flight by her mistress, Gen. 16:1; 25:12.

1905 **הַגְרִי** ("fugitive"), [*Haggeri, Hagarite*], 1 Ch. 11:38; 27:31. Pl. הַגְרִיִּים Ps. 83:7, and הַגְרִאִים 1 Chr. 5:10, 19, 20 [*Hagarites, Hagarenes*], pr. n. of an Arabian people, with which the tribes who lived beyond Jordan waged war. Doubtless this corresponds to the Arab. هَجَرِيّ, whence the Gent. n. هَجَرِيّ a people and district near the Persian gulf, Ἀγραῖοι sp. Strab. xvi. p. 767 Casaub., Ἀγραῖς Dionys. Perieg. 956, in the province now called *Bahhrein*.

1906 **הֵד** m. i. q. תְּרוּעָה *shout for joy, rejoicing*, Ezr. 7:17; compare Isa. 16:9, 10. Root הָדַד.

1907 **הַדַּבְּרִין** m. pl. Ch. *the friends or the ministers of the king*, Φιλοπάτορες, *viziers*. Dan. 3:24; 4:33; 6:8, and הַדַּבְּרֵי מַלְכָּא 3:27, "the king's highest friends." As to the etymology, I can scarcely doubt but that this is the Chald. דָּבְרִין *leaders, governors*, with the Hebrew article prefixed, which coalesces into one word, just as the Arabic article does with some Hebr. words; ["So Lee."] see דַּ p. xlv. A. Formerly, from the syllable בר (by comparison with וַיְדַבֵּר, וַיְצַו) I conjectured this word to be of Persic origin, like the other official names in these chapters, but as to what דַּ might mean, it had to be left undetermined.

† **הָדַד** an unused root. Arabic هَدَّ pr. *to break* (kindred to חָתַת), in Hebrew figuratively *to break into joyful sounds* (compare רָנַן, פָּצַח), whence הֵידָד. There is a similar figurative application to sound in Arabic, compare هَدَّ cry of the camel, a heavy thick voice, هَدَّ the sound of the waves breaking on the shore, هَدَّةٌ crashing.

[Derivatives הֲדַד, and pr. n. בֶּרֶד, הַדְרִמּוֹן, חֲדַד הַדְרִמּוֹן.]

הֲדַד [*Hadad*], pr. n. of a king of Edom, Gen. 36:35; 1 Ch. 1:46, compare 50. Used elsewhere as the name of a Syrian idol. See בֶּן־הֲדַד p. cxxvii. A.

1909 **הֲדַדעֶזֶר** pr. n. ("whose help is Hadad," i. e. Adodus; see under בֶּן־הֲדַד) *Hadadezer*, king of Syria of Zobah, a cotemporary of David, 2 Sam. 8:3, seqq. In other places there occurs הֲדַדעֶזֶר 10:16, 19; 1 Ch. 19:16, 19; but however, in all the passages, there are MSS. which contain the former reading, which is far preferable.

1910 **הַדַּדרִמּוֹן** [*Hadadrimmon*], pr. n. of a town situated in the plain near Megiddon, Zec. 12:11, called afterwards, according to Jerome, *Maximianopolis*. Both *Hadad* and *Rimmon* are names of Syrian idols.

הָדָה i. q. יָדָה (comp. נָגָה and יָנָה), TO STRETCH OUT, TO DIRECT (the hand to any thing), found once Isa. 11:8. (Arab. هَدَى to guide aright, to shew the way. Syr. ܗܕܝ, ܗܕܝܐ way, manner, Gr. ὁδός.)

1911

1912 **הֹדּוּ** (for יְהוּדִי). Syr. ܗܘܕܘ, Arab. هِنْد *India*. Est. 1:1; 8:9. In Zend and Pehlvi it is *Hendo*.

1913 **הֲדוֹרָם** [*Hadoram*], Gen. 10:27; pr. n. of a Joktanite tribe in Arabia Felix. They seem to be the Ἀδραῖται, *Atramite* of Ptolemy vi. 7, and of Pliny vi. 28 s. 32, dwelling between the Homerites (Himyarites), and the Sachalites, on the southern shore of Arabia.

1914 **הַדַּי** [*Hiddai*], pr. n. m., 2 Sa. 23:30 ["for הַדָּיָה, the rejoicing of Jehovah"]; for which in the parallel place, 1 Ch. 11:32, there is חוּרַי.

1915 **הָדַךְ** TO TREAD down to the ground, TO TRAMPLE; once found Job 40:12. Kindred roots are נָדַךְ, דָּכַךְ. Arab. هَدَكَ to destroy (a house).

הָדַם an unused root. Arab. هَدَمَ *to overturn, to destroy* (houses), pr. *to level with the ground* ["perhaps *to tread down*, intrans. *to be trodden*

down, whence trop. *to serve, to wait upon*. Arab. خَدَمَ"], whence הֲדֹם a footstool, pr. the ground.

† **הָדַם** Ch. Pael הַדֵּם, הַדֵּמ, הַדֵּמ, הַדֵּמ to cut in pieces; Syr. ܐܬܬܕܡ pass. Comp. Arab. هَدَمَ to cut quickly, to cut in haste (sinheum). Hence—

•1917 **הֶדֶם** Ch. *a fragment, a piece;* Syriac ܗܕܡܐ a member ["Comp. Pers. اندام a member"]. אֲבַר הַדְמִין Dan. 2:5; Gr. μέλη τοῦν, 2 Macc. 1:16, to cut in pieces, a mode of punishment in use amongst many ancient nations. Comp. הַדֵּם Barhebr. p. 218.

1916 **הֲדֹם** always followed by רַגְלַי *stool for the feet*, always used metaph. Isa. 66:1, "the earth is my footstool." Ps. 110:1, "until I make thy enemies thy footstool." Specially, *the footstool of God* is a name given to the ark of the covenant above which his presence was believed to be [It was believed to be so, because it really was so], 1 Chr. 28:2; Psa. 99:5; 132:7; Lam. 2:1.

† **הָדַס** an unused root. Talmud. to spring, to leap, to hasten.

[Derivatives, the two following.]

1918 **הֲדַס** pl. הֲדַסִּים m. *myrtle*, so called (as some suppose), because it springs, i. e. grows rapidly, like *salix*; according to Verrius, *a salendo* ["though Salix really is from Ἅλλ"], see Isid. Origg. xvii. 7. Neh. 8:15; Isa. 41:19; 55:13; Zech. 1:8, 10, 11. See Celsii Hierob. vol. ii. page 17, seqq. (Arabic هدس id. in the dialect of the Yemenites; amongst the other Arabs, this tree is called آس).

1919 **הֲדַסָּה** ("myrtle"), [*Hadassah*], pr. n. by which the Jewish virgin was called, who afterwards bore the name of Esther, Est. 2:7.

1920 **הָדַף** fut. יֶהְדֹּף—(1) TO THRUST, TO PUSH (Ch. דְּחַף id.; comp. נָפַשׁ, נָפַח), Nu. 35:20, 22; Exe. 34:21. Job 18:18, יְהֻדְּפֻהוּ מֵאוֹר אֶל־חֹשֶׁךְ "they shall thrust him from light into darkness;" hence, *to thrust down, to prostrate* (umstoßen), Jer. 46:15.

(2) *to repel, to thrust away* (zurückstoßen), 2 Ki. 4:27; Pro. 10:3.

(3) *to expel* (verjagen, austreiben), Deu. 6:19; 9:4; Josh. 23:5.

1921 **הָדַר**—(1) pr. like the cognate אָדַר, TO BE LARGE, SWOLLEN, TUMID, and trans. TO MAKE TUMID. (Arab. هَدَرَ tumid, حدر to become tumid.) Part. pass. הֲדוּרִים אֲשֻׁר "I will level the tumid (lofty) places." LXX. ἕρη, but perhaps they read הֲרִים. (*Tumidos montes* occurs in Ovid. Amor. ii. 16:52.)

It is applied—(a) to pride [rather, to splendour], Isa. 63:1, הָדוּר בִּלְבוּשׁוֹ "swollen (i. e. proud) in his apparel," ſich brüſtet in ſeinem Gewande. [But see the context; Christ is the person spoken of.]

(3) to ornament, (the more costly Oriental garments being very large); hence *to decorate, to adorn* (pr. used of the adorning of garments, see עָדָה), *to honour*, constr. with an acc. Ex. 23:3; followed by פְּנֵי *to honour any one's countenance*, Lev. 19:32; used for *to favour any one, rashly to take his part* (in judgment), like נָשָׂא פָּנִים Ex. 23:3; Lev. 19:15.

NIPHAL, pret. pl. in pause נֶהְדָּרוּ *were honoured*, Lam. 5:12 (compare Kal No. 3).

HITHPAEL, *to act proudly, to boast*, Pro. 25:6. The derivatives follow.

הָדַר Ch. Pael הַדַּר *to honour*, Dan. 4:31, 34. 1922

•1923 **הֲדַר** m.—(1) [const. הֲדַר, with suff. הֲדָרִי, pl. const. הַדְרֵי], *ornament, adorning, decoration*, Ps. 45:4; 96:6. Exe. 16:14, הֲדָרִי כְלִילַת "holy ornaments." Ps. 110:3. Pro. 20:29, הֲדַר שֵׂיבָה "the adorning of old men is hoariness." Levit. 23:40, עֵץ הָדָר "ornamental trees." Specially used of the *majesty of* God. Ps. 104:1, הוֹד וְהָדָר לָבָשְׁתָּ "thou art clothed with honour and majesty." Job 40:10. Ps. 29:4, קוֹל יְהוָה בֶּהָדָר "the voice of Jehovah is in majesty."

(2) *honour*, Ps. 149:9.

•1925 **הֲדָר** m. *ornament*. Dan. 11:20, סָגְנֵי נֹגֵשׂ הָדָר "sending the exactor through the glory (through the ornament) of the kingdom," i. e. Palestine, the most excellent part of the kingdom, like אֶרֶץ חֶפְצִי verse 16; comp. Zec. 8:6. As to the matter, see 2 Macc. 3:1, seq. [That is, on the assumption that it is of this that the prophet speaks.] Some understand, tribute, census, like the Greek τιμή; but see my observations in Gesch. d. Heb. Sprache, p. 64.

[" הֲדַר Ch. i. q. Heb. הָדַר, with suffix הֲדָרֵי Dan. 4:27. This word is omitted in Lexicons and Concordances." Thes. Inserted in Englishman's Heb. and Chald. Concord.] 1923; see 1926

[" הֲדַר pr. n. see הֲדַד No. 2."] 1924

הֲדָרָה f. const. הֲדָרַת i. q. הָדָר *ornament, adorning*, Prov. 14:28. הֲדָרַת קֹדֶשׁ "holy ornaments," 1927

i. e. apparel worn at solemn festivals (not priestly dresses, as some have supposed), Ps. 29:2; 96:9; comp. תִּפְאֶרֶת קָדֶשׁ Ps. 110:3.

1928 הַדַּרְעֶזֶר [*Hadarezer.*] Sometimes found incorrectly for הֲדַדְעֶזֶר, which see.

1929 הֵיךְ interj. of sorrow, imitating the sound, like אֲהָהּ Ezek. 30:2.

1930; see 1945 1931 הוֹ id. interj. of sorrow, i. q. הוֹי. Am. 5:16.

הוּא—(1) pron. 3 pers. sing. m. HE; neut. IT. The letter א in הוּא and הִיא *is* not paragogic and otiose but radical, as has been rightly remarked by Ewald in Heb. Gramm. page 176; referring to the Arab. هُوَ, and to the common Arabic, in which *huf, hîâ* is the pronunciation laid down by Caussin, Gramm. Arabe, page 51, 55. Also, the Maltese *hwa, hâae; hîa, hîae,* as remarked by Vassalli in his Maltese Grammar, page 146; and Æth. ውእቱ: f. ይእቲ: in which the syllable ት, ቲ has a demonstrative power. Similar to this is ɛ in the Germ. *fie, wie, die.* In Syr. the א is rejected: ܗܘ, ܗܝ; a form which is also found in the pr. name אֲלִיהוּ, and perhaps Jer. 29:23 אֲבִי הוּא יֵרֵחַ, which ought, it appears, to be read אֲבִיהוּא יֵרֵחַ. The Persians also have this pronoun without the ה (as in Æth.), وی, اوی, او ["Phœnic. אוא, Samar. אוה, fem. הו and הוא, הוי"]; in the Germanic dialects the forms *ho, hu, hue, hua, he, hei,* are of frequent occurrence; see a great number of examples in Fulda's German Wurzelwörter, page 223, 224; comp. Schmitthenner, Urquellehre, p. 228 ["As to its origin, see Hupfeld on the Phœnicio-Shemitic demonstr. particles in Zeitschr. f. d. Kunda des Morgenl. ii. page 127, seq.; 247, seq."]. In the Pentateuch, הוּא also takes in the feminine, and stands instead of הִיא, which (according to the Masora on Gen. 38:25) is found but eleven times in the whole of the Pentateuch. Those who appended the points to the text, not attending to this idiom of the Pentateuch, whenever הוּא is feminine, have treated it as though it were an error, and have pointed it אִוא, to signify that it ought to be read הִיא; out of the Pentateuch הוּא fem. is found 1 Ki. 17:15; Job 31:11; Isa. 30:33, pointed in the same manner.

In Latin it would often be—(*a*) i. q. *ipse, idem, himself*; Gen. 14:15, וַיֶּחָלֶק עָלֵיהֶם הוּא "himself and his servants;" Gen. 20:5, הִיא אָמְרָה לִי הוּא "did not he tell me himself;" Isa. 7:14, לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אוֹת "therefore the Lord himself will give you a sign;" and this is sometimes referred to God in an emphatic sense, although not to be regarded as one of the divine names (see Simonis Onomast. V. T. p. 549); Deu. 32:39, ראוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי "see ye that I, even I, am He (*absit*), and beside me there is no God," that is, He who only is to be adored, who alone created and preserves the world; Isa. 43:10, 13, 25; 48:12; Jer. 14:22, etc. So also in proper names אֱלִיהוּ ("whose God is He"), אֲבִיהוּ ("whose father is He"). The following examples may be referred to the same use, Ps. 44:5; 2 Sa. 7:28, אַתָּה הוּא הָאֱלֹהִים "thou art He, God."—(*b*) *this, that, he, hic, ille,* Gen. 4:4, וְאֶל הֶבֶל וְאֶל מִנְחָתוֹ "and Abel even he offered;" Gen. 2:11, הוּא הַסֹּבֵב אֵת כָּל אֶרֶץ הַחֲוִילָה "this it is, which compasseth the whole land of Havilah." It is often used with a substantive, in which case it takes the article when the substantive has it; הָאִישׁ הַזֶּה הוּא this man, Job 1:1; הַמָּקוֹם הַזֶּה הוּא this place, Gen. 21:31; הַיּוֹם הַהוּא in that day, an expression of frequent use in the prophets, in speaking of a future time, [if the passages be examined in which this expression occurs, they will be found to be very definite; in *all* the examples here given, the time spoken of is previously pointed out]; Germ. an jenem Tage, Isa. 2:11, 17, 20; 3:7, 18; 4:1, 2; 5:30; 7:18, 20, 21, 23; 10:20, 27, etc. Sometimes it is used contemptuously, like *illic, iste;* 2 Ch. 28:22, הוּא הַמֶּלֶךְ אָחָז "this is that king Ahaz;" compare זֶה. Elsewhere *demonstrative* for the pronoun of the first person, as in Latin *hic homo,* Job 13:28; compare Tibull. Eleg. ii. 6, 7, and the interpreters.

(2) It often includes the verb substantive *he is, this is,* will be, was. Genesis 2:11 (see 1, *b*); 20:7, כִּי נְבִיא הוּא for he is a prophet;" Gen. 24:65, הוּא אֲדֹנִי "that is my master;" Gen. 15:2, "the possessor of my house הוּא דַּמֶּשֶׂק אליעזר he will be Eliezer of Damascus." Hence often used for *id est,* as a formula of explaining; Gen. 14:8, בָּלַע הִוא צֹעַר "Bela which (now) is Zoar;" verse 7, עֵין מִשְׁפָּט הִוא קָדֵשׁ "the fountain of judgment which (now) is Kadesh;" Deu. 4:48; Est. 2:16; 3:7. More rarely it is put for the verb substantive itself, Gen. 19:19, אֲשֶׁר לֹא מָצְאָה בָּהּ הוּא "who is not of thy seed;" Lehrg. § 196, 1

1932 הוּא Ch. i. q. Heb. Dan. 2:21, 22, 28, 38, 47; 4:19, etc. ["Often as implying the verb *to be, he is, she is,* etc., Deu. 2:9, 20, 28, 32, 47; 6:5; put also for the verb *to be,* Dan. 4:27."]

1934; see 1933 on p. 219 1935 הֲוָא Ch. i. q. הָיָה which see.

הוֹד (by aphæresis, apparently for יָהוֹד, from the root נָהַד to lift oneself up, to become lofty, Med. Damma to be eminent, beautiful ["swelling"].

(1) *majesty.*—(*a*) used of the majesty of God; often joined with יְקָר Ps. 21:6; 96:6; 104:1; 111:3;

Job 40:10.—(*b*) of princes and kings, 1 Ch. 29:25; Dan. 11:21; compare Nu. 27:20.—(*c*) of a voice, Isa. 30:30; Job 39:20.

(2) *splendour, freshness, beauty;* Dan. 10:8, הוֹדִי נֶהְפַּךְ עָלַי "my freshness (i. e. the lively colour of my face) was changed in me," ich verfärbte mich (vor Schrecken); Hos. 14:6, זַיִת הוֹדוֹ "his freshness like an olive tree." Used of ornaments, Zech. 10:3, 6, 13.

1936 (3) [*Hod*], pr. n. 1 Ch. 7:37.

•1938 הוֹדַוְיָה (perhaps הוֹדִיָּה "praise ye Jehovah" ["or for יָהּ הוֹדוּ Jehovah his glory"]), [*Hodaviah*], pr. n. m.—(1) 1 Ch. 5:24.—(2) 1 Ch. 9:7.—(3) Ezr. 2:40.

•1939 הוֹדַוְיָהוּ [*Hodaviah*], (id.), 1 Ch. 3:24.

1937 הוֹדִיָּה ("majesty of God"), [*Hodevah*], pr. n. = הוֹדַוְיָה No. 2, Neh. 7:43.

1940, 1941 הוֹדִיָּה (id.), [*Hodijah*], pr. n. of certain Levites, Neh. 8:7; 9:5; 10:11; 14:19.

•1933 הָוָה prop. TO BREATHE (הפע to blow, as the wind, הֶבֶל air, breeze), like the cognate roots אָהַב which see. This primary signification is applied —(1) to the breath of living creatures; hence, to live (see הָיָה), and in the use of the language, *to be,* i. q. the common word הָיָה. In Aramean this form of the verb is the most in use for the verb substantive (הֱוֵי, יְהֵי), in Hebrew it is peculiar to the poets and the more recent writers [but see the occurrences], and it is found but rarely. That it is older than the common form הָיָה and itself primitive, may be seen, both from the Vav conversive (see 1) derived from it, and also from this form being originally onomatopoetic; therefore has its origin from הָוָה, like הָיָה from הָוָה, which latter indeed appears to be a primary word. Part. הוֹוֶה Neh. 6:6; Eccl. 9:22. Imp. הֱוֵה, הֱוִי Gen. 27:29; Isa. 16:4. Fut. apoc. יְהִי Eccl. 11:3, for יִהְוֶה from יִהְוֶה.

(2) *to breathe after* anything, *to desire, to long,* i. q. אָוָה (Arabic هوى to desire, to love, to will), whence תַּאֲוָה No. 1, desire. This signification, when more intensive, becomes—

(3) *to rush headlong* upon anything, *to fall headlong, to perish,* i. q. הוי Job 37:6, כִּי לַשֶּׁלֶג יֹאמַר הֱוֵה אָרֶץ "for he saith to the snow, fall down upon the earth," Vulg. *ut descendat in terram* (LXX. according to signif. 1, γένου ἐπὶ γῆς).

[The derivatives (except נֵהָוֶה) follow.]

1946 הָוָה & הֲוָא Ch. *to be,* i. q. Heb. הָיָה. Fut. תֶּהֱוֶה see 1961 and יֶהֱוֶא. To this future there is sometimes prefixed the particle לְ, which then means *that, in order that,* and the preformative of the future is commonly omitted, as לֶהֱוֶא that they may be, that they might be, Dan. 2:43; 6:2, 3; לֶהֱוֵין Dan. 5:17; compare Winer Ch. Gramm. § 44, 4. It is often joined with the participle of another verb, and thus forms a commonly used circumlocution for the aorist; הֲוָה עָיֵן "thou wast seeing," Dan. 4:7, 10; 7:2, 4, etc.

1942 נַהֲוָה f. verbal of Piel, from הָוָה—(1) *desire, cupidity,* from the root No. 2, Prov. 10:3, תַּוַּת רְשָׁעִים יְהוָה "the desire of the wicked." Parall. אַוַּת צַדִּיק. Comp. אָוָה. (Arab. هوى desire, will), Prov. 19:13; Job 6:2; 30:13 (in these two latter places the יְ is radical). [See also No. 2, to which these three passages are also referred; in Thes. they are omitted under No. 1.]

(2) *ruin, fall* (Arab. هوى), from the root No. 3. Hence *calamity, destruction.* Ps. 57:2, שׁוֹדֵד עַד יַעֲבֹר הַוּוֹת "until destruction be past;" Psal. 91:3, מִדֶּבֶר הַוּוֹת "the destroying pestilence;" Ps. 94:20; Pro. 19:13; Job 6:2; 30:13. Hence also, destruction which any one brings upon another, *injury, mischief, wickedness.* Psal. 5:10, קִרְבָּם הַוּוֹת "their inward part is very wickedness;" Ps. 38:13, דִּבְּרוּ הַוּוֹת "they speak of mischiefs;" Ps. 52:4, 9; 55:12; Prov. 11:6; 17:4, קֶשֶׁב עַל שִׂפְתֵי הַוּוֹת "listening to a mischievous tongue;" Job 6:30.

1943 הַוָּה i. q. הַוּוֹת No. 2, *misfortune, calamity.* Isa. 47:11; Eze. 7:26.

1944 הֹדַוְיָה (prob. for יְהוֹדַוְיָה "whom Jehovah impels"), [*Hoham*], pr. n. of a king of Hebron, Josh. 10:3.

1945 הוֹי interj. onomatopoet., like אוֹי—

(1) of threatening, *ho! woe! hei, eî, vae!* followed by an acc. ["nom. for a voc., see LXX."], Isa. 1:4, הוֹי גּוֹי חוֹטֵא "woe to the sinful nation;" Isa. 5:8, 11, 18, 20, 21; 10:5; 28:1; 29:1, 15; 30:1; 31:1; אֶל Jer. 48:1; עַל Jer. 50:27; Eze. 13:3; לְ Eze. 13:18.

(2) of lamenting, *alas!* 1 Ki. 13:30, הוֹי אָחִי "alas! my brother!" Isa. 17:12.

(3) of admonishing, *ho! heus! he!* Zec. 2:10; Isa. 18:1; 55:1.

1946 הָוְךְ Ch. *to go,* a form softened from הָלַךְ, comp. זְרַע and זְרַק, אַרְעָא and עַם, and in the more modern languages, Engl. *talk, walk, dark,* worm (in which the *r* is omitted in pronunciation [probably

it was intended to refer to the *r* in the two former words;—the two latter are wholly misplaced in the comparison]). The French *doux*, from *dulcis*; *faux* from *falsus*. Fut. (the only instance of fut. A. in verbs ע"ו) יְהוֹל Ezr. 5:5; 6:5; 7:13. Infin. שְׁהוֹל Ezr. 7:13.

1947 הוֹלֵלָה f. plur. הוֹלֵלוֹת *folly.* Ecc. 1:17; 2:12. Verbal from הָלַל in Poel.

1948 הוֹלֵלוּת f. id. Ecc. 10:13.

see 1986 הוֹלָם m. (Milël) Isa. 41:7, see חָלַם.

1949 הוֹם TO PUT INTO MOTION, TO DISTURB; kindred to the roots חָמָה, חָמַם. Deu. 7:23, הָמָם מְהוּמָה גְּדוֹלָה "he brings upon them great disturbance." Whence הָמוֹן pr. the sea in commotion.

NIPHAL, fut. יֵהוֹם *to be disturbed, to be in commotion*, as a city, land, Ru. 1:19; 1 Sa. 4:5; 1 Ki. 1:45.

HIPHIL, *to make a commotion*, ἔταραε πόλιν, τάρη (comp. הִשְׁקִים שׁוּף שׁוֹפֵר), used of a multitude making a noise, Mic. 2:12; of an uneasy mind (Zoten im Zimern), Ps. 55:3.

Derivatives, מְהוּמָה, תְּהוֹם.

1950 הוֹמָם ("destruction," root הָמַם), [*Homam*], pr. n. m. 1 Ch. 1:39, for which, Gen. 36:22, there is found הֵימָם.

1951 הוֹן i. q. Arab. هَوْنٌ to be light, easy, compare cogn. אוֹן, אָוֶן. Hence—

(1) TO BE OF LITTLE MOMENT. Arab. Conj. II. IV. X. to esteem of little worth, to contemn. So HIPHIL, Deut. 1:41, וַתָּהִינוּ לַעֲלוֹת "ye thought it but little to go up," i. e. ye acted lightly and rashly in that ye went up. Others take it "contemning (the command of God) ye went up." Comp. Nu. 14:44.

(2) *to be in easy circumstances, to live comfortably, to be rich.* Compare אוֹן No. 2, 3. Hence are derived הוֹן, and—

1952 הוֹן m.—(1) *riches, substance.* Prov. 1:13; 6:31; 8:18; Ps. 44:13, הוֹן בְּלֹא קְנַיְתָּ *gratis*, for no price. Plur. הוֹנִים Ezr. 27:33.

(2) adv. *enough.* Prov. 30:15, 16. So LXX. (ἱκανοῖ), Chald., Syr., Arab. (Arab. هَوْنٌ facility, comfort; compare הָנָה Med. Waw to live comfortably, quietly; הָנוּ quiet, wealth; אוֹן wealth, substance).

*2023 הוֹר & הוּר—(1) an ancient word, in but little use, i. q. הר *a mountain*, Gr. ὄρος. Gen. 49:26, הוֹרֵי עַד (I read עַד הוֹרֵי), "everlasting mountains;" in the other hemistich גִּבְעוֹת עוֹלָם "the eternal hills." The Masorites have indeed pointed these words, הוֹרֵי עַד, and they seem to have indicated the interpretation which the Vulg. and Chald. have embraced; taking הוֹרֵי as the part. of the verb הָרָה, *my parents*; עַד is thus referred to what follows. [This gives a very good sense, so that we have no need to *conjecture* another meaning.] But this sense is contrary to the similar passages, Deu. 33:15; Hab. 3:6 [an unsafe ground to rest a conjecture upon], and also to the parallelism of the members. [This would be carrying the idea of parallelism of Hebrew poetry very far.]

(2) [*Her*], pr. n. of two mountains, of which—(*a*) one is on the borders of Edom, one day's journey and a half southward of the Dead Sea; at the foot of which Petra stood. It is now called from Aaron, who died there, جبل نبي هارون, *Jebel Neby Hârûn* ("the mountain of Aaron the prophet"), or سيدنا هارون ("our lord Aaron"). See my Comment. on Isa. 16:1. Nu. 20:22; 33:32.—(*b*) the other belongs to Lebanon, towards the north, Nu. 34:7, 8.

1953 הוֹשַׁמְעַ (for יְהוֹשָׁמָע, "whom Jehovah hears"), [*Hoshama*], pr. n. m. 1 Ch. 3:18.

1954 הוֹשֵׁעַ ("welfare" [salvation]), [*Oshea, Hoshea*], *Hosea*, pr. n.

(1) this was the original name of Joshua, the minister and successor of Moses [as leader of Israel], Nu. 13:8, 16.

(2) a king of Israel, 2 Ki. 15:30; 17:1, seq; 18:1, seq.

(3) a prophet. LXX. Ὡσηέ. Hos. 1:1, 2.

1955 הוֹשַׁעְיָה ("whom Jehovah aids" [" whom Jehovah has set free"]), [*Hoshaiah*], pr. n. of several men—(1) Neh. 12:32, 39.—(2) Jer. 42:1; 43:2.

see 2050 הָזַז see חָתַת.

1957 הָזָה TO DREAM, TO TALK in one's dreams, Isa. 56:10. Kindred is חָזָה, and the original idea is that of nocturnal vision. LXX. ἐνυπνιαζόμενοι. Aqu. φαντάζόμενοι. Symm. ὁραματιστεί. (Arab. هذى and ىذا to talk ramblingly, to be delirious, especially through illness, and so commonly amongst the Talmudists.)

see 5092 הֵי (for יְהִי from the verb הָיָה, as בֹּל for יְבֹל), *lamentation*, Eze. 2:10.

see 1931 הֵיא—(1) pron. 3 pers. sing. fem. *she*, neut. *it.* Syr. ܗܝ, Arab. هِيَ. Compare אֵת. Sometimes in

• For 1956 see Strong.

the Masoretic text there occurs הִיא, in cases in which הוּא is taken in a neuter sense, and referred to the masculine, and the Jewish critics expected הוּא, Job 31:11; Ecc. 5:8; Ps. 73:16. Besides this, all the observations made above on the masculine הוּא apply equally to the feminine הִיא. It is often—(*a*) i. q. *herself, ipsa, alere*, Joshua 6:17;—(*b*) *this, alter*, especially when it has the article, as בָּעֵת הַהִיא at that time, Mic. 3:4; *the same*, 1 Ki. 19:8.—(2) not unfrequently it takes the place of the verb substantive, as Lev. 11:39.

see 1932 הֵיא Ch. i. q. Heb. Daniel 2:9, 20, 44; 4:21, 27; 7:7; Ezr. 6:15.

1959 הֵידָד mas. (root הָדַד) *joyful acclamation*, rejoicing—(*a*) of vintage gatherers and wine-press treaders. Jer. 25:30; 48:33.—(*b*) of soldiers going to battle, Jer. 51:14; Isa. 16:9, 10, where the two senses are put in opposition.

1960 הֵידוֹת pl. f. Neh. 12:8, *praises, songs*, compare Neh. 11:17. This word is derived from הוֹדָה [Hiph. of יָדָה], to praise, of the same signification as תּוֹדוֹת. There does not, however, occur any other word corresponding to this in form. [" Compare also Neh. 11:17, where in a like context is תּוֹדוֹת."]

1961 הָיָה fut. יִהְיֶה apoc. יְהִי with Vav convers. וַיְהִי, inf. absol. הָיוֹ const. הֱיוֹת, once הֲיָה Eze. 21:15, with pref. לִהְיוֹת, לִהְיָות i. q. הֱיוֹת, Ch. הֱוֵי, Syr. ܗܘܐ, ܗܘܝ.

(1) TO BE, TO EXIST (as to its origin, see the note), the substantive. Used absol. Genesis 2:5, שִׂיחַ הַשָּׂדֶה טֶרֶם יִהְיֶה בָּאָרֶץ "the shrubs of the field were not as yet in the earth." It more often joins the subject to its predicate, whether this latter be a substantive or an adjective, or if it indicate the place of any person or thing. Gen. 1:2, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ, Gen. 2:12, הַזָּהָב הָאָרֶץ הַהִוא טוֹב הָיָה, Gen. 3:1, וְהַנָּחָשׁ הָיָה עָרוּם, Gen. 3:20, כִּי הִוא הָיְתָה אֵם כָּל־חָי. Gen. 4:8, וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה "and it came to pass when they were in the field." Gen. 2:25; 4:14. (As to its ellipsis, see Lehrg. p. 849.)

Followed by ל—(*a*) *to be to any one* (used of a thing), i. e. for him as the possessor, *to be possessed.* Ex. 20:3, "there shall be to thee no strange gods," i. e. thou shalt have no strange gods. Deut. 21:15; 2 Sa. 12:2; Isa. 45:14. Hos. 1:9, אֲנִי לֹא אֶהְיֶה לָכֶם "I will not be to you," i. e. I will not be your God. So very often לֹא לִי and negat. אֵין לִי.—(*b*) *to be for anything*, i. e. to serve for, or as anything, as שִׁבְטֵי הַנְּהִירָה, נְהִירָה "and they shall be for luminaries." Verse 29. Ex. 4:16, וְהוּא

1958: see 1932

1960

1961

יִהְיֶה לְךָ לְפֶה וְאַתָּה תִּהְיֶה לּוֹ לֵאלֹהִים "he shall be to thee for a mouth, and thou shalt be to him for God," i. e. thou shalt suggest and, as it were, inspire words to him as God does to the prophets. Exodus 2:16; Gen. 28:21; Nu. 10:31. Also with a gerund, Isa. 44:15, וְהָיָה לְאָדָם לְבָע�ֹר "it (the wood) is for a man to burn." Also *to shew oneself as such a one.* 1 Sa. 4:9, וְהָיִי לַאֲנָשִׁים "shew yourselves men;" and with dat. of pers. 1 Sa. 18:17, חַיִל לִי בְּנֵי חַיִל "be thou to me for a valiant man."—Followed by לְ before an inf.—(*c*) *to be about to, to be going to* (comp. Engl. *I am to play* [this comparison is wholly unapt], er ist baran, im Begriff zu thun). Gen. 15:12, וַיְהִי הַשֶּׁמֶשׁ לָבוֹא "when the sun was about to set." Josh. 2:5, וַיְהִי הַשַּׁעַר לִסְגֹּר "and when the gate was about to shut" (in a passive sense, as in Germ. es ist zum Essen da, that it be eaten). Isa. 6:13; Deu. 31:17.—(*d*) *to be intent upon any thing*, Germ. etwas darauf, more fully darauf erpicht. 2 Chron. 26:5, וַיְהִי לְדֹרֵשׁ אֱלֹהִים "and he was intent to serve God. As to וַיְהִי when it is omitted in such expressions, see Lehrg. § 211.

עִם הָיָה *to be with any one*—(*a*) to be on his side, to take his part, *alwa parâ rwoc* (Matt. 12:30), 1 Ki. 1:8 (see עִם).—(*b*) הָיָה עִם אִשָּׁה to be with a woman, to lie with her, Gen. 39:10; 2 Sa. 13:20, Syr. ܥܠ ܓܒܪ ܗܘܐ.—בְּעֵינֵי הָיָה to be in any one's eyes, i. e. to seem to him, see עַיִן.

With the participle of another verb it forms a circumlocution for the imperfect. Gen. 4:17, וַיְהִי בֹּנֶה i. q. וַיִּבֶן, especially in writers of a later age, Job 1:14; Neh. 1:4; 2:13, 15; comp. Syriac ܗܘܐ ܒܢܐ he was killing.

(2) *to become, to be made or done.* Absol. i. q. *to exist, to come to pass.* Gen. 1:3, וַיְהִי אוֹר—וַיְהִי אוֹר "let there be light — and there was (came into existence) light;" verse 6. Isa. 66:2, וַיִּהְיוּ לִי אֵלֶּה "and all these things have been," i. e. have arisen, have existed. Elsewhere a thing is said *to come to pass* (in opp. to *to fail*). Isa. 7:7, לֹא תָקוּם וְלֹא תִהְיֶה followed by ל of the agent, Isa. 19:15, לֹא תִהְיֶה לְמִצְרַיִם "no work shall be done by the Egyptians." *To be made any thing* is used followed by an acc. Gen. 19:26, וַתְּהִי נְצִיב מֶלַח (was made) a pillar of salt." Gen. 4:20, 21; more often followed by לְ, Gen. 2:7, וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה "and man became a living soul." Gen. 2:24; 17:4; 18:18; 32:11; Ex. 4:4; Isa. 1:21. But לְ יָהַב is also —(*a*) *to be* or *come to any one* Ex. 32:1.—(*b*) *to be* or *to fall to any one*, as a prey, portion, fem. as שִׁפְחוֹת werden. Isa. 7:23; 17:2; 61:7; specially used of a woman, וַתְּהִי לוֹ לְאִשָּׁה like the Syr. ܗܘܬ ܠܗ she

fell to the lot of a husband, "became a husband's." Hos. 3:3; Jer. 3:1; Ru. 1:12.

הָיָה pr. to become like any one, to be made like any one, Gen. 3:5, 22; hence *to experience the same as.* Isa. 1:9, כִּסְדֹם הָיִינוּ "we should have been like Sodom" (should have experienced the same). Gen. 18:25, וְהָיָה כַצַּדִּיק כָּרָשָׁע "that it should be the same to the righteous as to the wicked." Nu. 17:5; Isa. 17:3; 24:2; 28:4; 29:7; 30:13; Hos. 4:9; Job 27:7; Cant. 1:7. Similar are the passages, Isa. 10:9; 20:6, in which הָיָה is omitted.

In the historical books there frequently occurs the phrase וַיְהִי וְהָיָה "and it came to pass, that," like in N. Test. καὶ ἐγένετο ὅτι. Similarly, in the prophets וְהָיָה "and it shall come to pass;" even when this same verb is afterwards repeated, Isa. 3:24, וְהָיָה מַחַת בֹּשֶׁם יִהְיֶה "and (thus) it shall come to pass, instead of sweetsmell there shall be a stench;" 3:2; 7:23.

Note. As the notion of the verb substantive is too abstruse for it to be regarded as primitive, etymologists have properly made research as to the origin of the Hebrew הָיָה and הָוָה. I formerly followed the conjectures which some had made, that the primary signification is that of *falling* (comparing it with הָוַי to be headlong, to fall down), and that *falling out, coming to pass,* was a sense derived from the former; in confirmation of this, it may be compared with Pers. اُفتادَن to fall, to fall out, to happen. I now hardly think that this signification of falling can itself be primary; and the notion of existence seems rather to come from that of *living,* and to be hence applied also to all inanimate things; so that the verbs הָיָה, חָיָה, הָוָה are of the same origin. Of these חָיָה and הָוָה prop. had the signification of breathing, blowing (comp. אָהָה, אָוָה, יָהַל, אָהַל), which has partly been applied to the meaning of breathing after, desiring, rushing headlong, and partly to that of living and existing. Comp. under הוּא.

NIPHAL נִהְיָה as if pass. of Hiph., hence i. q. Kal No. 2, but more rarely used—(1) *to become, to be made.* Followed by לְ to be made, to become any thing, Deu. 27:9; Pro. 13:19, תַּאֲוָה נִהְיָה "a desire which has been done" (ein Wunsch der erfüllt ist), i. e. fulfilled; compare verse 12, where there is נִמְלָה corresponding to this. In like manner Zec. 8:10 used of wages; 1 Ki. 1:27, אִם מֵאֵת אֲדֹנִי הַמֶּלֶךְ נִהְיְתָה הַדָּבָר הַזֶּה "is this thing done by my lord the king?" i.e. appointed and ordered by him; 12:24; also i. q. *to happen, to come to pass,* Deu. 4:32; Jud. 19:30; 20:3, 12; Ezr. 21:12; 39:8; Neh. 6:8.

(2) Sometimes there is the added idea of something being past, (like the expression *fuimus* Troes,) i.e. *to be over, ended, gone by,* fertig, vorüber, dahin sein. Dan. 2:1, נִהְיְתָה שְׁנָתוֹ עָלָיו "his sleep left him." German, war vorbey für ihn, war dahin für ihn. עָלָיו is for אֵלָיו by a Syriacism (not for עָלַי). 8:27, וָאֶתְעַלָּפָה וָאֶחֱלֶה "I was ended (I failed), and was sick." Germ. ich war dahin, war fertig i.e. my powers failed. Vulg. *langui et egrotavi.*

הָיָה fem. in כּוּרִיד Job 6:9; 30:13 for נְתִיב *destruction.* 1962

הֱוֵא a Chaldee form for אֶהְיֶה *koso?* 1 Ch. 13:12; Dan. 10:17. (A word of frequent occurrence in Chald. Sam. אוא id.). 1963

הֵיכֵל quadrilit. not used. [In Thes. הָכַל, an unused root, prob. i. q. הָלַל (with the letters transposed) and בּוּל.] Arab. هَيْكَل *to be great, lofty.* Hence הֵיכָל. [In Corr. this root is altogether rejected.]

הֵיכֶל comm. once certainly fem. Isa. 44:28. ("It comes from root יָכֹל i. q. יָכַל, יָכֵל, to take, to hold; specially *to be capacious, spacious.*" Ges. corr.] Arab. هَيْكَل, Syr. ܗܝܟܠ, Æth. ሃይካል; id. ["There is likewise a verb הִכְאִיל"]. Pl. ־וֹת, once ־וֹת Hos. 8:14. 1964

(1) *a large and magnificent building, a palace.* Pro. 30:28; Isa. 39:7; Dan. 1:4.

(2) הֵיכַל יְהוָה "the palace of Jehovah," an appellation of the temple at Jerusalem, 2 Ki. 24:13; 2 Ch. 3:17; Jer. 50:28; Hag. 2:15; Zec. 6:14, 15 (called elsewhere אֹהֶל יְהוָה), also the holy tabernacle which was used before the temple was built; compare אֹהֶל No. 1. 1 Sa. 1:9; 3:3; Ps. 5:8 (not however, 2 Sa. 22:7; Ps. 29:9, where heaven is to be understood); poet. also *heaven,* Ps. 11:4; 18:7 (and 2 Sa. 22:7); 29:9; Mic. 1:2 (sometimes also with the epithet, "holy").

(3) Specially it is *a part* of the temple at Jerusalem, namely, ὁ ναὸς καὶ ἔσω ἱερόν, answering to the nave of modern cathedrals between the entrance and the holy of holies (דְּבִיר) 1 Ki. 6:5, 17; 7:50. By a mere error it has occurred that in the last edition of Simonis Lexicon [Winer's], הֵיכָל is said to be applied to the holy of holies itself.

הֵיכַל emphat. הֵיכְלָא Chald. like the Hebrew. 1965

(1) *the palace* of a king, Dan. 4:1, 26; Ezr. 4:14.

(2) *a temple,* Dan. 5:2, 3, 5.

הֵילֵל Isa. 14:12 according to LXX., Vulg., Targ. Rabbin., Luth., *stella lucida, bright star,* i.e. *Lucifer.* 1966

Nor is this a bad rendering, for there is added בֶּן־שָׁחַר and in the Chaldee also Lucifer [the morning star], is called הֵילֵל בֶּן־שָׁחַר in Arab. هَيْلَل i. e. splendid star. According to this opinion הֵילֵל would be derived from the root הָלַל to shine; as a participial noun of the conj. פֵּיעֵל, (comp. Arab. بَيْطَر, Syr. ܦܝܣܩ and the like), or else of a quadriliteral verb הֵילֵל, comp. הֵילֵל, הֵידַד. However, הֵילֵל itself is not unfrequently Imper. Hiph. of the verb יָלַל in the signification *wail, lament* (Eze. 21:17; Zec. 11:2), and this does not appear less suitable, and is adopted by Syr., Aqu. and Jerome. ["This is less suitable." Ges. corr.]

see 1949 הֵם see חוּם.

1967; see 1950 [הֵימָם pr. n. see הוֹמָם].

1968 הֵימָן (= מֵימָן Ch. and Syr. faithful), [*Heman*] —(1) pr. n. of a certain wise man, who flourished before the days of Solomon (1 Ki. 5:11), of the tribe of Judah, 1 Ch. 2:6. There is a different—(2) Heman, a Levite of the family of the Kohathites, a leader of David's choir, 1 Chr. 6:18; 15:17; 16:41, 42; Ps. 88:1; compare Thes. p. 117.

1969 הִין m. *a hin,* a measure of liquids containing ["the seventh part of a Bath, i.e. twelve Roman sextarii" 1925, a Attic χοῦς (according to Joseph. Ant. iii. 9 § 4). Nu. 15:4, seqq., 28:5, 7, 14; Exe. 4:11. LXX. Εἶν, Ἴν, Ἰνί. Its etymology is doubtful. It may be derived from הָנָה as *a light,* small measure. [This reason is rejected in Thes.] ["This corresponds to the Egyptian *hn, hno,* which signifies prop. *vessel,* and then a small measure, *sextarius,* Gr. Ἴνιον. See Leemans, Lettre a Salvolini, p. 154. Bökh. Metrol. Untersuch. pp. 244, 260. But it is not certain that these Hebr. and Egypt. measures were of the same size." Ges. add.]

see 3588 under (B) (1) (c), p. 191 כִּי see כִּי.

1970 – – – – הָכַר in Kal not used. [See added note below.]

Arab. هَكَرَ and حَكَرَ *to be stupified, to be stunned,* Kamûs i. 691, العَجِيب او أَنْكَده *admiration,* or, *most vehement admiration,* i.e. stupor. Kimchi, after R. Jonah תמיהה גדולה great admiration. Alb. Schultens (on Job 19:3) thought the original idea to be that of *being stiff, rigid,* but considered it worthy of more examination; I have no doubt but that it is that of *beating, pounding,* comparing it with the primitive syllable הַךְ, הַק, in which there is the sense of beating, cutting, with a stroke; compare the kindred verbs חָתַךְ, חָקַק and חָכַם, חָכַל which see.

["Once fut. Kal, or (Heb. Gramm. § 52, note 4)"]—HIPHIL, *to stun, to stupify;* Job 19:3, לֹא תַכְהִמוּנִי תַּחְכִּירוּ לִי "ye are not ashamed, ye stun me," LXX. *οὐκ αἰσχυνόμενοί με ἐνίκησάτε μου,* Jerome, *et non erubescitur opprimentes me;* Schumtes übertäubt thr mich; as rightly given by Cromayer, Schultens in Animadverss.—הִתְכִּירוּ seems to stand for תַּתְכִּירוּ (compare וַיִּדְרְכוּ Jer. 5:3). It may even be taken for the fut. Kal, but on account of the dative לִי, which particularly often follows verbs in Hiphil (Lehrg. p. 817), the common opinion appears to me to be preferable.

["Better perhaps to assign to הִכִּיר the force of Arab. حكر *to enjure,* to litigate perfunctiously; whence in Job l. c. *shameless ye injure me.* Several MSS. read תִּתְכִּירוּ." Ges. corr.]

הַכָּרָה f. (Verbal of Hiph. from the root נָכַר, of the form מַלְכָּה, see Gr. § 74, 29. § 75, I. [83, 28; 84, 1]), *a knowing, taking knowledge of* ["*a beholding*"]; Isa. 3:9, הַכָּרַת פְּנֵיהֶם "the knowledge of their countenance," i.e. what may be known by their faces, what they manifestly shew ["*the beholding of their persons,* i.e. respect of persons, partiality in a judge; compare the phrase נָכַר פָּנִים in נָכַר Hiphil"]. 1971

הַל—(1) the article, Arab. اَلْ, Heb. ־ה, ־ל being inserted [by a compensative Dagesh] in the next letter; see Lehrg. p. 197, and above, p. CCXIII. see 1973

(2) A particle of interrogation, Arab. هَلْ, whence is taken אִם interrogative, which see. The full form is once found, Deu. 32:6, according to the reading of the Nehardeenses, who thus divide הֲלוֹא יְהוָה, which others join together הֲלוֹיְהוָה. If the former be correct, אִם is joined with an accusative, as is often the case.

הָלָא TO REMOVE, OR TO BE REMOVED, unused in Kal. (Nearly connected is the Syr. ܐܬܠ to put far, to remove, and Arab. هَلَّ II. to stay away, to go away, to recede.) 1972

[In Thes. this is not given as a verb; the Niphal is made denom. from הֲלָאוֹת.]

NIPHAL, partic. הַנְהֲלָאוֹת *removed, far off,* collectively, the far removed, the remote, Micah 4:7. Hence—

הֲלָא (segol. form, like אֶתֶן, אַתָּה), subst. *distance, remoteness,* always with ה parag. הֲלָאָה (Milel, and on that account without Metheg), adverb *far off, farther.* 1973

(1) Used of space, Gen. 19:9, וַיֹּאמְרוּ גֶּשׁ הַלְאָה "go farther back," begone; LXX. *ἀπέχεις ἐκεῖ*: Vulg. *recede illuc* (see my Commentary on Isa. 49:20). According to others, "come nearer," which is incorrect, and unsuitable to the sense. 1 Sa. 10:3, וְחָלַפְתָּ מִשָּׁם וָהָלְאָה (and thou shalt go) thence **farther**;" 1 Sam. 20:22, שְׁלַח כִּי מִמְּךָ וָהָלְאָה "from thee farther," i.e. beyond thee; verse 37. (In opposition to מִמְּךָ וָהָנָּה on this side of thee.) Num. 32:19; Isa. 18:2, עַם נוֹרָא מִזֶּה וָהָלְאָה "a people terrible and farther off than it;" verse 7. מִמֶּנִּי לְךָ וָהָלְאָה "farther off than," as Am. 5:27, מִמִּשְׂאֹתָיִם לְךָ וָהָלְאָה "beyond, farther off than Damascus."

(2) Used of time, 1 Sam. 18:9, מִהַיּוֹם הַהוּא וָהָלְאָה "from that day and onward;" Lev. 22:27. (Syr. ܘܗܠܐ, ܡܢ ܗܠܐ id., ܒܗܠܐ beyond, Ch. לְהַלָּא, מִן לְהַלָּא, which belong to a root Med. Gem., see under הָלַל.) [In Thes. Gesenius thus derives the word, "probably for מִלְּהַלָּא from לְהַלָּא (which see, No. 1)."]

1974 הִלּוּלִים m. pl. verbal of Piel from הָלַל ["*praises* (of God)"], *festival days*, celebrated on account of the finished harvest, *public thankgivings*, Jud. 9:27; Lev. 19:24.

see 1988 הֲלָם see הָלַם.

1975 הֵלֶז comm. *this*. It is masc., Jud. 6:30; 1 Sam. 14:1; 17:26; 2 Ki. 23:17; Zec. 2:8; Dan. 8:16. fem. 2 Ki. 4:25. The more full form follows as the next article; this apocopated form also occurs in Arabic هٰذَا, هٰذَ, اَلذَ, اَلذِ, اَلذِى, اَلذِى, اَلذِى

1984 **הָלַל**—(1) TO BE CLEAR, TO BE BRILLIANT, *hell* from, pr. used of a clear, sharp tone or sound. ["In Ethiopia the women on occasions of public rejoicing are accustomed to repeat the sounds *ellellell-ellellell*; whence *to make ellell*, is i. q. *to rejoice*; see Isenberg Amhar. Lex. p. 112." Ges. add.] Comp. הוֹלִיל and the kindred roots גִּלַּל, יָלַל, יְהֹלֵל. See PIEL. It is applied—

(a) to brightness *of light*, Arab. هَلَّ (like the Germ. *helle* Farben). See HIPHIL, and the noun הֵילֵל.

Hence—

(β) *to make a show*, used both of external appearance, and of grandiloquent words, גְּאוֹנִים מְהֻלָּלִים *proud, the insolent*, Ps. 5:6; 73:3; 75:5. Hence—

(γ) *to be foolish*. See PIEL. In the sacred writers, the more any one boasts, the more is he regarded as being foolish; just so, on the other hand, a modest person is looked upon as wise and pious. Comp. הָגָל.

PIEL, pr. *to sing* (see Kal No. 1), especially any one's praises; hence, *to praise, to celebrate*, especially God, with an acc. הִלֵּל יָהּ "praise ye Jehovah." Psal. 117:1; 145:2; in the later writers with לְ (properly to sing to God), 1 Ch. 16:36; 23:5; 2 Ch. 20:21; 30:21; Ezr. 3:11; with בְּ Psal. 44:9. Also simply *to praise*, Prov. 27:2; 28:4; followed by אֶל *to praise* some one to another, to commend, Gen. 12:15.

(a) intrans. *to glory*. Psal. 56:5, בֵּאלֹהִים אֲהַלֵּל "in God I will glory." Comp. Ps. 10:3.

PUAL, *to be praised, celebrated*, Ecc. 26:27. Part. מְהֻלָּל worthy to be praised, (God), Psal. 18:4; 96:4; 145:3. Ps. 78:63, וּבְתוּלֹתָיו לֹא הוּלָלוּ according to the present vocalisation, "and their virgins were not celebrated" (had no nuptial song); comp. Ch. הִלּוּלָא epithalamium. But this does not accord sufficiently with verse 64, and I prefer reading יְהֻלָּלוּ, for יְהֻלְלוּ lamented.

POEL fut. יְהוֹלֵל caussat. of Kal No. 4, *to make foolish*, Ecc. 7:7; also *to shew to be foolish, to make ashamed*. Job 12:17; Isa. 44:25, לְקֹסְמִים יְהוֹלֵל "he shews the diviners to be fools."

POAL part. מְהוֹלָל *mad*, pr. smitten with fury. Ps. 102:9, מְהוֹלָלַי "those who are mad against me" (like מְשֻׁגָּעַי). Ecc. 2:2.

HIPHIL—(1) caussat. of Kal No. 1, *to make bright or shining*, Isa. 13:10; Job 41:10. I would with Ewald (Hebr. Gramm. p. 47 1), place here [in Thes. put under Kal 3], בַּהֲהֵלּוֹ נֵרוֹ for בְּהָהֵלּוֹ נֵרוֹ (by the omission of ה preformative), "when God made his light to shine." Those who do not thus

1988 admit the syncope of the letter ה, take הֵלּוֹ to be inf. Kal of the form שָׁלְךָ, with a pleonastic suffix; so that it should be rendered, "when it shined," sc. his light; compare Job 33:20; Eze. 10:3.

(2) *to shine, to give light*, i. q. הֵאִיר No. 2, רֵיחַ נִתְהַלֵּךְ *breathes*, Job 31:26.

HITHPAEL—(1) pass. of Piel 1, *to be praised*, Prov. 31:30.

(2) *to glory, to boast oneself*. 1 Ki. 20:11; Pro. 20:14, אָז לוֹ יִתְהַלָּל "he goeth away, and then he boasteth (of his bargain)." With בְּ of that in which one glories, Prov. 25:14; 27:1; especially used of God, Ps. 34:3; 64:11; 105:3. Once with עִם Ps. 106:5.

HITHPOEL.—(1) *to be mad, to be foolish*. Jer. 25:16; 51:7; Nah. 2:5, יִתְהוֹלְלוּ הָרֶכֶב "the chariots are mad," they are driven impetuously; Jer. 50:38, לְאֵימִים יִתְהוֹלָלוּ used in a pregnant sense, "they madly confide in idols."

(2) *to feign madness*, 1 Sa. 21:14.

Derivatives, הִלּוּל, תְּהִלָּה, תְּהִלָּל, תְּהוֹלָלוֹת, תְּהוֹלֵל, מְהֻלָּל, מְהוֹלָל, pr. n. מְהוּלָאֵל, יְהַלְלְאֵל, and—

1985 **הַלֵּל** ["singing," "praising"], *Hillel*, pr. n. of a man, Jud. 12:13, 15.

1986 **הָלַם** fut. O (Psal. 74:6)—(1) TO BEAT, TO STRIKE, TO SMITE. Jud. 5:26, תָּלְמֶה סִיסְרָא "she smote Sisera;" Ps. 74:6; 141:5; Isa. 41:7, חָלַם פָּטִישׁ "who smote the anvil, pr. חוֹלֵם. As to the change of the accent, see Lehrg. p. 175, 308. Used of the hoof of a horse striking the ground, Jud. 5:22. Metaph. חָלְמוּ יַיִן Isa. 28:1, *smitten by wine*, drunkards; compare Gr. εἰσπλῆξαι, Lat. *percussus tempora Bacho*. Tibull. As to similar expressions in Arabic, see my Comment. on Isa. loc. cit.

(2) *to smite in pieces, to break*, Isa. 16:8.

(3) *to be dissolved, to break* up (intrans.) as an army, *to be scattered*; Germ. sich zerstreuen. 2 Sa. 14:16, מִנַּחֲלָתִי הֶחָלֵם "and (the hosts) were scattered more and more."

Derivatives, besides those which immediately follow, מַחֲלֻמוֹת, חֶלֶם.

1988 **הֲלֹם** adv. of place,—(1) *hither*, Ex. 3:5; Jud. 18:3; 1 Sa. 10:22; שׁוּ הֲלֹם *hitherto*. 2 Sa. 7:18. To this answers the Arab. هلم (not هلم, as given in the former editions and by Winer) come hither, which is inflected like an imperative; whence the fem. هلمّى. Perhaps the Hebrew word also, was originally an imperative signifying *come hither*; from הָלַם to strike

the ground with one's foot (comp. פָּעַם). As to the sense, comp. also Gr. πεζὸς, *pedi*, pl. *ἐσπε*.

(2) *here*, Gen. 16:13. [In Thes. this word is said to mean pr. a stroke of the foot on the ground, as an indication whence one has come.]

1987 **הֶלֶם** ("stroke"), [*Helem*], pr. n. of a man, 1 Ch. 7:35.

1989 **הַלְמוּת** f. *hammer*, Jud. 5:26, so called from striking. See the root.

1990 **הֵם** or **הֵמָּה** [*Ham*], pr. n. of a region otherwise unknown, where the nation of the Zuzim lived; probably in the land of Ammon, or in the bordering country; Gen. 14:5.

1991 **הֵם** or **הֵמָּה** only in pl. with suffix חֲמוֹתָם *their riches*. Eze. 7:11, לֹא מֵהֶם וְלֹא מֵהֲמוֹנָם וְלֹא "not of them, nor of their multitude, nor of their wealth." The paronomasia of the words מֵהֶם, מֵהֲמוֹנָם, מֵהֶמְתָּם appears to have given occasion for the use of this new or at least uncommon form.

1992 **הֵמָּה** & **הֵם** pers. pron. pl. m. THEY, THOSE; sometimes it is incorrectly put for the feminine, *ea*. Zec. 5:10; Ru. 1:22.—With the article it becomes the demonstrative, *these*; see הָאֵלֶּה.—Not unfrequently it takes in a manner the place of the verb substantive, 1 Ki. 8:40; 9:20; Gen. 25:16; even with feminines, Cant. 6:8; and for the second person, Zeph. 2:12, "you also, O Cushites, חַלְלֵי חַרְבִּי הֵמָּה Isa. 17:12, many peoples. Also, O Cushites, חַלְלֵי חַרְבִּי הֵמָּה *shall be stricken through with my sword*." Compare אֵת.

1993 **הָמָה** fut. יֶהֱמֶה onomatop. root, TO HUM; Germ. *trummen, summen*, or rather the old *tummen*; Engl. *to hum*, used of the sound made by bees; whence the Germ. *Hummel*, Arabic همهم, زمزم, حمس. It is used—

(1) of the noise made by certain animals, as of the growl of the bear, Isa. 59:11; of a snarling dog, Ps. 59:7, 15; of the cooing of a turtle dove, Ezr. 7:16. It is applied to the sighings of men, Ps. 55:18; 77:4; which are compared to the sounds uttered by bears and doves (Eze. 7:16; Isa. 59:11).

(2) used of the sound of the harp (compare Germ. *Hummel* of a particular kind of harp), Isa. 16:11 (compare 14:11), and of other instruments of music, Jer. 48:36; the noise made by a shower, 1 Ki. 18:41 [A derivative is found in this passage]; the waves, Ps. 48:4; Isa. 51:15; Jer. 5:22; 31:35; 51:55; of disturbed and tumultuous people, Ps. 46:7; 59:7; 83:3; Isa. 17:12. Hence הוֹלֵלוֹת poet. noisy places, i.e. the streets, Pro. 1:21. Pro. 20:1, הֹמֶה שֵׁכָר "wine is a mocker, and strong drink (is) raging." Comp. Zec. 9:15.

(3) used of *internal emotion*, from disquiet of mind arising from cares, solicitude, pity, Psal. 42:6, 12; Jer. 4:19; 31:20; comp. Cant. 5:4. This internal emotion is sometimes compared poetically with the sounding of musical instruments (No. 2), just as Forster narrates that in some of the islands of the Pacific they call pity, the barking of the bowels. Isa. 16:11, מֵעַי לְמוֹאָב כְּכִנּוֹר יֶהֱמֶה "my bowels shall sound like a harp for Moab." Jer. 48:36, לִבִּי לְמוֹאָב כַּחֲלִלִים יֶהֱמֶה "my heart shall sound for Moab like pipes." Hence—

(4) used of a person wandering about from inquietude of mind; as the adulterous woman, Pro. 7:11; 9:13. Similar in signification is נוּעַ.

Derivatives מֵהֶם or הֵם, הֲמוֹן, הֲמוֹנָה, [הֲמֹנָה].

see 1992

1994 **הֵמָּה** & **הֵמֵּן** Ch. pers. pron. pl. *they, those*, Dan. 3:34; Ezr. 4:10, 23, i. q. Heb. הֵם.

1995, see also 2000a **הָמֹן** (from the root הָמָה, m. (f. in one passage, Job 31:34).

(1) *the sound, noise* of a shower, 1 Ki. 18:41; of singers, Exc. 26:13; Am. 5:23; especially of a multitude, 1 Sa. 4:14; 14:19; Job 39:7. Hence—

(2) *a multitude* of men itself. הָמוֹן קָל the noise of a multitude, Isa. 13:4; 33:3; Dan. 10:6. הָמוֹן גּוֹיִם Gen. 17:4, 5. הָמוֹן עַמִּים Isa. 17:12, many peoples. הָמוֹן נָשִׁים a multitude of women, 2 Ch. 11:23. Especially used of hosts of soldiers, Jud. 4:7; Dan. 11:11, 12, 13. Also, plenty of water, Jer. 10:13; 51:16.

(3) *plenty, wealth, riches*, Psa. 37:16; Ecc. 5:9; Isa. 60:5.

(4) *emotion* of mind. Isa. 63:15, הָמוֹן רַחֲמֶיךָ pr. "commotion of thy bowels," i. e. thy mercy; comp. the root No. 3.

see 1994

1994 **הָמוֹן** see הֵמָּה.

1997 **הֲמוֹנָה** ("multitude"), [*Hamonah*], prophetic name of a city, to be situated in the valley where the slaughter of Magog is to take place, Eze. 39:16.

1998 **הֲמִיָּה** f. *sound of a* harp, Isa. 14:11. Root הָמָה.

הָמַל a root not used. Arab. همل to rain incessantly; kindred to the Heb. הָמַר. The original idea appears to be that of making a noise; compare הָמָה used of the noise of showers, 1 Ki. 18:41. Hence—

1999 **הֲמֻלָּה** & **הַמְהוּמָה** f. *noise, sound*, i. q. הָמוֹן Eze. 1:24, בְּלֶכְתָּם קוֹל הֲמֻלָּה כְּקוֹל מַחֲנֶה "as they went, a

• For 1996 see Strong.

noise [was heard] like the sound of a host." (Comp. קוֹל קְהָל Isa. 13:4; 33:3; 1 Ki. 20:13, 28; especially Dan. 10:6.) Jer. 11:16.

2000 **הָמַם** fut. יָהֹם i. q. הוּם pr. TO PUT IN MOTION, in Bewegung setzen; hence—

(1) *to impel, to drive.* Isa. 28:28, הָמַם גַּלַּת עֲגָלָתוֹ "he drives the wheels of his threshing wain." (Comp. Arab. هَمَّ to urge on a beast.)

(2) *to disturb, to put in commotion, to put to flight,* e.g. when used of God, his enemies, Ex. 14:24; 23:27; Josh. 10:10. Psalm 144:6, שְׁלַח חִצֶּיךָ וּתְהֻמֵּם "send forth thine arrows, and put them (the enemies) to flight." Ps. 18:15. 2 Ch. 15:6, אֱלֹהִים הֹמָם בְּכָל צָרָה "God disturbed them with every misery." Hence—

(3) *to destroy utterly, to make extinct,* Deut. 2:15; Est. 9:24 (where it is joined with אָבַד). Jer. 51:34 (with אָכַל).

[*Derivative,* pr. n. הוֹמָם.]

2000q; see 1995 **הָמָן** *ἅπαξ λεγόμ.* i. q. הָמַם, הָמַל, הָסַר TO MAKE A NOISE, TO RAGE. Inf. Eze. 5:7, שְׁנוֹ הֲמֹנְכֶם סְבִיבוֹתֵיכֶם "because that ye raged yet more (against God) than the nations (which are around)." Compare הָמַס Pss. 2:1; 46:7. It may also be that הָמַן is a secondary root, formed from הָמַם. The Hebrew interpreters regard הֲמֹנְכֶם as being for הֲמַמְכֶם, and that this is the verbal noun הָמַם itself. [So Gen. in Thes. and Corr.]

2001 **הָמָן** [*Haman*], pr. n. of a noble of Persia, celebrated on account of his plots against the Jews, Est. 3:1, seq. (Formerly followed Jo. Simonis, who compares it with Pers. همان, which he translates *alone, solitary.* But همان is nothing but an adv. *so, only, but.* Perhaps a better comparison will be Pers. هامان *homâm,* magnificent, illustrious; or Sanscr. *hêman,* the planet Mercury.)

2002 **הַמְכָּךְ** or according to הַמְכָּךְ חָכִיר Chald. Daniel 5:7, 16, 29, *a necklace, neckchain, monile.* To this corresponds Syr. ܗܰܡܟܳܟܳܐ, ܗܰܡܟܳܟܳܐ, and Greek μανίακες, μανιακαι, μάνοι: also μανάκιον, μανιάκιον: all of which are diminutives from μάνος, μάνος, μάνος, the words being chiefly Doric; whence also the Lat. *monile* (see Polyb. ii. 31; Foliux v. 16, the Greek interpreters of the O. T. in Biel and Schleusner). ח in Ch. and Syr. is a prothetic letter, and כ or ך is a diminutive termination familiar to the Persians and Greeks. If the etymology of the syllable מַנ *μάνος* be further traced, the idea of many is not improbable that it properly signifies the moon, and that *monisko* is properly i. q. *μανίσκος,* a little moon worn round the neck (compare חַרְמֹנִית). Indeed in modern Persic the moon is called ماه, but the primitive Nun is shown to be omitted by the Greek *μήν, μήνη,* Dor. *μâνα,* Goth. *mana,* Lat. *mensis,* Germ. *Mond,* Engl. *Moon.* Goddes on Ex. 25:22, compares the Lat. *manica* from *manus,* and supposes הַכַּפֹּרֶת properly to mean an armlet. [" Comp. also Sanscr. *muni,* a gem, a pearl."]

הָמַם an unused root, i. q. חָמַם, חָמַשׁ, which are used of *a gentle noise* of various kinds (comp. הָסַךְ, הָמַן, הָמַל, הָסַס), as of persons walking, of small branches and twigs mixed together and breaking one another (**Reiben bei Bewegung**); compare transp. חָמַשׁ to break any thing dry, as brushwood, חֲמַשִּׁים brushwood. Hence—

הֲמַמִּים m. pl. Isa. 64:1, *brushwood.* Saadiah has well retained חמאם. See Schult. in Origg. i. p. 68, 69.

הָמַר a root not used in Hebrew. Arab. همر *to flow in a rapid stream* (of water) هَمِرَة rain, shower. The original idea is no doubt that of making a noise (comp. הָמָה), as in הָמַל, a root which is formed from this, the letter ר being softened. Of the same origin are Gr. *ὄμβρος,* Lat. *imber.* A kindred root is עָמַר.

Derivative חֲמֹר.

הֵן I. pers. pron. 3 pers. pl. fem. THEY, THOSE. Only with pref. הֵנָּה Gen. 19:9; 30:36; הֵמָּה Ezek. 18:14; הֵמֵּה Ese. 16:47; הֵיךְ (therefore) Ruth 1:13. The separate pronoun always has ה parag. הֵנָּה, which see.

II. **הֵן** followed by Maqqîph הֵךְ—(1) demonstrative adv. or interj. LO! BEHOLD! (Cognate words are אֵם which see, let. A., Arab. أَنَّ behold, هَا, هَا here, Gr. ἦν, ἦνι = ἴσθι, ἴφθι, Lat. *en,* also Chal. הֵן, הֵיךְ, אֵיךְ the demonstrative pronoun, this. Pronouns and demonstrative adverbs are often expressed by the same or a similar word; comp. הָא, הֵא behold, and הָדָא this; אַי where, and מַן who?) Gen. 3:22; 4:14; 11:6; 15:3; 19:34; 27:11; 29:7; 30:34; 39:8; 47:23; Job 8:19, etc. Of yet more frequent occurrence is הִנֵּה which see. ["It becomes a part. of affirmation, *lo! i. q. yea, surely,* as in the Talmud. Gen. 30:34, where Saadiah well נעם. Hence לָכֵן i. q. לָכֵן." Ges. add.]

(2) It becomes an interrogative particle, *num*; or at least in oblique interrogation, *an* (*ob*). Jer. 2:10, הֵן רְאוּ וּשְׁלָחוֹ הָיְתָה כָּזֹאת " see whether there be such a thing." Compare Ch. הֵן No. 2. The transition of demonstrative particles into interrogatives is easy; compare Heb. הַ, אִם letter B.; also Syr. ܗܵܝ behold, which is used interrogatively in some phrases, as ܗܵܝ ܟܹܢ *nonne? Lat. ecquid? for en quid or ecce quid.*

(3) a conditional part. i. q. אִם let. C., *if,* like the Ch. הֵן, Syr. ܐܶܢ, especially found in the later books in which there is a leaning to the Chaldee, 2 Ch. 7:13 (where there follows אִם). Job 40:23; Isa. 54:15; Jer. 3:1. The manner in which this signification of the word has arisen may be seen in those passages of the Pentateuch, Lev. 25:20, " what shall we eat in the seventh year אִם לֹא נִזְרַע (for) behold we shall not sow," i. q. if we do not sow. Ex. 8:22.

2006 הֵן Ch.—(1) *behold, surely,* Dan. 3:17.

(2) *whether (ob)* Ezr. 5:17.

(3) *if,* Daniel 2:5, 6; 3:15, 18. When doubled, *whether, or, Ezr.* 7:26. See Heb.

2007 **הִנֵּה** (1) pron. 3 pers. pl. fem. *they, those.* Gen. 41:19; *themselves,* ἑαυτοῖς, *sibi,* Gen. 33:6; *these,* with the art. 2 Sa. 17:28. It often includes the verb substantive, Gen. 6:3, הֵנָּה בָשָׂר; or stands for it, Gen. 41:26, שֶׁבַע שָׁרוֹת הַטֹּבוֹת שֶׁבַע שָׁנִים הֵנָּה. Verse 27. With prefixes הִנָּה Levit. 5:22; Nu. 13:19; מֵהֵנָּה Levit. 4:2; Isaiah 34:16; לָהֵנָּה Ezek. 1:5, 23; כָּהֵנָּה Gen. 41:19; Job 23:14 (like these things as of that kind). אֵלֶּה וְהֵנָּה Germ. *je und jener,* 2 Sa. 18:8.

2008 (2) Adv. of place—(*a*) *hither* (comp. of הֵן No. II. behold, here, and ה parag. local). Gen. 45:8; Josh. 3:9, etc. הֵנָּה וְהֵנָּה hither and thither, Josh. 8:20. 2 Sa. 20:21, מִשָּׁם וְהֵנָּה "from thee hither," i.e. "on this side of thee," opp. to מִשָּׁם וְהָלְאָה from thence, see שָׁם. עַד הֵנָּה *thus far, hitherto,* Num. 14:19; 1 Sam. 7:12; *hither,* 2 Sam. 20:16; 2 Ki. 8:7; used of time, *to this time, hitherto,* Gen. 15:16; 1 Sam. 1:16, etc. Contractedly אֲנָה which see.—(*b*) *here* (Arab. هُنَا), where ה is merely demonstrative, Gen. 21:29; when repeated *here, there,* Daniel 12:5. הֵנָּה וְהֵנָּה *here and there,* 1 Ki. 20:40.

2009 **הֵנָּה** rarely הִנֵּה Gen. 19:2, i. q. הֵן with ה parag. having a demonstrative power (as אֲנִי, אֲנִיָּה), a demonstrative particle, *lo! behold!* (As to its etymology or rather analogy, see הֵן No. II.) Used for pointing out persons, things, and places, as well as actions. Gen. 12:19, הִנֵּה אִשְׁתְּךָ "behold your wife." Gen. 16:6; 18:9, הִנֵּה בְאָהֳלָה "behold (it is) in the tent." Gen. 20:15, 16; 1:29, הִנֵּה נָתַתִּי לָכֶם אֶת כָּל עֵשֶׂב "behold I have given you every herb," etc. Especially in descriptions and in lively narration. Genesis 40:9, בַּחֲלוֹמִי וְהִנֵּה גֶפֶן "in my sleep, behold a vine was before me." Verse 16; 41:2, 3; Isaiah 29:8. Compare Dan. 2:31; 7:5, 6. Sometimes also used as a particle of incitement, Psalm 134:1, הִנֵּה בָּרְכוּ אֶת יְהוָה "come, praise ye the Lord."

When the thing to be pointed out is expressed by a personal pronoun, this is appended as a suffix (as Plaut. *eccus, for ecce eus*), in these forms, הִנְנִי *behold me* (the pronoun being regarded as in the acc., comp. Gr. § 95, ed. 9 [§ 98, 5]), in pause הִנֵּנִי Gen. 22:1, 11; 27:1; and הִנֶּנִּי Gen. 22:7; 27:18; הִנְנִי *behold thee,* Gen. 20:3; once הִנֵּהוּ 1 Ki. 7:9. f. הִנֵּךְ Gen. 16:11; הִנֵּהוּ *behold him, ecce eum, ecceus,* Num. 23:17; הִנְנִי behold us, Josh. 9:25; in pause הִנֵּנוּ Job 38:35; הִנֵּנוּ Gen. 44:16; 50:18; הִנָּם Deut. 1:10; הִנָּם Gen. 47:1. הִנְנִי *behold me!* הִנֵּנִי *beholdus!* are used as the answer of persons called, whereby, allowing their ready obedience; Gen. 22:1, 7, 11; 27:1, 8; Nu. 14:40; 1 Sa. 3:8; Job 38:35; Isa. 58:9; 65:1. Further הִנֵּה with a suffix, in more lively discourse is very often prefixed to a participle, when it stands for the finite verb, especially for the future. Gen. 6:17, הִנְנִי מֵבִיא "behold I am about to bring a flood" (pr. behold me going to bring); Gen. 20:3, הִנְּךָ מֵת "behold thou about to die," thou art about to die. Isa. 3:1; 7:14; 17:1; Jer. 8:17; 50:10; but also for the pret., Gen. 37:7; 1 Ch. 11:1; and the present, Gen. 16:14; Ex. 34:11. A finite verb more rarely follows, with a change of the person; as Isa. 28:16, הִנְנִי יִסַּד "behold me, who founded," for הִנְנִי מְיַסֵּד or יְסַדְתִּי.

2010 **הַעֲוָה** f. (a verbal noun of Hiphil, from the root עָוָה), *grant of rest, rest,* Est. 2:18. Remission of tribute is what is understood by the LXX. and Ch.

2011: see 1516 under (o)

הִנֹּם *Hinnom,* see under גַּי, letter *a.*

2012 **הֲנָע** *[Hena],* pr. n. of a city of Mesopotamia, the same apparently as was afterwards called *Ana* (عَانَة), situated at a ford of the Euphrates, 2 Ki. 18:34; 19:13; Isa. 37:13.

2013 **הִסְתָּה** act. used in Kal (kindred to הָסַךְ, *στέγω*). [Not given as a verb in Thes. except as formed from הֵס which stands as an interjection.]

פּוּג, imper. apoc. הַס BE SILENT! SILENCE! an onomatopoetic expression for commanding silence; like the Germ. fi! ſſt! from which have been formed the roots הָסָה, הָסַס: Hab. 2:20; Zeph. 1:7; Zec. 2:17; Jud. 3:19; Amos 6:10. *Adv. silently*, Amos 8:3. LXX *σωπῇ*. Plur. הַסּוּ Neh. 8:11.

Hiphil, *to command to be silent, to still* (a people), Nu. 13:30.

2014 הַפּוּגָה fem. *remission, cessation*, Lam. 3:49. Root פּוּג.

2015 הֶפֶךְ fut. יַחְפֹּךְ (Aram. יְחַפֵּךְ, Arab. ﻗﻠﺐ)—

(1) TO TURN, as a cake, Hos. 7:8; a dish, 2 Ki. 21:13; הֶפֶךְ יָדָךְ *turn thy hand, or thy side*, i. e. turn back, return; 1 Ki. 22:34; 2 Ch. 18:33. Comp. 2 Ki. 9:23. הִפֵּךְ עֹרֶף לְאֹיְבָיו to turn the neck to any one, Jeah. 7:8. Also intrans. (like *στρέφεσθαι*, and in Hom. sometimes also *στρέφειν*), *to turn oneself*, 2 Ki. 5:26; hence *to turn back, to flee*, Jud. 20:39, 41; Ps. 78:9.

(2) *to overturn, to overthrow* (as cities), Gen. 19:21, 25; Deut. 29:22; followed by ב Amos 4:11. (Arab. اِنْقَلَبَتْ the overthrown, *σὺν ἴλιοχθ*, a name for Sodom and Gomorrha.)

(3) *to turn, to convert, to change*, Ps. 105:25; followed by ל into something, Paul. 66:6; 105:29; 114:8; Jerem. 31:13. Intrans. (like No. 1) *to be changed*, followed by an acc., into something. Lev. 13:3, שְׂעָר בַּנֶּגַע נֶהְפַּךְ לָבָן "the hair in the plague is turned white;" verse 4, 10, 13, 20.

(4) *to pervert*, e. g. any one's words, Jer. 23:36. Intrans. *to be perverse*. Isa. 29:16, הֲנֶהְפָּכְכֶם "O your perverseness!" [As a noun in Thes.]

NIPHAL נֶהְפַּךְ inf. absol. הִנָּפוֹךְ.

(1) *to turn oneself about*, as an army, Josh. 8:20. Pro. 17:20, נֶהְפָּךְ בִּלְשׁוֹן "he who has a tongue that turns about." Followed by ב to turn oneself against any one, Job 19:19; לְ to any one, Isa. 60:5. 1 Sam. 4:19, נֶהְפְּכָה עָלֶיהָ צִירֶיהָ "her pains turned themselves unto her," i. e. took hold of her. Also followed by ל, Lam. 5:2.

(2) *to be overthrown*, Jon. 3:4.

(3) *to be turned*, i. e. *to be changed*, followed by ל Ex. 7:15; Lev. 13:16, 17; followed by an acc. Lev. 13:25. Specially, *to be changed for the worse*, i. e. to degenerate, Jer. 2:21 (comp. Ps. 73:4; Dan. 10:8).

HOPHAL הָפַךְ followed by לְ, *to turn oneself, to be turned* against any one, *to assail* him, Job 30:15.

HITPAEL.—(1) *to turn, to turn oneself*. Gen. 3:24, הַחֶרֶב הַמִּתְהַפֶּכֶת "a sword (continually) turning itself," i. e. flashing, brandished. Used of a cloud turning itself, i. e. as it were walking across the sky, Job 37:12.

(2) *to turn*, i. e. to change oneself, to be turned, Job 38:14.

(3) *to roll oneself on, to tumble*, Jud. 7:13.

Derivatives besides those which immediately follow, תְּהֻפּוּכוֹת, מְהֻפָּכוֹת, תַּהְפֻּכוֹת.

2016 הֶפֶךְ and הֵפֶךְ m. *the reverse*, i. e. the contrary, Ecc. 16:34.

2017 [הֵפֶךְ *perverseness, folly*, with suff. Isa. 29:16, תַּהְפֻּכֹתֵימוֹ "O your perverseness." Others (so Ges. in Manuale) regard this as an inf. used in the sense of a noun, which however the dagesh lene in ב prevents.]

2018 הַפֵּכָה f. *overturning, overthrow*, Gen. 19:29. See the root No. 2.

2019: cf. 3477 הַפְכְּכָה adj. *crooked, twisted*, Pro. 21:8. Opp. to יָשָׁר.

2020 הַפְלָטָה f. verbal of Hiph. from the root פָּלַט, *escape, liberation*, Est. 4:14.

2021 הֶצֶן an unused root, prob. i. q. חָסַן and חָצַן (ח and ה being interchanged), *to be strong* and *fortified*, whence חֹסֶן defence, weapons; Æth. ፀኀፀ፡ iron, pl. instruments of iron. Hence—

הֶצֶן Ezr. 23:24 (where however many copies have חֹסֶן), *weapons, arms*, as well explained by the Targum and Kimchi.

2022 הַר m. with art. הָהָר, with ה local הָרָה Gen. 19:8; 19:17, 19, etc. Once הָרָה Gen. 14:10. Plur. הָרִים constr. הָרֵי, with art. הָהָרִים.

A MOUNTAIN, a primitive noun as if from a verb, Med. Gem. [so derived in Thes.], whence also הָרָר, הָרֵר, also הוֹר Gen. 14:6. (Corresponding to this are Greek ὄρος, Slav. *gora*.) Aword of very frequent occurrence; it often means *a mountain tract of country*, Gen. 14:10; hence הַר יְהוּדָה the mountainous district of the tribe of Judah, Josh. 15:48, seq.; also *σὺν ἴλιοχθ*, הָרָר Josh. 10:40; 11:16; ½ *quarb*, Luke 1:39, 65; הַר אֶפְרַיִם the mountainous district of Ephraim (see אֶפְרַיִם). הַר הָאֱלֹהִים the mount of God, a name of—(*a*) Sinai, as the abode of Jehovah [at the giving of the law], Ex. 3:1; 4:27; 18:5.—(*b*) Zion, Ps. 24:3; Isa. 2:3; often called also *the holy mountain of God* (commonly הַר קָדְשִׁי, הַר קָדְשׁוֹ, so used that the suffix refers to God), Isa. 11:9; 56:7; 57:13; Paal. 2:6; 15:1; 43:3; Obad. 16; Ezek. 20:40. More fully

Zion [Moriah rather] is called הַר בֵּית יְ Isa. 2:2. (*c*) once the mountain of Bashan, i. e. Hermon, Paal. 68:16, as being a very lofty mountain.—(*d*) the holy land, as being mountainous [7] Isa. 57:13; more often in plur. mountains of God, Isa. 14:25; 65:9. Farther, as to the religion of the ancients, especially of the Hebrews [?], who regarded mountains as holy, and as the abodes of deities, see my remarks in Comment. on Isa. vol. ii. p. 316, seq.; and in pref. to Gramberg's book, Die Religionsideen des A. T. page xv. seq. [This would have much more to do with superstition and idolatry, than with revealed religion.] הַר הַמַּשְׁחִית the mountain, i. e. the fortress of the destroyer, used of Babylon, Jer. 51:25.

In proper names—(*a*) הַר חֶרֶס ("mount of the sun"), a city of [the territory afterwards belonging to] the Samaritans, Jud. 1:35.—(*b*) הַר חֶרֶס, see שֶׁמֶשׁ.

see 2023 on p. 220 הוֹר see הָר

2024 הָרָא ("mountainous"), [*Hara*], pr. n. of a country in the kingdom of Assyria, prob. *Media magna*, now عِرَاق عَجَمِي, also called הָרֵי גּוֹזָן *mountainous*, 1 Ch. 5:26. See Bochart, Phaleg. iii. c. 14.

2025 הָרְאֵל ("mount of God"), used of the altar of burnt offerings, Ezek. 43:15, ibid.; and verse 16, called אֲרִיאֵל which see.

2026 הָרַג יַהֲרֹג TO KILL.—(*a*) persons, used not only of private homicide (for which נָכָה is more frequently used), Gen. 4:8, seq.; Ex. 2:14, but also of the slaughter of enemies in war, Isa. 10:4; 14:20; Josh. 10:11; 13:22; also of any slaying, 1 Ki. 19:10, seq.; 2 Ki. 11:18; Est. 9:6; whether by the sword, Ex. 32:23; 2 Sa. 12:9; Am. 4:10; or by throwing a stone, Jud. 9:54. Hence it is applied also to a pestilence, Jer. 18:21; to a viper, Job 20:16; and even poet. to grief, Job 5:2.—(*b*) to kill animals, Isa. 27:1; hence *to slay for food*, Isa. 22:13. Metaph. (*c*) it is applied even to plants. Ps. 78:47, יַהֲרֹג בַּבָּרָד גַּפְנָם "he killed their vines with hail." Comp. מוּת Job 14:8, and the observations on that word, Virg. Georg. iv. 330; *felices interfice messes*. Constr. commonly with acc., rarely followed by ל 2 Sa. 3:30; Job 5:2; and followed by ב, to make a slaughter *amongst*, 2 Ch. 28:9; Ps. 78:31. Comp. ב A. 2.

NIPHAL, pass. *to be killed*, Exc. 26:6, 15.

PUAL, id. Isa. 27:7; Ps. 44:23.

Derivatives the following words.

2027 הֶרֶג m. *a killing, a slaughter*, Isa. 27:7; 30:25; Exc. 26:15; Est. 9:5; Pro. 24:11, and—

2028 הֶרְגָה f. id. צֹאן הַהֶרְגָה sheep for the slaughter, Zec. 11:4, 7 (comp. the verb Isa. 22:13). גֵּיא הַהֶרְגָה the valley of slaughter, Jer. 19:6.

2029 הָרָה—(1) TO CONCEIVE (as a woman), TO BECOME PREGNANT ["The etymology seems to lie in the idea of *swelling*; kindred to הָרַר, הָרַר" Ges. add.], Gen. 4:1, 17; 16:4; 21:2; 25:21; 29:32; followed by ל of the man by whom she conceives, Gen. 38:18. Part. הָרָה *she who conceives*; hence used post. for a mother, Cant. 3:4; Hos. 2:7. The Hebrew interpreters also consider the plur. הָרִים to be as if by zeugma (comp. Arabic اَبَوَانِ *both fathers*, for parents), to be put for parents, Gen. 49:26; but see under the word הוֹר.

(2) metaph. *to conceive* in the mind; hence *to plan, to devise* any thing. Ps. 7:15, הָרָה עָמָל וְלֵד שֶׁקֶר "he conceived mischief, and brought forth falsehood;" Job 15:35; Isa. 33:11; 59:4.

PUAL הוֹרָה pass. *to be conceived*. Job 3:3, "and (let) the night (perish, which) said הָרָה גָּבֶר there is a man child conceived." Well explained by Schultens, "*Inducitur nox illa (in qua Jobus conceptus est) quasi conscia mysterii et exultans ob spem prolis virilis.*"

It is altogether without ground that some have also ascribed to this verb, the signification of bringing forth, appealing to 1 Ch. 4:17, וַתַּהַר אֶת מִרְיָם, for all that the passage shews is that the mention of the birth is omitted.

POEL, inf. absol. הָרוֹ Isa. 59:13, i. q. Kal No. 2.

The derived nouns are הֵרֹן, הֵרָיוֹן, הֵרִי [and the following]—

2030 הָרָה adj. only found in fem. הָרָה *pregnant, with child*, Gen. 16:11; 38:24, 25; Ex. 21:22, etc. [followed by ל, by whom"]. לָקַח הָרָה *with child, near to be delivered*, 1 Sa. 4:19. הָרֵת שִׁלֹּם always with child, Jer. 20:17. Pl. הָרוֹת Am. 1:13. With *suff.* הָרְיוֹתֵיהֶם (forms which regularly take dagesh, as if from Piel), 2 Ki. 8:12; 15:16.

2031 הַרְהוֹר Chald. *a thought*, from הִרְהֵר to think; see הָרַר. Pl. Dan. 4:2, where it is used of night visions; like the syn. רַעְיוֹן Dan. 2:29, 30; 4:16. *Syr.* ܗܪܗܘܪܐ a phantasm or imagination.

2032 הֵרֹן m. (from הָרָה) *conception*, Gen. 3:16. With mere impure.

see 2030 הֵרִי i. q. הָרָה fem. הֵרָה, whence הֵרִיתָה Hos. 14:1.

2032 הֵרָיוֹן m. *conception* (from הָרָה) Ru. 4:13; Hos. 9:11.

* For 2023 see 2043.

2034 הֲרִיסָה *f.* (from the root הָרַס), that which is *destroyed*, ruined or destroyed houses, Am. 9:11.

2035 הֲרִיסוּת *f. destruction*, Isa. 49:19.

† הָרַם an unused root, i. q. רוּם *to be high, lofty.* Arab. هرم to make great, to lift up; whence هرم a pyramid, a lofty edifice. Hence הִרְסֹת and—

2036 הָרָם ("height," of the form שׁוֹלָם, or "mountainous," from הר with the addition of ם־, [*Horam*], pr. n. of a Canaanitish king, Josh. 10:33.

2037 הָרֵם ("made high"), [*Harum*], pr. n. m., 1 Ch. 4:8.

2038 הַרְמֹן i. q. אַרְמוֹן *a fortress, palace*, used of a hostile fortress, Am. 4:3. Root רָמַן. Some understand this to be a women's apartment, and some Armenia, but the explanation already given is alone correct.

2039 הָרָן ("mountaineer," from הר), [*Haran*], pr. n. —(*a*) of a brother of Abraham, Gen. 11:26, 27; —(*b*) 1 Ch. 23:9. הָרָן בֵּית see p. CXVII, B.

2040 הָרַס fut. יֶהֱרֹס Job 19:14; Isa. 22:19, and יֶהֱרָס Ex. 15:7; 2 Ki. 3:25.

(1) *to pull down, to destroy*, einreißen, niederreißen. The primary signification lies in the syllable רס, which like רץ and Gr. ῥήσσω, ῥάττω, Germ. reißen, has the meaning of tearing, pulling down, and is itself onomatopoetic. Compare רָצַץ, רָצָה, also פָּרַץ, פָּרַס, עָרַץ etc. (Arab. ترس, ترص is, to tear, to tear to pieces). This verb is properly and commonly *to pull down* houses, cities, walls, 1 Ki. 18:30; 19:10; Isa. 14:17; Jer. 1:10; 45:4; Lam. 2:2; Eze. 13:14; 16:39; Micah 5:10; etc. Elsewhere it is *to break out* teeth, Psal. 58:7; *to pull down* any one from his station (herunterreißen), Isaiah 22:19, *to destroy* a people, Exod. 15:7; and hence a kingdom, Prov. 29:4, "a king by justice establisheth the land, וְאִישׁ תְּרוּמוֹת יַהֲרְסֶנָּה but he who loveth gifts (i. e. the king when he is unjust), destroys it," pulls it down. The meaning of the passage was clearly overlooked by those who ascribe to the verb הרס h. l. the meaning of *corrupting manners*. A kingdom is compared to a building, which is established by a just king, but is subverted and destroyed by one who is unjust.

(2) intrans. *to break through, to break in*, Exod. 19:21, וְיֶהֶרְסוּ אֵלָיו "lest they break through to the Lord;" verse 24.

NIPHAL, *to be broken down, destroyed*, Ps. 11:3; Joel 1:17; Eze. 30:4, etc.; used also of mountains, 38:20.

PIEL i. q. Kal No. 1, Ex. 23:24; Isa. 49:17.

Derivatives הֲרִיסוֹת, הֲרִיסוּת, and—

2041 הֶרֶס *ἅπαξ λεγόμ.* [*Destruction*], a word of doubtful authority, Isa. 19:18, where in most copies, MSS. and printed, as also Aqu., Theod., Syr., is found עִיר הַחֶרֶס according to the common use of the languages "one (of these five cities) shall be called the city of destruction," i. e. according to the idiom of Isaiah "one of these cities shall be destroyed;" compare אִמַּר Niphal. The Jews of Palestine who approved of this reading, applied it to Leontopolis and the temple there, which they hated, and the destruction of which they supposed to be here foretold. The name of the city was supposed by *Iken*, to be figuratively expressed in these words (Dissertatt., Philol. Crit., No. XVI), comp. חֶרֶס a lion. The more probable reading, however, is חָרֵם which see. I have made further observations on this in Comment. on the place.

2042 [†] הָרַר an unused root; prob. *to swell*, kindred to הָרָה *to become pregnant*, prop. to swell, to become tumid. Chald. הֲרַר id. Hence הַר, הוֹר, הָרָר, הֲרָרִי, Gen. add.]

הָרָר once with suff. הָרָיו Jer. 17:3; and הָרַר, only with suff. הָרָיו Ps. 30:8; plur. constr. הָרֵי, with suff. הָרֶיהָ Deu. 8:9 i. q. הַר *mountain*, but commonly poet. Jerem. loc. cit. הָרַי בַּשָּׂדֶה...לְבַז אֶתֵּן "I will give my mountain (i. e. Zion) with the field... for a prey;" in the parallel member בָּמוֹתָיִךְ בְּחַטָּאת "thy high places with sin," i. e. with idols.

2043 הָרָרִי 2 Sa. 23:33, and הַרְרִי ver. 11 [*Hararite*], a mountaineer, either of Ephraim or of Judea.

2044 הֶרֶשׁ (perhaps i. q. חֵרֶשׁ "fat"), [*Hashem*], pr. n. m., 1 Ch. 11:34; in the parallel place חָשֵׁם 2 Sa. 23:32.

2045 הַשְׁמִעוֹת verbal of Hiph. from the root שָׁמַע i. q. inf. Eze. 24:26, לְהַשְׁמִעְתָּ אָזְנָיִם "that the ears may hear."

2046 הִתְּמֹךְ verb. of Hiph. from מָחַךְ, *a melting*, Exe. 22:22.

2047 הֲתָךְ pr. n. [*Hatach*], of a eunuch in the court of Xerxes, Est. 4:5. Bohlen compares חֲתָא truth.

2048 הִתְּל in Kal not used; a secondary root formed from the Hiph. of the verb חָלַל [to which in Thes. it is referred]; very many of the forms manifesting their origin from the root חָלַל; in others ת appearing as though it were radical. The former is the case in the pret. הִתֵּל Gen. 31:7; inf. הָתֵל Ex. 8:25, fut. יִתְּלֵנִי Job 13:9; pass. הֻתַּל Isa. 44:20 (all of which are really forms of Hiphil and Hophal, from תלל); the latter is the case in יִתְהַלְּלוּ 1 Ki. 18:27; יִתְחַלָּל Jer. 9:4, and the derivatives מִתְחוֹלֵלוֹת, מִתְחֹלְלוֹת (in which ת is preserved as though it were radical). The meaning of these forms is—

(1) *to deceive*; followed by בְּ Gen. 31:7; Jud. 16:10, 13, 15; Job 13:9; Jer. 9:4.

(2) *to deride, to mock*, 1 Kings 18:27; see the derivatives.

In the cognate languages תלל is found both as a primary root, and also as a secondary, in which the preformative guttural assumes the appearance of a radical letter. Thus עלל *is to cause to fall*, whence Hiph. הִתֵּל *to deceive*, like רָשָׁה, σφάλλω, to deceive; which figurative sense is found in the cogn. מלל to defraud: then from הִתֵּל by the change of the letter ת into a harder guttural, is formed חִתֵּל to deceive, to defraud, חֹתֶל fraud, guile. Compare Ewald, in Hebr. Gramm. p. 487, who only errs in altogether denying in ת to be at all radical. [Apparently in Thes. Gesenius adopts the opinion of Ewald, even in this point]. Other secondary roots of this kind in which one servile letter or another becomes a radical are עָתַן, שָׁתַת, שָׁאַב which see; also in the cognate languages קֶשֶׁת a bow, from the root קשׁשׁ, hence קְשֵׁפִי; חִתְמִיר from מאר, hence Rabb. הִתְמִיר, הִסְתַּכֵּל before, from סבר, הִסְכִּים. Hence—

2049 הַתְלֻלִּים m. plur. *mockings, derisions*, poet. for מַתְלֵה, מַתְלֵא mockers, Job 17:2.

2050 הָתַת a root not used in Kal, prob. i. q. נָגַף to break; hence *to break in upon, to rush upon* any one. "Απαξ λεγόμ.—

PIEL. Psal. 60:4, עַד אָנָה תְּהוֹתְתוּ עַל אִישׁ "how long will ye rush upon a man?" LXX. *ἐκκρούετε*. Vulg. *irruitis*. I do not agree in judgment with those who make the root חתת, nor do I think the signification of making a noise (comp. Arab. هات) suitable to the passage.

ו

Vav, the sixth letter of the alphabet; when it stands as a numeral = 6. The name וָו, sometimes also written וִי, denotes *a nail*, or *hook* (see below); to this even the modern form of the letter bears a resemblance. The ancient form, as found in the Phœnician remains, is similar, only the hook is larger at the top; see e.g. the Maltese bilingual inscription, line 2.

For the twofold power and use of this letter the grammars must be consulted. As a consonant it is extremely rare as the first radical letter, ו being almost every where substituted for it; יָלַד for וָלַד, עָלַם in the middle of a root it is sometimes moveable (and is then interchangeable with י, which see), and is sometimes quiescent (comp. Lehrg. p. 406); in the end it is quiescent, except in a few instances, as שִׁקְמָה, שִׁקְמִי

ו followed by Shva movable, or the letters במף ; before monosyllables and barytones, especially when they have a distinctive accent, ו (see further Lehrg. § 155) copulative conj. *and, et, eal* (Arab. و, pronounced in the common language u, Syr. ܘ, Æth. ወ); this particle is very widely extended in its use, since the Hebrews, in many cases in which sentences require to be connected, did not make any precise distinction of the manner of the connection; and thus in the simplicity of an ancient language they made use of this one copula, in cases in which, in more cultivated languages, adversative, causal, or final particles would be used. To its use is to be ascribed, very often, a certain looseness of expression in Hebrew. [The sense of a passage, however, makes the manner of the connection of sentences very definite.] It is then properly and most frequently—

(1) *copulative*, and serves for connecting both words (הַשָּׁמַיִם וְהָאָרֶץ Gen. 1:1, תֹּהוּ וָבֹהוּ 1:2) and sentences, especially in *continuing a discourse*. Gen. 1:2, וְהָאָרֶץ הָיְתָה תֹהוּ. As to the use of the copulative, it has to be observed—(*a*) when three, four, or more nouns or verbs are connected, the copulative may be joined to each, Gen. 6:21; Deu. 14:26; Isa. 51:19; or to the second and third, Gen. 13:2; and then also to the fourth and fifth, 2 Ki. 23:5, לְכֹכָבִים וְלַמַּזָּלוֹת וּלְכֹל צְבָא הַשָּׁמָיִם; or, in a way very contrary to our custom, between the first and second, Ps. 45:9, לִי וְאֵהֲלוֹת קְצִיעוֹת Job 42:9; Isa. 1:13. As to the total omission of the copula, or asyndetic sentences, see Lehrg. 842.

(*b*) Sometimes the copulative is used to connect nouns, the second of which depends upon the first, as though in the genitive (per *τὸν διὰ δυοῖν*, as it is called by grammarians). Gen. 1:14, "they shall be לְאֹתֹת וּלְמוֹעֲדִים for signs and for seasons," i.e. signs of seasons. [Such an interpretation would greatly limit the sense of this passage.] Gen. 3:16, "I will increase thy sorrow and thy conception," for the sorrow of thy conception. Job 10:17, חֲלִיפוֹת וְצָבָא "changes, and an army," for, hosts continually succeeding one another; 2 Ch. 16:14. See however Winer's remarks on the abuse of this grammatical figure, in Diss. de Hypallage et Hendiady. Erl. 1826, 4to. The use is similar in the passages where—

(*c*) The copulative is inserted *by way of explanation* between words in apposition, as in Lat. *ingens, et quidem.* 1 Sa. 28:3, בָּרָמָה וּבְעִירוֹ "in Ramah, even in his own city." 1 Sa. 17:40. Ps. 68:10, נָחֲלָתְךָ וְלֻאָה תְּנִי "thou didst refresh thy wearied inheritance." Am. 3:11; 4:10; Jer. 15:13; Lam. 3:26; Isa. 2:13, 14; 57:11; Ecc. 8:2. To this same head belongs the following example from the Chaldee, עִיר וְקַדִּישׁ Dan. 4:10, "a watcher (i.e. an angel) even an holy one." Sometimes it has a cumulative sense, like the Lat. *imo*, Heb. כִּי. Job 5:19, "from six troubles he will deliver thee, and (i.e. yea) in seven, evil shall not hurt thee." So in a similar sense Pro. 6:16; 30:18, seq., 21, seq., 29, seq.; Am. 1:3, 6, 9, 11. Comp. Lehrg. page 702. (Compare Arab. و in Hamasa, ed. Schult. page 320, and Taurizi.)

["Sometimes two nouns are joined together by Vav, the former of which denotes genus, the latter species, or at least the latter is also contained in the former, so that one might say, *and specially, and particularly, and namely.* So often יְהוּדָה וִירוּשָׁלִַם; "Judah and (specially) Jerusalem," Isa. 1:1; 2:1; 36:7, etc. So also Psa. 18:1, "out of the power of all his enemies, and (specially) out of the power of Saul." Isa. 9:7, "Ephraim and (among them) the inhabitants of Samaria."—More rarely the special word stands first, as "Jerusalem and (the rest of) Judah," 2 Ki. 23:2. Zech. 14:21. בֵּית and Jerusalem," Isa. 24:23 Jer. 21:7.—So in Lat. "*Parni et Hannibal*," Just. xxix. 3; and "*Hannibal et Parni*," Liv. xxi. 40." Thes.]

(*d*) As it is thus prefixed to substantives, so also is it to verbs and sentences *by way of explanation*, where the relative might have been used. Gen. 49:25, מֵאֵל אָבִיךָ וְיַעְזְרֶךָּ וְאֵת שַׁדַּי וִיבָרְכֶךָּ "from the God of thy father, and he helped thee (i.e. who helped thee), and (from) the Almighty, and he blessed thee," for "who blessed thee." Job 29:12, "for I aided the poor...וְיָתוֹם וְלֹא עֵזֵר לוֹ and the orphan, (who) had no helper." Isa. 13:14; Ps. 55:20. The close relation between the copulative and the relative has been well treated by Harris, Hermes [book i. last chap. but one], page 66, Germ. Trans.

(*e*) It commences an apodosis (like the Arab. ف, see De Sacy, Gramm. Arabe ii, § 551—56; especially when preceded by لما), like the Germ. *ja*; but it is more correctly rendered *ba, denn (then)*, for it is properly a particle of time, and used in continuation of discourse. Gen. 3:5, כִּי יֹדֵעַ אֱלֹהִים כִּי בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וִהְיִיתֶם כֵּאלֹהִים an dem Tage, wo ihr davon esset, da werden euch die Augen aufgehen. Often when preceded by אִם Psal. 78:34, אִם הָרָגָם וּדְרָשֻׁהוּ "when he slew them, then they sought him." Jud. 4:18.

Frequently, and not without an especial emphasis, it is put after verbs and sentences standing absolutely, especially those which imply time or condition. Ex. 16:6, עֶרֶב וִידַעְתֶּם am Abend, da sollt ihr erfahren. Pro. 24:27, אַחַר וּבָנִיתָ בֵיתֶךָ "afterward, then thou shalt build thy house," hernach, da baue dein Haus. Gen. 2:5, כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל הָאָרֶץ וְאָדָם אַיִן לַעֲבֹד: 40:9; 48:7. Ex. 12:15, כָּל אֹכֵל חָמֵץ וְנִכְרְתָה "if any one eat leaven, then he shall be cut off," etc. 1 Sa. 2:13. So also after a nominative of subject, Job 36:26, שְׁנֵי וְלֹא תֵדָע "if my years (are) not known," hence, after Germ. seine Jahre, die sind nicht zu zählen. Pro. 23:24; Job 23:12; 28:5; 1 Sa. 25:27. Lehrg. page 723. (These latter examples may also be conveniently explained by signif. 5.)

(*f*) It is put between words (1 Sam. 12:15) and sentences which are to be compared with each other, to mark their resemblance (compare גַּם No. 1, *e*), וְ השׁוּאוֹת Vav adsequationis is the name then applied to it by grammarians. 1 Sa. 12:15, "and the hand of God will be בְּאֲבוֹתֵיכֶם against you, and (i.e. as it was) against your fathers." Job 5:7, "man is born to trouble, and the sons of lightning (i.e. the birds of prey) fly aloft," for "as the birds of prey fly aloft." Job 10:11; 14:19; 34:3; Prov. 25:25. (So in Arabic, especially in proverbial sentences, e.g. السوسية والكلاب السلوقية "the merchants and the dogs of Seleucia," i.e. they are like one another, see Elnawab. ed. H. A. Schultens, No. 3; Carmen Tegr. Vers. 2.)

(*g*) When doubled וְ...וְ is *et...et, both...and*, Nu. 9:14; Josh. 7:24; Ps. 76:7; Isa. 16:5; Jer. 32:24.

(*h*) As to *Vav conversive* of the preterite, which is merely *continuative*, see Lehrg. § 88, and Ewald's Heb. Gram. page 547.

(*i*) It is prefixed to *adversative* sentences, and may be rendered *but*, Gen. 2:17; 17:20, 21; Hos. 1:7; *and yet*, Jud. 16:15, "why sayest thou that thou lovest me, וְלִבָּךְ אֵין אִתִּי when yet thy heart is not with me." Ru. 1:21; especially before personal pronouns, וְאָנֹכִי but I (ba ich doch), Gen. 15:2; 18:13, 27; וְאַתָּה Ps. 50:17; וְהוּא Isa. 53:7 (compare my observations in Comment.); וְאַתֶּם Gen. 26:27 [?]; וְאַתְּ ib. (comp. Arab. وأنت), *although*, Job 15:5; Mal. 2:14; *otherwise*, Job 6:14; Ps. 51:18; 143:7.

(3) Before *disjunctive* sentences, *or*, Exod. 21:17. When repeated וְ...וְ *sive...sive, whether...or*, Ex. 21:16; Lev. 5:3; Deut. 24:7. (To this use must not be referred 1 Sa. 17:34, וּבָא יָאתִי וְאֶת הַדֹּב, which must then be rendered, "there came a lion *or* a bear," which is altogether absurd; see verse 36, 37, and for this passage see under אֶת page xcii, A.).

[This supposed disjunctive use is almost entirely rejected in Thes.]

(4) Before *causal* sentences, like כִּי *because, for*, Gen. 20:3, "behold, thou art a dead man because of the woman that thou hast taken, וְהִוא בְּעֻלַת בָּעַל because she is a man's wife." Psa. 60:13; *because, in that*, Ps. 5:12, "let them ever shout for joy וְתָסֵךְ עָלֵימוֹ because thou defendest them;" hence, after verbs of being angry, Gen. 18:32 (Isa. 64:5); swearing, Josh. 2:12; believing, Gen. 30:27. Isa. 43:12, "ye are my witnesses, וַאֲנִי אֵל for (that) I am God."

(5) before *conclusive* or *inferential* sentences, *so that, therefore, wherefore.* Ezc. 18:32, "I desire not the death of the sinner...וְהָשִׁיבוּ וִחְיוּ wherefore turn and live." Zech. 2:10. To this head are to be referred the greater part of the passages in which Vav stands at the beginning of a sentence; since the reason is contained in what has preceded, and the preposition to which ו is prefixed has a conclusive power. 2 Ki. 4:41, וַיֹּאמֶר וְקָחוּ סֹלֶת "and he said; (since things are so) then bring meal," or "therefore bring meal," fo hol Mehl. Isa. 3:14, וְאַתֶּם בָּעַרְתֶּם הַכֶּרֶם "therefore ye have eaten up the vineyard" (for so I understand on known grounds), or "so then ye have," etc. Pas. 4:4, וְיֵדַע "know therefore," fo wißet denn. Ps. 2:10, וְעַתָּה מְלָכִים "now therefore, O kings," etc.; compare verse 6. 2 Sa. 24:3; Isa. 47:9; 58:2.—Ex. 2:20, "and he said to his daughters (who had told him of the coming of Moses), וַיֹּאמֶר where then is he?"

(6) before *final* and *consecutive* sentences, i. e. those marking *end* or *object, in order that* (auf daß) followed by a future which is commonly apocopated or paragogic (see Lehrg. p. 873), Isaiah 13:2; Job 10:20; Gen. 49:34; *so that* (ſo daß), *that*. Numb. 23:19, "God is not a man וִיכָזֵב so that he may lie." 1 Ki. 22:7; Isa. 41:26.

Note. I formerly made the observation (Lex. Man. [Germ.] ed. 3, No. 9),—(a) that ו also is employed to connect question and answer, comparing Job 28:20, 21;—(b) and that it is put for what is called the *logical copula*, i. e. for the verb substantive, comparing Job 4:6; 2 Sa. 15:34. This, however, now appears to me to be less certain. In Job 28 the interrogation contained in verse 20 has a negative power, and the sense is, "but wisdom is no where to be found," 21, "and it is hidden from the eyes," etc.; the examples, Job 4:6; 2 Sa. 15:34, belong to 1, let. *e.* תִּקְוָתֶךָ וְתֹם דְּרָכֶיךָ "thy hope (this is) the uprightness of that way," i. e. this rests in thy uprightness; 2 Sam. loc. cit. עַבְדְּךָ אֲבִיךָ וַאֲנִי כֵּן אֶהְיֶה Knecht deines Vaters, das war ich ſonſt.

ו before gutturals ן, a letter which, when prefixed to futures, gives them the sense of the imperfect; and, on this account, it is called by grammarians וָ *Vav conversive*, וַיִּקְטֹל he will kill, וַיִּקְטֹל he was killing. This prefix has arisen from the verb substantive וַיְהִי, so that it may have been originally expressed fully וַיְהִי יִקְטֹל "it was (that) he might kill;" then ז (which in Syriac also is suppressed in this word וַיְהִי) being cast away, and וַיְ being contracted by the aid of Dagesh forte conjunctive into וַיִּקְטֹל, וַיְהִי קְטֹל into וַיִּקְטֹל, וַיְהִי לָכֶם into לָכֶם, וַיְהִי לְאִישׁ into לְאִישׁ. וַיִּקְטֹל is, therefore, properly a compound tense, altogether answering to the Arab. كان يقتل "it was (that) he might kill." Æth. ሀለወ: ይቀትል "he was baptizing." Amhar. "it was (ነበረ) that he might dye," for "he was dying;" see Lehrg. § 87, and as to the use of this form, see Hebrew Gramm. § 99, 6 (ed. IV.). One thing is to be observed that Vav conversive *very frequently* includes also the copulative (וַיֹּאמֶר and he was saying, for וַיֹּאמֶר, which never occurs), and thus it is always placed at the beginning of a sentence. I would not, however, concede that it has *always* this copulative power, which is the opinion held by some, who therefore suppose that ו has sprung from וַיְהִי, or else that it does not differ in its origin from Vav copulative (see Ewald's Heb. Gramm.). A converted Future occurs even at the beginning of whole books, and such too as are clearly not at all connected with those preceding them, as Ruth 1:1; Esth. 1:1; nor can an appeal be made to Ex. 1:1; 1 Ki. 1:1; Ezr. 1:1;

where even a copulative Vav is found at the beginning; for in these books the histories of the preceding books are continued. [In some cases, however (such as Ezra), it would be a question, what book ought to precede, whether the Hebrew or Greek order should be followed.]

[In Thes. Ges. *inclines* to the opinion that וְ conversive does not differ in origin from וְ copulative, only that it is more emphatic as including a note of time; and in Corr. he appears entirely to adopt this view: whether he has done so on just grounds may fairly be questioned, as the fact of the apocopated or paragogic future being used after it shews that it has a *kind* of subjunctive power. See Thes. p. 398.]

2051 **וְתָן** pr. n. of a place in Arabia. Exc. 27:19. It was rightly observed by Michaelis that it is radical and not copulative (Spicileg. Geog. Heb. p. 274). Nor is there any need that we should read וְדָן. But Bochart and Forster suppose that *Dan* is spoken of as trading to foreign lands. ["Very probably the prophet here speaks of the city and mart עֵדֶן 'Aden, in connection with which Edrisi enumerates these very wares," wrought iron, cassia, and spices, "T. i. p. 51, ed. Jaubert. The town of Aden is small, but renowned on account of its port, whence vessels sail to Sind, India, and China. From the latter of these countries they bring merchandize, such as iron, Damascus sword blades, cardamum, cinnamon ... Indian plums ... various kinds of cloth woven with grass, and others rich and made like velvet. The text ought, therefore, probably to read עֵדֶן or יְעֵדֶן unless perhaps וְ is for עַל the ע being dropped, and then וְ is the copula." Ges. add.]

2052 **וְאַב** a doubtful word, found Nu. 21:14. Some take it to be the name of a place, according to Le Clerc i. q. שָׁקַף. But Kimchi found in MSS. אֶת־וְהֵב in one word, which would be Aram. Ethpa. of the verb וְהַב = יְהַב: *Jehovah dedit eos in turbine.* However, the whole passage is abrupt and very obscure.

2053 **וְן** pl. נִים m. (with Kametz impure), *apeg, a nail, a hook,* only occurring Ex. 26; 27; 36; 38; used of the hooks by which the curtains of the holy tabernacle were hung. The etymology is obscure.

וְנַר Arabic وزر TO CARRY (whence وَزِير *Wezir*, pr. laden with public affairs, comp. *bajulus*, used by writers of the middle ages for a royal envoy, *chargé d'affaires*, whence the Germ. ℌ*eßlift*, Ital. *bailo*), in pass. *to be borne down with punishment.* In Phenicio-Shemitic idiom [and in actual Scripture truth both of the O. and N. T.] *sin* is a burden lying upon the wicked (Pa. 38:4; Isai. 53:11), whence also נָשָׂא, *αἴρειν*, to take away, for, to pardon. [This is not the only meaning of the phrase; Christ *bore our sins* for us by dying vicariously.] Hence—

2054 **וְזָר** m. *laden with guilt.* Prov. 21:8.

2055 **וְזָתָא** (Pers. زرد pure pr. white, see בּוּץ), [*Vajezatha*], Pers. pr. n. of the youngest son of Haman. Esth. 9:9.

וְלַד i. q. יָלַד TO BEAR, BRING FORTH. Arabic ولد. Hence—

2056 **וְלַד** m. *offspring.* Gen. 11:30, and—

2056 **וְלִד** m. id. 2 Sa. 6:23. קְרִי and the western MSS. have יֶלֶד.

וְנַה an unused root, i. q. וָנַן to be torpid, weak, meek." Hence—]

2057 **וְנִיָה** [*Vaniah*], pr. n. of a man. Ezr. 10:36.

2058 **וְסְפִי** (perh. i. q. יֶתֶר "my addition"), [*Vophsi*], pr. n. m. Nu. 13:14.

2059 **וְשְׁתִי** [*Vashni*], pr. n. m. 1 Ch. 6:13, apparently a corrupt form; for verse 18, and 1 Sa. 8:2, for the same there is יוֹאֵל. ["Probably this should be יְוֵשׁוּעַ. The whole passage is, וַיִּוָּעֲבוּ יוֹאֵל הַשֵּׁנִי אֲבִיָּה וַיְשׁוּעַ; see Mover's Chron. p. 54." Ges. add.]

2060 **וַשְׁתִי** (Pers. وشتی "beautiful woman"), *Vashti*, pr. n. the wife of Xerxes. Est. 1:9.

ז

The seventh letter of the alphabet called זַיִן, i. e. Syr. זֵינָא *a weapon*, which this letter resembles in form in all the more ancient alphabets. ["As a numeral it denotes 7."]

In Arabic there are two letters which answer to this, which somewhat differ in pronunciation. ذ *dh*, and ز *dz*; as זַנָּב זְנַב to slaughter; זָרַע זרע seed. When this letter corresponds to the former, it becomes in Aramæan ד, when to the latter, ז is retained; thus זָבַח דְּבַח to slaughter; זָרַע דְּרַע to sow, etc. Comp. the letter ד.

Also ס and ז are interchanged amongst themselves; e.g. עָזַר סְעַד and חָזַק חסן to help; חָזַם, חדם and חָרַם חרם to cut off.

ז is interchanged—(*a*) with ץ (צ) in צָחַק and זָחַק to cry out; זָהָב and צָהֹב gold; comp. צָהֹב tawny, yellow.—(*b*) with ס, שׂ, and שׁ and סוּר and זוּר to go away; זָלַל, שָׁלַל to exult; זָנָה, Syr. ܣܢܐ to despise; אָסַף damage, from אָזַף, אָסַף to hurt. [Also with ר, e. g. בָּרַק and בָּזַק. Thes.]

† **זָאַב** an unused root. Arab. ذأب to terrify, ["which I consider to be the same as זָהַב, זָהַב to be yellow or tawny, like gold." Thes.], whence perh.

2061 **זְאֵב** (with Tsere impure) m.—(1) a *wolf*, because it frightens the flock (unless the verb be a denominative). ["So called from its tawny and yellow colour." Thes.] Arab. ذِئْب, Syr. ܕܐܒܐ. Gen. 49:27; Isa. 11:6; 65:25; Jer. 5:6. זְאֵבֵי עֶרֶב "evening wolves," those which go forth to prowl at evening. Hab. 1:8; Zeph. 3:3, comp. λύκοι νυκτερινοί, Oppian. Cynaget. iii. 206, νυκτιτρόφοι ibid. i. 440.

2062 (2) [*Zeeb*], pr. n. of a Midianite prince, Jud. 7:25; 8:3; Ps. 83:12.

2063 **זֹאת** *this*, fem. of the pronoun זֶה, which see.

† **זָבַב** an unused root ["onomatopoetic i. q. סָמַם *to murmur, to hum, to buzz*; Germ. summen; whence זְבוּב a fly, from its buzzing; like Lat. *musca*, from *μύζω, musso* (mussito); Bochart compares"] Arab. ذبب to float, to hover, to move oneself about in the air; as applied to flying insects, compare זָבַב to creep on the ground, used of reptiles. The former may be expressed in German, in der Luft wimmeln (schwärmen), the latter auf der Erde wimmeln. ["But this Arabic root is secondary." Thes.]

Hence are derived זְבוּב, זִבִּי.

2061 **זָבַד** once, Gen. 30:20, TO ENDOW, TO BESTOW A GIFT; rightly rendered by the LXX. δεδώρηται. Vulg. *dotavit*. Comp. Ch., Saad., Abulw. In Arab. زد has the same signification, see Jeuhari in Schult. Origg. Hebr. tom. i. page 49. Schultens is not to be followed in supposing this word to be only used by the Arabe of a gift of small value, and thus he has devised a new and abstruse explanation. This root is not found as such in Syriac, (see however Palmyr. Inscr. No. 4, line 5,) but the Zabians have the noun זְבָדָא gift, see Cod. Nasar. iii. p. 26. The many proper names derived from this word, manifest its more frequent use in Hebrew.

Besides the words which follow immediately, see אֶלְזָבָד, יְהוֹזָבָד, זְבַדְיָה, זְבוּדָה, זְבוּר.

2065 **זֵבֶד** m. *a gift, dowry*, ibid.

2066 **זַבָּד** (“*gift*”), [*Zabad*], pr. n. m.—(1) 1 Chr. 2:36.—(2) 1 Ch. 7:21.—(3) ibid. 11:41.—(4) 2 Ch. 24:26. In the parallel passage, 2 Ki. 12:22, it is יוֹזָכָר.

2067 **זַבְדִּי** (probably for זְכַרְיָה “the gift of Jehovah”), [*Zabdi*], pr. n. m.—(1) Josh. 7:1, in the parallel passage, 1 Ch. 2:6, זִמְרִי.—(2) 1 Ch. 8:19.—(3) 1 Ch. 27:27.—(4) Neh. 11:17.

2068 **זַבְדִּיאֵל** (“the gift of God”), [*Zabdiel*], pr. n. m. Neh. 11:14; comp. Ζαβδιήλ, 1 Macc. 11:17.

2069 **זַבְדְּיָהוּ** (“the gift of Jehovah”), *Zebediah* (Gr. Ζαβδαῖος), pr. n. of several men, 1 Ch. 8:15, 17; 12:7; 27:7; Ezr 8:8; 10:20.

2069 **זַבְדִּיָהוּ** (id.) pr. n. m.—(1) 1 Ch. 26:2.—(2) 2 Ch. 17:8.—(3) 2 Ch. 19:11.

2070 **זְבוּב** m. *a fly*, from the root זָבַב. Isa. 7:18; Ecc. 10:1, זְבוּב מָוֶת "flies of death," i. e. deadly, or poisonous ["*dead*, not poisonous, which is not in accordance with the context." Thes.]; זְבוּב בַּעַל the lord of flies, see בַּעַל No. 5, letter δ. ["Arab. ذُبَاب, Ch. דְּבָבָא id."]

2071 **זְבוּד** (“*given*,” “a gift bestowed, sc. by God”), [*Zabud*], pr. n. m. 1 Ki. 4:5.

2072 **זָבוּד** (id.) [*Zabbud*], Ezr. 8:14 כתיב.

*2080 **זְבוּדָה** (“*given*”), [*Zebudah*], pr. n. f. 2 Ki. 23:36 קרי, זְבִידָה כתיב.

2073 **זְבוּל** and **זֶבֶל** [root זבל], m.—(1) *habitation, residence*, especially of God. 1 Ki. 8:13; 2 Ch. 6:2; Ps. 49:15; Isa. 63:15; Hab. 3:11, שֶׁמֶשׁ יֵרַח עָמַד זְבֻלָה “the sun (and) moon stand still in their habitation,” i. e. retain their place in the heavens ["i. e. hide themselves, do not shine"]. Compare what has been said under מְעוֹנָה.

*2083 (2) [*Zebul*], pr. n. m. Jud. 9:28.

2074 **זְבוּלוֹן**, **זְבֻלוֹן** (“*habitation*”), Gen. 30:20, [*Zebulun*], pr. n.—(1) of the tenth son of Jacob whom he had by Leah.—(2) of the tribe of Zebulun, whose limits are described Josh. 19:10—16. The Gentile noun זְבוּלֹנִי from the form זְבֻלוֹן, Num. 26:27.

2075

2076 **זָבַח** (a root kindred to סָחַט, Arab. ذبح, Syr. ܕܒܚ, Zab. זחא and זחא, Æth. ዘሐሠ: Perhaps the same root is found in the Greek σφάσσω, σφάζω, i. e. ΣΦΑΓ). [fut. יִזְבַּח].

(1) TO SLAUGHTER ANIMALS, Gen. 31:54; 1 Sa. 28:24; 1 Ki. 19:21; Exc. 39:17.

(9) *specially to slay in sacrifice, to sacrifice, to immolate*, 1 Sa. 1:4; followed by לְ (1 Ki. 8:63), and לִפְנֵי (ibid. verse 62); 2 Ch. 7:4; Lev. 9:4), before the name of him to whom the sacrifice is offered. It is not used of priests slaying victims, but of private persons who brought sacrifices at their own charge.

Pual. זֻבַּח fut. יְזֻבַּח *to sacrifice*, i. q. Kal No. 2, 1 Ki. 12:32; 2 Ki. 12:4. It is frequently used iteratively of the custom of sacrificing (like the Arab. ذَبَحَ to sacrifice much or frequently), 1 Ki. 3:2, 3; 11:8; Hos. 4:14, etc.

Derivatives, מִזְבֵּחַ and—

2077 זֶבַח m. with suff. זִבְחִי, pl. זְבָחִים, const. זִבְחֵי once זִבְחוֹת Hos. 4:19.

(1) pr. *a slaying;* hence *the flesh of slain animals, feasts*, Gen. 31:54; Exe. 39:17; Pro. 17:1, זִבְחֵי רִיב *contentious feasts.*

(2) *a sacrifice* ["whether the act of sacrificing or"], *an offering, a victim.* Opposed both to מִנְחָה a bloodless offering [when so contrasted], 1 Sa. 2:29; Psal. 40:7, and to עוֹלָה a burnt offering, holocaust; so that זֶבַח denotes sacrifices of which but a part were consumed, such as expiatory or eucharistic offerings, etc., Ex. 10:25; Lev. 17:8; Nu. 15:5, זֶבַח שְׁלָמִים a eucharistic offering, Lev. 3:1; 4:10, etc. It is also used in speaking generally of great and solemn sacrifices, and sacrificial feasts. זֶבַח הַיָּמִים an annual sacrifice, 1 Sam. 1:21; 20:6. זֶבַח מִשְׁפָּחָה a family sacrifice, 20:29; compare 9:12, 13; 16:3.

2078 (3) [*Zebah*], pr. n. of a Midianite king, Jud. 8:5; Ps. 83:12.

2079 זַבַּי [*Zabbai*], pr. n. m., Ezr. 10:28; Neh. 3:20 קרי, perhaps it is erroneously written for זַכַּי, which is found Ezr. 2:9; Neh. 7:14.

see 2080 on p. 237 זְבוּדִיָּה see זְבַדְיָה.

2081 זְבִינָה ("bought"), [*Zebinah*], pr. n. m., Ezr. 10:43.

2082 זָבַל—(1) properly in my opinion, i. q. גָּלַל TO BE ROUND, TO MAKE ROUND, whence the Talmudic גֵּלָל round or globular dung, such as that of goats, or camels, Syr. and Arab. جَلَّ.

(2) *to inhabit* [to dwell with], (comp. יצר No. 2). Gen. 30:20, יִזְבְּלֵנִי "he will inhabit (together with) me," i. e. he (my husband) will dwell with me; the idea of conjugal intercourse being conjoined: for verbs of dwelling joined with an accusative, imply dwelling together, see שָׁכַן.

Derivatives, זְבוּל, זְבוּלוֹן.

see זְבוּל— 2083 on p. 237

זְבוּלוֹן— see 2074

זָבַן Chald. to procure for oneself, TO BUY (so Syr. and Samar.). Dan. 2:8, זִדְנָא אַתּוּן זָבְנִין "that ye will gain the time," i. e. ye seek delay (compare זְמַן). Hence pr. n. זַבְדְּנָא. 2084

זָג m. Nu. 6:4, *the skin of a grape*, clear and transparent. Its root is the following word. 2085

זָגַג [an unused root] TO BE CLEAR, TRANSPARENT, compare Samar. זגג i. q. זכך *to be pure*, the Arabic زُجَاج *glass*, i. q. זְכוּכִית, Ch. זוּג to be clear, transparent. [Derivative זְגוּג.] †

זָד m. (verb. adj. from זוד) *proud* (properly swelling up, *inflated*), with the connected idea of insolence and impiety (compare הלל No. 3, 4). Isa. 13:11; Jer. 43:2; Psal. 19:14; 119:21, 51, 69, 78, 85, 122. 2086

זָדוֹן constr. זְדוֹן (as if from the root זָדַן=זיד), with suff. זְדוֹנִי, 1 Sa. 17:28; Jer. 49:16, *swelling, pride;* as joined with insolence and arrogance, *haughtiness.* Prov. 11:2; 13:10; 21:24, זְדוֹן לֵב "the haughtiness of the heart;" Jer. 49:16; Obad. 3; Deut. 17:12. As a concrete used of Babylon, as the most haughty, Jer. 50:31, 32. 2087

זֶה with prefix הַזֶּה, לָזֶה, f. זֹאת, more rarely זוֹ Ecc. 2:2; 5:15, 18; 7:23; 9:13; זוּ Hosea 7:16; Psal. 132:12 (and in this place instead of the relative), once זֹאתָה Jer. 26:6 כְּתִיב, plur. אֵלֶּה (which see). 2088, 2090

(1) *this*, a demonstrative pronoun, *hic, haec, hoc.* Arabic ذَا, ذِهِ hic, Syr. הָדֵין haec, Æth. ዝኒ fem. ዛ፡ ዝንቱ. Hence have sprung the Aramean זִי, זָא and Æth. ዚ, which have become relatives. Corresponding to the Sanscrit *asa, sa, tat.* With regard to demonstratives generally beginning with the demonstrative letter *d*, or with the same sound sibilated, see above p. xc, A. [in the note after שָׁלַשׁ] and to these may be added the German ba.

זֶה is placed either separately, or with a substantive; if the latter, it commonly, like an adjective, follows the substantive, and it has the article prefixed whenever the substantive itself has: as הַמַּדְבָּר הַזֶּה this word; הַיּוֹם הַזֶּה "in this day," Gen. 7:11. In other places זֶה without the article is prefixed to a noun, and this takes place—(*a*) where the predicate of a proposition is contained in this pronoun, זֶה הַמַּכֶּר "this (is) the word, Ex. 35:4; Jud. 4:14.—(*b*) where the pronoun is

emphatically demonstrative. Ps. 104:25, זֶה הַיָּם הַגָּדוֹל (behold) this great sea." Ezr. 3:12, זֶה הַתַּבְנִית "this house." Jud. 5:5, זֶה סִינַי "this Sinai." Josh. 9:12, זֶה לַחְמֵנוּ "this our bread." Ps. 48:15, זֶה אֱלֹהִים "this God;" 1 Ki. 14:6; Isa. 33:13. Comp. in Gr. οὗτος τὸ θαῦμα. And this more emphatic collocation, which is much used in Syriac and Chald. (דָּא הַלְמָא Dan. 4:15), is frequent with the Hebrew poets, and later writers; sometimes also, like the Gr. οὗτος, and Lat. *iste*, it is used in the sense of despising, and as expressing contempt towards some one. Ex. 32:1, זֶה מֹשֶׁה הָאִישׁ; verse 23, comp. 10:7; 1 Sa. 10:27. Likewise it is vividly demonstrative, when added to interrogative pronouns to increase their power. Isa. 63:1, מִי זֶה בָּא "who (is) this coming?" Job 38:2; 42:3, elsewhere מִי הוּא (see יהוא), and more fully זֶה מִי הוּא Jer. 30:21; Ps. 24:10 (and so מַה־זֹּאת what then? *wie denn?* wie toch? Gen. 27:20; why then? Jud. 18:24; 1 Ki. 21:5; לָמָּה זֶּה id. Gen. 18:13; 25:22. Arabic لِمَهْ ذَا

זֶה rarely follows, as in Daniel 10:17, אֲדֹנִי זֶה, and with a pronoun זֹה אַתָּה thou (compare the Latin *ille ego*), be he, Genesis 27:21. This pronoun may be used as referring to that which precedes (Ecc. 6:9), or, as is more common, to that which follows. Gen. 5:1, in the introductory words of the chapter, "*this* (is) the book of the genealogy of Adam." Ex. 30:13, זֶה יִתְּנוּ כָּל־הָעֹבֵר ... מַחֲצִית הַשֶּׁקֶל "this they shall give ... a half shekel." Ps. 7:4, אִם עָשִׂיתִי זֹאת "if I have done this" (namely, what follows); 49:5; Isa. 56:2; 58:6; 66:2. So the plur. אֵלֶּה (which see), Greek οὗτος (v. Passow h. v. No. 2). The repetition זֶה ... זֶה *this ... that, hic ... ille, one ... another, uns ... alter*; Job 1:16; 1 Ki. 22:20; זֶה אֶל זֶה one to another, Isa. 6:3.

(2) זֶה is more rarely, and only by poetic usage, put instead of the relative, like the Germ. der for welcher, damit for womit (like the use of *that* in English instead of *who* or *which*), (compare on the subject of relatives, as springing mostly from demonstratives, under the words אֲשֶׁר, כִּי). Psal. 104:8, אֶל־מְקוֹם זֶה יָסַדְתָּ לָהֶם "to the place which thou hast founded for them;" Prov. 23:22; Job 15:17; Ps. 78:54. With this signification it seems to be indeclinable, like אֲשֶׁר, and thus it stands also for the plural, Job 19:19. ["Once for the fem. plur. זֹת is found, Ps. 132:12."] As a mark simply of relation (like אֲשֶׁר A, 2), Ps. 74:2, הַר צִיּוֹן זֶה שָׁכַנְתָּ בּוֹ "Mount Zion in which thou dwellest;" Isa. 25:9.

(3) It becomes an adverb—(*a*) of place, *here*, for זֶה *in this* sc. place, Gen. 28:17; Num. 13:17, etc.; מִזֶּה *hence*, Gen. 37:17; Ex. 11:1; וּמִזֶּה מִזֶּה *hence and hence*, on either side, Num. 22:24; Josh. 8:33.

With a demonstrative power זֶה הִנֵּה לִי *lo! here*, Cant. 2:8; 1 Ki. 19:5.—(*b*) of time, *now, already*, properly, at this, sc. time. Mic. 5:4, וְהָיָה זֶה שָׁלוֹם "and now there shall be peace;" 1 Ki. 17:24, עַתָּה זֶה יָדַעְתִּי "now I know." עַתָּה זֶה *just now, at present.* ** Ruth 2:7; 1 Ki. 17:24. With this signification it is often prefixed to numerals; Gen. 27:36, פַּעֲמַיִם זֶה "these two times;" Gen. 31:38, עֶשְׂרִים שָׁנָה זֶה "these twenty years;" verse 41; 43:10; 45:6; Nu. 14:22; Jud. 16:15; Zec. 7:3, שִׁבְעִים זֶה "already so many years."

(4) with prefixes—(*a*) בָּזֶה *in this* sc. place, *here* (see No. 3), Gen. 38:21; Ex. 24:14; tropically applied to time, *then*, Est. 2:13.—(*b*) לָזֶה וְלָזֶה *so and so*, Jud. 18:4; 2 Sa. 11:25; 1 Ki. 14:5.

זָהַב an unused root, certainly the same in signification as צָהַב, *to shine like gold.*

זָהָב constr. זְהַב (once זְהַב Gen. 2:12), m. 2091

(1) *gold* (Arab. ذَهَبٌ, Syr., Chald. דְּהַב id.), Gen. 24:22, 53; Ex. 3:22; 36:39, etc. When preceded by numerals, the weight שֶׁקֶל is understood, e. g. Gen. 24:22, עֲשָׂרָה זָהָב "ten (shekels) of gold."

(2) metaph. of the golden splendour of the heavens, perhaps of the sun itself, Job 37:22; of the purest oil, brilliant like gold (hell wie Gold), Zec. 4:12.

זָהָה an unused root. Arab. زَهِيَ *to shine, to be fair*, also *to be proud*; زَهْوٌ splendour, beauty, especially that of flowers, the flower itself; compare زَهَرٌ from زَهِرَ to be bright. Syr. זְהִי to be proud; Ethpael, to be made splendid or beautiful. † **

Derivatives, זָהִיר, זֹהַר.

זָהַם unused in Kal. Arab. زَهِمَ TO STINK, TO BECOME RANCID (when speaking of fat). Chald. TO STINK, TO BE FILTHY. This root is used in the Zabian, of water when it has a stinking smell. זֹהַם, זָהֵם are kindred roots. 2092

Pilel, *to regard as stinking* or *filthy*, thus *to regard with disgust, to loathe, or to be weary of.* Job 33:20, מַזְהִיא לַחְמוֹ "he loathes it, namely bread." The suffix is pleonastic; comp. Lehrg. §195, 2.

זַהַם ("loathing," ["fat." Thes.]), [*Zaham*], pr. n. m. 2 Ch. 11:19. 2093

זָהַר unused in Kal, i. q. זָרַח, זִרַח TO SHINE, TO BE BRIGHT; comp. זָהַר. 2094

* For 2089 see Strong.

** For 2090 see 2088.

Hiphil. הִזְהִיר—(1) *to make to shine.* Metaph.—(*a*) *to teach* (תּוֹרוֹת), construed with acc. both of person and thing, Ex. 18:20; *to warn* (בְּחֻקֵּי), construed with acc. of pers. 2 Ch. 19:10.—(*b*) *to admonish, to dissuade* from any thing, 2 Ki. 6:10; followed by מִן (מֵרָעָתוֹ for מֵרָעָתוֹ). Lev. 15:31. [But see עָזַר Hiphil.] Ez. 3:18, לְהַזְהִיר רָשָׁע מִדַּרְכּוֹ הָרְשָׁעָה "to dehort the wicked from his evil way." But Ez. 3:17; 33:7, הַזְהַרְתָּ אוֹתָם מִמֶּנִּי "thou shalt admonish them from me," by my authority; Germ. von mir, von meinetwegen. (Syr. Pa. and Aph., Chald. Aph. id.)

(2) intrans. *to shine forth, to be brilliant,* properly to *give forth light,* Dan. 12:3. Ch. אֶזְהַר id.

Niphal, *to be taught, to be admonished;* also *to take warning, to accept admonition,* Ecc. 4:13; Ezr. 33:4,5,6. Followed by מִן Ecc. 12:12.

2095 זָהִיר Ch. id. part. pass. זְהִיר *admonished, cautious,* Ezr. 4:22. (Syr. Ethpe. to take heed, to be watchful about any thing.)

2096 זֹהַר m. *brightness* (of the sky), Ez. 8:2; Dan. 12:3.

•2099 זוּ m. i.q. זֶה (which indeed is the reading of many copies), for זִיו (from the root זָהַל), *splendour,* especially of flowers, whence comes the name of *the second Hebrew month,* [*Ziv*], from the new moon of May to that of June, (according to the Rabbins from the new moon of April to that of May), as though it were *the month of flowers;* 1 Ki. 6:1, 37; Chald. זְהַר זִיו בִּיצְנָקָא the month of the splendour of flowers. In Chaldee, Syriac and Arabic, the same month is called, שִׁיר, אִיָּר, אִיָּר, also from splendour. Compare German Sued. *Glenz,* spring; likewise named from splendour, brightness.

2097; see 2088 זֶה comm. i.q. זוּ and זאת.

2098; see also 2088 זֹה (1) demonstr. pron. Ps. 12:8; Hab. 1:11, זֹה כֹּחוֹ לְאֵלֹהּ "this his strength (is) for a god to him." More frequently also—

(2) it is used as a relative, Ex. 15:13; Ps. 9:16; 149:4, and thus as a sign of relation, Isa. 43:21; 42:24, זֶה חָטָאנוּ לוֹ "against whom we have sinned."

(In the Talmud זוּ not unfrequently is used for זוּ, and also in its compounded forms. The Tayitic Arabe are accustomed to use ذُو for الَّذِي; see Schult. ad Har. ii. p. 75.)

2100 זוֹב (1) TO FLOW, properly used of water. Psalm 78:20; 105:41; Isa. 48:21. It is also often used of the female catamenia, Lev. 15:25, or of seminal emission or gonorrhœa of males, Lev. 15:2. *To flow* with any thing is also, by an idiom of the language, used of things or persons, in or from which any thing flows, as a woman in her menstrual flow, Lev. 15:19; a man suffering from gonorrhœa, Lev. 15:4, seq.; 22:4; Nu. 5:2; 2 Sam. 3:29; it is especially thus used of affluence and abundance, with acc. of the thing with which anything abounds. Ex. 3:8, אֶרֶץ זָבַת חָלָב וּדְבָשׁ "a land flowing with (i.e. abounding in) milk and honey." Verse 17; 13:5; 33:3; Lev. 20:24; Nu. 13:27; 14:8; 16:14. ["Not followed by an object, Jer. 49:4, זָבָה עַקֵּבֵךְ 'thy valley flows,' sc. with blood." Thes.]

(2) *to flow away, to pine away, to die.* Lam. 4:9.

Aram. זוּב, זְיֵב, זְיֵב to flow, *to flow away, to become liquid.* Arab. ذَابَ to pine away with hunger or sickness. See under the root נָאַב.

2101 † זוֹב m. *a flowing, discharge,* as of semen, *gonorrhœa benigna,* Levit. 15:2—15; of menstrual blood, Lev. 15:19, seq.

2102 זוּד or יָזִד (1) i. q. the kindred root דּוּר TO ROIL, TO BOIL OVER (speaking of water), onomatopoetic like the German *töten,* the English *to seethe,* Greek ζέω, whence ζέσις (Sub, Æstus), compare the similar οἴζω. See Niph. and Hiph. No. 1. Hence *to overflow* (speaking of boiling water).

(2) Like the Gr. ζέω and Lat. *ferveo,* it is transferred to the *violence* or *fierceness* of a passionate mind (compare חָמָה, Arab. غَلَى and Schultens, Opp. Min. p. 80), and thus to *insolence* and *wickedness.* Hence *he acted insolently, proudly,* or *wickedly* towards any one, followed by עַל Ex. 18:11; אֶל Jer. 50:29. In this signification זְדוֹן is a kindred root.

In Arabic both the roots זוּד Med. Waw and زَادَ Med. Ye, have significations derived from boiling and cooking, but these are only secondary. The former (زَوَّدَ) is, to prepare provision for a journey, زَادٌ food for a journey, from the idea of cooking, the Sufeyan زَادَ Reifs; the latter (زَادَ) to increase, to exceed, from the idea of overflowing. [See זוד in Thes.]

Niphal, part. נָזִיד (from the form יִזִּד comp. Lehrg. p. 411, for it is by no means necessary to suppose another root נָזַד [although to assume such a root could hardly be regarded as inaccurate]), *something cooked, pottage.* Gen. 25:29.

Hiphil.—(1) *to cook* (see Kal. No. 1), to prepare by cooking. Gen. loc. cit. וַיָּזֶד יַעֲקֹב נָזִיד "and Jacob sod pottage." LXX. ἥψησε δὲ Ἰακὼβ ἕψημα.

(2) *to act insolently, fiercely, wickedly,* especially in speaking of those who sin knowingly and purposely against the precepts of God. Deut. 1:43; 17:13; Neh. 9:16, 29; followed by a gerund, Deut. 18:20; followed by עַל before the person, Ex. 21:14, כִּי יָזִד אִישׁ עַל רֵעֵהוּ לַהַרְגּוֹ בְעָרְמָה "if a man act fiercely against his neighbour, by slaying him with subtlety." Neh. 9:10.

2103 Derivatives זֵד, זְדוֹן, זְדוֹן.

זָדַד Ch. id. Aphel inf. הַזְדָּדָה i. q. Heb. Hiph. No. 2, *to act insolently* or *violently,* Dan. 5:20.

† זָהָה an unused root. Arab. زَهَى *to hide, to conceal,* VII. to hide oneself, to betake oneself to a corner; in Hebrew also it probably signified *to lay up, to preserve.*

Derivatives זֵיָה and זָיוֹן.

† זוּז an unused root.—(1) pr. i. q. Ch. זוּד *to move oneself about.* ["Talmud. id."] Hence מְזוּזָה and זִיז No. 1.

(2) From swiftness of motion it is figuratively applied to shining or radiating (comp. זִיו and the very similar series of significations of זָהַל), hence *to sprout forth like rays* or *in streams* (speaking of milk), and the noun זִיז a full breast. [Note, in Thes. the order of these meanings is reversed.]

2104 זוּזִים Gen. 14:5 [*Zuzims*], pr. n. of a nation, the aborigines of the land of the Ammonites, inhabiting the borders of Palestine, perhaps the same as the זַמְזֻמִּים (which see). LXX. ἔθνη λαχρά, so also Syr., Onk. Syr. ["Perhaps so called from the fertility of their country."]

2105 זוֹחֵת [*Zoheth*], pr. n. m. 1 Ch. 4:20. No root from which this name can be derived is found in Hebrew, or in the cognate dialects.

2106 זַיִת or זֵית (with Kametz impure), only found in the plural זֵיתִים *f. a corner,* from the root זָוָה. (Syr. ܙܘܝܬܐ, Arab. زَاوِيَةٌ). It is used in speaking of the corners of the altar, Zec. 9:15, and by metonymy, of the corner columns of a palace [why not of the corner stones themselves?], Psalm 144:12, בְּנוֹתֵינוּ כְּזָיוֹת מְחֻטָּבוֹת literally "our daughters like corner columns (beautifully) carved." Caryatides are to be understood, so often found in Egyptian architecture. Aqu. ὡς γωνίαι. Vulg. *quasi anguli* [There is no need to suppose in this passage any such allusion to be intended; *corner stones* of strength and beauty are simply spoken of.]

זָוַל (1) i. q. זָלַל TO POUR OUT, once, Isa. 46:6, הַזֹּלְלִים זָהָב מִכִּיס "pouring out (i.e. lavishing) gold from the bag." (Arab. زَالَ IV. to make light of.) 2107

(2) *to remove, to take away,* compare Arab. زَالَ Med. Waw and Ye, to take away; intransitively, i. q. to go away, to desist, to fail. Hence זוֹלָה.

[Hiphil. הֵזִיל (comp. the roots נוּחַ, לוּן, חוּל, and Gesen. Gram. § 71, note 9), *to make light of, to despise,* comp. Kal. No. 1. Lam. 1:8. Thes.]

זוּלָה f. *taking away, putting aside,* only found in const. זוּלַת, and with suff. זוּלָתִי, זוּלָתְךָ as a preposition *besides, save, except,* e. g. זוּלָתִי *besides me,* properly *I being removed,* or more closely still, *the removing of me, through the removing of me.* 2 Ki. 24:14; Isaiah 45:5, 21, etc. Sometimes with Yod parag. זוּלָתִי Deut. 1:36; 4:12. Once as a conjunction, for זוּלַת אֲשֶׁר *except that, unless that,* 1 Ki. 3:18. 2108

זָחַן unused in Kal. Chald., Syr., and Sam. TO NOURISH, TO FEED, TO GIVE FOOD. 2109

Hophal, Jer. 5:8, בְּרִיחֵי סוּסִים מְזוּחָנִים, *fed horses,* i. e. fat. The עִרי has סְיָרִים, which, according to Schultens, is derived from זִיר, זָרַז in this sense. *ponderibus instructi* (pondera i. q. testes e. g. Catull. lxii. 5 Stat. Silv. iii. iv. 77). *bene vasati.* LXX. ἵπποι θηλυμανεῖς. Hence מְזוֹן.

זוּן Chald. id. 2110; see 2109

Itpeel, fut. יִזְתַּן pass. Deu. 4:9. Derivative מְזוֹן.

זוֹנָה f. *a harlot, prostitute,* part. fem. from the root זָנָה which see. see 2181

זוּעַ (frequently used in Syr., Chald. and Zabian), i. q. Gr. σεῖω, σείω (compare נוּעַ *veio*), *to shake, to agitate* (see Pilpel, and נָעָה), in Kal intransitive TO BE SHAKEN, hence— 2111

(1) *to move oneself,* Est. 5:9.

(2) *to tremble, to shake,* Ecc. 12:3.

Pilpel part. מְזַעְזֵעַ *to agitate, to terrify, to trouble,* Hab. 2:7. (Arsam. and Arabic id.)

The derivatives follow, except זָעָה swest [which in Thes. is referred to זָעַע; also זִיעַ].

זְעַע Chald. *to tremble, to fear,* followed by מִן. Part. זְיָעִין or according to קְרֵי זָיְעִין Dan. 5:19; 6:27. 2112

זְעָוָה f. (from זוּעַ with the Vav moveable). 2113

(1) *agitation, trouble,* Jer. 15:4, מְזוּעָה לְכֹל מַמְלְכוֹת הָאָרֶץ "I will deliver them for trouble to all kingdoms of the earth;" 24:9; 29:18; 34:17; 2 Chr. 29:8. The קרי every where [in these passages] has the form זְעִיָּה, as being of more easy utterance (which see).

(2) *terror,* Isa. 28:19.

זוּף an unused root. In Chaldee *to borrow.* Hence the pr. n. זוּף. ["Probably i.q. זוּב *to flow,* compare Arabic زُفَّ to flow, to be liquid, زِفٌّ to become liquid, to melt in drops," etc., Thes. "Hence וְזִפֵּי זוּף"].

***2115 I. זוּר**—(1) TO PRESS, TO SQUEEZE, TO PRESS OUT (Syr. ܙܘܪ), כָּסַל to take in the hand. Arab. زَرَّ to press, especially applied to the lip of a horse. The original idea is that of restraining, pressing in, comp. the kindred roots אזר, עזר. Fut. Jud. 6:38, וַיָּזַר אֶת הַשֵּׂכָה "and he squeezed together the fleece." Job 39:15, וַתִּשְׁכַּח כִּי רֶגֶל תְּזוּרֶהָ "and (the ostrich) forgets that the foot may press upon them" (her eggs), that is, may crush them; compare Isa. 59:5. Intrans. pret. זֹרוּ (for which intransitive form see Lehrgeb. p. 401), Isa. 1:6, לֹא זֹרוּ "(the wounds) are not pressed together," not cleaned from blood. [Query. But does not this simply mean *not closed* up in healing?] ["Part. pass. fem. Isa. 59:5 תְּזוּרָה, 'and the pressed or broken (egg) is cleft into a viper,' i. e. a viper springs from the broken (egg). תְּזוּרָה is a more obtuse form for תְּזֹרָה, compare Zec. 5:4".]. Hence זְרוֹר No. I.

2114: see also 2131a II. זוּר a kindred root to זור and גור.

(1) *to turn aside, to depart* (like Arab. زَارَ Med. Waw Conj. VI. VIII), followed by מִן from some-one, Job 19:13; Ps. 78:30; especially from God, Ps. 58:4; from the way of truth and uprightness, whence שֶׁקֶר falsehood, זוּר lie, falsehood, זָר; Conj. I. to tell lies (compare גור and Arab. جَارَ).

(2) *to turn from the way,* to lodge at any one's house (Arabic زَارَ to visit some one), hence *to be a stranger* (Arabic زَائِر a visitor, stranger) ["*to be a strange* or *foreign*"].

Part. *a stranger, strange,* especially —(1) *of another nation, an alien by birth,* Exod. 30:33 [but surely *this* passage refers to any one not the high priest], with which the idea of *an enemy* or *barbarian* is often associated (like the Lat. *hostis olim erat peregrinus,* Cic. Of. i. 12, and Gr. ξένος, which also signified *an enemy,* Herod. ix. 11; on the other hand Sam. בֶּלֶא is properly a hater, and in a derived sense a stranger). Isa. 1:7; 25:5; 29:5; Ps. 54:5; Exe. 11:9; 28:10; 30:12; Hosea 7:9; 8:7; Obad. 11. אֵל זָר a strange or foreign god, the domestic god of some other nation, introduced amongst the Hebrews; [May not these passages simply mean *strange as* opposed to Jehovah, *their own* God?], Ps. 44:21; 81:10; ellipt. זָר Isa. 43:12. Pl. זָרִים Deu. 32:16; Jer. 3:13; [?] 5:19 [?].

(2) *of another family.* Fem. זָרָה *a strange woman* (i. q. אִשָּׁה זָרָה Pro. 6:29), especially with regard to unlawful intercourse with her, *an adulteress, a harlot* [this is clearly the general use of the term], Prov. 2:16; 5:3, 20; 7:5; 22:14; 23:33 (Syr. and Sam. ܙܪܐ) *to commit adultery,* prop. to turn to lodge with). So זָרִים *adulterers, profligates,* Jer. 2:25; Ezc. 16:22, בְּנִים זָרִים *strange children,* i. e. *bastards,* Hos. 5:7.

(3) As opposed to that which is upright, true, and lawful, *strange* is the same as *unlawful,* אֵשׁ זָרָה strange fire, i. e. unlawful or profane fire, as opposed to the holy fire. Lev. 10:1; Num. 3:4; 26:61, קְטֹרֶת זָרָה profane incense; Ex. 30:9.

(4) In opposition to one's own self, i. q. אַחֵר *another,* Prov. 11:15; 14:10; 20:16; 27:2, 13; 1 Ki. 3:18.

(5) Tropically *new, unheard of,* Isa. 28:21.

["Also i. q. Arab. زَارَ Med. Ye *to loathe;* intrans. *to be loathsome,* Job 19:17, זָרָה לְאִשְׁתִּי "my spirit (as agitated, querulous) is loathsome to my wife." Hence אִזָּה loathsomeness, for זִוָּה."]

NIPHAL i. q. Kal No. I, Isa. 1:4.

HOPHAL מוּזַר *become strange,* Ps. 69:9.

Derivative זָרוֹר No. II.—זָרַע Job 19:17, see under the root יע [but see the added remark from Thes. above].

2116 זֹרְזִיר m. once Isa. 59:5, וְהַנִּפְגָּעָת אֵפְעֶה "(an egg) be crushed, a viper breaks forth." If the vowels stand correctly, זֹר is part. pass. of the verb זור No. I, ה־ being added for ה־ fem. gen. (like Zec. 5:4, although in both places it seems to be a transcriptural error). It would be more suitably written חְזוּרָה part act., according to the form of the pret. זֹרוּ Isa. 1:6.

2117 [זָאָב] pr. n. *Zaza,* 1 Ch. 2:33.]

2118 זָחָה unused in Kal, i. q. Arabic زَحَّ and زَحْزَحَ *to remove, to displace.* Aram. אֶזַח, זְחִי.

NIPHAL *to be removed,* Ex. 28:28; 39:21.

2119 זָחַל—(1) TO CREEP, TO CRAWL. Part. זֹחֵלֶת עָפָר "the creepers of the dust," i. e. serpents; Deut. 32:24; Mic. 7:17. Hence—

(2) *to fear, to be afraid,* properly to walk with faltering footsteps, יִזְחָל. Job 32:6, וְאִזְחַל עַלֵּיכֶם וְאִירָא "therefore I was afraid and feared."

2120 זַחֲלֶת ("serpent"), [*Zoheleth*], pn. m. אֶבֶן הַזֹּחֶלֶת ("stone of the serpent"), a stone near Jerusalem, 1 Ki. 1:9.

2121 זֵיזָן adj. m. (from the root זוּר) *boiling, overflowing,* spoken of water, Ps. 124:5.

2122 זִיו Chald. m. *splendour, brightness* (contracted from זִהְיוֹ, from the root זהה which see, i. q. Hebr. יָהּ), Dan. 2:31; 4:33. The plural is used of the bright colour of the face. Dan. 5:6, 9, וְזִיו שִׁכְנֵהּ עֲלוֹהִי "his colour changed upon him," i. e. he became pale, verse 10; 7:28. Comp. the Hebr. chsp. 10:8. (Syr. ܙܝܐ brightness. Arab. زِيٌّ and زِيٌ ornament.)

2123 זִיז m. (from the root זוּז)—(1) *any moving thing,* חַיַּת שָׂדַי זִיז אִתִּי *wild beasts are with me.* So poetically זִיז שָׂדַי is used of the beasts of the field, Ps. 50:11; 80:14. The Greek κνώδαλον, a beast, for κνώδαλον, has been rightly compared with this; as may be also κνώσσειν, κνίδη from κνίσω, πρόβατον from προβαίνω.

(2) ["*streams of milk, milk flowing abundantly and in streams* from a full breast, *abundance of milk.*" Thes.] *a full breast* (see the root זוּז No. 2). So the original figure being preserved, Isa. 66:11, לְמַעַן תֵּהֹנְקוּ וְהִתְעַנַּגְתֶּם מִזִּיז כְּבוֹדָהּ "that ye may suck and be glad (i. e. suck with pleasure) from her full (or abundant) breast," i. e. from her breasts filled with milk. The parallel is מִשְׂבַּע תַּחֲמוּסֶיהָ.

[In Thes. the *order* of the meanings is reversed.]

2124 זִיוָא ("abundance"), [*Ziza*]—(1) pr. n. m. 1 Ch. 4:37.—(2) 2 Ch. 11:20.

2125 זִיזָה (id.), [*Zizah*], pr. n. m. 1 Ch. 23:11, instead of which, verse 10, זִיזָא.

***2127 זִיעַ** ("motion"), [*Zia*], pr. n. m. 1 Ch. 5:13.

2128 זִיף ("borrowed," ["flowing," from the root זוּף], [*Ziph*], pr. name—(1) of a town situate in the tribe of Judah, Josh. 15:55; 2 Chron. 11:8; in the neighbourhood of which was a desert of the same name, 1 Sam. 23:14, 15. Hence the Gentile noun ***2130** זִיפִי 1 Sam. 23:19; 26:1. [Now زيف Rob. ii. 191.]—(2) of a man, 1 Ch. 4:16.

2131: see also 2203a זִיקוֹת f. pl. (for זִקָּלוֹת, זִקּוֹת from the root זקק, comp. the similar instances collected in Lehrg. page 145, to which add מְזִקִּין for מְאִשִּׁין for אֵשׁ) *burning darts or arrows,* Isa. 50:11, i. q. זִקִּים Prov. 26:18 (where many copies read זִיקִים. Syr. ܙܝܩܐ a weapon, thunderbolt).

2131a; see 2114, 2214 זִיר Arabic زَارَ Med. Ye, TO LOATHE. Intrans. *to be loathsome.* Job 19:17, רוּחִי זָרָה לְאִשְׁתִּי "my breath is loathsome to my wife." Others, whom formerly I followed, take this according to the Syriac version, "my mind is (i. e. I am) become estranged from my wife." Hence אֶזֶל (for זִהְיוֹ) loathing.

[In Thes. under זוּר No. II; see above.]

2132 זַיִת constr. זֵית, pl. זֵיתִים m.

(1) *an olive,* olive tree, Jud. 9:9; more fully called זֵית שֶׁמֶן Deu. 8:8. זֵית שֶׁמֶן oil of olives, Ex. 27:20; 30:24; Lev. 24:2. הַר הַזֵּיתִים the Mount of Olives near Jerusalem, Zec. 14:4, regarded as holy even in the Old Test., 2 Sam. 15:30; 1 Ki. 11:7. [These passages prove nothing of the kind; if the latter refer at all to the Mount of Olives, any such reverence would have been idolatrous.]

(2) *an olive,* the fruit. עֵץ זַיִת the olive tree, Hag. 2:19. זֵיתָה he trode the olives, Mic. 6:15.

(3) *an olive branch, an olive leaf,* Zec. 4:11; compare verse 12.

A similar word is used in all the cognate languages: Syriac ܙܝܬܐ olive tree, Arab. زَيْت oil, زَيْتُون olive, Æth. ዘይት: oil and olive; hence it was introduced into the Coptic, in which ϫⲟⲓⲧ is an olive tree; and into the Spanish, in which there is *aceyte,* oil.

Etymologists acknowledge themselves to be ignorant of the origin of this word; which, it appears to me, should be sought in the root זָהַר (which see), and זָבַי to shine, זָבַל to adorn ["זָבִי (for זָהִי) to adorn, prop. to cause to shine, V. to be clothed, adorned"]; whence זִי a fair or splendid form, ["ornament, prop. splendour; see Castell. p. 1040"]; Heb. זִיו, Ch. זִיו: so that זַיִת prop. should be feminine, from the form זַי, זִי, and denote brightness. This might be either referred to the freshness and beauty of the *olive tree* (comp. אוֹרִית), or, as I prefer, to the brightness of oil (compare יִצְהָר oil, from יָצַר to be bright, and זָהָב Zec. 4:12, of clear and brilliant oil). After the true origin of the word had been forgotten, the letter ת was taken for a radical; and thus זַיִת is of the masculine gender, and from it in Arabic a new

* For 2126 see Strong.
** For 2126 see Strong.

verb has been formed, זוּת; to preserve in oil, II. to lay up oil.

2133 **זַיִת** ("olive tree," Arabic زَيْتُون), [*Zethan*], pr. n. m. 1 Ch. 7:10.

2134 **זָךְ** and **זַךְ** f. **זָכָה** adj. *pure;* used of oil, Ex. 27:20; of frankincense, Ex. 30:34; figuratively of the soul and morals, Job 8:6; 11:4; 33:9; Prov. 16:2; 20:11; 21:8. Root זכך.

2135 **זָכָה** i. q. זָכַךְ [fut. זְכֶה], TO BE PURE (always in a moral sense), Job 15:14; 25:4; Psa. 51:6; Mic. 6:11. (Arab. زَكَا, Syr. ܙܟܐ and ܙܟܝ id. The Greek ἁγνὸς, ἁγνίζω, and probably also the Lat. *sacer, sancio,* transp. *castus,* are from the same stock.)

PIEL, *to make pure, to cleanse,* e.g. the course of life, the soul, Psa. 73:13; Prov. 20:9. Psa. 119:9, בַּמֶּה יְזַכֶּה נַעַר אֶת אָרְחוֹ "how shall a young man cleanse his way?" i. e. maintain purity of life?

HITHPAEL הִזַּכָּה for הִתְזַכֶּה *to cleanse himself,* Isa. 1:16. [The accent shews that this is not Niph. of זכך. See Thes.]

[Derivative, זְכִי.]

2136 **זַךְ** Ch. f. **זַכְיָא** *purity, rectitude* of life, Dan. 6:23. [Root, the preceding.]

2137 **זְכוּכִית** fem. once, Job 28:17, *glass* or *crystal.* (Arab. زُجَاج, Syr. ܙܓܘܓܝܬܐ id.) Root זכך. Compare זך.

2138 **זָכָר** m. [only with suff. זִכְרָה], i. q. זְכַר *a male,* used both of men and of animals, Ex. 23:17; 34:23; Deu. 16:16; 20:13.

2139 **זַכּוּר** ("mindful"), [*Zaccur*], pr. n. of several men, Nu. 13:4; 1 Chr. 4:26; 25:2; Neh. 3:2; 10:13; 13:13.

2140 **זַכַּי** ("pure," "innocent"), [*Zaccai*], pr. n. m. see זכה.

2141 **זָכָךְ** i. q. זָכַךְ (which see), TO BE PURE, used of things physically [?], Lam. 4:7; used morally, Job 15:15; 25:5. Comp. the kindred root זָלַל ["also זָעַךְ"].

HIPHIL, *to cleanse, to wash,* Job 9:30.

["NIPHAL, see זָכָה HITHPAEL."]

Derivatives, זֹךְ and זָךְ, זְכוּכִית and pr. n. זִכְרִי.

2142 **זָכַר** fut. יִזְכֹּר (Arab. ذَكَرَ, Syr. and Ch. ܕܟܪ, דְּכַר), *meminisse, recordari, reminisci,* TO REMEMBER, TO RECOLLECT, TO BRING TO MIND (compare as to the distinction between these [Latin] words, Cic. Lig. xii. 35, and Doederlein Lat. Synonyme und Etymologien, i. 166 ["The origin seems to lie in the idea of *pricking, piercing,* comp. kindred זָכַךְ; whence זָכָר membrum virile; ... the idea of memory then may come from that of *penetrating, infixing,* compare Ecc. 12:11. A different etymology was proposed by me in Monumm. Phoen. p. 114, viz. that as in Athen. i. 1, זכר is written for זָכָר *memory,* perhaps זָכַר is primarily i. q. זָכַר *to shut up,* and then *to keep, to preserve;* compare שָׁמַר No. 2. But the other view is favoured by the noun זֵכֶר." Ges. edd.]). Followed by an acc. Gen. 8:1; 19:29, etc.; more rarely by לְ Ex. 32:13; Deut. 9:27; Psal. 25:7; 136:23; בְּ Jer. 3:16, followed by לְ Job 7:7; 10:9; Deu. 5:15. It signifies especially —(*a*) *to remember, to be mindful,* i.e. to retain in memory, Ps. 9:13; 98:3; 105:5, 42; 2 Ch. 24:22. Ex. 13:3, זָכוֹר אֶת הַיּוֹם הַזֶּה "be mindful of this day," &c. Pharaoh;" 1 Ki. 17:18; Ezr. 21:28; זָכַר אֶת בְּרִית the covenant, Gen. 9:15; Levit. 26:42; Am. 1:9.—(*b*) *to bear something in mind, to account, to consider* (beherzt). Deut. 5:15, "account that thou wast a servant in Egypt." Deu. 15:15; 16:12; 24:18. Job 7:7, זְכֹר כִּי רוּחַ חַיָּי "consider that my life (is) a breath." Ps. 103:14.—(*c*) *to contemplate things called back to memory,* i.e. *recordari.* Ps. 119:55, זָכַרְתִּי בַלַּיְלָה שִׁמְךָ יְיָ "I remember thy name, O Lord, in the night." Ps. 119:52; 143:5; 63:7.—(*d*) *to recollect, reminisci, ἀναμιμνήσκειν, in memoriam revocare,* to call back to memory. Opp. *oblivisci.* Gen. 40:23, וְלֹא זְכַר שַׂר הַמַּשְׁקִים אֶת יוֹסֵף וַיִּשְׁכָּחֵהוּ "and the chief butler remembered not Joseph, but forgat him." Verse 14; 42:9; Num. 11:5; Ecc. 9:15; Job 21:6; Jer. 44:21 (syn. נָתַן אֶל לֵב). Often with the added idea of care, *again to care* for some one (i. q. פָּקַד), Gen. 8:1; 19:29; 30:22.—(*e*) Followed by a dative of the person and an acc. of the thing, *to remember* something either for the advantage or the disadvantage of another, *memoriam alcjus rei habere;* for good, Neh. 5:19, זָכְרָה לִי אֱלֹהַי לְטוֹבָה כֹּל אֲשֶׁר "remember for me, O my God, all things which I have done (that thou mayest at some time) requite (them)." Neh. 6:14; 13:22; for evil, 13:29.—(*f*) It is also referred to future things, like *reputare,* and *respicere, meminisse,* in the common expressions *respice finem, memento mori.* Lam. 1:9, "and she did not remember (meditate on) the end." Isa. 47:7. Hence, *to meditate, to think on, to attempt* something, *auf etwas bedacht.* Job 40:32, זְכֹר מִלְחָמָה "bent on battle," i.e. to approach, to prepare the battle.

["(*g*) *to make mention of* a person or thing, Jer. 20:9."]

NIPHAL—(1) *to be remembered,* or *recalled to mind,* which is often equivalent to *to be mentioned.* Job 24:20, שָׁת לֹא יִזָּכֵר "no one remembers him any

more," he is not mentioned, he has gone into oblivion; Jer. 11:19, נִכָּרֵת מֵאֶרֶץ חַיִּים "his name shall no more be mentioned or remembered;" Exe. 3:20; Isa. 23:16; Zec. 13:2; Est. 9:28, הַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים "those days (should be) remembered and kept." נִזְכַּר אֶל יְהוָה Psal. 109:14, and לִפְנֵי יְיָ Num. 10:9, *to be remembered before God, to be recalled to his memory.* Followed by לְ the memory of a thing to be preserved for some one's disadvantage (compare Kal, letter *e*), Jerusalem gedacht werden, Eze. 18:22; 33:16.

(2) denom. from זָכָר, *to be born a male,* Ex. 34:19 (Arab. ذَكَرَ IV. to bear a male).

HIPHIL הִזְכִּיר [inf. with suff. הַזְכִּרָם]—

(1) *to bring to remembrance* before some one. Gen. 40:14, הַזְכַּרְתַּנִי אֶל פַּרְעֹה "bring me to remembrance before Pharaoh;" 1 Ki. 17:18; Exe. 21:28; 29:16; Jer. 4:16, הַזְכִּירוּ לַגּוֹיִם "make mention to the nations." In the titles of Psalms 38 and 70, לְהַזְכִּיר " to bring to remembrance (oneself to God)," which accords with their subject matter.

(2) *to make mention of.* (Arab. Conj. IV. to make mention of, to praise) 1 Sam. 4:18; Ps. 87:4. Especially *to make mention of with praise, to praise, to celebrate,* Ps. 45:18; 71:16; 77:12, e.g. שֵׁם יְהוָה Isa. 26:13, and בְּשֵׁם Josh. 23:7; Ps. 20:8; Am. 6:10 (compare אָנָא בְּשֵׁם), Isa. 48:1; 63:7. Once used causatively, *to cause to be remembered, or celebrated,* Ex. 20:24.

(3) i. q. Kal, *to remember, to call to one's own mind,* Gen. 41:9; Isa. 19:17; 49:1.

(4) *to offer a memorial offering* (called אַזְכָּרָה), Isa. 66:3.

(5) *to cause to be remembered.* Part. מַזְכִּיר subst. 1 Ki. 4:3; 2 Ki. 18:18, 37; 2 Ch. 34:8; Isa. 36:3, 22, "he who caused to be remembered," i.e. *the recorder, historian, or superintendent of the annals of the kingdom,* one of the ministers of the Hebrew kings, whose office it was to record events as they occurred, especially those which might relate to the king. A similar officer is mentioned in the royal court of Persia, both anciently (Herod. vi. 100; vii. 99; viii. 100) and in modern times (Chardin, Voyage, tom. iii. 397), amongst whom he is called *Waka Nuuvish* [وَقَع نوِيس], and also in that of the Roman emperors Arcadius and Honorius [and afterwards], bearing the name of *magistri memoriæ.*

Derivatives, the words immediately following; and also זִכָּרוֹן, זִכְרוֹן.

*2145 **זָכָר** m. *a male,* as being he through whom the *memorial* of parents is continued [but see Thes. and Ges. cor. where this reason is omitted], 2 Sa. 18:18. It is used of men, Gen. 1:27; 5:2; 17:10, seq.; 34:15, seq.; and of animals also, Gen. 7:3, 9, 16; Ex. 12:5. Plur. זְכָרִים Exz. 8:4, seq. Compare זַךְ Niphal No. 2, and זְכוּר. (Arab. ذَكَر, Syr. ܕܟܪ id., the former is also used to signify membrum virile.) [For the etymology, see added remark on זָכַךְ.]

2143 **זֵכֶר** and **זֵכֶר** (Ex. 17:14; Isa. 26:14; Pro. 10:7, where however other copies have Tzere, see J. H. Michaelis, Nott. Crit.), with suff. זִכְרִי m.

(1) *remembrance* (Andenken). Arab. ذِكْر. Exod. 17:14, "I will blot out the memory of Amalek;" Deu. 25:19; 32:26; Ps. 9:7; 34:17; 109:15, etc.

(2) *a name* by which any one *is remembered,* i. q. שֵׁם. Ex. 3:15, זֶה שְׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר "this is my name for ever, and thus ye shall name me [lit. this is my memorial] through all generations;" Ps. 30:5, הוֹדוּ לְזֵכֶר קָדְשׁוֹ "Praise ye his holy name" ["his holy memorial"], Hos. 12:6.

(3) *praise, celebration;* Ps. 6:6; 109:13 (זִכָּרוֹן).

[(4) *Zacher,* pr. n. of a men, 1 Ch. 8:31.] 2144

2146 **זִכָּרוֹן** m. constr. זִכְרוֹן pl. זִכָּרוֹנִים and זִכְרֹנוֹת.

(1) *memory, remembrance,* Josh. 4:7; Exod. 12:14; Ecc. 1:11; 2:16. אַבְנֵי זִכָּרוֹן memorial stones, the name applied to the two gems in the shoulder bands with which the dress of the high priest was adorned, Ex. 28:12; 39:7. מִנְחַת זִכָּרוֹן a memorial offering, Nu. 5:15; לְשׂוּם לְזִכָּרוֹן to establish a memorial, namely by the procreation of children, Isa. 57:8. [?]

(2) *a memorial or memento, ὑπόμνημα* (French *mémoire*). Exod. 17:14, כָּתֹב זֹאת זִכָּרוֹן בַּסֵּפֶר "write this a memorial (that which shall cause to be remembered) in a book." סֵפֶר זִכָּרוֹן Mal. 3:16, and pl. סִפְרֵי זִכְרוֹנוֹת Est. 6:1, a book of memorials, annals, journals; comp. זָכַר (3) *a memorial sign,* Ex. 13:9.

(3) *the celebration* of any particular day (comp. the verb, Est. 9:28; Ex. 20:8); Lev. 23:24.

(4) i. q. מָשָׁל *a memorial sentence, ὑπόδειγμα,* Job 13:12.

2147 **זִכְרִי** ("celebrated," "famous," compare זָכַר fame), [*Zichri*], pr. n. of several men, Exod. 6:21; 1 Ch. 8:19, 23; 9:15; 2 Ch. 23:1; Neh. 11:9, etc.

2148 **זְכַרְיָה** & **זְכַרְיָהוּ** ("whom Jehovah remembers"), pr. n. [*Zechariah, Zacharias*], (Greek Ζαχαρίας)—

(1) of a king of Israel, the son of Jeroboam II., killed by Shallum after a reign of six months, B.C. 773, 2 Ki. 15:8—11.

(2) of a prophet who lived after the Babylonish captivity, whose prophecies form a part of the canon of Scripture. He was the son of Barachiah, the grandson of Iddo the prophet (comp. בֶּרֶכְיָה No. 1), Zec. 1:1, 7; Ezr. 5:1; 6:14.

(3) of a son of Barachiah [Jeberechiah], cotemporary with Isaiah, and also as it seems a prophet, Isa. 8:2; comp. 16 [Y].

(4) of a prophet the son of Jehoiada, slain in the court of the temple, in the reign of Joash, 2 Ch. 24:20, seq.

(5) of a prophet living at Jerusalem in the reign of Uzziah, 2 Ch. 26:5, etc.

[**וָלָא** an unused root, perhaps i. q. וָלַל, וָלָה *to draw out;* hence pr. n. יְקַלְיָה Thes.]

וָלַג an unused root, prob. i. q. Arab. وَلَجَ (kindred with וָלַל), to draw out. Hence אֶלְוָה, סֶלְוָה fork.

2149 **וְלָאָה** *terror, trembling,* Psal. 12:9. Root וָלַל. [“ἀπαξ λεγόμ. prop. a shaking, trembling, earthquake, see the root in Niphal. Hence *a storm, a tempest.* Ps. 12:9, “ the wicked walk on every side, כְּרוֹם זְלֻלוֹת לִבְנֵי אָדָם like the rising of a tempest upon the sons of men.” Ges. add.]

2150 **וָלַל** only in pl. וְלָלִים m. *shoots, twigs, sprigs,* from their trembling and quivering motion, Isa. 18:5. Root וָלַל, see especially Niphal. Comp. also סַלְסְלוֹת, סַלְכִּלִים, סַלְכִּלוֹת.

2151 **וָלַל** answering to the German schüttern, schütteln, schütten, *to shake* (kindred with וָלַל and the words there compared).

(1) *to shake, to make tremble,* see Niphal.

(2) *to pour out, to shake out* (hence, *to lavish*), (ausschütten, ausschütteln). Part. וֹלֵל *a squanderer, a prodigal,* Prov. 23:21; 28:7; Deut. 21:20; Prov. 23:20, וֹלֵלֵי בָשָׂר “ those who squander (or, are prodigals as to) their own body,” voluptuous profligates. Comp. זלל. And as we only cast out and throw away those things which we count worthless, hence—

(3) intrans. *to be abject, worthless, vile.* Jer. 15:19; Lam. 1:11. (Arab. نَذَلَ id., نَذْل vileness, abjectness of mind. Syr. ܙܠ to be vile.) See Hiph.

Niphal, וָלַל (comp. as to this form Lehrg. § 103, note 7), *to be shaken, to tremble.* Isai. 64:2, נָזֹלּוּ הָרִים “ the mountains tremble before thy face.” The passage, Jud. 5:5, זָלְלוּ הָרִים is to be similarly understood, for זָלְלוּ is there used for וֹלֵלוּ Lehrg. 103, note 15. Well rendered by the LXX. *ἐσαλεύθησαν* (the root זלל agreeing in etymology with *σάλος, σαλεύω*), and the Ch. and Syr. express the same (Arab. زَلْزَلَ, to shake the earth, زَلْزَل an earthquake). See זלזלים.

Hiph. (pointed according to the Chaldee form), הֵזִיל causative of Kal No. 3, *to despise.* Lam. 1:8. [“ See the root זול.”]

[Derivatives זְלוּלִים, זְלוּלֹת.]

וָלְעַד an unused quadriliteral, i. q. וָעַד *to be hot,* the letter ל being inserted, compare Lehrg. p. 864. Other etymological attempts, especially those brought out by Eichhorn in his edition of Simonis’ Lexicon, resting on false significations attributed to Arabic words, I have examined and refuted in Ephemerid. Litt. Hal. 1820, No. 123. Hence— †

וַלְעָבָה & **וְלַעֲבָה** Pl. רוֹת– (Ps. 11:6; Lam. 5:10), 2152 *a violent heat,* especially of the wind, Ps. 11:6 (the wind called السموم *as simûm,* i. e. poisonous, is to be understood); of famine, Lam. loc. cit. (Ezekiel 5:2, compare verses 12, 16, 17, λιμὸς αἴθοψ, Hes. Op. 361; *ignes fames,* Quinctilian. Declam. xii.; Arabic لَظَى الجوع a fire of famine, Hariri), also of indignation, Ps. 119:53.

וָלַךְ an unused root. Ch. Pael to drop, i. q. דָּלַף. † Hence—

וַלְעָפָה (“ a dropping”), [*Zilpah*], pr. n. of the 2153 handmaid of Leah, Gen. 29:24; 30:9.

וַמָּה f. (from זָמַם)—(1) *counsel,* in a bad sense, 2154 Proverbs 21:27; 24:8; more rarely in a good sense, Job 17:11 (in which passage allusion is made to the derivation of the word: see what is said under the root).

(2) *wickedness, a wicked deed.* Psal. 26:10; 119:150. Especially used in speaking of sins of uncleanness, such as fornication, rape, or incest. Lev. 18:17, וִמָּה הִיא “ this would be wickedness.” Job 31:11; Eze. 16:27; 22:9, 11.

(3) [*Zimmah*], pr. n. m. 1 Ch. 6:5, 27; 2 Ch. 29:12.

וַמָּה f. i. q. וָמָה No. 1. Pi. וִמְּתִי for וְזִמִּתִי (comp. 2154 Gr. § 79, note 2 [§ 88, note 1]), my counsels or purposes, Ps. 17:3. According to the accents it is certainly to be thus taken, for the word וְזִמְּתִי is Milrâ. With the accent changed וְזִמְּתִי is, *I have purposed,* and the sentence runs more smoothly if rendered,

“ (that which) I purposed (my mouth) shall not transgress.” [Qu. Is not this inf. of זָמַם?]

2156 **זְמוֹרָה** f. [root זָמַר], pl. רוֹת– (Nah. 2:3).—(1) *a vine-branch,* or *twig,* so called from being pruned (see the root זמר). Nu. 13:23; Isa. 17:10.

(2) generally *a branch,* or *shoot.* Eze. 15:2; 8:17, “ and lo, they put the branch to their nose;” referring to the Persian custom of worshipping the rising sun, holding in their left hand a bundle of twigs of the plant called *Barsom,* see Strabo, xv. p. 733. Casaub.: τὰς δ' ἐκ βάδος ποοῦντας κολὺν χρόνον ῥάβδους μυρίκινων λέπτων ἔσαμεν κατέχοντες. Comp. Hyde, De Rel. Vett. Persarum, p. 350. Zendavesta ed. Anquetil du Perron, ii. 532.

† **זְמְזֵם** an unused quadriliteral, i. q. Arab. زَمْزَمَ onomatopoetic summer, to buzz, to murmur, to make a noise, to hum, whence زَمْزَمَة a noisy multitude. Hence—

2157 **זַמְזֻמִּים** masc. pl. (“ tribes making a noise”), [*Zamzummîm*], prop. name of a nation of giants, anciently dwelling within the borders of the Ammonites, but extinct even before the time of Moses, Deu. 2:20. Comp. זוּזִים.

*2159 **זְמִיר** m. Cant. 2:12, *the time of the pruning of vines* (of the form קְטִיל, צָעִיר Lehrg. § 120, No. 5), from זָמַר. Well rendered by the LXX. καιρὸς τοῦ τομῆς. Symm. ε. τῆς ἐλαδώνος. Vulg. *tempus putationis.* Others translate it, *the time of the singing of birds,* which is contrary to the use of the verb זָמַר and to the analogy of the form קְטִיל.

2158 **זְמִיר** (Isa. 25:5), pl. זְמִירוֹת *a song.* Ps. 119:54; 2 Sa. 23:1; especially *a hymn, a song of praise.* Isa. 24:16. Job 35:10, “ who giveth songs (i. e. joy, rejoicing) in the night” (i. e. in adversity); *a triumphal song* [of oppressors], Isa. 25:5. Root זָמַר, especially Pi.

2160 **זִמְרָה** (“ song”), [*Zemirah*], pr. n. m. 1 Ch. 7:8.

2161 **זָמַם** pret. זָמַמְתִּי and זָמוּ, fut. יִזֹּם pl. יִזְמוּ for יִזְמְמוּ (see Gr. § 57, note 11 [§ 66, note 11]; Lehrg. p. 379; for the root יזם, which some propose, is altogether fictitious). [In Ges. add. “ *to meditate, to have in mind, to purpose;* Arab. ضم id. It seems to come from the idea of *murmuring* or *muttering,* i.e. the low voice of persons talking to themselves or meditating; comp. זָמַם to murmur, also זְעָקָה, זְמָרָה.”

This new definition of this root of course influences the synopsis of meanings, as well as it entirely supersedes the following remark.] Properly *to tie, to bind,* i. q. the kindred עָמַם and Arab. زم to bind, to tie together, whence زِمَام a cord. Hence tropically—

(1) *to lie in wait, to plot,* followed by ל, Ps. 37:12; *to purpose,* or *meditate evil,* Prov. 30:32; followed by a gerund, Ps. 31:14. Hence—(2) as a verb of medial signification, *to meditate something, to propose to oneself,* followed by an accusative, Gen. 11:6; Lam. 2:17. Proverbs 31:16, תְּזַמֵּם שָׂדֶה “ she proposed to herself (to possess) a field, (she considers a field,) and she obtains it” followed by a gerund, Zec. 1:6.

With regard to the original signification above proposed [but see the added note], it is sufficient to remark, that verbs signifying binding or weaving are very often applied to counsels, especially in a bad sense, of which examples may be seen under the root אָרַב. Allusion is made to this origin in Job 17:11, זִמּוֹתַי נִתָּקוּ “ my purposes are broken off,” that is, like a cord; since the Orientals compare a counsel formed to something woven or wreathed. Vit. Tim. t. i. p. 90: شدّ حزام العزم he firmly twined the cord of his purpose. In Arabic the figurative idea is found in the verb رم to purpose to himself, to intend.

Derivatives, זִמָּה, זְמוּמָה and זְמָם.

2162 **זְמָם** m. *a counsel* or *purpose* in a bad sense, Ps. 140:9.

2163 **זָמַן** unused in Kal, kindred to the root יָזַם to APPOINT. [In Sam. Pent. Gen. 11:6, יזמו where the Heb. has יָזְמוּ.]

Piel זִמֵּן id. very frequently used in Chaldee.

Pual, plur. part. מְזֻמָּנִים Ezr. 10:14; Neh. 10:35, and מְזֻמָּנוֹת 2 Ch. 13:31, *times appointed* or *stated.* Hence—

*2165 **זְמַן** plur. זְמָנִים m. *time,* especially *a stated time* (Arabic زَمَان, زَمَن time. Syr. ܙܒܢ id.), Ecc. 3:1, לְכָל זְמָן “ *its own time* for every thing,” i. e. every thing remains only so long, all things are frail and fleeting, Neh. 2:6; Est. 9:27, 31. It is a word of a later age used instead of the more ancient עֵת. [This remark (omitted in Thes.) takes for granted what cannot be admitted, that Solomon did not write the book of Ecclesiastes.]

2164 זְמַן Chald. PAEL, *to appoint, to establish, to prepare.*

HITPAEL, *to agree together*, properly to appoint for each other time and place, Dan. 2:9 יד׳. Comp. Am. 3:3 Targ. The שׂ in מִשְׁתַּמְּעִין is to be read מִסְתַּמְּעִין, and is Aphel, in which, however, this verb is used [elsewhere] neither in Syriac nor in Chaldee [?] but only in Samaritan ["and this reading is to be preferred, as being the more unusual"].

2166 זְמַן & זְמָן emphat. st. זְמָנָא plur. זִמְנִין m. Chald.

(1) *time, a set time.* Dan. 2:16, בָּה זְמָנָא "at the same time;" 3:7, 8; 4:33. עַד זְמַן וְזִמְנִין "until a time and seasons;" 7:12. Used of holy times (feast days), Dan. 7:25. Compare מוֹעֵד No. 3.

(2) pl. *times, vices (Wahl).* Dan. 6:11, וְזִמְנִין תְּלָתָה *three times* (to be compared with the corresponding English expression *three times*. Also עִדָּן and Arab. وَقْت time, pl. times, *vices*).

*2168 זָמַר ["properly it would seem "TO PLUCK"], TO PRUNE, especially the vine, Lev. 25:3, 4. Hence זְמוֹרֹת snuffers. (Arab. زمر to prune a vine, the letters ז and ד being interchanged).

NIPHAL pass. Isa. 5:6.

PIEL זִמֵּר—(1) *to sing*, properly (as has been well observed by Albert Schultens and Bishop Lowth), *to cut off* the discourse or sentence, or song; to express a song divided according to rhythmical numbers, (compare قَرِيض a song, properly a discourse divided, from قَرَض to cut, to cut off. Arab. زمر I. and

2167 II.; Syr. זַמֵּר and זַמְּרָא; Æth. Conj. II. id.). Followed by a dative of the person whom the song celebrates, Jud. 5:3; Ps. 9:12; 30:5; 47:7; and an acc. Ps. 47:7; 66:2; 68:5, 33.

(2) *to play on a musical instrument* [or *to sing* so *accompanied*], ψάλλειν. Ps. 33:2; 71:22.

(3) *to dance* (Arabic زمر), which is also done according to rhythmical numbers, and is connected with singing and music (comp. מָחוֹל and מָחוֹל). Hence זָמָר. [It may be questioned whether זָמַר ever really meant *to dance*; this signification seems to be merely imagined in order to connect זָמָר with its root.]

Derivatives, זְמִיר, זְמִיר, זְמִירָה, זְמִירוֹת, זְמֹרָה, זְמֹרָה, זְמֹרָה and also those which immediately follow.

*2170 זֶמֶר [emph. זַמְרָא] m. Chald. *music of instruments*, Dan. 3:5, 7, 10, 15.

*2171 זַמָּר m. Chald. *a singer*, Exr. 7:24.

2180 זָמָר m. occurs once, Deut. 14:5, an animal, a species of deer or antelope, so named from its *leaping* (see זמר Piel No. 3), like יַחְמוּר from יחר. (Arab. زمر to leap as a goat.) 2169

זִמְרָה *f. singing*, or *music*.—(*a*) vocal, Ps. 81:3; 98:5.—(*b*) instrumental, Amos. 5:23. Meton. זִמְרַת הָאָרֶץ song of the land, i. e. its most praised fruits or productions, Gen. 43:11. Compare Greek ἀοίδιμος, celebrated in songs, i. q. celebrated. 2172, 2173

זִמְרִי masc. ("celebrated in song," ἀοίδιμος, "celebrated"), [*Zimri*], pr. n.—(*a*) of a king of Israel, who slew Elah and succeeded him, B. C. 930. 1 Ki. 16:9, 10; 2 Ki. 9:31. Gr. Ζαμβρί.—(*b*) of the captain of the Simeonites, 25:14.—(3) 1 Chr. 2:6. —(4) 1 Chr. 8:36; 9:42.—(5) it seems also to be a patronymic from זִמְרָן. Jer. 25:25. 2174

זִמְרָן (id.), [*Zimran*], pr. n. of a son of Abraham, and Keturah, and of an Arabian nation sprung from him, Gen. 25:2; 1 Ch. 1:32. Perhaps *Zabram*, a regal city according to Ptolemy between Mecca and Medinah is to be compared with this. Compare זִמְרִי No. 5. 2175

זִמְרַת f. i. q. זְמִירָה *song*, meton. *the object of song, or praise.* עָזִּי וְזִמְרָת יָהּ "Jehovah is my strength and my song," Ps. 118:14; Isa. 12:2. 2176

זֹן m. pl. זָנִים *species.* As to its origin see under the root זנן. Ps. 144:13, מִזַּן אֶל־זַן *of every kind.* 2 Ch. 16:14. (Chald. and Syr. id.) 2177

זֹן Chald. id. Dan. 3:5, 7, 10, 15. 2178

זָנָב Pl. זְנָבוֹת, constr. זַנְבוֹת THE TAIL of animals (Arab. ذَنَب and ذَنَبَة, Syr. סַנְבְּלָא id. The verb זָנַב to follow after, is secondary). Ex. 4:4; Jud. 15:4; Job 40:17. Metaphorically, *extremity, the end* of any thing. שְׁנֵי זַנְבוֹת הַשְּׁנֵאִים "two ends of fire-brands," Isa. 7:4. Also *something vile*, or *contemptible*, especially as opposed to רֹאשׁ Deut. 28:13, "Jehovah will make thee the head and not the tail;" verse 44. Isa. 9:13; 19:15. (In the same sense the Arabs oppose ذَنَب to أَنْف nose and tail, see my commentary on Isaiah 9:13.) Hence the denominative verb— *2180

PIEL זָנַב properly *to hurt*, or *cut off the tail*, hence figuratively *to smite*, or *rout the rear of a host* (Arab. ذَنَّب, Greek κόπτω, κόπτομαι). Deut. 25: 18; Josh. 10:10. Denominative verbs derived from the names of members of the body often have the 2179

sense in the Phœnicio-Shemitic languages of hurting or cutting off those members. See Lehrg. p. 257, and Ewald's Hebr. Gram. p. 200.

2181 זָנָה fut. יִזְנֶה apoc. יִזֶן—(1) TO COMMIT FORNICATION. (Arab. زنى *coivit*, to commit fornication; Syr. לְזַנְיָא id.; Æth. ዘነወ፡ although Nun is retained in ዝንዉ፡ semen coitus.) Attributed properly and chiefly to a woman; whether married (when it may be rendered, to commit adultery) or unmarried, Gen. 38:24; Lev. 19:29; Hos. 3:3; and it is construed with an accusative following of the fornicator or adulterer, Jer. 3:1; Ezr. 16:28; Isa. 23:17 (unless אֶת in this place is *with*); also followed by עַל (to commit fornication *with*), Ezr. 16:17; אֶל Ezr. 16:26, 28; very often followed by אַחֲרֵי, prop. *to go a whoring after, to follow a paramour*, Ezr. 16:34; Levit. 17:7; 20:5, 6; Deu. 31:16, etc. On the other hand, מִן is put before the husband *from* whom the adulteress departs in committing whorodom, *against* whom she transgresses, Ps. 73:27; הִזְנִיתָ מֵאֱלֹהֶיךָ Hos. 1:2; הִזְנְתָה Hos. 4:12, and הִזְנְתָה Ezr. 23:5 (comp. Num. 5:19, 29); שָׁגַל Hos. 9:1, and עַל Jud. 19:2 (where, however, the reading is doubtful); Ezr. 16:15 (she committed adultery *with* a husband; i. e. whilst she had a husband, she thus transgressed against him). Part. זוֹנָה *a harlot, whore, prostitute*, Gen. 38:15; Deut. 23:19, and more fully אִשָּׁה זוֹנָה Lev. 21:7; Josh. 2:1; Jud. 11:1; nor are those to be listened to, who, in some passages, for instance in that cited from Joshua, understand *a hostess, a keeper of a house of entertainment*, from זוּן to feed. This word is rarely used of a male paramour, as Nu. 25:1, followed by אֶל (comp. Arab. زانٍ for زَانِئ a whoremonger).

(2) It is very often used figuratively—(*a*) of *idolatry*, [*to go a whoring after strange gods,*] (the prophets shadowing forth the relation in which God stood to the people of Israel by the marriage union, see Hos. 1:2; Exr. 16:23; so that the people worshipping strange gods is compared to an adulterous woman). For the prepositions which follow, see above, No. 1. A very common expression is זָנָה אַחֲרֵי אֱלֹהִים אֲחֵרִים to go a whoring after strange gods, Lev. 17:7; 20:5, 6; Deut. 31:16; Jud. 2:17; also, זָנָה מֵעַל אֱלֹהָיו to go a whoring, departing from one's own God, see above. The expression also is used זָנָה אַחֲרֵי גּוֹיִם to go a whoring after (i. e. imitating) the gentiles, Exr. 23:30.—(*b*) of superstitions connected with idolatry: זָנָה אַחֲרֵי אֹבוֹת to go a whoring after (following) necromancers, Levit. 20:6.—(*c*) of the commerce of gentile nations amongst themselves. Spoken of Tyre, Isa. 23:17, "she committed fornication with all the peoples of the earth;" compare Nah. 3:4 and זוֹנָה.

PUAL זוּנָה pass. Exr. 16:34.

HIPHIL הִזְנָה fut. apoc. יַזְנְ—(1) *to seduce to fornication*, Lev. 34:16; *to cause to commit fornication*, Lev. 19:29

(2) intrans. like Kal, properly *to commit fornication*, Hos. 4:10, 18; 5:3.

Derivatives, זְנוּת, זְנוּנִים, זְנוּנִים.

זוֹחַ (perhaps, "a marsh," "a marshy place," comp. נזח Hiph. ["stinking"]), [*Zanoah*], pr. n. of two towns in the tribe of Judah, Josh. 15:34, 56; Neh. 3:13; 11:30; 1 Ch. 4:18. [Prob. now *Zdaûo*, زانوح; Rob. ii. 343.] 2182

זְנוּנִים m. pl. (from זָנָה with the addition of a formative ו, like יָתֵן from נָתַן, אֶתְנָן from נָתַן, see Lehrg. page 508).

(1) *whoredoms, adulteries*, Gen. 38:24. Hos 1:2, אֵשֶׁת זְנוּנִים וְלִלְדֵי זְנוּנִים "a whorish wife and bastard children." Hos. 2:6; 4:12; 5:4. Hos. 2:4, וְתָסֵר זְנוּנֶיהָ מִפָּנֶיהָ "and let her remove her adulteries (i. e. *cultus proterus*; compare Hor. Carm. i. 19, 7. 8) from her face" (comp. Exr. 6:9). 2183

(2) Used figuratively—(*a*) of *idolatry*, 1 Ki. 9: 22.—(*b*) of *commerce* with foreign nations, Nah. 3:4; compare the verb, Isa. 23:17.

זְנוּת f. plur. זְנוּתִים (from זָנָה), *fornications, whoredoms*, always used figuratively—(*a*) of the worship of idols, Jer. 3:2, 9; Exr. 23:27; 43:7, 9; Hos. 4:12.—(*b*) of any want of fidelity to God, e. g. that of a complaining and seditious people, Nu. 14:33. 2184

זָנַח—(1) TO STINK, TO BE RANCID, TO BE CORRUPT, see HIPHIL. (So the Arab. صَنِخَ, زَنِخَ, وَنِخَ, وَنِمَ *turbid* or *muddy water*; and in Greek, τάγγος and ταγγή, rancidity, ταγγός, rancid; also, σκυκός, *causing loathing*, σκυκαίνω.) 2186

(2) Metaph. *to be abominable.* Hos. 8:5, זָנַח עָגְלֵךְ שֹׁמְרוֹן "O Samaria, thy calf is an abominable thing." Also transitively, *to loathe, to spit out, to reject* (comp. מָאַס). Hos. 8:3, זָנַח יִשְׂרָאֵל טוֹב "Israel has rejected that which is good;" often used of Jehovah rejecting a people, Ps. 43:2, לָמָּה זָנַחְתָּ "why hast thou cast me off?" Ps. 44:10, 24; 60:3, 12; 74:1; 77:8; 89:39. Followed by מִן *to thrust away* from any thing. Lam. 3:17, וַתִּזְנַח מִשָּׁלוֹם נַפְשִׁי "thou

* For 2185 see Strong.

hast thrust me away from peace," thou hast deprived me of peace, or welfare.

Hithpa.—(1) like Kal No. 1, pr. *to emit a stench.* Isa. 19:6, וְהַאְזִינוּ נְהָרוֹת "the rivers shall stink," i. e. they fail and become shallow. LXX. ἐκλείψουσιν οἱ ποταμοί. Vulg. *deficient flumina.* (The form הַאְזִינוּ is scarcely Hebrew, and it seems to have sprung from the coalition of two readings, הֵחִינוּ and אַזְנִיעוּ, the latter being a Chaldaism.)

(2) i.q. Kal No. 2, *to reject, to cast away,* 1 Ch. 28:9; followed by מִן 2 Ch. 11:14; causat. [*to render stinking*, i.e. *to pollute*, or] *to profane,* 2 Ch. 29:19.

Derivative, זֵנוֹת pr. n.

† זָנַן an unused root, prob. i.q. Arab. سنّ (kindred to the Hebrew שָׁנַן), *to form, to put into shape;* whence סַנְנִים form, appearance, סִנּוֹן rule, mode. Hence Heb. ‖ kind, species (the origin of which has hitherto been unknown to etymologists); although this word afterwards, its origin being neglected, was inflected according to the analogy of verbs ל"ה.

2187 זָנַק unused in Kal. Syr. زنق to shoot an arrow, especially to a great distance. Talmud. to leap, to leap forth; and so with the letters transposed, Arab. نزق. The original idea is that of *binding together,* comp. Arab. زنق to bind beneath, Syr. زِنْقָא a cord, with which a load is bound together. Used especially of animals which, when they prepare to take a leap, draw their feet together in order to spring with greater force (comp. קָפַץ); sich zusammenziehn zum Sprunge, sich fortschnellen; also used of shooting an arrow. ("Compare וַיִּזְנְקוּ.")

Piel, *to leap forth* very violently, spoken of a lion, Deut. 33:22. ["LXX. ἐκτηδήσεται, in other MSS. ἐκτιθᾶται. Kimchi יִדְלֹג."]

Hence וְזִקִּים for וְזִנְקִים arrows, also וְזִקוֹת for וְזִנְקוֹת [and זְאִזִקִּים].

2188 זֵעָה f. *sweat,* the effect of violent motion (from the root זוּעַ, whence the Tzere is impure). [In Thes. derived from זִיעַ], Gen. 3:19; elsewhere there is also זֵעַ (Talmud. זֵיעָה sweat, זִיעַ to sweat, Syr. ܙܝܥܐ sweat, whence a new verb ܙܥ to sweat.)

2189 זְעָרָה f. formed by transposition of letters from זְרָעָה (like זְלָלָה for שְׁלָלָה *trouble* ["prop. *shaking, agitation*, i. e. *oppression, maltreatment*"], Deu. 28:25; Eze. 23:46 בּוֹזִיּוֹת, and Jer. 15:4; 24:9; 29:18; 34:17 זִעְוָה.

זָעַן ("*disturbed*"), [*Zaavan*], pr. n. m. Gen. 36:27; 1 Ch. 1:42.

2191 זְעִיר m. ["properly adj."], (from the root זָעַר), *a little,* Job 36:2, like מְעִיר: a word which imitates the Chaldee.

2192 זְעִיר Ch. *little,* Dan. 7:8, i. q. Heb. זָעִיר, see the root זָעַר.

2193 זְעֵךְ i. q. זָעַךְ TO BE EXTINGUISHED, occurs once in—

Niphal, Job 17:1, where three MSS. ["of Kennicott, and nine of De Rossi"] have the usual form נִזְעָכוּ.

2194 זָעַם fut. יִזְעַם Nu. 23:8, and יִזְעָם Proverbs 24:24 (Arab. زعم Conj. V. to foam at the mouth, speaking of a camel, to speak angrily. Of the same origin is the German Schaum, schäumen, the English *to scum, to skim,* the French écume, comp. also זָעַף), hence—

(1) TO BE VERY ANGRY WITH ANY ONE, often with the added idea of punishment; to pour out anger upon any one, followed by an accusative, Mal. 1:4. Zec. 1:12, עָרִי יְהוּדָה אֲשֶׁר זָעַמְתָּה "ye cities of Judah which have borne thy anger" (lit. "which thou hast been angry with"). Isaiah 66:14; followed by עַל Dan. 11:30. Part. זוֹעֵם זָעֵם Prov. 22:14.

(2) *to curse,* with an accusative, Num. 23:7, 8; Prov. 24:24; Mic. 6:10.

Niphal, as though it had been the passive of Hiph. *to be made angry, to be enraged,* to *be provoked to anger.* Proverbs 25:23, פָּנִים נֶזְעָמוֹת an enraged countenance," i. e. one that is morose. Vulg. *facies tristis* (comp. זָעֵף). Hence—

2195 זַעַם m.—(1) ["properly *foam,* so used perhaps Isaiah 30:27; hence *fierceness,*"] *anger* or *indignation,* especially the *wrath* of God as shown in the infliction of punishment; punishment sent from God (פֻּרְעֹה); ["always in this sense, except Hos. 7:16"], Isa. 10:5, 25; 26:20; 30:27; Dan. 8:19. עֵת זַעַם in the day of (divine) indignation. Ezekiel 22:24. Daniel 11:36, עַד כָּלָה זַעַם "until the punishment sent from God be completed," comp. Dan. 8:19.

(2) *rage, insolence.* Hosea 7:16, מִזַּעַם לְשׁוֹנָם "because of the insolence of their tongue."

2196 זָעַף fut. A.—(1) TO BE ANGRY, followed by עַל Prov. 19:3, עִם 2 Chron. 26:19. (The original idea is either that of foaming, the same as זָעַם, compare the words of which the syllable *sap* is the common stock, see זָפַף: or else that of burning, compare Syr. ܙܥܦ Ethpe. to be burned, and the quadriliteral זַלְעֵף.)

["The primary signification is either *to breathe,* to snuff up, (Sam. אַף שׁוֹב id. comp. Ch. אַפָּא a strong wind,) or else, *to burn.*"]

(2) *to besad, to fret, to be morose* (as to the connection of ideas see under the root עָצַב). Part. זָעֵף sad, Gen. 40:6, i. q. זָעֵם verse 7; Dan. 1:10 (of the countenance, as having become thin and sad-looking through long fasting. Well rendered by Theod. ἐκθυμούμενον, comp. Matt. 6:16). Hence—

2198 זָעֵף m. adj. *angry, enraged.* 1 Kl. 20:43; 21:4, and—

2197 זַעַף with suff. וַעֲפִי m. *anger, rage,* 2 Ch. 16:10; 28:9; figuratively used of the raging of the sea, Jonah 1:15.

2199 זָעַק fut. יִזְעַק imp. זְעַק inf. זְעֹק i. q. צָעַק (which latter word is peculiar to the more ancient books of the Old Test. while on the other hand זעק, אכף is more common in Chaldee [and Syriac]. In Arabic both occur, the same as in Hebrew, صعق and زعق, also ذمّق), TO CRY OUT, TO EXCLAIM, especially for sorrow, as complaining and imploring aid. אֶל is prefixed to the person implored, Ps. 22:6; 142:2; Hos. 7:14; לְ 1 Ch. 5:20; in the acc. Jud. 12:2; Neh. 9:28. לְ is prefixed to the cause of complaint, Jer. 30:15; לְ Isa. 15:5; Jer. 48:31; שַׁלְמֵי 1 Sa. 8:18; it also stands in the accusative, *as* in Hab. 1:2, where both constructions are combined, אַזְעַק אֵלֶיךָ חָמָס "(how long) shall I cry unto thee concerning violence?" comp. Job 19:7.

Niphal, the passive of Hiph. No. 3, *to be called together,* Jud. 18:22, 23; hence *to assemble selves,* 1 Sa. 14:20; Jud. 6:34, 35.

Hiphil.—(1) i.q. Kal, *to cry out,* but properly *to occasion a cry,* Job 35:9; *to proclaim*; used absol. Jon. 3:7.

(2) *to call, to call upon,* followed by an accusative, Zec. 6:8.

(3) With reference to many it signifies, *to call together, to assemble,* 2 Sa. 20:4, 5; Jud. 4:10, 13. [The derivatives follow.]

2200 זְעַק Ch. *to cry out,* Dan. 6:21.

2201 זַעֲק m. *an outcry,* Isa. 30:19. [By many taken as the inf. of the verb: so also Gesen. in Thes.] The word more commonly used is—

2201 זְעָקָה f. *an outcry,* especially that which is the expression of sorrow, or the cry for aid. Isa. 15:5; 65:19; Nah. 3:7; 9:9; Jer. 18:22; 20:16; 50:46. It is sometimes followed by a genitive objectively, as Genesis 18:20, זַעֲקַת סְדֹם "the cry concerning Sodom."

† זָעַר an unused root. Aram. זְעִיר, שְׁזִי *to be little,* i. q. Heb. זָעִיר. Comp. under פְּעַר. Hence יְעִיר Heb. and Ch., שְׁזִיר.

† זִקְדָּה an unused root (whence נִפְזָה pitch), which I suppose to have had the signification of flowing or pouring, and hence to have been applied to fluid or fusible materials, as is the case with many words springing from the stock *sap, sab* as סָבָא, שָׁפַע, סָפִיג, Arabic سفع, زفت to flow, to become liquid, and زفف to become liquid, to melt into drops; in western languages, στίλη, σταω, spuma, sapo, sapo; ἵσταμι, Σφήκη, Sieb, etc. [In the Thes. נִפְזָה is referred to נוּף as its root, hence this supposed root is altogether omitted.]

† זָפַר an unused root. Arab. زفر to diffuse a sweet smell, as a garden. Hence—

2202 זִפְרוֹן ("sweet smell"), [*Ziphron*], pr. n. of a town in the north of Palestine; once Nu. 34:9.

2203 זֶפֶת f. *pitch,* Ex. 2:3; Isa. 34:9. Arab. زفت,

Aram. אַזְפְּתָא, אַסְפְּתָא; but also נִפְתָּא, from the root נָפַת, which see. [In the Thesaurus this word is referred to זוּף (like נִפְזָה from נָפַשׁ), as having the idea of liquefaction or dropping.] In Arabic ת servile passes into a radical letter; see זלת.

I. זַק or זָק, only in the plur. זִקִּים (for זִקְנִים, from זָקַן to shoot an arrow), *arrows,* especially as ignited, Pro. 26:18. Also found in the form וְזִקִּים, which see. see 2131

II. זַק or זָק, only in the pl. זִקִּים, *fetters, chains,* from the root זָקַק No. 1. Psal. 149:8; Isa. 45:14; Nah. 3:10; Job 36:8. (Ch. זִיקִין id., also in the Talmud וְזִיקִין. See אזקים. [In Thes. this word is derived from the root נזק in the sense of *binding.*] 2203a; see 2212

*2206 זְקוֹן comm. (Isa. 15:2; 2 Sa. 10:5), THE BEARDED CHIN of a man, Lev. 13:29, 30; 19:27. (Arab. ذَقَن chin; זְקַנְתִּי beard or chin.) Hence—

2204 זָקַן fut. יָזְקִן *to be old, to become old, to grow old* (properly to have the chin hanging down, from זְקַן, like ذَقَن an old man with a chin hanging down, decrepid; in which perhaps may be found the origin of the Latin *senex, senectus,* which others have absurdly taken as used for *seminex*). This word, how-

ever, is used not merely of decrepit, but also of vigorous old age, Gen. 18:12, 13; 19:31; 24:1; 27:1; 1 Sa. 2:22, etc. [But is not decrepitude implied in all these passages?] For the difference between זָקֵן and its synonyms יָשִׁישׁ, שֵׂיב, יָשִׁישׁ see those words.

HIPHIL, intrans. *to be old, to become old* (as if to contract old age, comp זָקַיִן [" in Heb. Gr. § 52. 2, note"]), Pro. 23:22; also of plants, Job 14:8; just as Pliny applies *senasco* to trees.

2205 זָקֵן constr. זְקַן Gen. 24:2, pl. זְקֵנִים, זְקֵנֵי m. *an old man* ["either put as an adj. with a subst., as אַבְרָם זְקֵן 'the old man your father,' Gen. 43:27, or alone as a subst., as Gen. 19:4, etc." Thes.], Gen. 18:11; 19:4; 25:8; followed by מִן older *than* some one. Job 32:4, כִּי זְקֵנִים הֵמָּה מִמֶּנּוּ "for they were older than he;" זִקְנֵי יִשְׂרָאֵל, זְקֵנֵי הָעָם the elders of Israel, of the city, of Egypt, i.e. the chief men, rulers, magistrates, without reference to the idea of age; Ex. 3:16; 4:29; Deu. 19:12; 21:3, 4, 6; 22:15, 17, 18. [The use is similar of the Arab. شَيْخ *sheikh*, an old man, hence the captain of a tribe; and in the languages sprung from the Latin, Ital. *Signor*, French *Seigneur*, Spanish *Señor*, Engl. *Sir*, all of which are from the Latin *Senior*; as Germ. Graf is properly i.q. *gram, frawo*, grey-headed. In no language, however, does this reverence for old age appear more habitual and familiar, than in the Chinese; in which the ministers of a king, even though young, are called *great king father*, i.e. a man of very high eminence; and men of the same rank address each other " O my elder brother!") Metaph. used of an old nation, become weak, Isa. 47:6. Plur. f. זְקֵנוֹת Zec. 8:4.

2207 זֹקֶן m. *old age*, Gen. 48:10.

*2209 זִקְנָה *f. old age*, Gen. 24:36; Psal. 71:9, 18. Metaph. of a nation, Isa. 46:4; comp. Isa. 47:6.

2208 זְקֻנִים m. pl. id., Gen. 21:2, 7; 44:20. בֶּן זְקֻנִים a son born in old age, Gen. 37:3. (As to denominatives of this form, see Lehrg. § 122, No. 13.)

2210 זָקַף TO RAISE, figuratively TO COMFORT the afflicted, Ps. 145:14; 146:8. (Syr. ܙܩܦ id.)

2211 זָקַף Ch. *to raise up, to hang*, e. g. a criminal on a stake set up. (Syr. ܙܩܦ to crucify.) Ezr. 6:11. [Note. " זְקִיף applies in this passage to the man, not to the wood."]

2212 זָקַק —(1) *to tie fast, to bind* (Chald. זְקַק id.), whence זִקִּים and אֲזִקִּים bonds. [This meaning in Thes. is wholly excluded.]

(2) TO SQUEEZE THROUGH a strainer, *to strain*, hence *to refine*—(*a*) wine (see PUAL, comp. Arab. زَقَّ wine newly pressed out). —(*b*) metals, Job 28:1. With this signification agree σάκκος, σάκος, sackcloth, a strainer; σακκίω, σακκέω, σακκίζω; Lat. *saccus, saccare*; Hebr. שַׂק; and the same stock is found in *seihen, seigen, seigern, sichten*, properly used of metals.

(3) *to pour, to pour out*, in a general sense, like the French *couler*, and the Latin *colare*, Job 36:27.

PIEL זִקֵּק *to refine, to purify* gold, Mal. 3:3.

PUAL, *to be refined*, used of wine, Isa. 25:6; of metal, 1 Ch. 28:18; 29:4; Ps. 12:7.

Hence זִקִּים No. II. [In Thes. derived from זָקַף.]

זָר *a stranger, an enemy;* see the root זוּר No. II. see 2114

זֵר m. *border, edge, wreathed work, crown* 2213 around a table, or the ark of the covenant, Ex. 25:11, 24, 25; 37:2, 11, 26. Syr. ܙܪܐ neckchain, collar. Root זָרַר No. I.

זָרָא f. for זָרָה once Nu. 11:20, *loathing*. Vulg. 2214 *nausea*, from the root זוּר, זָנַר which see.

זָרַב unused in Kal, i.q. Syr. ܙܪܒ TO MAKE 2215 NARROW. [In Thes. many meanings which have been proposed for this root, are discussed; that regarded by Gesenius as most probable, is *to perish, to be dissipated*. In Corr. Gesenius compares Ch. Ithpeal *to pour out, to flow off, or away;* whence זִרְבָּב gutter; and by transpos. זְרוֹב; Arab. زرب channel.] It once occurs in—

PUAL, used of rivers, זֻרְבַּת יְאֹרֶיהָ *at the time when they become narrow* ["what time they flow off, they fall, i. e. when the waters flow off, the streams dry up"], Job 6:17. Rightly compared with Arabic مزراب a narrow channel.

זְרֻבָּבֶל (probably for ["זְרוּבָבֶל 'scattered to Babylon,' or for"] זְרוּעַ בָּבֶל "born at Babylon"), 2216, pr. n. *Zerubbabel* (LXX. Ζοροβάβηλ), a descendant 2217 of David, who brought back the first colony of the Jews to their own land, after the Babylonish captivity, Ezr. 2:2; 3:2; Hag. 1:1.

זָרַד an unused root. Chald. to prune trees; to † clear them of leaves and branches. זֶרֶד the luxuriant growth of trees. Whence—

זֶרֶד [*Zered, Zared*], pr. n. of a valley (Num. 2218 21:12), and of the river flowing in it; eastward of Jordan, on the confines of Moab (Deut. 2:13, 14),

Targ. Jonath. *brook of willows*, compare עֲלֵי עַרָבִים Isa. 15:7.

2219 זָרָה fut. יִזְרֶה, apoc. יִזֶר.—(1) TO SCATTER, TO DISPERSE (Arab. ذرى to disperse e. g. dust by the wind, II to winnow, Syr. and Chald. ܙܪܐ. Kindred verbs, all of which have the sense of scattering, זָרַע No. II, also זָרַר, Arab. ذرّ to sow. In the Indo-Germanic languages corresponding words are Sanscr. *sri*, to scatter, *sirvo*, and with the addition of p or t to the sibilant, Sanscr. *stri*, to spread out, *στρώννυμι, sterno; στρῶμα, στρῶτος*, Goth. *sprethan*, Germ. *fprießen*, Oprra [English to strew]). Ex. 32:20; Nu. 17:2; Isa. 30:22. Especially—

(2) *to winnow*, Isa. 30:24; Jer. 4:11; Ruth. 3:2, הִנֵּה זֹרֶה אֶת גֹּרֶן הַשְּׂעֹרִים "behold he winnows his barn floor of barley." Figuratively applied to the dispersion of enemies. Jer. 15:7; Isa. 41:16; Ese. 5:2.

(3) *to spread out* generally, whence זֶרֶת a span. NIPHAL *to be scattered*, Eze. 6:8; 36:19.

PIEL זֵרָה—(1) *to spread abroad*, Pro. 15:7, hence *to scatter, to disperse*, e.g. nations, Levit. 26:33; Eze. 5:10; 6:5; 12:15; 30:26; Pro. 20:8, "a king ...scatters away all evil with his look."

(2) *to winnow*, Pro. 20:26; and hence *to winnow out, to shake out*, and thus *to examine thoroughly*. Ps. 139:3, אָרְחִי וְרִבְעִי זֵרִיתָ "thou hast searched me in my walking and in my lying down." Jerome *ventilasti*. LXX. διελεύσεαι. (The figurative signification is found in the Arabic ذرى *to know*.)

PUAL, *to be scattered*, Job 18:15; *to be spread out*, Pro. 1:17. As to the form זֻרֵיתָ Isa. 30:24, which see under the root זוּר.

Derivatives, מִזְרֶה, מִזְרֶה, סְתָרִים.

2220 זְרוֹעַ (rarely masc. Isa. 17:5; 51:5; Dan. 11: 15, 22, especially in the signification No. 2. Comp. Lehrg. p. 470), m. pl. זְרוֹעִים and זְרוֹעוֹת.

(1) *an arm*, Isa. 17:5; 40:11; especially *the fore arm, as in* Lat. *brachium aut ulexyὸν* (differing from עֶצֶם *lacertus*), Job 26:2; in animals the *fore leg*, shoulder, βραχίων, Nu. 6:19; Deut. 18:3. (Arabic ذِرَاع, Aram. זְרָעָא an arm, also a cubit, from the root זָרַע No. I.) זְרוֹעַ נְטוּיָה a stretched out arm, a gesture of threatening applied to a people ready for battle ["ascribed to God"], Exod. 6:6; Deu. 4:34; Eze. 20:33, 34; similarly זְרֹעַ נָטָה Job 38:15.

(2) Figuratively—(*a*) *strength, might, power*, 2 Ch. 32:8, זְרוֹעַ בָּשָׂר "human power." Ps. 44:4; Job 40:9, זְרוֹעֵי יָדָיו "the strength of his hands;" Gen. 49:24. Hence *military force, an army*, Dan. 11:15, 22, 31.—(*b*) *violence*, Job 35:9. אִישׁ זְרוֹעַ "a violent man;" Job 22:8. Here the phrase belongs *to break the arm* of any one, for to destroy his power, or violence, 1 Sam. 2:31; Job 22:9; 38:15; Ps. 10:15; 37:17 (comp. Arab. ذات عضد *strength* imparted to another in aiding him, hence *help, aid*. Ps. 83:9; Isa. 33:2 (like the Arab. عضد Pers. بازو an arm, also aid; Syr. ܟܬܦ son of arm, i.e. helper; see farther on the place referred to in Isaiah), hence *a helper, a companion*, Isa. 9:19 (comp. Jer. 9:19, where for this word is found אָח). LXX. Cod. Alex. ἀδελφός. זְרוֹעָה is the same word with Aleph prosthetic.

2221 זַרְזִיף m. (verbal of Piel, from the root זָרַף of the form מַחְסֶה) *that which is sown*, Levit. 11:37; plur. זְרָזִים *things sown, garden herbs*, Isa. 61:11.

2222 זַרְזַף m. quadril. formed from the root זָרַף *a violent shower*, Ps. 72:6. Syr. ܙܪܙܦܐ a shower. Talmud. זִרְזִיפֵי רְסִיסִין sprinklings of water, drops.

2223 זַרְזִיר *tied together, girded*, from זָרַר (which see), the first radical being inserted in the last syllable, as in the word זָרְדַף, once Pro. 30:31, זַרְזִיר מָתְנַיִם "girt in the loins," by which *a war horse* is meant, as ornamented about the loins with girths and buckles (such ornaments are very frequent in the sculptures at Persepolis), compare Bochart, Hieroz. t. i. p. 102. Schultens. ad h. l. Joh. Simonis understands it of a *Zebra*, or the wild ass of Abyssinia, as if so called from its skin being striped as if girded. Some of the Hebrew interpreters understand it to mean *a greyhound* ["others understand *a wrestler*, see Talm. Hieros. Taanith, fol. 67; Maurer ad h. l."].

2224 זָרַח fut. יִזְרַח.—(1) TO RISE, used of the sun, Gen. 32:32; Ex. 22:2; 2 Sa. 23:4; Ps. 104:22, etc.; also applied to light, Isa. 58:10; to the glory of God, 60: 1, 2; Deut. 33:2. (It properly means *to scatter rays*, comp. the kindred words זִיו, זָהַר. This root is variously changed in the cognate languages; hence in Arabic and Æthiopic شرق, ወፀሐ; in Aramean זְרַח.)

(2) It is figuratively applied—(*a*) to leprosy breaking out in the skin,—(*b*) in the derivatives also to a fœtus breaking forth from the womb (see זֶרַח and

Gen. 38:30), and—(*c*) to a plant springing up, i.q. אָזוֹב, see אָזוֹב.

Derivatives, זֶרַח, זֹהַר, pr. n. זַרְחִי, and the words immediately following.

2225 **זֶרַח** suff. זִרְחִי m.—(1) *a rising* of light, Isa. 60:3.

2226 (2) [*Zerah, Zarah*], pr. n.—(*a*) of a son of Judah, by Tamar his daughter-in-law, Gen. 38:30; Nu. 26:20.—(*b*) of a son of Reuel, Gen. 36:13, 17.—(*c*) m. Num. 26:13, in other places called זֹהַר.—(*d*) 1 Ch. 6:6, 26.—(*e*) ["A king or leader of the Ethiopians, who invaded Judah in the reign of Asa"], 2 Ch. 14:8. Gr. *Ζαρά*.

2227 **זַרְחִי** [*Zarhites*], patron. from זֶרַח No. 2, *a*, Nu. 26:13, 20. See אֲזַרְחִי.

2228 **זְרַחְיָה** ("whom Jehovah caused to rise," see זֶרַח No. 2, *b*), [*Zerahiah*], pr. n. m.—(1) 1 Chr. 5:32; 6:36; Ezr. 7:4, for which זְרַחְיָהוּ occurs, 1 Ch. 7:3.—(2) Ezr. 8:4.

see 2230 **זְרִים** ["זְרִים i.q. סַם (see Thes.) *a violent shower, inundation*, bursting of a cloud. Isa. 1:7, סְחוּפַת זָרִים "as the desolation of an inundation," or overwhelming rain. See in partic. ב.—Root זָרַם."]

2229 **זָרַם** TO FLOW, TO POUR ITSELF OUT, i.q. זָלַף, which see; followed by an acc. *to inundate, to overwhelm, to bear away*, Ps. 90:5.

POEL, *to pour out*, with acc. Ps. 77:18. Hence—

2230 **זֶרֶם** *a shower, storm of rain, storm*, Isa. 4:6; 25:4; 28:2, זֶרֶם בָּרָד "a shower with hail-storm." זֶרֶם סִיר a violent storm, which throws down walls, Isa. 25:4.

2231 **זַרְמָה** fem. *seminis fluxus*, used in speaking of stallions, Eze. 23:20.

2232 **זָרַע** fut. יִזְרַע.—(1) TO SCATTER, TO DISPERSE, Zec. 10:9. See the kindred roots commencing with the syllable ז under the root זָרָה. From the kindred signification of *expanding*, is derived זְרוֹעַ an arm, like זֶרֶת a span, from זָרָה. A secondary root, and derived from זָרַע, זָרַף is found in Arab. زرف to attack violently, to seize, IV. to take in the arms.

(2) Especially, *to scatter seed, to sow* (Arabic زرع, Syr. ܙܪܥ, Æth. ዘርዐ id.). Constr.—(*a*) absol. Job 31:8; Isa. 37:30.—(*b*) with an acc. of the seed sown (e.g. זֶרַע חִטִּים *to sow wheat*), Lev. 19:19; Hag. 1:6; Lev. 26:16; Ecc. 11:6.—(*c*) with acc. of the field sown, Gen. 47:23; Ex. 23:10; Lev. 25:3. Jer. 2:2, אֶרֶץ לֹא זְרוּעָה "a land not sown."—(*d*) with acc. both of the seed and the field. Lev. 19:19, שָׂדְךָ לֹא תִזְרַע כִּלְאָיִם "thou shalt not sow thy field with divers kinds." Deut. 22:9; Isa. 30:23; Jud. 9:45. *To scatter seed* is also said of a plant which bears seed, Gen. 1:29; comp. 12. Metaphorically, to sow justice, Pro. 11:18; and on the contrary, wickedness, Pro. 22:8; mischief, Job 4:8; the wind, Hos. 8:7, that is, by good or evil actions to provide rewards or punishments answering to the figure of the harvest; comp. Gal. 6:7, 8. [The New Testament use of language, apart from its context, must not be pressed too far to illustrate Old Test. expressions; how "God could be just, and yet the justifier," had not then been manifested.] A little differently, Hos. 10:12, זִרְעוּ לָכֶם לִצְדָקָה קִצְרוּ לְפִי חָסֶד "sow for yourselves according to righteousness, reap according to the mercy (of God)." Ps. 97:11, אוֹר זָרֻעַ לַצַּדִּיק "light (i.e. happiness) shed abroad (is prepared) for the righteous." To sow a nation, i. q. to multiply, to increase, Hos. 2:25; Jer. 31:27.

(3) *to sow*, i.q. *to plant*, with two acc. Isa. 17:10.

NIPHAL.—(1) *to be scattered*, Eze. 36:9.

(2) *to be sown*, Lev. 11:37. Figuratively, Nah. 1:14, "there shall be sown no more of thy name," i.e. thy name shall be no more perpetuated.

(3) *to be sown*, spoken of a woman, i.e. to be made fruitful, to conceive, Nu. 5:28.

PUAL pass. of KAL No. 2, Isa. 40:24.

HIPHIL.—(1) *to bear seed*, as a plant. Gen. 1:11, עֵשֶׂב מַזְרִיעַ זֶרַע comp. verse 29, where there is in the same context, יַזְרִיעַ.

(2) *to conceive seed*, speaking of a woman; *to be made fruitful*, Lev. 12:2; comp. NIPHAL, No. 3.

Derivatives, besides those which immediately follow, מַזְרִיעַ, זַרְעוֹנִי, זַרְעוֹנִיאֵל, מִזְרָע.

2233 **זֶרַע** const. id.; once זָרַע Nu. 11:7, with suff. זַרְעִי, pl. with suff. זְרָעִים (1 Sa. 8:15).

(1) prop. *sowing*; hence *seedtime, the time of sowing*, i.e. winter, Gen. 8:22; Lev. 26:5; also, *a planting*, Isa. 17:11 (compare the root No. 3).

(2) *seed*, that which is scattered, whether of plants, trees, or grain, Gen. 1:11, 12, 29; 47:23; Lev. 26:16; Deu. 22:9; Ecc. 11:6; hence that which springs from seed sown, *harvest, field of grain*, 1 Sa. 8:15; *the produce of fields*, Job 39:12; Isa. 23:3.

(3) *semen virile*, Lev. 15:16, seq.; 18:21; 19:20 (comp. the verb, NIPHAL, No. 3; HIPHIL, No. 2); hence —(*a*) *offspring, progeny, descendants*, Gen. 3:15; 13:16; 15:5, 13; 17:7, 10; 21:13, etc.; also of one son (when an only one, the passage therefore, Gen. 3:15, is not to be thus explained, as is done by polemical theologians), Gen. 4:25. 1 Sa. 1:11, זֶרַע אֲנָשִׁים "male offspring." [The remark upon Gen. 3:15 is intended apparently to contradict its application to the Lord Jesus Christ and his redemption, as if he could not be the seed of the woman; in reply it will here suffice to remark, that in the very passage cited, immediately after Gen. 4:25, it is clear that זֶרַע is used of *one son*, namely, Seth, when he was not an only one, because Cain was yet alive; and further, this seed of the woman was to bruise the head of the tempter, "thy head," which can in no sense apply to any but Christ individually, who became incarnate, "that by means of death he might destroy him that had the power of death, that is the devil."] זֶרַע עֲנָבָה the offspring of thy offspring, i.e. thy descendants, Isa. 59:21.—(*b*) *stock, race, family*; זֶרַע יִשְׂרָאֵל Psa. 22:24. זֶרַע הַמְּלוּכָה זֶרַע הַמֶּמְשָׁלָה the royal race, 2 Ki. 11:1; 1 Ki. 11:14.—(*c*) *a race of men*, as זֶרַע כֻּשִׁי Isa. 6:13; זֶרַע מְרֵעִים Isa. 65:23; and in an evil sense, זֶרַע מְרֵעִים Isa. 1:4; זֶרַע שֶׁקֶר Isa. 57:4; comp. Hebr. פְּרִי, Gr. *γέννημα*, Matt. 3:17; Germ. Brut, French *race*.

["(4) *a planting*, what is planted, Isa. 17:11. Also, a sprout, a shoot, Eze. 17:5. See the root in Kal No. 3."]

2234 **זֵרַע** Ch. id. Dan. 2:43.

2235 **זֵרְעוֹנִים** & **זֵרֹעִים** m. pl. *vegetables, herbs*, vegetable food, such as is eaten in a half fast; opposed to flesh and more delicate food, Dan. 1:12, 16 (Ch. and Talmud. Syr. ܙܪܥܘܢܐ id.).

† **זָרַף** an unused root. Arab. زرف to flow, used of water or tears. Comp. זָרַם. Hence the quadriliteral זַרְזִיף.

2236 **זֶרֶק** TO SCATTER (a kindred root to זָרָה, זָרַע)—(*a*) dry things, such as dust, Job 2:12; 2 Ch. 34:4; cinders, Exod. 9:8, 10; live coals, Eze. 10:2.—(*b*) more often liquid things (*to sprinkle*, sprengen), such as water, Nu. 19:13; blood, Ex. 24:6; 29:16, 20; Lev. 1:5, 11; 3:2, and often besides. Followed by לְ to

sprinkle upon, Exod. loc. cit. Intrans. Hos. 7:9, גַּם שֵׂיבָה זָרְקָה בּוֹ "grey hairs also are scattered upon him." Compare the Lat. *spargere*, in the same sense, Prop. iii. 4, 24, and Arab. رش to scatter, Med. E. to be grey on the front of the head (prop. to be sprinkled over with grey hairs, to begin to be grey).

PUAL, pass. Nu. 19:13, 20.

[Hence סְזָרְקִים.]

† **זָרַר** I. an unused root, i. q. Arab. زر to bind together, as with buckles, to buckle; a kindred root to זוּר No. I, also אָזַר, אָזוֹר. Hence the nouns זַיִן, זֵינִים. In Chaldee there occurs זְרַר to bind, originating in the quadril. זַרְזַר.

2237 II. **זָרַר** prop. TO SCATTER; like the Arab. نثر: kindred roots זָרָה, זָרַע. Hence—

POEL זֵרֵר *to sneeze*, in doing which the particles of mucus are scattered from the nostrils, 2 Ki. 4:35. Comp. Ch. זְרַר sneezing; see Schult. ad Job. 41:10.

2238 **זֶרֶשׁ** ("gold," from the Persian زر gold, with the termination ش), [*Zeresh*], pr. n. of the wife of Haman, Est. 5:13.

2239 **זֶרֶת** f. a *span*, Exod. 28:16; 39:9; 1 Sam. 17:4. (Aram. לִבְלִי, לִבְלִי, לִבְלָא id.), from the root זָרָה to spread out; whence שִׁבְרֵי (for זְרֵי), f. זֶרֶת, like קִבְרֵי from קֶבֶר, מִסְפְּרֵי from מִסְפָּר. ["Also according to the Rabbins זֶרֶת *in the little finger*, for זְרֵת, and hence they derive the meaning of a *span*, as being terminated by the little finger." Gen. add.]

2240 **זְתָא** an unused root, perh. i. q. Aram. זְקָא=זְיָא to germinate, whence—

זְתוּא [*Zattu*], pr. n. m. Ezr. 2:8; 10:27; Neh. 7:13; 10:15.

2241 **זֵתָם** (perhaps i. q. זֵיתָם, זֵיתָן "olive"), [*Zetham*], pr. n. m. 1 Ch. 23:8; 26:22.

2242 **זֵתַר** (perhaps i. q. שָׁתַר "*star*"), [*Zethar*], pr. n. of a eunuch of Xerxes, Est. 1:10.

ח

Cheth חֵית, the eighth letter of the alphabet, as a numeral denoting *eight*. The shape of this letter in the Phœnician monuments, and the Hebrew coins, is ⊟⊟ (whence the Greek *H*), and its name probably signifies *a hedge, or fence*, from the root חָצַץ, חָצַר to surround, to gird, ת and ס being interchanged. The name corresponds to that of the Æthiopic letter ሐ *Haut*.

As to the pronunciation of this letter, which is the harshest of the gutturals, it seems anciently to have had sometimes a softer sound, like that of double *ḥ*, sometimes a harsher and stronger sound, like that of the letters *Ḥ*; these two sounds were afterwards, in Arabic and Æthiopic, expressed by two different letters ح (Haut) = *ḥ* and خ (Harm) = *ḫ* (although in Æthiopic the distinction became obsolete, so that both are pronounced with a soft sound like ḥ); it is thus that the same Hebrew root is often in Arabic written in two different ways; as נָצָה to kill, Arab. نصح and نضح to break to pieces. More often, however, the varying significations of the same Hebrew root are distinguished in Arabic by this double manner of pronunciation; as חָלַק—(1) to be smooth (Arab. حلق trans. to make smooth or bald, to shave;)—(2) to smooth, to form (Arab. خلق to form, to create); חָלַל—(1) to pierce (Arab. خلل Conj. I. V.);—(2) to open, to loose (Arab. حل), comp. the roots חָלַם, חָמַם, חָלַשׁ.

It is interchanged most frequently with ה (which see); besides the gutturals it also, on account of the similarity of its sound, is interchanged with the palatals, especially ג; comp. the roots גַּל and חַל, חִיל, גָּבַל and חָבַל; גָּדַד and חָדַד.

Like א and ה it is sometimes prefixed to triliteral roots, and thus quadriliterals are formed; see חַלְחַל, חַשְׁמַל, and Lehrg. p. 863.

2243 חֵיק with suff. חֵקִי m. *bosom, lap*, from the idea of cherishing; see the root חָבַק, Job 31:33. (Ch. חוֹכָא, חוּכָא id., Sam. אֲחִיק.)

2244 חָבָא unused in Kal, i.q. חָפָה to HIDE, compare the kindred roots חָפַשׂ. Arab. خبأ, Æth. ሐበአ: to hide; also חִבָּה to put out fire, properly to hide; Conj. X. to hide oneself.

NIPHAL, *to hide oneself, to lie hid.* Gen. 3:10; Jud. 9:5; Job 39:8, "when the youths saw me they hid themselves," i. e. they gave place to me out of respect and modesty; verse 10, "the voice of the princes hid itself," that is, they were silent, held their peace. Followed by בְּ Josh. 10:16; 2 Sam. 17:9, and אֶל 1 Sa. 10:22. With an inf. following, it must be rendered by an adverb (like לאט *secretly* with part.) Gen. 31:27, לָמָּה נֶחְבֵּאתָ לִבְרֹחַ "why hast thou fled away secretly?"

PUAL, id. pr. *to be forced to hide oneself*, Job 24:4.

HIPHIL, *to hide*, Josh. 6:17, 25; 1 Ki. 18:13; 2 Ki. 6:29.

HOPHAL, pass. Isa. 42:22.

HITHPAEL, i. q. Niphal, 1 Sa. 13:6; 14:11, etc. Derivatives, מַחֲבֹא, מַחֲבוֹא.

חָבַב TO LOVE, found once Deut. 33:3. Arab. حب I. III. X., Syr. ܚܒ Pe. and Pa. id. The original idea is found in breathing upon, warming, cherishing (whence חֵב the lap, the bosom, in which any thing is warmed or cherished); compare the remarks made on the root אָהַב. There is a manifest trace of this origin in the Syr. ܚܒ to burn, used of fire; ܡܚܒܢܐ a burning, heat, especially as raised by blowing. Hence, besides חֵב is derived— 2245

חֻבָּב ("beloved") p. [*Hobaḇ*], pr. n. of the father-in-law of Moses, Nu. 10:29; Jud. 4:11. Comp. חֹבָב, יִתְרוֹ. 2246

חָבָה i. q. חָבָא TO HIDE ONESELF. In Kal once imp. חֲבִי Isa. 26:20. 2247

NIPHAL, inf. הִסָּתְרָה id., 1 Ki. 22:25; 2 Ki. 7:12.

Derivatives, חֹבָה, חֲבָיָה and the proper names חוּבָה, חֲבִי [חֲבִיאֵל, חֲבִיקֹק].

חֲבוּלָה f. Chald. *a wicked action, wickedness*, Dan. 6:23; compare the root חָבַל No. 1:7. 2248

חֲבוֹר ("joining together"), [*Ḥabor*], pr. n. *Chaborae*, a river of Mesopotamia, rising near *Ras el 'Ain*, falling into the Euphrates at Circesium, 2 Ki. 17:6; 18:11; 1 Ch. 5:26; Arab. خابور, comp. גָּבַר. 2249

חֲבוּרָה (Isaiah 53:5), f. *a stripe* or *bruise*, the mark of stokes on the skin, Gen. 4:23; Isa. 1:6; 53:5; Ps. 38:6; from the root חָבַר No. 3, which see. 2250

חָבַט fut. יַחְבֹּט TO BEAT OUT, or OFF, with a stick (Arab. خبط to beat off leaves with a stick). 2251

(1) *to beat off* apples or olives from the tree, Deu. 24:20; Isa. 27:12.

(2) *to beat out* or *thresh* corn with a stick or flail, Jud. 6:11; Ruth 2:17. (Arab. خبط.)

NIPHAL, pass. of No. 2, Isa. 28:27.

חֲבָיָה ("whom Jehovah hides," i. e. defends), [*Hobaiah*], pr. n. m. Ezr. 2:61; Neh. 7:63. 2252

חֵבְיוֹן m. *a covering*, Hab. 3:4, from the root חָבָה. 2253

2254 I. חָבַל [see note at the end of the next art.]—(1) TO TIGHTEN A CORD, TO TWIST, and thus TO BIND. (Corresponding is Arab. حبل, for which see Kamûs, p. 1219. Kindred roots are חָגַל, חָכַל, also וחל, חָסַר. Hence חֶבֶל a cord. Part. חֹבֵל properly, tying or binding, poetically used for a cord. It is thus apparently that the parabolic name of the rod or crook חֹבְלִים Zec. 11:7, 14 (Luth. der Stab Bande), should be understood, that is a crook of cords or bands, on the breaking of which the brotherly covenant is made void (ver. 14). ["Comp. Arab. حبل league, covenant."]

(2) *to bind* some one *by a pledge, to take a pledge from* some one, with an acc. of the person, Job 22:6; Prov. 20:16; 27:13; also with acc. of the thing pledged, "to take (something) in pledge," especially used of one who compels a debtor to give a pledge, Deut. 24:6, 17; Exod. 22:25; Job 24:3. Job 24:9, וְאֶת עֲנִי עָלָיו חָבָלוּ "and the garment of the poor (what is on the poor) they take as a pledge;" comp. עַל. Part. pass. חָבוּל taken to pledge, Amos 2:8; (compare Arab. حبل to make a covenant, حبل a covenant, and with Kha خبل debt, usury, see Kamûs, p. 1434, Syr. ܚܒܠ, Chal. חֲבוֹלָא id.).

[(3) See קָבַל II.]

PIEL, *to write with pains or sorrows*, [hence] *to bring forth.* Cant. 8:5; Ps. 7:15. Hence חֶבֶל a pang, pain.

The derivatives follow, except מְחֻבָּלוֹת.

II. חָבַל [see note at the end of the art.] fut. יַחְבֹּל i. q. Arab. خبل—(1) *to spoil, to corrupt* (see PIEL).—(2) *to act corruptly*, or *wickedly.* Job 34:31, לֹא אֶחְבָּל "I will not act corruptly (any more)," followed by לְ Neh. 1:7. (Arab. خبل Med. E. to be foolish. Syr. and Ch. Pa. to act wickedly.) Interpreters have well observed [but see note] that this root is different in its origin from חבל No. I. Perhaps חָבַל to be vain, to act vainly, is a cognate root to this.

NIPHAL, *to be destroyed*, Prov. 13:13.

PIEL, *to spoil, to destroy*, Ecc. 5:5; with reference to men, Isa. 32:7; to countries, i. q. *to lay waste*, Isa. 13:5; 54:16; Mic. 2:10.

PUAL, pass. Job 17:1, רוּחִי חֻבָּלָה "my breath is destroyed," i. e. my vital strength is exhausted. Isa. 10:27, וְחֻבַּל עֹל מִפְּנֵי שָׁמֶן "and the yoke (of Israel) shall be broken because of fatness;" where Israel is likened to a fat and wanton bull breaking the yoke: [Qu. as to this rendering and exposition of the last word of the passage], (Deu. 32:14; Hos. 4:16).

Hence חֲבוּלָה.

[*Note.* In Thes. חָבַל is treated as one root; signifying in KAL—(1) *to bind, to twist.*—(2) *to bind by a pledge.*—(3) *to pervert*, and intrans. *to act wickedly.* NIPHAL, pass. of PIEL No. 2. PIEL—(1) i. q. KAL No. 1, *to twist*, hence *to write with pain, to bring forth.*—(2) *to overturn, to disturb, to cast abroad*, hence *to lay waste, to destroy.* PUAL, pass. of Piel, No. 2.]

חָבַל Ch. PAEL—(1) *to hurt*, Dan. 6:23. 2255

(2) *to spoil, to destroy*, Dan. 4:20; Ezr. 6:12.

ITHPAEL, *to perish, to be destroyed*, spoken of a kingdom, Dan. 2:44; 6:27; 7:14.

חֶבֶל Isai. 66:7, usually in the pl. חֲבָלִים, const. חֶבְלֵי m. *pains, pangs*, especially of parturient women (see the root in Piel), ὠδῖνες (Syr. ܚܒܠܐ id.), Isaiah 13:8; Jer. 13:21. Jer. 22:23, כַּחֹבֶלֶת חֲבָלִים "when pangs come upon thee." Isa. 66:7; Hos. 13:13. Job 39:3, חֲבָלֵיהֶם תְּשַׁלַּחְנָה properly "they cast forth their pange," i. e. they bring forth their young ones with pain. Since the pain of parturition ceases with the birth, a parturient mother may well be said to cast forth her pangs together with her offspring. (In Greek also ὠδὶς is used of offspring brought forth with pain, Eurip. Ion. 45, Æschyl. Agam. 1427). Of other pains once, Job 21:17. 2256

[This word and the following have sometimes been taken as the same; which appears to be correct; see the connection between Acts 2:24 and Psalm 18:4 (Heb. 5), and 116:3; and see note on the root.]

חֶבֶל m. (once f. Zeph. 2:6), with suff. חֶבְלִי pl. חֲבָלִים, const. חַבְלֵי Ps. 18:5; 116:3, and חֶבְלֵי Joshua 17:5.—(1) *a cord, a rope* (Arab. حبل, Syr. ܚܒܠܐ, Æthiop. ሐብል: To this answer Gr. κάμιλος, French [and English] *cable*, nor was there ground for the rejection of the Greek word as fictitious, as was done by some philologists, see Passow. Lex. i. 779). Josh. 2:15. Ecc. 12:6, חֶבֶל הַכֶּסֶף "a cord made of silver threads." 2256

(2) especially *a measuring line*, Amos 7:17; 2 Sa. 8:2; hence—(a) *a measured field*, given to any one by lot, Josh. 17:14; 19:9, and thus *inheritance, portion, possession.* Psal. 16:6, חֲבָלִים נָפְלוּ לִי בַּנְּעִימִים "a portion has been allotted to me in a pleasant region." Deut. 32:9, חֶבֶל נַחֲלָתוֹ "Jacob (is) his possession." Hence, in a general sense, *a tract of land, a region*, Deu. 3:4; 13:14.

חֶבֶל *a maritime district, sea-coast,* Zeph. 2:5, 6.

(3) *a gin, a noose, a snare,* Ps. 140:6; Job 18:10. חֶבֶל מָוֶת שְׁאוֹל, "snares of death, of Hades" [if this word and the preceding are to be taken together, (and from the connection with the N. Test. it appears that these occurrences *must* at least belong to the former,) these expressions signify *the pangs (or sorrows) of death, of Hades*], Ps. 18:5, 6; 116:3.

(4) *a band of men, a company,* 1 Sa. 10:5, 10 (comp. Germ. Bande, Rotte [Engl. *band*]).

[" (5) *destruction* (compare Piel No. 2), Micah 2:10, well rendered by the Syr. and Vulg."]

*2258 חֶבֶל m. *a pledge,* Exe. 18:12, 16; 33:15; comp. the verb No. 1, 2.

*2258 חֲבֹלָה f. id. Exe. 18:7.

2257 חֲבַל Ch. *hurt, injury,* Dan. 3:25.

2257 חֲבַל Ch. m. *damage,* Ezr. 4:22.

*2260 חֶבֶל occurs once, Pro. 23:34. The form implies it to be intensitive for חֹבֶל or חַבָּל a cord. [See note on this word.] *A large rope of a ship,* Schiffstau, is to be understood; perhaps it is especially *a cable,* and thus the expression may be very fitly understood: "thou shalt be as one lying חֶבֶל בְּרֹאשׁ on the top, i. e. at the end of a rope" (a cable): in the other hemistich there is, "one who lies down in the heart of the sea." I formerly understood it to mean *a mast,* so called from its ropes (חֲבָלִים), but examples are wanting of denominative nouns of this form. [In Thes. Gesenius has reconsidered this word, and given *mast* as its probable meaning. Prof. Lee suggests *wave, billow,* apparently without etymological grounds.] Ewald's conjecture (Heb. Gram. p. 240), that *Hades, Orcus,* is intended, as *destroying,* (see Piel No. II), will not be adopted by many.

2259 חֹבֵל m. (denom. from חֶבֶל the rope of a snip), *a sailor,* Jon. 1:6; Eze. 27:8, 27—29.

2261 חֲבַצֶּלֶת f. Cant. 2:1; Isa. 35:1, a flower growing in meadows, which the ancient interpreters sometimes translate lily, sometimes narcissus ["sometimes rose"]; most accurately rendered by the Syriac translator who uses the same word [in its Syriac form] ܟܘܪܟܡܐ, i.e. according to the Syrian Lexicographers (whom I have cited in Comment. on Isa. 35:1), *the autumn crocus, colchicum autumnale,* or *meadow saffron,* an autumnal flower growing in meadows, resembling a crocus, of whits and violet colour, growing from poisonous bulbs. As to the etymology, it is clear that in this quadriliteral the triliteral בָּצַל a bulb may be traced; while the ח is either a guttural sound, such as is also prefixed to other roots (see חֲשָׂקִים, Lehrg. p. 863), or, according to Ewald's judgment (on Cant. loc. cit.), this quadriliteral is composed of חַסַן and בָּצַל, and signifies acrid bulbs. [So Ges. in corr.]

חֲבַצִּנְיָה [*Habazinîah*], pr. n. m. Jer. 35:3. (As an appellative, perhaps "lamp of Jehovah," from Ch. חֲבַצִּינָא lamp and יָהּ Jehovah, ח being prefixed, see חֲבַצֶּלֶת). 2262

חָבַק in Kal only occurring three times, inf. חָבֹק Ecc. 3:5, part. חֹבֵק Ecc. 4:5; 2 Ki. 4:16, elsewhere only in Piel. 2263

PIEL חִבֵּק fut. יְחַבֵּק part. מְחַבֵּק—(1) TO EMBRACE, followed by an acc. Gen. 33:4; Pro. 4:8; 5:20; followed by a dat. Gen. 29:13; 48:10. *To embrace the rock, the dunghill,* for to lie, or make one's bed, on them, Job 24:8; Lam. 4:5.

(2) with the addition of יָדַיִם *to fold the hands* (spoken of an idle man), Ecc. 4:5. Hence—

חֹבֵק m. *a folding* of the hands, as marking the lazy, Pro. 6:10; 24:33. 2264

חַבַקּוּק ["embrace," of the form שַׁעֲשׁוּעַ], pr. n. of *Habakkuk* the prophet, Hab. 1:1; 3:1. LXX. Ἀμβακούμ, according to the form חַבַקֻּק and κ corrupted into μ. 2265

חָבַר properly TO BIND, TO BIND TOGETHER, (kindred to חֶבֶל No. I.), see Piel. Hence— 2266

(1) *to join together,* but almost always used intransitively, *to be joined together, to adhere* (Aram. חֲבַר, Æth. ኀበረ id.). Exod. 26:3; 28:7; 39:4; Eze. 1:9, 11; used of peoples, *to be confederate.* Gen. 14:3, חֲבוּרִים הַיְשָׁרִים "all these came together as confederates unto the valley of Siddim." Participle pass. Hos. 4:17, חָבוּר עֲצַבִּים "allied to idols."

(2) *to bind, to fascinate,* spoken of some kind of magic which was applied to the binding of magical knots; Gr. κατάδεσις, κατάδεσμος; compare Germ. tonnern binden, and other words which signify binding, which are applied to incantations; as Æth. ዐሠረ: Deu. 18:11; Ps. 58:6 (of the incantation of serpents).

(3) *to be marked with stripes,* or *lines, to be variegated;* gestreift sein; Arab. حبر, whence حبرة a striped garment; pass. حبر to be striped (as the skin), i. e. to be marked with the traces of stripes and blows, see Kamûs, p. 491. Hence חַבּוּרָה a stripe, bruise, and חִבְרוּרוֹת the spots on the skin of a leopard. Comp. Schult. in Har. Cons. V. p. 156, 157.

PIEL חִבֵּר—(1) *to connect, to join together,* Ex. 26:6, etc.

(2) *to bring into fellowship, to make an alliance.* 2 Ch. 20:36, וַיְחַבְּרֵהוּ עִמּוֹ "and he brought him into alliance with himself," made a league with him.

PUAL חֻבַּר, once חֻבָּר (Ps. 94:20).

(1) *to be joined together,* Ex. 28:7; 39:4. (Ecc. 9:4, קְרֵי.) Ps. 122:3, of Jerusalem when restored, כִּיר שֻׁחֻבְּרָה לָהּ יַחְדָּו "as a city which is joined together," i. e. the ruins of which, and the stones long thrown down and scattered, are again built together.

(2) *to be associated with, to have fellowship with.* Psal. 94:20, יֶחֱבָרְךָ כִּסֵּא הַוּוֹת "shall the throne of iniquity have fellowship with thee?"

HITHPAEL, *to make, or enter into a confederacy.* Job 16:4, אֶחְבְּרָיִךְ עֲלֵיהֶם בְּסִלִּים "I could make a confederacy with words against you;" ich wollte mich mit Worten gegen euch verbinden. It is a metaphor taken from a warlike alliance. ["*To twine, or weave,* Job 16:4, 'I would weave words against you.'"]

HITHPAEL הִתְחַבֵּר and (by a Syriacism) אֶתְחַבֵּר *to join in fellowship, to make a league,* 2 Ch. 20:35, 37; Dan. 11:6. The infin. formed in the Syriac manner, is הִתְחַבְּרוּת Dan. 11:23.

Derivatives, see Kal No. 3; also see מַחְבֶּרֶת, מַחְבָּרוֹת, pr. n. חֲבֹר, and the words immediately following.

*2271 חָבֵר m. *an associate, companion,* i. q. חָבֶר Job 40:30, where fishermen are to be understood, who form a partnership for pursuing their calling; see חֶבֶר.

*2270 חָבֵר m. *an associate, a companion, fellow.* Cant. 1:7; 8:13; Jud. 20:11, כְּאִישׁ אֶחָד חֲבֵרִים "all associated as one man;" Psal. 119:63; Psal. 45:8, מִחֲבֵרֶיךָ "above thy fellows," i.e. other kings (comp. Barhebr. p. 398). [This application of Ps. 45, contradicts what we know to be its meaning; namely, that *the king* is the Lord Jesus (Heb. 1:8), *the fellows* his "brethren" (Heb. 2:11, 12).]

*2269 חֲבֵר [pl. with suff. חֲבֵרוֹתַי], m. Ch. id., Dan. 2:13, 17, 18.

2267 חֶבֶר m.—(1) *fellowship, association,* Hos. 6:9. Pro. 21:9, שֶׁבֶת חָבֶר "a house in common;" Pro. 25:24.

(2) *an incantation, a charm,* Deu. 18:11. Pl. חֲבָרִים Isa. 47:9, 12.

(3) [*Heber*], pr. n. of several men—(*a*) Gen. 46:17, for which there is חֶבֶר Nu. 26:45.—(*b*) Jud. 4:11, 17.—(*c*) 1 Ch. 8:17.—(*d*) 1 Ch. 4:18. 2268

חִבְרוּרוֹת f. pl. the variegated spots (of a panther), or rather *stripes* or *streaks* (of a leopard), Jer. 13:23. See the root חָבַר No. 3. 2272

חֲבֵרָה Ch. f. *a companion, fellow,* hence *another,* i. q. רְעוּת Dan. 7:20. 2273

חֲבֻרָה f. *fellowship,* Job 34:8. 2274

חֲבַרְבֻּרוֹן ["conjunction," "joining"], [*Hebron*], pr. n.—(1) of an ancient town in the tribe of Judah, formerly called קִרְיַת־אַרְבַּע Gen. 13:18; 23:2, comp. Jud. 1:10. It was the royal city of David for some time, until after the taking of Jerusalem, 2 Sa. 2:1; 5:5. It is now called الخليل, in full خليل الرحمان (the city) of the friend of the merciful God, i. e. of Abraham. 2275

(2) of several men.—(*a*) Exod. 6:18; 1 Ch. 5:28; Patron. חֶבְרוֹנִי Nu. 3:27.—(*b*) 1 Ch. 2:42, 43. 2276

חֶבְרִי [*Heberites*], patron. from pr. n. חֶבֶר, Num. 26:45. 2277

חֶבְרַת f. *companion, consort, wife,* Mal. 2:14. 2278

חֻבָּרֶת f. *junction, place of union,* Exe. 26:4, 10. 2279

חָבַשׁ fut. יַחְבֹּשׁ once יֶחְבֹּשׁ Job 5:18. 2280

(1) TO BIND, TO BIND ON, TO BIND ABOUT—(*a*) a head band, turban, tiara, Exod. 29:9; Lev. 8:13; Jon. 2:6, סוּף חָבוּשׁ לְרֹאשִׁי "the sea weed is bound about my head," as if my turban. Eze. 16:10, וָאֲחַבְּשֵׁךְ בַּשֵּׁשׁ "and I bound thee around with byssus," i. e. adorned thy head with a turban of byssus.—(*b*) *to bind up a wound,* Job 5:18; Isa. 30:26; followed by לְ Eze. 34:4, 16; Isa. 61:1. Part. חֹבֵשׁ *a healer, physician,* who heals the wounds of the state, Isa. 3:7; compare 1:6.

(2) *to saddle* a beast of burden, which is done by binding on the saddle or pack; followed by an acc., Gen. 22:3; Nu. 22:21; Jud. 19:10; 2 Sa. 17:23.

(3) *to bind fast, to shut up,* Job 40:13, חֲבוֹשׁ בֶּעָפָר יַחְדָּו "shut up their faces in darkness." See PIEL No. 2.

(4) *to bind by allegiance, to rule,* Job 34:17, הַאַף שֹׂנֵא מִשְׁפָּט יֶחְבֹּשׁ "shall then he who hateth right be able to govern?" Some here take אַף in the sense of

anger, which cannot be admitted on account of the parallel passage, 40:8, 9.

Pual.—(1) *to bind up* (wounds), followed by ל of pers. Ps. 147:3.

(2) *to bind fast, to restrain*, Job 28:11, מִבְּכִי נְהָרוֹת חָבָשׁ "he stops up the streams that they do not trickle," spoken of a miner stopping off the water from flowing into his pits.

Pual, *to be bound up* (as a wound), Isa. 1:6; Eze. 30:21.

† חֶבְרַת an unused root, prob. TO COOK, TO BAKE bread. Æth. ፈለሐ፡ Arabic خبز bread, خبز to bake bread. Hence מַחֲבַת a cooking pan, and—

2281 חֲבִתִּים m. plur. *things cooked*, or *baked pastry*, 1 Ch. 9:31; compare מַחֲבַת.

2282 חֵן constr. and followed by ל (Ex. 12:14; Num. 29:12) חֲנ, with suff. חֵנִי m.

(1) *a festival* (from the root חָגַג), Ex. 10:9; 12:14. חַג חָג, לְחָג חָג to keep a festival Levit. 23:39; Deut. 16:10. In the Talmud כעי חַגִּיגָה, it is used of the feast of tabernacles, and so 2 Ch. 5:3; comp. 1 Ki. 8:2. ["So of the passover, Isa. 30:29. Comp. Arabic حج pilgrimage to Mecca."]

(2) meton. *a festival sacrifice, a victim*, Ps. 118:27, אִסְרוּ־חַג בַּעֲבֹתִים "bind the sacrifice with cords." Ex. 23:18, חֵלֶב חַגִּי "the fat of my sacrifice;" Mal. 2:3. Compare נָשָׂא חַג 2 Ch. 30:22.

2283 חָגָא i. q. חוּג (which is the reading of many copies) *I, fear, terror*, Isa. 19:17. Root חָגָן No. 3.

† חָגַב an unused root. Arab. حجب to hide, to veil. Hence—

2284 חָגָב m.—(1) *a locust*, winged and edible (Lev. 11:22), said to be so called because it covers the ground, Nu. 13:33; Isa. 40:22; Ecc. 12:5. ["Another etymology is proposed by Credner, on Joel page 309. The Samar. in Lev. loc. cit. has חרנבה which may signify *a leaper*, compare Arab. حرجل, and from חרנב then might come the triliteral חָגַב; comp. חרגל, חרגל."]

2285 (2) [*Hagab*], pr. n. m., Ezr. 2:46.

2286 חַגָּבָה ("locust"), [*Hagaba*], pr. n. m., Ezr. 2:45 [K']; Neh. 7:48.

2287 חָגַג (kindred to the root חוג) to go round in a circle, hence—

(1) *to dance*, 1 Sa. 30:16.

(2) *to keep a festival*, from the idea of leaping, and dancing in sacred dances, Ex. 5:1; Lev. 23:41; especially of a public assembly, Psal. 42:5. (Syriac ܚܓ restrain, ܚܓܓ id. Arabic حج to go to Mecca, as a *Hadj* or pilgrim, to keep the public festival.)

(3) *to reel, to be giddy*, used of drunkards, Ps. 107:27; applied to a person terrified, whence חָגָה fear. Hence are derived חָג, חָגָא, and the proper names חֲגַי, חֲגִיא, חֹגִי.

† חָגָה an unused root, i. q. Arabic حجأ to take refuge with some one, whence—

חֲגִוִּים m. pl. חֲגִוֵּי־סֶלַע *places of refuge in the rocks* 2288
[perhaps *dwellings carved in the rocks*], Cant. 2:14; Obad. 3; Jer. 49:16. (Arabic حجف a refuge, an asylum. Syr. ܚܓܘ, ܚܓܐ a lofty rock, a cliff. [It is doubtful whether these Syriac words are really used in these senses.])

חָגוֹר [of the form קָטוֹל], m., pr. verbal adj. from *2290
the root חָגַר—(1) *binding*, hence *a girdle, a belt*, 1 Sa. 18:4.

(2) intrans. *girded, clad*. Ezek. 23:15, חֲגוּרֵי אֵזוֹר 2289
"girded with a girdle", compare 2 Ki. 3:21.

חֲגוֹרָה f. *a girdle*, 2 Sam. 18:11 (from the root *2290
חָגַר), *an apron*, Gen. 3:7.

חַגַּי ("festive," from חַג with the termination ־ַי *2292
i. q. ־ִי) pr. n. of *Haggai* the prophet. LXX. Ἀγγαῖος Hag. 1:1.

חַגַּי (id.), [*Haggi*], pr. n. of a son of Gad, Num. 2291
26:15. Patron. is the same [for חַגִּיִּי] ibid.

חַגִּיָּה ("festival of Jehovah"), [*Haggiah*], 2293
pr. n. m., 1 Ch. 6:15.

חַגִּית ("festive"), [*Haggith*], pr. n. of a wife 2294
of David, the mother of Adonijah, 2 Sam. 3:4; 1 Ki. 1:5.

† חָגַל an unused root. Arabic حجل to advance by short leaps in the manner of a crow, or of a man with his feet tied. This triliteral appears to have sprung from the quadriliteral גָּרְגַּל (which see), by omitting ר. Hence—

חִגְלָה ("a partridge"), like Arab. حجل, Syr. 2295
ܚܓܠܐ, [*Hoglah*], pr. n. fem., Num. 26:33; 27:1; 36:11.

(2) *to be swift*, like many other words signifying sharpness, which are used also in the sense of swiftness, see Gr. ὀξύς, θόος, Lat. *acer*, Syr. ܚܕ. Hab. 1:8. Comp. חָרַן.

Hiphil, *to sharpen*. Pro. 27:17, חַרְבּוֹ בְּחַרְבּוֹ יָחַד וְאִישׁ יָחַד פְּנֵי רֵעֵהוּ "as iron is sharpened on iron, so a man sharpens the face of another." יָחַד is fut. A. Kal for יָחַר, יָחַר fut. Hiphil, formed in the Chaldee manner for יַחֵר, יַחֵד, like יַחֵל Num. 30:3, יַאֵל Ezc. 39:7. See Lehrg. § 38, 1; 103, note 14.

Hophal הוּחַד *to be sharpened*, spoken of a sword, Ezc. 21:14, 15, 16.

Derivatives, חָרִי No. I, חַיְתוֹרִים, pr. n. חֲרִיר.

חֲדָד ("sharpness"), [*Hadad*], pr. n. of one of 2301
the twelve sons of Ishmael, Gen. 25:15; 1 Ch. 1:30. ["חֲדָר is probably the true reading in both places." There is a tribe in Yemen probably sprung from this person. See Forster, i. 204, 286.]

חֲדָרָה fut. apoc. יְחַד TO BE GLAD. (Syriac ܚܕܐ, 2302
ܚܕܐ id. In the western languages there accord with this, χαθίω, χαθέω, to rejoice.) Ex. 18:9. Job 3:6, יָחַד בִּימֵי שָׁנָה אַל יֵחַד "let it not rejoice amongst the days of the year."

Piel, *to make glad*, Ps. 21:7.

Derivatives, מְחָרָה [pr. n. מְחֵיָאֵל].

חֲדוּד (from the root חָדַד), *sharp*, and perhaps 2303
as a subst. *sharpness, a point*, Job 41:22, חֲדוּדֵי חֶרֶשׂ *sharpnesses of a potsherd, sharp potsherds*, used of the scales of a crocodile; comp. Æthan. Hist. Anim. x. 24.

חֲדוָה *joy, gladness*, 1 Ch. 16:27; Neh. 8:10; 2304, 2305
from the root חָדַר. In the Chaldee portion of the Scripture, Ezr. 6:16.

חֲדִיד ("sharp"), [*Hadid*], pr. n. of a town of *2307
the Benjamites, situated on a mountain, Ezr. 2:33; Neh. 7:37; 11:34; Ἀδιδά, 1 Macc. 12:38; compare Joseph. Antt. xiii. 6, § 6.

חֲדַיִן Ch. pl. *breast*; Heb. חָזֶה Dan. 2:32. (In the 2306
Targums the sing. חֲדֵי occurs.)

חָדַל & חָדַל fut. יַחְדֵּל. 2308

(1) TO LEAVE OFF, TO CEASE, TO DESIST. (Arab. خذل id.; also, *to forsake, to leave*, see Schelid on the Song of Hezekiah, page 53; Schultens on Job, page 72. The primary idea lies in becoming loose, flaccid, which is referred to slackening from labour. It belongs to the family of roots cited at the word גָּלַל, which have the meaning of being pendulous and flaccid.)

Constr.—(*a*) with a gerund following, Gen. 11:8, וַיַּחְדְּלוּ לִבְנוֹת הָעִיר "and they left off to build the city." Gen. 41:49; 1 Sa. 12:23; Prov. 19:27; also poetically with an inf. Isa. 1:16, חִדְלוּ הָרֵעַ "cease to do evil;" and with a verbal noun, Job 3:17, וְשָׁם יָגְעִי כֹחַ חָדְלוּ "they cease to trouble."—(*b*) absol. *to cease* (from labour). 1 Sa. 2:5, וְרָעֵבִים חָדָלּוּ "the hungry have left off (working);" also, *to rest*, Job 14:6. Jud. 5:6, "the highways rested," were void of travellers. —(*c*) absol. i. q. *to cease to be, to come to an end.* Ex. 9:34, "the hail and the thunder ceased;" verse 29, 33; Isa. 24:8; also, *to fail, to be wanting.* Deu. 15:11, "the poor shall not fail." Job 14:7.

(2) *to cease* or *desist* from any thing, followed by מִן before an inf. 1 Ki. 15:21; hence, *to beware of doing anything*, Ex. 23:5 ["as to this passage see עָזַב"]; *to give anything up*, 1 Sa. 9:5; Pro. 23:4; with an acc. Jud. 9:9, seq.; also with acc. of pers. *to leave, to let alone*, Ex. 14:12; Job 7:16; 10:20; and followed by מִן Isa. 2:22, חִדְלוּ לָכֶם מִן הָאָדָם "cease ye from man," let man go, let go your vain confidence in men. 2 Ch. 35:21, חֲדַל לְךָ מֵאֱלֹהִים "forbear from God," i. e. do not oppose him any more.

(3) *to leave* something undone, *not to do* something, *to forbear* doing something; etwas lassen, unterlassen. 1 Ki. 22:6, 15, הֶחָדַל ... אִם נֶחְדָּל "shall we go ...or shall we not go?" gehen wir...oder lassen wir es? Exe. 2:5; Jer. 40:4; Job 16:6; Zec. 11:12. Followed by a gerund, Nu. 9:13; Deu. 23:23; Ps. 36:4.

[Derivatives, the words immediately following.]

•2310 חֶדֶל m. verbal adj.—(1) *ceasing to be something, frail*, Ps. 39:5.

(2) *forbearing to do something*, Exe. 3:27.

(3) intrans. *made destitute, forsaken* (compare Arab. مَخْذُول id.). Isa. 53:3, חֲדַל אִישִׁים "forsaken by men;" compare Job 19:14.

2309 חָדֶל m. *Hades*, prop. the place of rest, Isa. 38:11. See the root חָדַל No. 1, *b*; comp. דּוּמִיָּה. [If this be the import of this word, the whole verse must be construed thus: "I said, I shall not see Jah even Jah in the land of the living; I shall behold man no more; with (i. e. when I am with) the inhabitants of Hades."]

2311 חַדְלַי ("rest" ["for חַדְלַת 'rest of God'"], [*Hadlai*], pr. n. m. 2 Ch. 28:12.

† חָדַק an unused root, i. q. חָזַק to prick, to sting; to which חֹדֶק to be sour, e. g. as vinegar, and חָדַק to be sharp-sighted, are kindred words. Hence—

חַדָּק Mic. 7:4, and חָדָק Prov. 15:19, a kind of *thorn*. Arab. حَدَق *melongena spinosa*, see Abulfadii sp. Celsium in Hierob. ii. page 40, seq. 2312

חִדֶּקֶל [*Hiddekel*], pr. n. of the river Tigris, Gen. 2:14; Dan. 10:14. Called by the Aramæans דִּגְלַת, Arabic دِجْلَة, Zend. *Tigĕr*, Pehlev. *Tigera*; whence both the Greek name Tigris, and the Aramæan and Arabic forms have arisen. In the Hebrew, ח is prefixed, as is the case in the word חַשְׁמַנִּים and others. [In Thes. the prefix is taken to be חַ *active, vehement, rapid*; so that this name would be pleonastic: *Tĭger* having a similar meaning.] 2313

חָדַר i. q. Syr. ܚܕܪ TO SURROUND, TO ENCLOSE; and in an evil sense, TO BESIEGE. (This root belongs to the same family as חָגַר and גָּדַר, which see. The Arabic حَظَر a curtain, and حَدَر to be hid behind a curtain; also, Æth. ሐደረ: to dwell, are secondary roots.) By means of this signification, I now explain Eze. 21:19, חֲרֶב הַמַּחֲרָתָם לָהֶם "the sword which besieges them (on every side)," besets them all around. Abulwalid considers the same sense of besieging to be derived from sitting down and lying hid (see Arab. and Æth.). The ancient versions have "a sword frightening them," as though it were the same as חָרַד. Hence— 2314

חֶדֶר const. חֲדַר with suff. חֶדְרִי, plur. חֲדָרִים const חַדְרֵי m. 2315

(1) *a chamber*, especially an *inner* apartment, whether of a tent or of a house, Gen. 43:30; Jud. 16:9, 12; hence a bed chamber, 2 Sa. 4:7; 13:10; women's apartment, Cant. 1:4; 3:4; a bridal chamber, Jud. 15:1; Joel 2:16; a store room, Pro. 24:4. (Arab. حِظَار a curtain by which an inner apartment is hidden, whence an inner apartment, a private apartment, compare יְרִיעָה the curtain of a tent, and Syr. ܚܕܪܐ a tent.) 2320

(2) metaph. חַדְרֵי־בָטֶן Job 9:9, the chambers of the south, the most remote southern regions, comp. חַדְרֵי־בֶטֶן the innermost parts of the breast, Pro. 18:8; 26:22. חַדְרֵי־מָוֶת "the chambers of death," i. e. of Hades.

[חֲדָר *Hadar*, pr. n., Gen. 25:15.] 2316

חֲדָרָה ("dwelling," from חָדַר and ה formative, 2317

as in אֲגָדָה), [*Hadrach*], pr. n. of a city and a region of the same name, situated to the east of Damascus; it occurs once Zec. 9:1. There are not any certain traces of this place, for the trustworthiness of R. Jose of Damascus, and of Joseph Abassi, may well be called in question; see Jo. D. Michaelis Suppl. p. 676. Also see Van Alphen, De Terra Hadrach et Damasco, Traj. 1723, 8; and in Ugolini Thes. t. vii. No. 20.

חָדַשׁ unused in Kal, TO BE NEW. Arab. حدث to be new, recent. IV. to produce something new; but Conj. III. IV. also *to polish* a sword. Etymologists have well observed that its primary sense is that of cutting or polishing, see Diserti. Lugd., p. 936. It is of the same family as חָדַד, חָרַץ, and the signification of *newness* appears to proceed from that of a sharp polished splendid sword; comp. 2 Sa. 21:16; Aram. חֲדַת. 2318

PIEL *to renew*, 1 Sam. 11:14; Job 10:17; Psal. 51:12, especially *to repair* or *restore* buildings or towns, Isa. 61:4; 2 Ch. 15:8; 24:4.

HITHPAEL *to renew oneself*, Ps. 103:5. Hence—

חָדָשׁ f. חֲדָשָׁה adj. *new*, e. g. used of a cart, *a threshing wain*, 1 Sam. 6:7; Isa. 41:15; of a house, Deut. 20:5; 22:8; of a wife, Deu. 24:5; a king, Ex. 1:8; a song, Psal. 33:3; 40:4; a name, Isa. 62:2. It often means *fresh of this year*; of grain (opposed to יָשָׁן), Levit. 26:10; *unheard of*, Eccles. 1:9, 10; "new gods," i. e. such as had not been previously worshipped, Deut. 32:17. חֲדָשָׁה "something new," Isa. 43:19, plur. Isa. 42:9. As to חִנּוּכֵי חֲדָשָׁה 2 Sa. 21:16, see חָנַךְ. 2319

חֹדֶשׁ m. [suff. חָדְשִׁי, plur. חֳדָשִׁים *the new moon, the day of the new moon*, the calends of a lunar month which was a festival of the ancient Hebrews, Num. 29:6; 1 Sam. 20:5; 18:24; Ex. 13:1, חֹדֶשׁ הָרִאשׁוֹן "on the third calends" (the third new moon), i. e. the first of the third lunar month. Hos. 5:7, עַתָּה יֹאכְלֵם חֹדֶשׁ "now shall a new moon devour them," i. e. they shall be destroyed at the time of the new moon. 2320

(2) a lunar *month*, beginning at the new moon. Gen. 8:5; Ex. 13:5, etc. חֹדֶשׁ יָמִים the period of a month (יָמִים). Gen. 29:14; Nu. 11:20, 21.

(3) [*Hodesh*], pr. n. f., 1 Ch. 8:9. 2321

חָדָשִׁי metron. n. of the preceding No. 3 [Gesenius speaks doubtfully of this word in Thes.], 2 Sa. 24:6. 2321

[חֲדָשָׁה *Hodasha*, pr. n. of a place, Josh. 15:37.] 2322

חָדַת Chald. *to be new*, i. q. חָדַשׁ. Hence— 2323

חָדַת Chald. adj. *new*, Ezr. 6:4. Syr. ܚܕܬ

חָזָא see חָזָה. 2324; see 2331

חוֹב TO BE, OR TO BE MADE, LIABLE TO PENALTY, like Syr. ܚܰܒ, Arab. حَاب, used of a debt (Exe. 18:7), and of an offence. 2325

PIEL חִיֵּב *to make* some one *liable to penalty*, Dan. 1:10. Hence—

חוֹב m. *a debt*, Exe. 18:7. 2326

חוֹבָה ("a hiding place"), [*Hobah*], pr. n. of a town to the north of Damascus; once Gen. 14:15; compare Χωβά, Judith 4:4; 15:4. Eusebius in his Onomasticon confounds this town with Cocaba, the seat of the Ebionites; see my note to Burckhardt's Travels, ii. p. 1054. 2327

חוּג TO DESCRIBE A CIRCLE, TO DRAW A CIRCLE, as with compasses. Job 26:10. (Syr. ܚܓ to go in a circle, حَاجَ a circle. Kindred roots are גָּנַב and עוּג.) Hence מְחוּגָה and— 2328

חוּג m. *a circle, sphere*, used of the arch or vault of the sky, Pro. 8:27; Job 22:14; of the world, Isa. 40:22. 2329

חוּר —(1) properly i. q. Arab. حَارَ Med. Ye, to turn aside, II. to tie knots, whence may be derived the Hebr. חִידָה an enigma, a parable, which is joined to this verb, and then it signifies— 2330

(2) *to propose an enigma*, Jud. 14:12, seq.; *to set forth a parable* Exe. 17:2. Compare לוּץ and סְלִיצָה and Gr. *ἐμπίκειν αἰνίγμασι*, Æsch. Prometh. Vinct. 610. (So it is commonly taken, and it is not amiss. It is worthy of examination, however, whether חִידָה may not be used for חָזָה and signify a smart saying; for חזר may be a denominative derived from it.) Hence חִידָה, חִידוֹת.

חָזָה a root unused in Kal.—(1) properly TO BREATHE (see with regard to this power in the syllable אז, אב, תב under the roots אָזַב, נָשָׁא, נָבַל), comp. PIEL. Hence— 2331

(2) *to live*, i. q. חָיָה, compare the noun חַזָּה.

PIEL חִזָּה prop. to breathe out, hence *to declare, to shew*, a word used in poetry instead of the prosaic הִגִּיד

(Chald. and Syr. ܚܙܐ, Arabic transp. وحى, like זָעָה Arab. وعى). Job 39:10, 17. Constr. followed by a dative of pers., Ps. 19:3; more often an acc., Job 32:6, with suff. 15:17; 36:2. Derivatives חָזוּת, חֲזוּתָא, חֲזִי, חֲזָה,

2331 חָוָה Chald. not used in Kal.
PAEL חַוָּא, i.q. Hebr. חִוָּה *to shew, to declare*, Dan. 2:11; followed by ל of pers., Dan. 2:24, with suff. 5:7.
APHEL. inf. הַחֲוָיָה, fut. יְהַחֲוֵה id.; followed by ל Dan. 2:16, 27, acc. 2:6, 9.
Derivative אֲחֲוָיָה.

2332 חַוָּה i. q. חַיָּה (from the root חָיָה = חָיַת, comp. חָוַר and חָתַר), f.
(1) *life*. Hence [*Eve*], pr. n. of the first woman, as being the mother of all living (מֵאֵם כָּל־חָי, Gen. 3:20; 4:1. LXX. Εὔα (comp. ΧΑΪ, *Ebaïec*). Vulg. *Heva*.
2333 (2) i. q. חַיָּה No. 2, Arab. حي a family, a tribe, especially of Nomades, hence *a village of Nomades, a village* ["prop. place where one *lives*, dwells, so Germ. *leben* in pr. n. Gisleben, Aschersleben"], (as on the contrary אֹהֶל, לְאֻם properly a tent, hence a family, men), Nu. 32:41; Deu. 3:14; Josh. 13:30; Judges 10:4; 1 Ki. 4:13. Another etymology has commonly been sought from Arab. حوى to collect, to gather together, V. to roll oneself in a circle; which is altogether needless.

† חָוַז an unused root, whence קְחוּזָה which see.

2335 חוֹזַי (*"prophet"*), pr. n. m. 2 Ch. 33:19.

2336 חוֹחַ m.—(1) [In Thes. this noun is rightly referred to the root חָחָה] A THORN, A THORN-BUSH, Job 31:40; Proverbs 26:9; 2 Ki. 14:9. Plur. חוֹחִים Cant. 2:2; and with ז moveable, חֲוָחִים 1 Sam. 13:6, *thorn-bushes, thickets*.
(2) i. q. חַיָּה *a hook*, a ring, put through the nostrils of the larger fishes after they were caught, which were then again put into the water, Job 40:26.
(3) an instrument of a similar kind used for ** binding captives, 2 Ch. 33:11; comp. Am. 4:2. (In the cognate languages occur the words سفود, خزام *prunus spinosa*, and also there are in Hebrew the cognate words חַח and חֲחִי. No verb of a suitable signification can be found, and the noun itself appears to be primitive, sometimes following the analogy of verbs לָ, sometimes עָ and הָ, comp. אָח a brother, see Lexrg. p. 602.)

2338 חָוַם Chald. TO SEW, TO SEW TOGETHER, Syriac ܚܘܡ, Arab. خاط. Med. Ye id.
APHEL, *to repair* a wall, Ezr. 4:12; comp. אָסַף. Hence—

2339 חוֹם m.—(1) *a thread, a line*, Judges 16:12; Eccl. 4:12; Cant. 4:3. A proverbial saying, Genesis 14:23, מִחוּט וְעַד שְׂרוֹךְ נַעַל "neither a thread nor a shoe-latchet," i. e. not even the least or the most worthless thing. Similar is the Latin *neque filum* (Lucr. iii. 784; Enn. ap. Varr. L. L. iv. 22), for *neque filum*, whence *nihil*. A similar proverb is used in Arabic لا يسأل الا خيطا see Hamasa, Schultens, p. 404.
(2) *a rope, cord* [collect. of No. 1 in Thes.], Josh. 2:18.

2340 חֲוִי (perh. "belonging to a village," from חָוָה = חַיָּה No. 2). A Gentile noun, *a Hivite*, generally used collectively, the Hivites (LXX. Εὐαῖος), a Canaanitish nation dwelling at the foot of Hermon and Antilibanus (Joshua 11:3; Jud. 3:3), but also in various other places, as for instance at Gibeon (Gen. 34:2; 2 Sa. 24:7; 1 Ki. 9:20; Josh. 11:19).

2341 חֲוִילָה *[Havilah]*, pr. n.—(1) of a district of the Joktanite Arabs (Gen. 10:29), on the eastern borders of the Ishmaelites (Gen. 25:18), and of the Amalekites (1 Sa. 15:7). Probably the Χαυλοταῖοι of Strabo (xvi. p. 768, Casaub.), dwelling near the Persian gulf, on the shore of which Niebuhr (Arabia p. 342) mentions Chawila as a town or district (حويلة *Hasoilah*.
(2) of a district of the Cushites (Gen. 10:7; 1 Ch. 1:9), to be sought for in Æthiopia. I now consider that the Avalites are to be understood, who inhabit the shore of the Sinus Avalitis (now *Zeila*) to the south of the strait of Bab el Mandeb (Plin. vi. 28; Ptolem. iv. 7). Saadiah appears to have formed a similar judgment, since three times in Genesis he gives as the translation of חֲוִילָה זֵילַע = זֵילַ Zeila.
(3) The first Havilah (No. 1) enables us I believe to discover the situation of *the land of Havilah* (אֶרֶץ הַחֲוִילָה), Gen. 2:11, abounding in *gold*, pearls (commonly taken as bdellium), and precious stones, around which flowed the Pishon (Indus?), since Havilah also (Gen. 10:29) is mentioned in connection with countries producing gold; and as being on the Persian gulf, it must be in the neighbourhood of India. Indeed it appears that India is to be understood, as used according to the custom of the ancients to comprehend also Arabia. See Assemani Bibl. Orient. tom. iii. P. ii. p. 568—70. Some erroneously understood it to mean *Chuala* on the Caspian sea, which in Russian is called Chwalinskoje More.

2342 חָוַל & חִיל fut. יְחִיל and חָיַל, apoc. חָל (Psalm 97:4), וַיָּחֶל (1 Sam. 31:3), וַיְחִל (Jer. 51:29), imp.

חוּל Micah 4:10, and חִילִי Ps. 96:9, prop. TO TWIST, TO TURN, TO TURN ROUND, and intrans. *to be twisted, turned, turned round*. (Arabic حال Med. Waw to be changed, to be turned, حَوْل round about, حَوْل a year, حَوِل *full of turns, wily*. Kindred words are אָל to return, to turn oneself round, אָלַל to turn away, and in Hebrew, שׁוּל, Gr. εἰλέω, εἰλόω, ἕλλω. Hence, with Vav hardened as it were into Beth, has sprung יָבַל No. 1.) Hence—
(1) *to dance* in a circle, Jud. 21:21. Compare Pilel No. 1, and also the noun חִיל.
(2) *to be twisted, to be hurled* on or against something (gestrungen, geschleudert werden), properly used of a sword, Hos. 11:6; of a whirlwind, followed by עַל Jer. 23:19; 30:23; figuratively, 2 Sam. 3:29, יְחִי עַל רֹאשׁ יוֹאָב הוּא "let (the murder of Abner) be hurled (fall) upon the head of Joab," etc. Lament. 4:6, לֹא חָלוּ בָהּ יָדַיִם "no (human) hands were hurled (put) upon her." It is more frequently used thus in the Targums, see Buxtorf, p. 719. (Arab. حال to leap on a horse, fich aufs Pferd schwingen. IV. to rush upon with a scourge, followed by على and ب.)
(3) *to twist oneself* in pain, *to writhe, to be in pain* (comp. חִיל No. I), especially used of parturient women, Isai. 13:8; 23:4; 26:18; 66:7, 8; Micah 4:10. Metaph. followed by ל to mourn on account of any thing, Mic. 1:12; hence—
(4) *to bring forth*, Isa. 54:1.
(5) *to tremble*, probably from the leaping and palpitation of the heart (comp. יָלַל No. 2.) ["from the trembling of a parturient woman"]. Deu. 2:25; Joel 2:6, followed by לִפְנֵי of the pers., causing terror, 1 Sa. 31:3; 1 Ch. 10:3.
(6) *to be strong* or *firm*; verbs that have the signification of binding or twisting, are applied to strength; see חָזַק, תָּקַף, אָבַק. (Arab. حال Med. Waw id. Aram. Pael חַיֵּל *to make firm*. Æth. ኀየለ: whence ኀይል strength). Psal. 10:5, יָחִילוּ דְרָכָיו "his ways are firm," i. e. his affairs go on prosperously; Job 20:21, לֹא יְחִיל מִבְטְנוֹ "his welfare shall not endure."
(7) *to wait, to stay, to delay*, i. q. יָחַל. Gen. 8:10; Jud. 3:25.
HIPHIL causat. of Kal No. 5, Ps. 29:8.
HOPHAL fut. יוּחַל pass. of Kal No. 4, *to be born*, Isa. 66:8.
PILEL חוֹלֵל—(1) i. q. Kal No. 1, *to dance in a circle*, Jud. 21:23.

(2) i. q. Kal No. 4, *to bring forth*, Job 39:1; and with regard to inanimate objects, *to create, to form*, Deu. 32:18; Ps. 90:2; causat. Ps. 29:9.
(3) i. q. Kal No. 5, *to tremble*, Job 26:5.
(4) i. q. Kal No. 7, *to wait for*, Job 35:14.
PULAL חוּלַל *to be born, to be brought forth*, Job 15:7; Pro. 8:24, 25; Ps. 51:7.
HITHPOLEL הִתְחוֹלֵל—(1) *to twist oneself, to hurl oneself*, i. e. to rush violently; i. q. Kal No. 2, Jer. 23:19.
(2) *to writhe with pain*, Job 15:20.
(3) *to wait for*, i. q. Kal No. 7, and Pilel No. 4, Ps. 37:7.
HITHPALPEL הִתְחוֹלֵל *to be grieved*, Est. 4:4.
Derivatives [חוּל], חַיִל, חַיִל, חַיִל, חֵיל, חֵל, חִלּוֹן, חֵילָה, חֵילָה, חֲלִי, חֲלִיל, חֲלִילָה, חָלִיל, חֲלִילָה, חָלִיל, חֲלִילָה, חָ

From the pl. is formed the dual חוֹמָתַיִם *double walls*, the double series of walls with which Jerusalem was surrounded on the south; whence חֵיל הַחוֹמוֹת between the two walls (of Jerusalem), 2 Ki. 25:4; Isa. 22:11; Jer. 39:4. Comp. as to forms of this kind, Lehrg. § 125, 6, and as to the topography of the city, my Comment on Isa. 22:9. [See also Robinson on the walls of Jerusalem, Palest. 1, 460.]

2347 **חוּס** fut. יָחוּס, יָחֹס, 1 pers. אָחוּסָה—(1) TO PITY, TO HAVE COMPASSION on any one; followed by עַל Psal. 72:13, *to be grieved* on account of any thing. Jon. 4:10, אַתָּה חָסְתָּ עַל־הַקִּיקָיוֹן "thou wast grieved on account of the ricinus" which perished (compare Gen. 45:20). Hence—

(2) *to spare*, followed by עַל Neh. 13:22; Jer. 13:14; Ezc. 24:14; Joel 2:17. (Aram. חְוֵס, seq. חֲיֵס id.)

It is to be observed with regard to this root, that pitying and sparing, are more often attributed to the eye than to the persons themselves, (as in other roots *slackness* and *strength* are attributed to the hands; comp. יָגַע, יָקַע: pining away, also to the eyes, see יָגַע). Hence it may be rightly concluded that the primary signification is in the idea of a *merciful* or *indulgent countenance*, as the Germ. *nachsehn*, Wachsicht, durch die Finger sehn. Thus Deut. 7:16, לֹא־תָחוֹס עֵינְךָ עֲלֵיהֶם "thine eye shall not spare them not," properly, let not thine eye pity them; or, do not regard them with a feeling of mercy; Deut. 13:9; 19:13, 21; 25:12; Isa. 13:18; Ezc. 5:11; 7:4, 9. Gen. 45:20, עֵינְכֶם אַל־תָּחוֹס עֲלֵיכֶם "do not grieve for your stuff" which must be left behind. It is once used ellipt. 1 Sa. 24:11, וַתָּחֹס עֵינִי עָלָיִךְ "and (my eye) spared thee." In Arabic, mercy is similarly ascribed to the eye (Vit. Tim. tom. i. p. 542, l. 14).

2348 **חוֹף**, חוֹף m. *the shore*, as being washed by the sea; from the root חָפַף No. II. to rub off, to wipe off, to wash; whence Arab. حَفَّةٌ the coasts and شَاطِئٌ shore of the sea. Of the same origin are חֹפֶשׁ and חֹפֶשׁ sea shore, Gen. 49:13; Deut. 1:7; Josh. 9:1.

2349 **חוּפָם** (perhaps "inhabitant of the shore," from חוֹף), [*Huphám*], pr. n. m. of a son of Benjamin, Nu. 26:39; for which חֻפִּים is found, Gen. 46:21; whence patron. חוּפָמִי Nu. loc. cit.

2350 † **חוּץ** an unused root. Syr. ܚܨ Pael ܚܲܨܲܨ *to in-*

close, to surround; comp. חָצַר, שׂוּר to surround. Hence חוּץ a wall, and—

חוּץ m. properly a wall; hence especially *the outside* (of a house), and thus חִיצוֹנָה חִיצוֹן within and without (properly, on the house side, and the wall side) are often opposed to each other, Gen. 6:14; Exod. 25:11. Hence it is— 2351

(1) subst. *whatever is without*—(*a*) out of the house, *the street*, Jer. 37:21; Job 18:17; pl. חוּצוֹת Job 5:10; Isa. 5:25; 10:6.—(*b*) out of the city, *the fields, country, deserts*. Job 5:10 (Aram. בַּר), whence there are opposed to each other אֶרֶץ וְחוּצוֹת Prov. 8:26, the (tilled) earth and the desert regions, comp. Mark 1:45.

(2) adv. *out of doors, without, abroad*, Deut. 23:14, e. g. מוֹלַדְתְּךָ חוּצָה born abroad, i. e. away from home, Lev. 18:19; also, *forth, forth abroad*, Deu. 23:13. So also with ה parag. חוּצָה *without, on the outside*, 1 Ki. 6:6; *abroad, forth, to the outside*, Exod. 12:46, with art. הַחוּצָה *forth*, Jud. 19:25; Neh. 13:8 (prop. into the street), and הַחוּצָה Gen. 15:5. With prepositions—(*a*) בַּחוּץ *without* (in the open place), Gen. 9:22.—(*b*) לְחוּץ post. id. Psa. 43:7, and לַחוּצָה 2 Chr. 32:5.—(*c*) מִחוּץ *without, on the outside*, as opposed to מִבַּיִת within, Gen. 6:14. מִבַּחוּץ id. Exc. 41:25.—(*d*) מִחוּץ לְ *without* (in a state of rest, as opposed to motion), e. g. מִחוּץ לָעִיר without (or outside the city), Gen. 19:16; 24:11. מִחוּצָה לְ Ezekiel 40:40, 44.—(*e*) אֶל־מִחוּץ לְ *without* (after verbs of motion), Nu. 5:3, 4. אֶל־מִחוּץ לְמַחֲנֶה "without the camp;" Deut. 23:11; Lev. 4:12. Metaph. —(*f*) חוּץ מִן *besides*, Eccl. 2:25. (So Ch. בַּר מִן, Syr., Sam. and Zab. בַּרְאַתְּ.) Hence חִיצוֹן

[**חוּק** an unused root, i.q. Arab. حَاقَ to surround, to embrace. It seems to have sprung from חָקַק, the ב being softened. Hence חוֹק (כ) and חֵיק]

חוֹק (1 or ז) i.q. חֵיק *bosom*, Ps. 74:11 כתיב. see 2436

חוּקְקָא pr. n. 1 Ch. 6:60, see חִלְקִיָּה see 2712

חָוַר fut. יָחֲוַר TO BE WHITE; hence *to become pale* (as the face), Isa. 29:22. Aram. חֲוַר id.; Arab. with Waw quiescent, حَوِرَ to be bleached (of a garment). Hence חוֹר No. I, and חָוָר, חִוָּרִי. *2357

[(*a*) figuratively, *to be splendid, noble*, i.q. צָבִי No. 2. See traces of this signification in חֹרִים, חוֹרָה Thes.]

חוֹר an unused root, the meaning of which was that of *hollowing, boring*, as shewn by the deriva- †

tives חוֹר No. II, a hole, a cavern, and the proper names חֹרִי, חֹרֵב; compare some of the derivatives of the root חָרַר, as חוֹרָן foramen ani, חוֹר the mouth of a river, bay of the sea. Kindred roots are גוֹר and חָגַר; whence מְעָרָה, מְחֹרָה, חֹר a cavern.

*2353 I. **חוֹר** & **חוּר** m. *white* and *fine linen*, from the root חָוַר. LXX. *βύσσος*. Est. 1:6; 8:15.

2352 II. **חוֹר** m.—(1) i. q. חוֹר No. II, *a hole*, as that of a viper, Isa. 11:8; used of an abominable subterranean prison (Germ. Esel), Isa. 42:22. Root חוֹר No. II.

2354 (2) [*Hur*], pr. n. of several men—(*a*) of a Midianite king, Num. 31:8; Josh. 13:21.—(*b*) of the husband of Miriam, the sister of Moses, [on what *authority* does this description of Hur rest?], Ex. 17:10; 24:14.—(*c*) 1 Chr. 2:19, 50; 4:1, 4; compare 1 Chr. 2:20; Ex. 31:2.—(*d*) Neh. 3:9.—(*e*) 1 Ki. 4:8.

2355 I. **חוֹר** fut. חוּר No. I, *white linen*. Pl. חֻרִים (poet. for חוֹרִים) cloths of linen or byssus, Isa. 19:9. Allied to this are Arab. حَرِيرٌ white silk, Æthiopic ሐሪር: cotton, according to Ludolf. Lex. Æthiop. page 36. Root חָוַר.

2356 II. **חוֹר** m.—(1) *a hole*, 2 Ki. 12:10; used of a window, [Is not this rather, a hole in a door?], Cant. 5:4; of the cavity of the eye, Zec. 14:12.

(2) *a cavern*, Job 30:6; 1 Sa. 14:11; of a den of wild beasts, Nah. 2:13. Root חוּר.

see 2715 חוֹרִים *free-born, nobles*, see חוּר.

2358 **חוֹרָי** m. Ch. *white*, Dan. 7:9, from the root חָוַר.

see 2753 חוֹרִי see חֻרִי.

2359 **חוּרַי** (perhaps "linen-worker," from חוּר No. I, like Arabic حَرِيرِيّ Hariri), [*Hurí*], pr. n. m. 1 Ch. 5:14.

2360 **חוּרַי** (id. Chald.), [*Hurai*], see חִדַּי.

2361 **חוּרָם** (perhaps "noble," "free-born," from חוּר with the termination ם־), *Hurám*, pr. n.

(1) of a king of Tyre, contemporary with Solomon, 2 Ch. 2:2; elsewhere חִירָם 2 Sam. 5:11; 1 Ki. 5:15 ["called in Greek Εἴρωμος, Jos. c. Ap. i. 17, 18"].

(2) of a Tyrian artificer, 2 Chr. 4:11; elsewhere חוּרָם 1 Ki. 7:40; חִירָם 2 Ch. loc. cit. כתיב חוּרָם אָבִי 2 Chr. 2:12 and חוּרָם אֲבִיו 4:16 (where either the one reading or the other must have been corrupted); [however, Gesenius explains the readings as they stand in Thes. i. page 458].

(3) a Benjamite, 1 Ch. 8:5.

חוּרָן [*Hauran*], pr. n. of a region beyond Jordan, situated eastward of Gaulanitis (גּוֹלָן) and Batanæa, and to the west of Trachonitis (now *el Lejah*), extending from Jabbok to the territory of Damascus, Ezek. 47:16, 18; Gr. Ἀβραυῖτις, Ἀβρανῖτις; Arabic حَوْرَانُ. It undoubtedly takes its name from the number of its *caverns* (חוֹר), in which even now the inhabitants of the region dwell. See a more full account of this district in Burckhardt's Travels in Syria and Palestine, page 111, seqq.; 393, seqq.; 446; Germ. ed. 2362

חוּשׁ ["Once חִישׁ Psa. 71:12 (כ׳)."]—(1) TO MAKE HASTE (Arab. حَاشَ Med. Ye, to flee with alarm. This root is onomatopoetic, as though imitating the sound of very hasty motion; like the German huschen, transit. hüschen; also, huschen, hüschen. Kindred roots are, Arab. رَحَّ to move, to agitate, to excite to speed, huschen, hüschen; مَرَّحَ id.; مَرَعَ to agitate; intrans. to be swift; حَشَّ to fear; Heb. חָשָׁה to flee, to flee for refuge; עוּשׁ, עָשׁ, חוּשׁ, חָשׁ, חוּשׁ see). Constr.—(*a*) absol. 1 Sa. 20:38; also, in the sense of, to come quickly, to approach, Deut. 32:35. —(*b*) followed by a gerund, to make haste to do something, Ps. 119:60; Hab. 1:8; also with a noun in the dative, Ps. 22:20, לְעֶזְרָתִי חוּשָׁה "make haste for my help." Psa. 38:23; 40:14; 70:2; 71:12; and in the same sense with dative of pers. Ps. 70:6, אֱלֹהִים חוּשָׁה לִי "O God, make haste unto me." Ps. 141:1. Part. pass. (with an active signification), *hasty, quick, alert*, Nu. 32:17. 2363

(2) Used figuratively of violent internal emotion. Job 20:2, בַּעֲבוּר חוּשִׁי בִּי "on account of my hasting within me," i. e. of the emotion by which I am moved. Hence—

(3) used of the passions of the mind, pleasures and lusts. Eccl. 2:25, מִי יֹאכַל וּמִי יָחוּשׁ "who eats, who makes haste?" i. e. enjoys the pleasures of life. (In the Mishnah it is not unfrequently used in speaking of the sensations of joy and sorrow. Syr. ܚܫ and ܚܫܫ to feel, to perceive; ܚܘܫܫܐ a passion of the mind; Arabic حَشَاشَةٌ lust; Arabic حِسٌّ to feel; حَاشَةٌ and the kindred word حَسَّ; Æthiop. ሐሣሢ: sense, feeling.)

Hithpa.—(1) *to hasten, accelerate*, Isa. 5:19; 60:22; Ps. 55:9.

(2) i. q. Kal, *to make haste*, Jud. 20:37.

(3) *to flee* quickly ("just as on the contrary words of fleeing are applied to haste, see נוס"), Isa. 28:16.

Derivatives חִישׁ and the following proper names.

2364 חוּשָׁה ("haste"), [*Hushah*], 1 Chr. 4:4: pr. n.

•2843 see שׁוּחָה, patron. חוּשָׁתִי 2 Sa. 21:18; 1 Chr. 11:29; 20:4.

2365 חוּשַׁי ("hasting"), pr. n. *Hushai*, David's friend and confederate in the war against Absalom, 2 Sam. 15:16.

2366 חֻשִׁים ("those who make haste"), [*Hushim*], pr. n. m.—(1) of a son of Dan. see שָׁחִם.—(2) 1 Ch. 7:12 (חֻשִׁים).—(3) 1 Ch. 8:8, 11.

2367 [חוּשָׁם ("haste"), *Husham*, pr. n. of an Edomite king, 1 Ch. 1:45; defectively written חֻשָׁם, Gen. 36:34, 35.]

† חוּרַת a spurious root introduced by some on account of the form יְחוּרַת Hab. 2:17, which is, however, for יְחֻתַּת, from חָתַת.

2368 חוֹתָם m.—(1) *a seal, a seal-ring* (from the root חָתַם), Ex. 28:11, 21; Job 38:14; 41:7; Jer. 22:24, etc. The Hebrews were accustomed, like the Persians in the present day, sometimes to carry a signet ring hung by a string upon the breast (Gen. 38:18), to which custom allusion is made, Cant. 8:6. Arab. خَاتَم and خَتَم.

2369 (2) [*Hotham*], pr. n. masc.—(*a*) 1 Chr. 7:32.—(*b*) 11:44.

•2371 חוּשָׁאל pr. n. ("he who sees God," [" whom God watches over, cares for"]). *Hazael*, king of Syria, 1 Ki. 19:15, 17; 2 Ki. 8:9, 12, 15, בֵּית חֲזָאֵל the house of Hazael, i. e. Damascus, Am. 1:4. ["Lat. *Azelus*, Justin, xxxvi. 2."]

•2372 חָזָה fut. חֲזֵה apoc. חֱזֵה Micah 4:11; in pause אֲחֱזֶה Job 23:9, *to see, to behold*, a word of frequent use in Aramean (חֲזָא, חֲזֵי, אֶתְחֱזֵי), for the Hebrew רָאָה. In Hebrew this root is principally poetical, like Germ. schauen, Ps. 46:9; 58:9, etc. Especially—

(1) *to see God*, sometimes used of the real sight of the divine presence, Ex. 24:11; Job 19:26 (compare 38:1), elsewhere applied to those who enter the temple, Ps. 63:3. So "to behold the face of God" is used metaphorically for *to enjoy His favour, to know Him as propitious*, an image taken from the custom of kings, who only admit to their presence those whom they favour, Ps. 11:7; 17:15.

(2) This word is especially appropriated to speaking of those things which are presented to the minds of prophets, whether in visions properly so called, or in oracular revelations. Hab. 1:1, הַמַּשָּׂא אֲשֶׁר חָזָה חִי "the burden (oracle) which Habakkuk *saw*," i. e. that which was revealed to him by God; Isaiah 1:1; 2:1; 13:1; Numbers 24:4; Amos 1:1; Ese. 13:6, חָזֹ שָׁוְא "they have seen vain things;" Zec. 10:2. Followed by ל when speaking of the visions or revelations as declared to any one. Lam. 2:14, נָבִיאַיִךְ חָזוּ לָךְ שָׁוְא "thy prophets have seen for thee (i. e. declare to thee) vanities;" Isa. 30:10.

(3) Followed by ב *to look upon, to contemplate, anſchauen*, Isa. 47:13; especially with pleasure, *to delight in the sight of something* (comp. ב letter B, 4), Ps. 27:4; Cant. 7:1; Job 36:25; Mic. 4:11.

(4) *to choose* for oneself, *sich auserſehen*, Ex. 18:21; Isa. 57:8; compare לוֹ רָאָה Gen. 22:8.

(5) *to see* in the sense of *to have experienced*, Job 15:17; 24:1; 27:12. Used by a bold metaphor of the roots of plants which *perceive* or *feel* stones in the earth, i. e. they find or meet with stones. Job 8:17, "(the root) perceives the stony place."

The derivatives חָזוֹן, חֹזַי, חֲזוּת, חָזוּת, חֲזוּת, and the proper names חֲזָאֵל, חֲזָיָה, חֲזָיאֵל, חֲזָאֵל, חֲזִיאֵל, חֲזִיאֵלִי, חֲזִיאֵלִיאוֹת, חֲזִיוֹנִיאוֹת.]

2370 חֲזָא & חֲזֵי Chald. *to see*, Dan. 5:5, 23; 3:19, חֲזֵה שְׁכִינְתָּא עַל דִּי וַעֲזָה "one sevenfold (more) than (ever was) seen." Inf. חֲזָיָה Ezr. 4:14. ["Also absol. *to behold*, Dan. 2:34, 41, 43; 3:25."]

2373 חָזֶה m. *the breast* of animals, properly the front part as being open to sight, Exod. 29:26, 27; Levit. 7:30, 31; plur. חָזוֹת 9:20, 21. (Chald. in plur. חֲזָיִן which see).

2374 חֹזֶה m.—(1) *a seer, a prophet*, a word of the silver age of the Hebrew language [also of ancient use; see 1 Sam. 9:9], of the same meaning as נָבִיא 1 Ch. 21:9; 25:5; 29:29.

(2) ["Segolate (like רֹאֶה Isa. 28:7), and abstr."] i. q. חָזוּת No. 3 (which see), *a covenant*, Isaiah 28:15; on which passage see my Commentary: ["*a vision*, hence *a covenant*"].

2375 חֲזוֹ (perhaps for חָזוּת "a vision"), [*Hazo*], pr. n. of a son of Nahor, Gen. 22:22.

2376 חֲזֵי emph. חֲזֵה, suff. חֲזָךְ, plur. חֲזַיִן Chald. m.—(1) *a vision, something seen, φαντασία*, Dan. 2:28; 4:2, 7; 7:1, 13.

(2) *look, appearance, aspect*, Dan. 7:20. (Syr. חֶזְוָא.)

2377 חָזוֹן m. (from the root חָזָה).—(1) *a divine vision* ["*a vision*, spoken of a divine vision or dream, Isa. 29:7; specially a vision from God respecting future events, prophetic vision, Lam. 2:9; Micah 3:6; Ps. 89:20"], Dan. 1:17; 8:1; 9:24. Hence—

(2) generally a divine *revelation*, 1 Sa. 3:1; 1 Ch. 17:15; Prov. 29:18.

(3) *an oracle*, often collectively (compare ἔφορα, Acts 12:5; 16:9), Isa. 1:1; Obad. 1; Nah. 1:1. [This reference is omitted very rightly in Thes.].

2378 חָזוּת f. *vision, revelation*, 1 Ch. 9:29; from the root חָזָה.

2379 חֲזוּת Chald. *view, prospect, sight*, Dan. 4:8, 17.

2380 חָזוּת f. (with Kametz impure), from the root חָזָה —(1) *appearance, aspect*, especially of something grand or handsome, (compare מַרְאֶה). Dan. 8:5, קֶרֶן חָזוּת נְכֹחָה *a conspicuous or great horn*, verse 8, וַתַּעֲלֶה חָזוּת אַרְבַּע "and there arose four conspicuous (horns)." For it appears that it must be thus interpreted on account of verse 5.

(2) a prophetic *vision*, Isa. 21:2.

(3) *a revelation, a law*, hence *a covenant* (both ideas being kindred to the minds of the Hebrews, with whom religion was a covenant with God). Isa. 28:18 (compare חֹזֶה verse 15); 29:11.

† חָזַן an unused root. Arab. خَزَنَ to pierce through, e.g. with an arrow, خِزَانَة to cut into, to perforate, to wound. A kindred root is יָצַן. Hence יְזַן.

2381 חֲזָאֵל ("the vision of God;" ["seen by God"]), [*Hazael*], pr. n. m., 1 Ch. 23:9.

2382 חֲזָיָה ("whom Jehovah watches over"), [*Hazaiah*], pr. n. m., Neh. 11:5.

2383 חֲזִיזָן ("vision"), [*Hezion*], pr. n. m., 1 Kings 15:18.

2384 חֲזָיוֹן m. constr. חֲזִיוֹן pl. חֲזָיוֹנוֹת—(1) *a vision*, Job 4:13; 7:14; 20:8.

(2) *a revelation*, 2 Sam. 7:17. גֵּי חֲזָיוֹן Isa. 22:5 (comp. ver. 1), the valley of vision, or collectively of visions, i. e. Jerusalem as the seat and especial home of divine revelations (Isa. 2:3; Luke 13:33), perhaps with an allusion to חֲזִיזָן (whence LXX. Ἀσήρ), or to חֲזָיָה, which latter word is interpreted "the vision of Jehovah" (Gen. 22:2; 2 Chr. 3:1). The city was situated in [on the side of] a valley.

2385 חִזָּיוֹן or חִזָּיֹן m. (from the root חָזָה), properly *an arrow*, hence *lightning*; Zec. 10:1; more fully חִזְיוֹן לַפִּיד lightning of thunders, Job 28:26; 38:25.

2386 חֲזִיר m. *hog, swine*, Levit. 11:7. Syr. ܚܙܝܪܐ, Arab. خَنْزِير with the insertion of Nun, id., whence the verb خَزَرَ to have narrow (piglike) eyes, seems to be derived.

2387 חֲזִיר ("swine"), [*Hezer*], pr. n. m. 1 Ch. 24:15; Neh. 10:21.

2388 חָזַק fut. יֶחֱזַק—(1) TO TIE FAST, TO BIND bonds strongly. (Arab. حَزَقَ and حَزَكَ id., Syr. to gird. Of the same stock are the Hebrew חָשַׁק and Gr. ἰσχύω, ἰσχίον, ἰσχύς, both in the signification of adhesion, and in that of strength.) Intrans. *to be bound fast*, Isa. 28:22. Hence—

(2) *to hold fast, to stick fast.* 2 Sam. 18:9, וְשֵׂעָר רֹאשׁוֹ בָּאֵלָה "and his head held (stuck) fast in the terebinth." So דָּת בְּתוֹרָה to adhere to the law, to be zealous for it, 2 Ch. 31:4; followed by ב with an inf. *to persist* in any thing, *to be constant, to be earnest, or assiduous*, Deut. 12:23; Josh. 23:6; 1 Ch. 28:7.

(3) *to make firm, to strengthen, to confirm.* (Verbs of binding, tying, girding, are applied to strength, inasmuch as with muscles well bound and with loins girded, we are stronger; on the other hand, if ungirt, the weaker. See the roots חָבַל, חיל, כָּלַל, and the Arabic roots cited by Bochart in Hieroz. i. p. 514, seqq., and Schultens in Opp. Min. p. 187, seqq.) [Trans.] Exe. 30:21, and i. q. *to help*, 2 Ch. 28:20. More often intrans. *to be firm or strong, to become strong.* It is used of men who increase in prosperity, Josh. 17:13; Jud. 1:28; of an increasingly severe famine, Gen. 41:56, 57; 2 Ki. 25:3; Jer. 52:6; of a firm and fixed determination, 2 Sam. 24:4; 1 Ch. 21:4. Followed by לְ *to prevail over*, *to be stronger* than, 1 Sa. 17:50; followed by לְ id. 2 Ch. 8:3; 27:5, and acc. 1 Ki. 16:22. Used figuratively —(*a*) of the health of the body, *to become strong, to recover*, Isa. 39:1.—(*b*) of the mind, *to hearstrong, to be undaunted.* So in the expression חֹזֶק וֶאֱמָץ (Gr. ἰσχυε) "be strong in mind," Deut. 31:23; compare Dan. 10:19; and in the same sense, *to be strong*, as applied to the hands of any one, Jud. 7:11; 2 Sa. 16:21 (comp. what has been said under the root דמה).—(*c*) *to be confirmed, or established*, e. g. as a kingdom, 2 Kings 14:5; 2 Chron. 25:3.—(*d*) in a bad sense, *to be hardened, to be obstinate*, spoken of the heart, Ex. 7:13, 22; comp. Mal. 3:13.

(4) *to be urgent* upon any one, *to be pressing*; followed by עַל Ex. 12:33; Ezr. 3:14; followed by an acc., Jer. 20:7.

PIEL חִזֵּק—(1) causast. of Kal No. 1, *to bind a girdle on to* some one, *to gird* him; followed by two accusatives, Isa. 22:21; Nah. 2:2.

(2) *to make strong, to strengthen*, especially to fortify a city, 2 Ch. 11:11, 12; 26:9; to repair ruins, 2 Ki. 12:8, 9, 13, 15; followed by בְּ 1 Chron. 26:27; compare Neh. 3:19. Especially—(*a*) *to heal* (see Kal No. 3, *a*), Exz. 34:4, 16.—(*b*) *to strengthen one's hand*, i.e. to encourage him, Jud. 9:24; Jer. 23:14; Job 4:3; 1 Sa. 23:16. חִזֵּק יָדַיִם to strengthen one's own hands, to take courage, Neh. 2:18.—(*c*) *to aid* or *assist* any one, 2 Ch. 29:34. Ezr. 6:22; 1:6, "and all their neighbours חִזְּקוּ בִּכְלֵי־כֶסֶף strengthened them with vessels of silver," i.e. gave to them, etc.—(*d*) in a bad sense, with the addition of לֵב to *harden* the heart, *to make obstinate*, Exz. 4:21. חִזֵּק לְבָבוֹ to harden one's own heart or face, to be obstinate, Josh. 11:20; Jer. 5:3. Psal. 64:6, חִזְּקוּ לָמוֹ דָּבָר רָע "they are obstinate in doing wickedly."

HITHPAEL הִתְחַזֵּק—(1) *to bind fast* to anything, hence *to join to*, in the expression בָּזֶה יָדוֹ חִזֵּק to join one's hand to something, i.e. *to take hold of* it (compare Gr. ἴσχω, to hold). Gen. 21:18, חַזְּקִי אֶת־יָדֵךְ בּוֹ "join thy hand to him," i.e. take hold of him. Elsewhere without יָד, followed by בְּ of the person or thing, *to take hold of, to seize, to catch* any one, or any thing (comp. Gr. κρατῶ τινος). Ex. 4:4; Deu. 22:25; 25:11; also followed by לְ 2 Sam. 15:5; עַל Job 18:9; post. with acc. Isa. 41:9, 13; Jer. 6:23, 24; 8:21; 50:43; Mic. 4:9, חֱזָקוּךְ חִיל "pain has taken hold of thee," and in the same sense [or rather with the figure inverted], Jer. 49:24, הֶחֱזִיקָה "she has taken hold of terror." (So in Latin the expression is used *ignis comprehendit ligna*, and vice versâ, *domus comprehendit ignem* [in English the fire catches the house, and the house catches fire], also *capere misericordiam, detrimentum*, we are taken hold of by compassion, etc. Compare Heb. אָחַז Job 18:20; 21:6.) But *to take hold of* any one is often—(*a*) i.q. *to hold fast, to retain*, Exod. 9:2; Jud. 19:4.—(*b*) *to receive, to take in, to hold*, as a vessel, 2 Ch. 4:5.—(*c*) *to get possession of*, Dan. 11:21.

(2) *to adhere, to hold fast to* any thing, e.g. justice, innocence, Job 2:3, 9; 27:6; followed by עַל of pers., Neh. 10:30.

(3) *to make strong* or *firm*, hence—(*a*) *to restore, rebuild* or *repair* (edifices [or any thing similar]), Nehem. 5:16; Ezek. 27:9, 27.—(*b*) *to strengthen* [persons], Exz. 30:25; and intrans. *to be strong, to be powerful* (comp. Lat. *robur facere*, Ital. *far forze*), 2 Ch. 26:8; Dan. 11:32.—(*c*) *to aid, assist*, followed by בְּ Levit. 25:35; compare מְחַזֵּק a helper, Dan. 11:1; followed by an acc., verse 6.

HITHPAEL.—(1) *to be confirmed*, or *established*, used of a new king, 2 Ch. 1:1; 12:13; 13:21; *to strengthen oneself*, i.e. to collect one's strength, Gen. 48:2; to take courage, 2 Ch. 15:8; 23:1; 25:11.

(2) *to shew oneself strong*, or *energetic*, 2 Sam. 10:12; followed by לְמַעַן against some one, to withstand some one, 2 Ch. 13:7, 8.

(3) *to aid, assist*, followed by בְּ and עִם 2 Sa. 3:6; 1 Ch. 11:10; Dan. 10:21.

Hence the following words [also יְחִזְקִיאֵל, יְחִזְקִיָּה, יְחִזְקִיָּהוּ]—

חֹזֶק m. verbal adj. —(1) *firm*, in a bad sense *hardened*. Exz. 3:9, חֲזָקוֹת לֵב "hardened of forehead or heart," i. e. *obstinate*. Exz. 2:4; 3:7; comp. verse 8. 2389

(2) *strong, mighty*. Isa. 40:10, בְּחָזָק יָבֹא "he will come as a mighty one," see בְּ No. 17.

חֹזֶק id. *becoming strong*, Exz. 19:19; 2 Sa. 3:1. 2390

חֹזִי with suff. חָזְיִי *strength*, in the sense of help, Ps. 18:2. 2391

חֹזֶק m. *strength*, Exz. 13:3; 14:16; Am. 6:13 2392

חֲזָקָה properly Inf. of the verb חָזַק—(1) בְּחֲזָקָה 2 Ch. 12:1; 26:16, "in his being strong," when he had become strong. 2393

(2) Isa. 8:11, בְּחֲזָקַת הַיָּד "in the hand (of God) being strong," i.e. impelling me, being impelled by the Spirit of God, comp. the verb, Ezek. 3:14; Jer. 20:7.

(3) Dan. 11:2, בְּחָזְקָתוֹ עָשְׁרוֹ "in his being strong in his riches," i. e. confiding in them.

חֲזָקָה f.—(1) *might, violence*. בְּחֲזָקָה by force, violently, 1 Sam. 2:16; Exz. 34:4; *very, mightily*, Jud. 4:3; 8:1. 2394

(2) *repair* of a house, 2 Ki. 12:13; compare the verb, PIEL No. 2.

חִזְקִי ("strong"), [*Heseki*], pr. n. m. 1 Chron. 8:17. 2395

חִזְקִיָּה & חִזְקִיָּהוּ ("the might of Jehovah," i.e. given by Jehoveh; like the Germ. Gottpart), [*Hezekiah, Hizkiah, Hizkijah*], pr. n. Gr. Ἐζεκίας, Lat. *Ezechias*, borne—(1) by a king of Judah, 728—699 B.C., 2 Ki. 18:1, 10; also called יְחִזְקִיָּהוּ 2396

and יְחִזְקִיָּה for יְחִזְקִיאֵל, in the manner of derivatives of the future (like יִתְגַּלְאֵל for יִתְגַּלֶּה), Hosea 1:1; Isa. 1:1.—(2) one of the ancestors of the prophet Zephaniah, whom many suppose to be the same as Hezekiah the king, Zeph. 1:1.—(3) 1 Ch. 3:23.—(4) Neh. 7:21; 10:18.

† חָזַר see חוּר ["an unused root, Ch. and Syr. חֲוַר, to return, to go round, to roll, Arab. حزر to have narrow (qu. piglike?) eyes: this may be a denominative." Hence חֵיר, and the proper names חָיָר and חֲזוֹרָה.]

2397 חֹטֶם with suff. חָטְמִי pl. חֹטָמִים (with Dagesh forte implied, see Lehrg. § 38:1), properly *a thorn*, i.q. חוֹט which see. Hence—

(1) *a ring*, put through the perforated nostrils of animals which are to be tamed, and to which a cord was attached. 2 Ki. 19:28; Isa. 37:29; Exz. 29:4 (comp. Job 40:26, and the remarks under the word חוֹט No. 2).

(2) *a hook* or *clasp*, to fasten together the garments of women (compare *épingle*, Germ. *Epinbt.* from *spinula*, see Tac. Germ. 17), Ex. 35:22. Others understand this to be a *nose ring*, elsewhere called אַף, see Bochart, Hieroz. i. p. 764. [Root חָטַם.]

see 2397 חֲטֻמִּים i. q. חֹט, pl. Exz. 29:4, where כּוּרִים is added.

2398 חָטָא fut. חֶטְא—(1) prop. TO MISS, TO ERR FROM THE MARK, speaking of an archer (the opposite idea to that of reaching the goal, to hit the mark), see Hiph. Jud. 20:16; of the feet, *to make a false step, to stumble* (Prov. 19:2), Germ. fehlen, verfehlen, specially fehlschießen, fehltreten. (The same origin is found in Arab. خطى to miss the mark, opposite to صاب to hit the mark, see Jeuhari in the specimen edited by Scheid, p. 67—71, and Greek ἁμαρτάνω, used of a dart, Il. x. 372; iv. 491; of a way, Od. vii. 292.) The opposite of מָצָא to hit upon, to find, German treffen. Prov. 8:36, חֹטְאִי חֹמֵס נַפְשׁוֹ "he who wanders from me, injures his own soul." Opposed to מֹצְאֵי verse 35. Job 5:24, "thou numberest thy flock, וְלֹא תֶחֱטָא and missest none," none is wanting, all the flocks are there. (In this signification it agrees with the Æthiop. ኀጥአ; not to find, not to have, to lack, see Ludolf, Lex. Æthiop. p. 288.)

(2) *to sin* (to miss or wander from the way, or to *stumble* in the path of rectitude), followed by לְ of the person *against* whom one sins, whence חָטָא לַיהוָה Gen. 20:6, 9; 1 Sa. 2:25; 7:6, etc.; also followed by בְּ of the thing in which one has sinned, Gen. 42:22; Lev. 4:23; Neh. 9:29; followed by עַל Levit. 5:22; Num. 6:11; Neh. 13:26. Therein a pregnant construction in Lev. 5:16, אֵת אֲשֶׁר חָטָא מִן הַקֹּדֶשׁ "that which he hath sinned (taken sinfully) from the holy things."

(3) *to become liable to a penalty* or *forfeiture of something* by sinning, followed by an acc. Lev. 5:7; comp. verse 11; Prov. 20:2, חוֹטֵא נַפְשׁוֹ "he becomes liable to the penalty of his life," brings his life into danger, compare Hab. 2:10. Gen. 43:9, "unless I bring him back וְחָטָאתִי לְךָ I shall be liable (i.e. I shall bear the blame) through all my life."

PIEL חִטֵּא—(1) *to bear the blame* (to take the consequence of sin), followed by an acc., Gen. 31:39; hence—

(2) *to offer for sin*. Levit. 6:19, הַמְחַטְּאָהּ אֹתָהּ "he who offers it" (the sin offering). Levit. 9:15, וַיְחַטְּאֵהוּ "and offered it as a sin-offering."

(3) *to expiate, to cleanse* by a sacred ceremony, i. q. כִּפֶּר, as men, Num. 19:19; Ps. 51:9; vessels, a house, etc. Lev. 8:15, followed by עַל Ex. 29:36.

HIPHIL הֶחֱטִיא—(1) i. q. Kal No. 1, *to miss the mark* (as an archer), Jud. 20:16 (Arab. Conj. IV.).

(2) causat. of No. 2, *to lead into sin, to seduce* some one *to sin*, Ex. 23:33. 1 Ki. 15:26, וּבְחַטֹּאתוֹ אֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל "and in his sin which he made Israel to sin," to which he seduced Israel (used here, as often in other places, concerning idolatry). 1 Ki. 16:26; 2 Ki. 3:3; 10:29.

(3) ["*to cause to be accused of sin*, Deu. 24:4; Ecc. 5:5; also"] i. q. הִרְשִׁיעַ *to declare guilty, to condemn*, in a forensic sense, Isa. 29:21.

HITHPAEL.—(1) i. q. Kal *to miss or wander* from the way, used of a man terrified and confounded, and thus in a precipitate flight mistaking the way. Job 41:17; comp. Schultens. Opp. Min. p. 94.

(2) reflect. of Piel No. 3, *to purify oneself*, Nu. 19:12, seq. 31:20.

The derived nouns follow immediately after.

חַטָּא m. with suff. חַטָּאִי plur. חַטָּאִים const. חַטָּאֵי (which is from the form חַטָּא). 2399

[1) *sin, fault*, Lev. 19:17; 22:9. בְּ חָטָא בְּ to be sin against any one, i. e. for him to be reckoned guilty in the matter, Deu. 15:9.

[" (2) *penalty of sin*, hence *calamity*, Lament. 3:39." Thes.]

חַטָּא m. [pl. חַטָּאִים, suff. חַטָּאֵיהֶם], (with Kametz impure)—(1) *a sinner* [in an emphatic sense], Gen. 13:13. 2400

(2) *one who bears blame, one counted culpable,* 1 Ki. 1:21.

2401 חַטָּאָה f. *sin,* Gen. 20:9. ["(2) *a sacrifice for sin,* Ps. 40:7."]

•2403□ חַטָּאָה—(1) f. of the word חַטָּא *a sinner* f., or *sinful,* Am. 9:8.

(2) i. q. חַטָּאת—(*a*) *sin,* Ex. 34:7.—(*b*) *penalty of sin* (like חַטָּאת No. 3), Isa. 5:18.

2402 חַטָּאָה Ch. f. *a sacrifice for sin,* Ezr. 6:17 (כ׳).

2403□ חַטָּאת constr. חַטַּאת plur. חַטָּאוֹת f. ["*a miss, misstep, slip with the foot,* Pro. 13:6"].

(1) *sin,* Ex. 28:9; Isa. 6:27, etc. ["Rarely for the habit of sinning, *sinfulness,* Prov. 14:34; Isa. 3:9."] Also applied to that by which any one sins, e.g. idols, Hos. 10:8; Deut. 9:21; comp. 2 Ki. 13:2, *water of sin,* i. e. of expiation or purifying, Num. 8:7.

(2) *a sin offering,* Levit. 6:18, 23; as to its difference from אָשָׁם see that word.

(3) *penalty,* Lam. 3:39; Zec. 14:19; hence *calamity, misfortune,* Isa. 40:2; Prov. 10:16 (opp. to חַיִּים). [Is not this last sense wholly needless? and would not its introduction utterly mar the sense of the passages referred to in support of it?]

2404 חָטַב—(1) TO CUT, TO HEW wood, Deu. 29:10; Josh. 9:21, 23; 2 Chr. 2:10; Jer. 46:22. Arabic حطب hewn timber, حطب to go for timber. A kindred root is חָצַב to cut stones; also צָבַת and the words there cited.

(2) Med. E. intrans. prop. *to be cut, to be smitten with a rod,* hence *to be marked with stripes, to be striped,* compare חָטוּר No. 3. Arabic خطب *to be striped, to be variegated,* used of a garment. Hence [part. pass.] pl. f. חֲטֻבוֹת striped tapestry, Pro. 7:16. Syr. ܟܣܝܬ ܚܛܒ a variegated vest, properly striped. The same signification is found in the cognate root חָצַב, see Castell, Heptagl. p. 3399.

PUAL pass. of No. 1, *to be hewn out, carved,* Ps. 144:12.

2405 חֲטֻבוֹת [חֲטֻבֹת] part. pass. f. pl. of the preceding verb.]

2406 חִטָּה f. *wheat,* in sing. especially as growing in the fields. Exod. 9:32; Deu. 8:8; Job 31:40; Isa. 28:25; Joel 1:11. The expression חֵלֶב חִטָּה Psal. 81:17, fat of wheat, is, however, to be explained of grains of wheat, and so חִטָּה פְּלִיטוֹת חֵלֶב fat of kidneys of wheat, Deut. 32:14; fat thus used denoting the medulla or flour of the wheat, *μυελὸν ἀνδρῶν*; it is also called חֵלֶב חִטִּים Ps. 147:14.

Plural grains of wheat (the sing. is found applied to one grain, חִטָּה, Mishn. Chelaim i. §9), Jer. 12:13; קְצִיר חִטִּים Gen. 30:14; חִטֵּי מִנִּית 1 Ch. 21:20; בְּרֵי חִטִּים 2 Ch. 27:5. By a Chaldaism חִטִּין Eze. 4:9.

In the cognate languages it is חִטְטָה Chald. חִנְטִין, and some on this account regard חָטַם *to season,* as its root. But, however, the letter Nun may be inserted as originating in Teth doubled, so that the root may be חטם. [In Thes. it is put under חָנַט, where it seems to belong.] The Gr. *σῖτος,* wheat, appears to answer to this word, the aspirate being changed into a sibilant. ["Bohlen compares Sanscr. *godhuma,* wheat, so called from its yellow colour. Pers. گندم."]

† חָטַשׁ (prob. "assembled," from the root חָטַשׁ), [*Hattash*], pr. n. m.—(1) 1 Chr. 3:22; Ezr. 8:2. —(2) Neh. 3:10.—(3) Neh. 10:5; 12:2. 2407

† חָטַט an unused root. Arab. حطّ *to dig, to explore.* Arabic حطّ to engrave, to write. Hence pr. n. חֲטוּשָׁה.

חָמֵי m. Chald. *sin,* suff. חֲמֵיהּ Dan. 4:24, from the root חָמָא i. q. Hebr. חָטָא. 2408

חֲמָא ["חֲטָא Chald. f. *a sacrifice for sin,* Ezra 6:17 (כ׳)."] 2409

חֲטִישָׁא ("digging," "exploring"), [*Hatita*], pr. n. m., Ezr. 2:54; Neh. 7:56; also חֲטִיטָא. 2410

חֲטִיל ("waving"), [*Hattil*], pr. n. m., Ezr. 2:57; Neh. 7:59. Root חָטַל. 2411

חֲטִיפָא ("seized," "caught"), [*Hatipha*], pr. n. m., Ezr. 2:54; Neh. 7:56. 2412

† חָטַל an unused root. Arab. حطل to be pendulous, to be loose; kindred to חָטַר. Hence pr. n. חֲטִיל.

חָטַם TO STOP the mouth of an animal with a muzzle, TO MUZZLE. (Arabic خطم, whence خِطَام a muzzle. Cognate roots are חָסַם, עָצַם, also חָתַם, comp. my remarks on the signification of the syllables חת, סם, תם, ם, e.cm.) Of a kindred power to this root are *δαμάω, hammer, gubernum, zâmmen.* Metaph. Isa. 48:9, אֶחֱטָם־לְךָ "I tame or muzzle (myself ['my anger']) towards thee, I restrain myself." 2413

2414 חָטַף f. חָטְפָה i. q. חָתַף TO SEIZE, TO TAKE with violence, Jud. 21:21; Psalm 10:9. (Aram. חַטֵּף, Arab. خطف id.) Hence pr. n. חֲטוּפָא.

† חָטַר an unused root. Arab. خطر (kindred to the roots חָטַל, חָטַל, חָנַל, and others, the primary syllable of which is *dal, tal, sal,* having the force of being pendulous, waving, or swinging, see דָּלַל page cc) *to shake, or brandish,* a rod or spear (שׁחה in Ar), *to wag,* as a tail (mehrîn); see Alb. Schultens, Hamasa, p. 350, 51, Epist. ad Menken., ii. p. 61. Hence—

2415 חֹטֶר m. *a rod,* Pro. 14:3; *a branch, sucker,* Isa. 11:1. (Arab. خطر a branch, Syr. ܣܦܝܐ *a staff,* or rod. Sam. ס, ש, and ת being interchanged.)

† חָטַשׁ an unused root, perhaps i. q. Arab. حتش to assemble themselves (used of people). Hence pr. n. חֲטוּשׁ. 2407

see 2403 [חַטָּאת constr.]

2416 חַי constr. חֵי fem. חַיָּה, pl. חַיִּים fem. חַיּוֹת (from the root חָיָה).

(A) adj.—(1) *alive, living,* Gen. 43:7, חַיָּשׁוֹר אֲבִיכֶם "is your father yet alive?" verses 27, 28; 45:3, 26; 46:30. כָּל חַי "every living thing," Gen. 3:20; 8:21. חַי עוֹלָם "be who lives for ever," i. e. God, Dan. 12:7. This is an accustomed formula in swearing, חַי יְהוָה "Jehovah (is) living," i. e. as God liveth; Ru. 3:13; 1 Sa. 14:45. חַי אֱלֹהִים 2 Sa. 2:27; poet. חַי אֵל Job 27:2, and חַי אֲנִי "as I live," when Jehovah himself swears, Nu. 14:21, 28; Deu. 32:40; Jer. 22:24; Eze. 5:11; 14:16, 18, 20, etc.; also used of the oath of a king, Jer. 46:18, [but this *King* is יְהוָה, אֲבָאוֹת שְׁמוֹ]. חַיִּים "those who are alive," i. e. men. Ecc. 6:8, אֶרֶץ חַיִּים "the land of the living," as opposed to the place or state of the dead (Hades), Eze. 26:20; 32:23.

(2) *lively, vigorous,* 2 Sam. 23:20, according to כְּחַי (אִישׁ חַיִל קְרֹאֵי). Compare חַיָּה. Also, *flourishing, prosperous* ["according to some"], 1 Sa. 25:6.

(3) *reviving;* hence metaph. חַיַּת עָתָה Gen. 18:10, 14; 2 Ki. 4:16, 17; at the reviving of the season, i. e. the year, *in the next spring,* when the winter is past, περιτελλομένου ἐνιαυτοῦ (Od. xi. 247).

(4) *raw,* used of flesh, 1 Sa. 2:15; Lev. 13:14, seq.

(5) *fresh,* as of a plant in its greenness, Ps. 58:10; as of running water, opposed to that which is stagnant and putrescent, which is called in Arabic الميت dead water. Gen. 26:19; Lev. 14:5, 50.

(B) subst. *life,* Lev. 25:36. [1 Sam. 25:6, "and say ye thus, לְחַי to life (i. e. to welfare), hail!" to be regarded as a form of salutation, and not as being here the adj. See Thes.] So in the formula of swearing, ["when by created things"]. חֵי אָדֹנָי by the life of Pharaoh, Gen. 42:15, 16; נַפְשְׁךָ חֵי by thy life, 1 Sa. 1:26; 17:55. The name of Jehovah is in the same sentence preceded by כְּ (see letter A, 1); whence כִּי יְהוָה חַי 1 Sam. 20:3; 25:26. It is much more usual to use in this sense the—

Pl. חַיִּים, once חַיִּין Job 24:22, *life,* Gen. 2:7; 3:14; 17:7, 18, etc. רוּחַ חַיִּים the breath of life, Gen. 6:17; עֵץ הַחַיִּים the tree of life, i. e. of life of long duration, θεοσεπλοῦ or immortality, Gen. 2:9; compare 3:22, 24. Hence—(*a*) *living, sustenance, βίος,* Prov. 27:27.—(*b*) *refreshment,* Prov. 3:22; 4:22.—(*c*) *prosperity, welfare* (comp. Syr. ܚܝܐ Luke 19:9, for the Greek *σωτηρία*), *happiness,* Ps. 34:13; Pro. 4:22, 23; 12:28; 13:14; 14:27. אֹרַח חַיִּים the way of welfare, Pro. 2:19; 5:6.

חַי Ch. emph. st. חַיָּא, pl. חַיִּין.

(1) adj. *alive, living,* Dan. 2:30; 4:14; 31:6; 21:27. 2417

(2) Pl. חַיִּין as a subst. *life,* Ezr. 6:10; Dan. 7:12. •

חַיְאֵל (perhaps for חַיְיָשׁ "God liveth"), [*Hiel*], pr. n. m. 1 Ki. 16:34. 2419

חֵידָה f. (from the root חוּד, which see; compare Dan. 5:12), properly, something *twisted, involved;* hence— 2420

(1) *subtlety, fraud,* Dan. 8:23.

(2) *a difficult sentence, an enigma,* compare חִידָה. In proposing enigmas, the verb commonly used is חוּד which see; in solving them, הָיָה Jud. 14:14.

(3) i. q. מָשָׁל *a sententious expression,* Prov. 1:6; *a parable,* Eze. 17:2; *a song, poem,* Psalm 49:5; 78:2; compare Hab. 2:6; *an oracle, a vision,* Num. 12:8.

חַיָּה inf. abscl. חָיֹה Eze. 16:9, and חָיוֹ 3:21; 18: 28; constr. with suff. חֲיוֹתָם Josh. 5:8; with prefix לְחָיוֹת Eze. 33:12; imp. with prefix תְּחִי Gen. 20:7; pl. וְחָיוּ 42:18; fut. יִחְיֶה apoc. יְחִי. 2421

(1) TO LIVE, a word of very frequent use. Arabic حى, which form is also found in Hebrew, see חָיַי. Æth. ሐየወ; Syr. ܚܝ id. The original idea of this word is that of *breathing;* inasmuch as the life of animate beings is discerned by their breathing (compare נָשַׁם); and the more ancient form of this root is

• For 2418 see p. 274.

חָיָה, which see. The same original idea is found in the Greek ζάω, ζόω, cognate to which is ἄω, ἄημι, to breathe; which, in Æschylus, is applied to the winds as breathing or blowing. Those who are curious in languages may inquire whether the Sanscrit dadhe, to live; Greek βάω; and Latin vivo; belong to the same stock.

["Construed—(*a*) with acc. of time, Gen. 5:3, 'and Adam lived a hundred and thirty years;' Gen. 11:11, etc.—(*b*) with בְּ of place, Lam. 4:20; also of that *from* which one lives, 2 Ki. 4:7; and of that by which one lives and prospers, Hab. 2:4."]

Followed by לְ, to live *upon* any thing, compare לְ No. 1, *a*, letter γ. Often i. q. *to live well, to be prosperous, to flourish*, Deut. 8:1; 30:16; Neh. 9:29 [Qu. as to the use of this latter-cited passage]. יְחִי הַמֶּלֶךְ "may the king live," may he prosper, 1 Sa. 10:24; 2 Sam. 16:16. יְחִי לְבַבְכֶם "let your heart live," i.e. let it flourish, or be glad, Psalm 22:27; 69:33.

(2) *to continue safe and sound*, Josh. 6:17; Nu. 14:38; especially in the phrase חָיְתָה נַפְשִׁי "my soul liveth," I remain alive, Gen. 12:13; 19:20; Isa. 55:3; Jer. 38:17, 20.

(3) *to live again, to revive*, Exe. 37:5, seq.; 1 Ki. 17:22; hence—

(4) *to recover health, to be healed*, Gen. 20:7; Josh. 5:8; followed by מִן *from* a disease, 2 Kl. 1:2; 8:8; and *to be refreshed* (spoken of one wearied, or sad), Gen. 45:27; Jud. 15:19.

Piel חִיָּה—(1) *to cause to live, to make alive, to give life* to some one, Job 33:4. A woman, when she conceives by a man, is said *to vivify his seed*, Genesis 19:32, 34; similarly, Hosea 14:8, יְחַיּוּ דָגָן "they shall vivify the corn" in the desert land, by again cultivating the fields and scattering the seed. Metaph. Hab. 3:2, "O Jehovah, vivify thy work," i.e. accomplish it. Also, *to cause to be well*, or *to flourish*, Ps. 119:37.

(2) *to keep alive*, compare Kal No. 2; Gen. 19:19; Exod. 1:17; Ps. 41:3; 138:7; Job 36:6; חַיֵּה נַפְשׁוֹ id. 1 Ki. 20:31; Psa. 22:30; זֶרַע חִיָּה to preserve seed, Gen. 7:3; חִיָּה בָּקָר to feed oxen, Isa. 7:21.

(3) *to call back to life, to restore life*, 1 Sam. 2:6; Ps. 30:4; Deu. 32:39; hence, *to refresh*, Ps. 71:20; 85:7; and figuratively, *to repair* (a city), 1 Ch. 11:8. Neh. 3:34, הֶחֱיוּ אֶת־הָאֲבָנִים "will they call the stones to life?" So Syr. נחא to raise up ruins.

Hiphil הֶחֱיָה—(1) i. q. Piel No. 2, *to keep alive*, Gen. 6:19, 20; with the addition of נַפְשׁוֹ Gen. 19:19; to deliver from destruction of life, i. e. to save from death, Gen. 47:25; 50:20; followed by ל Gen. 45:7; also, to suffer to live, *to grant life*, Josh. 6:25; 14:10; 2 Sa. 8:2.

(2) i. q. Piel No. 3, *to restore to life*, 2 Ki. 5:7; 8:1, 5. Hence הַחֲיָתוֹ [and the pr. n. יְחִיאֵל, יְחִיאֵלִי].

חַיָּא & חַיָּה Chald. id. Dan. 2:4, סַלְקָא לְעָלְמִין חַיֵּי "O king, live for ever;" a usual phrase in saluting kings. Dan. 3:9; 5:10; 6:7, 22; compare Neh. 2:3, יְחֵי לְעָלְמִין יְחֵי 1 Ki. 1:31. *2418

Aphel part. מְחַיֵּא *preserving alive*; comp. Syr. מחא Dan. 5:19.

חַיָּה adj., pl. f. חַיּוֹת *lively*, strong, robust, Ex. 1:19; see חַי No. 2. 2422

חַיָּה f. constr. חַיַּת and poet. חַיְתוֹ with Vav parag. Gen. 1:24; Ps. 50:10; 79:2; 104:11 (comp. Gramm. § 78, note; [§ 93, 4;] Lehrg. § 127, 3); fem. of the adjective חַי *living*, or, in a neutral sense, *that which lives*; hence— see 2421, 2418

(1) *an animal, a beast*; חַיָּה רָעָה a wild beast (lit. an evil beast), Gen. 37:20, 33. Pl. חַיּוֹת Ps. 104:25; Isa. 35:9; Eze. 1:5; but more often in the sing. collect. חַיַּת שָׂדָי all living creatures, Gen. 8:17; 9:5; Lev. 11:46. This word is also applied—(*a*) in the widest sense to beasts of all kinds, and also to aquatic creatures, Levit. loc. cit.; more frequently—(*b*) to quadrupeds as opposed to birds, Gen. 1:30; 2:19; 8:19; 9:3; Lev. 11:2, 27; 17:13; Isa. 46:1.—(*c*) to wild animals, as opposed to tame cattle (בְּהֵמָה), Gen. 1:25; 2:20; 7:14, 21; 8:1; 9:10; specially to wild beasts, the meaning of which is often more fully expressed חַיַּת הַשָּׂדֶה Ex. 23:11; Lev. 26:22; Deu. 7:22; Hos. 2:14; 13:8; Jer. 12:9; Eze. 34:8; and חַיַּת רָעָה Eze. 14:15; 34:25. Arabic حَيَّة specially denotes a serpent.

(2) *a people*, Ps. 68:11, *a band* of men, *a troop*, 2 Sa. 23:11, 13, i. q. חַיִל No. 2. In this word the fem. *living* is taken collectively for *those who are alive* (Lehrgeb. p. 477), חַיִּים, specially for *men*.

(3) as a subst. *life*, only in poetry, i. q. חַיִּים Job 33:18, 22, 28; Ps. 143:3. So in the expression נֶפֶשׁ חַיָּה with art. הַנֶּפֶשׁ הַחַיָּה animal of life, i. e. a living creature, see נֶפֶשׁ No. 4. The term life is also applied to *vigour*, strength. Isaiah 57:10, חַיַּת יָדֵךְ מָצָאת "thou (yet) findest the life of thy hand," i. e. vigour in thy hand. Hence—

(4) i. q. נֶפֶשׁ No 2, *vital power, life, anima*, to which is ascribed hunger, thirst, weariness (Job 33:20). שָׂבַע חַיָּה Job 38:39, i. q. שָׂבַע נֶפֶשׁ to fill *the soul*, i. e. *to satisfy*. Poetically חַיַּת is also used for *the soul, desire, will*, like נֶפֶשׁ No. 3; to which, besides other things, desire and blood-thirstiness are ascribed (Ps. 27:12; 41:3). So I interpret, Ps. 74:19, אַל־תִּתֵּן לְחַיַּת נֶפֶשׁ תּוֹרֶךָ "give not to the desire (of blood-thirsty foes [bloody-minded troop, No. 2, Ges. corr.]) thy turtle dove," i. e. thy innocent people.

חַיְוָא emphat. חַיְוָתָא f. Chald. *an animal, a beast*, Dan. 4:12, seq.; 7:3, 12, 17 for חַיָּה, double Yod being changed into ו. 2423

חַיּוּת f. *life*, 2 Sa. 20:3. 2424

חַי i. q. חָיָה TO LIVE, but with the middle radical doubled, like the Arab. حَيَّ. To this belong 3 Pret. חַיִּ, Gen. 5:5, כָּל־יְמֵי אָדָם אֲשֶׁר־חָי "all the days of Adam which he lived;" 3:22, וְאָכַל וְחַי לְעֹלָם "(lest) he should eat and live for ever;" Num. 21:8. Care is necessary not to refer to the verb the occurrences in which חַי is an adjective, as חַי אֲבִיכֶם "is your father yet alive?" Gen. 43:7. Hence חַי, חַיִּת. 2425

חִיל see חוּל. see 2342

חַיִל m. constr. חֵיל, with suff. חֵילִי pl. חֲיָלִים (see חוּל No. 6), *strength, power, might* (especially warlike), *valour*, Psal. 18:33, 40; 33:16. עָשָׂה חַיִל *to shew oneself strong, to display valour*, Nu. 24:18; Ps. 60:14; 108:14. Hence— *2428

(2) *forces, a host*, Ex. 14:28. שַׂר חֵיל leader of the army, 2 Sa. 24:2. אַנְשֵׁי גִבּוֹר חַיִל the soldiers, in which sense, Deu. 3:18; 1 Sa. 14:52; Ps. 110:3, בְּיוֹם חֵילֶךָ "in the day of thy warfare," i. e. of thy warlike expedition; [that is, the day of the sending of the rod of Messiah's strength out of Zion, when he rules in the midst of his enemies, and strikes through kings in the day of his wrath].

(3) *ability*, hence wealth, riches, Gen. 34:29; Job 20:15. עָשָׂה חַיִל to acquire wealth; Deut. 8:17, 18; Ruth 4:11; Pro. 31:29.

(4) *virtue, uprightness, integrity*, also *fitness*. אֵשֶׁת חַיִל a virtuous woman, Ruth 3:11; Prov. 12:4; 31:10. אִישׁ חַיִל an honest, or upright man, 1 Ki. 1:52.

(5) *the strength* of a tree, spoken poetically of its fruits, Joel 2:22; compare גֹּפֶן Job 31:39.

חַיִל m. Chald.—(1) *strength, might*, Dan. 3:4. (2) *host, army*, Dan. 3:20; 4:32. *2429

חַיִל & חֵיל m. properly i. q. חִיל, especially— 2426

(1) *an army, a host*, 2 Ki. 18:17; once חֵל Obad. 20; also Ps. 10:10, according to קרי, where חֵילְאֻמִּים

may be rendered the host *of* the afflicted; but it is preferable to follow כתוב, see חֵילְקָה.

(2) *defence, fortification*, especially a particular part of the fortifications, namely, *a ditch*, with the *antemurale* surrounding it, 2 Sam. 20:15; Isa. 26:1; Nah. 3:8; Lam. 2:8; comp. 1 Ki. 21:23; Ps. 48:14; 122:7. LXX. προτείχισμα, περίτειχος. Vulg. *antemurale*. (In the Talmud חיל is used for a space surrounding the wall of the temple, see Lightfoot, Opp. t. ii. p. 193).

חֵיל m. & חֵילָה f. Job 6:10. 2427

(1) *pain*, especially of parturient women, Ps. 48:7; Jer. 6:24; 22:23; Mic. 4:9.

(2) *fear, trembling*, Exo. 15:14; see חוּל No. 3, 5.

חֵילָה Ps. 48:14, according to the common reading, i. q. חֵיל No. 2; but LXX., Vulg., Syr., Chaldee, Jerome, and 18 codices read it with the addition of Mappik חֵילָהּ, from the word חֵיל; and it is preferable to take it thus. 2430

חֵילָם [*Helam*], 2 Sam. 10:16, and חֵלָאם verse 17, pr. n. of a town near the Euphrates, the scene of a battle of David with Hedadezer. 2431

חֵילָן [*Helan*], pr. n. of a sacerdotal town in the tribe of Judah, 1 Chron. 6:43. [Called חוֹלֹן, Josh. 21:15.] 2432

חֵן m. Job 41:4, i. q. חִן *grace, beauty*, whence חֵן עֵרְכּוֹ "the beauty of his structure." The form imitates the Chaldee, in which חֵן, נְוָא, שְׂרָא are i. q. Heb. חֵן, like נָוָה, נָאָה for לֵב. ["Comp. שֵׁן the name of the letter, for שִׁן."] The word with which this is compared by Alb. Schultens, Arab. حِين *opportunity*, is only used in speaking of time. 2433

חַיִץ m. *a wall*, Exe. 13:10. Arab. حَاجِز id., see the root חוץ. 2434

חִיצוֹן m. חִיצוֹנָה f. (adj. from the word חוּץ), *outer, exterior*, Exe. 10:5; 40:17, 31; hence *civil* (as opposed to sacred), 1 Ch. 26:29; comp. Neh. 12:16. לְחִיצוֹן *without, on the outside*, 1 Ki. 6:29, 30. 2435

חִיק an unused root. Arabic حاق Med. Ye, to SURROUND, kindred to חוּג, עוּג which see. Hence properly חֵיק. [In Thes. this root is omitted, and פרז is inserted; see that root in this Lexicon.] †

חֵיק rarely חֹק Prov. 17:23, with suff. חֵיקִי Psalm 35:13, and חֹק Job 19:27, m. ["*the bosom*, i. e. the breast with the arms, so called from *embracing*, see the root חוק"]. 2436

(1) *bosom of a garment*, Prov. 16:33; שֹׁחַד בֹּטֶן " a present (given) into the bosom," i. e. given secretly, Prov. 21:14; comp. Prov. 17:23. (Lat. *sinum laxare, expedire*, used of an expectant of gifts, see Senec. Epist. 119. Thyest. 430.)

(2) *the bosom of a person.* שָׁכַב בְּחֵיק to lie in the bosom (of a woman) de complexu venereo. The phrase שָׁכַב בְּחֵיק is " to lie in a consort's bosom," 1 Ki. 1:2; Mic. 7:5; a mother's, 1 Ki. 3:20 (of an infant, comp. Ruth 4:16). Hence it is applied to intimate conjugal love, אֵשֶׁת חֵיקֶךָ the wife who is in thy bosom, Deu. 13:7; 28:54; compare verse 56. שָׁכַב אֶל חֵיק Jer. 36:18; הַשֹּׁכֶב אֶל חֵיק ׳י Ps. 79:12, to recompense to any one into the bosom (as God the actions of men). i. q. elsewhere חִשֵּׁב בִּרְחוֹב Jud. 9:57; 1 Sa. 25:39; Joel 4:7. (Winer is altogether wrong in taking this expression to signify *full* measure (Lex. p. 323) to be received not by the hand but into the bosom of a garment, compare Luke 6:38; the phrase simply means that something is made to return from whence it came; compare the similar Arabic expression رَدَّ فِي نَحْرِهِ to return upon one's neck, Hist. Tim. tom. i. p. 30, Mang.) It is spoken of the *breast* for the mind or soul, Job 19:27 [?]; Eccl. 7:9. [" Also i. q. קֶרֶב Job 19:27."]

(3) Metaph. *the bosom of a chariot*, i. e. its hollow part, 1 Ki. 22:35; *the bosom of the altar*, tha lower or hollowed part for the fire, in which it is kept burning, Eze. 43:13.

2437 חֵיטָרָה ("nobility," "a noble race"), [*Hirah*], pr. n. m. Gen. 38:1, 12.

2436; see 2361 [חֵירוֹם & חִירוֹם see חירם.]

2439 חָחִישׁ i. q. חוּשׁ [which see] TO MAKE HASTE, imp. חִישָׁה Ps. 71:12, כחיש. Hence—

2440 חִישׁ adv. *speedily*, Ps. 90:10.

2441 חֵךְ with suff. חִכִּי m. *the palate* with the corresponding lower part of the mouth, *the internal part of the mouth, the jaws*, like שִׂלְסְלוֹתַי. (Arab. حَنَكٌ the palate and the lower part of the mouth answering to it, beak, Syr. سَنْعَا palate. Root חָנַךְ No. 1.) Whence Job 20:13, תְּחוֹךְ חִכּוֹ " in the midst of his mouth." Job 33:2.—(*a*) for the organ of taste, Job 12:11; comp. Job 6:30; Ps. 119:103.—(*b*) for the organ of speech. Proverbs 8:7, פִּי אֱמֶת יֶהְגֶּה חִכִּי " for my palate shall speak the truth." Job 31:30, " for I have not suffered my palate to sin;" compare Hos. 8:1 " (Put) the trumpet to thy palate" (mouth). Comp. חִכָּה.—Cant. 7:10, comp. Cant. 5:16, *the palate* seems to be delicately put for the moisture of the mouth perceived in kisses; comp. Lette ad Amrulk. Moall. p. 180.

2442 חָכָה TO WAIT. (Alb. Schultens, on Job 3:21, seeks for the primary idea in tying, or binding, comp. Arab. حَكَّ to tie a knot, and the Latin *morum nectere* ap. Senecam Trng. & Val. Flacc.). In Kal once, part. [active] const. חֹכֵי Isa. 30:18, followed by לְ. Of more frequent occurrence is—

Pun. חִכָּה id. 2 Ki. 7:9; followed by an acc. and לְ, Job 32:4; especially used as חִכָּה לַיהוָה to wait for Jehovah (full of confidence), Ps. 33:20; Issl. 8:17; Isa. 30:18, וְעַתָּה אֲחַכֶּה לָהֶם " Jehovah will wait that he may be gracious to you," if he can again be favourable to you. Inf. in a Ch. form חֲכֵי Hos. 6:9. [" In the parallel member is יָרִים *he will arise*, so. in order to do this or that, which thus comes near to the Arab. رام i. q. φύγεσθαι." Ges. add.]

2443 חַכָּה *a hook*, fem. from חַךְ, so called because of its fixing itself in the palate of fishes: [" with which the jaws of fishes are drawn together, and thus they are choked"]. Job 40:25; Isa. 19:8.

2444 חַכִּילָה (" dark, dusky"), [*Hachilah*], pr. n. of a hill near the desert of Ziph, 1 Sa. 23:19; 26:1, 3. Root חָכַל.

2445 חַכִּים Chald. adj. *wise*, Daniel 2:21; especially *a magian, a magician*. Dan. 2:12, seq.; 4:3; 5:7, 8.

† חָכַל an unused root. [See below.] Arab. حكل *to be dark*, or *obscure*, e. g. used of an obscure sound or speech, of a difficult affair, of the eye of the drunkard becoming dim. It will not be amiss to subjoin a version of what is said of this root in the Kamûs (p. 1426) which was not rightly understood by Schultens on Prov. 23:29. الحِكْل *is that, the sound of which is not heard, like the ants,... with the addition of He* الحِكْلة *that which is foreign in speech* (difficult to be understood), حكل followed by على *to be doubtful or obscure, spoken of an affair*....Conj. VIII. *to be confused, to speak barbarously*, احتكل *drunken with wine*. [But see Thessur. and Freytag, Prolog. p. xi. It appears probable that this last assigned signification has only originated in a misprint in the Calcutta Kamûs: *to speak obscurely* or *conjectu-*

rally, is the meaning given in another copy; المِحْمَس for المِحْمَر. Prof. Lee translates the passage according to the Calcutta reading, *the person refreshed with wine*.—Perhaps the only definition of the Hebrew root is that which can be deduced from the use of its derivatives.] And this last gloss nearly accords with the Hebrew use of the term; for both of its derivatives, חַכְלִילִי, חַכְלִלוּת are used of the eyes of drunkards, or at least of those who have drunk, as becoming dim. (See Preface to Lex. Manual Hebr., Germ. ed. 3, p. xxxiv., where I have refuted the opinion of Schultens, who explains this root to mean *to be red*). [" *To be dark, black*, kindred to חָלַל, and used in the derivatives of the *dark flashing* eyes of a person excited with wine:—(*a*) in a good sense, Gen. 49:12; see חַכְלִילִי.—(*b*) in a bad sense, and referring to the *fierceness* arising from intoxication, Prov. 23:29; see חַכְלִלוּת." Ges. add.]

2446 חֲכַלְיָה (" whom Jehovah disturbs" ["dark"]), [*Hachaliah*], pr. n. m. Neh. 10:2.

2447 חַכְלִילִי adj. *dim, becoming dark*, spoken of the eye, see the root, [which perhaps will give very little aid]: [" *dark, dark-flashing*, spoken of the eye"], Gen. 49:12, חַכְלִילִי עֵינַיִם סַיִן " being dim (as to his) eyes through wine," which in this passage is to be taken in a good sense, as indicating plenty in the land of the tribe of Judah. [" *Dark* eyes are here contrasted with *white* teeth. Aquila well, κυάνεροι, satiated with colour, dark; LXX. χαροποὶ, Peshito ; shining, flashing, a word applied only to the eyes." Ges. add.]

2448 חַכְלִלוּת f. *a darkening*, or *bedimming*, of the eyes arising from drunkenness [" *dark-flashing* of the eyes, fierceness"]. Prov. 23:29.

2449 חָכַם fut. חָכָם TO BE WISE, TO BECOME WISE. (Arab. حكم to judge, hence to rule, حِكْم judgment, حُكْم and حاكِم a judge, Aram. to know, more rarely, to be wise. Indeed the primary power of this word, as I understand it, is that of judging, so that it is kindred to the root דָּנַן.) Prov. 6:6; 23:19; Ecc. 2:19; 1 Ki. 5:11; Job 32:9, etc

PIEL, *to make wise*, to teach wisdom, Job 35:11; Ps. 105:22.

PUAL part. *made wise*, learned, Prov. 30:24; of an enchanter, Ps. 58:6.

HIPHIL i. q. Piel Ps. 19:8.

HITHPAEL.—(1) *to seem wise to oneself, to be wise in one's own eyes*, Ecc. 7:16.

(2) *to show oneself wise*, followed by לְ to deceive, Ex. 1:10. (Compare the Greek σοφίζ, cunning.)

The derived nouns all follow [except חֲכָמִים, and pr. n. הִתְחַכְּמִי].

2450 חָכָם adj. i. q. Gr. σοφός; prop. capable of judging (see the root), knowing; hence—(1) *skilful* in any art, Isa. 3:3; 40:20; 2 Chron. 2:6, 12; more fully חֲכַם לֵב e. g. Exod. 28:3; 31:6; 35:10; 36:1, 2, 8 (compare Homer, εἰδυῖα ἐραρυῖα). Jer. 10:9, מַעֲשֵׂה חֲכָמִים " the work of skilful artificers." Jer. 9:16, חֲכָמוֹת " (mourning women) skilful" (sc. קִינָה) of lamentation.

(2) *wise*, i. e. *intelligent* (φρόνιμος, verständig), endowed with reason and using it, Deu. 4:6; 32:6; Prov. 10:1; 13:1; Hos. 14:10; often joined to נָבוֹן Deu. locc. citt. opp. to נָבָל ibid.; כְּסִיל, אֱוִיל Prov. 17:28; Ecc. 6:8; *sagacious, shrewd*, 2 Sa. 13:3; Jer. 18:18; Isa. 19:11; 29:14; wise from experience of life, and skilful with regard to affairs both human (Prov. 1:6; Eccl. 12:11) and divine (Gen. 41:8; hence used of enchanters and magicians, Ex. 7:11, compare Ch. חַכִּים); *endued with ability to judge* (1 Ki. 2:9); hence *subtle* or *crafty*, Job 5:13; strong and stedfast in mind, Isa. 31:2. The range of virtues and mental endowments which were in Hebrew included by this word may be well gathered out of the history and manners of those whose wisdom became proverbial, such as Solomon (1 Ki. 5:9, seq.), Daniel (Ezek. 28:3), the Egyptians (1 Ki. loc. cit.). Thus the wisdom of Solomon was manifested in acuteness in judging (1 Kings 3:16; 10:1, seq.); in his knowledge of many subjects, especially those of nature (1 Ki. 5:13); in the abundance of hymns and sentences, which he either composed himself or else retained in memory (1 Ki. 5:12; Pro. 1:1); in his right judgment in human matters, etc.; elsewhere, wisdom also includes skill in civil matters (Isa. 19:11), in prophesying, explaining dreams, using enchantments (Ex. 7:11; Dan. 5:11). [But observe that in this enumeration, wisdom which comes from God, and even actual inspiration, are blended with the works of darkness, such as magic.] Higher and greater wisdom is attributed to angels than to men, 2 Sa. 14:20; so also to God, Job 9:4; comp. 28:2, seq. The heart is spoken of as being the seat of wisdom; hence often לֵב חָכָם Pro. 16:23, and לֵב חֲכָמִים 11:29; 16:21. Plur. חַכָּמִים wise men, magicians Gen. 41:8.

2451 חָכְמָה f.—(1) *skill* of an artificer, *dexterity*, Ex. 28:3; 31:6; 36:1, 2.

(2) *wisdom*, see more as to the idea which this comprises, under the word חָכָם No. 2, Job 11:6; 12:2, 12; 15:8; 26:3; 28:18. It comprehends various learning, Dan. 1:17; piety towards God (Job 28:28); it is ascribed to a ruler, Deut. 34:9; to a king [Messiah], Isa. 11:2; in a greater and more eminent sense to God, Job 12:13; 28:12, seq.

2452 חָכְמָה Ch. id. Dan. 2:20.

2453 חַכְמֹנִי ("wise"). [*Hachmoni, Hachmonite*], pr. n. m. 1 Ch. 11:11; 27:32.

2454 חָכְמוֹת f. sing. (like חַכְמֹנִי) *wisdom*, construed with sing. Prov. 9:1, compare 14:1 (perhaps 1:20, where however חָכְמוֹתֶיהָ may be taken as a pl. ["more correctly"]); with plur. 24:7; it occurs once besides, Ps. 49:4.

2454 חָכְמוֹת id. with sing. Pro. 14:1.

see 2426 חֵל see חִיל.

2455 חֹל m. *profane, unholy, common*, opp. to holy or consecrated, Lev. 10:10; 1 Sa. 21:5, 6; from the root חָלַל Piel No. 4.

2456 חָלָא (kindred to חָלָה)—(1) probably TO RUB, also TO STRIP, reiben, auftreiben, streifen, auffreifen. (Arab. حَلَأَ *to rub* and *to smear* the eyes with collyrium, auffreifen, *percussit gladio*, ſtreifen, to strip off skin, abſtreifen.) Hence חֲלָאָה. [This is omitted in Ges. corr.]

(2) *to be sick* or *diseased*, perhaps properly *to be rubbed away*, i. q. חָלָה No. 2, 3. It occurs once חֲלֵאתָ 2 Ch. 16:12. Hence חֲלָאָה.

2457 חֲלָאָה f.—(1) *rust* of a copper pot, perhaps so called from its being rubbed or scoured off, Eze. 24:6, seq. [Qu. does not the passage speak of the contents of the pot without any mention of rust? Engl. Trans. *scum*.]

2458 (2) [*Helah*], pr. n. 1 Ch. 4:5, 7.

see 2481 חֲלָאִים see חִלְאִים.

† חָלַב an unused root, *to be fat*. (The primary idea is that of the smoothness, lubricity of fat substances; corresponding are the Greek λίπα, λιπᾶν, λιπόω, ἀλείφω; Lat. *lippus*.) Hence pr. n. אֲבִיחַלְבָּא, and the words which immediately follow.

*2461 חֵלֶב m. with art. הַחֵלֶב, const. חֶלֶב (as if from חֲלֵב), with suffix חֶלְבִּי *milk*, whilst fresh, differing from חֶמְאָה, so called from fatness, Gen. 18:8; 49:12; Pro. 27:27. For the phrase אֶרֶץ זָבַת חָלָב וּדְבָשׁ, see under the root זוּב. *To suck the milk* of nations, poet. for to make their wealth one's own, claim for oneself, Isa. 60:16. (Arabic حَلَبٌ, حَلِيبٌ id.; whence حَلَبَ to milk; Æth. ሐሊብ: milk.)

2459 חֵלֶב & חֶלֶב (Isa. 34:6) with suff חֶלְבֵּנוּ pl. חֲלָבִים const. חֶלְבֵי Gen. 4:4, m.

(1) *fat, fatness*, Levit. 3:3, seq.; 4:8, 31, 35; metaph.—(*a*) *the best* or *most excellent* of any kind. חֵלֶב הָאָרֶץ the fat of the land, i. e. the best of its fruits, Gen. 45:18; חֵלֶב חִטָּה Ps. 81:17; חֵלֶב יְשָׁנִים Psa. 147:14, fat of wheat, and חֵלֶב כִּלְיוֹת חִטָּה Deut. 32:14 (comp. Isa. 34:6), fat of the kidneys of wheat, i. e. the best wheat.—(*b*) *a fat heart*, i. e. torpid, unfeeling, Ps. 17:10; compare 73:7, and Gr. παχύς, Lat. *pinguis*, for foolish, stupid. Some have compared חֵלֶב *pericardium*, but that also seems to be so called from fatness, although under the root חלב there are in Arabic all kinds of other things.

2460 (2) [*Heleb*], pr. n. of one of David's captains, 2 Sam. 23:29; for which 1 Chr. 11:30 is חֵלַי, and 27:19 חֶלָי.

2462 חֶלְבָּה ("fatness," i. e. a fertile region), [*Helbah*], pr. n. of a town belonging to the tribe of Asher, Jud. 1:31. [Prob. i. q. חֶלְבּוֹן.]

2463 חֶלְבּוֹן ("fat," i. e. fertile), [*Helbon*], pr. n. of a city of Syria, fruitful in good wine, Eze. 27:18; Gr. Χελβών; as to the excellent wine of this place, formerly brought to the kings of Persia, see Strabo xv. page 1068 (al. 735). This city, which was very celebrated in the middle ages (see Freytag, Hist. Halebi), is called in Arabic حَلَبٌ, and now bears the name of *Aleppo*, see Bochart, Hieroz. i. 543; Abulfeda, Syria, page 118; Gollius ad Alfurganum, page 270, seq.; —J. D. Michaelis (Supplem. page 748, seq.) conjectures that the city *Keunesrin* is meant (which some call Old Aleppo), but there is no need of this.

2464 חֶלְבְּנָה f. *galbanum*, a strong smelling gum; the produce of the Ferula Galbanifera, growing in Syria and Arabia, Ex. 30:34. Syr. ܟܠܒܢܐ gum. Comp. Celsii Hierob., t. i. p. 267.

† חָלַד an unused root.—(I) i. q. Syr. ܚܠܰ *to dig*, whence חֹלֶד.—(II) Arabic خَلَدَ *to continue, to be lasting, to be always enduring*. Hence חֹלֶד. [In

Thes. Gesenius rejects this latter meaning for this root; and gives it the signification of *moving smoothly and quickly*, connecting both the derivatives with this meaning. In Corr. "*to be smooth, slippery*."]

2465 חֶלֶד m.—(1) *duration*, or *time of life* ["*life*, as passing away quickly."], Ps. 39:6; 89:48; whence *life*, Job 11:17; according to others, time (like עוֹלָם).

(2) *the world* (compare עוֹלָם). Ps. 49:2; 17:14, מִמְתֵי מִחְלָד "those who love the things of the world;" compare κόσμος, John 15:18, 19.

2467 חֹלֶד m. *a mole* ["*weasel*, so called from its swift gliding motion, or from its gliding into holes; comp. Syr. ܚܠܰ to insinuate oneself. So Vulg., Targ. Jon., and so Talmud חוֹלְדָה."], Lev. 11:29. (Syr. ܚܰܠܕܳܐ, Arabic خُلْدٌ, خُلَدٌ a mole). See Bochart, Hieroz. t. i. p. 1022. Oedmann, Verm. Sammlungen aus der Naturkunde, ii. p. 50.

2468 חֻלְדָּה ("a mole?" "weasel"), [*Huldah*], pr. n. of a prophetess, 2 Ki. 22:14; 2 Ch. 34:22.

2469 חֶלְדַּי ("worldly," "terrestrial" ["vital"]), [*Heldai*], pr. n. m.—(1) see חֵלֶב.—(2) Zec. 6:10; for which verse 14, there is חֵלֶם ("a dream").

2470 חָלָה properly, to be rubbed (compare חָלָא), hence—(1) TO BE POLISHED, SMOOTH, whence חֲלִי ornaments of a woman, so called from polishing; so the Arab. حلى to adorn with a woman's ornaments, Syr. ܚܠܳܐ to be sweet, pleasant (properly smooth), Pael to adorn, ܚܰܠܶܐ sweet.

(2) *to be worn down in strength, to be infirm*, Jud. 16:7, seq.; Isa. 57:10.

(3) *to be sick, diseased*, Gen. 48:1. חָלָה חָלִי, like the Greek νοσεῖν νόσον, 2 Ki. 13:14. חָלָה אֶת בְּלֵעָיו to be diseased in the feet, 1 Ki. 15:23. Of disease from a wound or hurt, 2 Ki. 1:2; 8:29. חוֹלַת רָעָה a diseased evil, i. e. one which can scarcely be healed. Eco. 5:12, 15. חוֹלַת אַהֲבָה sick with love, Cant. 2:5; 5:8.

(4) *to be pained*, Pro. 23:35; hence metaph. *to be careful*, or *solicitous*, followed by לְ, 1 Sa. 22:8. (Corresponding is Æthiopic ሐለየ: to be careful or solicitous, for the Gr. μεμψιμοιρεῖν, Mat. 6:28; see Lud. De Dieu, h. l.).

Niphal חֻלָּה—(1) *to be worn down in strength, to become wearied*, Jer. 12:13.

(2) *to be* or *become sick*, Dan. 8:27. Part. f. חוֹלָה e.g. מַכָּה חוֹלָה a sickly wound, one which can hardly be healed, Jer. 14:17; 30:12, comp. 10:19; Nah. 3:19.

(3) *to be careful*, or *solicitous*, followed by עַל, Am. 6:6.

Piel, חִלָּה—(1) *to stroke, to smooth* any one's face, from the primary idea of the roots חָלָא and חָלָה, i. e. that of rubbing, rubbing away, comp. Gr. κνήθω, to soothe, to caress. It is always fully expressed, חִלָּה פְּנֵי מִ to stroke some one's face—(*a*) of soothing, flattering, a king or a noble. Job 11:19; Prov. 19:6; Ps. 45:13, "the richest of the nations shall make suit to thee with gifts."—(*b*) of asking or intreating, imploring any one's favor, Ex. 32:11; 1 Sa. 13:12; 1 Ki. 13:6; 2 Ki. 13:4; Dan. 9:13; compare Iliad. viii. 371; x. 454, seq.

(2) *to make sick, to afflict* with sickness. Deut. 29:21; Psal. 77:11, חֹלְיִי זֶה "this has made me sick."

Pual, pass. *to be made weak* (used of a departed spirit in Hades), Isa. 14:10.

Hiphil, pret. הֶחֱלָה (Syriacform for הֶחֱלָה), Isa. 53:10.

(1) *to make sick* or *grievous* (of a wound), Isa. loc. cit., Mic. 6:13, *to make oneself sick*. Hosea 7:5, "in the day of our king הֹחֲלוּ שָׂרִים חֲמַת יַיִן the princes made (themselves) sick with the heat of wine."

(2) *to make sad*, Pro. 13:12.

Hophal, *to be wounded*, 1 Ki. 22:34.

Hithpael.—(1) *to become sick* (with grief), 2 Sa. 13:2.

(2) *to feign oneself sick*, ibid. verse 5, 6.

The derivatives formed from the idea of *polishing*, are given under Kal No. 1 [to which add חֻלְיָה, חִלְיָה, חֹלְיָה, חֲלָיִים, חַלְיָה [and some proper names].

2471 חַלָּה f. *a cake*, 2 Sa. 6:19; especially such as was offered in sacrifices, Lev. 8:26; 24:5; from the root חָלַל No. 1, to perforate, such cakes having been perforated, as is still the custom of the Arabs and modern Jews.

2472 חֲלוֹם pl. חֲלוֹמוֹת m. *a dream*, Gen. 20:3, 6; 31:10, 11, 24. Dreams used for *trifles*, Ecc. 5:6; comp. 9. Root חָלַם.

*2474 חֲלוֹן comm. (Josh. 2:18; Eze. 41:16), pl. חַלּוֹנִים Joel 2:9; and חַלֹּנוֹת Eze. 40:16, *a window*, so called from being *perforated*, see the root חָלַל. חֲלוֹן הַחַלּוֹן through the window, Gen. 26:8; Josh. 2:15; Jud. 5:28.

*2497 חֲלִילוֹן ("strong") pr. n. of a man, Num. 1:9; 2:7."]

* For 2466 see Strong.

2473 חַלּוֹן [*Holon*], pr.n. ([“sandy”] according to Simonis, “delay”).—(1) of a descendant of Judah, perhaps the same as that elsewhere called יְתֵר, 1 Ch. 6:43; Josh. 15:51; 21:15.—(2) of a town of the Moabites, Jer. 48:21; probably i.q. יַהַץ.

2475 חֶלְוָה m. *that which is left behind* (when one dies). Pro. 31:8, בְּנֵי חֶלְוָה “children left behind,” orphans (Arab. خلف). II. to leave children when dying, Mark 12:19, 20; Acts 18:21). [“*A going away* (see the root חָלַף No. 1), especially when others are left behind, hence *the death of parents*. Arab. خلف to leave children at death.”]

2476 חֲלִישָׁה f. *slaughter* [“properly *a prostrating of men*”], from the root חָלַשׁ.

2477 חֲלַח [*Halak*] pr. n. of a province of Assyria, whither a portion of the ten tribes were taken by Shalmanezer; it is probably Calachene (Καλαχηνή, Strab. xvi. 1; Καλαχώ, Ptol. vi. 1), the northern province of Assyria, on the confines of Armenia, 2 Ki. 17:6; 18:11. Compare חֶלֶךְ.

2478 חַלְחוּל [*Halhul*, pr. n. Josh. 15:58, now called Hülhül, حلحول, Rob. i. 319.]

2479 חַלְחֻלָה f. (from the root חוּל Pilp.)—(1) *pain* of a parturient woman, Isa. 21:3.

(2) *trembling, terror*, Nah. 2:11; Eze. 30:4, 9.

2480 חָלַם a root unused in Kal. In the Talmud in Kal and Hiphil, TO DECLARE, TO CONFIRM (see Mishn. Sureuh. v. p. 216; vi. p. 42), and this meaning may be applied to the Hebrew words [Hiphil], 1 Ki. 20: 33, וַיְמַהֲרוּ וַיַּחְלִיטוּ וַיֹּאמְרוּ “and they hastened, and made him declare, whether (this was uttered) by him,” i. e. they carefully so acted, that the king should again declare and confirm what he had said. וַיַּחְלִיטוּ is for וַיַּחֲלִטוּ [compare] 1 Sa. 14:22; 31:2; Lehrg. p. 322. Arab. حلط is to affirm zealously, to swear, a meaning little suited to the passage in question.

[In Corr. i. q. Arab. حلط, حلط *to be quick* and *hasty* in any thing.] LXX. ἀνελπίστως τὸν λόγον ἐκ τοῦ στόματος αὐτοῦ. Vulg. *rapuerunt verbum ex ore ejus*: (מִפִּי חָלַץ).

2481 חָלְיִ m. pl. חֲלָיִים for חֲלָיִים (Lehrg. p. 575) *a necklace, a neck chain*, so called from being polished,

2482 see חָלָה No. 1. Pro. 25:12; Cant. 7:2. (Arab. حلى id.).

[(2) *Hali*, pr. n. Josh. 19:25.]

2483 חֳלִי in pause חֹלִי with suff. חָלְיוֹ pl. חֳלָיִם m.

(1) *disease* (from the root חָלָה No. 3), whether internal, Deu. 7:15; 28:61; or external, Isa. 1:5.

(2) *affliction, sadness*, Eccles. 5:16, חֳלִי לוֹ (3) *an evil, a calamity*, *sin* (Ethic), Ecc. 6:2.

2484 חֲלִיָּה f. of the word חָלְיִ *a necklace*, Hos. 2:15, from the root חָלָה No. 1.

2485 חָלִיל—(1) subst. m. *a pipe, a flute*, so called from its being pierced (see the root חָלַל No. 1), Isa. 5:12; 30:29; 1 Ki. 1:40.

2486 (2) adj. *profane* (see the root Piel No. 3, *b*, and Hiphil No. 3), and neut. any thing profane, whence with ה parag. חֲלִילָה, חֲלִלָה (Milël) properly, *to profane things! ad profana*, i. e. *absit, far be it!* (Talmud. לָךְ, חָלִילִין, an exclamation of abhorrence. 1 Sa. 20:2, חָלִילָה לֹא תָמוּת “far be it! thou shalt not die;” comp. 1 Sa. 2:30. It is used—(*a*) חָלִילָה לִי followed by וְ with an inf. “far be it from me that I should (so) do,” Genesis 18:25; 44:7, 17; Joshua 24:16; comp. Job 34:10.—(*b*) followed by אִם with a future, Job 27:5; 1 Sa. 14:45; (without לִי) 2 Sa. 20:20. To both of these expressions sometimes added מִיהוָה 1 Sa. 24:7; 26:11; 1 Ki. 21:3, with the sense of, to places profaned or accursed by the Lord (see וְ, *b*, *δ*); or, the primary signification being neglected, a curse be to me from the Lord, if, etc. Josh. 22:29, חָלִילָה לָנוּ מִמֶּנּוּ לִמְרֹד בַּיהוָה “woe be to us from him (i. e. Jehovah), if we should sin against Jehovah.” The idea is a little different, 1 Sa. 20:9, “far be it from thee, (for me) that if I know I tell thee not.” [“In this passage instead of the dat. of the person detesting, there is added a dat. of the person for whose benefit these things are sworn.”]

2487 חֲלִיפָה f. (from the root חָלַף) *change*. 2 Ki. 5:5, עֶשֶׂר חֲלִפוֹת בְּגָדִים “ten changes of raiment,” that is, ten sets of garments, so that the whole might be changed ten times. 2 Ki. 22:23; Jud. 14:12, 13; Genesis 45:22; also without בְּגָדִים Jud. 14:19. Specially used of soldiers keeping guard by turns, whence metaph. Job 14:14, “all the days of my warfare I will wait עַד־בֹּא חֲלִיפָתִי until others take my place,” (lit. till my exchanging come:) the miserable condition in *Orcus* being compared to the hardships of a soldier on watch. [I know not whence this strange piece of theology originated; certainly such ideas form no part of God's revealed truth.] Elsewhere used of a fresh band succeeding in the stead of those who are wearied; Job 10:17, חֲלִיפוֹת וְצָבָא עִמָּדִי by *ἐπὶ δὲ ἄνδρ*: “changes and hosts are against me,”

i. e. hosts fight against me continuously succeeding one another. Used also of similar changes of workmen, 1 Ki. 5:28, adv. “in alternate courses.”

2488 חֲלִיצָה f. *spoils*, as taken from a man slain [in battle], 2 Sa. 2:21; Jud. 14:19; from the root חָלַץ.

† חָלַךְ an unused root. Arab. حلك *to be black*, metaph. *to be wretched, unfortunate*, like عمر حالك a miserable life. (The primary idea, I judge, is that of burning, scorching, and this root is softened from the Ch. חָרַךְ, Arab. حرق to scorch, compare חוּם black from the root חוּם and חָמַם.) Hence—

2489 חַלְכָּה (for חַלְכְּלָה) quadril. adj. (with the addition at the end of ה and ת, see Lehrg. p. 865), m. Ps. 10:8, in pause חַלְכָּה ver. 14, pl. חַלְכָּאִים מִרוֹ ver. 10 *the wretched, the unfortunate*, as rightly rendered in the ancient versions. Others render חַלְכָּה “thy host (O God),” and כֹּאחִים (which also the Masora directs to be written as two words) “the host of the afflicted;” but the interpretation previously given is preferable.

2490 חָלַל—(1) TO PERFORATE, PIERCE THROUGH (Arab. خلل Conj. I. and V.), and intrans. TO BE PIERCED THROUGH, or WOUNDED, Ps. 109:22. Hence חָלָל, חֲלָלָה, חָלִיל, חֹלֶל, מְחֹלָלָה. Compare Piel and Poel.

(2) *to loose, to lay open*. (Arab. حلل, nearly allied are the Gr. χαλάω, λύω). Comp. Piel, Hiphil.

[“(3) denom. from חָלִיל *to play on a flute* or *pipe* (see Piel No. 5), Ps. 87:7.”]

PIEL.—(1) *to wound*, Eze. 28:9.

(2) *to loose, to dissolve, to break* (a covenant), Psalm 55:21; 69:35.

(3) *to lay open, to give access to* [“*to profane*, from the idea of opening”], hence—(*a*) חִלֵּל הַבַּת Lev. 19:29, to prostitute one's daughter, comp. Lev. 21:7, 14.—(*b*) *to profane*, as the sanctuary (things counted holy not being open to public access), Lev. 19:8; 21:9, seq.; Mal. 2:11; the sabbath, Exod. 31:14; the name of God, Eze. 36:22; Mal. 1:12; the priests, Isa. 43:28; a father's bed (by incest), Gen. 49:4.—Used with a pregnant signification, Ps. 89:40, חִלַּלְתָּ לָאָרֶץ נִזְרוֹ “thou hast profaned his crown (by casting it) to the ground,” comp. Ps. 74:7; Eze. 28:16. חִלֵּל כֶּרֶם to apply a vineyard to common uses (as having been [for the first three years] sacred or dedicated, Lev. 19:23), i. e. to apply its produce to one's own use, Deu. 20:6; 28:30; Jer. 31:5; hence חֹלִין.

(4) *to cast down, to destroy*, like the Gr. λύειν. Isa. 23:9.

(5) denom. from חָלִיל, *to play on a pipe* or flute [see Kal No. 3], 1 Ki. 1:40.

PUAL pass. of Pi. No. 1, Eze. 32:26; pass. of No. 3, *b*, Eze. 36:23.

POAL חוֹלֵל *to wound, to pierce through*. Isa. 51:9, חוֹלֶלֶת רָהַב “who pierced through the dragon” (meaning Egypt). Pass. מְחוֹלָל *wounded*, Isa. 53:5. LXX. ἐκραυγιάσθη.

NIPHAL נֶחְלַל (for נֶחְלָל) inf. חָלֵל (like נִמְשַׁח) fut. יֵחָלֵל, pass. of Piel No. 3, *b*, *to be profaned, to be defiled*, Eze. 7:24; 20:9; 44:22; Lev. 21:4.

HIPHIL הֶחֱלִיל—(1) *to loose, to set free*. Hosea 8:10, וַיָּחֵלּוּ מְעַט מִמַּשָּׂא מֶלֶךְ “and they (the hostile nations) shall presently force them from the burden (i. e. the unpleasant dominion) of the king.”

(2) *to break* one's word, Nu. 30:3.

(3) i. q. Piel No. 3, *b*, *to profane*, Eze. 39:7.

(4) *to begin*, of which the idea is derived from that of *opening*, like many synonymous words, e. g. פתח Arab. to open, to begin. Syr. ܫܪܐ to loose, to begin. German *eröffnen*. It stands with an inf. followed by לְ Gen. 10:8; without לְ Deut. 2:25, 31; 1 Sam. 3:2; rarely followed by a finite verb, as Deut. 2:24, הָחֵל יָרַשׁ. 1 Sam. 3:12, הָחֵל וְאַכַּלֶּה “in beginning and finishing,” i. e. from the beginning to the end. Gen. 9:20, וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה “and Noah began (to be) a husbandman.”

HOPHAL, pass. *to be begun*, Gen. 4:26

The derivative nouns are חַלְ, חֵלֶה, חָלִיל, חֹלֶל, מַחֲלָה, חִלָּוֹן, חֲלִיל, חֲלִילָה, מְחֹלָלָה, חֲלָלִים and—

2491 חָלָל masc. adj.—(1) *pierced through*, hence mortally wounded, Job 24:12; Ps. 69:27; Jer. 51:52, and often *slain*, in battle, Deu. 21:1, 2, 3, 6. חֲלַל חָרֶב slain with the sword, Num. 19:16; and figuratively, for the sake of the antithesis, רָעָב חֲלַל those slain by hunger, Lam. 4:9; compare Isa. 22:2.

(2) *profane* (see the verb Piel No. 3). Eze. 21:30; f. חֲלָלָה (standing in connection with זוֹנָה) *profaned*, i. e. a harlot, Lev. 21:7, 14. As to the active signification of one who pierces through, i. e. a soldier, which some have proposed, see Comment. on Isaiah 22:2.

2492 חֵלֶם fut. יַחְלֹם—(1) Arabic حلم Conj. I. V. TO BE FAT, FLESHY, spoken of an infant, flocks, see the Arabic lexicographers in Scheid, Cant. Hiskie, page 140 (cogn. חָלָב, حلب). Hence once Job 39:4, *to*

become strong or robust (Syr. Pe. and Ethpe. *to become sound* or *strong*).

(2) *to dream* (because, it is said, fatness of body inclines to sleep and dreams; at all events the significations of fatness and dreaming are often found in the other cognate languages expressed by the same letters. Arab. حلم Æth. ሐለመ; Syr. ܚܠܡ), Gen. 37:5, seq.; 42:9; Isa. 29:8. חֹלֵם חֲלוֹם a dreamer of dreams, i. q. נָבִיא, inasmuch as dreams were ascribed to divine inspiration [or rather because revelations were often made to God's true prophets in dreams], Deu. 13:2, 4; compare Joel 3:1; Nu. 12:6.

Hithpl.—(1) *to cause to recover*, Isa. 38:16.—(2) *to cause to dream*, Jer. 29:8.

Derivatives, חֲלוֹם, מַחֲלֹמֶת [also חֶלֶם and חַלְמִי].

2493 חֵלֶם m.—(1) emph. חֶלְמָא Chald. *a dream*, Dan. 2:4, seq.; 4:2, seq.

2494 (2) [*Helem*], pr. n. see חֵלְמִי No. 2.

2495 חַלְמוּת fem. ἅπαξ λεγόμ. Job 6:6, a word with regard to which, interpreters have advanced many conjectures, agreeing however in this, that the context requires the meaning to be *some article of food which is unsavoury* or *insipid*. In order to shew the true signification, we must have recourse to its etymology. חַלְמוּת then (of the form פַּלְצוּת) from חֵלֶם properly is *dreaminess, dreams*, hence *fatuity* (comp. Ecc. 5:2, 6), *a foolish matter*, which may be applied to tasteless food, just as vice versâ *insipidity* is transferred from food to discourse; compare μωρός, sp. Dioscorid. of insipid roots. The Syriac version well shews what this food was, rendering it ܡܠܘܚܐ; for this word, closely resembling the Hebrew word in question, denotes *the purslain*, a kind of herb, the insipid taste of which has become proverbial in Arabic (أَحْمَق مِن رِجْلَة, more foolish than purslain; v. Meidanii Prov. No. 344, p. 219, ed. H. A. Schultens; Golius ad Sententias Arab. No. 81), in Greek (μωρὸς λάχανον, βλίτον, whence βλίτρον, βλιτρὸς, βλιτομάμας, Arist. Nub. 997, of a foolish man), and Latin (*blitum*, Plaut. Trucul. iv. 4, 1) whence it is called *foolish herb*, البقلة الحمقاء which very word the Arabic translator of Job used for the Syr. ܡܠܘܚܐ. The Talmudic word חלמית may be compared with this which is used of herbs in general, Chilaim viii. 8. חֲלִיתוֹת זֵרִי in Job loc. cit. properly *the slime of purslain*, seems to be contemptuously spoken of herb broth, just as in Germ. any thing foolish, especially foolish discourse, may be proverbially and jocosely called Kohlbrühe. The Jewish interpreters and the Targums make חַלְטוֹת to be the same as חַלְטִין and חַלְבִין the yolk of an egg (from the root חֶלֶם = חֵלֶב No. 1), and *the slime of the yolk of an egg* they interpret to be the white of an egg, as being unsavory food; an explanation not bad in itself, but that already given is preferable, on account of the analogy of so many languages.

חַלְמִישׁ m. quadrilit. פלגש, hard stone, Job 28:9; Ps. 114:8; more fully צוּר חַלְמִישׁ Deu. 8:15; 32:13. (In Arabic حلنوس, not حلنبوس pyrites. The primary idea appears to be that of smoothness, a signification found in many verbs beginning with חל, see חלד, חלח, חלק, compare *glaber, glutios*, Germ. *glatt*. A kindred word is Gr. χάλιξ, silex). 2496

חָלַף fut. יַחֲלֹף poet. for עָבַר [*"to slip, to glide*, spoken of the swift motion of any thing smooth, the primary idea being that of smoothness and slipperiness, as of fat things; compare חָלַב also חָלַם, חָלַק Gr. ἁλείφω; and so Germ. schlüpfen, Eng. *to slip*, with the sibilant prefixed"].—(1) to pass by, Job 4:15; 9:26; Cant. 2:11; hence *to pass on*, 1 Sam. 10:3; *to perish, to come to nothing*, Isa. 2:18; *to pass beyond, transgress* (a law), 24:5.

(2) *to pass through*, whence causat. *to pierce through*, Jud. 5:26; Job 20:24.

(3) *to come on against* any one hostilely, Job 9:11; 11:10; of the wind, Isa. 21:1; of a river, Isa. 8:8.

(4) *to come on* or up; hence *to revive* or *flourish* as a plant, Ps. 90:5, 6. Figuratively, Hab. 1:11, אָז חָלַף רוּחַ "then his spirit revives." (Syr. Aph., Arab. خلف Conj. IV. id.) 2498

["(5) *to be changed*, as if pass. of Pi. and Hiph. No. 1, Ps. 102:27."]

Piel, *to change* (used of garments), Gen. 41:14; 2 Sa. 12:20. (Syr. Pael id.)

Hithpl.—(1) *to change, to interchange, to alter*, Gen. 35:2; Lev. 27:10; Ps. 102:27.

(2) *to change*, Gen. 31:7, 41. [In Thes. 1 and 2, are put together.]

(3) causat. of Kal No. 4, *to cause to revive*, or *sprout forth* (as a tree), Isa. 9:9; and intrans. *to revive* (prop. to produce new buds, or leaves), Job 14:7; whence, with the addition of כֹּחַ, to gain new strength, to renew one's strength, Isa. 40:31; 41:1; and with the ellipsis of that word, Job 29:20.

Derivatives, חֲלָף, חֶלֶף, חֲלִיפָה, חֲלָפִים, חֲלִפוֹת.

• For 2497 see p. 279.

2499 חָלָף Ch. *to pass*, used of time, Dan. 4:13, 20, 29.

2500 חֲלָף—(1) subst. exchange; whence prep. *for, in exchange for*, Nu. 18:21, 31.

(2) [*Heleph*], pr. name of a town in the tribe of Naphtali, Josh. 19:33.

2501

2502 I. חָלַק fut. יַחֲלֹק—(1) to draw out, Lam. 4:3; hence *to draw off*, or *loose*, or *pull off* (a shoe), Deu. 25:10.

(2) *to withdraw oneself, to depart*, followed by מִן Hos. 5:6; compare Germ. abgiehen for weggehen, to depart. (The former signification is found in Arabic, in the root خلع, ع and غ being interchanged, to draw out, to draw off garments and shoes; the latter is found in خلى to go out from a place, to go away free; see examples in Schröder, De Vestitu Mul. Heb. page 212.)

Piel—(1) *to draw out, to take away*, as stones from a wall, Lev. 14:40, 43.

(2) *to set free, to deliver*, 2 Sa. 22:20; Ps. 6:5; 50:15; 81:8.

(3) According to the Syriac usage in Pe. and Pa. *to spoil, despoil*. Pual. 7:5, "if I have despoiled my enemy." Comp. חֲלָיָה. [There does not appear to be any *necessity* for giving this word a Syriac meaning in this passage; it may be taken, "yea, I have set free him who was my enemy causelessly."]

Niphal, *to be set free, to be delivered*, Pro. 11:8; Ps. 60:7; 108:7.

Derivatives, חֲלָצוֹת

[In Thesaur. חָלַץ is not divided into two articles, which appears to be a better arrangement.]

2502 II. חָלַץ *to be active, to be manful*; perhaps a kindred root to יָלַץ. Part. pass. חָלוּץ *active, ready prepared* for battle (Syr. ܚܠܝܨ); fully, חָלוּץ צָבָא *ready prepared, equipped*, or *arrayed* for war, Nu. 32:21, 27, 29, seq.; Deu. 3:18; Josh. 6:7, seq.; Isa. 15:4, חֲלוּצֵי מוֹאָב "the equipped ones of Moab;" poetically used for the prose term גִּבּוֹרֵי מוֹאָב the mighty men or soldiers of Moab, which stands in the place when repeated out of Isaiah, Jer. 48:41. [Perhaps the one phrase is as little prosaic as the other.]

Niphal, *to gird oneself, to be ready prepared for war*, Nu. 32:32; 32:17.

Hiphil, *to make active*, or *vigorous*, Isa. 58:11. [Derivatives, the two following words.]

•2504 חֲלָץ only in the dual, חֲלָצַיִם *loins*, so called from the idea of activity [connected with *girded loins*]. Hence *to gird up one's loins*, i. q. to prepare for battle [or other active exertion], Job 38:3; 40:7; *to go out of the loins of* any one, to be begotten by him, Gen. 35:11. (Chald. חֶלְצַיִן, Syr. ܚܠܨ ו being omitted, see under the root חָלַץ No. II.)

חֵלֶץ (perh. "loin," i. q. חָלַץ ["liberation"]), [*Helez*], pr. n. m.—(1) 1 Ch. 2:39.—(2) 2 Sa. 23:26; for which there is חֶלֶץ 1 Ch. 11:27; 27:10. 2503

חֶלֶק fut. יַחֲלֹק—(1) to be smooth. (Arabic خلق and خلق id.; but خلق act. to form, to frame, to create, properly to smooth; kindred to which is حلق to cut off the hair; prop. to make smooth the head or chin. Many stocks of words, also in western languages, beginning with gl, especially with gle, have the signification of smoothness; as γλαυκός, γλάξ, smooth silex, *calculus*, κύλιξ, a smooth man, a flatterer=חֶלֶק No. 2; γλωσσός, the primary idea of which lies in touch; γλοῖος, γλίσχρος; Lat. *glocies, glaber, gladius, glisco*, Germ. *glatt, glitten, Glas, gleiten*=*gliingen*; comp. Heb. גָּלַח, גָּלַב to polish, etc.) Metaph. *to be smooth, bland*, of the heart, Hos. 10:2; of men themselves [rather their words or lips], Pss. 55:22. 2505

(2) *to divide*, especially by lot, Josh. 14:5; 18:2; 22:8. ('This sense is derived from the noun חֵלֶק, which properly denotes a smooth stone, and hence signifies *a lot*, comp. Ch. חֵלֶק a stone used in reckoning, a lot, חֻלָּאָה id. The Arabic حلق to destine, to predestine, is a secondary root; Æth. ሐለቀ: *hadalaka* to number, to count among; ሐልቅ: *halqu* number, lot; compare Aram. חֶלְקָא חוּלְקָא a field divided by lot, an inheritance.) 2 Sa. 19:30; 1 Sa. 30:24, חֶלְקוֹ יַחְדָּו "they shall divide (amongst themselves) equally," i. e. in equal portions. Prov. 17:2, "he shall share the inheritance amongst the brethren," i. e. shall have the same portion as they; compare Job 27:17; followed by עִם *with* whom anything is shared, Prov. 29:24; followed by לְ to divide or impart to any one, Deuteron. 4:19; 29:25; Neh. 13:13; followed by בְּ of the thing. Job 39:17, וְלֹא חָלַק לָהּ בַּחָכְמָה "and he has not imparted to her in (or of) understanding;" comp. חֵלֶק No. 2, letter *b*.

(3) *to despoil*, from חֵלֶק No. 2, *b*. 2 Ch. 28:21, "Ahas despoiled the house of God, the house of the king, and the princes;" well rendered by the LXX. διαβὰν τὰ ἐν τῇ οἴκῳ, *house* being here used for the riches there kept, see נְכֵי No. 9.

NIPHAL—(1) *to be divided, to be apportioned,* Nu. 26:53, 55.

(2) *to divide one's self,* Job 38:24; Gen. 14:15; a pregnant construction, וַיֶּחָלֵק עֲלֵיהֶם "and he divided himself against them," i. e. made an attack upon them after having divided his forces.

(3) *to divide amongst themselves,* like Hithp. 1 Chr. 23:6, וַיְחַלְּקֵם "and he divided them," 1 Chr. 24:6. However, the preferable reading is וַיַּחֲלֻקָם, see Lehrgeb. p. 469.

PIEL—(1) like Kal No. 2, *to divide,* e. g. booty, Genesis 49:27; Ps. 68:13; followed by ל to divide amongst. 2 Sam. 6:19; Isai. 34:17. 1 Kings 18:6, וַיַּחְלְקוּ לָהֶם אֶת־הָאָרֶץ "and they divided the land between them." Also i. q. *to apportion, to allot,* Job 21:17. Isa. 53:12, אֲחַלְּקוֹ לוֹ בָרַבִּים "I will allot to him a portion amongst the mighty."

(2) *to disperse,* Gen. 49:7; Lam. 4:16.

PUAL, *to be divided, to be distributed,* Isa. 33:23; Am. 7:17; Zec. 14:1.

HITHPAEL—(1) trans. of Kal No. 1, *to make smooth, to smooth* (used of an artificer), Isa. 41:7. Metaph. *to make* the tongue *smooth, to flatter,* Ps. 5:10; Prov. 28:23; "be uttered smooth words," Proverbe 2:16; 7:5, i. e. *flattered*; or without these accusatives, Proverbe 29:5, גֶּבֶר מַחֲלִיק עַל־רֵעֵהוּ "a man who flatters his neighbour." Ps. 36:3.

(2) causat. of Kal No. 2. Jer. 37:12, לְחָלֵק מִשָּׁם "to receive thence his portion" or inheritance. [In Thes. Gesenius speaks of the meaning of this word as being doubtful in this passage, suggesting the above meaning, and also the idea of *to escape, to slip away,* which appears the preferable rendering.]

HITHPAEL, *to divide* (amongst themselves). Joeh. 18:5.

The derivatives immediately follow, except מַחֲלֻקֹת.

*2509. 2510 חֵלֶק m. adj.—(1) *smooth* (opp. to hairy), Gen. 27:11; hence *bare,* used of a mountain, Josh. 11:17; 12:7; *bland, smooth, flattering,* of the palate, i. e. the mouth of a harlot, Prov. 5:3; comp. Prov. 26:28.

(2) *slippery,* deceitful. Ezek. 12:24; compare Exe. 13:7.

*2508 חֶלֶק Ch. *portion, lot,* Exr. 4:16; Daniel 4:12, 20; comp. Heb. חֵלֶק.

2506 חֵלֶק with suff. חֶלְקִי pl. חֲלָקִים const. חַלְקֵי, once חֲלָקֶי (with Dag. euph. Isa. 57:6), m.

(1) *smoothness.* Isa. 57:6, בְּחַלְקֵי נַחַל חֶלְקֵךְ "in the smoothnesses (i. e. in the bare places devoid of wood, comp. Josh. 11:17) of the valley is thy lot," i. e thou worshippest idols; where there is a play upon the double signification of the word חֵלֶק smoothness, a lot, portion. [In Thes. it is suggested that *the smooth stones of the brook* are the materials of which the idols were made.] Metaph. *flatteries,* Prov. 7:21.

(2) *lot, part, portion* (see the root No. 2). חֵלֶק שָׂדֶה share and share (alike), in equal portions, Deu. 18:8. ["Spoken of the portions of the sacrifices allotted to the Levites."] Specially—(a) *a portion of spoil,* Gen. 14:24; 1 Sa. 30:24; whence used of *the spoil* itself, poetically for the spoilers, depredators, אַשְׁרֵי חֵלֶק Job 17:5, לְחֵלֶק יַגִּיד רֵעִים "(who) betrays his friends to the spoilers."—(b) *a portion of a field, the field itself,* 2 Ki. 9:10; 36:37 (so with the letters transposed Ch. חֶלְקָא and Æth. ሐልቅ: a field), hence *land* (as opposed to sea), Am. 7:4. —(c) חֵלֶק יְהוָה Jehovah is called *the portion of Jacob,* because they were allotted to be his worshippers. Jer. 10:16; 51:19; comp. Deut. 4:19; Psal. 16:5; 142:6; and on the other hand חֵלֶק יְהוָה is applied to the people of Israel, whom God has allotted to Himself to be protected and cared for. Deu. 32:9.—(d) יֵשׁ לִי חֵלֶק מִשְׁהֶה עִם אֶת־אֱלֹהֵי "I have a lot and inheritance," i. e. fellowship or common possession "with any one;" Deu. 10:9; 12:12; 14:27, 29; 2 Sa. 20:1; 1 Ki. 12:16; Pa. 50:18.—(e) *the lot* of a man in this life, μοῖρα, Ecc. 2:10; 3:22; 5:17; Job 20:29; 31:2, חֵלֶק אֱלוֹהַּ "the allotment designed of God."

(3) [*Helek*], pr. n. of a son of Gilead, Nu. 26:30; 2507 *2516 Josh. 17:2; of which the patron. is חֶלְקִי. Nu. l. c. *

חֲלַקְלַקּוֹת adj. *smooth.* 1 Sa. 17:40, חֲמִשֶּׁה חַלְקֵי אֲבָנִים 2512 "five smooth things of stones," i. e. five smooth stones; as to this idiom, compare Isa. 29:19 Hosea 13:2, and Lehrg. p. 678.

חֲלַקְלַקּוּת f. i. q. חֵלֶק—(1) *smoothness,* Gen. 27: 2513 16; pl. smooth or slippery ways, Ps. 73:18. Metaph. *flattery,* Prov. 6:24. חֲלַקַּת שָׂפָה *flattering lips,* Pa. 12:3, 4; pl. חֲלַקְלַקּוֹת id. Isa. 30:10.

(2) *a portion, a part,* with the addition of שָׂדֶה a portion of a field, Gen. 33:19; Ruth 2:3; without שָׂדֶה id. 2 Sa. 14:30, 31; 23:12.

["(3) (a) חֶלְקַת הַצֻּרִים ('the field of swords'), *Helkath-hazzurim,* pr. n. of a place near Gibeon, 2 Sa. 2:16.—(b) חֶלְקַת *Helkath,* a Levitical town in the tribe of Asher, Josh. 19:25, called חֻלְקָת Josh. 21:31."] *2521 *2520

חֶלְקָה *f. a division,* 2 Ch. 35:5. *2515

חֲלָקוֹת f. pl. *flatteries.* Dan. 11:32. 2514

* For 2511 see Strong.

2517 חֶלְקִי ("flattering"), ["for חֶלְקָה the portion of Jehovah"]. *[Helkai],* pr. n. m. Neh. 12:15.

2518 חִלְקִיָּה & חִלְקִיָּהוּ ("the portion of Jehovah," i. e. peculiarly appropriated to God), *Hilkiah,* pr. n. —(1) of the high priest in the reign of Josiah, 2 Ki. 22:8, 12.—(2) of the father of Jeremiah, Jer. 1:1. —(3) the father of Eliakim, 2 Ki. 18:18, 26; Isaiah 22:20; 36:3.—(4) 1 Ch. 26:11.—(5) Jer. 29:3. —(6) 1 Ch. 6:30.—(7) Neh. 8:4.

2519 חֲלַקְלַקּוֹת pl. f.—(1) *slippery places,* Psalm 35:6; Jer. 23:12.

(2) *flatteries, blandishments,* Dan. 11:21, 34.

2522 חָלַשׁ—(1) fut. יַחְלֹשׁ TO PROSTRATE, TO VANQUISH, Ex. 17:13; followed by לְ Isa. 14:12; like the Germ. fegen über. (Arab. حلس to prostrate, manful, brave). Hence חֲלִשָּׁה.

(2) fut. יֶחֱלַשׁ intrans. *to be weak, to waste away, to be frail,* properly to be prostrated; Job 14:10. (Syr. Ethpael, to be weakened, ܐܬܚܠܫ weak.) [Derivatives חֲלִשָׁה, חֻלְשָׁה.]

2523 חֲלַשׁ m. *weak,* Joel 4:10.

2524 I. חָם [In Thes. referred to חמם unused root, to join together], only with suff. חֹתְנִי m. A FATHER-IN-LAW, Gen. 38:13, 25; 1Sa. 4:19, 21. The fem. is חֹתֶנֶת which see. It follows the analogy of the irregular nouns, אָב, אָח, Lehrg. pp. 479, 605, 606. (Arabic حَمٌ a relation of either husband or wife, Æth. ሐሞ: a father-in-law; ተሐሞዐ: to contract affinity, to become son-in-law; Sam. אַחַם a son-in-law, also one espoused. It is thus evident that the proper signification of this word lies in the idea of affinity, and thus it answers to the Greek γαμβρός for γαμερός, a father-in-law, a son-in-law, one espoused, or connected by marriage, from γάμος, γαμέω. Nor is it in signification alone that these words correspond, but both are from the same stock, for both the Phenicio-Shemitic חָם and the Greek γάμος, belong to the wide-spread family of roots which denote the idea of joining together; such as חָמַם, חָמַץ, especially חָמַר, where more instances are given.)

2525 II. חָם—(1) adj. *hot, warm* (from the root חָמַם), used of bread newly baked, Josh. 9:12; plur. חַמִּים Job 37:17.

2526 (2) pr. n.—(a) *Ham,* the son of Noah, whose descendants, Gen. 10:6—20, are described as occupying the southern regions of the earth; this is very suitable to the name of their progenitor which signified *hot.*

III. חָם a name of Egypt; properly its domestic name amongst the Egyptians themselves, but however so inflected, that the Hebrews supposed Ham the son of Noah to have been the ancestor of the Egyptians amongst other nations. [This, of course, was the simple fact, if we are to believe what God has revealed.] Psal. 78:51; 105:23, 27; 106:22. The name of Egypt in the more recent Coptic tongue is written ⲭⲏⲙ, in the Sahidic dialect ⲕⲏⲙⲓ; words which signify blackness and heat, as Plutarch observed, De Iside et Osir, vii. page 437, Reisk., and which is, according to their Coptic etymology, in which ⲭⲁⲙⲉ signifies black, ϧⲙⲟⲩ hot, or heat. ["In the Hieroglyphic language it is written with two letters K M."] Egypt is so named likewise in the Rosetta inscription, in which this word occurs more than ten times (Lin. 1, 6, 7, 8, 11, 12, 13), and is read by Champollion *chmi,* see Jablonski: Opusce. ed. te Water, i. p. 404, seq. Champollion, L'Egypte sous les Phar. i. page 104, seq. Akerblad, Lettre à Silv. De Sacy, sur l'Inscription de Rosette, p. 33—37. 2526

חֹם masc. *heat,* Gen. 8:22; from the root חָמַם 2527 [classed in Thes. under Inf.].

† חָמְאָה an unused root. Arab. حمأ to become thick, to curdle, as milk ["the primary meaning seems to be that of *growing together,* see the root חָמָה and the remarks under עָמַם"], whence חֶמְאָה, חֶמְאַת and חֵמָה No. II.

see 2534 חֲמָא written in the Chaldee manner for חֵמָה *anger,* Dan. 11:44

2528 חֲמָא, חֲמָא f. Chald. *heat, anger,* Dan. 3:13, 19; i. q. Hebr. חֵמָה.

2529 חֶמְאָה f.—(1) *curdled milk* (from the root חָמָא), Gen. 18:8; Jud. 5:25 (Joseph. Arch. v. 6, γάλα διάθορος ἥδη, such milk having an intoxicating power [?]); Isa. 7:22; 2 Sam. 17:29; used poetically in speaking of any milk, Job 20:17; Isa. 7:15; Deut. 32:14. In Isa. loc. cit. the inhabitants of the land when it has been laid waste by enemies, and is devoid of the fruits of the field, are said to *feed on milk and honey.*

(2) *cheese,* Prov. 30:33. In no place of the Old Testament does it appear that *butter* should be understood, which, by the ancients, and even now by the

* For 2520 & 2521 see p. 284.

Orientals was only accustomed to be used medically; see Michaelis Suppl., p. 807. J. H. Voss, on Virg. Georg., p. 634. By syncope, as derived from this, is the form חִקְוָה, which see. [See חִקְוָאוֹת.]

2530; see also 2532a

חָמַד fut. יַחְמֹד and חֶמְדֶּה, whence חֵיתְיוּרִיה, Isaiah 53:2—(1) to desire, to covet, Exod. 20:17; 34:24; Mic. 2:2.

(2) *to delight in* any thing, Psa. 68:17; Isa. 1:29; 53:2; Prov. 12:12, with the addition of a dat. of benefit לְ Pro. 1:22. Part. חָמוּד *something to be desired, something desirable*, hence that which is dearest to one, Job 20:20; Ps. 39:12. חֲמוּדִים Isa. 44:9, "their delight," i. e. idols (comp. Dan. 11:37).

Niphal, participle נֶחְמָד—(1) *desirable*, hence *pleasant, agreeable*, Gen. 2:9; 3:6.

(2) *precious*, Ps. 19:11; Pro. 21:20.

Piel, i. q. Kal No. 1. Cant. 2:3, בְּצִלּוֹ חִמַּדְתִּי וְיָשַׁבְתִּי "I desire to sit down in his shadow." Lehrgeb. § 222, 1 note.

Hence חֶמְדָּה, מַחְמַד, and the words immediately following.

2531

חֶמֶד m. *beauty, desirableness, pleasantness*, Ezr. 23:6, גְּוָתִי חֶמֶד "handsome young men." שְׂדֵי חֶמֶד pleasant fields, Isa. 32:12; comp. Am. 5:11.

2532

חֶמְדָּה f.—(1) *desire, regret.* 2 Ch. 21:20, בְּלֹא חֶמְדָּה "he departed regretted by no one."

(2) *that which is desired, delight.* 1 Sam. 9:20; Dan. 11:37, חֶמְדַּת נָשִׁים "the delight of women;" this is to be understood, as the context shews it must, of some idol, especially worshipped by the Syrian women, such as Astarte, or Analitis.

(3) *pleasantness*, excellence. אֶרֶץ חֶמְדָּה the pleasant land, Jer. 3:19; Ezr. 20:12. כְּלֵי חֶמְדָּה precious jewels, 2 Ch. 32:27; 36:10.

2532a; see also 2530

חֲמֻדוֹת & חֲמוּדוֹת f. pl. *precious things*, Dan. 11:38, 43. נְעָרִי כְלֵי חֲמוּדוֹת handsome garments, precious jewels, Gen. 27:15; 2 Chr. 20:25. לֶחֶם חֲמוּדוֹת more agreeable food (from which any one who fasts, abstains), Dan. 10:3. אִישׁ חֲמוּדוֹת verse 11, 19; and without אִישׁ 9:23, a man beloved [of God], delighted in (by heaven).

2533

חֶמְדָּן ("pleasant"), [*Hemdan*], pr. n. m., Gen. 36:26; for which, 1 Chr. 1:41, there is incorrectly written חֶמְרָן.

†

חָמָה an unused root. Arab. حمى *to guard, to surround with a wall [to join together*, Thes.], whence חוֹמָה, and the proper names חֵת, חִתִּי.

2543

חֵמָה f. (from the root חָמַם)—(1) *heat*, of the sun, Ps. 19:7.

(2) poetically *for the sun itself*, Job 30:28; Cant. 6:10; Isa. 30:26. (So often in the Mishnah.)

2534

I. חֵמָה f. constr. חֲמַת (for חִמְאָה from the root חָמַם)—(1) *warmth* ("as, from wine, Hos. 7:5"), *anger* (Arab. حَمِيَّة, حَمَّة), Gen. 27:44; Jer. 6:11. כּוֹס חֵמָה חֲמָתוֹ Jer. 25:15, and חֲמַת כּוֹס Isa. 51:17, the cup of wrath of which Jehovah makes the nations drink, comp. Rev. 16:19; and Job 21:20, "let him drink of the wrath of the Almighty."

(2) *poison* (as that which burns the bowels), Deu. 32:24; Psa. 58:5. Arab. حَمَّة poison of a scorpion. Æth. ሐማ: poison.

see 2529

II. חֵמָה i. q. חֶמְאָה (with the radical א omitted), *f. milk*, Job 29:6.

2536

חֲמוּאֵל ("heat of God"), [*Hamuel*], pr. n. m., 1 Ch. 4:26.

2537

חֲמוֹטַל ("father-in-law," or connection by marriage "of the dew" ["whose near connection is the dew"], i. e. refreshing like dew; perhaps also for חֲמוּטַל, [*Hamutal*], pr. n. of the wife of king Josiah, 2 Ki. 23:31; 24:18; Jer. 52:1, in which latter places the כתיב is חֲמִיטַל.

2538

חֻמַּל ("who has experienced mercy"), [*Hamul*], pr. n. m., Gen. 46:12; 1 Chr. 2:5. Patron. חֻמָּלִי Nu. 26:21.

2539

2540

חַמּוֹן (*"warm"* or *"sunny,"* from the root חָמַם), [*Hammon*], pr. n.—(1) of a town in the tribe of Asher, Josh. 19:28.—(2) of a town in the tribe of Naphtali, 1 Ch. 6:6

2541

חָמְסָן m. *a violent man, an oppressor*, i. q. חָמָס. Isai. 1:17; from the root חָמַס No. 3, *a.* According to others, *one who has suffered violence* or *wrong*; LXX. ἀδικούμενος, Vulg. *oppressus*; nor do I object to its being thus taken, as the intransitive form (חָמוּס) may assume a passive signification.

2542

חַמּוּק m. *circuit.* Cant. 7:2, חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים " the circuit of thy thighs is like necklaces," that is, the knobs [qu. beads] in necklaces; from the root חמק.

2543

חֲמוֹר ["once f. 2 Sa. 19:27"], m.—(1) *an ass*, Genesis 49:14; Ex. 13:13; so called from the reddish colour, which in southern countries belongs not only to the wild ass, but also to the common or

domestic ass; from which it is called in Spanish, *burro, burrico*. Comp. also עֲיָר.

(2) i. q. חֹמֶר *a heap*; this more rare form is perhaps employed on account of the paronomasia. Jud. 15:16, בִּלְחִי הַחֲמוֹר חֲמוֹר חֲמֹרָתָיִם "with the jaw-bone of an ass (I have killed) a heap, (even) two heaps." For חֲמֹרָ No. 3.

2544

(3) [*Hamor*], pr. n. of a Hivite, a contemporary of the patriarchs, Genesis 33:19; 34:2; Josh. 24:32; Jud. 9:28.

see 2543 under (2)

חֲמוֹרָה f. [dual חֲמֹרָתַיִם] i. q. חֹמֶר No. 2, *a heap*, which see.

2545

חֲמוֹת f. (of the form אֲחוֹת, for חָתַן, from the masc. חָמוֹ = חָמִי, חָם), *a mother-in-law*, Ruth 1:14; 2:11; see חָם No. 1.

†

חָמַט an unused root. Ch. *to lie on the ground.* In the Targums for the Heb. יָרַד. Hence—

2546

חֹמֶט m. Lev. 11:30, prob. a species of *lizard*, LXX. *καῖμα*. Vulg. *lacerta.*

2547

[" חַמְתָּה (perhaps i. q. Syr. ܚܰܡܬܳܐ "a defence" or " place of lizards"), pr. n. of a town in the tribe of Judah, Josh. 15:54."]

2548

חָמִין m. adj. *salted.* Isaiah 30:24, בָּלִיל חָמִיץ " salted provender," i. e. sprinkled with salt; of which flocks and herds are so fond, that the Arabs say proverbially, sweet fodder (حلو) is the camels' bread, when salted it is their sweetmeats. See Bochart, Hieroz. t. i. p. 113. Faber in Harmer's Observations, vol. i. p. 409.

2549

חֲמִישִׁי & חֲמִשִׁי m. יִת f. adj. numeral ordinal (from card. חָמֵשׁ), *fifth*, Gen. 1:23; 30:17; Lev. 19:25; Num. 7:36, etc. Fem. is often used ellipt. (חֲמִישִׁית being omitted), *a fifth part*, Gen. 47:24; Lev. 5:16; 27:15. Plur. irreg. חֲמִשִּׁישִׁים Lev. 5:24.

2550

חָמַל fut. יַחְמֹל inf. חֶמְלָה Ezr. 16:5, to be mild, gentle. (Arab. with the letters transposed حلم to be gentle, longsuffering, حلم *μακροθυμία*, حليم gentle. The primary idea is that of softness, and this signification is preserved in the Greek, ἁμαλός, ἁμαλός, ἀπαλός.) Hence—

(1) *to pity, to have compassion on*, followed by עַל of pers. Ex. 2:6; 1 Sa. 23:21.

(2) *to spare*, followed by עַל 1 Sam. 15:3, 15; 2 Sa. 21:7; 2 Ch. 36:15, 17; followed by אֶל Isa. 9:18; also, *to be sparing of any thing, to use sparingly*, followed by אֶל Jer. 50:14; לְ with inf. 2 Sa. 12:4; עַל Job 20:13; Ezekiel 36:21, " I will be sparing of my holy name," I will care for its honour.

Hence חֶמְלָל (unless it be from the Arab. حلل) [also pr. n. חֶמְאָל] and—

2551

חֶמְלָה f. *mercy, gentleness*, Gen. 19:16; Isa. 63:9.

2552

חָמַם fut. O יָחֹם with Vav conv. וַיְחֻם, but fut. A חָמַם Hos. 7:7, to be warm, to become warm. A kindred root is יָחַם. Arab. حمّ to make warm, Med. Kesra to be warm; حَمِيَ to be hot (as the day). Ex. 16:21; Isa. 44:16. כָּחַם חַמְתִּי at noon, Gen. 18:1; 1 Sa. 11:9. Impers. לוֹ חָם fut. לוֹ יֵחַם to become warm (German es wird ihm warm), 1 Ki. 1:2; Eccles. 4:11. Metaph. of the heat or excitement of the mind, Ps. 39:4; of heat arising from wine, Jer. 51:39; of lust, Hos. 7:7. לְחַמָּם is referred to inf. Kal of this verb, but see Ind. Analyt.

Nithpal, part. מִתְחַמִּים Isa. 57:5, *made hot, burning*, sc. with lust, followed by בְּ. The other forms which have been referred to this conjugation in part belong to Kal (חָמַם compare Lehrgeb. p. 366), and in part to the root יחם fut. יֵחַם. [In Thes. they are put under this verb.]

Piel, *to make warm*, Job 39:14.

Hithpael, *to make oneself warm*, Job 31:20.

Derivatives, חָם No. II, חוֹם, חַמָּה, חַמָּן and the pr. n. חֲמוּאֵל. [חֲמֹת, חֵרוֹת, חַמּוֹן.]

2553

חַמָּנִים a certain kind of *images*, Lev. 26:30; Isa. 17:8; 27:9; Ezr. 6:4; 2 Ch. 14:4; 34:7; in these passages it is several times connected with the statues of Astarte (אֲשֵׁרִים); from 2 Ch. 34:4, it appears that חַמָּנִים stood upon the altar of Baal. Jarchi [and Erp. Ar.] explained it to mean statues of *the sun*; and now some Phœnician inscriptions illustrate exceedingly well both this interpretation and the thing itself; in these inscriptions בעלחמן (read בַּעַל חַמָּן) is the name of a deity to whom votive stones were inscribed. Amongst these were—(1) Humbert's four stones preserved at Leyden, published and deciphered by Hamaker (in Diatribe Phil. Crit. aliquot Monumentorum Punicorum nuper in Africa, repertorum interpretationem exhibente, Lugd. Bat., 1822, 4to). My interpretation of these inscriptions in Ephemerid. Hal. (1826, No. 111) mostly agrees with that of Etienne Quatremère (Nouveau Journal Asiatique, 1828, p. 15 seq. against the publisher of them, who had read בעל חמאה, and has since made an unsatisfactory defence of his opinion (see Miscellanea Phœnicia, Lugd. 1828, p. 106 seq.); —(2) of a Maltese

stone (see Hamakeri Misc., tab. 3, No. 1), in which, with very little doubt even on the part of the editor, there stands חמן (לבעל חמן), although he thus connects the separate words חָמָן לְבַעַל to Baal a pillar of stone. Also—(3) Inscr. Palmyr. iii. Lin. 2, where there is written in Aramean words (רע) חמנא דנה עלתה ... וקרבו לשמש ברו ... "this (statue) of the sun and this altar they made and consecrated to the sun," etc. See Kopp, Bilder und Schriften der Vorzeit, ii. p. 133.

As to the grammatical interpretations, I do not hesitate to explain חָמָן כְּבַעַל חָמָן *the sun Baal*, or *the sun Lord* (from חָמָה sun, with an adjectival termination, compare חַמָּנִי, חַמָּנִים), and חָמָן I consider to be an epithet of Baal, as bearing rule over the sun (comp. as to his other epithets p. cxxxi. A); and because allusion is perhaps made in the sound to חַמּוֹן Ἀμμών of the Egyptians. The plural חַמָּנִים is in Scripture concisely used for בָּעֲלֵי חַמָּנִים, and occurs in the same connection as elsewhere בַּעֲלֵי חַמָּה is found. A similar grammatical view is taken also by Hamaker in his learned dissertation on this word (Miscell. Phœn. p. 50, seq.); in this, however, he differs from me, in that he considers לְ to be supplied, explaining the expression *a Sun-image*, such as are related to have been of a conical or pyramidal form, and to have stood in the most sacred parts of temples. Compare also Bochart, Geogr. S. ii. 17.

2554 חָמַס fut. יַחְמֹס—(1) TO TREAT VIOLENTLY, TO OPPRESS VIOLENTLY, TO INJURE, properly to be eager, vehement, hence to be violent, i. q. חָמַם No. 3, *c.* (Arabic حَمِسَ in a good sense, to be bold, manly, steadfast, حَامِسٌ martial valour, comp. עָזַר. Nor does חָמַס to be sharp, eager, differ much from this word; and this meaning may also be its primary signification, and hence, vehement, fervid, comp. חָמָס No. 4.) Jer. 22:3; Pro. 8:36, "he who sins against me, חֹמְסִי נַפְשׁוֹ hurts (or does violence to) his own life." Job 21:27, מְזִמּוֹת עָלַי תַּחְמֹסוּ "counsels with which you wish to oppress me;" בִּי תֵּלֵךְ, *wie ist mich plagen wollt.* חָמַס חֹמֶס אוֹתָהּ to violate the law, Ezc. 22:26; Zeph. 3:4.

(2) *to tear away violently* (a covering or shelter). Lam. 2:6, *to tear off from oneself.* Job 15:33, יַחְמֹס כַּגֶּפֶן בִּסְרוֹ "as a vine, he shall shake off from himself," i. e. throw down his unripe grapes.

NIPHAL, *to be treated with violence*, Jer. 13:22; in this passage (as is shewn by the other member of the sentence) "to be violently made naked."

Hence חָמָס and—

2555 חָמָס m.—(1) *violence, wrong, oppression,* Gen. 6:11, 13; 49:5. אִישׁ חָמָס Pss. 18:49; Pro. 3:31, and אִישֵׁי חֲמָסִים 2 Sa. 22:49; Ps. 140:2, 5, the violent man. עֵד חָמָס a witness of wrong, i. e. a false witness, Ex. 23:1. The genitive and suffix may refer either to him who does the wrong, or to him who suffers wrong. Of the former the following are examples, יִשְׂמָחוּ חָמָס his wrong, i. e. the wrong which he causes, Ps. 7:17; חָמָס יְרוּשָׁלִַם 58, 3, compare Exe. 12:19; of the latter are חָמְסִי the wrong done to me, Gen. 16:5; חָמָס בְּנֵי יְהוּדָה Joel 4:19; also Jud. 9:24; Obad. 10; Hab. 2:8, 17; Jer. 51:35. (So also the Latin word *injuria*, e. g. Cæs., Bell. Gall., i. 30, "*pro veteribus Helvetiorum injuriis populi Romani*," i. e. *populo Romano illatis*, on which see intpp.; also Heinrich ad Cic. part. inedit., p. 21.)

(2) *that which is gained by violence and wrong*, Am. 3:10. ["Plural id., Pro. 4:17."]

חָמַץ fut. יַחְמֹץ, inf. חֲמֹץ TO BE SHARP, EAGER. 2556
Used with regard—

(1) to taste, hence *to be sour*, of leavened bread, Ex. 12:39, of vinegar (חֹמֶץ), also *to be salted* (see חִמְיָן). Arab. حَمِضَ, Syr. ܚܡܰܥ. When used with reference to sight—

(2) *to be of a bright* (i. e. a splendid) *colour*, such as dazzles the eyes; especially used of a bright red. Part. pass. חָמוּץ *splendid*, of the scarlet mantle of a ruler, Isa. 63:1 [But it here means blood-stained; see the context, and Rev. 19:15]; compare verse 2, and LXX. Syr. Similarly the Greeks say, χρῶμα ἐξύ, i. e. κόκκινον, πορφύρεον ἐξύραται, ἐξυφάνγη ῥοδεῖ; see Bochart, Hieroz. i. p. 114; Simonis Arc. formarum, p. 66, 120.

(3) figuratively of the mind—(*a*) *to act violently*, like the kindred word חָמַם, whence part. חָמֵץ violent, Ps. 71:4; comp. חָמוֹץ and חָמָץ No. 2. (Æth. ዐመጸ: to be unjust, violent, to injure.)—(*b*) to be bitter, spoken of pain, see HITHPAEL.

HIPHIL, *to be embittered*, i. e. to be affected with anger, pain, Ps. 73:21. (Chald. Pa. id.)

Hence חָמֵץ, חֹמֶץ and the following words.

חָמֵץ m.—(1) *that which is leavened*, Ex. 12:15; 2557
13:3, 7, etc.

(2) probably *that which is gained by violence and wrong*, i. q. חָמָס Am. 4:5; see the root No. 3. So Chaldee. The ordinary signification of something leavened is not amiss in this passage, but that now given is preferable [?].

חֹמֶץ m. *vinegar*, Num. 6:3; Ruth 2:14; Pss. 2558
69:22. "Ὄμφαξ is the rendering of the old versions, Ps. loc. cit., and Pro. 10:26; and this is defended by

Michaëlis, in Suppl. p. 828; but the common rendering is not unsuitable to any of the passages [and we *know* that vinegar is the meaning in Ps. 69:22].

2559 חָמַק—(1) TO GO ROUND, a kindred root to חָמַם. See HITHPAEL.

(2) *to turn oneself round*, to depart, Cant. 5:6. HITHPAEL, *to wander about*, see Kal, Jer. 31:22. Derivative חֹמֶק.

2560 חָמַר—(1) TO BOIL UP, TO FERMENT (Arab. حَمِرَ Conj. I., II., VIII., to ferment, as leaven; and Conj. VIII. to ferment, as wine). Used of the foaming or raging of the sea, Ps. 46:4, of wine; Pr. 75:9 (where others assign the sense of redness, compare No. 2); compare pass., חָמֻר wine, חֹמֶר No. 1.

(2) *to be red*, from the idea of boiling, foaming, becoming inflamed (Arab. حَمِرَ Conj. IX. and XI. to be red; Conj. I, Med. E, to burn with anger. Conj. II, to write with any thing red, حِمْرٌ red, حُمْرَةٌ redness, حُمَّرٌ very vehement ardour, خمر to blush, to be ashamed.) Used of the face inflamed with weeping, Job 16:16 [Poalal]; according to some used of wine, Pss. 75:9 (compare No. 1). Hence חֹמֶר, חֲמוֹר, חֹמֶר No. 2.

(3) *to swell up*, also from the idea of foaming and boiling; as those things which boil up or foam, as the sea, leaven, etc., also swell. Hence חֹמֶר, חֲמוֹר, חֲמוֹרָה a heap.

(4) denom. from חֹמֶר *to daub with bitumen*, Exod. 2:3.

Pass. of a gem. form *Poalal*, חָמְרַר *to be made to boil* (gähren, brausen), used of the bowels when much troubled (comp. חֹמֶר No. 3, רָגַשׁ), Lam. 1:20; 2:11; used of the face as inflamed with weeping, Job 16:16. (Such geminate forms as this are especially used in the Phœnicio-Shemitic languages, when swift motion is the signification intended; as has been shewn by many examples by H. Hupfeld, in Exercitatt. Æth., p. 27, 28.)

For the derivatives, see under Kal No. 1—3.

*2564 חֵמָר m. ἄσφαλτος, *bitumen*, which boils up from subterranean fountains like oil or hot pitch, in the vicinity of Babylon, and also near the Dead Sea, and from its bottom; it afterwards hardens through the heat of the sun, and is collected on the surface of the Dead Sea, which hence receives the name of *lacus asphaltites*. (Tac. Hist. 5, 6. Strabo, xvi. page 763. Diod., ii. 48; xix. 98, 99. Curt., v. 16; see also the accounts of modern travellers collected by Rosenmüller, altes und neues Morgenland, i. No. 24, 31.) Gen. 11:3; 14:10; Ex. 2:3. Arab. حَمَرٌ. It receives its name either from its boiling up from the fountains (see Gen. 14:14), from the root No. 1, or from redness, the best kind being of that colour; Diosc. i. 99, ἄσφαλτος διαφέρει ἡ ἰουδαϊκὴ τῆς λευκῆς ἔστι δὲ καλὴ ἡ πορφυρωτάτη στίλβουσα .... Γεννᾶται καὶ ἐν Φοινίκῃ καὶ ἐν Σιδόνι καὶ ἐν Βαβυλῶνι καὶ ἐν Ζακύνθῳ. 2561

חֶמֶר m. *wine*, so called from its fermenting, Deu. 32:14; Isa. 27:2. See the root חָמַר No. 1. (Arab. خَمْرٌ, Syr. ܚܰܡܪܳܐ id.)

חֲמַר Chald. emph. חֲמָרָא m. id., Ezr. 6:9; 7:22; 2582
Dan. 5:1, 2, 4, 23.

חֹמֶר m.—(1) *boiling*, or *foaming* (of waves), 2563
Hab. 3:15; compare חָמַר No. 1.

(2) *clay* (so called from its being of a red kind, comp. the root No. 2)—(*a*) of the potter, Isa. 45:9. (*b*) for sealing with, Job 38:14;—*cement, mortar*, Gen. 11:3; *mire*, Isaiah 10:6; Job 10:9; 30:19.

(3) *a heap, a mound* (see the root No. 3), Ex. 8:10; hence a *Homer*, a measure of dry things containing ten Baths, Levit. 27:16; Num. 11:32; Eze. 45:11, 13, 14. By later writers the same measure is called לֹר, which see.

חֲמָרָן [*Amran*], pr. n., see חֲמָרָן. 2566

I. חָמַשׁ an unused root, *to be fat*, whence חֹמֶשׁ abdomen. Arabic حَمِشَ fat, Kam. p. 826; but much more commonly with the letters transposed, شَحِمَ fat, fatness, شَحْمٌ to be fat; also حَشَمَ to become fat after having been lean.

II. חָמַשׁ a root nearly allied to the roots חָמַם 2587
and חָמַץ i. q. Arabic حَمِسَ to be eager or manly in battle. II. IV. to excite anger. XII. to be angry. V. to act harshly and obstinately (in religion and in war); حَمِسٌ, حَامِسٌ brave, warlike, حَمَاسَةٌ martial valour, comp. حَمِشَ to be angry, حَمَّشَ to kindle with anger; all which words have a sense springing from that of *sharpness, acrimony*. Hence part. pass. 2571
plur. חֲמֻשִׁים (a word, the etymology of which has been long sought for), i. e. *the eager, active, brave, ready prepared* for fighting, Ex. 13:18; Josh. 1:14; 4:12; Jud. 7:11; comp. in the context חֲלָצִים, Josh.

* For 2565 see Strong.

4:13 (compare verse 12). Num. 32:30, 32. Aqu. ἐνωπλισμένοι. Symm. καθωπλισμένοι. Vulg. *armati*, and similarly Onk. Syr. Some have referred this

2567□ word to חָמַשׁ No. III; comparing חֲמֻשִׁים i. e. a host arrayed (for battle), properly five-parted, as consisting of the centre, the front and rear guard, and the two wings. Theod. πεμπτοπλίζοντες: variously rendered by others; but the explanation previously given, is that which best suits the context and the structure of the language.

2568 III. חָמֵשׁ constr. חֲמֵשׁ f. and חֲמִשָּׁה, חֲמִשָּׁה m., the numeral FIVE. Arabic خمسة, خمس, in the other cognate languages חמשׁ. In the Indo-Germanic stock of languages this numeral is in Sanscr. *panchan*, Zend. and Pehlev. *penntche*, *pandj*. Pers. پنج. Gr. πέντε (Æol. πέμπε), all of which agree with the Phenicio-Shemitic in the two latter radicals; with a palatal instead of a labial also in Lat. *quinque* (*cinve*), like πῶς, κῶς, λέκος, *lupus*, ἵππος, *equus*, ἕπομαι, *sequor*, etc. As a septenary number is often used for a sacred and round number, so also sometimes is a quinquenary, Isa. 17:6; 30:17; especially, it may be noticed with regard to Egyptian affairs, Gen. 43:34; 45:22; 47:2; Isa. 19:18 [these instances do not prove it; *five* appears to have been the exact number in each case]. This seems to have been borrowed from the religions of the Egyptians, Indians, and other Eastern nations, amongst whom, *five* minor planets, *five* elements, and elemental powers were accounted sacred (compare the sacred πεντάς of the Basilidians, Iren. Adv. Hæres., i. 23. Epiphan. i. p. 68, Colon.). [The fact of *five* having been a sacred number amongst any ancient nations, is in no way applicable; for 1st. it would be needful to prove that the Jews so regarded it, and 2nd. if they did so regard it, it must be shewn that they borrowed it from the idolators around them; a thought utterly inadmissible on the part of those who regard the Scripture as inspired by God, and who rightly reverence the revealed religion contained therein.]

•2572 Pl. חֲמִשִּׁים, חֲמִשִּׁים *fifty*, with suff. חֲמִשִּׁיךָ thy fifty, his fifty, 2 Ki. 1:9—12. שַׂר חֲמִשִּׁים a captain of fifty (soldiers), πεντηκοντάρχος, 2 Ki. 1:9—14; Isa. 3:3. Hence—

•2567□ חֻמָּשִׁים Prrz., as if *to fifth* any one, i. e. to exact a fifth part of produce from him, Gen. 41:34; and—

2569 I. חֹמֶשׁ m. *a fifth part* (from חָמֵשׁ five, like רֹבַע a fourth part, from רָבַע). Specially, the fifth part of produce, which the Egyptians paid as a tax, Gen. 47:26.

II. חֹמֶשׁ m. *abdomen*, 2 Sa. 2:23; 3:27; 4:6; 2570 20:10; from the root חָמַשׁ No. I. (Syr. ܚܡܫܐ 2 Sa. 3:27; 4:6, id.; Æth. ሐምሻ; womb; Talmud. חַמְשָׁא; ש and ע being interchanged, abdomen. The Phenicio-Shemitic words appear to have given rise to the Lat. *omasum*.)

חֲמֻשִׁים see חָמֵשׁ. see 2549

חֻמֶּרֶת an unused root. Arab. حمت to be hot, warm (spoken of the day), to become stagnant, or rancid (as water, butter, etc.); whence حميت and حموت a bottle and its contents become rancid; unless that root should rather be secondary and derived from these nouns; the primary root being حمى to be hot; whence حميت for حمية. Either from חָמַר or from חָמָה is—

חֲמֶרֶת m. Gen. 21:15, 19; constr. חֲמֶרֶת verse 14 2573 (but חֲמַת Job 21:20; Hos. 7:5, is constr. from חֵמָה heat), *a bottle*.

חֲמָת ("defence," "citadel," from the root חָמָה, 2574 kindred to חוֹמָה a wall), pr. n. *Hamath*, a distinguished city of Syria, situated on the Orontes, on the northern frontier of the Holy Land (Num. 13:21; 34:8), formerly the capital of a great king, a friend of David;—it was called by the Greeks Epiphania, by the Arabs by the ancient name حماة: called more •2579. fully Am. 6:2, חֲמַת רַבָּה "Hamath the great," and •2578 חֲמַת צוֹבָה 2 Chron. 8:3. The Gentile noun is חֲמָתִי •2577 Gen. 10:18. אֶרֶץ חֲמָת 2 Ki. 25:21, "the territory of Hamath." See Abulfeda (who was prince of this yet distinguished city), Tab. Syriæ, page 108, 109; Relandi Palæstina, page 119, seq.; Burckhardt's Travels, i. page 249, 514, Germ. trans.

["חֲמַת ("warm baths"), pr. n. of a town in the 2575 tribe of Naphtali, Josh. 19:35, near Tiberias. Josephus calls it Ἀμμαθώ, which he interprets by θερμά, B. J. 1, 3. The same prob. is—

חַמּוֹת דֹּאר pr. n. of a town in the tribe of Naph- 2576 tali, Josh. 21:32.]

חֵן with suff. חִנִּי m. (from the root חָנַן). 2580

(1) *grace, favour, good-will*.—(*a*) מָצָא חן בְּעֵינֵי to find favour in the eyes of some one, to be acceptable to him, Gen. 6:8; 19:19; 32:6; 33:8, אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ "if now thou art favourable

to me," Gen. 30:27; 47:29; 50:4. In the same sense נָתַן חֵן בְּעֵינֵי תן תנו Est. 2:15, 17.—(*b*) נָתַן חֵן בְּעֵינֵי "and I will give this people favour with the Egyptians." Ex. 11:3; 12:36; Gen. 39:21; Exc. 9:11.

(2) *grace*, i. q. *gracefulness, beauty*, Prov. 22: 11; 31:30. Prov. 5:19, אַיֶּלֶת חֵן "the beautiful wild roe." Psa. 45:3 [?]; Eccl. 10:12. אֶבֶן חֵן "a beautiful (i. e. a precious) stone," Prc. 17:8.

(3) *supplication, prayer*, Zec. 12:10. See the verb in Hithpael.

2581 (4) [*Hen*], pr. n. m. Zec. 6:14; but comp. ver. 10.

2582 חֲנַדָד (for חֶנְדָּד תן הדד "the favour of Hadad," see חֲנַדָד, [*Henadad*], pr. n. Ezr. 3:9; Neh. 3:18.

2583 חָנָה fut. יַחֲנֶה apoc. יַחַן—(1) TO BOW DOWN, TO INCLINE (TO DECLINE). (Kindred roots are חָנַן, עָנָה. Arab. حنا to bend, to incline; metaph. to be inclined to any thing; compare חַנְיָן.) Jud. 19:9, הִנֵּה נָטָה הַיּוֹם "behold the inclining of the day," the day already declining. Hence חֲנִית a spear, from its flexibility.

(2) *to set oneself down*, to pitch one's tent, Gen. 26:17; *to encamp*, Ex. 13:20; 17:1; 19:2. Nu. 1:50, בְּחֻנּוֹת הַמִּשְׁכָּן "where the tabernacle is let down," i. e. is pitched.—(*a*) followed by עַל to encamp against any person or city; hence *to besiege*, Ps. 27:3; 2 Sa. 12:28; Isa. 29:3. Followed by an acc. id. Ps. 53:6.—(*b*) to defend any thing, followed by לְ Zec. 9:8; compare Ps. 34:8.

(3) *to inhabit*, Isa. 29:1.

Derivatives, חֲנִית, חַנִּית, מַחֲנֶה, חֲנוֹת, pr. n. חָנָן.

2584 חִנָּה f. (from the root חָנַן)—(1) pl. חִנּוֹת *grace*, mercy, Ps. 77:10.

(2) ["perhaps"] *entreaty, prayer*, like חֵן No. 3. Job 19:17, וְחִנּוֹתַי לִבְנֵי בִטְנִי "and my entreaties (are loathsome) to the sons of my womb," i. e. to my brethren. וְחִנּוֹתַי (which some take for 1 pret. from חָנַן, although contradicted by the accent) for וְחִנּוֹתָי.

(3) pr. n. *Hannah*, the mother of Samuel, 1 Sa. 1:2, seq.

2585 חֲנוֹךְ ("initiated," or "initiating"), [*Enoch*], pr. n.

(1) the eldest son of Cain, Gen. 4:17; whose name was also given to the city which his father built.

(2) the father of Methuselah, translated to heaven because of his piety ["by faith," Hebrews 11:5], (Gen. 5:18—24). From the etymology of his name the later Jews have not only conjectured him to have been a most distinguished antediluvian prophet, but they have also imagined him to have been the inventor of letters and learning; and thus books have been ascribed to him (see the Epistle of Jude, ver. 12). [Whatever the Jews may have feigned, and whatever books may have been falsely ascribed to him, we may rest assured on the authority of God in the New Test., that he was a prophet, and that he uttered the prophecy recorded in Jude 12; the same Spirit who spoke by his mouth wrote by the pen of Jude.] The Arabs have re-wrought these fables, by whom he is called إدريس.

(3) the eldest son of Reuben, Gen. 46:4; Ex. 6:14.

(4) a son of Midian, Gen. 25:4 Patron. No. 3. •2599 חֲנֹכִי Nu. 26:5.

חָנָן ("gracious" ["whom God pities"]), 2586 [*Hanun*], pr. n.—(1) of a king of the Ammonites, 2 Sa. 10:1; 1 Ch. 19:2.—(2) Neh. 3:30.—(3) Neh. 3:13.

חָנוּן m. adj. *gracious, merciful, benignant*, 2587 Ps. 111:4; 112:4; from the root חָנַן.

חָנוּת *f. a stall, cell, dwelling* (Chald. and Syr. 2588 חֲנוּתָא, شَفَلَحٌ a tradesman's stall, Cœrolius Arabic حانوت, حانا), so called from its being curved or arched (see the root No. 1). Hence Jeremiah, 37: 16, is said to have been cast אֶל בֵּית הַבּוֹר וְאֶל הַחֲנֻיֹּת "into the dungeon, and into the stalls (or vaults)" (bie Gewölbe), i. e. subterranean. So the passage is usually taken, and not unsuitably. The exposition of Ev. Scheid in Diss. Lugdun. page 988, is however a little more suited to the context; he understands the word to mean *curved posts* or *crooked bars*, in which the captive sat in a distorted position; elsewhere called סַד הַמַּהְפֶּכֶת, compare Jer. 20:2, 3; 29: 26; Gr. κύφων, from στρέφω; compare Arab. جنو the crooked wooden frame of a saddle.

["חָנַךְ an unused root, i. q. חָנַן & חָנָה (which 2589 see; comp. Gr. ἄγχω, Lat. *ango*), *to press upon, to make narrow*; hence *to suffocate, to strangle*, and intrans. *to be narrow*. Two nouns are doubtless derived from this root, חֵךְ and חַנְכָּה.]

חֲנֻכָּה TO SPICE OR SEASON, used in the sense— 2590 (*a*) *to embalm* corpses, Gen. 50:2, 3, 26 (חנט). I. Ill id.).—(*b*) poet. *the fig spices*, i. e. fills its fruit with aromatic juice, *to mature*, Cant. 2:13. ["Arabic حنط to mature (fodder for camels), etc." See Thes.] Hence חַנְטִים ["also חִטִּים, חִנְטִין"].

• For 2589 see Strong.

see 2590 חֲנָטִים m. pl. *the embalming* of corpses; hence the time of embalming (according to the analogy of nouns which designate time, like קָצִים, זְמָנִים), Gen. 50:3.

2591 חִנְטִין m. pl. Chald. *wheat*, Ezr. 6:9; 7:22, i. q. Heb. חִטִּים, which see.

2592 חַנִיאֵל ("the favour of God"), [*Hanniel*], pr. n.—(1) of the captain of the tribe of Manasseh, Nu. 34:23.—(2) 1 Ch. 7:39.

2593 חָנִיךְ m. properly *initiated*; hence *skilled*, of *tried* fidelity, Gen. 14:14. Root חָנַךְ No. 2, *b*. Arab. حَنَكَ tried, proved; حِنْكَة experience, proof.

2594 חֲנִינָה *f. grace, favour, mercy*, Jer. 16:13. Root חָנַן.

2595 חֲנִית pl. חֲנִיתִים 2 Chron. 23:9, חֲנִיתוֹת Isa. 2:4; Mic. 4:3, fem. *a spear*, so called from its flexibility (see חָנַן No. 1), 1 Sa. 18:11; 19:10; 20:33. [The pl. f. in form appears to denote *spear heads*, while that ending in יִם is simply the pl. of the word in its common sense.]

2596 חָנַךְ—(1) TO MAKE NARROW, and intrans. TO BE NARROW, enge ליע; i. q. חָנַק, עָנַק, which see. Hence חֵךְ for חָנֵךְ, Arab. حَنَكٌ jaws; compare עָנָק a neck, (from the kindred root עָנַן,) & חָנַק *to strangle*.

(2) denom. from חֵךְ, حَنَكٌ jaws, palate, properly *ἐμβάπτω, to put something into the mouth, to give to be tasted*; then by a common metaphor, in which taste is applied to understanding (see טַעַם and Job 12:11)—(*a*) *to imbue* some one with any thing, *to instruct, to train up* (compare נָשַׁךְ to put something into one's mouth, also to instruct, to train). Pro. 22:6, "train up a child according to his way," as to his manners and habits. It is thus applied to inanimate things, hence—(*b*) *to initiate*, a house (that is *to dedicate*, or *to commence to use*). Deu. 20:5, the temple, 1 Kings 8:63; 2 Chr. 7:5. (Arabic حَنَكَ to understand. As to the meaning *to perceive* as ascribed to the Æth. ሐነከ: it does not rest upon sufficient authority; see Ludolf's Lex. Æth., page 40, whilst the additional meanings *to know, to perceive by the sense*, are altogether incorrect).

Derivatives, חֲנֻכָּה, חֲנֻכָּת, חָנִיךְ, pr. n. חֲנוֹךְ and—

•2598 חֲנֻכָּה *f. initiation* (handselling), of a house; the altar, Numb. 7:11, *a dedicatory sacrifice*, verse 10; Ps. 30:1.

2597 חֲנֻכָּה f. Chald. id., Dan. 3:2, 3; Ezr. 6:16, 17.

2600 חִנָּם advv. (from חֵן the syllable נָם, with which adverbs are formed)—

(1) *gratis, gratuitously, for nothing*, Gen. 29:15; Ex. 21:2; 2 Sa. 24:24; without reward, Job 1:9.

(2) *in vain*, Pro. 1:17; more fully אַל־חִנָּם (Germ. für umsonst), Ezr. 6:10. Compare ὑφεὶς, N. Test. gratis, in vain, and *frustra*, in Plautus, for *gratis*.

(3) *without cause, rashly, undeservedly*. Job 2:3; 9:17; Ps. 35:7; 1 Ki. 2:31, דְּמֵי חִנָּם *innocent blood*; Pro 26:2; compare Lehrgeb. p. 827.

† ["חָנַם an unused and doubtful root, whence the two following words."]

2601 חֲנַמְאֵל (perhaps i. q. חֲנַנְאֵל), [*Hanameel*], pr. n. m., Jer. 32:7,9.

2602 חֲנַמְאֵל quadril. once occurring Ps. 78:47; where, in the other member of the sentence, there is בָּרָד hail; the context shews that it must be something destructive to trees. LXX., Vulg., Saad., Abulwalid, translate it *frost*, which, however, can hardly be supported on etymological grounds. I, therefore, prefer *ants*. Comp. Arab. نَمْلٌ ants, نَمْلَةٌ an ant, with the letter ח prefixed; see חַרְגֹּל, חַרְבֻּנָה, חַרְגֹּל. See more in Bochart, Hieroz. iii. page 255, ed. Lips. [Professor Lee suggests *locusts*, comparing with it Arab. حَنْبَلٌ, etc.]

2603 חָנַן fut. יְחָן and like regular verbs יְחַן Am. 5:15; the former with suffix יְחָנְנֵנִי Psa. 67:2; 123:2; יְחָנְנֶךָּ Isa. 27:11; but with suffix 2 pers. יְחָנֶךָּ for יְחָנְךָ Gen. 43:29; Is. 30:19; inf. absol. חָנוֹן Isa. loc. cit., constr. with suff. חָנְנֵם Isa. 30:18, with חָנְנָה for חָנַן Ps. 102:14.

(1) *to be inclined towards* (compare the kindred חָנָה), hence *to be favourably inclined, to favour some one, to be gracious to, to pity*. (Arab. حَنَّ to feel desire, or commiseration towards any one; followed by على, الى, etc.) Followed by an acc., Exod. 33:19; Lam. 4:16; Pro. 14:31. חָנֵנִי (once יְחָנְנִי Psa. 9:14), have mercy on me, on us; Psa. 4:2; 6:3; 31:10.

(2) *to give* some one anything *graciously*, followed by two acc. of pers. and thing, Genesis 33:5; Psa. 119:29; Jud. 21:22; acc. of pers., Pro. 19:17; absol. Ps. 37:21, 26. As to Job 19:17, see חָנָה No. 2.

NIPHAL חָנַן (of the form נָאַר from the root אָרַר, נָחַם from the root חָמַם; see Lehrgeb. p. 371), *to be*

• For 2599 see p. 291.

compassionated, to be an object of pity, Jer. 22:23; pass. of Poel No. 2.

PIEL, *to make acceptable* (compare חֵן, חִין), Pro. 26:25.

POEL—(1) i. q. Kal No. 2, Prov. 14:21.

(2) *to compassionate, to lament for*, Ps. 102:15.

HIPHIL, *to receive favour, to be favoured*, i. q. חָנַן מָצָא חֵן Witteh, Gnade finden, Pro. 21:10; Isa. 26:10.

HITHPAEL, *to intreat for mercy*, followed by לְ of pers., Est. 4:8; Job 19:16, אֶל 1 Ki. 8:33, 47; Job 8:5; Psa. 30:9, and לִפְנֵי 1 Ki. 8:59; 9:3; 2 Chr. 6:24.

Derivatives (besides those immediately following), חַנּוּן, תְּחִנָּה, תַּחֲנוּנִים, חִנָּם, חִנִּית, חָנוּן, חֲנִינָה, חִין, חֵן, and the pr. n. יְהוֹחָנָן, יְחִזְקִיָּהוּ, חֲנַנְיָה, חָנָן, חַנְנִי, חַנְנְיָה, חַנְנְיָהוּ, חַנְנְיָה, חַנְנְיָהוּ, חַנְנְיָה, חַנְנְיָהוּ

kindness, especially—(*a*) of men amongst themselves, *benignity, brotherly love, benevolence*, as shown in mutual benefits; *mercy, pity*, when referring to those in misfortune, Gen. 21:23; 2 Sam. 10:2 (LXX. often ἔλεος); Job 6:14. The expression often occurs, עָשָׂה חֶסֶד עִם to act kindly towards, Gen. loc. cit.; 2 Sa. 3:8; 9:1, 7; also followed by אֵת Zec. 7:9; עַל 1 Sa. 20:8; more fully, עָשָׂה חֶסֶד וֶאֱמֶת עִם Gen. 24:49; 47:29; Josh. 2:14; 2 Sa. 9:3, אֶעֱשֶׂה עִמָּךְ חֶסֶד אֱלֹהִים I will act kindly towards him like unto God." נָטָה חֶסֶד לְ turn, or incline, kindne s upon any one, Gen. 39:21; more fully, Ezr. 7:28, עָלַי חֶסֶד לִפְנֵי הַמֶּלֶךְ "(God) turned kindness upon me before the king," and Dan. 1:9, וַיִּתֵּן הָאֱלֹהִים אֶת דָּנִיֵּאל לְחֶסֶד "and God caused that Daniel should obtain favour."—(*b*) *piety* of men towards God. חֲסִידִים = אַנְשֵׁי חֶסֶד the pious saints, Isa. 57:1.—(*c*) *the grace, favour, mercy* of God towards men. Psalm 5:8; 36:6; 48:10, etc. It is often joined with אֱמֶת (see אֱמֶת No. 2) constant or abiding favour. The same expressions likewise occur as under letter *a*, as עָשָׂה חֶסֶד עִם Gen. 24:12, 14; followed by לְ Ex. 20:6; Deut. 5:10; עָשָׂה חֶסֶד וֶאֱמֶת עִם 2 Sa. 2:6; 15:20. Pl. חֲסָדִים mercies or benefits (of God), Ps. 89:2, 50; 107:43; Isa. 55:3, חַסְדֵי דָוִד "the sure mercies of David," abiding mercies such as were bestowed on David [or rather, which were securely promised to David]. Figuratively, God himself is called חֶסֶד q. d. *die Huld, Gnade*. Ps. 144:2; Jon. 2:9.—Once, like its synonym זִמָּה, it seems to signify *grace* in the sense of beauty, Isaiah 40:6. LXX. δόξα, and so 1 Pet. 1:24.

(2) in a bad sense, *zeal, ardour against* any one, *envy*, hence *reproach* (see root No. 2) Prov. 14:34; Lev. 20:17. Some would also place here Job 6:14.

2618 (3) [*Hesed*], pr. n. m. 1 Ki. 4:10.

2619 חֲסַדְיָה ("whom God loves") [*Hasadiah*], pr. n. of a son of Zerubbabel, 1 Ch. 3:20.

2620 חָסָה [fut. חֶסֶה and חֵסֶה] properly TO FLEE (see the root חוּשׂ), specially *to take refuge, to flee* some where *for refuge*, followed by בְּ of the place, as בְּ under the shadow (protection) of some one, Jud. 9:15; Isa. 30:2; בְּצֵל יְיָ under the shadow of the wings of God, Ps. 57:2; 61:5; hence *to trust in* some one, especially in God, followed by בְּ, Psalm 2:12; 5:12; 7:2; 25:20; 31:2; 37:40, etc. Absol. Psal. 17:7. Prov. 14:32, חֹסֶה בְּמוֹתוֹ צַדִּיק "the righteous confides (in God) in his death," i. e. when dying, or as about to die.

Derivatives, חֲסוּת, מַחְסֶה, מַחֲסֶה, and—

2621 חֹסָה ("fleeing for refuge," or "a refuge") [*Hosah*], pr. n. m. 1 Ch. 16:38; 26:10.

*2634 חָסוֹן adj. *strong, mighty*, Am. 2:9; *powerful*, collect. the rulers (of a city), Isa. 1:31. Root חָסַן.

2622 חֲסוּת *refuge* [or "*trust, confidence*"], Isaiah 30:3; from the root חָסָה.

2623 חָסִיד adj. (from the root חֶסֶד)—(1) *kind, excellent*, Ps. 12:2; 18:26; 43:1.

(2) used of God, *merciful, gracious*, Jer. 3:12; Ps. 145:17.

(3) *pious* towards God. חֲסִידֵי יְהוָה the pious worshippers of Jehovah, the saints of Jehovah, Psalm 30:5; 31:24; 37:28; לוֹ חָסִיד Ps. 4:4.

2624 חֲסִידָה *f. the stork*, prop. *the pious* (bird), so called from its love towards [" its parents and"] its young, of which the ancients made much mention (see Plin. H. N. x. 28. Ælian. Hist. Anim. iii. 23; x. 26); as, on the contrary, the Arabs call the female ostrich عَاقّ impious bird, on account of her neglect of her young; (see Job 39:13, seq.) Levit. 11:19; Deu. 14:18; Psal. 104:17; Jer. 8:7; Zec. 5:9; see Bochart, Hier. ii. 397, seq.—Job. 39:13, חֲסִידָה is not to be taken as the name of the stork, but as the fem. adj. *pious*, yet with an allusion to the stork. The words are, "the wing of the ostrich exults, אֶבְרַת נֹעֵמָה חֲסִידָה וְנוֹצָה but (is her) wing and feather (also) pious?" i. e. but she is not (like the stork) pious or affectionate towards her young, but she treats them cruelly (verses 14—16).

2625 חָסִיל m. a species of *locust*; prop. that which eats away or devours (root חָסַל), 1 Ki. 8:37; Ps. 78:46; Isaiah 33:4; Joel 1:4. LXX. ["ἄρσις, and in 2 Ch."] βροῦχος [Aqu.], i. e. a locust not yet winged, so called from βρύκειν, to devour.

2626 חָסִין adj. *strong, mighty*, Ps. 89:9. Root חָסַן.

2627 חֲסִיר Chald. adj. *wanting*, used of weight, *too light*, Dan. 5:27.

2628 חָסַל TO EAT OFF, TO DEVOUR (used of the locust), Deu. 28:38. (Ch. id. This is a kindred root to חָצַל, חָסֵר, which see.) Hence חָסִיל.

2629 חָסַם TO STOP UP, TO MUZZLE the mouth, Deu. 25:4; the nostrils, Eze. 39:11, וְחֹסֵם אֶת הַנְּהָרוֹת "(this valley) shall stop (the nostrils) of those who pass through;" that is, because of the stench; unless the sense adopted in the Syriac version be preferred, "by reason of the multitude of corpses it will stop

up the way against passers by." ["Kindred to חָסַם, which see."] Hence מַחְסוֹם.

2630 חָסַן—(1) TO BE STRONG, like Syr. and Chald. חֲסַן. Hence חָסִין, חֹסֶן, חָסוֹן. ["The primary idea lies in *binding together*; comp. in חָזַק No. 3."]

(2) *to be wealthy* (see חֹסֶן); whence *to heap up, to lay up* in store. (Arabic خَزَنَ, whence خِزَانَة a storehouse.)

NIPHAL, *to be laid up*, Isa. 23:18.

Derivatives, see Kal No. 1.

2631 חָסַן Chald. Aphel (or rather Hiph. in the Hebrew manner), *to possess*, Dan. 7:18, 22.

2632 חֹסֶן Ch. emphat. חָסְנָא, *strength, power*, Dan. 2:37; 4:27.

2633 חֹסֶן m. *riches*, see the root No. 2, Pro. 15:6; 27:24; Jer. 20:5; Eze. 22:25; *treasure, abundance*, Isa. 33:6, חֹסֶן יְשׁוּעוֹת "abundance of salvation." In the other numbers = אוֹצָר (Ch. חֵסֶן) to possess.)

† חָסַף root unused in Kal, i.q. חָשַׂף TO STRIP OFF BARK, TO PEEL, TO SCALE. Arab. حسف to peel dates, and transp. سحف to scrape or rub off; hence Ch. חַסְפָּא; Arab. خزف and حرشف a scale, a sherd; Syr. ܚܸܣܦܵܐ id. There are of the same origin in the Western languages, σκάπτω, scabo, squama; German schaben, schuppen, Schuppe, Scherbe, Schärfer, schuflen [Eng. *scab, scale, sherd*]; in all of which the sibilant comes first, as in Hebr. and Arab. سحف.

*2636 Quadril. חַסְפַּס part. pass. מְחֻסְפָּס Exodus 16:14, *something peeled off, scaled off*, i.e. like a scale. Hence—

2635 חֶסֶף m. Chald. *earthenware, sherds, potter's ware*, Dan. 2:33, seq. Root חָסַף.

2637 חָסַר fut. יֶחְסַר plur. יֶחְסְרוּ ["TO DIMINISH, TO CUT SHORT"]—(1) TO BE DEVOID OF anything, TO LACK, TO BE WITHOUT, followed by an acc. (like verbs of plenty and want), Deu. 2:7; 8:9; Ps. 34:11; Pro. 31:11. Gen. 18:28, אוּלַי יֶחְסְרוּן חֲמִשִּׁים הַצַּדִּיקִם חֲמִשָּׁה "perhaps five shall be lacking to the fifty righteous;" properly, "perhaps the fifty righteous shall lack five."

(2) absol. *to suffer want*, Pa. 23:1; Pro. 13:25.

(3) *to fail, to be lessened*, Gen. 8:3, 5; 1 Ki. 17:14.

(4) *to be wanting*, Ecc. 9:8; Deu. 15:8. (Arab. خسر and خسر to suffer harm or loss.)

PIEL, *to cause to want*. Psa. 8:6, מְעַטְתּוּ מֵעֵט מֵאֱלֹהִים "thou hast made him to be wanting but a little of God;" that he should not be much lower than God; [but see the true meaning of this passage from the use made of it in Heb. ii. 7, 9]; followed by מִן of the thing, Ecc. 4:8.

HIPHIL—(1) caust. *to make to fail* (fehlen, mangeln lassen), Isa. 32:6.

(2) intrans. *to be in want*, Ex. 16:18

Derivatives, מַחְסוֹר, מַחְסֹר, and the following words.

2638 חָסֵר [verbal] adj. *wanting, lacking, needing*, followed by acc. 1 Ki. 11:22; followed by מִן Ecc. 6:2. חֹסֵר לֶחֶם in want of bread, 2 Sa. 3:29. חֹסַר לֵב *wanting understanding*, Pro. 6:32; 7:7; 9:4; subst. *want of understanding*, 10:21.

2639 חֶסֶר m. *want, penury*, Pro. 28:22; Job 30:3.

2640 חֹסֶר m. id. Am. 4:6.

2641 חֲסֵרָה [*Hasrah*], pr. n. m. 2 Chron. 34:22; for which in the parallel place, 2 Ki. 22:14, there is חַרְחָס.

2642 חַסְרוֹן m. *want*, Ecc. 1:15.

2643 חָפֵ adj. m. *pure*, in a moral sense, Job 33:9. Root חָפַף No. II.

חָף see חוּף. see 2348

2644 חָפָא prob. i. q. חָפָה and חָפַף No. I, TO COVER; whence PIEL, *to do secretly* ["i. e. *to act perfidiously*"], 2 Ki. 17:9.

2645 חָפָה—(1) TO COVER, TO VEIL; as the head, 2 Sa. 15:30; Jer. 14:4; the face, Esth. 6:12; 7:8. (Syr. ܚܦܐ, Arab. حفى id.). Compare חָפַף No. I.

(2) *to protect*, see PUAL.

PIEL, *to overlay* with silver, gold, wood; followed by two accusatives, 2 Ch. 3:5, 7, 8, 9.

PUAL חֻפָּה *to be covered, protected*, followed by עַל like many other verbs of covering, Isa. 4:5, כָּבוֹד חֻפָּה "all glorious things shall be COVERED OVER (or protected)." LXX. σκεπασθήσεται. Others take חֻפָּה in this place as a noun in the same sense; "over all the glory (is) a covering (or defence);" which seems more harsh; [perhaps not to every one; Gesenius himself altered his judgment in Thes.].

NIPHAL, pass. of Piel, Pa. 68:14.

2646 חֻפָּה *f.* (from the root חָפָה No. I)—(1) properly *a covering* (see חָתְנֵי Pual); hence a bed with a canopy, *a nuptial bed*, Simmelbett, Brautbett; compare עֲשָׁק. Ps. 19:6; Joel 2:16.

2647 (2) [*Huppa*], pr. n. m. 1 Ch. 24:13.

* For 2634 see p. 294.

2648 חָפַז fut. יַחְפֹּז ["TO LEAP OR SPRING UP, kindred to חָפַז, נָפַז; comp. חוּשׁ, וּשׁ, נָשַׁר, נָתַר"]—(1) TO FLEE WITH HASTE, OR FRIGHT ["to spring up suddenly in order to flee"]. (Arab. causat. حفز to thrust forward, to impel. A kindred root is חָפַשׁ.) 2 Ki. 7:15 (כתיב); Job 40:23; *to be in alarm*, Psa. 31:23; 116:11.

(2) *to make haste*, 2 Sam. 4:4. Compare Lat. *figere, trepidus esse*, used of any kind of haste, Virg. Georg. iii. 462; iv. 73; so Hebr. נִבְהַל, Syr. ܐܬܒܗܠ to be in alarm, to cause to make haste [but see above].

NIPHAL—(1) *to flee*, Ps. 48:6; 104:7.

(2) *to make haste;* 1 Sa. 23:26. Hence—

2649 חִפָּזוֹן m. *a hasty flight*, Ex. 12:11; Deu. 16:3.

2650 חֻפִּים ("coverings"), [*Huppim*], pr. n. m.—(1) Gen. 46:21, otherwise called חוּפָם.—(2) 1 Chr. 7:12, 15.

† חָפַן an unused root. Arab. حفن *to take with both hands, to fill both hands.* Hence (unless the verb should rather be taken as a denominative)—

2651 חֹפֶן, only in dual חָפְנַיִם *both fists* [*both hands*, as full of any thing], Ex. 9:8; Levit. 16:12; Prov. 30:4; Exe. 10:2, 7; Eccles. 4:6. (Aram. חֲפָנַיָּא, Arab. حفنة.) Hence by transposition נֶחְפָּן, (fist).

2652 חֻפְנִי (perhaps "pugilist," "fighter"), [*Hophnî*], pr. n. of a son of Eli, 1 Sa. 1:3; 2:34; 4:4.

2653 I. חָפַף i. q. חָפָה TO COVER, followed by עַל (compare נָפַךְ), hence TO PROTECT, Deut. 33:12. (Arab. حفّ to cover with a garment. The signification of covering is founded in the syllable חָפ, as also in the cognates חָב, חָג, חָט, חָף, חָק, חָר, compare besides חָבָא and חָפָא the roots חָבָה and חָפָה to hide; חָפַר, חָפַשׂ and כָּסָה to cover, עָוַב, עָוַף Isaiah 31:5, כָּפַר, כָּפַת etc., also פָּגַם, פָּלַח, in which Nun and Lamed are inserted in the primary syllyable, as in אָלַץ, אוץ etc.)

Derivatives, חֲפָפִים, חֻפָּה.

† II. חָפַף an unused root—(1) *to rub off, to scrape off, to wipe off.* (Arab. حفّ to rub off.)

(2) *to wash off, to wash.*

Derivatives, חֹף, חוֹף.

2654 חָפַן fut. יַחְפֹּן and יְחַפֵּן.—(1) i. q. Arabic حفن *to bend, to curve.* Job 40:17, יַחְפֹּן זְנָבוֹ "he bends his tail."

(2) intrans. and metaph. *to incline, to be favourable.*—(*a*) to do something; *to will, to desire*, absol. Cant. 2:7; 3:5; followed by a gerund, Deut. 25:8; Ps. 40:9; Job 9:3; 1 Sa. 2:25; by a naked infinitive Isa. 53:10; Job 13:3; 33:32, חָפַצְתִּי צְדָקֶךָ "I desire thy justification."—(*b*) towards some one, i. e. *to favour him, to delight in him* as in God, in men; *to love some one*, followed by בְּ Gen. 34:19; 2 Sam. 20:11; Nu. 14:8; 2 Sa. 22:20; 24:3; followed by an acc., Psa. 40:7; Mic. 7:18. It is also applied to things, 2 Sa. 24:3.

2655 חֵפֶץ m. (with Tzere impure), ["pl. constr. חֲפְצֵי, Ps. 35:27; 40:15; but חֶפְצֵיהֶם, Ps. 111:2."] verbal adj. from the preceding; often used with personal pronouns instead of the verb, e.g. 1 Ki. 21:6, אֵתֶּם חֶפְצִי אִתָּה "if thou art willing," if it please thee. Mal. 3:1, אַתֶּם חֲפֵצִים "you wish for," delight in, חֵפֶץ נֶפֶשׁ a willing mind, 1 Ch. 28:9.

2656 חֵפֶץ m. with suff. חֶפְצִי [pl. חֲפָצִים]—(1) *delight.* 1 Sa. 15:22; Psa. 1:2; 16:3; 1 Ki. 10:13, כָּל־חֶפְצָהּ "every thing in which she delighted." דִּבְרֵי חֵפֶץ אֵין חֵפֶץ acceptable words. Ecc. 12:10; 5:3, בִּכְסִילִים חֵפֶץ ("God) has no pleasure in fools."

(2) *desire, will*, Job 31:16.

(3) *something precious* (comp. חָמַד). אַבְנֵי־חֵפֶץ precious stones, Isa. 54:12; plural חֲפָצִים precious things, Pro. 3:15; 8:11.

(4) *pursuit, ardour*, hence *affair, matter*, LXX. πράγμα. Ecc. 3:1, עֵת לְכָל־חֵפֶץ "and its own time for every thing," i. e. all things are fleeting and unenduring, nothing is stable and everlasting. 5:7, אַל־תִּתֵּן אֶת־פִּיךָ לַחֲטִא "marvel not at this thing." The origin of this signification may be seen from passages such as these, Isa. 53:10, חֵפֶץ יְהוָה בְּיָדוֹ יִצְלָח "the affairs of Jehovah shall prosper in his hand," Isa. 44:28; 58:3, 13; Job 21:21; 22:3. (Similar to this is the Syriac ܚܶܦ̈ܵܐ a thing, an affair, from ܚܦܵܐ i. q. חָפַץ to will, desire.)

2657 חֶפְצִי־בָהּ ("in whom is my delight," "in whom I delight"), [*Hephzi-bah*], pr. n. of the mother of king Manasseh, 2 Ki. 21:1; comp. the symbolic name of Zion, Isa. 62:4.

2658 I. חָפַר fut. יַחְפֹּר, Arabic حفر—(1) *to dig*, as a well, a pit, Gen. 21:30; 26:15, seq.; Eccles. 10:8; spoken of a horse, Job 39:21, וַיַּחְפְּרוּ בָעֵמֶק "*they* dig in the valley." Virg. Georg. 3:87, 88, "*cavat tellurem.*" (In the Western languages this power is found in the same letters transposed in the roots *grf, gfl, as γράφω, γλύφω, γλάφω*; sCRiBo, sCaLPo, sCuLPo; grabea.) Metaph. *to dig a pit* for, to lay snares, to plot, Psa. 35:7.

(2) *to search out, to explore* (comp. חָקַר No. 3, and Sim. Arc. Form., page 62). Job 39:29, "from thence she seeketh the prey;" followed by an acc. *to explore* (a country), Deu. 1:22; Josh. 2:2, 3. As to Isa. 2:20, see חֲפַרְפֳּרָה.

2659 II. חָפַר fut. יַחְפֹּר once in plur. וַיַּחְפְּרוּ, Isa. 1:29. Arabic خفر *to blush, to be ashamed.* (Perhaps kindred to חָמַר No. 2, to be red.) Mostly used of shame arising from disappointed hope, Ps. 35:4, 26; 40:15; 70:3; 83:18; with the addition of פָּנִים Ps. 34:6; Job 11:18, וְתַחְפֹּרִי לָבֶטַח תִּשְׁכָּבִי "(now) thou art ashamed, (afterwards) thou shalt dwell in tranquillity;" followed by מִן of the thing in which any one is disappointed, Isa. 1:29 (comp. בוֹשׁ).

HIPHIL—(1) *to put to shame, to cause dishonour*, Pro. 13:5; 19:26.

(2) intrans. like Kal (compare verbs of colour). Isa. 54:4; spoken of Mount Lebanon, Isa. 33:9.

see 2661 חֲפַרְפֳּרָה

2660 חֲפָר ("pit," "well"), [*Hepher*], pr. n.—

(1) of a royal city of the Canaanites, Josh. 12:17 (compare 1 Ki. 4:10).

(2) of several men—(*a*) of a son of Gilead, Nu. 26:32; 27:1; Josh. 17:2.—(*b*) of one of David's captains, 1 Ch. 11:36.—(3) 1 Ch. 4:6. Patron. No. 1.

*2662 חֲפֶרִי Nu. 26:32.

*2663 חֲפָרַיִם ("two pits"), [*Haphraim*], pr. n. of a town in the tribe of Issachar, Josh. 19:19.

see 6548 חָפְרַע pr. n. *Hophra*, king of Egypt, cotemporary with Nebuchadnezzar, Jeremiah 44:30. LXX. Ὠαφρῆ (perhaps priest of the sun, Coptic ⲱⲁⲫⲣⲏ), called by Manetho, Ὤαφρις; the seventh king of the second Saitic dynasty; whom Herodotus (ii. 161, 169, 169; iv. 159) and Diodorus (i. 68) call Apries (Ἀπρίης).

2661 חֲפַרְפֳּרָה f. some domestic reptile, *a digging animal.* Jerome *talpa*, a mole; better perhaps *mus major, rat*, so called from digging. It appears that this name ought to be restored to the text in Isaiah 2:20, where now there is read separately, לַחְפֹּר עֲרֻת i. e. " into the hole of the mice." It would be much more suitable to the context to read לַחֲפַרְפֳּרוֹת *to the mice*, or *rats*, or *moles.* Compare עֲרָת.

2664 חָפַשׂ TO SEARCH FOR [" LXX. ἐκζήλω, Psalm 76:7. Ch. and Sam. חְפַשׂ, id. Kindred perhaps to חָקַר, the ר and שׂ being interchanged"]. Always in Kal metaph. TO SEEK OUT, e.g. wisdom. Prov. 2:4; comp. Proverbe 20:7. Ps. 64:7, יְחַפְּשׂוּ עוֹלוֹת "they devise wicked things." (In Chald. and Sam. the proper sense is that of digging the ground, searching in the earth, comp. חָפַר No. I. 2.)

NIPHAL pass. *to be sought out*, Obad. 6.

PIEL, *to search*, Gen. 31:35; 44:12; followed by an acc. 1 Sa. 23:23; *to search through*, 1 Ki. 20:6; Zeph. 1:12. Metaph. once Ps. 77:7, וַיְחַפֵּשׂ רוּחִי "and my spirit made diligent search."

PUAL—(1) *to be sought*, hence to let one's self be sought for; *to hide one's self*, Prov. 28:12; compare verse 28 and Hithpael.

(2) *to be devised*, Ps. 64:7.

HITHPAEL, properly to allow one's self to be sought for; *to hide one's self* (see Pual No. 1), hence *to feign one's self to be another, to disguise one's self.* 1 Sa. 28:8. 1 Ki. 20:38, וַיִּתְחַפֵּשׁ בָּאֵפֶר עַל־עֵינָיו "and he disguised himself, having a bandage over his eyes." 1 Kings 22:30. Job 30:18, בְּרֹב־כֹּחַ יִתְחַפָּשׂ "by (its) great power my garment (i. e. skin) is changed," comp. verse 18.

2665 חֹפֶשׁ m. *a device, a counsel*, Psalm 64:7; see Pual No. 2.

2666 חָפְשִׁי pr. TO BE LOOSED, FREE, opp. to that which is bound, restrained. Hence—(1) *to spread out loose things* on the ground (see חָפַשׂ). Arabic خفش II. to stretch out.

(2) *to be prostrate*, hence *to be weak, infirm*, as if *with one's strength loosened.* (Compare חָלַשׁ. Arabic خفش Med. E.). Hence חָפְשׁוּת, חֻפְשִׁי.

(3) *to set free, to liberate* (a slave). Arab. حفش to be poured out freely.

PUAL, *to be set free*, spoken of a slave, Lev. 19:20. Hence the following words—

2667 חֹפֶשׁ m. *a spreading out*, once Ezek. 27:20, פַּדִּי חֹפֶשׁ לִרְכָבָה "cloths spread out for riding," see the root No. I.

[" (2) *a bed, a couch*, place of lying down, Psalm 88:6, בַּמֵּתִים חָפְשִׁי " among the dead is my couch." More commonly " among the dead I (am) laid prostrate;" comp. שַׁחְתִּי in verse 5, also the root No. 2, and חָפְשׁוּת."]

2668 חָפְשָׁה *f. liberty, freedom*, Lev. 19:20; see the verb No. 3.

2669 חָפְשׁוּת & חָפְשִׁית *f. infirmity, disease*, whence בֵּית הַחָפְשִׁית *nosocomium, a sick house, hospital*, 2 Ki. 15:5; 2 Ch. 26:21.

2670 חָפְשִׁי adj. (pr. from the subst. חֹפֶשׁ = חָפְשָׁה with the adj. termination י־) pl. חָפְשִׁים—(1) *prostrate, infirm*, Ps. 88:6. [See חָלְשִׁי.]

(2) *free*, as opposed to a slave or captive, Job 3:19. שִׁלַּח חָפְשִׁי *to set a slave free, to make him a freed man*, Deu. 15:12, 13, 18; שִׁלַּח לַחָפְשִׁי id. Ex. 21:26, 27, חָפְשִׁי יֵצֵא to be set free (see יָצָא).

(3) *free*, enjoying immunity from public burdens, 1 Sa. 17:25.

2671 חֵץ m. with suff. חִצִּי pl. חִצִּים.

(1) *an arrow*, from the root חָצַץ, בַּעֲלֵי־חִצִּים archers, Genesis 49:23. *Arrows of God* are—(*a*) *lightnings*, as Habak. 3:11, then—(*b*) poet. evils, calamities inflicted on men, Deu. 32:42; Job 6:4; Psa. 38:3; 91:5; especially famine, Ezek. 5:16.—Nu. 24:8, חִצָּיו יִמְחַץ "he will dash his arrows (into blood), comp. Ps. 68:24.

(2) *a wound* inflicted by an arrow, Job 34:6. (On the contrary Euripides, Iphig. Taur. 314, calls weapons πρόμαχα ἀνόστα, flying wounds).

(3) חֵץ הַחֲנִית 1 Sa. 17:7 (כתיב) *is the iron head of a spear*; but in קרי and in similar passages, 2 Sam. 21:19; 1 Ch. 20:5, there is found עֵץ wood, the shaft of a spear; and it is this only which suits the context. For it is a mistake to suppose that חֵץ can have the same meaning, and denote the wooden part of a spear.

2672 חָצַב & חָצַב fut. יַחְצֹב—(1) TO CUT, TO HEW OUT, especially stones (compare חָסַם) Deu. 6:11; 8:9; Isa. 5:2; 10:15; 22:16; Proverbs 9:1. Part. חוֹצֵב *a stone cutter*, 2 Ki. 12:13; also *a wood cutter*, Isa. 10:15; used of both, 1 Ki. 5:29. Metaph. Psa. 29:7, "the voice of Jehovah cutteth out flames of fire;" i. e. sends out divided flames of fire.

(2) figuratively, *to destroy, to slay*. Hos. 6:5, וַאֲחַצְּבֵם בְּנְבִיאִים "I have hewed (them) by the prophets;" i. e. I have declared to them death and destruction. In the other member there is וַאֲהָרְגֵם.

NIPHAL, *to be graven* (on stones), Job 19:24.

PUAL, *to be hewn out*, i. e. to be formed, Isa. 51:1.

HIPHIL, i. q. Kal No. 2. Isa. 51:9.

Derivative מַחְצֵב.

2673 חָצָה i. q. חָצַץ (which see) TO DIVIDE, especially—(*a*) into two parts, Genesis 32:8; Ps. 55:24, לֹא יֶחֱצֶה יְמֵיהֶם "let them not halve (or divide) their days" (the days of their lives), i. e. let them not reach to half of their length of life. Followed by—וּבֵין to divide and distribute between...and between, Nu. 31:27, 42. Isa. 30:28, עַד אָפִיק יֶחְצֶה "(the river) shall divide (a man) unto the neck," i. e. reaching as high as the neck it shall, as it were, divide him into two parts.—(*b*) also used of more than two parts, Jud. 9:43; Job 40:30.

NIPHAL, *to be divided, to divide one's self*, 2 Ki. 2:8, 14; Dan. 11:4. Specially into two parts, Ezc. 37:22.

Derivative nouns, חֵצִי, חֲצִי, מַחֲצִית, חֲצִיר and the pr. n. חֲצִיאֵל, יִחְצִיאֵל.

חֲצוֹר ("village," "hamlet" ["fence, castle, i. q. Arab. حصار."]), [*Hazor*], pr. n.—(1) of a town in the tribe of Naphtali, fortified by Solomon, Josh. 11:1; 12:19; 19:36; Jud. 4:2; 1 Ki. 9:15; 2 Ki. 15:29.—(2) of a town in the tribe of Benjamin, Neh. 11:33.—(3) of a district of Arabia, Jer. 49:28; [also other places].

חֲצוֹר חֲדַתָּה ("new castle"), [*Hazor Hadattah*,] pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:25."]

חֲצוֹצְרָה חֲצֹצְרָה *a trumpet.* see 2689

חֲצוֹת ["Inf. used as a noun."] only in constr. חֲצוֹת 2676
f. sing. *middle*, from the root חָצָה to divide, to halve, Job 34:20; Ps. 119:62; Ex. 11:4.

חֲצִי & חֵצִי constr. חֲצִי, with suff. חֶצְיִי m. 2677
(1) *a half*, Exod. 24:6; Nu. 12:12; Josh. 4:12, וְחֶצְיֵנוּ our half, i. e. half of us, 2 Sa. 18:3.
(2) *middle*, Jud. 16:3.
(3) i. q. חֵץ *an arrow*, from חָצָה in the signification of dividing, 1 Sa. 20:36, 37, 38; 2 Ki. 9:24. 2678

חֲצֵי הַמְּנֻחוֹת ("the midst of the places of quiet"), pr. n. m., 1 Chr. 2:52; whence patron. חֲצִי הַמְּנֻחֹתִי verse 54. 2679. 2680

I. חָצִיר i. q. חָצֵר prop. *a fence*; hence poetically *a habitation, dwelling*, i. q. בַּיִת. Isa. 34:13 [a dwelling for ostriches, 35:7.], "a dwelling for reeds and rushes." Root חָצַר No. I. 2681

II. חָצִיר m.—(1) *grass*, Job 8:12; 40:15; Ps. 104:14.—(2) *a leek*, Nu. 11:5. Root חָצַר No. II. 2682

[חָצַן an unused root, whose primary power appears to have been that of strength and firmness; compare Arab. حصن to be strong, to be fortified."]

חֵצֶן Psalm 129:7, and חֵיק Isai. 49:22; Neh. 5:13, m., THE BOSOM of garments in which any thing

is carried. Arable حِضْن, Æth. ሕፅኑ id., whence denom. verb حضن to carry in the bosom. [In Thes. חֵצֶן *arm, forearm*; so called from strength (root חָצַן); —חֵצֶן id., also *bosom* where any thing is carried.] 2684

חָצַף Chald. TO BE SHARP, hence TO BE HARSH, SEVERE, and (especially Pa. and Aph.) trans. *to urge, to hasten*. 2685

Part. Aphel מְחַצְּפָא *severe* or *hasty* (spoken of the king's edict), Dan. 2:15; 3:22.

חָצַץ TO DIVIDE, and intrans. TO BE DIVIDED. 2686
Arabic حصّ Conj. III. to divide one's share with another, حصّة a part, a portion. Talmud. to cut up, to cut in pieces (whence מַחֲצֵצָה an axe or adze), hence figuratively, to distinguish. Kindred roots are חָצָה, חָצַב, חָצַד, Chald. חְצַץ. The primary syllable חץ has the power of cutting, dividing, or sharpening, in common with the cognates חז (see חָזַז), חרר (see חָרַר), חלל, also גר, גז, כם, קץ, קר and the roots גזר, גרע (see גָּרַע). Pro. 30:27, "the locusts have no king, וְאֵיבָה חֵצֶץ לְכֻלּוֹ and yet they all go forth divided," i. e. in a divided host (comp. Gen. 14:15). Jerome, *per turmas suas*.

PIEL, part. מְחַצְּצִים Jud. 5:11, *those who divide* (booty), (compare Isai. 9:2; 33:23; Psal. 68:13). Others, following the Targum and the Jewish writers, translate it *archers*, taking it as a denom. from חֵץ. [So Gesenius himself in Thes. "Compare Targ. Jud. 5:8."]

PUAL, *to be cut off*, i. e. finished, ended (spoken of the months of one's life), Job 21:21.

Hence חֵצֶן and the following words.

חָצָץ m.—(1) *a small stone, gravel stone* (from being broken up, made small), and collect. *small stones, gravel*, Prov. 20:17; Lam. 3:16. 2687

(Syr. ܚܨܨܐ, Arab. حصى.)

(2) i. q. חֵצֶן *an arrow*, poetically for lightning, Ps. 77:18.

חֲצַצֹן־תָּמָר חֲצֹצֹן־תָּמָר ("pruning of the palm"), [*Hazazon-tamar, Hazezon-tamar*], Gen. 14:7; 2 Ch. 20:2, pr. n. of a town situated in the desert of the tribe of Judah, celebrated for its palms; afterwards called עֵין גְּדִי. As to the palms of Engadda, see Plin. H. N. v. 7. Celsii, Hierob. ii. 491. 2688

חֲצֹצְרָה חֲצוֹצְרָה & חֲצֹצְרָה *f. a trumpet*, Nu. 10:2, seq.; 31:6; Hos. 5:8; 2 Kings 12:14. ["This was the *straight* trumpet, different from the שׁוֹפָר *buccina* or *horn*, which was crooked like a horn. See Jos., Ant., iii. 12:6. Jerome on Hosea 5:8; Buxtorf's Lexicon, p. 816."] Various have been the conjectures as to the etymology. Most (with whom I formerly agreed), derive it from חָצַר, Arab. حضر to be present, Conj. X. to call together; hence the form חֲצוֹצְרָה was considered to be after the analogy of the 12th Arabic conjugation, to call together (with a trumpet), whence חֲצֵרָה a trumpet, so called from calling together. Others (amongst whom of late Ewald, Hebr. Gram. p. 242), derive חֲצֹצְרָה from חָצַר No. I; supposing it to be so called because of its being narrow and slender, an etymology much less suitable. I have no doubt that this word is onomatopoetic, imitating the clangour of the sound of a trumpet, as in Latin *tarantarara*, in the verse of Ennius ap. Serv., ad Virg. Æn., ix. 503, Germ. *tratara*. To this the Hebrew word before us is similar, especially if pronounced in the Arabic manner حَصَاصِرُ *haddâra*. From this noun is derived the verb— 2689

חָצַר *to blow a trumpet, to trumpet*. It occurs in part. מְחַצְצְרִים (מְחֻצָּצְרִים), 1 Chr. 15:24; 2 Chr. 5:13; 7:6; 13:14; 29:28 כרוב; where in קרי one 2690
מְחַצְצְרִים (מְחֻצָּצְרִים) is rightly rejected, it becomes מְחַצְרִים, part. Piel or Hiphil), by a jejune correction of a more uncommon form.—2 Chron. 5:12, it is מְחֻצְרִים, which appears to be a transcriptural error.

I. חָצַר an unused root. Arabic حصر, Æthiop. ሐጸረ: *to surround to enclose with a wall*, whence حِصَار an enclosure, defence, castle. Kindred roots are עָצַר, and those given under the words אוּץ and בָּרַר. Hence חָצִיר, חָצֵר No. I, and pr. n. חֲצוֹר. + see 2690

II. חָצַר an unused root, i. q. חָضَر *to be green*, whence חָצִיר grass, which see. [The identity of this root with the preceding is maintained in Thes. "Etymologists have usually assumed here two different roots. But the connection of the ideas is shewn in the Greek χάρος, which, like חָצִיר, signifies first *an enclosure, court*, specially for cattle, and then *a pasture*, and by meton. pasturage; i. e. *grass, green herbage*, etc. See Passow, h. v."] + see 2691

[III. חָצַר (?) Piel, 2 Ch. 5:13; Hiphil, 1 Ch. 15:24; 2 Ch. 5:12; 7:6; 13:4; 29:28, *to blow with a trumpet*; see כ' חָצַר.] see 2690

חָצֵר constr. חֲצַר with suff. חֲצֵרִי, pl. חֲצֵרִים constr. חֲצֵרוֹת and חַצְרוֹת const. comm. *an enclosure*, 2691
a place surrounded by a fence, specially—

(1) *a court*, an enclosure before a building, Neh. 8:16; Est. 5:2; especially before the holy tabernacle and temple, Ex. 27:9, seq. חֲצַר הַמִּשְׁכָּן the inner court, or court of the priests. 1 Ki. 6:36. חֲצַר הַגְּדוֹלָה the great court, 1 Ki. 7:12.

(2) *a village, hamlet, country village*, such as are elsewhere called חָצֵר Joeh. 13:23, 28; 15:32, seq.; Levit. 25:31. Also used of the *moveable villages* of Nomade tribes, consisting of tents, Gen. 25:16; Isa. 42:11 (compare Cant. 1:5).

Hence are the following names of towns or villages:—

2692 (1) חֲצַר אַדָּר ("the village of Addar"), [*Hazar-addar*], a town on the borders of the tribe of Judah, Nu. 34:4; more briefly called אַדָּר, Josh. 15:3.

2693 ["(2°) חֲצַר גַּדָּה ("village of good fortune"), [*Hazar-gaddah*], in the southern part of the tribe of Judah, Josh. 15:27."]

*2701, *2702 (2) חֲצַר סוּסִים, Josh. 19:5, and חֲצַר סוּסָה ("the village of horses"), [*Hazar-susah, Hazar-susim*], 1 Ch. 4:31, in the tribe of Simeon.

*2703, *2704 (3) חֲצַר עֵינוֹן Ezek. 47:17, and חֲצַר עֵינָן ("the village of fountains"), [*Hazar-Enan*], Ezek. 48:1; Nu. 34:9, 10, on the northern borders of Palestine.

*2705 (4) חֲצַר שׁוּעָל ("the fox's village"), [*Hazar-shual*], Josh. 15:28; 19:3; 1 Ch. 4:28; Neh. 11:27, in the tribe of Simeon.

2694 (5) חֲצַר הַתִּיכוֹן ("the middle village"), [*Hazar-hatticon*], Ezek. 47:16, on the borders of Auranitis.

*2698 (6) plur. חֲצֵרוֹת, [*Hazeroth*], a station of the Israelites in Arabia Petræa, Num. 11:35; 12:16; 33:17; Deu. 1:1.

see 2695 [חֲצֵרַי see חֲצַיִם.]

*2696 חֶצְרוֹן ("enclosed," "surrounded by a wall"), [*Hezron*], pr. n.—(1) of a son of Reuben, Gen. 46:9; Exod. 6:14.—(2) of a son of Pharez, Gen. 46:12; Ruth 4:18. Gr. Ἑσρώμ, Mat. i. 3. Patron. is חֶצְרוֹנִי Nu. 26:6. ["(3) of a town in the tribe of Judah, Josh. 15:3, 25."]

2695 חֶצְרַי (id.), [*Hezrai*], pr. name of one of David's captains, 2 Sam. 23:35 בחיב. In קרי and 1 Ch. 11:37, חַצְרוֹ.

*2699 [חֲצַרְמָוֶת *Hazerim*, pr. n. Deu. 2:23.]

2700 חֲצַרְמָוֶת ("the court of death"), [*Hazarmaveth*], pr. n. of a district in Arabia Felix, situated on the Indian sea, abounding in frankincense, myrrh, and aloes; but remarkable on account of the unhealthiness of the climate (whence its name); it is still called by the Arabs حضرموت, حضرموت, Gen. 10:26. See Abulfedæ Arabia, edit. Gagn. page 45; Niebuhr's Description of Arabia, page 283—294.

[חָצְרֵר (י) Piel part. 2 Ch. 5:12; see חָצַץ. see 2690

חֵק see חוק. see 2436

חֹק m. followed by Makk. חָקָּ, with suff. חֻקִּי, but חֻקִּי Lev. 10:13; חֻקָּם Ex. 5:14; plur. חֻקִּים, constr. חֻקֵּי and חוּקֵי Ezek. 20:18, properly *that which is established* or *definite* (from the root חָקַק No. 3), e.g. חֻקִּי that which is appointed for me, Job 23:14. Specially— 2706

(*a*) *an appointed portion* of labour, *a task*, Ex. 5:14; Pro. 31:15; of food, Pro. 30:8.

(*b*) *a defined limit, a bound*, Job 26:10; Prov. 8:29. חֹק לַבְּלִי חֹק without limit, Isa. 5:14; 94:5.

(*c*) *an appointed time*, Job 14:13; 38:26.

(*d*) *an appointed law, a statute, an ordinance*, Gen. 47:26; Ex. 12:24; used of the laws of nature [as prescribed by God], Job 28:26; of laws given by God to man, Deu. 4:5, 8, 14; 6:24; 11:32; 12:1; *a decree* of God, Psa. 2:7; *a custom* observed as though it were a law, Jud. 11:39; *right, privilege*, observed as though it had been a law, Exod. 29:28 [This passage speaks of an actual *ordinance* of God].

חָקַק unused in Kal, i.q. חָקַק pr. TO CUT INTO (δοκεύειν, θωύσσειν), *to hack*; hence *to engrave, to carve* (Pual, No. 1); *to draw, to paint* (Pual, No. 2; see חָקַק, No. 2); also, *to hack up the ground* (αὐλακοῦν); see Hithpael. 2707

Pual part. מְחֻקֶּרֶת—(1) *something carved, engraved*, 1 Ki. 6:35.

(2) *drawn, painted*, Exe. 8:10; comp. 23:14.

Hithpael, *to dig up, to hack* up the ground, αὐλακοῦν εἰσεν Graben aufwerfen. I would thus, from the primary signification, explain Job 13:27, עַל שָׁרְשֵׁי רַגְלַי תְּחֻקֶּה "around the roots of my feet thou hast dug up (the ground);" or, hast made a trench, so that I cannot go on, i.e. thou hast stopped up my way, compare Job 19:8; Lam. 3:7. It is commonly interpreted, around the roots of my feet thou hast delineated; i. e. hast marked out to my feet how far they shall go.

חֻקָּה f. from חוק, *that which is established* or *defined* ["Sing. spoken always of a single law or ordinance; e.g. חֻקַּת הַפֶּסַח "*law, ordinance of the passover*"]; specially—(*a*) *law*, e.g. of heaven, of nature, Job 38:33; Jer. 31:35; 33:25; of God, Ex. 27:21, חֻקַּת עוֹלָם "an everlasting law."—(*b*) *practice, custom*, e.g. of the Gentiles, i.e. idolatry, 2 Ki. 2708

17:8; Lev. 20:23, *right, privilege*, Ex. 29:9 [such a privilege being God's ordinance].

2709 חֻקְּנָא ("benê"), [*Hakupha*], pr. n. m. Exr. 2:1; Neh. 7:53, from the unused root—

† חֻקָּר = חקר TO BEND ONE'S SELF.

2710 חָקַק prop. TO CUT, TO CUT INTO, TO HACK, (θύειν, σφάζειν) compare the kindred roots, all of which are onomatopoetic, חָקַק, חָקַר and חָקַק to strike with a sword, (θύειν) then to stamp violently; also, to encounter violently; حَكَّ and حَاكَكَ id.; (θύειν) *to hack*. In passing, we may observe that especially in verbs geminate in the middle radical, there are many which are imitations of sound, and hence are common to many languages; as פָּטַשׁ *teden* [*to tick*], טָפַח, טָפַף, טָפַשׁ, טָפַר, טָפַל *tinnio*, פָּטַשׁ, פָּטַשׁ, רָטַשׁ, טָפַח, טָפַף, טָפַשׁ, טָפַר, טָפַל *tinnio*, פָּטַשׁ, פָּטַשׁ, רָטַשׁ, to beat, to beat to powder, etc.; and in the geminate forms, גָּרְגַּר *gargarizavit*, צִפְצֵף *pipiavit*, צִלְצֵל *tintinnum edidit*, etc. Specially—

(1) *to carve out* a sepulchre, in a rock, Isaiah 22:16; *to engrave* letters and figures on a tablet, Isa. 30:8; Exe. 4:1.

(2) i. q. γράφειν, *to delineate, to paint*, Isa. 49:16; Exe. 23:14.

(3) *to decree, to ordain* (verbs of inscribing and writing are used in the sense of decreeing, since it is the work of a legislator to write or inscribe his laws), Isa. 10:1; *to determine, to appoint, to describe*, Prov. 8:27, 29. Part. חֹקֵק poet. for שֹׁפֵט a judge, Jud. 5:9.

Pual part. מְחֻקָּק *what is decreed*, Pro. 31:5.

Hophal, fut. יָחֻקַּק for יָחֹקַּק (with the omission of Dag. forte) *to engrave, to inscribe*, Job 19:23.

Poel, i. q. Kal No. 3, *to decree*, Pro. 8:15. Part. מְחֹקֵק—(1) *a law giver*, Deut. 33:21; Isa. 33:22; *a leader*, Jud. 5:14.—(2) *a sceptre*, Num. 21:18; Ps. 60:9; Gen. 49:10.

Hence חֹק, חֻקָּה, [חֻקָּק], and—

2711 חֻקָּק m. only in pl. const. חֻקְקֵי *decrees, things determined*, Isa. 10:1; Jud. 5:15 (where it corresponds to a similar word, חֹקְקֵי, verse 16).

2712 ["חֻקֹּק *Hukkok*, pr. n. of a town on the borders of Asher and Naphtali, Josh. 19:34; called חוּקֹק 1 Ch. 6:60."]

2713 חָקַר fut. יַחְקֹר (Job 13:9) TO SEARCH, TO INVESTIGATE. (The primary idea is perhaps that of searching in the earth by digging, so that kindred roots are גָּרַר, גָּרַד, see חָקַר Ps. 95:4.) Const. absol. Deu. 13:15; Exe. 39:14; followed by acc. of person or thing, *to explore, search out, as* a country, Jud. 18:2; (to taste) food or drink, Prov. 23:30; wisdom, Job 28:27; the mind of any one, 1 Sa. 20:12; Psa. 139:1. Prov. 28:11, "a rich man seems to himself to be wise, וְדַל מֵבִין יַחְקְרֶנּוּ but a poor man who has understanding *searches him*." LXX. κατανγνώσεται. Aqu. Theod. ἐξιχνιάσει.

Pilel, i. q. Kal. Eccles. 12:9.

Nophal, pass. of Kal. Jer. 31:37. 1 Ki. 7:47, לֹא נֶחְקַר מִשְׁקַל נְחֹשֶׁת "the weight of the brass could not be searched out," comp. חֵקֶר, חֵן.

Hence חֵקֶר and—

חֵקֶר (1) *searching, investigation*, Job 34:24. 2714
אֵין חֵקֶר that which cannot be sought out, Prov. 25:3; hence used of any thing that is innumerable, Job 5:9; 9:10; 36:26; also *deliberation*, Jud. 5:16.

(2) *that which is known by investigation, hidden, secret*. Job 38:16, חֵקֶר תְּהוֹם "the most secret recesses of the sea." Metaph. חֵקֶר אֱלוֹהַּ Job 11:7, i. q. τὰ βάθεα τοῦ θεοῦ. [Prof. Lee questions the propriety of this comparison on the ground of the Hebrew construction.]

חֹר m. only in plur. חֹרִים, *noble, freeborn*, 1 Ki 2715
21:8, 11; Neh. 2:16; 4:13; once fully written חוֹרִים Ecc. 10:17. Root חָרַר No. 2.

חֹר *a hole*, see חור. see 2356

חַר see חור. see 2352

[חֹר הַגְּדְגֹּד see גֻּדְגֹּדָה. *2735, see 1412

חָרָא or חָרָה an unused root. Arabic حَرِيَ †

to do one's easement, a low word rather than a decent one. Hence whenever its derivative occurs in the sacred text, the Hebrew critics have placed [what they deemed] a more decent word in the margin. See חֲרָאוֹת מִן for חֲרֵי יוֹנִים, and—

חֲרָאִים m. plur. *dung, excrements*, Isa. 36:12. 2716
In the margin the more decent word אוֹתָה [as the קרי; the vowels of which are subjoined to this.

חָרַב whence imp. חֲרַב, and חָרֵב future חֲרֵב— 2717
(1) TO BE DRIED UP, spoken of water, rivers, earth. Gen. 8:13; Job 14:11; Isai. 19:6; Psa. 106:9. It differs ["as merely denoting the absence of water"] from יָבֵשׁ *to be dry, to become dried*, see Gen. 8:13, compare 14; also Isa. 19:5, where there is a gradation, יָחֵר יֶחֱרַב יָבֵשׁ. Compare Reimarus, De Differentia Voce. Hebr. p. 64. (From the same stock is Gr. κάρφω to become dry, κράμβος dry.)

(a) *to be desolate, to be laid waste,* spoken of countries or cities, (dry places being desert, devoid of water, Isai. 42:15; 48:21); Isai. 34:10; Jer. 26: 9; of sanctuaries, Am. 7:9; also *to be destroyed, wasted,* spoken of a people, Isa. 60:12; and trans. *to lay waste, to destroy,* Jer. 50:21. (Imp. חֳרֹב.)

(3) *to be amazed, astonished,* Jer. 2:12; compare the synonymous words שָׁמֵם and שָׁעַר.

(Arab. خَرِبَ to be laid waste, Conj. II. to lay waste, to destroy; cognate to which is חָרַב I. II. IV. to wage war.)

NIPHAL.—(1) pass. of Kal No. 2, *to be laid waste, desolated,* Exe. 26:19; 30:7.

(2) recipr. *to destroy one another,* hence *to fight,* 2 Ki. 3:23.

PUAL pass. of No. 1, *to be dried,* Jud. 16:7, 8.

HIPHIL.—(1) *to dry up* ["as water"], Isa. 50:2.

(2) *to lay waste,* towns, countries, Ezekiel 19:7; Jud. 16:24; *to destroy* a people, 2 Ki. 19:17.

HOPHAL pass. of Hiphil No. 2, Exe. 26:2; 29:12. The derivative nouns all follow.

2718 חָרֵב Ch. i. q. Heb.

HOPHAL, *to be destroyed, laid waste,* Ezr. 4:15.

*2720 חָרֵב adj. fem. חֲרֵבָה—(1) *dry,* Lev. 7:10; Prov. 17:1.

(2) *laid waste, destroyed,* Jer. 33:10, 12; Neh. 2:3, 17; Exe. 36:35.

2719 חֶרֶב [in pause חָרֶב, with suffix חַרְבִּי, pl. חֲרָבוֹת, const. חַרְבוֹת], f.—(1) *a sword* ["as laying waste; others, as having the signification *edge,* comp. חרף, חרש, to be sharp, serid, whence חֶרֶב edge of a sword"]. (Arab. حَرْبٌ, Syr. ܚܪܒܐ, whence Greek ἄορυς, see Bochart, Hieroz. ii. p. 760.) תָּקַע לְפִי חָרֶב to smite with the edge of the sword; to kill with the sword, Deut. 13:16; 20:13; Joshua 6:21; 8:24; 10:28.

(2) It is applied to *other cutting instruments;* e.g. a circumcising knife, Josh. 5:2, 3; a knife, or razor, Exe. 5:1; a graving tool, Ex. 20:25; an axe, Ezek. 26:9. Poetically used of the curved tusks of the hippopotamus, Job 40:19.

(3) *drought,* Deu. 28:22. [This meaning is not needed in this passage; so Thes.]

*2722 חוֹרֵב & חֹרֵב ("dry," "desert"), pr. n. *Horeb,* a lower summit of Mount Sinai, from which one ascends Mount Sinai properly so called (הַר סִינַי *Jebel Mûsa*). Ex. 3:1; 17:6; Deut. 1:2, 6; 4:10, 15; 5:2; 18:16; 1 Ki. 8:9; 19:8; Mal. 4:4; compare Burckhardt's Travels, p. 873, seq.; 1077, seq. Germ. edit. ["But Horeb seems to have been a general name for a whole mountain, of which Sinai was a particular summit. See Hengstenberg, Auth. des Pentat. ii. p. 896." Robinson.]

2721 חֹרֶב m.—(1) *dryness, drought,* Jud. 6:37, 39; hence, *heat,* Gen. 31:40; Job 30:30.

(2) *a desolating, laying waste.* עָרֵי חֹרֶב towns laid waste, desolated, Isa. 61:4; Exe. 29:10.

2723 חָרְבָּה חָרְבָּה plur. חָרְבוֹת with art. הַחָרְבוֹת const. חָרְבוֹת f. ["(1) *dryness,* pl. *dry places,* Isa. 48:21."]

(2) *a desolation, a place laid waste, ruins.* Lev. 26:31, הַחֹפֵי אֶת־עָרֵיכֶם חָרְבָּה "I will lay your cities waste." חָרְבוֹת בָּנָה to build up ruins or places laid waste. Exe. 36:10, 33; 38:12; Mal. 1:4; Isa. 58:12; 61:4. Job 3:14, "kings and counsellors of the earth חֳרָבוֹת לָמוֹ who have built ruins for themselves," i. e. splendid edifices, presently however to fall into ruins, q. d. die große Steinhaufen aufbauen. Synonymous with this is חָרְבוֹת חֹרֶם Isaiah 44:26. חָרְבוֹת מְחִיר the ruins, i. e. the ruined houses of the rich, Isa. 5:17.

2724 חָרְבָה (for חֲשָׁבָה) *that which is dry, dry land,* Gen. 7:22; Ex. 14:21; 2 Ki. 2:8.

2725 חַרְבֹּן plur. constr. חַרְבֹנֵי m. *drought, heat* [of summer], Ps. 32:4.

2726 חַרְבֹּנָא (probably Pers. خربان an ass driver), *Harbonah,* pr. n. of a eunuch of Xerxes, Est. 1:10, spelled חַרְבוֹנָה 7:9.

2727 חָרַד *ἅπαξ λεγόμ.* Psalm 18:46, TO SHAKE, TO TREMBLE. Ch. חֲרַד fear, trembling. (The primary syllable is ערד which equally with רעד denotes tremulous movements, see רָגַז, רָעַד). Loc. cit. וַתֶּחֱרַדְנָה מִסִּגְרֹתֵיהֶם "and they shall tremble out of their hiding places, i. e. (they shall go out from their fortified places with trembling) and shall deliver them up to me;" comp. Mic. 7:17; Hos. 11:11. Others, from a comparison with Arab. خرج to go out, translate *shall go out from their hiding places,* but it is weaker. In the parallel passage, 2 Sa. 22:46, there is וַיַּחְרְגוּ.

חָרְגַל an unused quadril. i. q. Arab. خرجل to leap, to gallop as a horse, to spring as a locust. It is formed from the triliteral חָרַל to tremble, which is applied to leaping (see לוּל). By the omission of ר from this root another triliteral is formed, חָגַל. Hence—

2728 חַרְגֹּל m. *a locust,* so called from its leaping (see the root, comp. ἀκρὶς, ἀκρίλαβος, from ἄκρος), with wings and fit for food, Lev. 11:22. (Arab. حَرْجَلٌ a troop of horses, also of locusts, حرجول, *l* and *n* being interchanged, a kind of locust without wings).

2729 חָרַד fut. יֶחֱרַד—(1) TO TREMBLE, TO BE FRIGHTENED. (The unused חָרַד prob. had the signification of terrifying, compare אָרַר, ἀράσσω.) Exod. 19:16; 2 Sa. 28:5; Isa. 10:29 ["ascribed to the heart, 1 Sa. 28:5"]; followed by ל of the cause, Job 37:1. Used in a pregnant sense, Gen. 42:28, וַיֶּחֶרְדוּ אִישׁ אֶל אָחִיו "they were afraid (i. e. afraid they turned) one to another, saying."

(2) Followed by אֶל prop. *to fear for any one,* i. e. to take care of him, 2 Ki. 4:13 ["followed by אַחֲרֵי *to follow* any one *trembling,* 1 Sa. 13:7"].

(3) *to come trembling, to hasten* (compare חָפַז NIPHAL), followed by מִן from a place, Hos. 11:10, 11; followed by לִקְרַאת to meet, 1 Sa. 16:4; 21:2.

HIPHIL, *to terrify, to make afraid,* Jud. 8:12; 2 Sa. 17:2; Lev. 26:6; Job 11:19; Isa. 17:2.

The derivative nouns follow with the exception of the pr. n. חֲרוֹד.

2730 חָרֵד adj.—(1) *trembling, fearful, afraid,* Jud. 7:3; followed by מִן, for that of which one is afraid, 1 Sa. 4:13.

(2) Applied to the fear of God and piety; *reverence,* Ezr. 10:3, חֲרֵדִים בְּמִצְוַת אֱלֹהֵינוּ "those who fear (or reverence) the commandment of our God," compare 9:4; Isa. 66:2, חָרֵד עַל דְּבָרִי "who reverences my words," followed by אֶל verse 5.

2731 חֲרָדָה f. constr. חֲרַדַּת plur. חֲרָדוֹת Exe. 26:16.—(1) *terror, fear.* Gen. 27:33, "and Isaac feared חֲרָדָה גְּדֹלָה a great fear." A genitive after this word sometimes refers to the person who is feared, as, חֲרַדַּת אָדָם the fear of man, Prov. 29:25; sometimes to him who inspires fear, חֲרַדַּת אֱלֹהִים terror, or fear, sent by God (a panic fear), 1 Sa. 14:15.

(2) *care, concern,* 2 Ki. 4:13.

2732 (3) pr. n. of a station of the Israelites in the desert [*Haradah*], Nu. 33:24.

*2734 חָרְדָה fut. תֶּחֱרַד apoc. יֶחֱרַד.

(1) TO BURN, TO BE KINDLED, cogn. to חָרָה. Always spoken of anger, concerning which these expressions are used—(*a*) אַפּוֹ חָרָה Exod. 22:23; followed by בְּ against any one, Gen. 30:2; 44:18; Job 32:2, 3; 42:7; less often followed by אֶל Nu. 24:10; עַל Zec. 10:3.—(*b*) without אַף חָרָה "(anger) was kindled to him;" he was angry, Gen. 31:36; 34:7; 1 Sa. 15:11; 2 Sa. 19:43.—(*c*) חָרָה כַּעֲפִי (anger) was kindled in his eyes;" since anger is visible in the kindling of eyes, and inflamed countenance, Gen. 31:35; 45:5.

Those expressions sometimes rather denote sorrow than anger; and hence they are rendered by the LXX. by the verb λυπέομαι, as Gen. 4:5; Jon. 4: 4, 9; Neh. 5:6; compare as to the connection of the two ideas חָמָה NIPHAL, and כָּעַס HITHPAEL.

(2) *to be angry,* followed by בְּ Hab. 3:8.

NIPHAL (Cant. 1:6 [referred in Thes. to the root חָרַר]). part. נֶחֱרִים pl. i. q. Kal No. 2, *to be angry,* Isa. 41:22; 45:24; followed by בְּ against any one, Cant. 1:6 [but this should be referred to חָרַר].

HIPHIL, fut. יַחֲרֶה—(1) *to make to burn, to kindle* anger, Job 19:11; followed by עַל.

(2) *to do any thing with ardour, to be earnest;* followed by another finite verb, Neh. 3:20, אַחֲרֵיהֶם הִתְחַזֵּק בְּחֵיל "after him Baruch earnestly repaired (the wall)," or, emulating him, repaired, etc.

TIPHIL, fut. יִתְחָרֶה (of the form יִתְפַּעַל) *to emulate, to rival,* Jer. 22:15; followed by אֶת with any one, Jer. 12:5.

HITHPAEL, *to fret oneself, to be angry,* Psa. 37: 1, 7, 8; Pro. 24:19.

Derived nouns, חֲרוֹן, חֲרִי, חֲרוֹן.

חַרְחָיָה (*Harhaiah*), according to other copies חֲרַהְיָה 2736
["(who was dried up"), pr. n. of a man, Neh. 3:8."]

חֵרוֹל ("fear," "terror"), [*Harod*], pr. n. of a see 5878St.
fountain, or of a place near it. עֵין חֵרוֹד Jud. 7:1. 2733
Hence Gentil. חֲרֹדִי 2 Sa. 23:25.

חֲרוּזִים m. pl. *strings of pearls,* or other gems, 2737
or coral, Cant. 1:10; from the root חָרַז which see. Syr. ܚܪܙܐ and Arab. خَرَزٌ a necklace composed of gems or pearls.

חָרוּל m., Job 30:7; Zeph. 2:9; pl. חֲרֻלִּים Prov. 2738
24:31, *the nettle,* so called from its burning, from the root חָרַל. Comp. Æth. ሐርለለ to singe, for ሐለለ. See Celsii Hierobot. t. ii. p. 166.

חַרְחֻמָף (contracted from חַרְחוּמָף flat-nosed), 2739
[*Harumaph*], pr. n. of a man, Neh. 3:10"].

חָרוֹן m. (from the root חָרָה) *heat, burning,* and 2740
concr. of something burning, Ps. 58:10.

There is often found the phrase אַף חָרוֹן "heat of anger," Nu. 25:4; 32:14; 1 Sa. 28:18, and simpl. חָרוֹן is used for *wrath,* Neh. 13:18; Ps. 2:5. Plur. חֲרוֹנִים *angers,* Ps. 88:17.

• For 2735 see p. 301.

see 1032. 2772 [חָרוּץ see חרץ].

* 2742 חָרִיץ (Kametz pure, see Amos 1:3), part. pass. from the root חָרַץ to cut into, to sharpen.—(1) *cut in, dug*, hence *the ditch* of a fortified city, Dan. 9:25. (Chald. חֲרִיץ). Compare the root No. 1, *b*, where the verb נְגִיחָה can only be referred to חָרִיץ by zeugma.

(2) *sharpened* (see the root No. 2), hence as a post. epith. for *a threshing train*, an agricultural instrument used for rubbing out corn; more fully מוֹרַג חָרִיץ a sharpened thrashing instrument, Isaiah 41:15; and hence used without the substantive in the same sense, Isa. 28:27; Job 41:22. Plur. חֲרִיצוֹת Amos 1:3. As to the form of this instrument, see מוֹרַג.

(3) *something decided*, hence *judgment* (see the root No. 3). Joel 4:14, הֲמוֹנִים חֲרִיצִי "in the valley of judgment," i. e. of punishment. LXX. *ἐν τῇ κοιλάδι τῆς δίκης*.

(4) poetically used for *gold*, Psa. 68:14; Prov. 3:14; 8:10; 16:16; Zec. 9:3; so called either from the sharp (bright) colour (see חָסַל No. 3), or else from its being eagerly desired by men (see חָרַץ No. 4, *b*. Arab. حرص to be eager, to covet), or else perhaps for some other reason; ["properly that which is dug out"]. It seems to answer to the Gr. *χρυσός*.

2742 חָרִיץ (of a form which regularly receives dagesh, for חִרִיץ)—(1) *eager* (see the root No. 4, *b*), hence *diligent, sedulous*. Pl. חֲרוּצִים Pro. 10:4; 12:24; 13:4; 21:5.

2743 (2) [*Haruz*], pr. n. of the father-in-law of king Manasseh, 2 Ki. 21:19.

† חָרַר an unused root, cognate to חָרַץ *to puncture*, hence *to perforate, to bore through*. Arab. خرز to perforate e.g. pearls or gems, in order to string them. Hence חָרוּז.

* 2745 [חַרְחָס (*Harhas*), pr. n. m., 2 Ki. 22:14, written חַסְרָה 2 Ch. 34:22.]

* 2746 חַרְחֻר m. (from the root חָרַר)—(1) *inflammation, burning fever*, Deut. 28:22. LXX. *ἀμπελών*. Vulg. *ardor*.

2744 (2) [*Harḥur*], pr. n. of a man, Ezr. 2:51; Neh. 7:53.

† חָרַט an unused root. Syriac ܚܪܛ *to cut in, to engrave*, like the kindred root חָרַת, חָרַשׁ, *χαράσσω, χαράττω*. See more under the root עָבַד. Hence חֶרֶט a graving tool or chisel, and Arab. خرط to turn [as in a lathe]. [Hence חָרִיט and חֹרֶטֶם.]

2752 חֶרֶט m.—(1) *a graving tool*, Ex. 32:4. 2747

(2) *a style*, with which letters were inscribed on wood or stone; hence poetically used of a kind of writing, Isa. 8:1, בְּחֶרֶט אֱנוֹשׁ "with the style of a man" (of the common people), i. e. with letters of the common sort, such as the common people might easily read.

חַרְטֹם m. only in plur. חַרְטֻמִּים *sacred scribes*, 2748 skilled in the sacred writing (i. e. in the hieroglyphics), *ἱερογραμματεῖς*, a kind of Egyptian priests (see Jablonskii Prolegg., in Panth. Ægypt., page 91, seq. Creuzer, Mythologie und Symbolik, i. p. 245). Gen. 41:8, 24; Exod. 7:11, 22; 8:3; 14:15; 9:11; this name is also applied to the Babylonian magi, Dan. 1:20; 2:2. This word appears to me to be of Hebrew origin, whether it be derived from חָרַט a style, and מ- formative (comp. מַחְרֵשָׁה, חָרַשׁ from חָרַשׁ), or whether it be taken as a quadriliteral, formed from the triliterals חָרַט and חָטַם to be sacred. But, however, it is not an improbable opinion that the Hebrews imitated in these letters a similar Egyptian word (comp. חֲקָקוֹת, חָקַק); thus, according to Jablonski (loc. cit., and Opusc. ed. te Water, i. p. 402) ΕΡΧΩΘΙ *thaumaturgus*, or according to Ignatius Rossius (in Etymol. Ægypt., p. 366) ΣΑΡΕΣΤΟΘΙ i.e. guardian of secret things. On the other hand it seems altogether absurd to seek for this word, which occurs so frequently in the Pentateuch, another etymology when found in Daniel, by deriving it from the Persic; namely, from خرمند *chyrahmand* (not *charâmand*), endued with wisdom. Besides Jablonski and Rossius, see Michaelis Supplem. p. 920; Rosenmüller ad Bocharti Hieroz. ii. page 468; Pfeifferi Dubia Vexata, ad Exod. 7:11.

חַרְטֻמִּי Ch. pl. i.q. Heb. Dan. 2:10, 27; 4:4, 6; 5:11. 2749

חֳרִי m. with the addition of אַף *heat of anger*, Ex. 11:8; Deu. 29:23; Isa. 7:4, etc. Root חָרָה. 2750

I. חֹרִי m. *white bread*, made of fine flour, from the root חור No. I. It occurs once, Gen. 40:16, סַלֵּי חֹרִי Vulg. *canistra farinæ*; LXX. *κανᾶ γενήσιων*. In the treatise of the Mishnah, Edaioth, iii. § 10, חוֹרִי is a kind of loaf or cake; Arab. حوّارى white bread, white flour. 2751

II. חֹרִי ("a troglodyte," "cave-dweller," from חור No. II, a hole, a cavern, and the termination יִ-), [*Horite*], pr. n. 2752

(1) of a people, who in very ancient time inhabited

Mount Seir (Gen. 14:6), afterwards expelled by the Edomites (Deu. 2:12, 22), Gen. 36:20—30.

2753 (2) [*Hori*], pr. n. of several men—(*a*) Gen. 36:22.—(*b*) Nu. 13:5.

* 2755 חֲרֵאֵי יוֹנִים for חֲרֵי יוֹנִים (from the root חָרָא), *doves' dung*, 2 Ki. 6:25 כחיב. This may be taken in its proper sense, for it is not incredible that men oppressed by long-continued famine should have eaten doves' dung; (compare Celsii Hierob. ii. p. 32; Rosenmüller ad Bocharti Hieroz. ii. p. 582); but it is not less probable that this name should be applied to some kind of vegetable food, just as in Arabic the herb Kali is called *sparrows' dung* (حرء العصافير), and in the shops of the chymists [in Germany] ASSA fœtida is called Teufelsdreck. See Bochart, Hieroz. ii. page 44, seq.; comp. however Celsius, loc. cit., who rightly shews that Bochart has erred in saying that the Arabs are in the habit of calling fried beans, doves' and sparrows' dung. In יוֹנִים 2 Ki. loc. cit. is חֲרִיצִים, which see.

2754 חֲרִיט m. pr. *something turned* or *carved* (from the root חָרַט); specially a conical *pouch* or *purse*, 2 Ki. 5:23; Isa. 3:22. Arabic خريطة. Compare Schrœderus, De Vestitu Mulierum Heb. c. 17.

2756 חֲרִיף (Arabic خريف "autumnal showere," from חָרַף autumn), [*Hariph*], pr. n. of a man, Neh. 7:24; 10:20. Instead of this, there occurs in Ezr. 2:18, יוֹרָה (also signifying autumnal showers).

2757 חָרִיץ (a verbal noun, from the root חָרַץ to cut, to sharpen).

(1) *a cutting, piece cut off, τμῆμα*. 1 Sam. 17:18, גְּזֵרֹת חֲרִיצֵי חֶלֶב "ten cuttings of (thickened) milk (or of soft cheese)." LXX. *τριφαλίδες*, i. e. according to Hesychius, *τμήματα τοῦ ἁπαλοῦ τυροῦ*. Vulg. *decem formella casei*. Arab. مكرس (ج being changed into ك) soft cheese.

(2) *sharpened*, i. q. חָרִיץ No. 2. Specially of a sharp threshing instrument, 2 Sam. 12:31; 1 Chr. 20:3.

2758 חֲרִישׁ (from the root חָרַשׁ) m. *plowing*, 1 Sam. 8:12, *plowing time, ἀροτός*, Gen. 45:6; Ex. 34:21.

2759 חֲרִישִׁי adj. *silent, quiet*; hence *hot*, spoken of the east wind, Jon. 4:8.

2760 חָרַךְ a root, *ἁπαξ λεγόμ.* Pro. 12:27, prob. TO BURN, TO SINGE (like Chald. חְרַךְ and Arab. حرق), hence *to roast* flesh. Prov. loc. cit., לֹא יְחָרֵךְ רְמִיָּה צֵידוֹ "the slothful man will not roast his prey," i. e. the lazy man will always be in want of wished-for gain; for nothing is to be procured without labour, der Träge brät sein Wildpret. חָרַךְ for חָרַשׁ LXX. *εἰς ἐργασίαν θήρας*, pursues not prey. Chald. and Syr. ܚܪܟ *will take, will catch*; but all these translators appear only to have given the sense freely. The signification of taking is indeed *doubtful*, unless the idea be connected with חֲרָכִים. C. B. Michaelis interprets, *will catch in a net*, making it thus, denom. from חֲרָכִים net-work, lattice. [To this Gesenius accedes in Thes.]

2761 חָרַךְ Chald. *to burn, to singe*, i. q. Arab. حرق. ITHPAEL, אִתְחָרַךְ *to be singed*, Dan. 3:27.

2762 חֲרָכִים m. *lattices* of windows, properly *a net*, net-work, Cant. 2:9. LXX. *θύρα*. (Chaldee חֲרָכָא a window.)

† חָרַל see חָרִיל [given as an unused root in Thes.]. †see 2738

2763 חָרַם unused in Kal, properly TO SHUT UP (comp. חֵרֶם a net, No. I.)—

(1) specially *to shut in, to contract the nose* (comp. קָמַט). Hence part. חָרוּם Levit. 21:18, *drawn in*, or *depressed at the nose*. Vulg. *naso parvo*. Arab. خرم and خزم to bore through the cartilage between the nostrils of a camel and put in a ring, properly to draw down the nose.

(2) *to prohibit* to common use; *to consecrate* to God (opp. to חָלַל). Arabic حرم to prohibit, especially to common use. II. to render sacred. IV. to devote. حرم a sacred place, adytum, also women's apartment [*Haram*]. Æth. ሐረመ፡ to account unlawful, ሕሉመ፡ to forbid, to prohibit. See HITHPAEL.

HIPHIL, הֶחֱרִים—(1) *to consecrate, to devote* (Æth. ሐረመ፡ to lay under a curse) to God, so that it could not be redeemed, Lev. 27:28, 29; Mic. 4:13. In the wars of extermination against the Canaanites, cities were thus devoted, so that when they were taken, both man and beast were coe and all destroyed, and the city itself razed. Hence—

(2) *to extirpate, to destroy utterly*, cities (Luth. verbannen), Deut. 2:34; 3:6; 7:2; 20:17; Josh. 8:26; 10:28, 37; 11:21; 1 Sam. 15:3, seq.; Isaiah 34:2; 37:11. There is sometimes added חֶרֶב Josh. 11:12; 1 Sa. 15:8. The phrase מִי הֶחֱרִים אֹתָיו Jer. 50:21, seems to denote an enemy pursuing after those who are to be destroyed (comp. אָשַׁר אַחֲרֵי 1 Ki. 14:10; 21:21). Poetically, God himself is said to

* For 2741 see Strong.

devote any thing; i. e. utterly to destroy it as something so devoted. Isa. 11:15, וְהֶחֱרִים יְהוָה אֶת לְשֹׁן יָם מִצְרָיִם "and Jehovah will devote (i. e. will dry up) the bay of the Egyptian sea."

HOPHAL הָחֳרַם *to be devoted, to be consecrated,* Ezr. 10:8; when used of men, i. q. *to be slain,* Ex. 22:19; Lev. 27:29.

*2765 חֵרֶם ("devoted," "sacred"), [*Horem*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

*2766 חֹרֶם for חֹרֵם (i. q. חֹרֵם "flat-nosed"), [*Horim*], pr. n. of a man, Ezr. 2:32; 10:31; Neh. 3:11.

2764 חֶרֶם, once חֵרֶם (Zec. 14:11), with suffix חֶרְמִי pl. חֲרָמִים

(1) *a net,* of a fisherman or fowler, so called from shutting, see the root No. 1, Hab. 1:16, 17; Ezek. 26:5, 14; 47:10. Metaph. *nets* are used of the blandishments of women, Ecc. 7:26.

(2) *the devoting* of any thing to utter destruction, Mal. 3:24; Zec. 14:11. אִישׁ חֶרְמִי a man devoted by me, 2 Ki. 20:42; Isa. 34:5.

2767 חֲרֹסֶת ("a devoting," a place laid waste), [*Horsath*], pr. n. of a royal city of the Canaanites, afterwards allotted to the tribe of Simeon, Num. 14:45; 21:3; Deut. 1:41; Joshua 19:14; 19:41; formerly called עַשְׁתָּת Jud. 1:17.

2768 חֶרְמוֹן (i. q. חָרַם prominent summit of a mountain; properly it seems the nose of a mountain; compare אַף), *Hermon,* a spur of Antilibanus, Josh. 11:3, 17; Ps. 89:13; 133:3; near the spring of the Jordan; now called Jebel esh-Sheikh (جبل الشيخ) and towards the south *Jebel el-Heish;* it consists of several mountains, and is therefore spoken of in the pl. חֶרְמֹנִים Ps. 42:7. We learn from Deut. 3:9; 4:48, that these mountains were called by the Amorites שִׂרְיֹן, by the Sidonians שִׂרְיֹן; and they were also sometimes called שְׂנִיר; but 1 Ch. 5:23, *Senir* and *Sirion* are distinguished from one another. The names applied to the mountains of this region appear sometimes to have been used in a wider, sometimes in a narrower, sense.

† חַרְמֵשׁ quadril. prob. compounded of חָרַם to cut off, and חָרַשׁ to cut into. Hence—

2770 מַחֲרֵשׁ m. *a sickle,* reaping *hook,* Deut. 16:9; 23:26.

2771 חָרָן (i. q. Arab. حَرَّان a place dried up, or parched with the sun), [*Haran*], pr. n.—(1) of a town of Mesopotamia, called in Gr. and Lat. *Κάρραι, Carrae,* Arab. and Syr. حَرَّان, afterwards celebrated for the defeat of Crassus; Gen. 11:31; 12:5; 27:43; 2 Ki. 19:12; and Ezc. 27:23 (in this passage, J. D. Michaelis, who follows a false hypothesis as to this whole verse, understands some other city in Arabia Felix); see Gol. ad Alferg. p. 249; Schult. Ind. Geogr. v. Charrae; J. D. Michaelis, Suppl. p. 930.—(2) of a man, 1 Chr. 2:46.

*2773 חֹרֹנַיִם ("two caverns," dual from חֹר = חוֹר), pr. n. of a town of the Moabites, situated on the ascent of a hill, Isa. 15:5; Jer. 48:3, 5, 34. The Gentile noun is חֹרֹנִי Neh. 2:10, 19.

2772 חֲרֻסִית שַׁעַר see page cxvii, B, is altogether a different place.

2774 חַרְנֻפֶר (perhaps for חַרְנֹפֶךְ from חָרַר to snore, and נָפַךְ to inhale, to pant), [*Harnepher*], pr. n. 1 Ch. 7:36.

חָרַשׁ & חָרַשׁ an unused root.

(1) i. q. חרץ and חרש *to scrape, to scratch* and intrans. *to be rough;* חֶרֶשׁ a potsherd, so called from its being scratching, rough. Hence חֶרֶשׁ a sherd, and חַרְסוּת.

(2) perhaps *to be dry, arid, hot.* The idea of roughness is applied to things which are *dried up, arid,* and thus to *heat;* see under the root חרר. Hence חֹרֶשׁ the sun.

2775 חֹרֶשׁ m. [in pause חֹרֶם, root חָרַם].—(1) *the itch,* Deut. 28:27; so called from scratching (Rabbi ben Bratten).

(2) *the sun,* an uncommon word, mostly poetic [Qu. see the occurrences in prose]. Job 9:7; Jud. 8:13; with ה parag. הַחַרְסָה Jud. 14:18 (like אַרְיֵה, לַיְלָה). It seems properly to signify *heat,* like חַמָּה, see the root No. 2; unless it be preferred with Hitzig (whom I followed edit. 3 [Germ.]), to hold that חֹרֶשׁ properly is the *orb,* or *disc* of the sun, viz. Sonnenscheibe, from the idea of scraping or forming, as the Germ. Scheibe from the verb schaben (see Adelung h. v.).—עִיר הַחֶרֶס, in Isa. 19:18 is found in sixteen codices, and in some editions, and is expressed by the LXX. Compl. (Ἀχυρίς), Symm. (νῆσις ἥλιου), Vulg. (*civitas solis*). Saadiah (قرية حرس), and is also confirmed by the Talmudists in Menachoth fol. 110 A.: this must, if we follow the certain and ascertained use of words, mean *the city of the sun;* i. e. Heliopolis in Egypt; called elsewhere עִיר הַהֶרֶס, whatever may be thought of the authenticity of the words, עִיר הַחֲרָסִים אֹמֵר לְאַחַת [Nothing but *conjecture* can be opposed to their genuineness.] From the Arabic usage حرس to defend, to preserve, it may be rendered "one shall be called a city preserved," i. e. one of those five cities shall be preserved. Whichever rendering is preferred, this reading is better than the other עִיר הַהֶרֶס, concerning which see p. CCXXXII, B.

2777 חַרְסִית f. *a pottery, potters'* workshop, Töpferey, where earthen vessels are made (from חֶרֶשׁ). Hence שַׁעַר הַחַרְסִיּוֹת the pottery gate, Jer. 19:2, a gate of Jerusalem near the valley of Hinnom. ["See under שַׁעַר."] In יף there is חַרְסִית.

† חָרַע an uncertain root ["Syr. Ethpael *to be cunning*"], see חֹרְעַי.

2778 חָרַף fut. יַחֲרֹף (Job 27:6).

(1) TO GATHER, TO PLUCK OFF. (Arab. خرف. With this accord the Lat. *carpo,* and (with a prefixed sibilant) German *karp, kharf.* The primary syllable רף has also in other roots the signification of plucking (*rapiendi*), as קָרַף, צָרַף, קָלַף, see שָׁקַף). Hence חֹרֶף, חֲרִיף the time when fruits are plucked, autumn, and from this—

(2) denom. *to pass the autumn* (and winter), *to winter,* χειμάζω. Isa. 18:6, וְכָל הַחַיְתוֹ הָאָרֶץ עָלָיו יַחֳרֹף "and all the beasts of the field shall winter upon it," as rightly rendered by Chald., Jerome, Luth. Opp. to קוץ to pass the summer (from קַיִץ). The Arabic verb خرف has also many significations derived from خريف and denominative of it.

(3) figuratively, *to carp at, to scorn, to reproach.* Ps. 69:10; 119:42; Pro. 27:11; Job 27:6, לֹא יֶחֱרַף לְבָבִי מִיָּמָי "my heart (my conscience) shall not reproach me as to any day of my life;" i. e. I do not repent of any day.

PIEL חִרֵּף—(1) i. e. Kal No. 3, *to reproach, to scorn,* 1 Sa. 17:26, 36; 2 Ki. 19:22, 23; Ps. 42:11; 102:9, etc.; followed by לְ 2 Chr. 32:17; בְּ 2 Sam. 23:9. חֵרְפוֹת חֵרְפוּנִי Ps. 79:12; 89:52.

(2) followed by נֶפֶשׁ *to scorn life, to count one's life as of little worth,* i. e. to expose one's life to very great danger, especially in battle, παραβάλλεσθαι. Jud. 5:18, זְבֻלוּן עַם חֵרֵף נַפְשׁוֹ לָמוּת "Zebulun, the people despised their life (and cast it away) unto death." The Arabs make a similar use of the verbs هان, ذلل, عرض, see my Comment on Isa. 53:12. [It is not to be thought that Isa. 53:12, speaks of merely exposing one's life to danger; it speaks of Him who laid down his life that he might take it again.]

NIPHAL, pass. of Piel No. 2, *to be betrothed,* speaking of a woman; prop. *abandoned,* i. e. *given up,* or *delivered* to a husband. Levit. 19:20, "a maid-servant נֶחֱרֶפֶת לְאִישׁ who is betrothed to a husband." So in the Talmud אִתְרְפָה is i. q. אִתְאֲרַשָׂה espoused. There is a similar use made of the Arabic verbs خطب, خصى, بذل, properly to esteem lightly, and then to deliver a wife to a husband; see Schultensii Opp. Min., p. 145, seq.

The derived nouns follow, with the exception of חָרִיף.

*2780 חֲרָפָה ("plucking"), [*Hareph*], pr. n. m., 1 Chr. 2:31.

2779 חֹרֶף m. *autumn, the season in which fruits are gathered* (see the root No. 1). Arabic خريف, see Schultens on Job 29:4. It commonly includes also the winter, and thus חֹרֶף וְקַיִץ summer and autumn make up the whole year, Gen. 8:22; Ps. 74:17; Zec. 14:8. בֵּית חֹרֶף a winter house, Am. 3:15. Metaph. used of mature age, manhood; compare Gr. ὥρα Pind. Isthm. ii. 8; Nem. v. 11; ἄρα, Plato. Legg. viii. p. 415: *autumnus;* Ovid. Met., xv. 200. Job 29:4, בִּימֵי חֹרְפִי "in the days of my maturity," i. e. of my manly vigour; τῆς ἡμέρας μου, the flower of my age.

[It may, I think, be questioned, whether חֹרֶף really means *winter* as well as *autumn;* the phrase חֹרֶף וְקַיִץ will not prove it by any means; see Genesis 8:22. As to Pro. 20:4, it may signify "he will not plow by reason of the autumn," i. e. the abundance of autumn fruits. In Job 29:4, the metaphorical use appears to arise from the *autumn* having been regarded as the beginning, *the prime* of the year, see Thes.]

*2781 חֶרְפָּה f.—(1) *reproach, scorn, contempt*—(*a*) shewn to any one, Job 16:10; Ps. 39:9; 79:12, pass. Mic. 6:16, חֶרְפַּת עַמִּי "the reproach of my people," i. e. the reproach which the people cast upon me—(*b*) which rests upon any one. Isa. 54:4, "the reproach of widowhood," i. e. which rests on widows. Josh. 5:9, "the reproach of Egypt," i. e. the stigma resting on Israel from the time of their departure out of Egypt, Isa. 25:8; Jer. 31:19; Eze. 36:30.

(2) Figuratively *a person or thing* which is *despised,* Neh. 2:17; Psalm 22:7; Joel 2:17, 19. Plural חֲרָפוֹת Ps. 69:10; Dan. 12:2.

(3) *pudenda,* Isa. 47:3.

2782 חָרִיץ fut. חָרַץ—(1) properly TO CUT, TO CUT INTO; kindred to חָתַךְ, חָרַשׁ. (LXX. sometimes render it *συστέμνειν*, Prov. 21:5; Isaiah 10:23; 28:22.) Hence חֶרֶץ a slice. Specially—(*a*) *to cut skin deep, to wound slightly.* (Arabic حرص to cut the skin, حرصة to wound skin deep, حرصة such a wound on the head.) Part. חָרוּץ somewhat wounded, Levit. 22:22.—(*b*) *to dig*, see חָרוּץ No. 1.

(2) *to sharpen, to bring to a point* (comp. Arab. خرص the point of a spear. Schult. on Prov. 21:5). Only occurring in the proverbial expression, Exodus 11:7, לְכֹל בְּנֵי יִשְׂרָאֵל לֹא יֶחֱרַץ כֶּלֶב לְשֹׁנוֹ "against all the children of Israel not even a dog shall sharpen his tongue," i.e. no one shall oppose or provoke them however slightly. Vulg. *non mutiet canis*, Joshua 10:21; compare Judith 11:13 (19). Hence חָרוּץ No. 2.

(3) This word is also figuratively used *to decide, to determine.* 1 Kl. 20:40, "this is thy sentence, אַתָּה חָרַצְתָּ thou thyself has decided it." Job 14:5, אִם חָרוּצִים יָמָיו "seeing that his days are determined." Isaiah 10:22, כָּלָיוֹן חָרוּץ "destruction is decreed." Compare NIPHAL, and חָרוּץ No. 3.

(4) from the idea of sharpening; *to be sharp*, as applied to taste, *to be sour*, whence חֲרֹצִים sour grapes [or grape stones]; and also—

(5) *to be eager*, i. e. strenuous, active, diligent (Germ. *fleiß'ig* [*sauer werden* *loſſen*). Hence adj. חָרוּץ eager, which see; and once as a verb. 2 Sa. 5:24, אֲזַי תַּחֲרֹץ "then be thou diligent" or on the alert; i. e. hasten. (Arab. حرص to long for earnestly; to be impelled by eagerness and desire. VIII. to desire, to long for, to be earnest about, حِرص desire, pursuit.)

NIPHAL, part. נֶחֱרָצָה construed נֶחֱרֶצֶת *something determined, decreed*, especially in the phrase כָּלָה וְנֶחֱרָצָה "destruction, and that which is decreed," *ira ἐκ θεοῦ*, for the destruction decreed (by God). Isa. 10:23; 28:22; Daniel 9:27; 11:36.—Daniel 9:26, נֶחֱרָצוֹת שֹׁמֵמוֹת ["a decree of desolations," i.e.] "the desolations decreed."

Derivative nouns חָרִיץ I. and II., חֲרָצִים.

2783 חֵרֶץ Chaldee, *loin*, the lower part of the back, round which the girdle was bound, i. q. Habr. חֲלָצַיִם, ל and ר being interchanged. In Chaldee this word is used in the singular. (Deut. 33:11; 2 Kl. 1:4 [Targums]); and in plural חַרְצִין (Ex. 28:42; Job 40:11); so also in Syriac, in which the singular ܚܨܐ

(Rish being omitted) is frequently used for *the back* (Rom. xi. 10; see Castelli Lex., Syr. ed. Michaelis, p. 346). So Dan. 5:6, סְמָרוּ חַלְצֵי מָתְנָיו "the bands of his loins were loosed," i. e. the joints of his back, the vertebræ.

חַרְצֵב an unused quadril. root, i. q. Arab. transp. حصرب to bind a cord fast, comp. حصرم and حقرب. Hence—

חַרְצֻבּוֹת pl.—(1) *bands tightly fastened*, Isa. 58:6. 2784

(2) *pangs, griefs*, Ps. 73:4; comp. חֶבֶל and חִיל.

חַרְצָן only in pl. חַרְצַנִּים *sour* or *unripe grapes*, compare the root חָרַץ No. 4; Nu. 6:4. Arab. Sam. transp. حصرم, שחרטבא id., חִצְרְמָא food prepared from sour grapes. In the Talmud it is *grape stones* [and that this is the real import of the word, Gesenius shows in Thes.], likewise so called from sourness. See Mishnah; the treatise on the Nazarites, vi. § 9. 2785

חִרְקָה fut. יַחֲרֹק TO GNASH with the teeth, an onomatopœtic root (Arab. حرق Syr. ܚܪܩ id., ܣܚܪܛ gnashing of teeth. With this accords the Gr. *χείζω*, Aor. ἔχραγον, of which the root is ΚΡΑΓ). It occurs חָרַק בְּשִׁנָּיו Job 16:9; and חָרְקוּ עָלַי Pa. 35:16; 37:12; 112:10; Lam. 2:16. 2786

חָרַר (1) TO BURN. (Arab. حر to be warm, to glow; Æth. ሐረረ: to be hot. The signification of burning is found in the stock חר, comp. חָרָה, חֲרוֹן, חֹרֶב, Lat. *aro*, *uro*, and Germ. ῾ur, ῾ure, fire; ῾erd, ῾darren, to roast. The primary idea is that of the shrivelled roughness of things that are dried or scorched; compare חָרַשׁ, חָרַךְ). Used of hot metal, Ezek. 24:11; of bones which have been dried up with heat, Job 30:30; of men destroyed by heat, Isa. 24:6 2787

(2) i. q. Arab. حر for حُر born of a noble race, *to be free, to be freeborn*, whence حر, Heb. חֹר noble, freeborn, Syr. ܚܪ to set at liberty, ܚܪܐ free, freeborn. The primary idea appears to be that of the brightness and purity of a man obscured by no stain.

NIPHAL נֶחַר, and נָחַר (Psalm 69:4; 102:4, of the form נָחַל from נָחַל and נָחַת from נָחַת) fut. יֵחַר (Ezek. 15:5), *to be burned up*, Jer. 6:29; Ezek. 15:5; 24:10; *to be dried*, Ps. 69:4. [Also trop. *to burn*

with anger, Cant. 1:6, נָחֲרוּ בִּי. See Thes. In Man. from חָרַר.]

PILPEL inf. חִרְחֵר *to kindle* (contention), Proverbe 26:21.

Derived nouns [חוֹר], חֲרִי, חֵרֶן and—

2788 חֲרָרִים m. pl. *parched*, or *sunburnt places*, Jer. 17:6.

חָרְשׁ i. q. חֵרֶשׁ which see. Hence—

2789 חָרֶשׁ m. *a potsherd*, Job 2:8; 41:22; Ps. 22:16; Ezec. 23:34. כְּלִי חָרֶשׁ a vessel of earthenware, Levit. 6:21; 11:33; 14:5, 50; 15:12; instead of which, poetically, חֶרֶשׂ stands alone, Proverbe 26:23. *A potsherd* proverbially for anything of no value, Isa. 45:9 ["also for any thing very dry, Ps. 22:16"]. (Arab. خرس a wine jar, خرس to make an earthenware wine jar, Gol. ex Maruph.)

2790 חָרַשׁ [fut. יַחֲרֹשׁ and יַחֲרֹשׁ]—(1) TO CUT INTO, TO INSCRIBE letters on a tablet, Gr. *χαράσσω*, *χαράττω*, Jer. 17:1. (Kindred roots are חָרַט, חָרַץ, חָרַךְ [חָרַת], חָרַשׂ which see. Syr. ܚܪܫ id., to cut some one's throat.)

(2) *to fabricate*, cut of metal (1 Kl. 7:14), wood, stone (see חָרָשׁ), with an acc. of the material, 1 Kl. loc. cit. Metaph. *to devise* evil things, Prov. 6:14; 12:20; 14:22 (where alone by zeugma there is also עָשָׂה); followed by עַל against some one, Proverbs 3:29. So in Lat. *fabricari fraudem*, Plaut. Asin. i. 1, 89; *doli fabricator*, Virg. Æn. ii. 264; *κακὰ τεύχειν*, *δόλον τεύχειν*, Hom., Hesiod., *τεχνάζω* to devise, *τέτυκα* a deviser, *τετεύχθαι μῦθον*, Il. x. 19.

(3) fut. יַחֲרֹשׁ *to plow* (Arab. حرث Æth. ሐለሰ: id., حارث a plowman, a husbandman, مِحراث a plow); spoken of oxen plowing, Job 1:14; and of the plowman; with ב before the cattle, Deu. 22:10; Jud. 14:18; with an acc. of the field, 1 Ki. 19:19; Ps. 129:3, עַל גַּבִּי חָרְשׁוּ חֹרְשִׁים "the plowers plowed upon my back," i. e. they furrowed my back with stripes, as the ground is furrowed with the plow. Metaph. *to plow*, or *to plow in iniquity* (חֹרְשֵׁי שִׁנְאָתֵנוּ), as elsewhere *to sow evil*, to prepare it for time to come, opp. to, *to reap calamity*, Job 4:8; Hos. 10:13.

(4) fut. יַחֲרַשׁ *to be deaf* (compare חֵרֵשׁ deaf), Mic. 7:16, also *to be dumb* (which often *is* the result of deafness, and is thus connected with it), *to keep silence.* (Syr. ܚܫܫ, Med. E., Arab. خرس id., خرس dumb. The origin of this meaning lies in

cutting off, hacking, and חֵרֵשׁ properly is *blunted*, *stumpf*, *stumpfsinnig*, like *κωφὸς* dumb and deaf, from *κόπτειν*, and Germ. *stumm* of the same origin as *stumpf*. Others regard חֵרֵשׁ as applied to one from whom speech and hearing are cut off.) ["But the examples show that חֵרֵשׁ implies only voluntary silence, and so differs from אִלֵּם which refers to that which is involuntary."] Often used of God when not answering the prayers of men, i. e. not attending to them (opp. to עָנָה). Ps. 35:22, אֲדֹנָי אַל תֶּחֱרַשׁ "thou hast seen (all) O Jehovah, keep not silence." Psalm 39:13; 83:2; 109:1. Followed by לְ in a pregnant sense, Psalm 28:1, אַל תֶּחֱרַשׁ מִמֶּנִּי "be not silent from me," do not silently turn away from me.

(5) A trace of the Chaldee signification *to be entangled*, is found in the noun חֲרָשִׁים.

NIPHAL, pass. of No. 3, *to be plowed*, Jer. 26:18; Mic. 3:12.

HIPHIL.—(1) i. q. Kal No. 3, *to devise* evil, 1 Sam. 23:9.

(2) i. q. Kal No. 4, *to be deaf* (properly, to act as if deaf), 1 Sa. 10:27, *to be dumb* (properly, to act as if dumb); *to keep silence*, Gen. 34:5; Psa. 39:3; 50:21. Followed by לְ *to bear silently, to pass by*, Nu. 30:5, 8, 12, 15; followed by an acc. id., Job 11:3; followed by מִן to be silent *from* some one, i. e. *to hear some one silently*; followed by אֶל id., Isa. 41:1; to be silent about any thing (thrst verschweigen), Job 42:4. Like Kal, it often signifies *to be quiet.* Exod. 14:14, "the Lord will fight for you, וְאַתֶּם תַּחֲרִשׁוּן and you shall keep quiet," or *be still.* Followed by מִן quietly to depart from some one, to desist from some thing, Jer. 38:27; 1 Sam. 7:8; followed by a gerund, quietly and inactively to omit doing something, 2 Sa. 19:11. Used of God; to be quiet as to sin, to pardon (opp. to punishing), Zeph. 3:17.

["Causat. *to put to silence, to make one hold his peace*, Job 11:3."]

HITHPAEL, *to keep oneself quiet*, Jud. 16:2.

The derivative nouns follow, except [חֲרָשִׁים], חָרִישִׁי, חֲרִישָׁה, חֲרִישִׁית.

חָרָשׁ (of a form which takes dagesh, for חֹרֵשׁ) 2796
constr. חֹרֶשׁ (Exod. 28:11; Isa. 44:12, 13; compare פֹּעֵל constr. פֹּעַל Exod. 26:10)—

(1) *an engraver*, of stones, Ex. 21:11.

(2) *an artificer*, of iron, brass, stone, wood [*a smith, mason*, or *carpenter*], Exod. 35:35; Deu. 27:15; sometimes more fully, חָרָשׁ בַּרְזֶל an artificer of iron. Isa. 44:12, חָרָשׁ עֵצִים an artificer of wood, ib.

verse 13; 2 Sa. 5:11; 1 Ch. 14:1; 22:15. Metaph. חָרָשׁ עֲרָשֵׂי קְשָׁיוֹת artificer of destruction, Exe. 21:36.

*2795 חֵרֵשׁ (of the form שֵׁמֶשׁ) adj. pl. חֵרְשִׁים *deaf* (see the root No. 4), Ex. 4:11; Lev. 19:14; Psa. 38:14. Metaphorically used of men who will not hear the prophets and obey the law, Isa. 29:18. [But see if this comment is required by the passage.]

2791 חָרָשׁ m.—(1) *work of an artificer.* Hence גֵּי חָרָשִׁים the valley of craftsmen near Jerusalem, 1 Ch. 4:14; Neh. 11:35.

(2) *an artifice*, used in a bad sense of magic arts, like the Syr. ܚܫܡܐ, compare Chaldee חַרְטֹם a magician, an enchanter. Isa. 3:3, חֲכַם חָרָשִׁים "one skilled in artifices," i.e. in magic: there follows נְבוֹן לָחַשׁ a skilful enchanter. So Ch.; on the other hand LXX., Vulg., Syr., Saad. understand, a skilful workman.

(3) *silence* (root No. 4), and adv. *silently*, Josh. 2:1.

2792 (4) [*Hereshi*], pr.n. of a man, 1 Ch. 9:15.

*2794 חָרֵשׁ m. pr. part. Kal of the verb חָרַשׁ No. 1, 2, *cutting, fabricating*, hence *a cutting instrument, edged tool.* Gen. 4:22, קַלָּעַ נְחֹשֶׁת "all kinds of tools of brass." [Eng. Vers. takes this word simply as a participle, and there does not appear any sufficient reason for making this occurrence of the word into a new substantive. E. V. gives decidedly the better sense.]

2793 חֹרֶשׁ m. *a thick wood*, ["either as being cut, or"] from the Chaldee verb כָּרַשׁ to be entangled, חוֹרְשָׁא a wood, חוֹרְשָׁתָא a thicket of trees, compare Sam. ⲁⲣⲱⲥ a wood, Isaiah 17:9; Eze. 31:3. With ת parag. חָרְשָׁה 1 Sa. 23:16, which is also retained with a preposition. בְּחָרְשָׁה verses 15, 18; pl. חֳרָשִׁים 2 Ch. 27:4.

2797 * חַרְשָׁא (Chaldee "enchanter," "magician"), [*Harsha*], pr. n. m.—(1) Ezra 2:52.—(2) Neh. 7:54.

2799 חֲרֹשֶׁת f.—(1) *the working* of wood, or stones, Ex. 31:5; 35:33.

2800 (2) הַחֲרֹשֶׁת הַגּוֹיִם [*Haroseth of the Gentiles*], pr.n. of a town in the north of Palestine, Jud. 4:2, 13, 16.

2801 חָרֻת i.q. כָּתַב No. 1, TO ENGRAVE, compare *χαράσσω, χαράττω.* It occurs once, Exod. 32:16. (Chald. חָרַת id.). [Hence in Thes.]—

2802 חֲרֻת (prob. i.q. חֹרֶשׁ "wood" ["a cutting, hence i.q. חֹרֶשׁ"]), [*Hereth*], pr. name of a wood in the mountains of Judah, 1 Sa. 22:5.

חֲשַׂפְנָא (“made naked”), [*Hasupha, Hashupha*], pr. n. m., Ezr. 2:43; Neh. 7:46. *2817

חָשִׁישׁ m. properly *separated* [as if *peeled off*], used of a little flock separated from others. 1 Kings 20:27, שְׁנֵי חֲשִׁישֵׁי עִזִּים LXX. δύο *σωίρους αἰγῶν.* Vulg. *duo parvi gregis caprarum.* Abulwalid MS. gives it well غنيمان, an Arabic word which corresponds both in etymology and signification. ["But perhaps it may be from the idea of driving a flock; compare حشف to drive a flock." This word is only found defectively חֲשִׁי.] *2835

חָשַׂךְ fut. יַחְשֹׂךְ —(1) TO RESTRAIN, TO HOLD IN. (Syr. and Chald. חֲשַׁךְ, حشك id. A kindred root is חָזַק.) 2 Sa. 18:16, "Joab restrained the people" from pursuing. Prov. 10:19, חֹשֵׂךְ שְׂפָתָיו "he who restrains his lips." Job 7:11; 16:5; Isa. 58:1, "cry aloud (with the throat), אַל תֶּחֱשָׂךְ keep not back (thy throat or mouth)." Followed by מִן to restrain from something, Gen. 20:6; 1 Sam. 25:39; 2 Sa. 18:16. *2820

Hence—(2) *to preserve, to keep safely* from something, Prov. 24:11; Ps. 78:50; Job 33:18; and—

(3) *to withhold* something from any one, i. e. to deny it to him; followed by לְ of the person, and acc. of the thing, Gen. 39:9; 22:12; but verse 16 without לְ of person.

(4) *to spare, to be sparing of*—(a) things (Germ. *sparen*). Pro. 13:24, "he who spares the rod hates his son;" 11:24; 21:26.—(b) men (Germ. *schonen*). Isa. 14:6; 2 Ki. 5:20. Followed by לְ to reserve for something (für etwas aufsparen), Job 38:23.

NIPHAL—(1) *to be restrained*, pass. of No. 1, Job 16:6.

(2) pass. of No. 4, *to be reserved* for any thing, Job 21:30.

חָשַׁשׁ fut. יַחְשֹׁשׁ a kindred root to חָסַף (which see)— *2834

(1) TO STRIP OFF THE BARK, as of a tree. (Arab. حسف and حسفف). Joel 1:7.

(2) *to strip off* a covering, followed by an acc. of the covering. Isa. 47:2, חֲשֹׂפִי שָׁבֶל "strip off the train." Jer. 13:26, with acc. of person, *to make bare* or *naked*, the covering being stripped off. Jer. 49:10; Isa. 52:10, "the Lord has made bare his holy arm." Exe. 4:7; Isa. 20:4, חֲשׂוּפֵי שֹׁת "with the buttocks uncovered." *To make a* tree *bare*, i. q. to strip off its leaves, Ps. 29:9.

(3) *to draw* (as water), properly from the surface, *oben abschöpfen.* Isaiah 30:14; Hagg. 2:16. (In Arabic حسوف is a perennial well of water in sandy ground; but the derivation of this word is to be sought elsewhere [from حسف to let down]).

Derivatives, חֲשִׂיפָה and pr. n. חֲשֻׂפָא.

see 2835 on p. 310. 2803 [חֲשִׁישׁ see חָשַׁשׁ]

חָשַׁב fut. יַחְשֹׁב (יַחְשֹׁב but יַחְשֹׁב Ps. 40:18; יַחְשְׁבֵן Ps. 35:20)—(1) TO THINK, TO MEDITATE. (Arab. حسب, Syr. ܚܫܒ, Æth. ሐሰበ: and ሓሠበ: id. The primary idea seems to be that of *computing, reckoning*, see Piel No. 1; hence, to reckon with; unless perhaps it be that of *mixing*, like Arab. خشب and ثب, whence חוֹשֵׁב a weaver in coloured figures, properly, one mixing threads and colours). Isa. 10:7; Gen. 50:20. Followed by an acc. i. q. *to think out, to invent, to compose*, as songs [music], Am. 6:5; artificial work (compare מַחֲשֶׁבֶת), Ex. 31:4; whence חוֹשֵׁב *an artificer*, 2 Chron. 26:15; especially *polymitarius*, a weaver of damask adorned with figures (different from נַקָּם) Ex. 26:1, 31; 28:6; 35:35; 36:8; 39:8. More frequently used in a bad sense; to devise evil, *to plot*, as חֹשְׁבֵי מַחֲשָׁבָה רָעָה Ps. 10:2; 21:12; 35:20; 36:5; 52:4; חֹשֵׁב רָעָה עַל Genesis 50:20; Mic. 2:3; Nah. 1:11; חֹשֵׁב מַחֲשָׁבוֹת עַל (against some one), Jer. 11:19; 18:11, 18; followed by אֶל Jer. 49:20; 50:45; followed by a gerund, to think, *to purpose* to do something, Ps. 140:5; 1 Sa. 18:25; Jer. 18:8; 26:3; 36:3; Job 6:26; Esth. 9:24 (where there is added לְ of the person).

(2) *to think, to take* to be so and so, followed by acc. and dat. (*καγλεοθαι τινα εἰς τι*). Gen. 38:15, וַיַּחְשְׁבֶהָ לְזוֹנָה "and he thought her (or, took her for) a harlot." 1 Sam. 1:13; Job 13:24; 19:15; 33:10; 35:2; 41:19, 24; followed by an acc. and בְּ Job 19:11. Absol. *to make much account of, to esteem, to prize* (achten for hochachten). Isaiah 13:17, כֶּסֶף לֹא יַחְשֹׁבוּ "who do not regard silver." Isa. 33:8; 53:3; Mal. 3:16.

(3) *to impute* something to some one; followed by לְ of pers. and acc. of the thing; e. g. sin, Psalm 32:2; 2 Sam. 19:20; a good deed, [which was not any work at all, but simply his *believing* God], Gen. 15:6.

NIPHAL—(1) pass. of Piel No. 1, *to be computed, reckoned*, 2 Ki. 22:7; *to be accounted*, followed by לְ *to*, Josh. 13:3; עַל 2 Sa. 4:2.

(2) pass. of Kal No. 2, *to be taken for*,—followed by an acc. Prov. 17:28, "even a fool while he is silent

חָכַם is counted wise." Gen. 31:15; Isa. 40:15. Followed by בְּ *to be reckoned equal* to some one, Job 18:3; 41:21; Hos. 8:12 (hence *to be like*, Isa. 5:28); followed by לְ id. 1 Ki. 10:21; Lam. 4:2. מָה Isa. 2:22, כִּמָּה נֶחְשָׁב הוּא "to what shall he be made equal," i. e. at how much is he to be estimated? followed by עִם Psa. 88:5.

(3) pass. of Kal No. 3, *to be imputed* to some one, followed by לְ Lev. 7:18; 17:4; Nu. 18:27; Psalm 106:31.

PIEL—(1) *to compute, to reckon;* (as to the primary signification of roots being very often preserved in Piel, see Lehrg. p. 242); with acc. (etwas berechnen, entrechnen) Lev. 25:27, 50, 52; 27:18, 23, אֵת (אֶת) to reckon *with* any, 2 Ki. 12:16.

(2) *to consider, to think upon* (bedenken), Psalm 77:6; 119:59.

(3) *to think, to meditate*, i. q. Kal No. 1, absol. Ps. 73:16; followed by an acc. *to think out*, Prov. 16:9; in a bad sense, *to devise, to plot*, followed by עַל of pers. לְ חָשְׁבוֹת מַחֲשָׁבוֹת Dan. 11:24; עַל of pers. Nah. 1:9; Hos. 7:15. Metaph. of inanimate things, *to be as though it were*—Jon. 1:4, "the ship was as though it would be broken."

HITPAEL reflex. i. q. Niphal No. 1, *to reckon one's self with.* Nu. 24:9.

The derivatives follow, exc. מַחֲשֶׁבֶת.

חֶשְׁבּוֹן Ch. i. q. Heb. No. 2, *to reckon, to take for* any thing, followed by לְ Dan. 4:32. 2804

חֹשֶׁן m. *the girdle* of the high priest, with which his אֵפוֹד was bound together, Ex. 29:5; Lev. 8:7; fully expressed חֹשֶׁן מִשְׁפָּט Ex. 28:27, 28; 39:20, 21; חֹשֶׁן אֲפוֹדָתוֹ Ex. 28:8; 39:5. So called from its woven work of various colours (see the root No. 1). 2805

חֶשְׁבְּדָה (for חֶשֶׁב נְדָעָה) "reason," "thought in judging," perhaps "wise judge") [*Hashbadana*], pr. n. of a man, Neh. 8:4. 2806

חֶשְׁבָּה ("estimated," for חָשׁוּב with the Aramæan article [i. e. the emphatic termination]), [*Hashubah*], pr. n. of a man, the son of Zerubbebel, 1 Ch. 3:20. 2807

חֶשְׁבּוֹן m.—(1) *reason, understanding*, Ecc. 7:25, 27; 9:10. Vulg. *ratio.* 2808

(2) [*Heshbon*], pr. n. of a city, celebrated for its ponds (Cant. 7:5), formerly a royal city of the Amorites (Num. 21:26, seq.), situated on the borders of the territory allotted to the tribes of Gad and Reuben, and assigned to the Levites (Josh. 13:17; 1 Ch. 6:66), afterwards enumerated among the cities 2809

* For 2798 see Strong.
** For 2803 - 2809 see p. 311.

(2) *to reckon needful*, followed by a gerund, Dan. 3:16. Hence—

חֶשְׁרוֹת *f. need*, what is needful, Exr. 7:20. 2819

חַשְׂכָה see חֶשְׂכָה. see 2825

חֲשׂוּם see חוֹתֵם. see 2366

חָשַׁךְ fut. יֶחְשַׁךְ TO BE DARK, TO BE DARKENED, TO BE SURROUNDED WITH DARKNESS. (Syr. ܫܚܐ id.), used of the light of the *sun*, Job 18:6; Isaiah 5:30; 13:10; of the earth, Exod. 10:15; of eyes becoming dim, Lam. 5:17; Ps. 69:24; of men, Ecc. 12:3. ** 2821

HIPHIL.—(1) *to darken, to make dark.* Amos 5:8, יוֹם לַיְלָה הֶחְשִׁיךְ "he makes the day dark (even unto) night;" followed by ן 8:9. Metaphorically Job 38:2, מִי זֶה מַחְשִׁיךְ עֵצָה בִּמִלִּין בְּלִי דָעַת "who is this, who darkens (my) counsel with unwise words;" i.e. strives to hinder it.

(2) intrans. *to be dark* (properly to make darkness), Ps. 139:12; Jer. 13:16.

[Derivatives, חֹשֶׁךְ and the following words.]

חֹשֶׁךְ pl. חֲשֵׁכִים adj. ["*dark*, metaph.") *obscure, mean, ignoble*, Prov. 22:29. Chaldee חֲשׁוֹכָא, חֲשׁוֹכְיָא id. *2823

חשך m.—(1) *darkness*, Gen. 1:2, seq.; Exod. 10:21, 22, etc.; hence spoken of a dark place, as of Hades, Ps. 88:13; compare Job 10:21; of an underground prison, Isa. 42:7; 47:5; 49:9. חשך אוצרות treasures of darkness; i. e. hid in darkness, in underground cells, Isa. 45:3. 2822

(2) metaph.—(*a*) *misery, adversity.* Isa. 9:1; Job 15:22, לֹא יַאֲמִין שׁוּב מִנִּי חֹשֶׁךְ "he does not hope to return out of darkness (or destruction);" 23, 30; 20:26; 23:17; Mic. 7:8; Am. 5:18, 20; Ps. 18:29. Also used of *death*, Ecc. 11:8; compare אוֹר used of life, verse 7.—(*b*) *ignorance*, Job 37:19 (comp. 12:15, and there verse 24).—(*c*) *sadness*, Eccles. 5:16.—["(*d*) *wickedness*, Prov. 2:13; comp. τὸ σκότος, John 3:19; also Rom. 13:12."]

חֹשֶׁכָה fem. id. Gen. 15:12; Isa. 8:22; Ps. 82:5; also חֲשֵׁכָה Ps. 139:12. Plur. חֲשֵׁכוֹת Isa. 50:10. 2825; see 2822

חֲשֵׁכָה or חֹשֶׁכָה (with Tzere pure), constr. חֲשֵׁכַת (without dagesh lene), Ps. 18:12. 2825

חֲשֵׁכָה *f.* id. *darkness.* Mic. 3:6, וְחֲשֵׁכָה לָכֶם מִקְּסֹם "and darkness shall surround you, so that ye shall not divine." Some copies have חֲשֵׁכָה, 3 pret. f. impers., "it shall be dark to you," but the former is shewn to be preferable by לָהֶן in the other clause. 2825

חֲשׁוֹכְיָא see חֹשֶׁךְ. see 2823

חֲשׁוֹכָא see חֹשֶׁךְ. see 2823

חֲשׁוּכִים see חֲשׁוּקִים. see 2838

חֲשַׁל Chald. *darkness*, Dan. 2:22. Root חָשַׁךְ. 2816*

חֲשׁוּקִים see חֲשׁוּקִים. see 2838

חֲשַׁל Chald.—(1) *to be needful.* (Syr. ܚܫܠ to be fit, useful.) Ezra 6:9, מָה דִּי חֲשַׁל "what things are needful." 2818

* For 2817 see p. 310.

** For 2820 see p. 310.

חֲשַׁל unused in Kel i. q. שָׁלַל *to prostrate, to weaken.* 2826

NIPHAL, part. נֶחֱשָׁלִים *the weakened, the wearied*, Deu. 25:18.

חֶשֶׁל Chald. *to make thin*, hence *to crush, to beat fine*, i. q. דָּקַק, Dan. 2:40. (Chald. and Talmud Jerus. to hammer out, to beat out this, חִשְׁלָא crushed barley. Syr. ܚܫܠ to hammer out.) 2827

† חֵשֶׁם an unused root. Arab. حشم—(1) *to be fat*, transposed קשׁח.—(2) *to have many servants* (prop. to be rich, wealthy). Hence חִשְׁמוֹנָה, חַשְׁמַן [חַשְׁמָנִים], and— †

חֶשְׁמָן ("rich," "wealthy." Arab. حشيم having many *servants*), [*Hashum*], pr. n. of a man, Ezra 2:19; 10:33; Neh. 7:22; 8:4; 10:19. 2828

see 2367 חֵשֶׁם see חוֹתֵם.

חַשְׁמַן ("*fatness*," "fat soil"), [*Heshmon*], pr. n. of a town in the tribe of Judah, Josh. 15:27. 2829

חַשְׁמוֹנָה (id.) [*Hashmonah*], pr. n. of a station of the Israelites, in the desert, Nu. 33:29. *2832

חַשְׁמַל m. *brass made smooth*, i.e. *polished*, Ezz. 1:4, 27; 8:2; supposed by Bochart (Hieroz. ii. page 877, seq.) to be compounded of חָשׁ for נְחוֹשֶׁת brass, and Chald. שְׁלָלָא gold, so that it would answer to *aurichalcum*; [if this word had been (as is sometimes supposed) from *aurum*, but it is in Greek ἀρείχαλκος, see Thes.], but the word שְׁלָלָא seems to be of very uncertain authority. As in chap. 8:7, there occurs in the same connection כְּעֵין חַשְׁמַל *smooth brass*, חַשְׁמַל must, I think, be explained as having the same sense; and be taken as from נָחַשׁ (3 being rejected by sphæresis), and סַל, a syllable which is shewn to have not only the signification of softness, but also that of *smoothness* and *brightness*, by many roots which commence with it, as סָלַל, סָלַע, מלס, μαλάσσω, *mulceo, mollio*, and with a guttural prefixed חָסַל (see שָׁלַל). LXX. translate it ἤλεκτρον. Vulg. *electrum*, which words are not to be understood as used for *amber*, but for a kind of metal of remarkable brightness compounded of gold and silver; see Pausan. v. 12; Plin. xxxiii. 4, s. 23. Buttmann iber das Electron, in dessen Mythol. ii. 337, seq. Rev. 1:15, in a similar connection, occurs χαλκολίβανον, which I would explain χαλκὸν λιταρὸν = חַשְׁמַל. 2830

חַשְׁמַנִּים m. pl. *δυνατοί λεγόμ.* Ps. 68:32, "those who are fat," i. e. rich, nobles; compare Arabic 2831

حشم, a great man with a large retinue. Well explained by the Hebrew interpreters, אנשים נודלים וגבורים. More far-fetched and improbable is the opinion of Ewald (Hebrew Gram. p. 520) that this word comes from the Arabic حشم *the nose*, which may be applied to a *prince*, like انف a nose, a prince. Indeed, the Arabic Lexicons do not acknowledge such a noun as حشم signifying *nose*, although حشام is a large-nosed man, حشم to break the cartilages of the nose. Compare under חֹטֶם.

† חָשַׁן an unused root, i. q. Arab. حسن *to be fair*, Conj. II. IV. to adorn. (In the western languages, perhaps, there accord with this Goth. *scauns*, Germ. *schön*, whence *Schn*, *Schö*n). Hence— †

חֹשֶׁן m. *ornament*, used of the breastplate of the high priest, on the outside adorned with twelve precious stones, within hollow [?]; called more fully חֹשֶׁן מִשְׁפָּט Exod. 28:15, seq.; 39:8, seq.; Levit. 8:8. Comp. אוּרִים LXX. λογεῖον, Philo λόγιον, λογεῖον ἐφέσεως, Sir. 45:10. 2833 *

חָשַׁק—(1) properly TO JOIN TOGETHER (comp. חוּק No. 1, 2), and intrans. (for נֶחְשַׁק) *to be joined together, to adhere*, see PIEL. In Kal always metaphorically in the sense— 2836

(2) *to cleave* to any one, i. e. to be attached with very great love, as though it were *to be joined* to any one, as Cic. ad Q. fratrem, iii. 1. Followed by בְּ Genesis 34:8; Deu. 7:7, 10, 15; 21:11. (It corresponds to דָּבַק to cleave to a girl, to burn with love for her.) There is a pregnant construction in the passage Isa. 38:17, וְחָשַׁקְתָּ נַפְשִׁי מִשַּׁחַת בְּלִי "and thou hast loved my life (and hast drawn it up) from the pit of destruction."

(3) Followed by a gerund, *to like* to do something, 1 Ki. 9:19; 2 Ch. 8:6.

PIEL trans. of Kal No. 1, *to join together*, Exod. 38:28.

PUAL pass. of Piel ibid., 27:17. Hence—

חֶשְׁקָה suff. חִשְׁקִי m. *desire, delight*, 1 Ki. 9:1, 19. Isa. 21:4, לֵילַת חִשְׁקִי "the night of my pleasure." 2837

חֲשׁוּקִים, חֲשֻׁקִים m. plur. *joinings*, i. e. poles or rods, which were used to join together the tops of the columns of the court of the holy tabernacle, and from which the curtains or hangings were suspended, Ex. 27:10, 11; 38:10, seq. 2838

* For 2834 & 2835 see p. 310.

2839 חִשֻּׁקִים m. pl. *the spokes* of a wheel, by which the nave and the rim *are joined*, 1 Ki. 7:33.

† חָשַׂר an unused root. Arabic حشر to gather together. Hence—

•2841 חֲשֵׂרָה or חֲשֵׁרָה constr. חֲשֵׂרַת *f. the gathering together, collection* of waters, poet. used of the clouds, 2 Sam. 22:12. In the parallel passage, Psa. 18:12, there is חֲשַׁכַּת.

2840 חַשִּׁישִׁים masc. plur. *nave* of a wheel (Rabbinical), at which the spokes are *gathered together*, 1 Ki. 7:33.

† חָשַׁשׁ an unused root. Arab. حش is *to give hay* for fodder, but this is a denominative from حشيش hay, dry grass; the primary signification is in Conj. IV. to be dried up, to be dry, perhaps properly, to be wrinkled (comp. קָמַט, כָּמַשׁ). Hence—

2842 חָשַׁשׁ m. *dry grass, hay.* Isa. 5:24, חָשַׁשׁ לְהָבָה *dry grass of flame*," i. e. burning. Isa. 33:11.

2844 חַת (from חָתַת) with suff. חִתָּם (Gen. 9:2).

(1) adj. *broken* (as a bow), 1 Sam. 2:4; *confounded, fearful*, Jer. 46:5.

(2) Subst. *fear, alarm*, Gen. 9:2; Job 41:25.

2845 חֵת (" fear," " terror") [*Heth*], pr. n. of a Canaanite, Gen. 10:15, progenitor of the Canaanitish nation bearing the name name [*Hittites*], sometimes called בְּנֵי חֵת Gen. 23:3, seq.; 25:10 (בְּנוֹת חֵת 27:46); sometimes חִתִּי plur. חִתִּים, inhabiting the neighbourhood of Hebron (Gen. 23:7); Gen. 15:20; Deu. 7:1; Josh. 1:4. מַלְכֵי חִתִּים 2 Kings 7:6, a name given to all the Canaanitish kings [?].

[" Fem. חִתִּית Exe. 16:3, plur. חִתִּיּוֹת 1 Ki. 11:1, also בְּנוֹת חֵת Gen. 27:46."]

2846 חָתַז fut. חֶתֹז TO TAKE, TO TAKE HOLD OF, TO SEIZE (perhaps cogn. to חָטַף, whence by softening the third radical might be formed חתז and חטז). It is once applied to a man, Ps. 52:7; elsewhere always, to fire or burning coals. Isaiah 30:14, לְחַתּוֹת אֵשׁ מִקֵּיקוֹ " to take away fire from a hearth." Prov. 6:27; 25:22, pregn. const. כִּי גֲחָלִים אַתָּה חֹתֶה עַל רֹאשׁוֹ " for thou wilt take coals of fire (and heap them) on his head." See under the word חֹתֶל.—Hence חִתָּה fire-pan, censer [and חֹתָה].

2847 חִתָּה (from חָתַת) *f. terror, fear*, Gen. 35:5.

2848 חִתּוּל (from חָתַל) m. a *bandage* for binding up a wound, Exe. 30:21.

2849 חַתְחַת plur. חַתְחַתִּים adj. *timid, fearful*, Ecc. 12:5. Root חָתַת.

2850 חָתִי see חֵת.

2851 חִתִּית (from חָתַת) *f. terror, alarm*, Exe. 32:23, 26. With suff. חִתִּיתָם their alarm, i. e. that which they cause. Exe. 26:17.

2852 חָתַךְ properly TO CUT, TO DIVIDE, as in Ch. and Rabb. (cogn. to the roots which begin with קץ, קט, קס), hence *to decree, to determine.*

NIPHAL pass. Dan. 9:24, " seventy weeks נֶחְתַּךְ עַל עַמֶּךָ are determined (and shall come) upon thy people." Theodot. and Gr. Venet. *συνετμήθησαν. τέτμηται.* LXX. *ἐκρίθησαν.*

2853 חָתַל TO WRAP UP WITH BANDAGES, TO SWADDLE a new-born child, Arab. حتل, properly, to cover, hence, to hide, to deceive.

PUAL and HOPHAL, pass. Exe. 16:4.

Derived nouns, חִתּוּל [and the following words]—

2854 חֻתָלָה *f. a bandage, a swaddling band*, Job 38:9.

2855 חֹתֶל (" a hiding-place," " a place wrapped up"), [*Hethlon*], pr. n. of a town situated in Syria of Damascus, Exe. 47:15; 48:1.

2856 חָתַם fut. יַחְתֹּם—(1) TO SEAL, TO SEAL UP, TO SET A SEAL UPON. A kindred root to other verbs of shutting, as חָסַם, חָקַם, עָצַם. Arab. ختم. id. Conj. IV. to lock up. The general sense of shutting is also found in some forms of the Æthiopic root ሐተመ see Ludolph, p. 289. Construed absol. Jer. 32:10, 44; followed by בְּ of the signet ring, 1 Ki. 21:8; Est. 8:8; with an accus. Isa. 8:16, חָתוֹם תּוֹרָה " seal up the oracle" [rather, the law]; also עָקֹב Job 9:7 (compare נֶעְקָב No. 3), and בְּ Job 37:7, בְּיַד כָּל־אָדָם יַחְתֹּם " he seals up the hand of every man," i. e. restrains them from labour, hinders them from using their hands. Job 33:16, בְּמוּסָרָם יַחְתֹּם properly " he seals up their instruction," i. e. instructs them privately. (In this sense it answers to the Arab. حتم followed by ب to reveal to some one; see Schult. ad h. l.) Part. pass. חָתוּם sealed up, Cant. 4:12; Job 14:17. The ancients were accustomed to put a seal on many things for which we use a lock (Lipsius ad Tac. Annal. ii. 2; Salmas. Exercitatt. cap. 45), Cant. loc. cit.; compare Daniel 6:18; Matt. 27:66. From a roll or letter when completed receiving a seal, the signification arises—

• For 2843 see p. 288 under 2364.

(2) *to complete* (like Arab. ختم to mark with a sign of conclusion, *finis*, to finish). Daniel 9:24, לַחְתֹּם חָזוֹן וְנָבִיא " to finish the predictions of the prophets be fulfilled," [too loose a rendering of the Hebrew].

NIPHAL pass. of No. 1, *to be sealed*, Est. 3:12; 8:8.

PIEL, *to shut* (see under Kal No. 1), followed by לְ as though it were, to put a barrier, to set a lock on something. Job 24:16, יוֹמָם חָתְמוּ לָמוֹ " in the day they hide themselves," properly " they shut up an enclosure around themselves."

HITHPAEL, i. q. Piel, once occurs, *Lev.* 15:3, אוֹ הֶחְתִּים עָלָיו בְּזוֹבוֹ " whether he stop his flesh from flowing," i. e. the passage be so stopped that the issue cannot run freely.

Derivatives חוֹתָם, חֹתֶמֶת.

2857 חֹתֶם Ch. i. q. Heb. *to seal*, Dan. 6:18.

see 2368 חוֹתָם see חוֹתָם *a seal.*

2858 חֹתֶמֶת *f.* id. Gen. 38:25.

2859 חָתַן (1) TO GIVE ONE'S DAUGHTER IN MARRIAGE (perhyperthen). Hence part. Kal חוֹתֵן *a father-in-law, the wife's father* (a husband's father is called חָם), who gives his daughter in marriage. חוֹתֵן משֶׁה the father-in-law of Moses, Ex. 18:1; Jud. 19:4, seq. Fem. חוֹתֶנֶת *a mother-in-law*, wife's mother. Deu. 27:23.

(2) to take in marriage, hyperthen. Hence חֲתָן, חֲתֻנָּה.

HITHPAEL, *to give daughters in marriage to one another*, [" to give or receive a daughter in marriage"]; *to join affinity*, followed by אֵת, with any one, Gen. 34:9; 1 Ki. 3:1; 2 Deut. 7:3; Josh. 23:12; 1 Sam. 18:22, 23, 26, 27; Exr. 9:14; 2 Ch. 18:1. (Arab. ختن Conj. III. id., ختن a son-in-law, connection by marriage [" father-in-law"].) [" Further this root signifies, Conj. I. to circumcise an infant; ختان, circumcision, place of circumcision ختين, مختن a circumcised infant. These significations are shown to be joined together by a common bond, not only by Exr. 4:25 (see below in חֲתָן) but also by ختن. Conj. I. to provide a nuptial feast, or a feast at the circumcision of an infant, ختان, ختين a feast at a circumcision. The primary and genuine meaning may be *to cut off, to circumcise*, another trace of which is in ختن to diminish, ختس a cutting off (comp. the roots חָסַךְ, חָסַךְ, and others which begin with the syllable *kat*); and then the word used for the festival of circumcision was applied to that of a marriage." Thes.]

2860 חָתָן m. he who takes any one's daughter in marriage, Gr. *γαμβρός*, hence with regard to the bride—

(1) *a bridegroom*, Ps. 19:6; Isaiah 62:5. It is not easy to explain now in what sense the new-born child, Ex. 4:25, should, when circumcised, have been called by its mother חֲתַן דָּמִים *bridegroom of blood* [see note above]. It seems to me that in this metaphorical appellation is contained a comparison of circumcision, as the sign of the covenant between God and the new-born child (Gen. 17:10, 13), with marriage; and for the same reason the Arabic verb ختن *to contract affinity*, has also the signification of *circumcising*, no doubt a secondary sense, derived from the former. [But see above]. Aben Ezra says, " It is customary for women to call a son when he is circumcised, bridegroom." Those who apply these words to Moses and not to the child, seem to have made a great mistake; see the observations of Pococke in Not. Miscell. ad portam Mosis, p. 52. Rosenm. on Ex. loc. cit.

(2) with regard to parents, *a son-in-law*, Gen. 19:12; Jud. 15:6.

(3) *a connection by marriage*, 2 Ki. 8:27.

2861 חֲתֻנָּה *f. marriage, nuptials*, Cant. 3:11.

2862 חָתַף i. q. חָטַף TO SEIZE, TO RAVIN, as a lion, Job 9:12. Hence—

2863 חֶתֶף m. *prey*, used poet. for חֲתַף אִישׁ *a robber* (like חֲתַף for חֲתַף אִישׁ 2 Sa. 12:4), Pro 23:28.

2864 חָתַר fut. יַחְתֹּר TO BREAK OR DIG THROUGH a wall, followed by בְּ Exe. 8:8; 12:5, 7; with an acc. חָתַר בָּתִּים (the thief) breaks through houses, breaks into them, Job 24:16; *to break through into*, Am. 9:2, אִם יַחְתְּרוּ בִשְׁאוֹל " if they break through into Hades." Metaph. *to break through* the waves in rowing, *to row.* Abcod. Jon. 1:13.

Derivative, מַחְתֶּרֶת.

2865 חָתַת—(1) prop. TO BREAK (kindred to other onomatopoetic roots, חָתַת, חָתַךְ, חָתַשׁ, חָתַם, חָתַל, חָתַר, חָתַף, חָתַן

strike their knees together as if they were *broken*, *to be broken together*.) Job 32:15; Isa. 20:5; 37:27; Jer. 8:9; 14:4; 48:1, 20, 39; 50:2, 36. Often connected with the verb פָּחַד.

NIPHAL נָחַת (which is identical in ter. with נחל and Niphal of the verb יָחַת), fut. יֵחַת, pl. יֵחָתּוּ—(1) pass. of Kal No. 1, *to be broken*, of a dominion, Isa. 7:8; of justice, or the salvation of God, Isa. 51:6.

(2) i.q. Kal No. 2, *to be broken down with fear, to be confounded*. Often with the synonym יָרֵא, as Deut. 31:8, לֹא תִירָא, לֹא תֵחָת "fear not, neither be confounded;" Deu. 31:8; Josh. 1:9; 8:1; 10:25. Followed by מִפְּנֵי before the person, Jer. 1:17; Eze. 2:6; 3:9; מִן before the thing, for fear of which one flies (compare מִן No. 2, *a*), Isa. 30:31; 31:4; Jer. 10:2. To the former, as to sense, belongs Mal. 2:5, נָחַת שְׁמִי הוּא "and he feared my name," stood in awe of it.

PIEL—(1) intrans. (but with an intensitive power) *to be broken* (as a bow), Jer. 51:56.

(2) causat. of Kal No. 2, *to frighten*, Job 7:14.

HIPHIL חִתַּת, fut. יַחֵת, with suff. יְחִתֵּנִי, once יְחִתֵּנוּ Hab. 2:17, for יַחְתֹּן (see Lehrg. p. 369), rarely like regular verbs יַחְתִּתֵנִי Jer. 49:37.—(1) *to break, to break to pieces*, Isa. 9:3.

(2) *to frighten, to put to shame*, Jer. 1:17; 49:37; Job 31:34. (Arab. خَتَّ to beterrified, put to shame.)

Derivatives, חֵת, חִתָּה, חִתִּית, חַחִתְחֵתִים, חִתָּתָה, pr. n. חִתִּי, and—

חֵתֶת m.—(1) *terror*, Job 6:21. 2866

(2) [*Hathath*], pr. n. of a man, 1 Ch. 4:13. 2867

ט

Tet, [*Teth*, LXX. in Lam. τήθ, Ἑβδ. טֵית], the ninth letter of the alphabet; as a numeral, *nine*; whence יט 9+6 is written instead of יה 15. The name of this letter ["is uncertain. It is commonly explained to mean"] *a serpent* (Arab. طِيْب a serpent), to which it has a resemblance in figure in several Phœnicio-Sbemitic alphabets (see Kopp, Bilder und Schriften der Vorzeit, ii. § 336). ["Others make it *something rolled* or *twisted together*, טִית from the root טָוָה, Arab. طَوَى, so Lee; or perhaps it is Egypt. *tbt*, hand; all these views accord well enough with the figure of this letter in the Phœnician alphabet; see Monum. Phœn. p. 30." Ges. add.]

As to *the pronunciation* of this letter, ט is *t* uttered with a certain roughness of the throat (appropriately written *t'*); different from ת whether aspirated (*th*, *θ*) or smooth (*t*, *τ*): in the same manner as פ, *k'* uttered at the back part of the palate towards the throat, differs in sound from כ, whether aspirated (*ch*, *χ*) or smooth (*k*, *κ*). The new opinion of Ewald, who holds ט to be really an aspirated letter (in Heb. Gramm. page 26), has been well commented on by Hupfeld in his review of Ewald's grammar (Hermes, vol. xxxi. p. 9, 10). He had brought forward—(1) the Greek θ, which, both in name (θῆτα) and its place in the alphabet agrees with ט, and is undoubtedly aspirated. But however much the Greek letters may answer to the Phœnicio-Sbemitic, yet we cannot learn from their pronunciation the more minute particulars of Hebrew pronunciation; some of the letters in Greek having so clearly changed both their power and nature (π=*E*; π=*H*; υ=*O*; κ=*Λ*).

(2) Ewald refers to the ט, which has also a semi-guttural sound; this reference is quite correct, but this sound is not to be confounded with an aspiration.—The common opinion is fortified by the authority of the LXX. translators, who, with very few exceptions (I find a solitary one, 2 Sa. 5:6, cited by Hartmann, Ling. Einleitung, p. 63, and by Ewald, loc. cit.), constantly render ט by τ: שׁוֹטֵר Σαραΐας, מוֹטָה Τωβίας, כִּיטְלִישׁ Τοφελαίος; and likewise it is supported by the converse usage in the Syriac versions, where for the Greek τ is always found ܛ, and for θ, ܬ, as Τιμόθεος ܛܝܡܘܬܐܘܣ, Τίτος ܛܝܛܘܣ.

To this letter there correspond in the Arabic alphabet ط and ظ, but more often the former; the latter, which is almost a sibilant, commonly answering to the Hebrew צ. Compare the roots טִיט, טָלַל, טָעַן.

It is changed—(*a*) with ע, see that letter.—(*b*) ת, as חָטַף to seize, טָפַל, תָּפַל to kill, טָעָה, תָּעָה, to err.—(*c*) with ד, which see, page CLXXX, A.

†טָאַב Ch. TO BE GLAD, followed by אֶל Dan. 6: 24. Syr. ܛܒ id. See טוֹב No. 3.

[טָאטָא see טוּא and also טוּט.] see 2894

טַב Chald, *good*, i.q. Hebr. טוֹב. Dan. 2:32; Ezr. 5:17, יְהֵן עַל־מַלְכָּא טַב "if it seem good to the king," i. e. if pleasing. Compare טוֹב Est. 1:19; 3:9. 2869

2870 טָבְאַל in pause טָבְאֵל ("the goodness of God," or, "God is good." Syriac form for טוֹבְאֵל comp. טוֹבִיָּה, [*Tabeal*, *Tabeel*], pr.n. Syriac—(1) of an unknown person, whose son the Syrians and Ephraimites intended to place on the throne of Jerusalem, Isa. 7:6. See my Commentary on this place.—(2) of a Persian governor in Samaria, Ezr. 4:7.

† טֶבַח an unused root. Syriac ܛܒܚ Aph. i. q. Hebr. זָבַח No. 2, also, in a good sense, to spread a good report. Hence מִטְבָּח.

2871 טְבוּלִים m. plur. *head-bands, tiaras, turbans*, Eze. 23:15. Commonly derived from טָבַל to dip, to which corresponds Arab. طبل to die. I prefer taking it from Æthiop. ጠበለለ: to twist round, to twist round with bands.

2872 טְבוּר m. *lofty place, summit*, from the root טָבַר i.q. עָבַר. Jud. 9:37, יֹרְדִים עָם טְבוּר הָאָרֶץ (verse 36, מֵרָאשֵׁי הֶהָרִים) "they come down from the height of the land." Eze. 38:12, יֹשְׁבֵי עַל־טְבוּר הָאָרֶץ "who dwell in the height of the earth," i.e. the holy land; which the Hebrews considered to be more lofty than other countries; comp. עַרֵי יִשְׂרָאֵל Eze. 6:2; 33:28; 35:12; 36:8. To this correspond Sam. טַבּוּר Æth. ጠቡር: a mountain. LXX., Vulg., translate טְבוּר בִּטְנוֹ *umbilicus*, as though it were the summit of the belly. Compare Talmud טְבוּרוֹ the navel.

2873 טָבַח—(1) TO KILL (cattle), Ex. 21:37; especially for food, 1 Sa. 25:11; Prov. 9:2. As to killing in sacrifice, the cognate verb זָבַח is used, which see. (Æth. ጠበሐ to kill, to cut the throat. Arab. طبخ to cook, to roast, compare אֲבַטִּיחִים.)

(2) *to kill, to slay* men, Ps. 37:14; Lam. 2:21; Eze. 21:15.

Derivatives, מִטְבָּח and the following words—

*2876 טַבָּח m. *a slayer*, hence—

(1) *a cook*, 1 Sa. 9:23, 24. Arab. طباخ id.

(2) *an executioner*, hence *one of the king's guard*, whose business it was in the East to inflict capital punishments. רַבִּי הַטַּבָּחִים 2 Ki. 25:8, seq.; Jer. 39:9, seq., and שַׂר הַטַּבָּחִים Gen. 37:36; 39:1; 40:3, 4; 41:10, 12, "the captain of the executioners," i.e. of the body guard; pretty much the same as the *Kapûjî-Pasha* of the modern Turkish court. ["In Egypt he had a public prison in his house, Genesis 40:3; in Babylon, Nebuzaradan who held this office, commanded also a part of the royal army, Jer. 39:13; 52:15." Ges. add.] 2883

טֶבַח Chald. i. q. Hebr. No. 2, *an executioner*, hence *one of the king's guard*, Dan. 2:14. *2877

טִבְחָה m. *stuff.* מִטְבָּח.— 2874

(1) *a slaying* of cattle, Prov. 7:22; Isa. 53:7; also *slaughter* of men, Isa. 34:2, 6; Jer. 48:15; 50:27.

(2) *slain beasts, banquets* so prepared, Prov. 9:2; Gen. 43:16; compare בֶּן No. 1.

(3) [*Tebah*], pr.n. of a son of Nahor, Genesis 22:24. 2875

מְטַבֵּחָה *f. a cook*, 1 Sa. 8:13. *2879

טִבְחָה f. i.q. masc. טַבָּח—(1) *a slaying* of cattle, *slaughter-house*, Ps. 44:23; Jer. 12:3. 2878

(2) *slain beasts*, and banquets prepared from their flesh, 1 Sa. 25:11.

טִבְחַת [*Tibhath*], pr.n. of a town in Syria, 1 Ch. 18:8, which in the parallel passage, 2 Sa. 8:8, is written בְּטָח; see this latter word. 2880

טָבַל fut. יִטְבֹּל TO DIP, TO DIP IN, TO IMMERSE, followed by an acc. of the thing, and בְּ before the liquid, Genesis 37:31; Lev. 9:9; Deu. 33:24; Job. 9:31; Ruth 2:14; also without an acc. Exod. 12:22; 2 Ki. 8:15. Intrans. *to immerse oneself*. 2 Ki. 5:14, "he went down וַיִּטְבֹּל בַּיַּרְדֵּן שֶׁבַע פְּעָמִים וַיִּטְבֹּל and dipped himself in the Jordan seven times." (Chald. טְבַל, Arab. طبل id.) 2881

NIPHAL pass. Josh. 3:15.

Hence טְבוּלִים and—

טְבַלְיָהוּ ("whom Jehovah has immersed," i. e. "purified"), [*Tebaliah*], pr.n. masc., 1 Chr. 26:11. 2882

טָבַע—(1) properly TO SINK, TO PRESS IN to any soft material such as clay, hence *to impress a seal, to seal*. (Arab. طبع), whence חוֹתָם a seal. (Kindred is עָגַם, סָבַע to dip into, to immerse, Æth. ጠመቀ: id., also טָבַל. The primary syllable is טב, which has also in the languages connected with the German, the signification of *depth* and *dipping*; compare Goth. *dûp*, Germ. *beep*, *tief* also *teufen*, *taufen*, *tupfen*, Ital. *tuffare*. In Gr. *δίπτω*, and by a softening of the labial, *δείπω*, besides, with the letters transposed, *βαθύς*, *βάθος*. Compare Adelung, iv. 544.)

(2) intrans. *to sink, to be dipped, plunged*, as in clay, a ditch, followed by בְּ. Pss. 9:16; 69:3, 15; Jer. 38:6; Lam. 2:9, טָבְעוּ בָאָרֶץ שְׁעָרֶיהָ "her gates are sunk into the earth." Figuratively, 1 Sa. 17:49, 2883

וַתִּטְבַּע הָאֶבֶן בְּמִצְחוֹ "and the stone sank (i.e. was infixed) in his forehead."

Pual i. q. Kal No. 2, Ex. 15:4.

Hophal id., Jer. 38:22; used of foundations of the earth, the mountains, Job 38:6, Prov. 8:25.

*2885 טַבַּעַת plur. טַבָּעוֹת constr. טַבְּעוֹת f.

(1) *a seal, a seal-ring*, Gen. 41:42; Est. 3:10; see the root טָבַע No. 1.

(2) *a ring* of any sort, although without a seal, e. g. the rings with which the curtains of the holy tabernacle were joined together, Exod. 35:22, seq.; 37:3, seq.

2884 טַבָּעוֹת ("rings"), [*Tabaath*], pr. n. m., Ezra 2:43.

† טָבַר an unused root, prob. i. q. צָבַר *to heap up*, hence טֹבַר which see.

2886 טַבְרִמּוֹן (for לְטַבְרִמּוֹן, טָב, "who pleases Rimmon" ["for טָב רִמּוֹן Rimmon is good"], as to רִמּוֹן the Syrian Idol, see that word), [*Tabrimmon*], pr. n. of the father of Benhadad, king of Syria, 1 Ki. 15:18.

*2888 טַבְּת (perhaps i. q. יַבְּחַת "renowned"), [*Tabbath*], pr. n. of a town situated near Abel-Meholah, in the tribe of Ephraim, Jud. 7:22.

2887 טֵבֵת the tenth Hebrew month; from the new moon in January to that in February, Est. 2:16. "The tenth month which *is* called by the Hebrews Tebeth, and by the Egyptians Týβι (in la Croze Tóβι; in Cod. Vienn. Τῦβι. Arabic طُوبَة), by the Romans January." Jerome, on Eze. 39:1. But the Egyptian month now mentioned, extended from the 20th of December, to the 20th of January.

2889 טָהוֹר adj., constr. טְהוֹר sometimes טֵהֹר Job 17:9; Prov. 22:11 [separated in Thes., see טְהֹר], *pure*, specially—(*a*) *clear*, opp. to filthy (as to a garment), Zech. 3:5.—(*b*) *unmixed, unalloyed*, e. g. as of gold, Exod. 25:11, seq.; 28:36.—(*c*) in a Levitical sense, as opposed to unclean, polluted, Levit. 13:17; hence applied to animals used in food, Gen. 7:2; 8:20.—(*d*), in a moral sense, Ps. 12:7; 19:10; 51:12, טָהוֹר לֵב "a pure heart;" Job 14:4.

Subst. *purity*, Pro. 22:11.

*2891 טָהַר fut. יִטְהַר.—(1) TO SHINE, TO BE BRIGHT, like the kindred roots זָהַר, צָהַר. ["Syr. ܛܗܪ noon, Ch. טְהִירָא id."] Hence טֹהַר No. 1, טָהֳרַיִם.

(2) *to be*, or *to become clean*, or *pure*—(*a*) in a physical sense (as opposed to the filth of leprosy), 2 Ki. 5:12, 14.—(*b*) in a Levitical sense, opp. to Lev. 11:39; 12:8; 13:6, 34, 58.—(*c*) in a moral sense, Job 4:17; Pro. 20:9. (Arab. طَهُرَ to be pure, clean, specially from the catamenia; ogn. טְלַי to be manifest, to be conspicuous. Æthiop. ጠሀረ፡ to purify, to wash one's self in water.)

Piel טִהֵר, fut. יְטַהֵר—(1) *to purify, to cleanse*, [whether physically or Levitically, or spiritually,] as a land from dead bodies, Ezek. 39:12, 16; from the pollution of idols, Eze. 37:23; the temple from filth, 2 Ch. 29:15, 16; 34:8; the sky from clouds, Job 37:21; men from sins, like metal from dross, Mal. 3:3.

(2) *to declare* some one or something *clean*—(*a*) in a Levitical sense, Levit. 13:6, seq.; 14:7; 16:69.—(*b*) in a moral sense, Ps. 51:4.

Pual, *to be cleansed* ["part. fem."], Eze. 22:24.

Hithpael טִהֵר and טִהֵר *to cleanse one's self*, Gen. 35:2; Lev. 14:4, seq.; Num. 8:7; Exr. 6:20; Neh. 12:30; 13:22.

The derivatives follow, except טָהוֹר.

טֹהַר m.—(1) *brightness, purity* of the air, or heaven, Ex. 24:10. *2892

(2) *purification*, Lev. 12:4, 6.

["טָהֳרָה (with Cholem pure) const. טָהֳרַ i. q. טֹהַר m. *purity*, Job 17:9; Pro. 22:11, כ׳."] 2890

טָהֳרָה m. *splendour, brightness*, majesty; compare the root No. 1. Ps. 89:45, הִשְׁבַּתָּ מִטְּהָרוֹ "thou hast made his brightness (or majesty) to cease." The verb הִשְׁבִּית with מִן following, is to be found Eze. 34:10; and in the same manner this passage may properly be rendered, "thou hast made to cease, that his brightness should be no more;" or, as I should prefer to take it, it is a pregnant construction for, "thou hast made to cease (and takest away) from his brightness." But as nouns of the form קָטֹל are of uncertain authority, the learned may enquire whether the Shi'en should not be transposed, and thus we should have מִשְׁהָרוֹ, from the common word טֹהַר. This appears to me now more suitable than that which I formerly supposed (Lehrg. page 87), following Aben Ezra and Kimchi, regarding Dagesh in this word to be euphonic, and ם to be formative; so that מִטְּהָרוֹ or מִשְּׁהָרוֹ (as it is found in some copies) would be for מִטָּהֳרוֹ, from the noun טָהֳרָה. [The pointing of this word varies in different copies. See De Rossi.] 2892ᵒ

טָהֳרָה fem.—(1) *purity* of heart, 2 Ch. 30:19. 2893

(2) *purification, cleansing*, Lev. 13:35; 14:2. דְּמֵי טָהֳרָתָהּ "blood of purification"=from which a woman who had been delivered of a child is to be cleansed, Lev. 12:4, 5.

2894 טוּא or טִיא an unused root; prob. *to be miry, clayey*; whence Arabic طِينٌ clay. [This root is rejected in Thes., see מוט.] Hence—

Pilpel מִטְאֵא *to take away clay* (compare דִּישֵׁן *to take away ashes*, from דֶּשֶׁן), as in the Talmud מִטְאֵא and מִיטְאֵא, which latter may also be derived from טִיט. Isa. 14:23, וּמְטָאטְאתִיהָ בְּמַטְאֲטֵא הַשְׁמֵד "I will sweep her (Babylon) away with the besom of destruction;" i. e. I will altogether destroy, as though her site had been swept clean; compare 2 Ki. 21:13. From this quadriliteral form, which may be called a secondary root, is derived the noun found in the same passage, מַטְאֲטֵא.

2895 טוֹב pret. טָב; (for the future, the form יִטַּב, from יָטַב is used.)

(1) TO BE GOOD (Arab. طَابَ Med. Ye, to be good, pleasant, agreeable, especially used of a pleasant smell ["Ch. Syr. id."], compare נָאַשׁ, נָאַשׁ). Only used impersonally in the following phrases—(*a*) טוֹב לְ *it is good for me*, it goes well with me, Deut. 5:30; 15:16; 19:13; Nu. 11:18; also, to be well, to be in good health, 1 Sa. 16:16. Followed by אִם id. 1 Sa. 20:12. Job 13:9, הֲטוֹב כִּי *it is well* for you *that*.—As to the passage Job 10:3, see letter *b*.—(*b*) טוֹב בְּעֵינֵי it is good in my eyes, i. e. "it pleases me," Nu. 24:1. In the later books it is followed by אֶל 1 Chr. 13:2. Est. 1:19, אִם עַל הַמֶּלֶךְ טוֹב "if it please the king." Est. 3:9; 5:4, 8; 7:3; Neh. 2:5; compare Exr. 5:17; once followed by לְ Job 10:3, הֲטוֹב לָךְ "does it please thee?" So Vulg. Ch.

(2) *to be beautiful, pleasant*, Numbers 24:5; Cant. 4:10.

(3) *to be cheerful, merry* (a common meaning in Syriac), used especially of the heart, 1 Sa. 25:36; 2 Sa. 13:28; Est. 1:10.

Hiphil הֵטִיב—(1) *to do well, to do* something *rightly*, with an acc. 1 Ki. 8:18; 2 Ki. 10:30.

(2) *to do good* to some one, *to confer benefits*, Exr. 36:11.

(3) *to make fair, to adorn*, Hos. 10:1.

(4) *to make cheerful*, Eccl. 11:9. הֵיטִיב, from יָטַב, is more commonly used.

[Derivatives, the following words, and pr. n. מִכְתָּם, and מִכְתָּמִי.]

2896: see 2896(α) on p. 320 טוֹב f. טוֹבָה adj.—(1) *good*, in various senses—(*a*) physically, as a *good* (i. e. fertile) *land*, Exod. 3:8; *a good tree*, 2 Ki. 3:19; *good gold*, i. e. pure, Gen. 2:12.

(*b*) ἀγαθός, *good, kind, upright*, Isa. 5:20; and neutr. goodness, uprightness, kindness. אָשָׁה טוֹבָה he acted well, he lived honestly, Pa. 34:15; 37:3; Ecc. 7:20. עָשָׂה טוֹב עִם to shew kindness to some one, Gen. 26:29. לְ טוֹב to be kind towards some one, Lam. 3:25. טוֹב אִישׁ a man of a kind eye, i. e. merciful, opp. to רַע עַיִן, Prov. 23:9, where see LXX. Vulg. לא ὁ λεύσσων, wicked, evil, Prov. 18:5; 20:23.—Often used—(*aa*) of *a good*, i. e. *a happy lot*, compare No. 4. הָיָה טוֹב לְ "it is well with me," Eccl. 8:12, 13. לְטוֹב לָנוּ לְיָמִים that it may be well with us, or with them, Deut. 6:24; 10:13; Jer. 32:39 (properly for לְטוֹבוֹת יָמִים, as in לְיָמִים בְּצַר לִי, and לְ טוֹב well for me! Psa. 119:17; Lam. 3:27. לְטוֹב לִי in a good sense, for welfare (compare מוֹבָה), often in medial phrases, Psal. 119:122; Deut. 30:9.—(*bb*) טוֹב בְּעֵינֵי מִ good in the eyes of some one, *what pleases* some one, Nu. 24:1; Deu. 6:18. Gen. 16:6, עֲשִׂי לָהּ הַטּוֹב בְּעֵינָיִךְ "do to her that which seems good to thee"=do with her as thou wilt, Gen. 19:8; Jud. 10:15; 19:24; also followed by לְמִן Ecc. 2:26; and לְ Job 10:3 [but see verb]; Deu. 23:17.—Adv. *well, very good*, 2 Sa. 3:13; Ru. 3:13, and subst. *something good, that which is good*, Job 7:7; placed as a genitive after a noun, as בִּרְעָת טוֹב a blessing of good, for a good blessing, Pro. 24:25.

(*c*) *goodly, fair, beautiful*, used of persons, Exod. 2:2; Gen. 6:2; and of things, Isa. 5:9; more often with the addition of מַרְאֶה Gen. 24:16; Esth. 1:11; 2:3, 7.

(3) *pleasant, agreeable*, Gen. 3:6; Cant. 1:2; 7:10. Especially used of smell, שֶׁמֶן הַטּוֹב sweet smelling ointment, Ps. 133:2; Isa. 39:2; Cant. 1:3. קָנֶה הַטּוֹב sweet calamus, Jer. 6:20.

(4) *well off, prosperous, happy*, comp. No. 1, (*aa*); Isa. 3:10; Jer. 44:17. Ps. 112:5, מוֹב אִישׁ "O happy man." Eccl. 5:4, 17; 7:18; compare Lam. 3:26; Am. 6:2. (Syr. ܛܒ̈ܘܬܐ, O the blessings of.—Often used for Heb. אַשְׁרֵי, see Matt. 5:2, Pesh.)

(5) *distinguished, great, excelling*. Ps. 69:17, כִּי טוֹב חַסְדֶּךָ "for great is thy loving-kindness." Ps. 109:21 (comp. Ru. 3:10). יָטֵב adv. very.

(6) *cheerful, merry*, Est. 8:17; 1 Kings 8:66; טוֹב לֵב a merry heart. Ecc. 9:7.

(7) [*Tob*], pr. n. of a region beyond Jordan, Jud. 11:3; 2 Sam. 10:6; apparently, i. q. Τοῦβιον, LXX. Vat. Τὼβιον, 1 Macc. 5:13. 2897

טוֹב אֲדֹנִיָּהוּ [*Tob-adonijah*], pr. n. m. 2 Chr. 17:8. *2899

טוּב m.—(1) *goodness*. Ps. 119:66, טוּב טַעַם "goodness of intelligence," good understanding; 2898

the goodness, i.e. *the kindness* of God, Ps. 25:7; 27:13; 31:20; 145:7; Jer. 31:14.

(2) concr. *that which is good*, or *best* of any thing, i.e. the best part, Gen. 45:18, 20. טוּב הָאָרֶץ the best gifts of the land, Gen. 45:23; Isa. 1:19; Esr. 9:12.

(3) *goods*, i.e. *wealth, property*, Deu. 6:11; precious things, Gen. 24:10; comp. verses 22, 30.

(4) *beauty*. Hos. 10:11; Zec. 9:17. Used of the divine glory, Ex. 33:19, אֲנִי אַעֲבִיר כָּל־טּוּבִי [But is this the sense of the passage? See No. 1.]

(5) *welfare, happiness*, Job 20:21; 21:16; Prov. 11:10.

(6) with the addition of לֵב *gladness, cheerfulness*. Deu. 28:47; Isa. 65:14.

•2896(c): see 2896 טוֹבָה f.—(1) *that which is good*. לְטוֹבָה for good, Nehemiah 5:19, "remember me, O my God, לְטוֹבָה for good," i. e. that thou also wilt do good to me. Neh. 13:31. Similarly used elsewhere for accurately defining medial expressions. Ps. 86:17; Jer. 14:11; 24:6; Esr. 8:22.

(2) *the goodness, kindness* of God, Ps. 65:12.

(3) *goods, wealth*, Ecc. 5:10.

(4) *welfare, happiness*, Ps. 16:2; 106:5.

2900 טוֹבִיָּה & טוֹבִיָּהוּ (i. q. טוֹב לַיהוָה "pleasing to Jehovah"), pr. n. *Tobiah*, [*Tôbîjah*].—(1) Neh. 2:10; 4:1.—(2) Ezr. 2:60; Neh. 7:62.—(3) Zec. 6:10, 14.

2901 טָוָה—(1) i. q. Arab. طوى TO ROLL TOGETHER, TO TWIST, hence TO SPIN. Ex. 35:25, 26.

(2) *to suffer hunger, to fast*, i. q. Arab. طَوِيَ, whence طَوًى hunger, طَاوٍ hungry, famished. Properly, *to be twisted*, i. e. in the bowels. Thus the Arabs ascribe twisted, or entangled, bowels to those who are hungry, e. g. Hariri Cons. iii. p. 142, ed. Schult., طوى الأحشاء على الطوى to have the bowels twisted from want of food. Compare Schultens in the book just referred to, p. 4, 136.

Derivatives, מְטוָה, טְוָה.

2902 טָוַח TO SPREAD OVER, TO DAUB, as a wall with plaster, Lev. 14:42; 1 Ch. 29:4; followed by two accus. Ezc. 13:10—15; 22:28; as eyes that they may not see, Isa. 44:18. (Arab. طاح Med. Ye II. to cover over with fat, see Kamûs, p. 398. Compare in the western languages, *rivvw, τεγο, tünchen*.) Isaiah loc. cit. the pret. is טָח for טָחָה (as if from טָחַח)

NIPHAL pass. Lev. 14:43, 48.

Derivatives, טִיחַ, טְחוֹת.

2907 טוּט an unused root, see טִיט. ["Arab. طوط to collect." To this root in Thes. are referred טִיט, מְטוֹטֶלֶת and מַטְאטֵא

2903 טִטָּפוֹת pl. f. *bands, fillets*, especially those worn by the Jews at prayers (תְּפִלִּין, φυλακτήρια, Matt. 23:5), i. e. scrolls of parchment with sentences written on them out of the law of Moses (Ex. 13:1—10, 11—16; Deu. 6:4—9; 11:13—21), which the Jews have been accustomed to wear at prayers bound to the forehead and the left wrist, Ex. 13:16; Deu. 6:8; 11:18. [It requires proof that the Jewish phylacteries are here intended by these fillets or bandages.] (Ch. מְטַפְּתָּא, מְטַפְּתָּא a bracelet, a frontlet. This word is for קְטַפְּתָּא, like קָבַל for קָטַל, כּוֹבֵל for כּוֹטֵל, בְּקִבֵּל for בְּקִטֵּל, עֲלָלוּת for עֲלָטוּת, Syr. ܥܠܘܬܐ, Lehrg. p. 869. Root טוּף, which see; and not מָטַט, to which the signification of binding has been hastily attributed.)

2904 טוּל unused in Kal. Arab. طَالَ Med. WAW, TO BE LONG.

HIPHIL הֵטִיל *to throw down at length, to prostrate* (ber tönge lang ßinnerfen, comp. Isai. 22:17); *to throw, to cast*, as a spear, 1 Sa. 18:11; 20:33; *to cast out* as from a country, Jer. 16:13; 22:26; from a ship, Jon. 1:5, 12; *to send forth* a wind, Jon. 1:4.

HOPHAL, *to be prostrated*, Ps. 37:24; Job 41:1; *to be cast* as a lot, Prov. 16:33; *to be cast out*, Jer. 22:28.

PILPEL, טִלְטֵל i. q. Hiphil, *to prostrate, to cast forth*, Isa. 22:17.

Derivative, מַטְלֵטֶלֶת.

† טוֹף an unused root. Arab. طاف Med. Waw, *to surround*.

Hence מִטְפָּחוֹת bands, as if girdles.

† טוּר an unused root, like the kindred roots דור, תור *to surround* (see Hartmann's Linguist. Einleit. p. 89). Hence טוּר [טִירָה, יְטוּר, מְטוֹרָה].

2905 טוּר m.—(1) *a wall* around about, *a fence, an inclosure*. Ezc. 46:23. (Arab. طَوْرٌ a boundary, طَوَارٌ a fence.)

(2) *a row*, as of precious stones. Ex. 28:17, seq.; 39:10, seq. ["Or of hewn stone, 1 Ki. 7:12; also applied to *a row* of other things."]

2906 טוּר Ch. m. *a mountain, a rock*. Dan. 2:35, 45; i. q. Heb. צוּר. Syr. ܛܘܪܐ id. ["Arab. طُوْرٌ."]

2907 טוּשׁ TO FLY VIOLENTLY, TO SEEK FOR PREY, as an eagle, properly to dash upon, compare German

fliegen, a word appropriated to birds of prey, whence Geier, Gierfalke, the English word *to toss*. Job 9:26, כְּנֶשֶׁר טָס עָלֵי אֹכֶל. (With this corresponds Syr. ܦܪܚ used of the flying of an eagle or vulture, for Hebrew דָּאָה Jer. 48:40; 49:22; Psel, Deut. 32:11; Job 39:13; גֵּאוּת a lofty or vehement flight.)

2908 טָעֵת Ch. f. *a fast*, adv. fasting, not having taken food, Dan. 6:19. Root טְעָא i. q. Heb. שָׁוָה No. 2, to fast, to abstain from food, which see. ["The form is like בָּנֵת from בְּנָה."]

2909 טָרַח unused in Kal, TO STRETCH OUT, TO EXTEND. Arab. طرح to spread out.

PILEL part. מְטַרְטְּרֵי יְרֵכַיִם those who draw the bow, i.e. *archers*, Gen. 21:16 [i. e. in this passage *a bowshed*]. As to the form, comp. שָׁתָה, Hithp. הִשְׁתַּחֲוָה.

•2911 טַחַן masc. *a mill*, worked by hand, Lam. 5:13; Root טָחַן.

•2914 טְחוֹרִים m. pl. *tumours of the anus*, hæmorrhoidal *maricæ*, protruding from the anus (see שָׁחִין), protruding through tenesmus in voiding. 1 Sam. 6:11,17; and Deu. 28:27; 1 Sa. 5:6, 9, in כתיב for קרי עֳפָלִים which seems to have been thought a less decent word. Hence Syriac ܛܚܘܪ to suffer from tenesmus, ܛܚܘܢ, ܛܚܫܐ tenesmus with flow of blood, Arabic زحير

2910 טְחוֹת pl. f. according to the Hebrew interpreters *reins*, so called because of their being covered over with fat; from the root טָחַח, טָלַח II. to cover over with fat. Compare חֵלֶב No. 2. Used equally with לֵב and כְּלָיוֹת as the seat of the mind and thoughts. Ps. 51:8, "behold thou delightest in truth in the reins (of a man)." Job 38:36, "who taught the reins (this) wisdom," &c. so that thou knowest and understandest all these things; in the other clause of the verse there is שֶׂכְוִי the mind. Whatever be the meaning ascribed to this passage, the word טְחוֹת must have the same meaning as in Ps. loc. cit.

see 2902 טָחוֹת (טִיחוֹת Isa. 44:18), see טִיחַ.

2912 טָחַן TO CRUSH SMALL, with an acc., Ex. 32:20; specially *to grind* in a hand-mill, Jud. 16:21; Nu. 11:8. (Arab. طحن, Aram. ܛܚܢ, מְחַן id.) סְחַן פָּנִי "to grind the face ["*person* not *face*." Thes.] of the poor," i.e. to oppress him; Isa. 3:15. Compare דָּקָק. Job 31:10, תִּטְחַן לְאַחֵר אִשְׁתִּי "let my wife

grind for another," be his mill-woman, i. e. his most abject slave and concubine (compare Ex. 11:5; Isaiah 47:2). LXX., Vulg., Chald., by comparison with verse 9, take "grind for another," in a figurative and obscene sense, for "let her be violated by another man," the Greek μύλλειν, Theocr. iv. 58, Lat. *molere, permolere*, used of connection with a woman, see Interpp. ad Petron. Sat. 23. Hor. Sat., i. 2, 35. Bochart, Hieroz. i. p. 188; but a word of this sense, is, in all the places, attributed to the man.

Hence טְחִנָה f. *a mill* worked by hand, Ecc. 12:4 •2913

2912 טַחֲנוֹת pl. f. *those that grind, the grinders*, or *molar* teeth. Arab. طَاحِنَة, Ecc. 12:3.

טָחוֹר an unused root, which I suppose to have had the same meaning as קָטַר (ת being changed into the harsher letter ט), *to be*, or become conspicuous, *to shine forth*, hervorſcheinen, zum Vorſchein kommen. [In Thes. the idea of groaning under pressure or suffering is that attributed to this root, comparing Syr. ܛܚܐ *to pant* under a load, also used of divine straining, with derivatives in the same sense. Arab. طَحَرَ id.]

Hence טְחוֹרִים which see.

2915 טִיחַ m. *covering over, plaister*, Tünche, Ezc. 13:12. Root טָחַח.

2916 טִיט masc.—(1) *clay, loam*, Isa. 41:25; Nah. 3:14.

(2) *mud*, mire, Psalm 18:43; 69:15. (Æthiopic ጥዒት: clay, Arab. طِينَة clay collected in the bottom of a pond, from طَوَى to gather.)

2917 טִין Chald. m. CLAY, POTTERS' CLAY. Daniel 2:41, 43, חֶסֶף טִינָא "earthenware." (Syriac and Arab. طِين, ܛܝܢ id., whence the denominative verb طَانَ Med. Ye to daub with clay, to form out of clay.)

2918 טִירָה fem.—(1) *a wall, a fence*, round about, Ringmauer; i. q. מוּר No. 1, from the root מוּר *to surround*.

(2) *a place fenced off by a wall* or hedge; hence —(a) *a forfress*, Cant. 8:9; *an enclosure*, a country village, an encampment of Nomadic tribes, Gen. 25:16; Num. 31:10; 1 Chr. 6:39; Ps. 69:26; 1 Sa. 25:4.

2919 טַל in pause טָל, suff. טַלִּי *dew*, Gen. 27:28, 39; Exod. 16:13, 14; Deut. 32:2; Isaiah 26:19; Zec.

8:12. (Arabic طَلّ light rain, Æthiop. ጠል: dew.) Root טָלַל No. I.

2920 **טַל** Chald. id. Dan. 4:14.

2921 **טָלָא** TO PATCH, TO SEW UP. (Chald. טְלָא id.) Joshua 9:5, מְטֻלָּאוֹת מִטְלָאוֹת "patched up shoes." [But this belongs to Pual.]

(Kal, pass.) Part. טָלוּא *spotted*, having large spots like patches on a garment (comp. Germ. *fleck*, which signifies both a spot and a patch, i. q. *flicken*, whence *flicken*). Gen. 30:32, seq.; Exe. 16:16.

[PUAL part. Josh. 9:5; see above.]

*2923, see 2922 & 2928 † **טְלָאִים** see טֶלֶא and טֶלֶה.

טָלָה an unused root, i. q. יָלַד *to be fresh*, comp. Gr. θάλλω.

Hence טֶלֶא and—

*2924 **טֶלֶה** m. *a young lamb*, 1 Sam. 7:9; Isa. 65:25. (Arab. طَلِيٌّ a young animal of any sort, especially a new born gazelle. Æth. ጠሊ: a kid, Syr. ܛܠܝܐ a boy, ܛܠܝܬܐ a girl; [ταλιθὰ *κουμι*. Mark 5:41].

*2925 **טַלְטֵלָה** fem. *a casting forth*, Isa. 22:17. Root טוּל Pilp.

2922 **טֶלִי** i. q. טֶלֶה, only in plur. masc. טְלָאִים for טְלָיִם (compare Lehrg. 576) *young lambs*, Isa. 40:11.

† I. **טָלַל**, Arab. طَلَّ, Æth. ጠለለ: *to moisten gently*, as the earth with dew or showers.

Hence טַל dew.

2926 II. **טָלַל** i. q. עָלַל No. III. Arab. ظَلَّ II. TO OVERSHADOW, hence *to cover over*.

PIEL טִלֵּל *to cover*, especially with beams or planks (elsewhere צִלָּה), Neh. 3:15. Compare Gen. 19:8, צֵל קֹרָתִי.

PILPEL טַלְטֵל is from טוּל, which see.

2927 **טְלַל** Chald. i. q. Hebr. No. II.

ATHPEL אִטְּלַל *to take shelter*, Dan. 4:9.

טֶלֶם an unused root. Aram. טְלַם, Arab. طَلَمَ, Æth. ጠለመ: to oppress, *to do wrong to*. Hence—

2928 **טֹלֶם** ("oppression"), [*Telem*], pr. n. of a town in the tribe of Judah, Josh. 15:24; in the opinion of Kimchi and others, the same as is called in 1 Sa. 15:4, טְלָאִים (young lambs). [(2) pr. n. m. Exe. 10:24.]

טַלְמַי ("oppressed"), [*Talmai*], pr. n. m. Exr. 2:49; Neh. 7:45. 2929

טָמֵא inf. טָמְאֹה (Lev. 15:32)—(1) TO BE OR TO BECOME UNCLEAN, TO BE POLLUTED (Syr. ܛܡܐ, which follows the analogy of guttural verbs, to pollute, ܛܡܵܐ polluted, comp. Lat. *contamino, attamino, intamino*). Especially used of uncleanness in a Levitical sense both of persons and of animals (whose flesh was not to be eaten, see Lev. 11:1—31); also of things, as of buildings, vessels. Opp. to טָהֵר. Lev. 11:24, seq. Followed by בְּ to be unclean by any thing. Levit. 15:32; 18:20, 23. [" Also *to defile oneself*, followed by בְּ *with any thing*, Pa. 106:39; Exe. 22:4."] 2930

NIPHAL נִטְמָא part. plur. נִטְמָאִים Exe. 20:30, 31, pass. of Piel, *to pollute one's self*, as a woman by adultery, Nu. 5:13, 14, 20, 27, 28; a people by whoredom or idolatry, Hos. 5:3; 6:10. Followed by בְּ of the thing with which any one is defiled, as with idols, Exe. 20:43; 23:7, 30.

PIEL טִמֵּא—(1) *to pollute, to defile*, Lev. 15:31, hence—(a) *to profane* a land with wickedness, Lev. 18:28; 20:3; the temple, Ps. 79:1; the high places (בָּמוֹת) i. e. to destroy them, to take them away, 2 Ki. 23:8, 10, 13.—(b) *to violate* a woman, or virgin, Gen. 34:5, 13, 27; Exe. 18:6, 15.

(2) *to declare* any one *unclean*, as was done by the priest, Lev. 13:3, 8, 11, seq.

(3) *to make be polluted, to cause to pollute one's self*, Exe. 20:26.

PUAL part. *polluted*, Exe. 4:14.

HITHPAEL fut. יִטְמָא i. q. Niph. *to pollute one's self*, followed by בְּ (Lev. 11:43; 18:30) and לְ (Lev. 11:24; 21:11) of the thing with which any one is polluted.

HOTHPAEL הָטְמָא id. Deu. 24:4.

[Derivatives the following words.]

טָמֵא f. טְמֵאָה adj. *impure, unclean*—(a) in a Levitical sense as to persons, animals, and things, Lev. 5:2; Deu. 14:19.—(b) in a moral sense, Job 14:4. טְמֵאַת הַשֵּׂם polluted of name, infamous, Exe. 22:5. 2931

טֻמְאָה f. Mic. 2:10 [sometimes taken as inf. of verb], and— 2932

טֻמְאָה f. *uncleanness, pollution*, Lev. 5:3; 7:21; also an unclean thing, Jud. 13:7, 14; 2 Ch. 29:16. Plur. const. טֻמְאוֹת Lev. 16:19. [Used in Levitical and moral senses like the verb].

2933 **טָמָה** i. q. טָמֵא; at least some of the forms of this verb follow the analogy of verbs לה. So—

NIPHAL נִטְמֵתֶם Lev. 11:43, and Job 18:3, נִטְמֵינוּ בְּעֵינֵיכֶם "we are **unclean** in your eyes," i. e. impious, compare Job 14:4. Some, however, of the Hebrew interpreters, without violence to the parallelism, take נִטְמָה to be the same as נִסְתַּם "to be stopped up, i. e. to be stupid. Vulg. *sordidamus*.

2934 **טָמַן** (cogn. to טָוָה) TO HIDE, Josh. 2:6; Job 31:33; specially under the earth, *to bury*, Gen. 35:4; Exe. 2:12; Josh. 7:21, 22; Jer. 43:10. טָמוּן פּוֹ לְ Psalm 140:6; 142:4; טְמוּנִים לְ לְנַפְשִׁי Pa. 9:16; 31:5, to hide a snare or a net for any one, i. e. to plot against him, comp. Pa. 64:6; Job 18:10. בֶּטֶן טְמוּנָה a hidden abortion, Job 3:16. Followed by לְ to hide for some one, to reserve for him. Job 20:26, צְפוּנִים טְמוּנִים לְאוֹצְרָיו "all darkness (or calamity) is hid (reserved) in his treasuries." A play of words is here to be observed in the use of the cognate words טָמַן and צָפַן. Similar is Deut. 33:19, שְׁפֻנֵי טְמוּנֵי חוֹל the most secret of the hidden things of sand" (to be understood of glass [???]). Facetiously used, Proverbs 19:24, טָמַן עָצֵל יָדוֹ בַּצַּלַּחַת "the slothful man hides his hand in the dish." The hand of a lazy man is well described as being dipped slowly and deeply in the dish.

NIPHAL, *to hide one's self* underground, Isa. 2:10.

HIPHIL i. q. Kal, 2 Ki. 7:8.

[In Thes. the primary meaning is said to be that of *immersing*, as found in many roots beginning with the syllables טם, טב.]

Derivative טְמוּנִים.

† **טָנָא** an unused root, perhaps i. q. Arab. ضَنَّ to twine, to weave, as a basket, whence مِضَنَّةٌ a basket. Hence טֶנֶא. [In Thes. this root is rejected, and the noun stands as a primitive.]

2935 **טֶנֶא** [const. טֶנֶא] m. *a basket*. Deut. 26:2, 4. (Ch. עֶנֶא id.)

2936 **טָנַף** unused in Kal. Aram. טְנַף to be soiled, to be dirtied.

PIEL, *to dirty, to soil*, Cant. 5:3.

2937 **טָעָה** i. q. תָּעָה TO GO ASTRAY, Aram. טְעָא and טְלָא. Arab. طَغَى.

HIPHIL, *to lead astray*, Exe. 13:10.

2938 **טָעַם**—(1) TO TASTE (as in all the cognate languages)—(a) *to try the flavour*, Job 12:11.—(b) *to taste, to eat* a little, 1 Sa. 14:24, 29, 43; Jon. 3:7.—(c) *to perceive by the taste* or *flavour*, 2 Sa. 19:36. Metaph.

(2) *to perceive mentally* [or spiritually], Prov. 31:18. Psalm 34:9, טַעֲמוּ וְרְאוּ כִּי־טוֹב יְהוָה "taste and see that Jehovah is good."

Hence the words immediately following, and מַטְעַמִּים.

טַעַם Ch. id. 2939

PAEL, *to give to taste*, i. e. to eat, Daniel 4:22; 5:21.

2940 **טַעַם** m.—(1) *taste, flavour* of food, Nu. 11:8; Jer. 48:11; Job 6:6.

(2) metaph. *taste* for *judgment, discernment, reason* (as in Lat. *sapere, sapiens, sapientia*, and on the other hand *insipidus*), 1 Sa. 25:33; Ps. 119:66; Job 12:20. אֵימַת קְרֹת טַעַם "a woman without discernment," Prov. 11:22. שָׁנָה טַעַם *to change one's reason*, i. e. to feign one's self mad, Psalm 34:1. מְלֻשְׁנֵי טַעַם who give an answer intelligently. Prov. 26:16.

(3) *the sentence of a king*; hence *a royal decree*, Jon. 3:7. See Chald.

2941 **טַעַם** m. Ch. i. q. Heb. No. 3, *a decree, mandate*, Ezr. 6:14. More frequently used is—

2942 **טְעֵם** m. Chald.—(1) *taste, flavour*; specially, pleasant. Dan. 5:2, הַטְּעֵם הַחֲמָרָא "in the taste of wine," i. e. in his cups, whilst drinking.

(2) *intelligence, reason*, Dan. 2:14, יְהַב טְעֵם to give account, Dan. 6:3. שִׂים טְעֵם עַל to regard any thing, make account of it, Dan. 3:12.

(3) *sentence, royal edict*, Dan. 3:10, 12, 29. 6:27. שִׂים טְעֵם to give forth a mandate, Ezr. 4:19, 21; 5:3, 9, 13; 6:1, 7, 13. Used of a cause to be judged, Ezr. 5:5. בַּעַל טְעֵם holder of judicial authority, or rule, a royal prefect, Ezr. 4:8, 9, 17.

*2944 I. **טָעַן** TO PIERCE THROUGH with a sword. (Arab. طَعَنَ id., طَعْنٌ pierced through, طَعْنَةٌ stroke. Chald. Pael, id.)

PUAL pass. Isa. 14:19.

2943 II. **טָעַן** TO LOAD beasts of burden, Gen. 45:17. (Aram. טְעַן, יְטַב to be laden. Arab. طَعَنَ VIII. to sit on a camel, طَعِينٌ a loaded camel, طَعِينَةٌ a camel's saddle. Compare עָטַן.)

2945 **טַף** m. with suffix טַפִּי collect. *little children, boys and girls*, so called from their brisk and trip-

ping gait (from the root מָטַל, compare גּוֹלֵל), Gen. 34: 29; 43:8; 45:19; 46:5; opposed to young men and virgins, Eze. 9:6; to men above twenty years of age, Exod. 19:37. Sometimes it extends to the *whole family*, and is opposed only to the head of the house. 2 Chron. 20:13, נִּפְקְדֵם לְשִׁיהֵם הַנְּעָרִים "also their families, (to wit) their wives and children." 2 Chr. 31:18. Gen. 47:12, לְפִי מִטְּפָם "according to their family." Ex. 10:10; Nu. 32:16, 24, 26.

2946 **מָטַד** unused in Kal. Syr. ܡܛܰܛ to spread out. Cogn. מָתַח.

PIEL מִטֵּד—(1) TO SPREAD OUT, TO EXPAND, as the heaven, Isa. 48:13.

(2) *to carry* little children *on the palms* (in Latin it is expressed in *ulnis* [Engl. *to carry in the arms*]); denom. from מֹטַד No. 1, Lam. 2:22.

Derivatives, מִטְּדָחָה, and the words immediately following.

2947 **מֶטַח** m.—(1) properly, the open hand, *the palm*, in all its occurrences used as the measure of four fingers [a hand-breadth], 1 Ki. 7:26; 2 Chron. 4:5; comp. Jer. 52:21. Ps. 39:6, הִנֵּה טְפָחוֹת נָתַתָּה יָמָי "behold, thou hast made my days as handbreadths," i. e. very short.

(2) in architecture, *mutuli*; i. e. projecting stones, on the tops of which beams rest (Kragsteine), 1Ki. 7:9. LXX. τὰ γείσα.

2948 **מִטַּח** m. i. q. מֶטַח No. 1, *a palm, a handbreadth*, Ex. 25:25; 37:12; Eze. 40:5, 43.

2949 **מִטְּרִים** m. plur. a verbal noun, from מָטַר No. 2, *bearing in the arms, carrying* children, Lam. 2:20.

2950 **מָטַל** prop. (as in Talmudic) TO PATCH, TO SEW TOGETHER; figuratively, *to frame lies*, comp. δόλον ῥάπτειν, *suere dolos*, Ps. 119:69; Job 13:4. Elliptically, Job 14:17, וַתְּטַל אֶת עֲוֹנִי "and thou devisest (false things) upon my iniquity," i. e. thou increasest my sins with false charges. Compare a very similar passage, Deu. 1:1 [Targ.] Jon. מִתְּטָלָן עֲלוֹי סִנֵּי שְׁקָרָא "ye devise (and would add) upon him words of falsehood." (Arabic طَلَى to frame speech artfully, compare Gr. ῥάπτειν ἔπη, whence βαπτόδε.)

2951 **מִטְמֵר** m. Jer. 51:27, plur. מִטְמְרִים Nah. 3:17, a foreign word, *a satrap, a governor* of provinces and soldiers amongst the Assyrians and Medes. If a conjecture is to be made respecting this word from the modern Persic, we should compare with Lorsbach and Bohlen (Symb. p. 20), تومار a military leader, and this is better than what Ewald supposes (Heb. Gram. page 590), נָשִׂיא prince of height, from נָשָׂא and מֵר ["Bohlen, in his posthumous sheets, compares Sanscr. *adhipaćara*, king's legate."] In Targ. Jonath. Deut. 28:12, it is the name of a certain superior angel.

2952 **מָטַף** Arabic طَفَّ and نَفَّ TO BE BRISK OR NIMBLE in walking, TO TRIP ALONG (trippeln), to walk with short steps, used of the walking of children (hence טַף), also of women loving display. It once occurs Isa. 3:16, תְּהַלֵּכְנָה וְתַקְּעָנָה תִּלֵּכְנָה, where Luther follows the sense happily enough: sie treten einher und *fänseln*, i. e. to wag, to waddle, like Saad. تَتَمَطَّى. Ch. בְּטַפְתְּהוֹן טִיפָף (Arab. طَفَّ and نَفَّ to be quick, as a horse, to amble; see Schroeder, De Vest. Mulier. page 127. Kindred words are tappen, trappen, and its diminutive trippeln.)

[Derivative, טַף.]

מָטָר Ch. pl. מִטְרִין m. i. q. Hebr. זִעְזַע—(1) THE HAIL of a man, Dan. 4:30.

(2) *the claw* or *hoof* of beasts, Dan. 7:19.

2953

2954 **מָטַשׁ** TO BE FAT; metaph. *to be inert, stupid*; compare πυθέσθαι, Lat. *pinguis*. Pss. 199:70. (More frequently used in Chaldee.)

2955 **מִטְּפָה** ("a drop"=מִטָּל, root טָפַל), [*Taphath*], pr. n. of a daughter of Solomon, 1 Ki. 4:11.

2956 **מָטַר** TO THRUST; Lat. *trudo* (which verb has the same radicals); hence *to follow on continually*, after one another, Pro. 19:13; 27:15, דֶּלֶף מַטִּר "a thrusting dropping," i. e. dropping continually, drop coming close upon drop. (Arab. طَرَ to thrust, to push forward, IV. one thing to follow another, see Schult. ad Prov. loc. cit.; Taur. ad Ham. page 516. Syr. and Chald. נְטַר i. q. Conj. I.)

Hence pr. n. מִטְרִי.

2957 **מְטַר** Ch. *to thrust out, to drive out, to cast out*, Dan. 4:22, 29, 30.

2958 **מָטְרָה** an unused root, i. q. מָלָה *to be fresh*. Arab. طَرِيَ and طَرَا id.; Æth. ጠርየ፡ raw, undrest. The primary idea is perhaps that of plucking off, so that מָטָר (מָרָב, מָרִי), may be i. q. מָרָה, which see, No. 1, 2. Hence מָרִי,

מִטְרִים (מִיטְם) i. q. מֵעַם *not yet*, Ru. 3:14 כתיב.

2959 **מָרָה** unused in Kal. Arab. طَرَحَ Conj. I. IV. VIII. TO CAST DOWN, TO THROW.

HITHP., Job 37:11, אַף־עָב יַטְרִיחַ בָּרָד "also upon the showers (God) casts down a thick cloud;" words exhibiting the image of the clouds themselves being cast down (or seeming to be cast down) by the weight of the rain in them (Rosenmüller). But the Arab. طَرَحَ followed by عَلَى signifies also, *to cast upon, to place upon* something (compare מַרְעָה a load); so that it may be translated, "he loads the cloud with a shower." Symm. ἐνεβρίσατο.

2960 **מַרְעָה** m. *burthen, trouble*, Deu. 1:12; Isa. 1:14. (Chald. מַרְחָא labour, weariness, מָרַח to be wearied; Æth. ሰርሐ፡ id.)

2961 **מָרִי** adj. f. מָרִיָּה *fresh*, used of a wound, Isa. 1:6; of a jaw-bone of an ass, Jud. 15:15. Root מָרָה.

† **מָרַם** an unused root, prob. i. q. מָרַט to pluck off; compare מָרַם *to cut off*. Hence—

2962 **מֹרֶם** pr. a cutting off, a part cut off (der Abschnitt, die Stelle, wo ein Zweig vom Stamme [frisch] abgeschnitten ist); hence *beginning* ["although I do not lay this derivation down as certain"]. Always used as an adverb.

(1) מִמֹּרֶם prop. in the beginning, before the beginning, i. e. *before that, previously*, followed by a preterite, Ps. 90:2; Pro. 8:25; also, sometimes followed by a future in a future signification, Isa. 66:7. Job 10:21, מִמֹּרֶם אֹלֵךְ "before I shall go;" but more often in a past sense, Jer. 1:5, "I sanctified thee מִמֹּרֶם before thou camest forth." Ru. 3:14; 2 Ki. 9:25; followed by an inf. Zeph. 2:2, מִמֹּרֶם לֶדֶת. Ibid. twice pleonast. מִמֹּרֶם לֹא נִבְאוּ, comp. the Germ. ehe er nicht kommt. (The usage is similar of the participles מֵרֵם and לֹא not yet, and אַיִן them: a future seems to be placed with them for a preterite, because after these particles the action is contemplated as future.)

(2) מֵרֹם i. q. מִמֹּרֶם properly from the beginning, for *before the beginning*, Hag. 2:15. Compare מִן in the phrase מִקֶּדֶם מֵרֹאשׁוֹת Isa. 46:10.

(3) מֵרֵם (in acc.)—(a) *not yet*, followed by a pret. 1 Sa. 3:7; but more often followed by a fut. applied to a past action, Gen. 2:5; Ex. 10:7; Josh. 2:8; 1 Sam. 3:3.—(b) i. q. מִמֹּרֶם *before that*, followed by a future, of a past action, Josh. 3:1; Ex. 12:34; of something future, Isa. 65:24.

2963 **מָרַף** fut. יִמְרֹף, once יִמְרַף Gen. 49:27.—(1) TO PLUCK OFF (kindred to מָרָה, מָרַם, comp. Gr. βρύπτω), hence Arab. طَرَفَ *to be fresh* [frisch abgebrochen], Heb. מָרָף, מָרָד No. 3.

(2) *to pull, tear, in pieces* as a wild beast, Gen. 37:33; 44:28; Deut. 33:20; Psal. 22:14; Nah. 2:13. Metaph. used of anger, Job 16:9; 18:4; and thus even of God, Psal. 50:22, פֶּן־יִטְרֹף וְאֵין מַצִּיל "lest I tear" like wild beasts. Hos. 6:1.

NIPHAL pass. of No. 2. Ex. 22:12; Jer. 5:6.

PUAL id. Gen. 37:33; 44:28.

HIPHIL, *to tear up food*, i. e. to make one eat, *to feed*, Prov. 30:8. Hence the following words—

2965 **טֶרֶף** adj. *fresh, newly plucked*, of a leaf. Gen. 8:11; see the root No. 1.

2964 **טֶרֶף** m.—(1) *a green leaf, a leaf newly plucked*, so called from tearing off (compare Gen. 8:11). Ezr. 17:9. (Ch. טְרַף, Syr. ܛܪܦ id.)

(2) *an animal torn in pieces, the prey of a wild beast*. Job 4:11; 29:17; 38:39. הָרֵי טָרֶף "mountains of prey," i. e. of depredators, thieves, whence they come forth for booty, Ps. 76:5.

(3) *food*, Prov. 31:15; Mal. 3:10; Psal. 111:5; comp. the verb in Hiphil.

2966 **מִטְרָפָה** f. coll. *that which is torn in pieces, cattle torn* (by wild beasts), Gen. 31:39; Ex. 22:12; Lev. 7:24.

2967 **מַרְקְלָא** Ch. [*Tarpelites*], Ezr. 4:9; the name of a nation, from which the Assyrian kings brought a colony into Samaria. LXX. Ταρφελλαῖοι.

Yod, the tenth letter of the alphabet; when used as a numeral denoting *ten*. There can be no doubt that the name of this letter יוֹד as well as the Heb. יָד signifies *hand* (comp. יוֹם pl. יָמִים from the unused יָם); and in the Phonician and Samaritan writing, as well as on the coins of the Maccabees, this letter presents the figure of a hand rudely drawn. In Æthiopic also it may be added that this letter has the name of *Yemen* (i. e. right hand).

A large portion of the roots whose first radical is Yod (י), are in Arab. and Æth. و, as grammarians have shown (see Lehrg. § 105, A). as יָלַד, ولد, ወለደ፡

etc. As to the relation of verbs פ״ו with other roots, especially verbs פ״י and פ״נ, see Lehrg. § 112, 2.

2968 **יָאַב** TO DESIRE, TO LONG, followed by ל. Ps. 119:131. ["LXX. ἐπεθύμουν."] (Syr. ܝܰܥܶܒ and the quadriliteral ܝܰܥܒܶܒ id. Kindred roots are אָבָה, אָוָּה).

2969 **יָאֳדָה** TO BE SEEMLY, BECOMING, i. q. נָאָה, נָאוָה (Ps. 33:1; Prov. 17:7). Impers. followed by ל *to become* some one. Jer. 10:7, כִּי לְךָ יֵאָתֶה "for it becometh thee" LXX. ed. Compl. σοὶ γὰρ πρέπει. (Syr. ܝܳܐܶܬ, suitable, seemly, followed by ܠ becoming, *opinor.*)

see 2975 **יְאוֹר** see יְאֹר a river.

2970 **יְאוּזִיָּה** (" whom Jehovah hears"), [*Jaazoniah*], pr. n. m.—(1) Jer. 35:3.—(2) Ezr. 11:1.

2970 **יְאוּזִיָּהוּ** (id.)—(1) 2 Ki. 25:23; contr. יְזַנְיָהוּ Jer. 40:8; יַזַנְיָה Jer. 42:1.—(2) Ezr. 8:11.

2971 **יָאִיר** ("whom he (sc. God) enlightens" from אור), [*Jair*], pr. n. (Gr. Ἰάειρος, Mark 5:22)—(1) of a son of Manasseh, Nu. 32:41.—(2) of a judge of the Israelites, Jud. 10:3.—(3) Est. 2:5. Patron. יָאִירִי 2 Sa. 20:26; from No. 2.

2972 **יָאִל** I. prop. אל unused in Kal, TO BE FOOLISH, i. q. אָוַל which see. [" The primary idea appears to be that of perverseness, i. q. עָוַל."]

NIPHAL נֶאֱלַל *to be foolish*, Nu. 12:11; Jer. 5:4; *to act as a fool*, Isa. 19:13. Jer. 50:36, נֶרְעֲבוּ אֶל הַבַּדִּים וְנֶאֱלָלוּ "the sword (is) upon the lying (prophets), and they shall act as fools" (comp. הוֹלֵל Job 12:17; Isa. 44:25).

2973 **יָאַל** II. unused in Kal, kindred to אָיַל, אוּל, Arab. ولى TO GO BEFORE, TO BE FIRST. [In Thes. the meaning of this root is given "properly *to will, to wish.*"]

HIPHIL הוֹאִיל *to begin* ["*to wish, to will*," Thes.], Deut. 1:5; Hos. 5:11; Josh. 17:12, וַיּוֹאֶל מְנַשֶּׁה לָשֶׁבֶת אֶת הַכְּנַעֲנִי "and the Canaanites began to dwell together (to set their feet) in the land." Jud. 1:27, 35. Sometimes it is used with a more emphatic sense, *to undertake, to endeavour*, Gen. 18:27, 31; also of him who yields to the prayers of others, and does something, *to be willing, to be pleased* to do something, Jud. 17:11; 19:6, הוֹאֶל נָא וְלִן "be content now, and lodge." Ex. 2:21; 2 Sa. 7:29; 2 Ki. 5:23; Job 6:9, 28. Construed with a gerund after it, Josh. 17:12; Jud. 1:35; or with a finite verb sometimes joined by a conjunction (Jud. 19:6), sometimes without one, הוֹאִילוּ לָשׁוּב (Deut. 1:5; Hos. 5:11). [Note in Ges. add. all these passages are referred to the idea of *to will, to wish*, either in the sense of undertaking what *is* wished, as Gen. 18:27, 31; Josh. 17:12; Jud. 1:27, 35; 1 Sa. 17:39; or in the sense of being *willing to yield* to another, as Job 6:28; 2 Ki. 6:3.]

2975 **יְאֹר & יְאוֹר** masc. A RIVER, an Egyptian word, in the Memphitic dialect IAPO, in the Sahidic HPO (see Jablonskii Opusc. ed. te Water, tom. i. page 93, 444; Champollion, l'Egypte, i. p. 137, 138; ii. 238); on the Rosetta stone ["as read by Dr. Young"] is found, lines 14, 15, 20 (see Kosegarten, De Scriptura Vett. Ægyptiorum, p. 14). It is used almost exclusively of *the Nile*. Gen. 41:1, seq.; Exod. 1:22; 2:3; 7:15, seq.; in one passage, of another river, Dan. 12:5, 6, 7.

Plural יְאֹרִים *rivers, channels*, Job 28:10; Isa. 33:21; specially the arms and channels of the Nile, Exe. 29:3, seq.; 30:12; Ps. 78:44; hence יְאֹרֵי מָצוֹר, יְאֹרֵי קָצוֹר Isa. 7:18; 19:6; 37:25.

2976 **יָאַשׁ** unused in Kal. Arabic يَئِسَ and transp. ايس *to despair, to be cast down in spirit.*

NIPHAL id., followed by מִן *to desist from any person or thing.* 1 Sa. 27:1, נוֹאַשׁ מִמֶּנִּי לְבַקְּשֵׁנִי עוֹד "Saul will desist from me to seek me any more." Part. נוֹאָשׁ *void of hope*, Jer 6:26. Neutr. *to be without hope, to be in vain*, Isa. 57:10; Jer. 2:25; 18:12.

PIEL inf. אַשׁ, followed by לְבַ *to give over to despair* Ecc. 2:20.

2977 **יְאוּשִׁיָה** (see the following word), [*Josiah*], pr. n. m., Zec. 6:10.

2977 **יֹאשִׁיָּהוּ** pr. n. ("whom Jehovah heals," from the root אָשָׂה = שׁעה to heal, and יָהּ), *Josiah*, king of Judah, 642—611 B.C., restorer of the observance of the law of Moses: slain in battle at Megiddo, by Necho, king of Egypt, 2 Ki. 23:23; 2 Chr. 34:33. Greek Ἰωσίας.

2979 **יְאָתְרַי** [*Jeaterai*] pr. n. m., 1 Ch. 6:6; for which there is in verse 26, אֶתְנִי.

2980 **יָבַב** unused in Kal.

PIEL, *to exclaim, to cry out*, Jud. 5:28. (Aram. id.; specially used of joyful exclamations; found in the Targums for Hebr. רנן, Syr. also to blow a trumpet, הֲכָכָא the sound of a trumpet. Arabic يَبَّ id.; especially of a battle-cry or shout; comp. יָלַל).

Hence יוֹבֵב pr. n.

2981 **יְבָל** m. *produce* of the earth, from the root יָבַל, like תְּבוּאָה produce, from בּוֹא. Lev. 26:4, 20; Deu. 11:17; 32:22; Jud. 6:4; Psa. 67:7; 85:13; Hab. 3:17; Job 20:28, יָגֵל יְבוּל בֵּיתוֹ "the produce of his house shall rejoice," i. e. riches laid up in his house.

2962 **יְבוּס** (a place trodden down, as a threshing floor, from the root בוס), pr. n. *Jebus*, an ancient name of Jerusalem, used in the time of the Canaanites, Jud. 19:10, 11; 1 Ch. 11:4, 5. The Gent. noun is יְבוּסִי *Jebusite*, collect. *Jebusites*, a Canaanitish nation, who inhabited that city with the neighbouring mountains, conquered by David, still in existence in the time of Ezra, Gen. 10:16; 15:21; Nu. 13:29; Josh. 15:63; 2 Sa. 5:6; Ezra 9:1. This Gentile noun is sometimes put for the city itself (for עִיר הַיְבוּסִי Jud. 19:11); Joshua 15:8; 18:16; and poetically for Jerusalem, Zec. 9:7; like כַּשְׂדִּים for Chaldæa.

2983 **יִבְחָר** ("whom He (sc. God) chooses"), [*Ibhar*], pr. n. of a son of David, 2 Sa. 5:15; 1 Ch. 14:5.

2984 **יָבִין** ("whom He (sc. God) considered"), [*Jabin*], pr. n. of two kings of the land of Hazor—(1) Josh. 11:1.—(2) Jud. 4:2; Ps. 83:10.

see 3003 **יְבִיש** see יָבֵשׁ.

2986 **יָבַל** [unused in Kal]—(1) TO FLOW, especially copiously, and with some violence. (Arabic وَبَلَ to flow copiously, to rain, whence وَابِلٌ, وَبْلٌ a shower. Answering to this, is German wallen, whence Welle.) Hence יָבַל, יִבֵּל, אוּבָל a river, גַּבְיָל יבל shower, גְּמוֹל a flood, deluge (in which Yod, like Nun elsewhere, is inserted in the next letter) [its omission being compensated by Dagesh].

(2) *to run* as a sore, whence יָבֵל having a running sore.

(3) poetically *to go, to walk*, like the Germ. wallen, poet. for to walk, a metaphor derived from water, comp. the French *aller*, which belongs to the same stock as wallen, as has been well observed by Adelung (iv. p. 1366); see HIPHIL.

HIPHIL הוֹבִיל (Syriac ܐܰܘܒܶܠ), causal. of No. 3, poetically for הֵבִיא—

* For 2978 see Strong.

(1) *to lead, to bring*, e.g. persons, Psa. 60:11; 108:11.

(2) *to bear, to carry*, as gifts, Ps. 68:30; 76:12, Zeph. 3:10.

(3) *to produce, to bring forth*, as the earth. Hence יְבוּל, גְּבוּל produce, יְבֻלָּה fertile or inhabited earth.

HOPHAL הוּבַל—(1) *to be brought, led*, Psa. 45:15, 16; Isa. 53:7; 55:12; Jer. 11:19.

(2) *to be brought, carried*, Isa. 18:7; Hos. 10:6; 12:2; *to be borne*, as to the grave, Job 10:19; 21:32, 33.

Derivatives, see Kal No. 1, and HIPHIL No. 3.

see 3104, 3106 [יָבַל *to rejoice*, an onomatopoetic root, unused; hence יוּבַל, יָבַל II.*]

2967 **יָבַל** Chald. i. q. Hebr. APHEL הֵיבִיל *to carry*, Ezr. 5:14; 6:5.

2988 **יָבָל** m.—(1) *river, stream.* יִבְלֵי מָיִם Isa. 30:25; 44:4. Root יָבַל No. 2.

(2) pr. n. *Jabal*, the son of Lamech, the introducer of pastoral life, Gen. 4:20.

2990 **יָבֵל** fem. יְבֵלָה adj. *flowing out*, sc. with matter, suffering from ulcers; used of cattle, Levit. 22:22. Vulg. *papulas habens*; and so in the phraseology of the Talmud, see Mishnah, Eruvin. x. § 13. Arabic يَبَلٌ, *defluxus pilorum.*

2991 **יִבְלְעָם** (from יָבַל and עָם, "devouring the people"), [*Ibleam*], pr. n. of a town in the tribe of Manasseh, Josh. 17:11; Jud. 1:27; 2 Kings 9:27; written 1 Ch. 6:55, יִבְלְעָם.

*2993 **יָבָם** m. LEVIR, a husband's brother, who, by the law of Moses, was required to marry the wife of his brother who had died without children, Deut. 25:5—9. Hence the denominative—

2992 **יִבֵּם** PIEL *to act as the levir*, to perform his duty, *to marry the wife of a* deceased *brother*, Deut. loc. cit.; Gen. 38:8.

2994 **יְבִמְתָּ** with suff. יְבִמְתִּי, יְבִמְתֵּנוּ *f. a sister-in-law, a brother's wife*, Deut. 25:7, 9; also, the wife of a brother-in-law, Ruth 1:15.

2995 **יַבְנְאֵל** ("which God caused to be built"), [*Jabneel*], pr. n.—(1) of a town of the tribe of Judah, Josh. 15:11.—(2) of a town of the tribe of Naphtali, Josh. 19:33.

2996 **יַבְנֶה** ("which God caused to be built"), [*Jabneh*], pr. n. of a town situated on the Mediterranean

sea, taken from the Philistines by Uzziah, 2 Ch. 26:6; comp. Josh. 15:46, LXX. Ἰαμνία, 1 Macc. 4:15, and Ἰάμνεια, 5:58; 2 Macc. 12:8. Strab. xvi. 2; Arab. يبنا *Yebna*, which name is now given to a village situated in the ruins of the ancient town.

2997 יְבַנְיָה ("whom Jehovah will build up," i. e. cause to prosper), [*Ibneiah*], pr. n. m. 1 Ch. 9:8.

2998 † יִבְנְיָהוּ (id.), [*Ibnijah*], ibid.

יָבַן an unused root; Arab. يبن to shine. Hence pr. n. אֶבֶן.

2999 יַבֹּק *Jabbok*, pr. n. of a stream near Mount Gilead, on the northern border of the Ammonites, flowing into Jordan on the east, now called وادى زرقا *Wady Zârka*, i. e. blue river, Nu. 21:24; Gen. 32:23; Deu. 2:37; 3:16; Josh. 12:2; Jud. 11:13. See Burckhardt's Travels in Syria, p. 598; Germ. trans.; and my note on the place, in which I have rejected the error of Pococke and others, who confounded this stream with the Hieromiax (Arab. يرموك). As to the etymology, Jo. Simonis, in Onomast. page 315, is not amiss in deriving יַבֹּק from פָּקַק to empty, by a Chaldaism, for בָּקַק; hence *pouring out, emptying*; Gen. 32:25, this name is however so alluded to as if it were for יַאֲבֹק from the root אָבַק.

3000 יְבַרְכְיָהוּ ("whom Jehovah blesses"), [*Jeberechiah*], pr. n. m. Isa. 8:2.

*3005 יִבְשָׂם ("pleasant"), [*Jibsam*], pr. n. m. 1 Ch. 7:2.

3001 I. יָבֵשׁ fut. יִבַּשׁ, pl. יִבְּשׁוּ inf. constr. יִבַּשׁ, יִבְשַׁת Gen. 8:7, TO BE DRIEDUP, TO BE OR BECOME DRY; used of plants, trees, grass, Isaiah 15:6; 19:7; 40:7,8; Joel 1:12; of tilled fields, Jer. 23:10; Isa. 37:11; Ezek. 17:9; of the earth, Gen. 8:14; of bones void of marrow, Ezek. 37:11; of a withered hand, 1 Ki. 13:4 (comp. Mark 3:1); hence, of vital strength, Ps. 22:16, יָבֵשׁ כַּחֶרֶשׂ כֹּחִי "my strength is dried up like a potsherd." Moisture itself is said also to dry up; hence it is used of rivers and the sea, Job 14:11; Gen. 8:14; Joel 1:20. (Arab. يبس id.) As to its difference from חָרַב to be dry, see under that word.

PIEL יִבֵּשׁ *to dry, to make dry*, Job 15:30; Prov. 17:22; Nah. 1:4 (where וַיְבַשֵּׁהוּ is for וַיְיַבְּשֵׁהוּ).

HIPHIL הוֹבִישׁ—(1) *to dry, to make dry*, Josh. 2:10; 4:23.

(2) intransit. *to become dry*, used of plants, fruits, the harvest, Joel 1:10, 12, 17; and metaph. ver. 12, "joy is dried up (i. e. has perished) from the children of men."

3001 II. יָבֵשׁ HIPHIL הוֹבִישׁ, with a signification taken from that of בּוֹשׁ—(1) *to put to shame*, 2 Sa. 19:6.

(2) intrans. i. q. בּוֹשׁ in Kal, *to be ashamed, to be put to shame, made to blush*, Jer. 2:26; 6:15; 8:12; especially used of a person whose hope has failed, Joel 1:11; Jer. 10:14; Zech. 9:5; poet. of cities overthrown (compare the Germ. zu Schanden werden), Jer. 48:1, 20; 50:2, 3.

(3) *to do shameful things, to act basely*, Hos. 2:7.

3002 יָבֵשׁ adj. fem. יְבֵשָׁה—(1) *dry, dried up*, Job 13:25; Exc. 17:24; 21:3.

3003 (2) [*Jabesh*], pr. n.—(*a*) of a town in Gilead, which also is written יָבֵשׁ 1 Sa. 11:1; 1:3; Jud. 21:8. —(*b*) of a man, 2 Ki. 15:10, 13, 14.

3004 יַבֵּשׁ (an intensitive form) i. q. יָבֵשׁ, only in fem. יַבֵּשָׁה *that which is dry*, בְּיַבֵּשָׁה *on the dry, dry footed*, Ex. 14:16; 22:29; Josh. 4:22. Hence used for *dry land*, as opposed to sea, Gen. 1:9; Ex. 4:9; Jon. 1:9, 13; 2:11; Psa. 66:6. So in Gr. ἡ ξηρά and τὸ ξηρόν, Matt. 23:15 (opp. ἡ θάλασσα), Sir. 37:3; Vorstius, De Hebraismis N. Test. ed. Fischer, cap. 2, § 2.

3006. 3007 יִבְשָׁא id. Ex. 4:9; Ps. 95:5; Chald. emphat. st. יִבְשָׁא Dan. 2:10.

*3024 יְגִיעָה [def. הַיְגִיעָה], f. *labour, weariness*, Ecc. 12:12.

3008 3020 יִגְאָלִי ("whom God will avenge"), [*Igeal*], pr. n. m.—(1) Num. 13:7.—(2) 1 Ch. 3:22.—(3) 2 Sam. 23:36.

3009 † יָגַב an unused root. Arab. جبى *to beat about, to pound, to press.*

Hence גַּת (for גַּגַת, גַּגְת) a wine-press, like *prelum* (qa. *premulum*) a *premendo*. [This derivative is in Thes. referred to גָּוַז, a preferable arrangement.]

3010 יְגֵב m. pl. יְגָבִים *a field*, Jer. 39:10.

3011 יָגְבְּתָה with ה parag. יָגְבְּתָהּ ("lofty"), [*Jogbethah*], pr. n. of a town of the tribe of Gad, Nu. 32:35; Jud. 8:11.

3012 יִגְדַּלְיָהוּ ("whom Jehovah shall make great"), [*Igdaliah*], pr. n. m. Jer. 35:4.

3013 I. יָגָה unused in Kal, TO BE PAINED in mind, TO BE SAD. A kindred root is יָגַע.

PIEL יָגָה *to grieve, to make sad*. Fut. יְגֶא for וַיְגֶא Lam. 3:33. Compare יָגַע Piel.

HIPHIL הוֹגָה *to grieve, to make sad to afflict*, Job 19:2; Lam. 1:5, 12; 3:32; Isa. 51:23.

NIPHAL נוֹגָה (for נִוְגָּה), part. *afflicted, grieved,*

sad, Lam. 1:4. Zeph. 3:18, נוּגֵי מִמּוֹעֵד "grieved (and excluded) from the holy convocation."

Derivatives, יָגוֹן, הוֹגֶה.

3014 II. יָגָה i. q. נָגָה No. II. *to be removed.*

HIPHIL הוֹגָה *to remove*, 2 Sa. 20:13. Arab. وجى Conj. IV. id. ["Syr. ܐܰܓܺܝ to expel"]. [This passage should be construed, "when he had removed (him)," see Thes.]

3015 יָגוֹן m. *grief, sorrow*, Gen. 42:38; 44:31; Ps. 13:3. Root נָגָה No. I.

3017 יְגוּר ("lodging," deriv. of the fut. from גּוּר), [*Jagur*], pr. n. of a town of the tribe of Judah, Josh. 15:21.

*3019 יָגֵעַ m. adj. *wearied, exhausted*, Job 3:17. Root יָגַע.

3018 יְגִיעַ (from the root יָגַע) m.—(1) *labour, toil*, especially that which is wearisome, and thus *grief* (Job 39:11). Gen. 31:42, יְגִיעַ כַּפַּי "the labour of my hands."

(2) *product of labour*, hence *work done*, Job 10:3; more often *riches, wealth*. Isa. 45:14; 55:2; Jer. 3:24; 20:5; Eze. 23:29; Psalm 109:11; Neh. 5:13; especially that which arises from agriculture, Ps. 78:46; 128:2. יְגִיעַ כַּפַּיִם Hag. 1:11, id.

3020 יָגְלִי ("led into exile"), [*Jogli*], pr. n. m. Nu. 34:22.

† יָגַן an unused root. Arab. جنى *to beat about, to pound, to press.*

Hence גַּת (for גַּגַת, גַּגְת) a wine-press, like *prelum* (qa. *premulum*) a *premendo*. [This derivative is in Thes. referred to גָּוַז, a preferable arrangement.]

3021 יָגַע fut. יִגַּע—(1) TO LABOUR, especially with effort and toil, and so as to become weary. (Arab. وجع to be pained, compare יָגוֹן). Const.—(*a*) absol. Job 9:29, לָמָּה זֶּה הֶבֶל אִיגָע "why then do I labour in vain?" Prov. 23:4; Isa. 49:4; 65:23. —(*b*) followed by בְּ of the thing in which one labours, Gosh. 24:13; Isa. 47:12; 62:8; once in the same sense followed by an acc. verse 15.

(2) *to be fatigued, wearied out*, 2 Sa. 23:10; Isa. 40:31. Followed by בְּ of the thing, Psa. 6:7, אָיַעְתִּי בְּאַנְחָתִי "I am weary with groaning," Jer. 45:3; Ps. 69:4; also with בְּ of the person, Isa. 43:22, לֹא יָגַעְתִּי בְּךָ יִשְׂרָאֵל "for thou art wearied of me, O Israel."

PIEL, *to weary*. Josh. 7:3; Ecc. 10:15.

HIPHIL הוֹגִיעַ *to weary* some one, *to be wearisome* to some one, followed by an accus. of the person and בְּ of the thing. Isai. 43:23, לֹא הוֹגַעְתִּיךָ בִּלְבוֹנָה "I have not wearied thee with incense" (which I might have demanded). Verse 24, הוֹגַעְתַּנִי בַּעֲוֹנֹתֶיךָ "thou hast wearied me with thy sins." Mal. 2:17.

Derivatives, יְגִיעָה, and the words which immediately follow.

3022 יְגַע m. *fruit of labour, what is earned by labour*. Job 20:18.

3023 יָגֵעַ verbal adj. *one who is wearied, tired, exhausted*. Deut. 25:18; 2 Sa. 17:2; Ecc. 1:8, כָּל הַדְּבָרִים יְגֵעִים "all words are wearied," are become weary (not as Winer renders it, tire, make weary), [= i. e. he is wearied who would declare all these things in words"].

[יְגֵעָה (the form actually occurring) see יְגִיעָה.] see 3024

† יָגַר an unused root. [Omitted in Thes. and the deriv. placed under יָרֵא.] Æth. ገደፈ to cast, to throw, to stone; ዐምር a hill, a heap of stones. Kindred to which is the Heb. אָגַר. Hence—

*3026; see Strong & 7717(a) יְגַר m. Ch. *a hill, a heap of stones*. Gen. 31:47. (Syr. ܓܰܪ id.)

3025 יָגֹר a pera. יִגְרָה i. q. גּוּר No. 2, *to fear, to be afraid of*, followed by an acc. Job 3:25; 9:28; Ps. 119:39; and מִפְּנֵי Deu. 9:19; 28:60. (Arab. وجر id.)

3025 יָרֵא part. or verbal adj. *fearing*, with the addition of the personal pronoune it forms a circumlocution for the finite verb, Ler. 22:25; 39:17.

3027 יָד const. יְדֵי with suff. יָדִי, but יָדָיִם (for יָדַיִם), dual יָדַיִם const. יְדֵי. Plur. יָדוֹת; fem. (see however Exc. 2:9). [In Thes. this word is referred to the root יָדָה.]

(1) THE human HAND, once used of the feet of a lizard, as being like a human hand, Prov. 30:28. (Syr. ܐܺܝܕ, Arab. يد id., Æth. ኢድ:). The principal phrases in which the proper signification of *hand* is retained are the following:—

(*a*) יְדֵי עַם אוֹיֵב "my hand (is) with some one," i. e. I help him, I take his part. 1 Sa. 22:17; 2 Sa. 3:12; 2 Ki. 15:19.

(*b*) יְדֵי הַיְתָה בְּגֹי "my hand is upon some one," i. e. against him (Gen. 16:12), I do violence and

* For 3016 see 3025.

harm to him, Gen. 37:27; 1 Sa. 18:17, 21; 24:13, 14; Josh. 2:19 So יַד יְיָ הָיְתָה used of the hand of God in punishing and afflicting, Ex. 9:3; Deut. 2:15; Jud. 2:15; 1 Sa. 7:13; 12:15; rarely (in a good sense) aiding, favouring, 2 Chron. 30:12; Ezr. 9:2; to avoid the ambiguity of this medial phrase there is added לָהֶם Jud. 2:15. The following expressions are used only in a bad sense, נָתַן יָדוֹ בְּ (of God) Ex. 7:4; and נָטְתָה יַד יְיָ בְּ Ruth 1:13; in a good sense we find, Isa. 25:10, תָּנוּחַ יַד יְיָ בְּהַר הַזֶּה "the hand of Jehovah shall rest on this mountain."

(*c*) In either sense (but more often in a good one) *to* this phrase used. הָיְתָה יַד יְיָ עַל פ׳ "the hand of God is upon some one," i. e. as bringing aid. Ezr. 7:6, כְּיַד יְיָ אֱלֹהָיו עָלָיו "as the hand of Jehovah his God (was) upon him." Verse 28; 8:18, 31. Twice it is expressly said, יַד אֱלֹהַי הַטּוֹבָה Ezr. 7:9; Neh. 2:8; also there is added לְטוֹבָה Ezr. 8:22. Also in a good sense there is said, Isa. 1:25, אָשִׁיבָה יָדִי עָלָיִךְ, but in a bad, Am. 1:8, וְהָשִׁבֹתִי יָדִי עַל עֶקְרוֹן "I will turn my hand upon (against) Ekron;" and so followed by אֶל (for עַל) Eze. 13:9; and in New Test. Acts 13:11, χεὶρ Κυρίου ἐπ' σε, καὶ ἔσῃ τυφλὸς κ. τ. λ.

(*d*) The phrase, *the hand of God is upon* (עַל) any one, is also used in communicated to men with laying on a hand. Eze. 1:3; 3:14, 22; 37:1; 2 Ki. 3:15; followed by עַל (for עַל) 1 Ki. 18:46. The same is מָשְׁתָה יַד יְיָ עַל Eze. 3:14 (compare Isa. 8:11) and נָפְלָה יַד יְיָ עַל Eze. 8:1 (compared with Exc. 11:5, where for יָדַי there is רוּחִי). Thus may be understood Zec. 15:17, מִפְּנֵי יָדְךָ "because of thy hand," i. e. because of the Spirit of God by which I am moved.

(*e*) נָתַן יָד *to give the hand*, i. e. to pledge the fidelity of the giver, 2 Ki. 10:15; Ezra 10:19; specially the vanquished giving the hand to the victor. Eze. 17:18; Jer. 50:15; Lam. 5:6; 2 Chron. 30:8, תְּנוּ יָדְכֶם לַיְיָ "give the hand (submit) to Jehovah." (For a similar usage in Syriac, see Act. 27:13, Pesh. Lud. de Dieu, on the passage. To this usage also belongs the gloss of Arabic Lexicographers, يَد security by pledge, rendering subjection, χείρωσις.) Similar is נָתַן יָד תַּחַת פ׳ to subject oneself to any one, 1 Ch. 29:24.

(*f*) *the hand, scr. λογῶν* (יְדֵי) is sometimes used (*a*) *of the hand of God* (like רוּחַ יְיָ for יְיָ) *for* יְיָ (שֵׁם יְיָ). So Isa. 8:11, בְּחָזְקַת הַיָּד for בְּיַד יְיָ (comp. letter *d*) and Job 23:3, יְדֵי בְּקָרְבָּהּ for יְיָ יְהוָה "the hand of God (inflicting punishment) which is against me is heavy;" comp. letter *b*.—(β) of *the hand*, i. e. the aid of *man, human aid.* לֹא בְיָד Job 34:20, and בְּאָדָם יָד Dan. 8:25, without any human power. Chald. לָא בִידַיָּא Dan. 2:34, 45. Compare Lam. 4:6.

(*g*) לְיָד from *hand to hand* (בֵּין פּוּט בֵּין פּוּט), i. e. through all ages and generations, and, when accompanied by a negative particle, *never.* Pro. 11:21, יָד לְיָד לֹא יִנָּקֶה through all generations the wicked shall not be unpunished;" 16:5. In Persic a similar phrase is used, دست بدست, Schultt. Animadverss. ad Prov. loc. cit., and Syr. ܐܝܕ ܠܐܝܕ *is, one by one*, one after another. To the same usage belongs the Arabic interpretation of يَد by succession.

(*h*) יַד לְפֶה *hand to the mouth*, sc. place, i. e. be silent, remain silent, Pro. 30:32 (compare Job 21:5; 29:9; 39:34; Mic. 7:16). Pers. دست بر دهان.

(*i*) שָׂם יָד עַל רֹאשׁ 2 Sam. 13:19, bis *Asche über den Kopf zusammenschlagen*, an action of one deeply bewailing, compare Jer. 2:37.

See other expressions under the verbs מָלֵא, נָשָׂא, חָזַק, חָסַר, שָׁלַח, רָפָה, נָשָׁא, נָקָה, etc., and the adjectives חָזָק, רָם.

It is so used with prepositions as sometimes to lose altogether its force as a noun.

(*aa*) בְּיָד (*a*) *in my hand*, often for *with me*, after verbs of carrying or leading, as, to *bring with oneself.* 1 Sa. 14:34, וְיַגִּשׁ כָּל־אִישׁ שׁוֹרוֹ "and all the people brought each one his ox with him." Jer. 30:10, מֵרָחוֹק וְזַרְעֲךָ מֵאֶרֶץ שִׁבְיָם "I take with thee from hence thirty men." Gen. 39:14; 35:4; Num. 31:49; Deut. 33:3; 1 Sa. 16:2; 1 Ki. 10:29. Because I possess the things which I bring or carry *with me*, hence it is applied to possession, like אֵת, עִם; Lat. *penes.* Eec. 5:13, "he begets a son וְאֵין בְּיָדוֹ מְאוּמָה who has nothing" (comp. Germ. etwas in der Hand haben and Hebr. יְדִי מַעֲצָתָה יָבֵר under the word מָצָא). Chald. Ezr. 7:25, "the wisdom of thy God which is in thy hand," i. e. which thou possessest.—(β) "into my hand, i. e. into my power, after words of delivering, Gen. 9:2; 14:20; Exod. 4:21; 2 Sam. 18:2. Hence בְּיַד אֵצֶל the flock delivered into his hand, 95:7; and to the same usage are the words to be referred, Isaiah 20:2, בְּיַד יְשַׁעְיָהוּ. LXX. πρὸς Ἡσαΐαν, viz. being about to deliver a revelation to him.—(γ) *through my hand*, often for *throughme*, *by means of me*, Nu. 15:23, "whatsoever God commanded you בְּיַד מֹשֶׁה through Moses;" 2 Chr. 29:25; 1 Kings 12:15; Jer. 37:2, etc. Often thus after verbs of sending, 1 Ki. 9:25, "and king Solomon sent בְּיָדוֹ." Ex. 4:13; Prov. 26:6; 1 Sa. 16:20; 2 Sa.

12:25; comp. Act. 11:30; 15:23.—(δ) *at my hand*, i. e. *before me, in my sight*, i. q. לְנֶגְדִּי. (In this sense the Arabs are accustomed to use بين يدين between any one's hands; see Koran ii. 256, iii. 2; xx. 109. Schult. Opp. Min., p. 29, 30; ad Job. p. 391. In Greek *ἐν χερσίν*, Apollon., Rhod. i. 1113; comp. *πρὸ χειρῶν*, Germ. vorhanden, *ἐπὶ χειρῶν ἔχειν*, Lat. *hostes sunt in manibus*, i. e. in sight. Ces. Bell. Gall., ii. 19; Sallust. Jug., 94; Virg. *Æn.*, xi. 311, *ante oculos interque manus sunt omnia vestras*, i. e. *πρόχειρά ἐστιν.*) 1 Sa. 21:14, "he feigned himself mad בְּיָדָם in their sight." Job 15:23, "he knows הָכוֹן בְּיָדוֹ יוֹם חֹשֶׁךְ that the day of darkness is ready at hand to him."

(*bb*) בֵּין יָדַיִם *between the hands*, on the breast, the front of the body, Zec. 13:6. Comp. בֵּין עֵינַיִם on the forehead. [In there no secret reason for making an especial rule as to Zec. 13:6? It surely must be taken without gloss.]

(*cc*) בְּיַד *according to the hand*, in the phrase בְּיַד הַמֶּלֶךְ according to the hand of the king, 1 Ki. 10:13; Est. 1:7; 2:18, i. e. according to the bounty of the king. The liberal and open hand of the king is signified. Others have taken it less appropriately *according to the power of the king*; for it is not *power* and *might* which are here ascribed to him, but *liberality.*

(*dd*) מִיַּד *out of the hand*, i. e. out of the power of any one, often put after verbs of asking, Gen. 9:5; 31:39; Isa. 1:12; of taking, Gen. 33:19; Nu. 5:25; of setting free, Gen. 32:12; Ex. 18:9; Num. 35:25; whence it is said, out of the hands of the Lion and the bear, 1 Sam. 17:37; of dogs, Ps. 22:21; of the sword, Job 5:20; of Hades, Psa. 49:16; 89:49; the flame, Isa. 47:14.

(*ee*) עַל־יְדֵי מ׳, עַל יַד מ׳—(*a*) *upon the hand*, or *hands*, of any one, after verbs of delivering, commanding, Genesis 49:37; 1 Sa. 17:22; 2 Ki. 10:24; 12:12; 22:5, 9; Ezra 1:8. So, to deliver עַל יְדֵי חֶרֶב into the hands of the sword, Psa. 63:11; Jer. 18:21. But in the same sense is also said, יְדֵי מ׳ תַּחַת יַד under any one's hands, Gen. 16:9; 41:35; Isa. 3:6.—(*β*) עַל יַד (Exr. 1:8), more often יְדֵי עַל *on or at the hands of any one*, i. e. some one *taking* the matter *in hand*, or *under his guidance* (on בר פּוּט *jemanbet, je manbem gut* פּוּט). 1 Chr. 25:3, עַל יְדֵי אֲבִיהֶם "under the guidance (or superintendence) of their father," verses 2, 6; 7:29. (As it is said in Latin, *servus a manu, ad manum esse.*) Also used of one absent and dead, whom others follow as a guide or director. 2 Chron. 23:18, עַל יְדֵי דָּוִיד "by the guidance of David," i. e. as following David, according to the institution of David, Ezra 3:10. Used of things, 2 Chron. 29:27, "the sounding of trumpets began עַל יְדֵי כְּלֵי דָוִיד according to the (musical) instruments of David;" i. e. the sounding followed the measures of the musical instruments appointed by David. Compare as to this idiom, Lud. de Dieu, on Jer. 5:31; Critici Sacri, p. 240. (Arab. عَلَى يَدِهِ, عَلَى يَدَيْهِ under any one's care or auspices, a phrase often found on Arabic coins connected with the name of the artist.) See also under No. 5.

(*ff*) יָד see No. 1, let. *g*, and No. 5.

Dual יָדַיִם a person's *two hands*, also used for the plural, Job 4:3; Prov. 6:17; Isa. 13:7.

(2) Plur. יָדוֹת *artificial hands*, or *handles*, also used of *things which resemble handles.*—(*a*) *tenons* of boards (βαρεῖς), Ex. 26:17, 19; 36:22, 24.—(*b*) *the axles* of a wheel, 1 Ki. 7:32, 33. As to the distinction between the dual and plur. fem. in substantives which denote members of the body, see Lehrg. 540. (Arab. يَد handle, as of a handmill, or of an axe; Syriac plur. ܐܝܕ̈ܐ handles, hinges.) Comp. יָדָה.

(3) The hand being the seat of strength, metaph. *power, strength* (the proper force of the word being for the most part lost in such cases; compare above (1), *dd*). בְּיָד with force, or power, Isa. 28:2; בְּיַד the power of God, Job 27:11. Psalm 76:6, "and all the men of might have not found בְּיָדָם אַל their hands," i. e. have found themselves devoid of strength. (Vice versâ Vit. Tim. i. 44, "they found their hand and side," i. e. "they had all their strength ready.") Applied to one remarkable and wonderful work, Ex. 14:31 (comp. *manus*, Virg. *Æn.* vi. 688). Specially *aid, assistance*, Deu. 32:36, עֻלַּת יָד "help is departed." (So Arab. لَيْسَ لَهُ يَدٌ the power of the east wind, لَا يَدَ لَكَ بِ thou hast no power in such a thing, Syr. ܠܝܬ ܠܝ ܝܕܐ the power of the Romans, Pers. دست power. As to the expression *a long or a short hand*, see under the word קָצַר.

(4) The hand being used for smiting with, hence *a stroke.* Job 30:22, תְּמוֹגְגֵנִי מִתּוּשִׁיָּה "every stroke of the wretched comes upon him;" whatever usually falls upon the wretched. (Compare Latin *manus*, for a blow, with regard to gladiators.)

(5) *a side*, properly used of the sides of a person, where the hands and arms are situated (comp. Lat. *ad dextram, sinistram manum, ad hanc manum*, Terent. Ad. iv. 2, 31). Hence the dual יָדַיִם properly both sides, especially in the phrase יָחַד יָדַיִם *broad of both*

sides, i.e. long and broad, widely extending, Gen. 34:21; Ps. 104:25; Isa. 33:21, etc. Used in the sing. of the *side* or *bank* of a river, Ex. 2:5; Deut. 2:37 (Syr. ܝܰܡ̰ shore). With prepositions, לְיַד 1 Sa. 19:3; 1 Ch. 18:17; 23:28; Prov. 8:3; בְּעַד יַד 1 Sa. 4:18; עַל יַד 2 Sa. 14:30; 18:4; עַל יַד Josh. 15:46; 2 Sam. 15:2; 2 Ch. 17:15; 31:15; Job 1:14; Neh. 3:2, seq.; עַד יַד Num. 34:3; Jud. 11:26; *by the side of, near* (Syr. ܥܰܠ̰ near). 1 Ch. 6:16, אֲשֶׁר הֶעֱמִיד דָּוִיד עַל יְדֵי שִׁיר בֵּית יְהוָה "whom David constituted for (by the side of) the singing of the temple;" like the German, er stellte ihn an bey dem Gesange. See farther as to the particle יַד No. 1, *ac*.—Plur. יָדוֹת sides—(*a*) of a royal throne, *arma* as of a chair, lateral supports, 1 Ki. 10:19.—(*b*) *lateral projections* on bases, 1 Ki. 7:35, 36.

(6) *a place*, Deu. 23:13; Nu. 9:17, אִישׁ עַל יָדוֹ "each one in his own place." Isa. 56:5 (compare No. 8). Isa. 57:8, יָד חָזִיתָ "thou didst look thee out a place." Ezek. 21:24. Dual id. Josh. 8:20, לֹא הָיָה בָהֶם יָדַיִם לָנוּס "they had no place to flee."

(7) *a part* (perhaps properly a handful, a part of anything to be taken up whilst dividing). Jer. 6:3; Dan. 12:7. [Qu. as to the applicability of these two passages.] Plur. יָדוֹת 2 Ki. 11:7, לְמִשְׁמֶרֶת בָּכֶם וְהַיֹּצְאִים "and two parts of you," opposed to the third part. Gen. 47:24, וְאַרְבַּע הַיָּדוֹת "four parts," opposed to חֲמִשִּׁית the fifth part. Neh. 11:1. (Compare מָחֳמֶשֶׁת). Also in the connection, Dan. 1:20, "and he found them עֲשֶׂר יָדוֹת עַל כָּל חַרְטֻמֵּיהֶם ten parts (i.e. ten times) wiser than all the magicians." Gen. 43:34; 2 Sa. 19:44.

(8) *a monument, trophy*, i.q. שֵׁם (*a hand* being that which points and marks),—of victory, 1 Sa. 15:12;—sepulchral, 2 Sa. 18:18. Isa. 56:5, "I will give to them in my house וְיָד a memorial (or a portion) and a name." This name in Hebrew for a monument may be connected with the ancient custom of sculpturing on *cippi* or sepulchral columns, an open hand and arm. See Hamacker's Diatribe de Monumentis Punicis (Humbertianis, Lugduni asservatis), p. 20, and Reuvensii ad eadem Animadverss. p. 5, seq.

As to the *Dual*, see Nos. 1, 3, 5, 6.

As to the *Plural* יָדוֹת Nos. 2, 5, 7.

3028 יָד Ch. emph. יְדָא Daniel 5:5, 24; with suff. יְדָךְ, יְדָהּ, Ezr. 5:8. Dual יְדַיִן Dan. 2:34, 45, i.q. Heb. יָד *hand*. יְדָן *from the hand*, i.e. the power after a verb of liberating (compare Heb. מִיַּד), e.g. from the hand of the lions, Dan. 6:28. As to Ezr. 7:14, 25, compare Heb. No. 1, *aa*.

3034 יְדָא Ch. i.q. Heb. יָדָה.

3029 אַדְרֶא, *to praise* (God). Part. מְהוֹדֶא Dan. 2:23; constr. מְהוֹדֵא Dan. 6:11.

3030 יְדְלְיָה ("that which God has shown," for יְדַלְיָה, with a Syriac inflexion from דָּלָה to show [So according to Simonis; "or, perhaps from a doubtful root דָּאַל i.q. Arab. دَأَلَ and دَلَّ to go softly and secretly"]). [*Idalah*], pr. n. of a town in the tribe of Zebulon. Josh. 19:15.

3031 יְדַשׁ (perhaps "honied," compare דְּבַשׁ). [*Idbash*], pr. n. m. 1 Ch. 4:3.

3032 I. יָדַד i.q. יָהַד TO THROW, TO CAST, as a lot. Pret. pl. יְדוּ Joel 4:3; Nah. 3:10; Obad. 11.

† II. יָדַד [an unused root], i.q. דּוּד *to love*. Arab. وَدَّ.

Hence are יְדִיד beloved, יְדִידוּת dearly beloved, and the proper names יְדִידָה, יְדִידְיָה [יָדִין].

3033– —see also on p. 333. 3034 יְדִידוּת (the actually occurring form), see יְדִידוּת.

יְדָךְ TO THROW, TO CAST, i.q. יָדַד No. I.; kindred is תּוּךְ. Æth. ወደየ: id. Imp. יְדֵךְ Jer. 50:14. Pilp. i.q. Kal, *to throw*, as stones. Fut. יְיַדֵּךְ Lam. 3:53. Inf. יְדֹךְ Zec. 9:4.

Hithp. הִתְיַדֵּךְ, fut. יִתְיַדֶּךְ, sometimes יִתְיַדֵּךְ Ps. 28:7; 45:18; Neh. 11:17.

(1) *to profess, to confess*; perhaps properly, *to show or point out* with the hand extended; from the idea of the hand being *cast forth*, i.e. extended (see Kal; comp. שָׁלַח יָד and יָדָה, Kal and Hiphil, to cast, and thence to shew by the extended hand). Arab. رَمَى Conj. X.; Syr. Aph. id. Constr. followed by an acc. Pro. 28:13; and followed by עַל (*concerning*), Ps. 32:5.

(2) *to give thanks, to praise, to celebrate*, since thanksgiving and praise naturally follow the acknowledgment or confession of benefits received; followed by an acc. Gen. 29:35; 49:8; Psalm 7:18; 30:13; and לְ of pers. Ps. 75:2; 1 Ch. 29:13; Ezr. 3:11. הוֹדָה לַיהוָה *to praise the name of Jehovah*, 1 Ki. 8:33; Ps. 54:8, לְשֵׁם יְיָ id., Ps. 106:47; 122:4.

Hithpael. הִתְוַדָּה (Vav being taken in the place of Yod) i.q. Hiphil.

(1) *to confess*, prop. to confess *concerning one's self*, to shew one's self as guilty. Æth. ተዘየደየ: to accuse, to criminate; properly, I believe, *to object, cast against*; (Germ. vorwerfen, from the idea of casting; ወደየ: an accusation, Vorwurf), Dan. 9:4; followed by acc. of the thing, Levit. 5:5; 16:21; 26:40; by לְ of the thing, Neh. 1:6; 9:2.

(2) *to praise, to celebrate*, followed by לְ 2 Chr. 30:22.

Derived nouns, יָד, תּוֹדָה, תְּהִלָּה, and the proper names יְדוּתוּן, יְדַעְיָה, יְהוֹדָה, and those which are secondarily derived from them, יְהוּדִי, יְהוּדִית, יְהוּדִיָּה [also perhaps יְדִין, יְחִזְקֵאל].

3035 יְדוֹ (for יְדִיד, "loving," "given to love"), [*Iddo*], pr.n. m.—(1) 1 Ch. 27:21.—(2) Ezr. 10:43.

3036 יְדוֹן ("a judge" ["or, 'whom God *has judged*'"]), [*Jadon*], pr. n. m. Neh. 3:7.

3037 יַדּוּעַ ("known"), [*Jaddua*], pr.n. m.—(1) Neh. 10:22.—(2) Neh. 12:11, 22.

3038 יְדוּתוּן, יְדִיתוּן, & יְדִיתוּן 1 Chr. 16:38 ("praising," "celebrating," from the obsolete noun יְדוּת praise, praisings; root יָדָה Hiphil, to praise, with the addition of the termination וּן), [*Jeduthun*], pr. n. of a Levite, set by David as chief over a choir, 1 Chr. 9:16; 16:38, 42, 42; 25:1; also of his descendants, who were themselves musicians, 2 Chr. 35:15; Neh. 11:17; Ps. 39:1; 62:1; 77:1.

see 3035 יְדִי [*Jadai*], pr. n. Ezr. 10:43 קרי.

3039 יְדִיד (from the root יָדַד No. II), m.—(1) *beloved, a friend*, Isa. 5:1. יְדִיד יְהוָה beloved by the Lord, Ps. 127:2; applied to Benjamin, Deu. 33:12; in pl. to the Israelites, Ps. 60:7; 108:7.

(2) *pleasant, lovely*, Psa. 84:2. Plur. יְדִידוֹת charms. Psa. 45:1, שִׁיר יְדִידוֹת "a pleasant song." Others, "a song of loves," i.e. an epithalamium. (Syr. ܝ̰ beloved.)

3040 יְדִידָה ("beloved"), [*Jedidah*], pr. n. of the mother of king Josiah, 2 Ki. 22:1.

*3033 יְדִידוּת fem. *delight, that which is loved*, Jer. 12:7.

3041 יְדִידְיָה ("the delight ['friend'] of Jehovah"), [*Jedidiah*], a cognomen given to Solomon when newly born, by the prophet Nathan, 2 Sa. 12:25.

3042 יְדַיְהוָה ("whom Jehovah has shewn" ["who praises God"]), [*Jedaiah*], pr. n. m.—(1) 1 Ch. 4:37.—(2) Neh. 3:10.

3043 יְדִיעֲאֵל ("known by God"), [*Jediael*], pr. n. of a son of Benjamin, 1 Ch. 7:6, 10, 11.

see 3038 יְדִיתוּן יְדוּתוּן.

3044 יִדְלָף ("weeping"), [*Jidlaph*], pr. n. of a son of Nahor, Gen. 22:22.

3045 יָדַע fut. יֵדַע, once יֵדָע (see Lehrg. 389), inf. absol. יָדוֹעַ, constr. דַּעַת, obviously corresponding to the Gr εἶδω, εἰδα, to SEE; and hence, *to perceive, to acquire knowledge, to know, to be acquainted*. It includes the notion of knowing both as commencing, *das Kennenlernen, Erfahren*, and as completed, *das Kennen, Wissen, Wissenlegen*. (The root is very widely extended in the Indo-Germanic languages, in the signification both of seeing and knowing; as Sanscr. *vid, budh*; Zend. *weedem*; Gr. εἶδω, ἴδω, εἰδα, δαέω; Lat. *video*; Goth. *witan*; Engl. *wot* [Qu. to *wit*]; Germ. *wetrn, wissen, weise*; and so also in the Sclavonic tongues, as the Polish, *widzę*, to see; Bohem. *wedeti*, to see.) The original signification is found in the following examples, Exod. 2:4, "and his sister stood afar off לָדַעַת מַה יֵּעָשֶׂה לוֹ to see what would happen to him." 1 Sa. 20:3. Also, Isa. 6:9, רְאוּ רֹאוּ וְאַל תֵּדָעוּ "seeing ye shall see, and not perceive" (in the other member is, hearing ye shall hear, and not understand). These examples may be added to the primary signification of *seeing*: Deut. 34:10, יְדָעוֹ פָּנִים אֶל פָּנִים (in the same connection elsewhere רָאָה Gen. 32:31; Jud. 6:22; 2 Ki. 14:8, 11); Eccl. 6:4; יָדַע שָׁלוֹם לְ (רָאָה שָׁלוֹם לְ) Gen. 37:14. Esth. 2:11, i.q. Sometimes יָדַע *to see, to observe with the eyes*, is opposed to what we hear or observe with our ears. Isa. 40:21, הֲלֹא תֵדָעוּ אִם לֹא תִשְׁמָעוּ "have ye not seen? have ye not heard?" Ver. 28; 44:18, לֹא יָדְעוּ וְלֹא יָבִינוּ "they see not, they do not understand, for their eyes are besmeared that they may not see, and that their hearts may not understand;" where יָדַע is applied to the eyes, just as לְהַשְׂכִּיל to the heart or mind. יָדַע then signifies that which results from seeing, unless any one be devoid of senses and mind, or has his understanding shut up. The following are its specific applications—

(1) *to know, to perceive, to be aware of* (whether by seeing, hearing, or the like), whether by the eyes (Isa. 6:9), or by the touch, Gen. 19:33; often by the mind, and hence *to understand*, Jud. 13:21; with the addition of לֵב Deut. 8:5. Followed by בְּ of the thing through which any thing is understood, Gen. 15:8, בְּמָה אֵדַע "whence shall I understand?" Gen. 24:14; Ex. 7:17.

(2) *to get to know, to discover*, whether by seeing (see Ex. 2:4; 1 Sa. 22:3) or by hearing, Gen. 9:24; Deu. 11:2; Neh. 13:10; or, *to know by experience, to experience*, Job 5:25; Eccl. 8:5. So often in threatenings (Germ. zu wissen et ihm gemacht werden, erfahren, fühlen; Lat. *te ipse videbis, senties*). Hos. 9:7, יֵדַע יִשְׂרָאֵל "Israel shall see." Job 21:19, יְשַׁלֵּם אֵלָיו וְיֵדָע "(God) recompenses him that he may

see." Ex. 6:7. "and ye shall know that I am Jehoveh your God." Ezek. 6:7; 7:5, 17; 11:7; Isa. 5:19; 9:8; Ps. 14:4. (In the Koran the expression is of frequent occurrence, يعلمون سوف then shall they understand, e. g. xxvi. 48; see Schult. Opp. Min. ad. Job 21:19.)

(3) *to know, to become acquainted with* any one (tennen lernen), Deu. 9:24; any thing (as a country), Num. 14:31. Often put by a euphemism for sexual intercourse.—(*a*) of a man; to know a woman, i. e. *to lie with* her, Gen. 4:17, 25; 1 Sa. 1:19, etc.; also as applied to crimes against nature, Gen. 19:5. (Verbs of knowing are frequently employed for this euphemism in other languages, both oriental and occidental; see Syr. ܝܕܥ, Arab. عرف, راى, Æth. ለአወቀ; Greek γινώσκω, see Fesselii Adv. S. ii. 14; Phœnicius, De Purit. Styli N. Test. page 10; Lat. *cognosco*, Justin, v. 2; and thus Italian and French *conoscere, connoître*, although these have perhaps been borrowed from the phraseology of the Holy Scripture.)—(*b*) of a woman, יָדַע אִישׁ "to have Iain with man," Genesis 19:8; Jud. 11:39; more fully יָדְעָה אִישׁ לְמִשְׁכְּבֵי זָכָר Num. 31:17. Compare Ovid., Heroid., vi. 133, "*turpiter illaverim cognovit adultera virgo.*"

(4) *to know, to be acquainted with* any one, with acc. of person, Gen. 29:5; Isaiah 1:3; of the thing, Gen. 30:29. יָדַע בְּשֵׁם to know by name, Ex. 33:12, 17; יָדַע פָּנִים אֶל פָּנִים to know face to face, Deu. 34:10. Part. act. plur. יוֹדְעִים "those who know me," my acquaintances (meine Bekannten), Job 19:13. Part. Pass. יָדוּעַ *known*, followed by ל Deut. 1:13, "men לַשִּׁבְטֵיכֶם יוֹדְעִים who are known to your tribes," without the dative, verse 15. Isaiah 53:3, יָדוּעַ וְחֹלִי "known to sickness," i. e. *betaunt, vertraut mit Krankheit*, for the prose expression חֹלֶה יָדוּעַ, according to others, *known by sickness*, as being remarkable for suffering sicknesses and calamities; an especial example of a man afflicted with calamities. (Compare Syr. ܡܘܕܥ known, illustrious.)

(5) *to know, to have a knowledge of* any thing, with an acc. like יָדַע דֵּעָה (see דֵּעָה), יָדַע רַעַיוֹן to know knowledge (to have knowledge, understanding), Pro. 17:27, etc.; followed by the prepos. בְּ (German um etwas wissen), Genesis 19:33, 35; 1 Sa. 22:15; Jer. 38:24; לְ Job 37:16; followed by the naked inf. Jer. 1:6; 1 Sam. 16:18; by a gerund, Ecc. 4:13; 10:15; Eccl. 4:17, "they know not לַעֲשׂוֹת רַע that they do evil;" like the Germ. sie glauben nicht übel daran zu thun; by a finite verb, Job 32:22, לֹא יָדַעְתִּי אֲנַבֵּב "I know not how to flatter;" 23:3; 1 Sa. 16:16; Neh. 10:29; conj. כִּי Genesis 3:5; also by a whole sentence, Gen. 43:29, "we do not know כִּי עַם who put," etc. Also the accusative of the object may be altogether omitted, as after verbs of calling. Cant. 1:8, אִם לֹא תֵּדָעִי לָךְ as in Lat. *si nescis, vona bu es nicht weißt*; לָךְ is here redundant, as Job 5:27. Specially the phrases are to be noticed—(*a*) כִּי יוֹדֵעַ "who knows," followed by a fut., 2 Sam. 12:22; Joel 2:14; Jon. 3:9; more fully מִי יוֹדֵעַ אִם Est. 4:14, "who knows whether," i. q. Lat. *nescio an, haud scio an*, for *fortasse* (comp. אִם B. 2). As to Pro. 24:22, see No. 6.—(*b*) יָדַע טוֹב רָע "to know good and evil;" Gen. 3:5, 22; i. e. to be prudent, to be wise, [no one who really believes in the fall of man can admit this explanation], whence עֵץ הַדַּעַת טוֹב וָרָע ib. 2:17, "the tree of wisdom [knowledge]." On this account little children are said not to know good and evil, Deut. 1:39; compare Isa. 7:15; and also decrepit old men, who have, as it were, sunk into second childhood, 2 Sam. 19:36. See Hom., Od., xviii. 223, οἷσι ἔκαστα, ἐσθλά τε καὶ χέρεια, κακὸς δέ τε νήπιος ἦα.

(6) *to foresee, to expect* any thing. Pss. 35:8, "let destruction come upon him לֹא יֵדָע not expecting it," i. e. unexpected. Job 9:5, "(God) removes mountains," לֹא יֵדָעוּ (properly) "they expect it not," unexpectedly, suddenly. (Kor. xvi. 28, "God overthrows them لا يشعرون not expecting it." Lokm. Fab. 28.) Cant. 6:12, לֹא יְדַעְתִּי נַפְשִׁי שָׂמַתְנִי "I knew not," i. e. "when I did not expect, my soul made me," etc.; Jer. 50:24. So מִי יֵדַע who foresees? i. e. no one knows, or foresees, for *suddenly, unexpectedly*, Pro. 24:22; parall. פִּתְאֹם.

(7) Often used of the will, *to turn the mind to something, to care for, to see about.* Germ. auf etwas sehen. Gen. 39:6, אֵינֶנּוּ יֹדֵעַ מְאוּמָה "he took care of none of his things;" Prov. 9:13; 27:23; Job 9:21 (opp. to מָאַס). Job 34:4, נִבְחֲרָה לָּנוּ מִשְׁפָּט נֵדְעָה בֵּינֵינוּ "let us see to it amongst ourselves what is good?" i. e. let us attend to it, let us investigate. In the other hemistich גַּם בָּחַרְתָּ Followed by ב Job 35:15, לֹא יָדַע בְּפֶשַׁע "he does not regard iniquity." Specially used—(*a*) of God as caring for men; Psalm 144:3; Neh. 1:7; followed by מִן Amos 3:2, "you only have I known (especially cared for) of all the nations of the earth." Gen. 18:19, יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה "him (Abraham) have I known (cared for, chosen) that he may command," etc. Compare Psa. 1:6.—(*b*) of men regarding or worshipping God. Hos. 8:2; 13:4; Ps. 36:11; 9:11, יֹדְעֵי שְׁמֶךָ "those who

who know (regard or worship) thy name." Job 18:21, אֵל (אֹתוֹ) לֹא יָדָע "who regards not God," an atheist, 1 Sa. 2:12.

(8) absol. *to be knowing, or wise*, Psalm 73:22; Isa. 44:9, 18; 45:20; 56:10. Part. יוֹדְעִים i. q. חֲכָמִים Job 32:2; Eccles. 9:11. Hence דַּעַת wisdom, or knowledge, which see.

NIPHAL נוֹדַע—(1) *to be, or to become known*, of persons, Ps. 76:2; Pro. 31:23; of things, Ex. 2:14; Lev. 4:14; Ps. 9:17. Followed by ל of the person to whom any thing is known, 1 Sam. 6:3; Ruth 3:3; Est. 2:22. Gen. 41:21, וְלֹא נוֹדַע כִּי בָאוּ אֶל קִרְבָּנָה "nor was it known (did it appear) that they had entered (been swallowed) into their bowels (belly)."

(2) pass. of Hiph. No. 2, *to be taught by experience*, i. e. *to be punished*, comp. Kal No. 2. Prov. 10:9, יִוָּשֵׁעַ כְּדַרְכָּיו יִוָּדֵעַ "he who perverts his ways (acts perversely) shall be made to know," be taught, i. e. be punished. Jer. 31:19, אַחֲרֵי הִוָּדְעִי "after I was instructed." Well rendered by Luther, nachdem ich gezüchtet bin.

PIEL, causat. *to make to know, to shew* anything to any one; with two accusatives, Job 38:12.

PUAL, part. מְיֻדָּע *known*, with suff. מְיֻדָּעַי my acquaintance, Psalm 31:12; 55:14; 88:9, 19. Fem. *something known.* Isa. 12:5 בְּכָל־זֹאת.

POEL יְדוֹעֵ i. q. PIEL, *to shew*, with acc. of pers. 1 Sa. 21:3. But should it not be read תּוֹדִיעֵנִי instead of יְיוֹדִיעֵנִי

HIPHIL הוֹדִיעַ (imp. הוֹדַע)—(1) *to cause* some one *to know* something, *to shew* something to some one, —(*a*) followed by two acc. Gen. 41:39; Ex. 33:13, 13; Exe. 30:11; 22:2. Used in threatening, 1 Sa. 14:12, נוֹדִיעַ אֶתְכֶם דָּבָר "we will shew you this thing."—(*b*) followed by acc. of the thing, and dat. of pers. Ex. 18:20; Deut. 4:9; Ps. 145:12; Neh. 9:14.—(*c*) followed by an acc. of pers. and an entire sentence, Josh. 4:22; 1 Ki. 1:27.—(*d*) followed by an acc. of the thing, Ps. 77:15; 98:2; Job 26:3.

(2) *to teach, to acquaint*, followed by acc. of pers. Job 38:3; 40:7; 42:4; dat. Prov. 9:9; specially, by experience, to teach any one by punishing, to punish. Compare Kal No. 2. Jud. 8:16, "(he took) the thorns of the wilderness and threshing instruments וַיֹּדַע בָּהֶם אֶת אַנְשֵׁי סֻכּוֹת and with them he taught the men of Succoth;" i. e. crushed them with iron threshing instruments laid upon thorns (see דַּיִשׁ). LXX. Vulg. ἤλπισεν, *contrivit*, from the Hebrew הָלַם, which seems to me more suitable to the context than the common reading.

HOPHAL הוּדַע *to be made known.* Lev. 4:23, 28. Part. מוּדָעַת Isa. 12:5 קרי.

HITPAEL הִתְוַדָּע *to make one's self known*, Gen. 45:1; *to reveal one's self*, Nu. 12:6; followed by אֶל.

Derivatives מוֹדִיעַ, מוֹדָע, דַּעַת, דֵּעָה, יְדַעְיָה, יְדִיעָה, יְדִיעוֹנִי, יִדְּעוֹנִי, יִדְעֹנִי, יִדְּעֹנִי, יָדָע, מוֹדָעָה, יְדִידְיָה, שֵׁדִיעַ, יְדִיעָאֵל, and the pr. n. יָדָע, מוֹדָעָה,

יָדַע Ch. fut. יְדַע Daniel 2:9, 30; 4:14, 1 q. Heb.; specially— 3046

(1) *to perceive, to understand*, Dan. 2:8; 5:23.

(2) *to get to know, to learn*, Dan. 4:6; 6:11.

(3) *to know, to have knowledge of*, Dan. 5:22. Part. pass. יְדִיעִין לְהֶוֵא לְשִׁלְטָנָא be it known to the king. Ezr. 4:12, 13.

APHEL הוֹדַע fut. יְהוֹדַע part. מְהוֹדַע *to make known, to shew*, followed by dat. of pers. Daniel 2:15, 17, 28; with suff. Dan. 2:23, 29; 4:15; 5:15, 16, 17; 7:16. Derivative מְהוֹדָע.

יָדַע ("wise"), [*Jada*], pr. n. m. 1 Ch. 2:28, 32. 3047

יְדַעְיָה ("for whom Jehovah cares"), [*Jedaiah*], pr. n. m. 1 Ch. 9:10; 24:7; compare Zec. 6:10, 14. 3048

יְדַעְיָה pl. יְדַעְיִם.—(1) properly knowing, wise, hence *a prophet, a wizard*, always used in a bad sense of false prophets. Lev. 19:31; 20:6; Deut. 18:11; 1 Sa. 28:3, 9 (comp. עָלַם prop. knowing, a magician, like the Germ. weiser Mann, kluge Frau, used of wizards uttering words to the deluded people.) 3049

(2) *a spirit of divination, a spirit of python* with which these soothsayers were believed to be in communication. Lev. 20:27; comp. אוֹב.

יָהּ *Jah* a word abbreviated from יְהוָה *Jehovah*, or rather from the more ancient pronunciation יַהְוֶה or יַהְוֵה [this rests on the *assumption* that one of these contradictory pronunciations is the more ancient], whence by apocope יַהּ (as יִשְׁקֹדוּ for יִשְׁקְדוּוּ) then by the omission of the unaccented ה, יָהּ, Lelrg. 157. Either of these forms is used promiscuously at the end of many proper names, as אֶלְיָהוּ, and אֶלְיָה, יְהוֹשָׁפָט and יְהוֹשָׁפָה, עֲתַלְיָהוּ and עֲתַלְיָה, the final ה in these compounds being always without Mappik. יָהּ is principally used in certain customary phrases, as הַלְלוּ־יָהּ "praise ye Jehovah" Ps. 104:35; 105:45; 106:1, 48; 111:1; 112:1; 113:1, etc. Besides e. g. Ps. 89:9; 94:7, 12; Isa. 38:11; Ex. 15:2, עָזִּי וְזִמְרָת יָהּ "my strength and my song is Jehovah." Ps. 118:14; Isai. 12:2; Ps. 68:5, יָהּ שְׁמוֹ "Jah is his name" (comp. בְּ let. D). Isa. 26:4. (In a few doxological forms this word is also retained in Syriac, as כְּבַשׁ וְשַׁבְּחֵל glory to Jehovah, Assem. Bibl. Orient. ii. 230; iii. 579.)

3051 **יָהַב** in Hebrew a rare and defective root; of frequent use in Chaldee, Syriac, Arabic, and Æthiopic (יְהַב, יְהֵב, יְהַב, ΘΩΒ: Ti:) i.q. נָתַן TO GIVE, TO PLACE, once in pret. Psalm 55:23, הַשְׁלֵךְ עַל־יְהוָה יְהָבֶךָ "commit to God (that which) he has given thee (or) laid on thee," i. e. thy lot, for אֲשֶׁר יְהָבְךָ לָךְ. The person to whom anything is given is often expressed by the pronoun suffixed to the verb; see Josh. 15:19; compare Arab. وَهَبَ, وَهَّلَ, and so יָהַב with two acc. of pers. and thing, although this construction is not sanctioned by grammarians. (Others take יְהָבְךָ in this place as a subst. burden, grief.)

Found besides only in imper. יְהַב (Prov. 30:15); often with ה parag. הָבָה, f. הָבִי (Ruth 3:15) pl. הָבוּ —(1) *give, give here.* Genesis 29:21; Joh 6:22; 2 Sam. 16:20, הָבוּ לָכֶם עֵצָה "give counsel"

(2) *place, put, set.* 2 Sa. 11:15; Deu. 1:23, וָאֶקַּח מִכֶּם שְׁנֵים עָשָׂר אֲנָשִׁים "set for yourselves men." Josh. 18:4.

(3) adv. of exhorting, *come! come on! come now, go to.* Gen. 11:3, 4, 7; 38:16; Ex. 1:10. (Arab. وَهَبَ give, grant.)—As to הָבוּ Hos. 4:18, see Analyt. Ind. Derivative הִתְחַבְּרוּם.

3052 **יְהַב** (Dan. 3:28) imp. תֵּב Dan. 5:17; part. act. יָהֵב, pass. יְהִיב, pret. pass. יְהִיבוּ, יְהִיבוּ Dan. 7:11. 12; Ezr. 5:14; fut. and inf. are borrowed from יְהַן, comp. Syr. ܢܶܬܶܒ, fut. ܢܶܬܶܒ = יִתֵּן. Ch. i. q. Heb.

(1) *to give.* Dan. 2:37, 38, 48, to deliver, to give over, Dan. 3:28; 7:11.

(2) *to place, to lay* (a foundation), Ezr. 5:16.

ITTAPAL, מִתְיְהִיב fut. יִתְיְהִיב, part. מִתְיְהִיב *to be given, or delivered,* Dan. 4:13; 7:25, etc.

3054 **יְהַד** a secondary verb, denom. from יְהוּד.

HITHPAEL, מִתְיַהֵד pr. *to make one's self a Jew,* i. e. to embrace the Jewish religion, Est. 8:17. The letter Yod, which, in the noun is a servile, becomes a radical; as in מִשְׂחָה from מָשַׁח, and from this again is formed מִמְשַׁחְתִּי; comp. שִׁמְשׁוֹם from اسم; see more instances of this kind in Reisk ad Abulf., Ann. ii. 510.

["So Arab. هَاد to become a Jew, from هُود Kor. ii. 59; lxii. 6; Conj. II. to make a Jew." Thes.]

3056 ** **יְהַדַּי** (for יְהוּדַי "whom Jehovah directs," from יָהַד), [*Jahdai*], pr. n. m., 1 Ch. 2:47.

3063 **יְהוֹאָשׁ** *Jehu,* pr. n. (perhaps i. q. יְהוֹיָאשׁ [" for יְהוָה "Jehovah is He," like יְשׁוּעָה for יְהוֹשׁוּעָה],—(1) of a king of Israel, who, after exterminating the dynasty of Ahab, held the kingdom from 844—56, B.C.; he was very much opposed to [some kinds of] idolatry, but very cruel, 2 Ki. chap. 9 and 10.—(2) of a prophet living in the kingdom of Israel, in the time of Baasha, 1 Ki. 16:1; 2 Ch. 19:2; 20:34.—(3) of others of little note.

3059 **יְהוֹאָחָז** masc. ("whom Jehovah holds fast"), [*Jehoahaz*], pr. n.—(1) of a king of Israel 856—840 B.C. the son of Jehu, 2 Ki 13:1–9.—(2) of a king of Judah, 611 B. C. the son of Josiah, 2 Kings 23:31—35; 2 Ch. 36:1. This name is also spelled יוֹאָחָז. LXX. Ἰωαχάζ.

3060 **יְהוֹאָשׁ** ("whom Jehovah gave," אָשׁ prob. from אָשַׁשׁ to give), [*Jehoash*], pr. n.—(1) of a king of Judah 877—38 B. C., the son of Ahaziah, 2 Ki. 12:1; 14:13; also spelled יוֹאָשׁ [*Joash*], ibid.; 11:2; 12:20.—(2) of a king of Israel 840—25 B. C. the son of Jehoahaz, 2 Kings 13:10—25; also spelled contractedly יוֹאָשׁ ibid. verse 9. LXX Ἰωάς.

3061 **יְהוּד** Chald. i. q. יְהוּדָה *the land of Judah, Judæa.* (Arab. يَهُود, collectively the Jews.) Dan. 2:25, מִבְּנֵי גָלוּתָא דִי יְהוּד "the captives of Judæa;" 5:13; 6:14; Ezr. 5:1, 8.

3055 * ["(2) *Jehud,* a town of the Danites, Joshua 19:45."]

*** 3063 **יְהוּדִית** (verbal from fut. Hoph. "praised," comp. Gen. 49:6), pr. n. *Judah,* borne by—

(1) the fourth son of Jacob, Gen. 29:35; 35:23; and the tribe springing from him (בְּנֵי יְהוּדָה), Num. 7:12; Josh. 11:21, etc., the boundaries of which are described, Josh. 15. הַר יְהוּדָה the mountain district of Judah; see הַר p. CCXXX. After the division of the kingdom, the name of this tribe was applied to one of the kingdoms which included the tribes of Judah and Benjamin with a portion of Simeon and Dan, and had Jerusalem for its metropolis; the other kingdom was either called יִשְׂרָאֵל or (especially in the prophets) אֶפְרַיִם יְהוּדָה the land of Judah, the kingdom of Judah, Isa. 19:17. עִיר יְהוּדָה for (capital) of Judah, i. e. Jerusalem, 2 Ch. 25:28, i. q. עִיר 2 Ki. 14:20. After the carrying away of the ten tribes, and after the Babylonian exile, this name is applied to the whole land of Israel, Hag. 1:1, 14; 2:2. Where it signifies the land (Judæa) יְהוּדִית is fem., Psalm 114:2; where the people (the Jews [or

* For 3053 see Strong.

** For 3057 see p. 337.

*** For 3062 see p. 337.

tribe of Judah]) masc., Isa. 3:8; The same name was borne by—

(2) other more obscure persons—(*a*) Neh. 11:9.—(*b*) Ezr. 3:9; Neh. 12:8.—(*c*) Neh. 12:34.—(*d*) ib. verse 36.

3064 **יְהוּדִי** pl. יְהוּדִים, sometimes יְהוּדִיִּם Est. 4:7; 8:1, 7, 13; 9:15, 18, in כתיב—

(1) Gent. noun, *a Jew*—(*a*) one who belonged to the kingdom of Judah, 2 Ki. 16:6; 25:25.—(*b*) in the later Hebrew, after the carrying away of the ten tribes, it was applied to any Israelite, Jer. 32:12; 38:19; 40:11; 43:9; especially 34:9 (Syn. עִבְרִי). Neh. 1:2; 3:33; 4:6; Est. 2:5; 3:4; 5:13. Fem. יְהוּדִית 1 Ch. 4:18.

(2) [*Jehudi*], pr. n. m. Jer. 36:14, 21.

*3057 **יְהוּדִי** Ch. *a Jew,* only occurring in pl. יְהוּדָיִן emphat. יְהוּדָיֵא Dan. 3:8, 12; Ezr. 4:12; 5:1, 5.

3065 **יְהוּדִית** f.—(1) f. Gent. n. יְהוּדִי adv. *Jewishly, in the Jewish tongue,* 2 Ki. 18:26; Neh. 13:24.

3067 (2) pr. n. *Judith,* the wife of Esau, Gen. 26:34.

3068 **יְהוָה** *Jehovah,* pr. name of the supreme God (הָאֱלֹהִים) amongst the Hebrews. The later Hebrews, for some centuries before the time of Christ, either misled by a false interpretation of certain laws (Ex. 20:7; Lev. 24:11), or else following some old superstition, regarded this name as so very holy, that it might not even be pronounced (see Philo, Vit. Mosis. t. iii. p. 519, 529). Whenever, therefore, this *nomen tetragrammaton* occurred in the sacred text (הַשֵּׁם הַמְפֹרָשׁ), they were accustomed to substitute for it אֲדֹנָי, and thus the vowels of the noun אֲדֹנָי are in the Masoretic text placed under the four letters יהוה, but with this difference, that the initial Yod receives a simple and not a compound Sh'va (יְהוָה, not יִהוָה); prefixes, however, receive the same points as if they were followed by אֲדֹנָי, thus לַיהוָה, בַּיהוָה, כַּיהוָה. This custom was already in vogue in the days of the LXX. translators; and thus it is that they every where translate יהוה by ὁ Κύριος (אֲדֹנָי): the Samaritans have also followed a similar custom, so that for יהוה they pronounce שְׁמָא (i. q. הַשֵּׁם). Where the text has אדני יהוה, in order that *Adonai* should not be twice repeated, the Jews read אֱלֹהִים אֲדֹנָי, and they write אֱלֹהִים יְהוָה.

As it is thus evident that the word יְהוָה does not stand with its own vowels, but with those of another word, the inquiry arises, what then are its true and genuine vowels? Several consider that יְהוָה is the true pronunciation (according to the analogy of שְׁלֹמֹה, יְרֻשָּׁלַיִם), rightly appealing to the authority of certain ancient writers, who have stated that the God of the Hebrews was called ΙΑΩ (Diod. i. 94: *ἱστορεῖται . . . τοὺς νόμους δεδόσθαι—παρὰ δὲ τοῖς Ἰουδαίοις Μωσῆν τὸν ΙΑΩ ἐπικαλούμενον θεόν.* Macrob. Sat. i. 18. Hesych. v. Ὑζζαῖος, intp. ad Clem. Alex. Strom. v. p. 666. Theod. quæst. 15 ad Exod.: *καλεῖται δὲ ὑπὸ Σαμαρέων* IABE [יַהְבֶּה] *Ἰουδαίοις δὲ* ΙΑΩ); to which also may be added, that this same form appears on the gems of the Egyptian Gnostics as the name of God (Iren. adv. Hæres. i. 34; ii. 26. Bellermann, über die Gemmen der Alten mit dem Abraxasbilde, i. ii.). Not very dissimilar is the name ΙΕΥΩ of Philo Byblius ap. Euseb. præp. Evang. i. 9; and ΙΑΟΥ (יָהּ) in Clem. Al. Strom. v. p. 662. Others, as Reland (dissertt. de vera pronunciatione nominis Jehova, Traj. ad Rh. 1707, 8.), following the Samaritans, suppose that יַהְוֶה was anciently the true pronunciation, and they have an additional ground for the opinion in the abbreviated forms יָהּ and יָהוּ. Also those who consider that יִהְיֶה was the actual pronunciation (Michaëlis in Supplem. p. 594), are not altogether without ground on which to defend their opinion. In this way can the abbreviated syllables יְהוּ and יָ, with which many proper names begin, be more satisfactorily explained. [This last argument goes a long way to prove the vowels יִהְיֶה to be the true ones.]

To give my own opinion [This opinion Gesenius afterwards THOROUGHLY retracted; see Thes. and Amer. trans. in voc.: he calls such comparisons and derivations, "waste of time and labour;" would that he had learned how irreverend a mode this was of treating such subjects!], I suppose this word to be one of the most remote antiquity, perhaps of the same origin as Jovis, Jupiter, and transferred from the Egyptians to the Hebrews [What an ideal God himself revealed this as his own name; the Israelites could never have received it from the Egyptians]. (Compare what has been said above, as to the use of this name on the Egyptian gems [but these gems are not of the most remote antiquity; they are the work of heretics of the second and third centuries]), and then so inflected by the Hebrews, that it might appear, both in form and origin, to be Phenicio-Shemitic (see מָשָׁה, מָשַׁח).

To this origin, allusion is made Exod. 3:14; אֶהְיֶה אֲשֶׁר אֶהְיֶה, "I (ever) shall be (the same) that I am (to-day);" compare Apoc. i. 4, 8, *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος*: the name יהוה being derived from the verb הָיָה to be, was considered to signify God as *eternal* and immutable, who will never be other than the same. Allusion is made to the same etymology, Hos.

19:6, יְהוָה צְבָאוֹת "Jehovah (i.e. the eternal, the immutable) is his name." [We have thus the authority of God in His word, that this name is derived from the idea of *being, existence*, and not from any relics of Egyptian idolatry.] With this may be compared the inscription of the Saitic temple, Plut. de Iside et Osiride, c. 9, ἐγὼ εἰμι τὸ γεγονὸς καὶ ὂν καὶ ἐσόμενον. [This shews how Pagans borrowed ideas from the true theology of God's revelation, and not that the latter borrowed any thing from the former.]

As to the usage of the word, the same supreme God, and the θεὸς ἐπιχώριος [God was in an especial sense the God of the Israelites, but no idea must be admitted for a moment which would even seem to localize the God whose name is Jehovah of Hosts] tutelar God of the Hebrews, is called in the Old Testament by his proper name יְהוָה, and by the appellative אֱלֹהִים (δεσπότης, Κύριος), sometimes promiscuously, and sometimes the one or the other is used according to the nature of the expressions, or the custom of the writers (see p. xlix, B), as עִם יְהוָה, יְהוָה נָתַן אָמַר יְהוָה, רוּחַ יְהוָה, יְהוָה צְבָאוֹת, עֶבֶד יְהוָה, יְהוָה, etc. The use of the word is to be especially observed in the following cases.

(*a*) יְהוָה אֱלֹהִים i.e. *Jehovah God* (in opposition, and not, as some have maintained, *Jehovah of Gods*, sc. the chief), the customary appellation of Jehovah in Genesis chap. 2:3, elsewhere less frequent, see however Ex. 9:30; 2 Sam. 7:22; 1 Ch. 28:20; 29:1; 2 Ch. 1:9; 6:41, 42; Ps. 72:18; 82:14; Jon. 4:6; also יְהוָה אֱלֹהֵי יִשְׂרָאֵל 1 Sam. 6:20; 1 Chron. 22:1, 19; 2 Chron. 26:18; 29:16. Very frequent, on the contrary, is the compound form followed by a gen., as יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ Jos. 7:13, 19, 20; 8:30; 9:18, 19, etc. יְהוָה אֱלֹהֵי אֲבוֹתָם Deu. 1:21; 6:3; 27:3; יְהוָה אֱלֹהֶיךָ Deu. 1:1, 31; 9:7; 4:5; 18:16; 26:14; and very frequently elsewhere.

(*b*) יְהוָה צְבָאוֹת "Jehovah (the God) of the (heavenly) hosts," see צְבָא.

3069 (*c*) אֲדֹנָי יְהוִה (as to the points יְהוִה see above) 2 Sa. 7:18, 19; Isa. 50:4; Jer. 32:17; and continually in Ezekiel.

* (*d*) As to the phrase יְהוָה לְמִי יְהוָה see לְמִי, under the word מִי.

3075 יְהוֹנָדָב ("whom Jehovah gave") [*Jehonadab*], pr. n. m.—(1) 1 Chr. 26:4.—(2) 2 Ki. 10:22.—(3) 2 Ch. 17:18 [also contractedly יוֹנָדָב].

3076 יְהוֹחָנָן m. ("whom Jehovah gave"), [*Jehohanan, Johanan*], pr. n. of one of Jehoshaphat's captains, 2 Ch. 17:15; 23:1; also of others. Hence the Greek Ἰωαννᾶς and Ἰωάννης.

3077 יְהוֹיָדָע m. ("whom Jehovah cared for"), [*Jehoiada*], pr. n. of a priest who held great authority in the kingdom of Samaria [prop. in Judæa], 2 Ki. 11:4 [also contr. יְהוֹיָדָע].

3078 יְהוֹיָכִין ("whom Jehovah has established"), *Jehoiachin*, the son of Jehoiakim, king of Judah, 600 B.C., 2 Ki. 24:8—17. יְכָנְיָה Ezr. 1:2; יְכָנְיָה Est. 2:6; Jer. 27:20; 28:4; יְכָנְיָהוּ (for יְכוֹנְיָהוּ) Jer. 24:1 כתיב; and כָּנְיָהוּ Jer. 22:24, 28; 37:1.

3079 יְהוֹיָקִים m. ("whom Jehovah has set up"), pr. n. *Jehoiakim*, the son of Josiah, king of Judah 611—600 B.C., previously called אֶלְיָקִים (which see). 2 Ki. 23:34; 24:1; Jer. 1:3.

3080 יְהוֹיָרִיב and יוֹיָרִיב m. ("whom Jehovah will defend," or "contend for"), [*Jehoiarib*], pr. n. of a distinguished priest at Jerusalem, 1 Chr. 9:10; 24:7; Ezra 8:16; Neh. 11:10; 12:6, 19 Hence Gr. Ἰωαρίβ, 1 Mac. 2:1.

3081 יְהוֹכָל (verbal of the fut. Hoph. from כָּלַל, "able"), [*Jehuchal*], pr. n. masc., Jer. 37:3; written contractedly יוּכָל 38:1.

3082 יְהוֹנָדָב & יוֹנָדָב masc. ("whom Jehovah impele"), [*Jonadab, Jehonadab*], pr. n.—(1) of a son of Rechab, the ancestor of the Nomadic tribe of the Rechabites, who bound his posterity by a vow of abstinence from wine, 2 Ki. 10:15; Jer. 35:6. See רֵכָב. (2) 2 Sa. 13:5, seq.

3083 יְהוֹנָתָן & יוֹנָתָן m. ("whom Jehovah gave," Gr. Θεόδωρος), [*Jonathan*], pr. n.—(1) of a son of Saul, celebrated for his generous friendship towards David, 1 Sam. 13—31.—(2) of a son of Abiathar, 2 Sa. 15:27, 36; 1 Ki. 1:42, 43; also of others.

3084 יְהוֹסָךְ i.q. יוֹסָף (this form is Chaldaic, and the other is not to be regarded as contracted), pr. name: *Joseph*, Ps. 81:6; but in this place it is used poetically of the nation of Israel. See יוֹסֵף.

3085 יְהוֹעַדָּה ("whom Jehovah adorned"), [*Jehoadah*], pr. n. m., 1 Ch. 8:36; for which there is 9:42, יַעְרָה.

3086 יְהוֹעַדָּן [*Jehoaddan*], pr. n. f. 2 Ki. 14:2 (in כתיב יהועדין); 2 Ch. 25:1.

3087 יְהוֹצָדָק ("towards whom Jehovah is just," [whom Jehovah has made just"]), pr. n. of the father of Joshua the high priest, Hag. 1:1, 12; Ezr. 3:2, 8; 5:2 [also יוֹצָדָק].

3088 יְהוֹרָם ("Jehovah is exalted," ["whom Jehovah upholds"]), *Jehoram*, or *Joram*, pr. n.—(1) of a king of Judah, from the year 891—884 B.C., son of Jehoshaphat, 2 Ki. 8:16—24.—(2) of a king of Israel, from the year 896—884 B.C., the son of Ahab. The name of both is also spelled contractedly יוֹרָם.

3089 יְהוֹשַׁבְעַ ("whose oath is Jehovah," i.e. she who swears by Jehovah, hence worships him, compare אֱלִישֶׁבַע), [*Jehosheba*], pr. n. of a daughter of king Joram, the wife of Jehoiada the priest, 2 Ki. 11:2. This name is written יְהוֹשֶׁבַע in 2 Ch. 22:11.

3090 3091 יְהוֹשֻׁעַ & יְהוֹשׁוּעַ m. ("whose help [salvation] is Jehovah," comp. אֱלִישׁוּעַ, the German Gottlieb), *Joshua* [*Jehoshua*], pr. n. borne by—(1) the son of Nun, the minister and armour-bearer [?] of Moses, afterwards his successor, and the leader of the Israelites, Ex. 17:9; 24:13; elsewhere called also הוֹשֵׁעַ Num. 13:16 (see also יְשׁוּעַ).—(2) a high priest cotemporary with Zerubbabel, Zec. 3:1; Hag. 1:1, 12; see חַגַּי.—(3) 1 Sa. 6:14, 18.—(4) 2 Ki. 23:8. LXX. Ἰησοῦε. Vulg. *Josua*.

3092 יְהוֹשָׁפָט ("whom Jehovah judges," i.e. whose cause he pleads), *Jehoshaphat*—(1) king of Judah, 914—889 B.C., son of Asa, 1 Ki. 22:41—51, from whom the valley between Jerusalem and the Mount of Olives received its name ["although that is not expressly stated"], Joel 4:2, 12; 2 Ch. 20.—(2) the recorder of king David, 2 Sam. 8:16; 20:24.—(3) 1 Ki. 4:17.—(4) 2 Ki. 9:2, 14.

3093 יְהוּד *lofty, swelling, proud* (root הָוַד, which is akin, perhaps, to the noun הֹד ["Arab. هَوْدٌ a lofty heap of sand"]), Prov. 21:24; Hab. 2:5. (Chaldee and Talmud id., אֲהִיר, יְהוּדָאָה, יְהוּדָאִי proud; יְהוּדָה pride.)

3094 יְהוּכַל ("who praised God"), pr. n. masc.—(1) 2 Ch. 29:12.—(2) 1 Ch. 4:16.

3095 יָהֳלֹם m. a kind of *hard gem*, so called from the idea of striking (root הָלַם), Ex. 28:18; 39:11; Ezek. 28:13. The ancient translators sometimes render this by diamond, sometimes by emerald, sometimes by jasper; but this last is certainly incorrect, for in Exc. loc. cit. it is joined with יַשְׁפֵּה, which can hardly be doubted to be the jasper. See Braun, De Vestitu Sacerdotum, ii. 13.

† יָהַץ an unused root. Arab. وَهَصَ *to trample, to tread down*. Hence—

3096 יַהְצָה & יַהַץ (i.q. גֹּרֶן, a place trampled down, perhaps a threshing floor), *Jahaz*, pr. n. of a city of Moab, situated near the desert; afterwards a sacerdotal city in the tribe of Reuben, Nu. 21:23; Deut. 2:32; Josh. 13:18; Isa. 15:4; Jer. 48:21, 34.

יָהַר see יחר. see 3093

3097 יוֹאָב ("whose father is Jehovah"), *Joab*, pr. n. of David's general, 2 Sa. 2:24; 1 Ki. 2:5, 22; also of other men.

3098 יוֹאָח ("whose brother (i.e. helper) is Jehovah"), *Joah*, pr. n.—(1) of a son of Asaph, Hezekiah's recorder, 2 Ki. 18:18; Isa. 36:3.—(2) of the recorder of king Josiah, 2 Ch. 34:8; also of others.

3099: see 3059 יוֹאָחָז see יחז.

3100 יוֹאֵל ("to whom Jehovah is God," i.e. worshipper of Jehovah), pr. n. *Joel*—(1) a prophet, son of Pethuel, Joel 1:1.—(2) the eldest son of Samuel, 1 Sa. 8:2.—(3) a son of king Uzziah, 1 Chron. 6:21; for which (by a manifest [transcriptural] error), there is, verse 9, שְׁמוּאֵל; also the name of others.

3101 יוֹאָשׁ [*Joash*], pr. n.—(1) יְהוֹאָשׁ q. v.—(2) the father of Gideon, Jud. 6:11, etc.

3102 יוֹב [*Job*], pr. n. of a son of Issachar, Gen. 46:13; perhaps an incorrect reading for יָשׁוּב Num. 26:24; 1 Ch. 7:1. יָשׁוּבִי.

3103 יוֹבָב (probably i. q. יָאַב a desert," properly a crying out, a place where wild beasts cry out; from the root יבב), [*Jobab*], pr. n. of a region of the Joktanite Arabs, Gen. 10:29; 1 Ch. 1:23. A trace of this name may be found perhaps in Ptolemy, who mentions near the Sachalitæ on the Indian sea, the Ἰωβάριται, or, according to the conjecture of Salmasius and Bochart, Ἰωβάβαται (β being changed into β). See Bochart, Phaleg. ii. 29.

[" (2) pr. n. of an Edomite king, Gen. 36:33, 34; 1 Ch. 1:44, 45.—(3) of a Canaanite king, Josh. 11:1. —(4) 1 Ch. 8:9.—(5) 1 Ch. 8:18."]

3104 יוֹבֵל comm. (compare No. 2) an onomatopoetic word, signifying, if I judge aright, *jubilum* or *ejoyful sound*, then applied to the *sound of a trumpet, trumpet signal*, like תְּרוּעָה, which see. There are allied roots, both as to sound and sense, signifying *loud noise*, a mark sometimes of joy sometimes of grief (since the two are often hardly to be distinguished, and they are expressed by the same verbs, comp.

יָבַל: such in the Phœnicio-Shemitic languages are יוֹבֵל, אֵיבֵל, נוֹבֵל, נֵבֶל, and with the radical Beth יָבַב, אָיַב, יָבַל; in Greek ἄλαλάζειν, ἀλαλάζειν, ἰάλεμος, Lat. *ejulare, ululare*, in the German dialects, the Swedish *ilden* (whence the festival of the ancient Scandinavians called *Fulfest*), Dutch *ieulen*, vulg. German jodeln. In all these words the signification of the syllable *jôl, jôbl, jôdl*, is that of *jo*, of *crying out*, as in the Germ. jauchen, jauchzen, which is no other than to cry out, *io*, juch. Hence—

(1) יֹבֵל הַיֹּבֵל *the horn of jubilee*, i. e. with which a signal is sounded, Josh. 6:5; and ellipt. יוֹבֵל Exodus 19:13; pl. שׁוֹפְרוֹת הַיֹּבְלִים Josh. 6:6; with art. הַיֹּבְלִים Josh. 6:4, 8, 13, "trumpets of Jubilee" (as to the phr. יֹבְלֵי, see note), i. e. with which a signal is sounded, *Erztrompeten*, plainly the same as שׁוֹפַר תְּרוּעָה Lev. 25:9. Between קֶרֶן הַיֹּבֵל (*Erztrom*) and שׁוֹפַר הַיֹּבֵל there could be no distinction drawn, as appears from Josh. 6:4, compared with Josh. 5:6. —בִּמְשֹׁךְ בְּקֶרֶן הַיֹּבֵל Ex. 19:13, and בִּמְשֹׁךְ הַיֹּבֵל Josh. 6:5, "*as* soon as a signal is sounded," which is elsewhere מָשַׁךְ בַּשּׁוֹפָרוֹת compared Josh. 6:4, compared with Josh. 6:5.—The Chaldee Targumist and the Jewish doctors absurdly translate יוֹבֵל a ram, and קֶרֶן הַיֹּבֵל a ram's horn, nor are the conjectures of modern writers any better, as to which see Fuller, Miscell. iv. 8. Carpzov, Apparat. Antiqu. Cod. S. p. 44, seq. Bochart, Hieroz. i. lib. ii. c. 43.

Note. The plur. use in שׁוֹפְרוֹת הַיֹּבְלִים trumpets of soundings, where there might have been expected שֹׁפְרֵי הַיֹּבֵל, arises from a singular usage in Hebrew hitherto unnoticed by grammarians. In Hebrew the usage is, the same as in Syriac (Hoffmanni Gram. Syr. p. 254), to form the plural of compounds in three different ways—(*a*) the most frequent is to put the governing noun only in the pl., as עֲבוֹר חַיִל, pl. עִבְרֵי חַיִל; or—(*b*) the noun governed, or in the genitive is also made pl., as עִבְרֵי חֲיָלִים 1 Chron. 7:5; שָׂדַי עֲנֵי הָעָם for שְׂדֵי עֲנֵי הָעָם Ex. 1:11; עֲנֵי אֵלִים Ps. 29:2, for עֲנֵי אֵל; or even—(*c*) the governing noun remaining in the singular, the genitive only is made pl., of which there is a remarkable example in בֵּית אָבוֹת paternal houses, for בָּתֵּי אָב (page CXVI, B). In the example now before us we have an instance of the second of these three modes (letter *b*).

(2) שְׁנַת הַיּוֹבֵל Lev. 25:13, 15, 31, 40, and ellipt. יוֹבֵל Levit. 25:28, 30, 33 (comm. gen. m. Nu. 36:4; more often fem. by ellipsis of the word שָׁנָה Leviticus 25:10) *the year of jubilee*, Vulg. *annus jubilæi, annus jubilei*, so called from *the sound of the trumpets* on the tenth day of the seventh month, by which it was announced to the people (Lev. 25:9). This year was the *fiftieth* (Lev. 25:10, 11; Joseph. Ant. iii. 12; not as others suppose, the forty-ninth), and then by the Mosaic law, lands which had been sold reverted to their first owner, and slaves were to be set free. LXX. ἔτος ἀφέσεως, ἄφεσις. Luth. (following the Vulgate) Halljahr.

יוּבָל m.—(1) *a river, a moist country*, Jer. 17:8. Root יָבַל No. I. 1. 3105

(II) pr. n. *Jubal*, son of Lamech, inventor of music, Gen. 4:21. Perhaps as an appellative *Jubal* signified *jubilum*, or the *sound* and noise of the trumpet and other instruments, *music*, (kindred with יוֹבֵל), and thus it was afterwards applied to the inventor. [As if the Scripture account were not to be simply believed.] As to the conjecture of Buttman (Mythologus, i. 163, seq. 169), that the name of *Apollo* comes from the same source, I express no opinion. 3106

יוֹכָבֶד ("whom Jehovah gave"), [*Jozabad*], pr. n. of several Levites—(1) 2 Ch. 31:13.—(2) Ezr. 8:33.—(3) Ezr. 10:22. 3107

יוֹכֶר ("whom Jehovah has remembered"), [*Jozachar*], pr. n. of one of those who killed Joash, 2 Ki. 12:22; which in 2 Ch. 24:26 is written זָבָד (by a manifest [transcriptural] error). 3108

יוֹלָה (perhaps contracted from יְהוֹעֵלָה whom Jehovah called back to life, compare מְשֹׁכָה for מְשֹׁכָיָה), [*Joha*], pr. n.—(1) 1 Ch. 8:16.—(2) 1 Ch. 11:45. 3109

יוֹחָנָן ("whom Jehovah bestowed"), pr. n. *Johanan*, see יְהוֹחָנָן. This name in its contracted form was borne by—(1) two of David's officers, 1 Ch. 12:4, 12.—(2) a son of King Josiah, 1 Ch. 3:15, all. 3110

יוֹיָדָע ("whom Jehovah cares for"), [*Jehoiada, Joiada*], pr. n.—(1) see יְהוֹיָדָע.—(2) Neh. 3:6; 12:10. 3111

יוֹיָכִין see יְהוֹיָכִין. 3112; see 3078

יוֹקִים ("whom Jehovah sets up"), [*Joiakim*], pr. n. m. Neh. 12:10. 3113

יוֹרִיב [*Joiarib*]—(1) see יְהוֹיָרִיב.—(2) Neh. 11:5. 3114

יוֹכֶבֶד ("whose glory is Jehovah"), [*Jochebed*], pr. n. of the mother of Moses, whose husband was Amram, Ex. 6:20; Nu. 26:59. 3115

יוּכָל [*Juchal*], see יְהוּכָל. 3116

יוֹם an unused root, apparently signifying *heat*, compare the kindred roots חָמַם, יָחַם, חֹמֶס; the

ח being by degrees softened into (ה and) י."...."Three roots are thus found with the softer letter יוֹם, יָסַם, יָקַם. Hence יוֹם, יְסוֹד." Thes.]

3117

יוֹם suff. יוֹמִי, יוֹמְךָ, dual יוֹמָיִם, pl. יָמִים (as if from sing. יָם), constr. יְמֵי.—

(1) *the day.* (Syr. ܝܰܡܳܐ, Arabic يَوْم id. The primary signification appears to me to be that of the *heat* of the day. For the roots חֹם and חַמָּה or יחן appear to have originated by softening the guttural, from the roots חָמַם to be warm, and יחם Arabic يَحْمِي to glow with anger. Compare Arabic transp. مَحِيَ to be hot (as the day), and Gr. ἴαίνω.) Opp. to night, Gen. 7:4, 12; 8:22; 31:39. Adv. יוֹם by day, in the day time, i. q. יוֹמָם Ps. 88:2 (see יוֹמָם). יוֹם יוֹם Gen. 39:10; Ex. 16:5; יוֹם וְיוֹם Est. 3:4 (more fully בְּכָל־יוֹם בְּיוֹם ibid. 9:11). בְּיוֹם (properly בְּ as בְּיַד, see בְּ letter B, No. 1); Neh. 8:18; בְּיוֹם בְּיוֹם 1 Sa. 18:10; בְּכָל־יוֹם 2 Ch. 24:11, *daily.*

The day of any one is specially—(*a*) in a good sense, *the festival day of any one.* Hos. 7:5, יוֹם מַלְכֵּנוּ "the day of our king," i. e. his birth-day, or that of his inauguration; 2:15, יְמֵי בַּעֲלֵיהֶם "the festival days of idols"; 2:2, יוֹם יִזְרְעֶאל "the day of Jezreel," i. e. the day when the people shall be assembled at Jezreel. Used of a birth-day, Job 3:1 (not so 1:4).—(*b*) in a bad sense, *a fatal day, the day of one's destruction.* Obad. 12, אַל־תַּרְא בְּיוֹם אָחִיךָ the day of thy brother's (destruction)." Job 18:20, "at his destruction (אַחֲרֹנָיו) shall posterity be astonished;" 15:32; Ps. 37:13; 137:7; 1 Sa. 26:10; Eze. 21:30. (Arabic يَوْم times, sc. unfortunate). Hence—(*c*) day of battle and slaughter. Isa. 9:3, יוֹם מִדְיָן "the day of the defeat of Midian." Comp. "dies Allensis, Cannensis;" Arab. يَوْم بَدْر the day of the battle of Beder.—(*d*) "the day of Jehovah," i. e. the day of the judgment which God will hold upon the wicked, Joel 1:15; Eze. 13:5; Isa. 2:12. Plur. Job 24:1.

(2) *time*, like *ḥaṗa*, q. v. See the phrases הַיּוֹם, בַּיּוֹם etc., under the letters *a. b. d. e. f. g.* More frequently in Pl. יָמִים No. 2.

With the article and prepositions prefixed—(*a*) הַיּוֹם *in this day, to-day*, Gen. 4:14; 22:14; 24:12; 30:32; 31:48, etc. (Arab. ٱلْيَوْم); *by day, in the day time* (opp. to הַלַּיְלָה), Neh. 4:16; Hos. 4:5, i. q. יוֹמָם; *at this time*, Deu. 1:39; 1 Sam. 22:17; 24:33; also, *at that time, then*, 1 Sam. 1:4; 14:1; 2 Ki. 4:8; Job 1:6 (where the common rendering is, *on a certain day, at some time*, i. q. יוֹמָם, the force of the article being neglected).

(*b*) בְּיוֹם followed by inf. in *the day in which*, as Gen. 2:17, בְּיוֹם אֲכָלְךָ "in the day in which thou eatest;" Lev. 7:36; *at that time in which*, i. e. *when.* Gen. 2:4, בְּיוֹם עֲשׂוֹת יְיָ אֱלֹהִים אֶרֶץ וְשָׁמַיִם "when Jehovah God had made the earth and the heaven;" 3:5; Exod. 10:28; Isa. 11:16; Lam. 3:57. Followed by a pret. Lev. 7:35.

(*c*) בְּיוֹם *by day, in the day time.* Jer. 36:30, "in this very day," i. e. *at once, presently*, Pro. 12:16; Neh. 3:34; *in that day*, i. e. *lately*, Jud. 13:10.

(*d*) בַּיּוֹם *in this day, at this time, now*, Gen. 25:31, 33; 1 Ki. 1:51; Isaiah 58:4; where it refers to a future action: *before that*, 1 Sam. 2:16; 1 Ki. 22:5. Often also הַיּוֹם *at this time, now*, 1 Sa. 22:8, 13; *at that time, then*, of something past, Deu. 8:18; of something future, Deut. 2:30; 4:38; 1 Ki. 8:24.

Not greatly different is—(*e*) הַיּוֹם i. e. *to day*, 1 Sa. 9:13; Neh. 5:11 (immediately); הַיּוֹם הַזֶּה *at this time, now*, Exr. 9:7, 15; Neh. 9:10; *at that time, then*, Gen. 39:11, also *as at this time* (where בְּ has the power of comparison), Deu. 6:24; Jer. 44:22.

(*f*) מִיּוֹם *from the time when*— Exo. 10:6; Deu. 9:24.

(*g*) כָּל־הַיּוֹם—(*a*) *in all days*, every day, *daily*, Psalm 42:4, 11; 44:23; 56:2, 3, 6; 71:8, 15, 24; 73:14 (parall. לַבֹּקֶר every morning); 74:22; 86:3; 88:18; 89:17. (LXX. sometimes *κατ' ἐκάστην ἡμέραν*).—(*β*) *all the day*, Isa. 62:6 (parall. תָּמִיד). Pss. 32:3; 35:28; 37:26; 38:7, 13. LXX. ὅλην τὴν ἡμέραν.—(*γ*) *in all time, perpetually* (*elsqui, immerter*). Ps. 52:3, חֶסֶד אֵל כָּל־הַיּוֹם the mercy of God (is exercised) continually." Pro. 21:26. כָּל הַיּוֹם תַּאֲוַת תַּאֲוָה "(the wicked man) covets greedily continually;" 23:17; Isa. 28:24, "does the ploughman plough continually?" 65:5, אֵשׁ יְקֹדֶת כָּל־הַיּוֹם "a fire continually burning." There is often added תָּמִיד Isa. 51:13; 52:5; Psa. 72:15. In the same sense there is frequently used in prose כָּל הַיָּמִים which see; the expression now under consideration is peculiar to poetry.

Dual יוֹמַיִם *two days*, Ex. 16:29; 21:21; Num. 9:22; Hos. 6:2, יָמִים מִיּוֹמַיִם "after two days, on the third day," i. e. presently [surely it ought to be taken in its *exact* meaning]; comp. Dan. 2:19, 20.

Plural יָמִים (as if from the singular יָם), in the Chaldee form יְמִין Dan. 12:13; constr. יְמֵי, poetically יָמוֹת Deut. 32:7; Psa. 90:15 (compare Aram. יוֹמִין,

יָמִים שִׁבְעַת (שִׁבְּעַת).—(1) *days*, e. g. יָמִים שִׁבְעַת seven days, Gen. 8:10, 12. יָמִים אֲחָדִים some days, i. e. *some time*, for a *while*, Gen. 27:44. יָמִים put absolutely has the same power as Arab. أيّام some days, some while, Syr. ܝܰܡ̈ܶܐ after some time (Barhebr, Ch. p. 391, 418). Neh. 1:4; Dan. 8:27; Gen. 40:4, וַיִּהְיוּ יָמִים בְּמִשְׁמָר "and they were for a while in custody." The space of time thus signified, which is often several months, and never an entire year, will appear clearly from the following examples. Nu. 9:22, יוֹמַיִם אוֹ חֹדֶשׁ אוֹ יָמִים "for two days or a month or a greater length of time." 1 Sa. 29:3, "he has been with me יָמִים זֶה שְׁנֵים אוֹ for several (or many) days, or rather years." סְתָיִם יָמִים some while after, Jud. 11:4; 14:8; 15:1. שְׁתֵּי יָמִים id., Gen. 4:3; 1 Ki. 17:7. [It is clear that the statement that יָמִים always means something less than a year is a mere *assertion*; the cited passages *prove* nothing of the kind. See No. 3.]

(2) *time*, without any reference to days, Genesis 47:8, יְמֵי שְׁנֵי חַיָּיךְ "the time (period) of the years of thy life." בִּימֵי אַבְרָהָם in the time of Abraham, Gen. 26:1; בִּימֵי דָוִד 2 Sam. 21:1; 1 Ki. 10:21, *in the time*, or age, of David, of Solomon; i. e. during the reign of David, of Solomon. (Arab. أيّام فلان during the reign of king N.N.). Exod. 2:11, "it came to pass בַּיָּמִים הָהֵם at that time." חֻקַּת עוֹלָם in all time, perpetually, for ever, always. Deu. 4:40; 5:29; 6:24; 11:1; 12:1; 14:23 (and often in that book). Jer. 31:36; 32:39; 33:18; 35:19; 1 Samuel 1:28; 2:32, 35; 18:29; 23:14. Often—(*a*) specially it is *the time of life, life time*. בָּא בַּיָּמִים advanced in life, Gen. 24:1; Josh. 13:1; Job 32:7, יָמִים יְדַבְּרוּ "let days (of life) speak (bis Zahre mögen reden, bas Alter mag reden), i. e. let the old speak. קִלְקֵל בַּיָּמִים through all the time of life, Gen. 43:9; 44:32. סִיְּמוּ כִּי ימיהם since thy days, i. e. whilst thou hast lived, 1 Sa. 25:28; Job 38:12. הֶאֱרִיךְ יָמִים to live long, to be long-lived, see אָרַךְ. Metaph. קָיְמוּ יָמִים all the time of the earth, as long as the earth lasts. Gen. 8:22.—(*b*) יָמִים is often put in the acc. pleonastically after words denoting a certain space of time, as שְׁנַיִם יָמִים two years of time, פרץ בּאחר Beit. Gen. 41:1; Jer. 28:3, 11 (in German there is a similar pleonasm, פרץ בּאחר Gelb), חֳדָשִׁים יָמִים [a month days], ein Monat Zeit, for einen Monat lang. Gen. 29:14; שִׁבְעָה יָמִים שִׁבְעֵת יָמִים Deu. 21:13; 2 Ki. 15:13; שִׁבְעָה שָׁבוּעוֹת יָמִים Dan. 10:2, 3. See as to this idiom, Lehrg. p. 667. (Similarly in Arab. there is added زمان *time*, and in Æthiopic ዕለት: days, just as in Hebrew, see Ascensio Jesaiæ ed. Laurence, i. 11; xi. 7.)

(3) The signification of time is limited to *a certain space of time*, namely *a year*, as in Syr. and Chaldee ܫܢܝܐ, שָׁנָה signifies both *time* and *a year*; and in German also several words which designate time, weight, measure, etc., are applied to certain specific periods of time, weights, and measures (see גְּבֶרֶת). [Compare the English word *pound* from *pondus*.] Lev. 25:29; Jud. 17:10. זֶבַח הַיָּמִים an anniversary sacrifice. 1 Sa. 2:19. מִיָּמִים יָמִימָה yearly. Exod. 13:10; Jud. 11:40; 21:19; 1 Sa. 1:3 (comp. שָׁנָה verse 7); 2:19. For יָמִים Isa. 32:10; there is found in Isa. 29:1 שָׁנָה עַל שָׁנָה. Also used in a plural sense for *years*, with the addition of numerals (as פַּעַם plur. Gefichter). 2 Ch. 21:19, מִקֵּץ יָמִים מִיָּמִים שְׁנַיִם "at the end of two years." The interpretation of Amos 4:4 is doubtful, לִשְׁלֹשֶׁת יָמִים either "every third year," or else "every third day;" if it mean the latter, it is used in bitter irony.

יוֹם m. Ch. i. q. Heb. *a day*. כָּל יוֹם every day, Ezr. 6:9. Emphat. יוֹמָא Dan. 6:11. 3118

Plur. found in three [two] forms—(*a*) יוֹמִין const. יוֹמֵי, emphat. יוֹמָיא;—(*b*) const. יוֹמֵת Ezr. 4:19 and —(*c*) as in Hebrew, const. יְמֵי Ezr. 4:7. [This should have been omitted, for this verse (as is noticed in Thes.) is in Hebrew.] The same as in Hebrew יָמִים in plur. denotes *time*, especially *life-time*, שִׁיחָא advanced in age, Dan. 7:22. [Much better as in the English version, *the Ancient of days*; it is not a reverential manner of speaking to use words as if God had grown old.]

יוֹמָם adv. (from יוֹם and the adverbial termination ם־)—(1) *by day*. יוֹמָם וְלַיְלָה by day and by night, i. e. continually, Lev. 8:35; Num. 9:21. Like substantives—(*a*) it receives prepositions. בְּיוֹמָם Neh. 9:19, and—(*b*) it is put in the genit. צָרֵי יוֹמָם daily enemies, Ezr. 30:16. 3119

(2) *daily*, see Ezek. l. c. (Syr. ܝܘܡܡܐ *a day*, ܝܘܡܡܝܐ daily.)

יָן an unused root, which appears to have had the sense of *boiling up*, or *bubbling up*, *being in a ferment*, whence יַיִן clay and יַיִן wine, just like חֹמֶר mire, clay, and יְקָב wine, from יָקַב to boil up, to ferment. Cognate roots have been given under יוּם.

יָוָן [*Javan*], pr. n.—(1) *Ionia*, from this province being more to the east, and better known than the rest of Greece to the Orientals, its name became applied in their languages to *the whole of Greece*; 3120

this has been expressly remarked by Greek writers themselves (Æschyl. Acharn. 504, ibique Schol. Pers. 176, 561). Gen. 10:2; Dan. 8:21; Isaiah 66:19; Ezek. 27:13; Zech. 9:13. (Syriac ܝܘܢ, ܝܘܢܝܐ Greece; Arab. يُونَانِيّ a Greek.) The patron. is יְוָנִי. Hence בְּנֵי הַיְוָנִים sons of the Greeks, *viz* Ἀχαιοί. Joel 4:6.

(2) Eze. 27:13 is perhaps a city of Arabia Felix, compare יָוָן יְוָנִים *Jawan*, a city of Yemen, Kamûs.

3121 יֵן m. const. יֵן *mire, clay*. Psalm 69:3; 40:3, שִׁית יֵן *mire of clay*, comp. Dan. 2:41. Root יָנַן.

3122; see 3082 יְהוֹיָרִיב see יְהוֹיָרִיב

3123 יוֹנָה f. pl. יוֹנִים—(1) *a dove*, Genesis 8:8, seq. יוֹנָתִי my dove, a gentle term of endearment, Cant. 2:14; 5:2; 6:9; 1:15, עֵינַיִךְ יוֹנִים "thy eyes (are) doves," i. e. like to doves' eyes. Cant. 4:1. בְּנֵי יוֹנָה young doves, Lev. 5:7. (As to the etymology I give no opinion. [In Thes. "a libidinis *ardore* que in proverbium abiit ita dictam censeo."] Some derive it from נוּן to be weak, gentle, and thus it would properly be, feeble and gentle bird.

3124 (2) [*Jonah*], pr. n. of a prophet, Jon. 1:1; 2 Ki. 14:25.—Another יוֹנָה see under יָנָה.

3125; see 3120 יוֹנִי see יָנִי No. 1.

3126, 3127 יוֹנֵק m. Isa. 53:2, and יוֹנֶקֶת f. properly sucking, figuratively *a sucker* of a tree, as if it sucked nourishment from a mother. Job 8:16; 14:7; 15:30; Ezr. 17:22; Hos. 14:7. By a similar figure applied from animals to plants, a sucker is called in Greek μάσχος, and *pullulare* is used of plants.

3129 יוֹנָתָן [*Jonathan*],—(1) see יְהוֹנָתָן.—(2) others bore this name only in its contracted form.—(*a*) 1 Ch. 2:32.—(*b*) Jer. 40:8 all.

3130 יוֹסֵף m. *Joseph*, pr. n.—(1) of the youngest son of Jacob, with the exception of Benjamin; who was sold by his brethren into Egypt, and afterwards rose to the highest honours. See Gen. chap. 37—50.—Gen. 30:23, 24, allusion is made to a double etymology, as though it were—(*a*) = יֹאסֵף *he takes away*, and—(*b*) fut. Hiph. apoc. from יָסַף *he shall add*, which latter is confirmed by the Chaldaic form יְהוֹסֵף Ps. 81:6. The two sons of Joseph, Ephraim and Manasseh, having been adopted by their grandfather, and becoming the ancestors of two of the tribes of Israel, the name יוֹסֵף and בֵּית יוֹסֵף is used—(*a*) of these two tribes, Jos. 17:17; 18:5; Jud. 1:23, 35;

also the same בְּנֵי יוֹסֵף Jos. 14:4.—(*b*) poet. of the Ephraimite kingdom, i. q. אֶפְרַיִם No. 2. Psal. 78:67; 80:3; 81:6.—(*c*) of the whole nation of Israel [Y] Ps. 80:2; 81:6; Am. 5:6, 15; 6:6.

(2) of several other men—(*a*) 1 Ch. 25:2, 9.—(*b*) Neh. 12:14.—(*c*) Ezr. 10:42.

יוֹכַבֶּד ("whom Jehovah will increase"), [*Josiphiah*], pr. n. m. Exr. 8:10. 3131

יוֹנָאלָה (perhaps for יוֹנָתְאֵל "he helps" ["perhaps for יוֹנָתְיָהוּ Jehovah aids him"]), [*Joelah*], pr. n. m. 1 Ch. 12:7. 3132

יוֹעֵד ("for whom Jehovah is witness"), [*Joed*], pr. n. m. Neh. 11:7. 3133

יוֹעֵזֶר ("whose help is Jehovah"), [*Joezer*], pr. n. m. 1 Ch. 12:6. 3134

יוֹעָשׁ [*Joash*] (i. q. יוֹאָשׁ), pr. n. m. 1 Ch. 7:8.—(2) 27:28. 3135

יוֹצָדָק see יְהוֹצָדָק 3136; see 3067

יוֹצֵר—(1) *a potter*, see יָצַר.—(2) Zec. 11:13, יוֹצֵר (perhaps יְקוֹר) i. q. אוֹצָר *treasury* of the temple; formed by a change of letters according to the Aramean pronunciation (as in בֵּית, אֵשׁ, אִישׁ, אִתּוֹ). The true interpretation was seen by the copyists, and also partially expressed; some having written יצר, בית, and others אל אוצר. Of the ancient versions, the Syriac rightly gives it a treasury. [This is wrong altogether; the word certainly means *a potter* in this place; the Syriac translator made a mistake, and this mistake is taken as a sufficient ground for contradicting the New Test.] 3136a; see 3335

יוֹקִים (contr. from יְהוֹיָקִים), [*Jokim*], pr. n. m. 1 Ch. 4:22. 3137

יוֹרָה [*Jorah*], pr. n. m. Exr. 2:18.] •3139

יוֹרֶה m.—(1) part. act. Kal of the root יָרָה, pr. *watering, sprinkling* (Hos. 6:3), hence the *former rain* which falls in Palestine from the middle of October to the middle of December, preparing the earth to receive the seed. Deu. 11:14; Jer. 5:24. 3138

(2) pr. n. see יְרִיחוֹ. [This should be יוֹרֵי; see above.] 3139

יוֹרַי (for יְהוֹרֶה "whom Jehovah teaches"), [*Jorai*], pr. n. m. 1 Ch. 5:13. 3140

יוֹרָם ("Jehovah is exalted"), [*Joram*], pr. n. m. 2 Sa. 8:10, for which 1 Ch. 18:10 is יְהוֹרָם. 3141

יוֹשַׁבְכֶסֶד ("whose love is returned"), [*Jushab-hesed*], pr. n. m. 1 Chr. 3:20. 3142

• For 3128 see Strong.

3143 יוֹשַׁבְיָה ("to whom God gives a dwelling"), [*Josibiah*], pr. n. m. 1 Ch. 4:35.

3144 יֹאשָׁה [*Joshah*], pr. n. m. 1 Ch. 4:34.

3145 יוֹשִׁיָּהוּ ("whom Jehovah raises up"), see the root יָשָׁה ["for יְהוֹשִׁיָּהוּ"], [*Joshabiah*], pr. n. m. 1 Ch. 11:46.

3147 יוֹתָם ("Jehovah is upright"), [*Jotham*], pr. n. —(1) of a son of Gideon, Jud. 9:5, 7.—(2) a king of Judah, the son of Uzziah, 759—43 B.C. 2 Ki. 15:32—38.

3148 יֶתֶר & יִתְרָה—(1) pr. part of the root יָתַר: *remainder*, hence *gain, emolument*. Ecc. 6:8.

(2) Adv.—(*a*) *more, farther*. (Chald. and Rabb. יַתִּיר [" Syr. ܝܬܝܪ "], followed by מִן more than), Ecc. 2:15; 7:11; 12:12.—(*b*) *too much, over*. Ecc. 7:16.—(*c*) *besides*, like יֶתֶר Esther 6:6; יֶתֶר שֶׁמָּה *besides me*. יֶתֶר conj. *inasmuch as*. Ecc. 12:9; יֶתֶר שֶׁהָיָה קֹהֶלֶת חָכָם "and inasmuch as Koheleth was wise."

•3508 יֹתֶרֶת [only found defect. יֹתֶרֶת], *f.* of the preceding word, *that which is redundant, hanging over*, specially יֹתֶרֶת עַל־הַכָּבֵד Ex. 29:13; Lev. 3:4; יֹתֶרֶת הַכָּבֵד Ex. 29:22 and יֹתֶרֶת עַל הַכָּבֵד Lev. 9:10, "the greater lobe of the liver," as though it were the redundant part of the liver; something added to it. LXX. λοβὸς τοῦ ἥπατος, Saad. زيادة ; id. and of the same origin as the Hebr. from יָתַר i. q. יָתַר. See Bochart, Hieroz. vol. i. p. 498, seq. Vulg. *reticulum hepatis*; according to which, some later writers understand *omentum minus hepatico-gastricum*; but this could hardly have been used in sacrifice, as being devoid of fat.

† יָתַת an unused root. Arab. وتد to gather selves together. Hence—

3149 יְתֶאל ("the assembly of God"), [*Jeziel*], pr. n. m. 1 Ch. 12:3.

3150 יְתֶרְאָם (contracted from יִתְרוּ and עַם, "who exults because of Jehovah," ["whom Jehovah *sprinkles*, expiates"], see the root נָתָה), [*Jeziah*], pr. n. m. Ezr. 10:25.

3151 יְתֵי ("whom God moves," "to whom God gives life and motion"), [*Jazis*], pr. n. m. 1 Ch. 27:31.

3152 יְתִיאֵל ["whom God draws out," i.e. "will preserve," *Jeziah*], pr. n. m. 1 Ch. 8:18, from the unused root אָלַל.

יִתְרִי with art. 1 Chr. 27:8, [*Izrahite*], stands for יִזְרָחִי. •3155

יִתְרְיָה ("whom Jehovah brought to light," see the root יָרָה, No. 2), [*Izrahiah*], pr. n. m.—(1) 1 Ch. 7:3, see יִזְרַחְיָה.—(2) Neh. 12:42. •3156

יָם a fictitious root, which some have adopted on account of the form יַמִּים Gen. 11:6, which is from the root יָמַם, which see. +

יַן an uncertain root, see יַיִן Hophal. [In Thes. Pu. part. is given under this word; see יַיִן.] +

יְנִיָּה see יַחְזִיָּה. 3153: see 2970

יָנַע an unused root, Arab. وَنَعَ *to flow, to run* (as water), Aphel. הֵינִיעַ or הֵיעִיעַ: to sweat. Hence— †

יָעַ m. *sweat*, i. q. זֵעָה, Aram. אֲוָלָא *ἱκχόρ*. Ezc. 44:18. 3154

יִנְעְאֵל & יִנְעֲיאֵל ("that which God planted"), pr. n. [*Jezreel*].—(1) of a town in the tribe of Issachar (Jos. 19:18), where stood the palace of Ahab and his successors, 1 Ki. 18:46; 21:1; 2 Ki. 9:15; whence מִדֵּי יִזְרְעֶאל Hos. 1:4, the blood of Jezreel is used of the blood there shed by the dynasties of Ahab and Jehu. Near the city there was a great valley עֶמֶק יִזְרְעֶאל Jos. 17:16; Jud. 6:33 (afterwards called Ἐσδηλών, now عين جالود Burckhardt's Travels, p. 334, Germ. ed. vol. ii. p. 579), in which Hos. 1:5, predicts that there shall be a great slaughter יוֹם יִזְרְעֶאל Hos. 2:2). The same prophet gives to his eldest son, then newly born, the name of *Jezreel* (1:4), and he afterwards with his brother *Lo-Ammi* and his sister *Lo-Ruhamah* (2:24, 25) are made types of the people, when after their punishments and dispersions they are brought back to their own land (2:2), and endowed with new blessings. It is thus that the words are to be understood, which have been so much twisted by expositors, 2:24: "the earth shall answer the corn and new wine and oil, and these (gifts of the earth) shall answer Jezreel;" i. e. the earth, made fruitful by Heaven (verse 23), shall again render its produce to Jezreel. The prophet goes on with the allusion made to Jezreel, verse 25; וּזְרַעְתִּיהָ לִּי בָּאָרֶץ "I will sow him again in the land, and I will again love Lo-Ruhamah (not beloved), and a people will I call Lo-Ammi (not a people);" i.e. the whole people of Israel, who were typified by the three children of the prophet, I will again plant, love, and appropriate as my own. יִזְרְעֶאל in this passage is construed as fem. being taken collectively, so Ephraim, Isa. 17:10, 11, etc. [In this passage, the force of *my* people, and not

my people, must also be remembered.]—The Gentile noun is יִזְרְעֵאלִי 1 Ki. 21:1, f. יִזְרְעֵלִית 1 Sam. 27:3; 30:5. 3158, 3159

(2) a town in the mountains of Judah, Joshua 15:56; 1 Sa. 25:1.

(3) pr. n. m.—(*a*) of a son of Hosea; comp. No. 1, Hos. 1:4.—(*b*) 1 Ch. 4:3.

3160 יַחְבָּה ("hidden," i. e. 'protected,' verbal of Paal), [*Jehubbah*], pr. n. of a man, 1 Chron. 7:34. Root חָבָה.

3161 יָחַד fut. יַחַד (cogn. אָחַד, אָחָה), TO BE JOINED, UNITED TOGETHER, TO JOIN ONESELF; followed by ב Gen. 49:6; followed by אֶת (אֵת) Isa. 14:20. (Arab. وحد and وحّد)

PIEL, *to unite, to join together*, Ps. 86:11. Hence יְחִיד and—

3162 יַחַד m.—(1) *union, junction*, 1 Ch. 12:17.—(2) elsewhere adv.—(*a*) *together*, in one place, 1Sa. 11:11; 17:10; *at once*, 2 Sa. 21:9; יַחַד עַל all together, all at once; Job 34:15, יַחַד כָּל־בָּשָׂר "all are alike flesh," i.e. mortal; Isa. 22:3, and then without כָּל id.; Job 3:18; 24:4; 38:7, בְּרַנְּנוּ כוֹכְבֵי בֹקֶר יַחַד "when all the morning stars sang together," Deu. 33:5. Absol. without a noun, Job 16:10, יַחַד עָלַי יִתְאַסָּפוּ "they have together (i.e. all) assembled against me," 17:16; 19:12. With a negative particle, *no one*, Hos. 11:7.—(*b*) *wholly, altogether*, Job 10:8; Ps. 141:10. Of the same signification, and also rather more used is—

3162 יַחְדָּו, יַחְדָּיו, prop. *those joined together, they together*, like כֻּלּוֹ.—(1) *together*, in one place, Gen. 13:6; 22:6; 36:7; Deu. 25:5.

(2) *together* at one time, Ps. 4:9.

(3) with the addition of כָּל *all together, all at once*, Ps. 14:3; 1 Ch. 10:6; also without כָּל Job 24:17.

(4) i.q. *mutually, with one another*, e.g. נִצּוּ יַחְדָּו they strove together, Deu. 25:11; comp. 1 Sa. 17:10.

3163 יְחִדְוָן (for יְחִדּוֹן "united," ["his union"]), [*Jahdo*], pr. n. m. 1 Ch. 5:14.

3164 יַחְדִּיאֵל ("whom God makes glad," from the root יָחַד), [*Jahdiel*], pr. n. m. 1 Ch. 5:24.

3165 יַחְדְּיָהוּ ("whom Jehovah makes glad"), [from the root יָחַד], [*Jedeiah*], pr. n. m.—(1) 1 Ch. 24:20.—(2) 1 Ch. 27:30.

•3171□ יְחוֹאָחָז ("whom God preserves alive," for יְהוֹאָחָז, from יָחָה No. 2 = יָחָא), [*Jehiel*], pr. n. m. 2 Ch. 29:14.

יְחַזִּיאֵל ("who looks to God" ["whom God watches over"]), [*Jahaziel, Jahziel*], pr. n. of several men, 1 Ch. 12:4; 16:6; 23:19. 3166

יְחַזְיָהוּ ("who looks to Jehovah," ["whom Jehovah watches over"]), [*Jahaziah*], pr. n. m. Ezr. 10:15. 3167

יְחִזְקְאֵל (for יְחַזֵּק אֵל, יְחִזֵּק אֵל, "whom God will strengthen," Pathach in the shortened syllable being changed into Segol, see Heb. Gramm. ed. 10, § 25, note 1, like אֶלְעָלֵה Ex. 33:3, for אֶלְעֲלֶה), [*Ezekiel, Jehezekel*], pr. n. of a very celebrated prophet, whose writings stand third in order; he was the son of Buzi the priest. After he was carried away captive together with king Jechoniah, he lived in the Jewish colony on the river Chebar, and there prophesied until the sixteenth year after the destruction of Jerusalem by Nebuchadnezzar (see Ezc. 29:17); Ezc. 1:3; 24:24. The LXX. write this name Ἰεζεκιήλ and so Sir. 49:8 (10). Vulg. *Ezechiel* [which has been adopted in the English version] (compare חִזְקִיָּה, Ἐζεκίας, Ezechias), Luther has imitated the Greek, Ezechiel. 3168

יְחִזְקִיָּה m. i. q. חִזְקִיָּה, which see. 3169: see 2396

יְחִזְקִיָּהוּ [*Hezekiah*], pr. n. m. 2 Ch. 28:12. 3169

יַחְזְרָה ("whom God brings back," fut. Hiph. parag. from Ch. שׁוּר to return), [*Jahzerah*], pr. n. m. 1 Ch. 9:12. I should prefer to read יְשַׁזְרָה. 3170

יְחִיאֵל (probably for אֵל יְחֵה "whom God preserves alive," ["'God liveth,' according to Simonis"]), [*Jehiel*], pr. n. of several men, as of a son of Jehoshaphat, 1 Ch. 21:2. Patron. יְחִיאֵלִי 1 Chron. 26:21, 22. 3171□ 3172

יְחִיד m. יְחִידָה f. (from יָחַד).—(1) *only*, especially *only begotten, only child*, Gen. 22:2, 12, 16; Jer. 6:26; Zec. 12:10; Pro. 4:3; and fem. יְחִידָה Jud. 11:34.

(2) *solitary*; hence forsaken, wretched, Ps. 25:16; 68:7. 3173

(3) f. יְחִידָה *only one*, hence that which is most dear, that which cannot be replaced, post. for *life*, Ps. 22:21; 35:17; [does not this pervert both the passages?] comp. יָקָר.

יְחִיָּה ("Jehovah lives"), [*Jehiah*], pr. n. m. 1 Ch. 15:24." 3174

יְחִיל m. *expecting, waiting, hoping*, Lam. 3:26. Root חִיל. 3175

• For 3146 see Strong.

3176 חָלַל unused in Kal, i. q. חול No. 7, TO REMAIN, TO DELAY. Compare חול No. 7.

PIEL יְחַל. —(1) *causat. to cause to hope* for something; followed by לְ Ps. 119:49; by a gerund, Eze. 13:6.

(2) *to expect, to hope, to wait*, absol. Job 6:11; 13:15; 14:14; 29:21; followed by לְ of the person or thing expected, Job 29:23; 30:26; followed by אֶל Isa. 51:5; Ps. 130:7; 131:3. There often occur יָחַל לְיַחֵל, לְאַחִים Ps. 31:25; 33:22; 69:4; יָחַל אֶל Ps. 130:7; 131:3.

HIPHIL הוֹחִיל i. q. Piel, *to expect, to wait for*, 1 Sa. 10:8; 13:8; 2 Sa. 18:14; followed by לְ Job 32:11; followed by לְיַחֵל [it should have been said לְאַחִים], Ps. 42:6.

NIPHAL נָחַל, fut. יֵחָל i. q. Piel and Hiphil, but properly to be caused to hope, Gen. 8:12; Ese. 19:5.

Derived nouns, יֶחֱלֶה, תּוֹחֶלֶת [and in Thes. the following pr. n.].

3177 יְחַלְאֵל (for יְחַלֶּה אֵל "whom God has made sick" ["hoping in God"], *Jahleel*), pr. n. of a son of Zebulun, Gen. 46:14. Patron. יַחְלְאֵלִי Nu. 26:26.

3178

3179 יָחַם unused in pret. (in which tense there is used the form חַם from חָמַם, compare טוֹב fut. יִיטַב, עֵץ fut. יֵעֵץ), fut. יֶחַם 1 Ki. 1:1, and חָם (see the note), Deu. 19:6; Ese. 24:11; plur. יְחַמּוּ for יְחַמּוּ Genesis 30:39; 3 plural masc. יְחַמֶּינָה (in the Chaldee and Arabic form for the common יִתְחַמֵּינָה, see Lehrgeb. p. 276) i. q. חָמַם *to be hot* (Arabic وحم to be hot, as the day; V. to be warm, of sexual desire in cattle). Ese. 24:11; specially with wrath, Deu. loc. cit., and with sexual desire, hence *to conceive* (speaking of sheep), Genesis 30:38, 39. [These two passages in Thes. are referred to חָמַם.] Impera. לְחֵם Ese. 4:11; and לְחֹם 1 Ki. 1:1, to become hot. [See חָמַם.]

Note. Above at חָמַם I have followed the common arrangement, and referred the forms יְחַם, יֶחַם to the root חָמַם; however, let grammarians inquire, whether they should not all be referred to יָחַם; compare the form חָמַם Hosea 7:7.

PIEL יִחֵם 1. יְחַם *to be warm*, with sexual desire, as cattle; *to have sexual intercourse*, Gen. 30:41; 31:10. Hence *to conceive*, used also of a woman. Psalm 51:7, וַתְּחַמֵּתְנִי יְחַמַּתְנִי "and in sin did my mother conceive me." וַתְּחַמֵּנִי for אֹתִי as אֹתִי for אוֹתִי, Jud. 5:28.

Hence חֹמָה חֻמָּה.

3180 יַחְמוּר Deut. 14:5; 1 Ki. 5:3. Arabic يحمور a kind of deer, of a reddish colour (see the root חָמַר No. 2), with serrated horns, probably *cervus dama*. See Bochart, Hieroz. P. i. p. 913. (T. ii. page 984, Leipsic edit.) Oedmann, Verm. Sammlungen, fasc. i. p. 30, seq.

3181 יַחְמַי (for יְחֻמַּי "whom Jehovah guards"), [*Jahmad*], pr. n. m. 1 Ch. 7:2.

† יָחַף an unused root, *to be barefoot*. (Arab. حفى id., Syr. ܐܸܬܚܲܦ unshod, ܐܸܬܚܲܦ to take one's shoes off. The stock lies in the syllable חף, and the primary idea is that of rubbing off, as if peeling, or barking, see the root חָפַף No. II. Hence חֵפִי is also, to have the hoof worn down, speaking of cattle, to have the skin galled as a horse. IV. to shave the moustache, to trim the beard.)

3182 יָחֵף m. *unshod, barefoot*, 2 Sam. 15:30; Isaiah 20:2, 3, 4; Jer. 2:25.

3183 יִחְצְאֵל ("whom God allots"), [*Jahzeel*], pr. n. of a son of Naphtali. Gen. 46:24; in 1 Ch. 7:13 it is written יַחְצִיאֵל. Gent. noun יַחְצְאֵלִי Nu. 26:48.

3184

3185

*3186 יָחַר i. q. אָחַר TO DELAY, TO TARRY. Found once 2 Sam. 20:5 כתיב, יוחר (read יְאַחֵר). יְחַר is Hiph. in a Chaldee form from the root אָחַר.

† 3187; see 3188 יַחְשׁ an unused root; see the following word.]

3188 יַחַשׁ m. a word of the silver age, A RACE, A FAMILY. Found once Neh. 7:5, סֵפֶר הַיִּחַשׂ *pedigree, genealogy* (Chald. יִחַשׂ is used in the Targums for Heb. תּוֹלְדוֹת and הִתְיַחֵשׂ. Simonis also compares חֹחַשׂ nature, origin; but this word properly signifies *brass*, i. q. חֹשֶׁת and the phrase כְּרִים הַנְּחֹשָׁת of a liberal and generous disposition, is figurative, and properly signifies *of fine brass*). Hence there is formed a denom. verb in—

HITHPAEL הִתְיַחֵשׂ *to cause one's name to be recorded in genealogical tables*, ἀναγράφεσθαι, *to be enrolled*, 1 Chron. 5:1, 7, 17; 9:1; Neh. 7:5. Inf. הִתְיַחֵשׂ is often used as a noun, and signifies *register, table of genealogy*, 1 Ch. 7:5, 7, 9, 40; 2 Ch. 31:16, 17; 2 Ch. 12:15, "the acts of Rehoboam—are recorded in the commentaries of Shemaiah—לְהִתְיַחֵשׂ so that the particulars are related in the manner of a genealogical table."

3189 יַחַת (perhaps "union," contr. from יִתְיַחֵד) [*Jahath*], pr. n. m. 1 Ch. 4:2; 6:5, 28 all.

3190 יָטַב i. q. טוב, only used in the fut. יִיטַב (once יֵיטִיבוּ Nah. 3:8; in pret. use is made of the verb טוב).

(1) *to be good*, Nah. 3:8. Mostly used impers. —(*a*) יִיטַב לִי "it will be well for me." Gen. 12:13; 40:14; Deu. 4:40.—(*b*) וַיִּיטַב בְּעֵינָי "it was good in my eyes," i. e. "I was pleased." Gen. 41:37; 45:16; Lev. 10:19, 20; more rarely followed by לְפָנַי Est. 8:14; Neh. 2:5, 6; followed by בְּ Ps. 69:32.

(2) *to be merry, joyful*, of the mind (לֵב). Jud. 19:16; Ruth 3:7; Ecc. 7:3.

HIPHIL הֵיטִיב fut. יֵיטִיב, once יֵטִיב.

(1) *to do well*, or *rightly* (any things which have been done), Deut. 5:25, הֵיטִיבוּ כָּל־אֲשֶׁר דִּבָּרוּ "they have done well (as to) whatever they have said," i. e. they have well spoken. Deu. 18:17. Followed by a gerund, Jer. 1:12, הֵיטִיבֹתָ לִרְאוֹת "thou hast seen rightly." 1 Sa. 16:17, הֵיטִיבוּ לְנַגֵּן "who can play well," i. e. skilfully; without לְ poetically Isa. 23:16. Inf. absol. הֵיטֵב *in doing well, or rightly, adv. well, accurately, fitly*. Deu. 9:21; 13:15; 17:4, 19:18; 27:8. הֵיטֵיב דָּרְכֵיהֶם Jer. 2:33; 7:3, 5; הֵיטִיב מַעֲלֵיכֶם Jer. 35:15, *to act, or live, well, or honestly*, without accus. elliptical, Jerem. 4:22, הֵיטִיבָה לַעֲשׂוֹת "they know not to do well." Jer. 13:23. Inf. adv. *honestly, rightly*. Jon. 4:9.

(2) *to do good* to any one, followed by a dat. Gen. 12:16; Ex. 1:20; followed by an acc. Deu. 8:16; 30:5; followed by עִם Gen. 32:10, 13; Nu. 10:32.

(3) *to make merry*, Jud. 19:22.

(4) *to fit, to adjust* (*to trim*), Germ. zurechtmachen (Syr. ܐܰܛܺܝܒ), as lamps, Ex. 30:7; to adorn the head, i. e. to put the locks in order, 2 Ki. 9:30.

(5) intrans. *to be good*, Mic. 2:7; hence followed by אֶל *to please*, as in Kal, 1 Sa. 20:13.

Hence מֵיטָב [and מִיטָבָה].

3191 יִטְבָּ fut. יִטְבָּ Chald. id., followed by עַל *to seem good* to any one. Ezr. 7:18.

*3193 יָטְבָתָה ("goodness," as if Agathopolis), [*Jotbath, Jotbathah*], Nu. 33:33; Deut. 10:7, pr. n. of a station of the Israelites in the wilderness, abounding with water.

3192 יָטְבָת [*Jotbah*], 2 Ki. 21:19, seems to be a different place.

3194 יָטָה & יָטָא ("stretched out," or "inclined," verbal fut. Hoph. from נָטָה), [*Juttah*], pr. n. of a town in the tribe of Judah. Josh. 15:55; 21:16. [Now Yûtta, يُطَّا Rob. ii. 190.]

3195 יָטוּר (prob. i. q. טִירָה "an enclosure," "an encampment of Nomades," from the root טוּר of the form יָקוּם), pr. n. *Jetur*, a son of Ishmael, Genesis 25:15; 1 Ch. 1:31; and his descendants the *Ituraeans*, dwelling beyond Jordan, near the foot of Hermon, and on the eastern shore of the sea of Galilee, 1 Ch. 5:19, 20, the region which was afterwards the province of Iturea (Luc. iii. 1; Relandi Palaestina, p. 106), at present the district of *Jedûr* (جدور, Burckhardt's Travels in Syria, p. 447). More has been said on this subject by Ilgen on the book of Job, p. 93, 94, and Fr. Münter in Progr. de Rebus Iturworum ad Luc. iii. 1; Hafniæ, 1824, 4to.

3196 יַיִן const. יֵין, once יֵינ Cant. 8:2; with suff יֵינִי m.

(1) *wine*, perhaps so called from bubbling up and fermenting, see יך, unless it be deemed better to regard it as a primitive. (Arab. عِنَبٌ collect. clusters becoming black, with the noun of unity عِنَبَةٌ; Æth. ወይን; a vineyard, wine, Greek οἶνος, Latin *vinum*, Armen. *gʓhi-gini*). בֵּית הַיַּיִן house of wine, Cant. 2:4, poet. for בֵּית מִשְׁתֵּה הַיַּיִן Est. 7:8, convivial room, and the words in the cited place, הַמְבִיאִי אֹתִי בֵּיתָ הַיָּיִן "he brought me to the house of wine," for he intoxicated me with love, *μεθύσκουσι ἔρωτι*. Vulg. *cella vinaria*. Others understand it to mean a vineyard, which in this context would be frigid.

(2) meton. effect of wine, *intoxication*, Gen. 9:24; 1 Sa. 1:14; 25:37.

3197; see 3027 יָךְ 1 Sa. 14:13 כתיב, by a manifest error of transcribers, for יָד (a side), which is in the קרי.

3198 יָכַח unused in Kal, prob. i. q. נָכַח TO BE IN THE FRONT, IN THE FOREPART; hence figuratively, *to be in the sunshine, to be clear, manifest, to appear*, like the Arab. وضح ["i. q. وَضَحَ"] IV. to make clear, to demonstrate, to prove, see Hiphil.

HIPHIL הוֹכִיחַ —(1) *to argue, to shew, to prove* anything (δεικνύειν). Job 13:15, אַךְ דְּרָכַי אֶל־פָּנָיו אוֹכִיחַ "yet my ways I will argue before him;" I will declare, I will defend. Job 19:5, "prove against me my reproach," i. e. shew that I have acted basely.

(2) *to argue down* any one, *to confute, to convict*, Job 32:12. Followed by a dative, Pro. 9:7, 8; 15:12; 19:25; absol. Ese. 3:26; Pro. 25:12; Am. 5:10; Isa. 29:21. Especially with the idea of censure; hence *to reprove, to rebuke* any one (νουθετεῖν). Job 6:25, מֹתְרֵי הוֹכִיחַ מִמֶּנִּי "what does your reproving prove?" i. e. your censure. Job 13:10; 40:2, מוֹכִיחַ אֱלוֹהַּ "reprover of God." Gen. 21:25, וַיּוֹכַח אַבְרָהָם אֶת־אֲבִימֶלֶךְ "and Abraham reproved

Abimelech;" also, more strongly, *to upbraid*, 2 Ki. 19:4; Isa. 37:4; and thus—

(3) *to correct* by punishment, *to punish*; especially used of God dealing with men in discipline for their amendment, Job 5:17; Prov. 3:12; Psa. 6:2; 38:2; 94:10; 105:14; 141:5. In this sense it is often joined with יָסַר.

(4) *to judge, to decide*, syn. שָׁפַט Isa. 11:3; followed by לְ Isa. 2:4; also, *to do justice* to any one (like דִּין, שָׁפַט), 11:4; followed by עַל: *to be arbiter* between—Gen. 31:37; Job 9:33; followed by a dat. *to adjudge for* any one, Gen. 24:14, 44.

(5) *to dispute, to altercate* with any one; prop. to argue down, to try to convince (compare נָשַׁפַּט, נָרַן, and Niphal); followed by an accus. Job 22:4; followed by עִם Job 13:3; followed by לְ 16:21.

Hophal pass. of No. 3, Job 33:19.

Niphal נִוַּכַּח—(1) pass. of Hiph. No. 2, *to be argued down, to be convicted*. Gen. 20:16, וְנִוָּכָחַת "and she (Sarah) was convicted," she had nothing by which she could excuse herself.

(2) recipr. *to dispute* with any one, Job 23:7; Isa. 1:18.

Hithpael הִתְוַכַּח i. q. Niph. No. 2, Mic. 6:2.

Derived nouns, תּוֹכָחָה, תּוֹכֵחוֹת.

3203□ יְכָלְיָה, יְכָלְיָהוּ (*Jecoliah*), 2 Ch. 26:3 כתיב for יְכָלְיָה

3199 יָכִין ("whom God strengthens," "founds"), *Jachin*], pr. n.—(1) of a son of Simeon, Gen. 46:10; for which there is 1 Ch. 4:24, יָרִיב.

(2) of the right hand column before the porch of Solomon's temple, 1 Ki. 7:21. Patron. of No. 1 is יָכִינִי Nu. 26:12.

3200

3201 יָכֹל, rarely יוּכַל 2 Chron. 7:7; 32:14; fut. יוּכַל (properly, fut. Hophal, *to be made able*, see Lehrg. page 460; for that this is not fut. Kal, as formerly was thought, and is still repeated, is clear from the fact, that the pr. n. יוּכַל Jer. 38:1, is also spelled יְהוּכָל 37:3), pl. יָכְלוּ, יָכֹלוּ, inf. const. יְכֹלֶת.

(1) TO BE ABLE, CAN. (A cognate root is כּוּל to take, to hold, to contain, to sustain, foffen, tragen können, comp. letter α.) Const. followed by an acc. Job 42:2; more frequently followed by a gerund (Germ. vermögen zu), Gen. 13:6, 16; 45:1, 3; Exod. 7:21, 24; by a naked inf. Exod. 2:3; 18:23; also by a finite verb, Est. 8:6, אֵיכָכָה אוּכַל וְרָאִיתִי שֶׁ "how shall I be able to see," etc. Specially it is—(*a*) *to be able to bear* (comp. כּוּל), Isa. 1:13; Psalm 101:5; more fully יָכֹל לָשֵׂאת Jer. 44:22; Pro. 30:21; or לְהָכִיל Am. 7:10.—(*b*) *to be able to bring oneself* to do anything. Gen. 37:4, "they could not (bring themselves to speak) friendly to him." Job 4:2. Hos. 8:5, ellipt. עַד־אָנָה לֹא יוּכְלוּ נִקָּיון "how long will not they be able (to practise) innocency?" i. e. are they not able to resolve to act uprightly?—(*c*) to be able lawfully, i.e. *to be lawful*, or *permitted* to any one. Gen. 43:32, "the Egyptians could not eat with the Hebrews," i. e. they could not lawfully, it was not permitted to them. Nu. 9:6; Deu. 12:17.

(2) *to be powerful, to prevail*, whether in fighting or in anything else, Hos. 12:5; Jer. 3:5; 20:7; 1 Ki. 22:22. Followed by לְ of the pers. to prevail over any one in fighting, Gen. 32:29. With a verbal suffix (whether it be taken as a dative or an accus.), Jer. 20:10; Psa. 13:5. With a dative of the thing, metaph. *to be master* of anything difficult, i. e. to comprehend it, Ps. 139:6.

Derived proper names, יְכָלְיָה, יְכֹל, יְהוּכַל.

יְכֹל Ch. fut. לְיָכֹל Dan. 3:29; 5:16; and the Hebr. form יוּכַל 2:10—(1) *to be able, to be powerful*, followed by a gerund, Dan. 2:47; 3:17; 4:34. 3202

(2) *to prevail, to overcome*, followed by a dat. of pers. Dan 7:21.

יְכָלְיָה & יְכָלְיָהוּ ("for whom Jehovah shews himself strong," ["strong by means of Jehovah"]), *Jecoliah, Jecholiah*], pr. n. of the mother of king Uzziah, 2 Ki. 15:2, and 2 Ch. 26:3 קרי. 3203□

יְכָנְיָה see יְהוֹיָכִין. 3204; see 3078

יֶלֶד (Arabic وَلَدٌ, Æth. ወልደ፡) 1 pers. יָלַדְתִּי, but with suff. לְיָלְדָתִי Psa. 2:7, יְלִדְתִּי Jer. 15:10; יְלוֹדְתִּי 2:27 (which some would take from יָלַל, without any need), inf. absol. יָלֹד constr. לֶדֶת (לָלֶדֶת) Isa. 37:3; מוֹלֶדֶת Hos. 9:11); לֶדֶת, once לַת 1 Sam. 4:19; with suff. לִדְתָּהּ, fut. יָלֹד, part. יֹלֵד, fem. יֹלֶדֶת and יוֹלֶדֶת Gen. 16:11; Jud. 13:5, 7. 3205

(1) *to bring forth, to bear*, as a mother, Genesis 4:1, 22; 16:1, 15, etc.; used of animals as well as persons, Gen. 30:39; also *to lay eggs*, as a bird, Jer. 17:11. Part. fem. יוֹלֶדֶת *one who brings forth*, poetically for *a mother*, Prov. 17:25; 23:25; Cant. 6:9. Sometimes the accusative *children* is omitted by ellipsis; Genesis 6:4, יָלְדוּ לָהֶם "and they bare (children) to them;" 16:1, וְלִשְׁפְחָה מִצְרִית וּשְׁמָהּ הָגָר "and Sarai Abraham's wife bare him no (children);" 30:3 (comp. Niphal and Pual). Metaphorically, to bring forth fraud, iniquity (opp. to הָרָה to conceive, to plan), Job 15:35; Psa. 7:15; compare Isa. 33:11. by a similar metaphor, Pro. 27:1, "thou knowest not what a day may bring forth;" Zeph. 2:2.

(2) *to beget*, as a father (like the Greck τίκτειν, γεννᾶν, Lat. *parere*, used of either sex, whence οἱ τεκόντες, parentes), Gen. 4:18; 10:8, 13. Used of God, *to create*. Deu. 32:18, "thou hast forgotten the rock that begat (created) thee." Jerem. 2:27, "(idolators) say to a stock, thou art my father, thou hast begotten (i. e. hast created) me." (Compare אָב No. 3.) Thus light will be thrown on the passage Ps. 2:7, where God says to the king (the son of God, comp. בֵּן No. 8, *b*), "thou art my son, this day have I begotten thee;" i. e. I have created or constituted thee king, giving thee the divine spirit. Those who maintain that this word must necessarily be taken in a physical sense, as implying generation, and that in this passage the eternal generation of Christ is taught, do not appear to have considered (besides the passages in Deut. and Jer.) the words of the apostle, 1 Cor. 4:15, ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. [Whatever difficulty might have been found in Psalm 2:7, it is all cleared away by the New Test.; where we learn, that it speaks of the resurrection of Christ, when He, the eternal son of God, became *the first begotten of the dead*; the passage 1 Cor. 4:15, refers to believers in the risen son of God, who are themselves "begotten again to a lively hope" by His resurrection, or, as is said in another place, "begotten by the word of truth,"].

Niphal נוֹלַד *to be born*. Gen. 4:18, וַיִּוָּלֶד לַחֲנוֹךְ אֶת עִירָד "and unto Enoch was born Irad;" 21:5; 46:20; Num. 26:60. Ellip. as in Kal No. 1. Gen. 17:17, הֲלִבֶן מֵאָה שָׁנָה יִוָּלֵד "shall (a child) be born to him that is an hundred years old?" 1 Chr. 3:5; 20:8, for נוֹלַד Lamed is doubled נוֹלְּדוּ.

Piel יִלֵּד *to aid a woman who brings forth*, Ex. 1:16. Part. f. מְיַלֶּדֶת *a midwife*, Exod. 1:15; Gen. 35:17.

Pual יֻלַּד and יוּלַד Jud. 13:29; Ruth 4:17—(1) *to be born*, i. q. Niphal, Gen. 4:26; 6:1. Impers. e.g. 10:21, גַּם־לְשֵׁם יֻלְּדוּ כֹּל "and to Shem even to him was born," i. e. children were born.

(2) *to be created*, Ps. 90:2.

Hiphil הוֹלִיד—(1) *to cause a woman to bring forth* (spoken of God), Isa. 66:9; *to beget* children by any one, to impregnate a woman, 1 Chron. 2:18; 8:8; *to make* (the earth) *fruitful* (as showers), Isa. 55:10.

(2) *to beget*, as a father, i. q. Kal No. 2, Gen. 5:4, 7, 10, 13, seq.; 11:11, seq. Metaphorically *to beget* wickedness, Isa. 59:4 (nor is it needful in this passage to ascribe to Hiphil the sense of bringing forth).

(3) *to create*. Job 38:28, מִי־הוֹלִיד אֶגְלֵי־טָל "who hath begotten (created) the storehouses of dew?"

Hophal, properly to be caused to be born, hence *to be born*. Inf. הִוָּלְדָה Gen. 40:20, and הִוָּלְדָת Exc. 16:4, 5, *birth*. Genesis loc. cit., יוֹם הִוָּלְדָת אֶת־פַּרְעֹה "Pharaoh's birth day," prop. the day of Pharaoh's being born. As to the use of accusatives with passive verbs, see my Grammar, edit. 9, p. 233 [§ 140, ed. 11]. Olshausen, Emendationen zum A. T. p. 24, 25.

Hithpael, *to declare one's self to be born*, to cause one's name to be inscribed in the genealogical tables, Nu. 1:18. In the books of a later age, the expression used is הִתְיַחֵשׂ.

Derivative nouns, besides those which immediately follow, יֶלֶד, יַלְדָּה, תּוֹלֶדֶת, יַלְדוּת, יְלַד, יֶלֶד, and pr. n. תּוֹלַד, אֶלְתּוֹלַד, תּוֹלַד, כּוֹלָיָה.

יֶלֶד m. plur. constr. יַלְדֵי and יַלְדֵי (Isa. 57:4)— 3206

(1) *one born, a son*, poetically i. q. בֵּן. Hence יַלְדֵי נֵכָר *sons of strangers*, poet. for strangers (compare בֵּן p. CLXV, B.), *sons of wickedness*, for the wicked, Isaiah 57:4. Used *con' litteris*, of *the king's son* [rather, *the son of God*, himself *the mighty God*], Isa. 9:5. Plur. comm. *children*, i. q. בָּנִים 1 Sam. 1:2; Ezra 10:1; also of the young of animals, Isa. 11:7; Job 38:41.

(2) *a child*, sometimes one recently born, Genesis 21:8, seq.; Ex. 1:17; 2:3, seq.; sometimes one older, *a young man*, Gen. 4:23 (in the other hemistich אִישׁ). Eccl. 4:13; 1 Ki. 12:8 (opp. to זָקֵן).

יַלְדָּה [pl. יַלְדוֹת], f. *a girl*, Gen. 34:4; Joel 4:3; Zec. 8:4. 3207

יַלְדוּת (denom. from יֶלֶד), f.—(1) *youth*, as a period of life, Eccl. 11:9, 10. 3208

(2) *youth, young men*, Ps. 110:3.

יָלוֹד verbal adj. *born*, i. q. יֶלֶד, Ex. 1:22; Josh. 5:5; 2 Sa. 5:14. 3209

לָיְלָן ("passing the night," "tarrying," from לוּן), [*Jalon*], pr. n. m. 1 Ch. 4:17. 3210

יְלִיד—(1) verbal adj. *born*, especially in the phrase יְלִיד בַּיִת "(a slave) born in the house of his owner," *verna*, Arab. مُوَلَّد id. Gen. 14:14; 17:12, 13, 23; Lev. 22:11. 3211

(2) subst. *a son*; יְלִידֵי הָעֲנָק the sons of Anak, Nu. 13:22, 28; יְלִידֵי הָרָפָה 2 Sam. 21:16, 18, the sons of Raphah, i. q. רְפָאִים.

יָלַךְ TO GO, TO WALK; see הָלַךְ. 3212

יָלַל an onomatopoetic root, unused in Kal, TO YELL, TO WAIL. See for similar words under יָגַל 3213

page cccxxxix, B; also Arm. ܝܠܠܐ *lal*, Germ. *tullen*, Low Saxon, *lilaen*.

Hymn. יְלִיל, fut. יְהֵילִיל (Isa. 52:5), יְלֵלִי (Lehrg. p. 389).

(1) *to cry out, to lament, to howl*, Isa. 13:6; 15:3; 23:1, 14; Jer. 25:34; Am. 8:3, יְהֵילוּ שִׁירוֹת הֵיכָל "the songs of palaces shall howl" (shall become sad, shall be mournful).

(2) Once used of the joyful voices of proud conquerors, Isa. 52:5; so יְלֵל of the sound of war, Barhebr. p. 411, 413, Gr. ἀλαλάζειν of a joyful outcry, Æschyl. Septem ante Theb. 631; Agam. 281; and on the contrary ἀλολύζειν for lamentation, Eurip. Phœn. 358. Also יְלָלָה, יְלִילָה, נְהִי are used for outcry of either kind.—There seems to be a trace of the form הֵילִל (compare הֵלֵל and the noun הִלּוּל), Ps. 78:63, where for וּבְתוּלֹתָיו the parallelism requires us to read וּבְתוּלֹתֵימוֹ (are lamented). [Few, I believe, will approve of any such alteration; the passage needs none.]

Derivatives, יְלַל and—

3214 **יֶלֶל** m. *yelling* or *howling* of wild beasts, Deu. 32:10; comp. Arab. يَلْبَاب yelling, for خَرَابٌ يَلْبَاب a desert where wild beasts yell (Willmet's Lex. Arab. s. v.), and Hebr. אִיִּים.

3215 **יְלֵלָה** const. state יִלֲלַת f. *howling, yelling*, Isa. 15:8; Jer. 25:36; Zec. 11:3.

3216 **יָלַע** i. q. לוּעַ [i. q. לוּשׁ Thes.], Arab. لَغَى TO UTTER anything RASHLY (Syn. נָבָע), Pro. 20:25. In Arabic the verb لَغَى is used of rash oaths, Kor. Sur. ii, 225. As to the power of the syllable לַע see under לוּעַ.

[Hence יוֹלֵעַת and וּלְעָלָה in Theb.]

† **יָלַף** an unused root. Arabic وَلَفَ Conj. III. to adhere firmly. Hence—

3217 **יַלֶּפֶת** f. *a scab, an* itching *scab*, so called from sticking fast, Levit. 21:20; 22:22; LXX. λειχήν, Vulg. *impetigo*.

† **יָלַק** an unused root, i. q. לָקַק *to lick, to lap*, to lick up, to browse upon, like cattle (comp. לָחַךְ Nu. 22:4). Hence—

3218 **יֶלֶק** m. a species of *locust*, with wings (Nah. 3:16) and hairy (Jer. 51:27), Ps. 105:34; Joel 1:4; 2:25; see Bochart, Hieroz. P. ii. p. 443.

3219 **יַלְקוּט** *a bag, a purse*, so called from collecting (root לָקַט), 1 Sa. 17:40.

3220 **יָם** const. יַמּ־, more rarely יַמ־; with suff. יַמִּי Jer. 51:36; with ה parag. יַמָּה; pl. יַמִּים m.—

(1) THE SEA (Arab. يَمّ, Syr. ܝܡܐ and ܒܚܪܐ but the latter word is generally used for a lake; *Ægypt.* IOEI id. A derivation is scarcely to be sought; however it may be conjectured that it properly denotes, *the boiling, foaming* of the sea; compare יוּם and יַמְיַם; [referred in Thes. to the unused root יָמַם].). Used either of the ocean or any of its parts, or of inland lakes (Job 14:11, Syr. ܒܚܪܐ). So יַד־הַיָּרְקוֹן the lake of Tiberias, Nu. 34:11; יַם הַמֶּלַח Gen. 14:3 (the salt sea), יַם הָעֲרָבָה (sea of the desert) Deu. 4:49, יָם קַדְמוֹנִי (eastern sea) Joel 2:20; Zec. 14:8, *lacus Asphaltites*, or the Dead Sea; יַם סוּף (the weedy sea, see סוּף) and יַם יַמְתִּים Isa. 11:15, the Red Sea; יַם הַיָּם הָאַחֲרוֹן the great sea, Nu. 34:6, 7, and הַיָּם הָאַחֲרוֹן the hinder, i. e. the western sea, Deu. 11:24, for the Mediterranean sea; יַם with art. used (as shewn by the context) of the Mediterranean sea, Josh. 15:47; the sea of Galilee, Isa. 8:23; the Red Sea, Isa. 10:26; the Dead Sea, Isa. 16:8; יָם סוֹחַר wealth of the sea, is the wealth of maritime and trans-marine nations (סוֹחֲרִים) procured by sea voyages; Isa. 60:5, i. q. יָמִים Deu. 33:19; Job 7:12, הֲיָם אָנִי אִם תַּנִּין כִּי תָשִׂים עָלַי מִשְׁמָר "am I a sea, or a seamonster, that," etc., i. e. am I untamed like the sea? Lam. 2:13, גָּדוֹל כַּיָּם שִׁבְרֵךְ "thy ruin is great like the sea." Plur. יַמִּים *seas*, poet. for the sing., e. g. for the prose יָם חוֹל Gen. 32:13; 41:49; poet. is said יַמִּים חוֹל Gen. 49:13; Job 6:3; Jud. 5:17; Ps. 78:27. Figuratively and hyperbolically יַמֵּי־שְׁחָצֶיךָ *the sea of thy brass* was the name of the great laver in the inner court of Solomon's temple, 2 Ki. 25:13; 1 Ch. 18:8. The name of *sea* is also applied to—

(2) *a great river*, as the Nile, Isa. 19:5; Nahum 3:8; the Euphrates, Isa. 27:1; Jer. 51:36; pl. of the arms of the Nile, Ezec. 32:2. (So Arab. بَحْر and بِحَار compare Diod. i. 12, 96. More instances have been given on Isa. 19:5.)

(3) *the west, the western quarter*, from the Mediterranean sea being situated to the west of Palestine; יַם רוּחַ the west wind, Exod. 10:19; מִפְאַתֵּי־יָם the west side, Ex. 27:12; 38:12; יָמָּה westward, Gen. 28:14; Exod. 26:22 (also to the sea, Ex. 10:19, for which there is more frequently הַיְמָּה); יָם from the west, Gen. 12:8; לְיָם on the west of any place, Josh. 8:9, 12, 13. Twice (Ps. 107:3; Isa. 49:12) יָם is joined with the north (צָפוֹן); and on this account some suppose it, at least in these places, to signify *the south;*

but elsewhere, also quarters which are not opposite but near together are spoken of in the same connexion; compare Am. 8:12; Deu. 33:23.

3221 **יָם** emphat. יַמָּא Ch. *the sea*. Dan. 7:2, 3.

† **יָמַד** an unused root, which appears to have signified *heat, warmth*; kindred words are יוֹם, יָמָם, which itself follows the analogy of this root; יָמַם = יוֹם, יָמִים, יוֹמָם to be hot (as the day). See under יוֹם. [Hence the three following words—]

•3223 **יְמוּאֵל** ("the day of God," יְמוּ = יוֹם comp. שְׁמוּ i. q. שֵׁם, מְתוּ i. q. מֵת a man), [*Jemuel*], pr. n. of a son of Simeon, Gen. 46:10, called erroneously נְמוּאֵל Nu. 26:12.

see 3117 **יְמוֹת** pl. of the noun יוֹם, which see.

see 3117 **יְמִים** id. see ibid.

3222 **יַמִּים** m. pl. ἅπαξ λεγόμ. Gen. 36:24, prob. according to Vulg. *aquæ calidæ, thermæ, hot springs*, such as are actually found in the country spoken of in the passage, to the east of the Dead Sea. That which Jerome says in Quæst. ad loc. cit. "Nonnulli putant aquas calidas *juxta punicos lingua* vicinium, quæ hebræa contermina est, hoc vocabulo significari," is not to be despised, nor is it devoid of etymological reasons; see those which have been given under יוֹם and יָמַם. In the Samaritan copy of the Pentateuch it is יָאִישִׁים Emims or giants, and so it is understood by Onkelos and Pseudo-Jonathan. By a very unhappy conjecture made from the context, some Jewish writers and Luther [also the English version] understand it to mean *mules*.

3224 **יְמִימָה** (i. q. יְמִימָה "dove"), [*Jemimah*], pr. n. of a daughter of Job, Job 42:14.

3225 **יָמִין** subst.—(1) m. ("com. but mostly fem.") *the right side*, the right quarter. (Arab. يَمِين). When put in the genitive after other nouns it has the force of the adj. *right* (יְמָנִי). שׁוֹק הַיָּמִין the thigh of the right side, i. e. the right thigh; עַיִן יָמִין the right eye, 1 Sa. 11:2; יָד יְשֹׂמְאל Genesis 48:14; יָד יְשִׂי his, my right hand, Ps. 73:23; Jer. 22:24. (Compare Syr. ܝܡܝܢܐ ܐܝܕ the right hand). Also—(*a*) *on the right* עַל יָמִין Job 30:12; יְמִינָיִם 1 Kings 7:39, 49; יָמִין (acc.) Job 23:9.—(*b*) *on the right of any* person or thing is עַל יָמִין פ, דָּבָר עַל יָמִין Neh. 8:4; Zec. 4:11; אֶל יָמִין דָּבָר 1 Sa. 23:24; לְיָמִין פ Ps. 109:31; Isaiah 63:12; מִיָּמִין פ Gen. 48:13; Ps. 16:8; Ezek. 10:3; Zec. 4:3; מִימִין לְפ 2 Ki. 23:13; מִן יָמִין פ 2 Sa. 24:5.—(*c*) *on* or *at the right* (after verbs of motion) לְיָמִין Neh. 12:31; of some one לִימִין Psalm 110:1. שָׁב "sit thou at my right hand."—(*d*) *towards the right* is הִיכִין עַל יָמִין 2 Sa. 2:19; Isa. 9:19; אֶל יְמִינָיִם Ezek. 1:10; יְמִינָיִם Gen. 13:9, and יְמִין 1 Sam. 6:12; Nu. 20:17; 22:26; often in proverbial phrases, סוּר לְיָמִין אוֹ שְׂמֹאל to turn to the right or left, Deu. 2:27; 5:29; 17:20; Josh. 1:7; 23:6.—*To stand on the right hand* of any one is the same as *to aid* him, Ps. 16:8; 109:31; 110:5; 121:5; [The passages Ps. 109:6, Zec. 3:1, show that this cannot be always the meaning of the phrase; the *context* and *subject* must be carefully heeded.] Those on whom special honour is conferred are said *to sit on the right hand of a king*, as the queen, 1 Ki. 2:19; Ps. 45:10; the friend of the king, and minister of the kingdom, Ps. 110:1 (where see the interpreters); comp. Jos. Arch. vi. 11 § 9. [No one who believes in the divine authority of the N. Test. can doubt the application of Ps. 110:1 to Him, as risen from the dead, and ascended into the Father's presence, "from henceforth expecting till His enemies shall be made His footstool."]

(2) i. q. יֹשֶׁר *the right* sc. hand, Gen. 48:18; Ex. 15:6; Ps. 21:9; 44:4, etc. In this signification, like יָד, it is joined with a feminine verb (Ps. 137:5), more rarely with a masculine (Prov. 27:16).—Psa. 80:18, אִישׁ יְמִינֶךָ "the man of thy right hand," i. e. whom thy right hand conducts, [rather, the man who is there seated, even Christ himself].

(3) *the southern quarter, the south*, compare the remarks on אֵימָן No. 2. 1 Sa. 23:19, מִיְּשִׁימֹן מִיָּמִין "from the south of the desert." Verse 24. 2 Sam. 24:5.

(4) The right hand in Hebrew, the same as in Greek, is connected with the idea of success, and thus denotes *prosperity*, like the Arab. يُمْن, see pr. n. בִּנְיָמִין Gen. 35:18. [It appears to be a mere assumption to assign this meaning or this idea to the Hebrew word.]

(5) [*Jamin*], pr. n. of a son of Simeon, Genesis 46:10 all. 3226

Hence patron.—

•3228 **יְמִינִי** [*Jaminites*], Nu. 26:12.

3227 **יְמָנִי**—(1) i. q. יְמָנִי *right* (opposite to left), only found 2 Ch. 3:17; Exe. 4:6 חרוב.

(2) בִּנְיָמִינִי and elliptic יְמִינִי *a Benjaminite*, Gentile noun from בִּנְיָמִין see page CXXVIII, B.

3229 **יִמְלָא** & **יִמְלָה** ("whom he, sc. God, will fill up"), [*Imla, Imlah*], pr. n. of the father of Micaiah the prophet, 1 Ki. 22:8, 9.

3230 יִמְלֶךְ (“whom God makes to reign”), [*Jamlech*], pr. n. of a leader of the tribe of Simeon, 1 Ch. 4:34.

† יָמַם an unused root, see מְיוּשָׁה. [“ (1) i. q. יוֹם, יָמָה *to be hot*, whence חַמָּה day, applied to love, whence מְיוּשָׁה.” Thes.]

3231 יָמִין unused in Kal; [“kindred to יָמַן”].

Hiphil. הֵימִין and הֵמִין 2 Sam. 14:19, denom. from יָמִין.

(1) *to go to the right, to turn to the right.* Gen. 13:9; Exe. 21:21. Comp. יָמַן No. II.

(2) *to use the right hand.* Part. מַיְמִינִים 1 Ch. 12:2.

Derived or cognate nouns, יְמִינִי No. I, יְמִינָה and—

3232 יְמִינָה (“prosperity,” i. q. נְעִמָה), [*Jimna, Imna*], pr. n. of a son of Asher, Gen. 46:17 all.

3233 יְמָנִי m. יְמִינִית f. adj. *right* (opposite of left), Ex. 29:20; Levit. 8:23. Formed as from יָמִין, the right side.

3234 יְמוּאֵל (“whom God retains,” i. e. preserves), [*Jemuel*], pr. n. m. 1 Ch. 7:35.

3235 יָמַר unused in Kal, i.q. מור to exchange. Hence—

Hiphil. הֵימִיר *to change*, to exchange, Jer. 2:11.

Hithpael. הִתְיַמֵּר *to exchange oneself* with any one, i. e. *to change places with any one* (compare Arab. بدل to change, to exchange, Conj. V. to take the place). Isa. 61:6, וּבִכְבוֹדָם תִּתְיַמָּרוּ “for their brightness be ye substituted.” So Saad. and Jarchi, Others, as Vulg., Chald., Syr., “in their brightness ye shall glory,” as though it were the same as תִּתְאַמָּרוּ.

3236 יִמְרָה (“stubborn,” from מָרָה), [*Imrah*], pr. n. m., 1 Ch. 7:36.

3237 יָמַשׁ i. q. מָשַׁשׁ, unused in Kal.

Hiphil, Jud. 16:26 in כתיב (מֵימִישֵׁנִי) הימישני *let me feel.*

3238 יָנָה fut. יִנֶּה.—(1) TO ACT VIOLENTLY, TO OPPRESS. [“ The primary idea is that of heat, kindred to יוֹם, also to יוֹם etc.”] Part. Zeph. 3:1, הָעִיר הַיּוֹנָה “the oppressing city.” In other passages it is used as an epithet for a sword. חֶרֶב הַיּוֹנָה the oppressing or violent sword, Jer. 46:16; 50:16; and without חֶרֶב probably id.; 25:38, חֲרוֹן הַיּוֹנָה “ the wrath of the oppressing,” i.e. sword, as it has been well taken by Schnurrer, unless, perhaps, with LXX., Chald., and some MSS. we ought to read הַיָּנָה. Psalm 74:8, יָחַד נִינָם “ let us oppress (i.e. let us destroy) them all.”

Hiphil. הוֹנָה fut. יוֹנֶה i. q. Kal, than which it is oftener used, specially of civil commotions, i. q. עָשַׁק Exod. 22:20; Levit. 19:33; Exe. 18:7, seq.; Isa. 49:26; used of fraud and cheating in buying and selling, Levit. 25:14, 17; followed by יָד *to cast out*, from possession, Ezek. 46:18. (Chaldee Aph. אוֹנִי id.) Compare יָנַן.

3239 יָנוֹחַ (“rest”), [*Janoah*], pr. n. of a town on the borders of Ephraim and Manasseh, 2 Kings 15:29. With ה local יָנוֹחָה Josh. 16:6, 7.

3241* יָנוּם (“sleep”), Josh. 15:53 כתיב, for which in קרי there is יָגוּם (“flight”), [*Janum*], pr. n. of a town in the tribe of Judah.

3240; see 5117 יָנַן an uncertain root, [“a spurious root”], whence the Hiphil הֵנִיעַ is commonly derived. But see for this form the root נוּעַ.

3242 יְנִיקָה f. i. q. יוֹנֶקֶת *a sucker, a shoot*, Ezek. 17:4. Properly, sucking, from the root יָנַק, pass. form, but with active power. To this word corresponds Ch. יְנוֹק, יְנִיק, Syr. ܝܢܘܩܐ sucking.

3243 יָנַק fut. יִינַק [“ Ch. יְנַק, Syr. ܝܢܩ”] TO SUCK, Job 3:12; properly a mother's breast, followed by acc., Cant. 8:1; Joel 2:16; but used also of other things, as Job 20:16, “he sucked the poison of asps.” Figuratively Isaiah 66:16, “thou shalt also suck the milk of the Gentiles and the breasts of kings thou shalt suck,” i. e. thou shalt be enriched with the wealth of nations and kings. Deu. 33:19, כִּי שֶׁפַע יַמִּים יִינָקוּ “ for they shall suck the abundance of the seas,” i. e. of transmarine nations; Isa. 66:11, 12. Part. יוֹנֵק—(*a*) *sucking*, Deu. 32:25; Ps. 8:3.—(*b*) *a shoot, a sucker*, see under the word יוֹנֵק.

Hiphil. הֵינִיק *to give suck, to suckle*, as a mother a child, Genesis 21:7; Ex. 2:7, 9; 1 Sa. 1:23; also used of cattle, Gen. 32:16. Part. מֵינִקֶת, with suffix מֵינִקְתּוֹ 2 Ki. 11:2. Plural מֵינִקוֹת Isaiah 49:23 (a woman). *giving suck*, subst. *a nurse.* As things which are sweet and pleasant to the taste are sucked, hence *to cause to taste, to give to eat*, any thing sweet, Deu. 32:13.

Derivatives, יוֹנֵק, יְנִיקָה.

3244 יַנְשׁוּף m. and once יַנְשׁוֹף (Isa. 34:11), an unclean bird, probably aquatic or living in marshes; Levit. 11:17; Deut. 14:16, an inhabitant of deserts or marshes, Isa. loc. cit. LXX. and Vulgate render it *ibis*, i. e. the Egyptian heron. Chald., Syr., *noctua, ululu;* and so Bochart (Hieroz. P. II, p. 281, seq.), who supposes it to be so called from twilight (נֶשֶׁף). It seems to me to be a kind of *heron* or *crane*, such a one as utters a sound like the *blowing* of a horn, like the *ardea stellaris* (Sternstrunt), *ardea Agami* (der Trompetervogel), *grus vulgaris*; this opinion being in accordance with the etymology from נָשַׁף *to blow.* In the list of unclean birds, Levit. loc. cit. this bird is followed by חֲסִידָה, which is almost from the same root (חָסַד = נָשַׁף).

3245* יָסַךְ [“ Inf. with prefix לְיסֹךְ Isa. 51:16; לִיסֹךְ (as if from a verb ל”ה) 2 Ch. 31:7. The primary and monosyllabic root is *sad*, Sanscrit to sit, Lat. *sedere*, Goth. *satjan*, to place; compare Eng. *to set.*” See Thes.]—(1) TO POUND (a building), [“*to place* a building, hence to found”], Ezra 3:12; Isa. 54:11. However, this proper and original signification is more frequent in Piel; in Kal commonly poetically used of God as founding the heaven or the earth, Psalm 24:2; 78:69; 89:12; 102:26; 104:5; Job 38:4; Am. 9:6. Also [“ *to place*”] *to pile up* a heap, *appoint, ordain*, 2 Chr. 31:17.

(2) Metaphorically *to constitute, to establish*, as laws. Psa. 119:152; Hab. 1:12, לְתוֹכֵחַ יְסַדְתּוֹ “ thou hast ordained it (the Chaldean people) for punishment,” i. e. hast sent, hast called for it; in the other hemistich לְמִשְׁפָּט שַׂמְתּוֹ. Ps. 104:8, “unto the place which thou hast appointed for them,” hast assigned. Isaiah 23:13, “behold the land of the Chaldees ... אַשּׁוּר יְסָדָהּ לְצִיִּים “ Assyria appointed it for, the inhabitants of the desert,” i. e. for the Chaldees; compare my Commentary on the passage.

Niphal. נִוָּסַד—(1) *to be founded*, as a kingdom [“*to sit down, settle* as men in any country”], Ex. 9:18; Isa. 44:28.

(2) *to support oneself, to lean, or rest on one's arm;* used of men reclining on a couch or cushion, especially as deliberating and consulting together; hence *to take counsel together:* [This mode of arriving at this sense is rejected in Thes. Gesenius there takes up the idea of *to sit together in council*], Ps. 2:2; 31:14. Hence סוֹד for יְסוֹד prop. a cushion, a couch, [in Thes. a sitting together], hence a council; and, on the contrary, Arab. دبر prop. deliberation, sitting together; hence a couch, on which those who consult recline.

Piel. יִסֵּד.—(1) i. q. Kal, *to found* (a building), [“*to place* a foundation stone”], with acc., Joshua 6:26; 1 Ki. 16:34; Zec. 4:9; Isa. 14:32; 28:16. Followed also by another acc. of the material. 2 Ki. 5:21, לִיסֹּד חֲצֵית אֲבָנִים “ to lay the foundation of the house with hewn stone.” Figuratively, Ps. 8:3, יִסַּדְתָּ עֹז “ thou hast founded glory” for thyself (comp. the usage of the Arabs, who compare glory to a firm and strong edifice; see Muntinghi on the passage).

(2) *to appoint, to ordain*, with an acc., 1 Ch. 9:22; followed by לְ Est. 1:8.

Pual. יֻסַּד *to be founded*, 1 Ki. 6:37; followed by an acc. of the material, 1 Ki. 7:10.

Hophal i. q. Pu. Inf. הוּסַד subst. *a foundation, being founded*, Ezr. 3:11; 2 Ch. 3:3. Part. מוּסָד (with dag. forte euphon.) *founded.* Isai. 28:16, מוּסְדֵי מוּסָד *a founded foundation*, i.e. firm, comp. חָשַׁל קִבְּשָׁל Ps. 64:7; קִבְּשָׁל חָשַׁל Ez. 12:9.

Derivatives besides those immediately following, יְסוֹד, מוֹסָד, מוֹסָדָה, מוֹסָר, מוֹסֵר, יְסוּדוֹת [and pr. n. יְסוֹנְיָה].

3246 יְסוֹד m. *a foundation, a beginning.* Ezr. 7:9.

3247 יְסוֹד m. *a foundation, base*, as of the altar, Ex. 29:12; Levit. 4:7, seq.; of a building, Hab. 3:13. Pl. יְסוֹדִים Mic. 1:6, and יְסוֹדוֹת Lam. 4:11. Metaph. used of princes (comp. שָׁתוֹת). Exe. 30:4.

3248 יְסוּדָה f. *a foundation*, Ps. 87:1.

3250* יָסוֹר m. *a corrector, a reprover*, verbal subst. of the form נָגוֹר from the root יָסַר. Job 40:2, חֹרֵב עִם שַׁדַּי יָסוֹר “ shall the reprover (of God contend) in contending with the Almighty?” יָרִיב is inf. absol. from the root רִיב used instead of the finite verb, compare Jud. 11:25, הֲרֹב רָב עִם יִשְׂרָאֵל where a finite verb is added. Various separate interpreters have rightly explained the single words of this verse (see as to יָסוֹר Junius and Tremell., as to the form רִב see Aben Ezra and Kimchi): but I have not found any who have rightly understood the whole. The interpretation which I have given above, was suggested in my larger Lexicon [1810], and has been approved by Umbreit, Winer, de Wette, but neglected by Rosenmüller.

3249 יְסוֹר m. *drawing back, withdrawing*, verbal fut. from סוֹר (as יְרִיב from רִיב). Jer. 17:13, כתיב, סוֹרֵי “those who depart from me,” for יְסוֹרִים מֶנִּי as סָרֵי for סָרִים. סִידֵי קרי

3251 יָסַךְ an uncertain root, i. q. נָסַךְ *to pour out*, but intrans. *to be poured* (comp. שׁוּם and שִׂים). Once found Ex. 30:32, יִיסַךְ “ shall be poured.” But perhaps the reading should be יִסָּךְ. [This is not inserted as a root in Thes.]

3252 סֹכָה (“one who beholds, looks out,” from סָכָה, [*Iscah*], pr. n. of the sister of Lot, Gen. 11:29.

3253 יְסֻכְיָהוּ (“whom Jehovah props up”), [*Imachiah*], pr. n. m. 2 Ch. 31:13.

3254 יָסַף in Kal and Hiph. fut. יוֹסִיף, apoc. יֹסֶף, conv. וַיֹּסֶף (fut. Kal unused), inf. הוֹסִיף; part. יֹסֵף for יוֹסִיף (Isa. 29:14; 38:5), and מוֹסִיף Neh. 13:18 (compare note).

(1) *to add*, (Syr. and Chald. Aph. אוֹסִיף, אַסְפֵּל). Followed by an accus. of the thing added, and עַל of that to which it is added. Lev. 5:16, וְאֶת חֲמִשִׁתָיו תּוֹסֵף עָלָיו יֹסֶף עָלָיו “and he shall add a fifth part thereto.” Levit. 22:14; 27:13, seq.; Deu. 19:9; followed by אֶל 2 Sa. 24:3. The accusative of the thing to be added is however often omitted, Deu. 13:1, לֹא תֹסִף עָלָיו וְלֹא תִגְרַע מִמֶּנּוּ “neither add thereto nor take therefrom (any thing whatever).” Proverbe 30:6; Ecc. 3:14.

Hence—(2) *to add* (something) to—, i. e. *to increase* any thing, comp. the Fr. *ajouter à*, and Lat. *fictrahere* (*aliquid*) *de laudibus alic.* Followed by עַל Ps. 71:14, וְיוֹסַפְתִּי עַל כָּל תְּהִלָּתֶךָ “and I will add to (increase) all thy praise.” Ps. 115:14; Ezr. 10:10; followed by אֶל Ezek. 23:14; followed by לְ Isai. 26:15; followed by an acc. Lev. 19:25. Job 42:10, וַיהוָה יָסַף אֶת כָּל אֲשֶׁר לְאִיּוֹב לְמִשְׁנֶה “and Jehovah increased twofold all things which Job had.” Ecc. 1:18; Prov. 1:5; 9:9; 10:27; 16:21; 19:4; Job 17:9; Isa. 29:19. *To increase* any thing *to any one* sometimes means i. q. *to give more, plentifully.* Ps. 120:3, מַה־יִּתֵּן לְךָ וּמַה־יֹּסִף לָךְ לְשׁוֹן רְמִיָּה “what shall one give to thee, or what shall one increase to thee, O deceitful tongue?” compare Lev. 26:21; Ezek. 5:16. Elsewhere *to increase*, is i. q. to surpass. 2 Ch. 9:6, וַיָּסֶף עַל הַשְּׁמוּעָה “thou hast increased the fame,” i. e. thou hast surpassed the fame, comp. 1 Ki. 10:7.

(3) *To add to do anything*, followed by an inf. either naked or else with לְ prefixed, more rarely with a finite verb, (the copula either added or omitted, Prov. 23:35; Isa. 29:1; Hos. 1:6) in—(*a*) *to do again*, and in Latin [or other language which resembles it in this particular] it is commonly expressed by an adverb, *iterum, rursus.* Genesis 4:2, וַתֹּסֶף לָלֶדֶת “and she bare again.” Gen. 8:10, 12; 18:29, וַיֹּסֶף עוֹד לְדַבֵּר “and he spoke yet again.” Genesis 25:1; Exod. 10:28, 29.—(*b*) *to do something afterwards, to continue to do anything, to do it any longer.* Genesis 4:12, לֹא תֹסֵף תֵּת כֹּחָהּ לָךְ “(the earth) shall no more yield to thee her strength.”

Num. 32:15; Josh. 7:12; 1 Sam. 19:8; 27:4; Isa. 47:1, 5.—(*c*) *to do more.* Genesis 37:5, וַיֹּסִפוּ עוֹד שְׂנֹא אֹתוֹ “and they hated him yet more;” 37:8. 1 Sam. 18:29; 2 Sam. 3:34.—Sometimes the action which is either to be repeated or continued, is omitted, and is only to be gathered from what precedes. Job 20:9, עַיִן שָׁזָפָתְהוּ וְלֹא תוֹסִיף “the eye has seen him, but it shall not add,” sc. לִשְׁזֹף i. e. shall see no more. Job 34:32, “if I have sinned, I will not continue,” sc. to sin. Job 38:11; 40:5, 32. Ex. 11:6, “such as never was before וְכָמֹהוּ לֹא תוֹסִיף (sc. לִהְיוֹת) neither afterwards will there be.” Num. 11:25, “and when the Spirit came upon them they prophesied וְלֹא יָסָפוּ (sc. לְהִתְנַבֵּא) but (from that day) never any more,” as is well rendered by the LXX. and Syr.

Note. In the future for יוֹסִיף there is sometimes written יֹאסִיף. Ex. 5:7; 1 Sa. 18:29; and on the contrary יֹסִיף, יֹסֵף Ps. 104:29; 2 Sam. 6:1, for יֹאסִף from אָסַף. For the imp. there occurs twice אֲסֹף, but this is more correctly referred to the root אָסַף.

Niphal נוֹסַף—(1) *to be added*, followed by עַל Nu. 36:3, 4, reflect. *to join one's self*, Ex. 1:10.

(2) *to be increased*, sc. in wealth. Prov. 11:24. Part. נוֹסָפִים Isa. 15:9, *additione, increases*, sc. of calamities, i. e. new calamities.

Derived pr. n. יוֹסִי, יוֹסִיָּה, יוֹסִיפְיָה.

יָסַךְ Ch. unused in Kal.

Hophal (as in Hebrew) הוּסַף *to be added*, Dan. 4:33. 3255

יָסַר rarely occurring in Kal, fut. אֶסְּרֵם Hos. 10:10; Isa. 8:11 [This passage is omitted in Thes.]; part. יֹסֵר Pro. 9:7; Ps. 94:10. Elsewhere in— 3256

Piel יִסֵּר, fut. יְיַסֵּר, inf. abs יַסֵּר Lev. 26:18, יַסֵּר Ps. 118:18. 3259

(1) *to correct* by blows or stripes, *to chastise*, Deu. 22:18. 1 Ki. 12:11, 14, “my father chastised you with whips;” especially used of children who are corrected by their parents, Prov. 19:18; 29:17; of men corrected by God, Levit. 26:18, 28; Psa. 6:2; 38:2; 39:12; 118:18; Jer. 2:19; 10:24. (Æth. ጸነዐ to correct, to reprove, to instruct; the palatal ጸ being changed into the harsher ኀ.)

(2) *to correct* by words; hence—(*a*) *to admonish, to exhort*, Prov. 9:7; Job 4:3 (comp. Hos. 7:15). Ps. 16:7, אַף לֵילוֹת יִסְּרוּנִי כִלְיוֹתָי “also by night my reins admonish me,” to praise God. Followed by מִן *to dissuade from* anything, Isa. 8:11. Often used of the disciplinе which children receive from their parents, Deu. 21:18; or men from God, Deu. 4:36; 8:5; Psa. 94:12.—(*b*) *to instruct, to teach.* Isa.

28:26, יִסְּרוֹ לְמִשְׁפָּט אֱלֹהָיו יְיַסְּרֵנּוּ “he will instruct him according to the right, his God will teach him.” Followed by two acc. Pro. 31:1.—Often joined with the synonymous word יָכִיחַ, which differs from this verb in applying primarily to the milder discipline of admonition and reproof, and being thence transferred to the more severe as that of stripes and punishment; —this verb, on the other hand, properly signifies the more severe discipline, and is transferred to that which is milder. Like the former is Gr. παιδεύειν, Germ. züchtigen (from Zucht, ziehen, erziehen), like the latter is Heb. לָמַד.

[“Hiphil. i. q. Kal and Piel. Once אֲיַסְּרֵכֶם Hos. 7:12.”]

Niphal נִוַּסַּר *to be corrected, to be admonished, to receive discipline*, Ps. 2:10; Jer. 6:8; Pro. 29:19; Ezek. 23:48.—נִוָּסְרוּ Ezek. loc. cit. is Nithpael (see Lehrg. p. 249) for נִסַּרְתֶּם. The common analogy is however preserved, if the word be written with other vowels, נִוַּסְּרוּ.

Derivatives, יֵסֶר, מוּסָר, יִסּוּר.

יָע [pl. יָעִים] m. *a shovel* for taking away ashes, from the root יָעָה to take away, Exod. 27:3; 38:3; Nu. 4:14; 1 Ki. 7:40, 45. Vulg. *forceps.* (In Arabic many nouns derived from the root وعى signify a vessel, but in this root the Arabic appears to differ from the Hebrew.) 3257

יַעְבֵּץ [*Jabez*], pr. n.—(1) of a man, 1 Chr. 4:9, 10; where it is so stated as if it were put for יַעֲצֵב (he causes pains). 3258

(2) of a town of the tribe of Judah, 1 Ch. 2:55.

יָעַד, fut. יִיעַד—(1) TO POINT OUT, TO DEFINE, TO APPOINT, especially a place, Jer. 47:7, and time, 2 Sa. 20:5; also, a punishment, Mic. 6:9.

(2) *to espouse*, a wife or concubine, Ex. 21:8, 9. (Arab. وعد to point out anything before, especially good; but also sometimes, to threaten some harm. III. to appoint a time or place.—Apparently cognate is הוֹדִיעַ to cause to know, to point out.)

Niphal נִוָּעַד—(1) *to meet with any one at an appointed place, to come with him to such a place;* followed by לְ Ex. 25:22; 29:42, 43; 30:6, 36; followed by אֶל Nu. 10:4.

(2) recipr. *to come together at an appointed time or place*, Neh. 6:2, 10; Job 2:11; Am. 3:3; also generally, *to come together*, Josh. 11:5; 1 Ki. 8:5; followed by עַל against any one, speaking of confederates, Nu. 14:35; 16:11; 27:3.

Hiphil הוֹעִיד *to appoint any one to meet* at a certain time or place, *specially* for judgment; *to summon to a court, to call on to plead.* Job 9:19, מִי יוֹעִידָנִי “who shall cite me?” Jer. 49:19; 50:44.

Hophal—(1) *to be appointed, set*, Jer. 24:1.

(2) *to be turned*, as the face, Ezek. 21:21.

Derivatives, מוֹעֵד, מוֹעָד, עֵדָה, כְּנֶסֶת, מוֹעֵדָה, and pr. n. נוֹעַדְיָה.

יָעְדוֹ [*Iddo*], m. 2 Chron. 9:29 in קרי (for which כתיב עִדּוֹ), pr. n. m.; elsewhere עִדּוֹ, which see. 3260

יָעָה a root, *ἅπαξ λεγόμ.* Isaiah 28:17, [“TO SNATCH AWAY”], TO REMOVE, TO TAKE AWAY. Arab. وعى=وكف to gather, IV. to lay up; perhaps, to take away, to snatch away; whence יָעִי a shovel, and— 3261

יַעְיָאֵל & יְעִיאֵל (perhaps “treasure of God”), [*Jesiel, Jeiel, Jehiel*], pr. n. of several men—(1) of the captain of the Reubenites, 1 Ch. 5:7.—(2) of the builder of the city of Gibeon, 1 Chr. 9:35.—(3) of the scribe of king Uzziah, 2 Ch. 26:11, all. 3262

יָעִיר “counsellor,” part. fut. from יעץ, [*Jeuel*], pr. n. m. 1 Ch. 8:10. 3263

יְעָרִים pl. *woods*, i. q. יְעָרִים Ezek. 34:25. כתיב. 3264

יָעַשׁ (verbal, from fut. of the verb שׁוּשׁ, “whom God hastens”), [*Jeush, Jehush*], pr. n.—(1) of a son of Esau, Gen. 36:18; for which there is יְעוּשׁ, verse 5, 14 כתיב.—(2) of a son of Rehoboam, 2 Chr. 11:19, also of others. 3266

יָעַשׂ unused in Kal, prob. i. q. עָשָׂה to be hard, firm, robust. 3267

Niphal, Isa. 33:19, נָעַז עַם “a hard (or obstinate) people;” or, as well rendered by Jerome, *inspicilens.* Symm. ἀναίσχ.

יַעֲזִיאֵל (“whom God comforts,” from the root עָזָה to comfort), [*Jaaziel*], pr. n. m. 1 Ch. 15:18; for which there is, verse 20, עַזִּיאֵל. 3268

יַעֲזִיָּה (“which Jehovah comforts”), [*Jaaziah*], pr. n. m. 1 Ch. 24:26, 27. 3269

יַעְזִיר & יַעְזֵר (“which Jehovah aids”), [*Jaazer*], pr. n. of a town in the tribe of Gad, near the land of the Ammonites, long subjected to the rule of the Moabites; its site was in the spot where now are the ruins called *Sîr.* As to *the sea of Jazer* (יַם יַעְזֵר Jer. 48:32), which is of very doubtful authority, see my observations on Isa. 16:8.—Nu. 21:32; 32:1. Greek Ἰαζήρ, 1 Macc. 5:8. Compare Eusebius, De Locis Heb. v. Ἰαζήρ. 3270

* For 3265 see Strong and 3273a.

3271 יָעַשׂ a root, ἄπαξ λεγόμ. i. q. עָטָה TO CLOTHE, Isa. 61:10.

3272 יָעַשׂ Chald. i. q. Hebr. יָעַץ TO COUNSEL. Part. יָעֵשׂ (for יָעֵט), A COUNSELLOR of a king, Ezra 7:14, 15.

ITHPAEL, *to consult* together, Dan. 6:8.
Derivative, מֹעָצָה.

3273 יְעִיאֵל [*Jeiel, Jehiel*], see יְעִיאֵל. [Also used when not in כתיב as 1 Ch. 5:7; 15:18, 21.]

3273c; see also 3265St. יָעִיר ("whom God stirs up"), [*Jair*], pr. n. of a man, 1 Ch. 20:5 קרי, in כתיב there is יָאִר. In the parallel place, 2 Sa. 21:19, there is instead of it יַעְרֵי אֳרְגִים, but יַעְרֵי אֳרְגִים appears to be a spurious reading taken by mistake from the following מְעֹרֵי אֳרְגִים.

3275 יָעְכָּן ("troubled," see שָׁכַן), [*Jachan*], pr. n. m., 1 Ch. 5:13.

3276 יָעַל unused in Kal—(1) TO ASCEND ON HIGH, TO RISE ABOVE; kindred to עָלָה. (Arab. وعل to rise above. V. *to ascend* a mountain, to stand on the summit, وعل a noble, a prince.) Hence יָעֵל ibex.

(2) *to excel, to be useful*, compare יַעַל in the compound word בִּלְיַעַל.

Hiph. הוֹעִיל—(1) *to be useful, to profit, to aid*, absol. Pro. 10:2; 11:4; Jerem. 2:8, אֲשֶׁר לֹא יוֹעִילוּ לָמוֹ "they follow those who profit (or are worth) nothing," (i. e. false gods). Followed by dat. of pers. Isa. 30:5; Jer. 23:32; or of the thing. Job 30:13, לְהַכְרִיעִי יָעָלוּ "they help my fall;" with suff. יוֹעִילוּךָ Isa. 57:12.

(2) Intrans. *to be benefitted*, to receive help from any thing. Job 21:15, מַה־נִּוֹעַל כִּי "what should we be benefitted (in this thing)?" 15:3, "words לֹא יוֹעִיל בָּהֶם in which there is no profit;" 35:3; Isa. 47:12; 48:17. Hence—

3277 יָעֵל m. pl. יְעֵלִים const. יַעֲלֵי—(1) *the ibex*, perhaps also *the chamois*. Arab. وعل and يعل, Ps. 104:18; Job 39:1. Comp. Bochart, Hieroz. P. I, p. 915, seq. יַעֲלֵי הַסְּלָעִים the rocks of the wild goats, near the desert of Engedi, 1 Sa. 24:3.

3278 (2) [*Jael*], pr. n.—(*a*) of a judge [?] or heroic person of Israel, before the time of Deborah, Jud. 5:6. [This is surely the same as the next.]—(*b*) of a resolute woman, the wife of Heber the Kenite, Jud. 4:17, 18; 5:24. Some understand the same to be spoken of 5:6 [of course they are the same.]

3284 יַעֲלָה—(1) f. of the preceding, *the female ibex*, or *chamois*. Pro. 5:19, אַיֶּלֶת חֲנָנִים "the graceful chamois;" an epithet applied to a beautiful woman. The Arabs say proverbially أَزْنَى من الوعل more beautiful than an ibex; Bochart, i. 899.

(2) [*Jaalah, Jahala*], pr. n. m., Ezra 2:56; Neh. 7:58. [יַעֲלָא].

יַעְלָם ("whom God hides"), [*Jaalam*], pr. n. of a son of Esau, Gen. 36:5, 14.

יַעְלָן an unused root. Syriac Ethpa. اتّعلن to be greedy, voracious, أَعْلَن greedy, voracious. Hence probebly יַעֵן and יַעֲנָה the ostrich, so called from its greediness.

יַעַן (for יַעֲנָה) prop. subst. purpose, intent (from the root עָנָה, עִנָּה to propose any thing by words, to signify), always used as a particle:—

(1) as a prep. *on account of*, Ezr. 5:9; Hag. 1:9; followed by an inf., Isa. 37:29.

(2) as a conj., *because, in that*, Nu. 20:12; 1 Ki. 20:42; 2 Ki. 22:19; more fully יַעַן אֲשֶׁר Gen. 22:16; 1 Sa. 30:22; 1 Ki. 3:11, etc.; more rarely יַעַן כִּי Nu. 11:20; Isa. 7:5; each followed by a pret. Followed by a fut. יַעַן אֲשֶׁר יִהְיֶה *that*, Ezr. 12:12. It is three times emphatically doubled יַעַן תִּהְיֶנָּה יַעַן *because and because*, because that (*bienet*), Levit. 26:43; Ezr. 13:10; and without the copulative יַעַן יַעַן ibid., 36:3. Compare שֶׁיַּעַן.

יַעֵן *an ostrich*, so called from its greediness and gluttony; see the root יָעַן. Once found in plur. יְעֵנִים Lam. 4:3 in קרי; and there it is used *kenatives*, of the female ostrich, for בְּנוֹת יַעֲנָה. LXX. ὡς στρουθίον. Vulg. *sicut struthio*. (As to the sense compare Job 39:17). Of much more frequent use is—

3284 יַעֲנָה f. of the preceding (as to the form compare יַעֵל fem. יַעֲלָה, not יַעֲלָת), everywhere joined with בַּת־הַיַּעֲנָה the daughter of the female ostrich, i. e. the female ostrich herself; according to Bochart, Hieroz. ii. 930, opp. to יַחְמוּר the male ostrich, Levit. 11:16; Deut. 14:15. In the plural, however, בְּנוֹת יַעֲנָה, without doubt, used for either sex, Isa. 13:21; 34:13; Mic. 1:8; Job 30:29 (in these passages they are said to inhabit the deserts, and to utter a doleful cry). The Arabs, at least, call an ostrich without any distinction of sex نعام (a word which I judge kindred to the Hebrew), بنت نعامة, نعامة. Others have badly rendered יַעֲנָה *an owl*, from עָנָה *to cry out* (?)

• For 3274 see p. 355.

in opposition to the context and the authority of the ancient interpreters.

3285 יַעְנַי ["whom Jehovah answers"], [*Jaanai*], pr. n. m., 1 Ch. 5:12.

3286 יָעַף fut. יִיעַף—(1) i. q. Arab. وعف *to go swiftly, to run*. See HOPHAL, and the derived nouns יָעֵף and תַּעֲפֻחוֹת.

(2) *to be fatigued, wearied out* (compare יָגַע), whether in running, Jerem. 2:24, מְבַקְשֶׁיהָ לֹא יִיעָפוּ "those who seek her will not be weary." Luth. die sie suchen, dürfen nicht weit laufen. Isa. 40:30, 31; or with heavy labour, Isa. 40:28; 44:12; Hab. 2:13; or with grief, Isa. 50:4. [But this is the next word, the derivative יָעֵף.]

HOPHAL, part. *wearied*. Daniel 9:21, מֻעָף בְּיָעַף "wearied in flight." LXX. πτόησει φοβήσεως. Others, following Theod., Vulg., Syr., take מֻעָף from the root עוּף, and translate it *flying*, but this is unsuitable to that which follows בְּיָעַף.

Derivatives, תַּעֲפֻחוֹת and the following words.

3287 יָעֵף m. *fatigued, wearied*, tired, Isa. 40:29 ["of a people"]; 50:4.

3288 יְעַף masc. *a swift course*, ["*weariness*, arising from swiftness of course"], Dan. 9:21.

3289 יִעַץ fut. יִיעַץ, for imp. there is twice עֲצָה (from the root עוּץ) [perhaps primarily *to command*. See Thes. as to this, and also as to the cognate roots], Jud. 19:30; Isa. 8:10.—(1) TO GIVE COUNSEL, 2 Sam. 17:11, 15; more fully יָעַץ עֵצָה 16:23; 17:7. Followed by dat. of pers., Job 26:3, by a suff., Exod. 18:19; 1 Kings 1:12; 12:8, 13. Part. יוֹעֵץ subst. *a counsellor, adviser*, Prov. 11:14; 24:6; especially *a counsellor, or minister* of a king, 1 Ch. 27:32, 33; Ezra 7:28; 8:25, (compare 7:24, 25). Plural יוֹעֲצִים *chiefs, leaders*, of a land and state, Job 3:14; 12:17; Isa. 1:26.

(2) *to take counsel, to decree*, followed by a gerund. Pss. 62:5, מְיָעֲצוּהוּ לְהַדִּיחוֹ "they have decreed to cast (him) down from his height;" followed by עַל against any one, Isa. 7:5; 19:17; 23:8; followed by אֶל Jer. 49:20. יָעַץ עֵצָה to devise evil councils, Isa. 32:7.

(3) *to consult for any one*, i. e. *to provide for*. With suff. Ps. 16:7; 32:8, אִיעָצָה עָלַיִךְ עֵינִי pregn. for אִיעָצָה וְאֶשְׁקֹד עָלַיִךְ עֵינִי "I will care for thee, and will set my eye upon thee," i. e. I will favour thee. יָעַץ one who consults, i. e. cares for, protects, Isa. 9:5. [The part. in all its other occurrences means a giver of counsel; why should it not be the same here? So Thes.]

(4) i. q. Arab. وعظ *to predict, to declare* future things, Nu. 24:14; Isa. 41:28.

NIPHAL נִוָּעַץ—(1) reflect. *to let oneself be counselled, to receive advice*, Pro. 13:10.

(2) recipr. *to consult one another*, i. e. *to hold a consultation, to deliberate*, Ps. 71:10; 83:6; followed by עִם 1 Ch. 13:1; or אֶת Isa. 46:14; 1 Ki. 12:6, 8, to deliberate *with any one*.

(3) *to consider with oneself*; also *to decree, command*, or *advise, as the result of deliberation*. Followed by אֶל 2 Ki. 6:8, וַיִּוָּעַץ אֶל עֲבָדָיו לֵאמֹר "and he commanded his servants, saying." 2 Chr. 30:2; 1 Ki. 12:6, 9, קָה אַתֶּם נוֹעָצִים "what do ye advise?"

HITHPAEL, i. q. Niphal No. 2, Ps. 83:4.

Derivatives, עֵצָה, מוֹעָצָה.

3290 יַעֲקֹב ("taking hold of the heel, supplanter, layer of snares," comp. Gen. 25:26; 27:36; Hosea 12:4), pr. n. *Jacob*, the younger of the twin sons of Isaac; also called *Israel* (יִשְׂרָאֵל); the ancestor of the nation of Israel, Gen. 25—50. אֱלֹהֵי יַעֲקֹב the God of Jacob, i. e. Jehovah, Isaiah 2:3; Pss. 20:2. בֵּית יַעֲקֹב and simply יַעֲקֹב the house or family of *Jacob*; poetically used of the people of Israel, i. q. יִשְׂרָאֵל, בְּנֵי יִשְׂרָאֵל compare שֵׁבֶט. Used of the *land of Israel*, Gen. 49:7; elsewhere used of the whole people regarded as one person, e. g. Isa. 41:43, 44, 45, etc.; rarely used of the kingdom of Ephraim, Hos. 12:3; Mic. 1:5; Isa. 17:4; or even, as also Israel is used in the later books, of the kingdom of Judah, Obad. 18; Nah. 2:3.

יַעֲקֹבָה [*Jaakobah*], (id.), pr. n., 1 Ch. 4:36. 3291

יַעְקָן see עֵקֶן. 3292; see 6130

3293 יָעַר an unused root, i. q. Arab. وغر prop. *to boil, to boil up, to boil over*; the idea of which is applied to any sort of redundancy or abundance, as the luxuriant growth of plants. Hence the following words.

יַעַר [with suff. יְעָרִי] masc.—(1) *redundancy* of honey; honey spontaneously and freely flowing from the combe, which was called by the Greeks and Romans ἄκηρον μέλι, *mel acetum* (Plin. N. H. xv. 11), Cant. 5:1; more fully יַעַר דְּבָשִׁים 1 Sam. 14:27. Some have carelessly and inaccurately rendered this *favus mellis*, meaning the cells of wax, the comb in which the honey is contained, and out of which the purest honey oozes, (see Ovid, Fast., iv. 152, *expressis mella liquata favis*). It is rather i. q. נֹפֶת צוּפִים the dropping of honey combs, the German Honigseim, Psalm 19:11. This very German word, of frequent occurrence in Luther's translation of the Bible, is

erroneously explained by some to mean the honeycomb (*Gesenius Gesigkeit*), while it rather signifies liquid honey, as if *salsa mellis* (*Celsius*, i. q. *Celerius salsa*).

(2) a *thicket of trees*, so called from the luxuriant growth of trees and shrubs, see the root (Syr. ܥܪܬܐ thicket of briers, Arab. وَعْر rugged place, whence the verb وَعِر to be rugged, difficult of passage, spoken of a region), Isaiah 21:13; Ezr. 21:2, 3; hence any *wood* or *forest*, Deu. 19:5; Josh. 17:15, 18. עִיר הַיַּעַר the house of the forest, Isa. 22:8; fully עִיר בֵּית הַיַּעַר הַלְּבָנוֹן the house of the forest of Lebanon, 1 Ki. 7:2; 10:17; it was the armoury of king Solomon, elsewhere (Neh. 3:19) called לַיִשׁ, its name arose from the cedar wood, of which it was built. Used of a *rugged rough country* (see Syr.), Hosea 2:14. Metaph. of a troop of enemies, Isa. 32:19; comp. 10:18, 19, 34.

3297 (3) pr. n. probably i. q. עֵירַת צַעִירִים Ps. 132:6.

3294 יַעְרָה (*Jarah*], pr. n. m., 1 Chr. 9:42; probably a wrong reading, see יְהוֹעַדָּה.

3295; see 3293 יַעְרָה see No. 1.

3296; see 3273a יַעְרֵי אֹרְגִים see עֵירִי.

3298 יַעְרְשִׁיָּה ("whom Jehovah nourishes," from the unused root עָרַשׁ, Syr. ܥܪܫ to fatten), [*Jaresiah*], pr. n. m., 1 Ch. 8:27.

3299 יַעְשַׂי (abbreviated from יַעְשִׂיאֵל "whom Jehovah made"), pr. n. masc., Ezra 10:37 כתיב יַעֲשַׂי קרי, [*Jaasau*].

3300 יַעְשִׂיאֵל ("whom God made"), [*Jaasiel, Jasiel*], pr. n. of one of David's captains, 1 Ch. 11:47; compare 27:21.

3301 יַעְשִׁיָּהוּ ("whom Jehovah frees"), [*Iphedeiah*], pr. n. m., 1 Ch. 8:25.

3302 יָפֶה fut. יִיפֶה—

(1) properly TO SHINE, TO BE BRIGHT, cogn. root יָפַע, compare יָנַע and יָפַח. Hence יֶפַע No. 1, and מוֹפֵת an illustrious deed, a miracle.

(2) *to be beautiful*, used of a woman, Cant. 4:10; 7:2, 7; Exe. 16:13; of a tree, 31:7.

PIEL, *to make beautiful, to adorn, to deck* (with gold), Jer. 10:4.

PUAL, with the two first radicals doubled יְפֻיְפֵּית *to be very beautiful*, Psalm 45:3. But this form is altogether without analogy, nor is there any example found of first radicals which are doubled; examples of doubling the latter radicals, such as קְרַרְתִּי, can hardly be compared with this, since this latter usage, instead of increasing the signification, diminishes it. To give my own opinion, I think that an error may exist in this word, and that the letters יפ at the beginning may be spurious, as having arisen from the practice of copyists; of this, which has been a constant source of errors, I have treated in Thes. i. p. 64; Anecdd. Orient. i. 68.

HITHPAEL, *to adorn oneself* (of a woman), Jer. 4:30.

Derivatives, besides those which follow next, יְפִי, יְפִי, and probably מוֹפֵת.

יָפֶה adj. m., constr. יְפֵה; f. יָפָה constr. יְפַת—

(1) *fair, beautiful*, used of persons, both men and women, Gen. 12:14; 2 Sa. 13:1; 14:25; Cant. 1:8; 5:9; often with the addition of מְאֹד 1 Sa. 17:42; or הַמֵּה Gen. 29:17; also used of animals, 41:2, seqq.; of pleasant countries, Psalm 48:3; of a pleasant tuneful voice, Exe. 33:32.

(2) *good, excellent*, καλός. Ecc. 3:11, "God made all things beautiful;" καλῶς, 5:17.

יְפֵה־פִיָּה adj. f., Jer. 46:20, *fairish*; from masc. יְפֵי (of the form יְפֵעֵל, Lehrg. 497), the letter ה quiescing in the middle of the word (Lehrg. p. 48). In consequence of this word appearing to be too discrepant from ordinary usage, in very many MSS. and editions it is found divided into two.

יֶפֶה ("beauty"), [*Japho, Joppa*], Jos. 1:3; Josh. 19:46; 2 Ch. 2:15, and יָפוֹא Exr. 3:7; pr. n. Gr. Ἰόππη, a maritime city of the Danites with a celebrated port on the Mediterranean; now called *Jâfa* (يَافَا), and noted for its port. Relandi Palaestina, p. 864.

יָפַח I. q. פּוּחַ, נָפַח TO BLOW, TO BREATHE, TO PUFF, unused in Kal.

HITHPAEL, *to pant, to sigh deeply*, Jer. 4:31. Hence—

יָפֵחַ adj. *breathing out*; Ps. 27:12, וְיָפֵחַ חָמָס "and breathing out wickedness;" compare חָמָס.

יְפִי Exe. 28:7, and יֹפִי in pause יֹפִי; with suff. יְפְיִי m.

(1) *splendour, brightness* (see the root No. 1), of a king, Isa. 33:17; of a city, Psalm 50:2; Ezek. 27:3, 4, 11.

(2) *beauty, gracefulness*, of a woman, Ps. 45:12; Isa. 3:24; Exe. 16:25.

3309 יִפְעָת ("splendid"), [*Japhia*], pr. n.—(1) of a town in the tribe of Zebulon, Josh. 19:12.

(2) Of several men.—(*a*) of a king of the city of Lachish, Josh. 10:3.—(*b*) of a son of David, 2 Sam. 5:15.

3310 יִפְלֶט ("whom God frees"), [*Japhlet*], pr. n. m. 1 Ch. 7:32, 33. Patron. with the addition of the syllable י־, Josh. 16:3.

3311

3312 יִפְעָה (perhaps "for whom a way is prepared"), pr. n. m.—(1) the father of Caleb, Nu. 13:6; 14:6. —(2) 1 Ch. 7:38.

3313 יָפַע unused in Kal, TO SHINE, TO BE BRIGHT, cognate root יָפָה.

HIPHIL הוֹפִיעַ—(1) *to cause to shine*, used of God, Job 37:15.

(2) *to give light, to be bright*, (prop. to scatter, or bestow light, like הֵאִיר), Job 3:4; 10:3; especially used of Jehovah as appearing in very bright light, Deu. 33:2; Ps. 50:2; 80:2; 94:1.

Derivatives, the pr. n. יִפְעָת and—

3314 יִפְעָה fem. *beauty, splendour* of a city, Ezek. 28:7, 17.

† יָפַת a spurious root, which some have invented on account of the noun מוֹפֵת. But this comes from יָפָה.

3315 יֶפֶת pr. n. *Japheth*, the second [query eldest] son of Noah (Gen. 5:32; 7:13; 9:18, seq.), whose descendants (Gen. 10:2—5) are stated to have especially occupied the western and northern regions of the earth; this accords well enough with the etymology of the name, which has the sense of *widely-extending*, from the root פָּתָה; see Gen. 9:27, LXX. Ἰάφεθ.

3316 יִפְתָּח (prob. "whom, or what God sets free," see the root פָּתַח Isa. 14:17), pr. n.—(1) [*Jiphtah*], a town in the tribe of Judah, Joshua 15:43.—(2) [*Jephthah*], a judge of Israel, celebrated for having, in compliance with a vow, sacrificed his daughter, Jud. 11:12; 1 Sa. 12:11; Greek Ἰεφθάε, Ἰεφθάε, Vulg. *Jephte*.

3317 יִפְתַּח־אֵל ("which God opens"), [*Jiphthakel*], pr. n. of a valley in the tribes of Zebulon and Asher, Josh. 19:14, 27.

3318 יָצָא pret. once without א: יָצִי Job 1:21; fut. יֵצֵא, imp. צֵא, with ה parag. צְאָה Jud. 9:30; pl. once צֵאנָה Cant. 3:11; inf. absol. יָצֹא, const. צֵאת, part. יוֹצֵא, f. יוֹצֵאת for יֹצַאת, יֹצְאוֹת and without א: יֹצְת Deu. 28:57; Ps. 144:14.

To GO OUT, TO GO FORTH (Kâh. ܦܩ, id. In Syriac and Chaldee the word which radically corresponds, ܢܦ to germinate, to expand, as a plant, they use in the sense of going out, when speaking of men and other things נָפַק as the Arabs do خَرَجَ).

Const. followed by מִן of the place, whence any one goes out, Gen. 8:19; Job 3:11; also followed by an accus. like the Latin *egredi urbem*; Gen. 44:4, הֵם יֹצְאִים אֶת־הָעִיר "*hi egressi erant urbem*," Ex. 9:29, 33; Job 29:7; Deu. 14:22, הַיֹּצֵא יֹצֵא "that which goes out from the field," its produce; Jerem. 10:20, בָּנַי יָצְאוּ מִמֶּנִּי "my children have gone out from me," i. e. have forsaken me; Am. 4:3, פָּרָצִים תֵּצֶאנָה "go out through the breaches." Part. יוֹצְאֵי [יֹצְאֵי]־יָרֵךְ; Gen. 32:34, compared with 9:10. Once with accus. of that which goes out in great plenty, or pours itself out (comp. Heb. Gramm. ed. 10, § 135, 1, note 2, and the verbs עָלָה Pro. 24:31; יָרַד Lam. 4:36; Am. 5:3, הָעִיר הַיּוֹצֵאת אֶלֶף "the city which poured forth thousands;" מִן is prefixed to the gate by which one goes out, Jud. 11:31; and בְּ Jer. 17:19; Neh. 2:15.

Specially *to go out, to go forth*, is used—(*a*) of soldiers—(*a*) to war, 1 Sa. 8:20; Job 39:21; Isa. 42:13; Zechariah 14:3 (and similarly shepherds against wild beasts, 1 Sa. 17:35).—(*β*) out of a city in order to surrender it, Isa. 36:16.—(*b*) merchants and sailors for purposes of trade, Deut. 33:18.—(*c*) slaves manumitted by their owners, Ex. 21:3, 4, 11; Lev. 25:41, 54; more fully in this sense יָצָא חָפְשִׁי Ex. 21:5; and יָצָא לַחָפְשִׁי Exe. 21, to go out as free, manumitted (figuratively applied to estates which were to be delivered gratuitously to the original possessor in the year of jubilee, Lev. 25:28, 30).—(*d*) children, descendants are said to come forth from their father, or the ancestor of the race; Gen. 17:6, מְלָכִים מִמֵּךְ יֵצֵאוּ "kings shall come forth from thee," shall be amongst thy descendants. More fully יָצָא מִמְּעֵי, מִבֶּטֶן to come forth from the womb, from the loins of any one, Job 1:21; Gen. 46:26.—(*e*) those who are delivered from danger are said *to come forth*, followed by an accus. Ecc. 7:18, כִּי אֱלֹהִים יָצָא אֶת־כֻּלָּם "he who fears God shall come forth from all these" (similarly of any one who escapes being taken by lot, opp. to נִלְכָּד 1 Sa. 14:41).

It is applied to inanimate things. So—(*f*) the sun is said *to go forth*, i. e. *to rise*, Gen. 19:23; Ps. 19:6; the stars, Neh. 4:15; the morning, Hos. 6:5. —(*g*) to plants which spring forth, 1 Ki. 5:13; Isa. 11:1; flowers, Job 14:2; compare Syr. ܢܦ to shoot

up, and the noun מוֹצָאִים.—(*h*) water flowing, gushing forth from a fountain, Gen. 2:10; Deut. 8:7; מוֹצָא מַיִם Isa. 41:18. It is used also—(*i*) of a boundary, terminus, *running on, running through*, Josh. 15:3, 4, 9, 11.—(*k*) of money which is *laid out, expended*, 2 Ki. 12:13 (like the synonyms in Syriac, Arabic, and Æthiopic).—(*l*) of things which go forth to the people, *are promulgated*; of an edict, Hab. 1:4; of the sentence of a judge, Ps. 17:2; compare Gen. 24:50.—(*m*) of *the outgoing*, i.e. the end of a period of time; Exod. 23:16, בְּצֵאת הַשָּׁנָה "at the end of the year," Ezek. 7:10; hence of the end, the destruction of a city, Exe. 26:18.

HIPHIL הוֹצִיא causat. *to cause to go out*, or *come forth*, hence of animate beings, *to lead out*, e.g. the people from Egypt, Ex. 12:51; 16:6; of inanimate beings, *to carry out*, Gen. 14:18; *to draw out, to take out*, Ex. 4:6, 7; Job 28:11; *to take out* as from a case, Gen. 24:53. Specially it is—(*a*) causat. of Kal, letter *g*, *to put forth* plants (as the earth), Gen. 1:12, 24; Isa. 61:11.—(*b*) causat. of Kal letter *k*, *to cause to lay out, to exact* money, followed by לְ of, to lay on a tribute, 2 Ki. 15:20 (comp. Arab. خَرَجَ, خَرْج tribute).—(*c*) causat. of Kal letter *l*, *to publish* a report, followed by לְ of the pers. concerning whom the report is spread, Nu. 14:37; Deu. 22:14, 19; *to report* words, followed by לְ of the pers. to whom they are brought, Neh. 6:19; *to promulgate* doctrine, Isa. 42:1, מִשְׁפָּט לַגּוֹיִם יוֹצִיא "he shall promulgate a law to the Gentiles" [far better literally, "he shall bring forth judgment to the Gentiles"]; Isa. 42:3.—(*d*) *to produce* as an artisan, Isa. 54:16.—(*e*) *to lead forth*, i.e. to separate, Jer. 15:19.

HOPHAL, *to be brought forth, to be taken out*, Exe. 38:8; 47:8.

Derivatives, יְצִיאָה, מוֹצָא, מוֹצָאוֹת, מוֹצָאִים, תּוֹצָאוֹת, תּוֹצָאֹת [and in Thes. צוֹצָא, צָצָא].

3319 יָצָא Ch. unused in Kal.

SHAPHEL שֵׁיצֵא and שֵׁיצִי in the Targums is, *to bring something to an end, to finish*.

Hence in the Scripture שֵׁיצִיא *finished*, Ezr. 6:15.

3320 יָצַב [unused in Kal] TO SET, TO PUT, TO PLACE, i.q. נָצַב, from which Niphal, Hiphil, and Hophal, and also many derivative nouns are formed.

HITHPAEL.—(1) *to set oneself, to take a stand* (fig. בִּיתְיַצֵּב, בִּתְיַצֵּב, בִּתְיַצְּבוּ, בִּתְיַצְּבָה, בִּתְיַצְּבוּ, בִּתְיַצְּבָה, בִּתְיַצְּבוּ, בִּתְיַצְּבָה

Only found in fut. יִצַּר, pl. יִצְרוּ Pro. 4:12; Isa. 49:19; Job 18:7. Elsewhere impers. לוֹ יָצַר *it was narrow to him* (in pret. לֹ֫ יָצַר), i.e.—(*a*) to be in distress, Judges 2:15; 10:9; Job 20:22.—(*b*) *to be in perplexity*, Gen. 32:8 (and so in ℓ מִצַּר לוֹ 1 Sa. 30:6). —(*c*) *to be grieved* (= נִתְעַצֵּב *et sim.*), 2 Sam. 13:12.

3336 יֵצֶר m. with suff. יִצְרִי.—(1) *frame, formation;* Ps. 103:14, יִצְרֵנוּ יָדַע "for he knoweth our frame," i.e. knows how or whence we have been formed; hence, *a thing framed, as earthenware*, Isa. 29:16; specially *an idol*, Hab. 2:18.

(2) Metaph. *a meditation, thought*, more fully יֵצֶר לֵב Gen. 8:21; 6:5; Deu. 31:21; סְמוּךְ יֵצֶר "a firm mind," a firm soul, i.e. a man of firm mind, Isa. 26:3 (comp. Ps. 119:8).

3337 (3) [*Jezer*], pr. n. of a son of Naphtali, Genesis
*3340 46:24. Patron. יִצְרִי Nu. 26:49; which latter word
*3339 is also pr. n. of another man, 1 Ch. 25:11 (for which there is in verse 3 יְדוּת).

3338 יְצָרִים m. pl. Job 17:7; prop. *things formed*, post. for *members*; as it is well rendered by the Vulg. Others take it for the features of the face.

3341 יָצַת only found in the fut. יִצֹּת; pl. in pause יִצְּתוּ for יִצֹּתוּ.

(1) TO SET ON FIRE, TO KINDLE, followed by בְּ Isa. 9:17.

(2) pass. *to be set on fire, to be burned*, i.q. Niph. Isa. 33:12; Jer. 49:2; 51:58.

NIPHAL, pret. נִצַּת.—(1) *to be burned, to be destroyed by fire*, Nehem. 1:3; 2:17; Jer. 2:15; 9:9, 11.

(2) *to kindle* (as anger), followed by בְּ against any one, 2 Ki. 22:13, 17.

HIPHIL הִצִּית 2 Sam. 14:30 כתיב; elsewhere הִצִּיתַ i.q. No. 1, *to set on fire*, Jer. 51:30; with the addition of בָּאֵשׁ Josh. 8:19; Jer. 32:29; הִצִּיתַ אֵשׁ בְּ to kindle a fire in any thing, Jer. 17:27; 21:14; followed by לְ Jer. 11:16.

† יָקַב an unused root, *to make hollow*, like טָב Med. Waw; whence גַּת, a cave in a rock. Cognate roots are נָקַב to bore, כָּבַב Ch. to make hollow, and others which are to be found under the root נפף.

3342 יֶקֶב with suff. יִקְבִּי (without dagesh lene). Deut. 15:14; 16:13; pl. const. יְקְבֵי Zec. 14:10, 11.

(1) *the vat of the wine press, προλήνιον*, the reservoir into which the must squeezed out in the press (נת) flows, Joel 2:24; Pro. 3:10. It was commonly dug into the earth, or else cut out in the rock.

(2) *the wine press itself*, Job 24:11; 2 Ki. 6:27.

יְקַבְצְאֵל ("what God gathers"), [*Jekabzeel*], Neh. 11:25, and קַבְצְאֵל [*Kabzeel*], Josh. 15:21; 2 Sa. 23:20, pr. n. of a town in the south of Judea. 3343 *6909

3344 יָקַד fut. יִקֹּד Isa. 10:16, and יִקַּד Deu. 32:22, TO BURN, TO SET ON FIRE, Isa. 65:5 (Arab. وَقَدَ id., Syr. ܝܩܕ). Part. pass. יָקוּד "that which is kindled," i.e. the fuel burning on the hearth, Isa. 30:14.

HOPHAL יוּקַד *to be kindled*, to burn, Lev. 6:2, 5, 6; trop. of anger, Jer. 15:14; 17:4.

Derivatives, יְקוֹד, מוֹקֵד.

3345 יָקַד Ch. id. Part. fem. יְקִידְתָא and יְקִידְתָא *burning*, Dan. 3:6, 11, 23, 26.

3346 יְקָד f. Ch. *a burning*, Dan. 7:11.

3347 יְקוּתִיאֵל ("burning of the people;" [In Thes. "possessed by the people, from the root קָנָה"]), [*Jokdeam*], pr. n. of a town in the mountains of Judah, Josh. 15:56.

† יָקַע an unused root. Arabic وَقَى V. to reverence; VIII. to fear God, to be pious.

[Hence pr. n. יָקְתִיאֵל, יְקוּתִיאֵל.]

3348 יָקוּד ("pious"), [*Jakeh*], pr. n. m. Prov. 30:1; compare יְקוּתִיאֵל.

† יָקַהּ an unused root. Arab. وَقَهَ *to obey*. Hence—

3349 יְקֻהָה fem. only const. st. יְקֻהַת (with Dagesh forte euphon.), *obedience, submission*, Gen. 49:10; Pro. 30:17.

3350 יָקוֹד m. *a burning*, Isa. 10:16.

3351 יְקוֹם m. *whatever lives* (in the earth), from the root קוּם in the signification of living, in which it is used in the Samaritan, Gen. 7:4, 23; Deu. 11:6.

3352. יָקוֹשׁ Hos. 9:8, and יָקוּשׁ Psal. 91:3; Prov. 6:5. Pl. יְקוּשִׁים Jer. 5:26, m. *a fowler*. Root יָקַשׁ. Of 3353 these forms, the former is properly intransitive; the other of a passive but intransitive power.

3354 יְקוּתִיאֵל (perhaps, "the fear of God," from the subst. יְקוּת, from the root יָקַהּ, ־ of junction, and אֵל), [*Jekuthiel*], pr. n. m. 1 Ch. 4:18.

3355 יָקְטָן ("small"), [*Joktan*], pr. n. of one of the descendants of Shem, a son of Heber, Gen. 10:25, 26; to whom many of the tribes of southern Arabia refer their origin. In the Arabian genealogies he is

also called قَحْطَان *Kahtân*. See Bochart, Phaleg. iii. chap. 15; Pococke, Spec. Hist. Arab. page 3, 38; A. Schultens, Histor. Imperii Joctanidarum in Arabia Felice, Harderov. 1786, 4to.

3356 יָקִים ("whom God sets up"), [*Jakim*], pr. n. m. —(1) 1 Ch. 8:19.—(2) 1 Ch. 24:12.

3357 יָקִיר adj. *dear*, Jer. 31:20. Root יקר.

3358 יָקִיר adj. Chald.—(1) *heavy, hard, difficult*, Dan. 2:11.

(2) *honoured, mighty, powerful*, Ezr. 4:10.

3359 יְקַמְיָה (for יְקֹוָה קָנָה "whom Jehovah gathers"), [*Jekamiah*], pr. n. m.—(1) 1 Ch. 2:41.—(2) 1 Ch. 3:18.

3360 יָקְמְעָם ("who gathers the people together," for יְקֹוָה עַם), [*Jekameam*], pr. n. m. 1 Chr. 23:19; 24:23.

3361 יָקְמְעָם ("gathered by the people," root קָמַע), [*Jokmeam*], pr. n. of a Levitical town in the tribe of Ephraim, 1 Ki. 4:12; 1 Chron. 6:53. For this in Josh. 21:22, there is קִבְצַיִם, of nearly the same signification.

3362 יָקְנְעָם ("possessed by the people," for קָנָה עַם), [*Jokneam*], pr. name of a town in the tribe of Zebulon, Josh. 12:22; 19:11; 21:34.

3363 יָקַע only in fut. יִקַּע i. q. נָקַע TO BE TORN OFF, TO BE TORN ASUNDER; hence—

(1) *to be dislocated*, as a limb, Gen. 32:26.

(2) metaph. *to be alienated* from any one, Jer. 6:8; Ezec. 23:17, 18; followed by מִן and מֵעַל.

HIPHIL הוֹקִיעַ *to hang* upon a stake, *to fix to a stake*, a punishment by which the limbs were dislocated: [Perhaps simply *to hang*, in which the neck is dislocated], Nu. 25:4; 2 Sa. 21:6, 9.

HOPHAL pass. 2 Sa. 21:13.

3364 יָקַץ used only in fut. יִקַץ, יִקַּץ, once יִקָּץ Gen. 9:24; TO AWAKE, TO BE AROUSED, Gen. 28:16; 41:4, 7. For the preterits is used the form הֵקִיץ Hiphil, from קוּץ. (Arab. هَبَّ id.)

3365 יָקַר fut. יִיקַר 2 Ki. 1:13; יֵיקַר Ps. 72:14, and יִקַּר Ps. 49:9.

(1) TO BE HEAVY. (Syriac ܬܩܶܠ, Arabic وَقُرَ id.) Metaph. *to be hard* to be understood, Psal. 139:17, compare Dan. 2:11.

(2) *to be precious, dear*, Ps. 49:9. Followed by לְ and בְּעֵינֵי to be precious or dear to any one, 1 Sa. 26:21, "because my life was precious to thee," because thou hast spared it. 2 Ki. 1:13, 14; Psa. 72:14; also, followed by שָׂאַל *to be highly estimated by any one* (compare עֵדֶן מִן יִשָּׂאֵל). Zec. 11:13, "a goodly price, אֲשֶׁר יִקַּרְתִּי מֵעֲלֵיהֶם at which I was estimated by them," i.e. reckoned worth.

(3) *to be heavy*, i.e. *honoured*, 1 Sam. 18:30. Compare כָּבֵד.

HIPHIL הִקִּיר *to make rare* (compare adj. No. 5), Isa. 13:12; Pro. 25:17.

Derivative, besides those which follow immediately, יְקָר.

*3368 יְקָר m. יְקָרָה fem. adj. prop. *heavy*, see the verb; hence—

(1) *precious*. אֶבֶן יְקָרָה collect. *precious stones*, gems, 1 Ki. 10:2, 10, 11; also, of the better kinds of stone used in building houses, as of marble, of stones cut square, 2 Ch. 3:6; plur. אֲבָנִים יְקָרוֹת 1 Ki. 5:31; 7:9, seq. Metaph. Psal. 36:8, מַה־יָּקָר חַסְדְּךָ אֱלֹהִים "how precious is thy lovingkindness, O God!" Ps. 116:15, compared with 72:14.

(2) *dear*. Psa. 45:10, "the daughters of kings are amongst thy dear ones," i.e. amongst thy damsels. יְקִירֶיךָ by a Syriacism for יְקִירֶיהָ, with Dag. forte euphon.

(3) *heavy*, i.e. *honoured*, Ecc. 10:1.

(4) *magnificent, splendid*, Job 31:26. Subst. magnificence, beauty. Psa. 37:20, יְקַר כָּרִים "like the beauty of the pastures," i.e. grass.

(5) *rare*, 1 Sa. 3:1.

(6) Prov. 17:27, יְקַר־רוּחַ in קרי, perhaps "with a quiet spirit," compared with Arab. وَقُرَ to be quiet, meek. In כתיב it is יִקַּר רוּחַ.

3366 יֹקֶר m. (with Kametz impure).—(1) *preciousness, costliness*. כְּלֵי יֹקֶר *a precious vessel*, Pro. 20:15. Conor. כָּל־יֹקֶר whatever is precious, Job 28:10; Jer. 20:5.

(2) *honour*, dignity, Pa. 49:13, 21; Est. 1:20.

(3) *magnificence*, Est. 1:4.

(4) *price* (פְּרִיס), Zec. 11:13.

3367 יְקָר m. Chald.—(1) *precious things*, Dan. 2:6, compare with Isa 3:17; 10:3. Targum.

(2) *honour, dignity*, Dan. 2:37; 4:27, 33.

*3369 יָקַשׁ (*yâkash*) 1 pers. אֶקְשֶׁה i. q. נָקַשׁ and קשׁ (which see), TO LAY SNARES, TO BE A BIRDCATCHER. Part. מֹקֵשׁ a fowler, 124:7. Followed by לְ of pers., Jer. 50:24; and more fully לְ קֶשׁ to lay snares for, i.e. to plot against any one. (Fut. יִקְשֹׁן Isa. 29:21, is from קשׁשׁ.)

NIPHAL נוֹקַשׁ, *to be snared, to be taken in a noose*, Isa. 8:15; 28:13; Pro. 6:2. Metaphorically to be snared, or seduced by avarice, Deu. 7:25.

PUAL, part. מְיֻקָּשִׁים for מְיֻקָּשִׁים Ecc. 9:12.

Derivatives, יְקוּשׁ, מוֹקֵשׁ, and—

3370 יָקְשָׁן (“fowler”), [*Jokshan*], pr. n. of the second son of Abraham and Keturah, ancestor of the Sabeans and Dedanites, Gen. 25:2, 3.

3371 יָקְתְאֵל (“subdued by God,” for יָקְתָה אֵל from the root קָתָה = שָׁבַד to serve), [*Joktheel*], pr. n. — (1) of a town of the tribe of Judah, Josh. 15:38. — (2) the name which king Amaziah gave to Sela the metropolis of Arabia Petræa, which he took, 2 Ki. 14:7.

3372 יָרָא pret. pl. יָרְאוּם Deut. 5:5, and יָרְאֻם Josh. 4:14; fut. יִירָא, יִירָא, יִרָא; plur. יִירְאוּ and יִרְאוּ, 2 Ki. 17:28; imp. יְרָא, plur. יִרְאוּ, by a Syriacism for יִרְאוּ, Lehrg. p. 417. 1 Sam. 12:24; Psa. 34:10; inf. יְרֹא Josh. 22:25; with pref. לְיִרְאָה for לִירֹא 1 Sam. 18:29; elsewhere fem. יִרְאָה, prop. TO TREMBLE. For this root is softened from יָרַג, יָרַע, יָרַשׁ to tremble, comp. יָרֵא Aramæan יָרֵא to sow, יָקֵא and יָקָא to swallow greedily, יָחֵשׁ, and יָחֵא to hide. Hence—

(1) *to fear, to be afraid.* It is construed—(*a*) absol. Gen. 3:10; 18:15. אַל־תִּירָא, *fear not*, Gen. 15:1; 21:17; 26:24; and often elsewhere. — (*b*) followed by an acc. of pers. or thing, that we fear, Num. 14:9; 21:34; Job 9:35; also עַל מִפְּנֵי Deut. 1:29; 5:5; Psa. 3:7; 27:1; Josh. 11:6 (prop. to fear *from* [or *before*] some person, or thing, in the same manner as verbs of fleeing; compare עַל No. 2, *c*). — (*c*) followed by ל to fear for any person or thing. Josh. 9:24, וַנִּירָא מְאֹד לְנַפְשֹׁתֵינוּ מִפְּנֵיכֶם “and we feared greatly for our lives because of you;” Pro. 31:21. — (*d*) followed by ל and עַל with an inf. *to fear* (to hesitate) to do any thing. Genesis 19:30, כִּי יָרֵא לָשֶׁבֶת בְּצֹעַר “for he feared to dwell in Zoar;” 46:3; Ex. 3:6; 34:30. — (*e*) followed by מִן to fear lest any thing may be done, like חָשַׁשׁ פֶּן, Gen. 31:31; 32:8.

(2) *to fear, to reverence*, as one's parents, Lev. 19:3; a leader, Josh. 4:14; the sanctuary, Levit. 19:30; an oath, 1 Sa. 14:26.

Specially יָרֵא אֱלֹהִים — (*a*) to fear God, prop. Ex. 14:31; 1 Sam. 12:18. — (*b*) to reverence him, as the avenger of wrong; hence *to be godly, upright*. e.g. Lev. 19:14, 32; 25:17; Exod. 1:17; Pro. 3:7, “fear God, and fly from evil;” Job 1:19. Followed by מִמְּעַל Ecc. 8:12, 13. Once without the name of God, Jer. 44:10. In like manner in Syr. and Arab. verbs of fearing are applied to religion and piety; as وَفَى, رَهِبَ, وَرِعَ, حَشِيَ Conj. III.

(3) *to tremble* for joy, like the synonym. פָּחַד, Isa. 60:5, where the more correct copies have פָּחַד i. q. יִרְגְּזִי, not יִרְאוּ. [In Thes. this meaning is expressly repudiated; and in Isaiah 60:5, the reading יִרְגְּזִי is preferred; so LXX., Vulg., Targ., Syr., Saad.]

NIPHAL נוֹרָא *to be feared*, Psa. 130:4. Part. נוֹרָא *terrible*.

(1) *terrible, dreadful*, used of the desert, Deu. 1:19; 8:15; of the day of judgment, Joel 2:11; 3:4.

(2) *venerable, august*, Gen. 28:17; Psa. 99:3; Job 37:22; Eze. 1:22.

(3) *stupendous, admirable*, Psa. 66:3, 5; Ex. 15:11. Plural נוֹרָאוֹת *wonderful, or illustrious deeds*, of men, Ps. 45:5. [But *the man* here spoken of is “God with us”], especially the deeds of God [*almighty*], Deu. 10:21; 2 Sam. 7:23; *adv. in a wonderful manner, wonderfully*, Ps. 65:6; 139:14 (like נִפְלָאוֹת).

PIEL יֵרֵא *to terrify, to put in fear*, 2 Sa. 14:15; 2 Ch. 32:18; Neh. 6:9, 14.

Derivatives the following words, and מוֹרָא.

יִרְאָה m. constr. יִרְאַת fem. יִרְאָה constr. יִרְאוֹת (Prov. 31:30); verbal adj. — 3373

(1) *fearing, reverencing*; with personal pronouns it forms a periphrasis for the finite verb, as יְרֵא אֲנִכִי I fear, Gen. 32:12; יְרֵא אַתָּה thou fearest, Jud. 7:10; יִרְאֵינוּ we fear, 1 Sa. 23:3; יְרֵא הוּא he does not fear, Ecc. 8:13. Followed by the case of the verb יִרְאֵי אֶת־יְהוָה fearing God, 2 Ki. 4:1; elsewhere followed by a genitive, יִרְאֵי אֱלֹהִים *religious, pious* [one who fears God], (*timidus Deorum*, Ovid.); Gen. 22:12; Job 1:1, 8; 2:3.

(2) *fearful*, Deu. 20:8.

יִרְאָה f. — (1) prop. inf. of the verb יָרֵא *to fear, to reverence*. Neh. 1:11, לְיִרְאָה אֶת־שְׁמֶךָ “to fear thy name.” 2 Sa. 3:11, יִרְאַת מִמֶּנּוּ “because he feared him;” Deu. 4:10; 5:26; 6:24; 10:12; 14:23. 3374

(2) subst. *fear, terror*. Jon. 1:10, וַיִּירְאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה “and the men were seized with great fear.” Followed by a genitive of the subject, i. e. of him who fears, Ps. 55:6; Job 4:6; and of the object, i. e. of that which is feared, (compare as the double sense of the phrase *metus hostium*, Gell. N. Att. ix. 10). Hence יִרְאָתָן thy fear. Deu. 2:25; Isaiah 7:25, יִרְאַת שָׁמִיר וָשָׁת “fear of thorns and briers.” Compare Ezc. 1:18, יִרְאָה לָהֶם “terror (was) in them;” i. e. they caused terror.

(3) *reverence, holy fear*, Ps. 2:11; 5:8. יִרְאַת יְהוָה reverence towards God, *piety*. Pro. 1:7, יִרְאַת יְהוָה רֵאשִׁית דָּעַת Job 28:28; Isa. 11:2; Psa. 34:12; 111:10; meton. the precepts of religion or piety [rather the revealed will of God], Ps. 19:10; without יְהוָה Job 4:6; 15:4.

3375 יִרְאוֹן (“timid,” “pious” [“piety?”]), [*Iron*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

3376 יִרְאִיאֵל (“whom Jehovah looks on”), [*Jrijaël*], pr. n. m. Jer. 37:13, 14.

3377 יָרָב Hosea 5:13; 10:6; commonly taken as a substantive, see under the root רִיב [כְּלַךְ יָרֵב] an adverse king].

3378 יְרִבַּעַל m. (contr. from יְרִב בַּעַל “with whom Baal contends,” see Jud. 6:32), a cognomen of Gideon, the judge of the Israelites, for which there is יְרֻבֶּשֶׁת *Jerubbesheth*], (“with whom the idol contends”), 2 Sa. 11:21. LXX. Ἰεροβάαλ. Compare אִישׁ־בֹּשֶׁת and שִׁלְחֹם.

3379 יָרְבְעָם (“whose people are many”). *Yarobeam* (for so it should be pronounced, not *Yorobeam*), [*Jeroboam*], pr. n. of two kings of the ten tribes, the former of whom, the son of Nebat, was the founder of the kingdom of Ephraim and of Mosebelstry; he reigned 975—54, B. C., 1 Ki. 12—14; the other was the son of Jehoaz, 825—784. 2 Ki. 14:23—29.

3381 יָרַד fut. יֵרֵד, יֵרַד in pause וַיֵּרֶד imp. רֵד, רְדָה, once יְרֵדָה (Jud. 5:13), inf. absol. יָרֹד (Gen. 43:20), const. רֶדֶת, with suff. יְרָדִי, once יְרָדָהּ Gen. 46:3.

(1) TO GO DOWN, TO DESCEND. ([“Ath. ⲓⲣⲁⲧ.”]) In Arabic the word which literally corresponds to this is وَرَدَ to go for drink, for water, so used because one goes down to the spring: the word in common use is نَزَلَ. One is said to descend, not only in going down from a mountain (Ex. 34:29), but generally whoever goes from a loftier place or region to one less elevated, especially those who go to a *spring* or *river*, Genesis 24:16, 45; Exod. 2:5; Josh. 17:9; 1 Ki. 18:44; to the *sea*, Isa. 42:10; Ps. 107:23 (as the land is elevated above the surface of the water), those who disembark from a ship, Eze. 27:29; those who go out from a city, (cities, for the sake of strength, being mostly built on mountains), Ruth 3:3, 6; 1Sa. 9:27; 2 Ki. 6:18; those who go from a mountainous and lofty country to one more flat, as from Jerusalem [the land of Canaan rather] into Egypt, Gen. 12:10; 26:2, seq., 46:3; into Philistia and the sea coast (שְׁפֵלָה) Gen. 38:1; 1 Sa. 13:20; 23:6, 8, 11; into Samaria 1 Kings 22:2; 2 Ki. 8:29; 10:13; those who go into southern countries (as the ancients supposed the northern regions of the earth to be the more lofty, see Intpp. ad Virg. Georg. i. 240—43. Herod. i. 95. 1 Macc. 3:37; 2 Macc. 9:23), 1 Sam. 25:1; 26:2. Compare Chr. B. Michaelis Diss. de Notione Superi et Inferi, reprinted in Comment. Theol. a Velthusenio aliisque editis, v. p. 397, seq.

The place whither one goes down has prefixed to it the particle אֶל 2 Sa. 11:9, 10; לְ Cant. 6:2; or is put in the accusative (ה paragogic either added or omitted). Ps. 55:16, יְרֵדוּ שְׁאוֹל חַיִּים “let them go down alive into Hades.” Job 7:9; 17:16; 33:24. Part. יוֹרְדֵי־גוֹי those who go down to the grave. Prov. 1:12.

It is often used also of inanimate things, as of a river flowing downwards, Deut. 9:21; of showers, Ps. 72:6; of a way and of boundaries which are in a direction downwards, or to the south, Nu. 34:11, 12; Josh. 18:13, seq.; of the day closing in, Jud. 19:11.

Like other verbs of flowing (see Hebr. Gramm. § 135, 1, note 2, ed. 10.), poet. it takes an accus. of the thing which is sent down in great abundance; and thus has the transitive signification of sending *down*, *to let fall down*. Lam. 3:48, פַּלְגֵי מַיִם תֵּרֵד עֵינִי “my eye pours down rivers of waters.” Lam. 1:16; Jer. 9:17; 13:17; 14:17; Psalm 119:136. The same phrase is commonly used in Arabic العين وردت الماء my eye pours out weeping (in great abundance), see Schult. Origg. Hebr. p. 99. There is a different turn of expression, Isa. 15:3, יֹרֵד בְּבָכִי “ (“weeping) to flow down with weeping.”

(2) *to be cast down, to fall* (as if to go down against one's will, compare נָפַל), used of men or beasts slain (fallen), Isa. 34:7; of those who from prosperity and affluence are cast down into poverty, Deu. 28:43; also of inanimate things, as of a wall, Deu. 28:52; of a wood cut down, Isa. 32:19; Zec. 11:2; of a city destroyed, Deu. 20:20.

Hiphil, הוֹרִיד to make some person or thing come down, in whatever way, Genesis 42:38; 44:29, 31; hence—

(1) when relating to persons, *to bring down* (הוֹרִידוּם, —*brought*), Gen. 44:21; Jud. 7:4; *to let down*, as by a rope, Josh. 2:15, 18; *to send down* (to Hades), 1 Sa. 2:6; Eze. 26:20; and when done violently, *to cast down*, e.g. of God casting down a people, Ps. 56:8; *to pull down* (kings from their thrones), Isa. 10:13, compare Obad. 3, 4; *to subdue* (nations), 2 Sa. 22:48.

(2) when relating to things, *to carry down*, Gen.

37:25; 43:11, 20; *to send down* (בְּתוֹרֵי אִתְּמֹר), Gen. 24:18, 46; Nu. 4:5; *to cause to flow down*, 1 Sa. 21:14; Joel 2:23; and, when connected with force, *to cast down*, Hos. 7:12; Prov. 21:22.

HOPHAL יוּרַד pass. of Hiph. Gen. 39:1; Isa. 14:11, seq.

Derivatives, the following nouns and מוֹרָד.

3382 יֶרֶד (" *descent*"), [*Jared*], pr. n. m.—(1) Gen. 5:15. Gr. Ἰαρέδ, Luke 3:37.—(2) 1 Ch. 4:18.

3383 יַרְדֵּן in prose always with the art. הַיַּרְדֵּן (as an appellative, river, so called from descending, flowing down; like the Germ. *Rhein*, *Rhein*, from the verb *rinnen*, compare נָהָר a lake, sea), *Jordan*, Gr. ὁ Ἰορδάνης, the largest river of Palestine, rising at the foot of Antilibanus, and flowing into the Dead Sea, where it is lost, Gen. 13:10, 11; 32:11; 50:10. Arab. الأردن *el-Urdun*, and also now it is called الشريعة *esh-Sheri'ah*, i. e. *the ford* (as having been of old crossed by the Israelites), [or rather, *the watering place*]. יַרְדֵּן אֶרֶץ the country near Jordan, Ps. 42:7.—Job 40:23, Jordan is put for any large river [?] (like Cicero, *a Cicero*, for a great orator); and this marks a writer as belonging to Palestine; [not necessarily, any more than such a use of the name Cicero would mark a writer to be a Roman].

3384 יָרָה inf. יָרֹה, יוֹרֹה, and יְרֹה 2 Chron. 26:15, imp. יְרֵה, fut. יֹרֶה [1 pers. pl. with suff. נִירֵם].

(1) TO CAST, Ex. 15:4; e.g. a lot, Josh. 18:6; an arrow, 1 Sa. 20:36, 37; Ps. 11:2; 64:5; Num. 21:30. Part. יוֹרֶה an archer, 1 Ch. 10:3.

(2) *to lay foundations* (compare Gr. βάλλεσθαι θεμέλια, for to lay the foundations of a city; Syr. יסד to cast, to place a foundation), *to found*. Job 38:6, "who laid (or founded, or placed) its corner stone." Gen. 31:51, "behold the pillar אֲשֶׁר יָרִיתִי which I have founded," i. e. placed, or raised.

(3) *to sprinkle, to water* (pr. to throw water, to scatter drops, compare זָרַק), Hos. 6:3. Hence part. יוֹרֶה the former rain, see above, page CCCXLIII, B.

NIPHAL, pass. of No. 1, *to be shot through with darts or arrows*. Fut. יֵרָה Ex. 19:13.

HIPHIL הוֹרָה, fut. יֹרֶה, with Vav convers. וַיּוֹר.

(1) I. q. Kal, *to cast*, Job 30:19; specially *arrows*, 1 Sa. 20:20, 36. Fut. apoc. וַיַּרְ 2 Ki. 13:17. Part. מוֹרֶה *an archer*, 1 Sam. 31:3. Written by an Aramæism in the manner of verbe לא, 2 Sam. 11:24, וְהָרוּ הַמּוֹרִים "and the archers shot," comp. 2 Ch. 26:15.

(2) *to sprinkle, to water*. Part. מוֹרֶה i. q. יֹרֶה "the former rain," Joel 2:23; Ps. 84:7.

(3) *to send out the hand* (like יָדָה), especially for pointing out. Hence *to show, to indicate*, Gen. 46:28. Prov. 6:13, מוֹרֶה בְאֶצְבְּעֹתָיו "showing (i. e. giving signals) with his fingers;" followed by two accusatives, of the person and of the thing, Ex. 15:26.

From pointing out or shewing it is—(4) *to teach, to instruct* (comp. Gr. διδάσκω, ὑποφαίνω), Ex. 35:34; Mic. 3:11; followed by an acc. of pers. *to instruct* any one, Job 6:24 8:10; 12:7, 8; followed by an acc. of the thing, Isa. 9:14; Hab. 2:18. Hence followed by two accusatives, of the person and of the thing, Ps. 25:11; 86:11; 119:33; followed by בְּ of the thing (properly to instruct in something), Job 27:11; Psa. 25:8, 12; 32:8; more rarely followed by לְ (prop. to teach or conform *to* something) Ch. 6:27; or עַל (to instruct *concerning*) Isa. 2:3; Mic. 4:2. Followed by a dative of pers. and acc. of the thing, Deu. 33:10; Hos. 10:12.

Derived nouns, יְרָה, מוֹרָה, תּוֹרָה [also יֹרִי, יְרֵיחוֹ, יִרְמְיָה, יִרְאֵל, יְרוּשָׁלַם, יִרְאוּאֵל].

† 3384a; see 6342 יָרַהּ ἅπαξ λεγόμ., in my judgment, kindred to the roots יָגַע, יָגָא, pr. TO TREMBLE; hence *to be frightened*, like the Arabic وجر. Hence יַרְהוּנָה (2 Codd. יִרְיָהוּ), Isa. 44:8, i. q. יִרְאוּ. LXX. μὴ πλανᾶσθε. All the other versions express the signification of fearing, as though it were the same as יָרֵא.

3385 יְרוּאֵל ("people," or "habitation of God," see יְרוּשָׁלַם ("founded by God")), [*Jeruel*], pr. n. ["in of a town and"] desert, 2 Ch. 20:16.

3386 יָרֵחַ (i. q. יָרַח "moon"), [*Jarvah*], pr. name, m. 1 Ch. 5:14.

3387 יָרֹק m. *that which is green*, Job 39:8. Root יָרַק.

3388 יְרוּשָׁא & יְרוּשָׁה ("possessed, sc. by a husband"), [*Jerusha*], pr. n. of the mother of king Jotham, 2 Ki. 15:33; 2 Ch. 27:1.

3389 יְרוּשָׁלַיִם (as found sometimes, though rarely, in the books of Chronicles, 1 Ch. 3:5; also on some of the coins of the Maccabees, although others of them have the name spelled defectively, see Eckhel, Doctr. Numm. Vett. iii. page 466, seq.), commonly יְרוּשָׁלַם anciently (Gen. 14:18) and poet. (Psal. 76:3) שָׁלֵם pr. n. *Jerusalem* (Gr. Ἱεροσόλυμα and Ἱερουσαλήμ), a royal city of the Canaanites (Josh. 10:1, 5; 15:8), and from the time of David and onward the me-

tropolis of the Hebrews, and the royal city of the house of David; situated on the borders of the tribes of Judah and Benjamin.

Interpreters differ as to the etymology and orthography. As to the first of its compounded parts, Reland (Palæstina, p. 832, seq.), and lately, Ewald (Heb. Gramm. p. 332), consider that יְרוּשָׁלַם stands for יְרוּשַׁת שָׁלֵם *the possession of peace*, one שׁ being excluded; but this does not agree well with analogy: for, in Hebrew, the former of doubled letters is not in such a case usually excluded, but is commonly compensated with Dagesh forte; as in יַבָּגֵל for יָבֹל; בָּגֵל; besides the form יְרוּשׁ with the meaning of *possession* (=יְרֻשָּׁה) neither occurs separately nor yet in composition. I prefer regarding יְרֵ as a segolate noun (of the form רֵעַ, קֵרֵב), i. q. Arabic ري *men*, and יְרוּשָׁלַם *men* or *people of peace*; or perhaps, *house* or *habitation of peace*; just as, on the contrary, أهل and بيت are transferred from the house to the inhabitants. The same word is found in the pr. n. of a desert, יְרוּאֵל, which may be more suitably rendered *house of God* than *people of God*; and the same interpretation of this name is found in Saadiah, who translates دار السلام and مدينة السلام house of peace, city of peace: [In Thes. Gesenius takes the former part of this name יְרֵ from the root יָרָה, signifying *foundation*, and thus יְרוּשָׁלַם *the foundation of peace*]. As to the latter of the compound parts of this name, some suppose שָׁלֵם and שָׁלֵם to be the dual of שָׁלֵה *quiet*, and they think that a city in two parts was designated by this name, referring to 2 Sam. 5:9 (Ewald, loc. cit.): but no mention is made in the cited passage of a double city; and it may be pretty certainly concluded that ם in this word is originally radical, not servile; as shewn by the forms שָׁלֵם, Arab. سَلِمَ, سَلَمَ, Chald. שְׁלִים, Gr. Σόλυμα, Ἱεροσόλυμα. It appears to me that whenever it is written defectively יְרוּשָׁלַם, it should be pronounced יְרוּשָׁלֵם *the dwelling of peace:* and at length the later writers regarded ם– as an ancient form of the Dual, and on this account every where to have rend יְרוּשָׁלַיִם, even in those places where it is written defectively in the text; [It is written with the Yod in very few places]. In like manner, Samaria was called in Hebrew and anciently, שֹׁמְרוֹן, Ch. שֹׁמְרַיִן; and hence as if it were a dual, שֹׁמְרַיִם; compare Lehrg. page 538.

3390 יְרוּשָׁלַם & יְרוּשָׁלֵם Chald. id. Dan. 5:2; 6:11; Ezr. 4:8.

† יָרַח ("who will find mercy"), [*Jerahmeel*], pr. n. m.—(1) 1 Sa. 27:10.—(2) 1 Chron. 2:25, 26, 27, 33, 42.

3391 יֶרַח m. THE MOON; a word prob. primitive [but see above], Gen. 37:9; Deu. 4:19; Josh. 10:12, 13; Ps. 72:5, יָרֵחַ לְפָנֵי "before the moon," i. e. as long as the moon shall shine.

3391 יְרָחִים comp. Lehrg. p. 519, note 11); pl. const. יַרְחֵי.

(1) *a month*, which amongst the Hebrews was lunar, (compare Germ. Mond and Monat, Gr. μήν and μήν, a month), i. q. חֹדֶשׁ, but a rarer word, and one used by the older writers (Ex. 2:2), and by poets (Deut. 33:14; Job 3:6; 7:3; 29:2; 39:2; Zech. 11:8); *see* however 1 Ki. 6:37, 38; 8:2.

3392 (2) [*Jerah*], a people and region of Arabia, of the race of the Joktanites, Gen. 10:26; Bochart (Phaleg. ii. 19) remarks, not unsuitably, that this name is Hebrew, but a translation from an Arabic name of the same signification. On this assumed ground he understands this people to be the *Atilæi*, living near the Red Sea in a district where gold is found (Agatharchides c. 49, Strabo xvi. p. 777); their true name he conjectures to have been بنى هلل children of the moon, so called from the worship of the moon, or Aliat (Herodot. iii. 8). As to a tribe bearing this name, near Mecca, see Niebuhr in Descr. of Arabia, p. 270. A more probable opinion, however, is that of J. D. Michaëlis in Spicileg. ii. p. 60, understanding this to be *the coast of the moon* (غب القمر) *and the mountain of the moon* (جبل القمر), near Hadramaut; for יָרֵחַ Gen. loc. cit. is joined with the country of Hadramaut.

3393 יְרַח Chald. *the moon* [*a month*, so expressly corrected in Thes.], Ezr. 6:15.

*3405 יְרֵחוֹ Num. 22:1; also יְרִיחוֹ Josh. 2:1, 2, 3, and יְרִיחֹה 1 Ki. 16:34; *Jericho*, a well known city of Palestine, situated in the neighbourhood of the Jordan and the Dead Sea, in the territory of Benjamin, in a very fertile district; LXX. Ἱεριχώ, Strabo Ἱερικοῦς, xvi. 2, § 41, Arabic ريحى, ريحا *Riha*, see Relandi Palæstina, p. 383, and 899, seq. (If the primary form be יְרֵחוֹ, it may be rendered *city of the moon*, from יֶרַח and וֹ, וֹ=ִי, as in the words יְבוּס, יְבוּסִי; if יְרִיחוֹ, it signifies *a fragrant place*, from the root רִיחַ).

3395 יְרַחְמְאֵל ("who is loved" ["who will find mercy"]), [*Jerahmeel*], pr. n. m.—(1) 1 Sa. 1:1.—(2) 1 Chron.

9:12.—(3) 1 Ch. 27:22 —(4) 2 Ch. 23:1.—(5) Neh. 11:12 all.

3396 יְרַחְמְאֵל (" whom God loves"), [*Jerahmeel*], pr. n. m.—(1) 1 Ch. 2:9, 25, 26, 42.—(2) 1 Chron. 24:29.—(3) Jer. 36:26; From No. 1, there is patron. in ־י [*Jerahmeelites*], 1 Sa. 27:10.

3397

3398 יַרְחָע [*Jarha*], pr. n. of an Egyptian slave, 1 Ch. 2:34, 35. [" As to the etymology I can say nothing."]

3399 יָרַט fut. יִיט.—(1) TO THROW any one HEADLONG, TO PRECIPITATE, TO CAST DOWN (Arabic يَرْطٌ II. id. عَرْطَة a precipice, destruction). Job 16:11, אֱלִיפַז יְרָטֵנִי " he has cast me into the hands of the wicked." Well rendered by the Vulg. *insultibus impiorum me tradidit*, LXX. ἐμίσησε. יְרָטֵנִי (to be marked with the line like Metheg) for יְרָטֵנִי. [Taken as Piel in Thes.]

(2) Intrans. *to be destructive, perverse*, Num. 22:32. In the Samaritan Pentateuch there is given an interpretation חרש (יחרש).

[PIEL, Job 16:11; see above.]

Derivative מוֹרָט [in Thes. referred to יָרַט].

3400 יְרִיאֵל (" people of God"=יְרוּאֵל [" founded, i. e. constituted by God")], [*Jeriel*], pr. n. m. 1 Chron. 7:2.

3401 יָרִיב—(1) m. *an adversary*, from the root יָרִב, Ps. 35:1; Jer. 18:19; Isa. 49:25.

3402 (2) [*Jarib*], pr. n. m.—(*a*) see יָכִין No. 1.—(*b*) Ezr. 8:16.

3403 יְרִיבַי (from יָרִב with the adj. termination ־ַי), [*Jeribai*], pr. n. m. 1 Ch. 11:46.

3404 יְרִיָּה & יְרִיָּהוּ " people of Jehovah;" see יְרוּאֵל [" either 'founded by God,' (or else,) i. q. יְרוּאֵל 'whom Jehovah regards'"], [*Jerijah*], pr. n. m. 1 Ch. 23:19; 24:23; 26:31.

see 3405 — יְרִיחוֹ; see יְחוֹ

see 3406 — יְרִימוֹת [*Jerimoth*]; see יְרֻמּוֹת

see also on p. 369 3406 — יְרִימוֹת (" heights"), [*Jeremoth*], pr. n. m. 1 Ch. 7:8.

see also on p. 369 3407 — — יְרִיעָה *f. a veil, curtain*, so called from tremulous motion (see the root יָרַע No. 1); specially of a tent, Isa. 54:2; Jer. 4:20; 49:29; of the holy tabernacle, Ex. 26:1, seq.; 36:8, seq.; of the palace of Solomon, Cant. 1:5. (Syr. ܝܪܝܥܬܐ the curtain of a tent, and the tent itself).

יְרִיעוֹת (" curtains"), [*Jerioth*], pr. n. f. 1 Ch. 2:18. 3408

יָרַךְ an unused root, perhaps of the same or a similar meaning as the cognate root רָכַךְ *to be soft, tender*. Hence— †

יָרֵךְ const. יֶרֶךְ, with suff. יְרֵכִי f. (Nu. 5:21); dual יְרֵכַיִם 3409

(1) *the thigh*, perhaps so called from softness (see the root). Gr. μηρός. (Arab. وَرِكٌ *thigh, haunch, buttocks*.) Wherein it differs from מָתְנַיִם *the loins, ὀσφύς*, is seen both from the words, Ex. 28:42, " make for them linen breeches to cover their nakedness מִמָּתְנַיִם וְעַד יְרֵכַיִם from the loins even to the thighs," and also from the general use of the word. For thus מָתְנַיִם signifies the lower part of the back, יָרֵךְ dual יְרֵכַיִם the double thick and fleshy member extending from the bottom of the spine to the legs (שׁוֹקַיִם) i. e. the two thighs with the buttocks. כַּף יֶרֶךְ the socket of the thigh, where the thigh is joined to the pelvis, Gen. 32:26, 33. On the thigh (עַל יָרֵךְ) soldiers wore their swords, Exod. 32:27; Jud. 3:16, 21; Ps. 45:4; men smote their thigh in mourning and indignation, Jer. 31:19; Eze. 21:17 (compare Iliad xii. 162; xv. 397; Od. xiii. 198; Cic. ol. Orat. 80; Quinctil. xi. 3), those who swore put the hand under the thigh; Gen. 24:2, 9; 47:29; to have come forth from the thigh of any one, is to be descended from him, Gen. 46:26; Ex. 1:5; Jud. 8:30 (comp. Kor. Sur. iv. 27; vi. 98). The buttocks are to be understood, Num. 5:21, 27; in animals, the thigh, the haunch (*Steak*, Schinken), Eze. 24:4.

(2) Figuratively applied to inanimate things (in which sense however the feminine form יְרֵכָה is more used; [query, the existence of such a form, see Thes.]), it is—(*a*) *that part* of the holy candlestick *in which the shaft* (קָנֶה) *divided into three branches*, Ex. 25:31; 37:17.—(*b*) *the side* of a tent, Ex. 40:22, 24; of the altar, Lev. 1:11; 2 Ki. 16:14.

Dual יְרֵכַיִם *both thighs*, Ex. 28:42 (see above), Cant. 7:2.

יַרְכָה [יַרְכָה Thes.] f. i. q. יֶרֶךְ No. 2, *the hinder part*, or *side* (of a country), Gen. 49:13. Compare יָשְׁכָה. •3411

Dual יַרְכָתַיִם const. יַרְכְתֵי, properly *both sides, the haunches, the buttocks*, but always used of inanimate things—

(1) *the hinder part, the back, the rear*, Exod. 26:23; of the temple, 1 Ki. 6:16; Eze. 46:23.

(2) in the interior area, *the parts farthest in, the extremities inmost recesses*, as of a house,

Ps. 128:3; of a ship, Jon. 1:5; of a cave, 1 Sam. 24:4; of a sepulchre, Isa. 14:15; Eze. 32:19. Hence יַרְכְתֵי לְבָנוֹן the recesses of Lebanon, i. e. the extreme and inaccessible parts of that wood. Isa. 37:24; and Jud. 19:1, 18, יַרְכְתֵי הַר־אֶפְרַיִם " the inner recesses of the mountains of Ephraim." Hence—

(3) *the most remote regions*. [Is not this meaning wholly needless?] יַרְכְתֵי צָפוֹן the extreme regions of the north, Isa. 14:13. [But see Ps. 48:3, where the same phrase is applied to Jerusalem, and belongs to the description of its site; although Gesenius contradicts this in Thes., applying it to some other place.] יַרְכְתֵי אֶרֶץ the extreme regions of the earth, Jer. 6:22; 25:32 (comp. יַרְכָתֵי תֵבֵל).

3410 יֶרֶךְ f. Chald. *the thigh, the haunch*, Dan. 2:32.

† יָרַם an unused root, probably i. q. רוּם, רוּם and אָרַם *be high, lofty*. Hence—

3412 יַרְמוּת (" high"), [*Jarmuth*], pr. n. of a town in the plain country of the tribe of Judah; formerly a royal city of the Canaanites, Josh. 10:3; 12:11; 15:35; Neh. 11:29. [Prob. now Yarmûk, يرموك Rob. ii. 344.]

•3406; see also on p. 368 יְרִמוֹת (" high places"), [*Jeremoth*], pr. n. m. —(1) 1 Chron. 8:14.—(2) Ezra 10:26.—(3) Ezra 10:27.—(4) 1 Ch. 23:23; for which there is יְרִימוֹת 24:30.—(5) 25:22; for יְרִימוֹת verse 4.—(6) Ezra 10:29 יְרֵמוֹת מֹאָבִי, כְּתִיב.

3413 יַרְמַי (" dwelling in high places"), pr. n. m., Ezr. 10:33.

3414 יִרְמְיָה & יִרְמְיָהוּ (יהוּ) probably " whom Jehovah has appointed," from רמה in the Chald. usage), *Jeremiah*. LXX. Ἱερεμίας, pr. n.—(1) of a very celebrated prophet, son of Hilkiah the priest, Jer. 1:1; 27:1; Dan. 9:2, etc.—(2) 1 Chr. 12:13. —(3) 2 Ki. 23:31; comp. Jer. 35:3.—(4) 1 Ch. 5:24. —(5) 12:4.—(6) 12:10.—(7) Neh. 10:3; 12:1.

3415 יָרֵעַ—(1) properly TO TREMBLE. (This signification lies in the primary syllable יָרַע, compare the roots יָרֵא, יָגַע, יָקַל, יָרַשׁ, and the remarks made under the root יָרֵא). Once, thus, in the verb, Isaiah 15:4, נַפְשׁוֹ לוֹ יָרֵעָה " his soul trembles for him (Moab)," for fear, terror. (The same signification of fearing, being terrified, belongs to the Arabic يَرِعَ, يَرِعَ. In the same sense in Hebrew יָרֵא is commonly used, which is formed from this root, the letter ע being somewhat softened. Compare also יָצַע).

(2) i. q. יָרַע *to be evil* (prop. *to rage, to make a noise, to be tumultuous*, see the root יָרַע). It occurs only in fut. יֵרַע (the other forms, as pret. יָרַע, Hiphil הֵרַע are from יָרַע, from which also the fut. itself of יָרַע may be taken, as יִמַּר from יָמַר, יִקַּל from יָקַל; but comp. pret. מוֹר fut. יָמוֹר). [The fut. is taken from יָרַע expressly in Thes.] These phrases are especially to be observed—(*a*) לְ יָרַע it will be ill for me, will go ill, Pss. 106:32.—(*b*) יֵרַע בְּעֵינֵי and it displeased me, Gen. 21:11; 38:10; 48:17; 1 Sa. 8:6; also followed by לְ Neh. 13:8; and with the addition of רָעָה, to increase the force of the sentence, Neh. 2:10; Jon. 4:1. Impers. used 1 Ch. 21:7, וַיֵּרַע בְּעֵינֵי הָאֱלֹהִים עַל הַדָּבָר הַזֶּה " and God was displeased because of this thing." Farther, *to be evil* is also i. q. *to be injurious*, 2 Sa. 20:6, followed by לְ; used of the eye, i. q. *to be envious, malignant*, Deu. 28:54; of the face, i. q. *to be sad, morose*, Neh. 2:3; of the heart, id. 1 Sa. 1:8; Deut. 15:10, לְאַיֵּרַע לְבָבְךָ " let it not go ill with thee (be grievous to thee) to give to him."

3416 יִרְאוּאֵל (" which Jehovah heals"), [*Irpeel*], pr. n. of a town of the Benjamites, Josh. 18:27.

3417 I. יָרַק—(1) TO SPIT, i. q. רָקַק. (Ch. רוּק, Æth. ΦΛΦ: id.). Pret. Num. 12:14; Deut. 25:9. Inf. absol. Nu. loc. cit. The fut. is taken from רָקַק.

† II. יָרַק an unused root; *to be green*, as an herb, a plant. Arab. يَرَقٌ to come into leaf, as a tree. IV. to shoot forth; both ideas arising from that of verdure. Hence the following words [also יֶרֶק].

•3419 יֶרֶק masc. adj. *green*, neutr. *that which is green, verdure*, 2 Ki. 19:26; Isaiah 37:27. Specially *an herb*. גַּן הַיֶּרֶק a garden of herbs, Deu. 11:10; 1 Ki. 21:2. אֲרֻחַת יָרָק a portion of vegetables, Pro. 15:17. (Syr. ܥܫܒܐ herb.)

3418 יֹרֶק m. *greenness*. לִילְרֹק עֵשֶׂב all greenness of herb, Gen. 1:30; 9:3. דֶּשֶׁא יֶרֶק greenness of grass, i. e. green grass, Psa. 37:2. Elsewhere concr. *anything green* (bot Grüne), of the fields and trees, Ex. 10:15; Nu. 22:4; Isa. 15:6.

3420 יֵרָקוֹן m. χλωρότης, ἀχρότης—

(1) of persons, *paleness* of face; that lurid greenish colour in the countenance of men when smitten with great terror, Jer. 30:6.

(2) of grain, *yellowness, paleness, milldew*, Deu. 28:22; 1 Ki. 8:37; Am. 4:9. (Arab. يَرَقَانٌ id.)

3421 [יִרְקָעָם (" paleness of the people?"), *Jorkeam*, pr. n. of a town of Judæa, 1 Ch. 2:44."]

3422 יַרְקָרַק plur. fem. יַרְקְרֹקוֹת—(1) *adj. greenish, yellowish, χλωρίζων*, used of the colour of leprosy seen in garments, Lev. 13:49; 14:37.

(2) subst. *yellowness, paleness, tawniness* (of gold). Pss. 68:14. (Æth. ፍርቅ: denotes *gold itself.* Arab. وَرِق money, coins.)

3423 יָרַשׁ (Jer. 49:1) & יְרֵשׁ fut. יִירַשׁ imp. רַשׁ Deu. 1:21; רֵשׁ ib., 9:24, 31; and fully יָרַשׁ with ה parag. יְרָשָׁה 33:23; inf. רֶשֶׁת suff. רִשְׁתּוֹ.

(1) TO TAKE, TO TAKE POSSESSION OF, TO OCCUPY, especially by *force*, 1 Ki. 21:16. (This, and not *to inherit*, is shewn to be the primary signification, by the derivatives יֶרֶשׁ a net, so called from taking or catching; and מוֹרָשׁ must, new wine, from its affecting (taking possession of) the head. This root is kindred to other verbs of seizing, ending in ם, רץ, such as נָגַם which see. In Arabic and Syriac there is a secondary sense of inheriting in the verbs وَرِثَ ,ܝܪܬ; and perhaps the Lat. *heres, hereditas*, is of the same stock, unless, indeed, it be from *αἴρω*, capio). Constr. —(*a*) followed by an acc. of thing, and used most commonly of the occupation of the Holy Land, Lev. 20:24; Deut. 1:8; 3:18, 20; Psa. 44:4; 83:13.—(*b*) followed by an acc. *to take possession of any one*, i. e. to take possession of his goods; *to expel, to drive him out* from the possession, to succeed in his place. Deu. 2:12, כְּעָבְי עָשָׂו יְרִשׁוּם וַיַּשְׁמִידוּם מִפָּנֵיהֶם "and the Edomites expelled them (the Horites) and destroyed them before them." Verses 21, 22. 9:1; 11:23; 12:2, 29; 18:14; 19:1; 31:3; Pro. 30:23, "a handmaid when she expels her mistress," succeeds in her place; Isaiah 54:3; Jer. 49:2. The following passages exhibit the proper force of this verb, Deu. 31:3, "the Lord will destroy those nations before thee, וְיָרַשְׁתָּם and thou shalt occupy their possession." Jud. 11:23, "Jehovah drove out the Amorites before his people, וְאַתָּה תִּירָשֶׁנָּה and wilt thou occupy their land?"

(2) *to possess*, Lev. 25:46; Deu. 19:14; 21:1; and frequently. The phrase is of very frequent occurrence, יָרַשׁ אֶרֶץ to possess the (holy) land, spoken of a quiet occupancy in that land, which had been promised of old to the Israelites, and was regarded as the highest happiness of life, Ps. 25:13; 37:9, 11, 22, 29 (Matt. 5:5).

(3) Specially *to receive an inheritance*, with an acc. of the thing, Num. 27:11; 36:8; also with acc. of pers. (compare No. 2). *to inherit any one's goods*, Gen. 15:3, 4. Absol. Gen. 21:10, "the son of the bond-woman shall not inherit with my son, even with Isaac." Part. יוֹרֵשׁ *an heir*, Jer. 49:1.

NIPHAL, *to be dispossessed of one's possessions* (pass. of Kal No. 1, *b*); *reduced to poverty*, Gen. 45:11; Pro. 20:13. In this signification it is kindred to דַּךְ to be poor.

PIEL נֵרֵשׁ i. q. Kal No. 1, with an acc. of the thing, Deu. 28:49; with an acc. of the pers. i. q. to cast out of possession, *to make poor*. Jud. 14:15, where there is נֵרָשׁ which I prefer placing here rather than under Kal. Inf. Kal would be לְרָשְׁתָּנוּ.

HIPHIL הוֹרִישׁ—(1) *to give the possession of any thing to any one*, followed by two acc. Jud. 11:24; 2 Chr. 20:11; Job 13:26, תּוֹרִישֵׁנִי עֲלוֹת נְעוּרָי "and makest me to possess the sins of my youth," i. e. now imputest them to me. Followed by לְ of the pers. Err. 9:12.

(2) i. q. Kal No. 1, *to occupy*—(*a*) followed by an acc. of the thing, e. g. land, Nu. 14:24; a city, Josh. 8:7; 17:12; mountain-land, Jud. 1:19.—(*b*) followed by an acc. of pers. to possess the property of any one, i. e. "to expel him from possession." Ex. 34:24; Nu. 32:21; 33:52; Deu. 4:38. Figuratively applied also to inanimate things, Job 20:15, "God shall drive them out from his belly" (the riches swallowed up). Hence *to dispossess of goods*, to reduce to poverty; 1 Sa. 2:7. Comp. Niph.

(3) *to blot out, to destroy*, Nu. 14:12.

Derivatives, יְרֻשָּׁה, מוֹרָשׁ, מוֹרָשׁוֹת, יְרֻשָּׁה, יְרֻשָּׁה, תְּיָרֹשׁ, מוֹרָשׁ, and pr. n. יְרִיעוֹת or יְרִיאוֹת [יְרִיעֹת].

3424 יְרֻשָּׁה f. Nu. 24:18, and—

3425 יְרֻשָּׁה *I a possession*, Deut. 2:5, 9, 19; Joshua 12:6, 7.

[" (2) *inheritance*, Jer. 32:8."]

•3446; see 3327 יִשְׁקָם see יָקַם.

•3450 יִשְׁמָעֵאל (" whom God *makes*," i. e. creates), [*Jesimiel*], pr. n. m. 1 Ch. 4:36.

•3455 יְשׁוּם—(1) i. q. שׂוּם TO SET, OF PLACE. Hence מְאוּשָׁה Jud. 12:3 כתיב.

(2) intrans. *to be set, placed* (compare יָעַד and יאד). Fut. יֵשֵׁם Genesis 50:26, and 24:33 כתיב, where the יִשֵּׂם is קרי, Hoph. from שׂוּם.

3478, 3479 יִשְׂרָאֵל (" contender," " soldier of God," from שָׂרָה to fight, and אֵל, Gen. 32:29; 35:10; compare 19:4), *Israel*, pr. n. given by God to Jacob the patriarch (Gen. locc. citt.), but used more frequently of his descendants, i. e. of the Israelitish nation (comp. יַעֲקֹב). יִשְׂרְאֵלִי or יִשְׂרְאֵל בְּנֵי יִשְׂרְאֵל signifies—

(1) *all the descendants of Israel*, or *Israelites*.

Gen. 34:7; 49:7. אֶרֶץ יִשְׂרָאֵל 1 Sa. 13:19; 2 Kings 6:23; Eze. 27:17; and יִשְׂרָאֵל f. Isa. 19:24, the land of Israel, i. e. Palestine. Emphatically יִשְׂרָאֵל is sometimes used of those really worthy of the name of Israelites (*ἀληθῶς Ἰσραηλίται*, John 1:48), as being righteous, Isa. 49:3; Ps. 73:1; according to Romans 9:6, *οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραήλ*; also lovingly, as elsewhere יְשֻׁרוּן (which see). Hos. 8:2, יִדְעָנוּךָ יִשְׂרָאֵל " we know thee, we (are thy) Israel," compare Ps. 24:6.

(2) From the time of the dissensions, after the death of Saul, between the ten tribes and Judah, the ten tribes, following Ephraim as their leader, took to themselves this honourable name of the whole nation (2 Sa. 2:9, 10, 17, 28; 3:10, 17; 19:40—43; 1 Ki. 12:1); and this after the death of Solomon was applied *to the kingdom founded by Jeroboam*, so that from that time the kings of the ten tribes were called מַלְכֵי יִשְׂרָאֵל, while David's posterity, who ruled Judah and Benjamin, were called מַלְכֵי יְהוּדָה. Other names of the ten tribes were אֶפְרַיִם (which see), taken from the more powerful tribe, and שֹׁמְרוֹן (which see), from the capital city. The prophets of that period, principally of Judah, occasionally use both names, Judah and Israel, in poetical parallelism of the kingdom of Judah [?], see Isa. 1:3; 4:2; 5:7; 10:20; Mic. 1:14.

(3) After the Babylonish exile, the whole people, although chiefly consisting of the remains of Judah and Benjamin, again took the name most delighted in by the nation when flourishing, (1 Macc. 3:35; 4:11, 30, 31; and on the coins of the Maccabees, which are inscribed שקל ישראל: whence it is, that in the Chronicles יִשְׂרָאֵל is even used of the kingdom of Judah, 2 Chron. 12:1; 15:17; 19:8; 21:2, 4; 23:2; 24:5.

•3481 The Gentile noun is יִשְׂרְאֵלִי 2 Sam. 17:25; fem.

•3482 יִשְׂרְאֵלִית. Lev. 24:10, *Israelite*.

3480; see also on p. 376 •3485 [יִשְׂרְאֵלָה] pr. n. m. 1 Ch. 25:14, see יְשַׂרְאֵלָה.

יִשָּׂשכָר [*Issachar*], pr. name of the fifth son of Jacob by Leah, Genesis 30:18; whose descendants (בני יששכר) dwelt in the region near the sea of Galilee, Josh. 19:17—23.—This name, as it now stands in the editions (like יְרוּשָׁלַם, etc., see Simonis, Analys. Lect. Masoreth. in Pref.), takes the vowels belonging to a continual קרי יִשָּׂכָר (bought with wages or price, see Gen. 30:16). The more full reading in כתיב may be read in two ways, either יֵשׁ שָׂכָר *he is wages*, or יִשָּׂשכָר (for יִשָּׂא שָׂכָר) *he brings wages*, *et* bringt den Sohn.

3426 יֵשׁ followed by a Maccaph, יֵשׁ—(1) prop. subst. *esse, being, existence* (see יָשַׁב); whence *that which is present, ready; obvia*, wealth (compare יְשֵׁרוּת). So prob. Prov. 8:21, לְהַנְחִיל אֹהֲבַי יֵשׁ " to cause those who love me to inherit substance."

(2) By far the most common use of the word is *its* being put for *the verb substantive*, without distinction of number or tense (Aram. אִיתַי, which see, id.; Arab. ليس. Opposed to אַיִן, אֵין, there is not). Specially, therefore, with a sing. *is, was, will be, may be*. Gen. 28:16, יֵשׁ יְהוָה בַּמָּקוֹם הַזֶּה "Jehovah is in this place." 2 Ki. 10:5, וְיֵשׁ יֵשׁ " truly it is so." Nu. 22:29; Jer. 31:6. With plur. *are, were, will be*, 2 Ki. 2:16; Ezr. 10:4; 2 Chron. 6:19. יֵשׁ אֲשֶׁר *there are those who, there will be those who* (Syr. ܐܝܬ), Neh. 5:2, 3, 4. לִי יֵשׁ there is to me, *I have*, Genesis 43:7; 44:20; hence לְכָל אֲשֶׁר יֵשׁ לוֹ whatsoever he had, Gen. 39:5.

(3) especially, *to be present, ready, to exist*, Ru. 3:12; Ker. 5:1. Ecc. 1:10, יֵשׁ דָּבָר שֶׁאומַר " there is anything of which it may be said." Ecc. 9:21; 7:15; 8:14 Pro. 13:7, יֵשׁ מִתְעַשֵּׁר " there are those (who) feign themselves rich." Pro. 11:24; 18:24 Comp. Num. 9:20, יֵשׁ אֲשֶׁר יִהְיֶה " there was, when there was," etc., i. e. there was sometimes, like Ch. היה את.

If the subject be contained in a personal pronoun, this is expressed by a suffix, as יֶשְׁךָ thou art, Jud. 6:36; יֶשְׁכֶם ye are, Gen. 24:49; יֶשְׁנוֹ he is, Deut. 29:14. The verb substantive, when thus expressed, stands often in conjunction with a participle for the finite verb, Jud. 6:36, אִם יֶשְׁךָ מוֹשִׁיעַ " if thou savest," Gen. 24:42, 49.

3427 יָשַׁב fut. יֵשֵׁב, inf. abs. שׁוֹב (1 Sa. 20:5), constr. שֶׁבֶת, with suff. שִׁבְתּוֹ, imp. שֵׁב, שְׁבָה.

(1) TO DWELL, TO SIT DOWN; absol. Gen. 27:19; followed by לְ of place, Ps. 9:5; Pro. 9:14; Job 2:13; and with a dative pleon. Gen. 21:16, לָהּ וַתֵּשֶׁב " and she sat down." Also, *to be seated, to be sitting*, followed by בְּ (Gen. 19:1; 2 Sa. 7:1); עַל (1 Ki. 2:19), and poet. also with an acc. of the place on which any one sits. Pa. 80:2, יֹשֵׁב הַכְּרוּבִים " he who sits upon the cherubim," i. q. sits on a throne upborne by cherubim. Pa. 99:1; Isa. 37:16. Psa. 122:5, כִּי שָׁמָּה יָשְׁבוּ כִסְאוֹת לְמִשְׁפָּט " for there they (judges) sit on for judging;" commonly, but incorrectly, taken as, *there sit*, i. e. are placed, *thrones*; (Aram. כָּתַב, id. Arab. verb وثب has the signification of *sitting* only in the dialect of the Himyarites; see the amusing story in Pococke, in Spec. Hist. Arab. page 150 edit.

White; but this sense is found in the *substantives* יָשָׁב a sitting down, habitations, places, יָשָׁב a throne, a bed. In the vulgar Arabic the verb is commonly used in the sense of lying in wait, springing on the prey, and leaping in general).

Specially, to sit is used of—(*a*) judges, where they sit to give judgment, Ps. 9:5; kings sitting on their thrones, Psa. 9:8; 55:20. Hence, Isa. 10:13, יֹשְׁבִים "those who sit on (thrones)," i.e. kings.—(*b*) of those who *lie in wait for* others, Psal. 10:8; 17:12; Job 38:40. Followed by לְ Jer. 3:2. Comp. Gr. λόχος, ambush; λοχεύω, λοχίζω, to lie in ambush, from λέχω, to sit down; שׁכב *tegm*, and Arabic رَبَضَ, (see above).—(*c*) of an army, which sits down in a place, and holds possession of it (since Ezt before בּוּשׁן), 1 Sa. 13:16.—(*d*) of mourners, Isa. 47:5; Job 2:13. (*e*) of those who sit down idly, do nothing, are slothful, Isa. 30:7; Jer. 8:14.—(*f*) *To sit with any one*, followed by עִם is to associate with him, Ps. 26:4, 5; compare Psal. 1:1, and יָשַׁב עִם, גּוֹיִם.—As to the phrase, "to sit at the king's *right* hand," see above, page CCCLI, B [and see the note added there].

(*g*) *to remain, abide*, Gen. 24:55; 29:19. Followed by an accus. of place, Gen. 25:27, יֹשֵׁב אֹהָלִים "remaining in the tents," i.e. staying at home. With a dative pleonast. Gen. 22:5, שְׁבוּ לָכֶם פֹּה "remain here." Followed by a dat. of pers. *to remain for some one*, i.q. to expect him, Ex. 24:14. Also used of inanimate things, Gen. 49:24, וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ "but his bow remained strong."

(3) *to dwell, to dwell in, to inhabit*, Gen. 13:6, 7, 12; 19:29; followed by בְּ Deut. 17:14, and עַל of the place or land which one inhabits, Levit. 25:18; also followed by an acc. Gen. 4:20. Poet. Ps. 22:4, יֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל "dwelling amongst the praises of Israel," in the temple, where the hymns of Israel from around sound in thy ears. Ps. 107:10. Part. יוֹשֵׁב *an inhabitant, a dweller*, Gen. 19:25; Jud. 1:21; 3:3. But יָשַׁב followed by an accus. is also to dwell *near, by* anything, to be neighbour (comp. גּוּר). יוֹשְׁבֵי those who dwell near her, sc. the city, Ezek. 26:17. Gen. 4:20, יֹשֵׁב אֹהֶל וְמִקְנֶה "those who dwell in tents and amongst flocks."

(4) pass. *to be inhabited*, as a place, city, country, Isa. 13:20; Jer. 17:6, 25; Ezek. 26:20. In like manner יָקַן and Greek ναίω, ναιέω, signify both *to inhabit* and *to be inhabited*.

NIPHAL נוֹשַׁב *to be inhabited*, Exod. 16:35, and often in other places.

PIEL יִשֵּׁב *to place, to make to sit down*, Ezek. 25:4.

HIPHIL הוֹשִׁיב—(1) causat. of Kal No. 1, *to cause to sit down*, 1 Sa. 2:8; 1 Ki. 21:9.

(2) causat. of Kal No. 3, *to cause to inhabit*, Psal. 68:7; 113:8; followed by בְּ of place, Gen. 47:6; 2 Ki. 17:26. Also, *to cause* a woman *to dwell with one*, i.e. to take in marriage (compare Kal, Hos. 3:3; Æthiop. ΦΛΗ: Conj. IV. to take a wife), Ezr. 10:2, 10, 14, 17, 18; Neh. 13:27.

(3) causat. of Kal No. 4, *to cause* a land *to be inhabited*, Ezek. 36:33; Isa. 54:3.

HOPHAL.—(1) *to be made to dwell*, Isa. 5:8.

(2) *to be inhabited*, Isa. 44:26.

Derivatives, יְשִׁבָה (for יְשִׁיבָה), מוֹשָׁב, תּוֹשָׁב, and the pr. names which follow.

יֹשֵׁב בַּשֶּׁבֶת ("dwelling tranquilly" ["sitting on the seat"]), pr. n. of one of David's captains, 2 Sa. 23:8; in the parallel passages יָשְׁבָּם. *3429

יֹשְׁבְעָם ("father's seat"), [*Jeshebeab*], pr. n. m. 1 Ch. 24:13. 3428

יִשְׁבָּח ("praising"), [*Ishbah*], pr. n. m. 1 Ch. 4:17. *3431

יִשְׁבִּי בְנֹב ("his seat is at Nob"), pr. n. m. 2 Sam. 21:16 כתיב; קרי, יִשְׁבִּי בֹב ("my seat is at Nob"), [*Ishbi-benob*]. 3430

יִשְׁבֵי לָחֶם, [*Jashubi-lehem*], pr. n. m. 1 Ch. 4:22. *3433

יִשְׁבְּיָהוּ I. *Yashov'am*, like יִרְמְיָהוּ ("to whom the people turn"), [*Jashobeam*], pr. n. m. 1 Ch. 11:11; 27:2. *3434

יִשְׁבָּק ("leaving behind"), [*Ishbak*], pr. n. of a son of Abraham and Keturah, Gen. 25:2. *3435

יִשְׁבְּקָשָׁה ("a seat in a hard place"), [*Jeshbekashah*], pr. n. m. 1 Ch. 25:4, 24. *3436

† יָשָׁה a root unused in Hebrew, but found very widely spread through ancient languages, whence the noun יֵשׁ *esse, being*, and יְשִׁימָה *a setting upright* (sid), *uprightness*, truth. Prop. *to stand, to stand out, to stand upright*; hence *to be*. (With this agree Sanscr. *as*, to be, Pers. هستن, Latin *esse*.) Kindred in signification is יָצַב to stand, whence יָצַק *to be*. Other traces of this root are found in the pr. names יְשִׁי, יְשִׁיָּה.

יָשׁוּב ("turning oneself"), [*Jashub*], pr. n.—(1) of a son of Issachar, Nu. 26:24.—(2) Ezr. 10:29. From No. 1 is the patron. יָשׁוּבִי Nu. loc. cit. *3437

יְשׁוּה ("even," "level"), [*Ishua, Isua*], pr. n. of a son of Asher, Gen. 46:17. 3438

יִשַׁי (id.), [*Isui, Ishui, Jesui*], pr. n.—(1) of a son of Asher, Gen. 46:17.—(2) of a son of Saul, 1 Sa. 14:49. *3440. 3441St.

יְשַׁיָהוּ ("whom Jehovah casts down"), [*Jeshaiah*], pr. n. m. 1 Ch. 4:36. 3439

יֵשׁוּעַ [*Jeshua*], a contracted form of the pr. n. יְהוֹשֻׁעַ used in the later Hebrew, Gr. Ἰησοῦς.—(1) of Joshua, the leader of the Israelites, Neh. 8:17.—(2) of a high priest of the same name; see יְהוֹשֻׁעַ No. 2, Ezr. 2:2; 3:2; Neh. 7:7.—(3) pr. n. of other men, mentioned in the books of Chronicles, Ezra, and Nehemiah. 3442. 3443

["(4) a city of Judah, Neh. 11:26."]

יְשׁוּעָה f. with ה parag. poet. יְשׁוּעָתָה Ps. 3:3; 80:3 (from the root יָשַׁע). 3444

(1) Verbal adj. *f. that which is delivered, safe*, Isa. 26:1, 18.

(2) Subst.—(*a*) *deliverance, help*; יְשׁוּעַת יְהוָה "aid vouchsafed by God," Ex. 14:13.—(*b*) *welfare*, Job 30:15.—(*c*) *victory*, 1 Sa. 14:45; 2 Ch. 20:17; Hab. 3:8.

† יָשׁוּשׁ an unused root. Arab. transp. وَحَشَ *to be void, empty*, used of a desert and desolated region, and of a famishing belly. Conj. IV. to be famished, hungry, وَحِشَ fasting, having taken no food. Hence—

יְשִׁימוֹן I. *Yashov'am*, like יִרְמְיָהוּ ("to whom the people turn"), [*Jashobeam*], pr. n. m. 1 Ch. 11:11; 27:2. 3445

יְשִׁמוֹן m. found once Micah 6:14; *hunger*, prop. emptiness of stomach. *

יָשַׁט only found in HIPHIL הִשִּׁיט TO STRETCH OUT, Est. 4:11; 5:2; 8:4. (Syr. and Ch. אַשְׁטִי, אַסְטִי id.) 3447

יִשַׁי (perhaps "wealthy," see שׁי No. 1). pr. n. *Jesse*, a shepherd of Bethlehem, the father of King David, who, as being of humble birth, was called contemptuously by his enemies בֶּן־יִשַׁי 1 Sa. 20:27; 30:31; 22:7, 8; 2 Sam. 20:1; 1 Ki. 12:16 (1 Sam. 16:1, seq.); *the stem of Jesse*, Isa. 11:1; poet. used of the family of David, and *thereof*, i.e. the shoot of Jesse, ib. ver. 10, used of the Messiah. [Compare Rev. 22:16, "I am the root and offspring of David;" *root* can never be put for *shoot* as suggested by Gesenius, but the Lord Jesus Christ, son of God and son of David, was *both*.] LXX. Ἰεσσαί. 3448

יִשְׁעִיָה ("whom Jehovah saves"), [*Ishaiah*], pr. n. m. 1 Ch. 12:6. 3449

יִשְׁעִיָהוּ (id.), [*Jesaiah*], pr. n. m. 1 Ch. 12:6. **

יִשְׁעִי (for יִשְׁעִיָה, "whom Jehovah keeps"), [*Ishmerai*], pr. n. m. 1 Ch. 8:18. 3461

יֶשֶׁן & יָשֵׁן fut. יִשַׁן, inf. יְשׁן Ecc. 5:11, pr. TO BE LANGUID, WEARY (fig. stiff, *mûte* from), hence—

(1) of persons, *to fall asleep*, Gen. 2:21; 41:5; Ps. 4:9; *to sleep, to be sleeping*, Isa. 5:27; 1 Ki. 19:5. (Arab. وسن to begin to sleep, to slumber, [of] drowsiness; سِنَة the beginning of sleep. As to sleep 3462

* For 3446 see p. 370.

** For 3450 see p. 370.

*** For 3451 see Strong.

**** For 3455 see p. 370.

itself, they commonly use the verb נוּם, which on the contrary is used in Hebrew of slumbering, see נוּם. Persons are said, poetically, to sleep who are—(*a*) idle, doing nothing, whence ἀνθρωποκάμπτης, Psalm 44:24, "why sleepest thou, O Jehovah?" Psalm 78:65.—(*b*) dead. Job 3:13; concerning whom the idea is more fully expressed with an accus. following, יָשַׁן עֵצֶת עוֹלָם Jer. 51:39, 57, and יָשַׁן נֶצַח Ps. 13:4.

(2) used of inanimate things, *to be flaccid, dried*, hence *to be old* (opp. to fresh or new), compare נָבֵל, זָקֵן. So adj. יָשָׁן and—

NIPHAL נוֹשַׁן—(1) *to be dry*, used of old [last year's] corn, opp. to what is fresh. Lev. 26:10.

(2) *to be old, inveterate*, of leprosy, Lev. 13:11; of a person who has long dwelt in any country, Deu. 4:25.

PIEL, causat. of Kal No. 1, *to cause to sleep*, Jud. 16:19.

Derivatives, יְשֵׁנָה, שֵׁנָה and those which follow immediately.

3465 יָשָׁן m. יְשָׁנָה f. adj. *old*, opp. to recent, fresh, used of corn of the past year, Levit. 25:22; Cant. 7:14. (Luth. first), of an old gate (opp. to a new), Neh. 3:6; 12:39; of the old pool, Isa. 22:11.

3463 יֶשֶׁן f. יְשָׁנָה. Pl. const. יְשָׁנֵי Dan. 12:2.—(1) part. and verbal adj. *sleeping*, 1 Sa. 26:7; Ps. 78:65. It serves in the same manner as participles in periphrastic expressions for the finite verb. 1 Ki. 3:20, אַמְתְּךָ יְשֵׁנָה "thy handmaid was sleeping." Cant. 5:2.

3464 (2) [*Jashen*], pr. n. m. 2 Sa. 23:32; for which 1 Ch. 11:34, there is יָשֵׁן.

3466 יְשָׁנָה ("old"), [*Jeshanah*]; pr. n. of a town of the tribe of Judah, [in the kingdom of Samaria rather]. 2 Ch. 13:19.

3467 יָשַׁע unused in Kal, Arab. وسع TO BE SPACIOUS, AMPLE, BROAD, figuratively *to be opulent*, kindred to יָשַׁר. See Jeuhari in A. Schultens, Origg. Heb. tom. i. p. 20. The signification of *ample space* is in Hebrew applied to liberty, deliverance from dangers and distresses (compare רָחַב, נָתַן), as on the other hand narrowness of space is frequently used of distresses and dangers (comp. צוּר, עָנָה). Hence—

HIPHIL הוֹשִׁיעַ fut. יוֹשִׁיעַ, the ה rarely retained יְהוֹשִׁיעַ Ps. 116:6, apoc. יוֹשַׁע, וַיּוֹשַׁע.

(1) *to set free, to preserve*, followed by מִן Ps. 7:2; 34:7; 44:8; מִיַּד Jud. 2:16, 18; 3:31; 6:14, 15, 31, 36.

(2) *to aid, to succour*. Const. absol. Isa. 45:20; followed by an acc. Ex. 2:17; 2 Sam. 10:19; and לְ Josh. 10:6; Ezc. 34:22; most commonly used of God giving help to men, followed by an acc. Ps. 3:8; 6:5; 31:17; by a dative, Ps. 72:4; 86:16; 116:6. As victory depends on the aid of God, it is i. q. *to give victory*, followed by a dat. Deu. 20:4; Josh. 22:22; 2 Sa. 8:6, 14.—A phrase frequently used is, הוֹשִׁיעָה לִי יְדִי "my own hand has helped me," [saved me] or, הוֹשִׁיעָה לִי זְרֹעִי "my own arm has helped me," i. e. "by my own valour (without the aid of any one) have I gained the victory." Jud. 7:2; Job 40:14; Ps. 98:1.—Ps. 44:4; Isa. 59:16; 63:5. In another sense and construction, 1 Sa. 25:26, לְהוֹשִׁעַ לְךָ "to help thyself with thy own hand," i. e. to take private vengeance, 1 Sa. 25:33. יָדוֹ and יָדִי 1 Sa. 25:33, is the accusative of instrument which is also elsewhere coupled with this verb (Psalm 17:13); with regard to which see Heb. Gramm. ed. 10, § 135, 1, note 3.

NIPHAL—(1) *to be freed, preserved*, followed by מִן Nu. 10:9; Ps. 33:16.

(2) *to be helped*, Isa. 30:16; 45:17; *to be safe*, Ps. 80:4, 8; also *to conquer*, [is it not *saved* in the alleged passage?] Deu. 33:29. Part. נוֹשָׁע *conqueror*, Zec. 9:9 [In this passage of course it refers to Christ as *bestowing salvation*]; Ps. 33:16.

Derivatives, besides those which immediately follow, מוֹשָׁעוֹת, אֹשִׁיעָה, and the pr. n. יְהוֹשֻׁעַ, יֵשׁוּעַ, יְשׁוּעָה [also הוֹשֵׁעַ and מוֹשִׁיעַ].

יֶשַׁע & יְשַׁע, with suff. יִשְׁעִי, יִשְׁעֲךָ Ps. 85:8. 3468

(1) *deliverance, aid, [salvation]*, Ps. 12:6; 50:23. Used like verbals with the case of the finite verb, Hab. 3:13, לְיֵשַׁע אֶת עַמֶּךָ "to deliver thine anointed." אֱלֹהֵי יִשְׁעִי God of my help [*salvation*], i. e. my helper [*saviour*]. Ps. 18:47; 25:5; 27:9; Mic. 7:7; Isa. 17:10.

(2) *safety, welfare*, Job 5:4, 11; Ps. 132:16; Isa. 61:10 [in these two last cited passages, *salvation*].

יְשַׁע ("salutary"), [*Jehu*], pr. n. m.—(1) 1 Ch. 2:31.—(2) 1 Ch. 5:24.—(3) 1 Ch. 4:20, 42. 3469

יְשַׁעְיָהוּ ("the salvation of Jehovah"), *Isaiah*, [*Jeshaiah*], LXX. Ἠσαΐας, Vulg. *Isaias*, pr. n. borne by—(1) a very celebrated prophet who flourished, and had great influence among the people, in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, see Isaiah 1:1; 6:1, seq.; 7:1, seq.; 20:1, seq.; 22:15, seq.; chaps. 36—39.—(2) 1 Chron. 25:3, 15.—(3) 1 Ch. 26:25. 3470

3470 יְשַׁעְיָה (id.) [*Jeshaiah, Jesaiah*], pr. n. m.—(1) 1 Ch. 3:21.—(2) Ezr. 8:7.—(3) Ezr. 8:19.—(4) Neh. 11:7.

† [יָשְׁעָה an unused root, kindred to the roots שָׁפָה to make smooth, and צָפָה to shine, to be bright, which appears also to have been the signification of this root. Hence may be derived"—]

3471 יִשְׁפָּה (read Yah-sh'pheh), Ex. 28:20; 39:13, and—

3471 יִשְׁפֵּה Ezc. 28:13, *a jasper*, a precious stone of different colours. (Arab. يَشْفٌ, يَشْفٌ, also يَصْفٌ, id.) If an etymology is to be sought in Hebrew, it may be from the root שָׁפָה to be smooth [but see שֵׁפִי above]. But the form of the word appears strange, as if it were foreign.

3472 יִשְׁפָּה (perhaps "bald," from שֵׁפִי), [*Ispah*], pr. n. m., 1 Ch. 8:16.

3473 יִשְׁפָּן (prob. id.), [*Ishpan*], pr. n. m., 1 Ch. 8:22.

3474 יָשַׁר fut. יִשַׁר (once יִשַׁר 1 Sa. 6:12).

(1) i. q. אָשַׁר (kindred roots are יָשַׁר, עָשַׁר) TO BE STRAIGHT, especially of a way, 1 Sa. 6:12, וַתִּשַּׁרְנָה בַּדֶּרֶךְ prop. "and the kine were straight in the way," i. e. they went in a straight, direct way. (As to the grammatical form, see Gramm. § 47, note 3.) Metaphorically in this one phrase, יָשַׁר בְּעֵינֵי *to be straight in my eyes*, i. e. "it is pleasing to me," I approve it, Nu. 23:27; Jud. 14:3, 7; 1 Sa. 18:20, 26; 2 Sa. 17:4; 1 Ki. 9:19.

(2) *to be even, level*, metaphorically used of an even mind, i. e. tranquil (compare שָׁקַט Isa. 38:13), or composed, opp. to inflated, proud, Hab. 2:4, הִנֵּה עֻפְלָה לֹא־יָשְׁרָה נַפְשׁוֹ בּוֹ "behold the puffed up, his soul is not tranquil in him."

PIEL.—(1) *to make a way straight*, Pro. 9:15, "those who make their ways straight," i. e. those who go on in a straight way, the upright. יְיַשֵּׁר לָכֶת to go straight forward. Prov. 15:21, "God makes straight the ways of any one," i. e. causes that his affairs may prosper; Prov. 3:6; 11:5. Hence *to direct*, as a water course, 2 Chr. 32:30; poetically applied to thunder, Job 37:2.

(2) *to esteem as right, to approve*, Ps. 119:128.

(3) causat. of Kal No. 2, *to make even, level*, as a way, Isa. 40:3; 45:13; followed by לְ for any one.

PUAL, pass. of Piel No. 3. Part. מְיֻשָּׁר זָהָב *gold made even, spread out*, 1 Ki. 6:35.

HIPHIL הִישִׁיר and הִשִּׁיר (Ps. 5:9; Isa. 45:2 כתיב) —(1) *to make a way straight*. Ellipt. Pro. 4:25, "let thy eyelids יַיְשִׁירוּ נֶגְדֶּךָ make straight (sc. a way) before thee," i. e. let them look straight.

(2) *to make a way even*, Ps. 5:9; high places, Isa. 45:2.

Derived nouns, מֵישָׁר, מִישׁוֹר, pr. n. יְשִׁימוֹן and those which immediately follow.

יָשָׁר adj. f. יְשָׁרָה—(1) *straight*. Exe. 1:7, 23; Job 33:27, יָשַׁר הָעֲוִיתִי "I have made the straight crooked;" I have acted perversely. Figuratively יָשָׁר בְּעֵינָיו that which is right in my eyes, i. e. what pleases me, what I approve. Jud. 17:6, "every one did הַיָּשָׁר בְּעֵינָיו what was right in his own eyes," what was pleasing to himself. Deu. 12:25, 28, הַיָּשָׁר וְהַטּוֹב בְּעֵינֵי יְהוָה "that which is pleasing to God." Followed by לְפָנַי id., Pro. 14:12; 16:25. Often used of persons—(*a*) *upright, righteous*, Job 1:1, 8; Ps. 11:7. More fully expressed by יְשָׁרֵי לֵב Ps. 7:11, and יְשָׁרֵי נֵדֶךְ 37:14. יְשָׁרִים *sar' ilvoyim*, are the Jews, Daniel 11:17. סֵפֶר הַיָּשָׁר [the book of Jasher] *the book of the upright*, either sing. or collect. is an anthology of ancient poems, to which reference is twice made in the Old Test., Josh. 10:13; 2 Sam. 1:18. (If it could be proved that יָשָׁר is also used of military valour, the title of that book might not be ill rendered *the book of valour;* comp. the name of the celebrated Arabic anthology, called حماسة i. e. valour.) Neutr. יֹשֶׁר uprightness, integrity, Psa. 37:37; 111:8.—(*b*) *just, true*, of God, and the word of God, Deu. 32:4; Psa. 33:4; 119:137.

(2) *even*, used of a way, Jer. 31:9; hence דֶּרֶךְ יְשָׁרָה an even (unobstructed) way, i. e. fortunate, Ezr. 8:21. יָשָׁר לֵב ready-minded, prompt for doing any thing; followed by a gerund, 2 Ch. 29:34. Compare Arabic يسر to be ready, obsequious. Conj. III. to make oneself of easy access to any one.

יָשָׁר ("uprightness"), [*Jesher*], pr. n. masc., 1 Ch. 2:18. 3475

יֹשֶׁר m.—(1) *straightness*, of way, Pro. 2:13; 4:11. 3476

(2) Figuratively—(*a*) *what is right, what ought to be done, that which is just and meet*. Prov. 11:24, "who withholds יֹשֶׁר more than is just and meet." With suffix יָשְׁרִי what he ought to do, his office, Job 33:23; Prov. 14:2; 17:26. Also, what we ought *to speak, that which is true or right*, Job 6:25.—(*b*) used of persons; *uprightness, integrity*, often with the addition of לֵב, לֵבָב, Deut. 9:5; Ps. 25:21; 119:7; Job 33:3.

* For 3478 & 3479 see p. 370.

3480 יְשַׁרְאֵלָה (“right before God”), [*Jesharelah*], pr. n. m. 1 Ch. 25:14.

3483 יְשָׁרָה or יְשֻׁרָה constr. f. i. q. יֹשֶׁר *uprightness, integrity*, 1 Ki. 3:6.

3484 יְשֻׁרוּן m. *Jeshurun, Jesurun*, a poetical and (at the same time apparently) a tender and loving appellation of the people of Israel; found four times, Deu. 32:15; 33:5, 26; Isa. 44:2. Interpreters are not determined as to its origin. To me it appears probable [but see below] that יְשֻׁרוּן was a diminutive of the name יִשְׂרָאֵל, used among the people and in common life for the fuller form יִשְׂרָאֵלוֹן (as to the syllable וֹן added to diminutives, see Lehrgeb. p. 513, and Hoffmann, Syr. Gr. page 251); but, like other words of this sort in frequent use, more freely inflected and contracted (compare Syriac *Aristot*, for Aristotle; Arab. *Bakrat*, for Hippocrates; and the German diminutive names, such as Gritz for Fritzchi); and thus, at the same time, an allusion was made to the idea of *rectitude, uprightness*, as found in the root יָשַׁר; compare יְשָׁרִים Nu. 23:10. So Gr. Venet. Ἰεραλλίεκορ. Others regard יְשֻׁרוּן as a diminutive from יָשָׁר (as if יְשָׁרוֹן), as though *rectulus, justulus* [the righteous little people], *bon lieu, fromme Stätte* (Aqu., Symm., Theod. εὐθύς); but the passage in Isaiah appears to hinder this, where it stands for יִשְׂרָאֵל, parall. יַעֲקֹב: [Yet this was Gesenius' corrected judgment].

† יָשַׁשׁ an unused root; cogn. to שׁוּשׁ *to be white, hoary*; hence *to have hoary hairs*, i.e. *to be an old man*; comp. שֵׂיבָה.

Hence יָשִׁישׁ, pr. n. יְשִׁישַׁי, and—

3486 יָשִׁישׁ m. *an old man*, prop. *hoary*, 2 Ch. 36:17.

3487 יָת Chald. i. q. Heb. אֵת, the mark of the acc. With pron. יְתְהוֹן *them*, Dan. 3:12.

3488 יָתַב Chald. i. q. Heb. יָשַׁב.—(1) TO SIT, TO SIT DOWN, Dan. 7:9, 10, 26.

(2) *to dwell*, Ezr. 4:17.

Aphel הֽוֹתִיב *to cause to dwell*, Ezr. 4:10.

† יָתַד an unused root. Arabic وَتَدَ and وَطَّدَ *to make firm, to fix firmly*. Hence—

3489 יָתֵד const. יְתֵד, plur. יְתֵדוֹת, m. Ezek. 15:3, f. Isa. 22:25; Deu. 23:14.

(1) *a pin, a nail*, which is fixed into a wall, Exe. 15:3; Isa. loc. cit.; specially *a pin of a tent*, Exod. 27:19; 35:18; 38:31; Jud. 4:21, 22. *To drive in a pin* or *nail*, is in Hebrew (as in Arabic, see Vit. Tim. i. p. 134, 228, edit. Manger.), an image of a firm and stable abode, Isa. 22:23; in which sense יָתֵד is used Ezr. 9:8; comp. נָטַע verse 9, and the roots נטע, יתק. Also, *a nail* or *pin* is used metaphorically of a *prince*, from whom the care of the whole state hangs as it were, Zec. 10:4; the same person is also called פִּנָּה or *corner stone*, on whom the state is builded.

(2) *a spade, paddle*, Deu. 23:14. יְתֵדוֹת הָאֲרֹגֶת Jud. 16:14, *a weaver's spatha*. [In Thesaur. this last passage is not put under this head.]

יָתוֹם m. *an orphan*, from the root יָתַם, Exr. 22:21, 23; Deu. 10:18; 14:29. Used of a child who is bereaved of his father only, Job 24:9. 3490

יְתֵר m. (from the root יתר, of the form יִקְטֹם), *searching out*; meton. that which is found by searching, Job 39:8. 3491; see Strong

יָתַת an unused root. Arab. وَتَّ *to beat with a club*, مِتَّةٌ a club. Hence תּוֹתָח a club, which see. †

יִתֵּר (“height”), [*Jattir*], pr. n. of a town in the mountains of Judah, inhabited by the priests, Josh. 15:48; 21:14; 1 Sam. 30:27; 1 Chron. 6:42. [Perhaps *'Attir*, عَتِير Rob. ii. 194.] 3492

יִתֵּר Ch.—(1) adj. *very great, excellent, pre-eminent*, Dan. 2:31; 5:12, 14.

(2) f. יִתֵּרָה adv. *abundantly, very*, Dan. 3:22; 7:7, 19. 3493

יִתְלָה (“height,” “lofty place,” root תָּלָל), [*Jethlah*], pr. name of a town of the Danites, Josh. 19:42. 3494

יִתְמָה an unused root. Arabic يَتِمَ and يَتُمَ *to be solitary, bereaved*. The signification of solitariness appears to have sprung from that of *silence*, so that it is kindred to the roots שָׁמַם, דָּמַם. Hence יָתוֹם an orphan.—אִיתִּים Psa. 19:14, is from דָּמַם see Analyt. Ind. †

יִתְמָה (“bereavedness”), [*Ithmah*], pr. n. m. 1 Ch. 11:46. 3495

יִתְנָן an unused root, i. q. כּוּן *to be constant, perennial*, used of water (comp. נָכוֹן); hence *to be firm, stable*. †

Derivative, יִתְנִיאֵל

יִתְנִיאֵל (“whom God gives”), [*Jathniel*], pr. n. m. 1 Ch. 26:2. 3496

*For 3481 & 3482 see p. 371.
** For 3485 see p. 371.

3497 יִתְנָן (“given”), [*Ithnan*], pr. n. of a town in the tribe of Judah, Josh. 15:23.

3498 יָתַר—(1) pr. TO BE REDUNDANT (brüber hinaus-bleiben), see יֶתֶר No. 1, and מִיתָר; hence—

(2) *to abound* (überflüssig sein, *superesse*).

(3) *to be over and above, to be left* (übrig sein).

(4) *to be beyond measure, to exceed bounds*; hence *to be preeminent, to excel*.

In Kal there only occurs part. יוֹתֵר *that which is left, the rest*, 1 Sa. 15:15; whence *gain*, and adv. *more, farther*, see page CCCXLIV, A.

Hiphil הוֹתִיר—(1) *to cause* some one *to abound* with something; followed by an acc. of pers. and בְּ of the thing, Deu. 28:11; 30:9. (see 1956St)

(2) *to let remain, to leave*, Ex. 10:15; 12:10; Isa. 1:9. Ps. 79:11, הוֹתֵר בְּנֵי תְמוּתָה “let remain (i.e. keep alive) the sons of death,” i.e. those doomed to die.

(3) *to make profit* (like Syr. ʾaph. Pe. and Aph.). Gen. 49:4, אַל תּוֹתַר “thou shalt not lay up gain” [in Thes. “thou shalt not excel,’ shalt not be superior to thy brethren”].

Niphal נוֹתַר—(1) *to be left, to be let to remain*, Ex. 10:15; also, *to remain*, Gen. 32:25. Part. נוֹתָר, fem. נוֹתֶרֶת *rest, remainder*, Gen. 30:36; Ex. 28:10; 29:34.

(2) *to excel, to be superior* to the rest; hence *to gain a victory*. (Syr. Ethpa. to excel, to be pre-eminent.) Dan. 10:13, וְאֶנְיָר נוֹתַרְתִּי שָׁם אֵצֶל מַלְכֵי פָרָס “and I there obtained the victory with the kings of Persia.” [This sense is in Thes. spoken of very doubtfully, and in this passage the meaning given in the Engl. Vers. is preferred.]

Derived nouns, יֶתֶר, יִתְרָה, יִתְרוֹן, מוֹתָר, מֵיתָר, and ‘hose which immediately follow.

3499 יֶתֶר with suff. יִתְרוֹ m.—(1) *a cord, a rope*, prop. *something hanging over, redundant*, so called from hanging over, hanging down; see the root No. 2. (Arab. وَتَرٌ id. a bow string, harp string), Jud. 16, 7, seq. Specially—(*a*) used of the cords which in pitching a tent fasten the curtains to the stakes. Metaph. Job 4:21, נָסַע יִתְרָם בָּם “their cords are torn away,” their tents are removed, i. e. they die (comp. the metaphor of a tent, verse 19; Isa. 38:12).—(*b*) of the string of a bow, Ps. 11:2.—(*c*) of a cord used as a *bridle*; Job 30:11 בִּיתְרִי פִתָּח “he looses his bridle,” or coll. “they loose their bridle,” i. e. they are unbridled, unrestrained; יִתְרֵי Job 39:5, “who hath loosed the bridle, i. e. the rein which I put on them, or the reverence owed to me.

(2) *abundance*, Psalm 17:14; Job 22:20; adv. *abundantly, very*, Isa. 56:12; Dan. 8:9; עַל יֶתֶר *abundantly*, enough and more, Ps. 31:24.

(3) *remainder, rest, residue*; יֶתֶר מִכֹּל the rest of the people, Jud. 7:6; 2 Sa. 10:10, יֶתֶר דִּבְרֵי שׁ, יֶתֶר the rest of the acts of Solomon, 1 Ki. 11:41; compare 1 Ki. 14:19. But Joel 1:4, יֶתֶר הָאַרְבֶּה “that which the locust has left.”

(4) *that which exceeds measure* or *limit*, whence adv. *besides* (i. q. יוֹתֵר 2, *c*); hence *eminence, excellence*, Pro. 17:7. Conor. *that which is excellent*, or *first*, Gen. 49:3.

(5) [*Jether, Jethro*], pr. n. m.—(*a*) Jud. 8:20. 3500

—(*b*) 1 Ch. 2:32.—(*c*) 1 Ch. 4:17.—(*d*) 1 Ch. 7:38, for which there is יִתְרָן verse 37.—(*e*) the father-in-law of Moses, elsewhere called יִתְרוֹ, Ex. 4:18.—(*f*) 1 Kings 2:5, for which there is יִתְרָא 2 Sam. 17:25. 3501

Patron. יִתְרִי 2 Sa. 23:38. *3505

יִתְרָה i. q. יֶתֶר No. 3, f. *that which is left, residue*, Isa. 15:7; Jer. 48:36. 3502

[In Thes. *abundance, riches*, i. q. יֶתֶר No. 2.]

יִתְרוֹ (i. q. יִתְרָן), [*Jethro*], pr. n. of the father-in-law of Moses; compare יֶתֶר and חֹבָב; Exod. 3:1; 4:18. 3503□

יִתְרוֹן m.—(1) *gain, profit, emolument*, what one has over and above, Ecc. 1:3; 2:11; 3:9; 5:8, 15; 10:10 [“ Syriac לֵיאוֹ gain”]. 3504

(2) *pre-eminence*, followed by מִן Ecc. 2:13.

יִתְרָן [*Ithran*], pr. n. m. Gen. 36:26; 1 Ch. 1:41; 7:37.] 3506

[יִתְרָת; see יוֹתָרֶת.] *3508; see also on p. 344

יִתְרְעָם (“abundance of people,” [“rest of the people”]), [*Ithream*], pr. n. m. 2 Sam. 3:3; 1 Ch. 3:3. 3507

יִתֵּת (according to Simonis for יִתֵּד “a nail”) [*Jetheth*], pr. n. of an Edomite prince, Gen. 36:40. 3509

כ

Caph, the eleventh Hebrew letter as a numeral, standing for *twenty*. Its name (כַּף) signifies *a wing* [“hollow of the hand, palm”], to which the figure of the letter in the Chaldee alphabet now in use refers.

It takes a middle place among the palatal letters,

and is interchanged—(*a*) with the softer ones נ (see p. CL, A); and also י, as נָשַׁי and נָשַׁך (compare also יָשַׁשׁ and נָשַׁשׁ an old man)—(*b*) with the harder palatal פ; see נָכַד and נָפַד; נָקַד and נָפַק; נָקַר and נָפַר, and other words almost without number in the cognate languages; see Schult. Clav. Dialectorum, p. 295; Scheid. ad Cant. Hiskis, p. 196. It more rarely passes into the sonewhat harsher gutturals ח (כ) and ע (ג), as חָלַד, כָּלַד a mole; חָבוֹר and עָבוֹר the river Chebar; חֵילִין, גֵּבִנִּים cheese; עֹפֶר, גֹּפֶר a young lion, עָפַר and עָפָר to surround.

כְּ, before monosyllables and barytones often כָּ (Lehrg. § 151, 1); with suff. כָּמֹנִי, כָּהֵם, כָּהֶם, כָּהֶן (with the other pers. pronouns there is put כְּמוֹ, כְּמוֹ, which see).

(A) adv. of quality, abbreviated from כֵּן (like אֵל for אַיֵּה and the like, see Hebr. Gramm. § 100, ed. 10); —(unless it be preferred to regard the adverb כְּ as having sprung from כִּי properly the relative pronoun *qui, quæ, quod*, hence *quomodo* (wie beschaffen), like ὡς from the relative ὅ, also ὅσον, οἷον adv. from the relatives ὅσος, οἷος; *ut, uti*, from ὅτι. If this etymology be adopted the *power* of the word would be *properly* relative, and the signification A, 2 must stand first.)

(1) demonst. pron. *thus, so, in this manner*, Gr. ὡς. Hence repeated כְּ...כְּ *as ...so; how ...thus*; when two things are compared with each other (old Germ. so...*so, wie* for the common *wie* ...so). Lev. 7:7, כַּחַטָּאת כָּאָשָׁם "as the sin-offering, so the trespass-offering;" Num. 15:15; Hos. 4:9; 1 Ki. 22:4, and contrariwise, although more rarely *so ...as; thus ... how*, Gr. ὡς...ὡς; Gen. 44:18, כְּמוֹךָ כְּפַרְעֹה "so art thou, as Pharaoh;" Gen. 18:25; Ps. 139:19. According to the various modes of comparison, it may often be rendered, *as well ...as, tam ...quam*; Lev. 24:16, "all the congregation shall stone him כְּגֵר כָּאֶזְרָח as well the foreigners as the natives;" Deu. 1:17; Ezr. 18:4; *how great, so great, quantus, tantus; qualis, talis* (ὅσος, τόσος· οἷος ...τοῖος); Josh. 14:11, כְּכֹחִי אָז וְכִכֹחִי עַתָּה "as great as my strength was then, so great is my strength now;" 1 Sam. 30:24; *as soon as ...so* or *then* (when two things are said to have happened at the same time), Ps. 48:5 [7]; compare Gr. ὡς...ὡς, Il. i. 512. More fully expressed כַּן ...כְּ Ps. 127:4; Joel 2:4; also in the later [?] Hebrew יְכִ...כְּ Josh. 14:11; Dan. 11:29; Ezr. 18:4.

(2) relat. *in what way, how, auf welche Weise*, after the verb יָדַע (as elsewhere אֵיךְ Jud. 3:8); Ecc. 11:8, "as thou dost not know what is the course of the wind, וְכַעֲצָמִים בְּבֶטֶן מְלֵאָה and how the bones (grow) in the pregnant womb, so," etc.

(3) indefinitely, *in some way, some measure* (*ein wiegermassen*), hence, when numbers, or measure of space or time are expressed in round numbers; *about*, Gr. ὡς (ὡς πεντήκοντα), *circ, fere*; German, ungefähr, etwa. 1 Ki. 22:6, כְּאַרְבַּע מֵאוֹת אִישׁ "about four hundred men." Ex. 29:37; Ruth 2:17, כְּאֵיפָה "about an ephah of barley." Nu. 11:31, כְּדֶרֶךְ יוֹם "about one day's journey." Ruth 1:4, כְּעֶשֶׂר שָׁנִים "about ten years."—Also used of a point of time, when not defined with strict exactness. Ex. 11:4, כַּחֲצוֹת הַלַּיְלָה "about midnight." Ex. 9:18, כָּעֵת מָחָר "to-morrow about this time." Dan. 9:21, כְּעֵת מִנְחַת עֶרֶב "about the time of the evening sacrifice." (In these examples כְּ may, as has been here done, be taken adverbially, and the substantive as the accusative marking the time when; but see B. No. 3.)

(B) Prep.—(1) *as, like, as if*, denoting some kind of resemblance, Gen. 3:5; 9:3; 29:20; Psalm 1:3; Job 32:19; Gen. 25:25; either of form, appearance (Cant. 6:6, "thy teeth (are) כְּעֵדֶר הָרְחֵלִים like a flock of sheep." Jud. 8:18; Job 41:10); or of magnitude (Josh. 10:2, "for Gibeon was a great city, כְּאַחַת עָרֵי הַמְּלוּכָה like one of the royal cities," i. e. "as great as one of those cities"); or of time (Job 10:5; Ps. 89:37, כְּיָרֵחַ יִכּוֹן עוֹלָם "his throne shall stand like the sun," i. e. as long as the sun shall shine; compare Ps. 72:17); or of let (compare כְּ יִהְיֶה to experience the same as—p. CCXXII, A, and כְּ נָטַע under the word יָטַע); often used in such a manner that what is called a third comparison is added, Job 34:7, "who is like Job, (who) drinketh iniquity like water?" Specially should be noted—(*a*) A substantive with כְּ prefixed signifies *that which is like this thing*, a thing or person similar thereto, Dan. 10:18, כְּמַרְאֵה אָדָם "(an appearance) like the appearance of a man, (something) like a human form," (thus) *wie eine Menschengestalt*. Deut. 4:32, "has there been הֲנִכְרְתָה הַנָּחָה anything like this great thing?" Gen. 41:38, הֲנִמְצָא זֶה אִישׁ "can we find (a man) like this man?" such a man. So מִי יִתֵּן כְּאֵלֶּה may often be rendered in Latin, *talis, tale, talia*, Jud. 13:23. Isa. 66:8, מִי שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה "who has heard such a thing, who has seen such things?" Job 16:9; also כָּזֹאת (what) is *like this, the same, in like manner*, Jud. 8:18; 2 Ch. 31:20. כָּזֶה כָּזֶה *such and such, so and so*, Jud. 18:4; 1 Ki. 14:5; כָּזֹאת וְכָזֹאת id. 2 Sam. 17:15.—(*b*) כְּ may be added pleonastically to verbs of similitude, כְּ נִכְשַׁל like the Germ. ähnlich fron wie jem.—

(*c*) As to the article being frequently put after כְּ denoting comparison, see above, ה art. 2, *c*, p. CCXII, A.

(2) *according to, after, secundum* (*gemäss*), denoting agreement with some rule, standard, or model. Gen. 1:26, כִּדְמוּתֵנוּ "according to our likeness." 4:17, כְּשֵׁם בְּנוֹ חֲנוֹךְ "after the name of his son Enoch." Joshua 6:15, כַּמִּשְׁפָּט הַזֶּה "after this manner." 2 Ki. 1:17, כִּדְבַר יְהוָה "according to the word of the Lord." 1 Sa. 13:14, אִישׁ כִּלְבָבוֹ "a man according to his heart," as it pleases him. Ps. 7:18, "I will praise Jehovah כְּצִדְקוֹ according to his righteousness," i. e. even as, according to the degree that his righteousness demands; 2 Sa. 3:39; Jer. 17:10; Pro. 24:12. Compare כְּיִר according to the hand of, i. e. bounty, under יָד lett. *cc*. Also in this signification in the apodosis there follows כֵּן. Gen. 6:22, כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֵּן עָשָׂה.

(3) from its adverbial use above explained (A, No. 3), arises that usage of this particle in which it becomes a mere *particle of time*, like the Germ. um, in the phrase um drey Uhr, which, not only means about three o'clock, but also three o'clock itself. So כְּתָמוֹל שִׁלְשׁוֹם = כְּתָמוֹל שִׁלְשׁוֹם *yesterday, and the day before yesterday*, formerly, 1 Sa. 14:21; 21:6; כַּיּוֹם *to day, at this time, now* (see יוֹם lett. *d*, *e*); כִּרְגַע at one moment, Nu. 16:21; כִּמְעַט a little while.

(4) On the other hand, from the idea of *likeness*, there arises a singular idiom, which no one as far as I know has rightly explained, although common to Gr. and Latin, as well as to Hebrew; this idiom is that, when כְּ stands before predicates expressing quality, it denotes any thing to be *so, as much as possible*, and therefore *to be so in a very high degree*. (Caph *veritatis* was the name formerly given to this by grammarians, it might be more correctly called *Caph intensitive*.) The Greeks and Romans use in this sense the particles ὡς, ὅσον, quam prefixed to the superlative, ὡς βέλτιστος, ὡς τάχιστα, ὅσον τάχιστα, *quam excellentissimus, quam celerrime*, but also, more rarely to the positive, ὡς ἁληθῶς, Germ. wie (nur irgend möglich) wahr, so wahr als möglich, ὡς μυριοπλῆς ὁ Κῦρος (it is wonderful what a memory Cyrus had). Xen. Cyrop. v. 3, 17. Lat. *quam magnus numerus* for *maximus*, Cæs. B. Civil., I, 55; *quam latè* for *latissimè*, Cic. Verr. vi. 25 (see Passow, under the words ὡς, ὅσον, Fischer. ad Wellerum, ii. 136. Viger Herman, p. 563); and the Hebrew idiom accurately answers to this, since it has no superlative form.—(*a*) when it is prefixed to adjectives or participles depending on the verb substantive [whether expressed or understood]. Neh. 7:2, כִּי הוּא כְּאִישׁ אֱמֶת וְיָרֵא אֶת הָאֱלֹהִים מֵרַבִּים "for he was a man faithful to the highest degree (fro treu als möglich) and fearing God more than many." 1 Sa. 10:27, וַיְהִי כְּמַחֲרִישׁ "he was so quiet," *er benahm sich ganz ruhig*. Num. 11:1, וַיְהִי הָעָם כְּמִתְאֹנְנִים רַע "and the people were so complaining of evil," *wir leute nur thun thaten, die ein grosses Unglück bejammern*, i. e. complained most bitterly, Hos. 11:4.—(*b*) it is prefixed to adverbs כִּמְעַט how very little (ὅσον, ὀλίγον), Pro. 10:20; שְׁאֵר כִּמְעַט a remainder so small, Isa. 1:9; in like manner כִּרְגַע Ps. 73:19; כִּמְעַט לָנֶצַח Isa. 26:20, how very speedily.—(*c*) to substantives Isa. 1:7, שְׁמָמָה כְּמַהְפֵּכַת זָרִים "a desolation such as ever was wrought by enemies," *wie nur irgend feinde verheeren können*. It is once thus prefixed to the subject. Lam. 1:20, מִחוּץ שִׁכְלָה חֶרֶב כַּמָּוֶת "without, the sword destroys; within, the pestilence;" i. e. the pestilence destroys with the utmost virulence. Compare Ezr. 7:15, where there is a similar expression without כְּ intensitive. Some other examples which I would not bring under this head, are, Job 24:14, יָקוּם לָאוֹר יִרְצַח עָנִי וְאֶבְיוֹן וְכַגַּנָּב יִהְיֶה "and by night he is as a thief," he acts the thief. Ex. 22:24, לֹא תִהְיֶה לוֹ כְּנוֹשֶׁה "thou shalt not be to him as an usurer." Isa. 13:6, כְּשֹׁד מִשַּׁדִּי יָבוֹא "as a storm cometh from the Almighty," i. e. suddenly, as tempests usually rise. The letter כ is radical in כִּכָּרַיִם Job 3:5.

(5) כְּ prefixed to an inf. is—(*a*) *as, like as* (comp. No. 1, 2), Isa. 5:24; iron. *as if* (als ob); Isa. 10:15, כְּהָרִים שֵׁבֶט אֶת מֵרִימָיו כְּהָרִים מַטֶּה אֵת מִי לֹא עֵץ "as if (indeed) a staff should take up him who lifts it up."—(*b*) *as often as, when, as soon as*, like the Gr. ὡς for ὁπότε (Passow v. ὡς B. ii. 5), a particle of time (comp. No. 3), when the period of two actions is compared, (compare above, Ps. 89:37, 38); Gen. 39:18, כְּהַרִימִי קוֹלִי וַיָּנָס "as I lifted up my voice...(*so wie ich meine Stimme erhob*), he left," etc.; 1 Sam. 5:10, וַיְהִי בְּבוֹא אֲרוֹן אֱלֹהִים וַיִּזְעֲקוּ הָעֶקְרוֹנִי "as the ark of God came, (immediately) they cried out;" 1 Ki. 1:21. Also used of future time in a conditional sense; Gen. 44:30, וְהָיָה כְּבֹאִי אֶל אָבִי וְהַיֶּלֶד אֵינֶנּוּ...וְהוּרִידוּ "and it will be as (if, when) I go to my father...and as soon as he sees... immediately he will go down," etc., comp. Deu. 16:6; Jerem. 25:12. It properly implies both time and condition; also in Isa. 28:20, מָצַר מִשְׁתָּרַע מִהְיוֹת הַמַּשְׂכֵּבָה צָרָה מֵהִתְכַּסּוֹת "the bed is shorter than that any one can stretch out upon it, and the covering is (too) narrow if one would wrap himself in it."

כָּ is also prefixed to verbal nouns in the same sense; 2 Chron. 12:1, כְּהָכִינוֹ "as his strength increased," Isa. 23:5, כְּשֵׁמַע צֹר "when they hear the rumour of Tyre;" Isa. 18:4, 5; rarely also to a participle, Gen. 38:29, וַיְהִי בְּמֵשִׁיב יָדוֹ "as he drew back his hand," Gen. 40:10.

(C) כ is also rarely a conj. i. q. כַּאֲשֶׁר so that it is prefixed to a whole sentence; Isa. 8:23, כָּעֵת הָרִאשׁוֹן הֵקַל אַרְצָה זְבֻלוּן...וְהָאַחֲרוֹן הִכְבִּיד וגו׳ "as (in what degree) the former times have brought reproach upon the land of Zebulun...so (in the same degree) shall the following times make honourable," etc.; for כַּאֲשֶׁר עֵת Isa. 61:11. As to prepositions changed into conjunctions by their being added to the relative conjunctions כַּאֲשֶׁר or כְּ (which, by ellipsis, may also be omitted) see Lehrg. p. 636, Hebr. Gramm. § 102, 1; comp. as to the above example, Ewald, Hebr. Gramm. p. 614.

As to the ellipsis of the prefix כ after כִּ, which many have unnecessarily laid down, see my remarks, Hebr. Gramm. ed. 10, § 116, note.

כְּ Chald. i. q. Hebr. *as, as if, as it were*, Dan. 6:11. כִּזְנָה *as if this*, i.e. *so, thus*, Jer. 10:11; Ezr. 5:7; *such*, Dan. 2:10. כְּאֵלֶּה־כְּ *as, when*, see יְ.

see 834 and particle above

כַּאֲשֶׁר (Aram. כְּדִי, כָּ) pr. *as who, as* one *who*, Job 39:25; according to the different significations of each particle, it means—(1) *according to* (that) *which*, hence—(*a*) *according as*, as much as. Gen. 34:12, "and I will give אֲשֶׁר אֹמְרוּ אֵלַי as much as ye shall ask from me;" 1 Sa. 2:16,—(*b*) *according to what manner*, i. q. *as, like as*, i. q. כְּ A. 2, but not prefixed to single words, but only to sentences. Gen. 7:9, כַּאֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים "as God had commanded him;" Gen. 34:12; Isa. 9:2; 1 Ki. 8:57, also before an imperfect sentence (Josh. 8:6, "they flee כַּאֲשֶׁר בָּרִאשֹׁנָה as they fled formerly");—(*c*) *because* (בְּשֶׁמָּהּ בַּת). Num. 27:14, כַּאֲשֶׁר קִדַּשְׁתֶּם פִּי "because ye have rebelled against me;" 1 Sam. 28:18; 2 Ki. 17:26; Mic. 3:4. The use of the prefix כ in such phrases as כְּעָרְכִי corresponds with this. Very often כְּ...כַּאֲשֶׁר answer to each other, *as...so*, Nu. 2:17; Isaiah 31:4; *even as...so*, Jud. 1:7; *in what degree...in the same*, Ex. 1:12; Isaiah 52:14; where there is a double protasis כְּ...כַּאֲשֶׁר...כֵּן, Isaiah 10:10, 11.

(2) *as if, as though* (vid supra, compare אֲשֶׁר Conj. No. 4); Job 10:19, כַּאֲשֶׁר לֹא הָיִיתִי אֶהְיֶה "I should be as though I had not been;" Zec. 10:6.

(3) *as, so as*, of time, i. q. כְּ prefixed to infinitives, Germ. wie, sowie, als, followed by a pret. i. q. *after that, when*. Ex. 32:19, וַיְהִי כַּאֲשֶׁר קָרַב "and when he drew near to the camp." Gen. 29:10; 1 Sam. 8:6; Exodus 32:11; Est. 4:16, כַּאֲשֶׁר אֲבַדְתִּי אָבַדְתִּי "when I shall periah, I perish," wenn ich zu Grunde gegangen bin, so bin ich es, the cry of one despairing; Gen. 43:14. Followed by a fut. it has a conditional power. Ecc. 4:17, "when (if) thou shalt go to the house of God." 5:3, "when thou shalt vow a vow."

כָּאַב or כָּאֵב (see Syr. and Arab.) fut. יִכְאַב 3510
TO HAVE PAIN, TO BE SORE, Gen. 34:25; figuratively applied to a sorrowing soul, Pro. 14:13; Psa. 69:30; Job 14:22; pain is attributed to a corpse, followed by עַל of cause. (Syr. ܟܐܒ *to be in pain, to be sorrowful.* Arab. كَئِبَ to be sorrowful).

HIPHIL—(1) *to cause pain*, Job 5:18; Ezek. 28:24; followed by an acc. of person, Eze. 13:22.

(2) *to afflict*, i. e. *to mar, to destroy*. 2 Kings 3:19, וְכָל חֵלְקַת הַטּוֹבָה תַּכְאִבוּ בָּאֲבָנִים 3513 "and ye shall mar every good piece of land with stones" cast on it, by which means it would become sterile; compare Isaiah 5:2; Job 5:23. LXX. ἀχρειώσατε. By a similar figure an untilled field is called *dead* (Gen. 47:19), and vines destroyed by hail are poetically said to be slain, Ps. 78:47. (Simonis considers תַּכְאִבוּ to be put by a Syriacism for תַּכְבִּידוּ from the root כָּבַד Syriac ܟܒܕ to harm, which, however, it is not necessary to suppose.)

Derived nouns, מַכְאֹב and—

כְּאֵב m. (Tzere impure) constr. כְּאֵב (Isa. 65:14), 3511
pain of body, Job 2:13; 16:6; and *sorrow* of mind (with the addition of לֵב), Isa. loc. cit. (Germ. Herzleid).

כָּאָה unused in Kal, properly TO REPROVE, TO 3512
REBUKE, like the Syr. ܟܗܐ, hence *to become fearful, faint-hearted, to be sad*, compare כֵּהָה to be faint-hearted, Arabic كَآ to be sad, كَاءَ faint-hearted, كَعَ to terrify, *to restrain*, intrans. Med. E. to be fearful, faint-hearted.

HIPHIL, *to make sad, faint-hearted, to afflict*, with the addition of לֵב Eze. 13:22.

NIPHAL—(1) *to be rebuked*, followed by מִן *to be cast out, expelled*. Job 30:8, נִכְאוּ מִן־הָאָרֶץ "they are cast out of the land." (Dagesh euphon. in Caph.) [In Theo. this passage is referred to נָכָא, and this meaning is therefore not given.]

(2) *to be faint-hearted, dejected*, Dan. 11:30; Ps. 109:16. Hence—

כְּאֵה m. *sad, unhappy*. Plur. כְּאִים Ps. 10:10 see 2489 עני. But the כתיב is preferable, see חֶלְכָּה see 3564

[כְּאֵר see מאר.]

† כָּבַב an unused root, see כּוֹבָב; see also כְּאַב Hiphil. ["Arabic كَبَّ, Æth. ከበበ: to roll up, round, ከቦ-በ: globe, Syr. ܟܘܒܐ a ball."] [Derivatives, כּוֹבָב, and pr.n. כִּבְּנַי.]

3513 כָּבַד & קָבַד (Jud. 20:34) fut. יִכְבַּד.
(1) TO BE HEAVY (Æthiop. ከበደ: id. In Arabic there is but one trace of this signification in كَبَدٌ Conj. III, to bear up under any thing, to endure adversity ["and so in Syr. ܐܬܟܒܕ to be indignant, angry"]). Prop. used of weight, Job 6:3. Mostly used figuratively, thus—

(2) *to be heavy, to be honoured* (Gr. βαρύς, Germ. gewichtig), Job 14:21; Eze. 27:25; Isa. 66:5. Compare כָּבֵד.

(3) i. q. *to be great, vehement, plentiful*, of enormity of wickedness, Gen. 18:20; of a battle becoming fierce, Jud. 20:34; 1 Sam. 31:3; of a weight, i. e. a plenty of sand, Job loc. cit.

And in a bad sense—(4) *to be troublesome, burdensome*, followed by עַל Isa. 24:20; Neh. 5:18; 2 Sam. 13:25, וְלֹא נִכְבַּד עָלֶיךָ "lest we should be burdensome to thee;" compare 14:26. תִּכְבַּד יַד־ יְהוָה עָלַי "the hand of God is heavy upon" any one, i. e. God afflicts some one heavily (compare βαρύλαος χεῖρας, Hom.); 1 Sa. 5:11; Ps. 32:4. Followed by אֶל 1 Sa. 5:6. Job 23:2, יָדִי כְּבֵדָה עַל אַנְחָתִי "the hand of God which presseth on me is heavier than my sighing," i. e. the calamities which oppress me are more weighty, or more vehement than my complainings; compare יָד letter *f*. (In Arabic also verbs of weight, such as ثَقُلَ followed by على denote *trouble*.) From heavy things not being easily moved, this verb is applied—

(5) to *indolence, dullness* (Schwerfälligkeit), and to any hindrance of the use of the senses; hence *to be dull, sluggish*, of the eyes, Gen. 48:10; of the ears, Isa. 59:1 (Schwerhörigkeit); also of the mind not easily moved, and therefore obdurate, Exod. 9:7 (compare הִקְשָׁה). In like manner verbs of fatness are applied to indolence; compare חָלַב, פָּשַׁשׁ.

PIEL כִּבֵּד—(1) causat. of Kal No. 2, *to honour, to do honour to* persons, Jud. 13:17; 2 Sa. 10:3; God, Isa. 29:13; followed by לְ of person, Ps. 86:9; Dan. 11:38; and (in the same manner as verbs of abundance) with the two accusatives. Isa. 43:23, לֹא כִבַּדְתַּנִי זִבְחֶיךָ "thou hast not honoured me with thy sacrifices."

(2) causat. of Kal No. 5, *to harden* the heart, or mind, 1 Sa. 6:6.

PUAL כֻּבַּד *to be honoured*, Prov. 13:18; 27:18; Isa. 58:13.

HIPHIL—(1) *to make heavy*, e. g. a yoke, 1 Ki. 12:10; Isa. 47:6; a chain, Lam. 3:7. Elliptical, Neh. 5:15, "the former governors הִכְבִּידוּ עַל sc. עָם, laid a heavy (yoke) upon the people," greatly oppressed the people.

(2) causat. of Kal No. 2, *to honour, to increase with honours, to render illustrious*, Isa. 8:23; Jer. 30:19. Also, *to acquire honour or glory* (for oneself), 2 Ch. 25:19.

(3) causat. of Kal No. 5, *to make dull* the ears, Isa. 6:10; Zec. 7:11; *to harden* the heart, Ex. 9:34.

NIPHAL—(1) pass. of PIEL No. 1, *to be honoured, to be held in honour*, Gen. 34:19; 1 Sa. 9:6; 2 Sa. 23:19, 23. שֵׁם נִכְבָּד a glorious name, Deut. 28:58. Pl. נִכְבָּדוֹת things done gloriously, Ps. 87:3.

(2) reflect. *to shew oneself great or glorious*, Hag. 1:8; followed by בְּ in any thing, Exod. 14:4; 17:18; Lev. 10:3; Eze. 39:13.

(3) to be heavy, i. e. *abundant*, to be rich, see Kal No. 3. Pro. 8:24, נִכְבְּדֵי מָיִם "heavy (i.e. copious) fountains of water." Isa. 23:8, 9, נִכְבְּדֵי אֶרֶץ "the most wealthy of the earth."

HITHPAEL.—(1) to honour oneself, *to boast oneself*, Pro. 12:9.

(2) *to multiply oneself*; hence *to be numerous, many*, Nah. 3:15.

The derived nouns follow, except כָּבוֹד.

כָּבֵד const. כֹּבֶד Ex. 4:10, and כְּבַד Isa. 1:4. *3515

(A) adj.—(1) *heavy*, 1 Sam. 4:18; Prov. 27:3; also, *laden* (Isa. 1:4). Mostly used figuratively, as—

(2) *abundant* (Germ. eine schwere Menge; Lat. *graves pavorum greges*. Varr.); כָּבֵד חַיִל a numerous army, 1 Ki. 10:2; Isa. 36:2; also, *rich* (*vere gravis*), Gen. 13:2. In a bad sense—

(3) *grievous, burdensome* (drückend), of a heavy famine, Gen. 12:10; 41:31; of enormous sin, Psal. 38:5 (compare Isa. 1:4, כֶּבֶד עָוֹן "(a people) laden with iniquity."

(4) *difficult, hard*, of an affair or business, Exod. 18:18; Num. 11:14; of a language hard to be understood, Exe. 3:5.

(5) *not easily moved* because of weight; *slow*, of the tongue, Ex. 4:10.

(B) subst. *the liver* (Arab. كَبِدٌ, كَبِدٌ, كَبِدٌ), as being *3516 *the heaviest* of the viscera, both in weight and in importance, Ex. 29:13, 22; Lev. 3:4, 10. Lam. 2:11, לִשְׁפָךְ לָאָרֶץ כְּבֵדִי "my liver is poured out upon the earth;" hyperb. spoken of the most severe wounding of the liver, i. e. of the mind.

*3519(a): see 3519 כְּבִיר adjective, everywhere fem. כְּבִירָה for כַּבִּירָה *magnificent, splendid*, Ezc. 23:41; Psal. 45:14; subst. *precious things*, Jud. 18:21.

3514 כֹּבֶד—(1) *heaviness* (of a weight), Prov. 27:3. (2) *vehemence*, e.g. of fire, Isa. 30:27. (3) *multitude*, Nah. 3:3. (4) *heaviness*, i.e. grievousness of war, Isa. 21:15.

3517 כְּבֵדוּת f. *heaviness, difficulty*, Ex. 14:25.

3518 כָּבָה TO BE EXTINGUISHED, QUENCHED, GO OUT; properly spoken of fire, Lev. 6:5, 6; of a lamp, 1 Sa. 3:3; metaph. of the anger of God, 2 Ki. 22:17; of the destruction of enemies, Isa. 43:17, "they are quenched like a wick." (Arab. كبا to cover a fire with ashes, not quite to extinguish, but كبى is to be extinguished. The primary idea is that of covering over, hiding, compare חָבָא, חָפָה. To this answers the Gr. σβέω.)

PIEL, *to extinguish, put out*, prop. Isa. 1:31; 43:3; metaph. Jer. 4:4; 21:12. 2 Sam. 21:17, לֹא תְכַבֶּה אֶת־נֵר יִשְׂרָאֵל "that thou quench not the light of Israel," lest thou, the alone light of the people, shouldest perish. Compare 2 Sa. 14:7, and above, see נִחְלָה, page CLXVII.

3519 כָּבוֹד m. (once f. Gen. 49:6, No. 4), pr. *heaviness*, always used figuratively.

(1) *honour, glory* of men, Ps. 8:6; Job 19:9; 1 Sa. 4:21; of God, Psa. 19:2; 79:9; 96:8. And thus, כְּבוֹד־יִשְׂרָאֵל Mic. 1:15, the most noble of Israel, compare Isa. 5:13; 8:7; 17:3, 4. In acc. adverbially with *honour, honourably*, Pr. 73:24.

(2) *majesty, glory, splendour.* עֹלָם הַכָּבוֹד the king of majesty, of glory, used of God, Psa. 24:7, 8, 9 [The person of the Son]; בָּא כְּבוֹד a throne of glory, 1 Sa. 2:8; הֲדַר כְּבוֹד הַלְּבָנוֹן the glory of Lebanon, i. e. its wood, Isa. 35:2; 60:13; comp. 10:18; כְּבוֹד יְהוָה (LXX. δόξα Κυρίου), i. e. the glory, surrounded with which Jehovah appears; also, God as surrounded with this glory, Exod. 24:16; 40:34; 1 Ki. 8:11; 2 Ch. 7:1; Isa. 6:3; Exe. 1:28; 3:12, 23; 8:4; 10:4, 18; 11:23; comp. Luke 2:9.

(3) *abundance, riches*, Psal. 49:17; Isa. 10:3; 66:12.

(4) poet. *the heart, the soul*, as being the more noble part of man; comp. יְחִידָה (if it be not i. q. יָקָר prop. *the liver*, and figuratively applied to the soul, as elsewhere לֵב), Psa. 16:9; 57:9; 108:2. Const. with fem. (like its synonym נֶפֶשׁ). Gen. 49:6, בְּקָהָלָם אַל־תֵּחַד כְּבוֹדִי "my soul was not present in their assemblies." [But, qu. is not the verb 2 p. masc.? So English version.]

see 3520; 3519(a) כְּבוּדָה see כָּבֵד.

3521 כָּבוּל [*Cabul*], pr. n.—(1) of a region in Galilee, containing twenty cities, given by Solomon to Hiram, 1 Kings 9:13. Josephus, in Ant. viii. 5, § 3, probably making a conjecture from the context, says μεθερμηνεύουσιν γὰρ τὸ Χαβαλὰν, κατὰ Φοινίκων γλῶτταν οὐκ ἀρέσκον σημαίνει: but this meaning can scarcely rest on etymological grounds, and perhaps כָּבוּל is the same as גְּבוּל bound, limit. The Arabian geographers mention, in the province of Safad, in that region, a fortress called Cabûl كابول see Rosenmüller, Analecta Arabica, iii. page 20.

(2) of a town in the tribe of Asher, Josh. 19:27.

3522 כֶּבֶן ("bond," from the root כָּנָן [In Thes. "cake, from כִּבֵּן"]), [*Cabbon*], pr. n. of a town in the tribe of Judah, Josh. 15:40; perhaps the same as סִכְּנָא 1 Ch. 2:49.

*3524 כַּבִּיר m. adj.

(1) *great, large* (Arab. كَبِير). יַיִם כַּבִּירִים great waters, Isa. 17:12; 28:2; כַּבִּיר יָמִים very old, Job 15:10. (Arab. شَيْخٌ كَبِير a very aged man.)

(2) *much*, Job 31:25; Isa. 16:14. Root כָּבַר No. 2.

3523 כְּבִיר m. a plaited *mattress*, from the root כָּבַר No. 1. 1 Sam. 19:13, 16, כְּבִיר עִזִּים "a mattress made of woven goats' hair."

† כֶּבֶל an unused root, Ch. [Talm.], Syr., Arab. *to tie, to bind, to tie firmly*; kindred to the root גֶּבֶל and חֶבֶל; also גָּבַר, כָּבַר, חָבַר. Hence the quadriliteral כַּרְבֵּל which see; also pr.n. כְּבַל and—

3525 כֶּבֶל pl. const. כִּבְלֵי m. *a fetter*, Psalm 105:18; 149:8. (Arab. and Syr. id.).

† כָּבַן an unused root, Talmud, *to bind, to bind together*, i. q. כָּפַל, Syr. *to gird*. Hence the pr. n. כִּבְנָה [in Thes. from כָּבַב], כִּכְנָא, כִּכְנָיָא.

3526 כָּבַס pr. TO TREAD, or TRAMPLE WITH THE FEET (cogn. to כָּבַשׁ; as to the syllable בַס, which is primary in this root, see under בוּס p. CVIII, A), hence *to wash garments* by treading on them when under water. It differs from רָחַץ to wash (the body), as the Gr. λούειν differs from πλύνειν. In Kal it only occurs in Part. כּוֹבֵס Isa. 7:3; 36:2, *a washer of garments, a fuller*, Gr. πλυντήρ, πναφεύς, one who cleanses soiled garments, and fulls new ones. See Schneider, Ind. ad Scriptt. Rei Rusticæ, p. 385. Schottgen, Trituræ et Fullonicæ Antiquitates, Lipa. 1763, 8.

PIEL כִּבֵּס and מְכַבֵּס—(1) i. q. Kal Gen. 49:11; Ex. 19:10. Part. מְכַבֵּס i. q. כּוֹבֵס Mal. 3:2.

(2) Metaph. *to purge* the soul from sin, Psal. 51:4, 9; Jer. 4:14; but still allusion is made to the original signification of washing, Jer. 2:22; Mal. 3:2.

PUAL, pass. Lev. 13:58; 15:17.

HOTHPAEL, pass. הִתְכַּבֵּס Lev. 13:55, 56.

† כָּבַע an unused root, like the cogn. צָבַע and שָׂגַב *to be high*, specially with a round form as a tumour, cup, head. Hence כּוֹבַע helmet.

3527 כָּבַר unused in Kal—(1) pr. TO BIND TOGETHER, TO PLAIT, TO BRAID, i. q. כָּבַל and the roots therewith compared (also עָסַר No. II). Hence כְּבִיר plaited mattress, כְּבָרָה sieve, כְּבָרָ coarse cloth, מִכְבָּר net work. Like many other words of twisting, plaiting, binding (חָוָה, קָשַׁר, חָיַל, גָּדַל), it is applied to *strength* and magnitude. Hence—

(2) *to be great, to be much*, also *to be long, continual*, see כַּבִּיר, כְּבָרָה. (Arabic كَبُرَ to be great, powerful, كَبِرَ to grow up, to be advanced in years, Syr. ܟܒܪ to increase, to grow up, Æth. ክብረ: to be glorious, illustrious.)

HIPHIL, *to make much, to multiply*, Job 35:16. Part. מַכְבִּירוּת (מַשְׁקִיוֹת) *abundance*, with ל prefixed, לְמַכְבִּיר i. q. לָרֹב *plentifully, much*. Job 36:31.

Derived nouns, see under Kal No. 1, also נְכַר and those which immediately follow.

3528 כֶּבֶר pr. subst. *length* of space, *continuance* of time (see the root, No. 2). Hence—

3529 (1) [*Chebar*], pr. n. of a river in Mesopotamia, also called חָבוֹר (which see), Greek and Latin *Chaboras*. Exe. 1:3; 3:15, 23; 10:15, 20. This orthography of this name accords with the Syriac (ܟܒܪ), while on the other hand חָבוֹר agrees with the Arabic. Although each form affords a suitable etymology (חָבַר together, and כָּבַר length, a long, great river), yet I should regard the Aramean mode of spelling the name of a river in Mesopotamia, as the genuine and original.

(2) adv. *already, long ago, formerly, now* (längst). Ecc. 1:10; 3:15; 4:2; 9:6, 7. (Syr. ܟܒܪ long ago, already).

*3531 כְּבָרָה f. *a sieve*. Am. 9:9. Root כָּבַר No. 1.

3530 כְּבָרָה [only in const. כִּבְרַת] f. pr. *length* (from כָּבַר No. 2), hence of a certain *measure of distance*, just as many other words denoting measure, weight, time, are used of certain measures, weights, and spaces of time (compare Heb. יָדַיִם, יָתָה, יָקַל, יָקָה; Ch. עִדָּן a long time, specially a year, קָלַל, לֵבָא, *Æpa*, a short time, specially an hour; Germ. Zoll, Elle, Stadt, Meile, Lat. *pondo*, whence Pfund). But what this measure may have been, cannot certainly be gathered from the occurrences, Gen. 35:16; 48:7; 2 Kings 5:19. The LXX. once (Gen. 48:7) add for the sake of explanation, ἱππόδρομος, which is either *stadium* (see Hody, De Bibl. Text. Originalibus, p. 115), or a measure used by the Arabs (خَطْوُ الفَرَس) i. e. a distance such as a horse can go without being overworked; about three parasangs (zur Station), see Koehler ad Abulf. Syriam, p. 97.

† כָּבַשׁ [an unused root], pr. i. q. כָּפַשׁ and כָּפַס *to subdue, force*, specially *to have coition, to beget offspring* (see כֶּפֶשׂ No. 3). Arab. كبس and transp. يكس subegit puellam. Hence—

3532 כֶּבֶשׂ [pl. כְּבָשִׂים] m. *a lamb* (pr. *progeny* of sheep), especially from the first to the third year (see Bochart, Hieroz. i. p. 421, seq.), whence there is often added בֶּן־שְׁנָתוֹ the son of its year, one year old. Nu. 7:15, 21, 33, 39, 45, 51, 57, 63, 69, 75, and in plur. 7:15, 21, 33, 39, 45, 51, 57, 63, 69, 75, and in plur. בְּנֵי שָׁנָה Nu. 7:17, 23, 29, 35, 41. Sometimes it is used in a wider sense, and denotes *sheep* generally, Gen. 21:27. [This is quite a mistake, this word does not occur there.] כֶּבֶשׂ a lamb of a year old, see the Arabian grammarians in Bochart, loc. cit.). The feminine of this word is—

*3535 כִּבְשָׂה 2 Sa. 12:3, and כִּבְשָׁה Lev. 14:10. Nu. 6:14 [pl. כְּבָשׂוֹת, const. כִּבְשׂוֹת] *a ewe lamb*, from the first year to the third.—Rather more rarely with the letters transposed כִּשְׂבָה, כִּשְׂבָה is found, but the former is undoubtedly the original form.

3533 כָּבַשׁ fut. יִכְבֹּשׁ—(1) TO TREAD WITH THE FEET, TO TRAMPLE UNDER FEET, kindred to the root כָּפַס. Zec. 9:15, וְכָבְשׁוּ אַבְנֵי קָלַע "they shall tread with their feet the stones of the sling," f. e. shall easily turn them aside, so as not to be hurt (compare Job 41:20, 21). Mic. 7:19, יִכְבֹּשׁ עֲוֹנֹתֵינוּ "he treads down our iniquities," i.e. disregards them, does not avenge them.

(2) *to subject, to subdue to oneself*, e.g. of

beasts, with regard to man, Genesis 1:28; enemies, slaves, a hostile country, Nu. 32:22, 29 [In Niph.]; 2 Ch. 28:10; Jer. 34:11; Neh. 5:5. Comp. כָּבַשׁ

(3) *to force a woman*, Est. 7:8. (Arab. كبس.)

PIEL, *to subject*, i. q. Kal No. 2, 2 Sam. 8:11. ["Hiph. i. q. Kal No. 2, Jer. 34:11 כובש."]

NIPHAL—(1) pass. of Kal No. 2, Nu. 32:22, 29; Josh. 18:1.

(2) pass. of No. 3; Neh. 5:5, at the end. Hence—

3534 כֶּבֶשׂ m. *a stool* for the feet, 2 Ch. 9:18. Syriac ܟܒܣܐ id. ["Chald. כִּבְשָׂא."]

3536 כִּבְשָׁן masc. *a furnace*; according to Kimchi *a lime kiln*, or *a furnace for smelting metal*, differing from תַּנּוּר an oven, Gen. 19:28; Ex. 9:8, 10; 19:18. So called apparently from its *subduing* metal; unless it be judged best to refer it to the Arab. تبس to kindle. [In Thes. the allusion to this Arabic verb is expressly renounced.]

3537 כַּד fem. (1 Ki. 17:16) plur. כַּדִּים m. (Jud. 7:16; 1 Ki. 18:34), ["Sanscrit *ghada*, Slav. *Kad*"], *xάδος, xάδδος, cadus, a bucket, a pail*, a vessel both for drawing (see the root כָּדַד No. 2), and for carrying water, Gen. 24:14, seq.; Ecc. 12:6; also for keeping meal, 1 Ki. 17:12, 14, 16; this vessel was one which women were accustomed to carry on their shoulders. (Gen. loc. cit.)

† כְּדַב Chald. Pael *to lie, to tell lies*, i. q. Heb. כָּזַב. Hence—

3538 כְּדָב f. כִּדְבָה Chald. adj. *lying*, Dan. 2:9.

† כָּדַד an unused root; prop. i. q. פָּחַת *to beat, to pound*; hence—

(1) *to strike fire*, whence כִּידוֹר a spark, and כַּדְכֹּד a sparkling gem, a ruby.

(2) *to labour heavily, toilsomely*, like smiths (comp. *cudo*); specially *to draw water from a well*. Hence is כַּד. (Arab. كد to pound, to labour toilsomely, to draw from a well, كدد a striking fire: ["compare *Heb.* חָדַד."]).

see 1767 דַּי see

see 1768 דַּי see

3539 כַּדְכֹּד m. Ezek. 27:16; Isaiah 54:12, a certain sparkling gem, prob. *the ruby*, from the root כָּדַד No. 1. Arab. كَذْكَذَة extreme redness (Chald. גַּרְגְּדוֹן, קַרְקְדָן Ex. 39:11, id.).

3544 כָּדַר an unused root. Arab. كدر and كدد † (comp. עָכַר).—(1) *to be turbid, troubled*.

(2) *to be disturbed*, as life by adverse circumstances and calamities (compare עָכַר). By another metaphor in Hebrew it is applied to warlike disturbances, see כִּידוֹר.

כְּדָרְלָעֹמֶר [*Chedorlaomer*] (if it be a Phœnicio-Shemitic word "a handful of sheaves," from כדר i. q. כִּדֵּר a handful, and עֹמֶר sheaf), pr. n. of a king of the Elamites in the time of Abraham, Gen. 14:1, 9. ["Perhaps its true etymology should be sought in the ancient Persian."] 3540

כֹּה constr. from כּוֹהַ (like מַכֵּלְתּוֹ from מַכֹּלֶת, see Hebr. Gramm. ed. 10, p. 24, 82), pr. *like as this*, i. q. כָּזֶה, Arab. كذا i. e. 3541

(1) *so, thus*, Gen. 32:5; Ex. 3:15. Of very frequent occurrence is the phrase כֹּה אָמַר ה׳ where the words themselves follow, Jud. 11:15; especially in the beginning of communications from God. כֹּה אָמַר יְהוָה "**thus** saith Jehovah," Jer. 2:2; 7:20; 9:16, 22. Rarely in the manner of substantives with a prefix כְּכֹה *in this manner* (like בָּזֶה for זֶה), and put twice *in this manner...in that manner*, 1 Ki. 22:20.

(2) When applied to place, *hither, here*, but this is rare, Gen. 31:37; 2 Sam. 18:30; also doubled, *here, there; hither, thither*, Nu. 11:31. עַד־כֹּה *hitherto*, both., Gen. 22:5. מִכֹּה כֹּה *hither, and thither*, Ex. 2:12.

(3) Used of time, *now* עַד־כֹּה *hitherto*, Ex. 7:16; Josh. 17:14. עַד־כֹּה וְעַד־לֹה till now and till then, *this hour and hann*, i.e. *in the meanwhile*; 1 Ki. 18:45. 3542

כֹּה Ch. i. q. לֹה No. 3, Dan. 7:28. עַד־כֹּה *hitherto*.

כָּהָה (Cogn. roots נָאָה and נָהָה) fut. תִּכְהֶה—(1) TO BE FEEBLE, TO FAIL IN STRENGTH, to be cast down in mind, Isa. 42:4. Specially, 3543

(2) used of a lamp about to go out (see adj. Isa. 42:3); of eyes become dim, whether by age, Deut. 34:7; Zec. 11:17; Gen. 27:1; or by grief, Job 17:7.

PIEL כִּהָה and כֵּהָה—(1) intrans. *to become pale*, as a spot on the skin, Levit. 13:6, 21, 26, 28, 56; also *to be feeble, timid*, to be cast down in mind, Ez. 21:12; comp. Isa. 61:3.

(2) *to chide, to restrain* any one; 1 Sam. 3:13, כִּהָה בָהֶם "and (that) he did not chide them;" i.e. restrain them. Compare נָאָה. Hence—

כֵּהֶה adj. only used in f. כֵּהָה *failing, weak*, specially of a wick burning with a very little flame, almost gone out, Isa. 42:3; of eyes *become dim*, 1Sa. 3:2; of a 3544

faint light colour, Levit. 13:39; "spots נְגָהוֹת of a pale whiteness," von mattweißer Farbe; of a spirit broken down, Isa. 61:3.

3545 כַּהֲה f. *healing, mitigation*, Nah. 3:19.

3546 כָּהַל Ch. TO BE ABLE, (kindred to יָכֹל, כּוֹל; comp. as to the connection of verbs עׄ and עֵ, p. cxxi, A. under let. ד), followed by ל with inf. Dan. 2:26; 4:15; 5:8, 15.

3547 כֹּהֵן unused in Kal. Arab. كهن and كهن Conj. I. and V. TO PRESAGE, TO PREDICT, كِهَانَة the art of augury, and كَاهِن *a prophet, a soothsayer*, often used amongst the heathen Arabs; hence, *one who undertakes any one's cause*, his *deputy, delegate*, to use the words of Firuzabadi (Kamûs, p. 1799); من يَقُوم بِأَمْرِ الرَّجُلِ ويسعى فِي حَاجَتِه *he who stands up in any one's matter, and labours in his cause*. The signification of *priest* is kindred in Heb. כֹּהֵן, inasmuch as prophets and priests were alike supposed to intercede between the gods and men. Syr. ܟܗܢ *to be rich, opulent*, ܟܗܢܐ rich, abundant, ܟܗܢܘܬܐ riches, abundance, glory; all which ideas are secondary, and appear to be deduced from the condition of the priests. (As to the signification of ministering, which has been inaccurately [?] attributed to this root, I have lately made observations, in pref. to Hebr. Lex. Germ. ed. m., p. XXXIII.)

PIEL כִּהֵן—(1) *to be* or *become a priest*, Deut. 10:6. (Syr. ܟܗܢ.)

(2) *to minister as a priest*, to use the office of priest, Ex. 31:10; often followed by לַיהוָה Ex. 28:41; 40:13, 15; Hos. 4:6.

(3) from the use in Syriac, Isa. 61:10, יְכַהֵן פְּאֵר "as a bridegroom makes splendid his headdress." So Symm., Vulg., Syr. Hence—

3548 כֹּהֵן [pl. כֹּהֲנִים], m. *a priest* (Syr. Chald. ܟܗܢܐ, Æthiop. ካህን id. As to the Arabic, and the etymology, see the root), Gen. 14:18; 41:45, 50; Ex. 2:16; 3:1; 18:1, and often. כֹּהֵן גָּדוֹל Lev. 21:10; Nu. 35:25, 28; Josh. 20:6, *the high priest*, who also is called כֹּהֵן מָשִׁיחַ *the anointed priest*, Lev. 4:3, 5. Kings, who were also priests, are mentioned Gen. 14:18; Psalm 110:4.—There is a very old opinion of Hebrew writers, that כֹּהֵן also signifies *prince*. Not only have the Chaldee interpreters in several places (Gen. 41:45; Ex. loc. cit.; Ps. 110:4) translated it by רַבָּא a prince; but even the author of the books of Chronicles seems to have followed this opinion; giving, according to his manner, an interpretation of the words, 2 Sa. 8:18, וּבְנֵי דָוִד כֹּהֲנִים הָיוּ 1 Chr. 18:17, וּבְנֵי דָוִיד רִאשֹׁנִים לְיַד הַמֶּלֶךְ "and the sons of David (were) the chief about the king," i. e. the principal ministers of the kingdom. Nevertheless, from 2 Sa. 8:17, compared with 1 Sa. 21:2; 22:9, it appears pretty clearly that in 2 Sa. 8:18, *priests* are really to be understood, although not of the tribe of Levi; ["This shews that they *could* not have been priests]; and the author of the Chronicles seems to have chosen this interpretation of the more ancient text, being unable to admit of any priests except those of the tribe of Levi. [No such priests could have been under that dispensation; the *inspiration* of the books of Chronicles, as well as those of Samuel, must not be forgotten.] (See De Wette, Beytrüge zur Einleit. ins A. T. i. page 81, 82; and my history of the Hebrew language, page 41.) The authority of Onkelos is much lower, and in all the above cited examples the signification of priest is the only true one. [Let this *assertion* of Gesenius be carefully weighed.]

כֹּהֵן emphat. st. כָּהֲנָא, pl. כָּהֲנַיָּא Ch. i. q. Heb. כֹּהֵן *a priest*, Exr. 7:12, 16, 21. 3549

כְּהֻנָּה f. *priesthood, the office* or *function of a priest*, Ex. 29:9; 40:15; Nu 16:10; 25:13. 3550

כּוֹ pl. כְּוִין, Chald. *a window*, Dan. 6:11. Syr. ܟܘܐ, Arab. كَوًى id., and كُوَّة an aperture in a wall. From the root כָּוָה No. II. 3551

כּוּשׁ *Αιθίοψ*, Ezek. 30:5, [*Chub*], pr. n. of a country which is joined with Egypt and Æthiopia. Some understand by it *Cobes*, a port of Æthiopia, or *Cobium*, a town near the Mareotis; perhaps it should be written נוּב *Nubia*, a reading followed by the Arabic translator (he undoubtedly imitating the LXX., although in our copies this word is wanting); he has translated أهل النوبية *the people of Nubia*; a trace of this reading is found in De Rossi's Cod. 409, which for וְכוּב *a prima manu* has וּנוּבי. 3552

כּוּבַע (Milra) Ezek. 27:10, in pause כּוֹבַע 38:5, const. כּוֹבַע (Milél) 1 Sa. 17:5; Isa. 59:17, pl. כּוֹבָעִים *Jer.* 46:4; 2 Chron. 26:14, m. *a helmet*; twice כּוּבָע (Milra) Exo. 23:94, const. כּוֹבַע (Milél) 1 Sa. 17:38. Root כָּבַע. In this word there is a singular confusion of the segolate and penacute form כֹּבַע, כּוֹבַע with the acute כּוּבָע, which may be thus explained. Properly 3553

each of these words was a segolate, of the form פֹּעַל (like the Arabic فَعَلَة a cup). But the Cholem as strengthened by the accent, and being written fully, contrary to the common usage, in the manner of the later Hebrew and Syriac (comp. קוֹרֵשׁ Dan. 11:30, שׁוֹמֵן 2 Sa. 18:9, Syr. ܣܡܝܢܐ), had such force in this word, that it was retained even in the pl. כּוֹסִים (for כְּסָיִם *kŏsāyim*), as if from the singular כּוֹסִי, of the form כּוֹלִי. Hence it was that such a form (כּוֹגָע) was used at least in the absolute state, although in the construct state the original segolate form was preserved (compare נֶגַע, constr. נֶגַע). A longer and secondary form is found in Syr. ܟܘܣܒܐ. Intermediate forms, which fluctuate between the two, are כּוֹגַע Eze. 27:10, שִׁלְטֵי 23:24.

3554 כָּוָה unused in Kal.—(I) TO BURN; Gr. *kaiō* (*καίω*); Arab. كَوَى; Syriac ܟܘܐ *to burn in, to brand*, to mark by burning, see כִּי No. II, כְּוִיָּה. —(II) Like the cognate words כָּהַב, נָהַב, קָהַב, also כָּוָה, כָּוָה, appear to have the signification of *hollowing, excavating*, a trace of which is found in the Ch. כְּוָא *a window*, Arabic كِوَى an aperture, كُوَّة a window. I formerly derived this from כָּוָה to bore through, but this is an uncertain meaning. As to what the Arabic lexicons give, كَوَى *to pierce, to prick as a scorpion*, this meaning comes from that of burning in, because a scorpion marks the skin as with a cautery, in piercing it and introducing its poison.

NIPHAL pass. of No. I, *to be burned, scorched* (with fire), Pro. 6:28; Isa. 43:2.

[Derivatives, כִּי, כְּוִיָּה, כִּוֹר.]

see 3581 כּוֹחַ *might*, Dan. 11:6, see לח.

3555 כְּוִיָּה fem. *a burning, a burnt part* of the body, Ex. 21:25. Root כָּוָה.

3556 כּוֹכָב [const. כּוֹכַב], m. *a star*, Gen. 37:9; Psal. 8:4. (Arabic كَوْكَب, Syr. ܟܘܟܒܐ, Æthiop. ከዋክብ: and ኮከብ: id.; whence denom. verb כָּכַב to sparkle like a star. The root is כָּבַב, Arab. كَبَّ, Æth. ከበበ to roll up in a ball; whence כַּדְכֹּד, כַּדְכֹּב being softened כַּדְכֹּב prop. *a globe, a ball*; compare מִכְסֹלֶת.) Metaph. used of an illustrious prince, Nu. 24:17; like the Arab. كَوْكَب often in Hariri.

3559 כּוּל TO MEASURE (like the Syr., Chald., Arab. כָּלַל for כִּיל). In Kal it occurs once, Isa. 40:12. 3557

PILPEL כִּלְכֵּל—(1) *to take in, to hold, to contain*; prop. used of a vessel (*in fish bolten, mellen*). 1 Ki. 8:27, "behold heaven and the heaven of heavens cannot contain thee," 2 Ch. 6:18.

(2) *to hold up, to sustain*.—(*a*) i. q. *to bear, to endure* (*uphalten*), Mal. 3:2; Pro. 18:14; Jer. 20:9. —(*b*) *to protect* any one; Ps. 119:5, *to defend one's cause before a tribunal*, Ps. 55:23.

(3) *to nourish, to sustain*, to provide with sustenance, Gen. 45:11; 47:12; 50:21; 1 Kings 4:7; 17:4. Followed by two acc. Genesis 47:12; 1 Kings 18:4, 13.

Pass. כְּלַל *to be provided with food*, 1 Kings 20:27.

HIPHIL הֵכִיל.—(1) i. q. Pilpel. No. 1, 1 Kings 7:26, 38; Ezra 3:32, הַכְלָה לְהָכִיל "containing much."

(2) i. q. Pilp. No. 2, *a*, Jerem. 6:11; 10:10; Joel 2:21.

3558 כּוּם an unused root. Arab. كَامَ Conj. II. to heap up, كُومَة a heap, like the Hebr. כּוֹמָה, which see. This root belongs to the very widely extended family of stocks גם, עם, אם, concerning which see below on the root עָמַם.

כּוּמָז (of the form שׁוּעָל), *a globe, little ball of gold* (from the root כָּמַז, כָּמַס to make globular), perhaps collectively *globules*, or *a necklace* made of golden globules strung together, (which are found solid in Arabia; see Diod. Sic. iii. 44, al. 50; Strabo xvi. p. 777, Casaub.), such as the Israelites in the wilderness, and the Midianites wore, Ex. 35:22; Nu. 31:50.

3559 כּוֹן unused in Kal, prop. TO STAND UPRIGHT; see PILEL, HIPHIL, and the noun יָן. A secondary root is the Arab. and Æth. כָּלַן; *to exist, to be*. As to וְכִינוּן Job 31:15; see Analyt. Ind.

PILEL כּוֹנֵן.—(1) *to set up, to erect*, prop. to set upright, as a throne, Ps. 9:8; 2 Sa. 7:13; hence, *to confirm, to establish, to maintain*, Psalm 7:10; 40:3; 48:9; 68:10; 90:17; 99:4.

(2) *to found*, as a city, Ps. 107:36; Hab. 2:12; the earth, Psalm 24:2; 119:90; heaven, Proverbs 3:19.

(3) *to direct*, as arrows, Psalm 7:13; 11:2; also without the accus. תֵּכִין absol. (*zielen*), followed by עַל of the mark, Ps. 21:13. Metaph. with the

omission of לֵב (for the full form, see HIPHIL, No. 4), *to turn one's mind* to any thing, to have in one's mind, Job 8:8; Isa. 51:13.

(4) *to create, to form*, used of God with regard to man, Deut. 32:6; Psalm 119:73; the moon and stars, Ps. 8:4.

Pass. כּוֹנַן.—(1) *to be established* (used of one's steps), Ps. 37:23.

(2) Pass. of act. No. 3, *to be prepared*, Ezek. 28:13.

HIPHIL הֵכִין i. q. Pilel.—(1) *to set up, to erect*, e. g. a seat, Job 29:7; Ps. 103:19; hence, *to establish*, Ps. 89:5; 2 Sa. 7:12; *to strengthen*, Ps. 10:17; 89:5.

(2) *to constitute, to appoint* any one, e. g. a king; followed by לְ 2 Sa. 5:12; Josh. 4:4.

(3) *to found*, as a sanctuary, 1 Ki. 6:19; an altar, Exr. 3:3; the world, the mountains, Ps. 65:7; Jer. 10:12; 51:15.

(4) *to direct, to aim*, as a weapon, followed by לְ of pers. (against any one), Ps. 7:14; *to set* the face, Eze. 4:3, *one's way*, 2 Chron. 27:6. Specially—(*a*) הֵכִין לֵב לְ *to apply one's mind* to do something, i. e. to purpose seriously, to take in hand, 2 Ch. 12:14; 30:19; Exr. 7:10; and without לֵב 1 Chron. 28:2, הֵכִינוֹתִי לִבְנוֹת "I have purposed to build;" Jud. 12:6.—(*b*) הֵכִין (לֵב) לְ *to apply the mind*, 1 Sa. 23:22; followed by לְ of pers. (for to care for) 2 Ch. 29:36. —(*c*) הֵכִין לֵב אֶל יְהוָה to direct the heart to the Lord, 2 Sam. 7:3; 2 Ch. 20:33; and without יְהוָה Job 11:13.

(5) *to prepare, make ready*, as food, Gen. 43:16; deceit, Job 15:35; compare Job 27:17; 39:5, etc. —As to the Inf. absol. אָכֵן (for הָכֵן), and its use as an adverb, see that word.

HOPHAL, pass. of HIPHIL No. 1, Isa. 16:5; of No. 2, Isa. 30:33; of No. 5, Nah. 2:6; Pro. 21:31.

NIPHAL, pass. of Pilel and Hiphil.—(1) *to be set up, to rise up*, Isa. 2:2; Eze. 16:7 (of breasts becoming round); *to stand* firm, *to be established*, Ps. 93:2; 101:7; Job 21:8. Hence נְכוֹן שָׂם Prov. 4:18, *fixed, steady day*, noon, when the sun seems to stand without moving, at the highest point of its course in the sky; Gr. *ἀταβυρὸν ἦμαρ, σταθερὸν, μεσημβρία*, Arab. النهار تَابِعَة; see Schult. on Pro. loc. cit.; Rubnken ad Tim. p. 236. Figurately—(*a*) *to be right, fit*, Ex. 8:22; Job 42:8; Ps. 5:10.—(*b*) *to be true, sincere*; Ps. 78:37, נָכֹנוּ לִדְבָרְכֵן שָׁמוֹ "their heart was not sincere towards him." Part. f. נְכוֹנָה *that which is sincere, sincerity*, Ps. 5:10.—(*c*) *to be firm, constant*; רוּחַ נָכוֹן a spirit constant in the pur-

3563 כּוּר pl. כִּבְשָׁן f. (Jer. 25:15)—(1) *a cup*. Syr. ܟܘܣܐ, Chald. כְּוָא, כָּוָא, כּוּבָא [" Sam. צנצא and Arab. كَأْس كَاس] a cup full of wine. As to the etymology I have no doubt that the true origin was seen by Leberecht, a very skilful young Oriental scholar, who of late [1832] made the observation, that כּוֹס appeared to him to be contracted from כָּפַס, כּוֹפַס *a receptacle, a vessel*, a cup, like כִּיס *a purse* from כָּפַס, according to the analogy of the nouns אִישׁ for אָנַשׁ, בֵּית for בָּנָה, גֵּת, גַּת, compare also שֵׁת. Genesis 40:11, 13, 21; 2 Sa. 12:3; Psalm 23:5. Psalm 116:13, כּוֹס יְשׁוּעוֹת אֶשָּׂא "I will take the cup of salvation," i. e. I will pour out the cup of thanksgiving to Jehovah, because of aid vouchsafed. In the prophets, Jehovah is sometimes represented as making the nations drink a cup of intoxicating wine (כּוֹס הַתַּרְעֵלָה), so that they rush reeling into destruction. Isa. 51:17, 22; Jer. 25:15;

For 3562 see Strong.

49:12; 51:7; Lam. 4:21; Hab. 2:16; Eze. 23:31, 32, 33; compare Apoc. 17:24; and as to the same image as used by the Arabic poets, see my Comment. on Isaiah 51:17.—Elsewhere *cup* is used metaphorically of *lot*, the image of a cup however being retained, Psalm 11:6; 16:5; compare Matt. 26:39; 20:22; and see my observations out of Arabic writers, on Isaiah 51:17, on Matt. loc. cit. in Rosenmüller's Repertorium, i. p. 130, and in the London Classical Journal, iii. p. 159.

(2) a certain unclean bird (Lev. 11:17; Deuter. 14:16), dwelling amongst ruins (Ps. 102:7). Some of the ancient translators render it *night owl*, but this is not supported by its etymology. Bochart more correctly (Hieroz. ii. p. 267) understands it to be the *pelican*, or *cormorant*, so called from the *pouch* or *bag* hanging from the throat; like the Lat. *truo* from *trua*.

† see 3564 I. כּוֹר a root of doubtful authority in the verb, but signifying as far as can be gathered from its derivatives, TO DIG, TO BORE THROUGH, like the kindred roots, נָקַר, שָׁקַר, אָכַר, חָרַר. Compare Arab. كَرَ a digging in the earth, and in the Indo-Germanic languages, Sanscr. *khûr*, *to cleave*, *to dig*. Hence מַכְרָה *máyapa*, *a sword*, so called from its piercing, כָּרְכֹּם excentioner, also מַכְרֶה, מַכֹּרָה a place where metals are dug, hence native place.

Very many interpreters suppose the verb itself to be found in a passage much discussed as relating to the Messiah [see the note], Ps. 22:17, where David, pursued by the soldiers of Saul, says, "Dogs have surrounded me, the assembly of the wicked have inclosed me, כָּאֲרִי יָדַי וְרַגְלָי." To give my own opinion, I now regard it as the most simple exposition to retain the ordinary signification of the words, and to translate "as lions" they gape upon, or threaten [this would be a strange ellipsis], "my hands and my feet," i. e. they threaten to tear all my members. The form כָּאֲרִי *is sic à kîeri*, i. e. as lions, like Isaiah 38:13; and *to threaten*, *to gape upon*, or a similar verb may be understood in this member of the sentence from the foregoing context, by the ordinary figure zeugma. [But no such *idea* is comprised in what goes before.]

However, all the ancient interpreters have taken כארי as a verb, and this may be defended, if we regard כָּאֲרִי a participle of Kal, formed in the Chaldee manner (כְּקָם part. קָאֵם) and plural, for כָּאֲרִים (like מָנֵי Ps. 45:9, for מָנִים): although it would be cause for surprise if we were to find two grammatical forms of such extreme rarity joined in one word (compare Lehrg. 401, 523). If this opinion were adopted, we should render, *piercing*, *digging through*, *my hands and my feet*, that is, my enemies (who are to be understood by the dogs) with their darts and weapons on every side: and there is no need to remark that even these things apply as suitably as possible to David[?], to whom this psalm is ascribed in the title, and that at least there is no need to understand them of Christ as affixed to the cross [?]. A verb of *piercing* in the sense of wounding (compare חָלַל and Arab. خرّ to perforate, to wound) is most aptly applied to hostile weapons; and hands and feet are used poetically for all the members and the whole body [?] (compare Hesiod. 114). LXX. ὤρυξαν (the verb which they use elsewhere for כָּרָה, Vulg. *foderunt*. Syr. حَفَرُوا.—Aqu. Symm. in the Hexapla and Jerome (according to the reading *vinxerunt* [which is a mere erratum]) give the word the signification of *binding*, *tying*, which is defensible on philological grounds (and this ought not to have been denied by Hengstenberg, Christologie d. A. T. i. p. 180), compare כָּאַר I. V. to fold round a head-dress, כָּרֵר a wreath, a head-dress, but it is much less suitable to the context.—Aquila in his first edition ὤρυξαν, *they disfigured*, i. e. they stained with blood, prob. ascribing to the root כָּאַר the signification of the Aramaean כְּעַר.—Farther, that כארי was commonly regarded as a verb is shown by the reading of two MSS. כארו (כָּאֲרוּ) for כָּרוּ.

[*Note.* The remarks of Gesenius are sufficient to shew any unprejudiced reader that כָּאֲרִי in this passage, does not mean, *as a lion*; it is to be observed, 1st. That all the ancient versions take it as part of a verb, and most of them in the sense of *to pierce*; and this, as Gesenius has shewn, is explicable with the present reading. 2nd, The Jews themselves (see the Masora on Num. 24:9.), expressly disclaim the meaning of "as a lion." 3rd, Ben Chaim states that, in the best MSS., he found a ק and כ on the word כארי. 4th, כַּאֲרִי is actually the reading of some MSS. (see Da Rossi). The sense will be just the same whether we read כארי as a participle pl., or whether we read כארו pret. of the verb; the latter is apparently preferable. We may either take it from כרר with א inserted, or from a kindred root כאר (compare ראם and ורם). It is hardly needful to state how certain it is that the Psalm applies to Christ and not to David; the *authority* of the New Test. proves this, even if it had not been clear from the contents of the Psalm.]

† II. כּוֹר or כִּיר an unused root, prob. i. q. יור *to be hot, to boil* (glühen), hence *to cook*. Hence כִּיר frying pan, כִּיוֹר basin, and—

3564 כּוּר m. a *furnace* in which metals are smelted from the ores, Ex. 9:2:18, 20, 22; Pro. 17:3; 27:21; Metaph. Isa. 48:10, "I have proved thee in the furnace of affliction;" Deut. 4:20, "and be brought you from the iron furnace of Egypt;" 1 Ki. 8:51. (Arab. كُور, Syr. ܟܘܪܐ id.)

3565 כּוֹר שָׁקֶן ("smoking furnace"), [*Chor-ashan*], pr. n. of a town in the tribe of Simeon, 1 Sam. 30:30; elsewhere שָׁקֶן, Josh. 15:42; 19:7; 1 Ch. 4:32; 6:44.

see 3733 כּוֹר i. q. כֹּר which see.

3568 כּוּשׁ pr. n.—(1) [*Cush*] *Æthiopia* (f. Ps. 68:32), and *Æthiopians* (LXX. *Aitharia*, *Aithiores*, comp. Jos. Archæol. i. 6, § 2, and Peah. Act. 8:27); a people descended from Ham, Gen. 10:7, 8; whose country was surrounded by the river Gihon (Gen. 2:13; comp. Isa. 18:1; Zeph. 3:10); inhabited by black men (Jer. 13:23); and very rich (Isa. 43:3; 45:14); very often joined with Egypt (Isa. 20:3—5; 37:9; see my comment on this passage); see also 2 Ki. 19:9; 2 Ch. 14:11, sq.; Ps. 68:32; 87:4; Jer. 46:9; Eze. 30:4, sq.; Dan. 11:43; Am. 9:7; Job 28:19. Bochart has incautiously (Phaleg iv. 2) made the *Cushites* inhabitants of Arabia Felix; and the opinion of J. D. Michaelis, who places the Cushites partly in Arabia, partly in Æthiopia, is not to be regarded (Spicileg. i. p. 143, sq.); for there is no place in the Old Test., as Schulthess has rightly remarked (Paradies, p. 10, sq.), which makes it needful to regard כּוּשִׁים as having inhabited any where but in Africa (the passages Num. 12:1; Hab. 3:10; 2 Ch. 21:16; 14:16, prove nothing); [but even if these passages proved nothing, Gen. 2:13 would still mark an Asiatic *Cush*. See Forster's Arabia]. Indeed all the nations sprung from כּוּשׁ and enumerated in Gen. 10:7, are to be sought for in Africa.

(2) a Benjamite in the court of Saul, [if not a name applied to Saul himself, or to Shimei]. Ps. 7:1.

3569 כּוּשִׁי m.—(1) Gen. n. from כּוּשׁ No. 1, an *Æthiopian*, Jer. 13:23; 38:7, 10, 12; 2 Chr. 14:8, pl. כּוּשִׁים 2 Chr. 21:16; Dan. 11:43; and כּוּשִׁיִּים, Am. 9:7, fem. כּוּשִׁית Num. 12:1.

•3571 (2) [*Cushi*], pr. n. of the father of Zephaniah the prophet, Zeph. 1:1.

3572 כּוּשָׁן [*Cushan*], f. Hab. 3:7, i. q. כּוּשׁ, No. 1.

3573 כּוּשָׁן רִשְׁעָתַיִם ("most malicious," or wicked) "Æthiopian?") [*Cushan-rishathaim*], pr. n. of a king of Mesopotamia, Judg. 3:8, 10.

כּוֹשָׁרָה f. *prosperity*, pl. (comp. שָׁרָה, שֵׁשׁ) Ps. 68:7. Root כּוּשׁ No. 2. 3574

כּוּת 2 Ki. 17:30, and כּוּתָה verse 24, pr. n. *Cuth*, *Cuthah*, the country of the Cuthæans; i. e. of a nation who were brought by the king of Assyria to inhabit the territory of the kingdom of Israel after the people had been carried into captivity; they afterwards became one nation with those who were left of the old inhabitants, thus forming the Samaritan people, who, on this account, are called by the Chaldeans and Talmudists, כּוּתִים. Nothing can be certainly stated as to the locality of this country, which Josephus (Archæol. ix. 14, § 3) places in Persia; others seek it in Phœnicia, because the Samaritans themselves professed a Sidonian origin (Jos. Ant. xi. 8, § 6; xii. 5, § 6); see Michaëlis Spicileg. P. i. p. 104, sq. 3575

כּוּתָיִת; see כּוּתִים. see 3805

כָּזַב in Kal part. כֹּזֵב Ps. 116:11; of more frequent occurrence in— 3576

PIEL כִּזֵּב TO LIE, Job 6:28; 34:6; Prov. 14:5. (Arab. كذب.) Followed by ל *to lie to any one, to deceive him*. Ps. 78:36; 89:36, "shall I lie unto David?" i. e. break my fidelity (comp. Num. 23:19). Eze. 13:19, followed by ב id. 2 Ki. 4:16. Metaph. applied to water quickly drying up and disappointing the traveller, comp. אַכְזָב.

HIPHIL, *to reprove of lying*, *to convict of falsehood*, Job 24:25.

NIPHAL, pass. of Hiphil, *to be proved false*, or *deceitful*, Job 41:1.

The derivatives follow, except אַכְזִיב, אַכְזָב.

כָּזָב m.—(1) *falsehood*, *lying*, Ps. 4:3; 5:7; Prov. 6:19. 3577

(2) *any thing that deceives*, deludes by false hope; used of idols, Ps. 40:5; Am. 2:4; used of a false oracle, Ez. 13:6.

כָּזְבָא ("lying"), [*Chozeba*], pr. n. of a place, 1 Ch. 4:22, which appears to be the same as כְּזִיב, which see. 3578

כָּזְבִּי ("lying"), [*Cozbi*], pr. n. of a daughter of a prince of Midian, Num. 25:15, 18. 3579

כְּזִיב [*Chezib*], pr. n. of a town in the tribe of Judah, Gen. 38:5, prob. the same as that called elsewhere אַכְזִיב. 3580

כּוּן an unused root; nearly the same as Arab. † كسر (the root كَزَرَ, which is found in Simonis, is altogether wanting in Arabic), *to break with vio-*

• For 3566 & 3567 see p. 418.

lence, to rout an enemy, med. Kesra, *to be angry*, followed by עַל; compare Syriac ܟܰܗܶܝ, *bold, daring*. (Kindred roots are גָּעַז; גָּזַל, גָּזַר. Hence אַכְזָרִי, אַכְזָרִיּוּת.)

3581 כֹּחַ rarely פֹּחַ Dan. 11:6, with suff. כֹּחִי (from the root חָיָה; which see).

(1) *strength, power, might*—(*a*) of men, Jud. 16:6, 30; Job 26:2, לֹא כֹחַ "to him who is devoid of strength." גִּבְרֵי כֹחַ Ps. 103:20 i. q. elsewhere גִּבּוֹרֵי חַיִל.—(*b*) of animals, Job 39:11.—(*c*) used of the power of God, Num. 14:17; Job 23:6; 30:18; [used in a bad sense of *violence*, Ecc. 4:1]. Specially used of virile strength, Gen. 49:3, אַתָּה כֹחִי "thou art my strength" i. e. the son of my strength, begotten in my youthful vigour. The "strength of the earth" is used for its produce, Gen. 4:12; Job 31:39.

(2) *the ability, power* of doing any thing, followed by a gerund. Dan. 1:4.

(3) *substance, wealth, riches* (compare חַיִל No. 3), Job 6:22; 36:19; Pro. 5:10, comp. Ezr. 2:69.

(4) a larger kind of lizard, probably so called from its strength, Lev. 11:30; see Boch. Hieroz. i, p. 1069.

3582 כָּחַד unused in Kal; kindred root כָּחַשׁ, prob. TO DENY, TO DISOWN, i. q. Æth. ኀሠሠ: and Arab. كحد.

["This root, like כָּחַשׁ and כָּחַל, appears to have had the signification of *covering, covering over*; and this idea was partly transferred to that of *denying* (in כָּחַשׁ, כָּחַד), and partly to that of *smearing over* (in כָּחַל)." Thes.]

PIEL כִּחֵד (1) *to deny, to disown*, followed by an accus. Isa. 3:9; Job 6:10.

(2) *to cover, to hide*, Job 27:11; Ps. 40:11, followed by an accus. of the thing and לְ (Ps. 40:11) or בְּ of pers. *to conceal from any one*, Jos. 7:19; 1 Sam. 3:17, 17; Jer. 38:14, 25.

HIPHIL הִכְחִיד.—(1) *to hide*, Job 20:12

(2) *to cut off, to destroy*, i. q. ἀφανίζειν, as a people, Exod. 23:23; Zec. 11:8.

NIPHAL—(1) pass. of Piel, No. 1, 2 Sam. 18:13; Ps. 89:6; 139:15; Hos. 5:3.

(2) pass. of Hiphil No. 2, Job 4:7; 15:28; 22:20, with the addition of the words *from the earth*, Ex. 9:15.

† כָּחַח an unused root, having, as I consider, the same meaning as Syriac ܟܚܰܫ *to pant*, Germ. *keuchen* (compare the roots of similar sound, which also are onomatopoetic, נָחַשׁ, נָשַׁם), hence, to *exert one's strength*, whence כֹּחַ *strength, power*. I consider the Arab. كَحَّ to overcome in battle, as a secondary root, formed from the Hebr. כֹּחַ.

כָּחַל i. q. Arab. كَحَلَ TO PAINT the eyes with stibium, Ez. 23:40; prop. perhaps *to blacken*, as if with charcoal, so that it would be kindred to כָּהָל charcoal. For the *paint* of the Hebrew women (elsewhere called פּוּךְ, Gr. στίμμι) was dust, producing a black colour, commonly prepared from lead ore and zinc, which they mixed with water, and spread on the eyelids in such a way that the white of the eye might appear brighter surrounded by a black margin. Compare Car. Bottiger's Sabina, p. 22, 48, and A. Th. Hartmann, Die Hebræerin am Putztische, P. ii. p. 149 sq.; iii. p. 198, sq. 3583

כְּרוּשׁ (kindred to כָּחַשׁ)—(1) prob. TO LIE (see PIEL). 3584

(2) *to fail*, used of the body (compare כָּחַשׁ Isa. 58:11). Ps. 109:24, בְּשָׂרִי כָּחַשׁ מִשָּׁמֶן "my flesh faileth of fatness," i. e. is void of fat, is become lean. Compare שָׁחַק.

PIEL כִּחֵשׁ.—(1) *to deny*, Gen. 18:15; Josh. 7:11; followed by בְּ of pers. and thing, *to disavow* any thing, Lev. 5:21, 22; Job 8:18, כִּחֲשָׁה בִּיהוָה to deny the Lord; Isa. 59:13; Jer. 5:12; ellipt. Pro. 30:9, פֶּן אֶכְחַשׁ וְאָמַרְתִּי "lest I be full and deny (God)."

(2) *to lie*, Levit. 19:11; Hos. 4:2; followed by לְ 1 Ki. 13:18, כִּחֲשׁוּ לוֹ "he lied to him."

(3) *to deceive* (one's expectation); hence, i. q. to fail, used of the productions of the earth, Hos. 9:2; Hab. 3:17; compare Lat. *spem mentita seges, fundus mendax*.

(4) *to feign, to flatter*, most commonly used of the vanquished pretending subjection and love towards a victor, Ps. 18:45; 66:3; 81:16; כְּחָשׁוּ לְיהוָה Job 31:28.

NIPHAL, Deut. 33:29, and HITPAEL, 2 Sa. 22:45, i. q. Piel No. 4. Hence—

כַּחַשׁ—(1) *falsehood, fraud, deception*, Nah. 3:1; Hos. 12:1. 3585

(2) *leanness*, Job 16:8; see the verb in Kal; and—

כָּחַשׁ m. (for כַּחַשׁ, כָּחַשׁ, of the form כָּשֵׁל), *lying*, Isa. 30:9. 3586

I. כִּי—(A) prop. relative pron. i. q. אֲשֶׁר, although in the Hebrew, that we have, this primitive use is extremely rare. This very ancient and truly primitive word is widely extended also in the Indo-Germanic languages; compare Sanscr. relat. *yas, yâ, yat* (softened for *qas*, etc.); interrog. *kas, kâ, kim*; Latin *qui, quæ, quod*; Pers. كِي, كَا, and even Chinese *tshi*, he, and *tchi*, who; the correlatives of these words are the demonstr. הוּא, הִי, Gr. ὅ, ἥ—εἷς, ἵα. Latin *is*, idem; see Buttmann's larger Gr. Grammar, i. 290; demonstr. and relat. דִּי, כִּי (*die*); interrogatives מַי, *ri*. From the fuller and ancient form *qui*, by the rejection of the palatal from the beginning, have arisen also Pers. and Zab. وِي, Germ. *wie*; a trace of the palatal is found in the Anglo-Saxon *hwa* and *hwæt*, Nork. As I judge, there is a most certain example of the use of this word as a relative in Gen. 3:19, "until thou returnest to the earth כִּי מִמֶּנָּה לֻקָּחְתָּ out of which thou wast taken" (LXX. ἐξ ἧς ἐλήφθης, and so also Onk., Syr., Saad.), which is expressed in verse 23, אֲשֶׁר לֻקַּח מִשָּׁם. In this sentence it can scarcely be causal, for the cause immediately follows in these words כִּי עָפָר אַתָּה וְאֶל עָפָר תָּשׁוּב. An equally probable instance is Gen. 4:25, כִּי שָׁת לִי, Vulg. *quem occidit Cain* (LXX. *τὸν ἀνάστασιν Καΐν*. Onk., Syr.); and in this passage nothing could be more languid than, "*for* Cain had killed him." This more ancient usage is again found revived, Jer. 54:6; "The Lord calleth thee as a wife of youth כִּי חֻמָּאָס who was rejected" (LXX. *μεμισημένην*. Vulg. *abjectam*; Ch. who wast rejected); Isa. 57:20, "the wicked are like a troubled sea כִּי הַשְׁקֹט לֹא יוּכָל;" Vulg. *quod quiescere non potest*. Other examples which have been referred to this usage are either uncertain (Deu. 14:29; Ps. 90:4), or unsuitable (see Noldii Concord. Part. p. 379); but the primary pronominal power of this word no one will doubt, who has considered the analogy of other languages, and has compared the double use of the conjunction אֲשֶׁר. Just like אֲשֶׁר, Gr. ὅτι (whence ὡς, ὡσ); Latin *quod, quia*; French *que*; it commonly becomes— *3588 see also on p. 394

(B) A *relative conjunction*.—(1) THAT (Germ. daß, sprung from the demonstr. das changed into a relative), prefixed to sentences depending on an active verb, occupying to it the place of an acc.; as elsewhere אֲשֶׁר, and fully אֵת אֲשֶׁר (see אֲשֶׁר B, No. 1); Gen. 1:10, וַיַּרְא אֱלֹהִים כִּי טוֹב prop. "and God saw (this) which was good;" Job 9:2, יָדַעְתִּי כִּי כֵן "I know this to be so." So after verbs of seeing, Gen. 1:4; of hearing, 2 Ki. 21:15; Isa. 37:8; of speaking, Job 36:10; demanding, Isaiah 1:12; knowing, Gen. 22:12; 24:14; 42:33; Job 10:7; believing, Ex. 4:5; Job 9:16; remembering, Job 7:7; 10:9; forgetting, Job 39:15; rejoicing, Isa. 14:29; repenting, Gen. 6:6, 7; when in Latin there is used either an accus. with an infinitive, or the particle *quod*. In other phrases the sentence depending on this particle is to be regarded as the nominative, e. g. טוֹב כִּי *it is good that*; Job 10:3; 2 Sa. 18:3; Lam. 3:28, and וַיְהִי כִּי which may be rendered in Latin *accidit ut* [it happened that], but properly *accidit hoc, quod* (*es trug sich das zu, daß*), Job 1:5; 2 Sam. 7:1, so frequently. Here belong—(*a*) הֲכִי num verum est *quod? is (it so) that?* (French *est-ce que?*) for *num? whether?* Job 6:22, וְכִי אָמַרְתִּי "is (it) that I said?" 2 Sa. 9:1; and so when an answer is expected in the affirmative, (compare הֲ No. 1, δ), *nonne* verum est *quod, is it not* true *that* (French *n'est-ce pas que*), i. q. *nonne?* Genesis 27:36; 29:15; 2 Sam. 23:19 (compare 1 Ch. 11:21.—(*b*) כִּי added to adverbs and interjections, which have the force of a whole sentence, e. g. אָכֵן כִּי אִתָּם הָעָם "(it is) true that you are the people." הִנֵּה כִּי *behold that*, does not differ from the simple הִנֵּה Ps. 128:4; כֵּן כִּי id.; 1 Sam. 10:1; אַךְ כִּי (see אַךְ); אָם כִּי only that (see אִם); in all these phrases כִּ may in Latin [or English] be omitted; and this is always done—(*c*) when כִּי is prefixed to *oratio directa*, like Gr. ὅτι in Plato [and New Test.], and Syr. ܕ (see a number of examples in Agrelli Otiola Syr. p. 19); Gen. 29:33, וַתֹּאמֶר כִּי שָׁמַע "and she said, Jehovah has heard," prop. she said, *that* Jehovah has heard; for the whole of what is said is regarded as in the accusative, depending on the verb of saying, Ruth 1:10; 1 Sam. 10:19. Often also after expressions of swearing, as כִּי יְהוָה חַי "by the life of God (I declare) that," 1 Sa. 20:3; 25:34; 26:10; 29:6; כִּי יֹאמְרוּ 2 Sa. 2:27; כִּי אֵל Job 27:2; כִּי אָנִי Isa. 49:18; לֹא יִשָּׂא לִי אֱלֹהִים וְלֹא יוֹסִיף 1 Sam. 14:44; 2 Sam. 3:9; 19:2; 1 Ki. 2:23; whence it is that by the ellipsis of such an expression it is put affirmatively, even at the beginning of an oracular declaration, Isa. 15:1.

(2) *so that, that*, used of consecution and effect (compare Arab. كَيْ in the sense of *that* final, *in order that*). Job 6:11, מָה כִּי אוֹחִיל "what is my strength that I should hope?" Isa. 36:5, עַל כִּי בָטָחְתָּ בְּמִצְרַיִם "upon whom dost thou so trust, that thou shouldest rebel?" Isai. 29:16, "is then the potter as the clay כִּי יֵאָמֵר מַעֲשֶׂה לְעֹשֵׂהוּ that the work may say of the workman, he hath not made me." Ex. 3:11, מִי אָנֹכִי כִּי אֵלֵךְ אֶל פַּרְעֹה "who (am) I that I should go unto Pharaoh?" I am not such a one as can go before him. Hos. 1:6, "I will

no more have mercy on the house of Israel כִּי נִשֹּׂא אֶשָּׂא לָהֶם no as to pardon them. Ex. 23:33; Gen. 40:15; Jud. 9:28; 2 Ki. 8:13; 18:34; Job 3:19; 7:19, 17; 10:6; 15:14; 21:15. Sometimes it has an intensitive force, *so that, so even, even*, compare עַד C, 2. Isa. 32:13, "thorns grow up in the fields of my people, כִּי עַל כָּל בָּתֵּי מָשׂוֹשׂ even in the houses of joy," etc. Comp. אַף B, 10. More fully it would be עַד־כִּי.

(3) **used of time**, i. q. *ὅτε*, pr. *at that time, which, what time, when*. Job 7:13, כִּי אֹמַרְתִּי תְנֶחָם "when I say," etc. Gen. 4:12, "when thou tillest the ground, it shall no more yield to thee its strength." Hos. 11:1, "when Israel was a child I loved him." Job 22:2, "can a man profit God, when (or where) he wisely profits himself?" Job 4:5. Lev. 21:9; Isa. 8:19. Of frequent use is the phrase כִּי יִהְיֶה כִּי and it came to pass when"—Gen. 6:1; 12:12; Exod. 1:10. Sometimes it has almost a conditional power, (compare אִשָּׁה No. 4, and the German wenn, wenn, [so sometimes the English when]), as Deut. 14:24, וְכִי יִרְבֶּה מִמְּךָ הַדָּרֶךְ ... וְנָתַתָּ נִתֹּנָהּ ... "and when (if) the way be too long for thee ... then thou shalt give (i. e. sell) it," etc. In other places a distinction is carefully made between this particle and אִם conditional. Ex. 21:2, "when (כִּי) thou buyest an Hebrew servant, he shall serve thee six years; in the seventh he shall go out free. 3. If (אִם) he came in alone, alone he shall go out; if (אִם) with a wife, his wife shall go out with him. 4. If (אִם) his master hath given him a wife .... 5. and if (וְאִם) the servant shall say," etc. And thus to the single provisions of the law אִם is prefixed; but before the whole enactment כִּי. Compare in the same chapter, verse 7 (כִּי) and verses 8, 9, 10, 11 (אִם)—ver. 14, 18 (כִּי) and ver. 19 (אִם)—ver. 20 (כִּי) and ver. 21 (אִם)—ver. 22 (כִּי) and 23 (אִם), and so 26, 27,—28, compare 29, 30, 32. Also Gen. 24:41. (In Arabic there is a like distinction between لَوْ = כִּי and لَوْ conditional = אִם, although not always accurately observed.)

(4) כִּי is used of time, but in such a sense that (like other relatives) it passes over to a demonstrative power when it *begins an apodosis*, pr. *tum, then, so* (as elsewhere אָז at the beginning of an apodosis, Ps. 124:2, seq., and וְ No. 1, *e*), Germ. denn, so (which latter is a relat. fem.). Conditional words commence a protasis, as אִם 3:6, אִם זָנֹחַ אַתָּה כִּי שָׁמָה יָעִיר עָלֶיךָ "if thou art pure and upright, then will he now watch over thee." Job 37:20; Ex. 22:22; Isaiah 7:9; לוּ Job 6:2; לוּלֵי Genesis 31:49; אוּלַי (unless) Nu. 22:33. More rarely, and in a longer clause is it put after nouns absolute (as elsewhere וְ No. 1, letter *e*). Gen. 18:20, וְעַתָּה כִּי־הַצְּעָקָה "the cry concerning Sodom and Gomorrah, so is it great." Isa. 49:19. Compare as to the same use in Aramaean, Comment. on Isaiah 8:20.—From its relative use as to time (No. 3) there arises farther its power —

(5) **as a relative causal particle**: *because, since, while*, Gr. *ὅτι*, Germ. weil (which also properly relates to time, from weile for *while, when*), more fully כִּי עַל כִּי, *propterea quod, on account that* (German dieweil). A causal sentence sometimes precedes, as Gen. 3:14, "because thou hast done this, thou art cursed," etc. Gen. 3:17, "because thou hast hearkened to thy wife .... cursed be the ground," etc.;—sometimes it follows; Lam. 3:28, "he sitteth alone, and is silent כִּי נָטַל עָלָיו because (God) has laid (this) upon him." When the causal clause follows, in Latin the causal demonstrative *nam* is commonly used, Gr. γάρ [Engl. *for*]. Psalm 6:3, "heal me, O Jehovah, כִּי נִבְהֲלוּ עֲצָמָי for my bones are troubled." Psa. 10:14; 25:16; 27:10; Isa. 2:3, 6, 22; 3:1, 10, 11; 6:5; 7:22, 24; 8:10; 9:3; 10:22, 23; Gen. 5:24; 30:13; 41:49; as so very frequently. כִּי stands almost always at the beginning of its clause; it is rarely inserted like the Lat. *enim*. Ps. 118:10; 128:2. If there be many causes of one thing, כִּי is repeated (when in German it would be weil ... und weil, or denn ... und), [Engl. *because ... and, or for ... and*], Isa. 6:5, "woe is me, for I am undone, כִּי אִישׁ טְמֵא שְׂפָתַיִם אָנֹכִי ... כִּי אֶת־הַמֶּלֶךְ יְהוָה צְבָאוֹת רָאוּ עֵינָי because I am of unclean lips ... (and) because my eyes (have) seen Jehovah," i. e. because I, who am of unclean lips, have beheld God. Isaiah 1:29, 30; 3:1, 6; 9:3—5; 15:6, seq.; 28:19, 21; Job 3:24, 25; 8:9; 11:15, 16; Eccl. 4:14; also כִּי...וְכִי...וְכִי *for ... or ... or*. 1 Ki. 18:27.

Sometimes the causal power of this particle is not immediately obvious, but by a careful examination of the connection of the sentences, it is found to exist. Job 5:22, "at destruction and famine thou shalt laugh, and of the beasts of the field thou shalt not be afraid. 23. For (כִּי) with the stones of the field thou shalt have a covenant, and friendship with the beasts of the field." Thou shalt have nothing to fear, because thy field shall be fertile, not covered with stones, nor overrun by wild beasts. Isa. 5:10, "for (כִּי) ten acres of vineyard shall yield one bath, and the seed of an homer (ten ephahs) (shall yield) one ephah." There had preceded, "the houses shall be laid desolate without inhabitants;" because of the great sterility of the fields the land shall be desolated. Isa. 7:21, "in that day shall a man nourish a heifer and two sheep. 22. .... כִּי מֵהֲמוֹן דְּבַשִׁים יֹאכַל כָּל־הַנּוֹתָר בָּאָרֶץ "for butter and honey shall they all eat who shall be left," etc. In the desolated land for want of fruits and wine they shall live on milk and honey, and *therefore* they shall all attend to the keeping of cattle. Compare Isai. 17:3, seq.; 30:9. In other places כִּי sometimes does not refer to the words next preceding, but to those a little more remote. Isa. 7:14, "therefore the Lord himself will give you a sign, behold a virgin shall conceive .... 16. for (כִּי) before the child shall know," etc. i. e. in this very thing, which is contained in verse 16, was the sign of the prophecy contained (comp. Isa. 8:4); 10:25, "fear not ... 26. for yet a very little while and the punishment shall cease." Josh. 5:5. Compare as to a similar use of the particle yâ, Herm. ad Viger, p. 846, ed. 3, and as to *enim* Ramsborn's Lat. Gram. § 191, i. And כִּי also agrees with these particles, in its being put when any thing is brought forward as a matter of common knowledge, Germ. denn je, je (inserted in a sentence). Job 5:6, כִּי לֹא יֵצֵא מֵעָפָר אָוֶן *aut* bon Boden kömt ja bas Unheil. Isa. 32:6—8.—Ironical expressions are these, Prov. 30:4, "what is his name, and what is his son's name? כִּי תֵדָע for thou knowest;" bu weißt es ja. Job 38:5. 1 Ki. 18:27, כִּי אֱלֹהִים הוּא "for he (Baal) is a god."

From the causal power there arises—(6) its varied use in *adversative* sentences. For often—(*a*) after a negation, it is i. q. *sed, but* (sondern). Gen. 24:3, "thou shalt not take for my son a wife of the daughters of Canaan....4. אֶלְכָה כִּי אֶל אַרְצִי ... but thou shalt go unto my country," etc. Prop. for thou shalt go unto my country: the former must not be done, *because* the latter is to be done. (Verse 38, with the same context, there is כִּי אִם No. 2.) Gen. 45:8, "you have not sent me hither, but (כִּי) God," pr. *for* God sent me. Gen. 19:2, לֹא כִּי בָרְחוֹב נָלִין "(we will) not (go in); but we will lodge in the street." Gen. 3:4, 5; 17:15; 18:15; 42:12; Exod. 1:19; 16:8; Josh. 17:18; 1 Ki. 21:15; 2 Chr. 20:15; Psa. 44:8; Isa. 7:8; 10:7; 28:27; 30:16; 38:5; 65:6, 18; Dan. 9:18. Compare כִּי אִם B, 1. Once for כִּי B, 2. 1 Sa. 27:1, "nothing is well for me, כִּי אִמָּלֵט unless that I flee." LXX. *ἵνα μὴ*.—(*b*) On a similar principle is the use of כִּי in passages where, although an express negative does not precede, there is a negative force in the sentence itself. In Latin it may be more fully rendered (*minime vero*) *sed*, and simply *enim*, as in this example from Cicero (Tusc. II. 24): "*num tum ingenuisse Epaminondam putas, quum una cum sanguine vitam effluere sentiret? Imperantem enim patriam Lacedaemonios relinquebat, quam accepit servientem*," for "*Minime vero, nam*—;" Germ. nein fonbern, nein denn; aber nein, denn ja. Job 31:17, "have I then eaten my morsel alone? have I withheld it from the orphan? 18. nay but (כִּי) from youth he grew up with me as a father." Mic. 6:3, "what harm have I done to thee? 4. (none) for I brought thee;" ich führte bich ja, etc. Psa. 44:21—23, "if we have forgotten God...would not God search this out. 24. but on the contrary, (כִּי) for thy sake we are killed." Job 14:16, "(tho' that thou wouldst hide me for a while in Hades, and afterwards recal me to life, though I know this to be impossible): עַתָּה כִּי צְעָדַי תִּסְפֹּר but not (on the contrary) thou numberest my steps;" so far from dealing with me kindly, thou even art almost lying in wait against me. Psa. 49:11; 130:2; 2 Sam. 19:23; Isa. 49:24, 25. It rarely occurs—(*c*) without any previous negation, like ἀλλὰ γάρ, *enimvero, but truly, yet*; aber ja, aber freylich. (Comp. כִּי אִם letter B, No. 3.) Isa. 28:28, "wheat is threshed, לֶחֶם יָדוּךְ כִּי לֹא לָנֶצַח אָדוֹשׁ but yet it is not threshed hard;" aber man brifcht ihn freylich nicht ſtarf. Isa. 8:23, כִּי לֹא מוּעָף לָאֲשֶׁר מוּעָק לָהּ "nevertheless, darkness (shall) not (always be) where (now) distress is;" aber freylich britte's nicht bunfel; or, aber es bricht ja nicht bunfel.—(*d*) It introduces an explanation, like the Lat. *atque*, Isa. 5:7; Job 6:21; Isa. 51:3.—Also—(*e*) a causal power is also manifest in those examples in which it may be rendered by the Latin *quanquam, although*. Ex. 13:17, "God led them not by the way through the land of the Philistines, כִּי הוּא קָרוֹב although it was near (prop. for this was near): for (כִּי) he said," etc. Psa. 116:10; Deu. 29:18; Josh. 17:18

(7) Prepositions, to which כִּי is joined (the same as אֲשֶׁר No. 11), are turned into conjunctions, as עַד כִּי and עַל כִּי *on account of, because*; עַד כִּי *until that, until*; עֵקֶב כִּי and תַּחַת כִּי for the reason that, because; see Lehrg. 637.

In the expression כִּי עַל כֵּן the relative conjunction is put before the adverb. For wherever this phrase occurs (Gen. 18:5; 19:8; 33:10; 38:26; Nu. 10:31; 14:43; 2 Sa. 18:20; Jer. 29:28; 38:4) it is for עַל־כֵּן *on account that, because*, like אֲשֶׁר עַל־כֵּן Job 34:27, for אֲשֶׁר עַל־כֵּן. [Gesenius afterwards entirely rejected the idea of any such transposition in the phrase; he would take כִּי in its own proper causal power, separating it in such cases from the following עַל־כֵּן; in other passages, he would take the compound phrase unitedly, as signifying *on this account*

that.] A similar transposition occurs in לְמָן *inde* (*for de—in*); סִלְכִי and לְבַד מִן לְבַד; סִמַּלְתִּי, Syr. כְּחַכֵּם סִכִּי for כִּי אִם (see כִּי letter C, No. 2), and in Gr. *ἐπ᾽ ἐπὶ* for *ἐπὶ ὅτι*. The opinion of Winer cannot be assented to, who (Simonis Lex. page 474), tries to show, with more toil than success, that with the exception of one example, 2 Sa. 18:20, this phrase is always to be rendered *for therefore*. See Sal. b. Melech on Gen. 18:5, כי על כן כמו על אשר יכן כל כי על כן שבמקרא

A remarkable example of the various significations of כִּי is found in Josh. 17:18, "Thou shalt not have one lot only, but (כִּי) thou shalt have the mountain, since (כִּי) it is a forest, thou shalt cut it down, and its whole extent shall be thine; for (כִּי) thou must drive out the Canaanite, because (כִּי) they have chariots of iron, and because (כִּי) they are strong," i. e. they are so troublesome and injurious to you; comp. Josh. 14:2.

•3588.ם **see also on p. 390** כִּי אִם is used—(A) so that אִם may refer to an interposed or parenthetic clause, and each particle retain its own native force.—(*a*) *that, if,* בפ, wenn. 1Sa. 20:9, "God forbid מֵהֵרָעָה כִּי כָלְתָה הָרָעָה כִּי (אִם) יָדַעְתִּי כִּי מִמֶּנּוּ אָבִי לְבוֹא עָלֶיךָ) וְלֹא אַגִּיד זֹאת לָךְ that, if I knew assuredly that evil were determined from my father to come upon thee, I should not shew it to thee." Here, after the parenthetic sentence, the other words are adjoined with כִּי copulative. In other cases כִּי itself is repeated, Jer. 26:15, "know ye, כִּי אִם מְמִתִים אַתֶּם אֹתִי כִּי דָם נָקִי אַתֶּם אַתֶּם עֹשִׂים עָלֵיכֶם וְעַל הָעִיר הַזֹּאת וְעַל יוֹשְׁבֶיהָ כִּי בֶאֱמֶת שָׁלַח יְהוָה אֵלַי לְדַבֵּר בְּאָזְנֵיכֶם אֵת כָּל הַדְּבָרִים הָאֵלֶּה if ye slay me, ye will bring upon yourselves innocent blood;" Germ. ihr tollt wissen, daß, wenn ihr mich tödtet, so werdet ihr u. s. w.

(*a*) *that since,* that inasmuch as (compare אִם No. 5). Gen. 47:18.

(3) *for, if,* Ex. 8:17; Josh 23:12; Ecc. 11:8.

(4) *but, if* (fortern. wenn), Lam. 3:32, "but if (God) cause grief, yet will he have compassion."

(B) so that the particles are closely conjoined, and refer to the same clause.—(1) *but if* (fortern wenn), after a negation. Ps. 1:1, "blessed is the man who walketh not...(if he walk not...). 2. but if his delight is in the law;" and simply *but* (fortern), i. q. כִּי No. 6. Gen. 32:29, "thou shalt no more be called Jacob, but (כִּי אִם) Israel." 1 Sa. 8:19, "nay, but (כִּי אִם) a king shall be over us." Psa. 1:4; 1 Ki. 18:18; 2 Ki. 23:22; Jer. 7:23; 16:15; Deu. 12:14. Sometimes the negation is only implied in the sentence (comp. כִּי No. 6, *b*). 2 Sa. 13:33, "let not the king take it to heart, because they say that all the king's sons are dead; (not so) but (כִּי אִם) Amnon only is dead."

(2) *unless* (außer wenn), also after a negation: (Germ. fortern. formerly was also i. q. *nisi, unless*).—(*a*) followed by a verb, Gen. 32:27, "I will not let thee go, unless (כִּי אִם) thou bless me." Lev. 22:6; Ruth 2:16; 2 Sam. 5:6.—(*b*) followed by a noun, Gen. 39:9, "he keeps back nothing from me, except (כִּי אִם) thee, because thou art his wife;" 28:17; Est. 2:15. Instead of the preceding negative there is sometimes an interrogation with a negative force, Isa. 49:19, "who is blind (i.e. no one is to be called blind), כִּי אִם except my servant?"

(3) without a previous negation; *but,* Germ. aber, Gen. 40:14, כִּי אִם זְכַרְתַּנִי וגו׳ "but remember me when it shall be well with thee;" Num. 24:22. Some have denied this sense of כִּי אִם, but it is clear that it is also found in the simple כִּי (see No. 6, *c*); and it is not to be wondered at, as also the Germ. fortern was formerly used without a negation, see Frisch's Glossary.

(C) In some passages one of the two particles seems to be redundant. It is then—(1) i. q. כִּי B, 1, *c,* that, after forms of swearing, 2 Sam. 15:21; 2 Ki. 5:20; Jer. 51:14.

(2) i. q. כִּי of time (No. 3); *when, if,* Ex. 22:22, "if (אִם) thou afflictest him (the orphan), כִּי אִם עַנֵּה תְעַנֶּה אֹתוֹ כִּי צָעֹק יִצְעַק אֵלַי שָׁמֹעַ אֶשְׁמַע צַעֲקָתוֹ and if he shall cry to me, I will hearken to him." With this agrees the old Germ. wenn daß for wenn prop. wenn (es ist) daß, and כִּי אִם appears to me to be transposed for כִּי אִם *if* (it be) *that.*

(3) i. q. כִּי causal (No. 5); *for,* Job. 42:8; Prov. 23:18.

כִּי־עַל־כֵּן *on this account that,* thereat, see כִּי, letter B, No. 7. •3586ם

II. כִּי subst. דּגש. חזק. Isa. 3:24, contr. from כִּיָּה, from the root כָּוָה (compare אֵי from אָוָה, שִׁי. from the root שָׁוָה) *a mark branded,* or *burnt in.* Arab. كَيٌّ id., from the root كَوَى. 3587

כִּיד an unused root. Arab. كَادَ Mel. Ye, *to see deceit,* prop., I believe, *to ensnare,* so that it is cognate to the verbs נָכַד, אָנַד, and others, with which it is compared under that root. Hence كَيْدٌ deceit, snares; also destruction, ruin, war. So the Hebr.— †

כִּיד m. *destruction, calamity,* Job 21:20. See also כִּידוֹן. 3588

כִּידוֹד *m. ἅπαξ λεγόμ.* Job. 41:11, *a spark,* from the root כָּדַד, which see. (Arab. كَدٌّ a striking of fire.) 3590

כִּידוֹן m.—(1) *a dart, javelin* (different from חֲנִית a lance), Job 39:23; 41:21; 1 Sam. 17:6, 45; Jos. 8:18, 26; Jer. 6:23; 50:42. The etymology is uncertain: Bochart (Hieroz. i., p. 135—40) not unaptly derives it from כִּיד to destruction, war; so that it would be a weapon of war (compare חֶרֶב sword, and חָרַב war). It might also be from the root כִּיד in the sense of invading, breaking in; compare גּוּד No. 2. 3591

(2) [*Chidon*], pr. n. of a place near Jerusalem. גֹּרֶן כִּידוֹן (the threshing-floor of the dart) 1 Ch. 13:9, for which in the parallel place there is, 2 Sam. 6:6, נָכוֹן (prepared threshing floor). 3592

כִּידוֹר m. *warlike disturbance, military tumult,* Job 15:24, from the root כָּדַר, which see. Vulg. *gentilium.* Syr. war. 3593

כִּיּוּן *ἅπαξ λεγόμ.* Am. 5:26, the name of an idol worshipped by the Israelites in the wilderness, i. q. Arab. كَيْوَانُ i.e. the planet *Saturn,* regarded by the Phœnicio-Shemitic people as an evil demon, to be appeased by expiatory sacrifices (see Comment. on Isa., vol. ii. p. 353). [" prob. *a statue, an image,* Thes."]. To the Hebrew words loc. cit. כִּיּוּן צַלְמֵיכֶם כּוֹכַב אֱלֹהֵיכֶם there answer (some of the members, however, being transposed) the Greek, *καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν, Ῥαιφὰν τοὺς τύπους οὓς ἐποιήσατε ἑαυτοῖς,* so that it is clear that the Hebr. כִּיּוּן is expressed in Greek by Ῥαιφάν Compl. Ῥεμφάν, (for Rosenmüller does not convince us that this word is inserted as a kind of gloss). Now it appears pretty certain that Ῥαιφὰν was an Egyptian name for Saturn (see Kircheri Ling. Ægypt. restit. p. 49; Jablonski Opusc. t. ii. p. 1, seq.; and on the other hand, J. D. Mich. Supplemm. p. 1925, seq.). Others give this word the signification of *statue, or image.* [This is the opinion of Gesenius himself in Thes.] Vulg. *imaginem idolorum vestrorum.* 3594

כִּיּוֹר and כִּיֹּר pl. כִּיֹּרִים 2 Chron. 4:6, and כִּרֹ 1 Ki. 7:38, 40, 43. 3595

(1) pr. *a small hearth* (Pfanne, Feuerpfanne), a fire pan, so called from boiling or roasting (see כָּוָה No. 2); כִּיּוֹר אֵשׁ *eine Feuerpfanne, ein Feuerbecken,* Zech. 12:6. Whence—

(2) *a basin, a laver,* Exodus 30:18, 28; 31:9; 35:16; 39:39; 1 Ki. 7:38. And thus—

(3) On account of the resemblance, *a scaffold,* or *platform,* 2 Chron. 6:13. (This is rendered a round scaffold by Simonis, Winer, and others, on the ground of the idea of roundness in the root גּוּר, which, however, they attribute to it without any sufficient cause. Indeed the passage itself manifestly contradicts such a meaning, as the scaffold in question is described as being *square,* חֲמֵשׁ אַמּוֹת אָרְכּוֹ וַחֲמֵשׁ אַמּוֹת רָחְבּוֹ.)

כִּילַי Isa. 32:5, and כִּלַּי verse 7, *fraudulent, deceitful, crafty.* By apheresis for כִּלְלַי, from the root כָּלַל; Syr. ܟܠܠ id. The form כִּלַּי is used by the prophet, in order to allude to the following גִּלְּיָה. 3596

כִּילְפוֹת pl. f., Ps. 74:6, *mauls,* or *axes,* from the root כָּלַף which see. (Chald. קַלְפָּא a club; Syriac ܟܠܦܐ a maul, an axe, a mattock.) 3597

כִּימָה f. pr. *a heap, cluster* (from the root כּוּם which see); specially of stars, hence the *Pleiades,* or the seven stars, consisting of seven larger stars, and other lesser ones closely grouped; Arab. ثُرَيَّا (plenty, multitude), more fully عِقْدُ الثُّرَيَّا the bundle of the Pleiades; Syr. and Hebr. ܟܝܡܐ. Amos 5:8; Job 9:9; 38:31, in which last passage, by a like image חִתְקְשֹׁר מַעֲדַנּוֹת כִּימָה "hast thou fastened together the bands of the Pleiades?" More allusions are given by Th. Hyde on Ulugh-Beigh's Tabb. page 30, Niebuhr's Arabia, p. 114, Ideler, üb. Ursprung und Bedeutung der Sternnamen, p. 146. 3598

כִּים m. contr. from כֻּמָּם from the root כָּמַם, like כּוּם (which see), and כֻּמָּה *a purse, bag* (Syr. and Arab. id.), in which money was kept, Prov. 1:14; Isa. 46:6; and in which traders were accustomed to carry about their weights for weighing goods (see Chardin, Voyage, tom. iii. p. 420), Deut. 25:13; Mic. 6:11. Hence אַבְנֵי כִּיס, Prov. 16:11. 3599

[" (2) *a cup,* i. q. כּוּם Prov. 23:31, 'כ.']

כִּיר only in dual כִּירַיִם, Levit. 11:35, *a cooking vessel,* or *pot,* so called from the idea of cooking (see the root בּוּר No. II.), made of earthenware (since it could be broken) and double, probably furnished with a similar cover; compare ἀμφίχυτος, LXX. χυτρόποδες. 3600

כִּישׁוֹר *ἅπαξ λεγόμ.* Prov. 31:19, according to the Hebrew writers, *a distaff,* from the root כָּשַׁר to be straight [see Thes.]. 3601

כָּכָה (Milél ["except Exod. 12:11."]) contr. from כָּזֹה *so* and *so,* i. q. כֹּה כֹּה being for כָּזֶה like כֹּה for כָּזֹה), Exod. 19:11; 29:35; Num. 8:26; 11:15; 15:11, and often besides. Hence אֵיכָכָה how? (The Aramæans, rejecting the final ה, have אֵיכַ *so,* and on this account some suppose that כָּכָה is from כַּף with 3602

ה parag. Although this is very incorrect, the Hebrew grammarians [the Masorites] seem to have held the same opinion, by the accent being placed on the penultima.)

3603 כִּכָּר f. (Gen. 13:10; Exod. 29:23; 2 Ki. 5:5), constr. כִּכַּר pr. *a circle, globe, for* כִּרכָּר from the root כָּרַר Pi. כִּרכֵּר. (To this there agree in the western languages, *circus, circulus*, and the letter *r* being softened, *κύκλος*; comp. פָּרַר.) Specially—

(1) *a circumjacent tract of country*, ber Umkreis, Neh. 12:28; כִּכַּר הַיַּרְדֵּן the tract of Jordan, i. e. the region through which the Jordan flows down into the Red Sea; *εἰς τὴν περίχωρον τοῦ Ἰορδάνου*, Matt. 3:5; now called הַגֹּר *el Ghôr*.

(2) כִּכַּר לֶחֶם *a cake*, a round loaf, Exod. 29:23; 1 Sa. 2:36; Pro. 6:26. Pl. m. כִּכָּרוֹת לֶחֶם Jud. 8:5; 1 Sa. 10:3.

3604 (3) *a talent* (Syr. ܟܟܪܐ), equal, as nearly as can be computed from Ex. 38:25, 26, to three thousand shekels of the sanctuary, Zec. 5:7, כִּכַּר זָהָב a talent of gold; 1 Kings 9:14; 10:10, 14. Dual כִּכָּרַיִם two talents, 2 Ki. 5:23; כִּכָּרַיִם כֶּסֶף two talents of silver, ibid.; where כִּכָּרַיִם holds as it were a middle place between the absolute state כִּכָּרִים and the const. כִּכְּרֵי, which could not be used without taking away the numeral distinction. Pl. כִּכָּרִים const. כִּכְּרֵי *talents*, 2 Ki. 5:5; 1 Ch. 29:14; 29:7; Ezr. 8:26.

כִּכָּר pl. כִּכָּרִין Ch. i. q. Heb. No. 3, Ezr. 7:22.

3605 כֹּל, once כוֹל (Jer. 33:8 כתיב), followed by Makkeph כָּל m. prop. subst. *the whole, totality*, bas Ganze, die Gesammtheit, from the root כָּלַל to complete.

(Arabic كُلّ, Syriac ܟܠ id. [“ Sam. כֹּל, Æthiop. ኩሉ”]. To this answer the Greek ὅλος, Lat. *ullus*, comp. No. 4, Germ. *all, alle, omnes*, and *heil, totus*, Engl. *all* and *whole*.) In western languages it has to be rendered by adjectives.

(1) If used with regard to one continuous thing, *the whole, totus, a, um* (ὅλος, ganz); followed by a substantive (regarded as being in the genitive) either made definite by the article (like the Greek *πᾶσα ἡ γῆ, toute la terre*, die ganze Erde), or by a genitive of a noun or pronoun, unless it be a proper name, which needs no such definition: [in English this has to be expressed either by *whole* preceded by the article, or by *all* followed by it; when the noun is made definite by a pronoun suffixed, it must be rendered in English by *all* without the article, or else by *the whole of*]; כָּל הָאָרֶץ the whole earth, all the earth, Genesis 9:19; 11:1; כָּל הָעָם the whole people, Genesis 19:4; כָּל הַצֹּאן the whole flock, Genesis 31:8; כָּל הָאַיִל the whole ram, Exodus 29:18; כָּל הָהָרִים the whole day (see יוֹם, letter *g, β*); כָּל הַכִּכָּר the whole circuit of Jordan, Gen. 13:10; כָּל אֶרֶץ כּוּשׁ the whole land of Æthiopia, Gen. 2:13; compare Gen. 14:7; 41:8; 45:20; כָּל עַמְּךָ all my people, Gen. 41:40; כָּל לְבָבָה וּבְכָל נַפְשָׁהּ Deu. 4:29; 2 Sa. 9:9; Gen. 2:2; כָּל יִשְׂרָאֵל all the people of Israel, 1 Ch. 11:1. With suff. כֻּלּוֹ, כֻּלָּהּ all of thee, Isa. 14:29, 31; 22:1; כֻּלּוֹ all of him, Gen. 25:25; כֹּל is rarely placed after in the genitive (in the same manner as the phrase כַּד הַלֵּילִי and the like) as כָּל חְזוּת הַכֹּל the whole vision, Isa. 29:10; more often with a suffix, as כָּל בֵּלּוֹ יִשְׂרָאֵל prop. *Israel, it the whole*, 2 Sa. 9:9; מְעוּרִים כֻּלָּם Ezr. 29:2; חֻבַּל כֻּלָּהּ Job 34:13. (As to a similar use of the Arabic words كُلّ and جميع see De Sacy, Gramm. Arabe ii. § 68.)

(2) When it refers to many things, many individuals, *all, omnes, omnia*.—(*a*) followed by a plural, made definite (compare *tous les hommes*); כָּל הָגּוֹיִם all peoples, Isa. 9:2; 25:7; כָּל לֵילוֹת all nights, Isa. 21:8; כָּל הָרְשָׁעִים all the wicked, Psalm 145:20; כָּל הַחֹלָיִם all those who fall, Ps. 145:14; כָּל הַיָּמִים all the days (i. e. in all time, always; see יוֹם); כָּל יְמֵי כָל all the days of (the life of) Adam, Gen. 5:5; כָּל הַלְוִיִּם all the Leyites, Exod. 32:25; כָּל הַשִּׁבְרֵי חֵבֶל Isa. 18:3; כָּל הַמַּלְכֵי גּוֹיִם Isa. 14:9; כָּל הַנִּפְלְאוֹתָיו all thy wondrous works, Ps. 9:2. But however, poetically, without art. כָּל יְהוִיִּם Isa. 13:7; כָּל הַנִּלְוָה Isa. 28:8; compare Isa. 51:18, 20. With pl. suff. כֻּלָּם all of us, Gen. 49:11; כֻּלָּנוּ all of you, Deut. 1:22; כֻּלָּם all of them, they all, Isa. 14:10, 17; 31:3; f. כֻּלָּנָה Gen. 42:36; כֻּלָּנָה 1 Ki. 7:37. Also followed by a relative, Gen. 6:2, כָּל אֲשֶׁר בָּחֲרוּ “all (the virgins) whom they chose;” Gen. 7:22, כָּל אֲשֶׁר בְּ רוּחַ חַיִּים בְּאַפָּיו “all in whose nostrils was the breath of life;” Gen. 39:5, כָּל אֲשֶׁר יֵשׁ לוֹ “whatsoever he had,” and ellipt. כָּל הַמְכֻסְלוֹתָי “all things (which) I have prepared,” 1 Ch. 29:3. Also followed by a periphr. כָּל הַלֵּילִי וְיוֹ in all ages, Ps. 45:18, כָּל הַיָּמִים Est. 2:11.—(*b*) followed by a collective singular always having the article, as כָּל הַחַיָּה Gen. 7:21; Jud. 16:17; כָּל הַבְּהֵמָה all animals, Gen. 8:1; כָּל הֵמָּה they all, Isa. 1:23; כָּל הַזֹּאת all this, Isa. 5:25 (a demonstrative pronoun not requiring the article).—(*c*) followed by a singular without the article, it is, *all, every one, whoever, whatever, omnis, omne; quivis, quodvis*; Germ. jeder (French *tout homme*), e. g. כָּל לָשׁוֹן every tear, Est. 9:21; כָּל פֶּה every mouth, Isa. 9:17; כָּל בַּיִת every house, Isaiah

24:10; כָּל פָּנִים every face, Isa. 25:8; compare Isa. 15:2; 24:11; 30:25; 40:4; 45:24; כָּל כְּבוֹד all splendour, every thing splendid, Isaiah 4:5; כָּל נְשָׂאָה whatever is high, Isa. 2:12. Here also belongs כָּל אָדָם every man, Job 21:33; 37:7; Pa. 39:6; and כָּל בָּשָׂר all flesh, all that is of flesh, *πᾶσα σὰρξ*, all mortals. Genesis 6:12, 13; Isa. 40:5, 49:26.—(*d*) absol. it is put—(*α*) without the art. כֹּל *omnes, all*, Isaiah 30:5, כֹּל הַחֹבְרִים they were all ashamed “ all things (which are),” Isa. 44:24.—(*β*) with the art. הַכֹּל *all* (men); Genesis 16:12, יָדוֹ בַכֹּל “ his hand against all men;” Eccl. 9:2, הַכֹּל כַּאֲשֶׁר לַכֹּל “ to all it shall be, as to all,” the same lot awaits all; Job 24:24, תִּמָּכוּ כְּכֹל יֵאָסֵפוּן “ they melt away, like all the rest they are carried away” (where כְּכֹל is put for the fuller כְּכֹל הָאֲחֵרִים Jud. 16:17); also *all things*; Ecc. 1:2, הַכֹּל הָבֶל “ all things are vanity;” Ecc. 12:8; Dan. 11:2.

Followed by a noun not made definite, it is also—(3) *any, whosoever, ullus, quicunque*; as כָּל דָּבָר anything whatsoever (irgend eine Sache), Ru. 4:7; Levit. 4:2; Nu. 35:22; Exe. 15:3; hence with a negation, לֹא and אֵין, *not any, no one, non ullus, nullus*. 2 Ch. 32:15, לֹא יוּכַל כָּל אֱלֹהֵי כָל גּוֹי...לְהַצִּיל עַמּוֹ “ nor is any god of any people able to save his people.” Ex. 12:16, כָּל מְלָאכָה לֹא יֵעָשֶׂה “ not any work shall be done,” i. e. no work shall be done. Prov. 12:21, לֹא יְאֻנֶּה לַצַּדִּיק כָּל אָוֶן “ there shall no evil happen to the righteous.” Ecc. 1:9, אֵין כָּל חָדָשׁ “ there is not anything new.” Gen. 3:1; Ex. 10:15; 20:4; Lev. 3:17; Jud. 19:19; Pro. 30:30. A difference must be made in the passage, Pa. 49:18, לֹא בְמוֹתוֹ יִקַּח הַכֹּל (where לֹא has the article) “ when he dies he does not take away all this,” *im Tode nimmt er das Alles nicht mit* [לֹא]; and also in those passages where כֹּל is followed by a defined substantive, and signifies *the whole, totus*. 1 Sa. 14:24, לֹא יָטְעַם כָּל הָעָם לֶחֶם “ the whole people did not taste food.” Nu. 13:23, לֹא נָזַל כָּל חֲרוּשָׁה “ the whole of him thou wilt not see (but only a part).” And—

(4) *all, of all kinds, every sort, omnis generis, varius* (like the Gr. *πᾶς, for παντοῖος, παντοδαπός*, Il. i. 5; and just as a peripharstic plural is used in speaking of things of many kinds, Mist for Mistes, Gram. § 106, 4). כָּל עֵץ trees of every kind, Levit. 19:23; כָּל סְחוֹרָה saleable commodities of every kind, Neh. 13:16; 1 Ch. 29:2.

(5) Adv. it is put for *πάντως, all, wholly, altogether, omnino, plane, prorsus*; placed before—(*α*) substantives, Pa. 39:6, כָּל הֶבֶל כָּל אָדָם “ altogether vanity is every man,” *ganz eitel, lauter Eitelkeit*, i. q. אַךְ כָּל.—(*b*) other adverbs, especially in the later Hebrew. כָּל לְשׁוֹן *wholly as, altogether like* (*gerade so wie, ebenso wie*), Eccles. 5:15; כָּל שֶׁכֵּן altogether in the same period of time, *eben so lange, ganz so lange*, Job 27:3. Comp. Lehrg. p. 626.

Note. When כֹּל stands connected with a feminine substantive, or a plural, the predicate commonly agrees in gender and number with such noun as being the more important word, e. g. כָּל הַנְּפָשׁוֹת הַחַיָּה כָּל Pa. 150:6; rarely with כֹּל as the governing word, Gen. 9:99; Ex. 12:16; Neh. 3:7.—כֹּל is found separated from its genitive, Hos. 14:3, כָּל תִּשָּׂא עָוֹן.

3606 כֹּל followed by Makk. כָּל Chald. i. q. Heb.—(1) followed by a sing. *whole, totus*. כָּל מַלְכוּתָא the whole kingdom, Ezr. 6:11; 12:7, 16.

(2) *all, omnes*, followed by a plur. Dan. 2:12; 5:7. With suff. כֻּלְּהוֹן all of them, Dan. 2:38; 7:19. Absol. in emphat. st. כֹּלָּא (Milèl, in the Syriac manner) i. q. Hebr. הַכֹּל *all, omnia*; (not adverbially, *altogether*, as it is made through some error by Winer, p. 481). Dan. 2:40, הֵיכַל כֹּלָּא “ breaking to pieces all things;” Dan. 4:9, מְזוֹן לְכֹלָּא בֵהּ “ food for all (was) in it” (the tree). Dan. 4:25; Ezr. 5:7.

(3) *any, whosoever, ullus, quicunque*, Dan. 6:8.

(4) adv. like Heb. No. 5, *altogether*; used redundantly prefixed to other adverbs, (in the Aramæan manner, in which particles heaped upon one another weakly are so commonly used); in the phrases כָּל קֳבֵל דְּ altogether on that account, כָּל קֳבֵלְדֵּךְ wholly because, for the simple *because* (see קֳבֵל).

3607 כָּלָא—(1) TO CLOSE, TO SHUT UP, Jer. 32:2, 3; Psal. 88:9. Intrans. *to be closed*, Hag. 1:10.

(2) *to restrain, to hold in*, Num. 11:28; Ecc. 8:8; Pasl. 40:10; followed by מִן from doing anything, 1 Sa. 25:33; Ps. 119:101; followed by לְ of pers. *to withhold* something *from* some one, to prohibit in respect to anything, Gen. 23:6; Ps. 40:12; comp. Hag. 1:10. (Ch., Syr. כְּלָא, כְּלָה, Æth. ከልአ: to prohibit, Arab. كَلَأ to guard, H. to prohibit, to restrain. This root is also very widely extended in the western languages, in the signification of shutting up: *κλείω, κλείς, κλῆις, κλοιός, clavis, claudo*; in the signification of prohibiting: *κωλύω, κώλυω, κωλεύω*. Compare also *celo, occulo*.)

NIPHAL, *to be shut up, restrained*, Gen. 8:2; Ex. 36:6.

The forms are often borrowed from the cognate verb כָּלָה, which see; as מִכְלוּא 1 Sa. 25:33, כָּלוּא 1 Sa. 6:10, יִכָּלֵא Gen. 23:6, and כְּלוּאִי Pa. 119:101. On the other hand, כָּלָא Dan. 9:24, inf. Piel is for כַּלֵּה and כְּלוּת (Lehrg. page 418).

Derivatives, כֶּלֶא, כִּלְאַיִם, מִכְלָא, מִכְלָאָה, and—

3608 כֶּלֶא m. with suff. כִּלְאוֹ Jer. 52:33, *a prison*, so called from the idea of shutting up, Jer. loc. cit. 2 Ki. 25:29; more fully בֵּית הַכֶּלֶא, בֵּית מִכְלָא 2 Ki. 17:4; 25:27, pl. כְּלָאִים Isa. 42:22.

3609 כִּלְאָב (perhaps for כִּלְאָה אָב, "whom the father (i.e. creator) has perfected"), [*Chileab*], pr. n. of a son of David, 2 Sa. 3:3.

3610 כִּלְאַיִם dual. *two things of diverse kinds, heterogeneous things*, prop. two separations, two separated, i.e. diverse, things. (Arab. كِلَا both, see De Sacy, Gram. Arabe ii. page 129; and Jeuhari, as quoted by him on Harîri Cons. page 87; Æthiop. ክልኤ: two, of a twofold kind). Lev. 19:19; Deut. 22:9.

† כָּלַב an unused root.—(I) onomatopoetic, prop. imitating the sound of *striking, beating* (like the kindred root פָּלַח, which see), flapper, flapfen figurtively applied to the *barking* of dogs (just as it is said in Germ. hr. ֻbun (bellt an), fläffen, French *clapir, clabauder*, Swedish *glaffa*, to bark. Hence כֶּלֶב a dog.

(II) i. q. כָּלַב to plait, to braid, in the Western languages, with the letters transposed, *wlieu, plico, plecto, flecto*, flechten. Hence כֶּלֶב [כָּלַב II. is not given in Thes.].

•3612 כָּלֵב ([" perhaps 'dog,' i.e. כֶּלֶב"], i. q. כָּלַב "rabid"?), *Caleb*, pr. n. borne by—(1) the companion of Joshua, the son of Jephunneh, Nu. 13:6; •3614 14:6, seq.; Josh. 15:14. Patron. כָּלֵבִי 1 Sa. 25:3. —(2) 1 Ch. 2:18, 19, for which there is כְּלוּבַי ver. 9. —(3) 1 Ch. 2:50.

•3613 [" כָּלֵב אֶפְרָתָה *[Caleb-ephratah]*, pr. n. of a place elsewhere unknown, 1 Ch. 2:24."]

3611 כֶּלֶב, plur. כְּלָבִים, const. כַּלְבֵי m. *a dog*, so called from barking, as if, *barker*, see כָּלַב No. 1. (Arab. كَلْبٌ, Syr. ܟܲܠܒܳܐ idem. Secondary roots, taking their signification from the nature of dogs, are כָּלַב to be rabid, to persecute one's enemies; also, כָּאַב to be rabid. In the East, troops of fierce half-famished dogs, without masters, are often wandering around the towns and villages (1 Ki. 14:11; 16:4; 21:24; 2 Ki. 9:10); whence fierce and cruel men are sometimes called *dogs*, Psa. 22:17, 21. As a dog is also an unclean and despised animal, so by way of reproach, any one is called a *dog*, 2 Ki. 8:13; *a dead dog*, 1 Sa. 24:15; 2 Sa. 9:8; 16:9; *a dog's head*, 2 Sa. 3:8 (compare Gr. κύνεη, Germ. Hundskopf, and Hundsfott, i.e. dog's foot); just as, in the East, in the present day, Christians are called *dogs* by the Mohammedan rabble. Also, because of the shamelessness of dogs, this name is given to *scorta virilia* (*cinæ*, Apoc. 22:15), Deu. 23:18; elsewhere קְדֵשִׁים.

כָּלָה—(1) TO BE COMPLETED, FINISHED. (Kindred roots כָּלַל and כָּלַע q. d. *abſolviren*), Ex. 39:32; 1 Ki. 6:38, hence *to be prepared, made ready for* some one by any one, Prov. 22:8, וְשֵׁבֶט עֶבְרָתוֹ יִכְלֶה "and the rod of his anger shall be prepared;" followed by לְמַעַן of pers. 1 Sam. 20:7, 9; 25:17; Est. 7:7; also *to be accomplished, fulfilled*, used of a prophecy, Ezr. 1:1; Dan. 12:7.

(2) *to be past, gone by*, of a space of time, Gen. 41:53; Isa. 24:13, אַחֲרִי כְּלָה בָצִיר "when the vintage is ended," 32:10; 10:25. כָּלָה זַעַם "and the indignation (period of indignation) shall be past," 16:4.

(3) *to be consumed, spent*, Gen. 21:15; 1 Ki. 17:16; *to be wasted, to be destroyed, to perish*, Ler. 16:4; Exe. 5:13; Ps. 39:11; *to waste, to pine away*, Lam. 2:11, "my eyes waste away with tears." Of frequent occurrence is the phrase כָּלְתָה נַפְשִׁי Ps. 84:3, כָּלְתָה רוּחִי Ps. 143:7, כָּלוּ עֵינַי Ps. 69:4, כִּלּוֹתַי Job 19:27, my soul, my spirit, my eyes, my reins, pine away, or waste, for, I myself pine or languish, especially from disappointed hope. Job 11:20; 17:5; Jer. 14:6; Lam. 4:17 (comp. יָשׁוּ); *to vanish away*, used of a cloud, Job 7:9, smoke, Ps. 37:20, time, Job 7:6; Ps. 31:11.—In fut. once תִּכְלֶה 1 Ki. 17:14 in the manner of verbs לה.

PIEL כִּלָּה—(1) causat. of Kal No. 1, *to complete, to finish*, Gen. 2:2; 6:16; also *to prepare* evil for any one, Prov. 16:30.

(2) *to come to an end*, i.e. *to finish*, followed by a gerund, *to cease* doing any thing, Gen. 24:15, וְהוּא טֶרֶם כִּלָּה לְדַבֵּר "he had not yet done speaking," had not ceased speaking. Gen. 43:2; Num. 7:1; Deu. 31:24, followed by מִן; Exe. 34:33; Lev. 16:20.

(3) *to consume*, Isaiah 27:10, *to waste* (one's strength), Isa. 49:4; *to destroy* men, peoples. Gen. 41:30; Jer. 14:12; 2 Sa. 21:5, שַׁד כִּלָּה 2 Ki. 13:17, 19, and שֹׁד לְכַלֵּה 2 Ch. 32:1, even unto destruction; *to make to pine away*, to cause to languish. Job 31:16; 1 Sa. 2:33; Lev. 26:16; to cause to vanish, Ps. 78:33; 90:9.—For inf. Piel כַּלֵּת there is once כַּלּוֹת, in the manner of verbs לה.

PUAL כֻּלָּה and כֻּלָּה *to be completed, finished*. Gen. 2:1; Ps. 72:20.

Derivatives, כְּלָה, כְּלִי, כְּלָיָה, כִּלָּיוֹן, כִּלְיוֹן, תַּכְלִית, מִכְלֹל, and the proper names כִּלְיוֹן, כִּלְמַד.

3616 כָּלֶה adj. f. כָּלָה *pining away* (used of the eye); compare the verb No. 3. Deut. 28:32.

3617 כְּלָה fem.—(1) *completion, perfection*; hence adv. לְכָלָה 2 Ch. 12:12; Exe. 13:13, and כָּלָה *altogether*, Gen. 18:21; Ex. 11:1.

(2) *consumption, destruction*, עָשָׂה כָלָה to make consumption, to destroy altogether; Jer. 4:27; 5:10; Neh. 9:31; Nah. 1:8, 9. Followed by בְּ, Jer. 30:11, and אֵת of pers. Jer. 5:18; 48:28; Eze. 11:13; 20:17.

3618 כַּלָּה fem.—(1) *a bride, maiden betrothed*, so called from her being crowned with a chaplet, see כָּלַל No. 2. Cant. 4:8, seq.; Jer. 2:32; 7:34; 16:9; 25:10. [Syr. ܟܲܠܬܳܐ id.]

(2) *daughter-in-law*, Gen. 38:11, 24; Lev. 18:15; Ruth 4:15. Compare נִכְלָה.

•3628□ כְּלוּא m. *prison*, i. q. כֶּלֶא Jer. 37:4; 52:31 כְּרֵי. In כְּלוּא there is אֲלֵף.

3619 כְּלוּב m. *wicker-work*, woven of twigs or rods, from the root כָּלַב No. II., specially—(1) *a basket* for fruit, Am. 8:1.

(2) *a cage* for birds, Jer. 5:27. (Syr. ܟܲܠܘܒܳܐ id., and the same word is also adopted in Greek, κωφίς, κλωβός, κλωβίς, *a cage*, see Bochart, Hieroz. i. 602, ii. p. 90). It is also pr. n. m. [*Chelub*].—(a) 1 Ch. 4:11.—(b) 1 Ch. 27:26.

3620 כְּלוּבַי see כָּלַב No. 2.

3621; see 3612 כִּלּוּבַי [*Chelluk*], pr. n. m. Ezr. 10:35.

3622 כִּלּוּלַת f. pl. denom. from כְּלָה; *the state, or condition of a bride* before her marriage, Brautſtand, Jer. 2:2.

3623 כְּלוּלֹת

† כָּלַח an unused root, to which interpreters have assigned various meanings. However, I have no doubt but that it signifies the same as כָּלָה *to be completed, finished* (compare כְּלֵה and כְּלֵאת and the examples given below on the root כָּלָה). Hence—

3624 כֶּלַח m.—(1) *completion, finishing* [thismeaning is not given in Thes. see No. 2]. So Job 30:2, used of very despicable men; "what can the strength of their hands profit me אֲבַר כֶּלַח in whom completion is perished," who cannot complete any thing, LXX. ἐν αἰσχύι ἀνδρὸς ἀνιάτου. כֶּלְמוֹ for כֶּלֵמוֹ (שׁ"ש). Hence—

(2) poetically used of *old age*, as rightly taken by Targ. Saad. Me. Kimchi: (the Arab. كَلَحَ to have an austere countenance, and كَلَحَ to draw up and contract the lips, are secondary words, both of them being derived from the idea of old age). Job 7:26, וְקִמָּה בְכֶלַח אֵלֵךְ קָבֶר "thou shalt go to the grave in old age," as if בְּשֵׂיבָה טוֹבָה. As to the word with which I, together with others, formerly compared this, "Syr. ܟܠܲܚ soundness, health;" it rested on a singular error of Edm. Castell, who had incorrectly rendered a gloss of Barhahlul, see Lex. min. edit. 3, prof. p. xx. [In Thes. the primary meaning given to this word is "perhaps *mature old age*."]

(3) [*Calah*], pr. n. of a city and province of Assyria, probably the same as is elsewhere written חֶלַח, which see. (Compare נֶגֶב and נֵכֶב.) Gen. 10:11. See Michaelis, Supplem. p. 767. 3625

כְּלִי m. in pause כֶּלִי pl. כֵּלִים (from the lost sing. כְּלָה) const. כְּלֵי properly whatever is made, completed, or prepared, from the root כָּלָה, a word of very general import, like the Germ. Ding from dingen; i. e. to complete = *reiçen*, specially— 3627

(1) any *utensil, vessel*. Gen. 31:37; 45:20. כְּלֵי כֶסֶף כְּלֵי זָהָב vessels of gold, of silver (Silbergeräthe). Ex. 3:22; 11:2. כְּלֵי בֵּית יְהוָה Ezr. 1:7, and כְּלֵי יְהוָה Isa. 52:11, the vessels of the temple. כְּלֵי הַמֶּרְכָּבָה vessels of wandering, outfit for exile (Wanderzeug). Jer. 46:19.

(2) *clothing* (Zeug), ornaments. כְּלִי גֶבֶר a man's clothing, Deut. 22:5; used of the ornaments of a bride, Isa. 61:10; also of yokes for oxen, 2 Sa. 24:22.

(3) *a vessel* for sailing (Fahrzeug). Isa. 18:2.

(4) *an implement, a tool* (Werkzeug). כְּלֵי שִׁיר musical instruments, 2 Chr. 34:12; Am. 6:5. כְּלֵי גֵּת pleon. instrument of a psaltery, Psalm 71:22. Metaph. כְּלֵי זַעַם יְהוָה instruments of the indignation of Jehovah. Isai. 13:5; Jer. 50:25. Isai. 32:7, כְּלֵי קֹלָיו רָעִים "(as to) the deceiver his instruments are evil," i. e. the devices which he uses to carry out his plans. Gen. 49:5.

(5) *arms, weapons* (Waffenzeug), Gen. 27:3; more fully כְּלֵי מִלְחָמָה [כְּלֵי זַיִן] Jud. 18:11, 16. כְּלֵי־מָוֶת deadly weapons, Psalm 7:14. נֹשֵׂא כֵּלִים an armour-bearer, 1 Sa. 14:1, 6, 7, seq.; 31:4, 5, 6. בֵּית כֵּלִים an armoury (Zeughaus). Isa. 39:2.

כְּלִיא see כְּלִי see 3596

כְּלִיָּא m. *a prison*. Jer. 37:4; 52:31, כְּרֵית. 3628□ Root כָּלָא.

• For 3626 see Strong.

3629 כְּלָיָה only in plur. כְּלָיוֹת const. כִּלְיוֹת f.

(1) *the kidneys, reins.* Exod. 29:13, 22; Job 16:13. חֵלֶב כְּלָיוֹת שְׂעֹרִים "the fat of the kidneys of rams," Isa 34:6; comp. Deu. 32:14.

(2) meton. used of the *inmost mind,* as the seat of the desires and affections. Jer. 11:20, בֹּחֵן כְּלָיוֹת וָלֵב "(God) tries the reins and the heart." Jerem. 17:10; 20:12; Psalm 7:10; Job 19:27, כָּלוּ כִלְיוֹתַי "my reins (i.e. my inmost soul) have wasted away." Ps. 73:21; Prov. 23:16. Chald. sing. כְּלָא, Arab. كُلْيَةٌ, rarely and inaccurately كَلِيَةٌ id. Schultens supposed the reins to be so called, because of their being *double;* compare כְּלָאִים, כִּלְאַיִם (which is unsuitable because כִּלְאַיִם signifies rather things diverse in kind, and in Arabic this word is used in sing. dual and plural); Aben Ezra and Bochart considered them to be so called from the idea of desire, longing, comp. Job 19:27, but I do not know why כְּלָיָה should not be simply the fem. of the noun כְּלִי and thus signify properly *instrument, vessel* (Gesen.), just as physicians call the veins and arteries, vessels.

•3631 כִּלָּיוֹן const. כִּלְיוֹן m.—(1) *destruction, consumption,* Isa. 10:22.

(2) *pining, wasting away.* כִּלְיוֹן עֵינַיִם pining of the eyes, i. e. languishing itself, Deu. 28:65. See כְּלָה No. 3.

3630 כְּלָיוֹן ("wasting away"), [*Chilion*], pr. n. m. Ruth 1:2; 4:9.

3632 כְּלִיל m. [כָּלַל] (from the root כלל)—(1) adj. *perfect, complete,* especially of perfect beauty. Exe. 28:12, כְּלִיל יֹפִי of perfect beauty. Eze. 27:3; Lam. 2:15; Eze. 16:14.

(2) subst. *the whole, the totality.* Jud. 20:40, כְּלִיל תִּשְׂרָף the whole city. Ex. 28:31, כְּלִיל תְּכֵלֶת the whole of blue. Ex. 39:22; Nu. 4:6.

(3) i. q. עוֹלָה *a whole burnt offering,* a sacrifice of which *the whole* is burned, Deut. 33:10; Psalm 51:21.

(4) adv. *altogether.* Isa. 2:18; Lev. 6:15.

3633 כַּלְכֹּל (perhaps "sustenance," from כָּלַל to sustain, Pilpel of the verb כול) [*Chalcol, Calcol*], pr. n. of a wise man of an age prior to that of Solomon. 1 Ki. 5:11; 1 Ch. 2:6.

3634 כָּלַל (1) TO COMPLETE, TO PERFECT. Ezekiel 27:4, 11. (Cogn. כָּלָה, which see.) Hence כֹּל, כְּלִיל, כְּלָלִים, כִּלָּלוֹל, כִּלָּלָה.

(2) *to put a crown upon, to crown* (Arab. كَلَّلَ Conj. II. Æthiop. ክለለ: Syr. Pa. id). Hence כֶּלֶא, כִּלְלוֹת.

3635 כָּלַל Chald. whence Shaph. הַכְלֵל *to finish, to perfect,* Ezra 5:11; 6:14; Pass. אִשְׁתַּכְלַל Ezra 4:13. Chap. 4:12, in כותב there is אִשְׁכְּלוּ by omission of the letter n.

3636 כֶּלֶל ("completion"), [*Chelal*], pr. n. m., Ezr. 10:30.

3637 כָּלַם unused in Kal, pr. TO WOUND; like the Arab. كَلَمَ Conj. I. II.; comp. Sanse. *klam,* to be exhausted, fatigued, whence perhaps is the Lat. *calumnia.* A similar figurative use is certainly found in Hebrew, ["it like many other words implying, *to pierce, to prick, to cut,* such as נָקַב, עָקַר].

HIPHIL הִכְלִים and הֶכְלִים (1 Sa. 25:7).

(1) *to reproach,* pr. to hurt some one, 1 Sam. 20:34.

(2) *to treat shamefully, to injure,* 1 Sa. 25:7; Jud. 18:7.

(3) *to put* any one *to shame,* Job 11:3; Proverbs 25:8; Ps. 44:10. This verb is stronger than the synonym בּוֹשׁ Hi. הוֹבִישׁ; comp. Isa. 45:16, 16; Jer. 31:19, and see Reimarus de Differentia, voc. Hebr. Diss. I. p. 67, sq.

HOPHAL—(1) *to be hurt, injured,* 1 Sa. 25:15.

(2) *to be made ashamed* (through disappointed hope), Jer. 14:3; comp. Niph.

NIPHAL—(1) *to be insulted, disgraced,* 2 Sam. 10:5; 1 Chron. 19:5.

(2) *to be put to shame,* befehlmt beſchämt μι Schanden werden, Jer. 31:19; often used of one who fails in his endeavours, Ps. 35:4; 40:15; 70:3; 71:24; also *to be ashamed,* i. q. בּוֹשׁ, Num. 12:14; followed by מִן of cause, Eze. 16:27, 54; followed by ב, Ps. 69:7.

Derivatives כְּלִמָּה, כְּלִמּוּת.

3638 כִּלְמָד [*Chilmad*], pr. n. of a town or region which, in Eze. 27:23, is mentioned together with Assyria. Nothing is known either of the meaning of this quadriliteral name (if it be Phœnicio-Shemitic), or of the situation of the place.

3639 כְּלִמָּה *f. shame, reproach,* Ps. 69:8; Jer. 51:51; Eze. 16:54; 32:24; 36:7; 44:13. כָּלַשׂ בְּכְלִמָּה to be clothed with shame; i. e. to be, as it were, altogether covered with reproach, Ps. 109:29; Plur. וֹת—Isa. 50:6.

כְּלִמּוּת f. id., Jer. 23:40.

3640 see 3639

3641 כַּלְנֵה Gen. 10:10; כַּלְנֶה Amos 6:2; and כַּלְנוֹ Isa. 10:9, [*Calneh, Calno*]; pr. n. of a great city subject to the Assyrians; according to the Targums, Eusebius, Jerome, and others, *Ctesiphon,* situated on the eastern bank of the Tigris, opposite Seleucia. This latter name is said to have been given by Pacorus to this city; see Bochart, Phaleg. iv. 18; Michaelis, Spicileg. i. p. 298. (The origin of this foreign word does not appear.) [See also כַּנֵּה.]

1 כָּלַךְ a root unused as a verb, onomatopoet. imitating the sound of *beating,* or *striking;* compare Gr. κολάπτω (whence κόλαφος, *colaphus;* Ital. *colpo;* French, *coup*); Germ. klopfen, klappen; Engl. *to clap,* The cognate forms are figuratively applied sometimes to the beating of the feet; i. e. to leaping (Gr. κάλπη, Germ. Gelopp); sometimes to hewing, or scraping (גָּלַף. γλύφω, *sculpo, scalpo*); sometimes to barking, as similar in sound to beating (כָּלַב to bark, בר thub [thät an). Derivative noun is כְּלַפֹּה, Gr. πέλεκυς, hatchet.

3642 כָּמַהּ TO PINE WITH LONGING FOR any thing, it once occurs, Ps. 63:2. Arab. كَمِهَ to become dark, used of the eye, a colour, the mind. According to Firuzabadi (see Kamûs, p. 1839, Calcutta), specially used of a man whose colour is changed or fails; pr. therefore *to become pale,* which is applied to longing; comp. כָּמַשׁ. With this accords Sanscr. *kam,* to desire; Pers. كَمْ desire; comp. also the Greek κάμω, κάμνω.

Derivative, pr. n. כִּמְהָם.

see 4101 כִּמְהָה see כְּמֹה.

3643 כִּמְהָם ("languishing," "longing"), [*Chimham*], pr. n. m. 2 Sam. 19:38, 39; Jer. 41:17 (כִּמְהָם); also גֵּרוּת 2 Sa. 19:41.

3644 כָּמוֹ (when followed by nouns and before grave suffixes, כָּמֹהוּ, כָּמֹהָם) and כָּמ (before light suffixes, כָּמוֹנִי like me, as I, כָּמוֹךָ, כָּמוֹהוּ, כָּמוֹהָ; כָּמוֹנוּ) a separable particle, especially poet. for the prose כְּ, i. q. כְּמַה (see below).

(A) Adv. of quality, demonstrative, like the Gr. ὡς, ὅια, οἵος, *thus, so.* So in the difficult passage, Ps. 73:15, "if I should say אֲסַפְּרָה כָמוֹ I will thus speak" (as the wicked speak). LXX οὕτως. (Others take כמו in this passage as a suffix, כְּמוֹ for כָּהֵם, but then כָּמוֹ would be the reading.) When repeated *as...as; such...as;* Jud. 8:18 כְּמוֹךָ כָּמוֹהֶם *such as thou* (art) *so* (were) *they;* and on the contrary *so...as; so...such,* 1 Ki. 22:4, כָּמוֹנִי כָמוֹךָ, *so* (am) *I, as thou* (art).

(B) A preposition marking similitude, *as, such as, like,* Gr. ὡς. כְּמוֹנִי אִישׁ such as I, Neh. 6:11; Ex. 15:5, "they sank into the depths כְּמוֹ אֶבֶן like a stone;" Job 6:15; Psa. 58:9; Job 10:22, אֶרֶץ עֵיפָתָה כְּמוֹ אֹפֶל "a land of darkness, like the darkness of night," יְהִי כְּמוֹהוּ לֵילְיָה let that night be, wie jene Nacht. —Hag. 2:3, הֲלֹא כְמוֹהוּ כְּאַיִן בְּעֵינֵיכֶם "is not (a temple) like this (i. e. such a temple) as nothing in your eyes?" כָּמוֹ אֵלֶּה "(words) like these" (i. e. such words). Job 12:3; כָּמוֹהוּ "(such) as he," Ex. 9:18.

(C) Conj. i. q. כַּאֲשֶׁר, prefixed to an entire sentence —(1) *like as.* Isa. 41:25, כְּמוֹ יִרְמֹס חֹמֶר "like as the potter treadeth clay."

(2) *as,* of time, =*when, afterwards, as soon as.* Followed by a pret. (as in Lat.) Gen. 19:15, כְּמוֹ הִשְׁחַר עָלָה "as (as soon as) the morning arose;" Isa. 26:18, כְּמוֹ נָחֳלָנוּ רוּחַ "when we brought forth, it was wind."

To this correspond in the cognate languages كَمَا Ch. כְּמָא, Syr. ܟܡܐ; from which forms an opinion may be formed as to the signification of the syllable מוֹ. This then is i. q. מָה indef. *what, whatever, something, anything,* so that in Pa. 73:15 (letter A) it is properly *like any* (such) *thing;* letter C, *like* (that) *which.*

3645 כְּמוֹשׁ m. [*Chemosh*], pr. n. of a national god of the Moabites and Ammonites, Jud. 11:24, worshipped also at Jerusalem in the reign of Solomon [after his wives had turned aside his heart]. 1 Ki. 11:7; 2 Ki. 23:13; Jer. 48:7; perhaps subduer, conqueror, tamer, from the root כָּמַשׁ which see; hence עַם כְּמוֹשׁ people of Chemosh, i. e. the Moabites, Num. 21:29. LXX Χαμώς. Vulg. *Chamos.*

† כָּמַז an unused root. Arab. كَمَزَ *to make globular,* whence כַּמּוֹז, which see.

† כָּמַן an unused root. Syr. and Arab.—(1) *to hide away, to lay up;* whence מַכְמָנִים, treasures, [" Arab. كَمَنَ, كِمَنٌ id."]

(2) Syr. also, *to season,* especially with salt (properly, to lay up in salt); hence—

3646 כַּמֹּן m. *cummin* [a plant], which was used with salt as a condiment (Plin. H. N. 19, 8). Arab. كَمُّونٌ ["Ch. כַּמּוֹנָא, Syriac ܟܡܘܢܐ, Æth. ከሙን", Gr. κύμινον. Isa. 28:25, 27.

3647 כָּמַס Arab. كَمَسَ. Deu. 32:34, TO LAY UP; perhaps the same as כָּנַס, which is the reading of the Samaritan copy in this passage.

Hence pr. n. כִּמְשָׁם.

3648 I. כָּמַר a root unused in Kal; kindred to the root חָמַר (compare חֹמֶר, חֻמָּם, חַמָּה).

(1) TO GROW HOT, TO BECOME WARM, TO GLOW; see Niphal No. 1 (Talmud כּוֹמֶר, a warming).

(2) *to be burned, scorched* (see Niphal No. 2); hence *to be black, dark, obscure*, like the Syriac ܟܡܪ *to be sad, sorrowful*. Aphel, to go about in black, i.e. mourning. Compare כֹּמֶר, כְּמָרִים.

Niphal—(1) *to be warm, to glow*, used of love towards any one; followed by אֶל 1 Ki. 3:26, and עַל Gen. 43:30; *to be moved*, spoken of pity, Hos. 11:8.

(2) *to be scorched;* Lam. 5:10, "our skin is scorched as in an oven from the burning heat of of the famine."

3648 II. כָּמַר i. q. כָּבַר TO PLAIT, TO BRAID; whence מִכְמֹרֶת, מִכְמוֹר, מִכְמֶרֶת a net.

3649 כְּמֹר only in pl. כְּמָרִים *idolatrous priests*, 2 Ki. 23:5; Hos. 10:5; Zeph. 1:4. Syr. ܟܡܪܐ used of any priest whatever; but Syriac words relating to divine worship are in Hebrew restricted to the worship of idols; see Gesch. der Heb. Sprache, p. 58. If the etymology of this word be inquired for, כֶּמֶר is prop. *blackness, sadness*, and as a concrete, one who goes about in black attire, mourning; hence, an ascetic, a priest. Compare אֵבֶל, אָחֵל sad, mournful; hence, an ascetic, a monk, an ecclesiastic. See my Comment. on Isa. 22:12; 38:15.

3650 כְּמָרִים pl. m. *obscurations*, from the root כָּמַר I, 2, of the form שְׁעִירִים, except the Chirik in the first syllable, as in פְּרָחִים. Found once in Job 3:5, וְצַלְמָוֶת יִגְאָלוּהוּ כְּמִרְרֵי יוֹם "let the darknesses terrify it" (i. e. the day of my birth); that is, obscurations of the light of day, of the sun, eclipses, which the ancients believed to portend ills and calamities. [Some of] the ancient interpreters [Aqu., Vulg., Syr., Targ.] regarded כ as a prefix to the substantive מְרִרִים, according to which opinion it should be interpreted *the greatest bitternesses*, i. e. calamities which could befall *a day* (see מ 2 A, 1); but the former view of the word suits the context by far the best.

† כָּמַשׁ an unused root, prob. i. q. כָּבַשׁ *to subdue* (כ and ם being exchanged), whence כַּמְהֹמֶת incubus, nightmare; Arab. كَمْهَمٌ كَابُوس grape husks, so called from their having been trampled on. Hence Hebr. מִכְמָשׁ and מִכְמָשׁ [?].

כָּמַת an unused root, prob. i. q. כָּתַם to lay up. Hence מִכְתֹּם pr. n.

3651 I. כֵּן—(A) prop. part. act. from כּוּן *upright, erect;* metaph. *upright, honest* (German aufrichtig, redlich); plur. כֵּנִים Gen. 42:11, 19, 31; Isa. 16:6, לֹא כֵן *non rectum*, i. e. vanity, folly.

(B) Adv.—(1) *rightly, well;* 2 Kings 7:9, לֹא כֵן אֲנַחְנוּ עֹשִׂים "we do not well," or rightly; Ex. 10:29, כֵּן דִּבַּרְתָּ "thou hast well spoken;" Nu. 27:7; 36:5; Ecc. 8:10.

(2) *so, thus;* Gr. ὡς, οὕτως (prop. rightly, according to some standard, Germ. recht [o. gerade so, also]; although Gesnel, Danz, and others maintain כֵּן *so*, to be another word contracted from כְּכֵן *like those things*, in the same manner as לֹא from כְּלֹא; but compare כֵּנָה); followed by Makkeph כֵּן־ Job 5:27; Josh. 9:21; Prov. 26:2; 33:7; Genesis 1:7, וַיְהִי כֵן "and it was so," as God had commanded; verse 9, 11; Gen. 29:26, לֹא יֵעָשֶׂה כֵן בִּמְקֹמֵנוּ "it is not customary to be so done amongst us;" Psalm 1:4, לֹא כֵן הָרְשָׁעִים כִּי אִם־כַּמֹּץ "not so the wicked;" 1 Ki. 20:40, כֵּן מִשְׁפָּטֶךָ אַתָּה חָרָצְתָּ "so (this) is thy judgment, thou hast thyself decided;" 1 Sam. 23:17, "also Saul my father כֵּן יֹדֵעַ knoweth so," i. e. knoweth this, שׁוּל אֲבִי גַּם כֵּן ainbrê (where it is by no means needful to render כֵּן by a demonstrative pronoun); Jer. 5:31, עַמִּי אָהֲבוּ כֵן "my people loveth (it) thus," liebt es so; Pro. 28:2, "if men are prudent and wise כֵּן יַאֲרִיךְ thus (so bann) is the state of long continuance. (In this example כֵּן approaches very nearly in power to the sign of apodosis; compare οὕτως, Matthiæ Gr. Gramm. p. 822.) Often as answering to each other כֵּן ...כֵּן *as... so* (see כ 2 A, 1); כַּאֲשֶׁר־כֵּן (see כַּאֲשֶׁר No. 1); more rarely inverted כֵּן־...כַּאֲשֶׁר. כֵּן...כְּ *so...as*, Gen. 18:25; 2 Sam. 2:25; כְּכֵן...כֵּן Ex. 10:14. Elsewhere כֵּ is omitted in the protasis, Isa. 55:9 (comp. verses 10, 11); Jud. 5:15.

This adverb of quality is also variously rendered, according as it belongs to quality, quantity, or time. —(a) if to quality, it is *so, such, so constituted;* Job 9:25, כֵּן אֹכַל עִמָּדִי לֹא *non ego sic sum* (as often in Terence) *apud me*, i. e. I am not so constituted with myself, I am not at heart; 1 Ki. 10:12, לֹא בָא כֵן עֵצִי אַלְגֻּמִּים "never afterwards did there come any such sandal trees;" also *so very* (ſo ſehr), Nahum 1:12, אִם שְׁלֵמִים כֵּן וְרַבִּים "although they be secure and so very many" (Germ. ſo ſehr viele, noch ſo viele). In Latin in like manner there is the negative expression, *non ita multi*, nicht ſo ſehr viele.—(b) when referring to quantity and abundance, it is *so many* (ſoviel); Ex. 10:14, כֵּן אַרְבֶּה לִפְנֵי "so many locusts as these were;" Jud. 21:14, וְלֹא מָצְאוּ לָהֶם כֵּן "and there were

not found so many (women as they needed)," nicht ſoviele als nöthig, nicht genug.—(c) if to time, it is *so long* (ſo lange); Est. 2:12, כֵּן יִמְלְאוּ יְמֵי מְרֻקָּיהֶן כֵּן "so long the days of purifying lasted;" also *so often as* (ſo oft); Hos. 11:2, כֵּן קָרְאוּ לָהֶם כֵּן הָלְכוּ מִפָּנֵיהֶם "(as oft as) they called them, so often they drew back from them;" also *so soon, immediately* (ſobald, ſogleich), preceded by כְּ of time (ſobald als); 1 Sa. 9:13, כְּבֹאֲכֶם כֵּן תִּמְצְאוּן אֹתוֹ "as you enter...immediately ye will find him;" comp. Gr. ὡς...οὕτω, Eurip. Phœniss. 1437; Il. i. 512; xiv. 294; poet. more strongly without כ; Pas. 48:6, כַּאֲשֶׁר שָׁמַעְנוּ כֵּן רָאִינוּ "as (immediately as) they saw, so (immediately) they were terrified."—(d) in the continuation of discourse it is, *so then, therefore* (ſo denn); Ps. 90:12, לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע "so then teach us to number our days;" Ps. 61:9; 63:3.

(3) i. q. אָז, אָזַי it is a particle of asseveration at the beginning of a sentence; Jerem. 14:10; כֵּן אָהֲבוּ לָנוּעַ.

With prepositions—(a) אַחֲרֵי־כֵן *after that* things have so occurred, i.e. *afterwards*, see אַחַר.

(b) בְּכֵן prop. *in such* a condition, *so, then*, Ecc. 8:10; Est. 4:16. (Of very frequent occurrence in the Targums, *then*, so.)

(c) לָכֵן—(a) adv. causal, *on that account, therefore*, Jud. 10:13; 1 Sam. 3:14; Isaiah 5:24; 8:7; 30:7; Job 32:10; 34:10; 37:24, and so frequently; Genesis 4:15, is to be rendered וְגַם לָכֵן כָּל־הֹרֵג קַיִן שִׁבְעָתַיִם "therefore (that what thou fearest may not happen) whoever kills Cain," etc. There answer to each other לָכֵן־...יַעַן כִּי because... therefore, Isaiah 8:6, 7; לָכֵן...יַעַן כִּי 29:13, 14; once it is for לָכֵן עַל אֲשֶׁר *on this account that, because*, Isa. 26:14; and it has the force of a conjunction (compare לָכֵן עַל כֵּן עַל אֲשֶׁר).

—(β) By degrees the meaning of this word was deflected into an adversative sense; Germ. darum doch, und darum doch, aber darum doch, *hoc non obstante, nihilominus, attamen, yet therefore, nevertheless, however* (compare כֵּן). So, when preceded by אַם in protasis, Jer. 5:2, "although (אִם) they *say*, as God liveth, nevertheless (לָכֵן) they swear falsely." Also in Isa. 7:14, where the sentences are thus to be connected; "although thou hast impiously refused the offered *sign*, nevertheless the Lord Himself will give to thee, although thou dost not wish for it." Often used in the prophets, when a transition is made from rebukes and threatenings to consolations and promises. Isa. 10:24, "nevertheless thus saith Jehovah of Hosts, fear not," etc.; Isa. 27:9; 30:18; Jerem. 16:14; 30:16; Ezek. 39:25; Hos. 2:14; Job 20:2, Zophar thus begins, לָכֵן שְׂעִפַּי יְשִׁיבֻנִי "nevertheless my thoughts lead me to answer;" i. e. in spite of thy boasting and threatening words, I have an answer for thee.

There corresponds the Arab. لَكِنَّ, لَكِنَّ *however, nevertheless*, which has undoubtedly sprung from the Hebrew לָכֵן. This adversative לָכֵן is regarded by many (with whom I formerly agreed in opinion) as altogether another word, and one of a different origin; as though it were from לֹא־כֵן and כֵּן; this opinion might be defended on the authority of the LXX. interpreters, who twice render it διὸ, οὕτως, Gen. 4:15; Isa. 16:7; and also by the Arabic orthography, who also write لَكِنَّ (see Ham. Schult., p. 312, 364, 412).

But the adversative use, as we have seen above, really depends on its causal power, and it is the same with regard to the Chaldee particle לָכֵן which see.

(d) עַל־כֵּן—(a) *on that account, therefore*, Gen 2:24; 10:9; 11:9; 16:29; 20:6; Isa. 5:25; 13:7; 16:9; Job 6:3; 9:29, and very frequently.—(β) In poetry it also has the force of a conjunction for עַל כִּי *on account that, because that* (compare עַל־אֲשֶׁר *on account that, because* Isa. 26:16, כִּי עַל כֵּן בְּכָל־אֵלֶּה "because that (compare Pas. 45:3, "thou art fairer than the children of men ...עַל־כֵּן בֵּרַכְךָ אֱלֹהִים because that God has blessed thee;" Ps. 1:5; 49:7; Isa. 15:4; Jer. 48:36; comp. what Winer has of late remarked (Sim. Lex. p. 466), in defence of the common meaning *therefore*, which he would give it *even in these passages*; but I doubt whether he has rightly shewn the connection of these sentences.

(e) עֹדֶן *as yet, hitherto*, Neh. 2:16.

*3653 II. כֵּן with suff. כֵּנוֹ from the root כּוּן No. 2. i. q. בֵּן.

(1) *a place, station* (Stelle), Gen. 40:13; 41:13; Daniel 11:20, 21; verse 38, עַל כַּנּוֹ in his place (an deſſen Stelle), [does not this mean "on *his own* basis," and not "in his stead"?] for which there is, verse 7, עַנּוֹ.

(2) *base, pedestal*, (Gr)ſtelle, Buſgeſtelle); 1 Ki. 7:31, מְעֻשַּׂרְתֹּם in the manner of a base, like a pedestal; specially used of the base of the laver in the court of the temple [tabernacle], Ex. 30:18, 28; 31:9; 35:16; 38:8; Lev. 8:11; used of the base or socket for the mast of a ship; called in Greek μασόζυμα, ἱστοδόκη (Il. i. 434), ἱστοπέδη (Od. xii. 51); in Lat. *modius*, Isa. 33:23.

*3654 III. כֵּן once in sing., Isa. 51:16 (where the old interpreters very weakly render כִּנְטַּעְתִּיךָ *as so*, i. e. *in the same manner;* I render it *like a gnat*); plur. כֵּנִים Exod. 8:12; Psa. 105:31; LXX. σκνῖφες; Vulg. *sciniphes*, a species of gnats; very troublesome on account of their stinging; found in the marshy

districts of Egypt (*Culex regtans*, Linn.; *culex molestus*, Forskål). See Herod. i. 95; Philo, De Vita Mosis P. p. 97, ed. Mangey, and other accounts, both of anciente and moderns, in Edmann, Verm. Sammll. aus der Naturkunde, Fasc. I. cap. 6. As to the etymology, nothing certain can be laid down [In Thes. from כָּנַן No. 2]; the gnats may indeed be so called from the idea of covering (root כָּנַן No. 1); but I prefer rather from the idea of pinching (*twirpen*); so that this word may be cognate to the Greek κνάω, κνήθω, κνίσος, κνίψ, and with a prefixed sibilant (as found in the LXX.), σκνῆψ, σκνῖφες, which opinion I see was also held by Eichhorn (Einleit. in das A. T. t. iii. p. 254). The Jews and Josephus (Antt. ii. 14, § 3), without much probability, explain it to mean lice; and the Talmudists also use the singular כִּנָּה for a louse; this is, however, approved by Bochart (Hieroz. tom. ii p. 572, seq.); compare כִּנִּם.

3652 **כֵּן** *so*, found also in the Chal. text, Dan. 2:24, 25.]

3655 **כָּנַר** unused in Kal. Arab. كَنَرَ, II., IV., to call some person or thing by a figurative name or cognomen, especially by an honourable appellation, to adorn with a title (see Tauritz. ad Hamas. Schult. p. 320; Tebieb. ad Har. Schult. ii. 57). Ch. to address honourably. So, in the Hebrew, in

PIEL כִּנָּה—(1) TO ADDRESS KINDLY, TO CALL (any one) KINDLY. Isa. 44:5, וּבְשֵׁם יִשְׂרָאֵל יְכַנֶּה "and he kindly speaks to Israel" [addresses by that name]; Isa. 45:4, אֲכַנְּךָ וְלֹא יְדַעְתָּנִי "I have (gently) called thee, though thou hast not known me."

(2) *to flatter*. Job 32:21, 22.

Hence סִכְנָה.

3656 **כַּנָּה** *ἄπαξ λεγόμ.* Ezr. 27:23 [*Canneh*], pr. n. of a town, prob. i. q. כַּלְנֵה (which see), *Ctesiphon*, a reading which is found in one codex of De Rossi. Compare יִסְכָּה.

3657 **כַּנָּה** Ps. 80:16; see גָּנָה f. *a plant*, from the idea of placing, setting, Ps. 80:16. See Thes.]

see 3674 **כַּנּוֹת** see גָּנָה.

see 3675 **כַּנָּן** Ch. see גָּנָה.

3658 **כִּנּוֹר** m. pl. כִּנֹּרוֹת Ezr. 26:13, כִּנֹּרוֹת 1 Ki. 10:12, Gr. κινύρα, κινύρης, *cithara*, a *harp*, a musical instrument; that on which David excelled in playing; both used with regard to sacred and secular things, whether in rejoicing (Isa. 5:12) or in sorrowing (Job 30:31), commonly accompanied by singing to the music played upon it. Gen. 4:21; Ps. 33:2; 43:4; 49:5; 71:22; 1 Sa. 16:16, 23; and often besides. Josephus says (Ant. vii. 12, § 3), that the cinyra had ten strings, and was struck with a plectrum; but this is contradicted by the words, 1 Sa. 16:23; 18:10; 9:9, from which it may be seen that this was an instrument struck by the hand. (To this answers the Arab. كِنَارَةٌ كِنَارٌ, كِنَارٌ a harp. The original idea appears to me to be that of tremulous, stridulous sound, compare the root כָּנַר.)

כָּנַנְיָהוּ (*Coniah*], pr. n.; see יְהוֹיָכִין. 3659

כִּנָּם i. q. גִּנִּים *gnats*. Ex. 8:13, 14. Joined in the manner of plurals and collectives with a feminine, and it is to be inquired whether it should not be read defectively כִּנִּם, as the Samaritan copy has כִּנִּים. Compare Lehrg. p. 517. see 3204 see 3654

כַּנָּמָא adv. Chald. *so, thus, in this manner*. Ezra 4:8; 5:4, 9, 11; 6:13. It appears to be compounded of כְּ and כַּמָּא, כַּמָּא, often in the Talmud used for כְּאֵיר, כְּאֵיר, the letter ר being negligently omitted: thus it properly means, *as it has been said*, or *as we say*; and it is so used as to refer sometimes to what precedes, sometimes to what follows. The Heb. translator [of the Chaldee parts of Daniel and Ezra, printed in Kennicott's Hebrew Bible] renders 4:8, כן אמר (כַּנַּמָּא), and 5:4 כישאמר (as it has been said). In like manner, Syr. ܟܡܐ *to wit*, is contracted from ܟܡܐ ܕ *as if thou wouldst say*. 3660

כָּנַן (I.) i. q. כָּנָה TO COVER, TO PROTECT, TO DEFEND (compare גָּנַן, חָנַן). Imper. with ת parag. כְּנָנָה *protect*, Ps. 80:16. [This meaning is rejected in Thes.], where others less suitably understand a plant, a boot (compare גֵּן Dan. 11:7). [See גָּנַן.] 3661

[Derivatives, כֵּן 2 and 3, כַּנָּה, כַּנּוֹת.]

[Also perhaps *to nip, to pinch*, Gr. κνάω, etc.; hence כִּנִּים. See Thes.]

(II.) i. q. גָּנַן. See גֵּן No. II.—From No. II. is—

כְּנָנִי ("protector"), [*Chenani*], pr. n. m. Neh. 9:4. 3662

כְּנַנְיָהוּ ("whom Jehovah defends" ["has set up"]), [*Cononiah*], pr. n. of a Levite. 2 Ch. 31:12, 13; 35:9. 3663

כְּנַנְיָהוּ (id.) [*Chenaniah*], pr. n. m. 1 Ch. 15. 22; 26:29, for which there is, 15:27, כְּנָנְיָה. 3669

כָּנַס (—1) TO COLLECT, GATHER, TO REAP UP, as stones, Ecc. 3:5; treasures, Ecc. 2:8, 26; water, Ps. 33:7. 3664

(2) *to gather together*, persons. Est. 4:16; 1 Ch. 22:2.

["(3) *to hide*, see Hithp. and deriv. הִסְתַּכְּנוּת.]

(Aram. כְּנַשׁ id., also, to lay up, elsewhere כְּנַס. Cognate to this are the transposed roots סָכַן; whence סֹכֶן treasure, and סָכָן; whence סִכְּנוּת stores: also, by a softening of letters, גָּנַז.)

PIEL, i. q. Kal No. 2, *to gather together* persons. Exe. 22:21; 39:28; Ps. 147:2.

HITHPAEL, *to hide oneself away, to wrap oneself up*. Isa. 28:20, וְהִסְתַּכְּנָה קְרוֹת מֵחֻפָּנָם "and the covering is too narrow for one to wrap himself in it." Compare כָּ B 5.

Hence מִסְתַּכְּנוֹת ["יְרִים, כּוֹס"].

3665 **כָּנַע** unused in Kal, TO BOW THE KNEE, to fall on one's knees (kindred to כָּרַע, which see); a widely extended root, see γόνυ, γνυ (in γνυτεύειν), *genu*, *Knie*; ["Sanscr. *gunu*"] *γνωλε, ἐγνώλε*, hollow of the knee; Aram. גְּנָא, גְּנָא, to bow down, and, with the third radical hardened, גְּנַד, גְּנַד, *einbiegen*. In Hebrew it is—

(1) *to fold*, or *lay together*, *zusammenlegen*, *zusammenlegen*; hence *to collect*, *to bind together* bundles (see מִכְנָסַיִם), compare Arab. كَنَسَ to draw together, to be drawn together, Conj. I., V., VII.

(2) *to be low, depressed*, used of land (see כְּנַעַן), *to be depressed in spirit* כָּנַע Ithpeal, and כָּנַע Conj. I., IV., id).

HIPHIL הִכְנִיעַ *to bow down, to bring* any one *low*, Job 40:12; Ps. 107:12; Isa. 25:5; especially enemies by victory gained over them, 2 Sa. 8:1; 1 Chr. 17:10; 18:1; Ps. 81:15.

NIPHAL נִכְנַע—(1) *to be brought low, subdued* (used of a vanquished enemy), Jud. 3:30; 8:28; 11:33; 1 Sa. 7:13.

(2) *to submit oneself, to behave oneself submissively*, especially before God or a divine messenger, followed by לִפְנֵי, לִפְנֵי, and בִּלְעָדַי. 1 Ki. 21:29, "seest thou, how Ahab has humbled himself before me?" 2 Ki. 22:19; 2 Ch. 12:7; 30:11; 33:23; 36:12.

[Derivatives, the following words—]

3666 **כְּנַעַן** or **כְּנָעָה** [with suff. כִּנְעָתוֹ], *ἅπαξ λεγόμ.* Jer. 10:17, *package*, *bundle*, Packen, Bündel, so called from *folding together* (see the root), and binding together. See the root No. 1 (LXX. *bréthrum*. Targ. merchandise).

3667 **כְּנַעַן** pr. name—(1) *Canaan*, a son of Ham, ancestor of the nation of the Canaanites, Gen. 9:18, seq.; 10:6.

(2) the land of *the Canaanites* (Ex. 15:15, fully אֶרֶץ כְּנַעַן Gen. 13:12; 33:18), and the nation (Jud. 3:1, with masc. Hos. 12:8); pr. *the depressed, low, region* (from the root כָּנַע, with the addition of ן–, as in אַשְׁכְּנַז), opp. to the loftier country אֲרָם (see אֲרָם No. 1). [But this name was taken from Canaan, the son of Ham, the ancestor of the Canaanites.] It specially denotes—(*a*) the land on this side Jordan, as opposed to the land of Gilead, Nu. 33:51; Josh. 22:9.—(*b*) Phœnicia, Isa. 23:11, i. e. the northern part of Canaan, situated at the base of Lebanon; the inhabitants of which call themselves כְּנַעַן upon their coins (see my Comment. on Isa. loc. cit.; Gesch. der Heb. Sprache, p. 16, 227); by the Greeks they are called Φοίνικες. The Punic, also a colony of the Phœnicians, retained this ancient name, as we learn from Augustin (Expos. Ep. ad Romans) in these words, "*Interrogati rustici nostri*," i. e. *Hipponenses*, "*quid sint? punicè respondentes Chenani, corruptâ scilicet, ut in talibus solet, unâ litterâ, quid aliud respondent, quam Chananæi?*"—(*c*) Philistia, Zeph. 2:5, כְּנַעַן אֶרֶץ פְּלִשְׁתִּים.—(*d*) שְׂפַת כְּנַעַן the language of Canaan, i. e. Hebrew, which the Canaanites and Hebrews used, Isa. 19:18.

(3) for כְּנַעַן אִישׁ *a Canaanite*, Hos. 12:8; hence any *merchant*. Isaiah 23:8, כְּנַעֲנֶיהָ "her merchants." Comp. Zeph. 1:11; Ezr. 17:4.

כְּנַעֲנָה (fem. of the preceding), [*Chenaanah*], pr. n. m.—(1) 1 Ch. 7:10.—(2) 1 Ki. 22:11; 2 Ch. 18:10. 3668

כְּנַעֲנִי f. כְּנַעֲנִית 1 Ch. 2:3, pl. כְּנַעֲנִים Gent. noun. 3669

(1) *a Canaanite, the Canaanitee*, Gen. 24:3; Jud. 1:1, seq.; for the particular tribes composing this nation see Gen. 10:15—19. Specially this was the name applied to the inhabitants of the lower region (see כְּנַעַן No. 2), on the sea shore, and the banks of Jordan; opposed to the inhabitants of the mountainous region (אֱמֹרִי which see), (Num. 13:30; Josh. 11:3); Gen. 13:7; 15:20; Exodus 3:8, 17; 33:2; 34:11, etc. From the Canaanites having been famous as merchants—

(2) Canaanite is applied to any *merchant*, Job 40:30; Prov. 31:24; just as כְּשָׁפִים Chaldæan, is applied to an astrologer.

כָּנָף [unused in Kal], i. q. Arabic كَنَفَ TO COVER, TO COVER OVER; hence כָּנָף a covering, a wing. (Comp. the root עָנַף.) 3670

NIPHAL, *to cover over oneself, to hide oneself away*, Isa. 30:20, לֹא־יִכָּנֵף עוֹד מוֹרֶיךָ "thy teachers shall no more hide themselves," i. e. they shall be able to appear in public, without being any more

troubled by persecutors. So Abulwalid, and Yarchi; see my Comment. Hence—

3671 **כָּנָף** f.—(1) *a wing*, so called from its *covering*. בעל כנף Prov. 1:17, and מכנפים בעל Eccl. 10:20, that which has a wing, poet. used of a bird. כל־צפור כנף Gen. 7:14. Poet. there are used, כנפי רוח the wings of the wind, Psa. 18:11; 104:3; כנפי שחר the wings of the morning, 139:9; on account of the rapidity of the moving on of the winds and the morning. Often also used metaph. of care and protection. Ps. 17:8, חסיתני בצל כנפיך "hide me under the shadow of thy wings." Psa. 36:8; 57:2; 61:5; 63:8; 91:4; Ruth 2:12. (Compare Arab. جناح, جنح and كنف Schult. on Job, 479; Gr. πτέρυξ, Grot. on Matt. 23:37.) *Wings* are also spoken of as applied to armies (as in Latin) [and English], Isa. 8:8; comp. אגפים.

(2) *edge, extremity*.—(a) of a garment, *the skirt*, πτέρυξ, πτερύγιον; fully כנף המעיל the skirts of a mantle, 1 Sa. 24:5, 12; Num. 15:38; Deut. 22:12: also without the name of the garment, Zech. 8:23, כנף איש יהודי "the skirt (of a mantle) of a man who is a Jew." Ezek. 5:3; Hag. 2:12. From the Orientals having been accustomed at night to wrap themselves in their mantles, this expression is used for the *edge of a bed covering*. Deu. 23:1, ולא יגלה כנף אביו "neither shall he uncover his father's coverlet;" i. e. he shall not violate his father's bed. Deut. 27:20; comp. Ezek. 16:8. Ru. 3:9, "spread thy coverlet over thy handmaid;" i. e. take me to thy couch as thy wife. (Comp. Theoc. Idyll. xviii. 29, and ἐπισκάζειν, Luke 1:35[?]).—(b) *the extremities of the earth* (just as the inhabited earth is often compared to a cloak spread out). Isa. 24:16, כנף הארץ "the extremity of the earth." Especially in pl. Job 37:3; 38:13, כנפות הארץ "the extremities of the earth;" and Isa. 11:12. Ezek. 7:2, ארבעת כנפות הארץ "the four quarters," or "extreme bounds of the earth."—(c) *the highest summit* of the temple, Dan. 9:27; comp. πτέρυγιον τοῦ ἱεροῦ, Matt. 4:5.

Dual כִּנְפַיִם const. כַּנְפֵי fem. pr. *a pair of wings*; hence often used for the pl. כְּנָפִים שֵׁשׁ כנפים six wings, Isa. 6:2; ארבע כנפים four wings, Ezek. 1:6; 10:21. Pl. const. כַּנְפוֹת m. used of the skirts of a garment, Deu. 22:12; and of the extremity of the earth (see No. 2, b).

† **כָּנַר** an unused onomatopoetic root, denoting *to give forth a tremulous and stridulous sound, such as that of a string when struck*. Germ. schnarren (fnarren); כִּנּוֹר a harp, so called from its stridulous sound. Kindred are the Gr. κινύρος, Germ. wimmern,

3677 used of a querulous, mournful sound; whence the Gr. κινύρα; also, γίγγρος, γίγγυρο, γίγγυρα; Latin *gingrina*, i. e. a pipe which gives a stridulous and mournful sound; and *gingritus* (Gellius), cackling of geese.

3672 **כִּנֶּרֶת** Deu. 3:17; כִּנְרוֹת 1 Ki. 15:20; כִּנֶּרוֹת Josh. 11:2 (prob. i. q. כִּנּוֹר "a harp"), [*Chinneroth, Cinneroth, Cinnereth*], pr. n. of a town in the tribe of Naphtali, by the sea of Galilee, which hence received the name יָם כִּנֶּרֶת Num. 34:11. In the times of the New Test. this sea [or lake] was called Γεννησαρίτ.

3673 **כָּנַשׂ** Ch. TO GATHER TOGETHER, i. q. Hebr. אָסַף Inf. Dan. 3:2.

3674 ITHPAEL, *to gather selves together*, Dan. 3:3, 27.

3679 **כְּנָתָה** unused in sing.; plur. כְּנָתוֹת Ezek. 4:7; prop. *cognomen* (from the root כָּנָה, which see); meton. *one who bears the same cognomen as another*, i. e. *performs the same function*, is subject to the same king; σύνδουλος, *colleague, associate* in office. The form כְּנָת is for כְּנָאת, כְּנָאוֹת, and the plural is formed in the same manner as מַטּוֹת מַטָּה from מַטֶּה; see Lehrg. p. 607. To this answers Syriac ܟܢܬܐ, plur. ܟܢܬܐ, i. e. σύνδουλος, σύνδουλοι. As to the feminine form of nouns of office, see Lehrg. p. 488.

3675 **כָּנָת** Ch. id.; plur. כְּנָתִין const. and with suff. כְּנָוָתִי Ezr. 4:9, 17, 23; 5:3, 6; 6:6, 13.

3676; see Strong **כֹּס** m. *Arγάμ.* n suspected reading, Ex. 17:16. It is commonly taken to be the same as כִּסֵּא *a throne*, which is the word actually found in the Samaritan copy. But the context, and the words of verse 15 (נִסִּי), almost demand that we should read כֹּס a standard. [Let the reader judge for himself of this necessity.]

† **כָּסָא** an unused root, i. q. כָּסָה *to cover*; whence כְּסוּת.

3677 **כֶּסֶא** Prov. 7:20, and כִּסֵּא Psalm 81:4, *the full moon*; Syr. ܟܣܐ according to Isa Bar Ali (concerning whom see Prof. to smaller Hebr. Germ. Lex. p. xvm) is the first day of the full moon, also the whole time of the full moon, and so it is often used by Harhebraeus and Ephraim Syrus. The etymology is not clear to me, for it is not satisfactory to say that it is so called from the whole moon being then *covered with light* (from the root כָּסָה, כָּסָא). Verbe of covering are often applied in the sense of hiding and covering over, but never, as far as I know, to that of giving light.

3678 **כִּסֵּא** twice כֶּסֶא Job 26:9; 1 Kings 10:19; with suff. כִּסְאִי (for כִּסַּאי); pl. כִּסְאוֹת (for כִּסָּאוֹת) m. *a seat*, lofty and *covered* with a canopy or hanging, (from the root כָּסָא, כָּסָה); hence, *a royal throne*, Job 36:7; 2 Sa. 3:10; fully הַמַּמְלָכוֹת כִּסֵּא 2 Sa. 7:13; כִּסֵּא מַשְׁלֶכֶת 1 Ch. 22:10; 2 Ch. 7:18; also that of God, Jer. 3:17; the *tribunal* of a judge, Ps. 122:5; Neh. 3:7; *the seat* of the high priest, 1 Sa. 1:9; 4:13; rarely used of a common seat, 2 Ki. 4:10; Pro. 9:14. (Arab. كُرْسِيّ, Aram. כַּרְסְיָא id., the letter ך being inserted before the letter which had been doubled, רס for ss; see below under the letter ר. In the root itself the Samaritans have for וקה, אגא).

3679 **כִּסְּדִי** Chald. *a Chaldean*; elsewhere כַּשְׂדִּי, Ezra 5:12.

3680 **כָּסָה** TO COVER, TO COVER OVER; kindred roots אָפָה and יָפָה. (Syr. ܟܣܐ id. also *to put on*; Arab. كسا to put on; Ch. כְּסָא to cover; hence, to be hidden, concealed.) In Kal it is only found in part. כָּסֶה Pro. 12:16, 23, and כָּסוּי Ps. 32:1. Much more frequently used is—

PIEL כִּסָּה.—(1) *to cover*, followed by an acc. Ex. 10:5; Num. 9:15; 22:5, or by לְ (like other verbe of covering כִּסָּה לְכָבוֹד, כִּסָּה לְפָנַי) *as if to Deck* מכסה *thee strous*; Nu. 16:33, וַתְּכַס עֲלֵיהֶם הָאָרֶץ "and the earth covered them," prop. covered over them; Job 21:26, תְּכַסֶּנָּה עֲלֵיהֶם תּוֹלֵעָה "and the worms cover them;" 2 Chron. 5:8; followed by ל Isa. 11:9. *To cover some person, or thing with any thing*, const.—(a) followed by an acc. of pers. and ב of the covering; Levit. 17:13, וְכִסָּה בֶּעָפָר "and he shall cover it (the blood) with dust;" Nu. 4:5, 8, 11.—(b) followed by two acc. Eze. 18:7, 16; 16:10.—(c) followed by עַל of pers. and ב of the covering, Ps. 44:20.—(d) with an acc. of the covering, and עַל of the thing to be covered, Ezek. 24:7; comp. Job 36:32. Often used metaph. *to cover over* sin, i. e. *to pardon*; followed by an acc. Psalm 85:3; followed by עַל Pro. 10:12; Neh. 3:37; Psalm 32:1 [Kal]; כְּסוּי חַטָּאָה "whose sin is covered," i. e. forgiven; compare נָשָׂא אַל כִּסָּה pregn. used *for to confide covertly* in any one, Ps. 143:9.

(2) Intrans. *to cover oneself, to put on any thing*, Gen. 38:14; Deu. 22:12; Jon. 3:6, יְכֻסֶּה שָׂק "and he clothed himself with sackcloth." (Arabic كسا to put on; followed by an acc.)

(3) *to cover, to conceal* (compare Chald.), Pro. 10:18; 12:16, 23 [Kal]; Job 31:33. Job 23:17, וְכִסָּה קְתָרָה־אֹפֶל "and (because) he hath (not) covered the darkness from my sight;" has not set me free from calamities.

PUAL כֻּסָּה (Ps. 80:11; Pro. 24:31); pass. *to be covered*; followed by ב of the covering, 1 Ch. 21:16; Ecc. 6:4; also by an acc. Ps. 80:11, כָּסּוּ הָרִים צִלָּהּ "the mountains were covered with its shade v." Pro. 24:31.

NIPHAL, Jer. 51:42; Eze. 24:8.

HITPAEL, *to cover over oneself*; followed by ב of covering, Isa. 59:6; 1 Ki. 11:29; once followed by an acc. Jon. 3:8.

Derived nouns, כְּסוּת, כְּסוּי (and כֻּתֹּת), כִּסָּה, מִכְסֶה, מַכְסֶה.

כְּסָה i. q. כָּפָא; which see. **see 3678**

כִּסּוּחָה Isa. 5:25; see מִסָּה. **see 5478**

3681 **כְּסוּי** m. const. כְּסוּי עֵגֶל prop. part. pass. from the root כָּסָה *a covering*, Nu. 4:6, 14.

3682 **כְּסוּת** f.—(1) *covering, a cover*, Exod. 21:10; 22:26; Job 24:7; 26:6; 31:19. Metaph. כְּסוּת עֵינַיִם *covering of the eyes* is, i. q. a gift of appeasing given to any one that *he may shut his eyes* (with regard to something deserving reprehension), i. e. that he may connive at it (hat Ausgleichung), or *a present given in order to obtain pardon, a mulct*. So is the passage to be understood, which has a good deal troubled interpreters, Genesis 20:16, הִנֵּה הוּא לָךְ כְּסוּת עֵינַיִם לְכֹל אֲשֶׁר אִתָּךְ וְאֵת כֹּל "behold this (the gift of a thousand shekels) is to thee a mulct for all things, which have happened to thee, and before all men." The LXX. which has either been neglected by interpreters, or else has been misunderstood, gives the meaning correctly; ἵνα, i. e. a mulct, a price (II. i. 159). i. q. elsewhere *ransom*. Several interpreters have taken *a covering of the eyes* to be *a veil*; and have thus rendered the whole passage, arbitrarily enough, *behold this is to thee a veil of the eyes*, i. e. with these thousand shekels (no little price indeed!) buy a veil for thyself, *for all who are with thee*, and altogether *for all*, i. e. that it may be manifest to all that thou art a married woman. They add that married women only wore vails, and that virgins did not; but this is altogether opposed to Eastern manners, and it cannot be proved.

(2) *a garment*. Deu. 22:12.

כְּסוּתָה TO CUT OFF, TO CUT DOWN (a plant), Isai. 33:12; Ps. 80:17. (Syr. and Ch. to prune a vine.) **3683**

3684 **כְּסִיל** m.—(1) *a fool*. Ps. 49:11; Prov. 1:32; 10:1, 18; 13:19, 20; 14:8, 24, 33; 15:2, 7, etc.;

often with the additional idea of impiety, compare the synonyms אֱוִיל, נָבָל and the opp. חָכָם.

3685 (2) [*Chesil*], the name of a star or constellation, Job 9:9; 38:31; Am. 5:8; according to many of the ancient translators, *Orion*; which the Orientals call כְּסִיל גִּבּוֹר, כְּסִיל גִּבָּר, כְּסִיל גִּבָּרִים i. e. *the giant*. They seem to have looked on this constellation as the figure of an *impious* giant *bound* to the sky, whence Job 38:31, "Canst thou loose the bands of Orion?" [We must not interpret the Scripture as though it countenanced foolish superstition.] R. Jonah or Abulwalid understands it to be סֹהַיל i. e. *Canopus*, a bright star in the helm of the southern ship [Argo]. Pl. כְּסִילִים Isa. 13:10, as if it were, *the Orions*, or the giants of the heaven, i. e. the greater constellations of the sky, such as Orion; as in Latin *Cicerones, Scipiones* might be applied to men resembling Cicero and Scipio.

3686 (3) [*Chesil*], pr. n. of a town in the southern part of the tribe of Judah. Josh. 15:30.

3687 כְּסִילוּת f. *folly*. Prov. 9:13.

3688 כָּסַל a root scarcely ever used as a verb, from which derived nouns are formed of various significations. The primary meaning appears to be—

(1) *to be fleshy, to be fat*, whence כֶּסֶל *loin, flank*. This as a word of middle signification—

(2) is applied in a good sense to *strength* (comp. עֹז), *firmness, boldness*, whence כִּסְלָה, כִּסְלָה confidence; and—

(3) in a bad sense to *languor* and *inertness* (Arab. كَسِلَ to be languid, inert); also applied to that which is nearly allied to these, *folly* (compare כְּסִיל, נְבָלָה, נֵבֶל, נָבָל, and on the contrary compare words signifying strength applied to *virtue*, as חַיִל). So once as a verb fut. A., Jer. 10:8 (compare the transposed verb כָּלַס); also in the derivatives כְּסִיל a fool, foolish, כִּסְלוּת, כֶּסֶל folly.

3689 כֶּסֶל m.—(1) *loin, flank*, Job 15:27. Plural כְּסָלִים the internal muscles of the loins, near the kidneys, to which the fat adheres, ψόαι, ψοῖαι, as rightly rendered by Symmachus. Lev. 3:4, 10, 15; 4:9; 7:4; Job 15:27, וַיַּעַשׂ פִּמָּה עַל כְּסָלָיו "and (because) he made (i. e. produced) fat upon his loins," fattened himself, *ποιεῖσθαλον*. Hence *the bowels, the inward parts*, Ps. 38:8. Compare Bochart, Hieroz. tom. i. p. 506, seq.

(2) *confidence, hope*, Ps. 78:7; Prov. 3:26.

(3) *folly*. Eccl. 7:25.

3690 כִּסְלָה f.—(1) *confidence, hope*, Job 4:6. (2) *folly*, Ps. 85:9.

3691 כִּסְלֵו m. Zec. 7:1; Neh. 1:1; [*Chisleu*], Greek Χασλεῦ, 1 Macc. 1:54, the ninth of the Hebrew months, beginning at the new moon of December. Its etymology is altogether uncertain. It may, however, be so called from the languor and torpidity of nature. [In Thes. derived from the Persic.]

*3693 כִּסְלוֹן ("confidence," "hope"), [*Chesalon*], pr. n. of a town in the borders of the tribe of Judah, elsewhere called יְרִיעוֹת Josh. 15:10.

3692 כִּסְלוֹן (id.) [*Chislon*], pr. n. m. Nu. 34:21.

3694 כִּסְלוֹת ("confidences"), [*Chesulloth*], pr. n. of a town in the tribe of Issachar, Josh. 19:18.

*3696 כִּסְלוֹת תָּבוֹר ("the flanks of Tabor," or "the confidence of Tabor," as being a fortified city), [*Chisloth-tabor*], pr. n. of a town at the foot of Mount Tabor, on the eastern boundary of the tribe of Zebulun, Josh. 19:12; elsewhere more briefly called תָּבוֹר. Josh. 19:22; 1 Ch. 6:62. [Probably the same place as כִּסְלוֹת.]

3695 כַּסְלֻחִים pl. Gen. 10:14; 1 Ch. 1:12 [*Casluhim*], pr. n. of a people deriving their origin from the Egyptians; according to the probable opinion of Bochart (Phaleg. iv. 31), *the Colchians*, who are mentioned by Greek writers as having been a colony of Egyptians (Herod. ii. 104; Diod. i. 28, 55). The insertion of the letter *s* is not contrary to the nature of the Phœnicio-Shemitic languages, comp. נִשְׁמַע i. q. נִשְׁמָע a suckling. [In Thes. the name of *Colchians* is suggested to have been formed from this by dropping the *s*.]

3697 כָּסַם TO SHAVE, TO SHEAR (the head); found once, Ezr. 44:20. Kindred roots are גָּזַז and others beginning with ז, see גָּזַז. Hence—

3698 כֻּסֶּמֶת f. Ex. 9:32; Isai. 28:25, pl. כֻּסְּמִין Ezek. 4:9; a kind of corn, like wheat, having the beard as if shorn off, *far, adoreum, spelt, (triticum spelta*, Linn.), Gr. ζέα, ὄλυρα, Germ. Spelt, Dinkel; Arab. كُرْسُنَّة, which is the same word as the Hebrew (*n* and *n* being interchanged, and *r* inserted). See my Comment. on Isaiah, loc. cit.

3699 כָּסַס [" prop.—(1) TO DIVIDE OUT, TO DIVIDE, TO DISTRIBUTE (kindred to the verb חָלַק, and to other roots beginning with ח, כ, ה); whence כֻּסְכֹּם"]

TO NUMBER, TO RECKON; found once, Exod. 12:4. Comp. LXX., Ch., Syr.

Derived nouns, כֶּסֶף, סֵכוּם.

3700 כָּסַף fut. יִכְסַף.—(1) TO BECOME PALE like the Ch. (More remote is the Arab. كَسَفَ and خَسَفَ to be eclipsed, as the sun or moon, to darken, as the eye, to be lessened.) Compare Niphal No. 1 and כֶּסֶף silver; hence—

(2) *to desire* anything, followed by ל of pers., Job 14:15; by a gerund, Ps. 17:12.

NIPHAL—(1) *to become pale*, through shame (as shame is not only marked by *blushing*, but also by *paleness*, see תֵּחַר and Talmud. חלבין, to put to shame, compare Comment. on Isaiah 29:22), *to be put to shame*. Zeph. 2:1, הַגּוֹי לֹא נִכְסָף "a nation without shame," impudent.

(2) i. q. Kal No. 2. Gen. 31:30; Ps. 84:3.

3701 כֶּסֶף suff. כַּסְפִּי m.—(1) *silver*, so called from its pale colour (like the Gr. ἄργυρος, from ἀργὸς, white, and on the other hand זָהָב gold, from its tawny colour, comp. צָהֹב). Gen. 23:15, אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף "four hundred shekels of silver;" more often, however without the word כֶּסֶף, e. g. אֶלֶף כֶּסֶף "a thousand (shekels) of silver," Gen. 20:16; עֶשְׂרִים כֶּסֶף "twenty (shekels) of silver," Gen. 37:28; Deu. 22:19, 29; Hos. 3:2.

(2) *money*, from silver, weighed out in small unstamped pieces, having been anciently used for money (comp. ἀργύριον, *argent*). Gen. 23:13; Deut. 23:20. Also used of that *which is acquired by money*, Ex. 21:21; of a slave אִישׁ כַּסְפּוֹ הוּא "for he is his money." Pl. *pieces of silver, money*, Gen. 42:25, 35.

3702 כַּסְפָּא Ch. id. *silver*, emphat. st. כַּסְפָּא Dan. 2:35; 5:29, 4, 23.

3703 כַּסְפְּיָא Ezr. 8:17 [*Casiphia*], pr. n. of a country, perhaps *Caspia*; according to others the city of *Kanvin*. [In Thes. both these suppositions are rejected as untenable.]

3704 כָּסֻת pl. f. כָּסוֹת *cushions, pillows*. Ez. 13:18, 20. LXX. προσκεφάλαια. Vulg. *pulvilli*. According to the Rabbins, *bolsters*. The root is כָּסָה. The letter ת, although not radical, and here marking the feminine gender, is also preserved in the pl. as in כֶּלֶת, קֶשֶׁת, compare Lehrg. p. 474.

3704a see also on p. 629 כַּעַל Isa. 59:11; see עַל No. 8.

3705 כַּף adv. Ch. *now, already*. Dan. 2:23; 3:15; 4:34; 5:12; Ezr. 4:13. From the Hebrew כְּ *so* and *now* (see עַתָּה Neh. 2:16), this more lengthened form has sprung, just like Sam. עַשְׁתִּי, from the Hebr. עַד. Hence עַד כַּף *hitherto*. Ezr. 5:16.

3706 כַּעֲנָת fem. of the preceding, adv. Chald. *so, thus*, i. q. כֵּן, found but in one phrase, וּכְעָנַת Ezr. 4:10, 11; 7:19, and contr. וּכְעַת Ezr. 4:17, *and so* (forth), *et cætera*.

3707 כָּעַס fut. יִכְעַס.—(1) TO BE DISPLEASED, MOROSE, TO TAKE OFFENCE. Ecc. 5:16; 7:9; Neh. 5:33.

(2) *to be angry*. Ezr. 16:42, followed by עַל of pers.; 2 Ch. 16:10.

PIEL כָּעַס *to irritate, provoke*, i. q. Hiphil No. 2. Deu. 32:21; 1 Sa. 1:6.

HITHPAEL הִתְכָּעֵס.—(1) *to vex* any one, *to grieve*. 1 Sa. 1:7; Neh. 4:5; Ezr. 32:9.

(2) *to irritate, provoke*, often used of men who provoke Jehovah by their sins, especially by idolatry. Deut. 31:29; 32:16; 1 Ki. 14:9, 15; 16:2, 7, 13, seq.; Psa. 78:58; Jer. 8:19. Fully expressed, הִתְכָּעֵס אֶת יְהוָה 1 Ki. 15:30; 2 Ki. 23:26; also without the name of God, 1 Ki. 21:22, אֲשֶׁר הִכְעַסְתָּ "because of the anger wherewith thou hast provoked (me)?" 2 Ki. 21:6. Hence—

3708 כַּעַס m.—(1) *vexation, grief*. Ecc. 1:18; 2:23; 11:10; Prov. 17:25; 21:19, אֵשֶׁת כְּעָסִים וְקָצֶף "a contentious and morose woman."

(2) *anger*. Deut. 32:19; Ezr. 20:28, pl. כַּעֲסִים *angers* [*provocations*]; 2 Ki. 23:26.

3708 כַּעַשׂ m. id. only found in the book of Job, 5:2; 6:2; 10:17; 17:7.

see 3706 [כַּעְתָּן see כַּעֲנָת.]

3709 כַּף f. with suff. כַּתִּי *which is curved, or hollow*, from כָּפַף.

(1) *the hollow of the hand, the palm*, more rarely *the whole hand*. Deut. 25:12, "thou shalt cut off her hand" (see חוס), [Arabic كَفٌّ, Syriac ܟܦܐ]; used of the foot of animals (as of a bear) when resembling a hand; Lev. 11:27. The phrases especially to be observed are—(*a*) מָלֵא כַּף *out of the hand* of any one, often after verbs of freeing, like מִיַּד 1 Sam. 4:3; 2 Sam. 14:16.—(*b*) Jud. 12:3, וָאָשִׂימָה נַפְשִׁי בְכַפִּי "I put my life in my hand," i. e. I exposed myself to most imminent danger, since what we bear in our hands may easily be dropped or cast away; and thus the idea is conveyed of want of safety. 1 Sa. 19:5; 28:21; Job 13:14, compare Ps. 119:109. By the same proverb, Xenarchus ap. Athenæum (Deipnosoph. xiii. p. 569 C), ἐν τῇ χειρὶ τὴν ψυχὴν ἔχων; and the Danes say of a man whose

life is in danger, *at gaue med Liuet i Henderne*, i. e. "to bear one's life in one's hands."—(*c*) חָמָס בְּכַפָּיו *wrong is in my hands*, I have committed wrong. Job 16:17; 31:7; Isa. 59:6; Jon. 3:8.—(*d*) תָּקַע כַּף to clap the hands, see under the respective verbs.

Dual כַּפַּיִם with suff. כַּפַּי, כַּפֶּיךָ, etc. *both hands*, Job 36:32; often also used for the plural.

Pl. כַּפּוֹת *the palms of the hands*, Dan. 10:10, used of hands when cut off and dead (see Lehrg. p. 539, 540), 1 Sam. 5:4; 2 Ki. 9:35, elsewhere i. q. יָדוֹת *the handles* of a bolt, Cant. 5:5.

(2) followed by לֶגֶל, *the sole of the foot*, Deut. 2:5; 11:24; 28:65, קָוּט לְכַף־רַגְלֶךָ "rest for the sole of thy foot;" used of a quiet dwelling place, compare Gen. 8:9.—Pl. כַּפּוֹת *soles*, Jos. 3:13; 4:18; Isa. 60:14, followed by שָׁחָה, 2 Ki. 19:24.

(3) *a hollow vessel, a pan, a bowl*, pl. כַּפּוֹת Ex. 25:29; Num. 7:84, 86. Hence כַּף הַקֶּלַע, the hollow of a sling; 1 Sa. 25:29, כַּף־אוֹיְבָיו, the socket of the hip or thigh; Gen. 32:26, 33.

(4) כַּפּוֹת תְּמָרִים Levit. 23:40, *palms, palm branches*, so called from their bent or curved form (see נָפָה).

3710 כֵּף m. *rock*, only used in the pl. Jer. 4:29; Job 30:6. (Syr. and Ch. כֹּפָא; צִיקָא; whence, in New Test. Κηφᾶς i. q. *Πέτρος*.)

3711 כָּפָה TO BEND, TO BOW, TO DEPRESS [kindred to כָּפַף], hence TO TAME, TO SUBDUE; Chald. and Talmud. id. to bow down, to depress, to overcome, totum away; Arab. كَفَا to turn away, to turn aside; Prov. 21:14, כֶּסֶת בַּסֵּתֶר יִכֹּפֶה אַף "a gift in secret tameth wrath;" LXX. *ἀναρρίπτει ὀργάς*; and so the Syriac version. On the other hand, Sym. *σβέσει ὀργήν*; Vulg. *extinguit iras*; comp. נָקָה to extinguish.

3712 כִּפָּה f.—(1) *palm, palm-branch*, i. q. כַּף No. 4, the feminine form being often used of inanimate things (Hebr. Gram. § 105, 2). Isaiah 9:13; 19:15, כִּפָּה וַאֲגְמון *palm and rush*, a proverbial expression for great and little things, those which are noble and ignoble.

(2) Generally *a branch*, Job 15:32.

3713 כְּפוֹר m.—(1) *a cup*, probably such a one as was *covered with a lid*, from the root כָּפַר 1 Chron. 28:17; Ezr. 1:10; 8:27.

(2) *hoar frost*, so called, according to Simonis, because it *covers* over the ground, Ex. 16:14; Psalm 147:16; Job 38:29.

3714 כֻּפְתֹּר *dor.* λαγόν. Hab. 2:21, *a cross-beam*, from the root כָּפַת; Syr. ܟܦܬ to joint together, to connect; LXX. *κάνθαρος*, i. q. *cantherius* in Vitruv. iv. 2. Jerome, "*lignum, quod ad continendas parietes in medio structurae ponitur vulgo ignirwuc*" (cf. Sir. 12:18)."

3715 כְּפִיר m.—(1) *a young lion*, already weaned and having begun to ravin; (גּוּר is the *whelp* of a lion). See Ezr. 19:2, 3, "(the lioness) brought up one of her whelps (אֶחָד מִגּוּרֶיהָ), he became a young lion (כְּפִיר). he learned to ravin, and he devoured men," Ps. 17:12; 104:21; Jud. 14:5; and often elsewhere. Figuratively applied—(*a*) to cruel and blood-thirsty enemies, Ps. 34:11; 35:17; 58:7; comp. Jer. 2:15; Ezek. 32:2, כְּפִיר גּוֹיִם "an enemy devastating the nations."—(*b*) to the princes of a state, Ezr. 38:13, compare Nah. 2:14. (To this answers גֹּפֶר and גֹּפֶן a calf, kid of the wild goat, also young lion, prop. *hairy, covered with hair*, from the root כָּפַר No. 3; Arab. غَفَرَ to be hairy, shaggy; comp. עפר.)

[(2) "i. q. כֹּפֶר. Neh. 6:2, *a village*."]

3716 כְּפִירָה (i. q. כְּפַר a village), [*Chephira*], pr. n. of a town of the Hivites, afterwards in the territory of Benjamin, Josh. 9:17; 18:26; Ezr. 2:25; Nehem. 7:29.

3717 כָּפַל ["Æth. ፈለለ: to divide equally, to distribute; whence ክፍል: part, portion; Arab. كَفَلَ portion, equal part; and Dual كِفْلَيْنِ] TO FOLD TOGETHER, TO DOUBLE, Ex. 26:6; part. pass. doubled, Exod. 28:16; 39:9 (Chald. כְּפַל to double, to roll up; Syr. Ethpe. ܐܬܟܦܠ to be doubled, folded together. In the western languages, by transposition, there answer to this πλέκω, *plico*.)

NIPHAL, *to be doubled*, or repeated, Ezr. 21:19.

Hence כִּפְלָה and—

כֶּפֶל m. *a doubling*. Job 41:5, לֵב כֶּפֶל יִקְחוּ "the doubling of his jaws," i. e. his jaw armed with a double row of teeth. 3718

DUAL—(1) pr. *two folds, foldings*. Job 11:6, כִּי כִפְלַיִם לְתוּשִׁיָּה "for God's wisdom has double folds," i. e. the wisdom of God is complicated, inexplicable. According to others, *double*, i. e. manifold, infinite, is the wisdom of God.

(2) *double*, Isa. 40:2.

3719 כָּפַן TO PINE, from hunger and thirst ["Arab. كَفَنَ *to roll up*;" see Thes.]; once used of a vine

wanting water, followed by עַל; Ezr. 17:7, "behold this vine, וַתִּכְפֹּן שָׂרְשֶׁיהָ עָלָיו thirsting, extended her roots to him" (Syr. to thirst, followed by ל to thirst after something, to desire it; Arab. to want, to suffer want.) Hence—

3720 כֶּפֶן m. *hunger, penury*, Job 5:22; 30:3.

† כֶּפֶס an unused root; see כְּפָסִים [see Thes.].

3721 כָּפַף TO BEND, TO BOW DOWN. (This stock is widely extended, together with its cognates, in the Phenicio-Shemitic and western languages, both in the signification of *bending*, and also in the kindred one of *being hollow*, or *arched*; see the roots נָקַב, גָּבַב No. 1. גַּב hollow, and כֶּבֶב, כַּב to hollow, to vault; יָקַב to dig out; נָקַב to bore out; and compare the Gr. κάμπτω, κάμπτο, γνάμπτω, also κύπτω, κύφη, κύμβη, Lacon. κύβδα, cask; Persian کَفِیدَن to bend over, کَف hollow, a cavern; Lat. *cubo, cumbo*, also *curvus*; old Germ. Goff = כַּף *tipper, umtippen* in the sense of folding.) Isa. 58:5; Intrans. *to bend oneself*, Ps. 57:7. Part. כֹּפְפִים those who are bowed down, Ps. 145:14; 146:8.

NIPHAL, *to submit oneself* to any one, Mic. 6:6; followed by לְ (Aram. id.).

Derived nouns כֵּף, כִּפָּה.

3722 כָּפַר prop. TO COVER, TO COVER OVER, whence כְּפִיר and כְּפִירָה a covering. Arabic كَفَرَ fut. I. and غَفَرَ to cover. Specially—

(1) *to cover over, to overspread* with anything, as with pitch, *to pitch*, Gen. 6:14; compare כֹּפֶר No. 2, and Pu.

(3) covered with hair, *to be hairy, shaggy*, see כְּפִיר.

(4) *to cover* sins, i. e. to pardon; compare כֹּפֶר No. 4, and כִּפֻּר. Arab. كَفَرَ II. to expiate a crime, كَفَّرَ to pardon.

PIEL כִּפֶּר fut. יְכַפֵּר—(1) *to cover*, i. e. *to pardon* sin (comp. נָשָׂא) followed by אֶת Ex. 32:30; Lev. 4:20; followed by עַל Deut. 21:8; also followed by לְ Ezr. 16:63, and בְּעַד of pers. (compare נָתַן פֹּפֶר Ps. 3:4). 2 Chron. 30:18.

(2) causat. *to obtain forgiveness*.—(*a*) *to expiate* an offence, followed by an acc. Dan. 9:24; Ezr. 45:20; followed by עַל Lev. 5:26; followed by בְּעַד (for) Ex. 32:30; followed by מִן Levit. 4:26; Num. 6:11.—(*b*) *to make expiation for an offender, to free him from charge*; followed by עַל of pers., Ex 30:10; Lev. 4:20; followed by בְּעַד Lev. 16:6, 11, 24; Ezek. 45:17; followed by בְּ Levit. 17:11; to inanimate things which were accounted to be defiled; followed by an acc., Lev. 16:33; followed by עַל Lev. 16:18. Examples of full construction are, Lev. 5:18, וְכִפֶּר עָלָיו הַכֹּהֵן עַל שְׁגָגָתוֹ "and the priest shall make atonement for him, on account of his sins;" and, 4:26, וְכִפֶּר עָלָיו הַכֹּהֵן מֵחַטָּאתוֹ "and the priest shall make atonement for him from his sin."—(*c*) *to appease* any one who has been injured, or is angry; with an acc. of pers., Gen. 32:21; Prov. 16:14; also to appease an impending calamity, i. e. to remove it by expiation, Isa. 47:11. The sacrifice by which the expiation is made, is put with בְּ prefixed, 2 Sa. 21:3; Num. 5:8.

PUAL.—(1) *to be covered*, i. e. *obliterated*; prop. used of letters which were covered and deleted by drawing the styls over them; Isa. 28:18, וְכֻפַּר בְּרִיתְכֶם "your covenant shall be obliterated," i. e. abolished; a phrase derived from written agreements. (Aram. כְּפַר, כְּפַת to smear over, to abolish.)

(2) Pass. of Piel *a, a, to be expiated;* of sin, Isa. 6:7; 22:14; 27:9.

(3) Pass. of Piel *a, b, to be freed from charge*, (of a guilty person), *to receive pardon*, Exod. 29:33; Nu. 35:33.

HITHPAEL, fut. יִתְכַּפֵּר 1 Sa. 3:14, and—

NITHPAEL, נִכָּפֵר Deu. 21:8, *to be expiated*, of sin. The derived nouns immediately follow, except כְּפֹר, כִּפֻּר, and pr. n. כְּפִירָה.

כְּפָר [pl. כְּפָרִים], *a village, a hamlet*, so called because of its affording *shelter*, or *covering* to the inhabitants, Cant. 7:12; 1 Ch. 27:25; Neh. 6:2 [this is כִּפֻּר not כְּפַר]. Arab. كَفْر id. 3723

כְּפַר עַמּוֹנִי ("village of the Ammonites"), [*Chephar-haamonai*], pr. n. of a town of the Benjamites, Josh. 18:24. וּ יְהוּ קְרֵי •3726

כֹּפֶר m.—(1) i. q. כְּפַר *a village, hamlet*, 1 Sa. 6:18. 3724

(2) *pitch*, so called from its being overspread, or overlaid; compare the root No. 2, Gen. 6:14. (Aram. כֻּפְרָא, כֻּפְרָנָא and Arab. كَفْر id.)

(3) *cypress*, Gr. *κύπρος*, a shrub, or small tree, with whitish odoriferous flowers, growing In clusters; Arab. حِنَّاء, حِنَّا, *Lawsonia inermis*, Linn., so called in Hebrew, as has been well suggested by Joh. Simonis, from a powder being made of its leaves, with

which, when mixed with water, women in the East *smear over* their nails, so as to make them of a red colour for the sake of ornament; Cant. 1:14, אֶשְׁכֹּל הַכֹּפֶר a bunch of cypress; pl. כְּפָרִים Cant. 4:13; compare O. Celsii Hierobot. t. i. p. 222; Oedmann, Verm. Sammlungen aus der Naturkunde, fasc. i. cap. 7.

(4) *kirper, price of expiation, or redemption;* Exod. 21:30; 30:12, נֶפֶשׁ לְכֹפֶר "the redemption-price of his life;" Isa. 43:3, כָּפְרֶךָ "the price at which thou wast redeemed."

3725 כִּפֻּרִים pl. m. *redemptions, atonements,* Exod. 29:36; 30:10, 16; יוֹם הַכִּפֻּרִים the day of atonement, Lev. 23:27; 25:9.

* 3727 כַּפֹּרֶת fem. *a covering,* from the root כָּפַר No. 1, only used of the cover of the ark of the covenant, Ex. 25:17, seq.; 30:6; 31:7; כַּפֹּרֶת הַמִּזְבֵּחַ the inmost recess of the temple, where the ark of the covenant was placed, 1 Chron. 28:11; LXX. ἱλαστήριον (Vulg. *propitiatorium;* Luther, Gnadenstuhl) [English *mercy-seat*], as though it were from the signification of *propitiation;* see כָּפַר No. 2, *c.* [Of course this is the true meaning and derivation; the *mercy-seat* was the place on which the blood of atonement was sprinkled before God.]

3728 כָּפַשׁ prob. i. q. כָּבַשׁ I., IV., *to cover* with any thing.

Hiram, Lam. 3:16, הִכְפִישַׁנִי בְאֵפֶר "he has covered me over with ashes." Used by the Talmudists of a heaped measure, also of the Jewish church bowed down amongst ashes, or covered over with ashes (מְכוּפֵית בְּאֵפֶר Ber. Rabba, §76). Ch. *he hath humbled me in ashes;* LXX. indeed and Vulg. ἐμάρανε με κονδύλους, *cibavit me cinere,* a sense gathered from the context because verbs of food have preceded.

3729 כָּפַת Chald. *to tie, to bind;* pret. Peil, Dan. 3:21.

Pael, id., Dan. 3:20, 23, 24.

3730 כִּפְתּוֹר a quadriliteral, which appears to me to be compounded of the triliterals כָּפַר to cover, and כֶּתֶר to crown; hence—(1) *a crown, chaplet, circlet.*—(*a*) of columns, Gesenius-Kapitäl, Knauf, Am. 9:1; Zeph. 2:14.—(*b*) an ornament of the golden candlestick, Exod. 25:31, 33, 34, seq.; 37:17, seq.; LXX. σφαιρωτῆρες, Vulg. *sphaerulæ;* Josephus (Ant. iii. 6, § 7) renders it by pomegranates; compare Syr. כַּפְתָּא blossom of the pomegranate.

3731, 3732 (2) [*Capitol*], pr. n. of a country, Jerem. 47:4; Am. 9:7; pl. כַּפְתֹּרִים Gen. 10:14; Deut. 2:23, used of its inhabitants. These are spoken of as a colony of Egyptians, and as the ancestors of the Philistines, loc. cit., so that in Gen. loc. cit. the words אֲשֶׁר יָצְאוּ מִשָּׁם פְּלִשְׁתִּים by comparison with the other passages, seem as if they should stand after כַּפְתֹּרִים (see Vater on this passage). The ancient translators, almost all, understand it to mean *Cappadocia,* but from Jer. loc. cit. it appears to have been an island, or at least a sea coast (אִי). In consequence some have supposed it to be *Cyprus,* and this supposition is favoured by both the situation and some resemblance of the name; but, on the other hand, it is all but certain that the Cyprians were called כִּתִּים. I therefore prefer the island of *Crete,* an opinion favoured by this—that the Philistines were called כְּרֵתִי (Cretans); see that word, and Michaelis Spicil. t. i. p. 292—308; Supplemm. p. 1338. [In Thes. Ges. appears to prefer understanding *Cappadocia.*]

כַּר plur. כָּרִים m.—(1) *a lamb,* especially one that is fattened and well fed (Deu. 32:14; Isa. 34:6; Ez. 39:18); feeding in fertile pastures, so called from its leaping, or skipping (root כָּרַר, Amos 6:4; 1 Sam. 15:9; 2 Kings 3:4; Ps. 37:20; Jer. 51:40; Vulg. *agnus;* Syr. ܟܪܐ fattened; Ch. כַּרְכְּמָא fat. Collect. Isa. 16:1, שִׁלְחוּ־כַר מֹשֵׁל־אָרֶץ "send ye the lambs of the ruler of the land," i. e. those which were owed to the king, the lord of the land. Figuratively used —(*a*) *a pasture of lambs, a meadow;* Isa. 30:23. Ps. 65:14, נִלְבְּשׁוּ כָרִים הַצֹּאן "the pastures are clothed (adorned) with flocks."—(*b*) *a battering ram,* Gr. κρίος, a warlike engine for breaking through the walls of besieged cities; in Arab. also called كَبْش Ezc. 4:2; 21:27. (The Ionians also adopted this word in the signification of *lamb* and *pasture;* Hesych. Κάρ...πρόβατον. Κάρα...Ἴωνες τὰ πρόβατα. Κάρνος...βδέσεμα, πρόβατον. Κάρος...βόσκημα. Compare Bochart, Hieroz. i. 499.)

(2) כַּר קָמֵל Gen. 31:34, *a camel's saddle,* with a kind of canopy over it, bound to the back of a camel, in which women were accustomed to ride; so called from its *leaping, bounding* [*jolting*] motion, or like *currus* à *curredo* (comp. כַּרְכֹּר). Arab. كَوْر and بَكَر, also قَرّ id. See Jahn's Bibl. Archaeologie, t. i. vol. i. p. 287; Hartmann's Hebräerin, t. ii. p. 397.

כָּרָה prop. *piercing through, a piercer;* hence an *executioner;* a kind of guards or pretorian soldiers, whose office it was to inflict capital punishments, i. q. גֹּדְדִי. It occurs three times in pl. כָּרִי

• For 3726 see p. 411.

(for גְּדוּדִים Lehrg. p. 585), 2 Ki. 11:4, 19, of the attendants of Athaliah; הָרַצִּים וְהַכֶּרִי *executioners* and *runners,* and 2 Sam. 20:23 in כרוב, of king David's guards, הַכֶּרְתִּי וְהַפְּלֵתִי. [Root כרר.]

3734 כֹּר m. *cor, a measure,* both of dry and liquid things, 1 Ki. 5:2; Ez. 45:14, containing ten ephahs or baths, i. q. חֹמֶר. (The Aramaeans commonly use כּוֹר for the Hebrew חֹמֶר. The Hellenists also adopted κόρος. The origin of this word is in its round form, and כַּר appears properly to signify a round vessel. See the root גָּרַר.

3735 כְּרָא Ch. to be pained, sorrowful, like the Syr. ܟ݂ܪܳܐ. Ithpael, Dan. 7:15, אִתְכְּרִיאַת רוּחִי "my spirit was grieved."

† כָּרְבּ a doubtful root, see גָּרַב.

3736 כַּרְבֹּל quadriliteral, i. q. גַּבַּל, גָּבַל (which see), to gird, to put on, the letter ר being inserted. See Lehrg. p. 864. Pass. מְכֹרְבָּל *girded, clad,* 1 Ch. 15:27; hence—

3737 כַּרְבְּלָא Ch. f. *a cloak.* Dan. 3:21.

3738 I. כָּרָה to dig (Ch. כְּרֵא and Arab. كَرَى to dig the earth. Kindred roots are כּוּר No. 1, אָכַר, also קוּר and יָקַר); e. g. *to dig* a well, Gen. 26:25; a pit, 50:4. Hence—(*a*) it is figuratively applied to plots, Psa. 7:16; 57:7; 119:85; Prov. 16:27, אִישׁ בְּלִיַּעַל כֹּרֶה רָעָה "a wicked man prepares mischief." Followed by לְ of pers. and without any word signifying ditch or pit, Job 6:27, תִּכְרוּ עַל רֵעֲכֶם "ye dig (pits) for your friend," similarly in the much discussed passage, 40:30, יִכְרוּ עָלָיו חַבָּרִים "do the companions (i. e. the company of fishermen) lay snares for him (the crocodile)? do they divide him (when taken) amongst the merchants?"—(*b*) Ps. 40:7, אָזְנַיִם כָּרִיתָ לִי "ears hast thou digged for me," a poetical and also a stronger and bolder expression for the common לְ אָזְנַיִם פָּתַחְתָּ לִי "thou hast opened the ear for me," i. e. thou hast revealed (this) to me. [But does not this refer to the law in Ex. 21, relative to the servant whose ear had been bored, and who was thus made a servant for ever?] To this answer the German phrases jemanbem ben Ohr ſtechen, i. e. to sharpen any one's sight, to shew what he ought to see, but which, as if blind, he had not seen; jm. die Zunge löſen.

["Niphal pass. of Kal, Ps. 94:13."]

Derived nouns, כְּרָה No. 1, מַכְרֶה.

3739 II. כָּרָה—(1) to buy, i. q. קָנָה, מָכַר. Deu. 2:6; Hos. 3:2. (Arab. كَرَى I., III., to place, VI., VIII., X., to hire.)

(2) *to make a feast,* 2 Ki. 6:23. (Arab. كَرَى *to make a feast,* especially on the completion of a building, also قَرَى to entertain as a guest, قِرًى entertainment. How these ideas are to be connected with that of buying I do not define. Perhaps costly banquets are intended, for which one's own stores would not suffice, and thus the provision was *bought* elsewhere, zu denen man einkaufen muß.)

3741; see Strong I. כָּרָה or כָּרֶה f. pl. const. כְּרֵי, *pits, cisterns,* root כָּרָה No. 1 (compare Gen. 26:25). Zeph. 2:6, נְוֵי כְרֹת רֹעִים וְגְדֵרוֹת צֹאן "fields full of shepherds' cisterns and folds for flocks." In the word כְּרֹת allusion is made to כְּרָתִים, verse 5.

3740 II. כָּרָה *f. feasts, banquets,* from the root גָּרָה No. II. (2). 2 Ki. 6:23.

3742 כְּרוּב pl. כְּרוּבִים m.—(1) *Cherub,* in the theology of the Hebrews [i. e. in the revelation of God], a being of a sublime and celestial nature, in figure compounded of that of a man, an ox, a lion, and an eagle (three animals which, together with man, symbolise power and wisdom, Ezek. 1 and 10). They are first spoken of as guarding paradise, Gen. 3:24, afterwards as bearing the throne of God upon their wings through the clouds, whence, 2 Sam. 22:11, וַיִּרְכַּב עַל כְּרוּב וַיָּעָף "and he rode upon a cherub, and did fly," Ps. 18:11, וַיֹּשֶׁב חֲשֵׁכִים "who sits upon cherubs;" and lastly of the wooden statues of cherubs overlaid with gold, which were in the inmost part of the holy tabernacle (Ex. 25:18, seq.) and of the temple of Solomon (1 Ki. 6:23), on the walls of which there were also figures of cherubs carved. A too far-fetched idea is that of J. D. Michaëlis, who (Comment. Soc. Gotting. 1758, and in Supplem. p. 1343) compares the cherubs with the *eyui tonamies* of the Greeks.

The etymology of the word is doubtful. As to the word with which I formerly compared it, " Syr. ܟ݁ܪ݁ܘܒ݂ powerful, strong," Cast., it was necessary to reject it so soon as I found from the words themselves of Bar Bahlul, that that signification rested on a mistake on the part of Castell (Anecdd. Orient. fasc. i. p. 66). If this word be of Phoenicio-Shemitic origin, either כרב, by a transposition of letters, stands for רכב and כְּרוּב as if רְכוּב *divine steed* (Ps. 18:11), compare Arab. كَرِيب ship of conveyance, or (which is the not improbable opinion of Hyde, De Rel. Vett.

Persarum, p. 863) כָּרוּב is i. q. קָרוֹב (comp. =קרב
قرب) one who is *near* to God, *ministers* to him, one admitted to his presence. Others, as Eichhorn (Introd. in O. T., vol. iii. p. 80, ed. 4), maintain that כְּרוּבִים are the same as the *γρύπες* (Greifen) griffins of the Persians, guardians of the gold-producing mountains (compare Gen. loc. cit.); [such conjectures are awfully profane;] in this case the root must be sought in the Pers. گرفتن (griftan) to take hold, to take, to hold. Compare also Rediger's Dissertation on the Cherubs, in Erech and Gruber's Encyclop. vol. 16, v. *Cherub*. [Other conjectures are given in Thes.]

3743 (2) [*Cherub*], pr. n. m. Exr. 2:59; Neh. 7:61.

3744 כְּרוֹז m. Ch. emphat. כְּרוֹזָא *a herald*, Dan. 3:4 (Syr. ܟܪܘܙܐ); from the root—

3745 כָּרַז Ch. TO CRY OUT, TO PROCLAIM, as a herald, Aphel id. Dan. 5:29 [Syr. ܐܟܪܙ]. (This root is widely spread in the Indo-Germanic languages, Sanscr. *krus*, to cry out; Zend. *khrusi*, one crying out, a herald; Pers. خروستن, خُريدن to cry out; Greek *κρίσσω*, also *κρίζω*, *κράζω*; Germ. *krischen, krischen*; Engl. *to cry*; compare קָרָא. Amongst the Arab Christians كرز is to preach, for *κρύσσω*.)

see 3746. p. 412 כְּרִי 2 Ki. 11:4, 19; see יָרַי.

3747 כְּרִית (" separation"), [*Cherith*], pr. n. of a stream to the east of Jordan, 1 Ki. 17:3, 5.

3748 כְּרִיתוּת and כְּרִיתֻת f. *a cutting off* from marriage, *a divorce*; כְּרִיתוּת סֵפֶר Deut. 24:1, 3; Isaiah 50:1; סֵפֶר כְּרִיתֻתַיִם Jer. 3:8, a bill of divorce. Root גָּזַר.

† כָּרַךְ an unused root; Syriac ܟܪܟ *to surround*, also Syr. and Chald. *to wrap around, to wrap up*. This appears to be a secondary root from כרר, סרר to surround, (whence גֹּרֶן circuit, circle), formed by the rejection of one radical; compare שַׁרְשֶׁרֶת a chain, from שָׁרַשׁ (Hebr. Gramm. p. 73).

Hence תַּכְרִיךְ a mantle; Syriac ܟܪܟܐ a fortress; compare גַּרְגְּרוֹת, and—

† כִּרְכֵּב an unused quadriliteral; Zab. *to surround*, compounded of כָּרַךְ to surround, and כבב (which see) to roll together. Hence—

3749 תַּכְרֹךְ m. with suff. תַּכְרֻכֵי Exod. 27:5; 38:4. *the circuit, the border*, which went round the middle of the altar, over the brazen grating; perhaps in order to catch whatever might fall from the altar.

3750 כַּרְכֹּם m. *curcuma, crocus Indicus* [" the *crocus*, whether the Indian or the common"], Cant. 4:14; LXX. κρόκος. (Ch. כּוּרְכְּמָא, כּוּרְכְּמָנָא crocus, כַּרְכֹּם to dye a crocus colour; Arabic كركم id.; Sanscrit *kunkum* and *kunkuma*; Armen. *khekhrym*.)

3751 כַּרְכְּמִישׁ [" fortress of Chemosh"], [*Carchemish, Charchemish*], Isa. 10:9; Jer. 46:2; 2 Ch. 35:20, pr. n. of a city on the Euphrates, no doubt the same as was called in Greek Κιρκήσιον; Latin *Circesium*; Arab. قرقيسيا. It is a tolerably large and fortified city, situated on an island, formed on the east side by the river Chaboras, which flows into the Euphrates. The Hebrew name is compounded of כָּרַךְ, Syr. ܟܪܟ a fortress, and some proper name כְּמוֹשׁ; see Michaelis Suppl. p. 1352. [In Thes. the latter part of this compound is judged to be כְּמוֹשׁ i. q. כְּמוֹשׁ the name of an idol.]

3752 כַּרְכַּס [*Carcas*], pr. n. of a eunuch of Xerxes, Est. 1:10; Pers. كركس eagle. [" Compare Sanscr. *karbaza*, *servere*, Benfey."]

3753 כַּרְכָּרוֹת f. *dromedaries* or swift camels [Isa. 66:20], (compare Herod. iii. 103, *αἱ γὰρ σφι κάμηλοι ἔστων οἵαι ἥσσονες ἐς ταχυδρομὰ εἶναι*), so called from their *leaping* or *bounding* [*jolting*] motion; (root כָּרַר, Piel כִּרְכֵּר to dance), their pace being sometimes quickened by musical instruments [?]. See Boch. Hieroz. t. i. p. 90; Schult. Animadvers.; and my Comment. on Isa. loc. cit.

כָּרַם an unused root. Arab. كرم *to be noble, of a generous nature*, used not only of persons, but also of other objects; كَرَم good and fertile ground; مَكْرُمَة land producing fine plants. Hence—

3754 כֶּרֶם m. (twice fem. [properly only once, and it only occurs *once* in the two verses referred to], Isa. 27:2, 3) with suff. כַּרְמִי pl. כְּרָמִים, כְּרָמֶיךָ.—(1) *a field set with plants of nobler quality*, cultivated as a garden or orchard. כֶּרֶם זַיִת an olive yard, Jud. 15:5. כֶּרֶם עֲנָבִים a way which leads to gardens and orchards, i. e. to a cultivated country inhabited by men, as opp. to the desert, Job 24:18.

(2) Specially *a vineyard*, Ex. 22:4; Deut. 20:6; 28:30, and so frequently; fully כֶּרֶם חֶמֶר Exod. 23:11. *A vineyard* is also sometimes used in the prophets as an image of the people of Israel, Isa. 3:14; 5:1, seq.; 27:2, seq.; 51:3, compare Matt. 20:1, seq.; 21:28; Luke 20:9. (Arab. كرم id.) Hence the denominative—

3755 כָּרַם m. (like גֹּפֶר from גָּפַר) *a vinedresser*, Joel 1:11; Isa. 61:5.

3756 כַּרְמִי (" a vinedresser"), [*Carmi*], pr. n.—(1) of a son of Reuben, Gen. 46:9; Ex. 6:14.—(2) Jos. 7:1. From No. 1 is derived the patronymic which is spelled the same (for כַּרְמִי), Num. 26:6.

3757

3758 כַּרְמִיל m. *crimson, crimson colour*, prepared from insects which inhabited in vast numbers a kind of ilex (*coccus ilicis*, Linn.); also *cloth of a crimson colour*; in the later Hebrew, i. q. שָׁנִי, which see; in the more ancient, תּוֹלַעַת 2 Ch. 2:6, 13; 3:14. The Hebrews adopted this word from the Persians; it is from the Pers. کرم *kerm*; Sanscr. *krimi*, a worm; and الٓ bright red; compare Armen. *karmir*; Arab. قرمز *coccus*, worm, قرمزل *coccus*; Germ. *crameſi, carmeſin* [Engl. crimson]. In like manner from vermiculus is derived the French *vermeil* [English vermillion.]

3759 כַּרְמֶל (from the noun כֶּרֶם with the addition of the termination *el*, which appears to me to have a diminutive force; see p. CCXXII, A.) m.

(1) *a garden, a place cultivated as a garden, planted with fruit trees, herbs, corn*, etc. (Kimchi, נטעים אילנות סרוחות ושורות תבואה), sometimes used in opposition to a desert, sometimes to a forest; Isaiah 29:17, "Lebanon is changed into a garden, and the garden shall be a forest;" Isa. 32:15, 16; Jer. 2:7, " I brought you forth אֶל אֶרֶץ הַכַּרְמֶל into a land like a garden, that ye might eat the fruit thereof," Isai. 10:18; 16:10; Jer. 48:33; 2 Ch. 26:10; with suff. כַּרְמְלוֹ 2 Ki. 19:23; used of Lebanon, יַעַר כַּרְמֶלוֹ " its forest like a garden," that is, the nursery of cedars in the recesses of Lebanon.

(2) meton. it appears to denote *garden fruits*, as being *earlier* and of finer quality; just as we cultivate the better and earlier species of fruits and legumes in gardens, and prefer such to those of the fields. Thus I understand כַּרְמֶל שִׁבֳּלִים Lev. 2:14, i. e. *grits, corns, polenta, early grain*; and thus by an ellipsis of a common word, כַּרְמֶל Levit. 23:14; 2 Ki. 4:42. In both the passages in Leviticus כַּרְמֶל שִׁבֳּלִים are offered on the altar with bread of the first fruits, with which it is also joined, 2 Ki. loc. cit.: and perhaps we may understand *groats, polenta* (ἄλφιτα). made from the fresh and early grain by rubbing out and skinning (frische Körner und Graupe), for which, as an offering to God, they would take the best and earliest of that grown in the gardens. The interpretation given by Hebrew writers is thus not absurd, but opens the way to the truth, שִׁבֳּלָה רַכָּה וְלֵחָה *a fresh and tender ear* of corn (not a green ear).

3760 (3) [*Carmel*], pr. n.—(a) of a very fertile promontory, situated on the Mediterranean sea, on the southern border of the tribe of Asher: it commonly has the art. הַכַּרְמֶל Am. 1:2; 9:3; Jer. 4:26; Cant. 7:6; fully הַר הַכַּרְמֶל (the mountain of the garden), 1 Ki. 18:19, 20; without the art. Isa. 33:9; Nah. 1:4; Josh. 19:26. Cant. loc. cit. רֹאשֵׁךְ עָלַיִךְ כַּכַּרְמֶל " thy head (is) like Carmel;" i. e. adorned with hair, as that mountain is with trees. Comp. Relandi Palestina, page 397.—(b) of a town amongst the mountains to the west of the Dead Sea, where there is now *el Kirmel* [كَرمَل *Kurmul*. Robinson], a chalky mountain, Josh. 15:55; 1 Sa. 15:12; 25:2, 5. See Relandi Palestina, p. 695; Seetzen in v. Zach's Monatlicher Correspondenz, t. 17, page 134.

The Gentile noun is כַּרְמְלִי 2 Sa. 3:3; 2 Sa. 23:35; fem. יָּת– 1 Sa. 27:3. 3761, 3762

3763 כַּרְן [*Cheran*], pr. n. m. Gen. 36:26. (Arabic كران i. q. גַּבּוֹר a harp.)

3764 כַּרְסָא Chald. *a throne, tribunal*, i. q. Heb. כִּסֵּא (the double *s* being changed into *r*, see the letter ר), Dan. 5:20; with suff. כָּרְסְיֵה Dan. 7:9; pl. כָּרְסָוָן ibid.

3765 כַּרְסֵם quadril. derived from Piel of the verb כָּסַם, which see, for כִּסֵּם (see כָּרְסֵם, and under the letter ר), TO CUT OFF, TO DEVOUR, TO DEPASTURE, TO LAY WASTE, as a wild boar a vineyard, Psa. 80: 14. (Arabic كرسم to cut off, to corrode, to depasture, to gnaw, to devour; Chald. כַּרְסֵם to devour, depasture, as a locust.)

3766 כָּרַע TO BEND, TO BOW, used intrans. of the knee, ficj beugen (vom Knie). (A kindred root is כָּנַע, which see. [" Samar. ܟܪܥ to lie down."] Just as from כנע is κνήμη leg, so from כרע is כָּרַע *crus*, leg. In Arabic there are only traces found of the original signification; as to drink stooping, prop. to bow oneself to drink. With the letters transposed, רָכַע to be bowed down through age, or while at prayer.) Hence Isa. 45:23, תִּכְרַע כָּל בֶּרֶךְ " every knee shall bow." Hence used of a man, כָּרַע עַל אַרְכֻּבָּתָיו *to bow*

upon one's knees, Jud. 7:5, 6; 1 Ki. 8:54; 2 Ki. 1:13; Ezr. 9:5.—*To bend one's knees*, or *to fall upon one's knees*, is also used of those—(*a*) who do reverence to a king, or worship God, in which sense it is joined with הִשְׁתַּחֲוָה, Ps. 95:6. Followed by ל of pers. Est. 3:2, 5; Isa. 45:23; לִפְנֵי Psa. 22:30; 72:9.—(*b*) those who sink down for want of strength, when it is commonly followed by נָפַל. Job 4:4, כֹּרְעִים תִּתְמוֹטָ "falling (failing, or bowing) knees." Psal. 20:9, כָּרְעוּ וְנָפָלוּ "they are bowed down and fall." 2 Ki. 9:24, "he sank down in his chariot." Isa. 10:4; 48:11, 2; 65:12; Jud. 5:27. —(*c*) those who are about to lie down on the ground, Gen. 49:9, כָּרַע רָבַץ "he stooped, and lay down." Num. 24:9.—(*d*) used of parturient women (from the custom still existing in Æthiopia, where women bring forth kneeling, see Ludolfi Hist. Æthiop. i. 15), 1 Sam. 4:19; also used of a hind, Job 39:3.—Rarely used of those who bow down with the whole person (comp. Arab.). 2 Ch. 7:3, כְּכָרְעָם אַפַּיִם אַרְצָה "and they bowed themselves with their faces to the ground." Hence כֶּרַע כְּרַע עַל אִשָּׁה *compressit femiuam*, Job 31:10; compare *incurvare*, Martial. xi. 44; *inclinare*, Juvenal. ix. 26; x. 224.

HIPHIL.—(1) *to cause to bow down, to prostrate*, enemies, Ps. 17:13; 18:40; 78:31.

(2) *to depress*, i. e. *to afflict*, any one, Jud. 11:35. Hence—

3767 כְּרָעַיִם dual fem. *both legs*, from the knee to the ancle, which are bent in bowing down (Unter-Schenkel, bas Rhiebenbein, vom Knie abwärts), Exod. 12:9; Lev. 1:13; 8:21; 9:14; Amos 3:12; used of the legs by which a locust leaps (Arab. كُرَاع), Lev. 11:21.

3768 כְּרָפַס *fine, white linen*, or *cotton cloth*, Est. 1:6; Arab. كِرْبَاس, Pers. كِرْپاس, Gr. *κάρπασος*, Lat. *carbasus*, a species of fine linen, or flax, which is mentioned by classic writers as being produced in the East and in India, Sanscr. *karpâsa*, cotton; see Celsii Hierobot. t. ii. page 157.

3769 כָּרַר a root not used in Kal.—(1) prop. TO GO, or MOVE IN A CIRCLE, compare the kindred but softer roots גָּלַל and חָלַל. Hence כַּד prop. a round vessel, i. q. גֻּלָּה.

(2) to *dance* (comp. חָגַל No. 1; Gr. with a prefixed sibilant, *σκαίρω*), to *exult*, to *leap* (see כָּר a lamb, so called from its leaping); also, to *run*, whence כֶּרֶד No. 2, a camel's saddle (comp. *curro*, *cursus*, *carrus*, *carrum*; Engl. *to carry*).

PIEL כִּרְכֵּר *to dance*, 2 Sam. 6:14, 16, i. q. רָקַד in the parallel place, 1 Chron. 15:29. Hence מְכֹרָכוֹת dromedaries, from their bounding motion.

From כָּרַר in the first signification of *going round*, is derived the secondary triliteral כָּרַךְ to surround, and the noun כָּרָר for כִּרְכָּר a circle, a circuit.

כָּרַשׁ an unused root, *to bend, to bow oneself*, i. q. the kindred כָּמַשׁ. Hence— †

3770 כֶּרֶשׂ *the belly*, so called from its being curved, convex; like the Germ. Bauch, from the verb biegen, and Hebr. בֶּטֶן from the root בָּטַן, Jerem. 51:34; (Aram. כְּרַשׂ, כַּרְסָא; Arabic كِرْش the ventricle of ruminating animals, كَرْشَاء a woman with a large belly.)

*3566 3567 כֹּרֶשׁ pr. n. *Cyrus*, king of Persia, Ezr. 1:1, 7, 8; Isa. 44:28; 45:1; 2 Chron. 36:22, 23; Dan. 1:21; 6:29; 10:1. The Greeks have remarked that the Persians called *the sun* by this name (see Ctesias ap. Plut. Artax. Opp. t. i. p. 1012, Etym. M. Κῦρος, *σοῦρος*, ἅλιος), and rightly so; for it is the Zend. *khoro*, *hur*, *khurô*; Pers. خور, خور (compare Sanscr. *sûrg*, *sûri*, and the word most frequently used, *sûrja*); כֹּ is a termination added, as in גִּרְיָא. — As to the opinion lately brought forward by U. Möller (De Authentia Oraculorum Esaiæ, Havniæ, 1825, p. 209, sq.), that the name כֹּרֶשׁ in Isaiah does not signify the king Cyrus, but the people of Israel (i. q. כֹּשֶׁר uprightness), it is needless to do more than mention it.

3771 כַּרְשְׁנָא [*Carshena*] pr. n. of a prince in the court of Xerxes, Esth. 1:14; Pers. كرشن spoiling of war. [Benfey proposes Zend. *kereśna*, Sanse. *kriśna*, black; see Thes.]

3772 כָּרַת fut. יִכְרֹת.—(1) TO CUT, TO CUT OFF, as part of a garment [" comp. Sanscr. *Krit*."] 1 Sa. 24:5, 12; the branch of a tree, Num. 13:23, 24; prepuitium, Exod. 4:25; the head, 1 Sam. 17:51; 5:4; *to cut down* trees, Deut. 19:5; Isa. 14:8; 44:14; Jerem. 10:3; 22:7; 46:23 (whence כָּרִיתֵי הַקְּצִים woodcutters, 2 Chron. 2:9); images of false gods, Exod. 34:13; Jud. 6:25, 26, 30; עֵרוֹת Levit. 22:24; more fully עָרְלַת שַׁמְּכֶם Deut. 23:2, castrated.

(2) *to kill, to destroy* persons, Deut. 20:20; Jer. 11:19. Niph. and Hiph.

(3) specially בְּרִית כָּרַת Gr. ὅρκια τέμνειν, *τέμνειν συνθῆκας*, *to make a covenant*, so used from slaying and dividing the victims, as was customary in making a covenant (see Gen. 15:18; Jer. 34:8, 18; comp.

Bochart, Hieroz. t. i lib. 2, cap. 35; Danzii Interpres, p. 255; also Gr. *σπονδή*, libation, league, whence is *spondere*). Commonly construed followed by עִם and אֶת (אֵת) *with* any one, Gen. 15:18; Ex. 24:8; Deu. 4:23; 5:3; and so frequently; but followed by ל—(*a*) where the more powerful party prescribes the terms of the covenant to the other. 2 Kings 11:4; poet. Job. 31:1, בְּרִית כָּרַתִּי לְעֵינָי "I made a covenant with my eyes," i. e. prescribed these terms to them (compare 2 Sam. 5:3; 1 Chron. 11:3); hence used of Jehovah establishing a covenant with men, 2 Ch. 21:7; Isa. 55:3; 61:8; Jer. 32:40.—(*b*) where the victor concedes the benefit of peace, and a league to the vanquished. Josh. 9:6, עַתָּה כִּרְתוּ לָנוּ בְּרִית "now grant a league to us;" verse 7, sq.; 1 Sam. 11:1, 2; Ex. 23:32; 34:12, 15; Deut. 7:2.—(*c*) where any thing is *vowed* to God. Exr. 10:3, וְנִכְרְתָה בְרִית לֵאלֹהֵינוּ לְהוֹצִיא כָל־נָשִׁים "now then let us vow to our God to put away all the wives;" hence בְּרִית כָּרַת to vow, to promise any thing, Hag. 2:5. In all these phrases בְּרִית may also be omitted. 1 Sam. 11:2; 20:16; 22:8; 2 Ch. 7:18; Isa. 57:8, וַתִּכְרֹת לָךְ מֵהֶם "and thou hast joined with thee (some) of them in covenant;" Vulg. *fœdus pepigisti cum eis*. For בְּרִית there once occurs the syn. אֲמָנָה Neh. 10:1.

NIPH.—(1) *to be cut down*, as a tree, Job 14:7; Isa. 55:13. Figuratively *to be cut off* from one's country, i. e. *to be driven into exile, to be expelled*, Zec. 14:2.

(2) *to be extirpated, destroyed*, used of persons, Gen. 9:11; Psa. 37:9; Prov. 2:22; 10:31, and so often. Thus, in the customary expression of the Mosaic law, נִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ "that soul (that person) shall be cut off from his people," Gen. 17:14; Levit. 7:20, 21; עַמָּהּ Levit. 17:4, 9; 18:29; 20:18; Num. 15:30; מִיִּשְׂרָאֵל Exod. 12:15; Num. 19:13; מִתּוֹךְ הַקָּהָל Num. 19:20; מֵעֵדֹת יִשְׂרָאֵל Exod. 12:19; and simpl. נִכְרְתָה הַנֶּפֶשׁ הַהִוא Levit. 17:14; 20:17. By this phrase is meant *the punishment of death* in general, without any definition of the manner (never the punishment of *exile*, as is supposed by J. D. Michaëlis, on the Mosaic Law, v. § 237), Ex. 31:14; compare Ex. 35:2; and Num. 15:32. [In some of the passages it appears only to signify severed from the congregation of the Lord.] Hence—

(3) *to perish, to fail*, i. q. אָבַד. 1 Kings 2:4, לֹא־יִכָּרֵת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל "there shall not fail thee (perish unto thee) a man from off the throne of Israel;" 1 Ki. 8:25; 9:5; Isa. 48:19; Jer. 33:17, 18; 35:19; used of a country (people) perishing through famine, Gen. 41:36; of a name, Ruth 4:10; of hope, Prov. 23:18; 24:14; of fidelity, Jer. 7:28; Josh. 9:23, לֵאלֹהֵינוּ מִכֶּם עֶבֶד "there shall not fail (i. e. cease) from you a slave;" i. e. ye shall be slaves for ever. 2 Sam. 3:29.

(4) *to be cut off*, i. e. divided; used of the waters of Jordan, Josh. 3:13; 4:7; compare כְּרִיתוּת divorce.

(5) *to be consumed* as food, Num. 11:33.

PUAL כֻּרַת and כֻּרַת *to be cut off*, or *down*, Jud. 6:28. Eze. 16:4.

HIPHIL.—(1) i. q. Kal No. 2, *to kill, destroy* men, Lev. 17:10; nations, Josh. 23:4; Zeph. 3:6; Eze. 25:7; instruments of idolatry, Lev. 26:30.

(2) *to separate, to remove, to withdraw*. 1 Sa. 20:15, וְלֹא־תַכְרִית אֶת־חַסְדְּךָ מֵעִם בֵּיתִי "that thou withdraw not thy mercy from my house."

HOPHAL הָכְרַת *to be cut off* from something, followed by מִן Joel 1:9.

The derived nouns immediately follow, except כְּרִיתוּת, כְּרִית.

כְּרִיתוֹת f. pl. *hewn beams*, 1 Ki. 6:36; 7:12. 3773

כָּרְתִי m.—(1) *a Cherethite, as executioner* (see the root כָּרַת No. 1, 1 Sa. 5:4), only found in the phrase הַכְּרֵתִי וְהַפְּלֵתִי 2 Sa. 8:18; 15:18; 20:7, 23 (collect.) *executioners* and *runners*, a name borne by the guards of king David, whose office it was both to inflict capital punishments, and to convey the king's mandates as quickly as possible to those who held places of government (compare רָצִים, מְהִרִים, אֲגַגִּים). See 1 Ki. 2:25; 34:36; comp. Dan. 2:14. 3774

(2) [*Cherethites*], a Gentile name, i. q. Philistine, especially used of the inhabitants of the southern part of Philistia, 1 Sa. 30:14; Eze. 25:16; Zeph. 2:5. LXX. and the Syr. render it *Cretans*, whence by a comparison with the passages, Am. 9:7; Jer. 47:4; Deu. 2:23, it is not amiss to conjecture that the Philistines had their origin from *Crete*, and that כַּפְתֹּר signifies that island; see that word. Others suppose כָּרְתִי to be so called from כָּרַת to be expelled from one's country (Zec. 14:2), so that it would be the same as Ἀλλόφυλος, by which word שְׁלִשְׁתִּי is rendered by the LXX. [in some parts of the O. T.]

כֶּשֶׂב [pl. כְּשָׂבִים] m. and כִּשְׂכָּה f. by a transposition of letters, i. q. כַּבְשָׂה, כֶּבֶשׂ (which see), *a lamb*, Gen. 30:32, 33, 35; Lev. 3:7; 5:6. 3775. 3776

כָּשַׁד an unused root. Arab. كَشَدَ to cut in, كَشْد gain.

כֶּשֶׂד [*Chesed*], pr. n. of a son of Nahor, the brother of Abraham, Gen. 22:22. He is perhaps mentioned in this place, so that the origin of the 3777

Chaldeans (כַּשְׂדִּים) may be derived from him. Compare אַשְׁכְּנַז. [The Chaldeans are mentioned in Gen. 11, so that they could not be derived from this son of Nahor.]

3778 **כַּשְׂדִּים** Gentile noun, pl.—(1) *the Chaldeans*, i. e. the inhabitants of Babylonia, often also called יִשְׁבֵי כַּשְׂדִּים, Isa. 43:14; 46:14, 20; Jer. 21:9; 32:4, 24, 25, 28, 29; Ezekiel 23:14, 23; Hab. 1:6—11; post. בַּת כַּשְׂדִּים Isa. 47:1. Their country is called אֶרֶץ כַּשְׂדִּים *Chaldæa*, Jer. 24:5; 25:12; Ezekiel 12:13; Isa. 23:13; and ellipt. כַּשְׂדִּים f. (as in Latin *Brutii, Samnites*, for their country), Jer. 50:10; 51:24, 35. כַּשְׂדִּימָה into Chaldæa, Ezekiel 16:29; 23:16. In a wider sense, the name of Chaldæa also comprehended Mesopotamia, which was inhabited in part by the Chaldeans, Exc. 1:3; 11:24; hence אוּר כַּשְׂדִּים Gen. 11:28, Ur of the Chaldees, a city of Mesopotamia. As to the Chaldeans being said to enter Palestine in their irruptions from the north (and not from the east) through Syria (Jer. 1:14; 4:6; 6:1.—39:5; 52:9; Ezek. 26:7), it need not surprise any one; for they had to go round the desert of Arabia (מִדְבַּר הַשָּׁם), and no other way was passable. Further, as to the ancient abodes of the Chaldeans (which appear to have been in Assyria), and on the mode of reconciling the accounts of sacred and profane writers, see what I have stated more at large in Comment. on Isaiah, 23:13; and in Ersch and Gruber's Encycl. vol. 16, v. *Chaldäer*; the arguments do not appear to me to be impugned by what has been advanced by Olshausen, Emendationen zum A. T. p. 41, seeq. As to the form Χαλδαῖος, *Chaldæus*, perhaps both this and the Heb. כַּשְׂדִּי may be formed from a more ancient form כִּרְדִּי which is still preserved in the name, the *Curds*. [But see also Forster's Arabia.]

From the Chaldeans having been greatly addicted to astrology, this name is also applied to—

(2) *astrologers, magians*, Dan. 2:2, 4; as in profane writers, Diod. Sic. ii. 24; Juv. Sat. vi. 553; compare Comment. on Isaiah, ii. p. 349, seeq.

3779 **כַּשְׂדִּי** emph. כַּשְׂדָּאָה pl. כַּשְׂדָּאִין emph. כַּשְׂדָּיֵא Ch. —(1) *a Chaldæan*, Dan. 3:8.

(2) *an astrologer, a magian*, Dan. 2:10; 4:4.

3780 **כָּשָׂה** ἅπαξ λεγόμ. Deu. 32:15, TO BECOME FAT, pr. apparently, *to be covered with fat*. Compare Arabic ك س ى Conj. I. and V. to be filled with food (Kamûs, p. 31).

3781 **כַּשּׁוּל** m. *an axe, a hatchet*, so called from cutting down (כָּשַׁל), Ps. 74:6. (Chald. id. Jer. 46:22, Targ.)

כָּשַׁל (once fut. יִכְשֹׁל Prov. 4:16 כתיב, elsewhere fut. Niph. is used), TO WAVER, TO TOTTER, TO STAGGER. This verb differs from the synonyms נָקַע and נָגַע, in that this properly signifies *to totter in the ancles* (mit den Knöcheln umknicken), which the Romans sometimes, but very rarely, called by a peculiar word (see Festus h. v. and Doederlein, Lat. Synon. iii. 62), *talipedare*; (kindred to this is the word גֶּרֶל f. to totter, gr. in the ancles, to waddle, from the quadrilateral גרגל an ancle, which see). The other synonyms properly signify *tottering* and *shaking of the knees* (just as טוּט, נוּד, נוּם signify the quivering or trembling of the whole body); they alike imply want of strength. —However, in the common use of language, this primary idea is often neglected; hence כָּשַׁל means—

(1) *to totter, to reel, to sink together*, used of one about to fall. Ps. 27:2, הַמָּה כָּשְׁלוּ וְנָפָלוּ "they tottered and fell." Isa. 31:3; 59:14; Hos. 14:2; Jer. 50:32; also used of inanimate things, Isa. 3:8; Psalm 109:24, בִּרְכַי כָּשְׁלָה מִצּוֹם "my knees totter through fasting;" compare Isaiah 35:3; Neh. 4:4. Part. כּוֹשֵׁל *tired out, wearied*, Psalm 105:37; Isa. 5:27.

(2) *to stumble*. Followed by בְּ of the thing against which one stumbles, Lev. 26:37; Nah. 3:3.

NIPHAL נִכְשַׁל fut. יִכָּשֵׁל i. q. Kal *to totter, to sink down*, 1 Sam. 2:4; Prov. 4:19; Jer. 31:9; Daniel 11:19, 33. Metaph. *to be made wretched*, Ezek. 33:12.

PIEL, Exc. 36:14 כתיב and—

HIPHIL.—(1) *to cause to fail*, Lam. 1:14.

(2) *to cause* some one *to stumble and fall*, Pro. 4:16; 2 Chron. 25:8; 28:23. In a moral sense, *to cause to stumble, to seduce*, Mal. 2:8.

HOPHAL, *to be made to stumble*, Jer. 18:23. Derived nouns, כִּשָּׁל, כִּשָּׁלוֹן and—

כִּשָּׁלוֹן m. *a fall*, Prov. 16:18.

כָּשַׁף unused in Kal. Syr. Ethpeel, TO PRAY, TO OFFER PRAYERS OR WORSHIP, e. g. Acts 4:32; 13:2 (for Gr. λειτουργεῖν), Phil. 1:4 (for Gr. δέησιν ποιῶν). Like many Syriac words relating to worship (e. g. צְלוֹ, צְלוֹתָא, קְטַר, גְּבַל, מְקַרְיָא, which see); this also in Hebrew is restricted to the worship of idols, and means—

PIEL כִּשֵּׁף *to use enchantment* (pr. to use magical songs, to mutter), 2 Ch. 33:6. Part. מְכַשֵּׁף, *an enchanter, a magician*, Ex. 7:11; Deu. 18:10; Dan. 2:2; Mal. 3:5. Fem. מְכַשֵּׁפָה Exod. 22:17. LXX.

φαρμακεῖς, φαρμακεύσεθαι. Vulg. *maleficus, maleficii artibus inservire.*

Hence pr. n. אַשְׁכְּנַז, and the words which immediately follow.

3785 **כְּשָׁף** only found in pl. כְּשָׁפִים *incantations, sorceries*, 2 Kl. 9:22; Mic. 5:11; Nah. 3:4; Isa. 47:12; and—

3786 **כֹּשֵׁף** *an enchanter*, Jer. 27:9.

3787 **כָּשֵׁר** fut. יִכְשַׁר—(1) TO BE RIGHT, like the cognate roots יָשַׁר, אָשַׁר; followed by לִפְנֵי Est. 8:5, וְיִכַּשֵּׁר הַדָּבָר לִפְנֵי הַמֶּלֶךְ "and (if) it be right before the king," i. e. if it please the king. (Ch. id.)

(2) *to prosper, to succeed*; hence used of a seed, *to sprout* (Syr. id.), Ecc. 11:6.

HIPHIL, *to cause to prosper*, Ecc. 10:10. Hence כּוֹשֶׁר, אַכְשָׁרָה, and—

3788 **כִּשָּׁרוֹן** m. 8yr. כִּסְרוֹן—(1) *success, prosperity*, Ecc. 9:11; 4:4. See כּוֹשֶׁר.

(2) *emolument, profit*, Ecc. 5:10.

3789 **כָּתַב** fut. יִכְתֹּב TO WRITE. (Arab., Syr., Ch. id. ["Ath. אִתְרוּ: book, letter".].) Constr. followed by an acc. of that which is written, 2 Sam. 11:14; Deut. 10:2; 31:24, but followed by לְ Deut. 6:9; 11:20; לַ Jer. 36:2; Exr. 2:10, and בְּ Neh. 7:5; 8:14; 13:1, of the material written on, more rarely followed by an acc. Isa. 44:5, יִכְתֹּב יָדוֹ לַיהוָה pr. "he fills his hand with letters (er beschreibt seine Hand) in honour of Jehovah;" compare Exr. 3:2:10. כָּתַב סֵפֶר אֵל to write a letter to any one, 2 Sam. 11:14; followed by לְ of pers. 2 Ch. 30:1. But this last mentioned construction also denotes, *to prescribe, to direct in writing*, 2 Kl. 22:13; Ps. 40:8; also followed by אֶל Est. 9:23, and לְ Prov. 22:20; Hos. 8:12; Exr. 4:7, כְּתוּב אַרְמִית "written in Aramean letters." Specially it is—(*a*) *to write down, to put in writing* (aufschreiben), Num. 33:2; Jud. 8:14.—(*b*) *to describe*, Jos. 18:4; 6:8.—(*c*) *to inscribe*, to put down in a list, men, citizens, or soldiers, Ps. 87:6, יְהוָה יִסְפֹּר בִּכְתוֹב עַמִּים "Jehovah will count as he writes down the peoples;" Isa. 4:3, כָּל הַכָּתוּב לַחַיִּים "whosoever is written down for life;" compare Jer. 22:30; Ps. 69:29.—(*d*) *to write a sentence*, i. e. *to decree*, Isa. 65:6; Job 13:26. (Arab. كتب followed by على to decree concerning any one; كتاب the sentence of a judge.)

NIPHAL, pass. *to be written, written down*, Est. 1:19; 2:23; Job 19:23; Jer. 17:13.

PIEL i. q. Kal let. d, Isa. 10:1.

Hence סֵפֶר and the words immediately following.

כָּתַב m. (with kametz impure) i. q. Syr. כְּתָבָא Arab. كِتَابٌ a word used in the later Hebrew for the more ancient סֵפֶר.—(1) *something written, a writing*, Esth. 3:14; 8:8; 2 Ch. 2:10, וַיִּקְרָא בְּמִכְתָּב "and he said in writing," i. e. by letters: used of *the kind of writing*, or of the form of letters, Exr. 4:7; of a transcript, Est. 4:8. *3791

(2) a *book*, Dan. 10:21; specially *a list, a register*, Exe. 13:9; Exr. 2:62; Neh. 7:64.

כְּתָב m. Chald. id.—(1) *something written, a writing*, Dan. 5:8, 15, 16, 24. *3792

(2) Specially *a mandate, a precept*, Exr. 6:18; 7:22, דִּי לָא כְתָב "without prescription," i. e. at will, as much as is wanted.

כְּתָב fut. יִכְתֹּב Ch. *to write*, Dan. 5:5; 6:26; 7:1. 3790

כְּתֹבֶת fem. *writing*, [*mark*], Levit. 19:28; see סִקְפּוּת. 3793

כִּתִּים and **כִּתִּיִּים** Gent. n.; plur. *Kittim*, or *Chittim*, i. e.—(1) *Citienses* or *Cyprians*, so called from a celebrated Phœnician colony [but see Gen. 10:4, the descendants of Japheth] in the island of Cyprus, Κίτιον, *Kirrion*, Gen. 10:4; Isaiah 23:1, 12; Exe. 27:6. The singular is never found in the Old Test., but it occurs in a bilingual inscription discovered at Athens (on which I have remarked more at length in Boeckii Corpus Inscript. Gr. vol. i. p. 523 [See also Gesenii Monumm. Phœn. p. 118—120, and tab. 10]), where the pr. n. of a man of Citium, buried at Athens, is written in Greek, Νουμήνιος Κιτιεύς, in Phœnician letters אשכנז בקי i. e. בן חרוס—אישׁ קִתִּי (son of the new moon—a Citian man). 3794

(2) In a wider signification the name comprehended *the islands and coasts of the Mediterranean sea* in general, *especially the Northern, Greece, and the islands and shores of the Ægean sea*; (in the same manner as אִיִּים, which is of yet wider extent); Nu. 24:24; Jer. 2:10; Dan. 11:30 (compare Livy xlv. 29), in which sense Perseus, 1 Mace. 8:5, is called Κιττίων βασιλεύς, and Alexander the Great, ib. 1:1, is said to have come, ἐκ τῆς γῆς Κεττιείμ, compare Dan. loc. cit. The truth, with regard to this twofold signification, was seen by Josephus (Ant. i. 6, § 1, Χίθιμος δὲ Χίτταμ τὴν νῆσον ἔσχεν· Κίτρος οὖτος νῦν καλεῖται. καὶ ἀπ' αὐτῆς νήσοι τε πᾶσαι, καὶ τὰ πλεῖστα τῶν παρὰ θάλασσαν Χιτίμ ὑπὸ Ἑβραίων ὀνομάζεται, μάρτυς δέ μου τοῦ λόγου μία τῶν ἐν Κύπρῳ πολίων ἰσχύσασα τὴν προσηγορίαν φυλάξαι. Κίτιος γὰρ ὑπὸ τῶν ἑλλήνι-

φύσεων αἰσθὴν καλεῖται), and by Epiphanius, a bishop of Cyprus, born in Palestine, and not unacquainted with Hebrew (Adv. Hær. 30 § 25), *καὶ γὰρ ἐκ δήλου ἐστὶν Κίτιον ἡ Κιτιέων ἡ Κυπρίων οὗτος καλεῖται· Κίτιοι γὰρ Κίτριοι καὶ Ῥῶμοι.* The Vulg. translates it by *Italia*, apparently because of the passage in Dan. loc. cit. More may be found as to this in Bochart, Phaleg. p. 137; Michaëlis Spicileg. t. i. p. 103, seq.; Supplemm. p. 1377, seq.; and my Comment. on Isa. 23:1.

3795 כָּתִית m. *beaten oil*, Exod. 27:20; 29:40; Lev. 24:2, i. e. according to R. Salomon, such as flowed from the olives when beaten in a mortar, without their being put into the press; and this was regarded as the purest and best. Root כָּתַת.

† כָּתַל an unused root; Arab. كتل *to press into one*; whence כְּתֶל a compact mass of clay. Hence—

3796 כֹּתֶל m. [with suff. כָּתְלִי], *a wall*, perhaps as made of compacted clay, Cant. 2:9.

3797 כָּתַל Chald. id. Dan. 5:5; plur. כְּתָלַיָּא (like נְבִיָּא), Ezr. 5:8.

3798 כְּתָלִישׁ (prob. contr. from כֹּתֶל=כָּתַל and אִישׁ), [*Kithlish*], pr. n. of a town in the tribe of Judah, Josh. 15:40.

3799 כָּתַם unused in Kal.—(I) i. q. כסם TO HIDE AWAY, TO LAY UP; see סָתַם.

(II) *to be soiled, stained*; Syriac Pael כַּתֵּם to stain. Ethp. to be soiled, filthy, stained; see Niph.

(III) i. q. כָּתַת, by a change of the letters כ and ת; see מַכְתֵּשׁ. [The arrangement of this root in its meanings must be regarded as *very doubtful*, see Thes.]

Niphal, pass. of No. II, *to be stained, filthy* [in Thes. *to be written*], Jer. 2:22. From No. I. is—

3800 כֶּתֶם m. a poetical word, *gold*; prop. *that which is hidden away* (comp. טְמוּנִים and סָתוּם); Job 28:16, 19; 31:24; Pro. 25:12; Dan. 10:5; Cant. 5:11. Used of golden ornaments, Ps. 45:10. Abulwalid understands it to be pearls.

† כָּתַן an unused root, perhaps i. q. סָתַם No. I, and Æthiopic ከደነ: *to cover, to cover over*, ተከደነ: *to clothe oneself*; ከደን a tunic, a vest. Hence—

3801 כֻּתֹּנֶת (only in absol. state) and כְּתֹנֶת (rarely absol. Exod. 28:39, commonly in const. state); with suff. כֻּתָּנְתִּי Gr. χιτών, *a tunic*, an inner garment next the skin (Levit. 16:4); also worn by women (Cant. 5:3; 2 Sam. 13:18); generally with sleeves, coming down to the knees, rarely to the ancles (see פַּסִּים).

(The etymology is uncertain. Arab. كتن, Chald. כְּתָן, כְּתִּין, כְּתִּי; Syr. ܟܬܢ is *flax, linen*; compare כְּתָנָה, כְּתִנָּה *cotton, cotton cloth*, Germ. Cotton, Catun; and this may be a garment so called from the material. To the same effect Bohlen has lately compared Sanscr. *kutara*, something woven, linen. It may be more easy to derive כֻּתֹּנֶת from the idea of covering, and clothing; see the root כָּתַן.) Plur. כֻּתָּנוֹת Exod. 28:40; 29:8; 40:14; and כְּתֹנֹת Ex. 39:27; const. כְּתֹנֹת Gen. 3:21; Ex. 39:27; with suff. כֻּתָּנְתָּם Lev. 10:5.

כָּתֵף [Derived in Thes. from the unused root כָּתַף], const. כִּתְפִי f.—(1) THE SHOULDER; as to the difference of this from שֶׁכֶם, see that word. (Arab. كَتِف, كَتِفَة id.: whence is formed the denominative verb כָּתַף to wound in the shoulder, etc.) *On the shoulder* (כִּתְפִי) of Isa. 46:7; 49:22; כְּתֵפָה Nu. 7:9) burdens are spoken of as being carried (also by beasts, Isa. 30:6); whence metaph. Neh. 9:29, מָרְדוּ כָּתֵף סוֹרֶרֶת "and they gave a revolting shoulder," i. e. refused to bear that which was appointed; prop. refused to carry; compare Zec. 7:11. יִתֵּן כָּתֵף between the shoulders, i. e. upon the back, 1 Sa. 17:6.

(2) Applied to inanimate things, *as the side of a building*, 1 Ki. 6:8; 7:39; of the *sea*, Num. 34:11; of a city and country, Josh. 15:8, 10, 11; 18:12, seq. Hence poetically Deut. 33:12, "(Benjamin) shall dwell between his shoulders (Jehovah)," i. e. between the mountains sacred to him, Zion and Moriah. Isa. 11:14, "they shall fly upon the shoulder of the Philistine;" they shall attack their borders, an image taken from birds of prey.

Plur. כְּתֵפוֹת, const. כִּתְפוֹת, with suff. כְּתֵפֹתַי (both fem.).—(1) *the shoulder pieces* of the high priest's dress (אֵפוֹד), Ex. 28:7, 12; 39:4, 7, 18, 20.

(2) *the sides* of a cart, i. e. spaces at each side of a gate, Exc. 41:2, 26.

(3) *bearings* of an axle, 1 Ki. 7:30, 34.

כָּתַר unused in Kal; prop. TO SURROUND, i. q. סָבַב, see a long series of connected roots under the word שָׁוַר.

Piel.—(1) *to surround, to environ*, in a hostile sense, Jud. 20:43; Ps. 22:13.

(2) *to wait*, as in Syriac and Chaldee, prob. from the idea of going round; comp. חוּל No. 7, and יָחַל Job 36:2.

Hiphil.—(1) i. q. Piel. No. 1, in a hostile sense, Hab. 1:4; but in a good sense, Pss. 142:8, followed by בְּ.

(2) *to put on as a crown, to crown oneself with anything* (see כֶּתֶר). Prov. 14:18, עֲרוּמִּים יַכְתִּירוּ דָעַת "the prudent are crowned with knowledge."

Hence כִּתְרָה, and—

3804 כֶּתֶר m. *the diadem* of a Persian king, Est. 6:8; of a queen, Est. 1:11; 2:17; Gr. *κίταρις, κίδαρις*, Curt. iii. 3.

3805 כִּתְרָת plur. כִּתְרֹת *f. a capital*, the head of a column, 1 Ki. 7:16, seq.; 2 Ch. 4:12.

3806 כָּתַשׁ TO POUND, TO BRAY (in a mortar), [So Chald.]; cogn. חָתַת; Germ. quetschen. Prov. 27:22. Syr. to strike, to fight.

Derivative, מַכְתֵּשׁ a mortar.

ל

Lamed, the twelfth letter of the Hebrew alphabet, as a numeral signifying *thirty*. Its name (לֶמֶד) has the same meaning as שֵׂלֶה an ox goad, the form of which this letter has on the Phœnician monuments; thus, ל, ∠.

It is interchanged—(1) with the other Liquid consonants or semi-vowels as:—(*a*) with נ, e. g. לְיָת and נְיָת; לְבָנָה Chald. לְבֹנָה, נְבָנָה a sheath, לְשָׁכָה a chamber, a cell; נְתַן, Syr. ܢܬܠ to give; in all these examples *n* appears to be the primitive sound; and on the other hand, φλεγμόνη, Chald. סַפְלִגְמוֹן, עֶלֶם, Arab. سنم etc. where *n* has sprung from *l*. Compare ἄβθυν, βίκτισσος, for ἄλθυν, βίλτισσος; also the great number of examples from the Arabic, collected by Ev. Scheid, in Diss. Lugd., p. 253.—(*b*) with ר, commonly in such a manner that ר, as the harder letter, is softened into ל; this is more especially found in later books and dialects, e. g. שַׁרְשֶׁרֶת a chain, Chald. and Arab. سلسلة, and even סִלְסְלוֹת palaces, by a softer pronunciation, אַלְמָנוֹת Isaiah 13:22; אַרְיֵה and אַלְיֵה Chald. Ion כַּרְבֵּל Arab. تلبل midst (compare λείριον, *lilium*); but on the other hand, elsewhere the exchange is made by *l* being hardened into ר, e. g. אַלְמָנָה, אַרְמָנָה a widow, pr. n. מַלְכָּה, Arab. مرخت; אוֹלְמֵי Sam. אוֹרְמֵי godhead; see also the play of words, in לְרֹעִי and רָעָה Mic. 1:13.—(*c*) more rarely with מ, as עַלְיָה, Arab. جمجمة the skull.

(2) sometimes with ד, as אֶזֶל Chald. אָזַל and אָזַד to go away, depart (which see); compare, besides the examples there cited, *Ὀδυσσεύς, Ulysses, odor*, and *olco, δαίω*, Lat. *lavir*, etc.

Quadriliterals are sometimes formed from triliterals.—(*a*) by inserting ל after the first radical, as זָעַף, זָלַעַף to glow.—(*b*) by adding ל at the end, a form which may perhaps, in Phœnicio-Shemitic, as well as in Greek, Latin, and German (see Matthiæ, Greek Gram. § 109; Rasmhorn, Lat. Gram. p. 236, 257), have been used in a diminutive sense; see פַּרְגֹּל (puppeln), פַּרְכַּל (Schattjen), קַרְפַּל (Knäpfel), גַּבְעֹל (Knäpfchen, cup of a flower).

ל before monosyllables and barytone disyllables ל, as לְבֵן (comp. Lgb. 698), with suff. לִי, לְךָ, לְכָה in pause לָךְ; לוֹ, לָהּ; לָנוּ; לָכֶם, לָכֵן; לָהֶם, לָהֵן poet. לֵמוֹ, לָמוֹ (Arab. لِ Æth. ለ, Syr. ܠ), a prefixed preposition, abbreviated from אֶל, to which it is, to a considerable extent, synonymous; but with this difference, that אֶל is more frequently used in a proper

and physical sense; ל in those which are figurative and metaphysical.

(A) it denotes prop. motion, or at least direction, and turning towards something.

(1) *to, towards, unto;* Germ. nach, an (etwas) hin, zu, gen; Gr. εἰς, πρός with acc.; hence קָרַב followed by אֶל and ל to draw near to some one, ל to attain to anything, בּוֹא followed by אֶל and ל Isa. 60:4, 5, 13; חָטָא ל to sin *against* any one; very frequently used of the turning of the heart or mind to something, as לִבּוֹ נָכוֹן ל to be well disposed towards any one, קָוָה חָכָה ל to wait for any one (harren, auf [en.]); also after verbs of listening (הַאֲזִין, הִקְשִׁיב), desiring (נָלָה), good will (Ex. 20:6), etc.

(2) *to, even to;* fully עַד ל, as שִׁבְעָתַיִם even to satiety, Ese. 39:19. ל...ל prop. interval...even to, i. e. between this and that, (page CXIV, B). עַד...ל of a twofold limit, *even to*...and *even to*, Neh. 3:15.

Metaph. *adeo, even.* Deu. 24:5, לֹא יַעֲבֹר עָלָיו לְכָל דָּבָר "there shall not be laid on him even any matter," i. e. not the least matter; similar to this are the following passages: 2 Chron. 7:21, ... הַנָּתוֹן לְכָל־עֹבֵר עָלֶיהָ יִשֹּׁם "as to this house ...even all the passers by shall be astonished at it," even the men in the streets. Eccl. 9:4, כִּי לַחֹל הִי הוּא טוֹב מִן הַמֵּתִים לְכָל־אֲשֶׁר אֵין אִתּוֹ חַיָּה "for even a dog when living is better than a lion when dead;" even the meanest animal when alive excels the most noble if it be dead. Also used sometimes of a number to which a multitude or amount nearly approaches, like the Gr. εἰς μυρίους, πρὸς μυρίους; Germ. an hundert. 2 Ch. 5:12, מֵהַמְּתִים לִמְאַת מְשֹׁרְרִים "nearly an hundred and twenty priests." 2 Ch. 3:8; (but 1 Sa. 29:2 does not belong here).

(3) *eis, into,* used of something passing *into* another condition, as though *changed, transformed into* something, Gen. 9:29; Job 17:12; Lam. 5:15; Joel 3:4. 2 Sa. 5:3, "and they anointed David לְמֶלֶךְ (into) a king;" also, לְאִשָּׁה to become (to be changed) *into* something, as *true verbs.* Gen. 2:7, וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה "and man became a living soul" (comp. הָיָה No. 2, c); and without the verb substantive, Job 13:12, לְגַבֵּי חֹמֶר גַּבֵּיהֶם "your bulwarks (are become) bulwarks of clay." Lam. 4:3, בַּת עַמִּי לְאַכְזָר "the daughter of my people (is become, or is) cruel." Hence—

(4) It is *the mark of the dative,* after verbs of giving, granting, delivering (see נָתַן, יָהַב), of pardoning (נָשָׂא), of consulting (יָעַץ), of sending (שָׁלַח), etc. etc.

Specially it denotes—(a) what is called *dativum commodi (& incommodi),* compare No. 8, which is also often added pleonastically to verbs of motion, as those of going (see הָלַךְ, שׁוּב), of fleeing (נוּס, בָּרַח) especially in the imperative and future, see Lehrg. p. 736; poet. also to other verbs, as דְּרֹךְ לָךְ *be thou like* (lit. for thyself), Cant. 2:17; 8:14; Job 12:11, "the palate tastes food for itself;" Job 15:28, "houses which they do not inhabit for themselves;" Es. 37:11, נִגְעֲרוּ לוֹ, etc.

(b) *the dative of the possessor,* as יֵשׁ לִי יֵשׁ (see under these verbs), there is to me, I have לִי אֵין there is not to me, I have not (see אַיִן), הֲיֵשׁ לָכֶם אָב there is a son *to Jesse,* i.e. of Jesse, 1 Sam. 16:18. הַנֹּצְרִים לְשָׁאוּל the watchmen who were *to Saul,* i. e. Saul's watchmen, 1 Sam. 14:16 (an example which infringes the canon of Ewald, Hebr. Gram. § 308, 2, which Winer repeating, Sim. Lex. p. 509, by some oversight writes without the article לְצֹפֵי לְשָׁאוּל).

(c) *the dative of the cause and author,* of common use in Greek, and found by a Græcism in the Latin poets: the ground of this construction will be easily understood from the following and similar phrases—Ps. 18:45, לִשְׁמַע אֹזֶן יִשָּׁמְעוּ לִי "they submit themselves to me, to the fame, or at the fame, of my name;" Job 37:1, לְזֹאת חָרַד "to this (towards such things) my heart trembles," ſolchem zittert mein Herz vor durch ſolches; Isa. 19:22, וְנִעְתַּר לָהֶם "he is moved to them," he yields to their prayers. Isa. 65:1. It might be said in German, dem Winde gebietet er, for auf den Wind, in Folge und Kraft des Windes, der Macht des Windes gleichſam unterſteht. It is thus put—(aa) after passive verbs, נִשְׁלַח לָהֶם "let there be done of (by) you, Ex. 12:16; כִּי נִשְׁמַע לִי "it was heard by Sanballat, Neh. 6:1; כִּי נִקְרָא לִי invited by her, Est. 5:12. —(bb) after neuter verbs which bear a passive power, as הָיָה ל to be done by some one, Isa. 19:15; הָרָה ל to be pregnant by some one.—(cc) in the inscriptions of poems (what is called Lamed of the author, and is also used in Arabic), מִכְתָּם לְדָוִד a psalm of David, Ps. 3:1; 4:1, and לְדָוִד מִזְמוֹר Ps. 24:1; and without the nominative לְדָוִד *of David,* or *by David,* Ps. 25:1; 26:1; 27:1; compare the datives of the author of a similar kind, which stand alone on the Phœnician coins, as לְאַדֹנִים) לְצֹרִי struck *by the Sidonians,* לְצֹר *by Tyre,* Gr. Σιδωνίων, Τύριον.—(dd) in many other phrases and examples, in most of which a passive participle must be supplied, 2 Sam. 3:3, גִּבְרִי אֲחִינֹעַם לְאַחִינֹעַם "his first-born (David's) was Amnon, *by Ahinoam,*" i. e. born of that mother; ver. 3—5 (where some needlessly supply לֵד, compare rather Ps. 128:6); Job 33:6, אֲנִי כְּפִיךָ לְאֵל "I am even as thou (created) by God," comp. Ps. 24:1; 74:16; Hos. 6:10, שָׁם זְנוּת לְאֶפְרַיִם "there whoredoms (were committed) by the Ephraimites;" Isa. 9:19, יוֹם לַיהוָה "the day (of a judgment to be held) by Jehovah;" מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב "a law (promulgated) by the God of Jacob;" Jon. 3:3, "Nineveh was צִיר גְּדוֹלָה לֵאלֹהִים a great city, (so made) by God," which God had, by his favour, made great and illustrious (compare page I, A); 1 Ki. 10:1 שֵׁמַע שְׁלֹמֹה לְשֵׁם יְיָ "the fame of Solomon, (prepared or given him) by Jehovah;" Ps. 3:9, לַיהוָה הַיְשׁוּעָה "by Jehovah (is) victory;" Jud. 7:18, לַיהוָה וְלְגִדְעוֹן "by Jehovah and Gideon (we shall conquer)." Also used of the instrument, הָרַג לְפִי חָרֶב to smite with the edge of the sword (see פִּי); רְאֵה לָנוּ to see with the eyes, Ese. 12:12; Ps. 12:5, לִלְשֹׁנֵנוּ נַגְבִּיר "with our tongue we shall prevail."

In many of the examples which have been just cited (see lett. *b, d, cc*), in Latin, *a genitive* would be used; and hence, also, in examples of other kinds, ל stands *as the sign of the genitive* (compare as to the dative in Greek when put by what is called σχῆμα Κολοφώνιον for the genitive, e.g. ἡ κεφαλὴ τῷ ἀνθρώπῳ, Bernhardii Synt. Gr. p. 88; also the Gascon idiom, *le fils à Mr. A. n'est marié avec la fille à Mr. B.,* for *de).* Specially—(a) where many genitives depend on one nominative, as דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל the chronicles of the kings of Israel, 1 Ki. 15:31; מִקְנֵה צֹאן לְשֵׁתִּים עָשָׂר לְשִׁבְטֵי אֲבִיהֶם Gen. 46:3, compare Ruth 2:3; or where the nominative has an epithet edjoined, בֵּן אִישׁ לְאֶחָיו 1 Sa. 22:20 (in both these kinds of examples the construct state would be unsuitable, see Lehrg. p. 673).—(b) after numerals, Gen. 7:11, "in the six hundredth year לְחַיֵּי נֹחַ of the life of Noah;" and so רִאשׁוֹן לְכֹל the first of all; 2 Sa. 19:21, אֲחוֹת לְהֶם one of them; Exo. 1:6.—(c) as a genitive marking material, Lev. 13:48; Esr. 1:11, and—(d) where adverbs with the addition of ל are put before substantives, and have the force of prepositions, as מִשְׁפָּחוֹת ל (adv.); מִשְׁפָּחוֹת (prep.); סָבִיב ל (adv.); סָבִיב ל (prep.); מִחוּץ ל, מִמַּעַל ל, מִנֶּגֶד ל, etc. Lehrg. p. 631, No. 3.

Hebrew writers also sometimes, especially later ones, who somewhat inclined to Chaldaism, incorrectly used ל, the mark of the dative, *instead of the accusative,* after active verbs (as is done in Chaldee, Syriac, and Æthiopic), e. g. יָדַע לְמִי Ger. 40:2; לְמִי אֶשְׁכֹּל Lament. 4:5; לְמִי יָרַד Job 5:2, compare 1 Ch. 16:37; 2 Ki. 25:1; Psa. 135:11. Once ל is even prefixed to a whole sentence, which stands as an accusative, Isa. 8:1, "and write thereon with a common stylus לְמַהֵר שְׁלַל חוּשׁ בַּז this (these words), 'haste to the prey,'" etc. Compare verse 3.

As to what I formerly added (Lehrg. p. 681), that ל is found by a singular solecism prefixed even to a nominative, it now appears to me differently; although as to the particular examples I differ from Winer (Sim. Lex. p. 509, 510). Two of them, 2 Ch. 7:21; Ecc. 9:4, we have already seen under No. 1; 1 Ch. 7:1, and 24:20, 22, should apparently be rendered, "to the sons of Issachar, to the Levites," etc. as belonged, are to be reckoned those that follow, as ben Gîthnes Jiſchar (gehörten). In that very difficult passage, 1 Ch. 3:2, הַשְּׁלִישִׁי לְאַבְשָׁלוֹם "the third was Absalom," by comparison with 2 Samuel 3:3, הַשְּׁלִישִׁי אַבְשָׁלוֹם the ל may be suspected as a false reading, since it is wanting in the enumeration of the other five sons (2 Sa. 3:1—4), and in twenty codices of Kennicott's collation. However, it may perhaps be defended by regarding לְאַבְשָׁלוֹם to be the accusative of the predicate depending on the verb substantive omitted; almost like Lam. 4:3 (see No. 2); and indeed Absalom, as the son of a mother of royal birth, and more famous than his brethren, may have been distinguished from the rest by the writer of the genealogy; as though he had said, bei Dritte der war Abſalom, etc., the third, who was Absalom.

From the primary signification of direction and turning towards, there are also the following desived and applied meanings.

(5) *as to, with regard to,* Germ. in Beziehung, hinſicht auf, in Anſehung, an, expressed in Greek by the preposition εἰς, and by a dative (Matthiæ, Gr. § 404), in Latin by an ablative. 1 Kings 10:23, "Solomon was greater than all the kings of the earth מֵעֹשֶׁר לְעֹשֶׁר as to riches and wisdom." Job 39:4, "for they were greater לְיָמִים as to days," in age. Psalm 12:7, "silver צָרוּף לָאָרֶץ purified in the workshop, as to earth," i. e. from earthy matter, scoria. Gen. 19:21; 42:9; Lev. 14:54; Josh. 22:10; Job 9:19. Thus used absolutely at the beginning of a sentence, Isa. 32:1, וּלְשָׂרִים לְמִשְׁפָּט יְשֹׂרְרוּ "and as to princes let them rule justly." Ps. 16:3,.....לִקְדוֹשִׁים אֲשֶׁר בָּאָרֶץ הֵמָּה "as to the saints.....in them only I delight."

(6) *on account of, propter,* used of cause and reason (compare דַּל הַלֵּב Lam causal). So לָמָּה *quare?* wherefore? why? Gr. εἰς τί; πρὸς τί; Germ. wozu? and לָכֵן, לָזֹאת therefore, Gen. 4:23, "I have slain a man לְפִצְעִי because of a wound inflicted on me, לְחַבֻּרָתִי and a young man because of a stripe." Isa. 14:9; 15:5; 30:1; 36:9; 60:9 (comp. 55:5, where it is said more explicitly לְמַעַן). Hosea 10:10.

(7) *concerning, about, of,* used of a person or thing made the object of discourse, after verbs of

saying. Gen. 20:13, אִמְרִי לִי אֲחִי הוּא "*say* of me, he is my brother." Ps. 3:3; 22:31; of commanding, Ps. 91:11; of laughing, mocking, Gen. 21:6; Ps. 25:2; of lamenting, Isa. 15:5; 16:7; compare Arab. لَا Koran iii. 169; iv. 54.

(8) *on behalf of* any one, *for* any one (comp. No. 3, *a*). Psalm 124:1, לוּלֵי יְהוָה שְׁהָיָה לָנוּ "unless Jehovah had been on our behalf," had stood on our side. Ps. 56:10; 118:6. Isa. 6:8, מִי יֵלֵךְ לָנוּ "who shall go for us?" Job 13:7, הֲלָאֵל תְּדַבְּרוּ עַוְלָה "will ye speak iniquity on behalf of God?" Gen. 9:5, "only your blood will I require (vindicate, avenge) לְנַפְשֹׁתֵיכֶם on behalf of your lives," i. e. for the security of your life. So לָלֶחֶם to fight for any one; לְהִשְׁתַּחֲוֹת to pray, to make intercession for any one.—Hence it is—

(9) as applied to a rule or standard, *according to*. Gen. 1:11, לְמִינוֹ "according to its kind." Gen. 10:5, אִישׁ לִלְשֹׁנוֹ "every one according to his language." Nu. 4:29, "according to their tribes and families." Deu. 32:8; 1 Sa. 10:19. לְצִדְקָן according to justice, i. e. justly. Isa. 32:1. Also *as though, as if*. Job 39:16, הִקְשְׁתָה בָּנֶיהָ לֹא לָהּ "she is cruel towards her young, as if (they were) not hers." Vulg. *quasi non sint sui*. Job 18:14, מִבְטַחָהּ לְמֶלֶךְ בַּלָּהוֹת "terrors make him flee, as if (those) of a king," or military leader, (comp. Job 15:22; 27:20); Hos. 9:13, "Ephraim...was planted in a pleasant meadow לְצֹר like Tyre (pr. as if he were Tyre); וְיָבֵא לְהַרְגֹּהָ he went out (from bondage) free;" which is also expressed without לְ, וְיָבֵא הַרְגֹּהָ.

(B) More rarely לְ is used—(1) of *rest, or tarriance at a place*, or *in a place* (compare אֵצֶל letter B), like the Gr. *εἰς, ἐς* for *ἐν*, and the Germ. *zu* for *in* or *an*, e. g. *zu Ephesi*; as לִימִין at one's side; לְשֹׂמְאוֹל at some one's right hand (p. ccclii, B); לְפָתַח אֹהֶל "at the door of his tent," Num. 11:10; לְפִי חֶרֶב at the entrance of the city, Prov. 8:3; לְחוֹף יַמִּים by the sea shore, Gen. 49:13; לְעֵינֵי מ in the sight of any one, לְעֵינֵי id. This usage is yet more widely extended by the poets and later [*V*] writers, who sometimes put לְ for the common בְּ, e. g. לְחֵיק Fs. 41:7, and לְחֵיצוֹת 2 Ch. 32:5, i. q. חוּץ without, outside; לְקֶרֶב גִּלְגָּל Jos. 12:23; לְמִצְפָּה at Mispah, Hos. 5:1; לְשָׁחַת in the pit, i. e. in prison, Isa. 51:14. It is applied—

(2) to *time*, and is spoken—(*a*) of *the point of time at which*, and *in which*, any thing is done; especially used in poetry, and in imitation by the later writers, as לְבֹקֶר in the morning, Psa. 30:6; 59:17; Amos 4:4, for the common בַּבֹּקֶר; לָעֶרֶב at daylight, Job 24:14; לָעֶרֶב in the evening, Gen. 49:27; Ps. 90:6; Eccl. 11:6, for the common בָּעֶרֶב; לְעֵת עֶרֶב Gen. 8:11; לְעֵת הָאֵלֶּה, Gen. 3:8; לְעֵת בֹּא הַשֶּׁמֶשׁ at the time of sunset, Jos. 10:27, and conjointly לַבֹּקֶר וְלָעֶרֶב 1 Ch. 16:40; 2 Ch. 2:3.—(*b*) used of *space of time within* which anything is done: לִשְׁלֹשֶׁת הַיָּמִים within three days, Esr. 10:8; אַחַת לִשְׁלֹשׁ שָׁנִים once in three years, 1 Ki. 10:22; and even—(*c*) of a *space of time after* which any thing is to be (just as Gr. *εἰς ἐνιαυτόν* is *through* the space of a year (*for* a year) and *after* a year): Gen. 7:4, לְיָמִים עוֹד שִׁבְעָה after seven days, Germ. in (nach) noch sieben Tagen; Am. 4:4, לִשְׁלֹשֶׁת יָמִים after (every) three days; 2 Sam. 13:23, לִשְׁתֵּי שָׁנִים "after two years," 11:1. Some examples of לְ prefixed to a noun of time do not belong here, in which it is really the sign of the dative, e. g. Ex. 34:2, נָכוֹן לַבֹּקֶר ready for the morning; Prov. 7:20, "he will come home בְּיוֹם הַכֵּא by the day of the full moon (to the festival)." Germ. zum Feste.

(3) of the *condition* or *state in which* any one is, as לְבַד in separation, i. e. separately; לְבֶטַח in security, i. e. securely, confidently; לְחֹלִי in sickness, i. e. sick, Isaiah 1:5; לְאַרְמוֹת in (garments) of many colours, Ps. 45:15.

An infinitive with לְ prefixed (as לַעֲשׂוֹת) is rendered in Latin—(1) *ad faciendum, to do*, as marking purpose and end, e. g. Cant. 5:5, "I rose up לְפָתֹחַ to open;" עֵת לָלֶדֶת "a time to bring forth," Ecc. 3:2; לָעוּף near to fly (thither), Gen. 19:20; also *something to be done, faciendum*: לְעֹשׂוֹת מָה what is to be done? 2 Ki. 4:13; Isa. 5:4; 10:32.

(2) *faciendo, for doing*, לְהָיוֹת to be ready or disposed for doing anything (see הָיָה No. 1, *d*), and ellipt. יְהוָה לְהוֹשִׁיעֵנִי "Jehovah (is ready) for saving me," he will save me, he desires my welfare, Isa. 38:20; 21:1; 44:14.

(3) *faciendi, of doing*, Num. 1:1, "in the second year לֵאמֹר of their going out," i. e. after they had gone out.

(4) *that, so that* (one might do), Num. 11:11; Isa. 10:2.

(5) *even to, until* (one might do), compare above, A 2, Isa. 7:15.

(6) *on account of, because* (see A, 6), Isa. 30:2.

(7) *in that, while, when* (one might do), לֵאמֹר *that* he said; לִקְנוֹת עֶבֶד when evening drew on, Gen. 24:63, compare Jnd. 19:26; לַעֲשׂוֹת when he makes, Job 28:25 (for which there is בַּעֲשׂוֹת, verse 26).

(8) *as if, as though* (A, 9), 1 Sa. 20:20.

Farther, לְ is prefixed to an infinitive when it is the complement of verbs which can also be used absolutely, e. g. Gen. 11:8, וַיַּחְדְּלוּ לִבְנוֹת Germ. fie hörten auf zu bauen; Deut. 3:24, הַחִלֹּתָ לְהַרְאוֹת "thou hast begun to shew." In such cases לְ may be omitted, e. g. הֵכִינוֹ followed by a base infinitive, Am. 7:8; 8:5, with לְ prefixed, Am. 7:13, just as in Latin a bare infinitive is used, and in poetry, indeed, it is mostly omitted, see the verbs אָבָה, מָאַן, חָפֵץ, בָּחַר, חָשַׁק, הֵחֵל, יָסַף, and the like.

Once לְ appears to be used as *a conjunction*, and is prefixed to a finite verb (as in Arab. لِ for لِكَي, and Ch. לְ lett. B), for *that*; thus, 1 Ki. 6:19, where the common reading לְהָנִיחַ may be rendered *that thou mayest place*. But as in this connexion this would be rather hareh, perhaps Ewald may be followed (Hebr. Gram. p. 213), in taking תְּנִיחַ as a doubled infinitive, as in 1 Ki. 17:14.

לְ Chald. (A) prep. i. q. Hebr.—(1) *to, towards* (used of place), Dan. 2:17; 4:19; 6:11; 7:2.

(2) the mark of *the dative*, Dan. 2:5, 7, 9, and often also of *the accusative* after active verbs, Dan. 2:10, 23, 24, 25; 5:4; also of *the genitive*, Ezr. 5:11; 6:3, 15.

(3) It is prefixed to the infinitive after verbs of speaking, commanding, etc., Dan. 2:9, 10, 12.

(B) conj. *that*, which, when prefixed to a future, gives it a conjunctive, optative, and imperative power (compare the French *que je sois*). The preformatives of the future then are omitted, see אֶהֱוֵא Dan. 2:20, לְהֶוֵא שְׁמֵהּ "blessed be;" Dan. 4:22, "amongst the beasts of the field לְהֶוֵא מְדוֹרֵהּ let thy dwelling be;" Dan. 2:29, לְהֶוֵא מָה "what shall come to pass" (unless here לְהֶוֵא be put for the fuller לְהֶוְיָא).

3808 לֹא ["and לוֹא 35 times, according to the final Masora"], an adverb of negation, NOT, anciently pronounced also לָא, לַי, לָ (compare לְאַיֵּהוּ, לְמַי, לְמָא), Aram. and Arab. לָא, לַا, لَ, compare as to these syllables which have a negative power, (page xxi, A). Like the Gr. *οὐ, οὐκ*, it expresses an absolute negation; and hence it is put (unlike אַל, which see) with preterites, Gen. 2:5; 4:5, and futures, as—(*a*) simply expressing a negative, לֹא תַחֲנֹד "thou wilt not leave," Ps. 16:10.—(*b*) in prohibitions, Ex. 20:13, לֹא תִגְנֹב "thou shalt not steal," verse 5; Gen. 24:37; Lev. 19:4; 25:17; Deu. 25:4 (where it differs from אַל, which is dehortatory; but compare Prov. 22:24).—(*c*) rarely used in sentences expressive of and (where commonly there is אֵין), although this use is denied by Winer (Sim. Lex. p. 514). [Doubted by Ges. in Thes.] Ex. 28:32, לֹא יֵצֵא "that it be not rent" [=(*a*) that it shall not be rent," Ges. in Thes., rejecting the other rendering]; Ex. 39:23; Job 22:11; Isa. 41:7. Also as to its use these particulars are to be observed—

(1) It is put absolutely when answering a question, *no*; Job 23:6, "will he contend with me with all his strength? no (לֹא), only," etc.; also in refusing, Gen. 19:2, "not (so), but we will lodge in the street."

(2) It stands as an interrogation when an affirmative answer is expected (different from הֲלֹא No. 4), for הֲלֹא *none?* like the Gr. *οὐκ*, Il. x. 165; iv. 542; especially thus found in sentences connected with what has preceded, Job 14:16, לֹא תִשְׁמֹר עַל חַטָּאתִי "dost not thou watch over my sin?" Job 2:10; 2 Ki. 5:26; Jer. 49:9; Lam. 3:36.

(3) It is put for בְּלֹא *without*; 1 Ch. 2:30, "and Seled died לֹא בָנִים without children;" Psalm 59:4; 2 Sa. 23:4; Job 34:24; לֹא רָוֵךְ without a way, Job 12:24; אִישׁ לֹא without men, devoid of men, Job 38:26.

(4) It is, i. q. עֹדֶם *not yet*, 2 Kings 20:4; Psalm 139:16.

(5) It is prefixed to nouns—(*a*) to adjectives to make them negative, לֹא חָסִיד infirm, Prov. 30:25.—(*b*) to substantives, as לֹא אֵל as if it were *non-deus, not-god*, i. e. an idol, a god only in name, Deut. 32:21; Jer. 5:7; לֹא עַז *not wood*, used of a man in opposition to a rod or instrument of wood, Isa. 10:15; לֹא אִישׁ, לֹא אָדָם used of God as not to be compared with mortals, Isa. 31:8. As to the phrase לֹא, לֹא כל, see under כל No. 3. Same ascribe to לֹא, also a signification as a substantive, *nothing*, but there are no certain instances of it so used. Job 6:21, the reading is very doubtful, and Job 31:23, לֹא אוּכַל should be rendered *I could not* (do any thing of the kind); compare however Chald. לָא, לַי Dan. 4:32.

With prefixes—

(A) בְּלֹא.—(1) A preposition of various significations, according to the various uses of the particle בְּ. —(*a*) *not in* (a certain time); compare בְּ of time, letter A, No. 1, i. e. *out of, beyond* a certain time; Lev. 15:25, בְּלֹא עִדֹּנִיּוֹת "beyond the time of her uncleanness;" also *before* (i. q. מִבְּלִי); Job 15:32, בְּלֹא יוֹמוֹ "before his time;" compare above לֹא for מִבְּלִי No. 4.—(*b*) *not for* (some price); compare בְּ of price, letter B, 9, Isa. 55:1; Ps. 44:13; and thus בְּלֹא לְ Isaiah 45:13.—(*c*) *not with* (any thing), i. e. *without*; 1 Chron. 12:33, בְּלֹא לֵב וָלֵב "not with a double heart," i. e. with a unanimous heart, with the whole soul; compare Psalm 17:1; Job 8:11; Ezek. 29:9. In the same sense בְּ לֹא is used, as בְּלֹא מַיִם without hand (of man), Job 34:20; בְּנַפְשׁוֹ לֹא not with

silver, i. e. so as to obtain silver, Isa. 48:10 (Syriac ܒܠܝ without).—*(d) not through*; compare בְּ of instrument and cause, letter C, No. 2; Job 30:28, "I go blackened בְּלֹא חַמָּה not (blackened) by the sun." In some instances בְּלֹא is also concisely used for בַּאֲשֶׁר לֹא; Isa. 55:2, בְּלֹא לְשָׂבְעָה "for that which does not satisfy;" 2 Ch. 30:18, "they eat the Passover בְּלֹא כַּכָּתוּב not according to the written precept," prop. in a manner which was not according to that which was written; auf die Art die nicht nach der Schrift war; Jer. 2:11.

(e) Conj. followed by a fut., Germ. ohne daß; *so that not*, Lam. 4:14, בְּלֹא יוּכְלוּ יִגְּעוּ בִלְבֻשֵׁיהֶם "so that (men) could not touch their garments."

(B) הֲלֹא *nonne? is not?* Genesis 4:7; 20:5; Job 1:10; Nu. 23:26; *annon?* 1 Ki. 1:11. Such a question requires an affirmative answer, and thus הֲלֹא is often simply an affirmation, almost i. q. הִנֵּה *lo!* 1 Sam. 20:37, וְהַלֹּא הַחִצִּי מִמְּךָ וָהָלְאָה "lo! the arrow (is) beyond thee;" 2 Sa. 15:35; Ruth 2:8; Pro. 8:1; 14:22; 22:20; Job 22:12 (in the other hemistich רֹאשׁ). Hence the author of the Chronicles, instead of הֲלֹא in the books of Kings, has often used יַעַן, e. g. 2 Ki. 15:36, הֲלֹא הֵם כְּתוּבִים עַל סֵפֶר "behold these things are written in the book," etc.; comp. 2 Ch. 27:7; and so, 2 Ki. 20:20; 21:17; compared with 2 Ch. 32:32; 33:18; 35:27; and so often, see Gesch. der Heb. Spr., p. 39. The LXX. also often render הֲלֹא by *διὰ*, Josh. 1:9; 2 Ki. 15:21. In Samaritan and Rabbinic הֲלֹא is commonly used for הִנֵּה, and in the same sense in Arabic هَلْ, see Lehrg. p. 834.

(C) לֹא, —(1) *without*; once 2 Ch. 15:3, *so that* he have *not*.

(2) *as if not*; see לְ A, 9. Elsewhere it is for לְאֵין Isa. 65:1; Job 26:2.

Note 1. By a certain neglect in orthography לֹא is sometimes written for לוֹ *to him*; according to the Masorah fifteen times, Ex. 21:8; Lev. 11:21; 25:30; 1 Sam. 2:3; 2 Sam. 16:18; Ps. 100:3; 139:16; Job 13:15; 41:4; Ezr. 4:2; Pro. 19:7; 26:2; Isa. 9:2; 63:9; on the contrary three times לוֹ is written for לֹא, 1 Sam. 2:16; 20:2; Job 6:21, but several of these examples are uncertain.

Note 2. Some suppose the particles לָמָּה and לָמָּן to be compounded of לֹא and מָה, מִן, but ל in these is the prefixed preposition; see p. cccxvi, A, and below לָמָּה.

3809 לָא, once לָהּ (Dan. 4:32 כתיב), i. q. Hebr. לֹא.

(1) *not*, Dan. 2:5,9,10,11; 3:12, 14; הֲלָא *annon?* ib. 3:24; 4:27.

(2) *nothing*, Dan. 4:32.

3810 לֹא דְבָר ("without pasture"), [*Lo-debar*], pr. n. of a town in Gilead, 2 Sa. 17:27, which is called לוֹ דְבָר 2 Sa. 9:4, 5,

*3818 לֹא עַמִּי ("not my people"), [*Lo-ammi*], the symbolic name of a son of Hosea, Hos. 1:9.

*3819 לֹא רֻחָמָה ("not having obtained mercy"), [*Lo-ruhamah*], symbolic name of a daughter of Hosea, Hos. 1:6, 8; 2:25.

† לָאַב an unused root. Arab. لَبَّ Med Waw, *to thirst*; cognate to لَبَّ to burn; whence the noun תַּלְאֻבוֹת which see.

3811 לָאָה (cogn. to לָקָה)—(1) pr. TO LABOUR (see Niph.).

(2) *to be wearied, to be exhausted.* Job 4:5, "because calamity now toucheth thee, וַתֵּלָא thou faintest;" followed by ל with inf. *to labour in vain*, not to be able, Gen. 19:11.

(3) *to be weary* of anything, *to be offended at*, Job 4:2.

NIPHAL, i. q. Kal, but of more frequent use—(1) *to labour*, followed by an inf. Jer. 9:4, נִלְאֹתִי נְשׂוֹא "they labour to act perversely," especially "to labour in vain;" Jer. 20:9; Isa. 16:12.

(2) *to be wearied, to be exhausted*, Ps. 68:10; followed by ב Isa. 47:13.

(3) *to be weary* of anything; followed by an inf., Isa. 1:14; Jer. 6:11; 15:6; followed by a gerund, Prov. 26:15, "it grieveth him (the sluggard) to bring back his hand to his mouth." Usad of loathing, Exod. 7:18.

HIPHIL הִלְאָה—(1) *to weary, to fatigue*, Job 16:7; Eze. 24:12.

(2) *to weary out*, or overcome any one's patience, Isa. 7:13; Mic. 6:3.

Derivatives, תַּלְאֻבוֹת and—

3812 לְאָה ("wearied") pr. n. *Leah*, the elder daughter of Laban, and the wife of Jacob, Gen. 29:16, sq.; ch. 30, 31.

3813 לֵאט i. q. לוּם and לָמַם TO WRAP ROUND, TO MUFFLE, 2 Sa. 19:5 (with this accord Sanscr. *lud*; Gr. λάθω, *λανθάνω*: Lat. *lateo*). לֵאט Job 15:11; see under אֵם.

לְאֵט *adv. gently*, see אֵם. see 328

לְאֵט i. q. לוּם part. Kal of the root לוּם which see. 3814; see Strong & 3874

† לָאַךְ an unused root: Arabic لَئِكَ Conj. IV.

Æthiopic ለአከ: to depute, to send a messenger; ተላእከ: (to be sent) to wait upon, to minister; ለአክ: minister, servant. (Kindred roots are שָׁלַח and Lat. *legare*.)

Derivatives, מַלְאָךְ, [מַלְאָכָה], מַלְאֶכֶת, [מַלְאָכוּת] מַלְאָכוּת, pr. n. מַלְאֲכִי.

3815 לְאֵל ("by God," sc. created; comp. Job 33:6), [*Lael*], pr. n. m., Num. 3:24.

† לְאֹם an unused root, perhaps denoting the same as עָמַם. (Arab. ءَمَّ is, to agree, to be congruent, so far at least as its meaning can be gathered from its derivatives; perhaps, to gather together. [See other conjectures in Thes.]). Hence—

3816 לְאֹם suff. לְאֻמּוֹ, לְאֻמִּי Isa. 51:4; plur. לְאֻמִּים m. —(1) *a people, a nation*, Gen. 25:23; 27:29; Ps. 7:8; 9:9.

3817 (2) [*Leummim*], pr. n. of an Arabian tribe, Gen. 25:3; supposed to be the same as the Ἀλλεομαῖοι of Ptolemy.

• see 3822(a)

לְאֹמִי [לְאֻמִּי]; see לְאָה.

3820 לֵב followed by Makk. לֵבָב, with suff. לִבִּי לִבָּךְ pl. 3821 לְבוֹת, and (what is the same)—

*3824; see also on p. 428.

לֵבָב constr. לְבַב, suff. לְבָבִי, לְבַבְכֶם, plur. לְבָבוֹת (1 Ch. 28:9); with suff. once לְבָבְהֶן Neh. 2:8, m.

(1) *the heart*, perhaps so called from being hollow ["so called from fatness"]; see the root לבב. (Arab. لُبّ Syr. ܠܒܐ, Æthiop. ልብ: id.) 2 Sam. 18:14; Ps. 45:6, etc. As the heart is the central point of the blood and the seat of life, it often means—

(*a*) i. q. נֶפֶשׁ (Hom. *φρένες*), *the soul, life* (see Ecbenephrin's ten Kapori), Psa. 73:21; 84:3; 102:5; Jer. 4:18 (comp. נֶפֶשׁ verse 10). Hence the heart is said *to live* (to be refreshed), Ps. 22:27; to be sick, Isa. 1:5; and even to sleep and to wake (Ecc. 2:23; compare 8:16; Cant. 5:2); and *to stay the heart*, is applied to those who take food and drink (see עָמַד). *The heart* is also regarded by Hebrew writers, as—

(*b*) the seat of *the senses, affections, and emotions of the mind*, of various kinds, as love (Jud. 16:15, "thy heart is not with me," i. e. thou dost not love me; and on the contrary, *to love with the whole heart*, or breast, Deut. 4:29; 6:5); confidence (Prov. 31:11); contempt (Prov. 5:12); joy (Ps. 104:15); sorrow, contrition (Ps. 109:16); bitterness (Ps. 73:21); despair (Ecc. 2:20); fear (Psa. 27:3; compare Isa. 35:4; Jer. 4:9); security (נָכוֹן לֵב Ps. 57:8; 108:2); fortitude (Ps. 40:13; 1 Sam. 17:32); and, poetically, a sick, wounded, or grieved heart is ascribed to the sorrowful (Proverbs 13:12; 14:13; Isa. 61:1); a melted heart to the timid, Isa. 13:7; Deu. 20:8; *a hard heart* (see קָשָׁה, קְשִׁי־עֹרֶף), like a stone (Ezek. 11:19; 36:26), uncircumcised (Lev. 26:41), to the stubborn and inflexible. The words too, by which we utter those feelings, are poetically attributed to the heart; and thus *the heart is* said to cry out (Hos. 7:14), to lament (Isa. 15:5), to sigh (Ps. 38:9); and these are said to *pour out their heart* who pour out their tears, Lam. 2:19. Also—

(*c*) it is applied to the *mode of thinking and acting*; a sense in which a pure heart is ascribed to any one (Psalm 51:12), a sincere heart (1 Ki. 3:6), faithful (Neh. 9:8), upright (1 Ki. 9:4); and, on the contrary, a perverse heart (Psalm 101:4), stubborn (Pro. 7:10), deep, i. e. not to be explored (Ps. 64:7), impious (Job 36:13); and double-minded men are said to speak *with a double heart*, Psa. 12:3, לֵב וָלֵב; see, on the other hand, 1 Chr. 12:38, שָׁלֵם לֵב with a sincere heart. A heart that is wide (רְחַב Prov. 21:4), great (גֹּדֶל Isa. 9:8), high (גָּבַהּ Ezek. 28:5) signifies pride; but the former of these expressions also signifies joy (Isa. 60:5). It is—

(*d*) the seat of *will and purpose*. 1 Sa. 14:7, עֲשֵׂה כֹּל אֲשֶׁר בְּלִבְּךָ "do all that is in thy heart," what thou willest, hast determined. Isaiah 10:7, לְהַשְׁמִיד בְּלִבָּם "to destroy is in his heart." Isa. 63:4, "the day of vengeance בְּלִבִּי is in my heart," i. e. I have decreed it, and will accomplish it. In this sense the heart is said to be willing (Ex. 35:22), rebellious (Jer. 5:23). בִּלְבָבִי i. e. according to my heart, at my will, 1 Sa. 13:14. Farther—

(*e*) *intellect* and *wisdom* are also ascribed to the heart (compare לֵב heart, understanding; Lat. *cor*, Cic. Tusc. i. 9; Plaut. Pers. iv. 4, 72, and *cordatus*, i. e. discreet); and even *the faculty of thinking* (Isa. 10:7; 1 Chr. 29:18). 1 Ki. 10:2, "(the queen of Sheba) spake with him all that was in her heart," i. e. she knew. Jud. 16:17, "he told her all his heart," all that he knew. Ecc. 7:21. Hence one is called לֵב חָסֵר לֵב Job 9:4 (comp. 1 Ki. 10:24); and on the contrary, חָסֵר לֵב foolish, void of understanding, Pro. 7:7; 9:4; אַנְשֵׁי לֵב men of heart, i. e. understanding, Job 34:10. Job 12:3, גַּם־לִי לֵב כָּמוֹכֶם "I also have understanding as well as you." מְנֹת לֵב Job 36:5, is spoken of the highest wisdom of God. *A fat heart* is one that is dull, devoid of sense (see יָשַׁן), Isa. 6:10.

(2) metaph. *the middle part, interior, midst*,

• For 3818 & 3819 see p. 426.

e. g. of the sea, Exod. 15:8; of heaven, Deut. 4:11. 2 Sam. 18:14, בְּלֵב הָאֵלָה "in the midst of the terebinth."

3821; see also on p. 427

לֵב [suff. לִבִּי], Ch. id. Dan. 7:28.

†•3822(a)

לָבָא & לָבְיָא as unused root, whence are derived לְבִיָּא, לְבִיָּה, a lion, a lioness. I have hardly any doubt of its being onomatopoetic, in imitation of the sound of roaring; like the old Germ. *tumen, türen, teuns*; Engl. *to low*; whence the Germ. *Löwe*, Eng. *lion*; Gr. λέων. [In Thes. another origin is suggested; Arab. لبأ to be voracious.]

3822

לְבָאוֹת, לְבָאֹת.—(1) *lions*, from the sing. לָבִי, [and לְבִיָּא] which see.

(2) [*Lebaoth*], pr. n. of a town of the tribe of Simeon, Josh. 15:32; more fully בֵּית לְבָאוֹת 19:6.

3823

לֵבַב a root unused in Kal; prob. i. q. נָבַב (comp. Job 11:12), TO BE HOLLOW [" prob. TO BE FAT, the primary idea lies in the smoothness of fat things." See Thes.]; hence לֵב, לֵבָב, לֵבָה, the heart, and לְבִיבָה a kind of cake, so called from its hollow form, [but see above as to the meaning of this root].

NIPHAL, denom. from לֵבָב pass. of Piel No. 1, *to be deprived, to be void of heart*, i. e. of mind, of understanding. Job 11:12, וְאִישׁ נָבוּב יִלָּבֵב וְאָדָם פֶּרֶא אָדָם יִוָּלֵד "but man (is) empty, (and) void of understanding, and man is born (like) a wild ass's colt;" signifying the imbecility and dulness of the human understanding when compared with the divine wisdom. There is a play of words in the use of the verbs נָבוּב and לֵבָב of a like origin. I formerly objected to this interpretation, which alone is suitable to the context, on the ground that there is no example of the privative power of Piel being transferred to Niphal; but this is removed by Arabic examples, as مكبوب wounded in the liver. Or perhaps it may be inquired by the learned, whether the signification of dulness in לִבֵּב may not be drawn from the verb לֵבַב itself, in the sense of hollowness [but has it such a sense?], so that לִבֵּב may be almost the same as נִבֵּב. Others, by comparison of Syr. ܠܒܒ to make wise, to add understanding; Ethpeel, to be made wise, strengthened, render "but dull man becomes wise, (when) a man shall be born the colt of a wild ass," i. e. never; but this is contrary to the dignity of the Hebrew language.

PIEL לִבֵּב.—(1) denom. from לֵב, *to wound, to take away* any one's *heart* (spoken of a maiden). Cant. 4:9. Compare as to such denominatives, Heb. Gram. § 51, 2.

(2) denom. from לְבִיבָה *to make such cakes*, 2 Sa. 13:6, 8 (see לְבִיבָה).

לֵבָב m. *heart*, see לֵב. see 3820

לְבָב m. Ch. id. with suff. לְבָבְהּ, לְבָבָךְ Dan. 2:30; 5:22. 3825

לְבָבוֹת [לְבוֹבוֹת] see לְבִיבוֹת. see 3834

לְבַד *alone*, see בָּד. see 905

לְבָה contr. from לְהָבָה *flame*, Ex. 3:2, like יְקֹטֵל for יְקַטֵּל; according to others, from the root לבב, לבל; Samar. to shine, to give light. •3827

לְבָה f. of the word לֵב *heart*, Ezek. 16:30; plur. לְבוֹת (see לֵב) Ps. 7:10; Pro. 15:11. 3826

לְבוּשָׁה see לְבוּשׁ. see 3828 & 3629 on p. 429

לְבוּשׁ, לִבְשׁ m. (once f. see No. 2, from the root לָבַשׁ, לְבַשׁ). 3830

(1) *a garment, clothing*. Job 24:7, 10; 31:19; 38:14; Est. 6:9, 10, 11; specially *a splendid garment*. Job 38:14, וַיִּתְיַצְּבוּ כְּמוֹ לְבוּשׁ "and (all things) stand forth as in splendid attire," spoken of the earth, shone upon by the morning sun; comp. Est. 6:9, 10, 11; Isa. 63:1. Poet. used of the scaly coat of the crocodile, Job 41:5.

(2) *a spouse, a wife*, by a metaphor in common use in Arabic, Mal. 2:16 (where it is construed with a fem.), compare Koran, Sur. ii. 183, "Wives are your attire, and you are theirs." Compare also the verbs لبس, ثوب to put on a garment; also to lie with a woman. More examples are given by Schultens in Animadv. ad Ps. 65:14.

לְבוּשׁ Ch. i. q. Hebr. No. 1, Dan. 3:21. 3831

לָבַט unused in Kal; Arab. لبط to cast on the ground, to prostrate. 3832

NIPHAL, TO BE THROWN HEADLONG, TO FALL DOWN, TO PERISH, Prov. 10:8, 10; Hos. 4:14.

לְבִיא pl. m. לְבָאִים *lions*, Pss. 57:5; fem. לְבִיאוֹת *lionesses*, Nah. 2:13, see לָבִיא. see 3833

לָבִיא *a lion*, so called from his *roaring*, see לָבָא, a word altogether poetic, Gen. 49:9; Num. 24:9; Deut. 33:20; Job 4:11; 38:39; Isa. 5:29; 30:6, etc. (Arab. لَبْوَة, لَبِيَة, لَبُوَة, also لَبُوءَة a lioness; Copt. ⲗⲁⲃⲱ a bear [also a lion and lioness].) Bochart considers, Hieroz. i. p. 719, that this word does not

signify a lion, but a lioness, principally influenced by the passage, Ezc. 19:2, and by an etymology, from לָבָא to draw the first milk, IV. to suckle with the first milk; but in Ezc. loc. cit., there occurs the form לָבְיָא, and the proposed etymology lacks even the appearance of truth. [In Thes., however, Bochart's supposition is treated with more favour, although on different grounds, especially as being more suited to the context of the passages.]

3833 לְבִיָּא (for לְבָיָא), Ezc. 19:2, *a lioness*.

3834 לְבִיבוֹת [the actually occurring form is לְבִבוֹת], f. pl. *a kind of cake* made in a frying pan, as if *sagenam* of Apicius, prob. so called from their hollow form, twisted together (eine Art zusammengerollter Kirchaben, Stürgen) [This depends on whether לֵבָב has any such meaning *as to be hollow*; Gesenius says, in Thes., "prob. *with plenty of fat*"], from the root לָבַב, 2 Sam. 13:6, 8, 10. Hence the denominative verb לִבֵּב, which see. LXX. κολλυρίδες. Vulg. *sorbitiuncula*.

3835 לִבֵּן—(1) TO BE WHITE, unused in Kal, see לָבָן, לְבָנָה.

(2) denom. from לְבֵנָה *to make bricks*, Gen. 11:3; Ex. 5:7, 14. (Arab. لبن id.)

HIPHIL.—(1) trans. to make white, metaph. *to purge, to cleanse* from the filthiness of sins, Dan. 11:35.

(2) intrans. *to be white* (compare as to verbs of colour in Hiph., Heb. Gram. § 52, 2), Ps. 51:9; Isa. 1:18; Joel 1:7.

HITHPAEL, *to purge oneself* [or, *to be purged*], Dan. 12:10.

The derivatives follow immediately, except מִלְבֵּן.

3836□ לְבָן—(1) adj. f. לְבָנָה *white*, Ex. 16:31; Levit. 13:3, seq.

3837 (2) pr. n. *Laban*, the son of Bethuel, an Aramean, the father-in-law of Jacob, Gen. 24:29, 50; chapters 29—31. [Name of a place, Deut. 1:1.]

•3836□ לְבֹן i. q. לְבוֹ No. 1, const. state לְבַן Gen. 49:12.

see 4192St

לִבְנָה [" עַל מָחוֹת לִבְנָה Ps. 9:1 Here some take לִבְנָה as a pr. name *Labben* of one of David's enemies; others regard לְ as servile and בֵּן as the pr. n. of a Levite, as in 1 Ch. 15:18. Some moderns suppose מָחוֹת לִבְנָן to be the name of a musical instrument. Better to read לִבְנוֹת as in many MSS., *with virginal voices* עַל עֲלָמוֹת Ps. 46:1) *for the boys*, to be sung by them, לִ being taken as a collective." Ges. add.]

לְבֵנָה f.—(1) *white*, poet. for *the moon*, like חַמָּה for the sun, and Arab. قمر the moon, from قمر to be white, Cant. 6:10; Isa. 24:23; 30:26. •3842

(2) [*Lebanah*], pr. n. m. Ezra 2:45; Neh. 7:48 [אֵ]. 3838

לִבְנָה f. pl. ־ִים *a brick, a burnt tile*, Gen. 11:3; Exc. 4:1, so called from the *white* and *chalky* clay of which bricks were made, according to Vitruv. ii. 3. Arab. لبن id. Compare סַלְבֵּן. •3843

לִבְנָה m. a kind of tree or shrub, so called from the white colour of the bark or leaves, Gen. 30:37; Hosea 4:13. According to the LXX. and Arabic translator, in Genesis, *styraz*; Arab. لُبْنَى, according to the LXX., Hos., and Vulg. Gen., λεύκη, *the white poplar*. See Celsii Hierobot. t. I. p. 292; compare Michaelis Supplem. p. 1404. 3839

לִבְנָה f.—(1) *whiteness, transparency*, Ex. 24:10. 3840

(2) [*Libnah*], pr. n.—(a) of a town in the plain country, of the tribe of Judah; a royal city of the Canaanites, afterwards a city of the priests and a city of refuge, Jos. 10:29; 12:15; 15:42; 21:13; 2 Ki. 8:22; 19:8; 23:31.—(b) of a station of the Israelites in the desert, Num. 33:20. 3841

לְבוֹנָה & לְבֹנָה (Gr. λίβανος, λιβανωτός), [Arab. لُبَان, Syr. ܠܒܢܬܐ], f. •3828

(1) *frankincense*, Lev. 2:1, 15; 5:11; 24:7; Num. 5:15; Isa. 60:6, etc., so called from the white colour of the purest frankincense (Plin. H. N. xii. 14). It is spoken of as growing, not only in Arabia (Isa. 60:6; Jer. 6:20), but also in Palestine (Cant. 4:6, 14), unless in the Canticles some other odoriferous herb is intended.

(2) [*Lebonah*], pr. n. of a town near Shiloh, only mentioned Jud. 21:19 [now prob. El Lubban الِلبّن, Rob. iii. 90]. •3829

לִבְנַת see לִבְנַת. שִׁפְחוּר

לְבָנוֹן (in prose always with art. הַלְּבָנוֹן 1 Ki. 5:20, 23; Ezra 3:7; poet. without art. Ps. 29:6; Isa. 14:8; 29:17; compare Lehrg. p. 656), pr. n. Mount *Lebanon* (Gr. Λίβανος), on the borders of Syria and Palestine, consisting of two very high ridges, of which the western is called *Lebanon, Libanus sur' ἐξοχήν*: the eastern ridge is partly covered with perpetual snow (Jer. 18:14, whence its Hebrew name שִׂלְגֹ, 3844

Ch. טוּר חֶלְגָּא, Arab. جبل الثلج the mountain of snow, compare *Alpes*), this is called *Antilibanus*, and towards the south, in Hebr. לְבָנוֹן, which see. The modern name of the valley between Lebanon and Anti-Lebanon is בִּקְעַת הַלְּבָנוֹן the valley of Lebanon, Jos. 11:17; 12:7, as to which see page CXXXVI, Bs. See Relandi Palæstina, t. i. 311; Oedmann, Verm. Sammlungen, fasc. ii. No. 9; Burckhardt's Travels in Syr. p. 1, seq.; p. 214, seq.; Rosenm. Bibl. Alterthumsk. i. 2, p. 236, seq.

3845 3846 לְבָנִי ("white"), *Libni*], pr. n. of a son of Gershon, Ex. 6:17; Num. 3:18. Patron. id. Numbers 3:21; 26:58.

3847 לָבַשׁ and לָבֵשׁ fut. יִלְבַּשׁ ["Arab. لَبِسَ, Æth. ለበሰ; Syr. לְבֵשׁ]—(1) TO PUT ON a garment, TO CLOTHE ONESELF WITH a garment, followed by an acc., Lev. 6:3, 4; 16:23; 24:32; once followed by בְּ, like the Lat. *induit se veste*, Est. 6:8 (compare לָבַשׁ Med. Kesra followed by an acc. and בְּ of the garment), absol. Hng. 1:6. Part. pass. construed with an acc. or gen., e. g. לָבוּשׁ בַּדִּים Eze. 9:2, and לָבוּשׁ הַבַּדִּים, verse 11, seq. Compare לְבוּשׁ.

(2) It has various figurative uses, Ps. 104:1, הוֹד וְהָדָר לָבָשְׁתָּ "thou art clothed with splendour and majesty;" Job 7:5, לָבַשׁ בְּשָׂרִי רִמָּה "my body is clothed with worms," covered over with worms; Ps. 65:14, לָבְשׁוּ כָרִים הַצֹּאן "the pastures are clothed with flocks;" לָבַשׁ חֲרָגִים "clothed with the slain," i. e. lying in the midst of the slain, lying on sons and covered over with others, Isa. 14:19. The expression is often used, *to be clothed* with shame, i. e. to be covered with shame, Job 8:22; Psalm 35:26; 109:29; *with justice*, Job 29:14; *terror*, Eze. 26:16; *salvation*, 2 Chron. 6:41, etc.; compare the phrases in Homer, ἔσσυο ἀλκήν, Il. xix. 36; ἐνυσσάσθαι ἀλκήν, Il. xx. 381; ἐνίπνευσεν ἀλκήν, Od. ix. 214. There is a play on the double use of this word, Job 29:14, צֶדֶק לָבַשְׁתִּי וַיִּלְבָּשֵׁנִי "I have put on righteousness, and it has put me on," i. e. I am covered without with righteousness as a garment, and within it wholly fills me. Connected with this latter use is the expression by which *the Spirit of God* is said *to put on any one*, i. e. to fill him, Jud. 6:34; 1 Ch. 12:18; 2 Ch. 24:20; compare Luke 24:49; compare the Syriac expression, לבשׁ בכחא Satan has put these on, i. e. has filled these, Ephraemi Opp. Syr. ii. 504, 505.

PUAL, part. מְלֻבָּשִׁים בַּדִּים Exr. 3:10, and מְלֻבָּשִׁים בְּגָדִים 1 Ki. 22:10; 2 Chron. 18:9; *clothed with* (official) *garments, with robes.*

HITHPAEL, *to clothe* some one; followed by an acc. of pers. 2 Ch. 28:15; more often followed by two acc. of pers. and garment; to clothe some one with a garment (*et fieri sua bas Κτιτὶ σκηνήν*), Gen. 41:42; Exod. 28:41; followed by עַל Gen. 27:16, "with goat skins she clothed his hands." Metaph. to clothe any one with salvation, i. e. to bestow it largely, Ps. 132:16; Isa. 61:10.

Derived nouns, לְבוּשׁ, סַלְבֻּשׁ, לְבֻשָׁה, תַּלְבֻּשֶׁת.

לָבַשׁ fut. יִלְבַּשׁ Chald. id. followed by an acc. Dan. 5:7, 16; Aph. הַלְבִּישׁ (in a Hebraizing form), *to clothe*, followed by an acc. of the garment, and לְ of pers. Dan. 5:29. 3848

לְבוּשׁ see לָבַשׁ. see 3830

לֹב m. prop. apparently, a deep cavity, a basin; 3849
(compare Syr. לֶבְיָא basin, dish; Gr. Λάκκος, Λάκες. Latin *lacus, lacuna*, from the root לָקַע); hence, the *smallest of the measures* of liquid things, *a log*; according to the rabbins the twelfth part of a Hin, equal to the contents of six eggs, Lev. 14:10, 12, 15, 21, 24.

† לָבַב an unused root. Arab. لَبَّ means besides 3854
other things, *to be deep* (used of water, the sea ["לֵב depth of the sea"]); hence the Hebr. לֵב.

† לָהַד an unused root; Arab. لهد to press, to oppress; whence—

לַהַד [*Lahad*], pr. n. m. 1 Ch. 4:2. 3855

לָהָה i. q. לָאָה (comp. פָּאָה and קָהָה TO BE LANGUID, TO BE EXHAUSTED. (The primary idea appears to me to be that of *fainting from thirst*, when, with *the tongue thrust out*, one burns and longs for drink; comp. the verbs beginning with לֹ, such as לָגַם, and the remarks on the root לוּשׁ. Comp. Lat. *languco*, and Germ. *lechzen*, whence the frequentative *lechzen* to *let* (εφ.). It occurs once Gen. 47:13, וַתֵּלַהּ אֶרֶץ מִצְרַיִם מִפְּנֵי הָרָעָב "and the land of Egypt was exhausted through the famine," (Chald. לְהָה often used to answer to the Hebr. לָאָה.) 3856

לָהַהּ unused in Kal; prob. i. q. ["לָהָה] pr. TO BURN WITH THIRST; and, as this is the case with rabid dogs, *to be rabid, mad*, like a dog; *to be mad.* I thus understand—

HITHPALPEL, part. מִתְלַהְלֵהַּ *mad, insane*, Proverbs 26:18. LXX. in the Aldine edition, and Symm. πεφρύαγμενος, tempted, driven (*by a demon*). Venet. *ἐλυτρώϊς.* There is in Syriac a secondary root derived from the idea of madness, לְהַלְהֵל to be frightened, scared.

3851, 3852 לַהַב m. לַהֲבָה Num. 21:28, and לַהֶבֶת 1 Sam. 17:7, fem.; pl. לְהָבוֹת Ps. 105:32, const. לַהֲבוֹת Ps. 29:7.

(1) *flame*, Joel 2:5; Job 41:13.

(2) *flaming*, i. e. *glittering steel*, in brightness resembling a flame, i. e. *the point of* a spear, or sword, 1 Sa. 17:7; Nah. 3:3; Job 39:23; also used absol. of a naked *sword*, Jud. 3:22; see also שִׁלְהֶבֶת and נָפָל.

3853 לַהֲבִים m. pl. ἅπαξ λεγόμ. Genesis 10:13 [*Lehabim*], pr. n. of a people of Egyptian origin, prob. i. q. לוּבִים *Lybians*; as to the relation of the forms עִ and עִ see p. CCXI, A.

† לָהָג an unused root; Arabic لهج prop. to be greedy, eager for any thing, to long for greedily; commonly used figuratively, to be greatly addicted, or to attend much to any thing; to hear or learn diligently, (just like Germ. fubieren). Hence—

3854 לֶהֶג m. *study of letters*, as it is well explained by Aben Ezra, Eccles. 12:12; in the other member there is עֲשׂוֹת סְפָרִים to make, or write books (LXX. μελέτη; Vulg. *meditatio*; Luth. Predigen).

† לָהַד an unused root; Arab. لهد to press, to oppress; whence—

3855 לַהַד [*Lahad*], pr. n. m. 1 Ch. 4:2.

3856 לַהַט i. q. לָאַט (compare p. CCXI, A), pr. *to hide*; hence to use occult and magical arts; whence לְהָטִים which see.

3857 I. לַהַט TO BURN, to flame (also Syr. Ch. id.). Ps. 104:4. לְהָטִים *the flaming*, those who breathe out fire and flames, Ps. 57:5.

PIEL לִהֵט *to kindle, to make burn* (used of a flame), with an acc. Joel 1:19; 2:3; Psalm 83:15; 106:18; Isa. 43:25; to blow (used of the breath), Job 41:13.

Hence לְהָט.

3858 II. לַהַט i. q. לָאַט (compare p. CCXI, A), pr. *to hide*; hence to use occult and magical arts; whence לְהָטִים which see.

3858 לַהַט m. pr. *flame*, hence *flaming steel* of a sword, Gen. 3:24; compare לָהַב.

3858 לְהָטִים [plur. with suff. לַהֲטֵיהֶם] *incantations*, see Ex. 7:11; i. q. לָטִים. See לָהַט No. II.

3859 לָהַם unused in Kal. Arab. لهم to swallow down greedily, whence لهم greedy, a glutton. Cogn. לָחַם.

HITHPAEL, part. מִתְלַהֲמִים things which are swallowed down greedily; *dainty morsels*, Pro. 18:8; 26:22.

3860 לְהֵן compounded of לְ and the pron. הֵן (which see), *therefore*, Ruth 1:13; i. q. לָכֵן.

3861 לָהֵן Ch.—(1) i. q. Heb. *therefore*, Dan. 2:6, 9; 4:24. It becomes—

(2) an adversative particle (just like the Hebrew לָכֵן p. CCCCXI, A, on which account many have regarded this word to be compounded of לֹא and כֵּן), *nevertheless, however*, but Exr. 5:12, with a previous negation; *but* (forbrn), Dan. 2:30; *unless*, Dan. 2:11; 3:28; 6:8.

† לְהַקְהֵק an unused and doubtful root; *to increase in age*; introduced by L. De Dieu, from the Æth., to explain (according to his rendering) the following word—]

3862 לְהַקְהָה f. only 1 Sa. 19:20, prob. by a transposition of letters, i. q. קְהִלָּה *an assembly*. So LXX., Syr., Ch.; compare also יְקַהֲלוּ 2 Sa. 20:14.

לוֹ is three times put for לֹא *not*; see לֹא note 1. see 3808

לוֹא see דָּבַר. see 3810

3863 לוּא & לוּ (1 Sa. 14:30; Isai. 48:18; 63:19)—[The power of this word as an *interjection* is taken as primary in Thes.]—(1) a conditional conjunction, *if*, used, when at the same time it is implied that what is spoken of neither is, nor was, nor will be, or at least that it is very improbable and uncertain (compare אִם p. lvi, A). Just as the sense may require it, it is followed by—(*a*) a preterite, Deut. 32:29, לוּ חָכְמוּ שָׂכְלוּ זֹאת "if they were wise (which they are not) they would understand this." Jud. 13:23, לוּ חָפֵץ יְיָ לַהֲמִיתֵנִי לֹא לָקַח מִיָּדֵנוּ "if Jehovah pleased to slay us, he would not have accepted," etc. Jud. 8:19; 1 Sa. 14:30; Num. 22:29.—(*b*) a future, Eze. 14:15, "if I should send (which I do not say that I will do) evil beasts into the land ..... 16. ... these (three righteous men) alone should be saved." (In verse 13 there is כִּי in the same sense; in verses 17, 19, the conditional particle is altogether omitted.)—(*c*) by a participle, 2 Sa. 18:12, וְלוּ אֲנִי שֹׁקֵל עַל כַּפַּי אֶלֶף כֶּסֶף לֹא אֶשְׁלַח יָדִי בְּנַעַר "and if any one would give into my hand (what no one offers me) a thousand shekels, I would not put forth my hand," etc. Psalm 81:14, 15; compare לוּלֵא. There is an aposiopesis in this instance, Gen. 50:15, יִשְׂטְמֵנוּ לוּ יְשַׁלְּמֵנוּ "if Joseph should hate us, (what then?)" מה׳ wird נוסף und verfolgt? Well rendered according to the sense by the LXX. *μὴ γένοιτο.*

(2) It is applied as an interjection *of wishing: O that! would that!* just as a conditional expression (as מִי or בִּלְעֲדֵי) may be so enunciated, that what we wish is spoken of as uncertain and not very probable; מִי or בִּלְעֲדֵי *o mens et bona Gellii!* A remarkable instance of this is Job 16:4, לוּ יֵשׁ נַפְשְׁכֶם תַּחַת נַפְשִׁי אֲחַבֵּרָה עֲלֵיכֶם בְּאִמְרֵי "if your souls were in my soul's place, I would make a league against you with words;" where the very condition involves a kind of wish, that his friends might feel calamity at least for a little. It is followed by a fut. Gen. 17:18; Job 6:2; an imp. Gen. 23:13 (comp. אִם C, 3), a preterite, Num. 14:2, לוּ מַתְנוּ "would that we had died!" Nu. 20:3, לוּ נָגַעְנוּ, but with a future signification, Isa. 63:19, לוּא קָרַעְתָּ "Oh that thou wouldest rend (heaven)." It is merely *concessive* in Gen. 30:34, לוּ יְהִי כִדְבָרֶךָ "let it be according to thy word." (Arab. لَوْ id. compare De Sacy, Gram. Arabe, i. § 885. In Syriac there are three forms לֵא Heb. אַל *if*, לָא not, לֵיכָא oh that! As to etymology this particle seems to be kindred to the root לָוָה, so that the conditional signification is from being annexed, depending. [Taken in Thes. to be of the same origin as לוּלֵא.])

לוּא see לוּ. see 3808

לוֹא see לֹא. see 3863

לוּד an unused root, kindred to לָאַד. Arab. *to thirst.* †

3864 לוּבִים n. gent. pl. 2 Ch. 12:3; 16:8; Nah. 3:9, and לֻבִים Dan. 11:43, [*Lubim*], *Libyans*, always connected with the Egyptians and Æthiopians. Comp. לְהָבִים. Arab. لُوبِيٌّ a Libyan; if this be a Phœnicio-Shemitic word, it properly signifies, an inhabitant of a thirsty, i. e. an arid country; compare עִיִּים.

3865 לוּד [*Ludim, Lydians*], pr. n. of two nations —(1) of one sprung from Shem, Genesis 10:22; according to Josephus (Ant. i. 6, § 4) the *Lydians* in Asia Minor, an opinion not improbable.—(2) of an African people (perhaps belonging to Æthiopia), of Egyptian origin, accustomed to fight with bows and arrows. Eze. 27:10; 30:5; Isa. 66:19; and לוּדִים Gen. 10:13; Jer. 46:9. See J. D. Michaëlis, Spicileg. tom. i. p. 256—260; ii. 114, 115.

3866 † לָהַהּ an unused root, Arabic لَهَّ *to shine, to be bright* (comp. λευκός, γλαυκός; λεύσσω, γλαύσσω); hence *to be polished, smooth.* Hence is—

3867 לֹהַ m. pl. לָהוֹת *a table, tablet* (Syr. לֻחָא; Arab. لَوْحٌ; Æthiopic ሌሐ id.)—(*a*) of stone, on which anything was carved, or inscribed; לֻחוֹת הַבְּרִית Deut. 9:9; לֻחוֹת הָעֵדֻת Ex. 31:18, the tables of covenant, of law.—(*b*) of wood, 1 Ki. 7:36; of *the leaf* of a door, Cant. 8:9; Dual לְחָיַיִם *the deck* of a ship, which seems to have been double, Eze. 27:5.—(*c*) trop. Pro. 3:3, "write upon the table of thy heart;" compare Jer. 17:1; 2 Cor. 3:3; and δέλτοι φρενῶν, Æsch. Whence—

3872 לוּחִית [*Luhith*], ("made of tables or boards"), pr. n. of a town of the Moabites, Isa. 15:5; Jerem. 48:5.

3873 לוּחִישׁ with the art. הַלּוּחִישׁ ("enchanter"), [*Hallohesh, Halohesh*] pr. n. m., Neh. 3:12; 10:25.

3874 לוּט —(1) i. q. לָטַט No. II, TO COVER OVER, TO HIDE, TO WRAP UP. Part. acc. לוֹט *hiding*, Isa. 25:7; and another form לֻט intrans. *hidden*, secret; whence בַּלֻּט secretly, Ruth 3:7; 1 Sa. 18:22; 24:5; once בְּלֻאט Jud. 4:21. Part. pass. f. לְטוּטָה *wrapped up*, 1 Sam. 21:10.

(2) *to do secretly.* Part. pl. לֻטִּים *secret arts, incantations*, Ex. 7:22; 8:3, 14; instead of which there is לְהָטִים Ex. 7:11; see לָהַט.

3869 perverseness, wickedness, Isa. 30:12. More fully, Prov. 14:2, נֹלֵל דְּרָכָיו "whose ways are perverse;" and Prov. 2:15, לְלוֹזִים מַסְלֹתָם id.

Hithpa. fut. יִלּוֹז (inflected in the Chaldee manner, like יִלֵּיט from לוּט); i. q. Kal, *to go away, depart*, Prov. 4:21.

3869 לוּז m.—(1) *the almond tree*, Gen. 30:37. (Arab. لَوْزٌ, Syr. לֻוזָא. Its derivation is hardly to be sought for in the Phœnicio-Shemitic languages. It seems to be softened from the original form, which, in Armenian, is preserved in ընկուզ *nux*; Lat. in *nux*; which, with a different inflection, is found in Hebrew, in אֱגוֹז a nut.)

3870 (2) [*Luz*], pr. n.—(*a*) of a town in the tribe of Benjamin, called also from its neighbouring sanctuary בֵּית אֵל [but see Gen. 27:17, for the *true* reason of this latter name], (see p. cxvii, A), Josh. 18:13; Jud. 1:23.—(*b*) another in the country of the Hittites, founded by an inhabitant of the former. Jud. 1:26.

† לוּחַ an unused root, Arabic لَحَّ *to shine, to be bright* (comp. λευκός, γλαυκός; λεύσσω, γλαύσσω); hence *to be polished, smooth.* Hence is—

3871 לוּחַ m. pl. לוּחוֹת *a table, tablet* (Syr. לֻחָא; Arab. لَوْحٌ; Æthiopic ለሐ id.)—(*a*) of stone, on which anything was carved, or inscribed; לוּחוֹת הַבְּרִית Deut. 9:9; לוּחוֹת הָעֵדֻת Ex. 31:18, the tables of covenant, of law.—(*b*) of wood, 1 Ki. 7:36; of *the leaf* of a door, Cant. 8:9; Dual לְחָיַיִם *the deck* of a ship, which seems to have been double, Eze. 27:5.—(*c*) trop. Pro. 3:3, "write upon the table of thy heart;" compare Jer. 17:1; 2 Cor. 3:3; and δέλτοι φρενῶν, Æsch. Whence—

3872 לוּחִית [*Luhith*], ("made of tables or boards"), pr. n. of a town of the Moabites, Isa. 15:5; Jerem. 48:5.

3873 לוּחִישׁ with the art. הַלּוּחִישׁ ("enchanter"), [*Hallohesh, Halohesh*] pr. n. m., Neh. 3:12; 10:25.

3874 לוּט —(1) i. q. לָטַט No. II, TO COVER OVER, TO HIDE, TO WRAP UP. Part. acc. לוֹט *hiding*, Isa. 25:7; and another form לֻט intrans. *hidden*, secret; whence בַּלֻּט secretly, Ruth 3:7; 1 Sa. 18:22; 24:5; once בְּלֻאט Jud. 4:21. Part. pass. f. לְטוּטָה *wrapped up*, 1 Sam. 21:10.

(2) *to do secretly.* Part. pl. לֻטִּים *secret arts, incantations*, Ex. 7:22; 8:3, 14; instead of which there is לְהָטִים Ex. 7:11; see לָהַט.

Hithpa. i. q. Kal, No. 1, 1 Ki. 19:13. Hence לֹט and—

לוֹט m.—(1) *a covering, a veil.* Isaiah 25:7, וְהַלּוֹט הַלּוֹט עַל כָּל הָעַמִּים "the covering which is spread over all nations," that which covers their faces and makes them sad. [Rather, the vail which keeps their hearts from God.] 3875

(2) pr. n. *Lot*, the son of Abraham's brother, Gen. 13:1, sq.; 19:1, sq.; the ancestor of the Ammonites and Moabites, who were called, on this account, *the children of Lot*, Deut. 2:9; Ps. 83:9. 3876

לוֹטָן ("a wrapping up"), [*Lotan*], pr. n. of a son of Seir, Gen. 36:20, 29. 3877

לִי ("adhesion," or "garland," "crown," i. q. לֵוָה from the root לָוָה) m.—(1) pr. n. *Levi*, the third son of Jacob by Leah, Gen. 29:34; 34:25; 35:23; the ancestor of the tribe of Levi (לֵוִי), which was set apart for the service of the sanctuary, and of which was the family of Aaron (בֵּית אַהֲרֹן), to whom the priesthood was appropriated. 3878

(2) patron. name for לֵוִי *a Levite*, Deut. 12:18; Jud. 17:9, 11; 18:3; Plur. לְוִיִּם Josh. 21:1, sq. *3881

לֵוִי Chald. plur. emphat. לְוָיֵא *Levites*, Ezr. 6:16, 18; 7:13, 24. 3879

לְוָיָה *f. a garland, a wreath*, so called from the idea of *joining* and *bending* (see the root לָוָה); compare Arab. لَوَى to bend, to curve, to wreathe, to twist; III. to twine one's self as a serpent; لِوًى fold of a serpent, Pro. 1:9; 4:9. Hence— 3880

לְוְיָתָן with the adj. termination ־ָן, like נְחֹשְׁתַּיִם brazen, from נְחֹשֶׁת, from עֲקַלְתּוֹן, prop. an (animal), *wreathed, twisted in folds.* 3882

(1) *a serpent* of a larger kind, Job 3:8 (as to this place see the root עוּר Pilel); Isa. 27:1 (where it is the symbol of the hostile kingdom of Babylon).

(2) specially, *a crocodile*, Job 40:25, seq.

(3) any very *large aquatic creature*, Ps. 104:26; used for a fierce enemy, Psa. 74:14; comp. תַּנִּין Isa. 51:9; Ezek. 29:3; 32:2, 3. Bochart, Hieroz. P. ii. lib. v. cap. 16—18.

† לוּל an unused root, kindred to the root גָּלַל (which see); Germ. *rollen, to wind, to twist round:* whence the following words.

לוּל pl. לוּלִים *winding stairs*, 1 Ki. 6:8. (Ch. id.) 3883

3924 לוּלֵי only in plur. לוּלֵאוֹת, def. הַלּוּלָאוֹת, constr. לוּלְאֹת (of the form דּוּגְיוֹת which see), *loops*, into which the hooks (הַקְּרָסִים) were put in the curtains of the holy tabernacle; Exodhäften, Exödsringen, so called from their being twisted round, Exod. 26:4, seq.; 36:11, seq.; Vulg. *ansulæ*.

3884 לוּלַי Gen. 31:42; Deut. 32:27, and לוּלָא Gen. 43:10; Jud. 14:18; 2 Sa. 2:27 (compounded of לוּ *if*, and לֹא, לְ i. q. לֹא *not*). A conditional negative conjunction *except, unless* (it be, it were), conveying also the signification that something really is, thus differing from אִם לֹא (compare the remarks on the word לוּ). Followed by a preterite, Gen. 31:42, לוּלֵי אֱלֹהֵי הָיָה לִי "except God had been for me." Isa. 1:9; 1 Sam. 25:34; 2 Sam. 2:27; followed by a part. 2 Ki. 3:14, לוּלֵי פְּנֵי יְהוֹשָׁפָט אֲנִי נֹשֵׂא "unless I regarded Jahoshaphat," etc.

3885 לִין & לוּן pret. לָן Gen. 32:22; 2 Sa. 12:16; לָנוּ Jud. 19:13, gerund לִין Gen. 24:25; and so frequently, also לָלִין ib. verse 23; imp. לִין Jud. 19:6, 9; לִינִי Ruth 3:13; Joel 1:13; fut. יָלִין, לָלִין apoc.; יָלֶן 2 Sam. 17:16; תָּלֶן Jud. 19:20; Job 17:2; conv. וַיָּלֶן Gen. 28:11; 32:14. Part. לָנִים Neh. 13:21.

(1) TO PASS THE NIGHT, TO LODGE (prob. denom. from לַיְלָה, לָיִל *night*, ו and י being interchanged, see p. CCCCXXI, A), Gen. 19:2, and often; see the instances just given. Also used of inanimate things, as of food, when kept to the next day. Exod. 23:18; 34:25; Deut. 16:4; Lev. 19:13, "the wages of thy hireling shall not be with thee all night till the morning;" poet. Job 29:19, "the dew lodges in his branches." Also, *to turn in, in order to lodge*, Ps. 30:6, "in the evening weeping may come in, but joy comes in the morning."

(2) *to tarry, to dwell, to continue* (compare לוּב *to lodge, to remain in any state*), Pss. 25:13, "his soul continues in prosperity," enjoys continual prosperity; Ps. 49:13, וְאָדָם בְּיקָר בַּל יָלִין "but man, being in honour, does not remain," his honour is not stable; Job 41:14, "strength dwells (as if it had its seat) in his neck;" Job 17:2; 19:4, "(if) indeed, I have erred אִתִּי יָלִין כִּשְׁגִיאָתִי my error continues with me," i. e. *I* have erred, and not you, and I alone have to pay the penalty of my erring.

NIPHAL, *to shew oneself obstinate, to be stubborn* (the signification of remaining and persisting applied in a bad sense); hence, *to murmur, to complain*, followed by עַל against any one, used of a people murmuring against their leader, Ex. 15:24; Num. 14:2; 17:6; and Jos. 9:18 קרי.

HIPHIL.—(1) causat. of Kal No. 2, Jer. 4:14, "how long wilt thou harbour (i. e. wilt thou cherish) vain thoughts?"

(2) i. q. Niphal, pr. *to shew oneself stubborn*, followed by עַל against any one. Pret. הֶלִינוֹתָם Num. 14:29; fut. וַיָּלֶן Ex. 17:3, elsewhere always with the first radical doubled in the rabbinical manner (see Lehrg. p. 407); וַיְלִינֵנִי Ex. 16:8; Num. 14:36; 16:11; part. מַלִּינִים Num. 14:27; 17:20, an inflection which is appropriated to this signification.

HITHPALEL, i. q. Kal No. 1, Ps. 91:1; Job 39:28. Derivatives מְלוֹנָה, מְלוּנָה, חַלְמוּת.

3886 לוּעַ TO SWALLOW DOWN, TO SUCK DOWN, Obad. 16; hence לֹעַ *throat*. For לֻעַּ Job 6:3, see the root לָעַע.

It was appositely remarked a good while since by J. D. Michaelis (Supplem. p. 1552), that the syllable לע refers to the sound of *swallowing down greedily, sucking down*; and this signification is found in most of the Phœnicio-Shemitic roots whose first or primary syllable is לֹ, as לָעַע to lick up, to sip up; לָשַׁן & לָחַשׁ id., לָשַׁם (Arab. لَعِمَ, لَعِمَ) to eat greedily, לָחַם Ethpe. to devour greedily, לַע greedy, glutton, לַפְתִּי to lick up, to eat greedily, Syr. לְחַמ, לְחַכ, לְחַפ, לְחַשׁ a jaw: there is a similar power in the kindred syllable לַ, לָ, לֵ, as, לָקַק (לָקַח) to lick, לָגַם to swallow down, and לָחַם to eat, לָהַב and לָהַט to lick, lap (as a flame), i. e. to flame, compare Sanso. *lih*, to lick, Gr. λείχω, λιχμάω, λιχνεύω, Lat. *LiMo, LiGurio*, transp. *GuLa, deglutio*, Germ. lecken, and with a prefixed sibilant schlucken, schlingen.

To these may be added a large class of Phœnicio-Shemitic roots, which commence with the syllables לַ, לָ, לֵ and signify the various motions of the tongue, such as *to gape with the mouth open, and the tongue extended*, as is the case in ardent and rabid thirst (see לָהַט, לָהַב, לָאָה, לָטַשׁ, Germ. lechzen, trachten), *to vibrate the tongue, and hiss* like a serpent, or one speaking in a whisper (see לָחַשׁ); *to stammer, to speak barbarously* (i. e. without being understood), *and foolishly* (לָעַג, where more may be seen, לָצָה, לָצַם). The Greeks express the idea of *eating greedily*, and of *stammering or babbling*, by the syllable *la, lam, lab, lap*; compare λάω to lick, λάβρος, λάπαρος, voraciously talkative, λαιμός, λαιμὸς the throat, λαμία voracious (an anthropophagite غُولٌ Ghûle; see לִילִית), λάπτω, λαφύσσω; Lat. *lambo, labium*; Pers. لب lip; German lippe, and the common words lobbern, schlabbern. The signification of *deriding*, which comes from that of stammering (לָעַג), is found in Greek in the same letters when transposed γελάω, χλεύη.

3887 לָעַג prop. TO STAMMER (compare לָגַג, and the observations on לָגַם); hence—

(1) *to speak barbarously*, i. e. in a foreign tongue, from those who speak a foreign language appearing, to those who are ignorant of it, as if they bebbled and stammered senselessly; see HIPHIL.

(2) *to deride, to mock* any one, prob. by imitating his voice in sport (compare Isa. 28:10, 11, and לַעַג. To this answer Sanso. *lad*; Lat. *ludere*; Gr. λάσθη, derision), Prov. 9:12. Part. לָץ *a mocker, scoffer*, i. e. a frivolous and impudent person, who despises scoffingly the most sacred precepts of religion, piety, and morals (compare לוּץ), Ps. 1:1; Pro. 9:7, 8; 13:1; 14:6; 15:12; 19:25; 22:10; 24:9; Isa. 29:20.

HIPHIL.—(1) *to act as interpreter, to interpret* (from the idea of speaking barbarously, in a foreign tongue; compare Kal No. 1). Part. מְלִיץ *an interpreter*, Gen. 42:23 (well rendered by the LXX. ἰρμηνεὺς, Onk. מְתוּרְגְּמָנָא); hence *an ambassador, internuncio*, 2 Ch. 32:31; Isa. 43:27; מְלִיצָה מַלְאָךְ Job 33:23; *angel interceding* with God on behalf of men, μεσίτης, tutelar; compare Matt. 18:10. [This is strange theology, Christ is the one μεσίτης and intercessor for his people.]

(2) i. q. Kal No. 2, *to deride, to mock*, followed by an acc. Ps. 119:51; Pro. 14:9; followed by a dative Pro. 3:34.

[PIEL, this apparently belongs the part. לְלַעֲנִים *scorners, mockers*, Hosea 7:5, for לְמַלְעִגִים Lehrg. p. 316.* Thes.]

HITHPALEL הִתְלַעְלֵעַ *to act foolishly, impudently*, Isa. 28:22.

Hence לְעִיטָה, לְעִיט.

3898 לוּשׁ [" TO KNEAD with hands and feet, kindred to דּוּשׁ, also לָרַשׁ, לָבַשׁ"], TO KNEAD dough, Genesis 18:6; 1 Sa. 28:24; 2 Sa. 13:8. (Syriac and Chald., Arab. عَلَسَ). Hence לִישָׁה.

[" (2) *to be strong, firm*; Arab. لَثَّ Med. Yo, III., V., id. Hence לִישָׁה."]

3889 לִישׁ pr. n. m. 2 Sam. 3:15 כתיב; compare לַיִשׁ 2, *b*.

3890 לְוֹת Ch. (for לְוָאת, from the root לוּת [" of the form נְטָת, נְטָה"]), prop. connection, *adhesion*; used as a preposition *by, with*, like the Syr. לְוַת; Ezr. 4:12, לְוָתְךָ i. q. Hebr. עִמְּךָ; French *de chez toi*.

לָץ see הֹלֵל. see 1975

† לְוֹז an unused ["and doubtful"] root, i. q. לוּז, whence ["perhaps"] לְוֻזִית.

לְוֻזָה see לְזָה. see 1976

לְוֻזִית see לְזָה. see 1977

3891 לְוּז f. *perverseness*, Prov. 4:24, from the root לָזָה [" or from לוּז"].

3892 לַח adj. (from the root לָחָה); pl. לִחִים (with Dagesh forte implied, Gramm. § 29, 1); prop. *moist*; hence *fresh*, of wood, Gen. 30:37; of a grape, Num. 6:3; of new ropes, Jud. 16:7, 8.

3893 לֹחַ m. *vigour, freshness*, Deut. 34:7, from the root לָחַח.

† לְחוּדָה an unused root; Æth. ለሐየ: to be beautiful, handsome, whence לְחִי cheek [" from the *fresh* colour"].

3894 לֶחֶם or לָחֹם (from the root לָחַם).—(1) that which is eaten, *food*; Job 20:23, וְיַמְטֵר עָלָיו לַחֲמוֹ "and he shall rain upon them with their food," i. e. "and he shall rain upon them what shall be their food, God shall send upon them what shall fill their belly. *To rain with food* (לַחֲמוֹ) *is* here put poetically for send down food in rain; as in German it is said, es regnet mit großen Aexpfen and regnet große Aexpfen herab.

(2) *flesh, body*, Zeph. 1:17, where for לְחֶמָם some MSS. and printed editions have לִחְמָם. (Arab. لَحْم pl. لُحُوم flesh.)

† לְחוּת an unused root, *to be moist*; Æthiopic ለሐሐ: to moisten (see Ludolf Lex. in Syllabo, p. 635; in both editions of his Lexicon this word itself is omitted). Chald. לְחַח id., לְחִיחָה, לְחוּחָא, לְחוּחִיתָא [" from the *moist* vigour. Hence לֵחַ [and לַח].

3895 לְחִי f. in pause לֶחִי; with suff. לֶחְיוֹ; dual לְחָיַיִם, const. לְחֵי Isa. 30:28; with suff. לֶחְיֵיהֶם Ezek. 29:4; but לֶחָיַיִם Hos. 11:4.

(1) *the cheek*, so called as being the seat of beauty [" from its fresh colour"]; see the root לָחָה. הִכָּה עַל לֶחִי, נָתַן לֶחִי אֶת to *smite anyone on the cheek*, implies castigation or insult, Mic. 4:14; 1 Ki. 22:24; Job 16:10; compare Isa. 50:6; Lam. 3:30.

(2) *jaw-bone*, Jud. 15:15—17; Job 40:26; Ps. 3:8, הִכִּיתָ אֶת כָּל אֹיְבַי לֶחִי "thou hast broken the jaw-bone of all my enemies:" an image taken from beasts

of prey, which, when their jaw is broken and their teeth extracted, can no longer do harm. Arab. لحى id., لحية beard.

3896 (3) [*Lehi*], pr. n. of a place on the borders of the Philistæa, Jud. 15:9; 14:19; fully called רָמַת לְחִי *the high place*, or hill, *of the jaw-bone*, prob. so called from the series of abrupt rocks, (as single rocks are called *teeth*, see שֵׁן; *a jaw* is found as the name of a mountainous place in the Chaldee pr. n. לְחָיָת מוֹאָב for Hebr. שֵׁן מוֹאָב, Mich. Suppl. p. 1453); the writer himself [who as being inspired is to be implicitly believed] refers it *to the casting away of the jaw-bone*, as if it were written רְמַת לְחִי (from the root רָמָה to throw).

3897 לָחַךְ i. q. לקח TO LICK; German lecken; Arabic لعق; Syr. لحك Peal and Pael id. In Kal it is once used [in speaking of an ox] for *to lick away, to eat up* or *departure by licking*, Num. 22:4.

PIEL, לִחֵךְ *to lick, to eat up by licking*, spoken of an ox, Num. loc. cit. (compare Arab. لحس to lick up fodder as an ox), used of fire, 1 Ki. 18:38; לִחֵךְ עָפָר to lick the dust; hyperb. of one who prostrates himself as a suppliant on the ground, Psalm 72:9; Mic. 7:17; Isa. 49:23.

3898 לֶחֶם fut. יִלְחַם—(1) TO EAT (kindred to לָחַם, see under the root לוּחַ), i. q. אָכַל, but only used poetically, Prov. 23:1; followed by an acc. of the food, Prov. 4:17; 23:6; followed by בְּ to eat *of* anything (*an ox* eats *of* grass), Prov. 9:5; Psalm 141:4. Metaph. Deut. 32:24, לְחוּמֵי רָשָׁף "consumed with pestilence."

(2) *to fight, to war*, followed by אֵת Psa. 35:1; and לְ of pers. 56:2, 3; more used in Niph. Fierce soldiers are hyperbolically said to devour their enemies, as Joshua says of the Canaanites, Num. 14:9, לְחֶמְכֶם הֵם "they shall be our bread;" Luth. denn wir wollen sie wie Brot fressen; compare Arab. غشم to eat; Conj. II. to fight; Pers. مردم خور anthropophagus, spoken of a fierce soldier; compare also Hom. *wrolimoio μάχα στέβεν*, Il. 10:8.

NIPHAL, נִלְחַם inf. absol. לָחֹם i. q. Kal No. 2, *to fight, to wage war* (with a recipr. signif. like the Gr. *μάχεσθαι*). 1 Sam. 17:10, נִלָּחֲמָה יָחַד "let us fight together," followed by an acc. of one's opponent, Josh. 10:25; Psalm 109:3; 1 Ki. 20:25; followed by בְּ Exod. 1:10; עִם 2 Ki 13:12; 14:15; אֶל Jer. 1:19; 15:20; עַל Neh. 4:8; also followed by לְ Ex. 14:14, 25; Deut. 1:30; and by עַל of that for which one fights, Jud. 9:17; 2 Ki. 10:3; בְּעַם עֲנִי Jud. 9:45; and עִיר עַל *to fight against* a city, *to besiege* it, Isa. 7:1; 2 Ki. 16:5; Jer. 34:22; 37:8. Derivatives לֶחֶם, לְחוּם, לְחִים, סִלְחָמָה.

•3901 לֶחֶם a verbal of a Piel form, *war, siege*. Jud. 5:8, אַז לֶחֶם שְׁעָרִים "then was there a besieging of the gates," i. e. the gates were besieged. Segol for Tsere (which is found in some MSS.) is put, on account of the construct state; although similar instances are not to be met with. [See Thes.]

3899 לֶחֶם of both genders (m. Num. 21:5; f. Gen. 49:20).

(1) *food*, both of men and of beasts, Lev. 3:11; Ps. 41:10; 109:5; Job 20:14; לֶחֶם אֲבִירִים the food of God, used of sacrifice, Lev. 21:8, 17. Jer. 11:19, עֵץ בְּלַחְמוֹ "the tree with its food," i. e. its fruit (compare Arab. اكل food, used of fruit). לֶחֶם הַמְּדִינָה the food of the governor, the provision for his table (Xenophon), Neh. 5:18; comp. verse 15; לְחַסֵּךְ Obad. 7, elliptically, אַנְשֵׁי לַחְמֶךָ those who eat of thy table, thy household; used of banquets, or meals, in the phrases לֶחֶם אָכַל to eat food (see אָכַל 1, let. c); and עָשָׂה לֶחֶם to furnish a banquet or meal, Eccl. 10:19.

(2) specially *bread* (as in Arab. لحم is specially *flesh*); לֶחֶם הַפָּנִים bread of the presence; LXX. *ἄρτοι ἐνώπιοι*; Vulg. *panes propositionis*; Luth. Schaubrote; [Engl. Trans. *shew-bread*.] Twelve small loaves which were set out in the holy tabernacle before Jehovah every week in the manner of festivaternis), Ex. 25:30; 35:13; 39:36; called in the later books לֶחֶם מַעֲרֶכֶת פָּנִים. When numerals are prefixed, בְּקֻעוֹת must be supplied; 1 Sam. 10:4, שְׁתֵּי לֶחֶם two (loaves) of bread; compare verse 3, once even—

(3) *wheat*, of the flour of which the Hebrews made their bread; *bread-corn, Brotkorn* (comp. Arab. طعام food; specially wheat; and on the other hand, Gr. *σῖτος*, wheat, then food of any kind). Isaiah 28:28, לֶחֶם יוּדַךְ וגו׳ "bread is threshed indeed, but they do not beat it hard," etc.

3900 לַחַם Ch. *food, a banquet*, Dan. 5:1.

3902 לַחְמִי see לַחְמִי בֵּית הַלַּחְמִי a Bethlehemite, p. CXVII, A. But לַחְמִי [*Lahmi*] also is found as the name of a man, 1 Ch. 20:5, in which place the author of the Chronicles has taken up the words of 2 Sa. 21:19, וַיַּךְ אֶלְחָנָן בֶּן־יַעְרֵי אֳרְגִים בֵּית הַלַּחְמִי אֵת גָּלְיָת הַגִּתִּי "and Elhanan, the son of Jaare-Oregim (this last word is

doubtful, and has perhaps been inserted from the end of the verse), a Bethlehemite, slew Goliath of Gath;" and mistaking the sense [see note], has sought to reconcile it with the account of David having slain Goliath, and has thus written conjecturally, וַיַּךְ אֶלְחָנָן בֶּן־יָעִיר אֶת לַחְמִי אֲחִי גָלְיָת הַגִּתִּי "Elhanan, the son of Jair, slew Lachmi, the brother of Goliath of Gath." *Lachmi* therefore, the brother of Goliath, is a fictitious person. [*Note.* An inspired writer must never be charged with mistaking the sense of a passage; whatever difficulties we may find, we must never forget that "all Scripture is given by inspiration of God."]

3903 לַחְמָם [*Lahmam*], pr. n. of a town in the plain country of the tribe of Judah, Joshua 15:40, where 32 copies have לַחְמָס. [So Engl. Trans.]

† לָחַן a Chaldee root, unused as a verb, pr. *to be lustful*, like the Gr. λάγνος, pr. to be greedy, like the kindred roots לָהַם, לָחַם, but applied to sexual desire. Hence—

3904 לַחְנָה f. Ch. *a concubine*, Dan. 5:2, 3, 23. Of frequent use in the Targums.

3905 לָחַץ fut. יִלְחַץ i. q. נָגַשׂ (kindred to אָלַץ, אנס, [לָעַץ], TO PRESS, TO SQUEEZE, Nu. 22:25; 2Ki. 6:32; *to oppress, to afflict* a people, Ex. 23:9; Judges 1:34; 2:18. (Arab. لحص VIII. to compel, לחץ to set upon, to be importunate with, Samaritan לחץ Z.)

NIPHAL, *to squeeze oneself*, Nu. 22:25. Hence—

3906 לַחַץ m.—(1) *oppression, troubling* of a people, Ex. 3:9.

(2) *calamities, distresses*, Job 36:15; 1 Kings 22:27, לֶחֶם לַחַץ וּמַיִם לָחַץ "bread of affliction, and water of affliction," such as is eaten in a time of calamity. Isa. 30:20.

3907 לָחַשׁ not used in Kal, *sibilavit, susurravit*, TO WHISPER, Greek ψιθυρίζειν, Germ. lispeln (all of which words are like the Hebrew, onomatopoetic), compare the kindred נָחַשׁ. ([Syr. كحش to whisper in the ear, كحشا Peal, to use enchantment] Arab. لحس to lick, to hiss as a serpent, whence لَوَاحِس *whisperers*, i. e. serpents; Æth. ለሐሰ: id. also, to mutter, to speak softly; for the Gr. γρύζω, ለሐሥሠ: to whisper into the ear; ተለሐሥሠ: to whisper amongst themselves.)

PIEL לִחֵשׁ *to whisper, to mutter*, specially used of the incantations of sorcerers, uttered in a mutter. Particip. מְלַחֲשִׁים *enchanters, sorcerers*, Psalm 58:6.

HITHPAEL, *to whisper amongst themselves* (unter sich zischeln, flüstern), 2 Sa. 12:19; followed by עַל against any one [Ps. 41:8].

Hence pr. n. לָחִישׁ and—

3908 לָחַשׁ m.—(1) pr. *a whispering*, i. e. prayers uttered in a low voice, Isa. 26:16.

(2) *incantation, magic*, Isa. 3:3; ["specially charming serpents;" Jer. 8:17; Ecc. 10:11. Compare אָשְׁפִים.

(3) pl. לְחָשִׁים Isa. 3:20, *amulets*, or superstitious ornaments, commonly gems and precious stones, or plates of gold and silver, on which magical formulæ were inscribed, such as women in the East were accustomed to hang round their necks, or put into their ears; according to Kimchi and Luther, *earrings*, (compare Gen. 35:4, and see the versions of that passage, and Syr. لحشا). Prop. *charms against enchantment*; nor ought it be deemed strange that the same word should both denote this and also enchantment itself (comp. رُقْيَة enchantment, also an amulet), since it was by the same thing, namely a magical song, that they both enchanted and sought to avert the effects of enchantment. See further in Comment. on this place.

3909 לְ part. Kal from לוּם (which see), *hidden*.

3910 לֹט (in the Samaritan copy, and many Hebrew MSS. written fully לוֹט), m. Gen. 37:25; 43:11; *ladum, ladanum*, Gr. λῆδον, λήδανον, λάδανον, a fragrant resinous gum, collected from the leaves of a plant growing in the island of Crete (*cistus, Cistus ladanifera*), (Herod. iii, 112), so called from *covering over*, hiding (root לוּם), comp. כֹּפֶר pitch from the root כָּפַר.—LXX., Vulg., render it *στακτή*, Syr. and Chald. *pistacia*, Saad. *chesnut*. See Celsii Hierob. t. i. p. 280—288; comp. J. D. Michaelis, Supplemm. p. 1494.

† לָטָא an unused root, i. q. Arab. لطأ and لطى *to cleave to the ground*, and the Chald. לְטָא = לוּט to hide; whence—

3911 לְטָאָה f. *a species of lizard*, Lev. 11:30. LXX. *χαλαβώτης*. Vulg. *stellio*. See Bochart, Hieroz. i. page 1073. Zab. لَطَاءٌ a lizard.

3912 לָטַשׁ ("hammered," "sharpened"), pr. n. of an Arabian tribe, sprung from Dedan, Gen. 25:3.

3913 **לָטַשׁ** fut. יִלְטֹשׁ.—(1) TO HAMMER, TO FORGE, Gen. 4:22.

(2) *to sharpen* by hammering, e.g. a ploughshare, 1 Sam. 13:20; a sword, Psa. 7:13. Metaph. Job 16:9, לְטָשַׁנִי עֵינָיו לִי "he sharpens his eyes against me," he watches me with stern and threatening eyes.

PUAL, part. *sharp*, Ps. 52:4.

Derivative, pr. n. לְטוּשִׁים.

3914 **לִיָּה** for לִוְיָה, לִוְיָה=לִוְיָה *a wreath*, from the root לָוָה; pl. *wreathe, festoons* (Guitianben, fretone), in architecture, 1 Ki. 7:29, 30, 36.

3915 **לַיִל** Isa. 16:3, and Lam. 2:19 מִרֹּב [" once לַיִל Isa. 21:11 in pause, like לַיְלָה and חֵיל"], const. לֵיל Ex. 12:42; Isa. 15:1; 30:29; more often with ה parag. לַיְלָה (Milel), in pause לַיְלָה, pl. לֵילוֹת [Root לול in Thes.], m.

NIGHT. (Arab. لَيْل Æth. ለይል Syr. ܠܠܝܐ.

לֵכֶן id. ["In all these cognate words there is a trace of ה parag.; see the note."] A word, beyond doubt primitive, from which the verb לוּן to pass the night, for לִיל, appears to be formed: [in Thes. לִיל as implying obscurity, is derived from לוּל]. Gen. 1:5, 14; Ps. 19:3, and so very often; אַרְבָּעִים לַיְלָה forty nights, Gen. 7:4, 12; חֲצִי הַלַּיְלָה all the night, Ps. 6:7; בַּלַּיְלָה in one night, Gen. 40:5; 41:11; לַיְלָה אֶחָד וְהוּא in that night, Gen. 32:14, 22.—*By night*, is expressed in Hebrew by לַיְלָה Gen. 14:15; Ex. 13:22 (whence יוֹמָם וְלַיְלָה Ex. 13:21; Lev. 8:35; Num. 9:21, and לַיְלָה כַּיּוֹם Isa. 27:3, לַיְלָה וְיוֹמָם 34:10; Jer. 14:17); post. בַּלַּיְלָה Job 24:14; Psal. 42:9; 77:7; 88:2; 119:55; לַיְלוֹת Psal. 16:7; בַּלֵּילוֹת Cant. 3:1. לַיְלָה adv. to night (like שַׁיִם to day), Gen. 19:5, 34. בַּלַּיְלָה as by night, Job 5:14. Figuratively used of *calamity, misery*, Job 35:10; Mic. 3:6; Isa. 21:11 (compare לֵילִי).

(*) *Note.* לַיְלָה with ה parag. pr. signified *by night*; however, gradually it was used for *the night time* (*die Zeit, in welcher es Nacht ist*), and *night itself*; just as נֶגְבָּה, נֶגְבָּה the region *towards the south* or *north*, for south and north (whence נְגִינָה, נְגִינוֹת comp. בְּקוֹעִים; this termination so coalesces with this substantive that in Chaldee and Syriac it is retained as though it were radical, and it becomes ו with the termination of the emphat. state. Hence—

3916 **לֵילְיָא** m. Chald. *night*, Dan. 2:19; 5:30; 7:2, 7, 13.

3917 **לִילִית** f. prop. *nocturna* (from לַיִל, with the adj. term. fem. ית־), *a nocturnal spectre*, which had, according to the rabbins, the form of a beautiful woman, and lay wait for children by night. [All this is utterly absurd when thus connected with the nature of *something real* mentioned in Scripture; *what* it is, may be doubtful.] Like this are the Greek and Roman fables about the woman "Εμπουσα, about the ἐνοσίτριαιναι (see Arist. Ran. 293; Creuzer, Comment. Herod. page 267), the Lamiæ, the Striges, and the Arabian fables about the Ghûles (الغول, الغولة). i. e. female monsters inhabiting deserts, and tearing men in pieces. Compare other names of spectres, שְׂעִירִים. Isa. 34:14. More may be seen in Bochart, in Hieroz. vol. ii. page 831; Buxtorf, in Lexicon Ch., and Talmud. page 1140, and in my Comment. on Isa. 13:22; 34:14. [It is really lamentable that any one could connect the word of God with such utter absurdity; many understand the *nocturnal* creature spoken of to be simply *the screech owl.*]

לִין see לוּן No. 1. see 3885

לִישׁ an unused root, i. q. לוּשׁ Med. Ye III. and V. to be strong, bold, לִבְּיָא strong; also לִיש strength, לִישׁ strong, brave. [This root is rejected in Thes.] Hence—

3918 **לִישָׁה** m.—(1) [In Thes. from לִישׁ], *a lion*, so called from his strength, Isa. 30:6; Job 4:11; Pro. 30:30. (Arab. ليث, Chald. לִית, Gr. Λὶς, ap. Hom. id.)

3919 (2) [*Laish*], pr. n.—(*a*) of a place on the northern borders of Palestine, elsewhere called לֶשֶׁם and לַיִשׁ (which see), Jud. 18:7, 29; with the addition of הָ־ local, Isa. 10:30, where others understand some other town near Jerusalem to be intended; see Comment. on the place.—(*b*) of a man, 1 Sa. 25:44, and 2 Sa. 3:15 קְרִי.

3920 **לָכַד** fut. יִלְכֹּד.—(1) TO TAKE, TO CATCH animals in a net or in snares (prop. to strike with a net, compare Arab. لكد to strike), Am. 3:5; Ps. 35:8; in a pit, Jer. 18:22; *take as captives*, soldiers in war, Num. 21:32; Josh. 11:12; Jud. 8:12; *to take*, i. e. *to capture* a city, Josh. 8:21; 10:1; 11:10. Metaph. Job 5:13, "he takes (snares) the wise in their own craftiness;" Prov. 5:22.

(2) *to intercept, to take before* (*auffangen*), Jud. 7:24, לִכְדוּ לָהֶם אֶת־הַמַּיִם "take the water before them."

(3) *to take, to choose* any one by lot. Compare

אָחַז No. 7. Jos. 7:14, הַשֵּׁבֶט אֲשֶׁר יִלְכְּדֶנּוּ יְהוָה "the tribe which Jehovah will choose," will mark out by lot; verse 17.

NIPHAL, pass. of Kal No. 1, Ps. 9:16; Jer. 51:56; 2 Ki. 16:18; No. 3, 1 Sa. 10:20, 21.

HITHPAEL, *to take hold of one another, to adhere together* (Arab. لكد Conj. V. to be joined together with the parts compacted), Job 41:9, יִתְלַכָּדוּ "they stick together (the scales of the crocodile);" Job 38:30, פְּנֵי תְהוֹם יִתְלַכָּדוּ "the face of the waters adheres together," is frozen. Compare אָחַז No. 4.

Derivatives, מַלְכֹּדֶת and—

3921 **לֶכֶד** m. *capture, being taken*, Prov. 3:26.

see 3212 **לָכָה** I. imp. of the verb הָלַךְ, with ה parag. *go, depart*, Num. 10:29. It becomes a part. of exciting, *aye, go to, come now*, Gen. 31:44, even when women are addressed, Gen. 19:32, for לְכִי, in pl. לְכוּ *agite*, Gen. 37:20; 1 Sa. 9:9; Isa. 2:3, 5. The sing. is also written לֵךְ, Num. 23:13; Jud. 19:13; 2 Chron. 25:17.

prep. plus pers. pronoun; see p. 421 II. לָכָה for לְךָ *to thee*, Gen. 27:37.

3922 **לָכָה** ("progress," "journey," for יְלֻכָה) [*Lecah*], pr. n. of a town in the tribe of Judah, 1 Ch. 4:21.

3923 **לָכִישׁ** (i. q. לָכַשׁ "obstinate," i. e. hard to be captured), [*Lachish*], pr. n. of a fortified town (Isa. 36:2; 2 Chron. 11:9) in the plain country, of the tribe of Judah, which had formerly been a royal city of the Canaanites, Josh. 10:3; 12:11; 15:39; Neh. 11:30; Jer. 34:7; Mic. 1:13. [Derived in Thes. from the unused root לָכַשׁ; and the meaning suggested, "smitten," "taken," "captured," or else the one just mentioned.]

see 3651 **לֶכֶן** see לוּן page cccvii, B.

see 3923 **לְכִישׁ** see לָכִישׁ [a root kindred to the Arabic لكش, لكز Thes.].

3924: see also p. 434 **לְלֹאת** [the actually occurring form] see לוּל.

3925 **לְמַד**—(1) prop. TO CHASTISE (Arab. لمد i. q. لدم to strike, to beat with a rod), especially beasts of burden (whence לֹמֶד an ox-goad); hence *to discipline, to train* cattle (see PUAL, Hos. 10:11), recruits for war; 1 Ch. 15:18, לְשֹׁרְרֵי מְלֻמָּדֵי "trained (i.e. practised) for war;" compare Pual No. 2.

(2) Intrans. to be trained, *to learn*, e. g. war, Isa. 2:4; *to accustom oneself* to any thing, followed by אֶל Jer. 10:2; by an infinitive, Isa. 1:17; a gerund, Deu. 14:23; 17:19; 18:9; followed by an acc. Deut. 5:1; Isa. 26:10.

PUAL לֻמַּד.—(1) *to train, to accustom*; Jer. 9:4, "they have accustomed their tongue to speak lies."

(2) *to teach*; const.—(*a*) absol. 2 Ch. 17:7.—(*b*) followed by an acc. of pers. *to teach any one something*, Ps. 17:17; Cant. 8:2.—(*c*) followed by two acc. of pers. and thing, Deu. 4:1, 5, 14; 11:19; Ps. 25:4; Jer. 2:33, אַף אֶת־הָרָעוֹת לִמַּדְתִּי אֶת־דְּרָכָיִךְ "wickedness hast thou taught thy ways;" Jer. 13:21, לִמַּדְתִּי אוֹתָם עָלַיִךְ אַלּוּפִים "thou hast taught them to be leaders over thee," thou hast accustomed them to exercise dominion over thee, Jer. 9:4, 13; Ecc. 12:9.—(*d*) followed by an acc. of pers. and dat. of thing (prop. to train some one *to* some thing), Ps. 18:35; 144:1; followed by בְּ (*to* train *in* something), Isa. 40:14; לְ of the thing, Ps. 94:12; by a gerund, Ps. 143:10.—(*e*) followed by a dat. of pers. Job 21:22.

PUAL, *to be accustomed, to be trained*, used of a calf, Hosea 10:11; of soldiers (see Kal No. 1). Cant. 3:8, מְלֻמְּדֵי מִלְחָמָה "trained for war." Comp. 1 Chron. 25:7, לְמֻלְּמֵי שִׁיר "instructed in singing." Used of the thing to which any one is trained. Isa. 29:13, מִצְוַת אֲנָשִׁים מְלֻמָּדָה "a human commandment taught (to men);" that which they are made to learn.

Derivatives, לִמּוּד, לִמּוּד, לְמוּד.

לָמָּה see מָה. see 4100

לָמוֹ poet. for לְ (like כָּמוֹ for כְּ, בָּמוֹ for בְּ, see מוֹ), found four times in the book of Job 27:14; 29:21; 38:40; 40:4. see 3926St

prep. plus pers. pronoun; see p. 421 לָמוֹ is used for לָהֶם ...*to them*, also for לוֹ ...Isa. 44:15; 53:8, *to him*].

לְמוּאֵל (" by God," sc. created, see לְאֵל) [*Lemuel*], Prov. 31:4, and— 3927

לְמוּאֵל ibid. verse 1, pr. n. of a king otherwise unknown, probably not an Israelite (perhaps an Arabian), for whom the moral sentiments loc. cit. verse 2—9 were intended. 3927

לֶמֶד & **לֶקַח** adj.—(1) *accustomed* to any thing, Jer. 13:23. Isa. 50:4, לְשׁוֹן לִמּוּדִים "the tongue of the expert," i. e. a tongue ready at speaking, eloquent, [rather skilled to answer aright]. 3928

(2) *a disciple, a learner, one taught.* לִמּוּדֵי יְהוָה the disciples of Jehovah, i. e. the prophets, Isa. 54:13 [not restricted thus]; comp. 50:4; also pious men, 8:16 [such a name belongs to any whom the grace of God has converted].

† לָעַג an unused root. Arab. [“لعك to taste, but”] لَمَكَ signifies a strong young man. Hence—

3929 לֶמֶךְ pr. n. *Lamech*—(1) the son of Methusael, of the race of Cain; well known for having misused the arms which his sons had invented, Gen. 4:18—24. —(2) the son of Methuselah, of the race of Sheth, Gen. 5:25—31.

see 4480(a) לְמַן see מִן.

see 4616 לְמַעַן *on account of, because*, see מַעַן.

3930 לַע [with suff. לְעִי] masc. *the throat*, Pro. 23:2 (Chald. לְוָטָא), from the root לוּט.

3931 לָעַב unused in Kal. Arab. لَعِبَ TO PLAY, TO JEST, also to mock. (Kindred to the verbs לָעַג, לוּץ, see לוּץ.) Chaldee לְעַב mockery, אִתְלְעַב to mock at any one. Compare Gr. λάβη, λωβάομαι.

Hithpa. *to mock at*, followed by בְּ 2 Chr. 36:16.

3932 לָעַג properly TO STAMMER (Syriac ܠܥܓ, also ܠܥܝ, ܠܥܠܥ, ܠܥܠܘܥ, Æth. ለዕለዐ and ለእለእ; stammerer, compare לֵץ), hence—(1) *to speak barbarously, in a foreign language* (compare לוּץ), comp. Niphal, and transp. עָלַג speaking barbarously.

(2) *to mock at, to deride*, prop. to imitate any one's voice in stammering, by way of derision (Chald. לְעַג to mock. Compare transp. Greek γελάω, also χλεύω, χλευάζω, Goth. hlahjan, lahhan, Pers. لَغْبِيدَن to joke, Germ. lachen, to laugh). Pro. 1:26; followed by a dat. of pers. Pro. 17:5. Ps. 2:4, אֲדֹנָי יִלְעַג לָמוֹ “the Lord will mock at them,” shall despise them as enemies who can accomplish nothing; 59:9; Job 22:19

Niphal, *to speak barbarously, in a foreign language*, Isa. 33:19.

Hifil, i. q. Kal No. 2, *to mock, to deride*, Job 21:3; followed by לְ Ps. 22:8; Neh. 2:19; followed by בְּ 2 Ch. 30:10. Hence—

3933 לַעַג masc.—(1) *derision, mockery*, Ps. 79:4; Ezekiel 23:32; 36:4; meton. used of that which causes it, Hos 7:16.

(2) *impious* speech (compare לוּץ) Job 34:7.

3934 לַעַג adj.—(1) *speaking in a barbarous or foreign tongue*. Isa. 28:11, לַעֲגֵי שָׂפָה “the people of a strange language” (i. e. the Assyrians [?]).

(2) *jester, buffoon, mocker*. Psa. 35:16, לַעֲגֵי עֻגָה prop. “mockers for a cake,” i. e. *parasites*, who set the part of buffoons at the feasts of the wealthy for the sake of dainty fare; Gr. ψωροκόλακες, κνισοκόλακες. In the Talmud. עוּגָה לְשׁוֹן talking for a cake, is used for jocose scurrilous discourse.

† לָעַר an unused root. Arabic لَعَدَ to put into order. Hence—

לַעְדָּה (“order”), [*Laadah*], pr. n. m. 1 Chron. 4:21. 3935

לַעְדָּן (“put into order”), [*Laadan*], pr. n. m. 1 Ch. 7:26.—(2) 1 Ch. 23:7; 26:21. 3936

לָעָה i. q. Arabic لَغَى TO SPEAK RASHLY, see 3886 to utter vain things (kindred to לוּל, which see). לַעַג hasty discourse. Job 6:3, עַל־כֵּן דִּבְרֵי לָעַי “therefore my words were rash (hasty);” לָעָה (Milël) for לָעָה (Milra) on account of the pause, like אַשָּׁה in pause אִשָּׁה.

לָעַז TO SPEAK BARBAROUSLY, IN A FOREIGN LANGUAGE; compare לָעַג, לוּץ. Psal. 114:1. (Syr. ܠܥܙ to speak in a foreign language, especially in Egyptian.) 3937

לָעַט TO EAT GREEDILY, TO DEVOUR. Compare note under לוּט. Arab. quadril. لَعْطَمَ id.; comp. לוּשׁ voracity. 3938

Hifil, *to give to eat*. Gen. 25:30, הַלְעִיטֵנִי נָא “give me to eat,” let me devour, of a person hungry and greedy.

לַעַן an unused root. Arab. لَعَنَ to curse. Hence—

לַעֲנָה fem. *wormwood*, Jer. 9:14; 23:15; Lam. 3:15, 19; Prov. 5:4; this herb is perhaps so called as being *noxious* (see the root) and *poisonous* (comp. Deut. 29:17; Apoc. 8:10, 11); as bitter herbs were commonly so regarded by the Hebrews (compare Heb. 12:13). 3939

לָפַד an unused root; *to flame, to shine*, Gr. λάμπω. The original idea is in *lapping*, being *lambent*, *lambendo*, which the Phœnicio-Shemites and the Greeks express by the syllable *lab, lap* (לַבַּ, לַפַּ), לַהַב, *labium*, לֶבֶשׁ, *see* page CCCCXXXIV, B), and apply to flame. The common *root* therefore of the Hebrew and the Greek verb is לַפ, to which a third radical ד is added, in the same manner as to עַם, שָׁפַד, Gr. ὅμος, δμῶες; and a vestige of this is found in the Greek †

λαμπάς, Gen. λαμπάδος. From the Phœnicio-Shemitic לְפִד, inflected in the Aramean manner לַפִּד, springs the Gr. λάμπω; and from לַפִּד, Syr. ܠܒܨܐ, Ch. לַפְסָד, Gr. λαμπάς, λαμπάδος, and not contrariwise.—I formerly compared this with לָבַשׁ *to shine*, on the authority of Castell; but this verb is spurious in this sense, and must be regarded as a mistake of that lexicographer. According to the Kamûs, page 417, it denotes nothing but depression, lowness. Hence—

3940 לַפִּיד m.—(1) *a lamp, a torch* (see the root), Jud. 7:16. Job 12:5, לַפִּיד בּוּז “a torch despised,” i. e. cast aside, because of its having ceased to give light; an image for a man formerly highly esteemed, but now low and despised, comp. Isa. 7:4, and my note on that place, and 14:19. Also see יָרֵחַ.

(2) *flame*, Gen. 15:17; Dan. 10:6.

3941 לַפִּידוֹת (“torches”), [*Lapidoth*], pr. n. of the husband of Deborah the prophetess, Jud. 4:4.

3942 לְפָנִים prep. *before*, see פָּנִים. Hence there has been formed a new adj. לְפָנִי (like סוּפִי from סוּף—) *before, in front*, 1 Ki. 6:17.

3943 לָפַת fut. לִפֹּת i. q. Arabic لَفَتَ TO BEND, TO INCLINE something, Jud. 16:29.

* Niphal, *to bend oneself*—(*a*) to turn aside from the way. Jud. 6:18, עַד־לְשׁוּבִי אֲלֵיכֶם “the journeyers of their way turn aside,” i. e. those who journey that way; bis Rückkehrer, die bei Mirgot kommen. —(*b*) *to turn oneself back* to see (Arab. Conj. I. V. VIII. id.), Ruth 3:8.

3944 לָצוֹן m. *mocking*, frivolous contempt of what is good and upright, Prov. 1:22; hence אִישׁ לְצוֹן i. q. לֵצִים; Isa. 28:14; Prov. 29:8; from the root לוּץ.

3945 לָצִיץ a doubtful root i. q. לוּץ, TO MOCK. Once in part. לוֹצֵץ Hos. 7:5, unless this be for מְלוֹצֵץ part. Pilel from לוּץ.

3946 לְקוֹם (“stopping up the way,” i. e. a fortified place, from the root קוּם to stop up a way), [*Lakum*], pr. n. of a town in the tribe of Naphtali, Jos. 19:33.

3947 לָקַח fut. יִקַּח, imp. קַח Ex. 29:1, more frequently שָׂא with ח parag. שְׂאָה Gen. 15:9. inf. absol. לָקוֹחַ Deu. 31:26; Ser. 32:14, const. מִקַּח with pref. לְקַחַת (to be distinguished from לָקַחַת 2 fem. pret.), with suff. מִקָּחִי.

(1) TO TAKE i. q. λαμβάνω. (To this answer Arab. transp. لَحَقَ to stick together, to adhere, see Hithpael [“Maltese *lagach, ġylguach*, Vassali, p. 430”], Gr. λάχνη, λαγχάνω.) Prop. to take with the hand, to lay hold of, Gen. 3:22; 18:7, 8; 21:14, 27; 22:6; Ps. 18:17, and so very often, with acc. of pers. and בְּ of member, Exe. 8:3, וַיִּקָּחֵנִי בְּצִיצִת רֹאשִׁי “and he took me by a lock of my head,” τοῦ τριχὸς τῆς κεφαλῆς (in Greek it would be τῆς κόμης, see Hist. of Bel, ver. 36). Then i. q. *to take for oneself*, with an acc. of thing and pers. Genesis 8:20, “and (Noah) took of all beasts . . . . and offered them for a burnt offering;” Gen. 2:15, “and God took Adam, and placed him in the garden;” Gen. 12:5; 16:3; Deut. 4:20; 15:17; 2 Sa. 2:8. In these and similar instances לָקַח, like Hom. λαβών (see Viger. Herm. page 352), often appears to be pleonastic; but yet it serves to describe the matter more fully, and to place it, as it were, before one's eyes. Similarly, 2 Sam. 18:18, אַבְשָׁלוֹם לָקַח וַיַּצֵּב־לוֹ אֶת־הַמַּצֵּבָה “and Absalom took and set up for himself a column in his lifetime;” but Jer. 23:31, by the words “who take their tongues and utter prophecies,” it appears to be signified that the false prophets misused their tongues. Sometimes the dative לוֹ is added, *to take for oneself*, Gen. 7:2; 15:10; Lev. 15:14, 29; Job 2:8. Specially—(*a*) לָקַח אִשָּׁה *to take a wife*, Gen. 4:19; 6:2; 12:19; 19:14; Ex. 6:25; 2 Sam. 25:43, לָקַח אִשָּׁה לְבְנוֹ “he took a wife for (gave one to) his son,” spoken of the father of the bridegroom; Gen. 34:4; Ex. 21:10; Jud. 14:2, 3; elliptically, Ex. 34:16, וְיִשָּׂא מִבְּנוֹתָיו לְבָנָיו (יִשֵּׂא) לְבָנָיו. In the later books the usual expression is נָשָׂא אִשָּׁה, which see.—(*b*) *to take* i. q. *to take away* (wegnehmen), Gen. 14:12; Job 1:21; 1 Sam. 19:14, 20; Gen. 27:35, “thy brother has taken away thy blessing;” Job 12:20, “he takes away the understanding of the ancients;” Ps. 31:14, לָקְחַת נַפְשִׁי “to take away my life;” Jer. 15:15, “take me not away (O God)”—Gen. 5:24, כִּי לָקַח אֹתוֹ אֱלֹהִים “for God had taken him away,” i. e. taken him away and received him to heaven; 2 Ki. 2:3, 5.—(*c*) *to take*, i. q. *to take possession of, to occupy*, as a city, a hostile country, Num. 21:25; Deut. 3:14; 29:7. Metaph. Job. 3:6, “let darkness seize upon that night;” Job 15:12, “wherefore does thy heart (thus) seize upon thee?” Also, *to take, to captivate* any one with blandishments, wisdom (prm. עוּתְרוּת תַּחְכְּמוֹנִי); Prov. 6:25; 11:30. —(*d*) *to send after, to fetch* any one (לְהָבִיא לְהוֹלִיךְ), Gen. 20:2, וַיִּשְׁלַח אֲבִימֶלֶךְ וַיִּקַּח אֶת־שָׂרָה “and he fetched Sarah;” Gen. 27:13, קַח לִי “go, fetch me;” Gen. 42:16; Num. 23:11; Jud. 11:5; also any thing,

2 Sam. 4:6, "they came to fetch wheat" (um Weizen zu holen); *to bring* any thing (bringen, bins, herbringen), Gen. 18:5, 7, 8; Job 38:20; *to bring*, as an offering (darbringen). Gen. 15:10; Ex. 25:2; 35:5.

(*a*) *to take*, i. e. *to receive, empfangen* (i. q. λαμβάνειν, in Passow. lett. B), Num. 93:20, "behold, I have received a blessing from God." Specially—(*a*) *to receive (aufnehmen)* for care and protection, Ps. 49:16; 73:24.—(*b*) to receive with the ears, i. e. *to perceive* (vernehmen), Job 4:12, compare לָקַח—(*c*) *to receive* (i. q. to admit), e. g. prayers, counsel, Ps. 6:10; Prov. 2:1; 4:10; 24:32.

NIPHAL נִלְקַח pass. of Kal 1, letter *b*, 1 Sam. 4:11, seq.; 21:7; 2 Ki. 2:9, letter *d*; Est. 2:8, 16. More frequently in the passive signification are used—

PUAL, pret. לֻקַּח and fut.—

HOPHAL יֻקַּח pass. of No. 1, *to be taken*, Gen. 3:19, 23; letter *b*, Isa. 49:24, 25; 52:5; Jud. 17:2; letter *d*, Gen. 12:15; 18:4.

HITHPAEL, part. מִתְלַקֵּחַ אֵשׁ Ex. 9:24; *Eze.* 1:4, "a fire taking hold of itself," as if a mass of fire; see Syn. הִתְגַּבֵּר.

Derivatives, קֶרַח, [?], סַלְעֻמִּים, סַלְעֻמִּים, סַפַּחַת, קֶשַׁח, pr. n. לְקַח, and—

3948 לֶקַח m.—(1) *arts*, by which any one's mind is *captivated* (Kunst jem. eingenommen), Prov. 7:21; compare root No. 1, letter *c*.

(2) *doctrine, knowledge*, which any one *receives*, i. e. perceives, or learns (see root No. 2, *b*; compare Syr. ܠܩܚ to receive and learn; Gr. παραλαμβάνειν and Lat. *accipio*), Pro. 1:5; 9:9; Isa. 29:24. So far as this is communicated to others, i. q. *instruction, the discourse* of one who teaches, Prov. 4:2; Deut. 32:2; Job 11:4.

3949 לִקְחִי ("learned," "imbued with learning"), [*Likhi*], pr. n. m. 1 Chron. 7:19.

3950 לָקַם Kal and Piel TO GATHER, TO COLLECT, prop. things lying on the ground, e. g. ears of corn, Ruth 2:3, 7, 15; stones, Gen. 31:46; flowers, Cant. 6:2; manna, Exod. 16:14, seq. Once used of collecting money, Gen. 47:14. ["Arab. لقم to collect any thing lying on the ground; Syr. ܠܩܡ Peal and Pael, used of collecting wood; Sam. ולקם, but Nasor. ולקם to collect." Thes.]

PUAL, Isaiah 27:12, and—

HITHPAEL, Jud. 11:3, *to be gathered, assembled* (of persons), Arab. and Aram. id.

Hence לֻקָּם and—

3956 לֶקֶם m. *a gleaning* of ears of corn, or of grapes, Lev. 19:9; 23:22. 3951

לָקַם see לוּם. ["Arab. لقم to stop the way."] see 3946

לָקַק fut. לָקֹק onomatopoet. TO LICK, TO LAP, used of dogs drinking by lapping, 1 Kings 21:19; 22:38; Jud. 7:5. A kindred root is לָחַךְ, which see; also page CCCXXXIV, B. Also Armen. լակել *lakel*, is to lap; Arab. لقلق a tongue. 3952

PIEL, id. Jud. 7:6, 7.

לָקַשׁ unused in Kal; Syr. Pael TO BE RIPE, LATE (used of fruit); whence מַלְקוֹשׁ the latter rain, and לֶקֶשׁ hay of the latter growth. Hence— 3953

PIEL, *to gather late fruit*, i. e. to glean, Job 24:6 (where some copies actas interpreters by reading לִלְקֹט).

לֶקֶשׁ m. *hay of the latter growth, aftermowth*, Am. 7:1. 3954

לָשַׁד an unused root. Arabic لسد to suck; whence— †

לֹשֶׁד m.—(1) *juice*, from the idea of sucking; specially *vital moisture, vigour*; Ps. 32:4, לְשַׁדִּי "my vigour is changed," i. e. is dried up. 3955 †

(2) *a sweet cake*; Nu. 11:8, לֹשׁ תִּשְׁקֵן "a cake of oil," an oiled cake; LXX. ἐγκρὶς ἐξ ἐλαίου.

לָשׁוֹן of both genders, but more often f.—(1) THE TONGUE of men or of animals, Ex. 11:7; and so frequently. (Arab. لسان, Æthiop. ልሳን; Aram. לִישָׁן, לִשָּׁן, also in languages not Phœnicio-Shemitic, Sanscrit *rasana*, Armen. լեզու *lezu*, Coptic ΛΑΟ, and even γλῶσσα, in which γ is an addition; comp. λύσσα, γλαύσσω, γνάφος, νίφος, γλαῦξ, *lasa* and many other words. [Welsh, *llais*, voice, *lleision*, endued with voice.] The original idea is that of *lapping*, a power which is found in the syllable *las*, compare לָטַשׁ, לָחַשׁ, לָשַׁר. A secondary root is the Poel לוֹשֵׁן which see.) תַּחַת לְשׁוֹן *under the tongue* of any one is used in Hebrew for *in the mouth*, Ps. 10:7; 66:17. Specially used of *a calumnious* or *malignant tongue* (what the Chaldeans and Zabians call a *third* tongue, compare Sir. 28:15; and the verb לָשׁן). Ps. 140:12, אִישׁ לָשׁוֹן "a man of tongue," i. e. a slanderer (but בַּעַל לָשׁוֹן is *an enchanter*, Ecc. 10:11). Jer. 18:18, "come! let us smite him with the tongue," i. e. as rightly given in the Chaldee, let us bear false witness against him. Job 5:21, 3956

שׁוֹט לָשׁוֹן "the scourge of the tongue" (in German by a like figure, Flatsch). לָשׁוֹן תַּהְפֻּכוֹת "a perverse tongue," i. e. deceitful; 17:20. Meton.—(*a*) for *speech*, Job 15:5, לָשׁוֹן עֲרוּמִים "crafty speeches;" Prov. 16:1.—(*b*) for *idiom* (German Sprache). Dan. 1:4, לְשׁוֹן כַּשְׂדִּים "the tongue of the Chaldeans." Genesis 10:5, אִישׁ לְלְשֹׁנוֹ "every one according to his tongue," and even—(*c*) *a nation, a people*, which used a peculiar language. Isaiah 66:18, כָּל גּוֹיִם וְהַלְּשׁוֹנוֹת "all nations and tongues" (see Chald. לִישָׁן). It is applied—

(2) to inanimate things which resemble tongues—(*a*) לָשׁוֹן זָהָב a tongue of gold, i. e. a bar of gold, Josh. 7:21, 24. Vulg. *regula aurea*.—(*b*) לְשׁוֹן אֵשׁ a flame of fire, so called from having some resemblance to a tongue, and seeming to lap like one, see לָחַם, לָטַם (Æa. ii. 684), compare γλῶσσαι ἐσπὶ πυρός, Act. 2:3; Arabic لسان النار; Persic زبان آتش *zuboni atesh*, Isa. 5:24.—(*c*) לְשׁוֹן הַיָּם Josh. 15:5; 18:19; Isaiah 11:15, and simply לָשׁוֹן Josh. 15:2, *a bay of the sea* (comp. Germ. Erbjunge); in the Arabian geographers لسان البحر.

["לָשַׁךְ an unused root, perhaps if it be Phœnicio-Shemitic, i. q. שָׁכַךְ; but used intrans. *to throw oneself down*. Hence—"]

לִשְׁכָּה f. i. q. לִשְׁכָּה (where see as to its origin [In Thes. suggested to be from שָׁכַן]), pl. לְשָׁכוֹת constr. לִשְׁכוֹת, *a chamber, a cell*, especially used of the cells of the temple, 1 Ch. 9:26; Eze. 40:17, 45; 42:1, seq.; Neh. 10:38, seq. Once, 1 Sa. 9:22, used of a dining room; and Jer. 36:12, of the room of the royal scribe in the royal palace. [See Thes.] 3957

לֻשִּׁם a root of doubtful power. Arab. لثم to break, e. g. stones with the feet. ["Arab. لسم to taste, properly to lick."] †

לֶשֶׁם m.—(1) a kind of *precious stone*, Exod. 28:19; 39:12. LXX. λιγύριον. Vulgate *ligurius*, Germ. Opal. 3958

לָתַם an unused root. Arabic لثم to suck, to kiss. Hence—

לֹתֶם m. *a kind of precious stone*, Exod. 28:19; 39:12. LXX. ἀχάτης. Vulgate *achates*, Germ. Achat. 3959

לָתַן unused in Kal. ["But apparently signifying TO LAP, like the cognate words, لسف, لسم, compare לוּשׁ, לוּם."] 3960

POEL לוֹתֵן denom. from לָשׁוֹן pr. *to make tongue, to tongue*, i. e. to use the tongue boldly (comp. Germ. Böse machen, used of any one running swiftly, fleeing); *to slander* (see לָשׁוֹן used of the tongue of a slanderer). Part. with suff. מְלוֹתְנִי, מְלוֹתְנֵי קִרְיָא, for מְלַשְׁנֵי, מְלַשְׁנֵי, part. Piel, Pa. 101:5. (Arab. لسن to slander.)

HITHPA., id. Prov. 30:10.

לָשׁוֹן Ch. *a tongue*, hence used of *a nation* using a peculiar language (see לָשׁוֹן No. 1. c). Dan. 3:4, בְּשַׁבְעָא אֲמַיָּא וְלִשָׁנַיָּא "peoples, nations, and languages." Dan. 3:7, 31; 5:19; 6:26; 7:14. 3961

לָשַׁע an unused root. Arab. لسع to pierce, to bore, لسع a chink, a fissure; perhaps used of chasms in the earth and fountains. Hence— †

לָשַׁע [*Lasha*], pr. n. of a town, Gen. 10:19; in the opinion of Jerome (in Quæst.) *Callirrhoë* on the east of the Dead Sea, a place abounding *in hot springs*. See Plin. H. N. v. 6; Joseph. Bell. Jud. i. 33. 3962

לָתַת an unused root; perhaps i. q. נָתַת, Sam. ⲚⲐⲀⲤ *to expand*, whence Æth. ልትእ: a garment of byssus, pr. more costly, large. Hence לְתָתָה. †

לָחַךְ an unused root, prob. i. q. נָחַךְ to be poured out, whence— †

לְחָךְ a corn *measure*, Hos. 3:2; so called from pouring out. LXX. ὁμὲρ. Vulg. *cerus dimidius*, by accommodation to the context. 3963

לָתַע an unused root, i. q. נָתַע *to bite*, whence מַלְתֹּעוֹת teeth. †

מ

Mem, the thirteenth Hebrew letter; as a numeral it stands for *forty*. The name of this letter מֵם probably signifies *water*, i. q. מַיִם, and its most ancient forms bore a resemblance to *waves*. In Æthiopic it is called *Mai*, i. e. *water*. ["To this answers the Greek name Μῦ, i. e. Phœnic. מו water."]

It is interchanged—(*a*) often with the other labials, as ב and פ, which see ["and even with ו, e. g. מְחָה and יָחָה"]—(*b*) with liquids, especially *Nun*, comp. אֹם; Syr. ܐܘ; Arab. أُن, إِن; בֹּהֶן; Arab. إِبهام thumb; קְמֹס pistacio; compare حُمَّاط *pistacia terebinthus*, Lin., לִיָּה; Arab. لمى to be fat, נוּרָא; is a threshing

wain· שֶׁם and שֵׁם to be opposed to; ־ִים and ־ַיִם the mark of the plural; comp. the roots סוּס, כֶּבֶשׂ, כֶּבֶד, רוּחַ. More rarely with ך see p. cccxxi, A. As to Mem, dropped at the end of words, see Lgb. p. 136, 138; also as to the languages of the Hetrusci and Umbri, see O. Müllee, Hetrusker, t. i. p. 56.

see 4100 מִ pref. formed from מָה *what?* where see the note.

see 4480 מִ pref. i. q. מִן, which see.

3964; see 4100 מָא Chald. i. q. Hebrew מָה *what?* and also without an interrogation, זִי מָא *that which*, Ezr. 6:7.

3965 מַאֻבוּס m. *a stall*, for laying up fodder, *a storehouse*, Jer. 50:26; LXX. ἀποθήκη. Root אָבַס.

3966 מְאֹד—(1) subst. m. *strength, force*, from the root אוד No. 3. Deu. 6:5, "and thou shalt love Jehovah thy God with all thy heart, with all thy mind, וּבְכָל מְאֹדֶךָ and with all thy strength," i.e. in the highest degree; 2 Ki. 23:25 (compare Luke 10:27). Isaiah 47:9, בְּעֻצְמַת חֲבָרֶיךָ מְאֹד "with (i.e. notwithstanding) the great might of thy sorceries," where we must join מְאֹד Job 35:15. Hence—(*a*) בְּכֹחַ מְאֹד with force of force, i. e. most forcibly, most violently, Gen. 17:2, 6, 20; Exc. 9:3.—(*b*) עַד מְאֹד even to force, i. e. in a very great degree; *very*, Genesis 27:33; 1 Ki. 1:4; Dan. 8:8; *quite, altogether*, Ps. 119:8; *too much*, Isa. 64:8.—(*c*) עַד לְמְאֹד, i. q. עַד מְאֹד but in the later Hebrew, 2 Chron. 16:14.

(2) adv.—(*a*) *very, exceedingly, greatly*, added to adjectives and verbs, as טוֹב מְאֹד Gen. 1:31; חָזָק מְאֹד 12:14; גָּדוֹל מְאֹד 15:1. Emphatically doubled מְאֹד מְאֹד Gen. 7:19; Nu. 14:7.—Ps. 46:2, נִמְצָא מְאֹד (he is) an aid in distresses to be found greatly," i.e. he is found a strong aid.—(*b*) *quickly, hastily*, which is also connected with exertion of strength (compare Germ. bath from the Lat. *valde*, and the Lower Germ. fritth, Anglo-Sax. *swithe*, very, Germ. *gräßlich*). 1 Sam. 20:19, תֵּרֵד מְאֹד "go down quickly." Vulg. *festinus*.

3967 מֵאָה constr. מְאַת f.—(1) A HUNDRED, Arab. مِئَة according to Kam., commonly مِئَة ["Æth. מእት, Syr. ܡܐܐ"]. It is prefixed to substantives in absol. and constr. state, מֵאָה שָׁנָה Gen. 17:17, and מְאַת שָׁנָה 95:7; it is more rarely put after them, and this is only in the later books; חֲמִשִּׁים מֵאָה 2 Ch. 3:16. Dual מָאתַיִם (contr. for מְאָתַיִם) *two hundred*, Gen. 11:23. Pl. מֵאוֹת—(*a*) *hundreds* more than one; hence with other numerals שֵׁשׁ מֵאוֹת "six hundred," Ex. 12:37; שְׁמֹנֶה מֵאוֹת "eight hundred," Gen. 5:7, etc. Once—(*b*) *one hundred*, as if *centena*, 2 Ch. 25:9 כִּכְרֵי (compare verse 6). A less common form is מֵאוֹת (read מֵאָיוֹת), 2 Kings 11:4, 9, 10, 15 כִּכְרֵי, compare Arab. مِئِيَّة.

(2) adv. *a hundred times*, Prov. 17:10; constr. מְאַת id. Ecc. 8:12.

(3) *the hundredth part*, i. e. of money or any thing, paid monthly, as being exacted in usury, Neh. 5:11, מְאַת הַכֶּסֶף וְהַתִּרְיָשׁ. Vulg. *centesima*. As to the *centesima* of the Romans, see Ernesti Cl. Cic. h. v.; as to the heavy usury still customary in the East, see Volney's Travels, vol. ii. p. 410.

(4) [*Meâh*], pr. n. of a tower at Jerusalem, Neh. 3:1; 12:39. 3968

מֵאָה Ch. id. Dan. 6:2; Ezr. 6:17; 7:22. Dual מָאתַיִן Ezr. 6:17. 3969

מַאֲוַי once in pl. מַאֲוַיִּים m. *desires*, Psal. 140:9. Root אָוָה No. I. 3970

מְאוּמָה for מָאוּם, commonly contr. מוּם (which see) *a spot, a blemish*. Dan. 1:4 [כ']; Job 31:7. 3971; see also on p. 456

מְאוּמָה Milel (from מָה מָה as if *quidquid*).—(1) *any thing whatever*, Num. 22:38; Deut. 24:10; 2 Ki. 5:20; with a particle of negation, לֹא מְאוּמָה *nothing*, Deut. 13:18; אֵין מְאוּמָה id. 1 Ki. 18:43; Ecc. 5:13; Jer. 39:10; אֵין לְמְאוּמָה not even any thing, Gen. 39:23. 3972

(2) *in any way* (Ingerb, ingenere), *at all*. 1 Sa. 21:3, אִישׁ אַל יֵדַע מְאוּמָה אֶת דָּבָר "let no one know at all of this matter."

מְאוֹר pl. מְאוֹרִים Ezek. 32:8, and מְאֹרוֹת m. Gen. 1:16 (from the root אור). 3974

(1) *light, a light*, Ps. 90:8; used of the sun and moon, Gen. 1:14, 16; Ps. 74:16. As to its difference from אוֹר see under that word. מְאוֹרֵי הָעֵינַיִם the holy candlestick, Nu. 4:9, 16. Metaph. מְאוֹר עֵינַיִם the light of the eyes, i. e. bright, cheerful eyes. Prov. 15:30.

(2) *a candlestick*, Ex. 25:6.

מְאוּרָה f. of the preceding, pr. light, hence *a hole*, through which light shines into *the den of a viper* (Gesenius). Vulg. *caverna*. Isa. 11:8. It may also be for מְעוּרָה, מְעָרָה, מְגוּרָה *cavern*, א and ע being interchanged. 3975

מֹאזְנַיִם dual, *scales, balances*, Arab. مِيزَان Lev. 19:36; Job 31:6; Ps. 62:10, "that that may go up in the balance" (from lightness). Root אָזַן No. II. It differs from מֶלְתָּחַיִם which see. 3976

3977 מֹאזְנַיִם Ch. id. Dan. 5:27.

see 3967 מְאוֹת see מֵאָה No. 1.

3978 מַאֲכָל m. (from the root אָכַל) *food*, Gen. 2:9; 3:6; 6:21; especially *corn*, 2 Ch. 11:11. עֵץ מַאֲכָל fruit tree, Lev. 19:23; צֹאן מַאֲכָל sheep to be killed, Ps. 44:12.

*3980 מַאֲכֶלֶת f. id. but figuratively, Isa. 9:4, מַאֲכֶלֶת אֵשׁ *food for fire*. Isa. 9:18.

3979 מַאֲכֶלֶת f. pl. מַאֲכֹלוֹת (from the root אָכַל) *a knife*, as being used for eating with. Gen. 22:6, 10; Jud. 19:29; Prov. 30:14. Arab. مِئْكَال spoon.

† מָאַם an unused root; perhaps *to stain, to disfigure*, whence מוּם, מוֹם which see.

3981 מַאֲמָצִים (from the root אָמַץ) m. pl. *strength, powers*, figuratively used of wealth. Job 36:19, כָּל מַאֲמָצֵי חָיִל "all the powers of wealth."

3982 מַאֲמָר m. (from the root אָמַר) *an edict, a mandate*, a word belowing to the later age, Est. 1:15; 2:20; 9:32.

3983 מַאֲמָר Ch. id. Dan. 4:14.

3984 מָאן Ch. *a vessel*, i. q. Heb. כְּלִי Dan. 5:2, 3, 23. In Targg. also defect. מָן, Syr. ܡܢܐ. It appears to be for מְאָנָה, from the root אנה No. II. Arab. اِن Conj. IV. to hold, whence اِنَاء a vessel, آنِيَة a ship, see page lxiv, A.

3985 מָאַן not used in Kal, TO REFUSE, see the verbal adj. (Syr. ܟܕܝܢ ܠܐ impers. ܠܐ ܨܒܝܢ I am wearied; Aph. to cease, to leave off. Cognate is מָנַע. see אֵין p. xxi, A).

Piel מֵאֵן *to refuse, to be unwilling* (opp. to אָבָה), Gen. 39:8; Isa. 1:20; 1 Sa. 28:23; followed by an inf. No. 22:14; Ps. 77:3; by a gerund, Ex. 7:14; 22:16; Jer. 25:28.

3986 מֵאֵן adj. *unwilling*, used with personal pronouns for the finite verb. Ex. 7:27, אִם־מֵאֵנְתָּה אַתָּה "if thou refuse." Ex. 9:2; 10:4.

3987 מְאֵנִים verbal of Piel, *refractory, pertinaciously refusing*. Plur. מְאֵנִים Jer. 13:10.

3988 I. מָאַס [see note after No. 2]—(1) TO REJECT (opp. to בָּחַר to choose), Isaiah 7:15, 16; 41:9; Job 34:33. Constr. with an acc. 1 Sa. 16:1; Ps. 118:22; and בְּ Isa. 7:15; absol. Job 42:6. It is most often used—(*a*) of God, as rejecting a people or an individual. Jer. 6:30; 7:29; 14:19; 1 Samuel 15:23.—(*b*) of men as rejecting God and his precepts, 1 Sa. 15:23; 2 Ki. 17:15; Am. 2:4.

(2) *to despise, to contemn*, followed by an acc. Prov. 15:32; Job 9:21; followed by בְּ Job 19:18; followed by an acc. of pers. and the gerund of a verb, Job 30:1; absol. שִׁבֶט מַאֲסָתִי a despiteful tribe, Eze. 21:18. Inf. מְאֹס Lam. 3:45, subst. *aversion, contempt*.

Niphal, pass. of No. 1, Issi. 54:6; of No. 2; Psalm 15:4, נִמְאָס *contemned, to be contemned*, rejected (for impiety).

II. מָאַס i. q. מָסַס TO MELT, TO FLOW ABROAD, Chald. מְאַס, מְסַס as שָׁאַם i. q. שָׁסַס. Not used in Kal. 3988

Niphal, Ps. 58:8, יִמָּאֲסוּ כְמַיִם "let them melt away like water," i.e. perish. Job 7:5, נִמְאָס וְרָגַע שְׁדַי "my skin heals up and (again) runs with water."

[*Note.* In Thes. מָסַס is given as one article; the meaning here assigned to מָאַס No. II. being there taken as primary.]

3989 מַאֲפֶה m. (root אפה) *something cooked*, Levit. 2:4.

3990 מַאֲפֵל m. (root אָפַל) *darkness*, Joeh. 24:7.

3991 מַאֲפֵלָה fem. *darkness of Jehovah*, i. e. thick darkness, from מַאֲפֵל and יָהּ=יְהוָה (like שַׁלְהֶבְיָהּ Cant. 8:6). Jerem. 2:31, אֶרֶץ מַאֲפֵלָה "a land of thick darkness;" used of a desert as being pathless, in which one wanders as in darkness; compare as to the same, verse 6, אֶרֶץ עֲרָבָה and Job 30:3.

3992 מָאַר not used in Kal. ["Cognate apparently to the root מָרַר to be bitter, sour; compare מַאַס, and מְסַס (Arab. مَارَ)." Thes.]

Hiphil, הֵמְאִיר, perhaps i. q. הֵמְרִיר (compare מָסַס No. II), properly *to make bitter*, hence *to cause bitter pain*. Exe. 28:24, מְאַיר מָאוֹר "a thorn which causes pain," i.e. pricking. צָרַעַת מַאֶרֶת painful, malignant leprosy, Lev. 13:51, 59; 14:44. Others in both cases compare Arab. مَأَرَ to become raw again as a wound.

3993 מַאְרָב m. (from the root אָרַב) *ambush*, hence—(*a*) where one is placed, Josh. 8:9; Psa. 10:8.—(*b*) *the liers in wait* themselves, 2 Ch. 13:13.

3994 מַאֲרֶת f. constr. מַאֶרֶת (from the root אָרַר) *curse, execration*, Pro. 3:33; 28:27; Mal. 2:2.

מֵאֵת comp. of מִן and אֵת prop. *ab apud, from with*, see after מִן p. xciv, A. see 4480, 854

* For 3973 see Strong.

3995 מְבֻדָּלוֹת (root בָּדַל) plural *separations*, i.e. separated places. Josh. 16:9, עָרִים הַמְּבֻדָּלוֹת "cities (which were) separately destined."

3996. 3997 מָבוֹא m. (root בּוֹא) pl. ־ִים and ־וֹת.
(1) *an entering*, Eze. 26:10.
(2) *entrance, approach*. Jud. 1:24, 25, מְבוֹא חָעִיר "the entrance of the city," i.e. the gate. Pro. 8:3, מְבוֹא פְתָחִים "at the entrance of the gate."
(3) מְבוֹא הַשֶּׁמֶשׁ *the entrance* (i.e. *place of setting*) *of the sun, the west*, Deut. 11:30; Psalm 50:1; in acc. *towards the west*, Josh. 1:4.

3998 מְבוּכָה f. (from the root בּוּךְ) *perplexity, confusion*, Isa. 22:5; Mic. 7:4.

3999 מַבּוּל masc. (from the root יָבַל No. 1, which see), *an inundation of waters, a deluge*, used of Noah's flood, Gen. 6:17; 7:6, 7, 10, 17; 9:11, 28; 10:1, 32; of the ocean of heaven, Ps. 29:10. [In Thes. this passage is applied like the rest to the deluge, referring this expression to the Lord having there sat as judge, *and he will sit for ever.*]

4000 מְבוֹנִים a Ch. 35:3 חכיו, for חֲרָשִׁים, *if* the reading be correct, abstr. *prudences*, for the concr. *prudent teachers*.

4001 מְבוּסָה f. (root בוּס) *a treading down* of enemies by conquerors, Isa. 22:5; 18:2, 7, "a people . . . . מְבוּסָה of treading down," i.e. treading down every thing.

4002 מְבוּעַ (from the root נָבַע) m. pl. ־ִים *a fountain*, Isa. 35:7; 49:10; Ecc. 12:6. Arab. ينبوع id.

4003 מְבוּקָה f. *emptiness*, Nah. 2:11, from the root בּוּק; see בָּקָה.

•4005 מִבְחָר m. (from the root בָּחַר).—(1) *election, choice*; hence whatever is *most choice, most excellent, best*. Always in const. st., Isaiah 22:7, מִבְחַר עֲמָקֶיךָ "thy most choice valleys;" Isa. 37:24, מִבְחַר בְּרוֹשָׁיו "its most beautiful fir-trees;" Jer. 22:7; Gen. 23:6; Ex. 15:4; Eze. 23:7; 24:4. In an inverted order, עַם מִבְחָרָיו "his most choice people," Dan. 11:15.
(2) [*Mibhar*], pr. n. m. 1 Ch. 11:38.

4004 מִבְחָר id. *choice*, 2 Ki. 3:19; 19:23.

4007 מַבָּט m. (for מַנָּט, from נָבַט) *expectation, hope*, Zech. 9:5; meton. used for its object, Isa. 20:5, 6; with suff. מַבָּטָהּ for מַבָּטָהּ, Zec. Ioc. cit., Pathach shortened into Segol, like אֲמִתֶּךָ for אֲמִתֶּךָ, compare Hebr. Gram. § 27, note 2, *b*.

4008 מַבְטֵא m. (from the root בָּטָא) *something rashly uttered*, followed by שִׂפְתָיִם Num. 30:7, 9.

4009 מִבְטָח (root בָּטַח) with suff. מִבְטָחִי, pl. מִבְטָחִים (dag. f. impl.) m.
(1) *confidence*, sure and firm hope, Prov. 22:19; hence used of the person and thing on which hope is set, Fa. 40:5; 65:6; 71:5.
(2) *security*, Job 18:14, "his security is torn out from his tent," i. e. he himself being too secure. Pl. Isa. 32:18.

4010 מִבְלִיגוֹת f. (from the root בָּלַג) *a cheering, exhilaration*, Jer. 8:18. The form is prop. denom. from the part. itself, מְבַלֵּג *cheering up*, see Lehrg. p. 514, where, to the instances ending with ת, may be added this in ־וֹת.

4011 מִבְנֶה m. (from the root בָּנָה) *building*, Ezek. 40:2.

4012 מִבְנַי [*Mebunnai*], see בִּנּוּי.

4013 מִבְצָר m. (from the root בָּצַר No. 2), [pl. ־ִים, once ־וֹת Dan. 11:15].
(1) *defence* (of a city), *fortress*, Isa. 25:12; hence used for a *fortified city*, i. q. עִיר בְּצוּרָה Isa. 17:3; Hab. 1:10. The same is עִיר מִבְצָר, e. g. עִיר מִבְצַר צֹר Josh. 19:29, and מִבְצַר צֹר 2 Sam. 24:7, "defenced Tyre," i. e. Palætyrus (compare my Comment on Isa. 23:7). Pl. עָרֵי מִבְצָר Num. 32:36; Jos. 19:35; also with both words in pl. עָרֵי מִבְצָרוֹת Jer. 5:17, and with one only as פר מִבְצָרוֹת "defenced cities," Dan. 11:15. (Comp. Hebr. Gram. § 106, 3).—Metaph. Jer. 6:27, "I have set thee as a touchstone amongst my people, מִבְצָר like a defenced fortress," which is safe from the violence of foes; compare Jer. 1:18.
(2) [*Mibzar*], pr. n. of a prince of the Edomites, Gen. 36:42.

4015 מִבְרָח m. (from בָּרַח) pr. *flight*; hence coner. *fugitives*, Eze. 17:21.

•4017□ מִבְשָׂם ("sweet odour"), [*Mibsam*], pr. n.—(1) of a son of Ishmael, Gen. 25:13.—(2) 1 Chron. 4:25.

4016 מִבְשָׂם (from the root בּוּשׂ) masc. pl. *pudenda*, Deut. 25:11.

4017□ מִבְשֶׁלוֹת pl. f. (from the root בָּשַׁל) *hearths*, i. e. *cooking places*, pr. part. Pi. those that cook flesh, Eze. 46:23.

see 7248St & 7249St מָג m. *a magian*, the name of the priests and wise men among the Medes, Persians, and Babylonians, prop. *great, powerful*. (To this answer the Pers. مغ *mogh*, magian, from مه *meh*, great, leader; Zend. *meh, mat, mdo;* Sanse. *mahat, mahá*, in which is found the root of the Gr. *μέγας*, and Lat. *magus, magnus*.) רַב־מָג by apposition, prince magian, chief of the magi, Jer. 39:3.

see 1350. 4480 מִגְאָל see גָּאַל under the word גָּאַל No. I. 3, and מִן No. 2, letter *g*.

4019 מִגְבִּישׁ ("congregating," compare Ch. גְּבַשׁ), [*Magbish*], pr. n. of a place; according to others of a man, Ezr. 2:30.

4020 מִגְבָּלוֹת (from the root גָּבַל No. 1), plur. f. *small cords*, Ex. 28:14; see גְּבָלוֹת.

4021 מִגְבָּעוֹת (from the root גֵּב), fem. *the mitre* of the common priests, so called from its round form; different from צָנִיף, the mitre of the high priest, Ex. 28:40; 29:9; 39:28. Compare Jos. Ant. iii. 7, § 7. (Syr. ܡܓܒܥܬܐ cap, hat; Æthiop. ግብዕት: mitre of priests and monks.)

† כָּגַד an unused root. Arab. جحد to excel in honour, in glory, مجد nobility, honour, glory. I have no doubt but that it is the same as נָגַד (מ and נ being interchanged), נָגִיד *to be chief, noble;* whence נְגִיד prince. Hence מַגְדָּנוֹת precious things, pr. n. מַגְדִּיאֵל, and—

4022 מֶגֶד m. *something very precious* or *noble*. Deut. 33:13, מֶגֶד שָׁמַיִם "the precious things of heaven," i. e. (as immediately follows) rain, dew. Deu. 33:14, מֶגֶד תְּבוּאוֹת שָׁמֶשׁ "the precious things put forth by the sun." Deu. 33:15, 16. Cant. 4:13, מֶגֶד עֲנָבִים "most precious fruits," Cant. 4:16, and even without פְּרִי, 7:14, כָּל־מְגָדִים "all most precious things," fruits are intended. Vulg. everywhere *poma*. (Syr. ܡܓܕܐ dried fruit.)

4023 מִגְדּוֹ Josh. 12:21; 17:11; 1 Ki. 9:15; 2 Ki. 9:27, and מְגִדּוֹן (perhaps "place of crowds," from גָּדַד, גָּדוּד), [*Megiddo, Megiddon*], Zec. 12:11, pr. n. of a fortified city of the Manassites, in the limits of the tribe of Issachar, formerly a royal city of the Canaanites. LXX. Μαγεδδώ; Vulg. *Mageddo*. בִּקְעַת מְגִדּוֹן the plain of Megiddo, 2 Ch. 35:22; מֵי מְגִדּוֹ the waters of Megiddo, Jud. 5:19, i. e. the river Kishon; comp. verse 21; 4:13. [Prob. the town afterwards called Legio, now Leijûn, لجون, Rob. iii. 177.]

4024 מִגְדֹּל & מִגְדָּל [*Migdol*], pr. name of a town of Lower Egypt, Jer. 44:1; 46:14; situated in the most northern part of the boundaries of Egypt, Exek. 29:10; 30:6; we are not to regard as different from this, Ex. 14:2; Nu. 33:7 (see Thes. p. 268). This name is written in Egyptian ⲙⲁⲅⲇⲱⲗ (abundance of hills), which as a foreign name the Hebrews appear to have changed into מִגְדֹּל (tower); see Champollion, l'Egypte sous les Pharaons, ii. page 79.

4025 מַגְדִּיאֵל ("prince of God"), [*Magdiel*], pr. n. of a prince of the Edomites, Gen. 36:43; 1 Ch. 1:54.

4026 מִגְדָּל pl. ־ִים and וֹת (from גָּדַל), m.
(1) *a tower*, so called from its height, Gen. 11:4; especially used of the tower of fortified cities and castles, Jud. 8:9; 9:46, seq.; 2 Ch. 14:6, and of *castles* themselves, 1 Chr. 27:25; Prov. 18:10; elsewhere used of *watchtowers*, 2 Kings 9:17; 17:9; of the watchtower of a vineyard, Isa. 5:2. Metaph. used of powerful and strong men, Isa. 30:25; 2:15.
(2) *a lofty platform*, Neh. 8:4 (comp. 9:4).
(3) *a bed* in a garden, *rising* up and *higher* in the middle. Cant. 5:13, "thy cheeks (are . . . like) to beds of balsam."
(4) in some pr. n. it is *a town fortified with a tower*—
(*a*) מִגְדַּל־אֵל ("tower of God"), [*Migdal-el*], a 4027
fortified city of the tribe of Naphtali, Josh. 19:38; prob. Μαγδαλά, Matt. 15:39, now مجدل *Majdel*, on the western shore of the sea of Galilee, not far from Tiberias.
(*b*) מִגְדַּל־גָּד ("tower of Gad"), [*Migdal-gad*], 4028
a town of the tribe of Judah, Josh. 15:37.
(*c*) מִגְדַּל עֵדֶר ("tower of the flock"), [*tower of* 4029
Edar, tower of the flock], a village near Bethlehem, Gen. 35:21; hence used for Bethlehem itself, and fig. for the royal stock of David, Mic. 4:8.

4030 מִגְדָּנוֹת plur. f. (from the root נָגַד), *precious things*, Gen. 24:53; Ezr. 1:6; 2 Ch. 21:3.

4031 מָגוֹג [*Magog*], pr. n. of a son of Japhet, Gen. 10:2; also of a region, and a great and powerful people of the same name, inhabiting the extreme recesses of the north, who are at some time to invade the Holy Land (Ese. chap. 38, 39). We are to understand just the same nations as the Greeks comprised under the name of Scythians (Joseph. Arch. i. 6, § 1). The Arabs call them يأجوج ومأجوج *Yajûj* and *Majûj*, and they have many fables about them. Their king is called גּוֹג, which see. See

Koran, Sur. xviii. 94—99; xxi. 96; Assemani Bibloth. Orient. t. iii. p. ii. pp. 16, 17, 20; D'Herbelot, Biblioth. Orient. art. Jagiugh. In the same manner are joined חִין וּמָאחִין *Chin* and *Machin*, i. e. the Chinese. The syllable *ma* in these names denoting *place, region*, has of late been learnedly discussed by Frahn, De Musei Spreviziani Nummis Cuficis, page 95.

4032 **מְגוֹר** m. pl. מְגֹרִים Lam. 2:22 (from the root גור No. 2), *fear, dread*, Psalm 31:14; Jerem. 6:25; 20:3, 10.

4033 **מָגוֹר** m. (from the root גור No. 1)—(1) pl. מְגוֹרִים *wanderings*, sojourning in foreign lands; Gen. 17:8, אֶרֶץ מְגוּרֶיךָ "the land in which thou sojournest," art a stranger; Gen. 28:4; 36:7; 37:1. Sometimes used of human life, in which man remains, like a guest, for a shorter time than he wishes, Gen. 47:9; Psalm 119:54 (compare Ps. 39:13; 1 Ch. 29:15).

(2) *an abode*, Ps. 55:16.

4034 **מְגוּרָה** f. i. q. מָגוֹר *fear*, Pro. 10:24.

4035 **מְגוֹרָה** f.—(1) *fear*, also *what is feared*; plur. Isa. 66:4; Ps. 34:5, from the root יָגוֹר No. 2.

(2) *barn, storehouse*, Hag. 2:19, from the root גור No. 3.

4037 **מַגְזֵרָה** f. *an axe*, 2 Sam. 12:31, from the root גָּזַר No. 2.

4038 **מַגָּל** m. *a sickle, reaping-hook*, Jer. 50:16; Joel 4:13, from the root גָּלַל, which see (Arabic مِنْجَل Syr. ܡܓܠܐ id.).

4039 **מְגִלָּה** f. (from the root גָּלַל), *a volume, a book rolled together*, as was the ancient custom, Jer. 36:14, seq.; Ezr. 2:9; Ps. 40:8, מְגִלַּת סֵפֶר "the volume of the book;" *liber Hoxæ* the book of the law. Syriac ܡܓܠܬܐ ; Arab. مِجَلَّة, according to Kam. p. 1416 (not مِجَلَّة as it is in Golius).

4040 **מַגֵּלָה** Ch. id. Ezr. 6:2.

4041 **מְגֻמָּה** f. (from the root גָּמַם), *a crowd, band, forces*; found once Hab. 1:9, used of the Chaldee invaders, מְגֻמַּת פְּנֵיהֶם קָדִימָה "the crowd of their faces looks straight on," ihre Gesichter Sehaar ist vorwärts gerichtet. Arab. جَمّ, جَمّة *a troop, a multitude*. Kimchi, on Ps. 27:8, uses this word to express *longing, panting*; compare Arab. جَمّ to desire, to be near and urgent on something.

4042 **מָגַן** not used in Kal.

PIEL מִגֵּן TO GIVE, TO DELIVER, Gen. 14:20; with two acc. of pers. and thing, Pro. 4:9; also like נָתַן, שִׂים *to make any one any thing*, Hos. 11:8; comp. חָנָּם, מַתָּנָה gratis, prop. given. (To this seems to answer Arabic مَكَّنَ to be able; H. to give into one's power, כ and ג being interchanged.)

4043 **מָגֵן** com. (f. 1 Ki. 10:17); with suff. מָגִנִּי; pl. מָגִנִּים, const. מְגִנֵּי (prop. part. Hiph. from the root גָּנַן to protect), *a shield*, Jud. 5:8; 2 Sa. 1:21; 22:31, 36; 2 Ki. 19:32, etc. (Arab. مِجَنّ, مِجَنّة id.) This word implies a shield of a smaller size and extent than צִנָּה; see 1 Ki. 10:16, 17; 2 Chron. 9:16; אִישׁ מָגֵן an armed man, used of a thief, Pro. 6:11; 24:34. Metaph.—(a) of God as a protector, Gen. 15:1; Psalm 3:4; 18:3, 31; 144:2. Psalm 7:11, מָגִנִּי עַל אֱלֹהִים "my shield is with God," i. e. God as it were holds my shield, protects me with a shield; compare Ps. 89:19.—(b) מָגִנֵּי אֶרֶץ "the shields of the land;" poet. for the princes, protecting the citizens with force of arms, Ps. 47:10; Hos. 4:18.

4044 **מְגִנָּה** f. *a covering* (from the root גָּנַן); once Lam. 3:65, מְגִנַּת לֵב "covering of the heart," i. e. hardening, obstinacy; compare κάλυμμα ἐπὶ τὴν καρδίαν, 2 Cor. 3:15; and Arab. غِشَاوَة على القلوب coverings over hearts, Koran vi. 25; xvi. 48. Kimchi rightly compared *fatness of heart*, Isa. 6:10; but Jos. Kimchi (the father) comparing Arab. غَاشِيَة الْقَلْب (i. e. veiling of the heart, failing of mind), understands failing of mind, mortal disease.

4045 **מְגֹרָעֶת** f. (from the root יָגַר) *the rebuke, curse* (of God) fatal to mortals, Deut. 28:20.

4046 **מַגֵּפָה** f. (from the root נָגַף) with Tsere impure—(1) *slaughter* in battle, 1 Sam. 4:17.

(2) *a plague* sent from God, Ex. 9:14; especially used of pestilential and fatal disorders, Num. 14:37; 17:13; 25:18; 31:16; 1 Sa. 6:4; 2 Sa. 24:21.

4047 **מַגְפִּיעִשׁ** (perhaps מְנוּפִישׁ "killer of moths"), [*Maggpiash*], pr. n. m., Neh. 10:21.

4048 **מָגַר** kindred to נָגַר, יָגֵר TO CAST BEFORE, TO DELIVER OVER; once particip. pass. Ezek. 21:17, מְגֹרַת אֶל עֵרֶב "cast before," i. e. "delivered to the sword," Syr. intrans. ܡܓܪ to cut down.

* For 4036 see Strong.

PIEL. מָגַר id. *to cast before, to throw down*, Ps. 89:45.

Derivative, pr. n. מִגְדָּל.

4049 **מְגַר** Chald. Pael מַגַּר id. *to cast before, to throw down*, Ezr. 6:12.

4050 **מִגְרָה** f. (from the root נָגַר No. 2), *a saw*, 2 Sam. 12:31; 1 Ki. 7:9.

4051 **מִגְרוֹן** ("a precipitous place," from the root יָגַר), [*Migron*], pr. n. of a town of the Benjamites, near Gibeah, 1 Sam. 14:2; Isa. 10:28.

4052 **מִגְרָעוֹת** pl. f. (from גָּרַע No. 2, to take away, to withhold), *contractions, drawings in, diminutions* of a wall (*Ritzlöcher*), 1 Kings 6:6.

4053 **מִגְרָפָה** f. [pl. with suff. מִגְרֹפֹתֵיהֶם], *a clod of earth*, which is removed with a spade or other like instrument; prop. *rim (Spatenblick*, (from the root גָּרַף). Joel 1:17, "the grains are dried up under their clods," by which words the utmost drought is described. So Aben Ezra and Kimchi. (Syr. ܡܓܪܦܬܐ a spade itself.)

4054 **מִגְרָשׁ** m.—(1) inf. of a Chaldee form of the verb גָּרַשׁ No. 2, q. v., Eze. 36:5.

(2) a place to which cattle *is driven forth* to feed, *pasture* (from גָּרַשׁ No. 4), 1 Ch. 5:16; Eze. 48:15; specially used of the open space around the towns of the Levites, used for feeding cattle, Num. 35:2, seq.; Josh. 21:11, seq.; 1 Ch. 6:40, seq.; whence these towns are called, 1 Ch. 13:2, עָרֵי מִגְרָשִׁים.

(3) any *open space* surrounding a city or building, Eze. 27:28; 45:2; 48:17. Plur. מִגְרָשׁוֹת, once מִגְרָשִׁים (as if from the sing. מִגְרָשׁ); but masc. gen., Eze. 27:28.

4055 **מַד** with suff. מָדִּי Psalm 109:18; and מָדּוֹ Job 11:9; plur. מָדִים Jud. 3:16; and מָדִין Jud. 5:10.

(1) *a garment*, so called from being spread out (see the root מָדַד No. 1), Psa. 109:18; Levit. 6:3; also *carpet*, on which the more noble sit; plur. מָדִין Jud. 5:10.

(2) *a measure* (from מָדַד No. 2), Job. 11:9; Jer. 13:25, 25:18; 31:16; 1 Sa. 6:4; 2 Sa. 24:21.

4056 **מִדְבַּח** Chald. *an altar*, Ezr. 7:17; from the root דָּבַח.

4057 **מִדְבָּר** m. [with ה local מִדְבָּרָה; const. מִדְבַּר; once with ה local מִדְבָּרָה 1 Kings 19:15].—(1) an uninhabited plain country, *fit for feeding flocks*, not desert, *a pasture*, from the root דָּבַר No. 2, to lead to pasture, like the Germ. Trift from treiben (Syriac ܡܕܒܪ, מַדְבְּרָא id.). Joel 2:22, מִדְבְּרוֹת דָּשְׁאוּ נְאוֹת מִדְבָּר "the pastures of the plain are flourishing;" Ps. 65:13, יִרְעֲפוּ נְאוֹת מִדְבָּר "the pastures of the plain drop (fatness or fertility)." And the contrary, Jer. 23:10, נָאווּ נְאוֹת מִדְבָּר "the pastures of the plain dry up," Joel 1:19. Isa. 42:11, מִדְבָּר וְעָרָיו "the plain and its cities shall rejoice." More often it is—

(2) *a sterile, sandy country*, Isa. 32:15; 35:1; 50:2; Jer. 4:11, etc. מִדְבַּר שְׁמָמָה Joel 2:3; 4:19; with the art. הַמִּדְבָּר always *the desert of Arabia*, Gen. 14:6; 16:7; Exod. 3:1; 13:18; Deu. 11:24; the particular parts of which are distinguished by their own peculiar names (see יָם, סִינַי, שׁוּר, פָּארָן). מִדְבַּר יְהוּדָה the plain or desert of Judah; [does not this mean the wilderness of Judah by the Dead Sea, in contrast to the plain in the western part of that tribe?], Jud. 1:16; Psa. 63:1. Metaph. Hos. 2:5, שַׂמְתִּיהָ כַּמִּדְבָּר "I have made her as a desert," i. e. most bare, I have deprived her of every thing. Jerem. 2:31, הֶמִדְבָּר הָיִיתִי לְיִשְׂרָאֵל "was I a desert to Israel?" Have I commanded them to worship me for nothing? have I been barren to them? Also used of a country forcibly laid waste, Isa. 14:17.

(3) poetically the instrument of speech (דִּבֵּר to speak), *the mouth*. Cant. 4:33, מִדְבָּרֵךְ נָאוֶה "thy mouth is pleasant" (parell. thy lips). LXX. λαλία. Jerome, *eloquium*, and so the Rabbins. But the context almost requires it to be some member, as was rightly observed by Alb. Schultens, although I do not with him understand it to be *the tongue*.

4058 **מָדָד** plur. מְדָדִי, twice contr. מְדֵתִי Isaiah 65:7, and מְדוֹתִים Num. 35:5; inf. מְדֹד Zec. 2:6; fut. יָמֹד [with ו conv. וַיָּמָד].

(1) i. q. מָשַׁח *to stretch out, to extend*, see HITPAEL and the nouns קָו, מְדָה, also קָוֶה.

(2) *to measure* (Sanscrit *mâ, mâd*, to measure, Zend. *mâtâ, matî*, Gr. μέτρον, μέδιμνος, Lat. *metior, meta*; Goth. *mitan*, Anglo-Sax. *metan*, Germ. *messen*). Properly to measure the length of any thing with a line stretched out, Eze. 40:5, seq.; 41:1, seq.; hence also used of measures of quantity, as of corn, Ruth 3:15. Metaphorically Isa. 65:7, "I will measure their deeds into their bosom," i. e. I will repay to them what they deserve.

NIPHAL, pass. of No. 2, Jer. 31:37; 33:22.

PIEL, fut. [see מְדַד] יְמַדֵּד i. q. Kal No. 2, 2 Sam. 8:2. Psalm 60:8, "I will mete out the valley of Succoth," i. e. I will measure it to my victorious soldiers, who shall be the new settlers therein.

Poel מוֹדֵד id. Here some refer Hab. 3:6, "(God) measures the earth with its eyes," surveys it. But LXX. and Chald. render it, *he shaketh the earth*, from מוּד, Arab. Med. Ye, to be moved.

Hithpoel, הִתְמוֹדֵד *to stretch oneself out*, 1 Ki. 17:21.

Derivatives, מִדָּה, מַד, מִמְדָּה, מִדָּה [and pr. n. מִדְיָן].

4059 מֵדֶד m. *flight*, from the root מוּד (compare fut. תָּמוּד Gen. 31:40). Job 7:4, "when I lie down, I say, when shall I arise? וּמָדַד עֶרֶב and (when) shall be the flight of the night?" Poet. for, when shall the night flee, come to an end? Others take מָדַד as Pret. Piel from מוּד in an intrans. and intensitive sense, *the night is extended* [so taken in Thes.].

† מָדָה i. q. מוּד *to extend, to measure*, a root not used as a verb, from which come the nouns מָדָה and מִדָּה No. II. ["In Arabic مدى to extend, VI. to be prolonged, long, continual, مدى a kind of measure."]

4060 מִדָּה fem. (from the root מָדַד)—(1) *extension, length.* אִישׁ מִדָּה a man of tall stature, 1 Ch. 11:23; pl. אַנְשֵׁי מִדּוֹת Isa. 45:14, and אַנְשֵׁי מִדּוֹת (comp. as to the double plural of compounds Hebr. Gramm. § 106, 3). Jer. 22:14, בֵּית מִדּוֹת "a large (ample) house."

(2) *measure*, Ex. 26:2, 8. חֶבֶל מִדָּה a measuring cord, Zec. 2:5.

(3) i. q. מִדּוֹ No. 2, *a garment*, plur. מִדּוֹת Psalm 133:2.

(4) from the Chaldee usage, *tribute*, Neh. 5:4.

4061 מִדָּה m. Chald. *tributs*, as if *what is measured*, Ezr. 4:20; 6:8; for which (by resolving Dag. forte) מִנְדָּה Ezr. 4:13; 7:24. Syr. ܡܰܕ̰ܳܐ.

4062 מַדְמֵנָה fig. Aryön. Isa. 14:4, if this be the true reading, denom. from Aram. דְּמַב (which see), i. q. זָהָב *gold*; formed in the manner of a part. Hiph. f., prop. *gold making*, i. e. *exactress of gold*, no inapt epithet for Babylonia (parall. בַּבֶל); or *heap, storehouse of gold*; so that ד formative may indicate place (compare לֵשׁ dung, מַלְמֵנָה dunghill, Lehrgeb. p. 512, No. 14), but I prefer the former explanation with Kimchi, Aben Ezra, and others.

But most of the ancient versions have taken it differently (LXX. ἐκκινοῦσαι δυναστείαν, Syr., Ch., Saad.), and have expressed מַדְמֵנָה *oppression*, which actually is found in the edition printed at Thessalonica, and which ought, perhaps, to be placed in the text, compare 3, 5, where, in the like manner, the verbs דָּמַם and נָגַשׂ answer to one another in parallel members.

מִדְיָן pl. with suff. מִדְיָנֵיהֶם m. *a garment*, 2 Sam. 10:4; 1 Ch. 19:4, from the root מָדַד=מוּד. 4063

מַדְוֶה m. (from the root נָדָה) *disease*, Deut. 7:15; 28:60. 4064

מַדְוֵיהֶם m. pl. *seductions*, Lam. 2:14, from the root נָדָה, see Hiphil No. 3. 4065

I. מָדוֹן m. pl. מְדוֹנִים (from the root דִּין).—(1) *contention, strife*, Prov. 15:18; 16:28; 17:14; *that which is contended for*, Ps. 80:7. 4066

(2) [*Madon*], pr. n. of a royal city of the Canaanites, Josh. 11:1; 12:19. *4068

II. מָדוֹן m. (from the root מָדָה=מָדַד), *extension, tallness*, 2 Sam. 21:20 קְרֵי, מָדוֹן אִישׁ a tall man, i. q. אִישׁ מִדָּה 1 Ch. 20:6; כתיב should be read מְדָן, with the same meaning. 4067

מַדּוּעַ (contr. from מָה יָדוּעַ *what is taught?* i. q. for what reason? Gr. τί μαθών), adv. of interrogation, *why, wherefore?* Josh. 17:14; 2 Sam. 19:42; used in an oblique interrogation, Exod. 3:3.—Job 21:14, the words מִמֶּנּוּ אֵם are not to be taken as closely connected; for אֵם as is very often the case (see אֵם B, 1) answers to יָדַע interrogative in the former member, and the entire verse is to be rendered as containing a double inquiry, "do I complain of man, וְאִם מַדּוּעַ לֹא תֶקְצַר רוּחִי oder weshalb soll ich nicht ungeduldig werden?" 4069

מְדוֹר Ch. (from the root דּוּר) *habitation*, Dan. 4:22, 29; 5:21. 4070

מְדוּרָה f. *a pile for burning*, i. q. מוֹר No. 3, Exe. 24:9; Isa. 30:33. 4071

מְדוּשָׁה f. (from דּוּשׁ) prop. *threshing*, as a concr. *what is threshed*, metaph. used of a people as being trampled down, oppressed, Isa. 21:10. *4098

מַדְחֵה m. *throwing down, ruin*, Prov. 26:28, from the root דָּחָה. 4072

מַדְחֵפוֹת pl. f. (from the root דָּחָה) *impelling*; hence *hastening* ["*falls*"], לְמַדְחֵפוֹת *hastily, urgently.* 4073

מָדַי f. (Isa. 21:2) *Media*, Gen. 10:2; Est. 1:3; 2 Ki. 17:6; 18:11; Jer. 25:25; 51:11, 28, and the *Medes*, Isa. 13:17; 21:2; Dan. 9:1. (Syr. ܡܰܕ̰ܝ id.) Gent. noun מָדַי *a Mede*, Dan. 11:1. [Various conjectures have been advanced as to the etymology: some of these lead to the signification of *midst, middle.*] 4074

מָדַי Ch. id. *Media*, Exr. 6:2; Dan. 5:28; 6:13. 4075

Gentile noun emphat. מָדָאִית כתיב סָרָאִית *a Mede*, Dan. 6:1.

4078 מַדַּי (contr. from מָה דַּי) *what is sufficient*, 2 Ch. 30:3, compare the note under מָה.

see 1767 מַדַּי see יְדַי No. 2, *b*.

4079 מָדוֹן m.—(1) *strife, contention* (from the root דִּין see Niphal), pl. מְדוֹנִים Prov. 18:18; 19:13, and elsewhere in יְרֵי, where כתיב has מְדוֹנִים. See מָדוֹן.

4080 (2) [*Midian*], pr. n. of an Arabian nation, descended from Abraham (Gen. 25:2), whose territory lay from the eastern shore of the Ælanitic gulf (where the Arabian geographers place the city مَدْيَن), as far as the land of Moab, and appears to have extended to Mount Sinai, Exod. 3:1; 18:5; Num. 31; Jud. 6—8. In some passages the Midianites seem nearly identified with the Ishmaelites, Gen. 37:25, compare 36; Jud. 7:12, compare 8:22, 24, from whom, however, in other places, they are distinguished, Gen. 25:2, 4, 12—18.—מִדְיָנִי טַבְנֵי the dromedaries of Midian, Isa. 60:6; מִדְיָן יוֹם the day of Midian, Isa. 9:3, i. e. the victory gained over the Midianites (compare Jud. chap. 7, 8).—The Gentile noun is מִדְיָנִי *a Midianite*, Num. 10:29; pl. מִדְיָנִים Gen. 37:28; f. מִדְיָנִית Num. 25:15.

4081 מִדִּין ("measures"), [*Middin*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:61.

4082 מְדִינָה fem. (from the root דִּין) prop. *judgment, jurisdiction*; hence—

(1) *a province*, allotted to the jurisdiction of a prefect or viceroy, as was the case with the provinces and satrapies of Persia, Est. 1:1, 22; 3:12, 14; פַּחֲוֵת הַמְּדִינָה Exr. 2:1; Neh. 7:6 (the Israelites), inhabitants of provinces.

(2) *a country, a land*, Dan. 11:24; Lam. 1:1; Exe. 19:8; Ecc. 2:8 (compare Exr. 4:13; 5:7.) See the following word—

4063 מְדִינָה f. Ch.—(1) *a province*, Dan. 3:2, 3.

(2) *land, country*, Dan. 2:48, 49; 3:1, 12, 30; Exr. 5:8. (Syr. ܡܕ̰ܝܢܬܳܐ id. [This word means *city*, as it is corrected in Thes.]; but ܡܕ̰ܝܢܬܳܐ signifies *city*.)

4085 מַדֵּכָה *a mortar*, Num. 11:8, from the root דוּךְ.

4086 מַדְמֵן ("dunghill"), [*Madmen*], pr. n. of a town in the borders of Moab, Jer. 48:2.

4097 מַדְמֵנָה f.—(1) i. q. לֵשׁ *dunghill*, Isa. 25:10.

(2) [*Madmenah*], pr. n. of a town in the tribe of Benjamin, not far from Jerusalem, Isa. 10:31. 4088

4078 מַדְמַנָּה ("dunghill"), [*Madmannah*], pr. n. of a town in the tribe of Judah, Josh. 15:31. 4089

מָדוֹן (from the root דִּין).—(1) *strife, contention*, only in pl. מְדָנִים Prov. 6:14, 19; 10:12. 4090

(2) [*Medan*], pr. n. of a son of Abraham and Keturah, brother of Midian, Gen. 25:2. 4091

מִדְיָנִי Gentile noun, only in pl. מִדְיָנִים i. q. מִדְיָנִים *Midianites*, Gen. 37:36, compare verse 28. 4092

מַדְעֵי & מַדָּע (from the root יָדַע [“ compensated by Dagesh as in verbs פ״נ”]), a word found in the later [?] Hebrew.

(1) *knowledge*, 2 Ch. 1:10, 11, 12; Dan. 1:4, 17.

(2) *the mind, the soul*, Ecc. 10:20, “even in thy mind curse not the king.” LXX. συνείδησις. (Ch. מַנְדָּע, Syr. ܡܰܕ̰ܥܳܐ id.) 4093

מוֹדַע see מוֹדָע. see 4129

מוֹדַעוֹת pl. f. (from the root יָדַע) *piercings* (of the sword), Prov. 12:18. 4094

מָדַר Ch. i. q. מָרוּר (from the root דּוּר) *habitation*, Dan. 2:11. see 4070

מַדְרֵגָה fem. a *steep mountain*, which one has to ascend *by steps*, as though it were a *ladder* (Felsentreppe, Felsentreppe, compare κλῖμαξ e. g. κλῖμαξ Τυρίων), from the root דָּגַל Cant. 2:14; Exe. 38:20. 4095

מִדְרָךְ m. (from the root דָּרַךְ) *a place which is trodden*, Deu. 2:5. 4096

מִדְרָשׁ m. (from the root דָּרַשׁ No. 5), *a commentary*, as often in the Rabbinic. 2 Ch. 24:27, מִדְרַשׁ סֵפֶר הַמְּלָכִים “ the commentary of (or on) the book of the kings,” i. e. an historical commentary containing supplements. 2 Ch. 13:22. Others suppose that מִדְרָשׁ like the Arab. مِدْرَس means any book, but this is incorrect. 4097

מַדְשֵׁנָה (the actually occurring form), see מַדְמֵנָה. see 4098 on p. 450

מַדְתָּא with the art. הַמְּדָתָא pr. n. (Pers.) of the father of Haman, Est. 3:1; 8:5. 4099

מָה, מִי, מָה, מֵהּ, מַהּ, מֶה, מָּה (as to the distinction of these forms, see note). 4100

(A)—(1) interrog. pron. used of things like מִי of persons: *quid?* Gr. τί; WHAT (Syr. ܡܳܢܳܐ, Arab. ما). In a direct interrogation, Gen. 4:10, מָה עָשִׂיתָ “what

hast thou done?" Isa. 38:15, מָה אֹמַר "what shall I say?" and so very frequently; also in oblique interrogation, after verbs of asking, replying, saying, shewing. 1 Ki. 14:3, " he will declare to thee מַה יִּהְיֶה לַנָּעַר what shall be to the child." Ex. 2:4. Also observe—

(*a*) it is placed after in the genitive, Jer. 8:9, מַה חָכְמַת־ה׳ לָהֶם " the wisdom of what (thing) is in them?"

(*b*) it is put before substantives regarded as in the genitive, as מַה־בֶּצַע "what profit?" Ps. 30:10, מַה־דְּמוּת "what of likeness?" Isa. 40:18; which examples may be rendered in Latin, *quale lucrum, quæ similitudo* [or in English *what profit, what likeness*]: also followed by a plur. 1 Ki. 9:13, מָה הֶעָרִים הָאֵלֶּה "what cities (are) these?" pr. *quid urbium hæc?* Questions of this kind are either of reproach (Isa. 36:4; comp. letter C) or of aggravation (Josh. 22:16), or of extenuation, 1 Ki. loc. cit.; Job 6:11. —(*c*) מַה־לְּךָ " what to thee?" i. e. what willest thou, Jud. 1:14, and followed by כִּי " what (is) to thee that (thou doest thus)?" Gr. τί *σοθεν τοῦτο ποιεῖς*; Isa. 22:1; without לְךָ Isa. 3:15 (comp. Koran Sur. lvii. 8, 10).—(*d*) מַה־לִּי וְלָךְ "what (is) to me and thee?" i. e. what have I to do with thee? Jud. 11:12; 2 Sa.16:10; 19:23; 2 Ki. 9:18, מַה־לְּךָ אֶל־שָׁלוֹם " what hast thou to do with peace?" without the copula, Jer. 2:18, מַה־לָּךְ לְדֶרֶךְ מִצְרַיִם Hos. 14:9; and followed by אֶת Jer. 23:28, מַה־לַּתֶּבֶן אֶת־הַבָּר " what (is) the chaff with the wheat?" what likeness have they? (Compare Arab. ما لى وما لى, and Greck τί *μάχαιρα κἀμοί*, Anacr. xvii. 4, comp. Matt. 8:29; Mark 5:7.)

(*e*) indefinite pron., *anything, something, whatever*, more fully מְאוּמָה for מָה אִמָּה which see. (Arab. ما anything, whatever.) Proverbs 9:13, כַּלְיֶדַּעַת מָה " he doth not care for anything." 2 Sa. 18:22, שָׁלוֹם לִי גַּם־כִּי מָה " whatever there is, let me run." Job 13:13, וְיַעֲבֹר עָלַי מָה " and let there happen to me whatever (will)." Job 13:14. Followed by שֶׁ *that which* (Syr. ܡܕ), Eccles. 1:9; 3:15, 22; 6:10; 7:24; 8:7; 10:14. Hence used also as—

(3) relat. pron Jud. 9:24, מָה רֵאשִׁתִּי שָׁלְחֵי " what you have seen me do;" *quæ ipse fecisti, hæc id ipsum*. Nu. 23:3, דְּבַר־מָה יַרְאֵנִי וְהִגַּדְתִּי לָךְ " what thing he sheweth me I will declare to thee." LXX. *ῥῆμα ὃ ἐάν μοι ἔιδῃ*. Syr., Ch. ,ܡ ,ך.

(B) adv. of interrogation—(1) *wherefore? why?* for the fuller לָמָּה, as in Gr. Lat. τί; *quid?* Exodus 14:15, מַה־תִּצְעַק אֵלָי " why criest thou to me?" Ps. 49:12.

(2) *how, how much*, in exclamations of admiration, as often the Arab. ما. Gen. 28:16, מָה נּוֹרָא הַמָּקוֹם הַזֶּה " how dreadful is this place!" Ps. 8:2, " how excellent is thy name!" Nu. 24:5, מַה־טֹּבוּ אֹהָלֶיךָ אֹהָלֶיךָ " how goodly are thy tents!" Cant. 7:2; Ps. 119:97, מָה אָהַבְתִּי תּוֹרָתֶךָ " O how (greatly) I love thy law!" Iron. Job 26:2, מָה עָזַרְתָּ לְלֹא־כֹחַ " O how greatly hast thou helped the feeble!" Job 26:3.

(3) *how? in what manner?* Genesis 44:16, מַה־נְּדַבֵּר " how shall we justify ourselves?"

(C) There are several examples in which מָה of extenuation and reproach (see above) has nearly a negative power: compare Lehrg. p. 834; and Lat. *quid multa?* for *ne multa*. Job 16:6, " If I speak, my sorrow is not assuaged, and if I forbear מַה־מִּמֶּנִּי אֵלֵךְ what goeth from me?" i. e. even so *nothing* of my sorrow goeth from me; Vulg. *non recedit a me*; Pro. 20:24, אָדָם מָה־יָּבִין דַּרְכּוֹ " and man, how doth he know his way?" i. e. he scarcely knows it, he does not know it; Chald. לָא. Job 31:1, " I have made a covenant with mine eyes, מָה אֶתְבּוֹנֵן עַל־בְּתוּלָה how shall I look upon a maid?" (LXX. *οὐ*, Vulg. *non*, Syr. ܠܐ). Cant. 8:4, מָה־תְּעִירוּ וּמָה־תְּעֹרְרוּ אֶת־הָאַהֲבָה " why awake ye...my beloved?" i. e. do not awake; comp. Cant. 2:7; 3:5 (where in the same connection (אִם); compare below מָמָּה Isaiah 2:22, and מַמָּת Job 21:17, and לָמָּה letter *b*. Here also I refer Pro. 31:2. The Chaldee, Syriac, and Arabic, ما, لا have gradually adopted this negative power, the origin of which we see here clearly in the Hebrew.

With prepositions—

(1) מֶהָּ, מֶהָּ prop. *in what?* Exod. 22:26; *in what thing?* Gen. 15:8, and thus according to the varied use of the particle בְּ.—(*a*) *for what* (price)? see בְּ, B, 9; Isa. 2:22, מֶהָּ נֶחְשָׁב הוּא " at what price shall he be reckoned?" i. e. he is worth little, or nothing.—(*b*) *on what account? why?* (see בְּ B, 10), 2 Chron. 7:21.—(*c*) *how? in what way? by what means?* Jud. 16:5; 1 Sa. 6:2.

(2) מֶהָּ (compare as to the article after בְּ of similitude, page ccxii); Syriac ܒܡܐ; Arabic بم; pr. *as what?* (*wie was?*), to what thing to be compared? It is applied—(*a*) to space, *how great?* Zech. 2:6, מֶהָּ רָחְבָּהּ " how great is its breadth?" also, *how long?* Pa. 35:17; Job 7:19.—(*b*) to number, *how many?* Gen. 47:8; 1 Kings 22:16, עַד מֶהָּ פְּעָמִים " how many times?" i. e. how often? Used not merely in an interrogation, but also in an exclamation, Zec. 7:3, עַד מֶהָּ שָׁנִים " how many are now

the years!" for, now so many years; also, *how often?* Ps. 78:40; Job 21:17 (where *how often* is the question of one in doubt, for *seldom*).

(3) לָמָּה (Milél, for לַמָּה), and לָמָּה (Milra), the latter being used with few exceptions (1 Sa. 28:13; 2 Sam. 2:22; 14:31; Ps. 49:6; Jer. 15:18) before the letters א, ה, ע and the name יְהוָה (see Noldii Concord. Part. p. 904); three times לָמָּה 1 Sa. 1:8.—(*a*) *wherefore? why?* (compare לְ causal A, 6); Gen. 4:6; 19:18; 27:46, etc., emphat. זֶה לָמָּה and with Makk. לָמָּה־זֶּה (see זֶה No. 1, *b*), *why then?* (Arab. لِمَ, لِمَا emphat. لِمَاذَا); Gen. 25:22, לָמָּה זֶּה אָנֹכִי " why then am I?" why do I exist? the expression of an impatient woman. In oblique interrogation after a verb of knowing, Daniel 10:20.—(*b*) Sometimes amongst the later writers, where it is properly dissuasive and prohibitory, it passes over to a *negative* sense, like the Syr. לְבַּתְּכוֹן, לְבַּתְּכוֹן; Ch. לְמָא, לְמָה; יְדִי לְמָא *lest, lest perhaps*; Eccl. 5:5, לָמָּה יִקְצֹף הָאֱלֹהִים עַל קֹלֶךָ " wherefore should God be angry because of thy voice?" for *lest* God be angry. Well in the LXX. *ἵνα μή*, Vulg. *ne forte*; Syr. לְבַּתְּכוֹן, Ecc. 7:16, 17; Neh. 6:3. To the Syriac form לְבַּתְּכוֹן accurately answers לְשֶׁלָּמָּה Cant. 1:7; LXX. *μὴ ποτ*, Vulg. *ne*, and אֲשֶׁר לָמָּה, which, Dan. 1:10, is even put after a verb of fearing, just like יָךְ, " for I am afraid of my lord the king אֲשֶׁר לָמָּה רְאָתָה פָנָי lest he see;" Theod. *μὴ ποτ*. (Arab. from لِمَا, لِمَ *why?* is shortened لِمْ not, like كَمْ from كَمَا, مَا.)

(4) לָמָּה *on account of* (that) *which, because that*, from לְ on account of (A, 6), and מָה relat. So once, 1 Ch. 15:13, where contr. לְמִבְּרֹאשָׁה לְמִבְּרֹאשָׁה " because that from the beginning," etc. (Compare לְמִדֵּי לְמִדֵּי Genesis 6:3; Ch. 30:3.)

(5) מָה־עֵת (*ie ri*, Il. v. 465), *how long*, Ps. 74:9; 79:5; 89:47; Nu. 24:22.

(6) מֵעַל־מָה prop. *upon what?* Isa. 1:5; Job 38:6; hence, *wherefore? why?* Nu. 22:32; Jer. 9:11; in oblique interrogation, Job 10:2; Est. 4:5.

Note. As to the use of the various forms, we should observe—(*a*) the primitive form מָה is found *every where* in pause, also before א and ה, whether Makkeph be inserted or omitted, as מַהְרֹאשָׁה Zec. 1:9; מָה רֵאשִׁתִּי Jud. 9:48; more rarely before ח Josh. 4:6, 21; Nu. 13:19, 20; Deu. 6:20; ח Josh. 22:16; Jud. 8:1; ב Gen. 21:29; ן 1 Ki. 9:13; also ע 2 Ki. 8:13; ע Gen. 31:32.—(*b*) Very frequent is מַה־, before letters which are not gutturals, followed by Dag. forte

conjunctive, as מַה־לָּךְ Jud. 1:14; מַה־שְּׁמוֹ Ex. 3:13; מַה־יְּהוָה 1 Ki. 14:3, and so very frequently; before the harsher gutturals, as ת, with Dag. occult, as מַה־תְּהוֹם Num. 16:11; מַה־תִּהְיֶה Num. 13:18; Ps. 39:5 (although when followed by ת Kametz may also be used, see letter *a*).—(*c*) sometimes מַה־, followed by Dag. coalesces with the next word, as מַכָּלְכֶם for מַה־כָּלְכֶם Isa. 3:15; מַזֶּה Exod. 4:2; מַלַּאכְתָּה Mal. 1:13; מַעֲשֵׂנִי (which see), and followed by a guttural, מַחֲכֹם for מַה־חָכֹם Ese. 8:6 (also the pr. names מַחֲבַנַּי, מַחְבַּנַּי).—(*d*) מָה is put, followed by the letters ת, ע, ח, with Kametz (according to the known canon, Heb. Gramm. § 27, note 2, *b*), מָתַי מָה מָתַי Pa. 39:5; 89:48; Job 26:2 (מָה עֲנִי 1 Sa. 20:1); also very often before letters, not gutturals, especially as the beginning of a sentence (as to Segol being shorter than Pathach, see Gramm. loc. cit. letter *a*); מָה מְּשֻׁמָּם מְּשִׁיתֶם 2 Ki. 1:7; Ps. 4:3; 10:13; Isa. 1:5; Jerem. 11:15; very often also as found with prefixes מִמָּה 1 Sa. 1:8; בַּמָּה 1 Ki. 22:16; 2 Ch. 18:15; Zec. 7:3; and מַמָּה Ex. 22:26; 33:16; Jud. 16:5; 1 Sa. 6:2; 29:4; Mal. 1:7, etc. (this last is more used than בַּמָּה); followed by Dag. forte, בַּמַּחְרֵךְ Jud. 16:5.

מָה ones (which see), Ch.—(1) *what?* Da. 4:32. 4101

(2) *whatever*, Dan. 2:22; 4:32. יְדִי מָה *what it is that, that which*, Dan. 2:28.

With pref. מִמָּה *how? how much?* Dan. 3:33; לָמָּה *wherefore?* used dissuasively; hence *lest*, Ezr. 4:22; דִּי לָמָּה Id. 7:23. Comp. Heb. לָמָּה letter *b*.

מְהוּמָה or מְהוּמָה not used in Kal; prob. TO DENY, TO REFUSE; Arab. نهى and نهأ to prohibit, to forbid (compare as to verbs of negation p. xxi, A). Hence— 4102

HITHPALPEL הִתְמַהְמַהּ *to delay, to linger* (pr. to refuse, to turn back), Gen. 19:16; 43:10; Exod. 12:39; Jud. 3:26; 19:8; Sam. 15:28; Isa. 29:9; Hab. 2:3.

מְהוּמָה f. (from the root הום), *commotion, disturbance*, Isa. 22:5; Deut. 7:23; 2 Chron. 15:5. מְשֹׁאת מְהוּמָה deadly disturbance, 1 Sa. 5:9, 11. Used of the irregular and voluptuous life of a rich man, Pro. 15:16. 4103

מְהוּמָן (i. q. Syriac ܡܗܝܡܢ "faithful;" also, "eunuch," as being a faithful servant of his master, from the root אָמַן). [*Mehuman*], pr. n. of a eunuch in the court of Xerxes, Est. 1:10. 4104

מְהֵיטַבְאֵל ("whom God benefits," a Chaldee form for מֵיטִיב אֵל). [*Mehetabel, Mehetabeel*], pr. n.—(1) m. Neh. 6:10.—(2) f. Gen. 36:39. 4105

4106 מָהִיר m. *quick*; hence *prompt, apt* in business, *skilful*, Prov. 22:29; Isa. 16:5; Ps. 45:2. Syriac ܡܗܝܪܐ id. Root מָהַר No. 2.

4107 מְוַהֵל i. q. Ch. מְהַל, Heb. מול (comp. p. CCXI, A), TO CUT OFF, TO PRUNE; figuratively, *to adulterate*, to spoil, to mix *wine* with water, Isa. 1:22. In like manner the Arabs apply verbs of cutting, breaking, wounding, killing; and Martial, Ep. i. 18, *jugulare vetat Falernum*. See more in my Comment. on Isa. loc. cit.

•4109 מְהָלֵךְ masc. (from the root הָלַךְ)—(1) *a way, journey*, Neh. 2:6; Jon. 3:3, 4.

4108 (2) *a walk, a place for walking*, Ezc. 42:4.—מְהַלְּכִים Zec. 3:7, part. Hiph. from the root הָלַךְ are leaders, companions.

4110 מְהֻלָּל m. (from the root הָלַל), *praise, thanksgiving*. Pro. 27:21, "as the fining pot (is) to silver, so (let) a man (be) to the mouth that praises him;" i. e. let him diligently examine the praise.

4111 מְהֲלַלְאֵל ("praise of God"), [*Mahalaleel*], pr. n. m.—(1) pr. n. of a patriarch descended from Seth, Gen. 5:12.—(2) Neh. 11:4.

4112 מַהֲלֻמוֹת pl. f. *strokes, stripes*, Pro. 18:6; 19: 29, from the root הָלַם.

4113 מַהֲלֻמֹּת pl. f. ἅπαξ λεγόμ. Ps. 140:11, *streams, whirlpools*, from the root הָמַם, which see. Comp. ... many waters, whirlpools. The Jewish writers, Symm., Jerome, understand it to be *ditches*.

4114 מַהְפֵּכָה fem. (from the root הָפַךְ), *overturning, overthrow*, Deut. 29:22; like verbals taking after it an accusative, as the case of its verb. Isa. 13:19, מַהְפֵּכַת אֱלֹהִים אֶת סְדֹם "like the overthrow of Sodom by God." Jer. 50:40; Am. 4:11.

4115 מַהְפֶּכֶת f. (from the root הָפַךְ), pr. *twisting, distortion*, i. e. *the stocks*, in which the hands and feet of a prisoner were so fixed that his body was *distorted* (worin jemand krumm gefesselt wurde). Compare כּוּר and Scheid, in Diss. Lugdd. page 968; Jer. 20:2, 3; 29:26, 2 Chr. 16:10, בֵּית הַמַּהְפֶּכֶת "the house of the stocks," a prison.

4116 I. מָהַר—(1) TO HASTEN, in Kal once, Psalm 16:4.

(2) *to be quick, skilful* in any art or business. Arab. مهر to be diligent, acute-minded, see Pi. No. 2, and מָהִיר.

PIEL מִהֵר—(1) *to hasten*—(a) *to quicken*, Isa. 5:19, *to bring quickly*. Gen. 18:6, שְׁלֹשׁ סְאִים קֶמַח "bring quickly three seahs of flour;" 1 Ki. 22:9.—(b) followed by a finite verb, either with or without the copula, *to do* any thing *quickly*, where, in the western languages, the adverb *quickly, speedily*, would be used, 1 Sam. 17:48; Gen. 19:22, מַהֵר הִמָּלֵט "make haste, escape," i. q. escape quickly, followed by an infinitive or gerund, Ex. 10:16; Gen. 27:20, מַהַרְתָּ לִמְצֹא "how then hast thou found it so quickly?" Ex. 2:18. מַהֵר adv. *quickly*, Jud. 2:17, 23; Ps. 79:8.

(2) *to be prompt, apt* in any thing, Isa. 32:4.

NIPHAL נִמְהַר properly *to be precipitate*. Job 5:13, עֲצַת נִפְתָּלִים נִמְהָרָה "the counsel of the cunning is headlong," i. e. being hastily executed it is frustrated. Part. נִמְהָר—(1) *headlong, rash*, Isaiah 32:4.—(2) *impetuous*, rushing on precipitately; Germ. ungestüm, Hab. 1:6.—(3) *timid*, precipitate in flight, Isa. 35:4.

Derivatives, מַהֵר, מַהֲרָה [pr. n. מַהֲרַי].

II. מָהַר TO BUY, specially a wife, for a price paid to the parents (מֹהַר). Kindred verbs are מאר which see, and with ח hardened עָהַר, Exodus 22:15. 4117

מַהֵר adj. *hastening*, Zeph. 1:14. [Inf. Piel in Thes.] 4118

מֹהַר m. *a price* paid for a wife to her parents, Gen. 34:12; Exod. 22:16; 1 Sa. 18:25. Different from this is the use of the Arab. مهر i. e. a spousal gift promised to the future wife, and the Latin *dos*, i. e. the gift given by the parents to their daughter who is about to be married. 4119

מְהֵרָה fem. *hastening, celerity*, Pss. 147:15; whence בִּמְהֵרָה Eccles. 4:12; שְׁרֹתֵרָה Ps. 147:15; and מְהֵרָה adv. *quickly, speedily*, Nu. 17:11; Deu. 11:17; Josh. 8:19, etc. 4120

מַהְרֵי ("impetuous," see the verb Niph. No. 3), [*Maharai*], pr. n. of one of David's captains, 2 Sa. 23:28; 1 Ch. 11:30; 27:13. 4121

מַהֲרֻלּוֹת plur. f. (from the root הָלַל) *deceitful things*, Isa. 30:10. 4123

I. מוֹ properly i. q. מָה *what*, (that) *which*, pleon. joined in poetic language to the prepositions בְּ, לְ, כְּ, so that there are formed the separate words בְּמוֹ, כְּמוֹ, לָמוֹ, like לָמָּה for בַּמָּה, כָּמָה for בַּ, כָּ, עַמָּה for עִם, see de Sacy, Gr. Arabe, i. § 824, 826, 839; ii. § 82, and see 4100

• For 4122 see Strong.

Lehrgeb. page 629. As to מִמּוֹ and לָמוֹ see in their respective places מַמּוֹ poetically used for *in*, Ps. 11:2; Isa. 25:10; 43:2; 44:16; *into*, Job 37:8; *through*, of the instrument, Job 16:4, 5

see 4325 on p. 468 II. מוֹ i. q. מַי Arab. ماء *water* (see מַי), from the unused root מוּא. [See Job 9:30 (בּוֹר); see more in Thes.]

see 4365 on p. 468 4124 מוּא *to flow*, see מַי. [See Thes.]

מוֹאָב ("water," i. e. "seed," "progeny of a father," see Gen. 19:30—38; compare מוֹ No. II) *Moab, Moabites*, and *the land of Moab*, pr. n. of a people (m., Jer. 48:11, 13), and a region (fem., Jer. 48:4), now called Karrak, from the chief city, extending to the east of the Dead Sea, as far as Arnon. עַרְבוֹת מוֹאָב the plains of Moab, Deu. 34:1, 8; Num. 22:1, situated to the north of Arnon, opposite to Jericho, although called also אֶרֶץ מוֹאָב Dant. 28:69 (29:1); 32:49, formed no part of the genuine limits of the Moabites. As to the history and geography of the kingdom of Moab, see my Comment. on Isaiah i. 501, sqq. Gent. noun מוֹאָבִי f. מוֹאֲבִיָּה, מוֹאֲבִית Ru. 4:5; 2 Ch. 24:26.

4125

see 4136 מוֹטוֹל i. q. מוּל, מוֹל, which see, *over against*, Neh. 12:38.

4126 מוֹבָא m. *entrance*, Eze. 43:11 and 2 Sam. 3:25 in קְרִי for מְבוֹא, a word irregularly formed so as to correspond with the word מוֹצָא which is added in the sentence. Compare Lehrg. p. 374, note.

4127 מוּג—(1) TO FLOW, TO FLOW DOWN, ["TO MELT,"] (see Pilel, Hiphil). To this answers the Arab. مج Med. Ye. Figuratively *to be dissolved* with fear and alarm (compare מָסַס), Ex. 21:20; Ps. 46:7; Am. 9:5.

(2) transit. *to dissolve* any one, i. e. *to cause to pine and perish*, Isa. 64:6.

NIPHAL, *to melt away* (used of a host of men), 1 Sam. 14:16. Figuratively *to melt* with fear and alarm, Ex. 15:15; Josh. 2:9, 24; Ps. 75:4.

PILEL מֹגֵג *to cause to flow down, to soften*, e.g. arid ground with showers, Ps. 65:11, בִּרְבִיבִים תְּמֹגְגֶנָּה קְהַל תַּמְגֵּנִי יְשׁוּעָתֶךָ "thou hast dissolved my welfare;" בְּרִיר תְּמֹגְגֶנָּה "thou hast dissolved me (and) terrified (me)."

HITHPALPEL, *to flow down, to melt*, Am. 9:13, hyperbolically, "all the hills shall flow down," shall all, as it were, dissolve into wine and oil. Figuratively *to melt* with fear and alarm, Nah. 1:5; Psa. 107:26.

4134 מָהַד an unused root. Arab. مهد Med. Ye; *to be moved, agitated*, e.g. used of an earthquake (cogn. מוּט, גּוּר, מוֹט). The verb itself in Pilel מוֹהֵד is perhaps found, Hab. 3:6, "(God) standeth וַיְמַדֵּד וַיְמֹדֵד אֶרֶץ and moveth the earth," compare LXX., Ch. But see under מָדַד Poel.—Besides this, hence is derived the noun מְמַדִּי. †4128

מוֹרָע m. (from the root יָרַע) Prov. 7:4, and מוֹדָע Ruth 2:1 קרי, *familiarity, acquaintanceship*, and concr. *an acquaintance, a friend*. 4129

מוֹדַעַת f. id. Ruth 3:2. 4130

מוּט fut. יָמוּט TO TOTTER, TO SHAKE (kindred to נוּד and נוּס ["Ass. Med. Ye, to turn aside from right, Æth. ሙጥ (ṭ); to incline, comp. Syr. ܡܛܐ "to waver," see Thes.]), e. g. used of the mountains, Psa. 46:3; Isa. 54:10; of a land or kingdom, Pss. 46:7; 60:4; of individual persons, Prov. 10:30; 12:3; 25:26; Ps. 10:6 [most of these are Niph.], in which sense there is often said לְמֹטָה רֶגֶל "of any one's foot tottering; Deut. 32:35; Ps. 38:17.—Lev. 25:35, "if thy brother be poor, וּמָטָה יָדוֹ עִמָּךְ and his hand totter with thee," i. e. if ruin, as it were, threaten him. 4131

NIPHAL נָמוֹט, fut. יִמּוֹט i. q. Kal, *to totter, to shake*, e. g. used of the foundations of the earth, Ps. 82:5; almost always with a negative particle, as לֹא אֶמּוֹט *I do not totter, I shall not totter*; used of an intrepid unwavering person, Ps. 10:6; 16:8; 30:7; לֹא יִמּוֹט *he does not totter*, he is firm, intrepid, Ps. 21:8; 46:6; 112:6.

HIPHIL, *to cause to totter, or come down, to cause to fall upon*, Ps. 55:4; 140:11 מרע. 4132

HITHPOEL i. q. Kal and Niphal, Isa. 24:19; hence the two following words.

מוֹט m.—(1) *a tottering*, Ps. 66:9; 121:3.

(2) *a bar* for carrying any thing on, so called from being shaken, Num. 13:23; also *a frame* for bearing, Num. 4:10, 12.

(3) *a yoke*, Neh. 1:12, see מוֹטָה No. 3.

מוֹטָה—(1) i. q. מוֹט No. 2, *a bar, staff*, 1 Ch. 15:15. מוֹטוֹת בַּדִּים bars of a yoke, Lev. 26:13; Eze. 34:27, a bent piece of wood put round the neck of a bull, with the two ends fastened to a wooden yoke. 4133

(2) *a yoke* itself, Jer. 27:2; 28:10, 12; Eze. 30: 18. Metaph. Isa. 58:6, 9.

מוּךְ i. q. מָכַךְ TO FINE AWAY; specially, to be brought to poverty, Lev. 25:25, 35, 39, 47. Some 4134

have absurdly referred to this root the pr. n. מֵירָד, מֵירָדִי, מֵירָדָה, which see in their own places.

4135 מוּל TO CUT OFF, TO CIRCUMCISE (comp. קוּל, קָל No. II., נָפַל No. I.); with an acc. of pers. Gen. 21:4; Ex. 12:44; Josh. 5:4, 7; and of the foreskin, Gen. 17:23. Metaph. Deut. 10:16, וּמַלְתֶּם אֶת עָרְלַת לְבַבְכֶם "circumcise therefore the foreskin of your heart," remove impure things from your mind [?]; Deu. 30:6; comp. περιτομὴ καρδίας, Rom. 2:29, and Arab. غرل to circumcise, prop. to purge, because the foreskin was regarded as unclean and profane.

NIPHAL, *to be circumcised, to circumcise oneself,* Gen. 17:10, 13; 34:15, 17, 22. Figuratively, Jer. 4:4, הִמֹּלוּ לַיהוָה "circumcise yourselves to Jehovah," i. e. put away all wickedness from your minds, and consecrate yourselves to Jehovah.

PILEL מוֹלֵל *to cut down.* Impers. Ps. 90:6, בֶּעָרֶב יְמוֹלֵל וְיָבֵשׁ "in the evening it is cut down (man like grass) and withereth."

HIPHIL, *to cut off, destroy* (a people), Ps. 118:10, 11, 12.

HITPALPEL. הִתְמוֹלֵל *to be cut off at the point, blunted* (as arrows); Ps. 58:8, יְרוֹךְ חִצּוֹ כְּמוֹ יִתְמֹלָלוּ "(where) he sends his arrows, (they shall be) as if cut off at the point," i. e. blunted, good for nothing.

Derivative, מוֹלָה.

4136 מוֹל Deu. 1:1; מוּל Neh. 12:38; elsewhere מֹל prop. subst. *the front part, front,* but always used as a prep.—(1) *before, in the presence of:* (the etymology is doubtful; Jo. Simonis compared it with Arabic ميل, which according to Castell, followed by ال is *to oppose,* but this signification itself rests on a great mistake, for in Avicenna, II. 111, the passage referred to, there is ميل. It may be more correctly supposed that in the verb מוֹל *to cut off the point,* there is the notion of *front;* in this case it in מוֹל would be inserted in order to lengthen the syllable, as at the end of נָקִיא for נָקִי; comp. Germ. tödt, Dutch. I prefer however with Ewald in Heb. Gramm. p. 612, to regard this form itself as proper and primary, so indeed that מוּל may be for מֹל from the root אָל, i. q. אֵל, אוֹל to go before [taken in Thes. as from אוּל; but see Thes. p. 777]). Ex. 18:19, מוּל הָאֱלֹהִים "before God."

(2) *opposite to, over against,* e. g. a city, Deut. 3:29; 4:46; 11:30; Josh. 19:46; a people, Deut. 2:19; 1 Ki. 7:5, מוֹל מַחֲנֶה אָל מַחֲנֶה "window over against window."

With other prepositions prefixed—(1) מִלִּמּוֹל *towards* any one, after verbs of motion, 1 Sa. 17:30; Ex. 34:3; and of rest, Josh. 8:33, "they stood מִלִּמּוֹל towards mount Gerizim;" Josh. 9:1. Specially מִלִּמּוֹל prop. *in the face, or front of,* always after verbs of motion, 2 Sam. 11:15, "set ye Uriah מִלִּמּוֹל אֲשֶׁר הַמִּלְחָמָה in front of the battle," Ex. 26:9; 28:25, 37; Lev. 8:9; Nu. 8:9.

[לְמוּל adv. *over against,* Neh. 12:38.]

(2) מִמּוּל—(*a*) prop. *from before, i. q.* מִלְּפָנֵי, after verbs of motion, Lev. 5:8; 2 Sam. 5:23, מִמּוּל בְּבָקָאִים "from before the trees called Baka;" Mic. 2:8, "ye pull off the traveller's cloak מִמּוּל שַׂלְמָה (prop.) from the face of the garment," as if מִפְּנֵי, but see Obadiah 1:9.—(*b*) of tarriance in a place; 1 Ki. 7:39, מִמּוּל נֶגֶב "on the south side;" Num. 22:5, "and he (the people) is dwelling מִמּוּלִי by my side," *mic sur Geite.* Followed by בְּ *on the fore part, in front of* any thing, Exod. 28:27; 39:20.

4137 מוֹלַדְתּ ("birth," "race"), [*Moladah*], pr. n. of a town in the southern part of the tribe of Judah, afterwards given to the Simeonites, Josh. 15:26; 19:2; 1 Ch. 4:28; Neh. 11:26.

4138 מוֹלֶדֶת f. (from the root יָלַד).—(1) *birth, origin* Est. 2:10, 20; plur. מוֹלְדוֹת *nativity, origin,* Ezek 16:3, 4; אֶרֶץ מוֹלֶדֶת Gen. 11:28; 24:7; and simply מוֹלֶדֶת *native land,* Gen. 12:1; 24:4.

(2) *progeny, offspring,* children, Genesis 48:6; Lev. 18:9, 11.

(3) *kindred, family,* Gen. 31:3; *those of the same nation,* Est. 8:6.

4139 מוּלָה f. *circumcision,* Ex. 4:26; root מול.

4140 מוֹלִיךְ ("begetter"), [*Molid*], pr. n. m., 1 Ch. 2:29.

*3971 מוּם (for מָאוּם, from the root מָאַם), m. *spot, a stain, blemish* (Syr. ܡܘܡܐ id., Arab. موم a spot; specially of small pox; Gr. μῶμος).—(*a*) in a physical sense used of any defect or blemish of body, Lev. 21:17, 20; 22:20, 21, 25. Those who are spoken of as beautiful, should be free from *every* blemish, 2 Sam. 14:25; Cant. 4:7.—(*b*) in a moral sense, Deut. 32:5; Job 11:15; 31:7.

see 4327 מִן [an unused root]; see מִיּן.

4141 מוֹסָב m. (from the root סָבַב), *the circuit* (of a house), Ex. 41:7.

*4144. *4146 מוֹקְדוֹת (from the root יָקַד) only found in pl. מוֹקְדוֹת, מוֹקְדֹתַי, Jer. 51:26; constr. מוֹקְדֹתֵי.

(1) *a founding, the act of laying a foundation,* Isa. 40:21.

(2) *foundations,* e. g. of a building, Jer. 51:26; of the earth, Prov. 8:29; of heaven, 2 Sam. 22:8. Hence buildings whose foundations alone remain, *ruins,* Isa. 58:12.

4143 מוּסָד m. i. q. מוֹסָד No. 1. Isa. 28:16, מוּסַד מוּסָד "a founded foundation," i. e. firm; compare יָסַד Hophal.

4145 מוּסָדָה f.—(1) *foundation,* Ezek. 41:8 קרי, where the כתיב has מיסורות.

(2) *an appointment* (of God), *a decree.* Isa. 30:32, מַטֵּה מוּסָדָה "the rod sent by God;" compare the root יָסַד Kal, and Pi. No. 2.

*4329 מוּסָךְ m. (from the root סָכַךְ), *a* (covered) *portico,* 2 Ki. 16:18 קרי, where there is in כתיב מיסך.

4147 מוֹסֵר for מוּסָר (from the root יָסַר), only in plural יִם- and תֹת—m. *bonds;* specially used of the bonds of a yoke, often metaphorically, Psalm 2:3; 107:14; 116:16; Isa. 28:22; 52:2; Jer. 5:5; 27:2.

*4149 (2) pr. n. מוֹסֵר and תֹת— [*Mosera, Moseroth*], pr. n. of a station of the Israelites in the desert, Num. 33:30; Deut. 10:6.

4148 מוּסָר m. (from the root יָסַר)—(1) *correction* of children by their parents, of nations by kings, of men by God. Prov. 22:15, מוּסַר אִוַּלְתָּה; 23:13, אֶל תִּמְנַע מוּסָר נַעַר "withheld not correction from a child." Job. 12:18, מוּסַר מְלָכִים פִּתַּח "he looses or dissolves the correction (or discipline) of kings," i. e. their authority. Job 5:17, מוּסַר שַׁדַּי "the correction of the Almighty." Hosea 5:2, "I (will be) a correction to all."

(2) *admonition, discipline,* especially that which children receive from parents, men from God, Psalm 50:17; Jer. 2:30; Prov. 1:8; 4:1; 5:12; 8:33; and hence *example,* by which others are admonished, Eze. 5:15; compare the verb, Esa. 23:48.

(3) *instruction, doctrine,* in which sense it is joined with לֶקַח, דַּעַת, Pro. 1:2; 4:13; 6:23; 23:23.

4150; see also on p. 458 מוֹעֵד m. (from the root יָעַד), plur. מוֹעֲדִים and תֹת—.

(1) *a set time* (see the root Kal No. 1).—(*a*) of *a point of time,* 1 Sam. 13:8, 11; 2 Sam. 20:5; 24:15; Gen. 17:21, לַמּוֹעֵד הַזֶּה בַּשָּׁנָה הָאַחֶרֶת "about this time next year." Jerem. 8:7, "the stork יְדָעָה מוֹעֲדֵיהֶן knows her times," those in which she has to emigrate into other countries. Hab. 2:3, חָזוֹן לַמּוֹעֵד "the vision belongs to a time (somewhat remote);" Dan. 8:19; 11:27, 35; Ps. 75:3; spec. a festival day, Ps. 1:4; 9:6; more fully יוֹם מוֹעֵד Hos. 9:5; 12:10; מוֹעֲדֵי יְהוָה the feasts of Jehovah, Lev. 23:2, 4, 37, 44; and thus by meton. of the *festival sacrifices,* 2 Ch. 30:22 (compare עֵת No. 2).—(*b*) of *space of time,* as appointed, defined, i. q. זְמַן Gen. 1:14; specially in prophetic style of *a year* [i. e. equal to that from one *festival* to its recurrence], Dan. 12:7; comp. Chald. זְמַן Dan. 7:25.

(2) *an assembly* (comp. נָעַר No. 2 [in נְעָרִי]). Job 30:23, בֵּית מוֹעֵד לְכָל חָי "the place of the assemblage of all living," of Hades; Isaiah 33:20; Num. 16:2, קְרִאֵי מוֹעֵד "called to the assembly;" elsewhere קְרִיאֵי הָעֵדָה. In Isa. 14:13, in the speech of the king of Babylon, there is mentioned הַר־מוֹעֵד "the mount of the assembly" (of gods), which is probably the mountain called by the Persians الورز, *el Burj, el Burz;* by the Indians *Meru,* which the Orientals regarded as situated in the Northern regions of the earth, and as being like the Olympus of the Greeks, "the seat of the gods;" see what I have said more fully on this on Isa. II. p. 316, seqq. [It is utterly needless to seek for any mountain except that on which the temple stood; "the sides of the north" distinctly marks Jerusalem as the place spoken of.] אֹהֶל מוֹעֵד "the tent of the assembly," is a name often given to the holy tabernacle of the Israelites, elsewhere called the tabernacle of the covenant, Exod. 27:21; 40:22, 24; and often besides; either because there God met with Moses (Exod. 25:22; Num. 17:19), or from the assemblies of the people which were held before this tent. As to Luther's translation, Stiftshütte, i. e. the tabernacle of the covenant, he has followed the rendering of the LXX. (σκηνὴ τοῦ μαρτυρίου), and Vulg. (*tabernaculum testimonii*), who have taken מוֹעֵד as if it were the same as עֵדוּת compare Num. 9:15.

(3) Meton. *a place in which an assembly is held,* Josh. 8:14. לִמּוֹעֵד אֶל of the temple, Lam. 2:6. It is hard to say what are meant, Ps. 74:8, כָּל־מוֹעֲדֵי אֵל בָּאָרֶץ "all the holy places of God in the land;" but I scarcely doubt that *the holy places* besides Jerusalem are to be understood, such as Ramah, Bethel, Gilgal, etc. celebrated as being *high places* (בָּמוֹת) and seats of the prophets; I have said more on this in the preface to Gramberg's Religionsideen des A. T. vol. i. [The fatal objection to this theory is that *high places* could not be recognised of God, as his places of assembly.]

4151 (4) *an appointed sign, a signal,* Jud. 20:38.

4151 מוֹעֵד m. (from the root יָעַד) *an assembly,* poet.

of *a troop* of soldiers, Isa. 14:31; compare מוֹעֵד Lam. 1:15.

*4150: see also on p. 457 מוֹעֲדָיָה pl. f. מוֹעֲדוֹת ["a spurious form"], *festivals*, 2 Ch. 8:13 [where the pl. really is מוֹעֲדוֹת]; compare מוֹעֵד No. 1, a.

4152 מַעֲרָה f. (from the root יָעַד) *appointed place of meeting.* Joshua 20:9, עָרֵי הַמַּעֲרָה "cities of refuge" (Syr. ܡܰܥܪܳܐ refuge, shelter, port; ܒܝܬ ܡܥܪܳܐ place of refuge).

4153 [מוֹעֲדִיָּה (" assembly of Jehovah"), *[Mo-adiah]*, pr. n. m. Neh. 12:17.]

4154: see 4571 יָעַד see

4155 מַעַד m. verbal part. Hoph. from the root עוּד, *darkness*, Isa. 8:23.

4156 מוֹעֵצָה f. i. q. עֵצָה (from the root יָעַץ) only in plur. מוֹעֵצוֹת *counsels*, Ps. 5:11; 81:13; Jer. 7:24; Mic. 6:16; Prov. 1:31, מִמֹּעֲצֹתֵיהֶם יִשְׂבָּעוּ "they shall be satisted with their counsels" (i. e. with the fruits of them).

4157 * מוֹעֲקָה f. verb. of Hoph. from the root עוּק *a heavy weight*, Ps. 66:11.

4159 מוֹפֵת plur. מוֹפְתִים *a miracle, a prodigy.* (The true etymology was long unknown. However, I have now no doubt but that it should be referred to the root יָפָה; and that it properly means *a beautiful*, or *splendid deed*, for מוֹפֵת, although from the origin having been overlooked, Tzere of the last syllable יִ is cast away in the pl., I proposed another derivation in Thes. p. 143.) Most frequently used of miracles performed by God and by those sent by Him, Exod. 4:21; 7:3, 9; 11:9; Ps. 78:43; 105:5, 27. Very often are joined מוֹפְתִים אוֹתוֹת signs and miracles, Ps. 135:9; Deu. 4:34; 7:19; 26:8; 29:2; 34:11; Jer. 32:21. מוֹפְתִים נָתַן to perform signs and miracles, Deu. 6:22; Neh. 9:10; also with the verb שִׂים Jer. 32:20.—As miracles were regarded as the signs of divine authority, מוֹפֵת is also—

(2) *a sign, a proof*, as of divine protection, Psal. 71:7; of the divine justice in punishing the wicked, Deu. 28:46; and it is often used of the sign given by a prophet, to cause that which has been predicted or promised to be believed, i. q. אוֹת 1 Kings 13:3, 5; 2 Chron. 32:24, 31; Deut. 13:2, 3 (see Comment. on Isa. 7:11). Hence—

(3) *a sign of a future event, a portent*, i. q. אוֹת No. 3. Isa. 8:18, " behold I and the children whom Jehovah has given me לְאֹתוֹת וּלְמוֹפְתִים (are) signs and portents in Israel," i. e. with our ominous names we indicate future events. [But see the application of this passage to Christ and the Church, Heb. ii. 13]. Isaiah 20:3. Zec. 3:8, אַנְשֵׁי מוֹפֵת men who in their persons shadow forth future events, Eze. 12:6, 11; 24:24, 27.

4160 מוֹצֵא (1) TO PRESS, whence part. מֹצֵא *oppressor*, Isa. 16:4, and the noun מִיץ. Kindred is מָצָה *to squeeze out.*

(2) prob. in general *to separate*, like the Arab. مصى Med. Ye. Hence—

*4671 מֹץ Zeph. 2:2; more often defectively מֹוץ m. *chaff, husk*, separated from the grain by winnowing (Ch. תִּבְנָא, מְוָא), Isa. 41:15. Ps. 35:5, יִהְיוּ כְמֹץ לִפְנֵי רוּחַ "let them be as chaff before the wind" (blown away by the wind), compare Ps. 1:4; Job 21:18; Isa. 17:13.

4161 מוֹצָא (from the root יָצָא) pl. const. מוֹצְאֵי m.

(1) *a going out*, Nu. 33:2; *sun-rise*, Psa. 19:7; comp. Hos. 6:3, the *promulgation* of an edict (see the root, letter *l*). Dan. 9:25.

(2) *the place from which one goes out*, hence *a gate*, Eze. 42:11; 43:11; מוֹצָא מַיִם *a fountain* of waters, Isa. 41:18; מוֹצָא כֶסֶף *a vein* of silver, Job 28:1; מוֹצָא a place fertile in grass, Job 38:27; absol. also *the East*, from which the sun goes out, Psalm 75:7. The expression is peculiar, and by zeugma, Ps. 65:9, מוֹצָאֵי בֹקֶר עֶרֶב תְּרַנֵּן "the rising (outgoing) of the morning and the evening thou makest to rejoice;" for the evening properly does not rise.

(3) *that which goes out, is produced*, as מוֹצָא שְׂפָתַיִם that which goes out of the lips, words, speech, Nu. 30:13; Deu. 23:24.

4162 (4) *origin, stock*, 1 Ki. 10:28.

(5) *[Moza]*, pr. n. m.—(*a*) 1 Chr. 8:36; 9:42. —(*b*) 1 Ch. 2:46.

4163 מוֹצָאָה f. of the preceding—(1) [pl.] *origin, springing*, Mic. 5:1.

(2) pl. מוֹצָאוֹת *cloaca*, where filth is carried away, see יָצָא, מוֹצָאוֹת, compare Mark 7:19, εἰς τὸν ἀφεδρῶνα ἐκπορεύεται; 2 Ki. 10:27 קִרְי.

*4165 מוֹצָק m. (from the root יָצַק to pour), *something poured out, cast.* Job 38:38 (in this passage, dust which flows together with rain-water); cast metal, 1 Ki. 7:37.

4164 מוֹצָק m. in pause מוֹצָק (from the root צוּק), *what is narrow* (opposed to רָחָב). Job 37:10, רֹחַב מַיִם "the breadth of the waters become narrow," is contracted; comp. Job 36:16; whence it follows that מוֹצָק in this place does not mean *poured out.*

* For 4158 see p. 470.

4166 מוֹצָקָה f. (from the root יָצַק), *a tube for pouring through*, Zec. 4:2.

4167 מוֹק not used in Kal. [" Arab. محى med. Waw, to be light, foolish."]

HIPHIL הֵמִיק TO MOCK, TO DERIDE, Psalm 73:8 (Aram. Pael מְמִיק, כְּמִיכָא id.; compare μωκᾶσθαι, μωκᾶσθαι, —ὄφομαι, μωκίζω, *as* moquer [Engl. *to mock*]).

4168 מוֹקֵד m. (from the root יָקַד)—(1) *heat, burning*, Isa. 33:14.

(2) *dry wood*, faggot, Ps. 102:4.

4169 מוֹקְדָה f. (from the root יָקַד)—(1) *the part of the altar on which the burnt offering was consumed*; perhaps, *heap of fuel*, Lev. 6:2.

4170 מוֹקֵשׁ m. (from the root יָקַשׁ)—(1) *a noose, a snare*, by which wild beasts and birds are caught, Am. 3:5. מוֹקְשֵׁי the snares of death, Psa. 18:6. Once used of an iron ring put through the nostrils of a beast (comp. חוֹחַ), Job 40:24.

(2) Metaph. used of a *cause of injury.* Ex. 10:7, עַד־אָנָה יִהְיֶה זֶה לָנוּ לְמוֹקֵשׁ "how long shall this man be a snare to us?" i. e. bring us into evil. Ex. 23:33; 34:12; Deu. 7:16; Josh. 23:13; Isa. 8:15. Plur. מוֹקְשִׁים, once מוֹת— Ps. 141:9.

see 4753 מוֹר see

4171 מוֹר not used in Kal; TO CHANGE, TO EXCHANGE, i. q. חָלַף. In Syriac this root has the signification of *to buy*; in Arabic the letters مور Med. Ye, signify *to sell*; both taken from the notion of exchanging; compare Heb. מְכוֹר No. II.

Hiphil הֵמִיר—(1) *to exchange* any thing, Levit. 27:33; Ex. 48:14; Mic. 2:4; followed by בְּ of the thing with which any thing is exchanged, Psa. 106:20; Jer. 2:11; Hos. 4:7.

(2) absol. *to change.* Psal. 15:4, " he sweareth לְהָרַע וְלֹא יָמִיר and changeth not (sc. his mind);" i. e. does not violate his oath. Ps. 46:3, לָכֵן נִירָא בְּהָמִיר אֶרֶץ "we will not fear, though the earth should change (itself)," should perish (comp. Ps. 102:27).

Niphal נָמַר (as if from the root יָרַד), *to be changed*, Jer. 48:11.

Derivative, תְּמוּרָה.

4172 מוֹרָא m. (from the root יָרֵא)—(1) *fear.* Gen. 9:2, מוֹרַאֲכֶם " the fear of you." Deu. 11:25; also, *reverence*, Mal. 1:6.

(2) *that which is feared or reverenced*, specially spoken of God (compare יִרְאָה), Isa. 8:12, 13; Ps. 76:12.

(3) *a stupendous or wonderful deed*, Deut. 26:8; 34:12; Jer. 32:21. Pl. מוֹרָאִים Deu. 4:34.

4173 מוֹרֵג m. Isa. 41:15; plur. מוֹרְגִים 2 Sam. 24:22; and with the syllable lengthened in the later manner (see Lehrg. p. 145), מוֹרָגִים 1 Chr. 21:23 (from the root יָרַד, *tribulum, a threshing wain*; Spanish, *trillo*; Ital. *trebbio* (Arab. نورج), an instrument of husbandry for rubbing out corn on a threshing floor. It consists of three or four wooden cylinders armed with stones or iron, and joined together as a sledge; it is drawn by cattle over the corn, to separate the grains from the ear. See Varro de R. R. i. 52; Niebuhr's Travels, vol. i. page 151.

4174 מוֹרָד m. (from the root יָרַד)—(1) *a declivity, a country abounding in declivities*, Joshua 7:5; 10:11.

(2) 1 Ki. 7:29, מַעֲשֵׂה מוֹרָד *work hanging down*, pensile work, festoons.

4175 מוֹרֶה m. pr. part. Hiphil, of the root יָרָה—(1) *a shooter, darter, archer.*

(2) *the early rain*, see the root Hiphil No. 1, 2.

(3) *one teaching*, Isaiah 9:14; 2 Ki. 17:28; *a teacher*, in plur. used of prophets, Isa. 30:20.—Job 36:22, "behold God (in) great, and we know him (not), מִי כְמוֹהוּ מוֹרֶה who (is) a teacher like him?" i. e. is wise, and has endued us with wisdom? (comp. Job 35:11, מְלַמְּדֵנוּ מִבְּהֵמוֹת אֶרֶץ וּמֵעוֹף הַשָּׁמַיִם יְחַכְּמֵנוּ). LXX. διδάσκαλος, perhaps from the Aramean use of מָרָא *lord*; and it may be inquired by etymologists whether this very word, and its signification of *lord*, may not come from the Hebrew מוֹרֶה *a teacher.* Others regard מוֹרֶה h. l. as i. q. מוֹרָה Psal. 9:21, and מוֹרָא fear, the object of fear and reverence.

4176 (4) *[Moreh]*, pr. name.—(*a*) of a Canaanite, like Mamre, whence אֵלוֹן מוֹרֶה Gen. 12:6, and אֵלֹנֵי מוֹרֶה Deu. 11:30, the oak grove of *Moreh*, not far from Shechem (so called from its possessor).—(*b*) גִּבְעַת הַמּוֹרֶה *the hill of the teacher*, in the valley of Jezreel, Jud. 7:1.

4177 I. מוֹרָה masc. (from the root מָרָה to stroke), *a razor*, Jud. 13:5; 16:17; 1 Sa. 1:11.

see 4172 II. מוֹרָה Ps. 9:21 כתיב; i. q. מוֹרָא terror, which is given in קרי by way of explanation.

4178: see Strong מוֹרָט (from the root יָרַט) m. *destruction.* Isa. 18:2, גּוֹי מְמֻשָּׁךְ וּמוֹרָט " a mighty and destructive nation." Others take מוֹרָט as part. Pual from מָרַט for מְמֹרָט fierce, active. [So Ges. in Thes.]

see 4179 on p. 509 מוֹרִיָּה see

4180 מוֹרָשׁ m. (from the root יָרַשׁ) with Kamets impure, *possession*, Obad. 17. Isaiah 14:23; Job 17:11, מוֹרַשׁ לִבִּי "the possessions of my heart," i. e. my delights, my dearest counsels which I cherish as it were in my inmost breast.

4181 מוֹרֶשֶׁת f. id. Ex. 6:8; Deu. 33:4.

4182 מוֹרֶשֶׁת גַּת ("the possession of the Gittites"), [*Moresheth-gath*], Mic. 1:14; pr. n. of a town near Eleutheropolis, where Micah the prophet was born. The Gent. noun is מוֹרַשְׁתִּי [*Morasthite*], Mic. 1:1; Jer. 26:18.

4183

•4185 I. מוּשׁ—(1) TO YIELD, TO GIVE WAY, Num. 14:44; Josh. 1:8; Isa. 22:25; 54:10; 59:21; Jer. 31:36.

(2) causat. *to remove, to take away*, Zec. 3:9.

Hiphil.—(1) *to let remove*, i. e. *to let* prey *go*, Nah. 3:1; *to withdraw from* any one, followed by מִן of persons. Mic. 2:3, "from whom ye shall not remove your necks," verse 4.

(2) more frequently i. q. Kal *to give way*, Exod. 13:22; 33:11; Pro. 17:13; Job 23:12; Ps. 55:12; Jer. 17:8, וְלֹא יָסִיר מֵעֲשׂוֹת פְּרִי "and it shall not cease to bear fruit."

4184 II. מוּשׁ i. q. מָשַׁשׁ and שָׁשׁ TO FEEL, TO TOUCH, Gen. 27:21.

Hiphil, id. Ps. 115:7, and Jud. 16:26 יסירני.

Derivative, pr. n. מוּשִׁי.

4186 מוֹשָׁב (from the root יָשַׁב) plur. constr. מוֹשְׁבֵי and מוֹשָׁבוֹת m.—(1) *a seat, place for sitting*, 1 Sam. 20:18, 25; Job 29:7.

(2) *a sitting down, an assembly* of persons, Ps. 1:1; 107:32.

(3) *habitation*, Gen. 27:39. מוֹשַׁב dwelling-place, Lev. 25:29. מוֹשָׁב עִיר a city of habitation, Ps. 107:4, 7. Meton.—(a) time of inhabiting, Exod. 12:40.—(b) *inhabitants, dwellers*. 2 Sa. 9:12, כָּל מוֹשַׁב בֵּית צִיבָא

(4) *the site* (of a city), 2 Ki. 2:19.

4187 מוֹשִׁיעַ ("yielding" [= prob. for מוֹשִׁעְיָה 'proved by Jehovah'"]), [*Mushi*], pr. n. m. Exod. 6:19;

4188 Nu. 3:20; also מֻשִׁי 1 Chr. 6:4. Patron. itid. מוּשִׁי for מוֹשִׁי Nu. 3:33; 26:58.

4189 מוֹשָׁבוֹת f. pl. pr. part act. from the root מָשַׁךְ, *those that draw*, poet. for *cords* with which any one is bound, Job 38:31. Compare Arab. مسك a fetter, from مسك to hold firmly.

4190 מוֹשָׁעוֹת pl. f. (from the root יָשַׁע) *salvations, deliverances*, Ps. 68:21.

4191 מוּת pret. מֵת (compare Syr. ܡܛ), יָמוּת.—(1) TO DIE (so in all the Phœnicio-Shemitic languages. The middle radical ו appears to be softened from the liquid *r*, compare בְּרִית, רוּשׁ, etc., so that the original stock would be *mrt*, compare Sanse. *muri*, to die, *mrita*, dead, death; also *mâth*, *muth*, *mith*, *mâth*, *mâd*, to kill; Masay, *mita*, to kill and to die; Zend. *mereté*, *mereid*; Pehlev. *murdeh*, *mard*, mortal, man; Pers. مردن to die; Gr. *μορέω*, i. q. *βροτός*; Lat. *mors*, *mortis*, *Morta*, sp. Liv. Andr.; Germ. Mord; Old Germ. used not only for killing, but also for *death*). It is used of death, whether of men or beasts (Ex. 11:5; Ecc. 9:4), whether natural (Gen. 5:8, 11, 14, 17, 20, 27, 31, and so very frequently) or violent, Ex. 21:12, 15; Deut. 13:10; 19:11, 12; 21:21; Job 1:19, etc. The cause of death is put with the prefix בְּ, Josh. 10:11, "more died בְּאַבְנֵי הַבָּרָד by the hail-stones than," etc.; Jud. 15:18, אָמוּת בְּצָמָא "I die of thirst," Exe. 5:12; and with מִמַּי Jer. 38:9. Figuratively, *the heart* of any one is said *to die*, i. e. to fall, 1 Sam. 25:37; *the trunk of a tree*, Job 14:8 (compare עָלָה); *land* which lies untilled, Gen. 47:19, "why should we die, we and our land," which latter is then explained וְאַדְמָתֵנוּ תֵּשָׁם (compare Arab. مات to be untilled, sterile, desert, as land, Koran, ii. 159; xxv. 51; xxix. 63). Used ironically, Job 12:2, שְׁעַמְּכֶם תָּמוּת חָכְמָה "wisdom dies (i. e. is extinguished, perishes) with you."

(2) *to perish, to be destroyed*, of a state, Amos 9:8; Hos. 13:1, see קָטַן.—Part. מֵת dying, about to die, Gen. 20:3; dead, Num. 19:11; 13:16; without distinction of sex (as in Germ. ein Todter, ein Kranker; compare Hebr. Gram. § 105, 1 note), Gen. 23:4. Pl. מֵתִים *idols*, opp. of the living God (אֵל חַי), Ps. 106:28.

† PIEL מוֹתֵת *to slay, to kill*, Ps. 34:22; Jer. 20:17; often emphat. *to destroy thoroughly, kill outright*, 1 Sa. 14:13; Jud. 9:54; 2 Sa. 1:16.

HIPHIL מָוַת, 3 pers. מִמֵּת, 1 pers. with suff. וַהֲמִתִּיו 1 Sa. 17:35, וַהֲמִתִּיךָ Hos. 2:3, id.; Jud. 16:30; 2 Sa. 3:30; 21:1; often used of death sent by God himself, by diseases, famine, etc. (Isa. 65:15; Hos. 2:5; Ex. 16:3; 17:3; Num. 14:15; 16:13), sometimes opp. to the verb חָיָה, which is always used of violent death by the hand of man, comp. Isa. 14:30; whence part. מְמִתִים *killers*, prob. angels of death, Job 33:22.

* For 4192 see p. 634 & Strong.

HOPHAL הוּמַת *to be slain*, Deu. 21:22; 1 Sa. 19:11. Derivatives, מָוֶת, מָמוּתָה, and—

•4194 מָוֶת m. constr. מוֹת.—(1) *death*, sometimes used as personified (Ps. 49:15). מְכֵי מָוֶת deadly weapons, Ps. 7:14; יָשֵׁן שֵׁנַת מָוֶת to sleep the sleep of death, Ps. 13:4. דְּרָכֵי מָוֶת 1 Sa. 20:31; 26:16, and אִישׁ מָוֶת guilty of death, liable to be put to death, 1 Ki. 2:26; 2 Sam. 19:29. Poet. for *the dead*, Isa. 38:18.

(2) *the place or abode of the dead*, i. e. *Hades*, Job 28:22; whence שַׁעֲרֵי מָוֶת the gates of death, of Hades, Ps. 9:14; חַדְרֵי מָוֶת the utmost recesses of Hades, Prov. 7:27.

(3) *fatal disease, pestilence*, Jer. 15:2; 18:21; 43:11; Job 27:15, compare θάνατος, Apoc. 6:8; 18:8; Ch. מוֹתָא, and Germ. (שwarzer Tod) under the fatal disease of the middle ages, [which was also called in English *the Black Death*].

(4) *destruction* (opp. to חַיִּים good fortune), Prov. 11:19; 12:28; Isa. 25:8; Exod. 10:17.—With ה parag. הַמָּוְתָה Ps. 116:15; plur. מוֹתִים Eze. 28:10; Isa. 53:9. [But see פְּקֻדַּת as to the last passage.]

4193 מוֹת Ch. id. Ezr. 7:26.

4195 מוֹתָר m. (from the root יָתַר).—(1) *abundance*, Prov. 14:13; 21:5.

(2) *excellence, pre-eminence*, Ecc. 3:19.

4196 מִזְבֵּחַ constr. מִזְבַּח with suff. מִזְבַּחְתִּי, 1 Ki. 8:31; pl. מִזְבְּחוֹת, m. (from the root זָבַח), *an altar*, Lev. 1:9, 13, 15; 2 Ch. 29:22, etc. In the holy places, as set up by Moses and by Solomon, there were—(a) מִזְבַּח הָעוֹלָה the altar of burnt offering, Ex. 30:28, or מִזְבַּח הַנְּחֹשֶׁת the brazen altar, placed in the outer court, Ex. 39:39.—(b) מִזְבַּח הַקְּטֹרֶת the altar of incense, or the golden altar, within the temple (הֵיכָל), Ex. 30:27; 1 Ki. 7:48. Of altars of idols, Isa. 17:8; 27:9 [?].

† מָזַג an unused root, i. q. מָסַךְ (which see), to *mix, to mingle*, Arab. and Syr. id.; whence—

4197 מֶזֶג m. *mixed wine*, i. e. spiced [Cant. 7:3], κεκραμένον ἄκρατον, Apoc. 14:10; *vinum aromaticum*, Plin. xiv. 13, § 15.

† מָזָה an unused root, i. q. מָצָה (which see); Arab. مز *to suck*; hence—

4196 מָזֶה m. adj. once Deu. 32:24, מְזֵי רָעָב *emaciated*, or *exhausted with hunger*.

4199 מָזוֹר (*"fear," "trepidation,"* from the root יָזַר), [*Mizzah*], pr. n. m. Gen. 36:13, 17.

4200 מָזֶה (for מְזֻוָּה [" like מְסִלָּה for מְסֻלָּה." Thes.], from the root זָוָה), plur. מְזֻוִּים *cells, barns, storehouses*, Ps. 144:13; LXX. ταμεῖα.

4201 מְזוּזָה (from the root זוּז No. 1), *f. a door-post*, upon which the hinges turn, Ex. 12:7; 21:6; Deu. 6:9.

4202 מָזוֹן m. (from the root זוּן), *food*, Gen. 45:23.

4203 מָזוֹן Ch. id. Dan. 4:9.

•4205 I. מָזוֹר m. (from the root זָר No. I.), *the pressing together, binding up* of a wound; hence used figuratively of a remedy applied to the wounds of the state, Hos. 5:13; Jer. 30:13.

4204 II. מָזוֹר (from the root זוּר No. II., 1), m. *falsehood*; hence, *fraud, insidious dealing*, Obad. 7, as it is well rendered by LXX., Vulg., Chald., Syr. Others understand it to mean *a net*, or *snare*, from the Aramean מוֹר to spread out.

† מָזַן an unused root, i. q. מָסַס, Ch. אִתְמְזִיגוּ *to flow down, to fear*. Hence pr. n. מְזוּז.

† מָזַר an unused root, probably to gird, to bind with a girdle, kindred to which are the transp. זרם I., IV., to bind a girth round a beast, חֵזֶם a girth of a beast, and מֶסֶךְ to hold, to restrain, מֶסֶכֶת a fetter. Hence—

4206 מוֹת Ps. 109:19; Isa. 23:10, and—

4206 מְזִיָּה m. Job 12:21, *a girdle*, used Isa. loc. cit. figuratively of bonds, or of a yoke put on a people.

•4208 מַזָּלוֹת f. pl. pr. *lodging places, inns* (Arab. منزل inn), sc. of the sun. The Hebrews gave this name to the *twelve signs of the Zodiac*, called in Arab. فلك البروج *the circle of palaces*; these were imagined to be the lodging-places of the sun during the twelve months, and they rendered to them a superstitious worship, 2 Ki. 23:5. The Rabbins called the individual signs גַּלְגַּל, and the circle of them גִּלְגַּל מַזָּלוֹת; compare מַזָּרוֹת.

4207 מַזְלֵג m. (from the root זָלַג; whence the Arabic زلج to draw out, the letters ד and ת being interchanged), *a fork*, for laying hold of pieces of flesh and drawing them up, *a flesh-hook*, 1 Sa. 2:13, 14.

4207 מִזְלָגָה only in the plur. מִזְלָגוֹת id. Exod. 27:3; 38:3.

4209 מְזִמָּה f. (from the root זָמַם).—(1) *counsel*, Job 42:2; especially that which is evil or pernicious, Ps. 10:2; 21:12; 37:7. Jer. 23:20; also *a thought*, Ps. 10:4.

(2) i. q. דַּעַת מְזִמּוֹת (Prov. 8:12), *counsel, prudence, crafiiness*, Prov. 1:4; 3:21; 5:2; 8:12; and in a bad sense, *the devising of snares, malice*; whence אִישׁ מְזִמּוֹת *a fraudulent man*, Pro. 12:2; 14:17; בַּעַל מְזִמּוֹת id. 24:8.

(3) *wickedness*, Job 21:27; Ps. 139:20.

4210 מִזְמוֹר m. (from the root זָמַר, Piel to sing), *a song, poem*; a word only found in the headings of several psalms, Ps. 3:1; 4:1; 5:1; 6:1, etc.

4211 מִזְמֵרָה f. [only in pl. מְזְמֵרוֹת], (from the root זָמַר to prune a vine), *a pruning hook*, Isa. 2:4; 18:5; Joel 4:10.

4212 מִזְמֶרֶת only in pl. מְזַמְּרוֹת f. (from the root זָמַר to prune), *snuffers*, 1 Ki. 7:50; 2 Ki. 12:14; Jerem. 52:18.

4213 מְזַעֲר (from the root זָעַר), m. *smallness*.—(*a*) of time in the expression, מְזַעַר מִזְעָר "a very little while," Isa. 10:25; 29:17.—(*b*) of a small number, Isa. 24:6, אֲנָשִׁים מְזַעַר "few men."

† מְזַר an unused root, prob. i. q. גָּזַר *to be separated*, used in a bad sense of one who is excluded from association with others. [Other conjectures as to this root are given in Thes.] Hence מַמְזֵר *a bastard*.

4214 מִזְרֶה m. (from the root זָרָה), *a winnowing fan*, Isa. 30:24; Jer. 15:7.

*4216 מַזָּרוֹת pl. f. Araf. מַזְיָא. Job 38:32; prob. i. q. מַזָּלוֹת (see the letter ז), *the signs of the Zodiac*; prop. lodgings; Chald. מַזָּלָא. (Vulg. *lucifer*.) The objection to this interpretation made by Ewald (Heb. Gramm. p. 36, note), that ז is often softened into ד, but that very rarely *vice versâ*, *l* is hardened into *r*, is removed by the examples, p. cccxxxi, A, which might easily be increased.

*4217 מִזְרָח (from the root זָרַח), *the rising of the sun*; always however used of *the east*, Psalm 103:12; מִזְרָח לְיֵרֵחוֹ to the east of Jericho, Josh. 4:19. *Towards the east* is מִזְרָח (acc.) Neh. 12:37; מִזְרָח שָׁקַף Deu. 4:47; מִזְרָחָה עָקַף Exod. 27:13, and מִזְרָחָה Deut. 4:41.

4215 מְזָרִים m. pl. Job 37:9; properly part. Pi. of the root זָרָה *those that scatter*, poetically used of the north winds, which scatter the clouds and bring settled cold (comp. رياح ذاريات and ذاريات scatterers, used of the winds, Sur. li. 1), and thus used of *the north*; Vulg. *Arcturus*; LXX. ἀκραντήρια (fort. leg. ἀραντῆρες, ἀρκτοῦρος). Others regard this as the same as מַזָּרוֹת Job 38:32.

4218 מַזְרֵעַ const. מִזְרַע m. (from the root זָרַע), *place which is sown, field*, Isa. 19:7.

4219 מִזְרָק m. (from the root זָרַק to scatter), pl. -ים and -ות prop. *the vessel out of which any thing is sprinkled, a bowl*, and that of a larger size, Nu. 7:13, 19, seqq.; a sacrificial bowl, Exod. 38:3; Nu. 4:14; used of a *cup of wine*, Am. 6:6.

4220 מֵחַ m. edj. (from the root שָׁחַח).—(1) *fat*, specially used of a fat sheep. Arab. سَخِيٌّ a fat sheep, Ps. 66:15.

(2) *rich, noble*; compare אַדִּיר Isa. 5:17.

4221 מֹחַ (from the root שָׁחַח) *marrow*, Job 21:24; (Arab. مخّ and نخّ Aram. מֻכָּא, מוֹחָא id.

4222 מָחָא i. q. Aram. מְחָא, מְכָא, TO SMITE, TO STRIKE, used poetically for the common נָגַף. Followed by בַּף i. q. הִכָּה כַּף (2 Ki. 11:12), *to clap the hands*. Ps. 98:8, נְהָרוֹת יִמְחֲאוּ־כָף "let the rivers clap their hands," as in exultation, Isa. 55:12.

PIEL, id. Exe. 25:6; with the addition of יָד. Inf. with suff. מְחָאֲךָ.

4223 מְחָא Chald. *to smite, to strike*, Dan. 2:34, 35; and often in Targg. (To this answers the Greek μάχομαι, μάχη; in Hebrew מָחָא, נָגַף, נָכָה.) Some have referred to this מָחָא I. מָחָא Dan. 5:19; but this is part Aph. from נְחָא *keeping alive*.

PAEL מְחָא id. followed by יָד *to strike upon one's hand*, i. e. *to hinder, restrain*. Dan. 4:32, "there is none who can strike upon his (God's) hand, and say to him, What doest thou?" The same phrase in the Targums (Eccl. 8:3, Targ.); and the Talmud is more usual for to restrain, to hinder, and in the same sense is used the Arabic phrase ضرب على يديه على يده.

ITHPAEL, *to be fastened upon* with nails (Germ. *angriffsigen werden*), Ear. 6:11.

4224 מַחֲבֵא m. (from the root חָבָא) *a hiding-place*, Isa. 32:2.

4224 מַחֲבָאִים m. pl. id., 1 Sam. 23:23.

4225 מַחְבֶּרֶת f. (from the root חָבַר No. 1)—(1) *joining* (properly the place where one thing is joined to

another), e. g. of the curtains, Exod. 26:4, 5; of the different parts of the Ephod, Exod. 28:27; 39:20.

4226 מַחְבָּרוֹת f. pl. pr. part. Pi. of the root חָבַר No. I, 1.—(*a*) *beams* of wood used for joining, 2 Chron. 34:11.—(*b*) *cramps*, or *hooks* of iron, 1 Chron. 22:3.

4227 מַחֲבַת (from the root חָבַת to cook) for מַחֲבֶתֶת f. (Exe. 4:3); *a cooking pan*, or *plate*, Levit. 2:5; 6:14; 7:9; 1 Ch. 23:29.

4228 מַחֲגֹרֶת f. (from the root חָגַר) *a girdle, belt*, Isa. 3:24.

4229 I. מָחָה [The primary meaning given in Thes. is TO STROKE, TO RUB OVER].—(1) TO WIPE, OFF OR AWAY, TO WIPE. (Arab. مسح id., kindred in Greek are μάσσω, μίμαγμα; μάσσω, ἄκο—λυ—; with a prefixed sibilant σμάω, σμάω, σμήχω, σμύχω. The theme μάσσω is yet more nearly approached by מָשַׁח, מָשַׁשׁ). Used e. g. of tears, Isa. 25:8; the mouth, Pro. 30:20; something written, Exod. 32:32, 33; compare Num. 5:23; עון, i. e. to forgive, Psalm 51:3, 11; Isaiah 43:25; 44:22.

(2) *to destroy* men, Gen. 6:7; 7:4; any one's name or memory, Exod. 17:14; Deut. 9:14; a city, 2 Ki. 21:13; a passage in which the primary power (No. 1) is retained, "I will destroy (prop. wipe off) Jerusalem as a man wipeth a dish, he wipeth it, and turneth it over."

NIPHAL, fut. apoc. יִמַּח Ps. 109:13 (for יִמָּחֶה), pass. of No. 2; *to be blotted out*, Deut. 25:6; Eze. 6:6; Jud. 21:17; Prov. 6:33.

HIPHIL, fut. apoc. יָמַח i. q. Kal No. 2, *to blot out, to destroy*, Neh. 13:14; Jerem. 18:23. Prov. 31:3, דַּרְכֵיךָ לְמֹחֲקֵי מְלָכִים "and (give not) thy ways to destroy kings." The passage is so rendered by those who suppose that a too warlike spirit is here reprehended. I prefer, *to those who corrupt kings*, i. e. harlots; nor is there any need for us, in this sense, to read לְמֹחֲלוֹת מְלָכִים, if מָחָה be taken for the fem. of the adjective מָחֶה.

4229 II. מָחָה i. q. מָחָא TO STRIKE UPON, followed by עַל *to extend to*, in a geographical sense, Nu. 34:11. Hence מְחִי. [In Thes. this is joined with the preceding, as also is the following article.]

4229 III. מָחָה i. q. מָחַח Conj. IV. TO BE MARROWY, whence—

PIEL, *to take out marrow*; Arab. Conj. II. and PUAL, pass. Isa. 25:6, שְׁמָנִים מְמֻחִים "fatness unmarrowed," taken out of a marrowy bone, very delicate. מְמֻחִים for the common מְשֻׁמָּנִים; see sing. מְמֻחֶה for מְמֻחֶה; comp. מָחָה; see Heb. Gramm. § 90, 9. [In Thes. this root is not divided into three parts.]

4230 מְחוֹגָה f. (from the root חוּג) *compasses*, Isaiah 44:13.

4231 מְחוֹז m. [root חוּז] *sea-coast*, or according to the ancient versions, *a port*; once Ps. 107:30 (Ch. id. also a region, Arab. جوز border, side, region), [" *a refuge*, hence *a port*"].

4232 מְחוֹיָאֵל & מְחוּיָאֵל (perhaps "struck by God," for מְחוּי אֵל), [*Mehujael*], pr. n. of a patriarch descended from Cain, Gen. 4:18.

4233 מְחוֹנִים 1 Ch. 11:46 (where one would have expected the singular מְחֹנִי), [*Mahavite*], Gentile noun, whence is not known.

4234 מְחוֹל m. (from the root חוּל No. 1 to dance)—(1) *dance, dancing*, Ps. 30:12; 149:3; 150:4.

(2) [*Mahol*], pr. n. m. 1 Ki. 5:11.

4235 מְחוֹלָה or מָחוֹלָה f. i. q. חוּל No. 1. Cant. 7:1; pl. Ex. 15:20; 32:19; Jud. 11:34; 21:21, etc. * 4246; see 4234

4236 מַחֲזֶה m. (from the root חָזָה) *a vision*, Genesis 15:1; Nu. 24:4, 16.

4237 מַחֲזֶה f. (from the root חָזָה) *a window*, 2 Kings 7:4, 5.

4238 מַחֲזִיאוֹת ("visions"), [*Mahazioth*], pr. n. m. 1 Ch. 25:4, 30.

† מָחַח an unused root, i. q. מָחָה No. III. Arab. مخّ IV. *to be marrowy* as a bone, *to be fat* as a sheep, whence מֹחַ marrow. (The original idea is that of *besmearing* with a fat material, compare מָחָה No. I. To this answers the old Germ. Moed, Modd, marrow, whence with r inserted, Mark, Marfs. compare the Hebr. מָרַח. See Adel. Lex. vol. iii. p. 73.)

4239 מַחַי m. (from the root מָחָה No. II), *a striking*. Ezek. 26:9, מְחִי קַבְּלוֹ according to the Targ. "the striking of his battering-rams."

4240 מַחֲיָרָה (perhaps "a joining together," from the root חוּר Pa. חִיֵּר to join together), [*Mahida*], pr. n. m. Ezr. 2:52; Neh. 7:54.

4241 I. מַחְיָה f. (from the root חָיָה)—(1) *the preserving of life*, Gen. 45:5; 2 Ch. 14:12; Ezr. 9:8, 9.

(2) *food, sustenance*, Jud. 6:4.

4241 II. מִחְיָה *f. indication, sign, mark* (from the root חָיָה = נָתָה), or *a stroke* (from the root מָחָה). Lev. 13:10, מִחְיַת שֵׂאֵת חָי מִשְּׂאֵת "and (if there be found) a **mark** of raw flesh in the tumour." Levit. 13:24, "and if the **mark** of burning is a reddish white spot." [In Thes. this and the preceding are put together, the idea of a *mark, sign*, being deduced from the *living part* in which the plague might be seen, which thus became *the mark* of the disease.]

4242 מְחִיר m. (from the root מָחַר)—(1) *price* for which any thing *is sold*, Proverbs 17:16; 27:26. בְּמְחִיר at a price, 2 Sa. 24:24; לֹא בְמְחִיר not for price, *gratis*, i. q. חִנָּם Isa. 45:13; 55:1.

(2) *wages, reward* of labour, Mic. 3:11; Deut. 23:19.

4243 (3) [*Mehir*], pr. n. m. 1 Ch. 4:11.

*4245□ מְחֹלָה m. (from the root חָלָה No. 3), *disease*, Prov. 18:14; 2 Ch. 21:15.

4244 מַחֲלָה ("disease"), [*Mahlah*]—(1) pr. name of a woman. Nu. 26:33; 27:1; Josh. 17:3.—(2) 1 Ch. 7:18, where the sex is uncertain.

4245□ מַחֲלֶה f. i. q. מַחֲלָה *disease*, Ex. 15:26.

see 4246 on p. 463 מַחֲלָה f. see מַחֲלָה.

*4248 מַחְלוֹן ("sick," from the word מָחָה and the termination וֹן), [*Mahlon*], pr. n. m. Ruth 1:2, 4, 9.

*4249 מַחְלִי (id.) [*Mahli, Mahali*], pr. n. m.—(1) Ex. 6:19; Num. 3:20.—(2) 1 Chr. 23:23; 24:30. [Also patron. *Mahlites*, Nu. 3:33; 26:58.]

4247 מַחֲלָה f. (from the root חָלַל), *a cave*, Isa. 2:19.

4251 מַחֲלִים m. pl. (from the root חָלָה No. 3), *diseases*, 2 Ch. 24:25.

4252 מַחֲלָף m. *a slaughter-knife*, once in plur. מַחֲלָפִים Ezr. 1:9. Syr. ܡܰܫܚܶܠܳܐ Rabbin. חַלִּיף a knife, from the root חָלַף to shave the hair, pr. i. q. חָנַךְ *to make* a razor *pass over*.

4253 מַחֲלָפוֹת plur. f. (from the root חָלַף Pi. and Hiph. to change, interchange, and hence to plait), *plaits of hair*, Σειρασίαι, Ἀσφίδες, Jud. 16:13, 19.

4254 מַחֲלָצוֹת plur. f. *splendid*, or *costly* garments, which at home are *put off*, Isa. 3:22; Zec. 3:4; from the root חָלַץ Arab. خَلَعَ to put off a garment, Arab. خِلْعَة a garment for a special occasion, more splendid, whence is formed a new verb, [or rather a new meaning to the verb], חלץ to bestow a garment for an especial occasion, an official dress.

*4256 מַחֲלֻקֹת, suff. מַחֲלֻקֹתֵי, plur. מַחֲלֻקוֹת (from the root חָלַק).

(1) *smoothness*, hence *slipping away, flight* (compare חֶלֶק), and so in pr. n. הַמַּחֲלֹקוֹת צֶלַע the rock of escapings, 1 Sa. 23:28.

(2) *an order, course*, especially used of the twenty-four courses of the priests and Levites (ἐφημέριαι, κλῆροι), 1 Chr. 27:1, seqq.; 2 Chr. 8:14; 31:2; 35:4.

4255 מַחֲלֻקֹת Ch. id., plur. מַחֲלֻקָּה Ezr. 6:18.

4257 מַחֲלֹת m. (from the root חָלָה, Æth. ሐለየ: to sing, ψάλλειν), *a harp*, or stringed instrument, Ps. 53:1; 88:1; compare Æth. ሐልዬ: a song, also κιθάρα. see Æthiopic version, Gen. 4:21. The signification of singing, in this root, arises from that of soothing, see Kal No. 1, and Piel.

4258 מַחֲלַת (id.) [*Mahalath*], pr. name.—(1) of a daughter of Ishmael, whom Esau married, Genesis 28:9.—(2) the wife of Rehoboam, 2 Ch. 11:18.

4259 מַחְלָתִי [*Mehlathite*], Gent. n. from אֵבֶל מְחוֹלָה see אֵבֶל II, letter *d*, 2 Sa. 21:8.

4260 מַחֲמָאוֹת Ps. 55:22, is commonly taken as a noun formed from חֶמְאָה (milk) as though it were *milky words*, which does not suit the context. More correctly the reading מַחֲמָאוֹת may be supposed to be for מַחֲמָאוֹת or מַחֲמָאֹת (as De Rossi's Cod. 368), Chirek or Tzere being changed into Pathach, on account of the following Chateph-pathach, compare אַחֲרֵי Jud. 5:28; יַחֲמְאוּ for יַחֲמְאוּ Psa. 51:7, and similar instances. It may thus be rendered; "their mouths are smoother than butter." Or if this does seem a suitable explanation we may read with Kimchi מַחֲמָאוֹת. *Mem* is taken also in this place for the prefixed particle by Chald. and Symm.

4261 מַחְמַד constr. מַחְמַד masc. plur. מַחֲמָדִים (from the root חָמַד).

(1) *desire*, hence *the object of desire*. מַחְמַד עֵינָיו that which thy eyes desire, 1 Kings 20:6; *the delight* of any one, Isa. 64:10. Hosea 9:16, "the delight of their womb," i. e. their dearest offspring.

(2) *grace, beauty*, Cant. 5:16.

(3) *something precious*. Plur. Joel 4:5; 2 Ch. 36:19.

4262 מַחֲמַדִּים m. (from the root חָמַד) *precious things*, Lam. 1:7; also written fully מחמודים verse 11 כתיב.

4263 מַחְמָל m. ("*compassion*, hence *love* or *favour*, also the object thereof"), *that to which one's desire is turned*. Ezek. 24:21, מַחְמַל נַפְשְׁכֶם "that which your soul **desires**," or *loves*; from the root חָמַל i. q. נָמַל, followed by אֶל to be borne (or lifted up) in desire towards something; it thus accurately corresponds with the expression נָשָׂא נַפְשׁוֹ verse 25. The sense, indeed, would not be changed if the verb חָמַל were taken in its ordinary signification of compassionating [see above], an idea which conveys that of love and favour along with it. As this also accords well with the preceding verb חָמַד, some codices read מחמד.

see 2556 מַחְמַצֶת f. part. Hiph. from the root חָמַץ *something leavened*, see the root.

4264 מַחֲנֶה com. (compare Gen. 32:9; Ps. 27:3), from the root חָנָה.

(1) *a camp*, whether of soldiers, Josh. 6:11; 1 Sa. 14:15, seq.; or of wandering tribes, Ex. 16:13; Nu. 4:5, 15; 5:2; 10:34; 11:1, 9, 30, 31. Hence—

(2) *an army* itself, Exod. 14:24; Jud. 4:16; *a band* of men, Gen. 50:9; of locusts [?] Joel 2:11; also *a herd* of cattle, Gen. 33:8.

The plural is formed in three different ways—(*a*) מַחֲנִים *encampments*, Nu. 13:19; with suff. מַחֲנֵיכֶם Deu. 23:15; Josh. 10:5; 11:4.—(*b*) מַחֲנוֹת Gen. 32:8, 11; Num. 10:2, 5, 6. מַחֲנוֹת יְהוָה "the courts of Jehovah," in which the priests as it were encamped, 2 Chr. 31:2.—(*c*) מַחֲנִים from sing. מַחֲנֶה (compare מַחֲנַיִם under the word חָנָה No. III, and Lehrg. p. 537), Cant. 7:1, there used of the *heavenly host* (צְבָאוֹת), or angels (comp. Gen. 32:3), to which the poet [say rather, inspired writer] ascribes dances, as elsewhere songs (Job 38:7). Comp. pr. n. מַחֲנַיִם, which some also understand frigidly enough in the passage in Cant.

4265 מַחֲנֵה דָן ("camp of Dan"), [*Mahaneh-dan*], pr. n. of a place near Kirjath-Jearim, in the tribe of Judah, Jud. 18:12.

4266 מַחֲנַיִם ("camp," see מַחֲנֶה pl. letter *c*, according to Gen. 32:3, camps or bands of angels), [*Mahanaim*], pr. n. of a town beyond Jordan, situated on the borders of Gad and Manasseh, afterwards a Levitical town, Josh. 13:26, 30; 21:38; 2 Sam. 2:8, 12, 29; 17:24, 27; 1 Ki. 2:8; 4:14.

4267 מַחֲנָק masc. (from the root חָנַק), *strangling*, or, in general, *death*, Job 7:15.

4268 מַחֲסֶה & מַחְסֶה (Ps. 46:2), constr. מַחְסֵה Isaiah 28:17; with suffix מַחְסִי m. (from the root חָסָה) *a refuge*, Isa. 25:4; Job 24:8; Psa. 104:18; *the person to whom one flees*, used of Jehovah, Psa. 46:2; 61:4; 62:9; 71:7; Joel 4:16.

4269 מַחְסוֹם m. (from the root חָסַם), *a muzzle*, with which the mouth *is stopped*, Ps. 39:2.

4270 מַחְסוֹר (from the root חָסַר) m. *want* of any thing, Pro. 24:34. לְכָל מַחְסוֹרְךָ every thing that thou wantest, Jud. 16:20. Absol. *need*. Pro. 28:27; 21:17, אִישׁ מַחְסוֹר "a needy person."

4271 מַחְסִיָּה ("whose refuge is Jehovah"), [*Maaseiah*], pr. n. m. Jer. 32:12; 51:59.

4272 מָחַץ — (1) TO AGITATE, TO SHAKE, e.g. the foot in blood. Ps. 68:24; Nu. 24:8, יִמְחַץ "and he shaketh his arrows," sc. in blood; compare Ps loc. cit. (Arab. مَخَضَ to agitate, e.g. water in a bucket, see Alb. Schult. De Defectibus Ling. Hebr., p. 75. Origg. Hebr., t. i. p. 100).

(2) *to shake, to smite*, as any one's head, Psa. 68:22; 110:6; the loins, Deuteron. 33:11. Figuratively, Job 26:12, "by his wisdom he smiteth its (the sea's) pride," i. e. he restrains its proud waves. Hence—

4273 מָחַץ m. *contusion, wound*, Isa. 30:26.

4274 מַחֲצֵב m. (from the root נָצַב), *a cutting* of stones. אַבְנֵי מַחֲצֵב hewn stones, 2 Ki. 12:13; 22:6.

4275 מַחֲצָה f. (from the root חָצָה)—(1) *half*, Num. 31:36, 43.

4276 מַחֲצִית f. (from the root חָצָה)—(1) *half*, Exod. 30:13.

(2) *middle*, Neh. 8:3.

4277 מָחַק TO SMITE IN PIECES, TO DESTROY, once found Jud. 5:26. Arab. مَحَقَ to blot out, Conj. II. to destroy. Kindred are מָחָא, מָחַץ.

4278 מַחְתֶּרֶת m. (from the root חָתַר), that which is known by *searching, inmost depth*, i. q. חֶתֶר No. 2, Psa. 95:4.

† מָחַר an unused root, with the guttural hardened, i. q. מָקַר No. II, and מוּר.

(1) *to interchange*; whence perhaps מָחָר to-morrow, מָחֳרָת the following day, unless indeed this should be kindred to the word מָחַר.

(2) *to buy, to sell*, i. q. מָכַר, סָחַר. Hence מְחִיר price.

4279 מָחָר subst. and adv.—(1) *to-morrow*. (Syriac ܡܚܰܪ) Jud. 20:28; 1 Sa. 20:5; Isa. 22:13. מִיּוֹם מָחָר

to-morrow (subst.), Isa. 56:12; Pro. 27:1. לְמָחָר for to-morrow, Nu. 11:18; Est. 5:12; also, to-morrow (on the day), Ex. 8:6, 19 (comp. *ἐς αὔριον, ad* מָחָר). מָחָר to-morrow about this time (see under the word עֵת); more fully מָחָר כָּעֵת הַזֹּאת Josh. 11:6. מָחָר הַשְּׁלִשִׁי about this time, to-morrow, (or) the third day, 1 Sa. 20:12, where it is well rendered by Vulg., Chald. (Some incorrectly join closely מָחָר הַשְּׁלִשִׁית as if it were *crastinus tertius*, i. q. the day after to-morrow.)

(2) *afterwards, in future time*, Exod. 13:14; Josh. 4:6, 21. מָחָר id. Gen. 30:33; compare מָחֳרָת. [In Thes. this word is supposed to be closely connected with the root אָחַר, see page 784.]

4280 מַחֲרָאָה f. (from the root חָרָא) *cloaca*, 2 Ki. 10:27. כתיב דמ

4281, 4282 מַחֲרֵשָׁה & מַחֲרֵשֶׁת f. 1 Sam. 13:20, two instruments of husbandry, both with edges, one of which perhaps denoted *the ploughshare* (from the root חָרַשׁ No. 3), the other *the coulter*. For the pl. of both מַחֲרֵשׁוֹת is used verse 21. As to the form of ploughs in the East, see Paulsen, Ackerbau d. Morgenländer, page 52; Niebuhr's Description of Arabia, page 155; as to the Egyptian plough, Description de l'Egypte, i. tab. 70, 71.

4283 מָחָרָת const. מָחֳרַת f.—(1) *the morrow*, מָחָר to-morrow, Nu. 11:32; hence—

(2) without יוֹם id. *to-morrow* (subst.), (*le lendemain*). לְמָחֳרָת (comp. לְמָחָר) Jon. 4:7; מִמָּחֳרָת the next day, the day after, Gen. 19:34; Ex. 9:6. עַד מָחָרָת until the next day (comp. עַד No. 3). Lev. 23:16. Followed by a gen. מָחָרָת יוֹם הַהוּא the morrow of that day, 1 Ch. 29:21; Lev. 23:11, 15, 16. מִמָּחֳרַת הַשַּׁבָּת the day after the sabbath, Nu. 33:3; 1 Sa. 20:27. סָתָכִּים 1 Sam. 30:17, perhaps adv., like יוֹמָם. [This termination ־ַיִם is taken in Thes. as a pleonastic suffix.]

*4286 מַחֲשֵׂפָה m. (from the root חָשַׂף) *a barking, peeling off*; used advertbially, in peeling off, Gen. 30:37.

4284 מַחֲשָׁבָה & מַחֲשֶׁבֶת f. const. מַחֲשֶׁבֶת, pl. מַחֲשָׁבוֹת, const. מַחֲשְׁבוֹת (from the root חָשַׁב).

(1) that which any one *meditates, purposes*, or *plots*, i. e. *a counsel, a project*, 2 Sa. 14:14; Job 5:12; Prov. 12:5; 15:22; 19:21; 20:18; often specially of evil counsels, Gen. 6:5; in several places with the addition of the adjective רָעָה Esth. 8:3, 5; 9:25; Eze. 38:10.

(2) *artificial work*, Ex. 31:4; 35:33, 35.

4285 מַחֲשָׁךְ m. (from the root חָשַׁךְ), *darkness*, Isa. 29:15. Ps. 88:19, מְיֻדָּעַי מַחֲשָׁךְ "my acquaintances (are) in darkness;" i.e. have withdrawn from my sight.

Pl. מַחֲשַׁכִּים *obscure* or *dark places*, Ps. 88:7; 74:20, מַחְשַׁכֵּי אֶרֶץ "the secret places of the earth." Specially of Hades, Ps. 143:3; Lam. 3:6.

4287 מַחְתָּה (abbreviated from מַחֲזֶקֶת, "taking hold," "seizing"), [*Maheth*], pr. n. m. 1 Ch. 6:20; 2 Ch. 29:12; 31:13.

*4289 מַחְתָּה f. (from the root חָתָה).—(1) *an implement or vessel in which burning coals are taken away* and carried, *a fire pan*, Ex. 27:3; 38:3; compare Num. 16:6, seqq.

(2) Ex. 25:38; 37:23, prob. *snuffers*.—LXX. *τροθίσκια*. Vulg. *vasa, ubi quæ emuncta sunt, extinguuntur*.

4288 מַחְתֶּה f. (from the root חָתַת), properly *a breaking*; hence—

(1) *destruction, ruin*, Prov. 10:14, 29; 13:3; 18:7; Jer. 17:17; Ps. 89:41.

(2) *consternation, alarm*, Prov. 10:15 (see the root No. 2); *terror*, Prov. 21:15; Isa. 54:14.

4290 מַחְתֶּרֶת f. (from the root חָתַר) *the breaking through* of a thief by night, Ex. 22:1; Jer. 2:34.

see 4295 מַטֶּה see מַטֶּה.

4291 מַטְאֲטֵא Ch. (Hebr. מַטְאֲטֵא, from which, however, it differs as to usage).

(1) TO COME TO any person or place, Dan. 6:25; 7:13.

(2) *to reach to*, Dan. 4:8, 17, 19.

(3) *to come*, e. g. time, Dan. 7:22, followed by עַל *to come upon* any one, *to happen* to him, Dan. 4:22, 25.

*4298 מַטְאֲטֵא m. *broom, besom*, see מְטָאטֵא under the root מוּט, page CCCXIX, A.

4292 מַטְבֵּחַ m. (from the root טָבַח) *slaying, slaughter*, Isa. 14:21.

4293 מַטָּה nu. (once f. Mic. 6:9), pl. מַטּוֹת Num. 1:16; Josh. 14:1, 2; once with suff. מַטֵּהוּ Hab. 3:14.

4294 (1) *a branch, a twig*, so called from the idea of stretching out (from נָטָה, compare מִטְּרָה, from יָטָה), Ezek. 19:11, seqq.

(2) *a rod, a staff*, Ex. 4:2, 4, 17; Num. 20:9. The phrase שֶׁבֶר מַטֶּה לָחֶם to break the staff of bread, is i. q. to cause a want of bread, i. e. famine, as bread is in the Hebrew called the stay of the heart (compare מַעֲמַד לֵב), Lev. 26:26; Ps. 105:16; Eze. 4:16; 5:16; 14:13. Specially used of the rod of a king, *a sceptre*, Ps. 110:2; of a soldier's *spear*, Hab. 3:9, 14; 1 Sam. 14:27; of a rod used in chastising, Isa. 9:3, מַטֵּה שִׁכְמוֹ "the rod which smote his back;" Isa. 10:5, 24; Exe. 7:11, "violence has risen up לְמַטֵּה רֶשַׁע to chasten wickedness;" whence used of *the punishment* itself, Micah 6:9.

(3) i. q. שֵׁבֶט *a tribe* (prop. *branch*) of the people, only used of the tribes of Israel, as מַטֵּה לֵוִי Num. 1:49; מַטֵּה בְנֵי מְנַשֶּׁה the tribe of the children of Manasseh, Josh. 13:29; רָאשֵׁי הַמַּטּוֹת 1 Ki. 8:1, the leaders of the tribes.

4295 מַטָּה (Milèl) adv. *downward, beneath, below*, Deut. 28:43; Prov. 15:24. Opp. to מַעְלָה above. (This word has not sprung from מַטָּה itself, but, as it appears from the acute penultima, from the shortened form מַט bending, a low place, with the addition of ה local.) With prefixes—

(1) לְמַטָּה—(*a*) *downward*, Deut. 28:13; Exe. 1:27; 2 Ki. 19:30; Jer. 31:37; Eccles. 3:21.—(*b*) *below*, 2 Ki. 19:30; 1 Ch. 27:23, "of twenty years old וּלְמַטָּה and under." Followed by לְ Exr. 9:13, לְמַטָּה מֵעֲוֹנֵנוּ "below our sin," less than our sin deserved.

(2) מִלְּמַטָּה *beneath* (opp. to מִלְּמַעְלָה above), Ex. 26:24; 27:5; 28:27; 36:29; 38:4; 39:20.

4296 מָטָה f. (from the root נָטָה, like the Gr. κλίνω, from κλίνω).

(1) *a bed*—(*a*) for sleeping or sickness, Gen. 47:31; 48:2; 49:33; Ex. 7:28.—(*b*) such as a person lay on at table, Est. 1:6; Exe. 23:41.—(*c*) on which one takes a little rest (sofa), Am. 3:12; 6:4.

(2) *a litter*, Cant. 3:7.

(3) *a bier*, a litter on which the dead were carried, 2 Sam. 3:31.

*4298 מִטְאֲטֵא or מִטְּאֲטֵא pl. אֵת (prop. part. Hophal, from the root מוּט).

(1) *extension, expansion*, Isa. 8:8.

(2) *turning aside*, or *wresting judgment*, Eze. 9:9.

4299 מַטְוֶה m. (from the root טָוָה) *something spun*, Ex. 35:25.

4300 מַטְיל m. *a hammered bar* (of iron), once found Job 40:18, from the root—

† מָטַל Arab. مطل *to forge, to hammer*, especially iron. Perhaps the Greek μίτραλλον should rather be referred to this root, than to μιτραλλάω, μιτ' ἀλλα.

4301 מַטְמוֹן (from the root טָמַן), plur. מַטְמֹנִים const.

מַטְמֹנָיו—(1) a place where anything is hidden or buried, especially *an underground storehouse* for keeping grain, Jer. 41:8.

(2) a *hidden* or *underground store* or *treasure*, Prov. 2:4; Job 3:21; Isa. 45:3; and *treasure* in general, Gen. 43:23.

4302 מַטָּע (from the root נָטַע), plur. constr. מִטְּעֵי Mic. 1:6, m.; *plantation, planting*, Eze. 17:7; 34:29; Isa. 61:3; 60:21; קְרִי נֵצֶר מַטָּעַי "a shoot planted by me."

4303 מַטְעַמִּים m. pl. (from the root טָעַם), Gen. 27:4; and מַטַּעֲמוֹת plur. f. Prov. 23:3, 6; *savoury* or *seasoned food*. Alb. Schultens, on Pro. 23:3, and ad Menk. I. p. 76, observes that the Arab. مطعم, is specially applied to dishes made of flesh taken in hunting, highly esteemed by Nomade tribes; very suitable to Gen. loc. cit.

4304 מִטְפַּחַת f. (from the root טָפַח), Ruth 3:15; plur. מִטְפָּחוֹת Isaiah 3:22; *a spreading garment* of women, *a cloak*. See N. W. Schrader, De Vestitu Mulier. Hebr. c. 16.

4305 מָטַר not used in Kal, TO RAIN, like the Chald., Syr., Arab.

HIPHIL, *to rain, to pour down rain*, Gen. 2:5; 7:4; Amos 4:7; used of God, Isa. 5:6 (here more fully הַמְצַוֶּה מָטָר followed by עַל upon anything), Am. Isa. loc. cit. It is applied to other things which God pours down from heaven in great abundance like rain, as hail, Exod. 9:18, 23; lightnings, Psalm 11:6; fire with sulphur, Gen. 19:24; Exe. 38:22; manna, or heavenly bread, Exod. 16:4; Ps. 78:24. Constr. with an acc. of the thing rained down, and לְ of that upon which it descends like rain (see loc. citt.); once with בְּ of the thing rained down, Job 20:23 (see under לְחֵם).

NIPHAL, *to be watered with rain*, Amos 4:7. Hence—

4306 מָטָר m. pl. constr. מְטֹרוֹת Job 37:6; *rain*, Exod. 9:33; Deu. 11:17; and frequently. מְטַר אַרְצְךָ rain of thy land, i. e. necessary to water thy land, Deut. 28:12, 24; and so מְטַר דָּגֶשׁ Isa. 30:23. It differs from גֶּשֶׁם a shower.

*4308 מַטְרֵד (" pushing forward"), [*Matred*], pr. n. f., Gen. 36:39.

4307 מַטָּרָה f. (from the root נָטַר).—(1) *custody, ward, prison*, Neh. 3:25; 12:39; Jer. 32:2, 8; 33:1.

(2) *a mark* (from the Arab. نطر to see, to keep watch; like the Greek σκόπος from σκέπτομαι), 1 Sa.

20:20; Job 16:19; Lam. 3:19 (where, in the Aramean manner, it is written מְטָרָא).

4309 מִטְרִי (“rainy,” or patronymic of the name מטר [“for מטריה ‘rain of Jehovah’ ”], [*Matri*], pr. n. m., 1 Sam. 10:21.

*4325; see also on p. 470 מַיִם sing. unused, WATER, the only trace of which is in the pr. n. אֲחִימַי brother of water, which see. Arab. مَاءٌ, dimin. very frequent in the common language مُوَيْهٌ, Æthiop. ማይ: The root is ו״ל, Heb. מוּא, whence יָם for the fuller מָיִא (like נִי for אֲנִי), and another form מֹ (for מוּא) in pr. n. מֹאָב, compare Chald. מַוִי, מֵוִי water. The same signification of water is found in the somewhat harsher roots מעה to have water, as a well, II. to pour out water, מעי to flow through (as water), Med. O. to be watery, used of milk, IV. to dilute wine with water, מעך: to be melted, dissolved, מוּע to flow, to melt; and Hebrew מַסָּה, מָמַס, מָאַס, מוּג, מוֹג, Of the same origin in the Western languages are *mejo, mingo*. With the aspirate changed into a sibilant there arises a new series of roots, מָסַס, מָסָה, מָאַס No. 2. which see.

Plural מַיִם constr. מֵי, and rather less frequently מימי (compare as to those doubled forms, Ewald, Gr., p. 508 note), with suff. מֵימָיו, מֵימֶיהָ, מֵימֵיהֶם, with ת local מֵימָה, Ex. 7:15; 8:16, *waters, water* (comp. Chald. מַיָּא, מַכָּא). It is joined to plural adjectives. מַיִם חַיִּים living water, i. e. gushing forth, Gen. 26:19; Levit. 14:5, 6; מַיִם קְדוֹשִׁים holy water, Nu. 5:17; מַיִם רַבִּים Ps. 18:17; to verbs both plural, Gen. 7:19; 8:5; 2 Ki. 2:19; Exc. 47:1; and sing., not only when the verb stands first, Genesis 9:15; Num. 20:2; 24:7; 33:14; 2 Ki. 3:9; but also sometimes when it stands after the noun, Nu. 19:13, 20. When joined to the name of a town it denotes the water near it, whether a fountain, or else a river or stream, or else a marsh. So מֵי מַנְדֵּו Jud. 5:19, used of the river Kishon; מֵי נִמְרִים Jer. 48:34; מֵי מְרִיבָה, מֵי מְרִיבַת קָדֵשׁ Josh. 15:7 (which see), of fountains; מֵי יְרֵחוֹ Josh. 16:1; מֵי יְשִׁימוֹן Isaiah 15:9, of a brook; מֵי מְרוֹם (which see) of a marsh [?]; comp. מֵימֵי מִצְרַיִם of the waters of Egypt. Ex. 7:19; 8:2, לַי מֵי הַמַּבּוּל of the flood, Isa. 54:9. מֵימֵי יִשְׂרָאֵל 2 Ki. 5:12; מֵי נֹחַ

Figuratively מֵי רֹאשׁ *water*, i. e. juice, of hemlock or poppy, Jerem. 8:14; מֵי רַגְלַיִם water of the feet, Isa. 36:12 עִיר, a euphemism for *urine*, like Syriac כַּסָּא מַיָּא and simply כַּסָּא; Talm. מֵימֵי רַגְלַיִם, and Persic آب سگين vesicam exonerare (but מֵי קְרָבַיִם Eze. 47:4, is *water* reaching *to the loins*); also aquaviri

pro semine genitali (Arab. ماء id.; Koran lxxxvi. 5; Pers. آب aqua dorsi). Isa. 45:1, “who have sprung of the water of Judah,” are descended from him, compare Num. 24:7; Psalm 68:27. Poetically *water* affords an image—(*a*) of abundance, Psalm 79:3; 88:18; Isa. 11:9; Hab. 2:14.—(*b*) of great dangers, Ps. 18:17, “he drew me out of many waters;” compare 32:6; 69:2, 3, 16; Job 27:20; and many examples of the Arabian and Greek poets, in Dissertatt. Lugd., p. 960, seq.—(*c*) of fear, Joshua 7:5, “the heart of the people melted וַיְהִי לְמָיִם and became like water.” (Compare Arab. ماء of watery heart, fearful, pusillanimous.) Opp. is a heart hard like a stone (Job 41:16).—(*d*) lasciviousness is compared to hot water boiling up, Gen. 49:4.

*4314 Hence proper names—(*a*) מִי זָהָב (“water,” i. e. “splendour of gold;” comp. Arab. ماء), [*Mezahab*], pr. n. of a man, Gen. 36:39.

*4313 (*b*) מֵי הַיַּרְקוֹן (“water of yellowness”), [*Mejarkon*], a town of the Danites, probably so called from a neighbouring stream or fountain, Josh. 19:46.

(*c*) מֵי נְפְתֹּחַ (“waters of opening”), [*waters of Nephtoah*], a fountain in the tribe of Judah, near the valley of Jerusalem, called Ben-hinnom, Joshua 15:9; 18:15.—In others מי with a genitive coalesces into one word, as מֵרֹכָה, perhaps מִשְׁפָּה.

4310 מִי pers. pron.—(1) interrog. *rel.*; who? of persons, like מָה of things. (As to its correlatives אִי, אֵיזֶה, אֵי see p. cccxci, A. In the cognate languages the Æthiopic only has ማ *mi*, but for *what?* when the question relates to things. Aramean and Arabic مَنْ, مَنِ and اَيٌّ.) Gen. 24:65, מִי הָאִישׁ הַלָּזֶה “who (is) that man?” Ruth 3:9, אַתְּ מִי “who (art) thou?” also when the question relates to many (Arab. مَنُونَ). Gen. 33:5, אֵלֶּה מִי “who (are) these?” Isa. 60:8; in which sense there is said more explicitly, מִי אֵלֶּה מִי Ex. 10:8, מִי וְאֵלֶּה הַהֹלְכִים “who (are) those who go?” (compare Æthiop. ማኑ: ወእሉ: ሀለዉ: *who are you?* Lud. Lex., page 80). It is rarely applied to things, but so that there be in them the notion of a person or persons. Gen. 33:8, מִי לְךָ כָּל הַמַּחֲנֶה הַזֶּה “who (what) are all those companies with thee?” Jud. 9:28, מִי שְׁכֶם כִּי נַעַבְדֶנּוּ “who (are) the Shechemites that we should serve them?” 13:17, מִי שְׁמֶךָ; 1 Sa. 18:18, מִי אָנֹכִי וּמִי חַיַּי. Mic. 1:5, מִי פֶשַׁע יַעֲקֹב “who (is) the author of the transgression of Jacob ... who (are) the authors of the high places of Judah?” Cant. 3:6.

It is put in the genitive, as מִי בַת whose daughter? Gen. 24:23, 47; 1 Sam. 12:3; 17:55; Jer. 44:28; and with prefixes denoting the other cases, לְמִי *to whom?* Gen. 32:18; 38:25; *to whom?* (plur.) Ex. 32:24; *on account of whom?* Jon. 1:8; אֲשֶׁרלִי *whom?* 1 Sam. 12:3; 28:11; מֵמִי Exc. 32:19; בְּמִי 1 Kings 20:14; עָלַיִךְ, etc. For the Latin *quis eorum?* is used בָּהֶם as Isa. 45:14; followed by מִן Jud. 21:8, מִי אֶחָד מִשִּׁבְטֵי יִשְׂרָאֵל “what one of the tribes of Israel?” Specially observe—(*a*) it is also used in an oblique question after a verb of knowing, Gen. 43:29; Ps. 39:7; of seeing, 1 Sa. 14:17; of pointing out, 1 Ki. 1:20.—(*b*) An interrogation is intensified by the phrases מִי וְזֶה מִי הוּא זֶה, see הוּא, זֶה.—(*c*) A question is often so asked that a negative reply is expected, and the interrogative sentence almost assumes a negative power; Nu. 23:10, מִי מָנָה עֲפַר יַעֲקֹב “who has counted the dust of the earth?” i. e. no one has counted; Isa. 53:1, הֶאֱמִין מִי “who hath believed?” i. e. no one has believed, few have believed; Isa. 53:19. Also followed by a fut. Job 9:12, מִי יֹאמַר “who shall say,” or “who may say,” *mec mômar, wörfe fagen?* (compare *ric ăv*, followed by an opt.), for *no one will say*. Pro. 20:9; Ecc. 8:4; 2 Sa. 16:10. Followed by a part. in the phrase אֵינִי מִי *who knoweth?* for no one knoweth, Ps. 90:11; Ecc. 2:19 (on the contrary לֹא מִי Job 12:9); used for the Lat. *nescian, fortasse* (compare לֵךְ No. 5, letter *a*), also *unexpectedly* (see ibid. No. 6). Also followed by a noun it is used extenuatively, and contemptuously, Jud. 9:28, מִי אֲבִימֶלֶךְ “who (is) Abimelech that we should serve him?” Ex. 3:11, מִי אָנֹכִי כִּי אֵלֵךְ אֶל פַּרְעֹה “who am I, that I should go to Pharaoh?” for, I am not such a one as can go to Pharaoh.—(*d*) Followed by a fut. it is also often expressive of a *wish*; 2 Sa. 15:4, מִי יְשִׂמֵנִי שֹׁפֵט “who will set me as judge?” i. e. O that I were made judge! Isa. 27:4, מִי יִתְּנֵנִי “who will give to me?” i. e. O that I had! Jud. 9:29; Ps. 53:7; Job 29:2. Hence מִי יִתֵּן is a customary phrase in wishing; see נָתַן.

(2) Indefinite, *whoever, whosoever*; Ex. 24:14, מִי בַעַל דְּבָרִים יִגַּשׁ אֲלֵיהֶם “whoever has a cause let him go to them;” Jud. 7:3, מִי יָרֵא וְחָרֵד יָשׁוּב “whoever is fearful and afraid, let him return;” Pro. 9:4; Ecc. 5:9; Isa. 54:15; In Gr. and Lat. it may be suitably rendered *si res, si quis, if any one*; 2 Sa. 18:12, שָׁמַרְתִּי מִי בְּנֵעַר “take care of the young men every one (of you).” Followed by אֲשֶׁר Ex. 32:33, מִי אֲשֶׁר חָטָא “whoever sinneth;” 2 Sa. 20:11; comp. Syr. ؟ ܡܰܢ.

Some regard מִי adv. to be put for *how? in what way?* like מָה B, 3. But in all the examples the common signification should be retained; Am. 7:2, 5, מִי יָקוּם יַעֲקֹב “who shall Jacob stand?” a brief expression for, who is Jacob that he should be able to stand? Compare the phrases under No. 1, letter *d*; Isaiah 51:19, מִי אֲנַחֲמֵךְ for the more full. כִּי אֲנִי מִי אֲנַחֲמֵךְ; Ruth 3:16.

Proper names beginning with מִי, as מִיכָאֵל, מִיכָה, etc., see below in their places.

4311 מִידְבָא (“water of rest;” see the root נָדָא), [*Medeba*], pr. name of a town of the Reubenites, situated in a plain of the same name, Nu. 21:30; Josh. 13:9, 16; 1 Ch. 19:7; afterwards reckoned as part of Moab (Isa. 15:2); Greek Μήδαβά, Μηδάβη, Μήδαβα, see 1 Macc. 9:36; Jos. Archæol. xiii. 1, § 4; ix. § 1; Euseb. h. v. Reland Palæstina, p. 893. Ruins still called Mâdaba were found by Seetzen and Burckhardt (Travels in Syr. p. 625).

4312 מִידָד (“love,” from the root יָדַד), [*Medad*], pr. n. m. Nu. 11:26, 27.

4315 מֵיטָב m. (from the root יָטַב), *the good*, or *best part* of any thing; 1 Sa. 15:9, 15, מֵיטַב הַצֹּאן “the best of the flock;” Ex. 22:4, מֵיטַב שָׂדֵהוּ וּמֵיטַב כַּרְמוֹ “the best part of his own field and of his own vineyard;” Gen. 47:6, בְּמֵיטַב הָאָרֶץ “in the best part of the land;” verse 11; LXX. *ἐν τῇ βελτιστῃ γῇ*. Vulg. *in optimo loco*; nor is the opinion of J. D. Michaelis to be regarded (Suppl. p. 1078), who Gen. loc. cit. comparing Arabic مَيْطَب proposes to translate, pastures.

4316; see 4320 מִיכָא [*Micha*]; see מִיכָיָהוּ.

4317 מִיכָאֵל (“who is like unto God?”), *Michael*, pr. n.—(1) of one of the seven archangels [?] who interceded for the people of Israel before God, Dan. 10:13, 21; 12:1.—(2) of a man, 1 Chron. 27:18.—(3) 2 Chron. 21:2.—(4) and of others, Num. 13:13; 1 Chron. 5:13, 14; 6:25; 7:3; 8:16; 12:20; Ezr. 8:8.

4318 מִיכָה (for מִיכָיָהוּ “who is like unto Jehovah?” LXX. Μιχαίας), *Micah*, pr. n.—(1) a prophet, the sixth in order among the minor prophets, with the cognomen הַמֹּרַשְׁתִּי (which see); Mic. 1:1, and Jer. 26:18 מוֹרַשְׁתִּי, where the כתיב is מִיכָיָה.—(2) 2 Chron. 34:20, for which there is, 2 Kings 22:12, מִיכָיָה.—(3) and (4) see מִיכָיְהוּ No. 1 and 2.—(5) and (6) see מִיכָיְהוּ No. 1 and 2.

*4320 מִיכָיָה (“who is like unto Jehovah?”), *Micaiah*, pr. n. m.—(1) see מִיכָה No. 1, 2.—(2) Neh. 12:35, called מִיכָא Neh. 11:17, 22.—(3) Neh. 12:41.

For 4313 & 4314 see p. 468.

*4322 מִיכָיָהוּ (id.), [*Michaiah*], pr. n.—(1) of a captain of King Jehoshaphat, 2 Chron. 17:7.—(2) the wife of Rehoboam, the daughter of Uriel, 2 Chron. 13:2; compare however 2 Chron. 11:21, 22; 1 Ki. 15:2, in which passages this wife of Rehoboam, the mother of Abijah, is called Maachah (מַעֲכָה) the daughter of Absalom.

*4321 מִיכָיְהוּ (id.) pr. n. [*Micah, Micaiah*].—(1) a man who set up idol worship [whose idols were taken and set up] among the Danites, Jud. 17:1,4; often more briefly called מִיכָה, verses 5, 8, 9, 10.—(2) a prophet in the times of king Jehoshaphat and Ahab, the son of Imlah, 1 Ki. 22:8; 2 Ch. 18:7; also called מִיכָה verse 24, and מִיכָיְהוּ verse 8 כתיב. —(3) Jer. 36:11, 13.

4319

4323 מִיכַל m.—(1) 2 Sam. 17:20, מִיכַל הַמָּיִם *a little stream of water* (from the root מָכַל, Arab. مكل to contain a little water, as a well).

4324 (2) [*Michal*], pr. n. of a daughter of Saul, the wife of David, 1 Sa. 14:49; 19:11, seq.; 2 Sa. 6:16, seq. This latter appears to be contracted from מִיכָאל which see.

4325; see also on p. 486 מִים ~ *water*, see מַי.

4326 מִימִין & מִנְיָמִין (" from the right hand," unless it be rather for מִנְּיָמִין), [*Mijamin, Miamin*], pr. n. m.—(1) 1 Ch. 24:9.—(2) Ezr. 10:25; Neh. 10:8; 12:5; for which there is מִנְיָמִין Nehemiah 12:17, 41.

† מִן an unused root [referred to מָנַן in Thes.], Arab. من to lie, to speak falsehood, Æth. ምንን፡ to be crafty, cunning, Heb. prob. *to bear an appearance, to pretend*, whence תְּמוּנָה appearance, form, and—

4327 מִן m. *form*, hence *species, kind, sort*, comp. Gr. *ἰδέα*, which also denotes both form and kind. Always in the phrase לְמִינֵהוּ " according to its kind," Gen. 1:11, 12, 21, 25; Lev. 11:15, 16; לְמִינָהּ Gen. 1:24, 25; pl. לְמִינֵיהֶם Gen. 1:21. (Syr. ܡܢܐ family, race.)

see 3243 מֵינֶקֶת *nurse*, part. Hiph. from the root יָנַק which see.

4329; see also on p. 457 מֵיסָךְ 2 Ki. 16:18 כתיב, a very doubtful reading for מוֹסַךְ, which see.

*4158 מִישָׁעוֹת Josh. 13:18; Jer. 48:21, and מִשְׁעוֹת Josh. 21:37 (" beauty"), [*Mephaath*], pr. n. of a Levitical town in the tribe of Reuben, afterwards in the possession of the Moabites, Jer. loc. cit., where כתיב is מִשְׁעָה.

4330 מֵין m. *pressure, squeezing* (from the root מוּן), Prov. 30:33.

4331 מֵישָׁא (" retreat," from the root מוּשׁ), [*Mesha*], pr. n. m. 1 Ch. 8:9; compare מֵשָׁא.

4332, 4333 מִישָׁאֵל (" who (is) that which God is?" from מִי, שׁ and אֵל, compare מִיכָאֵל), pr. n. m.—(1) Exod. 6:22; Levit. 10:4.—(2) one of the companions of Daniel, Daniel 1:6; 2:17; afterwards called מֵישַׁךְ. —(3) Neh. 8:4.

4334 מִישׁוֹר m. (from the root יָשַׁר)—(1) *uprightness, justice*, Ps. 45:7; adv. *justly*, Ps. 67:5.

4347 (2) *a plain, a level country*, Isa. 40:4; 42:16; Ps. 143:10; with art. הַמִּישׁוֹר *xar' ἐξοχήν* a plain in the tribe of Reuben, near the city of מֵידְבָא Deut. 3:10; 4:43; Josh. 13:9, 16, 17, 21; 20:8; Jerem. 48:21.

4335, 4336 מֵישָׁךְ [*Meshach*], pr. n. Ch. see מִישָׁאֵל No. 2. Dan. 2:49; 3:12. Pers. *vīshāk*, *ovicula*. [" Lorsbach gives an explanation which is not unsuitable, from the modern Persian میزبان *mez shāh* guest of the king." Thes.]

*4338 מֵישָׁע (" welfare"). [*Mesha*], pr. n. of a king of the Moabites, 2 Ki. 3:4.

4337 מֵישָׁע (id.) [*Mesha*], pr. n. of a son of Caleb, 1 Ch. 2:42.

4339 מֵישָׁרִים only in pl. מֵישָׁרִים, more rarely מֵישָׁרִין Pro. 1:3 (from the root יָשַׁר).

(1) *straightness* of way, hence *happiness* (compare Proverbs 3:6; 11:6), Isaiah 26:7; מְסִלּוֹת מֵישָׁרִים Prov. 23:31, and לְמֵישָׁרִים Cant. 7:10, " in a straight (way)." Hence—(*a*) *sincerity, probity*, and adv. *sincerely*, Cant. 1:4.—(*b*) *justice* (of a judge), Ps. 99:4; *that which is just*, Prov. 1:3; 8:6; Ps. 17:2. מֵישָׁרִים Ps. 9:9, and מֵישָׁרִין Ps. 58:2, adv. *justly*.

(2) *peace, friendship*, from the idea of evenness and easiness. עָשָׂה מֵישָׁרִים to make peace, Dan. 11:6; comp. verse 17, and Mal. 2:6.

4340 מֵיתָר only in pl. i. q. יֶתֶר No. 1, *the string* of a bow, Ps. 21:13; *a cord* of the tabernacle, Numbers 3:37; 4:26; Jer. 10:20.

4341 מַכְאוֹב & מַךְאוֹב m. (from the root נָכָא) pl. מַכְאֹבִים Ps. 32:10, and מַךְאֹבִים Isa. 53:3, m. *pain*, Job 33:19. Metaph. pain of soul, *sorrow*, Exodus 3:7; Lam. 1:12, 18.

* For 4328 see Strong.

4342 מַכְבִּיד *plenty*, see כָּבַד Hiph.

4343 מַכְבֵּנָא (" bond"), [*Machbenah*], pr. n. of a place, see גַּבַּן. [In Thes. " cloak" from the root גָּבַן 1 Ch. 2:49.]

4344 מַכְבַּנַּי (perhaps " what (is) like my children?" for מָה כְּבָנַי [" clad with a cloak?" from the root כָּבַן Thes.]), [*Machbanai*], pr. n. m. 1 Ch. 12:13.

*4346 מַכְבֵּר (from the root כָּבַר No. 1) const. מִכְבַּר m. *network* (of brass), Ex. 27:4; 38:4,5,30; 39:39.

4345 מַכְבֵּר m. (from the root כָּבַר No. 1), *coarse cloth, cilicium*, 2 Kings 8:15. *Κωνωπεῖον*, a fly net, which some understand to be meant (following J. D. Michaelis) seems unsuitable to the context.

4347 מַכָּה f. (from the root נָכָה) מַכּוֹת, more rarely מַכִּים 2 Ki. 8:29; 9:15.

(1) *a smiting, striking*, Deut. 25:3; 2 Ch. 2:9, מַכֵּי מַכּוֹת הַמִּים commonly taken to be for מַכֵּי מַכּוֹת *wheat beaten out*, or *threshed*, but perhaps the reading is corrupted from חִטִּים מְכֻלָּת 1 Ki. 5:25. Especially used of *plagues*, i. e. calamities inflicted by God, Lev. 26:21; Deu. 28:59, 61; 29:21.

(2) *a wound*, 1 Ki. 22:35; Isa. 1:6.

(3) *slaughter* in battle, Josh. 10:10, 20; Jud. 11:33; 15:8; or wrought by God, 1 Sa. 6:19.

4348 מַכְוֶה f. (from the root נָוָה) *a place burned* on the body, Lev. 13:24, 25, 28.

4349 מָכוֹן m. (from the root מוּן to stand)—(1) *a place*, (Arab. مكان) Ezr. 2:68; especially used of *the place* (i. e. the habitation, the dwelling) *of God* (Æthiopic ማኅደር: the dwelling of God, a temple), Ex. 15:17; 1 Ki. 8:13, 39, 43; Ps. 33:14; 2 Ch. 6:33, 39.

(2) *foundation, basis*, Ps. 89:15; 97:2. Plur. Ps. 104:5.

4350 מְכוֹנָה & מְכֹנָה f. with suff. מְכוֹנָתוֹ Zec. 5:11 (e shortened into o, Gramm. § 27, note 1 [Zec. 5:11 is made a separate art. in Thes.]), pl. מְכֹנוֹת.

*4369 (1) *a place*, Ezr. 3:3; compare Ezr. 2:68.

(2) *a base*, 1 Ki. 7:27—36.

*4368 (3) [*Mekonah*], pr. n. of a town in the tribe of Judah, Neh. 11:28.

4351 מְכוּדָה, מְכֻדָּה suff. מְכוּדָתִים Eze. 29:14; plur. מְכֻדוֹת ibid. 16:3; מְכֻרוֹתֵיכֶם ibid. 21:35, f., *origin, nativity* of any one, properly, digging out, mine, a place where metals are dug out, from the root כּוּר No. 1, used in this sense by a figure taken from metals (compare Isa. 51:1); like the Germ. *Abstammung*, by a similar figure taken from plants. Arab. كُرٌّ a digging; also the nature, quality of any one.

4353 מָכִיר (" sold"), [*Machir*], pr. n. m.—(1) a son of Manasseh, the father of Gilead, Gen. 50:23; hence poetically used of the tribe of Manasseh, Jud. 5:14. —(2) 2 Sam. 9:4,5; 17:27. Hence patron. מָכִירִי Num. 26:29.

4354

4355 מָכַךְ prop. TO MELT AWAY, TO PINE, hence to *decay, to be brought low*, in Kal once, Ps. 106:43. (Cognate are מוּךְ, מָאַךְ, מָסַךְ, see under מַי page CCCCLXVIII, A. Syr. ܡܟ to be cast down, prostrated.)

NITHPAL, fut. יִתְמַךְ id. to *decay* (used of a building), Eccl. 10:18.

HOPHAL, pl. הָמְכוּ *they decay*, i.e. *perish*, Job. 24:24.

see 4323 מִכְלוֹל see מִיכַל.

*4357 I. מִכְלָה, מִכְלָא (like מִזְרָה Psalm 9:21, for מִזְרָא, from the root כָּלָה to shut up), *a pen, a fold*, Hab. 3:17; plur. מִכְלָאוֹת Ps. 50:9; 78:70.

4356

4358 מִכְלוֹל m. (from the root כָּלַל), *perfection*, especially used of *perfect beauty*. Eze. 23:12; 38:4, לְבֻשֵׁי מִכְלוֹל " perfectly (splendidly) clothed."

4359 מִכְלָל m. (from the root כָּלַל) *that which is perfect, perfection*, Ps. 50:2.

4360 מִכְלָלִים plural of the form מִכְלֹל prop. beauties (כְּלִילִים); hence *beautiful articles of merchandise*, especially *splendid garments*, Eze. 27:24.

4361 מִכְלָת f. *food*, once 1 Kings 5:25; constr. from מִכְלֶלֶת. [Root אָכַל.]

4362 מִכְמָנִים m. plur. *treasures*; found once Dan. 11:43; from the root כָּמַן to hide away, lay up.

4363 מִכְמָס Ezr. 2:27; מִכְמָשׂ 1 Sa. 13:2,5; מִכְמָשׁ Neh. 11:31 (" laid up," " treasure," from the root כָּמַשׂ), [*Michmas, Michmash*], pr. n. of a town in the tribe of Benjamin, situated to the west of Bethaven, 1 Sa. 13:5; Gr. Μαχμάς, 1 Mac. 9:73; in Josephus, Μαχμᾶ, Ant. xiii. 1, § 6. [now Mikmas, مخماس, Rob. II. 113.]

4364 מִכְמֹר Isaiah 51:20; and מִכְמֶר, only in plur.

* For 4352 see Strong.

מִכְמָרִים Ps. 141:10, m. *the net* of a hunter, from the root כָּמַר No. II.

4365 מִכְמֶרֶת Isa. 19:8; suff. מִכְמַרְתּוֹ (as if from מִכְמֹרֶת), Hab. 1:15, 16; *a fisher's net*, from the root כָּמַר No. II.

מִכְמָשׂ מִכְמָס.

4366 מִכְמְתָת (perhaps "hiding place," see כָּמַת), [*Michmetha*], pr. n. of a town on the borders of Ephraim and Manasseh, Josh. 16:6; 17:7.

4367 מִכְנַדְבִּי ("what (is) like a liberal person?" for כְּמֹנִי נָדִיב), [*Machnadebai*], pr. n. m., Ezr. 10:40.

4370 מִכְנָס (from the root כָּנַס), only in plur. or dual, constr. מִכְנְסֵי *breeches* of the Hebrew priests, so called from their hiding and concealing their nakedness (root כָּנַס). Josephus (Arch. iii. 7, § 1), describes them in these words, διάζωμα περὶ τὰ αἰδοῖα βυσσῖνον ἐκ βύσσου κλωστὸς εἰργασμένον, ἐμβαδώνων οἷς αὐτὸ τῶν ποδῶν ὥσπερι ἀναλυρίδας· ἀναίρονται δὲ ὑπὲρ ἡμέσι καὶ τελευτῶσαν ἄχρι τῆς λαγόνος περὶ αὐτὴν ἀκοσφίγγεται. Ex. 28:42; 39:28; Lev. 6:3; 16:4; Eze. 44:18.

4371 מָכָס m. (from the root מָכַס, like מָסַר from נָסַר), pr. *number, price* (see fem.), then *tribute*, Num. 31:28, 37—41. Aram. מַכְסָא, Arab. مَكْس census, toll, whence is formed a new verb مَكَسَ to collect tribute, also a denominative noun مُكَّاس, مَاكِس a publican, tax-gatherer. The Armenians have also adopted this noun; and they write it *makus*. Contracted from this is מֹס, fem. [מַסָּה].

*4373 מִכְסָה f.—(1) *number*, Ex. 12:4.
(2) *price* of purchase, Lev. 27:23.

4372 מִכְסֶה m. (from the root כָּסָה) *a covering* of a tent, Ex. 26:14; 36:19; of a ship [the ark], Gen. 8:13.

4374 מְכַסֶּה (prop. part. Piel of the verb כָּסָה)—(1) *a covering*, Isa. 14:11, e.g. of a ship. Eze. 27:7; hence *a garment*, Isa. 23:18.
(2) *omentum*, or *caul*, covering the intestines, Levit. 9:19, fully מְכַסֶּה אֶת הַקֶּרֶב Exod. 29:13, 22.

4375 מִכְפְּלָה f. ("a doubling" ["'portion,' 'part,' 'lot,' like the Æth. ክፍል, ክፍለ፡"]), [*Machpelah*], pr. n. of a field near Hebron, where Sarah was buried, Gen. 23:9, 17, 19; 25:9; 49:30; 50:13.

מִכְפָּר מִכְפָּר.

4376 מָכַר fut. יִמְכֹּר TO SELL (kindred to סָחַר, מוּר ["perh. Arab. سَحَرَ"]), Gen. 37:27, 28; Lev. 25:25; 27:20; Joel 4:3, etc.; followed by בְּ of price, Amos 2:6; Psalm 44:13; specially—(*a*) *to sell* a daughter, i. e. *to betroth* her to any one (Syr. ܡܟܪ), to betroth, compare סָחַר No. II.), Gen. 31:15; Ex. 21:7.—(*b*) *to sell a people*, used of Jehovah, i. e. to deliver into the power of an enemy, Deut. 32:30; Jud. 2:14, וַיִּמְכְּרֵם בְּיַד אֹיְבֵיהֶם "and he sold them into the power of their enemies;" Jud. 3:8; 4:2, 9; 10:7. Compare Nah. 3:4.

NIPHAL נִמְכַּר—(1) pass. of Kal, *to be sold*, Levit. 25:34; pass. of letter *b*, Isa. 50:1; 52:3.
(2) *to sell oneself* as a slave, Lev. 25:39, 42, 47.
HITHPAEL—(1) *to be sold*, Deut. 28:68.
(2) *to sell oneself*, i. e. *to give oneself up*, to do evil, 1 Ki. 21:20, 25; 2 Ki. 17:17.
Derivatives, מִכֶּרֶת, מִמְכֶּרֶת [pr. n. מִכְרִי],
and—

4377 מֶכֶר m. with suff. מִמְכָּרִי.—(1) something *for sale*, Neh. 13:16.
(2) *price* of sale, Num. 20:19.
(3) *possession, private property*, Deu. 18:8.

4378 מֹכָר m. (from the root נָכַר), *an acquaintance, friend*, prop. abstr. friendship, familiarity (Stamm Jdgh), 2 Ki. 12:6, 8.

4379 מִכְרָה m. (from the root נָכָה) *a pit*, Zeph. 2:9.

4380 מַכְרָה (with Tzere impure) f. once plur. מַכְרוֹת ["perhaps"] *swords*, so called from piercing through (Gr. μάχαιρα), see the root כָּרַר No. I.; hence, Gen. 49:5, כְּלֵי חָמָס מְכֵרֹתֵיהֶם "weapons of outrage (are) their swords." Jerome, *arma eorum*. This interpretation has been advanced by Jewish writers, amongst others by R. Eliezer, in Pirke Avoth, c. 38, יעקב קלל את חרמם בלשון יונית "Jacob cursed their sword (that of Levi and Simeon) in the Greek language." But we must not, however, contemn the opinion of L. de Dieu, in Critica Sacra ad h. l., and of Ludolf, in Lex. Æth. p. 87, who, by a comparison with the Arab. مَكَرَ to plot, to devise, and مَكَّارٌ: to consult, مَكْرٌ: counsel, translate the word *wicked counsels, devices*; and this is not hindered by the Tzere [not] being pure, see Lehrg. p. 595.

4381 מִכְרִי ("worthy of price," or "bought" ["for מִכְרַת price of Jehovah'"]), [*Michri*], pr. name, m., 1 Ch. 9:8.

4382 מִכְרָתִי [*Mecherathite*], Gent. n. from מִכְרָה, a place elsewhere unknown, 1 Ch. 11:36.

* For 4368 & 4369 see Strong.

4383 מִכְשׁוֹל (from the root כָּשַׁל) m. *that against which any one stumbles, a stumbling block*, Levit. 19:14; Isaiah 8:14, צוּר מִכְשׁוֹל "a stone of stumbling;" Isa. 57:14; Eze. 3:20, נָתַתִּי מִכְשׁוֹל לִפְנֵי נָפֶל "and I cast a stumbling block before him and he die;" Jer. 6:21. Figuratively—(*a*) *a cause* of the falling, a cause of the falling of any one, Eze. 18:30; 44:12; Ps. 119:165.—(*b*) *incitements to go astray* (compare the verb, Mal. 2:8), Eze. 7:19; 14:3, מִכְשׁוֹל עֲוֹנָם "their incitement to sin," i. e. the images of gods.—(*c*) *offence of mind*, scruple of conscience, 1 Sam. 25:31.

4384 מִכְשֹׁלָה f.—(1) *ruin*, used of a state brought to ruin, Isa. 3:6.
(2) *an incitement to sin, offence*; pl. used of idols, Zeph. 1:3.

4385 מִכְתָּב m. (from the root כָּתַב).—(1) *writing*, Ex. 32:16; Deut. 10:4.
(2) *something written*; hence—(*a*) *a letter*, Germ. die Schrift (Arab. كِتَاب and مَكْتُوب used of a letter), 2 Ch. 21:12.—(*b*) *a poem*, Isa. 38:9. Compare מִכְתָּם.

4386 מִכְתָּה f. (from the root כָּתַת) *fracture, breaking*, Isa. 30:14.

4387 מִכְתָּם m. i. q. מִכְתָּב No. 2, *b* [a very bold conjecture], (*b* in common usage has gradually been changed to *m*, compare page xcvi, A), *something written*, specially *a poem*. It only occurs in the headings of Psalms 16, 56—60, compare Isa. 38:9. Others very unsuitably render מִכְתָּם (as from כֶּתֶם gold) a golden or most precious poem. [This meaning, however unsuitable it might seem to Gesenius, requires at least no rash conjecture.]

4388 מִכְתֶּשׁ m. (from the root נָכַשׁ)—(1) *a mortar*, Prov. 27:22.
(2) Jud. 15:19, prob. *mortariolum dentium*, Gr. ἐλμινος, *socket* of a tooth, see Bochart, Hieroz. i. i. p. 202. [Is it not *a place* of such a form that is spoken of in the cited passage?]
(3) Zeph. 1:11 [*Maktesh*], pr. n. of a valley near Jerusalem, prob. so called from its resemblance to a mortar.

4390 מָלֵא (see No. 1, Est. 7:5) and מָלָא in pret. א being occasionally cast away, שָׂלְחָן Job 38:18; שָׂלָה Eze. 38:16; inf. מָלֹאת Lev. 8:33; מִלֹּאת Job 20:22; fut. מְלֵנָה.
(1) transit. (pret. once Mod. A, Est. 7:5), TO FILL, TO MAKE FULL. (Arab. مَلَأَ, Syr. ܡܠܐ id. This root also is widely extended in the Indo-Germ. languages, in which, however, for *m* there is *p*, as the Sanscr. *pûl*, to fill; Gr. πλέω (πλήρης, πίμπλημι), πλέος, also βλέω, βρέω; Lat. *plere*; whence *implere, complere, plenus*; Goth. *fulljan*; Germ. füllen, voll; Engl. *full, to fill*. Also the Polish *pełny*; Bohem. *plny*. The original idea is that of abundance, overflowing, ueberfließen, as is seen from the cognate πλύω, πλύνω, to sail; also φλέω, φλύω, *fleo, fluo, pluo*). Specially—(*a*) *to fill*, as anything does a vacant space with its own bulk or abundance; with an acc. of place, Gen. 1:22, מַלְאוּ אֶת מַיִם בַּיַּמִּים "fill the waters in the seas;" ver. 28; 9:1; Ex. 40:34, כָּבוֹד יְהוָה מָלֵא אֶת הַמִּשְׁכָּן "the glory of Jehovah filled the tabernacle;" 1 Ki. 8:10, 11; Jerem. 51:21, מָלְאוּ הַשְּׁלָטִים "fill the shields," sc. with your bodies; surround yourselves with shields.—(*b*) *to fill a place with any thing*, with two acc. of the place and the thing filling it, Eze. 8:17, מָלְאוּ אֶת הָאָרֶץ חָמָס "they have filled the land with violence;" Eze. 28:16; 30:11; Jer. 16:18; 19:4; more rarely followed by לְ of that which fills, Ex. 16:32; often also—(*c*) with the accusative of the thing which fills, Eze. 32:29, מָלְאוּ יָדָיִם לְיהוּדָה "fill your hand to Jehovah," sc. with gifts to be offered to him; Est. 7:5, "who is he מָלְאוֹ אֶת לִבּוֹ לַעֲשׂוֹת כֵּן who has filled his heart (sc. with boldness) to do this?" i. e. who has dared to do this? Job 36:17, דִּין וְדִינָה מָלֵאתָ "and (if) thou fillest the cause of the wicked," i. e. fillest up the measure of the sins of the wicked, wenn du das Gerichtsmaß der Frevels füllst (compare Gen. 15:16).
(2) intrans. *to be filled, to be full*, Josh. 3:15, followed by an acc. of the thing with which any thing is full. Gen. 6:13, מָלְאָה הָאָרֶץ חָמָס "the earth is filled with violence." Jud. 16:27, "the house was full הָאֲנָשִׁים of men." Job 32:18, "I am full מִלִּים of words;" Ps. 10:7; 26:10; 33:5; 48:11; 65:10; Isa. 11:9, etc.; followed by מִן Isaiah 2:6. Specially in Hebrew it is said—(*a*) מָלְאָה נַפְשׁוֹ my soul is filled, used of taking vengeance, Ex. 15:9.—(*b*) *to be fulfilled*, or *completed*, used of space of time. Gen. 25:24, וַיִּמָּלְאוּ יָמֶיהָ לָלֶדֶת "and her time was fulfilled for bearing," her time to bring forth arrived. 50:3, וַיִּמְלְאוּ לוֹ יְמֵי הַחֲנֻטִים "so do they fulfil the time of embalming," i. e. so many days does it continue (compare Est. 2:12); 29:21; Levit. 8:33; 12:4, 6; Lam. 4:18; Jer. 25:34.
NIPHAL (principally used in fut.), i. q. Kal No. 2, *to be filled, to be full*, with an acc. Genesis 6:11, וַתִּמָּלֵא הָאָרֶץ אֹתָם "and the earth was full of violence." Ex. 1:7, וַתִּמָּלֵא הָאָרֶץ אֹתָם "and the land was filled

with them;" 1 Ki. 7:14; 2 Ki. 3:17; also followed by בְּ of the thing, Ese. 32:6; and לְ Hab. 2:14. Used of the mind, or desire being filled, Ecc. 6:7; of time completed, Exod. 7:25; Job 15:32. *To be filled with iron* (with an acc.), *with arms*, used *for to be armed, fenced*, 2 Sa. 23:7.

Piel מִלֵּא, more rarely מִלָּא Jer. 51:34; inf. מַלֵּא and מְלֹאת fut. יְמַלֵּא, once יְמַלֵּה Job 8:21, *to fill, to make full, to fill up.*

(1) Construed with an acc. of the thing which is filled, i. q. Kal No. 1, *c.* Observe the phrases—(*a*) *to fill* any one's *hand*, i. e. to deliver the priesthood into his hand, Ex. 28:41; 29:9; Lev. 21:10.—(*b*) *to fill one's hand to Jehovah*, sc. with gifts, i. e. to offer large gifts, 1 Chr. 29:5; 2 Chron. 13:9; 29:31; compare in Kal, Ex. 32:29. Figuratively—(*c*) of time, *to fulfil*, to bring to an end (compare Kal No. 2, *b*). Genesis 29:27, "fulfil this week," i. e. finish this week; verse 28; Job 39:2; Dan. 9:2; compare 2 Ch. 36:21.—(*d*) *to fill up*, or *complete* a number. Ex. 23:26, "I will fill up the number of thy days;" comp. Isa. 65:20. 1 Sa. 18:27, "David brought the foreskins וַיְמַלְאוּם לַמֶּלֶךְ and filled them to the king," i. e. brought them in full number. 1 Ki. 2:14, שלמתי אתדברך "I will fill up (or add to, confirm) thy words."—(*e*) *to fill, to satisfy* the soul, i. e. the desire, hunger, Job 38:39; Pro. 6:30 (compare under חָיָה). Opp. to an empty soul, i. e. famishing, Isa. 29:8. Compare Kal No. 2, *a*.—(*f*) *to fulfil* a promise, 1 Ki. 8:15; a vow, Ps. 20:6; a prophecy, 1 Kings 2:27.—(*g*) with another verb, *to do* anything *fully*, i. e. thoroughly. Jer. 4:5, מְלֵאוּ צָעַק "cry out fully," i. e. *strongly*, as it is well given by the Vulg. Compare Arab. مَلَأَ to observe any one closely, مَلْءٌ to do, and to fulfil, i. e. to do carefully. Also without the verb, by ellipsis מַלֵּא לְרִיחַ מַקְשֶׁת "bend a bow strongly," for מתח Zec. 9:13; Compare Arab. أَمْلَأَ فِي الْقَوْسِ and fully أَمْلَأَ النَّزْعَ فِي الْقَوْسِ Schult. Opp. Min. p. 176, 355; and Syr. مَلِّئْ فَعْلَكَ also מַלֵּא אַחֲרֵי יי for מלא ללכת אחרי יי to follow the Lord fully, i. e. to shew full obedience to him; Numb. 14:24; 32:11, 12; Deut. 1:36; Joshua 14:8, 9, 14; 1 Kings 11:6; and so frequently.

(2) with an acc. of the thing *with which* any thing is filled (*once fin̈llen*), for *to your into*, *to put into*. Isa. 65:11, הַמְמַלְּאִים לִמְנִי מָסֶךְ "who pour out a drink offering to Fortune," or fill a cup with a libation in honour of Fortune. So מלא אבנים *to fill gems*, for *to insert, set* them in sockets. Ex. 28:17; 31:5; 35:33. Once absol. 1 Chr. 12:15, וַיְמַלֵּא עַל־כָּל־גְּדוֹתָיו "and it (Jordan) filled (its bed with waters) over all its banks."

(3) with two accus. of the thing to be filled and that which fills, see Kal No. 1, *b*. Exod. 35:35, מִלֵּא אוֹתָם חָכְמַת־לֵב "he has filled them with wisdom of heart." Job 3:15; 22:18; Isa. 33:5. More rarely followed by מִן of the thing which fills, Psa. 127:5; Jer. 51:34; Levit. 9:17; also, בְּ in this phrase, מִלֵּא יָדוֹ בְּקֶשֶׁת "to fill one's hand with a bow," i. e. to take hold of a bow, 2 Ki. 9:24.

Pual part. מְמֻלָּאִים *filled* up with gems as set; followed by בְּ Cant. 5:14. Compare Piel No. 2.

Hithpael, pr. *mutually to fill each other out*, i. e. mutually to aid each other, as it were filling out each other's vacancies; followed by עַל *to attack with united strength*, Job 16:10.

Derived nouns are, מִלֹּאת, מִלְאָת, pr. n. יְמַלֵּא, יְמַלֵּה, and those which immediately follow.

מָלֵא Ch. *to fill*, Dan. 2:35. 4391

Ithpael pass. Dan. 3:19.

מָלֵא m. מְלֵאָה f. verbal adj.—(1) *filling*, with an acc. of place, Isa. 6:1, שׁוּלָיו מְלֵאִים אֶת־הַהֵיכָל "his train (was) filling (filled) the temple." Jer. 23:24. Compare the root, Kal No. 1, *a*. 4392

(2) intransitive, *filled, full*, as כֶּסֶף מָלֵא *full money*, i. e. the just price, Gen. 23:9; followed by an accus. Deut. 6:11, בָּתִּים מְלֵאִים כָּל־טוּב "houses full of all good things." Deut. 34:9; Isa. 51:20; Am. 3:13; and a genit. Jer. 6:11, מָלֵא יָמִים *full of days, advanced in age*. Isa. 1:21. Once with a pleonastic dat. מְלֵאָה לָהּ Am. 8:13.—A *full* wind is a *strong, violent* wind. Jer. 4:12, מְלֵאָה מִזֶּה רוּחַ מָלֵא "a wild stronger than (*is* needful for) these" (i. e. than for winnowing); (comp. Jer. 4:5; 12:6).

Neutr. מָלֵא.—(*a*) subst. *fulness*. Psal. 73:10, מְלֵא מֵי מָלֵא waters of fulness, i. e. full, abundant.—(*b*) adv. *fully*, i. e. with a full voice, Jer. 19:6; *in full number*, Neh. 1:10.

מְלוֹא, מְלוֹא, once מְלוֹ Exe. 41:8, m. 4393

(1) *fulness* (Germ. Fülle); hence *that which is full*; followed by a genit. 1 Ki. 17:12, מְלֹא כַף "fulness of hand," i. e. a handful, *eine Hand voll*. Exod. 9:8, מְלֹא חָפְנַיִם "the fulness of your hands," i. e. your hands full, *eure Hände voll*. Also, with the addition of the thing with which any thing is full. Nu. 22:18. Jud. 6:38, מְלֹא הַגָּפִל מָיִם "a basin full of water."—Amos 6:8, עִיר וּמְלֹאָהּ "the city and those who fill it," i. e. its inhabitants. Isa. 42:10, הַיָּם וּמְלֹאוֹ אִיִּים וְיֹשְׁבֵיהֶם "the sea and those that fill it (i. e. sailors, as it were the inhabitants of the sea), the islands and their inhabitants." Psalm 96:11. Hence—

(2) *multitude, crowd*; Arab. مَلَأٌ, Syr. ܡܠܐ in Barhebr. often. Gen. 48:19, מְלֹא הַגּוֹיִם. Isa. 31:4.

4395 מְלֵאָה *f. fulness, abundance*, specially used of that portion of corn and wine which was to be offered to Jehovah as tithes or first-fruits. The legislator thus signified to the Israelites that that only was asked from them in which they themselves abounded. Used of corn, Exod. 22:28, מְלֵאָתְךָ וְדִמְעֶךָ LXX. ἀπαρχὰς ἅλωός σου καὶ ληνοῦ. Deut. 22:9, מְלֵאַת הַזֶּרַע וּתְבוּאַת הַכֶּרֶם "the fulness of the seed and the increase," LXX. ἀφορισμὸν ἀπὸ ληνοῦ. Used of wine, Nu. 18:27, כִּמְלֵאָה מִן הַגֹּרֶן וְכִמְלֵאָה מִן הַיְקָב "like the abundance of the wine-press," LXX. ἀφαίρεμα ἀπὸ ληνοῦ.

4396 מִלֻּאָה *f. filling*, or *setting* of gems, Ex. 28:17; pl. מִלֻּאֹת, verse 20; 39:13; see מָלֵא No. 2.

4394 מִלֻּאִים m. pl.—(1) *inauguration* to the sacerdotal office, prop. the delivery of the office (see מָלֵא No. 1, *a*). Lev. 8:33; Ex. 29:22, 26, 27, 31. Meton. *the sacrifice of inauguration* (compare מִנְחָה sin, and sacrifice for sin), Lev. 7:37; 8:28, 31.

(2) i. q. מִלּוּאִים Ex. 25:7; 35:9.

4397 מַלְאָךְ m. (from the root לָאַךְ to depute which see).

(1) *one sent, a messenger*, whether from a private person, Job 1:14, or of a king, 1 Sa. 16:19; 19:11, 14, 20; 1 Ki. 19:2, etc. (*Syr.* ܫܠܝܚܐ, Arab. سَلَكٌ id.)

(2) a *messenger of God*, i. e.—(*a*) *an angel*, Ex. 23:20; 33:2; 2 Sam. 24:16; Job 33:23 (see יָלַץ); Zec. 1:9, seq.; 2:2, 7; 4:1, seq.; more fully מַלְאַךְ יי Gen. 16:7; 21:17; 22:11, 15; Num. 22:22, seqq.; Jud. 6:11, seqq. Cf. De Angelologia V. T., De Wetth Bibl. Dogm. § 171, seqq. edit. 2.—(*b*) *a prophet*, Hag. 1:13; Mal. 3:1.—(*c*) *a priest*, Ecc. 5:5; Mal. 2:7. Once—(*d*) of Israel, as being the messenger of God and the teacher of the Gentiles, Isa. 42:19. [But this passage speaks of Christ himself.]

4398 [מַלְאָךְ Ch. *an angel*; with suff. מַלְאֲכָךְ Dan. 3:28; 6:23.]

4399 מַלְאָכָה fem. (by a Syriacism for מַלְאָכָת), const. מַלְאֶכֶת; with suff. מַלְאַכְתּוֹ, plur. מְלָאכוֹת, const. מַלְאֲכוֹת.

(1) prop. *service* (see the root לָאַךְ); hence *work prescribed* to any one (comp. Germ. *Dienst*, Luth. *Dienstleute*, *Gottesdienst*, *Leitourgien*). Genesis 39:11; Exod. 20:9, 10, מַלְאַכְתְּךָ לֹא תַעֲשֶׂה כָל־מְלָאכָה "thou shalt do no work." Exod. 31:14, 15; 35:2; Lev. 23:7 Specially *of the work of an artizan*; Exod. 31:3; 35:35, מְלֶאכֶת תַּכְשִׁיט "work of a smith;" מְלֶאכֶת עֹזֵר *Lederarbeit*, something made of leather, Lev. 13:48; מְלֶאכֶת בֵּית יְהוָה "the works placed in the temple of Jehovah," 1 Ch. 23:4; Ezr. 3:8; אֲשֶׁר מְשֻׁלָּשֶׁת workmen, 2 Ki. 12:12; אַנְשֵׁי מְלָאכָה those who are set over works to be done, 1 Ki. 5:30. Used of public *affairs*, Est. 3:9; 9:3; plur. of the works of God, Ps. 73:28.

(2) *the property*, or *wealth of any one*, Exod. 22:7, 10; especially *cattle*, Gen. 33:14; 1 Sa. 15:9 (compare מִקְנֶה).

מְלָאכוֹת const. מְלֶאכֶת *f. message*, Hag. 1:13 4400 (from the root לָאַךְ).

מַלְאָכִי (abbreviated from מְלַאכְיָה "the messenger of Jehovah;" whence LXX. Μαλαχίας, Vulg. *Malachias*; comp. מַלְאָכִי יי *Malachi*), pr. n. of the last of the prophets of the Old Test. Mal. 1:1. 4401

מְלֵאת (from the root מָלֵא), fem. Cant. 5:16, *fulness*; a place abounding in all good things. Others take it not badly for i. q. מִלֻּאָה setting of a ring, so that the eyes are compared to a gem filling up the hollow of a ring. 4402

מִלְבֻּשׁ m. (from the root לָבַשׁ), *a garment*, i. q. לְבוּשׁ 2 Ki. 10:22. 4403

מִלְבֵּן m. (denom. from לְבֵנָה a brick), *a brick kiln*, Jer. 43:9; Nah. 3:14. 4404

מִלָּה *f.* pl. מִלִּים and מִלִּין (from the root מָלַל). 4405

(1) *word, speech*, i. q. דָּבָר, a word of frequent use in the Aramean (Syr. ܡܠܬܐ); in the Old Test. only used in poetry, and, besides Prov. 23:9; Psalm 19:5; 139:4; 2 Sam. 23:2, only found in the book of Job, 6:26; 8:10; 13:17; 23:5; 39:15; 36:2. Figuratively, the object of discourse; specially, in derision; Job 30:9, מִלֵּיהֶם לְנִגִּינָה "their words (are) my song."

(2) *a thing*, like דָּבָר, Job 32:11.

מְלָה *f.* Chald., emphat. st. מִלְּתָא; pl. מִלִּין. 4406

(1) *a word, speech*, Dan. 4:28, 30; 5:15.

(2) *a thing*, Dan. 2:8, 15, 17.

מְלוֹא see מְלֹא. see 4393

מְלוֹאִים see מִלֻּאִים. see 4394

מִלּוֹא masc. prop. *a rampart, mound*, built up and filled in with stones and earth (Chaldee מִלְּוָא). 4407

Specially—(*a*) [*Millo*], part of the citadel of Jerusalem, 2 Sa. 5:9; 1 Ki. 9:15, 24; 11:27; 2 Ch. 11:5; 2 Chron. 32:5, as to which, see Hamelsveld, Geogr. Bibl. I. ii. p. 35, seqq. It appears to be the same as בֵּית מִלּוֹא 2 Kings 12:21. But—(*b*) מִלּוֹא Jud. 9:6, 20, is a castle of the Shechemites, and מִלּוֹא בֵּית its inhabitants, ibid.

4408 מְלוּחַ m. (denom. from מֶלַח salt), *halimus*, Greek ἅλιμος (*atriplex halimus*, Linn.), *orach, sea-purslain*, a saline plant (compare the word *solad*, as used in Engl. also Ital., French, Germ.), the leaves of this plant, both raw and dressed, were eaten by the poor (Athen. Deipnos. iv. 16), Job 30:4; see Abenbitar sp. Boch. in Hieroz. I. i. p. 873, seqq.

4409 מָלוּךְ ("reigning," or i. q. Syr. מַלְכָּא "counsellor"), [*Malluch*], pr. n. m.—(1) 1 Ch. 6:29.—(2) Neh. 10:5; 12:2; also מַלּוּכִי Neh. 12:14 כְּרִי, where קֵי is מַלִּיכוּ.—(3) Ezr. 10:29.—(4) Nehem. 10:28.

4410 מְלוּכָה f. and מַלְכָה 1 Sa. 10:25 (from the root מָלַךְ, *kingdom, dominion*; עִיר הַמְּלוּכָה royal city, 2 Sa. 12:26; כִּסֵּא הַמְּלוּכָה royal throne, 1 Ki. 1:46; עֶרֶשׁ הַמְּלוּכָה royal stock, Jer. 43:1; Dan. 1:3; מֶמְשֶׁלֶת מַלְכוּתוֹ to exercise rule, to reign, 1 Ki. 21:7.

see 4409 מְלוּכִי see מָלוּךְ No. 2.

4411 מָלוֹן m. (from the root לוּן), *a place where* travellers *lodge*, whether in the open air, or beneath a roof, *an inn, lodging-place*, Gen. 42:27; 43:21; Ex. 4:24; used of a place where soldiers encamp for the night, Isa. 10:29.

4412 מְלוֹנָה fem. of the preceding; *a booth* in which garden-keepers lodge, Isa. 1:8; also a *suspended bed*, hanging from lofty trees, in which wanderers and also the keepers of gardens and vineyards lodge for fear of wild beasts; Arabic and Aram. עַרְזָל, עַרְזָלָא, see Buxtorfii Lex. Chald. h. v. and Niebuhr's Description of Arabia, p. 158, Isa. 24:20.

4414 I. מָלַח a root, ἅπαξ λεγομ. Isa. 51:6. I suppose the primary signification to have been that of SLIPPERINESS, SMOOTHNESS, and SOFTNESS (comp. transp. חָלַל, also מָלַל to smooth, to soothe, Greek μαλακὸς, μειλίχιος (μᾶλ), ἁμέλγω, Lat. *mulceo, mulgeo*, and a great many cognate roots, the third radical of which is a dental or a sibilant, מָלַל, מָלַךְ and those cited under these words). Hence מַלְאָךְ Conj. III. to flatter, i. q. מָלַךְ feeble, weak (from the idea of softness), מָלַט fugitive (from the idea of slipping away, comp. מָלַל), and Heb. in Niph. [In Thes. the primary idea is given "i. q. מָרַט to thresh (with *r* softened into *l*)."]

NIPHAL, *to glide away, to flee, to vanish.* Isai. 51:6, כִּי שָׁמַיִם כָּעָשָׁן נִמְלָחוּ "for the heavens shall vanish like smoke." Besides in the root מָלַךְ there is the active signification *to draw, to pull* (גָּרַר, גָּרַן), whether with the hands or with the teeth, compare סָחַב; to draw, to pull, to seize, and hence the Heb. מְלָחִים rags.

II. מָלַח (Arab. ملح) *to salt*, denom. from מֶלַח. 4414
Lev. 2:13.
PUAL, pass. Ez. 30:35.
HOPHAL מָלְחָה inf. absol. *to be washed with salt water, as* a new-born babe, Ezec. 16:4.

I. מֶלַח (Arab. ملح) m. SALT, הַיָּם הַמֶּלַח the salt sea, i. e. the Dead Sea, or *lacus asphaltites*, the water of which *is* impregnated and almost saturated with salt, Gen. 14:3; Nu. 34:12; Deu. 3:17. גֵּי מֶלַח the valley of salt, see גַּי. בְּרִית מֶלַח Nu. 18:19; 2 Ch. 13:5 (comp. Lev. 2:13) a covenant of salt, i. e. most holy, most firm, because in making such a covenant, consecrated salt was eaten. צְיר מֶלַח a statue of salt, a stone of fossil salt, resembling a column, such as are found[?] near the Dead Sea, Gen. 19:26. 4417

Derivatives, מַלָּח No. II., מְלֵחָה, מַלְחָה.

II. מֶלַח only in plur. מְלָחִים *torn garments*, or *rags*, Jer. 38:11, 12; from the root מָלַח No. I. 4418

מֶלַח Ch. (from the noun מֶלַח) *to eat salt*, Ezr. 4:14. Slaves for whom their owner provides victuals are said to *eat* of any one's *salt*, see Rosenmüller, Morgenland, vol. i. p. 688. 4415

מֶלַח Ch. *salt*, Ezr. 4:14. 4416

מַלָּח m. with Kametz impure, Ezec. 27:9 (denom. from מֶלַח in the signification of *sea*, comp. Gr. ἡ ἅλς); *a sailor*, Ezc. 27:9, 27, 29; Jon. 1:5. (Arab. ملّاح, Syr. מַלָּחָא id.) 4419

מְלֵחָה f. *a salt land*, and on that account *barren*, Job 39:6; Ps. 107:34; fully אֶרֶץ מְלֵחָה Jer. 17:6. Virg. Georg. ii. 238, *Salsa tellus—frugibus infelix.* Plin. H. N. xxxi. 7. Compare Boch. Hieroz. tom. i. p. 872. 4420

* For 4413 see p. 480.

4421 מִלְחָמָה f. once מִלְחֶמֶת 1 Sa. 13:22; with suff. מִלְחַמְתּוֹ, plur. מִלְחָמוֹת (from the root לָחַם No. 2).

(1) pr. inf. or abstract verbal noun; *to fight, a fighting.* Isa. 7:1, לְהִלָּחֶם עָלֶיהָ "to fight against it" (the city), to besiege it. Hence *battle*, Exodus 13:17; Job 39:25.

(2) *war*, מִלְחָמָה עָשָׂה followed by אֶת (אֵת) and עִם to wage war against any one, Gen. 14:2; Deu. 20: 18, 20 הָיְתָה מִלְחָמָה there was war with any one, 2 Sam. 21:15, 20, אִישׁ מִלְחָמָה a warrior, a soldier, Nu. 31:28; מִלְחָמוֹת אִישׁ id. Isa. 42:13; also an adversary in war, 1 Ch. 18:10. בֵּית עַם מִלְחָמָה *the Kriegsvolk*, army, Josh. 8:1; 11:7. Meton. i. q. כְּלֵי מִלְחָמָה *instruments of war, arms*, Psalm 76:4; compare Hos. 1:7; 2:20.

(3) *victory, the fortune of war* (pr. the devouring of enemies), Ecc. 9:11, מִלְחָמָה לֹא לְגִבֹּרִים "victory (does) not (always happen) to the strong."

4422 מָלַם not used in Kal, pr. TO BE SMOOTH ["TO MAKE SMOOTH"], hence *to slip away, to escape*, i. q. the kindred מָלַט. (Of the same family are the roots cited under מָלַח No. I. The third radical is a dental or a sibilant in מָלַל, Arabic ملّ II. to soften, מָלַךְ to smooth, to flatter, מָלַס to be soft, smooth, מָלַץ to escape, to slip away, Gr. μαλάσσω to soften, *μαλάσσω, μηλίσσω*, although in these the root has ע, [comp. *ἁμέλγω, μαλακὸς, mulgeo, mulceo*]; Germ. milch etc. With the letter *l* hardened is formed מָרַט, which see.)

PIEL מִלֵּט and מָלַט—(1) *to cause to escape, to deliver* from danger, Job 6:23; 29:12. מָלַט נַפְשׁוֹ to preserve one's own life, 1 Ki. 1:12; מָלַט נַפְשׁוֹ מִן to preserve any one's life, 2 Sa. 19:6; Ps. 116:4.

(2) *to lay eggs*, pr. to cause to escape, Isa. 34:15; see Hiph. No. 2. (Arab. ملّط fistus.)

HITHPAEL.—(1) *to deliver, to rescue*, Isa. 31:5.

(2) *to bring forth*, Isa. 66:7.

NIPHAL.—(1) *to be delivered*, Ps. 22:6; more often however reflect. *to deliver oneself, to escape*, Gen. 19:19; 1 Sa. 30:17; Pro. 11:21; 19:5; 28:26.

(2) *to go away in haste* without the notion of flight, 1 Sa. 20:29.

HITHPAEL, i. q. Niph. Job 19:20, וָאִתְמַלְּטָה בְעֹר שִׁנָּי "I have (hardly) escaped with the skin of my teeth," proverb. for, there hardly remains anything sound in my body. (Arab. by a similar proverb نجا برأسه to go away with one's head, i. e. to preserve one's life.) Poet. used of sparks flying about, Job 41:11. Hence—

4428 מַלָּט m. *cement*, so called from being *spread* or *smoothened* over (Syr. מְלִיטָא to spread, to smear, which is itself from the notion of smoothness, see מָלַט). Arab. ملاط, Syr. מְלָטָא id., also Gr. μάλθη, Lat. *maltha*, Ital. *malta*, Jer. 43:9. 4423

מַלְטִיָּה ("whom Jehovah freed"), [*Melatiah*], pr. n. m. Neh. 3:7. 4424

מַלִּיכוּ [*Melicu*], see מָלוּךְ No. 2. see 4409

מַלִּילָה f. *an ear of corn*, prop. used of an ear of corn cut off (from the root מָלַל No. II.), once Deut. 23:26. 4425

מְלִיצָה f. (from the root לוּץ)—(1) *a mocking song*, Hab. 2:6, see the root Kal No. 2. 4426

(2) prop. *an interpretation*; hence *what needs an interpretation, an enigma, an obscure saying*, Prov. 1:6.

מָלַךְ f. מָלַךְ.—(1) *to reign, to be king.* (Æth. ነገሠ id.; Arab. ملك to possess, to reign; Syr. and Ch. to consult, compare Lat. *consulere* for *judicare, statuere* (whence *consul*), and the Old Germ. ratben for to rule, to govern; compare Niphal.) 1 Ki. 6:1; 2 Ki. 24:12; 25:27; followed by עַל 2 Sa. 8:7; 12:14; Psa. 47:9, and בְּ Jud. 13:12, 22 (to rule *over*, περιέχειν ἐπὶ), although בְּ is also not unfrequently בְּ of place, Jud. 4:2, περιέχειν ἐν to reign *in*. 4427

(2) *to become king*, 2 Sam. 15:10; 16:18; 1 Ki. 14:21.

HIPHIL, *to make king*, followed by an acc. 2 Sam. 15:35; 1 Ki. 1:43; dat. 1 Chr. 29:22 (as if to give the kingdom to any one).

HOPHAL מְלֻכָּה to be made king, Dan. 9:1.

NIPHAL, *to consult*, Neh. 5:7; see the Syriac usage pointed out above.

The derivatives immediately follow, except מַלְכָּה, מַמְלָכוֹת, מַמְלָכָה.

מֶלֶךְ [so also in pause], with suff. מַלְכִּי, pl. מְלָכִים, once מַלְכֵּי Prov. 31:3, and, by insertion of a mater lectionis א, מְלָאכִים 2 Sam. 12:1 [כְּרִיב]. 4428

(1) *a king.* (Arab. ملك, rarely ملاك, Syr. מַלְכָּא.) Followed by a genit. of people or land, as מֶלֶךְ כּוּשׁ Gen. 14:2; מֶלֶךְ יְהוּדָה, מֶלֶךְ יִשְׂרָאֵל; but Jehovah's king, Ps. 2:6; 18:51, is the king of Israel [Messiah] appointed by Jehovah.—The name of *king* is often applied—(*a*) to Jehovah, as being the king

of Israel, and of individual Israelites, Ps. 5:3; 10:16; 44:5; 48:3 (in which passage he is called *the great king*); 68:25; 74:12; 84:4; Deut. 33:5; or of the whole earth, Ps. 47:3, 8, compare מֶלֶךְ הַגּוֹיִם Isa. 41:21; מֶלֶךְ יִשְׂרָאֵל 44:6, of Jehovah.—(*b*) to idols, when those who worship them are the speakers, Isa. 8:21; Am. 5:26; Zeph. 1:5, compare *βασιλεὺς*, Il. γ´ 351; ψ´ 933. מֶלֶךְ מַלְכֵי מְלָכִים *king of kings* is a title of the king of Babylonia, Ezek. 26:7 (see Ch.); הַמֶּלֶךְ הַגָּדוֹל *the great king*, a title of the king of Assyria, Isa. 36:4 (compare *βασιλεὺς ὁ μέγας, μέγας βασιλεύς*, often in Aristophanes and Plato, of the king of Persia, and Syr. מַלְכָּא רַבָּא in Barhebr. of the Roman emperor). Farther, *kings* are sometimes introduced as *leaders* of armies, Jeb 15:24; 18:14; 30:15.

4429 (2) [*Melech*], pr. n. m. 1 Ch. 8:35; 9:41. Also with the art. הַמֶּלֶךְ Jer. 36:26; 38:6.

4430 מַלְכָּא emphat. מַלְכָּה; pl. מַלְכִין, and (in the Hebrew mode) מְלָכִים Ezra 4:13, Ch. *king*. מַלְכָּא מַלְכַיָּא *king of kings*, of the king of Babylonia, Dan. 2:37 (compare Exe. 26:7); of Persia, Ezr. 7:12, the latter of which is now called شاهنشاه *Shahinshah*, i.e. king of kings. The same title of honour was given to the kings of Egypt, the Moguls, the Parthians (see my Comment. on Isa. 10:8), the Æthiopians (see Axum. Inscr. in Buttmann's Museum für Alterthumswiss. vol. i.).—Dan. 7:17, in prophetic language מַלְכִין *kings*, is put for *kingdoms*.

4431 מַלְכָּא m. with suff. מַלְכִי Ch. *counsel*, Dan. 4:24.

4432 מֹלֶךְ always with art. הַמֹּלֶךְ ("king") *Moloch*, an idol of the Ammonites, who was also at various times worshipped by the Israelites in the valley of Hinnom, who offered human sacrifices to him, Lev. 18:21; 20:2, seq.; 1 Ki. 11:7; 2 Ki. 23:10. Also called מַלְכָּם, and מִלְכֹם, which see. Aqu., Symm., Theod., Vulg. Μολόχ. *Moloch*. According to the rabbins, his statue was of brass, with a human form, but the head of an ox; it was hollow within, and heated from below, and the children to be sacrificed were cast into its arms; and in like manner is the statue of *Saturn* among the Carthaginians described by Diodorus, xx. 14, compare Münter, Religion der Karthager, p. 19, and my observations on the religion of the Poeni, in Gruber's Encyclop. vol. xxi. p. 99. The Moloch of the Ammonites and the Saturn of the Carthaginians both represented *the planet Saturn*, which was regarded by the Phenicio-Shemitic nations as a κακοδαίμων, to be appeased by human sacrifices. Compare my Comment. on Isa. ii. 343; compare 397, seq.

מַלְכָּא Chald. *a queen*, Dan. 5:10. 4433

מַלְכֻדָּה f. (from the root לָכַד), *a snare, a trap*, Job 18:10. 4434

מַלְכָּה f. *queen*, Esth. 1:9, seqq.; 7:1, seqq.; pl. מַלְכוֹת used of the wives of Solomon who were of royal race, opposed to concubines (פִּילַגְשִׁים), Cant. 6:8, 9. *4436

מַלְכָּה (id., or by the Chald. usage, "counsel"), [*Milcah*], pr. n. a daughter of Haran, the wife of Nahor, Gen. 11:29; 22:20. 4435

מַלְכָּה see מַלּוּכָה. see 4410

מַלְכוּ const. מַלְכוּת, emphat. מַלְכוּתָא f. Ch. *kingdom*, and royal dignity, Dan. 4:28; Ezr. 4:22; 6:15; and, the dominion of a king, Dan. 2:39; 4:31; pl. מַלְכְוָתָא Dan. 2:44; 7:23. 4437

מַלְכוּת fem. (denom. from מֶלֶךְ).—(1) *kingdom, royal dominion*, a word of the later Hebrew for the older מַמְלָכָה; 2 Ch. 12:23, מַלְכוּת יְשַׁי "the kingdom of Saul;" Dan. 1:1, "in the third year לְמַלְכוּת יְהוֹיָקִים of the reign of Jehoiakim," Dan. 2:1; 8:1; 1 Ch. 26:31; בֵּית הַמַּלְכוּת *royal palace*, Esth. 1:9; 2:16; 5:1; elsewhere בֵּית הַמֶּלֶךְ. Meton. used of *royal ornaments*; Esther 5:1, וּמַלְבּוּשָׁהּ מַלְכוּת "and Esther put on royal apparel." 4438

(2) *a kingdom*, i. e. a country and people subject to a king; מַלְכוּת יְהוּדָה the kingdom of Judah, 2 Ch. 11:17; מַלְכוּת כַּשְׂדִּים the kingdom of the Chaldeans, Dan. 9:1; pl. מַלְכֻיּוֹת Dan. 8:22.

מַלְכִיאֵל ("God's king," i. e. appointed by God), [*Malchiel*], pr. n. m. Gen. 46:17. Patron. in ל־. Nu. 26:45. 4439 4440

מַלְכִיָּה and מַלְכִיָּהוּ ("king of Jehovah," i. e. appointed by Jehovah), [*Malchiah, Malchijah*], pr. n. m.—(1) Ezra 10:31; Neh. 3:11.—(2) Neh. 8:4; 10:3.—(3) of many others, 1 Ch. 9:12; 24:9; Ezr. 10:25, al. 4441

מַלְכִי־צֶדֶק ("king of righteousness"), pr. n. *Melchizedec*, king of Salem (Jerusalem), and priest of Jehovah, Gen. 14:18; Ps. 110:4. 4442

מַלְכִּיאֵל ("king of height"), [*Malchiram*], pr. n. m. 1 Ch. 3:18. 4443

מַלְכִּישׁוּעַ ("king of aid"), [*Melchi-shua*], pr. n. of a son of Saul, 1 Sam. 14:49; 31:2; also

with the words separated מַלְכִּי־שׁוּעַ 1 Ch. 8:33; 9:39; 10:2.

4445 מַלְכָּם [*Malcham*], pr. n.—(1) of an idol of the Moabites and Ammonites, i. q. מַלְכָּם and מֶלֶךְ Jerem. 49:1, 3 (but Zeph. 1:5; Am. 1:15; מַלְכָּם is an appellative [with suff.]).—(2) m. 1 Ch. 8:9.

*4445 מִלְכֹם *Milcom*, i. q. *Moloch*, an idol of the Ammonites, 1 Ki. 11:5, 33; 2 Ki. 23:13.

4446 מַלְכָּת f. of the Chald. form מֶלֶךְ (as on the contrary מַלְכָּה from מֶלֶךְ), *a queen*. It only occurs, Jer. 7:18; 44:17—19, 25, in which passages מַלְכַּת הַשָּׁמַיִם "the queen of heaven," by whom the women of Israel paid divine honours, is either *the moon*, or *Astarte* (עַשְׁתֹּרֶת), i. e. the planet Venus. So the LXX. have rendered in chap. 44, and Vulg. always. However not a few copies write מַלְכֶּת *worship*, i. e. abstr. prop. concr. *deity, goddess* (of heaven), in like manner the Syriac translator renders it مَعْبَدَا *the worship of heaven*.

4447 מַלְכֶּת with the art. ("queen"), [*Hammoleketh*], pr. n. 1 Ch. 7:18.

4448 I. מָלַל TO SPEAK, a word mostly poet. for the common דָּבַר. (Chald. and Syr. מְלַל id. It is some measure imitates the sound, like the Greek λαλέω, tollen). In Kal once part. מוֹלֵל Pro. 6:13.

Pizl. מִלֵּל id. Const. with acc. *to speak of, to utter* any thing; Job 8:2, "how long wilt thou utter such things?" Job 33:3; Ps. 106:2. With a dat. of pers. and followed by direct discourse, Genesis 21:7, מִי מִלֵּל לְאַבְרָהָם וגו׳ "who would have said to Abraham, Sarah shall give suck?" Compare דִּבֶּר No. 1, c.

Deriv. מִלָּה a word [and pr. n. מִלְכָּל].

see 4107, 4135, & 5243 II. מָלַל i. q. מָלַל, מָסַל, מָגַל TO CUT OFF, OR TO BE CUT OFF, especially applied to grass, herbage, ears of grain. Fut. (formed in the Chaldee manner) יִמְלֹל Job 14:2; 18:16; pl. in pause יְמַלּוּ Job 24:24; Psalm 37:2 (see Bleek on these forms, in Rosenm. Repert. t. i. p. 80), *to be cut off*; Job 14:9, צִיץ יָצָא וַיִּמָּל "like a flower he cometh forth and is cut off;" Job 18:16, "beneath his roots dry up, מִמַּעַל יִמָּל וְסָנִיפוֹ his branch is cut off from above." In the former [German] editions of this book, these forms are taken as from מָלַל i. q. נָבַל *to fade*, which appears to be supported by the words, Ps. 37:2 (where there is in the other member יִבּוֹל), but the signification of cutting off is confirmed by the form יְמַלֵּל, Ps. 90:6, and the deriv. noun מִלָּה.

Pozl. מוֹלֵל, fut. יְמוֹלֵל *to cut off*, Psalm 90:6; see מלל Pilel.

Deriv. מִלָּה.

Note. Some regard the notion of *cutting* as primary, and this they consider to be applied to *speaking* (see H. A. Schultens ad Elnawahig, p. 132), but this I leave undetermined.

מִלֵּל Chald. Pael, *to speak*, Dan. 7:8, 11, 20, 25. 4449

מִלְלַי ("eloquent"), [*Milalai*], pr. n. m., Neh. 12:36. 4450

מִלְמָד or מַלְמָד m., once constr. st. Jud. 3:31, מַלְמַד הַבָּקָר "an ox-goad;" Gr. βουκέντρη, Il. vi. 135, βούκεντρον, see Schötten, De Stimulo Boum, Francof. 1724, and Rosenm. Morgenland, on Jud. loc. cit. Root לָמַד No. 1, to correct, to chastise. 4451

מוֹלֵל not used in Kal, TO BE SMOOTH (compare the cognate verbs חָלַק No. I. and חָלַם and the remarks there given).

NIPHAL, used of pleasant words, Ps. 119:103. 4452

מַלְצַר with the art. הַמַּלְצַר Dan. 1:11, 16; the name of an office in the court of Babylon, prob. Pers. ملشر prefect of the wine; according to others ملشر prefect of the treasury. 4453

מוֹלֵל TO BREAK, TO CRUSH (rinfrango), Levit. 1:15; 5:8. (Cognate is the root פָּרַר, whence this has arisen, the letter r being softened into *l*, *p*, and *m* interchanged. Syr. and Chald. מְלַל *sellemat*.) LXX. ἀποκνίζω, to cut off with the nail (abstringo), contrary to the express words of the Hebrew text, וְלֹא יַבְדִּיל Lev. 5:8. 4454

מַלְקוֹחַ m. (from the root לָקַח)—(1) *prey, booty*, but especially used of cattle, Nu. 31:12, וַתְּשִׁבְיָם וְאֶת־הַטָּרֶף וְאֶת־הַמַּלְקוֹחַ "captives, and booty, and spoil;" but verse 11, 27, 32, captives are included also in this word, Isa. 49:24, 25. 4455

(2) Dual מַלְקוֹחַיִם *both jaws*, by which food is taken, Ps. 22:16.

מַלְקוֹשׁ m. (from the root לָקַשׁ) *the latter* (i. e. the spring) *rain*, which falls in Palestine in the months of March and April, before the harvest. Deu. 11:14; Jer. 3:3; 5:24; opp. to the former or autumnal rain (יוֹרֶה, מוֹרֶה). Poet. an eloquent and profitable discourse is compared to the latter rain Job 29:23. 4456

מַלְקָחַיִם m. dual (from the root לָקַח).—(1) *a pair of tongs*, Isa. 6:6. 4457

(2) *snuffers*, 1 Ki. 7:49; 2 Chron. 4:21.

4457 מַלְקוֹחַ m. dual, i. q. the preceding No. 2, Ex. 25: 38; 37: 23. [This and the preceding are combined in Thes., this latter being given as the form before a suff.]

4458 מַלְקוֹחָה f. a royal *vestry*, 2 Ki. 10: 22. So as required by the context, Vulg., Chald., Arab., Kimchi. See above, at the root לָקַח.

*4413 מַלְקִי (prob. for מַלְאֵי "my fulness"), [*Malleth*], pr. n. m., 1 Chron. 25: 4, 26.

4459 מַלְקוֹחוֹת pl. f., Psalm 58: 7, and with the letters transposed מִתְלַעוֹת Job. 29: 17; Prov. 30: 14; Joel 1: 6, prop. *biting ones, biters*, poet. used for *teeth*, from the root לָעַט to bite; comp. לְהָלַעְתָּם a jaw, pr. that with which any thing is bitten. It cannot be laid down that this word denotes any particular kind of teeth, as the maxillary, the canine, or the incisors.

4460 מִמְגֵּרָה f. (with Dag. euphon.), Joel 1: 17, *places*, or *buildings* where there are *granaries*, or *cells for keeping grain* (מְגוּרוֹת), denom. from מָגוֹר Hag. 2: 19, with מ local prefixed; comp. מִתְלַעוֹת, מַדְלֵיוֹת, and Lehrg. § 192, 1, No. 14.

4461 מַמְבְּרִים pl. (from the root נָדַר), *measures*, Job 38: 5.

4462 מְמוּכָן [*Memucan*], pr. n. of a Pers. prince in the court of Xerxes, Esth. 1: 14, 16, 21; also מומכן verse 16 כתיב.

4463 מָמוֹת only in plur. מְמוֹתִים (from the root מות)—(1) *deaths*, Jer. 16: 4; Eze. 28: 8.

(2) 2 Ki. 11: 2 כתיב conor. *slain*, where the קרי is מְמוּתִים.

4464 מַמְזֵר m.—(1) *spurious, a bastard*, Deu. 23: 3; LXX. ἐκ πορνῆς; Vulg. *de scorto natus*; and so also the Oriental interpreters, as well as the Rabbins, who use this word of a bastard. [For the limitations as to this use, see Thes. p. 781.]

(2) metaph. *foreigner*, Zech. 9: 6; LXX. ἀλλογενής. Foreign nations are often compared to harlots [as being seducers to idolatry] by the Hebrew poets [i. e. inspired prophets]; see Isa. 23: 17, 18. (The unused Hebrew root מָזַר prob. had the same meaning as זוּר to separate but used in a bad sense, to despise, to contemn; whence זָר Med. Damma, to be of little worth, contemptible; compare זֵרַע to put to shame; and Syr. ܐܙܪ Aph. to contemn. Others take it from the root זוּר, whence the noun זָר a foreign country; and hence מְזֻנָּר.)

4465 מִמְכָּר m. (from the root מָכַר)—(1) *sale*, Lev. 25: 27, 29, 50.

(2) *something sold*. Lev. 25: 25, מִמְכַּר אָחִיו "a thing sold by his own brother," verses 28, 33; Eze. 7: 13.

(3) *something for sale*, Levit. 25: 25; Neh. 13: 20.

4466 מִמְכָּרֶת Lev. 25: 42, f.; i. q. מִמְכָּר No. 1.

4467 מַמְלָכָה constr. מַמְלֶכֶת, with suff. מַמְלַכְתִּי, plural מַמְלָכוֹת (from the root מָלַךְ) f. a *kingdom, dominion*, used both of the royal dignity, 1 Ki. 11: 11; 14: 8; 1 Sa. 28: 17; and of the country subject to a king. עִיר מַמְלָכָה royal city, Josh. 10: 2; 1 Sa. 27: 5. בֵּית מַמְלָכָה royal abode, Am. 7: 13. מַמְלְכוֹת הָאָרֶץ kingdoms of the earth, Deu. 28: 25.

4468 מַמְלֻכוּת f., constr. st. מַמְלְכוּת (מָלַךְ) id. Josh. 13: 12, 30, 31; 1 Sa. 15: 28; 2 Sa. 16: 3; Jer. 26: 1.

4469 מִמְסָךְ (from the root מָסַךְ) m. *wine mixed* with spices, i. q. מֶסֶךְ Pro. 23: 30; Isa. 65: 11.

see 4480 מִמֶּן see מִן.

4470 מִמְעָר m. *sadness*, Pro. 17: 25 (from the root עָרַר, like מִסְפָּר from סָפַר, comp. מִסְפֹּא from סָפָא from סָלָא).

4471 מַמְרֵא ("fatness," "strength"), [*Mamre*], pr. n. of an Amorite who was in league with Abraham, Gen. 14: 13, 24. Hence אֵלוֹנֵי מַמְרֵא "the oaks of Mamre," 13: 18; 18: 1; and simply מַמְרֵא 23: 17, 19; 35: 27, the name of an oak grove near Hebron.

4472 מְמַרִּים Job 9: 18, a doubtful form which appears to have sprung from מְמֵרִים (36 copies read מַמְרוֹרִים), and מְמֵרִים, from מְרִים *bitternesses*, with מִן prefixed. The construction will bear either, since the verb יָכַל admits either construction, an accusative, or the particle מִן.

4473 מִמְשָׁח m. *expansion*, Exe. 28: 14. כְּרוּב מִמְשָׁח Vulg. *Cherub extentus*, i. e. with extended wings, comp. Ex. 25: 20. Root מָשַׁח No. 2.

4474 מִמְשָׁל m. (from the root מָשַׁל No. 1) *dominion, rule*, Dan. 11: 3, 5. Plural מִמְשָׁלִים 1 Chron. 26: 6, conor. *lords, princes*.

4475 מַמְשָׁלָה f. (from מָשַׁל) Mic. 4: 8; constr. מַמְשֶׁלֶת (Gen. 1: 16; Psa. 136: 8), with suff. מַמְשַׁלְתִּי Isaiah 22: 21, pl. constr. מַמְשְׁלוֹת, מַמְשְׁלֹת—(1) *dominion, rule*, Gen. 1: 16; Psalm 136: 8.

(2) *dominions, jurisdiction*, 2 Ki. 20: 13.

(3) conor. *princes, chief rulers*, 2 Chr. 32: 9; see מֶמְשָׁל No. 2.

4476 מִמְשָׁק (from the root מָשַׁק to possess). Once Zeph. 2: 9, מִמְשַׁק חָרוּל *a possession* of nettles, a place occupied by nettles.

4477 מַמְתַּקִּים m. plur. (from the root מָתַק) *sweetnesses*, Cant. 5: 16.

4478 מָן with suffix מָנִּי (in some copies without Dag.) Neh. 9: 20, *manna Arabica*, a sweet gum like honey, which, in Arabia, and other Oriental regions, exudes from the leaves of several trees and shrubs, especially those of the tamarisk kind; this takes place mostly in July and August, before sunrise. It is now [1833] more than ten years since some British naturalists have proved that certain insects, similar to the genus *cimex*, aid in producing the manna (see Hardwicke, in Asiatic Researches, xiv. p. 182, seq. Bombay Transactions, i. 251). This has since been more exactly confirmed by Ehrenberg, who informed me that the manna flows out after the leaves are punctured by the insects. Comp. Niebuhr's Descr. of Arabia, p. 145; J. E. Fabri Historia Mannæ, in Fabri et Reiskii Opusc., Med. Arab. p. 121. Exodus 16: 31, seq.; Nu. 11: 6. (Arab. مَنٌّ id., pr. *portion, gift*, الْمَنُّ, from the root مَنَّ. [It has been thought that] effusion is made to another etymology, Ex. 16: 15, 31; comp. Ch. מְנַן.) [No one who simply credits the inspired history of the giving of the manna can doubt that it was something *miraculously* given to the Israelites, and that it differed in its nature from any thing now known.]

4479 מָן followed by Makk. מָן Ch.—(1) *who? what?* Ezr. 5: 3, 9; Dan. 3: 15; also in oblique interrogation, Ezr. 5: 4.

(2) מִדְּי *whosoever*, Dan. 3: 6, 11; 4: 14.

*4482 מָן m.—(1) *part, portion* (from the root מָנָה). The proper force of this word as a noun does not occur in the common use of the O. T. (for the idea is unsuitable as proposed by Jo. Simonis, who takes מְנָתוֹ Ps. 68: 24 as *his or their portion*, i. e. of the dogs); but it is manifest however in the forms מִנְּי pr. *a parte mea, de me part, on my part, my behalf* (comp. Eze. 3: 17, "warn them מִפִּי" Germ. *von meinetwegen, from me*), מִנְּוֹ *a parte ejus*, and the prefix מִן pr. is its const. state. That this is really a subst. the pl. const. מְנֵי (Isa. 30: 11) so manifests as to leave no room for doubting.

(2) pl. מָנִים *strings* of a musical instrument, pr. *slender threads*, so called from being divided.

Ps. 150: 4. Syr. ܡܢܝܢ id. Prob. we should also here refer, Ps. 45: 9, "out of the ivory palaces מִנֵּי שִׂמְּחוּךָ the strings (i. e. concerts of music) gladden thee." As to the plur. termination ־ִים for ־ִין (which some have of late been too desirous to exclude from grammars), see Lehrg. p. 595, 596.

4480 מִן and ־מִ, when followed by a guttural מ, rarely מִמֶּן (מִשֶּׁם) Gen. 14: 23; מִמְּךָ 2 Sa. 18: 16; and constantly in the forms מִמֵּנִּי, מִמֶּנּוּ, poet. מִנִּי and מִנֵּי which see. (Syr. ܡܢ, Arab. مِنْ, rarely مِنَ); with suff. מִמֶּנִּי (see מִן) poet. מִנִּי and מִנֵּי (in the Syriac form); מִמֶּנּוּ in pause מִמֵּנּוּ; מִמֶּנָּה for מִמֶּנָּהּ from him, f. מִמֶּנָּה, poet. מִנָּהּ, מִנֵּהוּ for מִמֶּנּוּ from him, מִמֶּנָּה, מִנָּהּ poet. מִמָּהֶם for מִמָּן, מִן, מִנָּם, מִנָּן f. מִמָּהֶן.

(1) pr. const. st. of the noun מִן *a part* of any thing. Hence a partitive prep. (מִן הַמְּדִינָה Mem partitive is what the Hebrews call it), denoting *a part taken out of a whole*, which is indicated in Greek and Lat. sometimes by the prepositions *ἐξ, ἐκ, ex, e*, sometimes *ἀπό, ab, a* (more rarely *de*). So after numerals; Ruth 4: 2, "ten men מִזִּקְנֵי of the elders of the city." 2 Ki. 2: 7, "fifty מִבְּנֵי הַנְּבִיאִים of the sons of the prophets." Neh. 1: 2, אַחַד מֵאֶחָיו "one of my brethren." Job 5: 1, מִי מִן־הַקְּדֹשִׁים "who from amongst his holy ones (i. e. angels)?" Ex. 18: 25, etc. Also after verbs of giving, and those which nearly approach to that notion, verbs of narrating, Psalm 59: 13; teaching, Isaiah 2: 3—(so a verb *of speaking* or *teaching* being omitted, the prophet asks, Isaiah 21: 11, מִשֹּׁמֵר "what of the night?" i. e. hast thou to teach. Saadiah supposes another ellipsis, "what of the night?" se. remains); filling up (מָלֵא מִן, מָלֵא מִן i. e. to fill with some part of a thing), and vice versâ, verbs of receiving (Deu. 33: 3, compare λαμβάνειν τινός), and those which resemble them, as of eating (אָכַל מִן, Gr. ἐσθίειν, *vivere rarely*), of being satisfied (שָׂבַע מִן), etc. 1 Kings 19: 9, מָה לְךָ פֹה אֵלִיָּהוּ "what (somewhat) from the yoke." In all these cases מִן denotes *some part of a thing*, which is expressed by the genitive in Greek (see the above cited phrases), French and old Germ. (*du sang*; simm bet Bfutes, se. etwas). Specially—(a) when it refers to multitude, it denotes (*some*) *out of* the whole number. (Compare Arab. بَعْضٌ, also some.) Ex. 17: 5, מִזִּקְנֵי יִשְׂרָאֵל "(some) of the elders of Israel." Gen. 30: 14, "give me (some) of the mandrakes of thy son." Cant. 1: 2, יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ "let him kiss me (some) of the kisses of his

mouth." Ex. 16:27; Isa. 57:8. It rarely denotes *one* of a number, like the Arab. مِنْ. Ex. 6:25, "Eleazar took to wife (one) of the daughters of Putiel." Psa. 137:3; Gen. 28:11; comp. verse 18. Dan. 11:5, "the king of the south מִן שָׂרֶיהָ and (one) of his princes." With a negative particle *no one, none.* Job 27:6, לֹא יֶחֱרַף לְבָבִי מִיָּמָי "my heart shall no day reproach me." 1 Sam. 14:45; 2 Kings 10:23.—(*b*) where it refers to a whole, *something, some.* Lev. 5:9, מִדָּם "some of the blood." Job 11:6, "God remitteth to thee מִעֲוֹנֶךָ of thy guilt," part of thy guilt. [Y] Hence—(*c*) is manifest the proper force of מִן, אֵין in these phrases, אֵל אֵין מִי אֵל "there is not God (pr. of God) but God;" Sur. iii. 55; v. 77; xxxviii. 65, (compare the same words without אֵין Sur. iii. 1; 11:27; 20:7), مِنْ لَا اِلٰهَ "not even one (pr. not of one)," Sur. ii. 96; xix. 96: مَا لَهُمْ مِنْ عِلْمٍ "they have no knowledge," Sur. xviii. 4 (compare without مِنْ xxii. 70; xxiv. 14); see a great number of examples in Agrelli De Variet. Generis at Numeri in L. L. O. O. Lunde, 1815, p. 142, seqq. In all these מִן is not pleonastic, but partitive; "not even the least part of God," i. q. not even any God; "not even a particle of one, not even the least knowledge." In Syriac to this answers ܡܢ ܠܐ *non a quoquam*, and contr. ܠܡܢ *nequaquam*, Gal. 5:16. In Hebrew it is used—(*a*) מֵאָחַר i. e. *some part of one, even one.* Lev. 4:2, "and if he do מֵאַחַת מִצְוֹת even one of these;" comp. Exe. 18:10 (where אַחַת appears to be spurious [this is mere conjecture]). Deu. 15:7, "if there be a poor man among you מֵאַחַד אַחֶיךָ any of your brethren."—(*β*) מִמֶּנּוּ *even one*, in the difficult place, Gen. 7:22, מִכֹּל אֲשֶׁר נִשְׁמַת רוּחַ, which may be rendered "they died, i. e. not any remained alive which were in the dry land."—(*γ*) מִמֶּנּוּ i. q. לֹא מִמֶּנּוּ "not even any, not even the least." Isa. 40:17; 41:24; compare Isa. 41:19, 29 (where some take it "less than nothing," a phrase which sounds more mathematical than poetical). Perhaps in Greek such phrases are similar, as *οὐδὲν τι, οὐᾶς τιν.* But the true force of this idiom can be little understood by those who, in such examples, consider מִן to be put tropically, or who try all others by single examples; see Winer in Lex. p. 566.

From the partitive signification arises—

(*a*) the notion of *going out from* any thing, when it implies that something was in any thing, and, as it were, made a part of it, Gr. and Lat. *ex, εἰξ.* So very frequently in the proper signification, after יָצָא, הוֹצִיא, e.g. to go forth *out of* the womb, Job 1:21; *out of* the mouth, Jud. 11:36; *out of* the earth, Ex. 19:49; to *draw out from* the water, a pit, Ps. 18:17; 40:3; to take *out of* any one's hands (see סוּר, נָתַן, נָצַל, הִצִּיל, מָשַׁךְ, מָנַע, מִדַּי, and the verbs לָקַח, נָשָׂא, pregn. *to dip* one's finger, and to take it *out from* the oil, Lev. 14:16. Specially it is often used—

(*a*) of the *material, out of* which any thing is made, and, as it were, proceeds, Cant. 3:9, מֵעֲצֵי הַלְּבָנוֹן "of trees of Lebanon;" Psa. 16:14; 45:14; Gen. 2:19; Ex. 39:1; Hos. 13:2.

(*b*) of *origin* from a parent, or a native place, Job 14:4, מִי יִתֵּן טָהוֹר מִטָּמֵא "who shall bring a clean thing out of an unclean?" Isa. 58:12, מִמְּךָ "those sprung from thee," i. e. thy descendants (others render, *some* of thy inhabitants, compare No. 1, *a*); Jud. 13:2, אִישׁ מִמִּשְׁפַּחְתּוֹ "a man of Zorah;" Jud. 17:7.

(*c*) of the *author* and *efficient cause* whence any thing proceeds, Gen. 49:12, חַכְלִילִי יַיִן "becoming dark through wine," מֵחָלָב ... לָבֶן "white ...through milk;" Job 14:9, "it flourishes again through the scent of water," Hos. 7:4, "as oven מֵאֹפֶה מֵאָפָה lighted by the baker;" Jer. 44:28; Eze. 19:10. מֵהָרָה to conceive by any one, Gen. 19:36; often after passive verbs (which ought not to have been denied by Winer, in Lex. p. 566, who seems to have judged from a single example, Cant. 3:10), Isa. 22:3, אֲסִירַיִךְ נִמְצְאוּ "they are taken by the archers;" Isaiah 28:7, נִבְלְעוּ יַיִן הָתָעוּ "they are overcome by wine," compare Psa. 78:65; Gen. 16:2, נִבָּנֶה אוּלַי אֶבָּנֶה "perhaps I shall be built (i. e. have offspring) from her" (comp. נִבְנָה Niph.); Ps. 37:23; Eze. 37:34. Often also used of the author of a judgment or opinion, מִן הָאֱלֹהִים Job 4:17; מִן שָׁם Psa. 18:22, to be just or unjust in the opinion of any one, compare מִנִּי מִמֶּנִּי Num. 32:22; מִשָּׁם מִן Ex. 32:5; יָצָא מִשָּׁם Zech. 11:13. חֲלִילָה מִמְּךָ cursed by the Lord (see חָלִילָה, p. CCLXXX, B); Deu. 32:47, "it is not דָּבָר רֵק מִכֶּם a vain word to you," i. q. מִדַּבְּרֵכֶם. So I also understand Gen. 3:14, אָרוּר אַתָּה מִכָּל הַבְּהֵמָה [this is unsuitable to the passage, see No. 4]; 4:11; and Deut. 33:24, בָּרוּךְ מִבָּנִים אָשֵׁר "reckoned as happy by the (other) sons," i. q. by his brethren.

(*d*) of the instrument. Job 7:14, מַחֲלֹמוֹת תְּבַעֲתַנִּי "thou scarest me with dreams;" 4:9, Gen. 9:11, "no more shall all flesh be destroyed מִמֵּי הַמַּבּוּל by the waters of a flood;" Ps. 28:7; 76:7; Exe. 28:18.

(*e*) *of the reason, on account of* which (whence) any thing is done. Isa. 53:5, מְחֹלָלָ "because of our sins;" Cant. 3:8; Deut. 7:7; Psa. 68:30; Est. 5:9; Judges 5:11. Hence מִכְּלִי because of defect, i. q. *because* there is *not*, see כְּלִי, כָּלָה. When the ground or reason is assigned on account of which any thing is *not* done, Lat. *præ*, Eng. *for.* Gen. 16:10, לֹא יִסָּפֵר מֵרֹב "it shall not be numbered for multitude." Ex. 15:23, "they could not drink the water for bitterness;" 6:9; Pro. 20:4. So also to rejoice *because of* any thing, Pro. 5:18; to sorrow *because of* any thing, Ruth 1:13; מִן נִחַם to repent of any thing.

(*f*) of a *law* or *rule, according to* which any thing is done (compare Lat. *ex more, ex lege, ex fœdere*). מִפִּי יְהוָה according to the command of Jehovah, 2 Chr. 36:19. Hence *according to, after.* Exe. 7:27, כְּדַרְכָּם אֶעֱשֶׂה אוֹתָם "according to their ways will I do with them." כְּמִי according to the number, as often as, not בְּמִנְיַן (see יָדַע).

Its more frequent meaning (but not, however, as it is commonly regarded, its primary sense) is—

(3) the notion of *receding, departing, removing away from* any place, Germ. von (etwas) her, von (etwas) weg, von (etwas) aus, von (etwas) an, and this, in any direction whatever, whether upward or downward, e.g. מִשָּׁמַיִם from heaven. Isa. 14:19; Ps. 14:2; 33:14, מִן יָרַד he descended from (the mount), and vice versa מִן עָלָה he went up from. Compare Ex. 25:19.

There are used in opposition to each other—(*a*) מִן ... אֶל *...from ... unto* (see אֶל let. *a*, 1); often for *tum, quum, whether, or.* Psa. 144:13, מִזַּן אֶל זַן "from kind to kind," i. e. things of every kind.—(*β*) מִן ... מִן Lev. 13:12, מִרֹאשׁוֹ וְעַד רַגְלָיו "from his head to his feet;" Isaiah 1:6; 1 Ki. 6:24. This phrase is often used when all things are without distinction to be included, as if from beginning to end, from extremity to extremity. Jon. 3:5, מִגְּדוֹלָם וְעַד מִקְּטַנָּם "from the highest to the lowest," i. e. all; hence it often is *tum, quum, both ... and*, Ex. 22:3; Deu. 25:16; 1 Sa. 30:19; and, with a particle of negation, *neither, nor.* Gen. 14:23, אִם מִחוּט וְעַד שְׂרוֹךְ נָעַל "neither a thread nor a shoe latchet;" Gen. 31:24.—(*γ*) מִן ... עַד Exe. 25:13, וְזִרְעָה ... מִתֵּימָן "from Teman ...even to Dedan." More often also in this signification (*from*... unto) there occurs לְמִן, for which see below. מִשָּׁם *from thee hither*, see הֵנָּה and הֲלֹם. Specially observe—

(*a*) מִן (*âwa*) is often used, not only after verbs of departing, fleeing (נָסַע, נוּס), withdrawing (זוּר), but also after those of fearing (יָרֵא, יָקַר), hiding, hiding oneself (קָבַר, סָתַר, עָלַם), shutting (Pro. 21:23), guarding, keeping (נָצַר, שָׁמַר Job 17:4), defending (Psa. 43:1; 107:41), all of which may be referred to the notion of receding; compare Greek φύειν, κλίνειν ἀπό, Matt. 11:25; Luke 9:45; 19:42; and Latin *custodire, defendere ab aliqua re, tutus a periculo.* Similar to these are שָׁמַר מִן free from any one; צֵל מִחֵיצָ *a shadow* which defends *from the sun*, Isa. 4:6; 25:4; מָנַע מִן to rest *from* any thing. There is the notion of *leaving off*, in חָדַל מִן to end (and cease) from any thing, Josh. 19:51; 1 Ki. 12:18; רַב לָכֶם מִן "(it is) enough for you! (cease now) *from going up.*" There is that of failing in גָּרַע מִן.

(*b*) Put absol. it signifies *distance from any thing, to be far off from it*; compare Gr. ἀπ' Ἀργεος, far from Argos, ἀπὸ δὲ πατρίδος πόλις, far from the dear country, Il. ii. 162; Pus. 20:3, שָׁמַר מֵרִיב "to dwell far from strife;" Num. 15:24, נֶעְלַם מֵעֵינֵי "far from the eyes of the assembly," hence figuratively *without*, Job 11:15; 21:9; Gen. 27:39; Isa. 14:19; Jer. 48:45, for *besides, except*, 2 Sa. 13:16; 1 Chr. 29:3; compare its use when followed by an inf. No. 5, *c*.

(*c*) And on the other hand, *to be near, but separated from any thing* (Arabic مِنْ قَرِيبٍ), whence מִמֻּלְאָל one who is *next to the God*, or nearest of kin, the-one who is next after him (compare Syr. ܡܢ ܡܚܪ the day before yesterday, prop. the next day from yesterday); also, *to depend, or hang from any thing* (compare ἄνεσθαι ἀπὸ τινός, *ix τινος*). Isaiah 40:15, כְּמָר מִדְלִי "a drop (hanging) from a bucket;" Cant. 4:1, גִּלְּשׁוּ מִגִּלְעָד "(the flocks) lie down (as if hanging) from Mount Gilead," i. e. on its side (compare Soph. Antig. 411, *καθίμεθ' ἔφυρ ix πύργων*; Od. xxi. 420, *ix ἔφρου καθίμενος*). Hence it is very often put just like the Latin *a latere, a dextra et sinistra, a fronte, a tergo, ab* occurs, etc. (compare the French *dessous, dessus, dedans, dehors, derrière* for *d'arrière*, etc.), of remaining in a place, which may as it were be said to depend *from* or on another, i. e. be on any side of it. e. g. מִיָּמִין on the right and on the left (see under these words); מֵעֵבֶר at the side; מִחוּץ in front, to the east, Gen. 2:8; 13:11; מִיָּם to the west, מִשְּׁמֹאל to the rising of the sun, Isa. 59:19; מֵאַחֲרֵי on the hinder part, behind, מִסָּבִיב round about, מֵרָחוֹק afar, 2 Kings 2:7; Isaiah 22:3; 23:6; מִסְּתָרִים id.; Isaiah 17:13; מִטָּה מִמַּעַל on this side...on that side, 1 Sam. 17:3; 1 Ki. 10:19, 20; also מִתַּחַת, מִסְּבִיב, מִלְּמַעְלָה, מִלְּפָנִים, see Heb. Gramm. § 147, 1. With ל added, these adverbs assume the power of prepositions, as has been already observed; see לְ p. CCCCLXXII, A.

(*d*) Figuratively applied to time, it denotes—(*a*)

terminus a quo, a time from which onward, מִנְּעֻרָיו from youth, Sa. 12:2; 1 Ki. 18:12; from my mother's womb, Jud. 16:17. When prefixed to a word, signifying space of time, the computation is always from the beginning, not from the end, like the Greek ἀφ' ἑσπέρας, ἀπὸ νυκτός, Latin *de die, de nocte*; Lev. 27:17, לִשְׁנַת הַיֹּבֵל well in the Vulg. *statim ab initio incipientis jubilei*; opp. to אַחַר הַיֹּבֵל verse 18; Isa. 38:12, מִיּוֹם עַד לַיְלָה "from the beginning of the day," i. e. from the morning "to the night," the space of one day; מִתְּמוֹל from the beginning of thy life, Job 38:12; 1 Sa. 25:28; מִיָּמִים from the beginning of time, or of the world (LXX. ἀπ' ἀρχῆς), Isa. 43:13. In this manner we should also explain these examples: מִשְּׁחָרֶת immediately from the beginning of the following day, Gen. 19:34; Ex. 9:6; מִשְּׁלֹם from a long while ago, i. e. for a long while, Isa. 42:14; Prov. 8:23, מֵרֹאשִׁית, מִקֶּדֶם, Isaiah 46:10.—(*β*) The time which next follows another, *immediately after* (compare letter c), like the Greek ἐξ ἑξῆς, Latin *ab itinere, ex consulatu*; Ps. 73:20, מֵהָקִיץ מִתְּמֹתָם "as a dream after one awakes," Prov. 8:23, מֵרֹאשׁ מִקַּדְמֵי אָרֶץ "immediately from the beginnings of the earth," מִיָּמִים after two days, Hosea 6:2; מִיּוֹן after the end (see יוֹן); hence simply *after*; מִיָּמִים after some time, Jud. 11:4; 14:8; מִיָּמִים רַבִּים Josh. 23:1; מִקְּרֵב יָמִים Isa. 24:22; מִשִּׁשָּׁה חֳדָשִׁים "after three months," Gen. 38:24. To the same may be referred מִן הַמּוֹעֵד "beyond the appointed time," 2 Sa. 20:5; unless it be judged best to take this from the comparative force of this particle, (more) than, i. e. beyond.

From the idea of *proceeding out of, taking out of*, is—

(4) its use as a comparative. It is used of any thing which is in any way superior to others, and is as it were *chosen out from amongst* them (comp. Latin *egregius, eximius*; Greek *ἐκ πάντων μάλιστα*, Il. iv. 96, and *ἐκ πάντων*, Il. xvii. 431; Hebr. גִּבּוֹר מִן Ps. 84:11). Deu. 14:2, "a people מִכֹּל הָעַמִּים from among all peoples," as it were, chosen out, surpassing them; 1 Sam. 10:23, גָּבַהּ מִכָּל־הָעָם "greater than all the people," prop. in this respect *eminent out of the people*, above them all; מִכָּל מִכֹּל more deceitful than all things, i. e. most deceitful of all things, Jer. 17:9; compare 1 Sa. 18:30; 2 Ki. 10:3; 2 Ch. 9:22; Ezr. 3:5, etc. In other examples any thing is said (in any respect) *to be eminent above* another, to surpass it, e. g. טוֹב מִבָּלָק "better than Balak," i. e. eminent in goodness above Balak, Jud. 11:25; מָתוֹק מִדְּבַשׁ sweeter than honey, Jud. 14:18; חָכָם מִדָּנִיֵּאל wiser than Daniel, Ezek. 28:3; and with a verb denoting virtue or vice, Jud. 2:19, הִשְׁחִיתוּ מֵאֲבוֹתֵיהֶם "they acted worse than their fathers;" Gen. 19:9; 29:30; 38:26; Jer. 5:3. Not very different from this is the opinion of those who refer this use of the particle in comparison to the sense of *receding*, as Ewald in Cr. Gramm. p. 599, and Winer in Lex. page 565. They explain the above examples thus, "*so most as*, in that respect, to be separated from *honey*" (I should prefer, "it differs greatly from honey"), since whatever *is eminent* above others *is also different from them*; but to depict the superiority and excellence of any thing, and to place it as it were before the eyes, the special idea of eminence standing out, and hence of *surpassing*, is manifestly more suitable than the general one of *distance*, standing *apart*; es ist an die Entfernung mit der Bedeutung nach oben zu denken (compare the use of the particle עַל in comparing Job 23:2; Psalm 137:6). How close the connection is between this use of the particle in comparing, and its negative power (No. 5, letter c), both of which arise from the idea of separation and surpassing, is shewn by examples of this kind, Gen. 4:13, גָּדוֹל עֲוֹנִי מִנְּשׂוֹא "my crime is greater than (that) it may be forgiven," or "(so) great is my crime that it cannot be forgiven," 1 Ki. 8:64; חֵפֶץ חָסֶד־לִי וְלֹא זֶבַח וְדַעַת אֱלֹהִים מֵעֹלוֹת "I delight in mercy not in sacrifice, in the knowledge of God more than in burnt offerings." What is called the third term of a comparison is easily supplied in the following, Isaiah 10:10, מִפְּסִילִים מִירוּשָׁלַם "their idols surpassed the idols of Jerusalem" (in number and in power), Mic. 7:4; Ps. 62:10; Job 11:17. In other places any thing is said to surpass or exceed, when exceeds his strength or ability; Deu. 14:24, כִּי־רָחַק מִמְּךָ הַדָּרֶךְ "the journey is greater than thou," i. e. exceeds thy strength, is greater than that thou canst make it. Gen. 18:14; Job 15:11. More examples are given in grammars, Lehrgeb. p. 690; Ewald, Gram. loc. cit.

(5) When prefixed to an infinitive מִן is—(*a*) *because that, because* (comp. on *account of*, No. 2, *e*). Deu. 7:8, מֵאַהֲבַת יְיָ אֶתְכֶם "because Jehovah loveth you."—(*b*) *from that*, used of time, *after that* (No. 3, *d*), 1 Ch. 8:8; 2 Ch. 31:10.—(*c*) by far the most frequently, *so that not, lest*, from the signification of receding, after verbs which convey the notion of hindering; e. g. to restrain (חָשַׂךְ), Num. 32:7; to guard, to take care, Ps. 39:2; Gen. 31:29; to dehort, Isa. 8:11; to reject, 1 Sam. 8:7; to close, to shut up, Isa. 24:10; Zec. 7:12 (comp. Gen. 27:1; Psal. 69:24); to dismiss, Ex. 14:5; to forget, Psal. 103:2; Isa. 49:15; Nu. loc. cit. " why do ye turn aside the heart of the children of Israel מֵעֲבֹר from going, that they should not go," Ex. 14:5; to hide, Isa. 1:15; to withdraw, Psal. 10:1; to keep back, Gen. 20:6; Ex. 23:27; to withhold, Psal. 84:12; to be far off, Psal. 119:155; to be free, Psal. 119:134; to be safe, Psal. 12:8; to be secure, Psal. 64:2; to be delivered, Psal. 140:2; to be exempt, Psal. 91:3; to be innocent, Gen. 24:41; to be pure, Psal. 19:14; to be ashamed, Psal. 119:6; to be afraid, Psal. 64:2; to be ignorant, Psal. 19:13; to be weary, Psal. 119:28; to be sick, Psal. 107:17; to be poor, Psal. 109:24; to be dumb, Psal. 39:3; to be deaf, Psal. 38:14; to be blind, Psal. 146:8; to be lame, Psal. 38:18; to be without, Psal. 84:12; to be empty, Psal. 141:8; to be destitute, Psal. 141:8; to be unfruitful, Psal. 107:34; to be unprofitable, Psal. 14:3; to be unwise, Psal. 14:4; to be unskilful, Psal. 14:4; to be unrighteous, Psal. 14:4; to be unjust, Psal. 14:4; to be unholy, Psal. 14:4; to be unclean, Psal. 14:4; to be unmerciful, Psal. 14:4; to be unbelieving, Psal. 14:4; to be unfaithful, Psal. 14:4; to be unkind, Psal. 14:4; to be unthankful, Psal. 14:4; to be unloving, Psal. 14:4; to be unforgiving

PIEL—(1) *to divide* (see Kal), *to allot, to assign* to any one, followed by ל of pers. Dan. 1:5; Job 7:3. (2) *to appoint, to constitute* (used of God), Jon. 2:1; 4:6,8. Followed by a finite verb, Pss. 61:8, יְמַנָּהוּ חֶסֶד וֶאֱמֶת "appoint (order, cause) that they may preserve him;" followed by עַל to set over, Dan. 1:11.

PUAL, pass. *to be constituted, set over*, 1 Chron. 9:29.

NIPHAL, pass. of Kal No. 3, *to be numbered*, Gen. 13:16; Eccl. 1:15; *to be numbered with*, followed by אֵת Isa. 53:12.

Derived nouns, besides those which follow, are מְנִי, מְנָת, and the proper names מְחֻמָּה, חֲמָתָה.

*4483 מָנָא & מָנָה Ch. *to number, to review*, Dan. 5:26. Part. pass. מְנָא verses 25, 26.

PAEL מְנִי and מַנִּי *to constitute, to appoint* to an office, Dan. 2:24, 49; 3:12; Ezr. 7:25.

Derivative, מִנְיָן.

4488 מָנֶה m. pr. part, *portion, number* (see the root), specially *mina*, Gr. μνᾶ (Syr. ܡܢܐ, Arab. مَنٌ), the weight of a hundred shekels, as is gathered from 1 Ki. 10:17, compared with 2 Ch. 9:16.—The computation is obscure in the passage, Ezek. 45:12, "twenty shekels, twenty-five shekels, fifteen shekels shall be your maneh:" this must either be understood of a three-fold maneh, of twenty, twenty-five, and fifteen shekels, or else of one of sixty (15+20+25) shekels. But the former opinion is preferable,

*4490 מָנָה pl. מְנוֹת (with Kametz impure, Est. 2:9), f. (1) *a part, a portion*, Ex. 29:26; Lev. 7:33; especially of food, 1 Sam. 1:4. מָנוֹת שָׁלַח to send portions of food (from a feast), Neh. 8:10, 12.

(2) i. q. מַזָּל *a lot*, Jer. 13:25.

4489 מָנָה in pl. מָנִים *parts*, i. e. *times*, Gen. 31:7, 41. Compare יָנָה No. 7.

4491 מַנְהִיג m. *driving* (but Böttcher), of a chariot, 2 Ki. 9:20. Root נהג.

4492 מַנְהֲרָה f. (from the root נָהָר No. 1, to flow), a deep *valley*, through which water *flows*, Jud. 6:9, Arab. مَنْهَرٌ and مَنْهَرَةٌ a trench of water, see Schult. ad Job. p. 49.

4493 מָנוֹד m. (from the root נוד, Ps. 44:15, מָנוֹד רֹאשׁ *a shaking of the head*, meton. applied to its object, i. e. to an object of derision.

4502 מָנוֹחַ (from the root נוּחַ), with suff. pl. מְנוּחֹתַי 4494 (Ps. 116:7).—(1) *rest*, Lam. 1:3. To seek rest for a woman, i.e. "*conditionem*" (Liv. iii. 45); to seek marriage, Ruth 3:1. Plur. Ps. 116:7.

(2) *a place of rest*, Gen. 8:9; Deu. 28:65.

(3) [*Manoah*], pr. n. of the father of Samson, Jud. 13:2, seq. 4495

מְנוּחָה f. of the preceding.—(1) *rest, repose, condition of rest*, Ruth 1:9 (compare 3:1; Jer. 45:3; Isa. 28:12, זֹאת הַמְּנוּחָה "this is the rest," this is the way to enjoy tranquil felicity. מֵי מְנוּחוֹת still waters, Ps. 23:2. Specially the quiet possession of the land of Canaan, Ps. 95:11 [a far higher rest is here pointed out]; Deut. 12:9. 4496

(2) *a place of rest*, Num. 10:33; Mic. 2:10; hence *a habitation*, Isa. 11:10.

מָנוֹן m. according to the Hebrews, *progeny* (see מִן and יָן). It is once found Prov. 29:21, "he who brings up his servant tenderly from his youth וְאַחֲרִיתוֹ יִהְיֶה מָנוֹן afterwards he will be (will wish to be as) a son;" Luth. *so will er barnoch ein Zuetter* (sic. Others understand it to be *an ungrateful mind*, from the root מָנַן, Arab. مَنَّ to receive favours ungratefully. 4497

מָנוֹס with suff. מְנוֹסִי (from the root נוּס)—(1) *flight*, Jer. 46:5. 4498

(2) *refuge*, Ps. 142:5; Job 11:20.

מְנוּסָה f. of the preceding, *flight*, Lev. 26:36; Isa. 52:12. 4499

מָנוֹר m. *a yoke*, pr. for plowing, from the root נִיר to plow, to break up the ground (Syr. and Arab. مِنْيَرٌ); hence מְנוֹר אֹרְגִים *a yoke, beam, of weavers*, 1 Sam. 17:7; 2 Sam. 21:19, in which signification the Syrians and Arabs have مِنْوَالٌ, r being softened. 4500

מְנוֹרָה f. (from the root נוּר) *a candelabrum, a candlestick*, always used of the great candlestick which stood in the tabernacle of witness, Ex. 25:31, seq.; 30:27; 31:8; 37:17; 39:37. [Also in pl. of the candlesticks in the temple, 1 Ki. 7:49, etc.] 4501

מִנְזָרִים m. pl. (with Dag. euphon.), *princes*, i. q. נְזִירִים Nah. 3:17. 4502

מָנִיעַ an unused root, Arab. مَنَعَ *to give*, prop. to distribute, to divide out (kindred to מָנָה, מָנַן, com-

pare as to the relation of the verbs לָהּ and הִלָּה under the root הָלַל). Hence—

4503 מַנְחָה f.—(1) *a gift*, Gen. 32:14, 19, 21; 43:11, 15, 25, 26, etc.

(2) *tribute*, which was exacted from a tributary people under the milder name of *a gift* (Diod. i. 58), 2 Sam. 8:2, 6; 1 Ki. 5:1; 2 Ki. 17:4; Ps. 72:10.

(3) *a gift offered to a divinity, a sacrifice*, Gen. 4:3, 4, 5; specially a sacrifice without blood, opp. to זֶבַח a bloody sacrifice, Lev. 2:1, 4, 5, 6; 6:7, seq.; 7:9. Hence מִנְחָה, Ps. 40:7; Jer. 17:26; Dan. 9:27.

4504 מִנְחָה Ch. id. Dan. 2:46; Ezr. 7:17.

4505 מְנַחֵם ("comforter"), [*Menahem*], pr. n. of a king of Israel (772—761, B.C.), 2 Ki. 15:17—22. LXX. Μαναήμ. Vulg. *Manahem*.

4506 מְנֻחָה ("rest"), [*Manahath*], pr. n.—(1) of a man, Gen. 36:23.

(2) of a place otherwise unknown, 1 Ch. 8:6.

4507 מַנִּי (from the root מָנָה, to which origin allusion is made Isa. 65:12), *fate, fortune* (Arab. مَنِيَّةٌ); with art. the name of an idol which the Jews in Babylonia worshipped together with Gad (see גָּד, No. 2), by lectisternia, Isa. 65:11. [This passage says nothing about *Babylon*.] The planet *Venus* ought probably to be understood, which, as the giver of good fortune (سعد الاصغر lesser good fortune), was coupled by the ancient Shemites with Gad. Perhaps this is the same as مَنَاةُ a goddess of the gentile Arabians, mentioned in the Koran (liii. 19, 20). See as to these superstitions my Comment. on Isa. loc. cit. Another trace of this divinity is in the pr. n. found in the Phœnician inscriptions, (עַבְדְּמַנִּי) i. e. worshipper of Venus (see Inscr. Cit. ap. Pocock, No. iv. xii.)

4508 I. מַנִּי Jer. 51:27 (and according to some, Psalm 45:9, which is unsuitable; see מִן), [*Minni*], pr. n. of a province of Armenia, which loc. cit. is joined with אֲרָרָט according to Bochart (Phaleg. I.I. cap. iii. p. 19, 20) Μανύας, a tract of Armenia; Nicol. Damasc. ap. Jos. Antt. i. 3, § 6. Some suppose the name of Armenia itself to come from תִּרְמַנִּי.

see 4480 & 4482 II. מַנִּי poet. for מִן with the addition of ' paragogic, Jud. 5:14; Isa. 46:3; as to the form מִנִּי Isaiah 30:11; see מִן No. 1.

4513 מָנַע see עָנַת. see 4521

מְנָעִים see עִן. see 4482

מִנְעָמִין [*Miniamin*], see מִימִין. 4509; see 4326

מִנְעָן m. Chald. *number*, Ezr. 6:17, from the root מְנָא, מָנָה. 4510

מִנִּית (perhaps given from the root מָנַן), [*Minnith*], pr. name of a town on the borders of the Ammonites, Jud. 11:33, whence wheat was brought to the Syrian market, Ezec. 27:17. 4511

מַנְלָה. To such a noun is commonly referred the form מַנְלָה in the words, Job 15:29, לֹא יַטֶּה לָאָרֶץ מַנְלָה which are thus rendered, "their wealth shall not spread itself out in the earth;" מַנְלָה is derived from the root נָלָל, of which there is another trace in the common reading נְגוֹלוֹתָיו Isa. 33:1, which is supposed to mean the same as the לו Med. Ye, to obtain, to acquire; whence נַיִל, مَنَالٌ wealth, possession, مَنَالٌ wealth, riches. But I can hardly regard the reading as being correct; perhaps (with one MS.) we should read מִכְלָאָה from מִכְלָא i. q. מִכְלָאָה *their fold*, poet. *their flocks*. The words in the passage in Isaiah appear just as doubtful [but *there* no various reading is quoted]; see נָלָה. 4512

מָנַן an unused root, Arab. مَنَّ *to divide, to allot* † (kindred to מָנָה); whence מָן a gift (Manna); מִן part. const. מִן; plur. מִנִּים and pr. n. מְנִית.

מָנַע TO KEEP BACK, TO RESTRAIN ([Arab. مَنَعَ Chald. id.], cogn. מָגַן, and Æthiop. ሜገ: to reject, to cast aside. ["The primary syllable is מָ, which has a negative force; see מַה Thes.]) Ezek. 31:15, וָאֶמְנַע נַהֲרוֹתַי "and I will restrain its floods."—(1) followed by מִן, *to restrain from* any thing; 1 Sam. 25:26, 34, אֲשֶׁר מְנָעֲךָ מִבֹּא אֵלַי "who has restrained me from doing these evil;" Jer. 2:25, מְנַע רַגְלֵךְ מִיָּחֵף "withhold thy foot from being unshod," do not so hasten as to lose thy shoes, Jerem. 31:16. 4513

(2) Followed by an acc. of thing, and מִן of pers. *to withhold* any thing from any one, Genesis 30:2, אֲשֶׁר מָנַע מִמֵּךְ פְּרִי־בָטֶן "who has withheld from thee the fruit of the womb," 2 Sa. 13:13; 1 Ki. 20:7; Job 22:7; followed by לְ of pers. Ps. 84:12, etc. In the same sense is said מָנַע מִן Nu. 24:11; Ecc. 2:10.

NIPHAL.—(1) *to be withheld, hindered*; Jerem. 3:3, reflex. to let oneself be hindered; Nu. 22:16, followed by מִן with an inf.

(2) *to be taken away*, followed by מִן Job 38:15. Hence pr. n. יִמְלָא, יִמְלָה,

4514 מַנְעוּל m. (from the root נָעַל), *a bolt, a bar*, Cant. 5:5; Neh. 3:3.

4515 מַנְעָל m. id. Deu. 33:25.

4516 מַנְעַמִּים m. pl. *delicate fare, dainties*, from the root נָעַם, which is also used in Arabic in speaking of costly banquets, Pa. 141:4.

4517 מְנַעֲנְעִים m. pl. 2 Sam. 6:5; Vulg. *sistra*, an instrument of music, so called from its being shaken (root נוּעַ Pil. נוֹעַע), like *κίστρον* from *σείω*. Syr. and Arab. *tympana quadrata*.

4518 מִנְקֶלֶת f. only in pl. מִנְקָיוֹת *bowls for libations*, Ex. 25:29; 37:16; Nu. 4:7. (Syriac ܡܢܩܠܬܐ id., from the root נָקַל Pael to offer a libation.)

see 3243 מֵנֶקֶת i. q. מֵינֶקֶת f. *a nurse*; see Hiph. of the root יָנַק.

4519 מְנַשֶּׁה ("one who forgets;" see Gen. 41:51), pr. n. Gr. *Μανασσῆς, Manasseh.*—(1) a son of Joseph, adopted by Jacob his grandfather, Gen. 48:1, seqq. For the boundaries of the territory of the tribe of Manasseh, part of which was on each side of Jordan, see Josh. 13:29—32; 17:8, seqq. Patron. מְנַשִּׁי Deu. 4:43.—(2) a king of Judah (699—644, B. C.), the son of Hezekiah, remarkable for his idolatry, superstition, and cruelty towards the righteous, 2 Kings 21:1—18; 2 Ch. 33:1—20.—(3) Jud. 18:30 כְּרִיב.—(4) Ezr. 10:30.—(5) verse 33.

4520 מָנָת for מָנוֹת (from the root מָנָה), pl. מָנוֹת Neh. 12:44, and מָנוֹת Neh. 12:47; 13:10 (with Kametz impure); *f. a part, a portion;* Ps. 63:11, מְנָת שְׁעָלִים יִהְיוּ "they shall be the portion (i. e. prey) of foxes;" Psalm 11:6, "a wind of hot blasts (ie) כּוֹס מְנָת the portion of their cup," i. e. is poured out for them, Ps. 16:5. Used of portions of food, Neh. l. c.

*4523 מַס m. *one pining away, one who is consumed* with calamities; root מָסַס which see Job 6:14.

4522 מַס m. *tribute*. (Commonly taken from מָסַס because tribute is "*virium dissolutio et confectio*," a derivation which can hardly seem suitable to any one. I have no doubt that מַס is contr. from מַכָּס tribute, toll, from the root מָכַס to number, like the fem. מִכְסָה measure, number, for מִסְכָּה. Many examples of the softening of the letters *k*, or *ḳ* at the end of words by the rejection of *k*, are found in Gr. and Lat., as *Ajax*, *Αἴας, pistrix, pistris, vierpes*; *ἔρως*, Dor. *ἔρωτ*, *mixtus, mistus*; *vesterius* for *vesterinus*; also *x* and *ss* between two vowels like the Hebrew *micsa, missa*: Ulixes, Ulysses; *μαλάσσω, malazo*; also *maninus*, and Ital. *massimo: Alexander* and *Alessandro*.) Almost always used of *tribute rendered by labour, servile work, angaria*; fully מַס עֹבֵד (servile tribute), 1 Ki. 9:21; 2 Chron. 8:8. Of frequent use are the phrases הָיָה לָמַס Deu. 20:11; Jud. 1:30, 33, 35; Isa. 31:8; and הָיָה לָמַס עֹבֵד Gen. 49:15; Josh. 16:10; to be liable to impressment for servile work. Without עֹבֵד id., hence שׂוּם לָמַס Josh. 17:13; שׂוּם לָמַס Jud. 1:28; and שׂוּם מַס עַל Esth. 10:1, to lay servile work upon any one; אֲשֶׁר עַל הַמַּס superintendent of works, or of impressment, 2 Sam. 20:24; 1 Ki. 4:6; 12:18; plur. שָׂרֵי מִסִּים superintendents of works, task-masters, Exod. 1:11.

4524 מַסַּב m. (from the root נָסַב)—(1) subst. *seats set round, triclinium, couches set in a circle*, in the Oriental manner, Cant. 1:12; comp. the root סָבַב 1 Sam. 16:11.

(2) adv. *round about*, 1 Ki. 6:29; plur. מִסְבּוֹת id., Job 37:12.

(3) plur. constr. prep. *around, about*, 2 Ki. 23:5, מִסְבֵּי יְרוּשָׁלִַם "around Jerusalem."

4525 מַסְגֵּר m. (from the root סָגַר) prop. particip. Hiph., *shutting up*, hence—

(1) *he who shuts up, a locksmith, smith* (artisan), 2 Ki. 24:14, 16; Jer. 24:1; 29:2.

(2) *that which* shuts up, *a prison* Psa. 142:8; Isa. 24:22.

4526 מִסְגֶּרֶת f only in plur. מִסְגְּרוֹת (from the root סָגַר)

(1) *close places*, poet. used of fortified cities, Ps. 18:46; Mic. 7:17.

(2) *borders, margins* (Mnsbridim), so called from their *inclosing*, Ex. 25:25, s. q. ז 37:14.

(3) 1 Ki. 7:28, 29, 31, 32, 35, 36; 2 Ki. 16:17; ornaments on the brazen bases of the basins, which appear to have been square *shields*, on the four sides of the bases; see verses 28, 29, 31.

4527 מִסְגָּר m. *the foundation* of a building, 1 Kings 7:9; from the root יסד inflected in the manner of verbs לה.

4528 מַסְדְּרוֹן m. *a portico*, so called from the columns standing in *rows*; compare סֵדֶר, סִדְרָה order, row. It is once found, Jud. 3:23.

4529 נָסַךְ i. q. מָסַס and מָאַס No. II., TO MELT, TO FLOW DOWN. (Chald. מְסָךְ, Syriac ܡܣܟ to be decayed, to putrify; Æth. ሰሰከ: to melt.)

Hithp., *to melt, to dissolve*. Psa. 6:7, בְּדִמְעָתִי עַרְשִׂי אַמְסֶה "I dissolve (as it were) my couch with tears." Psa. 147:18; fut. apoc. וַיִּמַּס Psa. 39:12; trop. *to melt the heart*, i. e. to terrify; plur. הִמְסוּ in the Chald. form for הִמְסוּ Josh. 14:8.

*4531 מַסָּה f. (from the root נָסָה), plur. מַסּוֹת *temptation, trials*; used of—(1) the great deeds of God, by which he would both prove and excite the faith of his people, Deuter. 4:34; 7:19; 29:2. On the other hand—

(2) *a temptation of* Jehovah is i. q. a complaining against him, Psa. 95:8; whence [*Massah*], the pr. n. of a place in the desert מַסָּה Ex. 17:7; Deut. 6:16; 9:22; 33:8.

(3) *calamity*, by which God tries any one, *περιπέτεια*, N. T., Job 9:23.

4530 לְמַסָּה prop. *number* (contr. from מִמְסָכָה, like מַס which see, for מִמְכָּס, root נָסַס), constr. מִסַּת prep. according to the number, i. e. *at the rate of, even as* (Syr. ܐܝܟ ܡܣܬ, Chald. מִמְסַת for Hebr. כְּדֵי. Deut. 16:10, מִסַּת נְדָבַת יָדֶךָ "even as thy hand can give." LXX. *καθὼς ἡ χεὶρ σου ἰσχύει.*

4533 מַסֵּכָה m. *a covering, a vail* (for the face), Exod. 34:33—35. So all the versions, the context almost demanding it. But this cannot be explained on philological grounds. Yarchi indeed observes that this word is used in the Gemara in speaking of veiling the face, but this was no doubt taken from this passage. Arab. مِسْحٌ which I formerly compared, signifies rather a coverlet than a vail. Possibly we ought to read מִסְוֶכֶת (מִסְוָכָה), a covering, a vail.

4534 מְסוּכָה f. i. q. שְׂכוּכָה *a hedge, thorn-hedge*, Mic. 7:4; from the root שׂוּךְ to hedge, to fence around.

4535 מַסָּה m. (from the root נָסַס), *removing away, keeping off*; 2 Ki. 11:6.

4536 מַסְחֹר m. (from the root סָחַר), *traffic, merchandise*, 1 Ki. 10:15.

4537 מָסַךְ TO MIX, TO MINGLE, i. q. מָזַג. (This root is very widely extended, not only in the Phœnicio-Shemitic languages, but also in the Indo-Germanic and Slavonic languages. See Arab. مَشَجَ، مَزَجَ، مَاشَ Med. Ye, to mix, مَسْمَسَةٌ، مَسْمَاسٌ mixture; Germ. *mischen*; Aram. מְסָךְ، מָזַג، יְחַד: Sanser. *mukah* and *mir*; Pers. آمیختن and آمیزیدن; Gr. *μίγνυμι*; Lat. *misceo*; Polish *mieszam*; Bohem. *smissti*; Engl. *to mash, to mix*; Germ. *mischen*.) Ps. 102:10; Isa. 19:14, יְהוָה מָסַךְ בְּקִרְבָּהּ רוּחַ עִוְעִים "Jehovah has mingled in her midst a spirit of perversities," i. e. Jehovah has sent upon them a perverse disposition. Specially to mix wine, i. e. to spice it, Prov. 9:2, 5; Isa. 5:22.

Hence מָסָךְ and—

4538 מֶסֶךְ m. *wine mixed* with spices, Psa. 75:9, i. q. חֹמֶז which see.

4539 מָסָךְ m. constr. מָסַךְ (from the root סָכַךְ), *a covering*, 2 Sam. 17:19; specially used of the vail before the gate of the holy tent, Exod. 26:36, 37; 39:38; 40:5; and of the court, Exod. 35:17; 39:40; called more fully פָּרֹכֶת הַמָּסָךְ Exod. 35:12; 39:34; 40:21. Isa. 22:8, וַיִּגַל אֶת מָסַךְ יְהוּדָה "and the vail of Judah shall be uncovered," i. e. Judah shall be exposed to shame; an image taken from a virgin, whose vail has been taken away by outrageous and violent men. The same figure is used in Arabic; see Schult. Origg. Hebr. § 258.

4540 מַסֵּכָה f. (from the root נָסַךְ), *a covering*, Ezr. 28:13.

4541 I. מַסֵּכָה f (from the root נָסַךְ No. I.)—(1) *the casting* of metal. עֵגֶל מַסֵּכָה a calf cast (of metal), Exod. 32:4, 8. מַסֵּכָה אֱלֹהֵי cast images of gods, Ex. 34:17. Specially *a molten image*, Deut. 9:12; Jud. 17:3, 4.

(2) *swords, a league*, Isa. 30:1.

4541 II. מַסֵּכָה f. (from the root נָסַךְ No. II), *a covering*, Isa. 25:7.

4542 מִסְכֵּן m. (from the root סָכַן No. 4, to be poor), *poor, wretched*, Eccl. 4:13; 9:15, 16. Arabic مِسْكِينٌ، مَسْكِينٌ; Æthiop. ምስኪን, whence a new verb ተመስከነ: to be poor, አምስከነ to make poor. Many modern languages have adopted this word (prob. from the Arabic), as the Ital. *meschino, mischinello*; Portuguese, *mesquinho*, subst. *mesquinhez*; French, *mesquin*, subst. *mesquinerie*. Hence—

*4544 מִסְכֵּנוּת f. *poverty, misery*, Deut. 8:9; see the preceding word.

4543 מִסְכְּנוֹת plur. f. *storehouses, granaries*, by a transposition of the letters for מִכְסָנוֹת, from the root כָּנַס which see, Ex. 1:11; 1 Ki. 9:19; 2 Chr. 8:4

4545 מַסֶּכֶת f. (from the root נָסַךְ No. II, i. q. נָסַךְ to weave), *threads, web* of a weaver, Jud. 16:13, 14.

4546 מְסִלָּה f. (from the root סָלַל)—(1) *a way cast up, embanked, highway*; hence *a public way*, Jud. 20:31, 32; 1 Sa. 6:12; Isa. 40:3. Applied to course of life, Pro. 16:17; Ps. 84:6.

(2) *a ladder, steps*, i.q. סֻלָּם. 2 Ch. 9:11.

4547 מְסֹלָל m. (from the root סָלַל), *a way embanked*, i. e. a public, a great road, Isa. 35:8.

4548 מַסְמֵר only in pl. מַסְמְרִים 1 Ch. 22:3, and מִסְמָרוֹת 2 Chron. 3:9; Jer. 10:4, *nails*; comp. Arab. مسمار a nail. Root סָמַר. [Once written with ש Eec. 12:11.]

4549 מָסַס TO MELT, TO FLOW DOWN, TO WASTE AWAY. In Kal once found, used of a sick person wasting away, Isa. 10:18. (Kindred roots are מָסָךְ, מָשַׁךְ No. II; see also מָשַׁשׁ to dissolve, to macerate in water, and the words given under מ).

NIPHAL נָמַס, in pause נָמָס, fut. יִמַּס, inf. הִמַּס—(1) *to be melted*, used of the manna, Ex. 16:21; of wax, Psal. 68:3; by hyperb. of mountains melting with blood, Isa. 34:3.—Jud. 15:14, "his hands melted from off his hands," i. e. fell from his hands as if loosed. Used of cattle when sick, 1 Sa. 15:9.

(2) *to become faint*.—(*a*) *with fear, terror*, 2 Sam. 17:10; often used of the heart, Deut. 20:8; Josh. 2:11; 5:1. The original force of the expression is retained in the following, Josh. 7:5, "the heart of the people melted, וַיְהִי לָמַיִם and became water.—(*b*) with sorrow, grief, Psa. 22:15; 112:10; compare Ovid. ex Ponto, i. 2, 57, "*sic mea perpetuis liquescunt pectora curis, Ignibus admotis ut nova cera solet.*"

HIPHIL, causat. of Niphal No. 2, *a, to make fearful*, Deut. 1:28.

Derivatives, מַס, מֹסֶס; comp. also מָה, מַשָּׁה, which I refer however to another root.

*4551 מַסָּע *a weapon, an arrow, a dart*, Job 41:18. Arab. مِزَع id. from the root מָזַע to draw an arrow in a bow, Koran, lxxix. 1; the letters מ and ז being interchanged.

4550 מַסָּע m. (from the root נָסַע)—(1) *a quarry*, see the root, Hiphil No. 1. 1 Ki. 6:7, אֶבֶן שְׁלֵמָה מָסָע "whole stones (not hewn), from the quarry." LXX. λίθοι ἀκρογώνιοι ἀργοὶ. Vulg. incorrectly *lapides dolati*.

[מָסַע, separated in Thes.]

(2) *breaking up, departure of a camp*, prop. of a Nomadic host (see נָסַע No. 9); hence also applied to single individuals, Deu. 10:11, לְמַסַּע לִפְנֵי הָעָם "to go out before the people." Num. 10:2, לְמַסָּע אֶת־ הַמַּחֲנוֹת "for the departure of the camp." Subst. *a journey*, Ex. 40:38; Nu. 10:6; *a station on a journey*, Exod. 17:1, לְמַסָּעֵיהֶם "according to their stations." Nu. 10:6, 12.

מַסָּעוֹר m. (from the root נָסַע) *a prop, a stay*, 1 Ki. 10:12. 4552

מִסְפָּד m. const. מִסְפַּד with suff. מִסְפָּדוֹ (from the root סָפַד) *wailing, lamentation*, Gen. 50:10; Am. 5:16, 17. 4553

מִסְפּוֹא m. (from the Chaldee root סָפָא Pa. and Aph. to feed); *fodder* for cattle, Gen. 24:25, 32; 42:27; 43:24. 4554

*4556 מִסְפַּחַת f. i. q. סַפַּחַת (which see) *scurf, scab*, a place in the body affected by a scab, Lev. 13:6, 7, 8.

4555 מִסְפָּחוֹת pl. *cushions, quilts, coverlets*, so called from being spread out, see the root סָפַח No. 3. Ezek. 13:18, 21. Symm. *προσκέφαλα*. Vulg. *cervicalia*.

4557 מִסְפָּר m. (from the root סָפַר)—(1) *narration* (compare the verb in Pi.) Jud. 7:15.

(2) *number*, Nu. 1:21; 3:20; and so frequently. Sometimes in the acc. it is put adverbially for *according to the number*. Ex. 16:16, מִסְפַּר נַפְשֹׁתֵיכֶם "according to the number of your souls." Job 1:5. Elsewhere (as the Gr. ἀριθμῷ, ἀριθμὸν) it is added pleonastically to numerals. 2 Samuel 21:20, וְאֶצְבְּעֹת מִסְפָּר "twenty-four in number" (24 an bre βαῖ). —אֵין מִסְפָּר Gen. 41:49; לְאֵין מִסְפָּר 1 Chron. 22:4, and שְׁאֵין מִסְפָּר Job 5:9; 9:10; *without number*, i. e. *innumerable*. On the contrary מְתֵי מִסְפָּר, אַנְשֵׁי מִסְפָּר *men of number*, are *a few*, such as can be easily numbered, Gen. 34:30; Deu. 4:27; Psalm 105:12; Jer. 44:28; 2Chron. 16:14; and in apposit. יְמֵי מִסְפָּר *the days*, which are *a number*, i. e. can be numbered, *a few*, Nu. 9:20. (Similarly أيام معدودات numbered days, i. e. a few, Koran ii. 180; but see the interpreters.) In Deu. 33:6, in the words וִיהִי קְרִיו מִסְפָּר the particle of negation must be repeated from what has preceded, and the rendering is, "and let (not) his men be a number," i. e. let them be many, innumerable.

(3) [*Mispar*], pr. n. m. Ezr. 2:2; for which there is מִסְפֶּרֶת Neh. 7:7. 4558

מִסְפֶּרֶת [*Mispereth*], see מִסְפַּר No. 3. 4559

4560 מָסַר a root which occurs twice, and is both doubtful and obscure, which I consider however to have had the same meaning as נָסַר and זָר TO SEPARATE, TO SEPARATE ONESELF. Hence in Kal, Nu. 31:16, לִמְסֹר מַעַל בַּיהוָה "to turn aside perfidiously from Jehovah," i. q. לְסָרֵר מַעַל, which is found in the parallel places, Nu. 5:6; 2 Ch. 36:14; Ezek. 14:13; unless indeed this be the true reading in this passage. Others render "to dare a defection from Jehovah;" compare Syr. ܡܣܪ to dare, to undertake to do anything. In a very different context it is found in—

NIPHAL, Nu. 31:5, וַיִּמָּסְרוּ מֵאַלְפֵי יִשְׂרָאֵל אֶלֶף לַמַּטֶּה "and there were separated out of the tribes of Israel a thousand out of each tribe," as well rendered by Saadiah. More freely Onk. and Syr. were *chosen*. LXX. ἐξαριθμηθέντων, reading perhaps וַיִּמָּנוּ, or by the Samaritan usage, in which סמר is i. q. Heb. שָׁקַד.

Talm. סמר is *to deliver, to betray*, Syr. Ethp. *to accuse*, both of which meanings are unsuitable in these passages.

*4562 מַסֹּרֶת f. contr. for מַאֲסֹרֶת (from the root אָסַר) *a bond*, Eze. 20:37.

4561 מוּסָר i. q. מֹסֶר *admonition, discipline, instruction*, Job 33:16, from the root יָסַר.

4563 מַסְתּוֹר m. (from the root סָתַר) *a hiding-place, refuge*, Isa. 4:6.

4565 מִסְתָּר m. *a hiding-place*, spec. used of the place of an ambush, Ps. 10:9; 17:12; Lam. 3:10.

4566, 4567 מַעֲבֵד m. Ch. *work*, i. q. Heb. מַעֲשֶׂה, fem. Daniel 4:34; from the Ch. root עֲבַד *to do, to make*. Found once by a Chaldaism in the Hebrew text, Job 34:25.

4.68 מַעֲבֶה m. (from the root עָבָה) *density, compactness*, 1 Kings 7:46, בְּמַעֲבֵה הָאֲדָמָה "in the compact soil."

4569 מַעֲבָר m. (from the root עָבַר)—(1) *a passing over, going on*, Isa. 30:32, כָּל מַעֲבַר מַטֵּה מוּסָרָה וְגוֹ׳ pr. "all the passing over of the decreed rod..... (is) with timbrels," i. e. wherever the rod passes (and smites) there the timbrels sound.

(2) *a place of passing over*—(*a*) *the ford* of a river, Gen. 32:23.—(*b*) a narrow valley, *a pass* of the mountains, 1 Sa. 13:23.—The fem. is—

4569 מַעֲבָרָה f. pl. מַעֲבָרוֹת, and מַעְבָּרוֹת (this latter abecd. Josh. 2:7; from מַעְבָּרָה, and const. Jud. 3:28), i. q. מַעֲבָר No. 2.—(*a*) *a ford*, Isa. 16:2.—(*b*) *a pass* of the mountains, Isa. 10:29.

4570 מַעְגָּל m. pl. ־ִים and ־וֹת (from the root עָגַל to roll)—(1) *a track*, or *rut* in which the wheels revolve, Ps. 65:12.

(2) *a way*, Ps. 140:6; Prov. 2:18. Often metaph. (like דֶּרֶךְ נְתִיבָה) used of *course of action*, Psalm 23:3; Prov. 2:9, 15; 4:26.

4570 מַעְגָּלָה m. 1 Sa. 26:5, 7, and מַעְגֶּלֶת fem. (denom. from עֲגָלָה a wagon), *a wagon rampart*, a fortification constructed of the wagons and other baggage of the army, 1 Sa. 17:20.

4571 מָעַד TO WAVER, TO TOTTER. Psalm 18:37; 26:1; 37:31; Job 12:5, מֹעֲדֵי רָגֶל "whose foot totttereth." Pro. 25:19, רֶגֶל מוּעָדֶת "a tottering foot," for מוּעֶדֶת ֵ shortened into ַ, compare Lehrg. p. 309. Others take מוּעָדֶת as an abstr. noun, *a tottering*, of the form סוּעָה, שׁוּעָה, in fem.

HIPHIL, *to cause to totter*, or *shake*, Ps. 69:24.

4572 מַעֲדֶה (for מַעֲדֵה "ornament"), [*Maadei*], pr. n. Ezr. 10:34.

4573 מַעֲדִיָה (for מַעֲדְיָה "ornament of Jehovah"), [*Maadiah*], pr. n. m. Neh. 12:5; for which there is מוֹעַדְיָה ("festival of Jehovah"), verse 17. The two places will perfectly accord, if the first be read מוֹעַדְיָה.

4574 I. מַעְדָּן only in plur. מַעֲדָנִים Jer. 51:34 [In Thes. this reference is removed to II.; The form actually occurring in the passage is מַעֲדַנָּי]; and מַעֲדָנוֹת 1 Sa. 15:32 (from the root עָדַן).

(1) *delight, joy*, Prov. 29:17. Adv. *with joy*, joyfully, cheerfully, 1 Sa. 15:32.

(2) *delicate food, dainties*, Gen. 49:20; Lam. 4:5.

4575 II. מַעֲדָנוֹת m. *bonds*; by transposition of the letters for מַעֲנָדוֹת, from the root עָנַד to bind. Job 38:31, מַעֲדַנּוֹת כִּימָה "the bands of the Pleiades;" see כִּימָה.

4576 מַעְדַּי (from the root עָדָה) *a hoe*, Isa. 7:25.

† מָעָה an unused root, which appears to have had the meaning of *flowing down, softness*, like the cogn. מוּג, מוּל, מוּךְ, מוּס see under מ p. CCCLXVIII, A. Hence—

*4578 מֵעַי (Arabic sing. معى) only in plural, (A), מְעִים constr. מְעֵי, with suff. מֵעָיו, and also מֵעַיִם (for מְעָיִם), Eze. 7:19—(1) *intestines*, מֵעֵי בֶטֶן "the bowels of the womb" (for יֹצֵא מִמְּעֵי אִמּוֹ), to come forth from any one's bowels, to be descended from any one, Gen. 15:4; (25:23); 2 Sa. 7:12; 16:11.

• For 4564 see Strong.

(2) *the belly*, Jonah 2:1; specially used of *the womb*. Genesis 25:23; Ruth 1:11, מֵעַי בָנִים "are there yet sons in my womb?" מִמְּעַי אִמִּי "from my mother's womb," Isa. 49:1; Psalm 71:6. Once used of the external belly, Cant. 5:14 (comp. Dan. 2:32).

(3) *the breast, the heart*, figuratively, *the inmost soul*. Job 30:27; Lam. 1:20; Cant. 5:4; Isaiah 16:11; Psalm 40:9, תּוֹרָתְךָ בְּתוֹךְ מֵעָי "thy law is in the midst of my bowels," i. e. set deeply in my soul. Compare רַחֲמִים.

(B) מְעִים *the bowels*. So in the difficult passage, Isa. 48:19, which I would thus explain, "thy seed shall be as the sand, וְצֶאֱצָאֶיךָ כְּמְעֹתָיו and the offspring of thy bowels is (that of) its bowels," sc. of the sea (verse 18); for the more full וְצֶאֱצָאֶיךָ כְּמְעֹתָיו, i. e. as the fishes of the sea sprung up in its bowels. מְעֹת is i. q. מְעִים, but the feminine form indicates a figurative use. Ill rendered by the ancient versions מִמְּעוֹתָיו *as its small stones*, sc. of sand, which is commonly defended by comparing Chaldee מְעָא a small coin, obolus (perhaps a small stone), and the Arabic مَعَاءَة, which denotes *a scruple of conscience*, not *a small stone*.

4577 * מְעָה or מְעָא Chald. only in pl. i. q. Hebr. מְעִים A, *a*, *the belly*, here *the external*, Dan. 2:32.

4580 מְעוֹג m. i. q. עוּג *a cake*, 1 Ki. 17:12; compare verse 13. Pa. 37:16, לְנַי מְעוֹג "cake-buffoons," parasites, see עוּג.

4561 מָעוֹז more rarely מָעֻז (with Kamets impure) suff. מְעוּזִּי, מְעֻזִּי, pl. מְעוֹזִים (from the root עוּז to be strong), m. *a strong or fortified place, a defence, a fortress*, Jud. 6:26; Dan. 11:7, 10, etc. אֲנִי מָעוֹז "the fortified cities. Isaiah 17:9; 23:4, מְעוֹז יָם "the fortress of the sea," i. e. Tyre. Ezc. 30:15, מְעוֹז מִצְרַיִם "the God of fortresses;" Dan. 11:38; used of some Syrian deity obtruded on the Jews, by Antiochus Epiphanes, perhaps *Mars*. [This entirely turns on the question whether the prophecy relates really to Antiochus Epiphanes.] Figuratively, Psa. 60:9, "Ephraim (is) מָעוֹז רֹאשִׁי the defence of my head," i. e. my helmet. Prov. 10:29, "the way of God (is) the defence of the upright," i. e. religion, piety. Used of a refuge, Isa. 25:4; figuratively, of Jehovah, Psa. 37:39; 43:2. As to the form מְעֻזָּתָיִךְ see the Etym. Ind.

4582 מָעוֹךְ (perhaps "oppression," from the root עָשַׁק, ["a girdle of the breast?"]), [*Maoch*], pr. n. m. 1 Sa. 27:2; compare מַעֲכָה No. 2, *a*.

4591 מָעוֹן m. (from the root עוּן) pl. מְעוֹנִים 1 Ch. 4:41. 4583

(1) *a dwelling*—(*a*) of God, used of the temple, Ps. 26:8; of heaven, Ps. 68:6; Deu. 26:15.—(*b*) of wild beasts, *a den*, Nah. 2:12; Jer. 9:10; 10:22; 51:37. Acc. in one's dwelling, like בַּיִת at home, 1 Sa. 2:29, 32. Used of *a refuge*, Ps. 90:1.

(2) [*Maon*], pr. n.—(*a*) of a town in the tribe of Judah, Josh. 15:55; 1 Sam. 25:2, in the vicinity of which was מִדְבַּר מָעוֹן 1 Sa. 23:24, 25.—(*b*) of an Arabian tribe, in Jud. 10:12 connected with the Amalekites, Sidonians, and Philistines, in 2 Ch. 26:7 with the Arabs, properly so called; plur. מְעוֹנִים 2 Ch. loc. cit.; and 1 Ch. 4:41 מְעוּנִים. There still exists *Maʻin* (معين), a town with a fortress in Arabia Petræa, by the south of the Dead Sea; See Seetzen, in v. Zach's Monatl. Corresp. xviii. p. 382; and Burckhardt's Travels in Syria, p. 794, German trans.; and my notes, p. 1069. The Minæi of Arabia are altogether different from these, as was shown by Bochart, Phaleg. ii. 23. [This place appears rather to be *Maʻin* معين in the south of Judea, Rob. ii. 193.]—(*c*) m. 2 Ch. 9:15.

מְעוֹן see מָעוֹן. see 1010

מְעוֹנָה & מְעֹנָה f. of the preceding, *habitation*, Jer. 21:13—(*a*) of Jehovah, the temple, Psa. 76:3. —(*b*) of wild beasts, *a cave*, Ps. 104:22; Am. 3:4. (*c*) *an asylum, a refuge*, Deu. 33:27. 4585

מְעוֹנִים m. [*Mehunim, Mevnim*], pr. n.—(1) see מָעוֹן No. 2, *b*.—(2) Ezr. 2:50; Neh. 7:52. 4586

מְעוֹנָתִי see מְעוֹנָתִי "habitations of Jehovah" ["my habitations"]), [*Mehonothai*], pr. n. m. 1 Ch. 4:14. 4587

מְעוֹף m. *darkness*, Isa. 8:22; from the root עוּף. 4588

מְעוֹר m. plur. מְעוֹרִים *pudenda*, Hab. 2:15; from the root עור No. II, Arab. عرى i. q. عَرِيَ to be naked. 4589

מְעוֹת see מְעוּמָה. see 4581

מְעוֹנְיָהוּ & מְעַנְיָהוּ ("consolation of Jehovah" from the root עָנָה עָנָה).[*Maaniah*], pr. n. m. 1 Ch. 24:18; Neh. 10:9. 4590

מְעִטִּים—(1) Arabic مَعَطَ to be smooth naked, hence TO BE POLISHED, SHARP; see מַעְטָד; transp. עטם prob. to scrape, to scrape off (comp. معس to rub, also מָעַס, since ע and ר are kindred letters to each other), whence מָעוֹר prop. a scraping, scrap (ris Θρυξ, ἐρίπιον), hence a little. Hence comes the denom.— 4591

(2) *to be little, few*. Lev. 25:16, לְפִי מִסְפַּר הַשָּׁנִים "according to the fewness of the years," Ex. 12:4; Neh. 9:32; also *to be made few, to be diminished*, Ps. 107:39; Isa. 21:17; Pro. 13:11.

Pizl. מִעֵט intrans. i. q. Kal, Ecc. 12:3.

Hirsu, הִקְטִיעַ—(1) *to make few, to diminish*, Levit. 26:16; Num. 26:54; 33:54; Jerem. 10:24, אַל תַּמְעִיטֵנִי "lest thou make me (the people) few," or "diminish me;" Eze. 29:15.

(2) *to make, or do anything a little, or in a slight degree* (stout in geringer Menge, in geringem Maasse thun). Num. 11:32, הַמַּמְעִיט אֶת עֲשֶׂרֶת חֳמָרִים "he who had (gathered) a little, had gathered ten homers." Exod. 16:17, 18; 2 Ki. 4:3, "borrow empty vessels הַמְעֵט אַל תַּמְעִיטִי sc. לִשְׁאֹל (borrow) not a few." Specially *to give few*, Num. 35:8; Exod. 30:15. [Hence the following words.]

4592 מְעַט, once מִשְׁ 2 Chron. 12:7, pr. a scraping (see the root, No. 1). Hence *a little*. Construed—

(*a*) as a substantive, followed by a genit. of the noun מְעַט מַיִם *paulum aquæ*, a little water, Gen. 18:4; 24:17, 43. מְעַט אֹכֶל a little food, Gen. 43:2; as else put after in the genitive, as מְעַט כֶּסֶף a few men, Deu. 26:5. עֹזֶר מְעַט a little help, Dan. 11:34. It is also joined with nouns by apposition. Isa. 10:7, גּוֹיִם לֹא מְעַט "nations not a little," i. e. not a few; here, by litotes, many.

(*b*) as an adverb, *a little*, Ps. 8:6; of time, *a little while, for a little*, Ruth 2:7; Psa. 37:10; *shortly, presently*, Hosea 8:10; Hagg. 2:6; of space, *a little*, 2 Sam. 16:1. מְעַט מְעַט *you à pen, little by little*, Exod. 23:30; Deut. 7:22. מְעַט is it but *a small thing to you?* Num. 16:9; Eze. 16:20, הַמְעַט מִזְּנוּתָיִךְ "was this of thy whoredoms but little?" Rarely—

(*c*) it stands as an adjective, *small, few*, Num. 13:18; 26:54; plur. מְעַטִּים a few, Ps. 109:8; Ecc. 5:11.

With Caph prefixed.—(1) *nearly, almost, within a little*, Gen. 26:10; Ps. 73:2; 119:87.

(2) *shortly*, Psa. 81:15; 94:17; *quickly, suddenly*, Psalm 9:13; Job 32:22. כִּמְעַט shortly that, *for scarcely*, Cant. 3:4; comp. ד let. B, No. 3.

(3) i. q. מְעַט but intensive; *very little* (see ד B, No. 4), *bow ὀλίγον*, Prov. 10:20; 1 Chron. 16:19, "a few men (even) כִּמְעַט very few;" Psa. 105:12; *very little*, 2 Sam. 19:37.

4593 מַעֲטָד f. מַעֲטָדָה adj., Eze. 21:20; *smooth*, and hence *polished, sharp* (of a sword), i. q. מַלָּט verses 15, 16; see the root מְעַט No. 1.

4600 מַעֲטֶה m. (from the root עָטָה) *a veil, a garment*. 4594
Isa. 61:3.

מַעֲטָפָה f. (from the root עָטַף No. I), *a cloak*, or rather *a large tunic* put over the one commonly worn, reaching to the hands and feet; compare מְעִיל, Arabic عِطَاف and عَطَفَ id. Isaiah 3:22. See Schrader, De Vest. Mul. Hebr. p. 235. 4595

מְעִי m. *a heap of ruins, ruins*, i. q. עִי, pr. עָיִי from the root עָיָה, Isa. 17:1. The prophet used an unaccustomed form in order to allude to the preceding מְעִיר. 4596

מְעִי (perhaps "σκληρόχειρ, ἰδιόχειρ;" comp. מָעַס, [*Maai*], pr. n. m., Neh. 12:36. 4597

מְעִיל m. *an upper garment*; an exterior tunic, wide and long, reaching to the ancles, but without sleeves; see 2 Sa. 13:18; compare Braun. De Vest. Sacerd. II. 5; Schrader, De Vest. Mulierum, Hebr. p. 267; Hartmann's Hebräerin, vol. iii., p. 512. It was worn by women (2 Sam. loc. cit.); by men of birth and rank, Job 1:20; 2:12; by kings, 1 Sa. 15:27; 18:4; 24:5, 12; by priests, 1 Sam. 28:14; specially by the high priest, with the ephod put over it, whence מְעִיל הָאֵפוֹד Ex. 28:31; 39:22. (The origin is not clear. It is not, however, improbable that the root מָעַל had the primary power of *covering*; hence *of acting covertly*, astutely, perfidiously; compare גָּזַר No. I, and the remarks there made.) 4598

מְעַיִם and Chald. מְעִין *bowels*, see מעה. see 4578 on p. 491

מַעְיָן constr. מַעְיַן and post. with Vav parag. מַעְיָנוֹ Ps. 114:8; with suff. מַעְיָנִי Hos. 13:15; plur. מַעְיָנִים constr. מַעְיְנֵי, and מַעְיָנוֹת, constr. מַעְיְנוֹת m. denom. from עַיִן with Mem formative. 4599

(1) *a place irrigated with fountains*, Psa. 84:7 (compare as to this place under the word נַחַל).

(2) *a fountain* itself, i. q. עַיִן (Syr. ܡܥܝܢܐ id.) Gen. 7:11; 8:2. Metaph. it appears to indicate the greatest joy, pleasure, delight, Pa. 87:7.

מְעִינַיִם 1 Ch. 4:41 כתיב i.q. מְעוֹנִים, see מָעוֹן 2, *b*. see 4564

מָעַךְ TO PRESS, TO PRESS UPON. Part. pass. מָעוּךְ an animal castrated *by pressing* or *bruising the testicles*, Lev. 22:24. 1 Sa. 26:7, וְחֲנִיתוֹ מְעוּצָה בָאָרֶץ "his spear was pressed into (i. e. fixed in) the ground." 4600

Pual, *to be pressed*, used of the breasts immodestly pressed, Ecc. 23:3. Hence pr. n. מְעֻנַי, and—

4601 מַעֲכָה Joh. 13:13 ("oppression"), [*Maachah*], pr. n.—(1) of a town and region at the foot of Hermon, near Geshur, a district of Syria (see וְאֵת and וּמִשְׁרֵי No. 1), 2 Sam. 10:6, 8; Deut. 3:13. Hence the neighbouring tract of Syria was called 4602 אֲרַם מַעֲכָה 1 Ch. 19:6. Gent. noun מַעֲכָתִי Deu. 3:14; Josh. 12:5; 13:11; 2 Ki. 25:23. Comp. בֵּית מַעֲכָה and אָבֵל בֵּית מַעֲכָה.

(2) of several men—(*a*) 1 Ki. 2:39; 1 Ch. 11:43; 27:16; called also מָעָךְ, which see.—(*b*) Gen. 22:24; where however the sex is doubtful,—and of women, as—(*c*) the wife of Rehoboam, 1 Ki. 15:2; 10:13; 2 Chron. 11:20; called also, 13:2, מִיכָיָהוּ.—(*d*) 2 Sa. 3:3.—(*e*) 1 Ch. 2:48.—(*f*) 1 Ch. 7:15, 16.

4603 מָעַל fut. יִמְעַל Pro. 16:10, and יִמְעֹל Lev. 5:15.

(1) TO ACT TREACHEROUSLY, TO BE FAITHLESS, Pro. 16:10; 2 Ch. 26:18; 29:6, 19; Neh. 1:8. מָעַל בַּיהוָה to sin against Jehovah, to turn aside from him, Deut. 32:51; often in this phrase, מָעַל מָעַל בַּיהוָה 1 Ch. 5:25; 10:13; 2 Ch. 12:2.

(2) followed by ב of the thing, *to take* anything *by stealth*, Josh. 7:1; 22:20; 1 Ch. 2:7. (Simonis compares מָעַל to whisper, to backbite; the idea of which is too foreign to this verb; and מַעַל perfidy, fraud; which is from the root מָעַל. The signification No. 2, is more closely resembled by מָעַל to seize, to take by stealth. The primary signification of the root seems to be that of *covering*; whence מָעַל; hence *to act covertly*, unless indeed it be regarded that מָעַל is a secondary root, taken from the noun מַעַל *the upmost* (compare under עֵת, עֵתֵת), prop. therefore, *to be over* or *above* anything, *to possess, to have in one's power*, ben Uzziertem madren, sich bemächtigen; compare Æthiop. of similar origin, ዐለለ: to tyrannise, to rebel; and also the Hebrew בָּעַל.) [This latter conjectural formation is rejected in Thes.]

Hence מְעִיל, and—

4604 I. מַעַל masc. *perfidy, treachery* (against God), *sin*, Job 21:34; elsewhere only in the phrase מַעַל בְּ, see the examples cited above.

4605 II. מַעַל masc. (formed from מָעָה, from the root עָלָה), prop. *higher, the higher part*; hence as an adv. *above*. (This word may be suspected to be the same as מַעַל No. I, see the etymological note on the root מָעַל.)

Only found with the prefixes and affixes—

(1) מִמַּעַל *from above*, Isaiah 45:8, and *above* (comp. מִן No. 3, c), Deu. 5:8; Am. 2:9; Job 18:16. Followed by ל, מִמַּעַל לְ—(*a*) *above, upon* (sheltath tou etous), as Gen. 22:9, מִמַּעַל לָעֵצִים "upon the wood." Dan. 12:6, מִמַּעַל לִשְׁתֵי שְׂאֹר "upon the water of the river."—(*b*) *near, by*, Isa. 6:2, "the seraphs stood לְ מִמַּעַל," LXX. κύκλῳ αὐτοῦ. Comp. לְ used of people accompanying a leader, Ex. 18:13, 14; Jud. 3:19; especially Job 1:6.

(2) with ה local, מַעְלָה—(*a*) *upwards*, 1 Ki. 7:31. מַעְלָה upwards more and more, Deu. 28:43.—(*b*) *farther, more*, 1 Sa. 9:2; used especially of time, Nu. 1:20; also, *onward*, 1 Sa. 16:13.

(3) לְמַעְלָה—(*a*) *upwards*, Isa. 7:11; Ecc. 3:21; Ezek. 1:27. מִלְּמַעְלָה 41:7. Followed by a noun, Ezra 9:6, לְמַעְלָה רֹאשׁ "over the head."—(*b*) *beyond*, 1 Ch. 23:27; 2 Ch. 31:17. Opp. to לְמַטָּה. לְמַעְלָה over any thing, i. e. *besides* that which, 1 Ch. 29:3. שׂוּם לְמַעְלָה unto a high degree, i. e. *in a higher degree, exceedingly*, 2 Chron. 26:10; 17:12; 26:8.

(4) מִלְּמַעְלָה *from above*, Gen. 6:16; 7:20; Ex. 25:21; 26:14; 36:19; Josh. 3:13, 16.

מַעֲלֶה Chald. plur. מַעְלַיָּא *the place of entrance*, i. e. *setting* (of the sun), Dan. 6:15; from the root עָלַל, to enter. 4606

see 5921 on pp. 629 & 630

מַעֲלָל see מָעַל. – – –

there is said more explicitly לְמַעַן תְּהִלָּתִי ... וּלְשֵׁמִי "because of my name ... and my glory," Isa. 48:9; compare לְמַעַן שְׁמוֹ Ps. 79:9, which is immediately explained, עַל דְּבַר כְּבוֹד שְׁמֶךָ "on account of the glory of thy name," and 106:8, לְמַעַן לְהוֹדִיעַ גְּבוּרָתוֹ "for his name's sake, that he might shew forth his power." There is a different sense of this phrase in 1 Ki. 8:41, "the stranger who comes from a land that is very far off לְמַעַן שְׁמֶךָ because of thy name," i. e. to see thy glory. In the Psalms God is not unfrequently said or besought to do something "because of his enemies" Ps. 8:3; or because of the enemies of the Psalmist, Ps. 5:9; 27:11; 69:19, i. e. that they may be put to shame, as though it were לְמַעַן יֵבֹשׁוּ.—Followed by an inf. with the intent that, Am. 9:7; Jer. 7:10; 44:8; Deut. 29:18. In some instances interpreters have preferred understanding לְמַעַן of the event, rather than of the intent, rendering it *so* (i. e. with the result) *that*; but in this way the force of the language is wantonly destroyed. The idea of purpose or intent is always to be preserved, Am. loc. cit. "a father and son go in unto the same girl (harlot) לְמַעַן חַלֵּל אֶת־שֵׁם קָדְשִׁי in order to profane my holy name," that is, with such atrocity and wantonness of wickedness do they advisedly, as it were, provoke the divine punishment; or, to use the Hebrew proverb, they draw punishment with cords of wickedness (Isaiah 5:18). Compare letter B, and see the observations of Fritzsche on the part. *iva*, on Matth. p. 837.

(B) לְמַעַן אֲשֶׁר Gen. 18:19; Lev. 17:5; Nu. 17:5; Deu. 20:18; 27:3; Josh. 3:4; 2 Sa. 13:5, etc., and without אֲשֶׁר: לְמַעַן conj. *to the end that*, followed by a fut. Gen. 27:25; Ex. 4:5; Isa. 41:20; and so in all the instances. The following are some as to which doubts have been raised by interpreters. Gen. 18:19, כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה "for I have known (chosen) him (Abraham) that he may command," etc. see יָדַע 7, *b*. Isaiah 66:11, "be glad with Jerusalem לְמַעַן תֵּינְקוּ וְהִתְעַנַּגְתֶּם that ye may suck and be satisfied," etc. The meaning is, Declare yourselves as rejoicing with Jerusalem that ye may be admitted into fellowship of her joy and abundance. Hos. 8:4, "they make for themselves idols לְמַעַן יִכָּרֵת that they may be destroyed," they rush, as it were, prone to their own destruction. Ps. 30:13, "thou hast turned my mourning into dancing.....13. that my heart may extol thee;" God is said to have done this Isa. 28:13; 36:12; 44:9; Jer. 27:15; where some incorrectly understand לְמַעַן of the event, see a little above at the end of letter A. Τελικῶς are the words also to be taken, Ps. 51:6, "against thee only have I sinned ... לְמַעַן תִּצְדַּק בְּדָבְרֶךָ that thou mayest be just in thy sentence;" to this end have I sinned that thy justice may be shewn forth [Rather perhaps, I make the confession to this end, etc.]

4617 מַעֲנֶה m. (from the root עָנָה No. II.)—(1) *reply, answer*, Job 32:3, 5; Proverbs 15:1, 23; hence—(*a*) *hearing* and *answering* of prayers, Prov. 16:1. —(*b*) *contradiction, refutation*, Job 32:3, 5.

(2) *purpose, intent*, whence the abbreviated מַע. Prov. 16:4; compare Arab. مَعْنًى to purpose.

4618 מַעֲנֶה f. (from the root עָנָה No. II. to labour hard), *a furrow*, Ps. 129:3 כתיב; 1 Sa. 14:14.

4618 מַעֲנִית f. id. Ps. 129:3 קרי.

see 4585 מַעֲלָה f. *an abode*, see מְסִלָּה.

† מָעַן an unused root; root معن *to be angry*, whence—

4619 מַעַן ("wrath") [*Mans*], pr. n. m. 1 Ch. 2:27; compare אֲחִימָעַן.

4620 מַעֲצֵבָה f. (from the root עָצַב) *pain, affliction*, Isa. 50:11.

4621 מַעָצֶה m. *an axe*, Isa. 44:12; Jer. 10:3. (Arab. معضد id.). Root עָצַה.

4622 מַעְצוֹר m. (from the root עָצַר) *restraint, hindrance*, 1 Sa. 14:6.

4623 מַעְצֹר m. (from the root עָצַר) *restraint*, Prov. 25:28.

4624 מַעֲקֶה m. (from the root עָקָה, Arab. عقو to hold back), *a parapet*, surrounding a flat roof, to hinder any one from falling off, Deu. 22:8.

4625 מַעֲקַשִּׁים m. pl. (from the root עָקַשׁ) *tortuous things, tortuous ways*, Isa. 42:16.

4626 מַעַר m. for מְעָר (from the root עָרָה)—(1) *nakedness, pudenda*, i. q. עֶרְוָה Nah. 3:5.

(2) *a naked space*, i. e. *void space*. 1 Ki. 7:36, מִסְפַּר אִישׁ "for the space of each one" (of the borders).

4627 I. מַעֲרָב m. (from the root עָרַב No. I. 2) *articles of merchandize*, which are interchanged, bartered. Ezekiel 27:9, 27, מַעֲרָבֵךְ עִירֵי מַעֲרָבֵךְ "those who exchange thy merchandise;" Ezek. 27:13, 17, 19, 27 (beginning), 33, 34. [In some of ite occurrences it appears to mean "*a fair* or *market*." Thes.]

4628 II. מַעֲרָב m. (from the root עָרַב No. II), *the West*, the part where the sun sets, Psalm 75:7; 103:12; 107:3; Isa. 43:5. [Found also with ה local, *westward*, 1 Ch. 26:30; and with prefix ל on the west, 2 Ch. 32:30.]

4628 מַעֲרָבָה f. i. q. מַעֲרָב No. II., *the West*, Isaiah 45:6.

4629 מַעֲרֶה m. (from the root עָרָה), *a naked place*, i. e. a plain or field devoid of trees, Jud. 20:33. Comp. Arab. عَرًى that which surrounds a city; prop. a naked tract around it.

4630 מַעֲרוֹת pl. f., 1 Sa. 17:23 כתיב, prob. an incorrect reading for מַעֲרָכוֹת, which is in קרי, unless perhaps we compare the Arab. عَرْوَة a band of men.

4631 מְעָרָה f. constr. מְעָרַת plur. מְעָרוֹת *a cave*; Arab. مَغَارَة Gen. 19:30; 1 Sam. 24:4, 8; and frequently; from the root עָרַר No. III. Josh. 12:4, some take as a pr. n. Vulg. *Maarah*: [E. V. *Mearah*].

see 6206 מַעֲרִיץ m. (from the root עָרַץ part. Hiph.), *that which causes reverential fear*, Isa. 8:13.

4633 מַעֲרָךְ m. (from the root עָרַךְ), *disposing, counsel*. Prov. 16:1, מַעַרְכֵי־לֵב "the counsels of the heart."

4634 מַעֲרָכָה pl. מַעֲרָכוֹת f.—(1) *disposing, ranging in order*. מַעֲרֶכֶת עֹרֶת lamps ranged in order (of the holy candlestick), Exod. 39:37; specially—

(2) *a pile* of wood upon the altar, Jud. 6:26 (compare the verb, Gen. 22:9); of the shew-bread, Levit. 24:6.

(3) *a battle set in array*, 1 Sam. 4:16; 17:22, 48.

4635 מַעֲרֶכֶת f.—(1) *a pile*, as of the shew-bread set before Jehovah in the temple, Levit. 24:6; whence לֶחֶם הַמַּעֲרֶכֶת in the later books, i. q. in the older, לֶחֶם הַפָּנִים Neh. 10:34; also without לֶחֶם 2 Chr. 2:3; also מַעֲרֶכֶת לֶחֶם 2 Ch. 13:11. שֻׁלְחַן הַמַּעֲרֶכֶת the table on which the loaves were placed, 2 Ch. 29:18.

(2) [" Plur."] *a battle set in array*, an army, 1 Sam. 17:8.

4636 מַעֲרֻמִּים m. plur. *nakednesses, for* coner. *the naked*, 2 Chron. 28:15; from the root עָרַם No. I.

4637 מַעֲרָצָה f. *sudden terror*, hence *violence*, Isa. 10:33; from the root עָרַץ *to terrify*.

4638 מַעֲרָת (i. q. מְעָרָה, מְעַר "a place naked of trees"), [*Maarath*], pr. n. of a place in the mountains of Judah, Josh. 15:59.

4639 מַעֲשֶׂה m. constr. מַעֲשֵׂה, with suff. מַעֲשָׂיו plur. מַעֲשִׂים Gen. 20:9, etc.; and suff. מַעֲשָׂיו Ecc. 2:4, 11; a form which is also used with a singular sense (see מְלָכִים and Hebrew Gramm. § 90, 9, note); Ps. 45:2, מַעֲשָׂיךָ plur. Ps. 66:3; 92:6; sing., Ex. 23:12; מַעֲשָׂיו plur., Ps. 103:22; sing., 1 Sam. 19:4; מַעֲשֵׂיהֶם plur., and sing., Gen. 47:3.

(1) noun of action of the verb עָשָׂה, *that which any one makes or does*, בַּת עֲשׂוֹת, Gr. Schult. Gen. 47:3, מֵהַמַּעֲשֶׂיךָ "what is your business?" 1 Chr. 23:28, מְלֶאכֶת עֲבֹדַת בֵּית יְהוָה (literally the Ben-publicist) "performance of the Temple service." Ex. 5:4, "why do ye call away the people מִמַּעֲשָׂיו from their business?" Exod. 46:1, יְמֵי הַמַּעֲשֶׂה (six) days of business," work; opposed to the sabbath. Hence used of *the whole course of action*, almost i. q. יֶרֶךְ. Ex. 93:24, לֹא חַבָּשָׂה כְּמַעֲשֵׂיהֶם "thou shalt not act like them" (Gentiles); 18:20; Lev. 18:3; Mic. 6:16; Eccl. 4:3, "who has not seen הָרָעָה מַעֲשֵׂה the evil course of action under the sun." Absol. of an evil course of action, Job 33:17.

(2) *a deed, an action* (דֹּעֶשׂ)—(*a*) of God, Jud. 2:10; Ps. 86:8.—(*b*) of men (דּוֹעֲשִׂים דֹּעֶשׂ), chiefly in a bad sense. Gen. 44:15, מָה הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר "what is this deed which ye have done?" Pl., Gen. 20:9; 1 Sa. 8:8; 2 Ki. 23:19; Ecc. 1:14. Absol. of *an evil deed*. 1 Sam. 20:19, מַעֲשֶׂה "in the day of that deed," namely, when Saul sought to slay David. (Others take it to be, in the working day; opp. to the feast day)

(3) *work*, which any one produces.—(*a*) of God. מַעֲשֵׂה יָדָיו the things which God made with his hands, (fingers, Ps. 8:7), his works, (used of heaven, earth, animals), Psal. 8:7; 19:2; 103:22. In sing. מַעֲשֵׂה יְהוָה Isa. 5:19; 10:12; 28:21; Psal. 64:10; and מַעֲשֵׂה יָדַי Isa. 5:12; 29:23. Pss. 28:5, *work of God*, especially used of the judgment of God against the wicked; compare פֹּעַל.—(*b*) of men. מַעֲשֵׂה יְדֵי אָדָם the work of men's hands, often said of idols, Deu. 4:28; Ps. 115:4; 135:15. Specially used of artificial work, as מַעֲשֵׂה חוֹשֵׁב work woven in many colours, damask, Ex. 26:1, 31; מַעֲשֵׂה רֹקֵחַ net work, Exod. 37:4. On the other hand, 2 Chron. 16:14, מַעֲשֵׂה with an artificial compound of spices. Once used of the *work* of a poet (*ποίημα*), Psalm 45:2.—Metaph. also of *the fruit* of anything. Isa. 32:17, מַעֲשֵׂה הַצְּדָקָה "the work (i. e. the fruit) of righteousness (is) peace."

(4) what is produced by labour, *property, goods*, i. q. לְקִנְיָן No. 2. Isa. 26:12, לְקִנְיָנֵנוּ "all our

goods." Specially used of fruits, corn, etc., Exod. 23:16; of cattle, 1 Sa. 25:2.

4640 מַעֲשִׂי (contr. for מַעֲשִׂיָהוּ "work of Jehovah"), [*Maasiai*], pr. n. m. 1 Ch. 9:12.

4641 מַעֲשֵׂיָה & מַעֲשִׂיָהוּ ("work of Jehovah"), [*Maaseiah*], pr.n. of several men, Jer. 21:1 (comp. 37:3); 29:21; 35:4; 1 Ch. 15:18, 20; 2 Ch. 23:1.

•4643 מַעֲשֵׂר m. const. st. מַעְשַׂר, with suff. מַעְשָׂרִי, plur. מַעְשָׂרוֹת (from the noun עֶשֶׂר, עָשָׂר), *tithes*, Gen. 14: 20; Deu. 14:23, 28; 26:12. מַעְשַׂר מַעְשָׂרוֹת "tithes of tithes," Neh. 10:39. שְׁנַת הַמַּעְשֵׂר "the year of tithe," every third year, in which the tithes were to be used in providing hospitable entertainments at home, Deu. 26:12.

4642 מַעֲשָׂקוֹת f. plur. (from the root עָשַׂק to oppress), *oppressions, forcible exactions*, Pro. 28:16.

4644 מֹף pr. n. *Memphis*, a city of Egypt, Hos. 9:6; elsewhere called נֹף Isa. 19:13; Jer. 2:16; the ruins of which, although small, are found on the western bank of the Nile, to the south of Old Cairo; called by the Copts, ⲙⲉⲙⲫⲓ; in Sahidic, ⲙⲉⲙⲫⲓⲥ, also ⲙⲉⲙⲫⲓⲥ; in the Rosetta inscriptions, page 5, as commonly read *panos*), from which forms the Hebrew name, as well as the Gr. *Μέμφις*, and the Arab. منف are easily explained. The etymology of the Egyptian name is thus spoken of by Plutarch (De Iside et Osiride, p. 368), *τὸν μὲν οὖν Μέμφει οἱ μὲν ὅρμον ἀγαθῶν* (compare ⲙⲉⲙ, full, and ⲙⲛⲧⲣ good) *ἐρμηνεύουσι, οἱ δ' ὡς τάφον Ὀσίριδος* (compare ⲙⲉⲙ sepulchre, and ⲫⲓⲥ=*εἰσφέρω*, an epithet of Osiris), both of which are applicable to Memphis, the sepulchre of Osiris, and the Necropolis of the Egyptians; and hence, also, the gate of the blessed, since burial was only allowed to the good. See Jablonskii Opusc. edit. te Water, t. i. page 137, 150, 179; t. iii. page 131; Creuzeri, Commentati. Herodot. § 11, page 105, seq.; Champollion, l'Egypte sous les Pharaons, i. page 363; my Comment. on Isa. loc. cit. [But see Thes. on this word and its hieroglyphic form, as shewn by Dr. Thomas Young.]

4645 מַעֲצֵבָה m. (from the root עָצַב), *violence, blow*; hence used of one on whom it is laid, Job 7:20.

4646 מַפּוּחַ m. (from the root נָפַח) Job 11:20, מַפַּח נֶפֶשׁ "breathing out of the soul" (compare נָפַח נֶפֶשׁ Jer. 15:9, and Job 31:39).

4647 מַפּוּחַ m. (from the root נָפַח), *the bellows* of a blacksmith, Jer. 6:29. ["Arab. منفاخ id."]

4648 מַפֶּצֶת & מְפִיצֹשֶׁת (contr. from מִפְצֹא בֹשֶׁת according to Simonis, "exterminating the idol"), [*Mephibosheth*], pr. n. m.—(1) 2 Sa. 21:8.—(2) 2 Sa. 4:4; 9:6.

4649; see 8206 4650 מַפַּיִם see מִפַּיִם.

מַפָּץ m. (prop. part. Hiphil, of the root פּוּץ to break in pieces), *a hammer, mace, maul*, as a weapon, Pro. 25:18. Compare מְפוּץ.

4651 מַפָּל m. (from the root נָפַל to fall).—(1) *what falls off*; Am. 8:6, מֶפֶל בַּר "what falls off from corn," husk. Hence—

(2) *something pendulous, loose*; (the Roman poets also used *cadere* of things which hung loosely; see Gronov. ad Stat. Sylv. 3:8); Job 41:15, מַפְלֵי בָשָׂר "the pendulous parts of his flesh," on the belly of the crocodile, flabby parts (tit Mammas).

4652 מַפְלָאָה f. (from the root פָּלָא), only in pl. מַפְלָאוֹת *miracles*, Job 37:16, i. q. נִפְלָאוֹת. The poet [inspired writer] has used this rarer form on account of the word of similar sound מַפָּלָיו in the other hemistich.

4653 מַפְלָגָה f. (from the root פָּלַג), *a division, class*, 2 Ch. 35:12.

4654 מַפָּלָה f. Isa. 17:1, and מַפֵּלָה Isa. 23:13; 25:2 (from the root נָפַל), *fallen buildings, ruins* ["Syr. ܡܦܠܬܐ"].

4655 מִפְלָט m. (from the root פָּלַט), *escape*, Psalm 55:9.

4656 מַפֶּלֶצֶת f. (from the root פָּלַץ), *an idol*, so called from its being an object of fear, 1 Ki. 15:13; comp. ܦܠܨ, an idol, from the root ܦܠܨ to fear.

4657 מִפְלֶשׂ m. (from the root פָּלַשׂ Piel, to weigh, to balance), *balancing* (of clouds), Job 37:16.

4658 מַפֹּלֶת f. (from the root נָפַל).—(1) *fall, ruin* of a man, Prov. 29:16; of a kingdom, Eze. 26:15, 18; 27:27; 31:16.

(2) *what falls down*, Eze. 31:13 (of a fallen trunk).

(3) *a corpse*, like *cadaver*, a *cadendo*, and πτῶμα from πίπτω, Jud. 14:8.

4659 מִפְעָל m. Pro. 8:22, and מִפְעֲלָה f. (from the root פָּעַל), Ps. 46:9; 66:5; *a work* (of God).

see 4156 on p. 470 4660 מִפְעֶשֶׂת see מִעְשֶׂת.

מִפְרָץ m. (from the root פָּרַץ), *a bruising*, or *breaking in pieces*, Exz. 9:2.

4661 מַצִּין masc. (prop. part. Hiph. from the root נָצַץ to bruise, pound), *a hammer*, Jer. 51:20; comp. מְצִיץ.

4662 מִפְקָד m. (from the root פָּקַד).—(1) *numbering* (of people), 2 Sa. 24:9.

(2) *a commandment, mandate*, 2 Ch. 31:13.

4663 מִפְקָד (3) *an appointed place*, Exe. 43:21; שְׁנֵי מִפְקְדֵי הַבַּיִת [*Miphkad*], pr. n. of one of the gates of Jerusalem, Neh. 3:31.

4664 מִפְרָץ m. (from the root פָּרַץ), *a port*, prop. a break of the shore, Jud. 5:17. (Arab. فرضة a recess of a river where water is drawn, also a station of ships.)

4665 מִפְרֶקֶת f. (from the root פָּרַק), *the neck, vertebra of the neck*, 1 Sa. 4:18; Chald. פָּרְקָא id.; Syr. ܦܪܩܐ *vertebra*.

4666 מִפְרֶשׂ m. (from the root פָּרַשׂ).—(1) *spreading out, expansion*, Job 36:29.

(2) *sail* (of a ship), Exe. 27:7. [This meaning is not given in Thes.]

4667 מִפְשָׂעָה f. (from the root פָּשַׂע), *a step*; hence, *the part of the body where it divides towards the feet*, 1 Ch. 19:4; a more decent word for שָׁתָה in the parallel place, 2 Sa. 10:4.

4668 מִפְתָּח m. (from the root פָּתַח), *a key*, Jud. 3:25; Isa. 22:22.

4669 מִפְתָּח m. (from the root פָּתַח to open), *an opening*; Pro. 8:6, "the opening of my lips," what my lips utter.

4670 מִפְתָּן m. (from the root פָּתַן), *a threshold*, 1 Sa. 5:4, 5; Eze. 9:3; 10:4, 18.

see 4671 on p. 456 4672 מְצָא see מָצָן.

מָצָא 1 pers. מָצָאתִי, and מָצוֹא Nu. 11:11; fut. יִמְצָא, imp. מְצָא, inf. מְצֹא with suffix מְצָאָם (for מְצָאוֹם) Gen. 39:20; part. מֹצֵא once מוֹצֵא (in the manner of verbs לה); Eccles. 7:26; fem. מוֹצֵאת 2 Sa. 18:22; Cant. 8:10.

(1) TO COME TO, i.e. TO ATTAIN TO, TO ARRIVE AT anything, followed by ב Job 11:7 (Ch. and Syr. מְטָא, ܡܛܐ id., Æth. ጸተወ: to come), hence *to obtain, to acquire, to receive*, with acc. of the thing. Gen. 26:12, "Isaac in that year received a hundred measures," i.e. he made in the harvest a hundredfold. 2 Sa. 20:6, הֵן יִמְצָא לוֹ עָרִים בְּצֻרוֹת "lest he get (take) fenced cities;" Exe. 3:1. So *to obtain* knowledge, Prov. 3:13; 8:9; happiness, a good thing, 8:35; 18:22; *favour* (see חֵן); riches, Hos. 12:9; rest, Ru. 1:9; a vision from God (מְצִיאָה), Lam. 2:9; a sepulchre, i. e. death longed for, Job 3:22; also in a bad sense *to meet with* calamity, i. e. to fall into it, Ps. 116:3; Pro. 6:33; Hos. 10:9. "My hand has acquired (something)," i. q. I have obtained, got for myself, Lev. 25:28; Job 31:25. Absol., 2 Sa. 18:22, אֵין בְּשׂוֹרָה מְצֹאתָה "there are no tidings that will gain (say thing)," i. e. this message is unacceptable, it will bring no reward to him who carries it.

(2) *to find* any person or thing (prop. to come upon, to fall upon), with an acc. of pers. and thing. Gen. 2:20; 8:9; 11:2; 18:26; 19:11; 31:35; 1 Ki. 13:14; 1 Sam. 31:8, and frequently. LXX. *εὑίσκω*, as well as in very many examples and phrases of Nos. 1 and 3.—1 Sam. 29:3, לֹא מָצָאתִי בּוֹ מְאוּמָה "I have not found in him any thing," sc. of crime; compare Psa. 17:3. Specially observe the phrase, 1 Sam. 10:7, עֲשֵׂה לְךָ אֲשֶׁר תִּמְצָא יָדֶךָ "do what thy hand findeth," (not bir ist bir Hand kommt), i. e. what may seem good to thee, do as thou wilt (nach deinem Belieben); 1 Sam. 25:8; Jud. 9:33; a little differently, Eec. 9:10, כֹּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכֹחֲךָ עֲשֵׂה "whatever thy hand findeth to do (whatever thou hast to do), do it with thy might."—Figuratively, *to find out by thinking*, Eec. 3:11; 7:27; 8:17; e. g. rightly to solve an enigma, Jud. 14:18, 18. Rarely i. q. *to wish to find, to seek*, 1 Sam. 20:21, מְצָא כִּי אֶמְצָא "go, that thou mayest find the arrows," compare verse 36; Job 33:10.

(3) *to reach any one*, i. e. *to happen to, to befall any one*, with an acc. of person (compare בּוֹא with acc. No. 2, letter *d*), Ex. 18:8, "all the travail which had befallen them in the way;" Gen. 44:34; Num. 20:14; 32:23; Jos. 2:23; Jud. 6:13; Psa. 116:3; 119:143, compare *εὑίσκω τινά*, Tob. 12:7. Specially observe the phrase יָדַי מָצְאָה my hand (as conquering, avenging) reaches any one, 1 Sam. 23:17, followed by ל of person, Isa. 10:10; Ps. 21:9.

(4) *to suffice* for any thing, followed by a dat. Num. 11:22, Jud. 21:14 (compare Germ. *hinreichen, hinlangen, hinlänglich sein*, and Gr. *ἐνίσχυσε, ἱκανὸς*, sufficient, from *ἐνίσχυω*).

NIPHAL נִמְצָא.—(1) pass. of Kal No. 1, *to be acquired by any one*, followed by ל, Deut. 21:17, לוֹ הַבְּכֹרָה כִּי לוֹ יִמָּצֵא "the birthright is his," i. e. all things which he possesses; Josh. 17:16; Jer. 15:16, נִמְצְאוּ דְבָרֶיךָ "thy words are received" sc. by me, i. e. brought to me; Job 28:12, "wisdom, מֵאַיִן תִּמָּצֵא whence shall (it) be acquired?"

(2) pass. of Kal No. 2, *to be found*, Gen. 44:

16, 17; Ex. 22:3; 1 Ki. 14:13. Hence—(*a*) *to be, to be present, to exist* in any place (fig befinden, befindlich from), 1 Ch. 29:17, שַׁעְתִּי הִנַּצְּאוּ פֹה "thy people, who are here present;" 2 Ch. 34:32, כָּל־הַנִּמְצָא בִּירוּשָׁלַ֫ם וּבִנְיָמִן; Gen. 41:3; 52:25. Used of things, Gen. 47:14, כָּל הַכֶּ֫סֶף הַנִּמְצָא בְּאֶרֶץ־מִצְרַיִם וּבְאֶרֶץ כְּנָעַן "all the money which was in Egypt." Also, *to be present* (opp. to absent), Gen. 19:15, קַח אֶת־אִשְׁתְּךָ וְאֶת־שְׁתֵּי בְנֹתֶיךָ הַנִּמְצָאוֹת "thy two daughters who are present;" compare verse 14; Exr. 8:25.—(*b*) God is said *to be found* by men when he inclines his ears to them, when he hears and answers them (compare נִדְרַשׁ), 1 Ch. 28:9, אִם־תִּדְרְשֶׁנּוּ יִמָּצֵא לָךְ "if thou seekest him, he will be found of thee."

HIPHIL הִמְצִיא—(1) causat. of Kal No. 1, *to cause to come*, followed by בְּיַד *to deliver*, 2 Sa. 3:8.

(2) *to cause any one to acquire*, i. e. to give to him, Job 34:11; 37:13; Zec. 11:6.

(3) *to bring to*, to present, to offer, followed by אֶל Lev. 9:12, 13, 18.

4673 מָצָב constr. מְצַב m. (from the root נָצַב), *a station.* —(*a*) a place where anything stands, Jos. 4:3, 9.—(*b*) i. q. *the post or office* assigned to any one (פְּקֻדָּה), Isa. 22:19.—(*c*) *a garrison, a military station*, 1 Sa. 13:23; 14:1, 4; 2 Sa. 23:14.

4674 מַצָּב m. (part. Hoph. of the root נָצַב) *a station* (of soldiers), *a garrison*, Isa. 29:3. [To this passage in Thes. is added Jud. 9:6, where Ges. would translate this form in a similar manner.]

4675 מִצְבָּה 1 Sa. 14:12, and—

4675 מַצֵּבָה i. q. masc. מַצֵּב letter c, and מַצֵּב, Zec. 9:8.

4676 מַצֵּבָה f. const. מִצְּבַת (from the root נָצַב) something set upright, *specially*—(*a*) *a pillar*, Genesis 28:18, 22; Ex. 24:4.—(*b*) *a statue*, the image of an idol, e. g. מַצְּבַת הַבָּעַל the statue of Baal, 2 Kings 3:2; 10:26; 18:4; 23:14; Mic. 5:12; Hos. 10:1.

4677 מִצְבִּיָה [*Mesobaite*], pr. n. of a place otherwise unknown, 1 Ch. 11:47.

4678 מַצֵּבָה f.—(1) i. q. מַצֵּב *a statue*, Gen. 35:14, 20; *a monument, a pillar*, 2 Sa. 18:18; (in this sense it is also found in the Phœnician inscriptions). (2) *a trunk, stock* [of a tree], (from נָצַב to plant), Isa. 6:13.

4679 מְצָד pl. מְצָדוֹת with Kametz impure (from the root צוּד to hunt, to lie in wait, like מְצוּדָה from the root מָצָא), pr. a place whence hunters seek their prey, and to which they can flee as into a safe retreat. Hence—(1) *the top, the summit* of a mountain, difficult of access (Arab. حصن, which some incorrectly refer to the root חָסַן), 1 Sa. 23:14, 19; 1Ch. 12:8, 16; compare Jud. 6:2; Ezek. 33:27; see also מְצוּדָה, מְצוּדָה, מְצוֹדָה.

(2) *a fortress, a mountain castle.* 1 Chr. 11:7, וַיֵּשֶׁב דָּוִיד בַּמְּצָד "David dwelt in the fortress (of Zion)." Jer. 48:41; 51:30.

מָצָה—(1) pr. i. q. מָצַץ, מָקָה to suck, hence *to suck out, to drink out.* Isaiah 51:17, "thou hast drunk out the inebriating cup, thou hast sucked it out;" i. e. thou hast drunk it greedily even to the dregs, Ps. 75:9; Exe. 23:34. (Syr. id. مَصَّا a drinking out.) 4680

(2) *to press out juice, moisture*, followed by מִן from any thing, Jud. 6:38. Syr. Pael id.

NIPHAL—(1) pass. of Kal No. 1. Ps. 73:10.

(2) pass. of Kal No. 2. Lev. 1:15; 5:9. 4688

I. מָצָה f. pr. *what is sweet* (from the root מָצַץ No. 2), specially *sweet*, i. e. *unfermented bread*, such as is used at the passover, opp. to leavened bread (חָמֵץ), חַלַּת מָצָה an unleavened cake, Lev. 8:26; pl. חַלּוֹת מְצוֹת Nu. 6:15 (compare as to the double plural, under יָבֵל No. 1, note, and Heb. Gram. ed. 10, § 106, 3), and simply מְצוֹת unleavened bread. Ex. 12:15, 18. חַג הַמַּצּוֹת the feast of unleavened bread, the passover, Ex. 23:15; 34:18. *4682 4690

II. מָצָה fem. (from the root נָצָה I) *strife, contention*, Pro. 13:10; 17:19. *4683

מְצָה (perhaps for מוֹצָא "fountain"), [*Mozah*], pr. n. of a town in the tribe of Benjamin, Joshua 18:26. 4681

מְצוּלָה f. (from the root צָלַל) *a neighing*, Jer. 8:16; 13:27. 4684

מְצוֹד (from the root צוּד) m.—(1) *capture*, Pro. 12:12. 4685

(2) *a net*, with which a hunter catches, Ecc. 7:26.

(3) i. q. מָצוֹר *fortress, defence*, Ecc. 9:14, where two MSS. read מְצוּרִים, which is also more suitable to the passage. 4685

מְצוּדָה (from the root צוּד) m. *the net* of a hunter, Job 19:6. 4686

מְצוּדָה (from the root צוּר) i. q. masc. מְצוּד—(1) *a net*, Ecc. 9:12. 4685

(2) *fortress, defence*, Isa. 29:7; Exe. 19:9.

מְצוּדָה f. id.—(1) *capture, prey*, Exe. 13:21. 4686

(2) *a net*, Exe. 12:13.

(3) i. q. מְצָד, מְצוּדָה *the top, peak* of a mountain,

Job 39:28; 1 Sa. 22:4; and *a mountain castle, a fortress*, 2 Sa. 5:7. Figuratively used of God, Ps. 18:3; 31:4; 71:3; 91:2.

4687 מִצְוָה f. (from the root צָוָה) pl. מִצְוֹת *a command, a precept*, 2 Ki. 18:36; especially used of the precepts of God, Deuteron. 6:1, 25; 7:11; of a human teacher, Proverbs 7:1, 2. The idea of *prohibition* is found Lev. 4:13, אֲשֶׁר לֹא־תֵעָשֶׂינָה מֵאַחַת מִכָּל־מִצְוֹת יְהוָה אֲשֶׁר לֹא תֵעָשֶׂינָה "any of the commandments of Jehovah which ought not to be done," i. e. things prohibited by his precepts. מִצְוֹת מְלָכִים what was due to the Levites, Neh. 13:5; comp. מִלְּשׁוֹם.

4688 מְצוּלָה Ex. 15:5; Neh. 9:11; and—

4688 מְצוּלָה f. i. q. אֵילָה, *depths*, as of the sea, Jon. 2:4; Mic. 7:19; of a river, Zec. 10:11; of clay, Ps. 69:3 (from the root יָאַל, which see).

4689 מְצוּקָה m. (from the root צוּק), *distress*, Ps. 119: 143; Jer. 19:9.

4690 מְצוּקָה m. *a column*, from the root צוּק i. q. יָצַק in Hiphil הֵצִיק to set up. Well explained by Kimchi, מְצִיקֵי אֶרֶץ "the columns of the earth," i. q. עַמּוּדֵי אֶרֶץ. Used figuratively of an abrupt lofty rock, like a column, 1 Sam. 14:5, "the fore-front of the one (is) a מְצוּקַת מִשְׂפּוֹן מוֹל ד and the other (is) a column (or abrupt rock) northward, over against Michmash." (The Talmudists use צוּק for a lofty and steep mountain. The word which some have compared, טוּר a lofty mountain, is not of Phœnicio-Shemitic origin, and ought not to be referred to this place.)

4691 מְצוּקָה f. (from the root צוּק), *distress*, Job 15: 24; pl. Ps. 25:17.

4692 I. מְצוֹר m. with suff. מְצוֹרִי Exe. 4:8 (from the root צוּר).—(*a*) *distress*, Deut. 28:53, seq.—(*b*) *siege*, Exe. 4:2, 7. מָגֵן מָצוֹר to be besieged (of a city), 2 Ki. 24:10; 25:2.—(*c*) *a mound*, raised by besiegers, Deut. 20:20; Mic. 4:14.—(*d*) *bulwark, citadel*, 2 Ch. 32:10; Hab. 2:1. More often צִיר מָצוֹר a fortified city, Ps. 13:22; 60:11; 2 Ch. 8:5.

4693 II. מְצוֹר pr. n. of *Egypt*, apparently of *lower* Egypt, יְאֹרֵי מָצוֹר the rivers or channels of Egypt (the branches of the Nile), Isa. 19:6; 37:25; 2 Ki. 19:24. Whatever be said as to its Egyptian origin, the Hebrews probably took this word in the signification of *borders* or *limit*, i. q. גְּבוּל, as if it were the sing. of the noun מְצֹרַיִם twofold Egypt, which see. Others, as Bochart, in Phaleg. iv. 24, regard Egypt as so called from its being strong and fortified (see Diod. i. 31). [This name is supposed to be a Hebrained form of the Egyptian ΜΕΣΤΟΡΙΟ, *kingdom.* Thes.].

4694 מְצוּרָה f. (from the root צוּר)—(1) *a mound* cast up by besiegers, Isa. 29:3.

(2) *a bulwark, a fortified city*, 2 Ch. 11:11; more often עָרֵי מְצוּרוֹת 2 Ch. 14:5; עָרֵי מְצוּרוֹת 2 Ch. 11:10.

4695 מְצוּת f. i. q. מְצוֹר No. II. (from the root נָצָה), *strife, contention*, Isa. 41:12. אַנְשֵׁי מְצוּתֶךָ "thy enemies."

† מְצֻחָה an unused root, perhaps *to shine*, i. q. מָצַח and נָצַח, compare נָגַהּ to be cheerful, and transp. נָשַׁק to shine. Hence—

4696 מֵצַח m. (it is not proved from Isa. 48:4, to be also f.), with suff. מִצְחִי *forehead*, 2 Sa. 17:49. מֵצַח זוֹנָה "the (impudent) forehead of a harlot," Jer. 3:3; Exe. 3:7. חֲזַק מֵצַח "of an impudent forehead;" verses 8, 9; Isa. 48:4. מִצְחֵךְ נְחוּשָׁה "thy forehead (is) brass," i. e. a brazen forehead.

4697 מִצְחָה f. *a groove*, as if the front of the leg, 2 Sa. 17:6.

4698 מְצִלָּה pl. מְצִלּוֹת f. (from the root צָלַל No. I.), *a bell*, fastened by way of ornament to horse and camels, Zec. 14:20; see מְלִצְלַיִם.

4699 מְצִלָּה f. (from the root צָלַל No. II.), *a shady place*, Zec. 1:8.

4700 מְצִלָּתַיִם only in dual מְצִלְתַּיִם, from the root צָלַל No. I., a pair of *cymbals* (Gr. also in dual ζυμβάλε, -ων), an instrument of music, 1 Ch. 13:8; Exr. 3:10; Neh. 12:27; see מְלִצְלַיִם.

4701 מִצְנֶפֶת f. (from the root צָנַף to wind round), the *tiara* of the high priest, Ex. 28:4, 39; of a king, Exe. 21:31. As to its form, see the Rabbins in Braunius, De Vestitu Sacerd. Hebr. p. 625, seq.

4702 מִצַּע masc. (from the root יָצַע) *a couch, a bed*, so called from being spread out, Isa. 28:20.

4703 מִצְעָד m. (from the root יָצַד) *a step, a going*, Ps. 37:23; Prov. 20:24; בְּמִצְעָדֶיהָ, i. e. in his company, Dan. 11:43; compare בְּרִגְלֵי Jud. 4:10.

4704 מִצְעָרָה f. *something smallish, little*, pr. that which is a little removed from small, compounded

of צְעִירָה and יַן; compare יַן No. 3, letter *c*. Daniel 8:9; see Lehrg. § 183.

4705 **מְצַעָר** m. (from the root צָעַר)—(1) prop. *smallness*, hence something *small, little*, Gen. 19:20; Job 8:7. Used of a small number, 2 Chr. 24:24, מְצַעַר אֲנָשִׁים "a few men;" of a short time, Isaiah 63:18, לִמְצַעַר "for a little while."

4706 (2) [*Mizar*], pr. n. of a mountain on the eastern ridge of Lebanon, Ps. 42:7.

4707 **מִצְפָּה** masc. (from the root צָפָה)—(1) *a watch-tower*, Isa. 21:8; also *a lofty place*, whence one can see far and wide, whether there be a watch-tower built there or not, 2 Ch. 20:24.

(2) [*Mizpeh*], pr. n. of several towns situated on lofty places—(*a*) in the plain country of Judah, Josh. 15:38. —(*b*) in Moab, 1 Sam. 22:3. —(*c*) of Gad, Jud. 11:29; see מִצְפֵּה No. 1.—(*d*) of the Benjamites, Josh. 18:26; see מִצְפָּה No. 2. Also—(*e*) of a valley in the mountains of Lebanon, Josh. 11:8; compare 11:3.

4708, 4709 **מִצְפָּה** ("watch-tower," "lofty place"), [*Mizpah*], pr. n.—(1) of a town of Gilead, Jud. 10:17; 11:11, 34; Hosea 5:1; more fully, Judges 11:29, מִצְפֵּה גִּלְעָד. As to the origin of this place, see Gen. 31:49.—(2) of a town of the Benjamites, where the people were accustomed to assemble, Jud. 21:1; 1 Sam. 7:5. It was afterwards fortified by Asa, to guard the frontiers against the kingdom of Israel (1 Ki. 15:22; 2 Chr. 16:6); and at length it was made the seat of the Chaldean governor, Jer. 40:6; comp. Neh. 3:7, 19. The same place is once written מִצְפָּה (Josh. 18:26).

4710 **מִצְפָּנִים** m. pl. (from the root צָפַן) *hidden places*, Obad. 6.

4711 **מָצִץ**—(1) TO SUCK, TO SUCK OUT, i.q. מָצָה and מָנָה. Arab. مصّ and Chald. מְצַץ id.; all of which imitate the sound like the Gr. *μύζω, μυζάω, μύζω*. Hence *to draw out with pleasure, to taste*, Isa. 66:11; compare מָנָק verse 12. Those things which are sweet and pleasant to the taste are often sucked. Hence—

(2) *to be sweet*, whence מָצֵה sweet, i. e. unfermented bread; compare מָנַק which also has both of these significations.

see 4166 [**מִצֻקֶת** fem. *casting, pouring*, with aff., 2 Ch. 4:3.]

† **מָצַר** an unused root, which appears to have had the same meaning as the kindred מָצַר, אָצַר *to shut in, to restrain*, hence Arab. مصر border, limit; and Hebr. מְצוּר No. II, מְצֹרִים.

מֵצַר m. (from the root צָרַר, like מֵסַב from the root סָבַב) *distresses*, Ps. 118:5; pl. מְצָרִים Lam. 1:3; Ps. 116:3. 4712

מִצְרַיִם pr. n. dual, *Egypt*, Gen. 46:34; 50:11; often more fully, אֶרֶץ מִצְרַיִם the land of Egypt, fem., Gen. 45:20; 47:6, 13; also *the Egyptians*; commonly in prose writers with a pl. (Gen. 45:2; 47:15, 20; 50:3; Exod. 1:14), rarely with a sing. masc., 14:25, 31; poet. with sing. masc., Isa. 19:16, 25; Jer. 46:8; and f., Hos. 9:6. Singular מִצְרִי (which see), *tower Egypt*; both this and the upper, (called by its particular name חֹרִים), seem to have been denoted by zeugma, by the dual מְצָרַיִם; like *the two* Sicilies used for Sicily and Naples; although this origin being afterwards neglected, the dual מְצָרַיִם is also found when it does not include Pathros (Isa. 11:11; Jer. 44:15). Others refer the dual form to the land being divided in two by the Nile. [But this country had its name from *Mitzrain* a son of Ham.] (In Arab. there is the sing. مصر Egypt, pr. boundary; in Syriac, however, there is the dual, although of very rare occurrence in that language ܡܨܪܝܢ). The Gent. noun is מִצְרִי Gen. 39:1; f. מִצְרִית 16:1; plur. m. מִצְרִיִּם Gen. 12:29, 14; f. מִצְרִיּוֹת Ex. 1:19. *4714 4713

מִצְרָף m. (from the root צָרַף) *a fining pot, crucible* of a goldsmith, Prov. 17:3; 27:21. 4715

מֹק m. (from the root מָקַק, compare Psalm 38:6), *putridity*. Isa. 3:24, מַחַת מֹק תִּהְיֶה "instead of a sweet smell there shall be putridity," i. e. the smell of putrid ulcers. Isa. 5:24, "their root shall be as rottenness," i. e. rotten wood. 4716

מַקָּבָת f. (from the root נָקַב, see Hab. 3:14), *a hammer*, 1 Ki. 6:7; Isa. 44:12; Jer. 10:4. (Hence the name Μακκαβαῖος, מַקַּבִּי prop. hammerer, i. e. a strenuous warrior, a cognomen of honour borne by Judas the Asmonean, like that of *Martel*, by Charles the celebrated general of the Franks.) 4717

מַקֵּבֶת f.—(1) i.q. מַקָּבָת Jud. 4:21.

(2) *a stone quarry*, Isa. 51:1. 4718

מַקֵּדָה (prob. "of place of shepherds" מִקְדֶּה), [*Makkedah*], pr. n. of a town in the plain country of Judah, formerly a royal city of the Canaanites, Josh. 10:10; 12:16; 15:41. 4719

4720 **מִקְדָּשׁ** m. (from the root קָדַשׁ), with Dag. euph. מִקְדָּשׁ Ez. 15:17, with suff. מִקְדָּשִׁי, once (unusually) מִקְדָּשׁוֹ Num. 18:29.

(1) *a holy thing, something consecrated*, Num. loc. cit.

(2) *a sanctuary, a holy place*; especially used of the holy tabernacle of the Israelites, Exod. 25:8; Lev. 12:4; 21:12; Nu. 10:21; 18:1; of the temple, 1 Ch. 22:19; 2 Ch. 29:21. Often more fully, מִקְדַּשׁ יְיָ Isaiah 60:13; מִקְדַּשׁ יְיָ מִקְדַּשׁ קֹדֶשׁ Daniel 8:11. מִקְדַּשׁ a sacred place which a king has, i. e. consecrated by him, Am. 7:13. Plur. מִקְדָּשִׁים Jer. 51:51, the sanctuaries, the holy places of the temple; מִקְדְּשֵׁי יִשְׂרָאֵל Ps. 73:17 id.; but מִקְדְּשֵׁי אֵל are the sanctuaries of Israel (Gentile and prohibited), Am. 7:9.

(3) *an asylum*, since temples amongst the Hebrews, as amongst the Greeks, had the right of asylum, Isa. 8:14; Eze. 11:16 (compare 1 Ki. 1:50; 2:28).

4721 **מִקְדָּשִׁים** phur. m., Ps. 26:12; and—

4721 **מִקְדָּשׁוֹת** plur. f. (from the root קָדַשׁ), Ps. 68:27, *assemblies, congregations*, especially of those who praise God, *choirs*. This latter form is also [*Makhelotli*], pr. n. of a station of the Israelites in the desert, Nu. 33:25.

4722

4723 **מִקְוֶה** (from the root קָוָה), [once מִקְוֵה, once מִקְוֵה כ], (1) prop. *expectation, hope, confidence*, 1 Ch. 29:15; Ezr. 10:2; also the person confided in, used of God, Jer. 14:8; 17:13; 50:7.

(2) *a congregation, gathering together* (from the root קָוָה Niph. to be gathered together).—(*a*) of water, Gen. 1:10; Exod. 7:19; Levit. 11:36.—(*b*) *a host, a company* of men and animals, as horses. Thus I understand the words, 2 Ki. 10:28, in explaining which most interpreters have differed widely (see Bochart, Hieroz. t. i. p. 171, 172; Michaelis in Suppl. page 2171, and on the Mosaic Law, vol. iii. p. 339), and this of late has been approved of by De Wette (Vers. Germ. ed. 2), וּמִקְוֵה סֹחֲרֵי הַמֶּלֶךְ קִבְּלוּ מִקְוֵה "and the company of the royal merchants (out of Egypt) took the troop (of horses) at a price." There is a play of words in the double use of the word מִקְוֶה as applied to the company of merchants, and to the troop of horses. I now see that it was formerly so rendered by Piscator and Vatablus.

4724 **מִקְוֶה** f. (from the root קָוָה Niph. to be gathered together), *a place in which water flows together*, Isa. 22:11.

4725 **מָקוֹם** pl. מְקוֹמוֹת m. (but fem. however, Job 20:9; Gen. 18:24); from the root קוּם No. 2, to stand.

(1) *a place* (prop. a station, from standing, existing) [= Arab. مقام, Æth. መቀምት; id. Phœn. מקם a place, a town"], Gen. 1:9; 24:23, 25; 28:11, 17; and frequently. Followed by a genit. *the place of any one* in his *abode, habitation*, Gen. 29:26; 30:25; Num. 24:11; Jud. 13:19; 2 Sa. 15:19, etc. Poet. Job 16:18, אַל יְהִי מָקוֹם לְזַעֲקָתִי "let there be no place (or abiding) to my outcry," let it never delay, but let my cry come without tarrying to God. Followed by relat. אֲשֶׁר it is often put in const. st. מְקוֹם אֲשֶׁר (the place which), Lev. 4:33; 14:13; Jer. 22:12, (on the other hand מָקוֹם אֲשֶׁר Josh. 1:3; Jer. 13:7; 1 Sa. 20:19); also before יְ relative, Ps. 104:8; and with the relative omitted, Job 18:21, מְקוֹם (אֲשֶׁר) לֹא יָדַע אֵל "the habitation (of a man who) knows not God."—Sometimes אֲשֶׁר מָקוֹם *in which place*, put periphrastically for *where* (elsewhere בַּאֲשֶׁר, אֲשֶׁר, Esth. 4:3; 8:17; Eccl. 11:3; Ezek. 6:13; like the Syr. ܕ ܐܝܟ. Adv. *for in the place*, Isa. 33:21, and perhaps Hos. 2:1 (compare Arab. مكان, Syr. ܐܘܟ ܕ a place, and adv. *here*).

(2) *a town, a village* (Germ. Ortschaft). מְקוֹם שְׁכֶם the town of Shechem, Gen. 12:6; 28:24.

4726 **מְקוֹר** m. (from the root יָקַר), *a fountain*. מְקוֹר חַיִּים the fountain of life, of welfare, Ps. 36:10. מְקוֹר דָּמִים the fountain of blood, per euphem. de pudendis mulieris, Lev. 12:7; 20:18; also without דָּמִים Lev. 20:18. Figuratively, Ps. 68:27, מִמְקוֹר יִשְׂרָאֵל "(ye) of the fountain of Israel," i. e. descendants of Israel; compare מָקוֹר Isa. 48:1.

4727 **מִקַּח** m. (from the root לָקַח), *receiving, taking*, 2 Ch. 19:7.

4728 **מִקְחוֹת** pl. f. *price, wages*, Neh. 10:32; (from the root לָקַח to take, to buy, verse 31; compare Talm. מִסְחָא buying).

4729 **מִקְטָר** m. (from the root קָטַר), *incense*, Ex. 30:1.

4730 **מִקְטֶרֶת** f. (from the root קָטַר), *a censer*, 2 Chr. 26:19; Eze. 8:11.

† **מָקַל** an unused root, which had, I suppose, the same meaning as Æth. ሐፀለ፡ *ḥaṣala*, and ሰዐለ፡ *ṣaʿala*, to germinate, to sprout (צ and ס being interchanged); whence ሰዕላ፡ sprout, scion, twig; whence there is the secondary verb ተሰዐለ፡ *ṣaʿaka-la*, to punish; prop. as it appears to me, to strike with a rod, although these roots are altogether

separated by Lndolf, in Lex. page 238. We must, however, avoid comparing Latin *baculus*, which is from the stock *βάω*, pr. *Θεβῆτοῦς*; compare *βακτηριον*. Hence—

4731 מַקֵּל const. state מְקַל Jer. 1:11, and מַקֵּל Genesis 30:37; plur. מַקְלוֹת *a rod, staff*, prop. twig, sucker (compare יַחֲלֹ), Gen. loc. cit. seqq.; 1 Sa. 17:43, ste. מַקֵּל יָד used of a spear, Exc. 39:9. (Chald. יד מקל *spiculum*, Castell.) *Παβδομαντεία* is mentioned, Hos. 4:12.

4732 מַקְלוֹת (perhaps for מִטְּלוֹת "stayes," "lots"), [*Mikloth*], pr. n. m.—(1) 1 Ch. 27:4.—(2) 1 Ch. 8:32; 9:37, 38.

4733 מִקְלָט m. *asylum, place of refuge*, from the root מָלַט No. 2; עִיר מִקְלָט Josh. 20:2, seq.; pl. מִקְלָטִים cities of refuge, whither homicides fled, Nu. 35:6—15; Josh. 20:2.

4734 מִקְלַעַת f. (from the root מָלַע No. 2), *sculpture*, 1 Ki. 6:18; plur. מִקְלָעֹת, const. מִקְלַעֹת ib. 6:29, 32; 7:31 (Æthiop. transp. ጠልፈ: sculpture, figure.)

4735 מִקְנֶה m. [as *cattle*, construed with a fem. verb, Ex. 22:4. App.], (from the root קָנָה to possess, to buy), const. מִקְנֵה; with suff. מִקְנִי, מִקְנְךָ, מִקְנֵנוּ, מִקְנֵיכֶם, (מִקְנֵיהֶם), מִקְנָי Num. 20:19; מִקְנֵיךָ Isaiah 30:23; and every where מִקְנֵהֶם Gen. 47:16; Josh. 1:14; מִקְנֵהֶם Deut. 3:19, and מִקְנֵיהֶם Gen. 34:23; 36:7; 46:6 (never מִקְנָם, מִקְנָן).

(1) prop. *possession, wealth*, always used of *cattle*, in which alone the riches of Nomades consist: (compare Greek κτῆνος cattle, prop. i. q. κτῆμα possession, *ἐις*, i. q. *ovis*, and Lat. *opa*, whence *opilio*; plur. *opes*, Arabic مال, Syriac ܢܟܣܐ *wealth* and *sheep*; also the Germ. bat *Gut*, used in Holstein of flocks; see Voss, on Virg. Ecl. x. 19); and this is properly used only of sheep and oxen (צֹאן וּבָקָר), beasts of burden being excepted; Genesis 26:14, מִקְנֵה צֹאן וּמִקְנֵה בָקָר; Genesis 47:17, "and Joseph gave them food בַּסּוּסִים וּבְמִקְנֵה הַצֹּאן וּבְמִקְנֵה הַבָּקָר בַּחֲמֹרִים." Asses and camels are more rarely comprehended in this word, Job 1:3; אֲנְשֵׁי מִקְנֶה men who look after cattle, Gen. 46:32, 34; אֶרֶץ מִקְנֶה land fit for feeding cattle, Nu. 32:1, 5.

(2) *purchase, buying, something bought*, Gen. 49:32.

4736 מִקְנָה f. of the preceding.—(1) *acquisition, possession*, Gen. 23:18.

(2) *purchase, buying*, מִקְנֵה מִקְנָה the deed of a purchase, Jer. 32:11, seq.; also *a thing bought*; מִקְנַת כֶּסֶף used of slaves bought for money, Genesis 17:12, 13, 23.

(3) *price* of purchase, purchase money, Levit. 25:16, 51.

מִקְנְיָהוּ ("possession of Jehovah"), [*Mikneiah*], pr. n. m. 1 Ch. 15:18, 21. 4737

מִקְסָם m. (from the root קָסַם), *divination*, Exe. 12:24; 13:7. 4738

מִקַּץ ("end," from the root קָצַץ, of the form מִקְטָל), [*Makaz*], pr. n. of a town, once 1 Ki. 4:9. 4739

מִקְצוֹעַ pl. מִ֫ים and מִ֫ות m. *a corner*, Ex. 26:24; 36:29; Neh. 3:19, 20, 24, 25. Root קָצַע to cut off. 4740

מִקְצוּעָה *a graving tool, a carving tool*, with which figures are made by carving in wood, Isa. 44:13. Targ. אִקְלַף *culter*. Root קָצַע. 4741

מִקְצָת a doubtful noun, which apparently ought to be excluded from lexicons altogether. מִקְצָת, wherever it occurs, appears to be for מִקְצָת, from קָצַת, which see. see 7117

מִקְרֶה not used in Kal, TO MELT, TO PINE AWAY, like the cogn. מָקַד, מָגַד, which see. In western stocks to this there appear to answer *manse, macer*.

NIPHAL נִמְקַק—(1) *to melt*, Isa. 34:4. נָמַקּוּ כָל צְבָאָם "all the stars of heaven shall melt," i. e. shall fall melted, here compared by the poet to waxcandles, as this image is well explained by Vitringa. [Most will regard this explanation *as very strange*.] Hence to *flow, to run*, Ps. 38:6, מָקּוּ חַבּוּרֹתָי "my tumours run with corrupt matter." 4743

(2) *to pine, to pine away*, of the eyes and tongue, Zec. 14:12; of persons, Lev. 26:39; Ezek. 24:23; 33:10.

HIPHIL הִמְקִק causat. *to cause to pine away*, Zec. 14:12.

Derivative, מַק.

מִקְרָא m. (from the root קָרָא).—(1) *a calling together, convocation*, pr. Aram. inf. of the root קָרָא, Num. 10:2, לִמְקְרָא הָעֵדָה "to call together an assembly." Hence—(*a*) *an assembly* called together, a sacred *convocation* called together, *πανήγυρις*, Isa. 1:13. Often מִקְרָא קֹדֶשׁ Lev. 23:2, seq.; Num. 28:18, 25.—(*b*) *a place* of holy *convocation*, pl. sanctuaries, Isa. 4:5. 4744

(2) *recitation, reading*, Neh. 8:8, "they listened to the reading."

מִקְרֶה m. (from the root קָרָה).—(1) *a fortuitous chance*, 1 Sam. 6:9; 20:26; Euth 2:3. 4745

• For 4742 see Strong.

(2) *a lot*, which happens to any one, Ecc. 2:14, מִקְרֶה אֶחָד יִקְרֶה אֶת כֻּלָּם "the same lot happens to all," verse 15; 3:19; 9:2, 3.

4746 מַקְרֵה m. pr. part. Piel, from the root קָרָה, *hoarding, floor*, Ecc. 10:18.

4747 מַקָּרָה f. (from the root קָרַר), *refreshing, cooling*, Jud. 3:20, 24.

4748 מִקְשֶׂה m. propr. *turned work*, or something rounded, from the root קָשָׂה No. II., i. q. fem. מִקְשָׁה. Isa. 3:24, מַעֲשֵׂה מִקְשָׂה "turned work," in derision of the hair artificially twisted. The opinions of other interpreters are given in my Comment. on the passage.

4749 I. מִקְשָׁה f. of the prec. *turned work*, of the golden candlestick, Ex. 25:31, 36; 37:17, 22; Num. 8:4; of the silver trumpets, Num. 10:2; of a column, Jer. 10:5; of the cherubim, Ex. 25:18, מִקְשָׁה מַקְשֶׁה אֹתָם "with rounded work thou shalt make them," sc. the cherubim. They appear to have been of olive wood, and covered with gold from 1 Ki. 6:23, compare verse 28; so that they are mistaken who understand מִקְשָׁה *of solid* gold, from the root מָקַשׁ to be heavy, hard.

4750 II. מִקְשָׁה for מִקְשֵׁאָה, Arab. قثاء f. denom. from قِثَّاء a cucumber; *a field set with cucumbers*, Isa. 1:8.

*4752 מַר m. (from the root מָרַר).—(1) subst. *adrop*, so called from flowing down (see מָרַר No. 1), Isa. 40:15.

4751 (2) adj. f. מָרָה *bitter*, Isa. 5:20; Prov. 27:7; *bitter, acrid* (thief), of brackish water, Ex. 15:23. Neutr. as a substantive, *bitterness* (of death), 1 Sa. 15:32. Metaph.—(*a*) *sad, sorrowful*, Ese. 3:14; often used of the mind, Job 21:25. מָרַת נֶפֶשׁ sad of soul, 1 Sa. 1:10; 22:2; and subst. *sadness*, Job 7:11; 10:1.—(*b*) *bitter*, of acry or weeping, Germ. bitterlich, מְסַפְּדָה מָרָה "a loud and bitter cry," Gen. 27:34; Est. 4:1; Exe. 27:31, מִסְפַּד מַר "a bitter (violent) lamentation," also used of a bitter fate, Pro. 5:4; Am. 8:10. Adv. מַר Isa. 33:7, and מָרָה Exe. 27:30, *bitterly*. —(*c*) *fierce*, i. e. vehement, powerful, raging, i. q. Arab. مرير (whence it is at the same time manifest how מַר strong, Jnd. 14:14, can be opposed to sweet), Hab. 1:6; מַר נֶפֶשׁ id. Jud. 18:25; 2 Sam. 17:8.—(*d*) destructive, pernicious, Pas. 64:4; Jer. 2:19. מֵי מְרִירִים bitter waters, i. e. which would be destructive to the perjured wife, Num. 5:18, 19.

4753 מֹר fully מוֹר Cant. 4:6; 5:5, seq. Makk. מֹר (Ex. 30:23), m. *myrrh* (so called from its flowing down, distilling, see the root מָרַר No. 1), Arab. مر Gr. *μύρρα* (as if from the fem. form מָרָה), *opobalsamum*; it exudes from a tree growing in Arabia, according to Dioscorides (i. 77), like the Egyptian thorn; it afterwards hardens into a bitter gum, of a sweet smell, and valuable, which was used in incense, Psa. 45:9; Prov. 7:17; Cant. 3:6; 4:14. מֹר עֹבֵר Cant. 5:5, and מֹר דְּרוֹר Ex. 30:23, is myrrh spontaneously distilled from the tree, and on that account superior, *σμύρνα σταακτή*. עִיר הַמֹּר a little bag filled with myrrh, for the sake of the sweet smell (like בֵּית נָפֶשׁ Isa. 3:20), hung from a woman's neck, Cant. 1:13; (others understand a bundle of the flowers or leaves of myrrh, which is contrary to the usage of these words). Of the tree which produces myrrh we have even now no accurate information; [until found by Ehrenberg in Arabia.] See Diosc. loc. cit., with Sprengel's Commentaries, Celsii Hierobot. t. i. p. 590.

4754 I. מָרָא i. q. מָרַי, מָרִי—(1) TO LASH a horse with a whip to quicken its speed (*flagris equitibus*), see HITHPAEL.

(2) *to be contumacious, rebellious*. Part. fem. מֹרְאוֹת i. q. מֹרָה rebel, Zeph. 3:1.

HITHPAEL, once used of the ostrich rising from her nest, and by flapping her wings impelling herself on, as if with a whip. Job 30:18, נֶדֶת גְּבִרְתֹּם תִּתְמָרֵא "now she lashes up herself on high." Compare שׁוּט and יָשׁוּט. The ancient versions, "*lifts up herself, rises*," as if מָרָא were with the letters transposed, i. q. רוּם = רָאַם.

† II. מָרָא or מָרַא a root not used as a verb, *to be full of food, to be well nourished, to be fat*. Arab. مرأ and مرى *bene profecit s. bene cavit cibus*, مرء to be strong (pr. fat), to be manly, whence مرء Ch. מָרָא a man. Hence מָרְאָה fat, מָרְאָה the crop of a bird, and pr. n. מִכְתָּם. Very nearly kindred is מָרָא Hiph. to fatten, מָרִיא fat, which are referred above, page CLXXVII, B, to the notion of cutting, hence of eating. But perhaps it should rather be from the notion of filling, so that מָרָא, מָרָא would nearly approach מָלָא, which see. To this answer the Sanscrit *pri, pri*, to fill, to nourish, to sustain.

4755 מָרָא pr. n. f. (i. q. מָרָה "sad"), [*Mara*], Ruth 1:20.

4756 מָרָא Ch. *lord*, Daniel 2:47; 4:16, 21; 5:23. Syr. ܡܳܪܳܐ, Arab. مَرٌ id. pr. man, from the root מָרָא No. II.

see 4781 מְרֹדַךְ see מְלֹדַךְ.

4757 מְרֹדַךְ בַּלְאֲדָן ("Merodach (i. e. Mars) is god, the lord;" according to Bohlen, i. q. Pers. مردك لدن "a praised man", which is unsuitable), [*Merodach-baladan*], a king of Babylonia, Isa. 39:1; according to Berosus (ap. Eusebium in Chronico, Vers. Arm. ed. Aucher. tom. i. p. 42, 43), the viceroy of the king of Assyria, from whom he revolted, taking the kingdom of Babylonia for himself; see my Comment. on Isaiah, loc. cit. He is also called מְרָדָךְ בַּלְאֲדָן which see; *n* being changed into *d*.

4758 מְרָאָה const. מַרְאֵה with suff. מַרְאֵהוּ Cant. 2:14; מַרְאֵהוּ Lev. 13:43; מַרְאֵהָ Lev. 13:55; but more often with forms of the suffix, which appear to be pl., of which however the Yod is radical (see מִקְנֶה and Gramm. § 90, 9), like מַרְאֵיהֶם Cant. 2:14; מַרְאֵיהֶן Job 41:1; and מַרְאֵיהֶן (which are found construed with a sing. Gen. 41:21; Lev. 14:37; Dan. 1:15), plur. const. מַרְאֵי Eccles. 11:9 כתיב (קרי מַרְאוֹת) m. (from the root רָאָה).

(1) *appearance, look, aspect*, Gen. 41:21; Cant. 2:14 [and often Arab. مَرْأًى]; Lev. 13:19, לְפִי מַרְאֵה עַיִן 4759 מַרְאוֹת f. of the preceding.—(1) *vision*, i. q. חָזוֹן Dan. 10:7, 8, 16, מַרְאוֹת הַלַּיְלָה visions of the night, Gen. 46:2. מַרְאוֹת אֱלֹהִים visions sent by God, Ese. 8:3; 40:2.

(2) *a looking-glass, a mirror*, Ex. 38:8. (Arab. مِرْآة id.) compare רְאִי.

מַרְאָה f. (from the root מָרָא No. II.), *the crop* of a bird, Levit. 1:16. (Arab. مَرْئ id.)

מְרַאֲשָׁה Josh. 15:44, and מָרֵשָׁה 2 Chron. 11:8; 14:8, 9; Mic. 1:15 (i. q. מְרֹאשָׁה "that which is at the head"), [*Mareshah*], pr. n. of a fortified town in the plain country of Judah; Gr. Μαρισά. 2 Mac. 12:35; Μαρεσά, Jos. Antt. viii. 10, § 1; *Μάρεσα*, xii. 6, § 6.

["(2) a man, 1 Chron. 2:42."]

*4763 מְרַאֲשׁוֹת pl. f. (denom. from רֹאשׁ), pr. that which is *at* any one's *head*, opp. to מִרְגְּלוֹת that which is at the feet. It becomes a prep. *at the head of* any one, with suff. מְרַאֲשֹׁתָיו at his head, 1 Sam. 19:13; 26:7, 11, 16; 1 Ki. 19:6; under his head, Gen. 28:11, 18. It is followed by a noun in the gen. 1 Sam. 26:12, מְרַאֲשׁוֹתֵי שָׁאוּל "at the head of Saul," perhaps for מְרַאֲשׁוֹתֵי Mem being omitted (unless the true reading be מְרַאֲשׁוֹתֵי), with a double plur. termination; see Hebr. Gramm. § 86, 4, note.

4761 מְרַאֲשׁוֹתַיִךְ id. with suffix מְרַאֲשׁוֹתַיִךְ Jer. 13:18, יֶרֶד מַרְאֲשׁוֹתֵיכֶם עֲטֶרֶת תִּפְאַרְתְּכֶם "there shall descend your heads (i. e. from your heads) the crown of your honour." יֶרֶד is here followed by an accus. of the thing from which anything descends, like נָפַל יָרַע. But there is nothing to hinder from reading מִרַּאֲשֹׁתֵיכֶם, like 1 Sa. 26:12.

4764 מֶרֶב "multiplication," from the root רָבַב, of the form מֶשֶׁב, [*Merab*], pr. name of a daughter of Saul, 1 Sa. 14:49; 18:17, 19.

4765 מַרְבַדִּים plur. *coverings*, cushions *spread out*, Pro. 7:16; 31:22; from the root רָבַד.

*4767 מַרְבֶּה f. (from the root רָבָה), *amplitude, fulness*, as a concr. *full*, Exc. 23:30.

4766 מַרְבֶּה m. (from the root רָבָה)—(1) *multiplication, increase*, Isa. 9:6.

(2) *plenty*. Isa. 33:23, "then spoil is divided in great plenty."

4768 מַרְבִּית f. (from the root רָבָה)—(1) *multitude, magnitude*, 2 Ch. 9:6; 30:18.

(2) *very great part*, 1 Ch. 12:29.

(3) *progeny*, increase of a family, 1 Sa. 2:33.

(4) *interest, usury*, as if the increase of the principal, Lev. 25:37 (comp. Gr. *τόκος*, from *τίκτω*; Lat. *fenus*, from *feo*, i. e. *fero, pario*; whence *fetus, fecundus*; see Gellius, xvi. 13). Arab. رِبًى interest; IV. to take interest.

4769 מִרְבָּץ const. st. מִרְבַּץ Exc. 25:5 (see Lehrg. page 578). m. (from the root רָבַץ), *a couching place* (of cattle), Zeph. 2:15.

4770 מִרְבָּק m. *a stable* or *stall*, in which cattle are *tied* up, from the root רָבַק, which see. Amos 6:4; 1 Sa. 28:24; Jer. 46:21; Mal. 3:20.

† מָרַג an unused root, which seems to have signified the same as גָּרַן, Arab. quadril. مَرْمَجَ, as far as may be gathered from the derivatives.

(1) *to roll rapidly*; whence מֹרֶג a threshing wain, (unless perhaps מֹרֶג in this noun is i. q. מָרַט, מָרַק to rub, to rub in pieces).

(2) *to speak rapidly*, used of babblers, talebearers; whence מֵרֵעַ, מָרֵעַ tale-bearer.

4771 מִרְגּוֹעַ m. (from the root רָגַע), *rest, a place of rest*, Jer. 6:16.

4772 מִרְגְּלוֹת pl. f. (denom. from רֶגֶל), what is *at* any one's *feet*; opp. to מְרַאֲשׁוֹת which see. Ruth 3:4, seq; Dan. 10:6. In accus. adv. *at* any one's *feet*, Ru. 3:8.

4773 מַרְגֵּמָה f. *a heap of stones*, from the root רָגַם; Arab. رَجَمَ to heap up stones. Pro. 26:8, כִּצְרוֹר אֶבֶן מַרְגֵּמָה "as a bag of gems in a heap of stones;" a proverbial expression, similar to Matt. 7:6. Not amiss Luther, *als ob man Edelsteine auf den Rabenstein würfe*.—LXX. translate מַ *a sling* (from the root רָגַם to cast stones): *ὡς βουλομένῳ λίθον ἐν σφενδόνῃ*.

4774 מַרְגֵּעָה fem. (from the root רָגַע), *rest*, a tranquil habitation, Isa. 32:18.

4775 מָרַד fut. יִמְרֹד TO BE CONTUMACIOUS, REBELLIOUS, TO MOVE SEDITION, Gen. 14:4; followed by בְּ 2 Ki. 18:7, 20; 24:1, 20; and עַל of the person rebelled *against*, Neh. 2:19; 2 Ch. 13:6; more rarely with an acc. (comp. מָרָה), Josh. 22:16; Job 24:13 (see below). מָרַד בַּיהוָה to rebel against Jehovah (by worshipping idols), Josh. 22:16, seqq.; Exc. 2:3; Dan. 9:9. Poet. מֹרְדֵי־אוֹר those who oppose the light, the enemies of light, Job 24:13. (Syriac ܡܪܕ id. Arabic to be obstinate, contumacious. Kindred is מָרָה.)

The derivatives immediately follow, except the pr. n. מְסֹרַד.

4776 מֶרֶד Chald. i. q. Hebr. Exr. 4:19.

4777 מֶרֶד m.—(1) *rebellion, defection*, Josh. 22:22.

4778 (2) [*Mered*], pr. n. 1 Ch. 4:17, 18.

4779 מָרָד Chald. adj. *rebellious*, f. מָרְדָּא emphat. st. מָרַדְתָּא Exr. 4:12, 15.

4780 מְרִדוּת *contumacy*, 1 Sa. 20:30.

4781 מְרֹדַךְ Jer. 50:2, pr. n. of an idol of the Babylonians, prob. *the planet Mars*, which like Saturn was regarded by the ancient Shemites as the author of bloodshed and slaughter, and was propitiated with human victims. (Comp. as to its worship amongst the ancient Arabs, my Comm. on Isa., vol. ii. p. 344, seqq.) The name which this god bears amongst the Arabs and Nasereans, مَرْدَخ, appears to have sprung from this, (*Mirrikh* from *Mirdikh*, and the etymology of this itself—(*Merodach* from the stock *Mord, Mort*, signifying both *death* and *slaughter*, see page CCCCLX, B, and the formative syllable *ach, och*, very frequent in Assyrian and Chaldee words, comp. מַשְׁחִית, אַשְׁדּוֹד) suits very well the god of slaughter and war. So too *Mars, Mavors*, and *mors* appear to be of the same origin.—This god was diligently worshipped by the Assyrians and Babylonians, as appears not only from Jer. loc. cit., but also from the proper names of Babylonian and Assyrian kings compounded with this name (see my remarks on Isaiah, vol. i. p. 281), as *Messissimordachus, Sisimordachus*, אֲוִיל מְרֹדַךְ (which see).

4782 מָרְדְּכַי (Persic مردكى "little man," or "worshipper of Mars," from מְרֹדַךְ [*Mordecai*], pr. n. of a Benjamite living in the metropolis of Persia, by whom Esther was brought up, afterwards chief minister of the king, Esther 2:5, seqq. LXX. *Μαρδοχαῖος*. [Also one who returned with Zerubbabel, Ezr. 2:2; Neh. 7:7].

4783 מַרְדֵּה masc. Isa. 14:6; if the reading be correct, part. Hoph. from the root רָדָה, subst. *persecution*. But I fully agree with Döderlein, that for מַרְדֵּה we should read מִרְדֵּה (dominion) from the root רָדָה. See my Comment. on the place. [Conjectures, however probable they may seem, are very dangerous when applied to God's inspired Scripture, and this word as it stands yields a suitable meaning.]

4784 מָרָה—(1) pr. i. q. Arab. مَرَى TO STROKE, TO STRIPE (German *streifen, streifen*); specially *to lash* with a whip (compare the kindred מָרַט), to pass a razor over the skin, whence מוֹרָה a razor. See Schultens on Hariri, Cons. i. p. 24; De Defect. Ling. Hebr., p. 117. Kindred are מָרַט, מָרַק to rub, to rub over, *befriedigen, reiben, einreiben*. Hence—

(2) *to be contumacious, rebellious*, Deut. 21: 18, 20; Ps. 78:8; prop. to resist, to contend against

striking and contending with both hands. (Arabic مَرَى to refuse what is owed, Conj. III. to contend in disputing.) Constr. with בְּ of the person resisted, Ps. 5:11; Hos. 14:1; and with an acc. (prop. *to repulse* any one), Jer. 4:17; Psalm 105:28; especially in the phrase, מָרָה אֶת־יְהוָה to reject a divine command, Nu. 20:24; 27:14; 1 Sa. 12:15 (which, perhaps, formerly taken in its proper sense meant, to stroke or strike any one's mouth, i. e. to refuse to hear his words, to treat him with contempt, compare Dan. 4:32).

Hithn. הִתְמָרֶה fut. apoc. וְאֶשְׁתַּ (Ezek. 5:6), i. q. Kal No. 2, *to resist, to oppose*. Job 17:2, מְקֻמָּרוֹתָם תָּלַן עֵינִי prop. "my eye rests upon their resistance," i. e. I see or experience nothing but their provocation; also *to be refractory, contumacious*, Psalm 106:7. Constr. —(*a*) followed by an acc. (as in Kal), Ps. 78:17; 40:56; often in the phrase, הִתְמָרֶה אֶת as to which see Kal, Deu. 1:26, 43; Jos. 1:18; and in the same sense, הִתְמָרֶה אֶת רוּחַ יְיָ Psalm 106:33; and עֵינֵי יְיָ (as if, to offend the eyes of Jehovah) Isaiah 3:8.—(*b*) followed by בְּ (against) Psa. 106:43; Ezek. 20:8.—(*c*) followed by עִם Deut. 9:7, 24; prop. to contend *with* any one.

Derivative nouns, מְרִי, מֶרִי and pr. n. יִקְרָה, מְרָה No. I, מְרִיבָה, מְרִיבַת, מְרִיבִים, קְרִיבוֹת.

Note. In two occurrences of the root מָרָה the signification appears to be borrowed from the kindred root מָרַר to be bitter. One is 2 Kings 14:26, קָשָׁה מְאֹד יִשְׂרָאֵל מָרָה "the affliction of Israel (was) very bitter" (so all the ancient versions), where it would be hardly suitable to say, *perverse*, i. e. obstinate, *affliction*, nor do I see how from the notion of the root מָרָה we can with Schultens obtain the notion of *severe* affliction. The other instance is מָרָה Job 23:2, which see. On the other hand מָרָה has adopted the signification of the verb מָרַר Ex. 23:21.

*4850 I. מָרָה f. dual מָרָתַיִם (from the root מָרָה) *repeated rebellion* [*Merathaim*], a symbolic name of Babylon, Jer. 50:21.

4785 II. מָרָה ("bitterness," from the root מָרַר) pr. n. of a hitter or brackish fountain in the peninsula of Sinai, Ex. 15:23; Num. 33:8; according to the probable opinion of Burckhardt (see Travels in Syria, p. 777, seqq.); the same as is now called בִּיר הַוָּארָה *Bir Haudrah*, not *the fountains of Moses* (عيون موسى), as thought by Pococke and Niebuhr.

*4787 מַרְוֶה (read *morve*) f. (from the root מָרָה) *sadness, grief*, Prov. 14:10.

מָרָה f. id. Genesis 26:35, מֹרַת רוּחַ "sadness of spirit." 4786

מְרוּד m. (from the root רוד No. 2) Lam. 3:19; pl. מְרוּדִים Lam. 1:7, *persecution* of any one. Coner. "one troubled with persecutions," Isa. 58:7. 4788

מְרוּט (prob. for מְשֻׁרְאָת, מְרֻזָּ refuge, from the root רָזַט, רָזַ to draw in, to betake oneself), [*Meroz*], pr. n. of a town in northern Palestine, Jud. 5:23. 4789

מְרוּחַ m. *one bruised, crushed*, from the root רָחַץ. Leviticus 21:20, מְרוּחַ אֶשֶׁךְ "(castrated) with crushed testicles." But LXX. *παράφυσις*. Vulg. *herniosus*. 4790

מָרוֹם m. (from the root רוּם)—(1) *height; what is high, lofty, sublime*. Placed after another word in the gen. הַר מְרוֹם יִשְׂרָאֵל the lofty mountain of Israel, of Zion, Ezekiel 17:23; 20:40; 34:14. בְּמְרוֹמִים *on high*, Job 39:18; and מָרוֹם in acc. id. Isai. 37:23, הִשְׂגִּיא מָרוֹם עֵינָיִךְ "and thou liftest up thine eyes on high." Coner. *Most High* (of God). Ps. 92:9; and coll. *leaders, princes*, Isa. 24:4. Poet. *very high* is also applied to *any thing far off*. Psalm 10:5, מְרוֹם מִשְׁפָּטֶיךָ מִנֶּגְדּוֹ "thy judgments are very far off from him;" comp. רוּם Isa. 30:18. 4791

(*a*) *a lofty, fortified place*, Hab. 3:19; specially of heaven, Psalm 18:17; Isaiah 24:18, 21; 40:26; 57:15; 58:4; Jer. 25:30; pl. מְרוֹמִים id. Job 16:19; of the lofty seat of Jehovah in Zion, Ps. 7:8; of an inaccessible fortress, Isa. 26:5. Plur. figuratively, of great honours, Ecc. 10:6.

(2) *loftiness of mind, pride*; adv. Ps. 56:3.

מֵרוֹם ("height," "a high place"), מֵי מְרוֹם [*waters of Merom*], Josh. 11:5, 7; pr. n. of a lake situated in a *lofty* region at the foot of Mount Lebanon; (Greek Σαρωνίτης, Jos. Antiq. v. 6; Arab. بحيرة الحولة); through which the Jordan flows. 4792

מֵרוֹץ m. (from the root רוּץ), *course, race*, Eccl. 9:11. 4793

מְרוּצָה f.—(I) i. q. מֵרוֹץ 2 Sam. 18:27; Jerem. 23:10. 4794

(II) *oppression* of the poor, a signification taken from the root רָצַץ, Jer. 22:17. see 7533

מְרוּקִים m. pl. (from the root מָרַק), *purification*, Est. 2:12. 4795

מָרוֹת ("bitternesses," "hitter fountains") [*Maroth*], pr. n. of a town in the tribe of Judah, Mic. 1:12. 4796

4798 מָרְזֵחַ Jer. 16:5, const. מִרְזַח, Amos 6:7 (compare Lehrg. p. 578), i. q. Arab. مرز *clamour, outcry*, the lifting up of the voice, whether in rejoicing, Amos loc. cit., or in weeping, Jer. loc. cit.; compare מִרְזָחִים endued with a loud voice. Medial words of the same kind are לָלַל and נָהַם.

4799 מָרַח—(1) TO RUB, TO BRUISE, TO RUB OUT, see מְרוּחַ. (Cognate are קָרַח, סָרַח, and with ר turned into a sibilant, שָׁחַח. Arab. مرخ a tree from which fire is brought by rubbing.—(2) i. q. Arab. مرخ *to rub over*, e. g. the body with oil. IV. to soften. In the Old Test. it is once used of a cataplasm laid on a sore, Isa. 38:21, "Isaiah had said, let them take dried figs וְיָמְרְחוּ עַל־הַשְּׁחִין (pregn.) and lay them softened upon the ulcer;" LXX. *καὶ τρίψουσι καὶ ἐπιθήσουσι*. Hence מְרוּחַ.

4800 מַרְחָב m. (from the root רָחַב), *broad space*, Hab. 1:6. Often metaph. used of liberty and welfare (opp. to distresses, צַר; compare שָׁטַח); Ps. 18:20, וַיּוֹצִיאֵנִי לַמֶּרְחָב "and he brought me out into a wide space," i. e. he delivered me from distresses, Ps. 31:9; 118:5. Once used in a bad sense, Hos. 4:16, כְּכֶבֶשׂ מֶרְחָב "like a lamb in a wide space," where it might easily wander from the flock.

4801 מֵרְחָק (from the root רָחַק); pl. מֵרְחָקִים and מֵרְחֹקִים Isa. 33:17; Jer. 8:19, m. *far distance, what is far off, a place far off*; מֵרָחוֹק from afar, after verbs of coming, Isa. 10:3; 30:27; but 17:13, מֵרָחוֹק עִם מֵרָחוֹק "a heel from afar off," i. e. to flee away far, and already to look from a great distance; מֵאֶרֶץ מֵרָחוֹק a remote land, Isa. 13:5; pl. מֵרְחֹקִים Zec. 10:9; מֵאַרְצוֹת מֵרְחֹקִים Isa. 33:17; Jer. 8:19; מֵרְחֹקִים אֶרֶץ Isa. 8:9, remote countries.

4802 מַרְחֶשֶׁת fem. (from the root רָחַשׁ), *a pot, a cauldron*, prop. a vessel in which things are boiled, Lev. 2:7; 7:9.

4803 מָרַט (kindred to the verb מָלַט, which see) pr. to smoothen; hence—

(1) TO POLISH, TO SHARPEN a sword, Ezek. 21:14, 33.

(2) to make any one's head smooth, i. e. to make bald, *to tear out, to pluck* the hair, in contending, chastening, Neh. 13:25; in scorn, Isa. 50:6 (where מֹרְטִים are those who pluck the beard); in mourning, Ezra 9:3.—Ezek. 29:18, כָּל־כָּתֵף מְרוּטָה "every shoulder was peeled," i. e. with carrying burdens.

NIPHAL, *to become bold*, Lev. 13:40, 41.

PUAL.—(1) *to be polished* (used of metal), 1 Ki. 7:45.

(2) *to be sharp*, as a sword. Part. מְמֹרָטָה for מְמֹרָטָה (with Dag. f. euphon.), Ezek. 21:15, 16. Hither many refer מֹרָט עַם Isa. 18:2, 7, for מְמֹרָט *a sharp people*, i. e. *fierce*, vehement (compare יָרֵא No. 2). But see above under the word מֹרָט.

מָרַט Ch. i. q. Hebr. No. 2, *to pluck* (wings). Pret. pass. *to be plucked*, Dan. 7:4. 4804

מְרִי m. in pause מָרִי, with suff. מָרְיִי Deu. 31:27, Neh. 9:17 (from the root מָרָה). 4805

(I.) *contumacy*, Ezc. 2:5, כִּי בֵית מְרִי הֵמָּה "for they are a contumacious house," i. e. people. Elliptical for the contumacious, Num. 17:25. אִישׁ אֲשֶׁר מְרִי כִּי מְרִי הֵמָּה Ezc. 2:7, "כִּי מְרִי הֵמָּה for they are contumacious;" verse 8; 44:6; Prov. 17:11.

(II.) *bitterness*, a signification taken from the root מָרַר (compare the note under מָרָה), Job 23:2, גַּם הַיּוֹם מָרִי שִׂיחִי "even now my complaint is bitterness," i. e. bitter. Those who retain the common signification of מְרִי, render these words, "even now doth my complaint (seem to you) rebellion?" which appears to me to be too harsh. ["*Outcry*," is the sense given to this passage in Thes.]

מְרִי בַעַל [*Merib-baal*], pr. n. of a son of Jonathan, 1 Ch. 9:40, called also a little before מְרִב בַּעַל ("contender against Baal"), which seems to be the more correct form. *4810 *4807

מְרִיא (from the root מָרָא) adj. *fat, well-fed*, Ese. 39:18; hence subst. *well-fed cattle*; specially *a fatted calf, ploye ουσυρός*. Commonly joined with the words שֶׂה and כֶּבֶשׂ. 2 Sam. 6:13; 1 Ki 1:9; 19:25; Isa. 11:6. Plur. מְרִיאִים Isaiah 1:11; Amos 5:22. 4806

מְרִיבָה f. (from the root רִיב)—(1) *strife, contention*, Gen. 13:8; Exod. 17:7; Num. 27:14. 4808

(2) [*Meribah*], pr. n.—(*a*) of a fountain flowing from a rock in the desert of Sin on the Heroopolitan gulf, Exod. 17:1—7.—(*b*) מֵי מְרִיבָה ("water of strife"), another similar fountain in the desert of Zin, near Kadesh, Num. 20:13, 24; Deut. 33:8; Psalm 81:8; 106:32; fully מֵי מְרִיבוֹת קָדֵשׁ Ezc. 47:19. 4809

מְרִיָּה ("contumacy"), [*Meraiah*], pr. n. m., Neh. 12:12. 4811

מֹרִיָּה and מֹרִיָּה *Moriah*, pr. name of a hill of Jerusalem, on which Solomon built the temple, 2 Ch. 3:1. Gen. 22:2, אֶרֶץ הַמֹּרִיָּה "the land of Moriah," *4179

* For 4797 see Strong.

i. e. the region around that mountain, its vicinity, as if district of Moriah; comp. אֶרֶץ הַמֹּרִיָּה Josh. 8:1. As to the origin, the sacred writers themselves (Gen. 22:8, 14; 2 Chron. loc. cit.) make allusion to the etymology from the root רָאָה, which is confirmed by regarding מֹרִיָּה as contr. from מֹרְאִיָּה for מַרְאֵה יָהּ (Part. Ho.), with Yod of union, i. e. *chosen by Jehovah*, a name which is very suitable for a sanctuary.

4812 מְרִיוֹת ("contumacies"), [*Meraioth*], pr. n. m. —(1) 1 Chron. 5:32; 6:37; Ezr. 7:3.—(2) 1 Ch. 9:11; Nehem. 11:11.—(3) Neh. 12:15; elsewhere מְרָמוֹת (in the ancient writing the letters י and ם resemble one another).

4813 מְרִים ("their contumacy") pr. name f. *Miriam*; Greek Μαριάμ, *Maria*.—(1) the sister of Moses, a prophetess, Exod. 15:20; Num. 12:1; Mic. 6:4.—(2) 1 Chron. 4:17.

4814 מְרִירוּת f. (from the root מָרַר), *sadness, grief*, Ezr. 21:11.

see 3650 מְרִירִים see מָרִיר.

4815 מָרִירִי m. adj. (from the root מָרַר) *bitter*; hence *poisonous*, Deut. 32:24. Compare מְרוֹרָה.

4816 מֹרֶךְ m. pr. softness; figuratively *fear, timidity*, Lev. 26:36 (LXX. ἀολία); from the root מָרַךְ, whence the segolate form מֶרֶךְ=מֹרֶךְ in the same manner as מֶלֶךְ from the roots מָלַךְ, מֶשֶׁךְ from מָשַׁךְ, חֶלֶק from חָלַק, אֶרֶץ from אָרַץ, נֶפֶשׁ from נָפַשׁ, לֶחֶם from לָחַם, מֶרְחָב from רָחַב. The root which is found in the Rabbinic, מִתְמַרְמֵר to be soft, is secondary and taken from this noun.

4817 מֶרְכָּב m. (from the root רָכַב)—(1) *a chariot*, 1 Ki. 5:6.

(2) *the seat* of a chariot, Cant. 3:10; Lev. 15:9.

4818 מַרְכָּבָה f. 2 Sam. 15:1; 1 Kings 7:33; constr. מַרְכֶּבֶת Gen. 41:43; with suff. מַרְכַּבְתּוֹ Gen. 46:29; 2 Sam. 8:11; plur. מַרְכָּבוֹת Zec. 6:1; Joel 2:5; constr. מַרְכִּבוֹת Exod. 15:4; with suff. מַרְכִּבְתָּיו Mic. 5:9, f.; *a chariot*, Gen. 46:29; especially a war chariot; see the above-cited passages.

4819 מַרְכֹּלֶת f. (from the root כָּלַל), *merchandise*, Ezr. 27:24. [*a market*, see Thes.]

4820 מִרְמָה f. (from the root רָמָה Pi. to deceive).—(1) *fraud*, Gen. 27:35; 34:13. אִישׁ מִרְמָה a fraudulent man, Psa. 5:7. אַבְנֵי מִרְמָה fraudulent weights, i. e. made to deceive, Mic. 6:11. מֹאזְנֵי מִרְמָה deceptive scales, Pro. 11:1. Meton. *riches gained by fraud*, Jer. 5:27. Plur. מִרְמוֹת Ps. 10:7; 35:20.

(2) [*Mirma*], pr. n. m., 1 Chron. 8:10. 4821

מִרְמוֹת ("elevations"), [*Meremoth*], pr. n. m. 4822
—(1) Ezra 8:33; Neh. 3:4, 21; 10:6; 12:3; for which there is מְרָיוֹת verse 15.—(2) Ezr. 10:36.

מִרְמָס m. (from the root רָמַס), *a treading down, something to be trodden* with the feet, Isa. 5:5; 7:25; 10:6; Exe. 34:19. 4823

מַרְמְנִתִי pr. n. Gent. [*Meronothite*], elsewhere unknown, 1 Ch. 27:30; Neh. 3:7. 4824

מֶרֶס [*Meres*], pr. n. of a Persian prince, Esth. 1:14 (according to Bohlen רֶעֶם lofty) [" Compare Sanse. *mdrsha*, worthy; from the root *mrish*; Zend. *mereeh*. Bentey."] 4825

מַרְסְנָא [*Marsena*], pr. n. of a Persian prince, Esth. 1:14; (perhaps i. q. pres. [" with the addition of *nd*, nom. Zend. *nar*, a man."]). 4826

מַרְעֶה masc. (with each Tsere impure), i. q. רֵעַ *a friend, a companion*; with suffix מַרְעֵהוּ Genesis 26:26; plur. מַרְעִים Jud. 14:20; 15:6; with suffix מַרְעֵיהוּ for מַרְעֵיתוֹ Prov. 19:7. It has the form as if Hiphil of the verb עָעַל, borrowing its signification from the verb רָעָה No. 2, unless it be laid down that מַרְעֶה is comp. of מִן and רֵעַ (like מִקְצֶה, מִגְאָל, see מִן No. 3, letter c), and that it only denotes *a companion, not a friend*, i. q. רֵעַ. This is the only way of explaining the former Tsere being unchanged. [But see Thes. p. 1096.] 4828

מַרְעִית masc. (from the root רָעָה) with suff. מַרְעִיתוֹ Job 39:8; מַרְעִיתָם Exe. 34:18, *pasture, fodder* for cattle, Gen. 47:4; Joel 1:18; Job 39:8 [" *lair*, or *feeding place* of wild beasts, Nah. 2:12. Arab. مرعى id."]. 4829

מַרְעִית fem. (from the root רָעָה)—(1) *pasture, pasturing*. צֹאן מַרְעִיתִי "the sheep which I tend," Jeremiah 23:1; Psalm 74:1; 79:13; 100:3. עַם מַרְעִיתוֹ "the people that he (God) tends," Ps. 95:7. 4830

(2) *a flock*, Jer. 10:21.

מַרְעָלָה ("trembling," perhaps "earthquake"), [*Maralah*], pr.n. of a town in the tribe of Zebulun, Josh. 19:11. 4831

I. מַרְפֵּא m. and מַרְפֵּה Jer. 8:15 (from the root רָפָא to heal).—(1) *the healing* (of a disease), 2 Ch. 21:18; 36:16; Jer. 14:19.—Hence— 4832

(2) *refreshing*, both of the body, Prov. 4:22; 16:24; and of the mind, Pro. 12:18; 13:17.

• For 4827 see Strong.

(3) *deliverance* (from calamity), Prov. 6:15; 29:1; Mal. 3:20.

(4) *remedy*, Jer. 33:6.

4832 II. מַרְפֵּא (from the root רָפָא=רָפָה to relax), prop. relaxed mind; hence *tranquillity* of mind, *meekness*; Pro. 14:30, לֵב מַרְפֵּא "a meek heart;" Pro. 15:4; מַרְפֵּא לָשׁוֹן "tranquillity of tongue," i. e. gentle, modest speech; Eccles. 10:4, "gentleness hinders great offences."

4833 מִרְפָּשׂ m. (from the root רָפַשׂ), *water disturbed by treading*, Exe. 34:19.

4834 מָרַץ a root not used in Kal, the primary meaning of which has been often discussed. I have, however, no doubt that the truth was seen by Kimchi, who regarded as its primary power TO BE STRONG, FORCIBLE; for this not only very well suits all the passages, but it is confirmed by the kindred מָרַר (ס and ץ interchanged), to be violent (Hos. 4:18); whence מָרִיץ a violent man. The meaning appears to be secondary, and taken from the idea of *hard labour*, which is found in Arabic مرض to languish, to be sick (prop. wearied out with toil).

[In Thes. the meaning preferred is that given by Cocceius and J. Simonis, *to be fierce*; hence, *to be vehement*.]

NIPHAL Job 6:25, הַנִּמְרְצוּ אִמְרֵי־יֹשֶׁר how powerful are right words;" 1 Kings 2:8, נִמְרֶצֶת הִיא "a heavy (or grievous) curse," Mic. 2:10, קֶלֶס נִמְרָץ "very violent destruction."

HITHPA. to make vehement, *to irritate*; Job 16:3, מַה־תִּתְמַרְמַר "what (so) irritateth thee?"

4836 מַרְצֵעַ masc. *an awl*, so called from its boring (root נָרַע), Ex. 21:6; Deu. 15:17.

4837 מַרְצֶפֶת fem. (from the root רָצַף), *a pavement*, a place laid out with stones, 2 Ki. 16:17.

4838 מַרְקַח prop. TO RUB (compare the kindred מָרַח, and in Greek ἀμέργω, ἀμορύσσω); hence—

(1) *to polish* (metal); 2 Chron. 4:16, מוּשָׁח מָרוּק "polished brass;" Jerem. 46:4, מָרְקוּ הָרֻמָחִים "polish the spears."

(2) *to cleanse*, by washing, or anointing; compare מִרְחָצִים (Syr. ܡܪܚܨ to wash off.)

PUAL מֹרָק pass. of No. 1, *to be scoured*, Lev. 6:21. Derivatives, מְרוּקִים, מֹרָקִים.

4839 מָרָק m. *broth, soup*, Jud. 6:19, 20, and Isaiah 65:4 קְרִי. Arab. مَرَق and مَرَقَة id. The proper form of the word is פָּרָק (which see), from the root פָּרַק.

מַרְקָחָה masc. (from the root רָקַח), plur. *aromatic herbs*, Cant. 5:13. 4840

מִרְקַחַת f. (from the root רָקַח), *ointment*, Ezek. 24:10; *a pot of ointment*, [for boiling it in], Job. 41:23. 4841

מִרְקַחַת f. (from the root רָקַח).—(1) *the compounding of ointment*, Ex. 30:25; 2 Ch. 16:14. 4841

(2) *ointment*, 1 Ch. 9:30.

מָרַר—(1) TO FLOW, TO DROP; whence מֹר a drop, מֹר myrrh, so called from distilling, and prob. מוֹרָה bile. (Arab. مرر to cause to flow, مرمرة frequent rain, and مر channel. The trilit. مر has often the sense of going, passing away, which in many roots is connected with that of *flowing*; see מָלַךְ No. 4, מָרַק to run, to flow; Aram. מְסַר to run; whence מַסְרְתָּא channels.) 4843

(2) *to be bitter*. (Arab. مر fut. A. id., and so in all the cognate languages; also the Lat. *amarus*, also *mœror*. How this notion coheres with the former is not clear. Perhaps it is denom. from מֹר myrrh, and מְרוֹרָה bile, as being very bitter things). Impers. לִי מַר it is bitter to me, i. e. I am sad, Lam. 1:4, followed by מִן (*because of* any thing), Ruth 1:13. Fut. A. יִמַּר Isa. 24:9, compare Hebr. Gram. § 67, note 3.

(3) *to be embittered*, 1 Sa. 30:6.

PIEL, fut. יְמָרֵר,—(1) *to make* any thing *bitter*, Ex. 1:14; Isa. 22:4. אֲמָרֵר בְּכִי "I weep bitterly."

(2) *to embitter, to irritate, to provoke* any one, compare Hithp. Gen. 49:23.

HIPHIL מִסַּר, inf. הַמְרוֹת,—(1) *to make* life *bitter*, Job 27:2.

(2) followed by לְ, *to make* any one *sad*, Ruth 1:20, הֵמַר לִי שַׁדַּי "the Almighty hath made me sad." Compare לִבָּהּ נָעַם verse 21.

(3) *to weep bitterly*, for the fuller מַסְרֵי בְכִי Zec. 12:10.

Note. הִמְרִר Ex. 23:21, is fut. Hiphil in the Chald. form, for יַמְסִר, but with the signification taken from the verb מָרָה, followed by בְּ to rebel. Compare the note under מָרָה.

HITHPALPEL הִתְמַסְּרוּ *to be embittered exasperated*, Dan. 8:7. (Syr. ܐܬܡܪܪ to embitter, to provoke; Arab. تمرمر to be angry.)

• For 4835 see 4794.

Derivatives, מַר, מְרִירוּת [מְרוֹד] מָרַד, מַמְרֵא, מַמְרִי, מַמְרוֹת, מְמֹרָאִים, מְמֹרָאִים, pr. n. מְרָאִים [מְרוֹדַךְ], and those which immediately follow.

*4845 מְרֹרָה f. *bile, gall*, so called from its flowing (see מָרַר No. 1), compare Germ. *Galle*, which properly signifies a fountain, like the cogn. *Euelle*, Job 16:13. Arab. مرارة [Syr. ܡܪܪܝܬܐ, ʾEth. መረረት id.]

*4846 מְרִרָה f.—(1) *bitterness*, Deut. 32:32, אַשְׁכְּלוֹת מְרֹרוֹת "clusters of bitterness," i. e. bitter. Metaph. *bitter, severe* (punishments), Job 13:26, כִּי תִכְתֹּב עָלַי מְרֹרוֹת "that thou writest (such) bitter things upon me," thou layest on me such heavy punishment.

(2) *bile, gall*, Job 20:25. מְרֹרוֹת חַמָּתִם "the gall of vipers," ib. 14, used of the poison of vipers, which the ancients incorrectly supposed to be in the gall (Plin. H. N. xi. 37, § 69), although in other forms also of this root, the notion of *bitterness* is applied to *venom*; (see מְרִירִי, Syr. ܡܪܝܪܐ, Zab. מרירא venom).

4844 מְרֹרִים m. *bitter herbs*, Ex. 12:8; Num. 9:11 (LXX. πικρίδες. Vulg. *lactuca agrestes*), Lam. 3:15 (where in the other member there *is* לַעֲנָה? wormwood).

4847 4848 מְרָרִי ("bitter," "unhappy"), [*Merari*], pr. n. of a son of Levi, Gen. 46:11; Ex. 6:16. Of the same form is the patron. Nu. 26:57.

see 4762 מְרֹשָׁה for מוֹרָשָׁה.

4849 מְרֹשָׁעַת f. (from the root רָשַׁע) *wickedness*, concr. for a wicked woman, 2 Ch. 24:7.

*4853 מַשָּׂא m.—(1) verbal inf. from the root נָשָׂא; *a bearing, a carrying*. Nu. 4:24, לַעֲבֹד וּלְמַשָּׂא "for labouring and for carrying." 2 Ch. 20:25, לָשֵׂאת מַשָּׂא "that could not be carried;" compare 2 Ch. 35:3. Subst. Nu. 4:19, 27, 31, 32, 47.

(2) *a burden, load* which is carried, 2 Ki. 5:17; Jer. 17:21, seq.; Nu. 11:11. מַשָּׂא הָיָה לִי it was as a burden, 2 Sam. 15:33; 19:36; followed by עַל Job 7:20.

(3) מַשָּׂא that to which the soul lifts itself up, i. e. what it desires, Esa. 24:25; compare the root No. 1, *c*.

(4) *something uttered* (see the root No. 1, letter *f*), *a sentence*, Prov. 30:1; Collect. 31:1, מַשָּׂא אֲשֶׁר יִסְּרַתּוּ אִמּוֹ "the sentences which his mother taught him." Specially something uttered by God, 2 Kings 9:25; or by a prophet, followed by a genit. of the object. Isai. 13:1, מַשָּׂא בָּבֶל "the oracle (uttered) against Babylon." Isai. 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1; 23:1; Nah. 1:1; Hab. 1:1; also followed by בְּ Zec. 9:1; עַל 12:1; אֶל Mal. 1:1. It is fully expressed דְּבַר יְהוָה מַשָּׂא the utterance of the word of the Lord, Zec. 9:1; 12:1. From מַשָּׂא being often found in the headings of denunciatory oracles, Jerome, Luther, and others render the word even in these instances *onus, burden*, and regard it as signifying a grievous or threatening oracle, see Jerome, Prol. ad Habac., and on Isa. 13:1; but it is also found where it stands in a good sense, Zec. 12:1; Mal. 1:1. There is a paronomasia on the two senses burden and oracle, Jer. 23:33, seq.; Esc. 12:10.

(5) *singing* (see the root No. 1, letter *c*). 1 Ch. 15:27, מְשׂוֹר מַשָּׂא "the regulator (or leader) of the singing." So LXX. ἄρχων τῶν ᾠδῶν, and Kimchi. Others take it to be the leader of the carrying, i. e. of the holy ark.

(6) *a gift* (compare נָשָׂא Pi. No. 2, 3); hence *tribute*, i. q. מִנְחָה No. 2. 2 Ch. 17:11.

(7) [*Massa*], pr. n. of a son of Ishmael, Genesis 25:14; 1 Ch. 1:30. *4854

מַשָּׂא (read *massō*) m. 2 Ch. 19:7, מַשָּׂא פָּנִים *respect of persons, partiality*, see נָשָׂא No. 3, letters *a*, *β*. *4856

מַשְׂאָה f. *burning*, so called from the rising up of the smoke, Isa. 30:27; comp. מַשְׂאֵת No. 1. *4858

מַשְׂאֵת (for מַשְׂאֹת) f. const. מַשְׂאַת (for מַשְׂאֹת) Gen. 43:34, pl. מַשְׂאֹת. *4864

(1) *a lifting up*, e.g. of the hands, Ps. 141:2; of smoke in a conflagration, Jud. 20:38, 40 (comp. מַשְׂאָה).

(2) *a sign*, which is lifted up, i. q. נֵס Jer. 6:1; perhaps specially a signal made by fire, comp. No. 1, and the Talmudic מְשׂוּאוֹת used of the signals made by fire at the new moon, see Mishn. Roch Hashanah 2, § 2.

(3) a *burden*, Zeph. 3:18.

(4) i. q. מַשָּׂא No. 4; *something uttered*, Lam. 2:14.

(5) i. q. מַשָּׂא No. 6; *a gift*, Esth. 2:18; Jer. 40:5; Amos 5:11; especially a portion of food given at a convivial feast (γέρας), Gen. 43:34; 2 Sam. 11:8; also *tribute*, 2 Chron. 24:6, 9.

Note. מַשְׂאוֹת Esc. 17:9, is the inf. Aram. Kal, with a peculiar termination in וֹת like the inf. Pi. מְסַאוֹת for מַסָּא.

מַשְׂאוֹת plur. f., Psa. 74:3, in some editions; see מְשׂוּאוֹת. see 4876

* For 4850 see p. 508.

*4869 מִשְׂגָּב with suff. מִשְׂגָּבִי (from the root שָׂגַב) m.—(1) *height*, Isa. 25:12.

(2) *a lofty place, a rock*, affording shelter and security; hence used for *a refuge* itself, Psa. 9:10; 18:3; 46:8, 12; 48:4; 59:10, 18; 94:22.

*4870 (3) with art. [*Misgab*], pr. n. of a town (situated on a lofty place) in Moab, Jer. 48:1.

*4881 מִשְׂכֹּכָה Prov. 15:19; and—

*4861 מְשׂוּכָה Isa. 5:5, f.; *a hedge* made of briers and thorns; called in other places מְסוּכָה. Root שׂוּךְ and סָכַךְ.

*4883 מַשּׂוֹר m. *a saw*, Isa. 10:15; from the root נָשַׂר to saw.

*4884 מִשֹּׂרָה f. *a measure* of liquids, Lev. 19:35; Ezc. 4:11, 16; from the root שָׂרַר, Arabic مشر II. to divide.

*4885 מְשׂוֹשׂ m. (from the root שׂוּשׂ), *gladness, joy*, Isa. 24:8; Lam. 5:15; and meton. the object and ground of joy, Psa. 43:3; Isa. 24:11; 32:14; 65:18; and frequently. Isaiah 8:6, subst. post., put for a finite verb.

*4890 מִשְׂחָק m. (from the root שָׂחַק) *scorn*; hence used of its object, Hab. 1:10.

*4895 מִשְׂמֶטֶת f.—(1) *a noose, a fetter*, i. q. חֶבֶל Hos. 9:8; from the root שָׂמַט, Syr. ܫܡܛ to bind, to fetter. Hence—

(2) *destruction*, ibid. verse 7; compare מוֹקֵשׁ. Others render *hatred, persecution*; from שָׂטַם to pursue after.

*4905; see 7919 מִשְׂכֹּל see שָׂכַל Hiphil.

*4906 מִשְׂכִּית f.—(1) *image, figure*, from the root שָׂכָה, Ch. שְׂכָא to look at, to behold, Ezc. 8:12, חַדְרֵי מִשְׂכִּיתוֹ "the chambers of images," i. e. the walls of which were adorned with painted figures of idols, compare verses 10, 11. אֶבֶן מַשְׂכִּית Lev. 26:1, and מַשְׂכִּיּוֹת Nu. 33:52, stones adorned with superstitious or magical figures; Pro. 25:11, מַשְׂכִּיּוֹת זָהָב בְּמַשְׂכִּיּוֹת כָּסֶף "apples of gold, adorned with figures of silver." Others render, in silver baskets, so that מַשְׂכִּיּוֹת would take its signification from שָׂכַךְ to plait.

(2) *imagination, opinion*, Ps. 73:7; Pro. 18:11.

*4909 מִשְׂכֹּרֶת f. (from the root שָׂכַר), *wages*, Gen. 29:15; 31:7, 41; ["*reward*, Ruth 2:12."]

*4930 מִשְׂכֹּרוֹת f. pl. *nails*, Ecc. 12:11; see מַסְמְרוֹת.

*4939 מִשְׂפָּח m. *shedding of blood, slaughter*, Isa. 5:7, from the root שָׂפַח i. q. שָׁפַךְ to pour out; Arab. سفح to pour out blood, سفاح a shedder of blood, a tyrant.

† מָשַׂר an unused root ["perhaps i. q. Arabic مشر to divide"], see מִשְׂרָה.

*4951 מִשְׂרָה f. *dominion*, Isa. 9:5, 6, from the root שָׂרַר and שׂוּר to rule.

*4955 מִשְׂרֵפוֹת pl. f. (from the root שָׂרַף).

(1) *a burning* of lime, Isa. 33:12 (compare Gen. 11:3).

(2) *the burning* of dead bodies, Jer. 34:5 (compare 2 Ch. 16:14).

*4956 (3) מִשְׂרְפוֹת מָיִם ("the flow of waters," from the root שָׂרַף, Idhpe. to drop [but see Thes.]), [*Mizrephoth-maim*], pr. n. of a town or region near Sidon, Jos. 11:8; 13:6.

4957 מִשְׂרָקָה ("vineyard," plantation of vines of superior quality, see שֹׂרֵק), [*Masrekah*], pr. n. of a town, apparently belonging to the Edomites, Gen. 36:36; 1 Ch. 1:47.

*4958 מַשְׂרֵת *a frying pan*, 2 Sam. 13:9; Ch. מַסְרְתָּא, מַסְרִיתָא id. The origin is uncertain, and it is even doubtful whether the ת be radical or servile. It seems to me rather to be servile, so that the root would be שָׂרַר i. q. שָׁרַב to shine, to sparkle; whence שִׁרְיוֹן and מַשְׂרֵת a brass frying pan, so called from its being polished. That the root מָרַת had the notion of parching is a mere gratuitous assertion.

4851 מֶשֶׁךְ [*Mash*], a people (and region), sprung from Aram, and therefore to be sought in Syria or Mesopotamia, Gen. 10:23. Many follow Bochart (Phaleg. II, 11), in understanding the inhabitants of *mount Masius* (Arab. ماسيوس), which lies to the north of Nesibis, and is a part of the Gordiæan mountains.

*4855 מֶשֶׁה m. (from the root מָשָׁה).—(1) *usury*, Neh. 5:7.

(2) *a debt*, i. q. מַשָּׁאָה. Neh. 10:32, מֶשֶׁה יָדֶיךָ "the debts of every hand," i. e. all debts, perhaps so called from the debtor's promising, by giving his right hand, to pay back the borrowed money. Other MSS. and editions read מַשָּׂא *the burden of every hand*, which is less suitable.

4852 מֹשָׁא (perhaps i. q. מִשְׁעָא "retreat"), [*Mosha*], pr. n. of a place mentioned in the description of the

* For 4853 see p. 512.

boundaries of Joctanite Arabia. Gen. 10:30, "and their dwelling was מִשָּׁא בַּאֲתָה מְסֻבָּה הַר הַקֶּדֶם מִסְּפָרִים from Mesha unto Sephara, (and beyond, as far as) the mountains of Arabia." In these words *Mesha* seems to me to be Moëa or Moïza a city of note, with a port, situated on the western shore of Arabia, nearly where now is *Mayshid* (according to Ptolem. vi. 7, 14° Lat., 74° long.), forming therefore the western boundary of the Joctanites. I understand *Sepharah* to be the city Jâlb the metropolis of the region of Shehr, between the provinces Hadramaut and Oman. The mountains of Arabia are no doubt the chain of mountains nearly in the middle of Arabia, running from near Mecca and Medina, to the Persian Gulf; now called נַגְבּ the abode of the Wahabites. See (*Jomard*) Notice sur le Pays de Nedjd ou l'Arabie Centrale, Paris, 1823, 8; and my remarks in Ephemerid. Hal. 1825, No. 56. [According to Forster i. 97, Mount Zames.]

4857 מִשְׁאָב m. (from the root נָשַׁב) *a channel, watercourse,* into which water *is drawn* for the cattle to drink, Jud. 5:11.

4859 מַשְׁאָה f. (from the root נָשָׁה No. 2) *a debt,* Deut. 24:10; Prov. 22:26, i. q. מַשָּׂא No. 2.

4860 מִשְׁאָל m. *fraud, deception,* Prov. 26:26; from the root נָשַׁל No. 1.

see 4876 מִשְׁאוֹת Ps. 74:3; see מִשּׁוֹאוֹת.

4861 מִשְׁאָל ("*prayer*"), [*Mishal*], pr. n. of a Levitical town in the tribe of Asher, Josh. 19:26; 21:30; contr. מִשְׁעָל from שָׁעַל 1 Chron. 6:59.

4862 מִשְׁאֶלֶת (from the root שָׁאַל), *prayer, petition,* Ps. 20:6; 37:4.

4863 מִשְׁאֶרֶת f. *a kneading trough,* or vessel in which flour *is* worked and *fermented,* Exod. 7:28; 12:34; Deut. 28:5, 17; from שָׁאַר fermentation, ר and ש being interchanged. [But see שָׁקַר II.]

4865 מִשְׁבְּצוֹת plur. f.—(1) *artificial textures,* with the addition of זָהָב, *cloths interwoven with gold,* Ps. 45:14; see the root שָׁבַץ No. 1.

(2) *settings, or sockets,* of gems, Exod. 28:11, 13, 14, 25; 39:13, 16; see the root No. 2.

4866 מִשְׁבֵּר m., Isa. 37:3; 2 Ki. 19:3; constr. מִשְׁבְּרֵי Hos. 13:13; *matrix, mouth of the womb,* which the fetus *breaks* in being born. Root שָׁבַר.

4867 מִשְׁבָּר, only in plur. *waves broken* on the shore, *breakers* (compare Gr. *κύματος ἀγὴ* from *ἄγνυμι,* to break), Psalm 42:8; 88:8; Jonah 2:4 מִשְׁבָּרֶיךָ waves of the sea, Ps. 93:4.

מִשְׁבָּת, only in plur. *destructions, calamities,* Lam. 1:7; compare the root שָׁבַת Hiph. No. 3. 4868 ****

מִשְׁבָּתָה m. (from the root שָׁבַת) *error,* Gen. 43:12. 4870***

I. מָשׁוֹג—(1) TO DRAW, TO DRAW OUT, Exod. 2:10. (Syr. ܡܫܰܓ id.) 4871

(2) *to save, to preserve,* i. q. חָיָה, Isa. 63:11, מוֹשִׁיעַ מִשְׁגֵּנוּ "the saviour of his people" (God). [This word מִשְׁגֶּה is in Thes. referred to the pr. n.]

Hiphil, i. q. Kal No. 1, 2 Sa. 22:17; Ps. 18:17.

Derivative מִשְׁכִּי, pr. n. מִשְׁגֶּה, מִשְׁכִּי.

II. מָשׁוֹג an unused root. Arab. مسج to do at evening, whence the noun מִשְׁגֵּי yesterday, and yesternight (which see), for מִשְׁכֵּי. †

מֹשֶׁה pr. n. *Moses,* the great leader, legislator, and prophet of the Israelites, the son of Amram (1 Ch. 5:29), of the tribe of Levi, whose actions are narrated in the four latter books of the Pentateuch. מֹשֶׁה the law of Moses, Ezr. 3:2; 7:6; 2 Chr. 23:18; מֹשֶׁה תּוֹרַת מֹשֶׁה the book of the law of Moses, Josh. 23:6; 2 Ki. 14:6; Neh. 8:1; and simply, מֹשֶׁה 2 Chr. 25:4; Neh. 13:1 (Chald. מֹשֶׁה Ezr. 6:18). מֹשֶׁה the tables of (the law of) Moses, 1 Ki. 8:9. 4872. 4873

As to the etymology, מֹשֶׁה, Ex. 2:10, is expressly referred to the idea of *drawing out,* but in a passive sense, as if it were the same as מָשׁוּי drawn out. Those who depart from the authority of this passage, may either render it *deliverer* of the people (compare Isa. 63:11), or regard it with Josephus (Ant. ii. 9, § 6) as being of Egyptian origin, from מוּ water and שֶׁה to deliver, so that it would signify, *saved from the water* (see Jablonskii Opusc. ed. to Water, t. i. p. 152—157). [There is nothing in Ex. 2:10, which *at all* opposes this derivation.] With this agrees the Greek form Μωυσῆς, while the Hebrews appear in their usual manner to have accommodated this word to their own language.

מַשָּׁה m. (from the root נָשָׁה), *a debt,* Deu. 15:2. 4874

מְשׁוֹאָה f. i. q. שֹׁאָה (with which it is always joined) *wasting,* Zeph. 1:15; *waste places,* Job 30:3; 38:27. Root שׁוּם. 4875

מְשׁוֹאוֹת plur. f. *ruins, desolations,* Psa. 73:18; 74:3. The etymology is doubtful, and even the reading is uncertain in these places, as in Psalm 74:3, 4876

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* For 4856 see p. 512.
** For 4558 see p. 512.
*** For 4884 see p. 512.
**** For 4869 & 4870 see p. 513.

in some edit., as that of Athias, there stands מְשִׁיאוֹת. I regard מְשׁוֹאוֹת as being the same as מְשִׁיאוֹת, מְשִׁיאוֹת (from the root שׁוּא) Dagesh being inserted in the first radical in the Rabbinic manner in the forms יַיִן, סַיָּרִים (from יָרַן, יַיִן) Prov. 4:21, from לוּט. It comes to about the same thing if we regard מְשׁוֹאוֹת as coming from נָשָׁא, the signification being taken from שׁוּא, but the former is preferable; compare מְשׁוֹבֵב.

4877 מְשׁוֹבָב ("brought back"), [*Meshobab*], pr. n. m. 1 Chron. 4:34.

4878 מְשׁוּבָה f. (from the root שׁוּב), *a turning away, defection;* Prov. 1:32, מְשׁוּבַת פְּתָיִם "the turning away of fools (from wisdom);" specially "turning away from Jehovah," Jer. 8:5; Hos. 11:7, מְשׁוּבָתִי "turning away from me;" pl. מְשׁוּבוֹת Jer. 2:19. Concr. used of Israel, who had turned away from God, Jer. 3:6, 8, 11, 12.

4879 מִשְׁגֶּה f. *error,* Job 19:4, from the root שׁגג i. q. שָׁגָה and שָׁגַג.

4880 מִשְׁוֶה Exod. 27:29, and מִשְׁוֵה ib. verse 6, *an oar,* from the root שׁוּט. As to the Dagesh in מִשְׁוֵה, see under מְשׁוֹאוֹת.

* 4882 מִשְׁחָה Isa. 49:24 כתיב, for מִשְׁסָה *a spoiling.*

** 4886 מִשְׁחָה fut. יִמְשַׁח; inf. מְשֹׁחַ, once מְשָׁחָה Ex. 29:29; properly, TO STROKE, TO DRAW THE HAND OVER any thing, mit der Hand streichen. (Arab. مسح id. Kindred are מָלַח and מָרַח No. I, which see.) Hence—

(1) *to spread over* with any thing, specially to lay colours on any thing (followed by ב of the colour), Jer. 22:14; especially *to anoint with oil* (Arabic مسح id.), e. g. cakes, Ex. 29:2; Levit. 2:4; 7:12; a shield (by doing which, the leather becomes more tenacious, and less pervious to weapons), Isa. 21:5; 2 Sam. 1:21 [adj.], etc. Especially *to anoint* any one as a sacred rite in his *inauguration* and *consecration* to an office, as a priest, Ex. 28:41; 40:15; a prophet, 1 Ki. 19:16; Isa. 61:1; a king, 1 Sam. 10:1; 15:1; 2 Sa. 2:4; 1 Ki. 1:34; also a stone or pillar, which should be, at some future time, a sacred place, Gen. 31:13; also vessels consecrated to God, Ex. 40:9, 11; Lev. 8:11; Nu. 7:1. Fully expressed, מָשַׁח בַּשֶּׁמֶן to anoint, i. e. to consecrate any one king, 1 Ki. 19:15; 2 Ki. 9:3; and concisely 2 Sa. 19:11, "Absalom אֲשֶׁר מָשַׁחְנוּ עָלֵינוּ whom we anointed, (i. e. made king) over us." Isa. 61:1, "because Jehovah hath anointed me, (i. e. consecrated, appointed), לְבַשֵּׂר to preach". The thing (oil or ointment) with which the anointing is performed, is put with ב prefixed, Ex. 29:2; Psa. 89:21; and in the sec., Ps. 45:8; Am. 6:6. 4883 - 4885

(2) ("*to spread out, to expand,* hence"), *to measure,* Syr. ܡܫܰܚ. Arab. مسح Hence מִשְׁחָה, and מִשְׁטָה.

NIPHAL, pass. of Kal No. 1, *to be anointed,* i. e. *consecrated by anointing,* Lev. 6:13; Num. 7:10, 84, 88; 1 Ch. 14:8.

Derivatives, מָשִׁיחַ, מִשְׁחָה, and the words which immediately follow.

מִשְׁחַ Chald. *oil,* Ezr. 6:9; 7:22. 4887

מִשְׁחָה f. (from the root מָשַׁח).—(1) *anointing;* מִשְׁחָה שֶׁמֶן anointing oil, Exod. 25:6; 29:7, 21; מִשְׁחַת קֹדֶשׁ holy ointment, Ex. 30:25, 31.

(2) *a part, portion,* Lev. 7:35; see the root No. 2. 4888

מִשְׁחָה f.—(1) inf. of the root מָשַׁח to anoint, see above.

(2) *a part, a portion,* Num. 18:8, i. q. מַשְׁחָה No. 2.

מַשְׁחִית prop. part. Hiph. (from the root שָׁחַת) *destroying, that which destroys,* hence— 4889

(1) *destruction;* Ex. 12:13; Exe. 5:16; 21:36, מַלְאֲכֵי מַשְׁחִית "artizans of destruction," Exe. 25:15.

(2) *a snare, a noose,* Jer. 5:26, compare מוֹקֵשׁ; hence *soldiers lying in wait,* 1 Sam. 14:15. שָׂם מַשְׁחִית (the mount of destruction, or of the snare)— ***

(a) Mount Olivet, on account of the idols there worshipped which would be destruction to the people, and—(*b*) for the same reason the name was given to Babylon, Jer. 51:25.

מִשְׁכֵּי i. q. שְׁכֵי m. *morning,* Ps. 110:3. 4891

מִשְׁכָּה i. q. מִשְׁכִּיָּה No. 1. *destruction,* Exe. 9:1. 4892

מִשְׁכִּיָּה (from the root מָשַׁךְ) m. *destruction, marring,* as a concr. *something marred, disfigured,* Isa. 52:14. 4893

מָשְׁכִּית m. (from the root מָשַׁךְ) *that which is corrupt,* or *marred, corruption,* Lev. 22:25.

מִשְׁכָּל (from the root מָשַׁךְ) m. Exe. 47:10, constr. מִשְׁכְּלֵי 26:5, 14; *expansion, spreading forth,* a place where anything is spread forth. 4894 ****

מִשְׁכָּל *dominion, rule;* Job 38:33, אִם תָּשִׂים מִשְׁכָּלוֹ בָּאָרֶץ "dost thou set its dominion (that of heaven) upon earth?" Root שָׁכַל. 4896

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* For 4881 see p. 513.
** For 4883 - 4885 see p. 513.
*** For 4890 see p. 513.
**** For 4895 see p. 513.

4897 מָשִׁי Exz. 16:10, 13, according to the Hebrews, *silk, a garment of silk*, LXX. τριλικωτον, i. e. according to Hesych. τὸ βυσσινουν ὑφασμα. Jerome, "a garment so fine that it might seem as fine as the finest hair." From the etymology (from מָשָׁה to draw), nothing else can be learned than that *very fine threads* are denoted.

see 4187 מֹשִׁי see מֹשִׁי.

4898 מְשֻׁזָּבְאֵל (" whom God frees") [*Meshezabeel*], pr. n. m. Neh. 3:4; 10:22; 11:24.

4899 מָשִׁיחַ m.—(1) adj. verbal pass. (from the root מָשַׁח) χριστός, *anointed* (used of a shield), 2 Sam. 1:21; מָשִׁיחַ נָגִיד the anointed prince [Messiah the prince], Dan. 9:25; הַכֹּהֵן הַמָּשִׁיחַ the anointed priest, i. e. the high priest, Lev. 4:3, 5, 16.

(2) subst. Χριστός, *Anointed*, i. e. *prince* (consecrated by anointing), Dan. 9:26; more fully מְשִׁיחַ יְיָ the anointed of Jehovah (LXX. ὁ χριστὸς Κυρίου), a title of honour given to the kings of Israel as being consecrated to God by anointing, and, therefore, holy, 1 Samuel 2:10, 35; 12:3, 5; 16:6; 24:7, 11; 26:9, 11, 23; 2 Sam. 1:14, 16; 19:22; 23:1; Ps. 2:2; 18:51; 20:7; 28:8. Once used of Cyrus, king of Persia, Isaiah 45:1; never of *the future Messiah* (although some refer Ps. 2:2 to him). [This is an awfully false statement, *many* of these passages (as well as Ps. 2:2) refer to Christ only.] Plur. the anointed of Jehovah, of the Patriarchs, Psalm 105:15; 1 Chron. 16:22.

4900 מָשַׁךְ fut. יִמְשֹׁךְ.—(1) TO DRAW. (Arab. مسك id., see Lette ad Cant. Deb., page 96; for this signification is not found in Golius. Kindred is מָלַךְ.) Constr. absol. Deut. 21:3, "which has not drawn (a cart) in a yoke;" with acc. of pers. *to draw some one anywhere*, followed by אֶל, לְ of place, Jud. 4:7; Ps. 10:9; compare Cant. 1:4; *to draw out* from a pit, from water, followed by מִן Gen. 37:28; Job 40:25; Jer. 38:13; *to draw to one*, Isa. 5:18. From the idea of drawing have arisen these phrases —(*a*) מָשַׁךְ מִשְׁכָּה to bend a bow, 1 Ki. 22:34; Isa. 66:19 (Æth. ሰሐበ id.).—(*b*) מָשַׁךְ מַזְרֵעַ " to draw out seed," i. e. to scatter it in order along the furrows, Amos 9:13, compare Psa. 126:6.—(*c*) מָשַׁךְ הַיּוֹבֵל Exod. 19:13, and מָשַׁךְ בְּקֶרֶן הַיּוֹבֵל Josh. 6:5, " to make a long blast with a trumpet," i. q. מְשֹׁךְ בְּשׁוֹפָרוֹת, see Josh. 6:4, 8, 9, 13, 16, 20, compare verse 5. Prop. to blow with a great blast into the horn of jubilee (compare Germ. posaunen, and in both places it is used of the signal which was given with the trumpet (see *Trompeten mit dem Trompeten*), see page CCCXI, A. To this answers the Arabic جلب to draw; also Conj. I. II. IV. to raise a cry, to cry out.—(*d*) Hos. 7:5, מָשַׁךְ יָדוֹ אֶת־לֵצִים " to draw out one's hand with scoffers," contemptuously used of intercourse with wicked men; (compare the common fist mit jem. herumgehen).—(*e*) *to protract*, i. e. *to prolong, to continue*, Neh. 9:30; Ps. 36:11, מְשֹׁךְ חַסְדְּךָ " draw out," i. e. " continue thy loving kindness towards those that know thee;" Ps. 85:6; 109:12; Jer. 31:3, מְשַׁכְתִּיךְ חָסֶד " I have continued loving kindness to thee." (Compare Syr. ܡܫܟ to draw; whence subst. ܡܫܟܐ long continuance.)—(*f*) *to make durable*, i. e. *strong, firm, to make firm*, Exc. 2:3, מָשַׁךְ בַּיִן אַדְמֻתֵּנוּ " to make my body strong with wine" (Syr. ܡܫܟ to harden.) Comp. Pual No. 2.—(*g*) *to draw out, to draw asunder, to spread oneself out*, Jud. 4:6, מָשַׁךְ בְּהַר תָּבוֹר " spread thyself out on Mount Tabor;" Jud. 20:37, וַיִּמְשֹׁךְ הָאֹרֵב " the soldiers in ambush spread themselves out" (see the Targ. in both places).

(2) *to take hold, to take* (Arab. مسك id.), with an acc. Ex. 12:21, *to hold*, followed by בְּ Jud. 5:14; *to seize, to take away*, Job 24:22; Ps. 88:3; Exc. 32:20.

NIPHAL, *to be protracted, delayed*, Isa. 13:22; Exc. 12:25, 28.

PUAL.—(1) i. q. Niphal (of hope), Prov. 13:12.

(2) pass. of Kal No. 1, letter *f*. Part. *made hard, strong*, Isa. 18:2, 7, מָשׁוּךְ וּמוֹרָט " a strong people" [" *drawn out*; hence *tall*"]. Arab. مسك Conj. X. to be firm, strong, see Vit. Tim. t. i. p. 432 (this signification is omitted in Golius).

Hence מְשׁוּכוֹת, and—

מָשׁךְ (1) *a drawing out*, Ps. 126:6, מֹשֶׁךְ מֶזֶרַע 4901 " the drawing out of seed," i. e. its being scattered along the furrows (compare Am. 9:13).

(2) *possession*, from the signification of holding, Job 28:18.

4902 (3) [*Meshech*], pr. n. *Moschi*, a barbarous people inhabiting the Moschian mountains, between Iberia, Armenia, and Colchis, Psa. 120:5, almost always joined with the neighbouring Tibareni (תֻּבָל, תּוּבַל), Gen. 10:2; Exc. 27:13; 32:26; 38:2, 3; 39:1; just as in Herodotus (iii. 94; vii. 78), Μόσχοι καὶ Τιβαρηνοί. A pronunciation more near to the Greek form is found in the Samaritan copy (מְשֹׁכִי), LXX. Μοσὸχ; Vulg. *Mosoch*.

see 4189 מִשְׁכּוֹת see מִשְׁכָּן.

•4904 מִשְׁכָּב m. (from the root שָׁכַב) pl. ־ִים constr. ־ֵי Lev. 18:22, and ־ֹת Ps. 149:5.

(1) *a lying down*, both for sleep (2 Sam. 4:5, מִשְׁכַּב הַצָּהֳרָיִם " sleep at noon") and from sickness, Ps. 41:4. Specially *concubitus*, Lev. 18:22, " thou shalt not lie with a male מִשְׁכְּבֵי אִשָּׁה the lying with a woman," i. e. as with a woman; Lev. 20:13; Num. 31:17, 18, 35.

4903 (2) *a couch, a bed*, 2 Sam. 17:28; *a bier*, 2 Ch. 16:14; Isa. 57:2.

• מִשְׁכָּב m. Ch. *a couch, a bed*, i. q. Hebr. No. 2, Dan. 2:28, 29; 4:2, 7, 10; 7:1.

•4908 מִשְׁכָּן m. (from the root שָׁכַן) pl. ־ִים Ps. 46:5; more often in *fil* construed with a fem. Ps. 84:2.)

(1) *habitation, dwelling place*, as of men, Job 18:21; Ps. 87:2 (once used of the long home, the sepulchre, Isa. 22:16; compare 14:18, and my note on the passage); of animals, i. e. *den*, Job 39:6; of God, i. e. *temple*, Ps. 46:5; 84:2; 132:5.

(2) especially *a tent, a tabernacle*, Cant. 1:8, especially the holy tabernacle of the Israelites, Ex. 25:9; 26:1, seq.; 40:9, seq.; fully מִשְׁכַּן הָעֵדוּת " the tabernacle of the testimony," Ex. 38:21; Num. 1:50, 53; 10:11. In the description of this tent, as to the difference of מִשְׁכָּן from אֹהֶל see above at that word, p. XVII, A; hence מִשְׁכַּן אֹהֶל מוֹעֵד of the boards of the holy tent, over which the curtains were hung, Ex. 39:32; 40:2, 6, 29.

4907 מִשְׁכָּן Chald. id. Exr. 7:15.

••4911 מָשָׁל fut. יִמְשֹׁל.—(1) TO MAKE LIKE, TO ASSIMILATE (Arab. مثل, Aram. ܡܬܠ id.) see Niph. Hiph. and the noun מָשָׁל similitude, parable, etc. hence—(*a*) to put forth a parable, Exc. 24:3.—(*b*) to use a proverb, Exc. 12:23; 17:2; 18:2, 3.—(*c*) to sing a song of derision, Joel 2:17. Part. מֹשְׁלִים *poets*, Num. 21:27.

4910 (2) *to rule, to have dominion*, Jos. 12:2; Prov. 12:24; followed by בְּ of the thing ruled over, Gen. 3:16; 4:7; more rarely followed by עַל Pro. 28:15; followed by a gerund, to have power of doing anything, Ex. 21:8. With a dat. of benefit, Isa. 40:10, וּזְרֹעוֹ מֹשְׁלָה לּוֹ " his arm ruleth for him." Sometimes i. q. to be *over* anything, Gen. 24:2. Part. מֹשֵׁל *lord, ruler*, Gen. 45:8; plur. *lords, rulers, princes*, and in a bad sense *tyrants*, Isa. 14:5; 28:14; 49:7; 52:5; compare עָרִיצִים Isa. 13:2.

Learned men have made many attempts to reconcile the significations of *making like*, and *ruling*; see Schultens on Prov. 1:1; Michaelis on Lowth, De Sacra Poesi, p. 41; Simonis in Lex. etc. However I have no doubt but that from the signification of *making like*, is derived that of *judging, forming an opinion* (compare דִּמָּה, and Æth. መሰለ to think, to suppose, to think fit), which is nearly allied to the notion of *giving sentence, ordering, ruling* (compare מִשְׁפָּט). Another explanation, approved of by Winer in Lex. p. 585, was given in my smaller Lexicon, edits. 2 and 3, but this is decidedly better. This notion of ruling, which is not found in this root in the other Phœnicio-Shemitic languages [except the Phœnician] seems to have passed over to the Greek, in which βασιλεὺς, βασιλεύειν has no root in that language.

NIPHAL, prop. *to be compared*; hence *to be like* any thing, followed by אֶל Isa. 14:10; עִם Psa. 28:1; 143:7; בְּ Ps. 49:13, 21.

PIEL, i. q. Kal No. 1, *a, to use parables*, Ezek. 21:5.

HIPHIL.—(1) *to compare*, Isa. 46:5.

(2) *to cause to rule, to give dominion*, Ps. 8:7; Dan. 11:39. Inf. subst. מַמְשָׁל dominion, Job 25:2.

HITHPAEL, i. q. Niphal, *to become like*, followed by בְּ Job 30:19.

Derived nouns, מָשָׁל, מִמְשָׁל, and those which immediately follow.

מָשָׁל m. Arab. مثل, Syr. ܡܬܠ [Ch. מְתַל]. 4912

(1) *similitude, parable*, Exc. 17:2; 24:3.

(2) *sentence, opinion, יְשָׁרִים, sententious saying*, (such as consists in the ingenious comparison of two things or opinions, compare Prov. 26:1, 2, 3, 6, 7, 8, 9, 11, 14, 17, chap. 25, seq.), Prov. 1:1, 6; 10:1; 25:1; 26:7, 9; Exc. 12:9; Job 13:12; 1 Ki. 5:12. Sentences of this kind often pass into proverbs (1 Sam. 24:13); hence מָשָׁל is—

(3) *a proverb, παροιμία*, e. g. 1 Sam. 10:12; Exc. 18:2, 3; 21:22, 23 (compare παραβολὴ, Lu. 4:23).

(4) generally *a song, poem*, the particular verses of which (by what are called the laws of parallelism) commonly consist of two hemistiches of similar argument and form; specially used of a prophecy, Num. 23:7, 18; of a discourse or a didactic poem, Job 27:1; 29:1; Psalm 49:5; 78:2; often used of a didactic poem, Isaiah 14:4; Mic. 2:4; Hab. 2:6. לְמָשָׁל 9:7. (Arab. مثل parable, fable, sentence; plur. أمثال verses.)

מָשָׁל [*Mashal*], pr. n.; see מִשְׁפָּל. 4913

• For 4905 & 4906 see p. 513.
•• For 4909 see p. 513.

*4515 מָשָׁל m.—(1) *similitude;* constr. *something like,* Job 41:25.
(2) *dominion,* Zech. 9:10.

4914 מָשֹׁל inf., used as a noun, i. q. מְשֹׁל No. 4, a song of derision, Job 17:6.

4916 מִשְׁלַח m. (from the root שָׁלַח), always in constr. state מִשְׁלַח.
(1) *a sending;* hence *a place to which anything is sent.* Isaiah 7:25, מִשְׁלַח שׁוֹר "a place to which oxen are driven."
(2) with the word יָד or יָדַיִם *a thing upon which the hand is sent, business, affair,* Deut. 15:10; 23:21; 28:8, 20; 12:7, 18.

4916 מִשְׁלוֹחַ, מִשְׁלֹחַ m. (from the root שָׁלַח).—(1) *a sending,* Esth. 9:19, 22.
(2) with the word יָד, a thing upon which the hand is sent, *prey, booty,* Isa. 11:14.

4917 מִשְׁלַחַת f. of the preceding noun.—(1) *a sending,* i. e. *a host, band* (of angels), Ps. 78:49.
(2) *a sending away* (from captivity or warfare), Eccl. 8:8.

see 7991 מִשְׁלַשׁ for שָׁלִשׁ, see שָׁלַשׁ.

4918 מְשֻׁלָּם ("friend" sc. of God; compare Isaiah 42:19), [*Meshullam*], pr. n. of several men, Ezr. 8:16; 10:15, 29; Neh. 3:4; 6:30, etc.

4919 מְשֻׁלֶּמֶת (for מְשֻׁלָּמוֹת "those who repay"), [*Meshullemeth*], pr. n. m.—(1) 2 Ch. 28:12.—(2) Neh. 11:13; for which there *is* מְשֻׁלָּמוֹת 1 Ch. 9:12 (which is indeed the better reading).

*4921

4920 מְשֶׁלְמְיָה [& יָהוּ] (for מְשֻׁלָּמְיָה "to whom Jehovah repays," i.e. "whom Jehovah treats amicably"), [*Meshelemiah*], pr. n. m. 1 Ch. 9:21; 26:1, 29; for which there is שַׁלֻּמִי.

4922 מְשֻׁלֶּמֶת ("friend" (fem.) sc. of God), [*Meshullemith*], pr. n. of the wife of king Manasseh, 2 Ki. 21:19.

4923 מִשְׁמָה f. (from the root שָׁמַם)—(1) *stupor, astonishment,* Exe. 5:15.
(2) *desolation,* Exe. 6:14; 33:28; 35:3. Plur. Isa. 15:6; Jer. 48:34.

4924 מִשְׁמָן (from the root שָׁמַן) *fatness.* Isa. 17:4, מִשְׁמַן בְּשָׂרוֹ "the fatness of his flesh." Pl. מִשְׁמָנִים —(1) *fat,* i.e. *fertile* meadows, Dan. 11:24.
(2) concr. *fat soldiers,* i. e. strong, robust, Αεραροί. Ps. 78:31; Isa. 10:16.

4932 מִשְׁמַנָּה ("fatness"), [*Mishmannah*], pr. n. m. 1 Ch. 12:10.

4925 מִשְׁמַנִּים m. pl. *fatnesses* (of flesh), dainties, Neh. 8:10.

4926 מִשְׁמָע m. (from the root שָׁמַע)—(1) *hearing, what is heard,* Isa. 11:3.

4927 (2) [*Mishna*], pr. n. m.—(a) Gen. 25:14.—(b) 1 Ch. 4:25.

4928 מִשְׁמַעַת f.—(1) *admission, access to a prince, audience,* Germ. Zutritt, Ital. udienza. 1 Sa. 22:14, סָר אִישׁ מִשְׁמַעְתֶּךָ "and hath access to thy private audience." 2 Sa. 23:23; 1 Ch. 11:25.
(2) *obedience,* for the concr. *obedient ones,* Isa. 11:14.

4929 מִשְׁמָר m. (from the root שָׁמַר)—(1) *custody, guard.*—(a) i. q. prison, Gen. 40:3, seq.; 42:17.—(b) station of a watch, Neh. 7:3; Jer. 51:12; hence used of the watchmen themselves, Neh. 4:3, 16; Job 7:19.—(c) *that which is guarded.* Prov. 4:23, "keep thy heart מִכָּל מִשְׁמָר above all the things which are to be guarded."
(2) *observance, that which is observed, rite,* Neh. 13:14. Concr. *one who is observed,* to whom reverence is due, used of a ruler, Exe. 38:7.

4931 מִשְׁמֶרֶת pl. מִשְׁמָרוֹת, f. of the preceding.
(1) *custody, guard.*—(a) the act of guarding, 2 Ki. 11:5, 6.—(b) a place where guards are set, *a station,* Isa. 21:8; Hab. 2:1; also used of the guards or watchmen themselves, Neh. 7:3; 12:9; 13:30.—(c) that which is guarded, 1 Sa. 22:23.
(2) *a keeping,* Ex. 12:6; 16:32, 33, 34.
(3) *observance,* or performance of an office or function, Num. 4:27, 31, אֵת מִשְׁמֶרֶת מַשָּׂאָם "this is the observance of their porterage," these things are for them to carry; Num. 3:31, מִשְׁמֶרֶת הָאָרֹן "their office (was) the ark." Hence מִשְׁמֶרֶת מִשְׁמֶרֶת מִשְׁכַּן Num. 1:53; 31:30, 47, or שְׁמֶרֶת 3:28; 39: 38, or יתו Levit. 8:35, to do service in the holy tabernacle.
(4) *that which is observed, a law, a rite,* Gen. 26:5; Lev. 18:30; 22:9; Deut. 11:1; Josh. 22:3; 1 Ki. 2:3; 2 Ch. 13:11; 23:6; Zec. 3:7; Mal. 3:14. Farther—
(5) מִשְׁמֶרֶת מִי to keep on any one's side, i. e. continually to follow his party, 2 Ch. 13:9, 9, מְרַגְּלִים שִׁמְרוּ מִשְׁמֶרֶת בֵּית שָׁאוּל Vulg. *magna pars eorum adhuc sepulcrum domus Saul.*

4932 מִשְׁנֶה m. (from the root שָׁנָה).—(1) *the second rank, the second place,* whether the order be regarded, or the dignity and honour. It is commonly subjoined in the genit., as מִשְׁנֵה לְכֹהֵן הַמִּשְׁנֶה (לְכֹהֵן רֹאשׁ) the second priest, the one next after the high priest (רֹאשׁ הַכֹּהֲנִים) 2 Ki. 25:18; Jer. 52:24; plur. מִשְׁנִים לְנִצְּבֵי הַמִּשְׁנֶה secondary priests, 2 Ki. 23:4; מִרְכֶּבֶת הַמִּשְׁנֶה the second chariot (in order), Gen. 41:43; אַחֲרָיו מִשְׁנֶה his second brother (in age), 2 Ch. 31:12; מִשְׁנֶה הַיְּדֵר the second part of the city, Neh. 11:9; and simply מִשְׁנֶה id.; 2 Ki. 22:14; Zeph. 1:10.
(2) concr. *the second, one who takes the second place.* Followed by a genit. of the person to whom he is next, מִשְׁנֵה הַמֶּלֶךְ second from the king, 2 Ch. 28:7, compare 1 Sam. 23:17; Est. 10:3; Tob. 1:22; especially *the second brother* (in age), 1 Ch. 5:12; 2 Sam. 8:2.—Pl. מִשְׁנִים their younger brothers, opp. to the first-born, 1 Ch. 15:18. כְּלֵי מִשְׁנֶה כְּלֵי כֶסֶף silver cups of the second order, Ezr. 1:10; 1 Sam. 15:9, מִשְׁנִים (cattle) of the second order (opp. to מִקְּרֵי), perhaps lambs of the second birth, i. e. autumnal lambs, weaker and of less value.
(3) *two-fold, double,* Ex. 16:22; Isa. 61:7; Job 42:10; Zec. 9:12.
(4) *a copy* of a book, *exemplar,* Deu. 17:18; Josh. 8:32.

4933 מִשֹּׁאָה f. (from the root נָשָׂא) *spoil, prey.* עָיָה לִמְשֹׁאָה Jer. 30:16; 2 Ki. 21:14; עָיָן לִמְשֹׁאָה Isa. 42:24.

† מָשַׁשׁ an unused root, i. q. מָחָה (kindred to שָׁלָה, Arab. مسح to wash off), prop. *to cleanse,* e.g. cotton-wool; hence, to pour out altogether, so as to cleanse a vessel (rein ausgießen), to milk clean (rein ausmelken), to empty a plate (rein ablegen); also to empty by plundering (compare נָעָה Isa. 3:26). Hence [perhaps] מְשׁוֹל.

4934 מְשׁוֹל m. (from the root שָׁלַל), *a narrow way* (belting), Num. 22:24, מְשׁוֹל הַכְּרָמִים "a narrow way between (two) vineyards."

4935 מְשִׁי *Arγάμ. a cleansing,* prob. for מְשִׁיָּה in the Chaldee form, like אִתְיָא for אֲתִיָּה (which see), אִתְיָא i. q. אֵשֶׁת; Ezek. 16:4, of a new-born infant, לֹא רָחַצְתְּ לְמִשְׁי "thou wast not washed to cleansing," i. e. not washed clean. [In Thes. referred to מָשַׁשׁ.]

4936 מִשְׁעָם ("their cleansing"), [*Misham*], pr. n. m. 1 Ch. 8:12.

מִשְׁעָן m. (from the root שָׁעַן), constr. מִשְׁעַן Isa. 3:1, *prop, stay, support,* Isa. loc. cit. Figuratively Ps. 18:19.

*For 4930 see p. 513.

4937 מִשְׁעָן m. id. Isa. 3:1, מִשְׁעָן וּמַשְׁעֵנָה "support of every kind," e. g. as it is said a little after, of food and drink (compare מַשְׁעֶנֶת), verse 1; also the chief persons of a nation, on whom they lean, verses 2, 3 (compare מַטֶּה). As to the use of the masculine and feminine form, joined together, see my Comment. on Isa. loc. cit.

4938 מִשְׁעֶנֶת f.; see the preceding word.

* מִשְׁעֶנֶת f. abscl. 2 Ki. 4:31; constr. Ibid. 18:21; with suff. מִשְׁעַנְתּוֹ; *staff* on which any one leans, Jud. 6:21; Exe. 29:6.

4940 מִשְׁפָּחוֹת constr. מִשְׁפְּחוֹת, pl. with suff. מִשְׁפָּחֹתָיו, pl. מִשְׁפָּחוֹת Ps. 107:41, constr. and with suff. מִשְׁפְּחֹתֵיהֶם f. (from the root שָׁפַח, which see).
(1) *genus, kind* (of animals), Gen. 8:19; also used of inanimate things, Jer. 15:3.
(2) *gens, tribe,* Gen. 10:18, 20, 31, 32; 12:3; also used of a whole people, Exek. 20:32; Jer. 8:3; 25:9; Mic. 2:3. In the subdivisions of the people of Israel—
(3) in a narrower sense, it denotes specially *a family,* of which several were comprehended in one *tribe* (שֵׁבֶט) *בֵּית אָב* see p. cxvi, B), Ex. 6:14, seq.; Nu. 1:2, 20, seq.; 26:5, seq.; Deu. 29:17; Josh. 7:14, seq.; 21:5, seq.; 1 Sam. 20:29, "and he hath commanded me to be present at the sacrifice of the family," כִּי זֶבַח מִשְׁפָּחָה לָנוּ "we have a family sacrifice." It is sometimes less exactly put for שֵׁבֶט, as Joshua 7:17, שִׁבְטֵי יְהוּדָה for the preceding מִשְׁפְּחוֹת יְהוּדָה.

4941 מִשְׁפָּט (from שָׁפַט)—(1) *judgment*—(a) used of the act of judging, Levit. 19:15, "do no unrighteousness בַּמִּשְׁפָּט in judgment;" verse 35; Deu. 1:17, כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא "for the judgment (is) God's." Isa. 28:6, יֹשֵׁב עַל הַמִּשְׁפָּט "he who sitteth in judgment." Exe. 21:32, עַד בֹּא אֲשֶׁר לוֹ הַמִּשְׁפָּט "until he shall come whose the judgment is."—(b) of the place of judgment (מְקוֹם הַמִּשְׁפָּט) Eec. 3:16). בּוֹא בַמִּשְׁפָּט to bring any one into judgment, Job 9:32; 22:4; Psa. 143:2; compare Job 14:3; Ecc. 11:9.—(c) *a forensic cause,* Numb. 27:5, אֶרֶץ מִשְׁפָּט to set forth a cause, Job 13:18; 23:4. נָצָה מִשְׁפָּט לְ to plead any one's cause, to be his patron, Deu. 10:18; Psa. 9:5 (compare דִּין and רִיב). דָּרַשׁ מִשְׁפָּטִים אֶת to contend with any one, Jer. 12:1. נָגַשׁ מִשְׁפָּט my adversary, prop. he who has a cause with me, Isa. 50:8.—(d) *sentence of a judge,* 1 Ki. 3:28; 20:40; Ex. 17:2; pl. מִשְׁפְּטֵי יְהוָה judgments of the Lord, 19:10; 119:75, 137. Especially used of a sentence by which penalty is inflicted. מִשְׁפַּט מָוֶת sentence of death, Deuter. 21:22; Jer. 26:11.

*For 4939 see p. 513.

דִּבֶּר מִשְׁפָּטִים אֵת עַל to pass a hard sentence upon one, to impose punishment upon him, Jer. 1:16; 4:12; 39:5; 52:9; 2 Ki. 25:6 (see the same phrase, let. c.) Also used of *punishment* [?], Isa. 53:8.—(*e*) *fault, crime*, for which one is judged, Jer. 51:9. מִשְׁפַּט דָּמִים capital crime, Ezek. 7:23.

(2) *right, that which is just, lawful, according to law.* הִפַּךְ מִשְׁפָּט to pervert right, Deut. 16:19; 27:19; 1 Sam. 8:3. עָשָׂה מִשְׁפָּט וּצְדָקָה to do judgment (right) and justice, Jer. 22:15; 23:5; 33:15; Deu. 32:4, כָּל דְּרָכָיו מִשְׁפָּט "all his ways (are) right," i. e. just. מֹאזְנֵי מִשְׁפָּט just balances, Pro. 16:11. לְמִשְׁפָּט according to what is right, Jer. 46:28; and on the other hand, בְּלֹא מִשְׁפָּט without right, Prov. 16:11; Jer. 22:13. Specially—(*a*) *a law, a statute* (as a rule of judging), Ex. 21:1; 24:3; often מִשְׁפָּט, of the laws of God, Lev. 18:4, 5, 26; 19:37; 20:22, seqq.; Deut. 4:1; 7:11, 12; and collect. used of *the body of laws* (as we say, the law of Moses, the Justinian code), e. g. תּוֹרַת מֹשֶׁה מִשְׁפַּט Isa. 51:4; and simply מִשְׁפָּטִי 40:1, 3, 4, the divine law (i. q. תּוֹרָה), divine religion.—(*b*) used of that which is lawfully due to any one, (privilege). מִשְׁפַּט הַבְּכֹרָה right of redemption, Jer. 32:7; מִשְׁפַּט הַמְּלוּכָה right of primogeniture, Deu. 21:17; and collect. מִשְׁפַּט הַמֶּלֶךְ regal right, or, regal rights and privileges, 1 Sam. 8:9, 11; 10:25; מִשְׁפַּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עֲלֵיהֶם Deut. 18:3; מִשְׁפַּט הַנְּעָרוֹת the privileges of daughters, Ex. 21:9. As laws have arisen not only from the will of a legislator, but also often from the manners and customs of nations, מִשְׁפָּט is also —(*c*) *a manner, custom.* 2 Kings 11:14, "and behold the king stood upon a standing place כַּמִּשְׁפָּט according to the manner;" 17:33, 34, 40. Genesis 40:13, כַּמִּשְׁפָּט הָרִאשׁוֹן "in the former manner," Ex. 26:30; Jer. 30:18. (Comp. Arab. رسم and Gr. θεσις.) Hence—(*d*) *fashion, kind, plan.* 2 Ki. 1:7, מָה מִשְׁפַּט הָאִישׁ "what kind of a man was he?" Judges 13:12, מָה יִהְיֶה מִשְׁפַּט הַנַּעַר וּמַעֲשֵׂהוּ "what kind of a boy shall he be? and what will he do?"

4942 מִשְׁפְּתַיִם dual, Gen. 49:14; Jud. 5:16, i. q. שְׁפָתַיִם Psalm 68:14; *folds, pens* (open above), in which, in summer, the flocks remained by night; from the root שָׁפַת to put, to place; like *stabula* (cf. Virg. Georg. iii. 228, c. not. Vossii), *a stando*, i. q. מַעֲרָכוֹת, מַעֲרָכָה. The dual apparently was used by the Hebrews from such pens being divided into two parts, for different kinds of cattle (comp. גְּרוֹתַיִם Josh. 15:36). *To lie down amongst the cattle pens*, I. l. c. c. a proverbial expression, used of shepherds and husbandmen indulging in ease and rest. *Many* have followed J. D. Michaelis in rendering, *drinking troughs*, from the root שָׁפַת to drink; but this has been sufficiently refuted by N. G. Schroeder (in Muntingh on Psalm loc. cit.), who shews that that root is not used of drink in general, but only of what is unwholesome, which does not lessen thirst, but increases it. The true view of this root was long ago given by Job Ludolf, in Lex. Æth. p. 76.

† מָשַׁךְ an unused root, prob. i. q. מָשַׁח *to hold;* hence *to possess* (compare מָשַׁח, כ and ך being interchanged; whence the noun מִשְׁכָּה possession, and *Sev.* Λεγόμ.—

4943 מִשְׁךְ Gen. 15:2, i. q. מִשַּׁח *possession.* I thus take the interpretation of this difficult and much discussed passage, וּמֹשֶׁק בֵּיתִי הוּא דַּמֶּשֶׂק אֱלִיעֶזֶר "the son of possession, (i. e. possessor of my house, i. e. of my domestic property), will be the Damascene Eliezer." Before דַּמֶּשֶׂק we must supply הוּא, from what has preceded: son of Damascus is a Damascene. I judge that the sacred writer used מֹשֶׁק, an uncommon word, in order to allude to the word דַּמֶּשֶׂק; such paronomasia are found even in the prose writers of the Old Test.; see under מַטָּה No. 2. Others take מֹשֶׁק from the root שָׁקַק to run (like שָׁקָה from יָקַק), and render *it filius discursationis*, i. q. steward of the house; but in such a context, what, I ask, would be the meaning of the words, *I am childless, and the steward of my house* (the person who has charge of my servants) *is Eliezer of Damascus?*

4944 מִשְׁכָּן m., *running about*, from the root שָׁכַן, in the Chaldee form, Isa. 33:4.

4961 מִשְׁכָּרָה m. (from the root שָׁכַר).—(1) part. Hiph. *cup-bearer*; see the root.

4945 (2) *drink*, Levit. 11:34. 1 Ki. 10:21, כְּלֵי מִשְׁכָּרָה "drinking vessels."

(3) *a well watered district*, Gen. 13:10; Ezek. 45:15.

4946 מִשְׁקָל m. (from the root שָׁקַל), *a weight*, Exe. 4:10.

4947 מִשְׁקָף m. (from the root שָׁקַף), *lintel*, the upper part of a doorway, Exod. 12:7, 22, 23.

4948 מִשְׁקָל m. (from the root שָׁקַל).—(1) *weight, act of weighing* (bei Rödiger). 2 Ki. 25:16, לֹא הָיָה מִשְׁקָל לָעֲשׂוֹת "the brass could not be weighed," for abundance. 1 Ch. 22:3, אֵין מִשְׁקָל "so that it could not be weighed;" verse 14.

(2) *weight*, Lev. 19:35; 26:26.

4949 מִשְׁקֹלֶת Isa. 28:17; and מִשְׁקֶלֶת 2 Ki. 21:13, f.; *a plummet, a plumb line*, used in making things true and level.

4950 מִשְׁקָע m. (from the root שָׁקַע), *a place where water settles*, Exe. 34:18.

4952 מִשְׁרָה f. (from the root שָׁרָה to loosen, to macerate) *maceration, steeping*, Nu. 6:3, מִשְׁרַת עֲנָבִים "drink made of steeped grapes."

4953 מִשְׁרוֹקִיתָא m. (from the root שָׁרַק) Chald. *pipe* (as an instrument of music), Dan. 3:5, 7, 10, 15.

4954 מִשְׁרְעִי [*Mishraites*], Gent. n. from מִשְׂרְעָה (a slippery place, compare the Chald. מִשְׂרוּעָא) a town elsewhere unknown, 1 Chr. 2:53.

4959 מָשָׁשׁ מוּשׁ No. II. TO FEEL, TO TOUCH, with an acc. (Arab. مسس, Gr. *ψαυω*, Æthiop. by inserting ר, ⵎⵙⵙ; id.) Gen. 27:12; compare מוּשׁ V. 21.

Part. id. *to feel* (in the darkness), *to grope*, Deut. 28:29; Job 5:14; with an acc. *to feel out*, to explore with the hands, Gen. 31:34, 37; Job 12:25, יְמַשְּׁשׁוּ חֹשֶׁךְ "they feel the darkness."

Hithp. id. with acc. Ex. 10:21.

4960 מִשְׁתֶּה m. (from the root שָׁתָה) with suff. מִשְׁתִּי מִשְׁתֵּיהֶם Dan. 1:5, 8; מִשְׁתֵּיהֶם verse 16 (both sing.); verse 10.

(1) *a drinking* (but Xenien), Esther 5:4; 7:2; בֵּית מִשְׁתֵּה banqueting room, 7:8; מִשְׁתֵּה יַיִן "wine of his drinking," i. e. which the king drank, Dan. 1:5.

(2) *drink* (Xrant), Dan. 1:10; Esr. 3:7.

(3) *banquet, συμπόσιον*, Esth. 1:3; 2:18; 8:17.

מִשְׁתֹּאת emphat. st. מִשְׁתֹּאתָה, Chald. id. Dan. 5:10.

see 419 מֵת *dead*; part. of the root מוּת which see.

4962 מֵת or מָת not used in sing. *a man* (Æth. ሞት: a man, specially a husband). In the Hebrew language itself, traces of a singular number are found in the pr. n. מְחוּיָאֵל, מְתוּשָׁלַח (מָוֶת) is a construct form, like אָב Chald. constr. אֲבוּ, שֵׁם, שְׁמוּ, whence שְׁמוּאֵל; עַמִּים in sing. const. עַם, whence עַמִּיאֵל, and also in the Punic, as *Metusartus* (מְתוּשַׁרְתּוּת) i. e. man or worshipper of Astarte, *Muthumbalus*, i. e. מְתוּמְבַּעַל man of Baal.

Pl. מְתִים, defect. מֵתִם m. *men*, (not of the common gender); Deut. 2:34, מֵתִים וְנָשִׁים וָטָף "men and women and children;" Deu. 3:6; Job 11:3; Isa. 3:25, מְתֵי מִסְפָּר a few *men*, Gen. 34:30; מְתֵי שֶׁקֶר "men of falsehood," Ps. 26:4; מְתֵי אֶמֶל "the men of my tabernacle," Job 31:31.—Isa. 41:14, the words מְתֵי יִשְׂרָאֵל are well rendered by Luther, *ihr armer Haufe Israel*; LXX. ὀλιγοστὸς Ἰσραήλ; but this notion of misery and feebleness is not in the word מְתֵי, but is taken from the preceding תּוֹלַעַת.

4963 מַתְבֵּן m. (from the noun תֶּבֶן) coll. *straw, a heap of straw*, Isa. 25:10.

† מָתַג an unused root, which appears to have had the signification of *spreading out* (compare the cognate roots מָתַח, מָתַת). Whence—

4964 מֶתֶג with suff. מִתְגִּי *a bridle*, Ps. 32:9; Prov. 26:3. As to the passage 2 Sa. 8:1, see אֵמָה No. 3.

••• † מָתָה an unused root, prob. i. q. מָתַח and מָתַת *to stretch out*, e. g. a cord (cogn. יָתַד), whence יְתֵדוֹת [and perhaps מַתָּה].

4966 מָתוֹק adj. f. מְתוּקָה, מְתוּקִים (from the root מָתַק) *sweet*, Jud. 14:14, 18; Ecc. 5:11; Ps. 19:11, neutr. *what is sweet, sweetness*, Ecc. 3:3. Metaph. *pleasant*, Ecc. 11:7.

4967 מְתוּשָׁאֵל ("man of God," compound of מוּת constr. for מֵת man, which see, שְׁ=אֲשֶׁר the mark of the genit. and אֵל), [*Methusael*], pr. n. of a patriarch, one of the descendants of Cain, Gen. 4:18.

4968 מְתוּשֶׁלַח ("man of a dart"), [*Methuselah*], pr. n. of a patriarch before the flood, the son of Enoch, and grandfather of Noah, who died in the 969th year of his age, Gen. 5:21.

4969 מָתַח TO SPREAD OUT, Isa. 40:22. (Syr. and Ch. id. Æth. ፀዐየ: for ፀዐየ: to put on, to veil, whence the derivatives signifying cloak. Kindred roots are יָתַח, Sam. פָּתַח to spread out, and סָתַח and נָתַח.)

Derivative, אִסְתַּמַּח a sack.

4970 מַתַּי pr. *extension, space of time;* it becomes an interrogative adv. of time, *when?* (Arab. متى, Syr. ܡܬܝ, Chald. מְתַיְתִי). Gen. 30:30; Ps. 42:3; 94:7; 119:82. Without an interrogation (Syriac ܡܬܝ). Prov. 23:35, מָתַי אִקָּיץ "when I awake." Ps. 101:2.—לְמָתַי Ex. 8:5, and עַד מָתַי *how long?* 1 Sa. 16:1. אַחֲרֵי מָתַי after how long a time? Jer. 13:27.

4971 מַתְכֹּנֶת f. (from the root תָּכַן) *a measure*, Ezek. 45:11; used of a daily rate, Ex. 5:8; compare תֹּכֶן verse 18; Exod. 30:32, בְּמַתְכֻּנְתָּהּ "according to its measure," i. e. proportion of parts, of which it is

• For 4951 see p. 513.
•• For 4955 - 4958 see p. 513.
••• For 4965 see Strong.

composed. 2 Ch. 24:13, "and they set the house of God מתכנתו על according to its (pristine) measure."

4972: see 4100&8513 מְחֻלָּאָה Mal. 1:13, for מַה־תְּחֻלָּאָה, *see* מַה note, letter *c*.

4973 מַחֲלַעוֹת plur. f. i. q. מִלְתָּעוֹת which see, *bitters, teeth*, Job 29:17; Joel 1:6 (in both places in const. state).

4974 מְתֹם m. (from the root תָּמַם) *integrity, soundness, a whole* or *sound part* (of the body), Psalm 36:4, 8; Isa. 1:6.—Jud. 20:48 for מִתֹּם we ought apparently to read מִקֹּם *men*, as found in many MSS.

† מָתַן an unused root, Arab. متن *to be strong, firm* (compare the cogn. מָתְנַיִם and אֲמִתְּנִים).

*4976 מַתָּן m. (from the root נָתַן, with Kametz impure) —(1) *a gift*, Genesis 34:12 אִישׁ מַתָּן a bountiful, liberal person, Prov. 19:6.

*4977 (2) [*Mattan*], pr. n.—(*a*) of a priest of Baal, 2 Ki. 11:18; 2 Ch. 23:17.—(*b*) Jer. 38:1.

*4978 מַתְנָא Chald. f. i. q. Heb. מַתָּנָה *a gift*, pl. מַתְנָן Dan. 2:6, 48; 5:17.

*4979 מַתָּנָה f.—(1) *a gift, present*, Gen 25:6; specially a bribe, i. q. שֹׁחַד Ecc. 7:7; a gift offered to God, i. q. מִנְחָה Ex. 28:36.

*4980 (2) [*Mattanah*], pr.n. of a place between the desert and the borders of Moab, Num. 21:18, 19.

*4982 מַתְּנַי (shortened from מַתַּנְיָה), [*Mattenai*], pr. n. m.—(1) Neh. 12:19.—(2) Ezra 10:33.—(3) Ezra 10:37.

*4981 מַתְנִי [*Mithnite*], Gent. n. elsewhere unknown, 1 Chron. 11:43.

*4983 מַתַּנְיָה and מַתַּנְיָהוּ ("the gift of Jehovah"), [*Mattaniah*], pr. n. of several men, 2 Kings 24:17; 1 Ch. 9:15; 25:4, 16; 2 Chron. 20:14; 29:13; Ezr. 10:26, 27, 30, 37; Neh. 11:17; 12:8, 25; 13:13.

4975 מָתְנַיִם dual. *the loins*, the lower part of the back (so called from the idea of strength; see the root מָתַן), Greek ὀσφύς, which was bound round with the girdle, 2 Ki. 4:29; 9:1; Isa. 20:2; Jer. 1:17; Gen. 37:34, on which burdens were sustained, Ps. 66:11; the seat of pain in parturient women, Isa. 21:3; Nah. 2:11; also the seat of strength (see the orig.; comp. Latin *clunibi, dehumbere* for *debilitare*); hence מָתַץ for מָחַץ "to crush any one's loins," i. e. to crush him wholly, Deu. 33:11; compare Ezr. 21:11; *tottering loins*, used of a man nearly falling, Psalm 69:24. Wherein it differs from the word יָרֵךְ thigh, see under that word.—(Arab. متنان and Syr. ܡܬܢܐ id. more rarely there is also used the sing. متن one side of the loins or lower back, protuberant with flesh and nerves).

4985 מָתַק fut. יִמְתַּק.—(1) i. q. Syr. to suck, to eat with pleasure (compare מְתִיק); Job 24:20, מְתָקוֹ רִמָּה "the worm shall feed sweetly upon him."

(2) *to be* or *become sweet, sweet things* being commonly sucked, Pro. 9:17; Ex. 15:25. Metaph. Job 21:33, מָתְקוּ לוֹ רִגְבֵי נָחַל "the clods of the valley are *sweet* to him," the earth is light upon him.

Hiphil. (1) *to render sweet* or *pleasant*. Metaph. Ps. 55:15, אֲשֶׁר יַחַד נַמְתִּיק סוֹד "(we) who made *sweet* together familiar conversation," i. e. who, as being familiar friends, held sweet discourse.

(2) intrans. *to be sweet* (pr. to cause sweetness, see Gramm. § 52. 2), Job 20:12.

Deriv. מַמְתַּקִּים [and the following words].

4986 מֶתֶק m. *sweetness*, metaph. *pleasantness*, Pr. 16:21; 27:9.

4987 מֶתֶק m. *sweetness*, Jud. 9:11.

4989 מִתְקָה ("sweetness," prob. "sweet fountain," opp. to מְרָה), [*Mithcah*] pr. n. of a station of the Israelites in Arabia Petræa, Num. 33:28.

4990 מִתְקַדְתָּ pr. n. Pers. *Mithredath* (i. e. "given by Mithras," the genius of the sun;) borne by—(1) the treasurer of king Cyrus, Ezr. 1:8.—(2) a governor of Samaria in the reign of Artaxerxes, ibid. 4:7.

4991 מַתָּת f. (constr. from מַתָּנָה) *a gift*, Pr. 25:14; Ecc. 3:13; Ezr. 46:5, 11 (always in constr. state).

4992 מַתִּתָה (from מַתִּתְיָה), [*Mattathâ*] pr. n. m. Ezr. 10:33.

4993 מַתִּתְיָה and מַתִּתְיָהוּ ("the gift of Jehovah") pr. n. *Mattathiah*.—(1) Ezr. 10:43.—(2) Neh. 8:4.—(3) 1 Chr. 9:31; 15:18, 21; 16:5.

* For 4984 see Strong.
** For 4988 see Strong.

(ן) נ

Nun, the fourteenth Hebrew letter; when used as a numeral it stands for *fifty*.

The name of this letter נוּן in Syriac, Chaldee and Arabic, denotes *a fish*, the form of which appears to have been intended by its original figure. In the Phœnician alphabet its common form is this, 𐤍.

It is interchanged — (*a*) with the other liquids, as *Lamed*, p. cccxxi, A; Mem, p. cccxlii, B; more rarely Resh, as נָדַח, Chaldee דָּרַח to be risen, as the sun; נֹגַהּ, Aram. תְּרֵין two. Arab. ثنان and فرغر فرغس purple.

—(*b*) with Yod, especially when it is the first radical, as יָאַר and נָאַר to be beautiful; יָצַב and נָצַב to stand, as יָקַשׁ and נָקַשׁ to lay snares, compare Lehrg. § 119; and as to the affinity of roots פֵּ with other biliterals, as עָל, עַל, לֹא ibid. No. 2, 3. The primary stock of roots פֵּ (the same as of roots פֵּי) is often in the last syllable; hence נָתַן i. q. יָתַן to roar, to growl, נָהַר i. q. יָהַר, יָרַח, נָגַע, נָאַר, נָעַץ, נָאַף, נָאַר i. q. יָגַע, יָעַץ, יָאַף, יָאַר etc.

It is also worthy of remark, that the Chaldee, Arabic and Æthiopic, instead of doubling a letter, not unfrequently use a simple letter with Nun before it, e.g. אֲבָנָה for אַבָּה (see שׁ), סְנָבְלָא for סַבָּלָא; also Arabic سنبلة عَنْقَة an ear of corn, عَنَقَة a bittern, عَنْقَاء Æthiop. ዐንቃ፡

4994 I. נָא particle, used in submissive and modest request, which in many phrases may be rendered in Latin, *quæso* (*amabo*), in others *age*, Germ. commonly bitte [in English by *now*, as a word of entreaty]. (Syriac ܒܟ id., although it is but rarely used, and sometimes is not understood by the Syrians themselves; see Prof. to Lex. Man. Heb. Germ. ed. 3, page xxii. Sam. בַּא. In Æth. there answer to this ነኦ: *age, veni*, which is commonly inflected like an imperative (compare מָלֵא, מְלֵא), f. נְיִ: plur. נוֹ-: נוֹ-: compare יוֹ: יִי: יִי: behold; Amhar. ና: *veni, age;* [See Thes.]). This particle is added—

(1) to imperatives when no command is expressed, but entreaty, admonition, *quæso, amabo, dum*, Gr. δή, Germ. bitte bitte einmal, [*I pray thee*], Gen. 12:13, אִמְרִי נָא אֲחוֹתִי אָתְּ "say, I pray thee," Gen. 24:2, שִׂים נָא יָדְךָ "put, I pray thee, thy hand," (lege bitte einmal); Gen. 24:45, הַשְׁקֵנִי נָא "give me, I pray thee, to drink," (lege mich bitte einmal trinken); Jud. 12:6; Num. 20:10, שִׁמְעוּ נָא הַמֹּרִים "hear, now, ye rebels!" Compare אַנָּא page lxiii, A.

(2) It is added to futures—(*a*) 1 pers. especially with נ paragog. (see Lehrg. p. 871, *seq.*), when leave is asked, Exod. 4:18, אֵלְכָה נָּא "now do let me go," Germ. laß mich hingehen; Isa. 5:1, אָשִׁירָה נָּא "let me now sing (O hearers)," laß mich singen; 1 Ki. 1:12, אִתְיָעֲצָה נָּא עֵצָה "let me now give thee counsel;" Cant. 3:2; Num. 20:17, נַעַבְרָה נָּא "let us now pass by," allow us to pass; Ruth 2:2; Isa. 5:1, 5; 1 Sa. 20:29. The same expression is used by those who above deliberate with themselves, and, as it were, ask their own leave (= laß mich bei mir einmal hingehen; = laß mich doch einmal hingehen =), Ex. 3:3, אָסֻרָה נָּא וְאֶרְאֶה "now let me turn aside and see;" 2 Sam. 14:15, "and I thought with myself, אֹמְרָה נָּא אֶל הַמֶּלֶךְ now I will speak to the king;" Gen. 18:21; 1 Ch. 29:5. Used in expressing a wish, Jeb. 32:21, אַל נָא אֶשָּׂא "Oh! that I may not respect any man's person," (möge ich für niemanden partheiisch [sein]); in inciting, urging, Jer. 5:24, נִירְאָה נָּא אֶת יְהוָה "Come! let us fear Jehovah."—(*b*) when joined to the second person with a particle of negation, it is deprecatory: Gen. 18:3, אַל נָא תַעֲבֹר "pass not away I pray thee," hence elliptically אַל נָא (*de*) *not I pray thee* (this); Germ. nicht doch! comp. לֹא No. 2, a., Gen. 33:10; 19:18.—(*c*) to the third person, when it expresses—(*a*) wish and request, Psa. 124, יֹאמַר נָא יִשְׂרָאֵל "(*so*) let Israel say," Psa. 129:1; Cant. 7:9.—(*β*) a challenge, Jer. 17:15, "where is the word of the Lord?" יָבוֹאוּ נָא "let it now come."—(*γ*) asking leave, Gen. 18:4, יֻקַּח נָא "let there now be brought," allow me to bring, Gen. 44:18.—(*δ*) with a negation, deprecation. Gen. 18:30, אַל נָא יִחַר לַאדֹנָי "let not the Lord be angry."

(3) it is added to conjunctions and interjections—(*a*) אִם־נָא No. 2, letter *b*.—(*β*) אִמְנָא *if indeed, if now* (*si vero, sive vero*), used in modesty, or almost timidly, assuming something. Genesis 18:3, אֲדֹנָי אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ "if now I have found favour in thy sight," (which I desire to be the case rather than venture to assume); 24:42; 30:27; 33:10; 47:29; 50:4; Ex. 33:13; 34:9.—(*c*) הִנֵּה־נָא *behold now!* (fürs einmal!) Gen. 12:11; 16:2; 18:27, 31; 19:8, 19, 20.—(*d*) אֹ־נָא Jer. 4:31; 45:3; Lam. 5:16. Elliptically in the following, Ps. 116:14, 18, נְדָרַי לַיהוָה אֲשַׁלֵּם נֶגְדָה־נָּא לְכָל־עַמּוֹ "oh that (it may be) before all his people." These who speak courteously to superiors, or who ask submissively, frequently use the particle נָא often repeated. See Gen. 18:3; 19:7, 8, 18, 19.

II. נָא adj. *raw, half cooked*, used of flesh, Ex. 4995

12:9; from the root נִיא Arab. نِئَ Med. Ye, to be raw, half cooked.

4996 נֹא Ezek. 30:14, 15, 16; Jerem. 46:25; fully, נֹא אָמוֹן No. 3:8; [*No*], pr. n. of the Egyptian *Thebes*, or *Diospolis*, the very ancient and celebrated metropolis of Upper Egypt; called by Homer, *ἑκατόμπυλος* (Il. ix. 383), 140 stadia in circuit, and standing on both sides of the Nile, remarkable for the multitude and the magnificence of its temples, obelisks, and statues (see Diod. Sic., xvii. 1), laid waste in the time of Nahum the prophet, (probably by the Assyrians), a little before Nineveh (see Nah. loc. cit.); afterwards partially restored by the Ptolemies, and even by the Romans. Its very splendid ruins, which are called by the names of the neighbouring villages, *Medinat Abu, Luxor, Kurna*, are figured in *Descr. de l'Egypte*, t. ii. iii. The LXX. in Exc. render it *Διόσπολις*, in Nah. *μερὶς Ἀμμών*; this latter seems to be a literal interpretation of the Egyptian name; אֹן, Egypt. ΗΟΥ, i. e. *σχοῖνος*, a measuring line; then a part, a share measured out; and אֹמֹן, **AMMON** (Jupiter) Ammon, see אָמוֹן No. III, hence אָמֹן *the portion*, possession of the god *Ammon*, who was there worshipped with much splendour. See Jablonskii Opuscula, ed. te Water, t. i. page 163—168; compare Champollion, l'Egypte sous les Pharaons, t. i. p. 199, seq.

† נָאַד an unused root. Arab. نَأَدَ to give forth water (as the earth), whence نَأْدٌ land yielding water. [In Thes. Gesenius prefers to take this root as being almost the same as נוּד to shake about.] Hence—

4997 נֹאד m. (for נוֹאד) plur. נֹאדוֹת (once נאדי Judges 4:19 כרמי) *a bottle*, as of milk, Jud. 4:19; of wine, 1 Sam. 16:20; Josh. 9:4, 13. Bottles for keeping wine were hung up in the smoke, as is shewn by Ps. 119:83. [This passage does not prove any such custom; it only shews that if so hung they would be spoiled.]

4998 נָאָה not used in Kal, i. q. נוָה TO SIT, TO DWELL. (Kindred is the Greek *νάω, νάσσ*. The primitive meaning appears to me to be that of *quiescence*, see Hab. 2:5; Æth. ነኀየ: to respire, to rest, and it even approaches in meaning to נוּחַ.) Hence נָאוֶה plural constr. נְאוֵי habitations.

PIEL נִאוָּה (compare שִׁיאָה Hithpa. הִשְׁתַּאֲוָה), Psa. 93:5; plur. constr. נִאוּוֵי (for נְאוֵי).—(1) followed by ל *to be suitable for any one, to become any one*; (prop. *to sit well* on any one; compare Plin. Paneg. x. *quam bene humeris tuis sederet imperium*, a metaphor taken from garments. So the German *jemandem gut stehen* was formerly used in the wider signification of *being suitable, becoming*, from which use is derived the noun 'Sitte'; now it is said in German, es *ziemet* jemanden, *steht ihm wohl an*. Some have taken נָאוָה as the Niph. of the verb אָוָה: to be desired; hence, to be agreeable, becoming). Ps. 93:5 לְבֵיתְךָ נָאוָה קֹדֶשׁ "holiness becometh thine house;" comp. adj. נָאוֶה.

(2) absol. *to be becoming*, i. e. handsome, agreeable, Cant. 1:10 (2:14; 4:3). [In Thes. these two passages are removed to נוּעָה], Isa. 52:7.

[Derivatives the two following words.]

נְאוֶה i. q. נָוֶה only in pl. constr. נְאוֹת.—(1) 4999
a word altogether poetic, *a seat, dwelling*—(*a*) of man, or God, as נְאוֹת יָקוּם Lam. 2:8; נְאוֹת חֶמֶס Vulg. *domus iniquitatis*, Ps. 74:20; נְאוֹת אֲלֹהִים Ps. 83:13. —(*b*) of flocks, *pastures*, where the flocks lie down, remain, and rest (see the root), Jer. 25:37; Am. 1:2, נְאוֹת מִדְבָּר the pastures of the desert, Ps. 65:13; Jer. 9:9; נְאוֹת דֶּשֶׁא green pastures, Ps. 23:2.

נָאוָה (for נְאוֵה) from the root נָאָה adj., only in 5000
f. נְאוָה.—(1) *becoming, seemly*, followed by ל Ps. 33:1, לַיְשָׁרִים נְאוָה תְהִלָּה "praise is becoming for the upright;" Prov. 17:7; 19:10; 26:1.

(2) *beautiful*, Cant. 1:5; 6:4. Compare נָוֶה, נָוָה.

נָאַם i. q. Arab. نَأَمَ to mutter, to murmur, to 5001
speak in a low voice; (compare נְהִי, נְהָם, Gr. *μύω*), specially used of *the voice of God*, by which oracles were revealed to the prophets. By far the most frequent use is of the part. pass. constr. in this phrase, נְאֻם יְהוָה נְאֻם יְ עֲבָרַי "the voice of Jehovah (is);" or (so) hath Jehovah revealed. This the prophets themselves were accustomed either to insert in the discourse, like the Lat. *ait, inquit Dominus*, Am. 6:8, 14; 9:12, 13, or to add at the end of a sentence, Am. 2:11, 16; 3:10, 13, 15; 4:3, 5, 8—11, and so very frequently in Ezek. (5:11; 12:25; 13:8, 16; 14:11, 14, 16, 18, 20; 15:8; 16:8, 14, 19), and in Jer., rather less frequently in Isaiah (3:15; 14:22; 17:3, 6; 19:4; 22:25; 31:9; 37:34); see as to this and similar expressions, Kleinert üb. die Echtheit der Jes. Weissagungen, vol. i. p. 246. Rarely is it used of mere mortals, Nu. 24:3, נְאֻם בִּלְעָם "the utterance of Balaam;" verse 15; and even of poets [but "who spake as they were moved by the Holy Ghost"], 2 Sam. 23:1; Prov. 30:1; Ps. 36:2, נְאֻם פֶּשַׁע "an utterance (song) concerning wickedness."

[Once used in fut. Jer. 23:31, יַנְאֲמוּ "and they utter oracles."]

5002 [נְאֻם given as a noun in Thes. (of the form נְאֻל), found once in the absolute state, Jerem. 23:31, see above נְאֻם.]

5003 נָאַף fut. יִנְאַף, and Piel נִאֵף, part. מְנָאֵף, TO COMMIT ADULTERY, used both of the male and female, Ex. 20:13, followed by an acc., to commit adultery with a woman, Prov. 6:32; Lev. 20:10; Jer. 29:23. In the same manner as זָנָה to commit fornication, it is applied to the turning aside of Israel from the true God to the worship of idols, Jer. 3:8, אֲשֶׁר נִאֲפָתָה מְשֻׁבָתָה יִשְׂרָאֵל "because rebellious Israel commite adultery;" Jer. 5:7; 9:1; 23:14. Followed by an acc. Jer. 3:9, וַתְּנָאֵף אֶת־הָאָרֶץ וְאֶת־עֵצִי "and she commits adultery with stone and wood;" Exc. 23:37. Hence—

5004 נְאָפִים m. pl. *adulteries*, Jer. 13:27; Ezek. 23:43; and—

5005 נַאֲפוּפִים m. pl. id. Hos. 2:4, חָסַר...נַאֲפוּפֶיהָ מִפָּנֶיהָ "let her take her adulteries from between her breasts." Here the sacred writer speaks of immodestly uncovered breasts as the seat of lust, immodesty, and meretricious solicitation; just as elsewhere the stiff neck is spoken of as the seat of pride, Ps. 75:6; and the neck of strength, Job 41:14.

5006 נָאַץ fut. יִנְאַץ, TO DERIDE, TO DESPISE, TO REJECT WITH CONTEMPT AND DERISION (apparently kindred to זָעַם, as instruction, admonition; with an acc. Jer. 33:24; Pro. 1:30; 5:12; 15:5; the counsel of God, Ps. 107:11. Often used of God as rejecting men, Deut. 32:19; Lam. 2:6; absol. Jer. 14:21, "reject not, for thy name's sake!" Comp. syn. מָאַס.

PUL נֹאַץ, fut. יְנֹאַץ.—(1) i. q. Kal, *to reject, to contemn*, Isa. 60:14; especially God, Ps. 10:3, 13; 74:18; Isa. 1:4; 5:24; Num. 14:23; 16:30.

(2) causat. *to cause to speak evil*, to give occasion for evil speaking, 2 Sam. 12:14.

HITPOL, fut. יִתְנָאַץ (in the Syriac manner for יִנְתַּאֵץ), intrans. *to be despised, to be contemned*, Ecc. 12:5. —LXX., Vulg., Syr., *shall flourish* (as if from נָצַץ), but this does not agree with the context.

HITPOEL, part. מִתְנוֹאֵץ for מִתְנַאֵץ Isa. 52:5, *contemned, rejected*, prop. exposed to contempt, (der sich verachten lassen muß). Hence—

5007 נְאָצָה f. *contumely, reproach*, Isa. 37:3; and—

5007 נְאָצָת f. pl. נְאָצוֹת id. Neh. 9:18, 26, and נְאָצוֹתָיו Exc. 35:12.

5012 נָאַק onomatopoet. i. q. cogn. אָנַק (which see), TO GROAN, TO CRY OUT from anguish, or sorrow, Exc. 30:24; Job 24:12. Hence— 5008

נַאֲקָה f. const. st. נַאֲקַת *the crying out, the groaning* of the oppressed, Ex. 2:24; 6:5; Jud. 2:18; pl. const. נַאֲקוֹת Exc. 30:24. 5009

נָאָר not used in Kal, cogn. to the root אָרַר to curse. 5010

PIEL נִאֵר TO ABHOR, TO REJECT, Lam. 2:7; Psalm 89:40. Arab. نَأَرَ Med. Waw, to shun anything with abhorrence, to flee away, نَوَرَ to be opposed, to resist, to be unwilling.

גֵּב (perhaps for גֵּבָה "high place," from the root 5011
גָּבַהּ, [*Neb*], pr. n. of a sacerdotal town in the tribe of Benjamin, near Jerusalem, 1 Sa. 22:12, 19; Neh. 11:32; Isa. 10:29. With ה parag. גֵּבָה for גֵּבָ towards Neh, 1 Sa. 22:19; 22:9.

גָּבָא not used in Kal, pr. as it seems to me, i. q. 5012
גָּבַע (ך being softened into א) TO CAUSE TO BUBBLE *up*, hence *to pour forth* words *abundantly*, as is done by those who speak with ardour or divine emotion of mind. Arab. غَبَأَ I. II. to shew, to declare, i. q. غَبَرَ, Conj. II. specially used of a prophet, who reveals or declares the words of God to men. (Kindred is the Æth. ሰበከ: to speak.) It is incorrect to make *extolling, celebrating*, the primary idea in this word.

NIPHAL נִגְבָּא—(1) *to speak* (as a prophet) *by a divine power, to prophecy*, Gr. *προφητεύω*. In Hebrew, the passive forms, Niphal and Hithpael, are used in this verb, from the divine prophets having been supposed to be moved rather by another's powers than their own, [which is the simple truth, "holy men spake as they were moved by the Holy Ghost"]; ideas of this kind were in Latin often expressed by deponent verbs (see Ranahorn, De Verbis Deponentibus Latinorum, p. 94); compare verbs of speaking when passively expressed, as *loqui, fari, vociferari, canionari, vaticinari* (Ranahorn, loc. cit. p. 26).—This is the usual word for the utterance of the prophets, whether they are rebuking the wicked, or predicting future events. Const.—(*a*) absol. Jer. 23:21, לֹא דִבַּרְתִּי אֲלֵיהֶם וְהֵם נִבָּאוּ "I spake not unto them (i. e. I neither commanded nor inspired) but they prophesied." Am. 3:8, "(*d*) a lion roars, who does not fear? (if) the Lord speaks כִּי לֹא יְנַבֵּא who shall not prophesy?" Joel 3:1; Exc. 11:13;

37:7; 1 Ki. 22:12; Jer. 19:14.—(*b*) with the addition of the name of a people or country to which the prediction refers; followed by לְ Jer. 14:16; 20:6; 23:16; 27:16; 37:19; followed by עַל, commonly no used in a bad sense (in threatening), Jer. 25:13; 26:20; Ezekiel 4:7; 11:4; 13:16; 25:2; 29:2; 34:2; 35:2; 39:1; in a good sense (when the prediction contains consolations and the hope of a happier age), Eze. 37:4; also followed by אֶל in a bad sense, Jer. 26:11, 12; 28:8; Ezek. 6:2; 13:2, 17; 21:2; in a good sense, Eze. 36:1; 37:9.—(*c*) with an accusative of what the prophet predicts, Jer. 20:1; 25:13; 28:6; e.g. נִבָּא שֶׁקֶר "he prophesied lies," Jer. 14:14; 23:25, 26; 27:10, 15; נִבְּאוֹת שֶׁקֶר Jer. 23:32; and followed by בְּ, שֵׁקֶר pr. to prophesy with falsehood, as a lying prophet. Jer. 20:6; 29:9. The words of the prophet often follow with שֶׁאמַר prefixed, Jerem. 32:3, or וְאָמַר Eze. 21:33; 30:2.—(*d*) followed by בְּ of him by whose inspiration the prophet prophesied, hence the prophets of God are said to prophesy בְּשֵׁם יְ Jeremiah 11:21; 14:15; 23:25; 26:9, 20; 27:15; 29:21; the prophets of Baal הַבַּעַל Jer. 2:8.—(*e*) followed by לְ referring to the object of the prophecy (like letter *c*) Jer. 28:9, and to the time to which the prophecy belongs, Eze. 12:27.

(2) *to sing holy songs* as led by the Spirit of God, *to praise God*, 1 Sa. 10:11; 19:20; 1 Ch. 25: 2, 3.—Pret. נִבָּא and once נִבֵּיתִי (like verbs לָמַד) Jerem. 26:9; part. נִבָּא plur. נִבָּאִים and נְבִיאִים Jer. 14:14, 16, as if from the sing. נָבִיא according to the analogy of verbs לָמַד, which is also found in the Inf. with suff. הִנָּבְּאוֹתוֹ Zec. 13:4.

HITHPAEL—(1) i. q. Niph. No. 1. *to prophesy*, absol. Nu. 11:25—27; 1 Ki. 22:10; Ezek. 37:10; followed by לְ 1 Kings 22:8, 18, and עַל 2 Ch. 20:37 of him to whom the prophecy refers. הִתְנַבֵּא נִבְעַל to prophesy by the authority of Baal, Jer. 23:13.

(2) *to sing* as seized with a divine impulse, *to praise God*, used of the sons of the prophets and Saul, 1 Sam. 10:6, 10; 1 Sam. 19:20—24; used of the excited raving of the prophets of Baal, 1 Kings 18:29. Hence—

(3) *to be mad, paiveσθai*, or rather *to act as if mad*, 1 Sam. 18:10. As the prophets when moved by the Spirit of God were often like madmen vehemently agitated, and spasmodically distorted [this applies rather to false prophets than to true ones], hence in Greek and Latin words of raving (*μάνια* from *μαίνομαι*; *furor, furere*) were often applied to the divine [?] impulse of their prophets and oracular poets. In Jer. 29:26 there are found conjoined

5013 נָבֵב Chald. Ithpael הִתְנַבִּי *to prophesy*, Ezr. 5:1.

5014 נָבַב TO BORE, TO HOLLOW OUT, i. q. חָלַל. Part. pass. נָבוּב *hollow*, Exod. 27:8; 38:7; *Jer.* 52:21; metaph. *empty, foolish*, Job 11:12; see as to this passage under the word לֵב Niphal.

Hence נֶבֶה for נְבֵכָה gate, pupil of the eye. Others take נֶבֶה as the root of both these words.

נָבָה an unused root, prob. i. q. Arab. بَهَا to be prominent, to be high; hence pr. n. גִּב (for נְבָהּ), גְּבָעוֹת.

see 5011 נִבֵּא see גב.

5015 נְבוֹ—(1) [*Nebo*], pr. n. the planet *Mercury* (Syr. and Zab. נברבה), worshipped as the celestial scribe by the Chaldeans (Isa. 46:1) and the ancient Arabians; see Comment. on Isa. ii. p. 344, 366. The etymology of the name does not ill accord with the office of Mercury; namely נְבוֹ for נָבִיא i. q. נָבִיא the interpreter of the Gods, the declarer of their will; from the root נָבָא. As to the worship of Mercury by the Chaldeans and Assyrians, we find it attested by the proper names which have this name at the beginning, as *Nebuchadnezzar, Nebuhasban* (see them a little below), and also those mentioned by classic writers, *Nabonadus, Nabonassar, Naburianus, Nabonabus*, etc.

(2) of a mountain in the borders of Moab (Deut. 32:49; 34:1), and of a town near it (Num. 32:3, 38; Isa. 15:2).

(3) of a town in the tribe of Judah (Ezr. 2:29; 10:43); more fully (to distinguish it from the former) נְבוֹ אַחֵר (Neh. 7:33). Both places seem to have been so called from the worship of Mercury. [In Thes. they are derived from נָבָה.]

5016 נְבוּאָה f. (from the root נָבָא), *prophecy, prediction*, Neh. 6:12; 2 Chron. 15:8; also used of any book written by a prophet, 2 Chron. 9:29.

5017 נְבוּאָה Chald. id., Ezr. 6:14.

5018 נְבוּזַרְאֲדָן pr. n. Chald. ("Mercury's leader, lord;" i. e. the leader whom Mercury favours, as if Hermianax; compound of נְבוֹ, *sar*, a prince, and אֲדָן i. q. אָדוֹן lord; comp. *Sardanapalus*, i. e. the prince, the great lord), [*Nebuzaradan*], a military com-

mander in the army of Nebuchadnezzar, 2 Ki. 25:8; Jer. 39:9; 52:12.

5019. 5020 נְבוּכַדְרֶאצַּר 2 Ki. 24:1; 25:1; Ezr. 2:1; 5:12; more rarely נְבוּכַדְנֶאצַּר Jer. 39:1, 11; 43:10; Eze. 29:18; pr. n. *Nebuchadnezzar*, king of Babylonia, who destroyed Jerusalem, and led the Jews into captivity. The LXX write the name *Ναβουχοδονόσορ*; *Ναβουχοδονόσορος*, Beros. ap. Jos. c. Ap. i. 20, 21; Strabon. xv. 1, § 6 (comp. נְבוּכַדְנֶאצַּר). In Arab. contractedly نبوخذ. The signification of the name appears to me to be, "the prince of the god Mercury;" compounded of נְבוֹ, which, though placed in the genit., stands first in these names, *chodno* (read *chodasu*), God, properly Gods, in plur. majest.; like the Pers. خداوند, and *sar*, a prince. Compare the other names beginning with *Nebu*. Lorsbach explained this name نبو خذال سر Morgenland. Litteratur, ii. p. 247); Bohlen نبو خذا اثر "Nebo is the god of fire."

5021 נְבוּשַׁזְבָּן pr. n. Pers. (نبو جشبان "worshipper of Mercury," as if Hermodulus); [*Nebushazbban*], borne by the chief of the eunuchs of Nebuchadnezzar, Jer. 39:13.

5022 נָבוֹת ("fruit," "produce," from the root נוב), [*Naboth*], pr. name of a Jezreelite, put to death by the artifices of Ahab [rather of Jezebel]: 1 Kings 21:1, seq.

5023 נְבִזְבָה Dan. 2:6, plur. נְבִזְבָן, 5:17, f.; Chald. *a gift*; compare Jer. 40:5; Deut. 33:24, in Targ. Jonath. If this word were of Chaldee origin, it might be derived from the root זָבַז to ask for, for נְבִזְבָה one ? being omitted; comp. נַפְלָטָה Pa'lwṭeh; but such a word could only be formed from the Conj. Niphal, which does not exist in Chaldee.—[In confirmation of the opinion of those who refer this word to the Niph. of the Ch. verb זָבַז appeal may be made to a similar instance נִדְקָה; nor is it absurd in Chaldee to regard nouns as being formed after the analogy of the conjugation Niphal, although this form is unused in the verb. Similar examples in Heb. are אִשְׁתַּקֵּטָה, Ges. App.]—It is better therefore to consider it to be of Persic original; comp. نوازش *nuwazes*, and نوازا *nuwaza*, donation; from the verb نوختن *nuwakhten*, to benefit, to load with gifts and praises, as a king an ambassador. [In Thes., Ges. rejects the Persic etymology, and regards the Chaldee one previously given as the true one; looking on the ז merely as formative.] Some have supposed that this word was formed from the Greek *κέρασμα* (*m* being changed to *b*), but the idea of money is altogether foreign from the passage.

5024 נָבַח TO BARK, an onomatopoet. root; once found, Isa. 56:10 (Arab. نبح id.). Hence—

5025 נֹבַח ("a barking"), [*Nobah*], pr. name of a man, Num. 32:42, from whom also the town of Kenath received the same name (see קְנָת) Jud. 8:11.

5026 נִבְחַז [*Nibhaz*], pr. n. of an idol of the Avites, 2 Ki. 17:31, which, according to the Hebrew interpreters, had the figure of a dog; in this they probably make a conjecture, deriving it from the root נבח, although there are actually some traces of the worship of an idol in Syria in the figure of a dog, see Ikenii Dissert. de Idolo Nibchas in ejus Dissertt. Bremæ 1749, editis, p. 143, seqq. In the books of the Sabeans נבאז (the identity of which with נבחז may be doubted), is the lord of Darkness, evil demon, see Norbergii Onomast. cod. Nasar. p. 100.

5027 נָבַט not used in Kal.

PIEL, נִבֵּט once (Isa. 5:30), and

HITHPAEL, הִסְתַּכֵּל (—(1) TO LOOK, TO BEHOLD. Constr. absol. Isa. 42:18; הַבִּיטוּ לְרְאוֹת "look that ye may see," etc. Isa. 63:5, אַבִּיט וְאֵין עֹזֵר "I looked (around) but there was no helper," Isa. 18:4, followed by an acc. sometimes having ה local, *to look at*, Job 35:5. הַבֵּט שָׁמַיִם וּרְאֵה "look at the heaven and see;" Ps. 148:5; Gen. 15:5. הַבֶּט נָא הַשָּׁמַיְמָה "look now towards heaven," also followed by אֶל Ex. 3:6; Num. 21:9; Isa. 51:2, 6; לְ Ps. 104:32; Isa. 5:30; עַל Hab. 2:15, of the place looked at; בֵּין of the place looked from, Ps. 33:13; 80:15; 102:20. Followed by בְּ, it is, to look at with pleasure, Ps. 59:11 (compare בְּ No. 4, *a*), followed by אֶחָיו to look at some one departing, to follow with one's eyes, Ex. 33:8, but אַחֲרָיו after oneself, i. e. to look back, 1 Sam. 24:9; Gen. 19:17.—Followed by מֵאַחֲרֶיהָ Gen. 19:26, מֵאַחֲרָיו מֵאַחֲרֶיהָ "and his (Lot's) wife looked from behind him" (her husband). In the same sense it might have been said אַחֲרֶיהָ *post se*, as the Vulg. has rendered it. For as the wife was commanded to follow her husband and not to look behind, she ought to have looked straight on, and to have followed her husband's back with her eyes. Figuratively—(*a*) *to regard* anything, *to have respect* to anything, with an acc. Am. 5:22; Ps. 84:10; 119:15; Lam. 4:16; followed by עַל 1 Sa. 16:7; Isa. 22:11; 66:2; Ps. 119:6; followed by לְ Ps. 74:20.—(*b*) to *look* at anything but

without doing anything, e.g. as God looks at the wicked, i. e. to *bear patiently* (רוּפִיג mit אִיפְתִי) Hab. 1:3, 13 (but compare Ps. 10:14).—(*c*) *to rest one's hope* in anything; followed by אֶל Ps. 34:6.

(2) *to see, to behold*, like רָאָה, Num. 12:8; 1 Sa. 2:32; Isa. 38:11.

Derived nouns מַבָּט, and

5028 נֶבֶט ("aspect"). [*Nebat*] pr. n. of the father of Jeroboam, 1 Ki. 11:26.

*5030 נָבִיא m. Arab. نَبِيٌّ نَبِيٌّ Syr. נְבִיָּא *a prophet*, who as actuated by a divine afflatus, or spirit, either rebuked the conduct of kings and nations, or predicted future events (see the root נָבָא) Deu. 13:2; Jud. 6:8; 1 Sa. 9:9; 1 Ki. 22:7; 2 Ki. 3:11; 2 Chr. 28:9. With the idea of a prophet there was this necessarily attached, that he spoke not his own words, but those which he had divinely received (see Philo, t. iv. p. 116, ed. Pfeiffer), *προφήτης γὰρ ἕδιον μὲν οὐδὲν ἀνοῤθώγγεται, ἀλλότρια δὲ πάντα ὑπαγορεύοντος ἑτέρου* 2 Pet. 1:20, 21), and that he was the messenger of God, and the declarer of his will; this is clear from a passage of peculiar authority in this matter, Ex. 7:1, where God says to Moses, רְאֵה נְתַתִּיךָ אֱלֹהִים לְפַרְעֹה וְאַהֲרֹן אָחִיךָ יִהְיֶה נְבִיאֶךָ "I have constituted thee as God to Pharaoh, and Aaron thy brother shall be thy prophet," i. e. in intercourse with Pharaoh, thou, as being the wiser [and the one with whom God communicated directly], shalt act as it were the part of God, and suggest words to thy brother; and thy brother, who is more fluent of speech, shall declare as a prophet what he receives from thee. In the same sense there is said, Ex. 4:16, הוּא יִהְיֶה לְךָ לְפֶה "he shall be to thee for a mouth," compare Jer. 15:19; Sing. collect. appears to be used of *prophets*, [such an allegation would contradict the New Test., Christ our prophet is here spoken of], Deu. 18:15, 18 (compare נְבִיאֵי עַד see, however, Acts 3:22; 7:37, where those words are referred to Christ [and this ought to have hindered Gesenius from *daring* to apply them differently]. Those who were brought up for the prophetic office [rather, those who were taught by the prophets], are called בְּנֵי הַנְּבִיאִים sons, i. e. disciples of the prophets, 1 Ki. 20:35; 2 Ki. 2:3, 5, 7, 15; 4:1, 38; 5:22; 6:1; 9:1; compare Pers. sons, i. e. disciples of the Magi.—Farther, there were also among the people of Israel *false prophets*, who pretending to be divinely inspired, pleased the ears of the people with soft words, and were therefore severely rebuked by the true prophets (see Isa. 28:7—13; Jer. 14:13, seq. 27:9, seq. 28:10, seq.), and also there were soothsayers who prophesied in the name of Baal and Ashtaroth; נְבִיאֵי חַשְּׁקֶר 1 Ki. 18:19, 40; 2 Ki. 10:19; and נְבִיאֵי הָאֲשֵׁרָה 1 Ki. 18:19, even these are called נְבִיא simply Hos. 4:5; 9:7, 8, compare Isa. 3:2. The idea of a prophet is sometimes more widely extended, and is applied to any one admitted to familiar intercourse with God, to whom God made known his will, e. g. Gen. 20:7; to the patriarchs, Ps. 105:15.

נְבִיא Ch. id. Ezr. 5:1; 6:14. 5029

*5031 נְבִיאָה f. (1) *a prophetess*, 2 Ki. 22:14; 2 Ch. 34:22; Neh. 6:14; Jud. 4:4.

(2) *the wife of a prophet*, Isa. 8:3, as in Lat. *episcopa, presbytera*, used of the wife of a bishop or presbyter.

(3) *a poetess*, Ex. 15:20. [This meaning is uncalled for in this place, as well as in every other occurrence.] 5032

נְבִיאוֹת ("high places," see נָבָה, [*Nebaioth*], pr. n. *Nabathæa*, the *Nabathæans*, a people of northern Arabia, of the race of Ishmael (Gen. 25:13; 28:9), possessed of abundant flocks (Isa. 60:7); also living by merchandize and rapine (Diod. ii. 48; iii. 42). (Arab. نَبَطٌ and نَبِيطٌ in which ט has sprung from the ת servile of the Hebrew.) Relandi Palæstina, p. 50, seq.

נָבַךְ an unused root, i. q. נָבַע and נָבַשׁ, Ch. נְבַךְ † *to gush forth*; whence—

נְבָךְ only in pl. Job 38:16, נִבְכֵי־יָם "the fountains of the sea." LXX. πηγὴ θαλάσσης. 5033

נָבַל (Isaiah 40:7) fut. יִבֹּל.—(1) TO BE, OR TO BECOME WITHERED, FADED, used of leaves and flowers falling off from being faded, Ps. 1:3; 37:2; Isa. 1:30; 28:1; 40:7, 8; Ezek. 47:12.—Isa. 34:4, "their host (the host of heaven, i. e. the stars) shall fall as the leaves of the vine fall," Ps. 37:2. (Kindred are נָבֵל, נָלַל, also יָבֵל.) 5034

(2) Figuratively applied to men, *to fall down, to faint, to lose one's strength*, Ps. 18:46; Ex. 38:18; Isa. 24:4; used of a mountain, Job 14:18, הַר־נוֹפֵל יִבּוֹל "the mountain that falls flies prostrate," it is like a dead man, it cannot get up. Compare the derived noun נְבֵלָה a corpse.

(3) *to be foolish, to act foolishly*, (withering and decay being applied to folly and impiety, just as on the contrary, strength is applied to virtue and piety, compare Arab. نَجُدَ, هَرِجَ, all of

which have the signification of flaccidity and weakness, and are thence transferred to stupidity and dulness). Prov. 30:32. See the noun נָבָל.

Pihl. נִבֵּל—(1) *to account vile, to despise*, Deu. 32:15; Mic. 7:6 (comp. Arab. نَجَّسَ to be foolish, VII. to be vile, abject).

(2) *to disgrace, to treat with contempt*. Nah. 3:6; Jer. 14:21, אַל־תְּנַבֵּל כִּסֵּא כְבוֹדֶךָ "do not disgrace the throne of thy glory" (compare נִבְלוּת).

Hence the following words—

נָבָל fem. נְבָלָה adj.—(1) *stupid, foolish*, Prov. 17:7, 21; Jer. 17:11. More often— *5036

(2) *impious, abandoned, wicked* (comp. אָוֶל), 1 Sa. 25:25; 2 Sam. 3:33; specially *impious, ungodly*. Job 2:10; Ps. 14:1; 53:2, נָבָל בְּלִבּוֹ אֵין אֱלֹהִים "the fool saith in his heart, there is no God." The Arabs use with the same extent of signification the word كَافِرٌ.

*5037 (3) [*Nabal*], pr. n. m. 1 Sa. 25:3, seq. 5035

נֵבֶל & נְבֶל plur. נְבָלִים, m.

(1) *a skin bottle*, so called from its flaccidity (see נָבַל). LXX. twice ἀσκός. Poet. Job 38:37, "the bottles of heaven," i. e. the clouds, a metaphor of common use in Arabic.

As it was anciently the custom to use skin bottles for carrying or keeping water, milk, wine, etc., hence this name—

(2) is applied to vessels for liquids of whatever kind, *vessels, pitchers, flasks*. Isa. 30:14, נֵבֶל יוֹצְרִים "a potter's pitcher." Lam. 4:2, נִבְלֵי חֶרֶשׂ "earthen pitchers;" compare Jer. 13:12; 48:12.

More fully, plur. כְּלֵי נְבָלִים vessels of the kind of pitchers, Isa. 22:24; opp. to תַּשְׁמֹרֶת basons.

(3) an instrument of music. Gr. νάβλα, ναῦλα (νάβλη), Lat. *nablium*, see Strabo, x. p. 471; Casaub., Athen., iv. page 175; Casaub., Ovid., A. A. iii. 327; often connected with the harp (כִּנּוֹר), Ps. 57:9; 81:3; 92:4; 108:3; Isa. 5:12; Amos 5:23; 6:5; plecn. כְּלֵי נֵבֶל Ps. 71:22; plur. כְּלֵי נְבָלִים 1 Ch. 16:5. Josephus (Antiqu., vii. 12, § 3) describes this instrument as a species of lyre, or harp, having twelve strings, and played on with the fingers (not with a plectrum), but the Hebrew words נֵבֶל עָשׂוֹר Ps. 33:2; 144:9, appear to indicate a *ten stringed nabel*. Jerome says that it was triangular in form like a Δ inverted (which was the form also of the *sambuca*, Vitruv. vi. 1); and perhaps it took its name from this circumstance: as water vessels, or cadi (see כַּד), had the figure of a pyramid or cone.

נְבֵלָה f. ("adj. f. *foolish*, Job 2:10")—(1) *folly*, and also its *punishment*. Job. 42:8, לְכִלְתִּי עֲשׂוֹת עִמָּכֶם נְבָלָה "lest I inflict on you the punishment of your folly;" comp. עָשָׂה חֶסֶד עִם Gen. 24:49; 47:29. *5039

(2) *wickedness*, 2 Sa. 25:25.

(3) *shameful act of wickedness*, as rape, incest, Jud. 19:23, 24; 2 Sam. 13:12. A common phrase is עָשָׂה, נִעְשְׂתָה נְבָלָה בְּיִשְׂרָאֵל Gen. 34:7; Deut. 22:21; Jud. 20:10; Jerem. 29:23; compare עָשָׂה עִוֶּלֶת נְבָלָה בְּיִשְׂרָאֵל Jud. 20:6.

נְבָלָה f. const. נִבְלַת (Ps. 79:2); with suff נִבְלָתִי Isa. 26:19; elsewhere נִבְלָתְךָ, נִבְלָתוֹ, *a corpse* (see the root No. 2; compare פֶּגֶר the root פָּגַל), of men, Deut. 21:23; of animals, Levit. 5:2; 7:24; figuratively of idols, Jer. 16:18; compare פֶּגֶר Lev. 26:30. Collect. corpses, Levit. 11:11; Isa. 26:19 5038

(Arab. نَبِيلَةٌ id.)

נִבְלוּת *shame, disgrace*; hence *pars obscena*, Hos. 2:12; see the root Piel No. 2, and Chald. נְבַל obscenity, shamefulness. 5040

נִבְלָם (perhaps for לֵב נְבָל "folly," or "wickedness in secret"), [*Neballat*], pr. n. of a town of the Benjamites, Neh. 11:34. [Perhaps the town now called Beit Nebâla, بَيْت نَبَالَا Rob. iii. 30.] 5041

נָבַע TO BUBBLE FORTH, TO GUSH OUT (Ch. Syr. Arab. נְבַע and נָבַח id. The primary syllable is נב, like נח imitating the sound or murmur of boiling or bubbling; compare גּוּב, גָּבַע, נָבַח). Prov. 18:4; נַחַל נֹבֵעַ "a gushing stream." 5042

Hiphil. הִנְבִּיעַ—(1) *to pour out, to gush forth with*. Prov. 1:23, אַפִּיעָה לָכֶם רוּחִי "I will pour out upon you my Spirit," especially used of words Prov. 15:2, 28, פִּי רְשָׁעִים יַבִּיעַ רָעוֹת "the mouth of the wicked poureth out evil things;" whence absol. *to belch out wicked words*, Ps. 59:8; 94:4.

(2) *to publish, to tell* (compare נָגַד), which has sprung from this root by softening the letter ע; also נָחַח, Psa. 19:3; 78:2; 145:7 (Syr. נְבַע Aph. to publish [" Arab. نَبَّأَ]).

(3) *to cause to boil up*, i. e. *to cause to ferment* and *putrify*. Eccles. 10:1, "dead flies יַבִּיעוּ cause the ointment to stink and putrefy."

Derivative מִבְּוּעַ.

נִבְרַשׁ unused quadril., Syr. and Chald. Ithp. † *to give light, to shine;* from נוּר=נִבְר and אֵשׁ fire; whence—

5043 נְבְרַשְׁתָּא f. Chald. *candlestick, chandelier,* Dan. 5:5 (Arab. نِبْرَاس, Syr. ܢܶܒ̈ܪܶܫ id.).

5044 נִבְשָׁן ("soft soil;" from the root יָבַשׁ), [*Nibshan*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:62.

† נָגַב an unused root, Syr., Ch. and Sam. *to be dry* or *dried*, whence—

5045 נֶגֶב m. *the south, the southern quarter,* Exod. 27:9; Isa. 21:1, etc. גְּבוּל נֶגֶב the southern boundary, Josh. 15:4. In acc. adv. נֶגְבָּה to the south of the lake Cinneroth. Josh. 11:2. נֶגֶב אֶרֶץ חָמָת Josh. 15:19, and simply נֶגֶב Psalm 126:4, south country; specially—(*a*) the southern district of Palestine, Gen. 13:3; 20:1; 24:62; Deu. 34:3; Josh. 10:40.—(*b*) Egypt, Isaiah 30:6; Dan. 11:5, seq.—With ה־ parag. נֶגְבָּה southward, Ez. 40:24; followed by לְ Josh. 17:9, 10, נֶגְבָּה לְאַפְרַיִם "southward (is was) Ephraim's;" and מִן Josh. 18:14, נֶגְבָּה מִן "southward of the mountain." Also with pref. מִן הַנֶּגְבָּה Josh. 15:21, "in (the region lying) towards the south," and לַנֶּגְבָּה 1 Ch. 26:17. Compare יָמִין.

5046 נָגַד unused in Kal, pr. apparently TO BE IN FRONT (see נֶגֶד), TO BE IN SIGHT, hence *to be manifest,* Arab. نَجَدَ to be clear and manifest. Compare נָקַד.

Hiphil הֹגִיד—(1) pr. to bring to the light, hence *to shew, to tell,* followed by dat. of pers. Gen. 3:11; 9:22; 29:12; 37:5; more rarely followed by an acc. Exo. 4:30; Job 26:4; absol. 2 Sa. 15:31, הַגֵּד נָא "and one shewed David, saying." Job 42:3. The accusative of the pronoun *it* is frequently omitted, just as it is after other verbs of saying (see אָמַר Gen. 4:8); as הַגִּידוּ לִי "tell (it) to me," Gen. 24:49; 29:15; 2 Ki. 7:11.—Specially—(*a*) *to betray,* Job 17:5, לְחֵלֶק יַגִּיד רֵעִים "(he) betrays his friends to plunder."—(*b*) *to declare,* i.e. *to solve,* to explain an enigma, Jud. 14:19; a dream, Gen. 41:24.—(*c*) *to declare, to confess,* Ps. 38:19; Isa. 48:5; *to profess openly,* Isa. 3:9.

(2) emphat. *to proclaim, to celebrate with praise,* with an acc. Pa. 9:12; 71:17; 92:3; absol. 75:10. —2 Ki. 9:15, לְהַגִּיד לְיִזְרְעֶאל.

Hophal הָגַד fut. יָגֵד inf. pleon. הָגֵד Josh. 9:24; Ruth 2:11, *to be shewn, told.*

Derivatives, נֶגֶד, נָגִיד.

5047 נָגַד Ch. *to flow,* Dan. 7:10.

5048 נֶגֶד pr. subst. *the front part,* the front, the side of a thing which is next to the spectator. In acc. it becomes a prep. with suff. נֶגְדִּי, נֶגְדְּךָ, נֶגְדּוֹ.

(1) *before, in the presence of, in the sight of,* i. q. לִפְנֵי, as נֶגֶד כָּל עַמּוֹ before all thy people, Exod. 34:10; נֶגֶד יְהוָה before Jehovah, 1 Sam. 12:3; נֶגֶד הַשֶּׁמֶשׁ before the sun, while the sun is yet in the sky, Nu. 25:4 (compare לִפְנֵי שֶׁמֶשׁ Psalm 72:17 [in which however the sense is quite different]; Amos 4:3, "they shall go out אִשָּׁה נֶגְדָּהּ each one before herself," i.e. each her own way (see אִשָּׁה אֶל אֲחוֹתָהּ Ezek. 1:9), compare Josh. 6:5, 20, and אִישׁ לְנֶגְדּוֹ Jer. 49:5. As things which are before us, and in the sight of which we delight, are the objects of our care and affections, hence Isa. 49:16, "thy walls (are) before me," they have a place in my care and affections, (compare לְנֶגְדִּי תָּמִיד Ps. 19:15; Gen. 10:9).

(2) *over against, in front of,* Ex. 19:2, נֶגֶד הָהָר "over against the mountain," Josh. 3:16; 6:5, 20; *towards,* Dan. 6:11 [Chaldee]. As things which are to be compared are put opposite one another; Isa. 40:17, "all nations (are) as nothing נֶגְדּוֹ before him," in comparison with him (compare נֶגְנָר).

With prepositions—(1) כְּנֶגֶד pr. *as over against.* Opposite to each other are set things to be compared (Isa. 40:17), those which answer to each other, those which are alike (bis Gegenbilde), hence Gen. 2:18, "I will make for him (man) a helper כְּנֶגְדּוֹ corresponding to him." Verse 20. Well rendered by the LXX. verse 18, κατ' αὐτόν; 20, ἄρωγος αὐτῷ. Compare לְנֹגַהּ Neh. 12:9. In the Rabbinic כְּנֶגֶד is often used in speaking of things which are like one another (see Lud. de Dieu ad h. l.), compare Pers. برابر over against, like, suitable.

(2) לְנֶגֶד, with suff. לְנֶגְדִּי, לְנֶגְדְּךָ etc.—(*a*) *before, in the presence of,* i. q. נֶגֶד No. 1. 2 Kings 1:13; Hab. 1:3. לְנֶגֶד עֵינַי מ 2 Sa. 22:25; Job 4:16.—(*b*) *over against,* Josh. 5:13; 1 Ch. 5:11; hence *opposed to, against* (in a hostile sense), Daniel 10:13. There is a pregnant construction in Nehem. 3:37, "because they provoked (God) to anger לְנֶגֶד הַבֹּנִים opposing the builders."—(*c*) *like* (compare כְּנֶגֶד) Neh. 12:9, אַחֵיהֶם לְנֶגְדָּם "their brethren like themselves."—(*d*) *pro, for* (comp. Germ. vor and für). Neh. 11:22, "the chief of the Levites for (לְנֶגֶד) the service of the house of God."

(3) מִנֶּגֶד—(a) pr. *from before* (see מִנֵּה), after a verb of removing. Isaiah 1:16, "take away your evil deeds מִנֶּגֶד עֵינָי from before *my eyes;*" Jon. 2:5 (also with a noun of removing, Psa. 10:5); of averting, Cant. 6:5; of casting away, Jud. 9:17; of hiding, Jer. 16:17; Am. 9:3; of going away, Pro. 14:7 (where it is לְמִנֶּגֶד); also to be far away. Ps. 38:12, "my friends stood מִנֶּגֶד far off from my wound" (compare מִן No. 3, letter *b*). There is a peculiarity in Jud. loc. cit., "he cast away his life מִנֶּגֶד (for the faller מִנֶּגְדּוֹ) from himself," just like Germ. er warf es hinter sich; compare below, 2 Sam. 18:13.—(*b*) *in the presence of, before,* 1 Sa. 26:20; *over against, opposite,* adv. (comp. מִן No. 3, letter *c*). Gen. 21:16, "and she sat down מִנֶּגֶד over against;" Nu. 2:2; 2 Ki. 9:7, 15. For מִנֶּגֶד over against any one, לְ is put first. Deu. 28:66, "and thy life shall hang לְךָ מִנֶּגֶד to thee over against" (Germ. bis gegenüber), for "over against thee;" i.e. thou shalt be in the greatest peril of thy life.—(*c*) *against,* absol. and adv. (bargen); הִתְנַצֵּב מִנֶּגֶד *to set oneself in opposition* (fich bagegen ſtellen), 2 Sam. 18:13; followed by לְ: לְמִנֶּגֶד *against* any thing, Jud. 20:34.

5049 נָגַהּ Ch., Dan. 6:11. See the preceding art. (2).

5050 נָגַהּ TO SHINE, TO BE BRIGHT, Job. 18:5; 22:28 (Syr. id.).

Hiphil.—(1) *to make* (one's own light) *to shine,* Isa. 13:10.

(2) *to illuminate,* Psa. 18:29; 2 Sam. 22:29. Hence—

5051 נֹגַהּ f. (Hab. 3:4)—(1) *shining splendour,* as of fire, Isa. 4:5; of the sun, 2 Sa. 23:4; when rising, Pro. 4:18; of the moon, Isa. 60:19; of a sword, Hab. 3:11; of the glory surrounding God (כְּבוֹד יְהוָה), Exe. 10:4; Hab. 3:4; Ps. 18:13.

5052 (2) [*Nogah*], pr. n. of a son of David, 1 Ch. 3:7; 14:6.

5053 נְגַהּ emphat. נְגֹהָא Ch. *light.* Dan. 6:20, בִּנְהוֹרָא נְגַהּ *by candle light.* [In Thes. the meaning given is *morning light,* which is a preferable sense. Syrine ܢܰܗܪܳܐ, ܢܰܗܪܳܝܳܐ etc., the first dawn of the morning.]

5054 נְגַהּ *brightness,* only in plur. Isa. 59:9.

5055 נָגַח fut. יִגַּח TO PUSH, STRIKE with the horn, used of horned animals, Ex. 21:28, 31, 32. (This root is onomatopoetic. The idea of striking, or pushing, lies both in the syllable נג, compare נָגַע, נָגַד, נָגַף, and also in the other which ends in ח compare נָבַח to bark, properly to push, strike, as נָקַב, נָקַח, נָטַח to push with the horn.)

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5056 נָגִיד m. *opt to push,* Ex. 21:29, 36.

5057 נָגִיד m. *a prince, a leader, ruler,* so called from preceding (see the root, also Syr. ܢܓܰܕ to go before, Ephr. i. 114; compare Germ. ſtatt, i. q. the Eng. *first*). It is used—(1) of any *prefect,* or *leader,* as of a treasury, 1 Ch. 26:24; 2 Ch. 31:12; of the temple, 1 Ch. 9:11; 2 Ch. 31:13; of the palace, 28:7; of military affairs, 1 Ch. 13:1; 2 Ch. 32:21.

(2) absol. it is *prince* of a people (fürſt), a general word, comprehending even the royal dignity, 1 Sa. 9:16; 10:1; 13:14; 2 Sa. 6:21; 7:8; 1 Ki. 1:35; 14:7. In appos. נָגִיד מָשִׁיחַ the anointed one, the prince, Dan. 9:25. Pl. *princes,* Job 29:10; Pa. 76:13. Hence—

(3) *noble, honourable.* Pl. neutr. *noble things, excellent things,* Prov. 8:6. (Arab. نَجِيد to be energetic, magnanimous, نَجِيد a prince, a noble.)

5058 נְגִינָה fem. (from the root נָגַן)—(1) *music of stringed instruments,* Lam. 5:14; Isa. 38:20.

(2) *a stringed instrument,* in the titles of Psalms 4, 6, 54, 55, 67, 76.

(3) *a song,* sung to the music of stringed instruments, *a psalm,* Ps. 77:7; specially *a song of derision, a satire,* Lam. 3:14; Job 30:9.

† נָגַל an unused root, Arab. نَجَلَ prop. *to cut* (compare the kindred roots נָגַר, גָּרַף, *to wound, to pierce.* Hence נָגֶל a reaping hook.

5059 נֶגֶן once part. pl. נְגִנִים Ps. 68:26. Elsewhere—

Piel נִגֵּן TO STRIKE STRINGS, TO PLAY ON A STRINGED INSTRUMENT (cogn. נָקַר to pound), 1 Sa. 16:16, 17, 18, 23; 2 Ki. 3:15; Ps. 33:3; Isa. 23:16 (Ch. id.).

Derived nouns, מְנַגֵּנָה, נְגִינָה [and in Thes. נֹגֶן (for נוֹגֵן)].

5060 נָגַע TO TOUCH, TO REACH UNTO. Constr. frequently followed by בְּ Gen. 3:3; Lev. 5:3; 6:11; 11:24, seq.; Dan. 8:5; followed by עַל Isa. 6:7, and אֶל Num. 4:15; Hag. 2:13. Specially it is used—(*a*) *to touch* any thing, for to violate, to injure, Genesis 26:11, הַנֹּגֵעַ בָּאִישׁ הַזֶּה "he who

touches (injures) this man or his wife;" verse 29; Josh. 9:19.—(*b*) *to touch* a woman, to lie with her; followed by בְּ Prov. 6:29; followed by אֶל Gen. 20:6 (compare ἅπτεσθαι, 1 Cor. 7:1).—(*c*) *to touch the heart*, i. e. to move the mind of any one, 1 Sam. 10:26.

(2) in a local sense, *to touch* any thing, i. e. to get or reach as far as any thing, followed by בְּ 1 Ki. 6:27; Hos. 4:2; עַד Mic. 1:9; Isa. 16:8; Jer. 4:10; אֶל Jer. 51:9; עַל Jud. 20:34, 41, compare Job 4:5; 5:19. Hence—

(3) *to come*, to any person or thing, followed by בְּ 2 Sam. 5:8; אֶל Jon. 3:6; Dan. 9:21. Absol. to *arrive* (used of time), Esr. 3:1; Neh. 7:73 (8:1), compare הִגִּיעַ.

(4) intensative, i. q. Piel, to touch heavily, *to smite, to strike*, Gen. 32:26, 33; especially *to strike with a plague* (used of God), followed by בְּ 1 Sa. 6:9; Job 19:21. Part. נֹגֵעַ stricken, smitten by the stroke of God, Ps. 73:14; Isa. 53:4. Also *to smite, to injure*, used of the wind (Arab. ضرب), Esr. 17:10. [This meaning is taken as primary in Thes.]

Niphal, pass. of Piel, *to be smitten, to be beaten*, as an army, or rather *to feign to be beaten*, Josh. 8:15, like הִתְחַלָּלָה, נִתְלַעֲגָה, compare Maurer's note on the passage.

Piel, i. q. Kal No. 4, *to strike*, especially used of the punishments of God (compare נָגַף, נָקַע) Gen. 12:17; 2 Ki. 15:5.

Pual, pass. Ps. 73:5.

Hiphil.—(1) caus. *to cause to touch*, especially in this phrase, הִגִּיעַ עָפָר לְאֹרֶץ "to cause to touch the ground, the dust," i. e. to destroy (buildings) to the foundation; Isa. 25:12; 26:5; Lam. 2:2; in a local sense, Isa. 5:8, "woe to them who join house to house," i. e. who buy or erect long ranges of houses.

(2) i. q. Kal No. 1, *to touch*, followed by לְ Ex. 4:25; אֶל Ex. 12:22; עַל Isa. 6:7.

(3) i. q. Kal No. 2, *to reach* to any thing, followed by לְ Gen. 28:12; עַד Isa. 8:8; used of calamities, Ecc. 8:14; Est. 9:26 (followed by אֶל).

(4) i. q. Kal No. 3, *to come to*, followed by עַד Ps. 107:18; אֶל 2 Sa. 14:9; hence *to attain to*, followed by לְ Est. 4:14. Absol. *to come*, used of persons, Est. 6:14; of time, Ecc. 7:12; Ecc. 12:1. Hence—

5061 נֶגַע m. with suff. נִגְעִי, נִגְעֵנוּ, pl. נְגָעִים, נִגְעֵי.

(1) *stroke, blow*, Deut. 17:8; 21:5; in sing. coll. Prov. 6:33. Specially of strokes or calamities which God inflicts upon men, Gen. 12:17; Ex. 11:1; Ps. 38:10; 39:11; 91:10.

(2) *a mark*, or *spot* in the skin, whether a scab, or eruption, or leprosy, Lev. 13:3 (compare verse 2), 5, 6, 29, 30, 43; whence נֶגַע לְחֹלֶת a spot of scab, verse 31; נֶגַע סַפַּחַת a spot of leprosy, verses 3, 9, 20, 25, and without סַפַּחַת verse 22, id.; also used of leprosy of garments, Lev. 13:47; and of works, Lev. 14:34, seq. Meton. used of a man affected with spots, verses 4, 12, 13, 17, 31; and even of leprosy in a garment, verse 50.

5062 נָגַף fut. יִגֹּף.—(1) to smite, especially used of Jehovah striking men with some plague, Ex. 7:27; especially with a fatal plague, with sickness, or death, 1 Sa. 25:38; Ps. 89:24; 2 Chr. 21:18. In another sense God is said *to smite a people* before their enemies, i. e. to permit them to be smitten by their enemies, 1 Sa. 4:3, "why hath Jehovah smitten us to-day before the Philistines?" Jud. 20:35; 2 Chr. 13:15; 21:14; compare Niphal.

(2) *to push*, e. g. as horned cattle, Ex. 21:35; as man against man, Ex. 21:22.

(3) *to strike against* (with the foot), Pro. 3:23; Ps. 91:12.

Niphal נִגַּף *to be smitten, defeated* (as an army), Jud. 20:36; 1 Sa. 4:10; commonly followed by לִפְנֵי to be smitten (and flee) before an enemy, Lev. 26:17; Deu. 28:7; Jud. 20:36; 1 Sa. 4:2; 2 Sa. 8:17, etc.

Hithpael, i. q. Kal No. 3, *to strike against* (used of the foot), Jer. 13:16.

Hence מַגֵּפָה, and—

5063 נֶגֶף m.—(1) *a plague* from God; especially used of a fatal disease sent from God, Ex. 12:13; 30:12; Num. 8:19; 17:11, 12.

(2) *striking against, stumbling* (of the foot), Isa. 8:14

5064 נָגַר unused in Kal, pr. TO FLOW, see Chald. נְגַר to draw out, and to flow; compare Heb. נָגַר, and נָזַר No. 1.

Niphal.—(1) *to be poured out, to flow*, used of water, 2 Sa. 14:14; used of the eye, Lam. 3:49.

(2) *to be stretched out* (used of the hand), Ps. 77:3. As to נִגְּרוּ, Job 20:28; see נָזַר Niph.

Hiphil. הִגִּיר.—(1) *to pour out*, Ps. 75:9.

(2) *to push down* (stones from a mountain), Mic. 1:6.

(3) figuratively *to deliver* (compare הִסְגִּיר) to pour out, to deliver) in this phrase הִגִּיר מ׳ עַל־יְדֵי הֶחֱרִים to deliver any one into the hands, i. e. into the power of the sword (compare יָדַי עַל after verbs of delivering p. occxxi, A); Ezr. 35:5; Jer. 18:21; Ps. 63:11; commonly ill rendered, to pour out by the hands of the sword.

Hophal נֻגַּר *to be poured out, to be poured down*, used of water, Mic. 1:4.

5065 נָגַשׂ fut. יִגּוֹשׁ (once יָגֹשׁ Isa. 58:3). [" Arabic نَجَشَ "] TO IMPEL, TO URGE, TO DRIVE—(1) a labourer to work, Isa. 58:3. Whence part. נוֹגֵשׂ a taskmaster, ἐργοδιώκτης, Ex. 3:7; Job 3:18; also followed by בְּ, hence לֹא נוֹגֵשׂ בּוֹ Isa. 9:3; used of a driver of animals, Job 39:7.

(2) *to urge a debtor, to demand* a debt, with an acc. of pers. Deu. 15:2, 3; *to demand tribute*, followed by two acc. of the tribute and those on whom it is levied, 2 Ki. 23:35; part. נוֹגֵשׂ *an exactor* of tribute, Dan. 11:20.

(3) *to rule, to rule, tyrannize*, part. נוֹגֵשׂ *a ruler, a tyrant*, Isa. 3:12; 14:2; 60:17; Zec. 10:4. Æthiop. ነገሠ: id. whence ነጋሢ: and ንጉሥ: a king; ነገሠ: ነገሥት: king of kings, a title of the king of Æthiopia.

Niphal נִגַּשׂ *to be pressed, harassed*, 1 Sa. 13:6; Isa. 53:7; *to press or harass one another*, Isa. 3:5; to be harassed with toil, to be wearied out (used of an army), 1 Sa. 14:24.

5066 נָכַשׂ pret. Kal unused, the place of which is supplied by pret. Niph. נִכַּשׁ; fut. Kal יִכַּשׁ, imp. כְּשׁ, נְכָשׁ, also גְּשׁ (Gen. 19:9), inf. לְכָשׁ.

(1) TO DRAW NEAR, TO APPROACH, absol. Gen. 27:21, 26; 29:10; followed by אֶל *to* any person or thing, Gen. 27:22; 44:18; Num. 8:19; בְּ Isa. 65:5 (compare below letter *c*); לְ Jud. 20:23; עַד Gen. 33:3; עַל Exo. 44:13; followed by an accus. Num. 4:19; בַּקְּדָשִׁים אֹתָהּ יִגְּשׁוּ "when they approach unto the most holy things;" 1 Sa. 9:18. Specially—(*a*) *to come near* to a woman, honeste dictum de coitu (comp. קָרַב); followed by אֶל Ex. 19:15.—(*b*) *to come near* to Jehovah, used of the priests who approached the altar, Ex. 30:20; Exo. 44:13; used of the pious turning themselves to God, Isa. 29:13; Jer. 30:21.—(*c*) to come near to anything is sometimes i. q. *to reach it, to join oneself* to anything; followed by בְּ Job 41:8; used of the scales of the crocodile, אֶחָד בְּאֶחָד יִגָּשׁוּ "they are joined one to another."

(2) *to recede, to draw back*. Gen. 19:9, נְגַשׁ הָלְאָה well rendered by the I.XX. *ἀνάστηθι ἐκεῖ*. Vulg. *recede illuc*. Isa. 49:20, הָגְשָׁה־לִּי "give place to me;" so the I.XX. *πόρρωθέν μου γένου*, Jerome, *fac mihi spatium*. It must be remarked that the ancients, as well as ourselves, were not strictly accurate in the use of words which signify approaching and withdrawing; and thus they are sometimes used of the direct contrary motion; [the idea of going to or coming from *some other place*, may perhaps be the cause of this usage]; e. g. נָכַר used of going away; סוּר Arabic مضى of drawing near; compare Germ. *treten*, *kommen*, used even by the best writers for *hinab, hinzu* (which latter several will hardly admit).

Hiphil. הִגִּישׁ.—(1) caus. *to cause to come near, to bring near*, Gen. 48:10, 13; Exod. 21:6; Isaiah 45:21; *to bring* something, Gen. 27:25; 2 Sam. 13:11; 17:29. Isa. 41:21, יַגִּישׁוּ עֲצֻמוֹתֵיכֶם "bring (set forth) your arguments;" (so also must be taken יַגִּישׁוּ verse 22, and 45:21; the object however being omitted); *to offer, to present*, Job 40:19; especially sacrifices to God, Amos 5:25; Mal. 2:12.

(2) i. q. Kal; *to draw near*, Amos 9:10.

Hophal הֻגַּשׁ pass. *to be brought*, 2 Sam. 3:34; *to be offered*, Mal. 1:11.

Hithpael, *to draw near*, Isa. 45:20.

5067 נֶדֶר m. *heap, pile* (Arab. نَدَّ, from the root נדר, the significations of which are however rather remote from those of this word; [In Thes. from נוּר]); post. used of the waves of the sea rising up like a heap. Psalm 33:7, כֹּנֵס כַּנֵּד מֵי הַיָּם "piling up like a heap the waters of the sea;" similarly, Josh. 3:13, 16, "the waters stood up (which were flowing down from above) נֵד אֶחָד like one heap;" compare Exod. 15:8; Psa. 78:13; in the same connection there is חוֹמָה a wall, Exod. 14:22. Compare Virg. Georg. iv. 346.

† נָדָא an uncertain root; whence some derive נָדָה 2 Ki. 17:21 (כתיב) and וידא (נדא) but see נָדַח.

5068 נָדַב—(1) i. q. Arab. ندب TO IMPEL, TO URGE, TO INCITE to any thing (kindred to נָדַח). It only occurs in this expression, Exod. 25:2, כָּל־אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ "whomsoever his heart impelled;" i. e. who did it willingly, spontaneously, Ex. 35:21, 29.

(2) intrans. like the Arab. ندب to impel oneself; hence to be willing, liberal, generous; see נָדִיב and Hithpael.

Hithpael.—(1) *to impel oneself, to shew oneself willing, to offer oneself freely*; followed by a gerund, Neh. 11:2; specially of volunteer soldiers (compare as to the same usage in Arabic, Alb. Schult. ed Ham. p. 310, Epist. ad Menken. p. 40), Jud. 5:2, 9; compare Psalm 110:3; used of those who offered themselves willingly for sacred military service, 2 Ch. 17:16.

(2) *to give spontaneously*, or *willingly*, to

offer, e. g. a gift to Jehovah; with an acc., 1 Chron. 29:9; 14:17; Ezr. 1:6; 2:68; 3:5.

Derivatives נְדָבָה, נָדִיב, and the pr. n. נָדָב.

5069 נָדַב Chald. Ithpael i. q. Hebr.—(1) *to be willing, ready* for anything; followed by ל Ezr. 7:13.

(2) *to give freely*, ibid. verse 15. Inf. (in the Syriac manner) הִתְנַדְּבוּרִית subst. *a free-will offering*, verse 16.

5070 נָדָב ("spontaneous," "liberal"), [*Nadab*], pr. n.—(1) of the son of Jeroboam I. king of the Ten Tribes, 954—952, B. C., 1 Ki. 15:25, 29.—(2) a son of Aaron, Exod. 6:23; 24:1.—(3) 1 Ch. 2:28. —(4) ibid. 8:30; 9:36.

5071 נְדָבָה f.—(1) *free-will, readiness of mind* (to give); whence בִּנְדָבָה Num. 15:3; Psalm 54:8; and acc. נְדָבָה Deut. 23:24; Hos. 14:5; *freely, with a willing mind*. Plur. Psa. 110:3, שִׁפּוּ נְדָבוֹת "thy people are willingnesses" i. e. very prompt for military service [?], abstr. for coner.

(2) *a spontaneous offering*, Ezr. 1:4 (compare verse 7), especially *a freewill sacrifice*, opp. to one that has been vowed (נֶדֶר); Exod. 35:29; Lev. 22:23, נְדָבָה תַּעֲשֶׂה אֹתוֹ "as a voluntary sacrifice thou mayest offer it." One who offers spontaneously, and with a willing mind, is not sparing but gives with a *large* hand; hence—

(3) *largeness, abundance*, Ps. 68:10, גֶּשֶׁם נְדָבוֹת "abundant, copious rain."

5072 נְדַבְיָה ("whom Jehovah impels"), [*Nedabiah*], pr. n. m. 1 Ch. 3:18.

5073 נְדֻבָּה Aram. Λεγόμ. Ezr. 6:4; Chald. *a series of stones*, or *a wall*, both of which significations are found in the Targums (Exo. 46:23; Zec. 4:10), and in the Mishnah (t. i. page 7, 8; v. page 361; vi. p. 107, Sureuh.) It seems to be derived from the Heb. נָדַב part. Niph. prop. *joined together, cleaving together*.

5074 נָדַד plur. נְדָדִי; inf. נוֹד; fut. יָדֹד Nah. 3:7, and יָנֹד Gen. 31:40.

(1) trans. TO MOVE, e. g. the wings of a bird, Isa. 10:14. (Cogn. נוּם; compare also Sanscr. *nut*, to move, to be moved.)

(2) intrans. *to move oneself*, hence, *to wander about*; used of a bird, Prov. 27:8; Isa. 16:2; used of men, Job 15:23. Part. נֹדֵד *a wanderer, a fugitive*, Isa. 16:3; 21:14; Jer. 49:5.

(3) *to flee, to flee away*, Psalm 31:12; 55:8; 68:13; *to fly away* (used of a bird), Jerem. 4:25; 9:9. (Arab. ندّ to wander, to flee away.) From the idea of *putting to flight* (caussat. see Hiphil), it is—

(4) *to remove, to put away*; hence (from the Syriac usage), *to abominate*; see נִדָּה.

Pual נוֹדַד *to flee away, to fly away*, Nahum 3:17.

Hiphil הֵנֵד *to put to flight, to cast out*, Job 18:18.

Hophal הֻנַּד in the Chaldee manner for הוּנַד, *to be cast out*; part. מְנָדָּד 2 Sam. 23:6; fut. יָנַד *to flee away*, Job 20:8.

Hithpael, *to flee*, Ps. 64:9.

Derived nouns, נֹדֵד, נְדָדִים and נוֹדָד; comp. also נָדַר.

נָדַד Ch. *to flee away*, Dan. 6:19. 5075

נְדָדִים m. plur. *unquiet motions, tossings of a sleepless man upon his bed*, Job 7:4. 5076

I. נִדָּה not used in Kal, i. q. נָדַד TO FLEE, TO GO AWAY (Syr. and Samar. id.). 5077

Piel נִדָּה *to remove*, followed by ל Amos 6:3; *to cast out, to exclude*, Isa. 66:5; compare נָדַד No. 4. (In the Rabbinic נִדּוּי is excommunication, separation from the congregation.)

II. נָדָה an untaused root, i. q. נָדַב No. 2. to give freely, to be liberal (Arab. ندو to be moist, liberal), hence נֵדָב and— †

נְדָבָה masc. *a large gift*, given to a harlot, Ezr. 16:33. 5078

נִדָּה f. prop. *abomination* (see the root No. 4), *uncleanness, impurity*, Zec. 13:1; טְמֵאֵי נִדָּה Num. 19:9, 13, 20, 21, water of impurity, i. e. water by which the unclean were purged, cleansing water. Specially—(1) *filth, menstrual uncleanness* of women, Levit. 12:2; 15:19, 20; hence used of the menstrual discharge, Lev. 15:24, 25, 33. 5079

(2) *something unclean*, or *filthy*, i. q. תּוֹעֵבָה used of idols, 2 Ch. 29:5; Ezr. 9:11; Lam. 1:17; of incest, Lev. 20:21.

נָדַח fut. יִדַּח prop. TO THRUST (Esth.), TO IMPEL (see the cogn. דָּחָה and the observations made there); hence— 5080

(1) *to thrust forth, to expel*, 2 Sam. 14:14; see Hiphil.

(2) *to thrust against*, (as an axe against a tree), followed by אֶל Deu. 20:19.

Nifal נִדַּח.—(1) pass. of Kal No. 2. *to be thrust forth, to be impelled*; Deu. 19:5, "if he go with his neighbour into a wood to cut timber וּנְדַחָה יָדוֹ בַּגַּרְזֶן לִכְרֹת עֵצִים וְגוֹ and his hand is impelled with the axe," i. e. lifts up the axe to cut down a tree.

(2) pass. of Hiphil No. 2, *to be expelled, driven out*, Jer. 40:12; whence part. נִדָּח *one expelled, an outcast*, Isa. 16:3, 4; 27:13. Collect. Deut. 30:4; Neh. 1:9, and fem. נִדָּחָה Mic. 4:6; Zeph. 3:19, outcasts. With suff. נִדְחִי driven away by him, 2 Sam. 14:13.—Figuratively, Job 6:13, תּוּשִׁיָּה נִדְּחָה מִמֶּנִּי "health has fled away from me." Used of dispersed and wandering cattle, Dant. 22:1; Exe. 34:4, 16.

(3) pass. of Hiphil No. 3, *to be seduced*, to suffer oneself to be seduced, Deut. 4:19; 30:17.

Pual, *to be driven onward*, Isa. 8:22, אֲפֵלָה מְנֻדָּה "driven to darkness," compare Jer. 23:12.

Hifil הֵידִיחַ.—(1) *to thrust down, to cast down*, Ps. 5:11, followed by מִן Ps. 62:5.

(2) *to thrust out, to expel, to drive away*, 2 Ch. 29:19, e. g. the Israelites into other countries, Deut. 30:1; Jer. 8:3; 23:3, 8; 29:14, 18; 32:37; 46:28; *to scatter* a flock, Jer. 23:2; 50:17.

(3) *to seduce* any one, Deut. 13:14; Pro. 7:21; followed by מִן to draw away from any thing, Deut. 13:6; לְהַדִּיחַ verse 11.

(4) *to bring, to draw down* (evil) on any one, followed by עַל 2 Sam. 15:14, compare Kal No. 2.

Hofual, part. מֻדָּח *driven up and down*, Isa. 13:14.

Derivative noun, סְחוֹחִים.

נְדִיב m. (from the root נָדַב).—(1) *voluntary, willing, spontaneous, ready*, 1 Ch. 28:21; more fully נְדִיב "willing of heart," Ex. 35:5, 22; 2 Ch. 29:31 (see נָדַב Kal and Hithp.); Ps. 51:14, רוּחַ נְדִיבָה a ready spirit." 5081

(2) *giving spontaneously*, i. e. *liberal*, Prov. 19:6; hence—

(3) *generous, noble* (which, indeed, amongst the Orientals is closely connected with liberality in giving), used of character, Isa. 32:5, 8; Prov. 17:7, 26. It is applied—

(4) to nobility of race, and is a subst., *a prince*, Job 34:18; Ps. 107:40; 113:8; 118:9; Pro. 25:7; 1 Sam. 2:8; used even in a bad sense, *a tyrant*, Job 21:28; Isa. 13:2, compare מֹשְׁלִים.—In many of the significations this word agrees with its synonym נָגִיד; but their order is exactly contrary. This word, from the idea of readiness and liberality of mind, which it originally means, has been applied to nobility of race; נָגִיד, from the original idea of a leader and ruler, is applied to those virtues which become a prince.

נְדִיבָה f. *nobility, a noble* and happy *condition*, Job 30:15 5082

נָדַן an unused root [not inserted in Thes.] perhaps i. q. נָטַן to be soft, flexible. Hence— †

I. נֶדֶן *the sheath* of a sword, 1 Chr. 21:27. See נְדָנָה. [Derivation doubtful]. Of another origin is— *5084

II. נֶדֶן i. q. נְדָבָה *a large gift*, given to a harlot, Exe. 16:33; from the root נָדָה, with the added syllable נ־ן. De Rossi's Cod. 409 has נְדָבָה for נְדֻבָּה. 5083

נִדְנָה m. Chald. *the sheath* of a sword (so called from its flexibility, see the root. [In Thes. this word is not referred to any root, and the etymology which had been here suggested is spoken of slightingly]; there are also found in Ch. נְדָן, and נִדְנָא, and לְדָן, with He parag. of the form לְבָנָה, אַבְנָה). Used figuratively of the body, as being the sheath and envelope of the soul, Dan. 7:15; "my spirit was grieved in the midst of my sheath," i. e. body, בְּגוֹ נִדְנָה. The same metaphor is used by Plin. H. N. vii. 53 n. 53, "*donec evenate eo inimici remanti animæ velut vaginam adhærent*;" and also by a certain philosopher, who was despised by Alexander the Great on account of the ugliness of his face; who is said to have answered, "the body of a man is nothing but the sheath of a sword, in which the soul is hidden so in a sheath;" see d'Herbelot, Biblioth. Orientale, p. 642. A similar use is made of the word ξυῖον by Ælian. Hist. Anim. xvii. 11. 5085

נָדַף fut. יִדֹּף Ps. 68:3, and יִדֹּף Ps. 1:4; TO DISPEL, TO DRIVE AWAY, as the wind drives away chaff, stubble, smoke, Ps. 1:4; 68:3; *to put to flight* an enemy, i. e. to conquer, metaph. Job. 32:13. 5086

Nifal נִדַּף pass. *to be driven away*, Isa. 41:2; Ps. 68:3; עָלֶה נִדָּף a leaf driven by the wind, Levit. 26:36; Job. 13:25; inf. constr. הִנָּדֵף Ps. 68:3.

נָדַר—(1) i. q. Arab. نضر TO FALL OUT, TO DROP DOWN, as the grain from the winnowing instrument upon the threshing floor, hence Arabic نَضَرٌ, Chald. אִדֶּר a threshing floor. This root is cognate to words of sowing and scattering, as זָרָה (which see) זָדַר, זָרַע. 5087

(2) *to vow*, to promise voluntarily to do or to give any thing. (Arab. نضر, Syr. ܢܕܪ.) Although in Arabic these two roots are differently spelled—see Heb. Gramm. p. 92—yet still they may be of the same origin, namely the notion of vowing from a willing and liberal mind; and this from the signifi-

cation of scattering. [In Thes. this is separated into two roots according to the Arabic distinction]). Lev. 27:8; Mal. 1:14. Fut. יִדֹּד Nu. 6:21, and יִדַּד Gen. 28:20. Const. with dat. of pers. Gen. 31:13; Deuter. 23:24. More fully נָדַר נֶדֶר to vow a vow, Jud. 11:39; 2 Ss. 15:8.—Opp. to אָסַר which is to vow to abstain from any thing, see that root. [Hence the following word.]

5088 **נֶדֶר** and **נָדֶר** with *suff.* נִדְרִי pl. נְדָרִים, נְדָרַי m.

(1) *a vow*, Gen. 28:20, etc. (also in the Phœn. dial. see Inscr. Melit. 1). נֶדֶר נָדַר *to vow vows*, see the root נָדַר. שָׁלַם נְדָרִים Ps. 22:26, and עָלָה נְדָרִים to perform vows, Jud. 11:39.

(2) *any thing vowed, a vowed sacrifice*, Levit. 7:16; 22:18, 21; Deut. 12:6. Opp. to נְדָבָה a voluntary gift.

5089 **נֹהַּ** m. *ἅπ. λεγόμ.* Exc. 7:11, according to the Hebrews, *lamentation*, for נֹהָה (of the form פֹּלֶשׁ), from the root נוּהַ, but this is but little suited to the context, to which the LXX. gives a very suitable sense (Cod. Alex.) *ὡραιωμὸς*, ornament, grace; in support of this compare the root נוּהַ, Arab. ناهَ to be conspicuous, to be magnificent.

5090 **נָהַב** fut. יִנְהַב—(1) pr. TO PANT, especially used of those who are exhausted by running; like the Syr. ܢܗܰܒ, Arab. نَهِبَ (kindred roots are נָהַם, נָאַם, נָהָה, נָהַר, compare Æth. ነሀለ፡ to be anxious, solicitous). See Piel, No. 1.

(2) causat. *to urge on in a course, to drive* (beasts). 2 Ki. 9:20, נַהַג בְּשִׁגָּעוֹן יֵהוּא "for he drives (the horses) as if he were mad," comes on at a most rapid rate, 2 Ki. 4:24; hence נָהַג עֲגָלָה to drive a wagon. 2 Sam. 6:3; followed by בְּ 1 Chron. 13:7; *to lead* or *drive a flock* (as a shepherd), Gen. 31:18; Exod. 3:1; followed by לְ Isa. 11:6; *to drive away* (cattle), Job 24:3; *to lead away* one, Cant. 8:2; *to lead away* captives, 2 Sam. 30:2; Isa. 20:4; comp. 60:11. (With this signification accord Gr. Lat. ἄγω, *ago*, ἡγέομαι; Pers. خَنَ to lead, to bring).

(3) intransit. *to act* (ἀγωστ ἦιυν, treiben, handeln). Eccles. 2:3, וְלִבִּי נֹהֵג בְּחָכְמָה "and my heart acting with wisdom." I formerly explained this from the Ch. usage: "and my heart was accustomed to wisdom," clave to it; but that now given is more simple.

PIEL נִהֵג, fut. יְנַהֵג—(1) *to pant, to sigh*; see Kal No. 1, Nah. 2:8.

(2) causat. of Kal No. 2. EX. 14:25, וַיְנַהֲגֵהוּ בְּעִקְּמוּרוֹתָיו "and caused to drive heavily."

(3) i. q. Kal No. 2; *to lead*, Deut. 4:37; 28:37; *to bring to*, Exod. 10:13; Ps. 78:26; *to lead away*, Gen. 31:26.

Derivative מִנְהָג.

נָהַד an unused root; see under the word הוֹר. †

5091 **נָהָה** TO WAIL, TO LAMENT (prop. to cry out נָהַק, אָנַח). Ezek. 32:18. Mic. 2:4, נָהֹה נָהֵינוּ "we lament with a lamentation of lamenting;" i. e. they lament grievously.

(2) to cry out, to exclaim. Hence—

NIPHAL, *to gather selves together*; like the Chaldee אִתְנְהִי; prop. to be convoked, called together; comp. קָהַל Niph. to be congregated. 1 Sam. 7:7, "all the house of Israel was gathered together after Jehovah;" a pregnant construction for, all of them were united and followed Jehovah with one mind; compare שָׁלַח אַחֲרֵי יי, הָלַךְ אַחֲרֵי יי So Targ. h. l.; compare the same phrase, Jerem. 30:21; Hos. 2:16; 3:3, 5, Targ. Others render, *lamented after Jehovah*; i. e. followed him mourning.

Derivatives נְהִי, נְהִיָּה, הֵי.

נְהַר Chald. *light*, Dan. 2:22 קרי and this form is usual in Chaldee. In כתיב it is נְהִירָא, like the Syr. ܢܗܺܝܪܳܐ light, shining. See נְהַר No. 2. 5091c; see 5102

נָהָר in pause נָהַר m. (from the root נָהָה) *lamentation, a song of wailing*, Jer. 9:17, seq.; 31:15; Am. 5:16; Mic. 2:4. 5092

נְהִיָּה f. i. q. the preceding. Mic. 2:4; Prov. 13:19. But נְהִיָּה is part. Niph. (so taken also in these passages in Thes.), of the root הָיָה see p. CCXXII, A. 5093

נָהִיר see נְהַר. see 5091c

נְהִירוּ Chald. (from the root נְהַר No. II) *illumination, wisdom*, Dan. 5:11, 14. Syr. ܢܗܺܝܪܽܘܬܳܐ id. 5094

נָהַל a root not used in Kal, which appears to have had the signification of flowing and going; like the cogn. נָהַר No. 1; compare נַחַל river. Hence— 5095

PIEL, נִהֵל, fut. יְנַהֵל—(1) *to lead*, Exodus 15:13; 2 Chron. 28:15, וַיְנַהֲלוּם בַּחֲמֹרִים "and they led them borne upon asses." Specially *to lead to water*, Ps. 23:2, עַל מֵי מְנֻחוֹת יְנַהֲלֵנִי "he leadeth me beside the still water," Psa. 31:4; Isa. 49:10. Hence with the notion of care and protection (Isa. 51:18)—

(2) *to guard*, 2 Ch. 32:22; (compare הִנְחָה 2 Ch. 22:18); *to provide for, to sustain*, Gen. 47:17; compare כָּלַל verse 12.

HITHPAEL, *to go on*, Gen. 33:14. Hence—

•5097 **נַהֲלָל** m.—(1) prob. *pasture* to which cattle are *led out* (like מִשְׁכָּר from שָׁכַר), Isa. 7:19.

5096 (2) [*Nahalol*], pr. n. of a town in the tribe of Zebulon, Judges 1:30; called in Josh. 19:15, נַהֲלָל [*Nahalal*].

5098 **נָהָם** fut. יִנְהֹם—(1) TO GROWL (murren, brummen); the word used to express the noise uttered by the young lion (כְּפִיר), (Prov. 19:12; 20:2); to be distinguished from roaring (שָׁאַג), although this word is also applied to a full-grown lion, Prov. 28:15 (This root is onomatop. Arab. and Syr. id.; see under יָקַק; and also compare נָאַם). It is applied to the roaring of the sea, Isa. 5:30; to the voices of persons groaning (compare יָקַק), Ezn. 24:23; Prov. 5:11. Hence—

5099 **נְהֵם** m. *the growl* of a young lion, Prov. 19:12; 20:2; and—

5100 **נַהֲמָה** f. constr. st. נַהֲמַת *the roaring* of the sea, Isa. 5:30; the groaning of the afflicted, Ps. 38:9.

5101 **נָהַק** יִנְהַק TO BRAY; used of an ass when hungry, Job. 6:5; of wretched and famished persons, Job 30:7 (Chald. and Arab. id.; cognate are roots נָאַק, אָנַק).

נָהַר I. TO FLOW, TO FLOW TOGETHER (Arabic نَهِرَ id.); whence נָהָר a river; but in the verb it is only used of a conflux of peoples. Isa. 2:2, וְנָהֲרוּ אֵלָיו כָּל־הַגּוֹיִם "and all peoples shall flow together unto it." Jer. 31:12; 51:44; followed by עַל Mic. 4:1. Hence מְנֻהָרָה, נָהָר.

5102 II. **נָהַר** from the Aramean use, TO SHINE, TO GIVE LIGHT, i. q. נור ["Arab. نَوَّرَ], (see the letter ה), whence *to be glad, rejoice*, from the light or brightness of a happy face (see אוֹר let. g), Ps. 34:6; Isa. 60:5.

Derivatives נְהִירָא, נְהוֹר, נְהִירוּ.

•5104 **נָהָר** m. constr. נְהַר, נַהֲרֵי, נְהָרִים, plur. נַהֲרֵי and נְהָרוֹת (m. Psa. 93:3); constr. נַהֲרוֹת, dual. נַהֲרַיִם (see below) *a stream.*—(1) *a flowing*, bis Ströhme, bis Ströhmung. Jon. 2:4, נְהָר יסובבני "and the flowing (of the sea) surrounds me" (compare *circumfluus pelago*, Il. Σ, 245). Job 20:17, נַחֲלֵי נְהֵלִי דְבַשׁ וְחֶמְאָה "streams of rivers of milk and honey," Isa. 44:27.

(2) *a river, stream*, Gen. 2:10, 14; Job 14:11; 22:16; 40:23, etc. Followed by a genit. of country, as נְהַר מִצְרַיִם the river of Egypt, i. e. the Nile, Gen. 15:18; נְהַר גּוֹזָן the river of Gozan, i. e. Chaboras, 2 Ki. 17:6;

נַהֲרֵי כוּשׁ the rivers of Æthiopia (the Nile and Astaboras), Isa. 18:1; Zeph. 3:10; נַהֲרוֹת בָּבֶל (the Euphrates, with its canals), Ps. 137:1; נַהֲרוֹת דַּמֶּשֶׂק 2 Ki. 5:12; also followed by the name of the river in the gen. instead of in apposition, as נְהַר פְּרָת the river of Euphrates, Gen. 15:18; נְהַר כְּבָר the river Chebar, Eze 1:1, 3. With art. הַנָּהָר the river *sur' ἐξοχὴν* is the *Euphrates*, Gen. 31:21; Exod. 23:31; more fully הַנָּהָר הַגָּדוֹל נְהַר פְּרָת Gen. 15:18; Deut. 1:7; 11:24; Josh. 1:4; poet. also without the art., Isa. 7:20; Jerem. 2:18; Mic. 7:12; Zech. 9:10; Psa. 72:8. Once, however, the context shews נָהָר to be the Nile, Isa. 19:5; and in Psalm 46:5 many interpreters understand Siloah [Kidron would be better]; and this is not unsuitable, since נָהָר is also used of smaller streamlets, as of the waters of Damascus, 2 Ki. 5:12. A river is used as an image of abundance, Isa. 48:18; 66:12.

Dual נַהֲרַיִם (prop. from the form נַהַר) the two rivers, the Tigris and Euphrates; whence מִן הַנְּהָרַיִם Syria of the two rivers, i. e. Mesopotamia, see אֲרָם.

5103 **נַהַר** emph. נַהֲרָא, נַהֲרָה Ch. m. *a river*, Dan. 7:10, emphat. *sur' ἐξοχὴν* the Euphrates, Ezr. 4:10, 16, 17, 20.

5105 **נְהָרָה** f. *light, the light of day*, i. q. Arabic نَهَارٌ Job 3:4, see נְהַר No. II.

5106 **נוֹא** in Kal, of uncertain authority, Num. 32:7 כתיב (see Hiphil No. 2).

Hiphil הֵנִיא prop. tertiæ, ירדפדם.—(1) TO REFUSE, TO DECLINE (prop. to deny, compare as to the negative power of the syllable לֹ, אַל, אֵין, לֵא, under the word אַיִן p. XXI, A; also לוּ and נְאָה to prohibit, to hinder). Fut. by the omission of א, יָנִא Ps. 141:5, where thirty-six codices read more fully יְנִיא.

(2) to *hinder, restrain*, Num. 30:6, אִם־הָנִיא תָּנִיא אֹתָהּ "if her father restrain her;" verses 9, 12. Followed by לְ *to turn* any one *aside* from, *to dissuade* from any thing, Num. 32:7, 9.

(3) *to bring to nothing* (νιχτάζειν), to make *void*, Ps. 33:10.

Derivative, הֲנִיאָה. There is also a different root נִיא; whence נָא raw.

5107 **נוּב**—(1) TO SPROUT, TO GERMINATE. (The original idea lies in gushing forth, boiling up, a signification which lies in the syllable נַב, which is found in the roots beginning with it, as נָבַע, נָבַח, נָבַט, נָבַל, and this is frequently applied,

sometimes to the sense of sprouting, as נָבַט, נִבְטָה sometimes to that of speaking, as נָקַב, Æth. נבב, Arab. نبب, نبس; also to the sense of rising above, as נָבַךְ Conj. VIII. to become high, נשׂ to raise up, to heap up). Figuratively applied to the mouth, as if sprouting out words, Prov. 10:31.

(2) *to increase, to receive increase*, Ps. 62:11, compare מַנְבִּיעַ.

PIEL נוֹבֵב *to cause to germinate, to produce*, Zec. 9:17.

Derivatives, נִיב, תְּנוּבָה, and the pr. n. נִבְיֹת.

see 5108 — נוֹב or נֹאב Isa. 57:19 כּוֹבִיב, i. q. נִיב, which see.

*5110 — — — נוּד (compare cogn. עָדַי)—(1) TO BE MOVED, TO BE AGITATED (Arab. ناد Med. Waw id.), used of a reed shaken by the wind, 1 Ki. 14:15; hence *to wander, to be a fugitive*, Jer. 4:1; Gen. 4:12, 14; Ps. 56:9; *to flee*, Ps. 11:1; Jer. 49:30. Figuratively, Isa. 17:11, נָד קָצִיר "the harvest has fled" ("but see נָד," which some in this place take as the subst.).

(2) Followed by a dat. *to pity, to commiserate* (as signified by a motion of the head, compare Job 16:4, 5); hence—(*a*) *to comfort* the afflicted, followed by לְ of pers. Job 2:11; 42:11; Isa. 51:19; Jer. 16:5.—(*b*) to grieve, *to lament, to deplore* the dead, Jer. 22:10.

HIPHIL הֵנִיד.—(1) caus. *to cause to wander, to expel*, 2 Ki. 21:8; Ps. 36:12.

(2) i. q. Kal, *to agitate, to nod, wag* with the head (בְּרֹאשׁ), Jer. 18:16.

HOPHAL, part. נָעִיר 2 Sam. 23:6, *shaken out, thrust out;* but R. b. Asher reads נָעוּר, from the root נָעַר.

HITHPAEL הִתְנוֹדֵד.—(1) *to be moved to and fro, to wag*, Isa. 24:20; *to move the head*, Jer. 48:27.

(2) *to lament*, Jer. 31:18.

Derived nouns, מְנוֹד, נִיד, נֹד [and in Thes. נָד].

5111 נוֹד Ch. *to flee*, Dan. 4:11.

5112, 5113 נֹד m. *flight, exile* (Ps. 56:9); hence [*Nod*], pr. n. of the country to which Cain fled, Gen. 4:16.

5114 נֹדָב ("nobility"), [*Nodab*], pr. n. of a son of Ishmael, 1 Ch. 5:19.

see 5146 — נוֹהַ see נֹהַ.
on p. 539

5115 — — — נָוַד i. q. נָאָה.—(1) TO SIT DOWN, TO REST; Hab. 2:5, גֶּבֶר יָהִיר וְלֹא יִנְוֶה "he is a proud man and does not rest," but seeks disturbances and wars. Also to *dwell*; see נָוָה, נָוֶה.

(2) *to be decorous, becoming* (how this idea is connected with that of sitting down has been shown above under the root נָאָה Pilel).

HIPHIL, *to adorn* (with praises), *to celebrate*; Ex. 15:2, אַנְוֵהוּ LXX. δοξάσω αὐτόν. Vulg. *glorificabo eum*. Hence—

נָוֶה const. נְוֵה; with suff. נָוֵהוּ, נָוֶךָ m.—(A) adj.—(1) *inhabiting*. Fem. const. נְוֵת; Ps. 68:14, נְוֵת בַּיִת "the inhabitress of the house," i. e. the matron as residing at home, οἰκοῦρος. 5116

(2) *decorous, becoming*, f. נָוָה Jer. 6:2.

(B) subst. *a seat*, poetically—(1) *a habitation* of men, Isa. 32:18; Jer. 50:44; of God, Ex. 15:13; of animals, Isa. 35:7.

(2) *a pasture* where flocks *lie down and rest*, Hos. 9:13; Jerem. 23:3; 49:20; 50:19; Job 5:24; followed by a genit. נְוֵה צֹאן Isa. 65:10; נְוֵי מִדְבָּר Ezr. 25:5; נְוֵה רֹעִים Jer. 33:12. For the plur. const. is used the form נְאוֹת which see.

נָוָה f.—(A) adj. f. *inhabiting, becoming*; see נָוֶה letter A. 5116

(B) subst. i. q. נָוֶה letter B, *a seat, a habitation*.—(*a*) of men, Job 8:6.—(*b*) of herds and flocks, *a pasture*, Zech. 2:6.

נוּחַ fut. יָנוּחַ—(1) TO REST, TO SIT DOWN, TO SET ONESELF DOWN any where to take rest.—The original idea lies in respiring, drawing breath, הֵנִיחַ רוּחַ; compare cogn. Arab. راح I., II., IV., X., to rest, to be quiet; prop. to draw breath, from which idea comes also Germ. ruhen (ruhen), of the same stock as ruchen (lower German ruhen, rüken, compare ruhen, to desire). Arab. راح specially *is*, to kneel down as a camel; Conj. IV. caus. مُنَاخ a place where camels lie down. Syr. and Chald. i. q. Hebr. Æth. ፈነሐ: to respire, to rest; compare under נָוָה.—E. g. used of an army, Isa. 7:2; 2 Sa. 21:10; compare Josh. 3:13 (Arab. راح IV. to pitch a camp); used of a host of locusts, or bees, Ex. 10:14; Isa. 7:19; also used of inanimate things, as Noah's ark, Gen. 8:4; of the ark of the covenant, Nu. 10:36. Constr. absol, Nu. loc. cit.; and followed by בְּ Ex. loc. cit.; and לְ of place, Gen. 8:4; Isa. 7:2, 19. Metaph. of the Spirit of God coming down upon any one; followed by עַל Nu. 11:25, 26; compare Isa. 11:2. 5117

(2) *to rest, to be at rest*, specially—(*a*) from labour, i. q. שָׁבַת Ex. 20:11; 23:12; Deut. 5:14.—(*b*) from troubles and calamities, followed by מִן Job 3:26; Esther 9:22. Impers. Job 3:13, לוּ יָנוּחַ לִי "then I should have had rest." Isa. 23:12; Neh.

* For 5109 see p. 548 & Strong.

9:28.—(*c*) i. q. *to reside, to remain*, Ecc. 7:9, "anger remains in the breast of a fool." Proverbs 14:33; Ps. 125:3, "the rod of the wicked shall not remain on the lot of the righteous;" compare Isa. 30:32.—(*d*) i. q. to be silent; 1 Sa. 25:9.

HIPHIL, double both in form and in signification.

(A) הֵנִיחַ—(1) *to set down, to deposit* any one in any place, Exo. 37:1; 40:2; *to let down* one's hand, Ex. 17:11; *to lay* a scourge upon any one, Isa. 30:32. Metaph. הֵנִיחַ חֲמָתוֹ בִּ to deposit one's wrath, i. e. to satisfy it, to accomplish it on any one, Ezek. 5:13; 16:42; 21:22; 24:13; Zec. 6:8.

(2) *to cause to rest*, Exek. 44:30; Isaiah 30:32; commonly followed by a dat. *to give rest to* any one, Isa. 28:12; 14:3; often used of Jehovah, who after the conquest of the Canaanites gave to his people quiet possession of the promised land, Exodus 33:14; Josh. 1:13, 15; Deut. 3:20; 12:10, הֵנִיחַ לָכֶם מִכָּל אֹיְבֵיכֶם מִסָּבִיב "and he will give you rest from all your enemies round about." Deut. 25:19; Josh. 21:44 (compare in the New Test. *carasáw, katápausis*).

HOPHAL הוּנַח *rest to be given*, followed by a dat. Lam. 5:5.

HITHPAEL (B) הִתְנוֹחַ (like הִתְמוֹךְ from תָּמַךְ; הִתְנוֹדֵד from נָדַד; and the noun מִשְׁכּוֹן i. q. מִשְׁכָּן from שָׁכַן) fut. יִתְנוֹחַ part. מִתְנוֹחַ—(1) *to set down, to lay down* (niederlegen, niederlegen) in any place, followed by אֶל, בְּ of place, 1 Ki. 13:29—31; specially to deposit for safe keeping, Ezek. 42:14; 44:19; before Jehovah, Exodus 16:23, 34; Nu. 17:22; Deut. 26:4, 10; 1 Ki. 8:9; also *to place, to set*, as a statue, 2 Kings 17:29; a people, or soldiers in any land (versetzen), Isa. 14:21; Exe. 37:14; 2 Ch. 1:14; הִנִּיחַ בְּמִשְׁמָר "to give any one into custody," Levit. 24:12; Num. 15:34; and more strongly *to cast down*, Nu. 19:9. Isa. 28:2, הִנִּיחַ לָאָרֶץ בְּיָד "to cast with force down to the ground." Am. 5:7.

(2) *to cause to rest, to quiet*. Ecc. 10:4, "meekness הַנִּיחַ חֲטָאִים גְּדֹלִים quiets (i. e. hinders) great offences." Hence—(*a*) *to give rest* to any one, with acc. Esth. 3:8; hence *to let* any one *rest, not to disturb, to let alone* (in Ruhe lassen), with acc. הַנִּיחַ אוֹתוֹ let me alone that, *allow* me, Jud. 16:26; more often with dat. הַנִּיחָה לִי Exod. 32:10; 2 Kings 23:18; Hosea 4:17; and followed by וְ with a fut. 2 Sa. 16:11, הַנִּיחוֹ לוֹ וְיִקֹּב "let him alone that he may curse," suffer him to curse. Hence—(*b*) with an acc. of pers. and gerund of the thing, to allow any one to do anything (pr. to let him alone to do it), Ps. 105:14; with a dat. of pers. Ecol. 5:11, שְׂבְעַת הַנִּיחַ לוֹ לְעָשִׁיר "it will not suffer him to sleep" (prop. does not give him quiet for sleeping), 1 Chr. 16:21. Compare the verbs נָטַשׁ and נוּחַ in the signification of allowing and permitting, which are similarly construed. —(*c*) *to leave*, i. q. *to cause* any one *to remain* (jurisdiction) any where, Gen. 49:33; Deut. 14:28; e. g. a people in a country, Jud. 3:1; 2 Sam. 16:21; 20:3; Jer. 27:11; *to leave remaining* (übrig lassen). Ex. 16:23, 24; Lev. 7:15; *to desert*, Jer. 14:9. With an acc. of thing, and dat. of pers. *to leave behind* anything to any one, spoken of a person dying, Ps. 17:14; Eccl. 2:18.—(*d*) הִנִּיחַ יָד סַן *to cause* the hand *to rest* from anything, Eccl. 7:18; 11:6.

HOPHAL הוּנַח *to be set, placed*, Zec. 5:11 (compare the Chald. form נְחִית Dan. 7:4). Part. מֻנָּח what is *left empty*, a vacant place, Exe. 41:9, 11.

Derived nouns, מְנוּחָה, מַנְחֶלֶת, מַנְחֶה, נַחַת, מְנוּחָה, נִיחוֹחַ, נִיחֹחַ, נֹחַ, and the pr. n. נֹחַ, מְנֻחָה, מְנֻחָה, and—

נֹחַ, נֹחַ—(1) *rest*, Est. 9:16, 17, 18, with suff נֹחִי 2 Ch. 6:41. 5118

(2) pr. n. *Noah*, who was saved from the flood, Gen. 5:10; Ezek. 14:14, 20. מֵי נֹחַ the waters of Noah, used of the flood, Isa. 54:9. *5146

נֹחָה ("rest"), [*Nohah*], pr. n. of a son of Benjamin, 1 Ch. 8:2. 5119

נוּעַ TO BE MOVED, TO SHAKE, i. q. נוּד, once Ps. 99:1. LXX. σαλευθήτω ἡ γῆ. Vulg. *movantur terra*. 5120

[נוֹלַת (כ), see לוֹת (פ)]. see 5121 on p. 548

נָוַל Ch. PAEL נוֹל i. q. נָבַל *to pollute, to make filthy*; whence— †

נִוְלוּ Ch. f. Ezr. 6:11, and— 5122

נִוָּלִי Dan. 2:5, *a dunghill*; Dan. loc. cit. "and your houses shall be made a dunghill," i. e. cloaca (2 Ki. 10:27). 5122

נוּם TO SLUMBER, especially through indolence and sloth, Nah. 3:18; Isa. 56:10; Ps. 121:3; Isa. 5:27. It differs from שָׁכַב to go to sleep. In Arabic, on the contrary, نام is to go to sleep, رقد to be asleep. 5123

Derivatives, נוּמָה, pr. n. נוּמִי, and—

נוֹמָה *slumber, light sleep*, Prov. 23:21. 5124

נוּן NIPHAL (according to וּפַל), or HIPHIL (according to הֵכִין), TO SPROUT, TO PUT FORTH, Ps. 72:17, לִפְנֵי שִׁמְשׁ יִנּוֹן שְׁמוֹ "as long as the sun remains, his name shall flourish." Hence נִין progeny, and 5125

probab. נִנְוֹנָא also נוּנָא Syr. and Ch., a fish, so called from its being so prolific; (compare נֵדֶג).

5126 נוּן (*"fish,"* see the preceding) [*Nun*], pr. n. of the father of Joshua the leader of Israel, Ex. 33:11; Nu. 11:28, and very often in the book of Joshua. The LXX. write this name Naυή, an evident error of very ancient copyists (NAYH for NAYN): as it is written in some copies Naβή and Naβί (see Holmes.) it may be gathered that more recent copyists took Naυή to be put by itacism for the Hebrew נביא. Once נוּן [*Nun*] 1 Ch. 7:27.

5127 נוּס—(1) TO FLEE FROM any person or thing, followed by מִן Isai. 24:18; מִפְּנֵי 2 Sam. 23:11; followed by לִפְנֵי Deu. 28:25; Josh. 7:4.—Lev. 26:36, וְנָסוּ כְּמִנּוּסַ חָרֶב Vulg. *fugient quasi gladium.*—Used of inanimate things; e. g. the waves, Ps. 104:7; of grief, Isa. 35:10; 51:11; vigour, freshness, Deut. 34:7; Cant. 2:17; and 4:6, in describing the evening, וְנָסוּ הַצְּלָלִים "and the shadows flee away," i. e. they are become long and stretched out, and as it were flee from us. Once לָנֶס, French, *il s'enfuit*, Isaiah 31:8; compare לְ No. 4, *a.*

(2) *to hasten, to be borne swiftly* (comp. נָחַשׁ, נָחַל, Lat. *fugio*, Virg. Georg. iii. 462), Isa. 30:16.

PIEL נוֹסֵס *to impel.* Isa. 59:19, "a confined stream וְרוּחַ יְהוָה נֹסֵסָה בּוֹ which the wind of Jehovah impels." [Qu. as to the rendering and connection of these words.]

HIPHIL הֵנִיס—(1) *to put to flight, to make flee,* Deu. 32:30.

(2) *to take* any thing *away by flight, and to put it in safety* (almost פָּלַט), Ex. 9:20; Jud. 6:11.

HITPAEL הִתְנוֹסֵס *to betake oneself to flight,* Ps. 60:6; comp. נֹס No. II.

Derivatives, מָנוֹס, מִנּוּסָה, מָנֵס.

5128 נוּעַ—(1) TO MOVE TO AND FRO, TO VACILLATE; a word appropriated to this kind of motion. (Gr. Lat. *veiw, nuo*, Germ. *nicken, wanken, schwanken.* Kindred to נוּם specially used of those who are slumbering, like *νυστάζω*, Pers. نوم.) Hence—(*a*) used of the staggering of drunkards, Isa. 24:20; 29:9; Ps. 107:27; the blind, Lam. 4:14 (used figuratively of ways, Prov. 5:6);—(*b*) of a tremulous motion, tremor, as of leaves shaken by the wind, Isa. 7:2; hence of men and things seized with terror, Isa. 6:4; 7:2; 19:1; Ex. 20:18.—(*c*) used of the tremulous motion of things suspended in the air; *to vibrate, to swing to and fro,* used of miners suspended in the pits, Job 28:4, דַּלִּים מֵאָדָם נָעוּ " they hang down (from the dwellings of) men, (and) swing to and fro." To move over trees is used metaph. for to rule trees, Jud. 9:9, 11, 13.—(*d*) used of the motion of a person's lips when speaking softly, 1 Sa. 1:13.

(2) *to wander,* Am. 4:8; 8:12; Lam. 4:14, 15; Jer. 14:10; compare the verbs which convey a similar notion, נָדַד and נוּד.

NIPHAL, pass. of Hiph. *to be shaken,* used of a tree, to make the apples fall down, Nah. 3:12; of a sieve, Am. 9:9.

HIPHIL—(1) act. *to move to and fro, to wag,* e. g. the head, as in derision; like the *ἐκκυμπάνειν* (compare *σείειν τὴν κεφαλήν*, Sir. 13:7. Matt. 27:39; and on this phrase see Lakemacher, Obss. Philol. t. ix. Obss. 4), Ps. 22:8; 109:25; Lam. 2:15; 2 Ki. 19:21; followed by בְּ as if to nod with the head, id. Job. 16:4; comp. Jer. 18:16; also to wave the hand, Zeph. 2:15; likewise done in derision.

(2) *to shake,* e. g. a sieve, Amos 9:9; hence *to disturb,* 2 Ki. 23:18.

(3) causat. of Kal No. 1, *to cause to stagger.* Dan. 10:10, "lo! a hand touched me וַתְּנִיעֵנִי עַל־כַּפּוֹת יָדָי and set me to reel (so that, although reeling and trembling, I stood) on my knees and the palms of my hands."

(4) causat. of Kal No. 2, *to cause to wander about; wrath,* Num. 32:13; Ps. 59:16; 2 Sam. 15:20.

Derivative, תְּנוּעָה.

נַחֲלִיאֵל (" with whom Jehovah meets"). [*Neodiah*], pr. n.—(1) m. Ezr. 8:33.—(2) f. Neh. 6:14. 5129

נוּף—(1) pr. TO WAVE up and down, TO AGITATE, e. g. the hand (see Hiph.); hence— 5130

(2) *to sprinkle* any thing with any thing (which is done by waving the hand), with two acc. Prov. 7:17.

HIPHIL הֵנִיף—(1) *to wave, to shake*—(*a*) the hand, to give a signal, and to beckon to some one, Isaiah 13:2; to threaten, followed by עַל Isa. 11:15; 19:16; Zec. 2:13; Job 31:21; the hand over any member to heal it, followed by עַל 2 Ki. 5:11.—(*b*) a sieve, Isa. 30:28.—(*c*) a rod, a *saw,* Isa. 10:15, כְּאִם־יָנִיף הַמַּשֵּׂא עַל־מְנִיפָיו " shall the saw boast itself against him who shaketh it? כְּהָנִיף שֵׁבֶט אֶת־מֵרִימָיו as if the rod should shake him who lifts it up," a sickle, Deu. 23:26. Followed by עַל Exod. 20:25; Joshua 8:31.—(*d*) specially used of a certain sacrificial rite, in which parts of the flesh to be offered to God were waved to and fro before they were placed upon the altar (compare *porricere* applied to a similar Roman rite), Lev. 7:30; 8:27, 29; 9:21; 10:15; 14:12, 24; 23:11, 19, 20; Nu. 5:25; 6:20; living victims, and the Levites in their initiation into office appear

to have been led up and down, Ex. 35:22; Numbers 8:11—21. In the examples of the former kind, Saad. renders حرّك to wave, to shake, in those of the latter נִיף to lead, to lead about. An offering thus presented was called תְּנוּפָה *wave offering,* Luth. Schwingopfer. As to the opinions of the Jews about it, see Carpzov, in Apparatu Antiqu. S. Cod. p. 709, seq.

(3) *to scatter, shake forth* (used of God sending rain), Ps. 68:10.

HOPHAL הוּנַף pass. of No. 1, *d.* Ex. 29:27.

PIEL נוֹפֵף i. q. Hiph. No. 1, *to shake the hand* against anything, a gesture of threatening, Isa. 10:32.

Derivatives, נֹפֶת, [נֹפֶךְ], תְּנוּפָה, and—

5131 נוֹף m. *elevation, height,* from the Arabic usage نوف from the root, נָוַף to be high, conspicuous, Ps. 48:3; "beautiful in height is mount Zion," i. e. it rises up beautifully. The word נֹף Memphis (which see), is of Egyptian origin.

5132 נוּר—(1) pr. TO SHINE, TO BE BRIGHT, like Arabic نار Med. Waw, compare אוּר and יָעַר a spark. It is applied—

(*a*) to the signification of *flourishing* (compare נָוַהּ see Hiph.), and—

(3) to that of *flowering,* Lam. 4:15; Arabic نور, compare יְרַד No. 1, 2, and Lat. *mineo.*

HIPHIL הֵנִיר *to flourish,* Cant. 6:11; 7:13. (In Targg. אַנְהַר id.).

From the cognate verb נָעַר (which see) are derived the nouns נַעַר, נַעֲרָה.

5133 נֹצָה f. *a feather,* Exe. 17:3, 7; Job 39:13; from the root נָצָה which see. As to the form כֹּצָה Lev. 1:16; see below.

5134 נוֹק i. q. נָקַק, whence fut. HIPHIL וַתִּנְקֵשׁהוּ " and she suckled him," Ex. 2:9; although by a slight alteration of the vowels we should read וַתַּנִּיקֵהוּ [from הֵנִיק].

† נוּר an unused root, i. q. Arabic نَوَّرَ *to give light,* cogn. to the verb נָהַר No. II.

Hence are the nouns נִרְיָה, מְנוֹרָה, נֵר, בִּירָה, מְנֹרָה, pr. n. נֵרִיָּה [and the following words]—

5135 נֵר f. Chald. *fire,* Dan. 3:6, 11, 15, 17; 7:9.

5136 נָרַשׁ Syr. نعش (compare Gr. *νάρκη*, *νάρκος*) i. q. אָנַשׁ TO BE SICK, once used figuratively of the soul, Ps. 69:21.

נָזָה fut. apoc. יֵז and יִז, i. q. Arab. نضح TO LEAP. 5137

(1) *to exult* with joy, see Hiph.

(2) used of fluids, *to be sprinkled, to spatter* (spriţen), followed by אֶל, עַל upon, or at anything, Lev. 6:27; 2 Ki. 9:33; Isa. 63:3.

HIPHIL הִזָּה, fut. apoc. יַז—(1) *to cause to exult,* i. e. *to fill any one with joy;* followed by עַל on account of something (comp. שָׂמַח עַל). Isa. 52:15, כֵּן יַזֶּה גּוֹיִם רַבִּים עָלָיו "so shall he fill many people with joy because of himself." Compare בִּיהּ גִּיל. LXX. *οὕτω θαυμάσονται ἔθνη πολλὰ ἐν αὐτῷ*, prob. taking יזה for יזה as in the phrase מָלֵא, יָזָּה, which is commonly rendered in Greek by *θαυμάζω*. Syr., Vulg., Luth., *shall he besprinkle many nations* (see No. 2), i. e. he (*my* servant, the Messiah) shall purge them in his own blood; but this does not accord with the opposed verb יִסְגְּרוּ. [Does not the passage simply say that Christ shall sprinkle many nations, as if they were the water, and were scattered in drops?]

(2) *to sprinkle* water, blood, followed by עַל Ex. 29:21; Lev. 5:9; 14:7; יִזֶּה 4:17.

Derivative יְזִיָּה (proper name).

נָזִיד m. *pottage, boiled food;* prop. something cooked, pr. part. Niphal of the root זִיד, with the radical ן preserved, although these verbs elsewhere in Niph. adopt the form נְזַד. There are not any traces of a root נָזַד. Gen. 25:29; 2 Ki. 4:38—40; Hag. 2:12. 5138

נָזִיר m. (from the root נָזַר) *consecrated,* specially, 5139

(1) *a Nazarite,* a kind of ascetic among the Hebrews, who by vow abstained from certain things (see the law, Num. 6:1-3, seqq.), Am. 2:11, 12; more fully נְזִיר אֱלֹהִים consecrated to God, Jud. 13:5, 7; 16:17. The word has been applied from a Nazarite who did not shave his hair, to a *vine,* which in every seventh, and also in every fiftieth year was *not pruned,* Lev. 25:5, 11, compare Lat. *herba virgo,* and Talmud. בוטנית שמטה virginity of a sycamore, used of a sycamore not yet pruned.

(2) *a prince,* as being consecrated to God, Gen. 49:26; Deut. 33:16; Lam. 4:7, compare נְקִיִּים.

נָזַל fut. יִזֹּל—(1) TO FLOW, TO RUN, Nu. 24:7; Ps. 147:18. Part. pl. נוֹזְלִים *fluide,* poet. used of streams, Ex. 15:8; Isa. 44:3; Jer. 18:14; Ps. 78:16; Prov. 5:15. Figuratively applied to speech, Deut. 32:2, " my speech shall flow like dew;" used of a sweet odour pervading the air, Cant. 4:16.—Like other verbs of flowing (see יָלַךְ No. 4, Heb. Gram. § 135, note 1)— 5140

(2) it is construed with an acc. of whatever flows down plentifully, Jer. 9:17, וְתַעְלֶינָה דְמָעוֹת "and our eyelids flow down with water;" Isa. 45:8; Job 36:28.

(3) From the Arabic usage (نَزَلَ), *to descend*; also to turn aside to lodge, to dwell; whence מְנוּחוֹת.—Note מְנֻחָה Jud. 5:5, is for מְאֻחָה Niphal, from אָחָה, which see.

HIPHIL causat. of No. 1, *to cause to flow*, Isa. 48:21. The same form is found under יָלַל.

נָזַם an unused root, i. q. Arab. نَظَمَ to bore, to string pearls on a thread; whence نِظَامٌ a string of pearls, or, as I think preferable, i. q. Ch. וְזִמְזֵם to muzzle; whence Syr. ܙܡܡܐ a nose-ring, and Æth. ዘምዘም a ring, put through the nostrils of beasts which are to be tamed, i. q. חָטַם. Hence—

5141 **נֶזֶם** with suff. נִזְמִי, pl. נְזָמִים, נִזְמֵי, m. *a ring*—(*a*) worn in the nose as an ornament (see Jerome on Ezc. 19:12, and the remarks of travellers in Jahn, Archæol. i. 4 153; and A. Th. Hartmann, Hebräerin, ii. 166; iii. 205, seqq.), Gen. 24:47; Isa. 3:21; Prov. 11:22; Hos. 2:13.—(*b*) worn in the ears, *an earring*, Gen. 35:4. In other passages it is not defined of what kind it was, Jud. 8:24, 25; Job 42:11; Prov. 25:12.

5142 **נָזַק** CH. TO SUFFER DAMAGE, INJURY, Part. נָזֵק Dan. 6:23.

APHEL הַנְזִיק *to damage any one*, Exr. 4:13, 15, 22. Hence—

5143 **נֶזֶק** m. *damage, injury*, Est. 7:4.

5144 **נָזַר** not used in Kal. ["Arab. نَذَرَ to consecrate, to vow, i. e. i. q. נָדַר and נָזַר."]

NIPHAL—(1) TO SEPARATE ONESELF from any thing, followed by מֵאַחֲרֵי יְהוָה to turn aside from the worship of Jehovah, Eze. 14:7.

(2) *to abstain* from any thing, followed by מִן Lev. 22:2; absol. used of abstinence from meat and drink, Zec. 7:3, compare verse 5. (Syr. Ethpe. id.)

(3) *to consecrate oneself* to any thing, followed by ל Hos. 2:10 (cogn. is נָדַר to vow, and the Arab. نَذَرَ to vow, to consecrate).

HITHPAEL הִתְנַזֵּר—(1) causat. *to cause any one to separate himself*, Lev. 15:31, וְהִזַּרְתֶּם אֶת בְּנֵי יִשְׂרָאֵל מִטֻּמְאָתָם "make the children of Israel to separate themselves from their uncleanness," where the ancient versions have *admonish*, compare Arab. نَذَرَ IV., to admonish.

(2) transit. *to consecrate*, followed by ל Num. 6:12.

(3) intrans. i. q. Niphal No. 2, *to abstain*, followed by מִן Num. 6:3, and i. q. Niphal No. 3, *to consecrate oneself*, followed by לַיהוָה Num. 6:2, 5, 6.

Derived nouns, נָזִיר, נְזִירוּת, and—

נֵזֶר m.—(1) *a diadem* (prop. the token by which any one is separated from the people at large), specially that of a king, 2 Sam. 1:10; 2 Ki. 11:12; Ps. 89:40; 132:18; of the high priest, Ex. 29:6; 39:30; Lev. 8:9. אַבְנֵי נֵזֶר stones, or gems of a diadem, applied to any thing very precious, Zec. 9:16. 5145

(2) *consecration* of a priest, Lev. 21:12; especially of a Nazarite (see נָזִיר), Num. 6:4, 5; verse 9, רֹאשׁ נִזְרוֹ "his consecrated head;" verse 12. Hence meton. *the consecrated head* (of a Nazarite), Nu. 6:19; and even (the primary idea being neglected), *the long, unshorn hair* (of a woman), Jer. 7:29 (compare נָזִיר No. 3).

נָחַשׁ see נחשׁ — — — — — — — — — — see 5146 on p. 539

נֶחְבֵּי ("hidden," part. Niphal), [*Nahbi*], pr. n. — — 5147 m. Num. 13:14.

נָחָה pret. and imp. Kal, fut. and inf. Hiphil, TO LEAD, Ex. 32:34; Num. 23:7; Job 38:32; 1 Sa. 20:4; often used of God as governing men, Ps. 5:9; 27:11; 31:4; 61:3; 73:24; 143:10. 5148

(2) *to lead forth* (as troops), 1 Ki. 10:26; 2 Ki. 18:11.

(3) *to lead back*, Job 12:23, מַשְׁמִין לַגּוֹיִם וַיַּנְחֵם "he spreads out the nations, and leads them back," into their former limits, whence they had migrated.

נַחוּם see נָחוּם — — — — — — — — — — 5149; see 7348

נַחוּם ("comfort," "consolation"), [*Nahum*], — — 5151 pr. n. of a prophet, Nah. 1:1.

נֻחוֹמִים m. pl. (from the root נָחַם).—(1) *consolations*, Isa. 57:18; Zec. 1:13 (where many MSS. and editions have [incorrectly] נֻחֲמִים). 5150

(2) *pity, mercy*, Hos. 11:8.

נַחוֹר ("breathing hard," "snorting"), [*Nahor*], pr. n.—(1) of a postdiluvian patriarch, Gen. 11:22.—(2) the brother of Abraham, ibid. 26:27. 5152

נְחוּשִׁים masc. adj. (denom. from נְחוּשָׁה) *brazen*, Job 6:12. 5153

נְחוּשָׁה pr. fem. of the preceding, neutr. *made of brass*, hence i. q. נְחֹשֶׁת brass, Levit. 26:19; Job 41:19; Isa. 45:2, דַּלְתוֹת נְחוּשָׁה "brazen gates." Job 40:18, אַפִּיקֵי נְחוּשָׁה "brazen channels;" 28:2, אֶבֶן נְחוּשָׁה "the stone is molten into brass." 5154

5155 **נְחִילָה** f. Psa. 5:1, an instrument of music, prob. *tibia*, *a pipe* or *flute*, prop. perforated, i. q. חָלִיל; for נֹחָלָה (see Lehrg. p. 145) from the root חָלַל to bore.

5156 **נְחִירַיִם** dual. *nostrils*, so called from snorting (root נָעַר), Job 41:12. Syriac sing. ܢܚܪܐ nose; Arab. نَخِيرٌ aperture of the nose.

5157 I. **נָחַל**—(1) TO RECEIVE ANY THING AS A POSSESSION, TO POSSESS, as wealth, glory, Pro. 3:35; 11:29; 28:10; very frequently used of the children of Israel, as acquiring the possession of Canaan, and as possessing it, Ex. 23:30; 32:13; also followed by ב (to acquire a settlement *in* a country, *in* the midst of brethren), Nu. 18:20, 23, 24; and אֵת (*with* any one) ibid., 32:19; absol. Josh. 16:4. In other places Jehovah is spoken of as taking Israel as his own, and as therefore guarding and defending them, Ex. 34:9; Zech. 2:16.

(2) specially *to receive as an inheritance*, Jud. 11:2; compare Num. 18:20. Metaphorically, Pss. 119:111.

(3) causat. i. q. Piel *to give* any thing *to be possessed, to distribute*, followed by an acc. of the thing, and ל of pers. Nu. 34:17, אֲשֶׁר יְנַחֲלוּ לָכֶם אֶת הָאָרֶץ "who shall distribute the land to you;" verse 18; Joshua 19:49; with an acc. of pers. (apparently), Ex. 34:9, וְנָחַלְתָּנוּ "give us a possession."

PIEL נִחֵל *to give for a possession, to distribute*, Joshua 13:32; followed by two acc. of person and thing, Josh. 14:1; Num. 34:29; ל of pers., Joshua 19:51.

HIPHIL הִנְחִיל—(1) *to give for a possession*, commonly followed by two acc. of person and thing, Pro. 8:21; 13:22; Zec. 8:12; without the acc. of the thing, Deut. 32:8, בְּהַנְחֵל עֶלְיוֹן גּוֹיִם "when the Most High distributed to the nations;" and without the acc. of pers., Isa. 49:8; often used of the distribution of the land of Canaan, Deut. 1:38; 3:28; 12:10; 19:3; 31:7; Jer. 3:18; 12:14; Josh. 1:6.

(2) *to cause to inherit*, i. e.—(*a*) to leave to be inherited, followed by a dative of pers., 1 Ch. 28:8.—(*b*) *to distribute* an inheritance, followed by two acc., Deu. 21:16.

HOPHAL, *to be made to inherit*, i. e. *to acquire*, although by compulsion, and *unwillingly*; hence with acc., Job 7:3, וְנָחַלְתִּי לִי יַרְחֵי שָׁוְא "I acquire months of misery;" such are allotted to me.

HITHPAEL, i. q. Kal, *to receive as one's own possession, to possess*, followed by an acc., Num. 32:18; Isa. 14:2. Followed by a dat. of pers. to possess any thing to leave to one's heir. Levit. 25:46, הִתְנַחַלְתֶּם אֹתָם לִבְנֵיכֶם אַחֲרֵיכֶם "and ye shall possess them (slaves) to be left to your sons after you;" so rightly all the ancient versions.

In a similar manner, we must explain the passages, Nu. 33:54; 34:13; Exc. 47:13. Compare Ewald's Hebr. Gramm., p. 204.

II. **נָחַל** an unused root, i. q. נָחַר, נָהַר to flow, † whence the following words. [This root is not divided in Thes. into two parts.]

נַחַל with ה parag. local (Num. 34:5), and poet. 5158 (Ps. 124:4) נַחֲלָה, dual נַחֲלַיִם Exc. 47:9; plur. נְחָלִים, נְחָלֵי masc.

(1) *a river, a stream*, whether one that constantly flows from a fountain, as אֵתָן, נָחָל אֵיתָן, 2, or one which springs up from rain or snow water on the mountains, and then disappears in summer (see אַפִּיק, אֶפִיק), *a torrent*. Such a one is referred to in Job 6:15, "my brethren are perfidious like a torrent;" which, being dried up contrary to his expectation, disappoints the traveller. נַחַל מִצְרַיִם "the torrent of Egypt," on the borders of Palestine and Egypt, afterwards called Πηλούσιον [Γ], now, الفرما Nu. 34:5; Josh. 15:4, 47; 1 Ki. 8:65; 2 Ki. 24:7; Isa. 27:12 (but as to the river of Egypt, Gen. 15:18, see יְאֹר). [Yet it can hardly be doubted that they are identical.] Trop. נַחֲלֵי נָחַל a torrent of sulphur, Isaiah 30:33; נַחֲלֵי בְלִיָּעַל *torrents of destruction*, Ps. 18:5.

(2) *a valley* with a river or torrent, a low place watered by a stream, i. q. Arabic وَادٍ, Syriac ܒܬܝܠܐ Gen. 26:19; Cant. 6:11; as נַחַל אֶשְׁכֹּל, נַחַל עֶרֶב, which see.

(3) prob. *a mine*, Job 28:4, פָּרַץ נַחַל "they cut out (i. e. they dig) a pit."

נְחֹלָה Ps. 124:4, see the preceding word. 5158

נַחֲלָה *—(1) *taking possession, occupation* 5159 of any thing, Isa. 17:11, בְּיוֹם נְחָלָה "in the day of occupation," of occupying the harvest, ["but on account of the following words, the reading נַחֲלַת wound, is to be preferred; see נָחַל Niphal"]; also, *possession, domain*, Nu. 18:21. Often used of the territory in the Holy Land assigned to the respective tribes, e. g. Josh. 13:23, נַחֲלַת בְּנֵי רְאוּבֵן "the possession of the Reubenites;" Num. 18:23; 36:62; 27:7; also used of the whole of the Holy Land which was given to the Israelites, Deut. 4:21, נַחֲלָה יְהוָה אֱ—(*a*) the especial possession of Jehovah, i. e.

Israel, for whom Jehovah cared and watched as being his own, Deut. 4:20; 9:26, 29; Psal. 28:9.—(*b*) a possession granted by Jehovah, the gift of Jehovah, Ps. 127:3. As to the phrase נָתַן לִי חֵלֶק וְגוֹרָלָה בְּ see חֵלֶק No. 2, *d*.

(2). *inheritance*, 1 Ki. 21:3, 4. Prov. 19:14. חֵלֶת אָבוֹת "an inheritance received from fathers."

(3) *a lot* assigned by God, i. q. חֵלֶק No. 2, Job 20:29; 27:13; 31:2.

5160 נַחֲלִיאֵל ("valley of God"), [*Nehaliel*], pr. n. of a station of the Israelites in the desert, Nu. 21:19.

5161 נַחֲלִמִי [*Nehelamite*], patron. of a name otherwise unknown, Jer. 29:24; 31:32.

see 5159 נַחֲלָת f. i. q. נַחֲלָה with the uncommon feminine termination ת, Ps. 16:6.

5162 נָחַם unused in Kal, prop. onomatopoet. to draw the breath forcibly, TO PANT, TO GROAN; like the Arab. نَحَمَ; cogn. roots נָחַם (comp. לָחַם and לָחַם), and נָחַר, which see.

NIPHAL נִחַם—(1) *to lament, to grieve* (as to the use of passive and middle forms in verbs of emotion, compare נֶאֱנַח, ἀδύομαι, *contristari*, etc.)—(*a*) because of the misery of others; whence, *to pity*. Constr. absol. Jer. 15:6, נִלְאֵיתִי הִנָּחֵם "I am weary of pitying;" followed by עַל Psal. 90:13; עַל Jud. 21:6; לְ verse 15; לְ Jud. 2:18.—(*b*) because of one's own actions; whence, *to repent* (compare Germ. reuen, which formerly and still in Switzerland is *to grieve*, Engl. *to rue*), Exod. 13:17; Gen. 6:6, 7; const. followed by עַל Ex. 32:12, 14; Jer. 8:6; 18:8, 10; עַל 2 Sa. 24:16; Jer. 26:3.

(2) reflex. of Piel *to comfort oneself*, [*to be comforted*], Gen. 38:12; followed by לְ on account of any thing, 2 Sa. 13:39; and מִן i. e. for any one's loss, Gen. 24:67. From the idea of being consoled it becomes—

(3) *to be revenged, to take vengeance*, as, to use the words of Aristotle (Rhet. ii. 2), τῷ ὀργῇ ἕνεκα ἄλλου τις ἀπὸ τῆς Διὸς τοῦ τιμωρίαυ. Followed by לְ Isa. 1:24 (compare Exc. 5:13; 31:16; 32:31); see HITPAEL, No. 3.

PIEL נִחֵם *to comfort* (prop. to signify, to declare grief or pity), followed by an acc. of pers., Genesis 50:21; Job 2:11; also לְ of the thing on account of which one is comforted, Gen. 5:29; and עַל Isaiah 22:4; 1 Ch. 19:3. It sometimes includes the notion of help put forth, especially when used of God, Isa. 12:1; 49:13; 51:3, 12; 52:9; Ps. 23:4; 71:21; 86:17.

PUAL נֻחַם *to be comforted*, Isa. 54:11. Part. מְנֻחָמָה for מְנֻחֶמֶת Isa. 54:11.

HITHPAEL הִתְנַחֵם, once הִנָּחֵם Exe. 5:13; i. q. Niph. but less frequently used.

(1) *to grieve*—(*a*) on account of any one, *to pity*, followed by עַל Deut. 32:36; Psalm 135:14.—(*b*) *to repent*, Nu. 23:19.

(2) *to comfort oneself, to be comforted*, Genesis 37:35; Ps. 119:52.

(3) *to take vengeance*, Gen. 27:42, הִנֵּה עֵשָׂו אָחִיךָ מִתְנַחֵם לְךָ לְהָרְגֶךָ "behold Esau thy brother will take vengeance by killing thee."

Derivative nouns, נֹחַם, תְּנוּחָם, pr. n. נָחוּם, נְחֻמִּם, נְחֻמָתִי, and those which follow.

נַחַם ("consolation"), [*Nahum*], pr. n. m. 5163
1 Ch. 4:19.

נֹחַם m. *repentance*, Hos. 13:14. 5164

נֶחָמָה f. (with Kamets impure), *consolation*, 5165
Job 6:10; Ps. 119:50.

נְחֶמְיָה ("whom Jehovah comforts," i. e. whom he aids), *Nehemiah*, pr. n.—(1) the son of Hachaliah, the governor of Judea, in the reign of Artaxerxes Longimanus, Neh. 1:1; 8:9; 10:2; compare תִּרְשָׁתָא. Others are—(2) Neh. 3:16. —(3) Ezra 2:2; Neh. 7:7. 5166

נֹחֲמִי ("repenting," ["merciful"]) [*Nahomani*], pr. n. m. Neh. 7:7. 5167

נָחְנוּ i. q. אָנְחְנוּ *we*, only found Gen. 42:11; Ex. 5168
16:7, 8; Nu. 32:32; 2 Sa. 17:12; Lam. 3:42.

נָחַס an unused root, see סְנוּחִים. † see 6372

נָחַץ i. q. לָחַץ TO URGE ON, TO PRESS (see the letter ל). Part. pass. *urgent, pressing, hasty*, 1 Sa. 21:9. (Arab. حَصَّ id.). 5169

נָחַר an onomatopoet. root, Arab. نَخَرَ, Syriac †
ܢܚܪ *to snort, to breathe hard through the nose*; compare Æth. ንሕረ: to snore (ነሕሪት፡ሕሊና), Gr. βέγκω, βόγχος. Hence נַחֲרַיִם, pr. n. נָחוֹר, and—

נַחַר m. Job 39:20, and נַחֲרָה f. Jeremiah 8:16, 5170
snorting, neighing of a horse.

נַחֲרַי 2 Samuel 23:37, and נָחְרַי 1 Chron. 11:39 5171
("snorter"), [*Naharai*], pr. n. m.

נָחַשׁ unused in Kal, an onomatop. word, i. q. 5172
לָחַשׁ TO HISS, TO WHISPER (*sibilare, sibilavit*), specially used of the whispering of soothsayers (see לָחַשׁ Piel,

Psalm 58:6) compare Nasor. נָשַׁף to whisper (see Cod. Nas. III. p. 88, line 16, 18; II. p. 138, line 9).

PIEL—(1) *to practise enchantment, to use sorcery*, i. q. Arab. نَحَّسَ. Lev. 19:26; Deu. 18:10; 2 Ki. 17:17; 21:6. Some understand this of *ὀφιομαντεία*, divination by serpents; as if it were denom. from נָחָשׁ, see Bochart, Hieroz. t. i. p. 21. Hence—

(2) *to augur, to forebode, to divine*, Gr. *οἰωνίζεσθαι*, comp. Syr. ܢܚܫ Pa. and Pa. id. Gen. 30:27, נִחַשְׁתִּי וַיְבָרְכֵנִי יְהוָה בְּגָלָלֶךָ "I augur that Jehovah blesses me for thy sake." Gen. 44:15, "do ye not know כִּי נָחֹשׁ יְנַחֵשׁ אִישׁ אֹתָר כְּמוֹנִי that such a man as I can certainly divine?" Verse 5.

(3) 1 Ki. 20:33, וַיְנַחֲשׁוּ יְנַחֵשׁוּ Vulg. *et acceperunt viri pro omine*, "and the men took as an omen," sc. Ahab's words (verse 32).

see 5154 [II. נָחַשׁ a second root is given in Thes. probably signifying *to shine*, whence נְחֹשֶׁת *brass*, etc.] [Derivative of No. I the following words, also נְחוּשָׁה and נְחוּשְׁתָּא.]

5173 נָחָשׁ m.—(1) *enchantment*, Nu. 23:23.

(2) *omen, augury*, which any one takes, Nu. 24:1; compare Nu. 23:3, 15.

*5175 נָחָשׁ m.—(1) *a serpent*, so called from its hissing (see the root) Gen. 3:1, seq.; Ex. 4:3; 7:15; 2 Ki. 18:4. Used of the constellation of the serpent or dragon in the northern part of the sky, Arab. حَيَّة Job 26:13.

*5176 (2) [*Nahash*], pr. n.—(*a*) of a town otherwise unknown, 1 Ch. 4:12.—(*b*) of a king of the Ammonites, 1 Sam. 11:1; 2 Sam. 10:2, and of various men.—(*c*) 2 Sa. 17:27.—(*d*) 2 Sa. 17:25.

5174 נְחָשׁ m. Chald. *copper, brass*, Daniel 2:32, 45; 4:20, etc. Syr. ܢܚܫܐ, Heb. נְחֹשֶׁת.

5177 נַחְשׁוֹן ("enchanter"), [*Naashon, Nahshon*], pr. n. m. of a son of Amminadab, Ex. 6:23; Nu. 1:7; Ruth 4:20.

5178 נְחֹשֶׁת comm. (m. Exe. 1:7; Dan. 10:6; f. 1 Ch. 18:8); with suff. נְחֻשְׁתּוֹ.

(1) *brass*, χαλκός, i. e. copper, especially as hardened and tempered, and, like steel, used for weapons and other cutting instruments, Gen. 4:22; Ex. 25:11, 27, and frequently. Metaph. Jer. 6:28, "they are all brass and iron," i. e. ignoble, impure, like base metal.

(2) *any thing made of brass*—(*a*) *money*, Ezek. 16:36, יָצַק נְחֻשְׁתֶּךָ Vulg. *quia effusum est aes tuum*.

—(*b*) *a fetter, or bond* of brass, Lam. 3:7; especially dual נְחֻשְׁתַּיִם Jud. 16:21; 2 Sa. 3:34, double bonds.

נְחֻשְׁתָּא ("brass"), [*Nehushta*], pr. n. f. of the 5179
mother of king Jehoiachin, 2 Ki. 24:8.

נְחַשְׁתָן m. (from נְחֹשֶׁת and the formative syllable 5180
ן-), adj. the serpent of *brass*, made by Moses, broken up by Hezekiah, which the Israelites had made an object of worship, 2 Ki. 18:4.

נָחַת fut. יֵחַת Ps. 38:3, and יֵחֵת Pro. 17:10, to 5181
DESCEND; a root of frequent use in the Aramean, i. q. Heb. יָרַד, in the Old Test. only found in poetry (perhaps a secondary root springing from the noun יַחַת); Jerem. 21:13, סְלָעִית הַנַּחַל "the stone that shall come down against us?" who shall oppose us? Ps. 38:3, וַתִּנְחַת עָלַי יָדֶךָ "and thy hand came down upon me," chastising me; plur. וַיֵּחַתּוּ Job. 21:13, for יָרְדוּ with Dag. euphon.; compare Lehrg. p. 85. Trop. Prov. 17:10, תֵּחַת נְעָרָה בְּכֹסִיל "correction goes down into (the mind of) the prudent" comp. Pro. 18:8; 26:22); hiph. is penacute; comp. Lehrg. § 52, 1, note 1.

NIPHAL נִנְחַת i. q. Kal Psalm 38:3, נִחֲצוּ עָלַי "for thy arrows come down upon me," they pierce me.

PIEL נִחֵת *to press down*.—(*a*) a bow, i. e. to bend it, Psalm 18:35.—(*b*) furrows, i. e. to smooth down (spoken of rain), Ps. 65:11.

HIPHIL, to *prostrate*. Imp. הַנְחֵת Joel 4:11 [taken in Thes. as meaning *to lead down*]. [Derivative, מַנְחֶת.]

נָחַת Chald. *to come down, to descend*; part. 5182
נָחֵת Dan. 4:10, 20.

APHEL, fut. יַחֵת; imp. אַחֵת; part. מַחֲתִין.—(1) *to bring down*, Ezr. 5:15.

(2) *to deposit*, in order to be kept, Ezr. 6:1, 5.

HOPHAL (in the Hebrew form) נָחַת *to be cast down*, Dan. 5:20.

נַחַת (Milel), from the root נוּחַ, f.—(1) *a letting* 5183
down; Job 36:16, נַחַת שֻׁלְחָנְךָ "food set down upon thy table," Isa. 30:30, נַחַת זְרוֹעוֹ "the letting down of his arm," i. e. the punishment of his arm (compare Ps. 38:3).

(2) *rest*, Isa. 30:15; Ecc. 6:5. Acc. Eccles. 4:6, מְלֹא כַף נַחַת "a handful in quiet."

(3) [*Nahath*], pr. n.; see תֹּחַ. 5184

נָחַת adj. *coming down, descending*, only in pl. 5185
(with Dag. euphon.) נְחֻתִּים 2 Ki. 6:9, coming down.

נָטָה fut. יֵט, apoc. יֵט, 5186
(1) TO STRETCH OUT, TO EXTEND (Arab. نَطَا to

stretch out threads; cognate words are נֵטַח, נְטָחוֹת which see).

(*a*) *to stretch out, to extend* (outstretch), e. g. the hand, Exod. 8:2, 13; 10:12, 21; often used of the hand of God in threatening, Jer. 51:25; Eze. 6:14; 14:9, 13; Isa. 5:25; or of a man assailing God, Job 15:25; also a spear, Josh. 8:18; a measuring line (followed by עַל, לִ or מִן־פְּנֵי on account of, from), Job 38:5; Isa. 44:13; Lam. 2:8; an ambush, a metaphor taken from nets, Ps. 91:10; also, *to extend, to elongate* (outstretch), to draw out by extending; Isa. 3:16, נְטוּיוֹת עֵינַיִן "with a stretched out (or an erect) neck;" Psa. 102:12, צֵל נָטוּי "an elongated shadow;" i. e. having become longer at evening; comp. Ps. 109:23.

(*b*) *to stretch, to unfold* (outstretch outspread), e. g. a tent, Gen. 12:8; 26:25, heaven; Isa. 40:22, נוֹטֶה כַּדֹּק שָׁמַיִם "who spreadeth out the heaven as a curtain;" 1 Ch. 21:16, שְׁלוּחַ אֶחָיו נְטוּי שָׁלוּחַ "I spread out to thee three things," i. e. I propose them to thee, choose one; compare 2 Sam. 24:12 (where for נִטֹּה there is נִטֹּל).

(*c*) intrans. *to spread selves out* (e. g. flocks of any one in a land), Job 15:29.

(*d*) *to incline, to bow*, e. g. the shoulder, Genesis 49:15; the heart, Ps. 119:112; the heaven (spoken of God), Ps. 18:10; *to cast down* (enemies), Ps. 17:11. Part. pass., Psa. 62:4, קִיר נָטוּי "a wall inclined," ready to fall; intrans. used of feet inclining, ready to fall, Ps. 73:2; of the day as declining, Jud. 19:8; of the shadow of a dial moving downwards, 2 Ki. 20:10.

(3) *to turn, to turn away, to turn* to one side, Isa. 66:12, "behold I will turn peace upon her as a river." Gen. 39:21, וַיֵּט אֵלָיו חָסֶד "and he turned mercy upon him," i. e. conciliated favour to him; more often intrans. Nu. 20:17; 22:23; 26:33; followed by אֶל (to some one), Genesis 38:16; followed by מִן and מִמְּנוּ from any thing (as from a way), Psalm 44:19; 119:51, 157; Job 31:7; 1 Ki. 11:9; followed by אַחֲרֵי to turn on any one's side or part, Ex. 23:2; Jud. 9:3; 1 Ki. 2:28; comp. 2 Sa. 8:3. Hence—

(4) *to go away*, 1 Sa. 14:7.

NIPHAL, pass. of Kal No. 1, *to be stretched out* (as a measuring line), Zech. 1:16; *to spread itself* (a river), Nu. 24:6; *to elongate itself* (the shadow of the evening), Jer. 6:4; compare Virg. Ecl., i. 84.

HIPHIL, הִטָּה fut. יַטֶּה, apoc. יֵט, וַיֵּט 2 Sa. 19:15; imp. apoc. הַט Ps. 17:6—(1) i. q. Kal No. 1 (though not so much used)—(*a*) *to extend, to stretch out*, e. g. the hand, Isaiah 31:3; Jer. 6:12; 15:6; one's members on a couch, Am. 2:8.—(*b*) *to expand*, as a curtain, Isa. 54:2; 2 Sam. 21:10; a tent, 2 Sam. 16:22.

(2) *to incline* (downwards), Gen. 24:14; Psalm 144:5 (God bowing the heavens); specially, the ear, Jer. 7:24, 26; 11:8; followed by לְ to some one, Ps. 17:6; 31:3; 71:2; 78:1; 116:2; Pro. 4:20; 5:1.

(3) *to turn, to turn away, to turn* (to one side), i. q. Kal No. 3, Nu. 22:23; 2 Sa. 3:27; as—

(*a*) any one's heart, 2 Sam. 19:15; followed by אֶל, לְ to any one, to wisdom, 1 Ki. 8:58; Prov. 2:2; 22:17; Ps. 119:36; 141:4; followed by אַחֲרֵי 1 Ki. 11:2; in a bad sense, *to seduce*, Pro. 7:21; Isaiah 44:20.—(*b*) הִטָּה חֶסֶד עַל מ׳ to turn favour to some one, i. e. to conciliate favour for him, Exr. 7:28; 9:9; compare Kal, Gen. 39:21.—(*c*) *to turn aside*, i. e. *to avert* evil, Jer. 5:25.—(*d*) intens. *to push out* of the way, Job 24:4; comp. Am. 2:7.—(*e*) *to repel*, (to give refusal to a petitioner), Ps. 27:9.—(*f*) intrans. *to deflect, to decline*, Job 23:11; Isa. 30:11; Ps. 125:5.—(*g*) הִטָּה מִשְׁפָּט 1 Sa. 8:3; and followed by gen., Exod. 23:6; Deu. 27:19; Lam. 3:35, *to turn aside any one's right* in judgment; without the noun, Ex. 23:2, לְהַטּוֹת אַחֲרֵי רַבִּים לְהַטּוֹת "to follow many to turn aside," i. e. wrest (judgment); also followed by an acc. of pers., *to turn any* one *aside*, i. e. to turn aside his right; Pro. 18:5; Isa. 10:2; 29:21; Am. 5:12.

Derivatives מַטֶּה, מַטֶּה, מַטֶּה, מִטָּה and the pr. n. אֵטִי

נְטִיל (from the root נָטַל) m. *laden*, Zeph. 1:11. 5187

נְטִיפוֹת f. plur. *earrings*, especially when made of pearls; prop. drops (from the root נָטַף), so called from their being like drops, Jud. 8:26; Isaiah 3:19. (Arab. نَطِيفَة id., compare Gr. *σταλάγμιον*, a kind of earrings, from *σταλάζω*, to drop). 5188

נְטִישׁוֹת f. plur. *tendrils*, Isa. 18:5; Jer. 5:10; 48:32; from the root נָטַשׁ see Niphal, Isa. 16:8. 5189

נָטַל fut. יִטֹּל.—(1) TO TAKE UP, TO LIFT. (Syr. ܢܛܰܠ to be heavy, from the idea of carrying. Cognate roots are חָלַל, חָלָה, רָאַם, *tollo*, and those which are formed from them, as *tolero*.) Isa. 40:15, נְטַל אִיִּים כַּדַּק יִטּוֹל "as a particle of dust (which any one) takes up." ["*He takes up* the isles as dust." Thes.]

(2) Followed by לְ *to lay upon* some one. 2 Sam. 24:12, שָׁלֹשׁ אָנֹכִי נוֹטֵל עָלֶיךָ "I lay upon thee three things;" (in the parallel place, 1 Chron. 21:10, there is נָטָה). In the same sense is said נָתַן לְמַשָּׂא Jerem. 22:8). Lam. 3:28, כִּי נָטַל עָלָיו "because (God) has laid upon him the load of calamity." 5190

PIEL, i. q. Kal No. 1, Isa. 63:9.
Derivatives נְטִיל.

נֵטֶל Ch. *to lift up*, Dan. 4:31; pret. pass. Dan. 7:4. 5191

נֵטֶל m. *weight, burden*, Prov. 27:3. 5192

נָטַע fut. יִטַּע, inf. נְטֹעַ and טַעַת [TO SET any thing UPRIGHT, so that it is fixed in the ground; cognate roots are יָצַע, נָצַב to place, יָצַג Hiph. יַצִּיג id.; compare also נָצַח and יָצַק, and in the Indo-Germanic languages Sanscr. *dâd*, Greek *τίθημι*. Thes.] TO PLANT, prop. a tree, a garden, a vineyard, Gen. 2:8; 9:20; Lev. 19:23; Num. 24:6; followed by two acc. to *set* a garden with anything, Isa. 5:2; also with acc. of the place filled with plants (*beplanten*), Exe. 36:36. Figuratively it is said, to *plant a people*, i. e. to assign them a settled residence (compare the Germ. *ein Volk verpflanzen* or *ansiedeln*). Amos 9:15; Jer. 24:6, "I will plant them, and will not pluck them up," Jer. 32:41; 42:10; 45:4; Psalm 44:3; 80:9; Ex. 15:17; 2 Sam. 7:10; compare the opp. נָתַשׁ, also שָׁעַת and יָרַשׁ Exr. 9:8. 5193

(2) *to fix, to fasten in*, as a nail, Eccles. 12:11.

(3) *to pitch a tent*, Dan. 11:45; hence the tent of heaven, Isa. 51:16; *to set up* an image, Deu. 16:21.

NIPHAL, *to be planted*, metaph. Isa. 40:24.

Hence שֶׁתֶל and the two nouns which follow.

נֶטַע m. constr. נִטַּע Isaiah 5:7; with suff. נִטְעִי; plur. נְטָעִים, נִטְעֵי.—(1) *a plant*, newly planted, Job 14:9. Well rendered by the LXX. *νεόφυτον*. 5194

(2) *a planting*, Isa. 17:11.

(3) *a plantation, place set*, Isaiah 5:7; 17:10; 1 Chron. 4:23.

נְטָעִים m. plur. *plants*, Ps. 144:12. 5195. 5196

נָטַף fut. יִטֹּף TO DROP, TO FALL IN DROPS, (Aram. and Arab. id.; Æth. ንጠፈ: to drop; ተንጠፈ: itself is to trickle through, which takes place in dropping. The primary syllable טף is onomatopoetic, like the Germ. and English, by insertion of *r*, to *drop, trop*(*fen*). Metaph. used of speech, Job 29:22, "my speech dropped on them," was pleasant to them, like rain; commonly with an acc. of the thing, to *let anything fall in drops* (compare יָרַד No. 1, יָקַהּ No. 4). Joel 4:18, יִטְּפוּ הֶהָרִים עָסִיס "the mountains shall drop down new wine." Cant. 5:5, 13; Jud. 5:4. Figuratively, Cant. 4:11, נֹפֶת תִּטֹּפְנָה שִׂפְתוֹתַיִךְ "thy lips drop honey," Prov. 5:3. In like manner in Arabic the idea of irrigating is applied to flowing and pleasant discourse; see נגר and other synonymous verbs. 5197

HIPHIL, *to cause to drop down, to drop* (act.); with acc., Amos 9:13; specially speech, whence, the acc. being omitted, *to speak, to prophesy*, Mic. 2:6, 11; Eze. 21:2, 7; Am. 7:16; compare נָבָא.

Derivatives נְטִיפוֹת [and pr. n. אֶפֶס] and the two following.

נֶטֶף m.—(1) *a drop*, Job 36:27. 5198

(2) a kind of odoriferous gum, so called from its *dropping*, Exod. 30:34. LXX. *σταγές*, i. e. myrrh flowing forth spontaneously, from *στάζω* to drop.

נִטְּפָה ("a dropping"), [*Netophah*], pr. n. of a town near Bethlehem, in Judea, Exr. 2:22; Neh. 7:26; whence the Gentile noun נְטוֹפָתִי 2 Sa. 23:28, 29; 2 Ki. 25:23. 5199. 5200

נָטַר fut. יִטֹּר and יִטֹּר Jer. 3:5; TO GUARD, i. q. שָׁמַר; but mostly poet. (Syr. Chald. and Arab. id. Kindred is נָצַר) e. g. to guard a vineyard, Cant. 1:6; 8:11, 12. 5201

(2) Specially *to keep*, sc. anger, which is understood, Psal. 103:9, לֹא לְעוֹלָם יִטֹּר "he will not keep (his anger) for ever," Jerem. 3:5, 12; followed by לְ of pers., Nah. 1:2; אֵת Lev. 19:18; compare שָׁמַר Jer. 3:5; Job 10:14.

(3) i. q. Arab. نَطَرَ *to keep watch* (an idea derived from guarding); hence מִטָּרָה.

נְטַר Chald. *to keep*, אֶלָּא לְ to keep in the heart, Dan. 7:28; compare Luke 2:19. 5202

נָטַשׁ fut. יִטֹּשׁ TO SEND AWAY, TO LET GO (tollere).—(1) *to leave*, i. e. to forsake, *to desert* (verlassen), i. q. עָזַב; e. g. used of God as to a people, Jud. 6:13; 1 Sam. 12:22; 1 Ki. 8:57; 2 Ki. 21:14, and on the other hand used of a people as to God, Deut. 32:15; also to leave a thing, i. e. *to let go* (fahren lassen, aufgeben), 2 Sam. 10:2. 5203

(2) *to let go*, i. q. *to disperse, to spread abroad*; compare נָפַשׁ; 1 Sam. 30:16, נְטוּשִׁים "spread abroad;" Intrans. *to spread oneself*, 1 Sam. 4:2, וַתִּטֹּשׁ הַמִּלְחָמָה "and the battle spread itself," compare Niph. No. 1.

(3) *to commit* to the care of any one; followed by לְ 1 Sam. 17:20; 22:28.

(4) *to let alone* (liegen lassen), e. g. a field in the sabbatical year, Exod. 23:11; *to let rest* (used of strife), Prov. 17:14.

(5) *to remit* a debt, Neh. 10:32.

(6) Followed by an acc. of pers. and לְ of thing, *to admit* some one to something, *to permit* it to him, Gen. 32:28.

(7) *to let go*, and more strongly *to cast out*. Exe.

99:5; וְהִשְׁלַחְתִּי מִסְפֵּךְ "I will cast thee out into a desert country," Exe. 32:4.

(8) *to let out*, i. e. to draw out (a sword), Isaiah 21:15; compare שָׁלַף. [In Thes. the idea given, as the primary meaning of this word, is that of *striking*; hence *breaking*, and thus *casting off, letting go*. The passage 1 Sa. 4:2, is referred to the idea of *striking*].

NIPHAL—(1) *to spread self abroad*, used of the tendrils of the vine, Isaiah 16:8; of an army, Jud. 15:9; 2 Sam. 5:18, 22; compare Kal No. 2.

(2) *to be let go*, i. e. *loosened* (as a rope), Isaiah 33:23.

(3) *to be cast down*, Am. 5:2; comp. Kal No. 7.

PUAL, *to be forsaken*, Isa. 32:14.

Derivative, מִנְּשִׁיאָה.

5204 **נִי** a word of uncertain authority, Exe. 27:32; according to the Masorah קִינִים *in their lament*. But eleven MSS. and several early editions, LXX. (with the Arabic) Theod. and Syr. have נְגִינִים, which is more suitable (compare Exe. 32:16; 2 Sam. 1:18).

† **נִיא** an unused root; see אָנָא No. II.

•5108 **נִיב** m. (from the root נוב) *produce, fruit*, Mal. 1:2. Metaph. נִיב שְׂפָתַיִם "fruit of the lips," i. e. offerings rendered to God by the lips, thankagivings, compare καρπὸς χειλέων, Hebr. 13:15. Isa. 57:19, "I create the fruit of the lips;" I cause that they give praise to God. In נוֹב there is נוֹב, comp. Ch. נוּב fruit.

•5109 **נִיבִי** (perhaps "fruit-bearing"), [*Nebai*], pr. n. m. Neh. 10:20.

5205 **נִיד** m. (from the root נוד) *solace, comfort*, once found Job 16:5, נִיד שִׂפָתַי "the solace of my lips," i. e. empty solace. See שְׂפָה.

5206 **נִידָה** f. Lam. 1:8; i. q. נִדָּה verse 17, *uncleanness, abomination*, see Lehrg. page 145. Others (from the root נוד) take it as a fugitive, an exile.

•5121 **נָיוֹת** כתיב **נְיָוֹת** ("habitations"), [*Naioth*], pr. n. of a place near Ramah, 1 Sa. 19:18, 19, 22, 23; 20:1.

5207 **נִיחוֹחַ** m. prop. *acquiescence* (from the root נוח, like the Arab. نَيْحَةٌ from the root نوح) from the root נָיַח, De Sacy Gramm. Arab., i. p. 561), i. e. satisfaction, delight (as in Lat. *acquiescere in aliqua re* used for *delectari*. Syriac ܢܝܚ to be delighted with any thing, Barhebr., page 221; נִחַח delight, ibid. page 38; Talmud. לֵךְ נִיחָא does it please thee?) Always in this phrase, נִיחַ an odour of satisfaction, i. e. sweet, agreeable. Gen. 8:21, וַיָּרַח יְהוָה אֶת־רֵיחַ הַנִּיחֹחַ "and the Lord smelled a sweet savour;" as if רֵיחַ *κνῆσσης*. Levit. 2:12; 26:31; Nu. 15:3; Exe. 6:13; 20:28, 41. In the Mosaic precepts concerning sacrifice, there is very frequently added, רֵיחַ נִיחוֹחַ לַיהוָה a sweet odour to Jehovah; Lev. 1:9, 13, 17; 2:2, 9; 3:5; 6:14; Nu. 15:7, seq.; 28:8; and לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה Nu. 28:6, 13; 29:6, etc. Hence has sprung the Chaldee word—

נִיחוֹחִין pr. used also without רֵיחַ *sweet odours, incense*, Dan. 2:46; Ezr. 6:10. 5208

נִין m. (from the root נוּן) *offspring, progeny*, always joined with וָבֶד Genesis 21:23; Job 18:19; Isa. 14:22. 5209

נִינְוֵה pr. n. *Nineveh*, the ancient metropolis of Assyria, situated on the eastern bank of the Tigris, at the same place where Mosul now stands on the western bank, Gen. 10:11, 12; Isa. 37:37; Nah. 2:9; Jon. 1:2; 3:3. By the Greeks and Romans it was commonly called *Ninus* after the builder (Herod. i. 193; ii. 101; Diod. 2:3); in Ammianus, however (xviii. 16), *Ninive*. As to its site see the remarks of Bochart, Phaleg. lib. iv. cap. 20; also the travels of Niebuhr, vol. ii. p. 353 (who found in that place a village called *Nunia*), and d'Anville, l'Euphrate, p. 80; compare Rosenm. Bibl. Alterthumsk. i. 2, p. 94, 114. 5210

נִיס *Jer.* 48:44 כתיב, i. q. נֹס *fleeing*; prop. pass. put to flight, fugitive. 5211

נִיסָן masc. *Nisan, the first month* of the Hebrews, called in the Pentateuch חֹדֶשׁ הָאָבִיב which see; Neh. 2:1; Esth. 3:7; Syr., Chald., and Arab. id. Apparently נִיסָן is for נִיצָן, or נִצָּן and denotes *the month of flowers*, from נִיצָן, נִצָּן a flower. 5212

נִיצוֹץ m. *a spark*, once Isa. 1:31. Talmud. id. The root is either נוּץ (of the form נִיחוֹץ) or נָצַץ (of the form נִיקוּד). 5213

נִיר i. q. נֵר m. (from the root נור) *a lamp*, 2 Sam. 22:29. see 5216 & 5368c

נִיר TO BREAK UP the ground (with a plough), Hosea 10:12; Jer. 4:3. I consider this root to be sprung from the Hiph. of the verb נור (comp. Ewald's Gramm., § 235), so that prop. it *is to make a* field *shine*. Hence נִיר a yoke for plowing, [also נִיר No. 2.] 5214

נִיר m. (from the root נור)—(1) i. q. נֵר *a lamp*, always used figurstively of progeny. 1 Ki. 11:36, לְמַעַן הֱיוֹת־נִיר לְדָוִיד עַבְדִּי כָּל־הַיָּמִים "that David my servant might always have a lamp," i. e. that his race might continue for ever; compare 15:4; 2 Ki. 8:19; 2 Ch. 21:7. •5216

5215 (2) *novale, a field newly cultivated*; Pro. 13:23; Jer. 4:3; Hos. 10:12; see the root נִיר.

5217 **נָכָא** a root of uncertain authority as a verb (as to the passage Job 30:8, see נָקָה Niph.) i. q. נָגָה to strike; hence—

5218 **נָכֶא** pl. נְכָאִים *stricken*, trop. *afflicted*, Isaiah 16:7, and—

5218 **נָכֶא** adj. id. *afflicted*, fem. רוּחַ נְכֵאָה an afflicted, sad spirit, Prov. 15:13; 17:22; 18:14; comp. נָגַע.

5219 **נְכָאוֹת** f. Gen. 37:25; 43:11 (for נְכֹאת) pr. inf. of the form קְטֹלוֹת, קְטָלוֹת (not to be taken as in Ewald's Gr. p. 397, as plur. for נְכָאוֹת) a pounding, breaking in pieces, hence *aromatic powder*, which from being a general name, became applied to some *particular kind of aromatic*. LXX. θυόπωρον, Sand. *siliqua*, Aqu. *eripal*. (Arab. نَكْأَة is i. q. نَكْهَة gum, gum tragacanth.)

Here also appears to belong נֵיתַ נְכֹתוֹ 2 Ki. 20:13; Isa. 39:2, which may perhaps mean *house of his spices* (so Aqu. Symm. Vulg.), although as to sense it is rightly rendered by the Ch., Syr., Saad. and Arab. Polygl. (also Isa. loc. cit. for the Gr. γαζοφύλ): *treasury*. For it appears that in this house were laid up the things which are mentioned directly after, "silver and gold and spices and precious ointments," its name however being taken not from the former but the latter. The opinion of Lorsbach now seems to me a little too remote, who considered (Jen. Lit. Zeit. 1815, No. 59), נְכֹת to be a Persic word from نَكْهَدِن to deposit, نَگاه keeping, custody.

† **נָכַד** an unused root, whence—

5220 **נֶכֶד** m. *progeny*, as well rendered by the Vulg., always joined with the syn. בֵּן which see. With this accords Æth. ነጋድ: race, kindred, tribe (כ and ג being interchanged, compare נגר נכר Genesis 21:23, in the Samaritan copy. — As to Job 31:3, where in some MSS. and editions there is נֵכֶד (for the common נֵכָר), it may be i. q. Arab. نَكِد wretched life; but the common reading is to be preferred.

5221 **נָכָה** a root not used in Kal, TO SMITE, TO STRIKE. (Arab. and Æth. نكى, ነኀየ; id., but rarely used, mostly in the sense of hurting. Cognate are נָגַף, נָגַע, נָגַשׁ, and in the Indo-Germanic languages, *ico—ire*.)

NIPHAL, pass. of Hiphil, *to be smitten*, slain; once found 2 Sa. 11:15.

PIEL, unused; for as to the word which some have referred as the inf. Piel, נַכֵּה Nu. 22:6, it is (as elsewhere, Josh. 10:4) 1 pl. fut. Hiphil, and the whole passage is to be thus explained, אוּלַי אוּכַל נַכֶּה־בּוֹ וְגֵרַשְׁתִּיו "perhaps I shall be able to effect, that we may smite them (Israel), and I may drive them out." The verb יָכֹל, like the Arab. اسْتَطَاعَ, نَكَدَ is in this place construed with a finite verb, like Esth. 8:6. The plural נַכֵּה was well explained by Sal. b. Melech, "I and my people; or I (Balak) in war, thou (Balaam) by curses."

PUAL, pass. to be smitten, Exod. 9:31, 32; of far more frequent use is Hophal, which see.

HITHP. הִתְנַכֶּה and הִתְנַכֵּה, imp. הִתָּכֶּה and הִתָּכֵּה, fut. יִתְנַכֶּה, and יִתָּכֶּה, יִתָּכֵּה—(1) *to smite, to strike* (Gr. πλήσσω), e.g. any one with a rod, Exod. 2:11, 13; Deu. 25:3; for the sake of correction, Jer. 2:30; Neh. 13:25; water, Exod. 8:13; a rock, Ps. 78:20; any one's cheek, (to buffet), Job 16:10; also with a stone (מִזֶּה בְּאֶבֶן *Gloss* trifle), 1 Sa. 17:49, 50; with an arrow, 1 Ki. 22:34; 2 Ki. 9:24; with a horn, Dan. 8:7 (פִּשְׁפֵּשׁ). A singular use is הִתָּכֶּה לַיהוָה to strike roots, Germ. Wurzel fassen, פִּשְׁפֵּשׁ; pr. to send forth into the ground. Followed by לְ of pers. *to strike out* any thing from any one, Exe. 39:3; an eye, Ex. 21:26.

Specially—(a) יִתְנַכֶּה כַּף to strike the hand, 2 Ki. 11:12; Exe. 22:13; and הִכָּה כַּף בְּכַף to strike with the hand, Exe. 6:11; fully הִכָּה כַּף אֶל כַּף Exe. 21:19, 22; to clap the hands, sometimes as a sign of rejoicing, 2 Ki. loc. cit.; sometimes of indignation, Exe. 22:13; and of lamentation, Exe. 6:11; 21:19.

(b) 1 Sam. 24:6, לִבּוֹ לְבָבוֹ אֹתוֹ "and the heart of David smote him," i. e. palpitated most vehemently and struck his internal breast; compare Æsch. Prom. 887; *κραδία φρένας φρένα λακτίζει*.

(c) God, or a messenger from him, is often said *to smite* a person, or a people, or a country with a disease or plague, i. e. to inflict a plague upon it (compare נֶגַע הִכָּה בְּמַכֹּת); e. g. הִכָּה לַיהוָה to smite with bloodiness, Genesis 19:11; a pestilence, Num. 14:12; hemorrhoids, 1 Sam. 5:6; compare 2 Kings 6:18; Zech. 12:4; and in like manner, to smite a land with destruction, Mal. 3:24; also absol. Ex. 7:25, "after Jehovah had smitten the river," i. e. had turned it to blood; compare verse 20; Zech. 10:11; Isa. 11:15.

(d) *to smite* enemies, i. e. to conquer, to put to flight, Gen. 14:5; Deuter. 4:46; Josh. 12:7; 1 Sam. 13:4; 17:9.

(*e*) *to smite* a besieged city, i. e. to take it, 1 Ch. 20:1; 2 Ki. 3:19.

(*i*) In a stronger sense.—(*a*) *to smite in pieces, to break in pieces* (zerschlagen); e. g. a house, Amos 3:15; 6:11. Ps. 3:8, "thou hast broken in pieces the jaw bone of all my enemies," an image taken from beasts of prey.

(*b*) *to pierce through, to pierce into, to transfix*, e. g. with a spear, 1 Sam. 18:11; 19:10; 26:8; 2 Sam. 2:23; 3:27; 4:6; 20:10; with a flesh-hook, 1 Sam. 2:14; with a sword (בַּחֶרֶב הִכָּה, see נָקַב); hence—

(*c*) *to kill, to slay*, Gen. 4:15; Ex. 2:19; sometimes with the addition of the word נֶפֶשׁ as to life. Gen. 37:21, הַכֵּנוּ נֶפֶשׁ prop. "let us not smite him as to life," so that he may lose his life; i. e "let us not kill him," Deut. 19:6, 11. Levit. 24:18. Followed by בְּ partitive, *to kill, to slay* some of them. 2 Sam. 23:10, הַכֵּה בַּפְּלִשְׁתִּים "and he slew (some) of the Philistines," 2 Sam. 24:17; Exc. 9:7; 2 Chr. 28:5, 17; especially 1 Sam. 6:19. Different is the passage, 1 Sam. 18:7, הִכָּה יִשְׂרָאֵל בַּאֲלָפָיו "Saul has slain his thousands," 1 Sam. 21:12; 29:5. It is even used of wild beasts ravening, 1 Ki. 20:36; Jer. 5:6.

(3) in a lighter sense, *to touch, to blast* (compare Arab. ضرب) e. g. a plant with worms, Jonah 4:7; used of the sun and moon smiting persons, Jon. 4:8; Ps. 121:6 (where the cold of the night appears to be attributed to the moon, as the heat of the day is to the sun; compare Gen. 31:40; Hos. 9:16).

HOPHAL הֻכָּה, once הוּכָּה Ps. 109:5.

(1) pass. of Hiph. No. 1, *to be smitten*—(*a*) *to be beaten*, Nu. 25:14; Ex. 5:16.—(*b*) to be smitten by God, *smitten with a plague*, 1 Sa. 5:12; Isa. 1:5; 53:4.—(*c*) *to be taken as a* city, Exe. 33:21; 40:1.

(2) *to be slain, killed*, Jer. 18:21.

(3) *to be touched, hurt* by the sun or wind, Ps. 102:5; Hos. 9:16.

Hence מַכָּה, and the two following nouns.

5223 נָכֶה adj. *smitten*, every where const. נְכֵה רַגְלַיִם smitten in the feet, lame, 2 Sa. 4:4; 9:3. נְכֵה רוּחַ *smitten* in spirit, afflicted, Isa. 66:2; comp. נִכְאֶה.

5222 נָכֶה only in pl. נְכִים Psalm 35:15, *smiting* (with the tongue), i. e. a railer, slanderer; compare Jer. 18:18.

5224 נְכוֹ & נְכֹה pr. n. *Necho*, king of Egypt, son of Psammetichus. According to Manetho in the book of dynasties, he was the fifth of the second Saitic dynasty; and in order to distinguish him from his grandfather of the same name he is called Necho the second. See Jul. Afric. in Routh's in Reliquiæ Sacræ ii. p. 147; 2 Kings 23:29, 33; 2 Ch. 35:20; 36:4; Jer. 46:2; compare Herod. ii. 158, 159; iv. 42 (by whom he is called Νεκώς). LXX. Νεχώ.

נֹכַח ("prepared"), [*Nachon*], pr.n. of a threshing floor, 2 Sa. 6:6; called in the parallel place, 1 Ch. 13:9 כִּידוֹן. 5225

נָכַח an unused root, pr. i. q. יָכַח *to be before, in the sight of, over against* (see לְנֹכַח), *to go straight*. Hence— †

נְכֹחַ *adj. straight, right*, pr. used of a way going straight on (German. gerade aus). Isa. 57:2, הֹלֵךְ נְכֹחוֹ "he who walks in a straight way" (ber gerade aut geht), i. e. an upright man; hence metaph. *upright, just*, Prov. 8:9. Fem. נְכֹחָה " that which is just and proper." Am. 3:10; Isa. 59:14; plur. נְכֹחוֹת id. Isa. 26:10; 30:10. 5228

נֹכַח pr. subst. *what is over against, in sight*, used as a prep. 5229

(1) *over against, opposite*, Ex. 26:35; 40:24; Josh. 15:7; 18:17; 1 Ki. 20:29.

(2) *before*. לִפְנֵי יְהוָה i. q. נֹכַח יְהוָה before Jehovah, i. e. acceptable to him, Jud. 18:6. נֹכַח פְּנֵי יְהוָה before Jehovah, Lam. 2:19; metaph. known to him, Jer. 17:16; compare Prov. 5:21. שִׂים נֹכַח פָּנִים to put (any thing) before one's own face, i.e. regard it with favour, to delight in it, Exe. 14:7 (verse 3 for שִׂים there is יָסַן). 5227

With prefixes—(1) עַל נֹכַח pr. towards the face or front of any thing; *towards*, Nu. 19:4.

(2) לְנֹכַח—(*a*) adv. towards what is opposite, i.e. *straight before oneself* (gerade vor sich, Luth. *stracks*) Prov. 4:25.—(*b*) *before*, Gen. 30:38; hence—(*c*) *for* (comp. Germ. vor and für, the latter of which has properly a local signification), used after a verb of interceding, Gen. 25:21.

(3) עַד נֹכַח *unto, even to* (the place which is) *over against*, Jud. 19:30; Exc. 47:20.

נֶכַח with suff. נֶכְחוֹ id. *opposite, over against*, Ex. 14:2; Exc. 46:9. 5226

נָכַל TO ACT FRAUDULENTLY, Mal. 1:14. (Syr. Ch. and Sam. id.) 5230

PIEL, id. followed by לְ of pers. No. 25:18.

HITHPAEL, id. followed by בְּ Ps. 105:25; and even with an acc. (to treat or deal with some one fraudulently), Gen. 37:18.

Derived nouns מַכְלִי and כְּלִי (for נִכְלִי, נְכָלִי), and—

5231 נֹכֶל m. pl. נְכָלִים, נְכָלִי *machination, wile*, Num. 25:18.

† נָכַם an unused root, i. q. קָנַם (which see), *to gather, to heap up*; whence—

•5233 נֶכֶם m. pl. נְכָסִים *riches, wealth*, a word belonging to the later Hebrew; [found however in Joshua]: Syr. ܢܟܣ id.; 2 Chr. 1:11, 12; Eec. 5:18; 6:2; Josh. 22:8.

5232 נֶכֶם Ch. plur. נְכָסִין id. Exr. 6:8; 7:26, אֲפַרְסִכְיֵא נְכָסִין fines.

5234 נָכַר not used in Kal; prop. TO BE FOREIGN, STRANGE (נֵכָר, נָכְרִי).

PIEL נִכֵּר—(1) *to estrange, to alienate*. Jer. 19:4, "and they have estranged this place," i.e. consecrated it to other gods. Chald. and Syr. "have polluted." (Arab. نكر IV. to repudiate, to contemn.) 1 Sam. 23:7, according to the common reading, נְכָרוֹ אֹתוֹ אֱלֹהִים בְּיָדִי "God has repudiated him, (and delivered him) into my hand," but I scarcely doubt but that we ought to read מִכְּרוֹ (LXX. *πέπρακεν*).

(2) *not to know, to be ignorant of*, Deu. 32:17. Job 21:29, "ask now those that go by the way, and ye will not be ignorant of their signs;" you will readily know who it is they point out as if with the finger.

(3) i. q. Hiphil, *to contemplate*, to look at any thing, as strange or little known (Gesenius's English), Job 34:19.

HITHP. הִתְנַכֵּר i. q. Piel No. 3, *to contemplate, to behold*, Gen. 31:32; Neh. 6:12. הִכִּיר פָּנִים i. q. נָכַר פָּנִים to have respect of persons (as a judge), to be partial, Deut. 1:17; 16:19; Pro. 24:23; 28:21; comp. Isa. 3:9. Hence—

(2) *to recognise, to acknowledge*, Gen. 27:23; 37:33; 38:25, 26; Deu. 21:17; Isa. 61:9.

(3) *to be acquainted with* (poet.), Job 24:13; 34:25; Isa. 63:16.

(4) *to know, to know how*, i. q. יָדַע, in the later Hebrew. Neh. 13:24, הִכִּירוּ לְדַבֵּר יְהוּדִית "they know not how to speak the Jew's language." הִכִּיר בֵּין i. q. בִּין יָדַע *to know the difference between*, Exr. 3:13.

(5) *to care for*, Ps. 142:5; Ru. 2:10, 19.

NIPHAL נִכַּר—(1) to make one's self strange, to make one's self unknown, i.e. *to dissimulate, to feign*, like Hithpael No. 2. Pro. 26:24.

(2) pass. of Hiphil No. 3, *to be known*, Lam. 4:8.

HITHPAEL—(1) pass. of Hiphil No. 2, *to be known, recognised*, Pro. 20:11.

(2) i. q. Niphal, No. 1, *to dissimulate, to feign*, Gen. 42:7; 1 Ki. 14:5, 6.

Hence נֵכָר, נֹכַר, and the three nouns which follow. [On the connection of the significations of this root, see Thes. p. 887.]

•5236 נֵכָר const. נִכַר Deut. 31:16, *something strange*—(*a*) *a strange or foreign country*. Hence בֶּן נֵכָר, בְּנֵי נֵכָר *a stranger, strangers*, Gen. 17:12, 27; Ex. 12:43; sometimes with the additional notion of hostility, Ps. 18:45, 46. אֱלֹהֵי הַנֵּכָר strange gods, Gen. 35:2; Jer. 5:19.—(*b*) *a strange or unknown thing*, specially used of a strange god, Neh. 13:30; 2 Ch. 14:2.

5235 נֵכֶר m. Job 31:3, and נָכָר Obad. 12, *a strange* (i.e. an unhappy) *lot, fate*, or *fortune, a misfortune* (Arab. نكر id.).

5237 נָכְרִי, נָכְרִיָּה, pl. נָכְרִים, adj. (from נֵכָר with the addition of the termination יִ—)—(1) *strange*—(*a*) of another country and people, *foreign*, e.g. עַם נָכְרִי Exod. 21:8; אִישׁ נָכְרִי a foreigner, Deu. 17:15; אֶרֶץ נָכְרִיָּה Exod. 2:22.—(*b*) of another family, אִישׁ נָכְרִי a stranger, opp. to the son and lawful heir. Eec. 6:2, fem. נָכְרִיָּה a strange woman, opp. to one's own wife, especially used with regard to illicit intercourse; hence *an adulteress*, comp. זָרָה Pro. 5:20; 6:24; 7:5; 23:27.

(2) metaph. *new, unheard of*, Isa. 28:21.

5236; see 5219 נֵכָת see נְכֹאת.

5239 נֶכֶלֶה a root of uncertain authority, which is supposed to signify the same as the Arab. نكل Med. Ye, TO FINISH, to procure (see Schult. Opp. Min. page 276, 277). Hence then is deduced—

Hiphil, Isa. 33:1, מְכַלֶּכְלְךָ (Dag. f. euphon.) כְּהַכַלֶּכְלְךָ (which Cod. Kenn. 4. gives as a gloss), *when thou shalt finish* or *make an end*, i. e. leave off. Another trace of this root is supposed to be found in the form מְכֹלָה Job 15:29; which, however, is not less uncertain (see מְכֹלָה); especially as in the Phœnicio-Shemitic languages there exists no root beginning with the letters נכ (which, in Arabic, are incompatible. My own opinion is, that we ought to read with Lud. Capellus כִּכְלוֹתְךָ = כִּכְלוֹתְךָ *when thou shalt make an end* [let it be remembered that this is only a conjecture]; compare the synonyms תֵּכֶם and כָּלָה standing in near connection, Dan. 9:24.

5240 נִכְבֹּזָה 2 Sa. 15:9, *refuse, vile* (used of cattle); LXX. ἀτιμούμενον, Vulg. vile, i.q. נִקְלֶה. There is

no similar instance of a word so irregularly and monstrously formed, and it seems to have arisen from a blending of two, נְמוּאֵל (abstr. for concr.) and נְמוּאֵלִי which appears like a gloss. See Lehrg. 462, 63.

5241 נְמוּאֵל (perhaps for יְמוּאֵל "day of God"), [*Nemuel*], pr. n. m.—(1) see יְמוּאֵל.—(2) Num. 26:9. Patron. נְמוּאֵלִי ibid. verse 12.

† נָמַךְ a spurious root, whence usually the forms יַמֵּךְ, תְּמַכֵּנִי, are derived, which really belong to the root סָמַךְ.

5243 נֶמֶל a root of doubtful authority as a verb; of which, all the forms that occur, may be referred (I might almost say ought to be referred) to the roots גָּמַל, גמל. From the root גָּמַל No. II, to cut off, to be cast off, is the fut. יִגְמֹל, יִגְמַל, see this root, p. CCCCLXXIX, A; and to the Niph. of the same, perhaps we should refer נִגְמַלְתֶּם (for נִגְמַלְתֶּם) "ye shall be cut off," i. e. circumcised, Genesis 17:11 (which is commonly taken for Pret. Kal, of the root גָּמַל to be circumcised). To the root גמל undoubtedly belongs pret. Niph. נִגְמַל i. q. נָמַל to be circumcised, Genesis 17:26, 27; part. מִגְמָלִים 24:22. Compare מִגְמָשׁוֹת and מִגְמָשׁוֹ, מִשְׁמָשׁוֹת for מִשְׁמָשׁוֹת and the observations on that word. From this root, however, there is the noun—

5244 נְמָלָה f. Prov. 6:6; plur. נְמָלִים 30:25. *the ant*, Arab. نَمْلَة, perhaps so called from its cutting off, i. e. consuming (נָמַל) i. q. כָּלַל.

† נָמַר an unused root—(1) i. q. Arabic نَمِرَ to be spotted, covered over with specks ["Syriac نْمَّرَ to variegate"]; compare נֵמֶר VIII, to have a speckled skin. Hence נָמֵר leopard.

(II) i. q. Arab. نَمِرَ IV, to find limpid and sweet water (see מַיִם).

*5246 נָמֵר m. *leopard*, so called from its spots ["prob. also including the *tiger*"], Jer. 5:6; Hab. 1:8. Syr. ܢܡܪܐ, Arab. نَمِرٌ, Æth. ነምር: Amhar. ነምር: (see the root) id.

5245 נִמְרָה Chald. id. Dan. 7:6.

*5248 נִמְרֹד ("rebel"), pr. n. *Nimrod*, the son of Cush, and founder of the kingdom of Babylon, Gen. 10:8, 9. אֶרֶץ נִמְרֹד i. e. Babylonia, Mic. 5:5.

5247. 5248 נִמְרִים & נִמְרָה [*Nimrah*, *Nimrim*], pr. n., see בֵּית נִמְרָה p. CXVIII, A.

נִמְשִׁי ("drawn out"=נִמְשָׁה), [*Nimshi*], pr. n. of the grandfather of Jehu, 2 Ki. 9:2; compare 1 Ki. 19:16. 5250

נֵס with suff. נִסִּי (from the root נָסַס No. II) *something lifted up, a token to be seen far off*, specially— 5251

(1) *a banner*, such as was set up on high mountains, especially in case of an invasion, when it shewed the people where to assemble, Isaiah 5:26; 11:12; 18:3; 62:10; Jerem. 4:6, 21; Psa. 60:6. Compare מַשְׂאֵת No. 2.

(2) *a standard*, or *flag*, as of a ship, Ese. 27:7; Isa. 33:23.

(3) *a column* or lofty *pole*, Nu. 21:8, 9.

(4) metaphorically, *a sign, by which any one is warned*, Nu. 26:10. (Syr. נִסָּא a sign, a banner).

נִסְבָּה prop. part. Niph. f. (from the root נָסַב) *the bringing about, guidance* of God, 2 Chr. 10:15. 5252

נָסַג i. q. נוּג TO DRAW BACK, TO DEPART, only in Kal in the inf. absol. נָסוֹג Isa. 59:13; and fut. יִסֹּג Mic. 2:6. 5253

Hiphil הֵסִיג—(1) *to remove, to take away*. Mic. 6:14, "thou shalt take away but shalt not save."

(2) *to displace* (a landmark) Deu. 19:14; 27:17; Hos. 5:10; once יַסִּיגוּ Job 24:2.

Hophal הוּסַג *to be removed, to depart*, Isa. 59:14. [In Thes. this is merely spoken of as "an uncertain root, see נוּג."]

נָסָה not used in Kal pr. i. q. Arab. نَسَّ to smell, to try by the smell, to try. The primary idea differs from that of נָשָׁה, which is to try by the touch, as if to prove by a touch-stone. 5254

Piel נִסָּה—(1) TO TRY, TO PROVE any one. 1 Kings 10:1, "the queen of Sheba came, לְנַסֹּתוֹ בְּחִידוֹת to prove him with hard questions;" to examine the wisdom of Solomon, 2 Chr. 9:1; Dan. 1:12, 14. Specially—(*a*) *God* is said *to try* or *prove* men by adversity, in order to prove their faith, Gen. 22:1; Ex. 16:4; Deu. 8:2, 16; 13:4; Jud. 2:22; compare *περιάζειν* in New Test.—(*b*) men on the other hand are said *to prove* or *tempt God*, when they doubt as to his power and aid, Ex. 17:2, 7; Deut. 6:16; Ps. 78:18, 41, 56; Isa. 7:12, "I will not ask, neither will I tempt Jehovah."

(2) *to try, to attempt, make a trial, to venture*.—(*a*) absol. 1 Sa. 17:39, כִּי לֹא נִסִּיתִי "for I have made no trial." Jud. 6:39.—(*b*) followed by an inf. Deu. 4:34; 28:56.—(*c*) followed by an acc. of the

thing, Job. 4:2, הֲנִסָּה דָבָר אֵלֶיךָ תִּלְאָה "can one attempt a word with thee? wilt thou take it ill?"

Derivative מַסָּה.

נָסַח fut. יִסַּח TO PLUCK OUT,—(*a*) any one from his house, Ps. 52:7; from the land, i. e. to drive into exile, Prov. 2:22.—(*b*) used of a house, i. e. to destroy, Prov. 15:25; men and houses, like plants, are said both to be planted and plucked up; compare נָטַע and נָתַשׁ. 5255

Niphal *to be plucked up*, i. e. expelled (from a land), Deu. 28:63.

Derivative מַסָּח.

נָסַח Chald. i. q. Hebr. Itiphal pass. Ezr. 6:11. 5256

נֵסֶךְ m. (from the root נָסַךְ)—(1) *a libation, a drink offering*, Deu. 32:38. 5257

(2) *a molten image*, i. q. מַסֵּכָה Dan. 11:8.

(3) *one anointed*, i. e. *a prince* consecrated by anointing, i. q. מָשִׁיחַ, but more poetic in its use, Jos. 13:21; Ps. 83:12; Ezek. 32:30; Mic. 5:4.

I. נָסַךְ i. q. סוּךְ (compare No. 3) TO POUR, TO POUR OUT, Isa. 29:10, specially— 5258

(1) in honour of a god, *to make a libation, ordain*, Ex. 30:9; Hos. 9:4. Whence Isa. 30:1, נָסַךְ מַסֵּכָה *ordainder ordain*, to make a covenant, because the ancients in making covenants were accustomed to offer libations, (compare Lat. *spondere*, from σπένδω).

(2) *to cast* out of metal, Isa. 40:19; 44:10.

(3) *to anoint* a king, Psalm 2:6. Compare נְסוּךְ No. 3.

Niphal pass. of No. 3, *to be anointed*, Prov. 8:23.

Piel i. q. Kal No. 1, *to make a libation*, 1 Chr. 11:18; Syr. Pa. id. In the parallel place, 2 Sam. 23:16; there is Hiph. which is more used in the older Hebrew.

Hiphil id. *to pour out* (libations), *to make a libation*, Gen. 35:14; Num. 28:7; Jer. 7:18; Psalm 16:4.

Hophal pass. Ex. 25:29; 37:16.

Derived nouns, מַסֵּכָה No. I. נֵסֶךְ.

II. נָסַךְ i. q. סָכַךְ.—(1) TO INTERTWINE, TO WEAVE, TO HEDGE, i. q. Arab. نَسَجَ, hence מַסֵּכָה the warp. From the idea of hedging, fencing, comes— 5259

(2) *to cover, to protect*, Isa. 25:7. Comp. מַסֵּכָה No. II.

נָסַךְ Chald. *to pour out, to make a libation*, especially in Pael, Dan. 2:46; where by zeugma it is 5260

applied also to the מִנְחָה, compare Arab. نَسَكَ to sacrifice to God.

נֶסֶךְ and נָסֶךְ m. with suff. נִסְכִּי, pl. נְסָכִים, נִסְכֵּי, נִסְכֵּיכֶם *5962

(1) *a libation, a drink-offering*, Gen. 35:14; Jer. 7:18; מְנַסֵּךְ מַסֵּכָה the offering (without blood), and the drink-offering, Joel 1:9.

(2) *a molten image*, i. q. מַסֵּכָה, Isaiah 41:29; 48:5.

נָסַךְ emphat. st. נַסְכָּא Chald. *a libation, a drink-offering*, Ezr. 7:17 [plur. with suff. נִסְכָּוָתַיִךְ]. 5261

נָסְכָּן see יָסְכָּן. see 5567

I. נָסַס i. q. מָסַס TO PINE AWAY, TO BE SICK (Syr. ܢܣܣ Ethpa. id. ܐܬܢܣܣ sick. Compare Hebr. נָשַׁשׁ). Isa. 10:18, כְּמֹסֹס נֹסֵס "as a sick man pines away" [But a very good sense is given in English version, in which it is taken as from the following]. 5263

II. נָסַס not used in Kal, i. q. נָשָׂא ["Arabic نَسَّ"] prop. TO LIFT UP, TO EXALT; whence נֵס. 5264

Hitpael, Zech. 9:16, "they shall be (as) אַבְנֵי נֵזֶר מִתְנוֹסְסוֹת עַל אַדְמָתוֹ the stones of a diadem lifting themselves up in his land." But הִתְנוֹסֵס Ps. 60:6, is from the root נוּס.

נָסַע—(1) prop. i. q. Arab. نَزَعَ TO PULL UP, TO PLUCK OUT (compare נָתַשׁ); e. g. door posts, Jud. 16:3, 14; especially the stakes of a tent when a camp moves, Isa. 33:20. Hence— 5265

(2) *to remove a camp, to break up* from an encampment (as a nomadic band), Gen. 35:16; 37:17; Num. 10:18; 33:3, seqq.; an army of soldiers, Exod. 14:10; 2 Ki. 19:8; and also—

(3) *to remove, to depart* (as birds); e. g. used of the angel of God, Exod. 14:19; also used of the ark of the covenant, Num. 10:33; of a wind springing up, Num. 11:31; *to migrate, to journey*, often used of nomadic tribes, Gen. 12:9; 33:17.

(4) *to bend a bow*; Arab. نَزَعَ; see מַסָּע.

Niphal, *to be plucked out*, used of the cords of a tent, Job 4:21 (see under the word יִתַּר); of a tent itself, Isa. 38:12.

Hiphil הִסִּיעַ—(1) caus. of Kal No. 2; *to cause a camp to remove*, Exod. 15:22; Ps. 78:26.

(2) caus. of Kal No. 3, *to cause to go, to lead*, Ps. 78:52; also *to take away*, 2 Ki. 4:4.

(3) *to pluck up* as a tree, Job 19:10; a vine,

Ps. 80:9; *to cut out* (to quarry) stones, Eccles. 10:9; 1 Ki. 5:31.

Derivatives, מַסָּק, מַסָּקָה.

5266 נָסַק, יִסַּק, once found Ps. 139:8, TO ASCEND. This root, if it can be so called, is of frequent use in Syriac and Chald., but only in the fut. imp. and inf. Kal (נִסַּק, יִסַּק, מִסַּק), and in Conj. Aph. (אַסֵּק); in the other forms, pret. and part. Pe., and Conj. Ethp. they use the verb סְלֵק, so that the first radical Nun never appears. And, indeed, such a root נ׳׳פ seems never to have existed; and it may have been rightly remarked by Castell (who has been undeservedly blamed for it by J. D. Michaelis, Lex. Syr. p. 600), that נִסַּק, נִסְקֵט, and אִסְקֵט are contracted from אֶסְתַּק, יִסְתַּק. Other instances of words so contracted that the former of two consonants is doubled, are סְתַתְיָה, סְתַתְיָה; נַדַּר commonly נָד see Caussin, p. 19, etc. Properly, therefore, this root פסק should be excluded from Lexicons.

5267 נְסַךְ Chald. inf. (see Hebr.) ASHEL הַנְסָקָה, inf. הַנְסָקָה *to cause to ascend, to take up*, Dan. 3:22; 6:24.

HOPHAL (in the Hebrew manner) הָסַךְ Dan. 6:24.

5268 נִסְרֹךְ *[Nisrock]*, pr. n. of an idol of the Ninevites, 2 Ki. 19:37; Isaiah 37:38; perhaps *eagle, great eagle;* from the Phœnicio-Shemitic נֶשֶׁר, נסר, and the syllable אך, which, in Persian, is intensive; like تابناک (*Φαρνάκης*) most magnificent. As to Phœnicio-Shemitic roots inflected in the Persian manner, see Bohlenii Symb. § 4. As to the worship of the eagle, see Jauh. ap. Gol. v. נסר.

† נָסַת a spurious root; for the forms נְסִיוֹת, נְסִיּוֹת, which might seem as if they belonged here, see under סוּת.

5269 נָעָה (“shaking,” perhaps, of the earth), *[Neah]*, pr. n. of a town in the tribe of Zebulun, Josh. 19:13.

5270 נָעָה (“motion”), *[Noah]*, pr. n. f., Num. 26:33.

5271 נַעֲרִים m. plur. (from the noun נַעַר)—(1) *childhood*, Gen. 46:34.

(2) *youth, adolescence*, Ps. 71:5, 17; אֵשֶׁת נְעוּרִים “the wife of thy youth,” whom thou married when young, Pro. 5:18; בְּנֵי הַנְּעוּרִים children of youth, begotten in youth, Ps. 127:4. Metaph. of the youth of the people of Israel, Jer. 2:2; 3:4; Eze. 16:22, 60; compare חַנּוּרִים.

5271 נְעוּרוֹת pl. f. id. Jer. 32:30.

5272 נְעִיאֵל (perhaps, i. q. יְשִׁיאֵל, יְשִׁעִיאֵל), *[Neiel]*, pr. n. of a town in the tribe of Naphtali, Josh. 19:27.

5273 נְעִים m. adj. (from the root עִים).—(1) *pleasant, agreeable*, Ps. 133:1; used of a song, Ps. 147:1; the harp, Psal. 81:3; of one beloved, Cant. 1:16. Plur. נְעִימִים *pleasant things*, i. e. *pleasures*, Job 36:11, and נְעִימוֹת Psalm 16:11.

(2) *pleasant* (as to place); plur. נְעִימִים *pleasant places*, Ps. 16:6.

(3) *benign, generous* to any one, Ps. 135:3; comp. טוּב 90:17.

5274 נָעַל—(1) TO BOLT a door, TO FASTEN WITH A BOLT; with an acc. 2 Sa. 13:17, 18; Jud. 3:23, 24.

(2) *to shoe, to put on sandals*, Arab. نعل (which is done by binding round the foot with straps, and so it were bolting it). Followed by two acc. Eze. 16:10. וָאַנְעֲלֵךְ תָּחָשׁ “I shod thee with seal skin.”

HITHPA., id., 2 Ch. 28:15.

Derivatives, מִנְעָל, נַעֲלַיִם, and—

5275 נַעַל f. (Deut. 29:4), *a shoe, a sandal*, Arabic نعل Gen. 14:23; Josh. 5:15, etc. In transferring a domain it was customary symbolically *to deliver a shoe* (as in the middle ages a glove); hence the casting down a shoe upon any country was a symbol of taking possession. Psa. 60:10, “upon Edom will I cast down my shoe,” i. e. I will take possession of it, I will claim it as my own (see Rosenm. Altes und Neues Morgenland, No. 483), Ps. 108:10. Elsewhere *a shoe thong, shoe latchet, and a pair of shoes* (Am. 2:6; 8:6), is used for any thing of very little value.

Dual נַעֲלַיִם Am. loc. cit., and pl. נְעָלִים, once נְעָלוֹת Josh. 9:5.

5276 נָעִים fut. יֶאֱעַם TO BE PLEASANT, LOVELY, used of one beloved, Cant. 7:7; a friend, 2 Sam. 1:26; TO BE PLEASANT, used of a country, Gen. 49:15; impers. Pro. 24:25, לַמּוֹכִיחִים יִנְעָם “to those who punish (i. e. judges), there shall be delight,” i. e. it shall be well with them; comp. טוֹב לִי בְּיֵשׁ it is well with me. (Arab. نعم and نعم i. q. Hebr., נעם to delight in any thing.)

Derivatives, the seven following nouns, and נְעִים, מִנְעַמִּים.

5277 נַעַם (“pleasantness”), *[Naam]*, pr. n. m. 1 Ch. 4:15.

5278 נֹעַם m.—(1) *pleasantness*, Pro. 3:17; אִמְרֵי נֹעַם pleasant, i. e. suitable, becoming words, Pro. 15:26; 16:24.

(2) *beauty, brightness;* נֹעַם יְהוָה glory of Jehovah, Ps. 27:3; comp. טוּב יְהוָה verse 13; Ex. 33:19.

(3) *grace, favour*, Ps. 90:17; Zech. 11:7 (compare χάρις, *gratia*; Germ. Huld, from the word holt).

5279 נַעֲמָה (“pleasant”), *[Naamah]*, pr. n.—(1) of two women,—(a) the daughter of Lamech, Gen. 4:22. —(b) the mother of Rehoboam, 1 Kings 14:21, 31; 2 Chron. 12:13.

(2) of a town in the tribe of Judah, Josh. 15:41; compare נְעִיאֵל.

5280 נַעֲמִי *[Naamites]*, patron. of the pr. n. נַעַם No. 2, *h*, for נַעֲמִי (which is found in the Samaritan copy), Num. 26:40.

5281 נָעֳמִי (“*my* pleasantness”), *[Naomi]*, pr. n. of the mother-in-law of Ruth, *Rut.* 1:2, *seqq.*

5282 נְעֳמָן (1) *pleasantness;* Isaiah 17:10, נִטְעֵי נְעֳמָנִים “pleasant plants.”

5283 (2) *[Naaman]*, pr. n.—(a) of a son of Benjamin, Gen. 46:21,—(b) Num. 26:40.—(c) of a Syrian general, 2 Ki. 5:1.

5284 נַעֲמָתִי *[Naamathite]*, Gent. n. from נַעֲמָה a town otherwise unknown, different from that mentioned above (נַעֲמָתִי No. 2), Job 2:11; 11:1.

† נָעַן an unused root, Chald. נְעַן to pierce, to prick, to stick into; whence נַעַץ (נְעָצָן) a kind of thorn, perhaps the *lotus spinosa* (see Celsii Hierob. ii. p. 191, and my remarks on Isa. 7:19). Hence denom.—

5285 נַעֲנָעִים m. *a thorn hedge, a place of thorns*, Isa. 7:19; 55:13.

5286 I. נָעַר TO ROAR (as a young lion), Jerem. 51:38. Syr. ܢܥܰܪ id. This word seems to be onomatop. like the kindred word נָהַר, uttering a hoarse roaring sound from the throat.

5287 II. נָעַר TO SHAKE, specially—(1) *to shake out*, Neh. 5:13; Isa. 33:15.

(2) *to shake off.* Isaiah 33:9, נָעַר בָּשָׁן וְכַרְמֶל “Bashan and Carmel shake off (the leaves),” i. e. cast them down.

NIPHAL—(1) pass. *to be shaken out*, i. e. cast out from a land, Job 38:13; Psa. 109:23. (Compare Arabic نفض to shake, to shake out, VIII. to be expelled, نفض expulsion).

(2) *to shake oneself out* (from bonds), to cast them off, Jud. 16:20.

PIEL, *to shake out*, Neh. 5:13. Progn., Exodus 14:27, וַיְנַעֵר יְהוָה אֶת־מִצְרַיִם בְּתוֹךְ הַיָּם “and the Lord shook out the Egyptians into the midst of the sea,” i. e. he shook them from the land and cast them into the sea. Ps. 136:15.

HITHPAEL, *to shake oneself out* of any thing, followed by מִן Isa. 52:2.

Hence נֹעַר No. II, נְעָרָה.

5288 I. נַעַר—(1) m. A BOY. (A primitive word, Sanscr. *nara* man, fem. *narî, nârî*, woman, Zend. *naere*, Pers. نر, زن, Greek ἀνήρ). It is used both of a new-born child, Exod. 2:6; Jud. 13:5, 7; 1 Sam. 4:21; as well as of a young man of about twenty, Gen. 34:19; 41:12 (compare 37:2; 41:12); 1 Ki. 3:7; Jer. 1:6, 7. It is sometimes used emphat. to express tenderness of age (as in Lat. *cubiculus puer*), in various ways. 1 Sam. 1:24, וְהַנַּעַר נָעַר. Vulg. *et puer erat adhuc infantulus.* 1 Sam. 30:17, אַרְבַּע מֵאוֹת אִישׁ־נַעַר “four hundred men, young men.” In other places *boy* is rather the name of function, and denotes *servant* (like Gr. παῖς; Germ. Bursche, Junge, Knappe). Gen. 37:2, הוּא נַעַר “he (was) servant with the sons of Bilhah,” etc. (er war Gehülfe, Gehülfersch), 2 Kings 5:20; 8:4; Exod. 33:11; 2 Ki. 4:12; used also of common soldiers (Germ. ihr Burschen; compare אִישׁ No. 1, let. h), 1 Kings 20:15, 17, 19; 2 Kings 19:6. Used of the Israelites, when young as a people, Hos. 11:1; compare נְעוּרִים.

(2) By a singular idiom of some books, or rather by an archaism, like the Gr. ἡ παῖς, comm. it is used for נַעֲרָה *a girl*, and is construed with a fem. verb, Gen. 24:14, 16, 28, 55; 34:3, 12; Deu. 22:15, *seq.* (The epicene gender has been incorrectly ascribed to this word by Simonis and Winer.) In all these cases the reading of the margin [כרי] נַעֲרָה (compare מוא page CCXVII, A). In the Pentateuch this occurs twenty-two times; and also to this I refer pl. נְעָרִים used of *girls*, Ruth 2:21, comp. 8, 22, 23 (LXX. κοράσια), also used of boys and girls, Job 1:19. In like manner the Arabs, in the more elegant language, use masculine nouns also in speaking of the other sex, and leave out the feminine termination which is used in common language, as عَرُوس a bridegroom and bride, which latter is in common language عَجُوز old woman, comm. عَجُوزَة; comp. بَعْل for the comm. بَعْلَة mistress, زَوْج for زَوْجَة a wife, like the Germ. Gemahl for Gemahlin.

Derivatives, נַעֲרָה, נַעַר, נְעָרִים.

5289 II. נָעַר (from the root נָעַר), m. *a casting out*,

driving out, concr. *what is driven out* (used of cattle), Zec. 11:16.

5290 נְעַר m. (from the radical נער) *boyhood, youth*, i. q. נְעוּרִים. Job 33:25; 36:14; Psa. 88:16; Prov. 29:21.—In Job 36:14, and Psa. loc. cit. some have given it the signification of *driving out* (from the root נער), but this is needless.

5291 נַעֲרָה f.—(1) *a girl*, Jud. 19:4, seqq.; Est. 2:9, 13; also used of one *virgo*, Ruth 2:6 (compare בְּתוּלָה).

(2) *handmaid, a servant*, Prov. 9:3; 31:15; Ruth 2:8, 22; 3:2.

5292 (3) [*Naarah, Naarath*], pr. n.—(*a*) of a *town* on the confines of the tribe of Ephraim (Josh. 16:7), called, 1 Ch. 7:28, נַעֲרָן.—(*b*) f. 1 Ch. 4:5.

5293; see 6474 נַעֲרַי see נַעֲרַי.

5294 נַעֲרִיָּה ("boy," i. e. "servant of Jehovah," for נְעַרְיָה, [*Neariah*], pr. n.—(1) 1 Chron. 3:22, 23. —(2) 1 Chron. 4:42.

5295 נַעַר (" juvenile," " puerile"), [*Naaran*], pr. n., see נַעֲרָה No. 3, *a*.

5296 נַעֲרֹת fem. *tow*, which *is shaken out* from flax (from the root נער), Jud. 16:9; Isa. 1:31.

† נָעַשׁ an unused root. Arab. نعش to bear up, hence אֶשׁ No. II. for נָעָשׁ.

5297 נֹף *Memphis*, pr. n. see מֹף.

† נָפַח an unused root. Arab. نفح to go forth, kindred to the verbs פָּחַח to go out, and נָבַט to sprout; whence—

5298 נֵפֶג ("sprout") [*Nepheg*] pr. n. m.—(1) Ex. 6:21.—(2) 2 Sam. 5:15; 1 Chr. 3:7; 14:6.

5298 נֹפָה f. (from the root נוף)—(1) *a lofty place* (compare גּוֹף) hence נֹפַת אוֹר, נֹפַת צוּר Jos. 11:2; 19:23; 1 Ki. 4:11; and ellipt. נֹפָה Jos. 17:11; pr. n. of a maritime town near mount Carmel.

(2) *a sieve*, Isa. 30:28; compare נִפְנָה.

5300 נְפוּסִים ("expansions," from the root נָפַס Syr. and Chald. to stretch out) [*Nephusim*] pr. n. m. Ezr. 2:50; נְפִישִׂים כותיב in נְפוּסִים, and Neh. 7:52; נְפִישְׁסִים (a reading which is undoubtedly false, blended from נְפִישִׂים and נְפוּסִים).

5301 נָפַח i. q. פּוּחַ TO BLOW, TO BREATHE (an onomatop root. Compare Germ. fachen, anfachen. Arabic نفح and نفخ to blow; نفخ and نفخ express a harsher snorting sound). Specially—

(1) *to blow upon* any one, followed by בְּ, Ezr. 37:9.

(2) *to blow out* any one. Ezr. 22:21; without בְּ, Ezr. 22:20, and Isa. 54:16; אוּר נָפַח a pot blown upon, i. e. boiling upon a blown fire, Job 41:12; Jer. 1:13.

(3) *to disperse*, or *cast away by blowing*, followed by בְּ Hag. 1:9.

(4) *to breathe out* (the soul, the life), Jer. 15:9.

PUAL *to be blown*, used of a fire, Job 20:26.

HIPHIL.—(1) with the addition of נֶפֶשׁ *to cause to breathe out the soul*, Job 31:39; a hyperbolical expression for to extort sighs, to torment miserably.

(2) *to blow away*, metaph. i. q. *to value lightly, to despise*, Mal. 1:13.

Derived nouns, נֹפֶחַ, מַפּוּחַ, נְשָׁפָה, and—

5302 נֹפַח "blast," perhaps a place through which the wind blows), [*Nophah*], pr. n. of a town of the Moabites, Nu. 21:30; supposed to be the same as נֹבַח, which see.

5303 נְפִיל only in pl. נְפִלִים m. *giants*, Gen. 6:4; Nu. 13:33. So all the ancient versions (Chald. גִּבָּרַיָּא) the giant in the sky, i. e. the constellation Orion, plur. the greater constellations). The etymology of this word is uncertain. Some have compared נָבִיל, which Gigg. and Cast. render, great, large in body; but this is incorrect; for it means, excellent, noble, skilful. I prefer with the Hebrew interpreters and Aqu. (ἐπαίτορτος) falling on, attacking, so that נָפַל is of intransitive signification. Those who used to interpret the passage in Genesis of the fall of the angels, were accustomed to render נְפִלִים *fallers, rebels, apostates*.

נְפִלִים see נְפִלִים. 5304; see 5300

נְפִישִׂים (according to the Syriac usage, "refreshment"), [*Naphish*], pr. n. of a son of Ishmael, Gen. 25:15; and of his posterity, 1 Ch. 5:19. 5305

see 5300 נְפִישְׁסִים see נְפוּסִים.

† נָפַךְ an unused root, of uncertain signification; whence—

5306 נֹפֶךְ m. a kind of gum, but what, it is uncertain (comp. the kindred פּוּךְ) Ex. 28:18; 39:11; Ezek. 27:16; 28:13. The LXX. render it three times by ἄνθραξ, i. e. carbuncle. I define nothing as to what it is.

5307 נָפַל fut. יִפֹּל, inf. נְפֹל with suff. נָפְלוֹ 2 Sa. 1:10, and נִפְלוֹ 1 Sa. 29:3.

(1) TO FALL (Syr. Ch. ܢܦܠ, נְפַל id. The primary syllable *fal* which is found in this sense in the Germ. fatten, Engl. *to fall*; Gr. and Lat. *fallo, σφάλλω*, pr. is to cause to fall, to supplant; transp. it is *lab*). It is used of a man falling on the ground, Ps. 37:24; or falling from a horse or a seat, Gen. 49:17; 1 Sa. 4:18; into a ditch (מִשְׁחָה) Ps. 7:16; falling into a snare, Am. 3:5, etc.; falling in battle, 2 Sam. 1:4; Isa. 10:4; Psalm 89:7 (fully נָפַל בְּחֶרֶב to fall by the sword, Ps. 78:64; Ezr. 11:10, and so frequently); used of one fallen sick (לַמִּשְׁכָּב נָפַל compare the Fr. *tomber malade* [so the English expression]), Exodus 21:18; also used of buildings falling into decay, Jud. 7:13; Ezr. 13:12; Am. 9:11. Part. נוֹפֵל falling; in a past sense, fallen, lying down, Jud. 3:25; 1 Sam. 5:3; 31:8; Deut. 21:1; in a future sense, about to fall, becoming a ruin, Isa. 30:13. Used of a prophet who sees visions, divinely brought before him in his sleep; thus are the words to be understood, Num. 24:4, "who saw the visions of God נֹפֵל וּגְלוּי עֵינָיִם lying (in sleep) and with open eyes" (sc. of the mind); an incorrect interpretation was lately given of this passage by a learned man (Lit. Zeit. Jen. 1830, iv. p. 381), who interpreted נֹפֵל in this passage of the falling sickness. Specially *to fall* is used of—(*a*) a fetus which is born, Isa. 26:18; comp. Il. xix. 110, ὃς κἀν ἐπ' ἠματι τῷδε νέον μετὰ νεσσὶ γένηται; where the Schol. νέον, γενηθῆ; also, *earuiere*, Sap. vii. 3; *cadere de matre*, Stat. Theb. i. 60; Arab. سقط (not وقع). In Chaldee, נְפַל especially is used of an abortion; whence Heb. נֵפֶל which see.—(*b*) used of members of the body which *fall away*, become emaciated (εἰσφάλλω), Nu. 5:21, 27.—(*c*) of the face cast down through sorrow, Gen. 4:5, 6. Comp. Hiphil No. 1, *c*.—(*d*) of men who are fallen into calamities, 2 Sam. 1:10; Prov. 24:16.—(*e*) of kingdoms or states, which are overthrown, Isa. 21:9; Jer. 51:8; Amos 5:2.—(*f*) of lots which are cast, Ezr. 24:6; Jon. 1:7; and even of any thing obtained by lot, followed by לְ Nu. 34:2; Jud. 18:1.—Also, in various ways it is figuratively applied (to express ideas for which in Latin compound verbe would be used)—(*g*) *to fall down* (from heaven), used of divinely revealed oracles, Isa. 9:7; comp. Chald. Dan. 4:28, and Arab. نزل to fall down (from heaven), to be revealed. Hence *the Spirit of God*, or *the hand of God*, is said *to descend* upon any one, Ezr. 8:21; 11:5. —(*h*) *to fall* upon any one as deep sleep (to oppress), followed by עַל Gen. 15:12; terror, Ex. 15:16; Josh. 2:9; Est. 8:17; 9:2; Ps. 55:5, 105:38; Dan. 10:7; Job 13:11; calamity, Isa. 47:11.—(*i*) *to fall* from one's purpose or counsel, followed by מִן Ps. 5:11, יִפְּלוּ מִמֹּעֲצוֹתֵיהֶם "let them fall from their counsels;" compare Ovid. Met. ii. 328.—(*k*) *to fall to the ground*, to fail, Nu. 6:12; especially used of vain promises, Josh. 21:45; 23:14. More fully נָפַל אַרְצָה, Gr. *πίπτειν εἰς γῆν, ἐραῖε*, 2 Ki. 10:10 (comp. *χαμαιπετὴς ἔπος*, Pind. Pyth. vi. 37; Nem. iv. 65; Ol. ix. 19; Platonis Eutyphr. 17).—(*l*) *to fall out, to happen*. Ru. 3:18, נָפַל דָּבָר שֵׁם אֵיךְ "how the thing will fall out" (Cic. Brut. 40), i. e. will happen; comp. Chald. Ezr. 7:20.—(*m*) followed by עַל comparative, to fall in comparison with any one, i. e. to be inferior to him, *to yield* to him, Job 12:3; 13:2; also, followed by לְפָנֵי Est. 6:13.

(2) It is also used of those who purposely *cast themselves, throw themselves*, or *rush* upon any place (compare Syr. ܐܫܬܘܠ, which is put in the New Test. for *πίπτειν* and *βάλλεσθαι*), specially—(*a*) *to fall prostrate, to prostrate oneself*, 2 Sam. 1:2; נָפַל עַל פָּנָיו, "and he fell (prostrated himself) on the ground," Job 1:20; often with the addition of עַל אַפָּיו Gen. 17:3, 17; Num. 16:4; Jos. 7:6; עַל אַפּוֹ 2 Sam. 14:4; לְאַפָּיו אַרְצָה 1 Sam. 20:41; also מִעַל Gen. 24:14; לִפְנֵי נַפְלָה מ׳ Esth. 8:3.—(*b*) נָפַל עַל to fall on some one's neck, to rush into his embrace, Genesis 33:4; 45:14; 46:29; compare 50:1.—(*c*) נָפַל עַל לְפִי חָרֶב to fall, (throw oneself) on one's own sword, 1 Sam. 31:4, 5; 1 Chr. 10:4.—(*d*) *to fall upon* as an enemy, *to attack*, Job 1:15; followed by בְּ Jos. 11:7.—(*e*) *to alight* from a beast or chariot; followed by מֵעַל Gen. 24:64; 2 Ki. 5:21.—(*f*) *to let oneself down, to encamp* as an army, Jud. 7:12; of a people, Gen. 25:18; (compare 16:12) LXX. *κατῴκησε*.—(*g*) נָפְלָה תְּחִנָּתִי לִפְנֵי my prayer (petition) falls before any one, a phrase which has a twofold meaning.—(*a*) to ask as a suppliant, Jer. 36:7.—(*β*) to be heard and attended to, answered; Jer. 37:20; 42:9, (pr. to be allowed to lay one's petition down; to accept it; which, when it is done, intimates a disposition to answer it).—(*k*) *to fall away, to desert*, (*ἀφίστεσθαι*), Gr. *πίπτειν, διαπίπτειν*, 1 Sa. 29:3; followed by עַל 1 Chr. 12:19, 20; 2 Chr. 15:9; Jer. 21:9; 37:14; 39:9; Isa. 54:15; עַל Jer. 37:13; 38:19; 52:15; *to any one*.

HIPHIL.—(1) causat. of Kal No. 1 *to cause to fall*, i. e.—(*a*) *to cast, to throw* (νιπτειν) e. g. wood on the fire, Jer. 22:7; *to throw down, to prostrate* any one (πίπτειν), Deu. 25:12; *to throw down*, a wall, 2 Sa. 20:15.—(*b*) *to cause* any one *to fall*

by the sword, Jer. 19:7; Dan. 11:12; *to fell* trees, 2 Ki. 3:19, 25; 6:5.—(*c*) *to bear, to bring forth*, Germ. werfen (see Kal No. 1, a), Isa. 26:19; "the earth shall bring forth the dead," i.e. cast them forth from herself.—(*d*) *to cause to fall away* (as a limb —the thigh), to emaciate, Num. 5:22; see Kal No. 1, h.—(*e*) *to cause to fall*, used of the countenance, for sorrow or anger, Jer. 3:12; followed by בְּ of pers. (to be angry with any one); also פָּנִים תַּפִּיל לְ to let any one's countenance fall, i. e. to make sad, Job 29:24; see Kal No. 1, c.—(*f*) *to cast* a lot, Psalm 22:19; Pro. 1:14; also without גּוֹרָל 1 Sam. 14:42; hence to distribute by lot, to appropriate to any one followed by an acc. of the thing, and לְ of pers. Jos. 13:6; 23:4; Eze. 45:1; 47:22; without the dat. Ps. 78:55; see Kal No. 1, f.—(*g*) *to lay down one's request* (petition) before any one, i. e. to ask as a suppliant, Jerem. 38:26; 42:9; Dan. 9:18, 20; see Kal g, g.

(*g*) *to let fall*, e. g. a stone, Nu. 35:23; hence—(*a*) תַּפִּיל שְׁרָאָה to let fall to the ground (used of a promise), not to fulfil, 1 Sa. 3:19; without אֶרְצָה Esth. 6:10; see Kal 1, k.—(*b*) *to drop, to desist* from anything (Germ. *eine Sache fallen lassen*); followed by מִן Jud. 2:19.

Hithpaal.—(1) *to prostrate oneself*, Deuteron. 9:18, 25; Ezr. 10:1.

(2) followed by עַל *to rush upon, to attack* any one, Gen. 43:18.

Pael. נִפֵּל once in Ezekiel (a book abounding in uncommon forms) 38:23, i. q. נָפַל, which is found in a similar connection, Eze. 30:4; 38:20.

Derivative nouns, נֵפֶל, נְפִיל, מַפֶּלֶת, מַפָּלָה, מַפָּל.

5308 נְפַל Ch. fut. יִפַּל (compare Syr. ܢܦܰܠ in Targ. freq. יִפֵּל), i. q. Heb.—(1) *to fall*—(*a*) *to fall down*, Dan. 7:20; 4:28, קָל מִן־שְׁמַיָּא נְפַל "a voice fell from heaven," (compare Isaiah 9:7).—(*b*) *to fall out, to happen*, Ezr. 7:20.

(2) *to be cast down*, Dan. 3:23 (Syr. ܐܫܬܕܝ to be cast into prison); *to prostrate oneself*, Daniel 3:6; 7:10, 11; עַל אַפּוֹהִי Dan. 2:46.

5309 נֵפֶל m. *a premature birth*, which falls from the womb, an *abortion*, Job 3:16; Ps. 58:9; Ecc. 6:3. Compare the root as used of a birth, Kal No. 1, o. Hiph. No. 1, c. In the Talmud נֵפֶל is used of a premature birth, and the Arab. نفل to fall IV. to miscarry, Arab. نفل abortion.

see 5307 נְפַל see נָפַל Pilal.

† נְפַס an unused root; see נִפּוּסִים.

נָפֵץ i. q. פּוּץ—(1) to break, to dash in pieces, e.g. an earthen vessel, Jud. 7:19; Jerem. 22:28. Hence— 5310

(2) *to scatter* a flock, or a people, Iss. 11:12.

(3) reflex. *to disperse selves, to be dispersed* (of a people), 1 Sam. 13:11; Isai. 33:3; Gen. 9:19, נָפוֹצוּ נֹעָה כָּל־הָאָרֶץ "from these was all the earth dispersed," i.e. the nations of all the earth dispersed themselves (comp. Gen. 10:5).—Besides the pret. it only occurs in the inf. absol. נָפֵץ Jud. 7:19, and part. pass. נָפוּץ Jer. 22:28. In imp. and fut. the verb פּוּץ is used (see Heb. Gramm. § 77).

Piel.—(1) i. q. Kal No. 1, *to break*, or *dash in pieces*, an earthen vessel, Ps. 2:9; children against a rock, Ps. 137:9.

(2) *to disperse, to scatter* a people, Jer. 13:14; 51:23. Inf. נַפֵּץ subst. the dispersion of the Israelites amongst the countries of the Gentiles, *Διασπορά*, Dan. 12:7.

Pual, part. *broken in pieces, thrown down*, Isa. 27:9.

Derivatives מַפֵּץ, מְפוֹץ, and—

נְפָץ m. *inundation, shower*, Isa. 30:30; from the root נָפַץ Arum. to pour out; kindred to this is נָפַשׁ Med. Ye, to overflow; compare amongst others the word נֵדֶף to scatter, to pour. 5311

נְפַק Chald. to go out, Dan. 2:14; 3:26; 5:5; *to be promulgated* (as an edict). Dan. 2:15, וְנַפְקָא מִלְּתָא; compare Luke 2:1, *ἐξῆλθε δόγμα*. Imp. פּוֹק Dan. 3:26. 5312

Aphel נַפְקִים *to bring out*, Dan. 5:2, 3; Ezr. 5:14; 6:5. Hence—

נַפְקָא f. emphat. נַפְקָתָא Chald. *cost, expenditure*, that which is laid out and spent; compare יָצָא let. *h*., Ezr. 6:4, 8; Syr. ܢܦܩܐ id.; Arab. نفق IV. to lay out money; نَفَقَة cost. 5313

נָפַשׁ not used in Kal; Arab. نفس, Conj. V. to breathe strongly, to pant. 5314

Nithpal to take breath (when wearied [or, *to rest, cease* from working]), Ex. 23:12; 31:17; 2 Sam. 16:14 (Arabic Conj. II. to refresh any one).

Hence pr. n. נֶפֶשׁ and—

נֶפֶשׁ with suff. נַפְשִׁי; plur. נְפָשׁוֹת once Ezr. 13:20); comm. but more frequently, f. (Arab. نَفْس, Syr. ܢܦܫܐ). 5315

(1) *breath*, Job 41:13; חַיָּה נֶפֶשׁ breath of life, Genesis 1:20, 30; also a (sweet) *odour*, which is

exhaled, Prov. 27:9; נַפְשִׁי מְנוּחָה smelling bottles, Isa. 3:20.

(2) *the soul, animus*, ψυχή, by which the body lives, the token of which life is drawing breath (compare רוּחַ, Lat. *anima*; compare Gr. *ἄνεμος*), the seat of which was supposed to be in the blood (Lev. 17:11; Deuter. 12:23; Genesis 9:4, 5; compare Ovid. Fast. V. 429); hence *life*, vital principle. Gen. 35:18, וַיְהִי בְּצֵאת נַפְשָׁהּ "and it came to pass as her soul was in departing," as she gave up the ghost. 1 Ki. 17:21, וְתָשָׁב נֶפֶשׁ הַיֶּלֶד עַל־קִרְבּוֹ "let now the soul of this child return into him." Exod. 21:23, נֶפֶשׁ תַּחַת נֶפֶשׁ "life for life." *The soul* is also said both to live, Gen. 12:13; Psalm 119:175; and to die, Jud. 16:30; to be killed, Num. 31:19; to ask, 1 Kings 3:11; to be poured out (inasmuch as it departs along with the effused blood), Lam. 2:12; Isaiah 53:12. יָרֵא לְנֶפֶשׁ he feared for his life, Josh. 9:24; Est. 3:2. As to the phrase נָתַן מִנֶּפֶשׁ see נָתַן. It is often used in phrases which relate either to the loss or to the preservation of life,—(*a*) אֶל־נֶפֶשׁ on account of life, to save life, 2 Ki. 7:7; compare Greek *κρίνειν περὶ ψυχῆς*, Od. ix. 422. Valk. ad Herod. vii. 56; ix. 36; and even (of a hare) *περὶ σφῶν*. But, Jer. 44:7, it is *against* life, in detriment of life.—(*b*) בְּנֶפֶשׁ *with peril of life*, 2 Sa. 23:17; 18:13 (כְּתִיב). 1 Ki. 2:23, בְּנַפְשׁוֹ דִּבֶּר אֲדֹנָיָהוּ אֶת־הַדָּבָר הַזֶּה "at the peril of his life has Adonijah said this," Lam. 5:9; Pro. 7:23; compare בְּרֹאשׁוֹ 1 Ch. 12:19. In other places *for life* (taken away), i. e. on account of the killing of some one, Jon. 1:14; 4 Sam. 14:7.—(*c*) נֶפֶשׁ בְּ for the good of one's life, Gen. 9:5; Deu. 4:15; Josh. 23:11.

Also, in many expressions which belong to the sustaining of life by food and drink, or to the contrary. Thus they say, "my soul (life) is satisfied" with meat and drink, Pro. 27:7; Isa. 55:2; *to fill the soul*, (the life), i. e. to satiate, Prov. 6:30; and נֶפֶשׁ is used even for the ailment, Isa. 58:10; and on the contrary, "my soul (life) hungers" (Pro. 10:3; 27:7); *thirsts* (Prov. 25:25), *faints* (Psal. 69:11), *abstains* from certain kinds of food (Num. 30:3), *is polluted* by them, Eze. 4:14; also, *an empty soul* (life), i. e. hungry, Isaiah 29:8; *a dry soul*, i. e. thirsty, Nu. 11:6; *to open wide the soul* (or, life) (i. e. the jaws), Isa. 5:14; Hab. 2:5.—The soul as distinct from the body is meant, Job 14:22.

(3) *the mind*, as the seat of the senses, affections, and various emotions (see לֵב 1, letter *b*), to which is ascribed love (Isa. 42:1; Cant. 1:7; 3:1—4; Gen. 34:3), joy (Psal. 86:4), fear (Isa. 15:4; Psal. 6:4), piety towards God (Psal. 86:4; 104:1; 143:8), confidence (Ps. 57:2), desire (Ps. 42:3; 63:2), appetite both that for food, Pro. 6:30; 10:3; Mic. 7:1; Deu. 12:20, 21 (whence נֶפֶשׁ a greedy man, Pro. 23:2), and also sexual, Jer. 2:24; Ezek. 23:18; also, for slaughter and revenge, Psal. 27:12; 41:3; 105:22; Ex. 15:9; comp. Pro. 21:10; and, on the contrary, hatred, Isa. 1:14; Psal. 17:9; contempt, Exe. 36:5; Isa. 49:7; revenge, Jer. 5:9; sorrow, Job 19:2; 27:2; 30:25. As the seat of warlike valour, as used when a poet speaks to his own soul. Jud. 5:21, תִּדְרְכִי נַפְשִׁי עֹז "tread down, O my soul, the strong." Jer. 4:19, מֵעַי מֵעַי אוֹחִילָה כִּי קוֹל שָׁמַעְתְּ נַפְשִׁי "because thou hast heard the voice of the trumpet, O my soul." Used of the sensations in general, Ex. 23:9, וְנַפְשְׁתֶם אֶת־נֶפֶשׁ הַגֵּר "ye know the soul of a stranger," what sort of feelings strangers have. 1 Sa. 1:15, "I have poured out my soul before Jehovah," i. e. I have opened to Jehovah the inmost feelings of my mind; Pro. 12:10.

Words, also, by which the sensations of the soul are expressed, are often applied to the soul, נֶפֶשׁ, and thus the soul is said to weep, Psal. 119:28; to be poured out in tears, Job 30:16; to cry for vengeance, Job 24:12; and, on the contrary, to invoke blessings, Gen. 27:4, 25. Rather more rarely, things are attributed to the soul which belong—(*a*) *to the mode of feeling and acting*, as pride (גֹּבַהּ רוּחַ Pro. 28:25), patience and impatience (קְצַר רוּחַ Job 6:11).—(*b*) to *will* and *purpose*, Gen. 23:8, אִם־יֶשׁ אֶת־נַפְשְׁכֶם "if it be (in) your mind," i.e. if ye have so purposed in your mind; 2 Ki. 9:15. 1 Chr. 28:9, בְּנֶפֶשׁ חֲפֵצָה "with a willing mind."—(*c*) *to the understanding and the faculty of thinking*, Ps. 139:14, "my soul (mind) knoweth right well." Prov. 19:2. 1 Sa. 20:4, "what thy soul (mind) thinketh." Deut. 4:9, "keep thy soul; do not forget." Lam. 3:20. All of these expressions are more commonly used of the *heart*; (see לֵב No. 1, letters *c—e*).

(4) concr. *animal*, that in which there is a soul or mind (נֶפֶשׁ) Jos. 10:28; כָּל־הַנֶּפֶשׁ "every living thing," verses 30, 32, 35, 37. Sometimes more fully נֶפֶשׁ חַיָּה Gen. 1:24; 2:7, 19; and with the addition of the article הַנֶּפֶשׁ הַחַיָּה Gen. 1:21; 9:10; pr. *animal of life*, i. e. endued with life (Ethiopic Geez =Ethiopic Habes), *living creature*, Gen. 2:7; commonly collect. *living creatures*, Gen. 1:21, 24; 9:10, 12, 15; Lev. 11:10; in this phrase it should be observed that חַיָּה is genit. of the substantive חַיִּים (*life*), not the fem. of the adjective חַי (*living*); so that נֶפֶשׁ חַיָּה, equally with נֶפֶשׁ, is of either sex, and may be construed with a masculine. This serves to illustrate the words, Gen. 2:19, where interpreters have differed, וְכֹל אֲשֶׁר יִקְרָא לוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ

"and whatsoever Adam called them, the living creatures, that was their name;" for לוֹ אֲשֶׁר, refer to נֶפֶשׁ חַיָּה, which after לוֹ is pleonastic.—Specially it is *a man, a person*, particularly in certain phrases, in which in German also the word soul is used, as נֶפֶשׁ גָּנַב to steal a man (comp. Germ. *Seelenverkäufer*) Deu. 24:7; אָכַל נֶפֶשׁ Eze. 22:25; also—(*a*) in laws, Lev. 4:2; נֶפֶשׁ כִּי תֶחֱטָא "if any soul (i. e. if any one) sin," Lev. 5:1, 2, 4, 15, 17; compare the phrase נִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ under the word כָּרַת Niph. No. 2. —(*b*) in a census of the people, as שִׁבְעִים נֶפֶשׁ seventy souls, seventy persons, Ex. 1:5; 16:16; Gen. 46:18, 27; Deu. 10:22 (Gr. similarly ψυχαί, Eurip. 1 Peter 3:20); more fully נֶפֶשׁ אָדָם Num. 31:46; compare Gen. 14:21.—(*c*) used of slaves, Gen 12:5; הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְחָרָן "the slaves which they had obtained in Haran," Eze. 27:13; compare ψυχαὶ ἀνθρώπων, Apoc. 18:13; 1 Macc. 10:33.—(*d*) נֶפֶשׁ מֵת (where נֶפֶשׁ הָיְתָה is the genit.; compare above the phrase נֶפֶשׁ עֲלֵי־מֵת לֹא בָּא "he shall not come near a dead body," Lev. 21:11; and even without מֵת id., in the phrases נֶפֶשׁ אֶכְלָה לְנֶפֶשׁ Lev. 22:4; Hag. 2:13; he who pollutes himself by touching a dead body; compare Num. 19:13.

(5) With suff. נַפְשִׁי, נַפְשִׁךָ etc.; it is sometimes *I myself, thou thyself* (compare Arab. نَفْس and Germ. Seele, soul, see Adel. iv. p. 47). Hos. 9:4, לַחְמָם לְנַפְשָׁם "their food (is consumed) by themselves." Isaiah 46:2; also reflex. נַפְשִׁי me myself, Job 9:21. It has also been remarked by interpreters that נַפְשִׁי, נַפְשׁוֹ are often put for the personal pronoun אֲנִי, אַתָּה, but all the instances which they cite are to be explained by what has here been observed, No. 2, 3. It is often thus used in sentences in which life is said to be in danger. Ps. 3:3, "many say of me (to my soul לְנַפְשִׁי), there is no help for him in God." Ps. 11:1, "why say ye to me (my soul לְנַפְשִׁי) flee as a bird to your mountain?" Isa. 3:9, אוֹי לְנַפְשָׁם "woe to them!" (pr. to their life, or soul). Psalm 7:3; 35:3, 7; 120:6; to this head also belongs Isaiah 51:23, "who say to thee (to thy soul לְנַפְשֵׁךְ), lie down, that we may go over;" and in similar instances. In other instances, it refers to the feelings of the soul or mind, e. g. Job 16:4, לוּ יֵשׁ נַפְשְׁכֶם תַּחַת נַפְשִׁי which must not be rendered, "Oh that ye were in my place!" but "Oh that ye felt what I feel!" *wäre euch nur zu Muthe wie mir*; (compare Ex. 23:9). Once, however, נַפְשִׁי and רוּחִי come so near to the nature of a pronoun, that they are even construed with the first person of verbs, Isa. 26:9; compare שְׁחַרְתִּיךָ followed by the 1 pers. Gen. 44-32.

נֶפֶת f. probab. i. q. נוּף and נָפָה *a lofty place* (from the root נוּף), only found Josh. 17:11, שְׁלֹשֶׁת הַנָּפֶת. Targ. *three regions*. 5316

נֹפֶת f. (root נוּף see Hiph. No. 2), *a dropping down, dripping*, hence נֹפֶת צוּפִים *dropping of honeycombs*, i. e. *honey dropping* from the combs, i. q. שֵׁי (which see), Ps. 19:11. Hence without the gen. צוּפִים id. Cant. 4:11; Prov. 5:3; 24:13, נֹפֶת תִּטֹּפְנָה שִׂפְתוֹתַיִךְ "honey dropping (which are) sweet to thy palate," (where the predicate תִּטֹּפְנָה is not inflected; compare Gen. 49:15). 5317

נַפְתֻּלִים plur. m. *contentions, battles*, once found Gen. 30:8; verbal from the root פָּתַל Niph. to wrestle, to strive, to fight. *5319

נַפְתּוּחִים (“opening”), [*Nephtoaḥ*], see מֵי נַפְתּוֹחַ under the word מַי p. CCCCLXVIII, B. 5318

נַפְתֻּחִים [*Naphtuḥim*], pr. n. of an Egyptian nation, Gen. 10:13; 1 Ch. 1:11. Boehart (Phaleg. iv. 29) compares Gr. *Νέφθυς*, the wife of Typhon, and according to Plutarch (De Iside, p. 96, ed. Squire), *the extreme limit of the earth* washed by the sea (compare the Egyptian ΝΕΦΘΥΣ terminal); this opinion has been adopted by J. D. Michaelis, who understands this region to be situated to the east of Pelusium near the Sirbonian lake; but all this is very uncertain. See Michaelis, Spicileg. Geogr. tom. i. p. 269. Jablonskii Opusc. ed. te Water, tom. i. p. 161. 5320

נַפְתָּלִי (“my strife,” see Gen. 30:8), pr. name, *Naphtali*, a son of Jacob by his concubine Bilhah; the ancestor of the tribe of that name, the bounds of whose territory are described Joshua 19:32—39. LXX. Νεφθαλίμ. 5321

נֵץ m. (from the root נָצַץ)—(1) *a flower*, Gen. 40:10, i. q. נֹצָה and נְצִי, see the root No. 2.

(2) *a hawk*, see the root No. 3, Lev. 11:16; Deu. 14:15; Job 39:26. LXX. ἱέραξ. Vulg. *accipiter*; compare Bochart, Hieroz. t. ii. p. 226. 5322

נָצָא i. q. נָצַץ No. 3, TO FLY, TO FLY AWAY. Jer. 48:28, נְצָא וְנוּדוּ "he may go away by flying," where a paronomasia is to be observed in נְצָא, נָוָד, and אָוֶד. [In Thes. this root is referred to נָצַל.] 5323

נָצַב TO SET, TO PUT, TO PLACE, i. q. יָצַב, which see. Arab. نصب id. 5324

NIPHAL נִצַּב—(1) *to be put, set*; followed by עַל

to be set over any thing, 1 Sa. 22:9; Ruth 2:5, 6. Part. נָצָב an officer, director, 1 Ki. 4:5, 7; 5:30; 9:23.

(2) *to set oneself, to be ready*, Ex. 7:15; 17:9; followed by ל for any one, Ex. 34:2, וְנִצַּבְתָּ לִי שָׁם "and present thyself there for me."

(3) *to stand*, spoken of persons, Gen. 37:7 [but it is in this passage a hear.]; Psal. 45:10; Lam. 2:4; of waters, Ex. 15:8; especially *to stand firmly*, Psal. 39:6, כָּל אָדָם נָצָב "every man (although) firmly standing (is) vanity." Zec. 11:16, "the shepherd ... הַנִּצָּבָה לֹא יְכַלְכֵּל (who) does not nourish that which is standing;" i. e. the cattle which are in good health, which are sound. So LXX. τὸ ὑπάρχον. Vulg. *id quod stat*. But perhaps it may be more suitable to the context, "(who) does not take up (the cattle) which stands still in the way;" i. e. loiters from weariness, weakness, and disease; *the weak*, therefore, and *sick*; compare Arabic نصب to be wearied, to labour, (pr. I believe, to stand still, to stop, midst fort Sömen).

HIPHIL הִצִּיב—(1) *to make to stand*, Ps. 78:13; hence *to put, to place*, Gen. 21:28, 29; Jer. 5:26; *to erect, to set*, as a column, Gen. 35:20; an altar, 33:20; a monument, 1 Sa. 15:12; comp. Jer. 31:21. 1 Sam. 13:21, לְהָצִיב הַחֲרֻצִים "to set up the goads," i. e. to sharpen them when the goad was blunted by the point being bent back.

(2) *to fix, to establish*, e. g. bounds, Ps. 74:17; Deu. 32:8; Pro. 15:25.

HOPHAL הָצַב and הָצַב—(1) *to be placed, set*, Gen. 28:12.

(2) *to be planted*, Jud. 9:6 [In Thes. this passage is referred to נָצַב;] (so the Arab. نصب; also Syr. and Chaldee).

(3) *to be fixed, settled*. So it is commonly taken in the difficult passage, Nah. 2:8, הֻצַּב הָעֻצָּקָה הָגֻלָּתָה "it is fixed! she (Nineveh) shall be carried away captive." But I have no doubt that הֻצַּב should be joined to the preceding verse, and regarded as being from the root נָצַב; see that word.

Derived nouns מַצֵּבָה, מַצֵּבָה, מִצְבָּה, נְצִיב, נְצִיבָה, מַצָּב, מַצָּבָה, and pr. n. נְצוֹבָה for נְעוֹבָה. 5325

נֶצֶב masc. (prop. part. Niph.) *haft, handle* of a dagger, Jud. 3:22; so called from being fixed in; compare the root, Josh. 6:26; 1 Ki. 16:34. (Arab. نصاب the handle of a sword, knife, etc.)

נְצִבָא Chald. emphat. st. נְצִבְתָּא *strength, hardness* (of iron), Dan. 2:41. Theod. ἁπὸ τῆς βίζης τῆς σιδηρᾶς, i. e. of the nature and origin of iron

(compare أَصْل root, origin). Vulg. *de plantario ferri*, both taken from the Syr. נְצַב to plant.

נָצָב see יָצַב. see 3322

I. נָצָה unused in Kal. [The occurrences of נָצָא are referred here in Thes., and this root is not divided into two]—(1) pr. TO FLY, i. q. נָצָא and נָצַץ No. 3. Hence נֹצָה pinion of birds, and Arab. نَاصِيَة feather of birds; hence locks of hair hanging over the forehead, and, as it were, flying. From this noun is formed— 5327

(2) Arab. نصو and نصى to seize any one by the locks, and Conj. III, to seize one another by the hair. Hence in Hebr. *to quarrel, to strive*, comp. Syr. and Chaldee נָצָא, נְצָא i. q. Hebr. רִיב, and Arab. نضا Conj. VI, id.

HIPHIL, הִנָּצָה *to contend, to strive*. Num. 26:9, בְּהִנָּצָתָם עַל־יְהוָה "when they strove with Jehovah;" hence *to wage war*. Psalm 60:2, בְּהַנָּצֹתוֹ אֶת־אֲרָם "when he waged war with Mesopotamia."

NIPHAL נִצָּה *to strive* one with another. Deu. 25:11, כִּי יִנָּצוּ אֲנָשִׁים יָחַד "if men strive together;" Ex. 2:13; 21:22; Lev. 24:10; 2 Sa. 14:6.

Derivatives, מְצָה, נוֹעָה, מְצוּדָה.

II. נָצָה prop. i. q. Arab. نصو TO STRIP OFF a garment from any one, to draw out a sword from the sheath (kindred to אָצָה). Hence *to make a land empty*, to despoil, to strip it of inhabitants (compare בָּקַק No. 1, a, נָקָה Niph.), and intrans. to be desolated. Jer. 4:7, עָרֶיךָ תִּנָּצֶינָה "thy cities shall be laid waste." LXX. αἱ πόλεις σου καθαιρεθήσονται. 5327

NIPHAL, id. Isaiah 37:26, גַּלִּים נִצִּים "desolate heaps;" 2 Ki. 19:25.

This signification may be connected with the former (No. I) [as is done in Thes.], by deriving it from the idea of making war, *to be laid waste, desolated in war*; compare חָרַב to wage war, whence חָרֵב and חֳרֵבָה stripped and spoiled in war.

נֵצָה f. (from the root נָצַץ No. 2) *a flower*, Job 15:33; Isa. 18:5. 5328

נִצָּה—(I) i. q. נוֹצָה (part. Niph. from יָצָא) something cast out, *excrement* in the crop of a bird, Lev. 1:16. Compare אֲצָה. see 5133, 3318, & 6675

(II) i. q. נוֹצָה (which see) *a feather, pinion*, from נָצָה No. I, 1. see 5133

see 5341 נְצוֹרָה (נְצוּרָה) f. *guard, watch*, Isa. 1:8. Root נָצַר I. נָצוּר *watch-tower*. See Thes. p. 908].

5329 **I. נָצַח** not used in Kal, prop. i. q. Syr. נְצַח to SHINE, TO BE BRIGHT (kindred root נְצַר); metaph. to be famous, also to conquer; נֶצַח *a sonorous* (pr. clear) voice. Æth. ጸንሐ: to be pure, chaste; ጸንሒ: pure, chaste, Arabic نصح to be sincere, faithful.

PIEL נִצַּח (prop. to be eminent, conspicuous)—(1) *to be over, to superintend*, as the service of the temple, workmen; followed by עַל and לְ 1 Ch. 23:4; Ezr. 3:8, 9. Part. מְנַצֵּחַ prefect, overseer, 2 Chr. 2: 1, 17; 34:13.

(2) especially, *to lead in music.* 1 Chr. 15:21, " and Mattathiah ... played on harps in the octave (i. e. a low tone, the bass, *sel baase*), לַמְנַצֵּחַ, so as to lead the song;" i. e. to direct, regulate the singing (Opp. are verse 19 לְהַשְׁמִיעַ Luth. helle zu hören, and verse 20, עַל־עֲלָמוֹת " with the virgin voice," *sel soprano*). Hence לַמְנַצֵּחַ which occurs in the titles of 53 Psalms, and in Hab. 3:19. Many, following Kimchi, Rashi, Aben Ezra, render this, *to the precentor*, i. e. this song is to be sung or played under his direction; and this is also the sense of the Targum לְשַׁבָּחָא *ad canendum*. This opinion is preferable to others which have been advanced. It is sometimes put absolutely, only with the addition of the name of the author of the Psalm, as לַמְנַצֵּחַ לְדָוִד Ps. 11; 13; 14; 18—21; 31; 36; 40: 41; 42—44; 47; 49; 51; 52; 54—66; 68; 69; 70; 85; 109; 139; 140: sometimes the name of an instrument is added (נְגִינוֹת Ps. 4; 6; 54; 55; 67; 76: עַל הַגִּתִּית Ps. 8; 81; 84: עַל שֹׁשַׁנִּים Ps. 45; 69; 80: עַל נְחִילוֹת Psa. 5: מָחֲלַת Psa. 53); or the beginning of a song, to the tune of which, the Psalm is to be sung (see Psa. 22; 56—59; 75); or else a word denoting a higher or lower key, עַלָּמוֹת עַל Psa. 46: הַשְּׁמִינִית עַל Psa. 12. (Twice there follows עַל יְדוּתוּן Ps. 62:1; 77:1; once לִידוּתוּן 39:1, where it is, " to the chief musician of the Jeduthunites," unless יְדוּתוּן in this phrase is also to be taken as a musical instrument, or tune.) It is not to be overlooked that this description is almost entirely wanting to the Psalms composed in a later age after the destruction of the temple, and worship. [It would be difficult to mark more than *a very few* Psalms which belong to such a period.] The opinion is wholly to be rejected, of those who would take לַמְנַצֵּחַ not as the part. but as the infinitive in the Syriac form (compare Chald. Dan. 5:19); this is prevented by the article included in the form לַמְנַצְּחִים (for לְהַמְנַצְּחִים).

NIPHAL, *to be perfect, complete* [" *to be perpetual*"] Jerem. 8:5, מְשֻׁבָה נִצְחַת " complete [perpetual] backsliding;" see נְצַח No. 5.

II. נָצַח an unused root, Arab نصح and تصح *to scatter, to sprinkle.* Æth. ጸንሐ: id. Whence נֵצַח No. II.

נִצַּח Chald. Ithpa. *to conquer, to excel*, followed by עַל Dan. 6:4. (Syriac id.).

5330

5331

I. נֵצַח & נְצַח with suff. נִצְחִי.

(1) *splendour, glory.* 1 Chron. 29:11; 1 Sam. 15:29, נֵצַח יִשְׂרָאֵל " the glory of Israel" (i. e. God).

(2) *sincerity, truth.* Hab. 1:4, לֹא יֵצֵא לָנֶצַח מִשְׁפָּט " judgment goeth not forth according to truth;" perhaps, Pro. 21:28.

(3) *faith, confidence.* Lam. 3:18, אָבַד נִצְחִי " my confidence is perished."

(4) *perpetuity* (as we can confide in those things which endure, which are perpetual, compare נֶאֱמָן No. 3, 4), *eternity, for ever.* עַד נֵצַח Ps.49:20; Job 34:36; נֵצַח לָנֵצַח adv. perpetually. Isa. 34:10, לְנֵצַח נְצָחִים id.

(5) *perfection, completeness*, acc. נֵצַח and לָנֵצַח adv. *altogether, quite* (comp. Germ. tantr). Psa. 13:2, עַד אָנָה יְהוָה תִּשְׁכָּחֵנִי נֵצַח " how long, O Lord, wilt thou altogether forget me?" Ps. 79:5; Job 23:7. In genit., Psalm 74:3, נְצָחוֹת מַשּׂוֹאוֹת " complete desolations," i. e. places altogether, absolutely desolated. [In Thes. this signification is almost rejected, and these passages are taken as in the signification of No. 4.]

5332

II. נֵצַח m. *juice, liquor*, as *scattered* from grapes when trodden in the press, Isa. 63:3, 6; from the root נָצַח No. II.

5333

נָצִיב m. (from the root נָצַב).

(1) *placed, set*; hence *one set over*, a *prefect, leader*, i. q. נָצַב 1 Ki. 4:19.

(2) *something placed*, or *set*; hence—(*a*) *a statue*, i.q. מַצֵּבָה; Arab. نصب, نصيب a statue, an idol. Gen. 19:26, מֵצִיב מֶלַח " a statue of salt," i. e. fossil salt, of which fragments, in various forms, are found in the neighbourhood of the Dead Sea (see Legh in Macmichael's Journey, p. 205). [But in this passage something peculiar is meant.]—(*b*) *a military station*, i. q. מַצָּב, מֵצָב 1 Samuel 10:5; 13:3, 14; *a garrison*, 2 Sam. 8:6, 14.

5334

(3) [*Nezib*], pr.n. of a town in the tribe of Judah, Josh. 15:43 [now prob. Beit Nûsîb, بيت نصيب Rob. ii. 344].

5335 נְצִיחַ (" pure," " sincere"), [*Neziah*], pr. n. m. Ezr. 2:54; Neh. 7:56.

5336 נְצִיר Isaiah 49:6, הָרוּג, *preserved, delivered;* from the root נָצַר: קְרִי נְצִיר part. pass.

5337 **נָצַל** not used in Kal, pr. TO DRAW OUT, TO PULL OUT; נצל and נסל, Æthiop. ጸለለ: to take away. Kindred are שָׁלַל, נָשַׁל.

PIEL—(1) *to take away, to strip off* something, from some one, 2 Chr. 20:25.

(2) followed by an acc. of pers. *to despoil* any one, Ex. 3:22; 12:36.

(3) *to snatch out of danger, to preserve*, Ezr. 14:14; see Hiph.

HIPHIL הִצִּיל—(1) *to pull away*, followed by מִן to pull apart. 2 Sam. 14:6, " the boys strove together in the field וְאֵין מַצִּיל בֵּינֵיהֶם and there was not one to pull them apart:" *niemant kib fie aus einander.*

(2) i. q. Piel No. 1; *to take away, to deprive of*, Gen. 31:9; followed by מִן verse 16; Psa. 119:43. 2 Sam. 20:6, וְהַצִּיל עֵינֵנוּ " and (lest) he take away our eye," i. e. withdraw himself from our eyes.

(3) *to snatch, to deliver* any one from danger; with an acc. of pers. (once with a dat. Jon. 4:6); followed by מִן Ps. 18:49; 34:5, 18; Mic. 5:5; יָצָל out of the hand, the power of any one, Gen. 32:12; 37:21, 22; Exod. 3:8; 18:10; מִכַּף id. Isa. 38:6; הִצִּיל נַפְשׁוֹ *to save one's own life*, Exz. 3:19, 21; אֵין מַצִּיל there is no deliverer, none aiding, Ps. 7:3; 50:22; Isa. 5:29.

HOPHAL הָצַל *to be snatched* or *plucked out*, Am. 4:11; Zec. 3:2.

NIPHAL—(1) pass. of Hiphil No. 3, *to be plucked out, to be delivered*, Isa. 20:6; Jer. 7:10; Am. 3:12.

(2) *to save oneself, to escape*, Pro. 6:3, 5. Followed by לְ *to escape* to any one, Deu. 23:16.

HITHPAEL, *to strip oneself of* any thing, with an acc. Ex. 33:6; comp. Heb. Gram. § 53. 3, letter d. Derivative הִתְצַלְּלוּת.

5338 **צֵל** Chald. ATHEL יְהֵצֵל i. q. Heb. יְהִיאֵל No. 3, Dan. 3:99; 6:15, 28.

5339 **נֵץ** m. *a flower*, Cant. 2:12; from the root נָצַץ No. 2.

† **נָצַץ** a false root; for the words which have been referred to it, see under the root עָצַץ.

5340 **נִצָּיץ** i. q. נוּץ—(1) TO SHINE, TO GLITTER, only found Ez. 1:7; whence נִיצוֹץ a spark.

(2) *to flower, to flourish* (as in Ch.); whence נֵץ, נְצָה, נְצִי *a flower.* (Verbs which signify shining are transferred to the meaning of verdure and bloom, as has been shewn by many examples in Simonis Arcanum Formarum, page 352; comp. וְהָל, וּ). The idea of blossoming is further transferred to the *feathers* and *pinions* of birds, as growing out (comp. צִפָּרֶת); whence—

(3) *to fly* (compare צִפָּה to sprout, Syr. to fly); whence נֵץ hawk; comp. the kindred נָצָא, נָצָה to fly.

נֵצֶץ see נְצַץ. see 3332

I. נָצַר fut. יִצֹּר, more rarely יִנְצֹר.—(1) i. q. שָׁמַר 5341 TO WATCH, TO KEEP (Arab. نَظَرَ to keep, e.g. a vineyard; comp. cogn. נָטַר to look at, to watch over, like the Lat. *tueri* and *obtueri*, and נָסַר to defend, to free); e.g. used of a vineyard, Job 27:18. סֻכָּה כָּעָשׁ נָצַר a watch-tower, 2 Ki. 17:9. followed by עַל Ps. 141:3, נִצְרָה עַל דַּל שְׂפָתָי as if " keep watch over the door of my lips," i. e. my mouth, lest rash words go forth; (נִצְּרָה with Dag. euphon., for נִצְרָה). Specially—(1) i. q. *to defend, to preserve* from dangers (as God guarding men), Deut. 32:10; Ps. 31:24; Prov. 22: 12; followed by מִן Ps. 32:7, תִּצְּרֵנִי מִצַּר " thou wilt preserve me from distress." Psalm 12:8; 64:2; 140:2; Isa. 49:6 נְצוּרֵי יִשְׂרָאֵל, כתיב " the preserved (from the exile [destruction, rather]) of Israel."

(2) *to keep, to observe* a covenant, Deut. 33:9; Ps. 25:10; the precepts of God, Ps. 105:45; on the other hand, used of God keeping mercy, Exod. 34:7, נֹצֵר חֶסֶד לָאֲלָפִים " keeping mercy for thousands."

(3) to keep, i.q. *to hide.* Isaiah 48:6, וְלֹא נְצוּרוֹת " hidden things of which thou knewest not." Isa. 65:4, נִצָּרִים " they lodge in hidden places" (to be understood of *adyta*, recesses of the shrines of gods; or perhaps, sepulchral caves; so LXX. parall. sepulchres). Prov. 7:10, " a woman נִצְרַת לֵבָב hidden (subtle) of heart."

(4) in a bad sense; God is said to *observe* any one, as marking his guilt or faults. Job 7:20, נֹצֵר הָאָדָם " O thou observer of men!"

(5) *to watch a city*, i. e. to besiege it [so שָׁמַר in the following passage], 2 Sam. 11:16, בְּשָׁמְרוֹ יוֹאָב " when Joab besieged the city." Part. pl. נוֹצְרִים besiegers, Jer. 4:16; Isa. 1:8, " *as a* lodge in a garden of cucumbers, כְּמְלוּנָה בְּמִקְשָׁה so is a besieged city" (כְּ *ut*—*ita*, compare כְּ A, 1), Jerusalem is intended. (Arnold, in the same sense, proposes that we should write כְּעִיר נְצוּרָה besieged city, but apparently in the poetic style the article may be omitted

in such cases. [This word is in Thes. made a distinct noun, see נְזִירָה.]

† II. נָצַר an unused root. Arab. نَضَرَ *to shine, to be very verdant;* whence נֵצֶר.

The significations of *watching* and *being verdant*, which are also joined in the root יָצַר, I have placed separately, although they may perhaps have a common origin, namely, from the idea of *shining* (نَضَرَ), which is applied to the notion of *beholding* (نَظَرَ, compare נוֹף, Gr. *φάος λύχνος*, Germ. Blick, used of brightness and beholding); whence arises the signification of *observing* and *guarding*.

5342 נֵצֶר m.—(1) *a sprout, a shoot,* so called from being verdant, see the root No. II., Isa. 60:21. Metaph. used of offspring, Isa. 11:1; Dan. 11:7.

(2) *a branch*, Isa. 14:19.

see 3341 נְצָרָה see יָצַר.

5343 נְקָא Ch. *pure*, Dan. 7:9, from the root נָקָה i. q. Hebr. נָקִי, which see.

5344 נָקַב fut. יִקֹּב and יִנְקֹב prop. TO HOLLOW OUT, TO EXCAVATE (like the cogn. נָקַר, נָקַד, also נָקַע or נָקַף, which see for more instances). Hence—

(1) *to bore* (a hole), 2 Ki. 12:10, followed by an acc. *to perforate* (Arab., Æth., Syr., Chald., id.), Job 40:24, 26; 2 Ki. 18:21; Hag. 1:6, צְרוֹר נָקוּב "a bag with holes in it." Also *to thrust through* (with a spear), Hab. 3:14, נָקַבְתָּ רֹאשׁ פְּרָזָיו "thou didst thrust through the heads of their leaders." See the derived nouns.

(2) *to separate, to distinguish;* and hence *to declare distinctly, to specify, to call by name* (compare פָּרַשׁ No. 1, 2), Gen. 30:28, נָקְבָה שְׂכָרְךָ עָלָי "specify to me thy wages;" Isa. 62:2. Part. pass. נְקוּבִים *the named*, i. e. the chiefs, nobles of the people, as if it were אַנְשֵׁי שֵׁמוֹת Am. 6:1, opp. to the common people, בְּלִי שֵׁם Job 30:8 (compare 1 Ch. 12:31). Arab. نَقِيب a leader, commander, prince.

(3) *to curse* (prop. *to pierce*, like קָבַב to cut, to bore; metaph. to curse), e. g. the name of God, Lev. 24:11, 16, וּנְקֵב שֵׁם יְהוָה "he that curseth the name of Jehovah shall surely die" (from this place has arisen the superstitious idea of the Jews that it is forbidden *to pronounce* (No. 2) the name of Jehovah, see יְהוָה); Nu. 23:8, 25; Job 3:8; 5:3; Pro. 11:26.

NIPHAL pass. of No. 2, *to be called by name* (compare Arab. نُقِّبَ to name, *n* and *l* being interchanged), Num. 1:17, "these men אֲשֶׁר נִקְבוּ בְשֵׁמוֹת who were called by their names;" 1 Ch. 12:31; 16:41; 2 Ch. 28:15; 31:19.

From the primary signification of *hollowing out* is נֶקֶב socket for a gem, מַקֵּבָה a stone quarry; from the idea of *boring through* are נְקֵבָה, נֹקֶב, from that of *striking through* is מַקֶּבֶת a hammer.

נֶקֶב m.—(1) *a socket for setting a gem, pala gemmarum* (as rightly rendered by Jerome), so called from its *hollowness*, Ezek. 28:13. Compare חֹר. Others understand it to be *a pipe*, from the root נָקַב *to bore through*, like חָלִיל from the root חָלַל, but this is not suitable to the context. 5345

(2) *a cavern*, whence with the art. הַנֶּקֶב [*Nekeb*], pr. n. of a town in the tribe of Naphtali, Joshua 19:33. 5346

נְקֵבָה f. *a woman, a female* (a genitalium figura dicta); of persons, Gen. 1:27; 5:2; and of beasts, Genesis 6:19; Levit. 3:1, 6; 4:28, 32; 5:6; 12:5. Opp. to זָכָר a male. [Syr. Ch. id.] 5347

† נָקַד an unused root—(1) *to prick, to mark with points*, Ch. id.; whence נֻקְדָּא one who adds the points to a manuscript, Arab. نَقَّاد to pierce, as a serpent, but نَقَّط to mark with points.

(2) *to select, to separate* things which are of a better quality than the rest (which is done by marking with points); Arab. نَقَدَ. Hence נֹקֵד (not נֹקֵד, נֹקֵד see Kamûs, p. 424), a kind of sheep and goats deformed and short-legged, but highly prized for their hair and wool; נוֹקֵד a shepherd of such sheep. See below נְקֹד.

Hence (besides the pr. n. נְקֹדָא, נְקֹדָן)—

נְקֹד pr. n. pl. נְקֹדִים *marked with points*, or little spots, used of sheep and goats, Gen. 30:32, seqq.; 31:8, seq. 5348

נֹקֵד pr. i. q. Arab. نَقَّاد a shepherd of a kind of sheep which have excellent wool, called نَقَد; and hence in a wider sense, *a herdsman*, Am. 1:1; *a cattle-owner, owner of flocks*, 2 Ki. 3:4 (spoken of the king of Moab; like כֶּבֶשׂ from כָּבַשׂ, נֹקֵד from נָקַד). See Bochart, Hieros. t. i. p. 441. 5349

נְקֻדָּה f. *a point*, or *stud*, used of ornaments so formed, made of silver, Cant. 1:11. *5351

5350 נְקֻדִּים m.—(1) *crumbs* of bread, Josh. 9:5, 12. (2) *a kind of cakes*, 1 Ki. 14:3. LXX. κολλυρίς. Vulg. *crustula*.

5352 נָקָה TO BE PURE, Arab. id. نَقِيَ id.; Syriac to sprinkle water of purifying (prop. *to purge*), to offer a libation, to sacrifice, whence מִנְקֶה a sacrificial cup. In Kal only found, Jer. 49:19; where נְקֵה inf. pleon. is joined to the conjugation Niphal.

NIPHAL נִקָּה—(1) *to be pure*, metaph. *innocent*, followed by מִן to be void of any fault. Psa. 19:14; Nu. 5:31; followed by מִן of person, Jud. 15:3, נִקֵּיתִי מִפְּלִשְׁתִּים "I am free from blame towards the Philistines," i. e. if I attack the Philistines it is not my fault, but their own.

(2) *to be free from punishment, to be quit*, Ex. 21:19; Nu. 5:19; Pro. 6:29, לֹא תִנָּקֶה כָּל הַנֹּגֵעַ בָּהּ "whoever toucheth her shall not be unpunished;" 11:21.

(3) *to be clear, free*, from an oath, or obligation, Gen. 24:8, 41.

(4) *to be vacant, empty* (spoken of a city), i. e. laid waste (like the Arab. Conj. X); Isa. 3:26. Also used of men who are destroyed, extirpated, Zech. 5:3.

PIEL נִקָּה—(1) *to declare innocent, to absolve*, Job 9:28; followed by מִן Ps. 19:13; Job 10:14.

(2) *to leave unpunished, to pardon*, with an acc. of pers., Ex. 20:7; 1 Ki. 2:9; Jer. 30:11; 46:28; with an acc. of the crime. Joel 4:21, וְנִקֵּיתִי (better [but this is a conjecture] וְנִקַּמְתִּי LXX. ἐξιλάσεσθαι) דָּמָם לֹא נִקֵּיתִי "I will avenge their blood, and will not leave it unavenged." [But see Eng. Ver.] Absol. Ex. 34:7, "forgiving iniquity, and transgression, and sin, וְנַקֵּה לֹא יְנַקֶּה but will not always pardon;" Nu. 14:18; Nah. 1:3.

Derivatives, נְקִי, נְקִיא, נְקִיוֹן, מִנְקֶה.

5353 נְקֹדָא (*distinguished*," compare the root No. 2) [*Nekodah*], pr. n. m. Ezra 2:46, 60; Neh. 7:50, 62.

see 3947 נְקָה see לָקָה.

5354 נָקַט i. q. קוּט and קוּץ TO LOATHE any thing followed by בְּ. It occurs once in pret., Job 10:1. The future and the rest of the forms are taken from the root קוּט.

5355 נָקִי plur. נְקִיִּים adj.—(1) *pure*, metaph. *innocent, free from blame*, followed by מִן 2 Sa. 3:28. נְקִי כַפַּיִם of pure hands, i. q. innocent, Ps. 24:4; Exod. 23:7; Job 4:7; 9:23. דָּם נָקִי and יְדֵי נָקִי innocent blood, see דָּם.

(2) *clear, quit, free*, from incurring blame, from an obligation; followed by מִן Gen. 24:41; Nu. 32:22; from military service, Deu. 24:5; 1 Ki. 15:22.

5355 נְקִיא i. q. the preceding (with the addition of א), Joel 4:19, and Jon. 1:14 בְּרוּט אַף.

5356 נְקִיוֹן (from the root נָקָה) constr. נְקִיּוֹן m. *purity, cleanness*, as of the teeth, i. e. hunger, Amos 4:6; of the hands, i. e. innocence, Gen. 20:5; and without the gen. נְקִיּוֹם id.; Ps 26:6; 73:13.

5357 נְקִיק or נְקִיק always constr. Jerem. 13:4, נְקִיק סְלָעִים *fissure, cleft of a rock*, plur. נְקִיקֵי סְלָעִים Isa. 7:19; Jer. 16:16; from the root נָקַק which see.

5358 נָקַם inf. נְקֹם, fut. יִקֹּם TO REVENGE, TO TAKE VENGEANCE (Arab. نَقَمَ to be angry, to rebuke, to punish; Conj. VIII. to inflict a penalty, to take vengeance. The primary idea is that of breathing forcibly; compare the kindred נָחַם). It stands—(a) absol. Levit. 19:18.—(b) with an acc. of that which, or the person whom one avenges, Deut. 32:43; also followed by עַל Ps. 99:8. In the same sense, Levit. 26:25, חֶרֶב נֹקֶמֶת נְקַם בְּרִית "a sword which avenges the covenant." Jer. 51:36 [Piel], "I will avenge thy vengeance," i. e. thee.—(c) followed by מִן of him from whom vengeance of any thing is sought to be taken, 1 Sam. 24:13; followed by מֵאֵת Num. 31:2; מִיַּד 2 Ki. 9:7 [Piel]; לְ Nah. 1:2; Ezr. 25:12; acc. Josh. 10:13. The two constructions, let. *a, b*, are found together in the following instances: 1 Sam. loc. cit., יְנָקְמֵנִי יְהוָה מִמֶּנִּי "Jehovah has avenged me of thee." Numb. 31:2, נְקֹם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים.

NIPHAL, *to avenge oneself.* Ezr. 25:15, יִנָּקְמוּ נָקָם: followed by בְּ of the person on whom vengeance is sought to be taken, Jud. 15:7; 1 Sam. 18:25; followed by מִן both of what vengeance is taken for, and also of the person from whom it is sought. מִן Isa. 1:24; Jer. 15:15; Jud. 16:28.

PIEL, i. q. Kal, 2 Ki. 9:7, וְנִקַּמְתִּי דְּמֵי עַבְדֵי הַנְּבִיאִים מִיַּד אִיזֶבֶל ... "I will avenge the blood of my servants, the prophets...from Jezebel," Jer. 51:36; followed by בְּ Ezr. 25:12 (at the end).

HOPHAL, fut. יָקַם *to be avenged.* Gen. 4:15, 24, "whosoever slayeth Cain he shall be avenged seven-fold," Exod. 21:21.

HITHPAEL,—(1) *to avenge oneself*, as Niph., Jer. 5:9, 29; 9:8.

(2) part. מִתְנַקֵּם *desirous of vengeance*, Psalm 8:3; 44:17. Hence—

נָקָם m. and נְקָמָה, with suff. נִקְמָתִי, plur. נְקָמוֹת f. 5359, 5360

—(1) *vengeance, revenge*, Deut. 32:35. Followed by a נְקָמַת יי the vengeance which Jehovah takes, Jer. 50:15; elsewhere objectively, as נְקָמַת עַם vengeance for slaughter, Psa. 79:10; Jer. 50:28, נִקְמַת הֵיכָלוֹ "vengeance for his temple;" compare Jer. 51:36. To take vengeance on any one is לְ הִשִּׁיב נְקָם Deut. 32:41, 43; נָקַם נ Isa. 47:3; followed by מִן Jer. 20:10; עֲשָׂה נְקָמוֹת בְּ Psa. 149:7; Ezg. 25:17; followed by אֵת Mic. 5:14; נָתַן נְקָמָתוֹ בְּ Ezg. 25:14; Num. 31:3. On the other hand לְ נָתַן נְקָמוֹת Psalm 18:48; and עָשָׂה נְקָמוֹת לְעִם, בְּ Jud. 11:36; to give or do vengeance for any one, so as to satisfy him.

(2) *the desire of vengeance*, Lam. 3:60. עֲשָׂה בִּנְקָמָה to act with the desire of vengeance, Ezg. 25:15.

5361 **נָקַע** i. q. יָצַע (whence the future is formed) TO BE TORN FROM; metaph. TO BE ALIENATED FROM, Ezg. 23:18, 22, 28. Only occurring in pret. (Æthiop. ነቀዐ፡ to be cleft, broken).

5362 **נֶקֶף**—(1) i. q. Chal. נְקַף and Arab. نَقَبَ TO CUT, TO STRIKE (kindred to the verb נָגַף; Æth. ነቀሐ፡ to touch). See Piel.

(2) *to fasten together*, as by nails, *to join together*; Germ. zusammenfügen (Syr. Aph. to join on to; Pe. to cleave, to cleave together); specially used of something with a clasp which, returning back to itself, forms a circle (compare נוֶֹף border, bracelet). Hence—

(3) *to go in a circle*. Isa. 29:1, יוֹסִפוּ נָקֵפוּ חַג "let the feasts go their round," i. e. when the circle of the yearly feasts is ended, after the space of a year. [Qu. is this the import of the phrase?]

PIEL נִקֵּף.—(1) *to cut down*, e. g. wood, Isa. 10:34.

(2) i. q. גָּרַע *to destroy*, Job 19:26, "after they shall have destroyed my skin, (i. e. after my skin shall be destroyed, compare Lehrg. p. 798), this," sc. shall be, shall come to pass; namely, what had been spoken of before, verse 25, the advent of God.

HITPIL.—(1) i. q. Kal No. 3, *to go in a circle*, Job 1:5, כִּי הָקִפוּ יְמֵי הַמִּשְׁתֶּה "after the days of their feasting had gone about," the circle of their mutual feastings being ended. The following is elliptical, Lev. 19:27, לֹא תַקִּפוּ פְּאַת רֹאשְׁכֶם "ye shall not go in circle (in shaving) the outer part of the head," i. e. the ends of your hair. Symm. οὐ περιξυρήσετε κύκλῳ τὴν πρόσοψιν τῆς κεφαλῆς ὑμῶν. This appears to refer to the Arabs, who used to cut off the hair all round the head, but left that in the middle untouched (Herod. iii. 8; iv. 175). Inf. absol.

תָּקוֹף Jos. 6:3, and תָּקֵף verse 11, in going round; adv. *round about*.

(2) *to surround*, followed by an acc. 1 Ki. 7:24; Ps. 22:17; עַל 2 Ki. 6:14; Ps. 17:9; 88:18; followed by an acc. of thing and עַל of pers. Job 19:6, קִעְוְתַנִי "I am a pregnant construction, "he has cast me into his net, and has surrounded me with it." Metaph. Lam. 3:5.—Hence—

נֶקֶף m. *a shaking off of olives*, Isa. 17:6; 24: 13 (Ch. עִטּוּף id.), and— 5363

נַקְפָּה *f. a rope*, bound round a female slave or captive for a girdle. LXX. σχοινίον. Vulg. *funiculus*. Luther, Iefes d. i. fchlechtes Gebind Isa. 3:24. 5364

נקק an unused root (as to a trace of it in the Samaritan language, see Anecdott. Or. p. 88), i. q. נָקַב and נָקַר: hence נֵקֶק a fissure of a rock.

נָקַר fut. יִנְקֹר TO BORE, TO PIERCE, especially used of boring out any one's eye, 1 Sam. 11:2; Prov. 30:17, "the ravens of the valley shall pick it (the eye) out;" Num. 16:14; Jud. 16:21 [Both Piel.]—(Arab. id.; Æth. ነቀረ፡ to be blind of one eye, ነቅዐ፡ to pull out.) 5365

PIEL id. Job 30:17, לֵילוֹת עַצְמַי יְנֻקָּר "the night pierces my bones," i. e. by night my bones are, as it were, pierced with pain; compare Job 3:3.

PUAL, *to be dug out*, Isaiah 51:1, "the quarry (whence) הֻקַּרְתֶּם ye were digged;" metaph. used of the ancestors of a nation. Hence—

נְקָרָה or **נִקְרָה** always constr. נִקְרַת הַצּוּר Ex. 33: 22, *fissure, cleft of a rock*. Plur. נְקָרוֹת הַצֻּרִים Isa. 2:21. 5366

נָקַשׁ i. q. יָקַשׁ (*yakash*) and קשׁ TO LAY SNARES, Ps. 9:17, בְּפֹעַל כַּפָּיו נוֹקֵשׁ רָשָׁע "with the work of his own hands the wicked lays snares," sc. for himself. [In Thes. intrans.; and the rendering given to this passage is, "the wicked is snared in the work of his own hands."] 5367

NIPHAL, *to be snared, caught*, Deut. 12:30.

PIEL i. q. Kal, absol. Ps. 38:13; followed by לְ *to lay snares* for any one, Ps. 109:11, יְנֹקְשׁוּ נוֹקְשׁ לְכָל אֲשֶׁר לוֹ "let the extortioner lay a snare for all that he hath," i. e. take away all his goods.

HITHPAEL, *to lay a snare* for any one, followed by בְּ 1 Sam. 28:9.

נְקַשׁ Ch. *to smite, or strike*, Dan. 5:6, "and his knees וְרֶגֶא לֶגֶא נְקַשָׁן smote together." (Syr. id.; also 5368

used of the teeth chattering from fear, Arab. نَقَسَ to strike, e. g. a bell.)

5368a; see 5215 & 5216 **נֵר** (from the root נגר to shine).

(1) *a lamp, a candle*, Zeph. 1:12; often used of the lamps of the holy candlestick (מְנוֹרָה), Exod. 25:37; 35:14; 37:23; 39:37; once of the candlestick itself, 1 Sa. 3:3. It is figuratively applied in various ways—(*a*) to happiness (compare אוֹר letter *e*), however the idea of a light is still retained, e. g. Prov. 13:9, נֵר רְשָׁעִים יִדְעָךְ "the lamp of the wicked shall be put out," i. e. they grope in darkness; Prov. 20:20; 31:18; Psa. 18:29, "thou wilt light my lamp," i. e. cause my affairs to prosper; Job 29:3. —(*b*) to glory. So 2 Sam. 21:17, where David is called the *lamp of Israel*. (The same figure is used in Syriac and Arabic, e. g. see Barhebræus, Assemanni, ii. p. 266.)—The proper signification is retained Prov. 20:27, "the lamp of the Lord (lighted by him) is the soul of a man who explores the recesses of the breast."

5369 (2) [*Ner*], pr. n. of the grandfather of Saul, 1 Sa. 14:50, 51; 26:5; 1 Ch. 8:33.

see 5368a **נֵר** Prov. 21:4 i. q. נֵר a lamp.

† **נָרַג**—(1) i. q. סָרַג, which see, to roll oneself quickly.

(2) *to speak fast*; whence נִרְגֵּן. [See Thes.]

5370 **נֶרְגַל** 2 Ki. 17:30, [*Nergal*], pr. n. of an idol of the Cuthites. If a conjecture be made as to its etymology, I should suppose נֶרְגַל to come from the noun נֵרֶב Anerges, or Mars (the planet), and לְ as a diminutive addition (see p. CCCCXXI; comp. the excellent observations on the use of diminutives in divine names, in James Grimm's Deutsche Grammatik iii. p. 664, 65). [See also. Thes.] By the Babylonians the same appears to have been called מְרֹאדַךְ. Hence—

5371 **נֶרְגַל שַׂר אֶצֶר** ("prince of Mars," i. e. the prince whom Mars favours), [*Nergal-sharetser*], pr. n.—(1) of a general of Nebuchadnezzar, Jer. 39:3.

(2) of an arch-magian of the same king, ib. verse 13. This is the same name as *Neriglissar*.

5372 **נַרְגָּן** m. *a chatterer, garrulous person*; hence *a whisperer, calumniator*, Prov. 16:28; 18:8; 26:20, 22; from the root נָרַג.

5373 **נֵרְד** m. with suff. נִרְדִּי, plur. נְרָדִים, *nard*, Indian spikenard; Sanscr. *narda*; Cant. 1:12; 4:13, 14. See Celsii Hierobot. tom. ii. p. 1, seqq.; Jones, On the Spikenard of the Ancients, in Asiatic Researches, vol. v.

נְרִיָּה [and יהו] ("lamp of Jehovah"), [*Neriah*], pr. n. m. Jer. 32:12; 36:4; 51:59. 5374

נָשָׂא fut. יִשָּׂא, inf. absol. נָשׂוֹא Jer. 10:5; Hosea 1:6; const. נְשׂוֹא Isa. 1:14; שְׂאֵת Ps. 89:10; with suff. נְשָׂאַנִי Psal. 28:2; but far more frequently שְׂאֵת with pref. כִּשְׂאֵת Exod. 27:7, and לְשֵׂאת (very often), with suff. לְשֵׂאתִי, לְשָׂאתוֹ, imp. נְשָׂא (once נְשָׂה Psa. 4:7), and שָׂא Gen. 27:3; Num. 3:40; part. pass. נָשׂוּא (once נְשׂוּי like quiescents לה Ps. 32:1.) 5375

(1) TO TAKE UP, TO LIFT UP. (With this correspond Æth. ነሠአ፡ to take, to receive; see No. 3, and Arab. نَشَأَ to be exalted, to grow, to increase; but other roots are used to express the idea of raising up, bearing, taking, as رَفَعَ, حَمَلَ.) Gen. 7:17, "the waters increased and bore up the ark." Gen. 29:1, "and Jacob lifted up his feet and went," etc. נָשָׂא עָם to lift up, i. e. to set up a banner, Jer. 4:6; 50:2; 51:12, 27. Followed by עַל to place upon any one, Gen. 31:17; נָשָׂא עָלָיו מִטָּה to lay sin upon oneself (i. e. to contract it), Lev. 22:9; followed by בְּ 2 Ch. 6:22. Intrans. to lift up oneself, Psa. 89:10; Nah. 1:5.—Specially the following expressions should be remarked—(*a*) נָשָׂא יָד (and נָשָׂא בְּ) *to lift up the hand*, in swearing, Deut. 32:40 (compare יָרֵם יָד Gen. 14:22; Dan. 12:7; and Virg. Æn. xii. 195); hence *to swear*, followed by a dative of pers. and the gerund of a verb, Exe. 20:6, נִשְׁבַּעְתִּי לָהֶם לְהוֹצִיאָם Exe. 47:14; Ex. 6:8; No. 14:30; Ps. 106:26; Neh. 9:15. In other places it is for the purpose of doing violence, 2 Sa. 20:21 (followed by בְּ), to punish, Ps. 10:12; to pray and adore, Psa. 28:2; 63:5; 134:2 (compare Lam. 3:41); as beckoning, Isa. 13:2; 49: 22.

(*b*) נָשָׂא רֹאשׁ *to lift up one's head*—(*a*) used of one who is cheerful and merry, Job 10:15; Zech. 2:4.—(*β*) of one who increases in wealth, becomes mighty (compare the Lat. *caput extollere in civitate*), Jud. 8:28; Psal. 83:3; but—(*γ*) נָשָׂא רֹאשׁ בְּ מִצְוָה *to lift up the head of any one from prison*, i. q. to cause him to go up out of a prison (which used to be under ground), to bring out of it, 2 Ki. 25:27; and without the words מִבֵּית Gen. 40:13, 20. For another meaning of this phrase, see No. 2, letter *d*.

(*c*) נָשָׂא פָּנִים *to lift up one's own countenance*, used of a person of conscious rectitude, cheerful and full of confidence, Job 11:15. Elliptically, Gen. 4:7, "if thou hast done well שְׂאֵת (there will be) lifting up

(sc. of countenance);" i. e. thou mayest go with a cheerful countenance. Opp. to שָׁפַל פָּנִים ver. 5, 6. Followed by אֶל *to look upon*, towards any thing, 2 Ki. 9:32; metaph. to place confidence in any person or thing, Job 22:26; 2 Sam. 2:22; also used of God as beholding men with kindness, Nu. 6:26.

(*d*) נָשָׂא עֵינַיִם *to lift up the eyes*, with the verbosity which in such cases is used in Hebrew (compare, to lift up the feet, Gen. 29:1; to lift up the voice, letter *e*, and under the verb שָׂאַל), often put before verbs of beholding, or seeing, as Gen. 13:10, "he lifted up his eyes and saw;" Gen. 13:14; 18:2; 31:10; 33:1, 5; 43:29; followed by אֶל and לְ *to lift up the eyes on*, to cast the eyes upon any person or thing; i. e. in love or desire, Gen. 39:7; Ps. 121:1; figuratively used of longing towards God, and confidence in him, Ps. 123:1; in an idel, Ezek. 18:12; 23:27; Deu. 4:19. Compare letter *g*.

(*e*) נָשָׂא קוֹל *to lift up the voice*, pleonast. (comp. letter *d*) before verbs of weeping, bewailing, Genesis 27:38; 29:11; Jud. 2:4; 1 Sam. 24:17; 30:4; of crying out, Jud. 9:7; of rejoicing, Isa. 24:14; also without the word קוֹל (Germ. anheben). Num. 14:1, וַתִּשָּׂא כָל הָעֵדָה...וַתִּבְכּוּ "the whole assembly lifted up (their voice)... and wept." Isa. 3:7, and even absol. in the sense of *crying out*, and *rejoicing*. Job 21:12, "they lift up the voice (i. e. they rejoice, they sing) to the sound of the timbrel and harp;" Isa. 42:2, לֹא יִשָּׂא "he shall not lift up" the voice, i. e. he shall not cry with a loud voice, i. q. לֹא יִצְעַק. Compare נְשִׂיאָה No. 5. Hence—

(*f*) *to lift up, to take up* any thing *with the voice*, as a song, Nu. 23:7; Job 27:1; prayers, Isa. 37:4; reproaches, Ps. 15:3; the name of God, Ex. 20:7; a false report, Ex. 23:1.

(*g*) נָשָׂא נֶפֶשׁ אֶל *to lift up the soul to* anything, i. e. to wish for, to desire something (Arab. ellipt. رَحَلَ إِلَى شَيْءٍ Deu. 24:15; Hos. 4:8; Prov. 19:18; followed by לְ Ps. 24:4; especially יְהוָה אֶל i. e. anxiously to long for the aid of God, Ps. 25:1; 86:4; 143:8.

(*h*) נָשָׂא לִבִּי לְשָׁאֲתִי "my heart has lifted me up," —(*α*) i. e. it incites me to something, i. e. I am ready and prepared to do something, Ex. 35:21, 26; 36:2. The same expression is used—(*β*) of pride. 2 Ki. 14:10, נִשָּׂא לִבְּךָ " thy heart has lifted thee up," i. e. thou liftest up thyself, thou art proud.

(*i*) *to lift up* in a balance, i. e. to weigh, Job 6:2. Comp. Lat. *pendo* and Heb. מָלַל.

(2) *to bear, to carry* (very frequently found), as an infant in the arms, Isa. 46:4; garments, 1 Sa. 2:28; 14:3; fruit, as a tree, Exe. 17:8; Joel 2:22; Job 40:20; produce, as a field, Ps. 72:3, etc. Gen. 13:6, לֹא נָשְׂאָה אֹתָם הָאָרֶץ לָשֶׁבֶת יַחְדָּו "and the land did not bear (i. e. contain) them, that they might live together;" (but compare Job 21:3). Specially—(*α*) i. q. *to endure*, Isa. 1:14; Mic. 7:9; Prov. 30:21; Ps. 55.13. Hence *to suffer, to bear with*. Job 21:3, שְׂאוּנִי וְאֲנֹכִי אֲדַבֵּרָה "bear with me, and I will speak." Followed by בְּ partitive, to bear a part of any thing. Job 7:13, יִשָּׂא מִשְׂכָּבִי "my couch will bear part of my grief" (*mein Bette trägt mir meinen Kummer ertragen helfen, trägt mit Noth tragen*).

(*b*) נָשָׂא עָוֹן *to bear any one's sin*, i. e. to receive the punishment of sin upon oneself, Isaiah 53:12. נְשׂוֹא עָוֹן id., Exe. 18:19, 20. נָשָׂא עָוֹנוֹ וְחַטָּאתוֹ to bear the punishment of one's own sin, Levit. 5:1, 17; 17:16; 20:19; 24:15; Numb. 5:31; 9:13; 14:34; 30:16; and so נָשָׂא גְּמוּלוֹ to bear the penalty of one's whoredom, Nu. 14:33; Exe. 23:35. Absol. *to bear punishment*. Job 34:31, נְשָׂאתִי לֹא אֶחְבֹּל "I have borne (punishment), I will offend no more." For another use of the phrase, see letter *e*.

(*c*) *to bear* to any one, *to bring* (bringen). Ex. 10:13; 1 Ki. 10:11; 18:12; 2 Ki. 2:16; 4:19, and—(*d*) *to carry away* (*wegnehmen*). Dan. 1:16; Exe. 29:19; Mic. 2:2; 2 Sa. 5:21; i. q. *to take* any one *away* from life, *to destroy*, Job 32:22. נָשָׂא רֹאשׁ קְטֹל מ׳ take away the head from any one, to deprive of his head, Genesis 40:19, where allusion is made to a similar phrase, as to which see above No. 1, *b*, γ.

(*e*) נָשָׂא עָוֹן מ׳ to take away any one's sin, i. e.—(*α*) *to expiate*, make atonement for sin (as a priest), Lev. 10:17.—(*β*) *to pardon* sin, Ps. 32:5; 85:3; Job 7:21; Gen. 50:17. Followed by a dat. of pers., Gen. 18:24, 26; Nu. 14:19; Isa. 2:9; Hos. 1:6. Part. pass. נְשׂוּי whose sin is forgiven, Isa. 33:24; and נְשׂוּי קְטֹל id., Ps. 32:1. From the sense of taking away comes—

(3) *to take, to receive, to take hold of*, Genesis 27:3; "take now thy weapons...and go." Genesis 45:19, "take your father, and come;" (comp. Gr. λαμβάνω, and the observations on לָקַח). Specially—

(*a*) נָשָׂא אִשָּׁה to take, i. e. to marry, a wife, in the later writers for לָקַח אִשָּׁה 2 Ch. 11:21; 13:21; Ezr. 10:44; hence ellipt. Ezr. 9:2, " they took (wives) of their daughters for themselves and for their sons." Ezr. 9:12; Neh. 13:25; 2 Ch. 24:3.

(*b*) נָשָׂא פְּנֵי מ׳ *to accept the person of any one*, a phrase properly applicable to a king or judge, who receives those who come to salute him, and who bring gifts, and favours their cause (see especially Job 13:10). Opp. to הִשְׁכִּיר פָּנִים not to accept persons. Hence—(*α*) in a good sense, *to receive* any one's *prayer*, *to be favourable to it*, *to have respect*

to him as a petitioner, Genesis 19:21; 32:21; Job 42:8; Lam. 4:16; Mal. 1:8, 9; Proverbs 6:35, לֹא יִשָּׂא מִפֹּן לְכֹפֶר "he regardeth no ransom." Part. pass. נְשׂוּא פָּנִים a man who is respected, who has much authority (pr. to whom no one denies a request or entreaty). 2 Ki. 5:1; Job 22:8; Isa. 3:3; 9:14 —(*β*) in a bad sense, *to be partial* (spoken of a judge), Levit. 19:15; Deut. 10:17; Ps. 82:2; Job 13:8, 10; 32:21; 34:19; Prov. 18:5. Mal. 2:9, נְשׂוּאִים פָּנִים בַּתּוֹרָה " partial in (enforcing) the law," compare נָכְרִי, חִבְרִי, and in N. T. πρόσωπον λαμβάνειν.

(*c*) נָשָׂא רֹאשׁ *to take the sum* (*die Summe aufnehmen*), the number of anything, *to number*, Exod. 30:12; Num. 1:2, 49; נְשׂוּא סְכוּם id. Num. 3:40.

NIPHAL, נִשָּׂא—(1) *to lift up oneself, to be elevated*, Exe. 1:19—21; Ps. 94:2; Isa. 40:4; 52:13. Part. נִשָּׂא *lifted up, high*, Isa. 2:2, 12; 6:1; 30:25; 57:7.

(2) *to be carried*, Ex. 25:28; Isa. 49:22; *to be carried away*, 2 Ki. 20:17.

PIEL, נִשֵּׂא and נִשֵּׂא—(1) *to lift up, to exalt*, 2 Sam. 5:12; נִשֵּׂא קוֹל i. q. Kal No. 1, let. *g*; to desire anything greatly, Jer. 22:27; 44:14.

(2) *to help, to aid*, Esth. 9:3; Ps. 28:9; especially by gifts, 1 Ki. 9:11; Ezr. 1:4; 8:36. Hence—

(3) *to offer gifts*; followed by לְ 2 Sam. 19:43.

(4) *to take away*, Am. 4:2.

HIPHIL, הִנְשִׂיא—(1) causat. of Kal No. 2, *b*, *to cause* some one *to bear* guilt, i. e. to bear the punishment of his sin, Lev. 22:16.

(2) followed by אֶל *to put upon, to apply* something to any thing, e. g. a rope, 2 Sam. 17:13.

HITHPAEL, הִתְנַשֵּׂא and הִתְנַשֵּׂא—(1) *to be lifted up, to be exalted*; followed by לְ over anything, 1 Ch. 29:11.

(2) *to lift up oneself*, i. e.—(*α*) to stand up in strength, Num. 16:3; 23:24; 24:7; 1 Ki. 1:5;—(*b*) *to be proud*, Exe. 17:14; Prov. 30:32; followed by לְ to exalt oneself above, Num. 16:3; Ezek. 29:15.

Derivatives נְשִׂיאָה, נְשִׂיאוּת, נְשׂוּאָה, מַשָּׂא, מַשָּׂאת, מַשָּׂאָה, נְשִׂיא, נְשִׂיאִים, נְשִׂיאוּת, נְשׂוּאִים, נְשִׂיאוּת, נְשׂוּאוֹת, נְשִׂיאוּת, נְשׂוּאוֹת, נְשִׂיאוּת, נְשׂוּאוֹת

Syr. ܐܰܫܬܰܥ error. [In Thes. perhaps *to remove*, i. q. נָסַע.]

Hiphil, הִשִּׁיא *to lead into error, to cause to go astray*, whence—(1) *to deceive, to impose* on any one, followed by a dat. 2 Kings 18:29; Jer. 4:10; 29:8; acc. 2 Ch. 32:15; 2 Kings 19:10; Jer. 37:9, אַל־תַּנְשִׂאוּ נַפְשׁוֹתֵיכֶם "deceive not yourselves." Followed by עַל in a pregnant sense, Ps. 55:16 יָשֵׁי, "let death deceive (and rush) on them," i. e. let death surprise them contrary to expectation.

(2) *to seduce, to corrupt*, Genesis 3:13; Jer. 49:16.

Niphal, *to be deceived*, Isa. 19:13. [Derivative מַשְׁאוֹן.]

5378 II. נָשָׁא i. q. נָקַשׁ No. II. 2, *to lend*, followed by ב Neb. 5:7; whence נֹשֶׁא בּוֹ Isa. 24:2, and מֻשָּׁא 1 Sa. 22:2, *a creditor*.

Hiphil, *to exact* what has been lent, spoken of a creditor; followed by ב of pers. Ps. 89:23.

Derivative nouns, מַשָּׁא, מַשָּׂא.

5380 נָשַׁב to blow, followed by ב *to blow upon* (as the wind), Isa. 40:7. (An onomatop. verb, like the cogn. נָפַח, נָסַם and נָשַׁף, which see).

Hiphil—(1) *to cause* (the wind) *to blow*, Ps. 147: 18.

(2) *to drive away by blowing*, Gen. 15:11.

5382 I. נָשָׁה to forget a thing, Lam. 3:17; a person, i. e. *to desert, to neglect* him, Jeremiah 23:39. (Arab. نَسِيَ. Æth. quadril. ንስሐ፡: with the insertion of ח id.)

Niphal, *to be forgotten*, Isaiah 44:21, לֹא תִנָּשֵׁנִי "thou shalt not be forgotten by me," for תִּנָּשֶׁה לִּי. Kimchi, תִּנָּשֶׁה שֶׁמִּנִּי. But the Targ. and Yarchi would make Niphal to be the same as Kal, and thus would render "lest thou shouldest forget me;" had this been the meaning it would probably have been אַל תִּ, not לֹא.

Piel, *to cause to forget*, followed by two acc., Gen. 41:51.

Hithpiel, הִתְנַשָּׁה i. q. Piel, Job 39:17, "God has made it (the ostrich) to forget wisdom." Job 11:6, "know rather that God has caused to forget for thee a part of thy iniquity," i. e. has remitted to thee part of thy iniquity.

Derivative נִשְׁיָה, and the pr. n. יִשְׁיָה, מְנַשֶּׁה.

5383 II. נָשָׁה—(1) to borrow (also written מָשָׁה, see that root No. II. It appears to be of the same origin as נָשָׂא, so that it is properly, *to take, receive*). Const. absol. Jer. 15:10; Isa. 24:2.

(2) *to lend to* any one, בְּנֶשֶׁךְ וְתַרְבִּית.—(*a*) followed by ב of pers. (see ב A, No. 4), Jer. 15:10, לֹא נָשִׁיתִי וְלֹא נָשׁוּ בִי "I have not borrowed, nor have they lent anything to me." Isa. 24:2, כַּנֹּשֶׁה כַּנֹּשֶׁא בּוֹ "as with the debtor, so with the creditor." Deu. 24:11; Neh. 5:10. Part. נֹשֶׁה *creditor*, 2 Ki. 4:1; Psal. 109:11.—(*b*) followed by ב of price, i.e. usury, or interest. Neh. 5:11, "the hundredths of money, אֲשֶׁר אַתֶּם נֹשִׁים בָּהֶם (me[ôt]) ye have lent at interest;" i. e. which ye demand from your debtors. Part. נֹשֶׁה *an usurer*, Ex. 22:24.

Hiphil, i. q. Kal No. 2, followed by ב of pers. *to lend to any one*, Deu. 15:2; 24:10.

Derivatives, מַשָּׁה, and שֶׁה.

נָשָׁה m. Gen. 32:33, i. q. Arab. نَسَا *a nerve* or tendon passing through the thigh and leg to the ancles, *nervus ischiaticus*. The derivation is unknown. [Referred to נָשָׁה I. in Thes.] 5384

נָשִׁי m. *a debt*, 2 Ki. 4:7. 5386

נְשִׁיָּה f. *forgetfulness*, Ps. 88:13, from the root נָשָׁה No. I. 5388

נָשִׁים pl. f. *women*, see the sing. אִשָּׁה. see 802

נְשִׁיקָה f. (from the root נָשַׁק), *a kiss*, Cant. 1:2; Pro. 27:6. 5390

נָשַׁךְ fut. יִשֹּׁךְ Ecc. 10:11, and יִשֹּׁךְ Prov. 23:32, to bite, as a serpent, Gen. 49:17; Nu. 21:6, seq. [Piel]; as a man, Mic. 3:5 (Æth. ነሐከ፡ id.; Syriac transp. ܢܟܰܫ); metaph.—(*a*) *to vex, to oppress*, Hab. 2:7.—(*b*) *to lend on usury*, Deut. 23:20; since not only lending on usury, but even receiving interest was supposed to mark a sordid person and an oppressor of the weak (comp. Aram. נְכַשׁ, נְגַשׁ to bite; whence נִגְּשָׁא usury; Arab. قَرَضَ to gnaw; Conj. III. to lend on usury; Gr. *δάκνεσθαι ὑπὸ τῶν χρεῶν*, Arist. Nub. i. 12; Lat. *usura vorax*, Lucan, i. 171). 5391

Piel, i. q. Kal, *to bite*, Nu. 21:6; Jer. 8:17.

Hiphil, הִשִּׁיךְ *to take usury of any one*, followed by a dat. of pers. Deu. 23:21. Hence—

נֶשֶׁךְ m. *interest, usury*, Psal. 15:5; Eze. 18:8, 13. שׂוּם נֶשֶׁךְ עַל to take usury of any one, Ex. 22:24. 5392

נִשְׁכָּה, elsewhere לִשְׁכָּה which see; *a chamber, a cell* in the courts of the temple, Neh. 3:30; 12:44; 13:7. The derivation is not clear. Some consider 5393

* For 5379 see p. 569.
** For 5381 see p. 569.
*** For 5385 see p. 569.
**** For 5387 see p. 569.
***** For 5389 see Strong & 606.

it to be transposed for מִשְׁכָּנָה a dwelling; I should rather regard it as the Pers. نِشَا a seat, dwelling, from نِشَستَن to sit down. As such a chamber was called in Greek λέσχη, it might easily be supposed that לִשְׁכָּה was taken from that word; but a word of Greek origin in the book of Samuel (1 Sam. 9:22) could hardly be admitted.

5394 נָשַׁל fut. יִשֹּׁל (intrans. No. 3)—(1) trans. to draw out, to put off (Arab. نَسَلَ, نَشَلَ; comp. the kindred words חָלַץ, שָׁלָה, זָלַל), as a shoe, Exod. 3:5; Josh. 5:15; *to cast out* (as a people from a land), Deu. 7:1, 22.

(2) *to slip off*. Deut. 19:5, וְנָשַׁל הַבַּרְזֶל מִן־הָעֵץ "and (if) the head should slip from the handle."

(3) *to fall off, to drop down*, used of olives, Deu. 28:40 (fut. A).

["Prel. i. q. Kal No. 1, *to drive out* a people from a land, followed by מִן 2 Ki. 16:6."]

5395 נָשַׁם fut. אִשֹּׁם to pant, used of a woman in child-birth, Isa. 42:14. Kindred roots are נָשַׁף, נָשַׁשׁ, transp. שָׁנַס; compare Arab. نَفَسَ to pant; also, to bring forth, to bear. (Elsewhere fut. יִשֹּׁם belongs to the root שׂוּם.)

Hence חַנְשָׁמֶת, and—

•5397 נְשָׁמָה f.—(1) *breath, spirit*—(*a*) the Spirit of God imparting life and wisdom, i. q. רוּחַ אֱלֹהִים; Job 32:8; 33:4; compare 26:4.—(*b*) the spirit of man, *soul*, ψυχή (comp. נֶפֶשׁ No. 2), Gen. 2:7; Job 27:3. Meton. (that which has breath), *a living creature, animans*, i. q. נֶפֶשׁ No. 3, Deut. 20:16; Josh. 10:40. Once used for *the mind*, Pro. 20:27.

(2) *the panting* of those who are angry, used of the anger of God, Isa. 30:33; Ps. 18:16

5396 נִשְׁמְתָא Chald. *breath, life*, Dan. 5:23.

5398 נִשַּׁךְ to blow (comp. נָשַׁם), Ex. 15:10; followed by ב *to blow upon*, Is. 40:24. Hence נְשׁוּף and—

5399 נֶשֶׁף m. suff. נִשְׁפִּי—(1) *the evening twilight*, when a colder gale blows (רוּחַ הַיּוֹם Gen. 3:8), Job 24:15; Pro. 7:9; 2 Ki. 7:5, 7; Jer. 13:16; whence *darkness, night*, Isa. 5:11; 21:4; 59:10. (LXX. σκότος, Job 24:15; Pro. 7:9).

(2) *the morning twilight*, Job 7:4; 1 Sam. 30:17.

5401 נָשַׁק fut. יִשֹּׁק 1 Ki. 19:20, and intrans. יִשַּׁק Gen. 41:40 (see No. 1)—(1) pr. i. q. Arab. نَسَقَ to join (see Hiph.), to arrange, to put in order, Hebr. fut. A intrans. *to dispose, to adjust oneself*. Gen. 41:40, עַל־פִּיךָ יִשַּׁק כָּל־עַמִּי "according to thy word shall all my people dispose themselves;" as it has been well rendered by LXX., Onk., Vulg., Saad. Commonly taken from signif. No. 3, "on thy mouth shall all my people kiss," i. e. they shall declare their fidelity, and submission; but it can hardly be maintained, that such a ceremony was used to shew submission to the minister of the king in the exercise of his functions. [But it would be just as hard to maintain the contrary position: such a ceremony *may* have been used, and this *may* be the meaning of the passage.]

(2) *to arm oneself* [in Thes. this signification is made a separate root, and the meaning assigned is not, *to arm oneself*, but *to draw a bow*] (whence נֶשֶׁק). 2 Chron. 17:17, נֹשְׂקֵי קֶשֶׁת "those armed with bows." Ps. 78:9, נוֹשְׁקֵי רוֹמֵי קָשֶׁת prop. "the armed of the archers," i. e. armed archers.

(3) *to kiss* (to join mouth to mouth), followed by a dat., Gen. 27:26; 2 Sa. 15:5; acc., Cant. 1:2; 1 Sam. 20:41. Poet. used, Ps. 85:11, צֶדֶק וְשָׁלוֹם נָשָׁקוּ "righteousness and peace have kissed each other" (in the other member there is, *have met together*), i. e. are mutually connected, joined together, peace follows upon righteousness. Further, *to kiss idols*, is a term applied to those who worship them (which was done by kissing the hand to them, see Job 31:27, and Plin. xxviii. 2), 1 Ki. 19:18; Hos. 13:2.

Piel, i. q. Kal No. 3, *to kiss*, Gen. 31:28, used of the kiss by which the vanquished promise fidelity and submission to the conqueror, Ps. 2:12. [The Lord Jesus Christ is here spoken of.]

Hiphil, id. Exe. 3:13, "the wings of the living creatures שִׁישְׁקוֹת אִשָּׁה אֶל אֲחוֹתָהּ which kissed each other," i. e. one of which touched the other; i. q. חִבְּרוֹת אִשָּׁה אֶל אֲחוֹתָהּ Exe. 1:9. Compare Ps. 85:11.

Derivatives נְשִׁיקָה and—

נֶשֶׁק & נָשֶׁק masc.—(1) *arma, weapons*, 1 Ki. 10:25; Exe. 39:9, 10; Pa. 140:8, גֶּשֶׁם נָשֶׁק "in the day of arms," i. e. of battle. 5402

(2) *an armoury*, Neh. 3:19 (comp. 1 Ki. 10:17; and the observations on שֶׁה No. 2).

† נָשַׁר an unused root. Arab. نَسَرَ *to tear in pieces with the teeth, to rend* (as a bird of prey), مِنْسَر, مِنْسَر the beak of a bird of prey. Hence—

•5404 נֶשֶׁר [in pause נָשֶׁר], plur. נְשָׁרִים, constr. נִשְׁרֵי m. *an eagle* (Arab. نَسْر, Syr. ܢܫܪܐ, Æth. ንስር፡ id.),

* For 5400 see p. 569.

Deut. 32:11; Exe. 17:3. This name, however, is one of wider extent, and sometimes also (like the Gr. ἀετός, and Arab. نسر see Bochart, Hieroz. II. p. 312, seqq.) comprehends the different kinds of *vultures;* especially in those places in which נֶשֶׁר is said to be bald (Mic. 1:16), and to feed on dead bodies, Job 39:27; Prov. 30:17; (Matt. 24:28). The former appears to be the *vultur barbatus.* To the eagle itself, which often changes its feathers, just as a serpent its skin, we must refer the words, Psalm 103:5, "so that thy youth is renewed like the eagle's." See Bochart, Hieroz. loc. cit., and the observations made thereon by Rosenm. t. ii. p. 743, seq., ed. Lips. Oedmann, Verm. Sammll. aus der Naturkunde, i. 5 (who, by a manifest error, would apply all the occurrences to the vulture, and none to the eagle).

5403 נֶשֶׁר plur. נְשָׁרִים Chald. id., Dan. 4:30; 7:4.

5405 נָשַׁת TO DRY UP, used of the tongue drying up with thirst, Isa. 41:17; of strength, as drying up, Jer. 51:30.

NIPHAL, id., *to dry up,* used of water, Isa. 19:5; compare עָרַב Jer. 18:14 (Æth. ኀሠተ: *to lay waste,* to destroy).

5406, 5407 נְשָׁקָן m. Hebr. and Chald. *a letter,* Ezr. 4:7, 18, 23; 5:5; 7:11. The derivation appears to be from the Pers. نبشتن *nobishten,* نوشتن نوشش i. e. to write; a sibilant letter being transposed.

† נָתַב an unused root, which had, I expect, the signification of *treading, trampling;* like the Gr. στείβω; hence נְתִיב a beaten path. As to the primary syllables *tab, tap,* and *pat,* imitating the sound of treading; see above. גּוּם p. cvm, and נָבַב. קִמֵּט. Arab. نتب *is,* to be lofty, to be swollen up; whence I have elsewhere supposed נְתִיב to be derived; i. e. a raised and fortified way; like מְסִלָּה from סָלַל; but נ never denotes a public and royal road, such as was raised up and formed by art, but always a footpath.

see 5411 נְתִינִים i. q. נְתִינִים Ezr. 8:17, כתיב.

5408 נָתַח only in Piel נִתַּח TO CUT INTO PIECES (an animal which had been slain), Exod. 29:17; Levit. 1:6, 12; 8:20; the corpse of a person, Judges 20:6. Hence—

5409 נֵתַח plur. נְתָחִים *a piece* of flesh, Lev. 1:8. seq.; Exe. 24:4.

5410 נָתִיב m. and נְתִיבָה f חֹם and חת—(1) prop. adj. *trodden with the feet* (see the root נָתַב). נָתִיב

נְתִיבָה *a trodden way,* Pro. 12:28; and without נָתִיב id. Jud. 5:6, and hence—

(2) *a footpath, by-way,* a poetic word, Job 18:10; 28:7; 41:24. Plur. נְתִיבוֹת the ways to his house, Job. 38:20.

5411 נְתִינִים m. plur. prop. *given, bestowed* [*Nethinim*], the name given to the ἱερόδουλοι of the Hebrews, or *the bondsmen of the temple* who attended on the Levites in their sacred service, Ezr. 8:17, 20; Neh. 3:31; 7:46, 60, 73; 11:3, 21, etc. As to the origin of the word, compare Num. 8:19. Chald. Ezr. 7:24.

5413 נָתַךְ fut. יִתֹּךְ (kindred to יָצַק), TO POUR SELF OUT, TO BE POURED OUT; always metaph., used of roaring, Job 3:24; of anger, 2 Chron. 12:7; 34:25; Jer. 42:18; 44:6; of curses, Dan. 9:11.

NIPHAL.—(1) i. q. Kal *to pour self out,* used of water, rain, Exod. 9:33; metaph. of anger, 2 Ch. 34:21; Jer. 7:20.

(2) *to flow down, to be melted,* Ezek. 22:21; 24:11.

HIPHIL נִתַּךְ, once inf. הַתִּיךְ, Ezr. 22:20.—(1) *to pour out, to pour forth,* Job 10:10; money, 2 Ki. 22:9.

(2) *to melt,* Ezr. 22:20.

HOPHAL, pass. ib. verse 22.

Derivative מַתּוּךְ.

† [נָתַל a root unused as a verb. Aram. נְתַל i. q. Hebr. נָתַן to give. Hence יִתְלוֹן].

5414 נָתַן fut. יִתֵּן, יִתֵּן, also יִתֵּן 1 pers. (Jud. 16:5), imp. תֵּן, with ה parag. תְּנָה, inf. absol. נָתוֹן, constr. תֵּת (for תִּתַּן), with suff. תִּתִּי rarely נְתֹן (Syr. ܢܬܰܠ).

(1) TO GIVE, followed by an acc. of the thing and ל of pers. Gen. 25:6; Isa. 8:18, etc.; אֶל of pers. Isa. 29:11; Jer. 36:32; with suff. Josh. 15:19, נְתַתָּנִי "thou gavest me," Isa. 27:4 (compare other instances of a suffix which must be regarded as a dative, such as Zec. 7:5, although in such cases it may still be taken as an acc., if, instead of *to give,* we substitute the idea *to cause to receive;* compare the verbs in Arab. ‖ Conj. IV., and لَبَنٌ, لَبَنٌ to give, with suff. of the person to whom any thing is given). Followed by an acc. of the thing and ב of the price, to give any thing *for,* Joel 4:3; Ezek. 18:13; followed by לְ to add something *to,* Ezek. 21:34. Imperf. Prov. 13:10, בְּזָדוֹן יִתֵּן מַצָּה "from pride arises strife," בְּזָדוֹן יִתֵּן מַצָּה *bei Uebermuth gibt es Streit;* Job 37:10.—Specially these phrases are to be remarked —(*a*) יָד נָתַן to give the hand (to the victor), see יָד No. 1, letter *e,* but יָד יָדוֹ נָתַן, see ibid, letter *b.*—(*b*) נָתַן בְּיַד to deliver into the power of any one, see יָד letter *aa,* β; also נָתַן לִפְנֵי (פְּנֵי) see לִפְנֵי under the word פָּנִים, also followed by a dative, Isa. 50:6, נָתַתִּי לְמַכִּים גֵּוִי "I gave my back to the smiters;" נָתַן לְ to give a command to any one, see יָד No. 1, letter *ee.*—(*c*) נָתַן עֹרֶף to give the back (to turn back), see עֹרֶף.—(*d*) נָתַן פְּרִי to give (yield or bear) fruit (as a tree), i. q. עָשָׂה פְּרִי Lev. 25:19; Psa. 1:3; Exe. 34:27.—(*e*) נָתַן רַחֲמִים לְ to have compassion for any one, see רַחֲמִים.—(*f*) נָתַן כָּבוֹד עֹז לְ to ascribe glory or strength to any one, Ps. 68:35; Jer. 13:16.—(*g*) נָתַן לְ to *give* any one *into custody,* see מִשְׁמֶרֶת, compare Gen. 39:20.—(*h*) מִי יִתֵּן *who will give?* a phrase used in wishing, i. q. Oh that any one would give, Oh that I had! see מִי No. 1, *d.* It is construed followed by an acc. Deut. 28:67, מִי יִתֵּן בֹּקֶר "Oh, that it were evening!" followed by an inf. Ex. 16:3, מִי יִתֵּן מוּתֵנוּ "Oh that we had died!" Job 11:5; followed by a finite verb, either with or without the part. לוּ, Deut. 5:26; Job 19:23; 23:3.

Farther, *to give* is used—(*a*) for *to teach,* Prov. 9:9, "give to a wise man (wisdom), and he will be still wiser." Compare מוֹרֶה No. 2.—(*β*) *to allow, to permit* (like the Gr. δίδωμι, Lat. *dare, largiri,* Syr. and Arab. وهب); followed by an acc. of pers. and a gerund of the verb, (prop. to give, i. e. to admit any one to do any thing, compare the same consecution in the synonymous verbs, נִתַּן, root נָתַן, and וַיִּתֵּן, Gen. 20:6. לֹא נְתָנַנִי לַעֲנוֹת אֶלֹהִים "I have not allowed thee to touch her;" Gen. 31:7; Ex. 3:19; Jud. 1:34; 15:1; 1 Sam. 18:2; Job 31:30; Psa. 16:10; 55:23; 66:9; Eccl. 5:5. Without לְ Job 9:18; Num. 20:21; once with a dat. of pers. 2 Ch. 20:10.—(*γ*) *to utter, give forth,* as the voice (see קוֹל), impious words, Job 1:22; a sweet smell, Cant. 1:12; 2:13; 7:14; to give forth, i. e. to work a miracle, Exod. 7:9 (elsewhere שָׂם מוֹפֵת), compare δίδόναι σημεῖα, Mat. 24:24. A bolder use is נָתַן תֵּת to give forth a sound by striking a timbrel, i. e. to strike a timbrel, Ps. 81:3.

(2) i. q. שִׂים *to set, to put, to place* (setzen, stellen, legen). Gen. 1:17; 9:13; 15:10; 1Ki. 7:39; Exe. 3:20; e. g. to place snares, Ps. 119:110; defences (followed by עַל) Exe. 26:8; to make a covenant, Gen. 6:18; 17:2. Specially—(*a*) נָתַן לִפְנֵי *to set before* any one, 1 Ki. 9:6.—(*b*) followed by acc. of pers. and עַל of pers. or thing; *to set* some one *over* any person or thing, Gen. 41:41, 43; Deu. 17:15; but with an acc. of thing, and עַל of pers. *to impose* any thing upon any one, as a yoke, 2 Ch. 10:9; a fine, 2 Ki. 23:33; also sin, i. e. *to impute* sin; to inflict its penalty upon any one, Jon. 1:14; Exe. 7:3; comp. Deu. 21:8.—(*c*) נָתַן לֵב לְ *to apply the heart to* any thing, to devote oneself to any thing, Eccl. 1:13, 17; 8:9, 16; Dan. 10:12; a phrase which is more emphatic than שׂוֹם לֵב עַל to turn the heart to anything. It is also said, נָתַן דְּבָר אֶל לֵב מ׳ to put any thing into one's heart, (used of God), Neh. 2:12; 7:5; and נָתַן אֶל לֵבוֹ *in quiet thinking,* Ecc. 7:2; 9:1.

(3) *to make,* as שִׂים, Arab. جعل. Levit. 19:28, שָׂרֶט לֹא תִתְּנוּ בִּבְשַׂרְכֶם "ye shall make no cutting in your flesh." In like manner, נָתַן מוּם to cause a blemish, to injure any one, Levit. 24:20. Especially—(*a*) *to make, or constitute* any one to be anything, with two acc. Gen. 17:5, אַב הֲמוֹן גּוֹיִם נְתַתִּיךָ "a father of many nations have I made thee;" Exod. 7:1; Lam. 1:13; Psa. 69:12; 89:28; with acc. and לְ of the predicate, Gen. 17:20; 45:4; Jer. 1:5.—(*b*) נָתַן דָּבָר לְ *to make a thing like,* any thing *similar* to it. Isa. 41:2, יִתֵּן כֶּעָפָר חַרְבּוֹ "he will make their sword as dust;" hence *to regard, or treat any thing as like* any thing else, *to hold it as* (vebanhtets als). 1 Ki. 10:27, וַיִּתֵּן אֶת־הַכֶּסֶף כָּאֲבָנִים "and he made silver to be as stones." Gen. 42:30, יִתֵּן אֹתָנוּ כְּמְרַגְּלִים "and he held us as spies," *er behandelte uns wie Kundschafter* (comp. *haberi pro hoste,* Liv. ii. 20); Exe. 28:2, 6. Followed by לְפִי of judgment merely, *to hold any one for so and so,* i. e. to judge him to be such. 1 Sam. 1:16, "do not reckon me drunken." Compare Greek τίθεσθαι, for νομίζειν, ἡγεῖσθαι, Passow, h. v. A, No. 5.

NIPHAL, pass. of Kal—(1) *to be given,* Ex. 5:18; Levit. 19:20; *to be delivered,* Lev. 26:25; *to be given forth* (as a law), Esth. 3:14.

(2) *to be made,* Lev. 24:20; see Kal No. 3.

HOPHAL, only in fut. יִנָּתֵן i. q. Niph., Levit. 11:38; Nu. 26:54.

Note. In pret. Kal, the third radical Nun coalesces with the formative letters נָתַן, נָתְתִּי; it once occurs defectively נָתָּה 2 Sa. 22:41, for נָתַתָּה; like יָרַד Jud. 19:11, for יָרַד. The passage, Ps. 8:2, has been much discussed, "Jehovah, our Lord, how excellent is thy name in all the earth, אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם, where תְּנָה is taken by some for inf. absol., while some, with other points would read תֵּת. But as תְּנָה in twenty-three other places is the imp., it should not here be taken as any thing else [?]; and there arises a very elegant sense if rendered; *which thy glory set thou also above the heavens,* i. e. Oh that the glory of God, which begins to be manifested on this earth (verse 3), may be known and celebrated through the whole universe! [?]

* For 5412 see Strong.

Derived nouns, נְתָנָה, מַתָּן, נְתִינִים; also the proper names נְתַנְיָה, נְתַנְאֵל, מַתַּנָה and the four which follow.

5415 נְתַן Chaldee only found in fut. יִתֵּן, followed by makk. יִתַּן inf. מְתַן, i. q. Hebr. *to give*, Dan. 2:16; 4:14; Ezra 4:13; 7:20. The other tenses are supplied from the verb יְהַב. Hence מְתַנְתָּא.

5416 נָתָן ("whom God gave"), pr. n. *Nathan*—(1) a prophet in the time of David, 2 Sam. 7:2; 12:1; Ki. 1:8; Ps. 51:2.—(2) a son of David, 2 Sam. 5:14.—(3) 23:36.—(4 and 5) 1 Kings 4:5.—(6) 1 Ch. 2:36.—(7) Ezr. 8:16.—(8) 10:39.

•5419 נְתַן־מֶלֶךְ ("whom the king has placed," i. e. constituted), [*Nathan-melech*], pr. n. of a courtier of Josiah, 2 Ki. 23:11.

5417 נְתַנְאֵל ("whom God gave"), [*Nethaneel*, Gr. *Nαθαναήλ*, pr. name—(1) Nu. 1:8; 2:5.—(2) of several others, who are once mentioned in these places, 1 Ch. 2:14; 15:24; 24:6; 26:4; 2 Ch. 17:7; 35:9; Ezr. 10:22; Neh. 12:21, 36.

5418 נְתַנְיָה & נְתַנְיָהוּ ("whom Jehovah gave"), [*Nethaniah*], pr. n. m.—(1) a son of Asaph, 1 Ch. 25:12.—(2) 2 Ki. 25:23, 25; Jer. 40:8, 14.—(3) Jer. 36:14.—(4) 2 Ch. 17:8.

5420 נָתַס TO TEAR UP, TO BREAK UP, the ground; kindred to the verbs נָתַץ and חָתַשׁ. Job 30:13, נָתְסוּ נְתִיבָתִי "they tear up my path." (4 MSS. read by a gloss נָתְצוּ).

5421 נָתַע i. q. נָתַץ No. 2, TO BREAK OUT (the teeth); ע being (in the Aramean manner) changed into א. NIPHAL, pass. Job 4:10.

5422 נָתַץ fut. יִתֹּץ—(1) TO DESTROY, TO BREAK DOWN, as houses, statues, altars, etc., Levit. 14:45; Jud. 6:30, seq.; 8:17; metaph. *to destroy* men, Job 19:10; Ps. 52:7.

(2) *to break out* teeth, Ps. 58:7; comp. יָתַשׁ.

PIEL, i. q. Kal No. 1, 2 Ch. 31:1; 33:3.

NIPHAL, PUAL, and HOPHAL, pass. of No. 1, Jer. 4:26; Jud. 6:28; *to be torn away* (spoken of a rock), Nah. 1:6.

5423 נָתַק TO TEAR AWAY, Jerem. 22:24. Applied figuratively in a military sense, *to draw away, to cut off any one* (from a place), Jud. 20:32. See NIPHAL and HIPHIL. Part. pass. נָתוּק *castrated*, Lev. 22:24.

PIEL, *to tear up* or *off*, as roots, Exe. 17:9; *to burst* bonds, Psal. 2:3; 107:14; a yoke, Isa. 58:6; *to wound by tearing*, Exe. 23:34.

HIPHIL, metaph. *to separate out*, Jer. 12:3; *to draw away from*, *to cut off* from any place, Josh. 8:6.

NIPHAL—(1) *to be torn away*, *to be broken*, e.g. used of a thread, a cord, Isa. 5:27; Jer. 10:20; Jud. 16:9; Ecc. 4:12; a rope, Isa. 33:20. Metaph. Job 17:11, "the counsels of my mind are broken off;" i. e. frustrated.

(2) *to be torn out*, as from a tent, Job 18:14. Pregnant construction, Josh. 4:18, "and when the soles of the feet of the priests were plucked up (from the muddy channel and set) on the dry land."

(3) *to be separated*, Jer. 6:29; followed by מִן *to be drawn away from*, Josh. 8:16.

HOPHAL נֻתַּק i. q. Niphal No. 3, Judges 20:31. Hence—

נֶתֶק m.—(1) *a scall*, *scab*, in the head or beard, 5424
Lev. 13:30, seq.

(2) *one suffering from a scall*, Levit. 13:33; see נָגַע No. 2. Root נָתַק to pluck out (hairs), from the hair falling off from places where there is a scall.

נָתַר fut. יִתֹּר.—(1) TO TREMBLE, TO PALPITATE (as the heart), Job 37:1. (An onomatop. word, like *τρίω*, *τρίμω*, *tremo*.) 5425

(2) i. q. Arab. نَثَرَ "to fall off, to fall away, especially with a fluttering noise," i. e. the sound made by leaves which fall from the trees when they are dry and withered; hence Ch. and Syr. נְתַר to fall, as a leaf or fruit. See Ch. and Hiphil No. 2.

PIEL, *to tremble*, i. e. *to leap* (as a locust), Lev. 11:21. For verbs of trembling are applied to leaping, compare חָרַל.

HIPHIL.—(1) caussat. of Kal No. 1, *to cause to tremble*, Hab. 3:6.

(2) i. q. Aram. Aph. prop. *to shake off* the leaves of a tree; hence *to shake off* a yoke, Isa. 58:6; and also הִתִּיר אִסָּרִים to shake off the yoke of captives, *to loose* captives, Ps. 105:20; 146:7. Poet. Job 6:9, יַתֵּר יָדוֹ וִיקַצְּעֵנִי "Oh that he (God) would let loose his hand, and cut me off," i. e. kill me. The hand of God, while not exerted, is spoken of as if it were bound; when stretched out, *as* if it were freed.—הַנֵּר 2 Sam. 22:33, see the root יתר.

נֶתֶר Ch. and Syr. *to shake down*, a leaf, the 5426
fruit of a tree; see Hebr. No. 2.

APHEL, *to shake down* (leaves), Dan. 4:11.

5427 נֶתֶר m. *nitre* (Gr. *νίτρον*, *λίτρον*), prop. *natron of the moderns*, *fossil alkali*, *potash* (different from בֹּרִית vegetable alkali), which, when mixed with oil, is used even now for soap, Prov. 25:20; Jer. 2:22. It appears to be so called because, when water is poured upon it, it *effervesces* or *ferments*. See Beckmann, Beytrage zur Geschichte der Erfindungen, t. iv. p. 15, seq. Also the same writer's Comment. ad Aristot. de Mirab. Auscultat. c. 54. J. D. Michaelis, de Nitro, § 10.

5428 נָתַשׁ fut. יִתֹּשׁ prop. TO PLUCK UP plants (see Hophal); hence—(*a*) *to destroy* cities, Ps. 9:7; idols, Mic. 5:13.—(*b*) *to expel* nations from a land (opp. to נָטַע), Deut. 29:27; 1 Ki. 14:15; Jer. 24:6, וְנִשְׁתַּשְׁתִּים וְלֹא אֶתֹּוש "I will plant them, and not pluck them up," i. e. I will give them settled abodes, and will not expel them; Jer. 12:14, 15; 42:10; 45:4.

NIPHAL, pass. *to be expelled* (used of a people), Jer. 18:14; 31:40; Am. 9:15; *to be overthrown*, as a kingdom, Dan. 11:4.

(2) i. q. נָקַשׁ (Isa. 19:5) *to dry up*, as water, Jer. 18:14.

HOPHAL, *to be plucked up*, Exe. 19:12.

ס

Samech, the fifteenth Hebrew letter, when used as a numeral standing for *sixty*. The name of this letter, סָמֶךְ, denotes *a prop*, *support*, to which this letter answers in form in the Phœnician alphabet, 𐤎.

In *sound* I suppose that it was anciently pronounced as a lighter sibilant than שׂ, which latter, before the use of discritic points, was not distinguished in writing from שׁ, see Lehrg. pp. 17, 18. Hence it is that most roots are constantly written in one manner, either with the letter ס, as סָכַךְ, סָאַר, or with the letter שׂ, as שָׂכַל, שָׂגַם; and many roots written with the letter ס even differ altogether from the roots written with the letter שׂ, as כָּסַל to be foolish, שָׂכַל to behold, to understand, סָכַר to shut up, and שָׂכַר to hire. By degrees, however, that distinction in pronunciation was lost, so that in Syriac the letter Samech (ܣ) alone is used, and so in Arabic the letter Sin (س); the Chaldee, following the Syriac, commonly substitutes ס for the Hebrew שׂ, as שָׂאַר Ch. סְאַר leaven; שָׂכַר, Ch. סְגַר to expect. And this uncertainty in spelling appears even in the later Hebrew, where סָכַר stands for שָׂכַר Ecc. 4:5; שְׂכָלוּת folly, Eccl. 1:17. [This is *assuming* what cannot be admitted, that Eccl. is one of the *later* books.]

Instead of the Hebrew שׂ in Arabic ش is commonly used; for س as سَجَدَ to adore; اسر to bind; بسر a sour grape; كسا كَسَا to cover; more rarely س, as سَنَة winter.

In the Hebrew language itself, and in the Aramean, ס is not unfrequently interchanged—(*a*) with the harder שׂ, as סִרְיוֹן and שִׂרְיוֹן a coat of mail; גָּבַס Aram. גָּבַשׂ to gather; סָפַן and שָׂפַן prop. to inhabit; סָפַח and שָׂפַח to pour, etc.; compare סָלַל, שָׂלַל, etc. We know also that the Ephraimites pronounced שׁ like the letter Samech, Jud. 12:6.—(*b*) with ז and צ; see under those letters.

† סָאַס an unused root; Arab. ساس *to extend*, *to expand*; also to cut off anything extended, as a cloth; hence perhaps *to measure* (see עָרַךְ); whence—

5429 סְאָה plur. סְאִים f.—(1) *measure*. With this meaning, following Aqu. Symm. Theod. Chald. Syr. I explain the difficult word בִּסְאָתַיִם Isaiah 27:8; contr. from בְּסָאֲתַיִם (with Dag. fort. conjunctive; like סַלְּכֶם for סָלַכְתֶּם), *to measure* (and) *measure* (*is nach dem Maasse*), i. e. moderately; comp. בְּמִשְׁפָּט Jer. 10:24; and בְּשִׁבְטִי Isaiah 30:11; 46:28. Less suitable is the explanation lately proposed, viz. that בְּסַאסְּאָהּ is for בְּנַעְנֻעָה (root נוּעַ), *by moving*, *terrifying her*.

(2) specially a certain particular measure of corn; according to the Rabbins, *the third part of an Ephah* (עֵיפָה); according to Jerome on Matt. 13:33, *sesquimodius*, Gen. 18:6; 1 Sam. 25:18. Dual. סְאִים for סָאִים 2 Kings 7:1, 16; in the Syrian manner contr.; like סְאִים, סְאִתַּיִם. From the Aramean form סָאוֹן has arisen Gr. *σάον*, which is used by the LXX., the writers of the New Test., and Josephus.

5430 סְאוֹן m. *a shoe*; specially a military shoe, *caliga*; to be distinguished from the ocreæ (מַגְפָּיִם). (Chald. סְיָן; Syr. ܣܐܢܐ). Isaiah 9:4, סְלִיסוֹן סְאוֹן "every shoe of him that is shod," i. e. of the soldier. From the root—

5431 סָאַן—(1) pr.; apparently TO BE CLAYEY, MIRY; compare Chald. סְיָן, סְאוֹן; Hebr. סִין clay; kindred to

the noun סִיד clay. Hence סִאוֹן a shoe, by which we keep the clay and mud from our feet. Hence—

5432; see 5429

(2) *to shoe*, like the Syr. ܣܐܶܦ. Part. סָאֵף; see סָאַף, סָאוֹף Isa. 27:8; *see* סָאַף.

5433

סָבָא TO DRINK, to drink to excess, TO TOPE. (The primary idea appears to be that of *sucking up, absorbing*, which is expressed by onomatopoetic words, as شرب, *sorbere*; with the insertion of *l*, σάλεῦειν; with the omission of ר, Anglo-Sax., *supan*; Germ. *saufen*; [Eng. *to sup*;] and in Greek, by the omission of the sibilant, *φοῦς*. שָׁבָא appears to be of the same origin), Isa. 56:12. Part. סֹבֵא *a drunkard*, Deuter. 21:20; Prov. 23:20, 21. Part. pass. סְבוּא *drunken*, Nah. 1:10. Hence—

•5435

סֹבָא Eze. 23:42 כרוב i. q. סוֹבֵא קרי; and—

•5435

סֹבֵא m. suff. סָבְאֵךְ—(1) *wine*, Isa. 1:22; Nah. 1:10.

(2) *a carousal*, Hos. 4:18.

5434

סְבָא (fort. i. q. Æthiop. አንበሳ: a man; compare סְבָאִים, [*Seba*], pr. n. of a country and a nation sprung from Cush (Gen. 10:7), which, according to Josephus Ant. 2:10, § 2), seems to have been *Meroë*, a province of Æthiopia flourishing in merchandise and wealth, surrounded by the branches of the Nile. It had a metropolis of the same name, the ruins of which are still found not far from the town of Dschendi; (see Ed. Rüppell, Reisen in Nubien und dem Petrinischen Arabien, 1829, tab. 5). Isaiah 43:3; Ps. 72:10. The Gentile noun, plur. סְבָאִים Isa. 45:14 (on which passage compare Herod. iii. 20, as to the tallness of the nation). See Michaelis Spicilegium Geogr. Hebr. ext. t. i. p. 177, seq., and his Supplemm., p. 1707.

5436

5437

סָבַב pret. fully and defect. סָבַבְתִּי, סַבּוֹתָם, סַבּוֹתִי, סַבּוֹתֶם, *inf.* סָבֹב and סַב, fut. יָסֹב and יָסֵב.

(1) TO TURN ONESELF, e. g. Prov. 26:14, "the door turns itself עַל צִירָהּ on its hinge." 1 Sa. 15:27, יִסֹּב שְׁמוּאֵל לָלֶכֶת "and Samuel turned himself to go away." Followed by אֶל Ecc. 1:6; לְ 1 Ki. 2:15; Ps. 114:3, 5; עַל Hab. 2:16; 2 Ch. 18:31, of a person or place to which we turn, and הִסְתַּכֵּל עַל of that *from* which we turn away, 1 Sa. 17:30, וַיָּסֹב מֵאֵצֶל אֶל כֹּל אַחֵר "and he turned himself from him to another." 1 Sam. 18:11; Gen. 42:24; followed by אֶל אָחוֹר *to turn oneself back* to follow any one, 2 Ki. 3:26, 19; and absol. *to turn about*, Cant. 2:17; Psal. 71:21. Also, *to turn* is put absol. for *to approach*, 1 Sa. 22:17, 18; 2 Sa. 18:25, 30. When used of *things*, it is i. q. *to be brought to, to be bestowed upon*, al. 1 Ki. loc. cit.; Num. 36:7; Hab. loc. cit.

(2) *to go round* (which is done by turning oneself continually) in any place; *to go over a* place, e. g. a city, or cities, followed by בְּ Cant. 3:3; 5:7; 2 Chr. 17:9; 23:2; also, an acc. Isa. 23:16, סֹבִי עִיר "go about the city." 1 Sa. 7:16, "and he went about (the cities) Bethel and Gilgal and Mizpah." 2 Ki. 3:9, "and they went about יָמִים דֶּרֶךְ שִׁבְעַת a way of seven days," (the words ד״י are really in this sentence the accusative, depending on the verb; compare Arab. لَسَرَى let us go by night; Plin. H. xxiii. 1, "*si statim bina stadia ambulentur*"); also, *to go round about a* place (מִסָּבִיב); followed by an acc. Deu. 2:3; Josh. 6:3, 4, 7; in order to avoid it, Nu. 21:4; Jud. 11:18.

(3) *to surround, to encompass*, followed by an acc. Gen. 2:11, 13; 1 Ki. 7:24; 2 Ki. 6:15; Ps. 18:6; 22:17; in a hostile sense, Eccl. 9:14; also followed by אֶל 2 Ki. 8:21; and עַל Job 16:13; Jud. 20:5. Gen. 37:7, וְהִנֵּה תְסֻבֶּינָה אַלְמֹתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ "and lo your sheaves surrounded and did reverence;" i.e. your sheaves standing around mine did reverence to it. Absol. to surround (a table) is i. q. *to recline*, or *sit down* at table. 1 Sa. 16:11, לֹא נָסֹב "we will not sit down." Compare סְבִיב. To these are to be added two figurative significations.

(4) *to be turned*, i.e. *to be changed*; followed by בְּ *to be made* like any thing, Zec. 14:10.

(5) *to be the cause of* any thing (to bring it about) (comp. Arab. سبب cause, سبب to be the cause, to effect; Talm. סִבָּה cause, pr. a thing or occasion on which something else depends; German Umstand, *circonstance*, from the signification of surrounding; compare אוֹרוֹת 1 Sam. 22:22. אָנֹכִי סִבֹּתִי בְּבֵית אָבִיךָ "I am the cause (sc. of the death) of all the persons of thy father's house." Vulg. *ego sum reus omnium animarum*.

NIPHAL נָסַב and נָסַב Ezek. 26:2; fem. נִסֶּבֶת for נָסַבָה (see Lehrg. p. 379; Gramm. ed. x. § 66 note 12); fut. יִסַּב—(1) i. q. Kal No. 1, *to turn oneself*, Exe. 1:9, 12, 17; 10:11, 16; often used of a boundary, Nu. 34:4, 5; i. q. *to be transferred* to any one, followed by לְ. Jos. 15:3; Jerem 6:12, נֻסְבוּ בָתִּים לְאֲחֵרִים "their houses shall be transferred to others;" comp. in Kal, Nu. 36:7.

(2) i. q. Kal No. 2, *to surround*, Jud. 19:22; followed by עַל in a hostile sense, Gen. 19:4; Josh. 7:9.

PIEL סִבֵּב i. q. Kal No. 4, *to turn about*, i. e. *to change*, 2 Sa. 14:20.

POEL סוֹבֵב i. q. Kal No. 2, *to go about* in a place, followed by בְּ Cant. 3:2. Followed by an acc., *to go over a place* (im Acte umgehen). Psalm 59:7, 15; to go round a place (einen Ort umgehen), Ps. 26:6. Followed by עַל in a hostile sense, Ps. 55:11.

(2) i. q. Kal No. 3, *to surround*, Jon. 2:4, 6; Ps. 7:8; followed by two acc. (any one with any thing), 32:7, 10; especially to watch and defend, Deut. 32:10 (compare Hom. Il. i. 37). Jer. 31:22, תְּסֹבֵב גָּבֶר "a woman protects a man." [Qu. as to the application and rendering of this passage.]

HIPHIL הֵסֵב fut. יָסֵב—(1) causat. of Kal No. 1, *to cause to turn*, Ex. 13:18; trans. *to turn*. 1 Ki. 8:14, וַיַּסֵּב הַמֶּלֶךְ אֶת פָּנָיו "and the king turned his face," etc.; 21:4; 2 Ki. 20:2. הֵסֵב עֵינָיו טֹן to turn away the eyes from, Cant. 6:5. Figuratively, הֵסֵב לֵב אֶל to turn or direct any one's heart to some person or thing, Ezra 6:22; compare 1 Ki. 18:37; and without לֵב. 2 Sa. 3:12, לְהָסֵב אֵלָיו אֶת כָּל יִשְׂרָאֵל "to turn all Israel to thee." From the idea of turning round, it is *to transfer*, followed by לְ of pers., *to* any one. 1 Ch. 10:14, וַיָּסֶב אֶת מַלְכוּתוֹ לְדָוִיד "and turned the kingdom to David;" followed by אֶל of place (into any place), 1 Sa. 5:8, 9, 10; acc. of place, 2 Sa. 20:12.

(2) causat. of Kal No. 2, to cause to go round, or about, i. e. *to lead round*, e.g. a person, Exe. 47:2; a host, Ex. 13:18; to surround with walls, 2 Ch. 14:6.

(3) causat. of Kal No. 4, *to turn, to change*. 2 Ki. 23:34, וַיַּסֵּב אֶת שְׁמוֹ יְהוֹיָקִים "and he changed his name into Jehoiakim;" 24:17.

(4) intrans.—(*a*) i. q. Kal No. 1, *to turn oneself*, 2 Sam. 5:23.—(*b*) i. q. Kal No. 2, *to go round* a place, with an acc., Josh. 6:11.—(*c*) i. q. Kal No. 3, *to surround*, Ps. 140:10.

HOPHAL הוּסַב fut. יוּסַב—(1) *to turn oneself, to turn*, as a door, Exe. 41:24; the roller of a threshing wain, Isa. 28:27.

(2) *to be surrounded, inclosed*, Exod. 28:11; 39:6, 13.

(3) *to be turned, changed*, Nu. 32:38.

Derived nouns, סֹבֶב, סְבִיב, סִבָּה, נְסִבָּה, סִיבּוּב, סְבִיבָה.

5438

סִבָּה f. (from the root סָבַב) *turn* or *course* of events (eine Schickung), as proceeding from God, 1 Ki. 12:15; i. q. נְסִבָּה 2 Ch. 10:15.

5439

סְבִיב m. (from the root סָבַב) subst. *circuit*, 1 Ch. 11:8. Hence סְבִיבוֹת *from a circuit, from every side, round about* (*ringsherum*, rings von allen Seiten), Deut. 13:10; Job 1:10; Eze. 37:21. לְ סְבִיבוֹת from round about any thing, rings von (rings Sache) weg, Nu. 16:24, 27. In acc. סְבִיב adv. *around*, Gen. 23:17; Ex. 16:13; and doubled סְבִיב סְבִיב around about, Eze. 40:5, seq.; לְ סְבִיב prep. *around* (any thing), e.g. סְבִיב לַמִּשְׁכָּן around the tent, Ex. 40:33; Nu. 1:53.

Plur. m. סְבִיבִים—(1) those *who are around* any one, i. e. *neighbours*, Jerem. 48:17, 39.

(2) *circumjacent places* (*les environs*), *neighbourhood*. Jer. 33:13, בִּסְבִיבֵי יְרוּשָׁלִַם "in the neighbourhood of Jerusalem;" Ps. 76:12; 89:8; 97:2.

(3) with suff. prep. around (any one). Ps. 50:3, סְבִיבָיו יִשְׁעֲרָה מְאֹד "it is very tempestuous around him;" Jer. 46:14.

Pl. f. סְבִיבוֹת—(1) *circuits* (die Umläufe), *circles, orbits*, in which any one goes. Eccles. 1:6, הָלֹךְ סְבִיבוֹתֵיהָ שָׁב הָרוּחַ "and the wind returns upon its circuits," begins its circuits again, again begins to go round.

(2) i. q. סְבִיבִים No. 2, *circumjacent places* (Umkreis), Jer. 17:26; Nu. 22:4; Dan. 9:16.

(3) in constr. st. it becomes a prep., *around, about*. Nu. 11:24, סְבִיבוֹת הָאֹהֶל "about the tent;" Exe. 6:5; Ps. 79:3; with suff. סְבִיבוֹתַי round me, etc.

5440

סָבַךְ TO INTERWEAVE, TO ENTWINE, TO PLAIT, especially branches (see שָׂבַךְ Arab. سبك. Il. id. Conj. I. to mingle. By softening the letter ב from this root comes the עַ quiesc. יָעַךְ). Part. pass. Nah. 1:10.

PUAL, pass. Job 8:17. Hence—

•5442

סֹבֶךְ m. (with Kamets impure), *branches interwoven, a thicket*, Gen. 22:13. Here also as it seems to me belongs בְּסֻכְּתוֹ Ps. 74:5, so that (,) is long Kametz, although Metheg is wanting in the printed copies. A similar instance is סֻכָּתִי לָךְ Ps. 16:5, where all the copies have the word without Metheg, although it is most certain that it should be read *mesâth*; compare Ps. 11:6; 16:5. A few copies have בְּסֻבְּךוֹ from סָבַךְ (of the form קָטַל), of which there is another trace in pl. סֻכֵּי הַיָּשָׁר Isa. 9:17; 10:34.

5441

סָבְכוּ with suff. סָבְכוּ (Dag. forte euphon.), Jerem. 4:7, id.; compare שָׂכַךְ.

5443

סַבְּכָא Chald. f. Dan. 3:5, and שַׁבְּכָא verses 7, 10, 15; *sambuca*, Greek *σαμβύκη*, a musical instrument with strings similar to the nablium (compare נֵבֶל); see Athen. iv. 23, p. 175; xvi. 8, p. 633 and 9, p. 637; Casaub. Strabo x. p. 471; Casaub. Vitruv. vi. 1, x. 22. And Strabo indeed, loc. cit. says that the Greek word is of barbarous, i. e. oriental origin; in that case it may be so called from the interweaving of the strings (root סָבַךְ); in Dan. loc. cit. it is connected with סוּמְפֹנְיָה, a word closely of Greek origin.

5444 **סִבְכִי** (for סִכְכִי יְהוָה "the wood of Jehovah," i.e. crowd of the people of God, comp. עַם). [*Sibechai*], pr. n. of one of David's captains, 2 Sa. 21:18; 1 Chr. 11:29 (for which, 2 Sa. 23:27, there is a corrupted reading, סַלְבַּי); 20:4; 27:11.

5445 **סָבַל** fut. יִסְבֹּל to bear, to carry, a heavy burden. (Syr., Ch., id.) Isa. 46:4, 7; Gen. 49:15. Used figuratively *to bear griefs, sins*, etc. i.e. to receive the penalties which another has deserved, Isa. 53:4, 11; Lam. 5:7. [It must not be forgotten that when the vicarious sufferings of Christ are spoken of, every figura falls very far short of the full truth; he actually bore our sins.]

Pual, part. *laden* sc. with young, hence *pregnant, gravid*, used of cattle, Ps. 144:14. Compare Arab. حامل carrying, bearing in the womb, نَقَل to be pregnant, to bear in the womb. Syr. ܚܒܠܐ laden, gravid.

Hithpael מִסְתַּבֵּל *to become burdensome*, Eccl. 12:5. Hence the four following nouns.

5446 **סָבַל** Ch. i. q. Heb. also *to lift up* (comp. נָשָׂא), *to raise*.

Poal, pass. *to be erected*, Ezr. 6:3. (Samarit. id.)

•5449 **סֵבֶל** m. *a burden-bearer*, 2 Ch. 2:1, 17; 34:13. —in 1 Ki. 5:29 there is in apposition סַבָּל נֹשֵׂא.

5447 **סֹבֶל** m. *a burden*, 1 Ki 11:28; Ps. 81:7.

5448 **סֹבֶל** m. with suff. סָבְלָם (with Dag. forte euphon.) like יָקְבוּ; comp. Kimchi Michl. p. 212; (and this form must not be derived from סָבַל, nor yet from סֹבֶל), *a burden*, Isa. 10:27; 14:25. עֹל סָבְלוֹ "the yoke which (the people) bears," Isa. 9:3.

5450 **סִבְלָה** or **סַבְלָה** f. only in pl. const. סִבְלוֹת *burden-bearing*, wearisome and laborious toils, Exodus 1:11; 2:11; 5:4, 5; 6:6, 7.

5451 **סִבֹּלֶת** in the dialect of the Ephraimites, i. q. שִׁבֹּלֶת *an ear of corn*, Jud. 12:6.

5452 **סְבַר** Ch. i. q. Heb. שָׂבַר to hope. (In Targ. often for the Heb. קָוָה. Syr. ܣܒܪ to suppose, to think). Dan. 7:25, יִסְבַּר לְהַחֲלָאָה "he will hope (confide) that he shall change." Vulg. *putabit quod possit mutare*. The sense is not badly given by Theod. ὑπονοήσει τοῦ ἀλλοιῶσαι.

5453 **סִבְרַיִם** ("two-fold hope"), [*Sibraim*], pr. n. of a town of Syria, between Damascus and Hamath, Ezc. 47:16.

5454 **סִבְתָּא** Gen. 10:7 (21 MSS. שִׁבְתָּא) and **סִבְתָּה** 1 Ch. 1:9, [*Sabta, Sabtah*], pr. n. of a Cushite nation and country. I have no doubt that this should be compared with the Æthiopic city, Ζαβάρ, Ζαβᾶ, Ζαβαί (see Strabo, xvi. p. 770; Casaub. Ptolem. iv. 10), on the shore of the Arabian gulf, situated just where Arkiko is now, in the neighbourhood of which the Ptolemies hunted elephants. Amongst the ancient translators, Pseudoj. saw the true meaning, rendering it סמדאי for which read סמראי i.e. the Sembritæ, whom Strabo (loc. cit. p. 786) places in the same region. Josephus (Antt. i. 6, § 2) understands it to be the inhabitants of Astabora.

5455 **סִבְתֶּכָא** ibid. [*Sabtechâ*], pr. n. of a district of Ethiopia. Targ. יגאי Zingitani, on the eastern borders of Ethiopia.

see 5509 **סַג** pl. סִגִּים, see סִיגִים.

5456 **סָגַד** fut. יִסְגֹּד to fall down to worship, followed by ל Isa. 44:15, 17, 19; 46:6, always used of the worship of idols, compare the following word.

5457 **סָגַד** fut. יִסְגַּד Ch. i. q. Hebr. *to fall down* to worship an idol, Dan. 3:6; a man, Dan. 2:46; followed by ל. (Syr. ܣܓܕ to adore, compare the observations under the word לָשַׁח. Arab. سجد id.; whence مسجد *Mosque*.)

5458 **סָגוֹר** m. (from the root סָגַר).—(1) *a shutting up, an enclosure*, Hos. 13:8, סְגוֹר לִבָּם "the enclosure of their heart," i. e. precordium.

(2) Job 28:15 i. q. זָהָב סָגוּר, see סָגוּר.

(3) As to the words, Ps. 35:3, see the root סָגַר.

סָגַל an unused root, Ch. סְגַל, סִגֵּל to acquire, סְגֻלָּה property; hence—

5459 **סְגֻלָּה** f. *property, wealth*, private property, 1 Ch. 29:3; Ecc. 2:8. סְגֻלַּת יְהוָה often used of the people of Israel (compare עַמְּסְגֻלָּה), Ex. 19:5; Deu. 7:6; 14:2; 26:18.

•5461 **סָגָן** or **סֵגֶן** pl. סְגָנִים prop. *a substitute, deputy* (of a prince); hence *a prefect, a governor* (i. q. Arab., Pers. شحنة the letters ח and ג being interchanged).

(1) a magistrate of the Babylonians, Jer. 51:23, 28, 57; Eze. 23:6, 12, 23, compare Isa. 41:25, see Ch. No. 1.

(2) used of the chiefs and rulers of the people of Jerusalem in the time of Ezra and Nehemiah, Ezr. 9:2; Neh. 2:16; 4:8, 13; 5:7; 7:5; 12:40.

5460 **סָגָן** m. Chald. *a prefect of a province, a governor*, Dan. 3:2, 27; 6:8; 2:48, רַב סָגָנַיָּא "the chief of the governors" (of the Magi).

5462 I. **סָגַר** fut. יִסְגֹּר (kindred to the verb סָכַר), to shut; followed by an acc. (a door, a gate), 1 Sam. 1:5; Job 3:10; Gen. 19:6, 10; 1 Ki. 11:27; followed by בְּעַד (prep. to shut around; see בְּעַד No. 3, a). 1 Sam. 1:6, סִגַּר יְהוָה בַּעֲדָהּ רַחְמָהּ "for Jehovah had shut up her womb;" followed by אֶל Exod. 14:3, סָגַר עֲלֵיהֶם הַמִּדְבָּר "the desert has shut them in," or around (see אֲ Job 26:9; 36:30). Job 12:14, סָגַר עַל־אִישׁ "he shuts over a man" (as a subterranean prison); followed by לִקְרַאת a pregnant construction, Psalm 35:3, "make bare the spear וְסָגֹר לִקְרַאת רֹדְפָי and shut up (the way) to my persecutors;" (in this passage not a few interpreters have taken סָגַר or סָכַר to be a subst., signifying *sagaris*, by comparison with σάγαρις, Herod. vii. 64; and Arabic سجار a wooden spear; but for this there is no need). Absol. Gen. 7:16, "and Jehovah shut (the door) upon him," Isa. 22:22. Josh. 6:1, וִירֵחוֹ סֹגֶרֶת וּמְסֻגֶּרֶת "and Jericho had shut (the gates) and was bolted;" where Kal refers to the shut gates (opposed to open), Pu. as being intensitive, signifies their being fastened with bolts and bars. Vulg. *Jericho autem clausa erat atque munita*. Chald. "and Jericho was shut up with iron doors, and made strong with bars of brass." Part. pass. סָגוּר *shut*, Exe. 44:1, 2; 46:1; hence *precious*; hence זָהָב סָגוּר precious gold, i. e. pure, genuine, as opposed to common or adulterated, 1 Ki. 6:20, 21; 7:49, 50; 10:21; 2 Ch. 4:20, 22; 9:20. Vulg. *aurum purum*; Chald. good gold. Others take it as *aurum dendroides*, from שֵׁגֶר a tree; but the previous explanation is the better.

Niphal, pass. of Kal, *to be shut up*; used of gates or doors, Isa. 45:1; *to be shut up, inclosed*; used of men, Num. 12:14, 15; 1 Sam. 23:7; and reflex. *to shut up oneself*, Eze. 3:24.

Piel, שֵׁר i. q. Hiph. No. 2.—(1) *to deliver*; followed by ב of the person into any one's power (prop. to shut up into the power of any one; compare *συγκλείω*, Rom. 11:32; Gal. 3:22; Diod. and Dionys. Halic.), 1 Sam. 17:46; 24:19; 26:8; absol. 2 Sam. 18:28.

Pual, *to be shut*, Josh. 6:1 (see Kal); Isa. 24:10; Jer. 13:19.

Hiphil.—(1) *to shut up*, e.g. a house, Leviticus 14:38; *to shut* any one up, Lev. 13:4, 5, 11.

(2) i. q. Pi. *to deliver up*, Obad. 14; followed by אֶל Deut. 23:16; and בְּיַד 1 Sam. 23:11; Ps. 31:9; Lam. 2:7; absol. to deliver into the power of others (יהוה given) Deu. 32:30; Am. 6:8; followed by ל of pers. Ps. 78:48.

Derivatives, מִסְגֶּרֶת, מִסְגֵּר, מִסְגָּר, מִסְגֵּר.

II. **סָגַר** an unused root, Arab. سجر to fill with water, pass. to be swollen with water. Hence סַגְרִיר.

5463 **סַגְרִיר** Ch. *to shut, to close*, Dan. 6:23.

5464 **סַגְרִיר** m. *rain*, Prov. 27:15; from the root סָגַר No. II. (Ch. סַגְרִירָא, Syr. ܣܓܪܝܪܐ, Sam. אסגר read אִיזְגָר id.)

5465 **סַד** m. *stocks, nervus*, i. q. סַהֲדוּתָא, a piece of wood by which the feet of a captive were shut in, Job 13:27; 33:11. (Syr. ܣܕܐ, Ch. סַדְיָא id.), from the root—

† **סָדַד** to stop, to shut up with a bar, or bolt.

5466 **סָדִין** masc. *indusium*, a wide garment made of linen, worn on the naked body under the other clothes, Jud. 14:12, 13; Isaiah 3:23; Prov. 31:24.

LXX. σινδών. (Syr. ܣܕܝܢ, in the Syr. version of the New Test. this stands for the Gr. σινδόνιον, Luke 19:20; λέντιον, John 13:4). From the root סָדַן.

† **סָדַם** an unused root, perhaps [observe this is merely conjectural], i. q. סָדַף to burn. Hence—

5467 **סְדֹם** Gr. Σόδομα, *Sodom* ("burning," "conflagration," as being built on a bituminous soil, and being perhaps on this account liable to frequent fires; comp. that part of Phrygia which was called *συρακεκαυμένη*. [This insinuation about the frequency of fires may be an attempt to account for the destruction by natural causes: no one who believes in the word of God can do this;]) pr. n. of a city in the valley of Siddim, which was destroyed, together with three others, in the time of Abraham, and submerged in the Dead Sea, Gen. 10:19; 13:10; 18:20; Isa. 1:9. *Vines of Sodom* (which appear to have been degenerate; compare as to the apples of Sodom, Jos. Bell. Jud. IV. 8, § 4). Deu. 32:32, furnish an image of a degenerate condition; compare the epp. Jerem. 2:21; *judges of Sodom* mean unjust judges of corrupt morals, Isa. 1:10.

†see 5466 **סַדָּן** Arab. سَدَّنَ i. q. سَدَلَ TO LOOSEN, TO LET ONE'S GARMENT HANG LOOSE (see the letter ל); whence سَدِيْن, سَدَان, سَدِين a sail, a wide garment.

† **סָדַר** an unused root; Ch. סְדַר i. q. Heb. עָרַךְ *to place in a row, to dispose, or arrange* in order; whence סֵדֶר, מַסְדֵּרוֹן, and—

5468 **סֵדֶר** m. *order*, pl. Job 10:22. (Syr. ܣܶܕܪܳܐ id.).

† **סָדַר** an unused root [kindred with זָרַר, זוּר; in Samarit. i. q. סָגַר *to go round, to surround*; hence *to be round*. Talmud. סְדַר a wall, a fence. Hence—

5469 **סֵדֶר** m. *roundness*; found once Cant. 7:3. שַׁוּ הַסַּהַר "a bowl of roundness," i. e. round. (Syr. ܣܗܪܐ the moon; comp. שַׁהֲרוֹן). And—

5470 **סְדָרִי** m. *a tower*, so called from its being round, *a castle* (Syriac ܣܕܪܐ a fortress, a palace). בֵּית הַסְּדָרִי the house of the castle, used of a fortified prison, Gen. 39:20—23; 40:3, 5. The Samaritan copy has סוּר, which shows a leaning towards Aramaism.

5471 **סוֹא** *[Se]*, pr. n. of a king of Egypt, a cotemporary of Hosea, king of Israel (2 Ki. 17:4), the *Sevechus* of Manetho, the second king of the dynasty of the Æthiopians in Upper Egypt; the successor of Sabaco, and the predecessor of Tirhaka (תִּרְהָקָה), who reigned for 14 years (Euseb. 19). The name of Sevechus is from the Egyptian *Sebek*, *Seveh*, i. e. the god Saturn (Champollion, Panthéon de l'Égypte, No. 21, 22). As to the agreement of sacred history and that of Egypt at that period, see my Comm. on Isa. i. page 596.

5472 **I. סוּג** or **סָוַג** (once שׁוּג 2 Sa. 1:22) i. q. נָסַג TO GO AWAY FROM, TO DEPART, especially from God, followed by מִן Ps. 80:19; 53:4. Part. pass. Prov. 14:14, סָג one who draws back in heart (from God), compare Ps. 44:19.

NIPHAL נָסוֹג, fut. יִסּוֹג *to draw back* (prop. to be made to draw back)—(*a*) used of an enemy when retreating, commonly with the addition of אָחוֹר. Ps. 35:4, יִסֹּגוּ אָחוֹר וְיִכָּלְמוּ "let them draw back and be ashamed." Ps. 40:15; 70:3; 129:5; Isa. 42:17; 50:5; Jer. 46:5.—(*b*) followed by מֵאַחֲרֵי יְהוָה *to draw back from Jehovah*, i. q. Kal, Zeph. 1:6; without these words, id. Ps. 44:19; 78:57.

[HIPHIL, see נָסַג.]

Derived nouns, סוֹג, סִיג, שׁוּג.

II. סוּג TO HEDGE ABOUT, i. q. Heb. שׂוּךְ, שָׂכַךְ, Syr. ܣܟ, Ch. סְיַג. Part. pass. Cant. 7:3. 5473

סוּג once, Ezc. 22:18 כְּרִיר, i.q. סִיג *dross, scoria.* see 5509

סוֹגַר m. *a prison, cage* of a lion, Ezek. 19:9. LXX. *κρύβ.* Vulg. *caveæ.* Root סָגַר. 5474

סוֹד m. prop. *a couch, cushion, triclinium*, on which persons recline (for יָסַד, Arab. وَسَدَ a cushion, a pillow, from יָסַד Nigh. No. 2, which see). Hence— 5475

(1) *a sitting together, an assembly*, either of friends familiarly conversing, Jer. 6:11; 15:17; or of judges consulting together (hence used of God as consulting with the powers above, [God's counsels all proceed from himself; He may communicate them to others, but he does not consult with them], Psal. 89:8; Job 15:8; Jer. 23:18); or of the wicked debating evil counsels, Psal. 64:3; [of the upright] 111:1.

(2) *deliberation, counsel*, Pro. 15:22, אֵין סוֹד "without deliberation;" opp. to יְעוּצִים כָּרֹב Psal. 83:4.

(3) *familiar conversation, familiar acquaintance*, Ps. 55:15. Job 19:19, מְיֻדָּעַי סוֹד "my familiar acquaintance." אֲשֶׁר יְהִי סוֹד familiar acquaintance with Jehovah, i. e. his favour. [There is no reason for departing in this phrase from the ordinary meaning, *counsel*.]. Psa. 25:14; Pro. 3:32; Job 29:4.

(4) *a secret*; whence גָּלָה סוֹד to reveal a secret, Prov. 11:13; 20:19; 25:9; Am. 3:7.

סוֹדִי (*for* סוֹדִיָּה "an acquaintance of God"), *[Sodi]*, pr. n. m. Num. 13:10. 5476

סָוָה a very uncertain root, see סָוָה. †

סוּחָה i. q. סְחִי TO WIPE AWAY, TO SWEEP AWAY. Hence pr. n. סוּחִי [and the following words]— †

סוּחַ *[Suah]*, pr. n. m. 1 Ch. 7:36. 5477

סוֹחֶרֶת *f.* i. q. סְחִי *sweepings, filth, dung*, Isa. 5:25, מִשּׁוֹחֶרֶת. LXX. *ὡς κοπρία.* Vulg. *quasi stercus.* Targ. כְּסְחִיפָא. Kimchi considered the letter ב to be radical in this word, so that מִשּׁוֹחֶרֶת would be from the root כסח to sweep away; whence كِسَاحَةٌ sweepings; but כ of resemblance in such a sentence could hardly be omitted by ellipsis. 5478

סוּם an unused root, which seems to be the same as שׁוּם and שָׁקַם to draw back. Hence— †

5479 **סוּסִי** *[Sotai]*, pr. n. m. Ezr. 2:55; Neh. 7:57. [In Thes. this is referred to שׂוּם.]

5480 **סוּךְ** i. q. נָסַךְ I, 3, TO ANOINT, always used of the anointing of the body, which, after washing, was done in the bath; thus differing from סָכַךְ, which is used of a solemn anointing. With acc. of pers. 2 Ch. 28:15, and בְּ of the oil, Ezc. 16:9; intrans. *to anoint oneself*, Ruth 3:3; Dan. 10:3; 2 Sa. 12:20 [Hiph.]; followed by an acc. of the unguent (compare לִסְכֹּךְ Am. 6:6); Deut. 28:40, תָּסוּךְ לֹא תָסוּךְ "but thou shalt not anoint thyself with the oil;" Mic. 6:15; 2 Sam. 14:2.

HIPHIL, *to anoint oneself*, 2 Sa. 12:20. But the part. מְסוּךְ Jud. 3:24, is i. q. מָסוּךְ covering, from סָכַךְ. Derivative, סוּכָה.

5481 **סַמְפֹנְיָה** *f.* Chald. Dan. 3:5, 10, 15, and with ס omitted סִמְפֹנְיָה verse 10 כְּרִיר, Syr. ܣܡܦܘܢܝܐ *a double pipe with a bag, Σαμβύκη, Bagpipes*; the Greek word *συμφωνία* (Serr. ed Æn. xi. 27; Isidor. Orig. iii. 21 extr.) received into the Chaldee language, just as at present this instrument is called in Italy and in Asia Minor, *Zambogna*. (As to this instrument see a Hebrew treatise on musical instruments, entitled Shilte Hagibborim, in Ugolini's Thes. vol. xxxii.). Well explained by the Hebrew interpreters שָׁעַב.

5482 **סְנֵה** pr. n. *Syene*, a city, situated on the extreme southern limits of Egypt, on the tropic of Cancer, Copt. CO'VAH; Champollion (l'Egypte sous les Phar. i. 164) interprets it *opening, key*, i. e. of Egypt, from אוּסְנִים to open, and CA, which forms participles; Arab. اَلسِّوَان Ezc. 29:10; 30:6, in both places in the accusative, *to Syene*. See Jablonskii Opusc. ed. te Water, t. i. p. 328; Michaelis Spicileg. t. ii. p. 40.

† **סוּס** an unused root, i. q. שׂוּשׂ *to be glad*, prop. *to leap for joy*, used in the Zabian language of the leaping of horses [but this is not quite certain, see Thes.]. Hence [the following words, also סָסָא]—

5483 **סוּס** m.—(1) *a horse*, so called from its leaping, Gen. 47:17; Ex. 14:9; Deut. 17:16, etc. (Aram. סוּסָא, סוּסְיָא id.).

(2) *a swallow*, so called from its swift and cheerful flight, *ἀπὸ τοῦ ἀγελλάσθαι στρίγγεσσι*, Isa. 38:14, and Jer. 8:7 כְּרִיר, where the עֹרִי has סִיס. The word is rendered *swallow* by LXX., Theod., Jerome. The Hebrew interpreters explain it to be *the crane*. See Bochart, Hieroz. t. ii. p. 60.

5484 **סוּסָה** *f. a mare*, Cant. 1:9. LXX. ᾗ ἵπποις, which the Vulgate takes as a collective, and renders *equitatus*. But it would not be very elegant to compare a beloved female to *cavalry*.

5485 **סוּסִי** ("horseman"), *[Susi]*, pr. n. m. Num. 13:11.

סוּעָה see סִיעָה. see 5517

5486 **סוּף**—(1) prop. TO SNATCH AWAY, TO CARRY AWAY, i. q. אָסַף, which see. Hence מְסוּפָה.

(2) to make an end (see Hiph.), but in Kal intrans. *to leave off, to desist*, Isa. 66:17; Est. 9:28. Here also are to be referred סָפָה Psal. 73:19 (Milël), and וְיִסְפוּ Am. 3:15 (Milra on account of Vav conversive). (Syr. and Chald. id., Arab. سَافَ VIII. to cause to perish, to exterminate).

HIPHIL, *to take away, to destroy, to make an end of*. Zeph. 1:2, 3, אָסֹף אַסִּיף "in taking away I will take away;" and Jerem. 8:13, אָסֹף אֲסִיפֵם "taking away I will take them away;" where inf. pleon. is from the kindred verb אָסַף No. 5 (comp. Isa. 28:28). Hence מְסוּפָה.

5487 **סוֹף** Chald. id. *to have an end*, i. e. *to be fulfilled*, as a prediction, Dan. 4:30 (compare כְּלָה No. 1, fin.).

APHEL, *to make an end of* a thing, Dan. 9:24.

5488 **סוּף** m.—(1) *rush, reed, sea weed*. (The etymology is not known, and it cannot be derived from the verb סוּף. Perhaps it may be of the same origin as the Lat. *scirpus, sirpus*, the old high Germ. *Schif*, Germ. *Schilf*, Dan. *sif, siv*, the letter *r* being gradually softened into *l*, and even into a vowel, see the roots אוֹר, יֵשׁ, נוּת.) Specially—(*a*) *sea weed*, Jon. 2:6; 5489 whence יַם סוּף the weedy sea, i. e. the Arabian gulf which abounds in sea weed, Ps. 106:7, 9, 22; 136:13. It is also called in Egyptian ΦΟΥΣ ΘΑΛΑΣΣΑ, i. e. the sea of weed. See Michaelis Suppl. ad Lexx. Hebr., p. 1726; Jablonski Opusc. ed. te Water, t. i. p. 266; Bochart, Opp., t. ii. page 1191.—(*b*) *a rush* growing in the Nile, Exodus 2:3, 5; Isa. 19:6. Plin. N. H. xiii. 23, sect. 45.

(2) pr. n. of a town [?], Deu. 1:1.

5490 **סוֹף** masc. *an end*, a word belonging to the later Hebrew [but see the books in which it occurs], when verging towards the Aramæan, i. q. קֵץ Eccl. 3:11; 7:2; 12:13; 2 Chr. 20:16; used of the uttermost part of a host, Joel 2:20. Root סוּף.

5491 **סוֹף** emphat. סוֹפָא Chald. id., Dan. 4:8, 19; 6:27; 7:28.

5492 **סוּפָה** fem. *a whirlwind, tempest*, carrying all before it, Job 21:18; 27:20; 37:9; Prov. 10:25; Isa. 17:13; with ת parag. **סוּפָתָה** Hos. 8:7.

5493 **סוּר** fut. יָסוּר, with ו convers. וַיָּסַר.

(1) TO TURN ASIDE, TO GO AWAY, TO DEPART, e.g. from a way, followed by מִן Ex. 32:8; Deu. 9:12; 1 Ki. 22:43; מֵעַל Nu. 12:10; 14:9. Specially these expressions should be observed—

(*a*) *to depart from God*, i. e. to turn away from his worship, followed by מֵאַחֲרֵי 1 Sam. 12:20; 2 Ki. 10:29; 18:6; 2 Chr. 25:27; מֵעַל Exc. 6:9; מִן Jer. 17:5; followed by בְּ in a pregnant sense, to turn aside (from God), and to be turned *against* him (as if more fully expressed בְּךָ (מֵאִי וּסָרָה), Hos. 7:14. On the contrary —

(*b*) God is said *to depart from any one*, i. e. to give him up, leave him destitute, followed by מִן 1 Sa. 28:15, 16; Jud. 16:20; in like manner the Spirit of God is said to depart from any one (1 Sa. 16:14); strength (Jud. 16:17); dominion (Gen. 49:10), i. e. to desert him, to leave him destitute; followed by מִן Gen. Jud. l. l. e. c.; מֵעַל 1 Sa. loc. cit. Poet., Pro. 11:22, "a fair woman סָרַת טָעַם from whom understanding has departed," void of understanding.

(*c*) to *depart from the law*, followed by מִן Deu. 17:20; 28:14; Joshua 23:6; Dan. 9:5,11; Psalm 119:102; followed by an acc. (to violate a law), 2 Ch. 8:15; from the path of rectitude, Isa. 30:11; from sins, followed by מֵעַל 2 Ki. 10:31; from evil (i. e. to avoid evil), Job 1:1.

(*d*) *to withdraw from calamity*, i. q. *to escape* it (*entweichen, entkommen*). Job 15:30, "he shall not depart out of darkness," he shall not be able to escape from calamity. LXX. *οὐκ μὴ ἐκφύγῃ σκότος.*

Absolutely, those are sometimes said *to have departed*—(*a*) who have turned away from God, are become degenerate (compare above, letter *c*), Deut. 11:16; Psa. 14:3; Jerem. 5:23; Dan. 9:11.—(*β*) things which have passed away. 1 Sa. 15:32, "the bitterness of death has turned aside;" i. e. has passed away. Hos. 4:18.—(*γ*) things which are taken away, removed. 1 Ki. 15:14, "and the high places did not turn aside;" were not taken away. 20:44; 2 Ki. 12:4; 14:4; 15:4; Job 15:30.

(2) *to draw near* to any person or thing (turning from the way), constr. absol. Ex. 3:3, אָסֻרָה־נָּא "let me now draw near and see;" verse 4; Ruth 4:1; followed by עַל of person, 1 Ki. 22:32; followed by אֶל it is, to turn in unto (einkehren) any one, Jud. 4:18; Gen. 19:3; אֶל־בֵּית into any one's house, ibid.; verse 8; also followed by שָׁם local, as שׁוּבָה שָׁמּוֹר to turn in thither, 2 Ki. 4:8, 10; Judges 18:3, 15; סוּר הֵנָּה to turn in hither, Prov. 9:4, 16. Absol. *to have access* to any one, 1 Sa. 22:14.

HIPHIL, הֵסִיר, fut. יָסִיר, with ו convers. וַיָּסַר (this form can only be distinguished by the sense from the fut. Kal).

(1) *to cause to depart*, i.e.—(*a*) *to remove*; e.g. those who had familiar spirits, 1 Sam. 28:3; any one from ruling, 2 Chr. 15:16; out of one's sight, 2 Ki. 23:27; more often used of things, e. g. to take away the high places, 2 Ki. 18:4; Isa. 36:7; the covering of a ship [the ark], Gen. 8:13; any one's head (to behead), 1 Sam. 17:46; 2 Sam. 5:6; 16:9; garments (i. e. to lay aside), Gen. 38:14; reproach, dishonour, 1 Sam. 17:26; the right of any one (i. e. to deprive of), Job. 27:2; 34:5, etc.—(*b*) followed by מֵאַחֲרֵי *to turn away* any one from the worship of God, Deut. 7:4.—(*c*) *to recall* one's words, Isaiah 31:2.

(2) followed by אֶלָּיו to cause to turn aside to oneself, *to bring to oneself*, a Sam. 6:10.

HOPHAL הוּסַר *to be removed*, Levit. 4:31; Dan. 12:11. Isa. 17:1, מִהְיוֹת מִנֹּחַ מֵעִיר "Damascus shall be removed (i. e. taken away) from amongst cities;" compare מִן No. 5.

PIEL סִלֵּר causat. of Kal 1, let. *c*, *to cause to depart*, used of a way; i. e. *to turn* it aside from what is right and true, Lam. 3:11 (compare verse 9).

Hence סֹרֶר, מָסוֹר, pr. n. סָרָה and—

סָר—(1) part. pass. l. q. סוּר *removed, expelled* (compare 1 Sam. 28:3). Isaiah 49:21, גֹּלָה וְסָרָה "an exile and expelled." Jer. 17:13 סָרֵי "those who are removed from me," i. e. who have departed. 5494

(2) *a degenerate branch* or shoot; compare the root No. 1, a. Jerem. 2:21, נְהֹפְכִי סוֹרֵי גֶּפֶן "the degenerate branches of a strange vine."

(3) [*Sur*], pr. n. of a gate of the temple; only found 2 Kings 11:6; for which, in a similar passage, 2 Chron. 23:5, there is שַׁעַר הַיְסוֹד the gate of the foundation. 5495

סוּת not used in Kal, TO INSTIGATE, TO STIMULATE. (This root is not found in the other cognate languages, and perhaps it may be secondary from שׂוּת a thorn, a goad). 5496

HIPHIL הֵסִית, and הִסִּית Jer. 38:22; fut. יָסִית, and יָסִת Isa. 36:18; part. מְסִיתָ 2 Chr. 32:11.—(1) *to stimulate, to instigate, to incite*,—(*a*) followed by a gerund, some one to something, Josh. 15:18; Jud. 1:14; 2 Chron. 18:2; especially to do evil, Deut. 13:7; 1 Ki. 21:25; Job 36:18.—(*b*) followed by בְּ of pers.; *to irritate, incite* against any one, 1 Sam. 26:19; Job 2:3; Jer. 43:3.

(2) *to drive out, to expel.* Job 36:18, פֶּן־יְסִיתְךָ בְחֲמָתוֹ "lest he drive thee out by chastening;" followed by מִן 2 Ch. 18:31; in a good sense, i. q. *to lead forth, to set free*, Job 36:16.

5497 **סוּת** m. *tunic* λεγόμ. Gen. 49:11, *a garment*, by apharesis for כְּסוּת (which is found without abbreviation in the Samaritan copy), see my Comment. de Pent. Sam. p. 33, and Lehrg. 136. Although other examples are not found of ב being omitted at the beginning of a word (an example of its omission in the middle is found in סַם for בְּסַם, which see), yet it is certain that besides the quiescents and liquids, the softer mutes are also sometimes cast away, as the Ch. דְּבָא hostility, בָּע, and לָא possession; also, the mark of the genitive in the common language. [This word may be from נָסָה, see Thes.]

5498 **סָחַב**—(1) i. q. Arabic سَحَبَ TO DRAG or DRAW ALONG on the ground, so as to sweep the earth (as let Orte herumtreiben), e. g. a dead body, 2 Sa. 17:13. Jer. 15:3, אֶת־הַמִּשְׁפָּלִים לִסְחֹב ("I will send) dogs to drag (them) about." Jer. 22:19; 49:20.

(2) *to pull or tear in pieces*; hence—

5496 **סְחָבָה** *f. a tearing in pieces.* Jer. 38:11, 12, בְּלוֹי הַסְּחָבוֹת "old torn cloths."

5500 **סָחַד** TO SWEEP AWAY, TO WIPE AWAY, in PIEL only, Ezek. 26:4. (Arabic سَحَا id.; Syriac ܣܚܳܐ broom; Ch. סְחָא to wash. Kindred roots are סָחַר, broom, from which סְחִי, סְחָה, and סְחִי dung.) Hence—

5501 **סְחִי** m. *sweepings, offscouring, dung*, Lam. 3:45, used of any thing vile. (Ch. סְחִיתָא dung.)

*7823; see also on p. 814 **סְחִיש** *ἅπ. λεγόμ.* 2 Ki. 19:29; for which, Isaiah 37:30, there is found סָחִישׁ *that which grows spontaneously in the third year from the sowing* (on this compare Strabo, xi. 4, § 3, p. 502, Casaub.); comp. סָפִיחַ. LXX. 2 Ki. *αὐτόματα.* Aqu. and Theod. in Isa. *αὐτοφυῆ.* See as to the etymology under סוּף.

5502 **סָחַף** Arab. سَحَفَ—(1) pr. i. q. סָחַב, סָפָה TO SWEEP, TO SCRAPE, and more strongly, *to sweep away, to scrape off*; hence used of a shower which carries every thing before it, Prov. 28:3. (Arabic سَحِيفَة a violent, sweeping rain; سَاحِف a torrent.)

(2) *to cast down* to the ground (Syr. ܣܚܦ id.), whence—

NIPHAL, *to be cast down*, Jer. 46:15.

5503 **סָחַר** TO GO AROUND, TO TRAVEL ABOUT, a country, followed by an acc. of the country, Genesis 34:10, 21. (Kindred is סָקַר which see. Ch. סְחַר is very often in the Targums for the Heb. סָבַב. In Syriac it means spec. to travel about as a beggar, to go a begging. In Arab. سحر and سفر the idea of going about is very uncertain, and it is not supported by the usage of the language). Specially *to go round, to travel about* countries *for the sake of traffic*; hence *to trade, ἐμπορεύομαι.* Genesis 42:34, וְאֶת־סְחַרְכֶם תִּסְחָרוּ "and ye shall go through the land," i. e. to buy corn. Part. סוֹחֵר *a chapman, merchant, ἔμπορος*, Genesis 23:16; 37:28. סֹחֲרֵי הַמֶּלֶךְ the king's merchants, who made journeys in order to purchase for him, 1 Ki. 10:28; 2 Ch. 1:16; also *a sailor*, Prov. 31:14; Isa. 23:2. Fem. סוֹחֶרֶת *a female merchant*, Ezr. 27:12, 16, 18. Metaph. *to have intercourse* with any one, Isa. 47:15. (In Aramean and Arabic the signification of *trading* is expressed by the cognate verb תָּגַר).

PIEL סִחֲרֵר *to go round quickly*, used of the heart, i. e. to palpitate violently, Ps. 38:11.

Derivatives סֹחֵר and the four nouns which follow.

סָחַר m. [const. סְחַר]—(1) *mart, emporium*, Isa. 23:3. *5505

(2) *wealth resulting from merchandize*, Isa. 45:14.

5504 **סְחַר** m. *profit, gain*, resulting from *merchandize*, Isa. 23:18; hence used of *any gain*, Proverbs 3:14, כִּי סַחַר שְׁלָשָׁה מִסַּחַר כָּסֶף "for her (i. e. wisdom's) gain is better than that of silver." Prov. 31:18.

5506 **סְחוֹרָה** f. *merchandize, traffic*, as a concr. *merchants*. Ezek. 27:15, סְחוֹרַת יָדֶךָ i. q. סוֹחֲרֵי יָדֶךָ verse 21, the merchants who are at thy hand (*die to an der Hand heft*).

5507 **סֹחֶרֶת** f. *a shield*, so called from surrounding, i. e. defending (from the root סָחַר to surround, comp. חוֹמָה a tower, fortress), Ps. 91:4.

5508 **סֹחֶרֶת** f. a kind of costly stone, used in making a tesselated pavement, Esth. 1:6. It is either a kind of *black marble*, compare Syr. ܣܚܪܬܐ *lapis niger tinctorius* (D and ת being interchanged), or as I should prefer taking it, marble marked with round spots, as if shields, shielded marble; see סוֹחֶרֶת. *Tortoiseshell* is what ס has been supposed to be by Hartmann (Hebraerin, iii. p. 353), consisting as it were of

shields (compare סֹחֵרָה); but it is scarcely probable that this was introduced in making a pavement amongst various kinds of marble.

see 7823 — מַחְשִׁישׁ see on p. 583

see 7846 — מַטְמֵס plur. i. q. שִׁטְמִים *faults*, Ps. 101:3; from the root שׁוּם i. q. שָׁמַה to sin, to transgress.

5509 סִיג m. (from the root סוּג), Eze. 22:18 סִגִּי (where there is the same כ״ר) and plur. סִיגִים *the refuse of metal*.—(a) *scoria, dross*; Pro. 25:4, סְגוֹ סִיגִים מִכֶּסֶף "take away the dross from the silver;" Pro. 26:23, כֶּסֶף סִיגִים "silver of dross," i. e. not yet refined.—(b) baser metal which having been mixed with purer is separated from it by melting (see בָּרִיל); Eze. 22:18, 19; Isa. 1:22, 25.

Note. For סִיגִים in many copies, both MS. and printed, there is read סְאִים Isa. 1:22, 25; Ezek. 22:18, 19 (compare Lehrg. p. 145), but the former is to be preferred.

5510 סִיוָן m. Esth. 8:9, the third month of the Hebrew year from the new moon of June to that of July; perhaps from the Chaldee root סָוָא to rejoice, as if month of rejoicing. [Benfey gives it a Persic derivation.]

5511 סִיחוֹן ("sweeping away," i. e. a leader, carrying every thing before him, from the root סוּחַ), [*Sihon*], pr. n. of a king of the Amorites, reigning in Heshbon, Nu. 21:21, 23; Ps. 135:11; whence *the city of Sihon*, i. e. Heshbon, Nu. 21:28.

† סִין an unused root, prob. *to be muddy, clayey;* kindred to the root שָׁוַן, whence the Chaldee סְיָן, Syriac ܣܝܢ clay, i. q. Chald. שִׁין, Syr. ܫܝܢ Arab. طِين.

5512 סִין ("clay"), [*Sin*], pr. n.—(1) *Pelusium*, a city situated in the marshes on the eastern border of Egypt, now together with the whole region submerged by the sea, Ezr. 30:15, 16; compare Strabo xvii. p. 802. It is called in Arabic الفرما i. e. marsh, and *Farama*, which latter indeed is from the Egyptian ⲫⲣⲙⲟⲩⲛ, i. e. a clayey place (from ⲫ art. masc., ⲉⲣ to be, and ⲟⲩⲛ clay); as has been observed by Champollion, l'Egypte, ii. 82, seq.

(2) The desert of *Sin* in the neighbourhood of Mount Sinai, on the shore of the Heroöpolitan gulf, Ex. 16:1; 17:1; Nu. 33:12.

•5514 סִינַי pr. n. *Sinai, Sina* (Gr. Σινᾶ, comp. Heb. Gr. ed. x. p. 56, note), a mountain, or rather a mountainous region in the peninsula of Arabia, between the two gulfs of the Red Sea (the Heroöpolitan and Ælanite); celebrated for the giving of the Mosaic law; called more fully הַר סִינַי Ex. 16:1; 19:11, seq.; 24:16; 34:4, 29, 32; Lev. 25:1; 26:46; 27:34, etc. In this mountainous region there are three principal summits, the lower of which towards the north-east is called *Horeb* (חוֹרֵב dry), from which towards the south there is the ascent to another, called *Sinai, sun's bright* (סִינַי perhaps *clayey, miry*; compare the neighbouring desert of סִין); the third summit towards the south-west is called Mount St. Catharine. See Burckhardt's Travels in Syria, Germ. ed. p. 1078. A rather different account of the names of the three mountains has been given by Ed. Rüppell, Reisen in Nubien und dem Petraischen Arabien (1829), tab. 11. [See also Robinson.] The desert near the mountain is called סִינַי מִדְבַּר Ex. 19:1, 2; Lev. 7:38; Nu. 1:1, 19; 9:1.

5513 סִינִי [*Sinite*], pr. n.—(1) of a nation near Mount Lebanon, Gen. 10:17; 1 Ch. 1:15; where Strabo (xvi. 2, § 18, p. 756, Casaub.) mentions the town of *Sinna*, Jerome (Quest. Heb. in Genesin) *Sinen*, Breidenbach (in Itinerario, fol. 1486, p. 47), a village, *Syn.* See Michaelis, Spicileg. Geogr. Ext. tom. ii. p. 87.—More difficult is—

(2) אֶרֶץ סִינִים Isa. 49:12; the context requires that this must be a very remote country, to be sought for either in the eastern or southern extremities of the world. I understand it to be *the land of the Seres* or *Chinese, Sinenses;* this very ancient and celebrated nation was known by the Arabians and Syrians by the name جين, ܨܝܢ, and might be known by a Hebrew writer living at Babylon, when it was almost the metropolis of Asia. [But this occurs in Isaiah, a book written in Judea; the place where written does not, however, affect the argument as to whether the Chinese be intended or not; the Spirit of God knows all nations and their names, present and future; and just as he could speak beforehand of Josiah and Cyrus, so he could of the Chinese]. At what period this name was given to the Chinese, by the other nations of Asia, and what its origin may be, do not plainly appear. The Chinese themselves do not know the name, and even seem to be wholly destitute of any ancient domestic designation, adopting either the name of the reigning dynasty, or else lofty titles of honour, such as *Dahung-kue Dshin*, the citizens of the kingdom which is in the middle of the earth. As to the origin of the name, if their opinion be

correct who suppose that the Chinese were so called from the dynasty of *Thsin*, who reigned from the year 246, A.C., and onward (see Du Halde, Descr. de la Chine, t. i. § 1; Abel-Remusat, Melanges Asiatiques, ii. p. 334, seqq.), a Hebrew writer, contemporary with Cyrus [but Isaiah lived centuries before], would not make any mention of it; but (whatever be thought of the people *Thsinas*, mentioned in the laws of Menu) the authors of this opinion themselves concede, that the name of that dynasty might be known amongst foreign nations before it was in possession of the whole empire of China; nor, indeed, are we in want of other modes of explaining this name. In the Chinese language *dshin* denotes men; why then may not this name have been given to the Chinese by foreigners? for instance, by the Indians (amongst whom also, in the books of the Buddhists, mention is made of *Dshina;* see Klaproth, Asia Polyglotta, p. 358). This name may have been given to them as that by which they called themselves and all men. We have a similar instance in the Æthiopic pr. n. אַגָּא and שְׁקָא i. q. גִּיאָ; a man. Those who do not apply this to the Chinese, either understand it of the *Peluisiotes* (compare סִין), and by Synced. the Egyptians, as Bochart, Phaleg. iv. 27, or the *Syenites* (compare סְוֵנֵה). LXX. עַל Περσῶν.

see 5483 סִים *a swallow*, Jer. 8:7 for סוּס.

5515

5516 סִיסְרָא ("a field of battle," compare Syriac ܣܝܣܪܐ, perhaps, for סְרִיסְרָא from the root סָרַר to leap onward, to make an onset). [*Sisera*], pr. n. m.—(1) of a general of Jabin, king of Canaan, Jud. 4:2, seq.; Ps. 83:10.—(2) Ezr. 2:53; Neh. 7:55.

5517 סִיעָא ("council," so the Syr. and Ch., ["congregation, assembly"]), [*Siaha*], pr. n. m. Neh. 7:47; for which there is a corrupted form, סִיעָהָא Ezra 2:44; which seems to have arisen from two others סִיעָא and הֲתוּא, compare נְתִינִים.

see 5481 סוּכִיָּה Dan. 3:10 כּוּסְיָא which see.

† סִיר Med. Yod, *to boil up, to bubble up;* compare שׂוּר to spring up, to boil or bubble up as wine, anger, a fever, Hebr. שָׂקַר and שָׂחַר to ferment, to boil up, to ferment, gâhren. Hence—

5518 סִיר comm. (Jer. 1:13; Eze. 24:6).

(1) *a pot*, so called from boiling and bubbling, Jer. 1:13; Eze. 11:3, 7; 24:3, 6. סִיר הַבָּשָׂר Ex. 16:3. Ps. 60:10, מוֹאָב סִיר רַחְצִי "Moab shall be the pot (or basin) of my washing," my wash-pot; contemptuously said for, I will use it as the meanest vessel. Plur. סִירוֹת Ex. 38:3; 1 Ki. 7:45.

(2) plur. סִירִים *thorns, briers*, so called from the idea of boiling or bubbling up, a notion which is applied to the redundant and luxuriant growth of plants (bei Zuſwuchs); especially in woods, see the root יָעַר and יַעַר No. 2, Isaiah 34:13; Hosea 2:8. Used with a paronomasis in this passage, Ecc. 7:6, כְּקוֹל סִירִים תַּחַת הַסִּיר "like the crackling of (kindled) thorns under a pot." *A thicket* is used poetically, as an image of impiety. Nah. 1:10, עַד סְרִידִים סְבֻכִים "they are folded together as thorns," (see עַד B, 2, c). Comp. Nic. 7:4; Ese. 2:6. It also denotes *a hook, a fish hook*, from its resemblance to a thorn (compare חוֹחַ). Plural סִירוֹת Amos 4:2. (I formerly referred סִירִים *thorns*, to the root סָרַר, so that it would properly signify *weakness*, the degenerate parts of a shrub, compare שִׂרְיוֹן Jer. 2:21; but it is preferable to refer the word סִיר in both significations to the same origin)

5519 סָךְ m. &c. ארמ. *a crowd, multitude*, of people, Ps. 42:5. So all the interpreters, as the context requires; although in defining the etymology they greatly differ. I have no doubt, however, that prop. it is *a thicket of trees, a thick wood*, applied poetically in this passage to a dense crowd of men; compare שְׂבִי used of a crowd of enemies, Isaiah 10:18, 19, 34.

5520 סֻכָּה (from the root סָכַךְ), with suff. סֻכּוֹ, once סֻכּוֹ, Ps. 76:3, m.

(1) *a hut, booth, cottage*, Ps. 27:5; poet. used of a tent or house, Ps. 76:3.

(2) *a thicket* of trees, *the lair* of wild beasts, Ps. 10:9; Jer. 25:38.

† סָכְוָה an unused root, i. q. שָׁכָה *to look at;* whence pr. n. שִׂכְוָה.

5521 סֻכָּה f. of the noun סֹךְ—(1) *a booth, a cot*, made of leaves and branches interwoven, Jon. 4:5; Job 27:18; Isa. 4:6. חַג הַסֻּכּוֹת the feast of tabernacles, the feast of booths of branches, Lev. 23:34; Deut. 16:13.—It is once used contemptuously of a small ruined house, Am. 9:11 (it is difficult to see what idea of contempt is contained in the passage); elsewhere used of tents made of curtains, Lev. 23:43; 2 Sam. 11:11; 22:12; and poet. of the habitation of God, Ps. 18:12; Job 36:29.

(2) *a booth* for cattle, Gen. 33:17.

(3) *the lair* of a lion, Job 38:40.

•5523 סֻכּוֹת ("booths"), [*Succoth*], pr. n.—(1) of a

town in the tribe of Gad, Josh. 13:27; Jud. 8:5; 1 Ki. 7:46; as to its origin, see Gen. 33:17. סֻכֹּת Psa. 60:8; 108:8, the territory of (the city of) Succoth.

(2) a station of the Israelites in the desert, in the neighbourhood of Egypt, Ex. 12:37; 13:20; Num. 33:5. It is hard to say what are—

*5524 (3) סכות בנות 2 Ki. 17:30, [*Succoth-benoth*], *booths of daughters*, which the Babylonian colonists, who were brought to Samaria, are stated to have made for their idols. It is generally understood to be taus in which women prostituted themselves (compare זוֹנוֹת); however, I expect that we ought to read סכות סכות *tabernacles* (consecrated to idols) *in high places*. [This is, however, but a *conjecture*.] Compare סֻכָּה.

5522 סְכוֹת f. i. q. סֹכָה, סֻכָּה Am. 5:26, *a booth* or *tent*, which the Israelites, turning aside to idolatry in the desert, constructed in honour of a certain idol, like the tabernacle of the covenant in honour of Jehovah. Compare the *σκηνὴ ἱερὰ* of the Carthaginians, Diod. xx. 65 (not 25).

5525 סֻכִּיִּים ("dwellers in tents"), [*Sukkiim*], pr. n. of an African nation, mentioned in 2 Ch. 12:3, together with the Libyans and Æthiopians. LXX. and Vulg. *Troglodytæ*, who inhabited the eastern shore of Africa.

5526 סָכַךְ (once שָׂכַךְ Exod. 33:22)—(1) to weave, to interweave, especially boughs to make a hedge, or to construct a booth; hence *to hedge, to fence*. (Kindred roots are נָסַךְ No. II, שָׂךְ, שָׂךְ No. II, and with the sibilant changed into a dental, זָךְ *to cover*, which see; also, *σκεδ, σκεπω*.) In Kal poet. 139:13, תְּסֹכְכֵנִי בֶּטֶן אִמִּי "thou hast covered me in my mother's womb;" compare Job 10:11. As both booths and hedges are made to protect and guard persons and gardens, סָכַךְ is—

(2) *to protect, to cover over*, and properly indeed used of boughs and trees; followed by two acc. Job 40:22, יְסֻכֻּהוּ צַלְמֶוֶת צִלּוֹ "the lotus trees cover him with their shade;" followed by ל Psa. 140:8. Part. סוֹכֵךְ prop. covering; hence *a shed, vinea*, used in besieging cities (Schuchard), Neh. 2:6.

(3) *to cover*, Exod. 40:3, commonly followed by עַל (compare the syn. נָסַךְ). 1 Ki. 8:7, וַיְּסֹכְכוּ הַכְּרֻבִים עַל־הָאָרוֹן "and the cherubim covered the ark." Ex. 25:20; 37:9; comp. Ezc. 28:14, 16; intransit. *to cover, to hide oneself*. Lam. 3:44, סַכּוֹתָה בֶּעָנָן לָךְ "thou hast covered thyself with a cloud;" ver. 43.

Hithp. הִסְתַּכֵּךְ i. q. Kal—(1) *to fence, to fence round*, followed by בְּעַד Job 3:23; 38:8.

(2) *to cover, to protect*, followed by עַל Ps. 5:12; and ל Psa. 91:4. 1 Sam. 24:4. Jud. 3:24, *to cover one's feet*, a euphemism *for to ease oneself*, as rightly said by Josephus, Archæol. vi. 13. § 4, by the Talmudists (Buxt. Lex. Talmud. p. 1472), and even the LXX., where I suppose *περιεστείλατο* to be used for the common *ἀνακεκάλυφθαι*, *ἀνακεκάλυπται*. But according to the opinion of Kimchi, *to make water*, which men in Asia do sitting down, covering themselves with their wide and long garments. Some have understood by this expression *lying down to sleep*, as the Syr. 1 Sam. loc. cit., and Josephus himself (inconsistently), Arch. v. 4, § 2; but in such a case no circumlocution would be needful. See J. D. Michaelis, Supplem. p. 1743; Glassii Philol. Sacra, ed. Dathe, page 891.

Pulpel סִכְסֵךְ *to cover with armour, to arm* (compare סִכּוּךְ id., שִׁכְּכוּ arms, and שָׂכַךְ to fortify the gates with iron), Isa. 9:10, וְאֶת־אֹיְבָיו יְסַכְסֵךְ "and his (Israel's) enemies (God) will arm;" Isa. 19:2, וְסִכְסַכְתִּי מִצְרַיִם בְּמִצְרַיִם "I will arm the Egyptians against the Egyptians." [*To excite, to arouse*, is the sense given in Thes.]

Derived nouns, סֹךְ, סֻכָּה, סֻכִּיִּים, סֻכּוֹת, סֻכּוֹת בְּנוֹת, סֻכּוֹת, and—

סֻכָּתָה ("enclosure"), [*Secacah*], pr. n. of a 5527
town in the desert of Judah, Josh. 15:61.

סָכַל not used in Kal, i. q. כָּסַל No. 3, Syr. and 5528
Zab. סכל to be foolish, which must be carefully distinguished from the verb, which is similar in sound, סָכַל.

Piel, *to make foolish*, i. e. vain, fruitless, *to frustrate*, e. g. a counsel or purpose, 2 Sa. 15:31; Isa. 44:25. Compare הוֹלִיל.

Hithpa. *to act foolishly*, with the addition of שָׂחַק Gen. 31:28; without it, 1 Sam. 26:21. (Aram. Aph. id.)

Nithpal.—(1) *to act foolishly* (prop. to shew oneself foolish), 1 Sa. 13:13; 2 Ch. 16:9.

(2) *to act wickedly*, 2 Sam. 24:10; 1 Ch. 21:8, comp. נָבַל, כָּסַל, etc. Hence [the following words.]

סֵכֶל m. [pl. סְכָלִים], *foolish*, Jer. 4:22; 5:21; *5530
Ecc. 2:19; 7:17. Syr. ܣܟܠܐ id.

סִכְלוּת m. *folly*, concr. *fools*, Ecc. 10:6. 5529

סִכְלוּת f. *folly*, a word only found in Ecc. 2:3, 5531

12, 13; 7:25; 10:1, 13; once שִׁכְלוּת Eccles. 1:17. (Syr. id.)

5532. 5533 סָכַן fut. יִסְכֹּן—(1) pr. i. q. שָׁכַן, שָׁכֵן to inhabit, to dwell, with an acc. of pers. with any one.

(2) Those who live with any one in the same house become familiar with him, *they associate with him*, hence Part. סוֹכֵן as *associate, friend* (of a king), Isa. 22:15; fem. סוֹכֶנֶת *female friend*, 1 Ki. 1:2, 4. Comp. Hiph. Hence—

(3) followed by ל and עִם of pers. *to do kindness to* any one, Job 22:2; 35:3; absol. Job 15:3. Intrans. *to profit*, Job 34:9.

(4) i. q. Arab. سكن Conj. I. and V. *to be poor, needy*, see Pu. and סְכָנוּת. Many have despaired of reconciling this signification with the others; and the attempts which have been made to do this have been very unsatisfactory. To give my own opinion, I suppose that it has originated in the idea of *being seated*, which is nearly connected with that of dwelling. Words which imply *being seated*, are often applied to the idea of *sitting down, sinking*, through languor and debility; compare נָפַל to sit, Conj. IV. pass. to be forced to sit down, to be lame; נָפֵל weakness in the foot of a camel; נָפֵל an impotent man; also *sedes* and *sidus*. Arabic سكن and Heb. נָפַל is therefore pr. to be collapsed, sunk, sunk in one's affairs, *heruntergekommen sein*, compare שָׁקַע, טָבַע.

Nithpal, i. q. Ch. Ithpa. *to be endangered*. Ecc. 10:9. "he who cuts wood shall be endangered." So it is commonly taken, nor is it a bad sense, although this signification is foreign from the other meanings of the verb. I should suppose it to be a denominative from שֵׁכֶן a mattock, an axe, which see: hence *to cut oneself, to be wounded by cutting*.

Pual, part. מְסֻכָּן prop. *brought to want*; hence *poor, needy* (see Kal No. 4). Isaiah 40:20, הַמְסֻכָּן תְּרוּמָה "he who is poor as to gifts," who has not much to offer.

Hithp. הִסְתַּכֵּן—(1) *to form acquaintance* with any one; followed by עִם Job 22:21; also with anything; hence *to know*; with an acc. Psalm 139:3, כָּל־דְּרָכַי הִסְכַּנְתָּה "thou knowest all my ways."

(2) *to be accustomed* to do anything; followed by a gerund, Num. 22:30.

The derived noun מִסְכְּנוֹת storehouses, takes its signification from the verb סָכַן.

[Derivatives, מִסְכְּנוֹת.]

I. סָכַר not used in Kal, i. q. סָגַר to shut (Syr. 5534
and Arab. سكر id.).

Niphal, *to be shut up*, Gen. 8:2; Ps. 63:12.

Piel, i. q. סָגַר וְהִסְגִּיר *to give over, to deliver*, Isa. 19:4.

II. סָכַר i. q. שָׂכַר *to hire*, Ezr. 4:5. see 7936

סֶכֶת not used in Kal, to be silent (kindred 5535
to שָׁקַט to be quiet).

Hiphil, *to be silent* (prop. to keep silence; Still-(stehen testoqten); it occurs once, Deu. 27:9 (Arab. سكت Conj. I. IV., id.; Sam. to attend); LXX. *σίγα*; Vulg. *attende*.

סַל prop. *a slender rod* (root סָלַל No. II.), of 5536
which baskets are woven; hence *a basket* woven of rods (compare *sirtos, sarlon, sisarpon, canistrum*; prop. a basket made of reeds; from *σάρξ, σαρὶς*); *a wicker-basket, a bread-basket*; plur. סַלִּים Gen. 40:17; Ex. 29:3, 32. Arab. سَلّ id., سَلَّة a basket-maker. Zab. סלא a basket.

סֹלָא (i. q. מְסִלָּה "way," ["a basket"]), [*Sillah*], *5538
pr. n. of a town near Jerusalem, 2 Ki. 12:21.

סָלָא—(1) pr. i. q. קָלָה No. I, to lift up. 5537

(2) especially *to suspend* a balance (compare קָלָה Job 6:2); hence *to weigh* (compare Lat. *pendeo* and *pendo*). Once found in—

Pual, pass. Lam. 4:2, הַמְסֻלָּאִים בַּפָּז "who are weighed with fine gold," i. e. are equal or comparable to fine gold.

[Derivatives, pr. n. מִסְלָא, מִסְלָא and סִלְּא.]

סָלַד *Arab. سلد* in Piel to leap, to 5539
spring, to exult, Arab. سلد (D and ד being interchanged), to leap as a horse, so that the stones give forth sparks. Job 6:10, "that is my consolation, שְׂאַלָּה בְּיִסּוּרִי לֹא יַחְמֹל (which) does not spare, that I have not denied the decrees of the Most Holy;" LXX. render שְׂאַלָּה by *ἀλλόμαι*, Vulg. *saliebas*, although they differ altogether in rendering the other words. Others, as Saadias, Abulwalid, Kimchi, by comparison with the Chald. סְלַד to burn, make the second hemistich concessive, or parenthetic, and thus translate, "although I burn (i. e. am in anguish; compare דָּלַק) with grief which does not spare." Hence—

סֶלֶד ("exultation," or "burning"), [*Seled*], 5540
pr. n. m. 1 Ch. 2:30.

5541 I. סֶלָה i. q. סָלַע and סָלַל TO LIFT UP. Whence—

(1) To suspend a balance, *to weigh*, see PUAL.

(2) Like the Latin *elevasti*, i. e. *contemsit, to despise* (as light things are of small importance and value, heavy things of much), Ps. 119:118. (Chald. and Syr. id.)

PIEL, i. q. Kal No. 2, Lam. 1:16.

PUAL, pass. of Kal No. 1, Job 28:16; used of wisdom, לֹא תְסֻלָּה בְּכֶתֶם אוֹפִיר "it cannot be weighed with gold of Ophir," it cannot be bought with gold.

† II. סֶלָה perhaps i. q. עָלָה (ס and ש being interchanged), *to be quiet, to be silent*. Hence—

5542 סֶלָה m. *rest, silence*, with ה parag. סֶלָהּ (Milel), *to silence, silence!* Such seems to be the probable import of this musical note, so often found in the Psalms (only occurring elsewhere, Hab. 3:3, 9, 13), which has been so much discussed and tortured by the conjectures and blunders of interpreters. It seems to have been used to mark a short pause in singing the words of the psalm, so that the singer would be *silent*, while the instrumental music continued. This interpretation is supported—(*a*) by the authority of the LXX. who always render it διάψαλμα, i. e. an interlude, διαψαλτήριον (although Hesych. renders it *μουσικὸν μέλος ἢ ῥυθμὸν ἀναλλαγήν*). —(*b*) by the place where סֶלָה commonly stands in the Psalms. For it stands in the middle of Psalms, at the place where a section of the Psalm is finished; thus in some Psalms it occurs once (Ps. 7:6; 20:4; 21:3), or twice (Psalm 4:3, 5; 9:17, 21), in others three times (Ps. 3:3, 5, 9; 39:4, 5, 7; 66:4, 7, 15; 68:8, 20, 33), and even four times (Ps. 89:5, 38, 46, 49), sometimes also it is put at the end (Ps. 3, 9, 24, fin.); it thus serves to divide a Psalm into several strophes. It rarely occurs in the middle of a verse (Pss. 55:20; 57:4; Hab. 3:3, 9). Also—(*c*) Psa. 9:17, where for the simple סֶלָה there is more fully וְהִגָּיוֹן סֶלָה, which should apparently be rendered "*Instrumental music,—pause*," i. e. the instrumental music to continue while the singer paused. With a similar meaning others derive סֶלָה from סָלַל No. I, to lift up, and they understand it to be, *a lifting up of the* voice in singing with the music (compare נְשִׂיאָה Job 21:12), but I prefer the former explanation.

Some have supposed that סֶלָה is an abbreviation, formed from the initial letters of three words; but this is neither probable nor suitable. Such abbreviations are very common amongst the Arabs and the later Jews (as רשי"ו for רבי שלמה ידוד), but it cannot be shewn

5548 that they were known to the ancient Hebrews. This word, taken as an abbreviation, has been variously explained, as סֹב לַמְנַצֵּחַ לְשִׁיר "turn above, singer" (*da capo*); or שִׂימוּ לְמַעְלָה נְגִינָל "a mark of changing the voice," etc.; but all of these fall away with the hypothesis. More may be found in Michaelis Supplemm., p. 1760; Rosenmüller, Comment. in Psalm, vol. i., p. LIX. (LXVII. ed. 2); Noldii Concord. Particul. Hebr., p. 940, ed. Tymp.; Eichhorn Bibl. der Bibl. Litteratur, vol. v. p. 542, seq.; Forkel, Gesch. der Musik, t. i. p. 144.

5543 סַלּוּ (for סַלּוּת "elevation"), [*Sallu*], pr. n. m., Neh. 12:7; for which there is, verse 20, סַלַּי.

5543 סַלּוּא (id.) [*Sallu*], pr. p. m., 1 Chron. 9:7; for which there is, Neh. 11:7, סַלָּא.

5543 סַלָּא ("lifted up"), [*Salu*], pr. n. m., Num. 25:14.

5543 סַלַּי ("lifted up," "basket-weaver"), [*Sallai*], pr. n. m.—(1), Neh. 11:8.—(2) Neh. 12:20; see סַלּוּ.

5544 סַלּוֹן Eze. 2:6; and—

5544 סִלּוֹן Eze. 28:24, *a thorn*; prop. such as is found on the twigs and shoots of palms; from סַל a twig, and לּוֹן; see the root סָלַל No. 2. Metaph. used of wicked men, Ezr. 2:6; LXX. *σκόλοψ*. (Chald. סִלָּא, סִילָּא; Arab. سِلَّان thorns of palms).

5545 סָלַח fut. יִסְלַח TO PARDON, FORGIVE; followed by a dat., Exod. 34:9; 1 Ki. 8:34, 36, 39. (Chald. Zeb. id.; Æth. with the letters transposed, ሠሰሐ: to be merciful, propitious, to pardon; comp. Arab. سهل to shew oneself gentle. The primary idea seems to be that of *lightness, lifting up*; compare סֶלַע, סֶלָה).

NIPHAL, *to be forgiven* (used of sin), Lev. 4:20, 26, 31; 5:10, 13. Hence—

5546 סַלָּח m. *forgiving*, Ps. 86:5; and—

5547 סְלִיחָה f. *pardon, forgiveness*, Ps. 130:4: plur. Neh. 9:17.

† סָלַךְ an unused root. Arab. سلك to walk, to go; whence مَسْلَك a way, a track. Hence—

5548 סַלְכָה (Caph without Dagesh, and therefore for סַלְחָה), [*Salcah*], pr. n. of a town on the eastern borders of Bashan, now called سلخد, and by corruption Sarkhad سرخد abounding in vineyards. See Burckhardt's Travels in Syria, ed. Germ. p. 180

and my observations given there at p. 507; Deut. 3:10; Josh. 12:5; 13:11; 1 Chron. 5:11.

5549 סָלַל—(1) TO LIFT UP, TO ELEVATE, TO EXALT, TO GATHER, OR CAST UP into a heap. Jer. 52:26, like the kindred roots סָלָה (comp. also סָלַע, סָלַל, and סָלַל, also סָחַל, חָלַל, חָלָה *tollo*). See Pilpel. Specially, *to make a level way by casting up a bank, to embank* (comp. רוּם Isa. 49:11). Isa. 57:14; 62:10; Pro. 15:19; Jer. 18:15. Job 19:12, וַיִּסְלוּ עָלַי דַּרְכָּם "and they cast up (prepare) their way to me." Job 30:12; without דֶּרֶךְ Psal. 68:5, סֹלּוּ "make plain (sc. the way)."

From the notion of *being elevated, lofty*, has sprung—

(2) *to move to and fro, to waver*, used of things that are lofty, tall, and slender, which are easily shaken (von den Gliedern und Gebeinen). Specially used of the slender and pendulous boughs and twigs of trees, such as willows and palms, which are used for weaving baskets, or bound together to make brooms; comp. חָלַל, חָלַל; נָזַל; whence חֲלָלִים tendrils, and חֹל No. 1, 2; whence סְחַלִּים. Hence סַל and סַלְסְלָה (Arab. sing. سَلَّة) baskets, as being made of slender twigs; compare the lengthened forms סַלְסִים (*l* and *s* being interchanged) the pendulous shoots of the palm, of which brooms are made (whence the Syriac and Chald. verb סלסל to sweep with a broom); עֲנָזָה a basket (with the cognate סַנָּא, Chald. עַנָּא a basket, עָנַז to weave baskets). As the branches of the palm-tree, before the shoots open, are covered with thorns, these thorns of the palm-tree are called by names from the same root, as סַלּוֹן and סִלּוֹן thorns growing on palm branches; and Hebr. סִלּוֹן, סִלָּא a thorn which grows on a twig, from סַל (prop. a twig), and the formative syllable ן. Arabic سَلَّة a large needle, so called from its resemblance to a thorn.

PALPEL, i. q. Kal No. 1, metaph. Prov. 4:8, סַלְסְלֶהָ "exalt her (wisdom)," sc. with praises.

HITHPOLEL, הִסְתּוֹלֵל (denom. from סְלִלָה), *to oppose oneself as a mound* (fig. בְּחוֹמָה), *to resist*, followed by בְּ Exod. 9:17, עוֹדְךָ מִסְתּוֹלֵל בְּעַמִּי "as yet dost thou resist my people."

From the first signification No. 1, these derivative nouns are taken, סְלִלָה, סֹלֶל, מְסִלָּה, מְסִלּוֹת, and pr. n. סַלָּא, סַלּוּ, סַלַּי, from the second סֹל, סִלּוֹן, and סִלְסוֹלֶת.

5550 סְלִלָה f. *a mound*, Jer. 33:4; especially such as

5557 besiegers cast up around a city, 2 Ki. 19:32; Ezek. 4:2; 2 Sa. 20:15.

5551 סֻלָּם m. *a ladder*, Gen. 28:12; i. q. Arab. سُلَّم, from the root סָלַל No. 1.

5552 סַלְסְלוֹת f. plur. i. q. סַלִּים *baskets*, so called from the slender twigs of which they were woven, Jerem. 6:9. LXX. Vulg. *σάρταλλοι, cartallus*. See the root סָלַל No. 2.

† סָלַע an unused root, pr. having the signification of *height, elevation*, like סָלַל, סָלָא, סָלָה and with the third radical more hardly pronounced סָלַח. Hence—

5553 סֶלַע m.—(1) *a rock*, Jod. 15:8, 11; 1 Samuel 23:25, etc. Metaph. God is called any one's *rock*, i. e. his refuge, where he is safe from foes, Ps. 18:3; 31:4; 42:10.

5554 (2) [*Selah, Sela*], pr. n. *Petra*, the chief city of the Edomites, situated between the Dead Sea and the Ælanitic gulf, in a valley surrounded with lofty rocks, so that a very great part of the abodes were excavated in the rock. It is written with the art. הַסֶּלַע Jud. 1:36; 2 Ki. 14:7; poet. without it, Isaiah 16:1. See Relandi Palæstina, p. 926—951. The ruins of the ancient city still exist, called وَادِى مُوسَى (the valley of Moses); see my Comm. on Isaiah, loc. cit., and Burckhardt's Travels in Syria, etc. p. 703, seq. ed. Germ.

† סָלְעָם an unused root, quadril. *to consume*, as in Ch.; whence—

5556 סָלְעָם m. a kind of *locust*, with wings, and used for food, Lev. 11:22.

5557 סָלַף not used in Kal.

PIEL—(1) TO PERVERT, Exod. 23:8, וְיסַלֵּף דִּבְרֵי צַדִּיקִם "and (a gift) perverts the words of the righteous," Deut. 16:19. Proverbs 19:3, אִוֶּלֶת אָדָם יְסַלֵּף דַּרְכּוֹ "the foolishness of a man perverteth his way."

(2) *to overturn, to send headlong*, Job 12:19; Prov. 21:12; 13:6; 22:12.

["The primary force of this root has of late been correctly laid down by Fasius, following Alb. Schultens and Arnold (Neue Jahrb. i. p. 168), to be that of *slipperiness*, and *gliding away, escaping*.—(1) trans. *to slip away* (שלפתי *slipsi, to slip*).—(2) intrans. *to be slippery* (שלפתרוג שפה). comp. Arab سلف to pass by (vorbeischlüpfen) and to daub over, both taken from

• For 5555 see Strong.

that of slipperiness, and with the sibilant turned into an aspirate, שָׁלַח to pass by, to leave behind (prop. verbrēchlāfen), Gr. ἁλείφω. Hence—

Pihl.—(1) *to cause to slip, or fail, as a* just cause (σφάλλειν δίκαιον, Eurip. Andromm. 781 al. 766). Ex. 23:8; Prov. 13:6, חַטָּאת תְּשַׁלַּח "wickedness causes the erring (foot) to slip." Hence *to give to destruction*, Deut. 16:19; Prov. 21:12; 22:12; Job 12:19.—(2) *to make* (a way) *slippery*, Prov. 15:3." Ges. App.] Hence—

5558 [שֶׁלַח m. prop. *smoothness, slipperiness*; hence *flattery*, nearly i. q. חֲלָקָה Prov. 11:3; 15:4." Ges. App.]

5559 שָׁלַךְ Ch. to ascend, to come up, Dan. 7:3, 8, 20. Pret. pass. id. Dan. 2:29; Ezr. 4:12. Syr., Zab., Sam., id. Compare above, at the root שׁלח.

† [שָׁלַת an unused root, see below.]

5560 שֹׁלֶת f. (but masc. Ex. 29:40) very fine *flour*, or *meal*, Exek. 16:13, 19; 1 Chron. 9:29; Gen. 18:6. שֹׁלֶת חִטִּים wheat flour, Exod. 29:2. (Ch. סוֹלְתָא id., Arab. سُلْت peeled barley, pearl barley, ἄλφιτα, compare the verb שָׁלַת to sift flour in a sieve). The etymology is doubtful; for the verb שָׁלַת appears to be secondary, and taken from the noun שֹׁלֶת. I expect that the primary radical was שָׁלַל, in the sense of shaking, and especially of sifting, i. q. זָלַל; whence שׁל fem. שֹׁלֶת (as to which flection compare יל fem. זֶלֶת, from the root זָלַל, מְסֻכָּשׁוֹת מְזֻלָּלוֹת Lehrg. p. 590). The ancients themselves appear to have been undecided as to the origin of this word, and thus it was sometimes masc., sometimes fem. [In Thes. Gesenius derives it from the unused root שָׁלַת, שׁלת, שׁלח]

5561 שֹׁם only in pl. שָׂמִים *spices*, Exod. 30:34. קְטֹרֶת שָׂמִים incense of odours, Ex. 30:7; 40:27. (Syr. שׁוּמָא aroma, φάρμακον.) Root שׂמם i. q. Arabic سم to smell.

5582 שְׂמַר נְבוֹ (perhaps "sword of Nebo," i. e. of Mercury, from the Pers. شمشير a sword), [*Samgarnebo*], pr. n. of a Babylonian commander, Jer. 39:3.

5583 שִׁמְדַּר m. quadrilit. (compounded of the verbs שָׁמַם to smell, and דָּרַר to adorn, compare Arab. شمر to break forth, as the blossom of palms), vine blossom, *elvάνθη*, Cant. 7:13, שִׁמְדַּר נָתְנוּ רֵיחַ "the vine sprouts, its blossom opens;" Cant. 2:13, הַשְּׁמָדִים קָמְרוּ "the vines (are in) blossom;" Cant. 2:15, כְּרְמֵינוּ סְמָדַר "our vines (are in) blossom;" (compare Ex. 9:31, הַשִּׁבֹּלֶת נִבְלָה). Symm. εἰνάνθη, *evπρίζω*, *evπρισμός*. (Syr. שׁוּמְסָא id., see Isa. 17:11; Psalt.; in the Zabian also of other blossoms, as of hemp, see Norbergii Lexid. p. 159). Some of the Jewish doctors do not understand this to be the *blossom* of the vine, but the *small grapes* just out of the blossom (see Surenhusius, Mishnah, t. i. p. 309); this sense is also given by the Vulgate, chap. 7:13; so also Kimchi and Leonh. Heg (Schutzschrift für s. Erklärung des Hohenliedes, p. 5); but I prefer the former explanation, because of 2:13 and 7:13.—Some one has of late proposed a singular conjecture relative to this word (Lit. Zeit. Jen. 1830, iv. p. 333), that שְׂמָדַר is a *superior kind of vine*, so called from the town of سمندر, which abounds in wine, which was situated in the province of Chazaria (now Astrachan), on the Caspian sea, not far from the mouth of the Volga, inhabited by both Jews and Christians, and destroyed by the Russians a. h. 969, as is narrated by Ibn Alvardi (Frahn on Ibn Foslan, page 65). This place appears to have been so called from the monastery of St. Andrew, the [alleged] apostle of that region, *as is shewn* by the modern name, *San Andreas*. (Compare the Servian city سمندر or Sendrovia, from the Slav. Sandrew, i. e. St. Andreas.)

5564 שָׁמַךְ fut. יִסְמֹךְ.—(1) to place, or lay something upon any thing, so that it may rest upon, and be supported by it. סָמַךְ יָד עַל to lay the hand on any thing (lit. *bank* מיסד *thereon*), so as to lean upon the hand, Ex. 29:10, 15, 19; Lev. 1:4; 3:2; 8:14, etc. Am. 5:19, וְסָמַךְ יָדוֹ עַל הַקִּיר "and leaneth his hand upon the wall." Inir. *to rest upon* any thing. Ps. 88:8, עָלַי סָמְכָה חֲמָתֶךָ "thy wrath resteth upon me."

(2) *to uphold, to sustain, to aid* (Æth. ሰመከ፡) followed by an acc. Ps. 37:17, 24; 54:6. Ezekiel 30:6, סֹמְכֵי כּוּשׁ "those who help Egypt," the allies of Egypt; followed by ל Ps. 145:14. Part. pass. סָמוּךְ propped, upheld, i. e. unmoved, firm, Ps. 112:8; Isa. 26:3. Followed by two acc. *to sustain one with any thing*, i. e. *to bestow upon him liberally*. Genesis 27:37, דָּגָן וְתִירוֹשׁ סְמַכְתִּיו "I have sustained him with corn and new wine." Ps. 51:14.

(3) *to approach*, followed by אֶל Ezekiel 24:2. (Syr. id. The signification of approaching is derived from that of resting upon, being contiguous; comp. Rabb. סמך to cohere, to be connected, near, סמוך near).

Niphal, *to be propped, supported*, Jud. 16:29; *to stay oneself, to rest upon*, Ps. 71:6; Isa. 48:2. Metaph. 2 Ch. 32:8.

Pihel, *to stay*, i. e. *to refresh*, Cant. 2:5 (compare עָשַׁשׁ). Hence pr. n. סְמַכְיָהוּ and—

5585 סִמְכִיָּהוּ ("whom Jehovah sustains"), [*Semachiah*], pr. n. m. 1 Ch. 26:7.

† שָׁמַל an unused root, prob. *to be like* ["signification wholly uncertain"]; compare the kindred שָׁלַל to be like. Perhaps the same origin may be Lat. *similis* (ὁμαλός). Hence—

5566 שֶׂמֶל & שִׂמֶל m. i. q. צֶלֶם *an image, a figure, likeness*, Exe. 8:3, 5; Deut. 4:16. 2 Chron. 33:7, שֶׂמֶל הַפֶּסֶל *the statue of the figure, a carved idol.*

see 5561 שָׁמַם see שׁם.

5567 שָׁמַן not used in Kal (kindred root יָשַׁן, to designate, to mark off, Talmud. יְשׁוּן, whence שִׁיּוּן a sign. This has been improperly compared with the Gr. σημεῖον, in which the ν does not belong to the root.

Niphal נִשְׁמַן *something marked off, appointed place.* Isaiah 28:25, שְׂעֹרָה נִשְׁמָן "and (the plants) barley in the appointed place," i. e. in the field marked off. So Targ. Saad. Kimchi, and this interpretation is preferable to others which have been proposed. As to the explanation, *hordeum pingue, fat barley*, from the root שׁמן to be fat, it is contrary both to the laws of syntax, and to the context; see my Comment. The meaning *millet* is altogether conjectural, which is given by LXX. Theod. Aqu. Vulg.

5564

5568 שָׂמַר *horrere, ἑρίσσειν*, to stand on end—(*a*) used of the hair (see Piel, and שְׂעָר), hence used of a man seized with terror. Ps. 119:120, שָׂמַר בְּשָׂרִי מִפַּחְדֶּךָ Symm. ἐφόβηχεῖ.—(*b*) used of bristling points, hence שֶׁמֶר something pointed, *a nail*, and שְׁמָר Chald. שְׁמַר to fasten with nails.

Pihel, id., *to stand on end*, as hair, Job 4:15; Hence [שִׂמְעָר and]—

5569 שַׂעַר masc. *bristling, ἐρεθισμός*, Jerem. 51, 27, an epithet of the insect יֶלֶק.

† שָׁנָא an unused root, perhaps, i. q. שָׁנַן [in Thes. compared with שָׁנָה], whence סְנוּאָה and—

5570 סְנֵאָה [*Senaah, Hassenaah*], [" perhaps thorny "], pr. n. of a town of Judea, Ezra 2:35; Neh. 7:38; with the art., Neh. 3:3.

5580 סַנְבַלַּט pr. n. *Sanballat*, a satrap of the king of Persia, in Samaria, Neh. 2:10; 3:33; 6:1, 2, 12, 14; 13:28. 5571

† סָנָה an unused root; either i. q. Arab. سنا IV. to lift up, to elevate, or i. q. שָׁנַן to sharpen, to be sharp. Hence—

5572 סְנֶה masc. *a bush, thorn-bush*, Ex. 3:2, seq.; Deu. 33:16 (Syr. סְנָסְנָא id., Arab. سنا and سنا senna, senna leaves).

5573 סֶנֶה (perhaps i. q. שֵׁן "tooth," "crag," [*Senah*], pr. n. of a crag over against Michmash, 1 Sa. 14:4. [In Thes. " in pause for סְנֶה."]

5574 כְּנוּאָה with the art. הַסְּנוּאָה ("hated"), [*Senuah*], pr. n. Neh. 11:9.

† סָנַוֵר unused quadril.; Chald. *to blind, to dazzle*, according to Ch. B. Michaelis, formed from the trilit. נָר to shine, by prefixing the letter ס (see Lehrgeb. page 886); according to J. Simonis, comp. of שָׁנָא to shine, and עָוַר to make blind. Hence—

5575 סַנְוֵרִים m. pl. *blindness*, Gen. 19:11; 2 Ki. 6:18.

5576 סַנְחֵרִיב pr. n. *Sennacherib* (Herod. Σανακδαρίβης), the king of Assyria, from the year 714 to 696 B.C., when he was slain by two of his sons in the temple of Nisroch, 2 Ki. 18:13; 19:16—36; Isaiah 36:1. See also concerning him, Herodotus, ii. 141; and the fragment of Berosus, in Euseb. Chron. Armen. ed. Aucher. t. i. p. 49, 43.

† סָנַן an unused root, Chald. and Syr. *to sweep away with a broom* (but this is secondary, see the Root לָקַט No. 2).

*5578 סַנְסַנָּה ("palm branch"), [*Sansannah*], pr. n. of a town in the south of Judah, Josh 15:31.

5577 סְנַסִּנִּים m. pl. i. q. חֲלִלִים, חֲלִלִּים (*l* and *n* being interchanged), *palm branches*, pendulous boughs, Cant. 7:9. Compare קַלָּה No. 2.

5579 סְנַפִּיר quadrilit. *the fin* of fishes, Levit. 11:9; Dan. 14:9. The origin is uncertain. It may seem however to come from the triliteral root, נָפַר to flee, to hasten, Piel, to propel; with a sibilant prefixed. Comp. Lehrg. p. 864. ["Perhaps from נָסַל to hasten, and נָפַר to flee."]

5580 סְמָר masc. *a moth* [in clothes], perhaps so called

from leaping, (root סוּס), Isa. 51:8. (Syr. ܣܡܡܐ id.; Arab. سوس *moth, weevil, louse, Gr. σής*).

5561 סַמְכִּי (perhaps for סַמְכִּי שמשי from שֶׁמֶשׁ the sun), *Sisamai*, pr. n. m. 1 Ch. 2:40.

5562 סָעַר fut. יִסְעַר TO PROP, TO UPHOLD, TO SUPPORT, Ps. 18:36; Pro. 20:28; hence *to sustain, to aid*, Ps. 20:3; 41:4; 94:18. Specially לְ סָעַד לֵב *to support the heart*, i. e. to refresh oneself with food (see לֵב No. I, letter *a*). Gen. 18:5, סַעֲדוּ לְבַבְכֶם "refresh your heart," refresh yourselves with food, Ps. 104:15; Jud. 19:8. Intrans. 1 Ki. 13:7, תִּסְעָדִי refresh thyself (compare מִסְעָד).

Derived noun מִסְעָד.

5563 סְעַד Ch. to *aid, to help*, followed by לְ Ezr. 5:2.

5564 סַעֲדָה a root, *dwelt λεγόμ.* i. q. Arab. سعى TO RUN, TO RUSH, used also of storms. Ps. 55:9, רוּחַ סַעָה "a rushing (i. e. rapid) wind."

5565 סְעִיף m.—(1) *a fissure, a cleft*. סְעִיף שִׁסְעָיו cleft of a rock, Jud. 15:8, 11; pl. סְעִיפִים שִׁסְעֵי הַסְּלָעִים Isa. 2:21; 57:5.

(2) *a branch*, Isaiah 17:6; 27:10; see שִׂרְיוֹת. (Both significations are also comprehended in the Arab. شعبة).

5566 סָעַף TO DIVIDE, i. q. Arab. شعب the letters ע and ב being interchanged. Hence סְעִיף, סְעִפָּה, [and סְעִיר].

Piel סִעֵף (denom. from סְעִיף), *to cut off branches*, Isa. 10:33.

*5568 סְעֵף verbal adj. (of the form שְׁכֵל) *divided*, i. e. a person of *a divided mind*, who, being destitute of firm faith and persuasion as to divine things, is driven hither and thither; *a doubter, a sceptic, ἀπορητής*. Pl. סְעֵפִים Ps. 119:113; Luth. Flattergeister.

*5569 סְעִפָּה f. i. q. סְעִיף and סְעִפָּה only in plur. סְעִפוֹת *branches*, Eze. 31:6, 8.

5567 סְעִפָּה f. plur. סְעִפִּים *opposite sides, divided opinions*. 1 Ki. 18:21, עַד־מָתַי אַתֶּם פֹּסְחִים עַל־שְׁתֵּי הַסְּעִפִּים Vulg. *usquequo claudicatis in duas partes*, "how long will ye halt between the two sides?" i. e. "do ye hesitate between the worship of Jehovah and of Baal?"

5590 סָעַר (kindred to the roots שָׂעַר and שָׂעָה which see)—(1) TO BE VIOLENTLY SHAKEN, specially the sea agitated by storms, Jon. 1:11, 13; *to be tossed*, by adversity, Isa. 54:11; compare Piel.

(2) act. *to rush upon, like a storm*, used of an enemy, Hab. 3:14.

Niphal, *to be agitated, shaken*, i. e. disturbed, used of the heart, 2 Ki. 6:11.

Piel, סִעֵר *to toss about, to scatter* (a people), Zec. 7:14.

Poal, intrans. *to be tossed about, dispersed* (as chaff), Hos. 13:3. Hence—

5591 סַעַר masc. *a storm*, Jon. 1:4, 12; Jerem. 23:19; 25:32; and—

5591 סַעֲרָה f. id. Isa. 29:6; also רוּחַ סַעֲרָה Ps. 107:25, and רוּחַ סְעָרָה Eze. 13:11, 13 (see שָׁוְא and אֲלָגָה).

5592 סַף m. with suff. סְפִּי pr. an expansion, spreading out (from the root סָפַף); hence—(1) *a basin, bowl*, Exod. 12:22; Zec. 12:2; pl. סִפִּים Jer. 52:19, and סֵפוֹת 1 Ki. 7:50.

(2) *sill, threshold* (Syr. ܣܦܣܦܐ strium), Jud. 19:27; 2 Ki. 12:10. (Ch. and Samar. id.).

5563 (3) [*Saph*], pr. n. m. 2 Sa. 21:18, for which there is 1 Ch. 20:4, סִבְּכַי.

סְפָא see סִפְאֹת. see 4554

5594 סָפַד fut. יִסְפֹּד TO BEAT the breast, as a sign of grief; especially for the dead. Const. absol. Eccl. 3:4; 12:5; Zec. 7:5; 12:12; followed by לְ of the person whose death is lamented, 2 Ki. 14:13; Gen. 23:2; לַ 2 Sa. 11:26; Jer. 4:8; Zec. 12:10; לְמוֹ 2 Sa. 3:31. It is sometimes so used as to be applied to the voice of the mourners [*to wail*], Mic. 1:8, "I will make a wailing (סְפֹד) like the jackals." Jer. 22:18, "they shall not lament him (saying), Alas! my brother;" Jer. 34:5. Still I hold the proper signification to be that of *beating*, like the Gr. *κόπτεσθαι*; and this the LXX. express in several places (*κατακόπτεσθαι*). Isaiah 32:12, עַל־שָׁדַיִם סֹפְדִים "they smite upon the breasts" (comp. Lat. *pectora, ubera plangere*), spoken of women; comp. Nah. 2:8. There can be no difficulty in referring the word סֹפְדִים to women, since they are expressly mentioned, though at a considerable distance before (comp. also verse 11, חֲגֹרִי שַׂקִּים; see Heb. Gram. § 144, note 1).

Niphal, *to be mourned for, lamented, Jer.* 16:4; 25:33.

Derived noun, סִפְדָּה.

5595 סָפָה—(1) i. q. אָסַף TO SCRAPE, TO SCRAPE TOGETHER (see Hiphil No. 1), *to scrape off*, Isa. 7:20; *to take away* life, Ps. 40:15; *to take* any one *away, to destroy*, Gen. 18:23, 24; and intrans. *to be destroyed, to perish*, Jer. 12:4.

(2) i. q. יָסַף (but אָסַף and יָסַף are of the same stock; see page LXVII. A.), *to add*, only in imp. סְפוֹ Isa. 29:1; Jer. 7:21; and inf. סְפוֹת Isa. 30:1. ["But these may be from יָסַף."] Also, *to add to* anything, *to increase* (see יָסַף No. 2), Nu. 32:14.

Niphal—(1) i. q. אָסַף No. 2, *to betake oneself* (into the house). Isa. 13:15, כָּל־הַנִּמְצָא "whoever betakes (or, withdraws) himself;" i. e. hurks in houses, hides away. Opp. to כָּל־הַנִּכְחָד.

(2) *to be taken away, to perish*, Gen. 19:15; especially in battle, 1 Sa. 12:25; 26:10; 27:1.

Hiphil, *to heap together, to accumulate*; followed by לְ upon any one, Deut. 32:23. LXX. *συνάξω*.

*5604 סִפּוֹן m. (from the root שָׁפַן), *ceiling* (of the temple), 1 Ki. 6:15.

*5615 סִפְרָה f. *number*, Ps. 71:15. Root סָפַר.

5596 I. סָפָה not used in Kal, probably i. q. סָפַף, סָפַח, (compare סָלָה, סָלַל, and the observations under the word סָלָה) TO ADD.

Niphal, *to be added, to join oneself*; followed by אֶל Isa. 14:1.

Pual, *to be gathered together, to assemble selves*, Job 30:7.

Hitpael, i. q. Niphal; followed by אֶל 1 Sa. 26:19.

5596 II. סָפָה i. q. סָפַף, Arab. سفح—(1) TO POUR, TO POUR OUT (see Piel, and the noun סִפּוֹת).

(2) *to anoint* (comp. סָפַךְ; Syr. ܣܦܐ to pour; Apli. to anoint any one a bishop). 1 Sam. 9:36, אֲשֶׁר סָפוּ אֹתוֹ עַל־אֲשֶׁת הַנְּעוּרִים "ANOINT, (i. e. constitute) me, I pray, to some priestly office."

(3) *to spread out*, i. q. Æth. ሰፈሐ; whence מִסְפֶּחֶת a cushion, quilt.

Piel, *to pour out* for some one to drink, Hab. 2:15. [This root is not divided into two parts in Thes.].

Derivatives, סִפּוֹת, מִסְפֶּחֶת, and—

5597 סַפַּחַת f. *scurf, scab*, so called from the flowing out (falling off) of hairs, Lev. 13:2; 14:56. Compare יָסַף.

5598 סִפַּי [*Sippai*]; see סִף No. 3.

5599 סִפּוֹת m. prop. *something poured out, a pouring out* (from the root סָפָה No. II.); hence—(1) *corn growing spontaneously* from the seed of the preceding year without its being renewn, Lev. 25:5, 11; 2 Ki. 19:29; Isa. 37:30; compare סְחִיס.

(2) *an inundation*, Job 14:19.

5600 סְפִינָה f. *a ship*; once Jon. 1:5 (Syr. and Arab. id.). Root סָפַן to board, to floor.

5601 סַפִּיר m. plur. סַפִּירִים, *a sapphire*, a kind of gem, so called from its beauty and splendour (see the root סָפַר No. 1, 2), Exod. 28:18; 39:11; Job 28:6, 16 (Syr. ܣܰܦܺܝܪܳܐ; Chald. סַפִּירָא).

† סָפַל an unused root; prob. i. q. סָפַל, סָפַן, *to be low*. Whence—

5602 סֵפֶל m. *a dish, a bowl*; only found Jud. 5:25; 6:38 (Chald. Talmud. and Arabic سفل idem. See Bochart, Hieroz. I. 549).

5603 סָפַן fut. יִסְפֹּן prop. TO COVER (comp. the kindred roots אָפַן, יָפַן). Hence—

(1) *to cover, as with beams or rafters*; followed by two acc., 1 Ki. 6:9; 7:3.

(2) *to floor, to cover with boards*, 1 Ki. 7:7; Jer. 22:14; Hag. 1:4.

(3) *to hide, to preserve*. Deu. 33:21, חֲקַת סָפוּן "and he saw a portion assigned by the law-giver there preserved," (סָפוּן agrees in gender not with חֲקַת to which it refers, but with the nearer word סָפוּן, comp. 1 Sam. 2:4; Lehrg. p. 721).

Derived nouns סִפּוֹן, סְפִינָה.

5605 סָפַף not used in Kal. Æth. ሰፈሐ; TO SPREAD OUT; whence סַף a bowl, a threshold. From this noun come—

Hithpol. הִסְתַּפֵּף *to stand at the threshold*, Psa. 84:11.

5606 I. סָפַק fut. יִסְפֹּק i. q. Arab. صفق—(1) TO SMITE; specially—(a) סָפַק עַל יָדוֹ *to strike upon the thigh*, a sign of indignation and also of lamenting, Jer. 31:19; עַל יָדָיו Eze. 21:17; compare Il. xii. 160; xv. 397; Od. xiii. 198.—(b) סָפַק אֶת־כַּפָּיו *to strike the hands together*, as in indignation, Nu. 24:10; or in derision (as if *explosit aliquem*); followed by עַל Lam. 2:15; Job 27:23 (where thirty-one copies read ו instead of כ); also without the word כַּפַּיִם Job 34:37.

(2) *to chastise* (used of God), Job 34:26.—It is sometimes written פָּסַק, which see.

["Hiphil, followed by בְּ, *to strike hands with any one*, Isa. 2:6."]

5606 II. סָפַק TO VOMIT, TO VOMIT FORTH (Ipuhn. [prpn], Jer. 48:26. Syr. ܐܬܦܠ to overflow.

[(2) *to suffice*, 1 Ki. 20:10, Thes.] Hence—

5607 סֹפֶק *redundance, abundance*, Job 20:22.

5608 סָפַר fut. יִסְפֹּר—(1) prop. i. q. Arab. سفر TO SCRATCH, TO SCRAPE (kindred to עָפַר No. II, עָפַר);

hence *to polish* (compare סָפִיר, and the cogn. verb סָקַר).

(2) specially *to inscribe* letters on a stone; hence *to write*. Part. סֹפֵר *a scribe*, Psa. 45:2; Ezr. 9: 2, 3; specially—(*a*) the king's scribe, i. e. the friend of the king, whose office it was *to write his letters*, 2 Sam. 8:17; 20:25; 2 Ki. 12:11; 19:2; 22:3, seq. —(*b*) *a military scribe*, who has the charge of keeping the *muster rolls*, Jer. 37:15; 52:25; 2 Ki. 25:19; compare 2 Chron. 26:11; Isa. 33:18; gener. used of a general, Jud. 5:14.—(*c*) in the later books, a person skilled in the sacred writings, γραμματεύς, 1 Ch. 27:32; Ezr. 7:6, a name by which Ezra is called; Neh. 8:1, seq.; 12:26, 36; Ezr. 7:11.

(3) *to number*, Gen. 15:5; Lev. 15:13, 28.

NIPHAL, pass. of Kal No. 3, *to be numbered*, Gen. 16:10; 32:13.

PIEL.—(1) q. Kal No. 3, *to number*, Job 38:37; Ps. 40:6.

(2) *to narrate, to recount* (prop. to enumerate, compare Germ. zählen, erzählen), Gen. 24:66; 40:8; Job 28:27; followed by לְ *concerning* any thing, Psa. 2:7; 69:27; especially *to tell with praise, to celebrate*, Ps. 19:2; 40:6; 78:6.

(3) simpl. *to speak, to utter words*, Ps. 73:15; Isa. 43:26.

PUAL, pass. of Piel No. 2, *to be narrated*, Ps. 22:31; Job 37:20.

Derivatives, סִפֹּר, סִפּוּר [מִסְפֹּא], and the four following nouns—

•5613 סֵפֶר m. Ch.—(1) *a scribe*, a royal scribe accompanying a satrap, or governor of a province, Ezr. 4:8, 9, 17, 23.

(2) γραμματεύς, *one skilled in the sacred books*, Ezr. 7:12, 21.

•5612□ סֵפֶר m. with suff. סִפְרִי, pl. סְפָרִים, constr. סִפְרֵי—(1) *writing*, Arab. سِفْر, Syr. ܣܦܪܐ—(*a*) the art of writing and reading, Isa. 29:11, 12, יוֹדֵעַ סֵפֶר "one acquainted with writing."—(*b*) a kind of writing, Dan. 1:4, סֵפֶר וּלְשׁוֹן כַּשְׂדִּים "the writing (letters) and the tongue of the Chaldeans;" verse 17.

(2) *a writing*, whatever is written, used of a bill of sale, Jer 32:12, seq.; of a charge or accusation, Job 31:35; of a bill of divorce, Deut. 24:1, 3; of a *letter*, 2 Sam. 11:14; 2 Ki. 10:1.

(3) *a book*, Ex. 17:14. סֵפֶר הַתּוֹרָה the book of the law, Joshua 1:8; 8:34; סֵפֶר הַבְּרִית the book of the covenant, Ex. 24:7; 2 Ki. 23:2; which is also called poetically סֵפֶר הַחַיִּים the volume of the book, Psal. 40:8; and סֵפֶר אֱלֹהִים Isaiah 29:18, as in Arab. الْكِتَاب the book, specially the Koran. סֵפֶר חַיִּים the book of life, God's index of the living, Ps. 69:29; compare Dan. 12:1; Apoc. 20:12, 15. סִפְרֵי קֹדֶשׁ Dan. 9:2 (holy) books, τὰ γράμματα. עֲשׂוֹת סְפָרִים to make books, used in contempt of bookwrights, Ecc. 12:12.

סֵפֶר Chald. i. q. Heb. סֵפֶר *a book*, pl. סִפְרַיָּא Ezra 4:15; Dan. 7:10. 5609

סֹפֶר m.—(1) *numbering*, 2 Ch. 2:16. 5610

(2) [*Sephar*], pr. n. of a town in Arabia, Genesis 10:30; see under the word שֵׁמָע. 5611

•5614 סְפָרַד Obad. 20; [*Sepharad*], pr. n. of a country elsewhere unknown, whither the exiles of Israel were carried away; according to the Vulg. *Bosphorus*; according to the Syr., Ch., and the Hebrew writers *Spain*, which is clearly incorrect. Others suppose *Sipphara*, but this apparently would be rather סִפְּרַיִם.

† סִפְרָה *f. a book*, i. q. סֵפֶר Ps. 56:9. 5612□

[סַפְרָה (the actually occurring form), see סַפְתָּה.] •

•5617 סְפַרְוַיִם 2 Ki. 17:24; 18:34; 19:13; Isa. 36:19; 37:13; [*Sepharvaim*], pr. n. of a town subject to the Assyrian empire, whence a colony was brought to Samaria; prob. *Sippara* situated in Mesopotamia on the Euphrates. Pl. Gent. noun סְפַרְוִים 2 Kings 17:31. 5616

סֹפֶרֶת ("scribe," as to the feminine form in names of office, compare Lehrg. 468), [*Sopheret*], pr. n. m. Ezr. 2:55; with the art. Neh. 7:57. 5618

סְקִילָה TO STONE, TO OVERWHELM WITH STONES, a species of capital punishment amongst the Hebrews, see on this subject the decisions of the Rabbins in Chr. B. Michaelis Dissert. de Judiciis Populace Capitalibus, § 5, in Pottii Syll. iv. p. 185. (I can hardly consider the signification of *stoning* as primary, especially as its power in Piel is also that of *removing stones*. The primary idea appears to lie in the root סָקַל, נָקַל to be heavy, weighty, whence an unused noun סֶקֶל, a stone so called from being heavy, and hence a denom. verb סָקַל to stone, Pi. id. and also to remove stones). Const. followed by an acc. of pers. Ex. 19:13; 21:28; often with the addition of the word בָּאֲבָנִים Deu. 13:11; 17:5; 22:24; compare syn. רָגַם. 5619

NIPHAL, pass. *to be stoned*, Exod. 19:13; 21:28, seqq.

• For 5615 see p. 593.

PIEL.—(1) i. q. Kal, *to throw stones at* any one, 2 Sa. 16:6, 13.

(2) *to clear from stones, to remove stones from* a field (comp. Heb. Gram. § 51, 2 c), Isa. 5:2; with the addition of מִמֶּנּוּ Isa. 62:10.

PUAL, pass. *to be stoned*, 1 Ki. 21:14, 15.

5620 סַר adj. (root סָרַר No. 2). f. סָרָה pr. *evil*; hence *sullen, sad, angry*, as applied to the countenance. (Germ. übel aufgelaunt). 1 Ki. 20:43; 21:4, 5.

† סָרַב an unused root; Chald. *to be refractory, rebellious*; whence—

5621 סָרָב (for סָרֵב, of the form קָטֵל), m. *a rebel*, Ezr. 2:6. Some of the Hebrew writers have explained סְרָבִים to be *thorns*; and Castell, in Heptagl. *nettles* (by comparison with סָרָף to burn); but the common opinion has been rightly defended by Celsius, in Hierob. ii. page 222; (his opinion is given incorrectly by Simonis).

† סַרְבַל quadril. Ch. TO COVER (see Buxtorf, page 1548), as with a garment, flesh, fat; sprung from Pael סבל prop. to cause to carry; Arabic سربل to put on an under garment, a tunic. Hence—

5622 סַרְבָּלִין m. Chald. *saraballa*, i. e. long and wide trousers, such as men still wear in the East, Dan. 3: 21, 27. (Arab. سَرَاوِيل plur. سَرَاوِيلُ; Syr. and Ch. סַרְבָּלָא, סַרְבָּלָה id.; Pers. transposed شلوار id.; whence Gr. σαράβαρα, σαράβαλλα, σαρίναρα; modern Greek σαρβάρια; Lat. *sarabara, saraballa*, Isid. Orig. xix. 23; Spanish *cavalus*; Hungar. and Slav. *schehenzy*; Polish *scharwarai*; see Frähn on Ibn Foulan, page 119, seqq.). [Perhaps, *wastles, cloaks*; see Theb.]

5623 סַרְגּוֹן (perhaps Pers. سرجون "prince of the sun"), [*Sargon*], pr. n. of a king of Assyria, who preceded Sennacherib, 716—714 B.C., Isa. 20:1.

† סָרַד an unused root; Arum. סגד *to fear*, to tremble; whence—

5624 סָרֵד ("fear"). [*Sered*], pr. n. m. Gen. 46:14; 5625 whence the patron. סָרְדִי Nu. 26:26.

•5627 סְרָה f. (from the root סוּר). prop. *a departing, withdrawing*; hence—

(1) *the violation* of a law, *an offence*, Deut. 19:16.

(2) *departure from Jehovah*, Deu. 13:6; Jer. 28:16; 29:32; Isa. 1:5; 31:6; 59:13.

(3) *cessation*, Isa. 14:6. Others derive the first and second significations from the root סָרַר to be stubborn; but for this there is no need.

5626 סִרָה ("withdrawing"). [*Sirah*], pr. n. of a fountain, 2 Sa. 3:26.

5628 סָרַח—(1) TO POUR OUT, i. q. Arab. سرح (see Diss. Lugdd., p. 700, seqq.). Participle pass. סְרוּחַ *poured forth*, i. e. extended on a couch, Amos 6:4, 7. Intrans. Exo. 17:6, נָפְלָה סְרוּחָה "a spreading vine."

(2) *to be redundant, hanging over*, used of a curtain, Ex. 26:12; part. pass. סָרוּחַ *redundant*, verse 13. Exo. 23:15, סְרוּחֵי מִכְלִים "redundant (or luxurious) with mitres," wearing long turbans hanging down from their heads.

NIPHAL, *to be poured forth*; metaph. Jer. 49:7, נִסְרְחָה מֵקֹרְחֵימָן "is their wisdom poured forth?" compare the root נָסַךְ No. 1, *b*. Hence—

5629 סָרַח masc. *superfluity, redundance*, concrete, *what remains*, Ex. 26:12.

5630 סִרְיוֹן i. q. שִׁרְיוֹן *a coat of mail*, Jer. 46:4; 51:3.

5631 סָרִיס, סָרִיס constr. st. סְרִיס, pl. סָרִיסִים const. סְרִיסֵי and Syr. ܣܪܝܣ—(1) *a eunuch*, one castrated (see the root סָרַס), Isa. 56:3, 4; such as the Eastern kings were accustomed to set over the care of their women (Est. 2:3, 14, 15; 4:5), and other offices of the court (Esth. 1:10, 12, 15). רַב סָרִיסִים Daniel 1:3; שַׂר הַסָּרִיסִים verse 7, seq., "the prince of the eunuchs," who was over the royal children, just as now in Turkey. *Kislar Aga*, the prince of the eunuchs, has the charge of the royal children of the Sultan, called *Itshoglan*. Hence—

(2) any *minister of the court*, although not castrated (Genesis 37:36; 39:1); although it is difficult to determine in what places the primary meaning of the word is preserved, and in what it is lost, 1 Sam. 8:15; 1 Kings 22:9; 2 Ki. 9:32; 20:18; 24:12, 15; 25:19 (where סָרִים is a military leader); Jer. 34:19; 41:16. Targum sometimes renders it רַבָּא a prince. Arab. خَادِم minister. The Syriac, however, always renders it ܒܬܝܢܐ a eunuch (prop. faithful, as eunuchs were considered remarkable for fidelity to their masters); and so LXX., Vulg.

5632 סֹרֶךְ or סָרֵךְ only in plur. סְרָכִין Chald. *a royal minister* of the Persians, Dan. 6:3, seqq. In Targ. סִרְכָּא, סִרְכִין plur. סִרְכִין, stands for the Hebr. שֹׂכֶל

governor, overseer, magistrate. I cannot determine anything as to the etymology. It seems, however, the most simple to regard סָרָן as compounded of שַׂר a prince, and the servile termination, used in Persic, -ān, as in the word שִׁלְטוֹן.

5633 סְרָנִים only in plur. סַרְנֵי, סְרָנָיו—(1) *axles of a chariot*, 1 Ki. 7:30 (Syr. ܣܪܢܐ id.) The origin is doubtful.

(2) *princes* (compare צִיר an axle, a pole; metaph. a prince, as if a hinge of the people), a word only applied to the five princes of the Philistines, Josh. 13:3; Jud. 3:3; 16:5, seq.; 1 Sam. 6:4, seq.; 5:8, seq.; 29:6.

† סָרַס an unused root, which had, I expect, the same meaning as the kindred word שׁרשׁ (denom. from שֹׁרֶשׁ), *to pull up by the roots*; hence *to extirpate*, specially the testicles, to castrate. Syr. and Chald. ܣܪܣ, מְסָרֵס to castrate. Hence סָרִיס castrated (prop. extirpated); whence the secondary verb מְרוֹס to be sexually impotent.

5634 סַרְעָפָה f. *a branch*, i. q. סְעִפָּה with the letter ר inserted, Eze. 31:5. Syr. ܣܪܥܦܐ to sprout.

5635 סָרַף not used in Kal, i. q. שָׂרַף TO BURN. [Syr. ܣܪܦ.]

Piel, part. מְסָרֵף *a burner* (of the dead), one who lights a funeral pile, Amos 6:10; which was commonly done by the nearest relative; twenty-three codd. of Kennic. and several of De Rossi, have here מְשָׂרֵף.

5636 סַרְפָּד m. Isaiah 55:13; a plant growing in the desert. LXX. Theod. Aqu. *ἀσπάλαξ*; Vulg. *urtica*. Jo. Simonis (even in his first edition) compared it with Syr. ܣܪܦܕ white mustard; and this has been again brought forward by Ewald, Hebr. Gram.; but this latter word is from the Pers. سپید, اسپید white; and it cannot seem to be contracted from the word before us.

5637 סָרַר—(1) TO BE REFRACTORY, STUBBORN; pr. used of refractory beasts (kindred root מָרַר). Only in the part. [except Hos. 4:16] סֹרֵר f. סֹרֶרֶת *refractory, stubborn*; used of an untamed cow, Hos. 4:16; of a son who refuses to submit to his parents, Deut. 21:18, 20; Ps. 78:8; Jer. 5:23; of a woman who has cast off restraint, and indulges in lusts, Pro. 7:11; of the people of Israel, Isa. 1:23; 30:1; 65:2; Psa. 68:19; Hos. 9:15. From the idea of stubborn animals shaking the yoke off from their shoulders, is taken the phrase נָתַן כָּתֵף סוֹרֶרֶת to give a refractory shoulder, i. e. to be stubborn, Neh. 9:29; Zec. 7:11. There is a paronomasia in Jer. 6:28, סָרֵי סָרִים "those fallen away to the stubborn."

(2) *to be evil*, i. q. Arab. شرّ. Hence סֹר.

סְתָה an unused root, Arab. شتا Syr., اشتا † (although perhaps these are denominatives), *to pass the winter*. Hence—

5638 סְתָו, סְתִו m. *winter*, Cant. 2:11. (Aram. and Arab. شتاء id.)

5639 סְתוּר ("hidden"), [*Sethur*], pr. n. of a captain of the tribe of Asher, Nu. 13:13.

5640 סָתַם i. q. סָכַם—(1) TO STOP UP, TO OBSTRUCT, as fountains, 2 Ki. 3:19, 25; 2 Chr. 32:3, 4. (The following roots which begin with an aspirate are kindred to this, סָחַם, סָחַר which see.)

(2) *to shut up, to hide*, Daniel 8:26; 12:4, 9. Part. pass. סָתוּם *hidden, secret*, Ezr. 8:3.

NIPHAL, *to be stopped up* (used of the chinks of a wall), Neh. 4:1.

PIEL, i. q. Kal signif. 1, Gen. 26:15, 18.

5641 סָתַר TO HIDE, once in Kal, Prov. 22:3 כתיב, where the קרי has Niph., comp. Prov. 27:12.

NIPHAL—(1) *to be hidden, to lie hid*. Job 3:23, "to a man אֲשֶׁר דַּרְכּוֹ נִסְתָּרָה to whom his way is hidden," who does not know how to escape from calamities. Followed by לְ, *καλύπτεσθαι ἀπό τινος* (compare סָתַר No. 3, a), *to lie hid from any one*, Ps. 38:10; Isaiah 40:27. Gen. 31:49, "when we shall be hidden from one another," when we shall be far from one another; followed by מִן Hos. 13:14, "repentance is hid from my eyes," i. e. I am as it were ignorant of it; followed by מִמֶּנִּי (*Latet occultavi a conspectu alic.* Plaut.). Deut. 7:20; נֶעְלָם Jer. 16:17; נִסְתָּר Amos 9:3. Part. נִסְתָּרוֹת *hidden things, secrets*, Deut. 29:28; specially hidden sins, committed ignorantly, Ps. 19:13.

(2) *to hide oneself*, 1 Sa. 20:5, 19; followed by מִן Ps. 55:13, and מִפְּנֵי Gen. 4:14.

PIEL, *to hide*, Isa. 16:3.

PUAL, *to be hidden*, Prov. 27:5.

HITHPAEL *to hide*. Job 3:10, וַיִּסְתֵּר אֵפֶל מֵעֵינָי "and (that) he did (not) hide calamity from my eyes," did not turn it away from me, avert it.—(1) *to cover over*, especially the face, Ex. 3:6; followed by מִן

from any one, Isa. 53:3, כְּמַסְתֵּר פָּנִים מִמֶּנּוּ for כְּמִי מִי "as one from whom they hide the face," i. e. from whom they turn their eyes as from something disgusting and abominable (סָתַר is in this place the part. formed in the Chaldee manner, for סָתִיר, which is found in four copies; it is here impers. as if כְּמוֹ אִישׁ שֶׁסִּתִּירוּ פָנִים לְ). Specially Jehovah is said *to hide*, or *veil over his face*—(a) when he does not regard human affairs, Ps. 10:11; followed by לְ Ps. 51:11, סְתֹר פָּנֶיךָ מֵחֲטָאָי "hide thy face from my sins;" do not regard them, forgive them.—(β) when it denotes displeasure (opp. to הֵאִיר פָּנִים) Ps. 30:8; 104:29; followed by לְ of pers. to hide the face (and turn away) from any one, Psa. 22:25; 27:9; 88:15; 102:3; 119:19; Isaiah 54:8; 64:6, and so frequently; without פָּנִים Isaiah 57:17, אַסְתִּיר סְתֹר וְאֶקְצֹף "I smote them (the people) hiding my face, and being angry."

(3) *to conceal* something from any one, followed by לְ of pers. 1 Sam. 20:2; followed by מִמֶּנִּי 2 Ki. 11:2.

(4) *to guard, to defend*, Ps. 31:21; 27:5; followed by לְ from any one, Ps. 64:3.

HITHPAEL הִסְתַּתֵּר *to hide oneself*, 1 Sam. 23:19; 26:1; Isa. 29:14; 45:15.

5644 Derived nouns, סֵתֶר, סֹתֶר, סִתְרָה, סֵתֶר, and the pr. n. סִתְרִי.

סֵתֶר Ch. PAEL.—(1) *to hide*. Part. pass. pl. f. 5642
hidden things, secrets, Dan. 2:22.

(2) *to destroy* (prop. to hide, to remove out of men's sight, compare כָּחַד and הִכְחִיד), Ezr. 5:12. Often in the Targums; Syr. Peal id.

סֵתֶר with suff. סִתְרִי—(1) *a hiding;* hence 5643
something secret, clandestine, hidden, Jud. 3:19, סֵתֶר קִיר "some secret thing;" 1Sam. 25:20, דֶּרֶךְ סֵתֶר "the covert of the mountain." מְכֻסִּים סְתָרִים "bread to be eaten in secret," Prov. 9:17. With prefixes, בְּסֵתֶר *secretly, privately*, 1 Sam. 19:2; 2 Sam. 12:12; Job 13:10; 31:27; Prov. 21:14, and so frequently.

(2) specially *a vail, covering* (Arab. ستر, Syr. ܣܬܪܐ a vail, a curtain). Job 22:14; 24:15; Psa. 18:12, בְּסֵתֶר רָעַם "in the covering of thunder," in the clouds replete with thunderings; Ps. 18:12.

(3) *protection, defence*, Ps. 27:5; 32:7; 61:5; 91:1; 119:114; Isa. 32:2.

סִתְרָה f. i. q. סֵתֶר No. 3, *protection*, Deut. 32:38. 5643

סִתְרִי (*for* סִתְרִיָּה "protection of Jehovah"), 5644
[*Zithri*], pr. n. m. Ex. 6:22.

ע

Ayin עַיִן an eye (compare its figure ○ on the Phœnician remains), the sixteenth letter of the alphabet: when used as a numeral, *seventy*.

While Hebrew was a living language, it would seem that this letter, which is peculiar to the Phœnicio-Shemitic languages, and is very difficult of pronunciation to our organs, had, like ח, a double pronunciation. This is the case in Arabic, and they distinguish it by a diacritic point (غ Ain, غ Ghain). The one appears more gently sounded, with a gentle guttural breathing, like the letter א, only rather harder, so as to resemble the sound of *a furtive a* or *e*. Thus, by the Greek translators, it is sometimes expressed by the smooth or rough breathings, sometimes by furtive vowels, as עַזָּה Ἀμαλήκ, עַזְרִי Ἐζβαΐου, הַלֵּוִי Ἠλεί, לְעֶלְיוֹנִי ἐλείμ (see Orig. on Gen. 28:19; Montf. Hexapl. t. ii. p. 397). On the other hand, the harder Ain, which the Arabs call Ghain, was a harsh sound, uttered in the bottom of the throat, together with a kind of whirring, so that it came very near to the letter ר; and this the LXX. generally express by the letter Γ, as עֲזָה Γάζα, עֲמָלֵק Γόμολλα. Hence it is that several Hebrew roots comprehend, properly speaking, two roots of different significations, one of which is written in Arabic with the letter غ, the other with ع; as גָּמַל to deal a second time, to glean, and גָּמַל to insert, to enter; also עִיר, עָזָה, עֻזִּים, עֻלָּם, עֻמָּה, עֻמָּק, עֹרֶב, עָרָה, עָשָׁה, עֶשֶׂק, עֵשֶׂק, עֵת, עֵתָן. In other instances the various significations of one and the same root are distinguished in Arabic by a two-fold pronunciation; see עֵרֶב, עָקַר.

The lighter pronunciation appears to have been the more frequent, as also in Arabic the letter غ is far more frequent than the letter ع; and for this reason ע is very often *interchanged* with א; or, to speak more accurately, ע is often softened into the letter א (page i); also, in the middle of words when preceded by Shva, like ר and א, it is often *dropped*, as בָּעַל, constr. בַּעַל, קָרַע, constr. קָרַע. On the other hand, ע when more harshly pronounced was allied in sound —(a) to the palatal letters, as ג, ז, ק, see page ci, A. CCCLXXVII; A. also, שָׂעַר and שָׂחַר to surround; (נָבַע) נָבַק and נָבַד to bubble forth; Ch. אַשְׁעָא and אַשְׁגָּא,

earth, שֶׁסַע; and even—(*b*) to the letter ר (by which several express the Arabic *Ghain*), as עָתַם to polish. Farther, the very frequent interchange of the letters ל and ע should be remarked; this is done in such a way that for the Hebrew ל the Aramæans, rejecting both the sibilant and the sound of *t*, retain nothing but a guttural breathing; as אִמַּר flocks; אֵדַר earth; כְּתִבְנָא wool; חֶלֶם and חֶלַע to strip. See as to the cause and nature of this interchange Ewald's Heb. Gram. p. 33.

***5646** I. עָב m. an architectural term, *thresholds, steps*, by which one goes up to a porch, 1 Kl. 7:6; Ezek. 41:26. Plur. עֲבִים (from the sing. עַב), verse 26. Targ. in both places, renders it well סִקּוּפָתָא thresholds. Vulg. *epistyllion*, which does not suit the context; although (from the poverty of the Hebrew language in such terms) this Hebrew word may have comprehended this meaning also. It is favoured by the etymology, from the idea of *covering* (see the root עָבַב).

5645 II. עָב comm. (in Isa. 19:1; Eccl. 11:3; f 1 Kl. 18:44), const. עַב, plur. עֻבִים, const. עָבֵי 2 Sa. 22:12, and עָבוֹת 2 Sa. 23:4 (from the root עבב).

(1) *darkness*, especially of a cloud. Exod. 19:9, בְּעַב הֶעָנָן "in the darkness of a cloud." Ps. 18:12, עָבֵי שְׁחָקִים "darknesses of clouds." Hence—

(2) *a cloud* itself, Job 36:29; 37:11, 16.

(3) a dark *thicket* of a wood; pl. עֲבִים Jer. 4:29.

see 5646 עַב see עָב No. I.

† **עָבַב** an unused root; prob. *to cover, to hide*; compare גָּבַב i. q. חָפַר, כָּסָה, חָבֵא to lie hid, II. to hide, חָבֵב Ye. to lie hid. Hence עָב No. I.

5647 עָבַד fut. יַעֲבֹד—(1) TO LABOUR, TO WORK (arbeiten), TO DO WORK. (Aram. עבד, עֲבַד to do, i. q. Heb. עָשָׂה; Arab. عبد to worship God, see No. 2, *b*; Conj. II. to reduce to servitude, see No. 3.) Constr. absol. Ex. 20:9, שֵׁשֶׁת יָמִים תַּעֲבֹד "six days shalt thou labour" (opp. to שָׁבַת). Deut. 5:13; Eccl. 5:11. Followed by an acc. of the thing, *to bestow labour* on any thing (etwas bearbeiten), *to till* a field, Gen. 2:5; 3:23; 4:2; a vineyard, Deut. 28:39; a garden, Gen. 2:15; used of artisans, Isa. 19:9, עֹבְדֵי מְשִׁחִים "those who work in flax." Exc. 48:18, עֹבְדֵי הָעִיר "those who work (in building) the city." Without the acc. Deu. 15:19. "thou shalt not till (the ground) (i. e. thou shalt not plough) with the firstling of thy ox."

(2) *to serve, to work* for another, Gen. 29:20; commonly followed by an acc. of pers. to serve any one (Germ. jemanden bedienen), Gen. 27:40; 29:15; 30:26; followed by ל 1 Sa. 4:9; עִם with some one, Gen. 29:25, 30; Lev. 25:40; and לְפָנַי 2 Sa. 16:19 (used of the king's minister, comp. עָמַד לִפְנֵי). Followed by two acc. Gen. 30:29, יָדַעְתָּ אֵת אֲשֶׁר עֲבַדְתִּיךָ "thou knowest how I have served thee." Specially *to serve* is used—(*a*) of a people to a people, Gen. 14:4; 15:14; 25:23; Isa. 19:23. Here belongs Gen. 15:13, וַעֲבָדוּם וְעִנּוּ אֹתָם "and they (the Israelites) shall serve them (the Egyptians), and they (the Egyptians) shall evil intreat them."—(*b*) to serve God or idols; i. e. *to worship* God or idols, followed by an acc. Ex. 3:12; 5:1, 13; Deu. 4:19; 8:19; 30:17; followed by ל Jer. 44:3; Jud. 2:13. Absol. used of the worship of Jehovah, Job 36:11, "if they obey and serve (Jehovah)." Isa. 19:23, "and the Egyptians shall serve (Jehovah) with the Assyrians;" (see above as to the Arabic usage).—It is also said—(*c*) with two accus. *to serve Jehovah with anything*, i. e. to offer sacrifice, Exod. 10:26; and without the name of God, עָבַד זִבְחוֹ וּמִנְחָה to offer sacrifice and bloodless oblation, Isa. 19:21, prop. to serve or worship (God) with offering sacrifices, etc.

(3) עָבַד caussat. i. q. הֶעֱבִיד (comp. בָּ letter B, 4) *to impose labour* or *servitude upon* any one. Lev. 25:39, לֹא תַעֲבֹד בּוֹ עֲבֹדַת עָבֶד "thou shalt not impose upon him servile work;" verse 46; Ex. 1:14; Jer. 22:13; 25:14; 30:8.

NIPHAL.—(*a*) *to be tilled* as a field, Deu. 21:4; Eze. 36:9, 34.—(*b*) *to be served*, as a king by his subjects, Ecc. 5:8.

PUAL.—(1) i. q. Niph., Deut. 21:3; comp. 15:19.

(2) pass. of Kal No. 3. Isa. 14:3, "the hard bondage אֲשֶׁר עֻבַּד בָּךְ which was laid upon thee." For עֻבַּד one would expect עֻבְּדָה, but see Hebr. Gramm. § 138, 1, *b*.

HIPHIL.—(1) caussat. of Kal No. 1, *to cause to labour, to compel to do work*, followed by an acc., Ex. 1:13; 6:5; hence *to cause weariness by hard labour, to fatigue*. Isa. 43:24, "I have not wearied thee with (offering) sacrifices ... 24, הֶעֱבַדְתַּנִי בַּעֲוֹנֹתֶיךָ but thou hast wearied me with thy sins."

(2) caussat. of No. 2, *to make to serve*, Exe. 29:18; *to bring* (a people) *into bondage*, Jer. 17:4.

(3) caussat. of No. 2, *b*, 2 Ch. 34:33.

HOPHAL, הָעֳבַד *to be made to serve*, or to worship, Ex. 20:5; לֹא תֵעָבְדֵם "thou shalt not be made to worship them (false Gods)?" 23:24; Deut. 5:9; hence *to serve* at the persuasion, incitement of others, 13:3.

Hence are derived the nouns which immediately follow, עֲבֹדָה, עֲבֹדַת עָבֶד, and also עֲבֹדָה.

5648 עֶבֶד Chald. *to make*, i. q. Hebr. עָשָׂה Dan. 3:1, 15. עֶבֶד קְרָב to wage war, Dan. 7:21. 2 עֶבֶד to do with any one (according to one's will), 4:32; עֶבֶד עִם id., Ezr. 6:8.

ITHPEAL, *to be made*, Ezr. 4:19; 5:8; 7:26; Dan. 3:29.

Derived nouns, עֲבִידָא, עֲבַד, מְעַבְדָּא.

***5650** עֶבֶד m.—(1) *a servant*, (*Knecht*), who, amongst the Hebrews, was commonly *a slave* (Sklav, Leibeigener), Gen. 12:16; 17:23; 39:17; Exod. 12:30, 44; and so very frequently. Gen. 9:25, עֶבֶד עֲבָדִים "a servant of servants," the lowest servant. The name of servant is also applied—(*a*) to a whole people when subject and tributary to another, Genesis 9:26, 27; 27:37.—(*b*) to the *servants* of a king, i. e. his ministers and courtiers; e. g. עַבְדֵי פַרְעֹה Gen. 40:20; 41:10, 37, 38; 50:7; Exod. 5:21; 7:10; 10:7; עַבְדֵי יִשְׂרָאֵל 1 Sam. 16:17; 18:22; 28:7; to messengers, 2 Sam. 10:2—4; to military captains, Isa. 36:9; and to the common soldiers themselves, 2 Sam. 2:12, 13, 15, 30, 31; 3:22; 8:7; and so frequently.—(*c*) once figuratively (by zeugma) used of inanimate things, Gen. 47:19; compare Judith 3:4. The Hebrews, in speaking to superiors, either from modesty or else lowly adulation, call themselves *servants*, and those to whom they speak *lords*, (see אָדוֹן). Gen. 18:3, "pass not by thy servant," i. e. me, Gen. 19:19; 42:11; 44:16, 21, 23; 46:34; Isaiah 36:11; Dan. 1:12, 13; 9:4 [Chal.]; so in prayers offered to God, Psalm 19:12, 14; 27:9; 31:17; 69:18; 86:2, 4; 119:17; Neh. 1:6, 8. Dan. 10:17, "how can the servant of my lord talk with my lord?" i. e. how can *I* talk with *thee*? עַבְדְּךָ *thy servant* is thus put for אֲנִי; so that the suffix of the first person may refer to it; see Gen. 44:32, "for thy servant became surety (i. e. *I* became surety) for the lad with my father." Absent persons even, whom one wishes to commend to the favour of a patron, are called their servants; as Gen. 44:9, "thy servant, my father said to us," Gen. 30:31, 32:20.

(2) עֶבֶד יְהוָה is figuratively applied in various senses. It is—(*a*) *a worshipper* of God; Neh. 1:10, הֵם עַבְדְּךָ וְעַמֶּךָ "they (the Israelites) are thy servants and thy people;" compare Chaldee Ezra 5:11, "we are the servants of the God of heaven," i. e. we worship the God of heaven; Dan. 6:21, "O Daniel, servant of the living God," i. e. who worshippest the living God. In this sense it is used as a kind of laudatory epithet applied to the pious worshippers of God; e. g. to Abraham, Ps. 105:6, 42; to Joshua, Josh. 24:29; Judges 2:8; to Job, Job 1:8; 2:3; 42:8; to David, Ps. 18:1; 36:1; 78:70; 89:4, 21; Jer. 33:21, 22[26]; Exe. 34:23; to Eliakim, Isa. 22:20; to Zerubbabel, Hag. 2:23; and in plur. עַבְדֵי יְהוָה is often applied to godly men, Ps. 34:23; 69:37; 113:1; 134:1; 135:1, 9; 136:22; Isa. 54:17; 63:17; 65:8, 9, 13—15; Jer. 30:10; 46:27. In other places it is—(*b*) *the minister, or ambassador* of God, called and sent by God for accomplishing some service; Isa. 49:6, לִי לְעֶבֶד מְשׁוֹרֵךְ "my minister;" עֶבֶד לְהָקִים אֶת שִׁבְטֵי יַעֲקֹב "it is a light thing that thou shouldest be my servant (i. e. messenger, and as it were instrument), to raise up the tribes of Israel....I will make thee to be a light for the nations," etc., verse 5. In this sense it is applied to the Messiah, Zec. 3:8; to Nebuchadnezzar, king of Babylon, whom God used as an instrument in chastising his people, Jerem. 25:9; 27:6; 43:10; commonly, however, there is the added notion of a *familiar servant chosen and beloved* of God, on account of piety and approved fidelity, to accomplish his objects; in this sense it is applied to angels (in the other hemistich מַלְאָכִים), Job 4:18; and to prophets, Am. 3:7; Jer. 7:25; 25:4; 26:5; 29:19; 35:15; 44:4; Daniel 9:6; Ezr. 9:11; specially to Moses, Deu. 34:5; Josh. 1:1, 13, 15; Ps. 105:26; to Isaiah, Isa. 20:3. Sometimes both notions, that of a man piously worshipping God, and of a divine messenger, seem to have coalesced; this is the case in the passages in which it is used of Abraham, Moses, etc., and also especially, as I consider, where *Israel* or *Jacob*, i. e. the people of Israel, is called by this honourable and endearing name, Isaiah 41:8, 9; 42:19; 44:1, 2, 21; 45:4; 48:20; but still it is *the godly* who are especially to be understood, i. e. those truly called Israelites, *Ἀληθεῖς Ἰσρ.* Isa. 43:10; 49:3 (on this place see my observation in the Germ. Trans. ed. 2), [this passage, whatever may be said about it, belongs to Christ]. And amongst these, this name belongs especially to the prophets, Isa. 42:1; 44:26; 49:5, 52:13; 53:11. [All these passages speak of Christ.] That same Jacob who is called the servant of God, is sometimes in the other hemistich called *the chosen of God*, Isa. 41:8; 42:1; 45:4; sometimes *his ambassador* and *friend*, Isa. 42:19; and even in the plur. ambassadors, Isa. 44:26. But in all the passages concerning *the servant of God* in the latter half of Isaiah (42:1—7; 49:1—9; 50:4—10; 52:13—53:12), he is represented as the intimate friend and ambassador of God, aided by his Spirit, who is to be the restorer of the tribes of Israel, and the instructor of other nations. [Most of these passages refer to Christ, and to Him only.]

(3) ("servant, sc. of God"), [*Ebed*], pr. n. m. —(*a*) Jud. 9:26, 28.—(*b*) Ezr. 8:6.

*5651

*5663 עַבְדֵי מֶלֶךְ ("servant of the king," Arabic عبد الملك *Abdulmalick*), [*Ebed-melech*], pr. n. of an Æthiopian in the court of Zedekiah, Jer. 38:7; 39:16.

*5664, *5665 עַבְדִּי נֹגַהּ (perhaps מְנֹגַהּ עַבְדִּי "worshipper of Mercury;" see נֹגַהּ), [*Abed-nege*], Da. 1:7; 2:49; 3:12; and עֲבֵד נְגוֹ verse 29; Chald. pr. n., given in Babylon to Azariah, a companion of Daniel.

5649 עַבְדָּא Chald. i. q. Hebr. עֶבֶד *a servant; servant*, i. e. worshipper *of God*, Dan. 3:26; 6:21; Ezr. 5:11.

5652 עֲבָד m. (Kamets impure), *work, deed*; found once, Eccl. 9:1.

5653 עַבְדָּא ("servant, sc. of God," a word of a Chaldee form), [*Abda*], pr. n. m.—(1) 1 Ki. 4:6.—(2) Neh. 11:17; for which there is, 1 Ch. 9:16, עֹבַדְיָה.

*5655 עַבְדִּיאֵל ("servant of God"), [*Abdeel*], pr. n. m. Jer. 36:26.

*5656 עֲבֹדָה f.—(1) *labour, work*, Ex. 1:14; Levit. 25:39. עֲבֹדַת עֶבֶד "labour of a servant;" Levit. 23:7. כָּל מְלֶאכֶת עֲבֹדָה "all work in which there is labour."

(2) *work, business, office*, Num. 4:47, לַעֲבֹד עֲבֹדַת עֲבֹדָה עֲבֹדַת מַשָּׂא "to do the work of the holy service, and the work of the porters;" (for which there is, 1 Chron. 9:19, מְלֶאכֶת עֲבֹדָה); Isa. 28:21; 38:17, עֲבֹדַת הַמַּרְקַחַת תִּמְכֹּם "and the work (i. e. the effect, the fruit) of righteousness shall be quietness," (compare Ch. עֲבִידָא i. q. מַעֲשֶׂה work, wages).

(3) specially, rustic *labour, agriculture*, 1 Ch. 27:26; Neh. 10:38.

(4) *service*, Gen. 30:26; Neh. 3:5; 1 Ch. 26:30, עֲבֹדַת הַמֶּלֶךְ "the service of the king," attendance on him; Ps. 104:14, עֵשֶׂב לַעֲבֹדַת הָאָדָם "herb for the service (i. e. use) of man;" specially *sacred service*, more fully עֲבֹדַת הָאֹהֶל Nu. 4:23, 35; עֲבֹדַת בֵּית הָאֱלֹהִים Ex. 30:16; עֲבֹדַת אֹהֶל מוֹעֵד 1 Ch. 9:13; and simply 1 Ch. 28:14; Ex. 35:24; used also of particular sacred ceremonies, Exod. 12:25, 26; 13:5.—עֲבֹדַת עֲבֹדַת to serve *service*, Gen. 30:26.

(5) *instrument, implement*, Nu. 3:26; 31:36.

*5657 עֲבֻדָּה *f. household, family, servants*, Gen. 26:14; Job 1:3.

*5658 עַבְדֹּן ("servile"), [*Abdon*], pr. n. of a town inhabited by the Levites, in the territory of Asher, Josh. 21:30; 1 Ch. 6:59. The same name is found

in twenty MSS., Josh. 19:28, instead of the common reading עִבְרֹן.

(2) [pr. n. m. Jud. 12:13, 15; 1 Ch. 8:23.]

עַבְדוּת f. (denom. from עֶבֶד), *bondage, servitude*, Ezr. 9:8, 9. *5659

עֲבַד ("worshipping," sc. God, compare עֲבַד No. 5), [*Obed*], pr. n. m.—(1) Ruth 4:17, 21.—(2) 1 Ch. 11:47.—(3) 1 Ch. 2:37.—(4) 1 Ch. 26:7.—(5) 2 Ch. 23:1. *5744

עֹבֵד אֱדֹם ("he who serves the Edomites"), [*Obed-edom*], pr. n. of a Levite, 2 Sa. 6:10; 1 Ch. 16:38. 5654

עֹבַדְיָה (for עֲבַדְיָה "servant of Jehovah"), [*Abdi*], pr. n. m.—(1) 1 Chr. 6:29.—(2) 2 Chr. 29:12.—(3) Ezr. 10:26. 5660

עַבְדִיאֵל ("servant of God"), [*Abdiel*], pr. n. m. 1 Ch. 5:15. 5661

עֹבַדְיָה & עֹבַדְיָהוּ m. ("worshipper of Jehovah"), compare Arab. عبد الله, [*Obadiah*], pr. n. of several men, the most celebrated of whom is the prophet of this name, contemporary with Jeremiah (Obad. 1), 1 Ki. 18:3; 1 Chr. 3:21; 7:3; 8:38; 9:16, 44; 12:9; 27:19; 2 Chr. 17:7; 34:12; Ezra 8:9; Neh. 10:6. LXX. Ἀβδιου (which is properly from עֲבוֹדָה). 5662

עָבָה —(1) TO BE THICK, FAT, Deut. 32:15; 1 Ki. 12:10. Compare the noun עָבִי. 5666

(2) *to be dense, compact*, whence עָבֵי, עֲבֹתִים density. *Syr.* ܥܒܝ to be thick, dense, Æth. ዐበየ: to be great, to increase, Arabic غب to be great, thick.

עֵבוֹט m. *a pledge*, Deut. 24:10, 11, 12; from the root עבט. 5667

עָבוּר constr. עִבּוּר חִטָּיו *corn*, prop. *produce*, or *offering* of the land, Josh. 5:11, 12. It has the passive sense of the conjugation Hiph. הֶעְבִּיר to offer, compare יָבוּל from הוֹבִיל to bring, and תְּבוּאָה produce, from הֵבִיא. (Syr. ܐܒܘܪ, Chald. עִבּוּר id.). *5669

עֲבוּר pr. subst. *passing over, transition*, an idea which is transferred to the *cause* (pr. the passing over of the cause to the effect), *the price* (for which any thing is transferred from one owner to another), *purpose, object* (prop. the passing to a thing which we desire to attain). With the prefix בְּ בַּעֲבוּר it becomes— 5668

(A) a prep. signifying—(1) *propter, because of* (compare Talmud בִּשְׁבִיל through the way of, i. e. because of, Germ. von wegen, wegen), Exod. 13:8; 1 Sam. 12:22. With suff. בַּעֲבוּרִי because of me, these, etc., 1 Sa. 23:10; Gen. 12:13, 16; 18:26.

(2) *pro, for*, used concerning the price for which any thing becomes another's, Am. 2:6; 8:6.

(B) Conj.—(1) *because* (compare A, 1), followed by a pret. Mic. 2:10.

(2) *that* (of purpose and object, *in order that*), followed by a fut. Gen. 27:4; Exod. 9:14; and inf. 2 Sa. 10:3; fully בַּעֲבוּר אֲשֶׁר Gen. 27:10; also לְבַעֲבוּר followed by an inf. 2 Sam. 14:20; 17:14 (compare לְ conj. *that*.)

(3) *while* (pr. in the transit sc. of time), 2 Sa. 12:21.

5670 עָבַט fut. יַעֲבֹט—(1) TO CHANGE, TO EXCHANGE (see Pi.); kindred is עָתַק to intervene.

(2) *to give a pledge for anything borrowed* (which includes the idea of exchange). Deu. 24:10, לֹא תַעֲבֹט בַּעֲבֹטוֹ "that he may give his pledge." Also *to borrow* on the security of a pledge, Deut. 15:6, וְעָבַטְתָּ לֹא תַעֲבֹט "and thou shalt not borrow."

PIEL, *to change, to exchange*. Josh 9:7, "they shall not change their ways," i. e. they shall go right on in the same way.

HITHP. *to lend* (on security of a pledge), followed by acc. of pers. (to whom). Deu. 15:6; followed by two acc. of pers. and the thing lent, Deu. 15:8.

Hence עֹבֶט and—

5671 עִבָּטוֹן m. (from the root עבט) pr. *pledging of* goods, hence *load of debt* which one has contracted, Hab. 2:6. [In Thes. the meaning taken is that of accumulation of pledges.]

5672 עָבִי m. (from the root עָבָה) *density, compactness*, Job 15:26; 2 Ch. 4:17, בְּעָבֵי הָאֲדָמָה "in the compact soil." Vulg. *in terra argillosa*.

5672 עָבִי with suff. עָבְיִי m. *thickness*, 1 Kings 7:26; Jer. 52:21. Root עָבָה.

5673 עֲבֹדָה f. Ch.—(1) *work, labour*, Ezr. 4:24; 5:8; 6:7, 18.

(2) *business*, Dan. 2:49; 3:12; compare סַלְּקָה Neh. 2:16.

† עָבֵל an unused root, Arab. عبل to strip a tree of leaves, Med. E and O, to be thick, robust. IV. to be stripped of leaves. Hence the pr. n. עִיבָל.

† עָבִין an unused root, see עִבְרִי.

5674 עָבַר fut. יַעֲבֹר—(1) TO PASS OVER. (Arabic عبر to pass over, to cross a stream; also to go away, to depart, to die; عبر عبر shore, bank of a stream, ubri, عبر to go away, to depart. The same stock is widely extended in the Indo-Germanic languages; see Sanse. *upari*, Pers. اپر, ابر, and زبر *super, supra*, Gr. ὑπέρ, ὑπο, ὑπαν, ὑφάω, Lat. *super*, Goth. *ufar, ufar*, Germ. über.) Prop. to pass over a stream, the sea, followed by an acc. Gen. 31:21; Josh. 4:22; 24:11; Deut. 3:18; 4:21; followed by בְּ Josh. 3:11; 2 Sa. 15:23; Zec. 10:11; בְּתוֹךְ Num. 33:8. Absol. *to pass over*, sc. a stream (ut supra liber), Josh. 2:23, and followed by an acc. of that to which we pass over, *Jer.* 2:10, עִבְרוּ אִיֵּי כִתִּיִּים "pass over (the sea) unto the shores of Chittim;" Am. 6:2; followed by אֶל Num. 32:7; 1 Sam. 14:1, 6 (where it means to pass over to an opposite place).

Specially used—(*a*) of the wind passing over upon any thing, followed by בְּ Ps. 103:16.—(*b*) of *waters*, which, overflowing their banks, *pass over*, Isa. 8:8; 54:9; Nah. 1:8; Hab. 3:10; followed by an acc. of the bank, Jer. 5:22; used figuratively of an army overflowing, Dan. 11:10, 40; of the feelings of the soul which overflow and pour themselves out in words, Ps. 73:7. Compare Hithpael.—(*c*) used of *tears*, as overflowing (compare Arab. عبر the eye gushes with tears, Germ. die Augen gehen über, עֶבְרָה a tear). Part. לֹה עֹבֵר overflowing myrrh, dropping spontaneously, Cant. 5:5, 13.—It is—(*d*) *to go over* to some one's side, followed by אֶל Isa. 45:14.—(*e*) *to violate* a law, 2 Ki. 18:12; Esth. 3:3; Jer. 34:18; Dan. 9:11.

(2) *to pass over, to pass through*, a country, a city, etc.; followed by an acc. Jud. 11:29, וַיַּעֲבֹר אֶת גִּלְעָד וְאֶת מְנַשֶּׁה וְגוֹ "he went through Gilead and Manasseh." Isa. 23:10, עִבְרִי אַרְצֵךְ כַּיְאֹר "pass over thy land like the Nile" (compare No. 1, *b*); Ps. 8:9. More often also followed by בְּ Deut. 2:30; 30:32; Num. 20:18; 33:51; Isa. 8:21; 10:29; 34:10; Jer. 2:6; followed by בֵּין (between two things) Gen. 15:17; Jer. 34:19; בְּתוֹךְ Job 15:19. Absol. Lam. 3:44, "thou hast covered thyself with clouds, עָבָר תְּפִלָּה so that prayers do not pass through."—עָבַר 2 Ki. 19:5, more fully לִשְׁבֹּר עֹבֵר בְּ Gen. 23:16, "money which passes with the merchants" (gangbare Münze; French, *argent qui passe*), is money such as merchants will take. (Whether this was stamped coin or not in the time of the patriarchs, this is not the place to investigate.) Vulg. *monetæ probatæ*.

(3) *to pass by* (vorübergehen). Gen. 37:28, "and there passed by Ishmaelites." Ruth 4:1. Part.

עֹבְרֵי Pra. 89:8, עֹבְרֵי דָרֶךְ Pra. 80:13; 89:42; Job 21:29, passers by. Followed by an acc. of pers. or place passed by, Gen. 32:32; Jud. 3:26; 2 Sa. 18: 23; followed by לְ 1 Ki. 9:8; 2 Ki. 4:9; Pro. 24:30; Jer. 18:16; 19:8; 49:17; Eze. 16:6, 8; מִן Gen. 18:3; עַל מְקוֹם Eze. 34:6; לִמְקוֹם 2 Ki. 4:31. Specially —(*a*) used of time passing by, Gen. 50:4; of the summer or winter, Jer. 8:20; Cant. 2:11.—(*b*) to *pass by quickly, to vanish*, used of a cloud, Job 30:15; of a shadow, Ps. 144:4; of chaff, Jer. 13:24. —(*c*) *to perish*, Ps. 37:36; Job 34:20; Isa. 29:5; Esth. 9:28. עָבַר בְּמַשְׁלַח to perish by the weapon (of death), Job 33:18; 36:12. עָבַר בְּשַׁחַת to perish in the sepulchre [corruption], Job 33:28.—(*d*) metaph. in said עָבַר עַל פֶּשַׁע *to pass by sin*, i.e. *to forgive*, Mic. 7:18; Pro. 19:11; and without פֶּשַׁע, followed by a dat. of pers. to forgive any one, Amos 7:8; 8:2. —(*e*) Isaiah 40:27, מִמִּשְׁפָּטִי יַעֲבֹר "my cause has passed over from my God," i.e. he does not regard my cause, he overlooks it and neglects it (*er läßt es ruhig an sich vorbeigehn*). Comp. Arab. عبر to pass by, to omit, to supersede.

(4) *to pass on, or along, to go beyond* (*weiter gehn*). Gen. 18:5, אֲשֶׁר תַּעֲבֹרוּ "afterwards ye shall pass on," go farther. 2 Sa. 18:9; Hab. 1:11; Est. 4:17; hence—(*a*) *to move on, to march*, Josh. 6: 7, 8; Ps. 42:5.—(*b*) *to pass away, to depart*, Cant. 5:6; followed by מִן Ps. 81:7, נָעֹז שׁוּרוֹ מֵעֲבֹרָה "his hand departed from the basket" (for carrying burdens); i.e. he gave it up, he was freed from the work of carrying it. 1 Ki. 22:24, אֵיזֶה עָבַר רוּחַ יְיָ מֵאִתִּי "which way did the Spirit of Jehovah depart from me?"—(*c*) *to pass on* to any place, *to go* to any place; followed by עַל 2 Ki. 6:30; followed by אֶל Am. 5:5. עָבַר מִעִיר לְעִיר to pass from city to city, to go through all the cities, 2 Chr. 30:10. עָבַר לָשׁוּב to pass on and return, to go hither and thither, Ex. 32: 27; Eze. 35:7; Zec. 7:14; 9:8.—(*d*) *to enter*, followed by בְּ to enter into a covenant, Deu. 29:11; compare בְּרִית No. 1, *c*.—(*e*) followed by לְ *to pass on before*, Gen. 33:3; Ex. 17:5; 2 Ki. 4:31; Mic. 2:13.—(*f*) followed by אֶת *to follow* any one, 2 Sa. 20:13.

(5) Followed by עַל to pass over any person or thing, Nu. 6:5,—(*a*) *to overwhelm* any one, used of overflowing waters (compare No. 1, *b*), Psalm 124:4; of wine, followed by an acc. Jerem. 23:9, "like a man יְיָ שֶׁעֳרָיו (whom) wine overwhelms," oppresses, (compare similar expressions under the words בָּלַע, חָלַם); used of a multitude of sins (followed by an acc.), Psa. 38:5; of the anger of God, Ps. 88:17; compare Lam. 4:21.—(*b*) *to rush upon* any one, *to attack, to assail* him, followed by עַל Nah. 3:19, "whom has not thy wickedness assailed;" Job 13:13, "let what (calamity) will assail me;" Micah 5:7. Used of God himself, Job 9:11; of a spirit of jealousy, Num. 5:14.—(*c*) *to be imposed* on any one, Deu. 24:5. But Isa. 45:14, עָבַר עַל *is to pass over* to another owner (speaking of riches), compare Eze. 48:14.

NIPHAL, *to be passed over* (as a stream), Eze. 47:5.

PIEL, *to cause to pass over*, to make to pass forward—(*a*) a bar or bolt, hence to shut up with a bolt; *to bar*, followed by לְ. 1 Kings 6:21, וַיַּעֲבֵר בְּרוֹתֹת זָהָב לִפְנֵי הַדְּבִיר "and he closed up with golden chains (as if with a bolt) before the holy of holies."—(*b*) a female is said to let pass, to conceive seed, hence to become pregnant. Job 21:10, שׁוֹרוֹ עִבֵּר "his ox (i. e. cow) becomes pregnant." Chald. עִבַּר Peal, Pael, Ethpeal, id., see Buxtorf, Lex. Chald., p. 1568; compare syn. עִדָּה pr. to transmit.

HITHPAEL, הִתְעַבֵּר—(1) caussat. of Kal No. 1, to cause to pass over, i.e. *to transmit, to send over, to conduct over* any one, *e. g.* a people, a flock across a stream, with an acc of obj., 2 Sa. 19:16; more often with two acc., of pers., and of the river, Gen. 32:24; Nu. 32:5; Josh. 7:7; 2 Sa. 19:16; with an acc. of obj. and בְּ of the river, Psa. 78:13; 136:14. This word is used whether a stream be passed in boats (*übersetzen*), 2 Sa. loc. cit.; as by swimming, as in the case of a flock, or by a ford (*durchfurten*), Gen., Josh. l.l. c. c. It is also—(*a*) to *cause a razor to pass over* some one, followed by עַל Nu. 8:7; Eeck. 5:1.—(*b*) *to cause to remove* from one place to another. Genesis 47:21, "and he removed the people לָעִרִים (from cities) into cities," i. e. from one city to another, he made them exchange habitations.—(*c*) *to cause* an inheritance *to pass to* any one, followed by לְ Nu. 27:7, 8.—(*d*) *to cause* to pass over, i.e. *to violate* a law (compare Kal No. 1, letter *e*), 1 Sam. 2:24.

(2) caussat. of Kal No. 2 *to cause or suffer to pass through*, e. g. a land, Deut. 2:30; *to cause to pervade* (as wild beasts in a land), Eze. 14:15; specially הִתְעַבֵּר קוֹל בְּ to cause to be proclaimed (in a land, or camp), Exod. 36:6; Ezr. 1:1; 10:7; הִתְעַבֵּר שׁוֹפָר to cause the trumpet to sound throughout; i. e. to blow the trumpet, Lev. 25:9.

(3) caussat. of Kal No. 3, *to cause to pass by*, 1 Sa. 16:9, 10; 20:36, "he shot an arrow לְהַעֲבִירוֹ so as

to pass him by," i. e. beyond him. Metaph. הַעֲבִיר חַטָּאָה to pass by sin, *to remit, to forgive* (compare Kal No. 3, letter *d*), 2 Sa. 12:13; 24:10; Job 7:21.

(4) caussat. of Kal No. 4, i. q. הִקְרִיב *to bring*, especially *to offer* as a sacrifice, *to consecrate*, followed by לַיהוָה Ex. 13:12; Eeck. 23:37; more often also in this phrase הֶעֱבִיר לַמֹּלֶךְ to offer (children) to Moloch, Lev. 18:21; Jer. 32:35; compare Eze. 16:21, with the addition of the word בְּאֵשׁ 2 Ki. 23:10; Eze. 20:31. It can scarcely be doubted that children thus offered to Moloch were actually burned, as is shewn by the following passages, Jer. 7:31; 19:5; Ps. 106:37; 2 Chron. 28:3; compare Diod. xx. 14; Euseb. Prep. iv. 16; although the Rabbins in order to free their ancestors from the stigma of such an atrocious superstition, have alleged that they were only made to pass through the fire as a rite of lustration:—(see Carpzov, Appar. ius Antiqu. Cod. S. p. 487); the same opinion is found in the LXX. 2 Ki. 16:3. The idea of *offering* being neglected, this word appears to have the signification of burning, in the phrase הֶעֱבִיר לַמַּלְבֵּן to cast into the brick-kiln, 2 Sa. 12:31.

(5) caussat. of Kal No. 4, *b*, *to lend away*, 2 Chr. 35:23; *to take away, to remove*, e. g. a garment, Jon. 3:6; a *ring*, Esth. 8:2; idols, lying prophets, 2 Chron. 15:8; Zec. 13:2; *to avert* evil, reproach, Esth. 8:3; Ps. 119:39, 39; Ecc. 11:10.

HITHPAEL.—(1) *to pour oneself forth* in wrath, i. e. pour forth wrath, to be wroth (compare Kal No. 1, *b*), Ps. 78:21, 59; followed by בְּ Ps. 78:62; עִם Ps. 89:39; לְ Prov. 26:17; with suff. Prov. 20:2, מִתְעַבְּרוֹ כִּי לוֹ "whoever pours forth wrath against him" (the king). (Compare Arab. غبر to transgress, to be proud, to burn with anger).

(2) *to be proud, hôchfärtig*, Prov. 14:16 (compare שָׂגָה No. 2).

Derived nouns, מַעֲבָרָה, מַעֲבָר, and those which follow as far as עִבְרוֹנָה.

*5676 **עֵבֶר** m. with suff. עִבְרוֹ—(1) *region on the other side, situated across a stream, or the sea.* עֵבֶר אַרְנוֹן the region situated across the Arnon, Judges 11:18; בְּעֵבֶר הַיָּם in the region on the sea, Jer. 25:22; especially עֵבֶר הַיַּרְדֵּן *vîs-à-vis vers Yaoldâne*, the region of Palestine beyond Jordan, i.e. situated to the east of Jordan, Genesis 50:10, 11; Deu. 1:1, 5; 3:8, 20, 25; 4:41, 46, 47; Joshua 1:14, 15; 9:10; 9:10; 12:1; 13:8, 32; 14:3; 17:5; 20:8; 22:4; Judges 5:17; Isa. 8:23; although the same expression is used five times, Josh. 5:1; 9:1; 12:7; 1 Ch. 26:30, of the region *on this side Jordan*, by a later usage of

language which seems to have arisen in the Babylonish captivity; [but observe it is so found in *Joshua*]. Similar also is the phrase עֵבֶר הַנָּהָר the region beyond the Euphrates, Joshua 24:2, 3; 2 Sam. 10:16; 1 Ch. 19:16, which is used of provinces on this side, i. e. west of the Euphrates, 1 Ki. 5:4; Ezr. 8:36; Neh. 2:7; (compare Ch. Ezr. 4:10, 16); all of which were written by men living to the east of the Euphrates. [?] Plur. עִבְרֵי נָהָר the regions beyond the Euphrates, Isa. 7:20.

(2) *the opposite region, a region over against, the opposite side*, whether there be a valley or whatever else may be between. 1 Sam. 26:13, עֹמֵד עַל רֹאשׁ הָהָר מֵרָחֹק "and David went over to the other side," i. e. a mountain situated opposite. Hence, in opposition to each other, are put מִזֶּה מִזֶּה and לְעֵבֶר אֶחָד ... מֵעֵבֶר זֶה 1 Sam. 14:4; and אֶחָד מֵעֵבֶר זֶה Ezek. xv. 40; Ex. 28:26. וּמִמַּעֲבָרִים from all sides, Jer. 49:32; מִכָּל עִבְרֵיהֶם on both sides, Ex. 32:15.

(3) with prefixes it often becomes a prep.—(*a*) מֵעֵבֶר—(*a*) to the region beyond, Deu. 30:13.—(*β*) to the opposite region, Josh. 22:11.—(*γ*) towards a region, *towards*, Exod. 28:26. More fully—(*δ*) אֶל עֵבֶר towards the region opposite one's face, i. e. right before one (Hermann, gerade vor sich hin), Eze. 1:9, 12; 10:22. עֵבֶר פָּנִים idem, Ex. 25:37.—(*b*) לְעֵבֶר i. q. לְעֻמַּת straight before one, Isa. 47:15.—(*c*) מֵעֵבֶר followed by a genit. and suff. and לְמֵעֵבֶר—(*a*) *from the other side, from beyond*, after verbs of motion, Josh. 24:3; Zeph. 3:10.—(*β*) *beyond*, e. g. מֵעֵבֶר לָיָם beyond the sea, Deut. 30:13; מֵעֵבֶר לִנְהָרֵי כוּשׁ beyond the rivers of Æthiopia, Isa. 18:1.

(4) pr. n. *Eber*—(*a*) the ancestor of the race of the Hebrews, Gen. 10:24, 25; 11:14, 15 (see my observations on this, Gesch. d. Hebr. Sprache u. Schrift. p. 11); hence בְּנֵי עֵבֶר Gen. 10:21; and poet. עֵבֶר Nu. 24:24, i. q. עִבְרִים *Hebrews*; as to the difference between this and Israelites, see under עִבְרִי.—(*b*) Neh. 12:20.—(*c*) 1 Ch. 8:12.—(*d*) 1 Ch. 8:22.—(*e*) 1 Ch 5:13. *5677

עִבְרִי Chald. i. q. Hebr. עֵבֶר No. 1, *region beyond*; hence עִבְרַנְהָרָא the region beyond the Euphrates, according to the Persian manner of speaking, i. e. the region west of the Euphrates, Ezr. 4:10, 11, 16, 20; 5:3; 6:6, 8, 13; 7:21, 25. 5675

*5679 **עֲבָרָה** f.—(1) *a ferry-boat*, or *raft*, for crossing a river, 2 Sam. 19:19.

(2) 2 Sam. 15:28 כתיב, where there is the קרי עַרְבוֹת desert places.

5678 **עֶבְרָה** f. [plur. const. עִבְרוֹת also עִבְרֹת Psa. 7:7]. —(1) *outpouring* of anger (compare the root in

Hithpa.). Job 40:11, עִבְרוֹת אַפּוֹ "the outpourings of thy anger." Hence used of *wrath* itself as *poured out*, Isa. 14:6; 10:6; often used of the anger of God, and of punishment sent by God. יוֹם עֶבְרָה day of divine wrath, Prov. 11:4; Zeph. 1:15, 18; comp. Prov. 11:23.

(2) ὕβρις, *pride, haughtiness*, übermuth (see the root Hithpael No. 2), Isa. 16:6; Jerem. 48:30; Ps. 7:7.

*5683 עֶבְרוֹן – see 5658 עִבְרִין see עֶבְרוֹן.

*5684 עִבְרוֹנָה (= "passage," sc. of the sea), [*Ebronah*], pr. n. of a station of the Israelites, on the shore of the Ælanitic gulf, Num. 33:34.

5680 עִבְרִי pl. עִבְרִים, עִבְרִיִּם, f. עִבְרִיָּה, pl. עִבְרִיּוֹת, Gentile noun, *Hebrew*. As to the origin of this name, it is derived in the Old Test. itself from the name עֵבֶר (which see) [if this be the case there can be no farther question about the matter]; it seems, however, to be originally an appellative, from עֵבֶר beyond the Euphrates; whence עִבְרִי a stranger come from the other side of the Euphrates, Gen. 14:13, where it is well rendered by the LXX. ὁ περάτης. This word differs from Israelites (בְּנֵי יִשְׂרָאֵל), in that the latter was the patronymic derived from the ancestor of the people, which was used amongst the nation itself, and there only this was regarded as an appellative, applied by the Canaanites to the Hebrews, as having crossed the Euphrates and immigrating into Canaan; and it was commonly used by foreign nations (compare כְּנַעֲנִים and Φοίνικες; *Chemi*, סִינִים and Αἰγυπτιος). Hence Greek and Latin writers only use the name of *Hebrews* (or Jews), (see Pausan. l. 6; vi. 24; x. 12; Tac. Hist. v. 1; Josephus, passim) while the writers of the Old Testament only call the Israelites *Hebrews* when foreigners are introduced as speaking, Gen. 39:14, 17; 41:12; Exod. 1:16; 2:6; 1 Sam. 4:6, 9; 13:19; 14:11; 29:3, or when the Israelites themselves speak of themselves to foreigners, Gen. 40:15; Ex. 1:19; 2:7; 3:18; 5:3; 7:16; 9:1, 13; Jon. 1:9; or when used in opposition to other nations, Gen. 43:32; Ex. 1:15; 2:11, 13; 21:2; Deu. 15:12 (compare Jerem. 34:9, 14); 1 Sam. 13:3, 7 (where there is a paronomasia in עִבְרִים עָבְרוּ); 14:21. As to what others have imagined, that Israelites was a *sacred name*, while that of Hebrews was for common use, it is without foundation, and is repugnant to the Old Test. usage. (I have made more remarks on this noun in Gesch. d. Hebr. Sprache u. Schr. p. 9—13.)

5681 [(2) *Ibri*, pr. n. m. 1 Ch. 24:27.]

5682 עֲבָרִים ("regions beyond"), [*Abarim*], pr. n. Jer. 22:20; fully הַרְרֵי הָעֲבָרִים Nu. 27:12; Deu. 32:49, and הָרֵי הָעֲבָרִים Num. 33:47, 48, pr. n. of a mountainous region situated beyond Jordan, opposite Jericho, where Mount Nebo (see נְבוֹ) is a prominent summit.

5685 עָבַשׁ *Isw.* λαγάω Joel 1:17, used of seed which, by too much *heat* when under ground, WASTES AWAY, DECAYS, *astu vanescit*, to use the term which Pliny has appropriated to this matter (H. N. xiv. 24); Germ. verdumnen. With this agrees Ch. עְבַשׁ prep. to *rot*, specially used of seeds perishing in the earth (see Buxtorf, Lex. Chald. p. 1642; Bochart, Hieroz. ii. 471). That a word signifying *to rot* may also be so wide in use as to be applied to seed, *astu vanescens*, is shewn by the Gr. πύθομαι, Hesiod. Scut. Here. 153. Abulwalid compares Arab. يبس i.e. to dry up.

5686 עָבַת not used in Kal, TO BE INTERWOVEN, INTERTWINED, kindred to the roots עָבַב, עוּת; PIEL, *to twist, to pervert*, Micah 7:3. Hence—

5687 עֲבֹת f. עֲבֹתָה adj. *interwoven*, used of trees with thick foliage, Ezr. 6:13; 20:28; Lev. 23:40. (Syr. with the letter Tet ܥܒܛ id.)

5688 עֲבֹת plur. עֲבֹתִים and עֲבוֹתוֹת subst. com. (fem. Jud. 15:14), *something interwoven, intertwined*; hence—

(1) *a rope*, Jud. 15:13, 14; pl. *bonds*, Ps. 2:3; Ezr. 3:95; 4:8.

(2) *a braid, wreath*, of small rods woven together, Exod. 28:24; עֲבֹתֹת גבלת wreathen work, Exod. 28:14.

(3) *a branch with thick foliage*, Eze. 19:11; 31:3, 10, 14.

5689 † עָבַת fut. יַעֲבֹת. The native power is that of *breathing* and *blowing*, i. q. cogn. אָבַב No. 1; whence עוּגָב a pipe, which is blown. This is also applied to the more violent affections of the mind, especially love between the sexes; TO LOVE, especially licentiously and voluptuously; followed by an acc. and עַל Ezek. 23:5, seq. Part. עֹבְבִים lovers, Jer. 4:30. (Cogn. אָהַב ἐγαπάω. Arab. عبب IV. to please any one (used of a thing); Conj. I. to be glad, to wonder; also, to be pleasant, agreeable.) Hence עֹבֶב, and the two nouns which follow.

5690 עֲבָבִים m. pl. *pleasures, delights*; Ese. 33:32,

שִׁיר עֲבָבִים "a pleasant song." Specially *things which please God*. (Arab. عبب the grace or good pleasure of God.) Ezek. 33:31, פִּיהֶם עָשׂוּ עֲבָבָם הִמָּה לְשׁוֹנָם "for with their mouth they do what is pleasing to God (opp. to), but their heart follows after gain."

5691 עֲבָבָה or עֲבָבָה f. *immodest love*, Ezr. 23:11.

5692 עֻגָה and עֹגָה —(1 Ki. 19:6; Eze. 4:12), fem. *a cake* baked under hot cinders, such as the Orientals are still accustomed to make, especially when on a journey, or in haste; see Roseum. Morgenland, i. p. 69; עֻגוֹת רְצָפִים a cake baked on hot stones, 1 Kings 19:6; עֻגוֹת מַצּוֹת unleavened cakes, Exod. 12:39. (Arab. عجة a cake made with eggs, baked in a pan). Root עוּג which see.

5693 עָגוֹר masc. adj. *gyrating, wheeling, flying in circles*, from the root עָגַר which see. It is—(*a*) epith. of the swallow, Isa. 38:14, כְּסוּס עָגוֹר "like a swallow wheeling in circles" [*chirping, chattering, twittering*, is the meaning given in Thes.] (LXX. omit עָגוֹר; Syr. render, chattering swallow).—(*b*) post. for the swallow itself, Jer. 8:7. Compare חֲסִידָה, the etymology of which is very similar. Bochart (Hieroz. ii. 68, seq.) regards the word עָגוֹר as signifying *the crane*; but his arguments have but little weight. This meaning is principally refuted by the passage referred to in Isaiah, which Bochart renders "*as the swallow*, and as the *crane*," a sense which would have been expressed by כְּסוּס וְכַעֲגוֹר. Both words being without the article clearly shews that the first is a substantive, and the second its epithet; compare כֵּן סִיחָה כְּנֹחַל עָבַר Jud. 16:12; כְּנַחַל שׁוֹאֲפוּ 89:5; כְּקֹהֶל שׁוֹאֲנִי 30:18. Compare page cxxii, B.

5694 עֶגֶל m. *a ring*, specially *as carring*, Eeck. 16:12; Nu. 31:50. From the root—

5695 † עָגַל i. q. גָּלַל TO ROLL, TO REVOLVE; Syr. Pael id. Comp. Arab. جعل to hasten, to hurry. Hence עֶגְלָה, שֶׁגֶל, and the five nouns which follow.

*5696□ עֶגְלָה f. עֶגְלָתָה adj. *round*, 2 Ki. 7:23, seqq.

5695 שֶׁגֶל m. with suff. שִׁגְלִי; pl. const. שִׁגְלֵי, and—

5696□ עֶגְלָה f.—(1) *a calf*, prop. one of the first year, Levit. 9:3; Mic. 6:6 (comp. Maimonid. de Sacrif. i. § 14); but it is also very often—

(2) *a bullock, steer, heifer*; used of a heifer broken in to work, Hos. 10:11; giving milk, Isa. 7:21; yoked to the plough, Jud. 14:18; of three years' old, Gen. 15:9. And such a heifer (prop. one of the *third* year) not broken in, unaccustomed to the yoke (comp. Hos. 10:11; Jer. 31:18; Hin. viii. 4, 5), was rightly understood by the LXX., Vulg., Targ., in the words עֶגְלַת שְׁלֹשָׁה Isa. 15:5; Jer. 48:34. Metaph. עֶגְלֵי שְׂפָתֵינוּ bullocks of the peoples, used for leaders of the peoples, Ps. 68:31; compare שׁוֹר (Arab. عجل, Syr. ܥܓܠܐ id. Æth. ዕግል a calf, a whelp, and even an infant; see Bochart, Hieroz. i. page 873, seqq.

(3) עֶגְלָה [*Eglah*], pr. name of one of the wives of David, 2 Sa. 3:5; 1 Ch. 3:3. 5698

עֲגָלָה with suff. עֲגָלָתוֹ f. *a wagon, a chariot* (so called from rolling, wheeling), Genesis 45:19, seqq.; specially *a wagon*, 1 Sa. 6:7, *seqq.*; *ance-cart*, Isa. 28:27, 28; *a military car*, Psalm 46:10. (Syriac ܥܓܠܐ, Arab. عجلة id.) 5699

עַגְלוֹן (q. d. "*rebellious*"), [*Eglon*], pr. n.—(1) of a king of Moab, Jud. 3:12.—(2) of a town in the lower country of the tribe of Judah, formerly a royal city of the Canaanites, Josh. 10:3; 12:12; 15:39 [prob. now 'Ajlan, عجلان Rob. ii. 392]. 5700

עָגַם TO BE SAD, TO GRIEVE, followed by ל on account of any one, Job 30:25. See אָגַם No. 3. 5701

עָגַן only in Niph. according to the Ch. use, TO BE SHUT UP, TO REMAIN SHUT UP. Ruth 1:13, הֲלָהֵן תֵּעָגֵנָה "would ye therefore shut yourselves up?" for תֵּעָגֵנָה, compare Isa. 60:4. LXX. κατεχεσθωσαν. According to Kimchi עֲגוּנָה is a woman who remains at home, and lives without a husband. 5702

† עָגַר an unused root, of nearly the same signification as the kindred עָגַל to roll, to roll oneself, to turn round. Hence עָגוֹר (epith. of the swallow) *revolving*, flying in circles. Arab. عجر to fold up, to bend together, e. g. the neck of a camel. V. to roll up together. VIII. to wrap round with a turban. From the idea of folding comes also the signification of Conj. I. to return, to escape, to his accustomed place (as a camel), whence Bochart (Hieroz. II. p. 80) supposes that the Heb. עָגוּר signifies *a migratory* (bird), but the explanation already given is to be preferred. [In Thes. the signification assigned to this verb is that of *to chatter*, and so also the derivative.]

5703 עֵד m. (from the root עָדָה to pass over, to go on) —(A) subst.—(1) pr. passing, progress, (in space), then duration (of time). Hence *perpetuity of time*,

eternity, i. q. עוֹלָם. אֲבִי-עַד perpetual father (of his country). [P.] Isa. 9:5 [Christ]. הָרֵי עַד Hab. 3:6, and עַד חֹרֵי Gen. 49:26; eternal mountains, those which are to endure continually. לָעַד Psa. 9:19; 19:10; more fully לָעוֹלָם וָעֶד Psa. 9:6; עוֹלָם וָעֶד Psa. 10:16; 21:5; 45:7. עַד-עוֹלָם עַד Psa. 83:18; עַד-עוֹלְמֵי עַד Isa. 45:17; for ever.

*5706 (2) *prey, spoil* (see the root No. 2, Ch. עֲדִי, עֲדָא, עֲדָאָה, prey, spoil), Gen. 49:27; Zeph. 3:8; Isa. 33:23.

5704 (B) prep. poet. עֲדֵי (like אֵצֶל, אֵל), with suff. עָדַי, עָדֶיךָ also עָדֶיךָ (the Kametz being retained which is unusual), Job 32:22; once עֲדֵיהֶם for עֲדֵיהֶם 2 Ki. 9:18.

(1) *while so long as, long* (μέχρι). 2 Ki. 9:22, עַד זְנוּנֵי אִיזֶבֶל "so long as the whoredoms of Jezebel (continue)." 1 Ki. 18:45, עַד כֹּה וָכֹה "while so and while so (it was done)," i. e. meanwhile, gradually, little by little. Job 20:5, עֲדֵי רֶגַע "during a moment." Followed by inf. Jud. 3:26, עַד-הִתְיַחֲמָהֲמוֹ "while they waited."

(2) *to, even to* some certain limit. It is used— (a) prop. *of space* (from the signification of passing on), as עַד מִגְדַּל עֵדֶר even to the great river, Deut. 1:7; עַד דָּן even to the town of Dan, Gen. 14:14. In opposition to one another are used, עַד...מִן, מִן...עַד (see מִן No. 3, let. β), and where there are many terms, מִן...עַד...עַד...עַד Gen. 7:23; Nu. 8:4; Jer. 31:40; 1 Sam. 17:52. In the later Hebrew there frequently occurs לְ עַד *even to*, Ezr. 9:4; Esth. 4:2; hence עַד לְמַרְחוֹק even to afar off, Ezr. 3:13; 2 Chron. 26:13 (compare עַד מֵרָחוֹק Isa. 57:9); once עַד אֲחֲרִים even to them, 2 Ki. 9:20. The particle אֶל and this differ properly in this respect: that אֶל signifies nothing but motion and direction *towards* some limit. עַד on the contrary implies an actual arrival *quite to* such a limit; e. g. בּוֹא עַד (see בּוֹא No. 2, c.); נָגַע עַד to attain unto, Job 4:5; עַד מָצָא Job 11:7; עַד נָגַשׁ Jud. 9:52; but this distinction is not always observed, as is clearly shewn by the phrases עַד יִתְכֹּנֵן to attend to, Job 32:12; 38:18 (in other places followed by אֶל, אֵל); הִשְׁאִיר עַד Num. 23:18. עַד לְמַעַן חָנָה Ezr. 10:14; "with regard to this thing." Followed by inf. *even until* (anything comes to pass), Num. 32:13; in the later Hebrew לְ עַד Ezr. 10:14; 1 Chron. 5:3.

(b) of *time*. עַד הַיּוֹם הַזֶּה even unto this day, i. e. (the limit being included; as to the distinction of the particles עַד=حَتَّى, إِلَى, the former of which includes the limit, the latter excludes it, compare De Sacy, Gramm. Arab. I. § 830, No. 3); *even this day, even now*, Gen. 26:33; 32:33. עַד בֹּקֶר until the morning, Jud. 6:31; עַד הָעֶרֶב until the evening, Lev. 15:5; poet. עֲדֵי עָרֶב Ps. 104:23. Often followed by adverbs of time; as עַד-מָתַי, עַד-אָנָה, עַד-אָנָה, עַד-מָה how long? (see מָתַי, אָנָה, מָה (contr. עַד), עֶשְׂתָּה, כֹּה, חָנָּה), hitherto (see עֶשְׂתָּה, עַד כֹּה, עַד הֵנָּה); עַד עַתָּה, עַד כֹּה *until* (there is) *none* (or *nothing*); see לֹא, בְּלִי, אֵפֶס.

(c) used of *degree*, especially with reference to a greater, and also to the highest, עַד לְמֵאוֹד, עַד מְאֹד even to the highest degree, i. e. exceedingly; עַד-כִּמְעַרְה unto the (greatest) haste, i. e. very fast; עַד לְמַעְלָה unto the highest degree, i. e. exceedingly (see מַעַל No. II.); עַד אֵין מִסְפָּר until there is no numbering, Psalm 40:13 (compare עַד לֹאיִן מִכְּי 2 Ch. 36:16); עַד בְּלִי דָי until there is no place left, Isa. 5:8. Hence *even, adeo*, Num. 8:4, and, with a negative particle following, *not even*. עַד אֶחָד...לֹא not even one, Jud. 4:16; 2 Sam. 17:22; Hag. 2:19. עַד יְקוּם עַד הֵקִים not even one, Jud. 4:16; 2 Sam. 17:22; Hag. 2:19. עַד הַגֶּפֶן וְהַתְּאֵנָה...לֹא נָשָׂא "even the vine and the fig-tree... bear no fruit," Joh 25:5. Also its use is singular in comparisons, when it is properly, to attain *even unto* another who is distinguished in any thing (*bis zu dem Grade wie*), 1 Ch. 4:27, "but their family did not multiply עַד כְּבְנֵי יְהוּדָה up to the children of Judah," i. e. like the children of Judah; Nah. 1:10, עַד קַשִּׁים נְסֻבָּכִים "they are woven together, even as thorns," i. e. like thorns. Compare בְּמוֹ Isa. 5, *c.*

(C) Conj.—(1) *while* (compare B, 1), followed by a pret. 1 Sa. 14:19; followed by a fut. Job 8:21; part. ib. 1:18, compare 16, 17. עַד שֶׁ id. Cant. 1:12; Prov. 8:26; and עַד אֲשֶׁר לֹא Eccl. 12:1, 2, 6, "while (there was) not," i. q. בְּטֶרֶם before that; Syr. ܥܕ ܕ Matt. 1:18, for the Gr. πρίν.

(2) *until, so long as*, used of a limit of time (compare letter B, 2, *b*), followed by a pret. Josh. 2:22, עַד שָׁבוּ הָרֹדְפִים "until the pursuers returned;" Ezr. 39:15; followed by a fut. Gen. 38:11; Hos. 10:12. More fully עַד אֲשֶׁר until that, followed by a pret. Deut. 2:14; Jud. 4:24; followed by a fut. Nu. 11:20; Hos. 5:15; עַד כִּי Cant. 3:4; Jud. 5:7; עַד כִּי id. Gen. 26:13; עַד אִם Gen. 24:19; Isa. 30:17; עַד אֲשֶׁר אִם Gen. 28:15; Num. 32:17; Isa. 6:11. The limit of time itself (not the interval of time up to the limit) is signified in these words, 1 Sam. 1:22, עַד יִגְמֹל הַנַּעַר וְהֲבִיאֹתִיו "until the child be weaned [then I will bring him]," for, when he shall have been weaned; compare Ch. עַד אֶתְיָן and the idiom of the south and west of Germany, bis Sonntag früh ich, i. e. on next Sunday itself. There is properly an ellipsis in these examples, which may be thus explained, "until which the child be weaned (he shall

remain with me), then I will bring him." It has also been often observed (see Noldii Concord. Part. p. 534; Glassii Philol. S. p. 382, ed. Dathii, interpreters on Ps. 110:1, and on the other hand, Fritzsche on Matt. p. 853, seq.; Winer's Lex. p. 695), that the particle עַד sometimes also includes the times *beyond* the stated limit; but this is manifestly false, so far as this is supposed to lie in the power of this particle from any singular usage of the Hebrew language. But, on the other hand, it is not less certain that the sacred writers have not stated the extreme limit in places of this kind, but have mentioned a nearer limit without excluding the time beyond. When any one setting out on a journey says to a friend, "Farewell till we meet again" (hebräisch bis auf Wiedersehen!), he is now indeed resting on this nearer limit, although wishing well to his friend after his return as well. In the same manner are we to judge of the passages, Ps. 110:1 [?]; 110:8; Dan. 12:21; Gen. 28:15; 1 Tim. 4:13; compare Hengstenberg, De Authentia Libri Danielis, p. 66, 67.

(3) *even to* (a great) degree, i. e. *even that, so that* (compare Arab. حَتَّى and Horst ad Motenabbii Carmen, Bonnæ 1823, verse 1), Isa. 47:1, "thou hast said, I shall rule for ever; עַד לֹא שַׂמְתְּ אֵלֶּה עַל לִבֵּךְ even that (thou hast gone so far in insolence and pride, that) thou didst not lay these things to heart;" Job 14:6; 1 Sam. 2:25; 20:41; more fully עַד אֲשֶׁר (עַל אֲשֶׁר) Josh. 17:14 (unless it should be read עַל אֲשֶׁר).

5705 עַד Chald. i. q. Heb.

(A) Prep.—(1) *within, during* (μέσον). עַד לְיוֹמִין שְׁלָתִין within thirty days, Dan. 6:8, 13.—(2) *until, even until*, used of time, e. g. עַד כְּעַן until now, Ezr. 5:16; עַד אֲשַׁרְיָן until the last, is i. q. at last, Dan. 4:5.—(3) *to, for*, used of purpose and end. עַד לְהַבְרָכָה to the end that, Dan. 4:14, i. q. עַל דְּבָרַת דִּי 2:30.

(B) עַד דִּי Conj.—(1) *while, when meanwhile*. Dan. 6:25, "they (the men cast into the den) had not yet reached the bottom of the den, when meanwhile (עַד דִּי) the lions seized them."—(2) *until that*, Dan. 4:30; 7:22.

5707 עֵד m. pr. part. of the root עוד.

(1) *witness*, Pro. 19:5, 9; used also of inanimate things, Gen. 31:44, 48; Isa. 19:20.

(2) *testimony*, pr. *what testifies*. עֵדָה עֵדֵי בְּ bear witness against any one, Ex. 20:16; Deu. 5:17; 31:21.

(3) *a prince*, pr. commander, legislator, Isa. 55:4. [The common meaning, *a witness*, needs not to be departed from in this passage.]

עִד see עוֹד *as yet*. see 5750

עָדַד an unused root; Arabic عَدَّ to number, count, compute, especially days, time; Conj. IV. to determine, especially time. This verb appears to be secondary, and derived from the noun עֶד time, like עָדָה, to which it is allied. Hence Syriac ܥܺܝܕ a festival day, i. q. מוֹעֵד, Arabic عِيد عِيدٌ time, ܥܕܳܐ the time of the monthly courses of women, and Heb. עֵדָה, and also the pr. n. עִדּוֹ, עֶזְרָא, Ch. עִדָּן.

עָדַד see under the root עוד Pilel. see 5749

*5710 עָדָה Arab. عَدَّ for عَدَدَ i. q. عَبَرَ—(1) TO PASS BY, Job 28:8; whence עֵד A, 1, and B, C, עֲדִי No. 1.

(2) *to attack in a hostile manner*, whence the Arabic عَدُوٌّ an enemy, compare the synonyms אָצַר No. 5, סָלַל, סָלַל, גָּדַד. Hence עֵד A, 2, booty.

(3) caus. *to make to pass over*, i. e. *to put on* ornaments (Germ. überjehen, anjehen), *to adorn oneself* with any thing; followed by an acc. like כָּלַל (Ch. id.). Job 40:10, עֲדֵה גֵאוֹן נָשָׂא "adorn thyself with majesty." עֲדֵה עֲדִי to put on ornaments. Esa. 63:40; Jer. 4:30; Hos. 2:15; Jer. 31:4, תִּעָדִי תֻפֵּךְ "thou shalt adorn thyself with thy tabrets," which, being put on the hands, adorned women when dancing.

Hithpa.—(1) caus. of Kal No. 1, *to remove, put away* (as a garment), i. q. הֶעֱבִיר (Jon. 3:6) Prov. 25:20.

(2) caus. of Kal No. 3, followed by two acc. *to adorn any one with any thing*, Esa. 16:11.

The derived nouns are עֶדִי, עֲדִי, עֵדָה, עֵדָה, עֵדָה

(1) *the congregation* of the Israelites, fully עֵדַת יְהוָה Ex. 12:3; עֵדַת בְּנֵי יִשְׂרָאֵל 16:1, 2, 9; עֵדַת יְהוָה the congregation of Jehovah, Num. 27:17; and *ear'eleyôw* הַעֲדָיָה Lev. 4:15. LXX. συναγωγὴ.

(2) *a private domestic meeting, a family,* Job 16:7; 15:34; and in a bad sense, *a crowd* (of wicked men), Nu. 16:5; Ps. 22:17.

(3) *a swarm* (of bees), Jud. 14:8.

5713 II. עֵדָה f. (from the root עוד) with Tsere impure, pl. עֵדוֹת.

(1) *something that testifies,* Gen. 31:52.

(2) *testimony,* Gen. 21:30.

(3) *a precept* (of God), Ps. 119:22, 24, 59, 79, 138, 146, 168.

*5708 עֵדָה f. only pl. עִדִּים i. q. Arab. عِدَّة an appointed time, specially the monthly courses of women (see the root עדד). Isa. 64:5, נִדַּת עִדִּים "a menstruous cloth." Arab. عد Conj. VIII. to menstruate.

5714 עִדּוֹ & עִדּוֹא ("timely"), [*Iddô*], pr. n.—(1) of a prophet and writer, 2 Ch. 12:15; 13:22.—(2) of the grandfather of Zechariah the prophet, Zech. 1:1, 7; Ezr. 5:1; 6:14; Neh. 12:4, 16.

5715 עֵדוּת f.—(1) i. q. עֵדָה No. 3, *a precept* (of God), most frequently in pl. עֵדוֹת (*edwoth*) inflected in the Aramean manner (like מַלְכָּא, pl. מַלְכָּתָא). Ps. 119:14, 36, 99; Neh. 9:34.

(2) *law,* i. q. תּוֹרָה, especially used of the decalogue, Ex. 25:22; 16:34; 2 Ki. 11:12. אֲרוֹן הָעֵדוּת the ark of the law, Ex. 25:22. אֹהֶל הָעֵדוּת the tent of the law, Nu 9:15; 17:23; 18:2 [of *witness*, Eng. Vers. see Acts 7:44]. Used also of the holy *rites*, Psa. 122:4.

(3) *revelation*, hence a *revealed psalm*, Psa. 60:1; 80:1; inasmuch as the authors of the Psalms considered them as revealed: [as of course all Scripture is; the Psalms are quoted with the words, "the Holy Ghost saith," Hebrews 3:7]. (Psa. 40:7; 60:8; 69:19; 81:7). Others consider it to mean *a lyric poem*, one to be sung to the lyre, as if from עוד i. q. Arab. عود lyre.

5716 עֵדִי (from the root עָדָה) in pause עָדֵי, with suff. עָדְיִי m.—(1) *age*, Psa. 103:5 (Targ. old age); opp. to עֲנָרִים; see the root No. 1; compare עוד A, 1.

(2) *ornament* (see the root No. 3), Ex. 33:4, 6; Jer. 4:30. עֲדִי עֲדָיִים most splendid ornament, Ezr. 16:7. Used of the ornaments of a horse, *trappings*, Ps. 32:9.

[Note. Many attribute to this word the signification of *mouth*.]

עֲדִיאֵל ("ornament of God"), [*Adiel*], pr. n. m.—(1) 1 Ch. 4:36.—(2) 1 Ch. 9:12.—(3) 1 Ch. 27:25. 5717

עֲדָיָה ("whom Jehovah adorned"), [*Adaiah*], pr. n. m.—(1) the grandfather of king Josiah, 2 Ki. 22:1.—(2) 1 Ch. 6:26; Neh. 11:12.—(3) 1 Chron. 8:21.—(4) Ezr. 10:29.—(5) Ezr. 10:39; Neh. 11:5. for which there is עִדְּוֹ 2 Ch. 23:1. 5718

עָדִין adj. *soft, delicate*, Isa. 47:1. The words are very difficult, and perhaps corrupted in 2 Sam. 23:8, הוּא עֹדְנוֹ הַתַּחְכְּמֹנִי (בְּרֹאשׁ) for which the author of the Chronicles, 1 Ch. 11:11, has given, הוּא עוֹרֵר אֶת רוֹמַחּוֹ "he lifted up his spear." Vulg. renders them *ipse est quasi tenerrima ligni vermiculus*. Jo. Simonis, *percussio ejus haud sub (?sit) in octipeias* etc.; comparing عَدِن Conj. II. to smite with a pointed weapon, see below עָנַן. I prefer rendering עָדִין by *vibration* (*hat Schwingen, Schwerfen der Lanze*); from the root עדן to be soft, pliant (*schwank*). 5719 *5722

(2) [*Adin*] pr. n. m. Ezr. 2:15; Neh. 7:20. 5720

עֲדִינָא *slender*, "pliant;" Germ. *schwank*), [*Adina*], pr. n. of one of David's captains, 1 Chron. 11:42. 5721

עֲדִינִים ("twofold ornament," ["twofold prey"]), [*Adithaim*], pr. n. of a town in the tribe of Judah, Josh. 15:36. 5723

עָדַל an unused root; Arab. *to be just, equitable;* whence— †

עֲדָלַי (for צְדָלַי "justice of God"), [*Adlai*], pr. n. m., 1 Ch. 27:29; and— 5724

עַדְלָם ("the justice of the people," for עַם עָל; according to Jo. Simonis, compounded of עֵדֶל עַם; comp. עֵדֶר a hiding place; and אָלַם to hide), [*Adullam*], pr. n. of a city in the plain country of Judah; formerly a royal city of the Canaanites, fortified by Rehoboam, Josh. 12:15; 15:35; Mic. 1:15; Neh. 11:30. LXX. Ὀδολλάμ. Near it was מְעָרַת עֲדֻלָּם the cave of Adullam, 1 Sam. 22:1; 2 Sam. 23:13; Gent. noun, עֲדֻלָּמִי Gen. 38:1, 12. 5725 5726

עָדַן a root not used in Kal, which appears to have had the signification of softness, laxity; Arab. عَدِن V. to be flexible, to vacillate, عَدِن softness, laxity, 5727

languor, عُدُن a cane, or reed, a tall rod (pr. vacillating, vibrating in the air); comp. above עֵדֶן. Gr. ἁδινὸς, which Jo. Simonis compares, is plainly not connected with this stock.

HITHPAEL, pr. *to conduct oneself softly*, i. e. to live sumptuously, delicately, Neh. 9:25.

Derived nouns, עֵדֶן, עֵדֶנָה, תַּעֲנוּגִים, and the pr. n. עֲדְנָא, עֲדְנָה.

*5730□ עֵדֶן m.—(1) *delight, pleasure;* Gr. ἡδονὴ, Syr. حُبُّا only in plur. Ps. 36:9; 2 Sa. 1:24.

*5731 (2) [*Eden*], pr. n. of a pleasant country in Asia (the site of which is described Gen. 2:10—14), in which was the garden where the first created human beings were placed, Gen. 2:8, 10; 4:16; hence גַּן עֵדֶן the garden of Eden, 2:15; 3:23, 24; Joel 2:3; Isa. 51:3; Ezr. 31:9, 16. The various opinions as to the locality of the terrestrial paradise are stated and discussed by Rosenmüller, Bibl. Alterthumskunde, vol. i. p. 172, seqq.; Schulthess, d. Paradies. Zurich, 1816, oct.

*5729 עֵדֶן ("pleasantness"), [*Eden*], pr. n. of a district of Mesopotamia or Assyria, 2 Ki. 19:12; Isaiah 37:12; Ezr. 27:23. It is different from גַּן עֵדֶן, see page CXVIII, A.

5728 עֲדַיִן, עֲדַיִן contr. for עֹד־זֶה *till now, hitherto,* Ecc. 4:3, 3.

5732 עֵדֶן m. Chald.—(1) *time;* Syriac ܥܕܢ, Arabic عِدَان id.; from the root עָדַן Dan. 2:8, seq.; 3:5, 15; 7:12.

(2) specially *a year*, Dan. 4:13, 20, 22, 29; 7:25. עִדָּן וְעִדָּנִין וּפֶלַג עִדָּן "during a year, (two) years, and the half of a year;" i. e. during three years and a half; comp. Josephus, Bellum Jud. i. 1. See סִיוָן No. 2, and סִיס No. 4.

5733 עֶדְנָא ("pleasure"), [*Adna*], pr. n. m. Ezra 10:30.

5734 עֶדְנָה (id.), [*Adnah*], pr. n. m.—(1) 1 Ch. 12:20 [this is עַדְנָח].—(2) 2 Ch. 17:14.

*5730□ עֶדְנָה f. *pleasure*, Gen. 18:12.

5735 עַדְעָדָה (Syr. "festival"), [*Adadah*], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:22.

5736 עָדַף TO BE REDUNDANT, ABUNDANT, prop. used of full and ample garments and curtains, and curtains hanging down; hence *to be over and above*, used of food, Ex. 16:23; of money, Lev. 25:27; of men, Nu. 3:46, 48, 49.

Hiphil, *to collect*, or *have what is over and above*, Exod. 16:18. (Arab. عدف to give what is over and above, too much; Conj. IV. to loosen a vail.)

I. עָדַר not used in Kal; Arabic غدر to desert perfidiously; III. to desert. 5737

Nuphal נֶעְדַּר—(1) TO BE LEFT BEHIND, TO REMAIN, 2 Sa. 17:22.

(2) *to be wanting, lacking*, 1 Sam. 30:19; Isa. 40:26; 59:15.

Piel עִדֵּר *to suffer* anything *to be wanting*, 1 Ki. 5:7.

[This and the following are blended in Thes.]

II. עָדַר—(1) TO SET IN ORDER, TO ARRANGE, TO DISPOSE, as an army in battle array, 1 Ch. 12:38. With the word for battle omitted, verse 33. Hence עֶדֶר. 5737

(2) From the Chaldee usage, *to weed*, Isa. 5:6; 7:25 (Syriac ܥܕܪ a plough); whence מַעְדֵּר a hoe. Hence—

עֶדֶר m.—(1) with suff. עֶדְרוֹ *a flock*, Gen. 29:2, 3, 8, and so frequently; עֶדֶר יְהוָה a flock of Jehovah, a name for the people of Israel, Jer. 13:17. *5739

(2) [*Eder*], pr. n.—(a) of a town in the south of the tribe of Judah, Josh. 15:21.—(b) m. 1 Chron. 23:23; 24:30; compare מִגְדַּל עֵדֶר p. CCCCXLVII, B. 5740

עֵדֶר (= flock"), [*Ader*], pr. n. m. 1 Ch. 8:15. 5738

עֶדְרִיאֵל ("flock of God"), [*Adriel*], pr. n. of a son-in-law of King Saul, 1 Sa. 18:19; 2 Sa. 21:8. 5741

עָדַשׁ an unused root, Arabic عدس to tend a flock. Hence is derived— †

עָדָשׁ or עֲדָשִׁים only plur. עֲדָשִׁים *lentiles*, chiefly used as food for the poor, Gen. 25:34; 2 Sa. 17:28; 23:11; Ezr. 4:9. (Arabic عدس idem.) See Celsii Hierob. ii. p. 104, seqq. 5742

עֲדַת [*Aeth.*], 2 Ki. 17:24; see עָזָה. see 5755

עָוַב not used in Kal, i. q. עזב No. 3, TO WRAP ROUND, TO COVER WITH DARKNESS. 5743

Hithpa. *to cover with darkness*; metaph. to render ignoble, to treat with indignity; Lam. 2:1, "how hath the Lord in his anger covered the daughter of Zion with darkness;" LXX. ἐγκρύψει. (Syr. Aph. to obscure, but Pael כְּחֵם metaph. to condemn, to treat with indignity, عَيِب Med. Ye. to disgrace.)

Derivative, עָב No. II. a cloud (Chald. and Zab. حمحا id.)

• For 5744 see p. 600.

5745 עֵבֶל (“stripped,” “bare of leaves”), [*Obal*], pr. n. of a nation and country of Joktanite Arabs [Gen. 10:28], called in the Samaritan copy and 1 Ch. 1:22, עֵיבָל. The situation is wholly uncertain: Bochart (Phaleg, ii. 23) understands them to be the Avalites, on the shores of Æthiopia; but it seems that Joktanites should be sought for in Arabia itself. Far less can this word be identified with Gobelitis, in Idumæa, which is גְּבָל.

5746 עָגַב—(1) prop. TO GO IN A CIRCLE, like the kindred roots חָגַב, חוּג; Arab. غَبَ Med. Kesra, to be curved, II. to bend, to curve. Hence עֻגָה a round of cake, like עֻגָר, from עָגַר.

(2) denom. from עֻגָה, *to bake bread, or cake*, Exr. 4:12

5747 עֹג (perhaps contr. for עָגֹל, i. e. “in stature, long necked,” “gigantic,” compare עֵגֶל, *Og*], pr. n. of a king of Bashan, celebrated for his great size. Num. 21:33; 32:33; Deut. 3:11.

5748 עֻגָב m. Gen. 4:21; Job 21:12; 30:31, and עֲגָב Ps. 150:4 (where many MSS. and printed editions have עֻגָב, *tibia, fistula, syrinx, pipe, reed*, as rightly given by the Hebrew interpreters. Targ. אֻבּוּבָא a pipe (Syr. ܐܘܒܒܐ, Zab. ܐܒܒܐ); whence *ambubaja*, i. e. *tibicina*, Hor.); Jerome, *organon*, i. e. a double or manifold pipe, an instrument composed of many pipes. In Dan. 3:5, 10, 15, the Hebrew translator uses it for the Chald. סוּמְפֹנְיָה, which see. The root is עָגַב, probably with the primary signification of *breathing, blowing*.

5749 עָדַד—(1) i. q. Arab. عَدَّ Med. Waw, TO TURN BACK, TO RETURN (the verbs שׁוּב No. I, and חוּר, see Piel, are nearly connected); then TO REPEAT, TO DO OVER AGAIN (compare שׁוּב); whence inf. absol. עוֹד adv. again, yet (which see).

(2) *to say again and again, to witness, to exhort*, in Kal once, Lam. 2:19 כתיב, see Hiphil.

Piel עִדֵּד *to surround*, Ps. 119:61. (Æth. ዐደደ፡ to go round, ለዐደ፡ to make go round, i. e. to *surround*.)

Hiphil הֵעִיד—(1) causat. *to take as a witness, to call* any one *to witness*, Isa. 8:2; Jer. 32:10, 25, 44; hence *to call as witness, to invoke*, followed by ב against anyone, Deu. 4:26; 30:19; 31:28.

(2) i. q. Kal; hence *to testify, to bear witness*, absol. Am. 3:13; Mal. 2:14, followed by an acc. against any one. 1 Ki. 21:10, 13, and in a good sense *for* any one, i. e. to praise him, Job 29:11 (compare *μαρτυρία*, Luke 4:22). Hence—(*a*) *to obtest*, i. e. *to affirm solemnly, to affirm*, calling God to witness, followed by ב of pers. Gen. 43:3, הָעֵד הֵעִד בָּנוּ הָאִישׁ לֵאמֹר “the man did solemnly affirm unto us;” Deut. 8:19; 32:46; 1 Ki. 2:42; Zec. 3:6.—(*b*) *to admonish solemnly*, especially Jehovah a people, followed by an acc. of pers. Lam. 2:13; ב Ps. 50:7; 81:9; 2 Ki. 17:13; עַל Jer. 6:10; especially *to chastise, to chide* (compare יסר), Neh. 13:15, 21. —(*c*) *solemnly to enjoin* on any one a precept or law; hence used of any law given by God (see עֵדָה No. 3, and עֵדוּת), 2 Ki. 17:15, אֶת עֵדְוֹתָיו אֲשֶׁר הֵעִיד בָּהֶם “his precepts, which he had given them;” Neh. 9:34; 1 Sam. 8:9.

Hophal הוּעַד *to be declared, shewn*, Ex. 21:29.

Pilel עוֹדֵד (which some incorrectly take as from the root עָדַד pr. *to restore, to confirm*, Ps. 146:9; 147:6.

Hithpalel, *to set oneself up, to stand upright*, Pa. 90:9. LXX. ἀναβλέπων.

Derived nouns, עֵד, עֵדָה, עֵדוּת, עֵדִית [pr. n. עִדּוֹ] and—

5750 עוֹד, sometimes (according to the Masora twelve times, e. g., Gen. 8:22; Jer. 23:27, etc.), עֹד prop. inf. absol. of the verb עוּד *going over again, repeating*. Always an adv.

(1) *again, yet again*, Gen. 4:25; 8:21; 24:20; Jud. 13:8; Hos. 1:6.

(2) *again and again, repeatedly* (zu wiederholten Malen, immer von Neuem, so that an action hardly intermitted, is repeatedly begun anew; often incorrectly rendered, continually, without intermission). Gen. 46:29, וַיֵּבְךְּ עַל צַוָּארָיו עוֹד “and he wept on his neck again and again,” i. e. so that the tears burst out again and again. Ruth 1:14; Psa. 84:5, “blessed are those who dwell in thy house עוֹד יְהַלְלוּךָ סֶלָה they will praise thee again and again,” (i. e. daily; well explained by Kimchi לְפִי הַיָּמִים). Jerem. 2:9; Hoses 12:1.

(3) *more, farther, besides*, Isa. 5:4; Ecc. 3:16; Jud. 20:25; Gen. 7:4; 8:10; 29:7.

(4) *as yet, yet, still*. Gen. 29:7, “it is yet high day,” Num. 11:33; and so very frequently; also, *yet more, still more*. Prov. 9:9, “give to a wise man וְיֹסֶף עוֹד and he will become yet wiser;” with suff. עוֹדִי (עֹדִי see below); as yet I (am, was), Joshua 14:11; 1 Sa. 20:14; עוֹדְךָ *as yet* thou, Gen. 46:30; עוֹדֶנּוּ Gen. 18:29; 43:27, 28; עוֹדֶנָּה 1 Ki. 1:14, 22; שׁוֹרִים Ex. 4:18; once שׁוֹר הֵם Isa 65:24. With suff. plur. once, Lam. 4:17 עוֹדֵינוּ תִּכְלֶינָה עֵינֵינוּ, קְדַר “as yet our eyes languish.” The suffix is redundant, and seems to have been introduced on account of the

rhythm, in כתיב it is written עוֹדֶינִּי (an Aram. form for עוֹדֶנִּי on account of the similar ending in the word תְּכֵלֶינָה).

With prefixes—(1) בְּעוֹד, בְּעֹדִי—(*a*) *while, while yet, in the time when yet* (it was or is), (opp. to בְּטֶרֶם). 2 Sa. 12:22, בְּעוֹד הַיֶּלֶד חַי “while the child yet lived.” Jer. 15:9, בְּעוֹד יוֹמָם “while it is yet day.” Psalm 104:33, בְּעוֹדִי “whilst yet I (live).” Ps. 146:2.—(*b*) *within yet* —. Gen. 40:13, בְּעוֹד שְׁלֹשֶׁת יָמִים “within yet three days.” Isaiah 7:8. Compare כ A, No. 3.

(2) מֵעוֹד *from as yet, ex quo, ever since*. מֵעוֹדִי ever since I was, Gen. 48:15. Nu. 22:30, מֵעוֹדְךָ עַד הַיּוֹם הַזֶּה “ from the time that thou wast unto this day.”

5751 עוֹד Ch. *yet*, Dan. 4:28.

5752 עֹוְדֵד (for מְעוֹדֵד “restoring,” “setting up”), [*Oded*], pr. n.—(1) of the father of Azariah the prophet, 2 Chron. 15:1, 8.—(2) of another prophet, 2 Ch. 28:9.

5753 עָוַוְתָּה—(1) i. q. Arab. عوى TO BEND, TO CURVE, TO TWIST, TO DISTORT (comp. root עָוָה), see Niph. Pi. Hiph.

(2) *to act perversely, to sin* (compare חָבַל No. II. 2), Daniel 9:5; followed by לְ of pers. Eth. 1:16. (Arab. غوى to err, to be led astray.)

Niphal—(1) *to be distorted, to writhe*, with pains and spasms, like a parturient woman. Isaiah 21:3, נָעֻוֵּיתִי מִשְּׁמֹעַ “I writhe, so that I cannot hear,” *also to be bowed, to be depressed* by calamities, Ps. 38:7.

(2) *to be perverse*. Proverbs 12:8, נַעֲוֵה לֵב “(a man) perverse of heart.” 1 Sam. 20:30, בַּת נַעֲוַת הַמֶּרְדּוּת “thou son of the perverse rebellious (woman),” i. e. of a perverse rebellious mother.

Pilel, *to pervert, to subvert, to overturn*. Isaiah 24:1, עַוֵּת פָּנֶיהָ “he subverteth the face thereof” (of the earth). Lam. 3:9, נְעִוְּתוּ נְתִיבוֹתַי “he has subverted my ways.” Compare לִסֵּף.

Hiphil, *to make crooked, to pervert*, as to pervert right, Job 33:27; to pervert one's way, i.e. course of action, i. e. to act perversely, Jerem. 3:21; then by the omission of דֶּרֶךְ *to act perversely*, 2 Sa. 7:14; 19:20; 24:17.

Derived nouns, עָוֶל, עַוָּל, עֹל, עִוָּרוֹן, סִכְלוּת, עִי, עִיִּים, עִיָּה, Chald. עִוָּא, עִוָּת, עִיִּים, עִי, עַיִת, עַיָּה, עַיָּן, עַיִן, עַי, עַיִן, עַיָּן, עַיִן, עַי, עַיִן, עַיָּן, עַיִן, עַי, עַיִן

Arab. ﻋﻞ Med. Waw quiesc. *to decline, turn aside,* especially from what is just.

PAEL עוֵל *to act wickedly,* Psa. 71:4; Isa. 26:10. (Syr. Aph. id.)

Derived noune, עָוֶל, עַוָל, עַוְלָה No. I, and עַוִל No. I.

•5767 עָוֶל m. *evil, wicked,* Job 18:21; 27:7; 29:17.

•5766□ עַוָל [" once in const."], with *suff.* עַוְלִי, and עַוְלִי m. *wickedness, depravity, iniquity,* as of a judge, Lev. 19:15; of a merchant, Ezc. 28:18. עֹשֵׂה עָוֶל to act wickedly, to commit iniquity, Eze. 3:20. LXX. ἄδικος, ἀνομία.

5763 עוּל or עִיל TO SUCKLE, TO GIVE MILK, used of animals, 1 Sam. 6:7, 10; Gen. 33:13. Part. עֹלוֹת *those that give milk;* poet. used of ewes [" and cows"], Ps. 78:71; Isa. 40:11. (Arab. ﻋﻞ Med. Ye, to be great with young, and to give suck.)

Derivatives, עֵיל No. II., and—

5764 עוֹל m. *an infant, a child,* prop. *a suckling,* Isa. 49:15; 65:20. (In Arab. ﻋﻞ a boy; Syr. ܥܘܠܐ id.)

5766□ עַוָלָה f. i. q. עָוֶל Job 6:29, 30; 11:14; 13:7. בֵּית־עַוְלָה the wicked, a Sam. 3:34, and without בֵּית abstr. for conc. עַוְלָה used for wicked persons, Job 24:20; Ps. 107:42. With ה parag. עַוְלָתָה Ps. 92: 16, and contr. עַוְלַת Job 5:16; transp. עַלְוָה (which see); pl. עַוְלוֹת Ps. 58:3; 64:7.

•5930; see also on p. 631 עַוְלָה—(I.) contr. for עָוְלָה *iniquity,* Isa. 61:8. [This passage may very well be taken with the common meaning. So Thes.]

(II.) *burnt offering,* see עלה (from the root עָלָה).

5768 עוֹלֵל pl. עוֹלְלִים and עוֹלָל (verbal of Poel of the form רוֹתֵם) pl. עוֹלָלִים, with *suff.* עוֹלָלֶיהָ, עוֹלָלַיִם, m. *a boy, a child* (so called in my opinion from the idea of petulance, see חָלַל No. 2), a poet. word, differing from יֶלֶד, with which it is joined, Jer. 44:7; Lam. 2:11. Used of a boy playing in the street, Jer. 6:11; 9:20; asking bread, Lam. 4:4; led away captive, Lam. 1:5; carried in the bosom, Lam. 2:20; once used of an unborn babe, Job 3:16. The same is שׁוֹלֵל Isa. 3:12. (My opinion as to the origin and proper signification is given above. Others regard it differently. Alb. Schultens, Origg. Hebr. i. 6, compared Arab. ﻋﻞ Conj. II. *to soothe a weaned child* (with sweet things), so that עֹלֵל prop. would be a weaned child; but this does not accord with the form, which is active.)

עוֹלְלוֹת *gleanings,* see עלל. see 5955

עוֹלָם sometimes עֹלָם m.—(A) pr. what is hidden; specially *hidden time, long;* the beginning or end of which is either uncertain or else not defined; *eternity, perpetuity.* It is used—(1) of *time long past,* antiquity, in the following phrases and examples, יְמֵי עוֹלָם Am. 9:11; Mic. 7:14; Isa. 63:9; and יְמוֹת עוֹלָם Deu. 32:7, ancient times. מֵעוֹלָם *of old, from the most ancient times,* Gen. 6:4; 1 Sa. 27:8; Isa. 63:16; Jer. 2:20; 5:15; Ps. 25:6; and even of time before the creation of the world [i. e. eternity], Prov. 8:23; with a negation, *not from any time, never,* Isa. 63:19; 64:3; elsewhere *from a long time ago, long,* Isa. 42:14 (where it is referred to the time of the captivity [?]); Isaiah 46:9; 57:11. גְּבוּל עוֹלָם the boundary set by the Creator, Prov. 22:28; 23:10; פִּתְחֵי עוֹלָם the ancient gates, Psalm 24:7; מִקְדְּמֵי עוֹלָם those who died of old, Psa. 143:3; Lam. 3:6; אַנְשֵׁי עוֹלָם men of old, those who have been long dead, Ezc. 26:20. Since true piety and uncorrupted morals are ascribed to men of old, דֶּרֶךְ עוֹלָם Ps. 139:24; אֹרַח עוֹלָם Job 22:15; נְתִיבוֹת עוֹלָם Jer. 6:16; שְׁבִילֵי עוֹלָם Jerem. 18:15, is the (true) piety of the fathers; compare עֶרֶךְ עוֹלָמִים ancient justice or innocence, Dan. 9:24. [It need hardly be pointed out to any Christian, that this passage in Daniel can have no such meaning as this; it speaks of the everlasting righteousness to be brought in through the atonement of Christ.] It does not always denote the most remote antiquity, as is shewn by לְמִרְחַק עוֹלָם; which, in Isa. 58:12; 61:4, is used at the end of the Babylonish captivity [written prophetically long before], of the ruins of Jerusalem. (Jer. 25:9; 49:13, does not belong here; ע being applied there to time future).

(a) It more often refers to *future time,* in such a manner, that what is called the *terminus ad quem,* is always defined from the nature of the thing itself. When it is applied to human affairs, and specially —(α) to individual men, it commonly signifies *all the days of life,* as עַבְדוֹ עוֹלָם a perpetual slave (not to be discharged as long as he lives), Deu. 15:17; Ex. 21:6; 1 Sam. 27:12 (poetically used of a beast, Job 40:28); לְעוֹלָם עַד for ever, i. e. all the days of life, 1 Sa. 1:22; 20:15; 2 Sa. 3:28. שְׁלֹחַ שִׁלַּח perpetually (whilst they live) secure. Psalm 73:12; 30:13, "Jehovah my God לְעוֹלָם אוֹדֶךָּ " I will praise thee for ever" (while I live); [there is no need so to limit this passage]. Ps. 5:12; 31:2; 37:27, 28;

49:9; 52:11; 71:1; 86:12; sometimes also a *very long life.* Ps. 21:5, " (the king) asked life of thee, thou (O God) gavest it him עַד יָמִים עוֹלָם וָעֶד even long, very long;" [Is. *length of days for ever and ever: eternal* life is spoken of, not merely temporal as Gesenius would make it]. The word עוֹלָם has a much narrower limit [?] in this passage, Isa. 35:10, שִׂמְחַת עוֹלָם עַל רֹאשָׁם " perpetual gladness (shall be) upon their heads;" i. e. joy shall always be conspicuous in their countenances, they shall always be cheerful and joyful (compare Ps. 126:2); Isa. 51:11; 61:7; and 32:15, the term itself of the time is marked; " hill and watchtower shall become caverns עַד עוֹלָם for a long time.....15. עַד אֲשֶׁר until the Spirit be poured out," etc. Elsewhere—(*b*) it belongs to a whole race (dynasty), or people, and it comprehends *all the time until their destruction;* 1 Sam. 2:30, "thy family shall serve me עַד עוֹלָם while it shall continue;" 2 Sa. 13:13; 2 Sa. 7:16; 1 Ch. 17:12; 22:10; Psa. 18:51, " he will shew mercy to David and to his seed עַד עוֹלָם." So the covenant of God with the Israelites is called בְּרִית עוֹלָם Gen. 17:7; Lev. 24:8, the laws given to them; חֻקַּת עוֹלָם Ex. 12:14, 17; 27:21; 28:43; 30:21; Lev. 3:17; 6:11; the possession of the holy land אֲחֻזַּת עוֹלָם Gen. 17:8; 48:4.—(*c*) *the metaphysical idea of eternity,* at least that which has no end, is more nearly approached by the examples in which עוֹלָם is applied to the earth and the whole nature of things. Ecc. 1:4, " but the earth stands, or remains לְעוֹלָם for ever;" Ps. 104:5, " it (the earth) is not moved for ever;" Ps. 78:69; וַתְּבֹעֵת עַ *the eternal hills,* created many ages ago, and which shall last for ever. Gen. 49:26; Deut. 33:15, גִּבְעוֹת ע the eternal high places, Exo. 36:21; and also when used of the future state of man after death, e.g. קֶבֶר עוֹלָם an eternal sleep, used of death, Jer. 51:39, 57; בֵּית עוֹלָמוֹ his eternal house, i. e. the grave, Eccles. 12:5; חַיֵּי עוֹלָם his eternal life after resurrection, Deu. 32:1.—(*d*) The true notion of eternity is found in this word in those passages which speak of the immortal nature of God himself, who is called אֵל עוֹלָם the eternal God, Gen. 21:33; Isa. 40:28; יְיָ הָעוֹשֶׂה who liveth for ever, Dan. 12:7 (compare הָיָה הָעוֹשֶׂה to live for ever, to be immortal, like gods [rather like God himself], Gen. 3:22; Job 7:16), to whom are ascribed זְרוֹעוֹת עוֹלָם everlasting arms, Deut. 33:27; and of whom it is said. Ps. 90:2, מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל "from everlasting to everlasting thou art God;" 103:17; compare Psa. 9:8; 10:16; 29:10; 93:2. Also a peculiar class is formed of those places—(*e*) in which the Hebrews use the metaphysical notion of eternity by hyperbole, in speaking of human things, especially in the expression of good wishes. Here belongs the customary form of salutation addressed to kings, יְחִי אֲדֹנִי הַמֶּלֶךְ לְעֹלָם " let my Lord the king live for ever;" 1 Ki. 1:31; Neh. 2:3 (compare Dan. 2:4; 3:9; Judith 10:24; Æthan. Var. Hist., l. 32); also the wishes of poets for kings and royal families [these passages are really *prophecies,* not wishes; and the eternity spoken of, instead of being at all hyperbole, is the literal truth which God has vouchsafed to reveal], as Ps. 61:8, " let (the king) sit on his throne before God for ever" (compare verse 7, " (let) his years be לְדֹר וָדֹר like many generations"). Psa. 45:7, " thy throne established by God [really " thy throne, O God"] לְעוֹלָם וָעֶד (shall stand) for ever." Psalm 89:37, " his (David's) seed shall endure for ever." How much these expressions imply, may be understood from the words which immediately follow, " his throne (shall stand) as the sun before me." Verse 38, " like the moon it shall be established for ever;" and, Ps. 72:5, " they shall fear thee (O King) so long as the sun and moon endure throughout all generations;" Ibid., 17, " his name shall be לְעוֹלָם for ever; so long as the sun shall his name flourish." That is, by the figure of hyperbole there is invoked for the king, and particularly for David and his royal posterity, an empire not less enduring than the universe itself. [These are prophecies, not hyperbolical wishes.] Also, Ps. 48:9, " God shall establish her (Jerusalem) for ever." Jerem. 7:7, " the land which I gave unto your fathers לְמִן עוֹלָם וְעַד עוֹלָם;" 25:5.

(B) *the world,* from the Chaldee and Rabbinic usage, like the Gr. αἰών, hence *the desire or pursuit of worldly things* (κοσμικὰ ἐπιθυμία), more fully called ἐπιθυμὶ τοῦ αἰῶνος, 1 John 2:15; αἰὼν τοῦ αἰῶνος τούτου, Eph. 2:2; and Arab. ﻋﻠﻢ the world, worldly things, and the love of them as destructive to the knowledge of divine things, Ecc. 3:11, " (God) has made every thing beautiful in its time, גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם although he hath set the love of worldly things in their hearts, so that man does not understand the works of God," etc. גַּם for גַּם see גם No. 4. As to the sense, compare Ecc. 8:17. Another form is עוֹלָם.

† עָנַן an unused root, *to rest, to dwell* (compare Arab. ﻋﻦ convenience, rest, ﻋﻨﻰ to live tranquilly), whence מְעוֹנָה dwelling, and—

•5772 עוֹנָה *f. conjugal cohabitation,* Exodus 21:10. (Talmud. id.).—Hos. 10:10, in קְרִי there is עִנּוֹתָם

• For 5770 see Strong

which the Targ. renders furrow (compare סְקָנָה), but the context almost requires [the pointing to be] עֲוֹלוֹת sins.

see 5869(a) on p. 622

5771 **עָוֹן** i. e. עָוַן, see the root עוה.

עָוֹן Ex. 28:43; 34:7; more rarely עָוֹן 2 Ki. 7:9; Ps. 51:7; const. עֲוֹן 1 Chron. 21:8, pl. absol. and const. עֲוֹנוֹת with suff. עֲוֹנֶיךָ, more often עֲוֹנֹתֵינוּ etc.; m. pr. *perversity, depravity* (from the root עָוָה); hence—(1) a *depraved action, a crime, a sin*, Genesis 4:13; 44:16. Job 31:11, עָוֹן פְּלִילִים "a crime to be punished by the judges," comp. Job 31:28; 19:29, עֲוֹנוֹת חָרֶב "crimes to be punished by the sword." Ezr. 9:13, עֲוֹן קֵץ "crime of end," i. e. which brings an end or destruction. Ezr. 9:13f.; 36:5. It is often *guilt contracted by sinning, as* עֲוֹן אֲבוֹת "the guilt of the fathers," Ex. 20:5; 34:7; עֲוֹן הָאֱמֹרִי "the guilt of the Amorites," Gen. 15:16. עֲוֹן חַטָּאתִי "the guilt of my sin," Ps. 32:5; also *any thing unjustly acquired*, Hos. 12:9, "they shall not find in my possession עָוֹן אֲשֶׁר חֵטְא any thing unjustly acquired which (would be) sin," (ein Unrecht, das Strafe wäre). In speaking of pardon and expiation of sin, the words נָשָׂא, כִּפֶּר, הֶעֱבִיר, מָחָה, נָקָה No. 2, c, are used; of punishing it, the verb פָּקַד is used; of bearing or suffering its penalty, the verb נָשָׂא No. 2, b.

(2) Sometimes it is *the penalty of sin*, Isaiah 5:18; *calamity, misery*, Ps. 31:11. [The common meaning does very well in this place.]

5773 **עֲוֹנִים** m. pl. *depravities, perversities*, Isaiah 59:14; for עֲוָנִים, from the root עָוָה. Vulg. *vertigo*, which is not unsuitable.

5774 **עָוַע**— (1) i. q. נָגַף (from which perhaps this root has been formed by softening the letters; compare רוּם, אוּן, אָנַן, אָוַן; and others; see the roots רוּם, וּתַּדְתֵּהוּ etc.), to cover; especially *with feathers*, wings. Isa. 31:5, כְּצִפֳּרִים עָפוֹת "as birds which cover (their young) with their wings כֵּן יָגֵן צ׳ עַל יְרוּשָׁלִַם so will Jehovah of hosts protect Jerusalem." From the idea of covering is עָוַף prob. i. q. גָּפַף a wing; whence—

(2) to *fly, to fly away, to fly unto*; used of birds, Prov. 26:2; figuratively of an army, Isaiah 11:14; Hab. 1:8; of ships, Isa. 60:8; an arrow, Ps. 91:5; also to vanish quickly (verfliegen); used of a dream, Job 20:8; human life, Psa. 90:10. Once transit. like Hiph., Pro. 23:5 כתיב (Arab. عَافَ, Mel. Waw, and Ye, to hang in the air, and hover over something (used of a bird); followed by عَلَى, عِيَافَة flight; a secondary word is عَايِفٌ, عِيَافَة augur, عِيَافَة augury). From the idea of covering (No. 1) it is—

5780 (3) *to cover with darkness* (Syr. חֲשֵׁךְ to wrap round); and intrans. *to be covered with darkness*. Job 11:17, וְתִקְוָתָה כַּבֹּקֶר תָּעוּף "(although now) covered with darkness," i. e. pressed down by calamity, "(soon) shalt thou be as the morning;" (unless it be preferred to read with three MSS. תַּעְטֹף *darkness shall be as the morning*). And—

(4) *to faint, to faint away*, so that the eyes are involved in darkness (see עָלַף, עָטַף and the Arab. غَشِيَ; Syr. חֲשֵׁךְ to fail in strength; Ethp. to faint away. Cognate are עָיַף and יָעֵף to fail in strength). Fut. יָעוּף (for distinction from יָעֹף to fly), 1 Sa. 14:28; Jud. 4:21.

PIEL עִוְעֵף—(1) i. q. Kal No. 2, *to fly*, Gen. 1:20; Isa. 6:2.

(2) *to brandish*, as to make to *fly* (a sword), Exe. 32:10.

HIPHIL, *to make to fly*, Prov. 23:5 יָרִי.

HITPALEL, *to fly away*, i. e. to vanish, Hos. 9:11. Nouns derived from signif. 1, 2 are עוֹף, מְעוֹפֵפִים; signif. 3 עֲוָיָה, עֲוָיוֹת, מְעוּפָה, מְעוּפָת.

5775 **עוֹף** prop. *a wing* (see the root No. 1); hence collect. *birds, fowl* (Geflügel), Gen. 1:21, 30; Levit. 17:13; Ps. 50:11; and so frequently.

5776 **עוֹף** Chald. i. q. Hebr., Dan. 2:38; 7:6.

5779 I. **עָיַן** TO CONSULT, i. q. יָעַץ; only found in imp. עוּצוּ Jud. 19:30; Isa. 8:13. Hence יְעוּץ pr. n.

† II. **עִין** i. q. עוּם, עוּט, עוּס to impress, to immerse oneself, e. g. the foot into sand; whence עֲוִיָּה soft ground, sandy and fruitful.

5780 **עִין** ("soft and sandy earth), *[Ur]*, pr. n. *Auitis, Auaite* (LXX. Αὐσίτις, Αὐσῖται), pr. n. of a region and tribe in the northern part of the Arabian desert (بَادِيَة الشَّام) between Palestine, Idumæa, and the Euphrates; called by Ptolemy, verse 19, Αὐσῖται (unless this should be corrected to Αὐσῖται), Job 1:1 (compare verse 3); Jer. 25:20; and Lam. 4:21 (a passage which is to be understood of the Edomites living in Auaitis). As to the origin of the nation, different accounts are given in different places; see Gen. 10:23; 22:21; 36:28 [but Scripture cannot be self-contradictory]; compare Vater's Comment on the Pentat., vol. i p. 152. See also the discussions respecting the site of the land of Uz in Bochart, Phaleg. ii. 8; J. D. Michaëlis in Spicileg. ii. 26; Ilgen, De Jobi Natura et Indole, p. 95-98; Rosenm. Scholia in Job. Prolegomm. § 5; Eichhorn, Einleit. in das A. T. § 639. [See also Forster's Arabia.]

• For 5777 see p. 646; for 5778 see Strong.

5781 **עָוַק** not used in Kal. Syriac and Chald. TO BE PRESSED, STRAITENED, i. q. עָקַק.

HIPHIL, *to press*; followed by חָסַן (prop. to press down; *καταβάλλω*), Am. 2:13.

Derived nouns, עֲוָקָה, מַעֲוָקָה.

*5786 **עָוַר** not used in Kal. Æth. ዐወረ: TO BE BLIND. Arab. عَوِرَ and عَارَ to be blind of an eye.

PIEL עִוֵּר *to blind, to make blind*. (Syr. עְוַר. In its origin perhaps עֵר is the same as יָעַר to cast dust, sand, chaff into the eye; compare Chald. עְוַר, 2 Ki. 25:7; Jer. 39:7. Metaph. *to blind* a judge (with gifts), Ex. 23:8; Deut. 16:19 [In Thes. this Piel form is deduced from עוּר III.]

Derived nouns (עִוֵּר), עִוֵּר, עִוָּרוֹן, עִוָּרוֹת.

*5787 **עִוֵּר** adj. *blind*, Ex. 4:11; Lev. 19:14. Metaph. used of men who walk in the darkness of ignorance (Isa. 29:18; 42:18, 19; 43:8), or of misery (Ps. 146:8).

5782 I. **עוּר** prop. TO BE HOT, ARDENT (cogn. with אוּר, which see); hence *to be alert, watchful* (in opposition both to sleep and to idleness). Specially—(1) *to wake, to be awake*, Cant. 5:2; Mal. 2:12, עֵר וְעֹנֶה "one wakeful and one answering," i. e. every one who is alive, a proverbial phrase (like צוֹאֵר אֶבֶן), perhaps taken from the Levites keeping watch in the temple (Ps. 134), one of whom watches and calls out, and the other answers. In the same sense the Arabs say, "no one crying out, and no one answering" (Vit. Tim. i. p. 108, ed. Manger). Jerome renders, *magister et discipulus*.

(2) *to awake, to arouse* from sleep. Only in imp. Ps. 44:24, עוּרָה לָמָּה תִישַׁן אֲדֹנָי "awake! why sleepest thou, O Lord!" Ps. 7:7; Isa. 51:9.

(3) caus. *to cause to awake*, i. q. Hiphil, Job 41:2, fut. יָעִיר.

NIPHAL נֵעוֹר, fut. יֵעוֹר pass. of Piel and Hiphil.—(1) *to be aroused, awaked* (from sleep), Job 14:12; Zec. 4:1.

(2) figuratively, *to arise*, as the wind, Jer. 25:32; a people, Jer. 6:22; Joel 4:12; God, Zec. 2:17. As to the passage, Hab. 3:9, see עוּר No. II.

PIEL עִוֵּר (compare Gr. ἐγκωμιάζομαι, pret. ἐγκωμίω). (1) *to awake, to arouse* from sleep, Cant. 2:7; 3:5; 8:4 (5?); *to arouse* a serpent, and call forth from his hiding place, Job 3:8; figuratively, *to excite* a brawl, Prov. 10:12; to rouse up one's strength (feine Kraft aufbieten). Ps. 80:3.

(2) *to raise up* (and brandish) a spear, 2 Sam. 23:18; a scourge, Isa. 10:26.—But for Isa. 23:13, see under the root עָנָה Pilel.

5785 HITPA. הִתְעַיֵּר (*ἐγείρω*) i. q. Piel.—(1) *to arouse, to awake*, from sleep, Zec. 4:1; Cant. 2:7; 3:5; 8:4; *to incite* any one to any thing, Isa. 45:13; Jer. 50:9, and in the same sense to incite any one's spirit, 1 Ch. 5:26; 2 Ch. 21:16; to arouse any one's ear, Isa. 50:4; *to provoke*, e. g. a crocodile, Job 41:22; to stir up young birds to fly, Deu. 32:11, כְּנֹשֵׁר יָעִיר קִנּוֹ עַל גּוֹזָלָיו יְרַחֵף "as the eagle stirs up her nest (i. e. her young ones, to fly, of solicitude, as rightly in the Vulg.) hovers over her young," in the air, etc. The description is of a female eagle exciting her young ones, in teaching them to fly, and afterwards guarding with the greatest care, lest the weak should receive harm.

(2) *to watch* (prop. Rhodr hüten), Prov. 31:23; followed by לְ to watch over any one, Job 8:6.

HITPALPEL.—(1) *to arouse oneself, to rise up*, Isa. 51:17; 64:6; followed by לְ against any one, Job 17:8.

(2) *to rejoice, to be glad* (Germ. aufgeweckt sein, used of one who is cheerful, glad), Job 31:29.

Derived nouns, Chald. עִיר watcher, and the pr. n. עֵירָן, עֵר, עֵרִי, עֵרִי.

5783 II. **עָרָה** i. q. עָרָה and עָרַר TO BE NAKED, TO BE MADE NAKED; whence the Arab. عَرِيَ nudity, vacuity, verandah. Hebr. עֲרָיִים.

NIPHAL, Hab. 3:9, עָרָה תֵעוֹר קַשְׁתֶּךָ "with nakedness was thy bow made naked."

PIEL עֵרֵי, see the root עָרָה.

† III. **עִיר** an unused root, cogn. חוּר *to dig, to bore*; whence גֵּר, Hebr. אֲרֻבָּה a cavern. [In Thes. Piel עֵר is referred to this root with the idea of blinding by boring out the eyes.]

5784 **עִיר** Ch. *chaff*, Dan. 2:35. Syr. ܥܝܪܐ id.; Arab. عَيَار, عَيَارَة a bit of chaff, or the like, which hurts the eye. Said to be so called from blinding (root עוּר); but may not rather עִיר be the same as עָפָר dust, a particle of dust; whence עִיר i. q. יָעַר to throw dust into the eye; (Gluth in die Augen fliegen, Blatten)? [This conjectural derivation is rejected in Thes.]

5785 **עוֹר** m.—(1) *the skin* of a man (so called perhaps from nakedness, see the root No. II), Ex. 34:30, 35; Levit. 13:2; Job 7:5, and so frequently. עוֹר שִׁנַּיִם skin of the teeth, i. e. the gums, Job 19:20 (on this passage see under the root שֵׁן). As to the words Job 19:20, see under the root עָצַם. Poet. used of *the body, the life*, Job 2:4, עוֹר בְּעַד עוֹר "skin for skin;" i. e. life for life. Job 18:13, "parts of his skin;" i. e. the members of his body.

(2) *the hide* of animals, Gen. 3:21; pl. עֹרוֹת Gen. 27:16; also used of hides artificially prepared, *leather*, Lev. 4:11; 13:48.

see 5895 **עִזִּים** (read עַיָּרִים), Joshua 30:6 כתיב, for עַיָּרִים *asses*.

5788 **עִוָּרוֹן** m. *blindness*, Deu. 28:28; Zec. 12:4. See the root עִוֵּר.

5788 **עִוָּרֶת** f. id. Lev. 22:22.

5789 **עִוֵּשׁ** *Aw. λεγόμ.* Joel 4:11, rendered by the LXX., Targ., Syr., TO GATHER TOGETHER, TO ASSEMBLE REFLEX. I prefer, TO HASTEN, TO MAKE HASTE, i. q. the kindred roots חוּשׁ, עוּשׁ, and אָשׁשׁ III. to hasten, to accelerate a work. Compare also עזשׁ.
Derived pr. n. יְעִישׁ, יְעִישִׁי.

*5791 **עָוַת** not used in Kal; to be bent, inflected, i. q. the kindred verbs עָקַם, עָקַשׁ.
PIEL עִוֵּת TO BEND, TO CURVE, TO PERVERT, Ecc. 7:13. Metaph. to pervert right, Job 8:3; 34:12; compare Am. 8:5; also with an accus. of person, *to bend* or *pervert the cause of* any one, Lam. 3:36; Job 19:6; Psa. 119:78. עִוְּתוּ דְרָכָי *they pervert my ways*, i. e. to lead him astray, Ps. 146:9.
PUAL, part. *crooked*, Ecc. 1:15.
HITHPAEL, *to bow oneself*, Ecc. 12:3.
Derivative, עִוָּתָה.

5790 **עַוָּת** a root, *Aw. λεγόμ.* of the same origin and signification as עשׁק, pr. TO HASTEN TO, especially to give help; hence *to succour* (Germ. beistehen), *to aid*. Arab. غَاثَ Conj. IV. *to aid, to succour, to assist*. Const. with two accus. (like פִּלֵּט Gen. 47:29; 1 Ki. 18:4, 13). Isaiah 50:4, לָעֵת אֶת־יָעֵף דָּבָר "to help the wearied (people) with a word," to set him up, to confirm him, with words. Aqu. *ἀναπαῦσαι*. Vulg. *sustentare*. Hence—

*5793 **עָזְרִי** (for עֶזְרָתִי "whom Jehovah succours"), [*Uthai*], pr. n.—(1) 1 Chron. 9:4.—(2) Ezr. 8:14.

5792 **עֲזָרְתָּה** pr. Aram. inf. Piel, from the root עזר (with Kametz impure), f. *the bending* of any one, i. e. his oppression, Lam. 3:59; comp. the verb, verse 36.

5794 **עָז** f. עָזָה, pl. עַזִּים—(A) adj.—(1) *strong, vehement*, spoken of a people, Num. 13:28; of a wind, Exod. 14:21; of the waves, Neh. 9:11; Isa. 43:16; of anger, Gen. 49:7; Pro. 21:14.
(2) *strong, fortified*, Nu. 21:24.
(3) *harsh, cruel, hard*, of a king, Isa. 19:4. עַז

5799 *hard of face*, i. e. Impudent, shameless, Deut. 28:50; Dan. 8:23.
(B) subst. *strength, might*, Gen. 49:3. Root עָזַז

5795 **עֵז** pl. עִזִּים f.—(1) *a she-goat*. (Syr. ܥܰܙܳܐ; Arab. عَنْز; Phœnic. עֹזָא, Steph. Byz. The same word is found in the Indo-Germanic languages, as the Sanse. *aǵha*, a he-goat; *aǵhâ*, a she-goat; Geth. *gâitsa*; Anglo-Sax. *gât*; Germ. *Geis*, with a harder form, *Gemse*, chamois; Gr. αἴξ, αἰγός; also the Turkish *geist, ghâizi*; comp. Grimm, Deutsche Gram. iii. 368.)
עִזֵּי עִזִּים a kid of goats, Gen. 37:9. שְׂעִיר עִזִּים a goat, i. e. *the* goat (in Christ *Siegmeth*), [an individual for the species], Deu. 14:4.
(2) pl. עִזִּים *goats' hair*, Ex. 26:7; 36:14; 1 Sa. 19:13.

5796 **עֵז** Ch. i. q. Heb. No. 1, Ezr. 6:17.

5797 **עַז** sometimes עֹז (Prov. 31:17, 25); followed by Makk. עֲזָל, with suff. עָזְלִי and עָזְלִי, עָזְלוֹ and עָזְלוֹ, עָזְלָהּ and עָזְלָהּ, עָזְלֵנוּ and עָזְלֵנוּ, עָזְלָם and עָזְלָם, עָזְלָן and עָזְלָן (from the root עזז)—(1) *strength, might, power*, used of God, Job 12:16; 26:2; of men, Ps. 99:11; Prov. 24:5; of beasts, Job 41:14; of a loud voice, Ps. 68:34; of vehemence of anger, Ps. 90:11. קְלִי־עֹז with all (one's) *might*, 2 Sa. 6:14. Concr. *the strong, heroes*, Jud. 5:21.
(2) *firmness*. מִגְדַּל עֹז a firm, secure, fortified tower, Jud. 9:51; comp. Ps. 30:8. Hence trop. *defence, refuge, protection*. Psalm 28:8, לָמוֹ יְהוָה עֹז "Jehovah (*is* a) protection for them." Psalm 46:2; 62:8. In a bad sense עֹז פָּנִים strength of countenance; i. e. impudence, Ecel. 8:1.—With the idea of power are joined those of *majesty, splendour, glory*. Hence it is—
(3) *splendour, majesty*, i. q. גְּבוּר with which it is often joined, Hab. 3:4. Psalm 96:6, עֹז וְתִפְאֶרֶת "splendour and majesty." Ps. 132:8, אֲרוֹן עֻזֶּךָ "the ark (the seat) of thy majesty," i. e. the ark of the covenant, (elsewhere אֲרוֹן גְּבוּרָתוֹ 2 Ch. 6:41); called poet. עֹז alone, Ps. 78:61; compare 1 Samuel 4:21, 22.
(4) *glory, praise*, Ps. 8:3; 29:1; 68:35; 99:4; Ex. 15:2. 2 Chron. 30:21, בְּכֵלֵי־עֹז "instruments of praise," employed in praising God. (Arab. عِزّ power, victory, glory.)

5798 **עֻזָּא** ("strength"), [*Uzza*], pr. n. m.—(1) 2 Sa. 6:3; for which there is, verses 6, 7, עֻזָּה.—(2) 1 Ch. 8:7.—(3) Ezr. 2:49; Neh. 7:51.

5799 **עַזְאֵל** only found in the law of the day of atonement (Lev. 16:8, 10, 26), respecting which many

* For 5786 & 5787 see p. 615.

conjectures have been made. I have no doubt that it should be rendered *averter*, ἀλεξίκακος (עַזְאֵל for עֹזֵל, from the root עזל, עזר, to remove, to separate; comp. Lehrg. p. 869). By this name is I suppose to be understood originally some idol to be appeased by sacrifices (as Saturn and Mars, see מֹלֶךְ), [no such idea as this can be admitted by any one who indeed believes in the inspiration of Scripture; God could never mix up idolatrous rites with his own worship]; and afterwards I suppose from the names of idols being often applied to demons (see the book of Enoch, chap. 10; Spencer on the Ritual Laws of the Hebrews, iii. diss. viii.), this name was used for that of an evil demon inhabiting the wilderness, who had to be appeased by sacrifices by this very ancient and Gentile rite. The name *Azazel* עזזאל (in Golius, p. 317, incorrectly עזראל) is also used by the Arabs as that of an evil demon (see Reland, De Rel. Muhammed. p. 189; Meninski, h. v.). The etymology above proposed is that which was of old expressed by the LXX., although generally overlooked or else misunderstood. There לַעֲזָאזֵל is rendered in verse 8, τῷ Ἀποπομπαίῳ (i. e. Ἀποτροπαίῳ, Ἀλεξίκακῳ, Ἀποτρόπαιος); verse 10, εἰς τὸν ἀποπομπὸν (*ad averruncandum*); verse 16, εἰς ἄφεσιν, compare the remarks on the use of the Greek word ἀποπομπαίος given by Bochart in Hieroz. P. I. p. 561; Vossius ad Epist. Barnabæ, p. 316, and Suicer. Thes. Eccl. i. p. 468. The fathers of the Church incorrectly understood the word Ἀποπομπαῖος as applying to the goat, although it is clear in verse 8 that לַעֲזָאזֵל and לַיהוָה stand in opposition to each other. So however the Vulg. *caper emissarius*, Symm. ἀποφεύγοντος, ἀποπλανήσεως (*as* if it were compounded of עז a goat, and שלח to depart). Bochart himself loc. cit. understood it to mean the place into which the goat should be sent; and he thought עַזְאזֵל was the *pluralis fractus*, from the sing. עֲזָזֵל, עֲזָלֵל, pr. separations; hence *desert places*; but there are in Hebrew no traces of the *pluralis fractus*, and the place to which the goat should be sent is rather indicated by the word הַמִּדְבָּרָה verses 10, 21, and אֶל־אֶרֶץ גְּזֵרָה verse 22.

5800 **עָזַב** fut. עֲזֹב.—(1) TO LOOSEN BANDS, and TO LET GO a beast from its bonds. (As to this use of the Arabic verb عزب see Sypkens in Diss. Lugd. ii. p. 930, seqq.) Thus in the difficult passage, Ex. 23:5, "if thou see the ass of thy enemy lying down under its burden, וְחָדַלְתָּ מֵעֲזֹב לוֹ עָזֹב תַּעֲזֹב עִמּוֹ beware that thou leave him not, but that thou loose his (the ass's) bonds with him." There is a play of the words in the double use of the verb עָזַב which stands first in the common signification of forsaking, then in the primary one of loosing. It is applied to a servant set free; whence is the proverbial expression עָצוּר וְעָזוּב shut up and set free, i. e. the slave and the free man, or all men of every sort, Deu. 32:36; 1 Ki. 14:10; 21:21; 2 Ki. 9:8; 14:26. (Lud. de Dieu interprets this phrase, the married and the unmarried; comp. עָרִיב an unmarried man, and אַלְמָן a married man; others, neutr. shut up and cast away, i. e. the precious and the vile, all together. But the former interpretation is preferable, and this latter cannot be received, because the expression always refers to men and not to things.) Metaph. Job 10:1, אֶעֶזְבָה שִׂיחִי "I will let loose my complaint," I will let loose as it were the reins, I will not restrain it. Hence—
(2) *to leave* a person, Gen. 2:24; a place, Jerem. 25:38; Exe. 8:12; also, *to desert*, as the wretched, the poor, Job 20:19; Ps. 27:10; Ecc. 23:39; God, a people, Isa. 49:14; 54:7; Ps. 9:11; 22:2; 71:11; and vice versâ, a people, God, Judges 2:12; Deu. 31:16; Jer. 5:19; Exe. 24:21; the law of God, Isaiah 58:2; Ezra 9:10; godliness, Jeb 6:14, etc. Strength, or mind, also are said to desert any one, Ps. 38:11; 40:13. Specially—(a) *to leave* any one any where, Gen. 50:8; followed by בְּיַד in any one's hand (of one departing), ib. 39:12, 13; sometimes said for *to commit* to any one, leave in his charge (*libertiam, arbitrium*), Gen. 39:6; sometimes for *to leave to any one's will*, 2 Ch. 12:5. And in the signification of committing, it is construed also followed by אֶל Job 39:11; and לְ Ps. 10:14 (intrans.), עָלֶיךָ יֶעֱזָב "the poor committeth himself to thee."—(b) of a person dying; to leave anything to heirs; followed by לְ Ps. 49:11.—(c) to leave anything to any one, so as not to take it away; followed by לְ Mal. 3:19. Part. pass. נְעֻזָבָה *left, deserted*, applied to houses, which being forsaken by their inhabitants now lie deserted, i. q. *ruins*, Isa. 6:12; 17:9, עָרֵי נְעֻזָבוֹת יִהְיוּ וְהִשְׁכִּיר אֲשֶׁר עֲזָבוֹ כִּשְׂפֵי בְנֵי רֹעַל "cities shall be ruins in the woods and summits (of Palestine), which (the Canaanites) left desert (fleeing) before the Israelites;" compare Isa. 17:2; *Jer.* 4:29.
(3) *to leave off, to cease from* any thing; followed by an acc. Ezek. 23:8; followed by a gerund, Hos. 4:10; *to remit*, cease from, wrath, Psalm 37:8; עָזַב חֹשְׂכוֹ מִמֶּנּוּ to remit, i. e. to take away his favour from any one, Gen. 24:27; Ruth 2:20.
NIPHAL, *to be left*, forsaken, Neh. 13:11; often used of a country which has been forsaken by its

inhabitants and lies desert, Lev. 26:43; Isa. 7:16; Job 18:4; followed by ל *to be left* to any one, i.e. committed to him, Isa. 18:6.

Pual. עֻזַּב i. q. Niph. Isa. 32:14.

Derived nouns, עֲזוּבָה and—

5801 עֲזוּבִים only in plur. עֲזוּבִים m. a word only used with regard to merchandise, having almost the same signification as סְחוֹרָה, *traffic, commerce* (from the root עָזַב *to let go* for a price, *to commit* to another, i.e. to sell); hence—(1) *fair, market, marketplace*; Exc. 27:19, "Dan and Javan מֵאֲזַל נָתְנוּ in your fairs." In the similar passages, verses 12, 14, 22, with the same sense בְּ is prefixed to the wares to be sold (*with silver, iron*, etc. *they set forth thy fairs*); and verse 16 בְּ is even put twice; how this is to be understood is plainly enough shewn by the context, but it may be very well doubted whether it be a correct construction. [Perhaps these varintions of phraseology were used by merchants, and hence were adopted by the prophet. Thes.]

(2) *gain* made by *traffic*, Exc. 27:27, 33; compare סְחַר.

5802 עֲזוּבָה (perhaps "altogether desolated," from עָזַב and בזה) [*Azbuk*], pr. n. m. Neh. 3:16.

5803 עֻזָּז "strong in fortune"), [*Azgad*], pr. n. m. Exr. 2:12; 8:12; Neh. 7:17; 10:16.

† עָזָה an unused root. Arab. عزى *to comfort*, whence the pr. n. עֻזִּיאֵל, עֻזִּיָּה, יְעוּזִיאֵל.

5804 עַזָּה ("strong," "fortified," as if Valentia) pr. n. [*Gaza, Azzah*] (LXX. Γάζα), one of the five cities of the Philistines, Josh. 11:22; Jud. 16; 1, 21; 1 Sa. 6:17; Jer. 25:20; Amos 1:6, 7; Zeph. 2:4; a royal city (Zech. 9:5), situated on the southern borders of Palestine (Gen. 10:19; 1 Ki. 5:4), taken by the Jews in the time of the Judges (Jud. 1:18), but soon after recovered again by the Philistines. It is frequently mentioned by the Greek writers, of whom Plutarch calls it the *greatest city* of Syria; Arrian calls it a great city, situated on a lofty place, and well fortified. It even now retains its ancient name (غَزَّة). Its history is given at considerable length by *5843 Reland, in Palæstina, p. 788—800. Gent. n. עַזָּתִי Jud. 16:2.

see 5798 עַזָּה see עַוָּא No. 1.

5805 עֲזוּבָה f.—(1) *ruins, heaps of ruins*, see the root No. 2.

(2) [*Azubah*], pr. n. fem.—(*a*) of the mother of Jehoshaphat, 1 Ki. 22:42.—(*b*) of the wife of Caleb, 1 Ch. 2:18, 19. 5806

עֹז m. *strong, powerful*, (used of God), Psa. 24:8; collect. *strong ones*, i.e. soldiers, Isaiah 43:17. *5808

עֹז masc. *strength*, as of battle, Isa. 42:25; of God, Ps. 78:4; 145:6. Root עָזַז. 5807

עָזוֹר see עָזַר. see 5809 on p. 619

עָזַז fut. יַעֹז inf. עֹז—(1) TO STRENGTHEN, TO MAKE STRONG. (Arab. عزّ fut. O). Followed by ל *to make secure*. Ecc. 7:19, חָכְמָה תָּעֹז לְחָכָם וגו׳ "wisdom makes the wise man stronger than ten leaders," i.e. protects him more than ten leaders could. (Compare עֹז No. 2, and עָטַז.) See also this active signification in the name עֻזִּיָּהוּ. 5810

(2) *to become strong, to be made strong*. Jud. 3:10, וַתָּעֹז יַד אֶלְתְּעֹנִיאֵל "and his hand became stronger than Cushan," i.e. he conquered him; Jud. 6:2. Dan. 11:12, וְלֹא יַעֹז כֹּחוֹ "and he shall not conquer." Ps. 9:20; Prov. 8:28, בְּעֹזּוֹ אֵיתָנִים מִתְחוֹ "when the fountains of the sea were strong," i.e. flowed forth violently; compare מִים עַזִּים Neh. 9:11; Isa. 43:16. (Syr. ܥܙ Ethpa. to boil forth).

(3) *to be strong, robust, powerful*, Ps. 89:14; to show oneself such, 68:29; 52:9.

Hithpa. הִתְעַז followed by פָּנִים *to strengthen one's countenance*, i.e. to put on a shameless look, Pro. 7:13; followed by בְּ 21:29. Compare עֹז No. 2, עֵז No. 2.

The derived nouns are, עֹז, עָז, עַזּוּז, עֻזִּי, עֻזִּיָּה, עֻזִּיאֵל, עֻזָּא, עֻזָּה, עֻזָּז, עֻזִּיאֵלִי, and those which immediately follow עֹז—עֻזִּמוֹת.

עֻזִּי ("strong"), [*Azaz*], p. n. m. 1 Chr. 5:8. 5811

עֻזִּיָּהוּ ("whom Jehovah strengthened"), [*Azaziah*], pr. n. masc.—(1) 2 Chr. 27:20.—(2) 15:21.—(3) 2 Chr. 31:13. 5812

עֻזִּיָּה (abbreviated from עֻזִּיָּהוּ) [*Uzzi*], pr. n. m.—(1) 1 Chr. 5:31; 6:36; Exr. 7:4.—(2) 1 Chr. 7:2.—(3) 9:8.—(4) 7:7.—(5) Neh. 11:22.—(6) 12:19, 42. 5813

עֻזִּיאֵל see יְשׁוּאֵל. 5815; see 3268

עֻזִּיאֵל ("power of God"), [*Uzziel*], pr. n. m.—(1) Exod. 6:18; Nu. 3:19.—(2) 1 Ch. 4:42.—(3) 7:7.—(4) 25:4.—(5) 2 Ch. 29:14.—(6) Neh. 3:8. Patron. of No. 1, is— 5816

עֻזִּיאֵלִי Nu. 3:27. 5817

* For 5814 see Strong.

5818 עֻזִּיָּה & עֻזִּיָּהוּ ("power of Jehovah"), pr. n. *Uzziah*, king of Judah, from 811—759 B.C., 2 Ki. 15:13, 30, 32, 34; Isaiah 1:1; 6:1; 7:1; Hos. 1:1; Am. 1:1. In 2 Ki. 14:21; 15:1, 6, 8, 23, 27, he is called also עֲזַרְיָה and עֲזַרְיָהוּ; which I should attribute not to a two-fold name of the same king, but to an error of copyists (as עזיה and עזריה are alike), or to an interchange of the names as spoken by the common people (as being pronounced for *ee*). Comp. No. 3.—(2) 1 Ch. 27:25.—(3) 1 Ch. 6:9; for which there is in verse 21 עֲזַרְיָה.—(4) Exr. 10:21.—(5) Neh. 11:4. LXX. Ὀζίας.

5819 עֻזָּא ("strong"), [*Azza*], pr. n. m. Exrs 10:27.

5820 עַזְמָוֶת ("strong to death"), [*Azmaveth*], pr. n.—(1) of one of the heroes of David, 2 Sa. 23:31.—(2) 1 Ch. 27:25. See מִבֵּית עַזְמָוֶת p. cxvii, A.

† עָזַל an unused root. Arab. عزل to remove, to take away; see the cognate root אָזַל No. 2. Hence עֶזְיוֹן.

5821 [עַזָּן *Azzan*, pr. n. m. Num. 34:26.]

† עָזַן an unused root, perhaps i. q. עָזַז to be sharp [in Thes. this is rejected as a root]; whence—

5822 עַזְנִיָּה f. Lev. 11:13; Deut. 14:12, a species of *eagle*, so called from the acuteness of its vision (see Job 39:29; Il. *p.* 674), unless perhaps עַזְנִיָּה be for עַזְיָה (fem. from עֹז strong, powerful), according to that custom of the language which has been explained above, page cc, B., compare especially in this same root סִכְוִיָּה Isa. 23:11, for סִכְוִי. LXX. Ἀλιαίετος. Vulg. *aquila marina*. I formerly compared Arab. عزل, according to Gigg. and Castell, an eagle, or a bird like an eagle; but in the printed Kamûs (page 1786) it stands, العزل (with Re) "a bird, either an eagle, or some other like it." This is an authority to which we must yield.

5823 עָזַק only in Piel פִּעֵל TO LOOSEN (the ground) WITH A MATTOCK, TO DIG, Isa. 5:2. (Arab. عزق id.; whence معزق a spade, a mattock.) From the kindred signification of engraving is—

5824 עֶזְקָא f. Ch. *a signet ring*, Dan. 6:18. (Syriac ܥܙܩܐ id.)

5825 עֲזֵקָה ("a field dug over," "broken up"), [*Azekah*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 10:10; 15:35; 1 Sa. 17:1; Neh. 11:30; *Jer.* 34:7; see Relandi Palæst. p. 603.

עֵזֶר fut. יַעֲזֹר, pl. יַעְזְרוּ TO HELP, TO AID. (Arab. عزر, Syriac ܥܙܪ, not ܥܕܪ, as given by Simonis and Winer, id. The primary idea lies in girding, surrounding, hence defending; comp. cogn. roots, עָזַז No. I, and אָזַר i. q. יָעַר.) Constr. absol. Isa. 30:7; followed by an acc. of pers. Ps. 37:40; 79:9; 109:26; 118:13; followed by ל 2 Sa. 8:5; 21:17; especially in the later books, 1 Chron. 12:5; 22:17; 2 Ch. 19:2; 26:13; 28:16; Job 26:2; followed by עִם (Germ. beistehen) 1 Ch. 12:21; followed by אֵרֶי 1 Ki. 1:7, וַיַּעְזְרוּ אַרְבַּי אֲדֹנִיָּה "they aided, having followed the side of Adonijah."—Part. עֹזֵר *helper*, Job 9:13; used of an ally in war, 1 Ki. 20:16. 5826

Niphal, *to be helped*, Ps. 28:7, especially to God, 2 Chr. 26:15. 1 Chr. 5:20, וַיֵּעָזְרוּ עֲלֵיהֶם "and they were helped against them," i.e. God gave them the victory. Dan. 11:34. Similarly in Arabic, انتصر to be helped (by God), i.e. to conquer.

Hithpa. i.q. Kal. Part. (of the Aramæan form) pl. מִסְתַּעְזְרִים 2 Ch. 26:13; inf. לְהִתְעַזֵּר 2 Sa. 18:3, כְּהִתְעַזְּרוֹ.

Derived and compounded nouns, עֶזְרָה—עֶזְרוֹן, also עֶזְרִי.

עֵזֶר m. with suff. עֶזְרִי—(1) *aid, help*; often coner. *a helper, aider*, Ps. 33:20; 70:6; 115:9; *a female helper*, Gen. 2:18, 20. *5828

(2) [*Ezer*], pr. n. m.—(*a*) 1 Ch. 4:4; for which there is עֵזֶר verse 17.—(*b*) 1 Chr. 12:9.—(*c*) Neh. 3:19. *5829

עֶזְרָה ("help"), [*Ezer*], pr. n. m.—(1) Neh. 12:42.—(2) 1 Ch. 7:21. 5827

עֶזְרָא & עֵזְרָא ("helper"), [*Azar, Azzur*], pr. n. m.—(1) Jer. 28:1.—(2) Exr. 11:1.—(3) Neh. 10:18. *5809

עֶזְרָא ("help"), pr. n. *Ezra*—(1) the priest, and γραμματεὺς, who in the seventh year of Artaxerxes Longimanus (458 B.C.) led a colony of Jews from Babylon to Jerusalem, Exr. chap. 7—10; Neh. chap. 8; his pedigree is given, Exr. 7:1—5.—(2) one of the first colony, a cotemporary of Zerubbabel, Neh. 12:1, 2. 5830, 5831

עֶזְרִאֵל ("whom God helps;" Germ. Gottlieb), [*Azareel*], pr. n. m.—(1) 1 Ch. 12:6.—(2) 1 Ch. 25:18.—(3) 1 Ch. 27:22.—(4) Neh. 11:13; 12:36.—(5) Exr. 10:41. 5832

עֶזְרָה f.—(1) *help, aid*, Psalm 22:20; also עֶזְרַת 5833

them," i. e. stormed at them; followed by אֶל 1 Sam. 15:19, וַתָּעָט אֶל הַשָּׁלָל "(wherefore) didst thou fly upon the spoil;" and 1 Sa. 14:32 in קרי (which alone is the true reading), וַיָּעֶט הָעָם אֶל הַשָּׁלָל "the people rushed upon the spoil." As to the form in both of these places, I have no doubt but that נָעַט is the same as נָעַשׂ 1 Sa. 25:14, just like חָטַשׁ Job 31:5, for חָטַט; and he hastened; and יָחַר Prov. 27:17, for יָחַט; perhaps in these forms there is Dag. forte occultum (in the Chaldee manner). I formerly (see on Isaiah 22:17) referred these forms to the root עָטָה (and this has been followed by Winer in his Lexicon), in the sense of *laying hold*, and *seizing*, comparing the Arab. لَطَّ, in which however the only notion is that of *taking, receiving*. Hence—

5861 עַם m.—(1) *a rapacious creature* (so called from rushing upon), Jer. 12:9; especially—

(a) *a rapacious bird* (ἀρπάξ), Isa. 46:11; Job. 28:7; with which a warlike king is compared, Isaiah 46:11. Collect. birds of prey, Gen. 15:11; Isa. 18:6; Exe. 39:4.

5862 עַיִט ("a place of ravenous creatures"), [*Etam*], pr. n. of a town in the tribe of Judah, 1 Ch. 4:3, 32; 2 Ch. 11:6; and of a rock near it, Jud. 15:8, 11.

*5864. 5863: see also on p. 621 עֵי הָעַבָּרִים, עַיִּים see עי No. 2, 3.

5865 עֵילוֹם m. i. q. עוֹלָם *eternity*, 2 Ch. 33:7.

5866 עֵילַי (i. q. Chald. עִלַּי "most high"), [*Ilai*], pr. n. of one of David's captains, 1 Ch. 11:29; called, 2 Sam. 23:28, עִלַּתִי.

5867 עֵילָם *Elymais*, [*Elam*], pr. n. of a province of Persia, in which stood the capital city, Susa (Exr. 4:9; Dan. 8:2); perhaps in ancient writers it included the whole of Persis, which is called by later writers עֵלָם Gen. 10:22 (where the origin of the Elamites is traced from Shem), Gen. 14:1; Isa. 11:11; 21:2; 22:6; Jer. 25:25; 49:34, seqq.; Exe. 32:24. When used of the country, it is constr. with a fem., Isa. 21:2; when used for the inhabitants, with a masc., Isa. 22:6. See Cellarii Not. Orbis Antiqui. ii. p. 686; Rosenmüller Bibl. Alterthumskunde i. 1, p. 500, seqq.

see 5867 [עֵלְמָיֵא Ch. plur. *Elamites*, Exr. 4:9.]

† עָיַם an unused root; perhaps, i. q. kindred אָעַם Chald. Pa. to frighten. Hence (as has been rightly observed by Abulwalid) *ἀπ. λεγόμ.*—

5886 עֵיָם Isa. 11:15, בְּעֵים רוּחוֹ "in the terror of his wrath," i. e. in his terrible wrath; or, as I prefer, "with his terrible wind," i. e. most vehement wind. Rightly, therefore, given by the LXX. *ἐν πνεύματι βιαίῳ*; Vulg. *in fortitudine spiritus sui*.

5869(a): see 5869 עַיִן (1) i. q. Arab. عَيْن Med. Ye, to flow, to flow out, as water, tears; whence עַיִן the eye, a fountain (unless, indeed, this noun be radical, and the verb secondary).

(2) denom. from עַיִן Part. עָיִן *looking askance, envious*, 1 Sam. 18:9 הָעֹיִן; Arab. عَايِن id.

5869: see 5869(a) עַיִן f. (once m. Cant. 4:9 הֵרִיב [" also perhaps Fu. 73:7; dual Zec. 3:9"]), constr. עֵין with suff. עֵינִי, עֵינֶיךָ etc.; dual עֵינַיִם (which is also used for the plur., Zec. 3:9); constr. עֵינֵי; once defectively עֵנֵי Isa. 3:8; plur. עֵינוֹת constr. עֵינוֹת (only in signif. 3).

(1) *an eye* (Arab., Syr., Æth., id.). רְאִיָּה לָעַיִן to see with (one's) eyes, Exe. 12:12; חֵמָה עֵינַיִם beautiful eyes, having beautiful eyes, Gen. 29:17; 1 Sa. 16:12.—Zec. 9:1, לַיהוָה עֵין אָדָם "Jehovah's is the eye of man;" i. e. he has his eye fixed upon man; so the LXX., Ch., Syr., (comp. Zec. 4:10; Jer. 32:19).—Specially these phrases are to be noticed—(*a*) לְעֵינֵי מִ *before the eyes* of any one, before any one, Gen. 23:11, 18; Ex. 4:30; 7:20; 9:8; 19:11; and so very frequently. But altogether different from this is—(*b*) בְּעֵינֵי *in my eyes*, i. e. according to my judgment, as it seems to me, in my opinion, by which in Hebrew the sense of *to seem, videri*, is expressed by a circumlocution. Gen. 19:14, וַיְהִי כִּמְצַחֵק בְּעֵינֵי חֹתָנָיו "and he was in their eyes as one jesting;" i. e. he seemed to his sons-in-law to be jesting. Gen. 29:20. 2 Samuel 10:3, הֲמִכַבֵּד דָּוִד אֶת אֲבִיךָ בְּעֵינֶיךָ "thinkest thou that David wished to honour thy father?" Hence טוֹב בְּעֵינֵי it seems good to me, i. e. it pleases me (see יָטַב, יָשַׁר), רַע בְּעֵינֵי it displeases me (see רָעַע), compare under the root יָשַׁר.—חָכָם בְּעֵינָיו one who seems to himself to be wise, Proverbs 3:7; 26:12; Job 32:1.—(*c*) מִעֵינֵי מִ (far) from any one's eyes, i. e. unknown to him, Num. 15:24.—(*d*) בֵּין עֵינָיִם *between the eyes*, i. e. *on the forehead*, Exe. 13:9, 16; Deu. 6:8; 11:18; *on the front of the head*, Deut. 14:1.—(*e*) שִׂים עַיִן עַל to set *one's eye on any one*, commonly used in a good sense, to regard any one with kindness, to look to his good; like the Arabic وَضَعَ عَيْنَهُ عَلَى (on the other hand שִׂים עֵינָיו בְּ is always taken in a bad sense), e. g. Genesis 44:21, אֲשִׁיתָה עֵינִי עָלָיו "I will look to his good;" LXX. *ἐπιβλέψομαι αὐτοῖς*. Jer. 39:12; 40:4; Job 24:23; Exr. 5:5; [Chald.]: followed by עַל Psalm 33:18; 34:16; followed by בְּ Deu. 11:12 (compare also Zec. 12:4; 1 Kings 8:29, 52); rarely used in a bad sense of the angry countenance of Jehovah (elsewhere פָּנִים), Am. 9:4, 8; and also verse 4 with the addition of the word לְרָעָה. Comp. in New Test. 1 Pet. 3:12.—(*f*) לְעֵינַיִם הָיָה לְ to serve instead of eyes to any one, i. e. to shew him the way, whether he be blind, Job 29:15, or ignorant of the way, Nu. 10:31.—(*g*) נָשָׂא עֵינַיִם to lift up the eyes, see נָשָׂא No. 1, letter *d*.—(*h*) מְלֹא עֵינַיִם see מָלֵא.—As many passions of the mind, such as envy, pride, pity, desire, are manifest in the eyes, that which properly belongs to the persons themselves is often applied to the *eyes*, e. g. עֵינִי צָרָה עֵינִי my eye is evil against some one, i. e. I envy him, Deu. 15:9; compare Tob. 4:7, μὴ φθονηθήτω σου ὁ ἐλεημοσύνη. See also the remarks under the roots גֹּאוֹן, גָּלָה, רוּם *proud eyes*, i. e. pride, haughtiness, Prov. 6:17; Psa. 18:28.—Poet. *the eye of wine* is the bubbling when it sparkles as poured out (Germ. Perle), Prov. 23:31. By meton. it is used of a *look*, or *glance* of the eyes, Cant. 4:9, לִבַּבְתִּנִי בְּאַחַת מֵעֵינָיִךְ "thou hast wounded my heart by one of thy eyes;" i. e. by one glance of thy eyes (in this one instance עַיִן is joined to a masculine, but the יְ is not הָאַחַת).

(2) *face*, i. q. פָּנִים, so called from the eyes, as being a principal part of it (compare Germ. Gesicht, French visage, and Lat. *os*, used for the whole face). The examples which are cited for this, in its proper signification, are all either uncertain (Num. 14:14; Isa. 52:8: there is more weight in Ps. 6:8, although not even this is certain), or else misunderstood (1 Sa. 16:12; Gen. 29:17, see רַךְ); but that this was a signification of the word when Hebrew was a living language is shewn by the figurative significations which have arisen from it—(*a*) *surface*, Ex. 10:5, עֵין הָאָרֶץ "surface of the earth," verse 15; Num. 22:5, 11.—(*b*) *face*, i. e. *appearance, form*, Num. 11:7; Levit. 13:5, 55; Exr. 1:4, seq.; 10:9; Dan. 10:6.—Connected with the primary meaning is—

(3) *a fountain*, so called from its resemblance to an eye (compare Pers. چشم eye, چشمه a fountain; Chinese, *kin*, eye and fountain; and *sin* read Gr. φρέαρ, fountain, corner of the eye), Gen. 16:7; 24:29; 30:42; pl. f. עֲלוֹת, constr. עֵנוֹת Deu. 8:7; Ex. 15:27; Prov. 8:28; see as to the use of the plur. fem. with regard to inanimate things, Lehrg. p. 539, 540.

Also many towns of Palestine took their names from fountains which were near them, viz.—

*5872 (*a*) עֵין גְּדִי ("the fountain of the kid"), [*Engedi*], a town in the desert of Judah, near [close upon] the Dead Sea, abounding in palm trees; Engadda of Pliny (H. N. v. 17), Josh. 15:62; 1 Sam. 24:1; Exe. 47:10; Cant. 1:14; more anciently called חֲצָצוֹן תָּמָר (which see). [Now called 'Ain Jidy, Rob. ii. 209.]

*5873 (*b*) עֵין גַּנִּים ("the fountain of gardens"), [*Engannim*], a town—(*a*) in the plain country of Judah, Josh. 15:34.—(*β*) of the Levites, in the tribe of Issachar, Josh. 19:21; 21:29.

*5874 (*c*) עֵין דֹּאר Ps. 83:11, and עֵין חֹד ("the fountain of habitation"), [*En-dor*], Josh. 17:11; 1 Sam. 28:7, in the tribe of Manasseh.

*5876 (*d*) עֵין חַדָּה ("fountain of sharpness," i. e. swift), [*En-haddah*], a town in the tribe of Issachar, Josh. 19:21.

5877 (*e*) עֵין חָצוֹר [*En-hazor*], a town in the tribe of Naphtali, Josh. 19:37.

*5878 (*f*) עֵין חֲרוֹד, see חרד.

*5880 (*g*) עֵין מִשְׁפָּט ("fountain of judgment"), [*En-mishpat*], i. q. קָדֵשׁ, which see, Gen. 14:7.

*5882 (*h*) עֵין עֵגְלַיִם ("fountain of two calves," unless perhaps עֵ is written for עֵגְלַיִם "two pools"), [*En-eglaim*], a town on the northern shore of the Dead Sea.

*5885 (*i*) עֵין שֶׁמֶשׁ ("the fountain of the sun"), [*En-shemesh*], a town with a stream, on the borders of the tribes of Judah and Benjamin, Josh. 15:7.

*5871 (*k*) עַיִן [*Ain*] simply—(*α*) a town of the Levites in the tribe of Simeon, Josh. 15:32; 19:7; 21:16; 1 Ch. 4:32.—(*β*) a town in northern Palestine, Nu. 34:11.

In other places fountains themselves are designated by proper names, as—(*αα*) עֵין יָלֵל ("fountain of the spy," or, according to the Targ. "fuller's fountain"), [*En-rogel*], a fountain south of Jerusalem, on the borders of the tribes of Judah and Benjamin, Josh. 15:7; 18:16; 2 Sa. 17:17; 1 Ki. 1:9; according to Josephus (Arch. vii. 14, § 4), in the royal gardens.

*5886 (*ββ*) עֵין תַּנִּים ("fountain of the jackals," commonly "dragon-fountain"), a fountain near Jerusalem, Neh. 2:13.

*5887 (*cc*) עֵין תַּפּוּחַ [*En-tappuah*], a fountain of the town תַּפּוּחַ Josh. 17:7; compare verse 8.

Denominative is עָיַן, which see.

5870 [עַיִן Chald. f. plur. עֵינָיִן, constr. עֵינֵי id. ç. Heb. No. 1, Dan. 4:31; 7:8, 20. No. 1, *e.* Exr. 5:5.]

see 5869 עַיִן see No. 2.

5879 עֵינַיִם ("two fountains"), Gen. 38:21, and—

5879 עֵינָם (comp. as to this form of the dual number, Gesch. der Heb. Sprache, page 49, 51; Lehrg. page 536), [*Enam*], pr. name of a town in the tribe of Judah, Josh. 15:34.

• For 5875 see Strong.

5881 עֵינַיִם (“having eyes”), [*Enan*], pr. n. m. Nu. 1: 15; 2:29; comp. חֲצַר עֵינָן under the word חָצַר.

5888 עָיֵף TO LANGUISH, TO FAINT; comp. the cognate roots עוּף (עָלַף), עָטַף. Once found as a verb, Jer. 4:31. Hence—

5889 עָיֵף f. עֲיֵפָה adj. *languishing*, especially used of one who is wearied out, either with a journey or with toil, and at the same time suffers from thirst; see especially Gen. 25:29, 30; Job 22:7 (in the other hemist. עָרֹם); Pa. 63:2. Pro. 25:25, “cold waters to a languishing (i. e. thirsty) soul.” Jer. 31:25, “I will give drink to the thirsty.” It is used also of cattle when wearied, Isa. 46:1 (where עֲיֵפָה is neutr. wearied, *lassum*, i. e. wearied beasts, i. q. מְתַת עֲיֵפָה); used of a thirsty land, Ps. 143:6; Isa. 32:2.

5890 עֲיָפָה fem. (from the root עוּף No. 3)—(1) *darkness*. Amos 4:13, עֹשֶׂה שַׁחַר עֲיָפָה “he makes the dawn darkness.” With ת parag. עֲיָפָתָה Job 10:22.

5891 (2) [*Ephah*], pr. n.—(*a*) of a country and tribe of the Midianites; Arab. غيفة Gen. 25:4; Isa. 60:6; 1 Ch. 1:33.—(*b*) m. 1 Ch. 2:47.—(*c*) f. 1 Ch. 2:46.

see 5778St עֵיפִי (“wearied out,” “languishing”), [*Ephai*], pr. n. m. Jer. 40:8 עֵיפַי, where the כתיב has עוֹפִי.

*5895 עַיִר m. with suff. עֵירָה Gen. 49:11, plur. עֲיָרִים, *a young ass*, the foal of an ass, Zec. 9:9. Job 11:12, עַיִר פֶּרֶא “a wild ass’s colt.” Sometimes used also of *a full grown ass*, used for riding on (Jud. 10:4; 12:14), for carrying loads (Isa. 30:6), for plowing (Isa. 30:24). Compare Gen. 32:16. (Arabic عير signifies any ass, whether wild or domestic. It appears properly to signify a wild ass, and a young ass, so called from its swift, ardent running; see the root עוּר No. 1, like אָרֹד a wild ass, from אָרַד to run.)

see 5782 עִיר pr. i. q. עוּר TO BE HOT, ARDENT (בִּיר, בִּיעַר for בִּעֵר); Arabic غار Med. Waw, to be hot (as the day), and caumat. (for יְעִיר) *to make hot, to heat* (בִּיעֵר). Hos. 7:4, of a baker, מְשֻׁבַּת מְעִיר נוּר “he leaves off heating (his oven) after the kneading until it be leavened.” The notion of being hot is applied in various ways:—

(1) to *an ardent* rapid *course*, or running (Arab. غار IV. to run swiftly, of a horse; غار Med. Ye, to run away, breaking the reins, as a horse, compare גָּלַל No. 2); whence עַיִר a wild ass, so called from its rapid unrestrained running.

(2) it is applied to the *heat of anger*, an ardent attack upon the enemies (comp. غار Conj. I. III. IV. to rush upon enemies, and غار Med. Ye, to be incensed with jealousy). See עִיר No. 2, and עָר an enemy.

(3) to *heat of mind, terror* (compare דָּלַק No. 3). See subst. עִיר No. 3.

(4) perhaps also to a great crowd of men, as places which are much frequented and thronged by men are called hot (Schroder, Or. Heb. page 26); comp. غار a crowd of men, غارة an army. Hence several (as Schroder, loc. cit.) derive—

5892 עִיר [In Thes. from עוּר I.], f. (Josh. 10:2), plur. once עָרִים Jud. 10:4 (on account of the paronomasia, see עֵר), elsewhere אָרִים (from the sing. עָר)—

(1) *a city, a town*, said to be so called from being frequented by people (see the root No. 4); I would rather take עִיר as being nearly the same as קִיר No. 2, and the Gr. τεῖχος a place fortified with a wall. For this word also included *camps*, and also *small fortified places*, *as towers*, *watch-towers*. What the extent of its signification is, may be learned from the following places. Num. 13:19, “and what the cities are in which they (the people) dwell, הַמַּחֲנִים אִם בְּמִבְצָרִים whether (they dwell) in camps, or in fenced cities?” 2 Kings 17:9, “and they built for themselves high places in all the cities מִמִּגְדַּל נוֹצְרִים מְעִיר סָגוּר from the tower of the watchmen unto the fenced city.”—*Jerusalem* is called עִיר אֱלֹהִים the city of God, Psa. 46:5; 87:3; Isa. 60:14; עִיר הַקֹּדֶשׁ the holy city, Neh. 11:1; Isaiah 52:1; Daniel 9:24 (πόλις ἁγία, Matthew 27:53); עִיר יְהוּדָה the (capital) city of Judah, 2 Chron. 25:28; also *par excellence*, הָעִיר, Ezr. 7:23, and עִיר Isaiah 66:6 (this latter in another context is also used of Nineveh, the enemies’ metropolis, Isaiah 32:19).—Followed by a genit. of pers. *the city of any one is his native city*, or *the one in which he dwells*, Gen. 24:10, עִיר אָרָם “the city of Nahor,” i. e. Haran, in which Nahor dwelt; 1 Sam. 20:6, compare in New Test. κώμη Δαβίδ, i. e. Bethlehem, Luke 2:4, and κώμη αὐτῶν (of the parents of Jesus) Nαζαρέτ, Luke 2:39, and also a similar idiom is noticed under the words אֶרֶץ, שָׂם; followed by a genit. of another city, it is used *of the circumjacent towns or villages* (elsewhere called חַצֵר, בָּנוֹת, as חַצְרֵי הַכְּפָרִים the towns and villages near Heshbon, Josh. 13:17; עָרֵי עָיִשׁ Isa. 17:12.—Sometimes also parts of cities are called *cities* (comp. Germ. Stadt, Vorstadt, and κώμη, in Passow). Thus עִיר הַמַּיִם 2 Sa. 12:27, the city of waters, part of the city of Rabbah, 2 Ki. 10:25, עִיר בֵּית הַבַּעַל a part of Samaria, so called from

* For 5882, 5883, & 5885 - 5887 see p. 823: for 5884 see Strong.

the temple of Baal, probably fortified by a separate wall (see above as to the etymology).—The following appears to be said proverbially, Eccl. 10:15, “the labour of the foolish wearies him, because he does not know how לָלֶכֶת אֶל־עִיר to go to the city,” i. e. he cannot find his way to the city, an expression taken from a rustic and ignorant traveller, who would err even in the most beaten way. Compare Germ. er weiß sich nicht zu finden, spoken of an ignorant and slow-minded man.

*5898 Proper names of towns are—(*a*) עִיר הַמֶּלַח (“city of salt”), in the desert of Judah, near the Dead Sea, Josh. 15:62.—(*b*) עִיר נָחָשׁ (“city of serpents”) *[Ir-nahash]*, the site of which is not known, 1 Ch. 4:12.—(*c*) עִיר שֶׁמֶשׁ (“city of the sun”), *[Ir-shemesh]*, in the tribe of Dan, Josh. 19:41.—(*d*)

*5904 עִיר הַתְּמָרִים (“city of palm-trees”), i. q. יְרִיחוֹ Jericho, so called from the multitude of palms growing there (see Plin. H. N. v. 14; Tacit. Hist. v. 6), Deut. 34:3; Jud. 1:16; 2 Ch. 28:15. As to תָּמָר, see under the word דָּבַר.

*5905 עִיר שָׁמֶשׁ (“city of the sun”), *[Ir-shemesh]*, in the tribe of Dan, Josh. 19:41.—(*d*)

*5899 עִיר הַתְּמָרִים (“city of palm-trees”), i. q. יְרִיחוֹ Jericho, so called from the multitude of palms growing there (see Plin. H. N. v. 14; Tacit. Hist. v. 6), Deut. 34:3; Jud. 1:16; 2 Ch. 28:15. As to תָּמָר, see under the word דָּבַר.

5893 Proper name of a man is עִיר [*Ir*], 1 Ch. 7:12, for which there is, verse 7, עִירִי.

(2) *heat of anger, anger*, see the root No. 2, Hos. 11:9, לֹא אָבוֹא בְּעִיר “I will not come with anger;” perhaps also Ps. 73:20.

(3) *fear* (see the root No. 3). Jer. 15:8, הִשְׁקַף עָלֶיהָ בְּעִילִים LXX. ἐπέβλεψα ἐν αὐτῇ ἐλάφους τρόμου καὶ στενάξει.

5894 עִיר Chald. m. (from the root עוּר) *a guard, a watcher*, a name of angels in the later Hebrew, from their guarding the souls of men [?], Dan. 4:10, 14, 20. (Used also in the Syriac liturgies of archangels, as of Gabriel; elsewhere جرجيس and Gr. Ἐγρήγορες of evil angels. See the Book of Enoch, i. 6. Sulceri Thes. Eccl. v. Ἐγρήγορες. Castelli Lexicon Syr. ed., Mich. p. 649.)

5896 עִירָא (“town,” [“watchful”]), [*Ira*], pr. n. m.—(1) of a priest of David, 2 Sa. 20:26.—(2) of two of David’s captains, 2 Sa. 23:26, 28.

5887 * עִירָד [*Irad*], pr. n. of an antediluvian patriarch, son of Enoch, and grandson of Cain, Gen. 4:18.

5900 עִירִי pr. n. m. [*Iri*], 1 Ch. 4:15.

5901 עִירִי (“belonging to a city”), [*Iri*], see עִיר No. 1, extr.

5902 עִירָם (“belonging to a city”). [*Iram*], pr. n. of a leader of the Edomites, Gen. 36:43.

5903 עַיִשִׁים, עַיִשִׁים, pl. אֲיִשִׁים i. q. עָרוֹם—(1) adj. *naked*, Gen. 3:7, 10, 11.

(2) subst. *nakedness*. Ezekiel 16:7, וְעֵרֹם וְעֶרְיָה “thou also (wast) nakedness and necessity,” i. e. utterly naked and helpless (abstr. for concr. like עוֹלָמִים, עוֹלָם). Verse 22, 39; 23:29. Root עָרַם No. I.

5906: see also on p. 659 עַיִשׁ *the constellation of the bear*, see דֹּב.

see 5857 עִיתִי pr. n. see עֵת.

† [“עָכַב a root unused as a verb, which appears to have signified *agility* and *alacrity*; hence the quadriliterals עַכְבַּר, עַכְבָּר, עַכְבְּרָא.”]

5907 עַכְבּוֹר (i. q. עַכְבָּר “mouse”), [*Achbor*], pr. n. m.—(1) Genesis 36:38.—(2) of a courtier of Josiah, 2 Ki. 22:12, 14; Jer. 26:22; 36:12.

5908 עַכְבִּישׁ *a spider*, Job 8:14; Isa. 59:5 (Arabic عنكبوت, Chaldee עַנְכְּבוּתָא). It seems to be compounded of the verb עָכַב, Arab. عكب to weave (as a spider), and כָּבַשׁ [עָכַשׁ] agile, swift as if *agile weaver*, compare Germ. Spinne, from spinning, and the Gr. ἀράχνη from the Phœnicio-Shemitic אָרַג to weave.

5909 עַכְבָּר m. *a mouse*, especially a field mouse, 1 Sa. 6:4, 5, 11, 18; Lev. 11:29; but some esculent species of dormouse appears to be meant, Isaiah 66:17. Indeed, Arab. عكبر is i. q. برغوث κορυφαῖος, an animal good for food, like a rabbit, *vas jaculus*, Linn. See Bochart in Hieroz. t. i. p. 1017, who regards this word as being compounded of the Chaldee עָכַל to devour, and קַר a field (*i* being elided); I prefer from עָכַל to devour, to digest food, and קַר in the signification of corn. [But see עָכַב.]

5910 עָכּוֹ (“sand made warm by the heat of the sun”), Arab. عكة from the root עָכַךְ pr. n. *Accho*, a maritime city in the tribe of Asher, Jud. 1:31 (and perhaps Mic. 1:10; where בְּכוֹ seems to be for בְּעָכּוֹ); called on the Phœnico-Grecian coins עכ, read עָכּוֹ (see Mionnet, Descr. des Medailles, tab. 22. Eckhel, Doctr. Numm. iii. 423 [See Ges. Monum. Phœnic. p. 269]), Greek Ἄκη (Strabo, xvi. 2, § 25); more commonly called *Ptolemais*; called in the time of the crusades عكة, now *St. Jean d’Acre*. See Relandi Palæstina, p. 534–40.

5911 עָכוֹר (“causing sorrow,” comp. Josh. 7:26) [*Achor*], pr. n. of a valley near Jericho, Josh. 15:7; Isa. 65:10; Hos. 2:17.

* For 5795 see p. 624.

עָכַךְ an unused root, Arab. عَكَّ prop. to strike, to smite; fut. I, to be hot (as the day), prop. to be struck or touched by the sun (compare נָקָה No. 3, and נֹגַהּ, whence pr. n. עֲגַג.

† עָכַן an unused root, prob. i. q. עָסַר (comp. Josh. 7:1, seqq.), whence pr. n. עָכָן and—

5912 עָכָן pr. n. ("troubling," i. q. עָכַר, as this name is actually written, 1 Ch. 2:7), [*Achan*], an Israelite, who, by his sacrilege, occasioned the people to be smitten, Josh. 7:1; 22:20.

5913 עָכַס not used in Kal. Arab. عكس *to bind back*, whence عِكَاس a rope which is fastened from the mouth of a camel to its forefoot. Hence עֶכֶס a fetter, an anklet, from which—

Pi. denom. *to adorn oneself with anklets*, or to make a noise, or tinkling with them, a mark of women desirous of attracting attention, Isa. 3:16.

5914 עֶכֶס m. *an anklet* (see the root)—(*a*) a fetter for a criminal. Pro. 7:22, "he (the young man) follows her (the adulteress) as an ox to the slaughter-house; וּכְעֶכֶס אֶל־מוּסָר and as the wicked man (i. e. criminal) (goes or is conveyed) in fetters to punishment." Some recent writers have incorrectly denied that עֶכֶס can be rendered *as in fetters*, although it is not necessary to assume the ellipsis of the particle כְּ; see Hebr. Gramm. § 116, note; and see especially the examples in which the noun, after כְּ, must be regarded as in the accusative, and designates state or condition in which any one is: כַּחֲלוֹם as in a dream, Isa. 29:7; כְּמוֹ לְבוּשׁ as in a splendid garment, Job 38:14. Or in this passage עֶכֶס may be for כְּעֶכֶס אִישׁ "as one bound in fetters (is conveyed) to the punishment of the fool;" i. e. of folly or crime; Germ. *wie ein armer Sünder zur Strafe bei Thorheit*.—(*b*) as an ornament of women living display, *περισκελισμοῖ*. Plur. עֲכָסִים Isa. 3:18. Compare עָכַס.

5915 עַכְסָה ("anklet"), [*Achsah*], pr.n. of a daughter of Caleb, Josh. 13:16, 17; Jud. 1:12.

5916 עָכַר—(1) pr. i. q. Arab. عكر TO DISTURB or TROUBLE water; figuratively—

(*a*) *to afflict* any one, Jud. 11:35; often more strongly, i. q. *to bring evil upon*, Gen. 34:30; Josh. 6:18; 7:25. 1 Sam. 14:29, עָכַר אָבִי אֶת־הָאָרֶץ "my father troubleth the land," 1 Ki. 18:17, 18. Prov. 11:17, עֹכֵר שְׁאֵרוֹ אַכְזָרִי "the cruel troubleth his own flesh," verse 29.

NIPHAL, *to be troubled, stirred up*, (as grief),

Ps. 39:3. Part. fem. *troubled*, i. e. trouble, disturbance (Zerrüttung), Pro. 15:6. Hence—

5917 עָכָר [*Achar*], see עָכָן.

5918 עֲכָרָן ("troubled"), [*Ocran*], pr. n. m. Num. 1:13; 2:27.

5919 עַכְשׁוּב m. quadril. *an asp*, Ps. 140:4. It is formed apparently from the root עכס to bend backwards, by the addition of the letter ב. See Lehrg. p. 865.

5920 עַל & עֶל (of the same form as עַד, from the root עָלָה)—(1) prop. subst. *height*, hence as a constr. *the Highest, Most High*. Used of God, Hosea 11:7, אֶל יִקְרָאוּהוּ "they (the prophets) called them (the people) to the Most High, but none will exalt (him)." With the negative part. לֹא or לוֹא לֹא *non-numma, not the Most High*, i. q. לֹא אֱלֹהִים *non-deus, not god*, collect. *non-dii, not gods*, i. e. idols, or i. q. לְבַעַל, לְהֶבֶל, לְאַיִן, worthlessness, nothingness. Hos. 7:16, לֹא עַל יָשׁוּבוּ "they turn themselves to idols" or "to worthlessness."

(2) Adv.—(*a*) *on high, highly*. 2 Sam. 23:1, חָקַם עַל (who) was raised on high."—(*b*) *on high, above*, followed by מִמַּעַל from above, Gen. 27:39; 49:25; and simply, above, Ps. 50:4. Whence constr. st.

5921 עַל pl. const. עֲלֵי (a form peculiar to poetry, like עָדֵי, אָלֵי) with suff. עָלַי, עָלֶיךָ, עָלָיו, עָלֶיהָ, עָלֵינוּ, עֲלֵיכֶם, עֲלֵיהֶם poet. עֲלֵימוֹ (Ps. 5:12; Job 20:23).

(A) a prep. of very frequent occurrence, and of wide extent in meaning; answering to the Gr. ἐπὶ (ἀνὰ) and ὑπὲρ, Germ. *auf, über*, Lat. *super* and *in, on, upon, over*; the various significations of this word may be referred to four classes. It is—

(1) i. q. *in, super, on, upon*, when anything is put on the upper part of another, so as to stand or lie upon it, or have it for its substratum—(*a*) used of a state of rest, e. g. to lie מִטָּתוֹ עַל on a bed, 2 Sa. 4:7; עַל־גָּדִישׁ on the path, Job 18:10; אַרְצָהּ עַל on a country, Amos 7:17 (compare Isaiah 14:21, 2), and so עַל on the territory of Ephraim, Isa. 7:2 (in Germ. *auf dem Gebiete, auf ephraimitischem Gebiete*). It is correctly used, Psalm 15:3, "he slandereth not לֹא עַל on his tongue," (for there speech really springs up); and in like manner עַל פִּיךָ upon thy mouth, where we should say, upon thy lips. Ex. 23:13, יִשָּׁמַע לֹא עַל פִּיךָ "let not (the name of idols) be heard on thy lips." Ecc. 5:1; Ps. 50:16; compare Gr. ἀνα στόμα ἔχειν. To the same usage belongs the phrase בַּיִת עַל *on* or *in* a house; the examples of which however may be judged of separately. Isa. 32:13, "briers and thorns grow up עַל־כָּל־בָּתֵּי in all the houses

of luxury," etc.; that is, *upon* their ruins, from which they spring up as from the ground. Isaiah 38:20, "we sing with stringed instruments עַל נְגִינֹתַי "on the temple of Jehovah," that being built upon a lofty site; so in Germ., *auf der Laute, auf dem Saale*, for *oben in der Laute*, Pol. *po izbie*, on the parlour, from its being higher than the ground-floor. To the examples of letter *b*, and below to No. 4, we should perhaps refer Hos. 11:11, "I will cause them to dwell עַל־בָּתֵּיהֶם in their houses," and Isaiah 24:22, "the prisoners are gathered together into the dungeon, and are shut up in the prison." Similar is עַל־פָּנָיו *on the dust*, not only used of the surface of the ground, but also *in the grave*, where the dead both lie upon the dust, and under it, Job 20:11; 21:26; see פָּנִים.

Specially—(*a*) it is used in designating clothing which any one *wears*. Gen. 37:23, "the tunic אֶת־כְּתָנְתּוֹ עָלָיו which he wore," or "with which he was clad." Exod. 28:35; Deut. 7:25; 1 Ki. 11:30. So should the passage be explained Job 24:9, חָבְלוּ וְעַל־עָנִי יַחְתֹּלוּ "the things which are on the poor (i.e. the garments, clothes of the poor) do they take in pledge." Comp. עָלָה עַל אֶת־אֵשֶׁת for עָלָה עַל Lam. 2:14; 4:20, under the word עלה No. 2. (In the same manner in Arabic they use على, see Schult. on Job 24:21; Hariri, Cons. ed. Sch. iv. page 46; also, the Gr. χιτὼν ἐπὶ χροΐ, Od. xxiv. 229).—It is used—(*β*) to be heavy upon any one, i. e. to be troublesome to him, see כָּבַד and Lehrg. 818. So Isa. 1:14, הָיוּ עָלַי לִטְרֹחַ "they are as a burden upon me," i. e. they are a trouble to me. Opp. to חָכַל סָבַל. Hence—(γ) it denotes duty or obligation, which *rests upon* any one, like a *burden* (see my remarks on Isa. 9:5). 2 Sa. 18:11, וְלֹא נָתַתִּי "(it was) upon me to give (my duty)." Prov. 7:14, זְבָחִים שְׁלָמִים עָלַי "thankofferings (were) upon me," (I owed them, had vowed them). Gen. 34:12, הַרְבּוּ עָלַי מְאֹד מֹהַר וְנָתֹן "lay upon me never so much dowry and gift," etc. 1 Ki. 4:7; Pss. 56:13; Ezra 10:4; Neh. 13:13. (So the Arab. على الف دينار لى علىك I owe a thousand denarii, and دينار thou owest me a thousand denarii; De Sacy, Gramm. Arabe 2nd edit. i. § 1062.—(*δ*) חָיָה עַל Gr. ζῆν ἐπί τινός, e. g. עַל לֶחֶם to live *on* bread, Deut. 8:3; עַל חַרְבּוֹ *by* his sword, Gen. 27:40. Life is supported and sustained by whatever עַל is thus used with, as though it were a foundation upon which it rested. Comp. Isa. 38:16. Used figuratively—(*α*) of the *time* when anything is done (as the things done rest upon time as a foundation, or else go on in time as in a way); this usage is, however, of rare occurrence. Pro. 25:11, אֹפַנָּיו עַל "in its own time," (see אֹפַן); μι τέτοιοι ξεῖ. (So Arab. على في وقته in its own time; Gr. ἐν ἤματι, Od. ii. 284; ἐνὶ νυκτί, ἐνὶ κεκλιμένοι; Engl. upon [on] *the day*; Germ. *auf den Tag*). —(*β*) of a *rule* or *standard* which is followed, or example which is imitated (since things to be measured or to be made according to the pattern of any thing else *are laid upon the rule or standard*, μια τιχὶ τοῦ ἐπὶ κανόνος, comp. Gr. ἐπὶ ῥᾳδίας, in the manner of beasts, *bene in modum*; Germ. *auf die Art, auf englisch*, in the English manner.) Ps. 110:4, עַל־דִּבְרָתִי "after the manner of Melchizedech." עַל עֵקֶב "after the manner of Melchizedech." עַל עֵקֶב in this manner, Esth. 9:26. לְבַל נִטְעָה עַל *καλοῦσι ἐπὶ τινος*, to be called by any one's name (see נָטָה). Often used of the instrument after whose modulations a song is to be sung, Psal. 8:1; 45:1; 53:1; 60:1; 69:1; also used of a song the tune or measure of which is followed by other songs, Ps. 56:1 (compare as to a similar use of the Syr. Eichhorn, Pref. to Jones de Poesi Asiat. p. xxxiii; also the Russian *po tact*, nach dem Takte).

(*ε*) used of motion upon or over the upper part of a thing or place, either downwards upon any thing from a higher place, נִבַּט עַל to look down (*throw*), or upwards from a lower place, נִסַּס עַל (*throw*). Of the former kind are לִהְלֹךְ עַל to cast upon any thing, Ps. 60:10; to rain on the earth, Job 36:28; to fall on one's knees, Gen. 41:40; לִכְתֹּב עַל to inscribe in a book, Ex. 34:1; נָתַן עַל יָד to deliver into the hands, Isa. 29:12, and hence figuratively לִשְׁמֹר עַל, נָתַן עַל and other verbs of commanding, giving orders; also בּוֹא to come upon any one (see בּוֹא); also, Gen. 16:5, עָוְלָתִי עָלֶיךָ "(I-t) is my wrong (the wrong done to me) (be) upon thee;" comp. הוֹי עַל Ezr. 13:3; דֶּרֶךְ טוֹב עַל to pronounce good upon any one. Here also should the expression be referred which has been variously explained, "my soul pours itself עַל upon me," i. e. being poured out into tears, it wholly covers me, as it were, with them, (übergießet, übergießt mich mit Thränen), Job 30:16; Ps. 42:5. This expression is followed in others which are similar to it, as הִתְעַטֵּף עַל רוּחִי Ps. 142:4; 143:4; Jon. 2:8; הֻתְּכָה עָלַי רוּחִי Ps. 42:6, 7, 12; 43:5. (On the other hand, there is a pregnant construction in נָהֲפוּ עָלַי עֲרִיצִים "pains are turned upon me," i. e. come upon me; 1 Sam. 4:20; Dan. 10:16).—To the latter kind belong עָלָה לְ to go up into a mountain, Isa. 40:9; 14:8, 14; לְהַעֲלוֹת עַל הַמַּעֲרָכָה to take (any one) up into a chariot, 1 Ki. 20:33; תָּלָה עַל to hang on a tree, Gen. 40:

19; 2 Sam. 4:12; and also the phrase עָלָה עַל לֵב *to come up upon the heart*, and to occupy it, used of thoughts, Jer. 3:16; 7:31; 19:5; 32:35. Hence—(*a*) it denotes something *super-added* (compare Gr. μᾶλος ἐπὶ μᾶλῳ, Od. vii. 120, ἐπὶ ῥοῖ, ῥοῖσι, Germ. über dieß, Lat. *vulnus super vulnus*), as יָסַף עַל to add to any thing (see יָסַף) מוּסָף עַל to be reckoned to any thing, 2 Sam. 4:12; שָׁפַר עַל שֶׁפֶר ruin upon ruin, Jer. 4:20, compare Eze. 7:26; Job 6:16; Isa. 32:10, יָמִים עַל שָׁנִים (add) days to a year, "i.e. after a year and more; Gen. 28:9, "he took Mahalath...עַל נָשָׁיו unto his wives," besides his other wives; Gen. 31:50. Where any thing is subjoined which might be a hindrance, it is—(*β*) *notwithstanding*, and when followed by an inf. *although*, עַל וְיָדַעְתָּ "although thou knowest." See below, B, No. 1.

(*a*) The second class comprehends those significations and phrases in which there is the idea of *impending, being high, being suspended over* anything, without, however, touching it; Gr. ἐπὶ; Germ. über *above, over*. It is used of rest in a place, e.g. Job 29:3, "when his light shined עָלַי רֹאשִׁי over my head." Ps. 29:3, "the voice of the Lord (is heard) over the waters;" also after verbs of motion, Gen. 19:23, "the sun was risen עַל הָאָרֶץ over the earth;" Gen. 1:20; Job 31:21. Specially—(*a*) it is used of rule *over* men, as שָׁלַט עַל, מָשַׁל עַל, קָלַל עַל to set *over*; הִפְקִיד עַל אִישׁ עַל בֵּית to be who is over (the ruler of) the palace: (see פְּנֵי No. 2).—(*b*) It is put after verbs of *covering, protecting* (prop. to cover over anything); סָכַךְ, סָכָה, עָטָה and Lehrg. 818; even though the covering or vail be not *above* the thing, but *around*, or *before* it. Ex. 27:21, "the curtain which was above the testimony," i.e. before the testimony. 1 Sam. 25:16, חוֹמָה הָיוּ עָלֵינוּ "they were a wall above us," i.e. before us; they protected us; Exe. 13:5. After verbs which convey the idea of protecting, and also those which imply defending or interceding, it may be rendered in Latin, by *pro, for* (compare Gr. ἀμύνειν ὑπέρ, θεῖναι ὑπέρ); as לָחַם עַל to fight *for* any one, Jud. 9:17; שָׁקַד עַל id.; Dan. 9:14; כִּפֶּר עַל to make atonement *for* any one; הִתְפַּלֵּל עַל to intercede *for* any one, to avert penalty. Often —(*c*) it has the signification of *surpassing, going beyond* (compare Lat. *super omnes, supra modum*). Ps. 89:8, "terrible above all that are round about him." Job 23:2, יָדִי כָּבְדָה עַל אַנְחָתִי "my hand (i.e. the hand of God punishing me) is heavier than my groaning;" Eccl. 1:16; Ps. 137:6; Gen. 49:26. In these examples the particle עַל is nearly the same as מִן comparative (also Gen. 48:22, "I give to thee one portion of land עַל אָחִיךָ above thy brethren," (i.e. greater than to thy brethren); and even—(*d*) it is often *besides, over and above*. Ps. 16:2, טוֹבָתִי בַּל עָלֶיךָ and of time, *beyond;* Lev. 15:25, "if the flux continue נִדָּתָהּ עַל beyond the time of her uncleanness," Job 21:30. Figuratively—(*e*) it is used of *the cause, on account of* which (Gr. ἐπὶ τῷ) any thing is done. Ps. 44:23, "for thy sake (עָלֶיךָ) we are killed;" Job 34:36; Ruth 1:19. Hence עַל נָא Lam. 5:17; וְאַל עַל Jer. 4:28, and (see גַּם) on this account; עַל אוֹדוֹת (*propter res*); עַל אֲשֶׁר (*propter causa*), on account of; מִן עַל on what account? i.e. wherefore. Followed by an inf. עַל אֲמָרְךָ *because thou sayest*, Jerem. 2:35; Job 32:2. Often, therefore, used of the cause (as if the foundation) both of joy and sorrow (see שָׂמַח, חָתַן, קָצַף; of laughing and weeping (see שָׂחַק, בָּכָה); of anger (Job 19:11); of pity (Ps. 103:13) etc.; also—(*f*) of the object of discourse (see דָּבַר, סִפֵּר, Nu. 8:22); of swearing (Levit. 5:22); of confession (Ps. 32:5); of prophecy (1 Kl. 22:8; Isa. 1:1); of strife (Gen. 26:21), etc.; and—(*g*) of the price *for* which any thing is done (compare Latin *ob decem nummos* or *pro decem minis*); Job 13:14, עַל־מָה "at what price," prop. "on account of what."

(3) The third class comprehends those examples in which עַל (after verbs of rest) has the sense of *neighbourhood* and *contiguity*; Lat. *ad, apud*, Germ. an, bey, *at, by, near*; this sense however springs from the primary one of being high over, and may be reduced to that. (Compare Germ. an from ἀνά, Lat. *apud*, ant. *apur, apor, i. e. ἐπείρ*, Sanscr. *upari*.) So especially—(*a*) when a thing really impends over another, e.g. when one stands *at a fountain* (עַל־עַיִן), when one really leans, Gen. 16:7; שׁוּר עַל by the water (as that is lower than the surface of the ground), Num. 24:6; מַיִם עַל by the sea, Ex. 14:2, 9; יְאוֹר עַל on the shore of the Nile, Isai. 19:7 (compare Gr. ἐπὶ ποταμοῖ, Lat. *super fluvium*, Liv. i. e. *ad fluvium*, Engl. upon the river, Dutch *Keulen op den Rhyn*, Russian *pomorski varitina*, pr. *supermarinus*); עַל הַגְּמַלִּים by the camels (while they were lying down, so that a man standing was above them), Gen. 24:30; עַל הַיָּם Prov. 23:20; עַל הַמִּשְׁפָּט in judgment, pr. at the judicial board (compare *super curiam, ἐπ' ἀγορῇ*), Isaiah 28:6; עַל אֲבוּס at the manger, Job 39:9;—(*b*) or when one inclines oneself, or leans upon any thing, Isaiah 60:14, "they shall bow down לְכַפּוֹת עַל־כַּפּוֹת at the soles of thy feet." עַל פֶּתַח at the door (i.e. leaning against it), Job 31:10. Hence—(*c*) like the Lat. *ad latus, ad dexteram*, Germ. auf der Seite auf der rechten Seite (compare *ἐπὶ δεξιά, ἐπ' ἀριστερά*, Il. vii. 238; xii. 240); *at, on*, the side or hand, e.g. עַל עֵר at the side (see עֵר); עַל יַד at the hand (see יָד), the latter also at his right hand, Zec. 3:1; עַל פְּנֵי at the front, i.e. before (see פָּנִים); עַל שִׂיחַ by the hedge (as in Germ. they say, unter dem Baume), Job 30:4; עַל עִיר near the city, Job 29:7; and even with another preposition following עַל אַחֲרֵי at the hinder part, i.q. אַחֲרֵי behind, Exi. 41:15; עַל לְמַטֵּי עַל Ex. 40:15. Often used of a multitude of people or soldiers attending on (standing by) a commander or king, Exod. 18:13, 14; Jud. 3:19; Job 1:16; 2:1 (compare Gr. παρεστῶτες and לְ נִצָּב שֶׁהוּא Isai. 6:2), also עַל קוֹר Exodus 14:3; עַל רֹאשׁוֹ Isa. 35:10; and Job 26:9, עֹרֵשׁ עָלָיו עֲנָנוֹ "he spreads out around him his clouds." Job 13:27; 36:30.—Kindred to this is—(*d*) the signification of accompanying, *with*. Exod. 35:22, "men with (עַל) women." Job 38:32; Am. 3:15; also used of things (*non beginthen hinfinden*), e. g. עוֹלָה עַל with sacrifices, Ps. 50:5; בְּכֵל עַל to the sound of the psaltery, Psalm 92:4; עַל אוֹר with the light (of the sun), Isa. 18:4; compare אָכַל עַל הַיָּם to eat (fish) with the blood.—Like other particles of accompanying (עִם, אֵת), it is applied—(*e*) to the signification of holding, possessing. Ps. 7:11, מָגִנִּי עַל אֱלֹהִים "my shield (is) with God," i.e. God holds it. Also—(*f*) it is also prefixed to abstract substantives, and thus serves as a periphrasis for adverbs, as אֱמֶת עַל with falsehood, i. e. falsely, in a lying manner, Levit. 5:22; לֵאוֹר Liberally, Psal. 31:24; מְהֵרָה עַל lightly, Jerem. 6:14; 8:11; בְּלֹא רִיבוֹן עַל (compare Gr. ἐπὶ δεσπότου, Isa. 60:7, i.q. לְרִיבוֹן Isaiah 56:7; Jer. 6:20; compare *ἐπ' ἔρῳ*, i. q. ἔρῳ, *ἐπὶ μέτρῳ, ἐπὶ νεκρῷ*, Arab. على بنيل evidently.

(4) the fourth class includes those significations and examples in which עַל denotes *motion* (especially when rapid), *unto* or *towards any* place, nearly approaching in signification to the particle אֶל, for which עַל is always accustomed to be used in Syr. and Chald. This arises from the signification of *rushing down upon* any thing, see No. 1, letter *b* (rushing being more swift and rapid when downwards), and this is expressed in Greek, either by the particle ἐπί, or else by κατὰ (*down upon* any thing); especially in compound words (*cadere*) Lat. *in, ad*, Germ. auf (*strait*) hin, auf (*strait*) zu, *upon, to, towards*. Thus עַל־פָּנָיו to his face (elsewhere אֶל פָּנָיו see פָּנִים), Job 21:31; עַל מִשְׁכָּבוֹ to his own place, Ex. 18:23; יָמִין עַל to the right hand, Gen. 24:49; עַל הִרְבּוּ into his inwards, i.e. into him, 1 Ki. 17:21. Hence עַל נָטָה to stretch out the hand to, or towards any thing (Isaiah 11:8; see יָדַע); נָפַל עַל (also נָפַל אֶל) to fall away to any one; קָרַב עַל (also קָרַב אֶל) to write *to* any one, 2 Chron. 30:1; שִׂים לֵב עַל to turn the heart *to* any thing (see לֵבָב); הִשְׁתַּחֲוָה עַל to bow oneself before any one, Lev. 26:1; and so after a verb of going (2 Sam. 15:20), of coming (ibid. verse 4), of fleeing (Isa. 10:3), of drawing near, Exe. 44:20; of sending, Neh. 6:3; of being taken, Job 18:8; of telling, Job 36:33; Isa. 53:1; of love (see אָהַב) and desire, Cant. 7:11. Also, 2 Sa. 14:1, לֵב הַמֶּלֶךְ עַל אַבְשָׁלוֹם "the heart of the king (inclined) to Absalom," i. e. he loved him. Specially it is—(*a*) in a hostile sense, *against, upon*, auf (*strait*) los, über (*strait*) her. Judges 16:12, פְּלִשְׁתִּים עָלֶיךָ "the Philistines (are) upon thee," i.e. they rise against thee. Exe. 5:8, הִנְנִי עָלַיִךְ "behold I am against thee," i. e. I invade thee, attack thee (elsewhere אֵלַיִךְ, Job 16:14, 9, 10; 19:12; 21:27; 30:12; 33:10; Isaiah 9:20; 29:3; also, לָקוּם עַל to rise *against* any one; נָתַן אֶל עַל to besiege a city; סָבַב עַל to surround any one (in a hostile manner); הִקִּיף עַל to take counsel *against* any one, etc. More rarely—(*b*) in a good sense; *towards*, e. g. אָרְזֵי נִסְּכוּ עַל 2 Sa. 20:18.—(*c*) By writers of the silver age (see the Chald.), it is not unfrequently so put for לְ and לְ, that it is rendered in Latin by a dative. Est. 3:9, אִם עַל הַמֶּלֶךְ טוֹב "if it seem good to the king," i. e. pleases him (compare Exr. 5:17); and so also not unfrequently in the book of Job, as, 33:23; אִם יֵשׁ עָלָיו i. q. אִם יֵשׁ לוֹ "if there be to him," if he have. Job 22:2, יִסְכֹּן אֱלוֹהַּ עָלָיו "if he be profitable to himself;" 6:27; 19:5; 30:21; 33:27; 38:10; compare Exe. 27:25; Prov. 29:5. Less correctly to this class some have referred לַשָּׁמַיִם towards heaven; Ex. 9:22; יָדוֹ עַל Isa. 19:22; יָדוֹ עַל (לְ) Mic. 4:11; and others of this kind, which belong to No. 1, *b*, latter part.

(B) Conj. for אֲשֶׁר עַל—(1) *although* (compare letter *A*, 1, *b*, *β*). Job 16:17, עַל לֹא חָמָס בְּכַפָּי "although there be no violence in my hands;" 34:6; Isaiah 53:9. (Arab. على id.; see Schult. on Job, Martini on Isa. loc. cit.).

(2) *because that, because*, followed by a pret. Gen. 31:20; Ps. 119:136; Exr. 3:11; more fully עַל אֲשֶׁר Deut. 29:24; 2 Sam. 3:30; לְ עַל Deut. 31:17; Ps. 139:14.

It is compounded with other particles—(A) כְּעַל pr. *as according to*, viz *si augueries* (if), comp. לְ A, No. 1, ζ; Isa. 59:18; 63:7. By far the most frequent compound is— *(3704α)

(B) כְּעַל (Arab. على, although this is rare in Arabic, see 1 Ki. 13:15, Arab. Vers.).

(1) pr. *from upon, from above,* used of things which go away *from* the place, *in* or upon which they had been; Germ. von oben weg, e. g. Gen. 24:46, "she alighted עַל מֵעַל הַגָּמָל from off the camel." Gen. 48:17, "he took the hand עַל רֹאשׁ from off his head," on which it was placed. נָקָה רֹאשׁ מֵעַל מִ־ to behead any one, Gen. 40:19. קָרָא מֵעַל סֵפֶר to read of that which is written upon the book, (compare עַל מָחָה), Jer. 36: 11, compare Isa. 34:16; Amos 7:11. Jud. 16:20, "Jehovah departed מֵעָלָיו from above him," (the Spirit of God having rested upon him). Specially —(*a*) it is used of those who *lay aside* a garment, (see עַל A, No. 1, *a*), Gen. 38:14, 19; Isa. 20:2; a shoe, Josh. 5:15; who draw off a ring from the finger, Gen. 41:42; compare Deu. 8:4; 29:4; whence it is used of the skin, Job 30:30, עוֹרִי שָׁחַר מֵעָלָי "my skin has become black (and falls) off from me;" verse 17. Figuratively, Jud. 16:19, "strength departed from off him," (as he had been clothed with it, see עֻזּוֹ). —(*b*) it is used of those who remove something troubling, which had been a burden to them (see עַל No. 1, letter *a*, *β*). Exod. 10:28, לֵךְ מֵעָלַי "depart from me," to whom thou art troublesome and as it were a burden. Gen. 13:11; 35:13. 2 Sam. 19:10, "(David) fled out of the land מֵעַל אַבְשָׁלוֹם from Absalom," (to whom his father began to be a trouble).

(2) *from at, from by, from near* anything (comp. עַל No. 3), as if *de...juxta, prope.* Gen. 17:22, "and Jehovah went up מֵעַל אַבְרָהָם from by Abraham." Gen. 35:13; Nu. 16:26; hence after verbs of passing by, Gen. 18:3; removing, Job 19:13; turning oneself away, Isa. 7:17; Jer. 9:5; Hos. 9:1.

(3) מֵעַל nearly i. q. מִשְׁחַת (comp. מִ־ i. q. מִחַת), *above,* Neh. 12:37; *upon* anything, Gen. 1:7; Exe. 1:25; *over* anything Jon. 4:6; 2 Chron. 13:4; Neh. 12:31; *near, by,* 2 Ch. 26:19. (Aram. כְּלַעַל id. Matt. 9:9.) Also, without לְ (like מִתַּחְתֵּי for מִתַּחַת לְ, מִשָּׁחַת לְ) כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר "for one high (powerful), who is above the high, watcheth him;" i. e. there is above the most powerful, one more powerful, who takes care of him. Psal. 108:5; and with an acc. Esth. 3:1; *near, by,* Jer. 36:21.

5922 עַל Chald. with suff. עֲלוֹהִי, עֲלָיְהָא i. q. Heb.

(1) *upon* (*on*), Dan. 2:10, 29, 46, 48, 49; 3:19, etc.

(2) i. q. Hebr. No. 2, *בעד*; specially in the signification of surpassing, Dan. 3:19; figuratively, *for, on account of,* used of cause; whence עַל דְּנָה therefore, Ezr. 4:15.

(3) often i. q. אֶל *to* some person or thing, after verbs of entering, Dan. 2:24; returning, Dan. 4:31; sending, Ezr. 4:11, 17, 18; writing, 4:7 [but this is Heb.]; i. q. לְ the mark of the dative, Dan. 6:19, "sleep fled עָלוֹהִי to him" (i. e. his sleep); hence לְמֵיקַב עַל Ezr. 5:17, and לְמֵיקַר עַל Dan. 4:24, to seem good to some one, i. e. to please him.

5923 עֹל more rarely עוּל, with suff. עֻלִּי m. a *yoke,* a curved piece of wood fastened to the pole or beam, laid upon the neck of beasts for drawing, Nu. 19:2; Deut. 21:3. Mostly used figuratively of servitude, 1 Sam. 6:7; 1 Ki. 12:11; Isaiah 9:3; of calamity, Lam. 3:27. Arab. غُلّ id., from the root غَلَّ, see No. II, 2.

עָלָא Ch. followed by עַל *over,* Dan. 6:3. 5924

עָלָא (" yoke"), [*Ulla*], pr. n. m. 1 Ch. 7:39. 5925

† עָלַב as unused root, i. q. غَلَبَ to be strong. Hence the pr. n. יְאֵי אֲלַבְתָּן" (see under יאי).

† עָלַג an unused root, i. q. לָגַג to stammer; whence—

5926 עִלֵּג m. adj. *stammering,* Isa. 32:4. (Arabic أَعْلَجُ barbarian.)

5927 עָלָה fut. יַעֲלֶה.—(1) TO GO UP. (Arab. عَلَا to be high, lifted up, also to go up. In the Indo-Germanic languages to the same family belongs the Latin root, *alo* (*aufziehen*); whence *alesco* (*wachse*), *altus, altare,* and, with the breathing at the beginning of the word hardened, *collis*; whence *celsus, excello, collis.* As to the German roots, see Fulda, Germ. Wurzelwörter, § cex. 2.) Constr. followed by אֶל of place to which one ascends, Isa. 14:14; עַל Ex. 24:13, 15, 18; 34:4; לְ Isa. 20:1; בְּ Ps. 24:3; Cant. 7:9; followed by an acc. Gen. 49:4, עָלִיתָ מִשְׁכְּבֵי אָבִיךָ "because thou wentest up thy father's couch," Prov. 21:22; Nu. 13:17; Jud. 9:48. It is very often used in speaking of those who go from a lower region towards a higher; for instance, of those who go to Judea from Egypt, Gen. 13:1; 44:24; Ex. 1:10; from the kingdom of the ten tribes, Isa. 7:1, 6; 1 Ki. 12:27, 28; 15:17; Acts 15:2; from Assyria, Isa. 36:1, 10; from Babylonia, Ezr. 2:1; Neh. 7:6; from all countries (Zec. 14:16, 17); also of those who go up to the sanctuary, Ex. 34:24; 1 Sa. 1:3; 10:3 (sanctuaries having anciently been built on high places, like monasteries, of which those who go thither are said in Syriac, to go up (ܣܠܩ), compare under the word קְדֻשָּׁה No. 3, 4), who go to the city (cities having, in like manner, been built on mountains), 1 Sa. 9:11; Jud. 8:8; 20:18, 31; Hos. 8:9; who go into the desert (which seems, like the sea, to rise before those who look at it), Job 6:18; Matt. 4:1; who go to a prince or judges (from their commonly residing in citadels), Num. 16:12, 14; Jud. 4:5; 20:3; Ruth 4:1; Deut. 17:8.

Inanimate things are also said to go up, as smoke, Gen. 19:28 (and even any thing which being burned turns to smoke, Jud. 20:40; Jerem. 48:15); vapour, Genesis 2:6; the morning, Gen. 19:15; 32:25, 27; anger (which is often compared to smoke), Ps. 18:9; 78:21, 31; 2 Sa. 11:20; also, a way which goes upwards, Jud. 20:31; a tract of rising ground, Josh. 16:1; 18:12; a lot which comes up out of the urn, Lev. 16:9, 10; Josh. 18:11; a plant which sprouts forth and grows, Gen. 40:10; 41:22; Deu. 29:22; (post. used of men, Gen. 49:9); whence the part. עוֹלֶה Job 36:33 (a plant) sprouting forth; compare עֵלֶה.

Like other words of going, flowing (see יָרַד, יָסַף); poet. it is construed with an acc. of the thing, which goes up in great plenty, as though it all were changed into it; Proverbs 24:31, הִנֵּה עָלָה כֻלּוֹ קָמוֹשִׁים "behold! it all (the field) went up thorns," i. q. becomes thorns, like a house when burned turns to smoke, Isa. 34:13; 5:6; Am. 8:8; 9:5.

(2) Metaph. *to increase, to become strong* (as a battle), 1 Ki. 22:35; wealth, Deut. 28:43; followed by עַל, *to overcome,* Pro. 31:29. As to the phrase עַל עָלָה עַל לֵב see עַל p. DCXXVIII, A.

(3) A garment when put on is said to go up (see עַל No. 1, *a*, *a*), Lev. 19:19; a razor when used for the head, Jud. 16:17; a bandage, when applied to a wound (see אֲרוּכָה); also things which are *taken* up, carried away (compare Hiph. No. 3), Job 5:26; 36: 20; also things which come up into an account (compare Hiph. No. 3), 1 Ch. 27:24.

NIPHAL (pass. of Hiph.)—(1) *to be made to go up,* i. e. to be brought up, Ezr. 1:11.

(2) *to be made to depart, to be driven away,* Jer. 37:11; Nu. 16:24, 27; 2 Sa. 2:27.

(3) *to be elevated, exalted* (used of God), Psalm 47:10; 97:9.

HIPHIL הַעֲלָה (rarely הֶעֱלָה Hab. 1:15)—(1) *to cause* (any one, or any thing) *to go up,* e. g. on a roof, Josh. 2:6; out of a pit, Gen. 37:28; *to lead up, to take up,* 2 Sa. 2:19; 8:8; 2 Sa. 2:3; 6:15; 2 Ki. 17:36; הַעֲלוֹת מְנוֹרָה *to put* lamps on the candlestick, Ex. 25:37. Constr. followed by an acc., once followed by לְ Exe. 26:3. Specially *to put* a sacrifice on the altar, *to offer,* Isa. 57:6; הֶעֱלָה עוֹלוֹת to offer a burnt offering, Lev. 14:20; Job 1:5.

(2) *to take up,* Ps. 102:25.

(3) *to bring* up into an account, 1 Ki. 9:21.

(4) *to spread over, to overlay with.* 1 Ki. 10:17, שְׁלֹשֶׁת כְּתָתִים זָהָב שָׁלַח עַל מִקְנֵה הַמָּגֵן "and he overlaid one shield with three mine of gold," i. e. he used it in gilding one shield.

HORNAL הָעֳלָה (הָעֻלָּה) *to be led* up, Neh. 2:8; *to be offered* (as a sacrifice), Judges 6:28; *to be brought* into an account, 2 Ch. 20:34.

HITHPAEL, *to lift up oneself,* Jer. 51:3.

Derived nouns, עֹל, עוּל, עֻלִּי, עֵלָה, עֲלִיָּה, עֲלִיָּה, עֲלִיָּה, עֲלִיָּה, עֲלִיָּה, עֲלִיָּה, עֲלִיָּה, and the pr. names עֵלָא, עֵלִי, Chald. עִלָּאָה.

5929 עֲלָה constr. עֲלֵה, with suff. עֲלֵוֹ (Ps. 1:3); plur. constr. עֲלֵי Neh. 8:15; m. a *leaf,* Gen. 3:7; 8:11; collect. *leaves,* Ps. 1:3; Isa. 1:30; from the root עָלָה in the sense of growing and sprouting forth.

5931 עֲלָה Chald. *pretext, cause,* Dan. 6:5, 6. (Arab. and Arab. عِلَّةٌ id. In Arabic it is also used of *any thing,* which is made the pretext of neglecting another, see the root עָלַל No. I, Kal.)

5930 עֹלָה more rarely עוֹלָה f.—(1) *what is laid on the altar, what is offered on the altar* (see the root, Hiphil No. 1); specially i. q. עֹלַת *a burnt offering,* a sacrifice of which the whole was burned, Gen. 22:3, 6; Lev. 1:14, seq. see also on p. 612

(2) *ascent, steps,* Exe. 40:26.

Sometimes עֹלָה is contracted from עָוְלָה *iniquity,* which see.

5928 עֲלָא emphat. עִלְּאָא Ch. *a burnt offering,* pl. עִלְּוָן Ezr. 6:9.

5932 עֲלָוָה f.—(1) with the letters transposed, i. q. עַוְלָה (which, in Hos. loc. cit., is found in many copies). —(2) *iniquity,* Hos. 10:9. (Compare Æth. ዐወልዉ i. q. עָוַל.)

5933 עֵלָה (*Alvah, Aliah*], pr. n. of an Edomite tribe, Gen. 36:40; 1 Ch. 1:51 קְרֵי כרי has עַלְוָה, where כתיב

5934 עֲלוּמִים (denom. from עֶלֶם) *of the form* עֶלֶם, m. pl. *youth, juvenile age,* Pss. 89: 46; Job 33:25; post. used of juvenile strength. Job 20:11, עַצְמוֹתָיו מָלְאוּ עֲלוּמָיו "(although) his bones are full of juvenile strength," as well rendered by the LXX., Chald., Syriac (others take it as hidden sins). Used of the youthful period of a people, Isa. 54:4.

5935 עַלָּן (" unrighteous " [" i. q. עוֹלָל thick,

heavy"]), [*Alean*], pr. n. of an Edomite, Gen. 36: 23, which is written עַלְוָן 1 Ch. 1:40.

5936 **עֲלוּקָה** *f.* Ἅπαξ λεγόμ. Pro. 30:15, pr. *a leech*, as rightly rendered by the LXX., Vulg., Gr. Venet. (Arab. عَلَقَة, Syr. ܥܠܘܩܐ id. from the root עלק and غلق to adhere); hence used as a female monster or spectre, an insatiable sucker of blood, such as the الغول in the Arabian superstitions, especially in the Thousand and One Nights, or like the Vampyre of our fables. [Such profane follies must not be looked on as illustrations or explanations of the inspired Scripture; as if the Holy Ghost could sanction such vanities.] So العلوق in the Kamûs is rendered by the very word الغول, which Bochart (Hieroz. ii. 801) and Alb. Schult. on Prov. loc. cit. have incorrectly interpreted *fata*. See also my remarks on the superstitions of the Hebrews and other Orientals with regard to spectres, in Comment. on Isa. 34:14.

5937 **עָלַז** i. q. עָלַם and עָלַץ TO EXULT, TO REJOICE, (originally, I believe, used of a sound of joy, like ἀλαλάζω, ἰάζω, not of leaping, dancing, like the syn. רָקַד), 2 Sa. 1:20; Ps. 68:5; followed by בְּ, concerning anything, Psalm 149:5; Hab. 3:18. It is also applied to inanimate things, Ps. 96:12. It is sometimes used in a bad sense, of insolent, haughty men, Ps. 94:3; Isa. 23:12; compare 5:14.

Derived noun, עֲלַז, and—

5938 **עֲלַז** m. *exulting, rejoicing*, Isa. 5:14.

† **עָלַם** an unused root; Arab. غَلَمَ to be thick, dense, with the letters transposed قَمَلَ to be dark; whence—

5939 **עַלְטָה** *f. thick darkness*, Gen. 15:17; Exc. 12:6, 7, 12.

*5941 **עֵלִי** ("going up," perhaps "height;" from the root עָלָה), pr. n. *Eli*, a high priest; the predecessor of Samuel [as judge in Israel], 1 Sam. 1:3, seqq.; LXX. Vulg. Ἠλί, *Heli*.

5940 **עֵלִי** m. *a pestle*, Prov. 27:22; from the root עָלָה to be lifted up (compare No. 3). It may also be suspected that the signification is taken from the root עָלַל; Arabic علّ Conj. II. to strike with repeated blows; but it is not necessary to resort to this.

5942 **עֶלְיָא** adj. only in f. עִלְּיָא *higher, upper*, Josh. 15: 19; Jud. 1:15; from the root עָלָה; of the form קַלָּל.

עִלַּי Chald. *most high, supreme*. אִלָּהָא עִלַּיָּא 5943
Dan. 3:26, 32; 5:18, 21; and simply עִלַּיָּא Dan. 4:14, 21; 7:25; used of the only and most high God. In עִלַּי always כּוֹתֵב; according to the Syriac form כָּתַב.

עֲלִיָּה and עֲלִי and עֵלִי see עָלָה ——————see 5932 & 5935

עֲלִיָּה *f.*—(1) *an upper chamber, a loft* on the ——5944 roof of a house; ὑπερῷον, *Obler, Ctitr.* (Arabic علية). Jud. 3:23, 25; 2 Ki. 17:19, 23; 2 Ki. 4:10. Poet. used of heaven, Ps. 104:3, 13.

(2) *a ladder, ascent by steps*, by which *one went up* to the temple, 2 Chron. 9:4.

עֶלְיוֹן m. עֶלְיוֹנָה f. adj.—(1) *high, higher* (opp. to תַּחְתִּיוֹן), Gen. 40:17. הַבְּרֵכָה הָעֶלְיוֹנָה the higher pool (i. e. situated in a higher place), 2 Ki. 18:17; Exc. 42:5. Used once of something set in an elevated place, and made an example of punishment to men, such as is called in Greek παραδειγματίζεσθαι. 2 Ki. 9:8, וְהִכֵּיתִי כָּל יְהוֹיָקִים עֶלְיוֹן Vulg. *et domus hac ejus in exemplum*.

(2) *Supreme, Most High*, used of God, as עֶלְיוֹן עַל Gen. 14:18; יְהוָה עֶלְיוֹן Psa. 7:18; אֱלֹהִים עֶלְיוֹן Psalm 57:3; and simply עֶלְיוֹן Ps. 9:3; 21:8. (The Phœnicians and Carthaginians used the same word in speaking of their gods, viz. Ἔλαιος, i. q. ὕψιστος, Philo Bybl. in Euseb. Præp. Evang. i. 10; and *Alonim valonuth* (עלימים ועלמות) the gods and goddesses, pr. those who are above, both male and female. Plaut. Pœn. v. 1, 1; also pr. n. *Abdalonimus*, i. e. עבד עלימים the servant, i. e. worshipper of the gods.)

עֶלְיוֹן Ch. id., only in plur. (majest.) עִלָּאִין used 5946 of the supreme God, Dan. 7:22, 25. [But may not this pl. adj. be equivalent to ὕψιστα in the New Test.? *highest places*.]

עָלִיז m. *exulting, joyful*, Isa. 24:8; sometimes 5947 (like the verb, which see), used in a bad sense, *exulting, insolently*, Isa. 22:2; Zeph. 3:11; Isa. 13:3, עָלִיזַי גַּאֲוָתִי [but the second word really is נַאֲתִי: rendered in Thes. "those who rejoice in my splendour"], Zeph. 3:11.

עֲלִיל m. ἅπ. λεγόμ. Ps. 19:7; *workshop*, from 5948 the root עָלַל No. I, 3.

עֲלִילָה (from the root עָלַל No. I, 3), Ps. 14:1; 66:5; 5949 plur. עֲלִילוֹת f. *a deed, work*—(1) used of the excellent deeds of God, Ps. 9:12; 77:13.

(2) of the deeds of men, especially in a bad sense,

Deut. 22:14, 17 (comp. עָלַל I, 2). Zephaniah 3:7, הִשְׁחִיתוּ כֹל עֲלִילוֹתָם "they perverted all their doings," they acted perversely, wickedly; Ps. 14:1; 141:4; Ezek. 14:22.

5950 **עֲלִילָה** f. i. q. the preceding No. 1, *a deed* (of God), Jer. 32:19.

5951 **עֲלִיצוּת** f. (from the root עָלַץ), *exultation, rejoicing*, Hab. 3:14.

5952 **עֲלִית** f. Chald. *the higher part of a house*, i. q. Heb. עֲלִיָּה. Dan. 6:11.

5953 **I. עָלַל** i. q. Arab. علّ pr. TO DRINK AGAIN, after a former draught (for which they use the verb نهل), in order to quench thirst fully. Conj. II. to drink again and again, to drink deep. But this primary notion is variously applied, for instance, to a second blow, by which one already wounded is killed; to an after-milking, by which the milk is altogether drawn away; to a gleaning, and going over boughs, so as to collect all that may be left from the former harvest, etc., see Jauhari and Firuzabadi, in Alb. Schult. Origg. Hebr. i. c. 6, who treats on this root at considerable length. In Hebrew it is—

(1) *to glean, to make a gleaning*, like غل Conj. II.; see Po. No. 1, and עֹלֵלוֹת.

(2) *to quench thirst*, figuratively applied to gratifying lust (see Hithpa. Jud. 19:25); more often *to gratify one's desire* (ben Muh Esten) in *vexing* any one, petulantly making sport of him, hence *to be petulant* (muttering free), עוֹלֵל, מְעוֹלֵל a petulant (boy), abstr. מְעוֹלָל.

(3) *to perform* (a work), *to accomplish* (most selfbringen, selfführen), see עֲלִילָה, hence *to do a deed*, see Po. No. 3, and the nouns עֲלִילָה, מַעֲלָל.

POEL—(1) *to glean*, Lev. 19:10; followed by an acc. of the field, Deu. 24:21. Figuratively applied to a people utterly destroyed, Jer. 6:9.

(2) *to be petulant*. Part. מְעוֹלֵל a petulant (boy), Isa. 3:12, i. q. עוֹלֵל, עוֹלָל which see.

(3) *to vex, to illtreat* any one, followed by לְ of pers. Lam. 1:22; 2:20, לְמִי עוֹלַלְתָּ לֹה "whom hast thou thus vexed?" Lam. 3:51, עֵינִי עוֹלְלָה לְנַפְשִׁי "my eye vexes me," i. e. pains me (from weeping). Pass. Lam. 1:12, "like unto my sorrow אֲשֶׁר עוֹלַל לִי which has been brought upon me." Job 16:15, שִׁוִּיתִי בֶּעָפָר קַרְנִי "I have ill-treated my head in the dust," i. e. I have made it dirty, altogether covered with dust.

HITPAEL הִתְעַלֵּל—(1) pr. *to satisfy thirst*, used of lust, followed by בְּ on any one, Judges 19:25; *to satisfy the mind* in vexing any one, and making sport of him (well rendered by the LXX. ἐμπαίζω, Vulg. *illudo*), 1 Sa. 31:4; 1 Ch. 10:4; Num. 22:29; Jer. 38:19.

(2) *to put forth all one's power, to expend* it in destroying any one, followed by בְּ Exod. 10:2; 1 Sa. 6:6.

HITHPOEL, *to complete, to do a deed*, Psa. 141:4. Derived nouns, עֲלִילָה, עֲלִיל, עוֹלָל, עוֹלֵל, מְעוֹלָל, מְעוֹלֵל, תַּעֲלֻמָה, Chald. עֵלָּה.

II. עָלַל an unused root. Arab. غلّ—(1) *to put in, to thrust in*, and intrans. *to enter*, like the Ch. עֵל—(2) *to bind on, to bind fast*, whence עֹל a yoke (like the Lat. *jugum a jungendo*, Gr. ζυγόν, from ζευγνύω).

עִלַּל Chald. i. q. Hebr. No. II.—(1) *to enter* (Syr. id.). Specially used of any one who enters, and is admitted to the private audience of a king, Dan 2: 16, 24. Pret. עַל Dan. loc. cit.; fem. עַלַּת כְּוִיר, עַלַּת 5:10. Part. plur. עָלִין כְּוִיר 4:4; 5:8 עָלַיִן.

(2) *to set* (used of the sun [the subst. שִׁמְשָׁא]), Dan. 6:15. Comp. Hebr. בּוֹא.

APHEL, to bring in any one, followed by בְּ of pers., pret. הַעְלִיל (the letter ה being inserted) Dan. 2:25; 6:19; Imp. עֵל 2:24; inf. הַעְלָה 5:7; and הַעֲלָיָה 4:3.

HOPHAL הָעַל *to be introduced*, 5:13, 15.

Derived noun, עֵלָּה.

עֹלֵלוֹת const. עֹלְלוֹת plur. *fem. gleanings*, Jerem. 49:9; Obad. 1:5; Isa. 17:6; Jud. 8:2; from the root עָלַל I, 1.

I. עָלַם TO HIDE, TO CONCEAL. In Kal only occurring in part. pass. עָלוּם hidden (sins), Psa. 90:8.

NIPHAL נֶעְלַם *to be hidden, to lie hid*, Nah. 3:11; followed by מִן of person *from* whom any thing is hid, Lev. 5:2; and מִכְּעֵי 4:13; Num. 5:13. Part. נֶעְלָמִים secret men, crafty, Ex. 26:4.

HIPHIL הֶעְלִים—(1) *to hide*, followed by מִן *from* any one, 2 Kings 4:27. Specially—(a) עֵינַיִם followed by מִן to hide the eyes, i. e. to turn them away from any one, implying neglect, Exc. 22:26; and refusing aid, Isa. 1:15; compare Prov. 28:27; sometimes connivance, Lev. 20:4; 1 Sam. 12:3 (followed by בְּ). Without עֵינַיִם Psa. 10:1.—(b) עֵינַיִם followed by אֵת to hide the ear, not to choose to hear, Lam. 3:56.

(2) to *hide, to cover over* with words, i. e. to chide, to rebuke (opp. to throw light on, i. e. to praise), Job 42:3.

HITHPAEL, *to hide one's self.* Job 6:16; used of rivers, אֲשֶׁר יִתְעַלֵּם עֲלֵימוֹ "in which the snow hideth itself," i. e. the snow water in the spring (עֲלֵימוֹ here having the significant of approach, see No. I, *b*, α). Followed by מִן *to turn oneself away* from any thing, to withdraw from it; Deut. 22:1, 3, 4. Pss. 55:2, אַל־תִּתְעַלַּם מִתְּחִנָּתִי "hide not thyself from my supplication;" Isa. 58:7.

Derived nouns, עֹלֶם, עֵילוֹם, תְּעֻלָּמָה [also עַלְמָה, see note on that word].

† II. **עָלַם** or **עוּלַם** an unused root, Arab. غَلَمَ pubes fuit et cosundi cupidus, used both of persons when young, and of animals; Syriac ܥܠܡ id. Hence עֶלֶם and עַלְמָה [but see note],

5957 עוֹלָם emph. עָלְמָא Ch. m. i. q. Hebr. עוֹלָם *remote time* (eternity), used of time future, Dan. 3:33; 4:31; 7:27, and of the past, Ezr. 4:15; whence, Dan. 2:20, מִן־עָלְמָא וְעַד־עָלְמָא "from eternity and unto eternity."

5958 עֶלֶם m. *a youth, a young man* of the age of puberty, 1 Sam. 17:56; 20:22 (for which, verse 21, there is עַוֶל); Arab. غُلَامٌ, غَلَمٌ from the root עָלַם No. II.

5959 עַלְמָה f. of the preceding, *a girl* of marriageable age, like the Arab. غُلَامَةٌ, غُلَيِّمَةٌ; Syr. ܥܠܡܬܐ; Ch. עַלְמְתָא i. q. נַעֲרָה, and Gr. νεᾶνις (by which word the Hebrew עַלְמָה is rendered by the LXX. Ps. 68:26; and Aqu., Symm., Theod., Isa. 7:14), Gen. 24:43; Ex. 2:8; Prov. 30:19. Pl. עֲלָמוֹת Ps. 68:26; Cant. 1:3; 6:8. Used of *a youthful spouse recently married*, Isa. 7:14 (compare בְּתוּלַת יִשְׂרָאֵל Joel 1:8). [See note at the end of the art.] The notion of unspotted virginity is not that which this word conveys, for which the proper word is בְּתוּלָה (see Cant. 6:8, and Prov. loc. cit.; so that in Isa. loc. cit. the LXX. have incorrectly rendered it παρθένος); neither does it convey the idea of the unmarried state, as has of late been maintained by Hengstenberg, (Christol. des A. T. ii. 69), but of the nubile state and puberty. See Comment. on Isa. loc. cit.—עַלְמוֹת עַל in the manner of virgins, nach Jungfrauen Weise (see עַל No. I, *α*, ζ), i. e. with the virgin voice, sharp. *Germ. soprano*, opp. to the lower voice of men, 1 Ch. 15:20 (see as to this passage under the root עָנָה No. I Piel); Ps. 48:1. Forkel (Gesch. der Musik, i. p. 142) understood it to mean *virgin measures* (compare Germ. Jungfrauenmaß), but this does not suit the context, in 1 Ch. loc. cit.

[*Note.* The object in view in seeking to undermine the opinion which would assign the signification of *virgin* to this word, is clearly to raise a discrepancy between Isa. 7:14, and Matt. 1:23: nothing which has been stated does, however, really give us any ground for assigning another meaning. The ancient versions, which gave a different rendering, did so for party purposes, while the LXX., who could have no such motive, render it *virgin* in the very passage where it must to their minds have occasioned a difficulty. *Alma* in the Punic language signified *virgin*, as Gesenius rightly states in Thes., on the authority of Jerome. The absolute authority of the New Test. is, however, quite sufficient to settle the question to a Christian.]

5960 עַלְמוֹן ("hidden"), [*Almon*], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 21:18, called in 1 Ch. 6:45 עַלְמֶת. But—(2) עַלְמוֹן דִּבְלָתָיְמָה Nu. 33:46, is a station of the Israelites in the desert of Sinai.

*4192 see Strong עַלְמוּת a word *hic legόm.* but of uncertain authority.—(1) Ps. 9:1, seems to be the same as עַל מָוֻת Ps. 48:1 (see under the word מָוֶת), with the virgin voice, (unless it should be so read).

(2) Ps. 48:15, where the context requires it to be understood i. q. עוֹלָם *eternity, for ever*, LXX. *εἰς τοὺς αἰῶνας.* Vulg. *in saecula* (as if they had pronounced it עַלְמוֹת). Many copies, both MSS. and printed, have עַל־מוּת (better עַל־מָוֶת, *unto death*, and this might be preferred, [rejected in Thes. as not suiting the context]. As to this use of the particle עַל, compare Isa. 10:25; Ps. 19:7.

5962 עַלְמִי Ch. Gentile noun, from עֵילָם (which see), *an Elamite*, pl. עַלְמָיֵא Elamites, Ezr. 4:9.

5964 עַלְמֶת ("covering"), [*Alemeth*], pr. n. m.—(1) 1 Ch. 7:8.—(2) 1 Ch. 8:36; 9:42.

see 5960 עַלְמֹת see עַלְמוֹן.

5965 עָלַס i. q. עָלַז and עָלַץ TO REJOICE, TO BE MERRY, Job 20:18.

NIPHAL, Job 39:13, כְּנַף־רְנָנִים נֶעֱלָסָה "the wing of the ostriches exults;" i. e. moves itself briskly; comp. Il. ii. 462, ἀγαλλόμενοι πτερύγεσσι.

HITHPAEL, to *rejoice*, Pro. 7:18.

5966 עֹלָשׁ a root of very doubtful authority, which has been regarded as the same as לוּשׁ to swallow down, to suck in; and hence has been derived fut. Piel יְעַלְּסוּ *they will suck in*, Job 39:30. But I suspect the true reading may be לְעַלְעֵם (ל being changed into

ל, a letter of the same form only larger), i. e. יְעַלְעֲסוּ (or לְעַלְעֵם) *they sip up eagerly*, pret. Pilel (a form frequently used to indicate rapid motion).

5967 עֶלַע Chald. f. i. q. Heb. עֶלְעָה *a rib*, pl. עִלְּעִין Dan. 7:5. Bertholdt here incorrectly understands the word to mean canine teeth, tusks.

5968 עָלַף not used in Kal; pr. TO COVER, TO WRAP UP. (Arab. غَلَفَ, Gr. καλύπτω. Comp. עטף No. I.)

PUAL—(1) *to be covered*, Cant. 5:14.

(2) *to languish, to faint* (pr. to be covered with darkness, see symn. עָטַף), Isa. 51:20.

HITHPAEL—(1) *to veil oneself*, Gen. 38:14.

(2) i. q. Pual No. 2, *to faint, to languish* with heat, Jon. 4:8; with thirst, Am. 8:13.

5969 עֻלָּפָה m. (verbal of Pual with ־ָה parag.), *languishing, lamenting*, Ezr. 31:15. [In Thes. this is said to be for עֻלָּפָה, and it is referred to the Pret. Pual of the root.]

5970 עָלַץ fut. יַעֲלֹץ, i. q. עָלַז and עָלַס TO EXULT, TO REJOICE, TO BE JOYFUL, Pro. 11:10; 28:12. עָלַץ לְ to rejoice in Jehovah, Psa. 5:12; 9:3; 1 Sam. 2:1. Followed by לְ *to exult over* any one, Psal. 25:2. Used figuratively of inanimate things, 1 Ch. 16:32.

Derivative, עֲלִיצוּת.

† **עָלַק** a root not used as a verb. Arab. غَلِقَ, غَلَقَ to adhere; hence עֲלוּקָה a leech, which see.

5971 עִם (with conjunctive accents) and עַם (with distinctives, or with the art.) with suff. עִמִּי, comm. (but rarely f. Ex. 5:16; Jud. 18:7), *a people*, so called from their being collected together, see the root עָמַם No. I (Arab. أُمَّةٌ the common people). It is very often used of Israel, as being the *people of God*, עַם יְהוָה Exod. 15:13; Deut. 32:36; עַם קְדוֹשִׁים the holy people, Deu. 7:6; עַם נַחֲלָה the people peculiarly belonging to God, Deut. 4:20, etc.; and in opposition to גּוֹי (see גּוֹי); but the pl. עַמִּים Isa. 8:9; Psal. 33:10, and יִשְׁעֵי עַמִּים Deut. 28:10, etc., is used of all peoples. Specially it is used—

(1) of *single races* or tribes, e. g. עַם זִכְלֹן Jud. 5:18; pl. often of the tribes of Israel (comp. the δῆμοι of the Athenians), Gen. 49:16; Deut. 32:8; 33:3, 19; Isa. 3:13; Hos. 10:14; Ps. 47:2, 10; and even used of the *race* or *family* of any one, especially in the plural עַמֵּי *the kindred, relatives* of any one, i. q. אַנְשֵׁי מִ (see אִישׁ No. I, *b*) Lev. 21:1, 4; 19:16. נֶאֱסַף אֶל עַמָּיו to be gathered *to one's people*, i. q. elsewhere is called, to be gathered *to one's fathers* (see אָסַף Niphal). (Hence has arisen its use in the singular of *single relatives*; whence Arab. عَمٌّ an uncle, and the pr. n. אֲחִיעַם kinsman of God, אֵלִיעָם to whom God is kinsman.) Poet. used of any peculiar race of men, as עַם כְּמוֹשׁ the affected people, Ps. 18:28; comp. גּוֹי זְדוֹנִים just men, Gen. 20:4.

(2) Opp. to princes, leaders, or the king; it denotes *the citizens, the common people* (compare λαὸς opp. to leaders, Il. ii. 365; xiii. 108; xxiv. 28), 1 Kings 12:16; 2 Kings 11:17; 23:21; Ezr. 7:27; soldiers, Jud. 5:2; hence, followed by a genit. *the companions*, or *servants* of a leader or lord; i. q. אַנְשֵׁי (see אִישׁ No. I, *h*); פֶּרֶשׁ רֶכֶב עַמִּי נָדִיב "the chariot of the companions of the prince;" for שֶׁפֶר בְּנֵי נְפִילִים (בְּנֵי being, I consider, in this place not a suffix, but paragogic, and a mark of the constr. state). Cant. 4:16; also used of the servants of a private master, 1 Ki. 19:21; 2 Ki. 4:41. Elsewhere—

(3) when an individual speaks, my people is the people to which I belong; Isaiah 53:8 [7]; Ruth 1:16; whence עַמִּי בְּנֵי עַמִּי the sons of my people; i. e. my countrymen, Gen. 23:11; poet. בַּת עַמִּי id. (see בַּת No. 5), Lam. 2:11; 3:48; 4:3, 6. With the art. it is used—

(4) also of *the whole human race*, i. q. הָאָדָם Isa. 40:7; 49:5; 44:7; and to this may also be referred the words spoken in bitter irony, Deu. 32:2, אָמוּת כִּי אַתֶּם עָם "surely ye are the whole human race, and with you wisdom will die," (οἵ ἐστε πᾶσα ἐλπὶς ἀνθρώπων, Vulg. *vos estis soli*).

(5) Poet. used of a *troop, herd* of animals, Prov. 30:25, 26; Ps. 74:14; compare גּוֹי No. 2; also Gr. δῆμος.

Plur. עַמִּים constr. עַמֵּי (more rarely in the Aramean manner עַמְמִים constr. שַׁמְשֵׁי Neh. 9:22, 24; Jud. 5:14); *peoples, nations*; also *the tribes* of Israel; see above No. 1, *the kindred, relatives* of any one; see above No. 2.

5972 עַמְמָא Chald. id. Plur. עַמְמִין, emph. עַמְמַיָּא Dan. 3:4, 7, 31; 5:19; 6:26; 7:14. Syriac ܥܡܡܐ; plur. ܥܡܡ̈ܐ.

5973 עִם prop. *conjunction, communion*; from the root עָמַם, always used as a particle. It is—

(A) adv. *together, moreover, at the same time*; Gr. σύν, μετά; Arab. مَعَ. 1 Sam. 17:42, "he was ruddy עִם יָפֶה רֹאִי and at the same time (and

bábey) of a handsome countenance," 1 Sam. 16:12. It is far more frequently —

(B) prep. with suff. עִמִּי (for which also עִמָּדִי is used; see עִמָּד); שִׁמּוֹ in pause and fem. עִמָּהּ, עִמָּנוּ, עִמָּכֶם, עִמָּכֶן and עִמָּהֶם (Syr. ܥܡ, Arab. transp. مَعَ, مَعْ).

(1) *with, cum* (which is of the same origin; see under the root עָמַם); prop. used of fellowship and companionship. Gen. 13:1, וְלוֹט עִמּוֹ "and Lot with him," Gen. 18:16; 1 Sam. 9:24. Hence—(*a*) used of sid. Gen. 21:22, אֱלֹהִים עִמָּךְ "God is with thee," **i. e.** aids thee, Gen. 26:3, 28; 1 Sam. 14:45; hence after verbs of aiding; as עָזַר (Germ. beistehen), 1 Ch. 12:21; הוֹשִׁיעַ (which see), etc.

(*b*) Of fellowship in action, as חָלַק עִם to share *with* any one, Pro. 29:24; to inherit *with* any one, Gen. 21:10; to make a covenant *with* any one (see בְּרִית); יָתַר עִם (see יֶתֶר) to converse *with* any one; hence דִּבֶּר עִם the word which I speak *with* any one, Job 15:11; 2 Chron. 1:9; שָׁכַב עִם to lie *with* any one, Gen. 19:32, seq.; 30:15. If used of those who are acting in mutual hostility, it is—

(*c*) *with* for *against*, as נִלְחַם עִם to fight, to wage war *with* any one; נָאָבַק עִם to struggle *with*, רִיב עִם to strive *with*, also Psalm 55:19, כִּי בְרַבִּים הָיוּ עִמָּדִי "for they come with many (they have many allies in battle) against me." Ps. 94:16, "who will aid me עִם מְרֵעִים (in fighting) with the wicked." Job 9:14; 10:17; 16:21; 17:3.

(*d*) With verbs of doing; to do *with* any one (well or ill), to treat him (well or ill), as עָשָׂה טוֹב עִם, עָשָׂה חֶסֶד עִם Gen. 2:18; Psal. 119:65; עָשָׂה רָעָה עִם to do good to any one, Genesis 39:10; רָעָה עִם to act friendly *with* any one, Ps. 50:18; also מָקִים עִם Ps. 18:24; קִיֵּם עִם (see that word); נָכַן עִם Ps. 78:37. —From the notion of association springs that of—

(*e*) a common lot. Gen. 18:23, "wilt thou destroy the righteous with the wicked?" i.e. like the wicked. Gen. 18:25; Job 3:14, 15; 21:26; Psalm 73:5. Ecc. 2:16, " the wise man dies with the fool," equally with the fool, the lot of both is the same, they are treated alike. Hence—

(*f*) It is used of any equality or similitude; Job 40:15, " behold the hippopotamus which I have created עִמָּךְ equally with thee," as well as I have created thee; Job 9:26; Ps. 120:4, "(the tongue is false)...גַּחֲלֵי רְתָמִים עִם like coals of broom" [Retem], **i. e.** it pierces and burns like coals. It is used with verbs of likeness, as כִּמְשֹׁל עִם to be compared with any thing, **i. e.** to be like a thing, Ps. 143:7.

(*g*) It is used of equality as to time; Psalm 72:5, וְיִרָאוּךָ עִם שָׁמֶשׁ "they shall fear thee with the sun," i. e. as long as the sun shall be; compare Dan. 3:33, and the expression of Ovid, Amor. I. 15, 16, *cum sole et luna semper Aratus erit*

(2) *at, by, near*, used of nearness and vicinity. עִם שֶׁכֶם as, or by the fountain, Gen. 35:11; עִם שְׁכֶם near Shechem, Gen. 35:4; יְהוָה עִם by Jehovah (i. e. at his sanctuary), 1 Sam. 2:21; עִם שָׁלֵי at the face of any one, Job 1:19. Hence it is said, to dwell *by* (or *with*) any one, i. e. in his house or family, Gen. 27:44; in the same people, Gen. 23:4; to serve *by* (or *with*) one, i. e. to be his servant, Gen. 29:25, 30. *By any one*, especially is used—(*a*) for, *in* any one's *house, chez quelqu'un*, see the examples already cited, and also Gen. 24:25, " there is plenty of straw and fodder עִמָּנוּ by (or with) us," i. e. in our house. In the later Hebrew it is more fully said, עִמָּדִי בְּבֵית אָבִי 1 Ch. 13:14.—(*b*) *in* any one's *body*, Job 6:4, " the darts of the Almighty (are) בִּי עִמָּדִי," LXX. *ἐν τῷ σώματί μου*. More often—(*c*) *in* any one's *mind*, Job 12:11, אֹזֶן עִם יִשְׁמַע לֹא אֲכַתֵּר " I will not conceal what are with the Almighty," i. e. what his thoughts are, what his mind is; Job 9:35, לֹא כֵן אָנֹכִי עִמָּדִי " not so (am) I with myself," **i. e.** my mind is not such with me, sc. that I should fear; Nu. 14:24; hence used of counsel, which any one takes, Job 10:13, וְזֹאת צָפַנְתָּ עִמָּךְ " I know that such things have been in thy mind," that thou purposest such things; Job 23:14; used of that which we know, are acquainted with, Ps. 50:11, " the beasts of the field (are) with me," or *in* my mind, i. e. I know them all, (in the other hemistich יְדַעְתִּי; Job 15:9; used of the opinion of any one (compare *apud me multum valet hæc opinio*, Arab. عندى with me, i. e. in my opinion), e. g. צֶדֶק עִם אֵל to be righteous in the judgment of God, Job 9:2; 25:4. The Hebrews express this more fully (but only, however, the later writers), עִמָּכְרִי לְפָנַי, like the Gr. *μετὰ φασείν*, Lat. *apud animum* (to maintain, to propose), Ecc. 1:16, דִּבַּרְתִּי עִם לִבִּי " I spoke with my heart;" Deut. 8:5; Psa. 77:7; 2 Ch. 1:11; used of purpose, 1 Ch. 22:7; 28:2; 2 Ch. 6:7, 8; 24:4; 29:10; of that which we know, Josh. 14:7; 1 Ki. 10:2; 2 Ch. 9:2.—(*d*) *by* (or *with*) men is often used for *amongst* them, *in* their *midst*, like the Gr. *μετ' ἀνθρώπων, μετ' ἀνδρῶν*, Lat. *apud exercitum*, for *in exercitu* (compare Germ. *mit*, which is of the same stock as מִתּוֹךְ, and the Gr. *μετά*), Isa. 38:11, יְהוָה עִם יוֹשְׁבֵי חָדֶל " amongst the inhabitants of the world;" 2 Sam. 13:23, עִם אֶפְרַיִם "amongst the Ephraimites."—(*e*) Metapl. it is *notwithstanding, in spite of* (compare בְּ letter C, No. 3, Arab. مع De Sacy, Gram. Arabe i. § 1094, ed. 2). עִם זֹאת in spite of this, nevertheless, Neh. 5:18.

In many of its significations עִם agrees with אֵת (No. II), which Ewald would therefore derive from this word, Hebr. Gramm. page 608 (עִמְּתָ, contr. אֵת, changed into אֵת); but the different origin and primary signification have been already shown above.

With the prefix מִן, מִעִם (Arab. من عند) used of those that go *from* any person or thing *by, with*, or *near* whom they were. Specially—(*a*) *from the vicinity* of any one, after a verb of going away, departing, Gen. 13:14; 26:16; sending away, Deut. 15:18, etc. מֵעִם הַמִּזְבֵּחַ from the altar, Ex. 21:14; Deu. 23:16; Jud. 9:37; Job 28:4.—(*b*) *from* any one's *house, de chez quelqu'un* (compare עִם No. 2, letter *b*). מֵעִם פַּרְעֹה out of Pharaoh's house, Exod. 8:8, 25, 26; 9:33; 10:6, 18.—(*c*) *out of the power of* any one (*from* any one), after verbs of receiving, 2 Sa. 2:15; asking, Ex. 22:13; buying, 2 Sam. 24:24; often used of God, from whom as the author and cause anything springs. Psalm 121:2, " my help cometh מֵעִם יְהוָה from Jehovah." Isa. 8:18, "(we) are signs and wonders in Israel מֵעִם יְהוָה from Jehovah," so appointed and destined by him for this. Isa. 7:11; 29:6; 1 Ki. 2:33; 2 Ch. 10:15. (Arabic من عند from the command, will of any one.)—(*d*) *from the mind* of any one. 1 Sa. 16:14, " the Spirit went away מֵעִם שָׁאוּל from the mind of Saul." Hence used of a judgment which proceeds from any one. Job 34:33, "doth (God) retribute מֵעִמְּךָ according to thy mind?" 2 Sa. 3:28; used of purpose, Gen. 41:32; 1 Sa. 20:33.—(*e*) from among (comp. עִם No. 2, letter *d*). מֵעִם אֶחָיו Both 4:10.—Similar to this is מֵאֵת page xcv, *A*.

5974 עִם Ch. i. q. Heb. *with, by, near*, used of fellowship. Dan. 2:18, 43; 6:20; 7:13, 21, " a (form) like the Son of man came עִם עֲנָנֵי שְׁמַיָּא with the clouds of heaven;" compare *μετὰ νεφῶν ἀνέρων*, Od. ii. 148. "Used of time during which anything is done (comp. Heb. No. 1, letter *g*): עִם עָלְמָא Germ. bey Nacht, Dan. 7:2. עִם עִדָּן עִדָּנִין עִם with all generations, i. e. so long as generations of men shall be, Dan. 3:33; 4:31.

5975 I. עִמַּד fut. יְעִמַּד—(1) TO STAND. (Arab. عمد Conj. I. II. IV. transit. to set firmly, to sustain, to prop.) Used of men, Gen. 24:30, 31; 41:17; and of inanimate things, Deu. 31:15; Josh. 3:16; 11:13. Followed by prepositions—(*a*) followed by לִפְנֵי *to stand before* a king, i. e. *to serve, to minister* to him, Gen. 41:46; Deut. 1:38; 1 Ki. 1:28; 10:8; Dan. 1:5 (comp. עָמַד בְּהֵיכַל הַמֶּלֶךְ Dan. 1:4); לְפָנַי to minister to Jehovah, used of prophets, 1 Ki. 17:1; 18:15; Jer. 15:19; priests, Deu. 10:8; Jud. 20:28; comp. Ps. 134:1. But Lev. 18:23, עָמַד לִפְנֵי is used of coition.—(*b*) followed by עַל—(*a*) *to be set over* any one, Num. 7:2.—(*β*) *to confide in* anything (Syr. ܥܡ ܒ), Exe. 33:26,—(*γ*) *to stand by* any one, *to defend* him (comp. עַל No. 2, *b*), Dan. 12:1; Est. 8:11; 9:16 (comp. לְ (קוּם).

(2) *to stand, for to stand firm, to remain, to endure* (opp. to fall, to perish), תִּהְיֶה תִּתְעַמֵּד, תִּתְעַמֵּד Psa 33:11, " the decree of Jehovah standeth (for ever)." Psa. 102:27, " the heavens shall perish, thou remainest;" Exod. 18:23; Am. 2:15; Hos. 10:9; Est. 3:4. עָמַד בַּמִּלְחָמָה to stand firm in battle; Exe. 13:5. Followed by לְ to stand firm *before* any one, *to resist him*, Pa 76:8; 130:3; 147:17; Neh. 1:6; more rarely followed by לִפְנֵי Josh. 21:44; 23:9; נֶגֶד Eccl. 4:12; מִן Dan. 11:8; simply, Dan. 11:15, 25; followed by אֶת *to persist, to persevere*, in any thing, Isaiah 47:12; Eccl. 8:3; 2 Ki. 23:3. Once followed by an acc. Exe. 17:14, " to keep the covenant (and) to stand to it (לְהַעֲמִיד)." Hence *to remain* in the same place, Ex. 9:28; or state, used both of persons and things, Lev. 13:5, 37; Jer. 32:14; 48:11; Dan. 10:17; 11:6; specially *to remain amongst the living*, Ex. 21:21.

(3) *to stand still, to stop*, (Hiphthe.), as opp. to go on one's way, to proceed. 1 Sam. 20:38, " make haste תַּחְפֹּז אַל do not stop." Used of the sun standing still in his course, Joshua 10:13; of the sea becoming tranquil, Jon. 1:15; compare 2 Ki. 4:6. Followed by מִן *to desist from* any thing, *to leave off*. Gen. 29:35, הֶעֱמִיד מִלֶּדֶת " she ceased from bearing children;" 30:9.

(4) *to stand up, arise* (infinite), i. q. קוּם, but only found in the latter books, Dan. 12:1, 13; often used of a new prince, Dan. 8:23; 11:2, 3, 20; Ecc. 4:15; of war springing up, 1 Chr. 20:4; followed by עַל *to rise up* against any one, Dan. 8:25; 11:14; 1 Ch. 21:1; compare Lev. 19:16.

(5) pass. *to be constituted, set, appointed*. Ezr. 10:14, יֶעֱמְדוּ שָׂרֵינוּ " let our rulers be appointed," let us appoint our rulers, Dan. 11:31.

HIPHIL הֶעֱמִיד—(1) causat. of Kal No. 1, *to cause to stand, to set*, Psa. 31:9; Lev. 14:11; used figuratively, *to constitute, to decree*, 2 Chron. 30:5; followed by לְ *to destine* (to promise) to any one, 33:8; followed by עַל *to impose* (a law) on any one, Neh. 10:33; also *to constitute*, to set in an office or function, 1 Ki. 12:32; 1 Ch. 15:16.

(2) Causat. of Kal No. 2, to cause to stand firm, or

endure, i. e. *to establish*, to preserve, 1 Ki. 15:4; 2 Ch. 9:8; Prov. 29:4; *to confirm*, i. q. קוּם 2 Ch. 35:19; Dan. 11:14, "to confirm the vision," i. e. by the event.

(3) i. q. Kal No. 3, intrans. *to stand still*, 2 Ch. 18:34.

(4) *to raise, to set up*, as statues, 2 Ch. 33:19; a house, Ezr. 2:68; 9:9; also, *to arouse, to stir up*, Neh. 6:7; Dan. 11:13, 13.

Hophal, *to be set, placed*, Lev. 16:10; *to remain*, 1 Ki. 22:35.

Derived nouns, מַעֲמָד, מָעֳמָד, עַמּוּד, עַמּוּדָה, עַמּוּר.

5976 II. עָמַד, *fut.* יַעֲמֹד, of uncertain authority; Exe. 29:7, וְתַעֲמֹדְךָ לְכָל־כְּתֵפָם and which clearly stands for וְהִזְעַזְעְתָּ לְכָל־כְּתֵפָם "and thou hast made all their loins to shake," compare Ps. 69:24. But it appears to me uncertain whether the letters are transposed by a certain usage of the language, or whether through some error in this place only. This form however seems to be one of those which are reckoned among the innumerable licenses, or barbarisms [rather peculiarities of dialect] of the prophet Ezekiel.

*5978 עִמָּד prep. i. q. עִם, only found with the suffix of the first pers. עִמָּדִי i. q. עִמִּי *with me*, Gen. 21:23; 31:51 *by me*, Gen. 29:19, 27; see other examples under עִם. This word is not at all connected with the root עָמַד to stand, but it rather belongs to an unused root עמה=עוה to tie, to bind together, answering to the Arabic عمّ. Compare עִמָּם.

5977 עָמָד m.—(1) *a place where one stands, a platform*, 2 Chron. 34:31.

(2) *a place*, Dan. 8:17, 18.

5979 עֲמָדָה f. *a place* where any one *stops, lodging*, Mic. 1:11.

† עָמַד an unused root, having the signification of association and fellowship, i. q. עִם No. 1. Derivative עֲמִית.

5980 עַמָּה—(1) prop. subst. *conjunction, communion* (from the root עִם No. 1). It is only found in const. state עִמַּת (once Ecc. 5:15); elsewhere עִמָּךְ; with suff. עִמָּכֶל, once עִמָּכוֹת Ezek. 45:7; prep. i. q. עִם.—(*a*) *at, by, near*, Exod. 25:27; 28:27.—(*b*) *against*, Exe. 3:8.—(*c*) *over against*, 1 Ch. 26:16. —(*d*) *equally with, even as* (i. q. עִם No. 1, *e*), 1 Ch. 24:31; 26:12; Ecc. 7:14; whence Ecc. 5:15, כְּלָא עִמָּה "altogether in the same way, as" (compare כְּלָא עִלַּת Job 27:3). With two prefixes מֵעִמָּה *near*, 1 Kings 7:20.

(2) [*Unusad*], pr. n. of a town in the tribe of Asher; only found Josh. 19:30. 5981

עַמּוּד m.—(1) *a column, a pillar* (Arsh. עַמּוּדָא, עַמּוּדָה), Jud. 16:25, 26; 1 Ki. 7:2, seq. עַמּוּד עָנָן the pillar of cloud, Exod. 33:9, 10; and עַמּוּד הָאֵשׁ the pillar of fire, Ex. 13:22. Used of the pillars of heaven (very high mountains), Job 26:11; of the earth, ibid. 9:6. 5982

(2) *a platform, scaffold*, 2 Ki. 11:14; 23:3.

עַמּוֹן (i. q. בֶּן־עַמִּי, as is stated, Gen. 19:38, that is, *son of my relative, or kindred*, i. e. born from incest; from the noun עַם which see No. 1; with the addition of the syllable וֹן, like קַרְסֹל from קֶרֶס; רֹאשׁ from רֹאשׁ) *Ammon*, pr. n. of a man; the son of Lot by his younger daughter, Gen. 19:38, seqq.; hence of the nation of *Ammonites*, who were descended from him; who inhabited the land beyond Jordan between the rivers Jabbok and Arnon, 1 Sam. 11:11; more frequently called בְּנֵי עַמּוֹן Num. 21:24; Deut. 2:37; 3:16. Exe. 25:2—5 כִּרְעִמּוֹן is used for אֶרֶץ בְּנֵי עַמּוֹן, as in Lat. *in Bruttios, Samnites profectus est*, i. e. into their territories. See Relandi Palæstina, p. 103; and my article in Ersch and Gruber's Encycl. voc. Ammon, iii. 371. Gent. n. is עַמּוֹנִי, fem. עַמּוֹנִית 1 Ki. 11:1; Neh. 13:23; plur. עַמּוֹנִיּוֹת 1 Ki. 11:1. 5983, 5984, 5985

עַמּוֹס ("burden") *Amos*, pr. name of a prophet, Am. 1:1; 7:8, seqq.; 8:2. 5986

עָמֹק ("deep"), [*Amok*], pr. n. masc., Nehem. 12:7, 20. 5987

עַמִּיאֵל ("one of the family of God," i. e. servant or worshipper of God; comp. עַם No. 1), [*Amiel*], pr. n. m.—(1) Num. 13:12.—(2) 2 Sam. 9:4; 5:17, 27.—(3) 1 Chron. 26:5.—(4) 1 Ch. 3:5; for which there is, 2 Sam. 11:3, אֱלִיעָם. 5988

עַמִּישַׁדַּי ("one of the people of Judah," i. e. a citizen of Judah; for יְהוּדִי, אִישׁ יְהוּדִי, [*Ammihud*], pr. n. m.—(1) 2 Sam. 13:37 עַמִּיהוּד.—(2) Num. 1:10; 2:18; 1 Ch. 7:26.—(3) Num. 34:20.—(4) ibid. verse 28. —(5) 1 Ch. 9:4. 5989

עַמִּיזָבָד ("kindred of the bountiful giver," i. e. of Jehovah; comp. עַמִּישַׁדַּי, עַמִּיאֵל), [*Ammizabad*], pr. n. m., 1 Ch. 27:6. 5990

עַמִּישַׁדַּי ("one of the family," i. e. relative "of the nobles"), pr. n. masc., 2 Sa. 13:37 כְּתִיב; for עַמִּיהוּד No. 1. 5991

עַמִּינָדָב ("kindred of the prince"), pr. n. m.— 5992

(1) Ex. 6:23; Num. 1:7; Ruth 4:19; 1 Ch. 2:10. —(2) 1 Ch. 15:10, 11.—(3) 1 Ch. 6:7.

עָמִיק Ch. adj. *deep*, figuratively *hidden*, not to be searched out, Dan. 2:22. 5994

עֳמִיר m. *a sheaf*, i. q. עֹמֶר ["a bundle of corn before it is bound into a sheaf"], Am. 2:13; Micah 4:12; Zec. 12:6; from the root עָמַר No. 1. 5995

עַמִּישַׁדַּי ("servant of the Almighty," comp. שַׁדַּי), [*Ammishaddai*], pr. n. m. Numbers 1:12; 2:25. 5996

עֲמִית (from the root עָמַם=עָמַם No. 1) m. (Levit. 19:17)—(1) *fellowship*. Zech. 13:7, גֶּבֶר עֲמִיתִי "the man of my fellowship," i. e. my fellow, companion. 5997

(2) abstr. for concr. i. q. רֵעַ *ὁ πλησίον* (ber Nächſte, Mitmenſch), *a neighbour*, Lev. 5:21; 18:20; with a masc. verb, Lev. 19:15.

עָמַל fut. יָעֵל TO LABOUR, especially with toil and weariness, *to toil*, Prov. 16:26; Ps. 127:1. Followed by ל to labour upon any thing, Jonah 4:10; Ecc. 2:21.—Ecc. 1:3, בְּכָל־עֲמָלוֹ שֶׁיַּעֲמֹל "of all the toil with which he toils." Ecc. 2:20; 5:17. (Arab. عمل to labour, to make). Hence— 5998

עָמָל m. (once f. Ecc. 10:15)—(1) *heavy, wearisome labour*, Ecc. 1:3; 2:11; used figuratively of the mind, Ps. 73:16.

(2) *the produce of labour*, Ps. 105:44; Ecc. 2:19.

(3) *weariness, trouble, vexation*, Gr. *κόπος, πόνος*, Genesis 41:51; Deu. 26:7; Job 3:10; 16:2, מְנַחֲמֵי עָמָל "troublesome comforters." Isa. 53:11, מֵעֲמַל נַפְשׁוֹ "of the sorrow (or anguish) of his soul." It is rendered by some, *sin, wickedness* (i. q. אָוֶן), Nu. 23:21; Isa. 10:1; but the signification of vexation is not unsuitable in both places. 5999

(4) [*Amal*], pr. n. m. 1 Ch. 7:35. 6000

עָמֵל m. verbal adj.—(1) *labouring*, especially *with weariness and exhaustion*, often used with personal pronouns for the finite verb, Ecc. 2:22; 4:8; 9:9; hence *an artisan*, Jud. 5:26. 6001

(2) *sorrowful, wretched*, Job 3:20; 20:22.

עֲמָלֵק pr. n.—(1) *Amalek*, the Amalekites, a very ancient people (Gen. 14:7; Numb. 24:20), inhabiting the regions south of Palestine, between Edom and Egypt (compare Ex. 17:8—16; Numb. 13:30; 1 Sam. 15:7), also dwelling on the east of the Dead Sea and Mount Seir (Num. 24:20; Jud. 3:13; 4:3, 33); they seem also to have settled here and there 6002

in the middle of Canaan, whence *the Mount of the Amalekites* in the tribe of Ephraim, Judges 12:15; compare Judges 5:14.—In the Arabian genealogies عمالق, ثمالق is mentioned amongst the aboriginal Arabians. See Relandi Palæstina, p. 78—82; J. D. Michaelis, Spicileg. Geogr. Hebr. Ext. tom. i. p. 170—177; ejusd. Supplemm. p. 1927; Vater, Comment. über den Pentat. vol. i. p. 140; and my remarks in Ersch and Gruber's Encycl. iii. 301, under the word Amalek.—Gent. noun עֲמָלֵקִי, with the art. collect. Gen. 14:7; Jud. 12:15.

(2) a grandson of Esau, and the founder of an Arabian tribe, Gen. 36:16; compare verse 12 and Vater, loc. cit.

עָמַם—(1) prop. TO GATHER TOGETHER, TO COLLECT, TO JOIN TOGETHER, whence עַם a people, עִם with, by, עִמָּה conjunction. (Arab. عمّ is to be in common, but this root is very widely extended both in the Phœnicio-Shemitic, and the Indo-Germanic languages. In the former, compare עַם to collect, whence גּוֹם to cumulate, and retaining the guttural, עֵמֶק, עָקַם kinsman, father-in-law; amongst the latter, compare Latin *cum, con, cumulus, cunctus* (from *congo=jungo*), Gr. *κυνέω* (*κυνές*), *γόμος*, and with the palatal letter either softened into an aspirate, or changed into a sibilant, Sanscr. *sam*, Persic هم, Gr. *ὅμα, ὁμίς, ὁμοῦ* (with an added third radical *d* and *l*, *ὅμαλος, ὁμοῦς*, comp. Hebr. יָחַד, Lat. *simul*), *vir, ἴσος*, Mœsogoth. *sama, saman*, Anglo-Sax. *same*, with French *ensemble*, Dan. *sam*, Germ. *samt, zusammen, sämmtlich*; comp. also as to the Slavonic languages, *Dorn* ub. die Verwandtschaft des Persischen und Gr. Lat. Sprachstammes, p. 183.) 6004

(2) *to shut, to close*, hence *to hide, to conceal*. Used figuratively, for *to surpass*, Ezek. 31:8; and intrans. *to be hidden*. Exe. 28:3, לֹא עָמְמוּךָ "no secret is hid from thee." (Arab. عمّ to be hidden, covered with clouds, used of the sky. *Syr.* ܥܡܡ Ethpe. to be covered, as the sky.)

Hophal, דָּהָם *to become dim* (used of the brightness of gold), Lam. 4:1.

עַמִּים, and Chaldee עַמְמִין *peoples, nations*, see עַם. see 5971, 5972

עִמָּנוּאֵל ("God with us"), [*Immanuel*], a symbolic and prophetical name of a son of Isaiah the 6005

• For 5993 see Strong.

prophet [this is utterly false, it is the name of the son who should be born of the Virgin, and it designates Him as being truly "God over all blessed for ever"], Isa. 7:15; 8:8.

6006 עָמַס (once עִמֵּס Neh. 4:11), fut. יַעְמֹס TO TAKE UP, TO LIFT, e.g. a stone, Zec. 12:3; *to carry, to bear*, Isa. 46:3; specially *to lift up* a load and *put it on* a beast. Constr. absol., Isa. 46:1; followed by עַל of the beast (but without the accusative). Gen. 44:13, וַיַּעֲמֹס אִישׁ עַל חֲמֹרוֹ "each one lifted up (his load) on his ass;" Neh. 13:15. Figuratively, Psa. 68:20, עָמַס לָנוּ "if they lay (a burden) upon us." Hiphil, הֶעֱמִיס *to lay* (a burden) *upon any one*, followed by עַל 1 Ki. 12:11; 2 Ch. 10:11.

6007 עַמְּסִיָה ("whom Jehovah carries in his bosom," compare Isa. 46:3) *[Amasiah]*, pr. n. m. 2 Ch. 17:16.

6008 עַמְעָד ("eternal people"), *[Amad]*, pr. n. of a town in the tribe of Asher, Josh. 19:26.

6009 עָמַק TO BE DEEP, metaph. *to be unsearchable*, Ps. 92:6; compare Greek *βαθύφρων, βάθος ... σοφίας καὶ γνώσεως Θεοῦ*, Rom. 11:33. (Arab. عمق, more rarely with the letters transposed, معق, Aram. כמכא, Æth. ዐመቀ id.)

Hiphil, *to make deep, to deepen*, often followed by a finita verb. Isa. 7:11, הַעְמֵק שְׁאָלָה "deepen, ask," i. e. ask that a miracle may be performed from the deep; and followed by a gerund, in such a manner that it almost becomes an adverb, Jerem. 49:8, 30, הַעֲמִיקוּ לָשֶׁבֶת "make deep your habitations," dwell in the depths of the earth. Hos. 9:9. Isa. 29:15, מַעְמִיקִים לַעֲצֹת "those who hide deeply." Things are also called *deep* which extend to a great length before the eye of the beholder, like the Gr. *βαθὺς πόντος*, a long extended region, *βαθεῖα αὐλή*, Il. v. 142; just as we call the space from the front to the back of a house, *the depth (die Tiefe des Hauses)*, comp. עֹמֶק. Isa. 30:33, הַעֲמִיקָה הַרְחִיבָה מְדוּרָתָהּ "he hath made the burning pile long and broad;" and metaph. וַתַּעְמֵקְנָה נְדֹד "they have gone far aside," ie entfernen sich weit, Isa. 31:6; Hos. 5:2.

Derived nouns, עֹמֶק ... עֵמֶק, and also מַעֲמַקִּים, עֲמֻקִּים, pr. n. עֵמֶק.

*6012 עָמֹק adj. *deep*, only found in pl. const. עִמְקֵי שָׂפָה (men) deep of lip, i. e. using a barbarous or foreign language, which cannot be understood, Isa. 33:19; Eze. 3:5, 6.

*6013 עֹמֶק f. עֲמֻקָּה adj.—(1) *deep*, Lev. 13:3, seqq.

(2) metaph. *what cannot* be *sought out*, Psalm 64:7; Ecc. 7:24.

6010 עֵמֶק with suff. עִמְקִי *a valley*, a low tract of land of wids extent *(βαθὺς τόπος*, see the root Hiphil), fit for corn land (Job 39:10; Psal. 65:14; Cant. 2:1), and suited for battle fields (Job 39:21). In plur. עֲמָקִים appears to be once used for *the inhabitants* of valleys, 2 Ch. 12:5, "they put to flight כָּל־הָעֲמָקִים all the inhabitants of the valleys;" but perhaps it should be read כָּל־הָעֲנָקִים "all the Anakim," just as in Jer. 47:5, for עַשְׁרִית עִמְקָם, I have not any hesitation in reading עַשְׁרִית עֲנָקִים "(Ascalon) the remains of the Anakim;" comp. verse 4, and for illustration of the matter, Josh. 11:21.—It differs in its use from the words of similar signification, גַּיְא, בִּקְעָה, נַחַל, of which is applied to certain particular valleys or plains. This word is also used in the name of the following valleys:—

(*a*) עֵמֶק יְהוֹשָׁפָט ("the valley of the terebinth"), near Bethlehem, 1 Sa. 17:2, 19; 21:10.

(*b*) עֵמֶק בְּרָכָה ("the valley of blessing"), near Engedi, 2 Ch. 20:26.

(*c*) עֵמֶק הַמֶּלֶךְ ("the kings valley"), not far from the Dead Sea, Gen. 14:17; 2 Sa. 18:18.

(*d*) עֵמֶק רְפָאִים ("the valley of Rephaim"), southwest of Jerusalem, towards the land of the Philistines, Josh. 15:8; 18:16; 2 Sa. 5:18, 22; Isa. 17:5.

(*e*) עֵמֶק שְׂדִים, see שְׂדִים. But עֵמֶק צְפִים Josh. 18:21, is the name of a town in the tribe of Benjamin.

Other *valleys* take their names from neighbouring towns (see בַּעַל[ה]) or from men (see עֵמֶק שָׁוֵה).

6011 עֹמֶק m. *depth*, Pro. 25:3.

6014 עָמַר not used in Kal.—(1) prop. TO BIND CLOSELY TOGETHER (see Piel, עֹמֶר No. 1, and שִׁכֵּר). Arabic غمر to press, to squeeze, to bind together closely (Castell.) [This meaning is expressly rejected in Thes. as not really belonging to the Arabic verb: *to heap up* is given as the primary sense of the Hebrew word]; whence غمر bundles.—From the idea of binding arises—

(2) that of *to subdue* (as in Samaritan), *to make a servant*, see Hithpael, and—

(3) *to serve, colere* (Arabic عمر *colui*, Med. Damma *cultus fuit*).

Piel, *to bind* sheaves *together*, Ps. 129:7; see Kal No. 1.

Hithpael, pr. *to act as master*; followed by בְּ to treat any one as a servant, or slave, Deu. 21:14; 24:7.

Derived nouns, עֹמֶר, עֲמָלָה, עָמָל, עִמְרִי, עַמִּיר and—

*6016 עֹמֶר plur. עֳמָרִים.—(1) i. q. עֹמֶר *a sheaf*, Levit. 23:10, seq.; Job 24:10. (Arabic غمر a bundle).

(2) a *measure* of dry things, containing the tenth part of an Ephah, Ex. 16:22, 32; especially 36, not to be confounded with the measure חֹמֶר, which contained ten Ephahs.

6015 עָמָר Chald. *wool*, i. q. Heb. צֶמֶר Dan. 7:9.

6017 עֲמֹרָה *Gomorrha* (LXX. Γομόρρα), pr. n. (perhaps i. q. عمارة "culture," "habitation" ["prob. depression"]), one of the four cities in the valley of Siddim, which were sunk in the Dead Sea, which is commonly mentioned together with Sodom, Genesis 10:19; 13:10.

6018 עַמְרִי (i. q. עִמְרִיָה prob. "servant of Jehovah;" compare the root No. 3 ["perhaps 'young learner of Jehovah'; comp. the Arab. عمر unskilful"]), *[Omri]*, pr. n.—(1) of a king of Israel (929—18, B.C.); the founder of Samaria, 1 Kings 16:16, seq.; 2 Ki. 8:26; Mic. 6:16; LXX. Ἀμβρί.—(2) 1 Chron. 7:8.—(3) 1 Ch. 9:4.—(4) 1 Ch. 27:18.

6019 עִמְרָם ("kindred of the Most High," i. e. of God), *[Amram]*, pr. n. m.—(1) the father of Moses, Ex. 6:18, 20; Nu. 3:19; whence the patron. עַמְרָמִי Nu. 3:27; 1 Ch. 26:23.—(2) Ezr. 10:34.

see 6006 עָמְשׁ i. q. TO CARRY, TO BEAR, Nehem. 4:11.

6021 עַמָּשָׂא ("burden"). *[Amasa]*, pr. n. m.—(1) 2 Sa. 17:25; 19:14; 2 Chron. 2:17.—(2) 2 Chron. 28:12.

6022 עַמְשַׁי ("burdensome"), *[Amasai]*, pr. n. m.—(1) 1 Ch. 6:10, 20.—(2) 1 Ch. 15:24.—(3) 2 Ch. 29:12.

6023 עַמְשַׁי *[Amashai]*, pr. n. m. Neh. 11:13; but I suspect that this is an incorrect reading, sprung from the two forms עַמְשַׁי and עַמָּשַׂי; see נְעִמָּתִים, מִתְעַמֵּר.

† עָנַב an unused root; Chald. *to bind together, to fasten together*, whence may be derived עֹנֶב a cluster, as if a bundle of grapes, and pr. n. עֲנָב.

6024 עֲנָב (perhaps "a place abounding in grapes"), *[Anab]*, Josh. 11:21, and עֲנָב Josh. 15:50, pr. n. of a town in the mountains of Judah; [still called 'Anab عناب, Rob. ii. 195].

6025 עֲנָב pl. עֲנָבִים, constr. עַנְבֵי (Dag. forte euphon.), Lev. 25:5, m. *a cluster of grapes*, Gen. 40:10, 11; Deut. 32:32, etc. (Syr. ܚܸܨܪܳܐ id., Arab. عنب collect. clusters. Perhaps also to the same stock belongs ἄμπελος, and even ὤμφαξ.)

6026 עָנַג TO LIVE SOFTLY AND DELICATELY, not used in Kal. (Arab. غنج to allure, to entice, used of the amorous gestures of women, in their looks, walk, etc.)

Pual, part. fem. *to be soft* and *delicate*, Jer. 6:2.

Hithpael.—(1) i. q. Pual, Deut. 28:56, compare Isa. 55:2.

(2) *to delight oneself, to be glad* in any thing, followed by עַל Job 22:26; 27:10; Ps. 37:11; followed by לְ Isa. 66:11.

(3) Hence used in a bad sense, *to deride* any one, followed by עַל Isa. 57:4.

Derived nouns, מִתְעַנֵּג and—

*6028 עָנֹג f. עֲנֹגָה adj. *delicate, soft*, Deut. 28:54, 56; Isa. 47:1.

6027 עֹנֶג m. *delights, delicate life*, Isaiah 13:22; 58:13.

6029 עָנַד TO BIND, occurring twice as a verb, Job 31:36; Prov. 6:21; whence also the subst. מַעֲנָדָה.

Kindred words are עֵנֶד si, by, and the Hebr. עָקַד.

6030 I. עָנָה.—(1) prop. TO BIND, i. q. Arab. غنى Conj. II. IV. (This signification, although unfrequent, seems, however, to be primary, see Piel; compare Lat. *cano*, Pers. خواندن to sing, to call, to read; Sanso. *gai*), Ex. 15:21; followed by לְ to praise with song, 1 Sam. 21:12; 29:5; Ps. 147:7; hence to *cry out* (compare Lat. *actor canit, cantat*, i. q. *declamat*, *facit tur*), used of the shout of soldiers in battle, Ex. 32:18; Jer. 51:14; of jackals in the deserts, Isa. 13:22 (compare *cantus galli, gallicinium*). It is applied to any one who *pronounces* any thing *solemnly and with a loud voice* (compare Lat. *canere, cantor*, used of any one who often says, inculcates, or affirms any thing, Ter. Phaut.; Cic. Orat. i. 55); hence—(*a*) used of God uttering an oracle, 1 Sam. 3:17, וַיַּעַן יְהוָה "Jehovah declared to him" (Samuel); Gen. 41:16, "God announces welfare to Pharaoh;" compare Deut. 20:11. Used in a forensic sense—(*b*) of a judge giving sentence, Exod. 23:2; and—(*c*) of a witness giving evidence, solemnly affirming any thing; hence to *testify*, with

an acc. of the thing, Deut. 19:16; followed by ב of him *for* whom (Gen. 30:33; 1 Sa. 12:3) or *against* whom (Num. 35:30; Deut. 19:18; 2 Sam. 1:16) testimony is given. More fully בְּ עָנָה Ex. 20:16. Hence—

(2) *to lift up the voice, to begin to speak* (Syr. ܐܲܡ̈ܲܪ), especially in the later [7] Hebrew, Job 3:2, וַיַּעַן אִיּוֹב "and Job began to speak, and said;" Cant. 2:10; Isa. 14:10; Zec. 1:10; 3:4; 4:11, 12. Followed by an acc. of pers. *to speak to* any one, Zec. 1:11. Far more frequently—

(3) *to answer, to reply.* Constr.—(*a*) with an acc. of pers. Job 1:7; Gen. 23:14; Cant. 5:6, like the Gr. ἀμείβεσθαι τινά.—(*b*) with an acc. of the thing which, or to which one answers, Prov. 18:23; Job 40:2. In like manner, Job 33:13, כִּי לֹא יַעֲנֶה מִדְּבָרָיו "he does not answer as to any of his things," i. e. he renders no account. And so—(*c*) with two acc. of pers. and thing, 1 Sam. 20:10; Mic. 6:5; Jer. 23:37; Job 9:3. *To answer* to any one is used—(*aa*) in a bad sense, of those who *contradict* a master when commanding or blaming, who excuse themselves and contend with him (fidi verantworten), Job 9:14, 15, 32; 16:3 (compare Arab. جَوَابٌ reply, also excuse); or who refute some one, Job 32:12.—(*bb*) in a good sense, of those who answer the prayers of any one, who *hear* and *answer* a petitioner; and thus it is often used of God hearing and answering men, 1 Sam. 14:39; Psa. 3:5; 4:2. There is a pregnant construction, Ps. 22:22, מִקַּרְנֵי רְמִים עֲנִיתָנִי "answer (and deliver) me from the horns of the Remim;" hence—(*cc*) with an acc. of pers. and בְּ of the thing, *to answer any one in any thing*, i. e. *to be bountiful to him, to bestow* the thing, Ps. 65:6; and with an acc. of the thing, Ecc. 10:19, כֶּסֶף מְאַת אֶת־הַכֹּל יַעֲנֶה "money answers with all things" (imparts all), *gewährt alles*, compare Hos. 2:23, 24.

(4) *to signify, to imply* any thing by one's words (etwas sagen wollen, beabsichtigen), i. q. Arab. عَنَى. Hence עִנְיָנָה, עִנְיָן something proposed, a counsel, purpose, then used as a prep.

In the former [German] editions of this book, I sought with many etymologists to refer the various significations of this root to that of *answering*, as has since been done by Winer (p. 736, 733); deriving the notion of *singing* from that of answering and singing alternately; in such matters *every* one must follow his own judgment. I have adopted this new arrangement especially for this reason, that the primary signification is commonly more forcible and important, and therefore it is often retained in Piel (Lehrg. p. 242), and in Arabic it is expressed by a harder letter (غَنَّى *to sing*).

NIPHAL—(1) *to be answered, i. e. to be refuted*, Job 11:2; *to be heard and answered*, Job 19:7; Prov. 21:13.

(2) i. q. Kal *to answer*, followed by לְ Ezr. 14:4, 7.

PIEL, i. q. Kal No. 1, *to sing*, Ex. 32:18 (where Piel in the signification of singing is distinguished from Kal). Ps. 68:12; Isa. 27:2.

HIPHIL, *to answer*, i. q. Kal No. 3, *b*, followed by an acc. and בְּ of the thing; to hear and answer any one in any thing, *to bestow the thing upon him*, Ecc. 5:19.

Derived nouns, see Kal No. 4.

II. עָנָה (for עָנַן, a verb לי, compare the derivatives, עִנּוּי, עִנּוּי)—(1) TO BESTOW LABOUR UPON ANY THING, TO EXERCISE ONESELF IN ANY THING, followed by בְּ Ecc. 1:13; 3:10. (Syn. כִּבַּשׁ, Arab. عَنَى followed by لِ id.), specially, as it appears, *to till the ground, to bring the earth into cultivation*, whence מַעֲנֶה, מַעֲנֵה, a furrow. 6031

(2) *to be afflicted, depressed, oppressed*, Ps. 116:10; 119:67; Zec. 10:2. Isa. 31:4, וּמִקְהָלָם לֹא יֵעָנֶה "and (who) will not be depressed at their multitude," he will not lose his courage. Isa. 25:5, כְּשָׁרִב צִיִּים תַּעֲנֶה "the song of the tyrants shall be brought low." (Arab. لَانَ to be depressed, low).

NIPHAL—(1) *to be afflicted*, Ps. 119:107. Isa. 53:7, נִגַּשׂ וְהוּא נֶעֱנָה "and he was afflicted."

(2) reflex. *to submit oneself to any one*, followed by לְ Ex. 10:3 (where for לְהֵעָנוֹת there is לְעָנוֹת).

PIEL—(1) *to oppress, to depress, to afflict*, Gen. 16:6; 15:13; 31:50; Exodus 22:21. Psalm 102:24, עִנָּה בַדֶּרֶךְ כֹּחִי "(Jehovah) depressed (consumed) my strength in the way." Psalm 88:8, עָלַי סָרוּ כָּל־מִשְׁבָּרֶיךָ סֶלָה "thou hast oppressed (i. e. inundated) me) with all thy waves."

(2) עִנָּה אִשָּׁה *compressit feminam*, generally by force, Gen. 34:2; Deut. 22:24, 29; Judges 19:24; 20:5.

(3) עִנָּה נֶפֶשׁ to afflict the soul, i. e. *to fast*, Lev. 16:31; 23:27, 32; Nu. 29:7.

PUAL, *to be oppressed*, or *afflicted*, Ps. 119:71; Isa. 53:4. Inf. עֻנֹּתוֹ his oppression or sorrow, Psalm 132:1.

HIPHIL, i. q. Pi. No. 1, 2 Kings 8:35; 2 Ch. 6:26. But Ecc. 5:19 belongs to עָנָה No. I; which see.

HITHPAEL.—(1) *to submit oneself*, Gen. 16:9; especially to God, Dan. 10:12.

(2) i. q. Kal, *to be afflicted*, 1 Ki. 2:26.

Derived nouns, עֲנִי, עֲנִי, עֲנִיָּה, עֲנִיָּה, עֲנִיּוֹת, עֲנִיּוֹת, עֲנִיּוֹת, עֲנִיּוֹת, עֲנִיּוֹת, עֲנִיּוֹת, עֲנִיּוֹת, עֲנִיּוֹת, and the pr. n. עֲנָה, עֲנִי, עֲנָיָה, עֲנִיּוֹת, עֲנִיּוֹת, עֲנִיּוֹת, עֲנִיּוֹת, עֲנִיּוֹת, עֲנִיּוֹת, עֲנִיּוֹת, עֲנִיּוֹת.

6032 **I. עָנָא** Chald.—(1) *to begin to speak*; like the Hebr. No. 2, Daniel 2:20; 3:9, 19, 24, 26, 28; 4:16, 27; followed by לְ of pers. 2:47.

(2) *to answer*, Daniel 2:7, 10; 3:14, 16; 5:7; 6:14.

6033 **II. עָנָה** Chald. *to be afflicted.* Part. עֲנֵה; plur. עֲנִין the afflicted, Dan. 4:24.

6034 **עֲנָה** ("answering). [*Anah*], pr. n. m.—(1) of a son of Seir, and of the Edomite race sprung from him, Gen. 36:20, 29.—(2) of a son of Zibeon, and grandson of Seir, Gen. 36:2, 14, 24 (verses 2, 14 *Anah* is called the daughter of Zibeon in the common text; but we should read *son* (בן), with the Sam. and LXX., as is shewn by verse 24. [This change is not necessary; we have only to take בַּת in both its occurrences as in apposition with Aholibamah, the daughter of Anah, the grand-daughter of Zibeon. See De Rossi].

6035 **עֲנִי** plur. עֲנִיִּים (for which there is often in קרי שְׁנִיִּים from שְׁנִי); const. עֲנִי (from the root עָנָה No. II., 2).—(1) *afflicted, miserable*, Psalm 9:13; 10:12, 17; 22:27; 34:3; 147:6; 149:4; commonly with the added notion of a lowly, pious, and modest mind, which prefers to bear injuries rather than return them; compare amongst other places, Ps. 25:9; 37:11; 69:33.

(2) *meek, gentle*, Nu. 12:3 (כתיב).

6036 **עֲנָב** ("bound together," from the root עָנַב), [*Anab*], pr. n. m. 2 Ch. 4:8.

*6038 **עֲנָוָה** prop. f. of the word עָנִי (neutr. and abstr.).—(1) *a lowly mind, modesty*, Pro. 15:33; 18:12; 22:4; Zeph. 2:3.

(2) When applied to God, *gentleness, clemency*, Pro. 18:36.

6037; see 6038 **עֲנוָה** f. i. q. the preceding No. 2; Psa. 45:5 (used of the king [the Messiah]).

see 6060 **עָנוֹק** i. q. עֲנָק No. 2, Josh. 21:11.

6039 **עֲנוּת** fem. *affliction.* Ps. 22:25, עֲנוּת עָנְיָ "the affliction of the afflicted." Others following the LXX., Vulg., Chald., render it *the cry of the afflicted* (comp. שִׁוְעַת in the other member), but עֲנוּת is never used of the outcry and lamentation of the wretched. See the root No. 1.

עֲנָח see 5795

*6041 **עָנִי** f. עָנִיָּה plur. עֲנִיִּים, עֲנִיּוֹת adj.—(1) *afflicted, wretched, poor*, often with the added idea of piety, Exodus 22:24; Deut. 24:12; Pss. 10:2, 9; 14:6; 18:28.

(2) *meek, mild*, comp. עָנִי No. 2, Zec. 9:9.

Plur. עֲנִיִּים is often in קרי, where כתיב has עֲנִיִּים Ps. 9:19; Isa. 32:7.

6040 **עָנִי** in pause עֹנִי, with suff. עָנְיִי *affliction, misery*, Gen. 16:11; 31:42; 41:52. עֹנִי the wretched, Prov. 31:5. עֹנִי לֶחֶם the bread of affliction, Deut. 16:3.

6042 **עָנִי** (for עֲנִיִּים "depressed"), [*Uzni*], pr. n. m. 1 Ch. 15:18, 20; Neh. 12:9.

6043 **עֲנִיָּה** ("whom Jehovah has answered"), [*Aniah*], pr. n. Neh. 8:4; 10:23.

עֲנִיִּי Nu. 12:3 קרי, see 6035.

6044 **עֲנִים** (contr. for עֲיָנִים "fountains"), [*Anim*], pr. n. of a town in the tribe of Judah, Josh. 15:50.

6045 **עֹנֶן** m. *business, employment* (comp. עָנָה No. II.)—(1) Eccl. 2:26; 1:13, עֹנֶן רָע "evil business," that is, such as is of little profit.

(2) *a thing, affair*, (like the Chald.). Ecc. 4:8, רִבּוּי עֹנֶן "an evil thing." Ecc. 5:2, רִבּוּי עֹנֶן "much of an affair," multiplicity of business; Germ. viel Wirbel (in the other member, רִבּוּי דְּבָרִים viel Worte). 5:13, עֹנֶן רָע "by (some) adverse thing," an evil occurrence. 2:23, כַּעַס וְעִנְיָנוֹ "vexation is his affair," his lot; 8:16.

† **עָנַךְ** an unused root. Arabic, to be deep and difficult to cross, used of sand, see עֲנָק.

6046 **עֲנַם** ("two fountains," compare עַיִן and as to dual ending in ם־ see Lehrg. p. 536) [*Anem*], pr. n. of a town in the tribe of Issachar, 1 Ch. 6:58; for which there is in the parallel places, Josh. 19:21; 21:29 עֵין גַּנִּים (the fountain of the garden).

6047 **עַנְמִים** Gen. 10:13 [*Anamim*], pr. n. of an Egyptian people, which cannot be exactly pointed out, see Bochart, Phaleg iv. 30; Mich. Spicil. i. p. 160.

6048 **עַנְמֶלֶךְ** [*Anammelech*], pr. n. of the idol of the Sepharvites; it occurs once, 2 Ki. 17:31. The word appears to be blended of עַם = עֵם an image, a statue, and מֶלֶךְ a king; or, as was supposed by Hyde (De Rel. Vett. Persarum, p. 131), from עַנָם cattle,

and עָנָף; hence, the flock of stars, i. e. the constellation Cepheus, which is called by the Orientals הָרַאֲעִי וְהַצֹּאן the stars of the flock, and הָרַאֲעִי the shepherd and flock. The former part of this word is found also in the name *Ἐπτεσάβα* (Tobit 1:2, 13, 15, 16).

6049 עָנַן not used in Kal, prop. TO COVER, like the kindred verbs עָנַב, עָנַף; whence עָנָף a cloud.

PIEL (denom. from עָנָן) *to gather clouds*, Gen. 9:14.

POEL עוֹנֵן, fut. יְעוֹנֵן (Lev. 19:26), part. מְעוֹנֵן, once f. מְעוֹנָנָה (מְעוֹנְנָה, although also it may be Kal), *to act covertly*; hence *to use hidden arts*, i.e. *magic*, *to practise sorcery* (compare the roots לָחַם, and Syr. ܥܘܢܐ mysteries; hence magical arts), Deu. 18:10, 14; 2 Ki. 21:6; Isa. 2:6; 57:3; Mic. 5:11. Many of the ancients understood by it a particular kind of divination. LXX. *οἰωνίζομαι*. Vulg. *observans somnia*, elsewhere *augurans, divinans*. Syr. *fascinating with the eyes* (as if עַיִן were from עָנַן); but it seems rather to be a general name.

*6051 עָנָן constr. state עֲנַן m.—(1) *a cloud* (as covering and veiling over the heaven), compare צְמָמָה a cloud, from the root צָמַם to cover, to veil over, and גַּעֲרָה a cloud, from the root גָּעַר to cover. (Arab. عَنَانَة, pl. عَنَانِيّ.) A very large army is compared to *a cloud*, Ezek. 30:18; 38:9; *a morning cloud* is used as an image of something transient, Hos. 6:4 (compare Job 7:9).

*6052 (2) [*Anan*], pr. n. m. Neh. 10:27.

6050 עָנָן Ch. *a cloud*, pl. const. st. עֲנָנֵי Dan. 7:13.

6053 עֲנָנָה f. collect. *clouds* (Gesen.), Job 3:5. Well rendered by Theod. *συνοφία*. As to the use of the feminine form in collectives, see Heb. Gram. § 105, 2.

6054 עֲנָנִי (apoc. for עֲנָנִיָּה), [*Anani*], pr. n. m. 1 Chr. 3:23.

6055 עֲנַנְיָה ("whom" or "what Jehovah covers," i.e. guards), [*Ananiah*], pr. n.—(1) m. Neh. 3:23; Gr. *Ἀνανίας*.

(2) of a town in the tribe of Benjamin, Neh. 11:32.

† עָנַף an unused root, which perhaps belonged to the idea of *covering*, like the cognate roots עוּף, עָלַף. Hence—

*6057 עָנָף *a branch*, Ezek. 17:8, 23, with suff. עֲנָפָם 36:8, as if from the form עָנָף [which is given as an art. in Thes.].

6056 עָנָף Chald. id. Dan. 4:18.

6058 עָנָף m. *full of branches*, Eze. 36:8.

6059 עָנַק TO ADORN WITH A NECK CHAIN OR COLLAR. (From the idea of choking, or strangling, which is that of the kindred roots חָנַק, עָנַק, which see. Arab. عَنَقَ IV. to ornament a dog with a collar. عُنُق neck, Germ. *Nacken*, Upper-Germ. tir *Xnkr.*) Once used figuratively, Ps. 73:6, עֲנָקַתְמוֹ גַּאֲוָה "pride surrounds them like a neck chain," i.e. clothes their neck; a stiff neck being used poetically as the seat of pride.

Hiphil הֶעְנִיק prob. *to lay on the neck* (to be carried), Deut. 15:14, used of a slave set at liberty: הַעְנִיק תַּעֲנִיק לוֹ מִצֹּאנְךָ וגו׳ "thou shalt lay upon him of thy flock," etc. LXX., Vulg. *dabis viaticum*. Others apply to the word the signification of *giving*, so that it would properly be *to adorn with a collar*; hence *with gifts*. As to what I formerly compared, on the authority of Castell and Giggeius, "עָנַק followed by עַל to shew oneself easy, gentle," it rests on a mistake of Giggeius in rendering the words of the Kamûs (ii. p. 1318, edit. Calcutt.).

6060 עָנָק m.—(1) *a collar, neckchain, necklace*, Cant. 4:9; pl. עֲנָקִים and עָנָקִים Pro. 1:9; Jud. 8:26.

6061 6062 (2) i. q. Arab. عَنَقٌ *length of neck* and *stature* (compare عَنَقٌ long-necked); hence בְּנֵי עֲנָק, בְּנֵי הָעֲנָק Strong see Nu. 13:33; יְלִידֵי הָעֲנָק ibid. verses 22, 28; also עֲנָקִים Deut. 1:28; 2:10, 11, 21, and בְּנֵי עֲנָקִים Deut. 9:2. *The Anakim* (prop. men with long necks, of high stature), pr. n. of a Canaanite nation, famous on account of their height, who inhabited Hebron previous to the Hebrews taking possession of the land (Josh. 11:21); they were almost utterly extirpated by them, but a few remained in the cities of the Philistines (compare the interpreters and critics on Jer. 47:5).

6063 עָנֵר (i. q. נשׁר *λυθρό*?), [*Aner*], pr. n.—(1) of a Canaanite, Gen. 14:13, 24.—(2) of a Levitical town in the tribe of Manasseh, called elsewhere תַּעְנָךְ (unless we should here read עָנֵר), 1 Ch. 6:55.

6064 עָנַשׁ fut. יַעְנשׁ TO FINE, TO IMPOSE A FINE, TO AMERCE. (Found besides only in the Rabbinic dialect. The primary idea appears to be that of imposing, laying upon; compare cogn. עָנַשׁ). Construed followed by לְ Pro. 17:26; followed by two acc. to amerce any one in a sum of money, Deu. 22:19; 2 Ch. 36:3 (used of sums of money exacted in war);

in wine, Amos 2:8. Impers. Prov. 21:11, כְּשֶׁיַּעְנִישׁ לֵץ "when they (the judges) amerce the scoffer."

Niphal, *to be fined*, Ex. 21:22; gener. *to be punished*, Pro. 22:3; 27:12.

[Hence the following words]—

*6066 עֹנֶשׁ m.—(1) *fine, amercement, money exacted* from any one, 2 Ki. 23:33; Pro. 19:19.

6065 עָנָשׁ m. Chald. *fine, amercement*, Ezr. 7:26.

6067 עֲנָת (*"answer to prayer,"* from the root עָנָה, of the form כֹּתֶל from the root כָּתַל) [*Anath*], pr. n. m. Jud. 3:31; 5:6.

see 3705 & 3706 עָנָתָה, עֲנָתָהּ see עָנָה.

6068 עֲנָתוֹת ("answers to prayers," the servile letter ת being retained, see Lehrg. p. 528), [*Anathoth*], pr. n.—(1) of a Levitical town in the tribe of Benjamin, where Jeremiah the prophet was born, Josh. 21:18; Isa. 10:30; Jer. 1:1 [now called *Anâta*, عناتا Rob. ii. 109]; Gent. n. עֲנָתֹתִי 2 Sa. 23:27.—(2) m.—(*a*) 1 Ch. 7:8.—(*b*) Neh. 10:20.

6070 עֲנָתְיָה ("prayers answered by Jehovah"), [*Antothijah*], pr. n. m. 1 Ch. 8:24.

6071 עָסִיס *must, new wine*, Joel 1:5; 4:18; Am. 9:13; from the root—

6072 עָסַס TO TREAD DOWN, Mal. 3:21. (Ch. אסס id.).

† עָעַע a fictitious root, where some derive יַעֲעֵיהוּ Isa. 15:5; see Analyt. Ind.

† עָפָה an unused root. Syr. ܥܦܐ to flourish, ܥܦܝ to grow luxuriantly, as a plant, whence עֵפֶה Hebrew and Chaldee.

see 5891 עֵפָה see עֵיפָה.

6073 עֲפִי m. pl. עֲפִים (comp. Lehrg. p. 575) *foliage* of trees, Ps. 104:12; from the root עָפַף.

6074 עֲפִי Chald. id., Dan. 4:9, 11, 18. (Syriac ܥܦܝ branch, top of a tree, ܥܦܝܐ foliage).

6075 עָפַל not used in Kal, prop. TO SWELL UP, TO BE TUMID, whence עֹפֶל tumulus, a hillock. Arabic عَفَلَ to suffer from a tumour or hernia. [Perhaps we may comp. Arab. عَفَلَ to neglect any thing, to be remiss. II. to cover over. In this sense we might take the passage in Hab. *to be remiss, to draw back*, LXX. *ἐκλυθήσεται*. Vulg. *qui incredulus est*. Aquila, *συγκλεισμένον* (see also Heb. 10:38). This Arabic root also gives a suitable sense in Nu. 14:44.]

Pual, *to be tumid*, metaph. *to be proud, haughty*, Hab. 2:4.

Hiphil, *to act tumidly*, i. e. proudly, arrogantly. Nu. 14:44, וַיַּעְפִּלוּ לַעֲלוֹת הָהָרָה "but they acted arrogantly (i. e. neglecting the mention of God) in going up." In Deuter. 1:43, the same is expressed וַתָּזִידוּ וַתַּעֲלוּ הָהָרָה. Hence—

*6077 עֹפֶל m.—(1) *a hill, an acclivity*, Isa. 32:14; Mic. 4:8; with the art. הָעֹפֶל [*Ophel*], pr. n. of a hill to the east of mount Zion, which was surrounded and fortified by a separate wall, 2 Kings 5:24 [this refers to some other place], 2 Ch. 27:3; 33:14; Neh. 3:27; 11:21; compare Jos. Bell. Jud., vi. 6, § 3.

6076 (2) *a tumour*, plur. עֳפָלִים (read עֳפָלִים) Deut. 28:27; 1 Sam. 5:6, seqq. בְּחֹרֵי, used of tumours on the anus. (Arab. عَفَلٌ tumor in ano virorum, vel in pudendis mulierum, see Schroederi Origg. Hebr., cap. iv. p. 54, 55. H. Alb. Schultens ad Meidanii Prov., p. 23). In עֲפַר there is instead עֲפָרִים, which see.

† עָפַן an unused root. Arab. and Syr. *to become mouldy*, whence—

6078 עָפְנִי [*Ophni*], Gent. n., found once, Josh. 18:24; where עֻפְנִי (קֹסֶר) is a town of the tribe of Benjamin.

6079 עַפְעַפַּיִם or rather dual. עַפְעַפָּיִם only found in const. עַפְעַפֵּי *eyelids*, so called from their volatile motion (*die Flatternden*), from the root עוּף Pilp. עִפְעֵף (compare Heb. Gramm. § 54, No. 4). Job 16:16; Pr. 13:24. Poet. עַפְעַפֵּי שָׁחַר *eyelids of the dawn*, used of the rays of the rising sun, Job 3:9; 41:10. Compare *Ἀφέρας βλεφαρων*, Sogh. Antig. 103, 104. The Arabian poets compare the sun to an eye (in Kamûs العين amongst other things is explained الشمس اوساعيها حواجب الشمس, see Schult. on Job, p. 61.

6080 עָפַר not used in Kal, Arab. I. عَفَرَ to be whitish, reddish, like sand, or a gazelle, عَفَرٌ dust, earth. II. عَفَرَ (cogn. to קָפַר to cover), to be rough, hairy.

Piel (denom. from עָפָר), *to dust, to throw dust at* (*bestäuben*), 2 Sa. 16:13.

*6083 עָפָר m.—(1) *dust, dry earth* (*trockne Erde*), Gen. 2:7; 26:15; Josh. 7:6; Job 2:12; also used of *clay or loam*, of which walls are made, Leviticus 14:42, 45; of *a heap of rubbish* (*Schutt*), Habak.

1:10; very rarely of *fine dust*, such as is blown by the wind, i. q. אָבָק Psalm 18:43. עַל עָפָר in the earth, in the world, Job 19:25; 39:14; 41:25; also upon the ground, Job 29:24; Isaiah 47:1; —(*b*) in the grave, Job 20:11; 21:26; for which there is also said יָרַד עָפָר Job 7:21. יָרַד עָפָר to go down to the dust, i. e. into the grave, Psalm 22:30; 30:10. שׁוּב אֶל־עָפָר to return to dust, Genesis 3:19; Psalm 104:29. עָפָר וָאֵפֶר dust and ashes, a proverbial phrase to express the lowness and fragility of human nature, Gen. 18:27; Ps.103:14. It is used of multitude, Num. 23:10, עֲפַר יַעֲקֹב "the dust of Jacob," i. e. Jacob, who is as numerous as the dust of earth, compare Isaiah 65:25; but figuratively used, Lam. 3:29, "to put the mouth in the dust," i. e. to be silent and wait the aid of God.—Plur. עֲפָרוֹת clods of earth. Prov. 8:26, רֹאשׁ עִפְרוֹת תֵּבֵל "the first of the clods of the world." Job 28:6, תֵּבֵל עִפְרוֹת זָהָב *lumps of gold* in mines.

6081 עֹפֶר (i. q. עֹפֶר "calf," "young animal"), [*Epher*], pr. n. m.—(1) of a son of Midian, Genesis 25:4.—(2) 1 Ch. 4:17.—(3) 1 Ch. 5:24.

6082 עָפֹר m. *fawn*, the young of a deer, goat, gazelle, Cant. 2:9, 17; 4:5; 7:4; 8:14. (Arab. غُفْر and غَفْر the young of the wild goat).

6084 עָפְרָה ("fawn"), [*Ophrah*], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 18:23; 1 Sam. 13:17; fully Mic. 1:10, בֵּית לְעַפְרָה ("the fawn's house").—(2) of a town of the Manassites, Jud. 6:11; 8:27; 9:5.—(3) pr. n. m, 1 Ch. 4:14.

6085 עֶפְרוֹן "of, or belonging to, a calf"), [*Ephron*], pr. n.—(1) of a town on the borders of the tribe of Benjamin, 2 Ch. 13:19, where there is עִפְרֹן הַר—(2) of a mountain on the borders of the tribes of Judah and Benjamin, Josh. 15:9.—(3) of a Hittite, Gen. 23:8; 25:9.

6085 עֶפְרֹן (two calves), see עֶפְרוֹן No. 1.

*5777 עֶפְרַת fem. *lead*, so called from its whitish colour (compare נְחֹשֶׁת, כֶּסֶף, זָהָב), Ex. 15:10. אֶבֶן עֶפְרַת leaden weight, Zec. 5:8.

6086 עֵץ plur. עֵצִים, const. עֲצֵי m.—(1) *a tree* (Arabic عَصًا a staff, a bone; compare the Gr. ὄζος, a branch, and ὄστεον (Sanse. *asthi*), Lat. *hasta*. For *wood* there is commonly used in Arabic the cognate form عُود. Hebr. עֵץ follows the analogy of the verb עָצַץ to be hard, firm. Chald. with the letters softened, has אָת wood). עֵץ חַיִּים tree of life (see חַי), Gen. 2:9. Often collect. *trees*. עֵץ פְּרִי fruitbearing trees, Gen. 1:11.

(2) *wood*, specially of a wooden post, stake, gibbet, Gen. 40:19; Deu. 21:22; Josh. 10:26; used of a wooden idol, Jer. 2:27. Pl. עֵצִים *wood*, sticks, logs for fuel, Gen. 22:3, 9; Lev. 1:7; 4:12; used of materials for building, Ex. 25:10; 1 Ki. 6:23, 31, 32. Compare עֵצָה No. 1.

6087 עָצַב —(1) TO LABOUR, TO FORM, TO FASHION, see Piel No. 1. (The original idea is perhaps that of *cutting*, whether wood or stones, compare חָטַב, חָצַב, There are in the cognate languages secondary significations, as Arabic غَضِبَ to be angry.) Hence עֵצֶב and עֹצֶב a carved image, עָצָב an earthen vessel.

(2) *to toil with pain, to suffer, to be grieved* (see עֶצֶב, עָצָב, יַעְצֵבוּן); used also of the mind, and in Kal trans. *to put in pain, to afflict*, 1 Ki. 1:6; 1 Ch. 4:10; Isa. 54:6.

NIPHAL, *to be pained*—(*a*) in body, followed by בְּ (with any thing), Ecc. 10:9.—(*b*) in mind, *to be afflicted, grieved*, Gen. 45:5; 1 Sam. 20:3; followed by אֶל (1 Sa. 20:34), and עַל (2 Sa. 19:3).

PIEL.—(1) *to form* (comp. Kal No. 1), Job 10:8.

(2) *to put to grief, to afflict* (comp. Kal No. 2), Isa. 63:10; Ps. 56:6.

HITHPAEL.—(1) i. q. Kal No. 1, *to labour*; hence probably *to serve* (an idol), *to worship* (like the synonym. עָבַד), Jer. 44:19, מְעַצֶּבֶת "to worship her" (the queen of heaven). Vulg. *ad colendum eam*. Others, *to make her*, i. e. her image (comp. Kal No. 1).

(2) i. q. Piel No. 2, *to grieve*, i. e. to provoke (God) to anger, Ps. 78:40.

HITPAEL.—(1) *to grieve* (oneself), Gen. 6:6.

(2) *to become angry*, Gen. 34:7. See Hiph. No. 2. Derived nouns, עֶצֶב...עָצָב, and מַעֲצֵבָה.

6088 עָצַב Chald. part. pass. עָצִיב *grieved, afflicted*, Dan. 6:21.

*6091 עֲצַב only in plur. עֲצַבִּים, constr. עַצְבֵי *images of idols*, 1 Sa. 31:9; 2 Sa. 5:21; Hos. 4:17 (see the root No. 1).

*6092 עָצַב m. *workman, servant*. Plur. with suff. עֲצַבֶּיהָ (Dag. f. euphon.), Isa. 58:3. [In Thes. referred to the next art., No. 2.]

6089 עֶצֶב and עָצָב m.—(1) *an earthen vessel*, Jer. 32:28, see Kal No. 1.

(2) *heavy* and *toilsome labour*, Prov. 10:22. Pl. עֲצָבִים labours, i. e. things done with toil, Prov.

* For 6083 see p. 645.

5:10, עֲצַבֶּיךָ "bread obtained by toilsome labour," Ps. 127:2.

(3) *pain*, such as of parturient women, Gen. 3:16; also *grief of mind, anger*, Prov. 15:1, דֶּרֶךְ עֶצֶב "a word pronounced with anger," a bitter, sharp word.

6090 עֶצֶב m.—(1) *the image of an idol*, i. q. עָצָב Isa. 48:5; Ps. 139:24, דֶּרֶךְ עֶצֶב "worship of idols."

(2) *sorrow*, 1 Ch. 4:9; Isa. 14:3.

6093 עָצְבוֹן constr. עִצְבוֹן, m.—(1) *hard* and *toilsome labour*, Gen. 3:17; 5:29.

(2) *pain, trouble*, Gen. 3:16, עִצְּבוֹנֵךְ וְהֹרֹנֵךְ "thy pain and thy conception;" Hendiadys for the pain of thy conception.

עַצְבוֹת f. constr. עַצְבוֹת (*as if from* עַצְבָה), pl. constr. עַצְבוֹתֵי, with suff. עַצְבוֹתֵיהֶם, עַצְבוֹתָיו.

(1) *an idol*, Ps. 16:4.

(2) *pain*—(*a*) of body, Job 9:28.—(*b*) of mind, Ps.147:3, חֹבֵשׁ לְעַצְבוֹתָם "he binds up their pains," the wounds of their minds; Prov. 10:10; with the addition of לֵב Prov. 15:13.

עָצַר an unused root. Arab. صَدَرَ to cut with an axe. Hence מַעֲצָר.

עָצָה —(1) TO MAKE FIRM; hence *to shut*, specially the eyes, Prov. 16:30. Arab. غَشِيَ IV. id. Ath. ORO: to shut a door.

(2) i. q. Arab. صَلَبَ *to be hard, firm* (of a hard neck, contumacious), Conj. VIII. to grow hard; compare صَلَبٌ staff, Hebr. עֵץ wood, and עֶצֶה bone, עֶצְיוֹן back-bone.

עֶצֶה m. Lev. 3:9, *the back bone* (according to Onk., Arab. Erp.), or, as is preferred by Bochart, in Hieroz. i. p. 497, *os coccygis*, Arab. عُصْعُص, either of which would be so called from hardness and firmness, the bone of the root. Arab. صَلَبٌ is the thigh bone, pl. the bones of the wings of birds.

I. עֲצָה f. of the noun עֵץ collect. *wood*, i. q. עֵצִים, used of materials [for building], Jer. 6:6; of odoriferous woods (עֲצֵי נֵכֹת), Prov. 27:9.

II. עֲצָה constr. עֲצַת (from the root עָצַץ to counsel, for עָצָה), f.

(1) *counsel*—(*a*) which any one gives or receives, 2 Sam. 16:20; 1 Ki. 1:12; Ps. 119:24, אַנְשֵׁי עֲצָתִי "my counsellors." Used of predictions, Isa. 44:26, compare 41:28 (root No. 4).

(2) *counsel* which any one forms, Isa. 19:3; Hos. 10:6. עָלָה עֵצָה to execute a plan or counsel, Isa. 30:1. Especially used of the counsel or purpose of God, Job 38:2; Isa. 14:26; 46:11, אִישׁ עֲצָתִי "man of my counsel," whom I use as an instrument to execute my purpose.

(3) *counsel*, as the faculty of forming plans, i. e. *prudence, wisdom*, especially that of God, Isaiah 11:2; Pro. 8:14; 21:30; Jer. 32:19, גְּדֹל הָעֵצָה "of great wisdom;" 1 Ch. 12:19, בְּעֵצָה "having taken counsel," having consulted. Plur. עֵצוֹת once with suff. עֵצוֹתָיו Isa. 47:13, *counsels*, Deu. 32:28; *cares*, Ps. 13:3.

עָצוּם m. (from the root עָצַם)—(1) *strong, robust, powerful*, used of a people, Gen. 18:18; Nu. 14:12; Deu. 4:38; of kings, Psalm 135:10. Plur. עֲצוּמִים *the strong, the mighty*, i. e. heroes, Prov. 18:18; Isa. 53:12; once *the powerful members* (of a lion), i. e. claws, teeth; Ps. 10:10, עָלַל בְּעֲצוּמָיו חֶלְכָאִים "the wretched fall into his claws;" but others understand *the whelps* of the lion.

(2) *numerous*, Joel 1:6; Ps. 33:16.

6105 עֶצְיוֹן גֶּבֶר ("the back bone of a man"), [*Esion-geber*], pr. n. of a maritime city in Idumea, situated on the Ælanitic gulf of the Red Sea, not far from Elath (see אֵילַת); whence Solomon's fleet sailed to Ophir. Called by the Greeks *Berenice*; see Jos. Antt. viii. 6, § 4. In the time of the Arab dominion عصيون: Nu. 33:35; Deu. 2:8; 1 Ki. 9:26; 22:49; Burckhardt's Travels in Syria, Germ. ed. p. 831.

עָצַל a root not used in Kal. (Arab. عَطَلَ to be at leisure, Conj. II., to leave, to neglect. The primary idea appears to be that of laxity and languor; compare חָלַל, רָפָה).

NIPHAL, *to be slothful*, Jud. 18:9.

עַצְלָה verbal adj. *slothful*, Prov. 6:6, 9; 13:4; 15:19.

עַצְלָה f. Prov. 19:15, and עַצְלוּת Prov. 31:27, *slothfulness*. Dual עַצְלָתַיִם *double*, i. e. very great *slothfulness*, Ecc. 10:18.

6105 עָצַם —(1) prop. TO BIND, TO BIND FAST, TO TIE UP; as the eyes, Isa. 33:15; see Piel. (Arabic عَصَمَ IV., to tie up a skin bottle; and more commonly عَصَبَ to tie. It is kindred to the verbs עָקַם (עָקַר), also קָתַם, חָתַם, סָתַם). From the idea of tying (see עָקַר, עָבַר) it is—

* For 6090 & 6091 see p. 646.

(2) intrans. once Med. E. עָצְמוּ (Ps. 38:20), *to be strong, powerful*, Gen. 26:16; *to become strong*, Exod. 1:7, 20; Dan. 8:8, 24; 11:23 (Arabic عظم to be great, of great importance; عظم greatness; عظيم great).

(3) *to be strong in number, to be numerous*, Ps. 38:20; 40:6, 13 (see עָצוּם).

Pael, עִצֵּם—(1) i. q. Kal No. 1, Isa. 29:10.

(2) denom. from עֶצֶם *to break* or *to gnaw bones*, Jer. 50:17. Compare גרם.

Hithpl., *to make strong*, Ps. 105:24.

Derivatives [עָצוּם] עָצְמוֹת־עֶצֶם and עֻצְמוֹת.

6106 עֶצֶם f.—(1) *bone*; so called from its firmness and strength; see the root No. 2. Arab. عظم, Gen. 2:23; Ex. 12:46; Num, 9:12, etc. Plur. עֲצָמִים constr. עַצְמֵי Ps. 6:3; 31:11; 32:3; more often also עַצְמוֹת Ps. 51:10; Prov. 14:30; often used of the bones of the dead (compare גְּלֻלֹת, קְבוּרֹת), Exod. 13:19; Josh. 24:32; 2 Samuel 21:12—14; 2 Kings 23:14, 18, 20.

(2) *body*, bodily form, Lam. 4:7.

(3) Followed by a genit.; it is used instead of the pronoun *itself* (compare syn. גֶּוֶם No. 3, and Arab. عين eye, himself); but only used of things, e.g. בְּעֶצֶם הַיּוֹם הַזֶּה in that very day, Gen. 7:13; 17:23, 26. Exod. 24:10, כְּעֶצֶם הַשָּׁמַיִם "as the heaven itself" Job 24:24, כְּעֶצֶם חָמוֹ "in his uprightness itself."

6107 (4) [*Etzm, Azem*], pr. n. of a town in the tribe of Simeon, Josh. 15:29; 19:3; 1 Ch. 4:29.

6108 עֹצֶם m.—(1) *strength*, Deut. 8:17; Job 30:21.

(2) *body*, i. q. עֶצֶם No. 2, Psa. 139:15.

6109 עָצְמָה f.—(1) *strength*, Isa. 40:29; 47:9.

(2) *multitude*, Nah. 3:9.

*6111 עַצְמוֹן ("robust"), [*Azmon*], pr. n. of a town on the southern boundary of Palestine, Nu. 34:4, 5; Josh. 15:4.

6100 עַצְמוּת f. *strengths, bulwarks*, used figurstively of arguments, with which disputants defend themselves, an image taken from a battle, Isaiah 41:21 (compare Job 13:19). Talmud. אחצנות to dispute, to contend with words; Arab. حصمة defence, guard.

† עָצַן an unused root, prob. of similar power to עָצַם, עָזַז to be hard, firm. Hence—

6112 עֵצֶן dw. Λεγόμ. 2 Samuel 23:8; prob. *a spear*, compare Arab. غصن a branch; see as to this passage under the word עֵין.

עָצַר fut. יַעְצֹר and יַעֲצֹר—(1) TO SHUT. (The primary idea is that of surrounding, enclosing; see the kindred roots עָזַר, עָצַר, אָזַר, and those which are there compared. Arab. عصر is, to prohibit, to refuse, عضر to hold back, to restrain, like the Heb. No. 2); 6113
e. g. to shut up heaven (so that it may not rain), Deu. 11:17; 2 Chron. 7:13; a woman, (so as not to bear,) Gen. 16:2; 20:18 (where it is construed with עָצַר, see No. 3); comp. Isai. 66:9; also *to shut up* in prison, 2 Kings 17:4; Jer. 33:1; 36:5; 39:15. Followed by מִמֶּנּוּ 1 Ch. 12:1, עָצוֹר מִפְּנֵי שָׁאוּל "shut up from the face of Saul," so that he might not see the face of Saul, or, "shut up at home for fear of Saul" (compare עבר IV. to keep oneself at home).

(2) *to hold back, to detain* any one any where, 1 Kings 18:44; Jud. 13:16; followed by לְ 2 Kings 14:26; followed by בְּ Job 12:15, עָצַר בַּמַּיִם "he will withhold the waters." Job 4:2, לְעָצֹר בְּמִלִּין "to restrain words." Job 99:9. There is a peculiar phrase only used in the later Hebrew, לֹא עָצַר לוֹ *to restrain strength, to be strong*, Dan. 10:8, 16; 11:6; 2 Chron. 13:20; followed by לְ *to have ability* to do any thing, *to be able*, 1 Ch. 29:14; 2 Ch. 2:5; 22:9; and even without לֹא 2 Ch. 20:37; 14:10.

(3) *to restrain by rule, to rule*, followed by בְּ 1 Sa. 9:17. See עָצָר.

Niphal—(1) *to be shut up* (used of heaven), 1 Ki. 8:35; 2 Ch. 6:26.

(2) *to be restrained, hindered*, Nu. 17:13, 15; 2 Sa. 24:21, 25; Psa. 106:30.

(3) *to be gathered together* (from the idea of restraining, compelling, see עֲצָרָה), especially to a festival (עֲצֶרֶת). 1 Samuel 21:8, נֶעְצָר לִפְנֵי יְהוָה "gathered [Engl. Ver. detained] before Jehovah."

Hence are derived the three following nouns, also מִעְצוֹר, מַעְצוֹר.

עָצָר m. *dominion, rule*, Judges 18:7, יוֹרֵשׁ עָצָר 6114
"(no one) holding rule," none of the great ones, rulers of the people. [In Thes. the signification given is *riches*.]

עֹצֶר m.—(1) *shutting up, restraint*. Prov. 30:16, עֹצֶר רָחַם "the shutting up of (the) womb," for a barren woman. 6115

(2) *oppression, vexation*, Psa. 107:39; Isaiah 53:8.

עֲצֶרֶת and more often עַצֶּרֶת fem. *an assembly* 6116

(see the root Niph. No. 3), Jerem. 9:1; especially *an assembly of people* for the keeping of festivals, πανήγυρις, Joel 1:14; 2 Ki. 10:20; Am. 5:21; Isa. 1:13; specially such as were convened on the seventh day of the passover, and the eighth of the feast of tabernacles, i. q. מִקְרָא קֹדֶשׁ Levit. 23:36. Compare Nu. 29:35; Deu. 16:8; 2 Ch. 7:9; Neh. 8:18; and Arab. جمعة an assembly, more fully يوم الجمعة day of the assembly, used for Friday, as being the Mahommedan festival day. The signification of *gathering together, or assembly* (which had already been adopted by Simonis, Arc. Formarum, p. 180), is more largely defended as belonging to this word, in my larger Lex. p. 886, against Iken (Dissert. Philol. Theol., page 49—54), and J. D. Michaelis in Supplemm. h. v., who make the primary idea to be that of *restraint from work*. Rosenmüller assents to my opinion (who, in his first and second edition, followed Iken), on Lev. 23:36, ed. 3; so also Winer.

6117 עָקַב fut. יַעְקֹב—(1) i. q. عقب TO BE BEHIND, TO COME FROM BEHIND, hence עָקֵב heel. (So it is commonly taken; but it is worth while for etymologists to inquire, whether the primary idea be not that of *being elevated*, like a mound, arched vault, heap, so that it may be kindred to the roots גָּבַב, כָּבַב. Hence עֲקֵבָה an ascent, and עָקֵב heel, so called from the form; from the heel may be taken the other ideas of *hindmost, last*, etc.).

(2) denom. from עָקֵב *to take hold of* any one's *heel*. Hos. 12:4, בַּבֶּטֶן עָקַב אֶת־אָחִיו "in the womb he took his brother by the heel," compare אֶחֱזָה בַּעֲקֵב Gen. 25:26. Especially to throw any one down, *to trip one up*. Hence—

(3) *to supplant, to circumvent, to defraud*, Gen. 27:36; *Jer.* 9:3.

Pilel, *to hold back, to retard*, Job 37:4.

Derivatives, עָקֵב—עֲקֵבָה, and the pr. n. יַעֲקֹב, יְעַקְבָה, יַעֲקוֹב.

*6119 עָקֵב constr. עִקְבַ, plur. constr. עִקְבֵי (in some printed copies עִקְבֵי with Dag. euphon.) m.

(1) *the heel*—(a) of men, Gen. 3:15; Psa 58:7; Job 18:9; Jer. 13:22; Cant. 1:8.—(b) of horses, *the hoof*, Gen. 49:17; Jud. 5:22.

(2) metaph. *the extreme rear* of an army, Josh. 8:13; Gen. 49:19.

(3) plur. עִקְּבוֹת *prints* (of the heel or foot), Psa. 77:20; 89:52 (compare Cant. 1:8).

*6120 (4) verbal adj. of the root No. 3, *a lier in wait*, Ps. 49:6.

עֵקֶב m.—(1) *a hill, acclivity*, i. q. Arab. عقبة *Ascent*. Ο-φ-ιζ Isa. 40:4. (A hill is said to be so called from its retarding and keeping back those who go up, but see the remarks on the root No. 1). *6121

(2) adj. *fraudulent, deceitful*, Jer. 17:9.

(3) adj. denom. from עָקַב No. 3. Hos. 6:8, עֲקֻבָּה מִדָּם "trodden (trampled) in blood," i. e. full of bloody footprints.

עֵקֶב m.—(1) *the end, the latter part of anything* (Arab. عقب); also as an adv. *unto the end, continually*, Ps. 119:33, 112. 6118

(2) *wages, reward*, as if the end, the result of labour; compare Λοεθῶν, reward, from Λοάω, last. Ps. 19:12; Pro. 22:4. And so עֵקֶב יִרְאַת Psal. 40:16; 70:4; and עֵקֶב Isa. 5:23, in reward of, i. e. *on account of*; and as a conj. *because that, because*, Num. 14:24; Deu. 7:12; fully עֵקֶב אֲשֶׁר Gen. 26:5, and עֵקֶב כִּי Am. 4:12.

עֲקֵבָה (3 without Dagesh, for עֲקֶבָה, comp. שַׁלְהֶבֶת, 6122
f. *fraud, wiles*, 2 Ki. 10:19.

עֵקֶד fut. יַעֲקֹד, Arabic عقد TO BIND, Gen. 22:9. 6123
(Kindred roots are עָקַר, which see). Hence—

עֲקֻדִּים pl. עֲקֻדִּים, adj. *striated, banded*, pr. marked 6124
with stripes (פסים), compare נִקְּרֵי No. 3, Gen. 30:35, seq.; 31:8, seqq.

† עָקָה an unused root, see מַעֲקֶה.

עָקָה f. *oppression*, Psa. 55:4, from the root עקק. 6125

עִקְּוָא ("insidious," i. q. עִקֵּשׁ, [*Akkub*], pr. n. 6126
m.—(1) 1 Ch. 3:24.

(2) 1 Ch. 9:17; Ezr. 2:42; Neh. 7:45; 8:7; 11:19; 12:25.—(3) Ezr. 2:45.

עָקַל not used in Kal; TO TWIST, TO WREST, TO 6127
PERVERT (compare as to the primary stock, *kl, gl*, page CLXII, B).

Pual, part. *perverted*, Hab. 1:4. (Syr. ܥܩܠ to pervert, Arab. عقل to bind together.) Hence—

עֲקַלְקַל adj. *tortuous, crooked*. Judges 5:6, 6128
אָרְחוֹת עֲקַלְקַלּוֹת "crooked ways," i. e. devious, and unfrequented; and without the subst. עֲקַלְקַלּוֹת Pall. 125:5, id.

עִקֵּשׁ adj. (from an unused subst. עִקָּה, and 6129
with the adj. termination שׁ), *tortuous*, an epith. of the serpent, Isa. 27:1.

† עָקַן an unused root; perhaps i. q. עָקַל, and Aram. עְקַם *to twist, to wrest*; whence—

6130 עֵקָן [*Akan*], pr. n. m. Gen. 36:27, for which there is יַעְקָן Nu. 33:31; Deu. 10:6; 1 Ch. 1:42.

6131 עָקַר—(1) TO ROOT OUT, TO PLUCK UP (a plant), Ecc. 3:2. (Syr. and Ch. id. The primary syllable is ע, compare the kindred roots קַר, קָרַר; also גזר, אָסַר, אָרַר.) Hence—

(2) i. q. Arab. عقر *to be barren*, prop. to have the testicles extirpated; compare the remarks on כָּרַת.

NIPHAL, *to be overthrown* (as a city), Zeph. 2:4.

PIEL, *to hamstring or hough* a horse, by which the animal is rendered useless and unfit for work, Josh. 11:6, 9; 2 Sam. 8:4; 1 Ch. 18:4; a bull, Gen. 49:6. LXX. ὑποσκελίζ. It was anciently the practice of victors (and still is the case), thus to treat the horses taken in battle, when they cannot carry them away with them; Germ. den Pferden die Ferſen abſtoßen. (Arab. عقر id.)

6132 עָקַר Ch. *to root up*.—ITHPEAL pass. Dan. 7:8.

*6135 עָקָר m. עֲקָרָה f. *barren*, used both of the male and female (as to the origin, see the root No. 2), Gen. 11:30; 25:21; 29:31; Deut. 7:14. (Syr. and Arab. id.)

6133 עִקָּר m.—(1) prop. *a root* (Arab. عقر, Ch. עִקָּרָא); hence *a shoot* (see שֹׁרֶשׁ), metaph. used of a man of a foreign race, who had settled in the Holy Land, Lev. 25:47.

6134 (2) [*Ekker*], pr. n. m. 1 Ch. 2:27.

6136 עִקָּר constr. עִקַּר m. Chald. *stock, trunk*, Dan. 4:12, 20.

6137 עַקְרָב pl. עַקְרַבִּים m.—(1) *a scorpion*, Exc. 2:6. (Arab. عقرب id. To this corresponds the Greek σκόρπιος, the breathing being changed into sibilant; compare עֶקֶל and σκόλοψ.) It appears to be blended from עָקַב to wound, and עֲקֵב the heel. See also מַעֲלֵה עַקְרַבִּים.

(2) a kind of *scourge*, furnished with sharp points, 1 Ki. 12:11, 14; 2 Ch. 10:11, 14. So in Lat. *scorpio*, according to Isidore (Origg. v. 27), is *virga nodosa et aculeata*.

6138 עֶקְרוֹן (" eradication," compare Zeph. 2:4), [*Ekron*], pr. n. of one of the five principal cities of the Philistines, situated in the northern part of the land of the Philistines, first assigned to the tribe of Judah (Josh. 15:45), afterwards to the Danites (Josh. 19:43). Josh. 13:3; 15:11; 19:43; Jud. 1:18; 1 Sa. 5:10; 2 Ki. 1:2. LXX. Ἀκκαρών, Ἀκκαρών [Perhaps now called 'Akir, عاقر, Rob. iii. 22]. Gent. noun, עֶקְרֹנִי Josh. 13:3; 1 Sa. 5:10. 6139

עָקַשׁ TO TWIST, TO PERVERT. Arab. عقش and عقص id. Metaph. *to pervert* any one, in a forensic sense, is i. q. to pervert or wrest his cause, Job 9:20, "(although) I were upright (יַעְקְשֵׁנִי) (God) would pervert my cause" (in the other hemistich יַרְשִׁיעֵנִי would declare me guilty). 6140

PIEL id. *to pervert*, Mic. 3:9. *To pervert one's ways* is i. q. to act perversely, Isa. 59:8; Pro. 10:9.

NIPHAL, pass. *to be perverse*. Part. עֲקֻמִּים whose ways are perverse, Prov. 28:18.

Derivatives, עִקֵּשׁ, עִקְּשׁוּת, מְעֻקָּשִׁים.

עִקֵּשׁ adj. m.—(1) *perverse*. לֵבָב עִקֵּשׁ a perverse heart, Ps. 101:4, and vice versâ לֵבָב עִקְּשׁוּת a man perverse of mind, Prov. 11:20; 17:20. עִקְּשֵׁי שְׂפָתַיִם perverse in lips, i. e. a man of fraudulent speech, Prov. 19:1. Absol. *deceitful, false*, Deu. 32:5; Ps. 18:27; Prov. 8:8. 6141

(2) [*Akkesh*], pr. n. m. 2 Sam. 23:26. Hence— 6142

עִקְּשׁוּת f. with the addition of פֶּה *perverseness* of mouth, i. e. fraudulent, deceitful speech, Pro. 4:24; 6:12, compare 19:1. 6143

עַיִן m.—(1) i. q. עִיר *a city*, which see (hence pl. עַיָּנִים). In sing. עַי Num. 21:15; Deut. 2:9, and fully עַי־מוֹאָב (city of Moab), Num. 21:28; Isa. 15:1, pr. n. of the metropolis of Moab, situated on the southern shore of Arnon, Gr. Ἀρεόπολις (which those who did not know the true origin, rendered *city of Mars*); Abulfeda مآب and الرَّبَّة, now called *Rabba*. See Relandi Palæstina, p. 577; Burckhardt's Reise nach Syrien, p. 640. 6144; see also 5892

(2) *an enemy*, see the root עוּר No. 2, 1 Sa. 28:16. Plur. Ps. 9:7; 139:20. 6145

עַיִן Ch. i. q. Heb. No. 2, Dan. 4:16. 6146

עַיִן ("watcher"), [*Er*], pr. n.—(1) of a son of Judah, Gen. 38:3; 46:12.—(2) 1 Ch. 4:21. 6147

I. עָיַב (1) pr. TO MIX, like the Ch. and Syr. (kindred to אָרַב to interweave), see Hithp., also *to weave*, whence עֵיב No. I, woof. 6148

(2) *to exchange* articles of traffic, hence *to traffic*, to barter, Exc. 27:9, 27; whence סְעֹרָה.

(3) *to become surety* for any one, followed by an

acc. of pers. (pr. *to interchange* with him, to succeed in his place); e. g.—(a) to be surety for the life of another, Gen. 43:9; 44:32. Job 17:3, עָרְבֵנִי שָׂמָּךְ " be surety for me with thee," i. e. in the cause which I have with thee. Isaiah 38:14, עָרְבֶנִי " be surety for me (O Lord)," i. e. take me under thy protection. Ps. 119:122.—(*b*) to be surety, to be liable for another's debt, Proverbs 11:15; 20:16; 27:13; followed by לְ Prov. 6:1; and לִפְנֵי Prov. 17:18. (Syr. حبت id.; Arab. عراب a vessel).

Derivatives, תֵּעָרֻבָה, מַעֲרָב.

(4) *to pledge, to give in pledge*, followed by an acc. of the thing. (Arab. عرب Conj. II., IV., to give a pledge). Neh. 5:3. Metaph. עָרַב אֶת לִבּוֹ to pledge one's life, i. e. to expose it to most imminent danger, Jer. 30:21. But this may also be rendered, to be surety for his life; compare No. 3.

Derivative, עֵרָבוֹן.

(5) Med. E and fut. A, intrans. *to be sweet, pleasant* (perhaps well mixed, compare No. 1), followed by לְ of pers., e. g. sleep, Prov. 3:24, sacrifices, gifts, Jer. 6:20; followed by עַל Ps. 104:34. Exe. 16:37, אֲשֶׁר עָרַבְתְּ עֲלֵיהֶם " whom thou hast pleased." Compare adj. עָרֵב sweet. 6149

(6) From the notion of sweetness is perhaps derived the signification of *sucking* (comp. יָנַק, יוֹנֵק), whence עָרֵב a dog-fly, from its sucking the blood of men and animals; compare Arab. عرب which in the Kamûs (page 125, line 11) is explained اكل to eat.

HITHPAEL.—(1) *to mingle oneself*, followed by בְּ, in any thing, Pro. 14:10.

(2) *to intermingle* with any one *in fellowship* (sich mit jemanden einlaſſen), especially to be familiar with, followed by בְּ Ps. 106:35; followed by לְ Prov. 20:19; followed by עִם Prov. 24:21; to enter into marriage, followed by בְּ Ezra 9:2; to enter into combat, followed by אֶת with any one, Isa. 36:8; 2 Ki. 18:23.

For the derived nouns see under the several significations.

6150 II. עָרַב TO SET, as the sun (Syr. and Æth. ዐረበ: id. Arab. غرب to depart far away, to wander). Hence, *to draw towards evening*, Jud. 19:9. Metaph. Isaiah 24:11, עָרְבָה כָל־שִׂמְחָה " all joy has set."

HIPHIL, *to do at evening*. Inf. הַעֲרֵב doing (so) at evening; adv. *at evening* (compare בַּבֹּקֶר in the morning), 1 Sa. 17:16.

Derivatives, עֵרֶב No. II, עֵרֶב No. I, מַעֲרָב No. II.

III. עָרַב i. q. חָרַב, Æth. (transp.) ዐብረ: *to be arid, sterile, dry*. Hence עֲרָבָה, and pr. n. עֲרַב Arabia. *6152

IV. עָרַב i. q. Arab. عرب to be whitish, whitening, whence مَغْرِب whitish, a man with white eyelashes, عَرَب whiteness of the eyelashes, silver, also willow. Hence Heb. עֲרָבָה willow, so called from its whitish leaves. [In Theo. this is joined with No. II.] † see 6155

עָרַב Ch. *to mix, to mingle*. PAEL, Dan. 2:43. ITHPAEL, pass. Ibid. *6151

עָרַב *sweet, pleasant*, Prov. 20:17; Cant. 2:14. See the verb No. I. 5. *6156

עָרֹב m., a species of fly, gad-fly, very troublesome to persons; so called from sucking (blood); see the root No. I. 6; Ex. 8:17, seqq.; Ps. 78:45; 105:31. LXX. κυνόμυια, dog-fly, which is described by Philo, who supposes its name to be from its boldness, De Vita Mosis, i. ii. p. 101, ed. Mangeil. Almost all the Hebrew interpreters understand it to be *a collection* of noxious beasts, as if a miscellaneous swarm (from עוּר in the signification of mixing); and so Aqu. πάμμυια; Jerome, *omne genus muscarum*; Luth. allerley ungeziefer; but עָרֹב must denote some particular creature, as is all but manifest from the passage, Exod. 8:25, 27. Oedmann (Verm. Sammlungen II. p. 150) understands *blatta orientalis*; called in Dutch and German Kakerlaks; but which is a creature that rather devours things than stings men; contrary to the express words of Exod. 8:17. *6157

עֲרָב f., 2 Chron. 9:14; and עַרְבִי Isa. 21:13; Jer. 6152
25:24; Exe. 27:21; pr. name *Arabia* (عَرَب); so called from its aridity and sterility (see the root No. III). Gent. noun is עַרְבִי *an Arabian*, Isa. 13:20; Jer. 3:2; also עֲרָבִי Neh. 2:19; plur. עֲרָבִים *Arabians*, 2 Chron. 21:16; 22:1; and עַרְבִיִּים 2 Chron. 17:11; always used of Nomadic tribes, Isa., Jer. loc. cit. Also the name *Arabia* is not used to designate that large peninsula which geographers call by this name, but a tract of country of no very large extent, to the east and south of Palestine, as far as the Red Sea. So Eusebius says of the Midianites, εἰσὶν ἐνταῦθα τῆς Ἀραβίας πρὸς νότον ἐν ἐρήμῳ τῶν Σαρακήνων τῆς ἐρυθρᾶς θαλάσσης ἐν' ἀκρωλίᾳ. Of no wider extent is Arabia in the New. Test. (Gal. 1:17; 4:25). See my remarks on Isa. 21:13.

עֵרֶב—(I) *woof*, Levit. 13:48—59. See the root No. I. 1. *6154

(II) coll. *strangers, aliens;* from the root עָרַב No. II.; compare غرب to wander; غَرِيب a wanderer, Ex. 12:38; Neh. 13:3. With the art. it is written הָעֵרֶב; see עָרַב No. I. a.

6153 עֶרֶב—(I)—(1) *evening* (m. and fem., 1 Sam. 20:5); from the root עָרַב No. II. עָרְבָה Gen. 19:1; 29:23; לִפְנֵי עֶרֶב Gen. 8:11; 24:11; עֲרָב (sec.) Exod. 16:6; poet. לְעֵרֶב Psalm 59:7, 15; 90:6; Gen. 49:27, *at evening.* Plur. עֲרָבוֹת Jerem. 5:6. Dual. עֲרָבַיִם the two evenings; only in the phrase בֵּין הָעַרְבַּיִם between the two evenings, Ex. 16:12; 30:8; used as marking the space of time during which the paschal lamb was slain, Ex. 12:6; Lev. 23:5; Num. 9:3; and the evening sacrifice was offered, Ex. 29:39, 41; Num. 28:4; i. e. according to the opinion of the Karaites and Samaritans (which is favoured by the words of Deut. 16:6), the time between sunset and deep twilight. The Pharisees, however (see Joseph. Bellum Jud. vi. 9, § 3), and the Rabbinists considered the time when the sun began to descend to be called the first evening (Arab. مَسَى little evening; مَسَا when it begins to draw towards evening; Gr. δείλη πρωΐα); and the second evening to be the real sunset (Gr. δείλη ὀψία). See Bochart, Hieroz., t. I. p. 559. Compare, as to the double morning, Pococke ad Carm. Tograi, p. 73; and Hebr. pr. n. יְשֻׁחֲרִים.

(2) i. q. עָרָב No. II, *foreigners, strangers;* hence שִׁלְחֵי הָעֶרֶב *foreign kings,* who made alliance with the Israelites, 1 Ki. 10:15; and so also elsewhere of *auxiliary forces,* Jer. 25:20; 50:37; Exe. 30:5.

6155 (II) only in pl. עֲרָבִים, const. עַרְבֵי m. *willow* (Arab. غَرَب), so called from its whitish leaves, see the root No. IV. Isa. 44:4; Job 40:22; Ps. 137:2 (where the *Salix Babylonica,* Linn. is to be understood, with its pendulous foliage, a symbol of grief and mourning; Germ. Trauerweide, *weeping willow*). Isa. 15:7, עֲרַבֵי הַנָּחַל "the brook of willows" (comp. Job 40:22) in Moab, i. e. either the נַחַל הָאַרְנֹן on the borders of the provinces of Karrak (i. e. ancient Moab) and Jebâl (i. e. Idumæa), see Burckhardt's Travels, page 674; or else the brook זֶרֶד (which see), near the town of Karrak, where Burckhardt, loc. cit. page 643, mentions a fountain of willows, عين صفاف.

6158 עֹרֵב pl. עֹרְבִים m.—(1) *a raven.* (Arab. غُرَاب a raven, a crow; compare the Lat. *corvus.* No root is to be sought in the Phœnicio-Shemitic languages ["thus called from its black colour"], but to this answers the Sanscr. *kâraka.* The letters *b* and *c* are shewn not to belong to the root by the Gr. κόραξ and apparently Lat. *cornix.*) Gen. 8:7; Isa. 34:11; Psalm 147:9. It is sometimes of wider extent, and comprehends kindred species of birds, specially *the crows,* see Lev. 11:15; Deu. 14:14.

(2) [*Oreb*], pr. n. of a prince of the Midianites, 6159
Jud. 7:25; 8:3; Psal. 83:12; from whom a certain rock beyond Jordan took its name, Jud. 7:25; Isa. 10:26.

עֲרָבָה f. *an arid, sterile region, a desert* (see the root No. IV). Job 24:5; Isa. 33:9; 35:1; 51:3; Jer. 50:12; 51:43. With the art., הָעֲרָבָה is that low region into which the valley of the Jordan (הַגֹּר) runs near Jericho, and which extends as far as the Ælanitic gulf, Deut. 1:1; 2:8; Josh. 12:1; 2 Sam. 4:7; 2 Ki. 25:4; in which are the Dead Sea (hence called יָם הָעֲרָבָה *the sea of the desert,* Deut. 4:49; Josh. 3:16; 12:3; 2 Ki. 14:25) and the brook Kedron, or נַחַל הָעֲרָבָה the stream of the desert, Am. 6:14; comp. 2 Ki. 14:25, also עַרְבוֹת יְרֵחוֹ the plains of Jericho, Josh. 5:10; 2 Ki. 25:5; and עַרְבוֹת מוֹאָב, see מוֹאָב.

(2) pr. n. of a town in the tribe of Benjamin, fully called עֲרָבַת בֵּית הָעֲרָבָה; see בֵּית, letter *k.*

עַרְבָּה fem.—(1) *surety, security,* Prov. 17:18 6161
(see עָרַב I, 3).

(2) *a pledge* (see עָרַב No. I, 4). 1 Sam. 17:18, *to overthrow a house,* Hab. 3:13. Compare עֵרָבוֹן and *bring a pledge from them.*"

עַרְבֹן m. *a pledge,* Gen. 38:17, 18, 20 (see עָרַב 6162
No. I, 4). Arab. عربون, عربان id. Hence ἀρραβών, *arrhabo,* a word peculiar to traders, which the Greeks and Romans seem to have borrowed from the Phœnicians, the originators of traffic.

עַרְבִי, עֲרָבִי *as Arabian,* see עֲרַב. 6163: see 6152

עַרְבָתִי [*Arbathite*], Gent. n. of the word עַרְבָה 6164
No. 3, which see; 2 Sa. 23:31.

עָרַג fut. יַעֲרֹג:—(1) TO ASCEND, i. q. Arabic 6165
عَرَجَ, Æthiop. ዐርገ; see עֲרוּגָה.

(2) followed by עַל and לְ *to desire* anything, as if לְקִצּוֹ עַל (Arab. Conj. II. to be bent, or intent upon anything). Ps. 42:2; Joel 1:20. The opinion of the Hebrew writers is that the word עָרַג properly expresses the cry of the deer, which is applied also to domestic animals, Joel loc. cit. (the Syriac also renders it in both places by جَدَ), but this is not con-

* For 6154 see p. 651.

** For 6156 & 6157 see p. 651.

firmed by the use of the cognate languages; although we may compare it with Gr. onomatop. ὀρύω, ὀρυγή. But see the derivative עֲרוּגָה. More is said on this subject by Bochart, Hieroz. part i. page 883.

† עָרַד an unused root; Arab. عَرَدَ Conj. II. *to flee* (comp. the kindred יָרַד); Syr. Ethp. *to be untamed.* Hence עָרוֹד, Ch. עֲרַד wild ass.

6166 עֲרַד [*Arad*], pr. n.—(1) (for גִּבְעַת עָרָד) a town of the Canaanites, in the southern part of Palestine, Nu. 21:1; 33:40; Josh. 12:14 (situated apparently at Tel 'Arâd تل عراد Rob. ii. 473).—(2) m. 1 Chr. 8:15.

6167 עָרְדָ m. Ch. i. q. עָרוֹד *wild ass,* Dan. 5:21.

6168 עָרָה TO BE NAKED; not used in Kal. Arabic عَرِيَ id. The primary idea appears to be that of *plucking out* (compare עָרָה) plants, hairs, etc.; hence to bare, bald, devoid of plants and trees; compare עָקַר, חָשַׂף. Kindred roots are עָרַם and perhaps עָרָה No. II.

PIEL עֵרָה, fut. conv. וְאֶעֱרֶה—(1) *to make naked,* to uncover, e. g. pudenda, Isa. 3:17, a shield (on which there had been a covering), Isaï. 22:6; Zeph. 2:14, עֹרַת הָאָרֶז "he uncovers the cedar work," makes the walls naked by removing the cedar wainscotting.

(2) to lay naked (the foundation of a house), i. e. *to overthrow* a house, Psal. 137:7. Inf. עָרֵה Hab. 3:13. (Compare עָרָה, עָרָא Ezek. 13:14; Mic. 1:6.) Hence—

(3) *to empty* a vessel, *to pour it out* (in doing which its bottom is laid bare), Gen. 24:20; 2 Chr. 24:11. Ps. 141:8, שֵׁל תְּעֶר נַפְשִׁי "pour not out my soul," i. e. pour not out my blood. Compare Hiph. No. 2.

HIPHIL.—(1) *to make naked, to uncover,* e. g. pudenda, Lev. 20:18, 19.

(2) *to pour out.* Isaiah 53:12, הֶעֱרָה לַמָּוֶת נַפְשׁוֹ "he hath poured out his soul unto death," he delivered himself to death. (Arab. اسال نفسه *to pour out,* i. e. to give up one's life or soul; Syr. هرق, Gr. παραβάλλεσθαι, whence *parabolani.*)

NIPHAL, pass. of Hiph. No. 2, *to be poured out,* Isa. 32:15.

HITPAEL.—(1) *to make oneself naked, to uncover oneself,* Lam. 4:21.

(2) *to pour oneself out, to spread oneself* (used of a wide spreading tree), Ps. 37:35.

Derived nouns, עֶרְוָה, עֶרְיָה, עֹשֶׁר, עֲשִׁיָּה, עֵשֶׂר and pr. n. עַשְׁנָה.

עֲרָה plur. עֲרוֹת f., Isaiah 49:7; *a naked* or *bare place;* i. e. destitute of trees (see עֲשָׂרָה); here used of the grassy places on the banks of the Nile. 6169

עֲרוּגָה f. Cant. 5:13; 6:2; Exe. 17:7, 10; *areola, bed* of a garden or vineyard, raised up in the middle (*erhöhet Gartenbeet, Blumenbeet;* from the root עָרַג). So the old interpreters. Others understand it to be *a ladder, trellis,* for training plants against. Compare Arab. مِعْرَج a ladder; but the former explanation is preferable. 6170

עָרוֹד m. *the wild ass,* Job 39:5. Chald. עֲרַד id., in the Targg. for the Hebr. פֶּרֶא. Root עָרַד. 6171

עֶרְוָה f. (from the root עָרָה)—(1) *nakedness,* Hos. 2:11; metaph. עֶרְוַת הָאָרֶץ *the nakedness of the land;* i. e. a part of the land unfortified, easy of access; Arabic عَوْرَة (σῆκος *hyrpoïdo,* Hom. Il. xii. 399), Gen. 42:9, 12. 6172

(2) *pudenda;* especially when *naked,* Gen. 9:22, 23; 1 Sam. 20:30. עֶרְוַת אָבִיו the nakedness of one's father; i. e. the nakedness of one's father's wife, Lev. 20:11; compare Lev. 18:8, 16.

(3) *shame, filthiness.* עֶרְוַת דָּבָר anything unclean (excrement), Deu. 23:15, (any defect found in a woman) Deut. 24:1; also *ignominy, dishonour.* Isa. 20:4, עֶרְוַת מִצְרַיִם "the dishonour of Egypt."

עֲרָיָה Chald., *emptying;* hence *loss* (of the king), Ezr. 4:14. See the Hebrew root Piel No. 3. 6173

עָרוֹם, עֵרוֹם plur. עֲרוֹמִים f. עֲרֻמּוֹת, adj. *naked,* Job 1:21. But naked is also used for—(a) *ragged, badly clad,* Job 22:6; 24:7, 10; Isa. 58:7; comp. Gr. γυμνός, James 2:15; and as to the Lat. *nudus* Seneca, De Benef., 5:13; Arabic عريان stripped, ill-clad.—(b) used of one who, having taken off his mantle, goes only clad in his tunic (פְּתוֹנֶת), 1 Sam. 19:24; Isa. 20:2. Compare John 21:7; Virg. Georg. I. 299, and the note of J. H. Voss. Aurel. Vict. cap. 17. Root עָרַם No. I. 1. 6174

עָרוּם m.—(1) *crafty,* Gen. 3:1; Job 5:12; 15:5. 6175
(2) in a good sense, *prudent, cautious,* Prov. 12:16, 23; from the root עָרַם No. I. 2.

עֲרוּמִים see עָרוֹם. see 5903

עֲרוּעֵר and עַרְעָר (from the root עָרַר; like סִלְסָל from the root סָלַל, זִלְזָל from the root זָלַל) 6176

(1) probab. i. q. עָשָׁה prop. *naked;* hence *needy,* outcast, Jer. 48:6 (compare *Jer.* 17:6). LXX. ἄτος ἀγριος (שְׁעִיר); Vulgate *myrica* (compare Arab. عَرْعَر juniper, Wachholder).

6177 (2) [*Aroer*], pr. n.—(*a*) of a town on the northern bank of the river Arnon, Deut. 2:36; 3:12; 4:48; Josh. 12:2; 13:16; which belonged to Moab, Jer. 48:19; another form is עֲרוֹעֵר Jud. 11:26. Its ruins still bear the ancient name (عرعار); see Burckhardt's Travels in Syria, p. 633. Different from this is—(*b*) another farther north, over against Rabbeth Ammon (Josh. 13:25), situated on the river of Gad; i. e. an arm of Jabbok, 2 Sam. 24:5; built by the Gadites, Num. 32:34; Isa. 17:2 (see my observations on the passage).—(*c*) a town of the tribe of Judah, 1 Sam. 30:28. Gent. n. עֲרֹעֵרִי 1 Ch. 11:44.

*6200 6178 עִירִן, in other copies עִירִין something *horrid, horror* (from the root עִיר No. I). Job 30:6, בְּעִירִין עֲרָצִים "in the horror of the valleys," i. e. in the horrid vallies.

6179 עֲרִי (for עֲרִיָה "guarding," i. e. "worshipping Jehovah"), [*Ari*], pr. n. of a son of Gadi, Gen. 46:16. [Patron. id., Nu. 26:16.]

6180

6181 עֲרִיָה i.q. עָרָה *f. nakedness, want.* Ezr. 16:7, וְעֵירֹם וְעֶרְיָה "and thou (wast) naked and want," i. e. in want. Hab. 3:9, עֶרְיָה תֵּעוֹר "shall be made naked with nakedness."

6182 עֲרִיטָה only in plur. טוֹת— Num. 15:20,21; Neh. 10:38; Ezek. 44:30; *coarse meal, polenta* (Grist, Grütze) comp. Talmud עֲרִיסָה polenta made from barley, pearl barley. Syriac ܥܪܝܣܐ id. [see Thes.], also a drink made of it. Root עָרַס which see. LXX., Vulg., Num., φύραμα, *pulmentum.* Neh., Ezr. *sirus, cibus.*

6183 עֲרָיפִים masc. pl. *clouds, heaven* (from the root עָרַף to drop down), Isa. 5:30; Syr. and Vulg. *caligo.* Compare the quadrilitt. עַלְעַל.

6184 עָרִיץ (with Kamets impure for עַרִיץ) adj. and subst. pr. *terrifying, causing fear;* hence—(1) *very powerful,* used of God, Jerem. 20:11; of powerful nations, Isa. 25:3.

(2) in a bad sense, *violent, fierce,* Psa. 37:35; Isa. 13:11; 25:3; Job 15:20; 27:13. Ezr. 28:7, עָרִיצֵי גּוֹיִם "violent nations;" 30:11; 31:12; 32:12.

6185 עֲרִירִי plur. עֲרִירִים adj. *solitary, desolate,* hence *void of offspring,* Gen. 15:2; Levit. 20:20, 21; Jer. 22:30; from the root עָרַר No. 2.

עָרַךְ fut. עֲרֹךְ TO ARRANGE IN ORDER, OR IN A ROW, TO PUT IN ORDER, Germ. reihen, richten, Gr. *rháptw, rántw* (kindred to אָרַג to stretch out in a straight line, to extend, and in the Indo-Germanic languages, Reihe (Reige, Rirge), reriben, intens. redren, rego (not for *reago,* as some suppose), *regula, rectus,* also *rigeo,* Itarr from *rigor* (grate first), e. g. to arrange wood upon an altar, Gen. 22:9; Lev. 1:7; loaves upon the holy table, 24:8 (compare מַעֲרֶכֶת No. 9); also *to lay out, to set in order* (parties), a table for a meal, Prov. 9:2; Isa. 21:5; 65:11; an altar, Nu. 23:4, the holy candlestick, Exod. 27:21; Levit. 24:3, 4; arms for a battle, Jer. 46:3. Specially it is used—(*a*) עָרַךְ מִלְחָמָה to put the battle in array, Jud. 20:20, 22; followed by אֵת and לְקְרַאת against any one, 1 Sa. 17:2; Gen. 14:8. Part. עֹרֵךְ מִלְחָמָה 1 Chr. 12:33, 35; and מְלְחָמָה עֹרֵךְ Josh 8:5, set in array for battle. Without the word מִלְחָמָה, Jud. 20:30, 33; 1 Sam. 4:2; 17:21; followed by אֶל, לְ against any one, 2 Sa. 10:9, 10; 10:17; Jer. 50:9, 14. Part. עוֹרֵךְ set in array (for battle), Jer. 6:23; 50:42. Job 6:4, עֲרָכוּנִי לִי יַעֲרֹכוּ "they set (the battle) in array against me;" Job 33:5. —(*b*) עָרַךְ to arrange words, to utter them, followed by אֶל against any one, Job 32:14; also without מִלִּים. Job 37:19, לֹא נַעֲרֹךְ מִפְּנֵי חֹשֶׁךְ "we cannot set in order by reason of darkness," i. e. ignorance. Followed by לְ to direct words to any one Isa. 44:7; and ellipt. Psal. 5:4, בֹּקֶר אֶעֱרָךְ־לָךְ "in the morning I will direct (my words) to thee."—(*c*) עָרַךְ מִשְׁפָּט *to set in order a cause* in a court of Justice, Job 13:18; 23:4; compare Ps. 50:21.

(2) Followed by לְ *to place together* (zusammenfetten mit etwas), *to compare* (vergleichen). Isa. 40:18, אֵין עֵרֶךְ אֵלָיו "there is nothing to be compared with thee." Job 28:17, 19 (in each of these places עֵרֶךְ is the dative for עֲלֵה).

(3) *to estimate* (i. e. to compare the value of any thing with money); especially *to value* (comp. עֵרֶךְ). Job 36:19, הֲיַעֲרֹךְ שׁוּעֲךָ "will he value (i.e. regard) thy riches?"

HIPHIL, i. q. Kal No. 3, *to estimate,* Levit. 27:8, seq.; 2 Ki. 23:35.

Derivatives, מַעֲרָכָה, מַעֲרָךְ, and—

6187 עֶרֶךְ m. with suff. עֶרְכִּי—(1) *row, pile,* of the shewbread, Ex. 40:23.

(2) *preparation, a putting in order,* specially

of clothes, arms. Jud. 17:10, עֶרֶךְ בְּגָדִים "an equipment of garments" (Ausrüstung mit Kleidern), i.e. everything belonging to clothing. Well rendered in the Vatic. LXX. *ενδυμὰ ἱματίων,* for *ενδυμὰ* is the word appropriated to this idea (compare Lat. stola); Alex. *ζεύγος ἱματίων,* whence Vulg. *vestem duplicem* (which is sought to be defended by Lud. Du Dieu, on the passage). Used of the *armature* (as if garment) of the crocodile, Job 41:4.

(3) *estimation, assessment, taxation.* עֶרְכֶּךָ according to thy estimation, Lev. 5:15, 18, 25; 27:12, עֶרְכְּךָ הַכֹּהֵן "according to thy estimation," *the priest,* I mean, for so we must take the phrase. Verse 8, כְּעֶרְכְּךָ נְפָשׁוֹת לַיהוָה "according to thy (the priest's) estimation men (are offered) to God." (Compare on this passage De Wette, and Dettinger, in Theol. Studien und Kritiken, 1831, page 303; 1832, page 395, 396.) Hence used of *the price* at which anything is estimated. Job 28:13. Ps. 55:14, אֱנוֹשׁ כְּעֶרְכִּי אַתָּה "thou a man, whom I reckon equal with myself."

6188 עָרַל—(1) TO BE UNCIRCUMCISED, see the adj. עָרֵל. Arab. غَرُلَ id.

(2) denom. from עָרְלָה, *to regard as uncircumcised,* i. e. *profane, impure,* Lev. 19:23.

NIPHAL, *to be seen to be uncircumcised,* Hab. 2:16 (used of a drunken man who shamefully uncovers his nakedness).

6189 עָרֵל m. const. עֲרַל Ezek. 44:9, and עָרֵל Ex. 6:12, adj. *uncircumcised,* Gen. 17:14; Ex. 12:48; often used appropriatively of the Gentiles, as the Philistines, 1 Sam. 17:26, 36; 14:6; 31:4. Metaph. used עָרֵל שִׂפְתַיִם uncircumcised of lips, i. e. slow of speech (יְעַר סִפְרָל Onk.), stammering, one whose lips are closed as it were with the foreskin, and are therefore too long and thick to utter speech with facility. Ex. 6:12, 30. Similarly Jer. 6:10, עֲרֵלָה אָזְנָם "their ear is closed with a foreskin;" and לְבָבָם עָרֵל their uncircumcised heart, into which divine precepts cannot penetrate, Lev. 26:41; Ezr. 44:9.

6190 עָרְלָה f.—(1) *foreskin, ἀκροβυστία.* (Arabic غُرْلَة) 1 Sa. 18:25. 2 Sa. 3:14, מֵאָה עָרְלוֹת פְּלִשְׁתִּים membrum præputiatum, Genesis 17:11, 24; Levit. 12:3. Metaph. עָרְלַת לֵב the foreskin of the heart, see above, Deu. 10:16; Jer. 4:4 (compare Kor. Sur. ii. 89; iv. 154).

(2) *foreskin of a tree,* i.e. the fruit of the first three years, which according to the law was accounted unclean, Levit. 19:23. Compare the root No. 2.—

6191 I. עָרַם—(1) i.q. עָרַם TO MAKE NAKED, [" TO BE NAKED"], TO UNCOVER, whence עֵרֹם which see. Intrans. עָרַם to be impudent, spiteful (manifesting one's malevolent mind).

(2) *to be crafty.* (Syr. Ethpe. id. ܬܥܪܡ) עָרְמָה crafty, spiteful.) Once found in Kal, 1 Sa. 23:22.

HIPHIL.—(1) *to make crafty,* Ps. 83:4, יַעֲרִימוּ סוֹד "they make their counsel crafty," they take crafty counsels.

(2) *to act craftily,* 1 Sam. 23:22, and, in a good sense, *to act prudently,* Prov. 15:5; 19:25.

Derivatives עָרוּם, עֵרֹם, עָרְמָה, [עֻרְמִים, עֲרוּמִים].

6192 II. עָרַם not used in Kal, cognate to the verbs, רָעַם, רוּם, רָאַם, רָתַם, אָרַם to be high. (Syr. Pa. to heap up; Arab. عرم to be heaped up. Saad. Ex. 15:8; عَرْمَة a heap of grain on the threshing floor.)

NIPHAL, *to be heaped up,* Ex. 15:8.

Derivatives, עַרְמֹן, עַרְמָה.

6193 עֵרֹם *naked;* see עוֹם. see 6174

6193 עֵרֹם m. *craftiness,* Job 5:12, from the root עָרַם No. I.

6194 עַרְמָה f. id.—(1) *craftiness, guile,* Ex. 21:14. *6195

(2) *prudence,* Prov. 1:4; 8:5.

6194 עַרְמָה f. (with Tsere impure), pl. עַרְמוֹת, once עַרְמֹת Jer. 50:26, *a heap,* e. g. of ruins, Neh. 3:34; of corn, Cant. 7:3; of sheaves, Ruth 3:7; from the root עָרַם No. II.

6196 עַרְמֹן m. *a plane tree* (so called from its height, see עָרַם No. II.), Gen. 30:37; Ezr. 31:8. See Celsii Hierobot. t. i. p. 513.

6197 עָרֹן (as if *Vigilantius,* i. q. עֵר, with the addition of the adj. termination), [*Eran*], pr. n. m. Nu. 26:36. Patron. עָרֹנִי ibid.

6198

† 6198 עָרַס an unused root, i.q. גָּרַס *to break to pieces, to pound,* especially into largish pieces; whence the Talmud עֲרִיסוֹת pounded beans, bean-meal (Grist, Grütze). See the derived noun עֲרִיסָה.

עָרַף Jud. 11:26; see עוֹף No. 2, *a.* see 6197

6199 עָרֵף adj. prop. *naked;* hence *poor, helpless,* from the root עָרַף, which see; compare עֵשֶׂב No. 1, Psa. 102:18; Jer. 17:6.

see 6177 עָרַשׂ and עָרְעָרִי see שִׂיחַ.

6201 I. עָרַף i. q. עוף TO DROP DOWN (trop/en, to drop; compare עָלַל, עָלָל, the last syllable of which is identical), Deut. 33:28; metaph. used of speech, Deut. 32:2.

Derivative, עֲרִיפִים.

6202 II. עָרַף—(1) originally, as I suppose, TO PLUCK, TO SEIZE, TO PULL; Germ. raufen a sense which is found in the primary syllable רָף, רַב, compare נָקַף, נָרַב, and, with a palatal or guttural letter added at the beginning, קָרַף, יָרַף, עָרַף. Hence עֹרֶף the mane of a horse (so called from its being pulled), עָרַף to pull out the forelock of a horse, and Hebr. עֹרֶף neck, prob. so called from mane. (In the Indo-Germanic languages with this agree, *rapio, carpo*, toffen, raufen. The signification of mane and top are found in the Gr. κάρη, mane; hence, neck, back, κορυφή, κάρυμβος, καρήμβω, top.)

(2) denom. from עֹרֶף *to break the neck* of an animal, Ex. 13:13; 34:20; Deu. 21:4, 6; Isa. 66:3. Figuratively, *to overthrow, to destroy* altars, Hos. 10:2.

6203 עֹרֶף m. *the neck* of an animal, Lev. 5:8 (Arabic عرف mane), of a man, Job 16:12, and so frequently. Observe the phrases—(*a*) נָתַן עֹרֶף to give the neck, i. e. to turn back, 2 Chron. 29:6; and שָׂם עֹרֶף to turn the back to any one, i. e. to turn oneself away from any one, Jer. 2:27; 32:33.—(*b*) קָשָׁה עֹרֶף Josh. 7:12, and קְשֵׁה עֹרֶף Josh. 7:8, *to turn the back*, i. e. to flee, Syriac ܥܪܦ, ܐܬܥܪܦ, and Pers. پشت دادن. Here belongs Ex. 23:27, נָתַתִּי אֶת־כָּל־אֹיְבֶיךָ אֵלֶיךָ עֹרֶף "I have made for thee the back of all thy enemies," I have made them turn their backs, I have put them to flight. Paul. 18:41.—(*c*) קָשָׁה עֹרֶף hard of neck, i. e. obstinate, see קָשָׁה, compare the Lat. *tantis cervicibus est*, Cic. Verr. iii. 95.

6204 עַרְפָּה (" mane," " forelock," or according to Sim. i. q. אַיָּלָה " hind"), [*Orpah*], pr. n. f. Ruth 1:4, 14.

6205 עַרְפֶּל m. quadrilitt. *darkness of clouds, thick clouds*, Ex. 20:21; Deut. 4:11; 1 Kl. 8:12; Psalm 18:10. Syr. ܥܪܦܠ, ܐܬܥܪܦܠ to make dark. Blended apparently from the triliterals עָרַף a cloud, and אָפַל to be dark. To this corresponds the Greek ὄρφνη, obscure, dark, ὄρφνος, darkness, especially of the night.

6206 עֵרֶץ fut. יַעֲרֹץ—(1) TO TERRIFY, TO CAUSE TERROR OR TREMBLING. (Arab. عرض Conj. VIII. to tremble (as the skin). عِرَاض a trembling spear. Gr. perhaps ἀράσσω). Isaiah 2:19, 21; Ps. 10:18; Job 13:25. Isai. 47:12, אוּלַי תֵּעָצֵי " perhaps thou wilt terrify," sc. thy enemies, wilt put them in fear. Arab. عرض is to realst, which comes from the same idea. (The ancient interpreters expressed, thou mayest become more strong, wilt strengthen thyself.)

(2) intrans. *to tremble, to fear*, Deu. 1:29; followed by מִפְּנֵי at any one, Deu. 7:21; 20:3; 31:6; followed by an acc. Job 31:34.

NIPHAL, part. נֶעֱרָץ *terrible, dreadful*, i. q. נוֹרָא Ps. 89:8.

HIPHIL.—(1) causat. *to put in fear*, Isa. 8:13.

(2) *to fear*, followed by an acc. Isa. 8:12; 29:23. Derivatives, עָרִיץ, מַעֲרָצָה.

6207 עָרַק TO FLEE [" TO GNAW"]. (Syr. and Arab. عرق and غرق id. Kindred is גָּרַר.) Job 30:3, עֲרֻקִים " they flee into the desert." But Vulg. *rodent in solitudine*, compare Arab. عرق, Syr. ܥܪܩ to gnaw. And this signification of gnawing is more suitable to the words of Job 30:17, וְעֹרְקַי לֹא יִשְׁכָּבוּן " those that gnaw me (i. e. pains) are not quiet," where others interpret, " my arteries (the pulsations of the arteries) are not quiet;" compare עֹרֶק a vein, an artery. [In Thes. *to gnaw*, is given as the meaning of this verb in both its occurrences.]

6208 עַרְקִי Gent. n., *an Arkite*, inhabitant of Arca, or Arce (Gr. Ἄρκη; Arab. عَرْقَة, عِرْقَا), a town of Phœnicia; more fully called Arca Cæsarea, the ruins of which still remain to the north of Tripoli, and are called *Tel Arka*, Genesis 10:17. See Burckhardt's Travels in Syria, p. 272, Germ. Trans., and my remarks on the history of the city, given in the notes, p. 590.

6209 עָרַר i.q. עור No. II., and עָרָה—(1) TO MAKE ONESELF NAKED, TO BE NAKED. In Kal found once imp., with ת parag. עָרָה *make thyself naked*, Isaiah 32:11.

(2) *to be helpless, void of aid*; whence עָרִי, עֲרִירִי.

PUEL עֻרַר *to make naked* or *bare*, sc. the foundation of a house; i. e. *to overthrow it from the foundation*, Isa. 23:13.

PILPEL עֵרְעֵר and HITHPALPEL הִתְעַרְעֵר Jer. 51:58, *to be made naked*; i. e. *utterly* overthrown. Comp. עֵרֶת Ps. 137:7; Hab. 3:13.

Derivatives, see Kal No. 2.

6209 עָרַשׁ an unused root; Arab. عرش to erect a house or tent. II. to cover with a roof, to arch; whence عَرْش roof, vault, throne with a canopy (compare מִסְכָּה). Hence—

6210 עֶרֶשׂ f. (Cant. 1:16), plur. עֲרָשׂוֹת *a bed, couch* (prop. covered with a hanging curtain, כַּרְמְלִית; see Cant. loc. cit.), Deut. 3:11; Psalm 6:7; 41:4; 132:3 (Syr. and Chald. id. A secondary meaning, and derived from that of bed-fellow, is the Arab. عِرْس consort; see אִשָּׁה).

† עָרַשׁ an unused root. See pr. n. יְעוּאֵל.

6207 † עֲשַׁב a root not used as a verb. Arab. عشب II. IV., to produce herbs and provender (said of the earth).

6212 * עֵשֶׂב with suff. עִשְׂבּוֹ plur. constr. עִשְׂבוֹת (with Dag. euphon.) Pro. 27:25; *green herb*, full grown and in seed (in which it differs from דֶּשֶׁא), *herbs* for the food of man, Gen. 1:11, 12; 2:5; 3:18; Ex. 10:12, 15; Ps. 104:14 (Arab. عشب id. From the same stock are, perhaps, *herba*, φορβή, r and s being interchanged).

6211 עֶשֶׂב comphat. עִשְׂבָּא Chald. id., Dan. 4:22, 29, 30.

6213 I. עָשָׂה fut. יַעֲשֶׂה apoc. יַעַשׂ, וַיַּעַשׂ—(1) prop. TO LABOUR, TO WORK ABOUT ANY THING; followed by a Exod. 5:9; Neh. 4:15; *to work upon any thing*; Ex. 31:4, עֲשׂת זָהָב וְכֶסֶף " to work in gold and silver;" German in Gold und Silber arbeiten, verse 5, 2 Chron. 2:13. Hence—

* (*a*) *to make, to produce by labour* (compare Germ. machen with the Gr. μήχος and μῆχος, μηχανή, *machina*). Specially—(*a*) i. q. *to manufacture, to fabricate* (verfertigen), e. g. a ship, Gen. 6:6; an altar, Gen. 12:4; bricks, Exod. 5:16; garments, Gen. 3:21; idols, Deut. 4:16; arms, 1 Sam. 8:12; (to erect) a booth, Gen. 33:17. עֹשֵׂי מְלָאכָה doers of work, i. e. workmen, 2 Kl. 12:12; 22:5, 9; Neh. 11:12, and frequently.—(*b*) used of God, i. q. *to produce, to create*, as heaven, earth, Gen. 1:7, 16; 2:2; 3:1; 5:1; 6:6; Ps. 96:5; 104:30. Hence

* For 6200 see p. 654.

עֹשֶׂה subst. *creator*, with suff. עֹשִׂי my creator, Job 35:10; עֹשֵׂהוּ his creator, Job 4:17; Isa. 17:7; 27:11; Hos. 8:14. עֲשׂוֹת נִפְלָאוֹת to produce, i. e. to work miracles, Psal. 78:4, 12; 98:1.—(*c*) *to make* any thing, i. e. *to produce it from oneself*, is an expression used of living creatures; e. g. *to make milk*, i. e. to produce it (used of a cow), Isa. 7:22; *to make fat* on the loins, said of a man growing fat, Job 15:27 (comp. *corpus facere*, Justin.; Ital. *far corpo*; Gr. *μεγάλων ἐκεγκεῖλα βόεσθαι*, Od. xvii. 295; *τρέχειν γενεήν, sobolem facere*, i. e. *procreare*, Plin.); and in like manner trees are said to *make fruit* (compare *ποιεῖν κάρπον*, Lat. *caulem facere*, Colum. risen Stengel treiben), Gen. 1:11, 12; branches, Job 14:9; Ezek. 17:8; grain, to make flour, Hos. 8:7; a field, to make grain, Gen. 41:47; Hab. 3:17; Isa. 5:2, 10. The same notion is often expressed in Hebrew by the conjugation Hiphil, see Heb. Gram. edit. x. page 119. —Those are said to *make* anything—(*d*) who acquire it by labour, as in Lat. *pecuniam facere*, Greek *κοεῖν βίον* to make a living, e. g. riches, Gen. 31:1; Deu. 8:17, 18; Jerem. 17:11; slaves, Gen. 12:5. Isaiah 19:10, עֹשֵׂי שָׂכָר " those who make wages," i. e. hired servants. It is—(*e*) *to prepare, to make ready*, as food (German Essen machen); Genesis 18:7, 8; Jud. 13:15; 2 Sam. 12:4; a meal, Genesis 21:8; also to train and comb (not to shave) the beard (Lat. *facere barbam*, Lamprid., French, *faire la barbe*), 2 Sa. 19:25; to cut and adorn the nails, Deu. 21:12. Used of God as pre-arranging future events, Isa. 37:26.—(*f*) *to make* or *prepare* a victim to be offered to God, hence to *offer*. Exod. 29:36, עֲשֵׂה חַטָּאת פָּר " thou shalt offer a bullock for sin;" verse 38, 39, 41. Levit. 9:7; 15:15; 16:9; Joel. 2:19; 1 Kl. 18:23; Hosea 2:10, וְהִיא עָשְׂתָה לַבָּעַל " gold (which) they offered to Baal;" 2 Ch. 24:7. Without the accusative of the sacrifice עָשָׂה is to *sacrifice to Jehovah*, Exod. 10:25. Compare 2 Ki. 17:32, וַיַּעֲשׂוּ לָהֶם " and they sacrificed for them." (Comp. Gr. *ἱερὰ ῥέζειν, ἱερὰ θύειν*, and without the acc. *ῥέζειν θεῷ*, Il. ii. 400; viii. 250; Od. xiv. 151).—(*g*) *to make*, i. e. *to keep* a festival day, as the sabbath, the passover, Ex. 12:48; Num. 9:10, 14; Deu. 5:15; also *to pass, spend* time (*τρίβειν χρόνον*, Act. 15:33), Ecc. 6:12. Hence without the word denoting time; to spend time any where, for *to abide, to stay*. Ruth 2:19; אֵיפֹה עָשִׂית " where hast thou made?" i. e. stayed; 1 Ki. 20:40; Job 23:9; and with the addition of an adverb עָשָׂה to spend life well, *ut supra* (German gut machen), Ecc. 3:12.—(*h*) *to appoint* any one to an office, to constitute any one, 1 Ki. 12:31. 2 Sam. 12:6.

* For 6211 see p. 659.

"Jehovah אֲשֶׁר עָשָׂה אֶת־מֹשֶׁה who constituted Moses." Followed by ל of a thing to which any one is appointed, Jer. 37:15.—(*i*) סַלְחָמָה עָשָׂה *to wage war with* (Gr. *πόλεμον ποιεῖσθαί τινι*, French, *faire la guerre*), Gen. 14:2; Deut. 20:12; Josh. 11:18; and לְשָׁלוֹם עָשָׂה to give or grant peace to any one (*εἰρήνην ποιεῖσθαί τινι*), Isa. 27:5 (where Schnurrer's view is apparently to be preferred, see my Comment.). It is said—(*k*) *to do the laws*, commandments, or will of God, Levit. 20:22; Deut. 15:5; Psa. 103: 20, 21; also *to do* (to practise) right, justice, Genesis 18:19, 25; Ps. 9:17; Isa. 58:2; virtue, Nu. 24:18; kindness (followed by עִם and אֵת), Genesis 24:12; 40:14; and on the contrary, injustice, Isa. 53:9; iniquity, Gen. 34:7 (Job 40:4); Psa. 37:1. Sometimes—(*l*) it is emphat. *to effect, to complete, to execute* any thing; hence עָשָׂה לֹא it is not done, it is not customary or usual, Gen. 29:26; it ought not to be done, Gen. 34:7, compare 20:9. With an acc. of object, Isa. 26:18, לְאֶרֶץ תְּשׁוּעוֹת בַּל נַעֲשֶׂה "the land is not made deliverances," is not delivered. Followed by ל of pers. Exod. 9:4, "that he might know לוֹ כֹּל־דְּבָרַי אֲשֶׁר אֶעֱשֶׂה what would be done to him," i. e. what would happen. Specially pass. of No. 2, letter *a*, Neh. 5:18; *g*, 2 Ki. 23:23; *i*, Lev. 18:30; Est. 9:1.

Pi. *to work*, or to press immodestly the breasts of a woman, i. q. שִׁעְשַׁע Exo. 23:3, 8, and in Kal verse 21. Ch. עבד id. So Gr. *ποιεῖν*, and Lat. *facere*, *perficere*, *conficere mulierem*, as a euphemism for sexual intercourse, see Fesselii Advers. Sacra, lib. ii. cap. 23.

Pual, *to be made* (created), Ps. 139:15.

Derivatives, מַעֲשֶׂה, and the pr. names מַעֲשֵׂיָה, עֲשָׂהאֵל, עֲשָׂהאֵל, מַעֲשִׂיָהוּ, מַעֲשִׂיָה, עֲשָׂהאֵל, עֲשָׂהאֵל.

II. עָשָׂה an unused root, *to be covered with hair, hairy*. Arabic غشى hairy, غشا hairiness. Hence pr. n. עֵשָׂו.

6214 עֲשַׂהאֵל (whom God created," i. e. constituted, appointed), [*Asahel*], pr. n. m.—(1) 2 Sam. 2:18; 23:24; 1 Ch. 27:7; and, with the words separated, 1 Ch. 2:16.—(2) 2 Ch. 17:8; 31:13.—(3) Ezr. 10:15. As to the letter ה quiescing in the middle of a word, see Lehrg. p. 48.

6215 עָשָׂו pr. n. (i. e. "hairy," "rough," Gen. 25:25), *Esau*, the son of Isaac, the twin brother of Jacob, called also שֵׂעִר, which is, however, more used with regard to his posterity than of the man himself. On the other hand, הַר שֵׂעִיר Deu. 2:4, seq.; גֵּיא שֵׂעִיר Obad. 18, and עֵשָׂו Jerem. 49:8, 10; Obad. 6, used of the

Esauites, i. e. the Edomites, rather as a poetical expression. הַר עֵשָׂו the mount of Esau, i. e. of the Edomites, Obad. 8, 9, 19.

6218 עֶשֶׂר m. *a ten, a decade*—(*a*) *of days* (like שָׁבוּעַ a hebdomad, a week), Gen. 24:55; also used of the last day of a decade, i. e. the tenth day (of the month), Ex. 12:3; Lev. 16:29 (compare Gr. *δεκάς, ἱστορία, τετράς*, used of the tenth, ninth, or fourth day of a month, and the Æth. ዐሥራ: the tenth, fifth day, etc., see Lod. Gramm. p. 100).—(*b*) of strings, chords; hence *a decachord*, Ps. 92:3; fully (by apposit.) נֵבֶל עָשׂוֹר the decachord nablium, Ps. 33:2; 144:9.

6221 עֲשָׂהאֵל ("created by God"), [*Asiel*], pr. n. m. 1 Ch. 4:35.

6222 עֲשָׂיָה (" whom Jehovah created," i. e. constituted), [*Asahiah, Aseaiah*], pr. n. m.—(1) 2 Ki. 22:12, 14; 2 Chr. 34:20.—(2) 1 Chr. 4:36.—(3) 1 Ch. 6:15; 15:6, 11.—(4) 1 Ch. 9:5.

6224 עַשְׂתֵּי ordinal adj. (from עֶשֶׂר, *tenth*, Gen. 8:5; Num. 7:66, and often. Fem. עַשְׂתֵּי 6:13, and עַשְׂתֵּרֶת *a tenth* sc. part, Ex. 16:36; Lev. 5:11.

6229 עָשַׁק not used in Kal; Ch. and Talmud. עֲשַׁק TO HAVE TO DO WITH anything, TO STRIVE with it (mit jem. zu. etwas zu thun haben).

Hithpael, *to strive*, Gen. 26:20; hence—

6230 עֵשֶׂק ("strife"), [*Eesek*], pr. n. of a well near Gerar, ibid.

6235 עֶשְׂרֶה f. עֲשֶׂרֶת, עֶשְׂרָה & עֲשָׂרָה m. TEN [" Arabic عشر f. عشرة m. Syr. f. ܥܣܪ m. Æthiop. ዐሠር; etc. Etymologists are mostly agreed that this word is formed from the idea of the conjunction of the ten fingers." See Thes. p. 1078]; always with a pl. noun, Exod. 27:12; Josh. 22:14; 2 Sa. 19:44 (in עֲשָׂרָה לְחֶם 1 Samuel 17:17 there is an ellipsis of כִּכָּרוֹת). Used for a round number, Gen. 31:7; Job 19:3. Plur. עֲשָׂרוֹת tens, decades, Ex. 18:21; Deut. 1:15.

Derived nouns are, עֶשְׂרִי, עֶשְׂרִים, denom. verb עָשַׂר. Other forms of the cardinal number itself are—

6240 עֲשָׂר m. & עֲשָׂרָה f. id., only used in numbers compounded with ten, as אַחַד עָשָׂר m. eleven; שְׁנֵים עָשָׂר m. fourteen; שִׁשָּׁה עָשָׂר sixteen, m.; also eleventh, fourteenth, sixteenth; fem. שְׁתֵּים עֶשְׂרֵה eleven; שֵׁשׁ עֶשְׂרֵה sixteen, also eleventh, sixteenth.

6242 Pl. עֶשְׂרִים (from the sing. עֶשֶׂר)—(1) *twenty*, of both genders, with a sing. and pl. noun, Gen. 31:38; Lev. 27:5.

(2) *twentieth*, Nu. 10:11; 1 Ki. 15:9; 16:10.

6236. 6243 עֶשְׂרִים Ch. f. & עֶשְׂרִין m. *ten*, Daniel 7:7, 20, 24. Pl. עֶשְׂרִין *twenty*, Dan. 6:3.

6237 עָשַׂר fut. יַעְשֹׂר (denom. from עֶשֶׂר), followed by an acc. *to decimate* (עשׂתר), i. e. *to take the tenth part* of produce, to tithe, 1 Sa. 8:15, 17.

Piel, *to give the tenth part* (עשׂתר). Neh. 10:38, " and the tenth of our land (we give) to the Levites, הֵם הַלְוִיִּם מְעַשְּׂרִים for these Levites (on the other hand) have to pay tithes." Followed by acc. of the thing tithed, Deu. 14:22; and a dative of the receiver, Gen. 28:22.

Hiphil like Piel, *to give tithes*, Deut. 26:12; Neh. 10:39.

עֲשָׂרָה see עֶשֶׂר. see 6240

עֲשָׂרָה see עֶשֶׂר. see 6235

6241 עֶשְׂרוֹן pl. עֶשְׂרֹנִים m. *a tenth part*, a measure of dry things, especially of corn and flour, Levit. 14:10; 23:13, 17; according to the LXX. Num. 15:4, the tenth part of an ephah, i. q. עֵפָה. Thom. de Novaria (in Nomencl. Syr.) considers ܥܘܡܪܐ to be the tenth part of a seah (סָאָה).

6211 I. עָשׁ m. *a moth*, Job 4:19; 13:28; 27:18. Arab. عث. Root עָשַׁשׁ.

5906: see also on p. 625 II. עָשׁ a very bright northern constellation, *Ursa Major*, which we, in common with the Greeks and Romans, call *the wain*. Job 9:9; comp. Niebuhr's Descr. of Arabia, p. 114. It appears to be the same as עַיִשׁ f. Job 38:32, where *her sons* (בְּנֶיהָ) are the three stars in the tail of the bear. עָשׁ does not *properly* signify a bear, but by aphæresis it stands for דֹּב, Arab. نعش i. e. *a bier* (from the root נשׂא to bear), which is the name of this constellation in Arabic. They also call the three stars in the tail בנات نعش i. e. daughters of the bier. See Bochart, in Hieroz. ii. p. 114.—Alb. Schultens, on Job loc. cit., considers Heb. עָשׁ to be the same as the Arab. عسّ nightly watcher, from the root عسّ and غسّ to go about by night; and this constellation he supposed to be so called because of its never setting; but the former explanation is preferable. Compare Michaelis, Suppl. p. 1907; Lach in Eichhorn's Bibl. der bibl. Litteratur, vii. p. 207.

For 6211–6215 see pp. 657, 658.

6216 עָשׁוּק m. *an oppressor*, Jer. 22:3, i. q. עֹשֵׁק 21:12.

6217 עֲשׁוּקִים m. pl. *oppressions, injuries*, Ecc. 4:1; Am. 3:9; Job 35:9; from the root עָשַׁק.

6219 עָשׁוּר m. adj. *fabricated, wrought*, Ezr. 27:19; from the root עָשַׁר [*bright* is the signification proposed in Thes.].

6220 עָשְׁתִּי [*Ashenth*], pr. n. m. 1 Ch. 7:39.

6223 עָשִׁיר m. (from the root עָשַׁר) *rich*, Prov. 10:15; 14:20; 18:11, and frequently.—(a) in a good sense, *honourable, noble*, Ecc. 10:6; but—(b) in a bad sense, *haughty, impious*, inasmuch as riches are the fountain of pride, and pride is used in Hebrew as equivalent to impiety, Isa. 53:9, compare Job 27:19, and verse 13. See also חוֹלָלִים (under the word חָלָל No. 3), שָׁוְא and שָׁוְא, and interpreters on Isa. 2:7; 53:9; Matt. 19:23.

6225 עָשָׁן fut. יַעֲשַׁן to SMOKE. (Arab. غَشَّ id. In the Indo-Germanic languages, to this appear to correspond, Sanse. *âtman*, wind (prop. breath, spirit); Gr. ἀτμὸς, vapour, smoke, ἀτμὶς, ἀρμὶς; Goth. *athma*, spirit; Germ. *Athem* for vapour *Brethem.*) Ex. 19:18. Metaph. used of the anger of God, Deu. 29:19; Ps. 74:1; 80:5.

6226 עָשָׁן m. adj. *smoking*, Ex. 20:18.

6227 עָשָׁן m. constr. [עִשַּׁן also] עִשַּׁן (as if from עִשַּׁן).—(1) *smoke*, Gen. 15:17; Job 41:12. Poet. used of the anger of God, Ps. 18:9, עָלָה עָשָׁן בְּאַפּוֹ "smoke went up in his nostrils," an image taken from horses or lions, which, when excited with anger, breathe strongly through their nostrils; Isa. 65:5. Used of a cloud of dust, Isa. 14:31; compare *fumantes pulvere campos*, Virg. Æn. xi. 909.

(2) [*Ashan*], pr. n. of a town; see עַיִן.

6228 עָשַׁק fut. יַעֲשֹׁק, Arab. عسق.—(1) TO OPPRESS, TO ACT TOWARDS, OR TREAT ANY ONE UNJUSTLY or VIOLENTLY, e.g. the needy, helpless, Pro. 14:31; 22:16; 28:3; Ecc. 4:1; a king his subjects, 1 Sam. 12:3, 4; a victor, the vanquished, Isa. 59:4; Jer. 50:33; Psa. 105:14; Hos. 5:11; God, a man, Job 10:3. Metaph. Prov. 28:17, אָדָם עָשׁוּק בְּדַם־נֶפֶשׁ "a man oppressed with life blood" (which he has shed), i. e. bowed down under this guilt as a burden.

(2) *to defraud*, any one, *to extort* from him by fraud and violence, with an acc. of pers. Lev. 19:13; Deut. 24:14; and of the thing, Mal. 3:5, עֹשְׁקֵי שָׂכָר אַלְמָנָה "who extort the wages of the hireling."—

6231 Both constructions (Nos. 1 and 2) are found together in Mic. 2:2, וְעָשְׁקוּ גֶּבֶר וְנַחֲלָתוֹ "they oppress a man and wrest away his house," i. e. act both with fraud and violence, compare גָּזַל.

(3) *to be proud, insolent*, metaph. of a river overflowing its banks, Job 40:23 (compare syn. זָחַם, טָלַם, גָּאַר).

PUAL, part. מְעֻשָּׁקָה (virgin) *violated* forcibly, metaph. of a captured city, Isa. 23:12.

Derivatives, עֹשֶׁק, עֲשֻׁקִים, סְעוּדַת־עֹשֶׁק, עֲשֻׁקָה, pr. n. עֹשֶׁק.

6232 עֹשֶׁק ("oppression"), [*Eshek*], pr. n. m. found once, 1 Ch. 8:39.

6233 עֹשֶׁק m.—(1) *violence, injury*, Isa. 59:13; especially *oppression* of the poor, as shewn in defrauding, extortion, spoliation, Eccl. 5:7; Ezek. 22:7, 12.

(2) *something taken away by force*, or *fraud*, Lev. 5:23; Ps. 62:11; *unjust gain*, Ecc. 7:7.

(3) *anguish*, i. q. עֲשֻׁקָה Isa. 54:14.

6234 עֲשֻׁקָה fem. *oppression*, which any one suffers; hence *anguish, distress*. Isa. 38:14, עָשְׁקָה־לִי (read *ôshkal-li*, notwithstanding the Methег, as in עָנְיִים, עָנְיֵנִי, see Lehrg. p. 43) "I am in anguish."

6238 עָשַׁר fut. יַעְשֹׁר prop. to be straight (kindred to the verbs יָשַׁר, יָשָׁר, יָשַׁע), hence TO PROSPER, TO BE HAPPY, especially TO BE RICH, Job 15:29; Hos. 12:9.

Aram. עְתַר id.

PIEL, *to build up*, pr. *to erect*, from the primary meaning of the root. So once, 1 Ki. 22:49 כִּתִּים יִשְׁתַּקְּעוּ עֹשֵׂר אֳנִיּוֹת "Jehoshaphat built ships;" קִיר עִשָּׂה and so 2 Ch. 20:36, 37. A learned writer, who has treated of this passage in Jen. Lit. Zeit. 1830, iv. p. 380, compares for the same sense, "Arab. عشر to put together, to join together, or as I prefer, to compare, to put together;" but I know of no authority for this meaning.

HITHPAEL.—(1) *to enrich*, Gen. 14:23; 1 Sam. 2:7; 17:25, etc. Metaph. Ps. 65:10, רְבַּת תַּעְשְׁרֶנָּה "thou greatly enrichest it" (the earth), thou endowest it and adornest it with most beautiful gifts.

(2) intrans. *to become rich* (prop. to make riches, see Gramm., § 52:2 note). Pro. 49:17; Prov. 10:4. Followed by an acc. of the thing with which one is enriched, Dan. 11:2.

HITPAEL, *to feign oneself rich*, Pro. 13:7.

Derivatives, עֹשֶׁר and—

• For 6216 see p. 659.
•• For 6221 & 6222 see p. 659.
••• For 6224 see p. 659.
•••• For 6229 & 6230 see p. 659.
••••• For 6235 - 6237 see p. 659.

6239 עֹשֶׁר m. *riches*, 1 Sam. 17:25; 1 Ki. 3:11, 13; and often.

6244 עָשַׁשׁ i. q. נָלָה TO FALL AWAY—(a) used of clothes falling to pieces from use, and from being moth-eaten (see עָשׁ, עָשָׁה a moth, whence עָשַׁשׁ to gnaw as a moth).—(b) used of the face, as having become lean through sickness or care (einfallen, verfallen), Ps. 6:8; 31:10, 11. Arab. عشّ to fall away, to become lean.

6245 עָשֵׁת—(1) TO SHINE. Jerem. 5:28, שָׁמְנוּ עָשְׁתּוּ "they are fat (and) shine;" as the skin shines with fatness.

(2) to make shining, *to fabricate, to form*. Comp. חָלַק. See the derivatives עֶלְיָה, עֶשְׁתּוֹת. From the idea of forming—

(3) it is applied to the mind which forms any thing in thought.

HITPAEL, *to recall to mind, recapite* (as well given by the Vulg.), followed by לְ Jon. 1:6. See the Chald., and the derived nouns, הִשְׁתַּעְשְׁעוּת.

6246 עָשָׁת Chald. *to think, to purpose*, followed by a gerund, Dan. 6:4. See the Hebr. עָשָׂה No. 3.

***** 6247 עֶשֶׁת f.—(1) something *fabricated, workmanship*, Cant. 5:14; from the root עָשַׁת No. 2. It appears to have become fem. from the letter ת having been misunderstood in this place (Lehrg. 474).

(2) *thought, opinion*. Plur. Job 12:5, לְאֵתְנַחַ שַׁאֲנָן "as to the opinions of him who is in prosperity," i. q. בְּעֵינֵי. Several MSS. apparently, and some printed editions read לְעֶשְׁתְּרוֹת (sing. of the form לְקַלְּטוֹת, but I find no other trace of this form even in the Aram. language.

6249 (3) Of the same word plur. const. apparently is (if the form be regarded) עֶשְׂרֵי, which when joined with the numeral ten (עֲשָׂרָה m. and עֶשְׂרֵה f.) denotes *eleven*, also *eleventh*, Deut. 1:3; Jer. 39:2; Ezek. 26:1. Jo. Simonis thus explains this, "*more thoughts than ten*, i. e. a number to be conceived in *thought*, or in the *mind*, while the preceding numbers have been counted on the fingers;" this is marvellously improbable, although no better reason can be given.

6250 עֶשְׁתּוֹנוֹת pl. *thoughts, counsels*, Ps. 146:4.

*6253 עַשְׁתֹּרֶת f. [*Ashtoreth*], Greek Ἀστάρτη, *Astarte*, pr. n. of a female idol, worshipped by the Phœnicians (2 Kings 23:13); sometimes also by the Hebrews (1 Ki. 11:5, 33; 2 Sa. 7:3); and the Philistines (1 Sam. 31:10), with great honour, together with Baal (Jud. 2:13; 10:6; 1 Sam. 7:4; 12:10; compare the pr. n. of Phœnician men, as *Abdastarte*, עַבְדַּעַשְׁתֹּרֶת, שֵׂכֶר עַשְׁתֹּרֶת אמת עשתרת Inscr. Cit. 2, *Astarimus*, etc.)

I have no doubt that the same itself, the origin of which was long a matter of inquiry, is the same as the Syriac ܥܲܫܬܪܬ, ʾAshtart (from the Pers. ستارہ), and pr. n. עַשְׁתָּר *star*; specially the planet Venus, *the goddess of love* and fortune, for this latter reason called also אֲשֵׁרָה and שֵׂכֶל, which see. I have given more account of this idol in Comment. on Isa. iii. p. 237, and more fully in Gruber's Univ. Encycl. vol. xxi. p. 98, 99. There is also a passage of Sanchoniathon containing the mythos concerning Astarte (ap. Eusebium de Præp. Evang. i. 10), in which the reason of the horned statues of Astarte (see plur. No. 3) is shewn: "Ἀστάρτην δὲ ἡ μεγίστη, καὶ Ζεὺς Δημαρούν, καὶ Ἄδωνιν (אדר) βασιλεῖς θεῶν ἐβασίλευσαν τῆς χώρας. Κρόνου γοῦν Ἀστάρτην ἐπίθετον τῇ ἰδίᾳ κεφαλῇ βασιλείας ταύρειαν κεφαλὴν ταύρου περιτιθέντα δὲ τὴν ἐπινίκιον, εἶναι δηλοῦσι δυνάμει, ὅτι καὶ ἀνεπόμενος ἐν Τύρῳ τῇ ἀγρᾷ νύκτα ἐφάνησε." "Τὴν δὲ Ἀστάρτην Φοίνικες τὴν Ἀφροδίτην εἶναι λέγουσι."

Plur. עַשְׁתָּרוֹת—(1) *Astartes*, i. e. statues of Astarte (comp. אֲשֵׁרוֹת, בְּעָלִים, Ἐφραί), Jud. 2:13; 10:6; 1 Sa. 7:3, 4; 12:10; 31:10.

(2) עַשְׁתָּרוֹת צֹאן Deu. 7:13; 28:4; 18:51, the loves of the flocks, i. e. the offspring procreated, *the increase, progeny of the flock*; [in Thes. "*breeding ewes.*"] 6251

(3) pr. n. of a city of Bashan, Deu. 1:4; Josh. 13:12; more fully called עַשְׁתָּרוֹת קַרְנַיִם (" the horned Astartes"), [*Ashtaroth-karnaim*], Gen. 14:5, and בְּעַשְׁתָּרָה which see, so called doubtless from a temple and statues of Astarte. Gent. noun עַשְׁתָּרָתִי 1 Ch. 11:44. 6252 *6255 6254

6256 עֵת followed by Makk. עֵת with suff. עִתִּי, pl. עִתִּים and עִתּוֹת (constr. from עֵתָה, from the masc. עִתּ, root עָתָה, compare לְעֵת for לְעֵתָה), fem. (Jcsh. 11:6; Jer. 51:33; but masc. Cant. 2:12); from the true derivation of the word having often been overlooked even by the ancients, Lehrg. 474) *time*. Specially—(a) *a fit*, or *proper time*, *an opportunity*, like καιρὸς. Ecc. 10:17, "O happy land, whose princes לְעֵת יֹאכְלוּ take food at the proper time." עֵת לְ before the (proper) time, prematurely, Job 22:16. With suff. בְּעִתּוֹ *in its time*, Prov. 15:23; Ecc. 3:11; בְּעִתָּהּ Isaiah 60:22.—(b) a *certain time*, as having a limit, opposed to eternity. Ecel. 3:1, 17, לְכֹל חֵפֶץ עֵת לְכָל "to every thing there is a time," it lasts but for a time, nothing is perpetual;

• For 6240 - 6243 see p. 659.
•• For 6248 see 6245 & Strong.

compare Ecc. 8:6. — (c) *a longer time*, acc. עֵת long, Hos. 13:13; Arabic لَيْتٌ id. — (d) *a happy time*, happiness, Ps. 81:16. More often in a bad sense — (e) *an unhappy time*, calamity, as in Lat. *tempora*; compare יוֹם No. 1, letter *b*; Arabic يَوْمٌ, Syriac ܝܘܡܐ time both happy and fatal. Isa. 13:22; Jer. 27:7; Ezr. 30:3; Ecc. 9:11, 12.

With prefixes—(a) בָּעֵת (for בְּעֵתָה), i. e. *at this time, now*, Jud. 13:23; 21:22; Job 39:18 (see ב letter B, 3). בְּעֵת מִנְחַת עֶרֶב at the time of the evening sacrifice, Dan. 9:21; בְּעֵת חַיָּה with the reviving time [i. e. coming year], see חַיָּה No. 3; כָּעֵת לְמָחָר to-morrow at this time (of the day), (see כְּעֵת), Ex. 9:18; 1 Sam. 9:16; 1 Ki. 19:2; 20:6; 2 Ki. 7:1, 18; 10:6 (others incorrectly take it as, about the time of to-morrow, i. e. to-morrow, as if it had been כְּעֵת לְמָחָר).

(b) לָעֵת at every time, every season, Ps. 10:5; 34:2; 69:13, בְּעֵת חִטָּה at this time, Dan. 1:9.

(c) לְעֵת עֶרֶב at the time of evening, at evening, Gen. 8:11; also in acc. עֵת *at (this) time*, עֵת בְּעִתּוֹ i. e. *now*, i. q. עַתָּה, Exr. 27:34. LXX. νῦν. Vulg. *nunc*.

Plur. עִתִּים and עִתּוֹת — (a) *times*. Esth. 1:13, יוֹדְעֵי בִינָה לָעִתִּים and 1 Chron. 12:33, עִתִּים those who know the times, astrologers. — (b) *the vicissitudes of things, events*, Ps. 31:16; 1 Ch. 29:30; Job 24:1. — (c) Neh. 9:28, עִתִּים רַבּוֹת many times, repeatedly; compare Aram. זִמְנִין time; plur. *vices*; English, *times*.

Denom. עָתַת.

*6278 **עֵת קָצִין** ("time of the judge," [" perhaps more properly, '*people* of the judge' "]), [*Ittah-kazin*], with ת local, עִתָּה קְצִי pr. n. of a town in the tribe of Zebulun, Josh. 19:13.

see 6258 **עָתָא** see עָתָה.

6257 **עָתַד** Arab. TO BE READY, PROMPT; not used in Kal; Arab. عَتَدَ.

PIEL, *to make ready*, Prov. 24:27.

HITHPAEL, *to be ready, destined to be* any thing; followed by לְ Job 15:28.

Derivatives, עָתִיד, עֲתָד.

† **עָתָה** an unused root; whence עֵתָה.

6258 **עֵתָה** adv. (from עֵת time, with He Paragog.), in pause עָתָה (Milel) Gen. 32:5 (like אֹתָה, אֹתָהּ); prop. *in a time* (עֵת בֵּית); hence—

(1) *at this time, now, already*; opp. both to previous and future time, Josh. 14:11; Hos. 2:10; Isa. 48:7. מִשֶּׁהָיָה עַד עֵתָה from this time and until eternity, Isa. 9:6. עַד עָתָּה until this day, Gen. 32:5; 46:34. עַתָּה יֵזֶה now at this very time (see זֶה No. 3). Sometimes the idea of time is lost, and (like the *Gr. νῦν, νὺν*) — (a) it is used as a word of incitement, *age, come on*; especially when followed by an imperative, Gen. 31:13; Isa. 30:8; Mic 4:14 עַתָּה תִּתְגֹּדְדִי 1 Ki. 1:18; 2 Ki. 18:21); and so with an interrogative sentence, Isa. 36:5, "In whom now wilt thou confide?" verse 10, "but have I now (עַתָּה) come up without Jehovah?" — (b) it describes a present state, *thus, things being so*, Gen. 26:29; 1 Sa. 27:1; whence עַתָּה *and so*, Gen. 11:6; 20:7; 27:8; 45:8; Ps. 2:10; in an adversative sense, *but now*, Neh. 5:5.

(2) *in a short time, presently*, Job 6:3; 7:21; 8:6; Isa. 43:19; Mic. 6:10; 1 Ki. 12:26.

6260 **עָתּוּד** m. *he-goat* (perhaps ready and prompt for fighting; comp. אַבִּיר a horse ready for the course), Gen. 31:10, 12, and frequently. Arab. عَتُودٌ id. Used of the leader of a flock, Jer. 51:40; metaph. of a leader of the people, Isa. 14:9; Zec. 10:3 (compare *ετίλοι*, Il. iii. 196).

6259; see 6264 **עָתוּד** i. q. עָתִיד Isaiah 10:13 [ק]; Esther 8:13 בְּרִיב.

*6262 **עִתִּי** (perhaps i. q. עִתִּי "opportune"), [*Attai*], pr. n. m. — (1) 1 Ch. 2:35, 36. — (2) 2 Ch. 12:11. — (3) 2 Ch. 11:20.

6261 **עִתִּי** (from עֵת) *opportune, at hand*, Levit. 16:21.

*6264 **עָתִיד** m. adj. — (1) *prompt, ready, prepared* (Syriac and Arabic id.); followed by לְ Esth. 3:14; 8:13; Job 15:24.

(2) *exercised, skilful* (Germ. fertig); followed by an infin. Job 3:8. Compare עתד Conj. V., to be very skilful in an art; see Schult. on the passage.

Plur. עֲתִידוֹת — (a) *the things which are ready for* any one; i. e. impending, destined, Deu. 32:35. — (b) *things which* one has *acquired*, i. e. *wealth*; *τὰ ὑπάρχοντα*, Isa. 10:13.

6263 **עֲתִיד** Chald., *ready, prepared*, Dan. 3:15.

6265 **עֲתָיָה** (perhaps i. q. עֲתָלְיָה), [*Athaiah*], pr. n. m., Neh. 11:4.

6266 **עָתִיק** m. adj. *shining* (pr. genteel, worthy of, a well-born and noble person), used of clothes, Isa. 23:18. See the root עתק No. 4.

6267 **עָתִיק** adj. — (1) *taken away*, from the mother's breast, as if *manumitted*, Isa. 28:9. See עָתַק No. 1, 3. (2) *ancient*, 1 Ch. 4:22; see the root No. 2.

6268 **עָתִיק** Ch. *old, ancient*, Dan. 7:9, 13, 22.

† **עָתַךְ** an unused root, Arab. عَتَكَ to turn aside to lodge; whence—

6269 **עָתָךְ** ("lodging-place"), [*Athach*], pr. n. of a town in the tribe of Judah, 1 Sa. 30:30.

† **עָתַל** an unused root, Arab. عَتَلَ to handle violently; whence—

6270 **עָתְלַי** (for עֲתַלְיָה), [*Athlai*], pr. n. m. Exr. 10:28.

6271 **עֲתַלְיָה** ("whom Jehovah has afflicted"), [*Athaliah*], pr. n. — (1) m. — (a) 1 Chr. 8:26. — (b) Exr. 8:7. — (2) f. of a queen of the tribe of Judah, 880—77, B. C. 2 Kings 11:1; in some places עַתַלְיָהוּ 2 Ki. 8:26; 11:2.

6272 **עָתַם** a root *dev. λεγόμ.*, which seems to have been of the same or a similar meaning, as סָתַם (cogn. עָקַם). Hence—

NIPHAL, Isai. 9:18, נֶעְתַּם אֶרֶץ "the earth is consumed," or "laid waste." Kimchi and Aben Ezra, the earth is darkened; comp. Arab. عتم to be darkened; LXX. *συγχυνόμενη*, Ch. חֵיכְוֹתָא *burned up* [this is the meaning given in Thes.]; compare Arab. غتم a great and almost suffocating heat.

† **עָתַן** (kindred to the verb שָׁחַל) an unused root, Arab. عَتَنَ to handle violently, عَتُونٌ a lion. Hence—

6273 **עָתְנִי** (for עָתַנְיָה "lion of Jehovah"), [*Othni*], pr. n. m. 1 Ch. 26:7.

6274 **עָתְנִיאֵל** ("lion of God"), [*Othniel*], pr. n. of a judge of Israel, Joshua 15:17; Judges 1:13; 3:9; 1 Ch. 4:13. Gr. Γοθονιήλ, Judith 6:15.

6275 **עָתַק** fut. יַעְתֹּק — (1) TO BE REMOVED, TRANSFERRED (Arab. عَتَقَ to hasten, IV. to propel quickly). Job 14:18; 18:4. See עָתִיק No. 1.

(2) *to be stricken with age, to become old*, Job 21:7; Psal. 6:8, "my countenance becomes old." (Arab. عَتَقَ to be ancient, old.) Compare עָתִיק No. 2.—From the idea of removing, taking away, comes that of—

(3) *to be manumitted, set free* (comp. Isa. 28:9; Arab. عَتَقَ fut. I. عَاتَقَ manumitted, free; عَتْقٌ freedom); whence in Hebrew עָתָק is applied in a bad sense to license and impudence.—On the other hand—

(4) it is used in a good sense, the idea of freedom being applied to the external appearance worthy of an honourable and noble man. Arab. عَتِقٌ a noble countenance, beauty, brightness, عَتِيقٌ noble, generous, also, having a clear and delicate skin (like nobles). عَتُقَ to be well, to have a clear and delicate skin. Heb. עָתִיק, עָתָק shining, handsome.

HITHPA.—(1) cannat. of Kal No. 1, *to remove away, to take away*, Job 9:5; specially a tent, *to break up a camp*, Gen. 12:8; 26:22.

(2) *to transfer, to transcribe* from one book to another; hence i. q. to collect. Prov. 25:1. LXX. ἐξεγράψαντο. Vulg. *transtulerunt*. (Talmud. to write out, to transfer.)

(3) *to take away*. Job 32:15, הֶעְתִּיקוּ מִמֶּנּוּ מִלִּים "they took words away from them;" impers. for, words were taken away from them, they could say nothing.

Derived nouns, עָתָק, עָתָק, עָתִיק, שֵׁתֶק.

*6277 **עָתָק** m. adj. *bold, impudent* (see the root No. 3). דִּבֶּר עָתָק to speak licentiously, i. e. impudently, wickedly, Ps. 31:19; 75:6; 94:4; 1 Sa. 2:3.

6276 **עָתָק** m. adj. *shining, handsome* (prop. genteel, noble, see the root No. 4). Pro. 8:18, עָתָק הוֹן Vulg. *opes superbæ*. [Is not *enduring* the true meaning?]

6279 **I. עָתַר** fut. יִעְתַּר — (1) i. q. כָּסַר TO BURN INCENSE to a god (Syr. ܥܬܪ to smoke with perfume, ܥܬܪܐ incense; Arab. عَطَرَ to breathe odours). Hence עֹתֶר No. 1.

(2) *to pray as a suppliant, to pray* to a god (the prayers of the godly being compared to incense; comp. *προσδέχεσθαι τὰς προσευχάς*, Tob. 12:12; Acts 10:4); *to supplicate, to intreat*, followed by לְ and אֶל Gen. 25:21; Ex. 8:26; 10:18; Job 33:26.

NIPHAL, *to let oneself be supplicated by* any one (followed by a dat.), *to hear and answer*, Gen. 25:21, וַיֵּעָתֶר לוֹ יְהוָה "and Jehovah heard and answered him," 2 Sam. 21:14; Isa. 19:22. Inf. absol. נֶעְתֹּר 1 Ch. 5:20.

HIPHIL, i. q. Kal, Ex. 8:25; 10:17. Followed by לְ and בְּעַד *to be intreated for* any one, Ex. 8:5, 24.

Derivative, עֹתֶר.

6280 **II. עָתַר** i. q. Chald. שְׂגָא (Hebrew שָׂגָא) TO BE ABUNDANT; not used in Kal.

For 6278 see p. 662.

Niphal id. Prov. 27:6, "abundant (i. e. many, frequent) are the kisses of an enemy." Opp. to, "faithful are the wounds of a friend."

Hiphil, *to multiply, to accumulate*, Eze. 35:13, הִתְעַתַּרְתֶּם עָלַי דִּבְרֵיכֶם "you have multiplied against me words," sc. impudent, impious words. Compare עָרַל No. 2.

Derivatives, עִתְרָת and pr. n. עִתָּר.

*6282 עָתָר m.—(1) *incense, odoriferous smoke*, Eze. 8:11, as rightly rendered by the LXX., Vulg., Ch., Syr. Others render it a multitude, comparing the root No. II.

(2) *a worshipper* of God, Zeph. 3:10.

6281 עָתָר ("plenty," "abundance"), [*Ether*], pr. n. of a town in the tribe of Simeon, Josh. 15:42; 19:7

6283 עִתְרָת f. *riches, abundance*, Jer. 33:6. See the root No. II.

פ

פֵּא the seventeenth letter of the Hebrew alphabet, used as a numeral for *eighty*. The name of this letter probably signified *a mouth*, i. q. פֶּה. As to its pronunciation, see Lehrg. pp. 20, 21, where there is a refutation of the opinion of those who hold that פ, when dageshed, was not pronounced *p* by the Hebrews. It is interchanged principally with the other labials, ב and מ, which see.

see 6311 פֹּאַ i. q. פֹּה (which see), adv. *here*, Job 38:11.

6284 פָּאָה a root not used in Kal, which had, I have no doubt, the signification, TO BLOW, like the kindred roots פָּחָה, פָּיָה, פּוּחַ, פּוּשׁ, all of which are onomatopoetic, and imitate the sound of blowing. Hence δισ. λεγόμ.—

Hiphil, Deut. 32:26, אַפְאִיחֵם "I will blow them away," i. e. scatter them as with the wind. LXX. διασκεδῶ αὐτούς. I formerly compared Arab. فَأَى, which has the signification of splitting, cleaving, i. q. شَقَّ and فَلَقَ; but I rely more on the internal nature and mutual relationship of roots, than on the Arabic usage, however suitable.

[Hence the following word; also in Thes. פֵּאָה and its derivatives.]

6285 פְּאָה constr. פְּאַת f.—(1) *a quarter of the heaven* (prop. wind, so called from its blowing, compare in Targ. אַרְבַּע רוּחִין four winds, for Hebr. אַרְבַּע פִּאוֹת הַשָּׁמַיִם Ezr. 7:2, compare 37:9; 42:20. פְּאַת יָם the west quarter, Josh. 18:14; פְּאַת צָפוֹן the north quarter, Ex. 26:18, 20. Hence—

(2) *side, region*, Jer. 48:45, פְּאַת מוֹאָב "region of Moab." Dual const. state פְּאֲתֵי מוֹאָב "both sides of Moab," Num. 24:17, compare פְּאָתַיִם.

(3) *a corner*, as of a field, Lev. 19:9; of a bed, Am. 3:12. פְּאַת הַמִּטָּה the corner or extremity of the bed, *the hairs upon the cheeks and before the ears*, Sachsbart, *whiskers*, as the Jewish doctors rightly explain, Levit. 19:27; 21:5. It was prohibited to shave them; and the Arabian nations shaving them (like the Egyptians), are called in reproach, פְּאֲתֵי מְרָרִי (men) with the whiskers cut off, Jerem. 9:25; 25:23; 49:32.

† פָּאַם an unused root.—(1) to have the mouth full, *to swallow down*. (Arab. فَأَمَ to have the mouth full of food; *Ath.* ܦܥܡ to have in the mouth a morsel, lump, ܦܥܡܐ morsel, lump; *παρόμιον* F It is one of the roots ending in m which express sounds uttered with the mouth shut. Cognate is נָפַם to understand, prop. to be imbued with.)

Hence פֻּם (for פִּאֻם) mouth.

(2) Arab. فَأَمَ to be fat (of the same stock appears to be the Sanscr. *pina*, fat, *πιμελής*, *πιμελή*, *opimus*, *pinguis*). Hence n. פִּיטָה.

6286 I. פָּאַר not used in Kal, TO BE BEAUTIFUL, ORNAMENTED, prop. apparently used of the rosiness and heat of the face (see פְּאֹרוּר, פְּרוּר, compare Arab. فَأَرَ Med. Waw, to boil up, to be hot, فُؤَارٌ glowing heat); hence *to be proud* (which, in Arabic, is expressed by a hardened guttural, فَخَرَ to glory, to boast).

Piel פֵּאֵר—(1) *to adorn*, e.g. the sanctuary, Isa. 60:7, 13; the people of God, Isa. 55:5; to bestow aid upon the poor, Ps. 149:4 (compare *ornare beneficiis*).

(2) denom. from פְּאֵרָה *to examine the boughs*, in order to glean thera, Deu. 24:20.

Hithpael.—(1) *to be adorned, honoured*, as a people by Jehovah, Isa. 60:21; 61:3; *to glorify*

oneself, as God in bestowing favours on his people, followed by בְּ Isa. 44:23; 49:3.

(2) to *boast*, followed by עַל *against* any one, Jud. 7:2; Isa. 10:15.

Derivatives, תִּפְאֶרֶת, פְּאֵרִי, פְּאֹרוּר, [פְּאֵרָה, פְּאֹרִים].

6286 II. פָּאַר (kindred to פָּצַר) TO DIG, TO BORE, especially in the earth. Arab. فَأَرَ to dig down and hide under the earth. Hence פְּאֵרָה for פַּאֲרָה (Arab. فَأْرَةٌ a mouse, פַּרְעֹה pr.n. of a region abounding in caverns. To this root I refer—

Hithpael.—הִתְפָּאֵר *to explain, to declare oneself* (compare significations used figuratively in the same manner under the word בּוֹא No. 2, and נָקַב No. 2). Ex. 8:5, הִתְפָּאֵר עָלַי לְמָתַי אַעְתִּיר "declare to me when," etc.; in which words the particle עַל (of which the sacred writer has made a delicate use) implies a command. Well rendered by the LXX. *πεῖσόν μοι*. Vulg. *constitue mihi, quando*, etc. But the Hebrews themselves, and many more recent writers, *glory over me* (in saying) *when I shall intreat for thee*; and this they explain, I give thee this honour that thou mayest set me a day when, etc.; every one must see that this is very harsh and arbitrary.

6287 פְּאֵר masc. *an ornament, a tiara, a turban*, Ezr. 24:17, 23; of priests, Ex. 39:28; of a bridegroom, Isa. 61:10; Eze. 24:17; of women, Isaiah 3:20.

6288 פְּאֵרָה (in the Syrian form for פַּאֲרָה) Ezr. 17:6; 31:5, seqq. and פְּאֹרָה (for פַּאֲרָה) Isa. 10:33; fem. *foliage* (prop. glory) of a tree. Plural with suffix פְּאֹרֹתֵיהֶם for פְּאֵרוֹתֵיהֶם Eze. 31:8. Comp. פְּאֵר No. 2.

6289 פְּאֹרוּר (for פְּאֵרוּר, from the root פָּאַר) m. *warmth*, hence *ruddy glow, brightness of face* (i. q. יְקַר פָּנִים הִבְצִיעַ פְּאֹרוּר comp. פָּאַר No. I, Kal. Joel 2:6, "all faces withdraw brightness," i. e. grow pale with terror, Nah. 2:11. (Comp. Joel 2:10; 4:15).

6290 פַּארָן (prob. a region ["abounding in foliage, from the root, No. I., or"] abounding in caverns, see the root, No. II.). [*Paran*], pr. n. of an uncultured and mountainous region lying between Arabia Petræa, Palestine, and Idumæa, Gen. 21:21; Num. 10:12; 13:3, 26; Deut. 1:1; 1 Sa. 25:1; 1 Ki. 11:18; and more fully called הַר פָּארָן Hab. 3:3; יַרְדֵי פָּארָן Deu. 33:2; אֶרֶץ פָּארָן אֲשֶׁר עַל־הַמִּדְבָּר it appears to be the same as "the grove of Paran which is over the desert," i.e. "the grove of Paran which is over the desert," i.e. "to the north of the desert. In that part Josephus mentions the valley of Pharan abounding in caverns,

Bell. Jud. iv. 9, § 4. Altogether different from this is the region and valley of *Firan* (فِرَان, فَرَان), near Mount Sinai (these were confounded even by Niebuhr, Descr. of Arabia, p. 402), as was long ago observed by Maltrai; see the passage in Burckhardt's Travels in Syria, p. 974, 1080, Germ. ed. (This is also cited by Winer, p. 763; but he does not correct the error pointed out.)

6291 פַּג pl. פַּגִּים *unripe figs*, which hang on the tree through the winter; *grossi, grossuli*, Cant. 2:13; LXX. ὄλυνθοι. From the root—

† פָּגַג Arab. فَجَّ Conj. VII. TO BE CRUDE, IMMATURE, Syriac ܦܓܓ immature, acid. The primary idea appears to be that of *cold*, see the kindred root פּוּג.

6292 פִּגֻל masc. something *fœtid, unclean, abominable*, i. q. שֶׁקֶץ; used of food, Levit. 7:18; 19:7; בְּשַׂר פִּגֻל unclean flesh, Ezr. 4:14; plur. פִּגֻלִים unclean meats, Isa. 65:4.

† פָּגַל an unused root; Talmud. Piel to render fœtid. Hithpael, to be made fœtid. Arab. and Æth. (ג and ח being interchanged), فَحَلَ to be fœtid, used of food; ፈሐለ: to be impure. Hence פִּגֻל.

6293 פָּגַע—(1) TO STRIKE UPON, or against, *pepigit, stetit, illisum*. (I have used this Latin word on purpose because it is of the same stock; compare also the kindred pair for *pax, pacisci*, Greek πάγος, Germ. *pedes*, and those which are allied to this, *bora, bed*, from the idea of striking or pushing. Of the same termination is the root עָגַע; compare פָּקַע and נָקַע). Followed by בְּ to *strike upon* any person or thing (*ut, an etout fiotlen*), whether of set purpose or accidentally, whether violently or lightly; hence—(*a*) to *rush* on any one with hostile violence, 1 Sam. 22:17, 18; Ruth 2:22; especially in order to kill; hence to *kill, to slay*, Jud. 8:21; 15:12; 2 Sam. 1:15. Once followed by אֵת or בְּ of person and בְּ of thing; Ex. 5:3, יִפְגָּעֵנוּ בַּדֶּבֶר "lest he fall upon us with the pestilence."—(*b*) in a good sense to *assail* any one with petitions, *to urge* him; followed by בְּ Ruth 1:16; Jer. 7:16; 27:18; Job 21:15; and לְ of the person for whom any one asks or intercedes, Gen. 23:8.—(*c*) to *light upon* any one, *to meet* with him, followed by בְּ Gen. 28:11; 32:2; Num. 35:19, 21 (also with an acc. Ex. 23:4; 1 Sa. 10:5; Am. 5:19).—(*d*) to *reach* to any one, followed by בְּ Jud. 16:7;

17:10; 19:11; 20:26; 27:34 (followed by אֶל Josh. 19:11).

(2) *to strike* a covenant with any one, *pactus est* (from *paciscor*), *to make peace* with him, followed by אֶת. I now consider that two passages in Isaiah should be thus explained, which have been variously treated by interpreters; Isa. 64:4, פָּגַעְתָּ אֶת שָׂשׂ וְעֹשֵׂה צֶדֶק עֲנָן "thou makest peace with him who rejoiceth to work righteousness," i. e. thou art in league with the man who loves justice, and thou delightest in him; similar is אִישׁ בְּנִיחֵךְ, אִישׁ בְּנִיחֵךְ אֶת Isa. 47:3, "I will take vengeance וְלֹא אֶפְגַּע אָדָם and will not make peace with any man," I will grant peace to none till all are destroyed. The signification of *striking* is referred to that of *making peace*, as shewn by the Latin words *pango*, *paciscor*, and also by the Heb. and Arabic פָּגַשׁ (Isa. 9:6), سفق, and Lat. *ferire*, *percutere foedus*.

HIPHIL—(1) caussat. of Kal No. 1, *a*, *to cause anything to fall upon any one*. Isa. 53:6, הִפְגִּיעַ בּוֹ אֶת עֲוֹן כֻּלָּנוּ "he caused to fall upon him the iniquity of us all."

(2) caussat. of Kal No. 1, *b*, *to cause to supplicate*. Jer. 15:11, הַפְגַּעְתִּי בְךָ...אֹיֵב "I will make the enemy to make supplication to thee." So (following the Chaldee), Lud. de Dieu, Rosenm.

(3) intrans.—(*a*) i. q. Kal No. 1, *a*, *to invade*. Part. הַפֹּגְעִים *assailant, enemy*, Job 16:36.—(*b*) i. q. Kal No. 1, *b*, *to assail* any one with prayers; followed by בְּ Jer. 36:25; also followed by לְ of the person for whom intercession is made, Isa. 53:12; absol. Isa. 59:16.

Derivative מִפְגָּע and—

6294 **פֶּגַע** m. what happens to any one, *incident, event, chance*, Eccl. 9:11; unhappy (with the addition of עָוֶן), 1 Ki. 5:18.

6295 **פַּגְעִיאֵל** ("fortune of God"), [*Pagiel*], pr. n. of the captain of the tribe of Asher, Numbers 1:13; 2:27.

6296 **פָּגַר** not used in Kal. PIEL, TO BE EXHAUSTED, VOID OF STRENGTH, 1 Sam. 30:10, 21 (Talmud. to be lazy, at ease; Syr. ܦܓܪ (the letters ב and פ being interchanged), to be attenuated; ܦܓܪܐ weak, wearied. Also the Lat. *piger*. The primary stock of both words פגר and *piger*, is גר; compare פּוּג, *piget*). Hence—

6297 **פֶּגֶר** plur. constr. פִּגְרֵי m., *a carcase, dead body* whether of man or of beasts, Gen. 15:11; Isa. 14:19; 1 Sam. 17:46; and frequently. Once with the addition of מֵת Isa. 37:36 (compare Syr. ܦܓܪܐ ܕܡܝܬܐ used of the body even when living). Metaph. פִּגְרֵי גִלּוּלֵיכֶם *carcases*, i. e. *ruins of your idols*, Lev. 26:30.

6298 **פָּגַשׁ** fut יִפְגַּשׁ (kindred to the roots פָּגַע, נָגַשׁ)—(1) TO RUSH upon any one, TO ATTACK, with an acc., Ex. 4:24; Hos. 13:8.

(2) *to meet with* any one; followed by an acc., Gen. 32:18; 33:8; Ex. 4:27; Isa. 34:14; followed by בְּ Prov. 17:12.

NIPHAL recipr. *to meet* one with another, Psalm 85:11; Prov. 22:2.

PIEL, *to light* upon any thing, Job 5:14.

† **פָּדַד** an unused root.—(1) prop. *to cut, to cut up, to separate*; cogn. to בָּדַד No. I., which see; (Arab. بدّ V. X., to be alone, separated; in the Indo-germanic languages, Sanscr. *pat*, to cleave; Lat. *pando*, *findo*).

(2) specially *to plow*; whence פַּדָּן a plough-ox; and פַּדָּנָא a yoke of oxen, plough; Syr. and Chald. פְּדָנָא id.; פַּדְיָנָא field, plain. [This is called in Thes. "an uncertain root"].

Derivative פַּדָּן.

6299 **פָּדָה** TO LOOSE (pr. by cutting; טפל‍שחיתן; cogn. to the verb פָּדַד); hence—(1) *to redeem* by paying a price (Arab. فدى), Exod. 13:13; followed by בְּ of the price; as Exod. 34:20, פֶּטֶר חֲמֹר תִּפְדֶּה בְשֶׂה "the firstborn of an ass thou shalt redeem with a sheep."

(2) to *let go*, as a priest (a firstling), Nu. 18:15, 16, 17.

(3) *to set free*, e. g. from servitude, Deut. 7:8; 13:6; Jer. 15:21; 31:11; *to preserve, to deliver* life from danger, Psa. 34:23; followed by מִן 2 Sam. 4:9; 1 Ki. 1:29; Job 6:23; בְּ (in danger), Job 5:20.

NIPHAL, pass. of No. 1, Lev. 19:20; of No. 3, Isa. 1:27.

HIPHIL, פִּדָּה, caussat. of Kal. No. 1; Exod. 21:8.

HOPHAL, pass. inf. absol. פּוֹדֹה Lev. 19:20.

Derivatives, פְּדוּאֵל–פְּדָיָה.

6300 **פְּדַהְצוּר** ("whom God preserved" [redeemed]), [*Pedahel*], pr. n. m., Num. 34:28.

6301 **פְּדָהְצוּר** ("whom the rock (i. e. God) preserved" [redeemed]), [*Pedahzur*], pr. n. m., Num. 1:10; 2:20.

6302 **פְּדוּיִים** only in plur. פְּדוּיִים *price of redemption*, Num. 3:46, seqq.; 18:16. Elsewhere פְּדוּיִם pass. plur. are *the preserved* [*redeemed*], Isaiah 35:10; 51:11.

6303 **פְּדוֹן** ("liberation," [redemption]), [*Padon*], pr. n. m. Ezr. 2:44; Neh. 7:47.

6304 **פְּדוּת** *f.*—(1) *division, distinction* (from the primary sense of cutting). Ex. 8:19. LXX. ἀπολύτρωσις. Vulg. *divisio*. Aben Ezra, הפרש. Compare Muntinghe in Diss. Lugdd. p. 1154.

(2) *liberation* [*redemption*], Psalm 111:9; 130:7; Isa. 50:2.

6305 **פְּדָיָה** ("whom Jehovah preserved" [redeemed]), [*Pedaiah*], pr. n. m.—(1) the father-in-law of king Josiah, 2 Kings 23:36.—(2) 1 Chron. 3:18.—(3) Neh. 3:25.—(4) Neh. 11:7.—(5) Neh. 8:4; 13:13.

6305 **פְּדָיְהוּ** (id.) pr. n. m. 1 Ch. 27:20.

6306 **פְּדוּיִים** m. Nu. 3:49, and **פִּדְיֹם** Ex. 21:30; Psal. 49:10, *price of redemption*, λύτρον.

† **[פָּדַן]** a root inserted in Thes. from which to derive אַפַּדָּן and פִּתְדָּן.

6307 **פַּדָּן** m. *a field, plain* (comp. Hos. 12:13, where it is expressed by the word אֲרָם) from the root פָּדַד No. 2. Hence פַּדַּן אֲרָם the plain, or plain region of Syria [*Padan-Aram*], i. e. Mesopotamia, with the desert to the west of the Euphrates, opp. to the mountainous region by the Mediterranean Sea, Gen. 31:18; 28:2, seqq.; simply פַּדָּן Gen. 48:7. With ה local פַּדְנָה אָרָם Gen. 28:6, 5, 6.

6308 **פָּדָר** i. q. פָּדָה TO LIBERATE, SET FREE, *fr. λυτρόω*. Job 33:24, פְּדָרֵהוּ "set him free." But five MSS. (two Kenn., three Ross.) read פִּדְיֹתוּ with the same sense, and such a root as פָּדַר is void of all certain authority.

† **פָּדַר** an unused root, which seems to have had the sense of *nourishing, fattening*. Comp. Arab. (ר and ن being interchanged) فدن to fatten cattle, and more frequently بدن to become fat, thick, بدن fatness. (In the Indo-Germanic languages compare Butter, English *food*, *fodder*, Medieval Lat. *fodrum*, and fett, English *fat*, Icelandic *feitr*, from the stock *foeden*, to nourish. The primary root is *fad*, to which *r* is added in many forms; compare *pita*, *pater*; *pigeo*, *piger*, מגר.) Hence—

6309 **פֶּדֶר** m. with suff. פִּדְרוֹ *fat*, Lev. 1:8; 12:8, 20.

6310 **פֶּה** constr. פִּי, with suff. פִּי (my mouth), פִּיךָ, פִּיהוּ, פִּיהָ, poet. פִּימוֹ pl. פִּים 2 Sa. 13:21, and פִּיוֹת Prov. 5:4 (both of signif. 3).

(1) *the mouth*. (Arab. فُوٌ, فَمٌ, فَمٌ, فُوهٌ, const. فَوْ, فَمْ, فُوهْ, Æth. ፎ, id. The Hebrew form פֶּה is for פִּיָה, like שֶׂה for שִׂיָה, whence the fem. שִׂיָּה; const. שִׂי for שִׂיַּי. The root פִּיָה, like תִּיָה, פִּהָה, and Med. quiesc. נוּחַ, תּוּחַ, נוּהַ had the sense of *blowing*, breathing, and the mouth is so called from the idea of breathing. [In Thes. from פּוּהַ.] It is used of the mouth of animals (and even of the beak of a bird, Gen. 8:11; Isa. 10:14); of men, Exod. 4:11; especially as being the organ of speech. *To speak* פֶּה אֶל פֶּה *mouth to mouth*, without any one between, Numbers 12:8; פֶּה אֶל פֶּה with one mouth, with one voice, Josh. 9:2. Job 19:16, בְּפִי "with (all) my mouth," i. e. with the loudest voice that I can. Meton. for *an orator, spokesman, messenger*, Ex. 4:16 (comp. נָבִיא); *commandment*, Exc. 8:2, פִּי "keep the commandment of the king." Hence עַל פִּי by the command of, see below. More rarely the mouth as the organ of taste, hence Gen. 25:28, "venison (was) פִּיו in his mouth," i. e. he liked its taste. Comp. טָעַם, זָעַק. The signification of mouth is variously applied to inanimate things. It is—

(2) *the mouth, opening of a bag*, Gen. 42:27; of a well, Gen. 29:2; entrance of a city, Prov. 8:3; of Hades, Ps. 141:7.

(3) *an edge* (a figure taken from the teeth, and the idea of biting), especially in the phrase לִפְתּוֹחַ הִכָּה פִּי לְ to smite with the edge of the sword (see חָרֶב). Phur. (see above) the edges (of instruments of iron), 1 Sa. 13:21; Prov. 5:4. See פִּשְׁתִּים.

(4) *edge, border* (from its similarity to a lip), as of a garment, Ps. 133:2; Job 30:18; of the sea, Prov. 8:29. פִּי לָשׁוֹן 2 Kings 10:31; 21:16; and פִּי חֶרֶב Exr. 9:11, from one edge to the other.

(5) *part, portion* (prop. as much food as any one can take in his mouth, comp. יָד No. 7, a portion which can be taken in the hand, a handful). Deut. 21:17, פִּי שְׁנַיִם "two parts," i. e. double; 2 Ki. 2:9; also *two* (third) *parts*, Zec. 13:8.

With prepositions it mostly becomes a particle—(1) עַל פִּי—(*a*) *according to the commandment of*, 1 Ch. 12:23,—(*b*) *according to the rate of* (and אַחֲרֵי *rate of, or proportion, according to*, Lev. 25:52, עַל פִּי "according to his years;" Num. 6:21; 7:5, 9; 35:8.—(*c*) i. q. כְּ, כְּמוֹ *like as, like*, Job 33:6, אֲנִי כְּפִיךָ לְאֵל "I, even as thou (am created) by God."—(*d*) conj. *according as, even as*, Mal. 2:9; and without אֲשֶׁר *so that*, Zech. 2:4.

(2) לְפִי i. q. כְּפִי (see לְ A, 9)—(*a*) *at the rate of*,

according to, Ex. 19:4; Gen. 47:12, לְפִי הַטָּף "according to the number of the family;" Hos. 10:12, "sow ye according to justice, זִרְעוּ לָכֶם לְפִי צְדָקָה and ye shall reap according to mercy."—(*b*) followed by an inf. *when* (i.q. לְ followed by an inf. No. 7). Num. 9:17; Isa. 9:9:10.

(3) עַל פִּי according to the commandment, order of any one, Genesis 45:21; Num. 3:16; 39:51; Job 39:27; by the authority of any one, Deut. 17:6; hence i.q. לְפִי, לְעַל פִּי *at the rate of, according to*, Am. 6:5; Pro. 22:6. עַל־פִּי הַדְּבָרִים according to the thing itself, i.e. as the thing was, according to the truth of the matter, Gen. 43:7.

6311 פֹּה (prob. contr. from פְּהוּא, גְּהוּא *in this*, or *that*, sc. place, like פֹּה for פְּהוּ; as to *p* for *h*, compare Arab. فى formed from בְּ: adv. of place.

(1) *here, in this place*, Gen. 19:12; 22:5; 40:15; Num. 22:8; and often. More rarely—

(2) *hither*, 1 Sam. 16:11; Exr. 4:12. מִפֹּה and לְפֹה hence, Exod. 40:21, 26; 34:37. מִפֹּה...מִשָּׁם *hence...thence*, Exo. 40:10, 18, 21; 41:2. As to אֵיפֹה, see that word.—Once אֵפֹה (which see).

6312 פּוּאָה (perhaps Arab. فُوْهٌ "mouth"), [*Puah*], pr. n. m.—(1) of a son of Issachar, 1 Ch. 7:1, for which there is Gen. 46:13; Num. 26:23 פֻּוָּה.—(2) Jud. 10:1.

6313 פּוּג—(1) TO BE COLD, to be void of vital warmth. Syr. and Arab. id. The primary idea is that of rigidity; as frigid things are rigid. In Greek πυγόω to be rigid, and πήγνυμι; in Latin, *pigeo, rigeo, frigeo*. Gen. 45:26, וַיָּפָג לִבָּו "but his heart was cold," was not warmed or moved with joy. Figuratively applied to indolence or torpor, Pa. 77:3; Hab. 1:4, "the law is torpid."

NIPHAL, *to be torpid*, Pa. 38:9.

Derivatives, מְפוּגָה, and—

6314 פּוּגָה *f. rest, cessation*. Lam. 2:18.

see 6365 פּוּד see פִּיד.

6315 פּוּחַ i.q. נָפַח (which see), TO BREATHE, TO BLOW. (Arab. فاح to exhale odour, to be fragrant.) Cant. 2:17, עַד שֶׁיָּפוּחַ הַיּוֹם "until the day breathes," i.e. until the heat departs, until evening; Cant. 4:6. Compare רוּחַ.

HIPHIL—(1) followed by an acc. *to blow through*, Cant. 4:16.

(2) followed by בְּ *to blow* (a fire) Ezek. 21:36; followed by an acc. Prov. 29:8, "blow upon a city," i.e. excite sedition.

(3) figuratively, *to blow out, to utter*, as lies, Pro. 6:19; 14:5; 19:5, 9; in a good sense, *to utter* (the truth), 12:17.

(4) *to pant, to hasten*, Hab. 2:3. Compare נָפַח Eccl. 1:5.

(5) *to rail against* any one, followed by בְּ Pss. 10:5; and לְ 12:6, לְ יָפִיחַ בּוֹ "whom they reproached," i.e. the oppressed.

Derivative, פִּיחַ.

6316 פּוּט an unused root, Syr. Aph. *to contemn*, to afflict. See הִפְטִיאֵל. [This root is not inserted in Thes.]

6316 פּוּט [*Put, Phut, Libya*], pr.n. of an African nation, according to Josephus (Antt. i. 6, § 4) of *Mauritania*, in which the river *Phut* is mentioned by Pliny (H. N. v. 1). LXX. and Vulg. commonly rendered it *Libya*, Gen. 10:6; Jer. 46:9; Ezek. 27:10; 38:5; Nah. 3:9.

6317 פּוּטִיאֵל ("afflicted by God"), [*Putiel*], pr.n. Ex. 6:25.

*6319 פּוֹטִי פֶרַע Egypt. pr. n. *Potiphera*, the father-in-law of Joseph, the priest of Heliopolis, Genesis 41:45; 46:20. LXX. Πετεφρῆ, Πετεφρῆ, ΠΕΤΕΦΡΗ, i. e. who belongs to the sun. See Champollion, Précis du Système Hieroglyphique, Tableau Général, page 23.

6320 פּוֹטִיפַר (an abbreviated form for פּוֹטִי פֶרַע) [*Potiphar*], pr. n. of the captain of Pharaoh's guard, Gen. 39:1.

פּוּךְ an unused root, which had, perhaps, the sense of *moving to and fro, wavering*, i. q. פּוּג. Hence may be derived the following word, which is of uncertain origin.

6320 פּוּךְ i. q. Greek φῦκος, prop. *sea-weed*, (so called from its moving about, waving hither and thither), from which an alkaline pigment was prepared; hence used of the *pigment* itself; also the *dye* with which the Hebrew women tinged their eyelashes, prepared from *stibium*, or antimony (LXX. στιμμί, Vulg. *stibium*), 2 Ki. 9:30; Jer. 4:30 (comp. pr. n. יְזַנְיָהוּ הַשּׂוּךְ). Isa. 54:11, "I will lay thy stones with stibium," i. e. I will use stibium as cement in building thy walls. It may be doubted what are אֲכָנִים־פּוּךְ *stones of pigment*, 1 Ch. 29:2, used in building the Temple. I should understand them to be the more valuable stones, such as a kind of marble, used for covering and as it were *painting* the walls.

6321 פּוֹל m. *a bean*, 2 Sa. 17:28; Eze. 4:9. (I should place the primary idea in its rolling and in roundness of form; compare Latin *bulla*, Dutch *bol*, a bean, pea; perh. a chick pea, bitter onion, and many others of the same kind; see Fulda Radd. Germ. p. 217. There are also some traces of the same signification in the Phœnicio-Shemitic languages, as Æthiopic ፈለፈለ: i. q. ፈለለ to bubble up as water, soften, quicken; ተፈልፈለ to roll oneself; also פְּלַל, פָּלַל, פָּלַל, פָּלַס, פָּלַח, פָּלַג).

6322 פּוּל [*Pul*], pr. n.—(1) of an African nation and country, Isaiah 66:19 (where it is joined with לוּד). Vulg. *Africa*. Bochart (Phaleg. iv. cap. 26) understands *Phila*, an island in the Nile, situated between Egypt and Æthiopia, called by the Egyptians PHILAK or PHILAKK (i.e. end, remote region; see Champollion, l'Egypte i. p. 158). From this Egyptian name both the Greek and Hebrew forms may have arisen; this latter indeed was perhaps interpreted *elephant* by the Hebrews (Chald., Syr., Arab. פִּיל, فِيل, Pers. پِيل), following the Phœnicio-Shemitic usage [Bochart's opinion is regarded in Thes. as improbable].

(2) pr. n. of a king of Assyria, who preceded Tiglath-Pileser about 774—759, B. C. 2 Kings 15:19. (This name either signifies elephant, i. q. Pers. پِيل, or else lord, king, i. q. Sanscr. *pâla*, Pers. پال highly exalted, highest.)

see 6433 פֻּם and פֹּם emphat. state פּוּמָא, Chald. masc. i. q. Heb. פֶּה.—(1) *the mouth*, Dan. 7:5.

(2) *door, entrance*, aperture, Dan. 6:18. (Syr. ܦܬܳܚܳܐ id.; Arab. فَمُ بَابٍ فَمُ نَهْرٍ. It appears to be contracted from פְּתָחִים, from the root פָּתַח, like סוּס from סָתָם.)

6323 פּוֹן fort. i. q. Arab. اَيْنَ=اَيْنَ (compare אֵפֶל).

(1) TO SET (as the sun), to be darkened.

(2) *to be perplexed, distracted*; once found, Pss. 88:16, אָפוּנָה, LXX. ἐξαπορήθην. Vulg. *conturbatus sum*.

see 5437 & 6438 פִּנָּה ("turning itself"), pr. n. of a gate of Jerusalem, 2 Chr. 25:23; which is called, 2 Ki. 14:13, שַׁעַר הַפִּנָּה ("the gate of the corner.")

6324 פּוּנִי [*Punites*], patron. n. of an unknown person, פּוּן. Num. 26:23.

6325 פּוּנֹן (perhaps "darkness," "obscurity," from the root פּוּן), [*Punon*], pr. n. of a town in Idumæa, situated between Petra and Zoar, celebrated for its mines, Nu. 33:42. See Relandi Palæstina, p. 952. Compare פִּנּוֹן.

6326 פּוּעָה (i.q. Arabic فُوْهٌ "mouth;" according to the opinion of Simonis, for שִׁעָה "splendid"), [*Puah*], pr. n. f. Ex. 1:15.

6327 פּוּץ only found [in KAL] in fut., imp., and once in part. pass. Zeph. 3:10, i. q. נָפַץ (which see).

(1) TO BREAK OR DASH IN PIECES. See PIEL, HITHPALEL.

(2) *to disperse*. Part. pass. פּוּץ dispersed. Zeph. loc. cit. בַּת פּוּצָי "the daughter (i.e. the congregation) of my dispersed." Sometimes intrans. *to disperse themselves, to be dispersed*, usbl of a flock, Ezek. 34:5; Zec. 13:7; of a people, Gen. 11:4; Num. 10:35; 1 Sa. 11:11; 14:34; Ps. 68:2; Exe. 46:18.

(3) *to overflow*, spoken of fountains, Pro. 5:16; metaph. מְקוֹר to abound with prosperity, Zec. 14:17.

NIPHAL, *to be dispersed*, used of a flock, Jer. 10:21; Eze. 34:6; of people, Gen. 10:18; Exe. 11:17; 28:25; 34:12; an army, 2 Ki. 25:5.

PIEL פִּצֵּץ *to break in pieces* (as a rock with a hammer), Jer. 23:29.

PILPEL פִּוְפֵּץ id. (a person dashed against the ground or a rock), Job 16:12.

HIPHIL.—(1) trans., *to scatter*, as seed, Isaiah 28:25; *to send abroad*, as lightning, arrows, Psalm 18:15; 144:6; to scatter peoples, Deuter. 4:27; 28:64; 30:3; Isa. 24:1. Part. מְפִיץ the disperser, desolator, Nah. 2:2. Sometimes, i. q. *to agitate, harass* any one, Job 18:11; Exe. 34:21.

(2) *to pour out*; metaph. anger, Job 20:23.

(3) intrans. *to spread oneself abroad*, e. g. the east wind over the earth, Job 38:24; a people, Ex. 5:12; 1 Sam. 13:8.

HITHPALEL הִתְפּוֹצֵץ *to be broken in pieces, to be scattered into dust* (used of the mountains), Hab. 3:6.

An instance of the form TIPHEL (see Hebr. Gramm. § 54. 5) is found in the common reading, Jer. 25:34, תְּפוֹצוֹתֵיכֶם "I will scatter you;" where, however, other copies, both MSS. and printed, read תְּפוּצוֹתֵיכֶם (your dispersions), which is expressed in the translations of Aqu. Symm. Vulg. The former appears best suited to the context.

Derivative פַּטִּישׁ a hammer.

6328 פּוּק I. פּוֹק TO MOVE TO AND FRO, Isa. 28:7. Not found in the cognate languages, but it is of the same stock as נוּד, with a sibilant prefixed (מִנְדָּה, מִנְעָד, מִנְעָל, מִנְעָר, מִנְעָרָה, מִנְעָרָה, מִנְעָרָה

not." So it is commonly taken. But perhaps it ought rather to be taken causatively, "he causes it not to move."

Derivatives מְפוּקָה. פִּיק.

6329 II. **פּוּק** to go out, i. q. Chald. נְפַק.

Hithpa.—(1) *to give out to furnish*, Ps. 144:13; Isa. 58:10.

(2) to cause to come forth from any one, i. e. to get or *obtain from* him, Prov. 3:13; 12:2; 8:35; 18:22. LXX. λαμβάνω.

(3) *to bring to an end, to let succeed*, Psalm 140:9.

6330 מוּקָה *f. an obstacle* in the way, which causes any one to stumble, *a stumbling block*; i. q. מִכְשׁוֹל 2 Sam. 22:31.

6331 I. **פּוּר** i. q. פָּרַר to break. Hence—

Hithpa. הִתְפּוֹר twice (Psa. 33:10; Ezr. 17:19) i. q. הֵפֵר, and the derived noun מוֹפָרָה a wire-press.

† II. **פּוּר** i. q. Arab. فَارَ to be hot, to bubble up in boiling (comp. אָפָר), whence אֲפוּר (for אַפְאוּר) a pot. [This root is not given in Thes.]

6332 **פּוּר** m. *a lot*, a Persic word, which in Esth. 3:7 is explained גּוֹרָל. (It answers to the Persic پَارْه *pâreh*, i. e. a part, a portion, whence كَرْس پَارْه to divide, and بَهْر *behreh*, part, lot. It is of the same stock as the Lat. *pars;* comp. also the Hebr. פֹּאר and פְּרִי.) Pl. פּוּרִים lots, Est. 9:24, יְמֵי הַפּוּרִים verse 31, and nakedly פּוּרִים ibid. 29, 32, "the feast of Purim," or of lots, which the Jews celebrate on the 14th and 15th of the month Adar, in commemoration of the events narrated in the book of Esther.

6333 מְפוּרָה fem. *a wine-press*, Isa. 63:3; Hag. 2:16; from the root פּוּר to break.

6334 פּוּרָתָא [*Poratha*], Pers. pr. n. of one of the sons of Haman, Esther 9:8; perhaps Persic پَرَه *parah*, ornament.

6335 I. **פּוּשׁ & פִּישׁ** Arab. فَاشَ Med. Ye, to be proud, then used of a horseman leaping proudly and fiercely, Hab. 1:8; used of sportive and wanton calves, Mal. 3:20 (LXX. *σκιρτάω*); Jer. 50:11.

Derivative, pr. n. פִּשְׁחוּר.

[These roots are not separated in Thes.]

6335 II. **פּוּשׁ** not used in Kal, cogn. to the verb פּוּץ, Ch. פּשׁ to disperse oneself, to multiply.

Niphal, *to be dispersed, diffused*, Nah. 3:18. See פּוּץ.

פּוּרָה whence פּוּרָת q. v. see 6596

פּוּתִי [*Puhites*], patron. n., once 1 Ch. 2:53. 6336

פּוּךְ (from the root פָּוָךְ No. 1), prop. adj. *purified, pure*, an epithet of gold, Cant. 5:11; hence *purified, pure gold*, Ps. 21:4; Lam. 4:2; Isa. 13:12. It is distinguished from common gold, Psal. 19:11; 119:127; Prov. 8:19. Rosenmüller (Bibl. Alterthumsk. iv. page 49) prefers rendering it *solid gold*, comparing פַּךְ hard, heavy; but in an uncertain matter I would not desert the authority of the Book of Chronicles: [the authority of inspired Scripture is of course absolute, nothing can come into competition with it]: (see the root פּוּךְ). 6337

I. **פּוּךְ** not used in Kal, i. q. Arab. فَكَّ to separate, to distinguish (compare the roots beginning with the letters פצ, בז, under the words פָּצָה, בָּזַז); specially, to separate and purify metals from dross, by means of fire; whence כֶּסֶף סִיג silver; comp. בְּדִיל tin, from בָּדַל, and Ath. ብረር: silver, ብርኀ: brass, from the root ברר to purify.—Hence פּוּךְ pure gold, and— 6338

Hophal. part. מְזֻקָּק מִזָּהָב 1 Ki. 10:18; which in 2 Ch. 9:17, is stated to be זָהָב סָחוּט *pure gold*.

II. **פּוּךְ** to leap, to bound (see Piel), to be light, agile. Arab. فَكَّ to spring up and flee as a gazelle (see more as to this root in Schult. on Prov. page 75, and Opp. Min. page 139, seqq.); more in use are אוּץ, פּוֹץ, נוּץ, to bound: Talmd. פָּסַח to bound, to leap for joy: Gen. 49:24, יָדָיו יָדֵי אֲבִירֵי "agile are the arms of his hands;" or, "agile is the strength of his hands." Others, comparing Syr. פַּךְ hard, difficult, render *are strong*, which I should consider less certain. [This latter is the sense given in Thes.] 6339

Piel, 2 Sa. 6:16, מְפַזֵּז וּמְכַרְכֵּר "(nimbly) leaping and dancing;" which, in 1 Ch. 15:29, is explained מְדַלֵּג וּמְשַׂחֵק.

This root seems to have almost fallen into disuse amongst the Hebrews, and by many to have been forgotten, so that the writer of the Chronicles thought it necessary to interpret it in two places by other verbs which were better known.

פּוּר to disperse, i. q. נָזַר, זָרָה, in Kal only found in part. pass. Jer. 50:17. 6340

Piel, i. q. Kal, *to disperse*, e.g. a people, Ps. 89:11; any one's bones, Psal. 53:6. Jer. 3:13, וַתְּפַזְּרִי אֶת דְּרָכַיִךְ "thou hast scattered thy ways," i.e. hast wandered about.

(2) *to bestow largely, to be liberal*, Ps. 112:9; Prov. 11:24.

Niphal, Ps. 141:7; and—

Pual, Est. 3:8, pass. *to be dispersed*.

6341 I. **פּוּשׁ** m. pl. פּוּחִים const. פּוּחֵי Prov. 22:5; Exodus 39:3, with Dag. forte impl. like פַּחֵי (from the root פָּחָה).

(1) *a net, a snare*, Job 18:9; especially of a fowler, Am. 3:5; Prov. 7:23; Ecc. 9:12; so called from its being spread out. (Arab. فَخَّ and نَفَخَ, Syr. ܦܚ id. To this agrees also Gr. *πάγη, πήγνυμι*, which however is derived from the root of that language *πήγνυμι*). *To lay snares*, i. e. to plot, to devise against any one, is נָתַן פַּח Ps. 119:110; סָמַן בְּ Psalm 140:6; 141:9; Jer. 18:22; שִׂים לְ Psalm 141:9. Metaph. *that by which any one falls*, i. e. *is led to destruction*. Comp. מוֹקֵשׁ No. 2, and Schult. on Job, p. 137, 138; Josh. 23:13; Ps. 69:23; Isai. 8:14; hence *destruction, ruin*, Isai. 24:17; Jer. 48:43. See פּחַח.

(2) פּוּחִים *thin plates*, Ex. 39:3; Num. 17:3.

(3) Psa. 11:6 פּוּחִים *snares* (fulgetræ), lightning, bending itself like a snare (a noose) or serpent (fulgentes, fulgetralæ flexæ). Compare لَفَخَ a sheet of lightning diffused over the clouds, and *δικὴ μάστιγος*, used of lightning (the cause of this figure however is different). Il. xiii. 812; see J. D. Michaelis on Lowth de Sacra Poesi, p. 34, ed. Lips. and on the other hand, Olshausen, Emendationen zum A. T. p. 9, who conjectured this to be פּוּחַ *hot coals*, i.e. lightnings.

see 6346 II. **פּוּחַ** with suff. פּוּחוֹ Neh. 5:14, i. q. פַּחָה (which see), the governor of a province.

6342 **פָּחַד** fut. יִפְחַד.—(1) to tremble—(*a*) for fear, to fear, Deu. 28:66; Isa. 12:2; followed by מִן Psal. 27:1; 119:161; Job 23:15, and שֵׂעַר Isai. 19:16, of the pers. or thing feared. פַּחַד פָּחַד to fear a fear, Job 3:25. Used in a pregnant sense, פָּחַד אֶל־יְהוָה to turn with fear to one another, Jer. 36:16; compare Gen. 42:28.—(*b*) with *joy*, Isa. 60:5; Jer. 33:9.—The notion of fear is transferred to shame in the noun פַּחַד No. 2.

(2) *to be in trepidation*, i. q. *to hasten*, Hosea 3:5. Compare נָחַל, נָחַץ, חָרַץ.

Piel, i. q. Kal, but intensitively, *to fear continually, to be timid*, followed by מִן Isaiah 51:13; *to take care of oneself, to be cautious*, Proverbs 28:14. (Opp. to הִכְלִיהָ לֵב).

Hithpa., *to cause to fear, to terrify*, with an acc. Job 4:14. Hence מְפֻחָד and—

פַּחַד m. with suff. פַּחְדִּי.

(1) *fear, terror*, Ex. 15:16; Job 13:11. Followed by a genitive of the cause of terror (compare יִרְאָה), e. g. פַּחַד הָאֱלֹהִים fear caused by the Jews (not as some take it, into which the Jews were thrown), Esther 8:17; 9:3. פַּחַד יְהוָה fear which Jehovah causes, Isa. 2:10, 19; 2 Ch. 14:13. פַּחַד אֱלֹהִים fear of God, Ps. 36:2. Meton. used of the object of fear and reverence, as פַּחַד יִצְחָק Gen. 31:42, 53, used of Jehovah, Pl. פְּחָדִים Job 15:21. 6343

(2) *vervix, pudenda*, Job 40:17. [Taken in Thes. in this place to mean, *thighs*.] See above on the root No. 2. See Bochart, Hieroz. ii. p. 758. Schultens on the passage. (Arab. فَخِذ thigh.) 6344, see Strong

פַּחְדָּה *f. terror, fear*, Ps. 2:19. 6345

פַּחָה (for פֶּחָה with Dag. forte implied), m. const. פַּחַת, with suff. פַּחְתִּי, once פַּחֲתִי Neh. 5:14 (from the masculine form פַּחַת), pl. פַּחוֹת 1 Ki. 10:15; 20:24; Jer. 51:23; Ezr. 9:2, 9; const. state פַּחוֹת (from abol. פָּחוֹת) Neh. 2:7, 9; Ezr. 8:36, m. *the governor of a province* (less than that of a satrap, see אֲחַשְׁדַּרְפְּנִים) in the Assyrian empire, 2 Ki. 18:24; Isa. 36:9; Chaldean, Ezr. 5:3, 6, 13; Jer. 51:23; Persian, Esth. 8:9; 9:3; specially used of the Persian governor of Judæa, Hag. 1:1, 14; 2:2, 21; Neh. 5:14, 18; 12:26; Mal. 1:8; used of the governor of Judea in the time of Solomon, 1 Ki. 10:15; and of the governors of Syria, 1 Ki. 20:24. (This word appears to be of foreign origin, and Bohlen compares Pers. پَكْيَا great men, nobles; Ewald in Gramm. p. 490, the verb تَخَشَ *paktes*, to care for, to act (pr. to cook, bake; Germ. backen.) Better than all these would be پَكَا پَكْ a prince, leader, commander of soldiers, were not this apparently a mere Turkish word; but the Persian is پَيْك *paik*, one of the guard, an attendant.) [Benfey compares Sanscr. *paksha*, companion, friend; and this Gesenius appears to have preferred.] 6346

פַּחַת constr. פַּחת, pl. emphat. פַּחָתָא, Chald. id. Ezr. 5:3, 14; 6:7; Dan. 3:2, 3, 27; 6:8. 6347

פָּחַח to leap, to bound (like the Ch.), prop. 6348

used of boiling water (compare פּוּחַ Gen. 49:4). Hence—

(1) *to be lascivious, wanton, light* [Jud. 9:4], (like the Syr. حسف, compare Gr. *ζέω*).

(2) *to be proud, to be vainglorious* (like the Arab. فجر, compare זיד). Part. פּוֹחֲזִים used of false prophets, Zeph. 3:4.

[Hence the following words.]

6349 **פַּחַז** m. pr. *lasciviousness, wantonness*, Gen. 49:4, פַּחַז כַּמַּיִם "lasciviousness (was to thee) as (boiling) water," with reference to the incest of Reuben. Symm. ἀκρίτευσας. Vulg. *effusus es*. See more as to this passage in Comment. de Pent. Sam. p. 33.

6350 **פַּחֲזוּת** f. *pride, boasting*, Jer. 23:32.

6351 **פָּחַח** prob. TO SPREAD OUT (cogn. to the verbs פָּצַח, נָפַח); whence פַּח a net; also, to be made thin (like the Syr. Ethpa.); hence פַּח a thin plate.

Hiphil הִפִּיחַ (denom. from פַּח), *to catch in a net, to snare*, Isa. 42:22. פַּח נֶחְרָצִים מָלֵא "(one) snares (i. e. binds) them all in holes," i. e. prisons.

see 6341 [פַּחִים see פַּח.]

† **פָּחַם** an unused root, Ch. פְּחַם, and Arab. فحم *to be black*; whence—

6352 **פֶּחָם** m. (for פַּחַם, Dag. forte implied), *a coal*, Prov. 26:21; also, hot *coals*, Isa. 44:12; 54:16. Arab. فحم فحم coal; Æth. ፈሕሚ coal, and hot coal.

† **פָּחַר** an unused root, which appears to have had the same meaning as פָּאַר, פּוּר No. II. *to boil as a pot* (whence figuratively Arab. فخر, فخر, to swell up, to be proud); hence נַפְחַר נְפַחַר, a pot, a potter's vessel, the former of these words also being used for a potter. A secondary word is the Syr. Ethpa. to form. [This is given as the primary meaning of the root in Thes.]

6353 **פַּחָר** m. Chald. *a potter*, Dan. 2:41. (Syriac פַּחְרָא id.)

† **פָּחַת** an unused root, Syr. Pa. פַּחֵת to dig, to excavate; whence—

6354 **פַּחַת** m. (2 Sa. 18:17), pl. פְּחָתִים f. (2 Sa. 17:9), *a pit*; often used as a figure of destruction, Ps. 7:16; Lam. 3:47; Isa. 24:17, by paronomasia, פַּחַד וָפַחַת וָפָח עָלֶיךָ "fear, and the pit, and the snare are upon thee;" Jer. 48:43. The fem. is פַּחַתָּה.

פַּחַת מוֹאָב ("governor of Moab"), [*Pahath Moab*], pr. n. m. Ezr. 2:6; 8:4; 10:30; Neh. 3:11; 7:11; 10:15. 6355

פַּחְתָּת (fem. from the masc. פַּחַת) as if *a lower place, a depression* (in leprous garments), Lev. 13:55. 6356

פִּטְדָה f. a species of *gem*, Ex. 28:17; Exe. 28: 13, found in Æthiopia (Job 28:19), according to several of the old interpreters, *the topaz*, a pale yellowish gem, found in an island of the Red Sea (Plin. xxxvii. 8). The origin of this word was sought by Bohlen (Abhandlungen der deutschen Gesellschaft zu Königsberg, i. p. 80), in the Sanscrit language, in which *pîta* is *pale*; and the Gr. τοπάζιον itself may be from טְפַזְיָה, טְפַזְה, by transposition of the letters. More may be seen in Braunius, De Vestitu Sacerd. page 508. As to the gems of those regions, see Ritter, Erdkunde, ii. p. 675, ed. 2. 6357

פִּטִּי i. q. פִּטּוּר verbal pass. of the verb פָּטַר 1 Ch. 9:33 כתיב. 6359; see Strong

פַּטִּישׁ m. *a hammer*, Isaiah 41:7; Jerem. 23:29. Metaph. Babylon, Jer. 50:23, is called "the hammer (i. e. devastator) of the whole earth." Root פָּטַשׁ. 6360

פִּטִּישׁ m. Chald., Dan. 3:21 (where the קרי is פְּטִישׁ); i. q. Syr. פְּטִישָׁא a *tunic, under garment*. Hebr. translation כְּתֹנֶת. From the root פָּשַׁט No. 2. 6361

פִּטֵּר fut. A (signif. 3)—(1) TO SPLIT, TO CLEAVE (Arab. فطر id.; and intrans. to break through, as a tooth. Kindred to the root בָּקַר; where see more). Part. pass. פְּטוּרֵי צִיצִים *bursting of flowers*, i. e. flowers expanded which have already budded forth, 1 Kl. 6:18, 29, 32, 35 [פְּטוּר is given as a subst. in Thes.]. 6362

(2) transit. *to cause to burst forth*, as water, Pro. 17:14. Hence—

(3) trop. *to let go free* (like the Chald.), 2 Chron. 29:31. 1 Ch. 9:33, פְּטוּרִים "let go," i. e. exempt from duty; where the כתיב has פְּטִירִים. Intrans. *to slip away, to depart* out of the way; fut. יִפְטֹר 1 Sa. 19:10 (Syr. פְּטַר id. Chald. Pe. and Ithpe.).

Hiphil, i. q. Kal No. 2 הִפְטִיר בְּשִׂפְתָיו *to cleave* the lip, i. e. to open the mouth wide, as in scorn, Psalm 22:8 (compare Ps. 35:21; Job. 16:10).

Derivatives, פִּטְרֶת and—

6363 **פֶּטֶר** m. *fissure*; constr. *that which cleaves, first breaks forth*; hence פֶּטֶר רֶחֶם firstborn, firstling, what opens the womb, Ex. 13:2; 34:19; Nu. 3:12, etc.; also without רֶחֶם Ex. 13:12, 13; 34:20.

6363 **פִּטְרָה** f. id., Num. 8:16.

† **פָּטַשׁ**—(1) TO BREAK, TO STRIKE WITH A HAMMER; Gr. πατάσσω; whence פַּטִּישׁ, פְּטִישׁ a hammer.

(This root is onomatopoetic; found also in the Indo-Germanic languages and widely extended; its primary stock is batt, patt; whence med. Lat. *battere*; French, *battre*; Dutch, *bot*, a blow; and with the letter *t* changed into a sibilant pattšen; Swedish *batach*, a blow; Germ. patšen; compare *ba* in Amos and many others; see Fulda, Germ. Wurzelwörter, p. 210.) Hence—

(2) to *spread out*, for which פָּשַׁט is more frequently used (Arab. فطس to have a broad nose, to be flat-nosed). Hence Chald. פְּטַשׁ.

see 6310 **פְּטַשׁ** st. constr. of the noun פֶּה *a mouth*; which see.

6364 **פִּי־בֶסֶת** Exe. 30:17 (in some copies in one word, which is the better reading). [*Pi-beseth*], pr. n. of a town in Lower Egypt, on the eastern side of the Pelusiac branch of the Nile; Gr. Βούβαστις and Βούβαστος (Herod. 2:59. Strabo x. p. 553); so called from Bubastis, an Egyptian goddess, who was compared to Diana by Herodotus (Herod. ii. 137, 156). Written in Egyptian ΠΟΥΒΑΣΤ, which denotes a cat, according to Steph. Byz. It ought more correctly to be regarded as the proper name of a deity, which was worshipped under the form of a cat. *Malus* describes the ruins of the ancient city discovered by himself, in Descr. de l'Egypte, Etat Moderne, Livr. iii. p. 307; compare Jablonski Opusc. t. i. p. 53; Panth. ii. 56, seqq.; Quatremère, Memoires sur l'Egypte, i. p. 98; Champollion, L'Egypte sous les Pharaons, ii. p. 63.

† **פִּיר** a root not used as a verb. Arab. ناث Med. Waw and Ye to die, i. q. نأث (kindred to מוּת, מוּת) IV. *to destroy* (Sanscr. *pîd*, to sadden, to vex, to afflict). Hence—

6365 **פִּיד** m. *calamity*, Job 30:24; 31:29; Prov. 24: 22. Some refer to this [so Ges. in Thes.], Job 12:5, לְפִיד בּוּז "to calamity (i. e. to an unfortunate person) is contempt," but see לַפִּיד.

† **פָּיָה** an unused root, i. q. פָּהָה, פָּאָה prop. *to blow out*; hence *to speak*, i. q. Arabic نبأ; whence נִבְיָא

6376 נְבִיא mouth [This root is altogether rejected in Thes.]. Hence the Hebr. פֶּה mouth, for אֵפָה and—

פִּיָּה fem. *mouth*, i. e. edge of a sword, Jud. 3:16. Compare פֶּה No. 3. 6366

פִּי־הַחִירוֹת pr. n. (if referred to the Hebrew language, i. q "the mouth of caverns," but it is doubtless to be regarded as Egyptian, namely ΠΑΧΙ-ΡΟΤ+ a place adorned with green grass). [*Pi-hahiroth*], a town on the northern end of the Heroopolitan gulf, situated to the east of the city Baal-Zephon, Exod. 14:2, 9; Nu. 33:7; without פִּי ibid. verse 8. 6367

פִּישׁוֹן m. *dust*, or *cinders, ashes* (so called from being blown about, root פּוּשׁ), Ex. 9:8, 10. 6368

פִּיכֹל ("the mouth of all," i. e. ruling all), [*Phicol*], pr. n. of the captain of the host of Abimelech, Gen. 21:22; 26:26. 6369

פִּילֶגֶשׁ i. q. פִּלֶגֶשׁ (which see), a concubine. 6370

פִּימָה fem. *fat*, Job 15:27, from the root אָמַם, which see. 6371

פִּינְחָס ("mouth of brass," comp. of פִּי and נְחָשׁ i. q. נְחֹשֶׁת brass), [*Phinehas*], pr. n.—(1) of a son of Eleazar, Ex. 6:25; Nu. 25:7.—(2) of a son of Eli the high priest, 1 Sam. 1:3; 2:34.—(3) Ezr. 8:33. 6372

פִּינֹן (prob. i. q. פּוּן), [*Pinon*], pr. n. of a leader of the Edomites, Gen. 36:41. 6373

פִּיפִיּוֹת plur. f. *two edges*. חֶרֶב פִּפִיּוֹת a sword, *biroquo*, Ps. 149:6; Isa. 41:15, used of a threshing wain, גַּלְגַּל פִּפִיּוֹת "with two (or many) edges." 6374

פִּישׁ m. *moving to and fro*; from the root פּוּשׁ Nah. 3:11. 6375

פִּישׁוֹן ("water poured forth," "overflowing"), [*Pishon*], pr. n. of a river, which, flowing forth from the garden of Eden, surrounded *the land of Havilah* (i. e. India, see חֲוִילָה No. 3), Gen. 2:11; compare Sir. xxiv. 25. Josephus (Arch. i. 1, § 3) understands it to be the *Ganges*; but (with Schultheus and others) I prefer the *Indus*, which really surrounds India on the west, and was nearer to the Hebrews. Others, such as Reland (De Situ Paradisi Terrestris, § 3), Rosenmüller (Bibl. Alterthumskunde, i. page 194) understand the *Phasis*, and regard חֲוִילָה as being Colchis; but the Hebrew name of the Colchians was כַּסְלֻחִים. The Samaritan interp. thought Pishon was the Nile, and in this sense they used the

*For 6358 see Strong.

Hebrew word (see Castell, Armot. Sam. ad Ex. 2:3). This is treated more at length by J. D. Michaëlis, in Supplem. page 2008; Rosenmüller, loc. cit.

6377 פִּיתֹן [*Pithon*], pr. n. m. 1 Ch. 8:35; 9:41. Its etymology is not apparent.

6378 פָּךְ m. *a flask, a bottle*, 1 Sa. 10:1; 2 Ki. 9:1, 3; from the root—

6379 פָּכָה not used in Kal, having the sense of DROPPING DOWN; cogn. to נָפָה.

PIEL, *to drop down* (as water), Ezek. 47:2.

† פָּכַר an unused root. Syr. to tie, to bind; Pael, to entangle, to hinder. Hence—

6380 מַכֹּרֶת הַצְּבָיִים ("snaring gazelles," catching them in a net; or, according to Simonis, "retarding (i.e. getting a-head of) the gazelles"), [*Pochereth of Zebaim*], pr. n. of a man, Ezra 2:57; Neh. 7:59.

6381 פָּלָא not used in Kal.—(1) PR. TO SEPARATE, TO DISTINGUISH, i. q. פָּלָה, see Piel and Niphal, No. 1. (The primary and bilateral stock is *pal*, which, as well as *par*, has the signification of *separating*. Ch. פְּלַי to cleave, to cut up. Pael, to sever, to separate, to remove. Syr. ܦܠܐ to search out. Arab. فَلَا to deprive of milk. Compare the kindred roots, פָּרַד, פָּלַג, פָּלַל, פָּלַס, Sanscr. *phal*, to separate.)

(2) *to make singular, distinguished*, see Niph. Hiph. No. 2, and pr. n. פְּלָאיָה.

NIPHAL.—(1) *to be distinguished*; hence *to be great, extraordinary*; used of remarkable love, 2 Sa. 1:26. Dan. 11:36, יְדַבֵּר נִפְלָאוֹת "he will speak great things," i. e. impious words, most atrocious blasphemy against God (compare גָּדַל No. 2).

(2) *to be arduous, to be difficult* to be done. Followed by בְּעֵינֵי (in the eyes of any one) 2 Sam. 13:2; Zec. 8:6; followed by מִן to be *too* hard, Gen. 18:14; Deu. 30:11. Also to be hard to be understood, Prov. 30:18; Job 42:3; hard to judge, Deut. 17:8. Hence—

(3) *to be wonderful*, Psa. 118:23; 139:14. Pi. f. as a substantive נִפְלָאוֹת *things done wonderfully, miracles* of God, both in creating and sustaining the world, Psa. 9:2; 26:7; 40:6; and in affording aid to his people, Exod. 34:10; Josh. 3:5. It also takes adjectives, as, נִפְלָאוֹת גְּדוֹלוֹת Ps. 136:4. Adv. נִפְלָאוֹת *wonderfully*, Job 37:5. Dan. 8:24.

PIEL, *to separate* (ἀφορίζειν), *to consecrate*, only in the phrase פָּלָא נֶדֶר לַיהוָה to pay a vow to Jehovah, Lev. 22:21; Nu. 15:3, 8.

HIPHIL, twice הִפְלִא in the manner of verbs לָהּ Deu. 28:59; Isa. 28:29.

(1) i. q. Piel, *to consecrate* something vowed, Lev. 27:2. Somewhat different, Nu. 6:2, כִּי יַפְלִא לִנְדֹּר נֶדֶר "if he consecrate (any thing) to vow a vow."

(2) *to make distinguished, extraordinary*, e.g. grace, Ps. 31:22; Deu. 28:59. Inf. הַפְלֵא adv. *in a distinguished manner*, 2 Ch. 2:8.

(3) *to make wonderful*, e.g. counsel, Isa. 28:29; followed by מִן *to act wonderfully with* any one in a bad sense, Isa. 29:14. הִפְלִיא לַעֲשׂוֹת to act wonderfully, Jud. 13:19. Inf. הַפְלֵא adv. wonderfully, Joel 2:26.

HITHPAEL, *to shew oneself distinguished* (strong), *to exert one's strength*; followed by בְּ in oppressing any one, Job 10:16.

Derivatives, פֶּלֶא, פִּלְאִי, פִּלֶאת, מִפְלָאוֹת, פִּלְאִיָּה, פִּלְיָה, and the pr. n. פְּלָאיָה.

6382 פֶּלֶא suff. פִּלְאוֹ m.—(1) *something wonderful, admirable, a miracle* of God, Ex. 15:11; Ps. 77:12, 15; 78:12; 88:11. Plural פְּלָאִים adverb wonderfully, Lam. 1:9; מִפְלָאוֹת wonderful things, Dan. 12:6.

(2) concr. *admirable, distinguished* (used of Messiah the king), Isa. 9:5.

6383 פְּלָאִי (from פֶּלֶא with an adj. termination) adj. wonderful, Jud. 13:18 מִפְלָא (and here used of something which appears supernatural). In מְפַלְּאִי, which is contracted from the former. The fem. of the first given form is פְּלָאִית (מִפְלָאִית) Ps. 139:6 מִפְּלָאִית, where פְּלִיאָה קְרִי is the fem. of the form פְּלָאִי.

*6411 פְּלָאיָה ("whom Jehovah has made distinguished"), [*Pelaiah*], pr. n. m. Neh. 8:7; 10:11.

6385 פָּלַג not used in Kal. Aram. and Arabic TO CLEAVE, TO DIVIDE (comp. as to the primary stock under the root פָּלַל). Hence—

NIPHAL, *to be divided*, Gen. 10:25; 1 Chr. 1:19.

PIEL, *to divide*, as a channel, watercourse, Job 38:25. Metaph. Ps. 55:10, "divide their tongue," cause them to fall out amongst themselves.

Derivatives, פֶּלֶג—פְּלֻגָּה, מַפְלֵגָה.

6386 פְּלַג Chald. id. Part. pass. Dan. 2:41.

6387 פַּלְגָּ m.—(1) *a stream, a river*. Arab. فَلَجٌ, *6388 فَلْجٌ a stream, a small river, Æth. ፈለግ: a river, a large stream. It is said properly to signify *a channel, watercourse*, so called from the idea of *dividing*, comp. the verb, Job 38:25. I suspect, however, the root פָּלַג also to have had the meaning of *fencing, fluctuating, bubbling up*; compare *flu-o, fluc-ti, fluctus, φλύ-ω*, also *πλαγος*, Æth. ፈለገ: to bubble, to bubble up; from the bilateral stock פל, compare פּוֹל, also *bullire*, *wallen*, Welt. Psa. 65:10, פֶּלֶג אֱלֹהִים "the river (or collect. the rivers) of God," i. e. watering the city [Thes., "the land"] with the blessing of God. Plur. פְּלָגִים Isa. 30:25; constr. פִּלְגֵי like פִּלְגֵי מַיִם Psa. 1:3; Prov. 5:16; 21:1; used of streams of tears, Lam. 3:48 (compare נַחֲלֵי a stream of tears).

*6389 (2) [*Peleg*], pr. n. of a patriarch ("division, part"), the son of Heber, Gen. 10:25; 1 Ch. 1:19.

6387 פְּלַג Ch. *half*, Dan. 7:25.

6390 פְּלַג or פְּלָגָה only in pl. פְּלַגִּים *rivers, streams*, Jud. 5:15, 16; Job 20:17.

6391 פְּלֻגָּה f. *a division, class* (of the priests), i. q. מַחְלֹקֶת 2 Ch. 35:5.

6392 פְּלָגָה or פְּלַגְ Ch. id. Ezr. 6:18.

see 6370 פִּלֶגֶשׁ and פִּילֶגֶשׁ with suff. פִּלַגְשִׁי, pl. פִּלַגְשִׁים and פִּלֶגֶשִׁים.

(1) f. *a concubine* (Ch. פִּלְגְּשָׁא id. With this accord *wállal*, *wallasic*, *wallosi*; Lat. *pellex*. The etymology is obscure, but the origin may be sought with some appearance of truth in the idea of softness and pleasure; with the Phenicio-Shemitic roots פַּלַח, פַּלַט, compare פֶּלַח No. I, and the observations there made; and with the Gr. *wallasic*, comp. *μαλακός*). Gen. 22:24; 35:22; Jud. 19:2, seqq., and frequently; more fully פִּלֶגֶשׁ הַשִּׁגְעוֹן Jud. 19:1; 2 Sa. 15:16; 20:3.

(2) *à wállal, a paramour*, i. q. מְאַהֲבָה Ezek. 23:20, compare verse 5.

† פָּלַד an unused root. Arab. فَلَذَ to cut (compare the remarks at פָּלַח). Hence—

6393 פַּלְדָּה f. *iron*, Syr. ܦܰܠ̈ܕܳܐ, Arab. فَوْلَاذ iron of a finer kind, steel. Pl. פַּלְדוֹת things made of iron, perhaps scythes for war chariots, Nah. 2:4, בָּאֵשׁ פַּלְדוֹת הַרְכָּבָה "the chariots (shine) with fire of irons," the chariots shine with steel, or scythes.

6394 פַּרְזֶל [*Pildash*], pr. n. m. Gen. 22:22 (the etymology is obscure).

6395 פָּלָה not used in Kal, i. q. פָּלָא TO SEPARATE, TO DISTINGUISH.

* For 6387 see p. 675.

NIPHAL, *to be separated, distinguished*, followed by מִן Exod. 33:16; also to *become distinguished, admirable*, Ps. 139:14.

HIPHIL.—(1) *to separate, to distinguish*, Exod. 8:18; followed by בֵּין to distinguish *between, make a distinction*, Ex. 9:4; 11:7.

(2) *to distinguish*, i. e. *to make distinguished* or *illustrious*, Ps. 4:4; 17:7.

Derivative, פְּלֵאָה.

6396 פְּלוּא ("distinguished"), [*Pallu*], pr. n. of a son of Reuben, Gen. 46:9; Ex. 6:14 Patron. פַּלּוּאִי Num. 26:5.

6398 פָּלַח TO CLEAVE, specially TO PLOUGH the ground, Ps. 141:7. (Arab. فَلَحَ id.; hence to till a field, فَلَّاح a husbandman. Compare Ch. and as to the origin under the root פָּלַל.

PIEL.—(1) *to cleave, pierce*, e. g. as a dart the liver, Prov. 7:23; Job 16:13; *to cut up*, e. g. gourds, 2 Ki. 4:39.

(2) *to cause* (young ones) *to cleave* the womb *and break forth*, i. e. *to bring forth*, Job 39:3. Compare שָׁסַע.

6399 פְּלַח Ch. *to labour*; hence *to serve* (so often in the Targg.); specially, to worship God (compare עָבַד); followed by an acc. and ל Dan. 3:12, seq.; 7:14, 27.

Derivative, פֻּלְחָן.

6400 פֶּלַח f. (Job 41:16).—(1) *a part cut off, a slice* of an apple, or fig, Cant. 4:3; 2 Sa. 20:22.

(2) *a mill-stone*, so called from the even and cut away part, which is the lower in the upper mill-stone, the upper in the nether. Arab. نَلِيز. And the upper mill-stone is fully called פֶּלַח רֶכֶב (the rider-stone), Jud. 9:53; 2 Sam. 11:21; and simply רֶכֶב, the lower פֶּלַח תַּחְתִּית Job 41:16.

6401 פִּלְחָא ("a slice"), [*Pilcha*], pr. n. m. Neh. 10:25.

6402 פִּלְחָן Ch. m. *worship, service* of God, Ezr. 7:19. See the root.

6403 פָּלַט prop. TO BE SMOOTH, SLEEK, i. q. פָּלַס, which see. Hence *to slip away, to escape*, Ezr. 7:16 (Syr. ܐܰܫܬ̰ܰ, Arab. نَلَتَ id.); also *to cause to escape* (compare pr. n. פְּלֵטָה).

PIEL.—(1) i. q. Kal, but intens. *to slip away altogether*, Job 23:7.

* For 6397 see p. 677.

(a) *to cause to escape*—(a) from danger, i. e. *to deliver*, Ps. 18:3; 40:18; followed by מן 18:49; 17:13; and מיד 71:4.—(b) the young from the womb, i. e. *to bear*, Job 21:10. Comp. טלט Ne. 2.

Hithpa. *to deliver* from danger, Mic. 6:14; *to set in safety*, Isa. 5:29.

Derived nouns, מְפַלֵּטָה, פְּלֵטָה, פְּלֵיטָה, פְּלִיטָה

*6412□ פָּלֵט adj. *escaped by flight*, i. q. פָּלִיט, once in plur. פְּלֵטִים Jer. 44:14; 50:28.

*6405 פֶּלֶט inf. Piel, used as a noun, *liberation, deliverance*, Ps. 32:7.

6404 פְּלֶט ("liberation"), [*Pelet*], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Ch. 12:3.

see 6413 פְּלֵטָה see פְּלֵיטָה.

6406 פִּלְטַי (for the fuller פְּלֵטְיָה "deliverance of Jehovah"), [*Palti*], pr. n. m.—(1) Nu. 13:9.—(2) 1 Sa. 25:44; more fully פַּלְטִיאֵל 2 Sa. 3:15.

*6409

6408 פִּלְטִי (abortened from פְּלֵטְיָה), [*Piltai*], pr. n. m. Neh. 12:17.

6410 פְּלַטְיָה ("whom Jehovah delivered"), [*Pelatiah*], pr. n. m.—(1) 1 Ch. 3:21.—(2) 1 Ch. 4:42.

6410 פְּלַטְיָהוּ (id.) pr. n. m. Ezc. 11:1, 3.

פְּלִי wonderful, see פָּלָא.

פְּלִיא id. ibid.

6411: see also on p. 674 פְּלַלְיָה (i. q. פְּלֶלְיָה, "whom Jehovah made distinguished"), [*Pelaliah*], pr. n. m. 1 Ch. 3:24.

6412□ פְּלֵיטָה verbal adj. *escaped by flight*, especially from a battle or slaughter, i. q. פָּלֵט Genesis 14:13; Josh. 8:22; also in plur. const. and with suff. פְּלֵטֵי, פְּלֵיטֵי Jer. 44:28; Ezek. 6:8. In the absol. state is used the form—

6412□ פְּלֵטִים only in pl. פְּלֵטִים Nu. 21:29; Isa. 66:19.

6413 פְּלֵטָה f. and defectively פְּלָטָה *escape, deliverance*, Joel 3:5; Obad. 17; hence *what has escaped*, Ex. 10:5; specially those who have escaped from a slaughter in war, 2 Sam. 15:14; 2 Kings 19:30, 31; Ezr. 9:8.

6414 פֶּלֶךְ (from the root פָּלַל) m. *a judge*, only in pl. פְּלִלִים Ex. 21:22; Deu. 32:31. Job 31:11, (12;) שְׁוֵי פְלִלִים "a crime (which is a crime of) the judges," i. e. to be punished by the judges.

6415 פְּלִילָה f. *right, judgment*, here put for justice, Isa. 16:3.

6416 פְּלִילִי adj. (from פֶּלֶל) prop. *judicial*, Job 31:28 (compare verse 11). Fem. פְּלִילִיָּה *a judicial* seat, *judgment* seat, Isa. 28:7.

† פָּלַךְ an unused root, which seems to have had the meaning of *roundness, globosity*, from the idea of *rolling* (see under פּוֹל and פֶּלֶג a stream). Arab. فَلَكٌ to have round plump breasts (einen gerundeten Busen), used of a virgin. II. to be round and plump, used of the breasts. V. to be round, تَفَلَّكَ the round part of any thing, a mound, wave of the sea, celestial orb. Hence—

6418 פֶּלֶךְ m. with suff. פַּלְגּוֹ m.—(1) *a circle, circuit, environs* (Kreis, Gegirk) i. e. פֶּלֶג. (Arab. فَلَكٌ, Chald. פְּלָךְ id.) Neh. 3:9, seqq. פֶּלֶךְ יְרוּשָׁלַיִם "the region around Jerusalem," Neh. 3:12; 14:15.

(2) *the whirl* of a woman's spindle, and here *the spindle* itself, Prov. 31:19. (Arab. فَلَكَةٌ id., Talmud. פַּלְכָּא, פַּלְכָּה, whence פָּלַךְ to spin).

(3) *a round staff, crutch*, 2 Sa. 3:29. LXX. σκυτάλη.

† פָּלַל not used in Kal. In Pi. and in the derived nouns it has the meaning of JUDGING, which is supposed to be derived from that of cutting, deciding, by comparison with פָּלַח, פָּלָה, Ch. פְּלַל Aph. to decide; but פֶּלֶג itself is i. q. פָּרַד to break. I prefer to regard the primary power of the root to be that of rolling, revolving, wallen, rollen (comp. גּוֹל, גָּלַל, פָּלַךְ, Syr. ܦܠܰܟ to roll in any thing, hence to tinge, to stain), hence to make even by rolling, to *level* with a roller (comp. פָּלַךְ to roll, wallen), whence to lay even (a cause), to arbitrate, like the German words of judging, richten, schlichten, which have properly the sense of making even.

PIEL.—(1) to *judge*, 1 Sa. 2:25; also, to *execute judgment* in punishing, Ps. 106:30; compare Nu. 25:7 (LXX. and Vulg. however, *to pacify*; see under Kal). Followed by ל *to adjudge* to any one, Eze. 16:52.

(2) *to think, to suppose*, Gen. 48:11.

HITHPAEL.—(1) *to intercede for* any one (prop. to interpose as mediator); followed by בְּעַד Deu. 9:20; 1 Sa. 7:5; עַל Job 42:8; ל 1 Sa. 2:25, id.; followed by אֶל of him to whom one intercedes and supplicates, Gen. 20:17; Nu. 11:2.

(2) Generally *to supplicate, to pray*, especially God, followed by אֶל Psalm 5:3; ל Dan. 9:4; לִפְנֵי of pers. Neh. 1:14; simply, 1 Sa. 2:1; 2 Ch. 7:14; once

to supplicate to, Isa. 45:14; followed by אֶל. That which is prayed for to God, is put with אֶל prefixed, 1 Sa. 1:27.

Nouns derived from the signification of judging are, תְּפִלָּה, פְּלִלִיָּה, פְּלִלִי, פֶּלֶךְ, from the sense of supplicating, תְּפִלָּה; also pr. n. פְּלָלְיָה, פְּלַלְיָה, אֶפְלָל.

[Also in Thes. פּוֹל from the idea of roundness.]

6420 פָּלֵל ("judge"), [*Palal*], pr. n. m., Neh. 3:25.

6421 פְּלַלְיָה ("whom Jehovah judged," i. e. whose cause he protected), [*Pelaliah*], pr. n. m., Nehem. 11:12.

6422; see 6423 פְּלַלְיָהוּ see the following word.

6423 פְּלֹנִי—(1) *such a one, quidam, ὁδεῖνα* (pr. Arab. فُلَانٌ; Syr. ܦܠܳܢܝ distinguished, defined; one whom I point out, as it were, with the finger, but do not name; from the unused noun פְּלַן; root פָּלָה to distinguish); always joined with אַלְמֹנִי (pr. one who is nameless). Used of persons, Ruth 4:1, in the vocative, שְׁבָה־פֹּה פְּלֹנִי אַלְמֹנִי "sit down here; *ho! such a one!*" Gr. Ἄ σὲ τοιε; Arab. يَا فُلَانُ يَا فُلُ. Used of things, 1 Sa. 21:3, שְׁלַח־פֹּקֶד אֹתִי אֶלְמֹנִי "to such a certain place," 2 Ki. 6:8. From these two words is compounded פַּלְמוֹנִי Dan. 8:13.

*6397 פְּלֹנִי (*Pelonite*), Gent. n., from a place otherwise unknown, פֶּלֶת 1 Ch. 11:27, 36.

6424 פָּלַם not used in Kal.

PIEL.—(1) TO MAKE LEVEL, EVEN, i.e. *to prepare a way*, Isa. 26:7; Pro. 4:26; 5:6. Ps. 78:50, "he prepared a way for his anger," i. e. he let his anger loose. (The primary power appears to be that of *rolling*, a sense which lies in the syllable לַ, compare גּוֹל, גָּלַל, פָּלַךְ; hence to level by rolling a cylinder up and down, gerade walzen. It is kindred to the root פָּלַל, as the Germ. walzen comes from wallen, wellen.)

(2) *to weigh* (which is done by holding the balance level), *to weigh out*, metaph. Psa. 58:3; also, *to weigh*, to consider accurately, Pro. 5:21.

6425 פֶּלֶס m. *a balance* (so called from the idea of equilibrium), Pro. 16:11; Isa. 40:12. In each place it is joined with מֹאזְנַיִם, and it appears properly to denote *a steelyard* (Arab. قَبَّانٌ, Germ. Schnellwage).

6426 פָּלַע not used in Kal; prob. of a similar meaning to פָּרַע to break.

HITHPAEL, TO TRAMPLE (pr. to be broken, Sp. schlumm; compare שִׁבֳּרוֹן 1 Ki. 1:40), used of the pillars of the earth, Job 9:6.

Derivatives, מִסְפְּלוֹת, מִסְפֶּלֶת, and—

6427 פַּלָּצוּת f. *horror, trembling*, Job 21:6; Psalm 55:6; Isa. 21:4, etc.

see 6424 פָּלַשׁ i. q. פָּלַס; whence מִסְפֶּלֶת.

† I. פָּלַשׁ an unused root; pr. (as rightly given by Simonis in edit. 1—3, and Kimchi, הִתְגַּלְגֵּל) *to roll, to revolve* (גָּלַל); like the kindred roots פָּלַךְ, פָּלַל (גּוֹל). Hence—

6428 HITHPAEL, *to roll oneself*, i. e. *to wallow* in ashes (אֵפֶר), Jer. 6:26; Eze. 27:30; in dust (עָפָר), Mic. 1:10. Absol. id. Jer. 25:34.—In former editions I followed the LXX. and Vulg. in giving this root the signification of *sprinkling*, which has been assented to by Roscen. and Winer (in Lex. page 776); but I prefer the former, as springing from the internal nature of the root.

† II. פָּלַשׁ (proh. kindred to the verbs פָּלַח, פָּלָה), Æthiop. ፈለሐ; to wander, to emigrate, ተፈለሐ: to wander without any certain abode, ፈላሒ: a stranger, wanderer. Hence—

6429 פְּלֶשֶׁת f. *Philistæa* (prop. "the land of wanderers," "strangers," see the root; compare Gen. 10:14; Am. 9:7, LXX. Ἀλλοφύλοι, γῆ Ἀλλοφύλων), pr. n. of a region on the southern shore of Syria, to the south and west of Canaan, Ex. 15:14; Isa. 14:29, 31; Psal. 60:10, etc.; called by Josephus, Παλαιστίνη (Arch. i. 6, 2), a name however which he elsewhere uses for the whole of the land of the Israelites (Arch. viii. 4). See Relandi Palæstina, page 368, seqq. Hence—

6430 פְּלִשְׁתִּי Gent. n. *a Philistine*, 1 Sam. 17:16, 40; pl. פְּלִשְׁתִּים Gen. 26:1; Jud. 10:6; 1 Sa. 4:1; 5:1; and פְּלִשְׁתִּים Am. 9:7. As to the origin of the nation, see under the word פַּתְרוּסִי No. 2.

† פֶּלֶת an unused root. Arabic فَلَتَ to escape, to flee, i. q. Hebr. פָּלַט, فَلَتٌ swift, فَلَتَانٌ runner, a swift horse. Hence—

6431 פֶּלֶת ("swiftness"), [*Peleth*], pr. n. m.—(1) Num. 16:1.—(2) 1 Ch. 2:33, and—

6432 פְּלָתִי m. *a public courier*; with the art. collect. *public couriers*, always joined with כְּרֵתִי, which see, 2 Sam. 8:18; 15:18; 20:7, 23. Ewald (Heb. Gram. page 297) supposes both כְּרֵתִי (see that word,

No. 2) and שְׁלְטֵי to be *Philistines*; the latter being for the sake of paronomasia for פְּלִשְׁתִּי.

6434 I. פֵּן m. i.q. fem. (which is more used) פִּנָּה *a corner*, Pro. 7:8. Plur. פִּנִּים Zec. 14:10.

6435 II. פֵּן pr. subst. *removing, taking away* (from the root פָּנָה No. I), always in constr. פֶּן (followed by Makkeph) it becomes a conj. of removing, prohibiting, hindering, i.q. *μή, ne, lest*. It is used—(*a*) where an action precedes, by which something is prohibited which we fear and wish removed. Gen. 11:4, "let us build for ourselves a city... פֶּן־נָפוּץ lest we be scattered abroad." Gen. 19:15, "rise up... פֶּן־תִּסָּפֶה lest thou perish." Gen. 3:3, "eat not... פֶּן־תָּמוּתוּן lest ye die." Hence after verbs of fearing (like the Gr. *δείδω μή*, Lat. *vereor ne*), Genesis 31:31 (compare 26:9; of taking heed (compare Gr. *εἴκειν μή*), Gen. 24:6; 31:24; Deut. 4:23; and after of swearing (compare *ὀμνύω μή*, Il. xxiii. 585), Jud. 15:12. In instances of this kind לֹא is never put.

(*b*) it stands at the beginning of a sentence, where —(*a*) it implies *prohibition* and *dissuasion* (like אַל). Job 32:13, פֶּן תֹּאמְרוּ "פֶּן *say* not" i.e. take heed "**lest ye say.**" Isa. 36:18, פֶּן יַסִּית אֶתְכֶם חִזְקִיָּהוּ (take heed) lest Hezekiah deceive you."—(*b*) it implies *fear, dread*. Gen. 3:22, וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וגו׳ "and now (for fear) lest he put forth his hand." Gen. 44:34, אֶרְאֶה בָּרָע אֲשֶׁר יִמְצָא וגו׳ "(I fear) lest I shall behold the evil," etc.; 31:31; 38:11; 42:4; Ex. 13:17; Nu. 16:34; 1 Sa. 13:19. Followed by a pret. when it is feared lest any thing should have been done. 2 Sa. 20:6, פֶּן־יִמְצָא לוֹ עָרִים בְּצוּרוֹת "lest he find." 2 Ki. 2:16, פֶּן־נְשָׂאָהוּ רוּחַ יְהוָה "(I fear) lest the spirit of Jehovah have taken him up." Once it very nearly approaches to an adverb of negation, i.q. לְבִלְתִּי Pro. 5:6, אֹרַח חַיִּים פֶּן תְּפָלָס "(the adulteress) prepareth not (for herself) the way of life," i. e. she does not walk in the way of life. But the entire sentence is, (she takes heed) lest she walk in the way of life; German **daß sie doch ja den Weg des Lebens nicht betrete.**

† פֵּךְ a root of uncertain signification, to which I should attribute the sense of COOKING, baking, as being related to the Persic پختن, پزیدن *backen* (n being inserted in the middle of a biliteral root, compare פָּקַע); some traces of this stock are also to be found in the Phœnicio-Shemitic languages, see p. CLXXXV. Hence—

6436 פַּךְ *δισ. λεγόμ.* Ezek. 27:17, a kind of *sweet pastry, or cake*. The Targum renders it קוּלְיָא i.e. Greek σόλια, a kind of sweet pastry. In the book Zohar לחם מגו is pastry work. Other opinions are given by Celsius in Hierobot., ii. p. 73.

6437 פָּנָה fut. תִּפֶן, apoc. and conv. יִפֶן, וַיִּפֶן in the other persons, פָּנִיתִי, וַיִּפֶן to turn; in one phrase, קָפָה to turn the back, see עָפָה letters *a, b*. Elsewhere, always intrans. TO TURN ONESELF.

(1) in order to go any where. Exod. 7:23, וַיִּפֶן וַיָּבֹא בֵּיתוֹ, 10:6; 32:15; Gen. 18:22; Deut. 9:15; 10:5; 16:7; sometimes with the addition of a dat. plcon., Deu. 1:40; 2:3; Josh. 22:4; hence—(*a*) *to turn to*, or *towards* any place, followed by אֶל 1 Sa. 13:17; followed by לְ Isa. 53:6; 56:11; acc. 1 Sa. 13:18; 14:47, פָּנָה אָנָה תֵּלֵךְ "whithersoever he turned himself;" with מ partic., 1 Ki. 17:3; Deut. 2:3; Cant. 6:1; also followed by אֶל of pers. to turn oneself to any one, to go to him, especially to God, Isa. 45:22; angels, Job 5:1; idols, Lev. 19:4; Deu. 31:18, 20; soothsayers, Lev. 20:6, to seek an oracular answer or aid. פָּנָה אֶתְכֶם to turn oneself to follow any one's part, to incline to any one's side, Exe. 29:16.—(*b*) *to turn oneself away* from any one, followed by מִעַם Deu. 29:17 (used of the heart). Absol., Deu. 30:17, "if thy heart turns itself (i.e. turns itself away from God) and thou dost not obey."—(*c*) Figuratively applied to time.—(*a*) *to turn itself*, to pass away. Jer. 6:4, פָּנָה הַיּוֹם "the day declines." And poetically, Psa. 90:9, "our days decline."—(*β*) *to turn itself* in coming, approaching, in the phrase, לִפְנוֹת בֹּקֶר when the morning draws on, at morning, Ex. 14:27; Jud. 19:26; Psa. 46:6; עֶרֶב לִפְנוֹת at evening, Gen. 24:63; Deu. 23:12.

(2) *to turn oneself* to such at any thing, Ecc. 2:12, פָּנִיתִי אֲנִי לִרְאוֹת חָכְמָה "I turned myself to behold wisdom;" Ex. 2:12, וַיִּפֶן כֹּה וָכֹה וַיַּרְא "and he turned himself (with his eye directed) hither and thither, and saw." Hence *to behold, to turn the eyes* to any thing, followed by אֶל Ex. 16:10; Num. 17:7; Job 21:5; ב Job 6:28; Ecc. 2:11; followed by אַחֲרֵיהֶן (behind oneself), Jud. 20:40; 2 Sam. 1:7; 2:20; לְמִשְׁפָּה (upwards), Isa. 8:21. Metaph. אֶל פָּנָה *to regard* a person or thing, Deut. 9:27; especially used of God hearing and answering men, Ps. 25:16, פְּנֵה אֵלַי וְחָנֵּנִי Ps. 69:17; 86:16; also פָּנָה אֶל תִּתְפַּלָּה Ps. 102:18; 1 Ki. 8:28; אֶל הַמַּסֵּכָה Num. 16:15; Mal. 2:13. Of a king, 2 Sam. 9:8.—Used of inanimate things, *to look* towards any direction, Ezek. 8:3, הַשַּׁעַר הַפֹּנֶה צָפוֹנָה "the gate that looks towards the north;" Exe. 11:1; 44:1; 46:19; 47:2. Used of a boundary, Josh. 15:2, 7.

PUAL, prop. to cause to depart (see Kal No. 1, c): hence—(1) *to remove, to take out of the way*, Zeph. 3:15.

(2) *to clear* from things in confusion, from things in the way, *to put a house in order* (*aufräumen*), Gen. 24:31; Lev. 14:36; *to clear* a way, i. e. to prepare it, cast it up, Isa. 40:3; 57:14; 62:10; Mal. 3:1. Absol. Ps. 80:10, פִּנִּיתָ לְפָנָיו "thou preparedst (way, or room) before it."

HITHPAEL, fut. convers. וַיִּתְפַּן—(1) trans. *to turn*, Jud. 18:4, especially the neck, the back; used of one going away, fleeing, 1 Sam. 10:9; Jerem. 48:39. Hence—

(2) without עָרֶף intrans. *to turn the back, to flee*, Jer. 46:21; 49:24; also, *to turn oneself back*, to stop in flight, Jer. 46:5; Nah. 2:9. Followed by אֶל to turn oneself to any one, Jer. 47:3.

HOPHAL, *to turn the back*, Jer. 49:8; *to look in* any direction (see Kal No. 2, fin.), Eze. 9:2.

Derivatives, פֵּאָה (18), פִּנָּה, pl. פִּנִּים (whence a new adj. לְפִנִּי), and the pr. n. פִּנְיוֹאֵל, פְּנוּאֵל.

6437 פָּנֶה not used in sing. (though another form of it, פְּנֵי, פְּנוּאֵל, פְּנִיאֵל, pr. n. פְּנֵי, בֶּן) פָּנִים, פְּנֵי const. פְּנֵי m. (but f. Exe. 21:21).

(1) *the face* (prop. the part *turned towards* any one, see Exe. 21:3, from the root פָּנָה, compare Arab. وَجْهٌ face, from وَجَهَ V. to turn oneself in any direction; for the use of the pl. compare Gr. τὰ πρόσωπα in Homer), Gen. 38:15; 50:1; Exod. 3:6, and frequently. Constr. with a pl. verb and adj. Job 38:30; Dan. 1:10; in the fem. Ex. 21:21; more rarely sing. Lam. 4:16; Prov. 15:14. Also used for the pl., as מַרְאֹתֵיהֶם פָּנִים Exe. 1:6; 10:22; 41:18; לֶחֶם שְׁיֵרֵי הַפָּנִים the table on which these loaves were set, Nu. 4:7. פְּנֵי הַפָּנִים bread of the face (see לֶחֶם), and

Adjectival phrases phrases are to be noticed—(*a*) פָּנִים בְּפָנִים Gen. 32:31; Deu. 34:10, and פָּנִים אֶל פָּנִים Deut. 5:4, used of the face.

(*b*) *to say* and *do* any thing עַל פְּנֵי מ to any one's face, i. e. freely, frankly, and even often impudently and insolently, in contempt of him, וְהִם נִגְּפוּ עַל פְּנֵיהֶם (compare the French *dire dans la barbe*, as in Latin, *laudare in ore*, Ter.), Job 1:11, אִם לֹא עַל פָּנֶיךָ יְבָרֶכְךָ "he will curse thee to thy face;" Job 21:31; Isa. 65:3, "who provoke me עַל פָּנַי to my face," i. e. in contempt and scorn of me. In the same sense there is said, עַל פְּנֵי הָאֲדָמָה Job 2:5; 13:15; Deut. 7:10. עַל פְּנֵי לוֹ יְשַׁלֵּם "(God) will recompense to him to his face" (to an enemy), i. e. firmly and without delay. (Vulg. *statim*. In the other member לוֹא יְאַחֵר.) Here belongs the expression פָּנָה בְּעַד to answer in his face, i. e. to refute him firmly, freely, openly; Job 16:8, וַיַּעַן בִּי עָזִּי פָּנַי "my leanness answers in my face," i. e. testifies strongly against me; Hos. 5:5; 7:10.

(*c*) לִפְנֵי שׂוּם פָּנִים אֶל Exe. 6:2; followed by אֶל 1 Ki. 2:15. But—

(*d*) שׂוּם followed by an acc. *to turn one's face* in any direction, i. e. *to direct one's course* thither, to go, Gen. 31:21; followed by a gerund, *to intend, to propose to oneself* to do any thing; but, however, used specially of going, Jer. 42:15, 17; 44:12; 2 Ki. 12:18; Dan. 11:17. The same is נָתַן פָּנָיו לָשׂוּם 2 Ch. 20:3; Dan. 9:3; 2 Ch. 32:2, נָתַן פָּנָיו לָשׂוּם? "and (set) his face upon war." In the New Test. see Luke 9:53. (In Syriac in the same sense שָׂבַר אַפַּיְהוֹן לְאִתְגָּרָא to set one's face, שָׂבַר שִׂבְרָא to set one's sight; Pers. روی آوردن *rui averdere*; see my observations on Luke loc. cit., in Rosenmüller, Repert. i. p. 135.)—In two other phrases פָּנִים is used of *an angry countenance* (compare Pa. 21:10; 34:17; 80:17; of a sad countenance, 1 Sam. 1:18; Job 9:27).

(*e*) שׂוּם פָּנִים לְ to look on any one with an angry countenance, Levit. 20:5; with the addition of the words לְרָעָה וְלֹא לְטוֹבָה Jer. 21:10; compare לְרָעָה Jer. 44:11 (opp. to שׂוּם עֵין עַל under the word עַיִן No. 1, letter *e*).

(*f*) נָתַן פָּנִים בְּ to pour out one's anger against any one, Lev. 20:3, 6; 26:17; Ezek. 14:8.—Other phrases, as שִׁיחַ פָּנִים חָלָה פָּנִים are under those words.

(*g*) *person, personal presence, presence*, Gr. *πρόσωπον*. Exod. 33:14, פָּנַי יֵלֵכוּ "my person shall go," i. e. I myself, I in person (*ich in Person*) will go. 2 Sa. 17:11; Lam. 4:16. As to the phrase נָשָׂא פָּנִים וְנָשָׂא פָּנִים see under those words.—Sometimes without any emphasis עַל פְּנֵי *by person* is *I*. Ps. 42:12; 43:5; compare נָטָה פְּנֵי אֲנָשִׁים to oppress the persons of the afflicted; i. e. the afflicted, Isa. 3:15.—Figuratively applied to inanimate things it is—

(3) *the face, the surface* of a thing, e.g. of the earth, Gen. 2:6; Isa. 14:21; of a field, Isa. 28:25; of the water, Job 38:30, etc. Less clear is the passage, Job 41:5, מִי גִלָּה פְּנֵי לְבוּשׁוֹ "who shall uncover the face of his garment" (the crocodile's), i. e. his garment itself, that is, his surface or upper part which covers the rest (compare לְבוּשׁ No. 1, *a*). So also לוּט of a veil itself as a covering, Isai. 25:7.—Comp. עַל פְּנֵי No. 2, עַל פְּנֵי No. 1, c. Hence it is—(*a*) *the external appearance*, state, condition, of a thing. Prov. 27:23, "look well to the condition of thy flock," **betrachte dich darum, wie deine Heerde aussieht.**—

(*b*) *way* and *manner*, as in the Rabbinic. Compare פָּנִים face, manner. See below לְפָנַי No. 3.

(4) *the forepart, front* of a thing (Arab. فَنٌ id.). Jer. 1:13, וּפָנֶיהָ מִפְּנֵי צָפוֹנָה "and the front thereof (of the pot) looked towards the north;" used of *the front* of an army (Gr. πρόσωπον), Joel 2:20. Adv. פָּנִים in front (opp. to אָחוֹר) Ezek. 2:10; מִפָּנִים *forwards* (verbatim), Jer. 7:24; used of time, *before, of old*; Deu. 2:10, 12; Josh. 11:10; 14:15; קְדֹמִים anciently, Isai. 41:26; מִקֶּדֶם in front, 2 Sam. 10:9. Compare לִפְנֵי No. 2.—*The front part* of a sword is *its edge*. Ezek. 21:21, חַדָּה פְּנֵי חֶרֶב "whither is thy edge (that of a sword) directed?" Eccles. 10:10.—Also פָּנִים is used for the wall of a house opposite the door, Hom. τὰ ἔνδοθεν, whence with ת parag. מִפְנָתָה which see.

With prepositions it often becomes in nature a particle:—

(A) עַל פְּנֵי.—(1)—(*a*) *into the presence of* any one, 2 Ch. 19:2; *before*, Lev. 9:5; Nu. 17:8, after a verb of motion.—(*b*) *in the presence of*, Ex. 23:17.

(2) *upon the surface of* a thing, e. g. אֶל פְּנֵי הַשָּׂדֶה Lev. 14:53; Ezek. 16:5.—See another meaning of this, above, No. 1, letter *b*.

(B) אֵת פְּנֵי pr. by the face, i. e. *in the presence of* any one, *before* any one, e. g. אִוַּדְּעֵנִי יְהוָה Esth. 1:10; אֵת פְּנֵי יְהוָה before God, Gen. 19:13; sometimes for, at the holy tabernacle, in the phrase, אֵת פְּנֵי יְהוָה [to appear before Jehovah], to appear in the sanctuary, Ex. 34:23, 24; Deu. 31:11; 2 Sa. 3:22 (for which there is also used לִפְנֵי יְהוָה Ex. 23:17; and poet. פְּנֵי יְהוָה Isa. 1:12; Psa. 42:3; in which latter phrase לִפְנֵי should be taken for an acc. of place); *before*, e. g. אֵת פְּנֵי הָעִיר before the city, Gen. 33:18, אֵת־פְּנֵי הַפָּרֹכֶת before the vail, Lev. 4:6. After verbs of motion, *into the presence* of any one, 1 Sa. 29:4.—מֵאֵת פְּנֵי *from before* (the presence of) any one, Gen. 27:30; *from before*, from the front, 2 Kings 16:14.

(C) לִפְנֵי i. q. לִפְנֵי, *before, in front of*, but chiefly in the writers of later age, Esa. 49:16; mostly in the phrase עָמַד לִפְנֵי to stand before any one, to resist him, Deuteron. 7:24; 11:25; Josh. 10:8; 21:44; 23:9; Esth. 9:2.—The proper force of a substantive is to be retained in the words, Exe. 6:9, וְקָטוּ בִּפְנֵיהֶם they manifest loathing in their countenances; compare Exe. 20:43; 36:31.

(D) לְפָנַי with suff. לְפָנַי, לְפָנֶיךָ, לְפָנָיו, לְפָנֶיהָ, לְפָנֵינוּ, לְפָנֵיכֶם, לְפָנֵיהֶם—(1) *in the presence of* any one, under his eyes, he being present and looking on; before any one, Num. 8:22, "the Levites went in to minister... לִפְנֵי אַהֲרֹן before Aaron and his sons;" i. q. under their oversight; 2 Ki. 4:38; Zec. 3:8. לִפְנֵי שֶׁמֶשׁ *in the presence of the sun*, i. e. so long as the sun (which poets compare to the eye, see שֶׁמֶשׁ) shall shine on and illuminate the earth, Ps. 72:17; comp. verse 5 (but Job 8:16 לִפְנֵי שָׁמְשׁוֹ is while the sun is shining). Often figuratively, i. q. בְּעֵינֵי in the eyes of any one; i. q. in his judgment. חָסַד וַחֲסָדִים לְפָנַי favour and tender love *with* any one, Dan. 1:9; 1 Ki. 8:50; Psa. 106:46; יָטַב בְּעֵינֵי i. q. יָטַב לִפְנֵי see יָטַב.

(*b*) figuratively, *in the judgment of Jehovah* (comp. עִם No. 2, *c*); e. g. אִוַּדְּעֵנִי יְהוָה Josh. 6:26; but commonly in a good sense *with the approbation of Jehovah* (since we only put those things which please us before our eyes; comp. בְּעֵינֵי יְהוָה); hence לִפְנֵי יְהוָה favour with Jehovah, Ex. 28:38; הִתְהַלֵּךְ לִפְנֵי to lead a life approved of Jehovah (see הִתְהַלֵּךְ). Gen. 10:9, "a mighty hunter לִפְנֵי יְהוָה such as was pleasing to the Lord" [?]. Ps. 19:15, "let the meditation of my heart לְפָנֶיךָ be pleasing to thee." The things in which Jehovah *is pleased* are decreed by him. Hence, Gen. 6:13, "an end of the whole earth לְפָנַי is decreed by me." Farther, *to use* is to be noticed in these expressions—(*aa*) עָמַד לִפְנֵי יְהוָה to stand before the king, waiting his commands; i. e. to minister to him (see עָמַד); compare עָבַר לִפְנֵי 2 Sam. 16:19.—(*bb*) to worship *before* a deity (see הִשְׁתַּחֲוָה).—1 Ki. 12:30, "to worship before one (of the calves)."—(*cc*) to be put to flight *before* an enemy (see נָגַף Niph.); hence used after verbs of dispersing, disturbing, Jud. 4:15; 1 Sa. 14:15; 20:1; 2 Sa. 5:20; Jer. 1:17; 49:37 (comp. below מִפְּנֵי).—(*dd*) נָתַן לִפְנֵי to put before another, e. g. food, 2 Ki. 4:43; hence *to propose* to any one for choice, Deut. 11:26; to impose a law to be observed, Deut. 4:8; 1 Ki. 9:6; Jerem. 26:4; 44:10; Ezek. 23:24; also to give into any one's power (i. q. בְּיַד), Josh. 10:12; Deut. 2:33, 36; Jud. 11:9; 1 Ki. 8:46; Isa. 41:2. So also without a verb of *giving*, Gen. 24:51, "behold, let Rebecca לְפָנֶיךָ be given to thee;" Gen. 34:10, "the land is before you," let it be free for you and your flocks; 2 Chron. 14:6.

(2) *before, in front of* (compare פָּנִים No. 4).—(*a*) used of place; לִפְנֵי אֹהֶל מוֹעֵד before the tabernacle of the congregation, 1 Ch. 6:17; hence *eastward*, Gen. 23:17; 25:18; Deut. 32:49; also *before*, as taking the lead; chiefly used of a general or leader, who goes at the head of his army (see יָצָא וּבָא לִפְנֵי עַם from the word בּוֹא No. 1, let. *c*); used of a king it is *before*, at the head of his people (Eccl. 4:16, "there was no end to all the people לְכָל אֲשֶׁר הָיוּ לִפְנֵיהֶם to all over (before) whom he was"); also used of captives or booty which the conqueror, like a shepherd driving his sheep (Gen. 32:18), drives *before* him (Isa. 8:4; Am. 9:4; Lam. 1:5, 6).—(*b*) used of time, e. g. לִפְנֵי לְרַעַשׁ before the earthquake, Amos 1:1; Gen. 13:10; 29:26; Pro. 8:25; Ezek. 8:10. Gen. 30:30, לִפְנַי "before me," i. e. before I had come to thee; Jerem. 28:8. לִפְנֵי הַיּוֹם before now, Neh. 13:1. Followed by an inf. *before that*, Gen. 13:10; Deut. 33:1; 1 Sam. 9:15.—(*c*) used of worth, superiority (like the Lat. *ante, præ*). Job 34:19, "he does not regard the rich לִפְנֵי before (more than) the poor." After verbs of motion.—(*d*) *to one's front*, with the idea of meeting; as מָלֵא לִפְנֵי מ to meet any one, Gen. 24:19; and more frequently with a hostile sense, *against* (*hvrî*); prop. into the face, front part; as קוּם לִפְנֵי to rise against any one, Num. 16:2; יָצָא לִפְנֵי to go out against, 1 Ch. 14:8; 2 Ch. 14:9; also עָמַד לִפְנֵי Josh. 7:12, 13; הִתְיַצֵּב לִפְנֵי (עָמַד לִפְנֵי see) to stand against any one, to resist.

(3) *in the manner of, like* (compare פָּנִים No. 3, letter *b*); Job 4:19, "they fall לִפְנֵי עָשׁ as before the moth;" Vulg. *sicut a tinea*; LXX. ὥσπερ σήρινον; compare Latin *ad faciem*, Plaut. Cist. i. 1, 73. So נָתַן לִפְנֵי to regard as for any one (compare נָתַן בְּ) 1 Sa. 1:16. From לִפְנֵי has arisen the adj. לִפְנִימִי anterior, which see.

Note. Of doubtful authority are the significations —(*a*) *for* (compare נֶגֶד, and Germ. *vor* and *für*), in the phrase עָרַב לִפְנֵי to be surety *for* any one, Prov. 17:18 (for the surety used to give his pledge *before* his friend).—(*β*) *on account of* (as לְמַעַן מִפְּנֵי), in which to lament on account of any one, 2 Sa. 3:31 (for mourners used in funerals to go foremost; see Geier, De Luctu Hebræorum, cap. v. § 15—19).

(E) מִפְּנֵי (*from before*).—(1) *from the presence of any one*, used of those who were *before* any thing, and who go away from that place, e. g. to go out מִלִּפְנֵי Lev. 9:24; מִלִּפְנֵי מְרוֹמָה Gen. 41:46. Hence after verbs of fleeing (compare מִן No. 3, letter *a*), and of putting to flight, 1 Chron. 19:18; 2 Chron. 20:7; of fearing and of putting in fear, 1 Sa. 18:12; Psalm 97:5; 114:7; Ecc. 8:13; Est. 7:6; and also those of asking aid (an idea connected with that of fleeing), 1 Sa. 8:18; of humbling oneself, 1 Ki. 21:29; 2 Ch. 33:19; 36:12.

(2) Used figuratively of the cause, *on account of*, i. q. מִפְּנֵי, מִן, e. g. to rejoice *on account of*, 2 Ch. 16:33.

(F) מִפְּנֵי.—(1) *from the face, presence, front*, of a pers. or thing, see (three) מִפְּנֵי Ex. 14:19, "and the column went away מִפְּנֵיהֶם from before them (see three מִפְּנֵי), and stood behind them." Hence it is frequently used after verbs of going away, Hos. 11:10; of fleeing (compare מִן No. 3, letter *a*, from which it differs in that מִפְּנֵי is mostly put before persons, מִן before things, see נִסְתַּר Niphal), Gen. 7:7; 16:8; Isa. 20:6; compare Ps. 68:2; of asking *aid*, Isa. 19:20; 26:17; of fearing (see אָגַר נִסְתַּר Niphal); of reverencing, humbling oneself, 2 Ki. 22:19; Lev. 19:32; of hiding oneself, Job 23:17, and other verbs which resemble these in meaning. So the sense of fleeing and fearing is involved in the following, *Jud.* 9:21, "he dwelt there after he had fled מִפְּנֵי אֲבִימֶלֶךְ אָחִיו from the presence of Abimelech his brother." Well rendered in the Vulg. *ob studium A. fratris sui*, 1 Chr. 19:1 (on which passage, see נִצָּב Niphal). Isaiah 17:9, "desolate houses (see מִבְצוּר) which... מִפְּנֵי בְּנֵי יִשְׂרָאֵל the Israelites," i. e. the aborigines of Palestine (see note on this passage in Germ. Trans., ed. 2).

(2) Used of the author and efficient cause from which anything proceeds, i. q. מִן No. 2, letter *c*. Gen. 6:13, "the earth is full of violence מִפְּנֵיהֶם (which proceeds) from them." (LXX. well render it ἀν' αὐτῶν.) Ex. 8:20; Jud. 6:6; Jer. 15:17; Ezek. 14:15. Used of a more remote cause, on *account of*, Isa. 10:27, "the yoke shall be broken מִפְּנֵי שֶׁמֶן on account of the fatness (of the bull)" [?]. Deu. 28:20; Hosea 10:15; Jer. 9:6. Where the reason is given on account of which anything is not done, Lat. *præ*, Job 37:19; 1 Ki. 8:11. Followed by אֲשֶׁר it becomes a conj. *because that, because*, Ex. 19:18; Jer. 44:23.

I wonder that Winer (page 779) should also have added the following significations, *before, in the presence of*, citing Levit. 19:32 (where מִפְּנֵי שֵׂיבָה to rise up to any one, is used as a mark of modesty and reverence to old age (see above, No. 1), and even *towards* (as though it were עַל פְּנֵי), Jer. 1:13 (as to which passage see under the word פָּנִים No. 4).

(G) עַל פְּנֵי has various significations, according to the different senses of the noun and of the particle.

(1) From the signification of *face* and *front* (No. 1, 4), it is—(*a*) *to the face, before the face of any one, in the presence of*, i. q. לִפְנֵי No. 1 (see עַל No. 3, *c*), Gen. 32:22; Lev. 10:3; Ps. 9:20; 2 Ki. 13:14; having any one present and looking on, Num. 3:4.—Job 6:28, הֵן עַל פְּנֵיכֶם אִם אֲכַזֵּב "before your eyes (it will be)

(i. e. it will be manifest), whether I lie?" =שׂל פני סלמני Gen. 23:3.—(*b*) *in front of* a thing, *before*, 2 Ch. 3:17. Ps. 18:43, "as dust before the wind," driven by the wind. Here also belong the following: 1 Ki. 6:3, "the length of it (the vestibule) על פני היכל הנצות before the breadth of the temple" (ter ber Breite bes Tempels hin). 2 Chr. 3:8; and Gen. 1:20, "and let fowl fly... על פני רקיע השׁמים in front of (or before) the firmament of heaven." Also, *eastward*, Gen. 16:12; 23:19; 25:18; Josh. 18:14; 1 Ki. 17:3, 5; Zec. 14:4; *before*, used of time, Gen. 11:28; of worth (*pra*), Deut. 21:16.—(*c*) *to or towards the face or front* of anything (compare על No. 4); hence *towards*, Gen. 18:16; 19:28; and *against*, Ps. 21:13; Nah. 2:2.

(*a*) From the signification of *surface*, על פני is—(*a*) *on the surface*, e. g. of the earth, Gen. 1:29; 6:1; the waters, Gen. 1:2; of a valley, Exe. 37:2; whence על פני used of those who are removed from the surface, 1 Sa. 20:15; Am. 9:8.—(*b*) *upon*, along upon *the surface*, e. g. of the earth, Amos 5:8; of a field, Lev. 14:7; Exe. 32:4.—(*c*) *out upon*, or *over the* surface (über bie Oberfläche hin), Gen. 11:8; Lev. 16:14, 15; Isa. 18:2.—Used figuratively—(*d*) in the sense of superadding, like על (No. 1, letter *b*, *a*), *above*, *besides*, *lvl.* Ex. 20:3, "thou shalt have no other gods על פני upon me," i. e. besides me. Well given by the LXX. πλὴν ἐμοῦ. Chald. קֳדָמַי. Job 16:14.

6438 פְּנָה fem. (from the masc. פֵּן, which see)—(1) *a corner*, Prov. 7:12; 21:9, and frequently. ראשׁ פנה Ps. 118:22, and פנה יָקָר Job 38:6, a corner stone.

(2) *a mural tower*, such as were erected on the corners of walls, 2 Ch. 26:15; Zeph. 1:16.

(3) Metaph. used of *a prince of a people*, who is their defence, Isa. 19:13; Zec. 10:4; 1 Sa. 14:38; Jud. 20:2. Compare פֵּן, פִּנִּים.

6439 פְּנוּאֵל ("the face of God," from the obsolete sing. פנא, for פָּנִים; comp. קוּא, pl. קְוִים), [*Penuel*], pr. n.—(1) of a town beyond Jordan, Gen. 32:32 (where the account is given of the origin of the name); Jud. 8:8; once פְּנִיאֵל (id.), Gen. 32:31.—(2) m.—(*a*) 1 Ch. 8:25, פְּנִיאֵל קרי.—(*b*) 1 Ch. 4:4.

6439 פְּנִיאֵל [*Peniel*], see the preceding, No. 1 and 2, *a*.

6440; see Strong 6441 פָּנִים *face*, see פָּנָה.

פְּנִינָה Milel (from פָּנִים, signif. 4, with ה local, compare as to the retention of the pl. termination קְטֹרֶת and אֲלֻמָּה Ex. 15:27; Num. 33:9), prop. *to the wall of the house*, or room, or court, *which is opposite the door*, and meets the eyes of those who come in, *le vole tvurinc*, where the throne stood in royal palaces; Ps. 45:14, "all splendid (sine) the daughter of the king (the queen) פְּנִימָה by the wall," i. e. *is* seated on the throne. Hence *on the inner wall* (so also Gr. ἐνίσωνα), 1 Ki. 6:18; *within, in the house*, 2 Ki. 7:11; *inward*, 2 Ch. 29:18. With prefixes—(1) לִפְנִימָה *inside, within*, 1 Ki. 6:30; *inwards*, Exe. 41:3. לְפְנִימָה *within* any thing, Exe. 40:16. סְתָמִים *inwardly* (see *inner*), 1 Ki. 6:29.—(2) מִפְּנִימָה *within* (see *inner*), 1 Ki. 6:19, 21; 2 Ch. 3:4. Hence—

6442 פְּנִימִי (בּ) in this word is regarded almost like a radical, and is thus retained), fem. פְּנִימִיָּה, pl. פְּנִימִיִּם 1 Chr. 28:11, f. יוֹת— 2 Chr. 4:22, adj. *interior, inner* (opp. to חִיצוֹן exterior), 1 Ki. 6:27, 36; 7:12; Exe. 40:15, seq.

6443 פְּנִינִים m. only in pl. Prov. 3:15; 8:11; 20:15; 31:10; Lam. 4:7; Job 28:18; once פְּנִים Pro. 3:15 בריח (the singular is found in pr. n. פְּנוּאֵל), according to the opinion of most of the rabbins, which is defended by Bochart, Hieroz. ii. lib. v. c. 6, 7; Hartmann, Hebraeism, iii. p. 84, seq.; and of late, Bohlen and others, *pearls* (Gr. *vivoa*). I might assent to this were it not for the passage in Lam. loc. cit. אָדְמוּ עֲצָמֵיהֶם מִפְּנִינִים which I cannot render with Bochart, "they are more shining in body than pearls;" see אָדַם. I therefore incline more to the opinion of J. D. Michaelis (Supplemm. p. 2072), and others, who understand *red coral*; and this, too, is favoured by the etymology (prop. branches, foliage, compare Arab. فَنَنٌ a branch, from the root פָּנַן); nor is it an objection that there is another word רָאֵמוֹת to which the same signification of coral is attributed. This, if an objection, would lie equally against pearls (see פִּדְלַח). Some also understand it to be *red gems*, such as the sardius, pyrope; but this word is not found amongst the gems (Ex. 39:10, seq.).

6444 פָּנַן an unused root. Arab. فَنَّ Conj. II. to divide, to separate; hence פֵּן, מִפְנֶה a corner (exterior or interior), and פְּנִינִים prob. corals (pr. branches, compare גֵּד, from the root גָּדַד).

6444 פִּנְנָה (i. q. פְּנִינָה, which is the reading of some copies, "coral," according to others "pearl"), [*Peninnah*], pr. n. of a wife of Elkanah, 1 Sa. 1:2, 4.

6445 פָּנַק not used in Kal. The primary idea is probably that of WAVING ABOUT (comp. פּוּךְ); whence

it has the meaning of *feebleness* and *softness*. Arab. فَنَقَ to treat and bring up softly, IV. to live delicately; Syr. Ethpe. to delight oneself.

PIEL, *to treat delicately*, Prov. 29:21.

6446 פֹּס prop. *extremity* (from the root פָּסַס No. I.), i. q. Ch. and Syr. פַּסְּמָא, with יָד, יַד the hand, and פַּסָּא the sole of the foot. Hence בִּתְנֹת פַּסִּים Gen. 37:3, 23; 2 Sam. 13:18, 19, a tunic extending to the wrists and ancles, a long tunic with sleeves, worn by boys and girls of nobler rank. Joseph. Arch. vii. 8, § 1, ἐφόρουν γὰρ οἱ τῶν ἀρχόντων παῖδες χειριδώτους ἄχρι τῶν σφυρῶν τρὶς τὸ μηδὲ βλάπτεσθαι χιτῶνας, which has been well explained and defended by A. Th. Hartmann, Hebraeism, iii. 280. Also LXX. and Aqu. Sam. κειρωτούς, Symm. χειριδωτούς, Aqu. Gen. ἀκρογνάλλους (*tidaris*).—As to the forms of the tunic worn by women and by men of more noble rank, see Braunius, De Vestitu Sacerd. p. 473, seq.; Schroeder, De Vest. Mulierum, p. 237, seq.; Bottigeri Sabina, ii. 94, seq.; 115, seq.

6447 פַּס Ch. with יָד, יַד *the hand* (prop. the extremity of the hand, i. e. the hand which is an extremity), Dan. 5:5, 24. See Hebr. and compare פֹּס No. 2.

*6450 פַּס דָּמִים [*Pas-damim*], see דִּמִּים.

6448 פָּסַל not used in Kal. Ch. to cut up, to divide, i. q. פָּסַס, פָּצַל.

PIEL, once, Ps. 48:14. פַּסְּלוּ אַרְמְנוֹתֶיהָ "divide her palaces," i. e. go round about them, unless it be preferred to render "accurately contemplate," verbs of dividing being frequently thus applied (compare פ׳׳ה).—Hence—

6449 פִּסְגָּה (Ch. "a part," "a fragment"), [*Pisgah*], pr. n. of a ridge in the land of Moab, or the southern border of the kingdom of Sihon, Nu. 21:20; 23:14; Deu. 3:17; 34:1; Josh. 12:3.

6451 פִּסָּה prop. *diffusion* (see the root פָּסַס No. II), figuratively, *abundance*; found once. Ps. 72:16, יְהִי פִּסַּת בָּר בָּאָרֶץ "let there be abundance of corn in the earth." Others take it as the fem. of the form פִּס, hence *a handful*. Kimchi, פְּלֵס קָמָץ, which may do if it be taken collectively: [or still better if taken simply, *a handful of corn*, from which, vast returns are obtained, see the context].

6452 I. פָּסַח—(1) TO PASS OVER, TO PASS BY, pr. n. תִּפְסַח *Thapsacus*, where the Euphrates was crossed. Hence—

(2) *to pass over, to spare*, Isa. 31:5; followed by עַל Ex. 12:13, 23, 27, i. q. עָבַר עַל. (Arabic فَسَحَ to make more room for any one).

[Not divided into two parts in Thes.].

6452 II. פָּסַח pr. TO BE WRENCHED, DISLOCATED (Arab. فَسَخَ), hence *to halt*. Used figuratively, 1 Kings 18:21, "how long halt ye between two opinions?" i. e. fluctuate from one to the other. A similar use is made in Arabic of the verb خَفَّ to halt, to limp, in Syriac of the verb ܣܚܐ (Barbebr. p. 531), and Chrysostom used the phrase χωλεύειν περὶ τὰ δόγματα.

PIEL, id. 1 Kings 18:26 (used scornfully of the awkward leaping of the priests of Baal).

NIPHAL, *to be made lame*, 2 Sa. 4:4.

Derivatives, פִּסֵּחַ—פֶּסַח.

6454 פֶּסַח ("lame," "limping"), [*Pasah, Phaseah*], pr. n. m.—(1) 1 Chr. 4:12.—(2) Neh. 3:6.—(3) Ezr. 2:49; Neh. 7:51.

6453 פֶּסַח m. pr. *a sparing, immunity* from penalty and calamity, hence—

(1) a sacrifice offered on account of the sparing of the people, *the paschal lamb*, of which it is said, Exe. 12:27, זֶבַח פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל בָּתֵּי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם "it is a sacrifice of sparing (prop. of passing over) unto Jehovah, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians," etc. Hence זָבַח פֶּסַח to kill the paschal lamb, Ex. 12:21; 2 Ch. 30:15, 17; 35:1, 6; הִפְסִיחַ Deut. 16:2, seqq.; עָשָׂה פֶּסַח to eat the passover, 2 Chron. 30:18; עָשָׂה פֶּסַח to prepare the sacrifice of the passover (see עֲשָׂה No. 9, *f*), Exod. 12:48; Num. 9:4, seqq.; Josh. 5:11. Plur. פְּסָחִים 2 Ch. 30:17.

(2) *the day of the passover*, i. e. the fourteenth day of the month Nisan (Levit. 23:5), which was followed by the seven days of the *feast of unleavened bread* (ibid. verse 6). Hence חַג הַפְּסָחִים חַג הַפֶּסַח the day after the passover, i. e. the fifteenth day of the month Nisan, Josh. 4:11.

6455 פִּסֵּחַ adj. m. *lame*, Lev. 21:18, pl. פִּסְחִים (without Dag.), 2 Sam. 5:6, 8; Isa. 33:23.

6456 פֶּסֶל or פָּסֶל only in pl. פְּסִלִים.—(1) *graven images* of idols, Deut. 7:25; Isa. 21:9; Jer. 8:19; 51:52; made of wood, Deut. 7:5, 25.

(2) perhaps *stone quarries*, like the Syriac ܦܣܠܐ (see 2 Ki. 12:12 Peshi.), Jud. 3:19, 26. Root פָּסַל.

† פָּסַךְ an unused root. Ch.Pa. *to cut*, i.q. פְּסָא and פְּסַק. Hence—

6457 פְּסַךְ [*Pasach*], pr. n. m. 1 Ch. 7:33.

6458 פָּסַל fut. יִפְסֹל; TO CUT, TO CARVE, TO FORM BY CUTTING—(*a*) stones, Ex. 34:1, 4; Deu. 10:3; 1 Ki. 5:32 (Syr. id.)—(*b*) an idol, prob. made of wood, Hab. 2:18.

Derivatives, פֶּסֶל, and—

6459 פֶּסֶל with suff. פִּסְלִי m. *the graven image* of an idol, Ex. 20:4; Jud. 17:3, seq.; made of wood, Isa. 44:15, 17; 45:20; and even used of *a molten image* (which is properly called מַסֵּכָה), Isa. 40:19; 44:10; Jer. 10:14; 51:17. For the plur. פְּסִילִים is always used.

6460 פְּסַנְתֵּרִין Dan. 3:7; and פְּסַנְתֵּרִין Dan. 3:5, 10, 15; the Greek word ψαλτήριον (in the LXX. often for נֵבֶל, נְבָל) being adopted in Chald., with the interchange of *l* and *n*; it is of the *singular* number, since—(*a*) it is joined with other names of instruments which are put in the singular; and—(*b*) it does not answer to the Greek ψαλτής, which signifies harper, but to ψαλτήριον. The Greek ον, in Oriental languages, either becomes *n* (compare κανάβις, Syr. *Kanobla*), or altogether is rejected; of which we have an instance in this very word, which is now called in Egypt סנטיר (for *psantir*); see Villotenu in Descr. de l'Egypte, vi. p. 426. See also the observations of Hengstenberg on this word, in his Authenticity of Daniel, p. 15.

6461 I. פֶּסַח (cogn. to the verb אָסַף) TO CEASE, TO LEAVE OFF, TO FAIL, Ps. 12:2. Derivative, פֵּס.

[Not separated in Thes.].

† II. פָּסַח i.q. פָּשַׂח and Chald. פְּסַח TO SPREAD ONESELF ABROAD; whence פִּסֵּחַ.

6462 פִּסֵּחַ [*Pispah*], pr. n. m., 1 Chron. 7:38 (The derivation is unknown).

6463 פָּעָה an onomatopoetic word—(1) TO CALL, TO CRY OUT; once used of a parturient woman, Isaiah 42:14 (Syr. and Chal. פְּעָא *to bleat, to bellow*; compare Gr. βαάω; whence βαής, βέα. Similar is עָגָה *yoáw*; which see).

(2) *to blow*, to hiss as a serpent, viper; Arab. نفى; whence אֶפְעֶה a viper. From No. 1, is—

6464 פָּעִי (“bleating”), [*Pau*], pr. name of a town in Idumæa; also called פַּגִּי Gen. 36:39.

6465 פְּעוֹר (“hiatus”), [*Peor*], pr. n. of a mountain, Num. 23:28. Hence בַּעַל פְּעוֹר Num. 25:3, 5; and simply פְּעוֹר Num. 23:28; 31:16; Josh. 22:17, an idol of the Moabites, in which worship women prostituted themselves. Compare בֵּית פְּעוֹר.

6466 פָּעַל fut. יִפְעַל; once יִפְעֹל; followed by Makk. יִפְעָל (Job 35:6) i.q. עָשָׂה TO MAKE, TO DO, a word of great use in cognate languages [“rarely used in Arab.”] (فعل); in Hebrew only used poetically. Job 11:8, פְּעָלֶךָ “what wilt thou do?” Psalm 11:3, אֵיזֶה מִתְפָּעֵל “what shall the righteous do?” Deut. 32:27, פֶּן יֹאמְרוּ יָדֵנוּ רָמָה וְלֹא יְהוָה פָּעַל כָּל־זֹאת “has not Jehovah made all these things;” Job 33:29; Isa. 45:13. Specially it is—(*a*) *to make, to fabricate*, e.g. an idol, Isaiah 44:15; to make (to dig) a pit, Ps. 7:14. Absol. Isa. 44:12, פֹּעֵל הַחָרָשׁ “he is laboureth in the coals.”—(*b*) to produce, *to create*, Psa. 74:12; whence פֹּעֵל my creator, Job 36:3.—(*c*) *to prepare*. Ex. 15:17, “the place which thou hast prepared for dwelling.” Hence *to attempt, to undertake* any thing (opp. to עָלָה to effect). Isa. 41:4, מִי פָעַל וְעָשָׂה “who hath attempted and done it” (compare Isa. 43:7, יְצַרְתִּיו אַף עְשִׂיתִיו)? Mic. 2:1; Ps. 58:3, “ye devise wickedness in your hearts” (A similar use is made of עָלָה Isa. 32:6; 37:26).—(*d*) to do (i. e. to exercise) justice, Psa. 15:2; wickedness, Job 34:32; 36:23. פֹּעֲלֵי אָוֶן evil doers, wicked men, Ps. 5:6; 6:9; 14:4; and frequently.—(*e*) Followed by an acc. and לְ of the thing, Ps. 7:14, הֹרַי לִלֹּחֲצֵיהֶם יִפְעָל “he makes his arrows burning.”—(*f*) Followed by לְ of pers. to do any thing for any one, whether good, Job 22:17; Ps. 31:20, or evil, Job 7:20; followed by אֶת id., 35:6.

Derived nouns, פֹּעַל, פְּעֻלָּה.

6467 פֹּעַל with suff. פָּעֳלִי, פָּעֳלֵךְ (*poolcha*) more rarely פָּעֳלוֹ Isa. 1:31; Jer. 22:13; plur. פְּעָלִים 1 Ch. 11:22, i.q. עֲשָׂיָה; but (with few exceptions) only in poetry.

(1) *a deed, act* (אֶרְגּוֹן); as of men, Ps. 28:4; Pro. 24:12, 29; of God, Psa. 64:10; specially *an illustrious deed*, 2 Sam. 23:20; *an evil deed*, Job 36:9 (Arab. فعل id.).

(2) *a work* (Werk), which any one produces. פֹּעַל יָדַי the work of my hands (i. e. Israel), Isaiah 45:11. Specially used of divine punishments, Isaiah 5:19; Hab. 1:5; 3:2 (compare מַעֲשָׂה No. 3, *a*); used of the divine aid, Ps. 90:16.

(3) that which is produced by labour, Prov. 21:6; *wages*, Job 7:2; Jer. 22:13. Compare מַעֲשָׂה No. 2.

6468 פְּעֻלָּה f.—(1) i. q. מַעֲשָׂה No. 1, an active noun; *what any one does, performs* (בַּת עֲשׂוֹן); *occupation*, Prov. 16:26; 11:18; Jer. 31:16. Plur. פְּעֻלּוֹת the pursuits of men, Ps. 17:4.

(2) *wages*, Lev. 19:13; Ps. 109:20.

6469 פְּעֻלְתַּי (for פְּעֻלָּתִי “the wages of Jehovah”), [*Peulthai*], pr. n. m. 1 Ch. 26:5.

6470 פַּעַם—(1) TO STRIKE, TO BEAT, whence פָּעַם an anvil, and פַּעֲמֹן bell, also to strike with the foot, to tread, whence פַּעַם a step, a foot.

(2) Metaph. *to impel, to urge* any one (used of the Spirit of God), Jud. 13:25.

NIPHAL, *to be agitated, disturbed*, Gen. 41:8; Dan. 2:3; Ps. 77:5.

HITHPAEL, id. Dan. 2:1.

Derivatives, the two nouns immediately following.

6471 פַּעַם f. (once masc. signif. 3. Jud. 16:28 [פ]).—(1) *an anvil* (see the root No. 1). Isa. 41:7.

(2) the tread of the foot (Eritt), hence *a step, a footstep*, Ps. 17:5, “that my footsteps slide not.” Ps. 57:7; 119:133; 140:5. Trop. Jud. 5:28, “the steps of their chariots.” And even *a foot* with which we tread. Plur. פְּעָמוֹת artificial feet, Ex. 25:12.—As persons sometimes count by beats of hand or foot, hence—

(3) פַּעַם פַּעַם *one tread*, or *stroke* is *once*, Jeh. 6:3, 11, 14, and *together*, Isa. 66:8 (comp. the Arabic words خَطْوَةً خَطْوَةً, مَرَّةً مَرَّةً). Dual פַּעֲמַיִם twice, Gen. 27:36. Plur. שָׁלֹשׁ פְּעָמִים thrice, Ex. 23:17, etc. פְּעָמִים כַּמָּה how often? 2 Kings 22:16. פַּעֲמַיִם once and again, Neh. 13:20. הַפָּעַם (this time) *now*, Gen. 29:35; 46:30; Ex. 9:27; 10:17. מִפַּעַם ... פַּעַם now as before (*simul ac bis antea*) Numb. 24:1; Jud. 16:20; 1 Sa. 20:25. פַּעַם ... פַּעַם now —now, Prov. 7:12.

6472 פַּעֲמֹן m. *a bell*, so called from its being struck, Ex. 28:33; 39:25, 26.

see 6847 פַּעֲנָח see פִּנְעָח.

6473 פָּעַר with the addition of פֶּה and כִּפָּה (Job 16:10) TO OPEN THE MOUTH with a wide gape, as done by ravenous beasts, Job 16:10; by those who are in longing desire, Job 29:23; Ps. 119:131; poet. used of Hades, Isaiah 5:14. (Syr. פְּעַר, Arab. فغر id.) Hence the pr. n. פְּעוֹר and—

6474 פְּעָרַי 2 Samuel 23:35, [*Paarai*], pr. n. of one of David's captains, called more correctly, 1 Ch. 11:37, נַעְרַי.

6475 פָּצָה—(1) pr. TO TEAR IN PIECES (saddamberteijen); compare the kindred verbs פָּצַם, פָּצַל, פָּצַע, פָּצַר, all of which have the primary sense of breaking in pieces, tearing apart, like the roots beginning with the letters בז. Hence *to distend, to open*, Exc. 2:8; Isa. 10:14; as in threatening (like beasts of prey), followed by עַל Psa. 22:14; in mocking, followed by עַל Lam. 2:16; 3:46; in speaking rashly, Job 35:16; Ps. 66:14; Jud. 11:35, 36.

(2) *to deliver, to snatch away*, Ps. 144:7, 10, 11. (So Syr., Ch., and Arab. نصى) Conj. II. IV.)

6476 פְּצָרָה—(1) TO BREAK, Arab. نَصَرَ, Æth. ፈጸመ to be cleft in pieces; see Piel.

(2) פְּצַח רִנָּה *erumpere jubila* (Terent. comp. *erumpere stomachum*, Cic., *rumpere questus*, Virg., βήξαι φωνήν, Demosth.), *to break out into joy*, Isa. 14:7; 44:23; 49:13; 54:1; 55:12. Elsewhere רִנָּה פָּצַח Isa. 58:8; Ps. 98:4. (Æth. ፈጸሐ to rejoice.)

PIEL, *to break* (bones), Mic. 3:3.

6477 פְּצִירָה m. *bluntness, being notched* (bot ⊗סרfigure), of cutting instruments, 1 Sa. 13:21. Arab. فَصِيرٌ a blunt and notched sword. Root פָּצַר.

6478 פָּצַל only in Piel, TO STRIP OFF BARK, TO PEEL, Gen. 30:37, 38. Compare the cogn. קָלַף. Hence—

6479 פְּצֻלּוֹת f. pl. *peeled places* (on rods), Gen. 30: 37, 38.

6480 פָּצַם not used in Kal.

PIEL, TO REND the earth, Ps. 60:4. Arab. فصم to break, Æthiopic ፈጸመ to break off, hence to finish.

6481 פָּצַע TO WOUND (pr. to cleave, to make a fissure, compare עָרַץ), Cant. 5:7; 1 Ki. 20:37; Deut. 23:2. Hence—

6482 פֶּצַע with suff. פִּצְעִי, plur. פְּצָעִים, const. פִּצְעֵי m. *a wound*, Gen. 4:23; Ex. 21:25; Isa. 1:6.

† 6483 פָּצַץ an unused root; i. q. פָּזַר to disperse; hence—

פֵּצַץ (“dispersion”). [*Aphses*], pr. n. m. with art. 1 Ch. 24:15.

6484 פָּצַר fut. יִפְצַר pr. (see Schult. Opp. Min. p. 168) TO BEAT, TO MAKE BLUNT, i. q. Arab. فظر (whence פְּצִירָה, which see); hence *to urge, to press*, followed by בְּ of pers.—(*a*) with prayers (compare *eleandre precibus*), Gen. 19:3; 33:11.—(*b*) with a hostile mind, Gen. 19:9. Compare cognate בָּצַר.

HIPH. *to strike* on the mind; hence *to be dull,*

stubborn, 1 Sa. 15:23. Inf. used as a noun, פְּקִיעַר *stubbornness*, ibid., coupled with עֲרִי.

Derivative, פְּקָדָה.

6485 **פָּקַד** fut. יִפְקֹד prop. (as I suppose), TO STRIKE UPON OR AGAINST any person or thing (auf jem., etwas fallen); cogn. roots, פָּגַע, פָּגַשׁ. Hence—

(1) in a good sense, *to go to* any person or thing —(*a*) *to visit* (besuchen), 1 Sam. 17:18, "and go to thy brethren (to enquire) לְשָׁלוֹם as to (their) welfare." Followed by בְּ of the present which a visitor brings with him (compare בָּ), Jud. 15:1.—(*b*) to go in order to inspect and explore; hence *to search*, Ps. 17:3; Job 7:18.—(*c*) for the sake of inspecting, reviewing; hence *to review, to number* a people, an army, Num. 1:44, seq.; 3:39, seqq.; 1 Ki. 20:15. Part. pass. פְּקוּדִים those who are numbered, Num. 1:21, seqq.; 2:4, seqq; Ex. 30:14 (compare Hothpa. and the noun נִפְקָד); also, *to miss, to find wanting* in reviewing, 1 Sa. 20:6; 25:15; Isa. 34:16. (Æth. ፈቀደ to review, to number.)—(*d*) to go to any one to take care of him, *to look after* any one, as a shepherd his flock, Jer. 23:2; God, men, Gen. 21:1; 50:24; Ex. 3:16; 4:31; 1 Sa. 2:21; Job 7:18. Sometimes *to look after* any one *again* (after an interval), Isa. 23:17; also, *to look to* any one as expecting help, Isa. 26:16. (Arab. قَدَّ to animadvert, to consider, to long for. VIII. to visit, to explore.) Hence—

(2) causat. (i. q. Hiphil) to cause any one to look after other (persons or things), so that he should care for them, i. e.—(*a*) *to set* any one over anything; followed by an acc. of pers. and עַל Num. 4:27; 27:16; Jer. 52:27. Metaph. Jer. 15:3, "I will set over them four kinds," i. e. I will lay four kinds of calamities. Absol. Num. 3:10; Deut. 20:9. Part. pass. מְפֻקָּדִים officers, Nu. 31:48; 2 Ki. 11:15. Compare Niphal, Hiphil, and the noun פְּקִיד. Followed by אֵת (אֶת) to set with, to join to any one as a companion, servant (fem. בְּפִקְדֵּת בְּחוּרֹתֶן, Gen. 40:4. —(*b*) *to commit, to charge to the care* of any one (Aram. Pe. and Pa. to command, to charge); followed by עַל of pers. 2 Chr. 36:23; Ezr. 1:2. Job 36:23, מִי פָקַד עָלָיו אָרְחוֹ "who has commanded his way to him?" Job 34:13, מִי פָקַד עָלָיו אֶרֶץ "who has charged him with the earth?" i. e. has committed the earth to his care. Compare מִשְׁמֶרֶת command.—(*c*) *to deposit* anywhere (to commit to any one's care), 2 Ki. 5:24. Compare פִּקָּדוֹן deposit, store.

(3) to go to any one, in a hostile sense, *to fall upon, to attack* (compare נָגַע No. 1, *a*); absol. Job 31:14; 35:15; Isa. 26:14; followed by עַל of pers. Isa. 27:3; chiefly used of God chastening the wicked, Jer. 9:24; 44:13; followed by אֶל Jer. 46:25; בְּ Jer. 9:8; acc. Psal. 59:6. In other places the cause of punishment is assigned, as Hosea 12:3, לִפְקֹד עַל יַעֲקֹב "to punish Jacob according to their ways;" more often the sin to be punished is put in the acc. Exod. 20:5, פֹּקֵד עֲוֹן אָבוֹת עַל בָּנִים "punishing the sin of the fathers on the children." Exod. 32:34; 34:7; Num. 14:18; Isa. 13:11; Hosea 1:4; 2:15; 4:9; compare 1 Sa. 15:2; Ps. 89:33, where mention of the person is omitted.

NIPHAL.—(1) pass. of Kal No. 1, *c*, *to be missing, to be lacking*, Num. 31:49; 1 Samuel 20:18, 25; 25:7, 21.

(2) Pass. of Kal No. 2, *a*, *to be set over*, Nehem. 7:1; 13:44.

(3) Pass. of Kal No. 3, *to be punished*, Isa. 24:22; 29:6; Nu. 16:29; Pro. 19:23.

PIEL, i. q. Kal No. 1, *c*, *to muster*, Isa. 13:4.

PUAL.—(1) *to be mustered*, Ex. 38:21.

(2) *to be lacking*; Isa. 38:10, "I shall be lacking the remainder of my days," my friends will seek me in vain amongst the living.

HIPHIL, i. q. Kal No. 2.—(1) *to set* any one *over* any thing; followed by an acc of pers. and עַל of thing, Gen. 39:5; 41:34; Num. 1:50; Jer. 1:10; 40:11; לְ 1 Ki. 11:28; בְּ Jer. 40:5; 41:18; absol. 2 Kings 25:23. Metaph. Lev. 26:16 (compare in Kal, Jer. 15:3).

(2) *to commit, to charge*, to the care of any one; followed by עַל יְדֵי 2 Chron. 19:10; עִם Psalm 31:6; followed by אֵת, prop. to commit with any one (as if to deposit *with* him), Jerem. 40:7; 41:10. Absol. Jer. 37:21.

(3) *to deposit* any where, Isa. 10:28; Jer. 36:20

HOPHAL הָפְקַד part. מֻפְקָדִים.—(1) *to be set over*, 2 Ki. 12:12; 2 Ch. 34:10, 12.

(2) *to be deposited* with any one; followed by אֵת Lev. 5:23.

(3) *to be punished*, Jer. 6:6.

HITHPAEL, pass. of Kal No. 1, *c*, *to be mustered, to be numbered*, Jud. 20:15, 17; 21:9.

HOTHPAEL pl. הִתְפֻּקְדוּ (for הִתְפֻּקְדוּ), id.; Nu. 1:47; 2:33; 26:62; 1 Ki. 20:27.

Derived nouns, פְּקֻדָּה, פִּקָּדוֹן, מִפְקָד, פְּקִיד.

6486 **פְּקֻדָּה** f.—(1) *muster, enumeration* (see the root 1, *c*). 1 Ch. 23:11.

(2) *care, oversight* (see the root 1, *d*), Job 10:12; specially *custody, ward*, i. q. מִשְׁמֶרֶת, מִשְׁמָר 2 Ki. 11:18; 2 Chron. 23:18; בֵּית הַפְּקֻדּוֹת house of custody, a prison, Jer. 52:11.

(3) *office, charge, oversight* (root 2, *a*), Num. 4:16; 2 Ch. 23:18; Psa. 109:8. Coner. *officers*, 2 Ch. 24:11; Isa. 60:17.

(4) *riches*, which any one lays up (by him), and guards, Isa. 15:7.

(5) *punishment* (see the root No. 3), Isa. 10:3; pl. Exe. 9:1.

6487 **מִפְקָדוֹן** m. *deposit, store* (see the root No. 2, *c*), Gen 41:36; Lev. 5:21, 23.

6488 **מִפְקָדוּת** f. *oversight, office, charge*, Jer. 37:13.

6489 **מִפְקָד** m.—(1) *office, charge* (see the root 2, *a*), and coner. *an officer*, Exe. 23:23.

(2) *punishment* (see the root, No. 3), an allegorical name of Babylon, Jer. 50:21.

6490 **מִפְקָדִים** m. plur. *commandments, precepts* (of God), Ps. 103:18; 111:7.

6491 **פָּקַח** TO OPEN, specially with עֵינַיִם the eyes, 2 Ki. 4:35; 19:16; Job 27:19, etc.; once used of the ears (Isa. 42:20). פָּקַח *to open* (one's) *eyes upon* any one (followed by עַל) is to observe him diligently, Job 14:3; to care for him, Zec. 12:4. Absol. to open the eyes, or to have them open, i. q. to be vigilant, diligent, opp. to lazy, drowsy, Prov. 20:13. Elsewhere God is said *to open* any one's *eyes*, in a double sense—(*a*) *to restore sight to the blind*, 2 Ki. 6:17, 20; Ps. 146:8; Isa. 42:7.—(*b*) *to enable to see things, which otherwise are hidden from the eyes of mortals*, Gen. 21:19; compare NIPHAL.

NIPHAL, *to be opened* (used of the eyes), Isaiah 35:5. Metaph. Gen. 3:5, 7.

Derived nouns, פִּקֵּחַ—פְּקַחְקוֹחַ.

6492 **פֶּקַח** ("open-eyed," or ellipt. for פְּקַחְיָה, *[Pekah]*, pr. n. of a king of Samaria, in the time of Isaiah, B.C. 759—39, 2 Ki. 15:25, seqq.; 2 Chron. 28:6; Isa. 7:1.

6493 **פִּקֵּחַ** m. *open-eyed, seeing* (opp. to blind), Ex. 4:11; pl. trop. Ex. 23:8.

6494 **פְּקַחְיָה** ("whose eyes Jehovah opened"), *[Pekahiah]*, pr. n. of a king of Samaria, B.C. 761—59; 2 Ki. 15:22, seqq.

6495 **פְּקַחקוֹחַ** (more correctly with many MSS. in one word פְּקַחְקוֹחַ) *opening*, sc. of the prison, *liberation*, Isa. 61:1; comp. פָּקַח Isa. 14:17. The use of the root פָּקַח (cognate to פָּתַח) is applied in Arabic also more widely than to the eyes and ears.

6496 **פָּקִיד** m. *an officer*—(*a*) as a civil officer, Gen. 41:34; Neh. 11:22.—(*b*) as a military, 2 Ki. 25:19.

פָּקַע Syr. ܦܩܥ, i. q. פָּצַע TO BE CLEFT, BROKEN (Stahl). Hence— †

6498 **פַּקָּעוֹת** pl. f. *wild cucumbers, cucumeres asinini*, which, when lightly touched, *break open*, and cast out the seed, 2 Ki. 4:39. See Celsii Hierob., i. page 393, seq. And—

6497 **פְּקָעִים** m. pl. id., as an ornament in architecture, 1 Ki. 6:18; 7:24.

6499 **פַּר** & **פָּר** (the latter in pause and with disjunct. acc.) with art. לַפָּר, כַּפָּר. Pl. פָּרִים m. *a bull*, especially *a young bullock*. (To this correspond Germ. *Farr*, Swiss, Bavar. *Pfarr*, *Phaare*, Anglo-Sax. *fear*, fem. *vigre*, Illyric and cogn. apparently, are פָּרָא *ferus*, פֶּרֶא, פֶּרֶד, פֶּרֶה, פֶּרֶס a horse, to which many more might be added from the Germanic languages; see Adel., ii. p. 397. Grimm, Gramm., iii. p. 328. It follows the analogy of a verb פָּרַר, and it might seem as if a young bull were so called from *its ferocity*; but all those nouns seem in their signification to approach nearly to the meaning of the roots פָּרָא *ferre, cito ferri*, *sehi*, and a young bull appears to be so called from its being used to draw a cart; compare עֶגְלָה and עֲגָלָה). Often used of a yearling, Ex. 29:1; Levit. 4:3, 14; 8:2, 14, etc.; once of one seven years old, Jud. 6:25. It is used in apposition Psalm 69:32, פָּרִים עִם אֲבִירִים "the young bullocks with the bulls." Metaph. used for *a sacrifice*, even when offered by the lips, Hosea 14:3. The fem. is פָּרָה which see.

6500 **פָּרָא** i. q. פָּרָה (where see more).—(1) TO BEAR. (2) *to bear oneself along swiftly, to run swiftly*; whence אֶפְרָא.

Hiphil, *to bear* fruit, Hos. 13:15.

6501 **פֶּרֶא** [pl. פְּרָאִים], (once פָּרָה Jer. 2:24), comm. (m. Ps. 104:11, f. Jer. 2:24), *a wild ass*, so called from its *running* (as it is a very swift animal), Gen. 16:12; Job 6:5; 11:12; 24:5; 39:5. Syn. in עָרוֹד. See also Bochart, Hieroz. i. 3, c. 16; Rosenm. Bibl. Alterth. iv. 2, p. 158. An engraving of this animal (which is now very rare in Western Asia) has of late been given in Ker Porter's Travels, i. 459.

6502 **פִּרְאָם** (i. q. פֶּרֶא "like a wild ass," perhaps in running). [*Piram*], pr. n. of a Canaanite king, Jos. 10:3.

פְּרָאת f. pl. *branches*, see פֹּארָה. see 6288

6503 פַּרְבָּר m. 1 Ch. 26:18, and פַּרְוָר 2 Ki. 23:11, *a suburb*. Very often found in Targg., in which also are found the forms פַּרְוַר, פַּרְוָל. An etymology may be vainly sought in the Phœnicio-Shemitic languages. It seems to me to be Persic, پَرْوَار or پَرْوِيْز having a wall, from پَارْو a wall, walls (compare above, פָּרָה), and the term. پَرْوَار پَار having, possessing.

6504 פָּרַד—(1) TO BREAK OFF, TO BREAK IN PIECES, TO SEPARATE BY BREAKING. This is the original power of the biliteral פר, compare פָּרַר, פָּרַשׂ, פָּרַט, פָּרַם, פָּרַק, פָּרַץ, which are variously applied to the significations of dispersing (פָּרַשׂ, פָּרַץ), letting go (פָּרַע), breaking forth (פָּרַח), expanding (פָּרַד, פָּרַשׂ), and also that of judging (פָּרַע). Compare as to the power of the similar syllable גר, under the word גָּרָא.

(2) *to expand*, e. g. wings, Ezek. 1:11; whence Syr. ܦܪܕ to fly, to flee away. Compare פָּרַר.

(3) *to scatter*, i. q. פָּרַשׂ; whence פְּרֻדוֹת.

NIPHAL—(1) *to separate oneself*, 2 Sam. 1:23; followed by מִן Jud. 4:11, and מֵעַל from any one, Gen. 13:9, seq. Part. נִפְרָד *one separating himself* from others, one who despises others, one who lives only for himself (Eisenbruting), Prov. 18:1.

(2) *to scatter selves, to be divided*, Gen. 10:5, 32 (compare 25:23, and נָפַל 9:19); Neh. 4:13.

PIEL, intrans. *to go aside* (for fornication), Hos. 4:14. (Arab. فَرَدَ to go aside for purposes of devotion.)

PUAL, part. *to be separated, singular* (see Niphal, Prov. 18:1), Est. 2:8.

HIPHIL—(1) *to separate*, Gen. 30:40; Prov. 16:28; 17:9; followed by מִן (compare הַפְרִיל בֵּין) Ruth 1:17; 2 Ki. 2:11.

(2) *to disperse*, Deut. 32:8.

HITHPAEL—(1) *to separate oneself, to be put asunder*, Job 41:9; Ps. 22:15.

(2) *to be dispersed*, Job 4:11.

Derived nouns. פַּרְזִי, פַּרְזָה, and pr. n. פָּרוּא.

6505 פֶּרֶד with suff. פִּרְדִּי, m. *a mule*, so called from the swiftness of its running, or else from its carrying (see the root No. 2, and above at פֶּרֶא), 2 Sa. 18:9; 1 Ki. 19:25.

6506 פִּרְדָּה f. *a mule*, 1 Ki. 1:33, 38, 44.

6507 פְּרֻדוֹת f. pl. *grains* of corn *scattered* in the ground for seed, Joel 1:17. Syr. ܦܪܕܘܬܐ grain.

6508 פַּרְדֵּס m. *a garden, a plantation*, Cant. 4:13; Neh. 2:8; pl. Ecc. 2:5. To this answers the Gr. παράδεισος, a word properly used of the plantations and places for animals which used to surround the palaces of Persian kings (Xenoph. Œcon. iv. 13; Cyropæd. i. 3, 14; Pollux. Onomast. ix. 3, § 3). The origin of the word is, however, not to be sought for in Greek or in Hebrew, but in the languages of eastern Asia; compare Sanse. *paradêça* and *paradêça*, high ground, well tilled, Armen. պարտէզ a garden close to a house, laid out and planted for use and ornament (see Schroederi Dissert. Thes. præmissa, p. 56); whence have sprung the Syr. ܦܰܪܕܶܝܣܳܐ and Arab. فِرْدَوْس (see Kamûs, i. p. 784).

6509 פַּרְוָה (more rarely פַּרְאָה which see)—(1) TO BEAR. Besides the *ancient* Phœnicio-Shemitic language, this root is widely extended in the Indo-Germanic languages, see Sanscr. *bhri*, to bear; Pers. بار a burden; Armen. *բերել bier-il*, to bear; Greek φέρω, βάρος, βαρύς; Lat. *fero*, *porto*; Gothic, *bair-an*; English, to bear; trans. to burden; Old Germ. bären. See other forms under letter *b*. Hence—(*a*) *to bear fruit*, as a tree, a plant, Ps. 128:3; Deu. 29:17; Isa. 11:1. Part. fem. פֹּרָיָה Isa. 17:6, and פֹּרָת (for פֹּרָיָה) *fruitful*, sc. tree, Gen. 49:22. Metaph. Isa. 45:8.—(*b*) *to bear young*, used both of human beings and beasts; *to be fruitful*, Gen. 1:22; Ex. 1:7; 23:30. (Compare Pers. بار fruit; Goth. *bairan*, gebären *bären*, child. But this signification is in part expressed in the Indo-Germanic languages by peculiar forms; Lat. *parvo*, *fetum* and *fruges*, *fe-o*; whence *fetus*, *femina*, *fecundus*, *fru-or*, *fruges*, *fructus*; Germ. fährt, a fertile region. In the Phœnicio-Shemitic languages is *ḤQP*: to bear fruit, *ḤL*: fruit.)

(2) *to be borne, to be borne swiftly, to run*, used of a chariot (Germ. fahren, Ch. אִפְרָא to run); whence אַפְרִיוֹן a litter, a chariot. Compare אִפְרָא, אַרְבָּא.

HIPHIL, apoc. הֵפֶר *to render fruitful*, Gen. 41:52; *to increase with offspring*, Gen. 17:6, 20; 48:4; Lev. 26:9.

Derivative, פְּרִי.

פְּרָה fem. of the noun פַּר—(1) *a young cow, a heifer* (פָּרִיד), Gen. 41:2, seqq.; Num. 19:2, seqq.; also used of a cow yielding milk, Job 21:10; 1 Sam. 6:7, seqq.; bearing a yoke, Hosea 4:16. Metaph. "the kine of Bashan," is a name given to the luxurious women in Samaria, Am. 4:1.

(2) with the art. ("village of heifers"), [*Parah*], pr. n. of a town in the tribe of Benjamin, Josh. 18:23.

6512 פָּרָה (for פַּרְאָה), a mouse, so called from its digging; Arab. فَارَ. Hence פְּרוֹת mice, Isa. 2:20; if (as is commonly done) the words are read separately. But see חַפְרְפֳּרוֹת page cclxxvii, A.

see 6501 פָּרָה see פָּרָא.

6513 פָּרָה (i. q. פֹּארָה "branch"), [*Phurah*], pr. n. m. Jud. 7:10, 11.

6514 פַּרְוָדָא ("grain," "kernel"), [*Peruda*], pr. n. m. Ezr. 2:55; for which there is פְּרִידָא Neh. 7:57.

see 6521 פְּרָזִי pl. פְּרָזִים Est. 9:19 כרזיב, i. q. פְּרִי.

6515 פָּרְחָה ("flourishing"), [*Paruah*], pr. n. m. 1 Ki. 4:17.

6516 פַּרְוַיִם [*Parvaim*], pr. n. of a region where gold is obtained, 2 Chr. 3:6. Bochart regards it as the same as *Ophir*. I would rather regard it as signifying *oriental regions*, from the Sanscr. *pûrva*, former, before, oriental.

see 6503 פַּרְוָר see פַּרְבָּר.

6517 פָּרוּר m. *a pot*, so called from its boiling, see the root פור No. II, compare פָּאַר No. I [taken as from the latter, in Thes.]; Num. 11:8; Jud. 6:19.

† פָּרַז an unused root. Arabic فَرَزَ to separate, to decide; cogn. to פָּרַד, where see. Hence—

6518 פָּרָז m. *a leader, an officer* over soldiers, a commander (pr. deciding, judge), Hab. 3:14.

*6520 פִּרְזוֹן id. ["*rule, dominion*," Thes.], Jud. 5:7; with suff. פִּרְזוֹנוֹ verse 11.

6519 פְּרָזוֹת plur. f. plain and open regions, *country*, *villages*, opp. to fortified cities and to those in the mountains, i. q. בִּקְעָה. (Arab. فَرْز plain.) Ezr. 38:11. Esth. 9:19, "the cities of the plain country," opp. to the metropolis, verse 18. Zec. 2:8, "Jerusalem shall be dwelt in without being walled."

6521; see Strong פָּרָזִי m. *villager*, one dwelling in the country, Deu. 3:5; 1 Sa. 6:18; Est. 9:19.

6522 פְּרִזִּי ("belonging to a village," i. q. פָּרָזִי), *Perizzite*, pr. n. (LXX. Φερεζαῖος); collect. *Perizzites*, a Canaanitish race, dwelling in the mountains of Judah, overcome by the Israelites, Josh. 11:3; 17:15 (their dwelling in the mountains need not set aside the etymology proposed, as their ancient abodes may have been in the plains); Gen. 13:7; 15:20; Ex. 3:8, 17.

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6529 פָּרִיל Chald. m., i. q. Hebr. בַּרְזֶל *iron*, Dan. 2:33, seqq.; 4:20; 7:7. 6523

6524 פָּרַח—(1) TO BREAK OUT, TO BURST FORTH.—(*a*) used of the young, as issuing from the womb (Arab. فَرَخ; compare at the root פָּרַר); whence מִפְרָחַת אַשְׁרוֹת.—(*b*) *to sprout, to flourish, to bud forth*, as a plant, Isa. 17:11; Job 14:9; to put forth buds, leaves, flowers, as a tree (οὐτίδιαφ), Cant. 6:11; Heb. 3:17. Metaph.—(*a*) used of the flourishing and prosperous condition of a person or nation, Ps. 92:8, 13; Isa. 27:6.—(*β*) Hos. 10:4, "punishment shall bud forth like the poppy."—(*c*) *to break out*, as a leprosy, sore (Germ. ausschlagen), Lev. 13:12, seqq.; 14:43; Exod. 9:9, 10.

(2) *to fly*, like the Chald., Ezr. 13:20 (How this signification can be reconciled with that of budding forth, see under the syn. נָצַץ).

HITHPAEL—(1) *to cause to bud forth, or flourish* (said of God), Isa. 17:11; Ezr. 17:24.

(2) *to put forth* (to make) *buds and flowers*, as a tree, Psalm 92:13; Job 14:9. Metaph. Prov. 14:11.

Derivatives, פֶּרַח, אָפְרָח, and pr. n. פֻּרָתִי.

6525 פֶּרַח with suff. פִּרְחִי m., *a sprout, shoot*, of trees, Neh. 2:4; *a blossom, a flower*, Num. 17:23; Isa. 5:24; also an artificial flower, Exod. 25:33.

6526 פִּרְחָה m., *offspring* of beasts; used in contempt of vile and wicked men (first), Job 30:12.

6527 פָּרַט pr. TO SCATTER, TO STREW (kindred root to פָּרַר, פָּרַשׂ), hence, to scatter *words, to boast, to prate* (Arab. فَرَطَ; with which Abulwalid suitably compares the syn. נָתַר to scatter; whence נַתְרָן a talkative man, a scatterer of words). Am. 6:5, תְּחַשְּׂקִים עַל פִּי הַנָּבֶל "they chatter (sing foolishly) to the sound of the nabel." Hence—

6528 פֶּרֶט m. *something scattered*. Hence Levit. 19:10, פֶּרֶט כַּרְמְךָ "the scattered grapes (i. e. those fallen off) of thy vineyard;" as rightly rendered by the Syr., Chald., Vulg. In the Talmud it is used of the scattered grains of the pomegranate.

6529 פְּרִי, in pause פֶּרִי, with suff. פִּרְיוֹ, פִּרְיָהּ; but פְּרִיךְ Hos. 14:9; Ecc. 36:8; and פְּרִיכֶם Am. 9:11; Jer. 29:28, m. (from the root פָּרָה).

(1) *fruit*, whether of the earth and field (corn), Gen. 4:3; Isa. 4:2; Psa. 72:16; 107:34, or of a tree, Gen. 1:12, 29; whence עֵץ פְּרִי fruit-bearing tree, Gen. 1:11. Metaph. used of the *result* of labour or

endeavour, the image often being preserved. Isaiah 3:10, "ye shall eat the fruit of your hands;" ye shall experience the results; Pro. 1:31; Jer. 6:19; 17:10; Psa. 104:13, "the earth is satisfied with the fruit of thy works;" i. e. it is watered with rain, which is the fruit of the sky and clouds. Pro. 31:16, "the fruit of hands;" i. e. gain. Isa. 10:12, פְּרִי גֹבַהּ לֵבָב "the fruit of pride;" used of boasting.

(2) *offspring*, Lam. 2:20; with the addition of בֶּטֶן Gen. 30:2; Deut. 7:13; 28:4.

see 6514 פְּרִיאָ see פְּרִיוֹא.

6530 פְּרִיץ constr. פֶּרֶץ Isa. 35:9; but pl. פְּרִיצִי, פְּרִיצִים (of a form which should take dagesh, for פֹּרֵץ) m. prop. *breaking, rending abroad;* used of wild beasts, Isa. 35:9; hence a *violent* (man), Ps. 17:4; Eze. 7:22; 18:10; Jer. 7:11; Dan. 11:14. Compare the root No. 3, c.

† פָּרְךְ an unused verb.—(1) *to break* (like the Chald.), *to break down, to crush* (Arab. فَرَكَ). Hence פֶּרֶךְ.

(2) *to separate* (see at the root פָּרַד); whence פִּרְכֹת.

6531 פֶּרֶךְ m., *oppression, tyranny;* from the signification of crushing (compare מְעִיק), Exod. 1:13, 14; Lev. 25:43, 46

6532 פָּרֹכֶת f. *a veil*, which, in the holy tabernacle, separated the holy place from the holy of holies, Ex. 26:31, seqq.; Lev. 16:2, seqq.; Num. 18:7, seqq.

6533 פָּרַם to REND garments, Levit. 10:6; 13:45; 21:10. In the Talmud frequently; Syr. ܦܪܡ, to cleave. See at פָּרַד.

6534 פַּרְמַשְׁתָּא (Persic فرمشته "strong-fisted"), [*Parmashta*], pr. n. of a son of Haman, Esth. 9:9.

6535 פַּרְנַךְ (perhaps for פִּנֵּךְ "delicate"), [*Parnach*], pr. n. m. Nu 34:25.

6536 פָּרַס to BREAK, only in Kal in the phrase פָּרַס לֶחֶם לְ to break one's bread to any one; i. e. to distribute it, Isa. 58:7; and without לֶחֶם Jerem. 16:7. Compare פֹּרֶס No. 1.

HIPHIL.—(1) *to cleave, to divide.* Levit. 11:4, הַמַּפְרִיסָה אֶת־פַּרְסָהּ "but cleaveth not the hoof," i. e. has not the hoof altogether cloven. Elsewhere—

(2) מַפְרִיסִים פַּרְסָה Levit. 11:3, 6, 7, 26; Deut. 14:7, 8; and without פַּרְסָה is nothing more than *to have* (pr. to make or produce) *a cloven hoof.*

Derivatives, פַּרְסָה, פַּרְסָה.

פַּרְסִי a Persian, see פָּרַס. 6542, 6543; see 6539

פָּרַע—(1) TO LOOSE, TO LET GO. (Syr. ܦܪܥ id. Compare the roots, beginning with פר under the word פָּרַד. Hence—(*a*) *to remit* a penalty, Esek. 24:14.—(*b*) *to overlook, to reject* as counsel, admonition, Prov. 1:25; 4:15; 8:33; 13:18; 15:32. —(*c*) *to let the reins loose* to any one, *to let go unbridled.* Part. pass. פָּרוּעַ lawless, unbridled, Ex. 32:25. 6544

(2) *to make naked* (from the idea of loosening, casting off, the garments), e. g. the head, Nu. 5:18, specially by shaving. Levit. 10:6; 21:10. Part. פָּרוּעַ made naked, Lev. 13:45. (Chald. sud Talm. id.)

(3) *to begin, ἄρχομαι* (from the idea of loosing and opening, compare חָלַל), hence *to go before.* (Arab. فَرَعَ to be on high, to be highest, to surpass others; but the primary idea is that of going before, and not that of height). Jud. 5:2, בִּפְרֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל which (war) the princes of Israel began," pr. "went before in," placed themselves in the front of the battle (bas fich an die Spitze gestellt die Fürsten). Opp. to. הִתְנַדֵּב עָם the people followed willingly.

NIPHAL, pass. of Kal No. 1, *c*, *to become unbridled, lawless*, Prov. 29:18.

HIPHIL.—(1) i. q. Kal No. 1, *to loose*, i. e. to dismiss from work, *to cause to leave off*, followed by מִן Exod. 5:4. (Arab. فَرَغَ I. IV. to be free from labour).

(2) causat. of Kal No. 1, *c*, *to make unbridled, lawless*, 2 Ch. 28:19.

6545 פֹּרַע m.—(1) *hair* (so called from the idea of shaving, see the root No. 2). Nu. 6:5; Exe. 44:20.

6546 (2) *a leader, commander* of an army, so called from his going before, see the root No. 3. Pl. פָּרָעוֹת (compare as to the sex of nouns of office, Lehrg. 458, 878), Deu. 32:42; Jud. 5:2. Arab. فَرْعٌ a prince, the head of a family.

6547 פַּרְעֹה *Φαραώ, Pharaoh*, a common title of the ancient kings of Egypt, until the Persian invasion. It is commonly put nakedly, like a pr. n. (Gen. 12:15; 37: 36; 40:2, seqq.; 41:1, seqq., and so throughout the Pentateuch); more rarely with the addition of the words מֶלֶךְ מִצְרַיִם 1 Ki. 3:1; 2 Ki. 17:7; 18:21; sometimes with the addition of a particular name, as פַּרְעֹה נְכֹה 2 Ki. 23:29; פַּרְעֹה חָפְרַע מֶלֶךְ מִצְרַיִם Jer. 44:30.— פַּרְעֹה רִכְבֵי the chariots of Pharaoh, Cant. 1:9; either as received from Pharaoh, or made like Pharaoh's. This word properly signifies *king* in the Egyptian language, as was long ago observed by Josephus (Antiqu. viii. 6, § 2), and in Coptic it is written *peure*, from *oure* ruling king, with the sign prefixed of the m. gen., whence *toure*, queen, *meteure*, dominion (see Jablonskii Opusc. ed. te Water, i. 374. Schols, Gram. Ægypt., p. 12, 14; and the remarks on the orthography of this name in the enchorial inscriptions in Koesgarten, De Prisca Ægyptiorum Literatura, p. 17); it was, however, so inflected by the Hebrews that it might seem to be a Phœnicio-Shemitic word, i. q. פָּרַע prince (from the root פָּרַע, with the addition of the termination ה or ן).

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† פְּרִעֹשׁ an unused quadriliteral root. Æthiop. ፈርጸጸ OR: to spring, to dance. Hence undoubtedly is—

6550 פַּרְעֹשׁ m.—(1) *a flea*, so called from its springing [1 Sam. 24:14; 26:20]. Arab. بَرْغُوث Syriac transp. ܦܪܘܫܬܐ.

6551 (2) [*Paroshi*], pr. n. m. Ezra 2:3; 10:25; Neh. 3:25.

6552 פַּרְעָתוֹן (perhaps "prince" from פָּרַע) [*Pirathon*], pr. n. of a town of the Ephraimites, Jud. 12:15; Gr. Φαραθών, 1 Macc. 9:50. The Gentile noun is פִּרְעָתוֹנִי Jud. 12:13, 15.

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6554 פַּרְפַּר (prob. "swift," from פָּרַר to flee, فرفر to move, to agitate), [*Pharphar*], pr. n. of a small river, rising in mount Lebanon, and joining the Amana near Damascus. In Geogr. Nub., and now called הַלִּיבָאנִי 2 Ki. 5:12.

6555 פָּרַץ fut. יִפְרֹץ TO BREAK. This primary power not only lies in the letters פר see פָּרַד, but also in the syllable פרץ, *frâzew*, *trifft*, see at בָּרָה. Corresponding to this root, but with a prefixed sibilant are the Gothic, *sprautan*, German *sprießen*, *to spread.* By softening the middle semivocal radical, there is formed the root פָּצַץ (compare בָּצַע for בָּתַת etc.), and all of these have nearly the same significations. Gen. 38:29. Specially—

(1) TO BREAK DOWN, TO DESTROY (sieben-mal), as a wall, Isa. 5:5; Ps. 80:13; Mic. 2:13; Ecc. 3:3; 10:8; Neh. 3:35; 2 Ki. 14:13, וַיִּפְרֹץ בְּחוֹמַת יְרוּשָׁלִַם אַרְבַּע מֵאוֹת אַמָּה ... "and he brake down in the wall of Jerusalem four hundred cubits." עִיר פְּרוּצָה a city with the walls broken down, Prov. 25:28; (compare as to the primary sense of the word עִיר under that word).

(2) *to break asunder*, i. e. *to scatter, disperse* hostile forces, 2 Sam. 5:20; Ps. 60:3. Intrans. *to disperse, to spread itself abroad*, as a people, or a flock, Gen. 28:14; Ex. 1:12; hence *to increase* in number. Hos. 4:10, "they commit whoredom, וְלֹא יִפְרֹצוּ but do not increase (in number);" Gen. 30: 30; Job 1:10. Also used of a man whose riches increase, Gen. 30:43; used of a rumour spreading itself abroad, 2 Ch. 31:5. Metaph. *to be redundant, to over flow*, with an acc. of the thing (like other verbs of abundance). Pro. 3:10, וּתִירֹשׁ יִקְבֵךְ יִפְרֹצוּ "thy wine-press shall overflow with new wine;" others not so well, "thy wine-presses shall burst with new wine," for neither can the vat of a wine-press, nor yet the wine-press itself burst with plenty of new wine, which a cask or wine skin alone can. Comp. פֶּרֶץ 2 Sa. 5:20; and syn. נָגַף No. 3.

(3) *to break forth* upon, followed by בְּ *eindringen auf jem.* Ex. 19:22, 24; 2 Sa. 6:8; 1 Ch. 15:13, seq.; followed by an acc., Job 16:14. Also *to produce by breaking through.* Job 28:4, פָּרַץ נַחַל "he breaks (a mine) through;" i. e. he sinks a shaft into the ground. Hence—(*a*) in a bad sense, *to act violently* (whence פָּרִיץ). Hos. 4:2.—(*b*) in a good sense, *to be urgent* in prayers, followed by בְּ 1 Sa. 28:23; 2 Sa. 13:25, 27.

NIPHAL, pass. of No. 2; part. נִפְרָץ *spread abroad*, i. e. frequent, 1 Sa. 3:1.

PUAL, pass. of No. 1, *broken down*, Neh. 3:3.

HITHPAEL, *to break off*, i. e. to separate *oneself* from any one, 2 Sa. 25:10.

Derivatives, מִפְרָץ, פִּרְצָה, and—

6556, *6559 see Strong פָּרֶץ m. pl. ים– Amos 4:3, and רִי– Eze. 13:5.— (1) *rupture, breach* of a wall, 1 Ki. 11:27; Isaiah

30:13; Am. 4:3; Job 30:14, כְּפֶרֶץ רָחָב יְאֵתָיוּן rightly rendered by the Vulg. *quasi rupto muro ruerunt*, a metaphor, taken from besiegers who rush into a city through breaches in the wall, in great numbers and with great violence. From the same idea is the phrase פָּרַץ בְּפֶרֶץ *to stand in the breach*, to repel the enemy, which would be the act of the bravest soldiers, who would expose their lives to most imminent peril, Exe. 22:30 (compare Exe. 13:5); Psalm 106:23.

(2) *dispersion*—(*a*) of enemies, *slaughter*, Jud. 21:15; Ps. 144:14. Hence פֶּרֶץ עָוָא pr. n. of a place, 2 Sa. 6:8; 1 Ch. 13:11.—(*b*) a dispersion of water, *a diffusion*, 2 Sa. 5:20. •6560

(3) *an irruption, invasion, violence*; Job 16:14, "he rusheth upon me פֶּרֶץ עַל פֶּרֶץ violence upon violence."

(4) [*Pharez, Perez*], pr. n. m. Genesis 38:29; 46:12. Patron. פַּרְצִי Nu. 26:20. 6557 6558

6561 **פָּרַק** TO REND, TO BREAK (an onomatopoetic root, widely extended with the same signification in the Indo-Germanic languages, as Sanscr. *prak*, Lat. *frango*, Gothic *brikan*, ap. Keron. *prîchan*, Germ. *brechen, trotzen*, to break. In a softer form it is פָּרַךְ to break the knees, i. e. to bend them, and by casting away the labial, *ῥήγνυμι*). Specially—

(1) *to break off*, followed by מִשָּׁל Gen. 27:40.

(2) *to break or crush* bones and limbe (used of a wild beast), Ps. 7:3.

(3) *to break away, to liberate*, Psalm 136:24; Lam. 5:8 (Syr. ܦܪܩ id).

PIEL.—(1) *to break off, to tear off*, Exod. 32:2, Zec. 11:16.

(2) *to break*, or *rend in pieces*, 1 Ki. 19:11.

HITHPAEL.—(1) *to be broken in pieces*, Ezek. 19:12.

(2) *to break*, or *tear off from oneself*, with an acc. Exod. 32:3, 24; compare Hebr. Gramm. ed. x. § 53. 3, *d*.

Derivatives, פֶּרֶק, פָּרָק, מִפְרָקוֹת.

6562 פָּרַק prop. *to break off*, as the Hebr.; hence, *to redeem* [to get deliverance from], Dan. 4:24.

•6564 פֶּרֶק const. פֶּרֶק broth, *soup*, Isa. 65:4 בְּרִיחַ, so called from the fragments of bread (Brocken), on which the broth is poured; compare Arab. مَفْرُوقَة food made of fragments of bread with hot oil poured on them. The same is פְּרָק, which see.

6563 פֶּרֶק m.—(1) *violence, rapine* (so called from the idea of breaking in upon), Neh. 3:1.

(2) *a crossway*, so called from the idea of separating; compare Arab. فَرَقَ to separate, Obad. 14.

6565 I. **פָּרַר** TO BREAK, TO BREAK IN PIECES (compare פּוּר No. I). In Kal once inf. absol. פֹּר Isaiah 24:19 (although its form might be more correctly referred to פּוּר No. I.)

HIPHIL הֵפֵר (in Pause חֵפַר Gen. 17:14), inf. חָפֵר, with aff. חֲפַרְתָּם Lev. 26:15.—(1) *to break*, always used figuratively, as a covenant, Lev. 26:44; Isa. 33:8; Exe. 17:16; a law, Ps. 119:126.

(2) *to make void*, as counsel, 2 Sam. 15:34; Ps. 33:10, compare Job 5:12; Prov. 15:22; Isa. 44:25; *to declare void*, e. g. a vow, Nu. 30:9, 13; intrans. to be void, Ecc. 12:5. Hence—

(3) *to bring to nothing* (vernichten), *to take away*, as piety, Job 15:4; any one's rights, Job 40:8; Ps. 85:5, הָסֵר מִמֶּנּוּ עַמְךָ "take away (avert) thy anger which is with us" (towards us).

HOPHAL חֻפַּר *to be made void*, Isa. 8:10; Jerem. 33:21.

POEL פֹּרֵר *to divide* (the sea), Ps. 74:13.

HITPOLEL הִתְפּוֹרֵר *to be broken, cleft*, i. e. to quake (as the earth), Isa. 24:19.

PILPEL, *to shake* (compare Isa. 24:19), Job 16:12.

† II. **פָּרַר** i. q. פָּרָא, פָּרַח TO BE BORNE SWIFTLY, TO RUN. Hence מְפֹרָר, which see [also in Thes. פָּר, פָּרַר].

6566 **פָּרַשׁ** fut. יִפְרשׁ.—(1) i. q. פָּרַס TO BREAK, TO BREAK IN PIECES, Mic. 3:3. פָּרַשׂ לֶחֶם לְ to break (to give) bread to any one, Lam. 4:4.

(2) *to expand, to spread out* (which comes from the idea of being broken apart and arranged, compare פֶּרֶץ *outbreak*) ["Ch. פְּרַשׁ id., Arab. فَرَشَ to spread upon the ground"], e. g. a garment, Num. 4:6, 8; a sail, Isa. 33:23; wings, Exe. 25:20; 1 Ki. 8:7; the hands, whether it be to pray (followed by אֶל or by any person or thing, Ex. 9:29, 33; 1 Ki. 8:38; לְ Ps. 44:21), or to give bountifully, followed by לְ of pers. Prov. 31:20, or to seize, followed by עַל of the thing, Lam. 1:10. Metaph. Prov. 13:16, "a fool spreads abroad his folly," makes it manifest.

(3) *to disperse*; whence—

NIPHAL, *to be dispersed*, Exe. 17:21.

PAEL פִּרֵשׁ Isa. 25:11, fut. יְפָרֵשׁ *to spread out*, as the hands in praying to God, Isa. 1:15; 25:11; 65:2; Psalm 143:6. An unusual use is פֵּרְשׁוּרֵי בְרִיחָיִךְ "to spread forth with the hands," Lam. 1:17 (compare וְתִפְרֹשׂ כַּפֶּיהָ, בְּשִׂנְאֶיהָ and יְדֵי שֹׂנְאַי).

(2) *to disperse*, Ps. 68:15; Zec. 2:10.

Derivative, פְּרָשׁ.

6567 **פָּרַשׁ** prop. to cleave (see Hiphil); hence—(1) TO SEPARATE, TO DISTINGUISH (i. q. Ch. and Syr.; whence פְּרִישָׁא, מְפַרְשָׁנָא a Pharisee, i. e. separated, singular).

(2) *to declare distinctly, to define*, compare פֵּרֵשׁ No. 2, Lev. 24:12.

(3) *to expand, to spread out*, specially the feet in riding on horseback (see פָּרָשׁ), compare the quadrilla. פָּרַשׁ וְרָכַשׁ.

NIPHAL, *to be dispersed*, Exe. 34:12, where, however, many copies, both MSS. and printed, have נִמְצְאוֹת, which is more suitable to the usage of the language, see פָּרַשׁ.

PUAL, pass. of No. 2, *to be distinctly said*, Nu. 15:34; Neh. 8:8, "and they read in the book of the law מְפֹרָשׁ (Vulg. *distincte*, i. e. word by word, Syr. faithfully), and they gave the sense, and they explained what they read," compare Ezra 4:18. Others (whose opinion has of late been defended by Hengstenberg, De Authentia Dan. p. 199) interpret this "with a translation," sc. in Chaldee; but see Gesch. d. Hebr. Spr. p. 45, 46; and note 51. See also the use of the noun מְפֹרָשׁ.

HITHPAEL, *to pierce, to wound*, Prov. 23:32. (Syr. ܐܬܦܪܫ, Arab. فَرَشَ id., فِرَاشٌ a goad.)

Derivatives, פָּרָשׁ, פֶּרֶשׁ, פָּרָשׁ.

6568 **פֶּרֶשׁ** Ch. id. PAEL, part. pass. מְפָרַשׁ *distinctly, accurately*, word for word, Ezr. 4:18. Vulg. *manifeste*. Syr. faithfully. See the Heb. פָּרַשׁ Pual.

•6571 **פָּרָשׁ** (of the form קָטָל, const. פֶּרֶשׁ Exek. 26:10 (before a cop.); pl. פָּרָשִׁים (the Kametz remaining).

(1) *a horseman* (Syr. ܦܪܫܐ, Arab. فَارِس), as properly so called, one who sits on a horse and not on an ass (חֲמוֹר), or a camel (כֶּבֶשׁ), Jer. 46:9; Neh. 3:3; pl. פָּרָשִׁים Gen. 50:9; Ex. 14:9, seqq.; 1 Sa. 8:11, and very frequently. Isaiah 21:7, פֶּרֶשׁ פָּרָשִׁים "a pair of horsemen" (Pferde von Reitern auf Reiten). Opp. to רֶכֶב רֹכֵב those who ride on asses and camels, verse 9.

(2) *a horse*, on which a man sits (Reitpferd), which was also in Latin called *equus*, according to Gell. xviii. 5; Macrob. Sat. vi. 9 (comp. *equitare*, used of a horse running with a rider, Lucil. Ap. Gell. ibid.). It is manifestly distinguished from סוּסִים common horses which draw chariots. 1 Ki. 5:6, "Solomon had forty thousand pairs of horses (סוּסִים), which ran in chariots, and twelve thousand steeds," i. e. horses for riding on. Exe. 27:14, "from Armenia came to thy fairs סוּסִים וְפָרָשִׁים וּפְרָדִים (common) horses, and horses for riding, and mules." (Here I formerly translated the word as slaves riding on the horses as grooms, Berittr zu den Pferden). פָּרָשִׁים בְּנֵי 2 Sam. 1:6, *horsemen*. Once (Isa. 28:28) it is used of horses treading out corn, but a rider sits upon these also. (Arab. فَرَس, Æth. ፈረስ: a horse.)

It may seem strange that I should derive the word for *horse* from that for *horseman*; but I am persuaded that we should thus regard it for the following reasons —(*a*) the authority of the points, since in the signification of *horses* also, it occurs פְּרָשִׁים (not פָּרָשִׁים). —(*b*) the analogy of the usage of language in Latin; and—(*c*) the etymology, which can only be given with any probability in this manner. פָּרַשׁ *horseman*, is easily derived from פָּרַשׁ to open the legs wide, which in Arabic is more fully expressed by فَرَشَ and فَرْشَط.

6569 **פֶּרֶשׁ** with suff. פִּרְשׁ m.—(1) *excrements, dung, faeces* in the belly, Exod. 29:14; Lev. 4:11; 8:17; Mal. 2:3. Arab. فَرْث.

6570 (2) [*Peresh*], pr. n. m. 1 Ch. 7:16.

•6575 **פִּרְשָׁה** (for פְּרִישָׁה verbal of Piel), *a distinct or accurate declaration*, Est. 4:7; 10:2. See the root No. 2.

6572, 6573 **פִּרְשֶׁגֶן** Heb. and Ch. *an apograph, a copy* (of a letter), Ezra 4:11, 23; 5:6; 7:11. (In Targ. id. Syr. ܦܪܫܓܢܐ. Of its origin I can give no account.) Another form of the same noun is פִּתְשֶׁגֶן Esther 3:14; 4:8.

† **פָּרְשַׁד** quadril. not used as a verb, Arab. فَرْشَد and فَرْشَط to distend, to spread out the feet, compounded of פָּרַשׁ which signifies the same (see No. 3, and פָּרַשׂ), and שָׁדַד to spread out. Hence—

6574 **פַּרְשֻׁנִין** *dv. Assyr.* Jud. 3:22, according to Targ. Vulg., Luth. *dung* (comp. פַּרְשׁ) "and there came out dung" from the wound; but the נ paragogic rather requires it to be understood of a place at which anything came out. I *prefer*, therefore, "and (the sword) came out between his legs;" see the root, and חוּץ. In the gender of the verb יָצָא there is no difficulty, as the verb is rather far from its noun (compare Heb. Gramm. § 144, note 1, espe-

cially the instance, Zec. 13:7).—LXX. Vatic. *εἰ ἐξέλθοι* (*Aâsé*) רֹעִי *ʿpoordân*, as if חַמְשְׁרוֹתָה were the same as מִפְּסוּרוֹתָיו verse 23, but nothing can be imagined more frigid than such a repetition, and it is clear that verse 23 passes on to something else. In like manner Ewald (Heb. Gramm. p. 519), interprets, *he* (Ehud) *went out* abroad (*er ging ins Freie*), comparing פָּרְשָׁה (see above, which does not avail much in this place), and פְּרָזוֹת country.

6576 **פָּרְשָׁז** quadril. TO EXPAND, TO SPREAD OUT, compounded of פָּרַשׂ No. 3, and זָרָה to expand (compare פְּרָזוֹת). Job 26:9. See פָּרְזֶל.

6577 **פַּרְשַׁנְדָּתָא** [*Parshandatha*], Pers. pr. n. of one of the sons of Haman, Esth. 9:7. (The form savours of the Chaldee, and denotes interpreter of the law; but it was more probably a name of Persian origin, inflected in the Chaldee manner, perhaps פַּרְשַׁנְדָּתָא, "given forth to light.")

† **פָּרַת** an unused root, Syr. and Ch. to break, i. q. פָּלַשׁ. Arab. فَرَتَ to be sweet (used of water); hence—

6578 **פְּרָת** pr. n. *Euphrates*, a river of Syria which rises in the mountains of Armenia, and southward of Babylon unites with the Tigris, and empties itself into the Persian gulf, Gen. 2:14; 15:18; Deu. 1:7; Jer. 2:18; 13:4—7 (where some incorrectly understand Ephrata). Jer. 46:2, and frequently; comp. נְהַר No. 9, Gr. *Εὐφράτης* (from אֶפְרָת), Arab. فُرَات which also denotes *sweet water* (the water of the Euphrates is sweet and pleasant-tasted; comp. Jer. 2:18); see the root.

see 6509 **פְּרָת** f. *a fruit-bearing* tree, see פָּרָה.

6579 **פַּרְתֳּמִים** pl. *nobles, chief men* among the Persians, Esth. 1:3; 6:9; the Jews, Dan. 1:3. A word of Persian origin, which is in the Pehlevi language *pardom*, first; (see Anquetil du Perron, Zend-Avesta, ii. p. 468) compare Sanscr. *prathama*, first. In the Zendic language, instead of this is used *peoorim* (compare Sanscr. *pura*, former, before that; *purâna*, old). From the former comes the Gr. πρῶτος; from the latter, Lat. *primus*.

*6581 **פָּשָׁה** TO SPREAD (as the leprosy), Levit. 13:7, seqq. (Arab. فَشَا V., to be propagated (used of a disease); Aram. אֲפֵי id. The primary idea is that of *going apart* and *spreading out*; a signification common to verbs beginning with the syllable פשׁ, שׁט (פת); commonly expressed in Latin by the prefix *dis*, *di*).

*6585 **פָּשַׁע** TO STRIDE; followed by בְּ *to rush upon*, Isa. 27:4 (Chald. עְסַק id.). The primary idea is that of throwing apart and expanding the legs (see at פְּעָלִים); whence מִפְשָׂעָה and—

*6587 **פֶּשַׂע** m. *a step* (from the idea of stepping), 2 Sam. 20:3.

*6589 **פֶּשַׁח** TO SEPARATE, TO OPEN WIDE (the lips), Prov. 13:3.

PIEL, *to separate, throw apart* (the legs), Eze. 16:25.

6580 **פֶּשׁ** *ἅπ. λεγόμ.* Job 35:15; which has been rendered (as indeed the context almost demands) *vaparrugan, ecobus*, by the LXX. and Vulg., as though it were the same as פָּשַׁע; and it may be examined by Grammarians, whether פֶּשׁ may not be for פֶּשַׁע, the ע at the end being cast away; like שׁוֹ Job 15:31 for שָׁוְא. In former editions I rendered it *pride, ferocity*, comparing the root פּוּשׁ No. I. Others, with the Hebrew doctors, take it to be *multitude*, sc. of sins. But these explanations are harsh, and I would rather replace פִּשְׁעָם.

6582 **פִּשֵּׁר** only in Piel, TO BREAK IN PIECES, TO TEAR IN PIECES, Lam. 3:11 (Aram. id.).

6583 **פַּשְׁחוּר** [*Pashur*], pr. n.—(1) of a priest, contemporary with Jeremiah, Jer. 20:1; 38:1; to the signification of which allusion is made, loc. cit.; namely, *prosperity everywhere* (from פּוּשׁ Arab. فَسَحَ to be wide, ample; and חוּר round about). Opp. to מָגוֹר מִסָּבִיב.—(2) Jer. 21:1.—(3) Ezr. 2:38; 10:22; Neh. 7:41; 10:4.

6584 **פָּשַׁט** fut. יִפְשַׁט—(1) pr. TO EXPAND, TO SPREAD OUT, TO EXTEND (Syriac ܦܫܛ; Arabic بَسَطَ; cogn. to פָּשַׂשׂ No. 1, 2); always intrans., *to spread oneself out*; used of hostile troops, 1 Ch. 14:9, 13; of a swarm of locusts, Nah. 3:16; followed by עַל of the land or people; *to rush upon, to attack* (in order to take booty), Job 1:17; Jud. 9:33, 44; also followed by אֶל 1 Sam. 27:8; בְּ 2 Ch. 25:13; 28:18; accus. 1 Sam. 30:14.

(2) *to put off* a garment (which is done with opening and unfolding it, as on the other hand a garment is bound together when put on; compare לָבַשׁ); followed by an acc., Lev. 6:4; 16:23; Cant. 5:3, etc. Absol. פָּשׁוּט *strip off* (garments)! Isa. 32:11.

PIEL, *to cause to put off*, i. e. *to spoil* the slain, 1 Sam. 31:8; 2 Sam. 23:10; 1 Ch. 10:8.

HIPHIL, *to cause to put off one's garments*.—(a) followed by an acc. of pers., *to strip* any one (fem. *entkleiden, entblössen*), Hos. 2:5, 5.—(b) followed by an acc. of the garment, 2 Sam. 31:9; Job 22:6.—(c) with two acc., *to strip* any one of any thing, Gen. 37:23; Num. 20:26, 28; or an acc. of the thing, and לְ of pers., Mic. 3:3 (compare סָחַט Mic. 2:8); Job 19:9.

(2) *to flay* victims, Levit. 1:6; 2 Chron. 29:34; 35:11 (compare Mic. 3:3).

HITPAEL, *to strip oneself* of clothing, 1 Sam. 18:4.

6586 **פָּשַׁע**—(1) TO FALL AWAY, BREAK AWAY from any one, followed by בְּ 2 Ki. 1:1; 3:5, 7 (properly TO BREAK A covenant entered into *with* him; just like the Germ. mit jem. *brechen*, *to break* with any one. Compare Arab. فَسَخَ to fall from; compare Aram. אֲתַפַּסְחוּ פְּסַח to break); פָּשְׁעוּ 2 Ki. 8:20, 22. Especially *to turn away* from God. Followed by מֵיְהוָה Isa. 1:2; Jer. 2:29; 3:13; Hos. 7:13. Hence—

(2) *to sin, to transgress*, Prov. 28:21; followed by עַל (against) Hos. 8:1. Part. פּוֹשְׁעִים sinners (those who turn aside from God), Isaiah 1:28; 46:8; and frequently.

NIPHAL, recipr. of No. 1. Proverbs 18:19, אָח נִפְשָׁע "brethren discordant," among themselves (*die mit einander brechen*). Hence—

6588 **פֶּשַׁע** with suffix פִּשְׁעִי [plur. פְּשָׁעִים] m.—(1) *defection, rebellion*, Pro. 28:2.

(2) *a fault, a trespass*, Genesis 31:36; 50:17; especially, *sin, transgression* against God, Job 33:9; 34:6, 37; Psalm 32:1. It appears to be a stronger word than חַטָּאת Job 34:37. Plur., Prov. 10:12; Amos. 1:3, 6. Meton.—(a) used of the penalty of transgression, Lam. 4:22 [?].—(b) used of a sacrifice for sin, Mic. 6:7 [?].

6590 **פָּשַׁר** Chald. i. q. Hebr. פָּסַר TO EXPLAIN, TO INTERPRET, as visions, dreams, Dan. 5:16. (Arab. فسر id.).

6591 PAEL, id., Dan. 5:12. Hence—

פֶּשֶׁר emphat. פִּשְׁרָא Chald. masc. *explanation, interpretation*, Dan. 2:4, seq.; 4:4, seq.

6592 **פֶּשֶׁת** Hebr. id., Eze. 8:1.

† **פָּשַׁת** an unused root, perhaps i. q. Arabic فَشَّ to shake up, specially to card cotton (see Avic., in Castell.), Syriac ܦܫܫ carding. [Instead of this root there is given in Thes. פָּשַׁט.] Hence—

6593, 6594 **פִּשְׁתָּה** [in Thes פִּשְׁתָּא] with suffix פִּשְׁתִּי Hosea 2:7, 11; and **פִּשְׁתָּה** plur. פִּשְׁתִּים fem. (Isa. 19:9)—(1) *flax*, sing., Ex. 9:31; plur., Levit. 13:47, seq.; Deut. 22:11; Isa. 19:9; Jerem. 13:1. פִּשְׁתֵּי צֶמֶר Josh. 2:6, *flax of tree*, cotton (see the root), (both flax and cotton are also expressed in Syriac and Arabic by the same word, قُطْن, كُتَّان); but this is rendered by LXX., Vulg., Syr., *stalks of flax*, prop. flax of wood, or flax wood, which would rather be called עֲצֵי הַפִּשְׁתִּים.

(2) a wick made of flax or cotton, Isaiah 42:3; 43:17. (Foster, De Bysso Antiqu., p. 63, considers פִּשְׁתָּא to be of Egyptian origin, from פְּשְׁתָּ, prop. thread plant, with the art, pi.).

6595 **פַּת** fem. (Prov. 17:1; 23:8) with suffix פִּתִּי plur. פִּתִּים (from the root פָּתַת) *a bit, a crumb* of bread, *a morsel*, Gen. 18:5; Jud. 19:5, etc. Ps. 147:17, "he sendeth forth his ice בְּפִתִּים like morsels (of bread);" compare Germ. Bissen used both of bread and snow.

6596 **פֹּת** with suff. פָּתָּהּ Isaiah 3:17; pl. פֹּתוֹת *interstice, space between*, Arab. فُوت, from فَاتَ VI. to stand apart from one another. (It sometimes follows the analogy of verbs פֵּי sometimes עֵי as in Arabic). Specially used of the space between the feet, i. e. pudenda muliebria, Isa. loc. cit. Figuratively פֹּתוֹת *the hollowed parts of hinges*, 1 Kings 7:50.

see 6612 **פְּתָאִים** see פֹּתִי.

6597 **פִּתְאֹם** adv. (for פִּתְאוֹם from פֶּתַע a moment, with the termination ם־, and ע changed into א), *suddenly, in a moment*, Josh. 10:9. It is also put after nouns in genit., as שְׁאֵר פִּתְאֹם sudden terror, Proverbs 3:25; often after שֶׁבֶר (with an intensitive power) לְשֶׁבֶר פִּתְאֹם Nu. 6:9; פִּתְאֹם לְקַע Isa. 29:5; also transp. פִּתְאֹם לְאֵתָם Isai. 30:13. With prefix בְּפִתְאֹם 2 Ch. 29:36.

6598 **פִּתְבָּג** m. *delicate food, dainties* (of a king), Dan. 1:5, 8, 13, 15; 11:26. Syr. ܦܬܒܓ in Barhebr. and Ephr. id. Its Persic origin cannot be doubted, although it is explained in two different ways. Lorsbach (Archiv f. morgenl. Litt. ii. 343) regards it as compounded of بَغ an idol, and پَاد, پَاي food, as if food set out for deities (in lectisternia).

* For 6587 see p. 694.
** For 6589 see p. 694.

Bohlen, on the other hand (in Symb. p. 23), writes it in Persic פַּת food of a father, i.e. of a king; this latter appears the preferable explanation. As to the word פַּת food, see above at that word. [But see Benfey.]

6599 **פִּתְגָם** m. a word of the later Hebrew (see Ch.), *sentence, edict*, Esth. 1:20; Ecc. 8:11.

6600 **פִּתְגָם** Ch. emphat. state, פִּתְגָמָא m.—(1) *a word*, i. q. דְּבַר, λόγος, Dan. 3:16; hence *sentence, edict*, Ezr. 4:17; Dan. 4:14; *a letter, an epistle* (λόγος), Dan. 5:7.

(2) *something, anything*, Ezr. 6:11. (Syriac ܦܬܓܡܐ id. The origin of this word is to be sought in Persic, in which پَیغام, پَیغم, پَیام Pehlev. *patam* is, a word, an edict, a mandate.)

6601 **פָּתַח**—(1) pr. TO SPREAD OUT, TO OPEN. (Kindred are פָּתַח, פָּצַח, also the roots beginning with the letters פשׂ, see פָּשַׂח. In the Indo-Germ. languages; compare Sanscr. *pad*, to spread out, Gr. πετάω, πετάννυμι, Lat. *pateo*.) Proverbe 20:19, פֹּתֶה שְׂפָתָיו "one who opens his lips," used of a garrulous man, whose lips are opening continually.

(2) intrans. *to be open*, figuratively *to be open and ingenuous in mind*, like children and young people (Arab. فَتَحَ to be ingenuous, youthful); hence *to let oneself be persuaded*. Deu. 11:16, פֶּן יִפְתֶּה לְבַבְכֶם "let not your heart be deceived." Job 31:27. Part. פֹּתֶה *simple, foolish*, Job 5:2; fem. פֹּתָה Hosea 7:11.

NIPHAL, *to let oneself be persuaded*, Jer. 20:7; *to let oneself be enticed*, followed by עַל to any thing, Job 31:9.

PIEL פִּתָּה.—(1) *to persuade* any one (κτλθω), Jer. 20:7; especially in a bad sense, 1 Ki. 22:20, seq.; Jud. 14:15; 16:5; 2 Sam. 3:25; hence *to entice, to seduce*, Ex. 22:15; Prov. 1:10; 16:29.

(2) *to deceive* any one, *to delude* with words (Gr. ἀναπείθω, to which Greek etymologists commonly assign an incorrect derivation), Psa. 78:36; Prov. 24:28, תְּפַתְּ בִּשְׂפָתֶיךָ "wilt thou deceive with thy lips?" i.e. deceive not, see יַ No. 1, *a*.

PUAL, i. q. Niphal, to let oneself be persuaded, Prov. 25:15; to let oneself be deceived, Ezr. 14:9; Jer. 20:10.

HIPHIL, *to cause to lie open*, Gen. 9:27, יַפְתְּ אֱלֹהִים לְיֶפֶת "may God concede an ample space to Japheth:" a paronomasia is observable in these words.

Derived nouns, פֶּתִי, פְּתִיוּת, Chald. פְּתַי, pr. n. פֵּתֶר, and—

פְּתוּאֵל ("ingenuousness of God" or holy simplicity? unless it rather be for פְּתוּיאֵל "man of God"), [*Pethuel*], pr. n. m. Joel 1:1. 6602

פִּתָּחוֹן m. 2 Ch. 9:13; Zec. 3:9; pl. פִּתָּחוֹנִים *sculpture, engraving*, Ex. 28:11, 21, 36; 39:6; 1 Ki. 6:29. See the root, Piel No. 4. 6603

פִּתּוֹר ("interpretation of dreams," perhaps i. q. בֵּית פִּתּוֹר, or habitation of the *divinations* [" perhaps i. q. Ch. אִתְפְּתַר table"]), [*Pether*], pr. n. of a town on the Euphrates, where Balaam dwelt, Num. 22:5 (compare 23:7); Deut. 23:5. 6604

פִּתּוּחַ i. q. פֹּתַח *a bit, morsel*, Ezr. 13:19. see 6595

פְּתַח—(1) TO OPEN (Syr., Arab. فَتَحَ, Æth. ፈተሐ id., compare the kindred roots פָּקַח and פָּשַׂח), as the eyes, 1 Ki. 8:29 (compare פָּקַח); a door, Jud. 3:25; a book, Neh. 8:5, etc. Specially the following phrases are to be noticed—(*a*) פָּתַח אָזְנַיִם *to open the mouth*, whether it be to eat, Ezr. 3:2, or to sing, Ps. 78:2; or to speak, especially after silence, Job 3:11; 33:2; hence *to speak, to utter words*, Prov. 31:8; Ps. 109:2, and, on the other hand, *not to open the mouth*, i.e. to be silent, Psa. 39:10; Isa. 53:7. Different from this is—(*b*) *to open any one's mouth* (said of God), i.e. to cause one to speak who had been dumb, Num. 22:28, or not fluent, Eze. 3:27; 33:22.—(*c*) *to open any* one's *ear*, i. e. to reveal to him, used of God, Isa. 50:5, compare 48:8.—(*d*) *to open one's hand* to any one (followed by לְ), i.e. to be liberal towards him, Deut. 15:8, 11.—(*e*) Cities which surrender are said *to open* (ac. their gates) to the besiegers, Deu. 20:11; 2 Ki. 15:16.—(*f*) *to open corn*, a bold figure for to open the granaries, to sell the grain, Am. 8:5.

(2) *to let loose*, as a sword, i. e. to draw it, Ps. 37:14; Eze. 21:33; a captive (to free from prison), Isa. 14:17.

(3) *to begin, to lead in* (σάρκασιν), e. g. a song, Ps. 49:5.

NIPHAL—(1) *to be opened*, Gen. 7:11; Isa. 35:5; Eze. 1:1.

(2) *to be loosed*, used of a girdle, Isa. 5:27; *to be set free*, used of a captive, Job 12:14.

PIEL—(1) *to open*, i. q. Kal, Job 41:6, and intrans. *to open oneself*, Cant. 7:13 (of a flower); *to be opened* (used of the ear), Isa. 48:8.

(2) *to loose*, as bonds, Job 30:11; 38:31; 39:5; Psa. 116:16; a girdle, Psa. 30:12; Isaiah 20:2, etc. Part. מְפַתֵּחַ *one who looses*, sc. a girdle, used of a warrior taking off his armour after a battle. Also,

followed by an acc. of pers. whose bonds are loosed, Jer. 40:4; or whose girdle is loosed, Isa. 45:1.

(3) *to open* the ground with a plough, *to plough*, Isaiah 28:24; and (what is similar to this)—

(4) *to engrave, to carve*, wood, 1 Ki. 7:36; precious stones, Ex. 28:36; also used as to ornamental stones for building, Zec. 3:9.

PUAL, pass. of Piel No. 4, Ex. 39:6.

HITHPAEL, *to loose oneself* (from bonds), Isaiah 58:2.

Derived nouns, פֶּתַח—פְּתִיחָה, פִּתּוּחַ, פִּתָּחוֹן, מִפְתָּח, and pr. names נִפְתּוֹחַ, נִפְתֹּחַ.

6606 **פֶּתַח** Ch. *to open*, Dan. 6:10. Pret. pass. Dan. 7:10.

6607 **פֶּתַח** with suff. פִּתְחִי, plur. פְּתָחִים, const. פִּתְחֵי, m. *an opening, entrance*; hence פֶּתַח שַׁעַר *the gate* at the entrance of the gate of the city, Josh. 20:4; Jud. 9:35; compare Prov. 1:21. בְּפִתְחַת עֵינַיִם in the gate of (the town or village of) Enaim, Gen. 38:14. Hence—

(1) *a door*, of a tent, Gen. 18:1; of a house, Gen. 19:11, 19; of the temple, 1 Ki. 6:8. Acc. פֶּתַח at the door, Gen. locc. citt.; and after verbs of motion, Job 31:34; where also there is פִּתְחָה Gen. 19:6.

(2) *the gate* of a city, Isaiah 3:26. Metaph. *the gates of the mouth*, Pro. 8:34; *a gate of hope* (used of the valley of Achor), Hos. 2:17.

6608 **פֶּתַח** m. *declaration, opening, open* and perspicuous *statement*, Psalm 119:130. (Syr. ܦܬܓܐ Aphel, to declare, to illustrate. Arab. Conj. X. id.)

*6610 **פִּתְחוֹן** const. פִּתְחוֹן m. *opening* (of the mouth), Exo. 16:63; 29:21.

*6611 **פִּתְחִיָּה** ("whom Jehovah looses," i. e. has set free), [*Pethahiah*], pr. n. m. 1 Chron. 24:16.—(2) Ezr. 10:23; Neh. 9:5.—(3) Neh. 11:24.

*6612 **פֶּתִי**, in pause פָּתִי ["also without pause, Pro. 9:4, 16; 14:15"], plur. פְּתָיִים Prov. 1:22, 32, and פְּתָאִים Pro. 1:4; Ps. 116:6, m.

(1) *simplicity, folly* (see the root No. 2), Prov. 1:22.

(2) concr. *a silly person, one easily persuaded and enticed*, Pro. 7:7; 22:3; 27:12; Psalm 116:6; especially, a credulous person, Pro. 14:15; unskilful, Psalm 19:8.

*6613 **פְּתִי** m. Ch. with suff. פְּתִיהּ *breadth*, Dan. 3:1; Ezra 6:3.

*6614 **פְּתִיגִיל** ἅπαξ λεγόμ. Isaiah 3:24, prob. *a large cloak*, such as used to be made of a round form;

comp. of פְּתִי i. q. Ch. פְּתִי breadth, and גִּיל round, or i. q. Ch. גְּלִיָּא a cloak.—LXX. χιτῶν ποικιλόχρους. Vulg. *facia pectoralis*. Those who adopt the latter rendering regard the word as being compounded of Ch. פְּתָא linen, and גִּיל thread, cord; but this does not appear suitable. [In Thes. it is supposed to be compounded of " פְּתִי and גִּיל i. e. *a variegated garment for festive occasions*."]

*6615 **פְּתִיּוּת** f. *fatuity, foolishness*, concr. used of a foolish woman, Pro. 9:13.

6509 **פְּתִיחָה** plur. פְּתִיחוֹת *drawn swords*, Ps. 55:22. Compare the root No. 2.

6616 **פְּתִיל** m. (from the root פָּתַל), *a thread, a line*, Nu. 19:15; Jud. 16:9; used of a string by which a seal-ring was suspended, Gen. 38:18, 25.

6617 **פָּתַל** not used in Kal. Arab. and Æth. to twist, to twine, to spin. See פְּתִיל.

NIPHAL.—(1) TO BE TWISTED; metaph. *to be crafty, deceitful*, Pro. 8:8; Job 5:13.

(2) *to wrestle* (which is done by twisting the limbs together), Gen. 30:8. See מִפְתָּלִים.

HITHPAEL, *to act perversely or deceitfully*, Ps. 18:27. As to the form תִּתְפַּתָּל 2 Sam. 22:27, see Analyt. Ind.

Derivatives, פְּתַלְתֹּל, מִפְתָּלִים, pr. n. פַּתְרוֹס, and—

6618 **פִּתְפֹּלֶת** m. *perverse, deceitful*, Deu. 32:5.

6619 **פִּתֹם** [*Pithom*], pr. n. of a city of Lower Egypt, situated on the eastern bank of the Nile, Ex. 1:11; Greek Πάθωμος, Herod. ii. 158; Steph. Byz., and omitting the syllable *pa* (which expresses the Egyptian article), Θῶμ, Itin. Anton. page 163, Wessel. Egypt. ΘΟΥ, and with the art. ΠΑ-ΘΟΥ, signifies *a narrow place*, surrounded by mountains; see Champollion, L'Egypte sous les Pharaons, ii. page 58, seqq.

† **פָּתַן** an unused root.—(1) i. q. אָתַן, שָׁתַן *to be strong, firm*; whence מִפְתָּן a threshold.

(II) prob. i. q. פָּתַל to twist; hence—

6620 **פֶּתֶן** plur. פְּתָנִים *m. a viper, an asp*, Arab. فَتَنٌ Isa. 11:8; Ps. 58:5; 91:13.

† **פָּתַע** an unused root. Sam. i. q. פָּתַח to open. Hence—

6621 **פֶּתַע** prop. *the opening of the eyes*; hence, *a moment* (Germ. Augenblick). Hence, adv. *in a moment*, i. e. *suddenly*, Pro. 6:5; 29:1. Other instances, see under פִּתְאֹם, which is derived from this word. בְּפֶתַע Nu. 35:22, *unexpectedly*, i. e. *fortuitously*.

6622 **פָּתַר** fut. יִפְתֹּר TO INTERPRET a dream, Gen. 40:8, seqq. (In Chaldee, which is generally averse to sibilant letters, there is used in this sense פְּשַׁר, which see. Æthiopic ፈተረ). Hence, pr. n. פּוֹתִי, and—

6623 **פִּתָּרוֹן** m. *interpretation*, Gen. 40:5, 12; plur. Gen. 41:8.

6624 **פַּתְרוֹס** [*Pathros*], pr. n. of *Upper Egypt*, as used by the people themselves, which is sometimes distinguished from מִצְרַיִם, which (see under those words) in a narrower sense designate Lower Egypt, Isa. 11:11; Jer. 44:15; Ezek. 29:14 (where Pathros is called the native land of the Egyptians), Ezs. 30:14. LXX. give it well Παθούρης, i. e. Egypt, ΠΑΘΟΥΡΗΣ southern region. By the modern Copts the same country is called ΠΑΡΗΣ southern region. Gent. n. plur. פַּתְרֻסִים Genesis 10:14; see Jablonskii Opusc. ed. te Water i. p. 198; J. D. Michaelis Spicileg. Geogr. i. p. 271—74. 6625

פִּתְרֹסִי see פַּתְרֻסִים. see 6572

פָּתַת TO BREAK ["*to part in pieces*"], (Arabic and Æth. id.), Lev. 2:6. Hence the nouns פֶּתַח; compare also פֹּךְ. 6626

צ

Tsade, the eighteenth Hebrew letter; as a numeral *ninety*.

In the Arabic alphabet there are two letters which answer to the Hebrew צ, ص *Zad* or *Sad*, a sibilant letter, and ض i. e. *d* or *t* with a light sibilant sound; this latter sound is nearly approached by ظ *t* pronounced from the bottom of the palate near the throat, which might be called *cerebral*, as it is by the Sanscrit grammarians. On this account the significations of some of the Hebrew roots differ, according to whether they are written in Arab. with the letter ص or ض (see צלל); but, however, it commonly happens that such roots are of the same origin, and are in themselves closely connected together; compare עזר and סער, and צמא and ضمأ. The cognate letters are—(*a*) ט, which in Aramean is commonly put for the Hebrew צ; compare in the Hebrew language itself the roots עָנָה and עָטָה, עָטַר and עָצַר, סָכַךְ and עָבַת, סָתַר and צָפַן—(*b*) more rarely ד; comp. צָבָה and צָבַד, צָפַן and צָבַן—(*c*) the sibilants ז, ש, ס; compare זָעַל, שָׁעַל, נָזַח and נָתַח—(*d*) ע, as to this interchange, see p. DXCVIII, A, and—(*e*) the affinity is remarkable (but it can be proved by not a few examples) which this letter has with the palatals; however this be explained, it is perhaps similar to the propensity in Sanscrit for the gutturals (*k*, *g*) to change into the palatals (*tsh*, *dsh*). Instances are עִיף, خسف *καχάζω*, עָנָה and חָסַף to descend, to bow down; צָלַל No. II. i. q. שָׁלַל; whence צְלֹל i.q. צְלֹל, and צָלַל No. III. to tinkle (gellen, schellen), جليل a rattle (Œdefil.) i.q. צָרַר and עָנַן and עָנָן to be bowed down; עָרַר and קָרַר to creak (עֲטַר *skarabæus, cantharus ex canalii*); כּוּץ Æth. ጸነየ to incline (a vessel), to pour out, קָלַח prob. i. q. עָלַח to be prosperous; עָבַר and קָבַר to heap up, to make a heap, hence to bury, etc.

צֹאָה f. (with Tzere impure) *excrements, filth, dung*, Exc. 4:12; Deut. 23:14; for יְצֹאָה, from the root יָצָא *to go out, for to be cast out* (ἐκτρέφωμα, Mark 7:19); compare מוֹצָאָה No. 2; אֹצֶר and צוֹאָה. 6627

צָאַל an unused root; Arab. ضَأَلَ, *to be thin*, slender; Med. Ye ضَيْأَلٌ ضَالٌ, it denotes the wild prickly lotus, which often forms the lair of wild beasts in the desert; Arab. السدر; see Schult. on Job, p. 1159. †

צְאֵלִים m., Job 40:21, 22; rendered by Abulwalid, Schultens, and others, the *wild lotuses*. But others regard צְאֵלִים as being used, in the Aramean manner, for צְלָלִים shades, i.e. shady trees; like שָׁקֵד Arab. שָׁקַם, סָקַם Aram. שָׁקַד; compare Hebr. שִׁקְמָה No. II. So Vulg., Syr., Aben Ezra. 6628

צָאַן an unused and uncertain root. Arab. ضَأَنَ, *is to abound with sheep and goats*; but this is a denom. †

צֹאן for יִצְאַן; as Psa. 144:13 כְּרִית; comm. (see note) a collect. noun, *flocks, small cattle*, i. e. *sheep and goats* (So Arab. ضَأْنٌ, ضَأْنٌ is wool-producing cattle, opp. to goats; but الضأن الجبلي denotes, however, the wild goat. For sheep and goats=צֹאן they commonly use غنم; Syr. ܥܢܐ id.), Gen. 4:2; 26:14; 29:2; and very frequently. Opp. to בָּקָר herds, which 6629

see, Gen. 27:9; Levit. 1:10; 22:21 (compare 19); rarely used only of *sheep*, 1 Sam. 25:2. To this collective (which is also used with numerals) corresponds the noun of unity שֶׂה *a sheep, or goat*. Exod. 21:37, "if any one steal a sheep (שֶׂה), he shall restore four sheep" (צֹאן); Exz. 45:15.

Note. As to gender, it is joined with a masc., where it means rams and he-goats. Gen. 30:39, הַצֹּאן הָעֻקֻּדִים "and the rams (and he-goats) ruttish;" with a fem., where it means ewes and she-goats; ibid., הַצֹּאן הָעֲלָלִים "and the sheep brought forth," but, Gen. 31:10, it is joined, like epicene nouns, with a masc., although it means ewes.

6630 **צַאנָן** ("place of flocks"), [*Zaanan*], pr. n. of a town in the tribe of Judah, Mic. 1:11; perhaps i.q. זָעַן Josh. 15:37.

6631 **צְאֶצָאִים** m. plur. constr. צְאֶצְאֵי Isa. 48:19; with suff. צְאֶצְאֶיהָ Isaiah 61:9 (from the root יָצָא)—(1) *things which spring up*, coming forth from the earth, Isa. 42:15; Job 31:8.

(2) metaph. *descendants, children*, Isa. 22:24; 61:9; 65:23; Job 5:25; 21:8; 27:14. Fully צְאֶצְאֵי מֵעַיִךְ *those that spring forth from thy bowels*, Isa. 48:19.

6632 **צַב** m.—(1) *a litter*, such as one is carried in *gently* and *comfortably*; like the Germ. Sänfte, from the adj. sanft (see the root אָבַךְ). Pl. צַבִּים Isa. 66:20. LXX. ἁρμάτων. Numbers 7:3, עֶגְלוֹת צָב "litter-wagons;" i. e. like litters, commodious like litters, LXX. ἅμαξαι λαμπυναι.

(2) a species of *lizard* (Arab. ضَبٌّ), so called from its slow motion, see the root, Lev. 11:29. Bochart, Hieron., i. p. 1044—63.

6633 **צָבָא** TO GO FORTH, as a soldier, to war, followed by עַל against any one, Nu. 31:7; Isa. 29:7, 8; 31:4; Zec. 14:12; absol., Num. 31:42. (Of wider use is the Arabic غَزَا to come or go forth, as a star, a tooth, as a soldier against an enemy. Comp. יָצָא.) It is applied to the sacred service, i. e. the ministry of the priests in the temple, Nu. 4:23; 8:24; 1 Sam. 2:22.

HIPHIL, *to cause to go forth, to muster* soldiers, 2 Ki. 25:19; Jer. 52:25. Hence—

*6635 **צָבָא** const. צְבָאוֹת m. (but twice however, with a fem. verb, Isa. 40:2; Dan. 8:12).

(1) *army, host, separate* (pr. going forth to war), 2 Sa. 8:16; 10:7, and frequently. שַׂר צָבָא leader of an army, Gen. 21:22. אַנְשֵׁי הַצָּבָא soldiers, Num. 31:53. יָצָא לַצָּבָא Deut. 24:5. יָצָא לְצָבָא Num. 31:27, 28; and what is of far more frequent occurrence יָצָא צָבָא Nu. 1:3, seqq., to go out to the host, i. e. to make war. Often also used of the (sacred) host of the Levites, Nu. 4:23, 35, 39, 43.

Specially—(*a*) צְבָא הַשָּׁמַיִם *the host of heaven* is applied—(*a*) to the host of angels that stand round the throne of God (*corpora stipantia*, Luc. 2:13), 1 Ki. 22:19; 2 Ch. 18:18; Ps. 148:2; comp. יְיָ צְבָאוֹת Ps. 103:21; שַׂר צְבָא יְיָ Josh. 5:14, 15; used of Jehovah himself [manifested in the person of the Son]—(*β*) used of the sun, moon, and stars (*ἔνθρησις τῶν οὐρανῶν*, Matth. 24:29), Isaiah 34:4; 40:26; 45:12; Jerem. 33:22; Dan. 8:10; often used when the worship of the stars is mentioned, Deut. 4:19; 17:3; 2 Kings 17:16; 21:3, 5; Zeph. 1:5; it is sometimes so used that a special mention precedes of the sun and moon (Deut. 17:3; Jer. 8:2), and even of the stars (Deut. 4:19; Dan. 8:10); and this word is added as being more general, and comprehending all the heavenly bodies, as it were all the deities [?] of heaven (Dan. 4:32); compare Job 38:7 (where angels and stars are mentioned together); and Isa. 24:21 (where the host of heaven, צְבָא הַמָּרוֹם, is in opposition to the kings of the earth). Once rather more boldly צְבָא (by zeugma) is applied also to the *inhabitants of the earth*, or rather to *whatever fills the earth* (elsewhere מְלֹא הָאָרֶץ), the plants even being included. Genesis 2:1, וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם, which, with the zeugma resolved, is thus explained in Neh. 9:6, הַשָּׁמַיִם וְכָל צְבָא הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם ... וְאַתָּה מְחַיֶּה אֶת כֻּלָּם הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים compare Ex. 20:11, "Jehovah is very often called—

(*b*) יְהוָה אֱלֹהֵי צְבָאוֹת Ps. 80:5; יְהוָה אֱלֹהִים צְבָאוֹת Jer. 5:14; 15:16; 38:17; 44:7; יְהוָה אֱלֹהִים צְבָאוֹת Ps. 59:6; 80:5; and יְהוָה צְבָאוֹת "Jehovah (God) of the heavenly hosts" (a construction which I have noticed on Isaiah 1:9); this appellation of the most high God, is very frequent in the prophetical books, especially in Isaiah, Jeremiah, Zechariah, Malachi; never found in the Pentateuch [nor in Joshua] nor Judges [nor in Ezekiel, Job, or Solomon]. As to the meaning of the phrase, compare Josh. 5:14, 15; although the Hebrew writers seem sometimes to have regarded God as the leader and patron of the host of Israel [as of course he was], see 1 Sa. 17:45; compare 2 Sam. 5:24. In the later books of the Old Test. God is called, in the same sense שַׁלִּט שָׁמַיִם, see שָׁמַיִם. LXX. commonly παντοκράτωρ.

(2) *warfare*, almost always figuratively used of a wretched and miserable condition, Job 7:1; 10:17; 14:14; Isa. 40:2; Dan. 10:1, "and the edict is true

וְצָבָא גָּדוֹל and (belongs to) a long warfare," to many calamities to be endured.

6634 **צָבָא** Ch. fut. יִצְבֵּא TO WILL, TO WISH, TO BE WILLING, to desire, prop. to be inclined, prone, see צְבָא No. 3, Dan. 4:14, 22, 29; 5:19, 21. (Syr. idem.)

Derivative, צְבִי.

6636 **צְבָאִים** and **צִבְאוֹת** pl. from צְבִי a gazelle.

6636 **צְבָאִים** ("gazelles"=צְבָיִים, or "hyenas"=צְבוֹעִים), [*Zeboim*], Hos. 11:8, and צְבוֹיִם Gen. 10:19; 14:2; Deut. 29:22, pr. n. of a town in the vale of Siddim, destroyed with Sodom and Gomorrah, and covered with the Dead Sea.

† **צָבַב** not used in Kal, cogn. to זָכַךְ—(1) TO GO SLOWLY.

(2) *to flow*, Arab. صَبَّ, to flow, to drop, as water, صَبَّ to pour, to pour out, to pour upon. To this root I refer—

HOPHAL הָצַב (formed in the Chaldee manner), in a place which interpreters have vainly tortured, Nah. 2:8, where I thus join the words מָחִיכָל נָמוֹג וְהָצַב "the palace is dissolved, and made to flow down."

Derivatives, צַב, and—

6637 **צְבֻבָה** with the art. הַצְּבֻבָה ("walking slowly"), [*Zobebah*], pr. n. f. 1 Ch. 4:8.

6636 **צָבָה** (1) i.q. Hebr. צָבָא TO GO FORTH *to battle*, to wage war, Isa. 29:7, עֹצְרֵי i.q. עֹצְרֵי עֲלֵיהָ "those who make war with her."

(2) to come forth, as a star, i.q. Arab. صَبَا *to come forth, to go out*; hence *to shine, to be bright*, whence צְבִי splendour, glory.

(3) *to project, to be prominent* (Arab. صبا Conj. I. and ضبأ Conj. II. to impend over any thing); hence *to swell* (used of the belly), Num. 5:27, and, figuratively—

(4) *to be inclined*, to will, compare נָטָה and נָגָה (Arab. صبا id., Ch. and Syr. צְבָא, רְבָא, which see.)

HIPHIL, caussat. of No. 3, *to cause to swell*, Num. 5:22. Hence—

6639 **צְבָה** עֲבָה *adj. swelling*, Num. 5:21.

6640 **צְבוֹ** Ch.—(1) prop. *will, desire* (from the root צְבָא No. 3); also—

(2) *a thing, matter*, Syr. ܨܒܝ, Dan. 6:18, compare הֵפֶץ No. 4.

6641 **צְבוֹעַ** m. *ἅπ. λεγόμ.* Jer. 12:9, *hyena*, i. q. Arab. ضَبُعٌ. LXX. ὄαινα. Others take it generally *as a rapacious animal*, compare Talmud. צְבוֹעִים, Arab. سَبُعٌ rapacious animals. See Bochart, Hieroz. part i. p. 869. Root עָבַע No. II.

6642 **צָבַט** fut. יִצְבֹּט TO REACH OUT TO; only once found, Ruth 2:14. Arab. ضَبَطَ to grasp, to snatch.

6643 **צְבִי** m., in pause צֵבִי (from the root צָבָה No. 2). (1) *splendour, glory*, Isa. 4:2; 24:16; 28:1, 4, 5. צְבִי מַמְלָכוֹת the glory of kingdoms, used of Babylonia, Isa. 13:19. צְבִי הַכַּעַי the glorious, or beautiful land, Dan. 11:16, 41; and simply צְבִי 8:9 (and very often in the rabbins), of the land of Israel, compare Exo. 20:6, 15; 26:12; Jerem. 3:19; and Dan. 11:45, הַר צְבִי קֹדֶשׁ "the mountain of holy beauty," used of Mount Zion.

(2) *a gazelle*, so called from the beauty of its form (Arab. ظَبْيٌ, Aram. סְבִיָא), 1 Ki. 5:3; Isa. 13:14; Prov. 6:5. See Bochart, Hieroz. t. i. p. 904, seq.; 895, seq.; and the note of Rosenm. t. ii. p. 304, ed. Lips. The Hebrews, like the Arabs, so much admired the beauty of the gazelle, that they compared to them whatever is handsome and beautiful (Cant. 2:9; 4:5; 7:4, comp. Prov. 5:19), and even swore by them, as Cant. 2:7; 3:5, "I adjure you, O ye daughters of Jerusalem, by the gazelles, by the hinds of the field," compare Arab. بِالظِّبَاءِ "nay, by the gazelles!" (do not so and so), like the Germ. bey Gelse nicht. Pl. צְבָיִים, צְבָיִם 2 Sam. 2:18; צְבָאִים 1 Ch. 12:8; and צְבָאוֹת Cant. 2:7; 3:5.

6644 **צְבִיָא** ("a female gazelle"), [*Zibia*], pr. n. m. 1 Ch. 8:9 ["apparently of a woman" Thca.].

•6646 **צְבִיָה** f. of the noun צְבִי, *a female gazelle*, Cant. 4:5; 7:4.

6645 **צִבְיָה** ("a female gazelle"), [*Zibiah*], pr. n. of the mother of king Joash, 2 Ki. 12:2; 2 Chron. 24:1.

see 6636 **צְבָיִים** see צְבָאִים.

† **צָבַע** I. i. q. סָבַע TO DIP IN, TO IMMERSE, hence *to dye, to tinge* (cogn. to צָבַב, which see); whence צֶבַע something dyed, and אֶצְבַּע a finger, especially the forefinger, so called from being dipped into things, although the Arab. إِصْبَعٌ is written with ع.

6641 **צָבוֹעַ** m. *ἅπ. λεγόμ.* Jer. 12:9, *hyena*, i. q. Arab. ضَبُعٌ. LXX. ὄαινα. Others take it generally *as a rapacious animal*, compare Talmud. צְבוֹעִים, Arab. سَبُعٌ rapacious animals. See Bochart, Hieroz. part i. p. 869. Root עָבַע No. II.

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(2) *a gazelle*, so called from the beauty of its form (Arab. ظَبْيٌ, Aram. סְבִיָא), 1 Ki. 5:3; Isa. 13:14; Prov. 6:5. See Bochart, Hieroz. t. i. p. 904, seq.; 895, seq.; and the note of Rosenm. t. ii. p. 304, ed. Lips. The Hebrews, like the Arabs, so much admired the beauty of the gazelle, that they compared to them whatever is handsome and beautiful (Cant. 2:9; 4:5; 7:4, comp. Prov. 5:19), and even swore by them, as Cant. 2:7; 3:5, "I adjure you, O ye daughters of Jerusalem, by the gazelles, by the hinds of the field," compare Arab. بِالظِّبَاءِ "nay, by the gazelles!" (do not so and so), like the Germ. bey Gelse nicht. Pl. צְבָיִים, צְבָיִם 2 Sam. 2:18; צְבָאִים 1 Ch. 12:8; and צְבָאוֹת Cant. 2:7; 3:5.

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see 6636 **צְבָיִים** see צְבָאִים.

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†see 6641 II. **צָבַע** i.q. שָׁבַע TO RAVINE as a wild beast; whence צָבוּעַ a ravenous beast, hyæna, Arab. سَبُعٌ and سَبُعٌ a lion; سِبَاعٌ ravenous animals.

6647 **צָבַע** Ch. *to dip into*. PAEL, id. Dan. 4:22.

ITHPAEL אִתְצְבַּע *to be wet, moistened*, Dan. 4:12, 20, 30; 5:21. In Targ. often for to dye, to tinge, like the Syr. and Arab. صبغ

6648 **צֶבַע** m. *something dyed, a versicoloured garment*, Jud. 5:30.

6649 **צִבְעוֹן** (Ch. "versicolour"), [*Zibeon*], pr. n. a son of Seir, a chief of the Horites, Gen. 36:2, 20, 24, 29.

6650 **צְבֹעִים** ("hyænas"), [*Zeboim*], pr. n. of a valley with a town of the same name in the tribe of Benjamin, 1 Sa. 13:18; Neh. 11:34.

6651 **צָבַר** fut. יִצְבֹּר TO HEAP UP, TO STORE UP, as corn, Gen. 41:35; treasures, Job 27:16; a mound, Hab. 1:10. (Ch. צְבַר and Arab. صبر id. Kindred is סָבַר, whence סִבֹּר which see.) Hence—

6652 **צְבָרִים** m. pl. *heaps*, 2 Ki. 10:8.

† **צָבַת** an unused root, Chald. to bind together, whence—

6653 **צֶבֶת** or **צֵבֶת** only in pl. צְבָתִים *a handful*, once found Ruth 2:16.

6654 **צַד** m. with suff. צִדִּי, pl. צִדִּים (from the root צָדַד which see).

(1) *a side*, Deut. 31:26; 2 Samuel 2:16, and frequently; specially apparently used of the left side, 1 Sa. 20:25; Psalm 91:7 (opp. to יָמִין). שָׂטָן at the side of any thing, Deut. 31:26; Joshua 12:9; עַל צַד at the side, i. e. on the arms where children are carried, Isa. 60:4; 66:12. With מ parag. מִצַּד on the side, 1 Sa. 20:20.

• (2) *an adversary*, Jud. 2:3.

6655 **צַד** Ch. i. q. Heb. No. 1, *side*. שְׂמָל on the side, or part of, Dan. 6:5. לְצַד at or against the part of, Vulg. *contra*, Dan. 7:25.

6656 **צַדָּא** Ch. *purpose, design*. Daniel 3:14, הַצְדָּא "(is it done) of design?" Compare the Heb. זְדוֹן, זִדָּיוֹן.

† **צָדַד** Arabic صد and ضد TO TURN ONESELF from any one, *to turn* to him *the side*, not the face, hence Conj. III. *to oppose oneself* to any one, *to be adverse* to him. Hence עֵד side, also adversary, and—

6657 **צַדָּה** or **צַדָּדָה** ("a mountain," pr. "the side of a mountain," Arab. صد), [*Zedad*], pr. n. of a town on the northern frontier of Palestine, Numbers 34:8; Exe. 47:15.

6658 **צָדָה** [see below] (kindred to the verb צוּד), TO LIE IN WAIT for any one, followed by an acc. Ex. 21:13; followed by לְ to lie in wait for life, 1 Sa. 24:12.

Derivatives, צְדִיָּה, Ch. אֲצַד.

NITHPAEL, according to the Chaldee and Syriac use, *to be desolated* (perhaps prop. to be taken by lying in wait), Zeph. 3:6.

[In Theo.—

6658 "I. **צָדָה**—(1) TO CUT DOWN, TO MOW, whence the name of the letter צ. Hence—

(2) *to lay waste* a country or city; so Ch. etc."

NITHPAEL, *to be laid waste*, used of cities, Zeph. 3:6. Parall. נָשַׁמּוּ. Jerome, *desolate sunt*."

6658 "II. **צָדָה**—(1) prop. TO FIX THE EYES ON any thing. So Syr." Hence—

"(2) *to fix* the mind on anything, *to search for*; followed by an acc. 1 Sa. 24:12. Absol. Ex. 21:13."]

see 6720 **צָדָה** see צִידָה.

6659 **צָדוֹק** ("just"), [*Zadok*], pr. name, m.—(1) the father-in-law of king Uzziah, 2 Ki. 15:33; 2 Chron. 27:1.—(2) 2 Sa. 8:17; 15:24.—(3) 1 Chr. 5:38.—(4) Neh. 3:4; 10:22.—(5) Neh. 3:29; 13:13.—(6) Neh. 11:11.

6660 **צָדִיָּה** f. *lying in wait, deliberate purpose*, Nu. 35:20, 22; from the root צָדָה.

6661 **צִדִּים**, with the art. הַצִּדִּים ("sides"), [*Ziddim*], pr. n. of a town in the tribe of Naphtali, Josh. 19:35.

6662 **צַדִּיק** adj.—(1) *just, righteous* (*gerecht*), used of a judge or king, who maintains the right and dispenses justice, 2 Sa. 23:3; hence used very often of God as being a just judge, Deu. 32:4; Job 34:17; Jer. 12:1; Psa. 11:7; 119:137; both in punishing, 2 Ch. 12:6; Ezr. 9:15; Lam. 1:18; Dan. 9:14; and in rewarding, Ps. 112:6; 129:4; 145:17; Isa. 24:16 (where God is called צַדִּיק מְאֹד *sur il-juste*); also, as fulfilling his promises, Neh. 9:8, וַתָּקֶם אֶת דְּבָרֶיךָ כִּי צַדִּיק אָתָּה "and thou hast fulfilled thy words, because thou art righteous." Verse 33; Isa. 45:21.

(2) *one who has a just cause* (hc Stdpt צֶדֶק)—(a) in a forensic cause (opp. to רָשָׁע). Ex. 9:27, כִּי הַצַּדִּיק

יְהוָה וְעַמִּי הָעַמִּים "Jehovah is just (his cause is just), I and my people (our cause) is unjust." Ex. 23:8; Pro. 18:17.—(*b*) in assertion, one who speaks what is right and true, whence adv. *rightly, truly*, Isa. 41:26 (compare 43:9, where in the same context is מִצְדָּק). Hence—

(3) of a private person, *just* towards others men (Pro. 29:7), obedient to the laws of God; hence *upright* (רְחִיטִּה), *honest, virtuous, pious* (all of which are comprehended by Cicero by the name of *justitia*, Offic. ii. 10, *justitia, ex qua una virtute boni viri appellantur.* De Fin. v. 23, *justitia ... cui adjuncta sunt pietas, bonitas, liberalitas, benignitas, comitas, quæque sunt generis ejusdem.* Partit. xxii. extr. *justitia erga deos religio, erga parentes pietas, vulgo autem bonitas, eruditi in rebus fides, in moderatione animadvertendi lenitas, amicitia in benevolentia nominatur*). Gen. 6:9; 7:1; Ps. 5:13; 11:3; 31:19; 34:20; 37:25; 72:7; Job 12:4; 17:9. It is very often joined with תָּמִים, יָשָׁר, יְרֵי, and very often opposed to רָשָׁע Pro. 10:3, 6, 7, 11, 16, 30; Gen. 18:25, etc. Similarly also Clocc. locc. cit. The Hebrews ascribe to a just man, benignity and liberality, Psa. 37:21; Pro. 19:10; 21:26; temperance and sobriety in eating, Prov. 13:25, and in speaking, Pro. 15:28; the love of truth, Pro. 13:5; wisdom, Pro. 9:9. Emphat. used of innocence from sin, Eccl. 7:20, "there is not a just man upon earth who doeth good and never sins." A little before, in verse 16, the words "be not too just ... lest thou destroy thyself," should apparently be understood of the zealot of his own virtue (צַדִּיק בְּצִדְקָתוֹ Job 32:1).—Isa. 49:24, Alb. Schultens renders צַדִּיק *the powerful warrior*, as if it were the same as עָרִיץ verse 25; but יִשְׁבֵי צַדִּיק is, prey just taken; see my observations on this in Germ. Trans. ed. ii.

6663 צֶדֶק fut. יִצְדַּק pr. TO BE RIGHT, STRAIGHT, i. q. יָשַׁר as of a straight way (see צֶדֶק Pa. 23:3). (Arab. صدق prop. to be stiff, rigid, e.g. used of a lance; see Schultens, De Defect. Hodiernis Ling. Hebrææ, § 214—224; hence, to be true, sincere. Syr. ܙܕܩ to be right, suitable.) Hence—

(1) *to be just, righteous* (גִּדְרַת יָפָה), used of God, Ps. 51:6; of laws, Ps. 19:10.

(2) *to have a just cause* (בְּרִיט בְּאֵרָה)—(*a*) in a forensic sense. Gen. 38:26, תָּצְדְּקָה מִמֶּנִּי "her (Thamar's) cause is more just than mine." Job 9:15, 20; 10:15; 13:18; 34:5. Opp. to יָשַׁר to have an unjust cause.—(*b*) *to speak the truth*, or *what is right*, amongst disputants, Job 33:12. Hence—(*c*) *to obtain one's cause* [to be justified, in a forensic sense], Isa. 45:25.

(3) *to be upright, righteous* (see צֶדֶק No. 3), Job 15:14; 22:3; 35:7; followed by לִפְנֵי Ps. 143:2; עִם אֵל Job 9:2; 25:4; מֵאֱלוֹהַּ Job 4:17; i. e. in the judgment of God. Also *to declare righteous*, Exc. 16:52.

NIPHAL, prop. to be declared just; hence *to be vindicated from wrongs.* Dan. 8:14, נִצְדַּק קֹדֶשׁ Vulg. mot amiss, *mundabitur sanctuarium.*

PIEL.—(1) *to render just*, or *righteous, ex innocent* (Eccl. Lat. *justificare* [*to declare righteous*]). Exe. 16:15, "thou hast justified thy sisters by thy crimes;" i. e. thou hast caused that they should seem almost innocent. Similarly, Jer. 3:11, ...צִדְּקָה נַפְשָׁהּ "Israel has justified herself more than Judah," appears just in comparison with her.

(2) *to declare any one just* or innocent, Job 33:32; followed by לְמִשֶּׁלִּי oneself, Job 32:2.

HIPHIL.—(1) *to make just*, or *upright*, or *pious*, by one's example and doctrine; followed by an acc., Dan. 12:3; followed by ל [*to justify*], i. e. declare righteous, see No. 2, Isa. 53:11.

(2) i. q. Piel No. 2, *to declare any one just.*—(*a*) in a forensic sense, *to absolve, to acquit*, Ex. 23:7; Deut. 25:1; 2 Sam. 15:4; Isa. 5:23; *to make any one's cause to* prevail, Isa. 50:8.—(*b*) to declare any one to have given a right opinion (jem. Recht geben), to approve of any one's opinion; see Kal No. 2, *b*, Job 27:5.

HITHPAEL, *to purge oneself* (from suspicion), Gen. 44:16.

Derived nouns, צֶדֶק, צְדָקָה, צִדְקוֹן, צַדִּיק.

צֶדֶק with suff. צִדְקִי m.—(1) in a physical sense, *straightness*, rightness, i. q. יֹשֶׁר. Ps. 23:3, מַעְגְּלֵי צֶדֶק "straight paths." Hence in an ethical sense—

(2) *rectitude, right, what is right and just* (Germ. Recht), *what is so, or ought to be so*, compare יֹשֶׁר No. 2, *a*; Psa. 15:2, פֹּעֵל צֶדֶק "one doing what is right," acting rightly; compare עָשָׂה צֶדֶק Isa. 64:4; Ps. 45:8; Job 8:3; 36:3, לְמַעַן אֹמֶן צֶדֶק "to my Creator I will ascribe rectitude," i. e. I will vindicate his right. Hence לְמִשְׁפָּט צֶדֶק to judge the right, i. e. justly, Deu. 1:16; 16:18; Jer. 11:20; מִשְׁפַּט צֶדֶק just judgment, Isa. 58:2; מֹאזְנֵי צֶדֶק just weight, Lev. 19:36; Job 31:6; Eze. 45:10; זִבְחֵי צֶדֶק just sacrifices, i. e. such as are due, rightly offered, Deut. 33:19; Ps. 4:6; 51:21. With a suff. *the right, the just cause* of any one, Ps. 7:9, "judge me כְּצִדְקִי according to my right;" Ps. 18:21, 25; Job 6:29, compare Ps. 17:1. Often joined are צֶדֶק מִשְׁפָּט what is right and just, Ps. 89:15; 97:2. Also *the right which we speak*, i. e. *the truth*, Ps. 58:2; Isa. 45:19.

(3) *justice*, i. q. מִשְׁפָּט, as of a judge, Lev. 19:15; of a king, Isa. 11:4, 5; 16:5; 32:1; of God, Ps. 9:9; 35:24, 28; 50:6; 72:2; 96:13; hence *righteousness, integrity* (see צֶדֶק No. 3), Isa. 1:21; 51:1, 7; 59:4; Ps. 17:15; Hos. 2:21.

(4) *liberation, welfare, felicity* [?] (as being the reward of virtue, see Isa. 32:17). So often when there is in the other member יְשׁוּעָה, יְשׁוּעָתִי Isa. 41:2; 45:8; 51:5; Dan. 9:24; Ps. 132:9 (compare verse 16). Used of the servant of God, Isa. 42:6, קְרָאתִיךָ בְצֶדֶק "I have called thee with deliverance," i. e. that thou mayest come with deliverance, mayest bring it (compare *Jer.* 26:15), and used in the same sense of Cyrus, Isa. 45:13, אֲנִי הֵעֲרֵתִיהוּ בְצֶדֶק "I raised him up (that he may come) with deliverance;" also i. q. צְדָקָה Isa. 61:3, אֵילֵי הַצֶּדֶק "terebinths of blessing" (*auf denen Gottes Segen ruht, gesegnete Terebinthen*, as it is said gesegnetes Land). Very frequently also the word צְדָקָה (which see) is thus used; and this signification has been vainly [?] rejected of late by Moeller (De Authentia Essaiæ, p. 186), and Kleinert (Die Echtheit der Jes. Weissagungen, i. p. 255, seq.). Compare צְדָקָה No. 4.

*6666 צְדָקָה f.—(1) *rectitude, right.* (A trace of the original meaning is found in the phrase חֹלֶף צְדָקוֹת Isa. 33:15.) 2 Sa. 19:29, "what right have I any more?" Neh. 2:20. Joel 2:23, מוֹרֶה לְצְדָקָה "the early rain according to right," i. e. the rain in just measure, as the ground naturally requires.

(2) *justice*, as of a king, Isaiah 9:6; 32:16, 17; 60:17; of God, Isa. 59:16, 17; as shown both in punishing the wicked, Isaiah 5:16; 10:22, and in freeing, vindicating, and rewarding the godly, Psalm 24:5; 36:11. Pl. *things done justly* (benignantly), Ps. 11:7; 103:6; Jud. 5:11, צִדְקוֹת פְּרָזוֹנָיו "his justice (acts of justice) towards his princes," i. e. aid extended to them, victory, which he bestowed on them.

(3) In private persons, *righteousness, piety, virtue*, Isaiah 5:7; 28:17; 46:12; 54:14; 59:14. צְדָקָה וְתִהִלָּה Isaiah 58:11; 58:2. Gen. 15:6, "(God) reckoned it to him for righteousness," took it as a proof of his probity or piety. [But see the *true* doctrine of "faith counted for righteousness," Rom. iv.] Deu. 6:25. Plur. צְדָקוֹת righteous acts, Isaiah 64:5. צְדָקוֹת וְחֶסֶד piety such as pleases God, Psalm 5:9. Sometimes specially it is kindness and mercy, Psa. 11:7; 24:5; Liberality [?], Prov. 10:2; Micah 6:5. LXX. very often *Δικαιοσύνη*, Deuteron. 6:25; 24:13.

(4) *welfare* [?], i. q. צֶדֶק No. 4, which see (parall.

Isai. 45:8; 46:13; 48:18; 51:6, 8; 54:17; 56:1; 57:12; 59:9, 17; 61:10, 11.

6665 צְדָקָה Ch. *liberality, beneficence*, Dan. 4:24. So often in the Talmud. and the Rabbins. Compare Sam. צדקה used of almsgiving, Arab. صَدَقَة, Syriac ܙܕܩܬܐ, compare אֶצְדְּקָה No. 3 fin.

6667 צִדְקִיָּהוּ ("justice of Jehovah"), [*Zedekiah, Zidkijah*], pr. n.—(1) of a king of Judah, 600—588, B.C., to whom this name was given by Nebuchadnezzar, instead of his former name מַתַּנְיָה, 2 Ki. 24:17; 1 Ch. 3:15; Jer. 1:3.—(2) of a false prophet under Ahab, 1 Kings 22:24; 2 Ch. 18:10, 23; also צִדְקִיָּהוּ 1 Ki. 22:11.—(3) Jer. 29:21, 22.—(4) 1 Ch. 3:16.—(5) Jer. 36:12.

6668 צָהֹב TO SHINE, kindred to the root זָהַב [Arab. ذهب], see more at the root זָהָה.

HOPHAL, part. מְצֻהָב *polished, shining* (like gold), Ezra 8:27. Hence—

6669 צָהֹב m. *yellow*, like gold, used of a hair, Levit. 13:30, seqq.

† צָהָה an unused root, i. q. צָחָה, צָחַח (which see), pr. *to be white, shining*; hence *to be sunny, shone upon* and *dried up by the sun* (Syr. and Ch. צְחָא to be thirsty). Hence צִיָּה, צִיָּא, צִיָּה, צִיָּא [under צָחָה in Thes.]. In Arabic, the middle radical ה being softened, there is صَوٌ to dry up; and in Hebrew צִיָּה, in the noun צִיּוֹן.

6670 צָהַל (1) i. q. צָחַר, צָחַל (see at the root צָחָה), TO SHINE, see Hiphil. It is applied—

(1) to an acute and clear voice; hence *to neigh* as a horse, (Arab. صَهَلَ compare صَلَّ and صَلَّلَ), Jer. 5:8; *to shout for joy, to cry out* (*for joy*), used of persons, Isa. 12:6; 54:1; followed by בְּ because of anything, Isa. 24:14.

PIEL, causat. of Kal No. 2, but in a bad sense, used of a cry from fear or terror. Isa. 10:30, עֲנִּלִּי קוֹלֵךְ "make thy voice shrill," i. e. cry with a loud voice.

HITHPAEL, causat. of Kal No. 1, *to cause to shine*, Psa. 104:15.

Derivative, מִצְהֵלָה.

6671 צָהַר (like the kindred verbs זָהַר, צָחַר, צָהַל, see under צָחָה), TO SHINE. Arab. ظهر to appear, to come forth, to reveal oneself, and طهر to be pure; both coming from the idea of shining. Hence צֹהַר light, splendour, and צֹהַר oil, so called from its brightness.

Hiphil (denom. from צֹהַר), *to squeeze out oil* (in a press), Job 24:11.

6672 צֹהַר *light.* Gen. 6:16, צֹהַר תַּעֲשֶׂה לַתֵּבָה "thou shalt make light for the ark," i.e. windows; Gr. φῶτις (compare Gen. 8:6). In the manner of epithets it is construed with a fem.; whence אַל־אַמָּה תְכַלֶּנָּה "of a cubit long shalt thou make them" (the windows).

Dual צָהֳרַיִם *mid-day, noon;* prop. double (i.e. most splendid) light, Gen. 43:16, 25; Deut. 28:29 (Arab. ظُهْر mid-day; ظَهَرَ to do at noon). Jer. 6:4, נַעֲלֶה בַצָּהֳרַיִם "let us go up (against foes) at noon," i.e. at once, suddenly and unexpectedly, as an attack was rarely made at that time of day, Jer. 20:16; compare Kor. 9:82. Metaph. of very great happiness, Job 11:17; Ps. 37:6.

6673 צֹו and צָו m., *a precept* (from the root צָוָה; like סֹד, סָד from the roots קָוָה, קָדָה). Hos. 5:11, הוֹאִיל הָלַךְ אַחֲרֵי צָו "he follows the precept" (of men), unless, indeed we should read שָׁו for צָו. Hence, Isa. 28:10, 13, צַו לָצָו צַו לָצָו "precept upon precept, precept upon precept" (צִוּ֫י צִוּ֫י צִוּ֫י צִוּ֫י), i.e. precept is added to precept, law to law, by the priests and prophets; we are daily wearied with new laws. The paronomasia is imitated by Jerome, *manda, remanda, manda remanda.*

† צוֹא an unused root [not given in Thes. the derivative is there referred to עוּץ]. Syr. ܨܘܐ to stain, ܨܝܐ dirty, stained. But, however, these words appear to be secondary, and to have a signification derived from that of excrement (צֵאָה, צוֹאָה), so that the prop. root is עוּץ. Hence—

6674 צוֹא m., *filthy,* used of garments, Zec. 3:3, 4.

6675 צוֹאָה *f., excrements,* i. q. צֵאָה (root עוּץ), Isaiah 36:12; 2 Ki. 18:27 קרי; hence *filth.* Isa. 28:8, מָקוֹם צוֹאָה "filthy vomiting." Used of the filth of sin, Prov. 30:12; Isa. 4:4.

*6677; see also 6699a צְוָאר constr. צְוַאר Jer. 28:10, 12, with suff. צַוָּארוֹ, once צַוְּארֵי Neh. 3:5, pl. צְוָארִים, constr. צַוְּארֵי once (as if from the sing. צַוְּארָת) צַוְּארוֹתֵיהֶם Mic. 2:3, m. *the neck,* Gr. τράχηλος, so called as being the slender and *narrow* part of the body (from the root צור), Syr. ܨܘܪܐ. It signifies the *neck,* Gen. 41:42; Cant. 1:10; 4:4; 7:5; Isa. 8:8; 30:28. בְּצַוָּאר with the neck, sc. proudly lifted up, Job 15:26; Ps. 75:6 (compare Gr. τραχηλιάω, to be proud, prop. to go with the neck stretched out; τραχηλιᾶς, epithet of Const. the Great). In other places *the back of the neck* is rather to be understood, as Lam. 5:5, "they stand upon our necks;" Job 39:19; 41:14, and where a yoke is said either to be put on the neck, Deut. 28:48, or to be taken away from thence, Gen. 27:40; Isa. 10:27; Jer. 30:8. — Plur. *necks*—(*a*) with a plural signification, Josh. 10:24; Jud. 8:21, 26.—(*b*) more often with a singular signification (like the Gr. τὰ τράχηλα, Lat. *cervices*), Gen. 27:16; 45:14; 48:29. נָפַל עַל־צַוְּארֵי ס to rush into any one's embrace, Gen. 33:4; 45:14. *Necks* are also used in speaking of trunks from which the heads have been cut off, Ezr. 21:34.

[" צְוָאר Ch. id. Dan. 5:7, 16."] 6676

צוֹבָה (perhaps for קוֹבָה "a station"), [*Zoba, Zobah*], pr. n. of a state in Syria (fully אֲרַם צוֹבָה Psa. 60:2; 2 Sam. 10:6, 8), the king of which waged war with Saul (1 Sam. 14:47) and with David (2 Sam. 8:3; 10:6). It appears to have been near Damascus, and to have comprehended Hamath (see חֲמָת); whence it is called חֲמָת צוֹבָה 2 Ch. 8:3), and to have extended to the Euphrates, 2 Sam. 8:3; 1 Ki. 11:23. The Syriac interpreters take Zobah to be *Nisibis,* in Mesopotamia (ܢܨܝܒܝܢ), and they have been followed by J. D. Michaelis (Supplemm. p. 2073); but the former opinion has been rightly maintained by Hyde, ad Peritsol. Itin. p. 60, and Rosenm., Biblische Alterthumskunde, i. 2, pp. 144, 949. 6678

צוּד (compare אָצַד), TO LIE IN WAIT FOR, with an acc., specially—(1) *to hunt* wild beasts, Gen. 27:3, 5, 33; Job 38:39. 6679

(2) *to catch birds, to lay snares,* Lev. 17:13; metaph. used of snares laid for men, Lam. 3:52; 4:18; Mic. 7:2; Ps. 140:12; Prov. 6:26; Syr. ܨܕ is also *to fish;* see צַיִד.

Pilel, i. q. Kal *to lay snares,* Ezr. 13:18, 20.

Hithpael הִצְטַיֵּד denom. from צַיִד No. 3, *to furnish oneself with victuals,* Joshua 9:12. Aramæan אִתְצְיַד id.

Derivatives, מָצוֹד, מָצוּד, מָצֹד, צַיִד, צֵיד, צְדָדָה, צְדָדִי, צְדוֹנִי, צִדְקִיָּה, צִדְקִיָּהוּ, צִדְקִיָּהוּ [צִדְקָה], צִידוֹן, pr. n. [צִידוֹן].

צוּדָה not used in Kal, TO SET UP (fellers), like the Syr. ܨܕ (see Ezek. 30:15, Peah.), whence ܨܘܕܐ, Arab. صُوْد *cippus,* Hebr. צִיּוּן. 6680

Pilel צִוָּה fut. apoc. וַיְצַו imp. apoc. צַו, Arab. وصى

—(1) *to constitute, to appoint* (beßeßen)—(*a*) any one over any thing, followed by an acc. of person, and עַל of the thing, 1 Sa. 13:14; 25:30; 2 Sa. 6:21; Neh. 5:14; 7:2.—(*b*) with an acc. of the thing, *to appoint,* to decree, to determine any thing; i.e. to cause it to exist. Isa. 45:12, "all the host of it (the heaven) have I appointed," caused to exist; 48:5; Deu. 28:8; Ps. 68:29; 111:9; 133:3.

(2) *to charge, to command,* followed by acc. of pers. (like the Lat. *justit obtemperari*), Gen. 26:11; more rarely followed by אֶל 2:16; 28:6; Esth. 2:10, 20; followed by עַל Gen. 50:16; followed by לְ Ex. 1:22. The express words of the command are subjoined with לֵאמֹר e.g. Gen. 26:11, וַיְצַו אֲבִימֶלֶךְ אֶת־כָּל־הָעָם לֵאמֹר "and Abimelech commanded all the people, saying," etc.; 32:5; Ex. 5:6. In other places, that which any one is commanded to do, is put in the inf. with לְ prefixed, Gen. 50:2; 2 Sam. 7:7; Jer. 35:8; more rarely in a finite verb, with אֲשֶׁר (that) prefixed, Esther 2:10; and וְ (prop. he charged, and he did), Am. 9:4. *To command any one, any thing,* with two acc. of pers. and thing, Gen. 6:22; Ex. 25:22. It is also used without any mention added of the command, with an acc. of pers. *to give commands* to any one (gen. about beßeßen), *to delegate* any one *with commands, to commission,* Jerem. 14:14; 23:32; followed by עַל of the person to whom the commands are sent, Est. 4:5; Ezra 8:17; 1 Chron. 22:12; or of the thing about which the command is given, Gen. 12:20; 2 Sa. 14:8; to which also עַל is prefixed, Ex. 5:13; and לְ Psa. 91:11. Used of inanimate things, Am. 9:4; Ps. 42:9. Specially it is said צִוָּה לְקִרְאַת or עִם לְבִרְכָה to give (last) commands to one's family, i.e. to make a will (frin about beßeßen), 2 Sa. 17:23; 2 Ki. 20:1; Isa. 38:1 (comp. Rabbin. צַוָּאָה testament).

Pual, *to be commanded.* Levit. 8:35, צִוִּיתִי [3] "so am I commanded," this charge is given to me. Exe. 12:7, כַּאֲשֶׁר צֻוֵּיתִי "even as I was commanded." Followed by בְּ of the person who gives the command, Nu. 36:2.

Derivatives, מִצְוָה, צִוּי, צִוִּי [" צִוִּי"].

6681 צָוַח TO CRY OUT, TO EXCLAIM with joy, Isaiah 42:11. (Chald. id. In Arabic contractedly, Med. quiescent صَاحَ for صَيَحَ. I suppose both to be softened from the harder צָעַק, صَرَخَ, compare Isaiah 42:11 and 13.) Hence—

6682 צְוָחָה fem. *outcry,* whether joyful, Isa. 54:11; or mournful, Jer. 14:19.

6692 צוּר an unused root, prob. i. q. עָלַל No. II, *to be sunk,* whence מְצוּלָה, צוֹלָלָה

צוֹלָלָה *f. the depth of the sea, abyss,* Isa. 44:27. 6683

צוּם TO FAST. (Arabic صَامَ Aram. id. The primary idea lies in the mouth being shut; see as to roots ending in מ above at דָּמָם page 1011, B.) Jud. 20:26; Zec. 7:5, הֲצוֹם צַמְתֶּנִי "have ye fasted to me?" where the suffix must be regarded as a dative. Hence— 6684

צוֹם m. *fasting, a fast,* 2 Sa. 12:16. Pl. צוֹמוֹת Est. 9:31. 6685

† צוּץ an unused root, i. q. חָצַץ to form, to carry on the trade of a goldsmith. Hence מְצֻצָעוֹת.

צְוִיר (" smallness"), [*Zuar*], pr. n. m. Num. 1:8; 2:5. 6686

צוּף TO OVERFLOW, followed by עַל to overflow any one, Lam. 3:54. 6687

Hiphil.—(1) *to cause to overflow,* Deu. 11:4.

(2) *to cause to swim,* 2 Ki. 6:6.

Derivatives, צָפָה, צְפִיחִית, and—

צוּף m.—(1) *honey as dropping* from the comb, so called from its overflowing, Prov. 16:24. Plural צופים Ps. 19:11. 6688

(2) [*Zuph*], pr. n. of a son of Elkanah, 1 Sa. 1:1; 1 Chr. 6:20 (where in קרי there is צוּפַי), and צוֹפַי 1 Ch. 6:11. 6689

צוֹפַי [" cruse," from צָפָה) *Zophai,* pr. n. m. 1 Ch. 7:35, 36.] 6690

[צוּפִי see צוּף.] see 6666

צוֹפַר (perhaps i. q. Syr. ܨܦܪ " impudent" [in Thes. this derivation and the meaning of the Syriac word are questioned]), [*Zophar*], pr. n. of one of Job's friends and opponents in disputing, Job 2:11; 11:1. 6691

צָרַר i. q. נָצַר and נטר (comp. יזר)—(1) TO SHINE, see Hiphil. 6692

(2) *to flourish,* pret. צָרַר Ezek. 7:10 (metaph.).

Hiphil, fut. יִצְרֹר part. מְצִרִּין (Cant. 2:9)—(1) *to shine, to be bright* (prop. to emit splendour, comp. זָהַר), 139:18; hence *to glance forth,* i.e. to look by stealth (properly to make the eyes shine). Cant. 2:9, מְצִיץ מִן הַחַלֹּנוֹת "glancing forth through the lattice." Arab. رصد and رمق *to glance* (as a

woman) through the holes of a veil; compare Germ. löchern, stöhnen.

(2) *to flourish* (prop. to produce flowers), Num. 17:23; Pss. 72:16; 90:6; 103:15; metaph. 92:8.

Derivatives, צִיץ, צִיצָה, צִיצִת.

6693 **I. צוּק** TO BE NARROW, STRAITENED, COMPRESSED. (Arabic ضاق Med. Ye. Æth. ጸውቀ: to straiten, to compress, kindred roots are עָקַר, עָקַל, and those connected with them.)

Hithpa. הִצְטַיֵּק—(1) *to straiten, to press upon* any one, followed by a dat. and acc., Deu. 28:53, seqq.; Jer. 19:9; Job 36:18; specially *to straiten* a city *by siege*, Isa. 29:7. Part. מְצִיק *oppressor*, Isaiah 51:13.

(2) *to urge* any one with prayers, with an acc., Jud. 14:17; with a dative, 16:16.

Derivatives, מָצוֹק, מָצוֹק, מָצוּקָה, מְצוּקָה.

6694 **II. צוּק**—(1) i. q. יָצַק TO POUR, Job 29:6; 28:9, אָזֵן צוּק רְעוּתָהּ "and the stone is poured out (to make) brass," i. e. they melt the ore into brass. Metaph. Isa. 26:16, עִסַּת לָחַשׁ "they pour out a prayer" (יצק, Milra, is pret. Kal with Nun paragogic, for לָחַשׁ).

(2) i. q. חָצִיץ *to set up*; whence מְצוּקָה a column.

6695 **צוֹק** *m. distress*, Dan. 9:25, and—

6695 **צוּקָה** f. id. Pr. 1:27; Isa. 30:6.

*6865 **צֹר, צוֹר** ("rock," i. q. יאר), pr. n. *Tyre* (Greek Τύρος, from the Aramæan form סוּר, פּוּר), a city of the Phœnicians, celebrated for its traffic, and very rich; the more ancient part of it, which was strongly fortified, afterward called Palæotyrus (הַצֹּר 2 Sa. 24:7, and עִיר מִבְצַר צֹר Josh. 19:29), was situated on the main land, the later city on an opposite island, see Isa. 23:4; Exc. 26:17; 27:4, 25; comp. Menand. Ephes. in Josephus, Archæol. ix. 14, § 2; viii. 2, § 7; and as to the history of the city, see my Comment. on Isa. i. page 707, seqq. The domestic name צֹר is found—besides the Old Test. 2 Sa. 5:11; 1Ki. 5:15; 7:13; Ps. 45:13; Ezc. 26:2;—in the inscriptions of the coins struck at Tyre in the time of the Seleucidæ, either briefly לְצֹר (לְצֹר Τύρου), or more fully לְצֹר אֵם עוֹרְנֹם לְצֹר אֵם עוֹרְנֹם of Tyre, the metropolis of the Sidonians, sc. money); see Mionnet, Descr. des Médailles, t. v. pl. 23, 24; Kopp, Bilder u. Schriften der Vorzeit, ii. page 212. At present the ruins of the ancient city, called צוּר are situated on a peninsula, from Alexander the Great having joined the island to the shore by an embankment. Gent. צֹרִי, which see.

6696 **צוּר** fut. יָצוּר, apoc. יָצַר (like the kindred root יָצַר), TO STRAITEN, TO PRESS UPON, TO COMPRESS; hence—(1) *to bind together* (into a bundle or roll), i. q. צָרַר No. 1. Pret. צָרוּ Deut. 14:25; וַיָּצֻרוּ 2 Ki. 12:11; וַיָּצַר 5:23.

(2) *to press* with siege, *to besiege* a city, followed by an acc. of the city, 1 Ch. 20:1; more often followed by עַל Deut. 20:19; Ezc. 4:3; Daniel 1:1; אֶל Deut. 20:19; absol. Insl. 21:9; also followed by עַל 2 Sam. 20:15; and אֶל 1 Sam. 23:8, of the person besieged in the city. Once with acc. and of the city, Isa. 29:3, צָרְתִי עָלַיִךְ כָּצוּר i. e. "I will push forward hosts (of soldiers) against thee" (לְךָ *fodere* ter grœn dód). Metaph. Psalm 139:5, אָחוֹר וָקֶדֶם צַרְתָּנִי "thou besettest me on every side," so that I cannot flee from thee.

(3) *to urge, to press upon* any one in pursuit, i. q. צָרַר No. 4, Deu. 8:9; Exod. 23:22. Part. צָרִים Esth. 8:11; also *to stir up* any one, to urge him to rise, Jud. 9:31.

(4) *to cut* (pr. to press with a knife, compare צָרַר to press, to cut), *to divide*. Arab. صور Med. Waw id. Hence צוּר edge.

(5) *to form*, i. q. יָצַר (derived from the idea of cutting), Arab. صور id., fut. יְצֹר Jer. 32:4; 1 Kings 7:15; and אֲצוּרֶיךָ Jer. 1:5 כתיב. (Aram. id.)

Derivatives, צֹאר–אֲצוּרֶיךָ, קְצוֹעַ, צֵלִי, עִיר, צַר, צָר, צֹרֶת, מְצוּרָה, עֲצֹר.

6697 **צוּר** m.—(1) *stone, pebble* (so called as being a compact solid mass. Others take it as pr. a piece of rock, see No. 2), Isaiah 8:14. Job 29:24, צוּר עֲלָמִים "the pebbles of the brooks" (compare Gramm. § 106, 3, c).

(2) *a rock*, Job 18:4; 24:8; metaph. used of God, the refuge and protection of Israel, Isa. 30:29; Deut. 32:37, "the rock where they took refuge;" Ps. 18:3, 32, 47. By another figure (drawn from a quarry), it is applied to the founder of a nation. Isa. 51:1. Pl. צוּרוֹת Job 28:10.

(3) *edge*, from the root No. 4. Psalm 89:44, צוּר חַרְבּוֹ "the edge of a sword," according to which analogy, Josh. 5:2, 3, חַרְבוֹת צֻרִים are *sharp knives*, compare צֹר Exod. 4:25; and so Ch. But LXX., Vulg., Syr., Arab. understand it to mean *knives made of stone* (compare עוֹר No. 1) which the ancient Orientals used in castrating and circumcising. I wonder that those who hold this opinion (such as Maurer on Jos. loc. cit.) should have neglected the words added by the LXX. Josh. 24:30, ἐκεῖ ἔθαψαν αὐτὸν ἐν τῷ μνήματι αὐτοῦ ὃ ἔθαψαν ἐκεῖ τοὺς μαχαίρας τὰς πετρίνας, *in* αἷς περιέτεμε τοὺς υἱοὺς Ἰσραὴλ...καὶ ἐκεῖ εἰσιν ἕως τῆς σήμερον ἡμέρας. This is worthy of remark, inasmuch as it clearly proves that stone knives were found in Palestine, as well as in Germany. Hence—

(4) *form*, Psalm 49:15 צוּרָם; French *taille*, from *tailler*; from the root No. 4, 5.

6698 (5) [*Zur*], pr. n. m.—(a) of a leader of the Midianites, Num. 25:15; 31:8; Josh. 13:21.—(b) 1 Ch. 8:30; 9:36.

see 6677 **צַוָּר** see צַוָּאר neck.

6669 **צוּרָה** f. *form*, Exe. 43:11; see צוּר No. 5.

6699a; see 6677 **צִירָה** only in pl. *neck*, Cant. 4:9. ה is a diminutive termination, used lovingly, Lehrg. p. 513. Others understand a *collar*.

6700 **צוּרִיאֵל** ("whose rock is God"), [*Zuriel*], pr. n. m., Num. 3:35.

6701 **צוּרִישַׁדַּי** ("whose rock is the Almighty"), [*Zurishaddai*], pr. n. m., Num. 1:6; 2:12.

6702 **צוֹרֶרֶת** Hithp. מִצְטָרֶרֶת TO BURN, i. q. מִצְתָּה Isa. 27:4; see יָצַת.

6703 **צָחַח** m. adj. (from the root צָחַח)—(1) *bright, white*, Cant. 5:10; specially—

(2) *sunny, serene, clear*. Isaiah 18:4, חֹם צָח "clear heat." Jer. 4:11, רוּחַ צָח "a serene wind," i. e. hot. Arab. and Syr. id.

(3) trop. *clear, perspicuous*; used of words, Isa. 32:4.

*6727 **צַחֲנָא** ("drought"), [*Ziha*], pr. n. m. Ezr. 2:43; Neh. 7:46; 11:21; from—

† **צָחַח** an unused root, i. q. יָצַח to shine, to be sunny; and hence to be dry, arid (Aram. אִצְטַח to thirst). Hence—

6704 **צָחִיחָה** adj. *dry* (with thirst), Isa. 5:13.

6705 **צָחַר**—(1) TO BE BRIGHT, TO BE WHITE, Lam. 4:7.

(2) *to be sunny, shone on by the sun*; whence צִחְצָחוֹת, צְחִיחָה, צְחִיחִי, צָחֳרַיִם. (Arab. ضحى sunny, dry; Syr. ܨܚܐ to be hot, serene; ܨܚܝܐ hot; Ch. צְחָצַח to make to shine, to polish. Further, the signification of shining and being bright is widely extended in the roots from the bilateral stock צח, also in those beginning with the softened letter צח, זח, and without any sibilant חח; compare צָחָה, צָחִי; זָהַב, זָהָה, זָהִיר; זָהַר, זָהָה; זָעַל, זָעַר; סָחַר, סָחַר; זָהַר, זָהָה; זָעַל, זָעַר.)

Derivatives, צְחִיחוֹת, צֹאת, and the three following nouns.

6706 **צְחִיחוֹת** m. *stone upon and burnt up by the sun, dried up*, Exe. 24:7, 8; 26:4, 14.

6707 **צְחִיחִיָּה** f. *on arid region*, Ps. 68:7.

6708 **צְחִיחִי** pl. יִם:— Neh. 4:7 כתיב id.

† **צָחַן** an unused root; *to be foul, stinking*, cogn. to חנן, and Arab. صنن to be stinking, صنة filth.

6709 **צְחָנָה** f. *stench, stink*, Joel 2:20.

6710 **צְחִצָּחוֹת** f. plur. *arid places*, Isa. 58:11; from the root צָחַח No. 2.

6711 **צָחַק** TO LAUGH. (Arabic ضحك, Syr. and Nasor. ܨܚܩ, Chald. also חוּק id.; all of which are onomatopoetic, and accord with the Greek κηχάζω, καγχάζω, Lat. cachinnor, Germ. lachen. This root, with the exception of the passage Jud. 16:25; Exe. 23:32, is only found in the Pentateuch, and the later writers and poets use instead of it the softer form שָׂחַק. Comp. צָעַק.) Gen. 18:12, seq.; followed by ל with any one, Gen. 21:6.

PIEL—(1) *to play, to sport, to jest* (prop. iteratively, to laugh repeatedly), Ex. 32:6; Gen. 19:14; specially—(a) with singing or dancing, Gen. 21:9; Jud. 16:25.—(b) with women (like *walten, buhren*), Gen. 26:8.

(2) *to make sport of* any one, followed by ב, and more emphatically, *to mock*, Gen. 39:14, 17. Hence—

6712 **צְחֹק** m. *laughter, sport*, Gen. 21:6.

† **צָחַר** an unused root; Arab. ضحر Conj. XI. to be intensely white. Kindred is צָהַר (see at the root זהר). Hence—

6713 **צֹחַר** m. *whiteness* (of wool), Exe. 27:18.

*6715 **צָחֳרַי** adj. *white*. Jud. 5:10, "white asses," i. e. reddish with white spots (for they are not found altogether white, although the Orientals highly esteem this colour in asses, camels, and elephants). Vulg. *albi*. Syr. white. (Arabic ضحور prop. white, but used of an ass marked with white and red spots.)

6714 **צַחְרָה** ("whiteness"), [*Zohar, Jezoar*], pr. n. m.—(1) of a son of Simeon, Gen. 46:10; Ex. 6:15;

also called יָחַת Num. 26:13.—(2) Gen. 23:8; 25:9. —(3) 1 Ch. 4:7.

6716 **צִי** m. (for צִיָּה from the root צָיָה [in Thes. from צָוָה])—(1) *dryness, a dry region,* a desert; whence צִיִּי an inhabitant of a desert.

(2) *a ship* (as if, what is dry, a dry place in the midst of the waters; unless it be preferred to derive from צִי from צָוָה with the signification of erecting, setting up; compare צִיּוֹן a column), Isa. 33:21. Plur. צִיִּים Num. 24:24, and צִיִּם Dan. 11:30. Castell brings forward from the Arabic صِيٌّ small vessel, but in the Kamûs this word is not found.

6717 **צִיבָא** (for צִיבִיָּה "a plant"), [*Ziba*], pr. n. of a servant of [the house of] Saul, 2 Sa. 9:2; 16:1.

6718 **צַיִד** m. (from the root צוּד to hunt)—(1) *hunting,* Gen. 10:9.

(2) *prey taken in hunting,* Gen. 25:28.

(3) *food;* prop. the produce of hunting, Job 38:41 (of ravens); hence any other food, Neh. 13:15; Ps. 132:15; especially *provision for a journey,* Josh. 9:5, 14; compare צֵדָה.

6719 **צַיָּד** (from the root צוּד) m., *a hunter,* Jer. 16:16.

6720 **צֵידָה** or **צְדָה** f. of the preceding; *food,* Psalm 78:25; especially *provision for a journey,* Gen. 42:25; 45:21 (Aram. צַפְנָא id.); whence the denom. הִצְטַיֵּד see צוּד Hithpael.

6721 **צִידוֹן** ("fishing") pr. n. f., *Zidon,* a very ancient and wealthy city of the Phœnicians (Gen. 10:15); fully called צִידוֹן רַבָּה (Sidon the great, or Sidon the metropolis), Josh. 11:8; 19:28; compare Jud. 1:31; 3:3; 18:7; the name of this city was applied to all the northern Canaanites dwelling at the foot of Lebanon, whom the Greeks called Phœnicians; and amongst them the Tyrians were also included, Gen. 10:15; Jud. 1:31; 3:3; 1 Kings 11:1, 5, 33; 2 Ki. 23:13; Deu. 3:9; comp. Σιδόνιος, Homer Il. vi. 290; xxiii. 743; Od. iv. 84; xvii. 424; which name is used with the same extent of meaning. Hence it may be understood why Ethbaal, king of Tyre (see Menand. in Jos. Arch. viii. 3, § 2), is called the king of the Sidonians (i. e. of Phœnicia), 1 Ki. 16:31; and why there is on the coins of Tyre (see צֹר אֵם צרנם) לצר (money) "of Tyre, the metropolis of the Sidonians." See farther in my Comment. on Isa. 23:2. On the coins of the Sidonians themselves there is לצדנם, לצדן, לצדנם *of Sidon, of the Sidonians*). Within the walls of the ancient city there is a village called صِيدَا. Hence the Gentile noun—

6729 **צִידֹנִי** *a Sidonian,* Deut. 3:9; f. צִידֹנִית *a Sidonian woman,* 1 Ki. 11:1. 6722

צָיָה an unused root, i. q. צָחָה which see; *to be sunny, arid;* hence צִיּוֹן.

צִיָּה f. *aridity, drought,* Job 24:19; whence צִיָּה arid, desert land, Psa. 63:2; 107:35. Without צִיָּה id., Ps. 78:17. Root צָוָה. 6723

צִיּוֹן m. *arid land,* Isaiah 25:5; 32:2; from the root צִיָּה. 6724

צִיּוֹן (a "sunny place," a "sunny mountain;" from the root צָוָה [in Thes. from צִיָּה]; comp. Arab. صَيْوَنٌ a fortress; the radical A is retained in Syriac and Arabic, in which the name is written صهيون, תִּשְׁבִּי, pr. n. f. *Zion,* the higher and southern hill (not the northern, as Lightfoot thought; see especially Barhebr. Chron. p. 289, lin. 5), on which the city of Jerusalem was built. It included the more ancient part of the city, with the citadel and temple (Mount Moriah, on which the temple was built, being reckoned to Zion [separated by a narrow valley]); also called *the city of David,* 2 Chron. 5:2. Very often used by the prophets and poets for Jerusalem itself, Isa. 2:3; 8:18; 10:24; 33:14, and its inhabitants (fem.), Isa. 1:27; 49:14; 52:2. Psalm 97:8; Zeph. 3:16. They are also poetically called *the daughter of Zion* (see בַּת No. 5) בַּת צִיּוֹן Isaiah 1:8; 10:32; 62:11 (also while in exile, Isa. 40:9; Zech. 2:11, 14); and יוֹשֶׁבֶת צִיּוֹן Zec. 12:6; but צִיּוֹן are *the women of Jerusalem,* Isa. 3:16, 17; 4:3. Once followed by a genit. Isa. 60:14, צִיּוֹן קְדוֹשׁ יִשְׂרָאֵל "The Zion of the Holy One of Israel," i. e. sacred to him. 6726*

צִיּוּן m. *cippus, a pillar;* so called from its being set up, erected (see the root נָצַב Kal), 2 Ki. 23:17; whether sepulchral, Ezr. 39:15, or to shew the way, Jer. 31:21. 6725

צִיָּרְאָה see צִיָּה. see 6727 on p. 707

צִיִּי (from צִי, צִיָּה a desert; with the termination יִי- only in plur. צִיִּים *dwellers in the desert*—(*a*) persons, i. e. *nomades,* shepherds, Ps. 72:9; 74:14.—(*b*) animals, i. e. jackals, ostriches, wild beasts, Isaiah 13:21; 23:13; 34:14; Jer. 50:39. 6728

צִיִּין see יצ. see 6790

צִינָק m. *prison* ["or stocks"], Jer. 29:26; from the root צָנַק. 6729

6730 **צִיעַר** ("smallness"), [*Zior*], pr. n. of a town in the tribe of Judah, Josh. 15:54.

see 6689 **צָיִץ** see צוּץ No. 2.

see 6692 **צִיצִן** see צוּץ.

6731 **צִיץ** (from the root צוּץ)—(1) *a shining plate,* on the forehead of the high priest, Ex. 28:36—38. Compare Ps. 132:18.

(2) *a flower,* Job 14:2. Plur. צִיצִים (for צִיצִין comp. יִקְחֵם, יִקָּחֵם) 1 Ki. 6:18.

(3) *a wing* (compare at the root צוּץ), Jer. 48:9.

6732 (4) [*Zic*], pr. n. of a town, only once, 2 Ch. 20:16.

6733 **צִיצָה** f. *a flower.* Isaiah 28:4, צִיצַת הָאֹבֵל "a flower of fading," i. e. a fading flower, compare verse 1.

6734 **צִיצִת** (for צִיצִיוֹת) f. prop. *something like a flower* or *feather* (from צִיץ with the fem. adj. termination תִּי-), hence—(1) *the forelock of the hair* (comp. the root נָזַר), Eze. 8:3.

(2) *the borders, the fringed edges* (Lxx. κράσπεδα, Vulgo *fimbriæ*), which the Israelites wore on the corners of their garments, Nu. 15:38, 39.

6660* **צִקְלַג, צִיקְלַג** (*Ziklag*), pr. n. of a town in the tribe of Simeon, but for some time subject to the Philistines, Josh. 15:31; 19:5; 1 Sa. 30:1; 2 Sa. 1:1. (The Etymology is obscure. Simonis regards this as from צִיק, צוּק *an outflowing* of a fountain).

6737* **צִיר** a root of doubtful authority, as a verb; as far as may be gathered from the derivatives—

(1) *to go in a circle* (kindred to חוּר, חִיר, חָגַר, חוּג, whence עִיר which rendered by the LXX. and Chald. "a cake of barley bread." The cause of the signification is shewn under the root עָלַל No. II, where see it.

6743 **צָלַח** fut. צְלַח—(1) TO GO OVER OR THROUGH (as a river), followed by an acc. 2 Sa. 19:18. (Compare עָלַר.)

(2) *to attack, to fall upon,* used of the Spirit of Jehovah falling upon a man; followed by אֶל Jud. 14:19; 15:14; 1 Sam. 10:10; 11:6; followed by עַל 1 Sam. 16:13; 18:10; used of God himself breaking forth upon men, poet. followed by an acc. Am. 5:6. (Compare אוּשׁ No. 2, *d.*)

(3) *to go on well, to prosper, to succeed* as an affair, (comp. Germ. burch, Fortgang haben; Lat. *res perfertur;* Heb. שָׂכַל, שָׂכָל), Isa. 53:10; comp. 54:17; used of a man in an affair, Ps. 45:5; Jer. 22:30; *to flourish,* of a plant (fortiommen), Eccl. 17:9, 10.

II. **צָלַח** m. (from the root אוּל No. 5)—(1) *an idol,* Isa. 45:16. 6736

(2) *form,* Ps. 49:15 בְּצַלְמוֹ.

צֶלֶל m. (f. Isa. 37:8, compare the form צְלָלָה), with suff. צִלִּי (from the root צָלַל No. III) *a shadow* (Arab. ظِلٌّ), Jud. 9:36; Ps. 80:11, etc. Metaph. Job 17:7, "all my members (are) like a shadow," i. e. scarce a shadow of my body remains. Also—(*a*) used of anything fleeting and transient, Job 8:9; Psal. 102: 12; Ecc. 8:13.—(*b*) of *a roof* which affords shade and protection (compare Lat. *umbra*); hence used for *protection* and *defence;* preserving sometimes however the image of a shadow, Psalm 17:8; 36:8; Isa. 16:3, "make thy shadow at noon as in the night," i. e. afford a safe refuge in glowing heat. Isa. 23:4, "thou (O Jehovah) art a shadow in heat," sometimes not retaining the image, Nu. 14:9; Ecc. 7:12. In plur. is used the form צִלְלֵי. 6738

צָלָא PAEL, TO PRAY, Daniel 6:11; Ezra 6:10. 6739
(Syr. Arab. صَلَّى, and Æth. id.)

צָלָה TO ROAST, 1 Sa. 2:15; Isa. 44:16. (Arab. صَلَى id. The signification of roasting and praying (see Chaldee) are referred to the common notion of warmth by Schult. on Har. i. p. 95, to that of softening by Jo. Simonis, in Lex.) Hence צְלִי. 6740

צִלָּה ("shadow"), [*Zillah*], pr. n. of a wife of Lamech, Gen. 4:19, 22. 6741

צְלוּל, in קְרִי צְלִיל, *Sm.* Λαγάνα σπλάτης, or a *round cake.* Jud. 7:13, צְלִיל לֶחֶם שְׂעֹרִים, well rendered by the LXX. and Chald. "a cake of barley bread." The cause of the signification is shewn under the root עָלַל No. II, where see it. 6742

צָלַל fut. יִצְלֹל—(1) TO GO OVER OR THROUGH (as a river), followed by an acc. 2 Sa. 19:18. (Compare עָלַר.) 6743

(2) *to attack, to fall upon,* used of the Spirit of Jehovah falling upon a man; followed by אֶל Jud. 14:19; 15:14; 1 Sam. 10:10; 11:6; followed by עַל 1 Sam. 16:13; 18:10; used of God himself breaking forth upon men, poet. followed by an acc. Am. 5:6. (Compare אוּשׁ No. 2, *d.*)

(3) *to go on well, to prosper, to succeed* as an affair, (comp. Germ. burch, Fortgang haben; Lat. *res perfertur;* Heb. שָׂכַל, שָׂכָל), Isa. 53:10; comp. 54:17; used of a man in an affair, Ps. 45:5; Jer. 22:30; *to flourish,* of a plant (fortiommen), Eccl. 17:9, 10.

Followed by ל to prosper for anything, *to be fit* for anything, Jer. 13:7, 10. (Arab. صلح to be fit.)

Hiphil.—(1) trans. *to make successful, to prosper*—(*a*) any one's affair, Gen. 24:21, 56; 39:3, 23.—(*b*) any person, followed by an acc. of person, 2 Ch. 26:5; followed by ל Neh. 1:11; 2:20.

(2) *to accomplish prosperously, to finish well*, 2 Chr. 7:11; Dan. 8:25; especially with the nouns דֶּרֶךְ, דְּרָכִי to make one's way or counsel prosper, *to be successful*, Deut. 28:29. Psalm 37:7, מַצְלִיחַ דַּרְכּוֹ "one who is successful in all things." Hence without the acc. *to be successful*, as an undertaking, Jud. 18:5; as a person in any undertaking, 1 Ki. 22:12, 15; 1 Ch. 22:13; 29:23; 2 Ch. 18:14; Pro. 28:13; *Jer.* 2:37.

["II. צָלַח i.q. Ch. יְצַח *to flow, to be poured out* as water. Hence אֶצְלָחִית, אַצְלָחִית."]

6744 צָלַח Ch. i.q. Heb. יָצַח, Aphel הַצְלַח (Heb. form)—(1) trans. *to cause any one to go on well*, i.e. to promote quickly to public offices and honour (הַצְלַח מִנְּדָבִין, פִּיס Ofût מִכֹּח לִפְנֵי), Dan. 3:30; *to accomplish* anything *prosperously*, Ezr. 6:14.

(2) *to be prospered*, i.e. to be raised to great honours, Daniel 6:29; *to be prospered* as a thing, Ezr. 5:8.

6745 צַלַּחַת *f.* only pl. צַלָּחוֹת 2 Ch. 35:13, *pans*, such as were flat and broad, not deep. The primary idea is in shallow water which can easily be forded (but see צָלַח II.), (see צָלַח No. 1); whence Arab. صَلَاحِيَة a shallow channel of a river, also صَلَح large pans, Æth. with the letters transposed ጸልሐት: platter.

6746 צַלְחִית f. id. 2 Ki. 2:20.

6747 צַלְחֹת id. Prov. 19:24; 26:15.

6748 צָלִי m. *something roasted*, Ex. 12:8, 9, from the root צָלָה.

צלל see צלל.

*6750 I. צָלַל TO TINGLE, as the ear, 1 Sa. 3:11; 2 Ki. 21:12. (Arab. صَلّ Syr. ܨܠ id. Compare the Germ. gellen, ᵹellen, and without the sibilant קלל gellen, gellen; Arabic جَلْجَل a cymbal. *L* being changed into *n*, it answers to טלל Lat. *tinnire*). It is applied to the lips quivering with fear, Hab. 3:16.

Derivatives, צִלְצָל, סִלְסְלִים.

6749 II. צָלַל Arab. ضَلَّ pr. TO BE ROLLED DOWN, TO ROLL ONESELF (binoculter), kindred to the root גָּלַל (as to which see p. LXXIII, B), inasmuch as the letters ז, ض come very near to the force of gutturals and palatals (see p. LXXVIII, A, and Ewald's Gramm. p. 33). Hence לֶחֶם צְלוּל or צָלוּל Jud. 7:13, i.q. גְּלוּל or גָּלִיל = κολλύρα a round cake of bread. The verb occurs once, Exodus 15:10, צָלְלָה כַּעוֹפֶרֶת "they are rolled down like lead." (Arab. ضَلَّ is to perish, to be hid, to disappear. IV. pass. to be buried, all from the idea of tumbling downwards).

The derived nouns take their form from the kindred אוֹל, namely מְצוּלָה, צוֹלָה.

III. צָלַל (Arab. ظَلَّ), TO BE SHADED, DUSKY, 6751 Neh. 13:19.

Hiphil, פִּעֵל shadowing, Eze. 31:3.

Derivatives, צֵל, צְלָלָה, צִלְלַת, צִלְלַי, and pr. n. צִלָּה, צִלְלַי, אֲבִיצַלְלַי.

צֵל with suff. צִלִּי, pl. צְלָלִים const. צִלֵּי *a shadow*, Cant. 2:17; 4:6; Jer. 6:4; Job 40:22. Compare צְלָלִים. 6752

צְלָלְפּוֹנִי ("the shadow looking at me"), [*Haselel-ponî*], pr. n. m. with art. 1 Ch. 4:3. 6753

צֶלֶם an unused root, Æth. ጸለመ TO BE SHADY, Arab. ظَلَمَ to be obscure, ظُلْمَة darkness. Hence—

צֶלֶם m. with suff. צַלְמוֹ—(1) *a shadow*, Psalm 39:7; metaph. used of any thing vain, Psal. 73:20. Hence— 6754

(2) *an image, likeness* (so called from its shadowing forth; compare εἰκὼ, εἴκασμα, συμπαράστασις), Genesis 1:27; 5:3; 9:6; *an image, idol*, 2 Kings 11:18; Am. 5:26. (Syr. and Chald. צַלְמָא id., Arab. صَنَم an image, the letters ז and ל being interchanged.)

צַלְמָה Ch. emphat. state, צַלְמָא m. *an image, idol*, Dan. 2:31, seqq.; 3:1, seqq. 6755

צַלְמוֹן ("shady"), [*Zalmon, Salmon*], pr. n.—(1) of a mountain in Samaria, near Shechem, Jud. 9:48; this apparently is the one spoken of as covered with snow, Ps. 68:15. 6756

(2) of one of David's captains, 2 Sa. 23:28.

צַלְמֹנָה ("shady"), [*Zalmonah*], pr. n. of a station of the Israelites in the desert, Nu. 33:41. *6758

• For 6757 see p. 711.

צַלְמָוֶת f. pr. *shadow of death* (comp. of צֵל shadow, and מָוֶת death), poet. for very thick darkness, Job 3:5; 10:21; 28:3; 34:22; 38:17, שַׁעֲרֵי צַלְמָוֶת "the gates of darkness." 6757

צַלְמֻנָּע (perhaps for מַסְמֻנָּע "to whom shadow is denied"), [*Zalmunna*], pr. n. of a prince of the Midianites, Jud. 8:5; Ps. 83:12. 6759

צָלַע TO LIMP, TO BECOME LAME, prop. TO INCLINE TO ONE SIDE, Arab. ضَلَعَ and ظَلَعَ id. (perhaps denom. from צֶלַע), Gen. 32:32. Part. f. צְלוּעָה coll. *limping* flocks, i.e. flocks wearied with the heat and with journeying; used figuratively of the Israelites, Mic. 4:6, 7; Zeph. 3:19. 6760

[Derivatives, the following words.]

צֶלַע constr. צֶלַע and צֵלַע (of a segolate form), with suff. צַלְעִי f. (but pl. צְלָעוֹת) m. 1 Ki. 6:34. *6763

(1) *a rib*, Gen. 2:21, 22. Pl. צְלָעוֹת *beams* (as if the ribs of a building, Gerippe Stippwerk), 1 Ki. 6:15, 16; 7:3 (compare verse 2, where there is קֹרוֹת in the same signification).

(2) *a side*—(*a*) of man, Job 18:12; Jer. 20:10, שֹׁכְנֵי צַלְעִי "those who watch my side," my friends who do not depart from my side.—(*b*) of inanimate things, as of the tabernacle, Ex. 26:26, 27; of the altar, Exod. 27:7; of a quarter of the heaven, Exod. 26:35. Pl. צְלָעוֹת (m.) *sides, or leaves* of a door, 1 Ki. 6:34. Elsewhere always צְלָעוֹת, constr. צַלְעוֹת *the sides* of the altar, Ex. 38:7; of the ark of the covenant, Ex. 25:14.

(3) *a side chamber* of the temple (as to which see צֵלָע), 1 Ki. 6:5; Eze. 41:6, seq.; also collect. *story, or range of side chambers*, 1 Ki. 6:8, and i.q. צֵלָע, used of the whole of that part of the temple, comprising three stories, Eze. 41:5, 9, 11. צֵלָע עַל צֵלָע Eze. 41:9, is a space between the two walls of the temple, intended for these chambers. Compare Jos. Archæol. viii. 3, § 2.

*6762 • (4) [*Zelah*], pr. n. of a town of the Benjamites, where Saul was buried, Josh. 18:28; 2 Sa. 21:14.

6761 צֶלַע [with suff. צַלְעִי] m. *limping*; hence *a fall*, Ps. 35:15; 38:18.

† צָלַף an unused root, Syr. *to break, to wound*; whence—

6764 צָלֶף ("fracture," "wound"), [*Zalaph*], pr. n. m. Neh. 3:30.

6765 צְלָפְחָד ("fracture," or "first rupture," perhaps "firstborn," compare צְפָה), [*Zelophehad*], pr. n. m. Num. 26:33; 27:1; 36:2; Josh. 17:3.

צַלְעָה ("shade in the heat of the sun," from צֵל shadow, and יָעָה sun), [*Zelzah*], pr. n. of a town of the Benjamites, 1 Sam. 10:2. 6766

צִלְצַל (Deut. 28:42 [in pause צִלְצָל], constr. צְלְצַל (Job 40:31, and Isa. 18:1), pl. צְלְצָלִים, see No. 2 (from the root צָלַל No. I.)—(1) *a tingling, clinking* (compare as to these geminate forms, Hupfeld, Exercitt. Æth. p. 28; my Hebr. Gram. p. 119; Arab. صَلْصَلَ to tinkle, to clink, as a bridle or bell), used of a tinkling of metal when struck, of arms, *the sound* of wings (see No. 3). Hence, Isa. 18:1, אֶרֶץ צִלְצַל כְּנָפָיִם "land of the clangour of armies," i.e. full of hosts, striking together their arms with clangour, בנפי טוף (suffim-) flitrender (ferrirè) flügel, i.e. Æthiopia. Armies in this passage are called wings (see כָּנָף No. 1), and in this double use of the word there is an ingenious play of words, since צִלְצַל is also used of the sound of flapping of wings (vom Schwirren). The opinions of others are discussed in my Comment. on this passage. 6767

(2) *a tinkling instrument*, specially a fish spear, Job 40:31. Pl. צִלְצָלִים, constr. state צִלְצְלֵי *cymbals* (bis Becken), not unlike those now used for military purposes, 2 Sam. 6:5; Ps. 150:5.

(3) a stridulous insect, *a cricket*, Deut. 28:42.

צלק an unused root, Ch. *to cleave*; whence— †

צֶלֶק ("fissure"), [*Zelek*], pr. n. of one of David's captains, 2 Sam. 23:37; 1 Ch. 11:39. 6768

צִלְתַי (constr. from צֵל "shadow," i.e. "protection of Jehovah"), [*Zilthai*], pr. n. m.—(1) 1 Ch. 8:20.—(2) 1 Ch. 12:20. 6769

צמא see צום. see 6782

צָמָא fut. יִצְמָא TO BE THIRSTY, Ex. 17:3; metaph. *to desire eagerly* (compare διψᾶν, σπὸ) any person or thing, followed by ל Psalm 42:3; 63:2. (Arab. ظَمِئَ id. It is of the same stock as צוּם.) Hence the four nouns which follow— 6770

צָמָא m. *thirst*, Eze. 19:13. *6772

צָמֵא m. adj. *thirsty*, Isaiah 5:13; 21:14; especially *a thirsty*, i.e. dry or desert land, 44:3. 6771

• For 6758 see p. 710.

6773 צְמָאָה fem. *thirst*, figuratively applied to sexual desire, Jer. 2:25‡; comp. לְהָה.

6774 צִמָּאוֹן masc. *a thirsty* i.e. *arid region*, Deu. 8:15; Isa. 35:7.

6775 צָמַד not used in Kal, Arab. ضمد Syr. ܨܡܕ to bind, to fasten, kindred to the root סָמַךְ (compare עָמַד and שָׁמַר).

Niphal, *to be fastened*, i.e. to adhere; in this phrase, נִצְמַד לְבַעַל פְּעוֹר "he adhered to Baal-Peor," devoted himself to his worship, Num. 25:3, 5; Psa. 106:28.

Pual, *to be fastened*, 2 Sa. 20:8.

Hithpl., with the addition of מְזִמָּה *to frame* deceit, Ps. 50:19.

Derivatives, צֶמֶד and—

6776 צֶמֶד m. with suff. צִמְדִּי—(1) *a pair* of oxen, 1 Sa. 11:7; of asses, Jud. 19:10. 2 Ki. 9:25, רִכְבִים צְמָדִים "riding in pairs," i. e. two and two. Collectively, Isa. 21:7, צֶמֶד פָּרָשִׁים "pairs of horsemen" (comp. פָּרָשׁ), verse 9.

(2) a *yoke* [as a measure of land], *jugum s. jugerum agri*, i. e. as much as one yoke of oxen could plough in one day, 1 Sa. 14:14; Isa. 5:10.

see 6772 [צְמָקָה] Isa. 5:13; see צָמָא.

6777 צְעִיף fem. *a woman's veil*, Cant. 4:1; 6:7; Isa. 47:2; from the root צָעַף No. 2.

6778 צִמּוּק m. *dried grapes*, and *cakes made of them*; Ital. *simmuki*, 1 Sa. 25:18; 2 Sa. 16:1; from the root צָמַק.

6779 צָמַח to sprout forth, used of plants, Gen. 2:5; 41:6; of hairs, Lev. 13:37. Transitively, Ecc. 2:6, יַצְמִיחַ עֵצִים "the wood sprouting forth," i.e. producing *trees*. Metaph. used of the first beginnings of things which occur in the world, Isa. 42:9; 43:19; 58:8. (The primary idea appears to be that of shining forth, compare Syr. ܙܡܚ to shine, Arab. ضمخ id).

Piel, i. q. Kal (used of the hairs and beard), Ezr. 16:7; Jud. 16:22.

Hifil, *to cause to sprout forth* (plants from the earth), Gen. 2:9; followed by two acc., *to make to sprout forth*, as grass on the earth, Ps. 147:8. Metaph. הַצְמִיחַ צְדָקָה to cause deliverance [rather, righteousness] to exist, or spring up, Isaiah 45:8; 61:11. Whence—

6780 צֶמַח with suffix צִמְחִי *a sprout*, always [?] collect. *things which sprout forth* from the earth, *produce*, *fruit* of the earth, Gen. 19:25; Hos. 8:7; Eze. 16:7; Ps. 65:11. Hence צֶמַח יְהוָה Isaiah 4:2, the produce of Jehovah, i. e. the produce of the holy land consecrated to God, i. q. פְּרִי הָאָרֶץ in the other hemistich (see Gen. 4:3; 13:26; Deut. 1:25; 26: 2, 10; 28:30, etc.). I thus explain the whole passage, "the produce of God shall be glorious and excellent, and the fruits of the earth shall be beautiful and excellent for the survivors of Israel;" i.e. the whole shall flourish more beautifully, and shall be adorned with plenty of produce and fruits for the benefit of those who shall escape that slaughter. The other interpretations of this passage are unsuitable both to the context and the parallelism of the words; amongst these is the explanation of those who understand צֶמַח the branch or offspring of God, to be the Messiah, which is prevented by פְּרִי הָאָרֶץ in the other hemistich [not necessarily so: the one may refer to his Godhead; the other, to his manhood]. But the Messiah is undoubtedly to be understood, Jer. 23:5; 33:15; where there is promised to David צֶמַח צַדִּיק, צֶמַח צְדָקָה, a righteous branch or offspring; and Zec. 3:8; 6:12; where the Messiah is elliptically called צֶמַח branch, or offspring, i.e. of God.

צְמִיד m.—(1) *a bracelet*, Gen. 24:22, 30. 6781

(2) *the covering of a vessel*, so called from its being bound on, Nu. 19:15; from the root צָמַד.

צַמִּים masc. sing. (of the form צִיִּים from the root צוּם) *a snare*, Job 18:9. Metaph. *destruction*. Job 5:5, וְשֹׁאֵף צַמִּים חֵילָם "and destruction pants for their wealth;" where destruction is very suitably compared to a snare gaping and lying in wait. The old interpreters render צַמִּים in this place by *thirsting*, as though it were the same as צְמָאִים, which would contradict the laws of the language. 6782

צְמִיתוּת f. prop. *extinction* (from the root צָמַת), whence "to be sold לְצְמִיתוּת i.e. for ever," i.q לְעוֹלָם Lev. 25:23, 30. 6783

צָמַם an unused root.—(1) *to twine, to weave*, like the Arab. ضم, cognate to the verb סָמַךְ to bind (whence צַמִּים a snare), and Hebr. סָמַם, which see.

(2) *to bind fast* a vail, *to vail*, i. q. Chald. סְמַם, צְמַם; hence עִטָּה.

† צָמַק to dry up, used of the breasts, Hos. 9:14; hence צְמוֹק. 6784

† צָמַר an unused root, perhaps i. q. זָמַר and Arab. transp. مرض to cut off. Hence—

6785 צֶמֶר with suff. צִמְרִי m. *wool* (perhaps so called from its being shorn off, compare גֵּז fleece, from גָּזַז, Ch. גְּזַר (which see), Lev. 13:47; Deut. 22:11.

6786 צְמָרִי Gen. 10:18 [*Zemarite*], pr. n. of a Canaanitish nation. The inhabitants of the city of *Simyra* are apparently to be understood (Strabo, xvi. p. 518; Cellarii Not. Orbis Ant. ii. 445), the ruins of which, called *Sumra*, at the western base of Lebanon, are mentioned by *Shaw* (Travels, p. 269).

6787 צְמָרַיִם [*Zemarain*], pr. n. of a town in the tribe of Benjamin, Josh. 18:22, whence apparently has sprung the name צְמָרַיִם in the mountainous country of Ephraim (which belonged to the territory of the Benjamites), 2 Ch. 13:4.

6788 צַמֶּרֶת *foliage of a tree*, as if *the wool or hair of trees* (Gr. λάχνη), figuratively transferred from animals to plants (compare under גֶּזֶל, גָּזָא, גָּזָה, גִּזָּה, גִּזָּת, גַּזִּית, Gr. *oἰὸς δασυς*, Hom. Od. i. 443), Eze. 17: 3, 22; 31:3, 10, 14.

6789 צְמֵרֶת pr. TO BE SILENT, TO LEAVE OFF SPEAKING, like the Arab. صمت (of the same family as אום, יוּם, דּוּם and many others ending in ת, see page cclii, B); trans. *to cut off, to destroy*, prop. to bring to silence, Lam. 3:53.

Niphal, *to be extinguished*, Job 6:17; 23:17.

Piel, Ps. 119:139; and—

Hithpl. i. q. Kal, Ps. 54:7; 69:5; 101:5.

Pa'lel, עִטְּתוּנִי id. Ps. 88:17, where עִטְּתוּנִי occurs for עִטַּתְוּנִי, which does not appear to have been stated by any one. However, I should not doubt that Kibbutz is put for a moveable Sh'va, on account of the following long u, according to the law which I have stated, Lehrg. p. 68, 69; also Sam. זִאזַאנָא, *for* לְכָל, and in Gr. and Lat. *homo, socors, for homo (homo), socors; γονυ; vinc, novus; ανδρακα, sospulus*. Compare לְכָל, כֹּל.

Derivative, עִטְּתוּת.

6791 see 6793 צַן see עָנָה No. I.

6790 צִן [*Zin*], pr. n. (Talmud צִין, a low palm tree), a desert situated to the south of Palestine, to the south of Idumea, where was the town of קָדֵשׁ קָדֵשׁ Num. 13:21; 20:1; 27:14; with ה parag. צִנָה Num. 34:4; Josh. 15:3.

† צָנָא an unused root, i. q. צָאַן, Arab. ضأن IV. to have much cattle.

צֹאן comm. Num. 32:24, and צֹנָה Ps. 8:8, i. q. צֵאן *cattle*, especially sheep. 6792

צִנָּה (I.) a *thorn* (from the root צָנַן No. I.), pl. צִנִּים Prov. 22:5, used of hedges made of thorns, Job 5:5; but חוֹחַ is used figuratively of Acoobs, compare חוֹחַ Am. 4:2. 6793

(II.) a *shield* (from the root צָנַן No. II.), of a larger kind, covering the whole of the soldier, *θυρεὸς* (see 1 Ki. 10:16), Ps. 35:2; 91:4; Eze. 23:24.

(III.) *cooling, refreshment*, Prov. 25:13, from the root צָנַן No. III.

צֹנָה see צֹאן. see 6792

צִנּוֹק or צִנֻּק i. q. צָעִיף Isa. 3:20, כּוֹבַע צִנּוֹק, from the root צָנַף. see 6797

צִנּוֹר m. *a cataract* (so called from its rushing noise, see under צָנַן), Ps. 42:8; *a water-course*, 2 Sa. 5:8. 6794

צָנַח TO DESCEND, TO LET ONESELF DOWN, e.g. from an ass, Jud. 1:14; Josh. 15:18; also used of inanimate things. Jud. 4:21, "she struck the nail into his temples, וַתִּצְנַח בָּאָרֶץ and it went down into the earth." (Cogn. is جنح to bow down, see the concluding remark under the letter ר, p. cxcvii, A.) 6795

צִנִּים m. pl. *thorns, prickles*, Nu. 33:55; Josh. 23:13; from the root צָנַן No. I. 6796

צָנִיף m. *tiara*, *a bandage twined round* the head of men, Job 29:14; of women, Isa. 3:23; of the high priest, Zec. 3:5; from the root צָנַף to wind round; see סָנְסִנִּים. 6797

צָנַם pr. TO BE HARD, as in the Samar. language; comp. צַנְצֶנֶת a rock. Part. pass. צָנוּם *barren* (used of ears of corn), Gen. 41:23. Compare צָלַל. 6798

צָנַן—(I) i. q. שָׁנַן TO BE SHARP, TO PRICK; hence † עָנָה, עֹנִי, תַּעֲנִית, thorns.

(II) i. q. זָנַן *to protect* (as to the connection of the letters נ and ץ, see last remark under letter ץ, p. cxcvii, A); whence צִנָּה No. II, a shield ["also צִנָּתָה].

(III) from the Chaldee usage, i. q. עָלַל No. 3 (*l* and *n* being interchanged), *to be cold*; whence צִנָּה No. III.

צִנְצֶנֶת see עָנָה. 6799; see Strong & 6630 6800

צָנַע TO BE LOWLY, SUBMISSIVE, MODEST. Part. pass. (with an active sense), Prov. 11:2. Chald. id. Cogn. is טָנַע. [In Thes. *to depress*; Part. pass. *depressed*; hence *submissive, modest*.]

Hithpa., *to act submissively, modestly*, Mic. 6:8.

6801 צָנַף fut. יִצְנֹף TO ROLL UP, TO WIND UP, specially a tiara, Levit. 16:4.—Isaiah 22:18, צָנוֹף יְצַנְפֶנָּה צְנִיפָה "rolling he will roll thee, like a ball."

Derivatives, צָנִיף, מִצְנֶפֶת, and—

6802 צְנִיפָה f. *a ball*, Isa. 22:18.

6803 צְנִצֶנֶת f. *a basket* (see the cognate forms under the word סַל No. 2, p. DLXXXIX) [in Thes. from זָנַן No. II; the meaning there given is *a vessel*], Ex. 16:33.

† צָנַק an unused root; Samar. *to shut up;* whence צִנּוֹק.

† צָנַר an unused root, which I regard as onomatopoetic, and kindred to the verb גָּנַר (as to the connection of the letter ר with the palatals, see last remark under ר, p. DCXCVII, A); pr. *to creak, to squeak*, Germ. knarren; schnurren (like גָּרַר fnurren); especially used of the strident sound of water flowing down violently, as in cataracts, aqueducts (rauschen). Hence צִנּוֹר. The same power appears to have belonged to צָהַר and the quadriliterals צַנְתֵּר, צַהְרֵר; whence יַם־כִּנֶּרֶת and יַם־גִּנֵּסַר the sea of Galilee, perhaps the sea of the cataracts (from the Jordan flowing into this lake with a great rushing), and צִנֹּרֶת *cantharus*, i. e. a channel.

6804 צִנֹּרֶת f. pl. וֹת *canthari, channels, tubes*, through which the oil of the vessel (גֻּלָּה) flows to the lamps, Zec. 4:12. See the root צָהַר.

6805 צָעַד—(1) TO STEP, TO GO ON SLOWLY and with state (förmlich, einherschritten), as is done in a solemn procession, 2 Sam. 6:13; compare Jer. 10:5; hence used of Jehovah, Jud. 5:4; Psa. 68:8 used of the gentle and slow gait of a delicate youth, Prov. 7:8. Followed by an acc. to go through (a land), Hab. 3:12.

(2) *to mount up* (which is done with a slow motion, Arab. صعد to go up); post. transit. *to cause to go up* (like the French *monter* for *faire monter*). Thus it appears to me we should explain the difficult passage Genesis 49:22, בָּנוֹת צָעֲדָה עָלֵי שׁוּר "(the fruit-bearing tree) makes its daughters (i. e. branches) to ascend (it propels them) over the wall." Commonly taken, "the daughters (i. e. branches) ascend over the wall; or, with the vowels a little changed, בָּנוֹת צֹעֲדָה עָלֵי שׁוּר "the daughters of ascent (i. e. the wild beasts dwelling in the mountains, Arab. بَنُو صَعْدَة) (lie in) wait." [This explanation is expressly rejected in Thes. p. 1176; the Arabic does not mean "wild beasts," but "wild asses."]

HIPHIL, *to cause* some one *to hasten his steps, to persecute.* Job 18:14, תְּצַעִדֵהוּ לְמֶלֶךְ בַּלָּהוֹת "terrors persecute him like a (hostile) king." [Better as in Thes. "make him go down to the king of terrors."]

Derivatives, מִצְעָד, [and the following words].

מִצְעָד m. *a step*, 2 Sa. 6:13; Ps. 18:37, and— 6806

צַעֲדָה f.—(1) *a going* (of God), 2 Sa. 5:24. 6807

(2) pl. *stepping chains*, Arab. صعاد, which were worn by Oriental women fastened to the ancle-band (שֶׁבֶס) of each leg, so that they were forced to walk elegantly with short steps (סְמָלִים), Isaiah 3:20; compare אַעֲדָה.

צָעָה—(1) TO INCLINE, e.g. a vessel, which is to be emptied, Jer. 48:12. (Arab. صغى id. Æth. ጸገወ: to pour out, ב and ע being interchanged, see last remark under ע, p. DCXCVII, A). 6808

(2) *to be inclined, bent*, used of a man in bonds, Isa. 51:14; also *to bow oneself* (ad concubitum), *coire-abire*, Jer. 2:20.

(3) *to bend back the head*, i. e. to be proud, Isa. 63:1.

PIEL, i. q. Kal No. 1, ibid.

צָעוֹר for צְעִיר Jer. 14:3; 48:4 כתיב. see 6810

צָעִיף m. (from the root צָעַף), *a woman's veil*, Gen. 24:65; 38:14. 6809

צְעִיר m.—(1) adj. *small, little* (Arab. صغير), —(a) in number, Isa. 5:1; Isa. 60:22.—(b) in age, *younger*, Gen. 19:31; with the addition of לְגְּדֹלִים Job 30:1.—(c) in dignity, *least*, Jud. 6:15; *despised*, Ps. 119:141. 6810

(2) [*Zair*], pr. n. of a town, once 2 Ki. 8:21. 6811

צְעִירָה f. subst. *smallness* (of age), Gen. 43:33. 6812

צָעַן TO MOVE TENTS, TO GO FORWARD AS A nomadic tribe, pr. to load beasts of burden, i. q. סָעַן No. II. (Arab. ظعن), Isa. 33:20. 6813

צַעַן [*Zoan*], pr. n. *Tanis*, an ancient city of lower Egypt, situated on the east of the Tanitic branch of the Nile: in Egypt. called ZANH and ZANH (i. e. low region), whence have sprung both the Hebrew and the Greek forms of the name, also the Arab. صان. See my Comment. on Isaiah 19:11. —Nu. 13:22; Isa. 19:11, 13; 30:4; Ezr. 30:14. 6814

צַעֲנַנִּים (" removings"), [*Zaanannim*, *Zaanaim*], pr. n. of a town of the Kenites in the tribe of Naphtali, Josh. 19:33; Jud. 4:11. 6815

צָעַף an unused root, prob. i. q. צָפַף to cover over, to cover, whence עֵיף a veil. 6816

צְעָצְעִים m. plur. Vulg. *opus staturarium, statuary work*, 2 Ch. 3:10. Root צוּץ which see.

צָעַק i. q. זָעַק (which see; compare צָנַח and סָעַק) TO CRY OUT, especially for aid, Deuteron. 22:24, 27; followed by אֶל of pers. Gen. 41:55; Jud. 4:23; followed by לְ 2 Ch. 13:14; also an acc. of the thing, Job 19:7, אֲשַׁוַּע וְאֵין מִשְׁפָּט "I cry out of wrong," sc. as done to me. 6817

PIEL, *to cry out*, 2 Ki. 2:12.

HIPHIL, *to call together*, like הִקְהִיל 1 Sa. 10:17.

NITHPAL, pass. of Hiph. *to be called together, to run together*, Jud. 7:23, 24; 10:17. Hence—

צְעָקָה f. *crying out*, especially for aid, Exodus 3:9; Job 34:28. Gen. 19:13, צַעֲקָתָם "the outcry on account of them" (the men of Sodom), which the men of Sodom extort from others. 6818

צָעַר TO BE SMALL, Arab. صغر, Syr. ܙܥܘ (comp. שָׁקַר, זָעַר), metaph. *to be or become mean and despised*, Jerem. 30:19; Job 14:21 (oppos. to לָקַח). Zec. 13:7. 6819

Derivatives, צָעִיר, צְעִירִי, מִצְעָר; pr. n. צוֹעַר, צִיעִי, and—

צוֹעַר and צֹעַר (" smallness;" compare Gen. 19:20), [*Zoar*], pr. n. of a town on the southern shore of the Dead Sea, Gen. 13:10; 19:22, 30; Isa. 15:5; Jer. 48:34; more anciently called בָּלַע. 6820

צָפַד TO BIND TOGETHER, TO ADHERE FIRMLY, Lam. 4:8 (Arab. ضفد to join together). 6821

צָפְדֹּר 6822. 6823—(1) TO SHINE, TO BE BRIGHT (Arabic صفر); Hence Piel No. 1.

(2) *to look out, to view* (prop. to enlighten with the eyes, comp. צָחַר, unless the primary idea be rather sought for in inclining, bending forward, in order to view; comp. הִשְׁקִיף. With this accord *video, cerno, conspicio*; and even in Lat. transp. *specio, specto, speculo*, etc). Isa. 21:5; see צִפִּיָּה. Used of a tower which has a wide view, Cant. 7:5. Part. צוֹפֶה *a watchman* set on a tower, 1 Sam. 14:16; 2 Sam. 13:34; 18:24. Metaph. used of prophets, who, like watchmen, declare future events as being divinely revealed to them by visions, Jer. 6:17; Ezr. 3:17; comp. Hab. 2:1 [Piel]. Hence—(a) *to look out for*. Hos. 9:8, צוֹפֶה אֶפְרַיִם "Ephraim looks out for (aid)."—(b) *to observe accurately;* followed by אֶת Ps. 66:7; followed by עַל (to see and judge between), Gen. 31:49.—(c) *to lie in wait;* followed by לְ Psa. 37:32.—(d) *to select* (*eligendum*), i. q. בָּחַר. Job 15:22, צָפוּי הוּא אֵלַי חָרֶב "selected (or destined) for the sword" (עָתוּד לַחֲרוֹב).

PIEL.—(1) *to overlay with gold or silver* (pr. to make splendid; see Kal No. 1); followed by two acc., Ex. 25:24; 1 Ki. 6:20, seqq.

(2) i. q. Kal No. 2, 1 Samuel 4:13; part. מְצַפֶּה *a watchman*, Isaiah 21:6; metaph. a prophet, Mic. 7:4. Followed by אֶל of the thing which any one watches for and expects (as aid), Lam. 4:17; ב Mic. 7:7. Absol. Psa. 5:4, אֲצַפֶּה "I expect," sc. divine aid, I look to God.

PUAL, pass. of Piel No. 1, *to be overlaid*, Ex. 26:32; Prov. 26:23.

Derivatives, צְפִיָּה, צְפִיָּה, מִצְפֶּה, מִצְפָּה; and pr. n. צָפָה, מִצְפָּה, צָפִי, צוֹפַי, צְפִיתָה

צָפָה f. (from the root צוּף) *a swimming*, Exo. 39:6. 6824

צָפָה (" watch-tower"), [*Zopha*], pr. n. *of a son of Eliphaz*, Gen. 36:11, 15; called צְפִי 1 Ch. 1:36. 6825

צִפּוּי m. (from the root צָפָה Piel No 2), *overlaying, metal laid over* statues, Num. 17:3, 4; Isaiah 30:22. 6826

צָפוֹן comm. (f., Isa. 43:6; Cant. 4:16).—(1) *the north, the north quarter* (prop. hidden, obscure, inasmuch as the ancients regarded the north as obscure and dark; *spec Zόφον*, Hom. Od. ix. 25, seqq.; x. 190, seqq., the south, on the contrary, as clear, and lighted by the sun; see דָּרוֹם), Num. 34:7. אֶרֶץ צָפוֹן the north land (Babylonia), Zech. 2:10; Jerem. 16:15; compare Jer. 6:22. Post. also used for *the north wind* (רוּחַ צָפוֹן), Cant. 4:16; and for *the northern heavens*, which is almost the same as for the heaven generally, as the greater part of the southern hemisphere is hidden, Job 26:7. לְצָפוֹן *northward* of any place, Josh. 8:11, 13; and without לְ Josh. 11:2. With הַ־ parag. צָפוֹנָה *northward*, Gen. 13:14; also a region situated *towards the north*, as מַמְלֶכֶת צְפוֹנָה the kingdoms of the north, Jerem. 1:15; and with prep. מֵצֵר־הַצָּפוֹנָה Ezr. 8:14; לְצָפוֹנָה 1 Ch. 26:17, towards the north. מִצְּפוֹן from the north quarter, Josh. 15:10; מִצְּפוֹנָה from the north of any place, Jud. 21:19; מִמִּצְפוֹן from the north, Jer. 1:13. Compare נֶגֶב. 6828

• For 6827 see Strong.

6629 (a) [*Zaphon*], pr. name of a town in the tribe of Gad, Josh. 13:27.

see 6837 צָפוֹן see צְפִיּוֹן.

6830 צְפוֹנִי m.—(1) adj. *northern*, Joel 2:20 (spoken of the hoste of locusts [?] coming from the north).

6631 (2) patron. of the word צָפוֹן, צְפִיּוֹן (which see), Nu. 26:15.

see 6832 צִפְעֹנִי Exe. 4:15 כּוּתִי, i. q. צְפִיעִי.

•6833 צִפּוֹר, pl. צִפֳּרִים (as if from צִפֹּרֶת), comm. (f. Pro. 27:8; Isa. 31:5)—(1) *a small bird*, so called from its twittering (see צָפַר No. 2), Psalm 11:1; 104:17; 124:7; Job 40:29; Prov. 6:5; 7:23; specially *a sparrow* (Arab. عُصْفُور with a prefixed guttural), Ps. 84:4; Pro. 26:2.

(2) *a bird*, of any kind, Deu. 4:17; 14:11; Lev. 14:4. Collect. *birds*, Gen. 7:14; 15:10.

•6834 (3) [*Zippor*], pr. n. of the father of Balak, king of Moab, Nu. 22:10; Josh. 24:9.

† צָפַר TO BE WIDE, AMPLE; compare Arab. صَفَرَ Conj. II. to spread out, ega. صَفْصَفٌ; Æth. ሰፈሐ to spread out, to extend, to dilate; whence צְפִיחִית—

see 6690 צֹפַחַת, צַפַּחַת (“cruse”), [*Zopha*], pr. n. m. 1 Ch. 7:35, 36; and—

•6835 צַפַּחַת f. a *cruse*, for holding water, 1 Sa. 26:11, seq.; for holding oil, 1 Ki. 17:12. Chald. סְפִיחָא id. Arab. with the letters transposed, صَحْفَةٌ a dish, a platter; Syr. ܨܚܦܬܐ id.

see 6825 צְפִי see עוֹז.

•6836; see Strong צְפִיָּה f. (from the root צָפָה) *a watchtower*, i. q. מִצְפֶּה Lam. 4:17.

•6837 צְפִיּוֹן (“expectation,” “longing”), [*Ziphion*], pr. n. m. Gen. 46:16; for which there is צְפוֹן Num. 26:15.

•6838 צְפִיחִית f. *a cake*, so called from its being broad (compare πλάξ, πλακοῦς), Ex. 16:31. Root צָפַח.

•6840; see 6845 צִפְיוֹן Ps. 17:14 כְּרִי, for עֲפִי see עֲפִי No. 2.

6832 צֶפַע only in the pl. צְפָעִים *excrements* of animals, *dung*, Ezek. 4:15; Arab. ضَفْعٌ, from the root צפע, which see.

•6849 צְפִעָה f. pl. only צְפִעוֹת *shoots* of a tree, such as are of little value (as if excrements); used figuratively of *less distinguished offspring*; opp. to צֶאֱצָאִים Isa. 22:24. Root צפע.

•6842 צָפִיר m. *a he-goat*, Dan. 8:5, 21, so called from its leaping; see the root No. 2. See Chald.

•6841 צְפִיר Ch. pl. צְפִירִין id. Ezr. 6:17. Syr. ܨܦܝܪܐ.

6643 צְפִירָה f. (from the root צָפַר No. 1)—(1) prop. *a crown*, Isa. 28:5.

(2) *a circle, a circuit*; hence used of the vicissitude of events and fortune, as if going in a circle (compare סְבִיבוֹת Ecel. 1:6). Eze. 7:7, תְּצָה הַצְּפִירָה “the circle comes to thee,” which is well rendered by Abulwalid انتهى الدور اليك.

6844 צְפִית f. (from the root צָפָה), *looking out, guard, watch*. Isaiah 21:5, צְפוֹת הַצְּפִיּוֹת “they watch the watch,” i. e. they keep guard in the watch-towers. The interpretations of others are noticed in Comment. on the passage.

6845 צָפַן fut. יִצְפֹּן (cogn. טָמַן)—(1) TO HIDE, TO CONCEAL, Ex. 2:2; Josh. 2:4. Part. pass. צָפוּן *hidden*, i. e. secret, inaccessible, Ezek. 7:22. Especially to guard and defend any one, Psalm 27:5; 83:4, צְפוּנֵי יְהוָה those protected by Jehovah. Intrans. *to hide oneself* (or ellipt. to hide nets, snares), to lie in wait, followed by לְ Prov. 1:11, 18; Psalm 10:8; absol. 56:7 קרי.

(2) *to lay up, to store up*. Part. צְפוּנִים riches, treasures, Job 20:26; Ps. 17:14 קרי. Followed by לְ *to lay up* for any one, Job 21:19; Ps. 31:20. Job 20:26, צָפוּן לְחֹשְׁכוֹ טְמוּן לֹא נֻפָּח “every misfortune is laid up for his treasures.” צָפַן בֵּלֵב to hide with one’s self (lay up in one’s heart), Job 10:13; צ׳ אִתּוֹ id. Pro. 2:1; 7:1.

(3) *to restrain*, Prov. 27:16; followed by מִן *to deny* to any one, Job 17:4.

Niphal, *to be hidden* from any one, i. e. *to be unknown* to him, followed by מִן Job 24:1; Jer. 16:17.

(2) *to be laid up*, i. e. *to be destined* for any one, followed by לְ Job 15:20.

Hiphil, i. q. Kal No. 1, *to hide*, Ex. 2:3; Job 14:13; *to lie in wait* Ps. 56:7 כרי.

Derivatives, צְפוּנִים, טְמוּנִים, and pr. n. צְפוֹן, and—

6846 צְפַנְיָה (“whom Jehovah hid,” i. e. defended), [*Zephaniah*], pr. n. LXX. Σοφονίας. Vulg. *Sophonias* (for צְפַנְיָה).—(1) of a prophet, who takes the ninth place among the twelve minor prophets, Zeph. 1:1.—(2) of a priest, Jer. 21:1; 29:25, 29, called צְפַנְיָהוּ, Jer. 37:3; 52:24.—(3) Zec. 6:10, 14.—(4) 1 Chr. 6:21, for which there is אֲזַרְיָהוּ 1 Chr. 6:9; 15:5, 21.

6847 צָפְנַת פַּעְנֵחַ Egyptian pr. n., given to Joseph in

* For 6839 see Strong.

his public capacity by Pharaoh, Gen. 41:45. The genuine Egyptian form of the word appears to be more accurately given by the LXX. Θενθομφανήχ, in which Egyptian scholars (see Bernard, on Joseph. Ant. ii. 6, § 1; Jablonskii Opusc. i. p. 207—216) recognize the Egyptian ΠΣΟΥΤΕΙ ΦΑΝΗΣ, *salvation*, or *saviour of the age*, from ΠΣΟΥΤΕΙ, the article, ΦΑΥΤ, *αἰών, σωτήρ, σωτηρία*, and ΦΑΝΗΣ *αἰών*. So Schol. Ced. Oxon. Θενθομφανήχ, *ὁ ἑρμ. σωτὴρ κόσμου*, and Jerome, *servator mundi*. The Hebrews interpreted the Hebrew form of the word, *revealer of a secret*, see Targ., Syr., Kimchi. [See also Thes.]

† צָפַע an unused root, *to thrust out* (kindred is נָפַץ *to thrust, to push*, to impel), specially vile, ignoble things, as excrements (Arab. نَفَعَ to void dung, to break wind, and צְפִיעִים excrements); to *produce* worthless shoots, as a tree (see צְפִיעָה), its detestable progeny, as a viper (compare צֶפַע, צִפְעוֹנִי). [In Thes. this root is divided into two parts; the meaning given to the second is *to hiss*.] See more as to this root in my Comment. on Isa. i. p. 705. *Fitelus* (Neue Jahrb. für Phil. i. p. 171) prefers to regard the *viper* as being so called from its hissing, and adds this onomatopoetic power to that of protruding, compare צֶפַע and פְּתָן (whence אֶפְעֶה a viper). This is not amiss, although the idea of viper’s *progeny* is both exceedingly suitable in some passages (Isaiah 14:29), and rests upon ancient authority.

6848 צֶפַע m. *viper’s brood*, Isa. 14:29. LXX. ἔχιονα δεινόν. Hence—

6648 צִפְעוֹנִי (like יִזְרְעֵלִי) prop. belonging to a viper’s brood; hence *a viper itself*, Isa. 11:8; 59:5; Pro. 23:32. Plur. צִפְעֹנִים Jer. 8:17. LXX. (Isa. 11:8; 14:29) ἔχιονα δεινόν. See another etymology under צפע.—Aqu. βασιλίσκος. Vulg. *regulus*, whence J. D. Michaelis understood the horned serpent, or cerastes.

6850 צְפַף only in Pilpel צִפְּף an onomatop. word, TO TWITTER, PIP, or CHIRP, as a bird, Isaiah 10:14; 38:14. Gr. τρίζω, τρίζω, Germ. pfeifen. Like the Greek τρίζω, στρουθίζω, it is applied to the slender voice of the mares, “*mœrentes equæ*” (Virg. Æn. vi. 492), which the ancients sometimes compared to a whisper, sometimes to a sigh, Isa. 8:19. [But why should we look in the word of God for such heathen ideas as *Manes*?]

6851 צִפְצָפָה f. according to the Hebrews, *the willow*,

Ezek. 16:5 (where supply לָהּ). Arabic غَضَافٌ id. The root appears to me to be צָפַף to swim, Pilpel, to inundate; hence, that which is inundated, which is very suitable to the willow.

6852 I. צָפַר—(1) TO GO IN A CIRCLE, TO REVOLVE (see צְפִירָה); hence *to turn, to turn oneself about*, Jud. 7:3, “let him who is fearful and afraid צִפֹּר וְיָשָׁב turn and return.”

(2) *to dance in a circle*, and generally, *to leap, to dance*. Arab. صَفَرَ fut. I., compare דָּלַל, חָלַל, and קָלַל; whence צִפּוֹר a he-goat.

(3) *to chirp, to twitter*, as a bird (triflers), Arab. صَفِرَ. Hence צִפּוֹר, Chald. צְפַר. See also pr. n. צוֹפַר. [The meaning given to this root in Thes. is, *to pipe, to chirp*, as a bird.]

† II. צָפַר i. q. קָצַר to wound with claws. See צִפָּרֶן.

6853 צְפַר Chald. (f., Dan. 4:18; and Dan. 4:9 כְּרִי; but כְּרִיב m.), *a bird*, i. q. Syr. ܨܦܪܐ; sing. Gen. 7:14; Danter. 4:17, Targ. Plur. צְפָרִין; constr. צִפְּרֵי Dan. 4:9, 11, 18, 30.

6854 צַפַּרְדֵּעַ masc. *a frog*, Exod. 7:27, 28; 8:1, seq. Collect. *frogs*, Exod. 8:2; where (as is usual with collectives) it is joined with a fem. This quinqueliteral appears to be blended of the verb צָפַר No. 1a, to dance, to leap; and רָפַע, a marsh; as if leaping in a marsh; and not, as some have thought of late, from the root צָפַר No. 3, since the chirping of birds cannot be aptly applied to frogs. From this fuller form have arisen, in Arab. and Syr., the more contracted quadriliterals ضِفْدَعٌ and ܥܦܪܘܥܐ a frog.

6655 צִפֳּרָה (“a little bird”), pr. n. f. of the wife of Moses, Ex. 2:21; 4:25; 18:2.

6856 צִפֹּרֶן m.—(1) *the nail* of the finger, Deut. 21:12; from the root צָפַר No. II. (Arab. ظَفْرٌ; Chald. סְפַר id. To the Hebr. צִפֹּרֶן nearly approaches Greek κηφός; Germ. Epore; Eng. *Spur*.)

(2) *a point* (of a nail) of a style (of adamant), Jer. 17:1. Comp. Plin. H. N. xxxvii. c. 4. 15.

†† צֻפַּת an unused root; perhaps, i. q. Syr. ܨܦܬ to adorn (Barhebr. p. 180); compare צְפִי ornament, Sir. xxi. 24); Chald. צְפַת; Gr. κόσμος. Hence—

6858 צֹפֶת f., *the capital of a column*, i. q. כֹּתֶרֶת 2 Ch. 3:15. [This is referred in Thes. to עֹקֶת No. I.]

* For 6849 see p. 716.

** For 6857 see p. 718.

6857 צְפָת (“watch-tower;” from the root צָפָה), [*Zephath*], prn. of a Canaanitish town; afterwards called חָרְמָה Jud. 1:17.

6859 צְפַתָּה (id.), [*Zephathah*], pr. n. of a valley near Mareshah, in the tribe of Judah, 2 Ch. 14:9.

see 6731 צִפִּים see צוּף.

† צָפַל an unused root; perhaps, i. q. גָּפַל, גָּפַף, to bind together, to tie. Hence צְפִיפָה.

see 6660 on p. 709 6661 צְפִיפָה see צָפַף.

צְפִירָה Isa. לעגם, 2 Kings 4:42, *sack, bag;* so called from its being tied together. Talmud. צְפַר a bag for straining; with this also accords Gr. θύλακος, sack.

6862 צֹר with distinct accents צֹר and art. הַצֹּר; with suff. צֹרִי; pl. צֹרִים, צוֹרִי (from the root צָרַר)—(1) *an adversary, an enemy* (see the root No. 4), i. q. אוֹיֵב; but, besides Nu. 10:9, only poet. (Job 16:9; Deu. 32:27; Psa. 81:15; Lam. 1:7; Isa. 9:10); and in the later books, Esther 7:4, 6; Neh. 9:27.

(2) *distress, affliction* (see the root No. 5), Ps. 4:2; 44:11; 78:42. בְּצַר לִי when I am in distress, Psalm 18:7; 66:14; 106:44; 102:3, כִּי צַר לִי id. Fem. צָרָה id. which see.

(3) *a stone* (so called as being compact and hard; i. q. צוּר No. 1), Isa. 5:28.

6862 צֹר (from צָרַר No. 5; of the form סֹחַר from סָחַר), adj. *narrow*, Nu. 22:26; Job 41:7; f. צָרָה Pro. 23:27.

6863 צֹר (“NARROW” [“flint”]), [*Zer*], pr. n. of a town in the tribe of Naphtali, Josh. 19:35.

6864 צוּר m.—(1) *a rock*, i. q. צוּר No. 2, Exe. 3:9.

(2) *a knife*, Ex. 4:25. Compare אוּר No. 3.

see 6865 on p. 706 (3) i. q. אוּר Tyre; which see.

6866 צָרַב not used in Kal; prop. (as I suspect) i. q. עָרַב (as to the interchange of the letters ז and צ see last remark under ע, page DCXCVII), TO SCRATCH, TO BE SCABBY, ROUGH; whence צָרֶבֶת No. 1.

(a) *to be dry, burned up* (as to the connection of these significations, see under חָרַר).

NIPHAL, *to be burned, scorched*, Ezek. 21:3. Kindred are צְרִיף, צְרֵפָה. Chald. צְרָבָה a burning.

see 6867 צָרֵב (for צָרֵב) adj. *burning*, Proverbs 16:27 [אִישׁ עֹרֶכֶת].

6867 צָרֶבֶת—(1) prop. *a scab, rough place* left on the skin from a healed ulcer, Levit. 13:23; or from burning, verse 28; *cicatrix*, as rightly rendered by

LXX., Vulg., Chald. See the root No. 1. Others would derive this from Arab. ضَرَبَ to strike.

(2) adj. fem. *burning* (used of fire), Prov. 16:27; [see above].

† צָרַד an unused and doubtful root. Arab. صَرَدَ to cool, whence—

6868 צְרֵדָה (“cooling”), [*Zereda*], pr. n. of a town of the Manassites, near Scythopolis, 1 Ki. 11:26; 2 Ch. 4:17. For this there is written צְרֹרָה Jud. 7:22 (where it should be צְרֵדָתָה [as in some MSS.]); the same is called צְרֵרָתָה Josh. 3:16; 1 Ki. 4:12; 7:46.

† צָרָה an unused root—(1) like the Syn. and Ch. *to cleave, to make clefts;* hence—

(2) i. q. Arab. صَرَى to flow, to run, as a wound, whence צְרִי and pr. n. צְרוּיָה.

6869 צָרָה (with Kamets impure) f. of the word צַר (from the root צָרַר)—(1) *a female adversary, enemy*, especially *a rival*, 1 Sa. 1:6 (from the root צָרַר No. 4).

(2) *distress*, with ת parag. Ps. 120:1, בַּצָּרָתָה לִי “when I am in distress,” comp. Jon. 2:3; from the root צַר No. 5.

6870 צְרוּיָה and צְרוּיָהּ (“cleft”), [*Zeruiah*], pr. n. of a daughter of Jesse, the mother of Joab, 1 Sa. 26:6; 2 Sa. 2:13; 1 Ch. 2:16.

6871 צָרוּעָה (“leprous”), [*Zerua*], pr. n. of the mother of Jeroboam, 1 Ki. 11:26.

see 6872 on p. 720 צְרוֹר see צְרֹר.

6873 צָרַח an unused root—(1) i. q. Arabic صَرَحَ II. *to be clear*, manifest, open; whence صَرْحَة lofty ground; صَرْح a high building, a tower, Hebr. צְרִיחִים which see.

Kindred are צָהַר, צָחַר.

(2) It is applied to the voice (compare צָהַל), hence *to cry out with a loud and clear voice.* Arab. صَرَخَ Ath. ZACH. Zeph. 1:14. Kindred is זָרַח.

Hiphil, *to lift up a cry*, used of a warlike cry, Isa. 42:13.

*6676 צֹרִי *Tyrian*, gent. n. from צוֹר Tyre, 1 Ki. 7:14; Ezr. 3:7.

*6675 צְרִי Gen. 43:11; Jerem. 8:22; 46:11; 51:8; in pause צֹרִי Exe. 27:17; once with Vav copul. וְצֹרִי Gen. 37:25, m. *opobalsamum*, the balsam distilling from a tree or fruit growing in Gilead, used for the healing of wounds, from the root צָרָה which see. It is not

* For 6858 see p. 717.

ascertained what tree this may have been; see Bochart, Hieroz., t. i. p. 628. Celsii Hierobot., ii. 180—185; and on the other hand, J. D. Michaelis (Supplemm. page 2148), Warnekros (Repertorium für Morgenl. Litt., vol. xv. p. 227); and Jahn (Archæol., t. i. p. 83).

6874 צָרִי [*Zeri*], pr. n. see יָעַר No. 3.

see 6870 צְרִיָּה see צְרוּיָה.

*6677 צְרִיחַ m. a *lofty building*, which may be seen from far, *a tower*, Jud. 9:46, 49; *a watch-tower*, 1 Sa. 13:6; from the root צָרַח No. 1.

† צָרַךְ an unused root; Talmud, Ithpeal, *to be in want of*, Syr. and Arab. *to be needy;* whence—

6878 צֹרֶךְ masc. *need*, 2 Chron. 2:15. (Chaldee and Rabbinic id.).

6879 צָרַע Arabic صَرَعَ TO STRIKE DOWN, whence صَرْع *a scourge;* hence applied to diseases, as صَرْع epilepsy, prop. prostration. Hence is formed part. pass. צָרוּעַ Levit. 13:44; 22:4; and part. Pual מְצֹרָע 2 Ki. 5:1, 27; 15:5; *a leper*, pr. one stricken (by God), one smitten; inasmuch as the plague of leprosy was regarded as being sent by God [as of course it really was], comp. the verbs נָגַע, נָקַף, Arabic ضَرَبَ. But since there is such an affinity between the letters ע and ג (see last remark under letter ע, p. DCXCVIII) I prefer regarding *the leprosy*, to be so called from the idea of *scabbiness;* so that צָרַע would be the same as גָּרַע which see.

Hence צָרַעַת, and—

6880 צָרְעָה f. Ex. 23:28; Deut. 7:20; Josh. 24:12; according to the ancient versions and the Hebrews, *the hornet*, with the art. collect. *hornets, swarm*, perhaps from the idea of piercing, which does not differ much from that of striking (compare صَرْع a scourge), compare נָקַף, ضَرَبَ. But *the hornets* by which the Canaanites, locc. citt. are said to be driven from their dwellings, seems hardly capable of being literally understood (as is done by Bochart, in Hieroz. tom. iii. p. 407, ed. Lips.; Rosenm. Bibl. Alterthumsk. iv. 2, p. 430), but (with Le Clerc and Rosenm. on Ex. loc. cit.) metaph. as designating *ills and calamities of various kinds;* compare Josh. 24:12; and Joshua chap. 10.

6881 צָרְעָה (“a place of hornets”), [*Zorah*], pr. n. of a town in the plain country of Judah, but inhabited by the Danites, Josh. 15:33; 19:41; Judges 13:2.

[Apparently now called Sûr'ah, صرعة, Rob. ii. 343.] The Gent. noun is צָרְעִי [*Zorites*], 1 Chr. 2:54; and 6882 צָרְעָתִי [*Zareathites, Zorathites*], 1 Ch. 2:53; 4:2.

6883 צָרַעַת f. *leprosy* (as to the etymology, see the root צָרַע), both of men (and then white, Exod. 4:6; Num. 12:10; for the black leprosy is elephantiasis, see יַחְפַּת), Levit. 13:2, seq.; and of houses (prob. a nitrous scab), and of garments (mouldings, spots contracted from being shut up), Levit. 13:47—59; 14:34—37.

6884 צָרַף fut. יִצְרֹף—(1) TO MELT a metal (kindred are פָּרַף, פָּרַר), specially *to purge* gold or silver *by fire*, and to separate from dross, Ps. 12:7; Isa. 1:25. Part. צוֹרֵף *a goldsmith*, Jud. 17:4; Isa. 40:19; Pro. 25:4.

(2) metaph. *to prove, to examine* as one (*Jacob-ites*), Ps. 17:3; 26:2; 105:19; also *to purge*, Dan. 11:35. Part. pass. צָרוּף sincere, pure, Psal. 18:31; 119:140.

NIPHAL, *to be purified*, Dan. 12:10.

PIEL, part. מְצָרֵף *a goldsmith*, Mal. 3:3.

6885 צַרְפִי (“goldsmith”), pr. n. m. (with art.) Neh. 3:31.

6886 צָרְפַת (perh. “workshop for melting and refining metals,” Gesenius), with ת parag. צָרְפַתָה, [*Zorephath*], pr. n. of a town of the Phœnicians situated between Tyre and Sidon, 1 Ki. 17:9, 10; Obad. 20; Gr. Σάρεπτα, Lu. 4:26; now called صرفند

6887 צָרַר TO PRESS, TO COMPRESS (kindred to the root צוּר), hence—(1) *to bind up, to bind together* (Arab. صَرَّ), followed by ב to wrap up in a cloth or bundle, Ex. 12:34; Job 26:8; Isa. 8:16; Proverbs 30:4. Metaph. 1 Sa. 25:29, “the life of my lord shall be bound up in the bundle of the living with God,” i. e. shall be under the protection of God. But in another sense, Hos. 13:12, “the iniquity of Ephraim is bound up,” i. e. reserved for him against the day of vengeance; comp. Job 14:17; whence צְרוֹר.

(2) *to lay hold of*, Hos. 4:19.

(3) *to shut up*, 2 Sam. 20:3.

(4) *to oppress, to persecute, to treat in a hostile manner* (Arab. ضَرَّ), followed by an acc. Num. 33:55; Isai. 11:13; followed by a dat. Num. 25:18. Part. צָרַר q.q. *an adversary*, Ps. 6:8; 7:5; 23:5; Isa. 11:13. Also, *to rival, to be jealous of* (Arab. ضَرَّ Conj. III). Levit. 18:18.

(5) intrans. *to be pressed, straitened, distressed.* In this sense is used the monosyllabic pret. צַר (other-

* For 6875 & 6676 see p. 718.

wise צַר f. עָרֶת Isa. 49:20. Impers. לִי צַר strait is to me, i. e. —(*a*) *I am in distress*, Psalm 31:10; 69:18; Judges 11:7.—(*b*) *I am in anguish, in a strait*, 1 Sa. 28:15; 2 Sa. 24:14.—(*c*) followed by עַל *I mourn* on account of something, 2 Sam. 1:26. In the same connection is used the fut. לִי יִצַר, see יָצַר No. II.

Pual, part. מְצֹרָר *bound together*, Josh. 9:4.

Hiphil הִצִּיר, inf. הָצֵר, fut. יָצֵר 1 Ki. 6:37, *to press upon*, Jer. 10:18; *to besiege*, Deut. 28:52; 1 Ki. 8:37; *to bring into distress, to afflict, to vex*, Nehem. 9:27. To the active signification are also rightly referred—(*a*) 2 Chr. 28:22, הָעֵת הַצַּר לוֹ "in the time when they distressed him." 2 Ch. 33:11, and—(*b*) אִשָּׁה מְצֵרָה a parturient woman (pr. pressing upon the fœtus), Jer. 48:41; 49:22.

צוּר 6899

Derivatives, צֵר, צְרִי, צֹר [also אֹר, and pr. name צִיר].

*6872 צְרֹר & צְרוֹר m. pl. צְרֹרוֹת (Gen. 42:35)—(1) *a bundle*, 1 Sa. 25:29; Cant. 1:13; specially, a bundle of money, *a purse*, Gen. 42:35; Pro. 7:20. As to the passage Prov. 26:8, see מַרְגְּמָה.

(2) i. q. צוּר No. I, *a stone, a little stone*, 2 Sam. 17:13; Amos 9:9 (where others understand *grain*).

(3) [*Zeror*], pr. n. m. 2 Sa. 9:1.

6888; see 6866 צְרֵרָה see צְרָרָה.

6889 צְרֶרֶת (perhaps for צְרֹרֶת "splendour"), [*Zereth*], pr. n. m. 1 Chron. 4:7.

6890 צֶרֶת הַשַּׁחַר ("the splendour of the morning," see the preceding word), [*Zareth-shahar*], pr. n. of a town of the Reubenites, Josh. 13:19.

ק

Koph, the nineteenth Hebrew letter; when it stands as a numeral, i. q. *a hundred*. The name קוֹף, Arab. قُفّ denotes *the hole of an axe*, and this agrees well with the form of this letter in the Phœnician and Hebrew alphabets. Its pronunciation differs from ב whether with or without dagesh, in that the sound of ק is produced from the back part of the palate near the throat with more effort; similarly to ט, see page CCCXVI.

Koph is interchanged with the other palatals א, ג, as has been shewn above (pp. CII, A, and CCCLXXVII, A); it is also found to pass over to the gutturals, so that the roots קָטַר, עָטַר No. I, to burn incense, are kindred. Also in the primary elements at least of the language, it appears also to have changed to *t* (just as children beginning to talk often substitute*t* for *k* as being easier of pronunciation); and thus kindred to one another are שָׁקָה and שָׁתָה to open, שָׁקַד and שָׁתַד to drink, אֻלְתּוֹם, סִכֵּן to interpret, אָשַׁק and the lost אָשַׁר (whence the suff. תִּי thou; comp. *sdrw* and *rivrw*; *quattuor* and *τέτραρες*.

6892 קָא m. (from the root אָא), *vomit*, Pro. 26:11.

6893 קָאַת with the art. הַקָּאַת Lev. 11:18; Deu. 14:17; const. st. קָאַת f. a bird found in marshes (Levit. and Deut. loco. citt.) and inhabiting deserts, Isa. 34:11; Zeph. 2:14; Ps. 102:7; according to several old translators, *the pelican*; Aram. and Arab. قَطٌ, قَطَا, قَطَّ, قَطِّ, قَوْق, قَيْق, prob. so called from its vomiting, as this very voracious bird is accustomed to vomit sea-shells and other things which it has swallowed. [So in Thesaur. from אוּק.]

6894 קַב m. prop. *a hollow* vessel (see the root קָבַב No. I; compare *cupa*, Engl. *a cup*); hence *a cab*, used as a measure of dry things, 2 Ki. 6:25; according to the Rabbins, the sixth part of a seah (שְׁאָה); comp. Gr. *κάδος*, i. e. *χοῦς*.

6895 קְבָב kindred to the roots קָבַב, קָבָה No. II, to make gibbous and hollow—(1) i. q. קָבַב *to hollow out*; hence also, *to arch, to vault* (comp. קְבָבָה=קְבָרָה) i. q. Arab. قَبَّ Conj. II, Ch. קְבַב, קְנַב.

(2) metaph. i. q. קָבַב No. 3 (which see), *to curse, to execrate* (prop. to pierce, to perforate). Hence pret. inf. and imp. Nu. 23:8, seq. Imp. with suff. and Nun epenth. קָבְנִנִי Nu. 23:13.

6896 קֵבָה f. the rough *stomach* of ruminating animals, *echinus*, for קִבָּה, so called from being hollow, see the root קָבַב, Deu. 18:3. (Arab. قِبَة and قِبَّة id.).

6897 קֻבָּה with suff. קֻבָּתָהּ Num. 25:8 (for קִבָּה) either the *anus*, i. q. Ch. קְטָבָה (from the root קָבַב to perforate), or *vulva* (compare קִבְקָבָה); so LXX., Vulg.

*6898 קֻבָּה f. *tent, bedchamber*, so called from its arched form, occurring once, Num. 25:8. (Arab. قُبَّة id.; also vault, whence the Spanish *alcova*, Germ. Alkoven [Eng. *alcove*].) Root קָבַב No. I.

6899 קִבְּרִין m. *collection, a throng, company*, Isa. 57:13, קִבּוּצָיִךְ "thy companies," sc. of thy idols. Compare verse 9. Root קָבַץ.

6900 קְבוּרָה f.—(1) *sepulture, burial*, Jer. 22:19. (2) *sepulchre, grave*, Gen. 35:20; 47:30. Root קָבַר.

6901 קֹבֶל not used in Kal, prop. to be before, in front, over against (Arab. قَبَلَ front, قَبْل before); hence, to come from before, *to come to meet*, Arab. قَبَلَ.

Piel קִבֵּל—(1) prop. *to receive any* one (one who comes to meet one, Arab. قَبَّلَ), 1 Ch. 12:18; any thing, i. q. לָקַח, but only in the later [?] Hebr., 2 Ch. 29:16, 22; Ezr. 8:30 (opp. to reject); Job 2:10; Est. 4:4; 9:23, 27; *to receive* instruction, Pro. 19:20.

Hiphil, intransitive, *to be opposed, stand over against* one another, Ex. 26:5; 36:12. Arab. Conj. III. id.

Derivatives, קֹבֶל, לְבֶל.

6902 קְבָל [Ch.] only in Pael, *to take, to receive*, Dan. 2:6; 6:1; 7:18. Hence—

6903 קֳבֵל and לְקֳבֵל Chald. prep. *the front*. Hence לְקֳבֵל prep., with suff. לְקָבְלָךְ

(1) *over against*, Dan. 5:5.

(2) *before*, Dan. 2:31; 3:3; 5:1.

(3) *on account of*, i. q. מִסִּבַּת Dan. 5:10; Ezr. 4:16. Followed by דִּי it becomes a conj. *because, propterea quod, quia*, Ezr. 6:13. But more often according to the Chaldee verbosity in expressing particles, there is used for this more fully and pleonastically, קֳדָם דִּי pr. on this very account because (just like the Germ. *alldieweil*, in the language of jurisconsults), for the simple *because*, Dan. 2:40; 6:5, 11, 23, and relat. *for which cause*, Dan. 2:10. (The ancient interpreters, and some of the moderns, as of late Rosenm., render it in some places, such as Dan. 2:40, 41, 45, *in the same manner, that*; but this signification is neither to be approved of, nor is it more suitable to the context than that already given.) קָדְמֵי דְנָה for that very cause, Dan. 2:19, 24. Compare Ch. כָּל No. 4.

*6905 קֹבֶל (of the form קָטֶל) or, according to other copies, קֹדֶל (*kôbal*) i. q. prec. Ch. *before*, 2 Ki. 15:10, קֹבֶל עָם "before the people."

6904 קֹבֶל *something opposite*, Arab. قُبَل; whence, Ezr. 26:9, סִיחִי קֹבְלוֹ "the striking of that which is opposite," i. e. the battering ram, for beating down walls. Other copies have קֹבְלוֹ *kobelo*, which is not amiss (see לְקֹבֶל); but there are grammatical reasons against לְקֹבֶל, as given by J. H. Michaelis and V. d. Hooght.

6906 קָבַע—(1) i. q. קָבַב, גָּבַע TO BE HIGH AND ROUNDED AT TOP, as a mound, the head, Arab. قَبَعَ to be gibbous; whence קֶבַע, i. q. גֻּלְגֹּלֶת a helmet, קְבָעָה a cup, כֻּבָּעָה tiara. Compare Gr. *κυβέη*. From these nouns, all of which denote things serving *to cover*, comes—

(2) the meaning of *hiding* (Arab. قَبَعَ to hide, as the head in a garment, a flower in its calyx); and hence it is figuratively *to deceive, to defraud* any one (compare עָקַב), Mal. 3:8, 9; followed by two acc. *to despoil* any one of any thing, Prov. 22:23.

Derivatives, see under No. I.

6907 קְבָעָה f. *cup, calix, calyx*, both of a flower, *sôbaḥ* (Arab. قَبَعَة; compare גֻּלְגֹּלֶת and סֹבַח), and also for drinking from, *sôbaḥ*; hence, Isa. 51:17, 22, קְבָעַת הַתַּרְעֵלָה "the chalice of the cup." Abulwalid understands the froth and dregs of the cup (from the idea of covering), but the explanation already given is the better.

6908 קָבַץ fut. יִקְבֹּץ prep. TO TAKE, TO GRASP WITH THE HAND (Arab. قَبَضَ to take with the tips of the fingers; قَبَصَ to catch with the hand, قَبَسَ id.; comp. Aram. סְחֵי to compress; and Hebr. חָסַן, חָפַן); hence to *collect*, Gen. 41:48.—(*a*) things, Danter. 13:17; Prov. 13:11.—(*b*) persons, *to congregate*, 2 Sam. 3:21; 1 Ki. 18:19; 20:1. Metaph. Psalm 41:7, "his heart (the wicked man's, who comes to see me) יִקְבְּצָה־אָוֶן לוֹ gathers iniquity to itself," i. e. matter for calumny.

Niphal, *to be gathered, collected*, Ezr. 29:5; *to be congregated, to congregate selves*, Isa. 34:15; 43:9; 49:18; 60:4; and frequently.

Piel—(1) *to take with the hand, to take hold of, to receive* (opp. to נָתַן), Isa. 54:7.

(2) *to collect*—(*a*) things, as grapes, Isaiah 62:9; water, Isa. 22:9.—(*b*) persons, *to congregate*, Deu. 30:3, 4; Jer. 31:10; often used of Jehovah bringing back exiles, Jer. 23:3; Isa. 40:11.

(3) i. q. אָסַף No. 3; *to gather to oneself, to draw in, to withdraw*, Joel 2:6; Nah. 2:11. See אָסַר.

Pual, part. f., *gathered together*, Ezr. 38:8.

Hithpael, *to gather selves together*, Josh. 9:2; Jud. 9:47.

Hence קִבּוּץ, קְבוּצָה; and the three nouns which follow.

6909 קַבְצְאֵל [*Kabzeel*], see יְקַבְצְאֵל.

6910 קִבְצָה f. *a collection, a heap,* Eze. 22:20.

6911 קִבְצַיִם ("two heaps"), [*Kibzaim*], pr. n. of a town of the Ephraimites, Josh. 21:22.

6912 קָבַר fut. יִקְבֹּר TO BURY one, Gen. 23:4, 19; 25:9; more, Eze. 39:12; i. q. Piel (Arab., Aram., Æth. id. The primary idea is that of heaping up a mound; see Naser. קִבֵּר to heap up; compare צָבַר. The biliteral stock is קַב; compare כָּבַב, כָּבַת; compare גב, גבב).

NIPHAL pass., Ruth 1:17; Jud. 8:32.

PIEL, *to bury* several (comp. קִבֵּל and קִבֵּל, Lehrg. 241), Num. 33:4; 1 Ki. 11:15; Jerem. 14:16; Eze. 39:14; Hos. 9:6.

PUAL, pass., Gen. 25:10.

Hence קְבוּרָה and—

6913 קֶבֶר m. with suff. קִבְרִי; pl. קְבָרִים constr. קִבְרֵי; and קִבְרוֹת constr. קִבְרוֹת m., *a sepulchre, grave,* Genesis 23:9, 20; Ex. 14:11; Num. 11:34, 35†; Job 21:32; Jer. 26:23, etc.—Job 17:1, לִי קְבָרִים "the graves (are ready) for me;" the burial-place waits for me, and is prepared.

6914 קִבְרוֹת־הַתַּאֲוָה ("graves of lust"), [*Kibroth-hattaavah*], pr. n. of a place in the desert of Sinai; the reason of the name is given, Nu. 11:34; also Nu. 33:16; Deu. 9:22.

6915 קָדַד—(1) i.q. Arab. جَدَّ جَدَّ TO CLEAVE (kindred roots גָּדַד, גָּדַע, and the like; see גָּדַר. To this agree Gr. σκίδνα, σκίδλω, σκεδάζω). Hence קְדָה cassia, and קָדְקֹד top.

(2) denom. from קַדְקֹד; *to bow down;* hence *to incline oneself* out of honour and reverence. [This meaning is made a separata root in Thes.] Always in the Chaldee form יְקֹד, יְקֹד; plur. יְקִדוּ. Often followed by הִשְׁתַּחֲוָה, which is stronger; Gen. 24:26, וַיִּקֹּד הִשְׁתַּחֲוָה לַיהוָה "and the man bowed down and prostrated himself before Jehovah;" Ex. 12:27; 34:8; Num. 22:31; 1 Ki. 1:16. Elsewhere קָדַד in a wider sense, includes both. 1 Sam. 24:9, וַיִּקֹּד אַפַּיִם אָרְצָה 1 Sam. 28:14; 1 Ki. 1:31.

† [קָדַד an unused root; Syr. ܩܕܕ to possess. Hence קְדָדוֹת.]

6916 קְדָה f. Exod. 30:24; Eze. 27:19; according to Syr., Chald., Vulg., *cassia,* a kind of aromatic, like cinnamon, but less valuable and fragrant; so called from its rolls being split; see Dioscor. i. 12; Theophr. Hist. Plant. ix. 5; Celsii Hierob. ii. 186. Compare קְצִיעָה.

קַדְמוֹנִים m. pl., only found Jud. 5:21, נַחַל קְדוּמִים 6917
either *stream of antiquity* (celebrated of old), so the LXX., Vatic. χειμάῤῥους ἀρχαίων; Targ. the river in which from of old were signs and mighty deeds done for Israel;—or else, *stream of battles,* i. e. strong, fierce ally of Israel in battle. Comp. קֶדֶם No. 3, and Arab. قَدَمٌ to be strong, fierce.

קָדוֹשׁ & קֹדֶשׁ adj. *holy, ἅγιος, ἁγνός,* pr. *pure, clean,* free from defilement of crimes, idolatry, and other unclean and profane things. In fixing the proper notion of this word, the *classical* passages are Levit. 11:43, where after the law respecting unclean meats which were to be abstained from, it is said, "ye shall not pollute yourselves with these things, lest ye make yourselves unclean;" 44, ...וְהִתְקַדִּשְׁתֶּם כִּי קָדוֹשׁ אֲנִי "and be ye holy (pure) for I am holy;" Levit. 11:45; 19:2, and 20:26, where there is the same phrase, "be ye holy for I am holy," is put at the beginning and the end of a section (chap. 19, 20), containing various laws against fornication, adultery, incest, idolatry, and other grievous crimes; Deut. 23:15, to the law respecting purging the camp of human filth, there is added, "for Jehovah walks in the midst of thy camp...וְהָיָה מַחֲנֶיךָ קָדוֹשׁ therefore let thy camp be holy (clean), that (God) see no unclean thing, and turn away from thee." It is attributed, but with a notion a little different—(*a*) to God, as abhorring every kind of impurity (both physical and moral), see Lev. loco cit.; as being the judge of what is right and true, Psa 22:4 (compare verse 2, 3); Isa. 6:3 (compare verse 5, seqq.); whom men fear and reverence, Psalm 99:3, 5; 111:9 (where it is joined with נוֹרָא). God is sometimes called קְדוֹשׁ, κατ' ἐξοχήν, Job 6:10; Isaiah 40:25; Hab. 3:3; and more often קְדוֹשׁ יִשְׂרָאֵל the Holy One of Israel, especially in Isaiah 1:4; 5:19, 24; 10:17, 20; 12:6; 17:7; 29:19, 23; 30:11, 12, 15; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17, etc.; more rarely in other places, Psa 78:41; 89:19.—(*b*) to priests, followed by a dative of the deity, as Levit. 21:6, קְדֹשִׁים יִהְיוּ לֵאלֹהֵיהֶם "they shall be holy (i. e. pure, clean) before their God, lest they defile," etc. Verse 7. Psa. 106:16, "Aaron קְדוֹשׁ יְהוָה consecrated to Jehovah." Also, followed by a dat. of other men, for whom the priest ought to be holy, verse 8. Used of a Nazarite, Nu. 6:5.—It is used—(*c*) of pious men, who are pure from the defilements of sin (as far as sinful man can be) [rather, whom the grace of God has set apart], Isa. 4:3; hence used of the people of Israel, who were to abstain from every kind of impurity, 6918

Lev. 11:43—45; 19:2 (see above); Deu. 7:6 (comp. verse 5); followed by a dat. (consecrated to Jehovah), Deu. 14:2, 21; 26:19.—(*d*) of *holy* places, Ex. 29:31; Lev. 6:9, 19, etc.; of days sacred to God (with the addition of לֵאלֹהִים), Neh. 8:10, 11. Hence קְדוֹשׁ a holy place, a sanctuary, Isaiah 57:15. Psa. 46:5, קְדוֹשׁ מִשְׁכְּנֵי עֶלְיוֹן "the holy place of the habitations of the most High."

Pl. קְדוֹשִׁים—(1) *as a* singular (pl. majest.), *most holy,* used of Jehovah, Hos. 12:1; Josh. 24:19; Pro. 9:10; 30:3.—(2) as a plural, *holy ones,* i. e.—(*a*) *angels,* especially in the later writers (see קָדוֹשׁ), Dan. 8:13; Job 5:1; 15:15; Zec. 14:5; Psa. 89:6, 8; perhaps Deu. 33:3.—(*b*) *pious* worshippers of God [saints], Psa. 16:3; 34:10; Deu. 33:3; specially the Jews (see קָדוֹשׁ), Dan. 8:24. 6918

קָדַח—(1) TO KINDLE fire. (Arabic قَدَحَ to strike fire. It seems to be of the same stock as קָדַד). Jer. 17:4; Isa. 50:11; 64:1. 6919

(2) *to be kindled, to burn,* Deut. 32:22; Jer. 15:14.

Derivatives, מַקְדֵּחַת, and—

קַדַּחַת *f. a burning fever,* Levit. 26:16; Deut. 28:22. 6920

קֶדֶם m.—(1) *the part opposite, in front.* Hab. 1:9, קָדִימָה "forwards" (cornbats). 6921

(2) *the east, the eastern quarter of the sky,* i.q. מִזְרָח, Ezek. 47:18; 48:1. (Compare אָחוֹר No. 2.) Hence poet. for the fuller רוּחַ קָדִים *east wind,* by far the most violent in western Asia and the adjoining seas, Psa. 48:8; Job 27:21; Isa. 27:8; Jer. 18:17; Exc. 27:26; scorching plants and herbage, Gen. 41:6, 23; Jon. 4:8. Metaph. i. q. רוּחַ of anything which is vain and at the same time pernicious, Hos. 12:2; Job 15:2.

קָדִישׁ Ch. adj. i. q. Heb. קָדוֹשׁ *holy*—(*a*) used of God, or any deities, אֱלָהִין קַדִּישִׁין *the holy gods,* Dan. 4:5, 6; 5:11.—(*b*) of angels. Dan. 4:10, עִיר וְקַדִּישׁ "a watcher (an angel) even a holy one." Pl. קַדִּישִׁין holy ones, i.e. angels, Dan. 4:14 (see קְדוֹשִׁים No. 2, *a*).—(*c*) used of the Jews, Dan. 7:21; fully קַדִּישֵׁי עֶלְיוֹנִין those who are sacred to the Most High, Dan. 7:18, 22, 25; compare 3 Esdr. 8:70, τὸ σπέρμα τὸ ἅγιον. 6922

קֶדֶם not used in Kal, Arab. قَدَمَ to precede, to go before, Med. Damma, to precede in time, to be ancient. 6923

PIEL קִדֵּם—(1) TO PRECEDE, TO GO BEFORE, Ps. 68:26. Followed by an acc. of pers. Psalm 89:15. (Arab. قَدَّمَ id.)

(2) *to get before, come before* any one (קִדְּמוּנִי), followed by an accusative, Psalm 17:13; 119:148, קִדְּמוּ עֵינַי אַשְׁמֻרוֹת "my eyes get before the watches of the night," i. e. I wake up before the watches of the night are gone. Abeol. Jenah 4:2, "thus קִדַּמְתִּי לִבְרֹחַ I anticipated (the danger which threatens me) by fleeing to Tarshish." Hence *to do before* (Arab. قَدَّمَ), and *to do early, in the morning* (Chald. קַדֵּם for the Heb. הִשְׁכִּים). Psalm 119:147, קִדַּמְתִּי בַּנֶּשֶׁף "I rise in the morning with the dawn." Others take it, I anticipate in the dawn, sc. the dawn itself; but this is rather harsh. Hence—

(3) *to rush on,* suddenly and unexpectedly, Ps. 18:6, 19.

(4) *to meet, to go to meet* any one, followed by an acc. of pers., especially to bring aid, i. q. to *succour,* Ps. 59:11; 79:8; Job 3:12; differently, Isa. 37:33, וְלֹא יְקַדְּמֶנָּה צִנָּה "a shield shall not come against it" (the city), it shall not be turned against it. Job 30:27. Followed by ל of the thing, *to bring* any thing *to meet* any one, Ps. 95:2; hence to *succour any one* with any thing (see 2 C, 1, *a*), Deut. 23:5; Mic. 6:6; Neh. 13:2; followed by two acc. Ps. 21:4.

HIPHIL—(1) *to come before* any one in good offices, to make any one a debtor by being beforehand in kindness with him (compare נָשָׁא used of such a kindness, see Schult. on Job, p. 1183), Job 41:3.

(2) i. q. Pi. No. 3, *to fall upon* (as calamity), Am. 9:10; followed by בְּעַד.

Derivatives, קִדְמָה, קִדְמוֹת, קַדְמוֹן, קִדְמוֹנִי, קַדְמוֹנִים, קִדְמָה, קַדְמֹנִי, קַדְמֹנִיָּה.

קֶדֶם m.—(1) pr. *that which is before,* adv. *before,* Ps. 139:5. Hence— 6924

(2) *the east, the eastern quarter* (comp. אָחוֹר), Job 23:8. קִדְמָה from the east, Gen. 2:8; 12:8. מִקֶּדֶם prep. eastward of any place, Gen. 3:24; Nu. 34:11; Josh. 7:2; Jud. 8:11. בְּנֵי קֶדֶם "the sons of the east," are the inhabitants of Arabia Deserta, which stretches eastward of Palestine to the Euphrates; now called בִּקְעַת הָאָרָם the desert of Syria, Job 1:3; Isa. 11:14; Jer. 49:28; Eze. 25:4; 1 Ki. 5:10; Jud. 6:3, seqq.; hence אֶרֶץ בְּנֵי קֶדֶם Gen. 25:6, and אֶרֶץ קֶדֶם Genesis 29:1, of Arabia Deserta; הָרֵי קֶדֶם the mountains of Arabia, Genesis 10:30 (see under the word אֹפִיר). Sometimes קֶדֶם also includes *Mesopotamia* and *Babylonia,* Numb. 23:7, and Isa. 2:6, מִקֶּדֶם מְלֵאוּ "they are full of the east," i. e. of superstitions and sorceries brought from the east or from Babylonia.

(3) used of time, *ancient time,* post. i. q. עוֹלָם

No. 1. (Arab. قَدُمَ ancient time, قَدُمَ of old, anciently). Ps. 44:2; Isai. 23:7. מִקֶּדֶם from of old, anciently, Ps. 74:12; 77:6, 12. מַלְכֵי קֶדֶם ancient kings, Isai. 19:11; יְמֵי קֶדֶם ancient times, Ps. 44:2. Used even of eternity, of that at least which has no beginning, e. g. אֱלֹהֵי קֶדֶם Deu. 33:27; יֹשֵׁב קֶדֶם he who sits on the throne from eternity, Ps. 55:20. It is used also — (*a*) adverbially for, *of old*, Jer. 30:20; Lam. 5:21; i. q. מִקֶּדֶם, קַדְמֹנִים, —(*b*) it becomes a prep. *before*, Proverbs 8:22.—Pl. const. קַדְמֵי *beginnings*, Prov. 8:23.

6924 קֶדֶם id.; whence קָדְמָה eastward, Gen. 25:6; Ex. 27:13.

6925 קֶדֶם, קֳדָם Ch. prop. the front part (Arab. قُدَّامَ); hence it becomes a prep.—(1) *before*, i. q. Hebr. לִפְנֵי Dan. 2:9, 10, 11; 3:13, and frequently; used of time, Dan. 7:7. Suffixes of the pl. form are added, as קָדָמַיִךְ Dan. 5:23; קָדָמַיְהוֹן 4:5; קָדָמַיְהוֹן 4:4 (comp. Syr. ܩܕܡ). קֳדָמָיו answers to the Heb. לִפְנֵי, מִפְּנֵי, and is put after verbs of taking, commanding, Dan. 2:6, 15; 6:17; 5:24, "the hand was stretched out קָדָמַי וְיָן from before me," *von gegen mir über hin*.

6927 קַדְמָה *f. beginning, origin*, Isa. 23:7, מִימֵי קֶדֶם קַדְמָתָהּ "whose origin (is to be sought) of ancient days" (speaking of Tyre); *a former, pristine state*, Exe. 16:55. Constr. state becomes a prepos., and, by omission of אֲשֶׁר, a conj. *before that*, Ps. 129:6.

6928 קַדְמָה Ch. *former time*; hence מִן־קַדְמַת דְּנָה Dan. 6:11; מִקַּדְמַת דִּנָּא Ezr. 5:11, *formerly*.

6929 קַדְמָה ("eastward"), [*Kedemah*], pr. n. of a son of Ishmael, Gen. 25:15.

see 6924 קַדְמָה i. q. קֶדֶם No. 1, 2; only in constr. state, *to the east* of a place, Gen. 2:14 (compare מֵאַשּׁוּר); 4:16; 1 Sam. 13:5; Exe. 39:11.

6930 קַדְמֹן f. ־נִית adj. (from קֶדֶם), *eastern, oriental*, Exe. 47:8.

•6932 קַדְמוֹת ("beginnings"), [*Kedemoth*], pr. n. of a town of the Reubenites, Josh. 13:18; 21:37; 1 Ch. 6:64; with a neighbouring desert of the same name, Deu. 2:26.

•6933 קַדְמִי Ch. *first*. Pl. Dan. 7:24; f. emphat. state קַדְמִיתָא Dan. 7:4; pl. קַדְמָיָתָא Dan. 7:8.

•6934 קַדְמִיאֵל ("he who is before God," i. e. servant of God), pr. n. m. Ezr. 2:40; 3:9; Neh. 7:43; 9:4; 10:10; 12:8.

6931 קַדְמֹנִי m. ־נִית, f. adj.—(1) *in front, anterior*, Exe. 10:19; 11:1; hence—

(2) *oriental, eastern*. הַיָּם הַקַּדְמֹנִי the eastern sea, i. e. the Dead Sea, opp. to the western, i. e. Mediterranean, Exe. 47:18; Joel 2:20.

(3) *old, ancient*, Exe. 38:17. Pl. קַדְמֹנִים *the elder* (amongst contemporaries), Job 18:20. Sing. collect. 1 Sam. 24:14, מָשָׁל הַקַּדְמֹנִי "the proverb of the ancients." Pl. f. קַדְמֹנִיּוֹת *ancient, former*, past things, Isa. 43:18.

6935 (4) [*Kadmonites*], pr. n. of a Canaanitish nation, Gen. 15:19.

6936 קָדְקֹד m. with suff. קָדְקָדִי Job 2:7, and קָדְקֳדִי Ps. 7:17 (where, however, other copies have קָדְקָדִי), *the top of the head* (so called from the hair being there divided and separated; compare Germ. Scheitel, be ὄφατε ἡθείτης; root קדד No. 1), Gen. 49:26; Deut. 33:16; fully קָדְקֹד שֵׂעָר the hairy crown of the head, Ps. 68:22. Arab. قِحْفٌ part of the head, from the crown to the neck.

6937 קָדַר—(1) TO BE FOUL, TURBID, used of streams, Job 6:16; hence *to go in filthy garments*, as mourners, Job 5:11; Jer. 14:2. Part. קֹדֵר Psa. 35:14; 38:7; 42:10. (Arab. قَدَرَ, تَقَدَّرَ to be squalid, and كَدِرَ to be turbid, turbulent. Compare קְדֵרָה.)

(2) *to be of a dirty, blackish colour*, as of a sunburnt skin, Job 30:28; *to be darkened*, as the day, the sun, the moon, Jer. 4:28; Joel 2:10; 4:15; Mic. 3:6.

HIPHIL.—(1) *to cause to mourn*, Exe. 31:15.

(2) *to darken* (the sun, or the stars), Exe. 32:7, 8.

HITHPAEL, *to be darkened*, (as the heaven), 1 Ki. 18:45.

Derivatives, קֵדָר.

6938 קֵדָר ("black skin"), "black skinned man," [*Kedar*], pr. n. of a son of Ishmael, Gen. 25:13; and of an Arabian tribe sprung from him, Cant. 1:5; Isa. 42:11 (where it is joined with a fem.); 60:7; Jer. 49:28; Exe. 27:21; more fully called קֵדָר בְּנֵי Isa. 21:17, by Pliny (H. N. 5:11), *Cedrei*. The Rabbins call all the Arabians universally by this name; whence לשון קדר Rabbin. used of the Arabic language.

6939 קִדְרוֹן ("turbid," compare Job 6:16), [*Kidron*], pr. n. of a stream with a valley of the same name flowing between Jerusalem and the mount of Olives, and emptying itself into the Dead Sea, 2 Sa. 15:23; 1 Ki. 2:37; 15:13; 2 Ki. 23:4; Jer. 31:40.

6940 קַדְרוּת *f. obscurity* (of the heaven), *darkness*, Isa. 50:3.

6941 קַדְרֻנִית adv. *in a mourning dress*, Mal. 3:14.

6942 קָדַשׁ & קִדֵּשׁ (Nu. 17:2) fut. יְקַדֵּשׁ—(1) TO BE PURE, CLEAN, prop. used of physical purity and cleanliness (see Hithp. No. 1, and adj. קָדוֹשׁ); hence—

(2) *to be holy, sacred* (so in all the cogn. languages, Arab. تَقَدَّسَ id.)—(*a*) used of a man who devotes himself to any God, and therefore accounts himself more holy than the common people. Isaiah 65:5, קָדַשְׁתִּיךָ "I am holy unto thee," for קָדַשְׁתִּי לָךְ; used of those who were consecrated by touching sacred things, Ex. 29:37; 30:29; Lev. 6:11, 20.—(*b*) used of things destined for holy worship, Num. 17:2, 3; Ex. 29:21; or which were consecrated *by touching holy things*, 1 Sa. 21:6; Hag. 2:12; or which were devoted to the sacred treasury, Deu. 22:9.

NIPHAL.—(1) *to be regarded as holy*; to be hallowed (as of God), followed by בְּ Levit. 10:3; 22:32; also to *shew oneself holy* in any thing, either by bestowing favours, Exek. 20:41; 28:25; 36:23; 38:16; 39:27; or in inflicting punishments, Exek. 28:22; Nu. 20:13; compare Isa. 5:16.

(2) *to be consecrated* (used of the holy tent), Ex. 29:43.

PIEL קִדֵּשׁ—(1) *to regard* any one *as holy*, as God, Deu. 32:51, a priest, Lev. 21:8; *the sabbath*, Ex. 20:8.

(2) *to declare holy* (used of God), e. g. the sabbath, Gen. 2:3; the people, Lev. 20:8; 21:8; also *to institute any thing sacred*, as a fast, Joel 1:14; 2:15 (to which answers עָצָר), a general assembly, 2 Ki. 10:20.

(3) *to consecrate* a priest, Exod. 28:41; 29:1; 1 Sa. 7:1; the altar, the temple, Ex. 29:36; 1 Ki. 8:64; the people of Israel, Exod. 19:10, 14; Josh. 7:13; a new building, Neh. 3:1; a mountain (by separating it from profane things), Ex. 19:23. Hence *to inaugurate with holy rites*, as a sacrifice, Ex. 19:2; soldiers for battle, Jerem. 51:27. Compare Hiphil. מִלֵּא יָדַיִם to consecrate war, to inaugurate (with sacred rites), compare Psa. 110:3; 1 Sam. 7:9, 10; Joel 4:9; Jerem. 6:4; Mic. 3:5.

PUAL, part. *consecrated*, used of priests and holy things, Exe. 48:11; 2 Ch. 26:18; 31:6. Isa. 13:3, מְקֻדָּשַׁי "my consecrated ones," i. e. soldiers whom I myself have inaugurated for war, comp. Jer. 51:27.

HITHPAEL.—(1) i. q. Piel No. 1, Isaiah 8:13; 29:23; Nu. 20:12.

(2) i. q. Piel No. 2, *to declare* any one *holy*, Jer. 1:5; 1 Ki. 9:3.

(3) i. q. Piel No. 3, *to consecrate to God*, Lev. 27:14, seqq., Jud. 17:3; 2 Sa. 8:11.

HITHPAEL.—(1) *to purify, to make oneself clean* (by holy washings and lustrations). 2 Sam. 11:4, וַתִּתְקַדֵּשׁ מִטֻּמְאָתָהּ "and she purified herself from her uncleanness," Ex. 19:22; 2 Chr. 5:11; 29:15; comp. Kal No. 1.

(2) *to shew oneself holy*, Exe. 38:23.

(3) *to be celebrated*, as a feast, Isa. 30:29.

Derivatives, קֹדֶשׁ, קֹדֶשׁ, קֹדֶשׁ, קְדֵשִׁים, קְדֵשִׁים, מִקְדָּשׁ.

•6945 קָדֵשׁ m.—(1) *a sodomite*, pr. consecrated, sc. to Astarte or Venus, and prostituting himself in her honour, Deut. 23:18; 1 Ki. 14:24; 15:12; 22:47; Job 36:14. Fem. קְדֵשָׁה consecrated (to Venus), hence *a harlot*, Gen. 38:21, 22; Deu. 23:18; Hos. 4:14. As to the libidinous worship of Venus amongst the Babylonians, see Lucian, De Dea Syra; compare Nu. 25:1, seqq.

•6946, •6947 (2) קֶדֶשׁ Gen. 14:7; 16:14; and fully קֶדֶשׁ בָּרְנֵעַ Nu. 34:4; Deu. 1:2, 19; 2:14; [*Kadesh, Kadesh-barnea*], pr. n. of a town in the desert to the south of Palestine, see Relandi Palestina, p. 114. Hence מֵי קָדֵשׁ Ps. 29:8.

6943 קֹדֶשׁ ("sanctuary"), [*Kedesh*], pr. n.—(1) of a town in the southern region of the tribe of Judah, Josh. 15:23.—(2) of another in the tribe of Naphtali, Josh. 19:32; 21:32; Jud. 4:6; 1 Chr. 6:61; with ת parag. קְדֶשֶׁת Jud. 4:9; and קְדֵשָׁה Jud. 4:10.—(3) of a town in the tribe of Issachar, 1 Ch. 6:57; also called קִשְׁיוֹן Josh. 19:20; 21:28.

6944 קֹדֶשׁ once מִקְדָּשׁ Dan. 11:30; with suff. קָדְשִׁי Jer. קָדְשִׁים (*kódshim*), with art. and pref. הַקֳּדָשִׁים, Lev. 22:4; לַקֳּדָשִׁים Neh. 10:34; but with suff. קָדְשָׁי Exe. 22:8; קָדְשֵׁי 2 Ch. 15:18 (comp. Ewald, Gramm. Crit., p. 335), and קָדְשֶׁיךָ Nu. 5:10, m.

(1) *holiness*, Ps. 60:8; 89:36; Am. 4:2. Often added to another noun in the gen. instead of an adj., as קֹדֶשׁ my holy name, Lev. 20:3; 22:2; קֹדֶשׁ Ps. 2:6; Isa. 11:9; שֵׁם קָדְשׁוֹ Psa. 89:21; בִּגְדֵי קֹדֶשׁ holy garments, Exod. 28:2, 4; רוּחַ קָדְשְׁךָ thy holy Spirit, Ps. 51:13; אֶבֶן קֹדֶשׁ Lam. 4:1, holy gems, an image of the nobles of the people, with an allusion to the breast-plate of the high priest.

(2) concr. *what is holy, a holy thing*. Lev. 19:8; 21:6, קָדְשֵׁי יְהוָה "and let (the priests) be holy," Jer. 2:3; *a thing consecrated to God*, especially in pl. קָדָשִׁים Lev. 21:22; 22:2, 3, 15; הַקֳּדָשִׁים silver consecrated in the temple, 1 Ch. 26:20.

(3) *a sanctuary*; used of the holy tabernacle, Exod. 28:43; 29:30; 35:19; 39:1; and the temple, Psa. 20:3; Dan. 8:14; specially of the body of

the temple, elsewhere called הֵיכָל 1 Ki. 8:8; 2 Ch. 29:7; once used of the innermost part, for קֹדֶשׁ הַקָּדָשִׁים Exe. 41:23.

קֹדֶשׁ קָדָשִׁים—(*a*) *a most holy thing*, as the ark, the holy vessels, sacred oblations, etc., Exod. 29:37. Plur. קָדְשֵׁי קָדָשִׁים id., Lev. 21:22; 2 Chron. 31:14; Exe. 42:13; 44:13.—(*b*) *the innermost part of the temple*, i. q. דְּבִיר Exod. 26:33, 34; fully בֵּית קֹדֶשׁ הַקָּדָשִׁים 2 Chr. 3:8, 10.

6949 קָהָה (cogn. to the verb קָהָה) TO BE BLUNTED, (used of the teeth), Jer. 31:29; Exe. 18:2.

Piel, קִהָּה id. intrans. (of iron), Eccl. 10:10.

Derivative pr. n. קֵהָת. [But see קָסַת.]

6950 קָהַל not used in Kal; prob. TO CALL, TO CALL TOGETHER (kindred to the root לָקַל).

Hithpl., *to call together, to assemble* people, Num. 8:9; 10:7; 20:8; judgment, Job 11:10.

Niphal, *to be gathered together, to assemble selves* (as people), Num. 16:3, etc.

Derivatives, מִקְהָלוֹת, מִקְהֵלֹת, and the four nouns which follow.

6951 קָהָל m., *congregation, assembly*, as גֹּיִם Gen. 35:11; and קְהַל עַמִּים Gen. 28:3; 48:4; an assembly, a crowd of nations. Especially *the congregation* of the people of Israel; fully called קְהַל יִשְׂרָאֵל Deu. 31:30; קְהַל יְהוָה Nu. 16:3; 20:4; קְהַל הָאֱלֹהִים Neh. 13:1; and *ear' lloyoh* קְהַל Ex. 16:3; Lev. 4:13.

*6954 קְהִלָתָה ("assembly"), [*Kehalathah*], pr. n. of a station of the Israelites in the desert, Nu. 33:22.

6952 קְהִלָּתָה f., *an assembly*, Deut. 33:4; Neh. 5:7.

6953 קֹהֶלֶת *Koheleth*, pr. name by which Solomon is designated in the book which bears this name [Ecclesiastes]; so that it is usually masc. and without the art. (Eec. 1:1, 2; 12:9, 10); with art. Eccl. 12:8 (see Lehrg. p. 656, 657); once fem. Eccl. 7:27; on account of the f. termination, which is not uncommon in nouns denoting offices (see סוֹפֶרֶת, נָבִיאָה, خَلِيفَةٌ, Lehrg. p. 468, 469, 878, 879); and in the proper names of men in the later Hebrew (see חַגְרָת, סַטְרָת). As to the signification, the only true one appears to me to be the very old one of the LXX. and Vulg. *ἐκκλησιαστής, ecclesiastes*, i.e. *concionator, preacher*; one who addresses a public assembly, and discourses of human affairs; i. q. בַּעַל אִסְפָּה Eccl. 12:9; prop. assembling; unless it be preferred to derive the signification of preacher or orator from the primary power of calling and speaking (קָהַל=קָלַל, לָלַל). Symm. renders *παροιμιαστής*, i. e. collector of proverbs; but קָהַל is never used for collecting things. Other opinions, of little probability, are given and discussed by Bochart, Hieroz. t. i. p. 88; Jahn, Einleit. in das A. T. vol. ii. p. 808; Rosenmüller, Scholsi, p. ix. vol. II. § 1.

קְהָתִי a root of doubtful authority. It occurs once in the Samaritan copy. Gen. 49:10, וְלוֹ יִקְהֲתוּ Ch. Samar. "and to him shall the nations be gathered together." It appears therefore to have had the same meaning as נָקַהּ to congregate. Hence [יִקְהָתוּן], and—

6955 קְהָתִי [and קְהָתִ], ("assembly"), [*Kohath*], pr. n. of a son of Levi, Gen. 46:11; Ex. 6:16; whence patron. קְהָתִי [and קְהָתִי] Nu. 3:27; Josh. 21:4.

6956 קֹו with suff. קֹוִי (for קַוִּי, from the root קָוָה, which see)—(1) *a rope, a cord* (Arab. قَوٌّ), 1 Ki. 7:23; specially—(*a*) *a measuring cord*, Eec. 47:3. לָמַד קָו to stretch out a measuring cord to measure any thing, Job 38:5; Isaiah 44:13; especially something to be built, Job loc. cit.; Zec. 1:16; to be destroyed, Lam. 2:8; 2 Ki. 21:13; comp. Isa. 34:11. Hence metaph. *rule, law*, Isa. 28:10. קָו לָמוֹ קָו לָמוֹ "(they add) law to law, law to law;" comp. under the word יָסַף.—(*b*) *the string* of a harp; hence *sound*, Ps. 19:5. LXX. *φθόγγος*. Symm. *ἦχος*.

6957 (2) *strength, might*; Arab. قَوٌّ, see the root No. 2. Isa. 28:9, גּוֹי קַו קַו "a very strong nation." The repetition increases the force.

6958 קוֹא TO VOMIT UP. (Arab. Med. Ye, id. It seems to have sprung by softening down the letters gradually from the onomatopoet. קִיא, קִיָא, to which perhaps once was added קִיאַ, compare on the letter א p. DXCVII). Metaph. Levit. 18:28, "the land shall vomit you out," cast forth.

Hiphil, id. Pro. 23:8. Figuratively, Lev. 18:28; Job 20:15 (on which place compare Cic. in Pis. 37, *devoratam pecuniam evomere*).

Derivatives, קִיא, קֵאָה.

6959 קֹבַע in pause, Ezek. 23:24 (Milra), const. קֹבַע (Milel) 1 Sa. 17:38, i. q. גֻּבַּע a *helmet*, where see what is remarked as to the form and the accent of the word. Root שָׁבַע No. 1.

6960 קָוַה—(1) prop. like the Arab. قَوِيَ TO TWIST, TO BIND; whence קַוָּה a rope, Hebr. שׂ and חַטָּה. Hence—

(2) *to be strong, robust* (for the notion of binding

fast, tying fast, is applied to strength. See חָזַק, חוּל, No. 3; also the Germ. Strange, i. e. ropes, *Strang*, and *anstrengen*, all of which are derived from the notion of binding fast). Hence קַו No. 2.

(3) to *expect, to await* (perhaps from enduring, remaining, which differs but little from the notion of strength; comp. חוּל No. 7), with acc. part. Kal קִוִּיתִי Ps. 25:3; 27:9; 69:7; see Piel.

Pass. קָוָה i. q. Kal No. 3, *to expect* anything; followed by an acc. Job 30:26; לְ Ps. 27:14; 37:34; לְ Jer. 8:15; 14:19. Specially—(*a*) קִוָּה אֶת יְהוָה Ps. 25:5; 39:8; 40:2; קִוִּיתִי לַיהוָה Prov. 20:22; אֶל־ Ps. 27:14; 37:34, to expect Jehovah, i. e. his aid, to fix one's hope on him.—(*b*) *to lie in wait* for any one; followed by a dat. Pss. 119:95; accus. (מְשׁ) Ps. 56:7.

Niphal, *to be gathered together* (prop. mutually to expect one another, see Piel; or as others take it, to be wound together; See Kal No. I), used of nations, Jer. 3:17; of waters, Gen. 1:9.

Derivatives, קָו, מִקְוֶה, תִּקְוָה, and—

6961: see 6957 קוֶה 1 Ki. 7:23 [Zec. 1:16; Jer. 31:39, constr.] כִּיר.

6962 קוֹחַ Isa. 61:1; see מְקוֹחֲחִים.

6962 I. קוּם i. q. קוּץ and נָקַם TO LOATHE, followed by מִ of the thing. Pret., Exe. 16:47. Fut., יָקוּם Ps. 95:10.

Niphal, id., followed by מִפְּנֵי Exe. 20:43; 36:31. Once וְנִקַּם, for וְנָקַם Exe. 6:9.

Hithpalel, הִתְקוֹמֵם id. Pss. 119:158; followed by מִ 139:21.

6962 II. קוּם OR קוֹם i. q. Arab. قَطَّ TO BE CUT OFF. Job 8:14, אֲשֶׁר יָקוּם כִּסְלוֹ "whose hope is cut off." [Referred to קָסַם in Thes.]

† קוֹל an unused root, which undoubtedly had the signification of *calling*. (Arab. قَالَ to say. To this agree Sanscr. *kal*, to sound, Gr. *καλέω*, compare *κέκλομαι, κελεύω*, Latin *calo, calare*, whence *calendæ*, English, *to call*. It appears to be kindred to קָלַל which see.) Hence—

6963 קוֹל masc. plur. קוֹלוֹת and קוֹלֹת—(1) *the voice*, whether of animals, Job 4:10; or of men, both speaking, Gen. 27:22; and crying out, in joy or in sorrow (see לָקַל p. DLXVII, A); or also of God, either speaking, Gen. 3:8, 10; or thundering, whence קוֹל יְהוָה often used of thunder, Ps. 29:3, seqq. קוֹל גָּדוֹל Gen. 39:14; and in acc. קוֹל גָּדוֹל Exe. 11:13; Ezra 10:12, *with a loud voice*. קוֹל אַחַר Ex. 24:3, with one voice. קוֹלִי with my (full) voice, Ps. 3:5; 142:2. Specially, observe the phrases—(*a*) לָתַן קוֹל to give forth the voice, Gen. 45:2; Ps. 104:12; used of Jehovah, to thunder, Ps. 77:18. Followed by לְ *to call*, Pro. 9:3; לָתַן בְּקוֹל to *proclaim* in any land, 2 Ch. 24:9.—(*b*) לָתַן בְּקוֹל prop. to utter (any thing) with the voice, i. q. the preceding (compare פִּיהֶם נְתִיהֶם page DCXCII, B, and the observations there), Jerem. 12:8, of thunder, Ps. 46:7; 68:34.—(*c*) שָׁמַע בְּקוֹל see שָׁמַע. Sometimes לְ is put elliptically for *a voice*, sc. is heard, Isaiah 13:4; 59:8; 66:6; Jer. 50:28; Job 39:24.

(2) *rumour*, Gen. 45:16; Jer. 3:9.

(3) of inanimate things, *sound, noise*, as of water, rain, a multitude, 2 Sa. 15:10; Exe. 1:24; Isa. 15:4; 33:3. קוֹל גָּדוֹל Isa. 29:6, with a great noise. קוֹל is used of *speech, words* (comp. לָגַל), Eec. 3:2, 30.

6964 קוֹלָיָה (prob. i. q. קוֹלָיָה "the voice of Jehovah"), [*Kolaiah*], pr. n. m.—(1) Jer. 29:21.—(2) Neh. 11:7.

6965 קוֹם fut. יָקוּם, apoc. יָקֻם, pret. once in the Arabic manner, קָאַם Hos. 10:14—(1) TO ARISE (Arab. قَامَ, Syr. ܩܳܡ id.), from a seat, from bed, Gen. 19:1; 23:3; Lev. 19:32, etc. Sometimes with the verbosity common in such cases amongst the Orientals, it is pleon. prefixed to verbs of going, going forward, and of setting about any thing with impulse, Genesis 22:3, וַיָּקָם וַיֵּלֶךְ "he arose and went." Job 1:20, "he arose and rent his mantle." 2 Samuel 13:31; 1 Samuel 24:5 (see Schult. on Job, loc. cit.). Imp. קוּמָה *Arise!* often used as a word of incitement, especially to Jehovah that he may grant aid, Numbers 10:35; Ps. 3:8; 7:7; 9:20; 17:13, compare Psal. 68:2; with a dative pleon. לְךָ Canticles 2:10. Specially it is—(*a*) *to arise against* any one, followed by עַל Ps. 3:2; 54:5; 86:14; Isai. 31:2; אֶל Gen. 4:8; also to rise as a witness against any one, followed by בְּ Ps. 27:12; Job 16:8 (compare בְּ עָנָה). In the participle with suffixes, מְקֹמָי those who rise up against me, Ps. 18:40; מְקֹמֵנוּ Deu 33:11. Comp. יָקִים.—(*b*) to *exist, to go forth*, used of the light, Job 25:3; of a star, Numb. 24:17; of life as compared with noonday, Job 11:17; of the birth of a king or prophet (sufferer), Ex. 1:8; Deu. 34:10; of future time (sufferer), Gen. 41:30.—(*c*) *to grow up, to become a man*, spoken of a youth, Ps. 78:6; hence *to increase with riches, to flourish*, Prov. 28:12.

(2) *to stand*, i. q. עָמַד No. 1, 2.—(*a*) followed by לִפְנֵי *to stand* before any one, *to oppose* him, Josh. 7:13.—(*b*) *to stand fast* (בְּאֱמֶת), *to remain*, to

continue, Job 15:29; Amos 7:2, 5; 1 Sa. 24:21; 13:14 (compare הֲקִימָהּ); followed by ל *to remain* to any one, Lev. 25:30; followed by על *to persevere* in any thing (*auf etwas beharren*), Isa. 32:8.—(*c*) *to be confirmed*; of a purchase, Genesis 23:17, 20; of a counsel or purpose, Isa. 8:10; 14:24; Prov. 19:21 (once followed by ל to be successful to any one, Job 22:28); of a prediction, i. q. בּוֹא No. 2, let. *e*, Jerem. 44:28, 29; opp. to נָפַל No. 1, let. *h*; *to be valid, to stand good*, e. g. of testimony, Deut. 19:15; a vow, Num. 30:5, seq.—(*d*) *to stand by* for aid to any one; followed by ל Psalm 94:16 (Arab. قَامَ seq. لِ id.).—(*e*) עָמַד עֵינַיִם 1 Kings 14:4; compare 1 Sam. 4:15; *the eyes stand*; spoken of a blind person suffering from amaurosis, the pupil of whose eye is set, and does not contract with the light of the sun.

(3) like the Sam. שִׁעֵר *to live*. See Piel No. 2, and the noun חַיָּה.

PIEL קִיַּם (principally in the later books; like the Aram. קַיֵּם, מְקַיֵּם)—(1) causat. of Kal No. 2; in various connections—(*a*) *to make valid, to confirm*, Ruth 4:7; Esth. 9:29, 31, init.; *to confirm* a prediction *by the event*, Ezr. 13:6.—(*b*) followed by עַל *to inflict* any thing on any one; pr. *to cause* any thing *to be imposed* upon any one (compare Chald. עַל קַיֵּם to bind any one by an oath), Esth. 9:21, 31, med. Hence קִיַּם עָלָיו to take upon oneself; pr. to impose upon oneself, Esth. 9:27, 31, fin.—(*c*) *to fulfil, to perform* (an oath), Ps. 119:106.

(2) trans. of Kal No. 3; *to preserve alive*, Psa. 119:88 (more frequently in Targg.).

PILEL קוֹמֵם—(1) causat. of Kal No. 1, *to raise up, to build up*, e. g. ruins, Isa. 44:26; 58:12; 61:4.

(2) intrans. *to rise up*. Mic. 2:8, "long ago has my people שִׁלְאֵי יְקוֹמֵם risen up as an enemy." Vulg. *consurrexit*. Others take it, "long ago has my people set (sc. me) up as an enemy (to themselves)."

HIPHIL הֵקִים—(1) causat. of Kal No. 1, *to cause to arise*—(*a*) *to erect, raise up* one fallen down, Deut. 22:4; the afflicted, Job 4:4; Ps. 41:11.—(*b*) *to set up*, e. g. a tent, Exod. 26:30; a statue, Deut. 16:22; an altar, 1 Ki. 16:32; towers, Isaiah 23:13; also, *to set up again* a tent fallen down, Am. 9:11; hence הֵקִים שִׁבְטֵי יִשְׂרָאֵל, הָאָרֶץ to reset up the land, the tribes of Israel, i. e. to restore them, Isaiah 49:6, 8. הֵקִים בְּרִית to make a covenant (*einen Bund errichten*), Gen. 6:18; 9:11; 17:7.—(*c*) *to cause to come forth* or *to exist, to raise up* any one, as judges, Jud. 2:18; a prophet, Jer. 29:15; a priest, 1 Sam. 2:35; an enemy, Mic. 5:4. Specially, הֵקִים שֵׁם Deu. 25:7; Ruth 4:5, 10; and הֵקִים נֵצַח לְ Gen. 38:8, *to raise up* to any one a name, seed, or posterity, i. e. to raise up, by marrying his widow, children for him who shall bear his name.

(2) *to cause to stand*, Ex. 40:3—(*a*) *to constitute* any one king, Deut. 28:36.—(*b*) *to cause to stand still, to restrain*, Ps. 107:29.—(*c*) *to confirm, to establish* anything, Num. 30:14, 15; *to perform* a promise, 1 Sa. 1:23; *an oath*, Gen. 26:3.

HOPHAL הוּקַם—(1) *to be set up, erected*, Exod. 40:17.

(2) *to be constituted*, 2 Sa. 23:1.

(3) *to be confirmed*, Jer. 35:14.

HITHPAEL הִתְקוֹמֵם *to rise up* with a hostile mind, Ps. 17:7; followed by לְ against any one, Job 20:27. Part. with suff. מִתְקוֹמְמַי my adversary, Psalm 59:2; Job 27:7.

Derivatives, מָקוֹם, מְקוֹמָה, קוֹמָה, קוֹמִיָּה, קוֹמְמִיּוּת, קוּם, קָמָה, קָמוֹן, קָמַי, קָמָץ, קָמַר, קָמָשׁ, קָמָשׁוֹן, קָמָת, קָמַת, קָמַתִּי, קָמַתִּים, קָמַתִּיִם, and the pr. n. קָמוֹן.

קוּם Chald.—(1) *to arise*, Dan. 3:24; *to come forth, to exist*, Dan. 2:39; 7:17. 6966

(2) *to stand*, Dan. 3:3; 7:17; also, *to endure, to remain*, Dan. 2:44.

PAEL קַיֵּם *to establish*. קַיֵּם קְיָם to establish a statute, to give forth a mandate, Dan. 6:8.

APHEL הֲקִים, once אֲקִים Dan. 3:1. Pl. מְקִימִין, part. מְקִימִין, fut. יְקִים and יְקִמוּן

(1) *to erect, to set up*, e. g. a statue, Dan. 3:1, seq.

(2) *to constitute, to appoint* (a king) [a priest], Exr. 6:18; followed by לְ *to set over*, Dan. 4:14; 6:2.

HOPHAL הוּקַם (in the Hebrew manner) *to stand, to be made to stand*, Dan. 7:4.

Derivatives, קָם, קְמָא.

קוֹמָה *f.*—(1) *stature* of a man, *tallness*, 1 Sa. 16:7; 28:20, מָלֵא קוֹמָתוֹ "his full length," the whole size of his body. Exr. 13:18, קְרַשׁ קוֹמָה "every stature," i. e. men of every stature. 6967

(2) *the height* of cedars, Isaiah 37:24; of a ship [the ark], Gen. 6:15.

קוֹמְמִיּוּת *adv. erect, upright*, Lev. 26:13. 6968

קֵן or קִין not used in Kal; prob. to sing, Arab. قَيْنَة a female minstrel, a female singer, and any female slave (which may, however, be from the idea of possession; compare قَيْنٌ a slave). [In Thes. "prob.—(1) TO STRIKE UPON (cogn. to קוּן)—(2) *to strike* an instrument; hence, to sing to music."] 6969

PIEL קִנֵּן *to sing a mourning song*, 2 Sa. 1:17;

followed by לְ and לְ on account of any person or thing, 2 Sa. 3:33; Ezr. 27:32.

Derivative, קִינָה.

see 7082 קוֹם see סָכַם.

† קוּץ an unused root; Arab. قَاظَ Med. Waw, Conj. I. VIII. *to cover the female*, as a male camel. Hence—

6970 קֹץ Ezek. 23:23, prop. apparently, *a stallion*; hence figuratively, *a prince* (as rightly given by the Vulg. and Hebrew interpreters); a metaphor of frequent use amongst the Hebrews and Arabs, compare שׂוּס, and Arab. قَرِيحٌ, قَرْمٌ, فَحْلٌ, all of which denote a male camel for the breeding of a noble race, and also a prince. There is added, paronomastically, שׂוּשׂ happy, rich. Others regard וּקְוֹץ and שׂוּס as opposites, *high and low*, taking this from the root בָּקַע, some of the derivatives of which signify *low, ignoble*.

† קוּר an unused root, i. q. נָקַר No. 3, *to surround*, whence תְּקוּמָה circuit.

6971 קוֹף m. *an ape*, 1 Ki. 10:22; Sanscr. and Malabar, *kapi*, an ape (prop. nimble), a word of Indian origin, whence the Gr. κῆπος, κῆβος, words used to denote apes, and especially monkeys with tails.

† קוּץ an unused root, i. q. קָצַץ *to cut off*, whence קְצוּת.

*6973 I. קוּץ i. q. קוּם—(1) TO BE WEARY OF any thing, TO LOATHE. (The primary signification I think to be that of *vomiting*, so that it is onomatopoetic, like the corresponding German verb, comp. אוּק.) Followed by מִ of pers., Lev. 20:23; Nu. 21:5.

(2) to *fear*, followed by מִפְּנֵי Ex. 1:12; Nu. 22:3; Isa. 7:16; both of these significations are also found conjoined in the verbs זָעַר, קָצַף, and German Grauen haben vor etwas.

Hiphil הֵקִיץ *to put* a city *in fear*, i. e. to besiege it, Isa. 7:6; compare Arab. أَقْعَرَ Conj. III. to cause to fear, to besiege.

*6974 II. קִיץ only in—

Hithpael הִתְקוֹץ intrans. TO BE AROUSED, i. q. קִיץ out of sleep, Ps. 3:6; 73:20; from the slumber of death, Job 14:12; Dan. 12:2. Imp. הִתְקוֹצָה i. q. עוּרָה awake, arise (O Lord), Ps. 35:23.

III. קוּץ—(1) i. q. קָצַץ TO CUT, TO CUT UP, or OFF. Hence קוֹץ a thorn, so called from the idea of cutting or wounding, and קַיִץ harvest, pr. the cutting off of fruits, summer. From this noun is derived— 6972

(2) *to pass the summer*. (Arabic قَاظَ Med. Ye, id), Isa. 18:6. See קַיִץ No. 2.

קוֹץ m.—(1) *a thorn* (from the root קוּץ n. III), collect. *thorns, briers*, Genesis 3:18; Isa. 32:13. Plur. קוֹצִים Jer. 4:3. 6975

(2) [*Kos, Cos, Hakkos*], pr. n. m.—(*a*) 1 Ch. 4:8. —(*b*) with the art. הַקּוֹץ Exr. 2:61; Neh. 3:4, 21; 7:63; 1 Ch. 24:10. 6976

קְוֻצּוֹת f. plur. *locks* of hair, so called from their being cut off, Cant. 5:2, 12. (Syr. ܩܘܨܐ id. Arab. قُصَّةٌ fore locks. Compare Schultens, Opp. Min., p. 246.) Root קוּץ 6977

קִיר to PAD, especially a well, Isa. 37:25. (Arab. قَارَ Med. Waw, to cut out from amongst. Kindred are גּוּר, גָּרַר.) Derivatives, קִיטוֹר [קִירִים], קִירְקַי, קִיר, קִירָה. 6979

Hiphil, *to cause to flow forth* (water), Jerem. 6:7.

Pilpel קִרְקֵר *to dig under, to undermine* a wall (so the Chald.). Isaiah 24:5, by a play of words, קִרְקְרֵי יָד "they undermine a wall" (Talmud. קִרְקוּר destruction of a wall). Hence to *destroy*. Nu. 24:17, וְקִרְקַר כָּל־בְּנֵי־שֵׁת "and will destroy all the children of pride." LXX. προσχύσεις. Vulg. *vastabit*.

קוֹרָא see קָרָא. see 6981 on p. 741

קוֹרָה masc. *a beam, a joist*, prop. transverse (see קָרָה Piel), 2 Ki. 6:2, 5; Cant. 1:17. By synecd. *a house*, like the Gr. μέλαθρον, Doric. Exr. 19:8. *6982

קוּרִים m. plur. *slender threads*, spiders' webs, Isa. 59:5, 6. (Arab. قُوَّرٌ a thread made of cotton. To this answers the Greek κώπη, λίνον, the crass threads in weaving, *die Kreuzfäden*, whence κωπεύω, καλπεύω. The etymology is rather obscure. I suppose, however, that הַקּוּרִים is akin to the word קוֹרָה a transverse beam.) 6980

קוּשׁ—(1) i. q. Arab. قَاسَ to be bent as a bow, a circle, the back, II. to bend as a bow, comp. Gr. γυῖον, bent. Hence קֶשֶׁת, קוֹס a bow, and pr. n. קִישׁוֹן. 6983

• For 6978 see p. 728.

(*a*) i. q. שׁוּחַ *to lay snares.* Once in fut. Isaiah 29:21, יְשׁוּחֵם; or, as other copies read יְקוֹשְׁנוּ.

Derivatives, see No. 1, also pr. n. קִישׁ, קִישִׁי, קִישִׁיָהוּ, and—

6984 קַשְׁיָהוּ (" the bow of Jehovah," i. e. the rainbow), [*Kushaiah*], pr. n. m. 1Chron. 15:17; called, 1 Ch. 6:29, קִישִׁי.

6985; see Strong † קַשׁ Ezek. 16:47, see קוּשׁ.

קָשַׁב an unused root, Ch. and Arab. נָשַׁב *to cut,* hence *to cut off.* (Kindred roots are קָצַב, קָצַע, קָצַץ, קָסַם. The biliteral stock קַשׁ has the signification of cutting, cutting off, the same as the cognates קַל, קַן; see the roots קָסַל, קָסַן, קָסַף, Arab. נָסַל, נָסַף, and compare at length קָצַץ, קָצַע, קָצַף, קָרַע. See also the remarks of Jul. Klaproth, in Merian, De l'Etude Comparative des Langues, p. 216.) Hence—

6986 קֶשֶׁב m.—(1) *cutting off, destruction,* Isaiah 28:2, שֶׁטֶף קֶשֶׁב "a storm causing destruction." Especially—

(2) *pestilence,* Deu. 32:24; Ps. 91:6; and—

6987 קֶשֶׁב with suff. קִשְׁבּוֹ m. id. spec. *contagion, pestilence,* Hosea 13:14 [*destruction* gives a better sense].

6988 קְטוֹרָה f. *incense,* Deu. 33:10; from the root קָטַר.

6989 קְטוּרָה ("incense"), [*Keturah*], pr. n. of a woman, whom Abraham married after the death of Sarah, Genesis 25:1; 1 Ch. 1:32.

6991 קָטַל fut. יִקְטֹל TO KILL, TO SLAY, a poet. word, Ps. 139:19; Job 13:15; 24:14. (Syr. and Chald. id., Arab. قَتَلَ, Æth. ቀተለ: The primary idea is that of cutting; see קָטַב. To this accords perhaps the Gr. ΚΤΑΝω.)

Derivative,

6992 קָטֶל Chald. id., part. act. קָטֵל Dan. 5:19. Part. pass. קְטִיל Dan. 5:30; 7:11.

PAEL קִטֵּל intens. *to kill many;* like the Syr. Pael and Arab. قَتَّلَ Dan. 2:14; 3:22.

ITHPEAL, and ITHPAAL, Dan. 2:13, pass.

6993 קֶטֶל m., *slaughter,* Obad. 9.

6994 קָטַן fut. יִקְטֹן TO BE LITTLE, SMALL (prop. to be *cut off,* cut short; from the biliteral stock קַט; comp. קָסַל, קָסַם), 2 Sam. 7:19. Figuratively *to be of little worth,* Gen. 32:11.

HIPHIL, *to make small,* Am. 8:5.

Derivatives, קַטָּן, קָטֹן, קֹטֶן and pr. name קְטוֹן [and קְטָנָה].

קֶטֶן with suff. קִטְנִי f. קִטְנָה; plur. קְטַנִּים constr. קְטַנֵּי and—

*6996 קְטֹן constr. קְטַן—(1) adj. *little, small* (opp. to גָּדוֹל), Genesis 1:16; Psalm 104:25; and very often. Neutr. abstr. *smallness;* whence כְּלֵי קְטָן vessels of smallness, i. e. lesser, Isa. 22:24. Specially—(*a*) little in age, *younger,* Gen. 9:24; 27:15; 1 Kings 3:7. Solomon, at his accession to the kingdom, אֲנִי נַעַר קָטֹן "I am but a little child."—(*b*) of little authority or importance, Isa. 36:9; of a thing of little weight, Ex. 18:22, 26.

*6997 (2) קָטֹן [*Hakkatan*], pr. n. m. (with the art.), Ezr. 8:12.

6995 קְטֹן m., *smallness;* hence *the little finger;* whence קְטֹן *Ketoni* (from the former קָטֹן the last letter taking dagesh, the Sh'va moveable being changed into Kametz-Chatuph); see J. H. Michaëlis on the passage. But the reading appears inadmissible, which is found in V. D. Hooght, 1Ki. loc. cit., קְטַן. Compare לְקָט.

6998 קָטַף fut. יִקְטֹף *to pluck off, to break off,* as ears of corn, branches, Deut. 23:26; Job 30:4.

NIPHAL, pass., Job 8:12.

6999 I. קָטַר not used in Kal; Arab. قَتَرَ to give a scent, to be fragrant. Kindred שָׁחַר.

PIEL קִטֵּר *to offer odours, to burn* incense in honour of a deity; followed by ל of the deity, the acc. of the incense being omitted, Jer. 1:16; 7:9; 11:13; 19:4; always [almost] used of idolatrous worship [see on the other hand, 1 Sa. 2:16, inf.] Part. f. מְקַטֶּרֶת altars on which incense was burned; prop. *giving* an odour, 2 Ch. 30:14.

PUAL, part. מְקֻטָּרֶת *incense,* Cant. 3:6.

HITHPAEL, *to burn incense,* used of sacrifices both lawful, 1 Ch. 6:34, and unlawful, 1 Ki. 3:3; followed by ל of the deity, 1 Ki. 11:8; often also followed by an acc. of the incense or victim burned, Ex. 29:18; Lev. 1:9, 17; 2:2, 16.

HOPHAL הָקְטַר pass. Lev. 6:15. Part. Hoph. מְקֻטָּר incense, Mal. 1:11.

Derivatives, קְטֹרֶת, קְטֹרֶת, קִטֵּר, מְקַטֵּר, מְקֻטָּר, מְקֻטֶּרֶת, and pr. n. קְטוּרָה.

II. קָטַר i. q. Ch. קְטַר, Hebr. שָׂרַף. Part. pass. 7000

Esa. 46:22, חֲצֵרוֹת מְקֻטָּרוֹת "bound courts," i. e. prob. vaulted, roofed.

7001 קֶטֶר only in pl. קְטָרִים Ch. *knots,* especially—(*a*) ligaments of the bones, Dan. 5:6.—(*b*) metaph. difficult questions, Dan. 5:12, 16.

7002 [קִטֵּר verbal of Piel, *burning incense,* Jer. 44:21.]

7003 קִטְרוֹן ("bond," see קָטַר No. II. ["knotty, i. q. Ch. קִטְרָא], [*Kitron*], pr. n. of a town in the tribe of Zebulun, Jud. 1:30; called in Josh. 19:15 קַטָּת (for קִטְרָת) small.

7004 קִטֹּרֶת f. with suff. קִטְרְתִּי.—(1) *incense,* Exod. 30:1, seq.; Lev. 4:7; 10:1.

(2) that part of a victim which was commonly burned, *fat,* Ps. 66:15, מַקְטִירִי אֵילִים "the fat of rams."

7005 קַשָּׂת [*Kattath*] see קָסַת.

see 6958 קִיא m. *vomit,* Isa. 28:8, from the root אָקָה to vomit.

7006; see 6958 קִיד an uncertain root, i. q. אָקַד, TO VOMIT. Imp. קִיד Jer. 25:27, unless it should rather be pronounced קִי, for קִיאוּ. [This root is rejected in Thes.]

7007 קִים Ch. i. q. Hebr. קַיִץ *summer,* Dan. 2:35.

7008 קִיטוֹר m.—(1) *smoke,* Gen. 19:28; Ps. 119:83.

(2) *vapour, cloud,* Ps. 148:8; from the root קָטַר.

7009 קִים (from the root קוּם (hostile) *insurrection, rising* up, against any one (see part. קָם Psalm 18: 40, 49; Jerem. 51:1); hence collect. for קָמִים Job 22:20, יִקְטַע *our adversaries.* Others take it as a verbal pass. for intrans., compare לִים for לָם.

7010 קִים m. Chald. *a statute, an edict,* Dan. 6:8; Syr. ܩܝܡܐ.

7011 קַיָּם Chald. *enduring, sure,* Dan. 4:23.

7012 קִימָה f. n. act. *on arising, a rising up,* Lam. 3:63; from the root קוּם.

see 7057 קִימוֹשׁ see קוּשׁ.

† קִין an unused root [under קוּן in Thes.]. i. q. נוּן Med. Ye, to form, to prepare (comp. קָנָה No. 1), specially, *to forge* iron. Hence—

7013 קַיִן m.—(1) *a spear,* 2 Sam. 21:16.

7014 (2) [*Cain*], pr. n.—(*a*) of the fratricide son of Adam. Allusion is so made to the etymology in Gen. 4:1, that קָנִיתִי would seem to be the same as קָנָה, "she bare Cain (a creature [rather *a possession,* see קָנָה]), and said, I have created [rather *possessed* or *acquired*] a man by the help of Jehovah" [of course this is the true derivation.]—(*b*) of the tribe of the Kenites, Numb. 24:22; Jud. 4:11; see קֵינִי.—(*c*) of a town of the tribe of Judah, with the art. Josh. 15:57.

7015 קִינָה f. (from the root קוֹן), pl. וֹת and וֹת—(1) *a mournful song, a lamentation,* Jer. 7:29; 9:9, 19

7016 (2) [*Kinah*], pr. n. of a town in the tribe of Judah, Josh. 15:22.

7017 קֵינִי Gen. 15:19; Jud. 4:11, 17; קֵנִי 2 Samuel 23:10; קִינִי 1 Chron. 2:55; Gent. noun, *a Kenite,* collect. *Kenites,* a Canaanitish people, dwelling among the Amalekites, 1 Sa. 15:6; comp. Numbers 24:21, descended from Hobab the father-in-law of Moses, Jud. 1:16; 4:11; see קֵן No. 2, b.

7018 קֵינָן (perhaps i. q. קֵן "possession"), [*Cainan, Kenan*], pr. n. of an antediluvian patriarch, Gen. 5:9; 1 Ch. 1:2.

7019 קַיִץ m.—(1) *harvest* (pr. cutting off) *of fruits,* from the root קוּץ No. III, i. q. קָצַץ Isa. 16:9; 28:4; also, *fruits, ripe fruit,* especially apparently *the fig,* Jer. 40:10, 12; Am. 8:1, 2; 2 Sa. 16:1. Comp. Faber on Harmer's Observations, vol. i, page 387, seq. Hence—

(2) *summer,* as being the time of the year when fruits are gathered (compare קָצַץ); Arab. قَيْظٌ, Gen. 8:22; Psal. 74:17. Secondary is the Arab. قَيَّظَ to be hot, used of the day in the middle of summer.

7020 קֵיצוֹן f. קִיצוֹנָה (for קָצֶה from קוּץ end, comp. נֵרָה for נֵרוֹת for נֵרוֹת Lehrg. 146), *last, utmost,* Ex. 26:4, 10; 36:11, 17.

7021 קִיקָיוֹן m., Jon. 4:6—10; Jerome, Syr., and others, *ricinus; Palma Christi,* Arab. خِرْوَعٌ *Egypt. ricinus* (Diod. Sic. i. 34), a tall biennial plant, still cultivated in our gardens, beautiful and quick growing, with a soft and succulent stalk, a slight injury of which will cause the plant to die. LXX. *cucumber;* but see Bochart, Hieroz. t. ii. p. 993, 623. Celsii Hierob. P. ii. p. 273—82. Faber on Harmer's Observations, vol. i. p. 140—152.

7022 קִיקָלוֹן m. (for קִלְלוֹן; like מִסְגְּרוֹת for מִסְגֵּרוֹת; see p. CCCLX, B), *ignominy,* Hab. 2:16. Vulg. *vomitus ignominiæ;* as if it were compounded of קִי for קִיא vomit, and קָלוֹן ignominy; a sense which is given by nine MSS., which read separately, קִי קָלוֹן.

7023 קִיר once קִר Isa. 22:5; pl. קִירוֹת m. (not comm., for 2 Ki. 4:10 קְטֻנָּה refers to עֲלִיָּה, not to יקר)—(1) *a wall*, Lev. 14:37, 39; 1 Ki. 6:15; *a wall*, e. g. of a city, Num. 35:4; Josh. 2:15. (The origin is doubtful. A wall may be so called from the lime with which it is covered, compare גִּיר lime; it may take its name from transverse beams, compare קְרָה: but neither of these is satisfactory. It is more probable that from this word קִיר signif. *a*, has come עִיר a city.) Isa. 25:4, קִיר עָרֶיךָ "a shower overthrowing a wall." Used of the sides of the altar, Lev. 1:15; 5:9; of the walls of the heart, Jer. 4:19.

(2) *a place fortified with a wall* (like the Gr. *τεῖχος*, Herod., Xen.), *a fortress*; whence קִיר מוֹאָב Isa. 15:1, ("the fortress of Moab," Chald. קִרְיָא דְמוֹאָב), pr. n. of a fortified city on the borders of the land of Moab, now called *Kerrek*; this name in a wider sense is used of the whole tract of country. The same is called Jer. 48:31, 36, קִיר חֶרֶס [*Kir-heres, Kir-heresh*], (the wall of bricks, or the brick fortress), and Isa. 16:7, 11; 2 Kings 3:25 קִיר חֲרֶשֶׂת [*Kir-hareseth, Kir-haraseth*], (id.).

*7025 7024 (3) [*Kir*], pr. n. of a nation and region subject to the Assyrian empire, Isa. 22:6; 2 Ki. 16:9; Am. 1:5; 9:7, prob. the region between the Euxine, and Caspian seas, on the river Cyrus, now called in Armenian, *Kur*.

7026 קֵרוֹס (from the Ch. usage, "a weaver's comb"), [*Keros*], pr. n. m. Neh. 7:47, for which there is קִיס Ezr. 2:44.

7027 קִישׁ ("snaring," from the root קוּשׁ ["or i. q. יקושׁ"], [*Kish*], pr. n. m.—(1) of the father of Saul, 1 Sa. 9:1, 14, 51; 1 Ch. 8:33.—(2) 1 Ch. 8:30; 9:36.—(3) 1 Ch. 23:21, 22; 24:29.—(4) 2 Ch. 29:12.—(5) Est. 2:5.

7028 קִישׁוֹן ("twisted," "tortuous"), [*Kishon*], pr. n. of a river, which rises on Mount Tabor and flows into the gulf of Ptolemais, Jud. 4:7; 5:21; 1 Ki. 18:40; Ps. 83:10.

7029: see Strong & 6984 קִישִׁיּוֹן see טִקְעָה.

7030 קִיתָרוֹס Ch., Greek *σίθαρις, cithara, a harp*, Dan. 3:5, 7, 10. כנור. The Syrians also are accustomed to change the Greek termination ις into ος.

7031 קַל f. קָלָה, pl. קַלִּים (from the root קָלַל) adj. *light, swift*, Isa. 19:1; Am. 2:14, 15; fully קַל בְּרַגְלָיו Sa. 2:18. Poet. specially, *a swift horse*, Isa. 30:16. Adv. *quickly, swiftly*, Joel 4:4; Isa. 5:26.

7032 קָל m. Ch. i. q. Heb. קוֹל *a voice*, Dan. 3:5.

see 6963 קַל see קלל.

7039 קָלַח a root of uncertain authority for לָקַח, קָלַט, to congregate. Hence fut. Niphal וְנִלְקַח 2 Sa. 20:14 כנרוב, but the קרי has בְּקִלְקַל [which is undoubtedly the true reading, which many MSS. and some editions have in the text].

I. קָלָה TO ROAST, TO PARCH (*an Feuer rösten*), as corn, grain, Lev. 2:14; Josh. 5:11; a person, as a mode of execution, Jer. 29:22. (Arab. قَلَى, Æth. ቀለወ id., compare עָלָה and last remark under the letter ע p. DCXCVII. A.) Part. pass. קָלוּי Lev. 2:14; Josh. 5:11.

NIPHAL, part. *what is scorched*; hence, *burning, inflammation*, Ps. 38:8.

Derivatives, קֹלִי, and pr. n. מִקְלוֹת. [This pr. n. should be referred to קָלַל, as it is in its own place, and in Thes.]

*7035 7033 7034 II. קָלָה i. q. קָלַל, not used in Kal.

NIPHAL, *to be made light of*, Lev. 16:14; *to be counted despicable*, Deut. 25:3; part. נִקְלֶה *despised, ignoble*, 1 Sa. 18:23; Isa. 3:5; Pro. 12:9.

HIPHIL, *to make light of*, Deu. 27:16. Hence—

7036 קְלוֹן m.—(1) *contempt, shame, ignominy*, Pro. 3:35; 6:33; 13:18; 22:10; Isa. 22:18.

(2) *a shameful deed*, Pro. 18:3.

(3) *pudenda*, Nah. 3:5; Jer. 13:26.

קָלַח an unused root, prob. i. q. חָלַף *to roast, to parch*; since verbs פ"ו very often accord with verbs פ"י, as נָשַׁף and נָשַׁח, פָּרַח and פָּרַע, צָרַף and צָרַע, חָלַף and קָלָה, קָמַץ and קָמַח, and קָלָה, on the reason of which interchange, see Heb. Gram. § 74, note 4. [In Thes. this is regarded as cognate to the verb צָלָה No. II.] Hence—

7037 קְלָחוֹת *f. a pot, kettle*, 1 Sa. 2:14; Mic. 3:3.

7038 קָלַט—(1) TO CONTRACT, TO DRAW TOGETHER, almost the same as סָגַר and אָגַף; Arab. قَلَصَ (the letters ד and ט being interchanged). Part. pass. קָלוּט *a dwarf*, any thing of contracted stature or size, Lev. 22:23. (Arab. قَلَطٌ, قَلَطٌ a dwarf, see Kamûs, p. 965, قَلَطٌ low stature, قَلَطٌ (Saad. loc. cit.) one suffering from hernia.)

(2) *to receive* a fugitive to oneself, i. q. Ch. קְלַט. Derivatives, מִקְלָט, and pr. n. אֲחִיקְלָט.

7039 קְלִי m. (from the root קָלָה No. I.), and קְלִיא (with א otiose, like עָנִי, עָנְיָא), 1 Sa. 17:17, m. *something*

roasted, parched, i. e. *grains of wheat*, or *barley* roasted in the ears (see Macmichael's Journey, p. 235), such as the Arabs, both ancient and modern, eat, Lev. 23:14; 1 Sa. 25:18; 2 Sa. 17:28; Ru. 2:14.

7040 קְלִי (perhaps for קָלָה "the swift (sc. servant) of Jehovah"), [*Kallai*], pr. n. m. Neh. 12:20.

7041 קְלָיָה [*Kelaiah*], pr. n. of a Levite, also called—

7042 קְלִיטָה (Ch. "assembly," see קָהָל No. 2), [*Kelita*], Ezr. 10:23; Neh. 8:7; 10:11.

7043 קָלַל fut. יְקַל, יְקֹל—(1) TO BE LIGHT (Æthiop. ቀለለ: id., قَلَلٌ, قَلٌ: light [not heavy]), see Hiphil. Figuratively—

(2) *to be diminished* (Arab. قَلَّ), Gen. 8:11, קָלוּ הַמַּיִם מֵעַל הָאָרֶץ "the waters were diminished (i. e. had flowed away) from off the earth," verse 8.

(3) *to be despised, contemned*, Job 40:4; Nah. 1:14. Compare קְלוֹן No. II. Inf. used as a noun, קַלּוֹן ignominy, disgrace, Jer. 3:9 (where קַל is regarded by others as the same as קֹל).

(4) *to be swift, fleet* (if indeed this be not the primary signification, compare גָּלַל to roll swiftly), 2 Sam. 1:23; Hab. 1:8; Job 7:6; 9:25.

NIPHAL נָקַל and נִקַּל, fut. יִקַּל Isa. 30:16.—(1) *to be light*. אַךְ־נִקַּלָּה lightly (irrisorie), Jer. 6:14; 8:11. Followed by ב dat. of pers. to be easy to any one, Prov. 14:6; 2 Ki. 20:10.

(2) *to be of little account, little*, followed by בְּעֵינַי 1 Sa. 18:23. Impers. לֹא יִקַּל is it a light thing that, Isa. 49:6; Eze. 8:17.

(3) *to be lightly esteemed, to be despised*, 2 Sa. 6:22; Gen. 16:4, 5.

(4) *to be swift*, Isa. 30:16.

PIEL קִלֵּל to *curse, to execrate*, 2 Sam. 16:7; followed by an acc. Gen. 8:21; 12:3; Ex. 21:17; Lev. 19:14; 20:9; once followed by ל Isa. 8:21. לוֹ reflex. to curse oneself, i. e. to bring a curse upon oneself, 1 Sam. 3:13, "because he knew בָּנָיו מְקַלְלִים לָהֶם בְּנֵי that his sons had brought a curse upon themselves."

PUAL, *to be cursed*, Isa. 65:20; Job 24:18. Part. *one who is accursed*, Ps. 37:22.

HITHPAEL, inf. הִתְקַלֵּל, fut. יִתְקַלֵּל—(1) *to make light, to lighten*—(*a*) followed by an acc. of the thing and לְ of pers. *to lighten* and cast away *any thing from* any one, 1 Ki. 12:10; 1 Sam. 6:5.—(*b*) without the accusative, Ex. 18:22, הִתְקַל מֵעָלֶיךָ "lighten from off thee," sc. the burden, business, make thy business lighter; Jon. 1:5.—(*c*) followed by מֵעַל of the thing, 1 Ki. 12:4, הָקֵל מֵעֲבֹדַת אָבִיךָ "lighten (somewhat) from the servitude of thy father," i. e. remit somewhat of the servitude which thy father imposed upon us; verse 9.

(2) *to reckon lightly, to despise*, 2 Sam. 19:44; Ezr. 22:7; *to bring to contempt*, Isa. 8:23.

PILPEL קִלְקֵל—(1) *to move to and fro, to shake together*, Ezek. 21:26. Arabic قَلْقَلَ, Æthiopic አለቀለቀ: to be moved.

(2) *to make smooth, to polish*; hence *to sharpen*, Ezr. 10:10. The notion of smoothness (which originally does not differ from that of lightness) is also found in the adj. קַל.

HITHPALPEL, *to be moved, shaken together*, Jer. 4:24.

Derivatives, קַל, קֹל, קְלָלָה, קִלְלִי, הִתְקַלְלוּת, pr. n. קֵלָה, and—

7044 קַלָּל m. adj. *smooth, polished* (used of brass), Dan. 10:6; Ezr. 1:7, see קָלַל Pilpel No. 2. Compare Ch. קְלַל polish. Vulg. *ex candens*.

7045 קְלָלָה f. constr. קִלְלַת—(1) *cursing*, 2 Sa. 16:22.

(2) *execration, imprecation, curse*. 1 Kings 8:31; Genesis 27:12, קִלְלָה "thy curse" (pass.). Constr. *one accursed*, Deut. 21:23. Plural קְלָלוֹת Deu. 28:15, 45.

7046 קֶלֶס not used in Kal.

PIEL, TO SCOFF AT, TO SCORN. Ezr. 16:31, "thou art not like a harlot אֶתְּנָן לֹא קֹלְסֵת who scoffs at her hire," sc. that more may be given. Well rendered by the Vulg. *nec facta es sicut meretrix fastidio augens pretium*.

HITHPAEL, id., followed by ב 2 Ki. 2:23; Ezek. 22:5; Hab. 1:10. Hence—

7047 קֶלֶס m. *scorn*, Ps. 44:14; Jer. 20:8; and—

7048 קִלְקָסָה f. id., Ezr. 22:4.

7049 קָלַע—(1) TO SLING, TO THROW STONES WITH A SLING. Part. קוֹלֵעַ a slinger, Jud. 20:16. Trop. *to cast* (a people) *out* of a country, Jer. 10:18.

(2) *to grave, to sculpture, to engrave*, 1 Ki. 6:29, 32, 35; prop. *to make slinge*, i. e. indentations like slings. [This signification is altogether separated in Thes.]

PIEL, 1. q. Kal No. 1, 2 Sa. 17:49; 25:29.

Derivatives, מַקְלַעַת and—

7050 קֶלַע masc.—(1) *a sling*. Arab. قِلَعٌ, 1 Sam. 17:40.

(2) *a vail*, Ex. 27:9, seqq.; 35:17; Num. 3:26. (Chald. id., Arab. قَلَعَ sail of a ship, IV. to sail, to navigate. Æth. ቀለዐ; the sail is taken in; but how this signification can be reconciled to the former (No. 1), I cannot say). 2 Kings 6:34; for קְלָעִים apparently we ought to read, קְלָעִים *leaves* of a door, which is found in the former hemistich, and MS. Kennic. No. 150.

7051 קֶלַע m. *a slinger*, 2 Ki. 3:25.

7052 קַלְקַל (from the root קָלַל; like שָׁדַד from שָׁרַר; compare Conj. XII. Arab.) m., *despicable*; used of food, Num. 21:5; Luth. *leſe Spriſe*.

† קָלַשׁ an unused root; perhaps i. q. transp. לָשַׁל to gather. Hence—

7053 קַלְשֹׁן m., 1 Sam. 13:21, by apposition שְׁלֹשׁ קַלְשֹׁן *a three-pronged fork*, with which hay, straw, and the like are brought together. (This is used of some sharp instrument, Ecel. 12:11, Targ.)

† קָמַד an unused root; perhaps i. q. Arab. قَمَدَ *to gather together, to collect*, (kindred to the roots עָמַם, עָמַס); whence the pr. n. קְמוּאֵל, קְמוּיָה, קְמֻחָה, קְמֻחָן.

7054 קֶמַח f. (from the root קָמַשׁ) *stalk* of grain; coll. *stalks, grain standing on its stalks*, Ex. 22:5; Deut. 16:9; 23:26. Plur., Jud. 15:5.

7055 קְמוּאֵל ("congregation of God"), [*Kemuel*], pr. n. m.—(1) of a son of Nahor, Gen. 22:21.—(2) Num. 34:24.—(3) 1 Ch. 27:17.

7056 קֶמַח (perhaps from קָמַח, "abounding in stalks"), [*Camon*], pr. n. of a town in Gilead, Jud. 10:5.

7057 קִמּוֹשׁ m., Isa. 34:13, שִׁמּוֹשׁ Hos. 9:6; and plur. קִמּוֹשִׁים Prov. 24:31, *a useless, thorny plant*, such as the nettle or thistle, Celsii Hierob. t. ii. p. 206. The Arab. root قَمَشَ is to bring together; especially to collect small things upon the ground; but this noun has perhaps some other origin. [See שָׁמַשׁ.]

† קָמַר an unused root (i. q. עָמַר to germinate, to grow as a herb; or Talmud. קמר to grind). Hence—

7058 קֶמַח m., *flour, meal*, Gen. 18:6; Num. 5:15 (Arab. قَمْحٌ corn, wheat. Æthiop. ቀምሕ; autumnal fruit, legumes; ቀመሐ; to eat such things, spoken of cattle).

7059 קָמַט TO HOLD FAST with the hands, TO SEIZE FIRMLY, Job 16:8 (Chald. id., Arab. قَمَطَ to bind. Kindred are קָמַץ, קָפַץ).

PUAL, pass. Job 22:16.

7060 קָמַל & קָמַל TO WITHER AWAY and DIE (as a tree or plant), Isaiah 19:6; 33:9. Arab. قَمَلَ prop. is to be thickly covered with insects, lice (قَمْلٌ, ቀምል), and on that account to suffer, spoken of a plant; Syr. ܩܡܠ is used of persons who are sick.

7061 קָמַץ prop. TO SQUEEZE TOGETHER, TO COMPRESS (comp. קָפַץ); hence *to take with the hand*, Lev. 2:2; 5:12; Nu. 5:26. Hence—

7062 קֹמֶץ m. with suff. קֻמְצוֹ—(1) *the fist, a handful*; Arab. قَمْزَةٌ Lev. 2:2; 5:12; 6:8.

(2) *a bundle, a handful*; Arab. قَمْزَةٌ. Gen. 47, לְקֻמְצִים "by handfuls," i. e. abundantly.

קִמְשׁוֹ see שִׁמּוֹשׁ ["prob. i. q. שָׁמַשׁ to pierce"]. see 7057

קִמְשׁוֹן see ibid. 7063; see Strong & 7057

קֵן m., const. followed by Makkeph קֶן־ Deu. 22:6, with suff. קִנּוֹ (from the root קָנַן)—(1) *a nest*, Isa. 10:14; meton. young ones in a nest, Deut. 32:11; Isa. 16:2. 7064

(2) metaph. *abode*, especially one on a lofty rock, like an eagle's nest, Nu. 24:21; Jer. 49:16; Obad. 4; Hab. 2:9; or as being pleasant and comfortable (Gr. καλιά), Job 29:18. Pl. קִנִּים cells, chambers (of the ark), Gen. 6:14.

קָנָא not used in Kal; Arab. قَنَأَ to become very red. Hence— 7065

PIEL קִנֵּא—(1) TO BE JEALOUS (from the redness with which the face is suffused); followed by an acc. of the wife, Num. 5:14; followed by בְּ of a woman who is a rival, Gen. 30:1. Caussat. i. q. Hiphil, to *excite* any one's *jealousy* and *anger*, followed by בְּ with anything, Deu. 32:21; 1 Ki. 14:22.

(2) to *envy* any one, followed by בְּ of pers. Gen. 37:11; Ps. 37:1; 73:3; Pro. 23:17; 24:1, 19; followed by an acc. Gen. 26:14; Isa. 11:13; followed by לְ Ps. 106:16.

(3) to *burn with zeal* for any person or thing (ζηλόω).—(a) followed by לְ to be zealous for any one's cause (eifern für jem.), Num. 25:11, 13; 2 Sam. 21:2; 1 Ki. 19:10.—(β) to *envy* any one; followed by בְּ Prov. 3:31.

HIPHIL, caussat., to *excite jealousy* (see Piel No. 1), Deut. 32:16, 21; Ps. 78:58.

Derivatives, קִנְאָה, קַנָּא, קִנְאָת.

7066 קָנָא Chald., *to buy*, Ezr. 7:17, i. q. Hebr. קָנָה.

7067 קַנָּא m., *jealous*; used of God as not bearing any rival; the severe avenger of departure from himself, Ex. 20:5; 34:14; Deut. 4:24; 5:9; 6:15.

7068 קִנְאָה f.—(1) *jealousy*; of lovers, Prov. 6:34; 27:4; of God, Ezec. 8:3; of rival peoples, Isa. 11:13. Plur. קִנְאוֹת Num. 5:15.

(2) *envy*, excited by the prosperity of others, Job 5:2. Meton. used of the object of envy, Eccl. 4:4.

(3) *ardent zeal* towards any one (ζῆλος), 2 Kings 10:16; Isa. 9:6, קִנְאַת יְהוָה צְבָאוֹת "the zeal of Jehovah of Hosts" (towards his people). קִנְאַת־יְהוָה zeal (of God) towards the people, Isa. 26:11. Generally *ardent love*, Cant. 8:6.

(4) *ardour*, i. q. *anger, indignation*, Deu. 29:19; Ps. 79:5.

7069 קָנַד fut. יִקְנַד; apoc. יִקְנֹד prop. TO ERECT, to set upright, i. q. יָכַן, יָנַן; whence קְנָד, קְנָה, קְנֵה, קְנַן; hence—(1) *to found, create* [see note below] the heaven and the earth, Gen. 14:19, 22; mem, Deut. 32:6; Pss. 139:13; Prov. 8:22 (Arab. قَنَدَ i. q. خَلَقَ to create as God; see Kamûs, p. 1537).

(2) to *acquire* for oneself, Prov. 4:7; 15:32; 16:16; 19:8; Ruth 4:5, 10; to *obtain*, Gen. 4:1 (Æth. ቀነየ; to possess, to be owner). Specially—

(3) to *buy* (compare Lat. *conciliare*, for *emere*, Ter. Eun. iv. 4, 9), Gen. 25:10; 47:22, etc.; also to *redeem* (people out of captivity), Isaiah 11:11; Neh. 5:8.

[*Note.* There does not appear to be any sufficient ground for ascribing the sense of *to create* to this verb; in all the passages cited for that sense, to *possess*, appears to be the true meaning; see Dr. M'Caul's Sermon on the Divine Sonship of the Messiah. Append.]

NEPHAL, *to be acquired, bought*, Jer. 32:15, 43.

HIPHIL, Zec. 13:5; prob. i. q. Kal No. 3, to *buy* [in Thes. "*to sell*"]. But מַקְנֶה Ezek. 8:3, is for מִקְנֶא exciting the jealousy or anger (of God). Hence [the following words, and קִנְיָן, מִקְנָה, קִנְיָה, and pr. n. קֵינָן]—

7070 קָנֶה m. pr.—(1) *cane, reed, calamus* (see the root; to this answer the Greek and Latin, κάννα, *canna*), specially, a reed growing in rivers and marshes, Isaiah 42:3; 36:6; Pss. 68:31 (where the beast of the reed is the crocodile [but see קְנָה]), *aromatic and sweet smelling calamus*, Isaiah 43:24; fully, קְנֵה בֹשֶׂם Exod. 30:23; and קְנֵה הַמּוֹב Jer. 6:20.

(2) *a stalk* of corn, Gen. 41:5, 22.

(3) *καλάμη, a measuring reed*, fully, קְנֵה הַמִּדָּה Exe. 40:3, 5; also *a measure of six cubits*, Ezek. 41:8.

(4) *the beam of a balance* (Gr. καλάμη), Isaiah 46:6.

(5) the higher bone of the arm (prop. tube, comp. Germ. Röhre and Röhre, Röhrknochen), hence *branch* of a chandelier, Ex. 25:31; Job 31:22. Plur. קָנִים, channels or branches of a chandelier bearing the lights, Ex. 25:31, seqq.; and קְנָה 25:36; 37:22.

7071 קָנָה ("place of reed"), [*Kanah*], pr. n.—(1) of a stream on the confines of Ephraim and Manasseh, Jos. 16:8; 17:9.—(2) of a town in the tribe of Asher, Josh. 19:28 [prob. now *Kâna*, ڪانا Rob. iii. 384].

7072 קַנָּה masc. i. q. קַנָּא *jealous*, used of God, Josh. 24:19; Nah. 1:2.

† קָנַז an unused root, perhaps i. q. קָנַץ to hunt; whence—

7073 קֵנָז ("hunting"), [*Kenaz*], pr. n.—(1) of an Edomite sprung from Esau, and of a district of Arabia, taking its name from him, Gen. 36:11, 15, 42.—(2) of the father (or rather grandfather) of Othniel, the brother of Caleb, Josh. 15:17; Jud. 1:13; 1 Ch. 4:13; see יְפֻנֶּה.—(3) a grandson of Caleb, ibid., verse 15.

7074 קֵנִי ("hunter"), pr. n.—(1) of a Canaanite nation [*Kenizzites*], whose abode is unknown, Gen. 15:19.—(2) [*Kenezite*], patron. of the word יְפֻנֶּה No. 2, Num. 32:33; Josh. 14:6.

7075 קִנְיָן m.—(1) *a creature, thing created* [but see No. 3, and note under the root], from the root קָנָה No. 1. Ps. 104:24. LXX. κτίσις.

(2) *acquisition, purchase*, Pro. 4:7; Lev. 22:11.

(3) *possession, wealth*, Gen. 34:23; 36:6; Ps. 105:21.

† [קָנַם an unused and doubtful root perhaps, *to set up*."]

7076 קִנָּמוֹן const. קִנְּמוֹן Ex. 30:23; *cinnamon*, Greek κίνναμον, κιννάμωμον, according to Herodotus iii. 111, a word of Phœnician origin, Pro. 7:17; Cant. 4:14. (The origin is doubtful. It seems, however, most simple to suppose a root, קָנַן, whence קָנֶה=קָנֶה *calamus*, קִנָּמוֹן reed-like. [This derivation is expressly rejected in Thes.] Others take it otherwise.)

7077 קֵן pr. i. q. נוּן Med. Ye, and אָנַן TO FORM, TO PREPARE, whence אֵן a nest. Hence—
PIEL אִנֵּן denom. *to make a nest as a* bird, Psa. 104:17; *as a* viper, Isa. 34:15.
POAL, *to build a nest, to nestle*, Jer. 22:23.

7078 קִנְאִי Job 18:9, see קֶנֶא [from קָנָא *a snare*. Root קָנָה, in Thes.].

7079 קִנָּת ("possession"), [*Kenath*], pr. n. of a town in Auranitis, situated near Bostra, Nu. 32:42; 1 Ch. 2:23; Gr. Κανάθα, Κανάθα, now called قنوات see Relandi Palæstina p. 681. Burckhardt Travels in Syria, ed. Weimar, i. 157, 504.

7080 קֶסֶם fut. יִקְסֹם TO DIVINE, TO PRACTISE DIVINATION, as a verb used always of the false prophets of the Hebrews, Deu. 18:10, 14; 2 Kings 17:17; Mic. 3:6, 7, 11; Isa. 3:2; of evokers of the dead, 1 Sam. 28:8; and of the prophets of strange nations, as of the Philistines, 1 Sam. 6:2; of Balaam, Jos. 13:22. (To this answers the Syr. ܩܣܡ to divine. The primary idea appears to be that of cutting; compare קָסַם, חָתַךְ, a notion which is applied to divination, compare גָּזַר No. 2.)
Derivatives, מִקְסָם and—

7081 מִקְסָם m.—(1) *divination*, Ezc. 13:6, 23; 21:26; 1 Sam. 15:23; meton. *the reward of divination*, Num. 22:7; (compare מַתְּנָה).
(2) in a good sense, *an oracle*, Prov. 16:10.

7082 קֶסֶת not used in Kal.
POEL, קוֹמֵם i. q. קוּץ TO CUT OFF, Ezc. 17:9.

7083 קֶסֶת *f. a vessel, a cup*, i. q. כִּלָּה, which see. Prov. 30:32 the vessel of a scribe, *an inkstand*, Ezc. 9:2, 3, 11. Æth. ቀስት: a waterpot, water vessel.

7084 קְעִלָה (i. q. נְעִלָה "fortress"), [*Keilah*] pr. n. of a town in the tribe of Judah, Josh. 15:44; 1 Sam. 23:1; 1 Ch. 4:19; see Relandi Palæstina, p. 698.

see 7084 קְעִלַי see קְעִלָה.

† קָעַע or קָדַע, קִיעַ an unused root, *to burn, to brand* (cogn. to קָעַר, *soin*), Talm. קִיעַר and קִיעֵר to mark with a brand, to cauterize. [קָעַע is not given in Thes.] Hence—

7085 קַעֲקַע m. *stigma, a mark branded on the skin*, Lev. 19:28. [In Thes. from קָעַע.]

7092 קָעַר an unused root, Arab. قَعَرَ *to be deep*, whence—

7086 קְעָרָה pl. const. קַעֲרוֹת, but with suff. קְעָרוֹתֶיהָ f. *a bowl, a dish*, Nu. 7:13, seqq. (Arab. قَعْرَان a deep dish.)

7087 קָפָא TO CONTRACT ONESELF, TO DRAW ONESELF TOGETHER (cogn. to נָקַד, syn. נָכַל), specially—(1) *to draw up the feet*, to sit with the feet drawn up, Zeph. 1:12 (compare Jer. 48:11).
(2) *to curdle, to coagulate* as milk (see Hiph.); poet. of the water of the sea, Ex. 15:8 [speaking of a literal miracle].
[" NIPHAL, *to be contracted, withdrawn*, Zech. 14:6, כהרו."]
HIPHIL, caus. of No. 2, Job 10:10. (Talmud. id. Arab. and Syr. قَفَى, ܩܦܐ id.) Hence—

7087 קִפָּאוֹן m. *congelation, ice*, Zec. 14:6 [קִפְיוֹן; the sense of the כתיב is however much better, see root in Niphal].

7088 קָפַד TO DRAW TOGETHER, TO SHRINK. (Arab. قَفَدَ id.) Hence קִפֹּד a hedgehog.
PIEL, *to make shrink*; hence *to cut off*, like the Ch., Isa. 38:12, חַיַּי קָפַדְתִּי כָּאֹרֵג "I have cut off, like a weaver, my life." Vulg. *præcisa est, velut a texente, vita mea*. Hence—

7089 קֶפֶד or קֵפֶד with ה paragog. קְפֵדָה *a cutting off, destruction*, Ezc. 7:25.

7090 קִפֹּד m. *a hedgehog*, so called from its shrinking together, Isa. 14:23; 34:11; Zeph. 2:14. (Arab. قُنْفُذ and قَنْفَذ, Syr. ܩܘܢܦܕܐ id., Æth. ቀንፋድ: porcupine.)

7091 קֶפֶה m. Arab. قَفَاةٌ *arrow-snake*, so called from the spring with which it propels itself, Isa. 34:15. See Bochart, Hieroz. ii. p. 408. From the unused root—

† קָפָה prop. i. q. קָפַד, קָפַץ (compare קָפַן, קָפַת), *to contract oneself*, especially to take a leap (as a cat, a lion, a hind); hence Arab. قَفَزَ and Ch. קְפַץ to leap. Compare Syr. ܩܦܝܠܐ a locust, a cricket, from the root קָפַץ.

7092 קָפַץ fut. יִקְפֹּץ (i. q. קָפַד, קָפָה), TO CONTRACT, TO SHUT, as the mouth, Job 5:16; Psa. 107:42; the

hand (i. e. to be illiberal), Deut. 15:7; trop. mercy, Ps. 77:10.
NIPHAL, *to be gathered*, sc. to one's ancestors, i. q. נֶאֱסַף i. e. to be dead, Job 24:24. Compare גָּזַר and גָּדַשׁ to be dead. Schultens, on Job loc. cit. places the primary signification of these words in leaping, springing (see Piel); and this, he remarks, is transferred to sudden death.
PIEL, *to leap, to spring*, compare קָפַד, Cant. 2:8. (Ch. id.)

7093 קֵץ with suff. קִצִּי (from the root קָצַץ), m. *end, extremity*, whether of space, Isa. 37:24; Jer. 50:26; or of time; מִקֵּץ, at the end, after (see מִן No. 3, c), e. g. מִקֵּץ אַרְבָּעִים יוֹם after forty days, Gen. 8:6; 16:3; 41:1; also in the later writers לְקֵץ 2 Ch. 18:2; Dan. 11:6, 13; or of the end of actions, Job 16:3; or of a condition of things, Isa. 9:6. קֵץ יוֹם adv. without end, Ecc. 12:12. Specially it is—(a) *the end, i. e. destruction* of a people, Gen. 6:13; Ezek. 7:2; Am. 8:2; קֵץ a wickedness bringing destruction, Ezc. 21:30, 34; 35:5.—(b) *the event* of a prophecy, Hab. 2:3.—(c) קֵץ הַיָּמִים or קֵץ simply Dan. 8:17; לְקֵצוֹ, verse 19, the time of the end, also קֵץ הַיָּמִים Dan. 12:13, the end of the days, are the calamitous times immediately preceding the advent of the Messiah; see Bertholdti Christologia Judæorum (Erlange, 1811), p. 58.
Pl. once in const. st. Job 18:2, where קְצֵי for קִצֵּי (Deg. forte being resolved in the Chaldee manner, see Lehrg. page 134). The words אַתֶּם תְּשִׂימוּן קְצֵי מִלִּין "when will ye make an end of words?" [see מִלָּה.] Elsewhere for pl. absol. is used the form קְצוֹת (see קָצֶה), for the constr. and with suff. the forms קְצוֹתֵי, קְצוֹתַיִם, קְצוֹתָיו (from קָצֶה, קֹצֶה, קָצָה). Denom. is קִיצִים, for קַיִץ.

7094 קָצַב fut. יִקְצֹב.—(1) TO CUT DOWN, e.g. a tree, 2 Ki. 6:6.
(2) *to shear* sheep, Cant. 4:2. (Kindred roots are קָטַב, קָטַע. But all roots beginning with the letters קצ have the notion of cutting, cutting off, cutting down, as properly belonging to this stock, see קָצַץ, קָצַד, קָצַע, קָצַר, which are easily transferred to the notions of scraping (see קָצַע) and judging, deciding, see קָצַץ. The same power belongs to the syllables קטב, קדד, קדע, קדר, קוץ, נדר, סגר, קם, זם, חץ.) Hence—

7095 קֶצֶב m.—(1) *form, shape* (pr. cutting, compare French *taille*, Germ. *Zuschnitt*). 1 Ki. 6:25; 7:37.
(2) Pl. const. קִצְבֵי הָרִים Jon. 2:7, prob. *the ends*, i. e. the roots *of the mountains* (in the depth of the sea). Vulg. *extrema montium*.

7097 קָצָה—(1) i. q. קָצַץ TO CUT OFF, TO CUT DOWN (see under קָצַב); hence to *destroy* (peoples), Hab. 2:10. (Arab. قَصَى Conj. II, id.) 7096
(2) *to decide*; Arab. قَضَى, whence קָצִין a judge.
(3) *to finish*, whence קֵץ and—
PIEL, i. q. Kal No. 1. Pro. 26:6, מְקַצֵּץ רַגְלַיִם "who cutteth off feet," i. e. whose feet are cut off. (I thus translate the entire verse: "he whose feet are cut off drinketh (suffereth) injury, (sc) he who sends words by the hands of a fool," i. e. uses a fool as a messenger.) 2 Ki. 10:32, "Jehovah began לְקַצֵּר בְּיִשְׂרָאֵל to cut short in Israel," i. e. to take away one part after another.
HIPHIL, *to scrape off*, i. q. קָצַע Lev. 14:41, 43.
Derivatives, קֵץ, קְצָוָה, קְצִיעָה.

*7098 קְצָוָה Excd. 26:4; 36:11; elsewhere only in plur. constr. קְצוֹת with suff. קְצוֹתָם.—(1) *end, extremity*—(a) of space, Ex. 25:19; 28:23, 24, 26. קְצוֹת הָאָרֶץ the ends of the earth, i. e. of the most remote people, Isa. 40:28; 41:5. אַרְבַּע קְצוֹת הַשָּׁמַיִם the four extremities of the heaven (quarters of the world), Jer. 49:36. מִקְצֵה Deut. 28:64; Excd. 26:4; 36:11. Metaph., Job 26:14, קְצוֹת דְּרָכָיו "the extremities of his deeds," i. e. a small part, as it were the extreme lines of the divine works.
(2) *the sum*, mass, 1 Ki. 19:21; 13:33.

7097 קְצֵה m., constr. קְצֵה, with suff. קְצֵהוּ; once plur. with suff. קְצוֹתָיו Ezc. 33:2.—(1) i. q. קֵץ *end, extremity*—(a) of space, e. g. of the desert, Excd. 13:20; of a camp, Num. 11:1; of a region, Num. 33:37; of a country, Isa. 5:26; of heaven, Isa. 13:5; Ps. 19:7; Isaiah 7:18, בִּקְצֵה אֲפִיקֵי מְצָרִים "in the extremity (i. e. on the bank, margin) of the rivers of Egypt." Gen. 19:4, "all the people מִקָּצֶה from the end," i. e. all together; Gen. 19:4; Jerem. 51:31 (compare Arabic أَقْصَى; see Schult. Opp. Min. p. 121); compare No. 2.—(b) of time. Often in this connection, מִקְצֵה שְׁלֹשִׁים יוֹם at the end of three days, after three days, Josh. 3:2; 9:16; Gen. 8:3; 1 Ki. 9:10; 2 Ki. 8:3; 18:10; Ecc. 39:14. The same as מִקֵּץ; see קֵץ.
(2) *the whole, the sum*. Gen. 47:2, מִקְצֵה אֶחָיו "from the whole number of his brethren;" Ezek. 33:2. Comp. Nu. 22:41; Isa. 56:11. See the origin of this signification in No. 1, letter c, fin.

7097 קָצֶה m. i. q. קֵץ No. 1, *the end*, Isa. 2:7; Nah. 2:10.

7099 קָצֶה or קְצֵה only in plur. constr. קְצֵי אֶרֶץ the ends of the earth, Ps. 48:11; 65:6.

7099 קָצוֶה or קְצֹוָה only in plur. קְצָוֹת *ends, extremities* [plur. of קֵצֶה in Theo.], Ex. 38:5; of the ends of the earth, *sur' lloyqēs*, Pss. 65:9; compare verse 6. With suff. קְצוֹתָיו Exod. 37:8; 39:4 כתיב. In קרי there is קְצוֹתָיו.

† קָצַד an unused root, prob. i. q. קָטַד to cut off, whence—

7100 קְצִיעָה m. Isa. 28:25, 27, according to the LXX., Vulgate, and the Rabbins, *nigella melanthium*, i.e. fennel flower, black cumin. See Celsii Hierobot., P. ii. p. 70.

7101 קָצִין m. —(1) *a judge, a magistrate*, Isaiah 1:10; 3:6, 7; Mic. 3:9 (from the root קָצָה No. 2, Arab. قَاضِى a judge).

(2) *a* military *leader, commander*, Josh. 10:24; Jud. 11:6, 11; Dan. 11:18 Compare שָׂטִין.

(3) *a prince*, Pro. 6:7; 25:15.

7102 קְצִיעָה f.—(1) *cassia*, Gr. *kasia* (*Laurus Cassia*, Linn.), a bark similar to cinnamon, but less aromatic, so called from its being peeled off (root קָצַע), pl. קְצִיעוֹת Ps. 45:9; see Celsii Hierobot., t. ii. p. 360. Arab. قَصِيعَة id., Cast.

7103 (2) *Kesia*, pr. n. of a daughter of Job, Job 42:14.

7104 [קְצִיעָה *Kezia* pr. n. Josh. 18:24.]

7105 קָצִיר m. (from the root קָצַר).—(1) *harvest*, Gen. 8:22; 30:14; 45:6; hence—(*a*) *corn harvested*, Lev. 19:9; 23:22.—(*b*) poet. for קֹצֵר קָצִיר *reapers*, Isa. 17:5.

(2) *a branch, bough*, from the idea of lopping off (unless, perhaps, it be so called for קָצִיר, from the sense of greenness), Psa. 80:12; Job 14:9; 18:16; 29:19.

7106 קָצַע not used in Kal.—(1) i. q. Arabic قَطَعَ TO CUT, TO CUT OFF, TO LOP; hence מִקְצֻעָה carving tool, מְקֻצָּע *a corner*.

(2) *to scrape, to peel*, hence קְצִיעָה.

HIPHIL, *to scrape*, i. q. קָצָה Hiphil, Lev. 14:41.

PUAL, part. מְקֻצָּעוֹת, i. q. מְקוּצוֹת, corners, Ezr. 46:22; pr. places cut off, cut away.

Derivatives, קְצִיעָה, מִקְצֻעָה, מְקֻצָּע.

7107 קָצַף fut. יִקְצֹף.—(1) i. q. Arabic قَصَفَ TO BREAK (compare under קָצַע). Hence קֶצֶף No. 1, and קְצִיפָה

(2) *to break out*, or *forth* into anger (Gr. *phrysso*), hence *to be angry, indignant*, Isa. 57:16; 64:8; followed by עַל of pers. Gen. 40:2; 41:10; Ex. 16:20; followed by אֶל Dan. 2:12.

HIPHIL, *to provoke* (Jehovah) *to anger*, Deu. 9:7, 8, 22.

HITPAEL, i. q. Kal No. 2, Isa. 8:21.

7108 קָצַף Chald. i. q. Hebr. No. 2, Dan. 2:12.

*7110 קֶצֶף m. with suff. קִצְפִּי.—(1) *twigs, splinters*, so called from being broken off (see the root No. 1), Hos. 10:7. LXX. *φρύγανον*.

(2) *anger*, Ecc. 5:16; especially the anger of Jehovah, from the root No. 2, Jos. 9:20; 22:20; Isa. 34:2; 54:8; 60:10; Zec. 1:12; 2 Chr. 19:10; *altercation, strife*, Esth. 1:18.

7109 [קֶצֶף Ch. *anger*, Ezr. 7:23.]

7111 קְצָפָה f. *a fragment, something broken*, Joel 1:7. LXX. *συγκλασμός*, see the root No. 1.

7112 קָצַץ TO CUT OFF, TO AMPUTATE, e.g. the hand, Deu. 25:12; the beard, Jer. 9:25; 25:23. (Arab. قَصَّ to cut the nails and hair.) See under קָצַע.

PUL קֻצַּץ and קֻצְצוּ—(1) *to cut off, to cut asunder*, e.g. a rope, Psal. 129:4; a hand, thumbs, Jud. 1:6; 2 Sa. 4:12; a spear, Ps. 46:10.

(2) *to divide, cut up* (into threads), Ex. 39:3.

(3) *to cut away, to cut loose*, 2 Ki. 18:16; 24:13.

HOPHAL, part. מָקְצָעִים, pass. of Piel No. 1, Jud. 1:7. Derived noun, קֵץ (whence denom. קִצֵּץ for קִצֵּץ).

7113 קְצַץ Chald. PAEL, *to cut off, to cut away*, Dan. 4:11.

7114 קָצַר & קָצְרַר—(1) Med. A and fut. יִקְצֹר TO CUT OFF, specially grain; hence *to reap, to harvest*, Jer. 12:13; Levit. 19:9; 25:5. Part. קוֹצֵר *a reaper*, Ruth 2:3, seqq. Metaph. Job 4:8, "those who sow wickedness reap the same." Prov. 22:8. Compare קֵץ.

(2) Med. E (compare the adj. קְצַר). fut. יִקְצַר (but once יִקְצֹר Pro. 10:27), intrans. *to be shortened, cut off*; hence *to be short*, Isa. 28:20. Specially—(*a*) קְצָרָה יָדִי *my hand is (too) short*, I have but little power, I have no might, Nu. 11:23; Isa. 50:2; 59:1. Compare Arab. قَصَرَ الْيَدَ short of hand, and قَصَرَ الذِّرَاعِ short of arm, used of a feeble person; and, on the other hand, طَوَلَ الْيَدِ a long hand, used of power, see more in Comment. on Isa. 50:2.—(*b*) קְצַר רוּחַ, קְצַר רוּחִי "my spirit is short," i.e. I am impatient,

my patience is wearied out, Nu. 21:4; Jud. 16:16; followed by ב on account of anything, Jud. 10:16. Comp. אֹרֶךְ אַפַּיִם under אֹרֶךְ.

PAEL, *to cut short, to abbreviate*, Pt. 102:24.

HIPHIL.—(1) *to reap*, Job 24:6 כתיב.

(2) i. q. Piel, Ps. 89:46.

Derivatives, קָצִיר [and the following words]—

*7116 קָצֵר masc. *short*, especially—(*a*) קְצַר יָד feeble, weak, Isa. 37:27.—(*b*) קְצַר רוּחַ Pro. 14:29, and קְצַר אַפַּיִם verse 17, impatient, prone to anger.—(*c*) קְצֵי יָמִים short-lived, Job 14:1.

7115 קְצַר m. only קְצַר רוּחַ *impatience*, Ex. 6:9.

7117 קָצָת (for קְצָאת, from קָצָה, of the form פְּעָת, from פָּעָה), a Chaldaizing word.—(1) *end*. Always with pref. בְּ, מִן, עַד, לְ for מִקְצָת *at the end*. Dan. 1:15, מִקְצָת עֲשֶׂרֶת "at the end of ten days." Dan. 1:5, and verse 18, לִמְקְצָת הַיָּמִים "at the end of the days" (לְ, see p. cccclxxxv, A). Comp. Hebr. מִקְצָה for מִמְּקֵצָה Josh. 3:2.

(2) *the sum, the whole number*, i.q. קְצָת No. 2. Dan. 1:5, מִקְצָת כְּלֵי בֵית הָאֱלֹהִים "(a part) of the number of the holy vessels." מִקְצָת is put in this place partitively, like מִן No. 1. Nehem. 7:70, מִקְצַת רָאשֵׁי הָאָבוֹת "(a part of) the number of the chiefs," i.e. a part of the chiefs. Comp. מִמְּחֵצָה Gen. 47:2.—Some of these examples, Dan. 1:5, 18; Neh. loc. cit. have been referred by some to a noun, of the form סִפְרָה, to which they ascribe the signification of *part*. But the Chaldee, which is of special authority in these examples, is altogether destitute of such a form (the passage Gen. 47:2, Targ. is similar to the passages treated under No. 2); and it cannot be doubted that the phrase מִקְצָת, wherever it occurs, is to be explained in the same manner.

7118 קְצָת constr. קְצַת Chald.—(1) *end*. Dan. 4:31, לִקְצָת יוֹמַיָּא "at the end of the days."

(2) *the sum, the whole*. Dan. 2:42, מִן קְצָת מַלְכוּתָא "(a part) of the whole of the kingdom," i.e. a part of the kingdom. To this answers מִקְצָת *part of it*.

7119 קַר plur. קָרִים (from the root קָרַר) adj.—(1) *cold*, Prov. 25:25; Jer. 18:14.

(2) *quiet*, Prov. 17:27; according to קַר רוּחַ כתיב quiet of spirit. See יָקָר No. 6.

see 7023 קַר see יקר.

7120 קַר m. *cold*, Gen. 8:22. Root קָרַר.

7121 I. קָרָא fut. יִקְרָא.—(1) TO CRY OUT, TO CALL, *φωνέω*. (A verb. prop. onomatopoetic; used also of beasts (see יִקְרָא); compare Gr. *φρύζω* (*phryg*), *κρύσσω* (*crysso*); in the German languages *rufen*, to cry out; *charo*, outcry, weeping; often used of the cry of beasts, like *trähen, trüdjen*; French, *crier*; Engl. *to cry*; with a prefixed sibilant, *skrien*; Swedish, *skria*, *skrien*; with a sibilant added at the end, *trüdjen*, קָרַץ which see. See Fulda's German roots, p. 125, 227.) It is used absol. of any kind of cry, even when not articulate; like זָעַק Gen. 39:14, אֶקְרָא בְקוֹל גָּדוֹל "I cried with a loud voice." LXX. *βοήσομαι φωνῇ μεγάλῃ*. Verse 15, וַתִּשָּׂא קוֹלָהּ וַתִּבְךְּ "she lifted up her voice and wept." The words which are cried out aloud, often follow, either immediately, Gen. 45:1, וַיִּקְרָא לְפָנָיו אַבְרֵךְ "and he cried out before him, Bow the knee!" וַיִּקְרָא הוֹשִׁיעוּ וגו "and (Joseph) cried out, Cause to go out," etc. Gen. 41:43, וַיִּקְרָא לְפָנָיו אַבְרֵךְ. Levit. 13:45; Jud. 7:20; 2 Sam. 20:16; 2 Ki. 11:14; Esth. 6:9, 11; or with the insertion of לֵאמֹר Exr. 9:1; 2 Sam. 18:28; compare 2 Ki. 18:28, וַיִּקְרָא בְקוֹל גָּדוֹל בִּלְשׁוֹן יְהוּדִית וַיְדַבֵּר לָאזֶן "and he cried out in a loud voice in the Jews' dialect, and spake and said." Specially—(*a*) followed by אֶל of pers., *to call upon, to call to* any one (imantem pruïre). Jud. 18:23; the express words being added, with לֵאמֹר prefixed, 1 Sa. 26:14, and וַיֹּאמֶר Jud. 9:54; 1 Sam. 17:8; 1 Kings 17:11; also followed by עַל of pers., Isa. 34:14 ("the demons shall cry to one another"); followed by אַחֲרֵי of pers., to cry after any one, to call him as he goes away, 1 Sam. 20:37, 38; 24:9. It often is—(*b*) i. q. *to ask aid*; especially of God; absol. Ps. 4:4, בְּקָרְאִי "when I call, hear me." Psalm 22:3; 34:7; 69:4; followed by יְהוָה Ps. 14:4; 28:1; 30:9; 55:17; 61:3; Jud. 15:18; 16:28; 2 Kings 20:11; Hos. 7:7; לֵאלֹהִים Psalm 57:3; with עַל, Ps. 17:6; 88:10; 91:15. With the addition of עַל of pers., on whose account the aid of God is sought, Deut. 15:9.—(*c*) i. q. *exprecari* (by which it often is rendered by the LXX.), as a herald or prophet. Absol., Prov. 1:21, "wisdom crieth in the broadways." Pro. 8:1; with an acc., Prov. 20:6; Isa. 40:6, "the voice said, Cry; but he answered, What shall I cry?" Isa. 58:1; Zech. 1:14, 17; followed by עַל of the object, Jonah 1:2. The words uttered also follow, Exod. 32:5; Jer. 2:2; 7:2; 19:2; 51:61; or it is joined with an acc. Zec. 7:7; Isa. 44:7; Joel 4:9, קִרְאוּ זֹאת בַּגּוֹיִם "proclaim this amongst the nations;" or followed by לְ Isa. 40:2, קִרְאוּ אֵלֶיהָ צְדָקָתָהּ "proclaim to her freedom (to slaves, captives). Jer. 34:8; 15:17; Isaiah 61:1, קָרֹא לִשְׁבוּיִם to proclaim a fast (to the people), Jer. 36:9; Jon. 3:5; Exr. 8:21. From the signification of proclaiming, comes also that of reciting and reading; for this, see No. 4.

(2) *to call* (*calcio*, *rufen*), specially—(*a*) to call any one to oneself, followed by an acc. Gen. 27:1; Exod. 2:8; 1 Sam. 3:16; Hos. 7:11; followed by לְ

Gen. 20:9; Levit. 9:1; Hos. 11:1; Isa. 46:11; followed by אֶל Gen. 3:9; Ex. 3:4; 1 Sa. 3:4. קָרָא אֵלָיו to call to oneself, 2 Sa. 15:2. Metaph. Prov. 18:6, "his mouth calleth for strokes," i. e. deserves and invites them. Ruth 4:11, קָרָא שֵׁם בְּבֵית לָחֶם i. e. "call (acquire for thyself) a name in Bethlehem."—(*b*) when it refers to many, *to call together*, followed by an acc. Genesis 41:8; followed by a dat. Genesis 20:8; 39:14; אֶל Gen. 49:1. Hence קָרָא עֲצָרָה to convene a holy assembly, Joel 1:14; compare Isaiah 1:13; a feast, Levit. 23:2, 4 מִקְרָאֵי קֹדֶשׁ those called to an assembly, Nu. 1:16.—(*c*) *to call*, i. e. *to invite* any one to a meal (compare *καλεῖν ἐπὶ δεῖπνον*), 1 Samuel 9:13, 22; 1 Kings 1:9, 19, 41, 49; figuratively קָרָא לְ to invite to make peace, Deu. 20:10; Judges 21:13.—(*d*) *to summon before a judge* (*καλεῖν, καλεῖν εἰς δίκην*), Job 5:1; 13:22 (14:15); Isaiah 59:4 (parall. נִשָּׁפֵט).—(*e*) *to call out* soldiers, Isa. 13:3.—(*f*) *to call* any one to an office, i. q. שִׁיא to choose, followed by an acc. Isa. 49:6; 48:15; 49:1; 51:2; followed by לְ Isaiah 22:20. In the same sense but more emphatic there is said קָרָא בְּשֵׁם מ׳ to call any one by name, Isai. 43:1; 45:3, 4; compare Exodus 31:2.—(*g*) קָרָא בְּשֵׁם יי׳ to call upon the name of God, i. e. to celebrate, to praise God, to implore his aid, Gen. 4:26; 12:8; Exodus 33:19; Psalm 79:6; 105:1; Isa. 64:6; Jer. 10:25; Zeph. 3:9 (compare יי׳ קָרָא בְּשֵׁם נְקֵבָה 1 Ki. 18:26. In the same sense, בְּ being omitted, there is said קָרָא שֵׁם יי׳ (which differs from the phrase No. 1, *b*), Deut. 32:3; Psalm 99:6; Lam. 3:55. (A different sense occurs in Exodus 33:19, where God himself speaks, קָרָאתִי בְשֵׁם יְהוָה לְפָנֶיךָ "and I will proclaim by name before thee, Jehovah is present," sc. that thou mayest know the presence of God. Most High, I will myself act as the herald who shall announce the coming of God. Compare Gen. 41:49.) More rarely it is—(*h*) *to celebrate* persons. Ps. 49:12, קָרְאוּ בִשְׁמוֹתָם "they praise their names" (of the rich). Proverbe 20:6, יִקְרָא אִישׁ חַסְדּוֹ "they celebrate every one his own goodness." The sense is somewhat different in the following, Isa. 44:5, זֶה יִקְרָא בְשֵׁם יַעֲקֹב "this man shall celebrate the name of Jacob," i. e. shall follow and praise the party of Jacob.

(*3*) *to call, to name, to give a name*, fully קָרָא לְשֵׁם לְ to impose a name on any one, Gr. *καλεῖν τινά τι* (Il. v. 306; Od. viii. 550), Gen. 26:18; Ruth 4:17; Ps. 147:4. It is variously construed—(*a*) followed by an acc. of the name and a dative of the thing on which the name is put. Gen. 1:5, וַיִּקְרָא אֱלֹהִים לָאוֹר; יוֹם verses 8, 10; 31:47; 1 Sa. 4:21; Ruth 1:20, 21; Isa. 47:1; and frequently.—(*b*) followed by two acc.,

Nu. 32:41; Isa. 60:18; but commonly—(*c*) in this manner, Genesis 4:25, וַתִּקְרָא אֶת שְׁמוֹ שֵׁת "and she called his name Seth;" 4:26; 5:2, 3, 29; 11:9; 19:22; 27:36; 29:34.

(*4*) *to recite, to read aloud* (from the signification of crying out, see No. 1, fin.) any thing, with an acc., Exod. 24:7; Josh. 8:34, 35; 2 Ki. 23:2; also קָרָא בְּסֵפֶר *to read* what is written *in a book* (comp. קָרָא בְּ *to drink* what is in a vessel), Neh. 8:8, 18; 9:3; Isa. 37:14, seqq.; often with the addition of מִתּוֹךְ Ex. Josh. l. l. c. מִן ס׳ Deu. 31:11. Hence gener. *to read*, Deut. 17:19; 2 Kings 5:7; 19:14; 22:8; Isa. 29:11. (Arab. قَرَأَ, Syr. ܩܪܐ to read.)

NIPHAL נִקְרָא—(1) *to be called*, i. e. to bid to come by calling, *to be called together*, Jer. 44:26; Est. 3:12; 8:9. נִקְרָא שֵׁם מ׳ to celebrate any one's name, Ruth 4:14.

(*2*) *to be called, named*. Construed—(*a*) followed by a dat. of person and thing, to which a name is given. Gen. 2:23, נָקֹבָה תִּקָּרֵא אִשָּׁה "she shall be called woman;" 1 Sa. 9:9; Isa. 1:26; 32:5; 60:14, 18.—(*b*) with two nominatives. Zec. 8:3, יְרוּשָׁלַ͏ִם תִּקָּרֵא עִיר הָאֱמֶת "Jerusalem shall be called the city of truth;" Isaiah 48:2; 54:5; 56:7; and—(*c*) with the addition of the noun שֵׁם Gen. 17:5, לֹא יִקָּרֵא עוֹד אֶת שִׁמְךָ אַבְרָם "thy name shall no more be called Abram;" 45:10; Deut. 25:10; Dan. 10:1. Compare as to this threefold construction in Kal No. 3.

Also observe these phrases—(*a*) נִקְרָא בְּשֵׁם מ׳ to be called by any one's name, i. e. to be reckoned to his race, Isaiah 43:7; 48:1; followed by בְּ Gen. 21:12; and in like manner שֵׁם עַל נִקְרָא Genesis 48:6, וְיִקָּרְאוּ עַל שֵׁם אַחֵיהֶם "they shall be counted with their brethren" (shall bear the same name as their brethren, shall be called the sons of Joseph, not of Jacob); also שֵׁם Isa. 48:2, מֵעִיר הַקֹּדֶשׁ נִקְרָאוּ i. e. they wish to be called the inhabitants of the city.—(*b*) עַל שְׁמִי נִקְרָא my name is called upon any thing, i. e. it is added to that thing, the thing is called mine (as *the house of one's father* is the house which the father possesses), Isa. 4:1; 2 Sa. 12:28. So of the people of Israel who bear the name of God (who are called the people of God), Deut. 28:10; Isa. 63:19; Jer. 14:9; Am. 9:12; 2 Ch. 7:14; used of the temple, 1 Kings 8:43; Jer. 7:10, 11, 14, 30; 34:15; Jerusalem, Dan. 9:18, 19; prophets, Jer. 15:16. Also, *to be called*, is sometimes used for *to be* (since men call us, and we acquire cognomens from what we are, or at least, from what we seem to be), as Isa. 1:26, "afterward thou shalt be called the city of righte-

ousness," i. e. thou shalt be graced with such an epithet, because in fact thou shalt be righteous; Isa. 9:5; 30:7 [both Kal]; 35:8; 47:1, 5 [both Kal]; 48:8 [Pual]; 56:7 (compare 4:3; 19:18, and my Comment. on Isa., iii. p. 99). So Gr. *κεκλῆσθαι* Il. iv. 61, Od. vii. 313. Monk ad Eurip. Hippolyt., 2, Porson ad Phœniss., 576.

(*3*) *to be read aloud, recited*, Est. 6:1; followed by בְּ in a book, Neh. 13:1.

PUAL—(1) pass. of Kal No. 2, letter *f*, *to be called*, i. e. *to be chosen*, Isa. 48:12.

(*2*) *to be called, named*, Isaiah 65:1; generally, לְ Isa. 48:8; 58:12; 61:3; 62:9; Ezr. 10:13. See also the remarks at the end of Niphal.

Derivatives, מִקְרָא, קְרִיאָה, קְרִי.

7122 II. קָרָא i. q. קָרָה TO MEET, hence TO HAPPEN, TO OCCUR to any one (whether good or bad), followed by an acc. of pers., Gen. 42:4, 38; 49:1; Lev. 10:19. *Inf.* קְרוֹא (of the form לִרְאוֹת) *a meeting*, hence לִקְרַאת which every where (in the Syriac manner) is contracted into לִקְרָאת, with suff. לִקְרָאתִי, לִקְרָאתָם prep.—(1) *towards, to meet*, Gen. 46:29; Exod. 4:27; 18:7; in a hostile sense, Jud. 7:24; pregn., Josh. 11:20, "that their hearts should be hardened לִקְרַאת הַמִּלְחָמָה to go into battle."

(*2*) *opposite to, over against*, Genesis 15:10; 1 Sa. 4:2.

NIPHAL—(1) *to be made to meet, to meet any one*, followed by לְ Ex. 5:3; לִפְנֵי 2 Sa. 18:9; used of things, Deu. 22:6.

(*2*) *to be by chance, to happen*, 2 Sam. 1:6; 20:12.

HIPHIL, *to cause to happen* (evil to any one), with two acc., Jer. 32:23.

7123 קָרָא Ch. fut. יִקְרֵא, יִקְרֵה.—(1) *to proclaim* (as a herald), Dan. 3:4; 4:11; 5:7.

(*2*) *to read aloud*, Ezr. 4:18, 23; *to read*, Dan. 5:8; 15:17. Part. pass. קְרֵי Ezr. loc. cit.

7124 קֹרָא m.—(1) *a partridge*, prob. so called from the cry, prop. crying out, calling (as the German hunters say of the partridge „hat Stöcke gerufen"), compare *Rthpe* from רתפ, and Arab. قَطَا i. e. a bird very like a partridge, so called also from its cry (see Burckhardt's Travels, p. 503, 1067); 1 Sam. 26:20; Jer. 17:11 (in which latter passage allusion is made to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits on them. [The idea is not to be borne that inspired Scripture can in any way sanction *fables*.])

(*2*) [*Kere*], pr. n. m. 1 Ch. 9:19; 2 Ch. 31:14. *6981

קָרֵב & קָרֵב Zeph. 3:2; fut. יִקְרַב, inf. שְׁקָרֵב and 7126
קָרְבָה Exod. 36:2, TO APPROACH, TO COME NEAR, (Arab. قَرُبَ, Syr. ܩܪܒ), used of men, Josh. 10:24, and poet. of things, Ezek. 37:7; especially of time, Deu. 15:9; Gen. 47:29, וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לָמוּת "and the days drew near for Israel to die;" 1 Ki. 2:1. Followed by אֶל of pers. or thing, Gen. 37:18; Exod. 14:20; more rarely לְ Job 33:22; followed by בְּ Ps. 91:10. Specially—(*a*) God is said to draw near, when he aids the afflicted, Psalm 69:19; Lamen. 3:57; also of men; followed by אֶל 1 Kings 8:7. On the other hand—(*b*) these are said *to draw near* to God who piously worship him, Zeph. 3:2; also those who serve in the ministry of the temple, Levit. 16:1 (whence it is part. כֹּהֵן הַקָּרֵב); Exo. 40:46 (followed by לְשָׁרֵת).—(*c*) קָרַב אֶל אִשָּׁה is used, in a good sense, of conjugal intercourse, Gen. 20:4; Isaiah 8:3; like the Gr. *πλησιάζειν*; see Gataker ad Opp. Crit., p. 78; Arab. قَرُبَ.—(*d*) in a hostile sense, *to draw near, to advance*; followed by לְהִלָּחֵם אֶל to, or for, battle, Deut. 20:3; עַל עִיר against a city, Deut. 20:10; Josh. 8:5; בְּ against any one, Psa. 27:2. Compare קָרַב אֵלַי "draw to thyself," i. e. recede hence, approach no nearer.

NIPHAL, i. q. Kal, *to come near*, Ex. 20:21; Josh. 7:14.

PIEL, קִרֵב—(1) causat. *to cause to approach*, Hos. 7:6; Isa. 41:21; 46:13; *to admit, to receive*, Ps. 65:5; *to bring near* to one another (two things), Exo. 37:17 (where קָרַב is imp. for קְרֵב).

(*2*) intrans. (and intensitive), *to be very near*, Ezr. 36:8, followed by a gerund.

HIPHIL.—(1) *to cause to approach, to bring near*, i. e.—(*a*) *to bring* persons *near*, followed by אֶל to any one, Ex. 28:1; 29:4; 40:14; Lev. 22:4; *to receive* to oneself, Num. 8:19, 10; Jer. 30:21.—(*b*) *to bring, to offer* a gift, Jud. 3:18, 5:25; a sacrifice, Lev. 3:1; 7:8; Nu. 9:13 (compare הֶקְרִיב); to *bring* (a cause to a judge), Deu. 1:17.—(*c*) to *bring together* two things, Isa. 5:8.

(*2*) followed by מִן, *to cause to withdraw, to remove*, 2 Ki. 16:14, וַיַּקְרֵב מִפְּנֵי הַבַּיִת "and he removed the brazen altar from before the house." Compare נָגַשׁ No. 2, also add the Sanscrit *dpam*, to approach and to recede. It has been argued by Fasius (Neue philol. Jahrb. i. p. 221) that the signification of receding should be altogether rejected in these verbs.

(*3*) intrans. *to draw near*, Ex. 14:10; followed

by a gerund, to be near (about) to do, Gen. 19:11; Isa. 56:17.

Derived nouns, קִרְבָה, קָרְבָן, קָרוֹב.

*7131 קָרֵב m. verbal adj. *drawing near, approaching*, Deu. 20:3; 1 Ki. 5:7.

7127 קָרַב Ch. pl. קְרִבוּ *to draw near, to approach*, Dan. 3:26; 6:13.

PAEL, *to offer*, Ezr. 7:17.

APHEL.—(1) *to bring near*, Dan. 7:13.

(2) *to offer*, Ezr. 6:10, 17.

7128 קָרָב m. (with Kametz impure) *battle, war* (from the root קָרַב, letter *d*), a word (except 2 Sa. 17:11) only found in poetry (Syr. ܩܪܒܐ id.), Ps. 55:19, 22; Job 38:23. Pl. קְרָבוֹת Ps. 68:31.

7129 קְרַב Ch. id. Dan. 7:21.

7130 קֶרֶב with suff. קִרְבִּי (Arab. قَلْب, the letter ר being softened into ל), pl. with suff. קִרְבַי, once, Ps. 103:1. —(1) *the interior, midst* of a thing. בְּקֶרֶב *in the middle*, becomes commonly a prep. (like בְּתוֹךְ, בְּתָוֶךְ) in (the midst of) the land, Gen. 45:6; Ex. 8:18; Is. 7:22; 10:23. בְּקֶרֶב חוּצוֹת in (the midst of) the streets, Isa. 5:25. בְּקֶרֶב הַכְּנַעֲנִי amongst the Canaanites, Jud. 1:32; after a verb of motion בְּתוֹךְ הַמִּלְחָמָה into (the midst of) the battle, 1 Ki. 20:39; to pass בְּתוֹךְ הַמַּחֲנֶה through the midst of the camp, Josh. 1:11. Used of time, בְּקֶרֶב יָמִים amid the years, Hab. 3:2.

(2) specially the inside of the body—(*a*) *the bowels*, Gen. 43:14; Ex. 29:13, 22.—(*b*) *the heart, the mind*, as the seat of thought and desire, Ps. 5:10; 49:12; 64:7.

7132 קִרְבָה f. constr. state קִרְבַת *approach, drawing near*, Ps. 73:28; Isa. 58:2.

7133 קָרְבָּן constr. קָרְבַּן, pl. קָרְבָּנוֹת Lev. 7:38 (in other copies קָרְבָּנִים), m. *oblation, sacrifice, offering*, whether bloody or unbloody, Lev. 2:1, 4, 12, 13; 7:13; 9:7, 15. See זֶבַח No. 1, *b*. No heed is to be given to those who (like Kimchi and Ewald), on Ex. 40:43 וַיַּקְרֵב, maintain it to be a different word, to be pronounced *kirrēbu*, and to be derived from Piel, a conjugation which is altogether devoid of the signification of *offering*. Notwithstanding the Methег, with Abulwalid it must be pronounced *korban*, see Lehrg. p. 43; compare Arab. قُرْبَان, and the word immediately following.

7133 קָרְבָּן m. *oblation, offering*, Neh. 10:35; 13:31.

קַרְדֹּם m. AM AXE, with suff. קַרְדֻּמּוֹ 1 Sa. 13:20; pl. קַרְדֻּמִּים 1 Sa. 13:21, and קַרְדֻּמּוֹת Ps. 74:5; Jer. 46:22; also קַרְדָּמוֹת (without Dag.) Jud. 9:48. (Arab. قَدُوم, Talmud קוּרדוּם) id. I suppose the Hebrew קַרְדֹּם to be from the verbal Piel קִדֵּם, the letter ר being inserted (see ר), from קֵדֶם in the primary signification of being sharp; compare קֶדֶם, חֶרֶב. Another and softer form of this same word appears to be אַרְדֹּם, where compare the Arabic forms.) 7134

קָרָה f. (from the root קָרַר) *cold*, Pro. 25:20. 7135

קָרָה fut. קֶרֶה, apoc. יִקַר i. q. נִקְרָא No. II—(1) TO MEET, TO GO TO MEET any one, in a hostile sense, followed by an acc., Deu. 25:18; see Niphal.

(2) *to happen, to befall*, Isa. 41:22; followed by an acc. of pers., Gen. 44:29; 1 Sa. 28:10; Est. 4:7; 6:13; Ecc. 2:14; 9:11; followed by לְ Dan. 10:14; Ruth 2:3, וַתֹּאמֶר חֶלְקַת הַשָּׂדֶה לְבֹעַז "and her chance happened (in the günstigen Zufall mottte) that it was the field of BOAZ."

NIPHAL.—(1) *to meet, to be made to meet*, Num. 23:15; followed by עַל (like the Germ. auf jem. stoßen), Ex. 3:18 (compare 5:3), followed by אֶל Num. 23:4, 16; followed by לִקְרַאת verse 3.

(2) *to be by chance, to happen*, 2 Sam. 1:6. Compare נִקְרָא Niphal.

PIEL קֵרָה *to lay beams* or *joists*, prop. to make the beams to meet one another (compare קוֹלָה a beam), 2 Chr. 34:11; Neh. 2:8; 3:3, 6; hence *to frame, to build*, Pss. 104:3.

HIPHIL.—(1) *to cause to meet*, followed by לְפָנַי Gen. 27:20; 24:12, הַקְרֵה לְפָנַי יְהוָה "cause to happen to me this day" (what I seek).

(2) *to make opportune*, i. e. to choose for one's self what is opportune, convenient, Nu. 35:11.

Derivatives, constr. קָרֵי, קָרֶה, קָרְיָה, קֶרִי, קֹרֶה, קָרֶת, מִקְרֶה, מִקְרֶה, and the pr. n. קִרְיַת.

קָרֶה m. *a chance, accident*. Deu. 23:11, מִקְרֵה לָיְלָה "on account of any chance of the night," i. e. nocturnal pollution. The Talmudists thus use the noun קֶרִי. 7137

קֹרֶב m. adj.—(1) *near*—(*a*) used of place, Gen. 19:20; followed by אֶל 45:10; Deu. 22:2; Est. 1:14 (where place also includes dignity). קְרֵבֵי יְהוָה is applied to the Levites who were allowed to go near to God, Lev. 10:3; Exo. 49:13. לְקָרוֹב from near, from the vicinity, Deu. 32:17.—(*b*) used of time, verse 35; Isa. 13:6; Exe. 7:7; followed by מִן (compare *prope abesse ab*, Arab. قرب followed by من). Job 7138

17:12, אוֹר קָרוֹב מִפְּנֵי חֹשֶׁךְ "the light is near before the darkness," will presently be changed into darkness.—(*c*) used of relationship and affinity, followed by אֵל Nu. 27:11, and לְ Ruth 2:20. Also applied —(*d*) to intimate acquaintance, קְרֹבַי, my intimate acquaintance, Psa. 38:12; Job 19:14; Psalm 75:2; קָרוֹב שְׁמֹךָ "near to us is thy name," i. e. it is familiar to us, it is daily in our mouths (compare Arab. قرب to be known); Jer. 12:2.—(*e*) one who succours another, brings him aid, Ps. 34:19; קָרוֹב יְיָ לְנִשְׁבְּרֵי לֵב Ps. 119:151; 148:14.

(2) *short* (Arab. قَرِيب), and constr. *something short, shortness*. Job 20:5, "the triumphing of the wicked קְצַר is short" (un temps d'arrêt); קְצַר is also, within a short space, *soon, presently*, Arab. من قريب, من قريب Exe. 7:8.

7139 קָרַח prop. TO MAKE SMOOTH (see חָרַח ice); specially *to make bald*. חָרַח קְרֻחָה to make a bald place, Lev. 21:5; Mic. 1:16. (Hence, with the letters softened, is formed the root נָלַח which see.)

NIPHAL, *to be made bald*, followed by לְ on account of any one who is dead, Jer. 16:6.

HIPHIL, i. q. Kal, Exe. 27:31.

HOPHAL, pass. מָקְרָח *made bald*, Exe. 29:18.

The derivatives, קָרְחָה—קֹרַח immediately follow.

*7143 קָרַח ("bald"), [*Coreah, Kareah*], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

*7142 קָרַח m. *bald on the back part of the head* (it differs from גַּבַּח which see), Lev. 13:40; 2 Ki. 2:23; Chald. קְרַח id.

7140 קֶרַח m.—(1) *ice*, so called from its smoothness, Job 6:16; 37:10; 38:29; hence *cold*, Gen. 31:40; Jer. 36:30.

(2) *crystal*, like the Gr. κρύσταλλος, from its likeness to ice, Exe. 1:22.

7140 קֹרַח m.—(1) i. q. the preceding No. 1, *ice*, poet. used of *hail*, Ps. 147:17.

7141 (2) [*Korah*], pr. n.—(*a*) of a son of Esau, Gen. 36:5, 14.—(*b*) of a son of Eliphaz, and of an Edomite tribe sprung from him, ibid. verse 16.—(*c*) of a Levite who conspired against Moses, Ex. 6:21; Num. 16:1, seqq. of the same family are בְּנֵי קֹרַח *Korahites*, Levites and singers in the time of David (see שִׁיר), to whom ten of the Psalms are ascribed, Ps. 42 (43) —49, 84, 85, 87, 88.—(*d*) 1 Chr. 9:43.

7144 קָרְחָה once קָרַחַת, Exe. 27:31; *f. baldness*.—(*a*) on the crown of the head, Lev. 21:5; such as mourners made by shaving the hair, Jer. 47:5; 48:37; Exe. 7:18.—(*b*) on the front of the head, i. q. גִּבָּחַת, Deu. 14:1.

קָרְחִי patron. from קֹרַח, No. 2, *c*, Num. 26:58; 1 Chr. 12:6; 9:19; 26:1. 7145

קַרְחָת f. i. q. קָרְחָה, *baldness*, on the crown of the head, Lev. 13:42, 43; hence figuratively a threadbare spot on the wrong side of cloth, Lev. 13:55. 7146

קֶרִי in pause קֵרִי m. (from the root קָרָה) *a hostile encounter*, Lev. 26:28; in this phrase, הָלַךְ עִמּוֹ קֶרִי *to go into, encounter*, (to fight) *with* any one, i. e. *to oppose oneself, to resist* any one, Lev. 26:21, 23; קֶרִי, Lev. 26:24, 27, 40, 41. 7147

קָרֵא m. (from קָרָא, No. I.) *called, chosen*, Num. 16:2, and 1:16 מוּעֵד. 7148

קְרִיאָה f. *proclamation, preaching*, Jon. 3:2. 7150

קִרְיָה f. *a city, a town*, i. q. עִיר, but used almost exclusively in poetry, Isa. 1:21, 26; 22:2; 25:2; 26:5; 32:13; Ps. 48:3; Pro. 10:15; Job 39:7; see, however, Deu. 2:36; 1 Ki. 1:41, 45. (Syriac ܩܪܝܐ id., Arabic قَرْيَة a city, also a village). Root קָרָה Piel, to frame, to build. Compare קֹרֶה. 7151

Proper names of towns are:—(*a*) קִרְיַת אַרְבַּע [*Kirjath-arba*], Gen. 23:2; Jos. 15:54; 20:7; with art. קִרְיַת הָאַרְבַּע Neh. 11:25 (i. e. city of Arba, one of the Anakim, see אַרְבַּע, not Quadricornium, four towns), the ancient name of Hebron, but still used in the time of Nehemiah (Neh. loc. cit.).—(*b*) קִרְיַת בַּעַל [*Kirjath-baal*], the town which is more frequently called קִרְיַת יְעָרִים (see letter *d*), Jos. 15:60; 18:14; and בַּעֲלָה No. 2, *a*.—(*c*) קִרְיָתַיִם (town of villages), [*Kirjath-huzoth*], a town of the Moabites, Num. 22:39.—(*d*) קִרְיַת יְעָרִים (city of the woods), [*Kirjath-jearim*], on the confines of the tribe of Judah and Benjamin, Jos. 9:17; 18:15; Jud. 18:12; 1 Sam. 6:21; with art. קִרְיַת הַיְּעָרִים, Jer. 26:20; contractedly קִרְיַת עָרִים Exr. 2:25; and even קְרִיַת, Jos. 18:28; elsewhere also קִרְיַת בַּעַל, see letter *b*.—(*e*) קִרְיַת סַנָּה, Jos. 15:49; (city of palm-trees, compare תָּמָר), [*Kirjath-sannah*], and קִרְיַת סֵפֶר (city of books), [*Kirjath-sepher*], in the tribe of Judah, elsewhere דְּבִיר, Jos. 15:15, 16; Jud. 1:11, 12.—(*f*) קִרְיָתַיִם, [*Kirjath-arim*], see letter *d*.—(*g*) קִרְיָתַיִם (double city), [*Kiriathaim*]—(*a*) in the tribe of Reuben, Num. 32:37; Joshua 13:19; afterwards subject to Moab, Jer. 48:1, 23; Exe. 25:9.—(*β*) in the tribe of Naphtali, 1 Ch. 6:6; elsewhere קִרְיָתָן. 7153 *7157□ 7154 7155 *7157□ *7158 *7157□ 7156

* For 7149 see p. 744.
** For 7152 see p. 744.

•7149 קִרְיָה and קִרְיָא Chald. id. Ezr. 4:10, seqq.

7152 קִרְיוֹת ("cities"), [*Kerioth, Kirioth*], pr. n. of two towns, one in the tribe of Judah, Jos. 15:25; the other in Moab, Jer. 48:24, 41; Amos 2:2.

* see 7157 קִרְיַת pr. n. see above קִרְיָה letter *d*.

7159 קָרַם TO DRAW OVER, TO COVER (Syr. and Chald. to overlay with metal), followed by עַל like other verbs of covering, Ezr. 37:6 קָרַמְתִּי עֲלֵיכֶם עוֹר "I will draw skin over you." Intrans. *to be drawn over*, fut. יִקְרֹם, Ezr. 37:8.

7160□ ["קָרַן pr. to push with the horn, apparently; whence קֶרֶן.]

7161 קֶרֶן f.—(1) A HORN, as of an ox, a goat, of a ram. (So in all the cognate languages. Also Gr. κέρας; Lat. *cornu*, French *corne*, Goth. *haurn*, whence Germ. *Horn*). Meton.—(*a*) *a vessel made of horn*, or a horn used for a vessel, 1 Sa. 16:1, 13; 1 Kings 1:39.—(*b*) *a horn* for blowing, Josh. 6:5. Metaph. a symbol of *strength* and *power*, an image taken from bulls and other horned animals, Jer. 48:25, "the horn of Moab is broken," i. e. his strength is broken; compare Lam. 2:3; Ps. 75:11. בְּרוֹם קֶרֶן בְּ to exalt, or lift up any one's horn; (*as* God), i. e. to increase his power and dignity, Ps. 89:18; 92:11; 148:14; 1 Sa. 2:10; Lam. 2:17 (compare Barhebr. p. 516. Hariri Cons. 43, p. 498, 99, ed. de Sacy, and the note there given, and the epithet of Alexander the Great ذُو القَرْنَيْن the two horned, which I have no doubt in interpreting *powerful*). Hence קֶרֶן לִי my horn is high, i. e. my strength increases, I acquire new spirit, Ps. 89:25; 112:9; 1 Sa. 2:1. In the same sense, Amos 6:13, הֲלֹא לָקַחְנוּ לָנוּ קַרְנַיִם "we have taken horns to ourselves." On the other hand in a bad sense, קֶרֶן לִגְרֹעַ to lift up one's own horn, i. e. to be proud, Ps. 75:5, 6. (Compare Lat. *cornua sumere*, used of those who from too much confidence in their own powers are overbearing; also Hor. Od. iii. 21, 18, *addit cornua pauperi*.) There is a similar metaphor in the following, Job 16:25, "I have put my horn in the dust," where we in the usage of our language would say *my head*, on which is the highest honour and glory. Ps. 18:3, David calls God קֶרֶן יִשְׁעִי "the horn of my help," or "of my liberation," i. e. the instrument of liberation, an image taken from horned animals, which use their horns as a defence; Psal. 132:17, "there (in Zion) I will make the horn of David to shoot forth," I will cause the power of the kingdom of David to flourish; or rather, I will grant to the house of David powerful offspring.—Where true *horns* are understood, for the phur. is used the dual קְרָנַיִם (*as if* from קֶרֶן), Dan. 8:3, 6, 20; more rarely pl. קְרָנוֹת Zec. 2:1, 4; Psa. 75:11; Ezek. 27:15 (where *horns of ivory* mean elephants' teeth, by a common error of the ancients [or rather they were called horns from resemblance]. Comp. Plin. N. H. xviii. § 1). From its resembling *a horn*.

(2) *the summit* of a mountain, which the Swiss also call a horn, as Scheerhorn, Wetterhorn, Aarhorn, Isa. 5:1. (Arab. id.)

(3) metaph. קַרְנוֹת הַמִּזְבֵּחַ *horns of the altar*, are projections like horns at the four corners of the altar; such as I myself have seen in the Egyptian altars yet in existence, namely those that Belzoni dug up. Lev. 4:7, 18, 25, 30, 34; 8:15; 9:9; 16:18. The corners of the altar cannot themselves be understood, see Ex. 27:2. Also poet.—

(4) dual קְרָנַיִם is used of *flashes* of lightning, Hab. 3:4; just as the Arabian poets compare the first beams of the rising sun to horns, and call the sun itself a gazelle; see אַיָּלֶת. Hence—

•7160□ קָרַן verb denom. *to radiate, to emit beams, to shine* (used of the face of Moses), Ex. 34:29, 30, 35. Absurdly rendered by Aqu. and Vulg. *cornuta erat*, whence painters represent Moses as having horns.

HIPHIL, *to bear horns* (pr. to put forth, to produce), Ps. 69:32.

7162 קַרְנָא emphat. קַרְנָה Ch. *a horn*, Dan. 3:5, seq.; 7:8. Dual קַרְנַיָּא also used for the pl., Dan. 3:8, 20, 24.

7163 קֶרֶן הָפוּךְ ("horn of paint"), [*Keren-happuch*], pr. n. f. Job 42:14.

7164 קָרַס TO BOW OBEISELF, hence *to sink together, to collapse*, i. q. כָּרַע in the other member, Isaiah 46:1. (In the old versions, is broken; compare the verb כסס to break.) Hence—

7165 קַרְסֻל phur. קַרְסֹל const. קִרְסֹל pr. curve, joint (Germ. *Gelenk*; compare קִרְסֹל); hence *tache, hook*, into which a little hook is put, Ex. 26:6, 11, 33; 35:11; 36:13.

see 7026 קְרָסִים see קַרְסֻל.

7166 קִרְסֹל prop. diminut. from קֶרֶס (see under ל page CCCCXXI, B), *a joint, a little joint*; Gelenkchen; especially *the ancle* (which is also, in Germ., expressed by a diminutive *Knöchel*). Dual קַרְסֻלַּיִם. Ps. 18:37, לֹא מָעֲדוּ קַרְסֻלָּי "my ancles have not slipped," 2 Sa. 22:37. Vulg. *tali*. (Compare Targ. Esr. 47:3). I have no doubt that from this word (a quadriliteral

* For 7153 - 7158 see p. 743.

being contracted into a triliteral) is derived Arab. قَرْقَلَ to walk unsteadily, to walk with tottering ancles; commonly, to limp; قَرْقَلٌ a man thus walking, weak in the ancles and legs. Compare גָּלַל.

7167 קָרַע—(1) TO REND, TO TEAR ASUNDER, as garments; for SORROW, Gen. 37:29, 34; 44:13; 2 Sam. 13:31; 2 Ki. 18:37; as a wild beast, the breast of any one, Hos. 13:8; God, the heaven, Isaiah 63:19. קָרַע שָׁמַיִם Jer. 4:30, to rend the eyes with paint, by putting too much stibium on them (see כָּחַל, שָׁחַת).

(2) *to rend away, tear out*, Lev. 13:56; 1 Sam. 15:28, "Jehovah rendeth away the kingdom of Israel from thee;" 2 Sa. 8:17; 1 Ki. 11:11.

(3) *to cut in pieces* (with a knife), Jer. 36:23.

(4) *to cut out* (windows in a wall), Jer. 22:14.

(5) *to tear* with words, *to curse*, Ps. 35:15 (Arab. قَرَعَ II., to blame, to rebuke. Compare נָקַב No. 1, 2, 3).

NIPHAL, pass., *to be rent*; used of garments, Exod. 28:32; 39:23; of a rent altar, 1 Kings 13:3, 5. Hence—

7168 קְרָעִים m., pl. *torn pieces* of cloth, 1 Ki. 11:30, 31; Prov. 23:21.

7169 קָרַץ—(1) nearly i. q. cogn. גָּרַץ TO TEAR; hence TO CUT OFF, TO DESTROY; Arab. قَرَضَ; whence קֶרֶץ destruction; and Chald. קְרַץ a piece.

(2) especially to tear with the teeth, *to bite*, (Arab. قَرَضَ); especially in the phrases—(*a*) קָרַץ שְׂפָתַיִם to bite the lips, as is done by a wicked man when devising snares, Prov. 16:30.—(*b*) קָרַץ עַיִן Prov. 10:10; Ps. 35:19; and קָרַץ בְּעֵינָיו Prov. 6:13; to compress the eyes (like the lips), to wink with the eyes behind another's back, as done by a malicious and crafty man.

PUAL, *to be torn off, nipped off*, Job 33:6, מֹלֵק נִקְרַצְתִּי אַף אָנִי "I, too, was nipped off from the clay," an image taken from a potter, who pinches off a piece from the mass of clay, to make a vessel.

7171 קֶרֶץ m., *destruction*, Jer. 46:20. See the root No. 1.

7170 קְרַץ m. Chald., *a piece*; Syr. قِطْعَة; see the root No. 2; in this phrase אֲכַל קַרְצֵי דִי to eat any one's pieces; metaph. *to calumniate*, to slander, to act the sycophant; the same metaphor, in which, in Lat. *mordere, dente carpere, dente rodere*, are said of sycophants. Dan. 3:8; 6:25. (Syr. أَكَلَ قِطْعَةَ id. Arab. أَكَلَ لَحْمَهُ to eat any one's flesh, to calumniate; and simpl. أَكَلَ IV. to calumniate; إِكْلَة calumny. Another mode of explaining this phrase has been proposed by Storr, Observat. ad Analog. et Synt. Ling. Hebr. p. 4, who renders it, *calumniâ pasci*, i. e. *huic operam dare ad explenda animi invidi desideria*.)

7172 קֶרְקַע m. quadril.—(1) *the ground, the floor* (compare Arab. قَرْقَر and قَرْقَف an even floor).—(*a*) in the holy tabernacle and temple, Num. 5:17; 1 Kings 6:15; 16:30; 7:7. מִן הַקֶּרְקַע "from one floor to the other," or to the ceiling (which is the floor of the upper *story*), see einen Raum zum andern, i. e the walls from the bottom to the top (not as De Wette, über den ganzen Fussboden).—(*b*) used of the bottom of the sea, Am. 9:3.

7173 (2) [*Karkaa*], pr. n. of a town in the southern region of the tribe of Judah, Jos. 15:3.

7174 קַרְקַר (perh. i. q. קַרְקַע "soft and level ground"), [*Karkor*], pr. n. of a town beyond Jordan, Jud. 8:10.

† קָרַר an unused root, *to be cold*. Ch. and Syr. id. Arab. قَرَّ to be cold, to be quiet.

Derived nouns, קֹר, קָרָה.

† קָרַשׁ an unused root (cogn. to the verb קָלַשׁ), *to cut, to cut up*; Arab. قَرَشَ, according to the Kamûs, page 823, i. q. قَطَعَ. Hence—

7175 קֶרֶשׁ with suff. קִרְשׁוֹ Ezek. 27:6; pl. קְרָשִׁים m. *a board, plank*, Ex. 26:15, seqq.; 36:20, seqq. Collect. *deck* (of a ship), Exe. loc. cit.

7176 קַרְתָּ (from the root קָרָה, of the form פַּעֲלָה, from קָרָה), fem. a poet. word, i. q. קִרְיָה *a city*, but of less frequent occurrence, Job 29:7; Pro. 8:3; 9:3; 11:11. Ch. קַרְתָּא id. The same word is found in Persic and Syriac names of cities, as *Cirta, Tigranocerta*, also on the Phenicio-Sicilian coins struck at Panormus [Palermo], which have on the face the inscription מחנת (מַחֲנַת) the camp, prob. a domestic name of the city), on the back חדשת קרת (קַרְת חֲדַשְׁתָּ New City), prob. *Carthage*, to which Panormus was subject; see Beyer, on Sallust. p. 347; Mionnet, Descr. des Médailles, plate 20; [also Monumm. Phen.]

7177 קִרְתָּה ("city"), [*Kartah*], pr. n. of a town in the tribe of Zebulun, Josh. 21:34.

7178 קִרְיָתַיִם ("two towns," an ancient dual, from קִרְיָה),

[*Kartan*], pr. n. of a town in the tribe of Naphtali, otherwise קִרְיָתַיִם, which see, Josh. 21:32.

† **קְשׂוֹת** an unused root, according to Simonis, i. q. קָשָׂה No. II, *to peel off the bark*; hence *to turn*, and generally, *to frame into a round form*; hence קֶשֶׁת, קְשָׁתָה, and—

•7184 **קְשָׂוֹת** & **קְשָׂתוֹת**, only pl. קְשָׂוֹת Exod. 25:29; 37:16; const. קְשׂוֹת Nu. 4:7, *cups*. (Chald. קְסָוָא id.)

† **קשׁשׁ** an unused root, i. q. קָשַׁשׁ, Arab. قسط to distribute equally; whence قِسْط a measure, a portion measured out, and Heb.—

•7192 **קִשְׂיטָה** f. Gen. 33:19; Josh. 24:32; **Job 42:11**, pr. something weighed out; hence used of some certain weight (compare קְנָה, שֶׁקֶל, כִּכָּרָה) of gold and silver, which, like the shekel, was used for money in the age of the patriarchs. It may be supposed to have been heavier than the shekel, and to have contained about four shekels, from the passages Gen. 33:19; 23:16, compared together. According to Rabbi Akiba (in Bochart, in Hieroz. i. 1, 3, c. 43), a certain coin was also in a later age called in Africa *Kesita*. The ancient interpreters almost all understand *a lamb*; but for this signification there is no support either in the etymology or in the cognate languages; nor does it accord with patriarchal manners, since in their age merchandise was no longer exchanged, and real sales were common for money either weighed or counted (Gen. 23:16; 47:16); see the arguments against Frid. Spanheim in Hist. Jobi (Opp. III, page 84), well brought forward by Bochart, loc. cit. A coin bearing the figure of a lamb, which was thought of Iata to be the *Kesita* by Frid. Münter (in a Dissertation in Danish, on the Kesita, Copenhagen, 1824), I consider to be a coin struck in Cyprus, of which kind more are extant.

† [" **קשׁשׁ** an unused root, which appears to have had the sense of *peeling off, scaling off*. Hence—"]

•7193 **קַשְׂקֶשֶׂת** pl. קַשְׂקְשִׂים 1 Sa. 17:5, and קַשְׂקַשּׂוֹת Ezr. 29:4. I. *a scale*, so called from its peeling off, see the root קָשָׂה. Lev. 11:9, seqq. קַשְׂקְשֵׂי שִׁרְיָן a coat of mail made of scales, i. e. consisting of thin iron plates like scales, 1 Sa. 17:5.

7179 **קַשׁ** m. *straw* (so called from its being collected, see קָשַׁשׁ), Exodus 15:7; Isa. 5:24; 47:14; *chaff* dispersed by the wind, Job 13:25; Isa. 40:24; 41:2.

[**קְשׁוּאָה**] an unused root; see the following word.] †

7180 **קִשּׁוּא** only in pl. קִשּׁוּאִים *cucumber*, various species of which grow in Egypt and Palestine, Num. 11:5.

Arab. قِثَّاء, Syr. ܩܘܣܝܐ; whence *Cucumis Chate*, Linn.; Gr. with the letters transposed, σικύος, *sicus*. The Talmudists rightly sought the origin of the word in its being difficult to cook (from קָשָׁה=קָשָׁה No. I), compare Plin. xix. 5.

Derivative, קִשּׁוּאָה No. II.

7181 **קָשַׁב** fut. יִקְשַׁב TO ATTEND to any thing, once in Kal, Isa. 32:3, where it is ascribed to the ear. (The original idea I consider to be that of *sharpening*, so that שָׁקַל is almost the same as שָׁכַל, German die Ohren spitzen, to prick up the ears, an expression taken from animals; see the remarks under אֹזֶן p. xxvi, B.)

Hiphil, with the addition of הַקְשִׁיבוּ אָזְנוֹ to prick up (pr. to sharpen) the ear, i. e. to attend to any thing, Ps. 10:17; Prov. 2:2; without אָזְנוֹ id.; followed by אֶל Ps. 142:7; Neh. 9:34; ל Ps. 5:3; Isa. 48:18; עַל Prov. 17:4; 99:12; בְּ Ps. 66:19, acc. Job 13:6. Hence—

•7183 **קַשָּׁבָה** f. **קַשְׁבַּת** adj. *attentive*, Neh. 1:6, 11.

•7183 **קַשָּׁב** adj. id. Ps. 130:2.

7182 **קֶשֶׁב** m. *attention*. Isaiah 21:7, הַקְשֵׁב קֶשֶׁב רַב "he attended with attention, with very great attention."

7185 I. **קְשָׁה**—(1) i. q. Arab. قسا TO BE HARD, e. g. of words, 2 Sa. 19:44.

(2) *to be heavy*, used of the hand of God in punishing, 1 Sa. 5:7; of anger, Gen. 49:7.

(3) *to be difficult, hard*, Deu. 1:17; 15:18.

Niphal, part. נִקְשֶׁה *to be harshly treated, afflicted with a heavy lot*, Isa. 8:21.

Piel, Gen. 35:16, וַתְּקַשְׁ בְּלִדְתָּהּ *to have hard labour in parturition* (*fit partu et labore prægn. Gebären*). Verse 17 in the same phrase is Hiph. (but it is needless to do what has of late been proposed, to take וַתְּקַשְׁ as fut. Hiph. for וַתַּקְשְׁ).

Hithpa., הִתְקַשָּׁה, fut. apoc. וְיִתְקַשׁ—(1) *to make hard, to harden*, e. g.—(*a*) the neck, i. e. *to be obstinate, stubborn*, Deut. 10:16; 2 Ki. 17:14; without עֹרֶף Job 9:4.—(*b*) followed by לְ to harden any one's heart, *to make him obstinate*, Ex. 7:3; Deut. 2:30, לֵב to harden one's own heart, Ps. 95:8; Proverbs 28:14.

(2) *to make* (a yoke) *heavy*, 2 Ki. 12:4.

(3) *to make difficult*, 2 Ki. 2:10, הִקְשִׁיתָ לִשְׁאֹל "thou hast asked a difficult thing." Ex. 13:15, כִּי הִקְשָׁה פַּרְעֹה לְשַׁלְּחֵנוּ "when Pharaoh would hardly let us go," "was unwilling to send us away."

Derivatives, קֹשִׁי, קֹשִׁי and pr. n. קְשִׁיוֹן, also קְשִׂיאֵל [in Thes. from קָשָׂה].

† II. **קָשָׂה** i. q. Arab. قشا *to peel off bark*, especially by turning, hence *to turn*, to work in a round form.

Derivatives, קְשָׂוֹת, קְשָׂתוֹת.

7186 **קָשֶׁה** m. adj. קָשָׁה f.—(1) *hard*, used of hard servitude, Exod. 1:14; 6:9; 1 Ki. 12:4; hard, i. e. harsh words, Genesis 42:7, 30; Job 30:25, קָשֵׁי יוֹם "whose day is hard," whose lot is hard, unhappy.

(2) *firm, fast, solemn*, Cant. 8:6; and in a bad sense, *hardened*. עֹרֶף קְשֵׁה *stubborn*, Exod. 32:9; 34:9; פָּנִים קְשֵׁה hard-faced, *impudent*, Ezek. 2:4; קְשֵׁה לֵב stubborn of heart, Exe. 3:7; without לֵב id., Isa. 48:4.

(3) *heavy*—(*a*) i. q. vehement, of a wind, Isaiah 27:8; of a battle, 2 Sam. 2:17.—(*b*) i. q. powerful, strong, 2 Sam. 3:39.—(*c*) קְשֵׁה רוּחַ heavy in spirit, and in spirit, 1 Sa. 1:15.

(4) *difficult, hard*, Ex. 18:26.

7187 **קְשׁוֹט** Ch. *truth*, i. q. Heb. קֹשְׁט Daniel 4:34. קְשׁוֹט from the truth, *i. e. truly*, Dan. 2:47.

7188 **קְשָׁרוּ** Arab. قسر i. q. קָשָׁה TO BE HARD, comp. under the verb רָפָה. In Kal not used.

Hiphil.—(1) *to harden* the heart, Isa. 63:17.

(2) *to regard*, or *treat harshly*, Job 39:16.

† **קשׁשׁ** an unused root, i. q. קָשַׁשׁ, Arab. قسط to divide equally, conj. IV. to be equal (Willmet, in Lex. Arab. places the original idea of this word in hardness, hence probity, that which cannot be turned aside, so that it would be kindred to the root קָשָׁה, קָשַׁשׁ.) Hence—

7189 **קֹשֶׁט** m. Ps. 60:6; and קֹשֶׁט Pro. 22:21; *truth*. (Chald. קְשׁוֹט, Syr. ܩܫܛ the letters ת and ט being interchanged, 12.)

7190 **קֹשִׁי** m. (from the root קָשָׁה) *hardness* of mind, *obstinacy*, Deu. 9:27.

7191 **קְשִׁיוֹן** ("hardness"), [*Kishion, Kishon*], pr. n. of a town in the tribe of Issachar, Jos. 19:20; 21:28; called in 1 Chr. 6:57, קִשְׁיוֹן.

7194 **קָשַׁר** fut. יִקְשֹׁר—(1) TO BIND, with an acc. and לְ to bind any thing to any thing, Gen. 38:28; Pro. 3:3; 6:21; 7:3; with acc. and בְּ Job 39:10; Jos. 2:18 (but in Job 40:29 לְ does not belong to the construction of the verb; "wilt thou bind him for thy maidens?" i. e. that thy maidens may sport with him.) Metaph. Gen. 44:30, נַפְשׁוֹ קְשׁוּרָה בְּנַפְשׁוֹ, "his (the father's) soul is bound up with his (the boy's) soul," embraces him with closest love (compare 1 Sam. 18:1); Pro. 22:15.

(2) *to conspire* (pr. to join together, to confederate oneself with others), followed by עַל against any one, 1 Sam. 22:8; 2 Sam. 15:31; 1 Ki. 15:27; 16:9, 16; 2 Ki. 10:9, etc.; fully יָחַד עַל, see יָחַד No. 6.

(3) Part. pass. קָשׁוּר, *bound*, hence bound together in a compact and firm body, i. e. *robust*, Gen. 30:42. As to how the verbs of binding are applied to strength, see חָזַק No. 3, יָצַר No. 6.

Niphal.—(1) pass. of Kal No. 1, Metaph. 1 Sam. 18:1 (compare Gen. 44:30.)

(2) *to be bound together, compacted* (as a wall), and thus *to be finished*, Neh. 3:38.

Piel.—(1) i. q. Kal No. 1, *to bind together*, Job 38:31.

(2) *to bind to oneself* (like a girdle), followed by an acc. Isa. 49:18; הִתְקַשְּׁרִים כַּלָּה "thou shalt bind them on thee as a bride," sc. binds on her girdle. In the other hemistich, "thou shalt put them on as an ornament."

Pual, part. מְקֹשָׁרוֹת *robust* (ewes), Gen. 30:41; see Kal No. 3.

Hithpael, i. q. Kal No. 2, 2 Ki. 9:14; 2 Ch. 24:25, 26. Hence—

7195 **קֶשֶׁר** m. with suff. קִשְׁרִי *conspiracy*, see the root No. 2, 2 Ki. 11:14. קֶשֶׁר לְ to make a conspiracy, 2 Ki. 12:21; 14:19; 15:30; Isa. 8:12. And—

7196 **קְשָׁרִים** m. *girdles, bands* of women, especially of a bride (compare Isa. 49:18), Isa. 3:20. Compare קֶשֶׁר No. 2.

7197 **קִשְׁשׁ** in Kal only found Zeph. 2:1, see Hithpael.

Piel קִשֵּׁשׁ TO GATHER, TO SEEK FOR (Arab. قش, e. g. straw, Ex. 5:7, 12; sticks, Num. 15:32.

Hithpoel, metaph. *to gather one's self*, i. e. to collect one's thoughts together (ἀθροίζεσθαι), Zeph. 2:1.

Derivative, קַשׁ.

7198 **קַשׁ** pl. קַשִּׁים, constr. קַשֵּׁי, comm. (m. 2 Sam. 1:22; f. Prov. 18:35).—(1) *a bow* (from the root קָשַׁת, of the form קַטֶל, נַפֶל; although ת servile afterwards becomes a radical letter, compare Aram. اِنْقَصَفَ to shoot, see Lehrg. p. 439, 474. Arabic

• For 7192 & 7193 see p. 746.

bow)—(*a*) for shooting arrows, Gen. 21:16; Isa. 13:18; Job 20:24, and frequently. דָּרַךְ קֶשֶׁת to draw a bow, see דָּרַךְ. בֶּן־קֶשֶׁת the son of a bow, i.e. an arrow, Job 41:20. Meton. *bow* is used—(*a*) for archers, אַנְשֵׁי קֶשֶׁת Isa. 21:17; 22:3; Ps. 78:57, where קֶשֶׁת רְמִיָּה are *deceitful archers* (who deceive by a simulated flight). Compare קְשִׁיר used for reapers.—(*β*) the song of the bow, 2 Sa. 1:18, i.e. David's elegy, composed on Saul and Jonathan, in which mention is made of the bow, verse 22; on this manner of inscribing poems and books, used by the orientals, see Jones, on Asiatic Poetry, p. 269; my Comment. on Isa. 22:1. In other places bow is used metaph. for strength and power; hence to *break any one's bow*, i.e. to break his strength, to overturn his power, Hos. 1:5; Jer. 49:35; Job 29:20, "my bow is strengthened in my hand," i.e. my strength increases; Gen. 49:24.—(*b*) *the heavenly bow, the rainbow*, Gr. *τόξον*, Gen. 9:13, seq.; Ezek. 1:28. Hence denom.—

קַשָּׁת m. *an archer*, Gen. 21:20. 7199

קְתָרָה ah unused root, see יִתְקַהֵל. +

קִתְרוֹס Ch. always מִי for קִיתָרוֹס *cithara, harp*, which see. This form is more common in the Targums; but for that very cause it is less to be approved of in the text of Daniel than the other. see 7030

ר

Resh, the twentieth Hebrew letter, as a numeral, i.q. 200. The name רֵישׁ, i.q. Chald. רֵאשׁ and Heb. רֹאשׁ, denotes *the head*, and refers to the form of this letter in the Phœnician alphabet (𐤓), from which, with the head turned back, comes the figure of the Greek Ῥῶ.

This letter is cognate—(1) as being the hardest of the liquids, with the other liquids and sometimes with ל and נ, see pp. CCCCXXII, A, and DXXIII, A.

(2) as being partly pronounced in the throat with the guttural ע, p. DXCVIII, A.

(3) it is sometimes interchanged with the sibilants, especially with ז, compare בָּזַק and בָּזַר to emit rays, חָסַם, חָסַר, Arab. حَسَرَ and حَسَمَ; also ס and ש to muzzle, כָּסַר and כָּשַׁר to be proud, and others. See also the paronomasia in the words חָרַן and חָזַן Ezc. 7:13.

It is also to be observed that sometimes a single letter, with ר inserted before it, is used instead of a double letter; and this takes place especially in the Aramæan and the later Hebrew, as פְּרָסָא, Ch. גַּרְסָא a throne; בִּירְשָׁתָא in Chron. גִּרְסָקַל Damascus, קַרְסֹל quadrilit., formed from Piel כָּפַל to bind; also כַּרְכֹּם, כַּרְכֹּל; כַּרְכֹּב, כַּרְסֹם; similarly, too, we must explain שִׁרְשִׁי a sceptre, i.q. שֹׁכֶם; Ch. עִרְשָׂיָא cubis, i.q. עֲגַל, formed from עֲגִיל, although these forms are no longer found.

7200 רָאֹה inf. absol. רָאֹה, רָאוֹ, constr. רְאוֹת, fut. יִרְאֶה, apoc. יֵרֶא, with ו convers. וַיַּרְא, rarely וַתִּרְאֶיהָ 1 Sam. 17:42; 2 Ki. 5:21; in the rest of the forms וַיַּרְא, וַתֵּרֶא; (1) *to see* (Arab. رَأَى id. To this answers the Gr. *ὁράω*, like ΓΕΝ, Gr. *εἶδω*, Lat. *video*). Const. followed by an acc. (very frequently), rarely followed by a dat. Pss. 84:6; and with two acc. Gen. 7:1, אֹתְךָ רָאִיתִי צַדִּיק "thee have I seen righteous," followed by an entire sentence, with כִּי prefixed, e.g. Gen. 6:5, וַיַּרְא יְהוָה כִּי רַבָּה רָעַת הָאָדָם Gen. 26:8; 29:31; 38:14; also by attraction, Gen. 1:4, וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי טוֹב Gen. 6:2; Exod. 2:2; followed by אֲשֶׁר interrogative (whether), Ex. 4:18. Without the accusative, Psa. 40:13, "(the penalties of sins [my iniquities] which) I cannot see them," i.e. take them in with my eyes, they are so much. Psalm 40:4, יִרְאוּ רַבִּים וְיִירָאוּ "many shall see (shall be witnesses of my liberation) and shall fear;" compare the same paronomasia, Pss. 52:8; Job 6:21.—Specially—(*a*) *to see the face of a king*, is said of his ministers, who are received to his presence, 2 Ki. 25:19; Jer. 52:25; Esth. 1:14.—(*b*) *To see the face of God*, i.e. to be admitted to behold God, a privilege conferred, according to the Old Test., to very few mortals; as to the elders of Israel in the giving of the law, Ex. 24:10 (compare Psa. 11:7; 17:15); to Moses, Ex. 33:20. It was commonly considered that this could not be done without peril of life, Gen. 16:13; 32:30; Jud. 13:22; Isa. 6:5; compare Exod. 33:20; so also Jud. 6:22.— Absol.—(*c*) *to see* is used for *to enjoy the light, to live*; Gr. *βλέπειν*; more fully, *to see the sun*, Ecc. 7:11 (compare Gr. *ζώειν καὶ ὁρᾶν φάος Ἡελίοιο*, Hom.; in later writers simply *ὁρᾶν*); also, to see Jehovah in the land of the living, Isa. 38:11. It is thus that the difficult passage Gen. 16:13, is to be understood, הֲגַם הֲלֹם רָאִיתִי

אַחֲרֵי רָאִי "do I then here see (i.e. live) also after the vision," sc. of God, having beheld God? compare letter *b*.—(*d*) *to see*, i.e. to be taught in visions divinely brought, is said of the prophets, Isa. 30:10 (comp. 29:10). Hence part. רֹאֶה a prophet (which see), מַרְאֶה vision. Compare חָזָה No. 2.

(2) *to see*, i.q. *to look at, to view, to behold* (to-βλέπω, ἀνα-βλέπω), with a purpose, followed by an acc. Gen. 11:5, "and Jehovah came down לִרְאוֹת אֶת־הָעִיר" Lev. 13:3, 5, 17; 1 Ki. 9:19. Followed by בְּ Gen. 34:1, לִרְאוֹת בְּבְנוֹת הָאָרֶץ "to see the daughters of the land." Ezek. 21:26, רָאָה בַּכָּבֵד "he looked at the liver." Ecc. 11:4, הָרֹאֶה בֶּעָבִים "one who looks at the clouds." Cant. 6:11. But Ecc. 12:3, הָרֹאוֹת בָּאֲרֻבּוֹת is, "those who look out at the windows."—Jer. 18:17, "I will look at them with the back and not with the face," i.e. I will turn my back upon them. Specially—(*a*) *to be pleased with the sight*, as the eye lingers on objects of pleasure, and with them we feast our eyes. Prov. 23:31, "look not upon the wine when it is red." Isa. 53:2. Especially followed by בְּ (compare page XCVII, B), Job 3:9; 20:17; Isa. 66:5 [Niphal]; Psa. 106:5; very often used of joy felt at the destruction of enemies. Psalm 54:9, בְּאֹיְבָי רָאֲתָה עֵינִי "mine eye has looked (with pleasure) on my enemies," i.e. on their destruction. Psa. 92:12; 37:34; 112:8; 118:7; Obad. 12. On the other hand—(*b*) to look with sorrow, to be witness of anything sorrowful, grievous. Gen. 21:16, אַל אֶרְאֶה בְּמוֹת הַיֶּלֶד "let me not see the death of the child." Gen. 44:34; Nu. 11:15; Esther 8:6.—(*c*) *to despise* (as if to look down upon any one, comp. καταβλέπειν, περιβλέπειν apf.), to behold with contempt. Job 41:26, אֵת כָּל־גָּבֹהַּ יִרְאֶה "he despises every thing high" (as if set in the very highest place); compare Cant. 1:6, אַל תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת "despise me not (έρεθισμένη ἐπ' ἐμοί) because I am dark."—(*d*) *to regard, have respect to*. Isa. 26:10, בַּל יִרְאֶה גְּאוּת יְהוָה "he will not regard the majesty of Jehovah;" especially used of God as looking on affliction in order to remove it. Ex. 4:31, כִּי רָאָה אֶת־עָנְיָם "when he regarded their affliction." Psalm 9:14; 25:18; 31:8; 2 Ki. 14:26; and followed by בְּ Gen. 29:32; 1 Sa. 1:11; Ps. 106:44.—(*e*) *to see about* anything, *to provide* or *care* for it, i.q. דָּאַג No. 7. 1 Ki. 12:16, רְאֵה בֵיתְךָ דָּוִד "see to thine own house, David!" Gen. 39:23, "the keeper of the prison cared for nothing which was delivered to Joseph." Isa. 20:21. Ps. 37:37, שָׁלוֹם "take care (to follow) uprightness," ἔχε σαῦτὸ ἄμεμπτον. (*f*) רָאָה לוֹ (ל) *to provide* anything *for oneself* (§4 *subscript.*), i.e. *to choose, to procure for oneself*. Gen. 22:8, "God will provide for himself a lamb for a burnt offering." Gen. 22:14, "and Abraham called the name of that place (Moriah), יְיָ יִרְאֶה (that which) Jehovah chooses"=מַרְאָה, constr. מֹרְאֵה (which see). Deut. 33:21, רֵאשִׁית לוֹ "and he chose the first-fruit for himself." Gen. 41:33; Deu. 12:13; 1 Sa. 16:1, 17. Part. רָאוּי selected, Esth. 2:9. Compare Tob. 12:1, ἔρα, νίκων, μισθὸν τῇ ἀνθρώπῳ.—(*g*) *to go to see, to visit* any one, to go in order to visit and salute, 2 Sa. 13:5; 2 Ki. 8:29; 2 Ch. 22:6. In this sense there is more fully said רָאָה אֶת־שְׁלוֹם Gen. 37:14 (compare לִשְׁאֹל לְשָׁלוֹם).—(*h*) followed by אֶל *to look* unto any one as expecting aid, Isaiah 17:7; followed by עַל to look upon any one, to examine his cause, Exod. 5:21.—(*i*) figuratively, *to look at* any thing (θεᾶσθαι, in Xen. ἰδεῖν), *to aim at, to propose to oneself*. Gen. 20:10, "what hadst thou in view that thou hast done this?"

(3) The Hebrews (like the Greeks and others) not unfrequently use of a verb of *seeing* of those things also which are not perceived by the eyes, but—(*a*) by other senses, as by hearing; Gen. 8:19, לְרָאוֹת מָה יֹאמַר "to see what he would call them;" Gen. 49:11; Ex. 20:19; Jer. 33:24; Job 9:13 (compare Gr. *ἰδεῖν*, Brunk ad Soph. Œd. Col. 138); taste, Gen. 3:6; touch, feeling, Isaiah 44:16, וְאֶרְאֶה אִשׁ "I feel the fire" (the warmth).—(*b*) of those things which are perceived, felt, and enjoyed by *the mind* (נֶפֶשׁ of the Hebrews, see No. 9). Thus it is said *to see life*, Eccl. 9:9; *to see death*, Psa. 89:49 (compare *ἰδεῖν θάνατον*, Hebr. 11:5); and in the same sense *to see the pit* [corruption], Ps. 16:10; 49:10; also *to see sleep*, Eccl. 8:16 (compare Terent. Heautontim. iii. 1, 82); *to see famine, Jer.* 5:12; *to see good* (Cic. Mil. 28, *bona videre*), i.e. to enjoy the good of life, Ps. 34:13; Eccl. 3:13; 6:6; also רָאָה בְּטוֹב Jerem. 29:32; Mic. 7:9; Eccl. 2:1; and on the other hand, *to see affliction*, Lam. 3:1; *evil*, Prov. 27:12; Jer. 44:17; also רָאָה קְרָקֹת Obad. 13. Compare *ἰδεῖν κακότητας*, Tob. iv. 4. Hence used—(*c*) of the things which we perceive with the *mind* or heart (לֵב); hence *to perceive, to understand, to learn, to know*. Eccl. 1:16, מַרְבֶּה חָכְמָה "my heart knew much wisdom;" Eccl. 2:12; Jer. 2:31; 20:12; 1 Sam. 24:12; 1 Ki. 10:4. Often used of the things which we learn by the experience of life. Isa. 40:5, "all flesh shall see (shall understand, prove) that God hath spoken." Job 4:8, כַּאֲשֶׁר רָאִיתִי "even as I have proved." לִבְי רָאָה הַרְבֵּה "my heart" רָאָה בֵּין to see (the difference) *between*, Mal. 3:18.

NIPHAL.—(1) *to be seen*, Jud. 5:8; 1 Kings 6:18; Prov. 27:25.

(2) *to let oneself be seen, to appear*, Gen. 1:9; 9:14; used of persons, followed by אֶל *to shew oneself*, Lev. 13:7, 19; 1 Ki. 18:1. נֵרָאֹה אֶת־פְּנֵי יְיָ to appear at the sanctuary (see אֶת־פְּנֵי p. DCLXXX, B). Often used of Jehovah, or an angel, who appears, 1 Sa. 3:21; followed by לְ of pers. Gen. 12:7; 17:1; 18:1; לְ Jer. 31:3.

(3) pass. of No. 2, letter *f*, *to be provided, cared for*, Gen. 22:14, בְּהַר יְיָ יֵרָאֶה "in the mount of Jehovah there shall be provided," i. e. in Mount Moriah God shall provide for men, and give them aid, as he formerly did to Abraham (verse 8); so now: a proverbial phrase [?], implying that God cares for those who go to his temple, and affords them his aid; allusion is at the same time made to the etymology of the name מֹרִיָּה, which see.

Pual, *to be seen*. Plur. רֻאוּ (Dag. forte, or rather Mappik in the letter א, see Lehrg. p. 97), Job 33:21.

Hiphil. הֵרְאָה and הִרְאָה fut. יַרְאֶה apoc. יַרְא (like the fut. Kal), 2 Ki. 11:4.—(1) caussat. of Kal No. 1, *to cause one to see*, Deu. 1:33; hence followed by two acc. *to shew* anything to any one, Exod. 25:9; 2 Ki. 11:4; Nah. 3:5; especially used of the prophets, to whom things were divinely shown, Amos 7:1; 2 Ki. 8:13.

(2) caussat. of Kal No. 2, letter *a*, to cause one to see with pleasure, followed by בְּ Ps. 59:11.

(3) caussat. of Kal No. 3, letter *b*, *to cause* any one *to experience* evil, with two acc. Ps. 60:5; 71:20; *to cause to enjoy* good, Ecc. 2:24; Ps. 4:7; 85:8; with acc. of pers. and בְּ of thing, Ps. 50:23; 91:16.

Hophal הָרְאָה pr. to be made to see any thing, i. e. *to be shewn* something. Ex. 25:40, " which was shewn to thee in the mount." Exod. 26:30; Deut. 4:35; Lev. 13:49, הֻרְאֵית אֶת־כֹּהֵן " and he shall be shewn to the priest."

Hithpael, *to look at one another*—(*a*) used of those who are delaying, who, being uncertain what to do, do nothing, Gen. 49:1.—(*b*) used of those who fight hand to hand, 2 Ki. 14:8, 11 (compare Isa. 41:23). So the old Germ. proverb, sich die Köpfe besehen, sich bei Köpfe im Zaum beiten.

Derived nouns, רְאִי, רְאִיָּה, רְאוּת and רְאִית, רְאִי, רְאִיָּה, מַרְאֶה, מַרְאָה, מַרְאָה, רְאוּבֵן, רְאוּבֵנִי, רֹאִי, רֹאֶה (אֲרֹאֶה), בְּכֹר רְאוּבֵן, and pr. n. רְאוּבֵן, רְאוּבֵנִי, מַרְאֲשָׁה, מַרְאֲשָׁה, רֹאשׁ, רֹאשׁ, רֹאשׁ, רֹאשׁ, רֹאשׁ.

*7202 רְאֵה verbal adj. *seeing*. Const. state, Job 10:15, רְאֵה עָנְיִי "seeing my affliction;" compare the root No. 3, ה.

7201 רְאֵם Deut. 14:13, a species of ravenous bird, so called from the keenness of its sight, but in the parallel place, *Lev.* 11:14, there is רָאָה *vulture*, which should perhaps be restored also in Deut.

7203 רֹאֶה—(1) part. act. seeing, sc. visions, i. e. *a seer, a prophet* (Sehr), compare the root No. 1, letter *d*, a word anciently used, according to 1 Sam. 9:9. Ker' *ilexoxv*, it is applied to Samuel, 1 Sa. 9:9, seqq.; 1 Ch. 9:22; 26:28; 29:29; other prophets, 2 Ch. 16:7, 10.

(2) abstr. i. q. חָזוֹן *vision* (in which sense the accent ought perhaps to be placed on the penultima in the manner of Segolates. Isa. 28:7, רֹאֶה בְּרָאֹתוֹ " they totter (even) in their visions." Comp. חָזוֹן No. 2.

7204 [(3) with art. הָרֹאֶה *Haroeh*, pr. n. m. 1 Ch. 2:52; see רְאָיָה.]

7205 רְאוּבֵן (" *see*, i. e. behold, a son!" although the author of the book of Genesis, Gen. 29:32, seems so to speak of this name as if it were for רְאוֹ (for רְאֵה עָנְיִי " provided for my affliction," compare the root No. 1, letter *e*, [there is nothing in the sacred text to interfere with the simple etymology of this word]), pr. n. *Reuben*, the eldest son of Jacob, (although deprived of the right of primogeniture, Gen. 49:4), and the ancestor of the tribe of the same name; as to their location beyond Jordan, see Num. 32:33, seqq.; Josh. 13:15.

7206 [Patron. רְאוּבֵנִי Nu. 26:7, etc.]

7207; see 7200 רָאוֹם inf. Kal of the verb רָאַם which see.

7208 רְאוּמָה (" *exalted*"), [*Reumah*], pr. n. f. of the concubine of Nahor, Gen. 22:24.

see 7212 רְאוּת f. *vision*, Ecc. 5:10 קְרִי.

7209 רְאִי *looking-glass, mirror*, i. q. מַרְאָה No. 2, Job 37:18.

7210 רְאִי in pause רֹאִי m.—(1) *vision*, Gen. 16:13 (on which passage see the root No. 1, *c*).

(2) i. q. מַרְאֶה *appearance, sight*, 1 Sam. 16:12; Job 33:21; " his flesh is consumed away, מֵרֹאִי out of sight."

(3) *spectacle, example, gazing-stock, παράδειγμα*, Nah. 3:6.

7211 רְאָיָה (" whom Jehovah cares for"), [*Reaiah, Reaia*], pr. n. m.—(1) 1 Ch. 4:2; for which there is 1 Ch. 5:5 רְאָיָה.—(2) 1 Ch. 5:5.—(3) Err. 2:47; Neh. 7:50.

see 7214 רְאִים see רֵאֵם.

see 7223 רְאִישׁוֹן see רִאשׁוֹן.

7212 רְאִית f. *sight, seeing*, Ecd. 5:10 כתיב.

† רְאָלְיָה an unused root, see רְאָתְיָה.

7213 רְאֵם Zech. 14:10; i. q. רֵמִים אֲרָם, רֵם OF HIGH RANK. See under the letter ר. Hence pr. n. רְאוּמָה and—

7214 רְאֵם m. Num. 23:22; Deu. 33:17; רְאֵמִים Ps. 92:11; רֵמִים Job. 39:9, 10. Plur. רְאֵמִים Ps. 29:6; also רֵמִים Ps. 22:22; m. a wild animal, fierce and untamed, resembling an ox, as a wild ass resembles an ass (Job loc. cit. Deut. loc. cit. comp. Isa. 34:7; Ps. 29:6; where עֵגֶל calf is parallel to רְאֵמִים); possessed of horns, with which it prostrates every thing (Deut.), and injures men (Psalm 22:22 [but this is figurative]). The animal meant is doubtful; I have no hesitation in agreeing with Alb. Schultens, Job loc. cit. and de Wette on Psalm 22:22; in understanding it to be *the buffalo*. The Arabic word, indeed, which answers to this رِئْم denotes the *oryx*, a large and fierce species of antelope (Oppian. Cyneget. ii. 445), a meaning which has also been assigned to the Hebrew word by Bochart (Hieroz. i. p. 948, seqq.), Rosenmüller and others; but whatever they say, every one must see that it is much more suitable to compare the *buffalo* with the ox than the *antelope*;—(of these animals there is an excellent collection in the Zoological Museum at Berlin). The usage of the Arabic language, therefore, in this word, as is often the case, resembles the Hebrew without being altogether identical; and the *larger antelopes* appear to have acquired the name of buffaloes in Arabic, just as they are called in Greek βούβαλος, βουβάλιος, and just as the Arabs call animals of the deer kind الغزل *wild bulls*.—LXX. rendered it μονόκερως, Vulg. *unicornis*, an animal described by Pliny (H. N. viii. 21) which has been long considered by naturalists (especially since the time of Buffon) as fictitious and fabulous; but English travellers have of late found it in the deserts of Thibet (see Rosenmüller's Morgenland, ii. p. 269 seq.; Quarterly Review, No. 47). But this interpretation cannot be admitted, as the unicorn is more like a horse than an ox, and also is a very rare animal, while the *Rêm*, as appears from the passages cited, is common enough in Palestine and the neighbouring regions.

7215. 7216 רְאֵמוֹת masc. pl. i. q. רְמוֹת.—(1) *high things, heights*, figuratively, *sublime, difficult things*, Pro. 24:7; hence pr. n. [*Ramoth*]—(*a*) of a town of Gilead, otherwise called רָמוֹת מִצְפֵּה Deu. 4:43; Josh. 20:8; 1 Ch. 6:65.—(*b*) in the tribe of Issachar, 1 Chr. 6:58; perhaps רֶקֶת Jos. 19:21; and רֶמֶת Jos. 21:29.

(2) some precious thing, according to the Hebrew interpreters, *red coral*, Job 28:18; Ezr. 27:16.

*7218 רְאֵמֹת גָּנֶב ("height in the south"), [*Ramath*], pr. n. of a town of the Simeonites, Jos. 19:8; for which there is רָמַת נֶגֶב 1 Sam. 30:27.

† [" רָאַשׁ an unused root, perhas i. q. רָעַשׁ *to be moved, to tremble*, Arab. رعش to tremble, especially used of the head; whence רֹאשׁ."]

see 7326 רָאשׁ *poor*, see רוּשׁ.

see 7389 רָאשׁ i. q. רֵישׁ m. *poverty*, Pro. 30:8, from the root רוּשׁ.

7217 רֹאשׁ i. q. Hebr. רֹאשׁ—(1) *the head*, Dan. 2:38. חֲזוֹן רֹאשִׁי *visions of thy head*, which are presented to thy mind, Dan. 4:2, 7, 10; 7:15.

(2) *the sum, head, amount* of any thing, Dan. 7:1. Pl. רָאשִׁין Dan. 7:6, and like the Hebrew רָאשִׁים, Ezra 5:10.

7218 I. רֹאשׁ (for רֹאשׁ) plur. רָאשִׁים (for רָאשִׁים), once with suff. רֹאשֵׁיהוֹן Isaiah 15:2, primit. subst. [but see רֹאשׁ above], m.—(1) A HEAD (Arab. رأس, Syr. ܪܫܐ, Æth. ራእስ; whence denom. رَأَسَ, to be the head or leader, to be over); pr. the head of men or animals, Gen. 3:15; 28:18; 40:16, and so very frequently. נָתַן רֹאשׁ עַל to give upon one's head, i. e. to repay him (his evil deeds), Ezek. 9:10; 11:21; 16:43; 17:19; 22:31; compare Psa. 7:17. As to the phrase רֹאשׁ בְּרֹאשׁ, see בְּ No. 1, letter *b*. בְּרֹאשׁוֹתָם " with (the danger of) our heads," i. e. of our life, 1 Ch. 12:19 (compare בְּנַפְשׁוֹ under the word בְּ No. 2, *b*). Used like לְרֹאשׁ (which see) in numbering men, especially soldiers, of one man, an individual; 1 Ch. 12:23. Jod. 5:30, גֶּבֶר לְרֹאשׁ " for the head of a man," i. e. for one man. (In Arabic they often similarly use the word رأس, especially in counting cattle [so many head]; see Schult. Opp. Min. page 206).—Figuratively *head* is used for—

(2) whatever is *highest* and *supreme*—(*a*) *a prince* of the people, 1 Sam. 15:17; Isa. 7:8. רֹאשׁ מַטּוֹת and simply רֹאשׁ " head or prince, chief of a family, Exod. 6:14, 25; Num. 7:2; 32:28; 36:1. כֹּהֵן הָרֹאשׁ the high priest, 2 Ch. 19:11; who in 2 Ch. 24:6 is called simply הָרֹאשׁ.—(*b*) the chief city, Josh. 11:10; Isai. 7:8.—(*c*) the highest place, Job 29:25, שָׁכַן רֹאשׁ " I sat the highest," in the first place. Lam. 1:5, " her adversaries (are) לְרֹאשׁ i. e.

" they hold the first place," they triumph; compare Deut. 28:44.—(*d*) *the head* or *summit* of a mountain, Gen. 8:5; of a tower, Gen. 11:4; of a column, 1 Ki. 7:19; of an ear of corn, Job 24:24. רֹאשׁ שִׁבֹּלֶת the headstone of the corner, Ps. 118:22. Metaph. רֹאשׁ שִׁבֹּלֶת chief joy, Psa. 137:6. רָאשֵׁי בְשָׂמִים most excellent spices, Cant. 4:14; Exe. 27:22. Hence—

(3) *sum, amount* (pr. the whole number, which also is the highest), Levit. 5:24. Hence נָשָׂא רֹאשׁ to take the sum, to number. See נָשָׂא No. 3, letter c. Metaphorically, the sum of words, Ps. 119:160; also *multitude*, or *host, band*, especially of soldiers, Jud. 7:16, 20; 9:34, 37, 43; 1 Sa. 11:11.

(4) what is *first* and *foremost, the beginning, commencement*. אַרְצָה רֹאשָׁם four beginnings of streams, i. e. four lesser rivers into which a larger spreads itself, arma, Genesis 2:10. רֹאשׁ דֶּרֶךְ the beginning of a way, place where ways branch off, Exe. 16:25. רֹאשׁ חוּצוֹת the beginning of streets; Lament. 2:19, רֹאשׁ לַיָּם in front of the captives. Am. 6:7. Often used of time, as רֹאשׁ חֳדָשִׁים the first of the months, Ex. 12:2. רֹאשׁ from the beginning, Isa. 40:21; 41:4, 26; 48:16. רֹאשׁ מְצוּדוֹת חֵכֶל the first clod of the earth (i. e. which first was created), Prov. 8:26.

(5) רֹאשׁ and once for distinction sake חֵיץ Deut. 32:32, is also the name of a *poisonous plant*, Deu. 29:17; growing quickly and luxuriantly, Hos. 10:4; of a bitter taste, Ps. 69:22; Lam. 3:5; and on this account frequently connected with wormwood, Deu. 29:17; Lament. 3:19; as I judge neither the *cicuta* as thought by Celsius in Hierob. ii. 46, seqq.; nor *colocynth*, as thought by Oedmann (iv. p. 63); nor *lolium, darnel* (Mich. Supplemm. p. 2250); but *the poppy*, so called from its heads (Liv. i. 54). מֵי רֹאשׁ juice of poppies, opium, Jer. 8:14; 9:14; 23:15. Hence *poison of any kind*, Deut. 32:32, 33; Job 20:16.

Derivatives, רֹאשָׁה—רֹאשִׁי, רִאשׁוֹן, רִאשֹׁנָה, רִאשֹׁנִים, and pr. n. רְאוּאֵל.

7219

7220 II. רֹאשׁ Ezekiel 38:2, 3; 39:1; pr. n. of a northern nation, mentioned with Tubal and Meshech; undoubtedly the *Russians*, who are mentioned by Byzantine writers of the tenth century, under the name οἱ Ῥῶς, dwelling to the north of Taurus, and (Arab. called روس) described by Ibn Fosslan, an Arabic writer of the same age, as dwelling on the river *Rha* (Wolga). (See Ibn Fosslan, Bericht von den Russen älterer Zeit, übersetzt und erklärt von Frähn. Petersburgh, 1823, especially p. 28, seqq. Compare Jos. de Hammer, Origines Russes, Petersburgh, 1827, who also here compares the nation רס in the Koran, Kor. xv. 31; l. 12.)

[(2) *Koch*, pr. n. m. Gen. 46:21.] 7220

רִאשָׁה (by a Syriasm for רִאשׁוֹת) f. pl. רִאשׁוֹת 7221 *beginning*, i. q. רֹאשׁ No. 3. A kindred form is the Syr. ܪܫܐ Eze. 36:11.

רֹאשָׁה f. i. q. רֹאשׁ No. 2; hence 7222

הָאֶבֶן רֹאשָׁה highest stone, at a corner, Zec. 4:7.

רִאשׁוֹן (in the Syriac manner for רִאשׁוֹן Josh. 21:10; Job 15:7 כְּרִיזֹן; and in the Sam. copy always), once רִישׁוֹן Job 8:8, f. רִאשׁוֹנָה adj. denom. from רֹאשׁ (the letter י being inserted, as in חֵירֹת, from חֹרֶת), *first*, whether in time (see below, pl.), or in order and place, Gen. 32:18, or in dignity, 1 Ch. 18:17. Pl. m. רִאשׁוֹנִים *forefathers*, Deu. 19:14. קַדְמֹנִים רִאשׁוֹנִים former days, former times, Deu. 10:10. נְבִיאִים רִאשׁוֹנִים former prophets, Zec. 1:4; 7:7, 12; pl. f. רִיאשׁוֹנוֹת *former things*, i. e. things formerly done, Isa. 43:18; 46:9; also formerly foretold, Isa. 42:9; 43:9; 48:3.—Fem. רִאשׁוֹנָה adv. *first, foremost*, Gen. 33:2; 38:28; *former, formerly*, Dan. 11:29; בָּרִאשׁוֹנָה as at the first, as before, Deut. 9:18; Dan. 11:29; also בָּרִאשֹׁנָה.—(*a*) of place and order, in front, in the first rank (LXX. *ἐν πρώτοις*), Isa. 60:9.—(*b*) of time, *aforetime*, Isa. 52:4; בָּרִאשׁוֹנָה *as aforetime*, Isa. 1:26; בָּרִאשֹׁנָה as first, formerly, Jud. 16:29.

רִאשׁוֹנִי f. יּת id. Jer. 25:1. 7224

רִאשֹׁנוֹת see רִישׁוֹנוֹת. *7225; see Strong & 4763 7225

רִאשֹׁנָה f. once רִאשֵׁת Deut. 11:12 (denom. from רֹאשׁ, Ch. רֵישׁ head, chief, with the added syllable יַת־, see Gr. § 76, No. 4).—(1) *beginning*, Gen. 1:1; 10:10; Jer. 28:1.

(2) *a former state*, Job 42:12; *former times*, Isa. 46:10.

(3) *the first* of its kind—(*a*) with regard to time, *first fruits*, Gen. 49:3, רֵאשִׁית אוֹנִי "first fruits of my strength," i. e. first born. רֵאשִׁית דְּגָנוֹ first fruits of things created by him, Prov. 8:22 [this is rather to be compared with ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ, Rev. 3:14, i. e. Christ, head of creation, not spoken of as a creature], compare Job 40:19; Deut. 33:21, לוֹ רֵאשִׁית "he chose the first part for himself," as if the first fruits of the holy land. Very often used of the first fruits offered in the temple, Lev. 2:12; 23:10; Deut. 18:4; 26:10.—(*b*) with regard to dignity, *the first, chief*, Am. 6:1, 6.

7227 רַב in pause רָב, f. רַבָּה, pl. רַבִּים adj. (from the root רָבַב).—(1) *multus*, whether of one continuous thing (answering to the French *beaucoup de*, Engl. *much*), as זָהָב רַב much gold, 1 Ki. 10:2; Ps. 19:11; or of collectives which contain many parts (many individual things), (answering to the Lat. and French *numerous, nombreux*, Engl. *many*), as עָם רַב much, or many people, i. e. numerous, Josh. 17:14; רַב אֲנָשִׁים many men, Job 36:28 (here al. πολλοί); עֲבֻדָּה רַבָּה a numerous train of servants, Gen. 26:14; מִקְנָה רַב much cattle, Num. 32:1. Hence, with pl., יָמִים רַבִּים many days, long time, Gen. 21:34; עַמִּים רַבִּים many peoples, Ps. 89:51. Followed by a genit. רַב תְּבוּנָה a man of much (great) understanding, Pro. 14:29; רִבְּדֵי קָנִים she who has many children, 1 Sa. 2:5; with ־ parag. רַבְתִּי עָם (a city) abounding with people, Lam. 1:1. Often put as the neuter for *much*, Ex. 19:21, לָמָּה רַב, which is rendered in Latin, *cadunt ex ista multi*, but it is properly, *ex illâ re illuc ruit* (Wunderhaft), 1 Sa. 14:6; Gen. 33:9. Hence adv. and even with a pl. subst. Pas. 18:15, בְּרָקִים רַב "lightnings much" (for Blitz viel, Blitz in Menge); Ecc. 6:3, וְרַב שְׁנֵי חַיָּיו יִהְיוּ "although many be the days of his years." Often i. q. *enough*, (it is) *enough*, it is sufficient, Gen. 45:28; especially in the phrase (compare נָשָׂא רַב *abel jam satis!* "enough, now!" i. e. desist! 2 Sam. 24:16; 1 Ki. 19:4; more fully רַב לָךְ Deut. 3:26; רַב לָכֶם Exe. 45:9; Num. 16:3, desist, leave off. Followed by an inf. Deut. 1:6, רַב לָכֶם שֶׁבֶת "ye have dwelt long enough;" Deut. 2:3; followed by מִן Exe. 44:6, רַב לָכֶם מִכֹּל תּוֹעֲבוֹתֵיכֶם "desist from all your abominations;" 2 Ki. 12:28; Ex. 9:28.—Also רַבָּה is often used as a neuter, Ps. 123:4; and advertisably for *much, enough*, Ps. 69:3; and more often constr. state רַבַּת Ps. 65:10; 120:6; 123:4.

(2) *great, large, vast* (compare πολύς, in Passow, No. 1, *b*), used of wide space, Gen. 7:11; Esth. 1:20; of a long way (πολλὰ ὁδός), 1 Ki. 19:7; of a great battle and slaughter, 2 Ch. 13:17; Num. 11:33; of grievous sin, Psalm 19:14; of the manifold lovingkindness of God, Psa. 31:20; of continued attention (compare πολλὴ σιγή), Isaiah 21:7. Specially—(*a*) i. q. *powerful*, Psa. 48:3; Isa. 63:1. Pl. רַבִּים the mighty, Job 35:9; Isa. 53:12.—(*b*) *elder*, Gen. 25:23. Pl. רַבִּים the old, Job 32:9.—(*c*) subst. *a great man, leader*, i. q. שַׂר, especially in the later Hebrew, e. g. רַב קַסָּרִים chief of the body guard, 2 Ki. 25:8; רַב סָרִיסִים chief of the eunuchs, Dan. 1:3; Esth. 1:8.—(*d*) *a master*, one who is skilled in any art, *skilful*, Prov. 26:10. Compare Talmud. רַב doctor, excellent teacher.—Neutr. and subst. *magnitude*, Ps. 145:7; Iss. 63:7.

(3) Job 16:13, רַבָּיו all the ancient versions render, *his darts, his arrows*" (God's), from רָבַב No. 2. Others, *his archers*. The sense, however, may be retained, *his many*, i. e. bands of soldiers; which is however harsh. 7228

רַב Ch.—(1) *great*, Dan. 2:10, 31, 35, 45. גְּדֹלָה 7229 *to speak great things*, i. e. to speak proudly, impiously, Dan. 7:8, 20. Compare גְּדוֹל No. 2, and אִגְּדַל Niphal.

(2) subst. *chief, leader, captain*, Dan. 2:48; 5:11. Pl. רַבְרְבָן (from the sing. רַבְרְבָן) Dan. 3:33; 5:48; 7:3, 7, 17.

רַב see רִיב. see 7379

רַב (prop. inf. of the verb רָבַב), in the later books also fully רֹב Job 35:9; Esther 10:3; followed by Makh. רַבִּי, with suff. רָבָּם—(1) *multitude, abundance*, Lev. 25:16; Isa. 1:11. לָרֹב adv. *much*, Gen. 30:30; 48:16; Deu. 1:10. Pl. const. Hos. 8:12 רַבֵּי. Post. *multitude* is almost used for כֹּל Job 4:14 (see Schultens on loc. cit.); 33:19. 7230

(2) *greatness*, e. g. of might, Psa. 33:16; of pity, Ps. 51:3; *length* of way, Josh. 9:13.

רָבַב—(1) TO BECOME MUCH OR MANY, TO BE INCREASED, Gen. 6:1; TO BE MUCH OR MANY, Ps. 3:2; 69:5; 104:24; Isa. 59:12, and frequently. It is only found in pret. and inf. רָב; the other tenses are formed from the cognate verb רָבָה. 7231

(2) Med. O. pret. רָבּוּ Gen. 49:23, according to Kimchi and the Ven. Vers. prob. *to shoot* (either from the many arrows, or else the verb רָבַב, taking its signification from the verb רָבָה). Hence רַב No. 3, *an arrow*. Some also refer to this, Psalm 18:15, רָבִּים רָב "he shot out lightnings;" but see רַב No. 1. 7232

PUAL (denom. from רִבְבָה), part. *to be multiplied into myriads*, Ps. 144:13.

Derivatives, רִבִּים, רִבְבָה, רִבּוֹ, רְבָבָה, רַבִּים, and the pr. n. רִבְקָה, רִבְלָתָה.

רִבְבָה f. *a myriad, ten thousand*, Jud. 20:10; often used for a very large number, Gen. 24:60; Cant. 5:10. Pl. רִבְבוֹת *myriads*, 1 Sa. 18:8; commonly used of any very large number, Psalm 3:7; Deut. 33:17. 7233

רָבַד—(1) TO SPREAD A BED, OR COUCH, i. q. יָצַע Pro. 7:16; whence מַרְבַדִּים (Beth without Dagesh lene). 7234

(2) i. q. Arab. ربط to bind; whence רְבִיד collar.

7235 רָבָה fut. יִרְבֶּה apoc. יֶרֶב and יִרַב imp. רְבֵה; plur. רְבוּ; part. רָבֶה (pret. and inf. are formed from the cognate verb רבב).—(1) to be multiplied, increased, Gen. 1:22, 28; 9:1, 7; Exod. 1:20; and often; *to be many, to be numerous*, Ps. 139:18.

(2)—(*a*) *to become great*, 1 Sam. 14:30; *to become greater*, Deu. 30:16; hence *to grow up*, Gen. 21:20, וַיְהִי רֹבֶה קַשָּׁת "and he became, when he grew up, an archer." Vulg. *factusque est juvenis sagittarius.* —(*b*) *to be great*, Gen. 43:34; also *to be mighty*, Job 33:12; Prov. 29:2.

Piel רִבָּה—(1) *to multiply, to increase*; with an acc., Jud. 9:29. Absol. to make much, i. e. to acquire much, to increase one's substance (compare הַרְבָּה No. 1, *d.* עָשַׁר No. 2, *d*). Pss. 44:13, לֹא רִבִּיתָ בִּמְחִירֵיהֶם "thou hast not gained much by selling them," i. e. thou hast sold them for a small price; or, "thou hast not increased," sc. thy wealth (comp. Pro. 28:16).

(2) *to bring up*, Ezr. 19:2; Lam. 2:22 (Syr. ܐܲܪܒܶܐ Arab. ربى id).

Hiphil הִרְבָּה; fut. יַרְבֶּה; apoc. יַרֶב; imp. apoc. הַרֶב; inf. abs. הַרְבֵּה and הַרְבָּה (but this form is always used adverbially); constr. הַרְבּוֹת—(1) *to make or do much*, Gen. 3:16; Isa. 23:16.—(*a*) followed by an inf. and gerund, often for adv. *much*. 1 Sam. 1:12, הִרְבְּתָה לְהִתְפַּלֵּל "she prayed much;" Ex. 36:5; Ps. 78:38; Am. 4:4; 2 Ki. 21:6, הַרְבּוֹת לַעֲשׂוֹת רַע "he did much evil;" also followed by a finite verb, 1 Sa. 2:3. Hence inf. absol. הַרְבֵּה is often used for adv. *in doing much* (more rarely הַרְבֵּה מְאֹד Am. 4:9; Prov. 25:27); Eccl. 5:11; 2 Sam. 1:4; הִרְבֵּה מְאֹד very much, Neh. 2:2; 3:33; also with substantives, 2 Sa. 8:8, נְחֹשֶׁת הִרְבָּה מְאֹד "very much brass." 2 Sam. 12:2; 1 Ki. 5:9; Gen. 15:1, שְׂכָרְךָ הִרְבֵּה מְאֹד "thy reward shall be very much" (exceeding great); with plur. 1 Ki. 10:11. לְהַרְבֵּה id., Neh. 5:18. Also *to multiply, to increase*. Prov. 22:16, הַרְבּוֹת לוֹ "to increase (riches) to him;" followed by לְ Hos. 10:1. —(*b*) *to give much*; for the fuller הִרְבֵּה לָתֵת Exod. 30:15. Oppos. to הִמְעִיט and on the other hand—(*c*) followed by לְ *to lay much* upon any one; for the fuller הִרְבָּה לְשִׂים עַל Gen. 34:12.—(*d*) *to have much*; prop. to make, to produce much. Compare Hebr. Gramm. § 58, 2. Levit. 11:42, קֹרְבָּה רַגְלַיִם having many feet. 1 Ch. 7:4, הִרְבּוּ נָשִׁים וּבָנִים "they had many wives and sons;" 1 Chron. 4:27; 8:40; 23:11.

(2) *to make great*. Psa. 18:36; 2 Chr. 4:10; Job 34:37, "he makes large his words against God," i. e. he speaks impiously (see רַב Chald.).

Derivatives, אַרְבֶּה, סַרְבָּה, הַרְבּוּרִית, תַּרְבִּית.

רְבָה Chald. *to become great*, Dan. 4:8, 19. 7236

Pael, *to make great, exalt*, Dan. 2:48.

Derivative, רַבוּ.

רַבָּה prop. "capital city," Syr. ܪܲܒܬܳܐ hence [*Rabbah, Rabbath*], pr. n.—(1) of the capital city of the Ammonites, 2 Samuel 11:1; 12:27; Josh. 13:25; 1 Chron. 20:1; Jerem. 49:3 (not Ps. 110:6); fully רַבַּת בְּנֵי עַמּוֹן Deu. 3:11; Gr. *Philadelphia*, in Abulfeda, and also at present عمان (Tab. Syrin, p. 91), compare as to its ruins, Seetzen in v. Zach's Monatl. Correspond., xviii. p. 499; and Burckhardt, Travels in Syria, p. 618—618; compare p. 1068, Germ. ed. 7237

(2) of a town in the tribe of Judah, Josh. 15:60.

רַבּוֹ ז (for רַבּוֹת, the letter ת being cast away, Syr. ܪܲܒܘܳܬ) Jon. 4:11; 1 Ch. 29:7; and רִבּוֹא (with the addition of א, Hebr. Gramm. § 95:2, note 3), Ezra 2:64; Neh. 7:66, *a myriad*, i. q. רִבְבָה; but only found in the later writers. Dual רִבֹּתַיִם two myriads, Psalm 68:18. Pl. רִבֹּאוֹת Dan. 11:12; contr. רְבֹאוֹת Ezr. 2:69; and רְבֹת Neh. 7:71. *7239

רַבּוֹ Chaldee id. Plur. רִבְּוָן (Syr. ܪܲܒܘܳܬܳܐ) קְרֵי *myriads*, Dan. 7:10. *7240

רִבּוֹ Chald. emphat. st. רִבּוֹנָא *magnitude, greatness*, Dan. 4:19, 33; 5:18. 7238

רִבּוֹת see רִבּוֹ *a myriad*. see 7239

רְבִיבִים plur. (from the root רָבַב) *showers*, from the multitude of drops, Deut. 32:2. Arab. ربب plenty of water. 7241

רְבִיד m. *neck-chain, collar*, from the root רָבַד No. 2, Ezr. 16:11; Gen. 41:42. 7242

רְבִיעִי ז f רְבִיעִית— ordinal adj. *fourth* (from אַרְבַּע, רֶבַע four), רְבִיעִים children of the fourth, sc. generation, i. e. the children of great grand children, 2 Ki. 10:30; 15:12. Fem. רְבִיעִית also a subst. *a fourth part*, Ex. 29:40. 7243

רְבִיעָי ז רְבִיעָאָה Chald. id., Dan. 2:40; 7:23. 7244

רְבִית ("multitude"), [*Rabbith*], pr. n. of a town in the tribe of Issachar, Josh. 19:20. 7245

רָבַךְ to mingle, to dip (as bread into oil), in part. Hophal, Levit. 6:14; 7:12; 1 Chr. 23:29 (Arab. ربك id.). 7246

רָבַל an unused root, Arab. ربل to be abundant, fertile, to abound. Hence—

רִבְלָה ("fertility"). [*Riblah*], pr. n. of a town at the northern border of Palestine, in the land of Hamath, which the Babylonians, both in their incursions and in returning, were accustomed to pass. Traces of it which were previously unknown, appear to me to be found in the town *Reblah*, situated eight [forty] miles south of Hamath, on the Orontes, mentioned by Buckingham (Travels among the Arab tribes, London, 1825, iv. p. 481), Num. 34:11; 2 Ki. 23:33; 25:6; Jer. 39:5; 52:10. 7247

רָבַע I.—(1) i. q. רָבַץ TO LIE DOWN, ע and צ being interchanged, see רָבַץ No. 1. 7250

(2) *to lie with* any one, followed by an acc. used of bestiality, Lev. 18:23; 20:16.

Hiphil, *to cause or suffer to gender*, Levit. 19:19.

II. רָבַע denom. from רֹבַע (with א prosthet. אַרְבַּע) *four*. Part. pass. רְבוּעַ *foursquare*, Exod. 27:1; 28:16. Part. Pu. מְרֻבָּע id., 2 Ki. 7:31. 7251

I. רֶבַע m. with suff. רִבְעָהּ *lying down*, Ps. 139:3; from the root רָבַע No. 1. 7252

II. רֶבַע (from אַרְבַּע four)—(1) *a fourth part*, Ex. 29:40. Hence—

(2) *a side* (one of four sides), Ezek. 1:8, 17; 43:17.

(3) [*Rebah*], pr. n. of a king of the Midianites, Nu. 31:8; Josh. 13:21. 7253

רֹבַע m. *a fourth part*. רֻבַע id. 2 Ki. 6:25; Nu. 23:10, "who shall number the fourth part of Israel," compare τὸ τέταρτον, Apoc. 6:8. The Hebrew interpreters render it *concubitus* (see רָבַע No. I, 2), hence progeny. 7254

רֶבַע only in pl. רְבָעִים *great grandson's children, children of the fourth generation*, Exodus 20:5; 34:7; compare שִׁלֵּשִׁים. 7255

רֶבֶץ fut. יִרְבַּץ, Arab. ربض (compare רָבַע) TO LIE DOWN, TO RECLINE, prop. (as well remarked by Simonis) used of quadrupeds, which bend their breasts with their feet gathered under them, Gen. 29:2; 49:9; Nu. 22:27; Isa. 11:6; 13:21; 27:10; Zeph. 2:14; Exe. 29:3; once used of a bird brooding over her young, Deu. 22:6. Specially—(*a*) used of a beast of prey lying in wait (Arab. ربض id., مِرْبَض 7256

רִבֵּץ a lier in wait, poet. spoken of the lion), Gen. 4:7, "if thou doest not well (and indulgest in secret hatred) לַפֶּתַח חַטָּאת רֹבֵץ sin will be the lier in wait at the door," i. e. sin will always lie in wait for thee, like a wild beast, lying at thy door. רֹבֵץ in this passage is put substantively, and *feminine* does not agree in gender with חַטָּאת, compare Hebr. Gramm. § 144, note 2. As to the sense, compare Ps. 37:8.—(*b*) it is applied to men living tranquilly and securely, Job 11:19; Isa. 14:30; to waters resting on the bosom of the earth, Gen. 49:25; to a curse which rests upon any one, Deu. 29:19.

Hiphil.—(1) *to make* (a flock) *to lie down*, Cant. 1:7; men, Ezr. 34:15; Isa. 13:20.

(2) *to lay* stones in stibium, as a cement, Isaiah 54:11.

Derivatives רִבְצָה, and—

רֶבֶץ m. [with suff. רִבְצוֹ]—(1) *a couching place of flocks, of beasts*, Isa. 35:7; 65:10; Jer. 50:6 7258

(2) *a quiet domicile* (of men), Pro. 24:15.

רֶבֶק an unused root, Arab. ربق to tie firmly, to bind fast, especially an animal. Hence מִרְבָּק and— †

רִבְקָה (Arab. رِبْقَة) "a rope with a noose," not unfit as the name of a girl who ensnares men by her beauty). [*Rebekah*], *Rebecca*, the wife of Isaac, Gen. 22:23; 24:15, seqq. 7259

רִבְרָבִין see רַב Ch. 7260; see Strong & 7229

רַבְרְבָן m. Ch. only in pl. רַבְרְבָנִין *nobles, princes*, Dan. 4:33; 5:1, seqq.; 6:18. 7261

רַבְשָׁקֵה (Aram. שָׁקָה "chief of the cup-bearers"). [*Rabshakeh*], pr. n. of a captain of Sennacherib, 2 Ki. 18:17; Isa. 36:2. 7262

רָגַב an unused root, cognate to רָגַם to heap up stones, clods; whence pr. n. אֲרְגֹב, and— †

רֶגֶב pl. const. רִגְבֵי *a clod*. Job 21:33, "the clods of the valley are sweet unto him," i. e. the earth is light upon him. Job 38:38, יִדְבָּקוּ גְּבִישִׁים "and (if) the clods cleave fast together," adhere. 7263

רָגַז fut. יִרְגַּז TO BE MOVED, DISTURBED, 2 Sam. 7:10; Isa. 14:9. (This signification variously applied lies in the primary stock רג, רז, and even רח, compare רָגַל, רָגַן, רָגַשׁ; רָחַם and see below at the root עָגַל. To this agree Saner. *rag* to move oneself, and figuratively *rágas*, Gr. ὀργή, anger, grief, 7264

* For 7248 & 7249 see Strong.

ῥάσσω (ῥαγ-ιω), Germ. *regn.* and with another letter added at the beginning, *frango (fregi, fragor)* *fraden*, etc. To this root, the last letter of which is a sibilant, approach very nearly רָגַשׁ, רָגַז, which see.) Specially—

(1) *to be moved* with anger, *to be angry*, Prov. 29:9; Isa. 28:21; followed by ל against any one, Ezr. 16:43. Compare Hithpael. (Syr. ܪܓܙ id.)

(2) *to be moved* with grief, 2 Sa. 19:1.

(3) with fear, *to tremble, to quake*; Arab. رجز Ps. 4:5; Isaiah 32:10, 11; followed by מִפְּנֵי on account of any thing, Deut. 2:25; Isa. 64:1. Also used of inanimate things, Joel 2:10; Isaiah 5:25; Psa. 18:8; Mic. 7:17, מִסְגְּרוֹתֵיהֶם "they shall tremble out of their hiding-place," i. e. they shall go out trembling from their hiding-places to give themselves up to the victors.

(4) for joy, Jer. 33:9.

Hiphil.—(1) *to move, to disturb, to disquiet*; followed by an acc. 1 Sam. 28:15; followed by ל Jer. 50:34.

(2) *to provoke to anger, to irritate*, Job 12:6.

(3) *to cause to fear, to make tremble*, Isaiah 14:16; 23:11; inanimate things, Isaiah 13:13; Job 9:6.

Hithpael, *to act with anger, to be tumultuous*; followed by אֶל against any one, Isa. 37:28, 29.

Derivatives, רֹגֶז, רִגְיוֹן, אַרְגְּוָן.

7265 **רָגַז** Chald. *to be angry.* Aph. *to irritate, to provoke to anger*, Ezr. 5:12.

7266 **רָגֶז** Chald. *anger*, Dan. 3:13.

•7268 **רֹגֶז** masc., *trembling*, Deut. 28:65; see the root No. 3.

7267 **רֹגֶז** m.—(1) *commotion, perturbation*, Job 3:17, 26; 14:11; Isa. 14:3.

(2) *tumult, raging*, e.g. of a horse, Isa. 39:24; of thunder, Isa. 37:29.

(3) *anger*, Hab. 3:2.

7269 **רִגָּזָה** f. *trepidation, trembling*, Ezr. 12:18.

7270 **רָגַל** pr. *to move the feet, to go, to tread* (denom. from רֶגֶל, cogn. to רכל), specially—

(1) *to go about*, to calumniate and slander; hence *to calumniate*, Ps. 15:3.

(2) *to tread* upon garments which are to be washed and cleansed from dirt; hence רַגָּל a washer, a fuller. See the pr. n. עֵין רֹגֵל and רֹגְלִים.

Piel, i. q. Kal, *to go about*—(*a*) to calumniate, 2 Sa. 19:28; followed by ב of pers.—(*b*) in order to explore; *to explore*; followed by an acc. Josh. 14:7; Jud. 18:2, 14, 17; 2 Sam. 10:3, etc. Part. מְרַגֵּל *a spy, an explorer*, Gen. 42:9, seq.; Josh. 6:22.

Tiphil רִגֵּל i. q. Syr. ܪܓܶܠ *to teach to go*, to lead (children) by the hand, Hos. 11:3.

•7272 **רֶגֶל** f. with suff. רַגְלִי, dual (also for the pl. Lev. 11:23, 42) רַגְלַיִם, const. רַגְלֵי, comm. (m. Pro. 1:16; 7:11; Jer. 13:16), pl. רַגְלַיִם signif. 2.

(1) A FOOT (a primitive noun, but from the primary and biliteral stock רג, to move, see under רָגַל), and specially, the foot strictly, below the legs and ancles; see Dan. 2:33. Notice should be taken of the following phrases:—(*a*) *to be* בְּרַגְלֵי מ *in the feet* (footsteps) *of any one*, i. e. to follow after him, Exod. 11:8; Jud. 4:10; 5:15; 8:5; 1 Sam. 25:27; 2 Sa. 15:17. (Arab. فِي إِثْرِ in the footstep, i. q. بَعْدَ behind.)—(*b*) לְרַגְלֵי Gen. 30:30, and מִ לְרַגְלֵי *behind* any one, *after* any one, Hab. 3:5 (opp. to לְפָנָיו); 1 Sa. 25:42; Job 18:11. (Syr. ܒܬܪ ܪܓܠ id.)—(*c*) הִשְׁקָה בְרַגְלוֹ Deu. 11:10, *to water with the foot*, i. e. to irrigate land with a machine worked by the feet, such as is now used in Egypt in watering gardens, see Phile, De Confusione Linguar. tom. iii. p. 330, ed. Pfeiffer, and Niebuhr's Trav. P. i. page 149.—(*d*) מֵימֵי רַגְלַיִם water of the feet, Isa. 36:12 קרי, a euphemism for *urine* (compare Exo. 7:7; 21:12); like the Syr. ܡܝ̈ ܪܓ̈ܠ, and simply ܡ̈ܝ̈; and in like manner—(*e*) *hair of the feet*, used for the hair of the pudenda, Isa. 7:20. No attention however is to be paid to the opinion that רַגְלַיִם is to be absolutely understood of the pudenda, as in Isa. 6:2; Ex. 4:25.

(2) metaph. *step, gait, pace.* Gen. 33:14, לְרֶגֶל "at the rate of the pace of the cattle," i. e. as the cattle can go. Hence pl. רַגְלַיִם *steps, beats of the foot, times*, like פְּעָמִים No. 3, Exod. 23:14; Nu. 22:28; 32:33.

Derivatives, רַגְלָה, רַגְלִי, מִרְגְּלוֹת.

7271 **רַגְלָא** & **רַגְלָא** Ch. f. (see however Dan. 2:41 כְּדִי), *a foot.* Dual רַגְלַיִן, emphat. רַגְלַיָּא Dan. 2:41; 7:7.

7273 **רַגְלִי** m. (denom. from רֶגֶל), *footman*, always in a military sense, Ex. 12:37; Nu. 11:21. Pl. רַגְלִים Jer. 12:5. (Arab. رَاجِل, رَجِل id., cogn. to رِجْل a man; Syriac ܪܓ̈ܠ.)

7274 **רַגְלַיִם** ("place of fullers"), [*Regelim*], pr. n. of a town in Gilead, 2 Sa. 17:27; 19:32.

7275 **רָגַם**—(1) TO BRING TOGETHER, TO HEAP UP,

pr. TO FILE, i.q. Arab. رَكَمَ and رَجَمَ VIII. to be piled up, brought together (kindred to the roots גם, כם, עם, as to which see under the verbs נסם, נסם); whence רִגְמָה; also, *to join together* (compare Arabic رَجَمَ, رَجُمٌ a friend). Specially—

(2) *to pile up stones* (see סְקִילָה), *to cast stones, to stone.* (Ch. רְגַם to cast dust, stones, or arrows.)—(*a*) followed by ל of pers. to stone to death. Exe. 23:47, וְרָגְמוּ עֲלֵיהֶם אֶבֶן "they shall stone them with stones."—(*b*) followed by ב of pers. Lev. 24:16; and with the addition of אֶבֶן 1 Ki. 12:18.—(*c*) followed by acc. of pers. Lev. 20:2, 27; frequently with הָאֶבֶן ibid.; כְּאֶבֶן Nu. 14:10, or אֶבֶן Lev. 24:23.

(3) *to lay on colours, to daub* anything, *to colour, to paint*, i. q. רָשַׁם, a sense derived from that of throwing, as we speak of *throwing* anything upon paper, and the first sketch of a painter is called in German Entwurf. Hence אַרְגָּמָן a precious colour, purple.

By a similar figure, from רגם, in the signification of throwing, comes רִגְרֹם prop. *to set over, across* (übersetzen) *a river*; hence *to translate* from one language to another, to interpret.

Derivatives, from signif. 1, רֶגֶם, רִגְמָה [signif. 2, מִרְגֵּמָה]; signif. 3, אַרְגָּמָן.

7276 **רֶגֶם** (i. q. Arabic رَجْم "friend (sc.) of God," compare the root No. 1), [*Regem*], pr. n. m. 1 Chr. 2:47.

•7278 **רֶגֶם מֶלֶךְ** ("friend of the king"), [*Regem-melech*], pr. n. m. Zec. 7:2.

7277 **רִגְמָה** f. *band, company*, Ps. 68:28.

7279 **רָגַן** TO MURMUR, TO REPINE; hence *to be contumacious*, Isa. 29:24. (This root is not found in the cognate languages. The verbs רָכַם, רָכַן are cognate; see under רכן.)

Niphal, id. followed by ב of pers. Deut. 1:27; Ps. 106:25.

7280 **רָגַע**—(1) TO TERRIFY, especially TO RESTRAIN BY THREATENING. Isa. 51:15, רֹגַע הַיָּם וַיִּרְגְּעוּ גַּלָּיו "restraining the sea when the waves rage." (LXX. well, *rapdeow*; Targ. rebuking.) Jer. 31:35; Job 26:12, בְּכֹחוֹ רָגַע הַיָּם "by his power he rebuked the sea," (in the other hemistich, "by his wisdom he striketh through its pride"). Compare גָּעַר Psalm 106:9; Nah. 1:4.

(2) intrans. *to be afraid, terrified, to shrink together for fear, to be still* (compare רָגַשׁ to return; Æth. ረገዐ: to contract, to coagulate as milk; and as to the sense נָקַשׁ, נָקַשׁ, מָקַשׁ). Job 7:5, שָׁלַי רָגַע וּמָקַשׁ "my skin contracts (sometimes draws together and heals) and again breaks out." Syr. "my skin is contracted."

(3) i. q. Arab. رَعَى *to tremble* (pr. to be terrified), also used of a tremulous motion of the eye, *to wink*; see Hiph. and the noun רֶגַע.

Niphal, i. q. Kal No. 2, *to be still* (used of a sword), Jer. 47:6.

Hiphil.—(1) caussl. of Kal No. 2, *to still, to make still*, to give rest (to a people), Jer. 31:2; 50:34; also for *to set, to found, to establish*. Isa. 51:4, מִשְׁפָּטִי לְאוֹר עַמִּים אַרְגִּיעַ "I will set my law [judgment] for a light of the nations."

(2) intrans. *to rest, to dwell quietly*, Deuteron. 28:65; Isa. 34:14.

(3) *to wink*, with the eye, see Kal No. 3, Jerem. 49:19, כִּי אַרְגִּיעָה אַרְגִּיעֵם "I will wink, I will make him run," i. e. he shall run away at my wink. Jer. 50:44. Prov. 12:19, עַד־אַרְגִּיעָה "while I wink," i. e. for a moment. Oppos. to לָעַד for ever.

[Derivatives, מַרְגֵּעָה, and the two following words.]

•7282 **רֶגַע** adj. [pl. const. רִגְעֵי], *quiet, resting*, see Kal No. 2, Ps. 35:20.

7281 **רֶגַע** m. pr. *a wink*, hence a *moment* of time, see Kal No. 3 (like מְעַטּוֹת for מְעַטּ), Ex. 33:5; Isa. 54:7. בְּרֶגַע Job 21:13; רִגְעֵי Ps. 73:19; Lam. 4:6, and רְגָעִים Job 34:20, *in a moment, suddenly, instantly.* מִכָּל־רֶגַע *in little moment*, Isa. 27:20; Exr. 9:8. לְרְגָעִים—(*a*) *every moment*, as often as possible, Job 7:18; Isa. 27:3.—(*b*) suddenly, Exe. 26:16.

7283 **רַגֵּשׁ** (kindred to the root נָגַשׁ) TO RAGE, TO MAKE A TUMULT, used of the nations, Ps. 2:1. (In Targg. for the Heb. הָמָה.) Hence רִגְשָׁה, רִגְשָׁן.

7284 **רְגַשׁ** Ch. i. q. Heb.

Aphel, *to run together with tumult*, Dan. 6:7, 12, 16.

7285 **רֶגֶשׁ** m. Psalm 55:15, and רִגְשָׁה f. Psalm 64:3, *a crowd* (of people).

7286 **רָדַד** TO SPREAD, TO PROSTRATE on the ground, hence *to subdue* e. g. peoples, Ps. 144:2; Isa. 45:1; where the inf. is רֵד, for רְד. Compare cogn. רָדָה.

Hiphil, *to extend, to spread out*, hence *to overlay with gold*, 1 Ki. 6:32.

Derivatives, רָדִיד, and pr. n. רְדַי.

7287 **רָדָה** fut. apoc. יְרְדְּ.—(1) TO TREAD (with the feet), e.g. a wine-press, Joel 4:13; followed by ב on any person, Ps. 49:15.

(2) *to subdue, to rule over*, followed by ב Gen. 1:28; Lev. 26:17; and acc. Eze. 34:4; Ps. 68:28; Isa. 14:6; absol. Nu. 24:19; 1 Ki. 5:4. Poet. used of ravaging fire, Lam. 1:13, "from on high he hath sent fire into my bones וַיִּרְדֶּנָּה and it ravageth in them" (compare רָדַס of a ravaging fire, Barhebr. p. 216).—Jeremiah 5:31, "the prophets prophesy lies וְהַכֹּהֲנִים יִרְדּוּ עַל יָדֵיהֶם and the priests rule by their guidance." In this place יָדָה may be taken in the Syriac sense *to teach*, a notion which arises from that of correction (compare יָסַר, *wadiûas*), although the priests rarely exercised the office of teachers [which was however part of their duty].

(3) Figuratively, *to possess oneself of, to take possession of* (as honey from a hive). Jud. 14:9. LXX. ἔλαβε. Vulg. *sumpsit*. Ch. נְסַת tore away. The Talmudists use this word for taking bread out of an oven.

["PIEL, i. q. Kal, *to break up, to tread upon*, Jud. 5:15."]

HIPHIL, causat. of No. 2, Isa. 41:2.

[Derivative, מַרְדָּה.]

7288 **רַדַּי** ("subduing"), [*Raddaï*], pr. n. m. 1 Ch. 2:14.

7289 **רְדִיד** m. (from the root רָדַד), *a wide and thin female garment, a cloak*, Isai. 3:23; Cant. 5:7. (Chald. and Syr. id.)

7290 **רָדַם** not used in Kal, pr. TO SNORE, TO SLEEP HEAVILY, an onomatop. word. Compare Gr. δαρθάνω, δίρθω (to snore), and the Lat. *dormio*.

NIPHAL נִרְדָּם—(1) *to sleep heavily*, Proverbs 10:5; Jon. 1:5, 6.

(2) *to fall down astounded*, Dan. 8:18; 10:9; Ps. 76:7. Compare Jud. 4:21.

Derivative, תַּרְדֵּמָה.

see 1721 **רַדְמִים** 1 Ch. 1:7 (and Gen. 10:4, Sam. and LXX. where in the Heb. text *is* רוֹדָנִים), pr. n. of a Greek nation (sprung from Javan) who are joined with the Cyprians (כִּתִּים). I have no doubt that the *Rhodiane* are meant, who are described as being of the same origin as the Cyprians, and as comprehended under the same name of Chittæ by Epiphanius, who was himself a Cyprian (Adv. Hæret. 30, § 25). [In Thes., Ges. considers that רוֹדָנִים is the true reading, and that the *Dardanians* (Trojans) are meant.]

7291 **רָדַף** fut. יִרְדֹּף.—(1) TO FOLLOW AFTER earnestly, TO PURSUE; followed by an acc., Ps. 23:6; and אַחֲרֵי Jud. 3:28, רִדְפוּ אַחֲרַי "follow after me quickly." Figuratively *to follow after*, e.g. righteousness, Pro. 21:21; peace, Psalm 34:15 (also wickedness, Psalm 119:150); the wind, Hos. 12:2.

(2) *to persecute* in a hostile sense; Absol. Gen. 14:14; followed by an acc., verse 15; followed by אַחֲרֵי Gen. 35:5; Exod. 14:4; אֶל Jud. 7:25; לְ Job 19:28.

(3) *to put to flight, Lev.* 26:36.

NIPHAL, pass. of Kal, Lam. 5:5. Part. נִרְדָּף Eccl. 3:15, *that which is past*; pr. driven away, chased away.

PIEL, i. q. Kal; but only used in poetry.—(1) *to follow after* any one, Pro. 12:11; 28:19; justice, Pro. 15:9; 19:7, "he pursues words," i.e. (the poor man) catches at the words of retiring friends, and trusts in them.

(2) *to persecute* in a hostile manner, Neh. 1:8; Prov. 13:21.

PUAL, *to be driven away, to be scattered*, Isa. 17:13.

HITHPAEL, *to pursue*, Jud. 20:45.

Derivative, שִׁלְרָף.

7292 **רָהַב**—(1) TO RAGE, TO BE FIERCE; followed by ל *to act fiercely* against any one, Isaiah 3:5 (Syr. רְהַב to rage; kindred to the roots רָגַם, רָעַם, and others beginning with רג, רע, רת see under רָגַז). Hence *to press upon, to urge on*; followed by an acc., Prov. 6:3, רְהַב נַעֲרֶיךָ "be urgent on thy friend."

(2) *to tremble, to fear*, i. q. Arab. رهب, Isaiah 50:5 (according to some copies), where it is joined with פָּחַד. The common reading is נָחַת.

HITHPAEL.—(1) *to render fierce, courageous*, Ps. 138:3.

(2) *to press greatly*, Cant. 6:5.

Derivatives, רַהַב, רָהָב and—

*7295 **רַהַב** m. [plur. רְהָבִים], *proud, fierce*, Ps. 40:5.

7293 **רָהָב** m.—(1) *fierceness, insolence, pride*. Job 9:13, עֹזְרֵי רָהַב "proud helpers;" used figuratively of the sea, Job 26:12.

7294 (2) [*Rahab*], a poetical name of Egypt (probably of Egyptian origin, but accommodated to the Hebrew language; however, no one has yet shewn a probable etymology in the Coptic language; see Jablonskii Opuscc. ed. te Water, i. 228), Isa. 51:9; Psa. 87:4; 89:11. Isa. 30:7, allusion is made to the Hebrew etymology in these words, רַהַב הֵם שָׁבֶת "insolence,

(i. e. the insolent) they sit still," i. e. boasting and grandiloquent, they are altogether inactive; no doubt a proverbial expression.

7296 **רֹהַב** m., *pride*; and meton. thet of which one is proud, Ps. 90:10.

† **רָהַג** an unused root; Arab. رهج to cry out; whence—

*7303; see 3384a מ **רַהֶגֶת** ("outery"), [*Rehgeh*], pr. n. m., 1 Chron. 7:34 קִרְ; for which כְּתִיב רְהֶגֶת.

7297 **רָהָה** a spurious root, Isa. 44:8; see יָרֵא.

† **רָהַט** an unused root; i. q. Aram. רְהַט, רְהִיט *to run, to flow* (as water); compare let. ת. Hence—

7298 **רַהַט** m. pl. רְהָטִים—(1) watering *trough*, Gen. 30:38, 41; Ex. 2:16.

(2) *ringlets, curls*, apparently so called from their flowing down, Cant. 7:6.

7287a; see 7351 **רָהִיט** m., *carved* or *fretted ceiling*, so called from the hollows in it like troughs (compare LXX. φάτνωμα from φάτνη, a manger). Cant. 1:17 קִרְ רְהִיטֵנוּ; a few MSS. have the plur. רְהִיטֵינוּ Vulg. *lacunaria*. In כְּתִיב there is רְהָטִים which see.

† **רָהַם** an unused root, which seems to have had the signification of *making a noise, raging*, similarly to the cognate words, רָגַם, רָכַב; also הָמָה, הָמַם, הָמַן, הָמַס, הָמַר, הָמַת. Hence רְהָמִים, Arab. رهام, multitude, in the pc. name אַבְרָהָם. From that lost form it appears to me that, by softening the letters, have sprung both לָהַם and Arab. لهم multitude.

7299 **רֹהַם** (for רְאֵה) *appearance*, Dan. 3:25, from the Hebr. root רָאָה.

see 7378 **רוּד** i. q. רִיב *to strive, to contend*. Traces of the root, Med. Vav, are found in the pr. n. בַּעְשָׁא.

7300 **רוּד**—(1) i. q. Arab. ولد TO WANDER ABOUT, TO RAMBLE, specially used of beasts which have broken the yoke, and wander freely; also *to enquire after, to seek* (by running about), Conj. III., IV. to desire, to wish. Hence used of a people who, having, as it were, broken God's yoke, go on unbridled, Jer. 2:31; Hos. 12:1, יְהוּדָה עֹד רָד עִם־אֵל "Judah acts unreinedly towards God."

(2) to follow after, like the Æthiop. ፈለገ: see מְרוּדִים.

HIPHIL, i. q. Kal No. 1, Gen. 27:40, וְהָיָה כַּאֲשֶׁר תָּרִיד וּפָרַקְתָּ עֻלּוֹ מֵעַל צַוָּארֶךָ "and it shall be when thou shalt go free, that thou mayest break his yoke from off thy neck." Used of one driven up and down by cares and solicitudes, Ps. 55:3.

Derivatives, מְרוּדִים, and pr. n. אֲרוֹדִי.

7301 **רָוָה** TO DRINK LARGELY, TO BE SATISFIED WITH DRINK (like שָׁכַר to be satisfied with food); once with fatness (which is drunk and sucked in rather than eaten), Psa. 36:9 (Aram. סוֹף to be drunken.) Followed by an acc. Ps. 36:9, and מִן of the thing, Jer. 48:10, see Hiphil. Poet. it is applied to a sword drinking in blood, ibid., to persons satisfied with sexual pleasures, Prov. 7:18.

PIEL.—(1) i. q. Kal, but intens. *to be fully satiated*, or *irrigated* (of the earth), Isa. 34:7, followed by מִן; also *to be drunken*, said of a sword (see Syr.), ibid. verse 6.

(2) causat. *to give to drink, to irrigate*, e. g. fields, Ps. 65:11; followed by two acc. Isa. 16:9, אֲרַוֶּךָּ דִמְעָתִי "I will water thee with my tears," the letters being transposed for אֲרַוֵּךְ (see Lehrg. p. 143); also *to satiate* any one with fat (followed by two acc.), Jerem. 31:14; sexually, Prov. 5:19.

HITHPAEL, *to give to drink, to water*, Jer. 31:25; Lam. 3:15; a field, Jer. 55:10; *to satiate* (with fat), Isa. 43:24 (compare Ps. 36:9; Jer. 31:14).

Derivatives, רְוָיָה, and—

7302 **רָוֶה** m. adj. *satiated* with drink, Deut. 29:18; *watered*, of a garden, Isa. 58:11; Jer. 31:12.

see 7328 **רוּז** see רִיז.

7304 **רָוַח** cognate to רוּחַ, prop. TO BE AIRY (ἀήρ); hence *to be spacious, ample, loose*. Imperf. יִרְוַח it is spacious to me, i. e. I breathe, I am refreshed, Job 32:20; 1 Sa. 16:23. Opp. to צָר.

PUAL רֻחַב *airy, spacious*, Jer. 22:14. Hence רֶחָב and—

7305 **רֶוַח** m.—(1) *space*, Gen. 32:17.

(2) *relaxation*, liberation from distress, Esth. 4:14.

7306 **רוּחַ** not used in Kal, TO BREATHE, TO BLOW, especially with the nostrils (an onomatopoet. root, like the cogn. נוּחַ to blow, especially with the mouth, and נָחַר prop. to respire. Arab. رَاحَ to rest, prop. to respire, sich erholen. In the Germanic languages, in the same sense is the old root hvd. huoh

whence Allem. *hagi*, Swed. *hugh* and רוּחַ spirit, Germ. *Hauch*).

Hithpa. הִתְרַיַּח (*richen*), *to smell* (as is done by drawing the air in and out through the nostrils, durch Ein- und Ausziehn der Luft), followed by an acc. Gen. 8:21; 27:27. Metaph. for *to feel* (fire brought near), Jud. 16:9; *to presage* (as a horse, the battle, which, however, in fact, is through scent), Job 39:25.—Followed by ב *to smell with pleasure, to be pleased with the smell* of any thing, Ex. 30:38; Lev. 26:31; hence, generally, *to delight in*, Am. 5:21; Isa. 11:3, וַהֲרִיחוֹ בְּיִרְאַת יְיָ "his delight shall be in the fear of Jehovah." The signification of a *sweet smell* is often applied to that which pleases, with which we are delighted, see רֵיחַ.

Derivatives, רֵיחַ, and pr. n. יְרִיחוֹ, and especially—

7307 רוּחַ fem. (more rarely m., 1 Ki. 19:11), pl. רוּחוֹת Jer. 49:36.

(1) *spirit, breath* —

(*a*) *breath of the mouth*, פִּי Mund, fully, רוּחַ פִּיו Psa. 33:6 (here spoken of the creative word of God), נְשָׁמָה Isa. 11:4. Hence used of any thing quickly perishing, like syn. הֶבֶל Job 7:7; Ps. 78:39. Often used of the *vital spirit* (נְשָׁמָה), Job 17:1; 19:17; Psa. 135:17; more fully, רוּחַ חַיִּים Gen. 6:17; 7:15, 22. הֵשִׁיב רוּחַ to return the breath, to respire, Job 9:18; compare No. 2.

(*b*) *breath* of the nostrils, snuffing, snorting, Job 4:9; Psa. 18:16; Hence *anger* (compare אַף from אָנַף to breathe), Jud. 8:3; Isa. 25:4; 30:28; Zec. 6:8; Pro. 16:32; 29:11.

(*c*) *breath of air, air in motion*, i.e. *breeze*, Job 41:8; לִשְׁאֹף רוּחַ to snuff up the breeze, Jer. 2:24; 10:14; 14:6; רוּחַ הַיּוֹם the breeze of the day, i.e. the evening, when a cooler breeze blows, Gen. 3:8; compare Cant. 2:17; 4:6 (Arab. رِيح evening, رَاح to do at evening). It is more often *the wind*, Gen. 8:1; Isa. 7:2; 41:16; *a storm*, Job 1:19; 30:15; Isa. 27:8; 32:2. The air was supposed to be put in motion by a divine breath (see Exod. 15:8; Job 15:30), and therefore *the wind* is called אֱלֹהִים רוּחַ the blast of God, 1 Ki. 18:12; 2 Ki. 2:16; Isaiah 40:7; 59:19; Exe. 3:14; 11:24 (not Gen. 1:2; see No. 4) [it is clear that all these passages alike speak of the *Spirit of God* himself, and not of any wind supposed to be moved by the breath of God]. Wings are poetically ascribed to the wind, Ps. 18:11; 104:3; Hos. 4:19; compare Ovid, Met., i. 264.

Wind is also used—

(*aa*) of a quarter of heaven. Compare רוּחַ הַקָּדִים the eastern quarter, Exe. 42:16, 17; comp. 18, 19; אַרְבַּע רוּחוֹת the four quarters of heaven, 37:9; 1 Ch. 9:24.

(*bb*) of any thing vain, Isa. 26:18; 41:29; Mic. 2:11. דִּבְרֵי רוּחַ vain words, Job 16:3. רַעְיוֹן רוּחַ vain knowledge, 15:2; רַעְיוֹן רוּחַ vain desire (comp. Gr. ἀὴρ πέτεται, Il. xx. 446; εἰς ἀέρα λαλεῖν, 1 Cor. 14:9), see רַעְיוֹן.

(2) i. q. נֶפֶשׁ No. 2, ψυχή, *anima, breath, life, the vital principle*, which shews itself in the breathing of the mouth and nostrils (see No. 1, *a*, *b*, whether of men or of beasts, Ecc. 3:21; 8:8; 12:7. Hence there is said חֵי רוּחִי the life of my spirit (my life), Isa. 38:16; נֶחְתַּךְ רוּחִי Gen. 45:27; and שָׁקַד רוּחִי my spirit, life, returns, Jud. 15:19; 1 Sa. 30:12, i. e. *I revive*. אֵין רוּחַ בּוֹ "there is no spirit in it," prop. said of dead and inanimate things, Exe. 37:8; Hab. 2:19; and metaph. used of any one stupified with astonishment and admiration, 1 Kings 10:5. Sometimes *the human spirit* is called also נִשְׁמַת רוּחַ Job 27:3, as being breathed into man by God, and returning to him, Gen. 2:7; Ecc. 12:7; Psa. 104:29; comp. Nu. 16:22. Twice in prophetic visions, *spirit* is used of a certain *divine and miraculous power* by which things otherwise inanimate are moved, Exe. 10:17; Zec. 5:9. [These passages do not apply; the Spirit of God is spoken of in the one, and the wind in the other.]

(3) *animus*, i. q. נֶפֶשׁ No. 3, *the rational mind* or *spirit*—

(*a*) as the seat of the senses, affections, and emotions of various kinds. Pro. 25:28, "a man who does not rule רוּחוֹ his affections," or spirit, Genesis 41:8, "his mind was agitated," hither and thither; Dan. 2:1; to this is ascribed both patience (רוּחַ אֶרֶךְ Ecc. 7:8) and impatience (רוּחַ קְצַר which see); and fear (Isa. 61:3); and strength of the mind (Josh. 2:11; 5:1; comp. Hab. 1:11; Isa. 19:13); and pride (רוּחַ גְּבַהּ), and a quiet lowly mind (שֵׁפֶל רוּחַ), affliction, Gen. 26:35; Isa. 65:14; Psa. 34:19.

(*b*) as to the mode of *thinking* and *acting*, in which sense there is attributed to any one a steadfast mind (Ps. 51:12); manly (Pro. 18:14); faithful (Pro. 11:13; Ps. 32:2); and new and better, Ezek. 11:19; 18:31, etc. It is sometimes used of a spirit or *disposition* common to many, as עִוְעִים רוּחַ *propensio ad aversationes*, Geist der Verirrung, Hos. 4:12; תַּרְדֵּמַת רוּחַ Isa. 29:10; and such a disposition (such a spirit) is said to be divinely given to men, and to be poured upon them from heaven, compare Exe. 36:26, 27. Similar is Isaiah 28:6, "Jehovah shall be לְרוּחַ מִשְׁפָּט לַיּוֹשֵׁב עַל

מִשְׁפָּט "i.e. he will, as it were, fill all the judges with a spirit of justice.

(*c*) *of will and counsel*, hence הֵעִיר אֶת רוּחַ ב to stir up any one's spirit to any thing, 1 Chr. 5:26; 2 Chr. 21:16; 36:22; Ezr. 1:1; Hagg. 1:14; Ezr. 1:5; and in a sense not very different נָתַן רוּחַ בְּ to put an intention into any one, 2 Ki. 19:7; נָדְבָה רוּחוֹ whose mind, will, impels him, Ex. 35:21; רוּחַ ה׳ whence עָלָה עַל לֵב i. q. עָלָה עַל רוּחַ Ps. 51:14; and then רוּחַ נְדִיבָה i. q. *the mind* (*as* any counsel), Exe. 20:32.—1 Chr. 28:12, "a pattern of all things, אֲשֶׁר הָיְתָה עִמּוֹ רוּחַ that he had in his mind [surely *The* Spirit here must be the Spirit of God]. More rarely—

(*d*) it is applied to the *intellect*, Ex. 28:3; Job 20:3; 32:8, 18; Isa. 29:24; 40:13; Psalm 139:7. [These two last passages, and, perhaps, more, belong to the Holy Ghost, and not to intellect.]

(4) רוּחַ יְהוָה, רוּחַ הָאֱלֹהִים *the Spirit of God*, rarely רוּחַ קָדְשׁוֹ *the Holy Spirit of God* (always with suff. רוּחַ קָדְשְׁךָ Ps. 51:13; Isa. 63:11, 19), more rarely *ruach Elohim* רוּחַ אֱלֹהִים Nu. 27:18; Hos. 9:7; the divine power, which, like the wind and the breath, cannot be perceived, and by which animated beings live, Job 27:3; 33:4; Ps. 104:29; compare Gen. 6:3; by which all the universe is animated, filled with life and governed (*Zoosmiras*), Gen. 1:2; Ps. 33:6; Job 26:13; Isa. 34:16; by which men are led to live both wisely (Job 32:8) and honestly, Ps. 51:13; 143:10; [These various things said by Genelius must be taken as a defective designation of *the Holy Ghost* himself.] Especially the Old Testament refers to the divine Spirit, peculiar endowments of mind, as that of an artificer, Ex. 31:3; 35:31; of a prophet, Num. 24:2; 1 Sam. 10:6, 10; 19:20, 23; Isaiah 42:1; 59:21; (whence רוּחַ אִישׁ used of a prophet, Hos. 9:7; and רוּחַ as a personification of the prophetic Spirit, 1 Ki. 22:21; 2 Chr. 18:20); of an interpreter of dreams, Gen. 41:38; also the courage of a military leader, Jud. 3:10; 6:34; 11:29; 13:25; and kingly virtues, Isa. 11:2, seqq.; and the same Spirit is given to some and taken away from others (1 Sam. 16:13, 14), is transferred from one to another (Nu. 11:17; 2 Ki. 2:15); but in the golden age [the reign of the Messiah] it is to be conferred upon all men, according to Joel 3:1; Isa. 44:3; 59:21. It is sometimes put in opposition to בָּשָׂר Isa. 31:3; Zec. 4:6; see בָּשָׂר No. 2.

7308 רוּחַ Chald. i. q. Hebr.—(1) *wind*; pl. const. Dan. 7:2.

(2) *mind*, Dan. 5:20.

(3) *the Spirit* (of God), Dan. 4:5; 5:12.

7309 רְוָחָה f. *relaxation, respite*, Ex. 8:11; Lam. 3:56.

7310 רְוָיָה f. *abundant drink, abundance*, Psa. 23:5; 66:12. Root רָוָה.

7311 רוּם, יָרִים, apoc. יָרֶם, conv. וַיָּרֶם.

(1) TO LIFT UP ONESELF, TO RISE (comp. the kindred roots גָּבַהּ, גָּאָה, גָּבַר). A trace of a transitive power appears in the pr. n. יְהוֹרָם *Jehovah lifts up*), Gen. 7:17; hence, to *arise*, Psa. 21:14; *to arise, to grow* (of worms), Ex. 16:20. Metaph.—(*a*) לֵב the heart is lifted up (*is proud*), Deu. 8:14; 17:20; רָמוּ עֵינַיִם eyes are lifted up (*lofty*), Pro. 30:13.—(*b*) *to show oneself powerful*, Ps. 57:6; followed by עַל to triumph over any one, Ps. 13:3.

(2) *to be exalted, to become high*, used of a way which is cast up, Isaiah 49:11; metaph. *to become powerful* (especially used of the hand, Deu. 32:27; see part.) *to be extolled with praises*, Ps. 18:47.

(3) *to be high, lofty*, Job 22:12; especially used of those who are eminent in power and glory, Psalm 45:11; Mic. 5:8; also *to be remote, to be far distant*, but only used of God, who, if he be far off and does not come down to bring aid, is indeed on high, Isa. 30:18; compare מָרוֹם Ps. 10:5.

Part. רָם, גָּבֹהַּ—(1) *lifted up, high*, e. g. of the hand of God, in threatening, Isa. 26:11. יָד רָמָה with uplifted hand, i. e. openly, proudly, and fiercely, Ex. 14:8; Num. 33:3, compare 15:30, and יָדוֹ רָמָה Job 38:15.

(2) *high, lofty*, used of a seat, Isa. 6:1; a mountain, Exe 20:28, etc.; of a man of tall stature, Deu. 1:28; 2:10, 21, compare Isa. 10:33. Pl. רָמִים the high places of heaven, Ps. 78:69. Metaph.—(*a*) used of a loud voice, Deu. 27:14.—(*b*) *powerful*; whence יָד רָמָה a powerful hand, Deu. 32:27.—(*c*) of elated mind, *proud*, Job 21:22. עֵינַיִם רְמוּת proud eyes, Ps. 18:28.—(*d*) *difficult* to be understood, Prov. 24:7 (where in the Arabic manner it is written רָאשׁוֹת; compare גָּבֹהַּ).

NIPHAL, see under the word רמם.

PIEL, רוֹמֵם *to raise, to make high*; hence to *build* a house, Gen. 8:9; *to cause to grow* (as the waters a plant), Exe. 31:4; *to bring up* children, Isa. 1:2; 23:4.—Metaph.—(*a*) to place any one in a high and safe place, *to put in safety* (see מִשְׂגָּב), Ps. 27:5; 18:49, compare 9:14.—(*b*) *to lift up, to exalt*, to bestow honours upon one of low estate, 1 Sam. 2:7.—(*c*) *to exult as victor*, Job 17:4.—

(*d*) *to exalt with praises*, to celebrate, Ps. 30:2; 34:4.—Pass. רוֹמַם *to be exalted*, Ps. 75:11. Part. *exalted*, Neh. 9:5.

Hiphil.—(1)—(*a*) *to lift up, to elevate, to exalt*, e.g. the head, Ps. 3:4; the hand, Ps. 89:43; any one's horn, i.e. to increase any one's power, Ps. 75:5, 6; 148:14.—(*b*) *to erect*, e.g. a standard, a monument, Gen. 31:45; Isa. 62:10.—(*c*) *to lift up*, as the foot, Ps. 74:3, and the hand, as in threatening, (see יָדַי No. 1, *a*), or as about to do violence, followed by בְּ of pers. 1 Ki. 11:27; a rod, Ex. 14:16; Isa. 10:15 (followed by בְּ of the rod, Ex. 7:20, compare מְרִים עֻגָיִם); the voice, Gen. 39:18; 2 Ki. 19:22; followed by לְ of pers. to call to any one, Josh. 13:2. Also with בְּ of an instrument, 2 Ch. 5:13, מְרִימִים חֹל בַּחֲצֹצְרוֹת "when they lifted up the voice with trumpets," i.e. sounded with trumpets, which is more concisely expressed מְרִים קֶרֶן to lift up the trumpet, i.e. the sound of the trumpet, 1 Ch. 25:5. There is also said הֵרִים קוֹל i.q. הֵרִים קוֹל 1 Ch. 15:16; compare above הֵרִים בְּקוֹל, נָשָׂא בְּקוֹל, p. CCCXXVII, B, prop. to raise (a sound, or noise) with the voice.—(*d*) *to raise a* tribute (*eine Abgabe erheben*), Nu. 31:28.

(2) *to lift up, to take away*, Exe. 21:31; Isa. 57:14.

(3) *to offer* sacrifices, Lev. 9:9; 4:8; gifts for the temple and the priests (compare תְּרוּמָה), Numbers 15:19, 20; 31:52. Also used of public benefactions, distributions of meat, etc. 2 Chron. 30:24; 35:7—9.

Hophal, pass. of No. 2, Dan. 8:11; of No. 3, Ex. 29:27.

Hithpael, *to exalt oneself* proudly, Dan. 11:36. Here also belongs אַתְרוֹמֹם Isa. 33:10, *for* אֶתְרוֹמָם.

Derivatives, רוֹם, רוֹמְמוּת, רָמוּת, רָקָה, רוֹמֵמוּת, תְּרוּמָה, תְּרוּמִיָּה, and the pr. n. רָם, רָמוֹת, רָקָה, רְקֹם, קְרוֹם, קְרֹמִים, יְרֵמוֹת, רָקַח, הִתְנַשֵּׂא גֵּב, רֵאמוֹת.

*7313 רוּם Ch. id. Pret. pass. רִם *to be lifted up* (of the heart), Dan. 5:20.

Pael רוֹמֵם *to exalt with praises, to celebrate*, Dan. 4:34. Pass. *to lift up oneself, to rise up*, followed by עַל against any one, Dan. 5:23.

Aphel, *to lift up, to exalt*, Dan. 5:19.

7312 רוֹם m. *height, elevation*, Pro. 25:3. רוֹם עֵינַיִם Prov. 21:4; Isa. 10:12; רוּם לֵב Jer. 48:29; and simply רוֹם Isa. 2:11, 17, elation of mind, pride.

7314 רוֹם Ch. id. Dan. 3:1; 4:17; Ezr. 6:3.

7315 רוֹם i.q. רוּם *elevation*; hence *on high*, Hab. 3:10.

7316 רוֹמָה ("high"), [*Rumah*], pr. name of a town, 2 Ki. 23:36; compare אֲרוּמָה.

7317 רוֹמָה fem. *elevation*, adv. with uplifted neck, Mic. 2:3.

7318, 7319 רוֹמָם m. *exaltation, celebration*, Psa. 66:17. Pl. const. רוֹמְמוֹת Ps. 149:6.

*7427 הֲרֹמֶמֶת f. prop. inf. Palel (in the Syriac manner), *a lifting up*, Isa. 33:3.

see 7442 רוּן Arab. رَانَ Med. Yo, TO CONQUER, TO OVERCOME, followed by عَلَى (perhaps kindred to the root רוּם). Not used in Kal, for יָרַן Pro. 29:6, should be referred to יָרַן.

Hithpael, Psal. 78:65, הִתְנַבֵּר מִתִּרְוֹן שֵׁינָן "as a mighty man overcome by wine," i.e. as in the Vulg. *evigilavit a vino*; compare the Arabian phrase in Firuzabadi, رَانَتْ عَلَيْهِ الْخَمْرُ wine has overcome him, i.e. he has become drunken; and see the remarks on the Hebrew verbs עָלַג Niphal, חָלַם, גָּבַר No. 5, *a*.

7321 רוּעַ i. q. רָעַע.—(1) pr. TO MAKE A LOUD NOISE, see Hiphil.

(2) *to be evil*, see Niphal.

The forms of the conjugations of Kal (רַע, יָע) and Hiphil (הֵרַע, הֵיעַ), which are commonly placed here, belong to the verb רָעַע, see Ewald's Gram. p. 479.

Niphal, fut. יֵרוֹעַ.—(1) *to become evil*, to be *made worse* (opp. to, to become wise), Pro. 13:20.

(2) *to suffer evil, to receive injury*, Prov. 11:15. (The noun יָע is added in this place intensitively, in the manner of an infinitive absolute.)

Hiphil יָרִיעַ pl. also וַיָּרִעוּ 1 Sa. 17:20, pr. *to make a loud noise* (*irrumo, ferm madeo*); hence—

(1) *to cry out with a loud voice, to vociferate*, Job 30:5; specially—(*a*) of warlike clamour (תְּרוּעָה), Josh. 6:16; 1 Sam. 17:20.—(*b*) *to shout for joy*, Jud. 15:14; 1 Sam. 10:24; followed by עַל *over a* conquered enemy, Psa. 41:12; followed by a dat., in any one's honour, Ps. 47:2; 95:2.—(*c*) more rarely used of a mournful cry, Mic. 4:9; Isa. 15:4.

(2) *to sound a trumpet*. Num. 10:9, הָרַעְתֶּם בַּחֲצֹצְרוֹת "sound with the trumpets." Joel 2:1; specially *to sound an alarm*, to sound the trumpets with a great noise (term blasén), as a signal for the encampment to move, Nu. 10:5—7, i.q. תָּקַע תְּרוּעָה Num. 10:5, 6; different from תָּקַע, which is to blow the trumpet (once) to call an assembly. Compare יוֹבֵל No. 1.

• For 7320 see p. 771.

Palel, fut. יְרוֹעֵעַ *to be shouted for joy*, Isaiah 16:10.

Hithpalel הִתְרוֹעֵעַ *to shout for joy*, Ps. 60:10; 65:14; 108:10.—The same form is found from the verb רָעַע, which see.

Derivatives, תְּרוּעָה [" and יָבַל"].

7322 רוּף TO RUB OR POUND IN PIECES (*reiben, zerreiben*); hence רְסִיסֵי, רְסִיסוֹת, which see.

Pulal רוּפַף *to be moved as* if struck, *shaken*, Job 26:11.

7323 רוּץ TO RUN (Æth. ፀገየ: Aram. סְחַר, שׁוּט id.; compare under the letter ה), Gen. 18:7; 24:20; 29:12, and very often. Figuratively, Jer. 23:21, "I have not sent (those) prophets; (but) they RUN," betake themselves to the prophetic function with evil assiduity. Psa. 119:32, "I will RUN in the way of thy commandments," I will carefully walk in them. Hab. 2:2, "that he who readeth may RUN," may read without difficulty. Used of inanimate things, Psalm 147:15. Specially—(*a*) *to rush upon in a hostile manner*, followed by אֶל and עַל Job 15:26; 16:14; followed by an acc. Ps. 18:30.—(*b*) followed by בְּ to flee to any one for safety, Pro. 18:10.

Part. pl. רָצִים and רָיִן 2 Ki. 11:13, *runners*.—(*a*) the horsemen, warriors of the Persian kings, whose business it was to carry the royal mandates to the provinces, Est. 3:13, 15; 8:14.—(*b*) the guard, and royal messengers of the Hebrews in the time of Saul, 1 Sa. 22:17; and of the kings after David, 2 Ki. 10:25; 11:6, seq.; prob. the same who in the reign of David were called פְּלֵתִי (which see). Compare 1 Ki. 1:5; 14:27; 2 Sa. 15:1.

Pilel רוֹצֵץ i.q. Kal, *to run* (as a chariot), Nah. 2:5.

Hiphil, *to cause to run up*, Jer. 49:19; 50:44; hence *to lead up hastily, to bring quickly*, Gen. 41:14; 1 Sam. 17:17; *to cause to hasten*. Psalm 68:32, כּוּשׁ תָּרִיץ יָדָיו לֵאלֹהִים "Æthiopia will make her hands to hasten to God," either to worship him, or else to offer gifts.

Derivatives, סְרוֹן, רְצוּעָה.

Note. Several forms of the verbs רוּץ, as the fut. יָרִיץ Niph. יָרֻץ, the noun מְרוּצָה No. II, take their signification from the verb רָצַץ, which see.

7324 רוּק not used in Kal, pr. TO POUR OUNESELF OUT, TO BE POURED OUT, hence *to be emptied*, whence רֵק and רִיק emptied, which see. (Cognate apparently to the verbs רָסַס, רָקַע Gr. ξαίνω, which the poets use of rivers emptying themselves, Latin *ructo, eructo*.)

Hiphil הֵרִיק—(1) *to pour out*, Ps. 18:43; Ecc. 11:3; Zec. 4:12. Figuratively—(*a*) *to draw out* a sword, Ex. 15:9; Levit. 26:33; Ezekiel 5:2, 12; 12:14; a spear, Psal. 35:3.—(*b*) *to send forth, to lead out* soldiers to battle, Gen. 14:14. For the Heb. תָּקַע the Sam. copy has הֵרִיק (קָקַע) *to muster*, from the Aram. root הרק, which is also expressed by the LXX. and Vulg.

(2) *to empty out, as* vessels, sacks, Gen. 42:35; Jer. 48:12; Hab. 1:17; also *to leave empty*, Issi. 32:6 (compare נָקָה No. 2 fin.).

Hophal, pass. of No. 1. Jer. 48:11. Cant. 1:3, שֶׁמֶן תּוּרַק שְׁמֶךָ "an ointment (which) is poured forth (is) thy name," or "thy name is poured forth like ointment," the sense in both cases is the same; thy name gives a sweet odour (compare נֵאַם, נִשָּׂא), it is pleasant and acceptable to all. If the former be the construction, then שְׁמֶךָ, if the latter, שֵׁם is here used with a feminine; but I prefer the latter.

Derivatives, רֵיק, רִיק, נֵרְדְּ, נֵרְדְּ.

7325 רוּר TO FLOW, with an acc. *to emit mucor*, saliva (*caro pudendorum*), Lev. 15:3. (Arab. لَارَ, salivavit. With this accords the Germ. *rühren* with the signification of flowing, whence Ruhr dysentery.)

Derivative, רִיר.

see 7219 רוֹשׁ i. q. רֹאשׁ No. 5, *poppy*.

7326 רוּשׁ TO BE NEEDY, TO SUFFER WANT, Psalm 34:11. Compare עָנָה in Niphal.—Part. רָשׁ *poor, needy*, Prov. 14:20; 18:23; sometimes רָאשׁ Prov. 10:4; pl. רָאשִׁים Prov. 13:23, and רָשִׁים Prov. 22:7.

Hithpalel, *to feign oneself poor*, Prov. 13:7. See another under the root רָשַׁשׁ.

Derivatives, רֵישׁ, [רָאשׁ].

7327 רוּת (constr. from רְאוּת "appearance," "beauty," or for רֵעוּת "friend" (fem.), whence Peah. I.6, 3), *Ruth*, pr. n. of a woman, an ancestress of the house of David, the history of whom is given in the book that bears her name.

7328 רָז m. Ch. *a secret*, Dan. 2:18, 19; 4:6; plur. רָזִין Daniel 2:29, 47. (Syr. ܪܙܐ and ܪܙ to conceal, ܪܝܙܐ secret.)

7329 רָזָה pr. TO SPREAD OUT, TO MAKE THIN AND LEAN, hence *to consume, to destroy* (comp. Arab. رَزِئَ, to suffer from ills, calamity). Zeph. 2:11. (The primary idea appears to me to be that of scraping, scraping away; so that the roots רזה, רָכַךְ, would be kindred, which see; and also Lat. *rudo*. Arab. intrans. رَزِيَ, to be emaciated, enfeebled.)

Niphal, *to become lean, to waste away*, Isaiah 17:4.

Derivatives, רָזוֹן No. I, and—

7330 רָזֶה m. *lean*, used of a person, Exe. 34:20; of soil, Nu. 13:20.

*7332 I. רָזוֹן m. (from the root רָזָה). *leanness*, hence *pining, phthisis*, Isa. 10:16; Ps. 106:15. Mic. 6:10, אֵיפַת רָזוֹן " a lean ephah," i. e. less than it ought to be.

*7333 II. רָזוֹן (from the root רָזַן), i. q. רִזְנָה (of the form עֶלְמָה=עַלְמָה), *a prince*, Prov. 14:28.

7331 רִזּוֹן ("prince," i. q. רָזוֹן) [*Rezon*], pr. n. of the founder of the kingdom of Damascus, 1 Ki. 11:23.

† רָזַח an unused root; *to cry out with a clear* (i. e. loud) *voice* (cogn. to רָזָה); whence סַרְזוֹחַ which see.

7334 רֵזִי m. (from the root רָזָה), *destruction*. Isaiah 24:16, לִי רָזִי לִי i. q. אוֹי לִי (which immediately follows) "woe is me!"

7335 רָזַם i. q. Arab. and Aram. רָגַם, רְגַם (the sibilants being often transposed), TO WINK WITH THE EYES, as done in insolence and pride, Job 15:12; where some copies have יִרְמְזוּן.

7336 רָזַן i. q. Arab. رَزَنَ TO BE WEIGHTY, both as to weight and in a moral sense; hence רָזוֹן pr. *weighty* (august); poet. for *prince, king*, Jud. 5:3; Psalm 2:2; Prov. 8:15; 31:4; Isa. 40:23.

Derivative, רִזְנָה No. II. and pr. n. רִזּוֹן.

7337 רָחַב TO BE OR BECOME WIDE, SPACIOUS (Arab. رَحِبَ, رَحُبَ, Æth. ረሐበ): This root has arisen from a transp. of רבח; which the Samaritans have for חבר to be wide, spacious; pr. groß und luftig sein). Pr. used of chambers which are made wide, Exe. 41:7; used of a mouth opened wide, 1 Sam. 2:1; metaph. of a heart which is expanded with joy, Isa. 60:5.

Niphal, part., *to be spacious, wide*; spoken of meadows, Isa. 30:23.

Hiphil.—(1) *to make wide*, e. g. a bed, Isa. 57:8; a funeral pile (opp. to, to make deep, i. e. long), Isa. 30:33; also *to make spacious, long and broad*, e. g. baldness, Mic. 1:16; the borders or extent of a kingdom, Exe. 34:24; Am. 1:13; and even with an acc. of pers., Deut. 33:20, מַרְחִיב גָּד "who makes wide the borders of the Gadites." Specially—(a) followed by לְ of pers., to make a wide space for any one, i. e. to make room for him, Prov. 18:16; and to deliver out of distress, Psalm 4:2. Compare שָׂחַק and the oppos. יָצַר.—(b) הִרְחִיב פֶּה *to open the mouth wide*, Ps. 81:11; followed by עַל against any one, in derision and mockery, Ps. 35:21; Isa. 57:4. There is not much difference from this in—(c) הִרְחִיב נֶפֶשׁ to open the soul (i. e. the jaws) wide (compare נֶפֶשׁ No. 2, fin.), Isa. 5:14; Hab. 2:5.—(d) with the addition of לֵב to open any one's heart (to instruction), Ps. 119:32; compare לֵב רָחָב.

(2) intrans., *to be expanded*, Pss. 25:17. It is better for the common reading הֶרְחִיבוּ to substitute הִרְחִיב *expanded and*....

Derivatives, רֶחֶב, רַחֲבָה, שִׁרְחֵב.

7342 רֶחֶב fem. רְחָבָה adj.—(1) *broad, wide*, Job 30:14; of the sea, Job 11:9 (opp. to long); used of a wall (where it refers to thickness), Jer. 51:58; Neh. 3:8; also *long and broad, spacious*, of the earth, Ex. 3:8; Neh. 9:35; of a cup large around (opp. to deep, Exe. 23:32); which latter is expressed by its own proper formula; רְחָבַת יָדַיִם רְחָבַת יָדַיִם "large on every side," i. e. extending widely every way, long and broad; spoken of land, Gen. 34:21; Isa. 33:21; of sea, Psa. 104:25. The signification is sometimes still wider, and comprehends also height or depth; like the Lat. *amplus*; at least in metaphorical expressions, as, Ps. 119:96, "thy commandment is exceeding broad," i. e. the law is copious and infinite; also לֵב רָחָב Ps. 101:5; נֶפֶשׁ רְחָבַת Pro. 28:25, inflated, i. e. proud; and with a preceding subst. pride, Pro. 21:4.

(2) רָחָב [*Rahab*], pr. n. of a harlot at Jericho, Josh. 2:1; 6:17.

7343 רֹחַב m., *a broad space*, Job 36:16; 38:18.

7338 רֹחַב m., *breadth*, Genesis 6:15; Exe. 40:6, *seq.* Metaph. רֹחַב לֵב breadth of heart, great understanding, 1 Ki. 5:9.

*7341 רְחוֹב and רְחֹבוֹת f. (Dan. 9:25), plur. רְחֹבוֹת (m., Zec. 8:5).

7339 (1) *a street*, so called from breadth; like the Gr. πλατεῖα, Gen. 19:2; Jud. 19:20.

(2) *open place, forum*, i. e. an ample space at the gate of Oriental cities, where trials were held, and wares set forth for sale, 2 Ch. 32:6; compare Neh. 8:1, 3, 16. Exe. 10:9, רְחוֹב בֵּית הַמִּקְדָּשִׁים "the open place before the house of God."

7340 (3) [*Rehob*], see רְחוֹב עִיר.

7344 רְחֹבוֹת ("streets," or according to Gen. 26:22, "wide spaces"), [*Rehoboth*], pr. n.—(1) of a well, ib.—(2) רְחֹבוֹת עִיר ("the streets of the city," comp. *Plateæ*, a city in Boeotia) a city of Assyria, Gen. 10:11, of which nothing certain is known. See J. D. Michaelis, Spicileg., tom. i. p. 240—44.—(3) רְחֹבוֹת הַנָּהָר ("breadths of the river," i. e. Euphrates?) a city, apparently situated on the Euphrates, perhaps between Circusium and Ana, Gen. 36:37.

7345 רַחַבְיָהוּ [and יָהּ] ("for whom Jehovah makes an ample space," i. e. whom he makes happy, and sets free), [*Rehabiah*], pr. n. m. 1 Chron. 23:17; 24:21; 26:25.

7346 רַחְבַּעְם ("who enlarges the people," compare Ex. 34:24; as if Εὐρύλαος) [*Rehoboam*], pr. n. of the son and successor of Solomon, who governed the kingdom of Judah, 975—58 a.c., 1 Ki. 11:43; 12:1, *seqq.*; 14:21. LXX. Ῥοβοάμ.

רָחָה an unused root, which appears to have had the signification of *rubbing, crushing* (compare Arab. رَحَى to tread, to trample, also the syllable רח in the cognate אָרַח) *to tread a way*, נָתִיב). Arab. رحا to construct a mill, to turn a mill, is secondary, and derived from the noun رحا Hence—

7347 רֵחָה m. *a millstone*, so called from rubbing and making small; only found in dual רַיִם *handmills*, prop. two stones, Ex. 11:5; Nu. 11:8; Isa. 47:2; Arab. رحا dual رحيان id.

*7349 רַחוּם m. *merciful*, only used of God, commonly joined with חַנּוּן Deut. 4:31; Pss. 86:15, etc.; from the root רָחַם.

7348 רְחוּם ("beloved" ["merciful"]), [*Rehum*], pr. n. m.—(1) of a Persian governor in Samaria, Ezr. 4:8.—(2) Neh. 3:17.—(3) Ezr. 2:2; Neh. 10:26; for which there is, Neh. 7:7 (prob. by error of a copyist) רְחוּם.—(4) Neh. 12:3; otherwise רֵיִם verse 15; 7:42.

7350 רָחוֹק m. [רְחוֹקָה] adj. (from the root רָחַק) *far off, remote*.—(a) from a place, Gen. 37:18; Ex. 2:4; and often. Subst. *distance, space*, Josh. 3:4; and with prepp. מֵרָחוֹק at a distance, *afar*, Psalm 10:1; לְמֵרָחוֹק Gen. 22:4; Isa. 49:1, and לָרָחוֹק Job 36:3; 39:29; *from afar*, but מֵרָחוֹק is also *far* (see לְ No. 3, c). עַד מֵרָחוֹק as far as distant places, Isa. 57:9; Neh. 12:43.—(b) of time, whence מֵרָחוֹק from a long while ago, Isa. 22:11; 25:1; לְמֵרָחוֹק id. Isa. 37:26.—(c) in respect to help, Ps. 10:1; 22:2. Metaph. any thing is called *remote* which we cannot easily reach, hence—(a) *arduous, difficult*, of a law which it is difficult to obey, Deu. 30:11; [*place* is clearly the thing here spoken of] — (β) *precious*, Prov. 31:10; compare Arab. قَرِيب near in price, i. e. cheap, and بَعِيد far off in price, i. e. dear; also the Germ. etwas ältet gehen, i. q. to sell for a lower price.

† [רָחַם an unused and uncertain root; whence"—]

7351; see 7298 & 7298a רַחִים Cant. 1:17 חֹרִים, i. q. חֹרִים, *laquear, carved or fretted ceiling*; either an error of a copyist, or else ח in this word was sometimes pronounced more harshly (like ר), as by the Samaritans, who in the Pentateuch for רחשים have חרשים. Ewald on Cant. loc. cit. considers that רַחִים is put with the letters transposed, for חֲרָמִים, חָרַם turned work; but I prefer the previous explanation.

see 7347 רֵחַיִם dual, *handmills*, see רֵחָה.

7352 רָחִיק Ch. *far off, remote*, Ezr. 6:6.

† רָחַל an unused root, perhaps of the same or similar meaning to רָחַם to cherish. Secondary and denom. is the Arab. رَحَلَ Conj. V. to possess lambs.

[In Thes. this is compared with רָחַל to wander, to journey, especially with camels.]

7353 רָחֵל f.—(1) *a ewe*, Gen. 31:38; 32:15; hence any *sheep*, Isaiah 53:7; Cant. 6:6. (Arab. رَحِيل a female lamb.)

7354 (2) [*Rachel, Rahel*], pr. n. of the wife of Jacob, Gen. 29:6; *Jer.* 31:15.

7355 רֶחֶם fut. יִרְחַם ["prop. TO BE SOFT;" hence—] TO LOVE, Ps. 18:2. (Syr. ܪܚܡ, Arab. رَحِمَ and رَحُمَ id. The primary idea appears to be in cherishing, soothing, and in a gentle emotion of the mind; compare נָחַם.)

Piel, רִחֵם, inf. חֵם, fut. יְחַם *to behold with tenderest affection, to compassionate*, followed by אֶל acc. Ex. 33:19; Dan. 13:18; 30:3; followed by עַל Pss. 103:13; used of the love of parents towards their children, Psa. loc. cit.; Isa. 49:15; and of the compassion of God towards men, Ps. 116:5.

Pual, רֻחַם *to obtain mercy*, Prov. 28:13; Hosea 14:4; compare 1:6.

Derivatives, רַחֲמִים—רַחוּם, and pr. n. רַחוּם, לֹא רֻחָמָה, יְרֻחַמְאֵל, יְרֻחָם.

*7360 רָחָם m. Lev. 11:18, and רָחָמָה (Milél), Deu. 14:17, a smaller kind of vulture, white, with black wings, feeding on dead bodies; *vultur percnopterus*, Linn.; so called from its affection towards its young, like חֲסִידָה stork; Arab. رخم, and رخمة. See Bochart, Hieroz. t. ii, p. 297–322.

7356□ רֶחֶם—(1) i. q. רַחַם *womb*, Gen. 49:25; Isaiah 46:3.

(2) poet. *a girl, a woman* (from the part being peculiar to the female sex), Jud. 5:30; comp. רַחְמָה.

7357 (3) [*Rahaw*], pr. n. m. 1 Ch. 2:44.

7358 רַחַם m. (once f. Jer. 20:17), with suff. רַחְמִי pr. *the inner parts;* in sing. specially *womb* (Gr. τὰ ἐνδόκυμα) of persons, Deu. 24:20; 31:25, and of animals, Exod. 13:2; 12:15; רַחַם מִן from the womb, Ps. 22:11.

*7361 רַחְמָה i. q. רֶחֶם No. 2, *a girl*, dual, רַחְמָתַיִם Jud. 5:30.

*7356□ רַחֲמִים pl. (compare Lehrg., p. 576) — (1) *the bowels, τὰ σπλάγχνα*, as the seat of the emotions of the mind (see the root), Prov. 12:10; hence *very tender affection*, specially *love, natural affection* towards relatives, Genesis 43:30; Am. 1:11; 1 Ki. 3:26 (τὰ σπλάγχνα, 2 Cor. 6:12; 7:15).

(2) *pity, grace, favour*, Isa. 47:6; especially of God, Psalm 25:6; 40:12. לְ נָתַן רַחֲמִים Deu. 13:18; and לְ הִרְחִים שׁוּב Isaï. 47:6; to shew mercy to any one. לְ בִּקֵּשׁ רַחֲמִים לְפָנֵי to obtain any one's mercy for any one, 1 Ki. 8:50; Ps. 106:46.

7359 רַחֲמִין Ch. *mercies*, Dan. 2:18.

7362 רַחֲמָנִי m. adj. *merciful, compassionate*, Lam. 4:10.

† רָחַן an unused root, of uncertain signification, Arab. *to bend*, whence pr. n. תַּרְחֲנָה.

7363 רָחַף [" pr. TO BE SOFT"], TO BE MOVED, AFFECTED (cogn. to רָחַם), specially—(*a*) with the feeling of tender love, hence *to cherish*, see Piel.—(*b*) with fear, tremor, hence *to tremble* (spoken of the bones of a person terrified), Jer. 23:9.

PIEL, *to brood over* young ones, *to cherish* young (as an eagle), Deut. 32:11; figuratively used of the Spirit of God, who brooded over the shapeless mass of the earth, cherishing and vivifying. Of far more frequent use is the Syr. רַחֵשׁ, which is used of birds brooding over their young, Ephr. ii. p. 552; of parents who cherish their children, Ephr. ii. p. 429; of Elisha cherishing the body of the dead child, Ephr. i. p. 529; also of a voice descending from heaven. The Arabs use in the same sense the verb رحم. I. IV. to brood on eggs (as a hen); to soothe a child (as a mother), Gen. 1:2.

7364 רָחַץ fut. יִרְחַץ inf. רָחְצָה—(1) TO WASH, the human body, Gen. 18:4; 43:31; Lev. 14:9; Deut. 21:6; mesta, Exod. 29:17; Lev. 1:9; metaph. the defilement of sin adhering to men, Isa. 4:4. *To wash the hands in innocency*, i. e. to declare oneself innocent, Ps. 26:6; 73:13. It differs from כָּבַס to wash garments.

(2) *to wash oneself, to be washed*, Exod. 4:5; Ruth 3:3 (Arabic رحض to wash the body, garments).

PUAL רֻחַץ *to be washed*, Prov. 30:12.

HITHPAEL, i. q. Kal No. 2, Job 9:30.

[Derivatives, רַחְצָה.]

רַחַץ m., *washing*, Ps. 60:10. *7366

7365 רַחַץ Ch. [ITHPAEL], *to trust* in any one, Dan. 3:28.

7367 רַחְצָה f., *washing* (of cattle), washing-place, Cant. 4:2; 6:6.

7368 רָחַק fut. יִרְחַק inf. הַרְחֵק—(1) TO GO AWAY FAR, to recede from any one; followed by מִן Eccl. 3:5; Job 30:10 (Chald., Syr., Æth., id. The primary sense appears to have been transitive; *to thrust away, to repel*, i. q. דָּחָה).

(2) *to be afar off, to be distant, remote*, Psalm 103:12; followed by מִן and שָׁלַח Deu. 9:5; Eze. 8:6; 11:15; 44:10. Often used of God, as being far off from granting help, i. e. as refusing aid, Psa. 22:12, 20; 35:22; of men who abhor fraud, Ex. 23:7; Isa. 54:14; and on the other hand, from the law of God, Ps. 119:150; they are far off from safety, Job 5:4.

NIPHAL, *to be removed*, Eccl. 12:6 בהוב.

PIEL, רִחֵק *to move far off, to remove*, Isa. 6:12; metaph. Isa. 29:13.

HIPHIL.—(1) trans. i. q. Piel, Job 13:21; 19:13; Psa. 103:12, " he (God) hath removed our transgressions from us," i. e. he forgives them to us. Followed by an inf. (Ps. 55:8) and a gerund, adv. הַרְחֵק לָלֶכֶת *to go far off*, Exod. 8:24. Inf. הַרְחֵק and adv., far off, Gen. 21:16. Hence—

(2) intrans. *to go away far*, Gen. 44:4; Josh. 8:4.

Derivatives, רָחוֹק, מֶרְחָק, and—

7369 רָחֵק m. verb. adj., *going far away*; Ps. 73:27, מַרְחִיקֶיךָ " those who go far away from thee."

7370 רָחַשׁ TO BOIL OR BUBBLE UP AS A fountain (so Syr.) and boiling water (see מַרְחֶשֶׁת). Arab. رحش V. VIII. to be moved, agitated. The primary idea appears to be in the noise made by water boiling, compare בָּעַר, נִבְעַר. Metaph. followed by an acc. Ps. 45:2, רָחַשׁ לִבִּי דָּבָר טוֹב " my heart boils up pleasant words."

Derivative, מַרְחֶשֶׁת.

7371 רַחַת *f. a winnowing fan*, from the root רוּחַ, of the form פַּעַת [Isa. 30:24].

7372 רָטַב fut. יִרְטַב TO BE WET with rain, Job 24:8. Arab. رطب, especially used of the moisture of fresh and green plants. Hence—

7373 רָטֹב m. *juicy, green*, and *fresh*, Job 8:16.

† רָטָה a spurious root, see רָטַשׁ.

† רָטַט an unused root, i. q. רָתַת; Ch. to tremble, to be terrified; whence—

7374 רַטָּט *terror*, Jer. 49:24.

7375 רָטַשׁ quadrilit. pass. Job 33:25, TO GROW GREEN OR FRESH AGAIN; prob. compounded of רָטַב to be juicy, green, and טָשַׁשׁ to be thick, fat. Arab. transp. طرش according to the Kamûs, is *to recover*, to revive after sterility.

7376 רָטַשׁ only found in PIEL, TO BREAK IN PIECES; specially *to dash, to kill* (children) by dashing against a rock, i. q. נִפֵּץ (Ps. 137:9); 2 Ki. 8:12 (see Pual); also, *to dash down* with arrows, to prostrate, Isa. 13:18.

PUAL, pass. *to be dashed against* a rock, and so *killed*, Isa. 13:16; Hos. 10:14; 14:1; Nah. 3:10.

7377 רִי masc. Job 37:11, i. q. Arabic رِىّ *irrigation, watering*, for רָוֶה, from the root רָוָה, like עִי for עָוֶה, אֵי for אָוֶה. As to the passage in Job, see the root עָרָה.

7378 רִיב & רוּב (which see), pret. רָבָה, רָבוּ, also רִיבוּ, inf. absol. רוֹב Jud. 11:25; Job 40:2; fut. יָרִיב, apoc. יָרֹב (Hos. 5:13; 10:6).

(1) TO CONTEND, TO STRIVE. (Arab. رب, Med. Ye, to doubt, a secondary notion, derived from that of striving and contending. Prop. it is to seize one another by the hair, like the syn. נָצָה, and this root is of the same stock as *rapio*, Goth. *raupjan*, to pull; Germ. *raufen, rupfen*; see more under the root עָפָר. Of a similar origin is the Germ. *bekämpfen* prop. to rend each other's garments.) It is used—(*a*) in its proper signification of those who contend with the hand and with fibres. Deu. 33:7, יָדָיו רָב לוֹ " his hands contend for him," compare derivatives רִיב, רָב, but this is rare; it is commonly used—(*b*) of those who strive with words, Psa. 103:9; followed by עִם Gen. 26:20; Job 9:3; 40:2; אֶת (with) Isa. 45:9; Jud. 8:1; אֶל Jud. 21:22; Job 33:13; בְּ Gen. 31:36; also, an accus. of him with whom one contends, Job 10:2; Isa. 57:16 (Germ. jem. anfechten, compare above as to the origin). Followed by לְ of the person *for* whom one contends, Jud. 6:31; Job 13:8; עַל of the thing, *concerning* which one contends, Gen. 26:21.

(2) Specially, *to contend forensically, to plead a cause*, followed by an accus. of the person whose cause is pleaded, Isa. 1:17; 51:22; fully רִיב אֶת רִיב בְּ 1 Sa. 24:16.—Pregn. 1 Sam. 25:39, " blessed be Jehovah אֲשֶׁר רָב אֶת רִיב חֶרְפָּתִי מִיַּד נָבָל who hath pleaded the cause of my reproach from Nabal," i. e. who in my stead has taken vengeance on Nabal. Ps. 43:1, רִיבָה רִיבִי מגוי לֹא חָסִיד " plead my cause (and deliver me) from an unmerciful nation." Part. רָב a defender, Jer. 19:20.—To the future of this verb we should also refer יָרֹב Hos. 5:13; 10:6, i. e. " a king (who) pleads a cause," i. e. a hostile, adverse king. It may also be taken for a subst. i. q. יָרִב, which see.

HITHPAEL, i. q. Kal, only found in part. מִתְרִיב 1 Sam. 9:10; Hos. 4:4.

Derivatives, יָרִיב, מְרִיבָה, pr. n. רִיבַי and—

7379 רִיב rarely רִב m. pl. רִבִּים and רִבִּין—(1) *strife, contention*, Gen. 13:7; Dan. 25:1. רִיבִי אִישׁ *my adversary*, Job 31:35; compare Isa. 41:21.

(2) *a forensic cause*, Ex. 23:2. אִישׁ רִיב one who has a (forensic) cause, Jud. 12:2; see the verb No. 2.

7380 רִיבַי (i. q. יְרִיבֶיהָ, רִיבֶיהָ " whose cause Jehovah pleads"), [*Ribai*], pr. n. m. 2 Sam. 23:29; 1 Ch. 11:31.

רִיחַ see רוּחַ. sec 7306 & 7307

7381 רֵיחַ (root רוּחַ) m. *odour, scent*, which any thing exhales or emits, Cant. 2:13; 7:14; Genesis 27:27. Figuratively, Job 14:9; compare Jud. 16:9. Most frequently in this connection, רֵיחַ נִיחוֹחַ, see נִיחוֹחַ.

7382 רֵיחִי Ch. id. Dan. 3:27.

רִים see רְאֵם *buffalo*. see 7214

רִיעַ see רוּעַ. see 7321

*7453 רֵעַ i. q. רֵא (fully written in the later manner) *a companion, a friend*, Job 6:27. see also on p. 772

7383 רִיפוֹת f. pl. *crushed grains* of corn, *meal*, 2 Sa. 17:19; Proverbs 27:22. From the root רוּף in the sense of crushing, making small.

7384 רִיפַת [*Riphath*], pr. n. of a nation and region sprung from Gomer (i. e. the Cimmerii), Gen. 10:3. With this the *Rhiphæan* mountains have been compared.

† רִיק TO EMPTY, TO POUR OUT, see רוק.

7385 רִיק (from the root רוּק) m. adj. *empty, vain*, Jer. 51:34. Neutr. *emptiness, something vain*, Psal. 4:3. Adv. רִיק Psal. 73:13; לָרִיק Levit. 26:16; לְרִיק Job 39:16; בְּדֵי רִיק Jerem. 51:58, *in vain, fruitlessly*.

7386 רֵיק, more often רֵק f. רֵקָה adj. *empty, vain*, used of vessels, Judges 7:16; 2 Ki. 4:3; of ears of corn (*vanæ aristæ*, Virg.), Gen. 41:27; of an empty, i. e. hungry soul, Isaiah 29:8. See מָלֵא No. 2; compare Isa. 32:6. Metaph.—(*a*) *empty, vain*, Deu. 32:47. —(*b*) *empty, impoverished, poor*, Neh. 5:13.—(*c*) *worthless, wicked*, Jud. 9:4; 11:3; 2 Samuel 6:20.

7387 רֵיקָם adv. *emptily*, Jerem. 14:3—(*a*) *empty-handed*, as poor men, Ruth 3:17; hence שִׁלַּח רֵיקָם to send any one away empty, without a gift, Genesis 31:42; Deut. 15:13; Job 22:9. Deut. 16:16, לֹא יֵרָאֶה אֶת פְּנֵי יְיָ רֵיקָם "he shall not present himself before Jehovah without (bringing) a gift."—(*b*) *in vain, to no purpose*, 2 Sam. 1:22.—(*c*) *without cause, rashly*, Ps. 25:3; 7:5.

7388 רִיר m. (from the root רוּר) *saliva*, 1 Sa. 21:14. חֶלְמוּת see רִיר חַלְמוּת

7389 רִישׁ (from the root רוּשׁ), Prov. 13:18, and—

7389 רִישׁ Prov. 28:19, m. *poverty*.

see 7223 רִאשׁוֹן i. q. רִאשׁוֹן *first*, Job 8:8 [כתיב].

7390 רַךְ f. רַכָּה adj. (from the root רָכַךְ)—(1) *tender*, spoken of little children, Genesis 33:13; of cattle, young and tender of flesh, Gen. 18:7.

(2) *infirm*, 2 Sa. 3:39. עֵינַיִם רַכּוֹת weak, *dull eyes* [Gen. 29:17], (which was considered a defect, compare 1 Sa. 16:12). Vulg. *lippi*, Genesis 29:17. LXX. ἀσθενεῖς. Hence—

(3) *delicate*, Dan. 28:54, 56.

(4) *soft*, Prov. 15:1. רַכּוֹת soft words, Job 40:27.

(5) רַךְ לֵבָב *fearful*, Deu. 20:8; 2 Ch. 13:7.

7391 רֹךְ *softness*, Deu. 28:56.

7392 רָכַב fut. יִרְכַּב (Arab. رَكِبَ, Syr. רְכַב, & רְהַב),

TO BE CARRIED, TO RIDE—(1) on an animal, *to ride*, followed by עַל of the animal, Gen. 24:61; Nu. 22:30; followed by בְּ Neh. 2:12; followed by an acc. 2 Ki. 9:18, 19. Part. לֹבֵב Ex. 15:1, and רֹכֵב הַסּוּס Am. 2:15, *a horseman*.

(2) in a chariot (compare Old Germ. *riten*, Engl. *to ride*, Dutch *ryden*, Swiss *reiten*, for to be carried in a chariot, whence *rein* (*rheda*, Cass.), a chariot). Jer. 17:25; 22:4. Especially of Jehovah, who is carried upon the clouds (Isa. 19:1); upon the wings of Cherubim (Psalm 18:11); on the heavens, Deut. 33:26; Ps. 68:36.

HIPH. —(1) *to cause to ride on horseback*, Est. 6:9; 1 Ki. 1:33; Ps. 66:12.

(2) *to cause to ride in a chariot*, followed by an acc. of pers. Gen. 41:43; 2 Ch. 35:24; metaph. *to cause to ride* upon the wings of wind, Job 30:22. Hither is the phrase to be referred, הַרְכִּיבִי עַל־קַשְׁתֹּךְ, see קֶשֶׁת No. 2; compare Isa. 32:6. Metaph.—(*a*) *empty, vain*, Deu. 32:47. —(*b*) *empty, impoverished, poor*, Neh. 5:13.—(*c*) *worthless, wicked*, Jud. 9:4; 11:3; 2 Samuel 6:20. אֶרֶץ see נָגֶב No. 2. Used of inanimate things, *to place on a chariot or vehicle*, 2 Sam. 6:3; 2 Ki. 23:30; and simply *to place*, e. g. the hand, 2 Ki. 13:16.

(3) *to fasten* an animal *to a vehicle*, Hos. 10:11. Derivatives, מֶרְכָּבָה, רְכוּב, רַכְבָּה—מַרְתֻּנָה, סַרְדִּי, רַכָּב.

7393 רֶכֶב m. (f. Neh. 2:15)—(1) *riders, cavalry*, Isa. 21:7; and the beasts themselves; whence, verse 9, רֶכֶב סוּסִים horses with (horse-) men.

(2) *a chariot*, i. q. מֶרְכָּבָה Jud. 5:28; pl. Cant. 1:9; but commonly collect. Gen. 50:9. Especially *military chariots*, Ex. 14:6, 17; 15:19; 1 Ki. 5:15; 10:26; 20:21, and often. רֶכֶב בָּרְזֶל chariots with scythes, Josh. 17:18. עָרֵי הָרֶכֶב towns where war-chariots were placed, 2 Chr. 1:14; 8:6; 9:25.—Often רֶכֶב (like ἅρμα, in Hom.) refers mostly to the horses yoked to the chariots, and to the soldiers riding in the chariots, as 2 Sam. 8:4, "and David hamstrung all the chariots," i. e. the horses of them; 2 Sa. 10:18, "and David slew seven hundred chariots of the Aramæans," i. e. the horses and men of so many chariots; Exe. 39:20; 2 Ki. 7:14, שְׁנֵי רֶכֶב "two pairs of horses."

(3) *the upper millstone*, Germ. der Läufer, Deut. 24:6; 2 Sa. 11:21.

רֶכֶב m.—(1) *a horseman*, 2 Ki. 9:17. * 7395

(2) *the driver* of a war-chariot, 1 Ki. 22:34.

7394 רַכָּב ("horseman"), [*Rechab*], pr. n., borne by—(1) the ancestor of the house of the Rechabites, who were bound by a vow ever to preserve a nomadic life, 2 Ki. 10:15, 23; Jer. 35:2, seqq.; 1 Ch. 2:55, compare Dict. Sic. xix. 94. Patron. רַכָּבִי Jer. loc. cit.—(2) 2 Sa. 4:2.—(3) Neh. 3:14.

7396 רַכָּבָה noun act. *vectura, riding, and driving*, Eze. 27:20.

7397 רֶכָה [" for רְכָבָה"], [*Rechah*], pr. name of a place otherwise unknown, 1 Ch. 4:12.

7396 רֶכֶב m., *vehicle, chariot*, Psalm 104:3. Root רָכַב.

7399 רְכֻשׁ defectively רֶכֶשׁ Gen. 14:11, 16, 21; 15:14; with suff. רְכוּשׁוֹ 2 Ch. 31:3; יִרְכְּשׁוּ Gen. 31:18, m.; pr. that which is acquired, earned; hence *substance, wealth*, Gen. 14:16. רְכוּשׁ הַמֶּלֶךְ the (private) property of the king, 2 Chron. 35:7. שָׂרֵי הָרְכוּשׁ the overseers of the property (of the king), 1 Ch. 27:31; 28:1. Root רָכַשׁ.

7400 רָכִיל m., *slander, detraction*; see רָגַל No. 2; whence אַנְשֵׁי רָכִיל slanderers, Exe. 22:9. לָלֶכֶת רָכִיל to go about for the sake of slandering, Lev. 19:16; Pro. 11:13; 20:19.

7401 רָכַךְ TO BE TENDER, SOFT (Arab. رَكَّ, kindred to the root יָרַךְ No. I); figuratively—(*a*) *to be delicate*, Deut. 28:56.—(*b*) *to be weakened, contrite* in mind, 2 Ki. 22:19; see Niph.; used of soft words, Ps. 55:22.

NIPHAL, fut. יֵרַךְ *to be weakened* (broken), of the mind or heart (לֵב) *to become timid*, Deut. 20:3; Isa. 7:4; Jer. 51:46. See רַךְ No. 5.

PUAL, *to be softened* (a wound with ointment), Isa. 1:6.

HITHPAL, with לֵב *to break* any one's *heart*, Job 23:16.

Derivatives, מֹךְ, רַךְ, רֹךְ.

7402 רָכַל i.q. יָגַל TO GO ABOUT—(1) for purposes of traffic, i. q. שָׁחַר; hence *to traffic*. Part. רוֹכֵל *a merchant*, Exe. 27:13, 15, 17, seqq.; fem. רוֹכֶלֶת a female merchant, ibid. 3:20, 23. Hence the substantives סוֹחֵרֶת, רְכֻלָּה.

(2) for the sake of slandering, whence רָכִיל slander.

7403 רָכַל (" traffic"), [*Rachal*], pr. n. of a town in the tribe of Judah, 1 Sa. 30:29.

7404 רְכֻלָּה f. *traffic*, Exe. 28:5; 16:18.

7405 רָכַס TO BIND, TO BIND ON, Exod. 28:28; 39:21. Arab. ركس id., e. g. castle in a stall. Hence—

7406 רָכָס, only in pl. רְכָסִים bound up places, i. e. rough, rugged, difficult to pass, Isa. 40:4. Abulwalid in Lex. MS. at Oxford, ascribes to the root רָכַס the same signification as the syn. גָּבַב to bind, also to be hard, calamitous, and he renders רְכָסִים by الوَعْرُ الجَدِيدَةُ hard places, i. e. difficult of transit, and רְכָסֵי אִישׁ (Ps. 31:21), جَدَايِد i. e. calamities, adverse circumstances.

7407 רֹכֶס m. *league, conspiracy*, so called from the idea of being bound together, Ps. 31:21 (like מֶשֶׁךְ from מָשַׁךְ); or it may be rendered *snares*, or plots. Plur. const. רִכְסֵי Ps. loc. cit.

7408 I. רָכַשׁ TO ACQUIRE, TO GAIN FOR ONESELF, Gen. 12:5; 31:18.

Derivative, רְכוּשׁ.

† II. רָכַשׁ an unused root [joined with the preceding in Theb.], i. q. Arab. رَكِضَ (ك and ش being interchanged), to run quickly (as a horse), gallopiren, cognate רָגַשׁ (of a horse leaping, Job 39:20, 24). Hence—

7409 רֶכֶשׁ m. a superior breed of horses, remarkable for speed (Strabo, Mic. 1:13; 1 Ki. 5:8. Syriac ܪܟܫܐ a horse, especially a stallion, which ought to be of a superior breed; see Bochart, Hieroz., t. i. page 95.

7410 רֵם (—) part. of the root רוּם *high*, see רוּם.

(2) [*Ram*], pr. n.—(*a*) of a Buzite, Job 32:2; whom some think the same as אֲרָם Gen. 22:21.—(*b*) Ruth 4:19; 1 Chr. 2:9; for which there is Ἀράμ, Matt. 1:3; Luc. 3:33.—(*c*) 1 Ch. 2:25, 27.

see 7214 רֵם *a buffalo*, see רְאֵם.

7411 רָמָה —(1) TO CAST, TO THROW, Ex. 15:1, 21.

(2) *to shoot* (with a bow), Jer. 4:29; Ps. 78:9. (Arab. رمى *Ath.* ϰσϭϣ; Syr. and Ch. רְמָא id. To this answers Gr. βάλλω.)

PIEL רִמָּה *to beguile, to deceive* (prop. to throw down, to trip up, like the Gr. σφάλλω; whence Lat. *fallo*), Pro. 26:19; Gen. 29:25. Pregn. 1 Ch. 12:17, לְרַמּוֹתִנִי לָעֲדֵי "to deceive me (and betray) to my enemies."

Derivatives, רַמָּה, תַּרְמִית, מִרְמָה, and pr. n. תָּמָר.

* 7413 רָמָה f. (with Kametz impure, from the root רוּם to be lofty)—(1) *a lofty place*, 1 Sa. 22:6; especially

• For 7412 see p. 770.

one consecrated to the worship of idols, Ezc. 16:24, 25, 39. Compare מָקֹם.

*7414 (2) [*Ramah*], pr. n.—(*a*) of a town in the tribe of Benjamin, Jud. 19:13; with the art. Isa. 10:29; to the north of Jerusalem, Josh. 18:25; Jud. 4:5; Jer. 31:15; Hos. 5:8; 1 Ki. 15:17.—(*b*) of a town in Mount Ephraim, the birth-place and abode of Samuel, 1 Sa. 1:19; 2:11; 7:17; 15:34; 16:13; fully רָמָתַיִם צוֹפִים 1 Sa. 1:1, Gr. Ῥαμαθὶμ, 1 Macc. 11:34.—(*c*) of a town of Naphtali, Josh. 19:36.—(*d*) רָמַת הַמִּצְפֶּה ("the high place of the watch-tower"), Josh. 13:26, a town in Gilead, otherwise called רַאמֹת, רָמֹת, verse 9.—(*e*) רָמָתִי לְחִי, see לְחִי No. 3. Gentle noun רָמָתִי 1 Ch. 27:27.

7412 רָמָה, רָמָא Ch.—(1) *to throw, to cast*, Dan. 3:21, 24; 6:17.

(2) *to put, to place*, e.g. seats, Dan. 7:9. Compare Apoc. 4:2, Ἐράνῳ ἔκειτο, and יָרָה No. 2.

(3) *to impose* (tribute), Ezr. 7:24.

ITPEEL, *to be cast, thrown*, Dan. 3:6, 15.

7415 רִמָּה f. *a worm*, Job 25:6; commonly collect. *worms* bred by putrefaction, Ex. 16:24; Job 7:5; 21:26, from the root רָמַם No. II. Arab. رِمَّة putrefaction, worms thus bred.

7416 רִמּוֹן m.—(1) *a pomegranate*, Cant. 4:3; also an artificial one, Ex. 28:33, 34; 2 Ki. 25:17; *a pomegranate tree*, Joel 2:19. (Arabic رُمَّان id. The origin is doubtful. Some have supposed, very improbably, that pomegranates were so called from the worms (רִמָּה) with which they are infested. I prefer explaining רִמּוֹן *marrowy*, from רֶמַח marrow of a bone, רָמַח to be marrowy as a bone.)

7417 7418; see also on p. 751 From the abundance of pomegranates, several places take their names—(*a*) [*Rimmon, Remmon*], a town of the Simeonites, on the southern confines of Palestine, Josh. 15:32; 19:7; Zec. 14:10.—(*b*) a town of the Zebulonites, Josh. 19:13 (where רִמּוֹנִי does not belong to the pr. n., see under the word תְּאַר Pual), perhaps i. q. רֹאמָה 1 Ch. 6:62.—(*c*) of a rock near Gibeah, Jud. 20:45, 47, to which some also refer 1 Sam. 14:2 [prob. now called Rümmôn, رمون Rob. ii. 123].—(*d*) רִמּוֹן פֶּרֶץ [*Rimmon-perez*], a station of the Israelites, Nu. 33:19.

(2) pr. n. of an idol of the Syrians, 2 Ki. 5:18 (compare pr. n. שַׂרְשֶׁכֶר), perhaps *high*, from the root רָמַם No. I. Hesych. Ῥαμὰς, ὕψιστος θεός. Hence pr. n. of a man, 2 Sa. 4:2.

רָמוֹת ("heights"), [*Ramoth*], pr. n.—(1) of a town in Gilead, elsewhere called רַאמֹת, Jos. 21:36; 1 Ki. 4:13.—(2) רָמַת־נֶגֶב, see רָמָה No. 1 Sam. 30:27. *7433 see 7418 on p. 751

רֶמֶת f. *a heap, pile* (of dead bodies), Ezc. 39:15. But I prefer, with J. D. Michaelis, to read רִמָּתֵךְ thy worms, although this pl. does not occur elsewhere. 7419

רָמַז an unused root, perhaps i. q. זָקַף *to cast, throw* (compare under the word זָלַל); whence—

רֹמַח m. pl. רְמָחִים, *a lance, a spear* (of heavy armed troops), Nu. 25:7; Jud. 5:8; Jer. 46:4. (Aram. and Arab. رُمْح id.) 7420

רֶמֶךְ pl. רְמָכִים 2 Chr. 22:5, i. q. סוּרִיִּים Syrians compare 2 Ki. 8:28. As to the syncope of the letter א, see page i, A. 7421

רְמַלְיָהוּ ("whom Jehovah set", comp. זָקַף No. 2), [*Ramiah*], pr. n. m. Ezr. 10:25. 7422

רִמָּיָה f. (from the root רָמָה No. II.)—(1) *a letting down or relaxing of the hands, indolence.* (This notion of the root nearly approaches to the cogn. רָפָה, Arab. رَمِيَ VIII. to be slack, and remiss, spoken of any affair.) Pro. 19:24. מֵפֵר רְמִיָּה a remiss hand, idle, Pro. 10:4. Adv. negligently, Jer. 48:10. 7423

(2) *deception, fraud*, Job 13:7. לְשׁוֹן רְמִיָּה a fraudulent tongue, Ps. 120:2, 3. קֶשֶׁת רְמִיָּה a deceitful bow, one which shoots untruly, Hos. 7:16; poet. deceptive archers, who deceive by a false flight, Pss. 78:57.

רָמַךְ an unused root, Arab. رَمِكَ Conj. IX. to be slender, small in the waist [not given in Thes.]. Hence— 7424

רַמָּךְ fem. [plur. רַמָּכוֹת] *a mare*, once found, Est. 8:10. (Arab. رَمِكَة id.)

רָמַל an unused root, Arab. رَمَلَ to deck with gems, to stain with blood, whence— 7425

רְמַלְיָהוּ ("whom Jehovah adorned"), [*Remaliah*], pr. n. of the father of Pekah, king of Israel, a privata and ignoble person, and on this account his son is called contemptuously רְצִין וּבֶן רְמַלְיָהוּ (Isa. 7:4, 5; 8:6), 2 Ki. 15:25.

I. רָמַם i. q. רוּם TO BE HIGH, LOFTY. Pret. רָמָם (where, however, many MSS. and printed editions 7426

have וַיָּרָם Job 22:29; and וַיֹּ֫רֶם (where other copies have וַיָּרֶם) 24:24. Part. רוֹמֵמָה exalted, Ps. 118:16.

NIPHAL, imp. plur. הִרָּמּוּ Nu. 17:10; and fut. יִרָּמוּ Ezek. 10:15, 17, 19 (in these examples a few copies omit Dagesh); *to exalt oneself, to rise up.*

† see 7415 II. רָמַם Arabic رَمَّ to become putrid, whence רִמָּה, and according to some רִמּוֹן.

*7320 רוֹמֵמוּתִי־עֶזֶר ("whose help I have exalted"), [*Romamti-ezer*], pr. n. m. 1 Ch. 25:4, 31.

see 7427 on p. 762 [רוֹמָמוּת see רוֹמֵמוּת].

7429 רָמַס fut. יִרְמֹס (cogn. to דָּמַס)—(1) TO TREAD with the foot, as a potter does clay, followed by an acc., Isa. 41:25; followed by ב Neh. 3:34, *to tread upon, walk* over any thing, Ps. 91:13.

(2) *to tread down*, 2 Ki. 7:17, 20; Dan. 8:7, 10; Isaiah 63:3; 1:12, רֶמֶס חֲצֵרַי "to tread down my courts," i. e. to profane them, compare Apoc. 11:2; 1 Macc. 3:45. Part. רוֹמֵס *a treader down, an oppressor*, Isa. 16:4.

NIPHAL, pass. of No. 2, Isa. 28:3.

Derivative, מִרְמָס.

7430 רָמַשׂ fut. יִרְמֹשׂ—(1) TO CREEP, TO CRAWL, the proper term for the motion of smaller animals which creep upon the ground, both those which have four or more feet, as mice, lizards, crabs, etc. (and this is the proper signification, comp. רֶמֶס), and those which have no feet, and trail their bodies on the ground, as serpents, worms, etc. Gen. 1:26, after both domestic and wild quadrupeds have been mentioned, as well as birds and fishes, כָּל־הָרֹמֵשׂ הָרֹמֵשׂ עַל הָאָרֶץ "all the creeping things which creep upon the earth," verses 28, 30; 7:8, 14; 8:17, 19; Leviticus 11:44. *The earth* is sometimes said *to creep with creeping things*, with an acc. (comp. מָלֵא No. 4). Gen. 9:2, כָּל אֲשֶׁר תִּרְמֹשׂ הָאֲדָמָה "in all the things with which earth creeps," i. e. which creep in abundance on the earth.

(2) In a wider signification it is used of aquatic (amphibious) reptiles. Gen. 1:21, הַנֶּפֶשׁ הָרֹמֶשֶׂת אֲשֶׁר שָׁרְצוּ הַמָּיִם "creeping living creatures with which the waters abound;" Lev. 11:46; Ps. 69:35; used of all land animals whatever, Gen. 7:21, init. Psalm 104:20, "(by night) all the beasts of the forest creep (out of their dens)." Hence—

7431 רֶמֶשׂ m. *a reptile*, collect. *reptiles*, Gen. 1:26; 6:7; 7:14, 23; often הָאֲדָמָה רֶמֶשׂ whatever creeps upon the ground, Gen. 1:25; 6:20; Hos. 2:20; comp. Deut. 4:18. Once used of aquatic animals, Psalm 104:25. Of all land animals whatever, Gen. 9:3.

רָמָה ("a high place," i. q. רָקָה), [*Remeth*], pr. n. of a town in the tribe of Issachar, Josh. 19:21. 7432

רִן (prop. inf. of the root רָנַן), *shouting for joy.* Pl. רִנִּים shouts of deliverance, Ps. 32:7. 7438

רָנָה i. q. רָנַן TO GIVE FORTH A TREMULOUS or TINKLING SOUND, TO RATTLE, once used, Job 39:23, either of the arrows as rattling when the quiver is struck, or of the stridulous noise of an arrow when shot (Arab. صَرَّ), where אַשְׁפָּה is used for arrows. See Bochart, Hieroz. i, page 134; and Alb. Schultens, on Hariri Cons. i. page 11. 7439

רִנָּה fem. (from the root רָנַן)—(1) *shouting for joy*, Psalm 30:6; 42:5; 47:2. 1 Ki. 22:36, וַיַּעֲבֹר ... לְאמֹר קְרִיאָה בְּמַחֲנֶה "and there went through the camp a joyful cry: Home!"

(2) *a mournful cry, wailing* (Römmern), Psalm 17:1; 61:2, and frequently.

(3) [*Rinnah*], pr. n. m. 1 Ch. 4:20. 7440 7441

רָנַן fut. יָרֹן (once יָרֵן as if from the root רוּן Pro. 29:6), pr. TO KNIT A TREMULOUS AND STRIDULOUS SOUND. Specially used— 7442

(1) of the trenulous sound of a mast or tall pole shaken by the wind; hence יָרֵן, יָרֹן; also used of the sound of a torrent (see יָרַן).

(2) as a verb it is, *to vibrate the voice* (trill'er); hence—(*a*) *to shout for joy*, to lift up joyful outcries (but not with an articulate voice), Lev. 9:24; Job 38:7; Isa. 12:6; 35:6; 54:1. It is also used of inanimate things, Isa. 44:23; 49:13.—(*b*) used of a mournful outcry, *to wail* (Römmern), Lam. 2:19.

PIEL רִנֵּן i. q. Kal No. 2, *to shout for joy*, Psalm 98:8; 132:16; followed by בְּ *concerning* anything, Ps. 33:1; 89:13; 92:5; followed by לְ (at the destruction of any one), Jer. 51:48. But followed by an acc. of person or thing, *to celebrate with shouting*, Pss. 52:16; 59:17; followed by אֶל Pss. 84:3; לְ Ps. 95:1.

PUAL, pass. Isa. 16:10.

HITHPAEL הִתְרוֹנֵן—(1) trans. *to cause to shout for joy*, Ps. 65:9; Job 29:13.

(2) *to shout for joy, to rejoice*, Deut. 32:43; followed by לְ Ps. 81:2.

Derivatives, see Kal No. 1; also, רִנָּה, and—

רְנָנָה f.—(1) *shouting for joy*, Job 3:7; 20:5. Pl. רִנֹּת Ps. 63:6. *7445

* For 7428 see p. 770.

** For 7433 see p. 770; for 7434–7437 see Strong.

7443 (9) plur. יְעֵנִים Job 39:13, seqq. *ostriches*, poet. for the common יַעֲנָה, called either from the stridulous sound of their wings (see Job loc. cit. verse 18, compare יָעָה), or from their wailing noise (see יַעֵן Lam. 2:19); compare Arab. يَعار the female ostrich, so called from its song. Vulg. *struthio*. See Bochart, Hieroz. ii. page 24.

7448 דַּקּוֹה ("dew," "fall of dew"), [*Riseah*], pr. n. of a station of the Israelites in the desert, Num. 33: 21, 22.

7447 דַּקִּים m. plur.—(I) *drops of dew*, Cant. 5:2; from the root דָּקַק No. I.

see 7450. (II) *ruins*, Am. 6:11; from the root דָּקַק No. II.

7433 † דַּרְסֹן an unused root; Arabic درس *to bind*, with a cord or muzzle. Hence—

7448 דַּרְסֹן m.—(1) *a curb* or *halter*, which goes over a horse's nose, Isa. 30:28; gener. *a bridle*, Psalm 39:2. Job 30:11, יָסִיר מִתְנִי וַיְעַנֵּנִי "they cast off the bridle before me," i. e. they use unbridled license; compare the Arabic phrase ألقى زِمامَه to loose his halter, of an unbridled person. Hence—

(2) *the inner part of the mouth*, where the bit (bat Gr. χαλινοί, *teeth*, Job 41:5, קֶפֶל רִסְנוֹ used of the double row of teeth (of the crocodile).

7449 (3) [*Resen*], pr. name of a very ancient city in Assyria, Gen. 10:12.

7450 רָסַס—(I) TO MOISTEN, TO SPRINKLE, Ezek. 46:14. Hence רְסִיסִים drops of dew, and pr. n. רִסָּה (Chaldee דְּסַס, Arabic رَشَّ id. To this answers the Sanscr. *rasah*, dew; Gr. ἔρσα, ἔρση, and ἐρόεσσα; Lat. ros.)

see 7533 (II) i. q. רָצַץ *to break*; whence רְסִיסִים No. II.

7451; see also on p. 771 רַע with a distinct. accent. עַ, pl. רָעִים (from the root רָעַע).

(A) fem. רָעָה adj. *evil, bad*—(a) physically as of an animal, *bad cattle*, Lev. 27:10; Deut. 17:1; *bad waters*, 2 Ki. 2:19, etc.—(b) φθαυερός, *wicked, evil*, of the manner of thinking and acting, Gen. 6:5; 8:21; 1 Sa. 25:3. רַע בְּעֵינֵי אֱלֹהִים *evil* heart, Jer. 3:17; 7:24. רַע בְּעֵינֵי מִי i. e. what is unpleasing to any one, Gen. 38:7; often in this connection, יָרַע בְּעֵינֵי יְהוָה what was displeasing to Jehovah, 1 Ki. 11:6; 14:22; more rarely followed by עַל Ecc. 2:17; followed by לִפְנֵי Neh. 2:1. Specially—(aa) *noxious, hurtful*. חַיָּה רָעָה an evil beast, Gen. 37:33. דֶּבֶר רָע an evil, i. e. a hurtful thing, 2 Kings 4:41.—(bb) רַע עַיִן *envious, malignant*, Prov. 23:6; 28:22.

(a) *evil in appearance, deformed*, especially when followed by מַרְאֶה Gen. 41:3.

(3) *unhappy, unfortunate*, of a person, Isaiah 3:11; compare verse 10. Jer. 7:6, לְמַעַן יִיטַב לָכֶם "that it may go till with you," for מִן לְמַעַן רַע לָכֶם (compare טוֹב No. 1), Jer. 25:7.

(4) *sad*, of the heart or mind, Pro. 25:20; of the countenance, Gen. 40:7; Neh. 2:2.

(B) subst. *evil, badness*, especially in an ethical sense, *vitium malum*, Gen. 2:9; Deut. 22:22; רַע מַעַל *evil* counsel, Ezek. 11:2; רַע אִישׁ *evil* men, Prov. 28:5; also *wickedness, malice*, Genesis 6:5. In this sense there is more frequently used the fem. רָעָה, which see.

7452 I. רַע (from the root רוּעַ) *noise, outcry* (Germ), Ex. 32:17; Mic. 4:9. *The noise of God* is thunder, Job 36:33, יַגִּיד עָלָיו רֵעֵהוּ "he declares to him (to man or to his enemy) his thunder."

7453; see also on p. 767 II. רַע (from the root רָעָה No. 2) for the more full רֵעַ, with suff. רֵעִי, רֵעֲךָ, רֵעֵהוּ Jerem. 6:21; but much more in use is רֵעֶה, plur. רֵעִים; with suff. רֵעַי; for רֵעֵיהֶם Job 42:10; 1 Sa. 30:26); רֵעִים m. *a companion, a friend*, with whom one has intercourse, Job 2:11; 19:21; Prov. 25:17; implying less than אָהֵב Prov. 18:24. Followed by dat. (like the Greek ὁ ἑμὸς φίλος), Job 30:29, רֵעַ לְבָנוֹת יַעֲנָה "a companion (i. e. like) to ostriches." Prov. 19:6. Friend or companion is also said of—(a) *a lover, one beloved* of a woman. Cant. 5:16; Jer. 3:1, 20; Hos. 3:1; compare רֵעָה.—(b) *any other person*, any other of the human race, ὁ πλησίον (Middlet. Wimmesh), Ex. 20:17, seqq.; 32:27. Hence when preceded by אִישׁ, *alter, alter, one, another*. Judges 6:29, וַיֹּאמְרוּ אִישׁ אֶל רֵעֵהוּ "they said one to another." Genesis 11:3; 1 Sa. 20:11; 30:23. Also used of inanimate things, Gen. 15:10. Compare אִישׁ No. 6. More rarely when not preceded by אִישׁ Isai. 34:14, שָׂעִיר אֶל רֵעֵהוּ יִקְרָא "satyr shall cry to satyr."

7454 (c) *thought, will*, i. q. Ch. רְעִיוֹן, רְעוּת Ps. 139:2, 17. Root רָעָה Ch. *to will*, and בְּעָא Ethpa. *to think*.

7455 רֵעַ m. rarely רֵעִי (from the root רָעַע)—(1) *an evil condition*, Jerem. 24:2, 3, 8; especially in an ethical sense, *evil, wickedness*, Jer. 4:4; 21:12; 23:2; 26:3

(2) *deformity*, Gen. 41:19.

(3) *sadness* of heart, of appearance, Neh. 2:2; Ecc. 7:3.

7456 רָעַב fut. יִרְעַב TO HUNGER (Arab. رَغِبَ. The primary idea appears to lie in that of an ample, i. e. empty stomach; compare the kindred רָחַב and Æth. ሮኀበ to hunger). Used of individual men [or other beings], Pa. 34:11; 50:15; of a whole region, Gen. 41:55. Followed by לְ to hunger *for* any thing, Jer. 42:14.

HIPHIL, *to cause to hunger*, Deu. 8:3; *to suffer to hunger*, Prov. 10:3.

Derivatives, the three following nouns.

*7458 רָעָב m. *hunger, famine*, whether of individuals, Lam. 5:10; or of entire provinces, *scarcity of grain*, Gen. 12:10; 41:30, seq.

7457 רָעֵב רְעֵבָה verbal adj. *hungry*, 2 Sam. 17:29; Job 5:5; *stricken with hunger*, Job 18:12.

7459 רַעְבוֹן m. *famine*, Ps. 37:19; Gen. 42:19.

7460 רָעַד TO TREMBLE, TO QUAKE (of the earth), Ps. 104:32. (Arab. رعد, Conj. IV. VIII., id. As to the roots beginning with רע see under עָלַל).

HIPHIL, intrans. *to tremble*, used of men, Dan. 10:11; Ezr. 10:9. Hence—

7461 רַעַד m. Ex. 15:15, and רַעֲדָה f. Ps. 2:11; 48:7; *trembling*.

7462 רָעָה fut. apoc. יִרְעֶה (Job 20:16).—(1) TO FEED a flock, TO PASTURE, TO TEND. (Arabic رعى id., and figuratively to guard, to care for, to rule. As to the origin I suspect it to be of the same stock as the verbs רָעַע, רָאָה and properly to have the sense of looking upon; whence רְעָה and רֹאֶה No. 3, to look upon with pleasure, gern sehen, רֹעֶה No. 1, to pasture a flock; prop. to look after, רָאָה to behold, to see.) Const. absol. Gen. 37:13; Nu. 14:33; Cant. 1:7; followed by an acc. Gen. 30:31; followed by בְּ (prop. to look upon), Gen. 37:12; 1 Sam. 16:11; 17:34. Part. רוֹעֶה subst. a shepherd, Gen. 13:7; 46:20; fem. רוֹעָה Gen. 29:9. Figuratively *to pasture*, is used—(a) for *to govern, to rule, of* a prince (compare Hom. ποιμὴν λαῶν), 2 Sa. 5:2; 7:7; Jer. 23:2, seqq.; followed by בְּ Ps. 78:71; of God, Ps. 23:1, "Jehovah is my shepherd, I shall not want;" 28:9; 80:2; of a teacher of virtue, Pro. 10:21, שִׂפְתֵי צַדִּיק יִרְעוּ רַבִּים "the lips of the righteous feed many," i. e. lead to virtue. So part. רוֹעֶה a shepherd, metaph. used of God, Ps. 23:1; of kings and princes, Jer. 2:8; 3:15; Zec. 10:2; of a teacher of virtue and wisdom, Ecc. 12:11.—(b) *to nourish, to feed*, Hos. 9:2, "the floor and wine-press shall not feed them."

(2) *to feed* (intrans.) as a flock, Isa. 5:17; 11:7; 56:25. Followed by an acc. of place, in which a flock feeds, Jer. 50:19; Ezr. 34:14, 18, 19; Micah 7:14. Figuratively, *to depasture*, to consume. Mic. 5:5, "they shall eat up (waste) the land of Assyria with the sword." Job 20:26, יֹאכַל כָּל צְפוּנוֹ רָעָה אֵשׁ לֹא יִנָּפֵחוּ "(the fire) devours what is left in his tent." Jer. 22:22; 2:16, יִרְעוּךְ קָדְקֹד "they devour the crown of the head." Job 24:21, רָעָה עֲקָרָה "who oppressed the barren woman" (Chald. *confrigere*).

(3) *to delight in* any person or thing (compare Lat. *pasci aliqua re*, i. e. to delight in). Chald. רְעָא id.; compare Hebr. רָצָה; Arab. رَعَى. Constr.—(a) followed by an acc. of pers. to delight in any one, to be his companion, Prov. 13:20; 28:7; 29:3.—(b) followed by an acc. of thing, Prov. 15:14, "the mouth of fools רֹעֵה אֱוִלֶת delights in folly," follows after folly. Pa. 37:3, רְעֵה אֱמוּנָה "seek after truth." רְעֵה דוֹד to seek after the wind, i. e. folly, Hos. 12:2; compare Isa. 44:20. Compare רְעוּת and רַעְיוֹן, רַעְיָה.

PIEL רָעָה i. q. Kal No. 3 (or rather denom. from רֵעַ), to join oneself as a companion to any one, Jud. 14:20.

HIPHIL, i. q. Kal No. 1, Ps. 78:72.

HITHPAEL, *to hold intercourse*; followed by אֵת with any one, Prov. 22:24.

Derivatives, רֵעַ, רֵעִי, רֵעֶה, רֵעֲךָ, רֵעֵהוּ, רֵעִים, רֵעַי, רֵעֶה, רֵעֵיהֶם, רֵעִי

(9) of the father of Jethro, Exod. 2:18; Num. 10:29.
(3) 1 Ch. 9:8. But—
(4) Num. 2:14; for this we should read יְרֻעוּאֵל compare Num. 1:14; 7:42; 10:20.

7468 רְעוּת (f. of the word רֵעַ i. q. רֵעָה, of the form בְּלָה=נָקֹד, נְקֵבָה a man; from the root רָעָה No. 3).
(1) *a female companion, friend,* Esth. 1:19; Exod. 11:2; preceded by אִשָּׁה *altera, altera, one, another,* Isa. 34:15, 16; Jer. 9:19.

7469 (2) *desire, study* of any thing. רְעוּת רוּחַ a vain pursuit, Eccl. 1:14; 2:11; 17:26; 4:4, 6; 6:9; compare רְעָה רוּחַ Hos. 12:2, and Chald. רְעוּת.

7470 רְעוּתָא Chald. *will,* Ezr. 5:17; 7:18; from the root רָעָה No. 3.

7471 רְעִי m., *pasture,* 1 Kings 5:3; from the root רָעָה No. I.

7472 רֵעִי ("companionable," denom. from רֵעַ), [*Rei*], pr. n. m., 1 Ki. 1:8.

7473 רֹעִי adj. denom. from רָעָה, *of* or *belonging to a shepherd,* Isa. 38:12; subst. *shepherd,* pr. pastoral ec. man, Zech. 11:17.

7474 רְעִיָּה *f., a female friend,* Jud. 11:37 (where the כְּתִיב has רֵעָיָתִי); *a beloved female,* Cant. 1:9, 15; 2:2, 10, 13; 4:7. Compare רֵעַ No. 1, *a.*

7475 רְעִיוֹן m. i. q. רְעוּת No. 2, *desire, study, striving.* Eccl. 2:22, לִבּוֹ רְעִיוֹן לִבִּי " the striving of his heart." רְעִיוֹן רוּחַ striving after wind, vain desire, Eccl. 1:17; 4:16. Root רָעָה No. 3.

7476 רְעִיוֹן m. Chald. *thought,* Daniel 4:16; 5:6, 10; 7:28; used of night visions, Dan. 2:29, 30. Root רָעָה to think.

7477 רָעַל TO BE STRUCK, TO TREMBLE; kindred to the root רָעַשׁ (Chald. and Syr. id.). Only found in—
HOPHAL, id. Nah. 2:4.
Derivatives, מַרְעֵלָה, רַעַל, and pr. n. רְעוּאֵל.

7478 רַעַל m.—(1) *reeling* (from drunkenness), Zec. 12:2.

7479 (2) pl. רְעָלוֹת a woman's veils, so called from their tremulous motion, Arab. رَعَلٌ, Isa. 3:19.

7480 רְעַלְיָה (" whom Jehovah makes to tremble," i. e. who fears Jehovah), [*Reelaiah*], pr. n. m. Ezr. 2:2; for which there is in Neh. 7:7, רַעֲמְיָה [*Raamiah*].

7481 רָעַם—(1) TO RAGE, TO ROAR—(*a*) as the sea, Ps. 96:11; 98:7; 1 Chron. 16:32.—(*b*) as thunder

(Syr. ܪܥܡ to thunder), compare Hiph. and רַעַם.—(*c*) as any one with rage, *to be angry,* see Hiph.
(Syr. Ethp. id. Arab. رَغِمَ III. V. to be angry.)
(2) *to tremble,* Exc. 27:35.
HIPHIL.—(1) *to thunder* (of Jehovah), Ps. 29:3; Job 40:9; 1 Sa. 2:10.
(2) *to provoke to anger,* 1 Sa. 1:6. Hence—

רַעַם m.—(1) *raging, tumult, noise,* Job 39:25. 7482
(2) *thunder,* Psalm 77:19; 81:8. Metaph. Job 26:14, רַעַם גְּבוּרֹתָיו מִי יִתְבּוֹנָן " the thunder of his power, who perceives it?" i. e. the whole circuit of the divine power, all the mighty deeds which can be declared of God.

רַעְמָה *f.*—(1) *trembling,* poet. for the mane of a horse, which in horses of a nobler breed appears to tremble from the fatness of the neck; Job 39:19, הֲתַלְבִּישׁ צַוָּארוֹ רַעְמָה " hast thou clothed his neck with trembling?" i. e. with a trembling, quivering mane; compare Gr. φάβη mane, from φόβος. The interpretations of others are given and discussed by Bochart, Hieroz. i. p. 128, seqq. and Alb. Schult. ad h. l. 7483
(2) Gen. 10:7; Exc. 27:22 [*Raamah*], pr. n. of a city of the Cushites, i. e. of Æthiopic origin. LXX. in Gen. render it Ῥεγμα, i. e. a town on the Persian Gulf, mentioned by Ptolemy and Steph. Byzant. See Bochart, Phaleg. iv. 5; Michaëlis Spicileg. i. 193. 7484

רַעַמְסֵס [*Ramses*], Gen. 47:11; Exod. 12:37; Nu. 33:3, 5; and רַעַמְסֵס [*Raamses*], Exod. 1:11; pr. n. of an Egyptian city, prob. the metropolis of the land of Goshen, built or else fortified by the labour of the Israelites; this city appears to have given its name to the whole province (see Gen. loc. cit.). The name accords with that of several kings of Egypt, *Ramses, Rameeses* (i. e. " son of the sun"), one of whom apparently built this city, and called it by his own name. See Jablonskii Opusc. ed. to Water, tom. i. p. 136. 7486

רָעַן not used in Kal. Syr. ܪܥܢܐ denotes *the mallow.*
PIEL, רִעֵּן TO PUT FORTH LEAVES, TO BE GREEN, Job 15:32; Cant. 1:16 (although both of these examples may be referred to the adj.). Hence—

רַעֲנָן m. adj. *green,* of a leaf, Jer. 17:8; of trees growing and flourishing, Deut. 12:2; 2 Kings 16:4. *A green tree,* metaph of happiness, Psalm 37:35; 52:10; 92:15. *Green* (i. e. fresh) *oil,* Ps. 92:11. 7488

For 7487 see p. 775.

7487 רַעֲנָן Chald. id., metaph. of a man flourishing in favourable circumstances, Dan. 4:1.

7489 רָעַע—(1) imp. רֹעַע Isa. 8:9, fut יָרֵעַ TO MAKE A LOUD NOISE (tumen). (This primary signification variously modified, is found in all the roots beginning with the letters ר׳ע especially רָעַם compare *fremo,* רָעַשׁ; רָגַשׁ; compare βοΐζειν, βόθος, βόμβυξ; Germ. rauschen, rasen, rasseln; Engl. *to rush*; also in the syllable רַע, רִיעַ; see under the root רָגַז. The special sense of *breaking, crushing* is found in the roots רָעַע, רָעַץ; compare רָגַז; the sense of *trembling,* which arises from being struck, in רָעַד, רָעַל, רָעַם. Specially to *break* (as in Aram.), Psalm 2:9; Job. 34:24; Jer. 15:12; and intrans., *to be broken,* Jer. 11:16.
(2) *to be evil* (from the idea of raging, being tumultuous, which is referred to an evil disposition; see רָשָׁע, as on the other hand, meekness, a placid and lowly mind is referred to goodness of disposition and mind; see עָנָו); only in pret. רָעַע, fem. רָעָה, fut. יָרַע (the examples of which I have referred to the root רָעַע p. occlax, B). With בְּעֵינֵי מ to displease any one, Num. 11:10. Farther, *to be evil, is,* i. q. *to be noxious, hurtful;* followed by ל 2 Sam. 19:8; of the eye, *to be envious;* followed by פ Deut. 15:9; of the face, *to be sad,* Eccl. 7:3.
HIPHIL, הֵרַע and הֵיעַ, inf. הָרַע.—(1) *to make evil,* e. g. הֵרַעְתֶּם מַעַלְלֵיכֶם " they make their actions evil," Mic. 3:4; also *to do evil, to do ill,* Gen. 44:5, הֲרֵעֹתֶם הָרָעָה " ye have done ill that which ye have done," has that the first remedy. Followed by לַעֲשׂוֹת *to do ill, to act wickedly, to live wickedly,* 1 Ki. 14:9; and with this omitted, id.; Isa. 1:16; 11:9; Ps. 37:3; 84:7; Prov. 4:16. Part. מֵרַע Prov. 17:4; pl. מְרֵעִים, *an evil doer,* Isa. 1:4; Ps. 92:12; 37:9.
(2) *to do evil* to any one, followed by a dat. Ex. 5:23; Nu. 11:11; acc. Nu. 16:15; Ps. 74:3 (compare the same construction in the opp. הֵיטִיב); אֶל 1 Ki. 17:20; עִם Gen. 31:7; בְּ 1 Ch. 16:22. Sometimes used of God as bringing calamities, followed by a dat. Jer. 25:6; Ruth 1:21; followed by an acc. Ps. 44:3.
HITHPOEL הִתְרוֹעֵעַ *to be broken in pieces* (as by a blow), Isa. 24:19; hence *to perish,* Pro. 18:24.
[Derivatives, רֵעַ, רָעָה, רֵעִי.]

7490 רָעַץ Ch. *to break, to break in pieces,* fut. יֵרֵעַ (of the form יֵרֵץ), Dan. 2:40.
PAEL, id., ibid.

7491 רָעַף fut. יִרְעַף i. q. אָרַף No. I. TO DROP DOWN,

followed by an acc. Prov. 3:20, " the clouds drop down dew;" Ps. 65:12, 13. (Arab. رَعَفَ, id.)
HIPHIL, *to let drop down* (said of the sky), followed by an acc. Isa. 45:8.

7492 רָעַץ i. q. רָעַע and רָצַץ TO BREAK IN PIECES, Exod. 25:26; metaph. *to oppress* a people, Jud. 10:8.

7493 רָעַשׁ (" TO SHAKE, TO TREMBLE") TO BE MOVED, TO BE SHAKEN; hence *to tremble,* as the earth, Jud. 5:4; Isa. 13:13, " the earth shall be moved from its place," shall tremble (compare Job 9:6); the heaven, Joel 2:10; 4:16; the mountains, Jer. 4:24; Nah. 1:5; the sea-coast, Exc. 26:15. (Arab. رَعَسَ and رَعَشَ to tremble; but the origin of the Hebrew word and the primary notion lies in *noise* and *crashing,* which takes place from concussion, see the subst. רַעַשׁ, and under the root רָגַשׁ). Used of the rustling (Sausen) of grain moved by the wind, Ps. 72:16.
NIPHAL, i. q. Kal, *to be moved, shaken* (said of the earth), Jer. 50:46.
HIPHIL.—(1) *to move, to shake, cause to tremble,* the heaven and earth, Ps. 60:4; Hag. 2:6, 7; kingdoms, Isa. 14:16; hence *to terrify* the nations, Exc. 31:16. Specially—
(2) *to make a* horse *leap* (as verbs of trembling are applied to leaping, compare נָעַר Piel, יָחִיל, and the kindred verb to this, לָקַק No. II.), Job 39:20, הַתַּרְעִישֶׁנּוּ כָּאַרְבֶּה " dost thou make (i. e. teach) him to leap like a locust?" שֹׁפִי הוֹד אַף תַּרְעִיפֶנּוּ (galoppiren), wie die Heuschrecke? Hence—

7494 רַעַשׁ m.—(1) *noise, tumult* (Rauschen, Rasseln), e. g. of chariots (Gerassel), Nah. 3:2; *Jer.* 47:3; of horses running, Job 39:24; of battle (Gerüste), Isa. 9:4; *Jer.* 10:22; but especially *crashing* in an earthquake; hence *an earthquake,* 1 Ki. 19:11; Am. 1:1; Zec. 14:5.
(2) *trembling,* Exc. 12:18; *brandishing* of a spear, *Job* 41:21.

7495 רָפָא—(1) prop. TO SEW TOGETHER, TO MEND. (Arab. رَفَأَ; Æth. ፈለየ; id. To this answers the Gr. ῥάπτω. These roots spring from the primary and onomatopoet. stock רַף, which has the sense of seizing and plucking, *rapiendi* and *carpendi,* Germ. raffen, rupfen (kindred רוּשׁ rasfen), sausen, compare רָקַע, רָקַם, רָקַד. This root imitates the sound of a person sewing rapidly.) See Niphal and Piel No. 1. Hence—

For 7488 see p. 774.

(a) *to heal*, pr. a wound, a wounded person (which is done by sewing up the wound), Isa. 19:22; 30:26; Job 5:18; Ecc. 3:3; compare Ps. 60:4; hence a sick person (compare Gr. ἀκέομαι, i. e. *sarcire* and *sanare*, and Luther's joke, who calls the physicians, unserer Herrn Gottes Flicker, the cobblers of our Lord God); with an acc. of pers. Gen. 20:17; Psa. 60:4; with a dat. of pers. Num. 12:13; 2 Ki. 20:5. Part. רוֹפֵא a doctor, Gen. 50:2; 2 Ch. 16:12. Impers. Isa. 6:10, וְיִרְפָּא לוֹ "and (lest) there be healing done to them," lest they recover.

Metaph.—(a) God is said *to heal* a person, a people, a land, i. e. to restore to pristine felicity, 2 Ch. 7:14; Hosea 7:1; 11:3; Psa. 30:3; as, on the contrary, he is said *to inflict* calamities, see Deut. 32:39; Jer. 17:14; 30:17. Inasmuch as restoration to pristine felicity depends on remission of sins (see Matt. 9:2, seqq.; Mark 2:12; compare Isaiah 6:10; 53:5), to heal—(b) is i. q. *to pardon*, 2 Ch. 30:20; Jer. 3:22; Hos. 14:5. Compare Ps. 41:5; 103:3. Also, to heal is used—(c) for *to comfort*. Job 13:4, רֹפְאֵי אֱלִל "vain comforters;" compare Ps. 147:3; Jer. 6:14; 8:11. (Also, the verb *solor, consolor*, has pr. the sense of healing, restoring, para mederi, from *solus*, ὅλος; also Arab. سلا to cure, to console.)

NIPHAL.—(1) pass. of No. I, Jer. 19:11.

(2) *to be healed*, whether a disease, Levit. 13:37; or a sick person, Deut. 28:27. Followed by a dat. Isa. 53:5, וְנִרְפָּא לָנוּ "there was healing to us," i. e. God pardoned us. Water (when bitter and hurtful) is said *to be healed*, when it is rendered salubrious, 2 Ki. 2:22; Exc. 47:8, 9.

PIEL.—(1) *to mend, to repair* (a broken altar), 1 Ki. 18:30.

(2) *to heal*, as a wound, Jer. 6:14; the sick, Exe. 34:4; to render (hurtful water) *salubrious*, 2 Ki. 2:21; metaph. *to comfort*, Jer. 8:11.

(3) trans. *to cause to be healed*, to take the charge of healing, Exodus 21:19. Inf. pleon. רָפֹא Ex. loc. cit.

HITHPAEL, *to cause oneself to be healed*, 2 Ki. 8:29.

Derivatives, רְפוּאָה, רְפוּאוֹת, מַרְפֵּא, and pr. n. רְפָיָה, רְפָאוּ, רְפָיָהוּ.

Note. Sometimes רָפָא borrows a signification from the cogn. רָפָה *to let down, to relax* (and vice versâ); part. Piel מְרַפְּאוֹת weakening, Jer. 38:4, and the derivatives, רֶפֶא, מַרְפֵּא No. II.

7496 רָפֵא—(1) i. q. רָפָה *flaccid, feeble, weak*, only in pl. רְפָאִים, i. e. *manes*, shades living in Hades, according to the opinions of the ancient Hebrews, void of blood and animal life (נֶפֶשׁ), therefore weak and languid like a sick person (Isa. 14:10), but not devoid of powers of mind, such as memory (Isa. 14:9, seqq.), Ps. 88:11; Pro. 2:18; 9:18; 21:16; Isaiah 26:14, 19.

(2) [*Rapha*], pr. n. borne by—(a) the ancestor of the Canaanitish nation of the Rephaim (רְפָאִים, which see), 1 Chr. 20:4, seq. Compare also רָפָה.—(b) 1 Ch. 8:2.—(c) 1 Ch. 4:12. [גֵּית רְפָאִים.]

*7498 רְפָאוֹת f. only in pl. *medicines*, Jer. 30:13; 46:11; Exe. 30:21.

*7499 רְפוּאוֹת f. *healing*, Pro. 3:8, from the root רָפָא.

*7500 רְפָאִי, only pl. רְפָאִים [*Rephaim*], gentile noun, *Rephaites*, i. q. יְלִידֵי הַנְּפִלָה 2 Sam. 21:16, 18, a very ancient nation of the Canaanites beyond Jordan, famous on account of their gigantic stature, Genesis 14:5; 15:20; Isaiah 17:5; compare Deuter. 3:11; the remains of which continued even to the age of Devid, 2 Sam. loc. cit. In a wider sense, this name appears to have comprehended the gigantic nations of Canaan (see עַנָקִים, זַמְזֻמִּים, אֵמִים), Deut. 2:11, 20.

7497; see also on p. 777

רְפָאֵל ("whom God healed"), [*Raphael*], pr. n. 1 Ch. 26:7, compare Τωβιάθ, Tob. 9:5.

7501

רָפַד fut. יִרְפֹּד TO STREW, TO SPREAD OUT, Job 41:22 (cogn. to רָבַד).

7502

PIEL.—(1) *to spread out* a bed, Job 17:13.

(2) *to support*, i. e. *to refresh* a wearied person, Cant. 2:5. Compare רְפִידָה No. 2.

Derivatives, רְפִידָה and the geogr. names רִפְדֹם, אַרְפָּד.

I. רָפָה fut. apoc. יֶרֶף—(1) pr. TO CAST, TO THROW, i. q. נָפַל, *fovere*, whence pr. n. רֵפָה (casting forth, throwing down), specially—

7503

(a) *to cast down, to let fall*, especially the hand, to *droop fallen listless*; see Piel, Hiphil. In Kal intrans. *to decline* as the day, i. e. to draw to a close, Judges 19:9; used of hay in the fire, i. e. to sink down, Isai. 5:24; followed by מִן *to relax, to desist* from any person or thing, Ex. 4:26; Jud. 6:3; Neh. 6:9.

(3) *to be let down*, especially of the hand, 2 Ch. 15:7, אַל־יֵרָפוּ יְדֵיכֶם "let not your hands hang down," i. e. be not lazy in the work. *Relaxed hands* are very often ascribed to those who have lost their courage. 2 Sa. 4:1, וַתִּרָפֶינָה יָדָיו "and his hands were let down," his courage was gone, Isa. 13:7; Jer. 6:24; 50:43; Exe. 7:17; 21:12; Zeph. 3:16. Used also of a person himself, Jer. 49:24, רָפְתָה דַמֶּשֶׂק "Damascus (i. e. its inhabitante) has become faint-hearted."

NIPHAL, *to be slack, remiss, idle*, Ex. 5:8, 17.

PIEL, *to let down*, e. g. wings, Exe. 1:24, 25; a girdle (i. e. to loosen), Job 12:21. Specially *to let down any one's hands*, i. q. to destroy his courage (compare Kal No. 2), Jer. 38:4; Ezr. 4:4.

HIPHIL, רִפָּה, imp. and fut. apoc. רֶף and יֶרֶף—(1) *to let down* the hand. 2 Sam. 24:16, הִרְפֵּה יָדֶךָ "let down thy hand," i. e. stop from inflicting plagues. Followed by מִן for, to desert, to forsake any one, Josh. 10:6. Without יָד, to let down (the hand), i. e. *to desist*, followed by מִן from any person or thing, Jud. 11:37; Dan. 9:14.

(2) *to leave off* any thing, e. g. a work begun, Neh. 6:3; instruction, Prov. 4:13; any person, i. e. *to desert* him, i. q. עָזַב Neh. 6:3; Deuteron. 4:31; 31:6, 8; Josh. 1:5; Ps. 138:8. Absol. Ps. 48:11, "leave off (your own attempts) and know." 1 Sa. 15:16.

(3) *to let* any one *go* (opp. to, to lay hold of, to detain); followed by an acc. Cant. 3:4; Job 7:19; 27:6.

HITHPAEL, *to show oneself remiss*—(a) to be lazy, Job 18:3; Prov. 18:9.—(b) to lose one's courage, Prov. 24:10.

Derivatives, רָפִיוֹן.

see 7495 II. רָפָה stands not unfrequently for רָפָא to heal, (compare אָמָן No. II.—אָמַת). In this sense there occurs imp. רְפֵה (for רְפָא) Ps. 60:4; fut. תִּרְפֶּאנָה Job 5:18.

NIPHAL, נִרְפֵּיתָה Jer. 51:9; inf. הֵרָפֹת Jer. 19:11; fut. וְיֵרָפֵא 2 Ki. 2:22.

PIEL, יְרַפֵּא Jer. 6:14.

*7497; see 7498 & 7498 on p. 776 רְפָה ("casting down," "throwing down," i. e. a hero, a champion, a giant) [*Raphah*], pr. n.—(1) of an ancient giant, whose descendants, who were also giants, were called יְלִידֵי הָרָפָה and רְפָאִים; see that word.—(2) 1 Ch. 8:37; for which there is 1 Ch. 9:43, רָפָיָה [*Rephaiah*], ("whom Jehovah healed").

*7509

7504 רִפָּה m.—(1) *slack, remiss*; especially with יָדַיִם added, 2 Sam. 17:2, רִפְיוֹת יָדַיִם slack hands, Job 4:3; Isa. 35:3; as indicating faint-heartedness.

(2) *infirm, feeble*, Num. 13:18.

7505 רְפָאֵל ("healed"), [*Raphu*], pr. name, m. Num. 13:9.

† רָפַר an unused root; Arabic رفر to be rich; whence—

7506 רֶפֶשׁ [*Rephah*] pr. n. m. ("riches"), 1 Ch. 7:25.

7513 רִפְדָּה f. *support, prop* of a litter. LXX. ἀνάκλισις. Vulg. *reclinatorium*. Cant. 3:10. Root רָפַד Piel No. 2.

7507

רְפִידִים ("props," "supports"), [*Rephidim*], pr. n. of a station of the Israelites in Arabia Deserta, Ex. 17:1; 19:2.

7508

רְפָיָה ("whom Jehovah healed"), [*Rephaiah*], pr. n. m.—(1) 1 Ch. 3:21.—(2) 1 Ch. 4:42.—(3) 1 Ch. 7:2.—(4) 1 Ch. 9:43; compare רֶפֶשׁ No. 2. (5) Neh. 3:9.

7509

רִפְיוֹן m., *slackness, remissness*, with the addition of יָדַיִם, of a faint heart, Jer. 47:3. See the root רָפָה No. 2.

7510

רָפַשׂ and רָפַשׁ (which are used without distinction) fut. יִרְפֹּשׂ Exe. 34:18; 32:2, TO TREAD WITH THE FEET; especially to disturb water by treading; cogn. to רָמַס.

7511

NIPHAL, Prov. 25:26, מַעְיָן נִרְפָּשׂ "a troubled fountain."

HITHPAEL, הִתְרַפֵּשׂ prop. to let oneself be trampled under feet, i. e. *to prostrate oneself*. Prov. 6:3; Ps. 68:31, מִתְרַפֵּס בְּרִצֵי כָסֶף "prostrating himself with fragments of silver," i. e. submissively offering (for tribute) pieces of silver.

Derivative מִרְפָּשׂ.

רָפַשׂ Chald., *to trample down*, Dan. 7:7.

7512

רִפְתֹרוֹת f. plur., *rafts*, 2 Ch. 2:15; apparently a word of the later Hebrew for רִפְסוֹת 1 Kings 5:23; which appears to be compounded of רֶפֶשׁ (Arab. رمث, Æth. ረምሥ) a raft; and רַתּ to spread; according to others of רהט and Talmud. אַרְהִיטָא a raft.

7513

† רָפַף an unused root, which had, I suppose, the primary signification of *to pluck off* (see רָפָה); which connects many glosses which the Arabic lexicographers give very confusedly under the word رفّ, as to suck breasts, to eat herbs, to sow up (compare רָפָא), to take hold of any one, as a lever. Hence is derived رفّ, fold, flock of sheep; to which, without doubt, answers the Mishnic רפת (רֶפֶת), of the form רֹעֶה from סלת, רֶפֶת from סֹלֶת, which (סֹלֶת) an ox-stall; Baba Bathra, ii. § 3; vi. § 4 (prop. *prasepe, manger*, out of which they *pull* down the hay; Germ. Stall; comp. אֵבוּס and אֲבוּס); and the Biblical word רְפָתִים ox-stalls; which see. רוֹפֵף Job 26:11; see under the root רוּף.

7514 רָפַק Hithpael, to lean oneself, to rest upon; followed by עַל Cant. 8:5 (Arab. رفق, VIII. id.).

7515; see 7511 † רָשַׁשׁ see רפשׁ.

רָשַׁשׁ an unused root (cogn. to רפשׁ and רעשׁ); to trample with the feet, as if to break something to pieces, to disturb water; whence—

7516 רֶשֶׁשׁ m., *mud, mire,* Isaiah 57:20 (with the Talmudists id.; compare transp. שֶׁרֶשׁ excrement).

7517 רְפָתִים only in plur. רְפָתִים Hab. 3:17, *ox-stalls,* as the Hebrew interpreters rightly give it. See as to the etymology and talmudic use, under the root רִפְתָּן, ת in this word, although servile, is retained in the plur.; compare שִׁקְצוּת, שִׁקּוּץ. Besides the root mentioned under the root, the following words might be compared, Arabic رَفْث, رَثَّة, رِفْث, and even رِفْت straw, fodder for cattle; also so called from the idea of plucking. LXX. Vulg. *praesepia.*

7518 רֶפֶשׁ m. (from the root רָפַשׁ), *a fragment* (of silver), Ps. 68:31.

see 7323 רָפֶשׁ m., *a runner;* see רוּץ.

7519 רָצָא (I) i. q. רוּץ to run. Inf. absol. רָצוֹא Ezek. 1:14.

7519; see 7521 (II) i. q. רָצָה; whence at least רְצִיחָה for רְצִיצָה Ezek. 43:27.

7520 רָצַד not used in Kal. Arab. رصد to observe; especially in order to lie in wait, to lie in wait.

Pilel, *to observe* insidiously, Ps. 68:17.

7521 רָצָה (Arab. رضى, رضى)—(1) to be delighted with any person or thing (prop., I believe, to delight in the appearance; Germ. gern sehen; see under רָצָה No. 1, 3); followed by בְּ Ps. 49:14; 147:10; 149:4; Isa 42:1 (where, from the preceding context, we must supply בּוֹ); followed by an acc. of pers. and thing, Ps. 102:15; Job 14:6; Jer. 14:10. Specially *to receive graciously* any one bringing gifts, Gen. 33:10; Mal. 1:8; God, the sacrifices and prayers of men, Ps. 51:18; Job 33:26; Ezr. 20:40; compare Ps. 77:8; Am. 5:22 (where an accus. must be supplied). Followed by עַל of pers.; pregn. *to delight in the association* of any one, Ps. 50:18; Job 34:9 (comp. רָצוֹן No. 3). Followed by an inf., Psalm 40:14, לְהַצִּילֵנִי "be pleased to deliver me." Part. pass. רָצוּי pleasant, agreeable to any one, Deut. 33:24; Esth. 10:3.

(2) i. q. Hiphil, *to satisfy, to pay off,* Lev. 26: 34, 41; 2 Ch. 36:21.

Niphal—(1) *to be graciously accepted,* as a sacrifice (see Kal No. 1), Lev. 7:18; 19:7; 22:23, 27; also 1:4; 22:25, in which passages there is added a dative of benefit, לוֹ, לָכֶם. Of the same meaning is הֵיטִיב לָרָצוֹן Lev. 22:20.

(2) pass. of Kal No. 2 and Hiphil, *to be paid off,* Isa. 40:2.

Pilel, *to make* any one *well pleased,* i. e. to ask or seek his favour, Job 20:10, "his children shall seek the favour of the poor," or, what comes much to the same thing, "shall conciliate (or reconcile themselves to) the poor," by restoring the goods taken from them, compare Arab. رضى II. to conciliate.

Hithpl., *to pay, to pay off,* i. q. Talmud רְעֵי (pr. to appease a creditor, compare the Germ. befriedigen and the obsolete vergnügen, for to pay), Lev. 26:34, "then the land shall lie waste, and shall pay the sabbaths (she owes)." Compare Kal No. 2 and Niphal.

Hithpael, *to make oneself pleasing, to obtain any one's favour,* followed by אֶל 1 Sa. 29:4.

Derivatives, pr. n. יְרִיעוֹת, [יְרִיאֹת], and—

רָצוֹן m.—(1) *delight, satisfaction* (Gothic-fulles). Pro. 14:35; הָיָה לְרָצוֹן Isa. 56:7; Jer. 6:20; and עָלָה לְרָצוֹן Isa. 60:7, to be pleasing, acceptable (to God), to be approved.—Ex. 28:38, לְהִתְרַצּוֹן לָהֶם לְפְנֵי יְהוָה "to (conciliate) favour for them before Jehovah," i. e. that they may be accepted of Jehovah, comp. Lev. 22; 20, 21; 19:5, לְרָצוֹנְכֶם "that ye may be accepted," or, that your sacrifice may be accepted; Lev. 22: 19, 29; 23:11. 7522

(2) *a delight,* that with which any one is delighted, Prov. 11:1, 20; 12:22; 15:8; 16:13; specially what is pleasing to God, Pro. 10:32; Mal. 2:13.

(3) *will, pleasure,* i. q. Ch. רְעוּת, pr. that which pleases any one, like the French *tel est mon plaisir,* Ps. 40:9; 103:21. נַעֲשָׂה כִּרְצוֹנוֹ to do according to one's will, Est. 1:8; Dan. 8:4; 11:3, 16; followed by בְּ of pers. to treat any one as one pleases, Neh. 9:24, 37; Est. 9:5. Used of *wicked pleasure* and *wantonness,* Gen. 49:6.

(4) *goodwill, favour,* as of a king, Pro. 16:15; 19:12; especially of God, Ps. 5:13; 30:8; Isa. 49:8, עֵת רָצוֹן in the time in which one may be received to favour. Meton. *benefits,* Pss. 145:16; Deut. 33:23.

רָצַץ—(1) to break, or dash in pieces. (Arab. رضخ and رضغ.) See Piel No. 1, and the noun רֶצֶף. 7523

(2) *to kill,* with an acc. Num. 35:6, seqq.; more fully רָצַח נֶפֶשׁ Deut. 22:26, compare הִכָּה נֶפֶשׁ under the word הִכָּה No. 2, *c.*

Niphal, pass. of Kal No. 2, Jud. 20:4.

Piel—(1) *to dash in pieces,* Ps. 62:4.

(2) i. q. Kal No. 2, but iteratively (like שָׁחַט), *to kill many, to act the homicide,* 2 Ki. 6:32; Isa. 1:21; Hos. 6:9.

7524 רֶצַח m.—(1) *a breaking in pieces,* Ps. 42:11, "with a breaking in my bones," i. e. with my extreme grief.

(2) *outcry,* into which any one breaks (compare רְעָקָה), Ezr. 21:27, where it is joined with תְּרוּעָה.

7525 רְצִיא ("delight"), [*Resia*], pr. n. m. 1 Chr. 7:39.

7526 רְצִין (Arab. رصن "firm," "stable," or i. q. رئن "a prince"), [*Rezin*], pr. n.—(1) of a king of Damascus, Isa. 7:1.—(2) Ezr. 2:48; Neh. 7:50.

7527 רָצַע to pierce through, to transfix, Ex. 21:6. (Arab. رصع Conj. IV. id.)

Derivative, מַרְצֵעַ.

7528 רָצַף to arrange stones together for a pavement, to tesselate, Cant. 3:10. (Arabic رصف idem).

Derivatives, מִרְצֶפֶת, רִצְפָּה.

7529 רָצָף m.—(1) *a stone* on a hearth, on which meat was roasted or bread baked. עֻגַת רְצָפִים 1 Ki. 19:6, "a cake cooked upon the stones." The Rabbins understand hot coal, compare רִצְפָּה.

(2) [*Rezeph*], pr. name of a city subdued by the Assyrians, Isa. 37:12; perhaps Ῥισάφα of Ptolemy (page 350, ed. Basil), situated in Palmyrene; Arabic رصافة.

7531 רִצְפָּה f.—(1) i. q. רָצָף *a baking stone,* Isa. 6:6. Vulg. *calculus.* LXX. and Rabbins render it *hot coal.*

(2) *a tesselated pavement,* Est. 1:6; 2 Ch. 7:3; Ezr. 40:17, 18.

7532 (3) [*Rizpah*], pr. n. of a concubine of Saul, 2 Sa. 3:7; 21:8.

7533 רָצֵץ fut. יִרְצֹץ (for יִרְצַץ), Isaiah 42:4; Ecc. 12:6, compare מְרוּצִים Jer. 50:44 (Arab. رَضّ) cogn. to נָצַץ and נָתַץ.

(1) to break, to break in or down. Isaiah 42:3, קָנֶה רָצוּץ "a crushed reed," but κάλαμος σύριγξ (Vulg. *quassatus*). Isa. 36:6; 2 Ki. 18:21. It differs from שָׁבַר to break off, see Isa. 42:3.—Intrans. *to be broken,* Ecc. loc. cit.

(2) figuratively, *to oppress, to treat violently,* often joined with עָשַׁק 1 Sam. 12:3, 4; Amos 4:1; Isaiah 58:6; Deu. 28:33.

Niphal רָצוּץ pass. of Kal No. 1, Ecc. 12:6; Ezek. 29:7.

Pilel רִצֵּץ—(1) i. q. Kal No. 1, but more forcible, *to break in pieces,* Ps. 74:14.

(2) i. q. Kal No. 2, Job 20:19; 2 Ch. 16:10.

Poel רוֹצֵץ i. q. Kal and Piel No. 2, Jud. 10:8. But רוֹעֲצִים Nah. 2:5, belongs to the root רוּץ to run.

Hithpl, fut. conv. וַתִּתְרָץ (so as to differ from וַתָּרָץ to make to run), Jud. 9:53, *to break in pieces.*

Hithpolel, *to dash one another, to struggle together,* Gen. 25:22.

Derivatives, רֵץ, compare מְרוּעָה No. II.

רַךְ (from רָכַךְ No. I)—(1) adj. *thin, lean* (used of cows), Gen. 41:19, 20, 27. 7534

(2) it becomes an adv. of limitation, restriction, *only, alone.* Job 1:15, רַק אֲנִי לְבַדִּי "only I alone." Gen. 47:22, "only the land of the priests he bought not." 1 Sa. 1:13; Jud. 14:16; Am. 3:2; 2 Chron. 28:10; 33:17, and frequently. Also, of exception, *only, except, provided,* Isa. 4:1, "we will eat our own bread,...only let us bear thy name." Specially —(*a*) when a negation precedes, it is, *only, besides, save that, except.* 2 Ch. 5:10, "there was nothing in the ark רַק שְׁנֵי הַלֻּחוֹת except the two tables." 2 Ki. 17:18. Joshua 11:22, "there were not left of the nation of the Anakim רַק except in Gaza." 1 Ki. 15:5.—(*b*) it is prefixed to adjectives (equally with אַךְ No. 2, *a*—*c*), as רַק רַע *nothing except evil,* nur bös, einzig bös. 1 Ki. 14:8, רַק הַיָּשָׁר "only what is right," weiter nichts als was recht ist. Deut. 4:6. Hence—(*c*) it has a kind of confirming sense. Gen. 20:11, רַק אֵין יִרְאַת אֱלֹהִים בַּמָּקוֹם הַזֶּה "surely the fear of God is not in this place," prop. it cannot be otherwise than—i. e. no doubt, surely. 7535

Note. Sometimes this particle, when placed at the beginning of a sentence, must be referred not to the next but to some more remote word. Isaiah 28:19, רַק זְעָקָה תָּבִין שְׁמוּעָה "to have heard only the rumour causes terror." Ps. 32:6, רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ "(as to) the flood of great waters, to him only (the righteous) they shall not approach." The same is the case with the particles אַךְ Gen. 16:13, אַף Isa. 34:14.

see 7386 רֵק see רִיק.

7536 רֹק m. with suff. רָקִּי (from רָקַק No. II), *spittle*, Job 7:19; 30:10; Isa. 50:6.

7537 רָקַב fut. יִרְקַב TO ROT, TO DECAY (used of wood), Isa. 40:20. Metaph. Pro. 10:7; comp. the Rabbinic phrase, "rottenness comes up upon his name." Hence—

7538 רָקָב masc. *decay* of bones, Prov. 12:4; 14:30 (metaph. used of fear pervading the bones, Hab. 3:16); of wood, *rotten wood*, Job 13:28; Hos. 5:12.

7539 רַקָּבוֹן m. id., Job 41:19.

7540 רָקַד TO LEAP, TO SKIP, Ecc. 3:4. Figuratively, the phrase is used to *skip* for fear (compare Hiph. נָעַר Piel), Ps. 114:4, 6. (Syr., Pa., id. The primary idea appears to be that of trampling the ground with one's feet, see רָפַשׂ).

PIEL, *to spring, to dance*, 1 Ch. 15:29; Isaiah 13:21; Job 21:11; used figuratively, of a chariot driven rapidly over rough ways, Nah. 3:2; Joel 2:5.

HIPHIL, prop. *to cause to leap*, i. e. to tremble, used of the mountains, Psa. 29:6. Comp. Kal, also רָעַשׁ and עָרַר.

7541 רִקָּה f. (from the root רָקַק No. I), properly, *something thin*. Hence—

(1) *the temple* (קַדְקֹד), part of the head, Jud. 4:21, 22; 5:26.

(2) poet. for *cheek*, Cant. 4:3; 6:7. Compare *tempora*, Prop., ii. 24, 3.

7542 רַקּוֹן ("thinness"), [*Rakkon*], pr. n. of a maritime town of the Danites, Josh. 19:46.

7543 רָקַח TO SPICE, TO SEASON oil for making ointments, Ex. 30:33. The primary idea appears to be in *making* the spices *small*, which are mixed with the oil, comp. under רָקַק, and מְרֻקָּחַת רֹבֵל Cant. 3:6. Part. רֹקֵחַ *an ointment maker*, 30:35; Ecc. 10:1.

PUAL, pass., 2 Ch. 16:14.

HITHPAEL, *to season* (flesh), Exc. 24:10.

Derivatives, רֹקַח–רִקָּח, רְקָחִים, מִרְקַחַת, מְרֻקָּחַת.

7544 רֹקַח m. *spice*. יֵין הָרֹקַח spiced wine, i. q. סֵכָר Cant. 8:2.

7545 רִקָּח m. *ointment*, Ex. 30:25.

7546 רַקָּח m. *an ointment maker, perfumer*, Neh.
*7548 3:8. Fem. רַקָּחָה 1 Sa. 8:13.

7547 רְקָחִים m. pl. *ointments*, Isa. 57:9.

7549 רָקִיעַ m. Gen. 1:6, 7, 8; Psalm 19:2; fully רְקִיעַ הַשָּׁמַיִם Gen. 1:14, 15, 17, 20, etc. *the firmament of heaven, spread out* like a hemisphere above the earth (from the root רָקַע), like a splendid and pellucid sapphire (Ex. 24:10, compare Dan. 12:3), to which the stars were supposed to be fixed, and over which the Hebrews believed there was a heavenly ocean (Gen. 1:7; 7:11; Ps. 104:3; 148:4; compare, however, Gen. 2:6). LXX. στερέωμα. Vulg. *firmamentum*. Luth. Feste.

7550 רָקִיק m. (from the root רָקַק No. I.) *a thin cake, a wafer*, Ex. 29:2, 23; Lev. 8:26.

7551 רָקַם prop. i. q. רָנַם No. 3, TO ADORN WITH COLOURS, TO VARIEGATE (Arab. to mark with points, Conj. II. to draw lines, to write). Hence רִקְמָה. Specially *to variegate* a garment, to weave it of variously coloured threads. Part. רֹקֵם the weaver of such texture, Ex. 26:36; 27:16; 28:39; 38:18 (it differs from חֹשֵׁב a worker in colours). In Spanish and Italian the verb *recamare, ricamar* (borrowed from the Arabic) is applied to the art of needlework, a signification which was formerly ascribed also to the Hebrew word; but see, on the other hand, Psa. 139:15, compare Job 10:11, and A. Theod. Hartmann, Hebraeria, vol. iii. p. 138, seqq.

PUAL, pass. *to be wrought*, used of the formation of the embryo in the womb [of the formation of the members of Christ's mystical body], Psa. 139:15. Hence—

7552 רִקְמָה (i. q. גִּנְּתָא "flower garden," prop. "variegated"), [*Rekem*], pr. n.—(1) of a town of the Benjamites, Josh. 18:27.—(2) m.—(*a*) of a king of the Midianites, Nu. 31:8; Josh. 13:21.—(*b*) 1 Ch. 2:43.—(*c*) 1 Ch. 7:16. And—

7553 רִקְמָה fem.—(1) *something versicoloured, variegated* (but Hunts), of the pinions of the eagle, Ezek. 17:3; of stones of various colours, 1 Ch. 29:2. Comp. גָּוִישׁ.

Specially—

(2) *a variegated garment*, Exe. 16:13, 18; 27:16. Plur., Ps. 45:15. Dual רִקְמָתַיִם Jud. 5:30.

7554 רָקַע (cogn. to רָקַק)—(1) TO BEAT, TO STRIKE the earth with the foot, as in indignation, Exe. 6:11; in exultation, 25:6.

(2) to spread out by beating, (see Piel), and simply, *to spread out*, e. g. God the earth, Ps. 136:6; Isa. 42:5; 44:24. (Syr. to make firm, to found.)

(3) *to tread down*, 2 Sa. 22:43.

PIEL, *to spread out* by beating, as a thin plate,

Ex. 39:3; Nu. 17:4; hence *to overlay* with a thin plate, Isa. 40:19.

PUAL, part. *spread out* (with the hammer), Jer. 10:9.

HIPHIL, i. q. Kal No. 2, *to spread out* (heaven), Job 37:18.

Derivatives, רְקִיעַ and—

7555 רְקָעִים m. plur. *thin plates*, Nu. 17:3.

† רָקַק I. prop. TO BEAT, TO POUND, specially, *to spread out by beating, to make thin*. Arabic intrans. رَقَّ, to be thin. (Cognate roots are רָצַץ, רָצַע, which have the primary sense of pounding, and רָכַךְ, רָפַשׂ, which have that of making small.)

Derivatives, רָקִיק, רִקָּה, רָקַע, and pr. n. רַקּוֹן.

7556 II. רָקַק i. q. רָקַק TO SPIT, TO SPIT OUT. (An onomatopoetic root, like the cogn. פָּרַק, compare Lat. *sorex*.) Followed by בְּ *to spit upon any one*, Lev. 15:8 (fut. יִרֹק).

Derivative, רֹק.

7557 רָקַע (i. q. Chald. רְקָעָא, Arab. رَقْعَة "a shore"), [*Rakkath*], pr. n. of a town in the tribe of Naphtali, standing, according to the Rabbins, where afterwards Tiberias was built, Josh. 19:35.

see 7326 רֵשׁ poor, see רוּשׁ.

† רָשָׁה an unused root, Chald. יְרַשׁ to have leave, to be permitted ["to be able"], רְשׁוּת leave, power, whence—

7558 רְשׁוּת m. *permission, power* of doing any thing, Ezr. 3:7.

see 7225 רֵאשִׁית see רֵאשִׁית beginning.

7559 רָשַׁם TO WRITE, TO COMMIT TO WRITING, Dan. 10:21. Arab. رَسَمَ id.

7560 * רְשַׁם Chaldee id. Fut. יִרְשֹׁם Dan. 6:9.
Peal, רְשִׁים pass. 5:24, 25.

7561 רָשַׁע fut. יִרְשַׁע.—(1) prop. TO MAKE A NOISE, OR TUMULT, see adj. רָשָׁע Job 3:17; Isaiah 57:20; and Hiphil, Job 34:29. (Syr. ܐܰܪܫܰܥ Aph. to agitate; ܐܶܪܫܳܥ commotion, disturbance; also ܙܰܥܙܰܥ to be disturbed; kindred roots are רָגַז, רָעַשׁ and others, which have been treated of under רָעַשׁ.) Hence—

(2) *to be unrighteous, wicked* (compare the same transition of meaning in the root עָוָה), 1 Ki. 8:47; Dan. 9:15; Eccl. 7:17; opp. to צָדַק. Pregn. followed by מִן *wickedly to depart from* (God), Psa. 18:22.

(3) *to have an unrighteous cause, to be guilty* (opp. to צָדַק), Job 9:29; 10:7, 15.

HITHPAEL.—(1) *to declare guilty*, or *unrighteous*, i. e. *to condemn* any one, used of a judge (opp. to הִצְדִּיק), Ex. 22:8; Deu. 25:1; Job 32:3; Isa. 50:9; used of the person who gains his cause, Isa. 54:17. Hence simply, *to overcome*. 1 Sa. 14:47, of Saul, "and whithersoever he turned himself הִרְשִׁיעַ his cause overcame," i. e. he was the victor: this arises from victory being regarded as the reward of a righteous cause, defeat, the punishment of wickedness, compare עֲרָרָה No. 4, זָכָה to be innocent, Syr. ܙܟܳܐ to conquer. LXX. ἐσώθη. Vulg. *superabat*. But it may also be taken in the primary signification, and rendered *to cause perturbation, terror*.

(2) intrans. to act unrighteously, wickedly, 2 Ch. 20:35 (with הִתְחַבֵּר), 22:3; Job 34:12; Dan. 12:10. Pregn. 11:32, קֹלְקֵי קְרִית "those who wickedly desert the covenant."

Derivatives, מַרְשִׁעָה, רֶשַׁע, רָשָׁע.

* 7563 רָשָׁע adj.—(1) *wicked, unrighteous*, Genesis 18:23; Job 9:24; 15:20; 20:29; Ps. 1:1, 4, 5, 6; 3:8; 7:10; 9:18; 11:6; and very frequently. Opposed to צַדִּיק. Sometimes (but however, rarely) used of the Gentiles (גּוֹיִם), as opposing the Israelites (עַמִּים), Isa. 14:5; Ps. 9:6; compare רְשָׁעִים Psalm 84:11; 125:3; and Greek ἄνομοι of the Gentiles, 1 Macc. 2:44; 3:5; Act. 2:23.

(2) *having an unrighteous cause* (in a forensic sense), Ex. 23:7; Deu. 25:1.

(3) *guilty*, liable to punishment, Gen. 18:23, 25. רָשָׁע מָוֶת guilty of death, Nu. 35:31.

7562 רֶשַׁע with suffix רִשְׁעִי masc. *wickedness, unrighteousness*, Psalm 5:5; 45:8; and frequently. Opp. to צֶדֶק. אוֹצְרוֹת רֶשַׁע wealth wickedly acquired, Mic. 6:10. מֹאזְנֵי רֶשַׁע wicked, i. e. deceitful, fraudulent balances, Mic. 6:11. Specially, used for *fraud, falsehood*, Prov. 8:7 (opp. to אֱמֶת). Plur. רְשָׁעִים things done wickedly, Job 34:26.

7564 רִשְׁעָה f.—(1) *wickedness, unrighteousness*, Isaiah 9:17; Mal. 3:15; specially, fraud, falsehood (compare צֶדֶק No. 3). Pro. 13:6

(2) *something done wickedly*, Deu. 25:2.

see 3573 רִשְׁעָתַיִם see רִשְׁעָתַיִם.

† רִשְׁפִּי an unused root, *to inflame, to burn, to kindle*, cognate to רָפַשׁ, שָׁרַף. Sam. id.

7565 רֶשֶׁף m.—(1) *a flame*, Cant. 8:6; comp. Chald., Ps. 76:48 Targum.

(2) *lightning*, Psa. 78:48. Hence poet., 76:4, רִשְׁפֵי קָשֶׁת "lightnings of the bow," i. e. arrows, and Job 5:7, בְּנֵי רֶשֶׁף "sons of lightning," i. e. ravenous birds flying with the rapidity of lightning, Job 5:7.

(3) *a burning fever, a plague*, by which the body *is inflamed* (compare חֲמַת heat and poison). Deu. 32:24; לֹחֲמֵי רֶשֶׁף "consumed with pestilence," Hab. 3:5 (where there is in the other hemistich דֶּבֶר plague).

7566 (4) [*Reshef*], pr. n. 1 Ch. 7:25.

7567 רִשַּׁשׁ (cogn. to רָעַץ) TO BREAK, TO BREAK IN PIECES, not used in Kal.

Pust, id. Jer. 5:17.

Pual, pass. Mal. 1:4.

Derivative, pr. n. מְרֵישָׁעִים.

7568 רֶשֶׁת with *suff.* רִשְׁתִּי pr. inf. of the verb יָשַׁת in the sense of taking, and seizing, *f. a net*, Ps. 57:7; 9:16; 31:5; Lam. 1:13. פָּרַשׂ רֶשֶׁת עַל to spread, or cast a net upon something. Ezr. 19:13; 17:20; 32:3. מַעֲשֵׂה רֶשֶׁת "net-work," Ex. 27:4.

7569 רִשְׁתִּי *m. a chain*, Ex. 7:23. Plur. רִתּוֹת 1 Ki. 6:21; from the root רָתַת.

7570 רָתַת TO BOIL, TO BUBBLE UP, not used in Kal. (Syr. and Ch. id.)

Piel, *to make to boil*, Ezr. 24:5.

Pual, *to be hot*, of the bowels, metaph. of an emotion of the mind, Job 30:27.

Hiphil, i. q. Piel, Job 41:23. Hence—

רְתִיחָה m. *boiling*, only pl. Ezr. 24:5. 7571

רָתַם TO BIND horses TO a chariot, Mic. 1:13. 7573
(Compare אָסַר No. 4.) Arab. رَتَمَ IV. to bind a thread round the finger. Hence—

רֹתֶם m. (1 Ki. 19:4 כְּרִיב, *f.*) pl. רְתָמִים 1 Kings 19:4, 5; Job 30:4; Psalm 120:4; according to the Hebrews, and Jerome, *juniper*; more correctly, i. q. Arab. رَتْمٌ, *genista, broom* (spartium junceum, Linn.), a shrub growing in the deserts of Arabia, with yellowish flowers, and a bitter root, which the poor were accustomed to eat (Job loc. cit.). It is so called from binding, like *juncus a jungendo*, either from the verb בתר. See Cels. Hierobot. tom. i. p. 248. Oedmann, Vermischte Sammlungen aus der Naturkunde, fasc. 2, chap. 8. 7574

רִתְמָה ("genista"), [*Rithmah*], pr. n. of a station of the Israelites in the desert, Nu. 33:18, 19. 7575

רָתַק not used in Kal, TO TIE, TO BIND. Arab. رَتَقَ to close, to sew together. 7576

Niphal, Ecc. 12:6 קרי (in a contrary signification), *to be unbound, loosed*. כְּרִיב has יֵרָתֵק to be removed.

Pual, *to be bound*, Nah. 3:10; whence רְתוּקִים and—

רְתֻקוֹת *f. pl. chains*, Isa. 40:19. 7577

רָתַת an unused root, i. q. רָתַח and Aram. רְתַת. †
Li to be terrified; hence—

רִתַּת *m. terror*, Hos. 13:1. Aram. רְתִיתָא id. 7578

ש

The letter ש was used anciently without distinction, before the invention of diacritic marks, to designate both the simple sound of *s* and the thicker sound, which in German is expressed by *sch* in English by *sh*. The same is still the case with *s* in the Irish language, as *sold, solace*; and *se* (pron. *she*), he; *si* (pron. *she*), she. After these grammatical distinctions were introduced, the lighter sound was marked by a point on the left horn, the thicker by one on the right.

For the Hebrew שׁ the Chaldeans often, and the Syrians always (as not having the letter Sin), substituted ס, as שָׂכַר, סְכַר, שִׁבֹּלֶת, סִבֹּלֶת; but the Arabs, by a peculiar property of their language, in almost all these roots have ش, as شَكَرَ, شُبُّولٌ, شِكْلٌ, etc. (just as the people of Wirtemberg pronounce the German *s* with a stronger sibilant, *sch*, as if *shs*); the Arabs rarely retain س, as سِكْلٌ. In the Hebrew language itself kindred letters are—(*a*) the other sibilants, as שׁ, ס, ז, צ, see page DLXXV, A; also, יָשַׁן, יָצַן, יָסַן; פָּסַק, שָׁפַק, שָׁפַךְ, זָפַק to strain; שָׂטַן and שָׂנֵא to ferment.—(*b*) sometimes the aspirates, just like Greek Σ, *sus*; Φλη, *silva*; compare שָׁלַח i. q. שָׁרַח to spread out; שָׁלַךְ i. q. שָׁרַךְ to go; שָׁרַג = שָׁזַר to intertwine, to weave;

* For 7572 see Strong.

☆NOTE: This Hebrew letter sin (pronounced seen) is practically the same letter as shin (pronounced sheen), which may be found beginning on p. 796. James Strong, in his **Hebrew-Chaldee Dictionary** grouped all the sin and shin words together as though beginning with one letter (numbers 7579-8371), but they are segregated in this lexicon. Thus numbers not found in this section (pp. 782-796) may be found in the shin section (pp. 796-854). The ordinary cross reference notes to numbers that are out of sequence are thus largely omitted in these two sections.

very often also in the formation of roots a sibilant is prefixed to a biliteral stock, as שָׂגַב i. e. נָכַב to be high; שָׂחַף i. q. נָאַף, etc.; compare γράφω, *scribo*; γλύφω, *sculpo*; τρύω, *strideo*; *tago*, *στίγω*; *fallo*, *σφάλλω*, and many others.

שׁוֹאָה ["] an unused root. Derivative, שְׁאִיָּה.]

שׁוּאָר an unused root, cognate to the verbe סִיר (which see), שׁוּר *to boil, to boil up, to ferment*, compare נָבַל to boil up, to break forth (an ulcer). (In the western languages of the same stock is German *saur*, in Outfr.; Anglo-Sax. *sur*; Germ. (saur.) Hence—

7603 שְׁאֹר m. *fermentation, leaven*, Ex. 12:15, 19. (Ch. שְׂאַר id.).

7613 שְׁאֵת pr. inf. fem. of the verb נָשָׂא (for נְשְׂאֵת), with *suff.* שְׁאֵתִי, once contr. שְׂאֵת Job 41:17 (where other copies have שְׁאֵתוֹ).

(1) *raising up*, Job 41:17; *lifting up*, sc. of countenance, Genesis 4:7. See the root נָשָׂא No. 1, letter *c*.

(2) *eminence, a place rising up* in the skin; hence any *spot*, Exod. 13:2, 10, 19; and even one where the skin is deeper. Compare verse 2 and 3, 4.

(3) *excellency, majesty*, Genesis 49:3; Job 13:11.

(4) *a sentence, decree* of a judge (compare מַשָּׂא No. 4, and נָשָׂא No. 1, letter *f*), Hab. 1:7. Others take it here to be pride.

† שָׁבַךְ TO INTERTWINE, i. q. סָבַךְ; whence—

7638 שְׂבָךְ m. pl. שְׂבָכִים *lattice work*, 1 Ki. 7:17.

7639 שְׂבָכָה *f.*—(1) *a net*, Job 18:8.

(2) *lattice work*, with which the capitals of columns were surrounded, 2 Ki. 1:2; 1 Ki. 7:18, 20, 41.

see 5443 שַׂבְּכָא *sambuca*; see סַבְּכָא

† שָׁבַם an unused root and of doubtful meaning. Arab. شَمَّ to be cold. Jo. Simonis ascribes to it the sense of the verb שָׁמַם to be sweet-scented. Hence—

7643 שֶׁבֶם ("coolness," or "sweet smell"), [*Shebam*], Num. 32:3; and שִׁבְמָה [*Shibmah*, *Sibmah*], ibid., verse 38; Josh. 13:19; Isaiah 16:8, 9; pr. n. of a town of the Reubenites, which abounded in vines.

7646 שָׂבַע and שְׂבַע—(1) TO BE OR BECOME SATISFIED OR SATIATED (Arab. شَبِعَ id. I place the primary idea in abundance of drink; compare שָׁקָה; although in the common use of the language this verb is more employed as to food than as to drink). Frequently used of one satisfied with food, Deut. 31:20; Ruth 2:14; Isa. 44:16, etc.; more rarely of one who is so with drink, i. q. רָוָה Am. 4:8; hence used of a well-watered land, Pro. 30:16; Ps. 104:16. It is ascribed to the soul (see נֶפֶשׁ No. 2), Eccl. 6:3; and metaph. to the eye which is satisfied with seeing, Eccl. 1:8; compare Isa. 53:11; Ps. 17:15. Constr. absol. Hos. 4:10; Ps. 37:19; followed by an acc. of the thing, as לֶחֶם to be satisfied with bread, Ex. 16:12; Job 27:14; Eccl. 5:9; followed by מִן Pro. 14:14; 18:20; Job 31:31; followed by בְּ Ps. 65:5; 88:4; followed by לְ before an inf., Eccl. 1:8. Metaph. it is said, to be satisfied with money, Eccl. 5:9; with shame, Lam. 3:30; Hab. 2:16; with contempt, Psa. 123:4; with calamity, Ps. 88:4.

(2) Sometimes the notion of *weariness* and *loathing* is added, Isa. 1:14; Job 7:4; Pro. 25:17. שָׂבַע יָמִים to be full of days, 1 Chron. 23:1; 2 Chron. 24:15.

Pual, *to satisfy*, Exz. 7:19; followed by two acc. of pers. and thing, Ps. 90:14.

Hiphil, *to satisfy*; followed by an acc. of pers. Ps. 107:9; followed by two acc. of pers. and thing, Ps. 132:15; followed by מִן of the thing, Exz. 26:4; Ps. 81:17; followed by בְּ of thing, Ps. 103:5. Once followed by לְ of pers. and acc. of thing, Ps. 145:16. Metaph. Ps. 91:16.

Derivatives, the five following nouns—

שָׂבָע *m. plenty, abundance* of food, Gen. 41:29, seqq.; Prov. 3:10. *7647

שָׂבֵעַ m. adj. *satisfied, satiated*, Prov. 27:7; 1 Sam. 2:5. Metaph.—(*a*) in a good sense, abounding in any thing, e. g. רָצוֹן שָׂבֵעַ abounding in (divine) favour, Deut. 33:23.—(*b*) in a bad sense, *satiated with troubles*, i. e. abounding in them, Job 14:1; 10:15. Hence, with the additional idea of weariness, שְׂבַע שָׂבֵעַ satisfied with life, Gen. 35:29; Job 42:17; and simply שְׂבַע Gen. 25:8.

שִׂבְעָ m.—(1) *satiety, fulness*. לְשִׂבְעָ to the full, Ex. 16:3. 7648

(2) *abundance*, Ps. 16:11.

שִׂבְעָה f. Exz. 16:49, and— 7653

שִׂבְעָה f. *satiety, fulness*. לְשִׂבְעָה to the full, Isa. 23:18; Exz. 39:19. 7654

שָׁבַר TO LOOK AT, TO VIEW, followed by בְּ Neh. 7663

See note on p. 782 for explanation of omissions.

2:13, 15. (Ch. חְסַר, which see. Arab. سبر to examine, e.g. a wound.) The primary idea appears to be that of digging out and exploring, which is proper to the stock סר, בר, בָּאַר, שָׁאַר, כּוּר, גָּאַר; also שָׁחַר and חָצַר.

Piel.—(1) *to expect, wait for* (prop. to look for, compare עָקָה Piel No. 2), Ruth 1:13.

(2) *to hope*, Est. 9:1; followed by אֶל and לְ of pers. Ps. 104:27; 119:166; Isa. 38:18 (where others, by comparison with the Syr. ܣܒܪ, render, to celebrate; Aram. *Peal* and *Pael* id.; comp. Lat. *spero*). Hence—

7664 **שֵׂכָר** always with suff. שִׂכְרִי *hope*, Ps. 119:116; 146:5.

7679 **שָׂגָא** not used in Kal, i. q. Aram. סְגָא TO BE OR BECOME GREAT, TO INCREASE. (Cognate is נָאָה, with a prefixed nibilant, see under שׁ p. ECCLXXXIII, A.) Only found in—

Hiphil.—(1) *to make great*, followed by לְ Job 12:23.

(2) *to magnify, to extol with praise*, Job 36:24.

Derivative, שִׂגְיא.

7680 **שְׂגָא** Ch. id.; fut. Dan. 3:31, שְׂגִיאָת "your peace be multiplied," a form of salutation; Dan. 6:26; Ezr. 4:22.

7682 **שָׂגַב** i. q. רוּם, but (except Deut. 3:5) only found in poetry.—(1) TO LIFT ONESELF UP (cogn. to the root גָּבַב, compare שְׂגָא i. q. נָאָה), Job 5:11.

(2) *to be lofty*, of an inaccessible city, Deu. 2:36.

Niphal, *to be high*, Prov. 18:11. Figuratively—(*a*) *to be most high*, of God, Ps. 148:13; Isa. 2:11. —(*b*) to be set in a high place; hence *to be safely protected*, Prov. 18:10, compare מִשְׂגָּב.—(*c*) *to be hard to be* understood, Ps. 139:6.

Pilel, *to set on high, to exalt* any one; always metaph.—(*a*) to make powerful, Isa. 9:10.—(*b*) *to protect safely*, Ps. 20:2; 69:30; 91:14; followed by מִן *from* an enemy (compare מִן No. 3, *a*), Ps. 59:2; 107:41.

Pual, pass. of Piel, letter *b*, Pro. 29:25.

Hithpl., *to exalt oneself, to shew oneself exalted*, Job 36:22.

Derivatives, מִשְׂגָּב, and pr. n. יִשְׂגָּב.

† **שָׂגַג** a root of uncertain authority, see שׁוּג No. II. ["a spurious root"].

7685 **שְׂגֵה** i. q. שָׂגָא TO BECOME GREAT, TO INCREASE, Job 8:7, 11; Ps. 93:13.

7704 **שָׂדֶה** (Ch. id.; emph. שְׂדֵא; const. שְׂדֵה; plur. שָׂדוֹת, const. שְׂדוֹת, suff. שָׂדֹתָיו, שָׂדֹתֵיהֶם, &c.; dual שָׂדַיִם) m. (fem. Jer. 32:43) *a field*, Gen. 2:5; 3:18; 4:8; 14:7; 23:17; 25:9, 10; 27:27; 29:2; 30:14; 33:19; 34:28; 37:7; 38:9; 39:5; 47:20; Exod. 9:19, 25; 22:4; Lev. 14:7, 53; 25:3, 4, 7, 9, 11, 12, 15, 16, 20, 24, 27, 28, 31, 34; 27:16, 17, 18, 19, 20, 21, 22, 24, 28; Num. 16:14; 20:17; 21:22; 22:23; Deut. 2:5; 3:14; 11:15; 19:14; 21:1; 22:25, 27; 23:26; 28:3, 16; 32:13; Josh. 13:23; 14:15; 15:18; 17:5; 21:12; 24:32; Judg. 5:4; 9:32, 42, 44; 19:19; 20:45; Ruth 2:2, 3, 6, 8, 9, 17, 19, 22; 4:3; 1 Sam. 6:14; 8:14; 11:5, 7; 14:14, 15, 25, 30; 22:7; 25:15; 27:5, 7, 8, 10; 29:4, 11; 2 Sam. 2:29; 3:29; 4:6; 9:7, 10; 11:24; 14:30; 16:4; 17:8; 19:30; 21:10; 23:11; 1 Kings 2:26; 11:29; 14:25; 16:24; 18:5; 21:1, 2, 16, 18; 2 Kings 3:19, 25; 4:39; 8:3, 5, 6; 9:10, 21, 25, 26; 10:30; 14:10; 18:17; 23:4; 25:4; 1 Chron. 6:41; 7:28; 11:13, 14; 19:5; 27:25, 26; 2 Chron. 26:10; 31:5; 32:5; Neh. 5:3, 4, 5; 6:4; 11:25, 27, 30; 12:29, 44; 13:10, 15; Job 1:14; 5:10; 15:34; 20:28; 21:33; 24:6, 24; 28:5; 31:38, 39; 37:12; 38:26, 27; 39:4; Pro. 12:11; 23:10; 24:27, 30; 27:26; 28:19; 31:16; Ecc. 2:5, 7; 5:8; 7:26; Cant. 1:6, 14; 2:7; 7:12; 8:12; Isa. 5:8, 10; 7:23, 24, 25; 10:10; 16:8, 9; 17:5; 19:7; 23:4; 24:4, 7; 27:10; 28:24, 25; 29:5, 7, 8, 17; 32:12, 15, 16, 20; 34:7; 36:2, 17; 37:27; 40:6, 7; 41:18; 42:15; 44:3; 49:19; 51:3; 58:11; 61:5; 62:4; 65:3, 10, 21; Jer. 4:17, 26; 6:12, 25; 8:10; 9:21; 10:22; 12:10, 12; 14:18; 15:13; 17:3; 18:14; 20:5; 26:18; 31:5, 24, 40; 32:7, 8, 9, 15, 25, 43, 44; 33:9, 12, 13; 35:7, 9; 36:30; 39:10; 40:7; 41:8; 44:6; 45:5; 48:32, 33; 49:32; 50:37; 51:44; 52:16; Lam. 2:11; 4:9; 5:2, 4, 9; Ezek. 6:5; 7:15; 11:6; 16:5, 7; 17:5, 7, 8; 19:10; 26:6, 8; 27:16, 18, 19, 21; 28:25; 29:5; 31:4, 5, 6, 7; 33:2, 26, 27, 28; 34:6, 8, 13, 19, 26, 27; 35:8; 36:5, 30, 34, 35; 38:11, 12, 20; 39:4, 5, 9, 10; 40:2; 47:2, 7, 12; Dan. 4:7, 9, 18, 24; 5:21; Hos. 2:5, 11, 14; 9:2; 10:4; 12:12; Joel 1:10, 11, 12, 19, 20; 2:3, 21, 22; Amos 3:5; 4:7; 5:3; 7:17; Obad. 19; Jon. 2:6; Mic. 1:6; 3:12; 4:10; Nah. 3:13; Hab. 2:17; 3:17; Zeph. 1:13; 2:4, 5, 7; Zech. 5:3; 8:10, 12; 10:1; 11:2; 13:7; 14:10; Mal. 1:3; 2:3; 3:11; Ps. 24:1; 35:7; 37:7; 49:12; 50:10, 11; 65:10, 13; 69:26; 78:12, 43, 46; 80:14; 90:9; 96:12; 103:15; 104:23; 107:37; 127:4; 128:5; 132:6; 135:7; 144:13; 148:9; Prov. 3:28; 8:26; 12:11; 13:23; 14:4; 16:8; 17:1; 19:19; 20:4; 21:17; 22:28; 23:10; 24:5, 30; 27:10, 23, 25, 26; 28:3,

7755 שׂוֹכָה ("a hedge" ה=ת, ךָ) [*Soceh, Shochoh, Sochoh*], pr. n. of a town in the plain country of Judah, Josh. 15:35. [Prob. there were two towns of this name; the one in the mountains, Josh. 15:48; the other in the plain, Josh. 15:35. Both of these appear now to bear the same name, Shuweikeh الشويكة, Rob. 195, 343.]

7756 שׂוֹכָתִי [*Suchathites*], Gent. n. of an unknown town שׂוֹכָה 1 Ch. 2:55.

7760 שׂוּם and שׂוֹם fut. יָשִׂם, apoc. יָשֵׂם, וַיָּשֶׂם; once יָשֹׂם Ex. 4:11; imp. שִׂים; inf. absol. שׂוֹם; constr. שׂוּם; more rarely שִׂים Job 20:4; gener. TO PUT, TO SET, TO PLACE; *ribbûa* (Syr. ܫܰܒ; Æth. ሠየመ; ሢመ id.; less frequent is לם Med. Ye, to set, to constitute, e.g. a price.) Specially—

(1) *to put*, i. q. *to set, to place* (שָׁתַן, שִׁית), when referring to persons and things which stand upright, or are rather regarded as standing than as lying prostrate. Gen. 2:8, וַיָּשֶׂם שָׁם אֶת־הָאָדָם "and there (in the garden) he placed man." וַיָּשִׂם אֹתוֹ בֵּית כֶּלֶא to put any one in prison, 2 Ch. 18:26. Hence—(*a*) to place a plant, for, *to plant;* like the Lat. *ponere arborem;* Arab. نصب Isa. 28:25.—(*b*) שׂוֹם עָנָם to *set*, i. e. *to beget* children (Germ. *Kinder in die Welt setzen*), Exr. 10:44; compare *θέσθαι παῖδα ἐπὶ ζώσῃ*, Hymn. Ven. 256, 283.—(*c*) שׂוּם קֵן to construct a nest or habitation (in a rock), Num. 24:21.—(*d*) to *dispose* an army, *to set in array* (מַעֲרָכָה), Josh. 8:9, 13; bands of soldiers (אֹרְחוֹת), Job 1:17; and without an accus. id., 1 Ki. 20:12; Ezr. 23:24 (compare Hiphil 21:21). In like manner intrans., 1 Sa. 15:2, שִׂים לוֹ בְּדֶרֶךְ "he set himself in the way." There is the same ellipsis in the verbe עָרַךְ No. 1, *a*, and יצת.—(*e*) *to constitute* (*rebivum*, Acts 20:28); e. g. *a king*, Deu. 17:15; a prince, Hos. 8:4; judges, 1 Sa. 8:1; followed by two acc., 1 Sam. loc. cit.; followed by an acc. and לְ Gen. 45:9; Ex. 2:14; followed by an acc. and לְ to be set over, put in charge of any thing, Ex. 1:11; 5:14; 1 Sam. 18:5.—(*f*) *to found* (as if to place a foundation), as the world, Job 34:13; a people, Isa. 44:7; divine right, Isa. 42:4. To this belongs the phrase in which God is said שׂוֹם שָׁכַל *to place his name* (anywhere), i. e. to set his seat anywhere (to occupy the temple or holy place), Deut. 12:5, 21; 14:24; 1 Ki. 9:3; 11:36; 2 Ki. 21:4; i. q. שָׁכַן Deu. 12:11; 26:2.—(*g*) *to set* (to constitute) a statute, Gen. 47:26: a place (to determine it), Exod. 21:13.

(2) *to put, to place, to lay*, inanimate things, so that they lie down; Germ. *legen*, followed by בְּ in any place (*hineinlegen*), Gen. 31:34; 44:1; Deut. 10:2. Job 13:27, תָּשִׂים בְּסַד רַגְלָי "thou hast put my feet in the stocks;" followed by עַל upon any place, *to set on* (*herauf legen*), Gen. 9:23; 22:6; שׂוֹם יָד עַל פֶּה to put the hand on the mouth, as done by a person imposing silence on himself, Job 21:5; 29:9; followed by אֶל id. 1 Sa. 19:13. שׂוֹם אֵשׁ to set fire to, to set on fire, 1 Ki. 18:23, 25. Specially—(*a*) שׂוֹם שִׂמְלוֹת עָלָיו to put garments on oneself (*sie Kleider anlegen*), Ruth 3:3; compare עַל No. 1, *a*.—(*b*) absol. *to put, lay down*, sc. a pledge (ein Pfand einlegen [setzen]), Job 17:3. Compare Arab. رهن; Conj. III, i. q. رَاهَنَ; Gr. *ῥιβεύειν*, Passow, letter A, 8.—(*c*) *to put, to impose* on some one anything to be done, followed by עַל of pers. Ex. 5:8; 14:28, 24; or to be suffered, followed by בְּ Deu. 7:15; also, *to attribute* to any one (guilt, eine Schuld zur Last legen), followed by לְ Jud. 9:24; לְ Deu. 22:14, 17; בְּ 1 Sa. 22:15; Job 4:18. —(*d*) לְ שׂוֹם שֵׂם *to put or impose* a name on any one (*ἔνομα θεῖναί τινι*, Od. xix. 403; *ἔνομα θέσθαι*, xix. 406), Dan. 1:7; and with a somewhat different construction, Jud. 8:31, וַיָּשֶׂם אֶת־אֲבִימֶלֶךְ "and he set his name Abimelech." Neh. 9:7, and Chald. Dan. 5:12.—(*e*) שׂוֹם לְנֶגֶד לְ to put before one's own eyes, used of things which we regard highly, Psalm 54:5; 86:14.—(*f*) followed by אֶל *to propound, to explain* anything to any one, Job 5:8; in like manner, followed by נֶאְזַן מ׳ to declare, to signify, Exod. 17:14.—(*g*) *to lay up* as in a treasury. Job 36:13, "the wicked שָׂתוּ לַיְתוּ lay up (in their heart) wrath;" i. e. they keep it with them, they retain wrath, they indulge in anger and envy, they do not piously turn to God. So rightly Umbreit. Commonly, "they heap up (as it were) the (divine) wrath," *θησαυρίζουσι ἑαυτοῖς θυμόν* (Romans 2:5). Similar to this is the phrase—(*h*) לְ שׂוֹם עַל לְ *to lay up on the heart;* Germ. *einen zu Herzen nehmen* [Engl. to lay to heart], to let anything remain in the heart and mind, Isa. 57:1, 11 (Gr. *θέσθαι ἐπὶ φρενί*); also, לְ שׂוֹם אֶל לֵב 2 Sam. 13:33; לְ בְּלֵב 1 Sa. 21:13, to be moved, to be anxious. Followed by a gerund, Mal. 2:2, and אֲשֶׁר לֹא (lest, that not) Dan. 1:8, to take care lest anything be done. Ellipt. Ps. 50:23, שָׂם דֶּרֶךְ "who takes care of the way," i. e. his manner of life.

(3) *to put, to place, to set*, i. e. *to direct, to turn* in any direction, as—(*a*) שׂוֹם עַיִן עַל לְ to set the eye on, see עַיִן No. 1, *c*.—(*b*) שׂוֹם פָּנִים לְ to set the face on or towards, in various senses, see פָּנִים No. 1, letter *c*.—*e*.—(*c*) שׂוֹם לֵב לְ to set the heart upon, to attend, Isaiah

41:22; Hag. 2:15, 18; and without לְ Isa. 41:20; Job 34:33; 37:15; Jud. 19:30. Compare לֵב הִכִּין and תָּכַן id. Followed by עַל of the thing (*to or towards* anything), Job 1:8; אֶל Exod. 9:21; לְ Deut. 32:46; Exr. 40:4; followed by בְּ (without לֵב), Job 23:6; but 1 Sam. 9:20, לְ שׂוֹם לֵב is to set the heart and mind on, i. q. שׂוֹם עַל לֵב.—From the signification of *constituting* (see above, No. 1, letter *c*) arises—

(4) *to make* or *render* any one so or so, *rebivum* i. q. *τοιεῖσθαι* (see Passow, h. v. letter B), Ex. 4:11, לְ מִי יָשׂוּם אָלֵם "*who* maketh the dumb?" Followed by two acc. Ps. 39:9, "make me not the reproach (object of reproach) of the wicked;" Ps. 40:5; 91:9; 105:21; Job 31:24; followed by an acc. and לְ Gen. 21:13, 18; Job 24:25; Isa. 5:20; 23:13; followed by an acc. and בְּ (to make any one like such a one), Gen. 32:13, "I will make thy seed as the sand of the sea," 1 Ki. 19:2; Isa. 14:17. There seems to be a blending of two constructions in Isa. 25:2, שִׂמְתָּ לְעִי "thou hast made of a city ruins," for עִיר לְ שׂוֹם or לְ עִיר, unless it be deemed better to supply שׂוֹם (עִיר) מְעוֹר עַל.—More rarely absol. *to make, to do* i. q. עָשָׂה (compare examples, No. 1, letter *f*), Gen. 6:16, "and thou shalt make the door of the ark in the side of it." שׂוֹם אוֹתוֹת לְ to do signs, i. e. miracles, Exr. 10:2; Ps. 78:43. Hence—

(5) followed by a dat. *to make, to prepare* for any one, is often i. q. *to give*, as לְ שׂוֹם שָׂלוֹם לְ to give peace to any one, Num. 6:26; לְ שׂוֹם עָבוֹר לְ to give honour to any one, Josh. 7:19; Isa. 42:12, compare Ps. 66:9; לְ שׂוֹם מַחְסֶה לְ to give compassion to any one, Isa. 47:6. Compare Gr. *θεῖναί τινι ἄλγεα, πένθος, φόβον*, see examples, Passow, B, No. 2.

HITHP. i. q. Kal. Imp. הִשָּׁלְמִי, either *attend*, see Kal No. 3, *c*, or *range*, sc. the battle, see Kal No. 1, *d*, Exr. 21:21; and part. מִשְׁתָּם (attending) Job 4:20.

HOPHAL, once, Gen. 24:33 מוּשָׂם. (See יָשַׂם.)

Derivatives, מִשְׂכֹּרֶת, שֶׂכֶם [not so placed in Thes.], and pr. n. יִשָּׂשכָר.

7761 שׂוּם Ch. *to put, to place, to set*, specially—(*a*) *to constitute* any one, to prefer (to an office), Exr. 5:14.—(*b*) *to put*, i. e. to give, to promulgate an edict, Dan. 3:10, 29; 4:3; Exr. 4:19, seq. Compare Gr. *νομοθέτειν*, Lat. *ponere legem*, Syr. ܣܰܒ ܢܡܘܣܐ.—(*c*) to *put* שׂוּם לְ שׂוּם or שׂוּם מ׳ to impose a name on any one, to give a name, Dan. 3:12.—(*d*) לְ שׂוּם לֵב לְ to endeavour towards something (prop. to direct the heart or mind unto), Dan. 6:15.—(*e*) שׂוּם טַעַם עַל to regard (set the mind to) any thing, Dan. 5:12.

7832 I. שׂוּר fut. יָשׁוֹר, יָשֹׂר i. q. שָׁרַר, שׁוֹר (which see). 7786
(1) TO CONTEMN, Hos. 12:5.
(2) *to hold dominion*, Jud. 9:22.
HIPHIL *to constitute princes*, Hos. 8:4.

II. שׂוּר an onomatop. root, i. q. זָאַר TO SAW. 7787
fut. יָסֹר 1 Ch. 20:3.

III. שׂוּר i. q. סוּר TO GO BACK, Hos. 9:12. see 5493

שׂוּרָה *f. series, row, order*, from the root שָׂרָה 7795
No. 1. Arab. صُورَة series, row of stones. Isa. 28:25, חִטָּה שׂוֹרָה "and he places (plants) the wheat in rows," שׂוֹרָה in acc. put adverbially, *ordinatè*, Jerome, *per ordinem*.

שׂוֹרֵק see 8321

שׂוֹרֵק see שָׂרַק 7797

שׂוּשׂ fut. יָשִׂישׂ, יָשֵׂשׂ, once יָשׂוּשׂ Isa. 35:1, imp. שִׂישׂ, inf. absol. שׂוֹשׂ, constr. שׂוּשׂ TO REJOICE, TO BE GLAD (prop. to leap, to spring, see סוּס), Job 3:22, followed by עַל Deut. 28:63; 30:9; followed by בְּ in any thing, Isa. 65:19; Ps. 119:14; specially שׂוּשׂ בִּרְוִיחָה Ps. 40:17; 70:5; followed by suff. Isa. 35:1, יִשְׂשׂוּ "they shall rejoice for these things" (which are spoken of in the preceding chapter).
Derivatives, שָׂשׂוֹן, מָשׂוֹשׂ.

שׂיח m. *a thought*, Amos 4:13. Root שִׂיחַ to meditate. 7808

שׂוּחָה TO SWIM, Isa. 18:21. 7811
HITHP. *to inundate*, Ps. 6:7. Hence—

שׂוּחָה f. (Milel, Segolate form, for שׂוּחָל) *a swimming*, Exr. 47:5. 7813

שׂוּחוֹק see שָׂחַק. see 7814 on p. 788

שׂוּחַט TO SQUEEZE OUT grapes, Genesis 40:11. 7818
(Chald. סָחַט id.)

שָׂחַק i. q. צָחַק (which see. [Compare Æthiop. ሠሐቀ; ሰሐቀ; and Zab. ܫܚܩ), but more used in the later Hebrew—(1) TO LAUGH, Ecc. 3:4. Followed by בְּ *to smile upon*, Job 29:24: followed by לְ *to deride, to laugh at* any thing, Ps. 52:8; Job 30:1; followed by בְּ id., but specially in contempt, *to laugh at in contempt*, especially, a person threatening to do much, but able to do nothing, Job 5:22; 39:7, 18, 22; 41:21; Pro. 31:25. 7832

(2) i. q. Pi. No. 3, Jud. 16:27.
PAU. שְׂחֻק, fut. יְשׂחַק—(1) *to joke, to jest* (prop. to laugh repeatedly), Jer. 15:17.

• For 7796 see p. 796.

(2) *to play, to sport*, e.g. as children, Zec. 8:5; as marine animals, Psa. 104:26; compare Job 40: 20, 29; also used of the play of arms and skirmishes, (מִשְׂחָק) 2 Sa. 2:14.

(3) *to dance* to music vocal and instrumental (just as we speak of *playing* on an instrument), Jud. 16:25; 1 Sam. 18:7; 2 Sam. 6:5, 21; 1 Chr. 13:8; 15:29; Jerem. 30:19, קוֹל מְשַׂחֲקִים "the voice of dancers" (and singers). Jer. 31:4, בְּמָחוֹל מְשַׂחֲקִים "in the chorus of dancers," Pro. 8:30, 31.

Hithpa. *to laugh at in scorn, to deride*, followed by עַל 2 Chr. 30:10.

Derivatives שְׂחָק, pr. n. יִשְׂחָק i. q. פָּנִים, and—

*7814 שְׂחוֹק & שְׂחֹק m.—(1) *laughter*, Ecc. 2:2; 7: 3, 6; Job 8:21.

(2) *derision, scorn*, meton. of its object, Job 12:4; Jer. 20:7.

(3) *jest*, Pro. 10:23.

7846 שַׁחַק, plur. שְׁחָקִים *deviations* from what is right, sins, Hosea 5:2, i. q. שְׁחָת Psa. 101:3; from the root שָׁחַק [in Thes. from שׁחה].

7847 שָׁחַק fut. apoc. יִשְׁחַק TO DECLINE, TO TURN ASIDE. (Aram. סְחָא, לַחֲא id.) Followed by מִן מֵרְכִי מִ Prov. 4:15; אֶל דַּרְכִי מִ 7:25. Specially used of adulterous wives, Nu. 5:19; with the addition of אִישָׁהּ תַּחַת 5:19, 20, 29. Compare וְזָנָה No. 1.

7852 שָׁחַת (contr. for שָׁחָה) TO LAY SNARES for any one, TO FOLLOW hostilely, Genesis 27:41; 50:15; Job 16:9; 30:21. Specially, to lay a noose or trap, whence the derivative מִשְׁחֶתֶת.

7853 שַׁחַת i. q. שֶׁחֶל, Syr. ܫܚܠ, Arab. شحل id., Psa. 38:21; 109:4. Part. שֹׁחֵת *lier in wait, adversary*, 71:13; 109:20, 29. Hence—

7854 שָׂטָן—(1) *adversary* (Arabic شَيْطَانٌ), as in war, *an enemy*, 1 Ki. 5:18; 11:14, 23, 25; 1 Sam. 29:4; in a court of justice, Psa. 109:6 (compare Zec. 3:1, 2); and also whoever opposes himself to another, 2 Sam. 19:23; Nu. 22:22, "the angel of Jehovah stood in the way לְשָׂטָן to resist him;" verse 32.

(2) With the art. הַשָּׂטָן (*adversary, sar' ἐξοχήν*) it assumes the nature of a pr. n. (see Hebr. Gramm., § 107, 2), and is *Satan, the devil*, the evil genius in the later theology of the Jews [rather, in the true revelation of God from the beginning], who seduces men (1 Chron. 21:1; in which place only it is without the article, compare 2 Samuel 24:1), and then accuses and calumniates them before God, Zech. 3:1, 2; Job 1:7; 2:2, seq.; compare Apoc. 12:10, *ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός*. But it is a groundless opinion of Alb. Schultens, Herder, and Eichhorn, that Satan, in the book of Job, is different from the Satan of the other books, and is a good angel employed to examine into the manners of men; and on this account, whenever in the early part of this book he is mentioned, they would read, הַשָּׂטָן i. e. *περιοδεύτης* (from the root שׂוּט); this notion has now been rejected by all interpreters. And—

שִׂטְנָה f.—(1) *accusation, letter of accusation*, Esr. 4:6. 7855

(2) (*Sitnah*), pr. n. of a well, so called on account of the *contention* which Isaac had with the Philistines, Gen. 26:21. 7856

שְׂיָא m. (for נְשִׂיא) *elevation, height*, Job 20:6; i. q. שְׂאֵת, from the root נָשָׂא. 7863

שִׂיאוֹן (for נְשִׂיאוֹן "lifted up"), [*Sion*], pr. n. of a mountain which more commonly bears the name of Hermon, Deu. 4:48. 7865

שִׂיב TO BE HOARY (hoary-haired), 1 Samuel 12:2. (Syr. ܫܝܒ and Arab. شاب Med. Ye, id.) Part. שָׂב *hoary, old*, Job 15:10. Hence— 7867

שֵׂיב m. 1 Ki. 14:4; and שֵׂיבָה f.—(1) *hoary hair* (of an old man), Genesis 42:38; 44:29, 31. 7869, 7872
(2) *old age*, Gen 15:15; 25:8. Meton. *an old person*, Ruth 4:15.

שֵׂג m. *withdrawing, going away*, 1 Ki. 18:27; from the roots שׂוּג, סוּג to go away. 7873

שִׂיד TO COVER WITH LIME (Arab. شاد id.) Deu. 27:2, 4. Hence— 7874

שִׂיד m. *lime*, Deu. 27:2, 4; Isa. 33:12; Am. 2:1 (as to this passage, compare Isa. 33:12). 7875

שֶׂה i. q. שֶׂה (which see), a sheep or goat. see 7716

שִׂיחַ—(1) pr. TO PRODUCE, TO BRING FORTH, † TO PUT FORTH (comp. Syr. ܫܚܐ to germinate, to flourish; Aphel ܐܫܚܐ to put forth shoots, buds, and Med. quiesc. ܫܢܐ to dare, pr. to lift oneself up, ܫܚܐ bushes, and Heb. שִׁית No. 1). In Hebrew—

(2) *to speak*, pr. to utter with the mouth, comp. אָמַר No. 1. Followed by לְ to speak to any one, Job 12:8; with suff. Prov. 6:22, תְּשִׂיחֲךָ "he shall

speak with thee." Followed by בְּ to speak *of* any one, Ps. 69:13.

(3) *to sing*, Jud. 5:10; Ps. 145:5. Followed by בְּ *to celebrate* anything *in song*, Ps. 105:2, and in a bad sense, *to lament, to complain*, Psa. 55:18; Job 7:11.

(4) *to talk with oneself*, i. e. *to meditate*, especially on divine things, Ps. 77:4, 7; followed by בְּ of the thing, Ps. 119:15, 23, 27, 48, 78, 148; 77:13. Compare syn. הָגָה.

Pilel שִׂיחֵחַ *to meditate*, Psalm 143:5; *to think upon anything*, Isa. 53:8.

Hence שִׂיחַ, שִׂיחָה, and—

*7880 שִׂיחַ m.—(1) *a shrub, bush*, see the root No. 1 [in Thes. this first signification is taken as a distinct root], Gen. 2:5. Pl. Gen. 21:15; Job 30:4, 7.

7879 (2) *speech, discourse*, 2 Ki. 9:11.
(3) *quarrel*, Job 7:13; 9:27; 21:4; 23:2; Psa. 140:3; 1 Sa. 1:16.
(4) *meditation*, 1 Ki. 18:27; in mockery of Baal, as not answering the supplications of his priests, it is said לוֹ שִׂיחַ "he has a meditation," i. e. he is so entirely taken up with meditating that he cannot hear; or, from signif. No. 2, "he has a discourse" (conversation) with some. LXX. ἀδολεσχία αὐτῷ ἐστι, the Greek word denoting both meditation and conversation.

7881 שִׂיחָה f. *meditation*, especially pious, relating to divine things, Ps. 119:97, 99. Job 15:4, שִׂיחָה לִפְנֵי אֵל "meditation before God." Germ. Andacht.

see 7760 שִׂים, שׂוּם *to put*, see שׁוּם.

7899 שֵׂךְ pl. שִׂכִּים m. (from the root שָׂכַךְ No. 1), *thorns*, Nu. 33:55. (Arabic شَوْكٌ a thorn.) From the same root is—

7900 שֵׂךְ (read *sock*), m. *a hedge*, Lam. 2:6. [In Thes. from שָׂכַךְ.]

7905 שֻׂכָּה f. *a sharp weapon*, pr. a goad, a thorn, so called from the resemblance, Job 40:31. (Arab. شَوْكَةٌ goad, sharp weapon.)

† I. שָׂכָה an unused root, i. q. Ch. סְכָא to look at, to contemplate; Syr. and Sam. ܣܟܐ, סכא to expect, to long for; Sam. סכו an eye. Nearly related to this among the Hebrew roots are, שָׂקַף, שָׂקָה, שָׂקַד No. II, and transp. שָׁגַף; also, in the Indo-Germanic languages, Gr. σκέω, Lat. scio, Ital. sepio (*prassagio*), sagus, sagax, Goth. saighan, Germ. (sagen, sehen).

Derivatives, שֻׂכְלְתָנוּת, שֵׂכֶל—

II. שָׂכָה also appears to have had the sense of † *cutting*; whence שֵׂכִּין a knife, which see.

שְׂכִי ("hill," "watchtower," like the Samarit. מסכיתה), [*Sechu*], pr. name of a region near Ramah, 1 Sa. 19:22. 7906

שִׂכְלִי m. i. q. שִׂכְלוּת *intellect, understanding*, and its seat, *the heart, the mind*, Job 38:36. Compare as to this passage מְזָרִי, page cccxxi, A. Others take it to be *phenomenon, meteor*, but this does not accord with the context. 7907

שִׂכְיָה f. *image, form, appearance*. Isa. 2:16, חֶמְדַּת שְׂכִיּוֹת הַחֶמְדָּה, well rendered in the Vulg. *omne quod visu pulchrum est*; in which phrase all the things which, verse 13—16, had been separately enumerated, are again summed up. ["*fling* of a ship, *standard*: compare Samarit. שכיותא."] 7914

שַׂכִּין m. *a knife*, Pro. 23:2; verbal of Piel from the root שָׁכַן. (Ch. סְכִין, and Arab. سِكِّينٌ id. Of the same family apparently are ζάγκλη, ζάγκλον, σάγκλον, sickle, Gädel). 7915

שָׂכִיר m. *a hireling*, Exod. 22:14; Lev. 19:13. Isa. 16:14, "in three years כִּשְׁנֵי שָׂכִיר according to the years of a hireling;" i. e. this shall come to pass at this very time, the event shall no longer be deferred, just as a hireling does not protract his daily work beyond the agreed hour. Root שָׂכַר. 7916

שְׂכִירָה f. *a hiring*. Isa. 7:20, מִשְׂכֶּרֶת "a razor of hiring," i. e. hired. 7917

שָׂכַךְ i. q. סָכַךְ—(1) TO WEAVE, TO FENCE. see 5528
(2) *to cover*, Exod. 33:22.—Hence שֵׂךְ, שֵׂכֶךְ, שְׂכוֹכָה, and סְכוֹכָה.

שָׂכַל—(1) prop. TO LOOK AT, TO BEHOLD, i. q. Chald. סְכַל Peal and Ithpael; compare Arab. شَكْلٌ figure, likeness; see Hiphil No. 1. More often figuratively— 7919

(2) *to be prudent*, to act prudently, 1 Sa. 18:30; compare Germ. klug; formerly gleich; from the verb tugen; Engl. *to look*; pr. provident, circumspect.

Piel, causat. of Kal No. 2. Genesis 48:14, שִׂכֵּל יָדָיו "he (so) placed his hands prudently," i. e. of set purpose. But all the ancient versions render, *he put his hands across*. LXX. ἐνέλαβε τὰς χεῖρας. Vulg. *commutans manus*, which is defensible; comp. Arab. شَكَلَ to bind; Conj. II., to plait the hair; شَكَلٌ and شَكَلٌ to be intertwined.

Hithp.—(1) *to look at.* Gen. 3:6, וְנֶחְמָד הָעֵץ לְהַשְׂכִּיל "and the tree was desirable to look at." Vulg. *aspectu delectabile.*

(2) *to attend, to turn the mind to;* followed by an acc., Deut. 32:29; Psalm 64:10; followed by עַל Prov. 16:20; אֶל Neh. 8:13; Ps. 41:2, מַשְׂכִּיל אֶל דָּל "who attends to (cares for) the poor," followed by בְּ Dan. 9:13.

(3) *to be or become understanding, prudent,* Ps. 2:10; 94:8; followed by בְּ Dan. 1:4; comp. verse 17; *to act prudently,* Jer. 20:11; 23:5. Part. מַשְׂכִּיל prudent, intelligent, Job 22:2; Prov. 10:5; also *upright, pious,* Psalm 14:2; Dan. 11:33, 35; 12:3, 10 (comp. חָכָם, מַשְׂכִּילִים). Inf. הַשְׂכִּיל Jer. 3:15; and הַשְׂכֵּל Prov. 1:3; 21:16; subst. *intelligence, prudence.*

(4) i. q. הִצְלִיחַ *to be successful* (in carrying anything on), *to act prosperously,* Josh. 1:7, 8; 2 Ki. 18:7; Isa. 52:13; Jer. 10:21; Pro. 17:8. Also causat.—

(5) *to make prudent, to teach,* Psalm 32:8; followed by two acc., Dan. 9:22; followed by לְ of pers. Prov. 21:11.

(6) *to give success,* 1 Ki. 2:3.

Part. מַשְׂכִּיל subst., *a song, poem,* Pss. 47:8; and in the titles of Psalms, 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142. The origin of this signification is doubtful. The easiest explanation appears to be that of those who render מַשְׂכִּיל prop. *a didactic poem,* but so that this special word became applied to other kinds of poems; since the authors of Psalms which are not didactic, sometimes also take the place of teachers (see Psalm 45:11); and Arabic شِعْر *doctrine,* is used of poetry of every kind. Others take it to be, *oratio ligata;* from מָשַׂךְ; See Piel.

Derivatives, שֵׂכֶל, שִׂכְלוּת.

7920 שִׂכֵּל Chald. Ithpaal, followed by בְּ *to attend to* any thing, Dan. 7:8.

7922 שֵׂכֶל and שָׂכֶל; with suff. שִׂכְלוֹ m.—(1) *understanding, intelligence, prudence,* 1 Ch. 22:12; 26:14. שֵׂכֶל טוֹב good understanding, Prov. 13:15; Ps. 111:10; 2 Ch. 30:22. שׂוּם שֵׂכֶל to give understanding (of any thing); das Verständniß geben (eröffnen), Neh. 8:8.

(2) in a bad sense, *cunning,* Dan. 8:25.

(3) *happiness,* Prov. 3:4.

see 5531 שִׂכְלוּת f., Eccl. 1:17; i. q. סִכְלוּת (which is found in many MSS. and editions) *folly.*

7924 שִׂכְלְתָנוּ Ch. f., *understanding,* Dan. 5:11, 12.

שָׂכַר fut. יִשְׂכֹּר (Arab. شكر) TO HIRE, Gen. 30:16, e.g. soldiers, 2 Sa. 10:6; 2 Ki. 7:6. Especially, *to bribe,* Neh. 6:12, 13; 13:2. 7936

Niphal, *to be hired,* 1 Sa. 2:5.

Hithpaël, id. Hag. 1:6.

Derivatives, שָׂכָר, שְׂכִירָה, שְׂכִיר, סִיכְלוּת, pr. n. שִׂכְרִי, and—

שָׂכָר m.—(1) *wages* (of a hireling), Gen. 30:28, 32; Deu. 15:18; price, for which anything is hired, Ex. 22:14, gener. any kind of *reward,* Gen. 15:1. *7939

(2) [*Sacar*], pr. n. m.—(*a*) 1 Chron. 26:4.—(*b*) 1 Ch. 11:35; for which in the similar place 2 Sam. 23:33 there is שָׂרָר. *7940

שָׂכָר m. id. Prov. 11:18; Isaiah 19:10, שֹׂכְרֵי נָפֶשׁ "those who make wages," comp. שָׂלַח No. 2, *d.* 7938

שָׁלָה an unused root, pr. *to be quiet,* i. q. שָׁלַו, hence *to be fat,* i. q. Arab. سلى, whence— †

שֶׂלֶו in pause שָׂלְוֹ (in שַׂלְוִי קרי) *a quail,* so called from its fatness (compare Arab. سمانى), always collect. *quails,* Exod. 16:13 (and there with a fem. in the manner of collectives), Nu. 11:32; Ps. 105:40. Plur. שְׂלָוִים Nu. 11:32, from the sing. שְׂלָו, comp. Arab. سلوى, and Sam. שלוי, which is also in the Hebreo-Sam. copy. LXX. ὀρτυγομήτρα. Vulg. *coturnix.* See Bochart, Hieroz. ii. p. 92. J. E. Faber on Harmer's Observations, vol. ii. p. 441. Niebuhr's Beschr. von Arabien, p. 176. 7958

שְׁלִי see שְׁלִי. see 7958

שַׁלְמָה with the letters transposed for שִׁלְמָה f.—(1) *a garment,* Ex. 22:8; Mic. 2:8. *8008

(2) [*Salmah, Salmon*], pr. n. m. borne by—(*a*) the father of Boaz, Ruth 4:20; 1 Ch. 2:11; for which there is שַׁלְמוֹן Ruth 4:21.—(*b*) 1 Chron. 2:51, 54 [שַׁלְמֹא]. 8007. 8009

שַׁלְמוֹן ("clothed"), [*Salmon*], pr. n. m. see the preceding, 2, *a.* 8012

שַׁלְמַי [*Shalmai*], pr. n. m. Neh. 7:48; for which there is in Ezr. 2:46, שַׁלְמָי. 8014

שִׁמְאֵל not used in Kal. *8041

Hithpa., הִשְׂתַּאֵל, הִשְׂתָּאֵל (1 Ch. 12:2), and הִשְׂתַּמֵּל 2 Sa. 14:19, denom. from שְׂמֹאל.

(1) *to turn oneself to the left,* Gen. 13:9; Isa. 30:21.

(2) *to use the left hand,* 1 Ch. 12:2.

* For 8040 see p. 781.

8040 שְׂמֹאל & שְׂמוֹאל quadrilit.—(1) *the left side.* (Arab. شمال the north, compare No. 3. Jo. Simonis supposes the left hand and side to have been so called from *being covered;* because of its being wrapped up in the outer garment thrown over the left shoulder; and that the right hand on the contrary was called יָמִין from יָמַן i. q. אָמַן because it was given as the pledge of faithfulness in promises: if this etymology were adopted, the signif. No. 2, would be primary.) מִשְּׂמֹאל on the left, 1 Ki. 7:49; followed by a gen. or dat. to any one's left, Genesis 48:13; 2 Sa. 16:6; 1 Ki. 22:19; 2 Ch. 4:8. שְׂמֹאלָה (accus.) Gen. 13:9; Num. 20:17, and עַל שְׂמֹאל Gen. 24:49; 2 Sam. 2:19, to the left.—יַד שְׂמֹאל the left hand, pr. the hand of the left side, Jud. 3:21; Exz. 39:3.

(2) without יַד, *the left hand,* Gen. 48:14; Cant. 2:6; 8:3.

(3) *the north, the north quarter,* Job 23:9. Genesis 14:15, מִשְּׂמֹאל לְדַמָּשֶׂק "to the north of Damascus." As to the Arab. شمال see above.

8042 שִׂכְלִי & שְׂמָאלִי fem. יָה adj. *left, what is on the left side.* 1 Ki. 7:21; 2 Ki. 11:11.

8055 שָׂמַח and שָׂמַח fut. יִשְׂמַח TO REJOICE, TO BE GLAD. (The primary idea appears to be that of a *joyful* and *cheerful* countenance, Prov. 13:9, compare Arab. سمح to be clement, liberal, mild, see Schult. on Har. Cons. ii. p. 100; iii. p. 146; but its use is more widely extended, and it is even used for louder expressions of joy, as of those who make merry with wine, 1 Ki. 4:20; Ecc. 8:15; and who utter merry cries, see שִׂמְחָה No. 2, 3. The primary idea is similar to that of the verb עָלַז No. II. Other verbs of rejoicing prop. designate *merry voices,* as רָנַן, גִּיל, צָהֲלָה, גָּהַל, or have the force of *leaping for joy,* as עוּל. And this latter is stronger than שָׂמַח, see Job 3:22. Ecc. 3:12. It is often applied to the heart, Ps. 16:9; 33:21; Prov. 23:15; once to a light (see above, as to the primary idea), Pro. 13:9, "the light of the righteous" יִשְׂמָח i. e. shall shine, as it were, with joyful brightness. Constr. followed by בְּ 1 Sam. 2:1; Ps. 122:1; עַל Isa. 9:16; 30:9; Jen. 4:6; מִן Prov. 5:18 (where several MSS. have בְּ), with any thing; followed by כִּי Neh. 12:43; but followed by לְ specially to rejoice at another's misfortune, or destruction, Pss. 35:19, 24; 38:17; Isa. 14:8; Mic. 7:8. There is often said, שָׂמַח בִּישׁוּעָה to rejoice concerning Jehovah, because of aid to be expected from him, and because of his protection, Ps. 9:3; 32:11; 97:12; 104:34; שָׂמַח לִפְנֵי יְהוָה to rejoice before Jehovah, said of those who held sacred feasts in the courts of the sanctuary, Lev. 23:40; Deut. 12:7, 12, 18; 14:26 (compare Isa. 9:2).

Piel, שִׂמַּח *to gladden, to make joyful,* Deut. 24:5; Prov. 27:11; used of joy felt at the ills of others, followed by לְ Ps. 30:2; followed by עַל Lam. 2:17; בְּ 2 Chr. 20:27.

Hiphil, i. q. Piel, Ps. 89:43.

[Derivatives, the two following words.]

שָׂמֵחַ fem. שְׂמֵחָה verbal adj. *rejoicing, joyful,* Deut. 16:15; followed by בְּ concerning any thing, Ecc. 2:10; followed by a gerund. Pro. 2:14, שְׂמֵחִים לַעֲשׂוֹת רָע "those who rejoice to do evil." Pl. constr. once שְׂמֵחֵי Ps. 35:26; elsewhere שְׂמֵחִי Isa. 24:7, etc. 8056

שִׂמְחָה fem. *joy, gladness,* Ps. 4:8; 45:16, etc. שִׂמְחַת לֵב to be very joyful, 1 Ki. 1:40; Jen. 4:8. Specially—(*a*) joyful voices, joyful cries, Gen. 31:27; Nehem. 12:43; 2 Chron. 23:18; 29:30.—(*b*) *joyful banquets, pleasures* (Ergötzungen, Lustbarkeiten). Pro. 21:17, אֹהֵב שִׂמְחָה *loving pleasures.* עָשָׂה שִׂמְחָה Neh. 8:12; 12:27; 2 Chron. 30:23. 8057

שַׂמְיָה fem. *a quilt, coverlet,* Jud. 4:18 (where some copies have סְמִיכָה); from the root סָמַךְ, comp. מִסְמָכוֹת bed, couch. 8063

שָׁמַל an unused root, Arabic شمل to gird, to surround. Conj. IV. to wrap oneself in a garment, whence شِمَال a garment. †

Hithp. שִׁתַּמֵּל see שִׁתַּמֵּל.

[Derivatives, the two following words.]

שַׂמְלָה f. *a garment,* whether of men or women (Deu. 22:5); especially a large *outer* garment, Gen. 9:23; Deu. 10:18; 2 Sa. 9:1; 10; Isa. 3:6, 7; with which, at night, persons wrapped themselves, Deuter. 22:17. From this primitive form, by transposition, comes שִׂלְמָה which see. 8071

שִׂלְמָה ("garment"), [*Samlah*], pr. n. of a king of Edom, Gen. 36:36; 1 Ch. 1:47. 8072

שִׁלְאֵי see שִׁלְאֵי. see 8042

שָׁמַם an unused root, Arab. سم to poison, سَمُوم *Samûm,* i. e. a poisonous wind. Hence— †

שְׁמָמִית (several MSS. ["incorrectly"] read שְׂמָמִית) a species of poisonous lizard, Prov. 30:28. 8079

LXX. σαλαβάστης. Vulgg. *stellio.* Arab. سام is a

* For 8041 see p. 790.

poisonous lizard, with spots like leprosy. See Bochart, Hieroz. t. ii. p. 1084.

8130 שָׂנֵא fut. אֶשְׂנָא inf. abs. שָׂנוֹא, constr. שְׂנֹא and שְׂנֹאת (Syr. ܣܢܐ, Arab. شنأ) to HATE, whether persons, Ps. 5:6; 31:7; Deu. 22:13; 2 Sa. 13:15, 22; or things, Isa. 1:14; Ps. 11:5; Prov. 1:22. Part. שׂוֹנֵא subst. *a hater, an enemy*, Ps. 35:19; 38:20; with suff. שֹׂנְאוֹ one who hates him, Deu. 7:10; also שֹׂנְאִי Deut. 4:42; 19:4, 6, 11; Josh. 20:5. Fem. plur. שֹׂנְאוֹת female enemies, Ezr. 16:27.

NIPHAL, pass. Pro. 14:17.

PIEL, part. מְשַׂנְּאֵי *hater, enemy*, Psalm 18:41; 55:13; 68:2, etc.

Derivatives, שִׂנְאָה.

8131 שִׂנְאָא Chald. i. q. Hebr. Part. שָׂנְאִין *enemy*, Dan. 4:16.

8135 שִׂנְאָה fem.—(1) prop. inf. of the root שָׂנֹא Deu. 1:27.

(2) *hatred.* שָׂנֹא שִׂנְאָה נִיחֹלָה to have in great hatred, 2 Sa. 13:15; compare Ps. 25:19; 139:22.

8146 שָׂנִיא ל שְׂנִיאֹת, verbal adj. *hated*, Deu. 21:15.

8149: see Strong שִׂנְיר ("coat of mail," i. q. שִׁרְיוֹן the name by which the same mountain was known by the Sidonians, see the root שׂוּר; unless it be better to render שִׂנִיר "cataract," i.q. שׂוֹר from the noise of water), [*Senir*], pr. n. of Mount Hermon, so called among the Ammonites, Deu. 3:9; in a narrower sense, part of Hermon, Cant. 4:8; 1 Chr. 5:23, compare Ezek. 27:5. Arabic سنير, according to Abulfeda (see Syria, ed. Köhler, p. 164), a ridge of mountains situated to the north of Damascus.

† שָׁנַר an unused root, prob. i. q. עָרַר *to clatter, to make a noise* (used of the din of arms); whence סִנּוֹר armour, coat of mail, see pr. n. שְׂנִיר.

8163 שָׂעִיר m.—(1) *hairy, rough*, Gen. 27:11, 23.

(2) *a he-goat, hircus* (which Latin word is the same as *hirtus, hiraetus*), Levit. 4:24; 16:9; more fully שְׂעִיר עִזִּים (*Bergmähnel*), Gen. 37:31; Lev. 4:24; 16:5 (since the name of goat seems to have belonged, in a wider sense, to other animals also). As to the [idolatrous] worship of the he-goat among the Hebrews (following the example of the Egyptians), see *Lev.* 17:7; 2 Ch. 11:15. Fem. שְׂעִירָה a she-goat, which see.

(3) pl. *wood demons, satyra*, resembling he-goats, inhabiting deserts, Isa. 13:21; 34:14; see as to these superstitions [?] Bochart, Hieroz. ii. 844, and my Comment. on Isa. loco citato. LXX. *δαιμόνια.*

(4) pl. *shower* (*Regenschauer*), Deu. 32:2, compare שָׂעַר to shudder. 8164

8165 שָׂעִיר ("hairy," "rough"), [*Seir*], pr. n.—(1) of a leader of the Horites, Gen. 36:20, 30.—(2) of a mountainous region of the Edomites, extending from the Dead Sea to the Elanitic gulf, the northern part of which is now called *Jebâl* (see גֶּבָל), the southern *el-Shera* (الشراة), see Burckhardt's Travels in Syria, ed. Weimar, p. 674, 688, 1067. Originally the Horites (חוֹרִים) dwelt in this region, Gen. 14:6; Deut. 2:12; afterwards Esau, Gen. 32:4; 33:14, 16, and his descendants, Deut. 2:4, seqq.; 2 Chron. 20:10. This mountain may have taken its name from that Horite (No. 1); but I prefer rendering שָׂעִיר as an appellative, *the rough mountain*, i. e. clothed, and, as it were, bristled with trees and thick woods; compare Gr. λάσιος.—(3) of a mountain in the tribe of Judah, Josh. 15:10.

8166 שְׂעִירָה f.—(1) *a female goat* (prop. rough, hairy), Lev. 4:28; 5:6.

8167 (2) [*Seirath*], pr. n. of a region in Mount Ephraim, Jud. 3:26.

see 5587 שַׂעֲפִים plur. i.q. סַעֲפִים *thoughts*, which divide and distract the mind, and, as it were, agitate it, Job 20:2; 4:13, "in the thoughts of night visions," i. e. in the nocturnal dreams themselves, compare Dan. 2:29, 30.

8175 שָׂעַר i. q. שָׁקַר, שָׁעַר—(1) TO SHUDDER, TO QUIVER, Gr. φρίσσω, φρίττω, Germ. schaudern, schaudern (Engl. *to shudder, to shiver*), prop. used of the motion and creeping of the skin of a person terror-stricken, Ezr. 27:35; Jer. 2:12; followed by לְ of the cause, Ezr. 32:10; followed by an acc. like Gr. φρίσσω τινά, *to shudder at*, i. e. to feel a sacred awe, Deut. 32:17. Also used of the hair standing on end (see שַׂעֲרָה, שַׂעֲרוֹת, שְׂעָרָה, שְׂעָרוֹת).

(2) used of the commotion of a storm or tempest, see Piel. Followed by an acc. to *sweep away in a storm* (mighthrmen), Ps. 58:10.

NIPHAL, impers. *to be fierce as a tempest* (ist stürmt), Ps. 50:3.

PIEL, *to sweep away in a storm*, Job 27:21.

HITHPAEL, *to rush like a tempest*, Dan. 11:40, compare שְׂעָרָה Hab. 3:14.

Derivatives, see in Kal No. 1.

*8178 שַׁעַר m.—(1) *horror*, Job 18:20; Ezr. 27:35.

* For 8177 see p. 793.

(2) i. q. שַׂר *a storm*, Isa. 28:2.—Once it is constr. of the subst. שַׂעַר, which see.

*8181 שַׂעַר const. שַׂעַר, once שְׂעַר Isaiah 7:20; with suff. שַׂעְרוֹ m. *a hair*, collect. *hair, hairs*; Arab. شعر Lev. 13:3, seqq.; so called from bristling up. (See the root No. 1, the various significations of which are also found in the Indo-Germanic languages. Compare χαῖτη, *hair, horse*, i. e. a hedgehog; *hirtus, hirsutus, horror, hordeum* (שַׂעֲרָה); Germ. (hoar.) אִישׁ בַּעַל שָׂעָר a rough hairy man, i. e. wearing a hairy mantle, 2 Ki. 1:8. See שַׂעֲרָה.

8177 שָׁעַר Ch. id. Dan. 3:97; 7:9.

8183 שַׁעֲרָה f. i. q. סַעֲרָה *a storm*, Job 9:17; Nah. 1:3.

*8185 שַׂעֲרָה f. i. q. שַׂעַר *a hair* (Arab. شعرة one hair). Jud. 20:16, אֶל הַשַּׂעֲרָה "at a hair," proverb. q.d. *ad unguem*, used of slingers not missing the mark by a hair's breadth, 1 Sa. 14:45. Collect. *Job* 4:15. Pl. *hairs*, Ps. 40:13; 69:5.

8184 שְׂעֹרָה fem. *barley*, so called from its hairy ears, like the Lat. *hordeum a horrendo*, and on the contrary שִׁבֹּלֶת spelt (which see), from its short ears. In sing. it is used of barley growing, Job 31:40; Joel 1:11; but pl. שְׂעֹרִים of the grain (see חֹמֶר שְׂעֹרִים a homer of barley, Lev. 27:16, אֵיפַת שְׂעֹרִים an ephah of barley, Ru. 2:17; also קְצִיר שְׂעֹרִים barley harvest, Ru. 1:22, since the harvest is on account of the grain.

8188 שְׂעֹרִים ("barley"), [*Seorim*], pr. n. m. 1 Chr. 24:8.

† שָׁפָה an unused root, which appears to have had the sense of devouring, licking up, sucking up, like the cogn. שָׁאַף, which see; which idea is expressed in other families of languages with *r* or *l* inserted by the root *slab, srad*; compare שָׁרַב, שָׁלַף to drink; Lat. *sorbere*, Vulgar Germ. *schlappen*. The *l* being cast away forms *sapio*, to taste; on the other hand, the sibilant being omitted, gives the Persic لب, Lat. *labium*.

8193 שְׂפָה dual שְׂפָתַיִם, const. שִׂפְתֵי; with suff. שְׂפָתַי pl. const. שִׂפְרוֹת (from שִׂפֶר), f.

(1) *a lip* (Arab. شفة, as to the origin, see the verb), Ps. 22:8; 1 Sam. 1:13. *To open the lips*, i.e. to begin to talk, Job 11:5; 32:20; *to open any one's lips*, Pss. 51:17, to enable to speak: *to restrain the lips*, Pro. 10:19. אִישׁ שִׂפְתַיִם a man of lips, used in a bad sense of a loquacious, garrulous person, Job 11:2. דִּבְרֵי שִׂפְתַיִם futile, foolish words, 2 Ki. 18:20; Pro. 14:23; compare Pro. 10:8; Levit. 5:4; Psalm 106:33. Meton.—(a) *speech*, words, as שִׂפְתֵי שֶׁקֶר fraudulent lips, and even used of a fraudulent man, Pro. 10:18; Ps. 120:2. שִׂפְתֵי אֵלִים burning lips, i. e. words feigning most ardent love, Prov. 26:23; Ps. 81:6, שִׂפָה לֹא יָדַעְתִּי אֶשְׁמָע "I heard words of an unknown (nation)." Exe. 36:3.—(b) *tongue, dialect*, Gen. 11:1, seqq.; Isa. 19:18; 33:19, עַמְקֵי שָׂפָה "man of deep language," i. e. difficult to be understood, barbarous.

(2) *the lip, edge, border*, as of a vessel, 1 Ki. 7:26; of a garment, Ex. 28:32; of a river or the sea, Gen. 22:17; 41:3; Ex. 14:30; 1 Ki. 5:9; of the land, i. q. *boundary*, Jud. 7:22.

see 5596 שְׂפָחָה prop. i. q. סָפַח No. II, TO SPUR.

PIEL שִׂפַּח *to make fall off*, used of the hair, by disease, or scab; hence *to make bald*, Isaiah 3:17. Compare סַפַּחַת.

† שָׁפַם an unused root, perhaps i. q. שָׁפַן, שָׁפָה to cover [not given in Thes.].

8222 שָׂפָם m. *the beard* (perhaps so called because it covers, and, as it were, clothes the chin; others derive it from שָׂפָה lip, and סָם i. q. לָךְ).—2 Sa. 19:25, לֹא עָשָׂה שְׂפָמוֹ "he had not put his beard in order." שָׂפָה עַל שְׂפָמוֹת, אֵת רֹאשׁ שְׂפָמוֹת to cover over the beard, as done by mourners, Levit. 13:45; Ezek. 24:17, 22; Mic. 3:7.

8224 [שִׁפְמוֹת *Siphmoth*, pr. n. 1 Sa. 30:28.]

8226 שָׁפַן TO COVER, TO HIDE, i. q. טָפַן and צָפַן. Deu. 33:19, שְׂפוּנֵי טְמוּנִים well given by the Vulg. *thesauri absconditi, hidden treasures.*

see 5606 I. שָׁפַק i. q. סָפַק No. I, TO STRIKE (see סָפַק), specially, *to clap the hands*, Job 27:23; according to several MSS. (others סָפַק).

HIPHIL, *to strike a covenant, to make an agreement*, either because it was customary to strike the hands together and join them in making a covenant, or from the primary signification of striking (comp. תָּקַע No. 2). Isa. 2:6, בִּילְדֵי נׇכְרִים יַשְׂפִּיקוּ "they make leagues with the children of strangers."

Derivative, סַפָּק.

see 5606 II. שָׁפַק i. q. סָפַק No. II (which see), TO BE REDUNDANT, TO ABOUND. Syr. ܐܬܦܩ 1 Ki. 20:10; see 5607 see סָפַק.

שֶׁפֶק masc. *smiting, chastening* (of God), Job 36:18; see the root No. I. Compare סָפַק 34:26.

8242 **שַׂק** m. with suff. —שָׂקִי, plur. שַׂקִּים —(1) *sack-cloth*, thick cloth, especially made of hair, like strainers (see the root פָּקַק), used also for corn sacks and mourning garments. (Compare Æthiop. ሠቅ: sack-cloth, hence the clothing of monks and holy pilgrims, ሠቅሠቅ: lattice, Gr. σάκος, σάκκος, sack-cloth, Lat. *saccus*, which Jerome also used for the garment of a pilgrim; also, σάγος, *sagum*, i. e. a thick cloak used by soldiers.) Isaiah 3:24, שַׂק חֲגוֹרֶת a girdle of sackcloth. Hence —

(2) a corn *sack*, Gen. 42:25, 27, 35; Lev. 11:32.

(3) *the dress of mourners*, Gen. 37:34; 2 Sa. 3:31; Est. 4:1; Joel 1:8; Jon. 3:6; of devotees and prophets, Isa. 20:2.

8244 **שָׂקַד**, once found, Lam. 1:14; in NIPHAL. According to the Hebrew interpreters, TO BE BOUND, TIED TO (used of a yoke). The verbs שָׂקַד, שָׂקַע, appear to be cognates, the aspirates being related to the sibilants, see פ. DCCLXXXII. The Targ. has *made heavy*. Several MSS. have נִשְׂקַר, which is expressed by the LXX., Vulg., Syr., but it is contrary to the sense.

† **שָׂקַק** an unused root, prob. i. q. פָּקַק which see *examine*, TO SYRAIN. Hence שֵׂק.

8265 **שָׂקַר** not used in Kal, i. q. Chald. סָקַר to look.

PIEL, prop. *to make* (the eyes) *look around*, as done by wanton and impudent women, Isaiah 3:16. LXX. *ἐν νεύμασι ὀφθαλμῶν*. Others render it *with painted eyes*, comp. סָקַר to paint, which does not suit the context.

8269 **שַׂר** pl. שָׂרִים (from the root שָׂרַר) m.—(1) *leader, commander*, especially of soldiers, Gen. 21:22; Job 39:25; of a royal body-guard, Gen. 37:36; of cup-bearers, 40:9; of a city, 1 Ki. 22:26; of a prison, Gen. 39:21, 22; but שָׂרֵי מִקְנֶה *rulers over cattle*, Gen. 47:6.

(2) *prince*, Ex. 2:14; Isaiah 23:8; plur. nobles, courtiers, Gen. 12:15. Poet. שַׂר קֹדֶשׁ used of the priests, Isa. 43:28; שַׂר שָׂרִים of God [Christ], Dan. 8:25. In the book of Daniel (10:13, 20), *the princes of angels*, i. e. the archangels interceding with God [?] for particular nations, *οἱ ἐπὶ ἐθνῶν τοῦ Θεοῦ ἑστῶτες* [?], Apoc. 8:2. Fem. is שָׂרָה, which see.

8276 **שָׂרַג** TO BRAID (*flechten*), TO INTERWEAVE (Ch. and Syr. סָרַג, ܣܪܓ id.). Kindred roots are שָׂרַךְ and שָׂרַג, see פ. DCCLXXXII. Perhaps from שׂ for שִׁי and רָגַג I judge, שִׂי to weave; comp. under letter שׂ. Also with the middle radical softened into a vowel, see מא, שׁוּר.

PUAL, *to be woven together*, Job 40:17.

HITPAEL, *to interweave oneself*, Lam. 1:14.

Derivatives, שְׂרִיגִים and pr. שְׂרוּג.

I. **שָׂרַד** an unused root—(1) prop. as I judge *to make an incision, a fissure*, רִיגַם (cogn. roots, שָׂרַט, שָׂרַר), whence מַשְׂרֵקִי an awl, Hebr. שֶׂרֶד *stylus*.

(2) i. q. Arab. سرد *to sew together*, especially hard things, as leather with wire and an awl, hence to *interweave*, like a coat of mail; whence שִׂרְיָן a coat *of* mail woven of iron threads, see שָׂרַג.

II. **שָׂרַד** TO FLEE, TO ESCAPE, Josh. 10:20. 8277
(Arab. شرد; Syr. ܫܪܕ id.)

Derivative, שָׂרִיד.

שִׂרְיָן m., *a coat of mail;* and thence *a kind of* 8278
cloth or stuff, like a coat of mail, made of threads by means of needles (Germ. Stift). Of this the curtains of the tabernacle were made (compare קַרְסֵי זָהָב Exod. 31:10; 35:19; 39:1, 41. Compare Chald. קַרְנֵי *curtains;* so called from the kind of cloth of which they were made; מְסָרָא sieve; Sam. שרדה according to Castell, i. q. מִשְׂרֵקִי a variegated garment. Incorrectly rendered by LXX. *στολὴ Ἀσσυριακή*, as if it had been כְּנוֹרֵי שֵׁרֶת; but garments are not intended, but curtains, hangings.

שָׂרֵד m., Isaiah 44:13; according to Kimchi, *red* 8279
chalk; but more correctly, i. q. Arab. مِسْرَد *an awl*, or rather *stylus;* with which the artist sketches out the figure to be sculptured.

שָׂרָה—(1) TO PLACE IN A ROW, TO SET IN 8280
ORDER; Arab. سَرَى Med. Waw, *tribuit, ordinavit*. Hence שׁוּרָה series, order, row; which see.

(2) *to be leader, commander*, prince, i. q. שׂר No. I. 2, and שָׂרַר; from setting in order, arranging soldiers. Arab. سَرِيّ to be noble, liberal; سَرِيّ a prince, a noble.

(3) *to fight* (prop. to wage war) with any one; followed by עִם Genesis 32:29; followed by אֵת Hos. 12:4 (Arab. شرا Conj. III. id.). Fut. is taken from שׂר No. I.

Derivatives, שִׂרְיָה, שִׂרְיוֹן and pr. names שָׂרַי, שְׂרָיָה, יִשְׂרְאֵל.

שָׂרָה f. of the noun שַׂר—(1) *a princess, a noble* 8282
lady, Jud. 5:29; Esth. 1:18; Isa. 49:23; specially

of the wives of a king of noble birth, 1 Kings 11:3; who differed from the concubines; comp. Cant. 6:8. Metaph. Lam. 1:1, שָׂרָתִי בַּמְּדִינוֹת "princess of the provinces."

8283 (2) pr. n. *Sarah;* see שָׂרַי.

8286 **שָׂרֹג** ("shoot"), [*Serug*], pr. n. m., Gen. 11:20.

8288 **שַׂרְוָךְ** m., *latchet* of a shoe; so called from its binding and fastening together, Isa. 5:27. Proverb. of anything of little value, Gen. 14:23; from the root שָׂרַג.

8291 **שֹׂרֵקִים** m., pl. *tendrils* (of the vine), Isa. 16:8. See שֹׂרֵק.

8294 **שָׂרַח** ("abundance," i. q. פָּרַח), [*Serah, Sarah*], pr. n. m., Gen. 46:17; 1 Ch. 7:30.

8295 **שָׂרַט** i. q. שׁרט and תּרשׁ TO CUT THE BODY, עכ MAKE CUTS in the body, which mourners used to do, Lev. 21:5.

NIPHAL, *to be lacerated*, i. e. *hurt* by lifting too heavy a burden, Zech. 12:3. Hence—

8296 **שֶׂרֶט** m., Lev. 19:28; and—

8296 **שָׂרֶטֶת** f., Lev. 21:5, *a cutting, incision*.

8297 **שָׂרַי** ("my princes?" "nobility," i. q. שָׂרָה), [*Sarai*], pr. n. of the wife of Abraham, for which, however, afterwards (Genes. 17:15), another name שָׂרָה (princess) was substituted. The LXX. write the former name Σάρρα (in the manner of the Arabs, pronouncing ـّـ *a*; comp. סִיר Σιρώ); the latter Σάρα; because, in fact, שָׂרַי is for שָׂרָה. But see what has been said about this two-fold name (of which the former is obscure), by Conr. Iken, in Dissertt. Philol. Theol., p. 17, seqq.; J. D. Michaelis, Orient. Bibl. IX. p. 188; Stange, Theol. Symmikta, I. p. 48, seqq.

8299 **שָׂרִיג** m., plur. (with Kametz impure) *shoots, tendrils* of a vine, Gen. 40:10, 12; Joel 1:7; from the root שָׂרַג to intertwine.

8300 **שָׂרִיד** m. [pl. שְׂרִידִים], *a survivor*, one *escaped* from a great slaughter, i. q. פָּלִיט Nu. 21:35; 24:19; Deut. 3:3; Josh. 8:22. Collect., Jud. 5:13. Used of things, Job 20:21. Root שָׂרַד.

[*Sarid*, pr. n., Josh. 19:10, 12.]

8304 **שָׂרְיָה** and **שְׂרָיָה** ("soldier of Jehovah"), [*Seraiah*], pr. n.—(1) of the secretary of David, 2 Sam. 8:17, a name, the reading of which is corrupted [contracted] in other places into שׁיא, 2 Sam. 20:25; שׁיקא 1 Ki. 4:3; שׁקא 1 Ch. 18:16.—(2) of the father of Ezra the priest, Ezr. 7:1.—(3) of

8303 [**שָׂרִיס** pr. n. Deu. 3:9, see שִׂרְיֹן.] see on p. 850

8308 **שָׂרַךְ** i. q. זָנַב not used in Kal, TO INTERWEAVE, TO ENTANGLE.

PIEL, Jer. 2:23, "a camel מְסָרֶכֶת דְּרָכֶיהָ entangling her ways," i. e. running about hither and thither in her beat.

Derivative, שֹׂרֶק.

8310 **שַׂרְסְכִים** [*Sarsechim*], pr. n. of a chief of the eunuchs in the army of Nebuchadnezzar, Jer. 39:3.

8311 **שָׂרַע** TO EXTEND, TO STRETCH OUT, Arabic شرع. Part. pass. שָׂרוּעַ *stretched out*, i. e. one who has a member (especially the ear) too long, compare Syr. ܫܪܝܥ large-eared, Lev. 21:18; 22:23.

HITPAEL, *to stretch oneself out*, Isa. 28:20

8312 **שִׂרְעָפִים** m. pl. *thoughts*, Ps. 94:19; 139:23, i. q. שִׂעְפִים, with the letter ר inserted, see p. DCCLXVIII, A.

8313 **I. שָׂרַף** fut. יִשְׂרֹף.—(1) prop. TO SUCK IN, TO ABSORB, TO DRINK IN (שׁאף, שׁרף), TO SWALLOW DOWN, i. q. Ch. בְּלַע, and Syr. ܒܠܥ, see Middeldorpf, Cure Hexapl. in Job., p. 15; compare under the root שָׁאַף. Hence—

(2) to absorb with fire, i. e. *to burn, to consume*, as towns, houses, altars, Lev. 4:21; 8:17; 9:11; often with the addition of בָּאֵשׁ Josh. 11:9, 11; Jud. 18:27; 2 Ki. 23:11; 25:9. Used of the burning of a corpse at the funeral, Jer. 34:5; also *to burn*, and *to bake* (bricks) *by burning*, Gen. 11:3.

NIPHAL, Lev. 4:12, and—

PUAL, pass. of No. 2, Lev. 10:16.

Derivatives, מִשְׂרֵפָה, שְׂרֵפָה, and perhaps שָׂרָף.

II. שָׂרַף i. q. Arab. سرف and سرو to be noble, to be born of a noble race; whence شريف a noble, a prince. Hence שָׂרָף No. II.

8314 **שָׂרָף** m.—(1.) a species of venomous serpents, Nu. 21:6. שָׂרָף מְעוֹפֵף a flying dragon, Isa. 14:29; 30:6. It is supposed to be the Gr. *κεραστὴς, κέλυνος*, so called from its inflamed bite. If the derivation is to be sought in the Phœnicio-Shemitic languages, I should prefer regarding it as so called from *swallowing down*, see שָׂרַף No. 1; but it corresponds to the Sanscr. *sarpa*, serpent; *sarpis*, reptile, from the root

* For 8305 see Strong.

serp, ἕρπω, serpere. Compare Bochart, Hieroz. t. iii. p. 921, ed. Lips.

(II.) pl. שְׂרָפִים Isa. 6:2, 6, an order of angels attending upon God, and appearing with him, having six wings. The Hebrews, as Abulwalid and Kimchi, render the word *bright*, or *shining angels* (compare Exo. 1:13; 2 Ki. 2:11; 6:17; Matt. 28:3); but the verb שָׂרַף has the sense of burning, not of shining, and it is better, comparing شريف, to understand *princes, nobles* of heaven, who elsewhere are also called עִירִים, see שׂ No. 2. If any one wishes to follow the Hebrew usage of language (in which שָׂרָף is a serpent), he may render it *winged serpents*, since the serpent, amongst the ancient Hebrews (Nu. 21:8; 2 Ki. 18:4), and amongst the Egyptians (Herod. ii. 74; Ælian. Var. Hist. xi. 17, 22), was the symbol both of wisdom and of healing power (see more in my Comment. on Isa. loc. cit.); but I prefer the previous explanation, since the Hebr. שָׂרָף is elsewhere used of a *poisonous* serpent. [The idea of winged serpents surrounding the throne of God is in itself wildly incongruous, and it is not to be borne that such a notion should be supported by a connection with Jewish superstition, supposed or real; so Geseniius in Thes.]

8315 (III.) [*Saraph*], pr. n. m. 1 Ch. 4:22.

8316 שְׂרֵפָה f. (with Tzeve impure) *a burning* with fire, Gen. 11:3; *burning, conflagration, setting on fire*, Lev. 10:6; Am. 4:11; especially the solemn burning of dead bodies, 2 Chronicles 16:14; 21:19. מִקְרֵי שְׂרֵפָה a mountain burned up, Jerem. 51:25. נִמְלַט לִשְׂרֵפָה to be delivered to burning, i. e. to be burned, Isa. 9:4; 64:10.

† I. שָׂרַק—(1) i. q. שָׂרַג, שָׂרַי TO INTERTWINE, TO PLAIT, שְׂרִיקִים, שֹׂרֵקָה, שֹׂרֵקוֹת, shoots, tendrils, pr. n. שִׂלְסָה.

(2) i. q. Syr. ܫܪܩ, קרי *to comb, to clean out* flax *by combing*, Isa. 19:9. This signification may be so connected with the former, that it may pr. be *to disentangle* any thing tangled or entwined; comp. as to the power of some verbs, Gramm. § 51, 2.

Derivatives, שָׂרִיקִים, שָׂרִיק and pr. n. שִׂלְסָה.

II. שָׂרַק *to be reddish, tawny*, whence—

שָׂרֹק m. pl. שְׂרֻקִּים *reddish, tawny*, used of horses, *bay*, Zec. 1:8. (Arab. with the letters transposed أشقر a bay horse, also one with the tail and mane bay, Germ. fuchs.) 8320

שֹׂרֵק m. Isa. 5:2; Jer. 2:21. שֹׂרֵקָה f. Genesis 49:11—(1) *a shoot, a tendril* (from the root שָׂרַק No. I; compare שְׂרִיקִים); specially *a nobler* kind of *vine*, according to Abulwalid, growing in Syria, Arab. صورق and صورين, now called in Morocco *Serki*, Pers. شمشك Kishmish, with small berries, roundish, and of a dark colour; with soft and hardly perceptible stones. See Niebuhr's Reisebeschr. vol. ii. p. 169; of his Descr. of Arabia, p. 147; and more in Oedmann, Verm. Sammlungen aus der Naturkunde, vi. p. 98, seqq. 8321

(2) [*Sorek*], pr. n. of a valley, between Ashkelon and Gaza, probably so called from this kind of vine, Jud. 16:4. *7796

† שָׂרַר i. q. שָׂרָה No. 2, and שׂוּר No. I, TO BE PRINCE, TO HOLD DOMINION. Part. שֹׂרֵר Esth. 1:22. Fut. יִשְׂרֹר Isa. 32:1; Prov. 8:16. 8323

HITHPAEL, *to make oneself a prince*, followed by עַל Nu. 16:13.

Derivatives, שַׂר, שָׂרָה.

† [שָׂשַׂשׁ, an unused root, i. q. שׂוּשׂ, from which the following word would be *regularly* formed.]

שָׂשׂוֹן m. const. שְׂשׂוֹן (Kametz being unusually rejected, for the root is שׂוּשׂ) *joy, gladness*, often coupled with שִׂמְחָה Isaiah 22:13; 35:10; 51:3, 11. שֶׁמֶן שָׂשׂוֹן oil of gladness, used of the ointments which they used at banquets, Ps. 45:8; Isa. 61:3. 8342

see 7613 שׂת see שׁית.

† [" שָׂרַת an unused and doubtful root, whence some derive שִׂלְתָּה.]

† שִׂתִּים i. q. סָתַם TO STOP, TO OBSTRUCT. Lam. 3:9, שָׂתַם חֲסָדָי " he obstructeth my prayers," that they do not come to God. Comp. Lam. 3:44. see 5640

† שָׁתַר TO CLEAVE, Arab. شطر. 8368

NITHPAEL, *to burst forth, to break out* (used of hemorrhoids), 1 Sa. 5:9; compare פָּרַץ.

שׁ

Shin, together with Sin, the twenty-first letter of the Hebrew alphabet; when used as a numeral it is i. q. *three hundred*. The name of this letter שִׁן i. q. שֵׁן denotes *a tooth*, and refers to its figure, which is almost the same in all the Phœnicio-Shemitic alphabets. This letter is pronounced like the

†NOTE: This Hebrew letter shin (pronounced sheen) is practically the same letter as sin (pronounced seen), which may be found beginning on p. 782. James Strong, in his Hebrew-Chaldee Dictionary grouped all the sin and shin words together as though beginning with one letter (numbers 7579-8371), but they are segregated in this lexicon. Thus numbers not found in this section (pp. 796-854) may be found in the sin section (pp. 782-796). The ordinary cross reference notes to numbers that are out of sequence are thus largely omitted in these two sections.

Germ. ſch, Engl. *sh*, a sound which the Greeks were without (unless indeed the Doric Σάν, Herodotus, i. 139, was similarly pronounced); whence it is that the LXX., that they might give something allied to its sound, have written for רִישׁ, שַׁי Pśix, Xoix; see Lam. chaps. 2, 3, 4.

In Arabic, three letters answer to שׁ (which is much more used than שׂ)—(1) in far the greater number of cases س, as سَأَلَ, سَلِمَ, سَمٌ etc.—

(2) rather less frequently ش, as شَمْسٌ the sun, رَشَمَ to write down; and in the roots of both kinds the Aramæans retain ש. In those words in which—

(3) the Arabs substitute ث for the Hebrew שׁ, the Aramæans have תּ, as ثَمَانٍ, اِثْنَانِ eight, ثَلْجٌ, ثَلَّجَ snow. More rarely in such words the Arabs have ث, as ثَأَرَ to break, ثَابَ to return, to turn oneself, or ת for שׁ appears in the Hebrew itself, as תִּרְצָה *χαράσσω*, תִּרְשִׁישׁ *χαράττω*, and תָּשׁוּר cypress. Sometimes also—

(4) the Arabic admits many ways of writing the same word, and thus it divides one Hebrew root into two Arabic, as שָׁקַד رَشَقَ, رَسَمَ and تَسَا, جَسَمَانٌ, جِسْمٌ, ثَمَّ, ثَمَلَ, ثَقَلَ and شَمَلَ, ثَمَلَ, جِثْمَانٌ body. But שׁ is also interchanged with other sibilants, as רֶכֶשׁ נְכֶשׁ train, רָכַשׁ charger, חֹשֶׁן Rabbin. אוּסְטָא the groin, etc.

In the Phœnicio-Shemitic roots introduced into western languages, especially the Greek, שׁ is sometimes expressed by a simple σ, ς, as שָׂדֶה *σειρά, σειρός*, from שָׁדַד, שָׁלַל, *σύλαν*, sometimes *σ* and *σχ*, as שָׁלַל, also *σκύλλω*, שְׁחִיל *σκυτάλη*, שָׁחַם *σάρκιον*, שָׁחַל *σχίζω*, *σχολή*, from שָׁלַח.

שֶׁ, more rarely שֵׁ, Jud. 5:7; Cant. 1:7; Job 19:29, and שֵׁי Eccl. 2:20; 3:18. Shin prefixed, i. q. אֲשֶׁר, אֵ being rejected by aphæresis, ר either inserted in the following letter, or (in the form שֶׁ) also rejected, like לְ, כְּ, בְּ, but except the book of Judges (5:7; 6:17; 7:19; 8:26), only found in the later [?] Hebr.

(A) relat. pron. *who, which, that*, Eccl. 1:11; Cant. 1:7; 3:1; 6:3. Often—(*a*) it is a mere mark of relation, as שֶׁ— שֶׁ *whither*, Ecc. 1:7; Ps. 122:4; also, Psa. 148:5; Cant. 8:8.—(*b*) followed by לְ, לָ (much used by the Rabbins), equally with אֲשֶׁר לְ the mark of the genitive. Cant. 3:7, מִטָּתוֹ שֶׁלִּשְׁלֹמֹה "his litter, Solomon's," pr. which was Solomon's; but Cant. 1:6, there is said with emphasis, שֶׁלִּי כַּרְמִי " my vineyard, mine, I say." As to the suffix pleonastically used, see Gram. § 119, 2 note.

(B) Conj. relat.—(1) *that*, i. q. אֲשֶׁר B, 1, after verbs of seeing, Ecc. 2:13; 3:18; knowing, Ecc. 3:18; Job 19:29; compare Jud. 6:17; Ecc. 2:24.

(2) *so that*. Ecc. 3:14, שֶׁלֹּא to cause that.

(3) *because that, because*, Cant. 1:6; 6:2, *for*, whence שֶׁלָּמָּה for *why?* Cant. 1:7.

(4) עַד שֶׁ till that, until (followed by a pret.), Jud. 5:7. שֶׁכֵּמוֹ scarcely that (Isaiah 28), Cant. 3:4.

With prefixes—(1) בְּשֶׁ i. q. בַּאֲשֶׁר No. 2, *because that*, Ecc. 2:16.

(2) כְּשֶׁ i. q. כַּאֲשֶׁר No. 1, according to what, i. e. *as*, Ecc. 5:14; 12:7, i. q. כַּאֲשֶׁר No. 3, *as, when*, Ecc. 9:12; 10:3.

שְׁאֵב fut. אֶשְׁאַב TO DRAW water. (Ch. id. Arab. سَأَبَ to slake one's thirst, which is done by drawing water. The primary idea seems to be that of *taking off the surface*, see the cognate verb נִסְחָה. To this answers Goth. afsiahan, Germ. schöpfen.) Const. either followed by an acc. מַיִם Gen. 24:13; 1 Sa. 7:6; 9:11; or absol. Gen. 24:11; 19:20. 7579

Derivatives, מִשְׁאָב.

שְׁאַג fut. יִשְׁאַג TO ROAR, pr. used of a lion, Jud. 14:5; Ps. 104:21; of thunder, Job 37:4; compare Amos 1:2; Joel 4:16; of fierce soldiers, Psa. 74:4; also used of men, from whom the violence of grief wrings forth cries, Ps. 38:9. Hence— 7580

שְׁאָגָה const. שַׁאֲגַת f. *roaring* of a lion, Isa. 5:29; also, *cry* of a wretched person, wrung forth by grief, Job 3:24; Ps. 22:2; 32:3. 7581

I. שָׁאָה i. q. שׁוּם—(1) TO MAKE A NOISE, used of the waves, the tumult of people, see שְׁאוֹן. 7582

(2) *to make a crash*, as a house falling down; hence *to be laid waste*, Isa. 6:11, init.

NIPHAL.—(1) *to make a noise*, used of the waves and troops of soldiers, Isa. 17:12, 13.

(2) *to be laid waste*, of a land, Isa. 6:11.

HIPHIL, *to lay waste*, inf. לְהַשְׁאוֹת Isa. 37:26; whence without א לְהַשּׁוֹת 2 Ki. 19:25.

Derivatives, שְׁאִיָּה, שְׁאִי, שְׁאָה, שְׁאוֹת.

II. שָׁאָה i. q. שָׁעָה TO LOOK AT, TO BEHOLD, not used in Kal. 7583

HITHPAEL, הִשְׁתָּאָה id. Gen. 24:21; followed by לְ. LXX. *παραμένθειν*. Vulg. *contemplor*.

See note on p. 796 for explanation of omissions.

see 7722 שׁוֹאָה see שׁאה.

7584 שׁאֲוָה Pro.1:27; כּוּר i.q. שׁאֹת a wasting tempest.

7585 שְׁאוֹל, שָׁאוֹל, com. (m. Job 26:6; f. Isa. 5:14; 14:9); *orcus, hades*, a subterranean place, full of thick darkness (Job 10:21, 22), in which the shades of the dead are gathered together (רְאָאִים which see), and to which are attributed both valleys [rather depths] (Pro. 9:18) and gates (Isa. 38:10); Gen. 37: 35; Num. 16:30, seqq., Psa. 6:6; Isa. 14:9, seqq., 38:18; Ezek. 31:16, seqq., 32:21, seqq. (Syr. ܫܐܘܠ, f. and Æth. ሲኦል hell, purgatory, *limbus Patrum*. I think that I have lighted on the true etymology of the word. For I have no doubt that שְׁאוֹל is for שְׁאוּל *a hollow, shallow and subterranean place*, just as the Germ. ֆֆle is of the same origin as ֆֆhle, and Lat. *cavus* is from the Gr. κοῖλος, ֆֆhl hollow. It is commonly derived from the idea of asking, from its asking for, demanding all, without distinction; hence *orcus rapax*, Sanhed. ii. 2ff, 29.)

7586 שְׁאוֹל ("asked for," compare 1 Sam. 8:4, seq.) *Saul*, [*Shaul*], pr.n.—(1) of the first Israelite king, of the tribe of Benjamin, 1 Sa. 9:2, seq.—(2) of a king of the Edomites, Gen. 36:37.—(3) of a son of Simeon, 46:10.—(4) 1 Ch. 6:9. From 3 is patron.

7587 שָׁאוּלִי [*Shaulites*], Nu. 26:13.

7588 שְׁאוֹן m. (from the root שָׁאַן)—(1) *noise, tumult*, as of waters, Ps. 65:8; of a great crowd of men, Isa. 5:14; 13:4; 24:8; of war, Am. 2:2; Hos. 10:14; of clamour, Ps. 74:23; Jer. 25:31. Jer. 48:45, בְּנֵי שְׁאוֹן "the sons of noise," i. e. tumultuous soldiers. (2) *devastation, destruction*. Psalm 40:3, בּוֹר שְׁאוֹן "the pit of destruction;" Isa. 46:17.

† [שָׁאַךְ an unused root, i.q. שׁחח No. II, *to loathe*, Hence—"]

7589 שְׁאֹךְ m. (with Kametz impure) with suff. שְׁאֹכְךָ *ack.* 95:6, *contempt*, hence *pride, arrogance*, 36:5; compare 95:15. Root שׁחח [שׁאך in Thes.].

7591 שְׁאִיָּה f. *ruins*, Isa. 24:12; from the root שָׁאָה.

7592 I. שָׁאַל & שָׁיְאַל fut. יִשְׁאַל (Syr. ܫܐܠ, Arab. سَأَلَ).

(1) TO ASK, TO DEMAND, followed by an acc. of the thing, 1 Sa. 12:13; and לְ Ps. 2:8; מֵאֵת 1 Sa. 8:10, of the person from whom any thing is asked, also followed by two acc. (*alterius rei a re*, to ask any one any thing), Psa. 137:3; Deu. 14:26; Isaiah 45:11. Job 31:31, לְשְׁאוֹל בְּנַפְשׁוֹ "by asking with a curse his (an enemy's) life," i. e. for his death, comp. Jon. 4:8, וַיִּשְׁאַל אֶת נַפְשׁוֹ לָמוּת "and he desired death for himself;" 1 Ki. 19:4.

(2) *to ask, to request* any thing from any one, Isaiah 7:11 (see שְׁמָן Hiphil), שְׁאָלָה שְׁאַל see שְׁאֵלָה. Followed by an acc. of thing, Jud. 5:25; 1 Kings 3:10; לְ of the person from whom it is asked, Psa. 21:5; also מֵאֵת 1 Ki. 2:20; מִנִּים Deu. 18:16; לְאֵל לְ to ask any thing for any one, 1 Ki. 2:22.

Specially—(*a*) *to ask a loan, to borrow* from any one, Ex. 3:22; 11:2; 12:35. Part. שׁוֹאֵל lent, 1 Sa. 1:28; 2 Ki. 6:5. Followed by לְ prob. *to lend*, i. q. Hiphil, 1 Sa. 2:20.—(*b*) *to ask alms, to beg*, i.q. Piel No. 1, Prov. 20:4. (Arab. Conj. V. id., سَأَلَ a beggar.)

(3) *to inquire of, to interrogate*, Jud. 4:20, seq.; followed by an acc. of pers., Gen. 24:47; Job 40:7; Josh. 9:14, "but they inquired not at the mouth of Jehovah" (which they ought to have done); compare Isa. 30:2; Gen. 24:57; followed by לְ of pers., Job 8:8. The person or thing asked *about*, has לְ before it, Jud. 13:18; Gen. 32:30; עַל Neh. 1:2; acc., Hag. 2:11; Isa. 45:11. Specially it is—(*a*) *to consult*; followed by בְּ (שׁאל בדבר בע), as שָׁאַל בְּיְהוָה to consult the oracle of Jehovah, Jud. 1:1; 18:5; 20:18; שָׁאַל בְּתְרָפִים to consult Teraphim, Ezr. 21:26; Followed by לְ for any one, for his benefit, 2 Sam. 22:10, 13, 15; Num. 27:21.—(*b*) שָׁאַל לְשָׁלוֹם to ask of any one's health; hence *to salute*, Gen. 43:27; 1 Sam. 10:4; 17:22; 30:21; Ex. 18:7.

NIPHAL, *to ask for oneself, to ask leave* (like the Gr. αἰτεῖσθαι *ex votis*; Germ. ֆֆich etwat ausbitten; followed by לְ of pers. and a gerund of the thing, to do which one asks for leave, 1 Sa. 20:6, 28 (where the verb is omitted); followed by a finite verb, Neh. 13:6. Comp. Gram. § 50, 9. Others take it, to obtain by prayers, leave or liberty from a master; Germ. ֆֆich freywilligbitten.

PIEL שִׁאֵל—(1) *to beg, to be a beggar*, i. q. Kal No. 2, *b*; Ps. 109:10.

(2) *to question*, 2 Sam. 20:18.

HITH., *to lend*, Ex. 12:36; 1 Sam. 1:28; compare Kal No. 2, *a*.

Derivatives, שְׁאֵלָה, שְׁאֵלָה; and the pr. n. שָׁאוּל, אֲשַׁאֵלְיָהוּ, שְׁאַלְתִּיאֵל, שְׁאַלְתִּיאֵל.

† II. שָׁאַל i. q. שׁאל *to be hollow*; hence שְׁאוֹל hades, as if a subterranean cave. [In Thes. I. and II. are joined; *to dig, to excavate*, is taken as the primary meaning.]

7594 שְׁאֵל ("prayer"), [*Sheal*], pr. n. m. Ezr. 10:29.

7593 שְׁאֵל Ch.—(1) *to ask, to demand*, Dan. 2:10, 11; followed by two acc. Ezr. 7:21.

* For 7590 see Strong.

(2) *to ask, to interrogate*, followed by לְ of pers. Ezr. 5:9, and acc. of the thing about which one is asked, verse 10.

7595 שְׁאֵלָא Ch. emphat. stats שְׁאֵלְתָא prop. *question, petition*; hence *anything inquired for, matter, affair*, compare נְקַע No. 4, Arab. مسئلة question, matter, affair, see A. Schult., Animadverss. Philol., on this place. Dan. 4:14, מִמְאַר מִרְעִין שְׁאֵלְתָא "and this thing is by the command of the holy ones."

7596 שְׁאֵלָה f. with suff. שְׁאֵלָתִי, שְׁאֵלָתָם Ps. 106:15; and contr. שְׁלָתִי 1 Sa. 1:17.

(1) *request, petition, prayer*. There is said, שָׁאַל שְׁאֵלָה *to ask a petition*, i. e. ask something from any one, and to pour out prayer, Jud. 8:24; 1 Ki. 2:16; נָתַן שְׁאֵלָה *to grant a petition*, Est. 5:6, 8; מָלֵא שְׁאֵלָה the petition is granted, Job 6:8.

(2) *loan, thing lent*, 1 Sa. 2:20. Compare the root No. 2, *a*.

7597, 7598 שְׁאַלְתִּיאֵל ("whom I asked for from God"), [*Shealtiel, Salathiel*], pr. n. m. 1 Ch. 3:17; Ezr. 3:2; Neh. 12:1; called שְׁלָתִיאֵל Hag. 1:12, 14; 2:2.

7599 שָׁאַן TO BE QUIET, not used in Kal, cognate to the verb שָׁכַן to lean upon any thing, to take rest. Only found in—

PI. שִׁאֵן *to be tranquil, to live in tranquillity*, Jer. 30:10; Job 3:18. Hence—

7600 שַׁאֲנָן pl. שַׁאֲנִנִּים adj.—(1) *tranquil*, said of a habitation, Isaiah 33:20; *living tranquilly, securely*, Job 12:5 (compare שַׁלְוָה 21:23).

(2) in a bad sense, *living at ease, careless, proud, (secundis rebus, ferox*, Sallust, Jug. 94). Psa. 123:4; Am. 6:1; Isa. 32:9, 11, 18. Compare בֹּטֵחַ No. 2, *b*, שָׁקַט, שָׁלַוְ, and Schultens, Animadvv. on Job 36:5. Subst. *pride, arrogance*, Isa. 37:29; 2 Ki. 19:28.

7601 שְׁאַנִּים see שְׁפָם.

see 8155

7602 שָׁאַף (1) TO BREATHE HARD, TO PANT (שׁנאפ Æth.), spoken of an enraged person, Isa. 42:14; of one in haste; hence to *hasten*, Ecc. 1:5. Compare שָׁחַף No. 4. Roots of the same stock are שְׁפָה, שָׁפַף, שָׁכַף No. I.; and kindred to these is the syllable שָׁא, שָׁה, which has the sense both of blowing and desiring. In the Indo-Germanic languages it is found with a sibilant, ֆֆhauchen, ֆֆhnappen, *to snap*, with an aspirate, ֆֆpuffen (ֆֆpuffen), etc.

(2) *to pant after* (ֆֆhnappen), *to catch at with open mouth*, as the air, Jer. 2:24; 14:6; a shadow, Job 7:2; the night (i. e. death), Job 36:20. Poet. it is ascribed to a noose or trap lying in wait for any one, Job 5:5 (see עָקַם). Followed by אֶל Am. 2:7, "who pant after the dust of the earth on the head of the poor," they are urgent that dust may be on the head of the poor, as a mark of oppression or mourning. Elsewhere *to pant after* any one is i. q. to thirst for his blood, a metaphor taken from wild beasts, Psa. 56:2, 3; 57:4; Am. 8:4; Ezek. 36:3.

I. שָׁאַר TO BE LEFT, TO REMAIN, 1 Sa. 16:11. 7604

Arab. سئر. [In Thes. one meaning given is, *to be turpid, to swell up*.]

NIPHAL, pass. of Hiphil—(1) *to be let remain, to be left over*, Gen. 7:23; 43:38; 47:18; followed by a dat. to be left over to any one, Zec. 9:7. Part. *a survivor*, Ezr. 6:12.

(2) *to remain* any where, Exo. 8:5, 7; Num. 11: 26; *to remain*, Job 21:34, תִּשְׁתַּרְתֶּם לְשֶׁקֶר תִּמְעַל "your answers remain perfidy," i. e. perfidious.

HITHPAEL.—(1) *to leave, to let remain*, Ex. 10:19; *to leave behind*, Joel 2:14; followed by a dat. to any one, Deu. 28:51.

(2) *to have left, to retain*, Nu. 21:35; Deu. 3:3. Derivatives, שְׁאֵרִית.

II. שָׁאַר i. q. שָׂאַר to ferment, whence מִשְׁאֶרֶת kneading trough (which see). †

שְׁאָר (with Kametz impure) m. *rest, residue*, 7605 *remnant*, Isa. 10:20, 21, 22; 11:11; Zeph. 1:4.

שְׁאָר m. Chald. id. Dan. 7:7, 19; const. שְׁיָר Ezra 7606 4:7, 9; 10:17; and שְׁיַר Ezr. 7:18.

שְׁאָר יָשׁוּב ("a remnant shall return," i. e. be converted), [*Shear-jashub*], pr. n. of a son of Isaiah, Isa. 7:3; compare Isa. 10:21. *7810

שְׁאָר m.—(1) *flesh*, i. q. בָּשָׂר, but mostly poet. 7607 (As to its origin I say nothing [in Thes. from the idea of *turgidity*]), Ps. 73:26; 78:20, 27. Jer. 51:35, חָמְסִי וּשְׁאֵרִי אֶל בָּבֶל "my outrage and my flesh (sc. devoured by the Chaldeans, as if my blood shed by the Chaldeans) come upon Babylon" (compare אֵם No. 1, letter *g*). Meton.—

(2) *a relation by blood, relations by blood*, i. q. בָּשָׂר No. 3, Lev. 18:6; 19:13; fully שְׁאֵר בָּשָׂר Lev. 25:49.

(3) *any food*, or *aliment*, Ex. 21:10.

† שְׁאֵרָה *consanguinity*, concr. female relations 7608 by blood, Lev. 18:17.

7609 שְׁאֵרָה (" consanguinity," i. e. female relation by blood), [*Sherah*], pr. n. f. 1 Ch. 7:24.

7611 שְׁאֵרִית f. once contr. שְׁאָרִית 1 Ch. 12:38, *remaining part, survivors*, especially after a slaughter, Jer. 11:23; 44:14; Mic. 7:18; Zeph. 2:7. Comp. פְּלֵטָה, שָׂרִיד. Ps. 76:11, שְׁאֵרִית חֲמוֹת the remainder of wrath, i. e. extreme wrath, retained in extremity.

7612 שְׁאַת f. (for שַׁאַת, from the root שָׁאָה) *destruction*, Lam. 3:47. Hence contr. שֵׁת No. II.

7614, 7615 שְׁבָא (compare Æth. ሰብኣ; man), [*Sheba*],—(1) *Sabæans, Saba*, a nation and region of Arabia Felix, rich in frankincense, spices, gold and gems, 1 Ki. 10:1, seq.; Isai. 60:6; Jer. 6:20; Ezek. 27:22; Ps. 72:15; carrying on a celebrated traffic, Ezr. loc. cit.; Ps. 72:10; Joel 4:8; Job 6:19; but Job 1:15, carrying on depredations in the neighbourhood of Ausitis. The genealogies in Genesis mention three men of this name—(*a*) the grandson of Cush, and son of Raamah, Gen. 10:7;—(*b*) a son of Joktan, Genesis 10:28 (which accords with the Arabic traditions);—(*c*) a grandson of Ketura, Gen. 25:3; and in two of the places (*a*, *c*), *Sheba* is coupled with Dedan his brother; this I would thus account for, by supposing that there were two Arabian tribes of this name, the one descended from Joktan in southern Arabia (letter *b*), the other dwelling by the northern desert of Arabia, near the Persian gulf and the mouth of the Euphrates (letters *a*, *c*, and Job loc. cit. [But *a* and *c* were of different ancestry]).

† שָׁבַב an unused root—(1) i. q. שׁוּב *to kindle* (pr. I judge, to blow upon, to excite a flame by blowing, compare שָׁבִיב, שָׁלְהֶבֶת, שַׁלְהֶבְיָה, whence שְׁבִיב a flame.

(2) i. q. Ch. שְׁבַב to break, whence שִׁבְבֵי fragment. Hence—

7616 שְׁבָבִים m. pl. *fragments*, Hos. 8:6.

7617 שָׁבְדָה fut. apoc. שְׁבֹד TO TAKE, OF LEAD AWAY CAPTIVE (Arab. سبى, Syr. ܫܒܐ id.), whether persons, Gen. 34:29; 1 Ki. 8:48; Ps. 137:3; or flocks, 1 Ch. 5:21; or else wealth, 2 Ch. 21:17.—Genesis 31:26, שְׁבוּיוֹת חָרֶב "captives of the sword" (in Greek, αἰχμάλωτοι, δορύαλωτοι), i. e. taken in war; compare 2 Ki. 6:22.

NIPHAL, pass. of Kal, Gen. 14:14; Ex. 22:9.

Derivatives, שִׁבְיָה, שִׁבְיָן, שִׁבְיָנִי, שִׁבְיָנִית, and pr. n. שִׁלְחִי, שֹׁבִי, שָׁבִי, שְׁבוּאֵל.

7618 שֹׁבֶךְ m. a kind of precious stone, LXX. Vulg. ὑάκινθος, *agate*. Ex. 28:19; 39:12.

* For 7610 see p. 799.

7623 שְׁבוּאֵל (" captive of God"), [*Shebuel*], pr. n. m.—(1) 1 Ch. 23:16; 26:24; called 1 Ch. 24:20, שׁוּבָאֵל.—(2) 1 Ch. 25:4; called 1 Ch. 25:20, שׁוּבָאֵל. 7619

שִׁבּוֹלֶת Jer. 18:15 כתיב for שִׁבֹּל, which see. see 7835

שָׁבוּעַ m. (Dan. 9:27, שְׁבֻעַ נֹאת Gen. 29:27, should be rendered *the week of this* woman), const. שְׁבוּעַ Gen. 29:27, 28; dual שְׁבֻעַיִם Levit. 12:5; pl. שָׁבֻעִים m. (Dan. 9:25; 10:2, 3), and שְׁבֻעוֹת, const. שְׁבֻעוֹת, with suff. שְׁבֻעוֹתֵיכֶם Nu. 28:26, *a hebdomad, ἑβδομάς, septenary number* (denom. from שֶׁבַע seven, compare עֲשׂוֹר a decad). 7620

(1) of days, *a week*, Gen. 29:27, 28. Dan. 10:2, שְׁלֹשֶׁת שָׁבֻעִים יָמִים "through three weeks" (where יָמִים is not a gemit., see יוֹם No. 2, 5, page CCCXLII, A). שְׁבֻעוֹת יָמִים or שָׁבֻעוֹת the *feast of* (seven) *weeks, pentecost*, so called from the seven weeks which were counted from the passover to this festival, Deu. 16:9. Fully, Tob. 2:1, *hyia hebrà iflleadhbur*. But, Exe. 45:21, שִׁבְעַת יָמִים or שָׁבֻעוֹת יָמִים the feast of hebdomads of days is the passover, which was celebrated through the whole of seven days.

(2) *a hebdomad of years*, Dan. 9:24, seqq. Compare Hebdomas annorum, Gell. N. A. iii. 10.

שְׁבוּעָה & שְׁבֻעָה fem. (from the verb שָׁבַע), *an oath*, Gen. 26:31; 24:8. שְׁבֻעַת יְהוָה an oath by Jehovah, Exod. 22:10; Ecc. 8:2; also, followed by a genit. of the swearer, Pss. 105:9; and of the person sworn to, שְׁבֻעָתִי the oath sworn to me, Gen. 24:8. שְׁבֻעָתִי לְהַשְׁבִּעַ to swear an oath, Gen. 26:3; Josh. 2:20. Specially—(*a*) of an oath sworn in making a covenant, a covenant confirmed by an oath, 2 Sa. 21:7. בְּרִית לְשָׁאוּל וְלִדָוִד joined in league with any one. LXX. ὅρκος, Neh. 6:18,—(*b*) an oath of execration, *execration, imprecation*; fully שְׁבוּעַת הָאָלָה Num. 5:21; Dan. 9:11; Isa. 65:15. 7621

שְׁבוּת & שְׁבוּת f. (the first form very often in קרי, the last in כתיב, and vice versâ), f. *captivity* (from the root שָׁבָה), Nu. 21:29, and *captives*. שׁוּב שְׁבוּת to bring back the captives (of the people), Deu. 30:3; Jer. 29:14; 30:3; Exe. 29:14; 39:25; Am. 9:14; Zeph. 3:20; Psalm 14:7; 53:7; 126:4; and trop. *to restore any one to his former welfare and happiness*. Job 42:10, וַיהוָה שָׁב אֶת־שְׁבוּת אִיּוֹב "and Jehovah restored Job to his prosperity." Exe. 16:53; compare verse 55; Hos. 6:11. 7622

שָׁבַח not used in Kal; prop. TO SOOTHE, TO STROKE; Arabic سبح to swim, which is done by stroking the water; hence— 7623

PIEL.—(1) *to still* the waves, Ps. 89:10 (*mulcere fluctus*, Virg. Æn. i. 70); anger, Prov. 29:11. Compare נָחַת.

(2) *to praise*, pr. to soothe with praises (Arabic سبح, Æth. ሰብሐ id.), Ecc. 8:15; especially God, Ps. 63:4; 117:1; 147:12.

(3) *to pronounce happy*, Ecc. 4:2 (where שִׁבַּח stands for מְשַׁבֵּחַ). Compare Chald.

HITHPAEL, followed by בְּ *to boast* in anything, Ps. 106:47; 1 Ch. 16:35.

7624 שְׁבַח Chald. PAEL שַׁבַּח *to praise*, Dan. 2:23; 4:31, 34.

† שָׁבַט an unused root, which had, I suppose, the sense of *to prop, to support*, like the Gr. ἐρείδω; whence—

•7626 שֵׁבֶט & שִׁבֶּט with suff. שִׁבְטִי, pl. שְׁבָטִים, constr. שִׁבְטֵי m. (once f. Exe. 21:15), *a staff, stick, rod*, so called from supporting: (to this answer, σκῆπτρον, σκηπτοῦχος, *scipio, scapus*, Germ. Stab); specially—(1) used for beating or striking, Isa. 10:15; 14:5; and chastening (*virga*), Prov. 10:13; 13:24; 22:8; hence שֵׁבֶט פִּיו the rod with which God corrects (used of calamities sent by God), Job 9:34; 21:9; 37:13; Isa. 10:5.—Isa. 11:4, שֵׁבֶט פִּיו "the rod of his mouth," i. e. severe sentences. [But see 2 Thess. 2:8.]

(2) a shepherd's rod *a crook*, Levit. 27:32; Psa. 23:4.

(3) *the sceptre* of a king, Gen. 49:10 [this belongs to No. 4]; Num. 24:17; Ps. 45:7; Isa. 14:5; Am. 1:5, 8; and of a leader, Jud. 5:14; whence—

(4) *a tribe* of the Israelites (so called from the sceptre of the leader or prince of the tribe, see מַטֶּה No. 3), Ex. 28:21; Jud. 20:2; sometimes also i. q. מִשְׁפָּחָה family, Num. 4:18; Jud. 20:12; 1 Sa. 9:21.

(5) *a measuring rod*, and meton. *a portion measured off*, Ps. 74:2; Jer. 10:16; 51:19.

(6) *a spear* (which consists of a staff or rod, with a spear-head put at the top), 2 Sa. 18:14. Compare מַטָּה No. 2.

7625 שִׁבְטָה Chald. *a tribe*, Ezr. 6:17.

7627 שְׁבָט [*Shebat*] the eleventh month of the Hebrew year, from the new moon of February to that of March, Zec. 1:7. Syr. ܫܒܛ, Arab. سَبَاط and شُبَاط id.

7628 שִׁבְטִי, in pause שָׁבְטִי, with suff. שִׁבְטִי, שִׁבְטֵךְ, שִׁבְטְכֶם (from the root שָׁבָה) m. *captivity*, Deu. 21:13; הֹלֵךְ בַּשִּׁבְיָ to go, to be led into captivity, Jer. 22:22; 30:16; Lam. 1:5; used of beasts, Am. 4:10. Concr. —(1) *captives*, שִׁבְיָ שָׁבָה to lead away captives, Num. 21:1; Ps. 68:19.

(2) sing. *a captive* (compare שִׁפְחָה) Exod. 12:29. Fem. שִׁבְיָה Isa. 52:2.

שֹׁבִי (= שֹׁבֶה who leads away captive) [*Shobai*] pr. n. Ezr. 2:42; Neh. 7:45. •7630

שִׁבִּי (id.) [*Shibi*] pr. n. m. 2 Sam. 17:27 7629

שִׁבְיָה m. *flame*, Job 18:5; from the root שָׁבַב Nos. 1. •7632

שִׁבְיָב Chald. id. Dan. 3:22; Pl. Dan. 7:9. 7631

שִׁבְיָה (from שָׁבָה) *captivity*, Neh. 3:36; meton. *captives*, Deu. 21:11; 20:12. 7633

שִׁבְיָן m. *a way*, Psalm 77:20; Jer. 18:15; but the כתיב in each place has שְׁבִיל. Arabic سَبِيل way. Root שָׁבַל No. 1. 7635

שִׁבְיָנִים m. *net works, reticula* (Varro, De Ling. Lat. iv. 19), used of the head ornament of Hebrew women, Isa. 3:18. LXX. τὰ ἐμπλόκια. Root שָׁבַן which see. N. Guil. Schrader (De Vest. Mul. Hebr. cap. 9), compares the Arabic شُبَيْنة (diminut. from شَمْس sun, by interchange of the letters م and ب) and understands *little suns*, or studs resembling suns worn on the neck, and this would seem to be supported by these following immediately שִׁבְיֹנִים little moons; but I prefer the former interpretation. 7638

שִׁבְעִי m. יית f. adj. ordin. (from שֶׁבַע) *seventh*, Gen. 2:2; Ex. 21:2. 7637

שִׁבְיָת f. i. q. שִׁמְאוֹת (which see) captivity. see 7822

שָׁבַךְ an unused root, Arab. سكك TO PEER, i. q. Hebr. שָׂכַךְ. Hence pr. n. שֹׁבָךְ. †see 7731

שָׁבַל Arab. سل almost i. q. Hebr. יָלַל, a root not used as a verb.—(1) TO GO, whence שְׁבִיל way. †

(2) *to go up, to grow* (Arab. Conj. IV. and quadril. سَنْبَلَ to produce ears of corn). See שִׁבֹּלֶת, שִׁבֹּלֶת No. 2.

(3) *to flow*, especially plentifully. Arabic Conj. IV. Hence שֵׁבֶל showers. Compare שִׁבֹּלֶת. There is a similar connection of significations in the verbs שָׁלַל, יָרַד, יָלַל.

Derivatives, see No. 1, 2, 3.

* For 7634 see Strong & p. 821.

7640 שֹׁבֶל m. *train* of a robe, Isa. 47:2 (Arabic سِبْلَة id.), from the root שָׁבַל No. 3.

*7642 שַׁבְלוּל *a snail*, especially one without a shell, is called from its moisture and sliminess (like the Gr. λείμαξ from λείβω), from the conj. Shaph. of the verb גָּלַל No. 1, Ps. 58:9, *it* is said of the wicked, "let them melt away... תָּמֹג שַׁבְלוּל יֵתֵךְ *as a snail*, which melts as it goes," I. e. which emits slime, moistening its way; so that the longer it goes the more is it dissolved, and at length wastes away and dies.

7641 שַׁבֶּלֶת f. a *branch*, from the root No. 2 (comp. אֲלָה a *leaf*, from the root עָלַל). Plur. constr., Zec. 4:12, שִׁבֳּלֵי הַזֵּיתִים "two olive branches." Some write it שִׁבְלֵי, but this contradicts the Masorah.

7641 שִׁבֹּלֶת plur. שִׁבֳּלִים f.—(1) *an ear of corn* (from the root שָׁבַל No. 2), Job 24:24; Gen. 41:5, seq.; Isa. 17:5. (Arab. سُنْبُلَة Dagesh resolved into Nun).

(2) *a stream* (see the root No. 3), Psa. 69:3, 6; Isa. 27:12.

† שָׁבַן an unused root. Arab. سَبَنَ to be tender delicate (as a youth).

7644 שַׁבְנָא & שְׁבָנָא "tender youth," ["perhaps, youth"], [*Shebna*], pr. n. of the prefect of the palace, Isa. 22:15, seq.; afterwards (this office being given to Eliakim), the royal secretary of Hezekiah, 36:3; 2 Ki. 18:18, 26, 37; 19:2.

7645 שַׁבְנְיָה [and יָהּ] ("whom Jehovah caused to grow tender?" ["whom Jehovah caused to grow up"]), [*Shebaniah*], pr. n. masc.—(1) 1 Ch. 15:24.—(2) Neh. 9:4, 5.—(3) 10:11, 13.—(4) Neh. 10:5; 12:14; for which there is 12:3, שְׁכַנְיָה; and 1 Chron. 24:11 שְׁכַנְיָהוּ; who appears to be the same.

† שָׁבַס an unused verb, i. q. שָׁבַשׁ and שָׁבַץ to mingle, to interweave. Hence—

7650 שֶׁבַע *to swear* (denom. from שֶׁבַע seven; inasmuch as the septenary number was sacred, and oaths were confirmed either by seven sacrifices, Gen. 21:28, seqq.; or by seven witnesses and pledges. See Herodot., iii. 8; Il. xix. 243. In the Æthiopic language, ሰዓለ፡ are *enchanters*, Hen. MS., c. 8; as this number was also reckoned sacred in magical rites). In Kal only found in part. pass. Eze. 21:28, שְׁבוּעֵי "those who have sworn oaths."

NIPHAL נִשְׁבַּע *to swear*, constr.—(*a*) absol., Gen. 21:24; Ps. 24:4.—(*b*) followed by בְּ of the person *by* whom one swears, Genesis 21:23; 22:16. *To swear, by God, by idols*, is sometimes the same as to worship God, or idols, Deut. 6:13; 10:20; Isaiah 19:18; Am. 8:14; but he *who swears by one in misfortune*, says this, "May I bear the like if I break my faith." Ps. 102:9; compare Josh. 65:15.—(*c*) followed by לְ of person, *to swear to any one*, Gen. 24:7; 21:23; and also with an acc. of the thing, *to promise* any thing *by an oath* to any one (*idem* ὀμνύειν τινὶ τι), Gen. 50:24; Exodus 13:5; 33:1. הִשָּׁבַע לַאלֹהִים is, *to swear allegiance to God*, 2 Ch. 15:14; compare Isa. 19:18; Zeph. 1:5 (where once it is constr. followed by בְּ).

HIPHIL.—(1) *to cause to swear, to bind by an oath*, Nu. 5:19; Gen. 50:5.

(2) *to adjure, to charge solemnly*, Cant. 2:7; 3:5; 5:9; 1 Ki. 22:16.

Derivative, הִשְׁבִּיעַ.

שִׁבְעָה & שִׁבְעָ֫ m. constr. שִׁבְעַת m. 7651

cardinal numeral, SEVEN. (Syriac ܫܒܥ, Arabic سَبْع, also, Sanscrit, *sapta*, Zend. *hapta*, Pers. هفت, Egypt. ΦΑΦΑΙ, Gr., Lat., *ἑπτά, septem*. in all of which, the letter *t* appears, which does not appear in this word in the Phenicio-Shemitic languages, or in the Germanic; see the Gothic, *sibun*, Engl. *seven*, Germ. *sieben*). The absolute form commonly precedes a noun, as שִׁבְעָה יָמִים Genesis 7:7; שִׁבְעָ֫ פָּרוֹת 41:18; שִׁבְעָה קָרִים Num. 23:1, 29; more rarely it follows it, especially in the later Hebrew, מַלְכוּת שִׁבְעָה Ezr. 40:22; אֲלָפִים שִׁבְעָה 2 Ch. 13:9; 29:21. (Num. 29:32.) If a noun precedes in the construct state, it expresses the Ordinal, as שִׁבְעַת יָמִים seventh year, 2 Ki. 22:1. The construct form always precedes the noun, but it is only found in certain phrases, as שִׁבְעַת יְמֵי (in Zogliehrti), Gen. 8:10, 12; 31:23, and very often; and שִׁבְעַת שָׁנִים seven hundred, Gen. 5:26. שִׁבְעָה שִׁבְעָה by sevens, 7:2. With suffix שִׁבְעָתָם those seven, 2 Sa. 21:9. *Seventeen* is שִׁבְעָה עָשָׂר masc., and שֶׁבַע עֶשְׂרֵה f. Gen. 37:2; 1 Ch. 7:11. Farther, a septenary number was used amongst the Hebrews—

(1) as a smaller round number (as in modern languages *ten* [Eng. *a dozen*]), Gen. 29:18; 41:2, seqq., 1 Sam. 2:5; Isaiah 4:1; Ruth 4:15; Prov. 26:25; Job 1:2, 3; 2:13. [This appears, in most of these instances, to be the exact number.]

(2) as a holy number, as amongst the Egyptians, Arabians, Persians; see Gen. 21:28; Exod. 37:23; Lev. 4.6, 17, etc. Compare the observations on this subject by Fr. Gedicke, Verm. Schriften, p. 32—60; v. Hammer, Encyclopädische Uebersicht d. Wissenschaften des Orients, p. 322.

The form שִׁבְעָ֫ is also—(*a*) adv. *seven times*, Ps. 119:164; Prov. 24:16; Lev. 26:18, 21.

7652 (*b*) pr. n. of a town of the Simeonites, Josh. 19:2.

7652 (*c*) [*Sheba*] pr. n. masc.—(*a*) 1 Sam. 20:1.—(*β*) *7656 1 Ch. 5:13. On the other hand שְׁבָאָה [*Shebâh*] is pr. n. of a well, Gen. 26:33.

*7659 Dual שִׁבְעָתַיִם *seven-fold*, Gen. 4:15, 24; Psalm 12:7; 2 Sam. 21:9 כתיב.

*7657□ Plur שִׁבְעִים *seventy* (commonly for a round number), Gen. 50:3; Isa. 23:15; Jer. 25:11; compare Kor. 9:81. שִׁבְעִים וְשִׁבְעָה seventy and seven-fold, Gen. 4:24.

Derivatives, שִׁבְעָה (שִׁבְעָתָ֫), שִׁבְעִי, שְׁבִיעִי; compare pr. n. בַּת שֶׁבַע, אֲחַשְׁבַּע.

7655 [שִׁבְעָה Ch., *seven*, m., Dan. 4:13, 20, 22, 29; constr. שִׁבְעַת Ezr. 7:14.]

7658 שִׁבְעָנָה m. i. q. שִׁבְעָה *seven*; *fin.* Λεγόμ. Job 42:13. As to the termination נָה see Lehrg. p. 612.

7660 שָׁבַץ not used in Kal; SYR. TO MINGLE, TO INTERWEAVE; Arab. سَبَجَ Conj. V., to be intertwined (as a tree). Cogn. to שָׁבַס, שָׁבַשׁ.

PIEL, *to weave together*, Ex. 28:39; specially *to make chequer-work, net-work*; see as to this texture, Braun, De Vest. Sacerd., p. 294 (and Maimonides there cited); Salmas. ad Scriptt. Hist. Aug., p. 507, 512.

PUAL, *to be inclosed, set* (as if inwoven), as a gem in gold, Ex. 28:20.

Derivatives, מִשְׁבָּצוֹת, שִׁבְצִי.

7661 שָׁבָץ m., once found, 2 Sam. 1:9 (with the art.); *vertigo, giddiness*; ber Schwindel (prop. confusion of the senses).

7662 שִׁבֵּר Chald., TO LEAVE, Daniel 4:12; 20:23. (Syr. id.)

ITTAFEAL, *to be left*, Dan. 2:44.

Hence pr. n. Hebr. יִשָּׁשכָר.

7665 שָׁבַר fut. יִשְׁבֹּר.—(1) TO BREAK, TO BREAK TO PIECES (Aram. and Arab. שׁבר, נשׁר id.; comp. פָּרַר). Gen. 19:9; Jer. 2:20; 19:10; Isa. 42:3; Am. 1:5; used of ships broken by the wind, Exe. 27:26. Part. שָׁבוּר broken, i. e. having a member broken, Levit. 22:22. See several phrases under the words יוֹם, מַטֶּה, Pregn., Hos. 2:20, וְשֶׁבֶר וּמִלְחָמָה אֹשֶׁבִּר מִן הָאָרֶץ "and the bow, and sword, and weapons of war I will break (and cast) out of the land." Metaph. —(*a*) to break (quench) thirst, Ps. 104:11.—(*b*) to break any one's mind, i. e. to affect with sadness, Ps. 69:21; 147:3.

(2) *to tear* any one, as a wild beast, 1 Ki. 13:26, 28.

(3) *to break down, to destroy*, Dan. 11:26; Exe. 30:21; See Nighal No. 3, and שָׁבַר.

(4) *to measure off, to define* (from the idea of cutting; compare חָרַץ). Job 38:10, וְאֶשְׁבֹּר עָלָיו חֻקִּי "when I set a boundary to it" (the sea).

(5) denom. from שֶׁבֶר No. 5.—(*a*) *to buy corn*, with the addition of שֶׁבֶר Gen. 42:3; and absol. Gen. 42:5; Isaiah 55:1 (where it is also applied to wine and milk).—(*b*) *to sell corn*, Gen. 41:56; compare Hiphil No. 2.

NIPHAL pass.—(1) *to be broken*, Isa. 14:29; used of ships which are wrecked, Exe. 27:34; Jon. 1:4; also *to break* one's limbs, Isa. 8:15; 28:13. Metaph. of a mind broken, i. e. afflicted, sad, Ps. 34:19; Isa. 61:1; contrite with penitence, Psa. 51:19. It once appears to be put transitively for Kal, *to break* any one's *mind*, or *heart*, Ezek. 6:9.

(2) *to be torn to pieces*, Psalm 124:7. Used of cattle hurt or wounded, Ex. 22:9, 13; Exe. 34:4, 16; Zech. 11:16, הַנִּשְׁבָּרֶת "wounded cattle."

(3) *to be broken down* (as an army), Dan. 11:22; 2 Ch. 14:12; *to be destroyed, to perish* (as a kingdom, a city, a people), Isa. 8:15; 24:10; 28:13; Jer. 48:4; Dan. 8:25; 11:4; Exe. 30:8.

PIEL שִׁבֵּר i. q. Kal, but stronger, *to break altogether, thoroughly, to break in pieces*, as any one's teeth, Psa. 3:8; statues, altars, 2 Ki. 18:4; 23:14; ships, Psa. 48:8.

HIPHIL.—(1) *to cause to break through* (the womb), i. e. that the child shall appear, Isa. 66:9, הֲיוֹלִיד אֲשַׁבֵּר וְלֹא אוֹלִיד "shall I cause to break open (the womb), and not cause to bring forth?" Compare Hos. 13:13; Isa. 37:3; and n. מַשְׁבֵּר.

(2) denom. from שֶׁבֶר *to sell corn*, Gen. 42:6; 7666 Am. 8:5, 6.

HOPHAL, *to be broken* (of the mind), Jer. 8:21.

Derivatives, מִשְׁבָּר, שֶׁבֶר, שִׁבָּרוֹן.

7667□ שֶׁבֶר more often שֹׁבֶר with suff. שׇׁבְרִי m.—(1) *a breaking, breach, fracture*, of a wall, Isa. 30:13, 14; of a member, Lev. 21:19; 24:20; metaph. used of the breaches and wounds of a state, Ps 60:4; of the mind (i. e. of sorrow), Isa. 65:14.

(2) *the breaking*, i. e. the solution, interpretation, of a dream, Jud. 7:15.

(3) *destruction*, as of a kingdom, Lam. 2:11; 3:47; of individual men, Prov. 16:18; Isa. 1:28. שֶׁבֶר עַד הִשָּׁמְדָם even to destruction, Josh. 7:5.

(4) *terror* (from the idea of breaking, see חַת), 7668 pl. שִׁבְרִים *terrors*, Job 41:17.

(5) *corn, grain* (which is broken in a mill),

Gen. 48:1, seq.; Am. 6:5. Hence denom. שָׁבַר No. 5, and Hiphil, No. 2. [pr. n. m. 1 Ch. 2:48.]

7669

7670 שִׁבָּרוֹן m.—(1) *a breaking*, Ezc. 21:11, שִׁבְרֵי מָתְנַיִם "broken loins," used of the bitterest sorrow, compare Isa. 21:3; Nah. 2:11.

(2) *destruction*, Jer. 17:18.

7671 [שִׁבְרַיִם pr. n. Josh. 7:5, *Shebarim*.]

7672 שִׁבְשׁ Chald. verb, not used in Kal, cognate to שָׁכַךְ.

PAEL, TO PERPLEX, TO DISTURB.

ITHPAEL, pass. Dan. 5:9.

7673 שָׁבַת fut. יִשְׁבֹּת and יִשְׁבֹּת Lev. 26:34.—(1) TO REST, TO KEEP AS A DAY OF REST. (Arab. سَبَتَ IV. to take rest. The primary idea appears to be that of *to sit down*, *to sit still*; cognate on the one hand are יָשַׁב, inf. שָׁבֹת, on the other to שׁוּת and יָשַׁת.) It is used of men (opp. to labour), Ex. 23: 12; 34:21; of land which is not tilled, Lev. 26:34, 35, compare 25:2. Followed by מִן to rest from labour, Gen. 2:2, 3; Ex. 31:17.—Isa. 33:8, שָׁבַת עֹבֵר אֹרַח "the traveller rests," abstains from journeying; Isa. 14:4; Lam. 5:14, "the elders rest from the gate," i. e. do not go to the forum.

(2) *to cease, to desist, leave off*, followed by מִן with an inf. (prop. to desist from doing any thing), Job 32:1; Jer. 31:36; Hos. 7:4; absol. *to cease to be, to have an end*, Gen. 8:22; Isa. 24:8; Lam. 5:15.

(3) *to celebrate the sabbath*, followed by שַׁבָּת Lev. 23:32.

NIPHAL, i. q. Kal No. 2, prop. pass. of Hiphil, *to have an end*, Isa. 17:3; Ezc. 6:6; 30:18; 33:28.

HIPHIL.—(1) *to cause to rest*, followed by מִן *from* work, Ex. 5:5, or *to cause* a work *to cease*, i. e. *to interrupt*, 2 Ch. 16:5; to make an enemy to rest, i. e. *to restrain*, to still, Ps. 8:3.

(2) *to cause to cease*—(*a*) any person, followed by מִן before an inf. Ezc. 34:10; followed by לְבִלְתִּי Josh. 22:25.—(*b*) any thing, i. e. *to put an end to*, e. g. war, Ps. 48:10; contention, Prov. 18:18; exultation, Isa. 16:10. Followed by לְ Jer. 48:35; Am. 8:4; Ruth 4:14, אֲשֶׁר הִשְׁבִּית לְךָ גֹּאֵל "who hath not left thee without a redeemer;" Lev. 9:13.

(3) *to remove, to take away*, followed by מִן from any person or thing, i. q. הֵסִיר, Exod. 12:15; Levit. 26:6; Ezc. 34:25; 23:27, 48; 30:13; Isa. 30:11; Jer. 7:34; Ps. 119:119.

Derivatives, שַׁבָּת No. I, שִׁבָּתוֹן, שִׁבְתִּי, שִׁבְתּוֹן.

I. שִׁבְתִּי with suff. שִׁבְתִּי (from the root שָׁבַת), 7674
cessation, a ceasing, Prov. 20:3 (compare 18:18; 22:10); hence *idleness, inactivity*, Isa. 30:7.

(2) *interruption* of work, time lost, Ex. 21:19.

II. שְׁבָת f. inf. from the root יָשַׁב, to dwell, which 7675
see. ["Used as a subst. *sitting, seat*, 1 Ki. 10:19; Am. 6:3; also *place*, 2 Sa. 23:7."]

שַׁבַּת const. state שְׁבַת, with suff. שַׁבָּתוֹ, pl. שַׁבָּתוֹת, 7676
const. state שַׁבְּתוֹת, common (Exod. 31:14, compared with Lev. 25:4)—(1) *sabbath*, the seventh day of the week, Exod. 16:25, שַׁבָּת הַיּוֹם לַיהוָה "to-day is the sabbath of Jehovah." שַׁבַּת שַׁבָּתוֹן every sabbath, 1 Ch. 9:32. שַׁבַּת שָׁנִים the sabbatical year, every seventh year, in which the land was not tilled, Lev. 25:4, seqq.

(2) perhaps *a week*, like the Syr. and Gr. (Matt. 28:1) Lev. 23:15; compare Deu. 16:9.

שַׁבָּתוֹן m. id. but intensitively, *a great sabbath*, 7677
a solemn sabbath, Ex. 16:23; Levit. 23:24; especially in this connexion, שַׁבַּת שַׁבָּתוֹן Exod. 31:15; 35:2; Lev. 16:31.

שִׁבְתִּי ("born on the sabbath," comp. Paschalis, i. e. *paschate natus*, Numenius), [*Shabbethai*], pr. n. m. Ezr. 10:15; Neh. 8:7; 11:16. 7678

שִׁגְיוֹן i. q. שִׁגָּיוֹן, whence שִׁגְיוֹנִי, and— †

שִׁגְיוֹן ("wandering"), [*Sheget*], pr. n. m. 1 Chr. 7681
11:34.

שָׁגַג i. q. שָׁגָה and שׁוּג—(1) TO WANDER, TO GO 7663
ASTRAY, hence—

(2) *to err*, by error and imprudence, [*to be ignorant*,] *to commit a fault*, Ps. 119:67; Nu. 15:28. שֹׁגֵג בְּשִׁבְתּוֹ "because of their erring," where שְׁ is an inf. of the form שֶׁ Jer. 5:26.—שְׁגִיאוֹת שָׁגָג Job 12:16, "erring (led astray) and leading astray," a proverbial phrase, denoting men of every kind; compare similar phrases, Mal. 2:13; Deu. 32:36. Hence—

שְׁגָגָה f. *error, fault*, committed through inad- 7684
vertence, Ecc. 5:5. חַטַּאת בִּשְׁגָגָה Lev. 4:2, 27; Nu. 15:27.

I. שָׁגָה (compare שָׁגַג)—(1) TO WANDER, TO 7686
GO ASTRAY, Exc. 34:6. (Syr. ܫܓܐ id.) Followed by מִן *to wander* from a way, and metaph. from the divine commands, Prov. 19:27; Ps. 119:21, 116.

(2) *to reel* through wine (compare תָּעָה) Isaiah 28:7; Prov. 20:1; used of a man intoxicated with

love, Prov. 5:20, "why dost thou reel my son with a strange woman," i. e. intoxicated with her love; Prov. 5:19.

(3) *to err, to transgress*, through inadvertence, 1 Sa. 26:21.

HIPHIL, *to cause to wander* (the blind in their way), Deu. 27:18. Metaph. *to cause to go astray* (from the divine commands), followed by מִן Psalm 119:10; *to lead astray*, Job 12:16.

Derivatives, שְׁגִיאָה, compare also שְׁגִיאָה, שְׁגִיוֹן.

†see 7685 on p. 784

II. שָׁגָה perhaps i. q. שָׁגָא, שָׁגַע *to be great*, the letters ג and ה being interchanged; compare שָׂגָא and שָׂגִי. Hence—

PIEL (unused), to magnify, to extol with praises, i. q. Syr. ܫܓܐ to celebrate, to praise, שֶׁבַח a hymn, and the noun of Piel, שִׁגָּיוֹן a hymn, which see.

7688 שָׁגַח not used in Kal, TO SEE, TO LOOK AT, i. q. שָׁעָה, שָׁקָה; as to the kindredship of the verbs לֹה (which see), and שָׁחָה see under שָׁחַח p. DCCXXXII, B.

HIPHIL, *to behold, to look at*, followed by עַל, any thing, Isaiah 14:16; followed by מִן from any place, Ps. 33:14; but Cant. 2:9, מְשַׁגֵּיחַ מִן הַחַלֹּנוֹת is, (he is) looking in at the windows. (Chald. metaph. to provide, הִשְׁתַּגַּח providence.)

7691 שְׁגִיאָה f. *a sin committed through inadvertence* and error, Ps. 19:13; from the root שָׁגָא i. q. שָׁגָה.

7692 שִׁגְיוֹן m. Psalm 7:1; and pl. שִׁגְיוֹנוֹת Hab. 3:1, *a Agnus*, i. q. תְּחִנָּה. As to the etymology, see שָׁגָה No. II.

7693 שָׁגַל TO LIE with a woman, followed by an acc. Deu. 28:30. (Arab. سَجَلَ pr. *it is* to pour out water, to draw water with buckets, quod ad rem venerem translatum est, v. Diss. Lugdd. p. 168.)

NIPHAL, *to be lain with, ravished* (of a woman), Isa. 13:16; Zec. 14:2.

PUAL, id. Jer. 3:2. The Masorites here in every instance substituted for this verb, which they regarded as obscene, the verb שָׁכַב. Hence—

7694 שִׁגָּל f. *king's wife, queen*, Ps. 45:10; Neh. 2:6.

7695 שִׁגָּל Ch. f. id. plur. used of the king's wives, Dan. 5:2; 3:23; distinguished from whom are לְחָנָן concubines.

7696 שָׁגַע not used in Kal; Arab. سَجَعَ to be brave,

vigorous; سَجِيعٌ vigorous, brave; also, fierce (used of camels), Kam. The primary idea appears to be that of any impetuous excitement.

PUAL, part. מְשֻׁגָּע—(1) *one wrought on by a divine fury* (θεοφόρητος); in a bad sense, *a fanatic* (θεομάνης), used of false prophets, Jer. 29:26; Hos. 9:7; also, in contempt used of true prophets, 2 Ki. 9:11.

(2) *a madman*, 1 Sa. 21:16; Deu. 28:34.

HITHPAEL, *to be mad*, 1 Sa. 21:15, 16. Hence—

7697 הִשְׁתַּגָּעוּת m. *madness*, Deu. 28:28; 2 Ki. 9:20.

7697 שָׁגַר an unused root. Chald. PAEL, *to eject, to cast forth*. Hence— †

7698 שֶׁגֶר m. Ex. 13:12, const. שְׁגַר Deut. 7:13; 28:4, *fœtus*, which comes forth at birth, (as it were is cast forth, see גָּלַל No. I, a).

7699 שׁוֹר Lam. 4:3, dual צְרִים, const. שְׁרֵי m. (Hosea 9: 14; Cant. 4:5), *breast, teat*, both of human beings, Cant. 4:5; 8:1; and of beasts, Gen. 49:25. Comp. שׁוּר. (Aram. תַּר, תָּרָא, Arab. ثَدْيٌ, Gr. στῆθος, στέρνα, id. perhaps from the root שָׁרַר.)

7700 שׁוֹר only in plur. שֵׁרִים *idols*, pr. lords (compare בְּעָלִים), Deu. 32:17; Ps. 106:27; from the root שׁוּר to rule; whence سَيِّدٌ lord, master; Syriac ܣܝܕܐ demon. LXX., Vulg., *δαίμονια, dæmonia*; since the Jews [rightly] regarded idols to be demons, who allowed themselves to be worshipped by men.

•7699 I. שׁוֹר i. q. שׁוּר m. *breast, teat*, Job 24:9; Isa. 60:16; perhaps from the root שָׁרַר which see.

7701 II. שׁוֹר, once fully שׁוֹד Job 5:21 (from the root שָׁדַד)—(1) *violence, oppression* of the weak, act., Pro. 21:7; 24:2; pass. Psa. 12:6, שׁוֹד עֲנִיִּים "the oppression of the poor." Meton. *wealth obtained by violence*, Am. 3:10.

(2) *desolation, destruction*, Job 5:22; Isaiah 51:19; 59:7; Jer. 48:3; Hab. 2:17, שׁוֹד בְּהֵמוֹת "the devastation of wild beasts." Specially, a *devastating tempest*. Isa. 13:6, שֹׁד מִשַּׁדַּי יָבוֹא "like a tempest shall it (suddenly) come from the Almighty." Used in an imprecation. Hos. 7:13, שֹׁד לָהֶם "destruction (light) on them!"

7703 שָׁדַד (cognate to שׁוּד)—(1) TO BE STRONG, POWERFUL, *greatly* fem (Arab. شَدِيدٌ strong, vehement, hard), whence Hebr. שַׁדַּי; but used as a verb only in a bad sense.

(a) *to act violently* (gewaltthätig sein, handeln) with any one, *to oppress, to destroy* him, Psalm 17:9; Pro. 11:3; Isa. 33:1; e.g. a people, Jer. 5:6; 47:4; 48:11; 49:28; especially by hostile invasion, Isa. 15:1; 33:1. Part. שׁוֹדְדֵי לַיְלָה thieves by night, Obad. 5. Part. pass. שָׁדוּד *destroyed, slain*, Jud. 5:27. (Arab. شدّ to bind fast, to make firm, to strengthen, also to rush on an enemy. V. to be strengthened, to be strong).

(β) *to lay waste*, as a country, cities, Ps. 137:8; Jer. 25:36; 48:8, 18; 51:55, 56.

It is sometimes inflected with the forms uncontracted, sometimes contractedly, as pret. שָׁדַדְתָּ, with suff. שָׁדָדוּנִי, fut. יְשָׁדְדֵם Jer. 5:6; and יְשָׁדֵם Pro. 11:3.

NIPHAL, *to be laid waste*, Mic. 2:4.

PIEL, i. q. Kal No. 2. Pro. 19:26; 24:15.

PUAL, שֻׁדַּד and שֻׁדָּד (Neh. 3:7), *to be laid waste*, Isa. 15:1; 23:1; Jer. 4:13.

POEL, i. q. Piel, Hos. 10:2.

HOPHAL, הוּשְׁדַּד pass. of Kal No. 2. Isa. 33:1; Hos. 10:14.

Derivatives, שֹׁד No. 2, שֹׁדֵד, שֹׁדֵד, and pr. n. שִׁדּוּרִי.

† **שָׁדָה** an unused root. Chald. שְׁדָא to cast forth, to shoot, to pour out, Arab. شدا and ندا to irrigate, whence some derive שֹׁד and שׁוֹר No. 1, *teat*. Also שְׁדִיאוּר.

7705 **שָׂדֶה** *f.* pr. *mistress, lady*, hence wife, fem. of the noun שַׂר lord, master, but inflected in the manner of verbs לע, since there is in the verb שָׂדַד the notion of strength and rule. See that verb No. 1, and subst. שָׁדַי. To this answers the Arab. شدا lady, mistress, compare the root שׂג Conj. V. to marry. No attention need be paid to those who have thought the appellation of lady to be unsuitable to the marriage of Orientals, for the Arabs also call a wife ساقة i. e. lady, mistress. It occurs once in Ecc. 2:8, "I procured for myself...the delights (תַּעֲנוּגוֹת) of men, שִׁדָּה and שִׁדּוֹת a wife and wives." The singular here refers to the queen, the plural to the other wives and the concubines of the king. In the Talmud שִׁדָּה denotes a woman's seat (placed on a camel), *pilentum*, as on the contrary, in German Frauenzimmer (pr. gynæceum) is used of a woman, and with the Arabian poets *pilenta* are women (Hamâsa ed. Schultens. p. 332). Other conjectures and fancies of interpreters (LXX. Syr. *pocillatores et pocillatrices*. Targ. *thermæ et balnea*. Vulg. *scyphi et urcei*) have no ground either in the etymology or in the context. The opinion of Aben Ezra is preferable to that of others, who supposes *woman* to be so called from טוּת (שׂד); compare רֶחֶם.

שַׁדַּי m., *most powerful, Almighty*, an epith. of Jehovah; sometimes with אֵל prefixed, Gen. 17:1; 28:3; Ex. 6:3; sometimes simply, Job 5:17; 6:4; 8:3; 13:3; and often in the book; Genesis 49:25; Ruth 1:20, 21, etc. It is the plur. excellentiæ, from the sing. שַׁד powerful (compare Arab. شديد powerful, strong; root שָׁדַד No. 1); with the plur. termination (Lehrg. p. 593). This has indeed been called in question by Verbrugg. (de Nominum Hebræorum, pl. Numero, ed. 2, Erlang. 1752) and Ewald (Hebr. Gram., p. 498, 493); but without good grounds. LXX. often παντοκράτωρ. Vulg. in Pentat. *Omnipotens*. 7706

שַׁדְרַךְ ("casting forth of fire"), *[Shadrach]*, pr. n. m., Num. 1:5; 2:10. 7707

שַׁדְרוֹן Job 19:26, is not to be taken as a simple word; but for a comp. from שׁ prefix and דִּין, *that* (there is) *a judgment*. Id. שְׁרִירוּת דִּין. see 1779

שְׁדָמִים an unused root of doubtful signification; whence—

שִׁדְמָה *f.*—(I) Isa. 37:27, i. q. שִׁכְמָה 2 Ki. 19:26; the letters ד and כ being interchanged; see under the letter ד. 7709

(II) pl. שְׁדֹמוֹת constr. שִׁדְמוֹת *fields*, Jer. 31:40; 2 Ki. 23:4, either planted with corn, Hab. 3:17, or with vines, *vineyards*, Deut. 32:32. Twice, Isaiah 16:8; Hab. 3:17, joined with a sing. verb. This signification, although there is no trace of it in the cognate languages, is sufficiently confirmed both by the context of the passages and the authority of the ancient versions. Some have sometimes unsuitably rendered it *vines*.

שָׁדַף TO BLAST, TO SCORCH (as the east wind grain), Gen. 41:23, 27 (Chald. שְׁדַף to burn.) Arab. شدف black; سدف Conj. IV. to darken. Hence— 7710

שִׁדָּפוֹן *f.*, 2 Ki. 19:26; and— 7711

שִׁדָּפוֹן m. *blasting* of grain, as done by the east wind (Gen. 41:6, seq.), 1 Ki. 8:37; Am. 4:9; Deut. 28:22. 7711

שְׁדַר Ch. ITHPAEL, TO ENDEAVOUR, TO SEEK to do something, followed by לְ Dan. 6:15. In other 7712

places, in Ch. and Rabbin., it is written שְׁכַל (the letter ר being softened).

7714, 7715 שַׁדְרַךְ [*Shadrach*], pr. n. Ch. given to Hananiah, a companion of Daniel, in the court of Babylon (according to Lorsbach شادراك little friend of the king; according to Bohlen شادراً rejoicing in the way: and this latter explanation is the better). Dan. 1:7; 2:49; 3:12.

† **שָׁהַם** an unused root, Arab. شهم to be pale, شهم arrow.

7718 שֹׁהַם m.—(1) a species of gem; according to many *sardonyx* or *onyx*, so called from its resemblance to a human nail, Gen. 2:12; Ex. 28:9, 20; 35:9, 27; Job 28:16; Ezek. 28:13. See Braun, De Vestitu Sacerd. Hebr. ii. 18. J. D. Michaelis (Supplemm. p. 2289) supposes it to be the onyx with whitish lines, comparing the Arab. شهم a striped garment.

7719 (2) [*Shoham*], pr. n. m. 1 Ch. 24:27.

see 7723 שׁוֹ Job 15:31 כתיב, i. q. שָׁוְא.

† **שׁוּא**—(1) i. q. שָׁאָה TO MAKE A NOISE, TO CRASH; also *to be laid waste, destroyed*; whence מְשׁוֹאָה, מְשֹׁאָה, שֹׁאָה.

(2) i. q. Arab. شو Med. Waw, *to be evil*. (Both these significations are also found joined in the verbs שָׁיַע, שָׁעָה, which see.) Hence שָׁוְא.

7722 שׁוֹא m. pl. [with suff. שׁוֹאֵיהֶם], *destruction, ruin*, Ps. 35:17. Root שׁוּא No. 1. See *f.* שׁוֹאָה.

7723□ שָׁוְא m. (*shav'*, subst. of a form prop. segolate; but with the furtive Segol neglected, as in מֵישָׁר, from the root שׁוּא No. 2, Arab. سوء, سوء)—(1) *evil*—(*a*) which is committed, *wickedness, iniquity*, חֹזֵי שָׁוְא wicked men, Job 11:11; Isa. 5:18, חֶבֶל הַשָּׁוְא "cords of wickedness."—(*b*) which any one suffers, *calamity, destruction*, Job 7:3; Isa. 30:28, נְעַת שָׁוְא "fan of destruction." Both significations (*a*, *b*) are found in the following example, Job 15:31, "let him not trust in evil (wickedness): he is deceived, for evil (calamity) will be his reward."

(2) spec. *falsehood, a lie* (as on the other hand אֱמֶת also denotes *what is true*) Ps. 12:3; 41:7; Job 31:5; שִׁמְעִי שָׁוְא a false report, Ex. 23:1; עֵד שָׁוְא false witness, Deu. 5:17; Ex. 20:7; לֹא תִשָּׂא אֶת שֵׁם יְהוָה לַשָּׁוְא "utter not the name of Jehovah upon a falsehood," do not swear falsely, compare Psalm 24:4; Isa. 1:13; מִנְחַת שָׁוְא "a lying sacrifice," i. e. offered by a hypocrite without pious feeling. Hence—

(3) *emptiness, vanity, nothingness*, (used of any thing which disappoints the hope reposed upon it) Job 15:31; אָוֶן כְּבַד שָׁוְא vain idols, Ps. 31:7; Mal. 3:14; שָׁוְא עֲבֹד אֱלֹהִים "it is a vain (or useless) thing to serve God." Hence שָׁוְא *in vain*, Jer. 2:30; 4:30; 6:29.

שָׁוְא [*Shava*] pr. n. see יְעָרְיָה. 7724

שׁוֹאָה *f.* (from the root שׁוּא No. 1)—(1) *astern, tempest*, so called from noise and crashing, Pro. 1:27 (שׁוֹאָתְכֶם הוֹרִיב); Ezr. 38:9. *7723□

(2) *desolation*, often coupled by paronom. with the syn. מְשׁוֹאָה Zeph. 1:15. Hence *desolate regions, ruins*, Job 30:3, 14; 38:27.

(3) *destruction*, especially sudden, *ruin*, Psalm 63:10; לִשְׁאֹאָה יְקֻצְּתוּ נַפְשׁוֹ "they lay wait for my life that they may destroy it," Isa. 10:3; 47:11; Ps. 35:8.

שׁוּב inf. absol. שׁוֹב fut. יָשׁוּב, apoc. and convers. וַיָּשָׁב, וַיָּשָׁב. 7725

(1) *to turn about, to return* (Syr. and Chald. תּוּב id. Arab. ثوب; metaph. to be converted, as a sinner.) Constr. absol. Jud. 14:8; 19:7; 2 Sa. 6:20; followed by מִן out of (or from) any place, Ruth 1:22; followed by לְ with any one, Gen. 8:12; 29:19; 37:30; or to a place, Gen. 37:29; although לְ is more frequently used of place, Gen. 18:33; 32:1; 33:16; Num. 24:25; also followed by an acc. of place, either with ה־, Gen. 50:14; Ex. 4:20; or simply, Isa. 59:8; בְּשׁוּב יְיָ צִיּוֹן "when Jehovah shall return to Zion" (others take it "when Jehovah brings back Zion"), עֹבֵר וָשָׁב passing on and returning, i. e. passing hither and thither, Exe. 35:7; Zec. 7:14; 9:8.

Followed by another verb, *to return and do*, or *to return to do* (any thing) is the same as *to do again*. The latter verb is then put—(*a*) in a finite tense with ו prefixed, 2 Ki. 1:11, 13; וַיָּשָׁב וַיִּשְׁלַח "and he sent again," 2 Ki. 20:5; Gen. 26:18. Different from this is the usage in Hos. 2:11; אָשׁוּב וְלָקַחְתִּי "I will return and take away," (I will take away again what I had given).—(*b*) without the copula, Gen. 30:31; אָשׁוּבָה אֶרְעֶה "I will feed again."—(*c*) followed by a gerund, Job 7:7.

Figuratively used—(*a*) *to turn oneself* to any person or thing, e.g. to Jehovah, followed by אֶל and לְ

1 Ki. 8:33; Ps. 22:28; followed by עַל 2 Chr. 30:9; עַד Isa. 19:22; Joel 2:14; Amos 4:6; followed by אֶל Hos. 12:7; Absol. *to turn oneself*, Jer. 3:19; 14:22; 2 Chr. 6:24, Isa. 1:27; שָׁבֶיהָ "her (Zion's) returned citizens," שָׁאֵר a remnant shall return, Isa. 10:21.—(*b*) followed by מִן *to cease from, to leave off* any thing, as to turn from an evil way, 1 Ki. 13:33; Zec. 1:4; from sin, evil, Exo. 3:19; 14:6; 33:14; Job 36:10; from anger, Ex. 32:12; from justice, Esa. 18:24.—(*c*) followed by מֵעַל and שָׁמַנְתָּ *to turn oneself away* from any one, especially from Jehovah, Jos. 22:16; 23:29; 1 Sam. 15:11 (simply Jos. 23:12); מֵעַל תַּחֲנוּנָיִם from the worship of idols, Exe. 14:6.—(*d*) *to return* into the possession of any thing, i. e. to recover it, followed by אֶל Exo. 7:13; Lev. 25:10; לְ Isa. 23:17.—(*e*) generally to turn oneself any where, where one was not before, Ps. 73:10.

(2) It is often applied to inanimate things, and would be rendered in Latin—(*a*) *reddi* [*to return*, be restored] (to a former owner); followed by לְ Lev. 27:24; Deu. 28:31; 1 Sa. 7:14; 1 Ki. 12:26.—(*b*) *restitui, instaurari* [*to be restored, renewed*], Hos. 14:8; of cities, Exo. 35:9 וְשָׁבִי 1 Sa. 7:14; compare Exo. 16:55; of an ailing limb, 1 Ki. 13:6; 2 Ki. 5:10, 14; Ex. 4:7, and—(*c*) in a bad sense. לְשׁוֹב אַל עָפָר to be again turned into earth, Gen. 3:19; Ecc. 3:20, compare Isa. 29:17.—(*d*) *irritum fieri* [*to become void*], (used of a command, a prophecy, opp. to בּוֹא). Isa. 45:23; 55:11; Exe. 7:13.—(*e*) *Anger* is said *to return* when it is appeased, Gen. 27:44; Isa. 5:25; followed by מִן when it is turned away from any one, Gen. 27:45; 2 Ch. 12:12.

(3) caust. i. q. Hiphil—(*a*) *to bring back, to restore*, Num. 10:36; Psa. 85:5; especially in the phrase, שׁוּב שְׁבוּת to bring back captives, see שְׁבוּת. —(*b*) *to restore, renew*, Nah. 2:3. Sometimes in שׁוֹב כּוֹתֵב is taken causatively, where the Masorites have needlessly substituted Hiphil, Job 39:12; Psa. 54:7; Pro. 12:14; Jer. 33:26; 49:39; Joel 4:1.

Pulal. שׁוֹבֵב caust. of Kal, in various senses.—(1) *to bring back*, Jer. 50:19; metaph. *to convert* to God, Isa. 49:5. See Kal No. 1, *a*.

(2) *to restore*, Isa. 58:12; followed by לְ Psalm 60:3; with נֶפֶשׁ *to refresh*, Ps. 23:3; comp. מְשִׁיב.

(3) *to turn away*, Micah 2:4; metaph. any one (from Jehovah), Isa. 47:10.

Pulal. שׁוּבַב, part. מְשׁוּבָבִים *brought back*, i. e. rescued, delivered (from the power of enemies), Eze. 38:8.

Hiphil, הֵשִׁיב, fut. יָשִׁיב, apoc. יָשֵׁב, convers. וַיָּשֶׁב—(1) *to cause to return*; hence *to bring back*, as captives, Jer. 32:44; 33:11; 49:6, 39; *to withdraw* (the hand), Ps. 74:11; Lam. 2:3; also, *to repulse*. Isa. 28:6, מְשִׁיבֵי מִלְחָמָה "who repel the wars," i. e. enemies. Isaiah 36:9; 14:27, מִי יְשִׁיבֶנּוּ "who shall repulse (i. e. hinder) him?" Job 9:12; 11:10; 23:13; Isa. 43:13. Specially—(*a*) הֵשִׁיב פְּנֵי מ׳ *to repulse the face* of any one, i. e. to deny him access, to refuse his petition (opp. to נָשָׂא פָּנִים) 1 Ki. 2:16; 17:20; 2 Chr. 6:42.—(*b*) הֵשִׁיב נֶפֶשׁ *to bring back* any one's *life*, i. e. to refresh him, Ruth 4:15; Lam. 1:11; 16:19; since the life of a wearied person has as it were vanished, while that of a person refreshed is restored, 1 Sam. 30:12 [Kal]; Jud. 15:19 [Kal]. Trop. Ps. 19:8. But הֵשִׁיב רוּחוֹ is to draw the breath, Job 9:18.—(*c*) הֵשִׁיב חֵמָה, אַף to bring back, i. e. to appease anger, Job 9:13; Psa. 78:38; 106:23 (followed by מִן from any one, Pro. 24:18). הֵשִׁיב מִחַת יְהוָה מִן to repel the anger of Jehovah, i. e. to turn it away from any one, Nu. 25:11; Ezra 10:14. But Isa. 66:15, is used of anger which *is* appeased because it is altogether poured out.

(2) *to restore* anything to any one (see Kal No. 2, *a*); followed by an acc. of anything, and dat. of pers. Ex. 22:25; Deu. 22:2; so anything purloined, Lev. 5:23; Num. 5:7. Hence—(*a*) *to reward, to recompense*, Prov. 17:13; followed by a dat. of pers. Ps. 18:21; 116:12; לְ of pers. Ps. 94:23; followed by an acc. of thing and dat. of pers. Gen. 50:15.—(*b*) הֵשִׁיב דָּבָר to return word, *to answer*; followed by an accus. of person (like שָׁנָה) 1 Ki. 12:6, 9, 16; also, *to bring back word*, as a messenger (Introit gunticbringen), Num. 22:8; 13:26; 2 Sa. 24:13. In the sense of answering there is also said, מִי יְשִׁיבֻנִי Pro. 22:21; שָׁלַח יְשִׁיבוּנִי "my thoughte answer me," i. e. they suggest what I shall answer.

(3) *to restore, to renew*, Ps. 80:4, 8, 20; Isaiah 1:26; Dan. 9:25. Compare Kal No. 2, *b*.

(4) *to revoke, to make void*, as an edict, Esther 8:5, 8; a decree, Amos 1:3, "because of the many transgressions of Damascus לֹא אֲשִׁיבֶנּוּ I will not revoke the things (which I have decreed)" (compare verse 4, 5, and Nu. 23:20); a blessing, Nu. 23:20.

(5) *to return* is sometimes used in the same sense as, *to bring again and again, to render*, as tribute, 2 Ki. 3:4; 17:3; 2 Ch. 27:5; Ps. 72:10; a sacrifice, Nu. 18:9. So in Lat. *sacru referre*, Virg. Georg. i. 339; *Æn.* v. 598, 603.

(6) followed by מִן and שָׁבַל to cause to return is, i. q. *to avert, to turn away* from any thing, e. g. הֵשִׁיב אֶת פְּנֵי מ׳ to turn his face from idols, Exe. 14:6; and without פָּנִים ibid., and Exe. 18:30, 32.

(7) followed by אֶל *to turn to, towards* any one, as—(*a*) הֵשִׁיב יָדוֹ עַל to turn one's hand against any one, Isa. 1:25; Am. 1:8; Psa. 81:15; followed by אֶל id.; 2 Sa. 8:3.—(*b*) הֵשִׁיב פָּנָיו לְ to turn one's face to any one, Dan. 11:18, 19.—(*c*) הֵשִׁיב אֶל לֵב to recall (any thing) to mind, Deut. 4:39; 30:1; עַל לֵב Isa. 46:8; hence *to repent*, 1 Ki. 8:47.

Hophal, הוּשַׁב—(1) *to be brought back*, Exod. 10:8.

(2) *to be restored*, Gen. 40:13; 43:12; Num. 5:8.

Derivatives, מְשׁוּבָה, מְשׁוּבָה, שׁוּבָה, שׁוֹבֵב, תְּשׁוּבָה, תְּשׁוּקָה, יְשׁוּבָה, יְשׁוּעָה, יְשׁוּעָה, and pr. n. שׁוּבָאֵל, יְשׁוּבָב, יְשׁוּבָה, יְשׁוּבָם, יְשׁוּעָה.

see 7619 שׁוּבָאֵל *[Shubael]* see יְחֶדְיָה.

7726 שׁוֹבָב m.—(1) adj., *falling away, rebellious*, Jer. 3:14, 22; Isa. 57:17.

7727 (2) *[Shobab]*, pr. n. m.—(*a*) of a son of David, 2 Sam. 5:14; 1 Ch. 3:5; 14:4.—(*b*) 1 Ch. 2:18.

7728 שׁוֹבָב m., *apostate, rebel, Jer.* 31:22; 49:4.

7729 שׁוּבָה f., *return*; metaph. *conversion*, Isaiah 30:15.

7731 שׁוֹבָךְ (from the root שָׁבַךְ) *[Shobach]*, pr. n. of a captain of Hadadezer, king of Zobah, 2 Sa. 10:16, 18; called in 1 Ch. 19:16, 18, שׁוֹפָךְ.

7732 שׁוֹבָל (perhaps "flowing," or "a shoot;" see יָבַל) *[Shobal]*, pr. n.—(1) of a son of Seir, Gen. 36:20, 23, 29.—(2) m., 1 Ch. 2:50; 4:1.

7733 שׁוֹבָק ("forsaking"). *[Shobek]*, pr. n. m., Neh. 10:25.

see 7683 & 7686 שׁוּג i. q. שָׁגַג and שָׁגָה; whence מְשׁוּגָה.

see 7701 שׁוֹד see שֹׁד *desolation*.

7736 שׁוּד pr. i. q. שָׁדַד TO BE STRONG, TO BE POWERFUL; hence—

(1) *to act with violence, to lay waste* Put. יָשׁוּד Ps. 91:6.

(2) i. q. Arabic شاد *to rule*. Hence שׁוּד lord, master.

7737 I. שָׁוֶה ["pr. kindred with עָוָה TO SET, TO PLACE; see Piel No. 2. Thes"]—(1) TO BE EVEN, LEVEL; see Piel. Hence—

(2) *to be equal* (in value), *to be equivalent to* any thing; followed by בְּ Pro. 3:15; 8:11; also, *to countervail* any thing. Esth. 7:4, אֵין הַצָּר שֹׁוֶה בְּנֶזֶק הַמֶּלֶךְ "the enemy could not countervail the king's damage," could not compensate it. Esth. 5:13, אֵינֶנּוּ שֹׁוֶה לִי "all these things do not suffice me." Impers. אֵינֶנּוּ שָׁוֶה לִי it is made even to me, i. e. made to satisfy, Job 33:27.

(3) *to be fit, suitable* for any one; followed by לְ Esth. 3:8.

(4) *to be like, to resemble*; followed by לְ Prov. 26:4; Isa. 40:25.

Piel.—(1) *to make level*, e. g. a field, Isa. 28:25; metaph. the mind, e. g. to compose, to calm the mind, Ps. 131:2; and elliptically, Isaiah 38:13, שִׁוִּיתִי עַד בֹּקֶר "I calmed (my mind) until morning." Vulg. and Jerome, *speraban usque ad mane*. (In taking the sentence thus, לַאֲרִי is referred to the following member; but others take from signif. No. 2, "I compared (myself) to a lion," sc. in roaring. Targ., I roared as a lion).

(2) *to put, to set*, i. q. שִׂים, שִׁית, as often in Targ., Psa. 16:8; 119:30. שִׁוִּיתִי קַדְקֹד to yield fruit (Graecism *ἐτίθεσαν*), Hos. 10:1. Followed by עַל to bestow on any one (honour, help), Ps. 21:6; 89:20. Followed by an acc. and בְּ to make one like any thing, Ps. 18:34.

Hiphil, *to liken, to compare*, Lam. 2:13.

Derivatives, שִׁוְיוֹן, שִׁוְיוֹן, שִׁוְיוֹן.

II. שָׁוְרָה Chald. Ithpael, TO FEAR. To this root two occurrences in the Old Testament seem to belong. One in— 7738

Piel, Job 30:22, בְּרוּחַ תְּשׁוֹאֵנִי (read תְּשִׁיאֵנִי) "thou makest me to melt, and frightenest me" (תְּשִׁיעֵנִי קְרִי). The other in—

Niphal (a conjugation often used by the Rabbins, see Lehrg. p. 949). Prov. 27:15, "a dropping in the time of rain מְשׁוֹרְרִים מְשׁוֹרְרוּ and a contentious woman are to be feared." Others compare שָׁוֶה No. I. 4, render לְהִשָּׁוֹת *are alike*. Vulg. *comparantur*. Gr. Venet. *ἐοίκασι*, but things to be compared are never in the Proverbs joined together by so frigid a term of comparison.—Targ. a contentious woman *who brawls*, which may be defended by comparing שׁוֹר winter, storm, and Greek χειμάρρους *torrentis*, ἐχειμάρρους *procellosi*, &c. therefore, *wintry, stormy*. But the former explanation is the one which I prefer.

שָׁוְרָה or שָׁוְרָא Ch. i. q. Heb. 7739

Pael, i. q. Heb. No. 2, *to put, to set*, followed by עִם to make equal or like to any thing (see עִם No. 1, *f*), Dan. 5:21.

Ithpael, *to be made, rendered*, Dan. 3:29.

שָׁוֵה ("plain"), *[Shaveh]*, pr. n. of a valley to the north of Jerusalem, which was also called *the King's dale*. Genesis 14:17; 2 Sam. 18:18. But 7740

7741 שָׁוֵה קִרְיָתָיִם [*Shaveh Kiriathaim*], Gen. 14:5, *is* the plain near the city of Kiriathaim (in the tribe of Reuben), see קִרְיָה letter *g*.

7743 **שׁוּרִי**—(1) TO SINK DOWN, TO SUBSIDE (Arab. ساخ Med. Waw, to be sunk into mire, compare שִׁיחָה, שׁוּחָה). Prov. 2:18, שׁוּחָה אֶל־מָוֶת עֲקֹתֶיהָ "her house (i. e. that of the strange woman) sinks down into Hades." So the Vulg. But as גַּיְא is constantly elsewhere masc., Aben Ezra applies שׁוּחָה to the woman herself, "she sinks down to death (i. e. to Hades, which is to be) her house."

(2) Metaph. *to be bowed down*, of the soul. Ps. 44:26, שׁוּחָה לֶעָפָר נַפְשֵׁנוּ "our soul is bowed down to the dust." Lam. 3:20, תָּשׁוּחַ.

HITPAEL, i. q. Kal No. 2. Lam. 3:20, תִּשְׁתּוֹחֵחַ.

Derivatives, שְׁחִי, שִׁיחָה, שַׁחַת No. II.; and pr. n. יִשְׁחָרִי, שׁוּחָתִי, שׁוּחַ.

7744 שׁוּחַ ("pit"), [*Shuah*], pr. n. of a son of Abraham and Keturah, and of an Arabian tribe sprung
*7747 from him, Genesis 25:2; whence patron. and gent. שׁוּחִי Shuhite, Job 2:11; 8:1; 25:1. The province of the Shuhites I suppose to be the same as *Sauaia* of Ptolemy, v. 15, to the east of Batanea.

7745 שְׁחוֹרָה f.—(1) *pit*, Jer. 2:6; 18:20; Pro. 22:14.
7746 (2) [*Shuah*] pr. n. m. 1 Chr. 4:11; called v. 4, חוּשָׁה.

7748 שׁוּחָם (perhaps, "pit-digger"), [*Shuham*], pr. n. of a son of Dan, Num. 26:42; called, Gen. 46:23; חֻשִׁים [Patron. שׁוּחָמִי Num. 26:42.]

7751 I. **שׁוּט**—(1) pr. TO WHIP, TO LASH, i. q. Arab. ساط. (Cogn. is the root שָׁבַט). Hence שׁוֹט, שֵׁבֶט, שׁוּט a scourge.

(2) *to row* (as if to lash the sea with oars). Part. שָׁטִים rowers, Ezr. 27:8, 26.

Derivatives, שׁוּט No. 2, שִׁיט.

(3) *to run quickly, to run up and down, to run about* (which many men do, as if they lashed the air with their arms, as oars; compare Lat. *remi*, used of a person's arms and feet, Ovid. Heroid. 18 fin. and yet more frequently used of the wings of birds). Num. 11:8, שׁוּט בָּאָרֶץ to go over a land, especially to inspect it, Job 1:7; 2:2; 2 Sam. 24:2, 8.

PILEL, שׁוֹטֵט i. q. Kal No. 3, Jer. 5:1; Am. 8:12; Zec. 4:10; "the eyes of God מְשׁוֹטְטִים בְּכָל־הָאָרֶץ running through all the earth," 2 Chr. 16:9. Metaph. *to run through a book*, i. e. to examine thoroughly, Dan. 12:4.

II. **שׁוּט**, Arsm. שְׁוֵי i. q. שָׂטַם *to despise*. Part. שָׂטֵם Ezr. 46:57; 28:24, 26; see שָׂטַם.

שׁוֹט Arab. سوط masc. *a whip, a scourge*, Prov. 7752
26:3; 1 Ki. 12:11. שׁוֹט לְשׁוֹן the scourge of a (calumniating) tongue, Job 5:21. Especially of the scourge of God, i. e. of calamities and misfortunes sent upon men by God, Isa. 10:26; Job 9:23. שׁוֹט שׁוֹטֵף an overflowing scourge, Isa. 28:15, 18; used of an overwhelming calamity (specially, a hostile host); compare Kor. Sur. LXXVIII. 22; LXXXIX. 33.

†

שׁוּל an unused root; Arab. سال Med. Waw, to be loose, pendulous (specially, the belly); compare נָוַל to drag the train of one's robe (used of a woman). Hence—

שׁוּל m.—(1) *the train, flowing skirt of a robe*, 7757
i. q. שֹׁלֵל Isa. 6:1. גָּלָה שׁוּלַיִם to uncover the skirt, i. e. to expose to the greatest shame, Jer. 13:22, 26; Nah. 3:5.

(2) *hem* of a garment, Ex. 28:33, 34.

שׁוֹלָל m. (from the root שָׁלַל), *divested*, either of 7758
garments, i. e. *naked*, or of shoes, *unshod* (according to LXX., Syr.), Mic. 1:8 קרי. Compare שָׁלָל No. I, to put off the shoe.

(2) *a prisoner, a captive*, Job 12:17—19.

שׁוּלַמִּית *Shulamith*, pr. n. of the maiden who is 7759
celebrated in the Song of Solomon, Cant. 7:1. (Vulg. *pacifica*) But שׁוּלַמִּית may be taken for the gentile noun, i. q. שׁוּנַמִּית *Shunamite* (for the town of *Shunem* is by Eusebius called *Sulam*) [Engl. Trans. "*the Shulamite*"]; and this, on account of the article, seems preferable. [This may be taken as the fem. form of *Solomon*.]

שׁוּם masc. *garlic*, Num. 11:5. Compare Celsii 7762
Hierobot. t. ii. page 53. (Arab. ثُوم, Syr. ثُومَا id.) It appears to be so called from the powerful odour which it emits; compare שׁוּם to smell, שׁוֹמֵם something giving forth a smell.

שֹׁמֵר *Shomer*, pr. n. m. 2 Ki. 12:22; 1 Chron. 7763
7:32.]

†

שׁוּן an unused root, perhaps i. q. נוּחַ to be quiet; whence—

שׁוּנִי ("quiet"), [*Shuni*], m. pr. n. of a son of 7764,
God, Gen. 46:16. Also, patron. of the same (for 7765
שׁוּנִי), Nu. 26:15.

7766 שׁוּנַם (perhaps "two resting-places," for שְׁנֵי, compare נָוֶה דִּינַיִם), [*Shunem*], pr. n. of a town in the tribe of Issachar, Josh. 19:18; 1 Sam. 28:4; 2 Ki. 4:8; prob. *Sulem* of Eusebius (see *συβήμ*), five miles south of Tabor: [prob. now Sôlam, سولم Robinson. iii. 169]. Gentile noun שׁוּנַמִּית, f. יָת־: 1 Ki. 1:3; 2:17; 2 Ki. 4:12.

7768 שׁוּעַ and שׁוּעַע not used in Kal, i. q. יָשַׁע,—(1) TO BE AMPLE, BROAD; hence—

(2) *to be rich, wealthy* (see שַׁע, שְׁעִי No. 1).

(3) *to be freed* from danger and distress (compare יָשַׁע).

PIEL שִׁוַּע *to ask for aid, to implore help*, Psa. 18:42; Job 35:9; 36:13; followed by אֶל Ps. 30:3; 88:14; 72:12.

Derivatives, שַׁוְעָה.

שַׁע *m. outcry, cry for help*, Ps. 5:3. *7773

*7771 שַׁע—(1) *rich, opulent*, Job 34:19; Ezek. 23:23.

(2) *liberal, noble* (compare Arab. وسع Conj. VIII, X, to be liberal, noble), Isa. 32:5.

(3) i. q. שַׁוְעָה *cry for help*, Isa. 22:5.

7769 שַׁעַע—(1) *wealth, riches*, Job 36:19.

(2) *cry for help*, Job 30:24.

7770 (3) [*Shua*], pr. n. of a man, Gen. 38:2.

7774 שׁוּעָא ("wealth"), [*Shua*], pr. n. m. 1 Chron. 7:32.

7775 שַׁוְעָה f. i. q. שַׁוַּע Ps. 18:7; 39:13; 102:2.

7776 שׁוּעָל m.—(1) *a fox*, Cant. 2:15; Lam. 5:18; Ezr. 13:4; Neh. 3:35. (Arab. ثَعْلَب, but more frequently ثَعَالِب, with the addition of the letter ب compare pr. n. שַׁעַלְבִּים, also שַׁעַלְבִּין. As to the origin, Bochart, loc. cit., supposes the fox to be so called from a word, signifying to cough, which he refers to its yelping, comparing سعل to cough. However, I have little doubt that a fox has this name from the pit and underground hole where it dwells, from the root שָׁעַל, and that שׁוּעָל prop. denotes *excavator, burrower*, compare שָׁעַל No. II.) The name of foxes appears to have been commonly used as also including *jackals* (Pers. شغال Shagal), by the Hebrews, like the other orientals (compare Niebuhr's Beschreib. von Arabien, page 166); and these are apparently the animals intended, Jud. 15:4 (as foxes are not easily caught alive) and Psa. 63:11 (since foxes do not devour dead bodies, which jackals do). See Bochart, Hieroz. t. iii. p. 190, seq. ed. Lips.; Faber on Harmer's Observations, vol. ii. p. 270. Also his Archæol. t. i. p. 140; Rosenm. Alterthumsk. iv. 2, 154.

(2) [*Shual*], pr. n.—(*a*) אֶרֶץ שׁוּעָל a district in 7777
the tribe of Benjamin, 1 Sa. 13:17.—(*b*) m. 1 Chr. 7:36.

שׁוֹעֵר m. (denom. from שַׁעַר) *a door-keeper*, 2 Ki. 7778
7:10, 11; 2 Ch. 34:13.

שָׁעַר—(1) pr. (as was first seen by Umbreit on 7779
Job 9:17), i. q. שָׁאַף TO GAPE UPON [see note], hence *to lie in wait for* any thing, Gen. 3:15, הוּא יְשׁוּפְךָ רֹאשׁ וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב "he (the seed of the woman) shall lie in wait for thy head, and thou shalt lie in wait for his heel," he shall endeavour to crush thy head, and thou shalt endeavour to crush his heel. Hence—

(2) *to attack, to fall upon* any one, Job 9:17, "who falls upon me in a tempest." Metaph. Psa. 139:11, וַיֹּאמַר אַךְ־חֹשֶׁךְ יְשׁוּפֵנִי "darkness shall fall upon me," shall overwhelm me.

[*Note.* The above explanation of Gen. 3:15, is purely neologian; the passage applies not to man generally, but to Christ the seed of the woman; *bruise* is the simple meaning in each part of the verse.]

שׁוּפָךְ [*Shophach*], see שׁוֹפָךְ. 7780

שׁוּפָמִי [*Shuphamites*], patronymic from שׁוּפָם 7781
which see; Nu. 26:39.

שׁוֹפָר m. pl. שׁוֹפָרוֹת *a trumpet, horn, lituus*, 7782
Arab. سوفر (different from יְצוּרָה) so called from its clear and sharp sound (see שָׁפַר No. 2), either made of horn, or else resembling a horn, i. q. קֶרֶן (Joshua 6:5; compare Josh. 6:4, 6, 8, 13), Ex. 19:16; Lev. 25:9; Job 39:25. Jerome on Hos. 5:8, "*buccina pastoralis est et cornu recurvo efficitur, unde et propria Hebraïcis Sophar, Græcis aspariva appellatur*" LXX. σάλπιγξ, *aspariva*. To blow a trumpet is תָּקַע שׁוֹפָר which see.

שׁוּק not used in Kal—(1) TO RUN, like the 7783
kindred פּוּק; whence שׁוֹק leg, and שׁוּק street.

(2) *to run after, to desire, to long for* any thing; whence תְּשׁוּקָה desire, longing. Arabic شاق to excite desire; V. to manifest desire; شوق desire.

HIPHIL, *to run over, to overflow* (Arbeiten);

*For 7767 see p. 810.

**For 7772 see Strong.

followed by an acc. of thing (with any thing), Joel 2:24, וְשָׁפְקוּ הַיְקָבִים תִּירוֹשׁ "the vats overflow with must."

Pi.rel. שִׁסֵּף caust. *to cause to overflow*, or *abound* (used of the earth), Ps. 65:10.

Derivatives, see under Kal No. 1, 2.

*7785 שׁוֹק f.—(1) *the leg*, the part of the body, from the knee to the foot, with which one walks or runs; see the root No. 1 (Arab. ساق Chald. שָׁק id.); both of persons, Isa. 47:2; Cant. 5:15, and of animals (when, perhaps, it includes the thigh), Ex. 29:22, 27; Lev. 7:32, 33; Num. 6:20; 1 Sam. 9:24. Poet. used of foot-soldiers, Psalm 147:10, לֹא בִשְׁוֹקֵי הָאִישׁ יִרְצֶה "he taketh not pleasure in the legs of a man," i. e. in infantry, as opp. to cavalry. There is a proverbial phrase, Jud. 15:8, וַיַּךְ אֹתָם שׁוֹק עַל־יָרֵךְ "and (Samson) smote them legs upon thighs," he cut them in pieces, so that their severed members, legs and thighs, lay upon each other in heaps; i. e. he smote them even to utter destruction. A similar hyperbole is used in German, er hieb den Feind in die Pfanne, i. e. he cut them into bits of flesh, such as are cooked in a pot; and, er hieb ihn in Rodpfläden.

Dual, שׁוֹקַיִם Prov. 26:7.

7784 שׁוּק m., *a street*, Prov. 7:8; Eccl. 12:4, 5. Plur. שְׁוָקִים (compare נְוָיִם from נָוֶה), Cant. 3:2.

† שָׁוַר an unused root; Chald. and Syr. Peal and Pael, *to leap, to leap forward, to leap upon* any thing; also *to be strong*; Arab. ثار to leap upon, to attack.

*7794 שׁוֹר m. epic. plur. שְׁרֵים Hosea 12:12, *an ox*, so called from its strength and boldness, compare אַבִּיר (Arab. ثور a bull, Chald. תּוֹרָא Syr. ܬܘܪܐ id., whence Gr., Latin, ταῦρος, *taurus*, Germ. Stier, see Grimm, Gramm., iii. p. 325). This is a general word for *one of the ox tribe* (*ein Rind Wiesbich*), without distinction of age or sex (compare Lev. 22:27; where a calf is meant, and Job 21:10, where a cow is intended, although joined, *ἑτεροκλινῶς*, with a masculine verb), Ex. 21:37; Levit. 22:23, 28; 27:26; Num. 18:17; Deu. 14:4. Its collective is בָּקָר *oxen, a herd of oxen*, which see. Once (Genesis 36:6) also שׁוֹר is used collectively, like the other nouns of unity in this verse שֶׂה, עֵבֶד, חֲמוֹר, except צאן.

7788 I. שׁוּר fut. יְשׁוֹר—(1) i. q. תּוּר TO GO ROUND, TO GO ABOUT, TO JOURNEY, specially for the purpose of traffic, Ezek. 27:25; compare Chaldee.

Once followed by בְּ *to go with* any thing, i. e. to offer the thing, Isaiah 57:9. (Arabic سار Med. Ye, to go a journey, Chald. שָׁיָרָא a company of journeyers, of merchants, also on the Palmyr. Monumn.; see Tychsen, Element. Syr., p. 76.)

(2) *to look around, or about* (the same verb often having the power both of looking and going, see תְּשׁוּרֶנָּה, וְתָשׁר)—(*a*) used of one looking forth from a height, followed by מִן Cant. 4:8.—(*b*) used of one lying in wait, *to lie in wait*, Jer. 5:26; Hos. 13:7; with an acc., Nu. 23:9.—(*c*) used of one who regards and cares for any thing, followed by an acc., like *circumspicere aliquid* (sich nach etwas umsehn). Job 24:15, לֹא תְשׁוּרֵנִי עָיִן "no eye will now care for me," niemand sieht sich jetzt nach mir um. Job 35:5, שׁוּר שְׁחָקִים "look round about upon the clouds." Job 35:13, וְעַד אוֹתָם שׁוּף עֲלֵיהֶם "and (Samson) smote them legs upon thighs," he cut them in pieces, so that their severed members, legs and thighs, lay upon each other in heaps; i. e. he smote them even to utter destruction. A similar hyperbole is used in German, er hieb den Feind in die Pfanne, i. e. he cut them into bits of flesh, such as are cooked in a pot; and, er hieb ihn in Rodpfläden. לֹא יָשׁוּר עַל־אֱלֹהִים "the Almighty will not regard it." Simply—(*d*) *to behold*, Job 7:8.

PILEL שִׁיר see שׁוּר.

Derivatives, שׁוּר No. I, מְשׁוּרָה.

II. שׁוּר i. q. שִׁיר to sing, which see. see 7891

III. שׁוּר i. q. שָׂרָה, שָׂרַר *to range, to put* (stones) *in order*, hence שׁוּרָה a wall, compare שׁוֹרָיָה.

I. שׁוּר *a lier in wait, an enemy*, Psa. 92:12; 7790 compare שׁוֹרֵר and the root I, *a*, *b*.

II. שׁוּר—(1) i. q. Arab. سور *a wall*, Gen. 49:22; 7791 Psa. 18:30. Plur. שׁוּרוֹת. Job 24:11, עֲוֵי שׁוּרוֹתָם "within their walls" (those of the rich), i. e. their houses.

(2) [*Shur*], pr. n. of a city on the borders of *7793 Egypt and Palestine, Gen. 16:7; 20:1; 25:18; 1 Sa. 15:7; 27:8. According to Josephus (Archæol., vi. 7, § 3; compare 1 Sam. 15:7), it is *Pelusium*, but this, in Hebrew, is called סִין. More correctly שׁוּר is placed where Suez now stands. The desert extending from the borders of Palestine to Shûr, is called, Ex. 15:22, מִדְבַּר שׁוּר; Nu. 33:8, מִדְבַּר אֵיתָם; now *Jefar*.

שׁוּר Chald. *a wall*, Ezr. 4:13, 16. 7792

† שׁוּשׁ an unused root, which appears to have had the signification of *whiteness*, hence שֵׁשׁ byssus and white marble, שֵׁשׁ id.; and שׁוּשָׁן the lily. Kindred is שֵׁשׁ to be hoary.

שׁוּשָׁא [*Shavsha*], see יְשַׁעְיָה. 7798

שׁוּשָׁן m.—(1) *the lily*, prop. what is white, from the root שׁוּשׁ. שִׁגְיוֹנוֹת שׁוּשָׁן work or ornament resembling lilies, 1 Ki. 7:19. (Arab. and Syr. سوسن, ܫܘܫܢ, 7799

מסמ id.; comp. Diosc., iii. 106, al. 116; Athen. xii. 1. Compare Celsii Hierobot., i. p. 383, seq.)

(2) שׁוּשַׁן עֵדוּת Psa. 60:1, an instrument of music, prop. so called from its resembling a lily. Various rings of trumpets and pipes are like the common lily, while the cymbal resembles the martagon lily, the name of which instrument has indeed been applied to this flower. Comp. שׁוּשַׁן No. 2. שׁוּשַׁן עֵדוּת may be rendered *pipes of song*, as it were lyric, see עֵדוּת No. 3.

(3) [*Shushan*], pr. n. *Susa*, the chief city of Susiana (and of all Persia), in which the kings of Persia used to pass the winter, Dan. 8:2; Neh. 1:1; Est. 1:2. It was situated on the Eulæus, or Choaspes, where there is now the village of *Shush* (see Kinneir, Memoir, p. 99; Ker Porter, Travels, vol. ii. p. 411; compare Hoeck, Vet. Medis et Persiæ Monumm. p. 93); according to others at the village of *Suster* (see Josh. de Hammer in Opp. Soc. Geogr., Paris, vol. ii. p. 320—28; 333—41).

*7799; see also on p. 812 שׁוּשַׁן id.—(1) *a lily*. Pl. שׁוֹשַׁנִּים Cant. 2:16; 4:5; 5:13; 6:2, 3; 7:3. Used of artificial lilies, 1 Ki. 7:22, 26.

(2) an instrument of music, resembling a lily, see שׁוּשַׁן No. 2. Pl. שׁוֹשַׁנִּים Ps. 45:1; 69:1; 80:1.

*7799 שׁוֹשַׁנָּה f. *a lily*, 2 Ch. 4:5; Hos. 14:6; Cant. 2:1, 2.

7801 שׁוּשַׁנְכִּי Gentile noun, Chald. pl. *the Susans* [*Susanchites*], inhabitants of the city of Susa, see שׁוּשַׁן No. 3, Ezr. 4:9.

see 7895 שׁוּשָׁק 1 Ki. 14:25 כְּרֵי reads שִׁישַׁק, which see.

see 7896 שׁוּת to put, see שִׁית.

7803 שׁוּתֶלַח (for שָׁאוּלַח "crashing of rending"), [*Shuthelah*], pr. n. m.—(1) a son of Ephraim, Nu. 26:35.—(2) 1 Ch. 7:21. From the former is the patron. שׁוּתְלָחִי ibid.

*8364

7804 שׁוּב Ch. only found in—

PEIL, or PEN. שׁוֹבֵב, שׁוֹבֵךְ TO SET FREE, TO LIBERATE. Fut. יְשׁוֹבֵב, inf. שׁוֹבָבָה Dan. 3:15, 17, 28; 6:17, 28. In Targg. very frequently. Syr. ܫܒܒ ibid.

Derivative, pr. n. מְשֻׁלָּם.

7805 שָׁוֵה prop. i. q. שָׁרַר, Chald. שְׁרַר TO SCORCH, TO BURN, especially as the sun, Cant. 1:6, שְׁזָפַתְנִי הַשָּׁמֶשׁ "for the sun hath burned me." Poet. applied to the eye (which is often compared to the sun, and *vice versâ*, see חַמָּנִים), as casting its glances on any thing, i. e. to look upon, Job 20:9; 28:7.

שָׁזַר i. q. Arab. زر *to twist* a thread from right to left, or back-handed (*peiren*), to twist together several threads. 7806

HORSAL, שְׂרִיגֵי שֵׁשׁ byssus, twisted (of many threads), Ex. 26:1, 31, 36; 27:9, 18; 28:6, 8, 15, seq.

שַׁח m. (from the root שָׁחַח) *depressed, cast down*, Job 22:29; שַׁח עֵינַיִם "cast down of eyes," one depressed. 7807

שַׁחַד TO GIVE, TO RESTORE A GIFT, especially to free from punishment, Job 6:22. Followed by an acc. of pers. Exe. 16:33 (Syr. ܫܚܕ to give, once. Ps. often, used both in a good and in a bad sense) Hence— 7809

שֹׁחַד m. *a present, a gift*, 1 Ki. 15:19; especially one to free from punishment, 2 Ki. 16:8; Pro. 6:35 (compare Job 6:22); or to corrupt a judge, Ex. 23:8; Deu. 10:17; לָקַח שֹׁחַד to take a reward, Psalm 15:5; 26:10; 1 Sam. 8:3.—Prov. 17:8, אֶבֶן חֵן הַשֹּׁחַד בְּעֵינֵי בְּעָלָיו "a precious stone is a gift in the eyes of its lord," i. e. to him who receives it (compare חֵן No. 4). 7810

שָׁחָה (compare שׁחח and שׁחח)—(1) TO BOW 7812 ONESELF DOWN, Isa. 51:23 (Chald. id. and more frequent).

(2) *to sink down, to be depressed*. Compare derivatives שְׁחִי, שְׁחָת.

HITHPA. הִשְׁתַּחֲוָה *to depress*, metaph. the heart, Pro. 12:25.

HITHPALEL, הִשְׁתַּחֲוָה (with the third radical doubled, like נָאוָה, נָאוּת) from the root נָוָה) fut. apoc. וַיִּשְׁתַּחוּ, in pause וַיִּשְׁתָּחוּ,

(1) to prostrate oneself before any one out of honour, *veneratio*, followed by לְ of pers. Gen. 23:7; 37:7, 9, 10; more rarely לִפְנֵי Gen. 23:12; עַל Lev. 26:1. Those who used this mode of salutation fell on their knees and touched the ground with the forehead (whence there is often added אַרְצָה אַפַּיִם Gen. 19:1; 42:6; 48:12), and this honour was not only shown to superiors, such as kings and princes, 2 Sam. 9:8; but also to equals; Gen. 33:7; 37:7, 9, 10 [7]; but especially—

(2) in worshipping a deity; hence *to honour* God *with prayers*, Gen. 22:5; 1 Sa. 1:3; even without prostration of body, Gen. 47:31; 1 Ki. 1:47.

(3) *to do homage, to submit oneself*. Ps. 45:12,

"(the king) is thy lord, וְהִשְׁתַּחֲוִי לוֹ render homage to him" (this king is Christ, who is to be worshipped as being God over all]. Inf. Ch. הִשְׁתַּחֲוָיָה 2 Ki. 5: 18. As to הִשְׁתַּחֲוִיתֶם, see Analyt. Ind.

Derivatives, see under Kal No. 2.

see 7883 שָׁחוֹר see שְׁחֹר.

7815; see 7835 שָׁחוֹר m. *blackness*, Lam. 4:8. Root שָׁחַר.

7816 שְׁחוּחָה f. *a pit*, Prov. 28:10; from the root שָׁחָה No. 2. Compare שׁוּחָה.

7817 שָׁחַח i. q. שׁוּחַ and שָׁחָה (compare שָׁבַע) pret. שָׁחָחִי, plur. שָׁחוּ and שָׁחָחוּ, fut. יִשְׁחַח.

(1) TO SINK DOWN, Heb. 3:6; used of beasts of prey couching down and lying in wait in their lairs, Job 38:40.

(2) *to be bowed down, cast down*, Psa. 10:10; 107:39; Isa. 9:11, 17; especially with sickness, Psa. 35:14; 38:7; Lam. 3:20; also, *to submit oneself*. Isa. 60:14, וְהָלְכוּ שָׁחוּ "they shall come to thee bowing down." Job 9:13; Pro. 14:19.

NIPHAL, *to be bowed down*, Isa. 2:9; 5:15. Used of a depressed and attenuated voice, Koe. 12:4. Pregn. Isa. 29:4, וְשַׁחְךָ מֵעָפָר אִמְרָתֶךָ "and thy depressed (slender) voice shall be heard from the dust."

HIPHIL, *to bring down*, to *humble*, Isaiah 25:12; 26:5.

HITHPOEL, *to be cast down* (the soul), Psa. 42:7, 12; 43:5.

Derivative, שַׁח.

7619 שָׁחַט Arab. ذبح—(1) TO SLAY animals, Gen. 37:31; Isa. 22:13; especially a victim, Levit. 1:5, 11; and even a human victim, Gen. 22:10; Isa. 57:5. Hos. 5:2, שַׁחֲטָה שַׂטִּים הַעְמִיקוּ "in slaughtering (victims) they make deep their transgression."

(2) *to kill* (persons), 2 Ki. 25:7; Jerem. 39:6. חֵץ שָׁחוּט Jer. 9:7, a deadly arrow. In קִי there is שָׁחוּט, the sense not being different, prop. made to kill.

7820 (3) וְחֹב שָׁחוּט 1 Ki. 10:16, 17; 2 Chr. 9:15, 16, prob. *mixed gold*, alloyed with another metal, comp. Arab. ذبح to dilute wine with water; see more in Comment. on Isaiah 1:22. The LXX. understood gold *beaten out*, compare נָסַךְ to spread out, the letters being transposed.

NIPHAL, pass. of No. 1, Levit. 6:18; Num. 11:22. Hence—

7821 שְׁחִיטָה f. *the slaying* of victims, 2 Chr. 30:17.

7822 שְׁחִין masc. *an inflamed ulcer, a boil* (see the root שָׁחַן) Ex. 9:9, 11; Lev. 13:18—20. שְׁחִין מְקוֹמָם

the boil of Egypt, Deu. 28:27, 35; and שְׁחִין רַע Job 2:7; used of a kind of black leprosy endemic in Egypt, called by physicians *elephantiasis*, from the skin being covered with black scales, and the feet swelling up. Compare Plin. H. N., xxvi. § 5. Schilling, De Lepra, p. 184.

7823; see also on p. 583 שְׁחִיתִים m. Isa. 37:30, i. q. שְׁחִישׁ which see. This would seem to be the primitive form, prop. denoting *sprout, shoot*, comp. the root שָׁחַר, Arab. شخص to lift oneself up, to lift theeyes, perhaps Heb. *to sprout, to shoot forth*. We may also compare שֵׁחַל prop. offspring, progeny.

7824 שְׁחִיץ or שְׁחִיץ masc. *a board*, as being thin, so called from its being pared, planed away (בִּינְגֶּה tabletes Gtet), from the root שָׁחַץ, Ezc. 41:16.

7825 שְׁחִית f. *a pit*, plur. שְׁחִיתוֹת (compare Lehrgeb. p. 527) Ps. 107:20; Lam. 4:20; from the root שָׁחָה to sink down.

see 7844 שְׁחִיתָה f. Chald. evil deed, see שָׁחַת.

† I. שָׁחַל an unused root, Arab. سحل to peel off, to shell, to scale, whence שַׁלְשֶׁלֶת. To this answer in the Indo-Germanic languages, σκύλον, Germ. Schale, Schelen, Engl. *to scale*.

† II. שָׁחַל perhaps, *to roar*, as a lion. Compare Arab. سحل to bray, as an ass, سَحِيل roar in *pectore reciprocante*, the braying of an ass. Jeuhari and Kam.; cognate roots are לָהַל, לָעַל, German, ballen, gellen, Schallen (Notk. (ftellen). Hence—

7826 שַׁחַל m. *a lion*, a poetic word, Job 4:10; 10:16; 28:8; Psa. 91:13; Prov. 26:13; Hos. 5:14; 13:7. Bochart (Hieroz.) understands the blackish lion of Syria (Plin. H. N., viii. 17). Compare שָׁחֹר, the letters ל and ר being interchanged.

7827 שַׁחֲלֶת f. Ex. 30:34; according to Hebrew interpreters, *unguis odoratus*, prop. the covering or *shell* of a kind of muscle found in the lakes of India, where the nard grows; which, when burning, emits an odour resembling musk: this is now called *blatta byzantina*, Zeuzirtaur. See Discorid., ii. 10; and the Arabian writers in Bochart (Hieroz. ii. p. 803, seq.). The root is שָׁלַל to peel off, compare שְׁחוֹלֶת the pod of dates.

† שָׁחַן an unused root, Arab. شحن to be hot, to be inflamed, Syriac ܫܚܢ Pa. to ulcerate, whence שְׁחִין ulcer, which see.

see 7823 שָׁחַס an unused root, see שְׁחִיתִים.

† שָׁחַף—(1) i. q. שָׁחַט, and transp. חָפַשׁ (which see), TO BARE, TO PEEL OFF, TO MOW OFF, see שְׁחִיף.

(2) *to become attenuated*, hence *lean*, i. q. Arab. سحف. Hence שְׁחַפֶת and—

7828 שָׁחַף m. Lev. 11:16; Deut. 14:15; according to LXX. and Vulg. *larus* (Germ. *), *gull*, an aquatic bird, so called from its leanness; see Bochart, Hieroz. II. lib. ii. cap. 18.

7829 שַׁחֶפֶת f., *consumption*, Lev. 26:16; Deu. 28:22.

† שָׁחַץ an unused root; Arab. شمخ to raise oneself up; compare שַׁחַק. Hence—

7830 שַׁחַץ m., *elation, pride* (Arab. شمخ; Talmud. שַׁחְצָן id.), Job 28:8; 41:26, בְּנֵי שָׁחַץ Vulg. *filii superbiæ*, i. e. the larger ravenous beasts, as the lion; so called from the pride of walking. *Lions* is the rendering of the Chaldee interp., chap. 28; but the other passage demands the above wider signification. Compare Bochart, Hieroz. I., p. 718.

7831 שַׁחֲצִימָה ("lofty places"), [*Shaharimah*], pr. n. of a town in the tribe of Issachar, Josh. 19:22 קְרֵי שַׁחְצוּמָה כְּתִיב.

7833 שָׁחַק—(1) TO RUB OR BEAT IN PIECES, i. q. Arab. سحق, Exod. 30:36. Figuratively applied to enemies, Ps. 18:43.

(2) *to rub* or *wear away*. Job 14:19, אֲבָנִים שָׁחֲקוּ מָיִם "the waters wear away (hollow out), the stones." Hence—

7834 שְׁחָק m.—(1) *dust*; so called as being made small, Isa. 40:15.

(2) *a cloud* (Arab. سحق a thin cloud; prop. apparently a cloud of dust, as something similar). Plur. clouds, Job 38:37; to which are ascribed showers, Job 36:28; Ps. 78:23; Prov. 3:20; thunder (Psa. 77:18). Meton. used of *the firmament of heaven*, i. q. שָׁמַיִם and רָקִיעַ. Job 37:18, "hast thou, like him (God), spread out the sky (שְׁחָקִים) which is firm like a molten mirror?" Prov. 8:28; Job 37:21; Deut. 33:26; Job 35:5; Psa. 68:35 (where, in the other hemistich, there is שְׁמַיִם). So also the sing., Psalm 89:7, 38. (Sam. שחוק for שָׁמַיִם Gen. 7:19.)

7835 I. שָׁחַר TO BE OR BECOME BLACK (Aramean שְׁחַר id). Progn., Job 30:30, עוֹרִי שָׁחַר מֵעָלָי "my skin is black (and draws away) from off me."

Derivatives, שַׁחַר, שַׁחֲרוּת, and pr. n. שַׁחְרַי.

7836 II. שָׁחַר—(1) pr. apparently TO BREAK, TO BREAK FORTH, as light, the dawn, whence—

(2) to break in, to pry in, hence *to seek*, compare עָפָר No. 3. In Kal once found, Proverbs 11:27; see Piel.

PIEL שִׁחֵר *to seek*, a word altogether poetic. Followed by an acc. Job 7:21; Prov. 7:15; 8:17; and ל with an inf. Job 24:5; Proverbs 13:24, שֹׂנְאוֹ שִׁחֲרוֹ מוּסָר "he who loveth (his son) seeks (i.e. as it were carefully prepares) chastisement for him." The suff. must be regarded as in the dative. *To seek God* is—(a) to long after him, Ps. 63:2; Isa. 26:9. —(β) to turn oneself to him, Hos. 5:15; Ps. 78:34. Followed by אֶל Job 8:5.

Derivatives, מְשַׁחֵר, pr. n. אֲשַׁחְרִי and—

7837 שַׁחַר m. *dawn, morning* (Arab. سحر id.). Gen. 19:15; Josh. 6:15. Poet. there are ascribed to it eyebrows (see עַפְעַפַּיִם); wings, Ps. 139:9. בֶּן־שָׁחַר "son of the morning;" used of Lucifer [i. e. the morningstar] (see הֵילֵל), Isa. 14:12. Hos. 6:3, כְּשַׁחַר נָכוֹן מוֹצָאוֹ "his going forth (is) established like the morning," i. e. Jehovah's advent, but Hos. 10:15, "like the morning (quickly) shall he be cut off." Adv. *mane, at or in the morning*. Psalm 57:9; 108:3. Metaph. used of *felicity* again dawning after misery, Isaiah 8:20 (see אֵשֶׁת No. B, No. 8); Isa. 47:11; 58:8. The same figurative use is made of the word נֶגַהּ Job 11:17; נְגַהּ Jer. 13:16; and Arab. صبح. Eswari Soheil: "in calamity there is hope, for the end of a dark night is the dawn."

7838 שָׁחוֹר & שְׁחֹר m. adj. *black*, used of hair, Levit. 13:31, 37; a horse, Zec. 6:2, 6; blackish colour of the face, Cant. 1:5.

see 7883 שָׁחוֹר see שְׁחֹר.

7839 שַׁחֲרוּת f. *the time of dawn*, metaph. used of *youth*, Ecc. 11:10.

7840 שַׁחֲרוּת f. *blackish*, used of the colour of the skin, Cant. 1:6. As to diminutive adjectives of the form אַרְשֹׁת, see Lehrg. p. 497, and Heb. Gramm. § 54, 3, § 83, No. 23.

7841 שַׁחֲרַיָה ("whom Jehovah seeks for"), [*Shaharaiah*], pr. n. m., 1 Ch. 8:26.

7842 שַׁחֲרַיִם ("two dawns," compare עַפְעַפַּיִם), [*Shaharaim*], pr. n. m., 1 Ch. 8:8.

7843 שָׁחַת not used in Kal. Arabic سحت to destroy.

Pret. שִׁחֵת —(1) trans., *to destroy, to ruin*, either by laying waste, as a country, a region, a field, Gen. 9:11; 19:13; Joshua 22:33; 2 Sam. 24:16; Jer. 9:11; 19:13; 22:10, or by pulling down, as walls, a city, Genesis 13:10; Exe. 26:4; or by wounding, Ex. 21:26; or by killing, both individuals, 2 Sam. 1:14, and whole peoples, Gen. 6:17; 9:15; Num. 32:15; Isa. 14:20. Metaph., Am. 1:11, שִׁחֵת רַחֲמָיו "he destroyed (i. e. suppressed) his mercy." Ezek. 28:17, שִׁחַתְּ חָכְמָתֶךָ עַל יִפְעָתֶךָ "thou hast destroyed thy wisdom, because of thy beauty;" thou art so taken with the latter, that thou hast neglected the former.

(2) *to act wickedly*, for the more full שִׁחֵת דַּרְכּוֹ Ex. 32:7; Deut. 9:12; 32:5. Comp. Hiph. No. 2.

Hithn.—(1) i. q. Piel No. 1, *to destroy*, either by laying waste and destroying, as a land, a kingdom, Jer. 36:29; 51:20; a city, Gen. 19:14; 2 Ki. 18:25; or by killing, as a man, 1 Sa. 26:15; enemies, 2 Sa. 21:1; or by harming in any manner whatever, Pro. 11:9. הַמַּשְׁחִית the destroying angel, 2 Sam. 24:16; and simply הַמַּשְׁחִית Ex. 12:23, is the angel of God who inflicts calamities and death upon men. שַׁחַת (destroy not) in the titles of Ps. 57, 58, 59, 75, seems to be the beginning of a song, to the tune of which those Psalms were to be sung.

(2) הִשְׁחִית וְרִבּוּ Gen. 6:12; הִי עֲלִלוֹת Zeph. 3:7; *to act wickedly*, and without the acc. id., Deu. 4:16; 31:29; Jud. 2:19; Isa. 1:4. Compare יָרַע. In the words מְשִׁיחַ שָׁחַת Prov. 28:24, and מַעַל לְהַשְׁחִית Prov. 18:9, מִי appears to be a subst. (see מַשְׁחִית No. 1), *a man of destruction*, i. e. in chap. 28, act., *a destroyer, a waster*; but in chap. 18, pass., one who brings destruction on himself, one who wastes his own goods, *a prodigal*.

Hophal מָשְׁחָת *to be corrupted*, Pro 25:26; Mal. 1:14.

Niphal.—(1) *to be corrupted*, e. g. by putridity, Jer. 13:7; in a moral sense, Gen. 6:11, 12.

(2) *to be laid waste*, Ex. 8:20.

Derivatives, מַשְׁחִית, מַשְׁחֵת, מִשְׁחָת, מַשְׁחִית.

7844 שַׁחַת Ch. *to destroy*. Part. pass. Dan. 2:9, סְלָה דְּבָרָא וְשֵׁחִיתָה "a lying and corrupt word." Neutr. שַׁחִיתָא *something done wickedly, acrime*, Dan. 6:5.

7845 שַׁחַת f. with suff. שִׁחָתָם Ezek. 19:4, 8 (from the root שׁוּחַ, like נַחַת, from the root נוּחַ), *a pit*—(a) in which snares are laid for wild beasts, and metaph. used of snares, Ps. 7:16; 9:16; 35:7; 94:13; Pro. 26:27; Exe. loc. cit.—(b) a cistern, in which there is mud, Job 9:31.—(c) an underground prison, Isa. 51:14.—(d) especially *the sepulchre*, Psa. 30:10; Job 17:14 [?]; 33:18, 30. יָרַד שַׁחַת to go down into the grave, Job 33:24; Psalm 55:24; שָׂכַר בַּעֲשָׁחַת to perish in the grave, Job 33:28. שַׁחַת רָאָה see (i. e. to experience) the sepulchre, Ps. 16:10 [see below]; 49:10.—LXX. often render שַׁחַת by διαφθορά (as if it were from שָׁחַת διαφθείρω), but not with the signification of *corruption* but of *destruction* (see the instances in Kircher and Trommius) [see below]. The Greek word has been taken in the signification of *corruption* by Luke [i. e. by the Holy Ghost, who inspired him], Acts 2:27; 13:35, *seqq.*; but it would be difficult to prove that the Hebrew word שַׁחַת should be taken in the sense of *corruption*, from שָׁחָה, even in a single passage [?]. Some may cita Job 17:14, where in the other hemistich there is רִמָּה, and שַׁחַת is called *pater*, which may seem to be only suitable to a masculine noun; but the sacred writers are not accustomed to regard the etymology or sex of nouns in such cases, comp. יְשִׁישַׁי בֶּן עָז Psa. 17:8.

[*Note.* It is clear from the authority of the New Test. that there is a שַׁחַת m. signifying *corruption*, from שָׁחָה; perhaps it is only found in the cited places, Ps. 16:10, and Job 17:14.]

7848 שִׁטָּה fem. (for שִׁטְטָה, Arab. سَطْطٌ), *acacia, spina Ægyptiaca* of the ancients (*Mimosa nilotica*, Linn. Œdenthen), a large tree growing in Ægypt and Arabia, having the bark covered with black thorns (from which gum Arabic exudes); it has blackish pods (whence Germ. Œdenthen), the wood is very hard, and when it grows old it resembles ebony, Isa. 41:19; Celsii Hierobot. t. i. page 499; Jablonskii Opusc. ed. te Water, t. i. page 260.

Pl. שִׁטִּים—(1) *acacias*, whence עֲצֵי שִׁטִּים acacia wood, Ex. 25:5, 10, 13; 26:26; 27:1, 6.

7851 * (2) [*Shittim*], pr. n. of a valley in the land of the Moabites on the borders of Palestine, Nu. 25:1; Josh. 2:1; 3:1; Mic. 6:5; fully עֵמֶק הַשִּׁטִּים (valley of Acacias), Joel 4:18.

7849 שִׁטַּח TO SPREAD OUT, TO EXPAND (Syr. ܫܛܚ, Arab. سطح, Æthiop. ሰጠሐ; id.). Job 12:23, שִׁטַּח לַגּוֹיִם "he spreads out the peoples," i. e. gives them ample territories; especially, to spread out something on the ground, e. g. bones, Jer. 8:2; quails, Num. 11:32; polenta, 2 Sa. 17:19.

Pael, *to spread out* (one's arms), Ps. 88:10.

Derivatives, מִשְׁטָח, מִשְׁטָח.

7850 שִׁטְטַי m. (taken from Fiel), *a whip, a scourge*, Josh. 23:13, i. q. שׁוֹט.

7857 * שִׁטֵּף fut. יִשְׁטֹף.—(1) TO GUSH OUT, TO FLOW

OUT ABUNDANTLY, Pss. 78:20. מַיִם שָׁטְפוּ an overflowing shower, Eze. 13:13; 38:22.

(2) *to inundate, to overwhelm*; used of a river, Isa. 30:28; 66:12; metaph. of an army, Dan. 11:10, 26, 40. Followed by an acc.—(a) *to overwhelm* any thing, Jer. 47:2; and more strongly *to overwhelm and swallow up with water*. Psa. 69:3, שְׁטָפַתְנִי שִׁבֹּלֶת "the flood has swallowed me up;" verse 16; 124:4; Isaiah 43:2; Cant. 8:7.—(b) *to sweep away with a flood*, Isa. 28:17; Job 14:19, "the flood sweepeth away the dust of the earth;" Eze. 16:9; and on the contrary—(c) *to bring in as with a flood*. Isa. 10:22, כָּלָיוֹן חָרוּץ שֹׁטֵף צְדָקָה "the destruction is decreed, bringing in justice as with a flood," i. e. overwhelming the wicked with deserved punishment. צְדָקָה is accus. governed by the verb שֹׁטֵף.—(d) *to wash* any thing, Lev. 15:11; 1 Kings 22:38.

(3) Metaph. *to rush swiftly* (as a horse), Jer. 8:6. Compare No. 1.

Niphal.—(1) *to be overwhelmed* (with a hostile force), Dan. 11:22.

(2) *to be washed*, Lev. 15:12.

Pual, i. q. Niph. No. 2. Lev. 6:21. Hence—

7858 שֶׁטֶף and שִׁטְפָה m. (1) *effusion, outpouring*, e. g. of rain, Job 38:25; of a torrent, whence metaph. Prov. 27:4, שֶׁטֶף אַף "an outpouring, i. e. a torrent (like a rapid torrent) is anger."

(2) *inundation, flood*, Pa. 32:6; Nah. 1:8; Dan. 9:26; שֶׁטֶף כְּשֶׁקֶץ "his end (cometh) as a flood," i. e. suddenly (compare שֹׁטֵף Hos. 10:15.) Metaph. used of an overflowing army, Dan. 11:22.

† שָׁטַר Arab. سطر TO WRITE, whence Part. שֹׁטֵר prop. *a scribe* (LXX. γραμματεύς, γραμματεως ἐργωτής. Syr. ܣܦܪܐ), hence from the art of writing having in very ancient times been especially used forensically (compare כָּתַב letter *d*, כּוֹתֵב a scribe and judge, Gr. γράφειν, γράφεσθαι), *a magistrate, prefect of the people* (comp. Arab. سطر to excel in any thing, followed by مسيطر a prefect. Targ. סָרְכִין, סְרָךְ, Vulg. *magister, dux, exactor*. Specially, שֹׁטְרִים is used of—(a) the prefects of the people of Israel in Egypt, Ex. 5:6—19; and in the desert, Nu. 11:16 (used of the seventy elders); Deuter. 20:9; 29:9; 31:28; Josh. 1:10; 3:2; 8:33; 23:2; 24:1.—(b) magistrates in the towns of Palestine, Deut. 16:18; 1 Chr. 23:4; 26:29; 2 Chr. 19:11; 34:13. Used of the superior magistrates, Prov. 6:7; and 2 Ch. 26:11 (where there is no need to understand a military officer, as a census of soldiers might be taken by a civil magistrate).

7859 שִׁטְרַי (or rather שִׁטְרֵי, as twenty-six MSS. and editions read, which are also supported by 11 others, which read מִסְרֵי Ch. Dan. 7:5, *a side*. (In Targg. סְטַר, סְטָרָא, Syr. ܣܛܪܐ id., Arab. شطر side of any thing.)

7861 שִׁטְרֵי (γραμματεύς), [*Shitrai*], pr. n. m. 1 Ch. 27:29 שִׁטְרֵי קְרֵי, כְּתִיב

7862 שִׁי m. (for שְׁיִי, like לִי valley, for לְיִי, for שְׁלִי), *a gift, present*, so called from its being brought (see the root שָׁיָא), in this phrase שִׁי הוֹבִיל לְ to bring gifts, Ps. 68:30; 76:12; Isa. 18:7.

† שָׁיָא or שָׁיָה an unused root, Arabic شَيَّ to will, Conj. II. *to bring, to impel*. Hence apparently שִׁי, for שְׁיִי.

7864 שֵׁיבָה pr. n. m. *Sheva*, 2 Sam. 20:25 כְּתִיב, see שְׁוָא.

7866 שִׁיחוֹן (" overturning," from the root שׁוּחַ), [*Shihon*], pr. n. of a town of Issachar, Josh. 19:19.

7870 I. שָׁיְבָה f. (from the root שׁוּב) *return*, and concr. *those who return*, Ps. 126:1.

7871 II. שֵׁיבָה (for שְׁכִיבָה, from the root שָׁכַב) *I. dwelling*, 2 Sa. 19:33.

7876 שֵׁירָה an uncertain root, to which apparently may be referred fut. apoc. שֵׁץ (of the form יֵצֵן), Deut. 32:18. LXX. ἐγκατέλιπες. Vulg. *derelinquisti*; in the other hemistich וַתִּשְׁכַּח (hast forgotten). Apparently שֵׁירָה signifies the same as שָׁכַח, שָׁיָה to forget, to neglect; whence שֵׁיר want of care, ר between two vowels being changed into י, as is often done, compare עֵזָה and עֵזָי, הָיָה and הָיָי, and הָיָה and הָוָה, and בְּנִי to adorn, שָׁיָה and שָׁוָה to be raw (flesh); also יְשִׁימוּ for יְשִׁיתוּ; and also compare the same change of the letter א in רָאָה, רָיָה (vulture), סֹאסְבֵי, סֹסְבֵי; unless שֵׁץ be rather taken from the verb שָׁאָה itself, as if contracted from תְּשָׁאֵהוּ (for תְּשָׁאֵהוּ, compare תְּסִירֵנִי Jer. 18:23, for תְּסִירֵנִי), compare אִירִי. Others have less appropriately compared Arab. سوى IV. to omit (prop. to lay aside, brg Gritz Ingen); for the root سوى answers to the Heb. שָׁוָה.

שָׁיַן an unused root, Arab. to love violently; whence may be taken—

7877 שִׁיאָא [*Shiza*], pr. n. m. 1 Ch. 11:42.

see 7804 שִׁיזָב to liberate, see שׁוּב.

7882 שִׁיחָה (from the root שׁוּחַ) i. q. שׁוּחָה *a pit*, Psa. 119:85; 57:7 כרי׳ב.

7883 שִׁיחוֹר, שִׁיחוֹר [*Shihor, Sihor*], properly "black," "turbid" (root שָׁחַר), hence pr. n. (in Heb. just as שִׁחוֹר is Egyptian), of the river *Nile*, so called from its muddy and turbid waters (whence Lat. *Melo*, i. q. *pihao*, according to Festus and Serv. ad Georg. iv. 291; Æn. i. 745, *iv.* 246). Isa. 23:3, זֶרַע שִׁחוֹר קְצִיר "the sowing of Shihor, the harvest of the Nile." (Vulg. *Nili.*) Jerem. 2:18. In two places (Joshua 13:3; 1 Ch. 13:5), *Shihor* is placed on the southern borders of Palestine, where *the river of Egypt* (נַחַל מִצְרַיִם see נחל) would rather have been expected [but they surely were the same], but in a similar sentence, Gen. 15:18, the Nile is also mentioned.

7884 שִׁיחוֹר לִבְנַת Joshua 19:26 [*Shihor-libnath*], pr. n. of a river or small stream, which flows into the sea, in the tribe of Asher, according to the opinion of J. D. Michaelis, *the river of glass* (compare לְבָנָה No. 1), i. e. Belus, from the sand of which glass was first made by the Phœnicians.

7885 שֵׁיט m.—(1) i. q. שׁוֹט *a whip, a scourge*, Isa. 28:15 כרי׳ב.

(2) *an oar*, i. q. מַשּׁוֹט Isa. 33:21.

7886 שִׁילָה—(1) *tranquillity, rest*; from the root שָׁלָה, שָׁלוֹ, שָׁלִיו; and if a derivative of a verb לוּ be wanted, לָוָה from the root לוּל. This power of the word seems to be that which it has in the much discussed passage, Gen. 49:10, "the sceptre shall not depart from Judah וְלוֹ יִקְּהַת עַמִּים ... עַד כִּי־יָבוֹא שִׁילֹה until tranquility shall cease, and the peoples shall obey him (Judah). Then let him bind," etc.; i. e. Judah shall not lay down the sceptre of the ruler, until his enemies be subdued, and he shall rule over many people; an expectation belonging to the kingdom of the Messiah, who was to spring from the tribe of Judah. Others whom I followed in edit. 1, take שִׁילֹה in this passage as a concrete, and render it *the peaceable one, peace-maker*; either understanding the Messiah (compare שַׂר שָׁלוֹם Isa. 9:5), or Solomon (compare שְׁלֹמֹה 1 Ch. 22:9); so the Samaritans (see Repert. f. bibl. und morgenland. Litt. xvi. 168). The ancient versions take שִׁילֹה (שָׁלָה) as being compounded of שֶׁ i. q. אֲשֶׁר and לֹה i. q. לוֹ to him in this sense, "until he shall come to whom the sceptre, the dominion, belongs," i. e. Messiah (comp. Ezek. 21:32, עַד אֲשֶׁר־בָּא לוֹ הַמִּשְׁפָּט). LXX. in several copies, τὰ ἀποκείμενα αὐτῷ, "the things which are reserved for him" (others with Symm.); ᾧ ἀπόκειται, he "for whom it is reserved." Syr. Saad., "he whose it is." Targ. Onk. "Messiah, whose is the kingdom." There is also a variety in the reading (שִׁלֹה) in several codd. and edit.; שִׁלֹה in twenty-eight Jewish manuscripts, and in all the Samaritan, שִׁלֵּו, שִׁלֵּו in a few codd.); but this threefold manner is of but little moment in this passage, as the same variety is found in the pr. n. (No. 2). This only follows from it, that the Hebrew critics and copyists writing שִׁלֹה took it for a simple word, and not as the old interpreters, as a compound. [The older copies, however, do read שִׁלֹה.] The opinions of theologians on this passage have been collected by Hengstenberg, Christologie d. A. T. i. p. 59, seqq.

(2) ("place of rest"), [*Shiloh*], pr. n. of a town of the Ephraimites, situated on a mountain to the north of Bethel, where the holy tabernacle was set for some time, Josh. 18:1; 1 Sam. 4:3. It is variously written שִׁלֹו Jud. 21:21; Jer. 7:12; שִׁלֹ Jud. 21:19; 1 Sa. 1:24; 3:21; שִׁלֹה Josh. 18:1, 8; 1 Sa. 1:3, 9; 1 Ki. 2:27. [Now prob. Seilûn سِلُون Rob. iii. 85.]

שִׁלְהִי Mic. 1:8 כרי׳ב, i.e. שׁוֹלֵל; which see. see 7758

7888 שִׁלֹנִי [*Shilonite*], Gent. noun.—(1) from שִׁילֹה No. 2, 1 Kings 11:29; 12:15; Neh. 11:5; compare אֵלֹנִי and יְלֹנִי.

(2) 1 Ch. 9:5; for שֵׁלָנִי from שֵׁלָה.

7889 שִׁמְשַׁי (perhaps for יְשִׁמוֹן "desert"), [*Shimon*], pr. n. m., 1 Ch. 4:20.

† שִׁן an unused root; i. q. Æth. ሠነየ; and Syr. ܫܢܝ *niteo*; compare שָׁנָה. Hence—

7890 שֵׁן or שִׁן m. plur. שִׁנִּים *urine*, Isa. 36:12.

see 3319 שִׁנְאָא Chald. to finish, see יְאָא.

7891 שִׁנֵּר rarely שׁוֹר (1 Sam. 18:6 כרי׳ב) fut. יָשִׁר, apoc. וַיָּשַׁר Judges 5:1; once יָשֹׁר Job 33:27, TO SING (not used in the other Phœnicio-Shemitic languages, but in Sanscr. there is *shâr*, to sing), Jud. 5:1; Ps. 65:14. Construed—(*a*) followed by an acc. of the song, Psa. 7:1; 137:4; also of the person or thing celebrated in song, Psa. 21:14; 59:17; 89:2.—(*b*) followed by ל *it is, to sing in any one's honour, to celebrate in song*, Ps. 13:6; 27:6; 33:3; also *to*

sing of any one, Isaiah 5:1.—(*c*) followed by ב *to sing concerning* any one, Ps. 138:5 (compare בְּ דִּבֶּר).—(*d*) followed by אֶל of the person to whom any one speaks as it were in song, before whom one sings. Job 33:27, יָשִׁר עַל אֲנָשִׁים "he sings before men," cries out among men. Pro. 25:20, שָׁר בְּשִׁרִים עַל לֵב רָע "singing songs to a heavy heart," i. e. singing joyful songs to a person afflicted. *To sing* is also sometimes used *for to declaim with a loud voice* (compare עָנָה No. 1), see the examples above cited, Isa. 5:1; Job 33:27.

PILEL, שִׁרֵר *to sing.* Zeph. 2:14; Job 36:24, אֲשֶׁר שִׁוְּרוּ אֲנָשִׁים "which men celebrate. Part. מְשׁוֹרֵר *a singer*, 1 Ch. 9:33; 15:16; Nehem. 12:28, seq.; 13:5.

HOPHAL, pass. Isa. 26:1.—Hence—

7892 שִׁיר m.—(1) *song, singing.* 2 Ch. 29:28, הַשִּׁיר מְשֹׁרְרִים וְחֹצְרוֹת מְחֻצְּצִים "the song sang and the trumpets trumpeted," i. e. the singing began, and the trumpets began to be blown; which is in verse 27, הֵחֵל שִׁיר יְהוָה "the song of Jehovah began." Kimchi gives an incorrect explanation of שִׁיר in this place, as שֵׁם לְכָל שִׁיר *a singer* (it would have been better כְּכָל שִׁיר chorus of singers); and still less tolerable is the conjecture of Winer (Lex., p. 973), who thinks that "*less notations*," we may put מְשׁוֹרֵר (?). Also used of instrumental music. שִׁיר כְּלֵי שִׁיר instruments of music, 1 Chr. 16:42; 2 Chr. 7:6; 34:12; Ara. 6:5; Neh. 12:27, מְשׁוֹרְרוֹת שִׁיר "with music of cymbals."

(2) *a song*, both sacred, Ps. 33:3; 40:4 (and so frequently), and profane, Isa. 23:16; 24:9; Eccles. 7:5; Esc. 33:32; especially joyful, Am. 8:10 (opp. קִינָה). שִׁיר הַשִּׁירִים Cant. 1:1; Vulg. *canticum canticorum*, i. e. most excellent song, comp. the phrases, עֲבֵי עֲרָיִם (most beautiful ornament) Esc. 16:7; שְׁמֵי הַשָּׁמַיִם (the highest heaven) 1 Ki. 8:27; which, as title of a book (hardly proceeding from the author himself [?]) contains a commendation similar to שִׁיר הַשִּׁירוֹת Ps. 45:1.

7892 שִׁירָה f. i. q. שִׁיר *a song*, Deut. 31:19, seqq.; Ps. 18:1; Isa. 23:15; also used of a parable (written in rhythm), Isa. 5:1. Plur. שִׁירוֹת Am. 8:3.

7893 שֵׁישׁ Syr. ܫܝܫܐ *white marble*, 1 Chron. 29:2, from the root שׁוּשׁ to be white; compare שׁוּשׁ No. 1.

7894 שִׁישָׁא [*Shisha*], see שְׁרָיָה.

7895 שִׁישָׁק [*Shishak*], pr. n. of a king of Egypt in the time of Jeroboam, 1 Ki. 11:40; 14:25; 2 Chron. 12:5. This seems to be Sesochis, the first of the two and twentieth dynasty of Manetho.

7896 שִׁית fut. יָשִׁית, apoc. יָשֵׁת, inf. absol. שׂוֹת Isa. 22:7, TO PUT, TO SET, TO PLACE, i. q. שׂוּם *rabbinic*, but less frequently used. (Allied roots in Hebrew are שָׁתָה and שָׁתַת, which see. It is altogether wanting in the kindred languages, but it is widely extended in the Indo-Germ. languages, both in the sense of placing and of sitting, see the Sanscr. *sad*, to sit; Gr. ἵζομαι, fut. ἕδεομαι (root *had*); Lat. *sedere*; Goth. *satjan*, to place, to appoint; Anglo-Sax. *settan*; Engl. *to set*; Germ. *setzen*, comp. Gr. With the vowel transposed there has hence, I suppose, arisen the cognate root *stî* in *erst-e, letzte*, etc-re.)

(1) *to put*, i. q. *to set, to place*, when applied to persons and things which stand upright (or, at least, sit, Ps. 132:11), or seem rather to stand than to lie down, e. g. to set a watch (watchmen), Psa. 141:3; any one on a throne (מִמְשָׁל). Ps. 132:11; to place a crown on a head (שִׁית נְזֶרֶת לְרֹאשׁ), Psal. 21:4; and metaph. Gen. 3:15. "I will put enmity between thee and the woman." Ps. 73:28, שַׁתִּי בְאֲדֹנָי יְהוִה מַחְסִי "I have put my trust in the Lord." Specially—(*a*) *to arrange, set in order*, an army, but always with the omission of the acc. מַעֲרָכָה (compare Josh. 8:2, 13); שִׁית עָרְכוּ *to set selves* (in array), Isa. 22:7. Ps. 3:7, אֲשֶׁר סָבִיב שָׁתוּ עָלָי "who have set their camp around against me."—(*b*) *to constitute, appoint* any one prince, followed by two acc. 1 Ki. 11:34; followed by an acc. and לְ Ps. 45:17; followed by לְ of thing, *to appoint* any one over anything, Gen. 41:33.—(*c*) i. q. *to found*, 1 Sa. 2:8, "and has placed upon them (the columns of the earth) the world."—(*d*) שִׁית שְׂפָתַיִם *to set snares*, lay snares (Hidingen, Sprenfri auffetzen), i. e. to plot, Ps. 140:6.—(*e*) *to set or appoint a* bound, Ex. 23:31; used of a limit of time (דַּי), Job 14:13. Elliptical and impers. Job 38:11, פֹּה יָשִׁית בִּגְאוֹן גַּלֶּיךָ "here shall one put (i. e. shall he put, sc. a bound) to the pride of thy waves."—(*f*) followed by an acc. of pers. and בְּ of place, *to put or set* any one in any place (מִקְוֶה וְרִשְׁעָה). Psal. 88:7, שַׁתְּנִי בְּבוֹר תַּחְתִּיּוֹת "thou hast placed (cast) me into the lowest pit." Once, followed by לְ of pers. and בְּ of place, Psa. 73:18, אַךְ בַּחֲלַקְלַקּוֹת תָּשִׁית לָמוֹ "thou hast set them in slippery places;" compare Psal. 12:6, אָשִׁית בְּיֶשַׁע לוֹ "I will put in safety (ich verſetze in Sicherheit) (i. e. I will make secure) the oppressed." A little different is שִׁית בְּ *to put any one* in any number, i. e. *to reckon him* to that number. 2 Sam. 19:29, "thou hast put me amongst those who eat at thy table;" and Jer. 3:19, אֵיךְ אָשִׁיתְךָ בַּבָּנִים "how (i. e. in what

honour) shall I get thee amongst my children!"—(*g*) followed by עַל *to collect, put together*, Gen. 30:40.—(*h*) followed by שית מ־ עם *to set* any one with another, *to compare, to make equal*, Job 30:1.

(2) *to put* any person or thing, so that it may lie down or recline, Germ. *legen*. Ps. 8:7, תַּחַת רַגְלָיו כֹּל שַׁתָּה "thou hast put all things under his feet," thou hast subjected them to him; Ruth 4:16, "and Naomi took the child, וַתְּשִׁתֵהוּ בְחֵיקָהּ and placed it in her bosom;" Ps. 84:4, "a nest where (the sparrow) may lay her young" (where it is hardly allowable with Wiger, p. 966, to explain שית both of birth). Specially—(*a*) שית יָד עַל to place one's hand on any one, Gen. 46:17; which is done in protecting, Ps. 139:5; or as an arbiter who lays his hand on the disputants, Job 9:33; the eyes of the dead (in filial piety towards parents), Gen. 46:4. On the other hand, שית יָד עִם *to put the hand with any one* i. e. to join with any one in doing any thing, Ex. 23:1.—Ellipt. Job 10:20; שִׁית מִמֶּנִּי sc. יָדְךָ "take from me," sc. the hand.—(*b*) followed by בְּ to put in any place, Job 38:36; "who hath put wisdom in thy reins?" Pss. 13:3; "how long shall I put cares (shall I leave them as put) in my heart?" Pro. 26:24; עָרְמוֹ בְּלִבּוֹ שִׁית "he puts (holds, cherishes) fraud in his breast.—(*c*) followed by שית עֶלְיוֹ עֶדִי to put on ornaments (בן ב׳חמד antegen), Ex. 33:4. Compare the noun שִׁית.—(*d*) followed by an acc. of thing, and לְ of pers. *to lay* something *on* any one, either something to be endured, Isa. 15:9 (followed by לְ of pers. Ps. 9:21); or to be performed, Ex. 21:22; also *to attribute, to impute* blame to any one, Num. 12:11.—(*e*) שית לְנֶגְדּוֹ to put any thing before one's self, for which one cares or takes heed, Ps. 90:8; 101:3. Sometimes from the nature of the case it is—(*f*) *to pour out* (as corn into the bosom of a garment), Ruth 3:15; *to cast forth*, Job 20:24; שית עַל שֶׁפֶר בָּצָר "cast upon the ground the brass" (brazen treasures).

(3) *to put*, i. q. *to direct, to turn*, in any direction, as—(*a*) שית פָּנִים אֶל to turn one's face in any direction, Num. 24:1.—(*b*) שית עֵינַיִם followed by a gerund, to turn one's eyes to do any thing, to attempt any thing, Ps. 17:11.—(*c*) שית לֵב to turn the mind or heart to regard, 1 Sam. 4:20; Pss. 62:11; Pro. 24:32; followed by שֶׁל to any thing, to regard any thing, Job 7:17; Pro. 27:23; לְ Ex. 7:23; 2 Sam. 13:20; Ps. 48:14; Pro. 22:17; Jer. 31:21.—From the sense of *constituting* (No. 1, *b*) arises—

(4) *to make*, or *render* any thing so or so (in einen Stand versetzen, machen), followed by two acc. Isa. 5:6; 26:1; Jer. 22:6; Ps. 21:7; 84:7; 88:9; 110:1; followed by an acc. and לְ Jer. 2:15; 13:16; followed by an acc. and בְּ (to make any one like any one), Isa. 16:3; Hos. 2:5; Ps. 21:10; 83:12, 14. More rarely absol. *to make, to do*, i. q. עָשָׂה, sa שִׁית תּוֹרֹת to do or perform miracles, Ex. 10:1. Hence—

(5) followed by a dat. ["*to make, or prepare for* any one, i. q."] *to give*, Gen. 4:25; impers. Hoses 6:11, גַּם יְהוּדָה שָׁת קָצִיר לָךְ "also for thee, O Judah, a harvest of (evils) is prepared."

Hophal, pass. followed by עַל *to be laid upon*, Ex. 21:30.

Derivatives, שֵׁת, שִׁית, pr. n. שֵׁת.

שִׁית m. with suff. שִׁיתִי *a thorn*, coll. *thorns*. Isaiah 5:6; 7:23—25; 9:17; 10:17; 27:4. The etymology is doubtful. To me it seems probable that שִׁית is for שִׁנֵּת the Medial Nun being softened, like בִּיָּת for בַּיִת, *ele* for *live*, *eic* for *ive*, from the root נָתַן, whence שֵׁן fem. שִׁנָּת, compare רֵתֶן from רָתַן, גֵּתֶן from גָּתַן. Others understand *a thorn-hedge*, as being so called from being *set* round gardens and vineyards (from שִׁית); but this word does not denote *a hedge made of thorns*, but *thorns* growing spontaneously in fields and ruins. 7898

שִׁית m. *attire, dress*, Prov. 7:10; Psalm 73:6. Compare the root No. 2, *c*. 7897

שָׁכָּה see שָׁכַךְ. see 7918

שָׁכַב fut. יִשְׁכַּב, inf. שָׁכַב with suff. שָׁכְבָה Genesis 19:33, and שָׁכְבָהּ (from יִשְׁכַּב), Deu. 6:7; imp. שְׁכַב, with ה parag. שְׁכָבָה TO LIE, TO LIE DOWN. (Syr., Ch., and Æth. ሰከበ: id., but Arab. سَكَبَ to pour out, which is done by inclining a vessel. The primary stock is כב, כף, which has the power of bending, inclining oneself, compare כֹּף, כֹּפֶל, Gr. Lat. *curvo, cubo, cumbo*. As to a sibilant prefixed to a biliteral stock to form trifiterals, see p. SCLXXXIII, A.) Ps. 68:14, "would that ye lay amongst the stalls" (shepherds to take rest). Isa. 50:11, "ye shall lie down in sorrow." 1 Ki. 3:19, "(the woman) had lain upon it" (the child), and had smothered it; also *to lay one's self down* (für legen). Ezekiel 4:6, "lie on thy right side," *lege dich auf die rechte Seite*. Specially used—(*a*) of those who are going to sleep, *to lay oneself down to sleep*, Gen. 19:4; 28:11; 1 Sa. 3:5, 6, 9; Ps. 3:6; 4:9; 1 Ki. 19:5; Job 7:4; Prov. 3:24; and as being asleep, 1 Sa. 3:2; 2 Sa. 11:9; 1 Sa. 26:7; 1 Ki. 21:27; also as taking rest, Ps. 68:14; hence *to rest*, Ecc. 2:23, "even at night his heart doth not rest." Job 30:17, "my gnawing (pains) take no rest"—(*b*) used of those who are sick, 2 Sam. 13:6; 2 Ki. 9:16.—(*c*) of mourners, 7901

2 Sa. 12:16.—(*d*) of those who are dying (*to lay oneself down*), very often in speaking of the death of kings in the phrase, וַיִּשְׁכַּב עִם אֲבוֹתָיו 1 Ki. 2:10; 11:43; 14:20, 31; 15:8, 24; 16:6, 28; and of the dead, Isaiah 14:8, שֹׁכֵב לֹא עָלָה עָלֵינוּ "since thou wast laid down," hast died [wast destroyed]. Isaiah 14:18; 43:17; Job 3:13; 20:11; 21:26. שֹׁכְבֵי עָפָר those who lie in the grave, Ps. 88:6.—(*e*) used of those who *lie* with a woman, followed by עִם Gen. 26:10; 30:15, 16; 34:2; 39:7, 12; Ex. 22:15; Deu. 22:23, seq.; 2 Sa. 12:11; and אֵת Gen. 35:22; 1 Sa. 2:22; with suff. אִתָּהּ Gen. 34:2; Lev. 15:18, 24 (once used of a woman, Gen. 19:32); also with an acc. Deu. 28:30, in קְרִי (where in the text there is יִשְׁגָּל). Hence—

Niphal, *to be lain with, ravished* (used of a woman), Isa. 13:16; Zec. 14:2; and—

Pual, id. Jer. 3:2 קְרִי.

Hiphil.—(1) *to make any one lie down, to prostrate*, 2 Sam. 8:2; *to lay down*, 1 Ki. 17:19; *to cause to rest*, Hos. 2:20.

(2) *to pour out a vessel* (i. q. Arab. سَكَبَ to pour out, see above as to this meaning), Job 38:37.

Hophal, יֻשְׁכַּב part. מֻשְׁכָּב *to be prostrated, to lie*, 2 Ki. 4:32; Esr. 32:19, 32.

Derivatives, שִׁכְבָה, שִׁכָּבָה, מִשְׁכָּב.

שִׁכְבָה f. *effusion, pouring out* (see the root Hiphil No. 2, compare etym. observ. under Kal)—(*a*) of dew, Ex. 16:13, 14.—(*b*) semin in concubitu, Lev. 15:16, 17, 18, 32; 19:20; 22:4; Num. 5:13. 7902

שִׁכְבַת f. i. q. the preceding, letter *b*; whence שִׁכְבַת זֶרַע *to lie with a woman*, Lev. 18:23; 20:15; Num. 5:20; also שִׁכְבַת אִשָּׁה זָכָר אֶת־ יִשְׁכַּב 7903 Lev. 18:20.

שָׁכָה a doubtful root, according to Jo. Simonis the same as שָׁגָה, Æth. ሰገየ: TO WANDER. Hence— 7904

Hiphil, part. Jer. 5:8, "like well-fed (libidinous) horses מְשֻׁכָּמִים הָיוּ wander" (compare Jer. 2:23; Pro. 7:11, and עָוָה No. 1). But perhaps it is better, with the Hebrew interpreters, to take מְשֻׁכָּמִים in this passage as part. Hiphil of the verb שָׁכַם, put in the singular adverbially for מְשֻׁכָּמִית; in this sense "they are like horses fed (inflamed with lust) in the morning" (compare Isa. 5:11).

Derivative, pr. n. שִׁכְמִי.

שִׁכּוֹל (root שָׁכַל) m.—(1) *bereavement*, metaph. Isa. 47:8, 9. 7908

(2) *the condition of a person left by all*, Ps. 35:12.

שְׁכוּל m.—(1) *bereaved*, whether of children, Jer. 18:21, or of young, used of a she-bear, 2 Sam. 17:8; Hos. 13:8. 7909

(2) *devoid of young*, Cant. 4:2; 6:6.

שִׁכּוֹר, שִׁכֹּר m. *drunk, intoxicated*, 1 Sa. 25:36; 1 Ki. 16:9; 20:16. Fem. שִׁכֹּרֶת 1 Sa. 1:13. 7910

שָׁכַח (Isa. 49:14; Pro. 2:17), fut. יִשְׁכַּח TO FORGET (perhaps cognate to the verb שָׁקַד), Gen. 27:45; followed by an acc. Gen. 40:23; Pss. 9:13; followed by עַל with an inf. Ps. 103:2; *to leave* something from forgetfulness, Deu. 24:19. Men are often said to forget God, Deut. 6:12; 32:18; Jud. 3:7; or the law of God, Hos. 4:6; and, on the other hand, God is said to forget (not to care for) any one, Ps. 10:12; Isa. 49:14; his mercy (to be unmindful of it), Ps. 77:10. 7911

Niphal, *to be forgotten*, Gen. 41:30; Ps. 31:13; Job 28:4, נִשְׁכָּחִים מִנִּי רָגֶל "forgotten of the foot," i. e. void of aid of the feet. Progn. Deut. 31:21, לֹא תִשָּׁכַח מִפִּי זַרְעוֹ "(the song) shall not be forgotten (nor cease) out of the mouth of their seed."

Piel, Lam. 2:6, and—

Hiphil, Ger. 23:27, *to cause to forget*.

Hithpael, i. q. Niphal, Ecc. 8:10. Hence—

שִׁכְחָה m. *forgetting, forgetful*, Isa. 65:11. Pl. const. שִׁכְחֵי Ps. 9:18. *7913

שָׁכָה Ch. *to find*. 7912

Ithpeal, הִשְׁתַּכַּח *to be found*, Dan. 2:35; Esr. 6:2.

Aphel, אַשְׁכַּח.—(1) *to find*, Dan. 2:25; 6:6, 12.

(2) *to acquire, obtain*, Esr. 7:16.

שְׁכִיָה (perhaps "wandering"), [*Shachia*], pr. n. m. 1 Ch. 8:10 [שָׁכַח is the reading of some copies]. *7634: see also Strong

שָׁכַךְ (kindred to the root שָׁקַד) inf. שְׁכֹּ֫ךְ—(1) TO INCLINE ONESELF, TO STOOP (as one who sets snares), Jer. 5:26.

(2) *to subside* as water, Gen. 8:1; *to be appeased* as anger, Esth. 2:1; 7:10.

Hiphil, *to still* (a sedition), Nu. 17:20.

שָׁכַל fut. יִשְׁכַּל TO BE BEREAVED of children, *to be childless* (Arab. ثَكِلَ, Aram. תְּכִל, אִתְכַּל), followed by an acc. Gen. 27:45, לָמָּה אֶשְׁכַּל גַּם שְׁנֵיכֶם "why should I be bereaved of both of them?" Gen. 43:14, וְאִם־ כַּאֲשֶׁר שָׁכֹלְתִּי שָׁכָלְתִּי "and I, if I be bereaved, I shall be bereaved," the expression of a person who calmly bears what appears inevitable (compare Esth. 4:16). 1 Sam. 15:33. Part. pass. שָׁכוּל bereaved of children, Isa. 49:21. 7921

PIEL שִׁכֵּל—(1) *to bereave*, Gen. 42:36; 1 Sam. 15:33—(*a*) used of wild beasts devouring children, Lev. 26:22, "I will send among you wild beasts that shall bereave you." Exc. 5:17; 14:15; compare Hos. 9:12;—(*b*) of a sword as consuming the youths, Deut. 32:25, מִחוּץ תְּשַׁכֵּל חָרֶב "without (in battle) the sword bereaves" (i. e. consumes the youths), Lam. 1:20; Jer. 15:7; Ezc. 36:13—15.

(2) *to cause abortion* (in women, flocks, etc.), used of an unhealthy soil, 2 Ki. 2:19, intrans. *to make abortion*, i. e. *to suffer* it (Plin. Ep. 8, 10), as a woman, Ex. 23:26; a sheep or she-goat, Gen. 31:38; hence *to be sterile*, as a vine, Mal. 3:11. Part. מְשַׁכֵּלֶת subst. *abortion*, 2 Ki. 2:21.

HIPHIL—(1) like Piel, No. 1, *b*, to kill youths, Jer. 50:9 (where מְשַׁכֵּיל should be read, not מַשְׁכִּיל).

(2) to miscarry, Hos. 9:14. See Piel No. 2.

7923 שִׁכֻּלִים m. pl. *bereavement*, Isa. 49:20.

see 3635 שִׁכְלָל see ללל.

7925 שָׁכַם not used in Kal.

HIPHIL הִשְׁכִּים—(1) *to rise early in the morning*, either with addition of בַּבֹּקֶר Genesis 19:27; 20:8; 28:18; 32:1; or without it, Gen. 19:2; Ex. 32:6; Josh. 8:14. (Pr. perhaps *to put a load* on camels and other beasts, which nomadic tribes do very early in the morning, denom. from שֶׁכֶם, Ath. שַׁלְּפוּ; to put a load on the shoulders, Matt. 23:4; comp. Ch. שְׁקַל, *enarkéo*.) Followed by ל *to get up early* to any place, Cant. 7:13. When joined with another verb it is for the adv. *early*. Hos. 6:4, כַּל מַשְׁכִּים וְהֹלֵךְ "the dew disappearing early." Hos. 13:3. Hence inf. absol. הַשְׁכֵּם adv. early. Prov. 27:14.

(2) figurately, *to do earnestly, or urgently*. Jer. 7:13, אֲדַבֵּר אֲלֵיכֶם הַשְׁכֵּם וְדַבֵּר "I have spoken to you earnestly." Jer. 11:7, כִּי הָעֵד הַעִדֹתִי הַשְׁכֵּם "for I have most earnestly testified;" 7:25; 25:3; 26:5; 32:33; 35:14, 15; 44:4; 2 Chron. 36:15; Zeph. 3:7, הִשְׁכִּימוּ הִשְׁחִיתוּ עֲלִילוֹתָם "they earnestly acted wickedly." Once inf. in the Ch. form מִשְׁכֵּם Jer. 25:3. For Jer. 5:8, see under שָׁקַם.

7926 שֶׁכֶם m. in pause שָׁכֶם Psa. 21:13; with suffix שִׁכְמוֹ—(1) THE SHOULDER, or rather (as well remarked by Jo. Simonis) *the hinder part of both shoulder-blades*, or *the upper part of the back next below the neck*; a word, therefore, only used in the singular, differing from כָּתֵף. See Job 31:22, כָּתֵף מִשִּׁכְמָהּ תִּפּוֹל "let my shoulder fall from its shoulder-blade," i. e. from the back to which it is joined. יַ is here, although it is written without Mappik, to be taken with the printed Masorah as a suffix, compare Num. 15:28; and there is no need to lay down a new feminine form שָׁכֶם = שִׁכְמָה. (This word appears to be a primitive, like many nouns implying members of the body, and the verb הִשְׁכִּים appears to be derived hence). It is—

*7929 □

(*a*) the member on which a load to be borne is laid, Job 31:36. Isaiah 9:5, "the government shall be upon his shoulders," laid on him as a load for him to bear. Also, Isa. 22:22, "I will lay the key of the house of David upon his shoulder," i. e. I will give it to him to bear; compare the phrase וַיִּתֵּן עַל יְדֵי under the word יָד. Zeph. 3:9, "to serve God שְׁכֶם אֶחָד with one back," i. e. with one mind, *ὁμοθυμαδόν*, a metaphor taken from those that bear either a burden or a yoke; compare Syr. ܫܟܡ ܚܕ, jointly.

(*b*) the member on which blows are inflicted. Isa. 9:3, שִׁבְטֵי שִׁכְמוֹ "the rod (which threatened) his shoulder." Used also—

(*c*) in the phrase, שָׁכֶם תָּמַךְ *to turn the back*, used of one going away, 1 Sam. 10:9 (comp. פָּנָה שָׁרָה Josh. 7:12; Jer. 48:39); hence is illustrated the passage, Psa. 21:13, כִּי תְשִׁיתֵמוֹ שֶׁכֶם Vulg. "*quoniam pones eos dorsum*," i. e. thou causest them to turn their backs (compare עָרַף נָתַן Psalm 18:41). LXX. *ἔτι θήσεις αὐτοὺς νῶτον*.

(2) metaph. *a tract of land* (pr. elevated, as if a back), like the Arab. مَنْكِب a shoulder and a tract of land, Gen. 48:22.

(3) [*Shechem*], pr. n.—(*a*) of a city in Mount Ephraim, situated between Mounts Ebal and Gerizim, where afterwards stood Flavia Neapolis, whence it is now called نابلس *Nablus*, Gen. 12:6; 33:18; 34:2; Josh. 20:7; 21:20, 21; Psalm 60:8; 1 Ki. 12:25. LXX. Συχίμ (compare Acts 7:16). Vulg. *Sichem*. With ה parag. שְׁכֶמָה Sichem, Hos. 6:9. See Relandi Palaestina, page 1004—10.—(*b*) a Canaanite, Gen. 33:19; 34:2, seqq.

7927

7928 שֶׁכֶם ("back"), [*Shechem*], pr. n. of a son of Gilead, Num. 26:31; Josh. 17:2.—(2) m. 1 Chr. 7:19. Patron. of No. 1, הַשִּׁכְמִי Num, loc. cit.

*7930

7929 שִׁכְמָה according to some i. q. שֶׁכֶם Job 31:22; but see above שָׁכֶם.

7931 שָׁכַן, שָׁכֵן fut. יִשְׁכֹּן—(1) TO LET ONESELF DOWN, to settle down, e. g. the pillar of fire and cloud, Num. 9:17, 22; 10:12; Ex. 24:16.

(2) *to lie down*, especially to take rest, used of the lion, Deut. 33:20; of a nation lying in tents, encamped, Num. 24:2; of clouds overshadowing any day, followed by עַל Job 3:5. Hence *to rest*, Jud. 5:17; Prov. 7:11, בְּבֵיתָהּ לֹא יִשְׁכְּנוּ רַגְלֶיהָ "her feet rest not in her house."

(3) *to dwell, to abide* (Arab. سكن id.), followed by ב of place, Gen. 9:27; 14:13; 26:2; Jud. 8:11; followed by an acc. of place, Isa. 33:16; Ps. 68:7. Of frequent occurrence is the phrase יִשְׁכֹּן אֶרֶץ to dwell in, or inhabit the land, to possess it quietly, Prov. 2:21; 10:30; Ps. 37:29; and without אֶרֶץ Psa. 102:29 (compare a similar ellipsis, Isa. 57:15, "God, שֹׁכֵן עַד who inhabits (the heavens) for ever"); 2 Sam. 7:10, וְשָׁכַן תַּחְתָּיו "and (the people) shall inhabit in their own place," Deut. 33:16, שֹׁכְנִי סְנֶה "the dweller in the bush," i. e. Jehovah, compare Ex. 3:2. With a dative pleon. Ps. 120:6, שָׁכְנָה לָהּ "to dwell for oneself."—Part. pass. שָׁכוֹן act. *dwelling*, like the French *logé*, Jud. 8:11.—Once metaph. *to dwell in any thing* is used for *to be familiar with* it (see שָׁכֵן and Arab. سكن to be familiar), Pro. 8:12, "I, wisdom, שָׁכַנְתִּי עָרְמָה dwell in prudence," an altogether acquainted with her.

(4) pass. *to be inhabited*, as a place, i. q. יָשַׁב, No. 4, Jer. 50:39; 33:16; 46:26; Isa. 13:20; used of a tent which is pitched, Josh. 22:19.

PIEL, *to cause to dwell*, Jer. 7:7; Num. 14:30. Jehovah is sometimes said שִׁכֵּן שֵׁם i. e. to fix his abode any where [cause his name to dwell], Deu. 12:11; 14:23; 16:6, 11; 26:2, i. q. שִׁים שֵׁם under שֵׁם No. 1, *f*. Hence may be explained Ps. 78:60, אֹהֶל שָׁכַן בָּאָדָם "the tent (in which) he caused (his name) to dwell amongst men," unless it be preferred "the tent which he placed amongst men," compare Joshua 18:1; 22:19. Also from this phrase is taken the Talmudic שְׁכִינָה "presence of God."

HIPHIL, *to cause any one to dwell*, Gen. 3:24; Job 11:14; *to place* a tent, Josh. 18:1 (compare Kal, Josh. 22:19); Ps. 7:6, וְקוּמִי לְמִשְׁפָּט צִוִּיתָ "let him make me (my honour) to dwell in the dust," prostrate me on the dust.

Derivatives, מִשְׁכָּן, שְׁכֻנִיָּה, מִשְׁכֵּן.

7932 שְׁכַן Chald. id., Dan. 4:18.

PAEL שַׁכֵּן *to cause to dwell*, Esc. 6:12.

*7934 שְׁכֵן constr. שְׁכֶן Hos. 10:5; fem. with suff. שְׁכֵנְתָּה Ex. 3:22; plur. שְׁכֵנוֹת Ruth 4:17.—(1) an *inhabitant*, Isa. 33:24; Hos. loc. cit.

(2) *one dwelling near*; used of nations, Psalm 44:14; 79:12; Jerem. 49:28; *a neighbour*, Prov. 27:10. Fem. see above.

7944 שְׁכֵן with suff. שִׁכְנוֹ m., *a dwelling*; once found, Deut. 12:5. 7933

שְׁכַנְיָה ("intimate with Jehovah," as if dwelling with him; compare the root No. 3, fin.), [*Shechaniah*], pr. n. m., 1 Ch. 3:21.—(2) Neh. 3:29.—(3) Neh. 6:18.—(4) Ezr. 10:2.—(5) Exr. 8:3.—(6) Ezr. 8:5.—(7) Neh. 12:3; see שְׁכַנְיָהוּ. 7935

שְׁכַנְיָהוּ (id.) [*Shechaniah*], pr. n. m., 2 Chron. 31:15. 7935

I. שָׁכַר fut. יִשְׁכַּר; Arab. سكر—(1) TO DRINK TO THE FULL (i. q. רָוָה), Hagg. 1:6; *to drink to hilarity*, Cant. 5:1; Gen. 43:34. It is very often— 7937

(2) *to make oneself drunken*, Gen. 9:21; followed by an acc. of the drink, Isaiah 29:9; 49:26; followed by לְ Isa. 51:21. Metaph. in the prophets the wicked are said *to be drunken*, since they rush, by a kind of madness, upon their own destruction, Isa. 29:9; 51:21; Lam. 4:21; Neh. 3:11. Compare תַּרְעֵלָה, מָסִּס. Part. pass. שִׁכּוֹרָה drunken, Isa. 51:21.

PIEL, *to make drunken*, 2 Sam. 11:13; metaph. (see Kal), Jer. 51:7; Isa. 63:6.

HITHPAEL, id., *to make drunken*—(*a*) arrows with blood, Deut. 32:42.—(*b*) nations (see Kal and Piel), Jer. 51:57.

HITHPAAL, *to act as one drunk*, 1 Sam. 1:14. Derivatives, שִׁכָּרוֹן, שֵׁכָר.

II. שָׁכַר (kindred to שָׂכַר) to hire, to reward, see אֶשְׂכָּר. see 7936 on p. 790

שֵׁכָר m. *strong drink, intoxicating liquor*, whether wine, Nu. 28:7, or intoxicating drink like wine, made from barley (Herod. ii. 77; Diod. i. 20, 34), or distilled from honey or dates (see Hieron. Opp. ed. Martianay, t. iv. p. 364). Arab. سكر wine made from dry grapes or dates. It is often distinguished from wine, Levit. 10:9; Num. 6:3; Jud. 13:4, 7; in poetry there is often in one member שֵׁכָר, in the other יַיִן Isa. 5:11; 24:9; 28:7; 29:9; 56:12; Prov. 20:1; 31:6; Mic. 2:11.—Isa. 5:22, wine mingled with spices appears to be intended, i. q. מֶסֶךְ, מָזֶג. 7941

שִׁכָּרוֹן m. *drunkenness*, Exc. 23:33; 39:19. *7943

שִׁכְרוֹן ("drunkenness"), [*Shicron*], pr. n. of a town on the northern border of Judah, Josh. 15:11. 7942

שֶׁל m. *error, fault*, 2 Sam. 6:7; from the root שָׁלָה No. II. 7944

7945 שֶׁ a particle of the later Hebrew, blended from the prefix שְׁ, i. q. אֲשֶׁר and לְ. It is very frequent in the Rabbinic, and is prefixed to a genitive (compare אֲשֶׁר under אֲשֶׁר A, No. 3); in the O. T. it only occurs with prefix.

(1) לְשֶׁ on *account of*, i. q. לְמַעַן אֲשֶׁר (p. xc, A), Jon. 1:7, לְשֶׁלִּי "on account of whom," for which there is, verse 8, בַּאֲשֶׁר לְמִי. Verse 12, לְשֶׁלָּי "on account of me." To this answers the Aram. גְּרִיל compound of דְּ = אֲשֶׁר and לְ.

(2) בְּשֶׁל אֲשֶׁר pr. *in (omni) re quod*, in whatsoever. Eccl. 8:17, בְּשֶׁל אֲשֶׁר יַעֲמֹל הָאָדָם וְלֹא יִמְצָא "in whatsoever a man labours (i. e. how much soever he labours) yet he does not find." It answers to the Aramaean particle דְּ = כְּשֶׁ, which is however *propterea quod, quia, because that*. To give my own opinion, the context seems to be hardly sound, and perhaps we should read בְּכָל אֲשֶׁר, which excellently suits the sense.

7946 שַׁאֲנָן m. adj. *tranquil*, Job 21:23, compounded of two synonyms, שַׁלְוָה and שַׁאֲנָן, or else formed wholly from the latter, by insertion of the letter ל, compare חוּם and חָלַם to be hot.

7947 שָׁלַב not used in Kal.—Arab. ثلب is i. q. ثلم to break (a vessel, a sword), so as to make notches (Œ Garten) on the edge and margin; Chald. שְׁלַב Pael, to join together, to connect; whence שִׁלְבִין steps or rounds of a ladder, so called from joining together (bis Œ Spaten). In Hebrew this verb appears to have meant, TO JOIN PLANKS BY TENONS (incinterpolem), from tenons resembling teeth or notches (compare architect. term, Zwischenzug).

Pual, part. Ex. 26:17, "two tenons (Zapfen) (there shall be) to each board מְשֻׁלָּבוֹת אִשָּׁה אֶל אֲחוֹתָהּ joined to one another" (perhaps by transverse pieces of wood under the sockets). But LXX. ἀναπεπτυγμέναι ἑτέραν τῇ ἑτέρᾳ, *opposite one to another*. Hence—

7948 שְׁלָבִים m. plur. pr. *joinings, joints* at the *corners* (of a pedestal); hence *ledges* or *borders*, covering joints, 1 Ki. 7:28, 29.

7949 שֶׁלֶג m. SNOW, Job 24:19; Ps. 147:16. (Arab. ثلج, Aram. תַּלְגָּא.) Hence is a denom. in—

7950 Hithp. הִתְשַׁלֵּג *to be white like snow*, to be of a snowy colour (compare, as to the use of the Conj. Hiphil, in denoting colours, under אָדַם, נָקָן), Ps. 68:15, "when the Almighty scattered kings in it (the earth), תְּשַׁלֵּג בַּצַּלְמוֹן it was SNOWY" (with the bodies of the slain, compare Æn. v. 865; xii. 36, *campi ossibus albent*), like snow "on Mount Zalmon." Others take it differently, as Kimchi, "it shines as snow in darkness;" Schnurrer, "it will be refreshed in the shade," compare שָׁלֵג IV. to make joyful (prop. refresh).

I. שָׁלָה and שָׁלַו TO BE SAFE, SECURE, especially used of one who securely enjoys prosperity, Job 3:26; 12:6; Ps. 122:6. Pret. שָׁלְוָה Job loc. cit., fut. יִשְׁלֶה. (Arab. سلو to be tranquil and secure in mind. Kindred roots are סָלָה and עָלָה, and branches from the same stock are found in the Indo-Germanic languages, both in the sense of quiet and silence, and in that of welfare, as ἐξ-αλ-ος, quiet, ease, Lat. *silen-* סָלָה, and *salu-s, salu-b.*) 7951

Derivatives, שַׁלְוָה, שַׁלְוָ, שַׁלְיָ, שַׁלְוָה.

II. שָׁלָה i. q. Ch. TO WANDER, to sin from ignorance or inadvertence. 7952

Niphal, id. 2 Ch. 29:11.

Hiphil, *to lead astray, to deceive*, 2 Ki. 4:28.

Derivatives, שֶׁלִי, שֶׁלִי, שְׁלִי.

III. שָׁלָה i. q. שָׁלַל, לְשֶׁל TO DRAW OUT. Hence many derive fut. spoc. יְשֶׁל (*for* יִשְׁלֶה), Job 27:8, מַה תִּשֵּׂא יִשְׁלֶה אֱלוֹהַּ נַפְשׁוֹ "when God draws out his soul," sc. from his body, as if from the sheath of his soul (comp. נְתִיָּה). So Chald. and Syr.; and this opinion may be acceded to. We should not, however, reject Schnurrer's conjecture, who supposes יִשְׁל to be contracted for יִשְׁאַל *he asks*, compare Arab. سَأَلَ for سَئِلَ, although, if this were adopted, we should apparently read לְשֶׁל. 7953

Derivative, שַׁלְוָה.

שַׁלְוָה Ch. *to be safe, secure*, Dan. 4:1. 7954

שַׁלְוָ Ch. *error*, Dan. 3:29 כתיב, i.q. שְׁלָו, שְׁלִי. 7955

שְׁלָה (i. q. שְׁאֵלָה "prayer," compare 1 Sa. 1:17), [*Shelah*], pr. n. of a son of Judah, Gen. 38:5; 46:12. Patron. הַשֵּׁלָנִי Num. 26:20. 7956

שִׁלֹה pr. n. of a town, see שִׁלוֹ No. 2. *8024 see 7887

שַׁלְהֶבֶת *f. flame*, from the root לָהַב; whence the Chald. and Syriac Shaphel שַׁלְהֵב. Job 15:30; Ezek. 21:3; Cant. 8:6, שַׁלְהֶבְיָה (in other copies conjointly שַׁלְהֶבֶת יָהּ, and without Mappik שַׁלְהֶבֶתְיָה, without change of sense) "the flame of Jehovah," i.e. lightning. 7957

שָׁלוּ once שָׁלְיוּ Job 21:23, and שָׁלְיוּ Jer. 49:31, *7961

* For 7959 & 7960 see p. 825.

m. שַׁלְוָה, f. pl. constr. שַׁלְוֹת (from the root שָׁלָה No. I). —(1) *safe, secure*, 1 Ch. 4:40; especially living tranquilly, securely, Job 16:12; Ps. 73:12. Neutr. security, Job 20:20.

(2) in a bad sense, *secure, at ease, careless*, compare שַׁאֲנָן No. 2, Esr. 23:42.

7959 שַׁלְוָ m. *tranquillity, security*, Ps. 30:7.

7960□ שַׁלְוָ see שַׁלְוָה.

see 7887 שַׁלֹה see שִׁלוֹ.

7962 שַׁלְוָה f. id. Prov. 17:1; Ps. 122:7; Esr. 16:49. Pl. בִּשְׁלְוֹתֵךְ whilst thou wast living securely, Jerem. 22:21. בְּשַׁלְוָה in (the midst of) security, Dan. 8:25; 11:21 (compare Job 15:21), i.e. unexpectedly, suddenly, like the Chald. and Syriac בְּשַׁלְוָה, בְּשַׁלְוְתָא סַן שַׁלְוָה. Compare Dan. 11:24.

(2) in a bad sense, *carelessness, impiety*, Pro. 1:32. See שְׁלָו.

7963 שַׁלְוָה f. Chald. *security*, Dan. 4:24.

7964 שִׁלּוּחִים m. pl. *dismission, sending away*—(a) of a wife, *divorce*, Ex. 18:2; hence *a bill of divorce*, metaph. Mic. 1:14.—(b) of a daughter, *dotatio*, marriage present, 1 Ki. 9:16. Compare שִׁלַּח Jud. 12:9.

7965 שָׁלוֹם m. (from the root שָׁלַם)—(A) adj. *whole, entire*, i.e.—

(1) of body, *healthy, sound*, Gen. 43:27; חֲשֻׁלָּם אֲתֶכֶם "is your father in health?" 1 Sam. 25:6; 2 Sam. 17:3; 20:9; Job 5:24; Ps. 38:4; אֵין שָׁלוֹם "there is nothing entire (i.e. sound) in my bones," Isa. 26:3.

(2) in number, *in full number*, Jer. 13:19.

(3) *secure, tranquil*, Job 21:9. Pl. *those who seek peace*, Ps. 69:33. Hence—

(4) *a friend*, Ps. 55:21.

(B) subst.—(1) *wholeness, safety, soundness, health* (Arab. سَلَم), Deuter. 29:18; 1 Sam. 16:4; שְׁלוֹם בָּאָה "dost thou come in peace?" (the answer is שָׁלוֹם) 1 Ki. 2:13; 2 Ki. 5:21; 9:11, 17, 22. The following phrases are particularly to be noticed—

(a) לְ שָׁלוֹם (once without ת: לְ שָׁלֹם 2 Sa. 18:29) "is he well?" a phrase particularly used in asking for the absent, Gen. 29:6; 2 Ki. 4:26. The answer is שָׁלוֹם, Gen. loc. cit. compare 43:28. Hence—

(β) לִשְׁאֹל לְ שָׁלוֹם *to ask any one concerning* health and welfare, i.e. *to salute* any one (see under the word לִשְׁאֹל No. 3, b, compare 2 Sam. 11:7; וַיִּשְׁאַל דָּוִד לְשָׁלוֹם הַמִּלְחָמָה "and David asked how the war went on"), also שְׁאֵל אֶת שְׁלוֹם פ׳ to see how any one fares, Gen. 37:14; יָדַע וגו׳ Esth. 2:11; פָּקַד נָגַד 2 Sa. 17:18; Elisp. 2 Kin. 10:13; "we go down (to see) after the welfare of the children of the king," i. e. to salute and visit the king's children.

(c) הָלַךְ לְשָׁלוֹם 1 Sam. 1:17; 20:42; and הָלַךְ בְּשָׁלוֹם 2 Sa. 15:9, is a phrase addressed to one who goes away, Gr. ὑπαγε εἰς εἰρήνην, Mark 5:34; and πορεύου εἰς εἰρήνην, Luc. 7:50; on the other hand—

(d) שָׁלוֹם לְךָ, לָךְ, לָכֶם, *welfare to thee, to you*, Jud. 6:23; 19:20; Dan. 10:19; Gen. 43:23; is used to encourage one who is fearful, and to assure him of peace, in this sense, There is nothing for thee (for you) to fear, thou art (ye are) in safety; on this account there is added three times אַל תִּירָא, אַל תִּירְאִי, compare 2 Sam. 20:21; כִּי שָׁלוֹם לְךָ "for there is safety to thee," verse 7, compare 2 Sam. 18:28; where one who brings joyful news cries out, שָׁלוֹם, compare 1 Chron. 12:18. (In Arabic السلام عليك *as-salâm 'alaika*, and in Syriac ܫܠܡ ܥܠܝܟ are phrases with which those who approach or pass by are accustomed to salute, but that phrase never occurs in the Old Test. in that sense.)

(2) *peace* (since in time of peace affairs are safe and sound) opp. to war, Lev. 26:6; 1 Ki. 2:5; Jud. 4:17; קָרָא לְשָׁלוֹם to invite any one to peace, i. e. to offer peace, Deut. 20:10; Jud. 21:13; אִם שָׁלוֹם עָנָה לְשָׁלוֹם to accept the offered peace, Deut. 20:11; שָׁלַח שָׁלוֹם to make peace with any one, Jos. 9:15; Isa. 27:5; אִישׁ שָׁלוֹם a peaceful man, Psalm 37:37; דִּבְרֵי שָׁלוֹם words of peace, Deut. 2:26.

(3) *concord, friendship*, אִישׁ שְׁלוֹמִי any friend, Ps. 41:10; Jer. 20:10; 38:22; Obad. 7, דְּרֵי שָׁלוֹם those who speak friendly; Ps. 28:3; comp. Esth. 9:30.

שָׁלוֹם [*Shallum*] see שׁלם. *7967; see 8006

שִׁלּוּם *retribution*, see שׁלם. 7966

שַׁלּוּן (perhaps a corruption for שַׁלּוּם) [*Shallum*] 7968 pr. n. m. Neh. 3:15.

שָׁלֹשׁ three, see שׁלשׁ. see 7969 on p. 831

שָׁלַת or שָׁלַט Chald. f. *error, fault*, Dan. 6:5; Esr. 4:22; from the root שָׁלָה No. II. *7980□

שָׁלַח fut. יִשְׁלַח, inf. absol. שָׁלֹחַ, const. שְׁלֹחַ, once Isaiah 58:9.—(1) TO SEND (LXX. ἀποστέλλω, ἐξαποστέλλω). Const.—(a) absol. Genesis 38:17.—(b) followed by an acc. of pers. Genesis 43:8; 45:5; Isa. 6:8 (with a dat. pleon. לָךְ שְׁלַח נָא, Num. 13:2); once in the later Hebrew followed by לְ of pers. 2 Ch. 7971

* For 7961 see p. 824.

17:7.—(c) followed by אֶל of the person to whom one sends, Gen. 37:13; Exodus 3:10; 7:16; rarely like the Ch. עַל Neh. 6:3; Jer. 29:31; also followed by לְ with an inf. to send (any one) to do any thing, Nu. 14:36; Isa. 61:1.—(d) followed by an acc. of thing and אֶל of pers. to send any thing to any one, as letters, Jer. 29:25; Esth. 9:20, 30; followed by לְ of pers. Gen. 45:23.—(e) The accus. of the person sent is often omitted, Gen. 31:4, "he sent and called Rachel," i. e. he sent (some one) who brought Rachel. Gen. 41:8, 14; or the person sent is put with the prefix עִיר וְשִׁלַּח בְּעִיר בְּנָיָהוּ "and the king sent by Benaiah," i. e. he deputed Benaiah. Exod. 4:13, שְׁלַח־נָא בְּיַד תִּשְׁלָח "send by whom thou wilt send."—(f) A singular use is in 2 Sa. 15:12, וַיִּשְׁלַח אַבְשָׁלוֹם אֶת־אֲחִיתֹפֶל מֵעִיר׳ מִגִּלֹה "and Absalom sent (and brought) Ahitophel from Gilo his city."

Specially—(aa) any one is said *to send* words to another, i. e. *to inform by a messenger* (λέγειν πέμψας, ἐπέστειλα). Prov. 26:6, שֹׁלֵחַ דְּבָרִים בְּיַד כְּסִיל "he who sends words by a fool," who uses a foolish messenger to carry a mandate. Gen. 38:25, שָׁלְחָה אֵל חְמִיהָ לֵאמֹר "she sent these words to her father-in-law" (ἔπεμψε τῷ πενθερῷ αὐτῆς λέγουσα). 1 Ki. 20:5; 2 Ki. 5:8; without לֵאמֹר 1 Sa. 20:21. Followed by an acc. of the message, 1 Ki. 5:23, עֲרֵי־מִקְלָט אֲשֶׁר תִּשְׁלַח אֵל "unto the place which thou wilt shew me." 1 Kings 20:9; 21:11; Jer. 42:5, 21; 43:1; followed by two acc. *to command any thing to any one*, 2 Sam. 11:22, "(and he) told David אֶת־כָּל־אֲשֶׁר שְׁלָחוֹ יוֹאָב all things which Joab had charged him." 1 Ki. 14:6; Isai. 55:11.—(bb) God is said to send either calamities and plagues, Josh. 24:12; or aid, Ps. 20:3; or oracles, Isa. 9:7; Ps. 107:20; but see Piel.

(2) *to dismiss, to let go*, i. q. Piel, No. 2. Psal. 50:19, שַׁלַּחְתָּ פִּיךָ בְּרָעָה "thou lettest thy mouth go (as if unbridled) to evil." Progn. לֹא שָׁלַח יָדוֹ "let one's hand go (and withdraw it) from any thing, 1 Ki. 13:4; Cant. 5:4.

(3) *to send out, to stretch out, as* a finger (as done in derision), Isa. 58:9; a rod, Ps. 110:2; 1 Sa. 14:27; a sickle (to put it into the corn), Joel 4:13; compare Apoc. 14:15, 18; especially the hand (Hom. χεῖρας ἰάλλω, Od. ix. 388; x. 376), Genesis 3:22; 8:9; 19:10; 48:14; Job 1:11.—(a) followed by לְ to any thing, 1 Kings 13:4 (in a hostile sense). 1 Ch. 13:10.—(b) followed by בְּ to put the hand to any thing, Job 28:9; also *to put the hand* or force on any thing (ficher la main, vergreifen), Genesis 37:22; 1 Sa. 26:9; Esth. 8:7; *and to put the hand* to any thing, i. e. to purloin it (sich an etwas vergreifen), Ex. 22:7; Esth. 9:10; Ps. 125:3; Daniel 11:42.—(c) to lay hands upon any one, Gen. 22:12; Ex. 24:11.—Sometimes יָד is omitted. Pss. 18:17, יִשְׁלַח מִמָּרוֹם *to stretch* (the hand) *from on high*, followed by אֶל 2 Sa. 6:6; followed by בְּ Obad. 13.—Part. pass. שָׁלוּחַ *stretched out*, i. e. slender (of a hind). Gen. 49:21; compare Piel No. 4.

Niphal, to be sent, inf. abscl. לְהִשָּׁלַח Est. 3:13.

Piel שִׁלַּח—(1) i. q. Kal No. 1, *to send, to depute*, Isa. 43:14; followed by an acc. of pers. Gen. 19:13; 28:6; Isa. 10:6; and of the thing sent, 1 Sam. 6:3; followed by לְ of the person to whom one sends, 2 Ch. 32:31. But Kal is used far more frequently in this signification; in Piel, on the other hand, it is *to send* (as God) *on any one* plague and calamity (see Kal No. 1, bb); followed by בְּ Deu. 7:20; 32:24; 2 Ki. 17:25; Ps. 78:45; followed by אֶל Exe. 14:19; Ezek. 5:17. שִׁלַּח קְרוֹן *is*, to send, i. e. to excite strife, Pro. 6:14, 19; 16:28.

(2) i. q. Kal No. 2, *to dismiss, to let go*, one who departs (opp. to, to return), Gen. 32:27; Ex. 8:28; Lev. 14:7; a captive, Zech. 9:11; 1 Kings 20:42; compare 1 Samuel 20:22; *to manumit* a slave (see מְשַׁלַּח), *to set out a daughter*, give in marriage; more fully שִׁלַּח חוּצוֹת Jud. 19:9; also *to accompany* one departing, to send him on his way (προπέμπειν), Gen. 18:16; 31:27; followed by בְּ and בְּיַד *to deliver up to any one's power*, Job 8:4; Ps. 81:13. Also *to let any one down* into a dungeon, Jerem. 38:6, 11; *to let* (the hair) *hang down*, Ezr. 44:20.

(3) in a stronger sense, *to cast, to throw*—(a) things, as arrows, 1 Sa. 20:20; fire (into a city), Am. 1:4, seqq.; Hos. 8:14 (which is also expressed by שָׁלַח בְּ to cast any thing on the fire; French, *mettre à feu*, Jud. 1:8; 20:48; 2 Ki. 8:19; Psalm 74:7).—(b) *to cast forth, to cast down*. Eccl. 11:1; Job 30:11, "they cast down the bridle before me," they act unbridledly. Job 39:3, "they cast down their sorrows," i. e. they bear their young with pain.—(c) *to expel, to cast out* some one, Gen. 3:23; 1 Ki. 9:7; Isa. 50:1; especially *to divorce* a wife, Deut. 21:14; 22:19, 29; Jer. 3:8; compare שִׁלּוּחִים Job 30:12, יִלְּקֵי שִׁלּוּחַ "they push away my feet."

(4) i. q. Kal No. 3, *to stretch out, to extend* the hand, Pro. 31:19, 20; branches as a tree, Jer. 17:8; Eze. 17:6, 7; 31:5; Ps. 80:12; God as people, Ps. 44:3.

Pual—(1) *to be sent, deputed*, Jud. 5:15; Pro. 17:11.

(2) *to be dismissed*, Gen. 44:3; Isa. 50:1; *to be forsaken*, Isaiah 27:10; Prov. 29:15, שְׁנֻשְׁלַח "a child left to himself," or dismissed, i. e. given up to its own will.

(2) *to be cast out, expelled*. Isa. 16:2, מְשֻׁלַּחַת קֵן a bird cast out from the nest;" *to be cast* anywhere, *to be fallen* anywhere (followed by בְּ), Job 18:8.

Hithpa. i. q. Piel No. 1, *to send* a plague, a calamity; followed by בְּ Lev. 26:22; Am. 8:11.

Derivatives, מִשְׁלַח, מִשְׁלֹחַ, מִשְׁלַחַת, מִשְׁלוֹחַ, מִשְׁלֹחַת.

7972 שֶׁלַח fut. יִשְׁלַח Chald.—(1) *to send*, Dan. 3:2; followed by an acc. of thing, Ezra 4:17; followed by לְ of the person to whom one is sent, Ezr. 4:11, 18; 5:7, 17.

(2) followed by יָד *to extend the hand*, Dan. 5:24; followed by לְ *to attempt* any thing, Ezr. 6:12.

7973 שֶׁלַח m. with suff. שִׁלְחִי—(1) *a weapon, missile*, as sent against an enemy; Arab. سلح and سلح coll. arms; specially a sword; سلح armed; سلح Conj. V., to arm oneself, 2 Ch. 32:5; 23:10; Joel 2:8. עֲבֹר בְּשֶׁלַח to perish by the weapon (of death), Job 33:18; 36:12.

(2) *a shoot, a sprout*, Cant. 4:13; compare the root Piel No. 4.

7974 (3) [*Selah, Shelah*], pr. name—(a) of a son of Arphaxad, Gen. 10:24; 11:12.—(b) of an aqueduct and pool near Jerusalem, which appears to be the same as שִׁלֹחַ (which see) Neh. 3:15. Vulg. *Siloe*.

7975 שִׁלֹחַ (for שִׁלּוּחַ; as this noun is written in Chaldee, of the form מִשְׁלוֹחַ, *a sending* of water, i. e. aqueduct; compare the root. Pss. 104:10; and Gr. *lèvis fuor*, Il. xii. 25) with the art. הַשִּׁלֹחַ [*Siloah*], pr. n. of an aqueduct at the foot of Zion, on the west of Jerusalem (see Joseph. Bell. Jud. v. 12, § 2; vi. 7, § 2; viii. § 5) [rather to the east of Jerusalem, through part of Ophel; see Robinson]. Isaiah 8:6; called also שִׁלֹחַ Neh. 3:15, and פִּיתוֹן (which see) [this is a different stream]; which latter the Chald. and Syr., 1 Ki. 1:33, 38, render שִׁילֹחִי; although these two names are thus to be distinguished, that Gihon (breaking forth) prop. denotes the fountain; Siloah (sending) is properly the aqueduct. Some, from the words of 2 Ch. 32:30, have incorrectly supposed the fountains to have been to the east of the city; the words should be rendered, "(Hezekiah) brought (the waters of Gihon) down to the west of the city" (the fountain being on the south-west); nor does the authority of modern tradition avail anything against that of Josephus, loc. cit., although it has been followed on most maps. [Gihon and Siloah should not be confounded; the former is west of Jerusalem, the latter runs through the hill Ophel to the south-east; it is the confounding of the two which occasions all the difficulty.] LXX. and Josephus, loc. cit. write the name Σιλωάμ; and so, Joh. 9:7 (where this name is rendered ὁ ἀπεσταλμένος; abstr. for concr.). See Relandi Palæstina, p. 858; my Comment. on Isaiah 7:3; also Tholuck, Beytr. z. Erkl. des N. T., p. 193, seqq. [and especially Robinson.]

שִׁלְחוֹת fem. plur. *shoots*, sprouts, Isa. 16:8; see the root No. 3. 7976

שִׁלְחִי (perhaps, "armed"), [*Shilhi*], pr. n. m., 1 Ki. 22:42; 2 Ch. 20:31. 7977

שִׁלְחִים ("armed men"), [*Shilhim*], pr. n. of a city situated in the tribe of Judah, Josh. 15:32. 7978

שַׁלְחֹן plur. שֻׁלְחָנוֹת m. *a table*, so called from its being extended, spread out (see the root No. 3, and Gr. *τανύειν τράπεζαν*, Od. x. 370), Ex. 25:23, seqq. שֻׁלְחַן עֵרֶךְ to spread a table, Psal. 23:5; Prov. 9:2. שֻׁלְחַן הַפָּנִים Nu. 4:7; and in the later Hebrew, שֻׁלְחַן 1 Chr. 28:16; 2 Chron. 29:18, the table of shew bread, see לֶחֶם No. 2. שֻׁלְחַן יְהוָה those who eat at thy table, 2 Sam. 19:29; 1 Ki. 2:7, for אֹכְלֵי עַל שֻׁלְחָנִי 2 Sa. 9:11. 7979

שֶׁלֶם fut. יִשְׁלֹם a word of the later Hebrew—(1) TO RULE over any one, followed by בְּ Ecc. 2:19; 8:9; and עַל Neh. 5:15. 7980

(2) *to obtain power, get the mastery*, followed by בְּ Est. 9:1. (Arab. سلط to be hard, vehement, whence سُلَّم No. 1, سُلْطَان the power of ruling appears only in the derivative nouns, as سُلْطَان power, hence the concr. Sultan. To this appears to answer Germ. gelten).

Hiphil.—(1) *to cause to rule*, Ps. 119:133.

(2) *to give power over* any thing, Eccles. 5:18; 6:2. Compare מֶמְשָׁל Ecc. 2:19.

Derivatives, מֶמְשָׁל—שָׁלִיט, שַׁלִּיט.

7981 שָׁלַט fut. יִשְׁלַט Chald.—(1) *to rule, to have dominion*, followed by בְּ over any thing, Dan. 2:39; 5:7, 16; to have power over any thing, Dan. 3:27.

(2) followed by בְּ *to rush* upon any thing, ibid., 6:25.

Aphel, to cause to rule, to make ruler, followed by בְּ over any thing, Dan. 2:38, 48.

שֶׁלֶם, only plur. שְׁלָמִים constr. שִׁלְמֵי m. *a shield*, 7962

apparently so called from its *hardness* (see the signification of the Arabic root, and the n. שֶׁלֶם), 2 Sam. 8:7, שִׁלְטֵי זָהָב "shields of gold;" 2 Ki. 11:10; 2 Ch. 23:9; Cant. 4:4; Ezek. 27:11 (in which passages, shields are mentioned as hung for ornament on the walls). Jer. 51:11, "sharpen the weapons מַלְאוּ הַשְּׁלָטִים fill the shields," i.e. cover the body with the shield. Interpreters long doubted as to the meaning of this word, some rendered it *quivers* (as after Jarchi, Jo. Jahn, Archæol., ii. 2, page 428), or *darts*, compare שַׁלְּחָה as arrow. The signification which I have given is that, which, from Kimchi onwards, has been most approved, and it is confirmed by the probable etymology, by the context of the cited passages, and by the authority of ancient versions. Thus the Targum and Syriac often retain the same word as being used in Aramean. The Targum on the Chron. in two places (1 Chr. 18:7; 2 Chr. 23:9) render *shields*, that on Jeremiah (13:23) uses the words שִׁלְטֵי רְקָמְתָּא in speaking of the leopard with spots in form resembling a shield. In the later Syriac this word appears to have fallen into disuse, for Bar Bahlûl in Lex. Oxon. MS., under the word ܡܓܢܐ fluctuates himself between the various opinions of Syriac interpreters (most of whom render it *quivers*).

7983 שִׁלְטָן masc. *powerful*, Ecc. 8:4; followed by ב *having power*, over any one, verse 8.

7984 שִׁלְטוֹן Chald. *lord, magistrate*, Dan. 3:2.

7985 שִׁלְטָן constr. שִׁלְטַן Chald. *dominion, rule*. Dan. 3:33; 4:19; 7:6, 14; 6:27, שִׁלְטָנְהוֹן בְּכָל שִׁלְטָנִי "in all my dominion." Plur. *kingdoms*, 7:27. Arab. سُلْطَانٌ fem. dominion, and concr. lord, king, sultan.

7986 שִׁלְטָת f. see שׁוֹלֵט No. I.

7987 שַׁלְיָ in pause שָׁלְיָ masc. (from שָׁלָה No. I), *tranquillity, silence*. 2 Sam. 3:27, שָׁלְיָה *tranquilly*, i. e. privately.

7988 שִׁלְיָה f. *afterbirth*, which comes from the womb after the birth, from the root שָׁלָה No. III. Arabic سَلًى membrane, in which the fœtus is enveloped, سَلِيَ Conj. II, to extract this membrane. Deut. 28:57. Talmud. שִׁלְיָא, סִלְיָתָא afterbirth.

see 7961 שַׁלְיָו & שַׁלְיָו i. q. שָׁלִי, which *see*.

7989 שִׁלְיָם m. שִׁלְטַת f. (for שִׁלְטָת, for י is lost in inflexion)—

(1) *hard, vehement*, i. q. שַׁלְטָן, and fem. שִׁלְטָנִית Arabic سَلِيطَةٌ an imperious and impudent woman, Ezek. 16:30.

(2) *having power over anything*, Ecc. 8:8, and subst. *powerful one, ruler*, Ecc. 7:19; 10:5; Gen. 42:6.

7990 שִׁלִּים Chald.—(1) *powerful*, Dan. 2:10; 4:23; *having power over* any thing, followed by בְּ of thing, Dan. 4:14, 22, 29; 5:21; subst. *a prince*, Dan. 2:15; 5:29; Ezr. 4:20.

(2) followed by לְ with an inf. (there is, there is given) *power* to do anything, Ezr. 7:24.

7991 שָׁלַשׁ & שָׁלֵשׁ (with Kametz impure), m.—(1) *trine, triental, a third*, a measure of corn, prob. the third part of an ephah (see שְׁלִשָׁה), i. q. שְׁלִישׁ *pitron*; whence the LXX. commonly renders שְׁלִשָׁה τρία μέτρα (comp. Gr. ἡ τετάρτη, Germ. ein Viuert [Engl. *quart*]), Isa. 40:12. Used generally of a measure, Ps. 80:6, שָׁלִשׁ דִּמְעוֹת שָׁלִישׁ תַּשְׁקֵמוֹ "thou waterest them with tears with a measure," i. e. abundantly. LXX. ἐν μέτρῳ, Vulg. *in mensura*.

(2) *a triangle*, an instrument of music, struck in concert with drums, as is now the case with military music. Pl. 1 Sa. 18:6.

(3) *tristata* (Gr. τριστάτης), *a third man*, a noble rank of soldiers who fought from chariots, ἀναβάται, παραβάται (Exod. 14:7, "he took all the chariots of Egypt וְשָׁלִשִׁים עַל כֻּלּוֹ and warriors in every one of them." Ex. 15:4; 1 Ki. 9:22; compare 2 Ki. 9:25); used of the body-guard of kings, 1 Ki. 9:22; 2 Ki. 10:25; 1 Ch. 11:11; 12:18. LXX. τριστάται, i. e. according to Origen, in Catenis (although contrary to the Greek Glossographers, see Schleusner, Thes. v. page 338), soldiers fighting in chariots, of which each one contained three soldiers, one who drove the horses, and two who fought; comp. τρισυνάρτας, one of three men who formed a row in a tragic chorus. —Their captain is called רֹאשׁ הַשְּׁלִשִׁים 2 Sam. 23:8; and 1 Ch. 12:18, in a fuller form, רֹאשׁ הַשָּׁלִשִׁים, the same person appears also to be the שַׁר הַשָּׁלִישִׁים 2 Ki. 7:2, 17, 19; 9:25; 15:25. Hence pl. שָׁלִשִׁים Pro. 22:20 קְרִי, perhaps *principalia*, i. e. noble things, compare Pro. 8:6.

7992 שְׁלִישִׁי, שְׁלִשִׁית f. pl. שְׁלִשִׁים (from שָׁלֹשׁ, שָׁלוֹשׁ) *third*, Gen. 2:14; Nu. 2:24; Isa. 19:24; Job 42:14, and so frequently. Pl. שְׁלִשִׁים subst. *chambers* of the third story, Gen. 6:16.—Fem. specially is—(a) *a third part*, Nu. 15:6, 7; 2 Sam. 18:2.—(b) with ת parag. שְׁלִשָׁתְה *adv. the third time*, Exe. 21:19.—(c) *the third day, on the third day*. 1 Sam. 20:12, פֶּן יֵדַע מָחָר הַשְּׁלִשִׁית "at this time to-morrow (or) the third day."—(d) *the third year*, Isaiah 15:5; Jer. 48:34; see שָׁנָה page DCV, A.

7993 שָׁלַךְ not used in Kal (cognate to שָׁלָה).

Hiphil.—(1) TO CAST, TO THROW, Gen. 21:15; Num. 35:20, 22; *to cast away*, 2 Ki. 7:15; Ezek. 20:8; Ecc. 3:6 (opp. to עֵת to retain); *to cast about*, as stones, Ecc. 3:5 (opp. to כָּנַס to collect). Const. followed by אֶל of the place into which anything is cast (into a pit, into water, into fire), Gen. 37:22; Num. 19:6; Deut. 9:21; Jer. 26:23; also, followed by בְּ Gen. 37:20; Ex. 32:24; Mic. 7:19; followed by עַל of the person at whom anything is cast (*out* [ים נהרים], Jud. 9:53. Job 27:22, יִשְׁלַךְ עָלָיו "he will cast upon him," sc. arrows, he will shoot at him; followed by לְ *to cast* anything (to a dog), Exod. 22:30; followed by לְ of place, *to cast* (any person or thing) out of a place, Neh. 13:8; Deu. 29:27; *to pluck*, Job 20:17, תִּשְׁלַח אֹשֶׁךְ מָרָק "from his teeth I plucked the prey;" followed by מִן שָׁלַח מִן *to cast away, throw off* (see פּוּשׁ מרחים), Psa. 9:13; Ezek. 18:31.—The following phrases are figuratively used—(a) שָׁלַךְ נִפְשׁוֹ מִנֶּגֶד i. e. to expose one's life to the greatest danger; Gr. παραβάλλεσθαι τὴν ψυχήν, Il. ix. 322 (whence the Lat. *perabolanus*). —(b) שָׁלַךְ אַחֲרֵי גֵּו Psalm 50:17, and אַחֲרֵי גֵּוו "to cast (anything) behind one, behind one's back, i. e. to neglect, to despise, 1 Ki. 14:9; Neh. 9:26; Isa. 38:17; Ezek. 23:35. (As to the same phrase in Arabic, see my Comment. on Isa. loc. cit.)—(c) הִשְׁלִיךְ עַל יְ to cast anything upon God, i. e. to commit to his care, Ps. 55:23 (compare 37:5).—(d) הִשְׁלִיךְ מִשֹּׁל עֵינָיו "God has rejected or expelled any one from his presence, i. e. he has rejected him, cast him off, 2 Ki. 13:23; 17:20; 24:20; 2 Ch. 7:20; Jer. 7:15.

(2) *to cast down, to overthrow*, as a house, Jer. 9:18. Metaph. Job 18:7, וְתַשְׁלִכֵהוּ עֲצָתוֹ "and his own counsel shall cast him down."

Hophal שֻׁלַּךְ and שֻׁלָּךְ.—(1) *to be cast, to be thrown, to be cast out*, Isa. 14:19 (where we must not join, "thou art cast out from thy sepulchre," but, "thou art cast out without thy sepulchre," i. e. which was thy due); followed by בְּ and אֶל of place 2 Sa. 20:21; Jer. 14:16; Exe. 16:5; followed by לְ *to be cast forth* (delivered) to any one, Jer. 36:30. Metaph. Ps. 22:11, עָלֶיךָ הָשְׁלַכְתִּי מֵרָחֶם "I was cast upon thee from the womb," i. e. I committed my affairs to thee.

(2) pass. of Hiphil No. 2, Dan. 6:11. Hence—

7994 שָׁלָךְ m. Lev. 11:17; Deu. 14:17, an aquatic bird, LXX. καταράκτης, al. καταβάτης, i. e. a species of pelican, which casts itself down from the highest rocks into the water (*Pelecanus Bassanus*, Linn.). Vulg. *mergulus*; Syr. and Ch. fish-catcher. Compare Bochart, Hieroz. part ii. lib. ii. cap. xxi.; Oedmann, Verm. Sammlungen aus der Naturkunde, iii. page 68: and—

7995 שִׁלְכָת f.—(1) *a cutting down* (pr. overturning, casting down) of a tree, Isa. 6:13.

7996 (2) [*Shallecheth*] pr. n. of a gate of the temple, 1 Chr. 26:16.

7997 שָׁלַל—(1) i. q. Arab. سَلَّ TO DRAW, TO DRAW OUT, Ruth 2:16; compare שָׁלַל and שָׁלָה No. III.

(2) *to strip off, to spoil*. (To this answer σύλαω, συλάω, συλάω spolium, and συλάω, συλλάω, συλλάω, σπολιάω also συλλάω to draw off the skin, σύλλον sp. Hesych. finis). Constr. followed by אֵת no acc. of the thing, Exe. 26:12; and of the person spoiled, Exe. 39:10; Heb. 2:8; Zec. 2:12; שָׁלַל לְ to take prey, Isa. 10:6; Exe. 29:19. It sometimes follows the analogy of a regular verb, sometimes that of verbs לַ, as שָׁלוֹל, שָׁלוּל; inf. שְׁלוֹל and שְׁלֹל, fut. יְשֹׁל.

Hithpoel, שִׁתּוֹלֵל (an Aram. form) for הִשְׁתּוֹלֵל *to be spoiled*, Psa. 76:6; Isa. 59:15. Hence שְׁלַל and—

7998 שֶׁלֶל m.—(1) *spoil*, and gener. *prey, booty*, Gen. 49:27; Ex. 15:9; and frequently; used also of cattle taken as booty, 1 Sa. 15:19; שֶׁלֶל דָּוִד David's spoil, i. e. taken by David, 1 Sam. 30:20; שָׁלָל לְ to divide prey, Gen. 49:27; Psa. 68:13; Jer. 21:9; הָיְתָה לוֹ נַפְשׁוֹ לְשָׁלָל "his life shall be to him for booty," i. e. he shall be preserved alive, Jer. 38:2; 39:18. Once for שָׁלָל אִישׁ a spoiler, warrior, Jud. 5:30.

(2) *gain* (Talmud.) Pro. 31:11.

7999 שָׁלֵם fut. יְשַׁלֵּם.—(1) TO BE WHOLE, SOUND, SAFE. (Arab. سَلِمَ id. Kindred is the root, שָׁלַח. שָׁלַם.) Job 9:4; "who has set himself against him וַיִּשְׁלָם and continued safe?" Job 22:21.

(2) *to be completed, finished*, of a building, 1 Ki. 7:51; Neh. 6:15; used of time, Isa. 60:20.

(3) denom. from שָׁלוֹם *to have peace, friendship* with any one. Part. שָׁלֵם [Psa. 7:5] "my friend" i. q. אִישׁ שְׁלוֹמִי Ps. 41:10. Part. pass. שָׁלֵם peaceable, 2 Sam. 20:19; see Pual No. 3.

Piel, שִׁלֵּם and שִׁלַּם—(1) *to make secure, to keep safe*, Job 8:6.

(2) *to complete, to finish* (a building) 1 Kings 9:25.

(3) *to restore, as* something purloined, Ex. 21: 36; something owed, Ps. 37:21; 2 Ki. 4:7; *to pay, as* vows, Psalm 50:14; sacrifices, Hos. 14:3; and figuratively, *to impart* comfort, Isa. 57:18.

(4) *to requite, to recompense,* followed by a dat. of pers. Jud. 1:7; 2 Ki. 9:26; Psa. 62:13; followed by an acc. of thing, Jer. 16:18; 32:18; followed by both cases, as שָׁלַם גְּמוּל לְ (see גְּמוּל No. 1), also שָׁלַם לְ followed by וְשִׁלַּמְתִּי לְעִי כִּמְעַלְלָיו to recompense to any one according to his works, Ps. 62:13; Jer. 50:29. There also follows (although rarely) an acc. of the person to whom any thing is paid (Germ. *jemanden bezahlen*). Psalm 31:24; Pro. 13:21; וְצַדִּיקִים יְשֻׁלַּם־טוֹב "but prosperity rewards (pr. *bezahlt*) the righteous," prosperity is their reward, Pr. 35:12.

Pual.—(1) pass. of Piel No. 3, *to be paid or performed* (used of a vow) Ps. 65:2.

(2) *to be recompensed,* Jer. 18:20; also *to receive the reward* (of deeds) Pro. 11:31; נֵזֶר יְשֻׁלַּם בָּאָרֶץ "behold there is a reward for the righteous in the earth, much more for the ungodly and sinner," Pro. 13:13.

(3) *to live friendly,* i. q. Kal No. 3. Part. מְשֻׁלָּם the friend (of God), i. e. Israel [Christ], Isa. 42:19; parall. עֶבֶד יְהוָה compare Hiphil No. 2.

Hithpa.—(1) *to complete, to execute,* Job 23:14; Isa. 44:26, 28; *to make an end of* a thing, Isaiah 38:12, 13.

(2) *to make peace* with any one (Arab. سَالَمَ id.); followed by אֶת Josh. 10:1, 4; followed by עִם Deut. 20:12; 1 Ki. 22:45; but followed by לְ *to submit oneself* by a treaty of peace, Josh. 11:19 (Compare Arab. سلم Conj. IV., to submit oneself to the dominion of any one; specially to commit one's affairs to God; followed by אֶל; whence إِسْلَام obedience or submission to God and to Mahomet; hence true religion, meaning Mahometanism).

(3) causat., *to make any one a friend,* Pro. 16:7.

Hophal, *to be a friend* to any one; followed by לְ Job. 5:23.

Derivatives, שָׁלֵם, שְׁלֵמִים, שְׁלֻמִּים, שָׁלוֹם, שְׁלוֹם, and pr. n. מְשֻׁלָּם, מְשֻׁלֶּמֶת, שַׁלֻּם, מְשֻׁלָּם, שַׁלְשֶׁת.

8000 שָׁלַם Chald. *to complete, to finish* (a work). Part. pass. שְׁלִים finished, Ezr. 5:16.

Apkel.—(1) *to make an end,* Dan. 5:26.

(2) *to restore,* Ezr. 7:19.

8001 שָׁלֵם m., Chald. i. q. Hebr. שָׁלוֹם *welfare, peace,* Ezr. 5:7; Dan. 3:31; 6:26.

*8003 שָׁלֵם m. שְׁלֵמָה f. adj.—(1) *whole, perfect,*—(a) i. e. of full and just number and measure, as אֶבֶן שְׁלֵמָה a just weight, Deut. 25:15; compare Gen. 15:16 (where it is used of a full and just measure of sins); שְׁלֵמוֹת שְׁלֵמָה a full number of captives, Am. 1:6, 9.—

(*b*) *sound, safe* Genesis 33:18; of an army, Nah. 1:12. אַבְנֵי שְׁלֵמוֹת are stones which have been untouched, are unviolated by iron, i. e. rough, unhewn Dent. 27:6; 1 Ki. 6:7.

(2) *completed, finished,* 2 Ch. 8:16.

(3) *cherishing peace and friendship* (see the root in Pual, Hiphil, Hophal). Gen. 34:21, שְׁלֵמִים הָם אִתָּנוּ "they live peaceably with us;" specially שׁי עִם יְהוָה devoted to God, at peace with him, 1 Ki. 8:61; 11:4; 15:3, 14; and without these words, 2 Kings 20:3; 1 Ch. 28:9; 2 Ch. 15:17. Compare Hiphil No. 2; (also مُسْلِم devoted to God and to Mahomet, one who professes the Mahometan religion.)

*8004 שָׁלֵם [*Salem, Shalem*], pr. n. i. q. יְרוּשָׁלַיִם *Jerusalem,* as to the etymology of which, see p. cclxxvi, A, Gen. 14:18; Ps. 76:3. *Josephus* (Antiq. I. 10, § 2), *τὴν μητρὸ Σόλυμα ὕστερον ἐκλέσαι Ἱεροσόλυμα.* See Relandi Palestina, p. 976. (Arab. سَلِم id.).

8002 שָׁלֵם m.—(1) prop. *retribution, remuneration, reward* (see the root in Piel No. 4); hence *thanksgiving.* זֶבַח שְׁלָמִים a eucharistic sacrifice, offered in giving thanks, Lev. 3:1, seqq.; 7:11, seqq.; Nu. 7:17, seqq. זֶבַח תּוֹדַת שְׁלָמָיו Levit. 7:13, 15, a sacrifice offered in praising God and giving thanks. Hence—

(2) such a sacrifice, Am. 5:22; plur. שְׁלָמִים Levit. 7:20; 9:4; also in a wider signification used of sacrifices offered in distress, Jud. 20:26; 21:4.

8005 שֵׁלֶם m.—(1) *retribution,* Deut. 32:35.

8006 (2) [*Shillem*], pr. n. of a son of Naphtali, Gen. 46:24; called, 1 Ch. 7:13, שַׁלּוּם. Patron. שַׁלֻּמִי Num. 26:49.

8006 שַׁלּוּם and שָׁלוֹם m. id., Hos. 9:7; Mic. 7:3; plur. Isa. 34:8.

8006 שַׁלֻּם ("retribution"), pr. n. *Shallum,* borne by—(1) a king of the kingdom of Israel (773, 772, B.C.), 2 Ki. 15:10—15.—(2) a king of Judah, the son of Josiah and younger brother of kings Jehoiakim and Zedekiah; prob. the same as יְהוֹאָחָז No. 2, *Jer.* 22:11; see Rosenm. on the passage.—(3) the husband of Huldah the prophetess, 2 Kings 22:14.—(4) other men, Ezr. 2:42; 7:2; 10:24, 42; Neh. 3:12; 7:45; 1 Ch. 2:40, etc.

*8011 שַׁלְמָה f. i. q. שִׁלֻּם *retribution, penalty,* Psa. 91:8.

8010 שְׁלֹמֹה ("peaceable," from שָׁלֵם with the addition of the syllable הּ i. q. ה, ה compare 1 Ch. 22:9) pr. n. *Solomon,* the tenth son of David (1 Ch. 3:5; compare 2 Sam. 3:5), born of Bathsheba; his father's successor, and the third king of the Israelites (1005—975, B. C.); very celebrated for his riches, splendour, and wisdom; see 1 Ki. 2—11; 1 Ch. 23; 2 Ch. 1—9; Prov. 1:1; Cant. 1:1. LXX. Σολομών; called by Josephus, and in N. T., Σολομών.

*8073: see also on p. 834 שִׁלְמַי [*Shalmai,* pr. n. m. Ezr. 2:46.]

8015 שִׁלְמִי ("peaceful"), [*Shelomi*], pr. n. m. Nu. 34:27.

8017 שְׁלוּמִיאֵל ("friend of God"), [*Shelumiel*], pr. n. m. Num. 1:6; 2:12.

8018 שְׁלֶמְיָה (i. q. שְׁלֶמְיָהוּ), [*Shelemiah*], pr. n. m. 1 Ch. 26:14.

8019 שְׁלֻמוֹת ("peaceful," and neut. "love of peace"), [*Shelomith*], pr. n.—(1) f.—(*a*) Lev. 24:11.—(*b*) 1 Ch. 3:19.

(2) m.—(*a*) a son of Rehoboam, 2 Ch. 11:20.—(*b*) Ezr. 8:10.—(*c, d, e*) 1 Ch. 23:9, 18; 26:25.

8020 שַׁלְמָן Hos. 10:14; fully שַׁלְמַנְאֶסֶר 2 Ki. 17:3; 18:9 (compare Pers. شَلْمَانِي آتَش "verecundus ergo ignem"), [*Shalman, Shalmanezer*], pr. n. of a very powerful king of Assyria (734—16 B.C.), who, n. c. 722, led away [some of the] ten tribes captive. Vulg. *Salmanassar.*

8021 שַׁלְמֹנִים m. pl. *gifts, bribes,* with which any one is corrupted, Isa. 1:23, see the root, Piel No. 4.

8025 שָׁלַף fut. יִשְׁלֹף—(1) TO DRAW OUT (Ch. id., kindred to לָקַח No. II., שָׁלַל), as a weapon from a wound, Job 20:25; a sword from its sheath, *to draw* the sword, Num. 22:23, 31; Josh. 5:13, אָנֹכִי שָׁלוּף חֶרֶב "a thousand men drawing the sword," i. e. armed, Jud. 8:10; 20:2, 15, 17, 48; 2 Sa. 24:9.

(2) *to draw off* a shoe, Ruth 4:7, 8.

(3) *to pluck off,* or up, grass, Ps. 129:6.

8026 שְׁלַף [*Sheleph*], pr. n. of a tribe of Arabia Felix, Gen. 10:26; 1 Ch. 1:20; perhaps Σελασσηνοί, mentioned by Ptolemy (vi. 7), amongst the tribes of the interior.

*7969 שָׁלֹשׁ & שָׁלוֹשׁ const. שְׁלֹשׁ, before Makk. שְׁלֹשֶׁת (Ex. 21:11) f. and שְׁלֹשָׁה const. שְׁלֹשֶׁת m.

(1) THREE (Arab. ثَلَاث f. ثَلَاثَة m. Aram. תְּלָת, תְּלָתָא. Amongst the Indo-Germ. languages the primary form appears to be retained in the Zendic *thelro,* whence with the letters transposed are both the Aram. *teldt,* and Gr. Lat. *τρεῖς, tres.* The Sanscr. has the abbreviated *tri.*) Ex. gr. שְׁלֹשֶׁת יָמִים three years, Gen. 11:13; שְׁלֹשׁ עָרִים three cities, Joshua 21:32; שְׁלֹשָׁה בָנִים three sons, Genesis 6:10; שְׁלֹשָׁה חֳדָשִׁים three months, whence שִׁשָּׁה חֳדָשִׁים about after three months, Genesis 38:24 (where הֵ is prefixed, for שְׁלֹשָׁה, and not formative, see מִן page cccclxxxiv, A). שְׁלֹשֶׁת in the third year (pr. in 3dpm bre), 2 Kings 18:1. שְׁלֹשׁ עֶשְׂרֵה thirteen, f. Josh. 19:6; 21:4; שְׁלֹשָׁה עָשָׂר m. Nu. 29:13. With suff. שְׁלֹשְׁכֶם you three; שְׁלֹשָׁתָם those three, Num. 22:4.

(2) *thrice,* Job 33:29.

Pilp. שִׁלֵּשׁ comm. *thirty,* Gen. 5:16; also *thirtieth,* 1 Ki. 16:23, 29.

Derivatives, שְׁלִשׁ, שְׁלִשִׁי, שְׁלִשִׁים.

*8028 שְׁלֵשׁ (= triad"), [*Shelesh*], pr. n. m. 1 Chron. 7:35.

see 7991 שְׁלָשׁ see שְׁלִשׁ.

8027 שִׁלֵּשׁ Pilp. (denom. from שְׁלִשׁ)—(1) *to divide into three parts,* Deu. 19:3.

(2) *to do* any thing *the third time,* 1 Ki. 18:34.

(3) *to do on the third day.* 1 Sa. 20:19, תִּשְׁלֹשׁ "and on the third day come down."

Pual, part. מְשֻׁלָּשִׁים—(1) *threefold,* Eccl. 4:12; Exo. 42:6.

(2) *of the third year,* Gen. 15:9.

8029 שְׁלִשִׁים m. plur. *descendants of the third* generation, *great-grandchildren,* Ex. 20:5; 34:7. בְּנֵי שְׁלִשִׁים Gen. 50:23, children of great grand-children, i. q. רִבְעַיִם abnepotes. Some have incorrectly taken שְׁלִשִׁים for the grandchildren themselves, who are called בְּנֵי בָנִים, and in Ex. 34:7, they are expressly distinguished from these; (in Ex. 20:5, grandchildren, i. e. בְּנֵי בָנִים do not appear to be mentioned).

*8031 שְׁלִשָׁה [*Shalisha*], pr. name of a region near Mount Ephraim, 1 Sam. 9:4; in which there appears to have been situated the town בַּעַל שָׁלִשָׁה 2 Ki. 4:42. This is called by Eusebius Beth-Shalisha, and is said by him to be fifteen Roman miles north of Diospolis.

8030 שִׁלְשָׁה ("triad"), [*Shilshah*], pr. n. m., 1 Chron. 7:37.

• For 8013 see Strong & 8019.

•• For 8016 see p. 830.

••• For 8023 see 7888; for 8024 see p. 824.

8032 שִׁלְשֹׁם and שִׁלְשׁוֹם adv. (comp. of שָׁלֹשׁ = שְׁלֹשֶׁת and יוֹם), *the day before yesterday*, Prov. 29:20 [בְּיוֹם]; elsewhere always joined with תְּמוֹל; as תְּמוֹל שִׁלְשׁוֹם yesterday (and) the third day, Ex. 5:8; and תְּמוֹל גַּם שִׁלְשׁוֹם as before-time, Gen. 31:2; 2 Ki. 13:5. תְּמוֹל שִׁלְשׁוֹם is time past, Deut. 19:6; Josh. 20:5.

see 7597 שִׁלְשִׁיאֵל [*Shealtiel*], see שְׁאַלְתִּיאֵל.

8033 שָׁם adv., THERE (Arab. لَمْ and ثَمَّ; Chald. תַּם; Syriac ܬܰܡ̣). A trace of an other form שֵׁם = שֵׁ is found in the pr. n. זְלֹשֶׁלְ Ex. 2:22, as to which see p. CLXXXII, A. In the Indo-Germanic languages there answer to this, Gr. *τῆμος, tunc*; Lat. *tum (tunc;* compare *eum, nunc*); Anglosax. *thonne;* whence the English *then*; Germ. dann; all of which are applied to time; see No. 2). It is used—

(1) pr. of place,—(*a*) i. q. *eo loco, ibi*. Gen. 2:8, 12; 11:2, 31; 12:7, 8, 10; 13:4, 18; and so very often. When preceded by a relative, שָׁם אֲשֶׁר *where*, Exod. 20:18; commonly with one or more words between, שָׁם—אֲשֶׁר Gen. 13:3; 2 Sam. 15:21. שָׁם—שָׁם here, there, Isa. 28:10.—(*b*) after verbs of motion, i. q. שָׁמָּה *thither* (like *ἐκεῖ* for *ἐκεῖσε*), 1 Sam. 2:14; 2 Ki. 19:32; whence שָׁם—אֲשֶׁר *whither*, 1 Ki. 18:10; Jer. 19:14.

(2) used of time, *at that time, then* (like the Gr. *ἐκεῖ*, Lat. *ibi, illico*, compare the above remarks on the traces of this word in other languages), Ps. 14:5; 132:17; Jud. 5:11.

(3) i. q. *therein, in that thing*, Hos. 6:7, "they have transgressed the covenant, בָּגְדוּ בִי שָׁם therein (*barin, in hiesem Stücke*) they have rebelled against me."

With ה parag. שָׁמָּה (read *shammah*)—(*a*) *thither*, Gen. 19:20; 23:13; Isa. 34:15 (where we must render, "thither shall the place her nest," etc., comp. Ps. 132:5; Ex. 29:42).—(*b*) i. q. שָׁם *there* (so that הָ has a mere demonstrative power), Jer. 18:2. After a relative, אֲשֶׁר שָׁמָּה *whither*, Gen. 20:13; rarely *where*, 2 Ki. 23:8.

With pref. מִשָּׁם *thence*—(1) of place, Gen. 2:10; 11:8, 9; 1 Sam. 4:4. מִשָּׁם—אֲשֶׁר *whence*, Deut. 9:28.

(2) used of time, Hos. 2:17.

(3) i. q. *from that thing, whence*, like the Lat. *inde* (*unde*), Genesis 3:23, "that he might till the ground אֲשֶׁר לֻקַּח מִשָּׁם whence (out of which) he had been taken;" 1 Ki. 17:13, מִשָּׁם לִי עֻגָה "make me thence (out of that meal) a cake;" Exr. 5:3. Pleonastically, Gen. 49:24. מִשָּׁם רֹעֶה אֶבֶן יִשְׂרָאֵל "from thence (hither), from the shepherd, the stone of Israel (comes)," etc.

8034 שֵׁם constr. שֵׁם, sometimes followed by Makk. שֶׁם־, with suff. שְׁמִי, שִׁמְךָ, שְׁמָם, pl. שֵׁמוֹת, constr. שְׁמוֹת m. (once f. Cant. 1:3, see רוק Hophal).

(1) NAME. (Arab. اِسْم, more rarely سِمٌ, Æth. ስም; but Ch. שֻׁם id. I regard this word as primitive, and prop. as denoting *σῆμα, signum*, although kindred to it is the root וסם to mark with a sign, to designate, סִמָּה sign, stigma, mark with which any one is marked. From the noun are derived סִמֵּן Conj. II., מְסֻמָּנִים to name. Some regard שֵׁם as shortened from שָׁמוּ, by casting away וּ, comparing the LXX. translator, who not unfrequently renders שָׁמוּ, *ἐνοµα*.) בְּשֵׁם בְּ in any one's name, i. e. authority, Ex. 5:23; Est. 3:10; בְּשֵׁם יְ in the name of Jehovah, by his authority, Jer. 11:21; 26:9; בְּשֵׁמוֹ by name (בְּשֵׁם Ramen), Ex. 33:12; בְּשִׁמְמוֹ by name, 1 Ch. 12:31; Ezr. 10:16. As to the phrases קָרָא שֵׁם בְּ, נִקְרָא בְּשֵׁם etc. see קרא No. 2, *f*—*h*, No. 3, and Niphal No. 1, 2. Specially it is—(*a*) *a celebrated name, fame* (like *ἐνοµα* and *nomen*). עָשָׂה לוֹ שֵׁם Gen. 11:4; Jer. 32:20; and שׂוּם לוֹ שֵׁם 2 Sam. 7:23, to make for oneself a name, i. e. to acquire fame for oneself; שֵׁם אִישׁ famous men, Gen. 6:4; also nobles, Num. 16:2; אִישֵׁי שֵׁמוֹת id. 1 Ch. 5:24; and on the other hand, בְּנֵי בְלִי שֵׁם sons of an ignoble (father), i. e. ignoble themselves, and sprung from an ignoble race, Job 30:8. Hence *glory*, Gen. 9:27, נְאוֹנֵי שֵׁם "in glorious tents;" [Is not שֵׁם here pr. n.] Zeph. 3:19, לְשׂוּמִים לְתְהִלָּה וּלְשֵׁם "I will make them praised and famous," verse 20; Deuteron. 26:19.—(*b*) *a good name, good reputation*, Eccles. 7:1; Proverbs 22:1. When used in a bad sense there is added רַע Deut. 22:14, 19; Neh. 6:13.—(*c*) *fame after death, memory*. So in the phrases, *to destroy, to blot out the name* of any person or thing, i. e. so to blot out (a people, a city), that even the name and memory may perish from posterity, Deut. 9:14; 1 Sam. 24:22; 2 Ki. 14:27; Psa. 9:6; Zec. 13:2; also Eccl. 6:4, "its name is covered with darkness" (of an abortion). Hence—(*d*) *a monument*, by which any one's memory is preserved, 2 Sa. 8:13; Isa. 55:13. [This meaning appears to be very doubtful in both the cited passages.]

(2) שֵׁם יְהוָה is—(*a*) *the celebrated name of God*, the estimation of men concerning God; in the phrase לְמַעַן שְׁמוֹ *for his name's sake*, as his name would lead one to expect; see page CCCCXCV, B; hence *the glory of God;* לְמַעַן שְׁמִי *for my name's sake*, lest the glory of the divine name should suffer. Isai. 48:9; 1 Ki. 8:41; Psa. 79:9; 106:8; Exr. 20:44. Psalm 138:2, עַל כָּל שִׁמְךָ "above all thy name," above all that can be predicated of thee.—(*b*) Jehovah, as being called on and praised by men, as קָרָא בְּשֵׁם יְהוָה to call on the name of Jehovah, compare under the verb קרא No. 1, *h*. Ps. 5:12, אֹהֲבֵי שְׁמֶךָ "those who love thy name," i. e. those who delight in thy praise. Ps. 9:11.—(*c*) the Deity as being present with mortals, i. q. שְׁמִי יְהוָה Ex. 23:21, כִּי שְׁמִי בְּקִרְבּוֹ "for my name is in him" (the angel). 1 Ki. 8:29, יִהְיֶה שְׁמִי שָׁם "my name shall be there" (in the temple). 2 Ki. 23:27. 1 Ki. 3:2, "no house had been built to the name of the Lord." 1 Kings 8:17, 20. לִשְׁכֹּן שֵׁם to put his name (in any place), i. e. there to fix his abode, see under the verb שׁוּם and לִשְׁכֹּן. It is often applied to the aid which God as present vouchsafes to men. Ps. 54:3, "O God! בִּשְׁמְךָ הוֹשִׁיעֵנִי save us by thy name." Psalm 44:6; 124:8; 89:25; 20:2; Isai. 30:27. Also שֵׁם, הַשֵּׁם are used absol. of the name of God, Lev. 24:11, 16; Deu. 28:58.

8035 (3) pr. n. *Shem*, the eldest [second] son of Noah, from whom, Gen. 10:22—30, the *Shemitic* nations, i. e. the western nations of Asia, the Persians, Assyrians, Aramæans, and part of the Arabs have sprung. Compare Genesis. der Hebr. Spr. u. Schr. p. 5, 6.

Compound pr. n. are שְׁמַרְיָה, שְׁמוּאֵל, שְׁמַרְיָהוּ.

8036 שֵׁם m. Ch. *name*, Daniel 4:5; Ezra 5:1; with suff. שְׁמֵהּ (from שֵׁם) Daniel 2:20, 26; 4:5; 5:12; Exr. 5:14, וַיִּתְּנוּ לְשֵׁשְׁבַּצַּר שְׁמֵהּ "and they were delivered to Sheshbazzar, which was his name," pr. they were delivered to him whose name was Sheshbazzar. Pl. שְׁמָהִן Exr. 5:4, 10.

8037 שַׁמָּא (" desert"), [*Shamma*], pr. n. m. 1 Chr. 7:37.

8038 שִׁמְאָבֶר (for שִׁמְעוֹן בֶּר "soaring on high," pr. abstr. q. d. ὑψιπέτωσις, from שֵׁם = שָׁמַיִם height, and אָבַר), [*Shemeber*], pr. n. of the king of Zeboim, Gen. 14:2.

8039 שִׁמְאָה (perhaps i. q. שִׁמְעָה "fame"), [*Shimeah*], pr. n. m. 1 Ch. 8:32; to which answers in 1 Chron. 9:38 שִׁמְעָם [*Shimeam*].

8043 שַׁמְגַּר [*Shangar*], pr. name of a judge of Israel, Jud. 3:31; 5:6. (The etymology is unknown.)

8044

שָׁמְדִּי not used in Kal (kindred to שָׁמַם).

HIPHIL TO DESTROY—(*a*) *to lay waste* cities, altars, Lev. 26:30; Num. 33:52. More frequently—(*b*) *to destroy* persons and peoples, Deut. 1:27; 2:12, 21, 22, 23; Est. 3:6. Inf. הַשְׁמֵד subst. *destruction*, Isa. 14:23. 8045

NIPHAL, pass.—(1) *to be laid waste*, as a field, Jer. 48:8; hills, Hos. 10:8.

(2) *to be destroyed, cut off*, of peoples, Deu. 4:26; 28:20; and of individuals, Gen. 34:30; Psalm 37:38.

שָׁמְהִ Ch. ARIEL, *to destroy*, Dan. 7:26. 8046

שָׁמָהּ an unused root. Arab. سَمَا *to be high*; whence שָׁמַיִם heaven. †

see שָׁם. see 8033

שְׁמָה f. (from the root שָׁמַם)—(1) *wasting, desolation*, Isa. 5:9; Jer. 2:15; Ps. 73:19. 8047

(2) *astonishment*, Jer. 8:21; meton. of its object, Deu. 28:37; Jer. 19:8; 25:9, 18; 51:37.

(3) [*Shammah*], pr. n. m.—(*a*) a son of Raguel, Gen. 36:13, 17.—(*b*) a son of Jesse, and brother of David, 1 Sa. 16:9; 17:13; called elsewhere שִׁמְעָה 2 Sa. 13:3, 32; and שִׁמְעִי 1 Chr. 2:13.—(*c*) 2 Sa. 23:11.—(*d*) 2 Sa. 23:33.—(*e*) 2 Sa. 23:25, for which there is שַׁמּוֹת [*Shammoth*], 1 Ch. 11:27; שַׁמְהוּת [*Shamhuth*], 1 Ch. 27:8. 8048

שִׁמְהוֹת see the prec. No. 3, *e*. 8049

שִׁמְהָן Ch. pl. *names*, see שֵׁם. see 8048

שְׁמוּאֵל pr. n. *Samuel*, [*Shemuel*] (according to 1 Sa. 1:20, i. q. שִׁמְעוֹן "heard of God," unless it be preferred " name of God," taking שֵׁם as a singular. i. q. שֵׁמוּ, compare שָׁם and רֵאשׁ, שֵׁם and שָׁמַד, שֵׁם and אָב, i. q. פָּנִים face [the Scripture derivation of a name must always be the true one]).—(1) the name of a very celebrated judge and prophet of the Hebrews, the son of Elkanah, of the tribe of Ephraim (1 Sam. 1:1) [this is wholly incorrect; he was a Levite].—(2) Another of the same name, also the son of Elkanah, grandfather of Heman, 1 Chr. 6:13, 18, who is mentioned among the Levites and singers. [But this is the same person as No. 1.]—(3) Nu. 34:24.—(4) 1 Ch. 7:2. 8050

שִׁמְעִ see שִׁמְעִי No. 1. 8051; see 8092

שְׁמוּעָה & שִׁמְעָה prop. that which is heard; hence— 8052

(1) *a message, tidings*, 1 Sa. 4:19; whether joyful, Prov. 15:30; 25:25; or sorrowful, Jer. 49:23;

Psa. 118:7; Jer. 10:22; especially a message sent from God, Isa. 53:1; Jer. 49:14; hence—

(2) i. q. *instruction, teaching, doctrine*, Isaiah 28:9.

8053: see 8069 (3) *rumour*, 2 Ch. 9:6.

שְׁמוּר see שׁמר.

8058 **שָׁמַט**—(1) pr. i. q. שׁטן TO SMITE, TO STRIKE; also, *to cast, to throw down*, compare Arab. شمط to strike, to thrust, and to urge on a beast violently. (To this answers the Germ. vulg. *schmeißen*, to strike and to cast; Anglo-Sax. *smitan*; Engl. *to smite*; rejecting the sibilant, *mitten*.) Hence—(a) 2 Sa. 6:6, שָׁמְטוּ הַבָּקָר "for the oxen kicked," were restive (the Rabbinical *schuma*, *schmißen aus*). Vulg. *calcitrabant*. The other interpretations of this passage are discussed by Bochart, Hieroz. t. i. page 379.—(b) *to cast, to throw down* (any one from a window into the street), 2 Ki. 9:33.

(2) *to fall, to let lie*—(a) a field untilled, Exod. 23:11.—(b) *to remit* a debt, Deut. 15:2.—(c) followed by לְ *to desist from anything*, Jer. 17:4.

NIPHAL, pass. of Kal No. 1, *to be cast down, precipitated* (from a rock), Ps. 141:6.

HIPHIL, i. q. Kal No. 2, *b, to remit*, Deut. 15:3. Hence—

8059 **שְׁמִטָּה** fem. *remission, release*, Deut. 15:1, 2, 9, 31, 44; שְׁנַת הַשְּׁמִטָּה the year of remission, i. e. the year of jubilee, in which debts were to be remitted, Deut. 15:9; 31:10.

8060 **שְׁמִי** ("laid waste"), [*Shammai*], pr. n. m.—1 Ch. 9:38.—(2) 1 Ch. 2:44.—(3) 1 Ch. 4:17.

8061 **שִׁמְיְדָע** ("fame of wisdom"), [*Shemida*], pr. n. of a son of Gilead, Num. 26:32; Josh. 17:2; 1 Ch. 7:19. Patron. שִׁמְיְדָעִי Num. loc. cit.

8062 8064 **שָׁמַיִם** const. שְׁמֵי pl. m. *heaven* (from the unused sing. שָׁמִי, Arab. سماء, Æth. ሰማይ, from the root שָׁמָה) i. e. firmament (רָקִיעַ which see) which seems to be spread out like a vault over the globe, as supported on foundations and columns (2 Sam. 22:8; Job 26:11), whence the rain is let down as through doors or flood-gates (Psa. 78:23; compare Gen. 28:17, and אֲרֻבּוֹת) and above which the abode of God and the angels was supposed to be, Ps. 2:4; Gen. 28:17; Deut. 33:26. With ה local, הַשָּׁמַיְמָה towards heaven, Gen. 15:5; 28:12; in which sense it is also put in acc. הַשָּׁמַיִם 1 Sam. 5:12; Psa. 139:8; and עַל הַשָּׁמַיִם Exodus 9:23; תַּחַת הַשָּׁמַיִם on earth, Eccles. 1:13; 2:3; 3:1; compare (תַּחַת כָּל הַשָּׁמַיִם in the whole earth) Job 28:24; 37:3; 41:3; שְׁמֵי הַשָּׁמַיִם heaven and the heaven of heavens, i. e. all the spaces of heaven, however vast and infinite, Deut. 10:14; 1 Ki. 8:27; הַשָּׁמַיִם וְאֶרֶץ heaven and earth, i. e. *mundus universus*, Gen. 1:1; 2:1; 14:19, 22. In the later books of the Old Test. Jehovah is often called אֱלֹהֵי הַשָּׁמַיִם the God of heaven (see Chald.) 2 Chr. 36:23; Ezr. 1:2; Neh. 1:4, 5; 2:4, 20; Ps. 136:26; Jon. 1:9; compare יְהוָה אֱלֹהֵי הַשָּׁמַיִם Gen. 24:7.

8065 **שְׁמַיָּא** emphat. Chald. id. Dan. 4:8, 10; 7:2. Sometimes used for the *inhabitants of heaven*, i. e. God with the angels who govern the world [angels being only his ministers], Dan. 4:23 (compare as to this usage in Jewish writing and classical authors, Feuselin Advers. S. p. 340. Wetstein on Mat. 21:25). אֱלָהּ שְׁמַיָּא the God of heaven (see above Hebr.) Dan. 2:18, 37; Ezr. 5:11, 12; 6:9, 10; comp. Tob. 10:12; Apoc. 11:13.

8066. 8067 **שְׁמִינִי** m. **שְׁמִינִית** f. ordinal (from שְׁמֹנֶה) *eighth*, Ex. 22:29; Lev. 9:1, etc. Fem. שְׁמִינִית *octave*, in music a word denoting the lowest and gravest note sung by men's voices (*basso*), opp. to עֶלְיוֹנוֹת (which see); see 1 Ch. 15:21, and Psalm 6:1; 12:1 (where some incorrectly understand an instrument).

8068 **שָׁמִיר** m.—(1) *a sharp point* (see שׁמר No. II.), hence *thorn*, collect. *thorns*, Isa. 5:6; 7:23, 24, 25; 9:17; 32:13; metaph. used of enemies, Isa. 10:17; 27:4 (Arab. سمر coll. سمر the Egyptian thorn, a thorn-tree).

(2) *diamond*, so called from its cutting and perforating (as the point of a stylus was made of diamonds Jer. 17:1), Ezr. 3:9; Zec. 7:12. (Arab. سمار id. We may, perhaps, compare Gr. ἄμμις, ἄμμος, i. e. diamond dust, which was used in polishing. Bohlen considers the word to be of Indian origin, comparing *asmira*, a stone which eats away, used of gems, iron)

8069 (3) [*Shamir*] pr. n.—(a) of a town in the tribe of Judah, Josh. 15:48.—(b) of a town in mount Ephraim, Jud. 10:1, 2.—(c) 1 Ch. 24:24; קְרִי where the כְּתִיב has שָׁמֻר.

8070 **שִׁמְרוֹמוֹת** ("most high name," or "most high heaven," *Semiramis?*) [*Shemiramoth*], pr. n. m. 1 Chr. 15:18, 20; 16:5; 2 Chr. 17:8.

8073: see also on p. 831 **שַׁמְלַי** [*Shamlai*], pr. n. m. Ezr. 2:46; כְּתִיב שַׁלְמַי.

• For 8054 see p. 833.

8074 **שָׁמֵם** fut. יֹשֹׁם pl. יֶשְׁמוּ (fut. A יֵשַׁם see under the root יָשַׁם).

(1) *to be astonished* (the primary idea is that of silence, being put to silence, compare the kindred roots דָּמַם and יוּם see p. ccm, B), 1 Ki. 9:8; Jer. 18:16; followed by לְ (because of any thing) Isaiah 52:14; Jer. 2:12. As to the passage 2 Chr. 7:21, see I A, No. 2.

(2) *to be laid waste, desolated* (as places laid waste and silent and quiet, whereas in those that are inhabited there is noise) Exc. 33:28, 35:12, 15. Part. שָׁמֵם *laid waste*, Lam. 1:4; 3:11; used of persons *wasted, destroyed*, ibid. 1:13, 16; *solitary*, 2 Sam. 13:20; Isa. 54:1. Plur. f. שֳׁמֵמוֹת *places laid waste, ruins*, Isaiah 61:4; Daniel 9:18, 26.

(3) trans. *to lay waste, to make desolate*; Ez. 36:3, יַעַן בְּלַעַת שֹׁמוֹת וְשַׁאֲפוּ אֶתְכֶם "because that they made you desolate, and gape after you" (where שֹׁמוֹת is a noun verbal pl. for infinit.). Part. שֹׁמֵם *the desolator* (i. e. Antiochus Epiphanes [?]), Dan. 9:27. מְשֹׁמֵם (for מְשִׁישׁ), Ibid. 8:13, the sin of the desolator, and שִׁקּוּץ שֹׁמֵם abomination of the desolator, Dan. 12:11, i. q. βδέλυγμα ἐρημώσεως, 1 Macc. 1:54; 6:7 (either the altar or the idol which Antiochus caused to be erected over the altar of the temple at Jerusalem). [But see, Matt. 24:14, as to the "abomination of desolation," as something even then unfulfilled].

NIPHAL נִשְׁמַם—(1) i. q. Kal No. 1, *to be astonished*, Jer. 4:9; followed by עַל Job 18:20.

(2) i. q. Kal No. 2, *to be laid waste*, Jer. 12:11; *to be destroyed* (used of persons), Lam. 4:5; *to be desolate, solitary* (as a way), Lev. 26:22; Isaiah 33:8.

POEL.—(1) i. q. Kal No. 1. *to be astonished*, Ezr. 9:3.

(2) part. מְשׁוֹמֵם *a desolator*, Dan. 9:27; 11:31.

HIPHIL הֵשִׁים, fut. יָשִׁים, inf. הַשִּׁים, part. מַשִּׁים—caussat. of Kal No. 1, *to astonish*, Ezekiel 32:10, intrans. *to be astonished, stunned*, Exc. 3:15; followed by עַל Mic. 6:13.

(2) i. q. Kal No. 3, *to lay waste*, as a land, Lev. 26:31, 32; Exc. 30:12, 14.

HOPHAL הָשַׁם (read *hôsham*, for הֻשַּׁם, which is found in some copies), plur. הָשַׁמּוּ.—(1) *to be astonished*, Job 21:5.

(2) *to be laid waste*, Lev. 26:34; 35:43.

HITHPOEL הִשְׁתּוֹמֵם but the fut. once יִשְׁתֹּם Ecel. 7:16.—(1) *to be astonished*, Isa. 59:16; 63:5; *to be confounded*, Dan. 8:27; *to be disheartened*, Ps. 143:4.

(3) *to lay oneself waste, to destroy oneself*, Ecc. 1.1.

Derivatives, שַׁמָּם—שִׁמָּמוֹן, שַׁמָּה, מְשׁוֹמָה, and the pr. n. שִׁמְעָה, שִׁמְעִי.

8075 **שָׁמַם** Ch. HITHPOEL הִשְׁתּוֹמֵם *to be astonished*, Dan. 4:16.

8076 **שָׁמֵם** m. adj. *wasted, desolate*, Dan. 9:17.

8077 **שַׁמָּה** f.—(1) *astonishment*, Exc. 7:27. מַרְעֵה שַׁמָּה a waste desert, Jer. 12:10. לְמִדְבָּר וּלְשַׁמָּה a waste and desolation, Exc. 33:28, 29; 35:3.

שַׁמָּה f. (for שַׁמָּה), id. Exc. 35:7, 9.

8078 **שִׁמָּמוֹן** m. *astonishment, amazement*, Ezekiel 4:16; 12:19.

8080 **שָׁמַן** or שָׁמֵן fut. יִשְׁמַן TO BE FAT, TO BE FATTENED, Deu. 32:15; Jer. 5:28. (Arab. سمن id.)

HIPHIL.—(1) *to cover, to cover with fat*, metaph. i. e. to cover over the heart as it were with fat, to render it callous so as not to heed the words of the prophet, Isa. 6:10.

(2) *to be fattened*, pr. to make fat, to produce it from oneself, Neh. 9:25.

Derivatives, שֶׁמֶן—שְׁמָנִים, מִשְׁמָן, מַשְׂמַנִּים, מַשְׁמַנִּים and pr. n. מַשְׁמַנָּה.

•8062 **שָׁמֵן** m. שְׁמֵנָה f. *fat*, Isa. 30:23; used of a robust man, Jud. 3:29 (see מְשֻׁמָּן); cf a land, Num. 13:20; of bread, Gen. 49:20.

8081 **שֶׁמֶן** m. suff. שַׁמְנִי, plur. שְׁמָנִים—(1) *fat, fatness*, Ps. 109:24. מַשְׂמַנֵּי שְׁמָנִים a feast of fat things, Isa. 25:6; 10:27, יִשָּׁחֵת עֹל מִפְּנֵי שָׁמֶן "and the yoke (of Israel) is broken because of fatness," a metaphor taken from a fat bull that casts off and breaks the yoke (compare Deu. 32:15; Hos. 4:16); also *fruitfulness* of the earth. גֵּיא שְׁמָנִים a very fertile valley, Isa. 28:1.

(2) *oil*, Gen. 28:18. עֵץ שֶׁמֶן *an oleaster* (differing from עֵץ an olive tree), Neh. 8:15; 1 Ki. 6:23.

(3) *spiced oil*, i.e. *ointment*, Ps. 133:2; Prov. 21:17; Isa. 1:6.

see 4924, 8081 **שְׁמָנִים** m. pl. *fatnesses* (of the earth), i. e. fertile meadows. Gen. 27:28, "God give thee מִשְּׁמַנֵּי הָאָרֶץ fertile meadows," pr. of fertile meadows, (in the other hemistich, מִשֶּׁמֶל הַי of the dew of heaven), but Gen. 27:39, מִשְּׁמַנֵּי הָאָרֶץ יִהְיֶה מוֹשָׁבֶךָ "without [?] the fatness of the earth shall be thy dwelling" (parall. מִשֶּׁמֶל הַי). In both these places מִשְּׁמַנֵּי is for מִשְּׁמָנִים, there is a play of words in the double use

of the particle מִן, which in verse 28 must be taken in a partitive sense (see מִן No. 1); in verse 39 in a privative sense [?] (see מִן No. 3, *b*).

8083 שִׁבְעָנָה *f.* and שִׁבְעָה *m. eight.* (Arab. ثمانية, ثمانٍ id.) Jud. 3:8; Nu. 29:29; 2:24. Pl.

8084 שְׁמֹנִים comm. *eighty*, Gen. 5:25, 26, 28, etc.

Derivative, שְׁמִינִי.

8085 שָׁמַע and שְׁמַע—(1) TO HEAR (Syr., Ch. id., Arab. سمع, Æth. ሰምዐ፡); Gen. 18:10; Isa. 6:9; with an acc. of thing, Gen. 3:10; 24:52; Ex. 2:15; and of pers. speaking, Gen. 37:17; 1 Sam. 17:28; followed by כִּי and a whole sentence, Gen. 42:21; 2 Sam. 11:26. Specially—(*a*) *to listen* (*with earnestness, pathetic*), *to attend* to any person or thing, followed by an acc. Gen. 23:8, 11, 15; Ecc. 7:5; אֶל 1 Ki. 12:15; Isa. 46:3, 12; לְ Job 31:35; followed by בְּ Job 37:2; but בְּ שָׁמַע is commonly *to hear any thing, tasta auribus fuit* (Plaut.), *twas* mit ohren, Gen. 27:5; Job 15:8; also, to hear with pleasure, 2 Sam. 19:36; Ps. 92:12.—(*b*) *to hear* and *answer* (used of God), followed by an acc. Gen. 17:20; Psa. 10:17; 54:4; followed by אֶל Gen. 16:11; 30:22; קוֹל מִ Deu. 33:7; Ps. 5:4; 18:7; 27:7; 28:2; 64:2; Lam. 3:56; בְּקוֹל מִ Gen. 30:6; Deut. 1:45; אֶל קוֹל מִ Gen. 21:17. Sometimes also with לְ of the object, Gen. 17:20.—(*c*) *to obey, to give heed*, Ex. 24:7; Isa. 1:19; followed by אֶל Gen. 28:7; 39:10; Deut. 18:19; Josh. 1:17; בְּ Num. 14:22; בְּקוֹל מִ Gen. 27:13; Exod. 18:19; Deut. 26:14; 2 Sam. 12:18; לְקוֹל מִ Gen. 3:17; Jud. 2:20; Ps. 58:6.

(2) *to understand things heard*, Gen. 11:7; 42:23. שֹׁמֵעַ לֵב an understanding heart, 1 Ki. 3:9. But אִישׁ שֹׁמֵעַ Prov. 21:28 is, "a man who (truly) heard," a faithful witness, as opp. to a false witness.

NIPHAL—(1) *to be heard*, 1 Sa. 1:13; followed by לְ (*by* any one), Neh. 6:1, 7. *To be heard* is also used for *to be regarded, to be cared for*, Ecc. 9:16; *to be heard and answered*, Dan. 10:12, comp. 2 Ch. 30:27.

(2) *to be rendered obedience, to obey*, Ps. 18:45.

(3) *to be understood*, Ps. 19:4.

PIEL, *to cause to hear*, i. e. *to call*, i. q. Hiphil No. 3; with an acc. of pers. and לְ of thing to which any one is called. 1 Sam. 15:4, "and Saul called all the people to war." 1 Sa. 23:8.

HIPHIL.—(1) *to cause to hear, let hear*, as one's own voice, Jud. 18:25; Cant. 2:14 (to cause to hear acceptably, Isa. 58:4); a cry, Jer. 48:4; with two acc. of pers. and thing, to cause any one to hear any thing, 2 Ki. 7:6; Ps. 143:8; followed by אֶל of pers. Ezr. 36:15. Without קוֹל absol. *to utter a voice, a cry*; hence with the addition of בְּקוֹל Ps. 26:7; Ezr. 27:30 (compare בְּקוֹל נָתַן); specially *to sing*, both with the voice, Neh. 12:42, and to play on instruments, 1 Chr. 15:28; 16:5 (especially with a loud sound, 1 Chr. 15:19, compare הִשְׁמִיעַ). Arab. أسمعه a female singer, سماع music.

(2) *to announce, to tell* anything, followed by an acc. of the thing, Isa. 45:21; acc. of pers. Isa. 44:8; 48:6; with two acc. of pers. and thing, Isa. 48:6.

(3) *to call, to summon*, i. q. Piel, 1 Ki. 15:22; Jer. 50:29; 51:27.

Derivatives, שְׁמַע—שִׁמְעִי, שִׁמְעָה, שִׁמְעָא, שִׁמְעָה, and pr. n. יִשְׁמָעֵאל, שִׁמְעֹנִי, יִשְׁמָעְיָה. [See also שְׁמוּאֵל.]

שְׁמַע Chald. *to hear*, followed by עַל of anything, Dan. 5:14, 16. 8086

ITPEAEL, *to shew one's self obedient*, Dan. 7:27.

שְׁמַע ("hearing," "obedient"), [*Shama*], pr. n. m. 1 Ch. 11:44. *8091

שְׁמַע m. with suff. שִׁמְעִי—(1) *hearing*, Job 42:5 (opp. to sight). Psa. 18:45, לִשְׁמַע אֹזֶן יִשְׁמַע לִי "as the hearing of the ear they shall render obedience," as soon as they hear my mandate. *8088

(2) *fame, rumour, report* שְׁמַע רַע an evil report, Exod. 23:1. Followed by a gen. of that concerning which the report is; שְׁמַע שְׁלֹמֹה the fame of Solomon, 1 Ki. 10:1; שְׁמַע צֹר the report of Tyre (as destroyed), Isa. 23:5. שְׁמַע יַעֲקֹב the report of the coming of Jacob, Gen. 29:13; Isaiah 66:19; Hos. 7:12, שְׁמַע נַעֲרָתָהּ "as the report (came) to their congregation."

(3) *singing, music*, Ps. 150:5, צִלְצְלֵי שָׁמַע "loud cymbals."

שְׁמַע ("rumour"), [*Shema*], pr. n. m.—(1) 1 Ch. 2:43, 44.—(2) 1 Chron. 5:8.—(3) Neh. 8:4.—(4) 1 Chron. 8:13. 8087

שְׁמַע [*Shema*], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:26. *8090

שְׁמַע m. *fame, rumour*, Josh. 6:27; 9:9. 8089

שִׁמְעָא ("rumour"), [*Shimea, Shimei, Shimma, Shimeah*], pr. n. m.—(1) of a son of David, 1 Ch. 3:5; called שִׁמְעוֹן 2 Sam. 5:14; 1 Ch. 14:4.—(2) 1 Ch. 6:15.—(3) verse 24.—(4) of a son of Jesse; elsewhere שַׁמָּה see No. 2. 8092

8093 שִׁמְעָה [*Shimeah*], idem.; see שַׁמָּה No. 2. Patron. is שִׁמְעָתִי 1 Chron. 2:55. *8101

8094 שִׁמְעָה [*Shemaah*], with art. pr. n. m., 1 Chron. 12:3.

see 8052 שִׁמְעָה see שִׁמְעָה.

8095 שִׁמְעוֹן ("hearing with acceptance"), pr. n. *Simeon* (Gr. Συμεών); borne by—(1) a son of Jacob, by Leah (Gen. 29:33), the ancestor of the tribe of that name, the cities of which are mentioned as situated in the territory of the tribe of Judah, Josh. 19:1—9.—(2) Ezr. 10:31. Patron. is שִׁמְעֹנִי Num. 25:14. *8099

8096 שִׁמְעִי ("famous"), [*Shimei*], pr. n.—(1) Ex. 6:17; Num. 3:18.—(2) 2 Sam. 16:5.—(3) 1 Kings 1:8; 4:18.—(4) Esth. 2:5; and of several other obscure men. Patron. שִׁמְעִי for שִׁמְעֹנִי Num. 3:21.

8097

8098 שִׁמְעָיָה and שִׁמְעָיָהוּ ("whom Jehovah has heard and answered"), [*Shemaiah*], pr. n.—(1) of a prophet in the time of Rehoboam, 1 Ki. 12:22.—(2) another in the time of Jeremiah, Jer. 29:31.—(3) of many other obscure men; see Simonis Onom., p. 546.

8100 שִׁמְעָת (= שִׁמְעָה, שִׁמְעָה), [*Shimeath*], pr. n. f. 2 Ki. 12:22; 2 Ch. 24:26.

† שָׁמַע an unused root, kindred to שָׁמַם which see.—(1) *to thrust, to cast*, spec. *to put* an enemy *to flight* (ten Brink מרפה), whence שִׁמְעוֹן.

(2) *to hasten* (from the idea of putting to flight), especially in speaking, *to speak hastily*, compare שָׁמַם hastening, שָׁמַם to speak hastily. Hence—

8102 שִׁמְעָן m. *a sound quickly uttered, a transient sound*, Job 4:12; 26:14. Symm. ψιθυρισμός. Vulg. susurrus. In the Talmud שִׁמְעָן *is a very little*, which is here expressed by Targ. Syr.; but this usage appears to have sprung from the passage in Job.

8103 שִׁמְעָה f. *overthrow* of enemies, see the root No. 1, Ex. 32:25. The ancient versions and the Jews take it to be, shame, contumely, compare שָׁמַע (by change of ע and ם), but the former is alone the true meaning.

8104; see also on p. 838 I. שָׁמַר fut. יִשְׁמֹר—(1) TO KEEP, TO WATCH, TO GUARD—(*a*) in a narrower sense, as a garden, Genesis 2:15; 3:24; a flock, Gen. 30:31; a house, Ecc. 12:3. Part. שֹׁמֵר subst. a watchman, Canticles 3:3; of cattle, i. e. a shepherd, 1 Sa. 17:20; trop. used of prophets, Isa. 21:11; 62:6, compare צָפָה.—(*b*) in a wider sense, *to keep safe, to preserve*, followed by acc. Job 2:6; Prov. 13:3; בְּ 2 Samuel 18:12; אֶל 1 Sa. 26:15; לְ 1 Sa. 26:16; Proverbs 6:22; often used of God as guarding men, followed by an acc. Gen. 28:15, 20; Ps. 12:8; 16:1; 25:20; followed by מִן to guard from any thing, Ps. 121:7; 140:5; 141:9.

(2) *to keep, to reserve*, Exod. 22:6; also to *preserve*, as loving-kindness, Dan. 9:4; Neh. 9:32, anger, Am. 1:11, נֹצְרוֹתוֹ שָׁמְרָה נָצַח "(Edom) kept his anger continually," (שָׁמְרָה with these vowels and the accent on the penultima is masc. with מ parag.), and without the acc. אַף or עֶבְרָה (like נָטַר No. 2), Jer. 3:5, אִם־שָׁמַר לָנֶצַח "will he continually keep" sc. his anger? Specially to keep in mind and memory (*gedächtniss* tr), Gen. 37:11; Psalm 130:3.—Without acc. and with suff. of pers. Job 10:14, תִּשְׁמָרֵנִי "thou wilt keep (punishment) for me," tu gratificfi (es) mi.

(3) *to observe, to attend* to any thing, followed by an acc. 1 Sa. 1:12; Ps. 17:4, "I have observed the ways of the violent man," i. e. that I might avoid them (this phrase is used in another sense, Prov. 2:20); without this, Isa. 42:20; followed by אֶל Job 14:16; followed by לְ Ps. 59:10. Sometimes used in a bad sense, *to watch narrowly* (*mit lauern*), *to lie in wait for*, followed by an acc. Job 13:27; 33:11; Ps. 56:7; 71:10. שָׁמַר צַר to besiege a city, 2 Sam. 11:16, compare נָצַר No. 5.

(4) *to keep, to observe*, as a covenant, Gen. 17:9, 10; the commandments of God, 1 Ki. 11:10; the sabbath, Isa. 56:2, 6; a promise, 1 Ki 3:6; 8:24. Followed by a gerund, *to seek* to do any thing, Nu. 23:12; 2 Ki. 10:31.

(5) *to honour, to worship*, as God, Hos. 4:10; idols, Ps. 31:7; a master, Prov. 27:18. Compare Virg. Georg. iv. 219, "*Pratores rapere non sic Ægyptus, et ingens Lydia . . . . . observant.*"

(6) recipr. i. q. Niphal and שָׁמַר נַפְשׁוֹ (Deu. 4:9), *to abstain oneself* from any thing, followed by מִן Josh. 6:18.

NIPHAL—(1) pass. *to be kept, preserved*, Psa. 37:28.

(2) *to abstain oneself* from any thing (compare Kal No. 6), followed by מִן Deut. 23:10; Jud. 13:13; 1 Sa. 21:5.

(3) *to beware* of any thing, followed by מִן Jer. 9:3; שָׁמוֹר Ex. 23:21; בְּ 2 Sam. 20:10; followed by inf. Ex. 19:12, "take heed to yourselves to ascend the mountain," i. e. that ye do not ascend; also הִשָּׁמֵר (lest)

followed by an entire sentence, Gen. 24:6; 31:24, 29; Deu. 4:15; 11:16 (the imperative having sometimes added the pronoun pleon. לְךָ Gen. Ex. locc. citt.). Sometimes, to make the prohibition more forcible, there is added to the verb of warning the expression לְנַפְשֹׁתֵיכֶם, בְּנַפְשִׁי by thy life (Germ. bey deiss nicht), which does not depend on the verb שָׁמַר, Deut. 4:15, 16, לְנַפְשֹׁתֵיכֶם מְאֹד לְנַפְשֹׁתֵיכֶם מִן הִשָּׁמְרוּ "take heed diligently, as ye love your life, not to act wickedly," etc.; Jer. 17:21, הִשָּׁמְרוּ בְּנַפְשׁוֹתֵיכֶם וְאַל תִּשָּׂאוּ "take heed as ye value your life, not to carry;" Josh. 23:11. Once followed by a gerund, *to care for something, to take heed to* do something, Deut. 24:8, ... הִשָּׁמֶר לְנֶגַע הַצָּרַעַת "take heed to observe diligently and do," etc.

PIEL, i. q. Kal No. 5, *to worship* (an idol), Jon. 2:9.

HITHPAEL.—(1) i. q. Kal No. 4, prop. *to observe for oneself*, Mic. 6:16.

(2) *to take heed to oneself*, followed by לְ Ps. 18:24.

Derivatives, שֹׁמֶר, מִשְׁמֶרֶת, מִשְׁמֶרֶת—שָׁמִיר, מִשְׁמָר, מִשְׁמֶרֶת, and pr. n. שִׁמְרִי.

8104; see also on p. 837 II. **שָׁמַר** i. q. שָׁקַד, Ch. Pa. שְׁמַר to fasten with nails; whence שָׁמִיר a thorn, a point. Perhaps the two significations (No. I., II.) may be reconciled from the sense of *guarding*, coming from that of *shutting up, making fast with nails*.

8105 **שָׁמָר** only pl. שְׁמָרִים m. *dregs* (of wine), so called because, when wine is kept on the lees, its strength and colour are preserved. שָׁתָה עַל שְׁמָרָיו Jer. 48:11; Zeph. 1:12, to be settled on one's lees, to lead a quiet and tranquil life; a metaphor taken from wine, Isa. 25:6, שְׁמָרִים מְמֻצֶּקִים "lees racked off," i. e. old and most excellent wine afterwards purified from the lees.

8106 (2) [*Shemer, Shamer*], pr. n.—(*a*) 1 Ki. 16:24. —(*b*) 1 Ch. 6:31.—(*c*) 1 Ch. 8:12.—(*d*) 1 Ch. 7:34, for which there is, verse 32, שֹׁמֶר.

see 7763 **שֹׁמֵר** ("watchman"), [*Shomer*], pr. n.—(1) m. 1 Ch. 7:34, compare שָׁמֶר No. 3, *d*.—(2) f. 2 Ki. 19:29, called, 2 Ch. 24:26, שִׁמְרִית.

*8109 **שְׁמָרָה** f. pl. מֹת—*eyebrows*, Ps. 77:5.

*8108 **שְׁמֻרָה** f. *watch, guard*, Ps. 141:3.

8107 **שְׁמָרִים** m. *observation, celebration*, (of a feast) Ex. 12:42; compare the root No. 4.

8110 **שִׁמְרוֹן** (watch) [*Shimron*] pr. n. of a son of Is-
*8117 sachar, Gen. 46:13. Patron. שִׁמְרֹנִי Num. 26:24.

8111 **שִׁמְרוֹן** f ("pertaining to a watch," "watch-mountain" [so called, however, from the owner's name]) pr. n.—(1) of a mountain and of a city built on it, which was the metropolis of the kingdom of Israel from the time of Omri, 1 Ki. 16:18, seqq.; Am. 4:1; 6:1; 2 Ki. 3:1; 13:1; 18:9, 10; Isa. 7:9; Ezr. 16:46. Chald. שֶׁמְרַיִן, whence the Gr. Σαμάρεια, Let. *Samaria*, called by Herod the Great, Σεβάστη in honour of Augustus (Joseph. Archæol. 15, 7, § 7). There is now there a small village called *Sebástieh*, see Buckingham's Travels in Palestine, p. 501.

(2) in a wider sense, *the kingdom of Samaria*, or of the ten tribes, the head of which was the city of Samaria, שָׁמְרוֹן עָרֵי cities of the Samaritan kingdom, 2 Ki. 17:26; 23:19; and by prolepsis, 1 Ki. 13:32, עָרֵי שֹׁמְרוֹן Jer. 31:5; עֶגֶל שֹׁ the calf of Samaria, used of the calf of Bethel, Hos. 8:5, 6. The n. gent. is שֹׁמְרוֹנִי 2 Ki. 17:29.

*8118

8113 **שִׁמְרִי** ("watchful") [*Shimri, Simri*] pr. n. m. —(1) 1 Chr. 4:37.—(2) 1 Chr. 11:45.—(3) 1 Chr. 26:10.—(4) 2 Chr. 29:13.

8114 **שִׁמְרְיָה** ("whom Jehovah guards") [*Shemariah*] pr. n. m.—(1) of a son of Rehoboam, 2 Chr. 11:19.—(2) Ezr. 10:32.—(3) Ezr. 10:41.

8114 **שִׁמְרְיָהוּ** (id.) [*Shemariah*] pr. n. m. 1 Chron. 12:5.

8115 **שִׁמְרַיִן** Chald. Ezr. 4:10, 17, i. q. Hebr. שֹׁמְרוֹן the city of *Samaria*.

8116 **שִׁמְרִית** ("vigilant") [*Shimrith*] see שֹׁמֵר No. 2.

8119 **שִׁמְרַת** ("watch") [*Shimrath*] pr. n. m. 1 Chron. 8:21.

8120 **שִׁמֵּשׁ** Chald. PAEL, שַׁמֵּשׁ TO MINISTER, Dan. 7:10. Syr. idem.

8121 **שֶׁמֶשׁ** comm. (m. Psa. 104:19; f. Gen. 15:17), with Suff. שִׁמְשִׁי—(1) THE SUN (Arabic شَمْس, Syr. ܫܡܫܐ, a primitive word, found under the radical letters *sm, sr, sn, sl*, in very many languages, compare the old Germ. Sunnil (whence *Summer, Sonnar*), Sanscr. *sura, surja*, Germ. Sunne, Seant, Eng. *sun*, Lat. *sol*, and with an aspirate put for a sibilant Pehlev. *Hûr*, Pers. خُور, Gr. ἥλιος, see Merian, Etude Comparative des Langues, p. 66, 67), תַּחַת הַשֶּׁמֶשׁ *under the sun*, i.e. on earth, a usual phrase in the book of Ecc. 1:3, 9, 14; 2:11, 18, 19, 22; 4:1, 3, 7, 15; and frequently. לְנֶגֶד שֶׁמֶשׁ in the sunshine, Job 8:16 (but as to Psalm 72:17, see לִפְנֵי No. 1,

* For 8112 see Strong.

p. DCLIII, A), לִפְנֵי הַשֶּׁמֶשׁ before the sun, i. e. in the presence of the sun, with the sun, as it were, looking on, 2 Sam. 12:11. The sun-rise is spoken of with the verbs זָרַח, אָרַח, as to the setting, the verb בּוֹא. Metaph. God is said to be any one's *sun*, Ps. 84:12.

(2) pl. שְׁמָשׁוֹת battlements (as if suns, sun-beams), Isaiah 54:12. LXX. ἐνάλιος.

8122 [**שֵׁמֶשׁ** Ch. id. q. Heb. No. 1, Dan. 6:15.]

8123 **שִׁמְשַׁי** ("solar," "like the sun"), *Samsai*, pr. n. of a judge of Israel, celebrated for his great strength, Jud. 13:24, seqq. LXX. Σαμψών, which Josephus (Antiqu. v. 10) explains ἰσχυρός, contrary to the etymology (see Gesch. der Heb. Spr. page 81, 82).

8124 **שִׁמְשַׁי** ("sunny"), [*Shimshai*], pr. n. m. Ezra 4:8, 17.

8125 **שַׁמְשְׁרַי** [*Shamsherai*], pr. n. 1 Ch. 8:26, which has arisen, I suppose, from a double reading, שַׁחְרַי and שַׁמְשַׁי.

8126 **שַׁמְתַּי** patron. from שַׁמָּה (i. e. "garlic"). [*Shumathites*], 1 Ch. 2:53.

8127 **שֵׁן** followed by Makk. שִׁן, with suffix שִׁנּוֹ comm. (m. signif. No. 2, 1 Sa. 14:5, f. Pro. 25:19)—(1) A TOOTH. (Arab. سِنّ id. There is indeed in Hebrew the root שָׁנַן, to which this word might be referred; but I prefer to regard it as a primitive, since a tooth is called in very many languages by the syllable *den (dent), zen*, as the Sanscr. *danta*, Zend. *dantâo*, Pers. دَنْدَان, Gr. ὀδούς for ὀδόντς, Let. *dens*, Goth. *tunthus*, Fris. *tan*.) Ex. 21:24, 27. Specially *the tooth of an elephant, ivory* (more fully שֶׁנְהַבִּים, which see), 1 Ki. 10:18; Cant. 5:14. שֵׁן בֵּית palaces of ivory, i. e. with walls covered with ivory, Am. 3:15; Psa. 45:9.—Dual שִׁנַּיִם *teeth* (prop. the double row of teeth), Gen. 49:12; Am. 4:6; also, for the pl. שִׁנִּים three teeth, 1 Sa. 2:13. Job 13:14, אֶשָּׂא שִׁנַּי בְּשָׂרִי "I carry my flesh (i. e. my life) in my teeth," i. e. I expose it to the greatest danger, as any thing held in the teeth may easily drop; comp. a similar proverbial phrase, Jud. 12:3, remarked on above, under פַּח No. 1, *b*.

(2) *a sharp rock*, from the resemblance to a tooth, 1 Sa. 14:4; Job 39:28. Syr. ܫܢܝܐ crags. Hence—

*8129 [*Shen*], pr. n. of a place, prob. of a rock, 1 Sam. 7:12.

8128 [שֵׁן Ch. i. q. Heb. No. 1, Dan. 7:5, 7, 19.]

8132; see 8138 **שְׁנָא** see שָׁנַת.

שְׁנָא fut. יִשְׁנֵא Ch.—(1) *to be changed*, Dan. 6:18; 3:27; especially for the worse (of the colour of the face), Dan. 5:6, 9. 8133

(2) *to be other, different*, followed by מִן Dan. 7:3, 19, 23, 24.

PAEL—(1) *to change, to transform*. Dan. 4:13, "they shall change his heart;" impers. for shall be changed. Part. pass. *diverse*, Dan. 7:7.

(2) *to transgress* (a law, a royal mandate), Dan. 3:28. Syr. id.

ITHPAEL, *to be changed*, Dan. 2:9; especially for the worse, *to be disfigured*, Dan. 3:19; 7:28.

APHEL.—(1) *to change*, Dan. 2:21; a royal mandate, Dan. 6:9, 16.

(2) *to neglect, to transgress* (a mandate), Ezra 6:11, 12.

שְׁנָא (in the Chaldee manner), i. q. שְׁנָה f. *sleep*, Ps. 127:2, from the root יָשֵׁן. *8142

see 8140 **שְׁנָא** Chald. see שִׁנָּה.

8134 **שְׁנָאַב** ("father's tooth"), [*Shinab*], pr. n. of a Canaanite king, Gen. 14:2.

8136 **שְׁנָאָן** (for שִׁנְאָן) m., *an iteration, a repeating*. Psalm 68:18, "thousands of iteration," i. e. many thousands. Root שָׁנָה.

8137 **שְׁנְאַצַּר** [*Shenazar*], pr. n. m., 1 Ch. 3:18.

† **שְׁנַב** an unused verb; Arabic شَنَبَ to be cold (the day); see Schult. on Prov. 7:6. Hence שִׁשְׁנַק which see.

8138 **I. שָׁנָה** fut. יִשְׁנֶה (once יִשְׁנָא Lam. 4:1).

(1) TO REPEAT, TO DO THE SECOND TIME; Arab. ثَنَى; Syr. ܬܢܐ (comp. שְׁנַיִם two; שֵׁנִי second). Neh. 13:21, אִם תִּשְׁנוּ "if ye do (this) again;" 1 Ki. 18:34. Followed by לְ 1 Sam. 26:8, "I will strike him once לֹא אֶשְׁנֶה לוֹ and I will not repeat to him," sc. the blow, i. e. there shall be no need of another stroke. 2 Sam. 20:10; followed by בְּ Prov. 26:11, "a fool שֹׁנֶה בְּאִוַּלְתּוֹ who repeats (or goes on acting) in his folly." Prov. 17:9, שֹׁנֶה בְּרֵעַ "he who repeats in a matter," i. e. who revives unpleasant things which should be forgotten.

(2) intrans., *to be other, diverse* from any thing; followed by מִן Esth. 1:7; 3:8.

(3) *to be changed*; especially for the worse, Lam. loc. cit.; used of the mind. Mal. 3:6, "I, Jehovah, do not change." Part. שׁוֹנֶה *those who change* opinion, changeable; used of unfaithful subjects, rebels, who sometimes take one side, sometimes another (compare Jer. 9:36), Prov. 24:21.

NIPHAL, *to be repeated* (a dream), Gen. 41:32.

PIEL, שָׁנָה (once שִׁנָּה in the Chaldee form, 2 Kings 25:29).—(1) *to change; garments*, 2 Kings 25:29; Jer. 52:33; *a* promise, Psa. 89:35; justice (i. e. to violate), Proverbs 31:5; also *to vary*, i. e. *often to change* (a way), Jer. 2:36; to disfigure (the face), Job 14:20.

(2) *to transfer to another place*, Esth. 9:1.

(3) מְשַׁנֶּה *to deform*, i. e. to dissimulate his reason (= verrücken [since Wetstein]), i. e. to feign oneself mad, 1 Sa. 21:14; Psa. 34:1. Syr. ܫܚܬ and ellipt. ܫܢܐ is, to be mad.

PUAL, *to be changed* (in a good sense), Ecc. 8:1; where יְשֻׁנֶּה *is for* יְשֻׁנֶּה.

HITHPAEL, *to change oneself*, i. e. to change one's garments, 1 Ki. 14:2.

Derivatives, מִשְׁנֶה, שֵׁנִי, שָׁנָה, שָׁנִים, מִשְׁנֶה.

see 8144 **II. שָׁנָה** i. q. Arab. ثنى *to shine*, to be bright, whence שָׁנִי.

*8141 **שָׁנָה** pl. שָׁנִים const. שְׁנֵי, poet. שָׁנוֹת const. שְׁנוֹת *f. a year* (pr. an iteration, sc. of the course of the sun, or of the changes of seasons, as spring, summer, autumn, winter; compare the Lat. *annus*, which pr. denotes a circle, Gr. *ἐνιαυτός*, Arab. حول a circle, a year). שָׁנָה שָׁנָה Deut. 14:22; שָׁנָה בְּשָׁנָה Deut. 15:20; מִדֵּי שָׁנָה בְּשָׁנָה 1 Sa. 7:16, yearly. שָׁנַת הַשֵּׁנִית *the second* year, 2 Ki. 14:17; שָׁנָה אַרְבַּע לְאַחְאָב *the fourth* year of Ahab, 1 Ki. 22:41. Sometimes שָׁנָה is repeated, as בִּשְׁנַת שֵׁשׁ מֵאוֹת שָׁנָה *in the six hundredth year*, Gen. 7:11, pr. in the (last) year of six hundred years. Plur. שָׁנִים also denotes some years indefinitely, 2 Ch. 18:2, compare יָמִים, some days. Trop. year is used for annual produce, Joel 2:25.

Dual שְׁנָתַיִם *two years*, Gen. 11:10; sometimes שְׁנָתַיִם יָמִים pr. two years of time, see יָמִים No. 2, *b*, p. cccxiii, A.

*8142 **שֵׁנָה** (for שִׁנְאָה, from the root יָשֵׁן) f.—(1) *sleep*, Prov. 6:4; Ecc. 8:16.

(2) *a dream*, Ps. 90:5. [This meaning is rightly rejected in Thes.]

*8140 **שְׁנֵה** Ch. f.—(I) i. q. Heb. שָׁנָה *year*, plur. שְׁנִין Dan. 6:1.

8139 (II) i. q. שֵׁנָה *sleep*, Dan. 6:19.

8143 **שֵׁנְהַבִּים** m. pl. *ivory*, 1 Ki. 10:22; 2 Ch. 9:21 (LXX. ἐλέφαντος ἐκφόρτωσις. Targ. שִׁנֵּי פִילָא tooth of an elephant), compounded of שֵׁן tooth, and (as was first shewn by Ag. Benary in Annal. Litt. Berol. 1831, No. 96) תַּאשִׁים contr. תֵּשִׁים, from the Sanscr. *ibha-s* (whence with the Arabic art. Gr. *Δ-ίφας*), an elephant, which the Hebrews could only pronounce אִבָּה or אִפָּא (pl. אִבִּים). This is more suitable than what I formerly supposed, namely that שֵׁנְהַבִּים was a corruption of שִׁנֵּי פִיל, from פִּיל elephant.

שְׁנָהּ see שָׁנָה. see 7948

8144 **שָׁנִי** m. *coccus, crimson, or deep scarlet*, produced by certain insects (Arab. قرمز, Coccus ilicis, Linn.), which adheres, together with its eggs, to the leaves of the ilex (see on Isa. 1:18), Gen. 38:28, 30; Jer. 4:30; fully תּוֹלַעַת שָׁנִי (prop. worm of coccus), Exod. 25:4, and תּוֹלַעַת שָׁנִי (coccus of worm), Lev. 14:4. Pl. שָׁנִים *crimson garments*, Isa. 1:18; Pro. 31:21. Prop. it is bright colour (from the root שָׁנָה No. II.), compare Aram. אִתְחַנַּי, אִתְחֲנִי coccus; likewise from זָהַר to be bright; also יָקִין No. 2. Others take שָׁנִי to be prop. *δίβαφος, twice dyed* (from שָׁנָה *No.* I.); but purple garments only were twice dyed, and never crimson. •See Braun, De Vestitu Sacerd. p. 237, seqq.; Boch. Hieroz. iii. p. 587, seqq. ed. Lips.

8145 **שֵׁנִי** m. שֵׁנִית *f.* ordinal adj., *second* (see the root שָׁנָה No. I., 3), Gen. 1:8; Exod. 1:15, etc. (Arab. ثَانٍ, ثَانِيَة *f.*, Ch. תִּנְיָן, Syr. ܬܢܝܢ.) Fem. שֵׁנִית, also adverb. *a second time, again*, Gen. 22:15; 43:25. Pl. שֵׁנִים *the second* (as to place), Num. 2:16; chambers on the second story, Gen. 6:16.

8147 **שְׁנַיִם** dual, constr. שְׁנֵי, m. *two*. (Arabic ثِنَانِ, Aram. תְּרֵין, which latter is very different from the primary form. To this numeral is cognate the verb שָׁנָה No. I. *to repeat*; perhaps, however, the root is rather in the numeral, than in the verb. The primary form of the numeral appears to be תַּו, from which have been softened Sanscr. *dui*, dual. *dudu*, compare *tua*, other, different, Goth. *twa, twa, twai*; whence Eng., Germ. *two*, Germ. *zwo*, Gr., Lat. *δύο, duo*. The high Germans, like the Hebrews, have the sibilant (*zwo*, Germ.) שְׁנַיִם two and two, in pairs, Gen. 7:9, 15; with suff. שְׁנֵיכֶם they two, Gen. 2:25. *Two* 1 Ki. 17:12, and *two or three*, Isa. 17:6; used for a few.

Fem. שְׁנָתַיִם (by synocope for שְׁנָתַיִם; Arab. ثِنَتَانِ Dag. lene being put in an unusual manner after Sh'va moveable; as though Aleph had been prefixed אִשְׁתַּיִם) constr. שְׁתֵּי and with preff. בִּשְׁתֵּי Genesis 31:41; לִשְׁתֵּי Ex. 26:19; but לִשְׁתֵּי Jud. 16:28 (on the

other hand מִשְׁתַּיִם Jon. 4:11)—(1) *two* (fem.); plur. with suff. שְׁתֵּיהֶן *they two*, Ezek. 23:13.

(2) of a two-fold kind (*imperfect*), Isa. 51:19; compare לִבָּב of all kinds (*ellipt.*).

(3) *a second time, again*, Neh. 13:20; בִּשְׁתַּיִם id., Job 33:14.

Twelve, m., and *twelfth*, m., are שְׁנֵים עָשָׂר Exod. 24:4; 1 Ki. 19:19; fem. they are שְׁתֵּים עֶשְׂרֵה Gen. 14:4; Lev. 24:5.

8148 **שְׁנִינָה** *f.*, *a sharp* or *pointed saying*; hence *a byword*. שְׁנִינָה לְ to be for a byword, Deut. 28:37; 1 Ki. 9:7; from the root—

8150 **שָׁנַן** (Chald. id., Arab. سنن) TO SHARPEN; a sword, Deu. 32:41; metaph. the tongue, i. e. to assail any one with sharp sayings, Ps. 64:4; 140:4. Part. pass. שָׁנוּן *sharpened* (of a weapon), Ps. 45:6; Isa. 5:28.

PIEL, *to inculcate* any thing on any one (Germ. einbläuen); followed by acc. of pers. and dat. of thing, Deut. 6:7.

HITHPOEL, *to be wounded, as if pierced through* (with *grief*), Ps. 73:21.

Derivatives, שִׁנּוֹן (which see, for שָׁנַן), שְׁנִינָה.

8151 **שָׁנַס** not used in Kal; perhaps TO FORCE, TO BEND TOGETHER; kindred to אָנַס (the aspirate and sibilant being interchanged). Chald. שְׁנַק, שְׁנַק thongs. More remote is the Arab. شنس to be infolded, to adhere.

PIEL, שִׁנֵּס *to gird up* (the loins) 1 Ki. 18:46. So all the ancient versions, as required by the context.

8152 **שִׁנְעָר** *[Shinar]* pr. n. of the region around Babylon, Gen. 11:2; 14:1; Isa. 11:11; Zec. 5:11; Dan. 1:2. As to its extent, see Gen. 10:10. Compare Bochart, Phaleg. i. 5. J. D. Mich. Spicileg. Geogr. i. p. 231. (Syr. ܫܢܥܪ used of the country round Bagdad, see Barhebr. p. 256). The derivation is unknown.

8153 **שְׁנָת** f. i. q. שֵׁנָה (from יָשֵׁן) *sleep*, Ps. 132:4).

8154 **שָׁסָה** (kindred to the verbs שָׁסַס, שָׁסָס) TO PLUNDER, TO SPOIL, Ps. 44:11; followed by an acc. of pers. 1 Sam. 14:48; and of thing, Hos. 13:15. Part. שׁוֹסֶה *spoilers*, Jud. 2:14; 1 Sam. 23:1.

POEL, שׁוֹסֵס (for שׁוֹסֵס, which is the reading of some copies) id. with acc. of thing, Isa. 10:13.

8155 **שָׁסַס** i. q. שָׁסָה with acc. of thing, Jud. 2:14; 1 Sam. 17:53; Ps. 89:42. Part. pl. with Suff. שׁוֹסָסָיו by a Syriacism for שׁוֹסָיו Jer. 30:16; compare אָבַד part. אוֹבֵד.

8156 **שָׁסַע** *to cleave* (kindred roots are גָּזַר, גָּרַע, to these answer the Sanscr. *tshid*, to cut, Gr. *σχίζω*, Germ. *spalten*), שֶׁסַע פַּרְסָה Lev. 11:7; and שִׁי שֶׁ Lev. 11:3; Deu. 14:6; to cleave the cleft of the hoof, i. e. to be cloven-hoofed. Compare מַפְרִיסֵי.

PIEL.—(1) *to cleave*, Lev. 1:17.

(2) *to rend, to tear* in pieces a lion, Jud. 14:6.

(3) metaph. *to rend* with words, i. e. to chide, to upbraid, 2 Sam. 24:8.

8157 **שֶׁסַע** cleft, see the root in Kal.

8158 **שָׁסַף** not used in Kal TO CUT IN PIECES (cogn. to שָׁחַף, שָׁרַף, compare under שָׁסַס.)

PIEL, *to cut in pieces*, 1 Samuel 15:33. LXX. *ἐκφυλε*. Vulg. *in frusta concidit*.

8159 **I. שָׁעָה** TO LOOK (kindred to שָׁקַה No. I, which see); hence, absol. *to look around* (for help), 2 Sa. 22:42. Specially—(a) followed by אֶל to regard any one (his prayers [offerings, rather]), Gen. 4:4, 5. —(b) *to look* to any one for aid, followed by אֶל Isa. 17:8; עַל Isa. 17:7; 31:1; בְּ Ex. 5:9.—(c) followed by מִן and סָמַךְ *to look away from, to turn the eyes from* anything, to let it alone, Job 7:19; 14:6; Isa. 22:4.

HIPHIL, i. q. Kal, letter *c*, followed by מִן Psa. 39: 14, הַשַׁע מִמֶּנִּי "turn thy eyes from me." The form הָשַׁע is imp. apoc. for הַשְׁעֵה, whence הָשַׁע, and, by lengthening the former syllable (like יָרַד, יָרְדָה; יָצָא, יָצְאָה), הָשַׁע. There is therefore no need to refer this form to a root שׁעע, or that the vowels should be changed. Another שׁעע see under שָׁעַע Hiphil.

HITHPAEL הִשְׁתַּעֲשֵׁעַ—(1) *to look around* (for help), Isa. 41:10.

(2) i. q. הִתְבּוֹנֵן letter *b*, *to look upon one another* (sc. in fighting, or rather in disputing), Isa. 41: 23.—Derivative, Ch. שְׁעָה.

8159 **II. שָׁעָה** i. q. Syr. ܐܚܐ, Heb. שָׁחָה TO BE SMEARED TOGETHER, TO BE SMEARED OVER (as the eye), Isa. 32:3.

8160 **שָׁעָה** emphat. שָׁעְתָּא Ch. f. *a moment of time*, pr. the twinkling of an eye, Augenblick (Arabic ساعة a moment; also, an hour, compare Dutch *Stond*, which signifies both). שָׁעָה בְּ at the same moment, i. e. immediately, Dan. 3:6, 15; 4:30; 5:5; but 4: 16, בְּשָׁעָה חֲדָא "for a short time."

שְׁעָנָן an unused verb, which appears to have had †

* For 8149 see p. 792.

the signification of *pounding, beating, stamping.*

Arab. غَطَّ II. to stamp in pieces. Hence—

8161 שַׁעֲטָה const. שַׁעֲטַת fem. *crashing noise* (of horses' hoofs), which is done in striking the ground, das Stampfen der Rosse, Jer. 47:3.

8162 שַׁעֲטְנֵז a kind of cloth or garment made of two kinds of thread, linen and woollen, Lev. 19:19 (where there is added כִּלְאַיִם), and Deut. 22:11, where the words are, "thou shalt not put on shatnes, woollen and linen together." LXX. κίβδηλον, i. e. something adulterated. The origin is very obscure. Those proposed by Bochart (Hieroz. i. p. 486) and Buxtorf (Lex. Chald. p. 2483), who sought for an etymology in the Phœnicio-Shemitic languages, are very improbable; nor are those quite satisfactory which are given by Jablonski (Opusc. ed. te Water, i. p. 994) and Forster (De Byssо Antiquorum, p. 92), who regard this word as being taken from the Coptic, and that it should be written ϣⲁⲩⲧⲛⲉ (i. e. *byssus fimbriata*).

† שָׁעַע an unused verb, which seems, from the derived nouns, to have had the sense of *hollowness*, שׁוּל hollow of the hand, שְׁעָל hollow way, שׁוּעָל fox, as being a burrower and an inhabitant of caverns. Kindred are שְׁאָל No. II.; whence שְׁאוֹל Orcus (Φδης), and in the Indo-Germanic languages, solum (*cavum*), שׁוּל.

8168 שַׁעַל with suff. שַׁעֲלוֹ, pl. שְׁעָלִים, constr. שַׁעֲלֵי, m.

(1) *hollow of the hand*, Isa. 40:12.

(2) *a handful*, 1 Ki. 20:10; Ezek. 13:19; Syr. مَصْعَلْ id.

8169 שַׁעַלְבִּים Jud. 1:35; 1 Ki. 4:9, and שַׁעַלְבִּין Josh. 19:42 ("place of foxes," for the fuller שׁ בֵּית, compare Arab. ثَعْلَب i. q. שׁוּעָל a fox), [*Shaalbim, Shaalabbin*], pr. n. of a town of the Danites, see Relandi Palæstina, p. 988. Gent. n. שַׁעַלְבֹנִי (as if from שַׁעַלְבוֹן), 2 Sa. 23:32; 1 Ch. 11:33.

8170

8171 שַׁעֲלִים ("region of foxes"), [*Shaalim*], pr. n. of a territory, 1 Sa. 9:4, prob. in the territory of the city שַׁעֲלָבִים, which see.

8172 שָׁעַן not used in Kal.

NIPHAL—(1) TO LEAN UPON, TO REST UPON, as a spear, followed by בְּ 2 Sa. 1:6. נִשְׁעַן עַל יַד מ׳ to lean on any one's hand, spoken of kings, who were accustomed to go in public leaning on their friends and ministers, 2 Ki. 5:18; 7:2, 17. Metaph. *to repose confidence* in any person or thing, followed by עַל Isa. 10:20; 31:1; Job 8:15; 2 Ch. 13:18; 14:10; 16:7; Mic. 3:11; followed by אֶל Pro. 3:5; followed by בְּ Isa. 50:10; absol. Job 24:23.

(2) *to lean against*, followed by עַל, Jud. 16:26; of a country, followed by לְ Nu. 21:15.

(3) *to recline* (prop. to rest upon the elbow), Gen. 18:4.

Derivatives, מִשְׁעָן, מִשְׁעֶנֶת, and pr. n. אֶשְׁתָּעֹן.

שָׁעַע prop. TO STROKE; also TO OVERSPREAD, TO SMEAR (Chald. and Syr. שְׁעָא and שְׁעַע compared שָׁעָה No. II.). In Kal once intrans., *to be smeared over* (used of the eye), *to be blinded*, Isa. 29:9; as to this passage see Hithpael. 8173

HIPHIL, imp. הָשַׁע *smear*, blind (the eyes), Isaiah 6:10.

PILPEL שִׁעְשַׁע—(1) *to delight* (prop. to stroke, to smooth), Ps. 94:19.

(2) intrans. *to delight oneself*, Isaiah 11:8; followed by an acc. (in any thing), Ps. 119:70.

PULPAL שׁוּעְשַׁע *to be smoothed, to be caressed* (geliebkoset werden), Isa. 66:12.

HITHPALPEL הִשְׁתַּעְשֵׁעַ *to delight oneself.* Isaiah 29:9, הִשְׁתַּעֲשְׁעוּ וְשִׁעוּ "delight yourselves and be blind," i. e. indulge freely in your own delights and pleasures, presently, however you will be blinded, i. e. ye shall be amazed at the sight of those things which will happen. As to this use of two imperatives, one of them concessive, the other asserting and threatening, see Hebr. Gramm. § 127, 2 (§ 99, ed. 9). Followed by בְּ in anything, Ps. 119:16, 47.

Derivative, שַׁעֲשֻׁעִים.

שָׁעַף an unused verb; prob. i. q. שָׁסַף to divide. Hence—

שַׁעַף ("division"), [*Shaaph*], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Chr. 2:49. 8174

I. שָׁעַר—(1) TO CLEAVE, TO DIVIDE. Arabic 8176
intrans. נָשַׁר to be cleft, to open in fissures, שַׁר aperture, chink, Æth. ሰዐረ: to dismiss, to set free (from the signification of opening, see Lud. de Dieu on Gen. 23:10). Hence שַׁעַר No. I, a gate.

(2) *to estimate, to set a price* (verbs of cleaving being often transferred to the sense of judging). Pro. 23:7. Arab. سعر to set a price, سِعْر price of corn, Chald. שְׁעַר id. Hence שַׁעַר No. II. and pr. n. אֶשְׁתָּעֹל.

II. שָׁעַר i. q. שָׁעָה *to shudder*, not used as a verb. But hence שַׁעַר, שַׂעֲרִיר. see 8175 on p. 792

8179 שַׁעַר comm. (fem. Isa. 14:31; compare Neh. 3:16).—(1) *a gate.* (Syr. and Chald. with the letters transposed תְּרַע, תַּרְעָא), whether of a camp, Ex. 32:26, 27; or of a city, Gen. 23:18; Josh. 2:7; or of a temple, Ezek. 8:5; 10:19; or of a palace, Esth. 2:19, 21 (whence שַׁעַר used of the palace itself, Esth. 4:2, 6; compare תְּרַע). שַׁעֲרֵי אָרֶץ *the gates of a land* are the entrances of a land, places where enemies might enter, Jer. 15:7; Neh. 3:13; בְּשַׁעֶיךָ within thy gates, i. e. in thy cities, Deut. 12:12; 14:27; and even בְּאַחַד שְׁעָרֶיהָ *in one of thy cities*, Deut. 17:2; compare 1 Kin. 8:37; 2 Chr. 6:28. At the gates of cities there was the *forum* (רְחוֹב), compare amongst other passages, Neh. 8:16), where trials were held, and the citizens assembled, some of them for business, and some to sit at leisure, to look on, and converse (Gen. 19:1; Ruth 4:11; Pro. 31:23; Lam. 1:4); whence בַּשַּׁעַר *in the gate*, often for *in the forum, in judgment*, Deu. 25:7; Job 5:4; 31:21; Prov. 22:22; Isa. 29:21; Amos 5:10, 12, 15; יֹשְׁבֵי שַׁעַר those who sit in the gate, i. e. persons of leisure, idlers, Ps. 69:13; Ruth 3:11; כָּל שַׁעַר עַמִּי "all the assembly of my people."

The following were the names of the gates in the walls of Jerusalem—(*a*) שַׁעַר הָעַיִן *the gate of the fountain*, so called from the fountain Gihon, on the west side of the city, near the foot of Mount Zion, Neh. 2:14; 3:15; 12:37. Going from this towards the north—(*b*) שַׁעַר הָאַשְׁפּוֹת *the dunghill-gate*, Neh. 2:13; 3:14; 12:31; contr. שַׁעַר הָאַשְׁפֹת Neh. 3:13; Josephus calls it (Bell. Jud. v. 4, § 2), the gate of the Essenes.—(*c*) שַׁעַר הַמַּיִם *the gate of the water*, Neh. 2:13, 15; 3:13; 8 Ch. 33:14. On the north side of the city, there followed—(*d*) שַׁעַר הַפִּנָּה Jerem. 31:38; 2 Ch. 26:9; and שַׁעַר הַפָּרָשִׁים *the gate of the mural towers*, Zec. 14:10.—(*e*) אֶפְרַיִם Nehemiah 8:16; also called שַׁעַר הַגִּבְעוֹן Jer. 37:13; 38:7; Zech. 14:10 (the way from it leading to both these tribes), with a forum near it (Neh. 8:16).—Next this on the eastern side of the city was—(*f*) שַׁעַר הַמִּשְׁנֶה *the old gate*, Neh. 3:6; 12:39; prob. the same as שַׁעַר הָרִאשׁוֹן Zech. 14:10. Then—(*g*) שַׁעַר הַדָּגִים *the fish-gate*, prob. so called from the fish which were there offered for sale, Neh. 3:3; 12:39; Zeph. 1:10.—(*h*) שַׁעַר הַצֹּאן *the sheep-gate*, Nehemiah 3:1; 12:39, near the temple, so called from the sheep for sacrifice in the temple, which were offered for sale in the forum of this gate.—(*i*) שַׁעַר הַמִּפְקָד Vulg. *porta judicialis*, Neh. 3:31 (which others take to be one of the gates of the temple).—(*k*) *the horse-gate*, Neh. 3:28; Jer. 31:40.—(*l*) *the water-gate*, so called from the brook Kedron, Neh. 3:26; 12:37; which some suppose to be the same as—(*m*) שַׁעַר הַחֲרֻסוֹת *the pottery-gate*, Jer. 19:2, through which they went to the valley of Hinnom, which is no doubt to be sought on the south-east side of the city. On the south side of the city, the walls were built on the edge of the steep side of Mount Zion, in which therefore there were no gates. *The inner-gate* (שַׁעַר הַחָצֵר), Jer. 39:3, seems to have led from the higher city to the lower. See concerning the whole subject, Bachiene, Descr. Palestinæ, ii. § 94—107; J. E. Faber, Archæologiæ der Hebräer, i. p. 336, seqq.; Rosenm. Alterthumskunde, ii. 2, p. 216, seqq. Certain other gates were not in the walls of the city, but in the outer wall of the temple; see שַׁעַר.

(2) *a measure, field*, see the root No. I., 9, Gen. 26:12, מֵאָה שְׁעָרִים *a hundred measures, a hundred-fold*, i. e. *kearos-barley.* 8180

שַׁעַר adj. *bad, disagreeable* (used of figs), Jer. 29:17, from the root שָׁעַר No. II. 8182

שַׁעֲרוּרִי adj. *horrible.* Fem. *something horrible*, Jer. 5:30; 23:14. 8186

שַׁעֲרוּרִי id. Jer. 18:13. 8186

שַׁעֲרִיָה ("whom Jehovah estimates"), [*Sheariah*], pr. n. m. 1 Ch. 8:38; 9:44. 8187

שַׁעֲרַיִם ("two gates"), [*Shaarain*], pr. n. of a town in the tribe of Judah, Josh. 15:36; 1 Sam. 17:52; 1 Ch. 4:32. 8189

שַׁעַשְׁגַז [*Shaashgaz*], Persic pr. n. of a eunuch and keeper of women in the court of Xerxes, Esth. 2:14. (Pers. شاه‌سگر, servant of the beautiful.) 8190

שַׁעֲשֻׁעִים pl. *delight, pleasure*, Pro. 8:30; Ps. 119:24; Jer. 31:20. Root שָׁעַע. 8191

שָׁפָה—(1) prop. TO SCRATCH, TO SCRAPE; hence *to scrape off, to pare off.* Arab. صفا to file, prop. to make smooth, bald, مِصْفًى a file, صِفَاةٌ a filing, a paring. 8192

(2) i. q. Syr. Pa. to purge, to cleanse from dregs, compare Talmud. שפה to filter. Hence שְׁפָה.

NIPHAL, part. *bare, bald, naked* (used of a mountain), Isa. 13:2. LXX. ἄφες κελεύθους.

PUAL, Job 33:21 יִרְזוּ עֲצָמוֹתָיו שֻׁפָּה "his bones become naked," raked of flesh.

Derivatives, שְׂפָה, שֹׂפִי, and the pr. n. שְׁפוֹ, שְׁפוֹתָי.

שְׂפָה or שִׂפָה only in pl. 2 Sa. 19:29, שְׂפוֹת פִּיךָ 8194

according to Targ., Syr., and the Hebrews, *cheeses of kine*, so called from the idea of filtering and cleansing from dregs, see the root No. 2. Abulwalid explains it to mean, slices of curdled milk.

8195 שָׁפוּ ("nakedness"), [*Shepho*], pr. n. m. Gen 36:23; called שְׁפִי 1 Ch. 1:40.

8196 שִׁפּוֹט m. (from שָׁפַט), *judgment, penalty*, 2 Ch. 20:9; pl. שִׁפּוּטִים (\ being shortened into ו), Exe. 23:10.

8197 שׁוּפָם (i. q. שִׁפְיפֹן "serpent?"), [*Shupham*], pr. n. of a son of Benjamin, Nu. 26:39.

8197 שׁוּפָן (id.), [*Shephuphan*], pr. n. m. 1 Ch. 8:5.

† שָׁפַר an unused verb, prob. i. q. עָפַר, Æthiop. ሰፈረ; *to spread out* (compare also שָׁבַט). Hence שִׁפְרָה family; and as closely connected therewith is—

8198 שִׁפְחָה f. *famula* (as if a noun of unity, one of a family), *a maid-servant*, Gen. 16:1; 29:24. As to its difference from אָמָה, see 1 Sa. 25:41, חִנָּה אֲמָתֶךָ לִשְׁפָחָה "behold, thy handmaid is a servant," i. e. I am thy household servant to wait on thee.

8199 שָׁפַט fut. יִשְׁפֹּט:—(1) TO JUDGE. (A root which is not found in the other Phœnicio-Shemitic languages, the primary idea of which appears to be, *to set up, to erect*, like the Germ. richten, comp. the cognate roots שָׁפַת, שָׁפַע. Traces of it are found perhaps in the Indo-Germ. languages, as δίκη, in Glom. Mœs. to judge; gasteiti, testament; δικάζω, judge.) Const. either absol. Job 22:13; Exe. 44:24; or followed by an acc. of pers. whose cause is judged, Ex. 18:22, 26; Deut. 16:18; Isa. 11:4. שָׁפַט אָרֹן Prov. 31:9, and שׁ׳ מִשְׁכָּנִים Ps. 75:3, to do justice, equity. Exek. 16:38, שְׁפָטֵךְ מִשְׁפְּטֵי מְשַׁפְּכוֹת "I will judge thee (with) the judgments of adulteresses." שׁ׳ בֵּין אִישׁ to be judge or umpire between, Gen. 16:5; 31:53; Isaiah 2:4. Part. שׁוֹפֵט subst. *judge*, Deu. 16:18.

Specially (see דִּין No. 2) *to judge* any one is—(*a*) i. q. *to condemn, to punish* the guilty (*exsupsiv*), 1 Sa. 3:13; Obad. 21; Psa. 109:31; compare שָׁפַל.—(*b*) *to defend* any one's cause, especially that of the poor and oppressed. Isa. 1:17, שִׁפְטוּ דַל "defend the cause of the orphan." Psa. 10:18; 26:1. שׁ׳ מִשְׁפַּט Jer. 5:28; Lam. 3:59. Followed by לְ and רִיב pregn. *to defend* (any one's) *cause, and to deliver him from the power* (of his enemies), 1 Sam. 24:16; 2 Sa. 18:19, 31; Psa. 43:1.

(2) *to rule, to govern*, as connected with the idea of judging, since judging was the province of kings and chief magistrates (1 Sam. 8:20; 2 Chron. 1:10; compare דִּין No. 1, 2), Judges 16:31. Hence Part. שׁוֹפֵט, שֹׁפֵט *a prince*, Ps. 2:10; Am. 2:3; especially used of the leaders and magistrates of the Israelites, who delivered their people from the oppression of neighbouring nations between the time of Joshua and Samuel, and who then governed them in peace as supreme magistrates (Jud. 4:5), Jud. 2:16, 18; Ruth 1:1; 2 Kings 23:22, etc. The same name (*suffes*; plur. *suffetes*) was applied to the chief magistrates of the Carthaginians.

NIPHAL—(1) *to be judged*, Ps. 37:33.

(2) recipr., *to litigate* with any one, Prov. 29:9; Isaiah 43:26; followed by עִם of pers., Joel 4:2; אֵת (אֶת) Exe. 17:20; 20:35, 36; לְ Jer. 25:31 (see below); also with an acc. and עַל of the thing (Jer. 2:35) concerning which any one contends, 1 Sam. 12:7; Exe. 17:20. When Jehovah is said *to contend* with men, it has sometimes the notion of punishing, Exe. 38:22; Isa. 66:16; compare 2 Ch. 20:8.

PUEL, part. מְשֻׁפָּט i. q. שֹׁפֵט Job 9:15.

Derivatives, מִשְׁפָּט, מִשְׁפָּחָה, מִשְׁפָּט.

8200 שָׁפָט Chald. part. שָׁפֵט *a judge* (by a Hebraism, for the verb itself is not found in Chaldee), Ezr. 7:25.

*8202 שֹׁפֵט ("judge"), [*Shaphat*], pr. n. m.—(1) Nu. 13:5.—(2) 1 Chron. 3:22.—(3) 1 Ki. 19:16.—(4) 1 Ch. 27:29.—(5) 1 Ch. 5:12.

8201 שִׁפְטָן, only plur. שִׁפְטִים m., *judgments, punishments*. בֵּית שִׁפְטִים Ex. 21:31; Num. 33:4.

8203 שְׁפַטְיָה ("whom Jehovah defends"), [*Shephatiah*], pr. n.—(1) of a son of David, 2 Sam. 3:4.—(2) Jer. 38:1.—(3) Neh. 11:4.—(4) Ezra 2:4, 57.—(5) 8:8; Neh. 7:9, 59.

8203 שְׁפַטְיָהוּ (id.) [*Shephatiah*], pr. n.—(1) of a son of Jehoshaphat, 2 Ch. 21:2.—(2) 1 Ch. 12:5.—(3) 27:16.

8204 שִׁפְטָן ("judicial"), [*Shiphtan*], pr. n. m., Nu. 34:24.

8205 שֶׁפִי plur. שְׁפָיִים masc. (from the root שָׁפָה)—(1) *baldness, nakedness*, Job 33:21 בְּשֶׁפִי, where a substantive is poetically put for a finite verb. שְׁפִי has in the same sense שֶׁפֶה, see the root in Pual.

(2) *a naked hill* (void of trees) (compare סַר לְשֶׁפֶה Isa. 13:2). שְׁפָיִים בַּמִּדְבָּר "the hills in the desert;" 3:2, 21; 4:11; 7:29; 14:6; Isaiah 41:18; 49:9; Nu. 23:3, שְׁפִי הָלַךְ "he went upon a hill."

see 8195 (3) [*Shephi*], pr. n., see יָפִי.

8206 שְׁפִים ("serpents?") [*Shuppim*], pr. n. m.—(1) 1 Ch. 7:12, 15.—(2) 26:16.

8207 שְׁפִיפֹן Gen. 49:17, a species of serpent, from the root שָׁפַף Syriac, to glide. Arab. سَفَا a kind of serpent, marked with black and white spots. See Bochart, Hieroz. i. p. 416, seqq.

8208 שְׁפִיר ("beautiful"), [*Shaphir*], pr. n. of a town of Judæa, otherwise unknown, Mic. 1:11.

8209 שְׁפִיר Chald. adj. *beautiful*, Dan. 4:9, 18.

8210 שָׁפַךְ fut. יִשְׁפֹּךְ:—(1) TO POUR, TO POUR OUT (Arabic سَفَكَ id., Æthiop. ሠፈከ: to cast metals, kindred to סָפַךְ, סָפַק), e. g. a drink-offering, Isaiah 57:6. שׁ׳ דָּם to pour out blood, i. e. to commit slaughter, Gen. 9:6; 37:22; Exe. 14:19. Metaph. שׁ׳ נַפְשׁוֹ Ps. 42:5; and לִבּוֹ שׁ׳ Lam. 2:19; to pour out one's soul, i. e. to be poured out in tears and complaints, followed by לִפְנֵי יְ 1 Sa. 1:15; Ps. 62:9; compare Lam. loc. cit., שׁ׳ קִטְנָתוֹ עַל to pour one's anger upon any one, Exe. 14:19; 22:22; Lam. 2:4.

(2) *to heap up a mound* (earthen), Exe. 26:8.

NIPHAL—(1) *to be poured out*, 1 Kings 13:5. Metaph., Ps. 22:15, "I am poured out like water," a description of a man who cannot arise from weakness [Christ bearing our sins vicariously].

PUAL, *to be poured out*, i. e. *profusely expended* (as money), Exe. 16:36; comp. ἐκχέω, Tob. 4:18.

PUAL, *to be poured out*, used of one's steps, i. e. to slip, Ps. 73:2 כְּמְעַט שֻׁפְכוּ, compare the Lat. *fundi*, for *prosterni*.

HITHPAEL, *to be poured out*, Lam. 4:1. The phrase, "my soul is poured out," is—(*a*) it pours itself out in complaints, Job 30:16.—(*b*) my blood is poured out, I die, Lam. 2:12. Hence—

8211 שֶׁפֶךְ the place where any thing is poured out, Lev. 4:12; and—

8212 שִׁפְכָה fem. *urethra*, through which the urine is poured out, Deu. 23:2. Vulg. *verutum*. Some incorrectly render *testicle* (see שֶׁפֶךְ).

8213 שָׁפַל fut. יִשְׁפַּל inf. שְׁפֵל, Arab. سَفَلَ TO BE DEPRESSED, TO BE OF BECOME LOW, used of a mountain, Isa. 40:4; of a wood, Isa. 10:33; a city, 32:19. Metaph. *to be depressed*, is used of—(*a*) men who are cast down from a high rank, Isaiah 2:9, 11, 12, 17; 5:15; 10:33.—(*b*) of the voice, both when low, Isa. 29:4; and altogether suppressed, Eccl. 12:4. Inf. הוֹן שְׁפֵל *to be cast down of spirit*, Pro. 16:19. Compare שְׁפַל.

HIPHIL—(1) *to depress, cast down, make low*, (opp. to גָּבַהּ), Psalm 18:28; 75:8. Intrans. to be cast down (pr. to cast one's self down), Job 22:29. Followed by another verb it assumes the nature of an adverb, Jer. 13:18, הַשְׁפִּילוּ שְׁבוּ "humble yourselves, sit down," i. e. sit down in a low place (שֶׁפֶל אֶרֶץ); Ps. 113:6.

(2) *to cast down*, as walls, Isa. 25:12.

Derivatives, שְׁפֵלָה.

8214 שְׁפַל Chaldee APHEL, *to depress, to cast down* (kings, mighty men), Dan. 5:19; 7:24. With לִבָּא to depress, humble one's heart, to be humbled, id., 5:22.

*8217 שֵׁפֶל m. שְׁפָלָה f. adj. *low*, of a tree, Exe. 17:24; *depressed* (of a spot on the skin), Lev. 13:20, 21. Metaph.—(*a*) *ignoble, vile*, 2 Sa. 6:22; Job 5:11.—(*b*) שְׁפַל רוּחַ cast down, humble of spirit, Pro. 29:23; Isa. 57:15; and without רוּחַ id.; Isa. loc. cit. הַשְׁפָּלָה that which is low, Exe. 21:31 (masc. with נ parag.).

8215 שְׁפַל Chald. *low*, Dan. 4:14.

8216 שְׁפָל m. *lowliness*, i. e. an ignoble and wretched condition, Eccl. 10:6; Ps. 136:23.

8218 שְׁפֵלָה f. id., Isa. 32:19.

8219 שְׁפֵלָה *a low region*, Josh. 11:16, fin.; with the art. הַשְּׁפֵלָה the low region near the Mediterranean sea, extending from Joppa to Gaza, Josh. 11:16; Jer. 32:44; 33:13; ὁ Σεφηλᾶ, 1 Mac. 12:38.

8220 שִׁפְלוּת f. *a letting down*, with יָדַיִם *remissness of the hands*, sloth, Eccl. 10:18.

*8223 שֵׁפֶם (perhaps, "bald," "shaven," from the root שָׁפָה; there are no certain traces of a root שָׁפַם) [*Shapham*], pr. n. m. 1 Ch. 5:12.

8221 שֵׁפֶם ("nakedness," "a place naked of trees"), [*Shepham*], pr. n. of a town in the eastern part of the tribe of Judah, Nu. 34:10, 11; prob. the same which is called שִׁפְמוֹת [הַיָּם] 1 Sa. 30:28. Gent. n. 8225 שִׁפְמִי 2 Ch. 27:27.

† שָׁפַן an unused verb, prob. i. q. טָמַן, סָפַן to cover, to hide, especially under the earth, whence שָׁפָן. Whence figuratively, שָׁפָן astute.

8227 שָׁפָן m.—(1) a quadruped (which chews the cud like a hare), Levit. 11:5; Deut. 14:7; which lives

gregariously on rocks, and is remarked for its cunning, Pa. 104:18; Prov. 30:26. The Rabbins render it *coney*; more correctly the LXX. in three places, χοιρογρύλλιος, i. e. *mus jaculus* Linn., Arab. يَرْبُوع *Jerboa*, an animal of the size of the coney, with a head resembling that of a hog, with long hind legs fitted for leaping; it inhabits burrows dug in the mud, and is remarkably cunning. It is either so called from its burrows in which it hides itself, or from its cunning. See Bochart, Hieros. i. p. 1001, seqq. Oedmann, Verm. Sammlungen, iv. p. 48.

(2) [*Shaphan*], pr. n.—(*a*) a scribe of Joelah, 2 Ki. 22:3, 12; Jer. 36:10, compare Ezek. 8:11.—(*b*) 2 Ki. 22:12; 25:22; Jer. 26:24; 39:14.

† **שָׁפַע** an unused verb, *to overflow*, like the Ch., Syr. Hence—

8228 **שֶׁפַע** m. *abundance*, Deu. 33:19, "abundance of the sea," i. e. wealth obtained by sea traffic.

8229 **שִׁפְעָה** f. *great multitude* (pr. abundance), as of water, Job 22:11; 38:34; of men, 2 Ki. 9:17; of camels, Isa. 60:6; Esa. 26:19.

8230 **שִׁפְעִי** ("abundant"), [*Shiphi*], pr. n. m. 1 Ch. 4:37.

† **שָׁפַף** an unused root, prob. i. q. Syr. ܫܦܦ to glide. Hence שְׁפִיפוֹן serpent, and pr. names שְׁפוּפָם, שֻׁפִּים, שְׁפוּפָן.

8231 **שָׁפַר**—(1) i. q. שָׁחַר TO SCRATCH, TO SCRAPE (cognate to עָשַׁר, קָשַׁר); hence *to polish*.

(2) *to be bright*, prop. to be polished (compare Arab. سفر I. IV., to shine forth as the dawn, and اَسْفَرَ, *to be beautiful*, i. q. Ch. and Syr. Followed by לְ *to please* any one, Pa. 16:6, compare Dan. 4:24. The notion of being bright is also applied to brilliancy of sound (compare, on the other hand, חָלַל); whence שׁוֹפָר trumpet.

(3) i. q. Æthiop. *safara*, to measure; whence שִׂפְרָה a measure; which see. (Cogn. is סָפַר No. 3, to number.) As to the passage, Job 26:13, see שִׁפְרָה.

8232 **שָׁפֵר** fut. יִשְׁפַּר Chald., *to be beautiful;* followed by עַל Dan. 4:24, and קֳדָם Dan. 3:32; 6:2, *to please* (Syr. id.).

[Derivatives, שִׁפְרָא, שַׁפִּיר, שַׁפְרִיר.]

8233 **שֶׁפֶר** m.—(1) *beauty, elegance* (of words), Gen. 49:21.

8234 (2) [*Shapher*], pr. n. of a mountain in the desert of Arabia, Num. 33:23, 24.

שַׁפְרָה f.—(1) *brightness, beauty.* Here, apparently, we should refer with Jo. Simonis, who has been followed by Ewald (Gr. page 96), Job 26:13, בְּרוּחוֹ שָׁמַיִם שִׁפְרָה "by his (God's) Spirit the heavens were made brightness," i. e. splendid, most splendid. Several interpreters have supposed שִׁפְרָה to be for שִׁפְאָרָה (to make beautiful, to adorn, as with stars and constellations), so put that two constructions (רוּחוֹ and שָׁמַיִם שִׁפְרָה) are confused (Vulg. *spiritu ejus ornavit cælos*), but Dag. forte necessarium is scarcely ever found to be omitted in the letters בגדכפת. 8235

(2) [*Shiphrah*], pr. n. f., Ex. 1:15. 8236

שַׁפְרִיר m., *ornament of a throne, tapestry* with which a throne is covered, Jer. 43:10 קִירִי, where the כתיב has שַׁפְרִירָא. 8237

שַׁפְרִירָא m., Chald., *dawn*, Dan. 6:20. Syriac ܫܦܪܪܐ id. 8238

שָׁפַשׁ fut. יִשְׁפַּשׁ.—(1) TO PLACE, TO PUT (i. q. שׁוּת which I suppose to be itself cognate to this verb, so that ס is softened into ב, and even into ו; compare שָׁפַר, שָׁעַר, שָׁחַר and חוּר to dig; שָׁפָה and טוּחַ to spread out, and to spread over. Also שָׁסַף and שָׁבַף). 2 Ki. 4:38; Ezek. 24:3; Psalm 22:16, לַעֲפַר מָוֶת תִּשְׁפְּתֵנִי "into the dust of death (in the sepulchre) thou wilt put me." 8239

(2) followed by a dat. of pers., *to give*, Isaiah 26:12.

Derivatives, מִשְׁפָּתַיִם, שִׁפְתָּן.

שִׁפְתַּיִם m. dual, *stalls, folds*, Pa. 68:14 (compare מִשְׁפְּתַיִם p. DXX, A), Ezc. 40:43 (where places in the court of the temple are signified, in which the sacrificial victims were bound). 8240

† **שָׁצָה** an unused verb, i. q. שָׁטַף *to inundate, to overflow.* Hence—

8241 **שֶׁצֶף**, once found, Isa. 54:8, קֶצֶף שֶׁצֶף "an inundation (pouring out) of wrath," i. q. שֶׁטֶף אַף Prov. 27:4. The form שֶׁצֶף appears to have been used for שֶׁטֶף by the writer, for the sake of paronomasia.

8243 **שַׁק** Chald., i. q. שַׂק *a leg;* pl., Dan. 2:33. Theod., κνήμαι.

8245 **שָׁקַד** fut. יִשְׁקֹד TO BE SLEEPLESS (Arab. سَهِدَ) Ps. 102:8; *to watch*, Pa. 127:1; Ezr. 8:29. Figuratively—(*a*) followed by עַל to watch over any thing, i. e. to attend to it, to fix one's attention on any thing, Jer. 1:12; 31:28; 44:27; Dan. 9:14; Job 21:32;

(but Pro. 8:34, שֹׁקֵד עַל דַּלְתֹתַי is to be taken in its proper sense, to watch at the threshold, to guard the threshold). Isa. 29:20, שֹׁקְדֵי אָוֶן "those who watch for iniquity," who are diligent not to do what is good, but what is evil.—(*b*) *to lie in wait for* (used of a leopard); followed by עַל *Jer.* 5:6. 8246

Pual, part. מְשֻׁקָּד (denom. from שָׁקֵד) as if *amygdalatus*, i. e. made of the form of almond flowers, Ex. 25:33, 34. 8247

שָׁקֵד m.—(1) *the almond tree;* so called because of all trees it is the first to arouse and awake from the sleep of winter, Jer. 1:11 (where allusion is made to the signification of haste and ardour, which there is in this root).

(2) *an almond, the nut of the almond*, Gen. 43:11; Numbers 17:23; Eccl. 12:5, יָאֱמַץ שָׁקֵד "the almond is rejected" (by the old man who has no teeth), although really a delicate and delicious fruit. Others incorrectly, "the almond flourishes," which they refer to whiteness of hair; but the flower of the almond is not hoary, but rose-coloured. See Cels. Hierob. i. p. 257. 8248

שָׁקָה not used in Kal, i. q. שָׁתָה TO DRINK (see, as to the interchange of the letters *k* and *t*, p. DCCLX, A). Arab. سَقَى; *Æth.* ሰቀየ: to drink, to irrigate.

Hiphil.—(1) *to give to drink, to furnish drink;* followed by two acc. of pers. and thing, Gen. 19:32; 24:43; Jud. 4:19; Num. 5:24; Psalm 60:5; Job 22:7; Jer. 9:14; 35:2; followed by בְּ of thing, Pa. 80:6; לְ of thing (*of* any thing), Cant. 8:2. Part. מַשְׁקֶה subst., *a butler, cup-bearer*, Genesis 40:1; 41:9; but Genesis 40:21 מַשְׁקֶה denotes *drink* (see מַשְׁקֵה p. DXX, B, No. 2); and we should thus understand the words, "he restored the chief butler again לְמַשְׁקֶהוּ to his drink," i. e. to his butlership, and he again gave him his office of cup-bearer.

(2) to *water* cattle, Gen. 24:46; 29:2; Ex. 2:16, 17, 19.

(3) *to irrigate, to water* land, Gen. 2:6, 10; Ps. 104:13.

Niphal, see שָׁקַק Niphal.

Pual, *to be watered, moistened.* Job 21:24, "the marrow of his bones is watered," i. e. is fresh, vigorous (compare Prov. 3:8; 15:30; 17:22).

Derivatives, מַשְׁקֶה, מַשְׁקֵה and the two following words. 8249

שִׁקּוּי (for שִׁקּוּת of the form מִגְדּוֹל) *drink;* only in plur. מִשְׁקִּיִּים Ps. 102:10. 8250

מִשְׁקִּי plur. with suff. מִשְׁקַּי Hos. 2:7.—(1) *drink*, Hos. loc. cit. (where we should not understand water,

but some more delicate drink; especially wine. LXX. Add. ὁ οἶνός μου).

(2) *the moistening*, i. e. refreshing of bones, Pro. 3:8; see the verb in Pual.

שִׁקּוּץ m., *an abomination, something abominable;* used of impure things (garments), Neh. 3:8; of flesh of victims, אִלְּמֵי שִׁקּוּצֵיהֶם, Zec. 9:7; especially of idols. 1 Ki. 11:5, "Milcom שִׁקּוּץ עַמּוֹנִים the idol of the Ammonites." 2 Ki. 23:13; Dan. 9:27; comp. Dan. 11:31; 12:11. Plur. idols, 2 Ki. 23:24; Ezc. 20:7, 8. 8251

שָׁקַט fut. יִשְׁקֹט TO REST, TO HAVE QUIET (pr. *to lie, to lie down;* compare Arab. سَقَطَ to fall; kindred to שָׁכַב, سَكَبَ). It is used—(*a*) of one whom no one harasses, Jud. 3:11; 5:31; 8:28; Jer. 30:10; 46:27 (hence שָׁקְטָה מַלְכָּתָה Josh. 11:23; 14:15), and who harasses no one, Jud. 18:7, 27; which sometimes arises from fear, Psalm 76:9.—(*b*) of a person who does nothing, remains inactive, Isa. 62:1; Jer. 47:6; hence used of God when he does not afford aid, Psa. 83:2. 8252

Hiphil.—(1) *to cause to be quiet*, i. e. to allay strife, Pro. 15:18; also, *to make tranquil and secure*, i. e. *to give quiet*, Job 34:29; followed by לְ of pers. and מִן of thing (from danger), Ps. 94:13.

(2) intrans. *to keep oneself quiet* (pr. to make oneself quiet, Ruhe bey sich herstellungen, Ruhe hatten), Isa. 7:4; 57:20. Inf. הַשְׁקֵט subst. *rest, quiet*, Isa. 30:15; 32:17. The earth is figuratively said *to be quiet*, when the air is sultry and unmoved (bey stiller, schwüler Luft), Job. 37:17. Hence—

שֶׁקֶט m. *rest, quiet*, 1 Chr. 22:9. 8253

שָׁקַל fut. יִשְׁקֹל, once אֶשְׁקְלָה (as if from יִשְׁקַל) *Jer.* 32:9; TO POISE, TO WEIGH (Arab. سَقَلَ, more often 8254

صَقَلَ, Syr. ܣܩܠ and ܨܩܠ id. The primary idea is that of suspending a balance, compare Æthiopic ሰቀለ to suspend, as on a cross. Compare שְׁלָה, שָׁלָה, and Lat. *pesdo, pendo*), Ex. 22:16; 2 Sam. 14:26; Isa. 40:12. Followed by לְ *to weigh out* to any one (metals, money), Gen. 23:16; Jer. 32:9; Ezr. 8:25; followed by עַל יְדֵי Ezr. 8:26; Esth. 3:9; followed by בְּ (to weigh over or into the royal treasuries) Esth. 4:7; 2 Sam. 18:12, "although I might weigh a thousand shekels in my hands," i. e. if they were weighed, counted to me. Figuratively, *to weigh, to examine* any person, Job 31:6; any thing, Job 6:2.

Nipual, *to be weighed*, Job 6:2; *to be weighed out*, Job 28:15; Ezr. 8:33.

Derivatives, שִׁקְלָה, שִׁקּוּל, שִׁקְלַת, pr. n. אֲשִׁקְלֹן, and—

8255 **שֶׁקֶל** pl. שְׁקָלִים const. שִׁקְלֵי m. *a shekel*, a certain weight of gold and silver, containing twenty *beans* (גֵּרָה), Ex. 30:13; which the Hebrews used, when weighed, for money (compare עֵבֶר No. 2), Gen. 23: 15, 16; Ex. 21:32; Lev. 5:15; 27:3, 6; Josh. 7:21; 1 Sa. 17:5; of this there are two kinds distinguished, the holy shekel, Ex. 30:13; and the royal shekel, 2 Sam. 14:26 (but which was the larger and which the less of these is not stated). In the time of the Maccabees (1 Macc. 15:6) silver coins were struck of the weight of a shekel, bearing the inscription שקל ישׂראל (see F. P. Bayer, De Nummis Hebræo-Samaritanis, Valent. 1781, 4to. p. 171, seqq.), which contained four Attic drachms (i. e. one stater), according to Josephus (Arch. iii. 8, § 2), nor does the weight of those still in being differ much from this, which, though worn with age, contains 215—229 grains troy weight, 60 grains of which are equal to one drachm (see Eckhel, Doctr. Numm. Vett. iii. p. 464. Fröhlich, Annal. Regum Syriæ, Prolegg. p. 84. Rasche, Lex. Rei Nummariæ iv. 2, p. 904). The LXX., however, often render שֶׁקֶל by ἀδραχμον, which may be thus reconciled with the words of Josephus and the weight of existing coins, by supposing that the shekel before the Babylonian exile, and before the use of coined money, was a smaller weight. Of less value and weight was also the σίκλος, σίγλος used by the Persians, and containing ¾ oboli (six oboli being equal to one drachm), Xen. Anab. i. 5, § 6. Golden shekels used at Ephesus are mentioned by Alexander Ætolus, ap. Macrob. Sat. v. 22.

† **שָׁקַם** an unused verb. Arab. سقم *to be ill, sick.* Hence—

8256 **שִׁקְמָה** (sing. found sometimes in Mishnah), plur. שִׁקְמִים 1 Kin. 10:27; Isaiah 9:9; Amos 7:14; and שִׁקְמוֹת f. Ps. 78:47, *sycamore*, Gr. σίκαμορος, συκάμινος, a very frequent tree in the lower districts of Palestine, resembling the mulberry tree in its leaves and appearance, with fruit like that of the fig, but more difficult of digestion (Dioscorid. i. 182, compare the etymology); these grow from the wood itself of the branches, and they are cultivated only by persons of the lowest condition (see גֶּדֶם. See Cels. Hierob. i. p. 310. Warnekros, Natural Hist. of the Sycomore, in Repert. f. Morgenl. Litt. fasc. 11, 12.

8257 **שָׁקַע** TO SUBSIDE, TO SINK DOWN, as fire, Num. 11:2; *to be submerged as a country*, Jer. 51:64; Am. 9:5, "it is overflowed, נְאוֹר מִצְרַיִם as by the river of Egypt," where it is joined with an acc. of plenty.

NIPHAL, *to be submerged* (of a country), Am. 8:8 שִׁקְעִי. In Jer. 46:8 לְשַׁקְּעָה there is לְשָׁקְעָה by elision of ע.

HIPHIL—(1) *to cause to sink down*, water, Exc. 32:24.

(2) *to sink, to depress*, Job 40:25; בַּחֶבֶל תְּשַׁקַּע לְשׁוֹנוֹ "canst thou sink down his tongue with a cord?" canst then tame him (the crocodile) by putting a cord or bridle in his mouth?

Derivatives, מְשׁוּקָע.

שִׁקֻּעֲרוּרוֹת pl. f. *places sunk down* in a wall (LXX. καταδέσεις. Vulg. *vallicula*); formed from שָׁקַע and עֵר to be deep. 8258

שִׁקֻּף not used in Kal; prob. TO LAY UPON (überlegen, darüberlegen), TO LAY OVER; specially planks and beams, *to cover with planks*, i. q. Arab. سقف; Gr. σκεπάω, σκεπάζω. Hence שְׁקֻפִים, מְשֻׁקָּע. 8259

NUPHAL, *to lie out over* any thing (fid) vorn überliegen, vorliegen; Gr. ὑποκεῖσθαι); especially in order to look out; hence *to look out, to look forth* (compare under אֲשֻׁקָּה) from a window (בְּעַד הַחַלּוֹן) Jud. 5:28; 2 Sam. 6:16; also used of a mountain which *hangs over* a region, Nu. 21:20; 23:28. Metaphorically, Jerem. 6:1, "calamity impends from the north." (Arab. اسقف long and at the same time bending, of the neck of the ostrich, used of a tall person who hangs down his head.)

HITHPAEL, id., specially הִשְׁתַּקֵּף מִשְׁקִיף *to look forth* (God) from heaven, Ps. 14:2; 53:3; 85:12; to look forth from a window, Gen. 26:8.

Derivatives, see under Kal.

שְׁקֻף m. *a layer of beams, a flooring, ceiling.* 1 Ki. 7:5, "all their doors with the posts שְׁקֻפִים רְבֻעִים were square with the beams," i. e. covered over with beams and planks (not vaulted), and therefore of a square form. 8260

שְׁקֻפִים m. pl. *beams laid over.* 1 Ki. 7:4; 6:4, חַלּוֹנֵי שְׁקֻפִים אֲטֻמִים "windows with closed beams," compare the root אָטַם. 8261

שִׁשְׁקִין not used in Kal, TO BE BASE, IMPURE, ABOMINABLE. 8262

PIEL—(1) *to contaminate, to pollute*, with נַפְשׁוֹ oneself, Lev. 11:43; 20:25.

(2) *to abominate, to loathe*, Psalm 22:25; especially something impure, Lev. 11:11; Deu. 7:26.

Derivatives, שִׁקּוּץ and—

8263 **שֶׁקֶץ** m. *an abomination, something abominable*, used of unclean persons and things, especially those belonging to idolatry, Lev. 11:10, 12, 13, 20, 23, 41, 42; Isa. 66:17.

see 8251 **שֶׁקֶר** see שׁוּר.

8264 **שָׁקַק** fut. שְׁקֹק; (occas. to שׁקק).—(1) TO RUN UP AND DOWN, TO RUN ABOUT, used especially of those who eagerly seek any thing; used of locusts [?], Joel 2:9; Isa. 33:4 (followed by בָּ of prey); hence—

(2) *to be eager, greedy, thirsty*, used of a bear, Prov. 28:15; of a thirsty man, Isaiah 29:8; Psalm 107:9.

HITHPALPAL הִשְׁתַּקְשֵׁק i. q. Kal No. 1; Neh. 2:5. Derivative פִּשְׁקוּ.

8266 **שָׁקַר** fut. יִשְׁקֹר. TO LIE, followed by a dat. of pers. TO DECEIVE any one, Gen. 21:23. (The primary idea is perhaps that of *colouring*, compare שָׁקַד to be red, שְׁקֵדָה red colour, paint, falsehood; see Tsepregi, in Diss. Lugdd. p. 125; compare the kindred שָׁרַק.)

PIEL, *to lie*, 1 Sam. 15:29; followed by בְּ of pers. Lev. 19:11; also, בְּ of thing, *to deceive*; שִׁקַּר בִּבְרִית to deceive in a covenant, i. e. perfidiously to break a covenant, Psa. 44:18; בַּאֲמָנָתוֹ שִׁקַּרְנוּ to be false to one's faith, Ps. 89:34; without an acc. id. Isa. 63:8.

8267 **שֶׁקֶר** pl. with suff. שְׁקָרֵיהֶם Jer. 23:32, m.

(1) *a lie.* שָׂם שֶׁקֶר דִּבְרֵי שֶׁקֶר lying words, Ex. 5:9. עֵד שֶׁקֶר a lying witness, Deut. 19:18. נִשְׁבַּע לְשֶׁקֶר to be perjured, Levit. 5:24; 19:12. נִבָּא בַּשֶּׁקֶר to prophesy false things (not received from God), Jer. 5:31; 20:6, 29:9. Absol. and in the manner of an adverb, (thou hast spoken) *falsely*, (it is) *a lie*, 2 Ki. 9:12; Jer. 37:14. Pl. lies, Ps. 101:7. Once for concr. *a liar* (for אִישׁ שֶׁקֶר), Pro. 17:4.

(2) *whatever deceives, fraud, vanity.* Psalm 33:17, שֶׁקֶר הַסּוּס לִתְשׁוּעָה i. e. they are deceived who hope for victory from cavalry. Hence לְשֶׁקֶר in vain, 2 Sam. 25:21; Jer. 3:23; and שֶׁקֶר without cause, undeservedly, Ps. 38:20; 69:5; 119:78, 86.

8268 **שִׁקֻּת** f. Gen. 24:20; pl. const. שִׁקְּתוֹת (as if from שִׁקֶּה) Gen. 30:38, *drinking troughs*, such as were made of wood and stone, and were used for cattle to drink at. Root שָׁקָה.

*8284 **שָׂר** or שָׂרַר plur. שְׂרוֹרִים *walls*, Jer. 5:10, i. q. שׁוּרוֹת. So LXX., Vulg., Chald., the context requiring it.

8270 **שַׂר** m. with suff. שָׂרִי (from the root שָׂרַר)—(1) *nerve, muscle.* Collect. Pro. 3:8, וְרָקָה תְּהִי לְשָׂרֶךָ "health (refreshment) shall it be to thy nerves" (in which is the seat of strength). In the other hemistich there is "to thy bones."

(2) *the navel* (prop. the navel cord); Arab. سر Exc. 16:4. Compare שָׁרַר.

8271 **שָׁרָא** & שָׁרָה (Dan. 2:22) Chald.—(1) *to loose* (knots, metaph. difficult questions), Dan. 5:16. Part. plur. שָׁרְיִן *loosed* from bonds, Dan. 3:25. Specially used of those who turn aside at evening to an inn and loose the burdens of their beasts (Arab. حلّ, Greek καταλύω, whence καταλυτα); hence—

(2) *to turn in to lodge*, and generally *to dwell* (Syr. ܫܪܐ to put up, to dwell), Dan. 2:22. Comp. מְשָׁכָן.

PAEL—(1) i. q. Kal No. 1, *to loose*, Dan. 5:12.

(2) *to begin* (prop. to open, comp. חָלַל and יָחַל). ITHPAEL, *to be loosed*, Dan. 5:6.

8272 **שַׂר אֹר** "prince of fire"), [*Sharezer*], pr. n. Pers.—(1) a son of Sennacherib, a parricide, Isaiah 37:38; 2 Ki. 19:37.—(2) Zec. 7:2. Compare נְגַל שַׂרְאֶצֶר.

† **שָׁרַב** an unused root. Syr. and Ch. *to be hot, dry*, cognate to עָרַב. Hence—

8273 **שָׁרָב** m.—(1) *heat* of the sun, Isa. 49:10; hence—

(2) a phenomenon frequent in the desert of Arabia and Egypt, and sometimes also observed in the southern parts of Russia and France (Arabic سراب Ker. xxiv. 39; French, *la mirage*; Germ. *Kimmung*, Spiegelung); it consists in this, that the desert, either the whole or in part, appears like a sea or a lake, so that even the most skilful travellers are sometimes deceived, see Erdmann and Frähn in Gilbert's Annales Phys. t. xxviii. page 1, and my Comment. on Isa. 35:7. Hence light is thrown upon the words, Isaiah loc. cit. הָיָה הַשָּׁרָב לְאֲגַם "the desert which assumes the appearance of water shall be changed into a lake" (into real water).

8274 **שַׂרְבִיט** ("heat of Jehovah"), [*Sherebiah*], pr. n. masc. Ezra 8:18, 24; Neh. 8:7; 9:4; 10:13; 12:8, 24.

8275 **שַׁרְבִיט** i. q. שַׁבָּט (ר being inserted, as to which see p. DCCLXVIII, A), *a sceptre*, a form used in the later Hebrew, Est. 4:11; 5:2; 8:4.

I. **שָׁרָה** i. q. Ch. שְׁרָא to loose. 8281

PAEL, שָׁרֵיתָ TO LOOSE, *Jer.* 15:11 שְׁרִיתִיךָ לְטוֹב "I will loose thee for good," i. e. I will set thee

free. The Hebrews appear to have used this verb also in a bad sense (שָׂרַר), for to desert, on which account there is added in this place לְמוֹב.

Derivatives, מְשֹׂרָה, שׂוֹרֵר.

see 8302 **II. שָׂרָה** perhaps i. q. Arab. سَرَى to shine, to glitter (as lightning); hence שִׂרְיָה, שִׁרְיוֹן a coat of mail.

8285 **שָׂרָה** pl. שָׂרוֹת, f. *chains*; hence *bracelets*, Isa. 3:19, so called from being wreathed, root שָׂרַר No. I. (Ch. שְׂרַר id.; also Gr. σειρά, and Hebr. שַׂלְשֶׁלֶת, which see in its place.)

8287 **שַׁרוּחֵן** (for חֵן שָׂרוֹת "pleasant lodging-place"), [*Sharuhen*], pr. n. of a town of the Simeonites, Josh. 19:6.

8289 **שָׁרוֹן** (for לְשָׁרוֹן "plain," "plain country"), every where with the art. הַשָּׁרוֹן *Sharon*, pr. n. of a plain country near the Mediterranean Sea, between Cæsarea and Joppa, remarkable for the fertility of its fields and pastures, Josh. 12:18; Cant. 2:1; Isa. 33:9; 35:2; 65:10; 1 Chr. 27:29. Some understand another plain of the same name to be spoken of, 1 Ch. 5:16, for which, however, there is no occasion; [In Thes. Gesenius favours this supposition], Relandi Palæst. p. 186, 370.—Hence הַשָּׁרוֹנִי a Sharonite, 1 Ch. 27:29.

see 8292 **שְׁרוֹקוֹת** Jer. 18:16 כתיב, i. q. שְׁרִיקוֹת, which see.

8293 **שְׂרוֹת** f. *beginning*, Jer. 15:11 כתיב. Ch. שְׂרִי id., from the root שָׂרָא Pael No. 2.

see 7861 **שַׂרְטַי** [*Shitrai*], see שִׁמְרַי.

8298 **שָׂרַי** ("beginning"?), [*Sharai*], pr. n. m. Ezr. 10:40.

8302◻ **שִׁרְיָה** f. *a coat of mail*, so called apparently from its glittering, see שָׂרָה No. II., Job 41:18.

8302◻ **שִׁרְיוֹן**—(1) id. 1 Sam. 17:5, 38, pl. שִׁרְיֹנִים Nah. 4:20, שִׁרְיוֹת 2 Ch. 26:14. (Syr. ܫܪܝܢܐ id.) The same is סִרְיֹן, which see.

8303 (2) [*Sirion*], pr. n. given to Mount Hermon by the Sidonians, Deut. 3:9, compare שְׂנִיר. This name appears to have been taken from its resemblance to a breastplate, just like the Gr. Θώραξ, for the mountain of Magnesia.

8302◻ **שִׁרְיֹן** m. id. *a coat of mail*, 1 Ki. 22:34; Isa. 59:17.

•8292 **שִׂרְיֹקוֹת** plur. fem.—(1) *whistlings*, or rather *pipings*, Jud. 5:16, שִׂרְיֹקוֹת עֲדָרִים, which should be referred to the shepherds, who play on pipes while keeping their sheep.

(2) *hissings, derisions*, Jer. 18:16 קרי.

8306 **שְׂרִיר** adj. *firm, hard* (Ch. שְׂרִיר id.), only in pl. שְׂרִירֵי בֶטֶן *the firm parts of the belly* (of the hippopotamus), i. e. the nerves, ligaments, muscles, Job 40:16. Root שָׂרַר; but compare שׂר No. 1.—Hence שִׁבְרוֹן.

8307 **שְׂרִירוּת** f. *hardness*, with לֵב and לֵב וָרַע *stubbornness of heart*, Deut. 29:18; Ps. 81:13; Jer. 3:17; 7:24; 9:13; 11:8. Aram. שְׂרִירָא in a good sense, firmness, truth.

see 7611 **שְׂרִירוּת** see שׁאֵרִית.

8309 **שְׂרֹמוֹת** Jer. 31:40 כתיב, which appears to me to have sprung by a transcriber's error, from שְׂדֹמוֹת *fields*, which is in the parallel place, 2 Ki. 23:4, and also Jer. loc. cit. in קרי, 6 MSS., and some printed editions. That the common reading (which has been followed by the LXX., who have written Ἀσορμώθ), in the sense of *fields cut up* or *overflowed*, may be defended as belonging to the Hebrew language, Kuypers has endeavoured to shew in Dissert. Lugdd. i. p. 537, comparing Arab. سَرَمَ *to cleave, to cut*; but this is without any appearance of truth.

8317 **שָׁרַץ**—(1) TO CREEP, TO CRAWL, used of reptiles and smaller water animals, Gen. 7:21; Lev. 11:29, 41, 42, 43. Sometimes a place (earth or sea) is said *to creep* with creeping things, i. e. *to abound* in them (מַיִם יִשְׁרְצוּ *waters shall swarm*), followed by an acc. (compare יָקַץ No. 4), as the sea with aquatic creatures, Gen. 1:20, 21; Egypt with frogs, Ex. 7:28; Ps. 105:30. Hence—

(2) *to multiply selves, to be multiplied*, of beasts, Gen. 8:17; 9:7; of persons, Ex. 1:7. Æth. ሠረጸ to sprout forth. Hence—

8318 **שֶׁרֶץ** m., collect.—(1) *reptiles*, Gen. 7:21; Lev. 5:2; 11:29. Verse 20, "winged reptiles (שֶׁרֶץ הָעוֹף) that walk on four" (feet), are bats (not crickets which have six legs, though they are said to use only four of them in walking), Lev. 21:23; Deu. 14:19.

(2) *smaller aquatic animals*, Gen. 1:20; more fully שֶׁרֶץ הַמָּיִם Lev. 11:10.

8319 **שָׁרַק** fut. יִשְׁרֹק.—(1) TO HISS, TO WHISTLE; βίζειν, ψίθιζειν (an onomatopoetic root, like the Greek σφίζω, σφίσσω, σφίττω, from the theme σφίγ; compare σίφλιξ, σίφλιγμα, σιφλίγγειν)—(a) followed by ל *to bring near* to by hissing or whistling, as bees, flies (in the manner of a bee-keeper), Isaiah 5:26; 7:18; figuratively peoples, Isa. loc. citt.; Zech. 10:8. In other places it is—(b) in mockery (subjoined contempt), 1 Ki. 9:8; Lam. 2:15, 16; followed by עַל of pers. or thing, Jer. 19:8; 49:17; pregn., Job 27:23, יִשְׁרֹק עָלָיו מִמְּקֹמוֹ "they shall hiss him out of his place."

(2) *to pipe* (to whistle, not with the mouth, but with an instrument). Hence מַשְׁרוֹקִית, מְשֹׁרֵקוֹת.

8322 **שְׁרָקָה** f., *hissing, mockery*. הָיָה לִשְׁרָקָה to become a mocking, Jer. 19:8; 25:9; 29:18.

8324 **שָׁרַר**—(1) *to twist, to twine* like a rope (kindred to the roots שׁאר, זר, כאר, צור; all of which have the idea of turning, twisting, going in a circle, variously inflected). Hence שֹׁר and שֹׁרֶר the navel (pr. the umbilical cord; Rabbi Bresag); שְׂרִירִים nerves, sinews; שַׁלְשֶׁלֶת, שִׁרְשֶׁרֶת a chain (as if a rope made of metal). Hence—

(2) *to be firm, hard* (Syr. Pael, to make firm, stable); especially in a bad sense; whence שְׂרִירוּת obstinacy (of heart).

(3) *to press together*; hence *to oppress, to treat as an enemy*, i. q. צָרַר No. 4. Part. שׂוֹרֵר *an adversary, an enemy*, Pss. 27:11; 54:7; 56:3; 59:11.

Derivatives, see Kal No. 1, 2.

8325 **שָׂרַר** [*Sharar*], pr. n. m., 2 Sam. 23:33, for שָׁכָר 1 Ch. 11:35.

8326 **שֹׁרֶר** with suff. שָׁרְרוֹ *the navel*, i. q. שֹׁר Cant. 7:3; used for the part around the navel, or *the belly* (which is compared to a bowl). Compare on the other hand גָּבוֹהַּ high place, summit; and סְחוֹר navel.

•8328◻ **שֹׁרֶשׁ** ("root," i. q. שֹׁרֵשׁ; comp. Syr. ܫܪܫ) [*Shoresh*], pr. n. m., 1 Ch. 7:16.

•8329

•8328◻ **שֹׁרֶשׁ** plur. שְׁרָשִׁים with suff. שָׁרָשָׁיו constr. שָׁרְשֵׁי m.—(1) A ROOT; Syr. ܫܪܫܐ; compare שֹׁרֶשׁ Job 30:4; Jer. 17:8; and frequently. Figuratively it is —(a) *the lowest part* of a thing, as of the foot (compare Lat. *plantæ pedis*), Job 13:27; of a mountain (Lat. *radix*), Job 28:9; of the sea, Job 36:30. Hence—(b) *a root of, controversy* in the ground, cause of the controversy, Job 19:28. As nations, when they take up their abode in any country, are said to be planted in it and to take root (see נָטַע).

—(c) *root* in poet. for the *seat, fixed dwelling*, Jud. 5:14.

(3) *a shoot* which springs from a root, Isa. 53:2; hence metaph. שֹׁרֶשׁ יִשַׁי *the shoot of Jesse*, Isaiah 11:10; of the Messiah; compare *filix David*, Apoc. 5:5. [There is no need to depart from the usual meaning *root*.] On the other hand, *root* (by a metaphor taken from plants and applied to a people) is meant, Isa. 14:30.

Hence denom. שָׁרַשׁ and the verb—

8327 **שָׁרַשׁ** PAEL, *to root out, eradicate, extirpate*, Ps. 52:7; Job 31:12.

PUAL שֹׁרַשׁ pass. Job 31:8.

POEL שִׁרֵּשׁ *to take root* (pr. to make, to produce root), Isa. 40:24.

POAL, id. Jer. 12:2.

HIPHIL, i. q. Poel, Job 5:3; Isa. 27:6 (and there metaph. of a man flourishing in prosperity), with the addition of שֳׁרָשִׁים Ps. 80:10.

8330 **שֹׁרֶשׁ** Ch. i. q. Heb. *a root*, Dan. 4:12.

8331 **שֹׁרָשׁ** for quadril. שׁוֹרְשָׁה pl. const. שׁוֹרְשֹׁת f. *small chains*, Ex. 28:22.

8332 **שַׁרְשְׁרוֹת** (shtrosht), קרי שַׁרְשֵׁרוֹת Ch. f. *eradication, rooting out*, i. e. expulsion, banishment, Ezr. 7:26; compare Ezr. 10:8; and Heb. שֹׁרֶשׁ No. 1, c.

8333 **שַׁרְשֶׁרֶת** f. *a little chain*, Exod. 28:14; 39:15. Root שָׁרַר No. 1. Arab. with the letter r softened سَلْسَلَةٌ, Ch. שַׁלְשְׁלָתָא. Hence is abbreviated שַׁלְשֶׁלֶת which see.

8334 **שָׁרַת** not used in Kal.

PIEL שֵׁרֵת inf. שָׁרֵת and with the tone drawn back, שָׁרֵת Deu. 17:12; fut. convers. וַיְשָׁרֵת TO WAIT UPON, TO SERVE, TO MINISTER UNTO, with an acc. of pers. Gen. 39:4; 40:4; Num. 3:6; 1 Ki. 1:15; followed by ל No. 4, 9. There often occurs, שֵׁרֵת שֵׁרֵת concerning the ministering priests, Nu. 18:2; 1 Samuel 2:11; 3:1; and without the acc., Nu. 3:31; 4:12; from which we must distinguish שֵׁרֵת בְּשֵׁם Deut. 18:5, 7, i. e. to worship Jehovah by calling upon him, according to the analogy of the phrase עָמַד לִפְנֵי, לִפְנֵי יְהוָה 19. A very bold expression, Isaiah 60:7, "the rams of Nebaioth יְשָׁרְתוּנִי shall minister to thee," i. e. shall serve for sacred ministry.

8335; see Strong Part. מְשָׁרֵת subst. *a minister, a servant*, Josh. 1:1; especially in holy things, Exr. 8:17; Ezek. 44:11; Neh. 10:40 (for מְשָׁרְתֹת), 1 Ki. 1:15.

see 8154 **שֶׁשֶׁה** see שָׁפָה.

*8337 I. שֵׁשׁ f. & שִׁשָּׁה const. שֵׁשֶׁת m. SIX (often occurring). (A numeral, which is widely extended even beyond the Phenicio-Shemitic languages; Arab. سِتّ, سِتّة, Aram. שֵׁת which see; Æth. ሥድስ: Sansor. *shash*, Zend. *qvaos*, Slav. *schest*, Gr. ἕξ, Lat. *sex*, to which every one can easily add the forms used in modern languages.)—Plur. שִׁשִּׁים *sixty* (often occurring).

Derivatives, שִׁשִּׁי, שִׁשִּׁים.

8336 II. שֵׁשׁ m. SOMETHING WHITE (from the root שׁשׁ).

(1) *white marble*, Esther 1:6; Cant. 5:15, i. q. שַׁיִשׁ.

(2) *byssus*, so called from its whiteness, both that of the Egyptians, Gen. 41:42; Prov. 31:22; and of the Hebrew priests, Exod. 26:1; 27:9, 18; 28:39. See בּוּץ. (This word, as we have seen, may be referred to a Hebrew origin; it nearly approximates however to the Αἰγυπτιακὸν βύσσινον, and perhaps the Hebrews may have so imitated the Egyptian word, that it might also seem to have an etymology in their own language.) See Celsii Hierob. ii. p. 259; Hartmann's Hebräerin, iii. p. 34—46.

8338 שְׁשָׂאֵ an uncertain root. PIEL שִׁשֵּׂא Ezek. 39:2, שְׁבִבְתִּיךָ וְהִשְׁאִיתִיךָ "I will turn thee and will lead thee (LXX. *καθοδηγήσω σε*, but Compl. *συρῶ σε*. Targ. *I will make thee go astray*. Vulg. *adducam te*) and will lead thee up." The signification of leading is clear enough from the context: as to the origin, compare Æth. ሰሀጠ: contr. ሰሐጠ: whence ሰሐጢ: to walk or go about, to traverse countries, and ሰሐጣ: a ladder, from the idea of going up.

8339, 8340 שַׁשְׁבַּצַּר (*Sheshbazzar*), pr. n. Pers. (perhaps contr. from شِيشَبَنْدَار worshipper of fire); the name which Zerubbebel appears to have borne in Ezra 1:8; 5:14.

8341 שִׁשֵּׁא PIEL (from the numeral שֵׁשׁ) pr. to divide into six parts, hence *to give a sixth part*, Exo. 45:13.

8343 שִׁשִּׁי ("whitish"? from the root שׁשׁ). [*Shashai*], pr. n. m. Ezr. 10:40.

8344 שֵׁשַׁי (id.) [*Sheshai*], pr. n. of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

see 8337 שִׁשִּׁי Exe. 16:13 כתיב, for שֵׁשׁ *six*. [Ought not this to be שֵׁשׁ No. II. *byssus*?] The writer appears to have used this uncommon form for the sake of paronomasia, with the word שָׁשׁ.

שָׁשׁ m. רעשׁ fem. *sixth*. Fem. also denotes *a sixth part*, Eze. 4:11; 45:13. 8345

שֵׁשַׁק [*Sheshach*], a name of Babylon, Jerem. 25:26; 51:41. The origin and proper signification are doubtful. The Hebrew interpreters, and also Jerome, suppose that שֵׁשַׁק is put by אתבש (i. e. a cabalistic mode of writing, in which ת is put for א, ש for ב) for כַּשְׂדִּים, and thet the prophet used that secret mode of writing for fear of the Chaldeans. Even if it were conceded (which it cannot be) that these Kabbalæ or mysteries, or trifles, were already in use in the time of Jeremiah, how could it be explained, that in 51:41, in the same verse כַּשְׂדִּים is mentioned by its own proper name? not amiss is the supposition of C. B. Michaelis, that שֵׁשַׁק is contracted from שַׁחֲשַׁק comparing שָׁחַק to cover a gate with iron or other plate, so that שחשק would denote Babylon, as χαλκόθυρος. Bohlen renders it *house of the prince*, comparing Persic شَهْ. 8347

שֵׁשָׁן (perhaps i. q. שׁוֹשַׁן "lily"). [*Sheshan*], pr. n. m. 1 Ch. 2:31, 34, 35. 8348

שַׁשַׁק (according to Jo. Simonis, for שִׁקּוּשׁ "desire"). [*Shashak*], pr. n. m. 1 Ch. 8:14, 25. 8349

שׁשׁר an unused root, which has the signification of *redness* (cogn. to שָׂרַר, שָׂרַר), Arab. أَشْرَرَ red, rosy. Hence— †

שֵׁשֶׁר, in pause שֹׁשֶׁר m. *red colour, red ochre, rubrica*, Jer. 22:14. Vulg. *sinopis*, i. e. *rubrica Sinopensis*, which was most esteemed, see Plin. H. N., xxxv. 5, n. 13. LXX. *μίλτος*, in Hom. *rubrica*. The Hebrews render it *cinnabar*, vermilion. 8350

שָׁרַת plur. שָׁרוֹת m. *columns* (from the root רשׁת), and metaph. *princes, nobles*. Psa. 11:3, "when the columns are overturned," i. e. when the noblest, the defenders of what is *right* and good, have perished. Isa. 19:10, "and the columns thereof (of Egypt) are broken down," i. e. the foremost of the state. Opp. to the hired labourers, i. e. the common people. *8356

I. שֵׁת—(1) *buttock*, Isa. 20:4; plur. שְׁתוֹת 2 Sa. 10:4. Arab. إِسْت, Syriac plur. أَسْتَا id. The origin should be sought in the root שׁתת (compare the German Gesäß), although שְׁתוֹת with the forms in Arab. and Syr. follows the analogy of verbs פ"ו. *8357

(2) [*Seth, Sheth*], pr. n. of the third [mentioned] son of Adam, Gen. 4:25, 26; 5:3, seqq. In the first of 8352

* For 8351 see p. 853: for 8353 - 8355 see p. 853.

these passages it is derived from *placing, setting* in the stead of another (as if Θέσηθ).

8351 II. שֵׁת fem. contr. for שְׁאֵת (Lam. 3:47) *tumult*, from the root שָׁאָה. Nu. 24:17, בְּנֵי שֵׁת "the sons of the tumult of war," i. e. the tumultuous enemies of Israel. In Jerem. 48:45 (a passage taken from this in Num.) there is instead, בְּנֵי שְׁאוֹן.

8353 שֵׁת & שִׁת Chald. i. q. Hebr. שֵׁשׁ *six*, Dan. 3:1;

*8361 Ezr. 6:15. Plur. שִׁתִּין sixty, Dan. 3:1.

8354 I. שְׁתָה fut. יִשְׁתֶּה apoc. יִשְׁתְּ.—(1) TO DRINK. (Syr., Chald., Æthiop., id. Synonymous is שָׁקָה, in Kal and Niphal not used, whence Hiphil הִשְׁקָה.) Followed by an acc. of the drink, Ex. 34:28; followed by מִן Job 21:20 (as to which passage, compare מִזֶּה), followed by ב *of, from* any thing, with the addition of the idea of pleasure, Pro. 9:5; also followed by ב of the vessel (compare ב A, 1, a), Am. 6:6. Metaph. Job 15:16, שֹׁתֶה כַּמַּיִם עַוְלָה "drinking iniquity as water," i. e. altogether replete with iniquity, abounding in it, compare 34:7. But Pro. 26:6, the same phrase is used in a passive sense, "the lame drinks in iniquity," i. e. must suffer it, cannot avenge it.

(2) *to drink together, to banquet*, Esth. 7:1; compare מִשְׁתֶּה.

NITHPAEL, pass. of Kal No. 1, Lev. 11:34.

HITHPAEL, see שָׁקָה.

Derivatives, מִשְׁתֶּה, שְׁתִי No. I, שְׁתִיָּה.

† II. שְׁתָה an unused verb. Arab. سَتَى IV. i. q. أَسْدَى to fix the warp in the loom, Syr. ܐܫܬܐ to weave. Hence שְׁתִי No. II.

8355 שְׁתָה and שְׁתָא Chaldee, *to drink*, Dan. 5:1, 2, 23; pret. with Aleph prosthet. אִשְׁתִּי Dan. 5:3, 4, compare Syr. ܐܫܬܐ to drink. Followed by ב of the vessel, verse 3. Compare Hebr.

* Derivative, מִשְׁתֶּה.

* שְׁתוֹת see שֵׁת.

8358 שְׁתִי—(I.) *a drinking, a carousing*, Ecc. 10:17; from the root שָׁתָה No. I.

8359 (II.) *the warp*, in weaving, Levit. 13:48, seqq., from the root שָׁתָה No. II.

8360 שְׁתִיָּה f. i. q. שְׁתִי No. I, Est. 1:8.

*8363 שְׁתִיל m. *a plant, a shoot*, Ps. 128:3.

see 8147 שִׁתִּים *two* (fem.), see שְׁנַיִם.

8362 שְׁתַל fut. יִשְׁתֹּל TO PLANT, a poetic word, Ps. 1:3; 92:14; Hos. 9:13; Jer. 17:8; Ezek. 17:8; 19:10, 13. Hence שְׁתִיל. **

8365 שְׁתַם prob. TO UNCLOSE (cogn. to שָׁתַם to shut. Chald. to perforate). It occurs in one phrase, Nu. 24:3, 15, שְׁתוּם הָעָיִן "with the eye (of the mind) unclosed;" used of a prophet, i. q. גְּלוּי עֵינַיִם verse 4. As to the sense, see Ps. 40:7.

8366 שְׁתַן only part. Hithp. מִשְׁתֵּן MAKING WATER. (The Talmudists use also inf. הִשְׁתִּין; but there exists no trace of a root יִשְׁתִּין: on the contrary, in the signification of making water there is used יָשַׁן; whence יְשָׁן. Jo. Simonis, ed. 2, therefore has not inaptly laid down מִשְׁתֵּן to be contracted from מִתְשַׁתֵּן Hithpael, from the root יָשַׁן.) It occurs in this one phrase, מַשְׁתִּין בְּקִיר "one making water against the wall," which is generally a contemptuous designation for a little boy, especially when mention is made of extirpating a whole race or family, 1 Ki. 16:11, "he slew all the house of Baasha, and left him none, *mingens ad parietem* (not even a boy), relations and friends;" 1 Ki. 14:10; 21:21; 2 Sa. 25:22, 34; 2 Ki. 9:8; compare the same phrase in Syriac, e. g. Assem. Bibl. Orient. ii. p. 260, "*an discesis sacra Gussæ (me teneat) in qua non remanet qui mingat ad parietem F*" i. e. *quæ tota devastata est*. The phrase seems to be used contemptuously to denote a boy, because adults in the East regard decency in doing this sitting down (covered with their garments), nor would they do it in the sight of others (Herod. ii. 35; Cyrup. i. 2, § 16; Ammian. Marcell. xxiii. 6). Some have understood *a slave*, and *a person of the lowest rank* (Jahn, Arch. i. 2, p. 77; Hermeneut. Sacra, p. 31), and some have understood *a dog* (Ephr. Syr. Opp. i. 542; Abulwalid, Judah ben Karish MSS., Kimchi, Jarchi); but both of these are unsuitable to the context of the passages. See Lud. de Dieu, on 1 Sam. 25:34; Boch. Hieroz. i. p. 675.

8367 שָׁתַק fut. יִשְׁתֹּק *to subside, to settle down*; hence *to be hushed, silent* (kindred to שָׁקַט, שׁקט), used of the waves, Ps. 107:30; Jon. 1:11, 12; used of strife, Pro. 26:20.

8369 שְׁתַר Pers. "star"), [*Shethar*], pr. n. of a Persian prince, Est. 1:14.

8370 שְׁתַר בּוֹזְנַי (ستار بازنای "bright star"), [*Shethar-bozenai*], pr. n. of a Persian governor, Ezra 5:3; 6:6.

* For 8356 & 8357 see p. 852.

** For 8364 see p. 813.

8371 שָׁתַת i. q. שִׁית to set, to place. From this there twice occurs, pret. pl. שָׁתוּ, Psa. 49:15, כַּצֹּאן שָׁתוּ לִשְׁאוֹל "like sheep they place (them) in Hades," i. e. they drive, thrust them down thither (compare Ps. 88:5); Ps. 73:9, שָׁתוּ בַשָּׁמַיִם פִּיהֶם "they set their mouth against the heavens," i. e. they assail heaven, and, as it were, provoke it, with proud and impious words.

ת

Tav (Tau), the twenty-third [reckoning שׂ and שׁ for two letters] and last letter of the alphabet, when used as a numeral denoting *four hundred*. As to the signification of the name see under the word תָּו.

As to pronunciation, ת without Dagesh is an aspirated letter, and seems to have a lisping sound, like Gr. θ, and *th* English. When it has Dagesh lene (ת) it is a slender *t*; as to its difference from ט, see page CCXCVI, A. To this there answers in Arabic ث, rarely ت, as in ثَقَّفَ, تَقَّفَ. It is sometimes interchanged with Shin (p. CCCXCVII, A) and Tet (p. CCCXVI, B), and it has even some relation to the breathings (א, ה), see Hebr. Gramm. page 101, note; also, שׁוּב, תּוּב to return; אָוָה and תָּוָה to dwell; also, to mark out, and so often in Arabic.

8372 תָּא m. *a chamber*, 1 Ki. 14:28; Ezr. 40:7, seq. (Ch. אָטָא, תָּוָא, Syr. ܛܘܠܐ, ܛܘܿܠܐ.) Plur. תָּאִים, once תָּאוֹת Ezr. 40:19, from the root תָּוָה No. III, to dwell. The form תָּא appears to spring from תָּוְ (for תָּוָה), the letter ו being changed because of the preceding Kamets into Aleph, as קָם, קָאם, קָמָא.

8373 I. תָּאַב TO DESIRE, TO LONG FOR, followed by ל Psa. 119:40, 174. Of more frequent occurrence in Chaldee. (To this answer אֲתָא, אָתָא, and this root may seem to be secondary, and taken from the Hithpael of those verbs.)

Derivative, מִתְאַבֶּה.

8374 II. תָּאַב only found in part. Piel מְתָאֵב מִתְאַבֵּב ABHORRING, Am. 6:8; the letters ע and ב being interchanged in the Aramean manner, see p. I.

8375 תַּאֲבָה f. *desire, longing*, Ps. 119:20, from the root תָּאָה No. I.

8376 I. תָּאָה i. q. תָּוָה No. I, TO MARK OUT, only in—

† Pret. Fut. תְּאֵתָא Nu. 34:7, 8. LXX. καταστρέψετε. Syr. ye shall determine. Compare אָוָה No. III.

8377 II. תָּאָה i. q. Arab. ت ء ى to outrun. Hence—

תְּאוֹ Deut. 14:5, and contr. תְּוֹא Isaiah 51:20, a species of *gazelle*, so called from the swiftness of its running. LXX., Vulg. in Deut.; Aqu., Symm., Theod., Vulg. in Isa. render it *oryx*. Targg. *wild bull*, which is pretty much the same (compare רְאֵם). See Boch. Hieroz. t. i. page 973.

8378 תַּאֲוָה f. (from the root אָוָה No. I)—(1) *desire, longing*, whether good and just, Psa. 10:17; 21:3; or wicked, Ps. 112:10.

(2) in a bad sense, *lust, desire* (טוֹב, תַּאֲוָה). Nu. 11:4, הִתְאַוּוּ תַּאֲוָה "they lusted a lust." Psal. 78: 29, 30. קִבְרוֹת הַתַּאֲוָה the graves of lust, Num. 11: 34, 35.

(3) *delight, object of desire*. מַאֲכַל תַּאֲוָה food of delight, i. e. delicate, Job 33:20; Gen. 3:6; also, *honour, ornament*, Gen. 49:26; Prov. 19:22.

8380 תְּאוֹם *a twin*, only plur. תְּאוֹמִים Gen. 38:27; by a Syriacism contr. תּוֹמִים Gen. 25:24; const. תְּאוֹמֵי Cant. 4:5, from the root תָּאַם.

8381 תַּאֲלָה f. (from the root אָלָה) *curse, execration*, Lam. 3:65.

8382 תָּאַם TO BE TWIN, DOUBLE. Part. תְּאוֹמִים double (used of planks or beams), Exod. 26:24; 36: 29. (Syr. and Arab. to be a twin.)

Hiphil, *to bear twins*, Cant. 4:2; 6:6.

Derivative, תְּאוֹם, and—

8380(a): see 8380 תֹּאם, תֹּאם, whence pl. תְּאֹמִים *twins*, Cant. 7:4. A monosyllabic noun, of the form לֶחֶם, גֶּבֶר, properly an abstract, put there for a concrete.

*8385: see also on p. 855 תַּאֲוָה f. *coitus*, from the root אָוָה No. 2. Piel, to cause to meet, which is applied to copulation. It is once used of the lust of the wild she-ass, Jerem. 2:24. Not less suitably, N. G. Schroder (Observatt. ad Origg. Heb. page 10) derives the signification of lust from the root אָוָי to be hot (compare שְׁחָה).

*8384 תְּאַנָה plur. תְּאֵנִים f., *a fig tree*, Gen. 3:7 (where the Indian fig or *Musa paradisiaca*, Germ. Paradiesfeigenbaum, with large leaves, is apparently meant), Num. 13:23; 20:5; Deut. 8:8, etc., also *a fig*, the fruit, 2 Ki. 20:7. (The etymology is unknown, for it can neither be suitably derived from the root אָנָן, nor

* For 8379 see Strong.

** For 8383 see p. 855.

from אָוָה; Arab. ث ء ى Conj. III.). "To sit under one's vine and under one's fig tree" is said of those who lead a tranquil and happy life, 1 Ki. 5:5; Zec. 3:10; Mic. 4:4. See Celsii Hierobot. t. ii. p. 368—399.

*8385: see also on p. 854 תַּאֲנָה (for תַּאֲוָה) f., *occasion*, Jud. 14:4; from the root אָנָה No. II. See especially Hithpael.

*8386 תַּאֲנִיָּה f., *sorrow, mourning*, Isa. 29:2; Lam. 2:5; from the root אָנָה No. I.

8383 תְּאֲנִים m. plur., *toils, labours*, (from the root אוּן No. 3). Ezekiel 24:12, תְּאֲנִים תֶּלְאָה "(the pot) wearies (me) with toils." Vulg. *multo labore sudatum est*.

8387 תַּאֲנַת שִׁלֹה ("approach to Shiloh"), [*Taanath-shilah*], pr. n. of a town on the border of the tribe of Ephraim, Josh. 16:6.

8388 תָּאַר TO BE MARKED OUT, TO BE DESCRIBED (a border); followed by עַל...אֶל, עַד (from...unto), Josh. 15:9, 11; 18:14, 17. Others take it actively, to describe.

PIEL *to describe, to delineate*, Isa. 44:13.

PUAL מְתֹאָר מְתֹאָרָה which pertains to Neah." Hence—

8389 תֹּאַר with suff. תָּאְרוֹ (for תָּאֳרוֹ) m., *form of body*, 1 Sam. 28:14; Lam. 4:8. יְפַת תֹּאַר beautiful of form; commonly used of persons, Gen. 29:17; 39:6; and of animals, Gen. 41:18, 19. Specially *a beautiful form*, Isa. 53:2; 1 Sam. 16:18, אִישׁ תֹּאַר "a man of form," i. e. *formosus, beautiful*.

8390 תַּרְעֵא [*Tarea*], pr. n. m., 1 Chron. 8:35; and תַּחְרֵעַ 1 Ch. 9:41.

8391 תְּאַשּׁוּר m., Isa. 41:19; 60:13; pr. *erectness* (see the root אָשַׁר No. 1), *tallness*; hence a tall tree; specially *a species of cedar*, growing in Lebanon. Vulg. and Ch. render it *the box*; Syr. and the Hebr. *Sherbin*, i. e. a species of cedar remarkable for the smallness of the cones, and with branches turned upward.

8392 תֵּבָה f. pr. *a chest, an ark* (Chald. אֲרוֹנָא; Arab. تَابُوت an ark, *a coffer*; also Gr. θίβη, θίβις in LXX. lexp., taken from the usage of the Orientals); used of the ship which Noah made like a chest or coffer, Gen. 6:14, seq.; of the ark in which Moses, when a child, was exposed, Ex. 2:3. LXX. κιβωτός; Vulg. *arca*; Luther suitably retained the word Arche, as denoting both a chest and a vessel like one (see Adelung, s. v.). The etymology is unknown.

8393 תְּבוּאָה f.—(1) *produce*, as of the earth, Josh. 5:12; of the corn-floor, Num. 18:30; of the wine-press, ibid.; of the vineyard, Deut. 22:9.

(2) *gain, profits*. תְּבוּאַת רְשָׁעִים the profit of the wicked, Prov. 10:16; 15:6; תְּבוּאָה תְּשֻׁקָה gain resulting from wisdom, Pro. 3:14; 8:19; Isa. 23:3.

(3) metaph. *fruit, result*. תְּבוּאוֹת שְׂפָתָיו the fruit, result of his words, Prov. 18:20. Compare פְּרִי No. 1.

8394 תְּבוּן m. *intelligence, understanding*, Hosea 13:2, "they made idols כְּתְבוּנָם according to their own understanding," i. e. at their pleasure.

8394 תְּבוּנָה f. id. *intelligence, understanding, insight* (דַּעַת), used both of God and men, Prov. 2:6; 3:19; 21:30; Deut. 32:28. Pl. like the Germ. (Einsichten), Prov. 11:12; 28:16; Isa. 40:14; also *intelligent words*, Job 32:11. Root בִּין.

8395 תְּבִיסָה f. (from the root בּוּס) *a treading down, destruction*, 2 Ch. 32:7.

8396 תְּבוֹר (either of a "stone-quarry," from the root תָּבַר i. q. שָׁבַר, or a "lofty place," umbilicus, i. q. עֻבָּר which see), [*Tabor*], pr. n.—(1) of a mountain on the borders of Zebulon and Naphtali, situated in the middle of a plain, called by Josephus Τραβύριον, Ἀραβύριον (Relandi Palestina, p. 231—336), now جبل طور (Burckhardt's Reisen, p. 589, seq.). Josh. 19:22; Jud. 4:6; 8:18; Psalm 89:13; Jer. 46:18; Hos. 5:1.—(2) of an oak in the tribe of Benjamin, 1 Sam. 10:3.—(3) of a town of the Levites in the tribe of Zebulon, 1 Ch. 6:62.

*8398 תֵּבֵל (each Tsere impure) a poetic word—(1) *fertile and inhabited earth, the habitable globe, ecumene* (from the root בָּלַל, of which see Hiphil No. 3, Syr. ܐܶܬܒܠ, ܐܶܬܒܶܠ id.), Isa. 14:17 (opp. to מִדְבָּר). There twice occurs poetically תֵּבֵל the world of his (God's) earth, Prov. 8:31; Job 37:12; compare אֶרֶץ וּתְבֵל Psal. 90:2. It often denotes—

(2) *the whole earth*, especially where the creation of the world is mentioned, 1 Sa. 2:8; Psalm 18:16; 93:1; meton. the inhabitants of the earth, Psalm 9:9; 24:1; 33:8; 96:13; 98:9. Hyperbolically applied to the kingdom of Babylon, Isa. 13:11; to that of Israel, Isaiah 24:4 (compare *orbis Romanus*). [Whatever be the meaning of תֵּבֵל in these passages, no one who believes in the inspiration of Scripture can admit that they contain real Apperlole.]

8397 תֹּבֶל m. *pollution, profanation*, Lev. 18:23, after the law against Sodomy, תֹּבֶל הוּא "this (is)

profanation." Lev. 20:12. Root חָלַל No. 3 (like חָסַם from the root חָסַס), compare Ch. בְּחַלְּלָה to profane (by incest), Genesis 49:4, Targ. Pseudo-Jon.; Arab. حَلَّ to be profane, to commit adultery.

see 8422 תָּבֵל, תּוּבַל see תבל.

8399 תִּבְלִית f. *consumption, destruction*, Isaiah 10:25, from the root כָּלָה. Some MS. copies and printed editions have תִּכְלִיחֵם, which may also have the sense of *consumption*, from כָּלַח Piel. But this reading appears however to arise from a copyist to whom תִּכְלָה was a more familiar word; compare a similar variety of reading, Job 21:13; 36:11.

8400 תִּבְלֻל m. *stained, spotted, having spots or stains* (from the root בָּלַל No. 2), only found Levit. 21:20, תִּבְלֻל בְּעֵינוֹ. Vulg. *albuginem habens in oculo*. Vers. anon. in the Hexapla, λεύκωμα, compare Tob. 2:9; 3:17; 6:8 (where the Hebrew interpreter has rendered the Gr. λεύκωμα by this word). Targg. snall, here used for *blear-eyed* (see the root בָּלַל No. 1).

8401 תֶּבֶן m. *straw* as broken up by threshing, *chaff*, (Arab. تِبْنٌ id. whence denom. تَبَّنَ to give chaff for fodder, to sell straw. The origin is doubtful. But it is not improbable that תֶּבֶן is for תִּבְנָה from the root בָּנָה, and that it denotes *building material*, compare Exod. 5:7, seqq.; compare אֵבֶן and וּלְבֵנִים) Job 21:18; Gen. 24:25; Isa. 11:7; 65:25.

Denom. הִתְבִּין, and—

8402 תַּבְנִי (prob. for תִּבְנִיָּה "building of Jehovah"), [*Tibni*], pr. n. m. 1 Ki. 16:21, 22.

8403 תַּבְנִית f. (from the root בָּנָה)—(1) *structure, manner of building*, Ps. 144:12.

(2) *exemplar, model*, according to which any thing is made (Gesenius), Ex. 25:9, 40; 2 Ki. 16:10.

(3) *image, likeness* of a thing, Deu. 4:16—18; Ezr. 8:10. Hence Ezek. 8:3, וַיִּשְׁלַח תַּבְנִית יָד "and he put forth (that which had) the appearance of a hand," Germ. etwas wie eine Hand. Exc. 10:8. Compare דְּמוּת No. 3.

8404 תַּבְעֵרָה ("burning"), [*Taberah*], pr. n. of a place in the desert of Arabia. Nu. 11:3; Deu. 9:22.

8405 תִּבְצָן (perhaps "brightness," from the unused root בָּצַץ which see), [*Thebez*], pr. n. of a town near Shechem, Jud. 9:50; 2 Sam. 11:21.

8406 תָּבַר Ch. i. q. Heb. שָׁבַר *to break*. Part. pass. תְּבִיר fragile, Dan. 2:42. Compare תִּבְרוֹ

8407 תִּגְלַת פִּלְאֶסֶר pr. n. *Tiglath-pileser*, a king of Assyria, from the year 753 to 734 B.C., 2 Ki. 15:29; 16:10. Also written תִּלְגַּת פִּלְנֶסֶר 2 Ki. 16:7; תִּלְגַּת 1 Ch. 5:6; 2 Ch. 28:20, and תִּלְגַּת פַּלְנֶסֶר 1 Ch. 5:26. (The former part of the name appears to be the same as *Diglath*, the river Tigris (see דִּקְלָה), pr. swift; the latter, which also appears in the name *Nabo-polasaris*, Pers. پَلَسَر a great king, comp. Sanser. *pâla*, lord, king, from the root *pâl*, to guard, to rule, unless rather, *Pilesar* and *Polasar*, be i. q. Sanser. *pura sara*, one preceding, aleader, see Bopp, Glossar., p. 109. I would render the entire name *lord of the Tigris*.)

8408 תְּגְמוּל m. (from the root גָּמַל) *benefit*, i. q. גְּמוּל Ps. 116:12.

8409 תִּגְרָה f. (from the root גָּרָה), *strife, contention*. Ps. 39:11, מִתִּגְרַת יָדְךָ אֲנִי כִלִּיתִי "I am consumed under the strife of thy hand," i. e. by the divine plagues. (Chald. id.)

*8425 תִּגְרְמָה Gen. 10:3; and תּוֹגַרְמָה 1 Ch. 1:6; Exc. 27:14; 38:6 [*Togarmah*], pr. n. of a northern nation and country sprung from Gomer (the Cimmerians), abounding in horses and mules. We should, apparently, understand *Armenia*, as very abundant in horses (ἱππόβοτος σφόδρα, Strab., xi. 13, § 9; at least a part of it. Such is either the tradition or the opinion of the Armenians themselves, who regard Torgom the son of Gomer (LXX. locc. citt. has the name by transposition of the letters Θοργαμά, Θεργαμά, Θεργαμά, and so also some Hebrew copies תירגמה), as the founder of their nation, and they call themselves *the house of Torgom*. See J. D. Michaelis Spicileg. Georg., t. i., p. 67—78.

8410 תִּדְהָר masc. the name of a tree which grows on Lebanon, Isaiah 41:19; 60:13. Vulg. *ulmus, elm*. Chald. סְרַדְנָא i. e. a species of plane, which is called in Arab. صَرْ. I prefer *the oak, the ilex*, as the word properly denotes *a firm enduring tree* (compare תְּרוּזָה), from the root יָסַד No. 2. Compare Celsii Hierobot., t. ii. p. 271; and my Comment. on Isaiah 41:19.

8411 תְּדִירָא fem. Chald. *circuit* (from the root דּוּר), *perpetuity*, i. q. תָּמִיד. Adv. תְּדִירָא perpetually, continually, Dan. 6:17, 21.

8412 תַּדְמֹר 1 Ki. 9:18 כְּתִיב, and 2 Ch. 8:4 [*Tadmor*], pr. n. of a city built by Solomon, in a fertile district of the Syrian desert, between Damascus and the Euphrates, called by the Arabs, and now bearing

the name تَدْمُر or تَدْمُر (i. e. a place abounding in palms, see Schultens, Ind. ad Vit. Salad.), Gr. *Palmyra* (just as on the other hand the Arabians called Palma, a city in Spain نَخْلَة). The same is תָּמָר (palm), loc. cit. כתיב, which seems to have been less used. In the Aramean and Greek inscriptions which are found in great numbers in the ruins of Palmyra, the name is spelled either תדמר or תרמר, see Swinton, Philos. Transactions, vol. xlviii.

8413 תִּרְעָלָה ("fear," "reverence," from the Samaritan root דעל = יָרֵא to fear) [*Tidal*], pr. n. of a king, Gen. 14:1.

† תָּהֲוָה an unused root, Chald. תְּהָא TO BE WASTE, DESERT (cogn. to the root שָׁמֵם, שָׁמָה, שָׁמַם waste, desert, Arab. تَهِيَ empty. Hence—

8414 תֹּהוּ (for תָּהוּ a segolate and penacute form, subst. —(1) *wasteness*, conc. *that which is wasted, laid waste*, Genesis 1:2; Job 26:7; hence—(a) *a desert*, Deut. 32:10; Job 6:18; 12:24.—(b) *destruction*, Isaiah 24:10, קִרְיַת תֹּהוּ "a desolated city," 34:11.

(2) *emptiness, vanity*, and conc. *something vain* (syn. הֶבֶל), Isaiah 41:29; 44:9; 49:4; 59:4; 1 Sam. 12:21; *nothing*, i. q. אַיִן Isa. 40:17, 23.

(3) לְתֹהוּ Isaiah 49:4; and acc. תֹּהוּ adv. *in vain*, Isa. 45:19.

8415 תְּהוֹם תְּהוֹמוֹת pl. comm., a poetic word, pr. *water making a noise*, in commotion (from the root הוּם), hence—(1) *wave* (Heb. שֶׁבֶר). Pss. 42:8, תְּהוֹמֵיכֶם עַל־עַל יִקְרָאוּ "wave calleth unto wave," i. e. wave follows wave without intermission. Pl. Ex. 15:5, 8; Ps. 33:7; 78:15.

(2) *a great quantity of waters*, i. q. יָם Deut. 8:7; Exc. 31:4; רַבָּה תְּהוֹם *ocean, sea*, Gen. 7:11; Ps. 36:7; Am. 7:4; and simply תְּהוֹם id., Job 28:14; 38:16, 30. Hence—

(3) *gulf, abyss*, even used of the deep hollows of the earth, Ps. 71:20. (Syr. ܬܗܘܡܐ wave, abyss.)

8416 תְּהִלָּה f. (from the root הָלַל Piel)—(1) *praise*, Ps. 22:26; 48:11; 51:17; hence—(a) a song containing praise, *a hymn*, Ps. 22:4; 66:2; 145:1; and pl. תְּהִלִּים, as the title of the whole book of *Psalms*.—(b) *the person praised* or *celebrated*, Deu. 26; 19; Jer. 13:11; 33:9; Zeph. 3:19, 20.

(2) *praise*, in which any one stands with respect to others, *glory*, Pss. 9:15; Isa. 42:8. Hence *the person* (or thing) *wherein any one glories*. Jer. 17:14, אַתָּה תְהִלָּתִי "thou (Jehovah, art) my glory." Deu. 10:21.

8417 תְּהִלָּה fem. &c. Ἅπ. Λεγ. Job 4:18, which the LXX. render σκώληξ. Vulg. *prunus* quid. Targ. ἰώδιον. As to the etymology, there are various opinions of interpreters; but the Hebrews, and amongst them Kimchi, long ago saw the truth, taking תְּהִלָּה as fem. from תֹּהַל or תֹּהֵל (from the root לָהַל, תָּהַם, תָּהַל, לָהַל, תָּהַס). Nor is there any necessity for Dagesh in ל, compare תָּהַס (from תָּהַם), תְּהוֹם, תְּהוֹמוֹת, see Lehrg. page 503. Hence prop. it is *folly* (see לָהַל No. 4); hence *sin*, compare נָבַל. Others regard as the root נָהַל to err, to go astray; whence נְהִלָּה error, and hence they derive the noun תְּהִלָּה; whence תְּהִלָּה, as vice versâ תְּהִלָּה from תְּהִלָּה Jud. 6:28; תְּהִלָּה from נָהַל Nu. 23:7.

8418 תַּהֲלוּכָה fem. (from the root הָלַךְ), *procession*, Neh. 12:31.

8419 תַּהְפֻּכָה fem. (from the root הָפַךְ), only in plur. תַּהְפֻּכוֹת—(1) *perversity, foolishness*, Deu. 32:20.

(2) *deceit, fraud*, Prov. 2:12, 14; 6:14; לְשׁוֹן תַּהְפֻּכוֹת a deceitful tongue, Pro. 10:32.

8420 תָּו m. (for אָוָה from the root אָוָה No. I)—(1) *a sign*, Exc. 9:4. (Arab. وَسْمٌ a sign in the form of a cross branded on the thigh or neck of horses and camels, whence the name of the letter ת, which in Phœnician, and on the coins of the Macsabees has the form of a cross. From the Phœnicians the Greeks and Romans took both the name and form of the letter.)

(2) *sign* (cruciform), *mark* subscribed instead of a name to a bill of complaint; hence *subscription*, Job 31:35. It is stated that at the Synod of Chalcedon and other synods principally in the East, some even of the bishops being unable to write, put the sign of the cross instead of their names, which is still often done by common people in legal proceedings; so that in the infancy of the art of writing this could not fail of being the case, so as for the expression to be received into the usage of language.

תֹּאַ see תְּאוֹ a gazelle. see 8377

8421 תּוּב fut. יָשׁוּב, Ch. i. q. Heb. שׁוּב TO TURN BACK, TO RETURN, Dan. 4:31, 33.

אַתְּיָב *to restore, to return*, Exc. 6:5. תְּתִיב i. q. Heb. הֵשִׁיב דָּבָר to answer, followed by an acc. of pers. Exr. 5:11; Dan. 3:16 (as to the passage

Dan. 2:14, see עָנַק. הֵ֫שִׁיבוּנָא to return an epistle, to reply by letters, Ezr. 5:5.

8422 תֻּבַל Ezr. 27:13; 38:2, 3; Isa. 66:19, and תֹּבֶל Gen. 10:2; Ezek. 32:26; 39:1, [*Tubal*], pr. n. *the Tibareni*, a nation of Asia Minor, dwelling by the Euxine sea, to the west of the Moschi, see מֶשֶׁךְ No. 3.

8423 תּוּבַל קַיִן (perhaps "smith of scoria," comp. of Arab. ثبل smith, and Pers. زِرْيل scoria of metal, the genitive being put first, which seems to shew the origin to be Assyrian or Persic [but be it remembered that it is an antediluvian pr. n.]), *Tubalcain*, pr. n. of a son of Lamech, inventor of working in iron, Gen. 4:22.

see 8394 תּוּשִׁיָּה Job 26:3 בתי׳ for תְּבוּנָה prudence.

8424 תּוּגָה f. (from the root יָגָה) *sadness, sorrow*, Prov. 14:13; 17:21; Ps. 119:28.

see 8425 on p. 856 תּוֹגַרְמָה see תֹּגַרְמָה.

8426 תּוֹדָה f. (from the root יָדָה Hiph.)—(1) *confession*, Josh. 7:19; Ezr. 10:11.

(2) *thanksgiving*, Psal. 26:7; 42:5. זֶבַח תּוֹדָה to offer praise to God (for a sacrifice) Ps. 50:14, 23; 107:22; 116:17 (where the phrase is not to be taken as though proper sacrifices were spoken of). זֶבַח תּוֹדָה Lev. 22:29, זִבְחֵי תוֹדַת שְׁלָמִים Lev. 7:13, 15; comp. 12, and ellipt. תּוֹדָה a sacrifice of thanksgiving, Ps. 56:13.

(3) *a choir* of givers of thanks, praising God, Neh. 12:31, 38, 40.

•8429 תָּהָה Chald. (kindred to יָמַהּ), *to be amazed*, Dan. 3:24.

8427 I. תָּהַר (compare אָהַר No. III.) in Kal not used, i. q. תָּאַר No. I. TO MARK, TO DELINEATE.

Pim. id. 1 Sam. 21:14, of David when simulating madness: וַיְתָו עַל־דַּלְתוֹת הַשָּׁעַר, "and he made marks (scrawls) upon the doors of the gate," like petulant boys.

Hithpa. הִתְתָּהֵר *to mark*, followed by עַל upon any thing, Ezr. 9:4.

Derivative, תְּוָר.

8428 II. תָּהַר TO REPENT, TO BE GRIEVED. (Syr. id.)

Hithpa., causat. *to make to grieve, to afflict* (as a people, God), Psal. 78:41 [*to set marks* or *limits*, gives a good sense in the passage, from תָּוָה I.].

† III. תָּהַר an unused root, i. q. אָהַר No. I., and Arab. ثَوَى *to abide, to dwell*, whence مَثْوًى a chamber; which see, for תָּוֶךְ.

8430 תּוֹחַ [*Toah*], pr. n. m. 1 Ch. 6:19, for which there is, verse 11, נַחַת, and 1 Sam. 1:1, תֹּוּ.

8431 תּוֹחֶלֶת f. (from the root יָחַל) *expectation, hope*, Ps. 39:8; Prov. 10:28.

† תָּוַךְ an unused root, perhaps i. q. תָּכַךְ to cut up, to divide; whence—

8432 תָּוֶךְ constr. תּוֹךְ, with suff. תּוֹכִי, m. *the middle* of a thing, so called from its being divided (compare חֲצִי). תּוֹךְ הַחָצֵר the middle part of a house, the interior court, 2 Sam. 4:6. Put in the genitive after a noun, Jud. 16:29, שְׁתֵּי תִּיכֹנֵי הַתָּוֶךְ "the middle columns."

With prefixes—(1) בְּתוֹךְ—(*a*) *in the middle of* (any) *thing*, as, בְּתוֹךְ הָעִיר in the midst of a house, 1 Ki. 11:20; בְּתוֹךְ יְרוּשָׁלִַם Zec. 8:8; and after verbe of motion, בְּתוֹךְ הַיָּם into the midst of the sea, Ex. 14:27. Sometimes it does not differ from בְּ A., No. 1, *in* (any place), Gen. 9:21; Am. 3:9; *into* (any place), Ps. 57:7; עָבַר בְּתוֹךְ to go through the midst of a thing, Ezek. 9:4; Exod. 14:29.—(*b*) when referring to many, *among* (prop. *inter medios*). בְּתוֹכָם amongst you, in your midst, Gen. 35:2; Prov. 17:21; Ezr. 9:5. Used even for בֵּין, when distinction is expressed, Gen. 1:6, בְּתוֹךְ הַמָּיִם between the waters (terrestrial and celestial).

(2) מִתּוֹךְ *from the midst of any thing*, and simply *out of*, Jer. 51:6; Ex. 33:11.

(3) אֶל־תּוֹךְ *into the middle of a thing*, Num. 17:19; 19:6. Compare syn. קֶרֶב.

Derivative, תִּיכוֹן.

תֹּךְ i. q. יֹךְ, *vexation*, which see. see 8496

8433 תּוֹכָחָה f. (from the root יָכַח) *punishment*, i. q. מוּסָר No. 4, Ps. 149:7; Hos. 5:9.

8433 תּוֹכָחוֹת f. with suff. תּוֹכְחֹתַי, pl. תּוֹכָחוֹת (from the root יָכַח).

(1) the act of arguing, *shewing* and maintaining *the right*, Jud. 16:6. Pl. arguments, Job 23:4.

(2) *arguing down, contradicting*, Pa. 38:15; Prov. 29:1, אִישׁ תּוֹכָחוֹת "a man who opposes in speaking," one who likes to speak against, positive in assertions (others take it in most signif. 3, who is often corrected).

(3) *rebuke, correction* by words, Prov. 1:23, 25, 30; 3:11; 5:12; 27:5; 29:15. Plur. תּוֹכָחוֹת מוּסָר rebuke joined with correction. Prov. 6:23.

8441 תּוֹעֵבָה f. constr. תּוֹעֲבַת (from the root תָּעַב) *an abomination, something abominable* Prov. 21:27; 28:9. תּוֹעֲבַת יְהוָה "things which are an abomination to Jehovah." Prov. 3:32; 11:1, 20. Especially used of things which are made impure and illicit by the decrees of religion. Gen. 43:32, "for it is an abominable thing to the Egyptians" (to eat with the Hebrews). Gen. 46:34; Deu. 14:3; specially used of things belonging to the worship of idols, 1 Ki. 14:24; 2 Ki. 16:3; 21:2; Ezr. 9:1; Ezek. 16:2; and of idols themselves, 2 Ki. 23:13. See שִׁקּוּץ.

8442 תּוֹעָה f. (from the root שָׁגָה)—(1) *error* in holy things, *impiety*, see the root No. 3. Isa. 32:6.

(2) *harm, calamity*, Neh. 4:2.

8443 תּוֹעֻפוֹת pl. f. (from the root יָעַף)—(1) *a swift course*, Num. 23:22; 24:8, רְאֵם תּוֹעֻפוֹת "the swiftness of the buffalo."

(2) *weariness, tiring labour* (see יָעֵף No. 2), hence *wealth* derived from labour (comp. יָעַף No. 3). Ps. 95:4, תּוֹעֻפוֹת הָרִים "the wealth of the mountains," Job 22:25, מִקְחֵי תּוֹעֻפוֹת "money of the treasure," i.e. very great plenty of money. Some other interpreters derive this word from the Arabic root وَعَفَ to go up, to grow up, IV. to be tall, whence Num. loc. cit., the swiftness of the buffalo; Psal. 95:4, the heights of mountains. Job 22:25, money of heaps, heaps of money. But I prefer the former, as arising from the certain and ascertained use of the Hebrew language; compare the root יָעַף.

† תּוּף an unused verb, Ch. *to spit out*. Arab. تَفَّ (onomatopoet.) to spit out, especially with contempt.

Derivative, רֹק.

8444 תּוֹצָאוֹת f. plur. (from the root יָצָא to go out)—(1) *a going out*, metaph. a going forth from danger, *deliverance*, Ps. 68:21; compare the root, Eccles. 7:18.

(2) *the place from* which (any person or thing) *goes forth*, hence a gate, Exc. 48:30; a fountain, Prov. 4:23, מִמֶּנּוּ תּוֹצְאוֹת חַיִּים "the fountain of life," of happiness; also *the place of the exit or termination* of any thing, Nu. 34:4, 5, 8, 9; Josh. 15:4. ••

8446 תּוּר—(1) TO GO OR TRAVEL ABOUT (Arab. ثَارَ id.; comp. the kindred roots, under the verb שׁוּר), either —(*a*) for the sake of traffic, 1 Ki. 10:15 (compare שָׁחַר, כָּנַר, or—(*b*) for the sake of exploring, hence *to spy out*, e. g. a country, followed by an acc., Nu.

8434 תּוֹלָד ("race," "posterity" ["birth"]), [*Tolad*], pr. n. of a town of the Simeonites, 1 Ch. 4:29; also אֶלְתּוֹלַד Josh. 15:30; 19:4.

8435 תּוֹלָדוֹת f. pl. (from the root יָלַד)—(1) *generations, families, races*, Nu. 1:20, seqq. לְתוֹלְדֹתָם according to their races, Gen. 10:32; 25:13; Exod. 6:16. Hence סֵפֶר תּוֹלְדוֹת genealogy, pedigree, Gen. 5:1. As a very large portion of the most ancient Oriental history consists of genealogies, it means—

(2) *history*, properly of families. Gen. 6:9, אֵלֶּה תּוֹלְדוֹת נֹחַ "this is the history of Noah." Genesis 37:2; and thus also applied to the *origin* of other things. Gen. 2:4, "this is the origin of the heaven and earth." (Compare שֵׁם and Syr. ܫܡܐ family, genealogy, history.)

8437 תּוֹלֵל m. (from the root יָלַל) *a vexer, tormentor* (properly abstr. vexation, vexing, or the act of him who causes others to lament, forces the expression of grief from others, verbal of Pi'el of the root יָלַל, of the form קַטָּלָה, מְקַטֵּלָה). Once in pl. Ps. 137:3, תּוֹלְלֵנוּ "our vexers."—LXX. ἀναγαγόντες ἡμᾶς. Vulg. adducentes nos. Targ. "those who have robbed us," taking תּוֹלֵל for שׁוֹלֵל (the letters ל and ת being interchanged), but that has a passive signification.

8438 תּוֹלַעַת m. תּוֹלָעַת f. pl. תּוֹלָעִים (from the root יָלַל) [from יָלַל in Thes.].

(1) *a worm*, specially one which springs from putrefaction. Ex. 16:20; Isa. 14:11; 66:24; those which devour plants, Jon. 4:7; Deu. 28:39. Metaphorically used of a weak and despised man, Psalm 22:7; Job 25:6.

(2) especially *scarlet, scarlet colour*, more fully תּוֹלַעַת שָׁנִי (see שָׁנִי), also *scarlet garments*, Lam. 4:5; Isa. 1:18 (compare יָלַל Pu.).

8439 (3) [*Tola*] pr. n.—(*a*) of the eldest son of Issachar, Gen. 46:13; 1 Chr. 7:1.—(*b*) of an Israelitish judge, Jud. 10:1. Patron. of letter *a*, תּוֹלָעִי Num. 26:23.

8440

see 8552 תֹּם. Some forms which seem to belong to this root, see under the root תָּמַם.

see — — תּוֹמִים *twins*, see תְּאוֹם.
8360(*a*)

see 8486 — תּוֹמֶכֶת (תּוֹמֵךְ) Gen. 36:15 בתיו, for תִּימְנָה.

• For 8436 see Strong.

•• For 8445 see Strong.

13:16, 17, 21; 14:6, seq.; also *to search out* any thing, Deu. 1:33; Nu. 10:33; Ese. 20:6. Metaph. *to investigate*, followed by an acc. Eoc. 7:25; and followed by עַל Eccl. 1:13; followed by a gerund (barauf bedacht, etwas zu thun, wie man etwas thue). Eccl. 2:3.

(ε) followed by אַחֲרֵי *to follow, go about after.* Metaph. Nu. 15:39.

Hiphil, fut. יוֹר and in the Rabbin. form יֹאר 2 Sa. 22:33—(1) *to lead* one *about*, specially to shew him the way in unknown places. (Ch. יַיָּר conductor of the way.) Followed by an acc. Proverbs 12:26, יַתֵּר מֵרֵעֵהוּ צַדִּיק "the righteous shews the way to his friend." Followed by two acc. of pers. and way. 2 Sa. loc. cit. יוֹרֵנִי דְּרָכֶיהָ "and (God) shews the upright his way," he shews an upright man the way in which he should walk. So at least we may explain this passage, as to the interpretation of which interpreters seem to have despaired, in speaking of Ps. 18:33.

(2) *to search, explore*, Jud. 1:23.

Derivatives, תּוֹר, יְתוּר No. II.

*8449 I. תֹּר m. A TURTLE DOVE (an onomatopoetic and primitive word), Gen. 15:9; Levit. 12:6; used as a word of endearment for a beloved female, Cant. 2:12 [?]; used of the people of Israel; Ps. 74:19, תֹּרֵךְ "thy turtle dove," i. e. the people especially dear to thee, now afflicted and timid.

8447 II. תּוֹר m.—(1) *order, row, turn*, especially used of what goes round in a circle, Esth. 2:12, 15.

(2) *a string of pearls*, or gold or silver beads (as an ornament for the head), Cant. 1:10, from the root תּאר.

8448 III. תּוֹר 1 Ch. 17:17; i. q. תּוֹרָה in the parallel place, 2 Sam. 7:19, *mode*, manner. If the reading be genuine, the form would seem to be from תּוֹרָה=תּוֹרָה.

8450 תּוֹר Chald. *an ox*, i. q. Hebr. שׁוֹר; plur. תּוֹרִין oxen, Dan. 4:29, 29, 30; 5:21; Ezr. 6:9, 17; 7:17.

8451, 8452 תּוֹרָה f. (from the root יָרָה Hiph. No. 4. to teach). —(1) *instruction, doctrine*, Job 22:22.—(a) human, as that of parents, Prov. 1:8; 3:1; 4:2; 7:2. —(b) divine through prophets, Isa. 1:10; 8:16, 20; 42:4, 21.

(2) *law.*—(a) human, the manner and principles which men follow, 2 Sa. 7:19.—(b) divine, whether one, followed by a genit. of the object, e.g. *the law of sacrifice*, Leviticus 6:7; 7:7; or collect. *laws;* סֵפֶר הַתּוֹרָה the book of the law, Josh. 1:8; 8:34; 2 Ki. 22:8, 11; Neh. 8:3; plur. תּוֹרוֹת laws, Exod. 18:20; Lev. 26:46.

8453 תּוֹשָׁב m. (from the root יָשַׁב to dwell), *a stranger, an emigrant*, sojourning in a strange country, where he is not naturalized, Lev. 22:10; 25:47; Ps. 39:13. Plur. const. 1 Ki. 17:1.

8454 תּוּשִׁיָּה f. a word altogether poet.; prop. *a lifting up, that which is erect* (from the root נָשָׂא); hence—

(1) *aid* (compare Arab. وشى Conj. III. to aid, to comfort, properly to lift up). Job 6:13, תּוּשִׁיָּה נִדְּחָה מִמֶּנִּי "aid fled from me" (in the other member there is עֵזָרָה. LXX. βοήθεια). Prov. 2:7 (LXX. σωτῆρι), Micah 6:9 (at least in several MSS. and Vers.), Job 30:22 קרי.

(2) *counsel* (properly, the raising of any thing, that which any one wishes *to raise* or *set up*). Job 5:12, לֹא תַעֲשֶׂינָה יָדֵיהֶם תּוּשִׁיָּה "and their hands do not perform (their) counsel." Vulg. *quod coeperunt.*

(3) *counsel*, i. q. *wisdom*. Job 11:6, כִּפְלַיִם לְתוּשִׁיָּה "the double of wisdom." Job 12:16, עֹז וְתוּשִׁיָּה "might and counsel;" 26:3; Prov. 3:21; 8:14; 18:1; Isa. 28:29, יָפְלִא עֵצָה הִגְדִּיל תּוּשִׁיָּה "he is wonderful in counsel and of great wisdom."

8455 תּוֹתָח (from the root נָתַח) m. *a club*, Job 41:21. LXX. σφῖρα. Vulg. *malleus.*

תְּוַן see תִּיַּן. see 8456, p. 863

8457 תְּזוּנוֹת f. (from the root זָנָה), *whoredom*, metaph. the worship of idols, Ese. 16:26, 26, 29; 23:8. Pl. מְזִמּוֹתַיִךְ Ese. 16:15, 22; 23:7, seq.

8458 תַּחְבֻּלוֹת & תַּחְבֻּלוֹת (from the root חָבַל No. 1, and more immediately derived from the noun חֶבֶל a rope, חֹבֵל a sailor, a pilot) plur. fem.—(1) *rule, government*, Job 37:12; especially that of a state, Pro. 11:14.

(2) the art of governing, hence *prudent counsel*, in a good sense, Pro. 1:5; 20:18; 24:6; *cunning counsel*, in a bad sense, 12:5.

8459 תַּחַן see תָּחַן. see 8460

8460 תַּחְתִּי Chald. prep. *under*, i. q. Hebr. תַּחַת Dan. 7:27. It is prop. a plural noun, hence with suff. תַּחְתֵּיהוֹן under it, Dan. 4:9, 18.

8461 תַּחְכְּמֹנִי [*Tachmonite*], patron. from pr. n. m. otherwise unknown, חַכְמוֹנִי ("wisdom") 2 Sa. 23:8. Compare חַכְמֹנִי.

8462 תְּחִלָּה fem. (from the root חָלַל Hiphil, to begin) *beginning*, Hoses 1:2; Prov. 9:10; בַּתְּחִלָּה in the

beginning, i.e. previously, Gen. 13:3; 41:21; 43:18, 20; Isa. 1:26.

8463 תַּחֲלוּאִים only in plur. תַּחֲלוּאִים m. (from the root חָלָה=חָלַל *to be sick, diseased*), *diseases*, Deut. 29:21. Ps. 103:3; Jer. 16:4, יָמוּתוּ מַחֲלֵי תַחֲלוּאִים "they shall die of diseases." Coner. 14:18, מַחֲלֵי רָעָב "those who are sick with famine."

8464 תַּחְמָס m. Lev. 11:16; Deut. 14:15; an unclean bird, so called from violence and wrong (root חָמַס), according to Bochart (Hieroz. p. ii., p. 832), *the male ostrich*; called in Arabic ذكر الناس unnatural, from its cruelty towards its young, compare Job 39:17, seqq.; Lam. 4:3. The preceding word יַעֲנָה loc. cit. must apparently be understood in a narrower sense, of the female ostrich. LXX. and Vulg. translate, *the night owl*, Jonathan, *the swallow.*

8465 תַּחַן (for תַּחְנָה "a camp"), [*Talan*], pr. n. m. —(1) Num. 26:35.—(2) 1 Chr. 7:25. From the former comes patron. תַּחְנִי Num. 26:35. Compare תַּחְתִּים.

*8467 תַּחֲנָה (from the root חָנַן)—(1) *grace, mercy*, Josh. 11:20; Ezra 9:8.

(2) *prayer, supplication* (properly, the cry for mercy, from the root in Hiphil), Psa. 6:10; 55:2; 119:170.

(3) [*Tehinnah*], pr. n. m. 1 Ch. 4:12.

*8468 תַּחֲנוּן only in plur. תַּחֲנוּנִים Pa. 28:2, 6; 31:23; 116:1; and תְּחִנּוֹת 86:6; i. q. תְּחִנָּה No. 2, *prayer, supplication.*

8466 תַּחֲנוֹת m. plur. (from the root חָנָה) ("a camp"), a place where a camp is pitched, 2 Ki. 6:8.

8471 תַּחְפַּנְחֵס Ezek. 30:18; and תַּחְפַּנְחֵס Jer. 43:7, 8, 9; 44:1; 46:14; also 2:16 קרי (where the כתיב has תחפנחס) [*Tahpanhes, Tehaphnehes, Tahapanes*], pr. n. of a city in Egypt, which the LXX. render Τάφνη, Τάφνας. No doubt that it is *Daphne*, a fortified city near Pelusium. And Jablonski (Opusc., p. i. 343) thinks that the Egyptian name of this city would be written TAPHE-CHES, i. e. *the head, or the beginning of the age*; or, as we should say, the beginning of the world or earth (as if the Egyptian world). "It would thus correspond to the city of *Syene* (see above סְוֵנֵה p. 811, A), which closes Egypt towards Æthiopia,...just as Taphnæ closed Egypt towards Syria and Arabia."

8472 תַּחְפְּנֵס ("head of the age," see prec.), [*Tahpenes*], pr. n. of an Egyptian queen, 1 Ki. 11:19, 20.

8473 תַּחְרָא m. *a breastplate* (*θώρηξ*), made of linen, Ex. 28:39; 39:23; properly a military garment, or armour, from the root חָרָה, Syr. ܬܚܪ Ethpe. to fight, to wage war, to prepare for battle.

8474; see 2734 8475 תַּחְרֵעַ see תָּרַע Tiphel.

תַּחְרֵעַ ("cunning," from the root שׁרע Ethpael, to be cunning), [*Tahrea*], pr. n. of a man, 1 Chron. 9:41, called תַּחְרֵא 1 Ch. 8:35.

8476 תַּחַשׁ m. an obscure word, always in this connexion, עוֹר תְּחָשִׁים Tachash skin, Num. 4:6, seq. Plur. עוֹרוֹת תְּחָשִׁים Tachash skins, Exodus 25:5; 26:14; 35:23; 39:34; and in the same sense simply תְּחָשִׁים Nu. 4:25; Ese. 16:10 (where it is said that women's shoes are made of it). The ancient versions understand it to be the colour of a skin (LXX. ὑακίνθινα. Aqu. Symm. ἰούθινα. Chald. and Syr. *rubri, red*), and they have been followed by Bochart (Hieroz. i. p. 986, seqq.); this is however a mere conjecture, which has no ground either in the etymology or in the cognate languages; on the other hand the Talmudists and almost all the Hebrew interpreters take תָּחָשׁ to be an animal, the skins of which were used both for a covering of the holy tabernacle, and for making shoes. I have no hesitation in acceding to this opinion, and I would follow R. Salomon on Ese. loc. cit. with Luther in understanding it to be either *the seal*, or the *badger*, *taxus* or *taxo* (*melo*, Varr. Plin.). Besides the context, which almost requires an animal, this opinion is supported—(1) by the authority of the Talmudists who (Tract. Sabb. cap. ii. fol. 28) in treating at large of this animal, say that it is like the *weasel* (חֲלַא אִיתָן), which is very suitable to the badger—(2) by the agreement of languages, the authority of which is very great with regard to the names of animals and plants. Arabic وَشَق and وَخَش are indeed rendered *dolphin* by lexicographers; but this name has a wider extent, and also comprehends *seals*, which in many respects resemble the badger, and which were of frequent occurrence in the peninsula of Sinai (Strab. xvi. p. 776); this has been already observed (see Beckm. ad Antig. Caryst. c. 60). The Latin *taxus* and *taxo* (whence in modern languages *taxe*, *tasson*, *Dachs*) is not found, it is true, in Latin writers before the time of Augustine, but there is no need for us to consider it on that account to be a new-formed word, but only one received from the vulgar language, and of foreign origin.—(3) The etymology, which the Hebrew language supplies with sufficient probability. For תָּחַשׁ may

be for תַּחְשָׁה, from the root תָּחַשׁ to rest, so that *taxus* may be so called from its sleeping for half a year, which became almost proverbial; nor are seals less somnolent.—(4) The skins both of the badger and seal might without doubt have been used both for covering the tabernacle, and for making elegant shoes: seal skins are even now used for shoes. To give my opinion, the Hebrews seem to have at once designated by this one word (which the Arabs and western nations apply to only particular species), *the seal, the badger*, and other similar creatures, which they neither knew nor distinguished with accuracy.

8477 [(5) *Tahash*, pr. n. m. Gen. 22:24.]

8478 תַּחַת—(1) subst. *the lower part, that which is below.* (Arab. تَحْتَ id., compare Æth. ተሐተ፡ to let down, to lower, ተሐትሐተ፡ to be lowered, depressed, ትሑት፡ low, ተሐትሐ፡ under. It may, however, be doubted whether ת final be primary and radical, or secondary, which latter opinion is supported by the Arab. تَحَّ to go down and dip (one's finger); whence תַּחַת may be derived, like וַתֵּת, from נתן.) Hence, in acc. adverb. *below, beneath*, Gen. 49:25; Deu. 33:13; מִתַּחַת id. (comp. מִן No. 3, *c*), Ex. 20:4; Josh. 2:11. In constr. state (for which there is once לְ תַּחַת Cant. 2:6), and with suff., commonly pl. תַּחְתַּי, תַּחְתֶּיךָ, תַּחְתֶּיהָ, תַּחְתֵּינוּ, תַּחְתֵּיכֶם, תַּחְתֵּיהֶם, תַּחְתֵּיהֶן; rarely sing. תַּחְתּוֹ 2 Sam. 22:37, 40, 48 (as to the form of which, see Hebr. Gramm. § 36, note). Prep. *below, beneath, under (by)*, Arab. تَحْتَ. תַּחַת הַשָּׁמַיִם under heaven, Dan. 9:12; תַּחַת (שָׁמַיִם) under the sun (see שֶׁמֶשׁ) beneath the mountain, at the foot of the mountain, Ex. 24:4; תַּחַת הַלָּשׁוֹן under the tongue, Ps. 10:7; 66:17, and תַּחַת שִׂפְתֵי under the lips, Ps. 140:4, i. e. in the mouth; תַּחַת יְדֵי מ׳ under the hand of any one, 1 Sam. 21:9. Of a woman it is said, she commits whoredom, adultery, under her husband, Nu. 5:19; Ezec. 23:5, i. e. she commits whoredom who ought to obey the authority of her husband. But Hab. 3:16, may be rendered, תַּחְתַּי אֶרְגַּז "I tremble in my lower parts," i. e. my knees and feet tremble.—With verbs of *motion* it is—(*a*) *beneath, under* any thing, 2 Sam. 22:37, 40, 48; Gen. 18:4; Jud. 3:20.—(*b*) *xarà, down, downwards*, i. q. מַטָּה, Am. 2:13, מַגְבִּי מַטְרַת תַּחְתֵּיהֶם, prop. "I press you downwards;" Job 40:12.

With preff.—

(*a*) מִתַּחַת adv. *below, beneath* (see above), prep. *for 'in,* enter (street) hervor, heraus, hinweg, *from under,*

from beneath, used of those that were *under* anything, and come out from thence, Exe. 47:1, "waters came out מִמִּתַּחַת מִמְּסַף from under the threshold;" Prov. 22:27, "why should they take away thy bed מִתַּחְתֶּיךָ from under thee?" i. e. on which thou liest; Ex. 6:6; Deut. 7:24. Hence מִתַּחַת וְ, see וְ. More rarely for לְ מִתַּחַת *below, under* (any thing), Job 26:5; Exe. 42:9. Another מִתַּחַת (out of a place), see No. 2.

(*β*) מִתַּחַת לְ (opp. to מִלְּמַעְלָה) *below, under* any thing, as מִתַּחַת לָרָקִיעַ below the firmament, Gen. 1:7; Ex. 30:4; מִתַּחַת לְבֵית אֵל at the foot of Bethel (situated on a mountain), Gen. 35:8, compare 1 Sam. 7:11.

(*γ*) לְמִתַּחַת לְ i. q. preceding, after a verb of motion, 1 Ki. 7:32.

(*δ*) מֵאֵל מִתַּחַת *under, sub, subter*, with an acc. Jerem. 3:6; Zec. 3:10, לְ מִתַּחַת Exe. 10:2; with an abl. 1 Sam. 21:4.

(*ε*) *what is under any one, the place* in which any one stands, is constituted. Zech. 6:12, מִתַּחְתָּיו יִצְמָח "from his place he shall grow up," compare Ex. 10:23. Hence—(*a*) in acc. in a place, Ex. 16:29, שְׁבוּ אִישׁ תַּחְתָּיו "remain, every one in his own places;" Jud. 7:21; 1 Sa. 14:9; 2 Sa. 9:23; 7:10; 1 Chr. 17:9; Job 36:16, וְנָכוֹן לֹא מוּצַק תַּחְתֶּיהָ *a wide space, where* (pr. in which place) *there is no straitness.*—(*b*) *in the place of, for, instead of* (anstatt), used of those who succeed into the place of another. Levit. 16:32; Esth. 2:17; Psal. 45:17, תַּחַת אֲבוֹתֶיךָ יִהְיוּ בָנֶיךָ "in the stead of thy fathers shall be thy children." Hence used of things which are interchanged, used of price (*for*) Gen. 30:15; 1 Sa. 2:20; 1 Ki. 21:2, and after verbs of requiting, 1 Sa. 25:21. תַּחַת מָה for what? why? Jer. 5:19.

With a relat. conj. תַּחַת אֲשֶׁר—(1) *instead of that* (anstatt daß), Deu. 28:62.

(2) *because that*, i.e. because, Deu. 21:14; 2 Ki. 22:17. עֵקֶב תַּחַת id. Deu. 4:37. Also in the same sense תַּחַת followed by an inf. Isa. 60:15, compare Job 34:26 תַּחַת רְשָׁעִים for the fuller תַּחַת אֲשֶׁר רְשָׁעִים "because they are wicked."

(3) [*Thahath*], ("station," "place"), pr. n.— *8480
(*a*) of a station of the Israelites in the desert, Nu. 33:26.—(*b*) m.—(*a*) 1 Chr. 6:9, 22.—(*β* and *γ*) 1 Chr. 7:20.

תַּחְתִּית Chald. id. Dan. 4:11, מִן תַּחְתּוֹהִי i. q. Hebr. מִתַּחְתָּיו. The more usual form is תְּחוֹת. 8479

תַּחְתּוֹנָה f. adj. *lower, lowest*, i. q. תַּחְתִּיתָה Josh. 18:13; 1 Ki. 6:6. 8481

תַּחְתִּי m. יָה and יִת f. adj. *lower, lowest*, Ps. 8482

86:13; Job 41:16; Gen. 6:16, תַּחְתִּיּוֹת הָאָרֶץ the lower, lowest parts of the earth, Hades, Isa. 44:23; poet. used of a hidden place (here of the womb of the mother [but it is the formation of the members of Christ's mystical body]), Ps. 139:15; the same in תַּחְתִּיּוֹת אֶרֶץ Ezek. 26:20; 32:18, 24, compare תַּחְתִּיּוֹת בּוֹר the deepest pit, Ps. 81:7; Lam. 3:55.

*8456 תַּיִן Arab. تَئِنَ for تَئِزَ (pr. to cut off, cut away), intrans. to die (to be cut away), تَئِزٌ dwarf (pr. cut off, shortened), whence the Heb.

* Hiphil הֵתִיךְ (as if from יָתַךְ) in pause הֵתִךְ TO CUT OFF the tendrils of a vine, Isa. 18:5. Talmud. תַּיְתֵּךְ and תַּיֵּת is to cut off the head.

8484 תִּיכוֹן m. תִּיכֹנָה f. adj. (from תָּוֶךְ) *middle*, Exod. 26:28; Deu. 42:6.

see 8436 תִּילוֹן (according to Simonis, for פְּתִילוֹן "gift"), [*Tilon*], pr. n. m. 1 Ch. 4:20 קְרִי תִּלוֹן כְּתִיב.

8485 תֵּימָא Isaiah 21:14; Jer. 25:23; and תֵּמָא Job 6:19 (i. q. תֵּימָן) "a desert," "an untilled district", [*Tema*], pr. n. of a country and nation in the northern part of Arabia Deserta, on the borders of the desert of Syria; the name comes from Thema, the son of Ishmael (Gen. 25:15); now called by the Arabs تَيْمَا. The LXX. every where write the word Θαιμάν, as though it had been the same as תֵּימָן.

8486 תֵּימָן m. (but fem. Isaiah 43:6), pr. whatever is situated *on the right* (compare יָמִין, יְמָנִי), hence—(1) *the southern quarter* (opp. to שְׂמֹאל which see), Job 9:9. תֵּימָנָה towards the south, southward, Exod. 26:18, 35; 27:9. Poet. for *the south wind* (fully רוּחַ תֵּימָן), Psalm 78:26; Cant. 4:16. Compare יָמִין.

8487 (2) [*Teman*], pr. n. of a city, country, and people eastward of Idumea, taking their origin from תֵּימָן the grandson of Esau, Gen. 36:11, 15; Jerem. 49:7, 20; Exe. 25:13; Hab. 3:3; Obad. 9; and like the rest of the Arabs (1 Ki. 5:11), they were famed for wisdom, Jer. 49:7; Obad. 9; Bar. 3:22, 23; comp. Job 2:11; 22:1. Patron. תֵּימָנִי Job loc. cit. Gen. 36:34. But תֵּימָנִי 1 Ch. 4:16, is different, being derived from some unknown town, תֵּימָן.

8490 תִּימְרָה *f. a column, a pillar*, found twice in this connection, תִּימְרוֹת עָשָׁן (other copies תִּימְרוֹת) *pillars of smoke*, Cant. 3:6; Joel 3:3: poet. for the common עַמּוּד עָשָׁן Jud. 20:40. Root תָּמַר which see. Comp. Talmudic תְּמַר to go up like a pillar (used of smoke); תְּמָר column, beam (of the rising sun or moon).

8500 תִּירוֹשׁ & תִּרְשׁ m. *must, new wine* (so called, because in intoxicating, it takes possession of the brain, from the root יָרַשׁ, compare Syr. ܬܪܫ id.), Gen. 27:28. אֶרֶץ דָּגָן וְתִירוֹשׁ a land abounding in corn and new wine, Deut. 33:28; 2 Ki. 18:32; Isa. 36:17. Used of the juice of grapes, Is. 65:1.

8493 תִּירְיָא ("fear;" perhaps from the root יָרֵא) [*Tiria*], pr. n. m. 1 Ch. 4:16.

8494 תִּירָס m. Gen. 10:2 [*Tiras*], pr. n. of a northern nation sprung from Japheth, according to Jonath. and Targum of Jerusalem, *Thracia*. See Bochart, Phaleg. ii. 2.

8495 תַּיִשׁ m. plur. תְּיָשִׁים A HE-GOAT, BUCK, Prov. 30:31; Genesis 30:35; 32:15. (Arabic تَيْسٌ hegost.)

8496 תֹּךְ m. *oppression, violence*, Ps. 10:7; 55:12; fully תּוֹךְ Ps. 72:14; from the root תָּכַךְ which see.

8497 תָּכְכָה not used in Kal, according to the Hebrews, to be fitted, joined; more correctly, TO LEAN UPON, TO LIE DOWN; compare the Arab. تَكَّ Conj. VIII.

Pual. Deu. 33:3, וְהֵם תְּכוּ לְרַגְלֶךָ "and they (the Israelites) lay down at thy feet," i.e. at the foot of mount Sinai. Some prefer reading סָבּוּ *remain* (from the root תּוּר Syr. to remain).

*8499 I. תְּכוּנָה fem. (from the root כּוּן) *a place*, Job 23:3.

8498 II. תְּכוּנָה f. (from the root כּוּן)—(1) *arrangement, disposition, structure*, Ezekiel 43:11, i. q. תַּכְנִית Exe. 43:10.

(2) *splendid equipment*, Nah. 2:10. Compare תַּכְנִית No. 2.

8500 תֻּכִּיִּים m. pl. 1 Ki. 10:22, and תוּכִיִּים 2 Chron. 9:21, according to Targ., Syr. (with the Arabic), Jerome and the Hebrews, *peacocks*. To this answer the Malabar. *togei*, Sanscr. *sikhi*. From this domestic name of the bird comes also the Gr. ταὼς, ταὼς, pr. ταFὸς, Athen. ix. p. 397 (whence Arab. طَاوُسٌ, Ch. טָס, also פּוּס (*t* and *p* being interchanged; compare אַתּוּן, Ἰρμῖς, Αἴθιος). See Bochart, Hieroz. tom. ii. p. 135, seqq.; and the late learned remarks of Ag. Benary in Annal. Litt. Berol. 1831, No. 96.

† תָּכַךְ an unused root, Arab. تَكَّ to cut, to cut up, hence *to tear off, to spoil*, i. q. גָּזַל, קָלַע, comp.

* For 8483 see Strong.

** For 8491 see Strong.

עָצַץ. Cogn. תּוּר. (Chald. to injure, to fine. Syriac עֲצַץ i. q. Heb. גָּזַל.)
Derivative, תֹּךְ and—

8501 תֻּכְּבִים m. pl. *vexations, oppressions*, especially of the poor. Prov. 29:13, אִישׁ תֻּכְּבִים "an oppressor" (of the poor). LXX. *δανιστὴς*. Vulg. *creditor*. In a similar passage, Prov. 22:2, there is עָשִׁיר rich.

† תָּכַל an unused verb, prob. i. q. שָׁחַל to peel, to shell off, *fish*, whence שַׁחְלָה a shell-fish, muscle. The same meaning is also properly that of תְּכֵלֶת

8502 תְּכִלָּה f. (from the root כָּלָה) *completion, perfection*, Ps. 119:96. According to others [J. D. Michaelis, etc.] it is *hope, confidance*, from the root כָּסַל, לָכַל to hope. [This latter meaning and derivation are utterly rejected in Thes.]

8503 תְּכֻלִּית f. (from the root כָּלָה)—(1) *perfection, completion*, Job 11:7. Psal. 139:22, תְּכֻלִּית שִׂנְאָה "perfect hatred," "thorough hatred."
(2) *extremity, end, conclusion*. Neh. 3:21. Job 26:10, עַד־תְּכֻלַּת אוֹר עִם־חֹשֶׁךְ "as far as where light ends in darkness." Job 28:3, לְכָל־תְּכֻלָּה הוּא חֹקֵר "*as far as* all the extremity (in the most profound recesses of the earth) search is made."

8504 תְּכֵלֶת *a shell fish*, specially one so called (*helix ianthina*, Linn.), i. e. species of muscle found in the Mediterranean sea, with a blue shell, from which the *cerulean purple* is made, Rabbin. תְּכֵלֶת; hence *cerulean purple*, and *garments* (*wool, thread*), *dyed with this purple*, Ex. 26:4, 31; Num. 4:6, seqq.; Ezek. 23:6; 27:7, 24. LXX., Vulg., well render, *ὑάκινθος, iacinthus, hyacinthina*; incorrectly, Aben Ezra, R. Sal., Luth. *yellow silk*. See Bochart, Hieroz. ii. 720—42; t. iii. 655—86, ed. Lips.; Braun, De Vestitu Sacerdot. p. 187—200.

8505 תָּכַן—(1) pr. TO MAKE EVEN, TO LEVEL (kindred to שָׁוָה). See Niphal.
(2) *to poise, to weigh* (from the equilibrium of the balance); metaph. *to prove, try, examine*, Pro. 16:2, תֹּכֵן רוּחוֹת יְהוָה "Jehovah proves the spirits;" Prov. 21:2; 24:12.
NIPHAL, prop. *to be levelled, made even*, as a way; figuratively, *to be right, as* a course of acting (compare יָשַׁר), Ezk. 18:25, 29; 33:17, 20; 1 Sam. 20:3. Compare תָּמַן.
PIEL תִּכֵּן—(1) *to weigh*, e. g. waters, Job 28:25; hence *to prove, to examine*, Isa. 40:13.

(2) *to measure*, Isa. 40:12, "who hath measured heaven with a span?" in the other member there is יָדַד, יָתַל.
(3) *to set up, to fix*, by a level, Ps. 75:4.
PUAL, part. *to be weighed out* (money), 2 Kings 12:12.
Derivatives, תֹּכֶן, תְּכוּנָה, מְתֻכָּנָה.

תֹּכֶן masc.—(1) *a task*, a portion measured or weighed out, Ex. 5:18. 8506
(2) *a measure*, Exe. 45:11.
(3) [*Tochen*], pr. n. of a town of the Simeonites, 1 Ch. 4:32. 8507

תְּכוּנִית f.—(1) *measure, structure, disposition*, Exe. 43:10. 8508
(2) *perfect form*, Exe. 28:12.

תְּכֵרִיךְ m. *a mantle, a long royal robe*, Est. 8:15. (Ch. id.) Root כָּרַךְ. 8509

תֵּל m. with suff. תֶּלִּי (from the root תָּלַל), *a hill* Josh. 11:13, especially *a heap of ruins*, Deu. 13:17; Josh. 8:28; Jerem. 49:2. Hence come the following names of Babylonian cities, so called from *hills* or mounds near them (see Assemani Bibl. Orient.; Ind. Geogr. t. iii. p. 2, p. 784; Burckhardt's Travels in Syria, i. 253, seqq.). 8510

(1) תֵּל אֲבִיב ("hill of ears of corn"), [*Tel-abib*], Ezekiel 3:15, in Mesopotamia, by the river Chebar, perhaps Thal-labba in d'Anville's Map, L'Euphrate et le Tigre. *8512

(2) תֵּל חַרְשָׁא ("hill of the wood" see חָרַשׁ) [*Tel-harsa, Tel-haresha*], in Babylonia, Ezra 2:59; Neh. 7:61. *8521

(3) תֵּל מֶלַח ("hill of salt") [*Tel-mela*], ibid. Ezr. 2:59; Neh. 7:61. *8528

תָּלָא i. q. תָּלָה—(1) TO HANG UP, TO SUSPEND, twice found in part. pass. Deuter. 28:66, "thy life shall be hung up before thy eyes," i. e. it will ever be in imminent danger. 8511
(2) followed by ל, *to adhere to, to be bent upon* any thing (Germ. *abhängen, anhängen*). Hos. 11:7, עַמִּי תְלוּאִים לְמְשׁוּבָתִי "my people adhere (i. e. indulge) in defection from me."

תְּלָאָה f. (from the root תָּלָא, like תְּחָלָה from the root חָלָה, for תְּחֻלָּאָה, see Lehrg. p. 508), *labour, toil, weariness*, Exod. 18:8; Num. 20:14; Neh. 9:32. 8513

תְּלָאוּבָה f. *thirst*, once Hosea 13:5, אֶרֶץ תְּלָאוּבוֹת 8514
"thirsty ground," i. e. arid.

8515 תִּלְאַשַּׂר 2 Kings 19:12, and תִּלְשַׂר Isa. 37:12, [*Telassar*], pr. n. of a region in Assyria or Mesopotamia, which also occurs in Targ. of Jerus. Gen. 14:1, 9, for the Hebr. אַלָּסָר and ibid. and in Jon. Gen. 10:12, for the Hebr. רְחֹבוֹת. (In the syllable תל there seems to be לַ a hill, see that word.)

8516 תַּלְבֻּשֶׁת f. (from the root לָבַשׁ) *a garment*, Isa. 59:17.

8517 תְּלָל Chald. *snow*, i. q. Hebr. שֶׁלֶג Dan. 7:9.

see 8407 תְּלַת מ see תְּלָתַי

8518 תָּלָה TO SUSPEND, TO HANG UP. (Chald. and Syr. id. Compare Gr. *τλάω* to suspend in a balance, whence *τάλαντον*.) 2 Sa. 18:10; Job 26:7. תָּלָה מ עַל הָעֵץ to hang any one on a stake, to crucify, a kind of punishment used among the Israelites, Deuter. 21:22; the Egyptians, Gen. 40:19; the Persians, Est. 7:10; 8:14.
NIPHAL, pass. Lam. 5:12.
PIEL, i. q. Kal, Exe. 27:10, 11.
Derivative, תֹּלָה.

8519 תְּלוּנָה f. only in plur. (from the root לוּן Niph.), *a murmuring, complaining*, of people, Exod. 16:7, seq.; Nu. 14:27.

† תָּלַח an unused root, Aram. *to break, to tear*, Whence—

8520 תֶּלַח ("fracture"), [*Telah*], pr. n. m. 1 Chr. 7:25. *

8522 תֶּלִי m. &c. Λογίμ. Gen. 27:3; according to very many old interpreters, *a quiver* (so called from its being suspended), but Onkelos and Syr. render it *sword*.

8523 תְּלִיתַי Chald. *third*, Dan. 2:39; from תְּלָת three.

8524 תָּלַל i. q. קָלַל—(1) TO HEAP UP, TO MAKE HIGH. Part. pass. תָּלוּל *heaped up, lofty*, Exe. 17:22.
(2) *to wave, to vibrate*, Arab. تَلَّ (see קָלַל No. 2). Hence תְּלִילִים. As to the form תָּלַל see under תָּמַל.
Derivative No. 1, תֵּל.

† תָּלַם an unused root, prob. i. q. לָמַד to break, to cut into. Hence—

8525 תֶּלֶם masc. *a furrow*, Job 31:38; 39:10; Psalm 65:11. Arab. تَلْمٌ id.

8535 תִּלְמִי ("abounding in furrows"), [*Talmai*], pr. n.—(1) of a king of Geshur, father-in-law of David, 2 Sam. 3:3; 13:37.—(2) of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10. 8526

תַּלְמִיד m. (from the root לָמַד) *a disciple, one taught*, 1 Ch. 25:8. (Syr. and Arab. id.) 8527
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תָּלַע unused in Kal, Arab. تَلَعَ to have a long neck, to be stretched out; whence תּוֹלַעַת a worm. [From לָעַע Thes.] 8529
PUAL, part. מְתֻלָּעַת (denom. תּוֹלַעַת) *clothed in scarlet*, Nah. 2:4.—שְׁתֵּי תְלָעִים teeth, see under the letter ת.

† תָּלַף an unused root, Arab. تَلَفَ to perish, IV. to destroy, تَلَفٌ destruction; whence, perhaps—

8530 תַּלְפִּי adj. *destructive*, and תַּלְפִּיּוֹת *the deadly*, poet. for *arms*, Cant. 4:4, "like the tower of David בְּנוּי לְתַלְפִּיּוֹת constructed for arms," i. e. in which arms are suspended (compare Ezek. 27:10, 11). Others, in nearly the same sense, take תַּלְפִּיּוֹת as compounded of תָּלָה (from the root תָּלָה to hang up), and פִּיּוֹת mouths, i. e. edges (*of swords*, compare Pro. 5:4), arms; hence *arsenal*. We may also refer תַּלְפִּיּוֹת to the root לָפָה, which, however, does not offer a suitable etymology.

תָּלַשׁ see חָלַשׁ. see 8515

תְּלָת f., תְּלָתָא m. Chald. THREE, i. q. Hebr. שָׁלֹשׁ. יוֹם תְּלָתַי the third day, Exr. 6:15. Pl. תְּלָתִין *thirty*, Dan. 6:8, 13. 8532
*8533

תְּלָתַי emphat. state תְּלָתָא abstr. *the third rank*, Dan. 5:29, שַׁלִּיט תְּלָתָא "a prince of the third rank" (compare שְׁלִישִׁי), and verse 16, by ellipsis תְּלָתָא id. 8531

תְּלִתַּי m. *third*, Dan. 5:7. More in use is תְּלִיתַי see 8523

תְּלִתַּלִּים m. pl. the pendulous *branches of palms*, with which, Cant. 5:11, flowing locks are compared. LXX. *βάϊα*. Vulg. *elatæ palmarum*. Compare קָלַל No. 2. Arab. تِلَّةٌ a wicker basket, pr. (as well remarked by Schultens, Opp. Min. p. 246), a pendulous branch. 8534

תָּם m. תֹּם f. adj. (from the root תָּמַם) *whole, upright*, always in a moral sense, Job 1:1; 8:20; 9:20, 21, 22. A peculiar use is, Gen. 25:27, וְיַעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהָלִים "Jacob was an upright man, dwelling in tents," where תָּם appears to indicate the milder and placid disposition of Jacob, as opposed to 8535

* For 8521 see p. 884.

** For 8528 see p. 884.

the more ferocious character of Esau. Neutr. abstr. *integrity*, Ps. 37:37.—Fem. תְּמוּתִי my perfect one, an endearing term for a beloved female, Cant. 6:9.

8536 תָּם Ch. adv. i. q. Hebr. שָׁם *there*, always with the addition of ה local, תַּמָּה Ezr. 5:17; 6:6, 12.

8535: see also 8382 תְּמִמִים m. pl. contr. for תְּאֹמִים Ex. 26:24; 36:29, *twins* (see תָּאַם).

8537 תֹּם (once תום Prov. 10:9) followed by Makk. תַּ֫ (with suffix תֻּמִּי (from the root תָּמַם), m. *integrity, wholeness.*

(1) of number and measure, *fulness*, Isa. 47:9. בְּתֻמָּם "in full measure."

(2) of fortune, welfare, *safety, prosperity*, i. q. שָׁלוֹם. Job 21:23, בְּעֶצֶם תֻּמּוֹ "in his very prosperity." Ps. 41:13.

(3) *integrity* of mind, *innocence*, תֹּם־לֵבָב integrity of heart, Gen. 20:5, 6; תֹּם דְּרָכַי Pro. 10:9, and בְּתֻמִּי Ps. 26:1, to live uprightly. Used of simplicity of mind, which is opposed to mischief and ill-design, 1 Ki. 22:34, "he drew a bow לְתֻמּוֹ in his simplicity," without any evil purpose; 2 Sam. 15:11, הֹלְכִים לְתֻמָּם "going (with him) with a simple mind" (not conscious of an evil design).

*8550; see 224 (2) pl. תֻּמִּים [*Thummim*], truth (LXX. ἀλήθεια), see אוּרִים No. 1, *b*.

see 8485 תֻּקְּנָא see תִּקְוָה.

8538 תֻּקְפָּה f. i. q. m. תֹּם *integrity, innocence*, Job 2:3, 9; 27:5; 31:6.

8539 תָּמַהּ TO MARVEL, TO WONDER. (Ch. תְּוַהּ id., the labial letters being interchanged. As to the origin, see more, page ccm, B.) Constr. absol. Isa. 29:9; followed by לְ of cause, Ecc. 5:7; pregn. Isa. 13:8, אִישׁ אֶל־רֵעֵהוּ יִתְמָהּוּ "they shall be astonished, and look at one another," compare Gen. 43:33. Sometimes more forcibly, to be smitten with fear and terror, Ps. 48:6; Jer. 4:9; Ecc. 5:7; Job 26:11.

HITPAEL, id. Hab. 1:5.
Derivative, תַּמְהָה, and—

8540 תַּמְהָה Ch. m. *something astonishing, a miracle*, pl. תַּמְהִין Dan. 3:32, 33; 6:28.

8541 תִּמָּהוֹן m. *astonishment, terror*, Deut. 28:28 (with the addition of לֵבָב). Zec. 12:4.

8542 תַּמּוּז [*Tammuz*], pr. n. of a Syrian god, *Adonis* (אֲדוֹנִי) of the Greeks, worshipped also by the Hebrew women with lamentations, in the fourth month of every year (called תַּמּוּז beginning at the new moon of July), Ezc. 8:14. As to the Syrian festival, see Lucian, De Dea Syra, §7, segq.; also Selden, De Dis Syris, ii. 3f, and Creuzer's Symbolik des Alterthums, vol. ii. 91, seqq. ed. 2. (I lay down nothing as to the etymology. A root תמז is not found in the Phenicio-Shemitic languages; it may be that תמוז is for תמאז from the root מָאַז denoting *fear*, concr. *fearful*.)

8543 תְּמוֹל *adv. yesterday*, i. q. אֶתְמוֹל, אִתְמוֹל (which see). It is often joined with שִׁלְשׁוֹם the day before yesterday, which see. Job 8:9, תְּמוֹל אֲנַחְנוּ "we are of yesterday," for תְּמוֹל אֲשֶׁר. (The etymology is obscure. Many take תְּמוֹל for the primary form, whence with Aleph prosthetic אֶתְמוֹל, אִתְמוֹל; but the root תמל and its significations in cognate languages afford no light; unless perhaps we attribute to it the signification of *veiling over, covering over*, compare לְשֵׁל, so that time past might be regarded as obscure, hidden; compare שֵׁלֶם from the root שָׁלַם. But still I prefer to regard the primary form to be אִתְמוֹל 1 Sam. 10:11, for אֶתְמוֹל *before, formerly*, whence by aphæresis תְּמוֹל.)

8544 תְּמוּנָה f. (from the root מוּן, מָנָה)—(1) *appearance, form*, Nu. 12:8; Psalm 17:15. Job 4:16, תְּמוּנָה לְנֹגֶד עֵינָי "a (certain) appearance (passed) before my eyes."

(2) *image*, Ex. 20:4; Deu. 4:16; 23:25.

8545 תְּמוּרָה f. (from the root מוּר Hiphil, to exchange) —(1) *exchange*, especially in buying and selling, *barter*, Ruth 4:7; Job 15:31. Hence *what is exchanged* Job 28:17, וְתְמוּרָתָהּ כְּלִי קֶז "and its exchange (are not) vessels of gold," i. e. wisdom cannot be acquired for vessels of gold, Leviticus 27:10, 33

(2) *compensation, retribution, recompense*, Job 15:31; 20:18, כְּחַיִל תְּמוּרָתוֹ וְלֹא יְעֻלָּע "as something to be restored, in which one does not rejoice."

8546 תְּמוּתָה f. (from the root מות) *death*, only in this phrase בֶּן־תְּמוּתָה "a son of death," i. e. "condemned to death," Ps. 79:11; 102:21.

8547 תַּמָּח (Samarit. "laughter"), [*Thamaḥ*], pr. n. Ezr. 2:53; Neh. 7:55.

8548 תָּמִיד m.—(1) subst. *perpetuity, continuance* (so called from proceeding, going on, root מוד, compare שׁוּר from the root שָׁרָה, and תְּרוּעָה from רוּעַ). In genit. put after other substantives it is used as an adjective (compare לֶחֶם No. 1), as שִׁלְחֵי תָמִיד "men

of continuance," i. e. hired for continuous work, Exe. 39:14; עֹלַת תָּמִיד a continual burnt-offering, i. e. daily, both morning and evening, Nu. 28:6, 10, 15, 23, 24. לֶחֶם הַתָּמִיד the continual bread, i. q. לֶחֶם פָּנִים Nu. 4:7.

(2) for תָּמִיד שֶׁל תָּמִיד Dan. 8:11, 12, 13; 11:31.

(3) adv. *continually*, Ps. 16:8; 25:15; 34:2.

8549 תָּמִים m. תְּמִימָה f. adj. (from the root תָּמַם)—(1) *perfect, complete*, Psalm 19:8; Job 36:4; 37:16.

(2) *whole, entire*, Lev. 3:9; 25:30; Josh. 10:13.

(3) *perfect, whole, sound*—(a) free from blemishes, used of victims, Ex. 12:5; Lev. 1:3.—(b) *safe, secure*, used of men, Prov. 1:12.—(c) *whole, upright in conduct, blameless*, Gen. 6:9; 17:1. תָּמִים דֶּרֶךְ the upright of life (in the way), Psa. 119:1. תָּמִים עִם אֵל upright towards God, i.e. altogether given to God, Deut. 18:13; Ps. 18:24 (2 Sa. 22:24, followed by לְ). Compare שָׁלֵם No. 3. Neutr. subst. *integrity*, Josh. 24:14; Jud. 9:16, 19. So too הֹלֵךְ תָּמִים Ps. 84:12, and הֹלֵךְ תְּמִימִים Ps. 15:2, to walk (live) uprightly. 1 Samuel 14:41, קְדָה תָמִים "give the truth!"

8551 תָּמַךְ fut. יִתְמֹךְ.—(1) TO TAKE HOLD OF, followed by an acc. Gen. 48:17, and בְּ Prov. 28:17; 5:5.

(2) *to obtain, to acquire*, e. g. honour, Proverbs 11:16; 29:23.

(3) *to hold fast* something taken, followed by an acc. Am. 1:5, 8. Metaph. Pro. 4:4.

(4) *to hold up, to support*, followed by בְּ, Exod. 17:12, "they held up his hands." God is very often said to sustain any person or thing; followed by בְּ Psalm 41:13; 63:9; Isa. 42:1; followed by an acc. Pa. 16:5; 17:5.

(5) recipr. *to take hold of each other, to hold together, to adhere*; Job 38:17, הֵיךְ נִתְמַכּוּ יַחְדָּו "how are they held together?" Ezek. 30:21, חֶרֶב תִּתָּמֵךְ "a sword shall hold together," i. e. be wielded, "cause and judgment follow one another;" compare אָחַז and לָקַח Hithp.

NIPHAL, pass. of No. 3; Pro. 5:22.

see 8543 תְּמֹל see תְּמוֹל.

8552 תִּמֵּם fut. יִתֹּם, rarely יִתֻּם Ezc. 47:12; תַּם Ezc. 24:18; 1 pers. once אֵתַּם for אֵתָּם Ps. 19:14; plur. יִתַּמּוּ Deut. 34:8.

(1) TO COMPLETE, TO FINISH, Ps. 64:7; followed by לְ *to leave off*, Gen. 3:17; 4:2, 11; 5:5; more often intrans. *to be completed, finished*, 2 Kings 6:23; 7:23; דָּוִד וְעֵדָה תַּמּוּ יַחְדָּו from יַחַד) altogether, Deu. 31:24, 30. (Arab. تَمَّ id. The primary idea, as I judge, is in *shutting up, closing*, Germ. abschließen, abgeschlossen fein, compare the kindred roots חָתַם, אָטַם, and the same primary idea in the syn. סָגַר.)

(2) *to be finished, ended*, especially used of time, Gen. 47:18 (*initio*). Ps. 102:28, שְׁנוֹתֶיךָ לֹא יִתַּמּוּ "thy years shall have no end;" Exe. 47:12, עָלֶה לֹא יִתֹּם פִּרְיוֹ "whose fruit shall never cease."

(3) *to be consumed, spent*, i. q. כָּלָה No. 3, Gen. 47:18; *to be come to an end*, Num. 32:13, עַד־תֹּם "until all that generation was consumed," Josh. 5:6; Jer. 27:8; עַד־תַּמּוֹ 1Ki. 14:10, and עַד תֻּמָּם Deu. 9:25; Josh. 8:24, until they were destroyed, i. q. עַד־כָּלָה; see כָּלָה No. 3.

(4) *to be complete.*—(a) in number, 1 Sa. 16:11, תַּמּוּ הַנְּעָרִים "are all the children here?" Nu. 17:28. —(b) in mind, heart, *to be upright*, Pss. 19:14; compare תָּם, תְּמִים.

NIPHAL, only in fut. pl. יִוָּתְמוּ *to be consumed*, i. q. Kal No. 3, Nu. 14:35; Ps. 104:35; Jer. 14:15.

HIPHIL, (once inf. הַתְמֵךְ for הַתְמִיךְ Isa. 33:2), fut. יְתַם.—(1) i. q. Kal No. 1, but only casual. *to complete, to perfect*, e. g. flesh (i. e. to cook completely), Exe. 24:10; counsel, 2 Sa. 20:18.

(2) *to finish, to leave off*; Isa. 33:1, כְּחַתְּךָ שׁוֹד "when thou ceasest to be a spoiler." Causat. *to cause to leave off*, followed by מִן *to remove* from any one, Exe. 23:25.

(3) *to make whole, to complete.*—(a) a number, Dan. 8:23, הַחַטָּאִים "when sinners shall have completed," sc. the number of their sins. Dan. 9:24 יְכֻלֶּה; hence, *to pay out* (money), i. q. שָׁלַם 2 Ki. 22:4.—(b) used of a way, manner of life; Job 22:3, כִּי־תָם דְּרָכֶיךָ "if thou live uprightly."

HITHPAEL, הִתַּמֵּם *to act uprightly* with any one, followed by עִם Ps. 18:26.

Derivatives, תֹּם, תֹּם, תְּמִים, תֻּמִּים.

תֹּם see תִּמֵּם. — see 8486.

תֹּם see תֹּם. — 8487

תְּמָנָה ("a part assigned"), with ה local — 8553

תִּמְנָתָה [*Timnah, Timnath*], pr. n. of an ancient town of the Canaanites (Gen. 38:12), first given to the tribe of Judah (Josh. 15:10, 57), then to the Danites (Josh. 19:43), which was however long subject to the Philistines (Jud. 14:1; 2 Chron. 28:18; compare Jos. Arch. v. 8, § 5); Gent. תִּמְנִי Jud. 15:6 8554

תִּמְנִי see תִּמְנָה. — see 8486, 8487

תִּמְנָת see תִּמְנָתָה. — see 8554

תִּמְנָת ("restraint," concr. "restrained," sc. from intercourse with men), [*Timna*], pr. n. of a 8555

• For 8550 see p. 866.

concubine of Eliphaz, the son of Esau (Gen. 36:12, 22; 1 Ch. 1:39), giving a cognomen to a tribe of the Edomites, Gen. 36:40; 1 Ch. 1:51.

see 8553 תִּמְנָתָה see תִּמְנָתָה.

8556 תִּמְנַת חֶרֶס [*Timnath-heres*], (“portion of the sun”), Jud. 2:9, or more correctly תִּמְנַת סֶרַח [*Timnath-serah*] (“abundant portion”), Josh. 19:50; 24:30, pr. n. of a town in Mount Ephraim, given as a portion to the leader Joshua.

8557 תֶּמֶס m. (from the root מָסַס), *a melting, liquefaction*, Ps. 58:9. Compare under שְׁבַלּוּל.

† תֶּמֶר an unused root, which seems to have had the power *to be or stand erect* (perhaps kindred to אָמַר, for verbs מ"ם and נ"ם are often of the same power, especially in Arabic). Arab. تمر Conj. XI. riguit hasta, membrum virile; تَمَر palm-tree, تُمُور, and تُمُورَة a tower. As to the usage of the Talmudists, see תִּמְרָה.

Derivatives, תָּמָר, תִּמְרָה, תִּמְרוּר, תַּמְרוּר No. II., compare תִּרְמָל.

8558 תָּמָר m.—(1) *a palm-tree*, Phœnix dactylifera (Arab. تمر id.) Joel 1:12; Canticles 7:9, plur. Exod. 15:27. עִיר הַתְּמָרִים the city of palm-trees, see under עִיר.

8559 (2) [*Tamar*], pr. n.—(*a*) of a town situated in the southern borders of Palestine, Ezekiel 47:19; 48:28.—(*b*) i. q. תַּדְמֹר *Palmyra* (which see), 1 Ki. 9:18 כתיב.—(*c*) f.—(*a*) the daughter-in-law of Judah, Genesis 38:6.—(*β*) a daughter of David, 2 Sam. 13:1.—(*γ*) a daughter of Absalom, 2 Sam. 14:27.

8560 תֹּמֶר m. *a palm-tree*, hence *a column* (compare תִּמְרָה). Jer. 10:5.

8561 תְּמֹרוֹת pl. תְּמֹרִים Ezr. 41:18, and תְּמוּרוֹת 1 Kings 6:29, 32, 35; Ezr. 41:18, 19, *an artificial palm-tree*, as an architectural ornament.

8562 תַּמְרוּק תַּמְרוּקִים (from the root מָרַק)—(1) *purifications*, as of the virgins received into the women's house of the king of Persia, Esth. 2:12; and meton. *precious ointments* used by them, Esth. 2:3, 9.

(2) metaph. *remedy, cleansing*, by which any one is corrected and amended. Prov. 20:30 מרי

I. תַּמְרוּרִים m. plur. (from the root מָרַר) *bitterness*, e.g. תַּמְרוּרֵי בְכִי bitter weeping, Jer. 31:15; 6:26. Adv. *bitterly*, Hos. 12:15. 8563

II. תְּמֻרִים masc. plur. *upright columns*, as way-marks, Jerem. 31:21; from the root תָּמַר which see. 8564

תִּמְרִיק i. q. מִתְרֵק Pro. 30:30 כתיב. see 8562

תַּן or תָּן only in plur. תַּנִּים and תַּנִּין m. a certain beast dwelling in deserts, Isa. 13:22; 43:20; 34:13 (whence מְקוֹם תַּנִּים Ps. 44:20; and מְעוֹן תַּנִּים Jerem. 9:10; 10:22; 49:33, used of the desert); it suckles its young, Lam. 4:3; and utters a mournful cry, Job 30:29; Mic. 1:8. Bochart (Hieroz. ii. p. 499) takes it to be *great serpents*, as if it were the same as תִּנִּין, but amongst the Hebrews, R. Tanchum of Jerusalem correctly explains this word אֲוִי *jackal, wild dog*, so called from its cry (elsewhere Hebr. אִי plur. אִיִּים), compare Arab. ذئب wolf, both from the root תָּנַן No. 2. 8565

תָּנָא see under תָּנָה. see 8568

תְּנָבָה TO GIVE PRESENTS, TO DISTRIBUTE GIFTS, especially to hire persons. (Kindred are תָּנַן which see, יָנַן, יָנָה). Hosea 8:10, גַּם כִּי יִתְּנוּ בַגּוֹיִם “although they distribute gifts (or hire) among the peoples,” where others read יְתֻנּוּ from the root יָנַן. (The notion of praising, which is in Piel, may also be that in Prov. 31:31, תְּנוּ לָהּ “praise her;” to which, in the other hemistich, there answers יְהַלְלוּהָ). 8566, 8567

PIEL, *to praise, to celebrate*, followed by an acc., Jud. 5:11; followed by לְ 11:40. (Aram. תְּנַן, לֵן, i. q. סִפֵּר to narrate. Arab. ثنى IV. to celebrate with praise, prop. to utter voice.)

HIPHIL, i. q. Kal. Hos. 8:9, אֶפְרַיִם הִתְנוּ אֲהָבִים “Ephraim has hired loves.”

Derivatives, תַּנְחוּם, יְתַנְחֵל, and pr. n. יְתַנְחֵיאל.

תְּנָה Chald. i. q. Heb. שָׁנָה to repeat, whence תִּנְיָן see 8138 תִּנְיָנוּת.

תְּנוּאָה only plur. תְּנוּאוֹת fem. Mal. 1:13; according to LXX., Syr., *habitations*. The same is the meaning of Arab. مَثْوًى, from the root ثَوَى to remain, to inhabit, the third radical of which, is sometimes lost; whence ثَاوٍ inhabitant, for ثَاوِيٌ. Thus תְּנוּאוֹת may be for תְּנוּאוֹת (Dag. forte euphon.), תְּנוּאוֹת compare 8568

מְכוֹנָה and מְכוֹנָה for מְכוֹנָנָה, unless it be deemed better to assign to the root יָכַן the power of the verb אָכַן. Others take it i. q. תַּנִּים jackals.

8569 תְּנוּאָה f. (from the root נוּא) *alienation* (of God from men), see the root No. 2, Num. 14:34; hence *enmity*. Job 33:10, הֵן תְּנוּאוֹת עָלַי יִמְצָא = beholdt he seeketh enmities against me.” Compare Arab. نوء Med. Waw, to rise up hostilely against any one.

8570 תְּנוּבָה fem. (from the root נוּב) *produce, fruit*, Deu. 32:13; Jud. 9:11; Lam. 4:9.

8571 תְּנוּךְ m. *extremity* (from the root תָּנַךְ), with the addition of אֹזֶן *tip of the ear, lobe of the ear*, Ex. 29:20; Lev. 8:23, 24; 14:14.

8572 תְּנוּמָה fem. (from the root נוּם) *a being asleep, sleep*, Job 33:15; especially through indolence, Prov. 6:10; 24:33; Ps. 132:4.

8573 תְּנוּפָה f. (from the root נוּף) *waving, shaking*—(*a*) of the hand, as a gesture of threatening, Isaiah 19:16.—(*b*) of sacrifices before Jehovah, a particular rite in offering, as to which, see חַזֵּה No. 1, *d*. חֲזֵה תְּנוּפָה the breast of waving, i. e. offered with a particular kind of waving, Ex. 29:27. Lev. 7:34. וְאֶת הַתְּנוּפָה Ex. 38:24.—(*c*) i. q. *tumult*, Isaiah 30:32, מִלְחֲמוֹת תְּנוּפָה “wars of shaking,” tumultuous wars.

8574 תַּנּוּר m. (fem. perhaps, Hos. 7:4) *an oven, a furnace*. Arab. تَنُّور (compounded of the unused תָּנַן a furnace (from the root יָנַן No. II) and נור fire, Exod. 7:28; Levit. 2:4; 7:9; 11:35; Hos. loc. cit.) As to the ovens of the Orientals which have often the form of a great pot, see Jahn's Bibl. Archæol. vol. i. 1, p. 213, and 2, page 182. Beckmann's Beitrage zur Geschichte der Erfindungen, vol. ii. p. 419; compare Schneider and Passow. Lex., v. *clibanus*.

8575 תַּנְחֻמוֹת fem. plur. (from the root נָחַם) *consolations*, Job 15:11; 21:2.

8575 תַּנְחוּמִים pl. m.—(1) *consolations*, Isa. 66:11; Jer. 16:7.

(2) *pity, mercy*, Ps. 94:19.

8576 תַּנְחֻמֶת (“consolation”), [*Tanhumeth*], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

8577 תַּנִּים sing. Ezek. 29:3, *a great serpent*, a sea monster, i. q. תַּנִּין (which is the reading of many copies), from which this reading has been corrupted, either by the writer, or by copyists who were familiar

with the plur. תַּנִּים, but in this neglected the etymology.

8577 תַּנִּין pl. תַּנִּינִים m. Arab. تِنِّين (from the root תָּנַן No. 1)—(1) *a sea monster, a vast fish*, Gr. κῆτος, Gen. 1:21; Job 7:12; Isa. 27:1.

(2) *a serpent*, Ex. 7:9, seqq.; Deut. 32:33; Ps. 91:13; *a dragon*, Jer. 51:34; *a crocodile*, Ezek. 29:3 (where there is תַּנִּים, which see, for יְאֹרִים), which is used as an image of Egypt, Isa. 51:9; Exr. loc. cit., and 32:2 (Ps. 74:13, 14). Compare יְאֹר.

8578 תָּנִין Ch. *second*, Dan. 7:5, from the root תְּנָה to repeat. Compare שְׁנִית. Hence—

8579 תִּנְיָנוּת adv. *again*, Dan. 2:7.

† תָּנַךְ an unused verb. Syr. Ethpeal, *to fail, to leave off*. Hence תְּנוּךְ.

† I. תָּנַן an unused verb, of which the native power may be pretty certainly gathered from the derivatives and cognate roots, and which also extends into the Indo-Germanic languages. It is—

(1) prop. TO EXTEND; compare in the Phœnicio-Shemitic languages, Æth. ተነነ length, ነገን and ተነ to give, prop. to stretch out the hand (compare יָד, יָדָה), יָנָה to extend itself (as time), to endure, to be continual; in the Indo-Germanic languages, Sanscr. *tan*, Gr. *τείνω, ταείνω, τανύω*, Lat. *tendo* (compare Dissert. Lugdd. ii. 852); whence *tenuis* (Sanscr. *tanu*), Goth. *thanjan*, Germ. *dehnen*, with many words which have affinity with these, as the old High Germ. *Zanna* fir tree. Hence יָנִין vast fish (*κῆτος*), so called from the length to which it extends, compare *τείνω* (from *τείνω*) a long fish, *tænia*.

(2) It is applied to *contention in running*, as being done with outstretched neck, like the Gr. *τείνω*; hence יָנִין jackal, so called from its swiftness in running.

† II. תָּנַן Syr. and Ch. *to smoke*. Hence תַּנּוּר for תַּנְנוּר furnace, and תְּנַן from יָנַן and נור fire. [Compare the Welsh, *tân*, fire.]

8580 תְּנַשְׁמֶת f.—(1) Lev. 11:30, an unclean animal, mentioned in connexion with other kinds of lizards; according to Bochart (Hieroz. i. 2, p. 1083), *the chameleon* (from the root נָשַׁם to breathe), from its having been supposed by the ancients to live wholly by inhaling air (Plin. viii. 33). LXX., Vulg. *talpa*. Saad. *lizard*.

(2) Lev. 11:18; Deut. 14:16, an unclean, aquatic bird, LXX. ὀσσιφράγα, i.e. *ardea purpurea*. Vulg. *cygnus*.

8581 **תָּעַב** not used in Kal (compare תָּאַב No. II).

Piel תִּעֵב—(1) TO ABHOR, TO ABOMINATE, Deut. 7:26; Job 9:31; 19:19; Ps. 5:7; Isa. 49:7.

(2) causat. *to cause to be abhorred, to occasion horror to any one*, Isaiah 49:7, מְתֹעַב גּוֹי "who causeth abhorrence to the people," who is held in abomination by the people.

(3) *to make abominable*, Exe. 16:25, see Hiphil.

Hiphil הִתְעִיב *to make abominable, shameful*, Psa. 14:1. הִתְעִיבוּ עֲלִילָה "they have basely done their deed," they acted shamefully; hence without עֲלִילָה id. 1 Kings 21:26; Ezekiel 16:52. Compare הִשְׁחִית, חִטֵּא.

Niphal, pass. *to be held in abomination, to be detestable*, 1 Ch. 21:6; Job 15:16.

Derivative, תּוֹעֵבָה.

8582 **תָּעָה** fut. יִתְעֶה apoc. יֶתַע—(1) TO ERR, TO WANDER, TO GO ASTRAY. (Aram. תְּעֵא Arabic طَغَى id., of very rare occurrence are, تَعَى to pass away, and تَغَى to perish). Ex. 23:4; Job 38:41; followed by ב of place, Gen. 21:14; 37:15. Followed by an acc. *to wander through* or *over*, metaph. used of palm branches, Isa. 16:8. It is used also—(a) of drunken men who go astray through drunk. Isa. 28:7, תָּעוּ סוּרְשֵׁכָר "they go astray through strong drink;" and by a figure taken from drunken men, Isa. 21:4, תָּעָה לִבִּי "my heart reeleth."—(b) used of the mind which wanders from the path of virtue and piety, Ps. 58:4; Ezc. 48:11; compare יָתַע לֵבָב Ps. 95:10; תָּעֵי רוּחַ Isa. 29:24; followed by מִן e.g. from the precepts of God, Psa. 119:110; compare Prov. 21:16; followed by מִדֶּרֶךְ Ezekiel 44:10, 15; followed by מֵאַחֲרֵי from worshipping God, Eze. 14:11. Compare Chald. טְעָה which is specially: to be addicted to the worship of idols, to be a heretic.

(2) i. q. אָבַד "to perish," Prov. 14:22; compare above, Arab. تَغَى.

Niphal, *to wander* (pr. to be made to wander), Isa. 19:14. Metaph. *to be deceived, to err* in a moral sense, Job 15:31.

Hiphil, fut. apoc. יַתַע—(1) *to cause to err*, Job 19:24; Psa. 107:40; Jerem. 50:6, a drunken man, Job 12:25. Metaph. *to cause a people to wander* from virtue and piety to impiety, Isa. 3:12; 9:15; and the worship of idols, 2 Ki. 21:9; followed by מִן Isa. 63:17.

(2) intrans. *to err* (pr. to cherish error), Jerem. 42:20 קני. Prov. 10:17.

Derivative, תּוֹעָה and—

תָּעְוָה ("error") [*Toi*], pr.n. of a king of Hamath in Epiphania, 1 Chron. 18:9, 10, called תֹּעִי [*Toi*], 2 Sa. 8:9, 10. 8583

תְּעוּדָה f. (from the root עוד Hiphil, No. 1, c), *law*, Isa. 8:16, 20 (where it is joined with תּוֹרָה), also for *custom*, like a law which must be *kept*, Ruth 4:7. Compare פִּתְגָם letter *d*. 8584

תָּעִי see תּוֹעִי. see 8583

תְּעָלָה f. constr. תְּעָלַת (from the root עָלָה, like תְּלָאָה which see, from the root תָּלָה). 8585

(1) *a channel*, 1 Kings 18:32, *a water-course*, Isa. 7:3; 36:2; Ezekiel 31:4. Post. Job 38:25, מְרִישְׁלַג תְּעָלָה "who hath divided channels for the rain?" i.e. who has caused the rain to flow down from all parts of heaven?

(2) *a plaister, bandage*, put on a wound, Jer. 30:13; 46:11 (compare תַּעֲרֻכָה אֲרוּכָה).

תַּעְלֻלִים m. pl.—(1) *petulances* ["*childishness*"], and poet. for coner. *one petulant, a boy, a child*, i. q. עוֹלֵל Isaiah 3:4. Root עָלַל No. 2. 8586

(2) *vexation, adversity*, Isaiah 66:4. See the root Poel, No. 3.

תַּעְלֻמָה f. (from the root עָלַם), *something hidden*, Job 28:11. Plur. Job 11:6; Ps. 44:22. 8587

תַּעֲנֻג Prov. 19:10, plur. ים Cant. 7:7, and ות Eccl. 2:8 (from the root עָנַג), *delight, delicate life*, Mic. 2:9; Prov. 19:20; Mic. 1:16, בְּנֵי תַעֲנֻגָיִךְ "the sons in whom thou delightest;" specially *pleasure, sexual desire*, Cant. 7:7; Eccl. 2:8. 8588

תַּעֲנִית f. affliction of one's self, *fasting*, Ezr. 9:5. See עָנָה No. 3. 8589

תַּעְנָךְ and— 8590

תַּעְנָךְ ("sandy soil," from the root עָנַךְ) [*Taanach, Tanach*], pr. n. of a royal city of the Canaanites, Josh. 12:21, situated in the tribe of Issachar, but allotted to Manasseh, Jud. 1:27; 5:19; 1 Ki. 4:12. 8590

תָּעַע not used in Kal. 8591

Piel תִּעֵתַּע TO MOCK, TO SCOFF, Gen. 27:12, pt. *to stammer* (compare עָתַע), compare Arab. تَعتع

I. II. to stammer, to slip with the tongue in speaking, תַּעְתֻּעִים a stammering.

Hithpalel, *to scoff at*, followed by בְּ 2 Chron. 36:16.

Derivative, תַּעְתֻּעִים.

8592 **תַּעֲתֻּעִים** f. pl. *strength*, Psalm 68:36, from the root עָתַם.

8593 **תַּעַר** m. (f. Isa. 7:20?) with suff. תַּעְרִי pr. *making naked, emptying* (for תַּעֲרָה from the root עָרָה)—(1) *a razor* (pr. *a naked* thin plate, or *making* the skin *bare*), Nu. 6:5; 8:7; Isaiah 7:20. תַּעַר סֹפֵר a writer's pen-knife, with which he sharpens his reed, Jer. 36:23.

(2) *the sheath* of a sword (perhaps so called from emptiness, see the root Piel, No. 3). 1 Sam. 17:51; Eze. 21:8, 10, 35; Jer. 47:6.

8594 **תַּעֲרֻבָה** f. *surety, security*, from the root עָרַב No. I, 3. 2 Ki. 14:14, בְּנֵי תַּעֲרֻבָה *hostages* given as sureties.

8595 **תַּעְתֻּעִים** m. pl. *mockings* (root תָּעַע), Jerem. 10:15; 51:18; where idols are called מַעֲשֵׂה תַּעְתֻּעִים Jerome *opus vim dignum*; more correctly, work of mockery.

8596 **תֹּף** m. plur. תֻּפִּים (from the root תָּפַף)—(1) *a drum, timbrel* (Arab. دُفّ), whence the Spanish *adufa*), beaten in the East by women when dancing; it is made with a wooden circle, covered with membrane and furnished with brass bells, Exod. 15:20; Jud. 11:34; Jer. 31:4 (compare Ps. 68:26). Compare Niebuhr's Travels, vol. i. p. 181.

(2) Exc. 28:13, the bezel or hollow in which a gem is set; compare נֶקֶב.

8597 **תִּפְאָרֶת** f. often absol. and const. תִּפְאֶרֶת with suff. תִּפְאַרְתּוֹ (from the root פָּאַר)—(1) *ornament, splendour*, Exod. 28:2, 40; Isa. 3:18; 52:1, קְלִי תִפְאַרְתֵּךְ "thy splendid vessels." Ezekiel 16:17. Proverbs 28:12, בְּעָלֹץ צַדִּיקִים רָבָה תִּפְאָרֶת "when the righteous exult there is great splendour," i. e. the citizens walk in splendid array.

(2) *glory*, Judges 4:9. שֵׁם תִּפְאַרְתִּי "glorious name," Isa. 63:14; also *glorying*, Isa. 10:12; or the object of it, Isa. 20:5; 13:19. Poet. used of the *ark of the covenant*, as the seat of the divine majesty, Ps. 78:61. Compare תִּף No. 3.

8598 **תַּפּוּחַ** m.—(1) *an apple* (so called from its scent; root נָפַח compare Canticles 7:9), Proverbs 25:11; also *an apple tree*, Cant. 2:3; 8:5. (Arab. تُفّاح an apple, not only a common one, but also the lemon, citron, etc.)

(2) [*Tappuah*], pr. n. ("a place fruitful in apples")—(a) of a town in the tribe of Judah, Josh. 12:17; 15:34.—(b) on the confines of Ephraim and Manasseh, Josh. 16:8.—(c) m. 1 Ch. 2:43. 8599

8600 **תַּפּוּצָה** (from the root פוּץ) *dispersion*, Jerem. 25:34 (but some copies read תַּפְצֻצוֹתֵיכֶם), see פוּץ Tiphel, p. DCLXX. B.

8601 **תַּפְזִית** m. pl. *cookings, pieces cooked*, from the root פָּזַת, פָּזָה to cook, of the form תַּרְקִיעַ רָקִיעַ, with ז formative, like קָרַז from קָרָה. It occurs once in a very difficult passage, Lev. 6:14, of a cake for sacrifice, "thou shalt offer it fried מְפוּרֶכֶת תַּפְזִית as cookings of meat offerings in pieces," i. e. cooked in the manner of a meat offering in pieces (compare Lev. 2:4; 7:9), from the vulgar idiom of the language; as to which, see Lehrg. p. 810.

תָּפַל as unused root—(1) Arab. تَفَلَ *to spit, to spit out*, Med. E, *to be insipid, unseasoned* (compare תָּפֵל חֲלֻטָה Job 6:6), Ch. *to be unsalted*. Hence תִּפֵל, תִּפְלָה. †

(2) *to glue or stick on* (pr. with spittle?), like the Ch. טְפַל (comp. Heb. טָפַל). Hence תִּפֵל No. 2, lime, cement.

8602 **תִּפֵל** m.—(1) *unsalted, unseasoned*, Job 6:6; metaph. *insipid, foolish, false*, Lam. 2:14. See תָּפַל.

(2) *lime*, with which a wall is covered, *cement*, Ezekiel 13:10, seq.; Exo. 22:28, in both places contemptuously; see the etymology (Arab. طِفَال and طِفَل, Ch. טִפֵּל id.).

8603 **תֹּפֶל** ("lime," "cement"), [*Tophel*], pr. n. of a town in the desert of Sinai, Deu. 1:1. [This prob. is the place now called *Tafileh* الطَّفِيلَة Rob. ii. 570.]

8604 **תִּפְלָה** f. unsavouriness; hence *something silly, foolish*, and even *impious* (compare נָבָל), Job 1:22; 24:12; Jer. 23:13.

8605 **תְּפִלָּה** f. (from the root פָּלַל Hithp.)—(1) *intercession, deprecation* for any one, 2 Ki. 19:4; Isa. 37:4; Jer. 7:16; 11:14.

(2) *entreaty, supplication, prayer*, Psal. 4:2,

6, 10; 109:4, וַאֲנִי תְּפִלָּה poet. for "but I pray:" verse 7, וְתִפִלָּתִי תְּפִלָּה Neh. 1:6, to pour out prayers. In the sense of prayer תְּפִלָּה stands also in the titles of Psalms 17, 86, 90, 102, 142, but—

(3) in a wider signification of a *hymn, a sacred song*, Hab. 3:1, and Ps. 72:20, where Psalms 1—72 are called תְּפִלּוֹת דָּוִד [?]. There is a similar use of the verb הִתְפַּלֵּל 1 Sa. 2:1.

8606 תִּפְלָצוֹת fem. (from the root פָּלַץ Hithp.), *terror, fear*, Jer. 49:16.

8607 תִּפְסַח (" passage," " crossing," from the root פָּסַח), [*Tiphsaḥ*], pr. n. *Thapsacus*, a large and opulent city on the western bank of the Euphrates, situated at the bridge by which the Euphrates was usually crossed (see Xenoph. Anab. i. 4 ; Arrian, Exped. Alex. ii. 13 ; iii. 7; Strabo, xvi. p. 1082) ; 1 Ki. 5:4; nor is any other Thapsacus to be understood, 2 Ki. 15:16

8608 תָּפַף TO STRIKE, especially a timbrel, Ps. 68:26. (Arab. ضف. Of the same stock is *vîvrw* (*vîr-w*); Sanscr. *tup*, to smite, to kill; whence *τύμπανον*, i. q. תֹּף.)

Poel, *to beat* (the breast), followed by עַל, Nah. 2:8.

Derivative, תֹּף.

8609 תָּפַר TO SEW TOGETHER, Gen. 3:7; Eccl. 3:7; Job 16:15.

Pixl, id. Exe. 13:18.

8610 תָּפַשׂ fut. יִתְפֹּשׂ—(1) TO TAKE HOLD ON any one; followed by an acc. Gen. 39:12 (with בְּבִגְדוֹ by the garment). 1 Ki. 18:40, ג Isa. 3:6; any thing, followed by ב Deu. 9:17. Hence *to take* men in war, 2 Kings 7:12; towns, Josh. 8:8; Deut. 20:19. Figuratively used יִתְפֹּשׂ שֵׁם יי Prov. 30:9, to take hold of the name of Jehovah, i. e. to do violence to the name of God by perjury, well rendered by Luth. fich an dem Namen Gottes vergreifen (compare קִמֵּם in the former hemistich).

(2) *to hold*, as a city, Jerem. 40:10; hence, *to handle, to wield*, as a sickle, Jerem. 50:16; a bow, Am. 2:15; Jer. 46:9; an oar, Ese. 27:29; the harp, Genesis 4:21. Figuratively, to handle the law (as a priest), Jer. 2:8.

(3) *to inclose* in gold (in Gold fassen), to overlay. Part. pass. מְחֻפָּשׁ וְזָהָב overlaid with gold, Hab. 2:19; compare חִפּוּשׁ Ex. 5, 6.

NIPHAL, pass. of Kal No. 1, *to be taken hold of*, Num. 5:13; *to be taken*, used of men, Psalm 10:2; Ezek. 19:4, 8; of cities, Jer. 50:46.

PIEL, like Kal No. 1, *to take hold on*, Proverbs 30:28.

8611 תִּפְתֹּת f.—(1) prop. *spittle* (from the root יָתַת); hence *that which is spit upon*; Job 17:6, תֹּפֶת לְפָנַי הָיִיתִי " I am become as one in whose face they spit," i. e. the most base and despised of mortals; comp. ἐμπτύω, Matt. 5:39, i. e. יָרַק from the root רָקַק to spit out.

(II) With the art. הַתֹּפֶת pr. n. of a place in the 8612 valley of the sons of Hinnom (see page CLXVII, A), near Jerusalem, well known from the human sacrifices there offered to Moloch, which were at length abolished by Josiah, 2 Ki. 23:10; Jer. 7:32; 19:6, 13, 14; מְקוֹם הַתֹּפֶת Jerem. 7:31 (artificial) mounds on which those sacrifices were offered. As to the etymology, תֹּפֶת is commonly taken as prop. a place to be spit upon, i. e. abhorred; but this place appears to have borne this name amongst all, even the idolators themselves. I prefer therefore (with Nöldius in Vind. p. 948, Lorsbach, and others), to take תֹּפֶת as i. q. תַּחְפָּה (which see), and as signifying *place of burning* (of the dead), and even *place of graves*.

8613 תַּפְתֵּה Isa. 30:33, *place of burning, place of burning and burying dead bodies*, a word of Assyrio-Persic origin, comp. تَنُّور (read *tofles*), تَفَّش to burn, Gr. θάπτειν, fully, ψυχὴ θάπτειν, to burn (a dead body,) hence to burn. Even the form of the Hebrew word indicates a foreign origin.

8614 תַּפְתָּאֵי Chald. plur. emphat. *lawyers, persons learned in the law*, Dan. 3:2, 3. (Arab. Conj. IV. أَفْتَى to give an answer concerning the law, whence مُفْتِي Mufti, prop. wise man, whose answer is almost the same as law.) Bertholdt (on Daniel, page 826) explains it, governors of provinces, from פַּתְשֶׁגֶן, שִׁתְרָא letter, Theod. οἱ ἐν ἐπαρχίαις. Vulg. *praefecti*.

† תָּקָא an unused root, Arab. تَقِيَ to fear, to take heed, see pr. n. אֲלִיתָקָא.

[" תִּקְוָת *[Tikvath]*, pr. n. m. 2 Ch. 34:22 יְקַרְיָ" see 8616 from the root קָוָה.]

8615 תִּקְוָה fem.—(1) i. q. קָו *a rope*, Josh. 2:18, 21; from the root קָוָה No. I.

(2) *expectation, hope* (from קָוָה to expect. Ru. 1:12; Job 5:16; 5:6; Zec. 9:12, אֲסִירֵי הַתִּקְוָה " the

captives cherishing hope." As to the words, Job 6:8, see ן note, p. CCXXIV, B.

8616 (3) [*Tikvah*], pr. n. masc. 2 Ki. 22:14; for which there is in the parallel place, 2 Chr. 34:22, תִּקְוָת (obedience, from the root שָׁמַר).

8617 תִּקּוּמָה *f. the ability of standing and resisting*, Lev. 26:37; from the root קוּם No. 2, *a*.

8618 תְּקוֹמֵם m. i. q. מִתְקוֹמֵם *one who rises up, an adversary*, Ps. 139:21.

8620 תְּקוֹעַ (" pitching," sc. of tents), [*Tekoa, Tekoah*], pr. n. of a fortified town to the south east of Bethlehem, on the borders of the great desert (מִדְבַּר) 2 Chr. 20:20; compare 1 Macc. 9:33), 2 Sam. 14:2; 1 Chr. 2:24; Jer. 6:1; Am. 1:1; Gr. Θεκωέ, 1 Macc. 9:33. Reland's Palestina, p. 1028. Ruins are still found there, bearing the ancient name (Leyh, in Macmichael's Journey, p. 156.) [Gent. noun תְּקוֹעִי 2 Sam. 14:4; 1 Ch. 11:28; Neh. 3:5.]

8621

8622 תְּקוּפָה f. (from קוּף i. q. קוּם No. 3) *circuit*, as of the sun, Psalm 19:7; hence *the course* of time, of season, 1 Sa. 1:20. לִתְקוּפוֹת הַשָּׁנָה after the course of a year, 2 Chr. 24:23; compare Ex. 34:22; where ל is not found.

8623 תַּקִּיף m. adj. *strong, mighty*, Ecc. 6:10.

8624 תַּקִּיף m. Chald.—(1) *hard*, Dan. 2:40, 42.

(2) *strong, mighty*, Dan. 3:33; from the root תָּקַף.

8625 תְּקַל Chald. TO WEIGH, i. q. Hebr. שָׁקַל. Part. pass. תְּקִיל for תָּקִיל weighed, Dan. 5:25.

Pen, pret. weighed, Dan. 5:27.

8626 תָּקַן TO BE, OR BECOME STRAIGHT (kindred to יָשַׁר), a word of the later Hebrew, used in Chaldee and Talmudic. Ecc. 1:15.

PIEL, *to make straight*, Ecc. 7:13; *to dispose rightly* (proverbs), Ecc. 12:9.

8627 תִּקֵּן Chald. id. HOPHAL (inflected in the Hebrew manner), *to be set up, restored*, Dan. 4:33.

8628 תִּקַּע—(1) TO STRIKE, TO SMITE, especially with כַּף to clap the hands, as done—(*a*) in rejoicing, Ps. 47:2; especially at another's misfortune, followed by עַל Nah. 3:19.—(*b*) in becoming surety, Pro. 17:18; 22:26; followed by ל for any one, Pro. 6:1. Without כַּף id., Pro. 11:15.

(2) *to fix, by smiting, to drive in* (nagen), as a nail, Jud. 4:21; Isaiah 22:23, 25; *to fix* any thing with a nail, 1 Sa. 31:10; 1 Ch. 10:10; Jud. 16:14 (whence תִּקַּע אֹהֶל to pitch a tent with nails fixed into the ground, Gen. 31:25; Jer. 6:3); *to thrust*, e. g. a spear, a sword, Jud. 3:21; 2 Sa. 18:14; and even *to cast* (into the sea), Ex. 10:19.

(3) תָּקַע בְּשׁוֹפָר Nu. 10:3, 4, 5; and תְּרוּעָה בְּשׁוֹפָר Psa. 81:4; Jer. 4:5; 6:1; 51:27; Nu. 10:5, 7, *to blow, a trumpet* (once), to give a signal with a trumpet (Germ. in die Trompete stoßen, Arab. ضرب البوق); as to the difference of this from תָּרִיעַ and תְּקַע תְּרוּעָה *to sound an alarm*, see תָּרִיעַ p. DCCLXII, B.

NIPHAL—(1) reflex. of Kal No. 1, *b*, Job 17:3, מִי הוּא יִתְקַע לִי " who is there that will strike hands with me?" i. e. who will give his right hand to be surety for me?

(2) pass. of No. 3, Isa. 27:13; Am. 3:6.

Hence pr. n. אֶתְקַע and—

8629 תְּקַע m. Ps. 150:3, *sound* of a trumpet.

8630 תְּקַף TO OVERPOWER any one, followed by an acc. Job 14:20; 15:24; *to assail*, Ecc. 4:12 (compare Ch. Arab. تقف to conquer, to overcome).

Derivatives, תֹּקֶף, תַּקִּיף.

8631 תֹּקֶף Ch. *to be, or become strong, mighty*, Dan. 4:8, 19; in a bad sense, used of a mind become obstinate, Dan. 5:20.

PAEL, *to make strong, to confirm*, Dan. 6:8.

Derivative, תַּקִּיף.

*8633 תֹּקֶף m. *strength, power*, Est. 9:29; 10:2; Dan. 11:17.

8632 תֹּקֶף m. Chald. emphat. state תְּקִפָּא id. Dan. 2:37; 4:27.

see 8449 תֹּר *turtle dove*, see תּוֹר No. I.

8634 תַּרְאֲלָה (perhaps i. q. תַּרְעֵלָה " reeling"), [*Taralah*], pr. n. of a town of the Benjamites, Josh. 18:27.

8635 תַּרְבּוּת *f. offspring, progeny*, used contemptuously of base persons, Num. 32:14.

8636 תַּרְבִּית f. (from the root רָבָה), *interest, usury*, i. q. נֶשֶׁךְ, which see, Lev. 25:36; Pro. 28:8; Ezek. 18:8, seq.

8637: see Strong & 7270

תַּרְגַּל Tiphal denom. from רֶגֶל, which see.

8638: see Strong

תַּרְגֵּם Ch. TO TRANSLATE from one language to another, TO INTERPRET. Arab. and Æth. id.

* For 8619 see Strong.

As to the origin of this quadriliteral, see נָמַס No. 3. Part. pass. מְחֻתָּת *translated*, Ezr. 4:7.

8639 תַּרְדֵּמָה f. (Tzere impure, from the root רָדַם), *deep sleep*, Genesis 2:21; 15:12; 1 Sam. 26:12; used of very great inertness, Isa. 29:10; Proverbe 19:15.

8640 תִּרְהָקָה *Tirhakah*, pr. n. of a king of Æthiopia and Thebais, Isa. 37:9; 2 Ki. 19:9; Ταρακὸς of Strabo (xv. 1, § 6), Τάρκος or Ταρακὸς of Manethon (ap. Syncellum, v. Routhii Reli. Sacræ, ii. p. 46; compare my Comment. on Isa. 18:1). Salt supposes that he found this name written in Hieroglyphico-phonetic letters, T-h-r-k, on Egyptian monuments; see Rühle v. Lilienstern, Graphische Darstellungen aus der alten Geschichte, i. 98.

8641 תְּרוּמָה (from the root רוּם) f.—(1) *an oblation, offering, gift*, Pro. 29:4, תְּרוּמוֹת אִישׁ "(a judge) who loves gifts;" especially used of a gift brought to the temple and the priests, Ex. 25:2, 3; 30:13, 14; Lev. 7:32; 22:12. Hence שְׂדֵי תְרוּמוֹת 2 Sam. 1:21, fields of offerings, i. e. very fertile fields, producing the best fruits. More fully תְּרוּמַת יָד Deut. 12:11, 17, and תְּרוּמַת יְהוָה Ex. 30:14, 15. See יָדַי No. 3.

(2) *a heave-offering*, compare תְּנוּפָה. Ex. 29: 27, תְּרוּמַת שׁוֹק *the heave-shoulder*; Lev. 7:34, etc. [But see Thes. p. 1276.]

8642 תְּרוּמִיָּה i. q. תְּרוּמָה No. 2, Esc. 48:12.

8643 תְּרוּעָה f. (from the root יָרַע)—(1) prop. *tumult, loud noise*, specially—(*a*) *joyful noise, rejoicing*, תְּרוּעַת מְלָכִים 1 Sa. 4:5; Ezr. 3:11, 13, תְּרוּעָה בְּקוֹל joyful acclamations with which the people receive the king, Num. 23:21.—(*b*) *a warlike cry, cry for battle*, Am. 1:14; Jer. 4:19; 49:2, תְּרוּעַ תְּרִיעוּ to raise a war-cry, Josh. 6:5, 20.

(2) *the sound* of a trumpet, Lev. 25:9. יוֹם תְּרוּעָה the first of the seventh month (afterwards the first), which was announced with sound of trumpet, Lev. 23:24; Num. 29:1—6. זִבְחֵי תְרוּעָה sacrifices offered with sound of trumpet, Ps. 27:6, compare Nu. 10:10; Ps. 89:16.

8644 תְּרוּפָה f. *medicine*, Vulg. *medicina*, LXX. ὕγιεια, compare Apoc. 22:2, θεραπεία. Prop., as I suppose, *medical powder*, from the root רוּף to make small. Others attribute to this root the signification of healing, taken from נָקָא. Ezr. 47:12.

† תָּרַז an unused verb, to be hard, dry, יָרַז hardness, and firmness. Hence—

8645 תִּרְזָה f. Isa. 44:14, a kind of tree, so called from its hardness, just like the Lat. *robur*. Aqu. Theod. ἀγριοβάλανος. Vulg. *ilex*. See Celsii Hierobot. t. ii. p. 270.

† תָּרַח an unused root, Ch. *to delay*; whence—

8646 תֶּרַח *[Terah, Taro]*, pr. n.—(*a*) of a station of the Israelites in the desert, Nu. 33:27.—(*b*) of the father of Abraham, Gen. 11:24; Josh. 24:2.

8647 תַּרְחַנָה *[Tirhanah]*, pr. n. m. (of doubtful signification), 1 Ch. 2:48.

8648 תַּרְיָן Ch. constr. תְּרֵי *two*. Fem. תַּרְתֵּין Dan. 6:1; Ezr. 4:24. As to the correspondence of languages, see the Hebr. שְׁנַיִם.

8649 תַּרְמִית f. *fraud, deceit*, Jud. 9:31; from the root רָמָה Piel, to deceive.

8649 תַּרְמִית f. *fraud, deceit*, Jer. 8:5; 23:26; and 14:14 (where in כתיב there is תִּרְמִיָּה).

8650 תֹּרֶן m. *a mast*, Isa. 33:23; Ezr. 27:5; also i. q. נֵס a banner set as a signal upon mountains, Isa. 30: 17. The origin was long doubtful: as תֹּרֶן was a root unknown in the Phœnicio-Shemitic languages. I have no doubt that תֹּרֶן is from the root רָנַן (like עֹלָם, from the root רָנָה, תְּהִלָּה, from the root הָלַל), so called from the tremulous sound of a mast when vibrating in the air; and that of the same origin is the subst. אֹרֶן, which see.

תֶּרַע Ch. i. q. שַׁעַר.—(1) *a gate, mouth*, as of a furnace, Dan. 3:26.

(2) *the gate of the king*, i. e. *the royal court*, as being surrounded by a wall, into which there was only one entrance, Dan. 2:49; comp. שַׁעַר Est. 2:19. Arab. بَاب, Turk. قَپُو *Kapu*, used of the court of the Chalifs and Turkish emperors, *ai Θύραι*, used of the Persian court, Xenoph. Cyrop. i. 3 § 2, viii. 3 § 2, 11, and vi. § 7. (Syr. ܒܰܬܳܐ, Arab. بَابَة entrance, door. To this answers Sanscr. *dvara*, whence both the Gr. θύρα, and Lat. *fores*. Pers. در).

8652 תֶּרַע Chald. (both Kametz impure, for תָּרַע, of the form קָטֹל) *a porter, door-keeper*, Ezr. 7:24.

8653 תַּרְעֵלָה f. (from the root רָעַל) *reeling, drunkenness*, whence מַרְעֵלָה יַיִן wine of reeling (prop. *wine*, which is *a reeling*, i. e. causes it), Ps. 60:5; and כּוֹס הַתַּרְעֵלָה cup of reeling, Isa. 51:17, 22. See on this metaphor, בּוּשׁ.

8654 תִּרְעָתִי *[Tirathites]*, Gent. n. from the name of a town otherwise unknown, תִּרְעָה (gate), 1 Chr. 2:55.

† תָּרַף an unused root, to which, in Syriac, the signification *to inquire*, is ascribed by Castell (Lex. Syr. h. v.) incorrectly reading and copying the words of Bar Bahlul, whom he follows, from which (see them accurately transcribed in pref. to edit. 3 [Germ.] p. xxi), and hence it appears that B. Bahlul attributes to it the sense of *calumniating*, i. q. Syr. ܦܰܪܰܨ. It is more probable, that in Hebrew it had the same power as the Arab. تَرَفَ to live comfortably, whence تَرَفَة life abounding in good things and comforts, to which answers the Sanscrit, *trip*, to delight, Greek, τέρπομαι. Hence—

8655 תְּרָפִים m. plur. *domestic gods*, as if *Penates*, of the Hebrews (according to Schultens on Hariri Cons. iii. p. 155, i. q. תֹּרֵף נַעֲלֵי guardians and givers of comfortable life), Genesis 31:19, 34; 1 Sam. 19: 13, 16; of the human figure and stature, 1 Sam. loc. cit., from which, oracles were sought (Ezc. 21:26; Zec. 10:2), Jud. 17:5; 18:14, seq.; 2 Kings 23:24; Hosea 3:4. Constr. with plural, Gen. loc. cit.; but 1 Sa. loc. cit., by the plural (excellentiæ?) תְּרָפִים one statue only appears to be understood.

8656 תִּרְצָה ("pleasantness"). [*Tirzah*], pr. n. of a city of the Israelites, situated in a pleasant region (Cant. 6:4), which was the seat of the kingdom, from Jeroboam to Omri, Josh. 12:24; 1 Ki. 14:17; 15:21; 2 Ki. 15:14.

8657 תִּרְשׁ *[Tiresh]*, pr. n. Pers. (تُرُش "severe," "austere") of a eunuch in the court of Xerxes, Est. 2:21; 6:2.

•8659□ תַּרְשִׁישׁ (perhaps, "breaking," "subjection," i. e. region subjected, from the root יָרַשׁ) [*Tarshish, Tharshish*], pr. n.—(1) *Tartessus*, Ταρτησσός (more rarely, Ταρσεῖος, Polyb. Steph. Byz.), a city of Spain with the adjacent country, situated between the two mouths of the river Bætis (now Guadalquivir), a very flourishing colony and emporium of the Phœnicians, Gen. 10:4; Ps 72:10; Isaiah 23:1, 6, 10; 66:19; Jon. 1:3; 4:2; Ezek. 38:13; hence *silver* (comp. Diod. Sic., v. 35—38. Strab. iii. page 148; Casaub.), iron, tin, and lead were brought to Tyre, Jer. 10:9; Ezc. 27:12, 25. See Bochart, in Geogr. Sacra, lib. iii. cap. 7, p. 165 seqq.; J. D. Michaelis, Spicileg. Geogr. Hebr. Extera, i. p. 82—103; and G. G. Bredovii Disqui. Histor. fasc. ii. p. 260—803. Compare my Comment. on Isaiah 23:1, אֳנִיּוֹת תַּרְשִׁישׁ *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus, *or returning* thence, Isa. 23:1, 4; 60:9; partly used as a general term for large ships of burden, although going into other countries, Isa. 2:16; Ps. 48:8; and so, 1 Ki. 10:22 (compare 9:28); 22:49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge this usage of language; see 2 Ch. 9:21; 20:36, 37; compare my Gesch. d. Heb. Spr. p. 42.

(2) a precious stone, so called no doubt from Tartessus, as Ophir is used for gold of Ophir, Exod. 28:20; 39:13; Ezekiel 1:16; 10:9; 28:13; Cant. 5:14; Dan. 10:6. *The chrysolite*, i. e. the topaz of the moderns (which is still found in Spain), according to LXX. and Josephus, is understood by Bochart (De Veritate Sacerdot. ii. 7). Others prefer *amber*, but this is contrary to Ez. 28:20; 39:13.

(3) [*Turshish*], pr. n.—(*a*) of a Persian prince, Esth. 1:14.—(*b*) 1 Ch. 7:10. 8659□

8660 תִּרְשָׁתָא always with the art. הַתִּרְשָׁתָא (compare Pers. تُرش *torsh*, severe, austere), a title of the Persian governor of Judea (q. d. *His Severity, Gestrenger Herr*, Ges. Gieseregen, a title formerly given in Germany to the consuls of free and imperial cities). Ezr. 2:63; Neh. 7:65, 70 (used of Zerubbabel), and also put after the name of Nehemiah, Neh. 8:9; 10:2; compare Neh. 12:26 (where for it there is הַפֶּחָה).

8661 תַּרְתָּן *Tartan*, pr. n. of a general of Sargon (Isa. 20:1), and of Sennacherib (2 Ki. 18:17), kings of Assyria.

8662 תַּרְתָּק [*Tartak*], pr. n. of an idol of the Avites (עַוִּים), 2 Ki. 17:31. (In the Pehlv. language *tartâth* would be *profound darkness*, or *hero of darkness*.)

•8667 תְּשׂוּמֶת f. (from the root שׂוּם) with gen. יָד *deposit*, Lev. 5:21.

8663 תְּשׁוּאוֹת f. pl. (from the root שָׁאָה = שׁוּא) *noise, tumult*, of a multitude, Isa. 22:2; *clamour*, Job 39:7; *crashing*, Job 36:29.

8664 תִּשְׁבִּי m. *Tishbite*, 1 Kings 17:1; 21:17 (used of Elijah), Gent. noun, taken from a town of Naphtali תִּשְׁבֶּה or תִּשְׁבֵּי Gr. Θισβή, Tob. 1:2. See Relandi Palæstina, p. 1035.

8665 תַּשְׁבֵּץ m. (from the root שָׁבַץ) *tessellated stuff*; whence כְּתֹנֶת תַּשְׁבֵּץ tessellated tunic, made of chequer work, Ex. 28:4.

8666 תְּשׁוּבָה f. (from the root שׁוּב)—(1) *return*, 1 Sa. 7:17; 2 Sa. 11:1; 1 Ki. 20:22, 26.

(2) *a reply, an answer*, Job 21:34; 34:36. Compare תְּשׁוּב No. 2, *b*.

8668 תְּשׁוּעָה f. (from the root יָשַׁע No. 3).—(1) *deliverance, help, welfare*, Pss. 37:39; 40:11; 71:15.

(2) *victory*, 2 Sa. 19:3; 2 Ki. 5:1. Comp. תְּשׁוּעָתִי.

8669 תְּשׁוּקָה f. (from the root שׁוּק No. 2), *desire, longing*, Gen. 3:16; 4:7; Cant. 7:11.

8670 תְּשׁוּרָה *gift, present*, 1 Samuel 9:7 (and in the Hebrew interpreters, Daniel 2:6; 5:17, for Chald. מַתְּנָה). Root שׁוּר No. I.; compare especially Isa. 57:9.

8671 תְּשִׁיעִי masc. יִת– fem. *ninth* (from תֵּשַׁע), Num. 7:60.

8672 תִּשְׁעָה constr. תִּשְׁעַ f. and תִּשְׁעָה constr. תִּשְׁעַת m. NINE; also *ninth*, when used of days, as בְּתִשְׁעָה לַיָּרֵחַ on the ninth (day) of the month, Lev. 23:32.

8673 Pl. תִּשְׁעִים comm. ninety, Gen. 5:9, 17, 30.

8674 תַּתְּנַי *[Tatnai]*, pr. n. of a Persian governor, Ezr. 5:3; 6:6 (perhaps = מַתְּנַי gift).

* For 8667 see p. 875.

GRAMMATICAL AND ANALYTICAL INDEX

The numbers of the paragraphs in this Index refer to the tenth edition of Gesenius's Hebrew Grammar (Halle, 1851). [Those have been compared and verified in this Translation with the edition, 1842.] In the verbs and nouns here given, prefixes which have no vowel but Shĕ'va, Vav conversive (וְ), and the article are omitted.

אברך

אָבְרֵךְ Exx. 28:16, for אֶאְבְּרֵךְ 1 fut. Piel, from the root אָבַר the first rad. א being cast away in the Syr. manner, Lehrg. p. 378.

אֲבָתָן Chald., *fathers*; plur. of the noun אָב.

אָבְוּא Isa. 28:12, for אָבֹא *they will*; in the Arabic manner (see § 44, note 4, Lehrg. 265); Root אָבָה.

אַבְלִים see אֲבֵלִים.

אֲבֵי for אֹבִיא 1 fut. Hiphil, from the root בּוֹא 1 Ki. 21:29; Mic. 1:15; Lehrg. 436.

אַבְכִּירָה 1 fut. Hiphil, from the root בָּכַר, for אַבְכִּירָה, § 67, note 1, Lehrg. 377.

אֲבַלְּחִי 1 pret. Hiphil, for הִסְאִלְתִּי from אָלַל No. II. § 52, note 6, Lehrg 319.

אַבְרְתָה 1 fut. Hithpael, from בָּרָה, with suff. אַבְרֵתֵם.

אַבְרֵכֵם 2 Sa. 22:43, for אֲבָרֵם 1 fut. Hiphil, with suff כֶם– from the root בָּרַךְ, the shortened syllable made long, Lehrg. 165, 366.

אַבְרְתָה 1 fut. Hithpael, from בָּרָה No. I.

אַבְרְתֵהוּ 1 fut. Hiphil, with suff. הוּ– for אוֹתוֹ, an uncontracted form from יָדָה Hiphil, *to praise*, Psalm 28:7; compare יְהוֹדָה, § 53, note 7.

אַבְרְתֵהוּ 1 fut. apoc. from הָיָה *to be*, for אֶהְיֶה.

אַבְרְתֵמָה 1 fut. with ת parag. for אֶתְאַבֵּל from תָּמַה *to groan, to mourn*, Ps 77:4, § 74, note 4.

אַבְרְתֵלָה Jerem. 4:19 כתיב; where the יי, with many copies, has אַחִילָה; some copies have אַחִילָה *I am in pain*; a signification which is required by the context. Those who read אַחִילָה render, with a signification taken from חוּל, *I make* (my bowels) *to be in pain*. From אַחִילָה and אַחוֹלָה apparently has arisen the כתיב אֲחוֹלָה, which is scarcely Hebrew.

אַבְרְתֵיל Hos. 11:4; 1 fut. Hiphil, for הֶאֱבִיל from אָבַל, § 67, note 1.

אַבְרְתֵיר 1 fut. Hiphil, with ת parag. in the Chald. manner, for אַאֲצִיר, אַאֲצִירָה from the root אָצַר § 67, note 1.

אַבְרְתֵיר 1 fut. Hiphil, for הֶאֱזִין from the root אָזַן, § 67, note 1, Lehrg. 378.

אֲבַל Chald., Ezr. 5:15, imp. Peal, from the root אָזַל by a Syriacism אֲזַל; followed by Makk. אֲזַל־.

אברץ

אֲבָץ in pause, for אֶבְצָה 1 fut. Kal apoc., for אֶאְבְּצָה, אֶאְבְּצָה from the root חָבַץ Job 33:6.

אַבְרְתֵשְׁתֵּנָה 1 fut. Piel, with suff. for אֲחַשְׁתֵּנָה from the root חָשַׁשׁ Gen. 31:39.

אֲבָרְתוֹת f., plur. *sisters*; see the sing אֲחוֹת p. XXIX.

אָחֵל 1 fut. Hiphil, from חָלַל *I will profane*, Exe. 39:7, a form which should take Dagesh (see § 22, 1); different from אָחֵל *I will begin*, Deut. 2:25; Josh. 3:7. Just as יָחֵל Nu. 30:3, *he violate* (faith), differs from יָחֵל *he begins*, Jud. 10:18; 13:5; Lehrg. 370, 371.

אֲחֵרֵי 3 pret. plur. Piel, for אֵחֲרוּ from the root אָחַר Jud. 5:28; compare יְחַמְּמוּ and Lehrg. 170.

אֲחַת imp. Aphel, Chald., from the root נָחַת *to descend*.

אַחְתָּה 1 fut. Hiphil, from נָחַת, with ת parag., Jer. 17:18.

אַט 1 fut. Hiphil, apoc. for אָטִיל from the root נָטַל Hos. 11:4; Job 23:11; compare יָם, הַם imp. הַם.

אַיָּכָה *where* (art) *thou?* from אַי and suff. כָּה–.

אַיְתָם Ps. 19:14; i.q. אֵתָם, which in the reading of many copies, 1 fut. (A) Kal, from the root תָּמַם *to be upright*, Lehrg. 52, 366.

אָכוֹת 1 fut., Kal, from כָּתַת, § 66, note 2, Lehrg. 370, 371.

אֹכַל 1 fut. apoc. Piel, from the root כָּלַל Exe. 43:8.

אֹכְלָךְ Ex. 35:3; for אֹכְלֵךְ (cf. with suff., Pathach by caducum of Dagesh changed into Segol (compare § 27, 3, 2 *a*). LXX. *Κατακάιουσιν αὐτ.* Vulg. *dispendam te.* Lehrg. 164, 433.

אֶכֶף for אֶכָּף 1 fut. Hiphil, from כָּפַף. Micah 6:6.

אֶכְרְתֵךָ for אֶכְרֹךְ 1 fut. Kal, with suff. from גָּרָה with Dag forte euphon. Hos. 3:2; Lehrg. 67.

אֶכְרְתֵסְאֵם Hos. 4:6; 1 fut. Kal (from נָסַם, with ת parag. and suff. ם; perhaps it would be more correctly pronounced אֶכְרְתֵסְאֵמוֹ ת paragogic seems on the edition of the suffix to have become א, just as elsewhere it is changed into ת, see תַּבְרְתֵאתָה. The Arabic also in א fut. not thetic before suffixes retain the letter A. أَنْصَحُهُمْ.

אַכְרְתֵתוֹת pl. from אָמָה *a handmaid*, which see.

אֶכֶף Chald. for אֶכֶף *its fruit*, with Dag. resolved, from the noun אֵב.

אֶכֶף see אֶכֶף.

אֲמַעְרֵם a Syriac form for אֲמָתַיִם 1 fut. Piel, from אמר, § 93, 2, note 2, Lehrg. 152.

אָמַץ 1 Sam. 15:6; 1 fut. Kal, from אָמַץ; but in 2 Ki. 22:20 the same form is part. Kal.

אָמַר fut. Kal, from the root יסר § 70, Lehrg. 390.

אֹמְרִים 1 fut. Hiphil, from פָּעַל with suff. הֶם.

אֲמַשׁ imp. Kal, for אמשׁ *bake ye*, Ex. 16:15; from the root אָפָה, a Syriac form, § 23, 2, note 2.

אֶמְתַּח, with ל conversive אֶמְתַּח 1 fut. Niphal apoc. for אֶמָּשֵׁךְ from the root מָתַח.

אֲמַתִּינָה 1 fut. Hiphil, from עָנָה § 70.

אֲמַתֵּן 1 fut. Kal, from נָתַן ibid.

אֲמַתֵּר 1 fut. Kal, from יָצַר ibid.

אָמַת 1 fut. Kal, from לָמַד.

אַמְתְּחַת Isaiah 36:12; in some copies, i. q. אַמְתָּחָה 1 fut. Kal, from the root לָמַד; see the following form.

אַמְתָּחָה 1 Samuel 25: 18, for אַמְתְּחַת with ה־ (for ת־) parag., Lehrg. 396.

אָנָא Num. 22:6, imp. Kal, from the root אוה.

אֲנָאלוֹם 1 fut. Hithpael, for אֶתְנַחֲלוֹם from the root רום.

אֲנַחְנוּ transposed, for אֲחַנְנוּ 1 fut. Piel, from חָנָה. Others take חָנָה to be for וָנָה; but because of the third rad. ו, I prefer regarding it to be transposed.

אֲנִיאֵשׁ inf. absol. from נָשַׁם.

אֲנִישׁ Ezr. 3:13; in כתיב אֲנִישׁ׳ read וְאֶשְׁמַע *and I beheld*, from the root שׁוּר.

אֲנִיחוּ Chald. 3 pret. plur. Kal, for נִיחוּ; see שָׁרוּ.

אֲנִיחוּן 1 fut. Hithpael, from the root נָיַח.

אָנִיל imp. Kal, from the root אָתָה *to come*, for אֵתָה by a Syriacism, § 23, 2, note 3, Lehrg. 153.

אָנִיתִּי 1 phr. pret. for the common אָתִיתִּי *we came*, from אָתָה. It imitates the form of verbs לֵ״י.

אֲנִיתֵּק 1 fut. Kal, from נָתַק *to tear away*, with Nun Epenthet., and suffix.

ב

בְּהַכְהֵן 2 Ch. 4:4, for בְּהַכְהֵן (Hiphil of the root כָּהַן), 7½ art. (for rebt.) and בְּ, comp. הַמְּהַכְהֵן 2 Ch. 29:36.

בְּהָרַב Eze. 26: 15, for בְּהֵחָרֵב inf. Niph. from חָרַב (Dag. forte implic.) for בְּהֵחָרְבָה Lehrg. 831.

בְּהַמְּשָׁמָה Lev. 26: 43, for בְּהִשָּׁמְמָה inf. Hophal, from שָׁמַם *to lay waste*.

בּוֹשְׁכֶם inf. Poel, from בָּשַׁם, which see. Others take it as inf. Kal, for בָּשְׁכֶם (compare מוֹלְאכֶם); but in such forms Cholem is always defective.

בֵּז Zech. 4:10, i. q. בָּז from בזז.

בֵּיחִירוֹתֶיךָ Psalm 45:18, constr. from בְּחִירוֹתֶיךָ, with Dag. f. euphon. (Lehrg. 86), for בְּחִירוֹתֶיךָ, *amongst thy beloved ones*, from adj. יָקָר, fem. יְקָרָה.

בְּמָתֵי plur. constr. from בָּמָה or rather בָּמוֹת; see בָּמָה p. cxxv, B.

בְּנָה for בָּנָה *we came*, from אוה. 1 Sam. 25:8.

בְּנוֹתֵיךְ *thy building*, for בִּנְיָנֵךְ Ezek. 16:31, an incorrect form, which seems to have sprung from the termination וֹת, having been taken for plural fem., although this is not really the case here, Lehrg. 463.

בְּצָאתָי, see בָּצָה.

בְּקָרִים Ecc. 3:18, inf. Kal from בָּרַר, with suff. הֶם.

בְּשֵׁלְתִּי see under שָׁלַל.

ג

גַּל imp. גָּלַל *to roll*, Pual. 139:12 (compare Josh. 5:9); but verse 16, the same form is for גָּלָה imp. Piel, from גָּלָה.

גָּעַת inf. const. Kal, from נָגַע *to touch*.

גַּשׁ, גָּשָׁה imp. from גָּשַׁשׁ; but Josh. 3:9 in plur. is found גְּשׁוּ (*gesûs*).

גָּשָׁת inf. Kal, from נָגַשׁ *to approach*.

ד

דִּלְיוֹ for דָּלָיו, from the root דָּלַל, see page cc, B.

דָּן imp. for דִּין.

דָּעָה Prov. 24:14, the same with ת parag. Hence, כֵּן דַּעַת נֶפֶשׁ חָכְמָה לְנַפְשֶׁךָ "such (as is honey) know thou wisdom in thy soul." LXX. *ἀληθῶς*. Lehrg. 386.

ה

הֲאֻחֲזוּנוּ an irregular form, Isaiah 19:6, for הֶאֱחִיזוּנוּ, see אָחַז Hiphil.

הָבֵא imp. from יָהַב.

הַבְאִישׁוּ an incorrect form, Isa. 30:5, where the context requires הֵבִישׁוּ, which is the reading of 12 MSS. I suspect however that the reading was originally הֹאבִישׁוּ חוֹבִישׁ (compare הֹצִיאוֹת); whence הִבְאִישׁוּ (from the root נָשַׁשׁ), which afterwards was, as it were, amended by the grammarians, who supplied the vowels of the form הוֹבִישׁוּ.

וְהַבּוֹ Hosea 4:18. If the reading be genuine, it may be for יְהָבוּ *they give* (compare יִר for יָרֵד, תֵּן for נָתַן), and אֲהָבֶהָ *they love, they give*, for, they love to give. Comp. 1 Sa. 2:8. So Jerome, *dilexerunt offerre*. But that the sentence is weak. Perhaps the author wrote אֲהָבֶהָבּוּ Conj. Ketalat (his princes love disgrace), which afterwards written separately is אהב הבו (like חמד־זורות Isa. 2:20, אוהבו הבו and others); whence may have arisen הבו.

הָגוֹת inf. Niphal, from הָגָה.

הָכֵר inf. Hiphil, from נָכַר.

הָלוֹ inf. Poel, from the root הָלָה.

הֶחֱלָאתָ for הֶחֱלֵיתָ 2 f. pret. Hophal, from חָלָה, in the Aramean manner.

הִתְאַוָּה Hithpael, from the root אָוָה to be fat.

הִתְאַבְּדָה inf. Aphel, Ch. from the root אָבַד, to perish.

הִתְבֹּר Ch. Hophal, from the root בָּרַר.

הִתְוָרֵה Hiphil, from the root יָרָה.

הִתְוַלֶּדְתִּי inf. Hophal. from יָלַד, הוֹלֶלֶת Ps. 76:63, see חָלַל Pual.

הוֹשְׁבוֹתִים Zec. 10:6, Hiphil, from יָשַׁב for הוֹשִׁיבוֹתִים, which is also the reading of some copies. This form imitates the analogy of verbs עָ״ע, and it seems as if the poet [inspired writer] or copyist had before him the similar word הוֹשִׁיבוֹתִים. Lehrg. 464.

הוּחַל from the root חָלַל, which see.

הֻחְלַת inf. Aphel, Ch. from יָדַע Dan. 5:20.

הֻחְמַן pret. Hipgeal, Ch. from חָמַן, which see.

הֵילוּ Isaiah 23:1, imp. Hiphil, with a Rabb. flexion.

הִיתַּחֲנֵן imp. Hithpael, from חָנָה.

הַיְתֵרוֹתִים Eze. 6:6, inf. Niphal, from יָתַר, for הִוָּתְרוֹתִים, with a plural suffix ungrammatically yet; see בְּנוֹתֵיךְ.

הַכְלַלְתִּי found three times, Jud. 9:9, 11, 13 (should 1 cease from?), incorrectly, as it appears, for הֲכַלֵּתִי (in Kal) or הֲכַלֵּתִי (by omission of ה interrogative), which is the reading of some copies (see J. H. Michaelis), although there are no other traces extant of the conj. Hiphil of this verb. A similar example apparently is הַמַּרְבּוֹתָ (wastes, deserts), Ezr. 36:35, 38; where we should expect הַחֲרִבוֹת, and Segol before (ב) in חֳדָשִׁים, חֳדָשִׁים (months, by months); as to which, see Ewald's smaller Gramm. § 177, 2; and a learned writer in Lit. Zeit. Jen. 1830; but neither of them satisfies me in explaining the vowel o in חֳדָשִׁים, חֳדָשִׁים.

הֶחֱלִיקָה 3 f. pret. Hiphil, *she hid*, Josh. 6:17, with ת parag., Lehrg. 366.

הֶחֱמִיאוּ for הֶחֱרִימוּ and הֶחֱמִיאוּ pret. and inf. Hiphil, from חָמָא Jer. 29:25.

הֶחֱמִיתָ for הֶחֱמֵיתָ pret. and inf. Hiphil, from חָמָא Jer. 29:25.

הֵחֵל inf. Niphil, for חָלַל to be profaned, Ex. 20:9.

הֵם imp. Hiphil, apoc. from נָמַם for הָמַם. Psalm 17:6; 119:86.

וְהָמוּ Pro. 7: 21; 3 fem. pret. Hiphil, from נָמַם, with suff. 3 pers.

הֻמְקַח Hothpael, from מָקַח.

הִינַּן Chald. pret. Aphel from אָנַן.

הִיתֵּי Chald. pret. Aphel, from אָתָה Dan. 5:3. Pass. is הִיתֵי.

הַךְ imp. Hiphil apoc. from נָכָה to strike.

הֵיכִל Eze. 21:33, inf. Hiphil, for הַכְלִיל. Another is Hiphil, from כּוּל Jer. 6:11.

הֵמָּה pret. Hiphil, from נָמַם, with suff. ה

הֵמָּם pret. Hiphil, from נָמַם, with suff. ם־ them.

הֵמָנוּ 1 plur. pret. Hiphil, from the root נוּן.

הִמְנַּע pret. Hiphil, from מָנַע, with suff. ךָ־.

הֵנָּה 3 fem. pret. Hiphil, from נָהָה, of an Aram. form, for הֵנְהֲתָה

הֻנְהָתָה

הֻנְחַל Job 29:3; see חָלַל Hiphil.

הֵסִיר i. q. הִסִיר see נָסַר.

הֵם see הֵם see חָמַם.

הֻסְבָּת pret. Hophal, from סָבַב, § 66, 8, Lehrg. 371.

הִסְבּוּ inf. Niphal, from סָבַב, for הִסָּם

הִסְסִיר by a Chaldaism, for הִסְכִּיל, from סָכַל, Josh 14:9, Lehrg. 433.

הַסְתֵּרוֹתִים Job 17:2, inf. Hiphil, from סָרַר, with Dag. forte euphon.

הָעִז imp. Hiphil (of the form B), from the root עזז.

הָעִיז pret. Hiphil (of the form B), from the root עזז.

הָעִיז pret. Aphel, Chald. from the root עָלַל to enter, which see.

הַעְלָל inf. Hiphil, by a Chaldaism for הַרְבִּיץ, from עָלַל, Isaiah 30:28.

הַעְלוֹת Hiphil, from עָלָה, Chald. form.

הָעֵל imp. apoc. for הַעֲלֵה, Hiphil, from עָלָה to go up.

הַעֲלָה Hiphil, for עָלָה, § 57, note 4 [§ 62, note 4], Lehrg. 176.

הַעֲלָל Hiphil, from עָלַל ibid.

הַעְפֵּר Lev. 26:15, for הֵפֵר Hiphil, from פָּרַר.

הַעְתֵּק Hithpael, denom. from אֶרֶץ, which see.

הַעְתֵּק inf. Hiphil, for הַעְתִּיק. Lehrg. 339.

הַעְתִּיקוּ for הֶעְתִּיקוּ with Dagesh forte euphonic (Lehrg. 86), from the root עָתַק.

הַרְבֵּץ imp. apoc. Hiph. for הַרְבִּיץ from רָבַץ to couch, enjoy.

הַרְבּוֹת Hiphil, from רָבָה, רָבָב, רָבַב, רָבַע, רָבַץ, רָבַק, רָבַר, רָבַת, רָבַת for רָבָה.

הַרְבּוֹת imp. Hiphil, from רָבָה to be high.

הַרְמוֹ imp. Hiphil apoc. from רָמָה to hang down.

הַרְעֵת a Chaldee form for הַרְעוֹת, 3 fem. pret. Hiphil, from רָעַע. Lev. 26:34.

הַשְׁאֵב Hiphil in pause, for הַשְׁאֵב, from שׁאב. Isa. 42:22.

הַשְׁלֵם (hishlem) Hiphil, from שָׁלַם, which see. But wherever it occurs, some MSS. and editions have הִשְׁלֵם or הִלֵּם, the letter according to the analogy of הִשְׁמִיד for הִכְחִיד.

הִשְׁמִי Ps. 29:14, imp. apoc. Hiphil, from the root שָׁמַע, which see; but the same form, Isa. 6:10, is imp. Hiphil, see שָׁמַע to hearken.

הִשְׁתַּחֲוָה Hithpael, from the root שָׁחָה.

הִשְׁתַּעֲשַׁע Hithpael, from the root שָׁעַע, which see.

הִתְאַחֵר inf. Aphel, with suff. Ch. from אָחַר to return.

הִתְאַוָּדוּת Hithpael, from יָדָה to confess, to celebrate.

הִתְאַל imp. Hithpael apoc. from חָלָה to be sick.

הִתְיָא imp. Hiph. from אָתָה to come, for הֵתִיא.

הִתְיַסֵּר Isaiah 33:1, for הִתְיַסֵּף inf. Hiphil, from יָסַף, with suffix.

הִתֵּל see חָלַל.

הִתְעַבְּרוּת inf. Hithpael, for הִתְנַבֵּא, from נָבָא, in the manner of verbs לֵ״ה.

ז

וְזָנוּ for וְזָנָה Pual, from זָנָה to commit fornication.

וְזַעְתִּי, see זָעָה [see also זָעַם].

ח

וְחָדְלוּ Jud. 5:7 (in many MSS. and editions), for וְחָדְלָה *they cease*, with Dag. forte euphon. Lehrg. 85.

חַוַּלְתִּי see above חַוַּלְתִּי.

חוּט Prov. 8:29 (with the accent Tiphcha), for חָטָה from the root חָטַם.

חוֹטֵא and חֹטֵא inf. Kal, from חָטָא to sin.

חָיָה Ex. 1:16 (she lives), in pause for חָיָה, 3 pret. fem. from חָיָה. Dagesh being rejected from the syllable, which is lengthened because of the pause; compare יָמֻתוּ and יָמוּתוּ 1 Sam. 2:9 (from יִחְיֶה יְחַיֶּה (from חָסַם), Job 19:28, תִּמְצְאֻנּוּ Ruth 1:13, for חָסַנְתֶּם. No attention is to be paid to the opinion of those who refer חָיָה to a new root חוי (יהוי) חיי.

חָיְתוֹ contr. form with ו parag. from חַיָּה animal, for חַיָּת, § 88, 3 b, Lehrg. 548, 549.

חֲכִי inf. Piel, with חָכָה to expect, for חַכּוֹת.

חַלְחֵלְתִּי Ps. 77:11, inf. Piel, from חָלָה No. I.

חָלַץ with Dag. euphon. for חָלְצוּ plur. constr. from חֵלֶץ.

ט

טָעַת inf. Kal, from טָעָה to plant.

י

יְאַשֵּׁנוּ fut. Niphal, from אוּשׁ to assent; which see.

יְאֵל, יֵאָל fut. Hiphil, apoc. from the root אָלָה to swear.

יְאֵתוּן, יֵאָתוּן fut. apoc. Kal, from אָתָה to come, for יְאַתְּיָתוּן.

יָבְאוּ 2 Ki. 12:13, for יָבֹאוּ, fut. Kal, from בּוֹא. Also found 2 Kings 3:24 in כתיב, and there, if the reading be genuine, for the plur. יָבֹאוּ. But the יְ־ has יָבְאוּ they smote.

יִבְּשׁוּ fut. Kal from בּוּשׁ, a form peculiar to this verb, Lehrg. 403.

יְבֻשְּׁרוּ, יְבֻשַּׁרְנָה for יְבֹשְׁרוּ Neh. 1:4, fut. Piel from יָבֵשׁ to be dry, § 66, note 6.

יָגָה fut. Piel, for יְגַעְתָּ from יָגַע No. I., see ibid.

יָגֵל, יָגֵל fut. Hiphil, apoc. from the root אָגַל.

יָגֹר fut. Niph. from the root גָּרַר.

יָדָא, יָדֵא fut. apoc. from the root הָוָה to fly.

יְדִי, יְדֵי for יְדֵוּ fut. Piel, from יָדָה to cast, § 66, note 6.

יְדֻכֶם and יְדֻכֶן, יְדֻכֵן for יְדֹכֶם, יְדֹכֵן your hand, Gen. 9:2.

יְדַמֵּם fut. Niph. in pause, for יִדָּמֵם (root דָּמַם), see the form יִדָּמוּ.

יְהוֹם pl. יְהֹמוֹ by a Chaldaism, fut. Kal from the root הָמַם, § 66, 5.

יְהַבְּדוּ fut. Aphel, Ch. from the root אֲבַד.

יְהוֹדָה fut. Hiphil, from יָדָה by a Chaldaism for יוֹדֶה § 82, 7.

יְהוֹא Eccl. 11:3, fut. apoc. from the root הָוָה to be, for the common יִהְיֶה from הָיָה.

יְהִי, יְהֵי fut. apoc. from the root הָיָה to be.

יְהֵילְלוּ Isaiah 52:5, Hiphil, from יָלַל, for the common contracted יְהֵלִּלוּ.

יְהָךְ fut. A. Peal, Ch. from the root הוּךְ to go.

יְהֵל Isa. 13:20, contr. for יְאַהֵל fut. Piel, from the root אָהַל.

יְהַתְּלוּ see the root הָתַל.

יְוַלְּלוּ Ezek. 42:6, for יְאֻכָּלוּ fut. Hophal, from the root אָכַל, which see.

יְוֵי, יְוֵי fut. apoc. Hiphil, from the root יָוָה.

יְוַלְּדוּ part. fem. for the common יְלֻדוֹת Gen. 36:11. Lehrg. 591.

יְזֹרֶה Prov. 11:25 (otherwise יְזֵרֶה), *he shall be watered*; probably Hophal, from יָזַר, for יְזֹרַר, compare יְזֹרְעוּ Lev. 4:23, 29, for יְזֹרְקוּ.

יְחַשְּׁבְתִּי Jer. 22:28 כתיב, for יְחֻשֶּׁבֶת *sitting*, with Yod parag יְ and יַ, with ו convers. וַיַּ, וַיְ fut. apoc. Kal, from נָוָה.

יְוֵי, וַיְ fut. apoc. Hiphil, from נָוָה.

יְחֹגוּ fut. Kal for יָחִילוּ, from the root חָגַג.

יְחֹדוּ, יְחֹדוּ fut. apoc. Kal, from חָדָה to rejoice.

יְחֹר fut. Hiphil, in the Chald. manner, from חָרַר to sharpen, for יְחֵר.

יְחִי, יְחֵי fut. apoc. Kal, from חָיָה to live.

יְחִיתֵן Hab. 3:17, for יְחִתֵּן fut. Hiphil, from חָתַת, with suff. ן in pause, for יְ־. Lehrg. 145, 177.

יְחֵל see אָחַל.

יְחֻלִּי in pausa, for יְחֻלֵּי with Dag. forte euphon. Lehrg. 19.

יְחַמְּמוּ for יְחַמּוּ pret. Piel, from חָמַם. Lehrg. 170.

יְחַמְּתוּנִי Ps. 51:7, for יְחַמַּתְנִי pret. Piel, from חָמַם. Compare אֶחֱרֵנִי.

יְחַמֵּנָּה 3 fem. for the common יְחַמֵּנָּהוּ, from the root חָמַם. Gen. 30:38; § 47, note 8, Lehrg. 376.

יְחַנֵּן, יְחֵן fut. Kal apoc. from חָנָה to encamp.

יְחַנְּךָ fut. Kal, from חָנַן Lehrg. 171, 806.

יְחַנֵּן in pausa, for יְחַנּוּ, fut. Hophal, from the root חָנַן; see the form יְחֻנֶּה.

יְחַר, יְחֵר fut. apoc. Kal, from חָרָה to burn.

יְחַת Kal, from יָחַת, and fut. Niphal, from חָתַת.

יְט fut. Hiph. apoc. from נָטָה.

יְיַם, יְיֵם fut. apoc. Kal, from the root נָמָה, יָמָה.

יְיַקֵּב, יְיֵקֵב fut. Kal, from נָקַב Lehrg. 171, 806.

יְיַקֵּב in pausa, for יְיַקּוּ, fut. Hophal, from the root נָקַב; see the form יְיֻקֶּה.

יְיַר, יְיֵר fut. apoc. Kal, from יָרָה to burn.

יְיַת fut. Kal, and fut. Niphal, from חָתַת.

יְכָּה fut. Hiph. apoc. from נָכָה.

יְכֻם, יְכֵם fut. apoc. Kal, from the root נָקַם, יָקַם.

יְכֻנֶּה Ps. 138:6, for יָכֹן fut. Kal, from יָכַן. Comp. as to these and the following forms, Lehrgb. page 388, 389; Ewald's Gram. p. 396.

יְכַשְּׁכֵשׁ, יְכוֹשְׁכֵשׁ fut. Hiphil, from כָּשַׁשׁ.

יְכַלֵּל, יְכוֹלֵל fut. Hiphil, from כָּלַל to lament.

יְכַן fut. apoc. Kal, from יָשַׁן to be fair.

יְכַן, יְכֵן fut. apoc. Hiphil, from נָכָה to strike.

יְכַסְּנֵנִי Psa. 50:23, *will glorify me*; fut. Piel, from כָּבַד with suff. and Nun epenthet.

יְכוֹנְנוּ *he will fashion us*, Job 31:15, for יְכוֹנְנֵנוּ fut. Pilel, from the root כּוֹן, with suff. 1 pl. Both Nuns coalesce into one doubled; ו is shortened into ־.

יָכַל fut. Peal, Ch. from יָכֵל to be able.

יְכַסְּמוּ for יְכַסְּמוּהוּ Ex. 15:5, fut. Piel, from the root כָּסַם. מוּ is written for וּ, on account of the preceding vowel u.

יְכַתּוּ for יְכַתֵּת, and this is for יְכַתֵּת fut. Hiphil, from כָּתַת to crush, § 66, 5.

יְדֹלֵף Pss. 7:6, a form which is perhaps compounded of two readings, namely, יְדֹלֵף (which is that now found in copies) and יְדֹלֵף (according to the scalegy of יְחֹלֵל Pss. 73:9). Lehrg. 462.

יְלֹא for יְדֵי (to cast); 2 Ch. 26:15, with the addition of Aleph.

יְיָן fut. Kal, from יָנַן, for יָיִן *he will sustain*. Lehrg. 369.

יְיָרֵן fut. Kal, from יָרַן, for יָרִן, but with an inferior notion. Lehrg. 369.

יְכֹךְ fut. Niphal, from יָכַךְ.

יְכַע fut. Kal, from יָכַע, or (as I now prefer) from יָעַע No. 2, to be evil; but יָכַע Job 39:26, is fut. apoc. from יָעָה to feed off; as herbage, etc.

יְלֹאוּ fut. Kal, from יָרַד to lay waste, for יְלֹאֲדוּ. Lehrg. 369.

יְלֻשַּׁח fut. Niphal, from the root יָלַשׁ.

יְלֹשׁ fut. for יְלֻשׁ fut. Niphal, from יָלַשׁ to deceive.

יְלֻסַּם fut. Hiphil, from the root יָסַם, in the Chaldee form.

יְלֹשׁ fut. apoc. from יָלַשׁ No. III, where see further.

יְלֹשׁ fut. Kal (in the Chaldee form), from the root יָסַם.

יְלֻשַּׁמּוּ fut. Hithpalel, from the same root.

יְלֻשַּׁמּוּ comp. of יֵשׁ (there is) and suff. 3 sing. masc.

יְלַטֵּנִי, יְלַטֵּנִי fut. apoc Kal, from יָלַט.

יְלַטָּרָה 1 Sam. 6:12, 3 fem. phur. Kal, for יְלַטְּרָה, from יָלַר, § 47, note 3.

יְלַטְּרָה, יְלַטְּרָה fut. apoc. sing. Mithpal., from יָלַטְּרָה, from the root יָלַר.

יְלַטְּרָה fut. Hithpalpel, from יָלַר.

יְלַטְּרָה, יְלַטְּרָה fut. Kal, from יָלַט to come, for יְלַטְּרָה and יְלַטְּרָה.

יְלַטְּרָה fut. Hithpael, from יָלַר.

יְלַטְּרָה fut. Ithpeal Ch. from יָלַר to nourish, Dan. 4:9.

יְלַטְּרָה fut. apoc. Mithpael, from the root יָלַר.

יְלַטְּרָה pl. יְלַטְּרוּ, in pause יְלַטְּרוּ fut. Kal, from יָלַר but—

יְלַטְּרוּ fut. Hiphil, of the same verb.

יְלַטְּרוּ fut. Ithpeal Ch. from יָלַר.

כ

כְּאֵרוּ Ps. 22:17, see under כָּאַר.

כְּבִרְכָּן for כְּבִרְכָּן with the vowels put in Aramaean manner, Ezr. 2:12. Lehrg. 151.

כְּלֵהֶם *all they*, from כֹּל with a more rare form of suff. כֶּם־, for כֶּם־.

כְּלֵהֶנָּה *all*, but fem.

כְּלוּלֹתֵךְ Isa. 33:1; see under the root כָּלַל.

כְּנַעֲנֵיהָ Isa. 23:8, her merchants; plur. with light suff., from כְּנַעַן No. 3, inflected according to the form כֶּנַע.

ל

לְאַדְּבִיב inf. Hiphil, constr. from לְהַאְדִּיב, from the root אָדַב.

לְאָהֳלוֹ inf. Niphal, from אָהַל.

לְאוֹת, לְהֹוָת fut. Peal, Chald., from the root הָוָה to be, with Lamed prefixed, and rejecting the preformative, for לְהֵוֵי. See הָוָה p. ccxxx, B.

לְהִשּׁוֹת 2 Kings 19:25, contr. for לְהַשְׁוֹת Isaiah 37:26, inf. Hiphil, from שָׁוָה.

לְחֹתֵם Isa. 47:14, inf. in pause, from the root חָתַם, of the form לְקֹטֵל; compare לְחַנְּנֵהוּ Isa. 30:18.

לְיַסֵּר 2 Ch. 34:7, inf. Kal, from יָסַר, for the common לְיַסֵּר (Isa. 54:16), from the root יָסַר.

לְיַחְתֹּת for לְיַחֵת by a Syriacism, from the noun יַחַת. Prov. 30:17.

לְכָה imp. from לָכַךְ to go; see הָלַךְ.

לְכָת see in its place, p. CCCXXXIX, A.

לָכַת inf. *t.* Kal, from לָכַךְ; see הָלַךְ.

לָן for לַן *she passed the night*; 3 fem. pret. from לוּן Gen. 5:4.

לְעָבְדוֹת contr. for לְהַעֲבֹדוֹת inf. Hiphil, from the root עָבַד.

לְרֹא for לִרְאוֹת inf. Kal, from רָאָה *to see*.

לָת, with prep. לְ, לְלָת, inf. Kal, contracted from לָדֵת, from יָלַד to bring forth, Lehrg. 133.

מ

מְבִי part. Hiphil, for מֵבִיא from the root בּוֹא.

מִתְבַּשְׁחָתָה for מִשְׁתַּבַּחְתָּה part. Piel, fem., from פָּחַד Piel, to frighten, 1 Sam. 16:15.

מִדְּרֵאשֹׁנָה 1 Ch. 15:13; comp. of מִן, דְּ, רֵאשׁוֹן; that which (is) of old. See מִן note, let. c.

מְדִין Jod. 5:10, phr. from מָדִי; Chald. form.

מְמֻנְיָן part. pass. Aphel, Chald. from the root מָנָה.

מִתְהַחְיִין part. Aphel, Chald. from הָיָה to go down.

מְהוֹךְ inf. Peal, Chald. from the root הָוַךְ to go.

מְוַעֲדָת part. Kal, for מוֹעֶדֶת from יָעַד to nod; which see.

מְמָתָן part. Hophal, from מוּת to die.

מְמַבֵּב part. Hophal, from סָבַב to surround.

מְמֻצָּע part. Hophal, from יָצָא to go out.

מְמֹרְנִים pl. from a threshing wain, for מוֹרָגִים. Lehrg. 145.

מְנָא with suff. מְנוֹהִי inf. Peal, Chald. from the root אָנָה to kindle.

מְנָה *what is this?* for מַה־זֶּה, see זֹאת note.

מְנִין for מְאֵנִין part. Hiphil, from אָבָה No. I.

מְנָא part. Aphel Ch. from חָיָה to live.

מְנַן inf. Peal Ch. from נָתַן.

מְסַעֲרִים, see צָעַר.

מִסְתַּחֲרִי part. Hithpael, from סָחַר, for מִתְסַחֵר.

מְלָלִים 2 Sa. 11:1, l.q. מְלָכִים (which is also the reading of 31 MSS. and 7 early editions) *kings*; with a redundant א *mater lectionis*.

מָלְאוּ for מָלְאוֹ pret. Kal, from the root מָלֵא.

מְמַלְּכִים part. Hiphil, from לוּן note 2, with a Rabbinic inflexion. Lehrg 407.

מְלַוֶּה for מְלַמֵּד part. from the root אָלַף to teach; Syriac form.

מָלְחֵי for מָלְאוּ pret. Kal, from מָלֵא.

מִמֵּךְ *m.* מִמֵּךְ *f. from thee*, from מִן, which see.

מִמְּנֵיהֶם Neh. 3:17, from מִמֶּנָּה.

מִמֹּת part. Hophal, letter B, from נוּס.

מְמַיֵּם part. Hiphil, letter B, of the same verb.

מְמֻעָּדִים for מְתֻעָּדִים Isa. 23:11. This form (which many critics have been inclined, without any need, to alter) follows the same analogy as has been above explained (page CC, B), under לְיַלֵּל, which is also more widely extended. The following examples may be added to those above given: מְלֻאכָר for מַלְאָכָר, *mpléfar*, *mpéfar*; φάλλαι, *fallæ* (*fálgæ*); ἄλλος, *alius*; and perhaps also מְנֻשָּׁר (a species of eagle), for מְנֻשָּׂא i.e. strong, robust; and even מְנֻשֶּׁה and מְנוּשִׁית (pr.n. Uzziah).

מָמָל comp. of מִן and עַל, see עַל.

מִמֶּם comp. of מִן and מֵם, pr. ton bru, *de ches*, see מֵם.

מְמַצְאִם Gen. 32:20, for מְמַצְּאִם, inf. Kal. from מָצָא Compare תִּשְׁאֵם for תִּשָּׂאֵם.

מְמַקְלְלֵנִי Jer. 15:10, a form apparently compounded of two readings (מְקַלְלֵנִי and מְחַלְלֵנִי, which must rather be ascribed to the copyists than to the writer.

מְמַנְּיָנִי Jer. 32:23 בְּרִית, part. Pael, fem. from נָנָה to make a nest, with Yod paragogic, which in מִי is omitted.

מְמֹרְרִים part. Piel, from מָרַר.

מְמַשְׁחִיתִים Ezek. 8:16, probably an error of the author [but he was inspired] or copyist for מְמַשְׁחִים *those worshipping*. Some thought the termination מִם to be shortened from אֹתָם *you*, so that that form was contracted from this word and from the part. (in the Syriac form); but it could hardly be the second person, because of the preceding וַיָּשֻׁבוּ. It is, however, so laid down by Ewald, Crit. Gram. page 489.

מֵת *thou hast died*, pret. Kal, from מוּת.

מֹתֵא inf. Peal Ch. from אָתָה to come.

נ

נְאֻשׁוֹתִי for נְאֻשׁוֹתַי Ezr. 9:8, a form compounded of two readings, which are actually found in MSS. and printed editions (נְאֻשׁוֹתַי and נְאֻשׁוֹתִי).

נְבָלָה 1 Sa. 14:36, for נְבָלָה fut. Kal, from נָבַל, with Dagesh rejected.

נְבִיתִי for נְבֵאתִי pret. Niphal, from נָבָא to prophesy.

נְבֹל, נָבֵל *we fade*, Isaiah 64:5, for נִבָּל, from the root נָבַל.

נְבָלָה for נְבֹלָה fut. Kal, from נָפַל. § 66, 5, and note 11. Lehrg. 372.

נִבְקָה for נִבְקָה pret. Niphal, from בָּקַק ibid.

נְגֹאלוּ Isa. 59:3; Lam. 4:14; see Niphal גָּאַל No. II.

נְגֹרְמָה Jer. 8:14, for נִדְמָה fut. Niphal, from דָּמַם No. II. Compare § 66, 5, and note 11.

נְגֹרְתִי 1 pl. fut. apoc. Kal, from הָיָה to be.

נוֹגִים, const. נוֹגֵי fem. נוֹגוֹת, part. Niphal, from יָגָה for נִגְּוֹת, etc.

נוֹלַדְתִּי part. Niphal, from יָלַד, for נוֹלַדְתִּי with Dag. euphon.

נוֹשְׁרוּ Ezr. 9:2-6, prob. for נִתְּשְׁרוּ Nithpael (in the Rabbinic form), Lehrg. 249.

נָחַל part. Niphal, from חָלַל; also, part. Piel, from נָחַל.

נוּם pret. Niphal and Piel, from נָחַם.

נְחֻמִים part. Niphal pl. from נָחַם, for נִחָמִים.

נִחְתַּךְ 2 pret. Niphal, from חָתַךְ.

נִחַר part. Niphal, from חָרַר to burn up.

נִטְרַת part. Niphal, from חָרַת to tear asunder.

נִיקֹם 1 fut. Kal, from נָקַם, with suff. נִי־.

נִיעַר 1 plur. fut. Kal, from יָרֵא, with suff. נִי־. נִיעַר 1 plur. fut. Hiphil, apoc. from נַכֶּה to strike.

נִכְרַת pret. Niphal, 3, from כָּרַת to cut off.

נִכְפּוּ Deut. 21:6, Nithpael, from כָּפַר, Lehrg. 249.

נִכַּר part. Niphal, from נָכַר (a form taken from נָכַר).

נִכְבָּה for נִכְבָּה pret. Niphal, from כָּבַה, § 66, 5, and note 11, Lehrg. 372.

נָכָה Ps. 4:7, for נִכְּתָה imp. from נָכָה, the orthography not being regarded.

נִעַר part. Niphal, from the root עוּר No. II.

נִעְלַמְתִּיהָ for נִעְלַמְתָּה with ה parag., 2 Sam. 1:26, Lehrg. 406.

נִפֵּל Pilel, from נָפַל.

נִתְעַדֵּק, נִתְעַדֵּק Hithpael, from עָדַק *those worshipped*. Rabbinic form, Lehrg. 249.

נִעְדָּה for נִעֲדָה imp. Kal, with ה parag. from נָעַד, with dag. euphon., Ps. 141:3.

נֶחֱלָל part. Niphal, from חָלַל.

נֶאֱלָם Ezr. 39:26, and נֶאֱלָמָה (Aleph being added); compare Arab. נَאَلَمَ Ps. 139:20, for נִשְׂאוּ they bear.

נְשֹׂא Ps. 32:1, for נְשׂוּי part. pass. Kal, from נָשָׂא, inflected like verbs לָה so as to be similar in sound to נָסַךְ, which stands near it.

נִשְׁמַר 1 plur. fut. Niphal, from שָׁמַם in the Chald. form.

נִשְׁתַּעֲרָה Nithpael, from שָׁעָה No. II., which see.

נִתְּנוּהוּ for נִתְּנוּהוּ, dag. euphon.

נִיתְּנוּ for נִתְּנוּ pret. Kal, from נָתַן to give.

ס

סֹבִיב 2 Ki. 9:21, for סָבֵב, the last syllable being irregularly written fully.

סִבְּכוּ for סִבְּכוּ from סֹבֶךְ with suff.

סָבְלָה from סֹבֶל (which see) with suff.

ע

עִזּוּז for עֻזָּה imp. Kal, from the root עָזַז, to be strong.

עֲנָבָי for עֲנָבַי with dag. forte euphon., from עֵנָב a cluster of grapes.

עָשְׂתָה for עָשְׂתָה *she made*, 3 fem. pret., from the root עָשָׂה. Lev. 25:21.

פ

פִּחַת inf. Kal, from the root פָּחַת to breathe.

פָּעֳלוֹ his work, from פֹּעַל, Lehrg. 170, 571.

צ

צְא imp., from יָצָא to go out.

צְאֹת inf., of the same verb.

צְרִיכְתִּי Ezr. 16:52, inf. Piel, fem., from צָרַךְ.

אֶצְפְּתְנִי an augmented form for אֶצְפְּנִי, from צָפַן, where are once.

צָק imp., from יָצַק to pour.

צָקֹת inf. of the same verb.

ק

קָם pret. Kal, for קָם, from קוּם, in the Arabic form, § 71, note 1, Lehrg. 401.

קָמַם part. Peal, Chald. from קוּם.

קָבָה Lev. 22:11 (read kbah), imp., from קָבַב, with ה parag. Hence also—

קָבְבוֹ (*curse him!*) with ו epenthet. and suff. הוּ

קַח imp., from לָקַח *to take*.

קָח Exr. 17:5, for לָקַח to take. ל at the beginning is rejected (according to the boldness of Ezekiel in respect to grammar); compare תִּקַּח for תִּקַּח from יָרַד.

קָחַם Hos. 11:3, inf. masc., from the root לָקַח, with suff., in taking, or holding them.

קָחַת, once קְחַת 2 Kings 12:9, inf., from לָקַח to take.

ר

רָאֹה inf. fem., from רָאָה Exr. 28:17.

רַד inf., from רָדַד to subdue; which see. But, Jud. 15:11, the same form is put for יָרַד to go down, the first radical being rejected; compare תַּקַּח, לָבוֹ, Lehrg. 139.

רְדָה imp. (the latter once inf., Gen. 46:3), from יָרַד to go down.

רָדִים part. Kal, from רָדָה with suff. הֶם־.

רַשׁ and רָשׁ imp., from the root יָרַשׁ to possess.

רָשֹׁת inf. of the same verb.

ש

שְׂא imp., from נָשָׂא.

שְׂאֵת, שְׂאֹת inf. and gerund., from נָשָׂא.

שְׂאוּ also inf., from נָשָׂא for נְשֹׂא.

שִׂים imp. and inf., from שׂוּם to place.

שְׂכָאתֶךָ a full manner of writing for שִׂכְאָתֶךָ Exr. 35:11, Lehrg. 527.

ש

שָׁאט pert. from שׁוּם No. II., to reject.

שִׁבְתִּי (Mārk) Ps. 23:6, commonly, my dwelling, for יְשִׁבְתִּי inf. with suff. from יָשַׁב. But it seems to have been rather regarded by the authors of the points as by aphæresis for יְשִׁבְתִּי. Compare יָשׁוּב רִיר.

שָׁבֶם see under שָׁכֶם.

שָׁבַת inf. absolut. from שׁוּב Jer. 42:10. Compare תָּשׁוּב רִיר.

שִׁגְיוֹנֹתַי pret. Poel, from שָׁגָה=שָׁגַשׁ, which see.

שִׁמְמוֹת inf. pl. from שָׁמַם to lay waste, Eze. 36:3; Lehrg. 365.

שְׁנָתַיִם Dual, from שָׁנָה a year.

שָׁת, שָׁתָה, שָׁתִי pret. from שִׁית with suff.

ת

תְּאַהֲבוּ Proverbs 1:22, fut. Kal for תֶּאֱהַבוּ, the vowels being contracted in the Aramean manner, compare שְׁלַח, שְׁלֹחַ.

תְּאַחֲלוּ Job 20:20; fut. Pul for תְּאֻחְלוּ from אָחַל.

תְּאוֹנִי for תְּעַנֵּנִי, from אָנָה. Compare עָנָה.

תְּבֹא Pro. 1:10; a Chald. form for תָּבֹא, fut. Kal from בּוֹא to come.

תְּבוֹאֶינָה 2 plur. fut. fem. Kal, from בּוֹא to come, Ps. 45:16.

תְּבָאֲרֻהָ Deut. 33:16; for תְּבֹאתָה; ת parag. is apparently put twice, and in like manner—

תְּבוֹאֲחֶיהָ Job 22:21, for תְּבֹאתָ קִי; תְּבֹאתָ and תְּבֹאתָ קִי for תָּבֹאתָ 1 Sam. 25:34. Others (as Ewald, Crit. Gr., p. 488) suppose the affirmatives of the preterite to be added to the future; so that תְּבֹאתָה would be from תָּבֹא and תְּבוֹאֵךְ (but the sense demands תְּבֹאתָ), תְּבוֹאֵךְ from תְּבוֹאִי and תְּבֹאתָ from תְּבֹאוּ or תְּבֹאוּ. Compare Lehrg. 464.

תִּבְכֶּינָה fut. apoc. from בָּכָה, תִּבְכֶּךָּ to weep.

תִּתְבַּדְּעִינָה for תִּתְבַּדַּעְנָה Eze. 16:50; the syllable יִ being inserted in the manner of verbs לֵ"ה and עַ"ע, on account of the similar sound of the word תִּשְׁתַּחֲוֶינָה.

תִּגְיָן fut. Hiphil, from נָגָה.

תִּגָּל 2 fut. Niphal apoc. from גָּלָה.

תִּגְרְשִׁינִי fut. Piel from גָּרַשׁ, for תְּגָרְשֵׁנִי, the third radical י being preserved.

תְּדִי in pause תֵּדִי, fut. Kal apoc. from הָיָה to be.

תִּדְהֶיהָ for תִּדְהֶינָּה Mic. 2:12. Lehrg. 405.

תְּהִלָּתֵךְ for תְּהִלָּתֵךְ thy praise, redundant mater lectionis. See שְׁלֹחֵיךְ.

תְּהִלֹּתֵךְ see the root הלל.

תְּהֹמֵמִי Ps. 16:5; partic. form of a rare kind, for תְּהוֹמֵמִי Addling. Lehrg. 308.

תְּוֹלֵל fut. Kal, from תָּלַל to depart, Lehrg. 377.

תְּוַלְּדִי 2 Sam. 22:40; i. q. תְּאַזְּרֵנִי (Ps. 18:40) fut. Piel, from אָזַר to gird.

תְּזֹן for תֹּאחֵז 2 fut. Kal from אָחַז to hold.

תְּזֹק fut. apoc. Kal, from חָזַק to hire.

תְּחַל fut. Niphal, from חָלַל profane, to pollute, Lev. 21:9.

תְּחִישׁ for תְּחִישׁ (*it will hasten*) from the root חוּשׁ, as to which analogy, see under the verb עִים p. 621, Job 31:5.

תְּחֹם fut. apoc. Kal, from נָחָה for תָּחֹה.

תְּיַשְּׁנָה Exodus 25:31; in very many editions for תְּנַשֶּׁנָּה (although irregular, and almost a corruption). Lehrg. 22, 331.

תְּכֹה fut. Kal apoc., for תְּכַהֶה, from the root כָּהָה.

תְּכֻכֶנָּה fut. apoc. Piel for תְּכַסֶּנָּה from כָּסָה to cover.

תְּלָלֵנִי fut. apoc. Kal, from תָּלַל=לוּל. See this root.

תֵּלֶן fut. Kal, shortened from תֵּלִין, from לוּן or לִין.

תְּמָרִי 2 masc (the letter י belongs to the root) fut. Hiph. from מָרַק to wipe away, Jer. 18:23.

תְּמֻכֵם, תְּמֻכֵמוּ fut. apoc. Hiphil, from מָכַךְ to flow down.

תְּמַר Exod. 23:31; fut. Hiphil, Chaldee form for תָּמִיר, from תָּמַר, with a signification taken from תָּמַר to be stubborn.

תְּמֹרוּ for תֹּאמְרוּ fut. Kal, from אָמַר to speak.

תֵּן imp. from נָתַן to give.

תְּנִינִי see תְּנִינִי.

תְּנֹאסֵנִי fut. Kal, from אָסַף to collect.

תְּנֻנָּה 2 plur. fut. Niphal, from נָנָה, being left out, see under נָנָה.

תְּסַנְּנוּ fut. Kal, from אָסַף to cook, for תֹּאסְנוּ.

תְּסֻתְּרוּהוּ Jer. 25:34; see the root סתר.

תְּעוֹלֵלִי Jerem. 19:3; fut. Kal, from עָלַל, for the common תְּעֹלֵלִי.

תְּרוּאֹת 1 Sa. 14:27 כתיב (not without an error), for תְּאֹרֶת. The copyist appears to have had in his mind the word תְּרוּמָה.

תְּרֵב fut. apoc. Kal, from רָבָה to be many, much.

תְּרוֹעֲרִי fut. Hiphil, from רָעַע to break, with the assumed form of a verb רוּעַ.

תְּשֻׁאֵנִי Jer. 9:17; for תְּשֹׂאנָה fut. Kal, from נָשָׂא.

תְּשֻׁנּוּ Deut. 32:18; see שָׁנָה.

תִּשְׁתִּ fut. Kal, from שָׁתָה to drink.

תִּשְׁתַּחֲוִי fut. apoc. sing. Hithpa., from שָׁחָה to bow down.

תִּשְׁתַּעֲשַׁע Isa. 61:10; fut. apoc. Hithpa., from שָׁעַע.

תֵּת inf. from נָתַן to give, contr. for תֵּתֶת. With suff. תִּתִּי.

תִּתְאַבְּרוּ 2 Sam. 22:41; for תִּתְעַבְּרוּ fut. Hithp., from עָבַר. Lehrg. p. 374.

תִּתָּה by aphæresis for נְתַתָּה, which is the reading, Ps. 18:41. Compare יָד for יָדַע.

תֵּתֵם, תֵּתֵמוּ fut. Kal, from תָּמַם, which see.

תִּתֵּן 1 Ki. 17:14 (כתיב); commonly taken for תֵּת (to give), with 2 parag., like 6:19, where תִּתֵּן is really future. 1 Ki. loc. cit. קי תֵּת seems preferable.

תִּתֵּן fut. apoc. Kal, from תָּנָה.

תִּתְגֹּלָל 2 Sam. 22:37; i. q. תִּתְמוֹטָט, which is the reading, Ps. 18:37. Lehrg. 374.

תִּתְחַנֵּנָּה Ex. 2:4; for תִּתְעַנֵּנָּה Hithpa., from עָנַן. Lehrg. 356.

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