A

LEXICON,

HEBREW, CHALDEE, AND ENGLISH;

COMPiled FROM THE MOST APPROVED SOURCES,

ORIENTAL AND EUROPEAN, JEWISH AND CHRISTIAN;

CONTAINING

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

AS FOUND IN THE

HEBREW AND CHALDEE TEXTS OF THE OLD TESTAMENT,

AND, FOR THE CONVENIENCE OF THE LEARNER,

ARRANGED, AS FAR AS PRACTICABLE,

IN THE ORDER OF THE HEBREW ALPHABET;

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

TO WHICH ARE ADDED,

THREE APPENDIXES,

THE FIRST, CONTAINING A PLAN WITH TWO SECTIONS AND A SHORT DESCRIPTION OF THE TEMPLE
OF SOLOMON, ITS COURTS, FURNITURE, &c.,

THE SECOND AN ENGLISH INDEX, ALPHABETICALLY ARRANGED, FORMING A REVERSED DICTIONARY,
ENGLISH, HEBREW, AND CHALDEE

THE THIRD, PRESENTING CERTAIN ADDITIONS, CORRECTIONS, &c., TO THE LEXICON GENERALLY.

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KNOWLEDGE; FREGIARY OF BRISTOL; RECTOR OF BARLEY, MEMS, ETC., ETC.

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PRINTER,
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TO THE

MOST REVEREND FATHER IN GOD,

WILLIAM,

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

This Work,

INTENDED TO FACILITATE AND PROMOTE THE STUDY OF THE ORIGINAL SCRIPTURES,

PRIMARILY IN OUR UNIVERSITIES,

AND THENCE GENERALLY

THE ADVANCEMENT OF DIVINE TRUTH IN THE CHURCH OF CHRIST,

AND PARTICULARLY

IN THAT APOSTOLICAL PART OF IT ESTABLISHED IN THIS KINGDOM,

Is,

BY HIS GRACE'S PERMISSION,

MOST RESPECTFULLY INSCRIBED BY

THE AUTHOR.
PREFA CE.

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

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

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

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

In very many cases, moreover, the sense had been made to depend on the translation given of some Oriental word, phrase, or adage, which upon examination turned out to be inaccurate: and of this examples will also be given. In others, the Rationalism of Germany had been allowed to supply the needful; of which numerous instances will be found noticed in the course of the work. Add to these things the business of a parish, attendance on my duties at Cambridge and Bristol, with the unavoidable occurrence of some circumstances of a very afflicting character: the aggregate of which conspired
to affect my health to such an extent, as to render the suspension of every thing like literary labour an imperative duty. All which, when duly considered, will, perhaps, account sufficiently for the delay above alluded to.

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

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

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

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

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* It ought to be mentioned here that, in addition to the copy, said above to have been contributed by Mr. Professor Jarrett, the whole of the Index, or reversed part of the Dictionary (Appendix B), has been supplied solely by his industry; as also were many of the particulars contained in the Additions and Corrections (Appendix C) from his suggestions. I will only add, I trust that this will not be the last instance, in which the public will be benefited by his industry, talents, and learning.
† See my Grammar, Lecture x.
pounded it may be. While the verb as such—most commonly taken as the root—is necessarily either a compound term, or at least a simple one, involving at the same time the force of a pronoun, investing it with a precise personal signification. To take such a word, as a root, has seemed to me at variance as well with the nature of things as with the term root itself, chosen as it has been to designate the leading and primary word of the several existing series. It should also be borne in mind, that the term verb can claim no higher authority than the opinion of those, who have thought proper to adopt it in the technical sense in which it is now used; that it is a mere technicality and nothing more, and, therefore, altogether inadequate to the task of proving the existence of any fact.

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

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

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

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* See my Grammar, art. 187, seq.
† On this subject, see my Introduction to the Book of Job. London, 1837.
or subsequent significations have been derived, and, as far as practicable, in the order and manner which appeared the most easy and natural. By these means, certainty, it has been hoped in the first case, would, to a considerable extent, be ensured; and, in the second, a facility of recollection which was not to be expected under any other. How far success has been attained to, it will be for the reader to judge.

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

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

Again, as to orthodoxy or heterodoxy, singly and respectively, I am well aware how far Grammarians and Interpreters, as such, have been led astray by an overweening and imprudent attachment to considerations connected with one or other of these. The Jews, for example—opposed as they necessarily are to the interpretations of the Old Testament which are found in the New—have spared no pains in the construction of their Grammars, Dictionaries, and Commentaries, tacitly to make every provision against their adoption. And, although they are now found generally among the lowest objectors to the use of the Arabic, time was when the language of Ishmael (אֵלֶֽהוּ) was appealed to by them for this and other purposes, as one of the safest means they could adopt. To this they added an appeal to tradition; which, it is to be regretted, was so readily admitted by the divines of Europe;
but which will be found, upon investigation, to rest on foundations no better than those of conjecture. Matter of this sort will be met with in the richest variety in the writings of Reuchlin, the elder Buxtorfs, our own Pococke, and many others; the influence of which is felt to a very great extent to the present day.

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

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

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

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* See my Introduction to the Book of Job, p. 101, seq.; Sermons and Dissertations, p. 124, seq.
out of his way, for the purpose of accommodating his rules to the advancement of what he may consider orthodoxy. This would be as dishonest on one hand, as the practice proscribed above is faulty, partial, and unjust, on the other. Nor, if any reliance may be placed on my experience, will this ever be necessary. As far as I have been able to observe or discover, it is certain, the most extensive and deep acquaintance with the Grammarians, Rhetoricians, and usages of the East,—aided by the conclusions arrived at by the best writers of all ages, Jewish as well as Christian; and among the former, the Targumists may be allowed to occupy a distinguished place; among the latter, the fathers of the Church, such as Chrysostom, Theodoret, Jerome, and others,—will show most clearly that the Interpretations of the New Testament are, at once, the most easy, natural, judicious, and acceptable: those which exhibit the greatest agreement both in the letter and spirit with the declarations of the inspired writers whether of patriarchal or ancient Jewish times. One so circumstanced will find, moreover, a sort of family likeness pervading the whole, whether as to language, usages, or doctrines, sufficiently strong to convince him that, as members of the same household, they are the best qualified to explain each other's sentiments and views; and that, as such, they ought never to be separated, much less that their declarations should be interpreted by those, who are utter aliens to their commonwealth.

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

On this last subject, see תפלות, לַשׁוֹנָה, (sign. c.), מִשָּׂרְבִּית, מִשָּׂרְבִּית, and מִשָּׂרְבִּית, †

* Rom. viii. ix., &c.
† The reader should be apprized that the Hebrew Bible everywhere referred to, is the stereotyped edition of 1836, published by the proprietor of this work, Mr. James Duncan.

in my Sermons and Dissert. Dissert. i., and my notes on the Book of Job generally.

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

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

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

Here, then, the true sense of this Syriac term having been thus fairly established, we may now rest perfectly satisfied that all is right. The truth however is, the whole is palpably wrong. Michaelis was not aware how the verb א, applied to baptism in the East, nor why the rite itself was styled א. The fact is, Confirmation is administered in the Oriental Churches together with baptism; and it is to that rite, rather than to baptism, that these words have been applied. And this the last editor of Calmet ought to have known. See my Sermons and Dissertations, p. 178.—This work is, nevertheless, highly deserving of the attention of the Biblical student, particularly on account of the extracts, &c., collected from travellers and others.
and thence not very slightly to affect many of those contained in the New.
To this I feel compelled to ascribe all the difficulty and darkness, which modern
times have succeeded in casting over the question of prophecy; and thence,
rendering nearly useless one of the most convincing evidences of the truth of
Christianity; one which, in the hands of its early apologists, produced the
happiest results. To this, too, we owe the plausible, but groundless system
proposed some years ago by Mr. John Hutchinson, and which succeeded in
carrying along with it some of our best, but not most prudent or well-informed
men. To this also, the school of Capellus, Houbigant, Kennicott, Lowth, &c.,
owed all its beauty and grandeur; and the same may be said of many of the
ephemeral and popular writers, male and female, still to be found among us.

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

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

* I regret that, in a few of the first pages of this work, this full exhibition of all the
forms was not adopted. This, however, can present no very serious inconvenience.
therefore, as far as it has been deemed necessary, have been inserted in their proper places in the body of the work.

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

In the verbs, too, the terms pret. (preterite) and pres. (present) have been adopted, in conformity with the usage of my Grammar,† to denote what has usually been styled the preterite and future tense. Those, however, who prefer terming the latter the future, or the aorist, will find no inconvenience in my naming it otherwise. I have done so, because I felt that I had the analogy of the language and Oriental usage with me; and was therefore in possession of the principle which did obtain with the sacred writers themselves.‡ The full rhetorical use of the Apocope, of the Ephemetic /ay, and 7/math, and of the Paragogic 7y, was determined, for the first time, in my Hebrew Grammar, Ed. 1832, art. 233, seq. I have since succeeded in ascertaining that of the termination 7y/a, as the reader will find under the letter 7/a, p. 400.

* See my Gram. art. 153. 4; 217. 7, with the notes.
† See my Heb. Gram. Lecture xvii.
‡ On this subject, moreover, see Dictionary, under the letter 7/a, p. 163. In addition to these and some other particulars, my Grammar presented, for the first time, the laws which regulated the rejection of the 7/w, letters, and 7/a; enabling the learner to see, in a moment, the real source of every defect occurring in this language. I think it right to say this, because some of my reviewers, who were pleased to speak favourably of my work, had no hesitation in saying that I was indebted either to Dr. Gesenius, or Mr. Ewald, for every thing new and important: whereas the truth is, my Grammar appeared (in 1827) before a copy of Ewald's had reached this country; and, that not one of the particulars adverted to above ever appeared in that of Gesenius, and the most important of them never in that of Mr. Ewald. The fact is, the doctrine of the Hebrew tenses, with the use of the apocopated, ephemetic, and paragogic forms, was extracted by me from the native grammars of the Arabs; works which it does not appear either of these gentlemen ever consulted.
In most cases all the constructions of the verbs and verbal nouns are given in the manner just mentioned. The student ought to be apprized, however, that cases occur in which these are so numerous and various, that it would be almost endless to give them in detail; and of this he is always warned. And, as this work was intended to teach how the Hebrew ought to be read and construed, rather than how it should be written, it has been deemed sufficient, in many cases, merely to say what the construction is, leaving it to the industry of the student to make the due application of this. The same is true of the significations ascribed to words generally, and of the various phraseology cited. Enough has been given, it is hoped, to enable the student to find his way with safety and certainty to a large extent in this field of inquiry; and, eventually, with the help here and elsewhere pointed out, to arrive at that state of proficiency, which cannot but administer the greatest pleasure to himself, as well as profit to the Church of Christ, in the additional light it will be in his power to throw on the pages of revealed truth.

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

I have given, moreover, in an Appendix, a short description, with a plan and two sections, of the Temple of Solomon, which may be thought by some to be superfluous. My defence is, the descriptions of this famous edifice have appeared to me extremely faulty; the biblical text having been very generally disregarded by their authors; and thence, Rabbinical conjectures having been made to supply its place. Besides, it has been found so difficult to arrive at just notions of things, their positions, &c., from mere verbal description, and particularly with reference to the Temple, that I conceived it would be both the readiest and safest way to supply at once the short details and plan referred
to. For a fuller consideration of these particulars, the student is referred to authors who have discussed this subject more at length, and whose conclusions he will now, it is presumed, be the better able either to appreciate, or to receive with the greater care and caution. I once intended also to append to this work a short tract on the use of the Hebrew and Greek definite article, and a few references will accordingly be found made to it. But, as this would have had the effect both of delaying the publication of the work, and also of enlarging it, I made up my mind to publish this tract separately, as early as convenient.

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

ABBREVIATIONS.

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

Aleph, orEleph (א). The first letter of the Alphabet in Hebrew and its sister dialects, the Chaldaic, Syriac, Samaritan, Ethiopic, and Arabic; likewise, in the Persian, Hindoostani, Malay, &c., in which the Arabic Alphabet has obtained. What its origin was, it is impossible now to say with any certainty. Stephanus tells us in his Thesaurus Gr. from Plutarch, Sympos. ix. 2, and after him Gesenius, that it was named after the ox, which in the Phoenician is so called: כבשׁ חָדַף דֶּרֶךְ צַרַעַנְהָּרָה דָּגַא דָּגַא כְּרוֹצָקָא כֹּלֵאָו כַּלִּיָּו תָּנֵבָא; and, is arranged first in the order, because, as it is added, it is the first among necessary things, וְאַלְפַּּו. . . . . וְאַלְפַּּו. Gesenius, however, tells us that it was so named, because it represented the form of an Ox's head with horns. Whether we are to take the reason assigned by Ammonius in Plutarch, or the conjecture of Dr. Gesenius, I leave it for others to say. I would only suggest, that my good friend's conjecture is quite as likely to be correct, as the guess of the learned Greek. See Prep. Evang. Euseb. x. § v.

The power of this letter is, according to Eastern usage, naturally a consonant; and it is pronounced with a sensible effort as occasionally heard in our A, though something more guttural, in order to avoid confusing it with the aspirated נ, our H. And hence it is, that it is often interchanged with כ in the various readings, and holds a parallel place with it in the Cognate roots; as in כָּא, and כָּא; כָּא, and כָּא; כָּא, and כָּא; כָּא, and כָּא, &c., as noticed by Dr. Gesenius; from whom I take these examples.

As some variety of pronunciation would probably prevail, even when the Hebrew was a living language (as is the case with our a here in England), it need not seem strange if in the Hebrew also, and particularly in the sister dialects, this letter often interchanged with others; as, כָּא, and כָּא; כָּא, and כָּא; כָּא, and כָּא; כָּא, and כָּא; כָּא, and כָּא; כָּא, and כָּא; Syr. &c. That is, if its not very sensible power as a consonant, did in some cases fall in with those other consonants, which are occasionally lost in the power of a preceding vowel. See Gram. Art. 37.

It is occasionally prefixed to certain words, without at all altering their force; as, כָּא, and כָּא, an arm, as in our special and especial. Dr. Gesenius thinks that it is sometimes dropped, as in כָּא, for כָּא; כָּא, for כָּא; כָּא, for כָּא; &c., but this is problematical, especially in the second case. For first, we have no means of knowing with certainty which of these is the primitive form; and, secondly, as it is allowed that כָּא is occasionally prothetic, as in כָּא above; it seems unnecessary to multiply rules, unless there were reasons for doing so. In the case of כָּא, for כָּא, moreover, we have also to account for the loss of the כ. This word is, therefore, peculiar. But, what is most strange, Dr. Gesenius makes כָּא the primitive form of this word, in another part of his work; assuming that both the כָּא and כָּא are adscititious! Lexic. p. 111, 112.

It is prefixed to nouns termed Heemanti, as כָּא, &c. See Gram. artt. 157, 158. And hence, perhaps, it is that the augmented species of verbs, in the Chaldaic and Syriac, prefix כָּא, rather than the כָּא taken by the Hebrews, as in Apel, for Hiphil, &c.

It is likewise postfixed to nouns in the Chaldaic and Syriac, in place of the Hebrew definite article; as כָּא, לֹא כְּרַדְסָה; Heb. כָּא, the king; which has been very constantly and erroneously termed the Emphatic form.

 כָּא, m. constr. כָּא. Plur. כָּא, constr. כָּא. Syr. לָא, Arab. לָהו, &c. is probably a
primitive noun, as it appears as such in most languages in one form or another; as, Gr. ἀνάωμα, ἄνωμα; Turk. پابیکانی, پابیکا; Malay پابیکانی, پابیک.

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

II. Metaph. An originator, inventor, &c., so, ὁ τὰς παράπο τιμότης, Athen. l. 1; Gen. x. 21; xvii. 4, 5; Josh. xxiv. 3, &c. So the Messiah, Is. ix. 5. מְרַאֵה Originator of an age (allōn), or dispensation.

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

בר, m. Chald. i. q. Heb. יִרְלָא, pl. יִרְלָא, Dan. ii. 23; Ex. iv. 15; v. 12, &c. Aff. יִרְלָא, יִרְלָא, יִרְלָא, pl. constr. יִרְלָא, aff. יִרְלָא, יִרְלָא, יִרְלָא.
Arab. רַבָּעִים, v. pres. רַבָּעֵי, in Kal only. Arab. אֲבָעַי, teneirole affectu commotus fuit. Cogn. Heb. אֲבָעַי, אֲבָעַי, אֲבָעַי. Arab. בַּקֵּץ. Desirous, willing, constr. mostly with the neg. מִ, either expressed or implied, and with an Infin. or verbal noun, with מ prefixed, or not; as, מִזְרָעַי, He was not willing to send them. Exod. x. 27. בַּקֵּץ שְׁלֹשָׁה. Is the Oryx willing to serve thee? Job xxxix. 9. Abs. Prov. i. 25. מִ, יְגַּרְּפָה, ye would not. See Is. i. 19; xxx. 15; xxviii. 12; Prov. i. 10, &c. with יְגַּרְּפָה, for יְגַּרְּפָה, as in the Arabic. Part. מִּתְּבַּקֵּץ:—with יְגַּרְּפָה, Ezek. iii. 7.

Arando uina. A reed, probably that of the papyrus; once Job ix. 26. מִ, מִּלְּטָנָה רְכַשָּׁה, reed-vessels, i.e. small and very swift-sailing vessels in use on the Euphrates and Nile, occasionally used by robbers. See my notes on the place, and comp. Is. xviii. 2.

Arandi, m. Arab. אֲבָעֵי, nom. unit. אֲבָעֵי יְגַּרְּפָה.

אֲבָעֵי יְגַּרְּפָה, see above.

אֲבָעֵי יְגַּרְּפָה, m. Arab. אֲבָעֵי יְגַּרְּפָה, fastiditus, despectus, fastidium, nausea. Cogn. אֲבָעֵי יְגַּרְּפָה malum, אֲבָעֵי יְגַּרְּפָה, melum, אֲבָעֵי יְגַּרְּפָה, perturbatio.

אֲבָעֵי יְגַּרְּפָה, m. constr. probably for אֲבָעֵי יְגַּרְּפָה, Gram. art. 73. form אֲבָעֵי יְגַּרְּפָה, or אֲבָעֵי יְגַּרְּפָה, Gram. art. 158. r. אֲבָעֵי יְגַּרְּפָה; Arab. fugit. אֲבָעֵי יְגַּרְּפָה, fugit. 2. conj. fructum bonum protulit. אֲבָעֵי יְגַּרְּפָה, locutus quo quis fugit. Cogn. אֲבָעֵי יְגַּרְּפָה, conclusit; אֲבָעֵי יְגַּרְּפָה, qui ornat atrium; instruitque cibo suo ac potu; אֲבָעֵי יְגַּרְּפָה, potu et ingurgitaciones lactis (camelini) intumuit, &c. "Convenit utcunque," says Castell, "cum Heb. אֲבָעֵי יְגַּרְּפָה, saginarie, implere." A Crib, or Stall, in which animals are fed, Is. i. 3;Prov. xiv. 4; Job xxxix. 9. Aff. אֲבָעֵי יְגַּרְּפָה, usually, but without sufficient reason, taken as a plural.

אֲבָעֵי יְגַּרְּפָה, m. Arab. אֲבָעֵי יְגַּרְּפָה, pl. Part. pass. r. אֲבָעֵי יְגַּרְּפָה, Fed, fattened, Prov. xv. 17; 1 Kings v. 3; whence אֲבָעֵי יְגַּרְּפָה, and Jer. i. 26; אֲבָעֵי יְגַּרְּפָה, her granaries, &c.

אֲבָעֵי יְגַּרְּפָה, see v. אֲבָעֵי יְגַּרְּפָה.

אֲבָעֵי יְגַּרְּפָה, f. constr. אֲבָעֵי יְגַּרְּפָה once, Ezek. xxi. 20.

Arab. בַּקֵּץ, r. Quânit, sedatus fuit ignis, vel ira; lassus, de vaho, &c. The Kamooa also gives, בַּקֵּץ, בַּקֵּץ, בַּקֵּץ, in i. e., they are in confusion.—Resting, as after great exertion; remaining stationary in any place. Our passage has בַּקֵּץ צָהָרָה, I have appointed the resting, descent, or remaining of the sword, i.e. for the purposes of slaughter. See פָּס. cxxv. 3; Is. xxiv. 10, xxx. 32; Ezek. v. 13, xvi. 42. And here, viz. chap. xxi. 22, and xxiv. 13; comp. Is. xxxiv. 5. With this the ὀφαγία ὑποβαλας of the ἀνυκλ, as well as the אֲבָעֵי יְגַּרְּפָה of the Targumist, as cited by Dr. Gesenius, will agree sufficiently well, without changing the reading into אֲבָעֵי יְגַּרְּפָה, as he proposes. Besides, one would hardly expect to find אֲבָעֵי יְגַּרְּפָה at the end of the verse, as we now do, were this the original reading. Dr. Gesenius complains here, moreover, of the inaccuracy of Castell in giving אֲבָעֵי יְגַּרְּפָה, for אֲבָעֵי יְגַּרְּפָה, and this in the sense of exterminium, instead of licentia. The error in the vowel, however (if it really be one), is probably an error of the press. As to the sense of the word, the place cited by Castell is 2 Macc. xxi. 6, where we have אֲבָעֵי יְגַּרְּפָה, which certainly will not bear to be translated by Dr. Gesenius's "licentia" Judaeorum. This would give utter nonsense. The probability is, that, as בַּקֵּץ is made equivalent to אֲבָעֵי יְגַּרְּפָה, the iv. conj. is here used in the sense of the xth, viz. אֲבָעֵי יְגַּרְּפָה, rooting up, i.e. destroying. In this case, therefore, the אֲבָעֵי יְגַּרְּפָה of Castell will be cognate with the אֲבָעֵי יְגַּרְּפָה of the Kamooa given above, and much more suitable to the place under consideration, than the אֲבָעֵי יְגַּרְּפָה of Dr. Gesenius.

אֲבָעֵי יְגַּרְּפָה, for אֲבָעֵי יְגַּרְּפָה, Gram. Art. 74. Hiph. r. אֲבָעֵי יְגַּרְּפָה, also aff. 1st pers. sing. of אֲבָעֵי יְגַּרְּפָה.

אֲבָעֵי יְגַּרְּפָה, m. Arab. אֲבָעֵי יְגַּרְּפָה, contendit ad, tetentit in, אֲבָעֵי יְגַּרְּפָה, propositum, gramen, &c., אֲבָעֵי יְגַּרְּפָה, eurus, fuxus, &c., cogn. אֲבָעֵי יְגַּרְּפָה, r. אֲבָעֵי יְגַּרְּפָה, educavit, &c.; lit. Proceeded on, matured, applied to corn. I. Grown, and in the ear. Exod. ix. 31, אֲבָעֵי יְגַּרְּפָה, the barley (was) grown; not אֲבָעֵי יְגַּרְּפָה as Gesenius proposes, Lev. ii. 14. 11. Hence given to the month, in which this earring of the barley took place, Exod. xiii. 4, xxxii. 15, &c.
And, as the year was then in all probability solar (see my Sermon on the Sabbath, second edit. with the notes), the observance of this month would be easy and regular.

חָלֵב, 1st per. pres. sing. with נ. parag. Hiph. r. נַעֲלָה, of cogn. נַעֲלִיר, Arab. נַעֲלָה.

חֳלֹעָה, m. pl. מְלֹו, constr. מַלּ יָע, r. מַלּ, Wishing, desiring; hence wanting, destitute, &c.

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

II. Miserable, as suffering distress or oppression, Ps. xi. 18; lxxvi. 6; lxxxi. 1; cix. 22; Prov. xxx. 14; Jer. ii. 34, &c. Aff. סַלּ אוֹדְנָא.

חֳלֹעָה, f. Desire. Eccl. xii. 5.

חֳלֹעָה, m. constr. דַּעֲלָה, Syr. דַּעֲלָה; plumbeous, comp. עָלָה, Arab. עָלָה ben habuit, probus, beneficus, fuit. Mighty, or powerful. Gen. xlix. 24; Is. i. 24; xlix. 26, &c.

I. Mighty, powerful, courageous, or brave, applied to men, or animals, Jud. v. 22; Jer. xlvii. 15; Lam. i. 15, &c. עָלָה, men mighty of heart, i.e. exceedingly courageous, Ps. lxxvii. 6; Is. lxviii. 12. עָלָה, mighty ones of Bashan, i.e. strong and furious men compared to bulls, Ps. xxxii. 13; applied to horses, Jer. xviii. 16; lxvii. 3; l. 11.

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

חֳלֹעָה, v. once in Is. ix. 17.

חֳלֹעָה, Arabic. עָלָה carnosus fuit, cogn. عָלָה, commissicat rem rei, עָלָה ad-hactei, pinguis evasit, cinziz, Syr. עָלָה gallus gallinaccus, superbè incendens, &c.—They swell, as volumes of smoke; it is added, קָו עָלָה, the glorying, i.e. as the towering, of rising smoke.

חֳלֹעָה, m. Arab. עָלָה nubes secunda, pluviae gignender idonea, cogn. עָלָה imbreb effudit, עָלָה rigavit, propr. I. Weeping. II. Mourning, lamentation, as for the dead, Gen. xxvii. 41; l. 10; with עָלָה, Deut. xxxiv. 8, compared with the cry of ostriches, Mich. i. 8. Aff. עָלָה.

חֳלֹעָה, m. pl. עָלָה, constr. עָלָה, pl. עָלָה, pl. עָלָה. Lamenting, mourning, Gen. xxxvii. 35; Est. vi. 12; Ps. xxxv. 14; Is. lix. 3, &c. Aff. עָלָה.

חֳלֹעָה, v. pres. עָלָה, Mourned, lamented,
as I can see, have been to very little purpose.

Nor do I think Gesenius's extract from
Abulwalid much better, although he styles
him an eye-witness of the thing in question.
But the matter in question here is, the mean-
ing of this term; and of this Abulwalid knew
no more than Gesenius himself. In Jer. I. c.
it is evident that the horizontal lathe of a
potter is meant; on this, I think, there is no
difference of opinion. I take ἐνίθω here,
therefore, to signify just what would;
i. e. two wheels, were this substituted in its
place. It would then be a cognate term;
and it is not improbable this was the very
term used by Jeremiah. In Exod. I. c. the
case is altogether different. The question is
there about childbirth; and the words are
ἐνίθω ἐνίθω. It is added, ἄρα, if it
be a son, &c. Gesenius gives here, "Et di-
debitis super labro." He then tells us that this
labrum, wash-pot, was probably like the
potter's wheels; i. e. consisting of two stones,
an upper and a lower, the upper of which
acted as a lid, &c. But Why, let it be asked,
are the midwives commanded particularly to
cast their eyes on these? Had these the
means of determining whether the new-born
child was or was not a male? Again, sup-
posing these wash-pots were composed of a
lid, and sort of under-tub. Would this make
them like the potter's horizontal lathe, which
is thought to have consisted of two wheels?
All this strikes me as extremely weak and
inconclusive. Suidas, indeed, tells us of
λοχαίων διάφορον, used by women in child-
birth; which were, perhaps, couches peculiarly
constructed for that purpose; and
which, as far as I can see, must have been
things as far unlike the wash-pot in question,
as they were to the lathe of Jeremiah's potter.
It is truly astonishing that such incongruous
matter could ever have been thrown together
by a writer of Gesenius's powers. Let me
now give my view on this passage. I
suppose, then, that ἐνίθω, is in this place cognate
with ὁσίω; which, dual, would be ὁσίω.
See Prov. xxv. 11, where we have ὁσίω, its
seasons, occasions, &c. See this word below.
I take the command of Pharaoh, therefore,
thus, Observe, look carefully on, the two occa-
sions; i. e. in which either a male or female
child is born. It is added, If it be a son,
then, &c. Now, it is curious to observe, that
not one of the ancient versions says a word
about this wash-pot, stools, or the like. The
τὸ κατ' ὅσιων ὁσίων τῷ τίτευν, Vulg. "et par-
tus tempus advenierit," which is very near
the truth. Targ. videbita in parta; Syr. "cum
ille procumbunt." The venerable Saadias
Haggaon, indeed, makes the midwives to
look at the pulpit! ἐνίθω ἐνίθω, as does
Erpenius's Arab. Gesenius, however, tells us
that a MS. at Oxford reads ἐνίθω, in the
text of Saadias; and this he translates (Thea.
sub voce) by "lucus ubi mulier partit." But
this might be a mere imitation of the Targum
of Onkelos, which has ἐνίθω: at any rate the
authority of this Jew is of little value.

ואָמָה, m. pl. ṣָמָה. According to
Hottinger the Pers. بُدُح (Winer writes
بدوح) a band or bandage, which Gesenius
prefers taking from the Sanscrit bandha, with
a prothetic ь. Nothing, however, can be less
probable than that the Israelites adopted a
Persic word immediately after their egress
from Egypt. The word is most likely
Egyptian, and might be cognate with the
Persic بُدُح, and our band, although not
occurring in the Coptic books as we now
have them. From the places in which it
occurs, it appears to have been made of fine
linen, variously wrought, and used to bind as
a girdle about the body of persons in author-
ity, especially the Jewish priests, Exod.
xxxix. 9; xxxvii. 39; xxxix. 29; Lev. viii.

אֵּפִּיק, m. Sam. הָאֹת, puleis. Arab. אֶפִּיק
aufugit. Cogn. אֶפִּיק adharit ei odor.

pars, aliquid, adhearsum butyri.—Dust, light
and easily ascending, Is. v. 24; Ezek. xxvi.
10. Applied to the mist of the clouds, when
speaking of God, Neh. i. 3; occ. with יָט, Deut. xxviii. 24. The difference seems to be
this: the former is so light as to be carried
about by the wind; the latter heavy, and
adhering to men and things. Aff. עָפָע.

עָפָע, f. once, constr. יָט עַפָּא, Powder
of the merchant, used as a perfume. Cant.
iii. 6. Etym. as the last.

As a verb in Niph. pres. עָפָע, Adhears to;
wrestles, or strives with; constr. with יָט, Gen.
xxiii. 25. Infin. עָפָע, in his wrestling, ib.
ver. 26.

עָפָע, m. and יָט עַפָּא, f. A quill, or larger
feather of the wing of any bird, Ps. lv. 7; Is.
xxvi. 31; Ezek. xvii. 3; Job xxxix. 16; pl.
Taken by many to signify the wing, in some of these places, and Deut. xxxii. 11; Ps. xci. 4. The context, however, rather makes against this.

ائع, occurs. Gen. xlii. 43. It appears to have been the term used in proclaiming the authority of Joseph. A similar thing was done in behalf of Mordecai, Est. vi. 11; where, however, we have several words used for this purpose. The attempts to interpret this word have been very various; some taking it as an imper. of יָחַשׁ in Hiph., and signifying bow the knee: others, with Luther at their head, have supposed it to be a compound of יָחַשׁ; i.e. father of the state, and as of Chaldean origin. Others, again, have had recourse to the Coptic, supposing, which is indeed most likely, that the term is Egyptian: and, of these, the most probable seems to be the solution proposed by De Rossi (Etym. Egyp. p. 1), viz. אָפֶק, or אָפֶק, i.e. incline the head. Other Egyptian terms certainly are to be found in the Hebrew Bible, as it is likely would be the case; as, for example, for לָבק, the Nile. יָאֵל, לָשָׁנ, אָשֶׁר, and אָשֶׁר, see sub voce: יָאֵל, for יָאֵל; i.e. the king: to which some others may be added.

אֲפֶק, for אֶפֶק, Hiph. r. אֱפֶק.

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

אֲפֶק, f. contr. for אֲפֶק, Arab. אָפֶק, obesitas, corpulentia; אָפֶק, magistrius dignitatis. Kamoos, וַאֲפֶק מַעַלְךָ, בכָּל הָאֱלֹהִים, Anything one part of which is bound within another.—Generally, anything bound up together in one mass.

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

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

III. Meton. knots, bindings, Is. lviii. 6. בַּבְּלַי of the yoke, lxx. στραγγαλίας. אֲפֶק, m. Arab. אֱפֶק, Pers. Akh, Syr. אֱפֶק, augm. n. fut, generally. The various species will be found recited by Castell, sub voice; in Freytag, in Avicenna, the Medical Dictionary of Ibn Elhosein of Bagdad, &c. See also Celsius Hierobot, i. p. 28.—Occurs but once, Cant. vi. 11.

אָפֶק, f. Arab. אָפֶק, merces, præmium. as, אָפֶק, Reward, or wages, of siller; i.e. of money, lxx. δωρέως. The Jews suppose it to be equal to the gerah. Talm. Lex. Buxtorf. sub voce אָפֶק, col. 1236.

אָפֶק, m. Arab. אָפֶק, v. spec. collecta fuit aqua. אָפֶק, The drops of dew; opp. to רַע rain, Job xxxviii. 28. See my notes on the place.

אָפֶק, m. Arab. אָפֶק, multa fuit, pec. aqua in puteo. Aug. m. contr. for לָבק, pl. לָבק. I. A pond or pool of water, Ps. cvii. 35; cxiv. 8; Is. xxxv. 7; xlii. 18; &c. Constr. אָפֶק, as לָבק, Exod. vii. 19; Is. xiv. 23.

Cogn. Arab. אָפֶק, alterata fuit aqua, i.e., from its being stagnant.

II. Meton. Flags, or reeds, growing in stagnant waters; Jer. li. 32. The flags (used, perhaps, in making stockades for defense,) they burned with fire. Arab. similarly derived, יָאֵל, asylum, munimentum. Freytag. sub بַּבְּלַי. Is. xix. 10. יָאֵל, of stagnant, i.e. afflicted mind. Cogn. Arab. אָפֶק, tetricus, et aeger animi, &c. Gesenius gives the form here בַּבְּלַי, and is followed by Winer. If this were allowed, בַּבְּלַי, not בַּבְּלַי, would be the form of constr. For the בַּבְּלַי, above, too, he gives בַּבְּלַי, which is also incorrect; see Is. xxxv. 7.

בַּלַי, or בַּלַי, m. augm. of the prec. בַּלַי, A Flag or reed, as before, opp. to בַּלַי, a branch. Is. xix. 15; metaphor. The lowest and worst of the people. Comp. Is. xxv. 13; lviii. 5. The Arabs oppose the head and tail much in the same manner. Hamasa. Freytag. p.
following, and Ps. lviii. 10; where the same usage is alluded to. The Rabbins, and after them most modern writers, suppose this word to signify a large pot, or caldron, because the Gr. ἀλαξον, and the Lat. lacus, are sometimes used to signify a large vessel, and because Solomon's brazen sea was also a large vessel. I doubt whether much reliance can be placed on analogies of this sort, when destitute, as this is, of direct proof. The notion of burning, as above, seems to have obtained in the Arabic, probably for the same reasons; as, مَطْلَب, v. of جَلَبَ, ferbuit dies, accensus fuit, arsit ignis, excenduit in aliquem. ἀνέρρηκεν ἀρδόν, ardor, ira. Freytag and Jouhari, sub voce. See Celaii Hierobot. Pars. i. p. 465; and my notes on Job xlii. 12.

אֹּמֶן, m. Arab. סַּעַר; Syr. סִּגְרָה, crater, lagena, hydria; pl. סְעָרִים. A basin or bowl. Exod. xxiv. 6; Isa. xxii. 24; Cant. vii. 3.


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

אָם, m. Arab. גָּם. Syr. מַכִּיר, mulcum, vel totum cepit, verbedo abstergendoque rejectit. מ in occurs in this sense, Judg. v. 21: with a prosthetic מ, The fist. Exod. xxi. 18; Is. lviii. 4.

אָמֶרָה, m. compd. of מָרָה, Collecting, and בּ blood, ox בּ dew. Gram. art. 169. 10. דְּלָה, בָּלָה. Vulg. Phialae. Syr. בָּל, Disks or basons, of gold or silver. Exra

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

אָמָן, m. cogn. with מ, which see. Arab. סְגָרָה, gravis; גָּאָר, aër, terra, &c. Comp. Syr. זְגוֹר. Mist, vapour, which arising in exhalations from the earth, is again precipitated in the rain, Gen. ii. 6; Job xxxvi. 27. So זָר a cloud, from זָרָה dimus fuit, evasit.

אָמָן, for אָמָה, Gram. art. 83. 1. Hithp. v. אָמָה; id. with אָמָה. אָמָה, m. from מ, A base or pedestal.

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

Chald. adv. Heb. יָדוֹ, or יָדוֹ: Arab. יָדוֹ, or יְדָדוֹ, and in the comp. יְדָודָדוֹ. Then, Dan. ii. 15, 25, 48, &c. With the particle יָדָדוֹ, Dan. ii. 14, &c., Ezra iv. 24; and יָדָדוֹ, v. 16, Thence, from thence.

Hiph. r. יָדָדוֹ with Aff.

spatḥā, augm. of יָד, Arab. יָדָד, Sadvīca, conspicuos florēs habitā palmā; longa plena ac adulta fuit, et luxuriantī, herba. Golius. The Kmoos adds, "אָרָץ חָדָד", is that which is exceedingly productive of grass; comp. יָדָד, Syr. יָדָד, cumulus, congersies, &c., ַדָדָדָד decoravit. Cogn. Heb. יָדָדָד. Great, powerful, splendid, majestic, applied to beings animate and inanimate; to men, and to God, Ps. xciii. 4; cxxvii. 18; Ezek. xxxii. 18; Neh. x. 30; Jer. xxv. 34; 1 Sam. iv. 8; Is. xxxii. 21, &c.

m. has no plural number. Arab. יָדָד, colore fusco praditus; אָדָד Adam, homo. Comp. the cogn. יָדָד with its derivatives. Syr. יָדָד terra rubra. יָדָד homo. Ludolf takes the Ethiopic יָדָד: which signifies formosum. See his Lexicon, col. 377.

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

II. Other men, as opposed to the Israelites; Jer. xxxii. 20; comp. Is. xiii. 4; Ps. lxxxii. 5. On the constructions, יַכְרְזוּ, Prov. xxvii. 28; יַכְרְזוּ, Hos. xiii. 2; יַכְרְזוּ, Is. xxxi. 19, see my Heb. Gram. art. 224, 4, with the note. The following are in apposition, יָדָדוֹ, a wild ass, man, i.e. a man of that description, Gen. xvi. 12; so יָדָד, Prov. vi. 12. To this term יָדָדוֹ, are opposed, יָדָדוֹ, i.e. a man of substance, or consideration: יָדָדוֹ, a brave or warlike man: יָדָדוֹ, a man liable to pain and sickness. See these several words. As this word admits of no plural number, when it is necessary to address a certain number, the phrase יָדָדוֹ יָדָדוֹ, is used, Deut. xxxii. 8; Ps. xi. 4, &c.

מִשְׁמָר, m. from the above, A ruby, or, according to some, a cornelian;xxx. אָדָדוֹ, Syr. מִשְׁמָר, Chald. מִשְׁמָר. Epiphanius, as quoted by Simonis, styles it almaroeth, and compares it with the σάριδος almaroeth of Orpheus. See Braun. de restitu. sacerdot.; lib. ii. p. 501, &c.; Exod. xxviii. 17; xxxix. 10. Ezek. xxxvi. 13.

ריּוּס, fem. רִיּוּס, augmented by doubling the last radical. See Gram. art. 154, 5. Red, or reddish brown, Num. xii. 2; Zech. i. 8; xvi. 2; Cant. v. 10; Gen. xxx. 30; and hence Essau was named רִיּוּס רִיּוּס, Rufus, Ruddiman.

רִיּוּס, see r. רִיּוּס.

בֵּשִׁים, v. Was ruddy, splendid (rutilans). Meton. healthy, noble, Lam. iv. 7; Her Nazarites were more pure than snow, more pure than (pure) milk; they were ruddy—healthy, splendid, &c.—in person above pearls; the sapphire (was) their cut, i.e. their brilliancy. See רֵיִם. Hence, רֵיִים, pl. רֵיִים part. Puhal. Anything, as skins, made or dyed red, Exod. xxv. 5; xxxv. 7; Nah. ii. 4, &c.

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

גָּדָד, Hiph. It (the wine) becomes, or shows itself, red and splendid, Prov. xxxii. 31.


גָּדָד, for רֵיִם, Gram. art. 83. 1. Hiph. r. רֵיִם.

גָּדָד, f. רֵיִם pl. I. Ground, soil, land, Gen. ii. 19; Exod. xx. 24, &c. II. Meton. Fruits, produce, &c., as growing out of the earth, Is. i. 7. III. Region, or country; as, יָדָדָד, foreign or strange country, Ps. cxxxix. 4. יָדָדָד, land of Jehovah, i.e. Canaan, Is. xiv. 2. יָדָדָד—holy, Zech. ii. 16. יָדָדָד, the land, יָדָדָד, by way of eminence, Zeph. i. 2. יָדָדָד, my land, or country, Jon. iv. 2. According to some, the
whole world, Gen. iv. 11; vi. 1, 7, &c. But there appears no good reason for this. The word differs from this, in signifying rather the surface than the substance of the earth; and hence is, in the earlier parts of the Bible, opposed to עָמָּם, heavens.

רַבִּילָה, or רֵבִיל (Gram. art. 166, 8), Red-haired, Gen. xxv. 25, where it is added by way of explanation, as if יִרְמֶל like a hairy robe. See also 1 Sam. xvi. 12; xvii. 42; xxx. 29, 31; Vulg. rufus.

לי, m. יִלָּיָה, pl. constr. יֵלָא. See יִלְּא. I. A base, especially the plates of copper, silver, &c., prepared to receive the tenons (past) of the planks forming the wall of the Tabernacle. Their use apparently was, to preserve the wood from the damp of the earth, Exod. xxxvi. 19; xlvii. 10, &c.

Heb. Meton. Any foundation, Job xxxviii. 6; Cant. v. 16. Aff. יֵלָא, יִלָּא, &c.

לי, m. יִלָּא above. Magnificence, Zech. xi. 13; Mich. ii. 8; i. q. יִלְּא.

לי, v. does not occur in Kal.—Niph.

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

עָמָּם, Hiph. He makes glorious, &c., Is. xliii. 21, of the noun יִרְמֶל for יִרְמֶל.

ךְָלָא, Chald. m. Syr. צָלָא and צָלָא, Arab. צָלָא area. צָלָא, Threshing-floors of autumn, Dan. ii. 35; Theod. θλων.

ךְָלָא, Heb. and Chald. Syr. צָלָא, Arab. צָלָא, periphrastic. צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָלָא, צָлָא, צָלָא, צָלָא, צָלָא, ЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦ ЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦ ЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦ ЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦ ЦЦЦЦЦЦЦЦЦ ЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦЦ ЦЦЦЦЦЦЦЦ ЦЦЦЦЦЦЦЦЦЦЦ ЦЦЦЦЦЦЦЦ Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц Ц ЦЦ
under the, he gives regis arcus. But, if these words meant the same thing, how could this happen? I am inclined, therefore, to think that δραχμή, and hence, with Salmassius, that the Arabic dirhem, or درهم, presents us with the same word, although I am unable to say what the real origin of either of these is.

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

Chald. for Heb. חמר, An arm, Ex. iv. 23."

ab[above.]

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

II. A robe worn for the sake of distinction, as, מַלְכָּה, a robe of Shinar; i.e. richly wrought; Lxx. ψαλφή. See Plin. lib. viii. cap. xlviii. (lxxiv.): "Colores diversos picturae inter se Babylon ex maxime celebravat, et nomen imposuit . . . Metellus Scipio tricipit Babylonica secta tertium octingenta millibus venisse jam tunc, posuit in Catonis carminibus," &c. Hom. II. iii. 125. Helen is introduced working such robes, which Eustathius says δραχμακεῶν, and συρραφῶν. Whence, as Winer well remarks, will be seen the weakness of the conjectures of Kennicott and Michaelis on Josh. vii. 21. מַלְכָּה, Lxx. ψαλφή, Hairy robe, such as is usually worn by the ascetics of the East (comp. 2 Kings i. 8), and is called περσαί; see my Translation of the Travels of Ibn Batuta, p. 196. From such garment made of wool, the Soofees (سوقاني) of Persia have received their name. The name of Mohammed, which his followers say was worn in imitation of Elijah's mantle, was a similar sort of garment; as was the ῥυζανοσ of the Greek philosophers, which we are told Justin (Martyr) continued to wear, even after he had become a Christian. It is probable, from some places in Ireneus, that many of the early heretics really were the wolves in wool, which our Lord predicted, Matt. vii. 15, &c. Comp. Zech. xiii. 4. — Sackcloth differed from this, in its being worn in mourning, and often next the skin; see 1 Kings xxi. 27; 2 Kings vi. 30; Is. xxxii. 11. How Dr. Gesenius could have seen something in the former resembling the fur-cloaks of Europeans, it is difficult to say. Joseph's coat, Gen. xxxvii. 3, 23, termed יִרְשַׁה, was some such garment of distinction. The priestly vest of the Phenicians too was, we are told, adorned with broad streaks of purple, Univers. Hist., vol. ii. p. 348, ed. 1747. And such, apparently, was the ὅμηρος of Mahomed.

Ab, abs. noun, r. מַלְכָּה, cogn. with מַלְכָּה.

Thrashing: i.e. beating out corn, &c. with the wheel, Is. xxviii. 28.

Desired, loved. Cogn. מַלְכָּה, Arab. مِلْحِي, and مِلْحِ, Prov. viii. 17; Hos. xiv. 5; constr. immed. rarely med. with י, or 2. מַלְכָּה, the love of himself he loved him; i.e. as himself, 1 Sam. xx. 17.

Loving, infin. or verb noun, Eccl. iii. 8; Loving, opp. to מַלְכָּה.

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

Loving, see r. מַלְכָּה.

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


I. Love or loving, Is. lvi. 6; Deut. vii. 8; x. 15; xi. 13, 22; Hos. iii. 1; &c. Meton. Person beloved, Cant. ii. 7; iii. 5, &c.

Ah! alas! Constr. immed. and med. with י, Joel i. 15; Ezek.
East, where alone it is produced. A species of it was in great abundance in Ceylon, in the times of Ibn Batūta. See my Translation of his Travels, p. 184, with the notes; where we find that the Kamāri and Kākulī species are not produced in Hindustan, but in Java. See also p. 201, with the note. In the Medical Dictionary of Ibn Hosein of Bagdad, we have a very particular account of this wood and its properties, sub voce ʿərāz. See also the Hierobotanicon of Olavus Celsius, pars. i. p. 135—171; Dioscorides, lib. i. cap. 21. In Ps. xlv. 9, the myrrh, aloes, and cassia, mentioned, are said to be from the ivory temples of ṣer. In Jer. li. 27, we find that this is the name of a place; e.g. ʿen ṣar ʿelōn ṣar ʿelōn, the kingdoms of Ararat, Minni, and Ashkenaz.

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

Ohōlah, f. (her tent, or tabernacle.) The allegorical name given to Samaria by Ezekiel, xxiii. 4, in allusion, perhaps, to her having set up a temple of her own. The Mappik required in ʿā had been dropped on purpose, perhaps, in converting the word into a proper name.

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

Pitching a tent, Gen. xiii. 12, 18.

Pik. ʿā, contr. xiii (Gram. art. 73), Is. xiii. 20.

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

A ʿərāz, m. pl. and ʿərāz (f. pl. The perfumed wood, termed lign aloes; by the Greeks,  ὀξυλοξεύν; Arab. ʿərāz, ʿərāz, more recently ʿərāz. We have it in the New Testament, in John xix. 39, μίνυμα σμύρνης καὶ δολός: which, a little lower down, is said to be aromatic. This wood is exceedingly valuable, even in the

whether. So Pers. خواستن, from خواستن to desire.

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

ʿā, pl. ʿā; the etymology is doubtful. Perhaps we have some remains of it in the Arabic āb used as an imprecation; as
fortuna, &c. root אֶבֶּל. See Freytag's Lexicon. Simonis may also be consulted. I. A spirit of divination, supposed to possess certain privileged persons, or to be within their call. Such was the young woman, Acts xvi. 16, who had a πνεῦμα Πνεῦμα; such the woman of Endor; 1 Sam. xxviii. 7. וַיִּשָּׁמֵר חָסִיד—to whom Saul said, ver. 8. וַיִּנָּשָׁבּוּ Divine, I pray, for me by a πνεῦμα Πνεῦμα. This spirit was common to both men and women, see Lev. xx. 27. II. A man or a woman in whom there is a spirit of divination (בְּ). Characters of this sort are by no means uncommon at this day in the East; and to these may be compared the witches, wizards, and conjurers, among ourselves; which, however, of the Reformation has almost entirely put to flight. The hocus-pocus jargon of our modern conjurers, &c., seems to have been in use in the Biblical times, see Is. viii. 19; xxi. 4. The lxx. mostly translate μάνα, by έγγυταρσίου, on account of their muttering. On this subject may be consulted the dissertations of David Millius, in the Thesaurus of Ugozini, tom. xii. num. 5; or in the Dissertationus Selectis, num. xii.; or Leonis Allatii Syntagma de Engrastrimytho, in the Critici Sacri, tractat Bibli. vol. i. p. 331; Van Dale de idololatria, p. 649; and Thes. Gesenii, sub voc. projectit, &c. Projects, means; cause, account, &c. Gen. xxi. 11, 25; Exod. xviii. 8, &c., with affix יָשֹׁב, Hiph. r. יָשֹׁב, fem. Arab. אֵּשֹׁב. Syr. אֵּשֹׁב, cogn. Heb. אֵּשֹׁב. I. Natural desire for food, &c., Deut. xii. 15; xvii. 6; 1 Sam. xxiii. 20. II. Lust, Jer. ii. 24, &c. As to my soul, I have desired thee, i. e. greatly desired, &c., Is. xxvi. 9; Job xxiii. 13, &c., v. neut. and trans. Constr. immed. and med. with ו, and לָשׂוּב. pres. יָשֹׁב, 2 Sam. xxiii. 15; Apoc. יָשֹׁב, Prov. xxiii. 3, 6; xxiv. 1. Becoming desirous of, coveting, claiming, Deut. v. 18; Jer. xvii. 16. אֲשֹׁר, Num. xxxiv. 10, has given endless trouble to the commentators, some supposing the verb here to be the same with יָשֹׁב, in vv. 7, 8, which, however, no analogy can reconcile; others say that describe, mark out, is the sense to be given to the verb; which, it is affirmed, the word יָשֹׁב (but is this word derived from either יָשֹׁב, or יָשֹׁב? I think not) will sufficiently establish. For my own part, I see no reason whatever for all this; because, I think, and claim for yourselves, or the like, will suit the place sufficiently well. יָשֹׁב, They became desiring a desire, i. e. intensely desiring, Num. xi. 4.
and med. with י, as ישכןカラー, Wo, city of much blood! Lam. v. 16; י׃, Wo now to us! Ezek. xxiv. 6; Num. xxiv. 23; Ps. cxx. 5, &c. Nearly allied to מ, which see, and may designate grief, threatening, deprecation, &c., as the context shall suggest.

רוֹסֵם, m. pl. רוֹסְמָה. See רוֹשֶׁה. An enemy, adversary, public or private, Ps. iii. 8, vi. 11, &c.; ib. xiv. 6, ex. 1, &c. רוֹסְמִים, the enemies of Jehoram, i. e. of his religion and people, Ps. xxxvii. 20, xcii. 10; with affix רוֹשָׁם, &c., regularly.

רוֹסָה, f. id. Micah vii. 8, 10, רוֹשָׁה, i. q. רוֹשָׁה, Hos. xi. 11. See Gram. art. 175. 15, note.

לוֹסֵר, m. r. לֶשֶר, cogn. רוֹסָה, Loam. Provision, Hos. xi. 4.

לוֹסֵיר, m. pl. לֶסֵיִר, Arab. ل, r. ל, i. q. לֶסֵר, descivit, decett, ינֶאָשׁ, incrassuit, &c. A fool, particularly as to religion; opp. to חכם, Prov. x. 14; to חכם, ib. xi. 16. It differs from חכם, which rather signifies corrupt.

לוֹסֵר, id. with relative ל, Gram. art. 166. 4, &c. Foolish, Zech. xi. 15.

לֶסְפֵּי, f. Foolishness, pec. with regard to religion, Prov. v. 23, &c. ib. xiv. 24, we have,ℓοσοφίας, συγγένειας. To render the last member by, the folly of fools is folly, would be to involve the author in the charge of dealing in truisms, and also of transgressing one of the commonest rules of oriental rhetoric; which requires that, when the same word happens to occur twice in the same period, it must be taken in different senses. De Sacy's Hariri, p. 333, on…the κοίμησις.

Gladwin's Prosody and Rhetoric of the Persians, p. 6. So Rev. xvii. 8, ὠν ἐκτείνετο, kalmet totoī, i. e. remains not, although it now is. See my Expos. on the place. Here, their wealth (is) the crown of (the) wise; the backsliding, apostasy, of (the) confident, i. e. of fools in this sense, (is) their folly; i. e. as לֶסְפֵּי may be taken to signify the acquisition, or wealth, in a good sense, made by the truly wise; so לֶסְפֵּי, taken in its primary sense, falling off, &c., may, the loss occasioned to the opposite characters, by their dense ignorance. Comp. I Tim. vi. 5, 6, and Prov. xv. 16.

לַטָּא, m. Arab. לֶטִּא recte disponere ac administrare. So Ps. lxxxiii. 4, מַשָּׁת, Fat, i. e. prosperous, is their administration, &c.; and, taking an abstract for a concrete (as in מַשָּׁת, &c., Gram. art. 152. 10.), מַשָּׁת, (Keri has מַשָּׁת) princes, or governors, of the land, 2 Kings xxiv. 15.

לִבָּנָה, compd. of ל, and הבא, cogn. לִבּוֹת, לִבּוּ, nearly allied to ליב, and הבא, which see. A particle implying a negation obviated by some occurrence; nearly corresponding to our unless, except; Lat. si non, nisi; lxx. el μὴ, modified as the context shall require. Locus validē vexatus, is Num. xxii. 33. וֹרַע לִבָּנָה, unless she had declined from before me, surely now I had even slain thee; i. e. had not this first event taken place, the second (which has not) surely had. Wither asks, on this place, "Unde negandī vim huic voc. accedere existimemus?" I answer, from the same cause which we do in the last syllable of מַשָּׁת, מַשָּׁת (Gram. art. 86. 3.) being perfectly equivalent to מ. So ib. xxxiii. 27, מַשָּׁת, lit. or it will not seem right, &c. Gen. xvi. 2. מַשָּׁת מַשָּׁת... מַשָּׁת Go in now ... or I shall not bear by her, &c. In all cases, I think, a preceding condition will be found, so as to allow of some such solution as the preceding. See Nold. sub voce.

לַטָּא, compd. נָל + מ, lit. Or not, otherwise, nevertheless. וַיֹּרָה, otherwise I, &c. i. e. I betake myself to other considerations. Job ii. 5, v. 8. See Nold. sub voce, and p. 318.

לְטָהָר, or לִטָּהָר, pl. לְטָהָר; also לְטָהָר, לְטָהָר, and לְטָהָר, a name applied to a certain part of the Temple. See לִטָּהָר.

לְטָוֵי, m. seg. prim. לָוֵי, Arab. לָוֵי or לָוֵי time, delay, occasion, in either a good or bad sense.—I. לָוֵי, Virtue, manhood, Gen. lxxix. 3, Deut. xxi. 17, &c.; meton. Power, Job xviii. 7, 12, &c.; Wealth, Hos. xii. 9, Ps. xx. 10, cogn. with זה. From its beauty and fertility, the valley of Damascus, Amos i. 5, this, now termed Uri, lxx. Ουρι, and by the Persians لسکیتیان, rather as some of their authors tell us. II. Inconstancy, falsehood, sin, idolatry; meton. Idol, and sorrow, Is. xii. 29; Ps. xc. 10; Zech. x. 2, &c. In
Hos. iv. 15, &c., רֵינָה Bethel, lit. house of God, sarcastically styled בֵּיתָם, Bethaven, lit. house of idolatry, &c.; with affix נָה, לְהַעַנָּה, מַעְנָה, Pher. נִנָּה, נְנָה, men of iniquity; נְנָה, doers of iniquity, &c.

ןָנָה, m. pr. נָה, concr. of the above, pl. נָנָה. I. Powerful, Is. xl. 26, 29; Ps. lxxviii. 51. II. Sinners: meton. Sorrowsful; סָפַר, bread, i.e. usual fare, of such persons, Hos. ix. 4; Prov. xi. 7. Hence v. in Hithp. part. Num. xi. 1, סִבֵּרוּ עָלָיו, sorrowing, murmuring, &c.

ןָנָה, see נָה, Ships.

ןָנָה, m. see נָה. One collecting anything, Numb. xix. 10.

ןָנָה, or נָה, Jer. x. 9; Dan. x. 5; Cant. v. 11. It is neither a different name for נָה, nor a different way of writing that name, as some have thought, but a mere epithet signifying Pure, refined, or the like. In Jer. x. 9, we have בֵּית נָה בְּבֵית נָה, i.e. beaten silver ... and refined gold; supposing נָה here, to be parallel with נָה, not with נָה: which I think extremely probable. Because, not only is this word written נָה, in 1 Kings x. 18, which is sufficient to show that the נ prefix, is not the prep. נ; for, this place, as compared with 2 Chron. ix. 7, has נָה, in the parallel. In this case it will be a derivative from נָה, or נָה; Arab. נְָּה, נְָּה, part. נְָּה, in conj. v. נְָּה, מֵנָה, disgregavit, &c.; cogn. with נָה, פָּסָה, and נָה: נְָּה, dimovit, separavit. From the last of which we have נָה silver; because so refined.

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

ןָנָה, or נָה, the name of a place celebrated for its gold. It probably took its name from נָה, one of the descendants of Eber, Gen. x. 29, who fixed themselves in Arabia for the most part. The gold of Sheba, Havilah, and Ophir, is often mentioned in Scripture. The two former places certainly were in Arabia. (Gen. xxv. 18, &c.) Seeeten, too, found a place so named near the Persian Gulf. Bochart and others, however, after placing the original Ophir in Arabia, look out for another in the East Indies; or elsewhere; because Arabia seems too near to account for the three years' voyages of Solomon's ships for the purpose of transporting the gold, peacocks, &c., to Palestine. Hence too, the סֹפַר, סֹפְרֵר, or סֹפְרֶר, of the 1xx, has been supposed to be an Egyptian name of the East Indies, which has been thought corroborated by the סֹפַר Sutara of Abulfeda, situated on the coast of Malabar. Sufala again, on the Eastern coast of Africa opposite to Madagascar, has also been supposed to be the Ophir of Scripture. See Bochart's Phaleg, p. 147, &c.; Reland's Dissert. Miscel. i. 4; Spicileg. Geogr. Sacr. Michaelis ii. 184, &c. also my notes on Job xxii. 24, &c.


ןָה, not in use; v. pret. נָה, Pressed, was urgent upon; constr. with אָ, אָ, נָה, pressed, or hasted, to go down, Josh. x. 13; נָה, it pressed upon thee, ib. xvii. 15; Jer. xvii. 16.

Hiph. pres. נָה, They pressed, urged, v. Gen. xix. 15; Is. xxii. 4, with ו. Syr. יְנָה compressus; Sam. יְנָה, יְנָה, constrinxit; cogn. Arab. יְנָה, יְנָה, difficultis intellectu, &c.

ןָה, pl. נָה, constr. נָה. ר. נָה, Arab. נָה, נָה, cogn. נָה, נָה, continuit in carceri. A treasury; meton. a treasure, Deut. xxviii. 12; 2 Kings xx. 13; Is. ii. 7: with affix, נָה, נָה, וָה, מַנָּה, f. id.

ןָה, m. נָה f. pl. נָה and נָה. Arab. נָה durus, torridus, de solo. אָה, גָּה, 손, &c. Light, lightning, Gen. i. 3—5; Job xxxviii. 3, 11, &c.; meton. that which gives light, A luminary, the sun, i. q. נָה, instrum., or place, of light, Ps. cxxxi. 7. It has been supposed from one or two passages, that this word also signifies certain green herba, as 2 Kings iv. 39. But herba can hardly be meant here, for the context tells us, that the person sent to gather the נָה, whatever that was, gathered it from a vine, נָה. Again, Is. xxvi. 19 has, הֹנִית נָה, but it is not necessary that נָה, here should signify herba. Dew of lights, i.e. light-giving, or reflecting, dew, will suit the terms full well. The passage contains, apparently,
an allusion to Ps. cx. 3. The dew of thy birth (is) a dawn to thee, i.e. the period of thy being born into the world, shall exhibit a dawn, from which thy Gospel light shall spread throughout the world; both passages evidently referring to the coming of Christ. Again, Is. xviii. 4, as, or while (the) clearness warms into light. It is added as the dense dew in the warmth of harvest; i.e. as the heavy dew which then falls is gradually warmed by the great power of the sun; so, when the standard of Gospel truth shall be erected in the days of the Messiah, will I, from heaven, contemplate with pleasure its invigorating influences, extending itself by my aid and co-operation to the utmost boundaries of the earth.

As to ḥarsh, occurring in 2 Kings iv. 39, I take it to be the Arabic 3 (Arabic), spinæ species; and the intention of the gatherer to have been, to collect either the leaves or berries of this; which is, perhaps, the Egyptian thorn, and the leaves of which are, according to Prosper Alpinus, collected when green, and boiled in the broth of fowls, &c.

His words are, "De brassica spinosa. . . . cum adivaram sponte natam, et in Aegypto, et Judea, et Syria, conspectam fuisse. . . . Folia, ut dictum est, cum virescunt decorta ex aqua, aut jure gallinaceo; ferculci modo comedunt, atque etiam non minus cruda: itidem folia cum sale." De plant. exot., lib. ii, cap. x.—This person, in his progress, collects the berries or grapes (not gourds), which I take to be a species of the fox-grape of the orientals. One of the five species of this, we are told by Ibn Hosein, in his medical dictionary, entitled اختبارات, is poisonous, lit. killing; the antidote to which is surplus, sugar-candy. His words are, "أنس شبوب ينح نويست يل نع نور سند يد ... وصلم يل قند برم."

The prophet, miraculously or not, neutralized the killing property of the berry by throwing a quantity into meat from the broth.—Celsus makes the ḥarsh, and ḥarsh, alluded to, to be the cucumis sylvestris; but, how this can be styled a vine, I am unable to see. Hierobot. pt. I, pp. 393—459. On the oriental usage of the term dew; see my notes on Job xxix. 19.

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

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

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

הָרֵשׁ, for הָרֵשׁוּ, Gram. art. 75. form יִשָּׁר יִשָּׁר. Became light, enlightened, shining, prosperous, &c., Gen. xlvii. 3; 1 Sam. xxxix. 10; ib. xiv. 27, 29. Imp. יִשָּׁר, shine thou, f. Is. ix. 1.

Niph. רֹאשׁ, Became bright, &c., Ps. lxvi. 5, pres. רֹאשׁ, 2 Sam. ii. 32. Infinit. רֹאשׁ, Job xxxiii. 30.

Niph. רֹאשׁ, pres. רֹאשׁ, apoc. רֹאשׁ, Made light, enlightened, informed, &c., Ps. lxxviii. 19; xviii. 29; Job xlii. 24. Meton. Refreshing, invigorating, constr. with יִשָּׁר, יִשָּׁר, יִשָּׁר, and יִשָּׁר; Num. vi. 25; Ps. xxxi. 17; Ps. cxxx. 135, &c.; also, Setting on fire, Is. xxvii. 11; Mal. i. 10.

הַיָּנָב, m. pl. יֵסָנָב contr. of יָנָב, Anything enlightened or inflamed; hence Fire, Is. xxiv. 15; xlv. 16; xviii. 14; Ezra v. 2. Meton. The light of fire, Is. i. 11.

The Urim, worn in the breast-plate of the high priest, which, with the Thummim, were perhaps intended to typify the influence and value of revealed religion. Occasionally, by way of distinction, with the article, אֲרוֹם אֲרוֹם Ezek. xxviii. 30; Lev. viii. 8, &c.; xxx. literally, דְּרוֹמָה דְּרוֹמָה. In Exod. xxviii. 17—21, this breast-plate is particularly described: and, from the circumstance of its being used in obtaining answers from Jehovah, it is there termed, מַעֲשֵׂה יְהוָה. One would be disposed to think that the Urim and Thummim added, as it seems to have been, to this breast-plate (ib. ver. 30), was intended particularly to shadow out Him, who was to be the light, the truth, and the life; and that, from being attached to the breast-plate, bearing twelve precious stones, representing perhaps the twelve tribes,—as their names were engraved on these,—the whole was intended to represent the true church, and its influence with God, under both Testaments. See Rev. xxi. 11, 12, 13, 14, 19, 20, 23: which seems to me to apply all this to
Christ, and to the Christian Church. Dr. Gesenius, however, as the manner of his school is, finds here nothing beyond mere idols, such as the Egyptians had. Diod. Sic. i. 48, 75, Elian var. Hist. 14, 34. He then goes to Philo’s Life of Moses (tom. ii. v. 152, edit. Mangey), where he makes his author style these Images, following, in this case, our Spencer. But, why did he not refute the note of Mangey, ib., who shows that the whole is a mistake, founded on a wrong interpretation of the word ἄγαλματοφθορία? Nor can I see why the accounts of Diodorus, or Elian, are to be preferred to those of Moses himself, just alluded to; unless, indeed, heathen writers are the only safe expositors of Holy Writ! It is not impossible, indeed, that the Egyptians might have had something representing these instruments of the Hebrew ritual, which they had borrowed from the Jews; and which would, of course, be made to quadrate with their own notions; just as the idolatrous Arabs made the Hebrew שֵׁם, קֹחֵם, a magician, and the אַבִּית, תַּמְלֶק, amulets to hang about the necks of children. See Hariri’s Second Consensus. The age of Diodorus and Elian will admit of this.

The name of a place in Mesopotamia, Gen. xi. 28; xv. 7; Neh. ix. 7, in which the family of Abraham originally resided, usually styled Ur of the Chaldees. It has usually been supposed to mean, The fire of the Chaldees, on account of the fire-worship supposed to be carried on there. Gesenius, ever ingenious and interesting at least, proposes a new view of this. Ur, he tells us, signifies, in the Sanscrit, a town, or place. This, it is his object to substitute for the castle, or fortification, of Ammianus Marcellinus (25, 8).—Bochart (Phaleg. pp. 43, 87, 88), and Cellarius in his Geography, had fixed upon this Ur, as the birth-place of Abraham. Unfortunately, however, for that theory, ֶּר, Ura is still, in the Persian, a mere appellative, signifying a castle, as Meninski will shew. All, therefore, that can be made of the passage in Ammianus is, that the Roman soldiers, asking in their march the name of the fortress, were told that it was A castle! Bochart, therefore, who does not appear to have been acquainted with the Persian, was, like them, mistaken; and so, of course, was Cellarius. In the next place, it will, I presume, be no easy task to shew, that Ur, in the Sanscrit, signifies a town, and less easy also to shew that this language ever prevailed, or was even known in Mesopotamia; which this hypothesis requires. In the ixth book of the Prep. Evangel. of Eusebius, we have: δεκάτη δὲ γενεας φθονι, i.e. Eupolemus ἐν τοις βαβυλωνιας Καμαρινη, ἡν των λήγουσ των ορθιν, εἶναι δὲ μεθεφορινην, χαλδαιων των, ἐν τριτοις δια βαβυλωνιας αθανατων γενεσθαι Αραμων γενεθ, i.e. He, i.e. Eupolemus, says that Abraham was born in the tenth age (i.e. after the flood) in Camarina, a city of Babylonia, which some name Ouria, but, being interpreted, signifies a city of the Chaldeans, &c.—Here Gesenius thinks that Eupolemus must have misunderstood his original; and, as we do not know from other sources the precise situation, &c., of this city, not much reliance can be placed on it. I think differently. It seems to me to agree so well with the accounts given in the Bible, that it is worthy of all acceptance. I suspect, however, that this passage was not fully understood by Gesenius. By πόλεις Καμαρίνης, was probably meant, a city of priests, as καραποι, still,—signifies a priest in the Chaldee. χαλδαιων πόλις, signifies the same thing; as it is certain that χαλδαιος was specially applied to the learned among the Babylonians. These were, therefore, synonymous terms. And if this place was principally inhabited by

... Diodor. Sicul. lib. i. xxxviii. Τοὺς τε Ιέρεις ... υνι Βαβυλωνιου καλοντας Χαλδαιους. Flamines ... quos Chaldeos Babylonii nominant. And Strabo, lib. xv. Edit. Cassabon. p. 508 et seq. Ἁφαρσκας δ’ ἐν της Βαβυλωνιας κατοικια τους ἀφαρσκας φιλοσοφους, των Χαλδαιων προσγεγορεμόντων, οι περι άστρονομων εισι το πλεον ... Ἐστι δε και των Χαλδαιων των άστρονομων γνη πλεον. Κα τω Όρηχοι τως προσγεγορευται, και Βωροτται, και Αλλοι πλεον, έστω κατα αριθμους, Αλλα και Αλλα ληγουσει περι των αυτων δοξατω. Constituta est habitatio pecunaria in Babylonia philosophus indigens, plurimum astronomiam tractantium qui Chaldae appellatur ... Chaldeorum astronomicorum genera sunt aliqua. Nam quidam Orcheni dicuntur, quidam Borsippeni, et alii comunes qui (ut in sectarum fieri solet diversitate) eisdem de rebus aliter et aliter statuunt. And, a little lower down we are told, that Borsippa is a city sacred to Apollo and Diana; not unlike our Καμαρινη πολις perhaps. It is evident that in Dan. ii. i. 2, מָעָר is a generic name for philosophers of this sort. The other names, ver. 2, are probably specific names of sects, such as Strabo mentions above.
heathen priests, whose creed was that of fire worshippers, it is not at all unlikely that ovipīn, ʼāmīn, fire, was a name given to it; especially as we find that such names were formerly given to places in Persia on the same account. So, in the King of Oude's Persian Dictionary (p. 141), Adhar Abadgān... is the name of a fire-temple of Tebriz; and it is the same name as Tebriz. They say, as there were many fire-temples in Tebriz, on that account it was so named. See also other compounds of ʼāmīn fire. It should seem, therefore, hardly safe to appeal to the Sanscrit, when no proof can be adduced for its use in these parts, and particularly as the older interpretation had authority so good for its support.

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

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

〔noun〕, i. q. ʼāmīn, f. pl. 2 Chron. xxxii. 28. Syr. [ʼāmīn], Arab. ʼānīn, and ʼānīn, pl. ʼānīn, stabulum, præsep. Stables, or stalls for beasts.

〔noun〕, e. for ʼāmīn, Gram. art. 75, pl. 34, r. ʼāmīn. So Arab. ʼānīn, for ʼānīn, or ʼānīn, r. ʼāmīn. Syr. ʼānīn, pl. ʼānīn. I. A mark of distinction, memorial, or warning, Gen. i. 14; xvii. 11; Num. ii. 2; Exod. xxxii. 13, 17; Ezek. xx. 12, 20. See my Sermons and Dissertations, p. 95, &c. See also xxix. 9; Deut. vii. 9; Ezek. xvii. 9; Job xxi. 29, &c. Id. False or counterfeited, Ps. lxvii. 4; Is. xlv. 25; Jer. x. 2.

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〔noun〕, i. q. ʼāmīn, and ʼāmīn, which see.
I. The matter is closed, i. e. confirmed, by me; or, II. It has gone out from me, i. e. has been decreed and published; or, III. It is covered, concealed from me. The context seems to me to require this latter. Ixx. ἀνιώτης. The form ἀνιὼτη, is that of a fem. participial noun.

シア, m. Syr. ； Arab. حبض, Hysop, the 𣦒σχος of the Greeks; much used in sprinkling blood, water, &c., under the law, Exod. xii. 22; Levit. xiv. 4, 6, &c. See Castell under 𣦒σχος; Bochart Hieroz. i. 587—593. Hierobot. Celsii, i. 407, &c.; Vislingius observ. ad Proep. Alpinum, de plant. Egypt. p. 32.

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

نتائج, v. see نتائج.

نتائج, r. , A memorial, a term much used in the East in a religious sense, as _CLI_PERS; 𣦒σχος Arab.; Ixx. ἰμήςωψων, ἀνίώτης, pec. A species of offering so named. See Lev. ii. 2, 9, 10; xxv. 7; Numb. v. 26.

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


نتائج, f. Arab. 𣦒σχος; Syr. 𣦒σχος; Gr. 𣦒σχος, The ear, with affix. 𣦒σχος, constr. 𣦒σχος of dual 𣦒σχος; with aff. 𣦒σχος, Jer. vi. 10: 𣦒σχος, uncircumcised is their ear; comp. Acts vii. 51, equivalent to the Arab. كِسْمَتُ أَنَّ يَكُونُ. I have clothed my ear to him, i. e. will not attend to him; opposed to this is 𣦒σχος, he uncovered, or laid bare (the) ear, 1 Sam. ix. 15; xx. 2; 1 Chron. xvii. 25; Job xxxvi. 10, 𣦒σχος: Ps. xl. 7, ke dug out, i. e. cleared out the ears; expressive of the state fit to receive instruction, and thence to obey. See my Prolegomena to Bagster's Polyglot Bible, prol. iv. § iii. par. xvii. Rosenmüller in loc. The symbolical use of circumcision seems to be, to intimate that our mind is to be laid open to God; and that, as nothing can be concealed from him, so we must be ready to hear and obey, under all circumstances.

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

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

 Contractors, m. r. 𣦒σχος or 𣦒σχος; Arab. 𣦒σχος, 𣦒σχος, or natus, &c.; Syr. 𣦒σχος, armavit; Chald. 𣦒σχος, id. Implement of husbandry, or of war. It occurs only once, Deut. xxiii. 14, 𣦒σχος, 𣦒σχος, Thou shalt have a pin, or pole, over (and above) thy implement. Some MSS. read 𣦒σχος, pl., which the versions generally do not countenance.

 Contractors, m.pl., Arab. 𣦒σχος, 𣦒σχος, platea angustior, cogn. 𣦒σχος, compedes, cogn. 𣦒σχος, angustia, 𣦒σχος, id.; Chald. 𣦒σχος, ligavit: 𣦒σχος, with a prothetic 𣦒σχος, Gram. art. 84. r. 𣦒σχος. Chains or bandages, particularly for the hands. Comp. Jer. xl. 1, with ib. ver. 4.

 Contractors, v. Arab. 𣦒σχος, cinxit, roboravit. He, or it, bound; constr. either immed. or med. with 𣦒σχος, 1 Sam. ii. 4; 2 Kings i. 8; Jer.
Biblische Archäologie, 1 Theil. p. 236, plate ix. fig. 20.

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

he cried ah! ah! Either, I. Howlings, as Bochart, Castell, and some of the ancient translators suppose; or, II. Howling animals, owls, &c. as others think. I incline to the former.

Eth. " K; paccus fuit, &c. contr. m. ἤκο, Ezek. xxxiii. 30; Dan. vii. 5; and, according to some, ἄκο, Ezek. xviii. 10; but Gesenius and Rosenmüller take it to mean, fellow (deed); i. e. "si fecerit socium quid ex facinoribus illis:" which is preferable. I. Numer. One, or, taken as an ordinal, First, Gen. i. 5, &c. Some one (ris), used as an indefinite article; a Eng., un Fren., ein Germ., O h. Copt. &c. not merely in the more modern Hebrew, as Gesenius asserts, Gen. xxi. 15; xxii. 2; xxi. 10, &c. See Nold. Concord. part. p. 750, ed. 1734. II. By way of eminence, Singular, rare, 2 Sam. vii. 23; 1 Kings xxxii. 13; Zech. iii. 9; xiv. 7. So the Pers. ی, Pers. Gram. ed. 1828, p. 24—28, and Arab. ی, of unity, ib. So Eng. "He was a man, take him for all in all," &c. III. The same, i.e. one and the same, Gen. xi. 1; xl. 5. IV. Distributively, The one, and the other, Exod. xvii. 12; xviii. 3, 4. V. Alone, only, one only, Gen. xix. 9; Is. li. 2, &c.; Exod. xxxiii. 5.

sedus icit, unicus fuit. The first not used in Kal. Hithp. " K, Ezek. xxi. 21. Gesenius, Rosenmüller, &c., Unite thyself (spoken of a three-edged sword, v. 19.) Schnurrer, operam da, &c. I am inclined to believe, that it is here used for ὁ, Chald. ὁ, Arab. ی. To take hold, to begin, &c.: hence ی, take (i.e. begin), take the right hand; place (act), take the left hand, &c. The second used in Kal and Pîhêl, Gen. xlix. 6; Is. xiv. 20. ی, Ps. lxxxvi. 11, for ی, Gram. art. 75.

Copt. ᾽ΑΞΙ, Egyptiacē scribēbatur.

Lex. La Croze. Jerome, in his Com. on Is. xix. 7, says, "Audi vi ab /Egyptis hoc nomine lingua corum quicquid in palude

Job, i. c. who take the Arab. أخَذ, laqueus, pl. أَخُذْتِنَاتِنِّ, res pascuæs; while others suppose the Chald. ٱلَّذِي, to be the etym. These languages do, however, occasionally agree in their words, without its being possible to say which has the priority.

אַחַז, or אָבָז, f. contr. for אַז, Chald.; with pron. 1st pers. אָז, r. אָז; My shewing, reasoning, argument, Job xiii. 17: Chald. Dan. v. 12.

אָצָא, f. See אַז, Arab. אוּזָה, and אָצָה (fraternitas), Brotherhood, Zech. xi. 14. Such was probably the covenant of brotherhood made by Mohammed and his companions, in the early stages of his career. See Annales Muslemici Abulfed. tom. i. p. 77, not. Hist. p. 18.

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

אָסָף, or אָסָף, sing. for אָס, contr. Gram. art. 75. Arab. أَسُرِّ, soror. A sister; the word is used in the same latitude of meaning, as אָז, brother; is; which see. Also used of a city, in some respects like another, Ezek. xvi. 46; xxiii. 31, 33; Jer. iii. 7, 8. Metaph. Prov. vii. 4; Job xvii. 14. Spoken of things similar, and used with אָס, Exod. xxvi. 3, 5, 6, &c. In constr. אָס, aff. אָס, אָס (once, Num. vi. 7, 23), אָס, אָס, אָס, אָס, אָס, pl. אָס, אָס, אָס.
Judaism and heathenism were to lose their prevalecy, and the Christian Church was to be reared. See my notes on Job xix. 25. Comp. Heb. i. 2; 2 Pet. iii. 3; 1 Pet. i. 20; 1 John ii. 8. See also my Sermons and Dissertations on Prophecy, &c., p. 365, &c.—11. Western, Deut. xi. 24; xxxiv. 2. See א"ת. Adverbially, Deut. xvii. 7; 1 Sam. xxix. 2, &c.

After, f. i. q. מַעָלֶה; the final מ in such words as מַעָלֶה, מַעָלָה, is used in Chald. and Syr. for the form of construction. Another; future, &c. Dan. i. 39; viii. 5, 6.

At length.

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

Another, Dan. ii. 11.

Backwards, Gen. ix. 23; 1 Kings xviii. 37, &c.

קְשַׁトラֹפִית Keshatra, postea schetrao rex. Ita keshatrap סערפחו, "but, keshatra is a compound, signifying Lord of the field (i.e. of battle). If, then, kheshtatra means king in the Pehlir, I do not see how it can be any part of the compound keshatrapati; unless it be a compound of khetra, field, and /sweetalert, Pers. آب, water. But this would be fanciful. I therefore prefer the former etymology. Est. iii. 12; viii. 9; ix. 3; and with the Chaldee termination, Dan. iii. 2, 3, 27; vi. 2, 3.

The latter days, or times, i. e. those in which...
become not lenient, they will (be as) hard (untractable) as the blackthorn, while they,—
immature (indeed) as the unripe (fruit),—he
destroys them as with a tempest. Rosenmüller
in his Scholia on this place, has given both an
incorrect copy and translation of the Chaldée.
The Syriac text is here much mutilated. It
stands thus: 

They have not understood: their
thorns are (like) the blackthorns; and wrath
shall disperse them. This again Rosenmüller
has miscopied.—The Syr. ْمَنِّسِفَبْوَأُ، is either another transla-
tion of the member which immediately follows,
or else presents us with a miserable dislocation,
and interpolation of the text. Sym. has a
sense not very distant from this: viz. Prin ْمُعَقِّدَبْوَأُ، at ḍaṣaṣhā ṣammān ṣammān geyōs ṣammān ṣammān, ṣammān ṣammān ṣammān ṣammān, ṣammān ṣammān ṣammān ṣammān ṣammān. So Jerome: “Ante quum crescant spina
vestra in rhamnum, quasi viventes, quasi in
ira tempestas rapiet eos.”—The Vulgate,
however, “Priusquam intelligent spina
vestra rhamnum; sicut viventes, sic in
ira absorbet eos.”—And in his commentary, Rham-
nus, semitum genus est aperiremum acutissimum, et
flore gratissimum. Unde intelligitur duplum
habere virtutem, utissimam, et bonorum retribu-
itionem, id est, justis floret ad ornamentum, pec-
catoribus probet spinas ad confringendum.
As a hedge it may be considered as a defence,
Job i. 10, to the good, or as a hindrance to the
bad, Prov. xv. 19; Mic. vii. 4. In all these
cases, the Heb. יֵשׁ, is taken to signify thorns.
Rosenmüller thinks this might be tolerated,
had the plural ended in ָו; but, in the eleven
other places in Scripture, in which the word
occurs in this form, it means pots. This
is not true, for in Amos iv. 2, where this word
occurs, he says; “Sane יֵשׁ, femina
pluralis terminatam, alias significat ollas . . .
sed spinarum, sive hamorum significat
admissa (ut non sit a ָו diversum) quam
inter Hebreos et Kimchi h. l. agnoscit,
elegantior proposito similium, et alius
prophetarum locis, uti ostendimus, congrua,” &c.
It should also be borne in mind, that there is
no mention in the Bible of this thorn being
burnt under pots, &c. If then we can suppose
the (ָו) blackthorn, to have been taken
by a metaphor to signify the lowest and worst
of the people, (see Josh. xxiii. 13; 2 Sam.
xxxii. 6,) who, when in power, are always

mule. See Bochart. Hieroz. tom. i.
Gesenius supposes that סָחָר was formerly
pronounced shatar or kahatar, and that the
Hebrews prefixed an ה, to facilitate the pro-
nunciation. This is, perhaps, supposing too
much.—Mules, produced from a male ass
and a mare, which were the swiftest and
strongest. See Bochart. l. c. The Cam-
bridge translator of Gesenius, Leo, translates
“maulthiere,” by noble mules; and the ex-
planation “söhne der stuten,” by “sons of
dromedaries!”

m. Arab. ٥٠٤٠, Syr. ٥٠٤٠, or ٥٠٤٠, rhamni nigri species. A sort of blackthorn,
said to be plentiful about the walls of Jeru-
usalem, and to be very quick of growth.
Comp. Luke viii. 7, with Locman’s table 22,
De Rubo. (אֶעָרְסָי). And see Jud. ix. 14, 15;
where allusion seems to be made to its en-
croaching and untractable character. It is
much used in the East for fences, and even
for fortifications; and presents the greatest
difficulties to an attacking force. Hence Ps.
lviii. 10, may be thus translated: Before
your thorns (generally) experience the (de-
structive influence of the) blackthorn, like a
powerful (2 Sam. xxiii. 20; keri, 1 Sam.
xxv. 6; Is. xxxviii. 20) and enraged (person),
shall he (God) tear him (i. e. your enemies
severally) away; i. e. in less time than this thorn
can grow up and be mischievous, &c. Comp.
Jud. l. c. The lxx. ἠπο τοῦ εὐκαίρου ταῖς
ἀκάνθαις ὑμῶν τὴν πάμον, ὅσει ζυγός ὅσει εἰς ὄργανον ἑαυτῶν ὑμᾶς. The Targum, ἥ
τα της ἀκανθας ὑμων την παμον, ὅσει ἡ ἑος ἐν ὑμῖν ἔτοιμον ἑστήκατε ὑμᾶς. So long as the wicked

ترجمة نصوص ناطقة باللغة العربية إلى النص باللغة الإنجليزية: 

**سُقْرُ،** المُعْلَم. كما ذكر بوشارد في هيروز. المجلد الأول ص. 236؛ وفقًا لـ Sup. Lex. Heb. Michaelis، ص. 65. يعتقد جيسينيوس أن **سُقْرُ** كان يُنطق سابقاً either shatar or kahatar، وأنه نُпередى **ه**، لتلائم pronunciaiton. هذا، بالطبع، يتطلب بعض الفهم. — المُلّه، الناتج من ذكران ذكران واحد والإناث، ومنها الحزام الأحمر والأسود، والذي كان سريعاً وقويًا. وفقًا لـ Bochart. l. c. يترجم الناطق الإنجليزي Cambridge نزل جيسينيوس، ليو، بالإنثليزية “ماوثير”، بالجملة “سöhne der stuten”، أي ‘‘sons of dromedaries’’

**رَحَمْنَيْنِ،** m. Arab. ٥٠٤٠، Syr. ٥٠٤٠، or ٥٠٤٠، rhamni nigri species. نوع من الزيتونات، يُذكر أنه شائع في القدس والبلاط العربي، وله ط袅 نمو سريع. وفقًا لـ Luke viii. 7، مع علامة جعلية ٢٢، De Rubo. (أُئَرُس). كما ذكر في ص. ١٤، ١٥؛ حيث يشير الت+Axx. إلى التأثير الغيابي والتحصين المعياري ل<<<. قبل應該١٠، يمكن ترجمته كـ Before your thorns (generally) experience the (destructive influence of the) blackthorn, like a powerful (2 Sam. xxiii. 20; keri, 1 Sam. xxv. 6; Is. xxxviii. 20) and enraged (person), shall be (God) tear him (i.e. your enemies severally) away; i.e. in less time than this thorn can grow up and be mischievous, &c. Comp. Jud. l. c. The lxx. ἠπο τοῦ εὐκαίρου ταῖς ἀκάνθαις ὑμῶν τὴν πάμον, ὅσει ζυγός ὅσει εἰς ὄργανον ἑαυτῶν ὑμᾶς. The Targum, ἥ ἰν της ἀκανθας ὑμων την παμον, ὅσει ἡ ἑος ἐν ὑμῖν ἔτοιμον ἑστήκατε ὑμᾶς. So long as the wicked...
the most oppressive; and the term to have been used proverbially since the days of Jotham, we shall find no difficulty in seeing how it applies here, and in what sense the ancient translators took it. See Hierob. Celsi, i. p. 199, &c.; Bochart. Phaleg. pt. ii. lib. ii. cap. xv. p. 834; Prosp. Alpin. de Plant. Egypti, p. 21.—Proper name of a place, Gen. l. 10, 11.

אֶתְכַּר, m. A cord or thread, apparently of Egyptian manufacture, Prov. vii. 16. The form אֶתְכַּר occurs in the Targums, as a translation of the Heb. נַעַר, or נַעַר, Num. iv. 32; Jos. i. 15; 1 Kings xx. 32, &c. No satisfactory etymology has yet been offered. Some take אֶתְכַּר, or אֶתְכְּרוּ, or אֶתְכְּרֹוּ.

אָכָל, Arab. א••, arctavit, occlusit ostium, id. Chald. He shut or closed the lips, Prov. xvii. 28; the ears, ib. xxi. 13; Is. xxxiii. 15;—spoken of windows splayed, i.e. the walls of which verge obliquely towards closing on the outside, 1 Kings vi. 4; Ezek. xi. 16. Jerome says on this place... non directas (habet fenestras) et æqueales, sed obliquas et angustas exterius, et se intrinsecus dilatantes," ib. xlii. 16, 26. Sym. νοπθεὶς ῥεῖκαλ. "Idcirco," says Jerome, "a sagittis vocabulum percepitur, quod instar sagittarum angustum in ædibus lumen immitter et intrinsecus dilatatur;" ib. lxx diστηρωλα, netted or cancelled; Eng. window, i.e. wound, or cancelled, with twigs, &c.

Hiph. אִלָּע, He closes (the) ear, Ps. lviii. 5. See אֵל.

אֲרֻק, v. pres. fem. אִלָּע; Arab. א••, serpent, nervo obligavit sagittam, &c.; cogn. Heb. יָכִיל, cinctus, &c. Contract, shut or close, constr. with יָכִיל, Ps. lxxix. 16.

אֱכִית, m. Arab. א••, peccatum, &c., i.e. faulty: so אֱכִית and אֱכָית, alligatus, but used in the sense of impotent. Bound, restrained, from using the right hand, Jud. iii. 15; xx. 16.

אֵלָשָׁה, m. pl. אֵלָשָׁה and אֵלָשָׁה. א••, contr. Gram. art. 73. א••, Arab. א•• for אֵלָשָׁה, Г••, or א••, mansionem capere. I. Inhabiting, residing; by meton. Habitation, habitable land, or country, whether that be a continent or island; hence land, as opposed to sea or river. 11. The shore, or countries on the sea shores. Synon. אֶתְכָּר, properly signifies ground or land, with respect to culture.
11. In constr. Exod. xv. 15; Ezek. xvii. 13; xxxii. 21. See Bochart. Hieroz. part i. lib. ii. p. 422, &c. הָדִּישׁ, lit. there is of God power, Gen. xxxi. 29; Prov. iii. 27; Mic. ii. 1; Neh. v. 5; neg. Deut. xxviii. 32; comp. Job xii. 6; Hab. i. 1.

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

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

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

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

"Split'st the unwedgable and gnarled oak,
Rather than the soft myrtle."

Measure for Measure.

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

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

* Dr. French and Mr. Skinner, "maketh the hinds tremble as in labour." The note tells us that "this timid animal is named as being one of those most terrified by the thunder." I remark, if this were true it would make the Psalmist a mere drivelver. As to the translation, it is nothing beyond a comment.
seen, that when this word comes last in the
context, it will take the absolute form; when
otherwise, it takes that proper for construc-
tion (Gram. art. 171. 3): and also, that the
interrogative sense, implying a negation, will
suit it. But this appears more clearly when
another interrogative with a negation pre-
cedes; as, אֵ֓לֶּ֔הּ אֵ֔לֶּהּ, lit. Is it not
from a non-existence of graves in Egypt?
Exod. xiv. 11. See 1 Kings x. 21; 2 Kings
i. 3, 6, 16. The word is otherwise indeclin-
able, and its tense may be considered as
present to any time implied by the context,
e.g. יִֽכְּלֵ֑נִי. There is not (i.e. at that time)
in the ark, 1 Kings viii. 8. Constr. with
pron. וְ, non-existence of thee, i.e. thy not
being; it עֹֽזְמֹת, their not, Gen. xx. 7, with יִֽכְּלֵ֑נִי.
גֶּ֖פֶן, its not, by no means, &c.,
Gen. xxx. 33, &c.; כְּלִֽי, non est mihi, i.e.
non habeo, Levit. xi. 10, &c.; with prep.
וב, in not being, Prov. xi. 14, &c.; כָּלִֽי, like
the not being, i.e. was very near being,
Ps. lxxiii. 2; כָּלִֽי, to non-existence, i.e. to him
who has not, Is. xl. 29. Hence the וְזָֽכְּרָה
israel of the New Test., Matt. ii. 18, which
is nevertheless found in classical Greek, Eurip.
Hippol. 357; Alcest. 281; and Iliad, β. 641,
as quoted by Dr. Gesenius. See Schleun.
sub voc. 'אֵֽלֶּהּ.

אֵֽלֶּהּ, or אֵֽלֶּהּ, q. d. circumscriptum
quid. cogn. מַֽעְמָרָן, equiponderavit. The ephah,
a dry measure so called, containing three
seahs, or ten omers; somewhat more than
three pecks. See Exod. xvi. 36; Lev. v. 11,
&c. Equal to the bath in liquid measure,
Ezek. xlv. 11; and according to Josephus,
equal to the Attic medimnum, Arch. 15. 9. § 2.
Also, meton. The vessel used in measuring
this quantity, Zech. v. 6; Deut. xxv. 14,
אֵֽפֹהַֽוּ, ephah and ephah, i.e. diverse
measures; rendered variously by the 1xx.,
תְּרַיָּהִ֣ם, oifēi, oifēi, oifēi, oifēi,
oifēi. Hence the German lexicographers have been
led to suppose that the word is Egyptian, and
this, the ΠΩΠΙΩΠΙΩΠΙ found in the Coptic transla-
tions of the Pentateuch, they believe confirms.
But it is not improbable that both these present
nothing more than the Hebrew word a little
deformed. Nor will Dr. Gesenius's Coptic
ΨΩΠ (for ΨΩΨ does not occur; the ΨΩΠ, ΠΙ,
of Lacrosse exhibiting the noun with the article
ΠΙ after it, for the purpose of shewing its
gender, not a different form of the root) numerare, mend the matter; to enumerate and to measure being two very distinct and different ideas. He also says "Unde HIPI mensura dicta est." La Croze, however, gives no such word.


אָּשֶׁר, m. ָּשֶׁר for ָּשֶׁר, רָּשֶׁר for ָּשֶׁר, pl. ָּשֶׁר, Ps. cxli. 4; Prov. viii. 4, more usually ובש, of inusit. whence constr. בָּשֶׁר, or by a periphrasis, אָּשֶׁר בָּשֶׁר, sons of man. For אָּשֶׁר contr. Gram. art. 75; Arab. אָּשֶׁר agilis,

fuit, cogn. אָּשֶׁר robur; Heb. שֵׁשֶׁר, fundamentum in Hithp. Heb. and Chald. corrodobatus, &c.

I. A man of the higher or better sort, אָּשֶׁר, man generally, 1 Sam. xxvi. 15; 1 Kings ii. 2; Ps. iv. 3; xlix. 3. II. A husband, Gen. iii. 6; ib. vi. 16. III. Used distributively either for persons or things. Each, Judg. ix. 55; Zech. x. 1. Joel ii. 7; וָּשֶׁר, one and another, i.e. different persons, Ps. lxxxvii. 5, with רָּשֶׁר, or שָּׁשֶׁר, man and his brother, &c., i.e. each of them, Gen. xi. 3. Even when speaking of inanimate things, Exod. xxv. 20; One, any one, 1 Sam. ix. 9. IV. Combined either with an abstract or concrete noun, will express a person possessed of the character implied by such accompanying word, אָּשֶׁר יָשָׁר, a man of form, i.e. handsome; 1 Sam. xvi. 8; והשֶׁר, a man of age, i.e. aged, Deut. xxi. 23; והשֶׁר, a garrulous man, Job xi. 2, &c.; Exod. iv. 10; Ps. cxxi. 12; Exod. xv. 3; Josh. xvii. 1; Jud. iii. 29; 2 Sam. xv. 7, &c.; with aff. יש, Gen. xxix. 32; יש, Gen. iii. 17; Num. v. 10, &c. See יש in its place. Hence v. in Hithp.

אָּשֶׁר, pl. שֶׁר, Become ye men, i.e. stout, courageous, Is. xlvi. 8; comp. 1 Cor. xvi. 13.

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

So in the Arab. אָּשֶׁר, man of the eye, or בָּשֶׁר אָּשֶׁר, a man, daughter of the eye. By a meton. that part of the eye in which the image appears. I. The pupil; and generally, II. The middle of any thing. I. Adage. He is more dear to me than the pupil of my eye; constr. with גו; see Deut. xxxii. 10; Prov. vii. 2, with עֶרֶב, Ps. xvii. 8; comp. Lam. ii. 18. II. עֶרֶב, the pupil, middle, or darkest point of night, Prov. vii. 9; comp. xx. 20. So Arab. עֲרָב, he is in the (very) pupil, i.e. midst of glory; Greek, κόπνη, κοπάριον, κοπαριδός, Lat. pupa, pupula, or pupilla.

אָּשֶׁר, see above.

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

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

אָּשֶׁר, see v. אָּשֶׁר.

אָּשֶׁר, or גו, m. attrib. pl. גו; Arab. אֲשֶׁר radicalis, firmus; אֲשֶׁר, idola; comp. Is. i. 31; גו, strong, for idol: see גו; cogn. גו idolum, אֶשֶׁר, multus fuit, &c.; valida fuit, superates fuit, res; cogn. גו perennis fuit: i.e. for גו, Gram. art. 158. I. Mighty, irresistible, violent, (men or things); impregnable (place); as an abstr. II. Might, irresistibility, Mich. vi. 2; Job xii. 19; Prov. xiii. 15. גו, the way (manner) of the perfidious (is) violent, i.e. as
opposed to ק, in the preceding member. Job xxxiii. 19; ק, an irresistible stream or torrent, not perpetual, for these were occasionally dried up, Deut. xxi. 4; Ps. lxxiv. 15; Amos v. 24; which last I take to mean, for judgment rolleth (away) as the waters (roll away), and righteousness (disappears) like the mighty torrent (רמאיו). Or, taking ב as the apocopated pres. of Niphhal, is laid bare, i.e., overcome and carried away, as a captive. It appears unnatural to take this verse in a sense antithetical to that of the context. יָנָו, month of the powerful, i.e., Tisri, 1 Kings viii. 2. Gesenius, Winer, &c., suppose יָנָו is to be supplied here, and that the swelling of the rivers is alluded to; but this cannot be true, because the "former rains" did not begin to fall before the next month. Kimchi, and some of his persuasion, suppose the month to have been so called, on account of the feast of Tabernacles, &c., in which the heads (powerful) of the Tribes were assembled. I believe this to be the better explanation. See also Jer. v. 15; xlix. 19; II. Gen. xlix. 24; Exod. xiv. 27.

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

ה, 1st pers. sing. pres. Kal. v. רמך.

ג, m. Arab. אלבדו, i.e. nullo distinctus colore; hinc munda, pura, mulier, &c.; ג, sfellit, irritus, vanusque fecit. Deficient, deceptive, unstable, opp. to ק, Jer. xv. 18; comp. Is. lviii. 11; Mic. i. 14. Words signifying lying in Hebrew, properly imply deficiency; comp. ה, ה, ה, and Rom. iii. 7.

ד, m. Arab. קטרבוס, turbidus, turbida aqua, &c.; ד, Untractable, cruel, fierce, Job xxx. 21; xlii. 2; Lam. iv. 3; Deut. xxxii. 33.

ה, m. augm. of the preceding, opposed to כ, Jer. vi. 23; Prov. xii. 10; כ, a very cruel angel, i.e., to disturb and harass him, Prov. xvii. 11; comp. 2 Sam. xxiv. 16; 1 Chron. xxi. 12, 15; 2 Chron. xxxiii. 21, &c.

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

מ, m. Arab. אלק, comestio, erosio, actively or passively, and in a good or bad sense, Gram. art. 146, 8. Eating, an eating, or consuming, Gen. xli. 35; Jer. xii. 9; יָנָו, it hath been given up to consumption, Ezek. xv. 4, &c., with aff. יָנָו, יָנָו, יָנָו, יָנָו.

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

מ, or יָנָו, i.e. q. יָנָו, Gen. ii. 16, &c., in constr. יָנָו, Deut. xii. 23. Eating, consuming.

ל, f. What is eaten, meat, 1 Kings xix. 8.

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

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

פ, pres. נון, Devoured, consumed, Exod. iii. 2; Neh. ii. 3; Is. i. 20.

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

לָעָבֵד, pres. v. The Chad. i. q. Heb. Dan. iv. 30; vii. 5, 7, 19, 23. On the phrase בָּאָבֵד, Dan. iii. 8; vi. 25; see מָכַבד. 1st per. sing. apoc. Pih. v. הָאָבֵד.

לָעָבֵד, id. with aff.

לָעָבֵד, augm. of לָעָבֵד, for לָעָבֵד, r. הָעָבֵד.

aptare. Syr. מַרַכְבָּת, firmavit. Arab. עֵבָד, or compd. of עָבֵד and עָבֵד, i.e. עָבֵד, for שָׁבָד. Surely, certainly, most truly, Gen. xxviii. 16; Exod. ii. 14; 1 Kings xi. 2, &c. See Noldius sub voce, who gives it more meanings than one, perhaps unnecessarily.

לָעָבֵד, with aff. עָבֵד (form עָבֵד etym. see עָבֵד, and cogn. עָבֵד) i. q. דָּבֵד. The palm of the hand, and by meton. the hand, Job xxxiii. 7. Comp. ib. xiii. 21, lxx. ἀ χέρι μου; Targ. and Syr. give oppositio, and onus. See my Com. on the passage.

לָעָבֵד, v. Arab. מַכָּרְבֵּט, cogn. מַכָּרְבֵּט, and מַכָּרְבֵּט, incuratus. Compells, bows (one) down to, Prov. xvi. 26. For his mouth compells, or bows (him), to it; i.e. the evil conversation (not hunger) of a bad man, forces him to submit to sorrowful labour. (See מַכָּרְבֵּט, and compare the context.) So the Targumist, Syriac, and lxx. in the main.

לָעָבֵד, 1st pers. sing. pres. Niph. v. יָכַבד. לָעָבֵד, m. Arab. אָלִיךְ, fossor terra. Syr. מֵאִינָרָה, agricola; pl. מֵאָנָרָה, aff. מֵאָנָרָה. Ploughman or husbandman, Jer. li. 23; Amos v. 16; joined with vine-dressers, 2 Chron. xxvi. 10.

לָעָבֵד, see v. הָעָבֵד. לָעָבֵד, part. of prohibition, used much with the apocop. pres. Chald. מַכְּרֵבָד, exploravit, or מַכְּרֵבָד, imprecatio, q. d. abit! Arab. עָלָבֵד, jusjurandum. Syr. מַרַכְבָּת, deploravit. By no means; not at all. Used, for the most part, with a pres. tense, occasionally with an imper. and once or twice with a pret., Gen. xxii. 12; by no means put forth thy hand against the boy: Exod. xvi. 29. מַרְכָּבְד, fear not at all, Gen. xlili. 23. מַרְכָּבְד, let not my blood fall! 1 Sam. xxvi. 20. מַרְכָּבְד, or, as some think the reading ought to be, מַרְכָּבְד, or מַרְכָּבְד, but neither of these will afford a tolerable sense. Better perhaps thus; supplying the ellipses, and transposing the text into the order in which it is to be construed. (מַרְכָּבְד) צָרֵבָד צָרֵבָד צָרֵבָד, So she says to him; Let not this be: because to send me (away, so will be) the evil greater than the other which thou hast done with me. Or, allowing מַרְכָּבְד, to keep its place. Let it not be; because this great evil, (i.e.) to send me away (is greater) than the other which thou hast done with me. In either of these cases, both מַרְכָּבְד and מַרְכָּבְד is necessary to the sense; and, as some mss. have either the one or the other here, מַרְכָּבְד has been omitted inadvertently by the copyists, 2 Sam. xiii. 16. מַרְכָּבְד, exccl thou not, Gen. xlili. 4, where a future circumstance is enounced by an imperative formula. See Gram. art. 239. מַרְכָּבְד, מַרְכָּבְד, and will lay down my speech for (a) "by no means;" i.e. a thing not to be regarded. This mode of speaking is common with the Orientals. See the first two or three sentences of the Anvârî Soheilli. Job xxi. 25. מַרְכָּבְד, by no means make a rush (or attack) to-day, 1 Sam. xxvii. 10; where we have an imperative enounced by the preterite sense. See Gram.
art. 236. 2. Occasionally with the preceptive particle יָּשָׁן; as, יָּשָׁן, by no means, I pray, Gen. xiii. 8, &c.; whence it will be seen that this particle requires no more than one sense to suit it in every instance. See the examples in Noldius. Gesenius makes it a negative particle, like יָּשָׁן, &c. Gr. μὴ, &c. which is incorrect; the μὴ of the Greeks is plainly prohibitive.

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

יָּשָׁן, pl. יָּשָׁנָן see יָּשָׁן.

יָּשָׁן, pron. pl. for יָּשָׁן. These. Gram. art. 176.

written, followed by Makkâph יָּשָׁן. Gram. art. 124. In connexion with the pronouns it takes the plural form of construction; as, 1st pers. יָּשָׁן, 2nd יָּשָׁן, 3d יָּשָׁן, &c. יָּשָׁן, &c. apparently from the form יָּשֶׁן in the first cases. In the second, יָּשֶׁן, of the alternate form יָּשֶׁן. Arab. יָּשָׁן, propinquitas, v. יָּשֶׁן, move towards, from, &c. pres. יָּשֶׁן is near, over against: whence יָּשֶׁן, infin. 4th conj. making towards, and contr. יָּשֶׁן, used as a prep. יָּשָׁן, versus. And, still further, contr. יָּשָׁן, id. and Heb. יָּשָׁן, prep.—To, towards, as to, for, against, until, with respect either to place, time, person, thing, &c., and hence, taking for granted that some such progress has been made, Near, at, upon, in, equivalent to יָּשֶׁן, for which it is often used in these senses. In either of these acceptations it is used after a great variety of verbs, as a mediating particle, Gram. art. 217. 5, 8, 9. 228. 4. 5, &c. noticed here under those verbs. Examples may be seen in Noldius: the few following are intended to shew, that there is no necessity for departing from the primitive sense of this particle as constantly done by Noldius and others.—

אָשֵׁן, ... אָשֵׁן. Let them be collected... to. Gen. i. 9. אָשֵׁן, they came to Egypt to buy, (they came) to Joseph, Gen. xli. 57. This is therefore an instance of the Epanorthosis, Gram. art. 216. 4, note, and 241. 16—18; comp. Gen. xxxii. 7; 1 SAM. ii. 34; 1 Kings viii. 42, &c., not a Josepho, as Noldius has it. This would be to construe the particle with the verb to which it does not belong. אָשֵׁן, ... אָשֵׁן, let him be seen by (rather, shewn to) the priest, Lev. xiii. 7, 19. אָשֵׁן, those who are near, and those who are afar off, each man, as to (or with respect to) his brother, Jer. xxv. 26; Ezek. xxiv. 7, אָשֵׁן, and towards man (men) I use no (flattering) titles (see v. 66, Job xxxii. 21. אָשֵׁן, at (i. e. having come to) a well of water, Gen. xxiv. 11; comp. Exod. xxix. 12, &c. אָשֵׁן, אָשֵׁן, and Cain arose as to (i. e. against) Abel, Gen. iv. 8. אָשֵׁן, to be whorishly inclined towards,—Num. xxv. 1. אָשֵׁן, and return ye to me (return ye) to (what is) right, 1 Sam. xxix. 23. אָשֵׁן, let us lift up our hearts (in addition) to our hands to God, Lam. iii. 41; Ezek. xlviii. 20, &c. אָשֵׁן, אָשֵׁן, as to the king of Assyria, 2 Kings xix. 32; Is. xix. 11, &c. אָשֵׁן, אָשֵׁן, to the (constr. prep. i. e. and beyond it) of the city, Deut. xxii. 24; Josh. viii. 29. אָשֵׁן, he became pained to his heart, Gen. vi. 6. אָשֵׁן, to (or in) the ark shalt thou place, Exod. xxv. 21; Lam. ii. 12; Josh. v. 3; 2 Chron. xxxix. 6. Comp. eis, 2 Thess. ii. 4, with Dan. xi. 36, where the prep. is אָשֵׁן, and my Sermons and Dissertations on Prophecy, &c., pp. 235—239; and Schleusner under eis and πόρος. אָשֵׁן, ... אָשֵׁן, so he pierced... into her womb, Num. xxv. 8; where it may be remarked the same verb (אָשֵׁן) is construed with two different particles אָשֵׁן and אָשֵׁן, in the very same context. See Gram. art. 229. 9. See also Exod. xix. 9; Num. xxxvi. 13, &c. With other particles; as אָשֵׁן, אָשֵׁן, אָשֵׁן, אָשֵׁן, בָּשֹׁר, אָשֵׁן, אָשֵׁן, אָשֵׁן, אָשֵׁן, אָשֵׁן, אָשֵׁן, as in the Eng. from-off, to-wards, after-wards, and the like; in all which cases the latter particle qualifies the former, as any other qualifying term would. So also in the phrases, אָשֵׁן, from strength to strength, i. e. from one degree, or state of strength, to another, Ps. lxxiv. 8; cxlv. 13; Jer. ix. 2; comp. Rom. i. 17, אָשֵׁן. אָשֵׁן. 2 Cor. iii. 18, אָשֵׁן. אָשֵׁן. See also, as to time and place, 1 Chron. ix. 25; xvi. 23; Num. xxx. 15; Ezek. xl. 26, &c. See Noldius, p. 38, &c. I have in the above examples followed Noldius, to show that this particle has really only one meaning; and that, in the cases in which he has endeavoured to establish a variety of meanings, he has misconstrued the passages cited.

אָשֵׁן, m. The hail, as it appears from the context, Ezek. xiii. 11, 13; xxxviii. 22. The etymology is doubtful. The rabbins
take it as a compound of אָלֹל, powerful, and יָנָב, crystal, i.e. mighty hallstone (Job xxviii. 18). Kimchi tells us, moreover, that it stood in some correct copies written as two words, in others as one. Dr. Gesenius thinks it is compounded of the Arabic article ِاَلْ, and the word 입ס, because he finds in the Kāmoos, p. 743, 입ס given as signifying "congelatum." But he has misunderstood his author, who has 입סُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُِْاَلْ, i.e. Elipso, that which is hard (or inanimate); one affected with difficulty of breathing, &c. So in Freytag's Hamasa p. 655, 입ק אֶלִּישָׁן, Elipso, that which is heavy, injurious, &c. Pareau, as cited by Gesenius, makes the Coptic ἀράμ calcuti, the first component part, but this is unlikely. I am inclined to believe that the word is a compound of 입 in as above, of ἀράμ. עֵבֶד gypsop induxit, dealbavit; cogn. Arab. גִּמְשׁ גִּמְשׁ, or גִּמְשׁ גִּמְשׁ, he smoothed, polished. The former part of the compound, viz. גִּמְשׁ, takes its form and sense probably from קֶסֶר, to crassescere, and then signifies the aggregate of white or lucid stones, i.e. a hail-shower.

לִבְנָה, f. pl. constr. לְבֵנָה: for לְבַנָּה, or לִבְנִי, Gram. art. 73; Arab. אֲרֹלז for הָוָל אֲרֹלז for הָוָל, tar-davit, et trans. decuravit; cogn. וֹלָא construxit; הֶבֶּךְ constrons; juramentum. Hence, 입ל הָאָלֹל he swore, and 입ל הָאָלֹל, i.e. An oath, a formula couched in terms implying some mulct, damage, ban, or curse. Not from 입, as calling God to witness, as Dr. Gesenius imagines; this belongs to the verb יָנָב or יָנָב, which see: and in this respect only, these words differ in sense. Properly, The terms of damage, or execration, contained in an oath; a curse, execration, or imprecation, and by a meton. An oath, Lev. v. 1. 입ל יָנָב, the sound, i.e. words, or terms of an oath; which, if required, and one did not declare, he was guilty. 1 Kings viii. 31, 입ל יָנָב, the condition or terms of an oath to restrain him, Neh. x. 30. 입ל יָנָב, (persons) coming into the terms of an oath (as it regards an imprecation), and into an oath (as sworn by the certainty of the existence of God, Gram. art. 242. 4—10). In Kings, however, 입ל יָנָב, i.e. is not equivalent to this phraseology in Neh., as Dr. Gesenius and Winer will have. I have no doubt that 입 here is the verb, and the passage to mean, "and he come (and) swear, i.e. utter the terms of the oath, before the altar." It is added, then hear thou, i.e. the terms so uttered, ib. 입ל יָנָב, one lay upon him, recite the ban of an oath to him; Deut. xxix. 13; Is. xxiv. 6; Jer. xxxiii. 10. 입ל נֵב, became for a curse (Gram. art. 229. 3), Jer. xliv. 12. 입ל נֵב, let him give up (or out) for a curse, Num. v. 21. As this passage contains the other words used in imposing an oath, it will be worth while to notice it a little farther. Then the priest shall swear the woman (רְפֹּאֵל, i.e. in God's name) with the oath (רְפֹּאֵל thus administered) of execration (רְפֹּאֵל, expressive of injury or damage), and the priest shall say to the woman, May Jehovah give thee up (or out). This refers to the 입ל נֵב just mentioned) for an execration, imprecation or curse, and for an oath (sanctioned by his name, i.e. that similar conduct shall assuredly be similarly visited) among thy people. 22. Then shall these waters, conveying the ban of the curse (רְפֹּאֵל, this verb signifying, to do the injury so designated, or to declare that it shall be done. See root 입ל), enter into thy bowels, &c. Hence Lam. iii. 65, 입ל נֵב, thy curse. See in its place.

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

Hiph. 입ל, apoc. pres. (perhaps of Kal), Gram. art. 233. 3, cogn. r. 입, according to the points; but disregarding these, 입ל, —He swore, laid under a ban; infin. יָנָב, to curse, &c., 1 Kings viii. 31; 2 Chron. vi. 22, Arab. 입ל, jururandum dedit.
ever, in Deut. xxxiii. 15, 17. Are we to suppose that Moses has imitated the Syrians here, or that this exhibits a specimen of modern Hebrew? The word occurs, moreover, again and again in Job, who must have lived as early as the sons of Israel. See my Introduction to that book, § iii. Is it necessary also to suppose, that we have here nothing but modern Hebrew? דוד יב, a strange god, Dan. xi. 39; דוד יב, every god, i.e. any god; ib. 37, דוד יב, god of fortifications, ib. 38; spoken of the latter Roman heathen emperors, from Domitian perhaps, to the death of Diocletian. Of the first, Eutropius says, "Dominum se et Deum primus appellari jussit: nulam sibi nisi auream et argenteam statuam in Capitolio poni passus est: superbia quoque in eo exeretabilis fuit." Of the last, "Dioecletianus moratus callidè fuit, sagax praeterea, et admodum subtilis ingenio, et qui severitatem suam alieni invidii vellet explere, diligentissimus tamen et solertissimus princeps; et qui in imperio Romano primus regia consuetudinibus formam, magis quam Romanae libertatis, invenit; adorarique se jussit, cum ante eum cuncti salutarentur." See also Suidas sub voce Διοκλητιάνος, and 2 Thess. ii. 3—11.

Modestius, too, tells us that the first cohort in the Roman armies carried, with the eagles, images of the emperors, which the soldiers worshipped.

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

* Sophocle. Edip. Tyr. 151, 162. See also Schol.
† It is quite impossible, as some of the early fathers of the Church clearly saw, to give any reasonable account of these things which does not originate in the declarations of Holy Writ. Euseb. Prep. Evang. lib. viii. Justin Martyr to the Greeks. Cyril. Alexand. contra Julian. lib. i. Lactantius De Vera et Falsa Sapientia, &c. &c.
conjunction with, or separated from, that of נְפָּעִית, they can ascertain the fact that the book of Genesis was originally composed out of two or more documents: one containing the one word, another the other, &c. Genesis has applied this theory to the book of Psalms also; and has actually ascertained that, in some instances, the one word occurs more frequently than the other! See his Thesaurus sub voce. This theory, as applied to Genesis, must necessarily be false, for we are expressly informed, Exod. vi. 2, 3, (see also my Prolegomena to Mr. Bagster's Poly. Bib. Proli. i. § iii. par. ii.) that the word נְפָּעִית was unknown to the patriarchs: and the probability is, that if this book is really patriarchal, which I believe to be the case, the introduction of this word must have been the work of Moses, its authorised editor. In all the other cases, the inquiry can afford no useful result.—When defined, either by the article (הַדְּמַר), or the context, mostly The true God, Gen. i. 1; Deut. vii. 9; 1 Kings xviii. 21, &c.: but not universally so with the article, Exod. xviii. 11.

It has been supposed occasionally to signify Angels,* but there is no real necessity for this. Ps. viii. 6, נְפָּעִית נֶפֶר בְּנֵי בְּנֵי יַעֲקֹב, which the LXX. and St. Paul, Heb. ii. 7, take thus: ἡμῶν τῷ αὐτῷ ὑπὸ ἐν διὸ ἔδωκεν, i.e. thou hast lowered him, in some degree, as it respects the angels, is applicable to Christ, and manifestly relates to his sufferings on earth. "The angels" here, are probably those who only sustained the messages, and spoke in the words of Jehovah, Acts vii. 53; Gal. iii. 19. St. Paul then comments only here.

In Ps. lxxxi. 1, נְפָּעִית, God hath been (i.e. surely shall be) set up in the congregation of the mighty one, (אֱלֹהִים, God): in the midst of gods (inferior deities) doth he give judgment,—is manifestly a prophecy relating to the victories of Christianity. Ib. vr. 6, I have said ye are gods (נָפָעִית, rather, supply נְפָּעִית from the next hemistich, and read God's, i.e. children), and sons of the Most High are ye all; i.e. I have declared that this is your proper designation, comp. Gen. vi. 2; Job i. 6: it is added, but as Adam ye die, i.e. ye fall by your heathenish sins. Ps. xcvii. 7, worship him all gods (נְפָּעִית), i.e. all ye heathen deities, fall down before him,—by a personification, is clearly a prediction of the victories of Christ. See also Ps. cxxxviii. 1. It is not necessary, therefore, to suppose with Gesenius, that נְפָּעִית (Ps. lxxxi. 1, 6), must mean kings. Nor is it true that in Persian, signifies "Dominus," in the sense of rex or princeps; nor that נְפָּעִית and נְפָּעִית are equivalent in this respect: this notion must have grown out of a want of knowledge of Persian usage.

Nor does the word נְפָּעִית, signify judges or magistrates, in Exod. xxi. 6; xxii. 7, 8, &c. Comp. Deut. xix. 17, where נְפָּעִית, before Jehovah, is followed by נָפָעִית יִנְעָר, before the priests and judges; who all assembles before God, from Him to receive, and for Him to pronounce, the judgment.

In the instances in which a negative is used with this word, its primitive and proper sense seems to suit the context best, as 2 Kings xix. 18. נְפָּעִית אֵין, no objects of worship are they. Comp. Is. xlv. 6; xlv. 5, &c.

It is occasionally used (like נָפָעִית) to form phrases expressive of goodness, plenty, or greatness; as נְפָּעִית, mountain of God, i.e. of great plenty, Ps. lxviii. 16; comp. Ps. lxxvi. 7, נְפָּעִית, as the hills of God, i.e. abundant, see the context. So Ps. lxv. 10, נְפָּעִית, God's river, i.e. נָפָעִית, full of water, comp. Exod. iii. 1. נְפָּעִית, the fear of God, i.e. great fear, Gen. xxxv. 5, see ib. xxx. 8; 1 Sam. xiv. 15; Ps. lxxx. 11; Job vi. 4. נְפָּעִית, Jon. iii. 3, נָפָעִית, a great city of God, i.e. God allowing it to be so, as in הַיָּמִים, of God (is) the hand, or power, sub voce יְמֵי, comp. יָמִים, Jud. xvii. 2.

So the Arabs, اللهُ ﷲ فِي الْمَعَالَاتِ, God's (is) what (is) in the heavens; ﷲ كَيْفَ ذَرَأَ ﷲ, God's (is) thy good fortune, i.e. it is of God. So also Acts vii. 20, ποιήσας ὃς θεός, comp. 2 Cor. x. 4. On the same analogy, נְפָּעִית, נְפָּעִית, נָפָּעִית, &c., where the context

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

* Winer, in his edition of Simonis, makes these expressions equal to King of Israel, in a secular sense. He then cites Ps. ii. 7; lxxxii. 6; lxxix. 27, to be comp. with 2 Sam. vii. 14,
must determine the theological sense. With prefixes and affixes, &c., contr. Gram. art. 87. 5. &c.: constr. In app. prov. 5., God, truth, i.e. the source of truth, for true God, i.e. the source of truth, 2 Chron. xv. 3; Jer. x. 10. So also, ib. Gram. art. 219; it. God of Israel; God of Jacob, &c.


THE PINETREE; Gesenius, the oak, Thes. p. 50, 51; Gen. xxxii. 6, &c.


socius, consuetudine, junctus; hence he gave a thousand, &c.; socius, familiaris socius; consuetus, &c.; cogn. Arabic. socius, didicit, &c. I. Any person, or thing, to which one is accustomed or rendered familiar; hence agreeable, Jer. xi. 19. but I (am) like a gentle lamb, see Bochart. Hieroz. tom. i. lib. ii. cap. xlii. Ps. lv. 14, &c. my familiar and known (friend). Mic. vii. 5, Trust not in a familiar, &c., comp. in the corresponding member of the parallel. Zech. ix. 7, and he shall be as a familiar friend, &c., with Judah, i.e. when God shall have overcome him, as the former part of the verse declares. Jer. xiii. 21, what wilt thou say when he (i.e. some one) shall appoint (them) for a head (יָצֲרָה), &c. over thee; since thou hast schooled them (only to serve us) familiaris for thyself? i.e. when God shall bring upon thee the Babylonians, whom thou hast endeavoured to make thy friends. Hence A spouse, Prov. ii. 17; Jer. iii. 4, comp. ver. 20.

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

II. Confided in (vide φθαρσεως, φθαρσα), because known to be trustworthy: hence, A head, leader, like the סָכָה, of the Arabs, see Jer. xxii. 21, where this connexion is playfully recognised. Ps. exlii. 14, שְׁפִּיטָה שְׁפִּיטָה יִבְשָׂ בָּהּ, our leaders honoured; no schism, no defection (out-going lit.), and no crying out in our squares (market, or other open places). I take שְׁפִּיטָה here, to be equivalent to שְׁפִּיטָה, Ps. exlix. 8, &c., or to שְׁפִּית, did it occur. The word is nowhere applied to beasts, but always to men (and certainly men are referred to, and not beasts, in the latter part of this verse), and seems occasionally to refer to posts of honour. See 2 Chron. xxxiv. 13, where שְׁפִּית is joined with שְׁפִּית; and, in 1 Kings xi. 28, Jeroboam was appointed over the whole charge (tax or revenue perhaps) of the house of Joseph. He might, therefore, here be styled שְׁפִּית, i.e. the person so charged or placed in office, comp. Isa. xliii. 19, שְׁפִּית, with ib. vi. 7. So φθαρσος, vectigal, a φθρο, &c. com. and super. φθρεσος, φθραρας, potentior, excellenter, &c. Τοιας vectigal, et dignitas, quals est ejus qui magistratul fungitur. Steph. Thes. See Gen. xxxvi. 15, 16, &c.; and Zech. xii. 5, 6, where leaders or magistrates seem to be meant.

in acerrum versum fuer it lac. See Gram. art. 157. 16, note. Applied only in a moral sense, and perhaps nearly equivalent to יִבָּשָׂ. See Job xv. 16; Ps. xiv. 3; lxxi. 4. Comp. יִבָּשָׂ.

beneficium, f. Arabic. cida, to, vel arietis pinguis et adiposae. The tail of the sheep of the East, which is large and fat, weighing, as Golius says, from ten to forty pounds weight. It is fixed, during the life of the animal, upon a sort of little wagggon to preserve it from injury. The fat when melted is used to lay up preserves, as lard is with us, or to make into candles, Exod. xxix. 22; Lev. iii. 9; viii. 3; viii. 25; ix. 19. See Bochart. Hieroz. tom. i. p. 494, &c., and Dr. Russell's Hist. of Aleppo, p. 51, where everything necessary to be known on this subject will be found. Plates representing this little waggon will be found in Ludolf's Com. Hist. Äthiop.; Jahn's Biblische Archäologie, Calmet's Dict. of the Bible, by Taylor.
In the Song of Solomon, the Beloved, i.e. Christ, is assimilated to the zebi or gazelle, chap. ii. 8, 9. The term dawn (גַּלֶּל) probably refers to the eternity of his existence. See Ps. cx. 3. Comp. Isa. xli. 2; xliii. 13; Mic. v. 1; Prov. viii. 22 et seq.—In these cases, the titles seem to designate the nature of the context; and, in the last, the allusion is mystical. It is worth remarking, that the Persians have a sort of ode which they term the gazel (גָּזֶל), and a species of composition styled גָּזָלָה, which signifies "the cooing of doves." — another, גָּזַע, lit. dove- cooed: to which some others may be added of a similar description: some of which might have been derived from a very high antiquity, and others fabricated to suit the whims of modern Orientals; such, perhaps, are the רַעְקָת, a species of sheep of a grey colour; and קְחַפָּה, a horse, one eye of which is black, the other blue. See Gladwin's Dissertations on the Rhetoric and Proseody of the Persians, pp. 2, 18, 28, &c.

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

Ph. part. act. דָּבַּר, Persons binding up; דָּבַר (for דָּבַר) things bound; i.e. bundles, sheaves of corn, or the like, Gen. xxxvii. 7.

m. m. of Dumb person, i.e. tongue-bound, Exod. iv. 11; Ps. xxxviii. 14; Isa. xxxv. 6; lvi. 10.

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

* In all such cases, as the liquid readily blends itself with the preceding vowel, the short vowel may now be considered equivalent to a long, or perfect one. Hence the implied dagesh in all such instances as דָּבָר, for דָּבָר.
real meaning of this word, took it to signify a certain sort of precious wood brought from Ophir; just, perhaps, as the Roman soldiery, and after them many learned men, supposed Ur, to be the name of a place, when it signified a castle only. (See עַר). If then the Ophir from which this wood, together with certain precious stones, was brought, was Ceylon, as Bochart seems to have shown (Canaan, lib. i. xlv.); let us see whether we can find any such wood there. Ibn Battuta (my Translation p. 184) tells us, that "the whole of its (the region of Battāla) shore abounded with cinnamon wood, bakam, and the kalanjī aloe (العود الكلاكحي)

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

as would be wanted in the temple and the palace.

In the next place, lyres and nābliya are also made out of this wood, on account perhaps of its hard, and hence sonorous, quality. We have seen above, that the kalanjī aloe (العود الكلاكحي) was one of the precious woods found in Ceylon. We now remark, that the Eastern lyre is—because perhaps made of this sort of wood—termed the ʿud, the very word which designates the wood in question! And the author of the Kamoos tells us, that it is the name of a stringed instrument, the player upon which is termed ʿud, qawwād. His words are, وَالْفِنَّاءَ الْمَعْرَبِيَّة َوُدُّهُۥ ُعُودُۥ تَكُونُ أَثْنَى نَفْطَتْهُۥ. In the King of Oude's Persian Dictionary, too, we are told that it is the name of a certain musical instrument, وَنَامَ بَقِيِّيٍّ هُمُ هَمْ هَمَّ. In Mininski, under ʿud, we have the following remarkable play upon the word, which serves to shew that its scent as a perfume, no less than its tone as an instrument of music, is considered a great luxury in the East: اول مجلس نشاط وسرور نعمه عور: "The Medical Dictionary of Ibn El Hosein of Bagdad gives a very detailed account of the ʿud, and of its several species and properties. The following will suffice for our purpose. عور انسيج ولتنچيج نيز كوندن وان انوعست وشح الرئيس کود نيكوترن عود مانديلو برد كه ار رست بلاك هندي مي آرنند بعد آن عور هندي كه كي جيلي برد ونافلتار از مانديلو برد از پر آنکه شيش درجمه رها كند وبغيي از مردامان فرق ميان مانديلو ونديلي نندند ونچ نيص مندريو برد وان آن سفالت هندي خيردن ران گايترين برد بعد از آن تماري ران نوغيي از سفالي وبعد از آن تاقلي وریب. That is, ʿud is also named انسيج and تالانجي, and it is of various sorts. Sheikh
El Rais (i.e. Avicenna) says, the best of the \( \text{υω} \) is that sort of sandal-wood, which they bring from the middle regions of Hindustan; after that comes the mountain \( \text{υω} \), which is still better than the Mandalī, because it will drive away the moths from clothes. Some make no difference between the Mandalī and Hindi \( \text{υω} \). Another species is the Samandūrī, which is brought from the Safālā of India; it is the best. After this comes the Komārī, which is a species of the Safālī. After this comes the Kakulī and the wild \( \text{υω} \)." Whence it appears, that there are several sorts of this wood, and that of these the sandal-wood of Hindustan is one of the best. He goes on to say, 

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

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

In 2 Chron. ii. 7, Solomon desires that these trees be sent him, with others from Lebanon; whence some have imagined, that they must all have grown there. This does not follow from the context: the request only being to send timber, the algum, which might have been at Tyre and Zidon for sale, with other timber, the produce of Lebanon. The Arabs, indeed, attest that the sandal grows in Syria (Hierob. Cels. pt. i. p. 182); but to this Accosta gives a flat denial. See the whole of this article by Celsius. The term \text{πικής} or \text{γυμμυς}, used here by the \text{LXX}, may perhaps be accounted for from the circumstance, that the gum obtained from some of the trees of this species, is used as incense to perfume apartments like the frankincense.

\[ \text{רל,} \] f. for \( \text{רל} \), pl. \( \text{רל} \), \text{Any thing bound up; a bundle, sheaf, Gen. xxxvii. 7; Ps. cxxvi. 6.} \]

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

\[ \text{רל} \], m. Aug. Gram. art. 168, \text{Widowhood, Is. xlvi. 9.} \]

\[ \text{רל,} \] f. i. q. \( \text{רל} \), Aug. Gram. 87. 2; 2 Sam. xx. 3, &c., with aff. \( \text{רל} \), \text{&c.}, Gen. xxxviii. 14; Is. liv. 4.

\[ \text{רל} \], m. Aug. of \( \text{רל} \), Gram. art. 166. \text{An undefined, or nondescript person, somebody: of \( \text{רל} \), always occurring with \( \text{רל} \),}
which see, 1 Sam. xxii. 3; 2 Kings vi. 8; Ruth iv. 1.

עָרְבָּית, pron. Chaldean see עָרְבָּית. Those.


Ph. II. Teach, Job xxxv. 11; עָרְבָּית, for עָרְבָּית, Gram. artt. 72, 73, He who teaches, teacher; עָרְבָּית, renders familiar, Job xlv. 5; סְיָרָה, I will render familiar, teach, ib. xxxiii. 33.

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

עָרְבָּית, m. du. עָרְבָּית, pl. עָרְבָּית; constr. עָרְבָּית, Etym. See עָרְבָּית. Aggregation; hence any great indefinite number. Deut. i. 11; vii. 9; xxxii. 30, &c. So also Rev. xx. 2, with my Exposition, pp. 339, 361—365. Numerical, A thousand, Gen. xx. 16; Num. i. 21, &c. A large military division of the people, made by God's appointment when the Israelites left Egypt, Num. i. 2, &c. where we find that they were numbered, and a chief appointed over a whole tribe. He was termed עָרְבָּית עָרְבָּית, a head of thousands, and pl. עָרְבָּית עָרְבָּית. Those who presided over a single thousand seem to have been termed עָרְבָּית עָרְבָּית, princes of thousands; those over hundreds, עָרְבָּית עָרְבָּית, princes of hundreds, Num. xxxi. 14; 1 Sam. xvii. 18. Captains of fifties existed in the times of the kings, 2 Kings i. 9, 11, and probably in the days of Moses. Thus the word עָרְבָּית, was probably applied indefinitely, as Ps. i. 10; xc. 4, &c.; or to signify a tribe or family only, Jud. vi. 15; 1 Sam. x. 19; xxiii. 23; Micah v. 1. So the Arabic עָרְבָּית עָרְבָּית, עָרְבָּית עָרְבָּית, and עָרְבָּית עָרְבָּית, from the numeral עָרְבָּית עָרְבָּית.

עָרְבָּית עָרְבָּית, ten; and, as a verb, decimavit; in iii. conj. consuevit, consortio junctus fuit, &c.—This word will either precede or follow that signifying the thing numbered, as the intention of the writer, and the general rules of the syntax may require. See 2 Kings xxiv. 16; xv. 19; and Gram. artt. 181, 226, 227.

עָרְבָּית עָרְבָּית, or עָרְבָּית עָרְבָּית, pl. עָרְבָּית עָרְבָּית, sec. עָרְבָּית עָרְבָּית, Chaldean q. prec. עָרְבָּית עָרְבָּית. Dan. v. 1; vii. 10. עָרְבָּית עָרְבָּית, v. Phih. pres. עָרְבָּית עָרְבָּית, f. Syriac. עָרְבָּית עָרְבָּית, coegit, ursit; Arab. cogn. עָרְבָּית עָרְבָּית, coagmentavit, &c., Dagesh imp. Gram. artt. 109, 113. She presses or urges him, Jud. xvi. 16.

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

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

עָרְבָּית עָרְבָּית, see v. עָרְבָּית עָרְבָּית.

עָרְבָּית עָרְבָּית, part. עָרְבָּית עָרְבָּית, contr. Gram. artt. 77.
242.5. Arab. ُأَصْرَ ـَتْ, securitas, rectitudo, &c.; Synon. ُأَصْرَ ـَتْ, certainty, &c.; hence adv. I. Certainly, truly, really; and, in oaths or vows, which are laid down hypothetically, as putting a case, if, Sax. gif, i. e. grant; stating the matter as a fact taken for granted, or, as sure to take effect as some other certain fact which is introduced for the mere sake of comparison, and to dispel all doubt, on the principle advanced by the apostle, Heb. vi. 17, 18. The force of this particle is identical with that of the Arabic ُأَصْرَ ـَتْ, or ُأَصْرَ ـَعْ, which the grammarians affirm is equivalent to ُأَصْرَ ـَتْ, truly; it is used i. e. for the purpose of confirmation. It is used, moreover, in two acceptations, the one positive, the other negative. As I. ُأَصْرَ ـَتْ, really, or, putting the case as a fact, that thou entirely disregarded Jehovah... then, in that case, I have attested, &c., Deut. viii. 19; ُأَصْرَ ـَع, truly, or... The force of the particle is the same. On ُأَصْرَ ـَتْ, see Cant. vii. 13. And, putting the case, thou goest not with me, I go not, Jud. iv. 8. It sometimes seems to be interrogative, but this must depend entirely on the context. And, putting the case, thou didst not go with me, Hath the vine really blossomed? Cant. vii. 13. So Gen. xxvii. 21, ُأَصْرَ ـَتْ, Art thou this (person, I mean) my son Esau, (or art thou) really not? Such is the construction of the Arab. ُأَصْرَ ـَتْ, and ُأَصْرَ ـَع, e. g. ُأَصْرَ ـَتْ, in the house, or (is) the daughter of my brother. ُأَصْرَ ـَتْ, as to it, is it really a camel, or (is it) a sheep? In which last case, according to Jauhari, the supposition following, ُأَصْرَ ـَع, certifies what the thing, which was before doubtful, really is. In this instance, he adds, ُأَصْرَ ـَع is equivalent to ُأَصْرَ ـَتْ rather; except that certainty does not necessarily follow ُأَصْرَ ـَتْ, nor doubt the particle ُأَصْرَ ـَع. In other interrogative instances, doubt may follow ُأَصْرَ ـَع, but not universally. In some cases, too, it precedes ُأَصْرَ ـَع, whether? as in ُأَصْرَ ـَع, where it must have been added for the purpose of making the question more intensive; as, is Our really with you? I cite these passages, for the purpose of shewing what force the Orientals themselves attach to these particles, and to obviate the necessity of multiplying significations, as Noldius and others have done. So with ُأَصْرَ ـَع, in the parallel member, Hos. xii. 12, Truly Gilead is sin: only vanity (rain or false) have they (its inhabitants) been.

II. In negative sentences, Job xxvii. 20, ُأَصْرَ ـَع, saying) Hath not our substance been kept back, i. e. by injury? but (as to) their excess, the fire hath consumed it; Prov. xxxiv. 11, ُأَصْرَ ـَع, keep thou surely (i. e. without fail) back, i. e. corresponding, with some additional force, to the preceding imperative; Neh. xiii. 25, ُأَصْرَ ـَع, Then I swear them in God’s (name); putting the case (that) you give your daughters to their sons, &c. i. e. as surely as that God liveth, do this, and the curse of the covenant shall fall upon you. No negative is here expressed in the original; the context is, by a sort of ُأَصْرَ ـَع, elliptical only. Ezek. xiv. 20, ُأَصْرَ ـَع, Shall they assuredly (i. e. as certainly as I live) save son or daughter? Ps. cxxiii. 2, 3, He swore to Jehovah (and to his covenant, which involved a curse), putting the case that, I enter, &c. . . . until I find out, &c. (then let me suffer the curse, &c.) And so in every case, involving some ellipsis to be supplied from the matter intimated by the context. With ُأَصْرَ ـَع, expressed, which is, perhaps, often interrogative; and, if so, is equivalent to the Arabic ُأَصْرَ ـَع, is it not? rather than ُأَصْرَ ـَع, or ُأَصْرَ ـَع, e. g. Num. xiv. 35, ُأَصْرَ ـَع, Shall I not do this? with a strong assurance growing out of the particle ُأَصْرَ ـَع, q. d. shall I not certainly do this? Comp. Josh. xiv. 9; 1 Kings xx. 23; Job i. 11, &c. With an oath, Num. xiv. 28; Ezek. xvii. 19. Comp. Gen. iv. 7, ُأَصْرَ ـَع, Is it not (that) putting the case thou do well, (there is) acceptance: but, putting the case, thou do not, &c., ib. xviii. 21, &c., where the ُأَصْرَ ـَع, is manifestly the negative form of ُأَصْرَ ـَع; which, put in an interrogatory tone, will suit all the instances in question. See Nold. pp. 70, 71. When no interrogation is necessary, the particle identifies itself with the ُأَصْرَ ـَع, ُأَصْرَ ـَع, or ُأَصْرَ ـَع, of the Arabs and Syrians,
and will correspond to the 'Allāh, or el μη, of the Greeks, or our otherwise, or if not.

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

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

לְךָ, f. pl. לְךָ, pl. Arab. מַלְכָּא, ancilla. Maid- servant, Jud. xix. 19; 1 Sam. i. 11, &c. aff. לְךָ, לְךָ, pl. לְכָּא, &c.

לְךָ, f. pl. לְךָ, and לְכָּה, Arab. לְכָּה, cartus. Families, or tribes, Gen. xxv. 16; Num. xxv. 15; Ps. cxxvii. 2.

It. Chald. pl. לְכָּא: definite form כ ב, Dan. iii. 4. 7. 29. 31, &c. id.

לְכָּא, m. Etym. see כ ב. Prov. viii. 30, lxx. ῥυποκοῦα. So the ancient Versa, generally; others, Child or pupil; others, Artist. The parallelism, i.e. with כ ב, and כ ב, seems to require Constant, unvarying, or the like; which the usage of the root (כ ב, which see) will very well bear. In Jer. iii. 15, כ ב, for כ ב, the multitude; see כ ב, m for כ ב, Gram. art. 23. 202. 4. The name too, apparently, of an Egyptian idol in the compd. כ ב כ, Jer. xlvi. 25; Nah. iii. 8. As it is a fact very well known, that the nations, in apostatizing from the patriarchal faith, carried with them very many notions, and probably some terms which belonged to that dispensation, this word as applied to the Saviour, in the Proverbs, was perhaps given to an idol, considered as a constant and sure deliverer or redeemer, in the opinion of its votaries. Apparently the “αμυνας of the Greeks, Herod. ii. 42; Diod. Sic. i. 13, &c.

לְכָּא, m. לְכָּא, f. (-), for (ךָא), by Gram. art. 96. 2. Etym. לְכָּא: pl. לְכָּא, and לְכָּא. I. Faithful, or constant, person or thing, such as may be relied on. Deut. xxxiii. 21, כ ב כ ב, no faithful (person) among them. Ps. xii. 2; xxxi. 24; כ ב כ ב כ ב, a messenger of faithful men, i.e. one of that description. Prov. xiii. 17. See Gram. art. 219. 4, note. Prov. xx. 6: כ ב כ ב כ ב, keeping, regarding, faithful things, Is. xxvi. 2; כ ב כ ב כ ב, I (am) of the devoted, faithful (people) of Israel. 2 Sam. xx. 19. Also, objectively, that upon which care has been bestowed. II. Educated, brought up, Lam. iv. 5; upon scarlet, i.e. delicately. Adverb, כ ב כ ב, and faithfully hast thou afflicted me, i.e. having a constant and kind regard towards me, Ps. cxix. 75. Comp. Ps. xxxiii. 4, &c. This word differs from כ ב כ ב, in this respect, that כ ב כ ב, signifies truth, or faithfulness, in the abstract; this, whatever is true or faithful, either as retained in the mind, or reduced to practice, and is therefore nearly equivalent to the English sincere.

לְכָּא, m. pl. Arab. לְכָּא, l כ ב, perquam velox. Powerful, swift, Zech. vi. 3.


לְכָּא, m. Arab. כ ב כ ב כ ב, punctura. v. secundavit, palmam feminam. Hinc. כ ב כ ב כ ב, prominentior, velut mucronata, rei ex-
sick. Ezek. xvi. 30, ἡ γενέτητα τοῦ καρδίας, How insatiable is thy heart; comp. the end of preceding verse, and the Targum.

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

םברא, 3 pers. pl. Is. xxxiv. 4; Jer. xiv. 2; In pausa, Gram. art. 120. 7, ἡ γενέτητα, Is. xix. 8; Lam. ii. 8, Have become sick.

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

םברא, see יברא.

םברא, m. דבש, f. seg. Arab. יברא, securitatis, integritas.—Fidelity, adv. with fidelity, truly. (Gram. art. 210, note.) Is. xxv. 1; Gen. xx. 12; Joel. vii. 20: Est. ii. 20; see Syr. Hence, יברא, or דבש, seg. Augm. דבש; Gram. art. 167. Id. Gen. xviii. 13; Num. xxxii. 37; Ruth iii. 12, &c.

םברא, f. pl. lxx. ἐπτυχώματα. Targ. יברא.—Beams, or lintels, placed perhaps to bear the superincumbent weight over the doors, q. d. secures; 2 Kings xvii. 16.

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


םברא, m. Syr. יברא. Artificer, Cant. vii. 2.

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

םברא, Niph. opp. to יברא, Jer. xv. 18, and applied to either persons or things. Known, or believed to be Stable, constant, never-failing, faithful. Jer. xiii. 5, יברא, יברא, A witness of the truth (abstractedly), and (one who is) constant, Neh. xiii. 13; Prov. xxvii.
&c., it. ἀφιέρω, inventit. Syr. and Chald. potuit.

\textit{Power}, Job xvii. 9; Zech. xii. 5. Hence

\textit{יָשָׁר}, v. pres. יָשָׁר; Was powerful, courageous, prevailing, constr. abs. and with מְסָרֵי, They are stronger than I, Ps. xviii. 18. \textit{יִשְׂרָאֵל}, Be firm and courageous, Deut. xxxi. 7. Fear not, neither be broken (i.e. in resolution); be firm and courageous, Josh. x. 25. מְשָׁרֵי, The children of Judah prevail, 2 Chron. xiii. 18.

\textit{חֲשֹּׁוֹת}, pres. חֲשֹּׁוֹת, Made strong, courageous, &c., either, I. In fact; or, II. In declaration only. I. \textit{יִשָּׁהוּ, I will make thee strong}, i.e. will supply thee with power, Isa. xlii. 10; \textit{יִשָּׁהוּ, prevailing (in or as to) strength}, Prov. xxiv. 5; Ps. lxxx. 16, 18; Prov. viii. 28, &c. II. \textit{יִשָּׁהוּ}, Jehovah ... hath made (declared) his heart to be firm; therefore (because this is the fact, is) his giving up, &c., Deut. ii. 30. See Gram. artt. 154. 8; 157. 6, with the notes; Job xvi. 5.

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

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

יִשָּׁהֲוּ, m. pl. Powerful, swift, Zech. vi. 3. 7.

\textit{Power}, f. Power, see יִשָּׁהוּ, above.

יִשָּׁהֲוּ, m. Arab. יִשָּׁהֲוּ, edictum. I. Enunciation, expression. Ps. xix. 3, 4; xxix. 9; lxviii. 12; constr. with ל, or implied. With aff. יִשָּׁהוּ, my saying, Josh. vi. 10; Job ix. 27; Ex. iii. 17; יִשָּׁהוּ, their saying, Ps. xliii. 11; Est. i. 17; iii. 4.

יִשָּׁהֲוּ, m. יִשָּׁהֲוּ, once יִשָּׁהֲוּ. f. constr. יִשָּׁהֲוּ, pl. יִשָּׁהֲוּ, יִשָּׁהֲוּ. fem. יִשָּׁהֲוּ, m. יִשָּׁהֲוּ. f. abs. fm. יִשָּׁהֲוּ. Arab. יִשָּׁהֲוּ, mandatum. Word, or declaration; meton. appointment, or sentiment, Hos. vi. 5: Prov. xix. 7; xxii. 21; Gen. xlix. 21; Naphta ... יִשָּׁהֲוּ, who giveth pleasant words. יִשָּׁהֲוּ, the words, or appointments of God, Num. xxiv. 4. 16; Josh. xxiv. 27; Prov. vi. 2; Job vi. 10; with aff. יִשָּׁהוּ, Job xxxiii. 3; יִשָּׁהוּ, Job xxii. 22; יִשָּׁהוּ, Jud. v. 29; יִשָּׁהוּ, Job... 

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

The accent, רְאוּפִּים, m. Saying, i. e. the act of doing so; abstr. רְאוּפִּים, Putting the case, (that) saying he shall say, i. e. shall persevere in saying, Exod. xxi. 5; Gram. art. 222. ib. seq.; Jud. xv. 2, &c. Constr. רְאוּפִּים, In Jehovah's saying, Deut. iv. 10; Ezek. xxxvi. 20, with following, Gram. art. 224. 12. So Prov. xxv. 7. רְאוּפִּים, Good is the saying of—to thee, i. e. the saying of, Go up, &c. Gram. art. 224. 9, and note. So Job xxxiv. 18. Hence, with prep. רְאוּפִּים, in saying, Ps. xili. 4. רְאוּפִּים, Josh. vi. 8; and, by contraction, רְאוּפִּים, for רְאוּפִּים, Gram. art. 87. 5, for to say, i. e. saying. With aff. רְאוּפִּים, Ezek. xxxvi. 10. רְאוּפִּים, Jer. xxiii. 38, and רְאוּפִּים, In your saying, Mal. i. 8. 12.

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

롤מ, m. Said, named, once only, Mich. ii. 7.

רְאוּפִּים, pres. רְאוּפִּים, and רְאוּפִּים, Gram. art. 199. 4. Said, declared, and, from a superior, commanded, &c. The subject matter of such declaration generally following. רְאוּפִּים differs from it in this, that it signifies spoke only, without regard to the thing said; as, The Lord spake unto Moses, i. e. he simply addressed him: it is generally added, saying, &c. It must be remembered however, that, according to the usage of the Oriental languages, it is neither necessary nor constant, that such complementary terms follow. (See Gram. art. 228. 3, note.) Dr. Gesenius, Thes. p. 119, thinks that such omissions savour of modern Hebraism, he finds, nevertheless, an instance of this sort in Exod. xix. 25, רְאוּפִּים . . . . So he says, or declares, to them, i. e. the matter mentioned in the preceding context. So Gen. iv. 8, רְאוּפִּים יָשָׁב יָשָׁב, so Cain declares (the matter) to Abel, his brother, i. e. that immediately preceding. The use of the ר, with the apocopated pres. requires this. See Gram. art. 233. 3, with the notes. The same connection of the context is also visible in the following רְאוּפִּים, so it comes to pass; and in רְאוּפִּים, and, accordingly, he arises, &c.; manifestly shewing, that the whole of the context is in the closest connection, as to sense; and, that the whole depends upon what is given in the 6th and 7th verses preceding.—How Dr. Gesenius could have so much given in to the mere technicalities of European grammar, as to suppose that an accusative case could lie hidden in the particle ר, in the phrase רְאוּפִּים רְאוּפִּים רְאוּפִּים רְאוּפִּים, 1 Sam. ix. 9, I am perfectly at a loss to conceive; particularly as the subject matter of the declaration follows. It is construed with י, רְאוּפִּים, to, or of; יְזֶה, concerning, or against, Gen. iii. 16, 17; xiii. 14; xx. 5. 16, 2 Kings xix. 32; Jer. xxii. 18; xxvii. 19. רְאוּפִּים, of my person, Ps. iii. 3; lxxi. 10: with ר, Ezek. xxxvi. 12.—Metaph. Job xxxix. 15.—In the sense of commanding, Esth. iv. 13; ix. 14; Neh. xiii. 9; 2 Chron. xxiv. 8; Ps. xxxii. 9, &c. With רְאוּפִּים, Said in his heart, i. e. considered, mused, Gen. xvii. 17; Ps. x. 6. 11. רְאוּפִּים, to, or of, their heart, Hos. vii. 2.

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

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

Hithp. רְאוּפִּים, They are declared, published, made famous, i. e. רְאוּפִּים. Comp. Gen. iv. 4; Ps. xciv. 4: comp. also Ps. xlix. 12.
tensio diei, i. q. distant; long. Syr. extendit, it. Chald. See ἡμέρα, pl. constr. ἡμέραι. Sack or bag, i. q. ἑλτισ, Gen. xliii. 27; xliv. 1, 2, 12; with aff. ἑλτιστάναι, ἑλτιστικός, ἑλτιστικός, Gen. xliii. 28, 27; xliii. 21, 12.

imbecillis, parvus agnus. Syr. ἀμπελόκιτα, ἀμπελοκίτης, ἀμπελοκίτης, agnus. A lamb, Ezr. vi. 9, 17; vii. 17.

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

f. r. ἀμφίπορος, with aff. ἀμφίπορος, and ἀμφίπορος. Truth, pec. religious, and, as such, including the notions of justice, right, fairness, sincerity, fidelity, integrity, permanency, or the like, as the context may require; as, ἀμφίπορος, i.e. οὐδὲ, οὐδὲ, Men who fear God; i.e. men of truth, who are not to be moved by the consideration of gain, Exod. xviii. 21. See Jer. xliii. 5; Ps. cxxix. 142; Neh. vii. 2; ix. 33; ἀμφί πόρος, Favour and justice, i.e. have met, in the mediatorial work of Christ, Ps. lxxxv. 11; joined occasionally with ἀμφί, ἀμφιπόρος, ἀμφίπορος, 2 Chron. xxxii. 20; Jud. ix. 16; 1 Kings iii. 6; 2 Kings x. 3; Esth. ix. 39; Ps. liiiii. 3. Applied particularly to God and his Word, as the sources of all saving knowledge, Jer. x. 10; xxvi. 15; 2 Sam. vii. 28; Ps. cxxix. 151, &c.

f. Arab. ἀρμάχ, elatio, i.e. ex-
Winer, quamvis sexcenties in pedestri oratione occurrit! Vid. Concord. Man, as a member of society generally, and liable to misfortune, misery, and death. It differs from מַשָּׁר, in that this has respect to his origin: from מַשָּׁר, in that it respects his superiority: and from מַשָּׁר, or מַשָּׁר, Chald., in that these respect his courage. With aff. מַשָּׁר, מַשָּׁר, מַשָּׁר, מַשָּׁר, &c. It forms certain idioms; as, מַשָּׁר מַשָּׁר, Men of name, famous men, Gen. vi. 4. See Ib. xvii. 27; I Kings ix. 22, 27; Is. xxviii. 14; Joel ii. 7; Obad. v. 7; Neh. viii. 26, &c. See Concord., and מַשָּׁר above.

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

נַשָּׁר, f. pl. constr. Arabic. מַשָּׁר, anhelatio. Cogn. מַשָּׁר, Chald. מַשָּׁר, gemitus. Syr. augm. מָשָׁר, id. Sighing, sobbing, Ps. xxxi. 11; ci. 6; Is. xxxiv. 10; Job iii. 24. With affix מַשָּׁר מַשָּׁר, מַשָּׁר מַשָּׁר, Is. xxi. 2. So many of the ms. and editions, with Mappik—פָּרָשָׁר. Hence מַשָּׁר, v. in Niph., Lam. i. 8, מַשָּׁר, 3 pers. sing. fem. Is. xxiv. 7, מַשָּׁר, They have (surely shall have) been reduced to sighing.

Pres. מַשָּׁר, H כָּנָר, He or it, is reduced to sighing, Prov. xxix. 2; מַשָּׁר, Ezek. xxi. 11; pl. מַשָּׁר, Exod. ii. 23; Imper. מַשָּׁר, Ezek. xxi. 11. And, as a participial noun,—מַשָּׁר, m. מַשָּׁר, f. מַשָּׁר, pl. m. Reduced to sighing, Ezek. xxi. 12; Lam. i. 4. 8. 11. 21; Joel i. 18; Ezek. ix. 4.

נַשָּׁר, Chald. i. q. Heb. מַשָּׁר, מַשָּׁר, pron. 1 pers. pl. com. i. q. מַשָּׁר, (Arab. مَرَّ, mār, see Gram. art. 145. 2. 5.

נַשָּׁר, or, with a pause accent, מַשָּׁר, pron. 1 pers. sing. com. i. q. מַשָּׁר. (Arab. مَرَّ, mār,
f. Name of an unclean bird, of which there were probably many species. The LXX give χαραδρός, Auth. Vers. the Heron. See the Hierozoicon of Bochart, tom. ii. p. 335, et seq.

sus-...
which, pl. is דְּרָן, דְּרָנִים, Jud. xvi. 21, and Ib. 25, according to the keri, and equivalent to the Syr. דְּרָן, i.e. domus vinctorum, not domus vinculorum, as Dr. Gesenius has made it. Nor is there any vestige of Syriasm in this word (דרן), as he thinks; nor any Syriac word, from the same root, corresponding to its form.

 Deborah, m. דְּרֹבָּה, m. pl. דְּרֹבָּהָי, f. pl. i. q. דְּרֹבָּה, preceded.

 Deborah, or דְּרֹבָּה, m. constr. דְּרֹבָּה, or דְּרֹבָּה, Binding, Jud. xv. 13, &c.

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

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

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

 Deborah, m. occ. twice, Deut. xxvii. 8; Prov. iii. 10: thus, דְּרֹבָּה, Thy stores, or storehouses, as the context seems to require. Targ. דְּרֹבָּה,.xxx. תֵּאֵוָה. sing. דְּרֹבָּה, seg. abstr. or, perhaps, דְּרֹבָּה, concr. Etym. cogn. דְּרֹבָּה, obturavit, undè; סָעָה, custodiam, excubiarum locus. דְּרֹבָּה, Heb. Chald., et Syr. דְּרֹבָּה, posuit. These storehouses, as well as other treasuries of wealth, were occasionally under ground, and so concealed and strengthened as not to be easily discovered or broken into. Some remains of such places are still visible in Greece.

 דְּרֹבָּה, see r. יַבָּה.

 דְּרֹבָּה, or דְּרֹבָּה, constr. דְּרֹבָּה, with affix.

 from דְּרֹבָּה, Is. xxxii. 10, &c. דְּרֹבָּה,דְּרֹבָּה, Gram. artt. 152. 2. 190. 8, Arab. cogn. דְּרֹבָּה, r. דְּרֹבָּה, hospitio exceptit, iv. conj. addidit, &c. Collecting, Jer. viii. 13; Mich. ii. 12; Is. x. 14, &c.

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

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

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

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

 Hiphil. Exod. v. 7, דְּרֹבָּה, for דְּרֹבָּה, from cogn. root דְּרֹבָּה; so דְּרֹבָּה, 2 Kings xxii. 20, and 2 Chron. xxxiv. 28, Add, collect.
Hielp. Deut. xxxiii. 5, Infin. Being collected (together),—is the only instance.

A. collection, or gathering, Is. xxiv. 22.

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

see v. רמה.

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

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

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

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

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

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

Niph. רמה, רמה, רמה, Becoming bound, Gen. xliii. 16, 19; Jud. xvi. 6, 13.

Puh. רמ, in pausa, רמה, Is. xxii. 3. By means of the bow they have been reduced to bondage, רמה רמה.

, see r. רמה.

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

, conj. Gram. art. 77. See רמה.

Arab. syn. רמ, integer, lotus, complectus; hinc fortassim, רמ, staque, ergo, &c. Syr. רמה, lit. embracing, including; hence, Also, moreover, nay, indeed, &c. as the context may require; taking care that the precise force of the word never be lost, Deut. xv. 17; Num. xvi. 14; Job xv. 4; Eccl. ii. 9; Est. v. 12.

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

, m. for רמה, Gram. art. 76. Arab. רמה, nasus, it. Eth. Syr. רמה, facies. Dual, רמה, sing. with affix. רמה, רמה, רמה, pl. רמה, רמה, רמה, רמה, The nostril. Meton. The nose, Num. xi. 20; Is. iii. 21; Ezek. xxiii. 25, &c.—of animals, Job. xl. 24; Prov. xi. 22; Cant. vii. 5.
And, as certain affections of the mind, are believed to be visible in the nose; as the vulg. turn up his nose: so מַיָּה, height of nose, i.e. haughtiness, or disdain of countenance, Ps. x. 4. So again, "his nose swelled," for he became enraged. Comp. Prov. xxii. 24; xix. 22. Used also when speaking of God, Deut. xxxix. 19; xxxii. 22; Zeph. ii. 3; Job xxxvi. 13; hence the phrase מַיָּה, The nose (anger) became hot; so also מַיָּה, the nose (anger) arose, Ps. lxxxvii. 31; Prov. xv. 1. To which is opposed מַיָּה, the anger returned, or was assuaged, Gen. xxvii. 45. In the dual, מַיָּה, Gen. ii. 7; vii. 22; Lam. iv. 20; implying anger, Exod. xv. 8. Hence the phrases מַיָּה, The delaying of anger, i.e. long suffering, מַיָּה, Short of anger, i.e. hasty. By a meton. the face, countenance, and hence person, like the Greek πρόσωπον; Gen. iii. 19; xlii. 6; Neh. viii. 6; 1 Sam. xxv. 23. מַיָּה, One of two persons, i.e. a double portion, 1 Sam. i. 5.

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

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

art. 73. Arab. مَعْفَى, fornix lateraria ... qui paratur coquendo pani. Castell. Syr. נַלְאוֹ, coxit; pl. m. נַלְאוֹ, fem. נַלְאָה, Baker, Gen. xl. 1, &c.; Hos. vii. 4. 6; 1 Sam. viii. 13. With suffix נלָה. Hence—

מַלָּה, v. pres. נלָה, Baking, Gen. xix. 3; Is. xliv. 15. נָלָה, she bakes (for) him, 1 Sam. xxvii. 24. om. נלָה, Gram. art. 72. נלָה, they bake, Ezek. xliv. 20.

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

מַנְדֵּס, מַנְדֵּסִי, or מַנְדִּישׁ, i. q. מַנדִּישׁ. (See מַנְדֵּס), except that this is used relatively, not in-terrogatively; and is, therefore, equivalent to the Latin, quidem, equidem, quando-quidem, demum, igitur, or the like. Now, then, now then, &c., used occasionally with interrogatives; as, מַנְדֵּס, Who is he then? Gen. xxvii. 33; it. v. 37; Is. xix. 12; Job ix. 24; xvii. 15; xxv. 25. See also Gen. xxvii. 37; Exod. xxxiiii. 18; and with מַנדֵּס, Gen. xliii. 11. Concesso demum, quod ita se res habet: If so then, do this, &c.
The embossings of shields, Job xli. 7. In 2 Sam. xxxii. 16, and Ps. xviii. 16, θητ, ought, I think, to be taken as the swellings of the sea, or of some great waters, so agitated by the storm described as to be brought upon the lands, and that their beds may be said to be discovered. III. Mighty, or eminent men, Job xii. 21.

The angry, the foaming, i.e. exceedingly angry. An adder; once, Isa. xlii. 24, ἴππημνεω, And your doing (is) of the adder; i.e. of an injurious and Satanic sort.—Serpents, scorpions, and indeed every thing injurious, are, in the Scriptures, referred more or less directly to the work of the evil spirit. See Gen. xlix. 17; Ps. lviii. 5; xci. 13; cxl. 4. Comp. with Luke x. 19; Rev. iv. 3. Idolators made all these, in one case or other, objects of worship, perhaps to conciliate their supposed chief. Moor's Hindu Pantheon, passim. Prep. Evangel. Euseb. lib. I, near the end, &c.—Some of the ancient translators seem to have read ὢκεξατε, here, which Gesenius prefers. But, if they supposed this word to refer to idolatry, or some idol—as it was usual to consider idols as nothing—and occasionally to style them ἄλφεστε, ἄλαξ, and the like; it is perhaps unnecessary to call the reading in question, although we have Ͼεξατε, in the parallel. In ancient times images of serpents, &c. were certainly worn as amulets. See Schrader, de Vestiti Muliebris passim. The Kamos tells us, too, under the term ἐγκαθαι, that ἐγκαθαι signifies a mark made in the form of an adder, and that ἐγκαθαι means, a camel so marked. To preserve it probably from the evil eye, &c.—an evident vestige of ancient idolatry.

The angry, m. i. q. ἐρ ποιος, An adder, or viper, Job. xx. 16; Is. xxx. 6; lix. 5. Hieroz. Boch. II. lib. iii. c. 1.

The angry, m. p. or dual. Once only. Prov. xxv. 11, Its time, or season; occasion. Arab. מַלְאֵךְ, or מַלְאֵךְ, tempestas. See הון.

The angry, m. cogn. κατανεκρισθεῖν, deficit. It, קָנַב, which see; dual קָנַב, constr. I. Termination, extremity. II. Deficiency, wanting, Is. xl. 17; xli. 12, 29; xxxiv. 12; Prov. xxxvi. 20; Job. vii. 6; 1 Sam. ii. 10; Ps. ii. 8; Prov. xxxiv. 4. מַלְאֵךְ, Two extremities, i.e. extremities of both feet; the soles, or ankles, Ezek. xlvii. 3.

Used also as a particle of negation, Is. v. 8; Amos. vi. 10; Deut. xxxii. 36, יָנַב. Ὡρ, Nor any one like me, Is. xlvii. 9; ib. xlv. 14; יָנַב, (There) still exists not; (there) is wanting, a God; comp. 2 Sam. ix. 3. יָנַב, I am, or exist, and my not existing, i.e. putting this as a case, still would not be another, Zeph. ii. 15. Comp. Is. xiv. 6; xlvii. 10; יָנַב, bating that—excepting that, Num. xiii. 28; Deut. xv. 4, &c. See Nold. p. 96.

The angry, m. i. q. ἐρ νυφία, Arab. نفَيْضَانُ المِرْدَد, whence نفَيْضَانُ al-fayض, the foaming, i.e. exceedingly angry. An adder; once, Is. xlii. 24, ἴππημνεω. And your doing (is) of the adder; i.e. of an injurious and Satanic sort.—Serpents, scorpions, and indeed every thing injurious, are, in the Scriptures, referred more or less directly to the work of the evil spirit. See Gen. xlix. 17; Ps. lviii. 5; xci. 13; cxl. 4. Comp. with Luke x. 19; Rev. iv. 3. Idolators made all these, in one case or other, objects of worship, perhaps to conciliate their supposed chief. Moor's Hindu Pantheon, passim. Prep. Evangel. Euseb. lib. I, near the end, &c.—Some of the ancient translators seem to have read ὢκεξατε, here, which Gesenius prefers. But, if they supposed this word to refer to idolatry, or some idol—as it was usual to consider idols as nothing—and occasionally to style them ἄλφεστε, ἄλαξ, and the like; it is perhaps unnecessary to call the reading in question, although we have Ͼεξατε, in the parallel. In ancient times images of serpents, &c. were certainly worn as amulets. See Schrader, de Vestiti Muliebris passim. The Kamos tells us, too, under the term ἐγκαθαι, that ἐγκαθαι signifies a mark made in the form of an adder, and that ἐγκαθαι means, a camel so marked. To preserve it probably from the evil eye, &c.—an evident vestige of ancient idolatry.

The angry, m. i. q. ἐρ ποιος, An adder, or viper, Job. xx. 16; Is. xxx. 6; lix. 5. Hieroz. Boch. II. lib. iii. c. 1.

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

The angry, m. cogn. κατανεκρισθεῖν, deficit. It, κατανεκρισθεῖν, which see; dual κατανεκρισθεῖν, constr. I. Termination, extremity. II. Deficiency, wanting, Is. xl. 17; xli. 12, 29; xxxiv. 12; Prov. xxxvi. 20; Job. vii. 6; 1 Sam. ii. 10; Ps. ii. 8; Prov. xxxiv. 4. Two extremities, i.e. extremities of both feet; the soles, or ankles, Ezek. xlvii. 3.

Used also as a particle of negation, Is. v. 8; Amos. vi. 10; Deut. xxxii. 36, יָנַב. Ὡρ, Nor any one like me, Is. xlvii. 9; ib. xlv. 14; יָנַב, (There) still exists not; (there) is wanting, a God; comp. 2 Sam. ix. 3. יָנַב, I am, or exist, and my not existing, i.e. putting this as a case, still would not be another, Zeph. ii. 15. Comp. Is. xiv. 6; xlvii. 10; יָנַב, bating that—excepting that, Num. xiii. 28; Deut. xv. 4, &c. See Nold. p. 96.

The angry, v. in Hithp. only. Arab. אָמָה, gravaus fuit. Always in a bad sense, Ps. xl. 13; 2 Sam. xxxii. 5; Jon. ii. 6.

The angry, v. in Hithp. only. Arab. אָמָה, and אָמָה, concinnavit inspisando corium; vicit, superavit; in varias regiones iter habuit vir. Going on, proceeding to some object or end, Gen. xlv. 1. רָבָה הָאַרְיָה, He was unable to go on. Ib. xliii. 31; 1 Sam. xiii. 12; Is. xlv. 11. רָבָה הָאַרְיָה, Is. lxxiii. 15. They mercies towards me proceeded? i. e. Have they proceeded? &c. lxx. מֵאֱמָה, וַעֲמִיקוֹת, וַעֲמִיקוֹת, Targ. p. 103.

The angry, m. generic. Arab. אָמָה, confusio, abruptio. I. Ashes; often used with מַעַל, when speaking of mourning, Jer. vi. 26; Lam. iii. 16; Ps. cii. 10; with צא, Est. iv. 1. Metaph. II. Any thing worthless, Job xiii. 12; See my notes on this place. Is. xlv. 20, &c.
of people subject to the Assyrians. Some have supposed them to be the Parasitaceni, or Paretaceni, people of Media.

### Notes

- **Ephrathite**: A term used in the Bible to refer to a person from Ephrath (now known as Bethlehem), which was the hometown of King David. It is associated with the royal line in the Hebrew Bible.
- **Niph**: A term used in the Bible, possibly a proper name or a place name.
- **Synchd.:** Synchd., or synthesis, in grammar, refers to the combining of two or more elements in a word.
- **Radicatus, firmus**: Terms used in grammar to describe the root and the main part of a word.
- **Conjunctiva, junctura cubiti**: In anatomy, the conjunctival sheath of the elbow joint, which is important for the movement of the arm.
- **Chaldea, its inhabitants**: Refers to the ancient Mesopotamian region of Chaldea, which was a significant cultural and historical area.
- **Parrhasi of Polybius and Strabo**: Polybius and Strabo were ancient Greek historians who wrote about the history of the Mediterranean world.
- **Additional chamber, or wing**: In the context of buildings, an additional chamber or a wing refers to an extension or a separate part of a structure.

### Summary

This page discusses various aspects of grammar and history, including the use of terms like "Ephrathite," "Niph," and "Synchd.", as well as historical references to places like Chaldea and the Assyrians. It also touches on anatomical terms in the context of the elbow joint and historical mentions of individuals and regions from ancient times.
that the animal is the Oryx. It was a clean animal, Deut. xiv. 5. Syr. and Chald. 9.

Arab. 1, mountain-goat.

see v. 1, see v. 1, see v. 1, 2, 3, for 1, 2, 3, which see.

occ. once, Is. xxxiii. 7. By some supposed a compd. of 1 + 1 + 1. The 1 in 1, intensive: and hence to signify Great heroes collectivity. The lxx. seem to have read 1, either in Pih. or Hiph. of the verb 1, terrify: the text of which, as it now stands, evidently gives two versions of this place. The Chald. and Syr. read either 1, or 1; the former, 1; the latter, 1, He shall appear to them. Comp. Is. lxv. 5. The Vulg. Ecce videntes, &c. Sym. and Theod. ὁ φθορούμενος ανείρεται; Aquil. θραύμονας ανείρεται. If we may rely on these versions, 1, I will be seen, or appear, to them, was perhaps the textual reading of their times. And this seems to me to bid fair for being the true reading; for in the phraseology of S. S., to see, (see 1), is sometimes the same thing as to animadvert, &c. Hence Christ is said to appear in flaming fire, &c. So here, this expression is followed by 1, They shall cry out, &c. This is an answer sufficient for Rosenmüller's "Quid si bivi; ecce appaeso illis?" Schol. in loc.

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

Arab. 8, m. Arab. 8, fallacia, insidiae-que, cogn. 8, 8, latibulum fere. 1. Lying in wait; or 11. meton. place of id. Jer. ix. 7; Hos. vii. 6, with aff. 8, 8, 8.

Arab. 8, m. pl. 8, An ambuscader, Josh. viii. 2, 12, 14, 8, 8, Place thy ambuscader, Jud. xx. 29, 33; Jer. li. 12, 8, 8, Set in order the ambuscadres, Lam. iii. 10, &c. Much used in Oriental tactics, and are termed by the Arabs,

8, pl. 8, 8, 8, 8, 8, 8.

Arab. 8, v. pres. 8, with 8, parag. 8, 8, Lying in wait, or ambush, constr. with 8 pers. 3 place; 8 pers. or place, Deut. xix. 11; Ps. x. 9, &c.

Pih. part. 8, 8, Jud. ix. 25; 2 Chron. xx. 22.
Hiph. מָשַׁם, for מָשָׁמָי, spec. So he places an ambush, 1 Sam. xv. 5.

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

סָמ, f. of רְאָם, pl. constr. רְאִים. Is. xxv. 11, רְאִים מִלֵּךְ, The machinations, or insidious doings, of his hands. So Saadias, Jarchi, &c.

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

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

סָמָא, m. Cogn. Arab. אָרָא, אָרָא, i. q. אָרָא, i. e. valde implexae (arbores ita dictae). A weaving. Meton. Texture, web, or woof, of any thing woven. Job. vii. 6, יָפְתָּה, My days are more swift than the woof, i. e. as thrown into the warp by the weaver's shuttle; in other words, my web of life is more rapidly filled up, than the web of the weaver. Jud. xvi. 14, גַּלְּעָה, The pin (i. e. of) the woof, i. e. the machine,—in some respects, not unlike a comb,—by which it is beaten firmly together.

סָמָא, m. pl. מָשַּׁמְמָא, מָשַּׁמְמַמָּא. A weaver, Exod. xxviii. 32; 1 Sam. xvii. 7; 2 Kings xxiii. 7, &c.

סָמָא, v. pres. סָמַה, f. 2 pers. לִמְעָה. Weaving, Is. lix. 5; Jud. xvi. 13, occurs not elsewhere.

סָמָא, m. Chald. i. q. Heb. סָמָא, 2 Chron. ii. 6.

סָמָא, m. r. סָמ, Arab. סָמ, lentiore motu, ob aqua copiam, agitata fuit rubes. A sort of bag, or wallet, appended to the side of the ark, 1 Sam. vi. 8. 11. 15. It is apparently the same, or nearly the same thing, with the Arabian סָמָא, which is thus described by Jauhari, the גִּרְגָּה מְרַכֶּב אֶסְעָר הַבָּרָדָא, which is said to be a thing to ride in, smaller than the hauaday. It is also said to be a sort of purse into which stones are put; it is hung to one of the two sides of the hauaday, when it inclines (towards the other). Syr. סָמָא. Com. Ephrem loc. cit. סָמָא, which must mean the same thing.

סָמָא, m. Apparently a foreign compound, i. q. אָרָא, אָרָא, or אָרָא, or as the Persians write it. Compd. of אָרָא, pretium, valor, imperium, &c. and בּוֹרָא, מָשַּׁמְמָא, מָשַּׁמְמַמָּא, color, species, &c. q. d. color pretiosus, sive imperialis. Hinc. Syr. סָמָא.

סָמָא, purpura. The Heb. סָמָא being a letter of the same organ with ג, has been substituted for it. Bochart, however (Hieroz. pars. ii. lib. v. cap. xi.), thinks that the word originated on the shores of Phoenicia, where the murex or conchylium, with which they dyed purple, was found in great abundance. If so, the compound might be of Syr. סָמָא, desiring, and סָמָא, or סָמָא: colour; the whole meaning desirable, precious, &c. colour. Similar compounds are סָמָא, color hysginus; and Pers. סָמָא, caruleus color.
The shell from which the dye was extracted was *νορφαία* by the Greeks; and, as it was found in Phoenicia, the colour obtained from it (purple) was named *φοίνικι*. See Steph. Thes. or Scapula, sub voc. Exod. xxv. 1; Num. iv. 13; Cant. vii. 6. In 2 Chron. ii. 6, we have the Syriac form *פרס*, which—as Solomon was writing to a Tyrian king—was most suitable. See Braun. de Vestru. Sacerd. lib. i. p. 211; Plin. Hist. Nat. lib. ix. 60.

*גְּלָל*, v. Arab. *גְּלַל*, *mellifecavit* apis. &c. *Cropping, or plucking off, as fruits, &c.*, Ps. lxxx. 13; Cant. v. 1. The elder lexicographers made *רֹפָה*. Is. xxvii. 11, a Hiph. part. from this root. It is now generally derived from *רֹפָה*, *setting on fire*.

*גָּלַל*, see v. ַל.

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


*גַּלְּפָה*, or גָּלַפָה, f. Arab. *גָּלַפָּה*, *larsa, sanitas, adductio vulneris, &c*. I. *Repairing, setting in order, a wall, health, &c.*, Is. lviii. 8; Jer. viii. 22; xxx. 17, &c. II. *Lengthening out (see ַל), as to time, or space*, Jer. xxix. 28; Job xi. 9; constr. ַל, aff. ַלָּו.

*גַּלְּפָה*, see גַּלְּפָה.

*גָּלַפָּה*, m. r. Arab. *גָּלַפָּה*, whence גָּלַפָּה, ַל, and גָּלַפָּה, i. e. according to Jauhiri, ַל, a wooden chest. Firozabadi gives כּוֹאַמָּה, כּוֹאַמָּה, כּוֹאַמָּה, כּוֹאַמָּה, The bier, or chest, i. e. coffing, or coffing of a dead body. I. A coffing, Gen. t. 26. II. The sacred chest, or ark, of the covenant, Num. x. 33; xiv. 44, &c. III. A money-box or chest, 2 Kings xii. 10, 11. Some modern lexicographers reject the root גלפ, *denticus apprehendit*, as the etym. "Because, it says one of them, "Cujus ... in diall. non est comma already significatio." They then propose גלפ, *decerpitu*. But why, it may be asked, is not the signification of the one just as good as that of the other? For the same reason, I suppose, Freytag has, in his edition of the lexicon of Golius, cancelled the excellent note of that author on this word!

*גַּלְּפָּה*, m. *Cursing*. r. רָפָה, Jud. v. 23; infin. or verbal noun.


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

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

*גָּלַפָּה*, m. גָּלַפָּה, גָּלַפָּה, f. constr. גָּלַפָּה, גָּלַפָּה, id. Chald. גָּלַפָּה, Syr. vii. A. *way, road, or path*. II. *Metaph. Mode, manner, custom*. III. Meton. *Wayfaring man*; as traveller, merchant, &c. Mostly used in the elevated style, except in the last acceptation, Gen. xlix. 17; Jud. v. 6; Ps. xvii. 4; Prov. i. 19; Job viii. 13; Gen. xxxvii. 25; Is. iii. 12, &c. Phr. ג, ג, i. q. Arab. ג, ג, י. א, ג. See ג. Aff. ג, ג, ג, ג, ג.

*גָּלַפָּה*, id. Chald. pl. גָּלַפָּה, דנ. iv. 34; v. 23.
Take me not away, for (the sake of) thy long-suffering; not, by being long-suffering (towards my enemies) as Gesenius proposes. He was, perhaps, led astray here by the parenthetical character of the passage. See Gram. art. 241. 18. He also writes this word, רָעַשׁ; but, in this case, it could never have taken the form רָעַשׁ, in construction. The whole is, therefore, erroneous.

לֹא, m. Length, as to time, or space, Gen. vi. 15; Exod. xxvi. 2; Ps. xxi. 5. Aff. לֵּא, לְאָסֶה, לָא.

לֹא, v. Lengthening out, as to time, place, thing. Constr. med. לָּא, לָא, it. immedi. pres. לְאָסֶה, pl. f. לָא. Gen. xxvi. 8; Ezek. xii. 22, xxxi. 5.

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


לְבָא, f. Chald. r. לָא. Arab. لَبَأَيْنَكُم, percussit in genu, &c. The Kāmoos has, sub voce, الرَّكِيْبَةُ...مُوُّسِّيًَّا السَّأْل. Rakbat is the juncture between the lower parts of the thigh, and the upper of the leg. Gol. Genu. The Persians, too, have the phrase بِرَّوْانِ الشَّكْسَتِي, i. e. to sit upon the knee, for kneel. We need not, therefore, suppose any metathesis of לָאָסֶה here. Occ. once, Dan. v. 6; with aff. לָאָסֶה, His knees.

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

לָבָא, m. Syria. Meton. Syrians, Is. vii. 2. 5, &c. On this country, see Bochart's Phalegr. lib. ii. 6; Reland's Palestine, lib. i. c. 24; The Ancient Universal Hist. vol. ii. p. 254. ed. 1747, with the authors referred to.
III. Meton. The inhabitants of the earth, Gen. vi. 11; xi. 1, &c.; or of any part of it, Jud. xviii. 30; Is. xxiii. 13, &c. kar' ḫēqûn, Jâude, Lev. xxv. 23, &c. Often used without the definite article, even when the sense seems to require it, Gen. i. 24; ii. 4, &c. See Gram. art. 221. 3—5, in particular. Pl. Lands, countries, Gen. x. 20; xxvi. 3, &c. different from that of the Jews; and, therefore, during the times of the theocracy, IV. Heathen nations, 2 Kings xviii. 35; 2 Chron. xiii. 9, &c. With aff. יִבְּרָה, יִנְבּרָה, &c.

חֹלָה, Chald. ָסָר, i. q. ָסָר, or ָסָר, def. art. postfixed. In this case the guttural ָס, seems to have degenerated into the deeper guttural ָס, The earth, once, Jer. x. 11.


Syr. ḫān, ḫān, nucuit. Gr. ἀπό, ἀπόaquam. Constr. immed. Cursing; declaring, denouncing, or causing, that injury overtake some one. Used of God, of a prophet as authorized by him to do so; or, of a false prophet as assuming this power. יָפִים, I have denounced, Mal. ii. 2. Part. יִפְּלָה, denouncers of, Job iii. 8; Gen. xxvii. 29; Num. xxiv. 9. In the first passage is added, יִפְּלָה, Those who are about to stir up a Leviathan, i.e. whose case is so desperate as to stir up the great sea monster to battle. See my notes on the place.

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

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

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

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

Hoph. יָפִים, Is made accused, Num. xxii. 6.

חָרָה, ָחָרָה, m. Arab. ָחָרָה, muleta; donum quo conciliatur gratia judici. Pres. יָפִים, Espousing a wife, by entering into a contract under a fine or mulet; the sum of which is paid over to the father of the bride.
as a dower, on the nuptials taking place. Constr. med. with א, pers. and ז, of the price, 2 Sam. iii. 14; Hos. ii. 21, 22. Immed. Deut. xx. 7; xxviii. 30.

Puh. אתי, in pausa, אתי, Espoused, Exod. xxii. 15; Deut. xxvii. 28; part. אתי, One espoused, Deut. xxii. 23. 25. 27.

אתי, f. Arab. אתי, operam aliquis expedit. Petition, or request, for assistance or favours generally, Ps. xxi. 3. See the context immediately following. Lxx. ἄρσως.

מְלָכָה, com. Syr. מְלָכָה, ignis. Arab. אַלְכֶּה, and אַלְכֶּה, nom. unit. r. אַלְכָּה, relictia cinerum in camino; et ita cinis omnis. Angl. ashes, ab. Heb. אַלְכֶּה, Castell. I. Fire, generally, Gen. xv. 17; Exod. xii. 8. When coming from God. II. The lightning, 1 Kings xviii. 38; 2 Kings i. 10. 12. 14; Job i. 16. Applied to the appearance of God, as revealed on Sinai, &c., Exod. xix. 18; xxiv. 17; It. Exod. iii. 2. Hence, meton. III. Expressive of His fierce anger, Deut. xxi. 22; Jer. xxi. 12. IV. The ardent state of mind, under prophetic inspiration, Jer. xx. 9; Ps. xxix. 3. 4. V. War, as a consumer, Num. xxii. 28; Jud. ix. 15. 20; Jer. xlvi. 45; Joel ii. 3. 5. Hence, VI. meton. Great tribulations, as in passing through fire and water, Ps. lxvi. 12; Is. xlvi. 2.—It. from the heat of the sun, Joel i. 19. 20. Phr. הֶבֶל, stones of fire, i.e. live coals, sparkling like precious stones, Ezek. xxviii. 14. 16. With aff. הָבָל, הָבָל, f. once הָבָל, kethiv. Jer. vi. 29 (for הָבָל), keri immediately following.

בְּלֵבָה, Chald. בְּלֵבָה, def. i. q. Heb. Dan. vii. 11.

בלב, for בְּלֵב, m. Arab. אַלְכָּה, vix, violentia; unde אַלְכָּה, Homo, and אַלְכָּה, mulier, i. q. אַלְכָּה, and אַלְכָּה, which see.—Syr. אֲלָהָה. i. q. ס. Substance; and, with the substantive verb, or rather the logical copula understood, There is, or the like, 2 Sam. xiv. 19; Mic. vi. 10.

בְּלֵב, Chald. m. pl. בְּלֵב, def. with aff. בְּלֵב, Arab. אַלְכָּה, אַלְכָּה, fundamentum. The foundation of any building, Ezra iv. 12; v. 16; vi. 3.

בְּלֵב, m. בְּלֵב, f. f. constr. בְּלֵב. Chald. בְּלֵב, f. fulcrum, sustentaculum, Buxtorf Lex. Talmud, col. 234. Arab. בְּלֵב, The being firm, and r. בְּלֵב, cucurrit, impetus faciens, &c.; pl. f. בְּלֵב, constr. בְּלֵב. The foot of a mountain at which torrents imbed themselves, and thence occasionally form rivers. בְּלֵב, Bed of the torrents, Num. xxi. 15. בְּלֵב, The feet of (the mount) Pisgah, Deut. iii. 17; Jos. xii. 3; xiii. 20. Eichhorn's edition of Simonis makes it also signify nomadum bubule, sc. ovile, in Josh. x. 40; xii. 8; but without reason.

מְלָכָה, m. constr. מְלָכָה, pl. abs. מְלָכָה, constr. See מְלָכָה. The מ, i.e. מ, is often added to nouns in the Arabic, for the purpose of giving the force of a substantive, to an adjective noun. See Freytag's Hamasa, p. 2: so far the מ parag. is accounted for.

Any thing set on fire; pec. the offerings made by fire under the law, Exod. xxix. 18. 25. 41; Lev. ii. 11; xxvii. 7; Num. xv. 3. The burning of incense, Lev. ii. 2. Gesenius thinks that, in Lev. xxiv. 7, it is applied to incense scattered on the shew-bread, though not burnt. And ib. ver. 9, he says, that the shew-bread itself is reckoned among the מ, but why? Because probably, in both cases, it was perfumed by the smoke of burning incense, Lev. ii. 2. 10.

מְלָכָה, constr. מְלָכָה, f. of מְלָכָה, which see—מְלָכָה, and מְלָכָה. Comp. Gen. ii. 23, which Gesenius tells us.—Thes. sub voc., is not sufficiently accurate. The truth, however, is, מְלָכָה is only another mode of writing מְלָכָה, just as מְלָכָה is of מְלָכָה, &c. In Deut. xxi. 11; 1 Sam. xxvii. 7; Ps. lviii. 9, מְלָכָה occurs as the absolute form. Gesenius, moreover, confounds the etymology of this word, as he does in its masc. with that of מְלָכָה, and מְלָכָה: when it is evident, that they are derived from totally different roots, although often substituted the one for the other. I. Woman, generally, Gen. xii. 11; Exod. iii. 22; xxv. 29, &c. II. Wife, Gen. xxii. 21; xxiv. 3. Betrothed, Gen. xxxix. 21, &c. III. Concubine, Gen. xxvi. 1; xxx. 4, &c. Hence, in apposition, מְלָכָה, a harlot; מְלָכָה, a concubine; מְלָכָה, a widow; מְלָכָה, a prophetess; מְלָכָה, an Israeliteess. In construction, מְלָכָה, a woman of ability. מְלָכָה, disputatious. מְלָכָה, a harlot; מְלָכָה, father's wife, i.e. step-mother, opposed to מְלָכָה, mother, Lev. xx. 11; 1 Cor. v. 1. It forms certain idioms with מְלָכָה, and מְלָכָה, as, Exod. xxvi. 3. 5. 6. 17, &c.; and Is. xxxiv. 15. 16; Jer. ix. 19, as in מְלָכָה. See also מְלָכָה, and מְלָכָה. Used also distributively, Exod. iii. 22;
it the same with the Persic اَسمان, asmân, heaven. It is very unlikely, however, that the people of Hamath in Syria, should fabricate a deity, and call it by a Persic name, when the Syriac or Chaldaic must have been vernacular to them. For the same reason, it could hardly be of Zend origin. The termination ـ, moreover, seems to declare for the Syriac or Chaldaic. Selden, de Diis Syria, Synag. ii. cap. ix. confesses his ignorance as to what it was. The Jews generally take it to have been the image of a ـ ـ ـ ـ. I think it not unlikely that it was an idol representing the devil; particularly, as اَمَس signifies reatus, &c., for such deities the heathen had, and still have; as the Mahâ Deva of the Hindoos, &c.

، ـ، f. pl. ـ، and m. ـ، constr. ـ، Syr. اَمَس, innatatavit. Arab. اَمَس, panis siccus, i.e. panis simplex citra obsonium. It. اَمَس, agillis fuit, exaltavit. I. Food, affording support, nourishment, delight, &c. What it was no one can now say particularly. It probably was a sort of cake soaked either in honey or wine. See 2 Sam. vi. 19; 1 Chron. xvi. 3; Cant. ii. 5; Hos. iii. 1; in Exod. xvi. 31, the Targum of Jonathan has اَمَس, for the Heb. اَمَس, which Castell renders by “Laganum melle obductum,” on the authority of the Arabic اَمَس, expandit in latum, obdixit, lamind texit: اَمَس، lamina, &c. From the passage in Hosea, it seems probable that these were offered to idols. The distinctions which Gesenius makes between this word, اَمَس, and اَمَس, cannot, I think, be maintained.

II. اَمَس, foundations of, according to some. De Dieu thinks lagena, bottles, or jars, must be the sense, Is. xvi. 7, to suit اَمَس, following, which he translates “Utique confractae sunt.” I see no reason for departing from the sense first given; for, if we may consider this a sort of food given for support (Cant. ii. 5)—or, as bread is spoken of in Is. iii. 1—there can be no impropriety in speaking of its being broken to pieces; اَمَس, may, therefore signify the supports, refreshments, &c. of kir khareseth; and may mean, the men of that place, as Jeremiah seems to have paraphrased it, Ch. xlviii. 31. In this respect
Geseniuss's remark is good; while his interpretation of the word by foundations, as well as his appeal to Is. lviii. 12, is quite groundless.

suit. Arab. эк, exhibits statum sum Deo, &c. So testis, in the Latin, as Gesenius has well remarked.

I. A cluster or bunch of grapes, or flowers. The primitive notion seems to consist in binding or packing together; as, ٰشً, ligavit, innodavit;

utrique a fronte comam plexuit mulier—crines ejus ad destram, et sinistram partem congloabati flavi fuerunt. Hence, ٰشً, maturuit uva, dacty'us, &c., i.e. it formed bunches and ripened. Comp. Gen.

xl. 10. So also the Arabic ٰشً, ٰشً, botrus, uvarum, palme, &c. from the root ٰشً, nodavit, nexuit, &c. Gesenius, therefore, mistakes greatly when he tells us that, by this word the branch is properly meant. See Num. xiii. 23, 24; Cant. i. 14; vii. 8, 9; Is. lxv. 8, &c. II. Also the name of a place, Num. xiii. 23, 24; xxxii. 9, &c.


m. I. Properly, A species of the Tamarisk tree. Tamarix orientalis, Linn. It is well described by Golius, and after him by Castell, sub voce ٰشً; and again by Abulwalid as given by Gesenius. Thes. p. 169. II. A name for Any tree, generally.

So Abulwalid, l. c.
It will be observed that the appointments alluded to, are made with respect to certain individuals; who, it is presumed, had been made conscious of their guilt. These offerings were, therefore, public and individual recognitions of this. But, as sins innumerable must have still been committed, not with a high hand, for these were unpardonable; see Num. xv. 30, and xvi.—the daily and other sacrifices for sin, must have been intended—not unlike our Indemnity Acts of Parliament—to meet them. See Ps. xix. 13. And, indeed, if these were intended to be typified and shadows of the great sacrifice once to be made for sin, the case could scarcely be otherwise. On this view, it will be found that Josephus, Antiq. iii. 9, § 3, and Philo de victimis ii. p. 247. Ed. Mang. were not wholly wrong.

ギズ, m. pl. ギズ, Guilty. Arab. גי, גי, crimines reus, Gen. xlii. 21; 2 Sam. xiv. 13. Gesenius makes גי, Ezra x. 19, to signify persons offering an עין, or guilt-offering, which is an unnecessary refinement. It is difficult to say, whether this word stands as a noun or a verb in Lev. v. 4. See Gram. art. 182. 2.

ギズ, v. and ギズ, pres. ギズ. I. Being, or becoming, guilty. II. meton. Made subject to its consequences, i.e. to destruction, excision. I. Lev. v. 19. עין עין, He is wholly guilty, Num. v. 7. עין עין, With respect to whom he is guilty, Prov. xxx. 10; Ezek. xxii. 4. II. With its consequence, death, Hos. xiii. 1. Meton. or, what is termed sensus praegnans implying the general consequence, Hos. xiv. 1. עין עין, Samarit is (or shall be) found guilty, עין עין by the sword, &c., Is. xxiv. 6, Ezek. vi. 6; xxv. 12, &c.

Niph. עין עין, Are become so desolated, i.e. subject to the consequences of guilt, destruction, Joel i. 18.

Niph. עין עין, Bring on them the consequences of guilt; עין, let them fall, &c., Ps. v. 11.

גנן, infin. of עין עין, above, Lev. v. 26, &c.

גנן, once, Is. lix. 10, which has been variously interpreted. The ancients generally took, The sepulchre; the Jews, Darkness; Castell (sub voce עין) proposes fertile fields, which Gesenius has finally adopted. From the context which speaks of darkness and the like, one would hardly expect this. Our Auth. Vers. has taken "desolate places;" in which, I think, they are borne out by the Syr. מִשָּׁם, desertum, and the Heb. מָשָׁם, Ps. lxviii. 8, &c., and מָשַׂם, Is. lv. 16; Cogn. Arab. דלעית, doluit. See יִשָּׁמ, רָשָׁמ, Cogn. Arab. יִשָּׁמ, or יִשָּׁמ, f. constr.

ไต, pl. יִשָּׁמ, Night-r. watch, also, watch,—properly the time of it. Under the Theocracy generally, the night was divided into three such watches. I. called יִשָּׁמ, Lam. ii. 19. II. מִשָּׁמ, The middle watch, Jud. vii. 19. III. מִשָּׁמ, Watch of the dawn, Exod. xiv. 24, &c. Under the N. T. times, four were adopted after the Roman usage.

גנן, m. A Latticed window. Occurs Jud. v. 28, and Prov. vii. 6, parallel in each case with עין עין; so called, perhaps, either from its being used to ventilate and cool the house, or, because its bars represented well-arranged teeth. Arab. עַנְבְּנָנ, having a cool mouth, and well-set teeth.

גנן, m. pl. גנן, Enchanter, Dan. ii. 10; i. 20; ii. 2. Also Chald.—גנן, and def. art. suff. עִיָּג, id. Dan. ii. 27; iv. 4; v. 7. 11. 15, as if from the sing. עִיָּג, (not עִיָּג, as Gesenius gives; for then the plur. would be עִיָּג, &c.); Syr. עִיָּג, Incantator.

גנן, f. with affix, עִיָּג, A quiver. Syr. עִיָּג, tegens; עִיָּג, plenus redundans. Comp. Ps. cxxvii. 5, and Is. xli. 2, עִיָּג, a periphrasis for עִיָּג, Lam. iii. 13.

גנן, occ. 2 Sam. vi. 19; 1 Chron. xvi. 3. Various interpretations have been given, which may be seen in Poole, &c.: I prefer that proposed by Gesenius. De Dieu had suggested the Ethiop. עִיָּג, menauravit, and taken the word to mean A certain portion, or measure, of the sacrifice. Gesenius thinks a measure, as A cup of wine, the most suitable. The Syr. gives, in each place, עִיָּג, which Bar Serushoi says signifies A cup of wine; and, in the former place, the Arabic
of the Polyglott renders this by
summa repletum vas. Cogn.
thamis dimensus fuit. Cogn.
thamama, dornans. Heb. ד, numeravit.

ם, m. r. ד, Disposing, &c. I.
Dung; and meton. II. A dunghill, Neh. ii.
ii. 13. ד, the ד, being dropped; and—as
the miserable poor often house with their
cattle—applied to extreme poverty, 1 Sam.
ii. 8; Ps. cxiii. 7. Arab. תַּכְּפּ, mundavit.

מִדְּתָה, f. pl. either the plural of the
preceding, or of some cognate form.
The Talmudic writers, to whom Dr. Gesenius
is perpetually referring on words of this sort,
deserve not a moment's notice. Dunghills,
Lam. iv. 5, only.

עַעַס, m. once, Gen. xxx. 13, with prep.
and affix, יָאָס, In my happiness. Arab.
א, valde alacris et letus fuit. Lactitia
exultavit. Lactor in altum see exultit planta.
Heb. ע. Arab. יָס, opulentus fuit.
і, direct. Heb. כ, correxit, &c. The
progress of thought seems to have been, and
which is constant in the S. S. that, whatever is
good is difficult of attainment (חֵלְפָה, ד
 kald), is unaccommodating (as truth, see
), so this, under Divine Providence, brings
prosperity, and a quiet conscience. So also,
with us, rectitude, integrity, straight-forward-
ness, &c. are similarly derived, and are
attended with similar consequences.

ד, Seg. occ. only pl. constr. גַּלְזָא.
Arab. מִדְּתָה, lattitia exultantes, &c.—used
apparently as an ejaculation, O happy! O
how happy! or the like. The most usual
equivalent in the Arabic is מִדְּתָה, very
good! very happy! Ps. i. 1, &c. Various
have been the ways in which the apparent
ellipsis has been supplied. I prefer con-
sidering the word as a plural of excellence,
and the form of construction to have respect to
the immediately following context: as, "בֵּר
שָׁוֶא, Rich blessings of the man! &c. nothing
being more common among Oriental writers,
than thus to take whole sentences, or periods.
See also Gram. art. 224. 12, 13. With suff.
Deut. xxxiii. 29. נ, female. Eccl.
x. 17. נ, Prov. xiv. 21. פ, Ib.
xxix. 18. פ, Is. xxxii. 20, &c.

ד, v. or ד, Imper. ד, Proceed
directly, straight-forward, Prov. ix. 6. Comp.
ch. iv. 26, 27. Etym. in ד, above.

ד, Pith. I. Make direct, cause to
proceed directly, &c. Prov. iv. 14; xxiii. 19.
11. Consider, hence pronounce, right, good,
happy, Gen. xxx. 13; Job xxix. 11; Mal.
iii. 12, &c. Particip. ד, constr. ד, &c.
Is. iii. 12; ix. 15; Mal. iii. 15.
Puth. י, He shall be made happy, Ps.
xxii. 3. Particip. י, Made happy, Prov.
iii. 18. Is. ix. 15, Pronounced, consid-
ered so.

ד, Rel. pron. of every gen. and num.
See Gram. artt. 177. 216. 13—16. 230. 5—8.
He who, she who, it which, &c. It never
receives any suffix; but, when the sense requires
this, it is added to a preposition immediately
following; e.g. י, י, י, &c. which
will necessarily refer to some preceding noun,
and agree with it in gender, number, &c.
Its place is sometimes occupied by the de-
monstrative pronouns ד, י, or ד. See
Gram. artt. 177. 3, and note. In the cognate
dialects ד is unknown, and its place sup-
plied by one form or other of this pronoun:
as Syr. י, Chald. י, Sam. י, Arab.

—Heb. י, Jer. xlix. 19.—Athiop. יִ או יִ הָּ: It is considered in Arabic as
making the noun to which it is attached de-
finite: and this is certainly sometimes the
case in the Hebrew, although the rule is less
constant than in the Arabic. Gram.
art. 220. 6.—In participial nouns, and occasion-
ally in preterites, its place is supplied by the
definite article. Gram. art. 179. 3, and note.
An abundance of examples is given by
1734. Preceded by any separable or inse-
parable particle, it will form a sense, and
may be considered as a phrase, compounded
of both; as, י, In, by, through, &c. that
which, &c. So י, י, י, &c. examples of all which will be found in
Noldius; as also of cases, in which ellipses,
or redundancies, of either of these are
thought to have taken place. I deem it
unnecessary, therefore, to epitomize them
here.
As to the etymology of this word, very various have been the endeavours of the learned to ascertain it; yet, I think it possible, and even probable, that, in one sense or other, few of them have been wrong. Gesenius prefers setting out with the usage of the dialects, and gets from the Syr. &c.

But this is not accounting for the word in question; it is only an endeavour to identify it with certain others, the result of which might be either true or false. If, then, we take this word as a verbal noun (form רָאָס), used either imperatively, or as a gerund, we shall have some such sense as, go on (Gr. φέρειν, Lat. age), go to, mark, observe, well, to the point: as to; with regard to, &c. equivalent, or nearly so, to רָאָס, or רָאָס, which is: e. g. "וַיַּעַל מִן הַר רָאָס, Rich blessings of the man! proceed, add, &c. he walketh not, &c. Take now the cognate, רָאָס, rem rei subjuncta, praedicavit, allegavit, &c. imperatively or otherwise as before, and we shall have, add, affirm, allege, and so on. Again, if we take Ewald's רָאָס, ligavit, which is another cognate, and apply it in the same way, the result will be much the same; and a sense will be supplied intelligible enough in all the cases; and quite as much so as many now in use in the modern languages. With us, indeed, such relative is naturally retrospective, bringing the speaker or hearer back to some antecedent. In the Oriental languages, according to the analysis just given, it will be prospective only. And hence perhaps it is, that when reference is made to the antecedent, this is done by the addition of some pronoun, such as, agreeing with it in gender, number, &c. will bring the mind back instantly to the antecedent. E. g. נִמְנָה נָשִׁיעָה, As chaff, adding, &c. the wind scatters נִמְנָה, i.e. the chaff. Hence it is, perhaps, that the Arabian grammarians term this word (i.e. الدي, its equivalent), A conjunction. □

and hence too, perhaps, as the antecedent is in a manner described and so far defined, the demonstrative pronoun, רָאָס, or רָאָס, or the definite article רָאָס, may occasionally take its place: e. g. as above, רָאָס נַעֲשֶׂה נַעֲשֶׂה, or רָאָס נַעֲשֶׂה, participle; leaving on the reader's mind an impression quite of a piece with the preceding; which seems to shew that this analysis is not incorrect. I may add, I am very much of opinion, that our own relative and demonstrative pronouns may be traced to some such primitive usage as this, and perhaps to usages common to the languages of the East; yet, I cannot think with Dr. Gesenius, that the Hebrew רָאָס, and the Greek φέρειν, &c. were once the same identical word; this exceeds my powers of credence.

 Gaza, 90, once רָאָס, pl. רָאָס, and רָאָס, lit. Set up, erected; an erection, &c. Gesenius, Winer, &c., consider this word as equivalent to רָאָס, pl. רָאָס, and signify, generally, Any idol. It had been shown by Kimchi, 9 Procopius of Gaza, 9 Castell; 9 Spencer; 9 Selden; 9 Lette, and some others, long ago, that it could not signify a grove in many passages in which it was found. Gesenius, in his Comm. on Is. ch. lxv. 11, and again, in his Thesaurus, p. 162, renews the inquiry, as if these his worthy predecessors had done nothing. And it may be doubted whether he has at all settled the question, or, indeed, added any thing to their lucubrations on the subject. If, for example, רָאָס, and רָאָס, really mean the same thing, why are they completely different words? From the various passages and combinations in which רָאָס is found, we are sure that it was something that could be made, set up, placed in a building, cut down, put away, burnt, reduced to powder. Hence, as Selden, and after him Gesenius, has well remarked, it could not possibly be a grove. Again, from its occurring with רָאָס, רָאָס, רָאָס, רָאָס, רָאָס, רָאָס, רָאָס, it should seem to be something differing from either of them, if, at least, there is any precision in the language. Now, what could this be? Among the important, and almost necessary, parts of an idol was its Shrine, or chapel; and this, I think it probable, the רָאָס was. For, I. It is evident from

* In his Heb. Dict. sub voce רָאָס.
† Comment on 2 Kings xviii. 16; xxiii. 7.
‡ Sub voce רָאָס and רָאָס.
|| Selden de Dis Syris Syntag. ii.
¶ Lette in Biblioth. nov. Bremen. Cel. i. p. 58.
Jud. vi. 26, that it was constructed of wood; and this, sufficient in quantity to make a fire, such as would consume a heifer offered in sacrifice. II. It appears, ib. v. 26, that this wooden erection, or frame—whatever else it was—stood over the image of ëlš. III. Ib. v. 30: it was something different from the altar of Baal, and was likewise over it. The altar too, was, we are told, broken down; but the ëlš, was cut down; a term very proper for an erection made of wood. Again, IV. We are told, 1 Kings xv. 13, that Maachah had made an idol (םאמה) for the ëlš, which would seem to intimate, that this idol was to be attached to it in one way or other. In like manner, 2 Kings xxiii. 4, we are told of vessels (םאמה), made for Baal, and for the ëlš. Again, 1b. v. 7, we read of houses (םאמה) woven for the ëlš, which, from the preceding verse, should seem to consist of compartments in the Temple, divided from one another merely by curtains, and in which the idolatrous priests (םאמה, v. 5, but here termed ומך), used to reside. Now it is certain, that such Shrines were in use under the Old Testament; for in Amos v. 26, we are told of the מך, lit. Covering of a certain idol; for which the lxx. give מך ימי, &c., &c. The Syr. מך ח从而使, The tabernacle of Malcam. The Arabic of the Polyglott, מך ח从而使, The tent of Moloch. So also the Vulgate. In Acts vii. 43, this passage is cited thus—Kal ἁπλάντει την σχημή του Μολοχ, κα του ἀνώτου του θεου μεγας Ερμικα, τους τύπους ους ἐπικοινωνει ουκεναντών. Observe, it is expressly said here, that both the σχημή and ἀνώτου were made for the purpose of worship, as if the former was as necessary as the latter, to the usages of idolatry. Again, Acts xix. 24, Demetrius the silversmith made silver (temples or) shrines of Diana; which the Arabic translator renders by מך ח从而使, Temples of Venus. It is evident I think from this, that these Shrines, temples, or chapels, were considered important parts of idolatry. They are evidently alluded to in other parts of S.S. See Gram. art. 223, and the places referred to. The most complete accounts of them, however, out of S.S. is perhaps to be found in the Dabistan, a work usually ascribed to Mohammed Mohsin Fani, and written in the Persic. It occurs in the section on the religion of the ancient Persians. I can notice only a few instances. Speaking of these temples generally, the author tells us, that belonging to the planets they were of seven sorts. אלמך ביבר כרונא און רא... ינבר כר הכן, was also of black stone; that the image of Hormuz—Jupiter—was of earth-colour, &c., and that the worshippers of this temple, פרסרך און און קדה, had clothes of the same colour, &c.; that both the house (ברך) and image of Behram—Mars—were of red stone: again, that the temple, מיילק, of the Sun was the greatest of temples; גיימטורא מיילק ברד, that it was a sort of dome, made of golden bricks, set within with rubies, diamonds, &c., and that the image was of red gold, ינבר נבר און און טלי אום סאקתא ברד, and so on, of the rest. From all which, it must appear, that the Shrine, or temple, of the idol, was considered an important appendage to

Angels; because angels were supposed to descend and reside in them after consecration. If so—and I think the author of the Dabistan speaks somewhere to the same effect,—what the idol was to the angel, the shrine was to the idol, and the temple generally to the shrine. The Fanum of the Latins seems to me to have been to them, just what the מך was to the idolaters. These shrines often accompany Hindoo idols—that of Juggernaut is regularly exhibited in one—and pictures of them may be seen in abundance in Major Moore’s excellent work, “The Hindoo Pantheon.” One often witnesses in London, on May-day, a custom which I think, will illustrate this subject. It is this: one of the chimney-sweeping boys is inclosed in a large conical case, bedecked with various flowers; this he carries from place to place for exhibition, which consists in turning round as swiftly as he well can; the rest of his companions dancing about him. No one can doubt that this is a remnant of the Pagan floralia, and the continuance of a practice once in use among idolaters. The thing itself is trivial, but is instructive in this respect.
the idol, while it differed entirely from it. Mention is also made in this work of the houses, of those who served the idol, as situated near it; which is equivalent, perhaps, to the houses spoken of above: and, perhaps, "the worshippers of the temple," mentioned just above, is a good parallel to the מַלְאָךְ הַבַּיִת, of S.S., 1 Kings xvi. 19. From these considerations, I am induced to believe that, by the term מִלְאָךְ, the Shrine of an idol, and not the idol itself, was meant.

ןַלְאָךְ, Chald. An erection, wall, or, perhaps, building generally, Ezra v. 3. Etym. as מִלְאָךְ.

ךְוָתָן, לֹא קְרָא, see v. קְרָא.


ךְוָתָן, Chald. i. q. Heb. צֶבַּא, Dan. iii. 32, &c. צָבָא, i. q. צֶבַּא, pron. 2 pers. Gram. art. 145, et seq.

ךְוָתָן, id. f. Gram. ib.

ךְוָתָן, with Makkaph צֶבַּא, pointed also צֶבַּא, and צֶבַּא.—See Gram. artt. 171. 11, 12. 229. 8—10, with the note;—which is accounted for on the supposition, that different cognate roots have been taken: Ib. art. 171. 11. As to the usage of this particle, it may be said to be regulated by the principle which governs composition generally. See Gram. art. 228 et seq. When words are used for the purpose of qualifying one another, all the possible modes of combination are reducible to three only; as I. Apposition; i.e. when two, or more words, signify the same thing, as עָשַׂר מִלְאָךְ. II. The definite state of construction; i.e. the relation of the genitive case; as מִלְאָךְ. III. Independent, or, what I have elsewhere termed, specific, construction, Gram. artt. 219 and 225, notes. In this latter instance, in languages admitting of declensions of nouns, an accusative case will often express this relation; as Lat. "Os humerosque Deo similis;" Arab. حَسَّسُ وَجَاهًا, formosus faciem; which may also be expressed by using a particle; as حَسَّسُ لِبَيْعَة, formosus vulnus, or, in facie. We may here conclude, therefore, that such accusative case is only another way of expressing something which might be expressed by a particle; that is, by inserting some additional qualifying word. Now, such qualifying word or particle here, is צֶבַּא, no matter how pointed.

The influence exerted by one word upon another, will moreover necessarily be either direct, or indirect. (Gram. artt. 228. 5. 229.) Indirect influence may be marked by various particles, as יִכְוָתָן, יְכָרָת, צֶבַּא, &c., as the sense shall require. (Gram. Ib. par. 3, &c.) Direct influence needs not generally to be marked at all, except only where some ambiguity might otherwise arise, (Gram. art. 171. 11), and in this case it is that the use of צֶבַּא is imperative, to show that such word is to be considered as influenced, in one way or other, by some word preceding, either expressed or implied. It has been shewn (Gram. art. 229. 9), that the real signification of צֶבַּא is, as to, with reference to, touching, or the like. It is also worth remarking, that the Arabic particle which is used for the same purpose, has not only precisely the same power, but is derived in the very same way. This particle is צֶבַּא, which is the Masdar, or infinitive form, of the ivth conj., equivalent to the Hebrew Hiphphill. of the verb צֶבַּא, Se recept—ad locum—commorandi ergo, &c. צֶבַּא, therefore, will signify, betaking to, coming to, &c., just as צֶבַּא does. (Gram. art. 171. 11.) It is very remarkable, that צֶבַּא, another form of this word,—has the precise sense and usage of the Heb. צֶבַּא, miracle; which is one of the forms of the particle under consideration. Now, as the Arabs have in nouns an accusative form, no such particle as this will be necessary to mark the direct influence of any preceding word; because this accusative form will mark it sufficiently. In the pronouns, however, they have no such accusative form; here, the particle is.

* Hence all those instances in Noldius, in which it is said to be wanting, p. 133, &c. And, as to multiply words, is the same thing generally as to weaken the style, the highly impassioned often omits this particle: e. g. it occurs not so much as once in the exquisitely beautiful song of Hannah, 1 Sam. ii. 1—10. The same is the case, for the most part, with the Persian particle יִכְוָתָן. See the ninth ed. of Sir Wm. Jones's Persian Gram. artt. 233, 234, 296.
therefore, necessary; and here only it is used, as, ἔθηκαν, ἐφέστηκεν, ἐθάνατον, &c., which is in most cases direct.

The influence will necessarily be direct after all transitive verbs, either expressed or implied; as, ἦν, ἤργος, creavit caelos, Gen. i. 1. ostendit ei—Glicead, Deut. xxxiv. 1.

In combining this particle with the pronouns, it often takes the form ὁ, as ὤν, ὅτι, ὅπως, &c., which has usually been translated, with me, him, thee, &c., and hence, the influence would seem to be indirect; the particle is, nevertheless, precisely what it was before: e.g. ὁδεῖ σου, And, as to us, rebel not: i.e. against us, Josh. xxii. 19. ἔστω ὁ ἡμῶν, He cannot (do) any thing, as it respects you, Jer. xxxviii. 5. ὁ δὲ θεὸς ἦν, He shall contend a contention, i.e. greatly contend, as to thee, Prov. xxiii. 11. ὁ δὲ θεὸς ἦν ἵππος, More who (are), touching—respecting—us, than (are) touching them; i.e. on our part, than on theirs, 2 Kings vi. 16, &c.

It is evident, I think, that no alteration in sense in the particle, is here made by an alteration in the vowels; the same will hold good in all other instances.

In many cases, this particle seems to have the force and usage of certain prepositions; as, ἐκ τοῦ θαλάττου, From the God of thy father; for he shall surely help thee: and touching (the) Almighty; for he shall certainly bless thee, Gen. xlix. 25. Where it is evident that ὅ, in the first member, is in some respects, equivalent to ὅν in the second.

Instances innumerable of this sort will be found in Noldius, and in which he has substituted one or other of the Latin prepositions; which is sufficient to show that this particle exerts that sort of mediating influence generally, which other particles, and indeed all qualifying words do.

Its principal use however is, to impress on the reader or hearer’s mind, the importance, or prominence, intended to be attached to the word or words which it immediately precedes; and hence perhaps it is, that such word is, for the most part, definite*: and it always

* Schroeder affirms that it is always definite. Gesenius however has found a few instances in which it is not, viz., Prov. xiii. 21; Ezek. xliii. 10; Exod. xxii: 28. This will suggest another consideration of great importance to the criticism of the New Testament, it is this; it is on this principle that the use of the marks either the main, or else a subordinate, subject of the discourse; as, τοῖς ἀνακριβεῖς, as to, touching, &c., the pillar of the cloud, it departed not, Gram. art. 229, 9. Hence too, it will be used in cases of Epanorthosis: e.g. ὁ δὲ θεὸς, and ὁ δὲ θεὸς, They strip Joseph (i.e.), his coat (i.e.), the coat, &c., Gen. xxxvii. 23. Gram. art. 216, 4. Occasionally, after a long parenthesis; as, ὁ δὲ θεὸς ἦν ἤτοι ὅτι οὐκ ἔτη διήτησεν τὴν ἡμέραν... ἢ ἄν... Jehovah will bring upon thee ... days ... (i.e.) the King of Assyria, Is. vii. 17. On this principle, Gen. xlix. 25, cited above, may be explained, as also Deut. xxxiv. 1, and innumerable others.

One word now, on the manner in which the Orientalists themselves speak of this sort of construction, and of the use of the particle ὅπως, equivalent to our ὅν, ὅτι, ὅτι. When a word is, they say, the subject matter of discourse, (المبتدأ, Gram. art. 212. 3. note,) it will exhibit a nominative case, (فاعل), i.e. will be unaffected by any subsequent word, and may be preceded by ἐπί, ἀπό, &c., As to, touching, so as to, and as to, when, &c.; as is the case with our ἔτη, above cited: so ἐπί, in Ps. xxxvi. 3, &c. Gram. art. 216. 15. And in this case, such nominative may contain the subject of discourse, or the subjective case to one or more verbs following: such terms they style مرفوعات. But, in all cases in which a word, or phrase, is affected by the influence of any other word, &c., it is termed منصوب, &c., and, in these cases too, it may likewise be preceded by certain particles, such as our prepositions. If any of the personal pronouns happen to be so circumstanced, its abridged form will often be taken, preceded by the particle εἰς: e.g. ἐπί, Thee we serve; ἐπί, ἐλάχιστ, ἐπί, Thee (I warn) of the lion, &c. In all other cases, when the influence of the verb is direct,
and this is either expressed, or implied, this objective case will be marked by an accusative form, Zeidum (percussi) percussi eum. venit Zaidus; (vidi eum, commemoro eum, &c.), equitantem. The first consideration, therefore, ought always to be, whether the context, with which we are concerned, presents subjective, or objective matter to our consideration; the second, what the precise force of the terms used is: whether any parentheses intervene, whether the language is in the natural order, or inverted; and, again, whether such subjective term, or terms, exert one only, or more than one, sort of influence on the following context: and lastly, whether it appears to be the intention of our author to give particular prominence or not, to any part of his context. These things duly considered, my own opinion is, we should find Hebrew words quite as precise as those of any other language, and the context as unambiguous. But more of this under the def. art. 7. I have been the more particular here, because I find in our Orientalists generally, particularly the Baron de Sacy* and his pupils, Dr. Gesenius and others, that, if they can find an European word or usage, which will supply something like the sense of their author, or a tolerable sense at least, they never think of making any further inquiry; when the great thing required is, not what this, or that, ingenious person may think on this, or that, passage of an Oriental writer, but what the precise notion is, which he himself attached to it. Among the Oriental writers themselves, the attention paid to these subjects is next to miraculous, as their very elaborate works on grammar are sufficient to prove.* And if this be deemed necessary among them, who have been brought up in the use of their idioms, usages, &c., how much more must it be among us, whose idioms and modes of thinking are the most distant possible from theirs?

* See Jami's Commentary on the Ka'ānī of Ibn. Ulhājīb on this subject, from p. 31 to p. 33 and the Sibāh of Jauhari on the particle ًائی, whose definition of it is this: ًائی اسم مبهم و یفصل به جميع المضارف المقتصلة التي للنصب تقول آتاك ًائی and ًائی an indefinite noun, to which may be attached any of the personal pronouns, as affixed, to express an accusative case. You may say, ًائی, ًائی, ْنَتَوْنَح, &c. Now the ُث, &c., are affixed to define the object, in order that the person addressed (i.e. the 2d pers., may be known from the third, since they carry no mark of declension with them. ٰی, is prefixed in order to restrict the pronoun following to the objective case, which its own vowels could not do.
was not unlike an anchor with one side or hook only. And hence it was, perhaps, that an anchor was termed by the Arabs a word differing but little from the.

given above. See Virgil, Georgic, lib. i. 19. 162. 170. 494. &c., where it is so described; and "Description of l'Egypte," pl. 70. 71.

and מָּנָּאְה, plur. מָּנָּאִים; pres. מָּנָּאֵה, contr. מָּנָּאָה, Mich. iv. 8. מָּנָּאָה, Deut. xxxiiii. 21. Apoc. מָּנָּאָה, Is. xlii. 25. מָּנָּאָה, Is. xlii. 5. Imper. plur. מָּנָּאַה, Is. xxi. 12, &c. Heb. and Chald. I. Coming into, or upon; more generally, coming, i. q. מָּנָּאַה, constr with יָאַה and מָּא, to, even to, from, &c., Jer. iii. 23; Is. livi. 9; Job xxxvii. 22; Prov. i. 27, and immediate constr. Job iii. 25. מָּאַה, return, i.e. repent, come in. The prophet seems to say to the people of the South, the descendants of Esau, you have long enough been immersed in the night of ignorance; come now back, return, and come in again among us; for salvation is of the Jews. Idiomat. מָּאַה, come ye; Eng. go to, up, &c., Is. xxi. 12; livi. 12.

Arab. מָּאַה. Syr. מָּאַה, id.

Hiph. מָּאַה, i. q. מָּאַה, They brought, Is. xxi. 14; Jer. xii. 9: as an imper. Chald. מָּאַה (cogn. מָּאַה), Dan. v. 3. 23; vi. 17. 25, i. q. Syr. מָּאַה, i. e. 3 pers. plur. masc., not sing., as Gesenius has erroneously made it. Nor is מָּאַה, ib. vi. 18; or מָּאַה, ib. iii. 13, in the Hoph, but Hiph. form; in the latter, too, the sense is clearly, they brought; in the former, the usage seems to be impersonal.

מָּאָה, or מָּאַה, pron. 2 pers. sing. masc.

Thou, Gram. 145. 2. 3. Arab. מָּאָה, מָּאַה, or מָּאַה. Syr. מָּאַה, f. מָּאַה, or מָּאַה. Syr. מָּאַה.

מָּאַה, see v. מָּאַה.

מָּאַה, fem. Arab. מָּאַה, Stepping shortly. מָּאַה, asina. Syr. מָּאַה, id. plur. מָּאַה; with affix מָּאַה. A she ass, Gen. xii. 16; xlix. 11; Num. xxiii. 23, &c. Jud. v. 10, מָּאַה, white, shining, or splendid, she asses. From these two last places it is evident, that it was usual for dignified persons to ride on this animal. Comp. Zech. ix. 9. The same is the case still in the East.
yesterday and sometime before; i. e. as formerly. Deut. xix. 6, from, since, for, any length of time past. Syr. id. Arab. جَلِّ, longus, durus, fuit, &c. Cogn. جَلِّ, and دُمَّم, mora.

They, pron. 2 pers. f. pl. You, Gram. art. 145. 2–5.

طبخ, f. A gift, reward, fee, of prostitution, Hos. ii. 14 (al. 11), i. q. طبخ; r. طبخ. Arab. طبخ, portiones quae aliis liberaliter, donantur, &c.

طبخ, see v. طبخ.

طبخ and طبخ, r. طبخ, with intens. 1, and x, affixed. Gram. art. 168. A rich gift, reward, &c. pec. for prostitution, Ezek. xvi. 31. 34; Deut. xxiii. 19, &c.; with طبخ. Affix طبخ, and pl. طبخ, Is. xxiii. 17, 18; Mic. i. 7.

طبخ, Chald. A place. With affix طبخ.

The second letter of the Hebrew alphabet, termed Beth, or Baith; whence the Greek Βῆθ. So called, as it has been thought, because it represented the form of an ancient Hebrew house or tent (יֵה, or יֵה). Its power is that of a B or V, just as the point, termed Dagash, is inserted or not. Gram. art. 10. 109. et seq. Not unlike this is the pronunciation of the letter ن, by the Persians; which, in certain cases, is sounded like ن; as, مَنْبَد, read مَنْبَد. See Sir W. Jones's Pers. Gram. ed. 9. art. 14; whence it should seem probable, that this variety is not a mere rabbinic fancy, as some have thought.

It is a letter of the same organ with ض, س, د, technically named نِمْط. See Gram. art. 23, which are, therefore, occasionally changed one for another. Gram. art. 78. 1. et seq.

When used as a preposition, it is prefixed to nouns,—with which it forms a sort of compound,—with (:) שֵׁבֶת, unless there be some special reason to the contrary, Gram. art. 174. 3, et seq. It may then take (ך) (ך) (ך) (ך), as the nature of the case may require.

As to its origin, it is probably a fragment of the verbal noun נְכָב, or נְכָב; Gram. art. 174, implying, entering into; thence, coming, drawing, or being, near; and, by a metonymy, in, at, on, upon, any place, person, or thing.

The Arabic cognates are, أَيْنَ, reversus fuit; in mansione locavit; diversatus fuit in loco: and, taking the opposite view, i. e. from the place or part left, separatus fuit, discessit; diversus fuit; which will serve to shew that the apparent contradictory senses found in some words, have grown rather out of their various usage than out of the words themselves. So, in English we say, one thing is near to another; but in Arabic the phrase is, it is near from another مَنْبَد). Again, the precise or prevailing notion, belonging to words, or, which is much the same thing, the idiomatic usage of them, will necessarily exercise considerable influence on the prepo-
sitions, or other particles attending them. Hence κατεύχω, or μετά, congressus, it. manacio; locus in quem quis descendit, &c.; κατα, coxit; κατα, congressus. It. κατά, descendit in locum; ibique (meton.) substitititi. Metath.

Jauhari's account of the use of this preposition is the most philosophical that I have seen; which is this, the verb حرف يحرف is the gerund of حرف, which is the gerund of حرف, and in the case of the gerund of حرف, it is the gerund of حرف. The gerund of حرف is the gerund of حرف, which is the gerund of حرف. In the volume of the book it is written concerning me, Ps. xi. 8; where it will be seen that, as the influence of the term حرف, is various with respect to حرف, and the 1st pers. following; this is provided for by the prepositions 3, and 4, which will suffice, as to the law regulating the use of the preposition 3, generally.

As to the particular meaning of this particle, it must have appeared from what has been said, that it will, according to our idiom, seem various; although, in fact, not more than one general signification may attend it in the estimation of an Oriental. I object to the method adopted by Noldius, Gesenius, and others, of introducing the Latin cases of the ablative, accusative, &c., when speaking of these particles, because no such cases exist at all in the Hebrew; and because the consideration of them is, in practice, both useless and cumbrous.

From the primitive signification—entering in, or into, we may then readily conceive, that in, or at; as in, or at, any place, time, person, or thing; and, in the two last cases, with,—as connection with anything, may also be understood of association with it,—may in many cases express its meaning: and this appears to be the case; as, "וְבָאָרֵךְ וַתְּרֵםָנוּ. They shut up in the pit, Lam. iii. 53."

On this connecting or modifying usage of particles, and indeed of words generally, see Gram. art. 228, et seq., particularly art. 229, et seq., with the observations, beginning at par. 7. From which it must appear, that the word—or verb, it may be—chosen by the writer or speaker, is the first thing to be considered; that is, whether its action, or influence, be direct, or otherwise, on the subsequent term or terms. If it be direct, no preposition generally will be wanted; as in "וַיִּגַּלֵּד, Let us make man; or indirect, then such mediating preposition must be used, as will convey this indirect action conveniently to its complementary term, as in וַיִּגַּלֵּד, In the volume of the book it is written concerning me, Ps. xi. 8; where it will be seen that, as the influence of the term גלד, is various with respect to גלד, and the 1st pers. following; this is provided for by the prepositions 3, and 4, which will suffice, as to the law regulating the use of the preposition 3, generally.

...
an acceptable time, Is. xlii. 8. מֵחֲלוּחִי, At, or with, the great he began, and at, or with, the small he ended. So, יָשָׁבַר חֲלוֹעָה, My Lord was commanded with (i.e. by here) Jehovah, to give, &c. Gen. xlv. 12; Num. xxxvi. 2.

Hence the use of this particle, denoting the instrument with which any thing is done; as יִקְטַר אֶת, With the arrows and with the bow, Is. vii. 24; the material, as יֵעָפֵר, with wood, Lev. xiii. 52; יִקְטַר אַל, with brass, 1 Kings vii. 14, &c. Hence prefixed to verbal nouns, the combined force will be not unlike that of the Latin gerunds in do; as רַעְשָׁן. In his meeting, Nold. incurrenda Num. xxxv. 19. רַעְשָׁן, laudando et celebrando, Exx. iii. 11. Hence, too, many of these combinations may be construed as adverbs; as, רַעְשָׁן, In accident, i.e. accidentally, Lev. xxvi. 24, &c.; Nold., pp. 139. 151. 153.

The time or tense of all which will be regulated by the context.

In, said of things about which the mind is conversant, will be equivalent to on, upon, about, &c., as יָפָר בַּעַל, Speaking in (i.e. on, about, &c.) this matter, Deut. iii. 26. Comp. Jer. xxxviii. 24; Ps. lxxxvii. 3; Job xxvi. 14, &c.; Nold. sign. 12.

Gesenius, after Noldius, makes this preposition occasionally equal to ָּ, like, &c., but without any good reason, e.g. יָפָר בַּעַל, secundum imaginem nostram, secundum similitudinem nostram, Gen. i. 26; which, although not far from the exegetical sense, or at least from a tolerable sense, is, nevertheless, not the grammatical sense of the passage, for these reasons; viz., according to, like, &c., will afford a much less definite sense here than the preposition ָּ. They may signify, in some respects similar, on the same analogy, or the like; while ָּ, signifying in, or on, will imply identically the same. So, in another example, viz., Lev. v. 15; יָפָר, will signify on, or in, thy estimation, i.e. which thou determinest; whereas יָפָר might signify an estimation made by any other person, in some respects similar to, or analogous, with that usually made by the priests. The same will hold good with regard to Num. xiv. 34; Est. i. 12; Ps. lxxxix. 18; Nold. sign. 27.—I must be excused in dwelling here on what may appear trifling to some; because I am convinced, that it is in unidiomatic substitutions such as these, not only that Scripture is often misunderstood and misapplied, but also, that false principles of interpretation are recommended and adopted.

If many persons or things are spoken of, among will be the sense of our with, or at, in these connexions; as יָפָר, The beautiful with, or among, women, Cant. i. 8. Comp. Lam. i. 1. 3; Josh. xiv. 15; Jer. xlix. 15; Ps. liv. 6; cxviii. 7, &c. In a similar way it seems to be used in oaths; as יָפָר יֵבָשֵׁם, Jehovah hath sworn by or with, his right hand (i.e. as an instrument to avenge), and by, or with, the arm of his might, Is. li. 8. Comp. Cant. ii. 7, &c.

Again, entering into may be taken as implying our into, to, towards, i.e. motion towards any thing, person, &c. So, יָפָר, They have respect to, or towards, words of vanity, Exod. v. 9. יָפָר, He sent to Asher, Jud. vi. 35; comp. 1 Sam. xvi. 3, &c.; Nold. sign. 3. In a hostile sense, against; as יָפָר, His hand against all, Gen. xvi. 12; comp. Lev. xvii. 10; Num. xxii. 7; and Nold. sign. 8 and 15. So also, progress; as יָפָר, day to day; i.e. day after day, daily, 1 Sam. xviii. 10. יָפָר, month to month, 1 Chron. xxvii. 1; Comp. Is. lxvi. 23; Nold. p. 148. For, in a friendly, or affectionate, sense; as יָפָר, I will serve thee for, with respect to, Rachel, Gen. xxix. 18. So יָפָר, life, for, with regard to, or in lieu of, life, &c., Deut. xix. 21; comp. Cant. viii. 7, &c.; Nold. sign. 22—24. So Gen. xxxvii. 34. יָפָר, he placed sackcloth on to his loins, &c.

The construction and force of this particle with verbs, will be found noticed with them, which will give every sort of usage connected with this particle.

One word, now, on some of the doctrines of Dr. Gesenius respecting it. He tells us (Lex. Manuuele, p. 122. and Thes. p. 174), that the Beth of essence,* (Arab. بَيْتُ الْإِنْعَام) is of uncertain origin; and that the Arabs

* This term seems to have originated from the opinion that, in such phrases as مَلَكُمُ اللَّهُ غَلَابَةٌ, God is not negligent, the verb ُ، or some such verb signifying existence, must have been understood. But this is a fallacy: the truth being, that after any verb or noun whatsoever, completing a sentence, an accusative case will follow; as, حَمْسَ وَضَّا, حَمْسَ وَضَّا. The thing is therefore a mere fiction.
prefix it to a predicate, principally when that consists of a participle or adjective; rarely to a substantive, and never to a subjective case. In the first place, the Arab Grammarians never speak, to the best of my knowledge, of any such letter of essence. In the second, their is circumscribed by no such rules as those of Dr. Gesenius. Jauhari tells us, that قد تزود الياء في الكلام كقولهم: خصبت...، &c. تال الشاور خصب فن...ونال تعلّي كني يربك هاديًا ونصيرًا وغيرة.

* Ba is redundant in speech, as in their saying خصب، as the Poet, *It concerns thee with the people, that they know thee to be rich among them*; and, in the Koran, *It is sufficient in my Lord (as to) and helper.*

Here, be it remembered, the ب، is prefixed to a substantive, and that in each case in a subjective situation.* We are told, however, in the Thesaurus, "non readdenda est, sufficient Deus in directorem, sed sufficient in Deo (an Gott.) habere directorem." Suppose we allow this; then is the ب any thing but redundant (زايد); and all Gesenius's rules about its use vanish at once! Again, his distinction about participles and adjectives is futile: the Arabs considering all participles either as agents, or patients (detur venia verbo). Gram. art. 217. 7. note.

Dr. Gesenius next proceeds to certain Hebrew examples, as he thinks of this usage, e.g. Exod. vi. 3, "tanguem Deus omnipotens." Here he makes ب، i.e. ب، ... which totally destroys its character as a mere expletive. The Arabic of redundancy, therefore, has nothing to do here. Why not take the passage thus, In (the name) of El Shaddai? See Is. xi. 10.

* See the Moolla Jami's Commentary on the Kafa of Ibn Ullajib. p. 264. Dr. Gesenius was led into this mistake by the deficiencies of Mr. de Sacy's Gram. Arabe. The truth seems to be, these constructions, viz. يقادر بناء، خالصًا، i.e. in the state of a negligent person, &c.

לַשָּׁה, v. pres. לָשָׁה, Was bad; pec. corrupt, stinking, Exod. viii. 17, 21. The notions of good, and good savour; bad, and bad savour, are almost inseparable in the idioms of this class of languages. Niph. בָּשָׂה, Became bad, pec. in bad odour, 1 Sam. xiii. 4; 2 Sam. x. 6; xvi. 21; constr. לַשָּׁה.

Hiph. בָּשָׂה, Rendered, made bad, pec. fetid. Meton. odious, Ps. xxxvii. 6, with ב, Exod. v. 21, with מ, Prov. xiii. 5; Eccl. x. 1; ב, or ב, Infin. 1 Sam. xvi. 22, Gen. xxx. 30, constr. לָשָׂה, med. and immed. Hithp. בָּשָׂה, i. q. Niph. constr. לַשָּׁה. 1 Chron. xix. 6.

בָּשָׂה, (for בָּשָׁה, plen. בָּשָׂה, pl. of בָּשָׂה, part. of preced. בָּשָׂה, occ. Is. v. 2, 4, only; but, according to some, Job xxxi. 40. In Is. l. c. certainly nothing beyond bad, corrupt, odious, grapes or berries, seems to be intended; and so Kimchi, Saadias Haggag, Symmachus, and some others, appear, according to Celsius, to have understood it. Hierob. ii. 199, et seq. Gesenius, after Jerome, &c., takes it to be the labrusca, wild-vine, or עַבָּדֵל, or עַבָּדֵל, the Orientals. See above;—which is, perhaps, more than either the etymology of the word, or the context, will bear.

בָּשָׂה, f. Job. xxxi. 40. Useless herb, or weed, according to Gesenius and Winer; but, as it is compared here with אָפָה, and in connexion with מָאַה, and מָאַה, some specific herb or shrub, must be meant; most likely the בָּשָׂה, of Avicenna, Abu'l Fadl, and Kazwini, as cited by Celsius, l. c. which they say is a killing poison, פָּרָה, our hemlock, probably. Winer says, (Lex Sim.) after Goliath, that this word is Persic; which, however, is more than either Golius or he can prove. Both Jauhari and Firozabadi, moreover, give it as Arabic; besides, it is of no consequence here, whether it be derived from the v. מָאַה or not; the question is only about its meaning; it is possible indeed that, even in the Persic, words cognate with those of the Hebrew and Arabic are to be found.

בָּשָׂה, see בָּשָׂה.

בָּשָׂה, f. constr. לַשָּׁה, contr. לָשָׂה. Syr. בָּשָׂה, pupil of the eye. Cogn. אֹרֵוָה, pupil of the eye. The pupil, or crystalline lens of the eye, Zech. ii. 12; Lam. ii. 18: Ps. xvii. 8. See בָּשָׂה, above.

בָּשָׂה, m. occ. mostly in the compd. בָּשָׂה, which see. Once Ezek. xxv. 7, בָּשָׂה, where the keri, has בָּשָׂה, which seems to be the better reading, as it is more conformable with usage, and the ancient versions. A similar error, perhaps of some copyist, is בָּשָׂה for בָּשָׂה, ib. xlvii. 13, as pointed out by Gesenius. Comp. Jer. xv. 13; xvii. 3; Ezek. xxvi. 5; xxxiv. 28. Others take it to be the same with the Pers. בָּשָׂה, meat, victuals. Cogn. Arab. בָּשָׂה, distendit, &c.

בָּשָׂה, m. בָּשָׂה, pl. בָּשָׂה, constr. once fem. aff. בָּשָׂה, of pl. בָּשָׂה, Ps. xlv. 9. Arab. בָּשָׂה, cactus, turba, virorum, &c.; solitudo, desertum. Phr. אֲנִי בָּשָׂה, pollens peritia. Extent, spreading out, seems the leading notion. I. Any large piece of cloth, used either to cover or to wrap up something, Num. iv. 6—13; 1 Sam. xix. 13; Amos ii. 8 Cover-lit, or blanket, apparently, 1 Sam. xix. 13; 1 Kings i. 1. (Arab. בָּשָׂה, tapetum, amiculi genus striatum.) II. A cloak or mantle, Gen. xxxix. 13; Lev. xiii. 53, &c., of woollen-cloth, as liable to be moth-eaten, Job xii. 28, and Lev. xiii. 47; also of linen, Lev. xiii. 47. בָּשָׂה, Gen. xli. 42; Lev. xvi. 23; xix. 19, &c.; as to colour, בָּשָׂה, Num. iv. 8. בָּשָׂה, ib. 13; workmanship, בָּשָׂה, Ezek. xxvi. 16; use, בָּשָׂה, Exod. xxvii. 2; בָּשָׂה, 2 Sam. xiv. 2; character. בָּשָׂה, Isa. lxv. 5; of office, 1 Kings xxii. 10; Zech. iii. 5, kar' בָּשָׂה. III. Metaph. Dis-simulation, perfidy, Jer. xxii. 1. Meton.
Rapine, violence, Isa. xxiv. 16. Aff. יַבְּא, הַיְהָה, וַיּוּדַע, v. pres. יַבָּא, 1 pers. pl. יִהְיֶה, Mal. ii. 10; of יִד, sig. III. So Arab. יָבַא, dissimulatrix. Dissembled, acted perfidiously. Abs. 1 Sam. xiv. 33; Job vi. 15: med. 2 pers. Judg. ix. 23; Lam. i. 2: med. יָד, Jer. iii. 20: immed. Ps. lxiii. 15.

Part. agent. יַדָּא, pl. יַדּוֹת, Ps. cxix. 158; Prov. ii. 22; xi. 3, &c. Infin. יָדַע, Is. xlviii. 8; יָדַע, Is. xxxiii. 1. Aff. יָדַע, (of יָדַע) Exod. xxii. 8.

רְפֵּד, i. q. רְפָד, Great perfidy, pl. of excell., which was probably its ancient and original form, Zeph. iii. 4.

רְפַעְד, f. (fn. equiv. רְפַעְדֹת, Gram. art. 154, 11, 12, implying habit.) Perfidious, Jer. iii. 7. 10.

רָפָד, m. pl. רָפָד. Arab. יַסְפָּר, separatio; רַסָּפָר, id. The being alone, separate, apart; hence, I. Part. portion. רַסָּפֵר, part for part, &c., Exod. xxx. 34. With ל, adverb. רָפע, lit. for part, i.e. severally, Exod. xxvi. 9; xxxvi. 16. With ע, for, in, his being alone, Gen. ii. 18; xxx. 40, &c. רַסָּפָר, Isb. xxxi. 28, Num. xi. 14. רַסָּפָר, Exod. xviii. 14. רַסָּפָר, 1 Kings xi. 29. With ע following; excepting, exclusive of, &c., Exod. xii. 37; Num. xxix. 39. With ה, id. Ezra i. 6. Also with ע prefixed, id. Gen. xxvii. 1; Num. vi. 21; Deut. iv. 35. Gesenius says, " Adv. restringendi; solum, tantummodo, in sequore Hebraismo, Eccles. vii. 29; Is. xxvi. 13." I am quite unable to see either the force of this distinction here, or the necessity of it. The exception is here clearly made from the matter just mentioned, as it is in other places. In such passages as בְּרַסְפֵּר, Ps. li. 6; lxxxi. 16, the repetition is made for the sake of emphasis, Gram. art. 223. 2; Nold. p. 428, &c.

From the being alone, perhaps, originated the notion of going out, as it were, from society into solitude. Arab. יָשָׁר, exsit in campum, desertum. Whence the term בַּדָּא, a Badaween; i.e. an inhabitant of the desert. Hence, pl. בַּדָּא, II. Shoots, branches, of trees, &c., Ezek. xviii. 6; xix. 14. III. Meton. Bars, stakes of wood, Exod. xxv. 13; Num. iv. 6. IV. Metaph. Limbs, or members of the body, Job xii. 4, &c. V. Metaph. Bars, or defences of a city, i.e. Princes, Hos. xi. 6, &c. VI. יַבָּא, Lies, (cogn. Syr. יַבָּא, commentus est. Arab. יַבָּא, excessit patria, modum) either as singular, and thence incredible, things; or else, as extravagancies exceeding belief, Is. xvi. 6; Jer. xviii. 30, &c. Applied also to persons, Liars, &c. Is. xlv. 25; Jer. l. 36; but רַסָּפָר, in the parallel in this last instance, rather requires sign. v. Once more: as things singular or rare are usually considered excellent, so, perhaps, VII. יַסְפָּר, and רַסָּפָר, was applied to fine-linen, as, Exod. xxviii. 42; xxxix. 28; Lev. vi. 3, &c. In Job xvii. 16, רַסָּפָר, probably signifies grave-clothes. See my notes on the place, and ch. xviii. 13. Arab. יָבַא, i. q. Chald. יָבָא, ḳ̄ēbās, pannus lineus, &c. It is not impossible, however, that in this case it is a foreign word. See Steph. Thes. Gr. under σιάρος. In other cases the Copt. ḳ̄ēbās, ramus palmae, seems to be cognate.

נָסָף, v. Syr. יָסָף, effetivit, commentus est. Arab. יָסָף, i. q. יָסָף, novum protulit.

Originated, in a bad sense innovated, constr. יָסָף, 1 Kings xii. 33. See my sermon on the Sabbath, p. 28. notes. Part. aff. יָסָף, for יָסָף, Gram. art. 63; Neh. vi. 8.

רָסָף, m. concr. see רָם. Separate, alone, solitary, Lev. xiii. 46; Deut. xxxii. 12; Is. xxvii. 10, with י prefixed, id. יָסָף, Num. xxxii. 9; Ps. iv. 9; Mich. vii. 14. unless י prefixed in these instances has the power of imparting certainty, and thence, emphasis, to the context as it has in the Arabic, which they term מַרְצֹּר, lam of confirmation. See Mr. de Sacy's Gram. Arab. I. p. 371—2. ed. 1810.

לָבְּא, see לָבֹא.

לָבְּא, m. Tin, Num. xxxi. 22; Ezek. xxvii. 12, &c. Pl. with aff. Is. i. 25, לָבְּא, where it seems to mean every sort of inferior separable alloy; taking its point from the verb Hiph. לָבְּא, alluding perhaps to the circumstance that tin is a base alloy of silver. Comp. vr. 22; Ch. xlviii. 10; Jer. vi. 30. In Zech. iv. 10, לָבְּא, The stone (weight), the tin, i.e. the plummet.

לָבְּא, m. Amos iii. 12, לָבְּא, A division, or portion, of the ear. Hence, as a verb—

Niph. Be, become, divided, separated, constr. דִּי, Num. xvi. 21; 1 Chron. xii. 8;
ciously error is persevered in when once adopted, as I also do, that the time which had elapsed between the oldest of these translators and the times of Moses, was quite sufficient to put it out of their power to say with precision what this word meant.

As to Gesenius's appeal to Burckhardt's Travels in Syria, nothing can be less conclusive. Unless, indeed, he had first shewn,—which he could not do,—that the מַזַּא of the Pentateuch, and the Arabian gum, described by the traveller, was the same thing. Besides, it is quite clear that the manna of Moses was considered a new and strange thing; and, hence, it was particularly described; while the description given is quite sufficient to shew that the gum or manna of the Arabian desert was altogether a different thing. But the frosty or icy appearance of the real manna, could not be unlike the crystal of Diodorus. The probability is therefore strong, that some precious stone was meant, and that it was either the crystal or the beryl.

Since Burckhardt's time, Mr. Rich (Residence in Kordistan, vol. i. pp. 142, 143) gives the following accounts of the Oriental manna:—

"Manna is found on the dwarf oak, though several other plants are said to produce it. . . . It is collected by gathering the leaves of the tree, letting them dry, and then gently threshing them on a cloth. . . . It is afterwards cleared by boiling. There is another kind of manna, found on rocks and stones, which is quite pure, of a white colour, and it is much more esteemed than the tree manna. The manna season begins in the latter end of June, at which period, when a night is more than usually cool, the Koords say it rains manna, and maintain, that the greatest quantity is always found in the morning after such a night."—All that can be said of this is, it is a sort of honeydew, falling at a certain season, and most abundantly under certain circumstances, not altogether unlike that occasionally found on the leaves of some trees among ourselves; but in no one particular is it like the manna described by Moses.
also the Syr. סומע, restitutit, reparavit.  
Synon. here with מָזוֹן, making firm.  
Syr. סומע. Arab. مٰدن, Dispertit, Dan. iv. 11.  
מָזוֹן, m. for מָזוֹן, Seg. Gram. art. 87. 2.  
_Syr. סומע, inanitas. Arab. مٰدن, یناتس, مٰدن, inanis;  
胼ו, ampla res quevis; cavitas pectoris.  
Emptiness, vacuity, destitution, as to culture, inhabitants, &c., Gen. i. 2; with synon. מָזוֹן, for emphasis. Is. xxxiv. 11; Jer. iv. 23: both alluding to Gen. i. 2.  
סומע, m. Est. i. 6, מָזוֹן, Arab. סומע.  
 Calcium, M. Chald. Hurry, haste, Exz. iv. 23., r. מָזָהוּ. “Per apocope pro מָזוֹן,” says Winer, which is wrong; the מ being adactitious, and forming the state of construction.  
סומע, m. of מָזוֹן + מָזוֹן. Arab. מָזוֹן, diruit aggeris partem. מָזוֹן, for מָזוֹן, or מָזוֹן, seg. Breaking through: here, in breaking through, viz. the light. מָזוֹן, the clouds, Job xxxvii. 21. See my note, ib.  
סומע, 2 Chron. i. 4. Infin. Hiph. v. מָזוֹן, with prep. מ, and art. מָזוֹן. Comp. 2 Chron. xxix. 36.  
סומע, f. מָזוֹן, pl. Arab. מָזוֹן, male-  
_lit, ei Deus, exoebratus fuit. Cogn. מָזָהוּ;  
anhelatio. Fear, terror, astonishment, Lev. xxi. 16; Is. lxv. 23; Jer. xv. 8. Hence the verb—  
Niph. מָזוֹן, Became terrified, astonished. Meton, cast down, ruined. Constr. מ, from מ, at, 1 Sam. xxviii. 21; Ps. vi. 4; Zeph. i. 18; Is. xxi. 3, &c.  
Pih. I. Make or cause to hurry, hasten, Eccl. v. 1; vii. 9; Est. ii. 9. Meton. II. Asto-nish, confound, ruin, Job xxii. 10; Ps. ii. 5; Dan. xi. 44.  
Infin. I. 2 Chron. xxxv. 21. II. 1b. xxxii. 18.  
Part. Ezra iv. 4.  
Hiph. i. q. Pih. I. Est. vi. 14; 2 Chron. xxvi. 20. II. Job xxxi. 16.  
מָזוֹן, f. pl. מָזוֹן, constr. מָזוֹן, pl. מָזוֹן. Arab. מָזוֹן, bestia, &c. I. Any quadruped generally, pec., the grameni-  
verous, as the ox, sheep, goat, camel, ass, &c. Occasionally opposed to men, to wild beasts, birds, reptiles, flies. In the more elevated style, sometimes, II. A wild beast; as 1 Sam. xvii. 44; Is. xviii. 6; Jer. vii. 33.  
The plural, Job xl. 15, has been usually taken as a pl. of excellence, signifying some stupendously large animal. Bochart will have it to be the hippopotamus, and so the moderns generally. Others have supposed it to be the elephant; as Drusius, Grotius, &c. I see no grounds for either. The place seems to speak of the beasts generally, with the view of magnifying the wisdom and power of their Creator. See my notes on the place. Gesenius and Winer, after Jablonski, suppose the word to be Egyptian; viz., the Coptic מָזוֹן, מָזוֹן, מָזוֹן, מָזוֹן, making alto-  
gether מָזוֹן, מָזוֹן, and signifying Boomarino, or bos aquatilis. There are some objections to this. I. מָזוֹן, is fem. and re-  
quires the prefix † or †, not מ; which would make מָזוֹן. And so the identity of the word would vanish! II. מָזוֹן, not מָזוֹן, is the Coptic term for water. מָזוֹן, signifies mori, to die, not water. III. The construction had recourse to here, would require the insertion of מָזוֹן, before מָזוֹן; which would further destroy the identity of this word with מָזוֹן. I take the Coptic as I find it in the Grammar of Schultz, and the Dictionary of La Croze. I know of no other books on which reliance can be placed. And if any can be placed on these, surely this Coptic device is ungrounded, and perfectly worthless. Besides, as the languages of this class afford a root, viz., מָזוֹן, from which our word might be derived, according to our German critics themselves; it never can be likely the sacred writers would have recourse to so clumsy a periphrasis for it, as at best this Coptic compound is. Constr. מָזוֹן, &c.
The thumb, or the great toe, as the context may require, Lev. viii. 23; xiv. 14; Judg. i. 6, 7. Etymon. unknown.


אֵשֶׁב, Ezek. xxvi. 15, for שָׁב. Infin. Niph. r. יבשׂ.

בֵּית, f. pl. בְּיתָה. Arab. بَيْتَةً, admodum luxit. The shining, or whitish scurfy, pustule of the leprosy; which, being brighter than the preceding (ןֶּפֶשׁ), sinking deeper into the flesh, and having white hair in it, is the sure symptom of the leprosy, Lev. xiii. 2–4; 18–23, 24–28.

בֵּית, Lev. xxvi. 43. Gesenius says is the Infin. of Hoph. r. בָּשׂ. But this ought to be בֵּית, see Parad. Winer will have it to be בֵּית. But this is no part of Hoph. Is it not more likely to be בֵּית, i.e. the def. art. retained, without the usual contraction into בֵּית, with בֵּית, desolation, &c.? 2 Chron. xxx. 9, &c.

בָּשׂ or בָּשָׂ, m. Infin. See sub. 1, above. The entering, or coming in, to any place, thing, &c. Aff. בָּשָׁת; or בָּשָׂת; בָּשָׂת; בָּשָׂת; בָּשָׂת; בָּשָׂת; בָּשָׂת; בָּשָׂת. Hence—

 buscov, v. pres. buscov, Gram. art. 205. 10. opp. buscov. Entered, came, or went in, to, for, &c., constr. בָּשָׂ, בָּשָׂ, בָּשָׂ, בָּשָׂ, and immed. Lev. xvi. 3; Gen. xxiii. 23; xxiv. 23; Is. ii. 14; li. 1; Jer. xxxix. 10; Deut. i. 20; xxiv. 31. רֵבֶּשׂ, הבשׁוּשׂ, He entered into days, i.e. grew old, Gen. xviii. 11. Ellip. 1 Sam. vi. 14.

וָנָשׂ, יָנָשׂ, Went in and out before—i.e. his conduct was open and approved, 1 Sam. xxix. 6; 1 Kings iii. 7; Num. xxvii. 17. יָנָשׁ, יָנָשׁ, They entered into, i.e. received, the covenant, Jer. xxxix. 10. יָנָשׁוּ, יָנָשׁוּ, To enter into judgment, 2 Sam. xv. 2. יָנָשׁוּ, Ps. cxliii. 2.

רָנָשׁוּ, יָנָשׁוּ, Into contention, Prov. xviii. 6. יָנָשׁוּ, Into blood; i.e. to put one to death. יָנָשׁוּ, Into a curse and oath, Neh. x. 30. יָנָשׁוּ, To (one's) father, i.e. to be buried with them, Gen. xv. 15. שָׂרָשׁוּ, שָׂרָשׁוּ, To be; Deut. xxii. 13, &c. שָׂרָשׁוּ, The sun had entered; i.e. apparently, the earth had set, Gen. xv. 17, opp. שָׂרָשׁוּ, Ps. xix. 6, 7. יָנָשׁוּ, I will enter . . . with burnt-offerings, Ps. lxxvi. 13; lxxxi. 16. Used also of things inanimate, as a charriot, the ark of the covenant, an epistle, assistance, dreams, time, &c., 1 Sam. vi. 14; iv. 5; v. 10; 2 Kings x. 2. 7; Ps. cxxi. 1; Eccl. v. 2; Gen. xli. 35, &c. In 1 Sam. xxv. 34, יָנָשׁוּ, for יָנָשׁ, i.e. a repetition of the pron. for the sake of emphasis.

Part. יְבָשָׂ pl. בְּשָׂ, constr. בָּשׂ.

Imper. בָּשָׂ, with ם parag. בָּשׂ.

Hiph. בַּשְּׂ, pres. בַּשְּׂ, Gram. art. 205. 11. Caused, made, induced . . . to enter, bring, come in, &c. Constr. immed. pers. and med. בָּשְׂ, versus, בָּשְׂ, בָּשְׂ, בָּשְׂ; and immed. as to place, time, person to, or from, whom, &c., Gen. iv. 4; xxxix. 14; xlvi. 7; 1 Kings ix. 9; Lev. xvi. 12; 2 Chron. xxxvi. 18, &c.

אֵשָׂ, The bringer out, and leader in; i.e. the chief general, king, 1 Chron. xi. 2. אֵשָׂ, Thou bringest into judgment, Job xiv. 3. אֵשָׂ, Into the judgment, Eccl. xi. 9. אֵשָׂ, I have caused (will surely cause), the sun to enter (set), Amos viii. 9. Occasionally had an adscititious שׂ, in the conjugation, as שָׂ, I have brought them, Jer. xxv. 9; Ezek. xxxiv. 13, and without, as שָׂ. See Gram. art. 201. 8; Num. xx. 4; 1 Sam. xvi. 17.

Infin. בָּשָׂ, or בָּשָׂ, constr. once בָּשָׂ, Ruth iii. 15. It. with prep. בָּשָׂ, (בָּשָׂ, Gram. art. 73); 2 Chron. xxxi. 10; Jer. xxxix. 7.

Aff. בָּשָׂ, My bringing, Ezek. xx. 42; xxxii. 9. בָּשָׂ, בָּשָׂ, &c. Imper. בָּשָׂ, or בָּשָׂ. With בָּשָׂ, &c.

Part. בָּשָׂ, בָּשָׂ, pl. בָּשָׂ, constr. בָּשָׂ.

Aff. בָּשָׂ, pl. בָּשָׂ.

Hoph. בַּשְּׂ, pres. בַּשְּׂ. Passive of Hoph. Gen. xliii. 18; Lev. x. 18; xvi. 17, &c. בַּשְּׂ, 3 pers. sing. f. præt. Chald. form, Gen. xxxix. 11. I have thought it superfluous here, as elsewhere, to give every possible shade of meaning, in every place, which a translator may think best for this word. This must be left to his judgment.

בָּשָׂ, Part. and agent of בָּשָׂ.

בָּשָׂ, f. בָּשָׂ (seg. בָּשָׂ, Gram. art. 86. 2), abstr. Arab. בָּשָׂ, Enmity, בָּשָׂ, id. Syr. בָּשָׂ, spoliavit. Contempt, Job xii. 5. 21; Ps. cvii. 40; Neh. iii. 36, &c. Hence—

בָּשָׂ, or בָּשָׂ, v. pres. בָּשָׂ. Cogn. בָּשָׂ, בָּשָׂ, בָּשָׂ, Contemned, despised; constr. immed. and
med. b, Prov. i. 7; xi. 12; xiii. 13; xiv. 21; xxiii. 9. 22; Zech. iv. 10, &c.

Infín. יָא (contr. יַא, Gram. art. 75), Cant. viii. 7.

Not in use. Arab. סַּכֹּל, confusio.

Cogn. סַכֹּל, id. See כָּסָא, אֶלֶג, קָפֵל, Niph. Est. iii. 15, Confused, perplexed. Part. קִפֵל; pl. Exod. xiv. 3. Deriv. זָּכַּה, in its place.

 CONTR. סַכֹּל, contr. for סָכֹּל, Gram. art. 76. Cogn. סַכֹּל.

Arab. סכָל, seminavit terram; conj. iv. fructum, protulit, &c. See my note on Job xli. 20. I. Produce, increase. In Is. xlix. 19, applied to timber, i.e. the produce of a tree out of which an idol had been made. II. The name of a month, 1 Kings vi. 37, which is there said to be the 8th, i.e. our October, or thereabouts. So called, perhaps, because the produce of the year was then all to be gathered in. The months were at this time most probably solar. See my Sermon on the Sabbath with the notes.

םַקְל, m. Arab. סַקְל, fícus, pec. alba.

Aeth. סַקְל : fícus, arbor et fructus. Gennius adds, "etiam sycamorus," for which I can find no authority. From the form of our word, as well as of that preceding it (רַכְל, Amos vii. 14), it must imply an agent. Here, a person concerned about figs, in one way or other. According to Theophrastus, Hist. Plant iv. 2; Plin. Hist. Nat. lib. xiii. vii.—xiv. ed. Valpy; and Prosper Alpin. de Plant. Egypt. cap. vi. p. 20; a sort of fig or sycamore fruit is produced in Egypt from the trunk of the tree (comp. 1 Kings xii. 27; Luke xix. 4; Ps. lxxxviii. 47), which, unless it be scratched or cut open, so as to let out some of its juice, will not ripen. This is not unlike the Jack-fruit of India, and of the islands in the Eastern Archipelago. See my Travels of Ibn Batuta, p. 104, with the notes. I am inclined to think, therefore, that both סַקְל here, and סַקְל, refer to the treatment of this sort of fig. The former, to the act of scratching, or cutting it open (Arab. סַקְל, סַקְל, dilatavit; hence סַקְל, is the dawn or opening of day); the latter, to the collecting of them, lit. figging, or gathering the figs of, these fig-trees (סַקְל). Prosper Alpin. tells us, l. c. that it is never without fruit. See Matt. xxi. 19; Mark xi. 13. And again, ib. "Tumores omnes calidos, atque durose siculum emplastri modo usi sanant." Comp. Is. xxxviii. 21.

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Pres. סַקְל, v. Infín. not in use. Hence—

Pres. סַקְל, Cogn. סַקְל, סַקְל, סַקְל. Constr. immed. and med. סַקְל, Trampling, treading on, or down, deepising. Ps. lix. 14; civii. 14; Is. xiv. 25; Prov. xxvii. 7.


סַקְל, m. Arab. סַקְל, byssus. Cogn. סַקְל, סַקְל, byssus. See סַקְל, sign. vii. A fine sort of linen so called, Gr. Βύսσως. See Thees. Steph. sub voce. According to Pliny, H. N. lib. xix. 2, the linen cloth of Egypt was far from strong, but very dear. It was of four sorts, named after the places in which it was made, Ταντικής, Πελουσιακής, Βυσικής, and Τεντρύκτικης. He adds, "Superior pars Αιγυπτίων Vergensignat fructicem, quem aliqui gossypion vocant, plures xylon, et ideo lina inde facta xylina. . . . . . . . Nec uilla sunt eas canadore mollitiae præferenda. Vestes inde sacramdotebus Αιγυπτίis gratissimæ. Quartzum genus Orchenomium appellant. Fit e palustri velut arundine." Our word occurs only in the latter Hebrew; viz. Ezek. xxvii. 16; Est. i. 6; viii. 15; 1 Chron. iv. 21; xv. 27; 2 Chron. ii. 13; iii. 14; v. 12, which induces me to believe both that the term is Syriac, and that the thing meant, is the same with that implied by סַקְל. See above. From the places above cited, it appears to have been worn by kings, priests, and persons in authority generally: and from Ezek. xxvii. 16, that it was a Syrian article of merchandise. See Celsi Hierobot. ii. p. 169; Forskal Flor. Αιγυπτι, p. 125; Hiller in Hierophyt, ii. p. 132; R. Forster de Byssoo Antiq. Lond. 1776. 8. and Rev. xix. 8. 14.

םָלָמ, f. Arab. סַקְל, impetus pluviae vehementior, malum, calamitas. Cogn.

* The notion of cotton here, which seems to have originated with the Greek and Latin writers, is warmly opposed by Celsius, l. c.
Imp. f. שָׂרָה, pl. שָׂרָה, Is. xxiii. 4; Ezek. xxxvi. 22.
Part. ag. pl. שָׂרָה, Ezek. xxxii. 30.
Pih. Sensu praegnanti. Put to a stand, delayed; i.e. because confused, &c. Jud. v. 28; Exod. xxxii. 1.

Hiph. שָׂרָה, and its שָׂרָה, שָׂרָה, from cogn. שָׂרָה; pres. שָׂרָה, Ps. xiv. 6. Aff. שָׂרָה, Ps. cxix. 31. 116. Brought to shame, confusion, Jer. x. 14; Is. xxx. 5; constr. הַשֶּׂרֶת, and immed. 2 Sam. xix. 6; Ps. xiv. 6; xlv. 8. Part. שָׂרָה, f. שָׂרָה, Bringing shame; not intrans. as Gesenius thinks, Prov. x. 5; xii. 14; xiv. 35; xvii. 2.

Hithp. שָׂרָה, Become ashamed, Gen. ii. 25. The (-) is here on account of the pause; not because the conjug. is anomalous, as Gesenius thinks. Gram. art. 120. 2.


רַפְּאֵי, m. r. מ. Syr. רַפְּאֵי, diripuit. Arab. רַפְּאֵי, rapuit. Spoil, taken in war. Aff. רַפְּאֵי, Her spoil, Ezek. xxxix. 19, from a different seg. fm. Num. xiv. 30; Jer. xv. 13, &c. Often used after its verb (רַפְּאֵי) for emphasis sake, Is. x. 6; xxxii. 23, &c. Phrase, רַפְּאֵי, War for a spoil, Num. xiv. 31, &c. It לְדָי, Gave for a spoil, Jer. xvii. 3, &c.

רַפְּאֵי, pl. pret. Kal. of רַפְּאֵי, otherwise occurs not, Is. xviii. 2. Cogn. רַפְּאֵי, רַפְּאֵי; Syr. רַפְּאֵי, diripuit; Arab. רַפְּאֵי, subject sibi.

“Significatur ÂEthiopia,” says Gesenius. But it appears to be from ÂEthiopia that messengers are to be sent on the waters, to some other people, whose land the rivers (רַפְּאֵי) have spoiled. From the several descriptions here given, however, viz. רַפְּאֵי. Comp. ch. xxviii. 10, רַפְּאֵי, fearful, רַפְּאֵי. Comp. ch. v. 5; xxviii. 18; lixii. 18; Jer. xii. 10; Lam. i. 15, &c. The overflowing of rivers figuratively, ch. viii. 7, 8; xxviii. 18; xxx. 28, &c. The raising of a standard for the Gentiles among them (vv. 3, 4, 7, &c.); the Jewish nation is apparently meant. It is true, the people of ÂEthiopia appear to be called upon to look (vv. 3) when the standard shall be thus lifted up. Comp. Ps. lxviii. 32. But it is not that people whose land the rivers are here said to have affected.

The ancient versions, viz. Syr. רַפְּאֵי; Chald.
Arab. cogn. 적, id. Trial, experiment, essaying, as of metals, abstr. for concur., Jer. vi. 27, referring, too, to 옛, following, as in 옛, Num. xxvii. 7. Comp. ib. xx. 21.

활, m. Dag. impl. Gram. art. 109, Fortress, watch-tower, or the like. Is. xxxiii. 13. keri. cogn. Arab. 집, impulse, validus; 고, arena accumulata. Some take it to signify a tower constructed of wood, and placed near the walls of a town for the purpose of harassing the men within. It might, however, mean an artificial mound raised up for that purpose; and hence, perhaps, the verb 옛 is used here.

활, m. pl. 옛, constr. 옛, Dag. impl. Arab. 고, summus estus et ardor mediae etatis. A youth, unmarried, pec. as chosen, engaged for war, 1 Sam. xxiv. 3, &c. Sometimes joined with 옛, Deut. xxxii. 25; Lam. i. 18, &c.; Ruth iii. 10; Is. lix. 5; ix. 16; Jer. xviii. 21, &c. See v. 옛.

ברד, kethie, of 옛 above.

활, m. Syr.ǰ, electus. Elect. 고, אỐלד, Constr. 옛. Applied to Moses, Ps. cvi. 23; Saul,.xxx. 6; to the Israelites, Is. xlv. 4; 1 Chron. xvi. 13; to Christ, Is. xlii. 1; to Christians, Is. xliii. 20; lx. 9. 15. 22. And hence the use of the term in the New Test. See my Sermons and Dissertations, p. 35 et seq.; not because any metaphysical view of the case has ever been put forth by any sacred writer.

활, v. f. 옛, Zech. xi. 8, only. Arab. 옛, parcus, talesque se præbusit, cc. 옛, p. et 옛, r. Cogn. 옛, pensuria laboravit; Kâmoos, الإناج الشديد, Violently driving back, or the like. Greedy, niggard, l. c. ḥ, opp. to 옛, vr. 11. In vr. 12, Thirty pieces of silver—termed ironically 옛, vr. 13, —is the utmost they would give. Comp. Mal. iii. 7, et seq., where 옛 is, is explained by an avaricious withholding from God his due. Castell prefers ῥίγγ, as given by the ancient versions—Gesenius the usual fastidiverat “loathed.” Puh. Part. 옛, Coveted. Meton. Gotten by covetousness, Prov. xx. 21, kethie; the
I. The belly, of man or beast, Cant. vii. 3; Job xl. 16: as filled with food, Prov. xiii. 25; xviii. 20; Job xx. 20; Eccl. xi. 5: or, as pregnant, synon. with כבד, Gen. xxv. 24; xxxviii. 27; Job iii. 11. Hence the phraseology, תְּפִלָּה, Jud. xiii. 6, 7; תְּפִלָּת, Is. xlvii. 8, &c.; יִתְנָה, Ps. xxii. 10; Job xxxi. 18: offspring, Gen. xxx. 2; Deut. vii. 13: תְּפִלָּה, Prov. xxxvii. 2; Job xix. 17, my own children, “the mere effusion of (my) proper loves.” Not Job’s brethren, but his children. See my notes on the place. It. の, cavity of the sepulchre, Jon. ii. 3, lit. recesses, chambers, of the belly; i.e. the inmost mind, Prov. xviii. 8; xx. 27, &c. מְשַׁלֶּה, my viscera trembled; i.e. my mind was agitated, Hab. iii. 16. Architecturally, the bellying, or swelling of columns, 1 Kings vii. 20. Aff. גַּלָּת, גַּלָּת, גַּלָּת, גַּלָּת, גַּלָּת, pl. non-occ. גַּלָּת.


ןָדָּד, An interjection, used to excite pity or compassion. See Gen. xliii. 20, &c. Nold. p. 175. Gesenius takes it as an abbreviation of נָד, petition, &c. r. נָד. But, if this were the case, such passages as נָד נָד, would rather imply, request or petition (me) Lord, than favour sought for such person. There can be no doubt, therefore, Noldius and others were correct in appealing to the Arab. נָד, and the Syr. בָּשַׁלֹּס, est, for the just interpretation of the word. Gram. art. 243. 2, note. O favour, pity, be gracious, or the like.

נָדָּד, constr. prim. נָד, seg. Gram. 147. 10; 171. 3, note. Dual. נָדָּד, pl. נָדָּד. Arab. נָדָּד, intervalum, separatio. I. Interval, midst. נָד, Is. xlv. 4, Gen. xlix. 10. נָדָּד, lit. man of two intercalars; spoken of Goliath, as placed between the two armies, 1 Sam. xvii. 4. II. Hence, used as a proposition. Arab. נָדָּד, Between, among, within; as, נָדָּד, Between brethren, Prov. vi. 19; Job xxx. 7. נָדָּד, Between the two evenings; i.e. the period between sunset on two successive days. See my sermon on the Sabbath. Exod. xxix. 39, &c.

During, within, the space of ten days, Neh. v. 18. נָדָּד, Between; i.e. within, the two hands, Zech. xiii. 6. נָדָּד, Between, within, their walls, Job xxiv. 11.

When two things are spoken of, נָדָּד, Gen. xxxvi. 28; Exod. xi. 7. Occasionally נָדָּד, Gen. i. 6; Lev. xx. 25. נָדָּד, Is. lix. 2. נָדָּד, Joel ii. 17.

Used with other prepositions, as, נָדָּד, Ez. xxxi. 10. יִתְנָה, Lb. x. 2. נָד, Lb. xxi. 11. נָד, Zech. vi. 1; Ps. civ. 12; Jer. xlvii. 45. נָד, ellip. for נָד נָד נָד נָד, From between the feet, i. q. נָד נָד נָד נָד, or נָד נָד נָד נָד, Deut. xlvii. 57. נָד, ellip. for נָד נָד נָד נָד, Gen. xlix. 10, from his posterity. It. rep. נָד נָד נָד נָד, 2 Kings xvi. 14; Ezek. xlvii. 18. יִתְנָה, and יִתְנָה, Lb. x. 2. יִתְנָה, vv. 6, 7. Aff. יִתְנָה, יִתְנָה, &c.

נָדָּד, Chald. id. Dan. vii. 5. Aff. pl. נָדָּד, נָדָּד, v. 8; keri נָדָּד.

נָדָּד, v. conj. נָדָּד, and נָד, Dan. ix. 2, pres. נָדָּד, apoc. נָדָּד, and נָד. Arab. נָד, Distinctly, et segregata fuit res a re. I. Distinguished, discerned; meton. perceived, understood: constr. נָד, Ps. xxxix. 2, &c. נָד, Neh. xiii. 7, 8; Ps. xxviii. 5, 6, Dan. xi. 30; abs. Ps. xcv. 7; immed. Prov. vii. 7, &c.

Infin. נָד, Prov. xxxvi. 11; Imper. Dan. ix. 22; x. 1.

Part. pl. נָדָּד, Jer. xlix. 7.

Niph. נָד, Became discerning, &c. Is. x. 13; pres. non occ. Part. נָדָּד, pl. נָדָּד. Aff. נָדָּד, Gen. xli. 33. 39; Deut. i. 13; Is. v. 21; xxix. 14.

Pih. נָדָּד, Made him discerning, gave him intelligence, Deut. xxxix. 10.

Hiph. נָדָּד, pres. non. occ. or is very doubtful. Constr. immed. נָד, Job xxxv. 23; Is. xxix. 16; Dan. i. 17. I. Made to know, understand, &c. II. Occasionally in the sense of Kal, Is. xxviii. 19; Dan. i. 4; ix. 23; Job xxviii. 23; Prov. i. 2, &c. Infin. נָדָּד, Imper. נָדָּד, Part. נָדָּד, pl. נָדָּד, constr. נָדָּד.

Hithp. נָדָּד, pres. נָדָּד, i. q. Niph. constr. abs.—with נָד, נָד, נָד, נָד, נָד, נָד, נָד, נָד, נָד, נָד, Imper. נָד, Job xxxvii. 14; pl. Jer. ii. 10; ix. 16.

נָדָּד, f. pl. נָדָּד, Intelligence, discernment, prudence, knowledge, Job xxviii. 12; Prov. iv. 5; viii. 14; ix. 6. נָד, ignorance, Is. xxxiv. 19. Seems to be used adverbially, Job xxxviii. 4; Jer. xxviii. 20. Pl. of excell. נָד, people of great discern-
ment, Is. xxvii. 11; constr. נְפִּיָּה, אֵיבֶּר. Aff. נְפִּיָּה, אֵיבֶר.
Chald. id. Dan. ii. 21.

אֲטֹסָן, pl. m. Eggs. Arab. אֲטֹסָן, praec.
stantia candoris. אֲטֹסָן, ovum. Chald. עַי.
Syr. | | | , id. Deut. xxii. 6; Is. x. 14;
lix. 5; Job xxxix. 14. Aff. אֲטֹסָן, אֲטֹסָן.
כְּרֵי עֲבָדִים, Ps. xlvi. 10. See רָזָי.
כְּרֵי עֲבָדִים, i. q. יָד, Jer. vi. 7, keri.

dאֲטֹסָן, f. or dub. Arab. אֲטֹסָן, Thesaurus.
Pers. | | , or | | , fortification, &c. I. A
apalace with the adjacent city, Est. i. 5; ii.
5, &c. II. The temple at Jerusalem, Neh.
ii. 8; 1 Chron. xxix. 1. 19. Gesenius makes
this sequens Hebraismi ver; yet in these
two last instances, the sacred writer puts it
into the mouth of David. Nor is it in the
other instances found, as he intimates, apart
from רָזָי.
כְּרֵי עֲבָדִים, Chald. id. defim. נְפִּיָּה. Syr.
| | , Ezra vi. 2.

c רָזָי, pl. Palaces, 2 Chron. xvii.
12; xxvii. 4; sing. non occ. Gram. 140. 3.

c רָזָי, m. constr. רָזָי, aff. רָזָי, &c. Seg. רָזָי.
, pl. constr. רָזָי; aff. רָזָי, &c. Cogn.
רָזָי, for רָזָי, (sing. רָזָי, fm. רָזָי) contr.
Gram. art. 73. רָזָי, and with Dag. com-
pons. רָזָי, &c. Gesenius first supposes רָזָי
to be the sing., but this would supply the pl.
, as in רָזָי, רָזָי. He next proposes רָזָי,
i. q. רָזָי, from the root רָזָי; which would give
the pl. רָזָי, not רָזָי and thence רָזָי.
It is astonishing that a grammarian of so much
experience, should so grievously forget the
analogy of words. Arab. רָזָי, doxpl,
which is the full and regular pl.
Syr. | | , for | | . Cogn. r. רָזָי.
A house, or residence: I. Whether of God, or
of idols, as the Temple, &c.: II. Of the King,
as his Palace: III. Of men, or beasts,
generally, as House, tent, cave, &c.: IV. Of
the dead, as the Sepulchre. —I. 1 Kings vi. 5;
xxxviii. 7. 12; Is. lxvi. 1; xxxviii. 38; xlv.
13, &c. II. 2 Sam. xi. 2; 9; 1 Kings ix. 31,
&c. III. Job xvii. 13; xxxix. 6; Ps.

lxxxiv. 4, &c. Job viii. 4. Hence also V.
The receptacle of any thing, Is. iii. 20. רָזָי
Perfume-boxes, according to Schroeder, de
Vestitu multierum. Comp. Exod. xxvi. 29;
xxxvi. 34, &c.; A prison, Gen. xxxix. 20,
&c.

Hence, Meton. VI. House, in the sense of
family; as, רָזָי; Gen. l. 4. רָזָי,
Ib. xvii. 23. רָזָי, Ib. xxiv. 23. רָזָי,
Ib. xxxiv. 19. רָזָי, Ps. xlii. 18, &c.
Also God's people, or family, Num. xii. 7;
Hos. viii. 1. Comp. l Tim. iii. 15. Hence
also applied to the Raising of a family, Ruth
iv. 11; Deut. xxv. 9; 1 Sam. ii. 35; xxv.
28; 2 Sam. vii. 27. Comp. Ib. vii. 11.
Also, to the Goods, &c. of a house, Est.
vi. 1, 2; Gen. xv. 2; Exod. i. 21. Also, VII.
The interior of any thing, opp. רָזָי, Exod.
With י, parag. Iatus, introrsum, inwards,
Ezek. xiv. 17; Exod. xxviii. 26, &c. See
Nold. p. 182. Cogn. רָזָי. It is found com-
ounded with many names of places, as, רָזָי
, רָזָי, &c. See Reldan's Palestine, and
Gram. 170, 24.

רָזָי, def. רָזָי, רָזָי, constr. רָזָי, pl. רָזָי,
aff. רָזָי, Chald. i. q. Heb. Dan. ii. 5; iv. 27;
Ezra v. 2; vi. 4, &c.

רָזָי, m. Arab. רָזָי,קַלָּה, flesus. Syr.
| | , id. Eth. רָזָי, flevit, Ps. lxxxiv.
7. רָזָי, Vale of weeping, applied ap-
parently to this state of things, on account
of the various trials experienced in it.

רָזָי, pl. 2 Sam. v. 23, 24; 1 Chron.
xiv. 14, 15. The Arab. רָזָי. According to
Celsius Hierob. I. p. 335, et seq. i. e. a Tree
giving out (weeping) a white sort of gum,
the medicinal properties of which are dry and
acid, and good for the tooth-ache.

רָזָי, m. Arab. רָזָי, flesus. Weeping,
Ezra x. 1.

רָזָי, v. pres. רָזָי, apoc. רָזָי. Arab.
Wept, meton. Mourned, on account of loss or
injury of any description. Constr. רָזָי,
, יָד, and abs. Gen. xlv. 14; Ezek. xxvii.
31; Job xxx. 25; Deut. xxi. 13; Num. xi.
18; Ps. cxxxi. 1.

Infin. | | . Jer. xxii. 10. רָזָי, Weep
exceedingly.
Part. יְנֵה, Exod. ii. 7; Num. xi. 10, pl. יְנֵה, 1b. xxv. 6; Judg. ii. 5, f. יְנֶה, Lam. i. 16.

Pih. part. f. יְנָה, pl. יְנָה, Mourning, exploring, Jer. xxxi. 15; Ezek. viii. 14.

כָּנָה, m. in pause, גָנָה. Weeping, lamentation, Deut. xxxiv. 8; 2 Sam. xiii. 36. כָּנָה, from weeping, i.e. emitting so much as a teardrop, Job xviii. 11. See my note on the place. Aff. יוֹנָה, My lamentation, Ps. vi. 9.

מַבֵּן, m. pl. מַבְנֵה. Arab. בּוּן, primumgenitam, primogenita.

Syr. خَمْسَة, primogenitus. Æth. שֶׁהֵם:

id. I. The first-born of man or beast. Gen. xxv. 13; Exod. xi. 5, &c. And, because certain considerations were attached to these, II. Taken as a superlative, as in מַבֵּן, first-born of the poor; i.e. the most poor, Is. xiv. 30. מַנֵּה, a killing disease, according to Gesenius, Winter, &c.; but most probably a paraphrase for the worm, Job xviii. 13. See my note on the place. The Arabs have, indeed, the phrase, مَفَى، signifying a deadly blow which, however, is far from deciding this usage in the sense alluded to: much less is the בָּנָה, of Schultens.

מַבֵּן, f. pl. מַבְנֵה, Primogeniture, the being first-born, either of man or beast, Gen. xxv. 32, 34; Deut. xxi. 17; xii. 16. 17: Gen. iv. 4. Aff. בּוּנָה, בּוּנָה.

מַבֵּן, m. pl. מַבְנָה, מַבְנָה, First-fruits, of the fields, trees, &c. commanded to be offered up, Lev. ii. 14; xxiii. 17; Neh. x. 36, &c. מַבָּנָה sometimes precedes, which may be taken adverbially, Exod. xxiii. 19; xxxiv. 26. יִבְנָה, bread of the first-fruits; i.e. made of the first wheat. יִבְנָה is the day of the first fruits: i.e. of Pentecost, on which they were offered, Num. xxviii. 26; occ. sing. only in Is. xxviii. 4. With aff. יִבְנָה, which certainly seems to be erroneous, for יִבְנָה, f. יִבְנָה, f. pl. יִבְנָה (for יִבְנָה), Precocious, immaturely ripe, fruit, Micah vii. 1; Hos. ix. 10; Jer. xxiv. 2. Arab. בּוּן, præcox palma, &c.

מַבֵּן, f. opp. יַבֵּן, First-born, or eldest daughter, Gen. xix. 31. et seq. xxix. 26. מַבֵּן, r. מַבֵּן, f. Mourning, Gen. i. 4.

מַבֵּן, v. Pih. pres. מַבֵּן, Brings forth early, or first-fruits; not fructus præcoceps, as Gesenius and Winer give: this is manifestly at variance with the context.

Infin. יִגְנֶה, Appointing, or constituting as first-born, giving the rights of primogeniture, Deut. xxii. 16.


מַבֵּן, partic. Arab. מַבֵּן or מַבֵּן, usu vetusta evadens, consumpta fuit, vestis. Syr. מַתְכָּן. Heb. מַתְכָּן, id. Hence, meton. Being wanting, &c. Arab. מַתְכָּן, longius abest, ut ubi sit necias. Synon. with מַתְכָּן, comp. Ps. lviii. 9; Job iii. 16; Prov. x. 30; Ps. lix. 3, &c. Not, by no means, Is. xxvi. 14; Ps. xlix. 13; Prov. xxiv. 3. In Ps. xxvii. 9, i. q. מַתְכָּן, Is not; i.e. negatives the existence of its object. There is no approach (i.e. of them) to thee, מַתְכָּן, &c. With other particles, לִשָּׁמַע, Is. xl. 24; מַתְכָּן, Ps. xvi. 2; מַתְכָּן, Prov. xxiii. 7. See Noldius, p. 183, &c.

כָּנָה, Chald. m. Arab. כָּן, cura, animus, Syr. כָּן, id.—pec. Care. meton. The heart, mind, Dan. vi. 15.

כָּנָה, i. q. כָּנָה, apparently. The former was probably the Chaldee, the latter, the Phoenician or Hebrew, form of this word. Selden de Dilis Syris. Syntag. ii. cap. i. Servius ad Æneid i. "Lingua Punica Bal dicitur, apud Assyrios autem Bel dicitur, quod saecorum ratione et Saturnus et Sol." According to the Greeks and Latins, Бальс, and Balus. The supreme Deity with the Babylonians; and, according to Ccedrenus, Thræsus, a successor of Ninus, deified in the character of Mars. See Selden i. c. where every necessary information will be found.


כָּנָה, non. occ. Arab. כָּנָה, aperuit; hence, nituit, fulsit, aurora. Conj. iv. —Hiph. Heb.—manifestum reddidit, diduxit; it. Lat. lūtita perfudit; i.e. as having received light.
verb, i. q. ו, not, Gen. xxxi. 2; Hos. viii. 7; Is. xiv. 6; xxxii. 10; compd. with prepp. י, Deut. iv. 42; xix. 4, &c.; Job xxxviii. 41; xlii. 25; Is. v. 14; י, From want of, Deut. ix. 28; Is. v. 18; Lam. i. 4; Job xviii. 15. י, for emphasis, Exod. xiv. 11; 2 Kings i. 3. 6. 16, י, without, excepting that not, &c. Excl. iii. 11. י, until want of; i.e. the ceasing of the moon, as long as it shall endure, Mal. iii. 10. See Nold. p. 185, &c.

י, m. r. י. Arab. י, humidus, recens humiditas plantae. Grass, fodder; green, and not made into hay, Job vi. 5; xxiv. 6; Is. xxx. 24; in this last place, a sort of seed apparently, vetches perhaps, or clover. Gesenius, and others usually, mixtum (ד), a mixture of several sorts of vegetables. Varro de re rustica, and Plin. Hist. Nat. lib. xviii. 41. Pliny, however, Ib. 42, has, "Apud antiquos erat pabuli genus, quod Cato ocimum vocat, quo sistebat alvum bubus. Id erat e pabulis, segete viridi deserta, antequam gelaret." Which also seems to have been a sort of mixture used while green; or, as Varro has, "Id genus (ocynum) pabuli sunt segetes secte virides antequam gerant siliguias." This last place will, perhaps, explain the passage cited above from Isaiah.

י, compd. of יא and י, lit. Without any thing, not any thing, Job xxvi. 7. See my note on the place.

י, compd. of יא and י, Useful.

י, prominuit. Useless; meton. wickedness, sin, injury. Whence the phrases, י, י, 1 Sam. xxv. 25; י, Prov. vi. 12; י, י, 1 Sam. xxv. 17; י, י, 1 Sam. ii. 12; Deut. xiii. 14; Judges xii. 22; xx. 13; י, י, 1 Sam. i. 16; י, י, Ps. xli. 9; ci. 3; Deut. xv. 9; י, י, counsellor of sin, Nahum i. 11; י, י, torrents of iniquity; overspreading oppressions of the wicked, Ps. xviii. 5. Ellipt. י, for י, י, 2 Sam. xxiii. 6; Nahum ii. 1; Job xxxiv. 18, for י, probably.

the latter, in his Lex. Man. he gives שפ, as the root!—Used as a prep. I. Without (i. e. excluding, &c.), יָדֵּשׂ בַּגֶּשׁ, a stroke without turning away, i. e. constant. II. Besides, except; יָדֵּשׂ בַּגֶּשׁ, There is not anything besides, &c. Num. xi. 6; Josh. xi. 19. So Is. x. 4, יָדֵּשׂ בַּגֶּשׁ, for יָדֵּשׂ בַּגֶּשׁ, There is, or shall be, none besides (him who שפ) bouses down, Hos. xiii. 4; Exod. xix. 9.

גָּבְלָה, non occ. Syr. גָּבְלָה, constrinxit, constrinxiit, capiastrum. Infin. גָּבְלָה, Constriction, bridling, Ps. xxxii. 8.

גָּבָלָה, m. Arab. גָּבָלָה, deglutitio. Syr. et Αθ. id. I. Swallowing up; meton. II. destroying, Jer. ii. 44; Ps. lii. 6. Aff. גָּבָלָא, Job vii. 19. גָּבָלָא, Jer. l. 21.

גָּבָל, v. pres. גָּבָל, constr. immed. I. Swallowed, devoured. Meton. II. Destroyed, Job xx. 15. 18; Jer. li. 34; Exod. vii. 12; Is. xxviii. 4, &c.; Num. xvi. 30; Ps. cxxviii. 3; cxi. 17; Prov. i. 12, &c. Infin. גָּבָל, Jon. ii. 1.

Niph. Became swallowed up, lost, Hos. viii. 8; Is. xxxviii. 7.

Pih. גָּבָל, pres. גָּבָל, i. q. Kal. intensive, perhaps, Is. xxv. 8; Lam. ii. 2. 5; 2 Sam. xx. 20; Is. xix. 3.

Infin. גָּבָל, aff. גָּבָל. Imp. id. Ps. lv. 10.

Part. pl. גָּבָל, Is. xlix. 19, aff.

Puh. pres. גָּבָל, passive of Pih. impers.

2 Sam. xvii. 16; Job xxxvii. 20.

Part. pl. גָּבָל, Is. ix. 15.

Hithp. i. q. Niph. Ps. cxxviii. 27.

גָּבָל, aff. גָּבָל, גָּבָל, compd. of לָבָל, and יִפְטָל, or יִפְטָל. 1. Besides, without, Gen. xli. 44; Job xxxiv. 32; where יִפְטָל, is omitted by the ellipsis, Is. xlv. 6. II. Not concerning, nothing to, or, as it respects, Gen. xiv. 24; xli. 16. Compd. with יָדֵּשׂ, יָדֵּשׂ, i. q. I. Is. xxxvi. 10; Jer. xlv. 19; Ps. xviii. 32, &c.

גָּבָל, v. Arab. גָּבָל, desertum, solitudo.

Cogn. גָּבָל, terra vacua, inculta. Syr. גָּבָל, egestas. Part. גָּבָל, aff. devastating, ruining it. Part. Puh. גָּבָל, made desert, Nahum ii. 11.

גָּבָל, r. ה. Arab. גָּבָל, sectio, praecasio. Cogn. גָּבָל, secut, praecidit.

Gesenius gives יָדֵּשׂ, as יָדֵּשׂ from יָדֵּשׂ. But, is יָדֵּשׂ a cushion, naturally derived from יָדֵּשׂ, concealing? I doubt it. The same may be said of his other examples, יָדֵּשׂ, and יָדֵּשׂ. For
Ezek. xliii. 7. "Non profanabunt" (is his reading of the passage), "in posterum filii Israel a nomen meum sanctum, ipsi et reges eorum, scortatione et cadaveribus regnum non habebunt (pro non habebunt) in tumulis s. sepulchris eorum," &c. Hence perhaps hills, as dedicated to some deity, also became objects of veneration, and were considered as well suited to the service of such gods. Solomon, we are told, set up idols on some of the mounts about Jerusalem, 2 Kings xxiii. 13, 15; and, in these, Josiah spied certain sepulchres (ib. ver. 16), which he destroyed. See my note on Job xxi. 33. The word has two significations. I. High places, as idolatrous Places of worship, Is. xv. 2; xvi. 12; Jer. xlviii. 35. Also of the true God, before the building of the temple, 1 Sam. ix. 12, et seq. 1 Kings iii. 4. But these, in 2 Kings xii. 4, are condemned as error. Is. xxxv. 7, &c. The priests of these idolatrous places were styled נבש ות, Kings xii. 32; xiii. 2; 2 Kings xvii. 32. The chapel was termed נבש ות, pl. נבש ות, 2 Kings xvii. 29; 32; 1 Kings xiii. 32. On this heathen usage among the Persians, see Herod. i. 131, Xenoph. Cyrop. lib. viii. —the Greeks, Xenoph. Memorab. iii. 8, § 10. II. Heights, in a military sense, as places of strength, 2 Sam. i. 19, 25; Jer. xxvi. 18; Mich. iii. 12; Ezek. xxxvi. 2; Num. xxxi. 28. So Ps. xviii. 34; Hab. iii. 19; Amos iv. 13; Mich. i. 3; Deut. xxxv. 29. And, by a metaphor, applied to the Wares of a stormy sea, Job ix. 8; to the Clouds, Is. xiv. 14. We may, therefore, get rid of Gesenius's "arcus marius," and "arcus nobusum," as things not unlike castles built in the air.

Prov. xiii. 22, &c. Hence the phrases יִשְׂרָאֵל וּלְבָנָה, יִשְׂרָאֵל וּלְבִנָה, יִשְׂרָאֵל וּלְבָנָה, and יִשְׂרָאֵל וּלְבִנָה, Exod. xxxiv, 7;

IV. A term of affection applied to juniors, Gen. xxxvii. 18; Josh. vii. 19; 1 Sam. iii. 6, &c.

V. Any one educated as a child, Exod. ii. 10. Comp. Acts vii. 21. Hence applied to pupils; teachers being considered as spiritual fathers, 1 Kings xx. 35; 2 Kings ii. 3, 5, 7; iv. 38; Prov. i. 1; iii. 1, &c.

VI. Hence, metaphorically applied to designate character; as, (a) יִשְׂרָאֵל וּלְבִנָה, child of death; i.e. worthy of death, 1 Sam. xx. 31; 2 Sam. xii. 5; Deut. xxv. 2. Comp. יִשְׂרָאֵל וּלְבִנָה, Matt. xxiii. 15.—ריי אַרְכָּאָל, rēy arkā'ēl; rōv פְּרָדָשׁ, John xvii. 12; Luke xvi. 8, &c. So also (b) יִשְׂרָאֵל וּלְבָנָה, Child of strength, strong man. יִשְׂרָאֵל וּלְבִנָה, Vain, sinful man. יִשְׂרָאֵל וּלְבָנָה, It. Prov. xxxi. 5; Gen. xv. 2; 2 Kings xiv. 14; Is. xiv. 12; xix. 11; Zech. iv. 14. Comp. Eph. ii. 2; 1 Pet. i. 14. (c) Applied to inanimate things, Job v. 7; xli. 20; Zech. iv. 14; Lam. iii. 13. (d) Sons of God, יִשְׂרָאֵל וּלְבָנָה, Gen. vi. 2. 4. Pious persons. Hos. ii. 1; Ps. lxxxix. 6; lxxix. 15; xi. 1, &c. Comp. John i. 12; Rom. viii. 14, &c. Also (e) Angels, apparently; Job i. 6; xxxviii. 7. (f) Kings, as God's vicegerents, Ps. lxxxix. 28; and, as inspired by Him, 1 Sam. x. 6. 9; xi. 6; xvi. 13, 14; 2 Sam. vii. 14; Is. xi. 1, 2. So Christ, in his human nature, anointed king over all, Ps. ii. 7, as he was also priest, Ps. cx. 4. Followed immediately by a noun signifying place. (g) A native of such place, or belonging in some respect to it: as Sons of Zion; of Babylon; of the East; of the province; of foreign land; of the house, i.e. home born; of the womb, i.e. uterine brother; of the people, i.e. plebeian; of my people, i.e. of the same nation; so used of brutes, Deut. xxxii. 14, &c. Followed by a noun signifying time (h), implying a person then born, or of a certain age; as, son of age, i.e. of an aged father, Gen. xxxvii. 3; of youth, Ps. cxvii. 4, i.e. of time specified, Gen. v. 32; Exod. xiii. 5; Jon. iv. 10, &c. Applied also (i) to the young of brutes, and (k) to the branches, or shoots of trees, Ps. cxv. 4; Gen. xlix. 11; Lev. xii. 6—Gen. xlix. 22. Comp. Is. xviii. 6. On similar idiomatic usages in the Arabic, see Golius, or Castell, sub r.
Built. 1st pers. with aff. יִבָּלְתָּ, Dan. iv. 27. 3d pers. with aff. בָּלַת, built it, Ezra v. 11. Part. Peh. יִבָּלְתָּ, built, ib. Part. pres. pl. יַבְלָתָּ, ib. whence בָּלַת, to build, verbal noun, Ezra v. 3. 13; בָּלַת, whence בָּלַת. Infin. יִבָּלְתָּ, ib. vv. 2. 17. 9.


Arab. ﭰ, ﭰ, apoc. ס. Syr. ﭰ.

adficavit. Built, erected, a house, &c., I. really, or II. metaphorically. Constr. imm. or med. with יָבָלֹת, as the sense may require. I. Ezek. iv. 2; xxvii. 5; Gen. viii. 20; Jer. vii. 31; 1 Kings vi. 1. In this sense, too, it is used to signify repaired, restored, Joel. vi. 26; 1 Kings xvi. 34; Amos ix. 14; Ps. cxiii. 3; cxlvii. 2, &c. Applied to man, Gen. ii. 22. Constr. with יָבָלֹת.

II. Built up, as raising a family, increasing it, &c., Jer. xxiv. 6; xxxi. 4; Ps. xxviii. 5. Hence, applied spiritually in the New Testament, Edify, Acts xx. 32; Eph. ii. 21, &c.

Part. יָבָלֶת, pl. יָבָלֶת, contr. יָבָלֶת; aff. יָבָלֶת, id. pass. יָבָלֶת, f. יָבָלֶת, pl. m. יָבָלֶת. Infin. יָבָלֶת, constr. יָבָלֶת. Imp. יָבָלֶת, pl. יָבָלֶת.

Niph. יָבָלֶת, pres. יָבָלֶת, &c. Infin. יָבָלֶת, Became built, Num. xiii. 22; Deut. xiii. 17; 1 Kings vi. 7. Rebuilt, Is. xlv. 28.

Metaph. Jer. xii. 16; Mal. iii. 15; Job xxii. 23; Gen. xvi. 2. Constr. with יָבָלֶת.

כָּבָלִית, for יָבָלִית, r. יָבָלִית, 1 Sam. xxv. 8; Gram. art. 72.

גְּבָל, pl. of יָבָלֶת.

גְּבָלִית, Ezek. xvi. 31. Read יָבָלִית; Infin. r. יָבָלִית,—with prep. יָבָלִית.


גְּבָלִית, m. Heb. and Chald. Arab. ﭰ, edificeum. Syr. id. I. Structure, or edifice, Ezek. xli. 12; Ezra v. 4. II. Wall, Ezek. xl. 5.


גָּבַר, aff. יָבָר, Job xv. 33, with יָבָר, i. q. יָבָר.

m. Arab. ﭰ, dactyli immaturi jam aduli. lxx. δακτύλοι. Unripe grape, or, perhaps, precocious, Is. xviii. 5; Jer. xxxi. 29, 30; Ezek. xviii. 2.

גָּבַר, v. pres. יָבָר, Chald. Syr. ﭰ.

petit. Arab. ﭰ, id. Requested, prayed; constr. with יָבָר, יָבָר, יָבָר, pers. and impred. as to thing, Dan. ii. 13, &c.

Part. יָבָר, Dan. vi. 14; id. pl. יָבָר, Ib. 5; Infin. יָבָר, Ib. ii. 18.

Pah. Dan. iv. 13; id. i. q. Heb. יָבָר.

גָּבַר, and ﭰ, Arab. ﭰ, post. Prep. After, behind, as to time or place, or some shade of this slightly varied; as, ﭰ, After your sins; i. e. in order to expiate them when so committed, Exod. xxxii. 30; ﭰ, ﭰ, They closed (the doors) after them, Judg. ix. 51; Gen. vii. 16; Judg. iii. 22. II. ﭰ, ﭰ, After, i. e. for the sake of, Israel, 1 Sam. vii. 9; Gen. xx. 7; 2 Kings xix. 4; Jer. xi. 14; xxii. 2; Ezek. xxxii. 30; Job vi. 22, &c. III. Behind, as it were behind one's back, and so unperceived. ﭰ, ﭰ, Built a wall behind me, Lam. iii. 7; Jon. ii. 7; Ps. cxxxix. 11; Job i. 20; Joel. ii. 8. So, ﭰ, Behind the window, i. e. being so placed, &c., he looked down, Gen. xxvi. 8; Joel. ii. 15; 1 Sam. iv. 18; 2 Kings i. 2; 2 Sam. xx. 21; Joel ii. 9. IV. ﭰ, ﭰ, After (associating with) a whorish woman, Prov. vi. 26, &c. In most of which ﭰ, would, perhaps, more fully express the sense.

In this sort of accretion, we shall have none of the redundancies proposed by Noldius (p. 193, &c.) as ﭰ, After us; i. e. as pursuing, evil shall neither come near, nor overtake us, Amos ix. 10. So 1 Sam. i. 6; Zech. xii. 8; Job ix. 7, as in one or other of the examples above. Constr. with יָבָר, Cant. iv. 1. 3; vi. 7. Aff. יָבָר, יָבָר, or in pause, ﭰ, ﭰ, ﭰ, ﭰ, ﭰ, ﭰ.

גָּבַר, v. pres. יָבָר, Arab. ﭰ, modum transgressus fruit, insultavit, intumuit, petit. I. Pressed forward, obstructed, ran over. II. Sought, requested, importuned. I. ﭰ, ﭰ, Fire runs—causes to run—over; i. e. makes water to boil, Is. lxxiv. 1. II. With ﭰ, ﭰ, You really, truly, seek, Is. xxii. 12. Constr. abs.
Niph. ṣeʿan, Became obtruded, i.e. swelling outwards, Is. xxx. 13. II. Be, become, sought out, Obad. vi. 6.

גֵּטָה, f. Chald. Petition, prayer, Dan. vi. 8. 14; aff. ḡet. Winer says here "pro ḡet." He does not appear to be aware, that the ḡet, is added both in Syr. and Chald. to nouns terminating in ḡ, in all cases of constr.

careat, v. pres. ḡat, recalcatrat. סָקַרְסִמ, concutatio, not ḡak, and ḡakim, as Winer and Gesenius have it. Trample on, kick at. Meton. Despise, reject, Deut. xxxii. 15; 1 Sam. ii. 29; constr. abs. and with ֵי, alib. non occ.

튭, f. i.q. ṭ, above, Job xxx. 24. Surely only on prayer (for ḡat,) He sends not forth (his) hand: i.e. to injure or punish. See my Commentary here, alib. non occ.

ם, m. Syr. ṣeʿan, animal, juventum. Arab. ḡar, id. I. Beast, or Cattle generally, Exod. xxii. 4; Num. xx. 4. 8. 11; Ps. lxviii. 48. II.—Of burden, Gen. xiv. 17. Aff ḡap, ḡap, ḡap, [pro ḡap,] on, under, with, conson. and with ֵי, alib. non occ.

בָּלָם, m. pl. בָּלָהמ, constr. בָּלָה. Arab. בָּלַשׁ, dominus, possessor, maritus; id. ḡeth. Gesenius adds the Sanscrit, Pāla, पाल: but this signifies nourisher. The true Sanscrit synonyme is Bala, בָּלָם: strong, stout: Bala-deva, the elder brother of Krishna, and the third of the three incarnations termed Rama, &c. Wilson's Sanscr. Dict. p. 599. ed. sec. Sir. G. C. Haughton's Do. p. 1931. Abstr. used for a concr. as in ḡat, ֵמ, &c. Gram. art. 152. 10. I. Lord, master, or possessor, generally, Exod. xxii. 7; Jud. xix. 22; Job xxxi. 39; Is. i. 3; xvi. 8, &c., and hence, II. A husband, Exod. xxi. 3. 22; 2 Sam. xi. 26; Joel i. 8. See ḡap, ḡap, here, &c. III. Possessor; it is much used like the Arab. ֹבָּלַשׁ, pl. בָּלָהמ, סָחָּב, לְוָּה, etc., and the Heb. נִשָּׁב, לְוָּה, to form certain phrases; as, נִשָּׁב, Josh. xxiv. 11. ֹבָּלַשׁ—Judg. ix. 2, et seq. בָּלַשׁ—2 Sam. ii. 4, 5, comp. with ib. xxii. 12, as well remarked by Gesenius. So also, ֹבָּלַשׁ, horned, Dan. viii. 6. 20, for ḡat, ֵר. Comp. Eccl. x. 20; and for similar phraseology see 2 Kings i. 8; Gen. xiv. 13; xxxvii. 19; Exod. xxiv. 14; Neh. vi. 16; Eccl. x. 11; Prov. xxiii. 2; comp. with Ib. xxix. 2; xvi. 2; Eccl. viii. 8, &c. IV. Also the name of an idol very extensively worshipped in the East; probably the same with the Bala, or Baladéva, of the Hindoos, noticed above. See also יֲבָּלַשׁ.

.FileWriter, Chald. i.q. Heb. יִבְשָׁה. On the phrase יִבְשָׁה, Ezra iv. 8, &c. see יִבְשָׁה.

istani, f. of ḡat, above; and used in phraseology like that under No. III. as ḡat, Mistress of the house, 1 Kings xvii. 17. ֵי בָּא—from of a familiar spirit, 1 Sam. xxviii. 7. ֵי בָּא, of divinations, Nahum iii. 4.

בָּלָה, m. abstr. for concr. Arab. ḡar, stercus, summa paupertaet. Stupid, ignorant, brutish. See יִבָּלָה, Ps. xlix. 11; lxxvi. 22; Prov. xii. 1; xxx. 2.

 Ngb, v. pres. Ngb, r. ֹבָּלַשׁ. See יִבָּלַשׁ. Injured, consumed, &c., pec. I. By fire, Ps. lxxxiii. 15; civ. 18; Job i. 16; Is. xlii. 25; lxxiii. 1; Mal. iii. 19. oec. with ḡat, Judg. xv. 14; Hos. vii. 4; constr. with ֵי, ֵי. II. Metaph.—Anger, Ps. ii. 12; lxxix. 5; Is. xxx. 27. Comp. Ps. xxxix. 4. III. abs. Burn, consume, Is. i. 31; Exod. iii. 3; Deut. iv. 11. IV. Injurious, brutish. Part. ḡat, פָּרַשׁ, Ezek. xxiv. 8; Ezek. xxvi. 31. Sing. פָּרַשׁ: signification of III. פָּרַשׁ, פָּרַשׁ, Jer. xx. 9, pl. פָּרַשׁ.

Niph. ḡap, Became brutish, Jer. x. 14, 21; li. 17; Is. xix. 11.

Pth. יֵבָּלַשׁ, pres. יֵבָּלַשׁ, apoc. יֵבָּלַשׁ, I. Injured, destroyed, II. Consumed by fire, constr. with ֵי, יֵבָּלַשׁ. I. Is. iii. 14; v. 5; Exod. xxii. 4; 1 Kings xxii. 47; Deut. xxvi. 13, 14; 2 Sam. iv. 11, &c. II. Exod. xxxv. 3; Lev. vi. 5; Neh. x. 35; Is. xlv. 15, &c.


Puh. Made to burn, burning, Jer. xxxvi. 22.

Hiph. יֵבָּלַשׁ, pres. יֵבָּלַשׁ, apoc. יֵבָּלַשׁ, I. ḡat, i.q. Pth. constr. with ֵי, יֵבָּלַשׁ, and immed. Nahum ii. 14; Ezek. v. 2; Exod. xxvi. 4; Judg. xv. 5; 2 Chron. xxviii. 3. Part. יֵבָּלַשׁ, Exod. xxii. 5; 1 Kings xvi. 3.

תה, v. pres. תַּה, Pth. Syr. ḡar, horruit. Arab. מַבֶּשׁ, excitavit; cogn. מַבֶּשׁ, de improviso accidit, vel supereruit. Const. immed. and with ֵי. I. Affrighted, alarmed, terrified. II. Excited, stimulated; suddenly come upon. I. Is. xxi. 4; Job
iii. 5; vii. 14; ix. 34; xiii. 11, 21; xv. 24; xxxviii. 7; Ps. xviii. 5. 11. 1 Sam. xvi. 14, 15. Part. רציו.


לצרת, m. pl. Terrorls. Ps. lxxxviii. 17; Job vi. 4. Const. ג'יץ; aff. רצית.

לצץ, m. r. צץ. Arab. בקע, paucal. Mud, mire, Jer. xxxviii. 22.

לצץ, f. i.q. צץ, Job viii. 11; xli. 21; pl. aff. צץ, for צץ, Ezek. xvii. 11. The צץ seems to intimate, that the form is rather Chaldaic.

לצץ, m. צץ, f. צץ, pl.; see צץ, below. Strong, fortified, walls, cities, &c., Num. xiii. 28; Deut. iii. 5; Josh. xiv. 12; Is. ii. 15; xxv. 2; xxvii. 10, &c.

לצץ, m. צץ, which see; synon. צצים. I. The vintage, Lev. xxvi. 5; Is. xxiv. 13; xxxix. 10; Jer. xlviii. 32. II. i.q. צצים, Fortified, strengthened, Zech. xi. 2, kesth. cogn. ציץ.

לצץ, m. pl. צץ. Syr. צץ. Arab. צץ, or צץ, pars resecta. צץ, pars opum. Gain, profit,
in a good, or bad sense. I. Judg. v. 19; Job xxii. 3; Ps. xxx. 10; Mal. iii. 14. II. צץ, Wicked gain, filthy lucre, Hab. ii. 9; Exod. xviii. 21; Ps. cxix. 36; Prov. i. 19; xv. 27; xxviii. 16, &c. Gesenius finds the rapine of kings, &c. in Jer. xxvii. 17; Ezek. xxii. 18; and thence deduces the sense of filthy lucre. Is not this an ungrounded refinement? Aff. צץ, צץ.

לצץ, v. pres. non occ. Swelled, applied to the foot, Deut. viii. 4; Neh. ix. 21. "De pede discalecato," says Gesenius; but there is no ground for this. And again, "Callo obductus est...optime." ixx. in Deut. evolo-

לצץ, m. pl. צץ, alt. צץ, Job xxii. 24; xxxvi. 19; alib. non occ. Arab. צץ, abscissio. Lexicographers have generally made this word to signify gold, or gold or silver ore; because,—and for no other reason,— רכש, Ophir, in the parallel, Job xxii. 24, signifies, as it is thought, the gold of Ophir. Gesenius takes for granted that he has settled this point, by an extract from Rabbi Jonah; who tells us, that it is the same thing as the Arab. צץ, "i. q." says Gesenius, "رصد, fregit, &c. Germ brechen, &c." But, if we allow that צץ, and צץ, are the same word, it will by no means follow, either that they mean the same thing, or, that gold or silver, is meant by צץ, which is a totally different one. "Plerique interpretes," adds Gesenius, "conjecturis indulgent utquecumque ex orationis serie ducitis." And, it may be asked, Is this any thing beyond a conjecture of the said Rabbi Jonah, adorned by another or two of Dr. Gesenius? Winers attempts are still worse, as Gesenius has shown. I prefer having recourse to the usage of the verb צץ, inquidemurit, &c., which is only another form of our word; and, then to suppose that,
as wealth much consisted in the produce of the earth, as in the vintage, &c., this word, properly signifying vintage, crop, &c., was by a meton. taken to designate wealth, generally, and hence strength, which will make it answer sufficiently well to the גֶּפֶן, following. See my note on Job xxii. 24.

דַעַד. v. pres. דָּעַד. Syr. דַּעַד, diminuit. Arab. דָּאַד, vidit, secuit, dissecuit, amputavit, cut, cropped, off. Hence, I. Gathered the vintage, Lev. xxv. 5. 11. II. Pruned the vine, Deut. xxxiv. 21; Judg. ix. 27. Part. דָּעַד, pl. דָּעַד, Jer. vi. 9. Metaph. of enemies, lb. xix. 9; Obad. vr. 5. Hence, Ps. lxxvi. 13. מַעַד, Crops the spirit; i.e. lowers the pride. Hence—

Niph. pres. מַעַד, Is, or becomes cut short, withholden, Gen. xi. 6; Job xlii. 2.


מַעַד, m. A very strong place, fortification, Zech. ix. 12..xxx. רֹקֵחַ.

מַעַד, f. Syr. מַעַד, defectus, immittitio, Withholding, need. lxx. δἰστημοία, Jer. xvii. 8.

מַעַד, m. Arab. מַעַד, and מַעַד, תָּפִלֵּה, and מַעַד, תָּפִלֵּה, and מַעַד, such vessel. Syr. מַעַד, such vessel.

A narrow-necked vessel, jar, or guglet, 1 Kings xiv. 3; Jer. xix. 1. 10.

מַעַד, m. pl. sing. non occ. Fissures, rendings; r. מַעַד, Amos vi. 11; Is. xxii. 9.

מַעַד, m. lit. A slip, cutting, pec. half shoot, Gen. xxiv. 22; Exod. xxxiv. 26.

מַעַד, v. pres. מִעַד, Syr. מִעַד, scissus est, Chald. id. Cogn. Heb. מִעַד. 1. Cut, clefit, divided. 11. Laid open (like the Arab. מָעַד, and Pers. מַעִד); i.e. Subdued, took, as towns, cities, &c. III. Let go, as young from eggs; hatched; or as water from its confinement. Constr. immed. and with a. I. Exod. xiv. 16; Eccl. x. 9; Ps. lxxviii. 13; exi. 7; Neh. ix. 11; Ezek. xxxix. 7. 11. 2 Chron. xxi. 17; xxxii. 1; 2 Sam. xxiii. 16; 1 Chron. xi. 18. III. Is. xxxiv. 15; Ps. lxxv. 15. Infin. aff. מִעַד, Their cutting, laying open, Amos i. 13; 2 Chron. xxxii. 1. Part. מִעַד, Imp. מִעַד.

Niph. מִעַד, pres. מִעַד. I. Became cut, clefit, ruined, destroyed. 11. Laid open, sub-

dued. III. Let go, as young when brought forth; as waters, or light, when released from confinement. I. Num. xvi. 31; 1 Kings i. 40; Prov. iii. 20; Gen. vii. 11; Job xxxii. 19, &c. II. 2 Kings xxxv. 4; Jer. liii. 7. III. Is. lix. 5; lviii. 8. Infin. מִעַד. Sign. I. Ezek. xxx. 16.

Ph. מִעַד, pres. מִעַד, as Kal, if not intensive. I. Gen. xxii. 3; 2 Kings viii. 12; xv. 16; Job xxxvii. 10; Ps. lxxviii. 15. III. Is. lix. 5; Ezek. xiii. 13; Hab. iii. 9.


מִעַד, Chald. f. i.q. Heb. מִעַד, Dan. iii. 1.

מִעַד, f. pl. מִעַד, Lit. Cutting, or clearing. Syr. מִעַד, campus. Arab. מִעַד, vallis, regio. I. A valley, as opposed to mountains, Deut. viii. 7; xi. 11; Is. xli. 18; lxiii. 14; Ps. civ. 8. II. Also, Any open country, Gen. xi. 2; comp. Ezek. iii. 23; xxxvii. 1, 2; Josh. xi. 17; xiii. 7.

מִעַד, v. pres. non. occ. Arab. מִעַד, multum pluvia fudit cœlum. Cogn. מִעַד. See מַעַד, above. Cogn. מַעַד, (r. מַעַד), malum attulit; מַעַד, calamitas. I. Thrrew, or cast off, or out, as fruit from a tree. Part. מַעַד, A (fruit) casting vine is Israel, Hos. x. 1. Comp. Jer. xii. 7; Nahum iii. 3. II. Meton. Evacuated, made void, or empty, Is. xxxiv. 1.

Niph. מַעַד, pres. מַעַד, Become void, of no effect, Is. xix. 3; xxv. 3. Ib. Infin. מַעַד.

Ph. pres. pl. מַעַד, Making empty, void, Jer. lii. 2.


מַעַד, primum cujuslibet rei. I. Dawn, morning, Gen. i. 5, &c.; 2 Sam. xxiii. 4; Ps. v. 4; lxxiii. 14; ci. 8. מַעַד, Morning after
morning, Exod. xvi. 21. מָעָרָחָה, id. 1 Chron. ix. 27. וֹעָרָחָה, lit. For mornings, as we say in English, for days, years, &c., i.e. many days; but here rather taken distributively, every single morning, Job vii. 8. “Spec vespertina lux,” says Dr. Gesenius; but this is groundless: the word, considered in itself, can have no such sense; but, when preceded by ו, until, or the like, most of necessity signify the next succeeding morning; i.e. that of the morrow. II. Early, soon, Ps. xlix. 15; xc. 14; cxlii. 8.

רָעָן, c. pl. רָעָנִים. (See עָן.) Lit. Cutter, layer open, applied to oxen as used for the plough, Job i. 14. So Lat. “armamentum for aramentum, ab arando dictus, teste Varrone.”

Gesen. Ox, and collect. oxen; as, רָעָן אָבָן, flock and oxen, Gen. xii. 16; xxxiii. 13; Deut. xxxii. 14. Hence, רָעָן, pl. רָעָנִים, A calf, Gen. xviii. 7; Exod. xxix. 1, &c. When unity is intended, רָעָן is used, as, Num. vii. 17. Hence, as some think, רָעָן, Amos vii. 14. See רָעָן. Aff. רָעָן, רָעָן, &c.

רָעָון, v. pres. רָעָה, Pahl. Cut, or laid open. Hence, Meton. I. Look, inquire—into, or after. II. Observe. III. Care for. Constr. immed. and with יָּדֶת, יָּדֶת, med. I. 2 Kings xv. 15; Prov. xx. 25; Ps. xxvii. 4. II. Lev. xiii. 36; xxvii. 33. III. Ezek. xxxiv. 11, 12.


רָעָת, f. Inquiring after, seeking, Ezek. xxxiv. 12.

רָעָת, f. Observation, animadversion, Lev. xix. 20.

רָעָת, v. pres. רָעָת, Pahl. Sought, sought out, after, or into. Constr. abs. immed. med. יָּדֶת, יָּדֶת, יָּדֶת, as the different circumstances of the context may require, 2 Kings ii. 17; Gen. xxvii. 15, 16; 1 Sam. x. 14; Job x. 6. יָּדֶת, The countenance; i.e. the favour of any one, 1 Kings x. 24; Prov. xxix. 26. יָּדֶת, God for aid, &c., 2 Sam. xii. 16; Exod. xxxiii. 7; 2 Chron. xx. 4. Hence, יָּדֶת, Seekers of Jehovah; i.e. his worshippers, 1 Chron. xvi. 10; Ps. xli. 17. Comp. יָּדֶת, יָּדֶת, יָּדֶת, The soul, or life of any one, to injure or destroy it, Exod. iv. 19; 1 Sam. xx. 1, &c.—to preserve it, Prov. xxix. 10. יָּדֶת, The evil of some one, 1 Sam. xxiv. 10; Ps. lxii. 13. 24. Comp. Exod. ii. 15; iv. 24; 1 Sam. xiv. 2. יָּדֶת, The blood of some one,

2 Sam. iv. 11. Comp. 1 Sam. xx. 16; Ezek. iii. 18, &c. Infin. יָּדֶת. Imp. יָּדֶת, pl. יָּדֶת. Pahl. pres. יָּדֶת, Pass. of Phl. Jer. l. 20; Est. ii. 23; Ezek. xxvi. 21.

רָעָה, f. Petition, request, Est. v. 3; vii. 8; Ezra vii. 6. Aff. רָעָה, רָעָה, רָעָה, &c.

רָעָה, m. Arab. יָּדֶת (r. יָּדֶת) præcedit, præ-secando et asciendo optavit. Syr. יָּדֶת, creavit. “Ex nihilo,” says Castell, after the Jews, &c. generally; but this is groundless and fanciful; and greatly is it to be regretted that any such notion was ever entertained,
and applied in defence of revealed religion. It is, I think, quite obvious that the Bible was never intended to teach philosophy of any sort; and hence, it supplies no explanations, and offers no reasons for its doctrines. It deals solely in facts or doctrines. And these it proposes as authoritative. We are no where told, whether matter previously existed or not; and certainly the merely supposed signification of a word must afford but little towards determining such a question, and particularly when we find the usage of the Arabs taking part against us. Of late the study of geology has again called up this question, and various have been the means had recourse to for its solution. I prefer taking the view which considers the account of the creation in Genesis, as referring to the present state of things only, leaving the question, as to any previous creation, untouched. I am then at liberty to believe, that other creations might also have existed, in many respects perhaps totally unlike this, and that these were destroyed; and hence the strange fossil remains now found in the bowels of the earth, and at such surprising depths. If there are no human remains,—and this appears to be the fact,—this might be accounted for on the supposition, that, if men actually existed, they did not become subject to death, as our progenitor did; and hence, might have been translated to some happier and more glorified state, as it was the case with Enoch and Elijah, even in this of ours. Nor is it necessary to suppose, that former creations were lighted by the same sun that ours is. With them clouds of light, such as those which are now believed to cover the disk of the sun, might have enveloped the earth itself; or light might have been supplied in some other way. Nor is it necessary to suppose, that, even in this our system, the disk of the sun was necessary to the purpose of affording light. If indeed light was created on the first day, and suspended some where in the heavens, and a rotatory motion communicated to the earth, evening and morning would necessarily be produced, and the period of the natural day be defined. On the fourth day, when the disk of the sun was created, this light might have been located on it, as its permanent place of habitation. And, it is worth remarking that, in this case, not light, but place of light, is the term in the original. This will suffice, perhaps, to solve some of the difficulties, and to remove some of the doubts, usually felt on this question; and will, perhaps, guard the philosophical reader from adopting the silly theory that קבוי, signifies created out of nothing; and the equally silly one, that the days of creation, as found in the early parts of Genesis, constituted periods of indefinite length, like the Yogs of the Hindoos.

Constr. imm. Created; i.e. formed, made, anything newly, or anew, Gen. i. 1. 21. 26, 27; comp. ii. 22. Is. xlv. 7, &c., where יבש, is syn. with דוע, וְהָא. Jer. xxxi. 22, וְהָא, וְהָא, Will create a new thing. lit. Created for making; formed (ascaviit) for completely making, Gen. ii. 3; comp. Is. xlv. 12, 18. Part. יבש, Creator, Maker, pl. excell. aff. יבש, Thy great Creator, Exclus. xii. 1. Infin. constr. יבש, Gen. v. 1. Imp. יבש.

Niph. יבש, pres. יבש, Became or was created, or made, Ezek. xxi. 30; Exod. xxxiv. 10; Is. xlviii. 7; Ps. cxlviii. 5; &c. 19. Infin. יבש, Being created, Gen. v. 2, &c.

Plh. יבש, pres. nom. occ. Cut, as with a sword or axe, Josh. xviii. 15. 18. Infin. יבש, Ezek. xxiii. 47. Imp. יבש, Make, form, lb. xxxi. 24.

Hiph. יבש, Infin. from the noun, יבש, Fat, making fat, 1 Sam. ii. 29.

Most choice, select, i.e. fed beasts, 1 Kings v. 3. The Rabbins, and after them, Gesenius, &c., will have this word to signify birds, as geese, capons, &c.: Gesenius prefers geese, from the whiteness, &c. of their feathers.

Bochart has very ably shown, Hieroz. I. lib. i. cap. xix. that there is not the least necessity or ground for introducing any mention of birds here at all; that דָּנַף must, according to Biblical phraseology, signify fed beasts of some sort, the term דָּנַף being applied to nothing else; and דָּנַף being a reduplication of דָּמַך, pure, choice, can hardly signify anything but most choice, or the like. Comp. Neh. v. 18; so one of the Greek Versions ἐξελέκτωρ ἐπερεύθη. It is marvellous indeed, that these stalled-birds of the Rabbins should have kept their ground so long!

סדר, m. Arab. סָדַּר, grandio. Ṣib. id. סָדַּר, grandinatus, albo et rubro distinctus, maculosus. Arab. סָדַּר, vestis striata. Hail, Exod. ix. 18. 22, 23; x. 5; Ps. xviii. 13, 14; Job. xxxviii. 22, &c. Hence,

סָדַּר, for סָדַּר, pl. m. Spotted,
probably with white on some dark ground, see
last art. Applied to goats and horses,
Gen. xxxi. 10, 12; Zech. vi. 3. 6. שֵׁה יִשְׁרִית, marked with small points or spots; שֵׁה, probably, with knots; i.e. in which many such spots were clustered, as it were, together.
Hence, according to Gesenius, Syr. פָּרָדָא, pardinus, and Gall. broder. Comp. Eurip. Iphig. in Aul. lin. 231. et seq. Tovs . . . . אַנְבּוֹרִית רַעְיָת בָּלוּדֵים, κ. τ. λ.

I. Ate. 2 Sam. xii. 17; xiii. 6. 10. Constr. abs. and immed. II. i. q. רַעְיָת, מְעַרְּבָּה, Choose for you, 1 Sam. xvii. 8.
Hiph. pres. 2 pers. f. aff. מְעַרְּבָּה, Give me to eat, 2 Sam. xiii. 5. Infin. מְעַרְּבָּה, Lb. iii. 35.

מְעַרְּבָּה, m. Blessed. See r. מְעַרְּבָּה.

, m. pl. Arab. פָּרָדָא, פָּרָדָא, and מְעַרְּבָּה, , and מְעַרְּבָּה, ex duabus aut pluribus partibus in unum contortum filum: vestis ejusmodi: tenia, et linea gemmis ornata, talis quae medium corporis, vel brachium feminae, circumsingunt. Costly clothing, probably such as the Persic
בֵּיסְטָן, interwoven with gold, Ezek. xxvii. 24.

, m. pl. Arab. פָּרָדָא, פָּרָדָא, abies. Syr. id. I. One of the five species of the cedar, according to Celsius, I. p. 74, et seq. which he renders by abies, Fir-tree.
Gesenius, on the other hand, argues largely for the Cypress.—Thes. and Heb. Lex. sub voce. I am inclined to think that the latter is right, Is. xiv. 8; xxvii. 24; lv. 13; Hos. xiv. 9; Zech. xi. 2. The timber of which was applied to building, to musical instruments, &c., 1 Kings v. 22; 24; vi. 15. 34; 2 Sam. vi. 5; Ezek. xxvii. 5. Meton. II. Any thing made of this wood, as the staff of a lance, Nah. ii. 4; a musical instrument, 2 Sam. vi. 5. It is perhaps worth remarking that, from the durability of the cypress, mummy-coffins were made of it by the Egyptians; and, on this account, perhaps, it was used in constructing the temple at Jerusalem. In 1 Kings vi. 34, we find the gates of this building were made of it.
Those of St. Peter's at Rome were originally made of it; and they are said to have been sound and good after the space of 600 years, when they were removed by Pope Eugenius IV., and brazen ones substituted for them.

מְעַרְּבָּה, m. pl. מְעַרְּבָּה, Chald. i. q. מְעַרְּבָּה, preceding, Cant. i. 17.

, m. Syr. מְעַרְּבָּה. Arab. מְעַרְּבָּה, forex, quâ ferrum incidit faber ferrarius. Iron, Gen. iv. 22; Ezek. xxvii. 12, &c. Metaph. II. Hard and unyielding. Ps. ii. 8; Is. xliii. 4. III. Meton. Instrument of iron, Num. xxxv. 16; Deut. xxvii. 5; Josh. viii. 31; Ps. cv. 18; cxlix. 8.

, v. pres. מְעַרְּבָּה. Arab. מְעַרְּבָּה, obvertit latus corporis—recessit, discissit. I. Passed on, from one part or place towards another; pec. in flight. Constr. abs. with יִשְׁלָשָׁה, יִשְׁלָשָׁה, יִשְׁלָשָׁה, יִשְׁלָשָׁה, Exod. xxxvi. 33; Gen. xxxii. 22. 27; 1 Sam. xix. 18; xxvii. 4, &c. “Obvertit latus sinistrum,” says Winer, “quo modo milites fugere solembat.” I was not aware till I saw this, that soldiers usually turned the left side when they ran away; nor that Gen. xxxi. 22. 27; Neh. vi. 11, &c., required this sort of interpretation! Part. יִשְׁלָשָׁה, f. יִשְׁלָשָׁה. Infin. יִשְׁלָשָׁה. Constr. יִשְׁלָשָׁה. Imp. יִשְׁלָשָׁה.

Hiph. pl. מְעַרְּבָּה, Made, caused to pass, or fly, pres. מְעַרְּבָּה, Exod. xxvi. 30; 1 Chron. viii. 28; 1 Neh. xiii. 28; Prov. xix. 26, &c. Part. מְעַרְּבָּה. Infin. מְעַרְּבָּה.

, Job xxxvii. 11. See r. מְעַרְּבָּה.

, m. nostr. f. pl. מְעַרְּבָּה, מְעַרְּבָּה, constr. מְעַרְּבָּה, r. מְעַרְּבָּה. From the notion of making, recreating, comp. מְעַרְּבָּה, we readily arrive at that of health, plumpness, &c. Hence I. Fat, applied to men, beasts, food, ears of corn, &c., Judg. iii. 17; Ps. lixiii. 4; Dan. i. 15; Gen. xlii. 2. 4, 5; 1 Kings iv. 23; Hab. i. 16; Ezek. xxxiv. 3; Zech. xi. 17, &c. II. Extraordinary thing, something, as it were, newly created, Num. xvi. 30. Comp. Jer. xxxi. 22; and the nawb מְעַרְּבָּה of Paul, 2 Cor. v. 17; Gal. vi. 15.

, f. r. מְעַרְּבָּה. Eating, eatable, Ezek. xxxiv. 20. מְעַרְּבָּה, in appos. q. d. fit for the table, 2 Sam. xiii. 5. 7. 10. There is no necessity here, therefore, for supposing, either that מְעַרְּבָּה, ought to be read מְעַרְּבָּה, or, that the word in each place above cited, is not really the same.

, or מְעַרְּבָּה, m. pl. מְעַרְּבָּה, (form מְעַרְּבָּה, implying habit), r. מְעַרְּבָּה. Passing on from place to place: pec. fleeing, fugitive, Is. xxvii. 1; Job xxvi. 13; the pl. Is. xliii. 14,
is taken by the lxx., Syr., and Arab. to signify fugitives; by others, vectes, bars; and thence was read ἡμᾶς. See too, Is. xv. 5.

גֵּדָר, m. pl. דְּרוֹרָה, יִדוּר. I. Transverse bar, laid across the upright planks which formed the sides of the Tabernacle, Exod. xxvi. 26—28, &c.; xxxv. 11; xxxvi. 31, &c.; Num. iii. 36; iv. 31. II. Bars used for making fast the gates of a city, Judg. xvi. 3; Neh. iii. 3; Ps. cxlvii. 13. Sometimes made of iron, or brass, Ps. cxxi. 16; Is. xl. 2; 1 Kings iv. 13. Metaph. Jon. ii. 7. So some take יִדוּר, Is. xv. 5, as signifying Princes, rulers, and hence defences of the land. It is, however, more consonant to the context to read יִדוּר, Her fugitives, as intimated above, which seems justified by the mention of יִדוּר following; and so the Targumist has taken it.

יִדוּר, f. lit. i. q. יִדוּרָה, יִדוּר, v. r. יִדוּר. "Fœdus, dictum a secondo," says Gesenius and others. I can find no proof however for this, beyond the consideration that יִדוּר, r. יִדוּר, Arab. signifies asciavit, praeditit, &c. which is cognate with יִדוּר, Heb. יִדוּר. I know, indeed, that this word often follows the verb יִדוּר, which signifies cut; but this can determine nothing to our purpose. I also know that an animal was usually cut or divided, when such Fœdus or covenant was made, Gen xv. 10, (but even here the birds were not divided). Still, this will by no means determine the sense of our word. In other cases, as that of the bow in the cloud, Gen. ix. 8, et seq., we hear nothing of the cutting or dividing of animals. The same may be said of the covenant of circumcision, Gen. xvii. 7, et seq., although this act was performed by a sort of cutting. I am inclined to think therefore, that eating, feasting; and thence agreement, or covenant, is meant: because eating together always has been, and now is, in the East, considered as the mark by which men are known to be friendly. In the times of Noah, Gen. ix. 9, יִדוּרָה שָׂם, Establishing my covenant, seems clearly to intimate, that covenants of this sort were no new things in the world. I suppose, therefore, that Noah's sacrifice, Ib. viii. 20, was a recognition of some such covenant previously existing; and, if so, that of Abel, Ib. iv. 4, recognized a still earlier one: and this, St. Paul assures us, Heb. xi. 4, was offered in faith: which implies, at least, that some Divine appointment previously existed. Now, in all these cases, it is but reasonable to suppose, that the sacrifice was eaten as a sort of feast. In Jacob and Laban's covenant, Ib. xxxi. 46, et seq., certainly this was the case. The heap of stones here afforded a mark or witness of the covenant; and the covenant itself was ratified by the parties eating together upon it. At a later period, eating the Paschal-lamb, was a sign of the covenant between God and the Jews: and, out of this, joined with patriarchal appointments of a similar nature, grew the whole Jewish ritual. This view of the subject seems to me to be confirmed by this covenant's being termed a covenant of salt, יִדוּר יִדוּר. Not because salt alone was ever offered, nor yet because sacred salt was eaten alone on any occasion (as Gesenius seems to urge, "Quoniam in tali fededere pangendo sale sacro veeci solebant"); but because it was commanded that the offerings should be salted with salt, with the view, as it appears to me, of their being eaten. "Ut cibi sapidi sint. Sacrificia erant convivia Dei," says Menchenius and Oleaster, as cited by Poole, Synops. on Lev. ii. 13. Among the heathen, too, as Pliny tells us, H. N. lib. xxxi. c. xli. "Maxime tamen in sacrís intelligitur (salis) auctoritas, quando nulla conficiuntur sine mola salsa." See, too, Ovid. Fast. i. 127, and 337: a custom, in all probability, continued among them, as sacrifice itself was, from patriarchal times. Comp. Num. xviii. 19; 2 Chron. xiii. 5; Ezek. xlii. 24; Mark ix. 49, 50; Matt. v. 13. It is an error therefore to suppose, as Gesenius does, that a covenant of salt was in any respect more sacred than the covenant generally: the fact being that the covenant with God was so called, in order to distinguish it from ordinary covenants with men, and because salt was always used in the sacrifices belonging to it. Under the New Testament the same, in principle and spirit, is continued in Christians as one family, and as reconciled to God in the Redeemer, spiritually eating the flesh, and drinking the blood of Christ. Comp. John vi. 32, et seq.; I Cor. v. 7; Heb. x. 16, &c.—I am induced to believe therefore that, as cutting off an animal implied the punishment to be inflicted on the party transgressing the covenant; i.e. for the commission of sin, and hence the death of the vicarious sacrifice, which was completed in that of Christ; so the feasting together on its flesh—and hence spiritually on the flesh and blood of Christ—intimated, and now intimates, the agreement,
i.e. covenant thus made, and maintained, between God and man. On this account we are told by our Lord himself, John vi. 53, that unless we eat his flesh and drink his blood, we have no life remaining in us: that is to say: the sacrifice might indeed have been made to good purpose; but, unless we partake in the feast, we have no part in the covenant intended.—I. Any agreement, or covenant. II. pec. That made by God with the patriarchs, and ratified in the person of the Messiah. I. Josh. ix. 6, et seq.; Judg. ii. 2; 1 Sam. xviii. 3; xxiii. 18; Mal. ii. 14. Metaph. of inanimate things, Job v. 23. See my notes on the place. Whence the phrases מָצוּת הָאָרֶץ, Gen. xiv. 13: מָצוּת אָרֶץ, Obad. 7: מָצוּת אָרֶץ. Dan. xi. 22: מָצוּת אָרֶץ, Judg. ix. 46: מָצוּת אָרֶץ, Amos i. 9; i. q. Arab. ماخصاً, Annal. Muslem. I. p. 77, מָצוּת אָרֶץ, Ezek. xxxiv. 25, &c.; מָצוּת אָרֶץ, Deut. iv. 31: מָצוּת אָרֶץ. II. The covenant made by God, Gen. xv. 17; Exod. xxiv. 7, 8; xxxiv. 27; Deut. v. 2; Is. xliii. 6; Mal. iii. 1. The sacrificial blood of which was termed מָצוּת אָרֶץ, Exod. xxiv. 8; Zech. ix. 11, which clearly had respect to the blood of Christ. Comp. Matt. xxvi. 28; Mark xiv. 21; Heb. xiii. 20. Hence, מָצוּת אָרֶץ, Dan. xi. 28. 30. מָצוּת אָרֶץ, Mal. iii. 1. The Messiah, ὁ μὲσος θεοῦ. Hence, too, with reference to the conditions, &c. of this covenant, we have מָצוּת אָרֶץ, as to making, establishing, keeping it; with מָצוּת אָרֶץ, מָצוּת אָרֶץ, מָצוּת אָרֶץ, when speaking of transgressing, breaking, profaning, forsaking, falsifying, &c. this covenant. In the Lxx. and New Test. מָצוּת אָרֶץ is made to represent this word; but, as it should seem, having a very different etymological sense, viz. a laying down; something laid down, or the like: which, in the purer Greek, was generally taken to signify a will, or testament: in that of the Lxx. an agreement, or covenant. Those who wish to consider the controversy on this subject, can have recourse to the authorities referred to by Schleusner sub voce. Generally speaking, however, there is only one place in the New Testament, viz. Heb. ix. 16, in which the sense of the Heb. מָצוּת may not be properly given to the term מָצוּת אָרֶץ. Certainly in many no other can be given, e.g. Matt. xxvi. 27; Mark xiv. 21; Luke i. 72; xxii. 20; Acts iii. 25; vii. 8, &c. In these the sense of will, or testament, must be altogether foreign. And, from the context, in Heb. ix., the same is certainly the case. Let us then consider the difficult passage itself, which runs thus: "Ὅνομος ἦς τὸ δαίμων, διὰ γὰρ τοῦ δαίμων, τὸ ἴματος τοῦ δαίμων. The only difficulty here, seems to lie in the term δαίμων, signifying the person laying down the matter of the δαίμων, i.e. the Covenanter: and which, as it has an active sense, can hardly be applied to the animal slain as a vicarious sacrifice. If, however, we have recourse to what is termed the sensus praenens, or a meton. by which a word is taken in the sense of its natural consequent, this term may at once be referred to Christ, as the Covenanter and finisher of sacrificial observances; which will unite this verse, in sense, with the preceding. We may then thus translate it. For where (there is) a covenant, the death of the covenant (is) necessary to be borne (in mind): i.e. ultimately, the death of Christ: for about this the argument is. It is then added, δαίμων ἦς ἐν ὑπάρχῳ δαίμων, κ. τ. λ. i.e. a covenant (made) on dead beings (generally); on Christ and his substitutes primarily; secondarily, on the implied death of those who are his, is firm. Hence, ver. 18, the first covenant was confirmed by shedding the blood of an animal— which had respect to Christ; for without the shedding of this blood there was no remission (ver. 22), taken as it ought to be in all the bearings intended in Scripture. If, then, we take Christ here to be the δαίμων, or High Priest of his Church, proposing himself as the sacrifice by which the καὶγὸν δαίμων was confirmed, we reconcile St. Paul's reasoning at once with the rites to which it referred, and the whole of this context, with the rest of this epistle. But, introduce the notion of a Will and Testator, and then we have what is wholly repugnant to the context, and allusions, to which the Hebrews were perfect strangers: the mention of Will, Testator, or anything of the sort, never so much as once occurring in any of their writings.

* That is, in the sense of φιέρωσα διὰ μνήμης ... teneare memoria. See Steph. Thes. Grec. ... sub voce φιέρω.
from the ashes of certain plants, &c. mixed with oil, used in cleansing garments, &c. Hieroz. ii. p. 45, et seq. Celsius Hierobot. i. 449, et seq. "Fit," says Pliny, "ex sevo, et cinere. Optimum fagino et caprino." H. N. xxviii. 51. It was also made with Natrum (נָחַר, Jer. ii. 22), which is a fixed native salt, or alkali, instead of the salt of ashes. This was much used by the ancients, Mal. iii. 2.


שָׁנַה, v. pres. שָׁנַה. Arab. שָׁנַה, genua flexiti, et sic in pectore procumbit camelus, id. Syr. et Æth. i. Knelt, worshipping, 2 Chron. vi. 13; Ps. xcvi. 6; Dan. vi. 11. ii. Meton. Part. שָׁנָה, f. שָׁנָה, pl. m. שָׁנַה, constr. שָׁנַה. Worshipped, blessed, often applied to God as the object of worship, Gen. xxv. 26; xiv. 19, &c. occasionally to men, by a further Meton. as hence receiving favours from Him, 2 Sam. ii. 5; xxii. 21; Ps. cxv. 15; Is. lxv. 23; Ruth iii. 10, constr. with ע, as it respects, &c.

Niph. שָׁנַה, They shall be, or become, blessed, Gen. xii. 3; xviii. 18; xxviii. 14. "Reflex... benedixit sibi," says Gesenius, which is groundless in grammar, and untrue in theology. The blessing was to come from God.

Pih. שָׁנַה, pres. שָׁנַה, Pronounced, or made blessed, holy, or prosperous, used either of God or man. Constr. immed. Gen. xxiv. 1. 35; xxviii. 3. 5; xlix. 28, &c. In Job i. 5; ii. 9; and 1 Kings xxii. 10, this word has been thought to signify cursing; but for this there is no good ground. For, Job i. 5, שָׁנַה may be taken to signify idols: and if so, the verb שָׁנַה, will retain its proper sense. The same may be said of Ib. ii. 9, and of 1 Kings xxii. 10, 13. Besides, if we allow שָׁנַה, in this last place to signify the true God, yet the ascription of blessedness to the king by Nabo, could not be without short of blasphemy. But, if we take שָׁנַה, to signify heathenish deities, the act ascribed to Nabo will be truly heathenish. See my note on Job i. 5. To these passages Gesenius adds Job xxxi. 30: but the verb occurs not there. He also adds Ps. x. 3; but here no such sense as cursing is necessary, as a moment's inspection of the passage will shew. He cites likewise the Arab. אֲבָרָה, and Æth. אֲבָרָה, but in no such sense are these verbs to be found. The analogy of these languages, therefore, to which he appeals in the end of his article, will stand him in no stead. The senses, salutavit, valexit, and the like, are often substituted for bless, &c., especially by the German lexicographers, which I think a great fault; because, I cannot think the terms the Lord bless thee, &c. by any means equivalent to our how do ye do? the Arab. مُصْلَمَة, &c. Surely it is better, as certainly it is more honest, to retain with the use of ancient terms the ancient notions which accompanied them, and not to soften every thing, so as to make it square with modern or heathenish usages.

Infinit. שָׁנַה, and שָׁנַה, if the vowels may be depended on, Gen. xxvii. 6; 1 Sam. xiii. 10, &c. Imp. שָׁנַה, part. שָׁנַה, pl. aff. שָׁנָה, &c. Puh. pres. שָׁנַה, Be, or become blessed, 2 Sam. vii. 29; Ps. cxii. 2; xxviii. 4; Prov. xii. 9, &c. Part. שָׁנַה, f. שָׁנָה, pl. m. aff. שָׁנָה.

Hiph. pres. שָׁנַה, He makes kneel down, Gen. xxiv. 11. Arab. אַרְסָאֵל, fæcit ut genua flexerat procumbert camelus.

Hithp. שָׁנַה, pres. שָׁנַה, i. q. Niph. et Puh., Deut. xxix. 18, in his own estimation, Gen. xxxi. 18; xxvii. 4; Jer. iv. 2; Ps. lxix. 17. Part. שָׁנַה, Is. lxv. 16, constr. with ע. I must warn the learner here against the "benedicena sibi, and benedicens sibi, et prosperabitur," &c. of some commentators, as giving neither the etymological nor the theological sense of this form.


Pah. שָׁנַה, for שָׁנַה, i. q. Heb. Pih. constr. with ע, Dan. ii. 19; iv. 31. Part. pass. שָׁנַה, 1b. ii. 20.

שָׁנַה, once שָׁנַה, constr. שָׁנַה, pl. שָׁנַה, constr. שָׁנַה. I. A blessing, or ascription of praise to God, Neh. ix. 3; Ps. cix. 17. II. Id. also as received from Him, Gen. xii. 2; xxvii. 35—38; Exod. xxxii. 29; Prov. xi. 10; opp. to שָׁנַה, Deut. xi. 26; Gen. xxvii. 12. III. Also any favour, or present, received from man, Judg. i. 15; 2 Kings v. 15; xviii. 31; Gen. xxxiii. 11. Aff. שָׁנַה, שָׁנַה, שָׁנַה, pl. שָׁנַה.
piscina. A pool of water. Nahum ii. 9; 2 Sam. ii. 13; iv. 12. Two of such pools were at Jerusalem, termed the upper, 2 Kings xviii. 17; Is. vii. 3; old, Ib. x.ii. 11; Neh. ii. 14; iii. 15; and the lower, Is. x.ii. 9.


præterin, m. pl. pl. Syr. fulgur. I. Flashing, glittering, as of a (bright) weapon, or lightning, Ezek. xxi. 15; 33; Deut. xxxii. 41; Neh. iii. 3; Hab. iii. 11. II. Meton. (a) a sword, or (b) lightning, Job xx. 35; 2 Sam. xxii. 15; Ezek. i. 13; Job xxxviii. 35, &c. Used apparently as a verb, with Infin. כָּא, Pa. exiii. 6.

præterin, m. pl. occ. Judg. viii. 7, 16, only. A sort of sledge according to some, having on its under-side sharp stones (pyrites), which, when drawn over the corn on the threshing-floor, separated the corn from the ear. The Pyrites seems to have been had recourse to here, in order to suit the etymology of this word. I think it is far more probable, that the יִשְׂרָאֵל, Sharp points of iron, mentioned 2 Sam. xii. 31; 1 Chron. xx. 3, by which David is said to have punished the children of Ammon, are meant. In Judg. the parallel has יִשְׂרָאֵל, Thorns of the desert, which might indeed have been set as teeth in the inferior threshing instruments. If then we may understand יִשְׂרָאֵל here, we shall have no difficulty in seeing why these were termed יִשְׂרָאֵל. See sign. I. immedi. above.

præterin, f. it. præter. Lit. flashing. A sort of precious stone, Exod. xxviii. 17; Ezek. xxviii. 13, according to some, the Emerald. The Syr. יִשְׂרָאֵל, Exod. is, however, according to Castell, a carbuncle. So Lud. de Dieu. Grotius makes it the Chrysolite. See Braun. de Vestitu Sacerd. p. 548.


Part. פְּלָשָׁמֶשׁ, f. פְּלָשָׁמֶשׁ, pl. פְּלָשָׁמֶשׁ, f. פְּלָשָׁמֶשׁ, 1

Chron. vii. 40; ix. 22; Is. xlix. 2; Job xxxiii. 3, &c.

Niph. Part. פְּלָשָׁמֶשׁ, Became pure, 2 Sam. xxii. 27; Ps. xviii. 27.

Imp. פְּלָשָׁמֶשׁ, Become ye clean, pure, Is. lii. 11. Pih. Infin. פְּלָשָׁמֶשׁ, Dan. xii. 35.

Niph. Imp. פְּלָשָׁמֶשׁ, Making clean, polish, Jer. li. 11. Inf. פְּלָשָׁמֶשׁ, Making clean, Ib. iv. 11.

Hithp. pres. וַיִּשְׂרָאֵל, Thou comest—appeared—pure, Ps. xviii. 27. Contr. וַיִּשְׂרָאֵל, 2 Sam. xxii. 27, pointed as if it were the Niph. of וַיִּשְׂרָאֵל. Arab. יִשְׂרָאֵל, conj. viii. separatus fuerit, &c. Pl. Dan. xii. 10. Nothing is to be found either here or in the Niph. justifying the reflective sense, "purgavit se," &c., of the lexicographers.

נַפָּר, and נַפָּר, m. pl. Arab. אֲבַרְוָה, pulchritudo; r. אֲבַרְוָה. I. Good news, 2 Sam. xviii. 22. 25. 27, with יִשָּׁמֶשׁ. II. Meton. Reward for good news, Ib. iv. 10.

נַפָּר, and נַפָּר, m. pl. occ. once Cant. v. 1, aff. נַפָּר.

נַפָּר, m. occ. Arab. נַפָּר, Nom. Frutices odorati, qui formam arboris balsamifere refert, crescens prope Meccam. Amynrum opobalsammum, Sprengel. Hist. rei Herb. p. 257. de qua disserit Forsk. in Flora Egyptico-Arabica, p. 79. Freytag. Lex. sub voce. So, apparently, Majus, in Observ. S. L. ii. pp. 37, 38, Winer. Gesenius tells us that, by inserting 1 here, we have in the Arabic بلسم بلسم, and, or, with any thing like this sense; and, as to بلسم, it is a totally different word. Freytag, indeed, gives بلسم بلسم بلسم, Balsami arbor. But I doubt whether he has any good authority for it.

Shame. The termination חנ gives has created some difficulty here. Gesenius compares it with the Chald. and Ethiop. חנ. Its occurring but once, however, makes this more than doubtful. Winer says, "Formes est insolite, (sed i. q. חנ)." But what is חנ? This difficulty he leaves untouched. I am disposed to think that the word is a compound, as חנ, for חנ חנ. See r. חנ; and affording an example similar to חנ, חנ, חנ. See in their places, although the vowels slightly disagree; but this may be accounted for on the ground, that the punctuists did not see the analogy of the word: חנ will, therefore, stand for חנ, i. q. חנ, Shame thus far, there, &c., doth Ephraim receive. See the place.


חנ, f. r. חנ, contr. for חנ, as חנ, lit. Putting to shame. I. Shame, blushing, חנ, Jer. vii. 19; Ps. xlv. 16; Dan. ix. 7, 8. (a) As put on like a garment, i. e. covered with it, Ps. xxxvi. 26; cxxvi. 29; Job viii. 22. Hence, Meton. II. Ignominia, base- ness, Is. liv. 4; lxi. 7; Mich. i. 11; Hab. ii. 10. It. III. An idol, as causing shame, ignominy, &c., Jer. iii. 24; xi. 13; Hos. ix. 10. Aff. חנ, חנ, חנ, חנ.

חנ, f. contr. for חנ, or חנ. Arab. חנ, Syr. חנ. See חנ, r. חנ, pl. חנ. I. Daughter, real, or adopted; and more laxly, as in חנ, II. Ulerine sister, niece, or any female descendant. I. Gen. xi. 29; xxiv. 24; Est. ii. 7, 15, &c. II. Gen. xx. 12; xxiv. 48; xxxvi. 2; xxxvii. 6; xxxviii. 1; Num. xxv. 1; Deut. xxiii. 17. III. Women, as natives, residents, or professing the religion, of certain places. Is. iii. 17; Cant. i. 5; 2 Sam. i. 20; Ezek. xiii. 17; Ps. lxxvi. 12, &c. So חנ חנ, Mal. ii. 11. חנ חנ, Carnal women, Gen. vi. 2. IV. Metaph. Daughters, or smaller cities, as derived from larger ones or metropoles, Num. xxxi. 25, 32; Judg. xi. 26; Josh. xv. 45. V. When used in the singular, and followed in constr. by the name of any place, The people generally of that place; as, חנ חנ, People of Jerusalem, Is. xxxvii. 22; Zech. iii. 14. So Jer. xlv. 19; Ps. lxxvi. 13; Lam. iv. 22; Is. x. 30; Ps. lxxvii. 8, &c. It being customary to represent countries, cities, &c., metaph, by
the figure of a woman. VII. נ, followed by a numeral, signifies a woman of the age intimated by the numeral, Gen. xvii. 17. VII. Followed by נ, for נ, see נ. VIII. Applied to the produce of animals, trees, or places; as, נ מ ל, The female ostrich, Lev. xi. 16, &c. See נו הנ—Branches, Gen. xlix. 22; נ מ ל נ, Ivory, Ezek. xxvii. 6. Aff. נ ב נ, י נ נ, &c.


סֶכֶעַ, f. occ. once, Is. vii. 19. Arab.

סֶכֶעַ, secuit, abruptit; סֶכֶעַ, sectio una. Clefts, fissures, i. e. abrupt, inaccessible places, as in the parall.

סֶכֶעַ, f. occ. once, Is. v. 6. Arab.


סֶכֶעַ, pl. סֶכֶעֲלי. Arab. סֶכֶעַ, virgo pura. Syr. סֶכֶעַ, id. I. A virgin, Gen. xxiv. 16; 2 Sam. xiii. 2. 18. In Joel i. 8, it has been thought to signify a young widow: but, ד שלא נב, Lord of her youth, might here mean, the spouse of her youth; i. e. the person who had espoused her from her very childhood. I. By a personification, put for any people; as, ד לא נב. See ד, sign. v. Jer. xviii. 13; xxxi. 4. 21; Amos v. 2; Lam. ii. 13, Israel; Is. lxvi. 1, Babylon; Jer. xlv. 11, Egypt. Aff. ד נב, ו נב, &c.

סֶכֶעַ, m. pl. Arab. סֶכֶעַ, virginitas. Propr. The vouchers for virginity in women: the entire hymen. Deut. xxii. 14, et seq.; Lev. xxi. 13. Comp. Ezek. xxiii. 3. 8, where its rupture is intimated.

סֶכֶעַ, m. pl. see סֶכֶעַ.


סֶכֶעַ, c. pl. סֶכֶעֲלי, constr. סֶכֶעַ. Arab. סֶכֶעַ, reseptio. A section, part cut off, Gen. xv. 10; Jer. xxxiv. 19. Aff. סֶכֶעַ, סֶכֶעַ.

סֶכֶעַ, v. pres. non. occ. Arab. סֶכֶעַ, resequit. Dissected, divided by incision, Gen. xv. 10; Ib. Pih. pres. סֶכֶעַ, id.

ג, or ג, Gimel. The third letter of the Hebrew alphabet. Without the point it was probably pronounced like our gh; with it, like our g, as in gird, Gram. art. 4. 11. 31. 47. 109. Its equivalent in the Arabic, ג, is, in Egypt and on the banks of the Tigris, pronounced in the latter manner: in other places generally like our j. As to form, it is thought to represent the neck of a camel (גמ), and thence also to take its name. The Syr. ג, the אָֽש, and Greek Г, are evidently copied from the Hebrew letter.

It frequently interchanges in the etymology, with letters of the same organ, Gram. art. 23; ג, גד, גֶד, גָּד, גָּדָד, גָּדְלָד; גָּזַע, גֶּזֶע, גֶהֶנֶם, &c.

רְעֵיתָה, contr. for רְעֵיתָה, Gram. art. 73, i. q.

דַּכְוַיִּים, m. pl. דַּכְוַיִּים. Syr. דַּכְוַיִּים, dekorus, superbus. Arab. דַּכְוַיִּים, retinuit. Cogn. דַּכְוַיִּים, vi retinuit, conj. ii. iv. ad dignitatem evexit. Pers. דַּכְוַיִּים, dignitas. Angl. gay. High, lofty, exulting, proud, insolent, Is. xvi. 6; ii. 12; with ר, Job xl. 11, 12; Ps. xciv. 2; cxl. 6; Prov. xv. 25; xvi. 19.

רְעֵיתָה, contr. for רְעֵיתָה, f. Loftiness, pride, Prov. viii. 13.

רְעֵיתָה, v. pres. רְעֵיתָה. I. Arousing, growing high, as a plant, Job viii. 11; as waters, Ezek. xlvii. 5. II. Becoming lofty, powerful, proud, as men, Job x. 16. See my notes. Victorious, with reference to God, Exod. xv. 1. 21.
Triumphing, overcoming, ib.

I. Rising, embossing, as of a shield, Job xli. 7: comp. Ib. xiv. 26. II. Metaph. loftiness, majesty, as of God, Deut. xxxiii. 26; Ps. lxvii. 35. Elevation, glory, Deut. xxxiii. 29; Is. xiii. 3. III. Haughtiness, pride, insolence, Ps. xxxi. 19. 24; xxxvi. 12; lxiii. 6; Prov. xiv. 3; Is. ix. 8, &c. Aff. יְָּהִי, יְָּחַס, יְָּחַס.

Redeemed, constr. רַבְּר, r. אֹכֵל, Redeemed, Is. xxxv. 9; li. 10; Ps. cvii. 2; Is. lxii. 12; lxiii. 4. Aff. יְָּחַס. Gesenius makes this word to signify redemptiones. But, how this can hold in such places as Is. xxxv. 9, it is out of my power to see.

66. Comp. Ps. cxxiii. 4, יְָּחַס, intens. of רַבְּר. I. Sublimity, majesty, of God, Exod. xv. 7; Is. ii. 10; xxxiv. 14; Job xxxvii. 4; xl. 10; Mich. v. 3. II. Glory, pride, in either a good or bad sense, Is. iv. 2; xiii. 19; xiv. 11; lx. 15; Ps. xlvii. 5; opp. to יְָּהִי, Prov. xvi. 18. Comp. Ib. viii. 13; Amos vi. 8. Applied also, III. to the rising and swelling of waters, Job xxxviii. 11; Jer. xii. 5; xl. 19; L. 44. Aff. יְָּחַס, יְָּחַס, יְָּחַס, &c.

Ascending, towering up, as smoke, Is. ix. 17. II. Excellence, majesty, as of God, Ps. xcii. 1; Is. vi. 10. III. Haughtiness, pride, as of men, Is. xxxviii. 1. 3. IV. Adverbially, Is. xii. 5, magnificently, &c.: Ps. xvii. 10; xxxix. 10, proudly, insolently: Ib. lxxxix. 10, gloriously, &c.


The leading notion here seems to be, as association implies the friendly relation of hospitality, and as this in the East calls for a participation in repelling the assaults of enemies, as well as in social enjoyments; the person so named was considered, as having a supreme regard for the interests of the society, with which he was thus connected, as—

I. A near relative, Lev. xxv. 25; 1 Kings xvi. 11; Ruth ii. 20; iii. 9. 12.

Hence, II. Bound by this consideration, and the law of retaliation, as an avenger, to vindicate any injury done to the family, particularly that of man-slaughter; and hence he was styled the Avenger of blood, יְָּנָשָם, Num. xxxv. 19. 21, &c.

III. Applied to God, as accompanying and avenging his people, as Redeemer, Job xix. 25. יְָּנָשָם, My Redeemer, i.e. avenging Redeemer, liveth. Gen. xlviii. 16, joined with יְָּנָשָם, Angel. Comp. Is. xiv. 6, with Rev. i. 8; ii. 8; xxxi. 6, which will shew that it is a title of Christ. Is. xlix. 7; Ps. cii. 4, &c.

As such very near relative—the senior usually—was supposed to have at heart the interests of the family, he was also supposed to have their blood upon him, until it was duly avenged; hence this expression. Comp. Is. lxxix. 1—7, where our Lord, as avenging Redeemer, is thus represented. See also Ib. lix. 16—21. Hence the idea of pollution in the verb. See also יָשָם. Aff. יָשָם, יָשָם, יָשָם, &c.

v. pres. יָשָם. See אֹרְךְ above: constr. abs. and with יָשָם. Par pari referre, Rendering like for like by the law of retaliation, as the nearest relative or friend. Hence Redeeming.

I. By paying like value, land, &c. Lev. xxv. 25; Ruth iv. 4—6; Ps. cxix. 154; lxix. 19; xxv. 48, 49; xxvii. 13. 15, &c. Imp. Ruth iv. 4. 6. Infin. יָשָם, and יָשָם, Lev. xxvii. 13; Ruth iv. 6. Aff. יָשָם, Ib. iii. 13.

II. Redeeming by taking vengeance on injustice, and so repaying it, Exod. vi. 6. Comp. Is. xliii. 1—3; xiv. 22, 23; xlviii. 20; lii. 9; Jer. xxxi. 11. Particularly the shedding of blood. See יָשָם above.

III. Polluting; i.e. the being attached with guilt from the neglect of some duty. See יָשָם above; which Gesenius tells us is a modern Hebraism; non occ. in Kal.

Niph. יָשָם, and pl. יָשָם, pres. יָשָם, Lev. xxv. 30. 49. 54; Is. iii. 3.

I. Zeph. iii. 1, with blood, Is. lix. 3; Lam. iv. 14.

Ph. יָשָם, Have we polluted thee? i.e. so acted as to have injured thy honour, Mal. i. 7.
Pub. נְקָה, Are polluted, Ezr. ii. 62; Neh. vii. 64, which seems to be a sort of pres. of the Niph. נַקֶּה above. The fact is, the noun נַקֶּה is here conjugated. Gram. art. 182. 193. 6. The sense will be the same in either case.

Hiph. נְָקָת, Is. lxiii. 3. Gram. art. 195. 5, for נְָקָת, interchanged with נַקֶּה.

Hithp. נְָקָת, i. q. Niph. Dan. i. 8.

ןְָקָות, m. constr. see נָקָת. I. Relationship, as brotherhood; בּוּרָה, Ezek. xi. 15. Hence

II. Right, duty, of redemption, הָנִּסֶּדַק, Jer. xxxii. 7, 8; Lev. xxv. 29. 31. 48. הָנִּסֶּדַק perpetuo. Id. Ib. xxv. 32. The property of the Levites being unalienable. Hence, Meton.

III. Price of redemption, Lev. xxv. 24. 26. 51, 52. Also, Meton.

IV. The thing, field, &c. to be so redeemed, Ruth iv. 6. Aff. נְָקָת. יָכִי, m. pl. נָכָה, and f. נָכָה, r. נָכָה. Arab. נְָכָה, superavit, conj. iv. condensatum, penguin fuit lac, &c. נְָכָת, sectio gibbi camelini. Cogn. נְָכָת, coagulatum fuit lac. Any curvilinear protuberance; as,

I. The back of man or animal, Ezek. x. 12; Ps. cxxix. 3; or exterior curvature of wheels, 1 Kings vii. 33; Ezek. i. 18, or, upper part of the altar, Ezek. xliii. 13; or, embossings of a shield, Job xvi. 26. Comp. xlii. 7. Arab. נְָכָת, and נְָכָת, scutum. Hence,

II. Defence, as a mound, Job xiii. 12. Also,

III. Places elevated apparently, and set apart for prostitution, Ezek. xvi. 24. 31. 39; arched, perhaps, as the vaults in use for this purpose among the Romans, termed, Fornices; whence Fornicatio, i.e. a vaulting, or arching over; and our fornication. Also,

IV. The arch of the eye-brow, Lev. xiv. 9.

בּ, Chald. i. q. Heb. The back, Dan. vii. 6.

בּ, m. pl. נְָכָה, נְָכָת, of נָכָה. By the גָּכִית, or גָּכָית. Kethiv, גָּכִית, r. נָכָה. Arab. נְָכָת, גָּכִית, גָּכִית, securit. lit. Cutters: occ. with נָכָה, vine-dressers. Ploughmen, 2 Kings xxv. 12. Comp. Is. lix. 6. So the ancient vers. The root, however, might be נְָכָת. Arab. נְָכָת, collegit tributum; whence הָנִּסֶּדַק, exactores tributorum: but this is less likely. So our agriculture, of ager, field; and culler, cutter, knife.

בּ, m. נְָכָה, pl. r. as in the last. I. A locuit, Is. xxxiii. 4. II. A board or plank, 1 Kings vi. 9. Syr. נְָכָת, ligum sectile, tabula. III. A well, Jer. xiv. 3. Syr. נְָכָת, fossa, piscina. seprulum. So our grave. Germ. graben, to dig.

בּ, m. def. בּ, Syr. נְָכָת, A well used as a prison; and hence, as a den, for lions. See בּ, and בּ, Dan. vi. 8. 17.

בּ, m. pl. נְָכָה. Arab. נְָכָת, cogn. נְָכָת, congregavit, deduxit aquam in aquarium. נְָכָת, הָנִּסֶּדַק, ex lapidibus structo, &c. לָכָת, congratio, &c. Syr. נְָכָת, collegit. N a cistern, or pit, Is. xxx. 14; Ezek. xlvii. 11. Aff. pl. נְָכָה. נְָכָת, m. pl. constr. נְָכָה. Arab. נְָכָת, from hominis. נְָכָת, latitudine frontis: hence, Metaph. Dominus familiae, populi princeps: despectus—looking down on one as from a height. See cogn. נְָכָה. The נְָכָת is here radical, and therefore not subject to elision, Gram. art. 202. 6. I. Height, as of the heavens, trees, buildings, &c. Job xxi. 12; Ezek. i. 18; xl. 42; 1 Sam. xvii. 4; Amos ii. 9; pl. constr. Job xi. 8. II. Metaph. as of carriage, deportment, Pride, haughtiness, Jer. xlviii. 29, with syn. נְָכָת, &c. Prov. xvi. 18; Ps. x. 4, with נְָכָת, נְָכָת. III. As of dignity, Majesty, Job xli. 10, with נְָכָת. Aff. נְָכָת, נְָכָת.
boundary, of either sea or land, Ps. civ. 9. Comp. Job xxxviii. 10; Jer. v. 22; Delit. xix. 14; xxvii. 17; Prov. xxii. 28. יַבֹּל, sea-boundary, i. e. as limited by the sea; western, id. Num. xxxiv. 3. 6: formed sometimes by rivers or mountains, Num. xxii. 36; Deut. iii. 16; Josh. xviii. 12, &c.: sometimes by line—rope—geographically, Ps. lxxviii. 55. II. Meton. The space, or country, so bounded, or defined, Gen. x. 19; Exod. x. 14. 19; 1 Sam. xi. 3. 7; 2 Sam. xxxi. 5; 1 Kings i. 3, &c. So pl. Jer. xv. 13, &c. Fem. pl. Deut. xxxii. 8; Ps. lxxvii. 17; Job xxvii. 2; Num. xxxiii. 33; Is. x. 13. Aff. יִבָּל, &c. Aff. fem. יִבָּל, pl. יִבָּל, Is. xxxviii. 25; Num. xxxiv. 2, &c.

בֵּית, or בֵּית, m. pl. בּוֹנָה. Arab. بَيْت, adolescena, fortis, audax. Augm. בֵּית, magnus, gigas. בְּרוֹד, admodum superbus. Hence the verb, conjugation v. בֵּית, invaluit, superbovit, &c. Ethiopia, בֵּית: coegiti, impulsi. Syr. בֵּית, id. I. Mighty, brave, intrepid: applied to men as warriors, wealthy, &c. Gen. x. 8, 9; Judg. vi. 12; xi. 1; Ruth iii. 1. In Dan. xi. 3, to Alexander. In Ps. xxiv. 8; lxxvii. 65; Is. xiii. 13; Zeph. iii. 17, &c. to God, as most powerful in war. To Christ, Ps. xlv. 4. 6: comp. ib. cxx. 4; Is. ix. 5: comp. ib. x. 20, et seq. with Rom. ix. 27—29. Genesius, as the manner of his school is, refers us to. Ezek. xxxii. 11, for proof that nothing more than heros strenuus can be meant. But in that place the word does not occur. In ver. 12, however, we have, יִבָּל, in a context which has nothing in common with ours. II. Meton. Distinguished for valour, prowess, 2 Sam. xxiii. 8; 1 Kings i. 8; 1 Chron. xi. 26; xxix. 24: for fidelity, 1 Chron. ix. 26; and thence put into office. Comp. Ezek. xxxix. 20:—for faith, Ps. cxii. 2. Metaph. applied to lions, Prov. xxx. 30. Aff. pl. בּוֹנָה, בּוֹנֶה, בּוֹנֵי, בּוֹנֵי, בּוֹנֵי.

בֵּית, f. Arab. בֵּית, fortiudo, robur. See יָבֹל. I. Power, generally; with רֹב, 1 Chron. xxix. 12; 2 Chron. xx. 6: with רֹב, Prov. viii. 14. יָבֹל, Job xii. 13; Eccl. ix. 16. יָבֹל, 2 Kings xviii. 20; Is. xi. 2; xxxvi. 5: with רֹב, or רֹב, Jer. xvi. 21; Ps. lxxxix. 14. יָבֹל, 1 Chron. xxix. 30.

So the Arabic, speaking of God, תִּכְרֵא.

II. Courage, prowess, 2 Kings xviii. 20; Isa. xxxvi. 5; 1 Chron. xxix. 11; Is. iii. 26; &c. applied either to God or man:—to a prophet in announcing the sins of the people, Mich. iii. 8: to the war horse, Job xxxix. 19.

III. Meton.—To acts of power or courage, 1 Kings xv. 23; xvi. 27; xxii. 46, of Men. It. of God, Deut. iii. 24; Ps. cxi. 2. Gesenius takes "חך" in Exod. xxxii. 18, to signify victory. But, as the context relates to a certain noise made in idolatrous rites, the literal meaning of the phrase seems to be, the answering of might; i.e. the shouting of armies drawing near for the conflict. See the rest of the verse: xxx. "םך" ויו אא רד וו ל. Targ. Onk. fortium prevelantium in pugna.

Chald. id. def. "חך" virilitas.

|m. occ. once, Lev. xiii. 41. Arab. "חך", necessaria illis negavit. Cogn. "חך", r. "חך", vile demonstravit. "חך", domus fenestra carens. "חך", "חך", deformsuit. "חך", "חך", contabuit morbo, &c. want, defect, deformity, from disease, apparently.—Bald, from disease. Comp. "חך". Gesenius tells us that it is, i. q. "חך", altum fuit; and that the word means, "qui frontem habet nimis altum." I can find nothing whatever about the forehead; nor can I see what the forehead can have particularly to do with this disease. This baldness, for all we know, might have occurred anywhere else.

|m. of "חך", occ. with "חך". I. Baldness in man, Lev. xiii. 42, 43.

II. Loss of the k subdivisions, probably marking the existence of an infectious disease in cloth, Ib. vr. 55. "חך". Gesenius says, this word signifies baldness in the forehead, "חך", baldness in the back part of the head. But this cannot be true: for, 1st, we read of "חך" (sym.) being between the eyes, Deut. xiv. 1; and, 2d, of the whole head being "חך", Is. xv. 2; Jer. xviii. 37; Ezek. vii. 18. The truth seems to be, that the former signifies partial baldness from disease; this entire


II. The Cup or Bell of flowers, as exhibited artificially, Exod. xxv. 31, et seq.; xxvii. 17. 19. Aff. "חך", "חך", m. pl. non occ. See "חך", Potentate, Lord, occ. only Gen. xxvii. 39.

|f. of the last, Powerful woman: pec. Queen, consort, or mother, 1 Kings xi. 19; 2 Kings x. 13; Jer. xxix. 2; 1 Kings xv. 13; 2 Chronic. xv. 16.

|m. usually, Crystal, a gem, or pearl. From the context in which it occurs, however, viz. Job xxviii. 18, I am inclined to believe that it rather signifies, massive, heavy; hence, most valuable metal, or the like. Arab. "חך", "חך", inanimatum, ut lapis, gravis lingua. See my note on the place, and ינות above.

v. pres. "חך". See ינות above. Limiting, determining the boundary of, any place, Deut. xix. 14; Josh. xviii. 20; Zech. ix. 2. Constr. abs. med. with ינות and ינות.

Hiph. ינות, and Imp. ינות, Make limited, set bounds to, Exod. xix. 12. 23; constr. ינות.

berg, hill; Edinburgh, Königsberg, &c. So, according to Gesenius, the ancient dunum, as, Augustodunum, Lugdunum, &c. Heb. (padding) 1 Sam. xiii. 15. See also 2 Sam. xxiii. 29; 1 Sam. x. 5; xi. 4; Hos. v. 8; ix. 9; x. 9, &c.

בּוֹסָרָה, m. Patronym. 1 Chron. xii. 3.

בֶּסֶלֶס, m. compd. perhaps, of בָּסָל, sign. II. above, and בָּסָל. See בָּסָל, i. e. Cup, or flower-forming, spoken of flax, once Exod. ix. 31. Gram. art. 169. 2, et seq. In this case, we need not suppose with Dr. Gesenius, that ב in, has been omitted by the ellipsis; nor that we have a compound of בָּסָל, and the Syr. בָּסָל, flos, &c.: nor need we regard the very abstruse dissertations of the learned Jews, alluded to by him and partly cited in his Thesaurus, about this word, as they do not afford us one syllable of real knowledge on the subject.

טָבָר, m. pl. בָּרָי. See בָּרָי. Seg. propr. viis, pl. vires; whence vir. Abstr. for concrete, as in בָּר, בָּרָי, &c. Gram. art. 152. 10. I. A man, i. q. בָּר, generally. See Deut. xxii. 5; 1 Chron. xxiv. 4; xxvi. 12; and comp. Ps. i. 1 with Isb. xxxix. 9; xciv. 12.

II. A husband, Prov. vi. 34; Ps. cxxviii. 5. III. Warlike man, Judg. v. 30; Jer. xxx. 6; xlii. 16. Hence, generally carrying with it the notion of strength, courage, violence, or the like. See Is. xxii. 17; Job xxxviii. 3; xlv. 7; Ps. lxxxviii. 5, &c.

IV. Used distributively, like בָּר, Man by man; בָּרָי, viri, Josh. xvii. 14. 17. it. Each, Joel ii. 8; Lam. iii. 19.

בָּרָי, m. i. q. בָּר, in the Chaldee form Ps. xviii. 26; 2 Sam. xxii. 6. So Dan. ii. 25; v. 11.

Pl. בָּרָי, def. בָּרָי, Men: taking a different seg. form, Dan. iii. 8; vi. 6, &c.

וּבָּרָי, or בָּר רוּ נ, v. pres. בָּרָי. See בָּרָי.

Cogn. בָּר. Arab. بَرْر. Was powerful, mighty; hence, meton. prevailed, spoken of the flood, of an enemy, wealth, blessings, &c. Gen. vii. 18; Exod. xvii. 11; Job xxi. 7; Gen. xliv. 26: constr. abs. and with ב or בָּר when comparison is instituted, Gen. xliv. 26; 2 Sam. i. 23; xi. 23; Ps. lxv. 4. With ב of instrument or place, 1 Sam. ii. 9; Jer. ix. 2.

Pih. בָּר, pres. בָּר, Making strong, powerful, Zech. x. 12; Eccl. x. 10: constr. immed. with ב instr.
Hiph. הָדַע, pres. הָדַע. I. as in Kal, Pa. xii. 5. With 3 instr.

II. Cause to prevail; confirm, ratify, Dan. ix. 27, immed.:—i. e. during the last week of the seventy, and in the first portion of this, emphatically termed the last time, latter day, &c. by the apostles, God shall make His covenant of grace to prevail far and near by their preaching. See my Exposition of the Revelation, p. 357.

Hithp. יִרְחֵה, Become powerful, victorious, Job xvi. 25; xxxvi. 9; Is. xlii. 13: abs. and with יְרַחֵה and יְרָחֵה, of person against whom.

ירַחֵה, m. pl. constr. יְרַחֵה, Chald. i. q. Heb. יִרְחֵה, Hero, warlike man, Dan. iii. 20.

ירֵחָה, f. "pro יִרְחַה," says Gesenius, as if derived from יִרְחֵה (but the fem. here is יִרְחָה). I doubt this, because I know of no instance in which an immutable (ל) is thus disposed of, Gram. art. 153. 7. It is most likely a fem. of יִרְחֵה, or יְרַחֵה: i. e. יִרְחַה for יִרְחֵה; and, by an oblique correspondence, Ib. art. 96. 2. יִרְחַה, aff. יִרְחַה, &c. Lady, mistress, Is. lxvii. 5, 7, Gen. xvi. 4, 8, 9; 2 Kings v. 3; Ps. cxviii. 2; Prov. xxxv. 23.

ירַחָה, m. constr. יָרָחָה, pl. of יִרְחָה. Arab. cogn.

ירָחָה, constitit. יֹרֶחָה, angustiatus, it. יִרְחָה, coercuit, finivit. it. יָרָחָה, operuit

domum, tentoriumve. it. יִרְחַה, the expanding of any thing, Kámoos. Gesenius here accuses Golius and Castell with giving יִרְחַה, when יִרְחַה is the true root. The error is due to Golius, for even Giggesius has it not; yet it ought to be mentioned, that each of these great Lexicographers has the true root in its proper place. I. The covering or roof of a house, &c. which is flat in the East, and used for various purposes, Josh. ii. 6. 8; 1 Sam. ix. 25, 26; Prov. xxi. 9; Judg. ix. 51; xvi. 27. II. Of the altar, Exod. xxxii. 3; xxxvii. 26. With יִרְחַה, versus יָרָחָה, err. for יִרְחָה, or with Dag. impl. Aff. יִרְחָה, וּרָחָה, יִרְחָה.

ירָחָה, m. r. יְרַחָה, Coriander seed. See Celsii Hierob. ii. p. 78, et seq. ib. 81, "... Goid, quod Africana coriandrum est, ut docet auctor ignotus, sed utilisimus, qui Dioscoridem synonymis exoticis auxit et illustravit. "Arsuntos, inquit. Οίχων, Αφροίς γοφίδ, Dioscor. p. 364. This author Gesenius makes to be Dioscorides himself; these Africans, Phenicianas, Exod. xvi. 31; Num. xi. 7. See יִרְחַה, Is. lxv. 11. See יִרְחַה following.

ירָחָה, m. Arab. יִרְחַה, anus paternus; feli-citas. Cogn. יִרְחַה, liberalis. Syr. יִרְחַה, fortuna. Gen. xxx. 11. יִרְחַה, in happiness, good fortune, if we take the kethiv; but if the keri, יָרָחָה, felicity, &c. cometh. Comp. Job iii. 25, 26. The ixx. in יִרְחַה, Vulg. feliciter, take the kethiv. The Targ. Onkel. and Syr. the keri. In Gen. xlix. 19, as Jacob had heavy tidings to announce, certain to befall the Jews in the latter days, another signification deduced from this root is alluded to. Hence the name of a tribe. In Is. lxv. 11, a deity, Baal, most likely. In the parall. יִרְחַה, perhaps, the Manu of the Hindoos. See also Selden de Diis Syris, Syntag. cap. i.

ירְחַה, v. pres. יָרָחָה. Arab. יָרָחָה, resecuit vestem, putavit palmam, &c. יִרְחַה, succisa res. Syr. יִרְחַה, abcedit; hence, יָרָחָה, acies militaris: i. e. section or detachment of an army. Arab. יָרָחָה, r. יִרְחַה, egrego incessu et cursu polluit equus, יָרָחָה, incessit victitque eum amor. Assault, attack, as of an army, Ps. xciv. 21: constr. יָרָחָה. Comp. Gen. xlix. 19; Heb. iii. 16; i. q. יָרָחָה.

Hithp. יִרְחַה. I. Cutting, making incisions in the flesh, on account of sorrow, shame, &c. Deut. xiv. 1; 1 Kings xviii. 28; Jer. xvi. 6; xlii. 5; xlvii. 5.

II. Assembling, or attacking, as troops, Jer. v. 7; Mich. iv. 14.

ירַחָה, v. Chald. Cut, or cut down, as a tree. Imp. יָרָחָה, Dan. iv. 11. 20.

ירַחָה, m. pl. יִרְחָה, יִרְחָה, constr. יָרָחָה. I. Cutting, or incision, in the flesh, Jer. xlviii. 37; in the ground, surrouns, Pa. lxv. 11.

II. Section, or detachment, of an army, mostly for the purposes of foraging, Gen. xlix. 19; 2 Kings v. 2, &c. Phr. יִרְחָה, Heads, commanders, of the detachment, 1 Chron. xii. 18. Comp. 1 Kings xi. 24. יִרְחָה, lade of the detachment; i. e. the men composing it, 2 Chron. xxv. 13. יִרְחָה, daughter of a troop; i. e. possessing great power, Mich. iv. 14. יִרְחָה, troops of Jehovah; i. e. the heavenly hosts and earthly powers at His command, Job xix. 12; xxv. 3. Aff. יָרָחָה.
only. Cant. i. 8; with aff. אשה, thy female kid.

תָּאְנִית, m. pl. sing. non occ. Syr.  דַּאֲנָה, Arab. דַּאֲנָה, contorsio.

תָּמָּס, m. pl. non occ. Syr. כָּמָּס, Arab. כָּמָּס, ambiviri rem. Cogn. כָּמָּס, acerus frumenti, tumulus lapidum. It. כָּמָּס, sepulcrum, monumentum, A heap of anything, pec. I. Of corn, probably a stack or mound, Exod. xxi. 35, וְהָכַּנָּה הָשָּׁנָה, And a stack or the standing corn be consumed. Comp. Judg. xv. 5; Job v. 26. II. A monumental tumulus; the best sort of which were constructed of stone, or marble, as the pyramids of Egypt, and the tomb of Cyrus, in Persia. See my note on Job xxi. 32; the worst, of heaps of earth, as in the tumuli often seen in this country, and the much larger ones in Koordistan, as shown in the note just referred to, Job xxi. 32.

תָּפָּשָׁה, c. pl. non occ. See תָּפָּן, Greatness, magnificence, might, glory; either in a good or bad sense, as the context shall require: — of God, Deut. iii. 24; v. 21; xxi. 3, &c. In a bad sense, Is. ix. 8; x. 12; Ezek. xxxi. 2. 7. 18. Aff. תָּפָּשָׁה, once.

תָּפָּשָׁה, see תָּפָּן.

תָּפָּשָׁה, m. i. q. תָּפָּשָׁה, Increasing, growing: occ. with תָּפָּן, implying gradual progress, Gen. xxvi. 13; I Sam. ii. 26; 2 Chron. xvii. 12.

תָּפָּשָׁה, m. pl. constr. (of תָּפָּן, not in use) of תָּפָּן, as Gesenius thinks: this would give תָּפָּשָׁה, Grammar. art. 153. 5; Ezek. xvi. 26. Great.

תָּפָּשָׁה, v. pres. תָּפָּשָׁה. See תָּפָּן, Was, or grew, great, in (stature), wealth, dignity, estimation, extent, &c. Gen. xxi. 8; xxiv. 35; xxv. 27; xxvi. 13; xxxvii. 14; xli. 40; Exod. ii. 10, 11; Ezra ix. 6; Job xxxi. 18. תָּפָּשָׁה, "adolevit multis orphans sicut patri." Gesenius and others. But, on
what these datives, viz. "mihi" and "patri" are grounded, it will be difficult to say. If, however, we take the antecedent to be God, as implied in v. 15, and the verb as in Pih. יְהֹוָה, we shall have an obvious and consistent sense. See my notes on the passage. Constr. abs. it. med. 2, רָשַׁ, תָּלָמֶד, instr. יְשָׁמָה, comp.

Infin. יְהֹוָה, Num. vi. 5; 1 Chron. xxix. 12; Josh. iii. 7.

Imp. pl. יַהֲנֶה, Ps. xxxiv. 4.

Part. pl. יַהֲנַמָּה, 2 Kings x. 6.

Puḥ. part. pl. יַהֲנַמָּה, passive of Pih. Ps. cxliv. 12.

Hiph. יָהֲנַמָּה, pres. יַהֲנַמָּה. I. Became, or grew great, either in a good or bad sense, Ps. lv. 13; Jer. xlviii. 26; Dan. viii. 8. 11. So the phrases, יָהֲנַמָּה, He hath become great, shown himself to be so, substantially, Is. xxviii. 29. יָהֲנִמָּה—for, in, operation, Ps. cxvi. 2, 3; Joel ii. 20, 21; Dan. viii. 25; Ezek. xxvii. 13, &c.

II. Made great, יָהֲנַמָּה, made great with you; i. e. done magnificently, 1 Sam. xii. 24; Is. ix. 2; xlii. 21; Eccl. ii. 4; Gen. xix. 19; Ps. cxxxvii. 2. יָהֲנַמָּה, Thou hast made (i.e. surely shall make) great thy name, thy word, above all. I take יָהֲנַמָּה, and יָהֲנַמָּה, to be in apposition, signifying the same thing: here Christ as being both the name and word of God. See vv. 4, 5, et seq. Constr. יָהֲנַמָּה, יָהֲנַמָּה, יָהֲנַמָּה, instr. immed. and abs.

Infin. 1 Chron. xxi. 5.

Part. יָהֲנַמָּה, 2 Sam. xxii. 51; pl. Ps. xxxv. 26.

Hithp. יָהֲנַמָּה, pres. יָהֲנַמָּה, i. q. Hiph. sign. I. Ezek. cxxxvii. 23; Is. x. 15; Dan. xi. 36, 37. Constr. abs. and med. יָהֲנַמָּה.


to vindict. כְּעַבְרָה, amputavit, &c. Syr. יָהֲנַמָּה, יָהֲנַמָּה, Chaldd. יָהֲנַמָּה, &c. Cut off, or down, as an arm, bar, tree, staff, horn, i. e. strength, images, shrines; constr. immed. and with יָהֲנַמָּה; 2 instr. Lam. ii. 3; 1 Sam. ii. 31; Judg. xxi. 6; Zech. xi. 10. 14.

Niph. יָהֲנַמָּה, pres. non occ. Became cut off, or down, Jer. l. 23; xlviii. 25; Is. xxiii. 25; xiv. 12; Ezek. vi. 6; Amos iii. 14.

Pih. יָהֲנַמָּה, or יָהֲנַמָּה, pres. יָהֲנַמָּה, 1st pers. I am cut off, or caused to be cut off, or down, 2 Chron. xxxxi. 1; xxxv. 4. 7; xiv. 2; Deut. vii. 5; xiii. 3; Is. xlv. 2; Ps. lxxxv. 11; civil. 16; 2 Chron. xiv. 2, xxxi. 1; xxxiv. 4. 7.

Puḥ. יָהֲנַמָּה, They have been cut down, Is. ix. 9.


Part. יָהֲנַמָּה, Num. xv. 30; Ps. xliv. 17, with יָהֲנַמָּה.


Syr. יָהֲנַמָּה, Arab. יָהֲנַמָּה; and, as Gesenius thinks, Germ. gatber, gitter, &c., and perhaps, our gard, garden, ward, warden, gather, &c. lit. A walling; i. e. Wall, fence, apparently of stone, Ezek. xiii. 10; Prov. xxiv. 31.

ןָמָה, m. יָהֲנַמָּה, f. concr. pl. יָהֲנַמָּה, and יָהֲנַמָּה, constr. יָהֲנַמָּה. I. A wall or fence. See יָהֲנַמָּה, i. q. יָהֲנַמָּה, Is. v. 5, i. e. of a garden, city, &c. Num. xxii. 24; Ezek. xiii. 7; Ps. lixi. 4; lxxxix. 41.

II. Meton. Walled or fenced place, city; sheep-fold, &c. Num. xxxii. 16. 24. 36; Ezra ix. 9. Aff. יָהֲנַמָּה, יָהֲנַמָּה, pl. f. יָהֲנַמָּה.

יָהֲנַמָּה, v. pres. pl. יָהֲנַמָּה. See יָהֲנַמָּה. Walled
or fenced up. Constr. med. הַ and ֶ, instr. בּ, and immed. Hos. ii. 8; Amos ix. 11; Lam. iii. 7, 9; Job xix. 8.

Part. ac. רָ, pl. רָ, נֵ, Wallerup, Is. lviii. 12; Ezek. xxii. 30; 2 Kings xii. 13.

רָ, m. Patronym. of רָ, or רָ, 1 Chron. xxvii. 28.

רָ, for רָ probably, Ezek. xlvii. 13. Comp. vir. 15. So 14 MSS. the lxxl. Chald. and Vulg.

רָ, f. Cogn. רָ, which see. Syr. רָ, libertas. Arab. רָ, patuit.


רָ, v. not in use; pres. רָ, Hos. v. 12. רָ, יִפְטִ, מָ, מָ, He (Assyria) cannot raise, take up, from you (the) pressure, difficulty.


רָ, or ֶ, or ֶ, m. Arab. רָ, רָ, רָ, apposito assamento resarcivit utrem. רָ, depression terra locus: it. interior pars domús. רָ, amplea terra vallavit. Syr. רָ, medium, pars intima. Comm. Cogn. Heb. רָ. The first having the root רָ, hence aff. רָ, &c.; the second, רָ, hence aff. רָ, &c. Generally the Body, which when viewed externally,

I. The back, Prov. x. 13; xxvi. 3; Is. xxxviii. 17; L. 6; li. 23; f. Job xx. 25; 1 Kings xiv. 9; Ezek. xxiii. 35; viewed internally, II. The midst. רָ, from the midst; i.e. society, are they driven, Job xxx. 5. It Chald. רָ, in the midst of the fire; i.e. y, resolved into ֶ, Gram. art. 87. 1; Dan. iii. 25; iv. 7, &c. Aff. רָ, in it, Ezra iv. 15. With דָ, otiose ד, Dan. iii. 6. 26, &c.

רָ, m. Arab. רָ, רָ, רָ, securit, &c. See רָ, A locust, Nah. iii. 17; pl. רָ, for רָ, Gram. art. 17. 3; constr. for abs. form. it. רָ, id. Amos vii. 1; Nah. iii. 17. רָ, רָ, locust of locusts; i.e. a great cloud of them.
Imp. f. בּ. Part. ב, pl. דּו, constr. ב. Aff. ב, הר. Niph. יב, Nal. i. 12, They are (shall be) cut off.

גּרָמ, f. r. ג. Lit. Cutting, hewing; with syn. בר, 1 Chron. xxii. 2. Meton. Hewn, or squared stone. Hence בּרֵב, Stones of hewing, i.e. hewn stones, 1 Kings v. 31, and יב, רוּשֵׁי דָמָן, Rows of do. IB. vi. 36; vii. 9, 11, 12; Exod. xx. 25; Is. ix. 9. Once with י, Lam. iii. 9. Elsewhere as a specificative, Gram. art. 219.

בּ, m. seg. Arab. גּוּרֶשׁ, sectio, segmentum, portio. Syr. גוּרֶשׁ, via damnum: lit. cutting away. Abstracting forcibly, rapine, Ezek. xviii. 18; Eccl. v. 7.

גּוּרֶשׁ, m. seg. constr. ג. Brit. pl. גּוּרֶשִים, concr. Anything Forcibly taken away, rapine, Lev. v. 21; Is. lxiii. 8; Ezek. xxiii. 29; Ps. lxiii. 11; Syn. ג, f. Lev. v. 23; Is. iii. 14; Ezek. xviii. 7. 12. 16, &c.

בּ, v. pres. בּ. See בּ. Lit. Cut away, or off, injuriously; snatched, or took away, or injured, violently, as by stealth, robbery, or rapine. Constr. immed. and abs. Gen. xxxi. 31; Deut. xviii. 31; Judg. ix. 25; xxx. 23; 2 Sam. xxiii. 21; 1 Chron. xi. 23; Ps. xxxv. 10; Job xxiv. 9, &c. Ib. 19, בּירָשׁוֹל, They bear violently away (as, or like) the snow waters. See my note on the place.

Infin. בּ, Is. x. 2.

Part. agent. בּ, constr. pl. בּ. Aff. בּ. Part. patient, בּ, Deut. xxviii. 29. 31; Jer. xxi. 12, &c.

Niph. f. בּ, Becomes, is, taken away, Prov. iv. 16.

בּ, m. Arab. גּרָשׁ, amputatio, excidium. Syr. ג, incidit. Aeth. id. A species of the locust, so called from its destructive character, occ. with גּרָשׁ, גּרָשׁ, Joel i. 4; פּ, ii. 25; Amos iv. 9. Some think, in consequence of the rendering of the Targumist and Syriac, that it was a creeping, wingless, locust: but no reliance can be placed on this.

בּ, m. Arab. גּרָשׁ, amputatio, truncus palmæ. Cogn. ג, &c., The stock or trunk of a tree, Is. xi. 1; xl. 24; Job xiv. 8. Aff. גרָשׁ, גרָשׁ, al. non occ.

ב, m. sing. non occ. pl. גרָשׁ. Syr. גרָשׁ, abscissio, Arab. גרָשׁ, id. Cogn. ג, &c., Divisions, sections, parts, Gen. xv. 17; Ps. cxxvii. 13.

בּ, v. pres. גּרָשׁ and ג. Constr. immed. גּרָשׁ, י, They. I Cut off, or down, as men, flocks, trees. II. In two parts, divided, as the sea, &c. III. Decided, as judgment, sentence. I. 2 Kings vi. 4; Is. ix. 19; Hab. iii. 17. II. Ps. cxxxvi. 13; 1 Kings iii. 25, 26. III. Job xxii. 28. See ג, sig. II.

Imp. ב, in pause ג. Part. בּ. Niph. יב, Became, was, cut off. Constr. יב, Dan. ii. 45, 34, al. non occ.

בּ, f. constr. ב, lit. cut off. I. Part or place cut off, or separated from some other. Lev. xvi. 22, i. q. יב, in the last member. Comp. vv. 10, 21. So Syr. יב. Arab. גרָשׁ, the same word apparently-insula.

Not because, "herba caret, a comedendi significatu," as Gesenius thinks.


יב, f. See ב. I. Cut, hence, brilliancy, as applied to precious stones. Lam. iv. 7, יב, ותּ, As a sapphire (was) their cut: i.e. brilliancy, beauty. II. In-sulated, i.e. separated, spoken of a certain inclosure of the temple, Ezek. xli. 12—15; xlii. 1. 10. 13. xx. 10. לֹא דּוֹלְקָה הַיָּהִוּ; in the last place, לאֶהָרַיָּה. See יב.

יב, m. Patronym. 1 Sam. xxvii. 8, keri of the city יב.

יב, m. pl. non occ. יב, angustia cordis. Chald. יב, inclinavit, se. Syr. יב, id. The belly of any reptile, Lev. xi. 42; of the serpent, Gen. iii. 14, al. non occ.

יב, (f. of prim. ב, seg. ב) pl. m. יב, for יב, constr. יב, Coals.
thoroughly ignited ( לפע, Prov. xxvi. 21). seems, as Gesenius has well observed, to signify charcoal unkindled): sometimes applied to the thunder-bolt, 2 Sam. xxii. 9. 13. Comp. Ps. xviii. 9; cxl. 11.—Lev. xvi. 12; Is. xliv. 19; Prov. vi. 28; &c. &b. xxv. 22, xxvi. 22, Burning coals thou takest (and placest) on his head. Apparently proverbial, comp. Rom. xii. 20. It was usual among the Hebrews to speak of persons being placed in the furnace of affliction. See Is. i. 25; Jer. ix. 7; Zech. xiii. 9; Mal. iii. 3; Ps. xii. 6; 1 Cor. iii. 13; 1 Pet. i. 7. Whence it should appear that fire, considered as purifying metals, is spoken of metaphorically as purifying the mind: which is evidently the intention of this passage.—Metaph. of an only son, as the fire, or life, of the family, 2 Sam. xiv. 7.

ני, נִני, נְנִי, or נִי, m. Gram. art. 87. 3. 74. Constr. יִנַּה or ינָה, pl. f. יָנֵיה metath. for יָנִיה. See keth. 2 Kings ii. 16; Ezek. vi. 3. Aff. יָנִיה. Arab. יָנִיה, depresor, terrae locus, vallisse, יָנְי, locus in quo colligitur, ac restagnat aqua. יָנְי, receptaculum aquae. A valley or combe, i.e. of the smaller sort; and, in this respect, differs from יָנִיה and יָנָה, which are extensive:—from יָנָה, which is watered by the mountain torrents; this not, Numb. xxii. 20; Deut. iii. 29; iv. 46; Is. xxii. 1; Josh. viii. 11; xix. 27; Ezek. xxx. 12; xxxv. 8. Occ. in many names of places, as יָנִיה יָנָה, The valley of the son of Hinnom, i. q. יְנָה, Jer. vii. 32; xix. 2. 6. Comp. Josh. xv. 8; 2 Kings xxiii. 10. Ib. יָנִיה, Neh. xi. 35. Others in Josh. xiv. 14. 27; Ps. lx. 2; 1 Sam. xiii. 18; 2 Sam. viii. 13; Ezek. xxxii. 11; 2 Chron. xiv. 9.

ני, m. pl. יְנָה, constr. יָנִיה, (contr. of יָנָה or יָנָה, Gram. art. 75.) Arab. יָנָה, r. יָנָה, firmius evasit. Syr. יָנָה nereus. Chald. id. A sinew, or nerve, Gen. xxxii. 33; Is. lxviii. 4 (Arab. יָנָה, cervix); Ezek. xxxvii. 6. 8; Job x. 11; xl. 17.

ני, v. pres. יָנָה, apoc. יָנָה. Syr. יָנָה erupit aqua. Arab. יָנָה, r. יָנָה, eradicavit. Cogn. יָנָה, abrupt. I. Drew out, in, or into, (a) as a child from the womb, &c. (b) into the mouth, &c. II. In length, i.e. extended. Constr. med. יָנָה, from which, 3 place in which, יָנָה to which, and abs. Ezek. xxxii. 2, "de milite ad pugnam prorumpente," says Gesenius.

But, יָנָה, in thy rivers, immediately follows. I do not see, therefore, how this sense can apply. Drawest out, i.e. extended thy length, seems rather to be the sense intended here: not a syllable occurs suggesting the notion of rushing out of these rivers. Job xl. 23, "de flumine e fontibus erumpente," he also says. But, as יָנָה into his mouth follows, drawing into: not rushing out, must be the sense. Ib. xxxviii. 8, "de infante de utero prodeuntes." But the aff. i in יָנָה (infn.) would rather refer to the nominative in יָנָה preceding. In his drawing forth, or out, would, therefore, suit the context better. Besides, generally, children neither rush, nor come out from the womb, without aid. Comp. Ps. xxii. 10. Part. יָנָה, My extractor, &c. See יָנָה above. Mich. iv. 10. Imp. f. יָנָה, bring forth.

Hiph. Part. יָנָה, Drawing out, i.e. extending the lines (military), Jud. xx. 23.

Comp. Cogn. Arab. יָנָה, extendit rem; gravida fuit mulier יָנָה, r. יָנָה, eradicavit.

Aph. Chald. pl. יָנָה, in the Syriac acception, Rushing out, Dan. vii. 2. constr. יָנָה, towards, &c.

The Orientals often speak of rivers as the daughters, &c., of certain places. Comp. Job xl. 23. The name of a certain river, Gen. ii. 13. Ib. of a fountain, &c., sometimes termed Shiloh. יָנָה, 1 Kings i. 33. 38; 2 Chron. xxxii. 30; xxxiii. 14. See יָנָה.

ני, m. f. יָנָה, constr. f. יָנָה. Arab. יָנָה, ivi venitique; claudicavit. Cogn. יָנָה, r. יָנָה, conj. iii. distribut in orbem. יָנָה, generatio: Æth. יָנָה : revolvit. Syr. יָנָה, elatio. The leading notion seems to consist in, going round, thence dancing in a ring, as Dervishes in the East, or peasants round a May-pole. Exultation, rejoicing: with יָנָה, Job iii. 21. יָנָה, Is. xvi. 10; Jer. xlvii. 33; Joel i. 16; Ps. xlv. 16. יָנָה, Hos. ix. 1; Ps. lxv. 13; Is. xxxv. 2. יָנָה for יָנָה, lxv. 18. Aff. יָנָה; Ps. xliii. 4.
breakers, Is. xviii. 18; li. 15; Jer. v. 22; Jonah ii. 4; Job xxviii. 18; it. viii. 17. See my notes on this place: it. Cant. iv. 12, as also noticed there; it being customary in the East to bring rivulets into the gardens. See Ps. i. 3; xlii. 8; lxxix. 10; cvii. 25. Aff. ἵμαρτον, ἱμαρτεῖν.

m. Aff. δίκη, Its bowl, basin; i. q. ἄμμω, which see.

m. pl. ῥάχος, r. ῥάχ. Lit. any thing round, revolving. I. The wheel of a chariot, Is. v. 28; Ezek. x. 2. 6; xxiii. 24; xxvi. 10; or The wheel used at a well, Eccl. xii. 6.

II. A whirlwind. Syr. ἄνεμος; Pa. lxxvii. 19; Ezek. x. 13.

III. Chaff, &c. as carried before the wind: perhaps the gossamer, Is. xvii. 13; Ps. lxxxiii. 14. Syr. ס.addButton(5); Arab. הָסָלָמָה, stipula. Aff. יסָלָמָה.


m. occ. once, Is. xxviii. 28. A cart-wheel; i. e. such as was used in beating out, or threshing, corn, &c. Also the name of a place, Josh. iv. 19, &c.

f. pl. סְלַמָּה. Syr. סְלַמָּה; cranium. Arab. סָלָם, id. סָלָמָה, סָלָם סָלָם, Go15golatha, Mark xv. 12, &c. The skull, 2 Kings ix. 35; Jud. ix. 53. Used mostly in numbering persons, as we say of cattle, so many head, &c., Exod. xvi. 16; xxxviii. 26; Num. i. 2. 18. 20. 22; iii. 47; 1 Chron. x. 20, &c. Aff. סָלֵמָן, סָלֵמָן, סָלֵמָן.

m. occ. once, Job xvi. 15. Arab. סָלֵמֶשׁ, cutis, of סָלֶמֶשׁ, glacies, pruina, i. e. covering or skinning, as it were, over. The skin. Aff. סָלֶמֶשׁ.

v. pres. רָסַים, apoc. רָסִים. Syr. רָסִים, retexit. Arab. רָסִים, i. q. יסָלָם, deficiuivm comit. יסָלָם, abstersiva vis, exilium; v.
Laid bare or open, as the ear to receive information, instruction, 1 Sam. ix. 15; xx. 12, 13; xxii. 8, 17; Job xxxvi. 10, 15. Meton. Laid open, made known, a secret, Amos iii. 7; Prov. xx. 19; spoken of a legal instrument כָּרָס, כָּרָס, Jer. xxxiii. 11, 14. Constr. immed. and med. with כָּרָס, for which: כָּרָס by which. Comp. נֶפֶל, Num. xl. 7.

II. Laid bare, open, a city, country, (Arab. נֶפֶל), and so conquered it: hence, meton. Went into captivity. See Is. xxviii. 8; Mic. i. 6. According to Gesenius, Laid the country bare of people: nudavit terram incolis. — i.e. emigravit, willingly, 2 Sam. xv. 19, unwillingly, 2 Kings xviii. 23, xxiv. 14; xxv. 21; Amos i. 5; vi. 7. Spoken of inanimate things, Is. xxiv. 11; Job xx. 28; Prov. xxvii. 5. Constr. med. כָּרָס, from which, כָּרָס, for, on account of, in place, station. כָּרָס, as to.

Imp. נֶפֶל, Ezek. xiii. 3.

Infin. נֶפֶל, constr. נֶפֶל, Amos v. 5; Jud. xviii. 30.

Part. נֶפֶלָה, f. נֶפֶלָה, pl. מָנְפָּלָה, 2 Sam. xv. 19; Is. lixix. 21; Amos vi. 7. Pass. נֶפֶל, Num. xxiv. 4, &c.

Niph. Became or was laid open: as I. (a) The pudenda, Exod. xx. 26; Is. xxviii. 3; Ezek. xvi. 36; xxiii. 29. (b) Sin, the cloak being removed, Jer. xxxii. 22; Hos. vii. 1; Ezek. xxix. 22; xxi. 57; Prov. xxvi. 26, &c.

(c) Righteousness, Is. lvi. 1. (d) Revealed, as God, i.e. appeared, Gen. xxxvii. 1; 1 Sam. ii. 27; iii. 21; xxiv. 8. 11. (e) as God's word, glory, or arm, 1 Sam. iii. 7; Dan. x. 1; Is. xl. 5; lii. 1. (f) as things unknown before, Is. xlix. 9; Hos. vii. 1; Job xxxviii. 17; Deut. xxix. 28; Is. xxxiii. 1, &c. Constr. כָּרָס, כָּרָס, כָּרָס.


Infin. נֶפֶל, constr. נֶפֶל, and נֶפֶל, 1 Sam. ii. 27; 2 Sam. vi. 20.

Pih. i. q. Kal. Laid bare, naked. (a) The pudenda naturis: meton. rem habuit cum ed, Lev. xviii. 8; xx. 17; Hos. ii. 11. Ib. pudenda viri, eo tamen sensu ut rem haberi secesse in omne ejus, Lev. xviii. 8; xx. 20. 21. Comp. Deut. xxiii. 1; xxvii. 20. (b) The feet, Ruth iii. 4, 7. (c) The foundation of a house, &c., Mich. i. 6: the curtain, &c. being removed, Is. xxii. 8; xlvii. 2; Nah. iii. 5; Job xli. 5. (d) The veil from the eyes, Num. xxxii. 31; xxiv. 16; Ps. cxxix. 18. (e) Something hidden or secret, Job xxv. 27; Prov. xi. 13. (f) Exposing a fugitive, Is. xvi. 3. (g) Making known (God), His righteousness, &c. Jer. xxxiiii. 6; Ps. cxviii. 2. Sin, Ezek. xxii. 18. Lam. ii. 14; iv. 22. Comp. Is. xxi. 21; Job xx. 27. Constr. immed. it כָּרָס, כָּרָס, כָּרָס, כָּרָס.

Part. נֶפֶלָה.

Infin. נֶפֶלָה. Imp. נֶפֶל, f. נֶפֶל.

Puh. נֶפֶל, Has been laid bare, Nah. ii. 8. Hiph. נֶפֶל, and נֶפֶל, pres. נֶפֶל, apoc. נֶפֶל, Made captive, led captive, 2 Kings xv. 29; xvii. 6, 11; xviii. 11, &c.

Infin. נֶפֶלָה.

Hoph. נֶפֶלָה, Was made captive, Est. ii. 6.

Jer. xiii. 19, &c.

Part. pl. מָנְפָּלָה, Jer. xl. 1. Constr. med. כָּרָס, כָּרָס, כָּרָס.


Infin. constr. נֶפֶלָה, Prov. xviii. 2.


Infin. נֶפֶלָה. ib. v. 44.

Aph. נֶפֶל, i. q. Heb. Hiph. Led away captive, Ezra iv. 10; v. 12, al. non occ. נֶפֶלָה, f. i. q. נֶפֶל. Captivity.

נֶפֶל, f. pl. נֶפֶל, constr. נֶפֶל. See נֶפֶל above.

(a) A bacon or bowl. בּוֹם, בּוֹם, bowl of gold, Eccl. xii. 6. Applied apparently to the heart in the agonies of death. So Shakespeare's Hamlet, "Now bursts the cordage of a noble heart." The Persians say, יִנְסֵת, דַּבָּרָא אִישָּרָא שְׁקַסְטִי, to break the glass (bowl or bottle) of their hearts. Gesenius thinks the figure is taken from a gilded lamp, which, being hung up by a silken thread (silver cord), is supposed to fall and break to pieces. I doubt whether the several particulars mentioned, as the כָּרָס and נֶפֶל, following, ought not to be considered as separate figures, all applying to the same thing, viz., the heart, as believed to be the seat of life. Bowls of the candlestick, Zech.
iv. 3. (b) Basons, pools, or wells of water, Josh. xv. 19; Judg. i. 15. (c) Basons, cups of flowers, perhaps, carved on the capitals of the columns, 1 Kings vii. 41; 2 Chron. iv. 12.


Sing. non occ. Constr. הָעוֹד. The elder Lexicographers, Idola, dicit stercorii. Gesen., &c. Trunci, caudices, both, "a volendo dicti per contemptum." Arab. لتلو and جليل and جليل. Comp. Is. i. 31. חמיד. Arab. שגר, strong, may also be proposed as synonymous here. Idola, Lev. xxvi. 30; Deut. xxix. 16; 1 Kings xxi. 26, &c. Aff. זְדַק, עָדוֹן, and &c.


Once only, קרע, Obad. ver. 20, f. r. הָרְבָּה. I. Carrying (away) captive, 2 Kings xxv. 27; Jer. lii. 31; Ezek. i. 2; xxiii. 21, &c.

II. Meton. Captivity, i. e. persons of it, Jer. xxiv. 5; xxviii. 4; xxix. 22; Is. xlv. 13. Aff. פֶּלֶת, יְלֵב, Ezek. xxvii. 21, &c. פֶּלֶת, Tb. xi. 1.


II. Dan. ii. 25; v. 13; Ezra vi. 16.


Parte calvis. Cogn. מָלַל, secuit terram.

Shaved, the head, beard, hair, Gen. xlii. 14; Num. vi. 9; Deut. xxi. 12, &c. Metaph. Is. vii. 20, of the devastations of war.


Puh. מַשֵּׁכֶד, pres. non occ. Woss shaven, Judg. xvi. 17. 22.

Part. constr. pl. מַשּׁכֶד, Jer. xli. 5.

Hithp. שִׁכֶד, (sense propr. for Kal), He shaved, Lev. xiii. 33; to which מַשֶּׁכֶד corresponds in the paral. it.

Infin. aff. מַשָּכֶד, His shaving; to which מַשָּכֶד is manifestly the objective case: the se, sibi, introduced here, therefore, by the Lexicographers, is erroneous. Gesenius refers us to his Lehrg. p. 248, but no instance there given will bear out his theory; and the same may be said of Ewald's: § 242, Nicholson's Tranel. See Gram. art. 157. 13, where the views of the Orientals themselves are given on this question.

שָׁכָד, m. occ. once, Is. viii. i, r. הָרְבָּה, fm. יָדָה, r. הָרְבָּה. Lit. an expositor, revealer: and may signify either, A tablet, or a Book. Comp. Is. xxx. 8. Targ. וְגָד, tabula. לָשֶׁן, (אָשְׁרֶנ) כָּפָן. Syr. מַכָּבָן, volume. Cogn. מַכָּבָן. Gesenius makes מַכָּבָן the pl. of this, which sets both the analogy and significance of the word perfectly at nought. The prophet is here commanded to make a certain record relating to future events, and alluding, from the same following, to a sudden taking of the spoil, &c. His wife then conceives; and it is foretold, that before the child shall be able to discern between its father and mother, so as to call them by name, this spoil, &c., i. e. of Damascus and Samaria, shall be taken. The same thing is foretold in ch. vii. and there, before Shear Jashub, another son of the prophet, shall know to refuse the evil and choose the good, this event is to happen. See my Sermons and Dissertations, p. 273, et seq. Again, ch. viii. 18, we are told that the prophet and his children (מַכָּבָן) were given for signs in Israel. Immanuel, therefore (ch. vii. 14), is a person altogether different from these children. And, as it is usual with the sacred writers to pass on from one to another kindred subject; so here, the mention of Isaiah's children, afforded an opportunity to touch on a more mysterious child promised to Israel, and to a conquest, much greater than that here had in view, in their favour. Comp. ch. viii. 9, et seq.

מַכָּבָן, m. pl. occ. once, Is. iii. 23, with מַכָּבָן, and other articles of dress. See Schröderus de vestitu mulierum, p. 311, et seq. לָשֶׁן, διαφανή λακωνία, which Hesychius explains by λακωνίας χιτών, λειτυ ἐσθής. But it is not quite certain, that this is the word so rendered by them. Perhaps, the Syr.
indumentum: suits the form better: retectio, &c. Arab. جلده, vestes pellucidae, Freytag's Lex. A sort of thin transparent dress, worn by the lewd women of Judea in Isaiah's times, as occasionally among us, through which their nakedness is almost exposed. Gesenius takes them to be looking-glasses: but without any good reason for so doing.

Syr. ἱπτος, torrent, vallis, ῥοτονυς. Arab. جنون, tegumentum jumenti, it. cingulum. Castell. Cogn. جنون, جدول. Lit. any thing round or circular: hence, i. i. q. ῥοτος, as جنون, lit. Circuit of nations, because perhaps adjoining them: usually, ἱπτος. Lit. the circuit.—Galilee, Josh. xx. 7; xxxii. 32, &c. Lxx. יגולונא. Also—

II. Applied to folding doors, as revolving on their hinges, 1 Kings vi. 34. Used participially, see ימעי, Ezk. xli. 24, i.e. turned, or turning.

III. Rings, as דעכ, rings of gold, Cant. v. 14, i.e. His hands (are as) rings of gold inlaid with (gems of) Tartessus. Comp. Est. i. 6.

Circuit, region. Comp. Arab. גלים, Josh. xiii. 2; xxii. 10, 11; i. q. גלו, now termed גלק, El Ghaur, Gen. xiii. 12.

Arab. גלון, m. pl. גלון, constr. יגולון. Aff. גלונים. Dung, Job xx. 7; Ezk. iv. 12. 15; Zeph. i. 17.

II. Constr. with a prefixed, prep. derived like our about, and Arab. גלק, lit. bounding, limiting; whence, גלק, or גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גלק, גביית, a sort of Hithp. of prec. They roll on as waters, violently, Job xxx. 14. See my note here.

m. Chald. Cogn. Arab. גלק, magnus illustriis; it גלק, negotium magnum, grace. Great, heavy, applied to stones. Ezra v. 8; vi. 4.
Inf. יִשְׂרָאֵל, Prov. xvii. 14. Here יִשְׂרָאֵל, as a person letting out water (is) the beginning of contention: so before (the act of) intermeddling, יִשְׂרָאֵל, (is) the being remiss: i.e. the suffering the mind to be in an uncontrolled, vagrant, state. Vulg. judicium desert.

“i. q. יִשְׂרָאֵל, sedit,” &c. . . . "discumbent quae pendentes e monte,” &c., in order to account, as it should seem, for its construction with יִשְׂרָאֵל. But certainly no such sort of sitting, and no such sort of construction as this, is to be found in any Oriental writer whatsoever. I prefer taking the Cognates, יִשְׂרָאֵל, depozuit, יִשְׂרָאֵל, collegit, יִשְׂרָאֵל, and יִשְׂרָאֵל, accretit. Sam. מַעַל, amplexus.

-Syr. יִשְׂרָאֵל, barba, and then supposing that procuring, obtaining, or the like, is the sense of the verb. These passages will then mean: Thy hair (is) like (that of the) flock of the goats, which they obtain from Mount Gilead: where the construction with יִשְׂרָאֵל will be easy and natural. This hair was probably not dissimilar to that which is obtained from the goat of Angora, or the bouc de Iuda, long, silky, and beautifully curled.

ןְָּחָל, Lit. accumulation, adding. Arab. יִשְׂרָאֵל, explicat, auxite adjecto cumulo: יִשְׂרָאֵל, confertim, cumulat: used as a particle: Moreover, also, &c. with such slight variation of either of these as the context may require. Noldius and Gesenius, &c. tell us, that it is used for emphasis’ sake: but this would almost necessarily be true of any such word as moreover: the accumulation of words is perhaps never had recourse to for any other purpose. Noldius too makes it equivalent to the Latin Us; or numquid? But no such power is discernible in the passages cited by him. The truth is, it will depend generally on the context—interrogative particles being but rarely introduced—whether a question is asked or not. And, on the whole, there appears to be nothing peculiar in the use of this particle, beyond that of our moreover, even, or also. See the places in Noldius at length, p. 201. et seq. or examine these following, in the Heb. Bible, Exod. xi. 3; Gen. xlii. 4; I Sam. i. 6; Lev. xxvi. 24; Gen. xx. 6. In. Gen. vi. 3, מַעַל, In that also he is flesh.—
Ps. xxv. 9; 1 Sam. xii. 16. It is found in connexion with other particles, as ו, whether also? 1 Kings xvii. 20, ו, and also: דע, ו, ר, ט, ו, ו, ט, ו, ו, ו, ו, ו. See Nold. p. 204, &c., in all taking the sense which such combination would naturally suggest. See also Gram. art. 242, et seq.

reed, m. pl. non occ. The reed as generally found in lakes: also the Paper reed of the Nile, termed by the Latins Bibula papyrus, from its requiring much moisture for its growth. Plin. H. N. lib. xiii. c. xi. xii., where its several uses are enumerated (it. Faciolati sub papyrus): Lucan iv. 135, &c. Hence, יָד, ark or chest of reed, i.e. made of that material, Exod. ii. 3. מַלְכָּה, vessel of do., Is. xviii. 2; xxxv. 7; Job viii. 11. See my note.


He takes, drinks, in the earth; i.e. seems, from the swiftness of his course, to swallow it. Occurs in Job xxix. 24, only. See my note on the passage, Schultens, ib., and Bochart, Hieroz. I. p. 142, et seq.

Hiph. יִכְּכֶשא, Imp. f. aff. make me drink, i.e. give me, &c. Gen. xxiv. 17.

כָּכֶשא, m. — pl. non occ. once Judg. iii. 16, יָד, יָד—whatever that was—was its length. Gesenius seems to think that this is the same word as the Chald. and Syr. יֵלֶדֶנ, and that all the Philologists up to his time have been in the dark concerning it. He also tells us that, יֵלֶדֶנ, i.e. יָד, per metathesis, signifies truncavit: and hence he goes on from a branch, staff, &c. so cut off; to una, a cubit; because a staff (stab) is taken as a measure in Germany. He does not seem at all to be aware that יֵלֶדֶנ is compounded of יִלָּד, bone, and יֵלֶדֶנ, the hand, and hence signifies a cubit; although Castell had plainly told him so, at col. 618 of his Lexicon: and, of this, the מַלְכָּה, baculus of Buxtorf, and יֵלֶדֶנ, of Norberg, cited by him, are in all probability mere corruptions! Again, it is any thing but certain, that the מַלְכָּה, of the Syriac version,—which Castell renders by pugillus,

Eth. גָּמַל: perfectī. Syr. id. Lit.完, finished, either well or ill. Hence, as the lex talionis required par pari referre, like for like; this word came to be used for Retribution either (a) of good, or (b) of bad actions. (a) With וַיָּלְקָה, Judg. ix. 16; Prov. xii. 14; 2 Sam. xix. 37; Ps. ci. 2. (b) Is. iii. 11; Ps. xxviii. 4; Prov. xii. 14, &c. Aff. גָּמַל, part. גָּמַל, m. Chald. גָּמַל, c. pl. גָּמַל. גָּמַל, id. So called, perhaps, on account of its great value and usefulness, from גָּמַל, beautiful. Cogn. גָּמַל, formatio. גָּמַל, consolatio. Comp. גָּמַל, קְרַב, גָּמַל, A camel—Bochart. Hieroz. i. p. 76, et seq.—male or female, Gen. xxxi. 34; xxxii. 16; xxv. 64; Lev. xi. 4, &c. Constr. Aff. גָּמַל, part.

גָּמַל, v. pres. גָּמַל. See גָּמַל. Lit. Increasings, consolidating, perfecting. Hence, I. Recompensing, repaying, rendering like for like, either (a) in a good, or (b) a bad sense. Constr. med. גָּמַל, גָּמַל, גָּמַל, and immed. pers.—immed. thing, it with י of comparison. 1 Sam. xxviii. 18; Ps. xiii. 6; ciii. 10; civ. 7; Prov. xxxii. 12, &c.; (b) Prov. iii. 30; Ps. vii. 5; Gen. l. 15, 17, &c.

Part. גָּמַל, pl. גָּמַל, Prov. xi. 17; Joel iv. 4; 2 Chron. xx. 11.

Imp. גָּמַל, Ps. cxix. 17.

II. Mature, ripen, as fruits, Num. xvii. 23; Is. xviii. 5; Constr. abs. Part. גָּמַל.

III. Weaning, as a child. Constr. immed. 1 Sam. i. 23, 24; Hoe. i. 8; 1 Kings xi. 20. Part. pass. גָּמַל, or גָּמַל. Phrases גָּמַל, גָּמַל, גָּמַל, Weaned from the milk, Is. xxviii. 9. גָּמַל, As a weaned (child) with his mother; so (even) as the weaned (child), with me (is) my soul.

Infin. aff. גָּמַל, גָּמַל, thy weaning (him), 1 Sam. i. 23. גָּמַל, thy weaning (him), ib.

Niph. גָּמַל, גָּמַל, גָּמַל, Become, be, weaned, Gen. xxi. 8. גָּמַל, 1 Sam. ii. 22.

Infin. גָּמַל, Gen. xxi. 8.


II. Finish, come to an end, fail, Ps. vii. 10; xii. 2; lxvii. 9.

גָּמַל, (a) m. pl. גָּמַל, constr. גָּמַל, Syr. גָּמַל, (b) f. pl. גָּמַל, גָּמַל, (c) f. pl. גָּמַל, constr. גָּמַל, shortus, viridarium, protexit. Arab. גָּמַל, id.—גָּמַל, hortus vinearum, et arboreus consist. Gesenius tells us that גָּמַל occurs only in poetry; yet גָּמַל also occurs in the Prophets.岗 but, he says, is found only in the more modern Hebrew (sequiore Hebraismo), and Chaldaism. It is found nevertheless in Job viii. 16, and Cant. vi. 11, which certainly are not written in modern Hebrew. A garden or orchard, either for trees, herbs, fruits, or flowers. (a) Gen. ii. 8, 15; Deut. xi. 10; 2 Kings xxv. 4; Jer. xxxix. 4; lii. 7; Ezek. xxxvi. 35; Joel ii. 3; Is. li. 3; Cant. iv. 12. See my note on Job viii. 17. (b) Is. i. 29, 30; lxi. 11; lv. 3; Jer. xxix. 5. 28; Num. xxiv. 6, &c. (c) Job viii. 16; Cant. vii. 11; Est. i. 5; vii. 8. Aff. גָּמַל, גָּמַל, גָּמַל, (b) גָּמַל.

גָּמַל, m. pl. גָּמַל. Syr. גָּמַל, גָּמַל, qui extra viam se continet, veritus ne quis in ipsum incidat hospes. A thief, Exod. xxii. 1; Deut. xxiv. 7; Ps. l. 18; Is. i. 23.

גָּמַל, v. pres. גָּמַל. Constr. abs. and immed. it. med. גָּמַל. See גָּמַל. Prop. moving, or removing from one side, or part, to another; hence, I. Stole, took, away secretly, Gen. xxxi. 19. 30. 32; Exod. xx. 15; Josh. vii. 12; 2 Sam. xix. 42.—forcibly, applied to the wind; Job xxxi. 18. Abs. with גָּמַל, גָּמַל, גָּמַל, Jacob stole away, as to the heart (i.e. without the knowledge) of Laban: the heart being supposed to be the seat of knowledge, thought, &c. Gen. xxxi. 20, 26, 27. The sense here, therefore, is not sefellit. Comp. גָּמַל in the paral. v. 27. The same may be said of the Greek εὐθανάστη. See Steph. sub voce. The μετέφευεν νόστοι, therefore of Homer ii. xiv. 217, as well as the other examples cited in the Thes. of Gesenius are all against his etym.

Part. גָּמַל, stealing, Deut. xxiv. 7; Zech. v. 3.
Infin. יִזָּה, 1 Sam. vi. 12. From this lowing voice, as Gesenius observes, the cow took its name, as in the Pers. گاو, gāv, Sanscr. goh, &c. Comp. Gr. γοῦν, and Sanscr. गीत, gi, sing.

deposit, &c. Arab. استُجِبَّ، id. استُجِبَّ کَلَلَ، libidinis fervore arrepta fuit canicula, &c. استُجِبَّ جَرِّم، donum quo corrumpitur iudex. Hence the notions of rejection, abhorrence. Abhorrence, loathing.

דִּבְּךָ, v. pres. יִדִּבּ, constr. immed. it. med. רָע, רַע, 2. See יִדָּבַךְ. Loathed, abhorred, Lev. xxvi. 11. 15. 30. 43. 44: often with יִדָּבַךְ, Ezek. xvi. 45.

Part. יִדָּבַךְ, Ezek. xvi. 45.

Niph. יִדָּבֵךְ, Became, was, rejected, cast away, 2 Sam. i. 21. LXX. προσωπολογήθη.

Hiph. יִדָּבֵךְ, Casts not, as we say, “a cow casts not her calf,” i.e. prematurely, Job xxi. 10. LXX. οὐχ οὐροφιάσει.

דִּבְּךָ, v. pres. יִדָּבַךְ, constr. immed. it. med. רָע, רַע, pers. it. רָע, or רַע, thing. Syr. increpavit. Æth. gemuit.

אָבֹּךְ, mugivit bos. Cogn. אָבָךְ, animosus fuit. Rebuffed, reproved, Gen. xxxvii. 10; Is. xvii. 13; Jer. xxix. 27; Ps. ix. 6; cxix. 21; Mal. iii. 11; Zech. iii. 2.

Imp. יִדָּבָךְ, Ps. lviii. 31.

Part. יִדָּבָךְ, Nah. i. 4; יִדָּבָךְ, Mal. ii. 3.

דִּבְּךָ, f. constr. יִדָּבָךְ. Rebuke, chiding, reproof, Prov. xiii. 1. 8; xvii. 10; Eccl. vii. 5; Is. xxx. 17; li. 20; Ps. lxvii. 6; lxxvii. 17; civ. 7. Aff. יִדָּבָךְ, יִדָּבָךְ, יִדָּבָךְ.


Puh. יִדָּבָךְ, Became, were, moved, shaken, perplexed, Job xxxiv. 20.

Hithp. יִדָּבָךְ, id. Jer. xxv. 16. Gram. art. 196. 5.

Hithp. it. יִדָּבָךְ, 2 Sam. xxii. 8, which seems to be only a various reading of Ps. xviii. 8, above cited, pl. m. יִדָּבָךְ, id. Jer. v. 22; xlvii. 7, 8; Ps. xviii. 8.

דִּבְּךָ, see יִדָּבָךְ.
but this is an error: the word is אִירִי, (not עלִי) Duellers (then) in the land; i.e. natives not carried into captivity, is probably meant. Metaph. taking the life of man as a sojourning in a foreign country, Ps. xxxix. 13; 1 Chron. xxix. 5. Comp. Gen. xlvii. 9; Ps. cxxix. 54.

Aff. יַע, see יַע.

see יַע.

m. — pl. non-occ. — Syr. לֵּּלַע, lepra, et leprosus. גְּרוּ, scabiosus. Scurried person: i.e. infected with a malignant sort of itch. Not scurry, &c., scabies, abs. as Gesenius makes it, Lev. xxi. 20; xxiii. 22. lxx. ἀνθρωπος τόν τον ἐν αὐτῷ φορά ἄρηλα: οὐ χώρα ἄρηλα only, Targ. יַע, Vulg. habens... jugem scabiem. Gesenius well remarks that several cognate words seem to have originated from the noise made in scratching or scraping. Our term scurry is evidently one of these.

m. m. — pl.-sing. non occ. Berries, Is. xvii. 6, al. non occ. See also יִּרְדָּנ, pp. 39, 40, above, with the note.

m. — pl. m. aff. — sing. non occ. Syr. גְּרוּ, ruminavit. גְּרוּ, ruminatio; גְּרוּ, cum murmure per guttur demisit potum. גְּרוּ, murmur aque de-labentis in gutture. Εθ. 17. C. C.: murmuralio. Germ. Gurgel. French and Eng. Gorge. Cogn. Heb. עִּלָּא — The neck, or parts in front of it, perhaps, where the ornaments of women, and gorgets of military officers are usually hung. Prov. i. 9; iii. 3; 22; vi. 21, al. non occ.

v. Kal non occ.

Hithp. יִּרְדָּנ, Infin. Syr. בָּרִית, erasit; בָּרִית, erasit se. Arab. בָּרִית, avulisit, velut decorticando rem. To scrape, or scratch, himself, Job ii. 8, al. non occ.

v. in Kal. non occ.

Pah. יִּרְדָּנ, constr. immed. יִּרְדָּנ, trahit.

Pah. יִּרְדָּנ, litigavit. Αθ. בָּרִית, insolens fuit. Arab. בָּרִית, cucurrir, processit, audax fuit.
residence, or estate of Chimham, in which he enjoyed the protection of David. See 2 Sam. xix. 37, 38, and Targ.

 neo, v. in Kal non occ. Arab. جرا، amputavit, i. q. جرا.

Niph. J, I am, or am become, cut off, Ps. xxxi. 23, constr. 24. it. جرا، ib. lxviii. 6; in some ms. جرا.

م, m. Arab. كر، جرا، &c. securis. An axe, Deut. xix. 5; xx. 19; Is. x. 15. In 1 Kings vi. 7, that of a stonemason, according to Gesenius, which is by no means certain: the لع, following will hardly allow of this.

م, m. kethiv. Prov. xix. 19, for which the keri gives لع, and this the versions follow. Gesenius prefers the kethiv, because, as the Arab. كر، means locus glareosus, the grating disagreeable sound made by treading on gravel will, he thinks, supply a more pointed sense. I can see no ground for such a supposition, nor do I know of any such analogy in this family of languages.

م, m. pl. ي, aff. Syr. جرا, abecissio; جرا, excissio. Arab. جرا, Cutting away, taking away; committing crime. The primitive notion seems to consist in cutting, deeply injuring, &c. Comp. cogn. جرا, جر، جر، جر، جر، جر، جر، جر, decorticavit; when applied to the palm-tree, cutting away the bunches and branches, so as to make the stem quite naked: so when applied to the shearing of sheep. Hence the notion of laid open to the very body, or bone: so Syr. جرا, revelatio. Arab. جرا, pecudes longis pedibus et crine nudis. Comp. جرا: so also, جرا, dactyli icici; ossa dactyliorum; magnus corpore. Hence—

I. The bone, Prov. xvii. 22; xxv. 15; Job xl. 18. See my note here.


III. Hence, Frame-work, perhaps, i. e. a sort of pulpit (the مهيج), or publishing pulpit
of the Mohammedans. See my note on Job xxxix. 7; 2 Kings ix. 13; 2 Chron. ix. 18.

מָאָרָב, m. Chald. The bone, Dan. vi. 25: pl. aff. מָאָרְבִים.

וְיוֹשֵׁב, v. pl. Zeph. iii. 3. They cut, injure, spoil, not only, at the dawning: i. e. in the light, but by night; being יָשֵׁב. Comp. Job xxiv. 14, and see my note on the place.

פֶּהָנָי, f. יָשְׁבַּי. Shall utterly cut away, destroy, Num. xxxv. 8, their bones, i. e. strength; Ezek. xxiii. 34, יַמְּעִיתֶּם, her vessels, i. e. of wine. How the "reposevit," "de-

רְדוֹסֵית," rodes, i. e. "lambes," of Gesenius, in these several places, can either be derived or defended, I know not.

רַעְבָּנוּ, m. pl. f. רַעִבֹּתָנָי (for רַעִבָּנוּ), constr. רַעְבָּנוּ. Arab. סֵכְבֵּה, locus ubi siccantur dactylis; area. I. An area, or open court of judicature in the gates of a city, in which public questions were discussed. Gesenius says, "alibi נְסִיכְתָּה: which may be doubted. 1 Kings xxii. 10; 2 Chron. xviii. 9. II. pec. The area, or floor, in which the corn was trodden or threshed out, Judg. vi. 37; Ruth iii. 2; Num. xviii. 30; Is. xxx. 10; מַגְּרוֹפָה, Son of my threshing floor: i. e. one who has suffered, as if by the wheel of the threshing instrument, &c. Comp. Micah iv. 12, 13. 111. Meton. Corn of the floor, Job xxxix. 12. Aff. רַעְבֵּנָה. He parag. רַעְבָּנָי.

רַעְבָּנָה, v. presa. non occ. Syr. רַעָב, periti. Arab. cogn. גָּרִיב, secuit; infelix

רָעָב, in grossiores partes contudit. גָּרִיב, moree affectus greatly. Pained, overwhelmed, as it were with desire; not unlike the Latin periti, perhaps. Constr. med. יַמְּעֵית, Ps. cxix. 20.

Hiph. יָשֵׁב, He breaks, destroys, Lam. iii. 16. With י of the thing. See cogn. רָעָב.


עָמַסְתָּה, v. amputavit; גָּרְבָּנָה, separateit. Heb. יָמַס, יָמַס, יָמַס, &c. Cutting off or away; hence, taking away, reserving to self, Deut. xiii. 1. יָמִס, Thou shalt not take away; opp. יָמַס, Jer. xxvi. 2; Job xv. 4: with יָמַס, Is. ver. 8. יָמַס, reservet to thyself. Ib. xxxvi. 7. יָמַס, for יָמַס יָמַס, Is. Exod. xxi. 10; Ezek. v. 11; xvi. 27, &c.

Infin. יָמַס, Eccl. iii. 14.

Part. pass. יָמַס, Jer. xlviii. 37.

Niph. יָמַס, pres. יָמַס, יָמַס, Became, was, taken away; subtracted, Num. xxxvi. 3: opp. יָמַס, xxvii. 4; xxxvi. 3, 4; ix. 7.

Part. יָמַס, Exod. v. 11.

Pih. יָמַס, Draws off, of the rain, Job xxxvi. 27.

רָעָבָנָה, v. occ. once, Judg. v. 21. Syr. קָוֹבָה, alluvione, corripuit. Arab. גֶּרֶב, totum abstulit; אָבָב, abstulit.

רָעָבָה, traxit. Comp. יָמַס, גָּרְבָּה, גָּרְבָּה, traxit. Swept away, as mighty waters. Aff. יָמָס, יָמָס, יָמָס, יָמָס, constr. immedi.

תָּרָבָּה, v. presa. יָמָס, יָמָס, יָמָס, יָמָס, תָּרָבָּה, instr. Syr. תָּרָבָּה, traxit, abripuit. Drawing, dragging, along or away.

רָבָּה, He draws him, Hab. i. 15. יָמָס, it draws them, Prov. xxxi. 7. יָמָס, draws (up) the cud, Lev. xi. 7, of the cognate יָמָס.

Syr. תָּרָבָּה, tardavit. Arab. תָּרָבָּה, propullit, &c.

Niph. יָמָס, and יָמָס (of the latter), Things drawn forth, i. e. dispersed as waters, 2 Sam. xiv. 14; Job xx. 28. See יָמָס.

Pih. part. pl. יָמָס, Sawed, i. e. stones: so called either from the action—drawing to and fro—of sawing, or from the scraping noise so made, 1 Kings vii. 9.

Hithp. part. יָמָס, Sweeping away, i. e. assuming that character, as a whirlwind, Jer. xxx. 23.


רָבָּה, v. pret. non occ. pres. יָמָס, Putting or casting forth, or out. Constr. immedi. it. med. יָמָס, Is. lvii. 20. יָמָס, Its waters cast forth.

Part. יָמָס, Exod. xxxiv. 11.

Part. pass. יָמָס, pl. יָמָס, Cast out, i. e. repudiated, Lev. xxi. 7. 14; xxii. 13; Num.
Daleth, the fourth letter of the Hebrew alphabet, so named, because, as it should seem, it originally represented one of a pair of folding doors, which the word signifies. See "א" below. In the Samaritan the form is still א; in the ancient Phoenician it was א, or ת; whence we have the Greek Δ, both as to form and name. On its pronunciation, see Gram. art. 11 and 4; in the last of which its numerical power, viz. iv., is given. As its pronunciation originally was, as that of the Persian J now is, see Sir Wm. Jones's Gram., edit. 9, art. 14, twofold, and therefore the more easily assimilated to several others of the same organ; it is occasionally found interchanged with ኛ, Arab. ג, ג, Chald. and Syr. ג, ג, and ג; as in ג, ג, ג, or ג; but these three last cases are doubtful, as is ג, ג, ג, or ג. So Pers. ג, ג, or ג, or ג, i. c. art. 15. ג, Chald. ג, Syr. ג,  ג, Arab. ג, cogn. ג,  ג, Arab. ג, ג, Arab. ג, ג, &c.; occurring also in the forms ג, ג, ג, ג, all apparently the same with the rel. pron. ג, contr. ג, Syr. ג; but terminating

Gesenius thinks with ג, Arab. ג, ג, and Heb. ג, which may perhaps be doubted; as in ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, Gal. 30; v. 21; vii. 11. Aff. ג, ג, ג, ג, ג, ג, ג, ג, ג, ג, Gal.

This page contains historical and linguistic discussion on the Hebrew and Arabic alphabets, including the fourth letter Daleth, and various linguistic notes on pronunciation and usage. The text is sourced from a historical text on Semitic languages, discussing the forms and usages of letters and words in Hebrew, Arabic, and Chaldean. The text includes references to various sources and is structured in a way that is typical of academic or scholarly work on linguistics. The page contains a mix of text in English and Hebrew, with some Arabic and Chaldean script. The page is part of a larger work on the history and comparison of Semitic languages.
with an additional letter. This, Dan. iv. 27; v. 6, &c.

םַלְעַס, f. Arab. לָעָסָה, lausus fuit; דָּבָרָה, festinavit; דָּבָר, vituperium. Cogn. דָּבָר, fluuit; Chald. דָּבָר, Syr. דָּבָר, id. Arab. דָּבָר, liquidum evasit; Lat. tabes; lit. dissolving, melting, &c.: hence, Distress, sorrow, as proceeding from extreme exhaustion or want, Job xiv. 14, al. non occ.

בָּלַע, f. Languid, failing, Ps. lxxxviii. 10. Comp. vi. 8, and Deut. xxxiv. 7, &c., as applied to the eye. With בָּלַע, Jer. xxxii. 25, it. vr. 12, ib. with בָּלַע and the verb בָּלַע. They shall no more be, or become languid.

בָּלַע, m. augm. Extreme languor, fainting, Deut. xxviii. 65, with בָּלַע, in the paral. al. non occ.

בָּלַע, v. pres. בָּלִע. Arab. בָּלָע, infansis in utrem, eumque implovis; מַשְׁפְּטָא, potato. Syr. בָּלַע, lac acidum; בָּלַע, mutus. Arab. cogn. בָּלַע, lac agitatum: hence, בָּלַע, universali morbo laboravit. Comp.

בָּלַע, r. בָּלַע, originating perhaps in an opinion current in the East, that drinking bad milk brings on weakness. See my Job, pp. 191. 219, &c. Being very anxious, alarmed; hence,

II. Meton. Languishing, constr. abs. it. with בָּלַע, בָּלַע, of the thing. I. 1 Sam. ix. 5; x. 2; Is. lvii. 11; Ps. xxxviii. 19. II. Jer. xvii. 8.

בָּלַע, Part. בָּלַע, pl. בָּלַע, Jer. xxxviii. 19; xlii. 16.

בָּלַע, f. Anxiety, alarm, dread; with בָּלָע, as Syn. Ezek. xii. 18, 19; Josh. xxii. 24; Prov. xii. 25; Jer. xlix. 23; Ezek. iv. 16.


בָּלַע, v. pret. non occ. pres. בָּלַע, apoc. בָּלַע. Flying, as an eagle, i. e. swiftly, Deut. xxviii. 49; Jer. xlvi. 40; xlix. 22; Ps. xviii. 11.

בָּלַע, or בָּלַע, c. pl. בָּלָע. Syr. בָּלֶז, ursus, vel ursa. Aeth. בָּלֶז: id. Arab. בָּלֶז, id. lit. creeping, crawling. r.

בָּלֶז, A bear, he or she: occasionally applied metaphorically to men, 1 Sam. xvii. 34, 36, 37; 2 Sam. xvii. 8; 2 Kings ii. 24; Is. xi. 7; Hos. xiii. 8; Lam. iii. 10; Prov. xvii. 12, &c.

בָּלַע, Chald. i. q. Heb. Dan. vii. 5.

בָּלַע, m. once, Deut. xxxiii. 25. Aff.

בָּלַע, Auth. Vers. "thy strength." LXX. ἐλεύθερος σου. So the Syriac and Targ. Vulg. semen tus. Sam. Doctores tui. Gesen. magnificentia tua. He objects to the "semecatus" of the Vulgate, because he says this word can form no opposition to בָּלַע; while he equally improperly proposes languor, quies, poet. mens tua, to this word. But, on what grounds can he make a word, which he says is the same with בָּלַע, signifi languor, quies, more? I can see no connecting link between these several notions. Hottinger had proposed the Arab. בָּלַע, lentes, incessus, &c.; but these, he says, are metaphorical senses, taken from בָּלַע. Still this can be no objection here; because it may also be argued, that even many Hebrew words may be shewn to be derived from a metaphorical acceptation of others. But, if this were true, how then should we account for בָּלַע, n. a. בָּלַע, operatus est, אֲנוֹנָהּ, produxit quid simile locustis parvis, &c.? Is it not full as likely, that such locusts received their name from the notion of production, as that this verb was formed from the name of the locust? and hence the phrases, בָּלַע, בָּלַע, multae opes. The passage evidently contains a blessing promised to Asher; and, if we may rely on the etymologies just offered, it ought to mean, as they days (shall be), i. e. as the circumstances of thy life, thy trials, wants, &c. See my notes on Job, p. 301, &c. (so shall) be thy produce, wealth, power. The opposition here is complete; and the ancient translators have rightly interpreted the place.

בָּלַע, f. constr. בָּלַע. Arab. בָּלַע, reptatio, hence בָּלַע, obrectator. Syr. בָּלַע,
diffamans; lit. creeping, applied to secret scandalous reports; hence, I. Infamy, ill report. II. Meton. infamous character. I. Gen. xxxvii. 2; Num. xiii. 32; xiv. 36, 37; Ps. xxxi. 14, &c. II. Prov. xxv. 10. Aff. 37, 37.

vespa. f. pl. vesps. vespes. Syr. vespes. A bee, Is. vii. 18; Judg. xiv. 8; Deut. i. 44; Ps. cxviii. 12; al. non occ. Gesenius takes the singular as a noun of unity, as in the Arab. גֶּשֶם. The passage, Is. vii. 18, in which it occurs, does not counterbalance this.

�ֶשֶם, m. pl. Chald. Sacrifices, Ezra vi. 3; al. non occ. See גֶּשֶם.

�ֶשֶם, m. pl. Chald. part. r. גֶּשֶם. Persons sacrificing, Ezra vi. 3.

�ֶשֶם, m. pl. kerem, 2 Kings vi. 25, al. non occ. for גֶּשֶם, which is in the text. Compd. of גֶּשֶם. Arab. בֹּקֶם, paulatim fluit, i.e. excrementum; and גֶּשֶם, pigeons, i.e. pigeons' dung.

�ֶשֶם, m. The oracle, i.e. that part of the Temple, and of the most holy place, in which responses were given from above the Cherubim, and in which the ark of the covenant was placed: so called, as it has been usually thought, because the word of Jehovah, גֶּשֶם, was thence received by the chief priest. So Jerome, and, after him, divines generally. Gesenius, after Simons and Ikenius, thinks it is derived from גֶּשֶם, or גֶּשֶם, postica pars rei; meaning the western part; because in this part of the Temple the בָּטָן was; which is perhaps more ingenious than sound, 1 Kings vi. 5. 19—22. 31; vii. 6—8; 2 Chron. iii. 16; iv. 20; v. 7. 9. See under אמג below.

�ֶּשֶם, f. constr. גֶּשֶם, pl. m. גֶּשֶם. Syr. גֶּשֶם, pl. גֶּשֶם, palatha, וֹאֵינֶה, massa caricarum. Arab. גֶּשֶם, in unum coegit rem, ac rotundire forma, ut bucellam. גֶּשֶם, buccella magna; res quavis buccella formam habens. A cake of dried figs, 1 Sam. xxv. 18; xxx. 12; 2 Kings xx. 7; Is. xxxviii. 21; 1 Chron. xii. 40. Celai Hierob. ii. 377, et seq., where every neces-
sary information on this subject will be found.

�ֶּשֶם, m. pl. גֶּשֶם. Syr. גֶּשֶם, vicae. Arab. גֶּשֶם, id. Joining, juncture; soldering of metals, Is. xii. 7; 1 Kings xxii. 34; 2 Chron. xviii. 33, riets, perhaps, or rings connecting the different parts of the armour.

�ֶּשֶם, m. pl. גֶּשֶם, Person adhering to, גֶּשֶם, 2 Kings iii. 3; Deut. iv. 4: with ד of comp. Prov. xviii. 24. Fem. thing adhering, touching, גֶּשֶם, 2 Chron. iii. 12, pl. non occ.

�ֶּשֶם, and גֶּשֶם, v. pres. גֶּשֶם, constr. גֶּשֶם, גֶּשֶם, and abs. Adhering, cleaving, sticking to, arriving at, any person or thing, Gen. ii. 24; xix. 19; xxxiv. 3; Deut. xiii. 18; Jer. xiii. 11; Lam. iv. 4; Ps. lxiii. 9; xxxviii. 6; Job xxxviii. 7, &c.

Puh. pres. גֶּשֶם, Made to adhere, stick to, גֶּשֶם, Job xxxviii. 38; xlii. 9.

Hiph. גֶּשֶם, pres. גֶּשֶם, constr. גֶּשֶם, constr. immed. it with מ, גֶּשֶם, גֶּשֶם, Causing or making adhere, stick, come up to, Jer. xiii. 11; Ezek. iii. 26; xxxiv. 4; Judg. xviii. 22; xx. 42. 45; 1 Sam. xiv. 22; 2 Sam. i. 6, &c.

Hoph. part. גֶּשֶם, Made to adhere, stick to, Ps. xxii. 16.

�ֶּשֶם, m. pl. part. Chald. Adhering, Dan. ii. 48, constr. גֶּשֶם, al. non occ.

�ֶּשֶם, m. pl. גֶּשֶם, Hos. xiii. 14. Arab. גֶּשֶם, examen opus; it. multa opes; it. arvum ejusve partes: it. more, גֶּשֶם, id. et vetus locusta: it. aqua ingena. Comp. cogn. גֶּשֶם, postica pars; גֶּשֶם, cxiens e scopo sagitta; גֶּשֶם, agri pars, &c.

�ֶּשֶם, f. constr. גֶּשֶם, pl. m. גֶּשֶם. Syr. גֶּשֶם, duxit, eduxit; גֶּשֶם, duxit, eduxit; גֶּשֶם, duxit, eduxit; duxit, duxit. The primitive notion in all which evidently is, putting forth, either in a good or bad sense: hence, in the first, wealth, multitude, &c.; in the second, death, injury, &c.; and, as to the action itself, coming after, going out of the way; leading, ruling: hence, meton. places in which this is done, as part of a field, &c.; ditches for conducting water, &c. Hence, too, applied to speech, as something put forth, given out, enounced, fluent, fluency. Gr. πέριος, whence φύεo.
Hence, also, רָצָה above, place of enunciation, oracle. Lat. dico, dixit; cogn. роу, дuco, duxit; verba protulit, &c. Here, a Pestilence, affecting either man, beast, or tillage, occ. with רָצָה, רָצָב, רָצָא, Exod. ix. 3; Lev. xxvi. 25; 2 Sam. xxiv. 13. 15; 2 Chron. vi. 28; Ezek. xxxviii. 23. Personified, Hab. iii. 5; Ezek. vii. 15, &c.

רָצָב, m. with aff. only, רָצָב, רָצָב, Micah ii. 12; Is. v. 17. Lit. His or their driving; which some take to signify place of do.; i.e. pasture. Arab. ṣuḥr, ṣuḥr; others, manner of do. Arab. ḥabitus, &c.

רָצָב, f. pl. of do. Things driven along; i.e. floats of timber, 1 Kings v. 23, al. non occ.

רָצָא, m. pl. רָצָא, constr. רָצָא, pl. רָצָא. Gr. ῥῆκα, πράσυμα. I. Something, some matter, any thing; i.e. which may be put forth, and about which inquiry may be made. רָצָא, great thing, &c.; Lev. iv. 3; 1 Sam. xx. 2; 2 Sam. iii. 13. רָצָא, this matter, Gen. xx. 8. 10; xxii. 11; xxiv. 28. רָצָא, of abomination, Jer. xliiv. 4. See Exod. v. 18. 19, &c.; 1 Sam. x. 2; Ps. lxv. 4. Occ. with רָצָא, רָצָא, Gen. xviii. 14; Num. xxxi. 23; 1 Sam. xx. 21, &c.

II. More specifically, The matter in hand, cause; (a) common, or (b) forensic: as, (a) רָצָא, on account, because of, Gen. xii. 17; xx. 11, &c.; pl. רָצָא, Deut. iv. 21; Jer. vii. 22, &c.; (b) Exod. xviii. 16. 22; xxii. 8; xxiv. 14. &c.

III. Matter, or thing, enouncing or enounced; A word. Gr. λόγος, &c., either human or divine, Gen. xxix. 13; xxxiv. 18; Exod. iv. 28, &c. Hence, sentence, promise, matter of promise, precept, vain word, or words, חֹשֶׁך, as the context shall require. Hence the phrases, יִרְצָא זֶה, man of words, יִרְצָא עֵשֶׂב, word of lips, i.e. vain words. רָצָא, id. Job xvi. 3. יִרְצָא, good, i.e. elegant word. יִרְצָא, word of Jehovah, Jer. i. 4. 11; ii. 1; xiii. 8, &c. Hence, an oracle, &c. as the passage may require. Aff. יִרְצָא, יִרְצָא, &c. pl. יִרְצָא, יִרְצָא.

There is another use of this term and its equivalents, יִרְצָא; Chald. יִרְצָא, יִרְצָא, and Gr. λόγος, which ought to be noticed, and particularly as certain Lexicographers, &c. make no very orthodox use of it. A difficulty would, no doubt, always be felt, particularly when metaphysics had made some progress in the world, in speaking of the Deity with reference to a Divine revelation. Because, here something was advanced as matter of testimony, and that, too, upon which the whole fabric of revealed religion rested. Now, in this case, something specific must have been meant; and, it should follow, that well defined notions would be formed respecting it. The Metaphysicians would object to any and every particular designation of the person of God, as it is the case with infidel philosophers at this day. How, then, was this to be met? I know of no other way than by revelation itself affording good ground for the answer. The Deity is omnipresent, say the philosophers; so also says the Scripture. How then, says the objector, can we conceive of a particular revelation of Him, who is thus determined to be incomprehensible?

I answer,—If we can conceive of a time at which there was no creation, and consequently no creatures, at such a time a particular and personal revelation of the Deity could have had no object, as there could be none to whom it could have been made; but, if we conceive of a creation taking place, in which there would be rational agents; as these must necessarily be subordinate beings, and dependent on the Creator, it would be absolutely necessary to their welfare, that they should have information of this sort: and such they could never have as certain by any means short of a particular revelation of God, and that made by Himself. Hence, we read of His goings forth being from everlasting; that He was the first born of every creature, brought forth before the hills; of the dew of His birth being of the womb of the morning; intimating, as it should seem, that even prior to the work of creation, and with reference to that event, the Deity assumed, and existed in, His personal and individual character.—All of which has been given for the purpose, apparently, of meeting the question above mentioned, and of ensuring the reverence due to the Son from His intelligent creatures.

Hence, perhaps, this personal revelation of God was termed by believers, יִרְצָא, (the)

* Micah v. 2.
† Col. i. 15—19. Comp. Heb. i. 2—6; Rom. viii. 29.
§ Ps. cx. 3; lxxxix. 27.
essence, being, or the like, in contradistinction to His incomprehensible character, as filling eternity, &c.: and hence we read in the Old Testament of His frequently appearing in the form of a man, and of man being created in His image; without in the least affecting, or intending to affect, His all-pervading, upholding, and incomprehensible character and attributes. Now, if we can conceive of this essence proceeding, coming forth; i.e., being revealed, for the purposes above-mentioned, from the invisible and incomprehensible ocean of divinity; the term אֱלֹהִים, would, from what has been seen of its original signification above, viz. going forth, &c., not be an inappropriate term to be used as descriptive of His person. *Son of God,* for the same reason,—although capable of suggesting considerations quite foreign to this question,—would also be suitable; as would the Wisdom of God, express image of His person, or the like; all of which are, first or last, given to Christ.

Now it is perfectly certain that the heathen, from the most ancient times up to the present, have entertained the notion,—which I think they must have had from Holy Writ,—that such a divine person was primarily revealed, and hence became author of the whole creation; and whom they hence termed, the second cause, the first intellect, &c. &c. as may be seen in my notes on Job xi. 6; xv. 7. Euseb. Prep. Evang. lib. xi. capp. xii.—xviii., where will be found passages quoted from Plato, Plotinus, Numenius, Philo, &c., all to this effect. And ib. cap. xix. John i. 1, et seq. is also adduced. See also Vigor's notes to his Edit. of Euseb. p. 51, &c., and Theodoret's Sermones de Principio; also Cyril of Alexandria against Julian, libb. i. viii., and Kuinoel's Prolegomen. To St. John's Gospel § vii., who, as the manner of his school is, takes heathenism as the original, and Holy Scripture as the copy; the absurdity of which is too great to deserve refutation.

By all of which I understand, that Divine revelation intended so far to enlighten us on this subject, as to leave us without excuse respecting the particular personal revelation of the Deity: and that the heathen, attached as they were, and still are, exclusively to the emanation system of philosophy, availed themselves at a very early period of these declarations of Scripture, and on them grounded a considerable part of their foolish metaphysico-theological system. On these Scriptures, too, the Jews, and also the early fathers of the Church, founded their use of the term λόγος: and, hence, the latter, the doctrine of the eternal generation of the Son, Homoousian, &c.; terms neither very intelligible, nor very applicable to this subject. In this respect, however, they were right, viz., in maintaining, as they did, the equal Godhead of the Son; which, if the view now taken be correct, could be no less Divine after its particular and personal revelation, and even incarnation, than it was before: no less God because proceeding and coming forth of the Father,* than it was before, when enjoying equal glory in His bosom, and was thus united with His incomprehensible being; although, as it regarded only the manhood assumed, the Son may truly be said to be inferior to the Father. This usage of the term אֱלֹהִים, (to which may be added, הָרוֹם, &c., as noticed above: comp. Job iv. 12; 1 Chron. xvii. 3; Ps. ciii. 20; cvii. 20; cxxxviii. 2, &c.) originated perhaps in a metonymy, thus: as the Word of God, and hence God himself could be revealed only by him who was named the Son (Matt. xi. 27; Luke x. 22); hence the person himself, making this revelation, received the name of the revelation, or Word, so brought to light; and was styled the Word, and hence the Wisdom, of God. Hence, too, as being the bearer of a communication from the Father, he was styled The Angel, of Jehovah, or Jehovah; and, also, יְהוָה, Mediator. See my notes on Job xxxiii. 23, &c.—I have thought it desirable to say thus much on this question; because, although it is not unfrequently touched upon by Commentators, and in some cases not very scripturally, it has never, as far as I

* Dan. iii. 25; Ps. ii. 7, and often in the New Testament.
have seen, received the explanation of which it was capable, and which Holy Writ itself seemed clearly to suggest.

תור, v.—pret. pres. non occ.

Part. תור, m. ותור, constr. תור, pl. f. ותור, sing. non occ. Speaking, speaker, Exod. vi. 29; Num. xxxii. 27; xxxvi. 5; Ps. v. 7; xxxii. 18, &c. Phrase, מתי תור, speaking in your ears, Deut. v. 1.

Id. pass. תור, m. Spoken, Prov. xxv. 11, al. non occ.

Infin. aff. תור, Thy speaking, Ps. li. 6, al. non occ.

Niph. ותור, pres. ותור, Became speaking, i. e. set about doing so: “recipr. Pih.,” says Gesenius. But no such reciprocity is latent in the verb: this lies in the למתי והlogan, Mal. iii. 16; Ezek. xxxiii. 30; which would otherwise be tautology. Psalm cxix. 23, מתי תור, They sat, they became, i. e. set about, speaking, &c. seems sufficiently to point out the force of this form here. Mal. iii. 13; constr. med  ל, ל.

Part. ותור, Ezek. xxxiii. 30.

Pih. ותור, and, remot. accent, ותור, pres. ותור, constr. abs. med. ותור, ותור, ותור, ותור, ותור, Speaking, enouncing, addressing; i. e. with reference to the act; not to the thing said. See ותור; and, hence, as the subsequent context may require; promising, threatening, commanding, admonishing, reciting or singing.

Gen. xii. 4, מתי והlogan, as Jehovah had spoken to him; i. e. had commanded him. Ib. xvii. 23, מתי והlogan, God had spoken with him; id. Ib. xxi. 1, מתי והlogan, as He had spoken; i. e. promised: and so on, in places innumerable. In many cases, however, this verb is used in the sense of מתי, as Exod. xvi. 23, מתי והlogan, This is that which Jehovah hath said; where hath spoken would be unsuitable. See also, Ib. xxxii. 7; xxxiv. 32; Lev. x. 3, &c. As to other shades of its meaning, see Exod. xxxiii. 14; Judg. v. 12; xiv. 7; 1 Sam. xxxv. 39; Ruth iv. 1.

The following are idiomatous usages: מתי והlogan, spake words; i. e. without regard to their fulfilment, Hos. x. 4. מתי—logan, the word — he spake, Gen. xiv. 2; Exod. iv. 30. מתי—logan, He spake by means of —, Exod. ix. 35. מתי והlogan, He enounced to do; i. e. threatened to do, Ib. xxxii. 14. מתי והlogan, face to face He spake, Deut. v. 4. מתי והlogan, spoken good; i. e. foretold prosperity, 1 Sam. xxv. 30. מתי והlogan, against himself hath he spoken; i. e. against his own life, 1 Kings ii. 23. מתי והlogan, spoke with his mouth; an archaism, Ib. viii. 15. מתי והlogan, to the heart; affectionately: it to self, Gen. xxiv. 25; xxxiv. 3; 1 Sam. i. 13. מתי והlogan, id. Eccl. i. 10; ii. 15; Ps. xv. 2: comp. Num. x. 29; 1 Sam. xxv. 30; Jer. xvii. 20. מתי והlogan, spoken evil respecting, 1 Kings xx. 23; Jer. xi. 17; xix. 25, &c. מתי והlogan, spake peace with; i. e. peaceably with, Ps. lxxxvii. 3. מתי והlogan, Jer. ix. 7. מתי והlogan, Ps. lxxxv. 9. מתי והlogan, Esth. x. 3. מתי והlogan—, adjudged, Jer. i. 16; xii. 1, &c. It seq. מתי והlogan, מתי והlogan, מתי והlogan, מתי והlogan, at the pleasure of the writer. Gesenius makes this verb signify moreover, “insidiosus struisti: dein perdidit,” and cites Ps. cxxxvii. 7, for the first, and 2 Chron. xxii. 10, comp. with 2 Kings xi. 1, for the second; which is groundless: the first signifying clearly nothing more than addressing, imploring enemies in the gate; i. e. in a man so circumstanced defending his own cause publicly: the second being elliptical, viz. מתי והlogan, she denounced, or condemned; equivalent eventually to מתי, 2 Kings xi. 1, it being, moreover, unnecessary to suppose either that such parallel passages are strict and literal interpretations of one another, or even that the latter necessarily means any thing beyond the former, signifying denounced. See Gram. art. 154. 8.

Infin. מתי, Gen. xxiv. 50, &c. it מתי, or מתי, Jer. v. 13; Exod. xxv. 28, &c. aff. מתי, Gen. xxxvii. 4, &c.

Imp. מתי, or מתי, pl. מתי, מתי, מתי, מתי, מתי, מתי, Gen. xxiv. 33; l. 4; 2 Sam. xiv. 12.

Part. מתי, f. מתי, pl. מתי, מתי, מתי, מתי, Gen. xxvii. 6; 1 Sam. i. 13; Is. lxxv. 24; xix. 18.

Puh. pres. מתי, מתי, It shall be spoken concerning her; i. e. shall be asked for in marriage, Cant. viii. 8.

Part. מתי, Said, enounced, Pa. lxxxvii. 3. Hithp. מתי, part. for מתי, Gram. art. 83. i. q. Niph. One setting about to speak, &c., Num. vii. 89; 2 Sam. xiv. 13; Ezek. ii. 2.

מתי, f. pl. aff. Thy sayings, precepts, Deut. xxxii. 3, is probably a mere f. p. of the verbal noun, or infin. Pih. מתי, preceding, al. non occ.

מתי, f. i. q. מתי, sign. ii. Cause, account, matter, מתי, because of, &c. Eccl.
article than could be expected from the honey-bees only.

In other places, as Judg. xiv. 8, &c. the honey of the bee must be meant. Gesenius thinks that syrup of grapes, "mel uvarum," is meant in Gen. xliii. 11; Ezek. xxvii. 17; and refers to Russel's History of Aleppo, p. 20, on the subject. I doubt this. If any reliance can be placed on what has just now been said, it must appear that Burckhardt and the Neologistes must have been grievously mistaken in supposing, that this honey-dew was the manna of Moses; as it now appears that it bore a totally different name.

The hunch of a camel, which, according to Dr. Gesenius, the context requires; but it may with equal propriety mean the furniture, or pack-saddle, of the camel: and this the Arabic किस, seems to confirm. Comp. Gen. xxxxi. 34.

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hatched, or sat to hatch, not after the (right) manner, and produced no young; i. e. her eggs, not having been previously impregnated by the male bird, she produced nothing; or, in other words, she acted independently, when she should have done otherwise, and so failed; so the ungodly candidate for wealth, &c. So in English, a cock's egg, or mare's nest, are things producing nothing, and are spoken of much in the same way.

ןָּשָׁר, m. sing. non occ. i. q. יָשָׂר say Castell and Gesenius. But this is most unlikely. See Ezek. xxiii. 3. 8. 21; Prov. v. 19; the only places in which it is found, and in some of which יָשָׂר is also found. From the occurrence of יָשָׂר, in Ezek. one is led to suppose, that something very different from breast is meant. The appearances exhibited by the ruptured hymen is certainly the most likely: hence יָשָׂר יָשָׂר, i. e. they made, produced, these things by fornication. See ver. 8. 21, where this verb also occurs. Whence it is evident that Gesenius (sub. voce יָשָׂר) has likewise mistaken this word.


יָשָׂר, v. non occ. in Kal. Arab. יָשָׂר, vehementi cuxus latus fuit. Conj. ii. יָשָׂר, tardavit, lenté processit, inclinavit in incessu. Comp. 1 Kings xxi. 27.

Hithp. 1st. pers. sing. יָשָׂר, for יָשָׂר, Gram. art. 83. 1; Is. xxxviii. 15. I will proceed gently, submissively. But, Pa. xlii. 5. יָשָׂר, for יָשָׂר, or יָשָׂר יָשָׂר, I will proceed with them, or before them, i. e. with alacrity and joy, al. non occ.

יָשָׂר, m. def. יָשָׂר, Chald. i. q. Heb. יָשָׂר. Syriac יָשָׂר, aurum. Arab. יָשָׂר, id. Gold, Dan. ii. 32; iii. 1. 5. 7; Ezra vii. 15, 16, &c.


Niph. part. יָשָׂר, Reduced, impotent; Gesen. itupefectus: to which neither the


\textit{مكْمِرُه\textasciitilde{}}, part. pres. Charging, attacking, horse, Nahum iii. 2, al. non occ.

\textit{مكْمِر}, see ॥

\textit{مكْمِرُت}, m. part. Arab. مكْمِرُت, paulatin

\textit{مكْمِرُت} crucer sanguinis. (ל")כ)ל")כ, lentæ proecedens; sanguinæm repente habens, vulnus, &c. Cant. vii. 10. \textit{εἰσερχομένους}, As wine—suffusing the lips of—. The LXX. Vulg. Syr. seem to have read \textit{εἰσερχομένους}, or \textit{εἰσέρχεται}, as the last word here. Gesenius seems to apply \textit{εἰσέρχεται} to wines, as old: which is any thing but obvious or easy. I would take the whole verse thus:

\textit{Thy palate is as wine well moving (itself), to, by, my beloved (taken, considered \textit{εἰσέρχεται}) as most excellent; suffusing (agreeably) the lips of (the) slumberers: that is, those who are not sufficiently alive to his beauties (Ps. xlv. 3), in order to excite them: for this book is evidently mystical throughout. But, if the last word be taken with the LXX., &c. comp. Gen. lxxix. 12.}

\textit{مكْمِرُت}, v. in Kal. non occ. i. q. ﷽.

Hiph. part. f. pl. ﷽, Things wasting, Lev. xxvi. 16, al. non occ.

\textit{مكْمِرُت}, or ﷽. 3 pers. pl. aff. ﷽, They shall fish them, Jer. xvi. 16, al. non occ. The verb is perhaps formed of a noun fm. ﷽; see ﷽ preceding, just as the Chald. pret. fm. ﷽: then by contraction, Gram. art. 75: ॥, see ﷽.

\textit{مكْمِرُت}, m. pl. ﷽, Fisherman, Jer. xvi. 16; Ezek. xlvii. 10, al. non occ.

\textit{مكْمِرُت}, f. pl. non occ. Fishing, i. e. act of, Amos iv. 2, al. non occ. ﷽, with the thorns of fishing; i. e. with hooks originally made of thorns for that purpose. Comp. Job xl. 26, Ezek. xxxix. 4.

\textit{مكْمِرُت}, m. pl. ﷽, constr. ﷽. Syr. ﷽, turbavit. Arab. ﷽, lusit, sc. fune agitando.

Cogn. ﷽, propulit. ﷽, lubus. it. ﷽, amavit; ﷽, celer fuit. I. Love, meton. Offices of it, Cant. i. 2. 4; iv. 10; v. 1;

Ezek. xvi. 6; xxiii. 17. ﷽, bed of, Prov. vii. 18, &c. In this sense always pl. Aff. ﷽, ﷽. II. Meton. Beloved, i. e. object of love, Cant. i. 13, 14, 16; ii. 3, 8, 9, 10. 16, 17; iv. 16; v. 2, &c.; Is. v. 1.

III. Uncle, f. Aunt, Lev. x. 4; xx. 20; xxv. 49; x Sam. x. 14, &c. Aff. ﷽, ﷽, ﷽, ﷽, ﷽, f. ﷽, ﷽.

\textit{مكْمِرُت}, m. (seg. ﷽, Gram. 87, 2, hence) pl. ﷽, it. ﷽. Lit. agitation: meton. that in which it takes place. I. A pot, or caldron, Job xli. 11; x Sam. ii. 14; 2 Chron. xxxv. 13.

II. A basket, Jer. xxiv. 2; 2 Kings x. 7; and, as some think, Ps. lxxxi. 7.

\textit{مكْمِرُت}, m. pl. constr. ﷽, i. q. ﷽.

I. A basket or pot, Jer. xxiv. 1, constr.

II. A root or herb of some sort; found in the fields in the time of wheat-harvest by Reuben the son of Israel, by Leah, Gen. xxx. 14—16. Whence it has been very generally supposed, that it was used in making a philter or love-potion; and that it was so used on this occasion. But, a moment's consideration of the place will shew, that nothing can be less probable than such a supposition; for here Rachel actually gives up the society of her husband for that night, on the condition that she shall have Reuben's roots, or mandrakes. On this occasion, too, Leah conceives, not Rachel: so that the mandrakes had nothing whatever to do in the matter of this conception: they had only been taken by Rachel in lieu of Jacob's society.

But the word occurs again in Cant. vii. 14, and seems there to have something to do with love; or, rather, that they are laid up for the beloved. They are said to be fragrant,

According to the the

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\textit{مكْمِرُت}, the fruit of the \textit{مكْمِرُت}, mandrake; which, in the Persic, is styled مكْمِرُت. The best, he says, is that which is large, has a pungent smell, and is yellow in colour. Its nature is cold and moist. His words are,

لَمَّا كَمْ مَثَرَبَ يَدَشَ بَيْنَيْسَ مَدَنُرَ يَدَشَ سَيْرُينُ مَدَنُرَ غَلَبَانَدَ . . . وَنِكَوْرُينَ آنَ بَزَرَ تِرَى

تَرَى وَتَرَى بَرَى سَرَى وَتَرَى بَرَى تَرَى بَرَى تَرَى بَرَى. See also Celsius Hierobot. i. 1, where the opinions of the Greeks, Latins, Jews, &c. will be found cited with a liberal hand.
moreover: whence it should seem that they were, for one cause or other, very highly prized. This is all, perhaps, that can be made of these passages of Scripture: the latter of which, I think, evidently alludes to the former: that is, as in the one case, they were given to secure the society of the object beloved, so would they in the other.

If it be said that the etymology here favours the notion of a philer; it may be answered: This word ((frûîn) is formed on דִּון, which contains no part of the notion of love: and, if דִּון were the true punctuation, still, as the notion of love is here secondary, it cannot be argued that this word has any thing to do with it. And, again, as the primary notion is evidently agitation, excitement, or the like, if our word designates something applied to medicinal purposes, as will presently appear; no term could perhaps be more suitable to it than this.

It seems to be generally agreed, that these דִּון, mean the same thing with the Syriac ܢܘܵܐ, Chald. ܢܒܵܪܐ, and Arabic ܓܪܵܝ, or ܓܪܵܒ. (Gesen., erroneously, תרוצ, which is faithfully copied by his American translator.) If we can rely on this,—and I think we may,—we can ascertain what these דִּון were. Of this there can be no doubt, that they were mandrakes, or the mandragora, of Linneus, &c. According to the authorities consulted by Castell, then, and of the authorities, it was of two sorts, viz. that cultivated in gardens, and that found to grow wild. Of the latter sort, apparently, were the mandrakes of Reuben. Their medical use is, to discuss tumours, wens, bubbles. When taken inwardly they will render one insensible to the pain of even cutting off a limb, and generally have much the same effect as opium. The words of the latter are,

In this last case Mandrake-wine is evidently meant: which is prepared by suspending some slices of the mandrake root in a certain quantity of white wine. The other properties of this root, as mentioned by our author, correspond with those given by Dr. Cullen and others, and shew that the medical practitioners, both of the East and West, have arrived at the same general results in this respect.

My author notices the love-properties usually ascribed to this root, as also the danger attending its pulling up;—so faithfully depicted by Shakspeare in his Romeo and Juliet,—to which, however, he seems to give no credit. It shews, however, that these notions are common to the East and West. If I were allowed to hazard a conjecture on this, I should say: the truth probably is, that the mistaken view of Scripture just mentioned—like many others which may be added—is of a very ancient date; and, hence, has made its way over a considerable portion of the civilized world. That it is grossly superstitious, and the effect of ignorance, is quite obvious; and, the wonder is, how it has so long passed without consideration and correction. We may now, therefore, dismiss entirely the "amatoria poma," with the form דִּון, of Gesenius, &c. &c., with many other such very learned attempts to fasten this ancient piece of superstitious nonsense on the text of Scripture, as the waking dreams of very learned, but greatly mistaken men.

חָרְוָו, m. דִּין, f. Syr. דִּי, דִּי, anzit, affixit. Æth. ῥถอน KOP: infirmus fuit. Arab.

* Of this sort are the בָּרָוָו of the Phoenicians, stones set up as Jacob's pillar was at Bethel, and, hence, so named; many of which are still to be found in the East. Euseb. Prep. Evangel. lib. i. c. x. Ibn Batuta's Travels, p. 25. Eusebius tells us, in the same chapter, that Israel was the Phoenician name for Saturn, and that he had a son named Ioeud, Ioeûd: evidently taken from Scripture. Moses speaks of the Jewish state being destroyed by fire, Deut. xxxii. To this St. Peter alludes, which has given birth to a general notion that the world is to be destroyed by fire! The rites of sacrificing, and of observing the Sunday, have, in like manner, originated in Holy Writ, and been generally misapplied by the heathen, as many other such things have.
with aff. אֵלֵם, Her sickness; a sort of infin. fm. הָרָע, Lev. xii. 2, al. non occ.

דַּעַת, in pause for נָע. Arab. נָוָא, morbus. Sickness, disease, Ps. xiv. 4, al. non occ.

חָסִיק, m. Habitual or great sickness (Gram. 154. 9. 12), Is. i. 5; Jer. viii. 18; Lam. i. 22, al. non occ.

דָּרִשְׁת, v. in Kal non occ. Arab. דַּרְשָׁת, dispersit. Cogn. דַּרְשָׁת, abject;

דְּרָשְׁת, dissipavit.

חָפַק, pres. מַחְפַּק. I. Expelled, Jer. li. 34. II. Dispelled, forced off, or away, as by scouring with a brush, Is. iv. 4; 2 Chron. iv. 6; Ezek. xl. 38. The primitive notion is therefore preserved.

חָפַק, v. מַחְפַּק. They beat, pounded, Num. xi. 8, al. non occ. i. q. כָּחַק, etc. Arab. קָזַח, tricisit in tenuem substantiam. Cogn. קָזַח, id.

כָּלַף, f. The name of a certain unclean bird, Lev. xi. 19; Deut. xiv. 18. Bocchalt. Hieroz. ii. col. 334, proposes the Arabian بَيْك, Cock, and Chald. or Syr. אַדְמוֹן, rock, i.e. cock of the rock; by which he seems to mean a wood-cock twice the size of the common one; and for this he cites several Rabbinic writers. The LXX. give ἡλικός, Lat. apusus: and, after them, the Arabic versions, نَجْمَة. Gesenius proposes نُجُومُ, i.e. Arab. Lord, and Chald. rock; i.e. Lord of the rock; which he says is the same thing as gallus montanus. But, is the particle נָוָא, ever found in any shape whatever com-

pounded with either Hebrew or Syriac words? And, if it were, are we at last any more certain about this word, than we were before? I think not.


רֹמַע, f. Arab. רֹמַע, res perennis, ac diu durans, pec. pluea continua et tranquilla. I. Remaining, abiding. רֹמַע, for thee, i.e. thine, remains praise, Ps. lxv. 2; Ib. lxix. 2. Only for God, remains, i.e. weait my soul. רֹמַע. II. Quietness, silence, Ib. xxii. 3; xxxix. 3. רֹמַע, lit. I became bound (in) silence, i.e. utterly silent. Where the latter word may be considered adverbial or specificative, Gram. art. 219, note. The form here is that of a possessive or patronymic in the fem. gen. Gram. artt. 136. 5; 166. — of שד.

נָבָא, augm. of נָבָא, Gram. art. 167, a termination not unlike the Arab. נָבָא, and often marking adverbial constructions. I. Very quiet, silent; or adv. very quietly, Is. xlvii. 5; Hab. ii. 19. II. נבָא, Lam. iii. 26: thus, good (is Jehovah, i.e. parallel with נבָא, commencing the preceding verse), so let one trust, נבָא, i.e. very quietly, for the salvation, &c. al. non occ.

לָבָא, or לָבָא, v. pret. לְבָא, pres. לְבָא, or לְבָא. Syr. לְבָא, judicavit. Arab. לְבָא, inferior fuit.

לָבָא, scripsit in albo nomina, milites. Eth. לָבָא: judicavit. The pres. לְבָא, occ. once, Gen. vi. 3. לָבָא, which Gesenius renders, "non in perpetuam spiritus meus (i.e. superior et divina natura) in hominibus humilisitum, i.e. corpore mortali habitatit, &c., taking the significiation of the Arab. לָבָא, as that of לָבָא, apparently. But, if this were the case, surely the הָלָא, descendet spiritus meus (the non habitabit of the Polyg. being erroneous) of Saadias Hagenon would express the sense of the passage: not the karrapa of the Lxx. or the הָלָא, non habitabit of the Syr.—this is having recourse to a laxness of interpretation, which would soon put an end to
every thing like precision in language. Besides, the sentiment here expressed is both without parallel in the Bible, and without point in the passage. The cogn. verb, moreover, judicabit, &c. agrees sufficiently well with the passage and the usual interpretation, to satisfy the requirements of criticism, as does the Syriac

Contend, strive, or the like, is therefore by far the better rendering. Constr. immed. occ. with פִּיטְנָה יִפְטַנִּי, פִּטְנָה יִפְטַנִּי, He judged the cause of the poor and needy, Jer. xxii. 16; it. v. 28. Used imp. Gen. xxx. 6. 

Pres. פִּיטְנָה, constr. לְ, with, or among, it. med. כָּאָל, and immed., Gen. xlix. 16; Zech. iii. 7; Ps. liv. 3; Job xxxvi. 31. See my note. With יַעֲבֹד, Eccl. vi. 10.

Part. פָּרָית, Judging, Gen. xv. 14; Jer. xxx. 13.

Infin. פָּרָית, with יִפְטַנִּי, To judge, Ps. l. 4, &c.

Imp. פָּרָית, pl. פָּרָית, Prov..xxxi. 9; Jer. xxi. 12.

Niph. פָּרָית, Became contending, disputing. 2 Sam. xix. 10, al. non occ. פָּרָית, Job xix. 29; keri. i. q. פָּרָית, kethive which see.


פָּרָית, v. Chald. פָּרָית, Dan. ii. 35. See פָּרָית.

פָּרָית, m. Arab. פָּרָית, gyrus, orbis. Lit. circle, as of society: hence, perhaps, the notion of residing with, inhabiting a place. See פָּרָית. I. Dwelling, residing, Ps. lxxiv. 11. Infin. or verbal noun. II. id. used imperatively, Ezek. xxv. 5. פָּרָית, בַּל פָּרָית, and also encircling the bones, &c. i. e. place the bones round about the bottom of the caldron beneath the flesh. Vulg. Compone... struas ossium sub ea: which is perhaps not far from the exegetical sense. The lxx. ἵπτοκε, and Syr. הָתַּף, are no translations of the text as we now have it. כָּל, see r.

פָּרָית, v. Chald. pret. non occ.; pres. פָּרָית, pl. פָּרָית, Dwell, reside, Dan. iv. 18; Ib. 9.

Part. pl. פָּרָית, and פָּרָית, r. פָּרָית, Constr. פָּרָית, פָּרָית, Dan. ii. 38; iii. 31; iv. 32; vi. 26.

פָּרָית, or פָּרָית, m. pl. פָּרָית, and פָּרָית, Lit. revolution. So the Arab. פָּרָית, r.

פָּרָית. I. Age, generation; hence, II. Race; applied to the period of man's life generally: and hence, to character, as being of a certain race or progeny, good or bad. I. פָּרָית, a (one) generation goeth off; and a (another) generation cometh on, Eccl. i. 4. פָּרָית, tenth generation, Deut. xxiii. 3, 4. פָּרָית, another generation, or race, Judg. ii. 10; Num. xxxii. 13; Deut. xxxii. 5. 20; Ps. xxiv. 6; lxviii. 8, &c. Phrases, פָּרָית, age and age, i. e. forever, Ps. lxi. 7; Joel ii. 2. פָּרָית, פָּרָית, to the years of do. פָּרָית, פָּרָית, throughout all ages, Ps. xlv. 18. פָּרָית, id. Exod. iii. 15; Joel iv. 20. פָּרָית, פָּרָית, Ps. x. 6; xxxiii. 11; xvlii. 12. פָּרָית, פָּרָית, Ps. c. 5; Is. xiii. 20. פָּרָית, from generation (after) generation, Exod. xvii. 16. פָּרָית, פָּרָית, was complete in his generations; i. e. throughout the periods in which he lived. Gesenius. "inter aequales suos," exhibits an unnecessary refinement. So Job is said to have lived through several generations, Job xlii. 16. Comp. Is. xxxviii. 12.

The second signification grows naturally out of the theological consideration, viz. of either good or bad men being always found in bodies; and this, either as to nations, or families. See Ps. lxviii. 8; xiii. 2; Prov. xxx. 11—14; Jer. vii. 29, &c. Id. metaph. as passed off, and now in the grave, Ps. xlix. 20.

The pl. פָּרָית is found only in the phrase פָּרָית, age of ages; i. e. forever, Ps. lxviii. 5; cii. 25; Is. li. 8. The m. פָּרָית, meton. for the persons, events, &c. of ages: as בָּנָיָהוֹ, your generations may know, Lev. xxviii. 43. SeeJudg. iii. 2; Job xiii. 17; xlii. 4; Is. li. 9, &c. Aff. פָּרָית, פָּרָית, פָּרָית, פָּרָית, פָּרָית, פָּרָית.

פָּרָית, and פָּרָית, v. pret. פָּרָית, pres. פָּרָית, constr. immed. פָּרָית, and abs. Syr. פָּרָית, calcaavit, trituravit. Arab. פָּרָית, r. פָּרָית.

II. Tread out, as the corn on the floor; which was done by a sort of dray being drawn over it by oxen, in the wheels of which iron teeth were fixed, Hosea x. 11; Is. xxviii. 28. ἄρρητη, will he continually triturate it: where ἄρρητη is an infin. of a cogn. v. σκοτιζω, now lost—applied also to the person attending to this, 1 Chron. xxii. 20.

III. Metaph. applied to the reduction of enemies, Judg. viii. 7; Jer. l. 11; Amos i. 3; Mich. iv. 13; Is. xli. 15; Hab. iii. 12.
Part. f. σκοταδις, for ἄρρητη, Jer. l. 11.
Niph. σκοτιζω, Become trampled, beaten down, Is. xxv. 10.
Infin. σκοτεινω, Being trampled, &c. Is. xxv. 10.
Hoph. σκοτεινω, It is, becomes, trodden, &c. Is. xxviii. 27.
σκοτεινω, v. pres. non occ. Arab. نج،, impulit, propulit. Syr. βαλανω, id.
Constr. immed. abs. Driving, urging, on, to a fall. ἄρρητη, Thou hast grievously urged me on to fall, Ps. cxviii. 13.
Infin. constr. ἄρρητη, Ps. cxx. 5.
Part. ἄρρητης, Ps. xxxv. 5.
Part. pass. f. ἄρρητης, Ps. lxiii. 4.
Niph. pres. non occ. pres. ἄρρητης, Is urged on, impelled, Prov. xiv. 32; Jer. xxiii. 12.
Part. pl. constr. ἄρρητης, The driven, or cast, out of Israel, Is. xi. 12; lvi. 8; Ps. cxlvii. 2.
Pubh. i. q. Niph. ἄρρητης, They are driven.
σκοτεινω, m. seg. The being urged, driven on, Ps. li. 14; cxviii. 8. Synon. ρύπαν, ρύπαν. See my note on Job xii. 5.
σκοτεινω, f. pl. Chald. Concubines, according to the modern German Lexicographers, as if derived from the Arabic تَحَارب، subegit feminam. Instruments of music, according to the Jews, from κοτεινω, drive, &c. as if they produced their notes by forcing. But the verb never occurs in this usage. I think it more probable that Abundance, in the sense of luxuries is meant, from the Arab. كُثا, expandit. مَكَثُورُ, expansus s tua, &c.

especially, as גִלֵּד, פֶשֶׂ, and the like, are thus used in opposition to בָּז, and to imply happiness, delight, &c. Some of the Jews, hence perhaps, give יִתְרִית; Theodotion, and the Syr. meats.—occ. once, Dan. vi. 19. The יְרֵר preceding seems to confirm this. Besides, to bring concubines before a king, seems strange language, and certainly is not very suitable to this context.

terribilis. Fearful, Dan. ii. 31; vii. 7.

Pah. σκοτεινω, Affrights me, Dan. iv. 2.

σκοτεινω, m. Arab. نج،, a species of The millet plant; of which the author of the

is the genus, כְּרָס, Pers.; כְּרָס, Cal.; or Dur., Persian. כְּרָס, or, Shirazi, כְּרָס, Persian. כְּרָס, Shirazi, כְּרָס, Its medicinal properties are cold and dry, bringing on costiveness; but are diuretic. It affords but a small quantity of food unless boiled in new milk; it is then more plentiful. Its astringent properties are corrected by the use of sugar candy. The same things are said of it by our own physicians. See also Cels. Hierobot. i. 453, et seq. occ. once, Ezek. iv. 9.

• His words are, under مَا—جارس, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ, كَرَسْ,
impetus. (Arab. cogn. دَكُفُّ, دَكُف, 'n., impulse.
Part. pl. m. دَكُفُّ, Hurried, hastened, Esth. iii. 15; viii. 14.
Niph. دَكُفُّ, Became, was hurried, urged, 2 Chron. xxvi. 20; Esth. vi. 12. "Impulse se," says Gesenius; but our first passage declares that دَكُفُّ, They disturbed him from that place; i.e. forced him out; which is most unpropitious to the se of this writer. Al. non occ.
v. Syr. دَكِفُّ, repulit. Arab. دَكِفُّ, id. Pres. دَكِفُّ, They press upon, Joel ii. 8, al. non occ.
Part. aff. دَكِفُّ, with دَكِفُّ, Judg. ii. 18. Their oppressors.
ondrous. "Arab. دَكِفُّ, constr. دَكِفُّ, conj. iii. remedio concinnavit, restauravi rem. دَكِفُّ, multus cibus; cogn. اکْمُ, r. أَدُ, opem tulit; دَكِفُّ, incrassuit; multus erasit. See دَثُّ.
A sufficiency, enough, Esth. i. 18. دَكِفُّ, Until not enough; i.e. exceeding that quantity; unto excess, Mal. iii. 10. Comp. Ps. lxxxi. 17, unto the failing of the moon, and beyond that; i.e. forever. دَكِفُّ, Enough of (here, for the purchase of) a sheep, Lev. v. 7; it. xii. 8; xxv. 28. دَكِفُّ, enough for his want, Deut. xv. 8. So دَثُّ, Is. xl. 16; Exod. xxxvi. 5. With ى following, دَكِفُّ, as (it were) enough for us, Neh. v. 8. Aff, دَكِفُّ, thy sufficiency; i.e. enough for thee, Prov. xxxix. 16. Exod. xxxvi. 7; Obad. 5; Jer. xlix. 9. دَكِفُّ, enough of milk, Prov. xxvii. 27. Frequently compounded with prepp. دَكِفُّ, which will supply a corresponding sense. See Judg. vi. 5; vii. 12; Deut. xxv. 2; 1 Sam. xviii. 30; 1 Kings xiv. 28; Is. lxvi. 23; Nah. ii. 13; Jer. ii. 58. Note, however, دَكِفُّ is, in some cases, a mere expletive, as Bochart has well remarked, Hieroz. i., p. 150. It may fairly be doubted, moreover, whether we have any form of construction in it: دَكِفُّ and دَكِفُّ being equivalent sounds, as in دَكِفُّ and دَكِفُّ, by Gram. art. 87. 3.
Chald. The relative pronoun Who, which, what, i.e. q. Heb. دَكِفُّ. It is, apparently, nothing more than the Chaldæic form of the Heb. demonstrative pronoun دَكِفُّ, Gram. art. 177. 3; and so it will often bear to be rendered: e.g. Dan. ii. 23. دَكِفُّ, that hast given me wisdom, for who hast, &c. and so in the rest of the verse. Sometimes preceded by دَكِفُّ, which seems to refer to the preceding context; دَكِفُّ to the following, as in our that, for that which, Dan. ii. 28, 29, 45.
It seems often to stand for our of; but may always be resolved by that, which, or the like: e.g. دَكِفُّ, vision of the night; i.e. vision that (of) the night, Is. vi. 19. See Is. 14, 15. Often with a pronoun preceding; دَكِفُّ, His name, that (of) God; God's name, &c. Esth. vi. 20. See ver. 32, 33. Also with the definite form preceding, دَكِفُّ, the captivity, that (of) Judah; Judah's captivity, Is. vii. 25. The same holds good in the Syriac.
It often stands as a conjunction, like دَكِفُّ, or the English that; Lat. quod, eo quod, Gr. ἐν, &c. Dan. ii. 8, 9; 16, 18, &c. Preceded immediately by other words, as دَكِفُّ, Is. iii. 19. دَكِفُّ, Is. vii. 20; vi. 11. 15. &c. Ezra vi. 12, &c. We have here, therefore, in every case, nothing beyond certain idiomatic usages of the demonstrative pronoun دَكِفُّ, that.
Fishermen, Is. xix. 8; Jer. xvi. 16, keri.
The name of a certain bird, Deut. xiv. 13; Is. xxxxiv. 15; according to Bochart. Hieroz. ii. lib. ii. c. ix. col. 195, cultur niger. lxx. λείβων. Vulg. milus.
مَثَلُ, m. seg. fr. مَثَل, for مَثَل, Gram. art. 87. 1, Aram. مَثَلُ, atramentarium. Syr. مَثَلُ, atrament. Ink, Jer. xxxvi. 18, al. non occ.
Mull, see مُثَل. Infin. or verbal noun, m. The act of judging, i.e. I. Judgment, Ps. lxxvi. 9; Prov. xx. 8; cxx. 13; Esth. i. 13. II. Meton. The cause for judgment, Deut. xvii. 8; Prov. xxix. 7: by a further meton. Contention, Prov. xxii. 10. Aff. مُثَل, مُثَل.
مَثَلُ, pl. Chald. m. The name of a certain people, Ezra iv. 9.
مَثَل, m. pl. non occ. See مُثَل, مُثَل. A judge, 1 Sam. xxiv. 16; Ps. lxvii. 6. It. Chald. id. pl. مُثَل, Ezra vii. 25.
Ph. ἔπ, 2d pers. ἐπ', for ἔπη, as if the root were ἔπη: pres. ἔπη, constr. abs. immed. it. with ἑπε, ἔπη. Beat small, down, break. Lam. iii. 34. With the feet, i.e. trample on. Ps. lxxxi. 4; lxxxix. 11; cxlii. 3; Job vi. 9; xix. 2; Is. iii. 15; Prov. xxii. 22, &c.

Infinit. ἔπη, aff. ἔπη, His striking, i.e. being stricken, Is. iii. 10. See Gram. art. 146. 8, note. Gesenius here makes the dagesh euphonic; which seems quite unnecessary.

Puh. ὑπ, m. pl. pres. ὑπη, Become stricken, broken, in spirit, contrite: in strength, &c. constr. abs. it. with ὅ, Jer. xlii. 10; Is. xix. 10; lxxi. 5; Job xxii. 9.

Part. ὑπη, pl. ὑπη, adj. Puh. pres. ὑπη, for ὑπη, Gram. art. 83. 1. i. q. Puh. Job v. 4; xxxiv. 25, al. non occ.

Hith. pres. ἐπη, for ἐπη, Gram. art. 110. 1. i. q. Puh. Job v. 4; xxxiv. 25, al. non occ.

-seat, m. pl. constr. ἐπη, Greatly, habitually, broken, in spirit, &c. Ps. xc. 3. (ὁ) ἐπη ἐπη ἐπη, thou turnest man back until (he falls) broken, &c. Gesenius here takes the Arab. pp, pullus, as the sense of ἐπη. But, according to the Lexicographers, it has no such meaning, Is. lvii. 15; Ps. xxxiv. 19.

ἐπη, pret. non occ. pres. ἐπη, keri, Ps. x. 10, i. q. ἐπη, Here, He seems, appears, broken, i.e. in spirit, humble, al. non occ. Niph. ἐπη, ἐπη, i. q. Niph. or Puh. of ἐπη, Ps. xxxviii. 9; li. 19, al. non occ. Puh. 2d pers. pret. ἐπη, i. q. Puh. ἐπη, Ps. xlv. 20; li. 10.

ἐπη, m. i. q. ἐπη, Deut. xxiii. 2, al. non occ. Gesenius thinks the injuring of the testicles is meant, as effected in the East by a certain process of bruising, which makes them waste away.

ἐπη, aff. ἐπη, once, Ps. xci. 3, r. ἐπη. Their beating or dashing noise. See ἐπη.

ἐπη, Chald. i. q. ἐπη, This, Dan. ii. 31; vii. 20.

ἐπη, m. pl. ἐπη, Chald. prop. Heb. ἐπη, male. Rams, Ezra vi. 9. 17; vii. 17, sing. non occ.

ἐπη, f. r. ἐπη. Heb. ἐπη. Syr. ἐπη. Arab. ἐπη.meminit. A memorial, record. Gesenius, &c. make the final ἐ a substitute for ἐ, i.e. the definite article, usually
termed the emphatic form: there is perhaps no necessity for this, Ezra vi. 2, al. non occ.

\textit{memory}, record, Ezra iv. 15, al. non occ.


\textit{Æth}. \textit{पत्रन}.  

\textit{I}. Poor, weak, Lev. xiv. 21; xix. 15; Ruth iii. 10; 1 Sam. ii. 8; 2 Sam. xiii. 4; Job xxxiv. 19: Pl. ib. xx. 10. 19; xxxi. 16; Prov. xxviii. 3, 8; Is. x. 2; Jer. xxxix. 10: f. Gen. xli. 19; Jer. lii. 15. 16. See \textit{पत्रन}.


\textit{लू}, is also used in the sense of exerit linguam; it. turpia locutus est, in one form or other.

\textit{उर}, v. in Kal non occ. Arab.


\textit{लू}, edusat e vagina gladium.

\textit{Part. पत्र}, Person skipping, leaping, Zeph. i. 9. Comp. 1 Sam. v. 5. Constr. with पत्र.

\textit{Pih}. pret. non occ. pres. पत्र, Leaping, skipping, like a hart, Is. xxxv. 6; 2 Sam. xxiii. 30; Ps. xviii. 30. Constr. abs.

\textit{Part. पत्र}, Skipping, Cant. ii. 8, with पत्र.


\textit{II}. Tottering, vacillating. Arab. \textit{का}, leniter propulit camelum, effectique ut lentè incederet; conj. iv. laxus pependit; it.

\textit{का}, morbi genus, quod pedi humano accidere solet. Prov. xxvi. 7, \textit{का}, both legs of the lame man totter, vacillate, are in firm: such (is) a parable in the mouth of fools. Gesenius takes \textit{का} as the root, and supposes that, as certain French and other words sometimes change a double \textit{i} into \textit{le}, as famille, familia; so here we have \textit{का}, for \textit{का}.

Of this, too, he thinks he finds an example in the Arab. \textit{का}, calun- 

\textit{niator}. But neither \textit{का}, nor \textit{का}, occurs in the Arabic; these he has probably mistaken for \textit{का}, and \textit{का}. — The truth is, the radical \textit{का} (for which \textit{का} is a substi-

tute) is here retained contrary to the usual practice.

Infin. \textit{पत्र}, Drawing up, Exod. xvi. 19.

\textit{Pih}. \textit{पत्र}, Thou hast drawn me up or out of the well, i.e. hast liberated me: wells being used in ancient times as prisons. See \textit{पत्र}, Ps. xxx. 2. Comp. vr. 4.

\textit{पत्र}, f. constr. \textit{पत्र}, pl. \textit{पत्र}. Smallness, poverty. See \textit{पत्र}, 2 Kings xxiv. 14; xxv. 12; Jer. xi. 7; Gen. xli. 19; Jer. lii. 15, 16: used as a concrete, which indeed the word may be; the fem. being often used to denote weakness, Gram. art. 216. 7. 9. In Is. xxxviii. 12, we have \textit{पत्र, which Gesenius translates, after others, \textit{a licio me abscondent}; i.e. he shall cut me from the thrum (of the web); as if \textit{पत्र meant small thread} here. The passage is an allusion to Job vi. 9. See my note. From the following \textit{पत्र} \textit{पत्र} in the parallel, \textit{पत्र} would rather seem to signify lentè. See \textit{पत्र} sign. ii. See also the last members of vv. 13 and 14 here. Or it may mean by or from weakness, wasting. \textit{etc.} Nor in this case need the notion of the web be excluded: the term \textit{पत्र} and \textit{पत्र} seem sufficiently to imply this. Gesenius, too, gives the Chald. \textit{पत्र}, tela. But, as this is a citation from the Talmud, which might have originated in a misunderstanding of this passage, no reliance can be placed on it. Again, Cant. vii. 6, we have \textit{पत्र, which is said to be \textit{पत्र, like purple}, or, it may be, something dyed purple. \textit{etc.}}

We have in the Arab. \textit{का}, which is perhaps our very word, fastus, superbia. See Freytag's Lex. sub voce \textit{पत्र}; if so, taking this in a good sense, elegance, grandeur, or dignity, will be meant; and, hence the comparison be made with purple, which marked the dignity of kings; hence, too, perhaps, the following \textit{का}, (the) king is bound, captivated, as a prisoner. Gesenius takes \textit{का} as pendula: the elder Grammarians, cin-
gladium. Cogn. ἴρρηκτα ὑπότασσον; irrequieta fuit; splenduit lucerna. I. Burning, consuming. Ps. vii. 14, ἔμπνευσεν ὑπότασσον, ellip. for ἔφεσα ὑπότασσον, He shall make his arrows to become fiery, consuming, i. e. he shall send his lightnings upon them. See ἐπι, Obad. vr. 18. II. Applied metaphorically to the affections of the mind, and implying, (a) ἐπιμένει, burning lips, i. e. dissembling the warmest friendship, Prov. xxvi. 23. (b) Burns with rage, anger, Ps. x. 2. Comp. Is. xiii. 8; Gen. xxxi. 36; constr. med. ἐπιμένει, 1 Sam. xvii. 53; where some part of the verb ἐπιμένει seems to be understood. Comp. Lam. iv. 19.

Infin. ἐπιμένει, constr.
Part. m. pl. ἐπιμένον.

Hiph. ἐπιμένει, imp. Kindle fire, inflame; pres. aff. ἐπιμένα, Ezek. xxiv. 10; Is. v. 11, constr. immed. al. non occ.

Chald. i. q. Heb. part. Dan. vii. 9, al. non occ.

f. Arabic. ἐπιμένει, enectus propit fuit siti. Burning fever; Deut. xxviii. 22, al. non occ.

f. du. ἐπιμένει, constr. ἐπιμένει, constr. med. ἐπιμένει, it. Arabic cogn. ἐπιμένει, conj. viii. ἐπιμένει, contextit, involuit, a rem. Cogn. ἐπιμένει, porta palatii regii custos. Propr. I. The valve, or leaf, of a pair of folding doors. II. Meton. A door, generally, Prov. xxvi. 14; Gen. xix. 9, 10; 1 Kings vi. 34; 2 Kings iv. 4; ix. 3. In Ezek. xli. 23, 24, these distinctions seem to be confounded. It runs thus: and (there were) two pair (of) folding doors to the temple, and the sanctuary; and two folding doors to the doors (i. e. to each of these door-ways); two doors made to revolve (turn on hinges); two to one door, and a pair of doors to the other. Simply, the temple and sanctuary had each a pair of folding doors; and these severally consisted of pairs turning on hinges, Neh. vi. 1; Judg. iii. 23, &c. Metaph. (a) The leaf of a book, Jer. xxxvi. 33; (b) of the clouds, as doors of heaven, Ps. lxxviii. 23; (e) of the face, Jason, Job xli. 6; (d) of the womb, Is. iii. 10; (d) of the door, i. e. limits, Is. xxxviii. 8. 10; (e) of the people, i. e. Israel, by way of eminence, Ezek. xxvi. 2. Aff. ἐπιμένει, ἐπιμένει, ἐπιμένει, ἐπιμένει, ἐπιμένει, ἐπιμένει.

(a) It. The punishment due to this, Exod. xxii. 1, 2; Lev. xx. 9; 2 Sam. i. 16; 1 Kings ii. 37; Ezek. xxxiii. 4, 5. Hence the phrases *ἡ ἄμην*, innocent blood, 2 Kings xxi. 16; Ps. cvi. 38; xciv. 21, &c. ἡ μακροθυμία, man of much blood. See ἡ ἄμην, above, Ps. v. 7; xxvi. 9; lv. 24. ἡ μακροθυμία, *Bloody house, city*, 2 Sam. xx. 1; Ezek. xxxii. 2; xxvi. 6. *His blood-guiltiness is upon him.* ἡ ἄμην, —upon them, Lev. xx. 9; Ezek. xviii. 13; Lev. xx. 11, &c.

(b) It. The impurity of blood, Lev. xv. 19; Is. i. 15; lxx. 3; Ezek. xvi. 22, &c.


We have, in Ezek. xix. 10, *γενεσίως*, which has given much trouble to translators, &c. Gesenius proposes ἡ μακροθυμία here to be taken as a derivative from ἁμαρτάνω, and in the sense of *μακροθυμία*, after Kimchi. Yet no one can fail to observe, that this makes the place not one whit easier than it was before. Some think, the *ποις* of the LXX., is the true reading: others prefer ἁμαρτάνω, *in thy exaltation*, as found in one of De Rossi's ss. Calmet thinks ἁμαρτάνω is the true reading: but all, as far as I can see, without the least necessity or reason; for, if we suppose ἁμαρτάνω, *in thy blood*, to refer to the first state of Israel, when taken up by God; see ch. xvi. 6—14, and the place to read thus, *Thy mother (was) like a vine—(I mean when thou wast) in (the state of) thy blood,—planted by (the) waters, &c.*, I think we shall find no difficulty in it. The transition, or rather the allusion to a former description of Israel, is indeed abrupt; but not more so than in many other places in the Bible. See also Dathe, and Rosenmüller on the passage.
I understand, a small voice, (then) silence; as if these were alternate; or as if a sort of whisper broke the silence, which followed the thunder and lightning just mentioned. Comp. Job iv. 16, from which this passage in Kings was principally worded, and Ps. cvii. 29, which is perfectly similar; al. non occ.

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things perfectly true, i.e. known as such. 
recognizing Jehovah; 1 Sam. ii. 3; Is. xi. 9; xxviii. 9; Ps. lxxiii. 11, i. q.
Aff. 

טְרַשׁ, Imp. v. בּ, Prov. xxiv. 14.

making circumstances worse, Job xviii. 5, 6; xxi. 17; Prov. xlii. 9; xx. 20; xxiv. 20; Is. xlii. 17.

Niph. טְרַשׁ, They are, or become, extinguished, ruined, Job vi. 17. See my note, al. non occ.

Puh. טְרַשׁ, i. q. Niph. Ps. cxxviii. 12, al. non occ.

טְרֵשׁ, f. for טְרַשׁ, Gram. art. 76, i. q.

טָרַשׁ, or טָרַשׁ, Knowing, recognizing. Meton.
knowledge, science, opinion, Hos. iv. 1; vi. 6; Deut. iv. 42; xix. 4; Josh. xx. 5; Hos.
iv. 6; Prov. i. 4; ii. 6; xxiv. 5; Job xxxv. 16; xxxii. 12; xxxviii. 2; xlii. 3. Phrases 
טָרֶשׁ, wonderful of knowledge, i.e. exceeding one's knowledge, Ps. cxxxix. 6.
Comp. טָרֶשׁ, Job xxxvii. 16. It. טָרֶשׁ,
man of knowledge, Prov. xxiv. 5. טָרֶשׁ, knowledge of wind, i.e. vanity, Job 
xxv. 2. See my note. טָרֶשׁ, knowers of knowledge, informed, Dan. iv. 4. 
טָרֶשׁ, the knowing, recognizing, me, Jer. xxii. 16.

טַרְשׁ, m. seg. fn. טַרְשׁ, Gram. art. 87, 4,
Ps. l. 20, al. non occ. לַע. טָרָשׁלָו.
Arab. סִּדְרֹנֶל, overwhelming, slaying. אָבְיח.

רגָגַח, expulit. Cogn. אָגָג sensim in 
hostem tetendit. Comp. cogn. אָגָג stroke, 
blow, as given by the slanderous tongue. Comp. Ps. lvii. 5; lxiv. 4.

רגָגִ, v. pres. non occ. Arab. סִּדְרֹנֶל, God forced 
out his spirit; brought on death. Beating, 
meton. driving, as cattle, Gen. xxxiii. 13.

Part. רָגִ, Beating, knocking, at a door,
Cant. v. 2.

Hithp. part. pl. רָגָה, persons becoming, setting about, knocking at a door. Constr.
med. ר, Judg. xix. 22. Gesenius thinks certatim is included in the force of this partici-
ple. I can discover no grounds for this.

רָגָה, m. רָגָה, f. pl. רָגָה, r. רָגָה. Syr.
כָּסִינני, comminuit. Arab. סָדָר, exilis; סָדָר, 
pulseis, tenuis. Small, thin, as of dust, hair, 
cattle, corn, sound, sickly person, Is. xxix. 5; 
xi. 15; see Gram. art. 217. 7: Exod. 
xxvi. 14; xxxii. 20; Lev. xvi. 12. Is.
xiii. 30; Gen. xlii. 3. 6, &c.; Lev. xxi.
20; 1 Kings xix. 12.

רֵסִיב, m. Arab. רֵסִיב, ornamenti species 
muliheribus Meccae propria: probably A sort 
of thin vail, such as the רֵסִיב of Isaiah, ch. 
iii. 23. See sub voce, Is. xi. 22.

רֵסָב, pret. non occ. pres. רֵסָב. See פְּרֵשָׁב 
above. Beat, or grind small, Is. xli. 15; 
Ib. xxviii. 28. This verb and רֵסָב are 
opposed: as, מַעֲזִיתָה רֵסָב מַעֲזִיתָה רֵסָב,
Bread (corn) is ground, for he will not con-
tinually thresh it; i.e. a more severe 
regimen is applied, when the nature of the 
case makes that necessary. It is added, For 
the beating of the wheel of his cart, and of 
his horsemen, will not reduce it to powder.
פְּרֵשָׁב, Exod. xxxii. 20, and Deut. ix. 21, is 
manifestly the noun, not the verb,—al. non occ.

Hiph. פְּרֵשָׁב, pres. פְּרֵשָׁב, apoc. פְּרֵשָׁב, constr.
immed. med. ה, of thing compared. Reduced 
to dust or powder, Exod. xxx. 36; 2 Kings 
xxiii. 6. 15; Mich. iv. 13; 2 Chron. xv. 16; 
xxxiv. 4.

Infin. פְּרֵשָׁב, and פְּרֵשָׁב, Exod. xxx. 36; 
2 Chron. xxxiv. 7.

Hoph. פְּרֵשָׁב, pret. non occ. Becomes 
ground, powdered, Is. xxviii. 28, al. non occ.

פרְּשַּׁב, v. Chald. i. q. Heb. פָּרַשַּׁב, pl. in 
Dan. ii. 35, for פְּרֵשָׁב, Dagesh being compen-
sated by the perfect vowel (+), al. non occ.

Aph. 3 pers. pret. f. פרְּשַּׁב, Dan. ii. 34. 45; 
pl. m. פָּרַשַּׁב, Ib. vi. 25: pres. פָּרַשַּׁב, Dan. ii. 40; vii. 23. Constr. immed.

Part. פָּרַשַּׁב, f. פָּרַשַּׁב, Dan. ii. 40; vii. 7. 19.

שָׁב, pupugit. Cogn. Arab. שָׁב, invasit, 
immisit se in hostem. Pierce, run through, 
Num. xxv. 8; Judg. ix. 54; Zech. xii. 10; 
xiii. 3.

Imp. aff. וּפָּרַשַּׁב, 1 Sam. xxxi. 4; 1 Chron. 
x. 4.

Niph. pres. וּפָּרַשַּׁב, Shall be thrust through, 
Is. xiii. 15, al. non occ.

Hoph. part. pl. פָּרָשִּׁים. Persons pierced 
through, Jer. xxxvii. 10; li. 4. In Lam. 
See Kuinzel's note,—by sorrow.
III. Liberty, as obtained in the year of Jubilee, &c. Lev. xxv. 10; Ezek. xlv. 17; Isa. lxi. 1; Jer. xxxiv. 8. 15. 17. With נֵּפֶר, constr. med. דִּמְשׁוּר.

Syriac. נִפְּרֵשׁ, calcavis; cogn. נִפְּרַשׁ, gradatim incessit. Arab. כְּרַשׁ, persecutus fuit; cogn. כְּרַשׁ, gradatim progressus fuit. Propr. stepping perhaps. Hence, meton. I. A way, road, Gen. iii. 34; xxxviii. 14; xlix. 17; Exod. xiii. 17, 18; Num. xiv. 28; all in construction with the qualifying word immediately following, or that word having מָשׁוּר attached to it. So Hos. vi. 9, נְמֹשׁוּר, (in the) way to Shechem they say. Gesenius makes this sort of construction equivalent to ad, versus; as מָשׁוּר, the way of the south, "austro versus." But what necessity is there for this technicality? The one mode of expression is quite as intelligible as the other. It מָשׁוּר, the king's road; i. e. high way, Num. xx. 17; xxi. 22; Deut. xi. 30. By a further meton.—

II. Journey; as, יִפְּרֵשׁ, a journey of three days, Gen. xxx. 36; xxxi. 23; Exod. iii. 18, &c. יִפְּרֵשׁ, to make, pursue, his journey, Judg. xvii. 8. יִפְּרֵשׁ, has walked in (the) way, i. e. taken a journey, Prov. vii. 19. יִפְּרֵשׁ, he has a journey before him, 1 Kings xvii. 27; Gen. xix. 2; xxxii. 2; Num. xxiv. 25, &c. It Meton.


copia; aptitudo ad cursum. Cogn. נַּפֶּר, r.

נַּפֶּר, circumvitis. Applied to a certain bird, according to some—

I. The swallow: a sort of wild pigeon, or dove, according to Bochart, Hieroz. ii. lib. i. c. vii. col. 51, &c.; Ps. lxxxiv. 4; Prov. xxvi. 2.

(b) Infin. Jer. li. 33. Time of her treading (being trodden) down.

(c) Jer. ix. 2. יִשָּׁמַע תֵּבָא בָּעָר, They cause their tongue to be trodden, (which is) their bow, &c.

(e) Cause to enter, take possession of, Judg. xx. 43; Job xxviii. 8.

Infin. יִשָּׁמַע, Jer. li. 33.

Part. יִשָּׁמַע, Is. xlvii. 17.

יִשָּׁמַע, m. pl. See יִשָּׁמַע, p. 9, above.

יִשָּׁמַע, m. pl. Aff. Chald. i. q. Heb. יִשָּׁמַע. His arms, Dan. ii. 32, i. q. יִשָּׁמַע.

יִשָּׁמַע, v. pres. יִשָּׁמַע. Constr. med. יִשָּׁמַע, יִשָּׁמַע, it. immed. of the object; it. med. יִשָּׁמַע, about whom; יִשָּׁמַע, יִשָּׁמַע, יִשָּׁמַע, יִשָּׁמַע, from, &c. It. abs. Syr. יִשָּׁמַע, trivit, disputavit, inquisiuit. Eth. יִשָּׁמַע: compositus, concinnatus. Arab. יִשָּׁמַע, trivit; trivit librum, perlegit. Propr. perhaps, went over; hence, Sought, inquired, after, of, from, into, &c., Lev. x. 16; 1 Chron. x. 14; 2 Chron. xvi. 12; xvii. 3, 4; xxiv. 6; Prov. xxxi. 13; Deut. xxxii. 15, with synon. יִשָּׁמַע, יִשָּׁמַע, xvii. 4, 9; 2 Kings viii. 8; Ps. xxxiv. 5; 1 Chron. xxxvii. 9; Is. xxxiv. 16. Phrases, יִשָּׁמַע, יִשָּׁמַע, Shall seek blood (whether shed) by means of, &c. Gen. ix. 5. יִשָּׁמַע, from, from, Deut. xviii. 19, &c. יִשָּׁמַע, seeking the peace, Jer. xxxviii. 4. 4. Deut. xlvii. 7.

(b) In the sense of Caring for, Job iii. 4; Ps. cxlii. 5; Ezek. xxxiv. 5.

יִשָּׁמַע. Imp. and Infin. יִשָּׁמַע, יִשָּׁמַע, Lev. x. 16; Deut. xxxiii. 21; 1 Kings xxii. 5, &c.

_once תִּשָּׁמַע, Ezra x. 16.

Part. יִשָּׁמַע, pl. יִשָּׁמַע. Aff. יִשָּׁמַע, &c.

Passiv. f. יִשָּׁמַע, m. pl. יִשָּׁמַע.

Niph. יִשָּׁמַע, pres. יִשָּׁמַע. Constr. יִשָּׁמַע, יִשָּׁמַע. Became, was, sought, inquired, after, Gen. xlii. 22; Is. lxv. 1; 1 Chron. xxxvi. 31; Ezek. xiv. 3; xx. 3, 31; xxxvi. 37.

Infin. abs. יִשָּׁמַע, Ezek. xiv. 3.

יִשָּׁמַע, m. Chald. יִשָּׁמַע. Syr. metath.

Arab. יִשָּׁמַע, primum terra germen. Gesen. The first blades of grass; tender herbage: in this respect differing from יִשָּׁמַע, grass, generally, and יִשָּׁמַע, ripe, do., Gen. i. 11, 12; Deut. xxxii. 2; 2 Sam. xxiii. 4; 2 Kings xix. 26; Job vi. 5; Ps. xxii. 2; Is. lxvi. 14, &c. pl. non occ.

יִשָּׁמַע, v. pres. non occ. Be, become, grassy, Joel ii. 22.

Hiph. f. pres. יִשָּׁמַע, Let it send forth

i.e. wisdom; the first of His ways is therefore the literal meaning of the passage. And this is apparently imitated in Job xi. 19 (14).—See my Commentary on the place,—speaking of the creation of the powerful granivorous beasts, as the production of God's wisdom; of which, therefore, I take לְדָעַת, to be a periphrasis. The pl. is perhaps always used in this III. sense; and is, as in other cases, applied either to God or man. Phrases, לְדָעַת, Prov. i. 31. לְדָעַת, Gen. xxxxi. 35. מִלְכָּת, Way, religion, of Jehovah, Judg. ii. 22. מִלְכָּת, common, profane, usage, 1 Sam. xxi. 6. מִלְכָּת, manner of their country, 1 Kings viii. 48; Amos viii. 14; Ps. cxxxix. 24. Comp. Jer. xviii. 15, &c.

And, by a further meton.,

IV. The trials, difficulties, fruits, of one's ways, conduct, &c., Is. x. 24; Ps. xxxvii. 5; Job iii. 23; Amos ii. 7.

Aff. יִשָּׁמַע, יִשָּׁמַע, יִשָּׁמַע, &c. pl. יִשָּׁמַע, יִשָּׁמַע, יִשָּׁמַע, &c.

יִשָּׁמַע, v. pres. יִשָּׁמַע, see יִשָּׁמַע, constr. יִשָּׁמַע, from which; יִשָּׁמַע, יִשָּׁמַע, on; immed. Step on, tread, (a) as grapes in the wine- vat, Job xxiv. 11; Jer. xxx. 30; Lam. i. 15; Is. xvi. 10; lxiii. 2; Mic. vi. 15.

(b) Tread down, i.e. injure, destroy, Deut. xxxiii. 29; Judg. v. 21; ix. 27; Mic. i. 3; v. 4; Is. lxiii. 3; Ps. xci. 13.

(c) Treading the bow; i.e. planting the left foot against, in order to make the aim the more certain. Diod. Sic. iii. 8. Arrian Ind. xvi. Καὶ τὸν τὸ ἄθροισαν ἐν τῷ γὰρ ἀθροίσαιν, καὶ τὸ πόδι τῇ ἀθροίσῃ ἔπεσε τὸν ἄθροισαν, ὑπὸ ἐκτενοῦσα τὴν κοινὴ ἐνὶ μέγα ὄκτων Ἀσαγαγότας. Ps. vii. 13; xi. 2; xxxvii. 14; 1 Chron. v. 18; viii. 40; 2 Chron. xiv. 7; Isv. v. 28. Applied also to the arrow, Ps. lxvii. 8; lxiv. 4. Metaph. Zech. ix. 13.

(d) Stepping onward, coming forth, proceeding, Num. xxxiv. 17; Hab. iii. 14. Hence, enter, take possession of, Deut. xi. 24, 25; Josh. i. 3; xiv. 9; Is. lix. 8; Mic. v. 5; 1 Sam. v. 5.

(e) Walking in state, as a king, Mic. i. 3; Job ix. 8.

Part. יִשָּׁמַע, pl. יִשָּׁמַע. Passiv. f. יִשָּׁמַע, pl. יִשָּׁמַע.

Hiph. יִשָּׁמַע, pres. יִשָּׁמַע, יִשָּׁמַע, Caused to tread, proceed, hence led, Is. xi. 15; xlii. 16; xlviii. 17; Ps. cvii. 7; cxix. 35; Prov. iv. 11, &c.
young grass, Gen. i. 11; with "מ"ה"ש", producing fruit, in the parallel. and מ"ה"ש, it sent forth young grass, v. 12.

מ"ה"ש, m. pl. non occ. Aff. מ"כ, constr. מ"כ, Syr. 1111, facultas, it. م"כ, donum.

Pers. م"כ, donum; munus altaria: it. cogn. م"כ, Arab. م"כ, pinguedo cibi: م"כ, simus, pinguedo. I. Fatness of meat, Judg. ix. 9; Is. lxv. 2; Jer. xxxi. 14; Ps. lviii. 6; abs. for concr. Ps. xxxii. 30; Job xxxvi. 16. Hence applied to, II. Ashes, particularly those of the burnt offerings, and of dead bodies as used in manuring the lands. See Pliny, lib. xvii. c. ix. [v.] His words are, "Transpadanus cineris usus adeo placet, ut antequam fumo jumentorum: quod quia levissimum est, ob id exursum." Virgil. Georg. i. 80. Hence, Ps. lxxv. 12. Fatness, fertility, Lev. i. 16; iv. 12; vi. 3, 4; i Kings iii. 3; Jer. xxxi. 40. Hence—

מ"כ, v. Ph. pres. מ"כ. I. Make fat, Prov. xv. 30. (b) Anoint, Ps. xxii. 5. (c) Consider fat, good, Ib. xx. 4. See Gram. art. 154. 8.

II. Cleansed of ashes, Num. iv. 13.

Infin. aff. מ"כ, Cleansing it of ashes, Exod. xxvii. 3.

Puh. pres. מ"כ, I made fat, satisfied, Prov. xiii. 4; xxviii. 25.

Hithp. obj. מ"כ, Gram. art. 186, for מ"כ, Gram. art. 83. 1, according to Gesenius: which will require Dagesh in מ"כ. It might, moreover, be Hophnal, מ"כ, or מ"כ, if we suppose an error to exist in the vowels. In the first case, Became fat; in the second, made fat, will be the sense; either of which will suit the context, Is. xxxiv. 6, al. non occ.

מ"כ, m. pl. מ"כ, Fat, fruitful, Is. xxx. 23; Ps. xcvii. 15, al. non occ.

מ"כ, f. constr. מ"כ, pl. m. מ"כ, constr. מ"כ.


Edict, mandate, law, Esth. i. 13. 15. 19; ii. 12; iii. 14; viii. 13; ix. 14. Phrases, מ"כ, מ"כ, law of to-day; i.e. existing law, Esth. ix. 13. מ"כ מ"כ, Deut. xxxiii. 2. Usually, a fierce law for them. Gesen. columna ignea. I am disposed to think that מ"כ here, is the same as the Arab. מ"כ, i. q. מ"כ.

denue, a stroke, ictus dolorem inferens, &c.; and that it alludes to those instances of the lightning, &c. in which God had interposed, and would still interpose, for his people. See the whole verse.

מ"כ, Chald. f. Def. מ"כ, pl. constr. מ"כ, i. q. Heb. Law, edict, &c. Dan. i. 13. 15; vi. 9. 13. 16; Ezra vii. 12. 21. Dan. ii. 9, consilium, according to Gesenius. I can see no necessity for this. He also makes מ"כ, מ"כ, law of his God, to mean religio, or religionis disciplina. But religion, or the rites of religion, differs widely from the law, i.e. the grounds of religion.

מ"כ, m. Def. מ"כ, מ"כ, Chald. i. q. Heb. מ"כ, Young grass, Dan. iv. 12, 20.

מ"כ, m. pl. Def. of מ"כ. Pers. מ"כ, probably, for מ"כ, מ"כ, מ"כ, for מ"כ, מ"כ, מ"כ, Justice bringing or bearing. Justices, judges, or lawyers, Dan. iii. 2. 3.

The fifth letter of the Hebrew alphabet, which, therefore as a numeral, represents that number, Gram. art. 4. It is enounced with a deep breathing and the larynx distended; contrary to מ"כ, kheth, which very much contracts that organ. It sustains various offices, i. in the etymology, and ii. syntax of the Hebrew language.

I. (a) In the etymology, it is found to designate the feminine gender, Gram. artt. 135. 6; 136. 2, et seq. So also in the Chaldee. And in this case it may be said to have some affinity with the letter מ"כ.

(b) When added to nouns, having this feminine termination, it supplies a sort of superlative power; as מ"כ, מ"כ, salvation; מ"כ, singular, great, salvation, Gram. art. 175. 8. So the Arab. מ"כ, in מ"כ, a singularly learned man. In the Chaldee it often stands for the definite article מ"כ; as in מ"כ, מ"כ, &c.

(c) It is prefixed to certain forms, and then supplies a sort of causative force, Gram. art. 157. 2. 4. 10.

(d) It is also found combined with מ"כ, מ"כ,
and prefixed to other forms, Gram. art. 157. 12, 13, et seq. In both these last cases, either in the Hebrew, or in its sister dialects, it claims some affinity with "n.

(c) It often interchanges in the sister dialects with n, as Syr. ܢܨܟܐ for Heb. ܢܨܟܢ, in Heb. rarely; as, ܢܨܟܐ, for ܢܨܟܢ. More frequently with ܢ, as the middle radical; as, ܕܐ. Syr. Chald. ܕܐ, ܒܐ: ܕܝ. Arab. ܕܚ, Chald. ܕܚ; ܕܛ, ܕܛ, ܕܛ, ܕܛ, ܕܛ. Gesen.

Its origin, as a letter, I leave to the writers on hieroglyphics to determine. Its application, in forming the feminine gender, originated perhaps in the notion of softness, which seems to be implied in the breathing accompanying its enunciation: as, ܒܢܐ, bona, ܒܢܝܐ, bona, &c., which has, probably for a similar reason, prevailed to a great extent in many other languages. In this respect it claims, as already noticed, in this family of languages, some affinity with n, ܠ, ܡ, Gram. art. 143. 4.

II. Its offices in the syntax are,—

(a) When prefixed to certain words, names of places, &c. its power seems to be equivalent to the Latin versus; as, ܐܒܕ, to (the) earth; ܬܒܕ, to, towards, Egypt, &c. Gram. art. 175. 8; 180. 15—17. Occasionally so when prefixed; as, ܐܒܕ, to the city, Josh. viii. 19; 1 Sam. ix. 13. Nold. p. 212, seq.

(b) It is also prefixed to imperatives and present tenses of verbs; as, ܘܓܕ, go to, for ܢܓܕ, &c. Gram. art. 175. 5. ܘܓܕ, Ib. par. 6. ܐܒܕ, Ib. art. 234, seq.

(c) It is also used as the prefixed pronoun of the fem. gen. ܐܒܕ, ܐܒܕ, ܐܒܕ, Gram. art. 145. 5, et seq.

(d) It also occupies the place of ܡ, ܢܝ, ܢܝ, Gram. art. 177. 3, and note. ܢܝ, Who went, Josh. x. 24. ܢܝ, who is born, Judg. xiii. 8, &c. See Nold. ed. 1734, p. 214, &c. Which seems to intimate that the pron. ܗܝ, He, or some such word, was the original term, abbreviated now to n simply.

In the Arabic ܐ, el, the definite article occasionally occupies this situation; as in ܐܕܡܚܝܠ, who art agreed; ܐܒܕ, the meal. (c) with him, &c. See De Sacy's Gram. Arab. art. 793, ed. 1810. Here perhaps the pron. ܢܝ,—which is now a pl. of ܢܝ, ܢܝ, was the original vocable.

(e) Hence, perhaps, it has obtained the force and usage of the definite article, the; Gr. δ, ἦ, ὅ; formerly the demonstrative δ, ἦ, δ; as grammarians generally allow. For the vowels, usually accompanying this particle as the definite article, see Gram. art. 180. 4, et seq.; for its usage in syntax, see art. 221, et seq.; Nold. p. 211, &c. For further particulars on this subject, see the Appendix.

(f) ܢܓܕ, ܢܓܕ, ܢܓܕ, prefixed to nouns, pronouns, &c. supplies the force of an interrogative; occasionally used also indefinitely, Gram. art. 179, seq. In this case it seems to claim affinity with the Arabic ܓܠܐ, and ג, num, anne? &c. With ܢܓܕ in the subsequent member, Ib. par. 3, and note; Nold. p. 214, et seq., and the Appendix to this work.

ܢܓܕ, Chald. interj. Syr. ܓܕ. Arab. ܓܠܐ, Behold! lo! Dan. iii. 25.

ܢܓܕ, Heb. and Chald. i. q. ܢܓܕ, Gen. xlvii. 23; Ezek. xvi. 43. With ܢܓܕ, Behold like that, i. e. like as, Dan. ii. 43. ܠܘܐ ܓܠܘܐ.

ܓܠܐ, Hiph. r. ܢܓܕ.


ܓܠܐ, Imp. of v. ܓܓܠܐ.

ܓܠܐ, ܓܠܐ, Imp. r. ܓܓܠܐ.

ܓܓܠܐ, see ܓܠܐ.

ܓܓܠܐ, m. pl. aff. Hos. viii. 13, al. non occ. redup. of ܓܐ, contr. for ܓܓܠܐ. See ܓܐ, lit. My gifts, synon. ܓܠܐ, which see. The force of the passage seems to be, sacrifices of my gifts, or Minkhas! They sacrifice flesh and eat it! i. e. Instead of bringing in the flour, oil, &c. of which the ܓܠܐ was composed, and which was intended for the support of the priests (Lev. ii. 3), they brought the animal only, and this they sacrificed and ate. The point of the passage consists, I think, in the terms ܓܠܐ, uttered with a degree of surprise, as if the ܓܠܐ had been converted into a bloody sacrifice, for the bringers themselves only to feed upon.

ܓܠܐ, see r. ܓܐ.
Aff. מָלֵא, m. pl. מָלֵא, constr. מָלֵא. Cogn. מַלֵּא, m. pl. מַלֵּא, constr. alt. of fm. מַלָּא, Gram. art. 150; pl. מַלְדֵּא, i. q. מַלְדֵּא, Eccl. i. 2; xii. 8, al. non occ.

mָלֵא, v. pret. non occ. pres. מָלֵא, pl. m. מָלֵא, constr. abs. Do, or act, vainly, foolishly, sinfully, 2 Kings xvii. 15; Jer. ii. 5; Ps. lxii. 11; Job xxvii. 12, al. non occ.

Hiph. part. pl. m. מָלֵא, Persons causing do., Jer. xxiii. 16, al. non occ.

kethio; הָתָיָא, keri; Ezek. xxvii. 15, al. non occ. Arab. cogn. אָמַר, coaluit et ater evasit sanguis in vulnere: concrevit ut nodus in ligno. Whence, apparently, the Greek ἔβερος, ἐβην, ἐβεσος: the Lat. ebenus, evenus, hebenus, hebenum; and our ebony. The term יִלָּא, lapis, of Gesenius is evidently a secondary sense. Ebony. Used here in the plural, either because brought from the East in pieces, or because two sorts of it existed: hence styled ebones. See Boch. Hieroz. ii. p. 140.

Inf. Hiph. r. רֹמָל, constr. pl. m. Is. lxvii. 13, in (kethio, יָתָא). Arab. קַטֵּחַ, Penettrans, amputansque, acutus ensis. Astrologers who cut and parcelled out the heavens, as we have them now on our celestial globes. Lit. sectioners, dividors, of the heavens. lxx. of δοστρόλογος του οὐρανοῦ. Syr. סָנָתָא, who gave on the heavens.

m. pl. non occ. Syr. גָּטָא, gemitus, clamor, meditatio. Arab. גָּט, גַּט, verborum contumelia, &c.

Cogn. גָּט. Heb. יָט, יָט, ϋνομαποτητίκων.

I. The murmuring of complaint, lamentation, Ezek. ii. 9: (b) of thunder, Job xxxvii. 2; Ps. xc. 9. יָט, as a murmuring, i.e. gradually decline, and fail. Targ. "חָנָק וּמָקָר vaporem oris in hyeme. Comp. Eccl. xii. 4, al. non occ.

וֹתָא, v. pres. יָט. Constr. abs. it. med. יָט, יָט, יָט, יָט, of thing compared. See יָט.

I. Murmuring, (a) as a dove, Is. xxxvii. 14; lxxv. 11: (b) as men lamenting, Is. xi. 7; Jer. xviii. 31: (c) as a lion over the prey, i.e. growling, Is. xxxi. 4.
II. Meditating, (a) in a good sense, i.e. murmuring or speaking as it were in the mind (as in ἀνάγνωστα, Josh. i. 8; Ps. i. 2; lixii. 7; lxxvii. 13; cxliii. 5; Prov. xv. 28: (b) in a bad one, Ps. ii. 1; Prov. xxiv. 2; Is. lix. 13.

III. Meton. Declaring one's meditations, suggestions of the heart, &c. Comp. Ps. xlv. 2, where πρεσατος refers to προς, Is. lix. 3; Ps. xxxvi. 28; xxxvii. 30; cxv. 7; Prov. viii. 7; Job xxvii. 4. Infin. πρεσατος, ἀναγκασατος, ἀπεικονιζομαι.

IV. Hence, by a further meton. Discerning, separating, i.e. after consideration had, Prov. xxxv. 4, 5, following προς in the preceding verse, and apparently in some connection with it. It. Is. xxvii. 8, with ἀναγκαζομαι in the parallel; i.e. shall sift. Comp. ch. xxx. 28; Amos ix. 9; Luke xxii. 31.

בְּרָעָה, f.—pl. non occ. Meditation, Ps. xlix. 4, al. non occ. מַצְרָעָה, m. r. οὐς. Cogn. τράχη, τραχύς. Syr. ἄναγκασατος, imaginatus est. Arab. هُجُرُ، homo sui cerebri, vehemens. Aff. יִתְעַבֵּד, Ps. v. 2; xxxix. 4, al. non occ. Deep, ardent, meditation.

מַצְרָעָה, m. Aff. יִתְעַבֵּד, &c. vowels immut.-able; r. מִצְרָה. Synon. רְוֹעַ, The murmuring, as of the lute or lyre, Ps. xix. 15; xciii. 4; Lam. iii. 62. In Ps. ix. 17, we have רְוֹעַ כָּלָה דַּאֲשָלָמָרος: as if this was the title of another composition. "Neque alter," says Gesenius, Symm. Ag. Vulg. But, Aquila has כָּלָה דַּאֲשָלָמָר. Symm. μελός διασκελάμος. Theod. φθορρυγει ἅδει. The other translators, μελῳδίμα ἅδει. Which amount, however, to much the same thing. The Vulg. and Syr. have not noticed it. The Targ. "Gaudebunt justi in aeternum:" which is, perhaps, not a bad comment on the passage.

מַצְרָעָה, f. occ. once, Ezek. xlii. 12. Arab. הַצִּרְיָה, præstantes et nobilis camelus. Chald. הַצִּירָה, rectum, &c. Straight, direct, commodious, as it should seem.

מַצְרָעָה, Hoph. r. מִצְרָה, and מַצְרָעָה, m. pl. Ps. lxxiii. 7; 1 Chron. v. 19, 20. A people so called, because, perhaps, descended from הַצִּירָה, Gen. xvi. 1, termed by the Greeks, ἀπαντά, ἀπερα. Boch. Phaleg., p. 255. הָרָעָה, and, the primary city of Bahrein, Castell. sub voce.

בְּרָעָה, m. i. q. יִתְעַבֵּד, v. יָתַע. Arab. הָגֶרֶם, et הָגֶרֶמ, voz gravis et crassa. Shouting of the grape-gatherers, soldiery, &c. Ezek. vii. 7, al. non occ.

בְּרָעָה, m. pl. def. Chald. Gesenius takes the ב to be the Heb. def. article, prefixed, as ב (Arab. الل) is in other cases: but for this there is no good reason, Gram. art. 180. 2. Besides, the Heb. art. cannot be prefixed to the first of two nouns in construction, as in רְוֹעַ כָּלָה, Dan. iii. 27. It is not the Heb. art. therefore. It may be compd. of רְוֹעַ and רְעַ, equivalent to the Gr. εἰςρωή, εἰςφώνα, or the like. The title of certain officers in the court of Babylon, Dan. iii. 24; iv. 33; vi. 8, &c.

בְּרָעָה, v. occ. once, Is. xi. 8. Arab. הָגֶרֶמ, recta duxit, bend direxit. Guided, i.e. his hand.


בְּרָעָה, m. Chald.—sing. non occ. Syr. מְמֹר, membrum. Pieces, fragments; with רְוֹעַ, become made, Dan. ii. 5; iii. 29, al. non occ., i.e. torn limb from limb. Comp. 2 Maccab. i. 16, it. Syr. מְמֹר, membritam disceruptus est.

בְּרָעָה, m.—pl. non occ. Arab. הַצִּירָה, destructor. Every where with הַצִּירָה. Foot-stool. Metaph. implying subjection of enemies, Ps. cx. 1; Is. lxvi. 1. The place in which Jehovah was said to dwell, Lam. ii. 1; Ps. xcv. 5; cxxi. 7; 1 Chron. xxvii. 2.

בְּרָעָה, m. pl. שְׁבָרָה. Arab. שִׁבְרָה, myrtus. The myrtle. See Celsius Hierobot. ii., p. 17, seq., Is. xlii. 19; lv. 13; Zech. i. 8, 10, 11; Neh. viii. 15.

בְּרָעָה, v. pres. יָתַעְו. Constr. immed. it. יָתַעְו, it. יָתַע, instrument; יָתַע, from; יָתַע, to, any place, &c. Arab. הָגֶרֶמ, celeriter quid egit. Cogn. מַצְרָה, conj. v. irritus in aliquem,
Hithp. דַּעַת, Be, become, glorious, Prov. xxv. 6.

Part. Pah. מַעַת, Honouring, Dan. iv. 34.

םָע, Interj. expressive of grief. Ah!

once, Ezek. xxx. 2.

יָע, i. q. יָע, once, Amos v. 16. מַע, contr.

םָם, m. מַם, f. pron. 3d pers. sing.—pl. מָם, מָמֵו, f. מָמ, מַמָּה, Gram. art. 142. 2, et seq. Arab. מֵא, מֵאָו. סָר, כָּר, סָרֵי, כָּרֵי, Syr. מֵי, מֵא, מַמָּה. Cogn. apparently with the verb מַע, decide, delopeus fuit. Anglice fell; hence, fell out, happened; Heb. מַע, fuit, existit. Cogn. מַע, vixit; some derivative or part of which might not unaptly be taken to represent the third person, He, she, and, when applied to things, it. So the Greek, εἰκώς, εἰκόν, εἰκών, i. e. one there, of εἰκός, and the termination ρός. אֵיבָּד, אֵיבָּד, אֵיבָּד, is, perhaps, our very word מַע, אֵיב, with the termination ρוֹס, &c. Hence the מ seems to be radical; not because it is slightly pronounced in the vulgar Arabic, for on that pronunciation no reliance can be placed, but because it seems to have formed a part of the root. This will explain Lennep's remark, which Middleton has mistaken, viz., "Articulus & vicinitatem habere proprié videtur cum participio verbi elu vel elo sum" (on the Greek article, Ed. 1828), sect. v.; i. e. it seems to have a common origin, and hence to have some affinity with that verb; just as our מ המ has to the Arab. verb מַע. Used as,—

(a) The personal pronoun; as, מָע, He, he, was, Gen. iv. 20. מָע, Jehovah, he (is) the (person who) walks, &c. Deut. xxxii. 8. מָע, Where (is) he? Esth. vii. 5. Fem. מָמֵו, מָמֵו, her father, she, &c., Lev. xxxi. 9. Taken to represent things, as in the Arab.—Gram. art. 216. 7. So מָע, מָע, a minhah (is) it, Lev. ii. 15. But here, and, for the most part, in the Pentateuch, written מָע. So also, as Gesenius has remarked, 1 Kings xvii. 15; Job xxxi. 11; Is. xxx. 33, which is usually termed an Archaism. The places written מָע in the Pentateuch, are only eleven, as noticed in the Masora on Gen. xxxviii. 25.
Both Noldius and Gesenius have made it equal to the Latin *ipse*, as, Gen. iv. 20; xiv. 15, &c. But this will depend entirely upon the context, which may, indeed, occasionally require it to be so translated, as Is. vii. 14, &c.: but it depends not on the word itself. In some cases, שָׁם, אִם, or נָא, are introduced for this purpose. See under these words.

(b) The demonstrative pronoun, this; as, הָאש, this (is) its name, Gen. ii. 19. So fem. אִשָּׁה, this (is) Zoar, Gen. xiv. 2. Pl. שָׁם שָׁם, these (are) the speakers, &c., Exod. vi. 27. שְׁנֵיהָרָרוֹר, these (are) the giants, &c., Gen. vi. 4. נֶגֶר is used only after a prefix, and does not occur, perhaps, more than once or twice in this sense. See Ruth i. 13. נֶגֶר, Exod. xxxix. 14, &c.

As the Latin hic and illa.

When occurring with נֶה, or הָא, it will form a correlative to them, e. g. Judg. vii. 4. נֶה נֶה וְנֶה נֶה וְנֶה נֶה, i. e. this shall go with thee; (then) he shall go with thee;...this shall not go with thee; (then) he shall not go with thee. So, again, Ps. xx. 8, נֶה נֶה וְנֶה נֶה וְנֶה נֶה, these in chariots, and these in horses;...they have bowed and fallen, &c. לָשִׂים מִתְרוֹפֶּה כַּרְאוֹנִים כַּרְאוֹנִים,...'Arioi suumosoeisochetai et tesevan. In this respect, therefore, its retrospective reference is precisely of a piece with that of the definite article. Gesenius's distinctions of "sine emphasi," and "cum emphasi quadem," Thes. p. 368, are, as the passages there adduced will sufficiently shew, perfectly useless.

Hence, in all probability, נֶה was taken,—as the Greek δ was of δε,—to constitute the definite article. See under נ. Hence it is used—

(c) As an attributive with the article prefixed; as, הָאִמְלָא, The man, the this (same), Job i. 1. Comp. Gen. xxi. 31; Is. ii. 11, &c.

(d) As including the *logical copula*, Lat. *sum*. Gr. εἰμι, not the substantive verb, as Gesenius says; for then נֶה must be either expressed or implied. See Gram. art. 213. 7; e. g. אֵשֶׁי, he (is) a prophet. See Nold. Annotationes et Vindiciæ, note 1119, where similar examples with all the personal pronouns will be found; who remarks, "Potest tamen ad haec etiam subintelligi verbum substantivum." It should be remembered, however, that the substantive verb, נֶה, will mean, exititii, factus est, or the like, rather than fruit. The same is true of the Arabic ُنَر. In the Syriac, indeed, the real substantive verb, ُنَر, has been deprived of this power, by drawing a line under it, thus, ُنَر, in which case it may include,—as may the pron. ُنَر, not ُنَر, or ُنَر,—the copula. Dr. Gesenius, however, seems to make a distinction between verbum substantivum, and ipsum verbum substantivum; for, in this latter case, he says, it is more rarely used: yet the example which he has given, Gen. xvii. 12, מַלֵּא מַלֵּא מַלֵּא, qui non de semine tuo est, does not carry us one step beyond his other cases. In the Thesaurus he gives several others; as, הָאִמְלָא מַלֵּא מַלֵּא מַלֵּא, qua non mundæ erant, Gen. vii. 2. I would only ask, Who does not see, that this is a very different thing from saying נֶה נֶה נֶה נֶה נֶה, which would give the true substantive verb? So the LXX. here, ἐπὶ τῶν κηρυκῶν τῶν μη καθαρῶν; not ἐνα ὁμοῦ εὐγενέτου καθαροῦ. Faecius, therefore, to whose doctrine he so strongly objects, is, after all, right.

When this pronoun refers to God, however, it frequently does involve the substantive verb (נֶה); i. e. when it evidently implies previous existence; as, Is. xiii. 13, אַתְא נַיָּה, h. e. אַתְא נַיָּה, exititii ego ille, i. e. qui omnia fecit. So, negatively, Jer. v. 12, וַיְגַאֲרֶה, h. e. וַיְגַאֲרֶה, וַיְגַאֲרֶה, וַיְגַאֲרֶה, or וַיְגַאֲרֶה, and וַיְגַאֲרֶה. Arab. مَنَحُ ُنَر. Syr. مَنَحُ ُنَر. But, in all such cases, positive existence, not mere assertion, must be intended. See Is. xlviii. 12; Ps. cii. 28, which are totally different, in this respect, from the examples alluded to.

In these cases, too, נֶה, נֶה, נֶה, or some other name of the true God, will be implied. Hence, in numerous cases, some name of God will be understood; as, נִשְׁתָּא מַלֵּא, Ps. xxxiii. 9. Comp. Ps. xlv. 22; Job v. 18; Is. xxxiii. 16, &c. And so מַלֵּא מַלֵּא מַלֵּא מַלֵּא, in the Arabic is often used; as,
...vi. 3; Prov. xi. 6; Job vi. 2. 30; xxx. 13, keri, Ps. v. 10; xxxviii. 13, &c. Aff. אֵֽעָ֔שְׁו (for אֵֽעָ֔שֶׁנּ), אֵֽעָ֔שְׁנְ. 

...Interj. expressive of Exhortation, threatening, grief, Is. i. 24; Zech. ii. 10; Is. v. 8; Jer. xxiii. 1; Ezek. xiii. 18; Mic. ii. 1; 1 Kings xiii. 30; Jer. xxii. 18; xxxiv. 5. Comp. Matt. xviii. 7, &c.; Gram. art. 243; Nold. p. 253, &c. "Sq. acc. Is. i. 4," says Gesenius. I am unable to see how he discovers an accusative case here. In his Thesaurus, “sq. nominat. (qui pro vocativo est, &c.) Is. i. 4,” &c., whence it should seem that his criterion of these cases is not a very sure one.

...v. Chald. pret. non occ. pres. יָּשְׁרֵו, or יָּשְׁרֵנְ, Proceed, go, Ezra v. 5; vi. 5; vii. 13.

Infin. יָּשְׁר^א.

...Inf. Hoph. רָּשְׁר. יָּשְׁרֵא, f. pl. sing. non occ. See יָּשְׁרֵא.

Lit. vain-glorious, &c. things. Glory, folly, Eccl. i. 17; ii. 12.

...f. abstr. once, Eccl. x. 13. Glory, folly.

...m. for לַעָשְׁר, apparently from the parallelism, once, Is. xli. 7. See לַעָשְׁר.

...or רָּשְׁר, v. pret. Aff. יִנְשַׁר. Arab. יִנְשַׁר, nutavit capite; Họֹסְרְנ, vagatus fuit, furibundi instar. He shall perturb, harass, them, Deut. vii. 23, al. non occ.

Niph. pres. יָּשְׁרֵא, f. It was, became perturbed, disturbed, excited, 1 Sam. iv. 5; 1 Kings i. 45; Ruth i. 19, al. non occ.

Niph. pres. part. יָּשְׁרֵו, Ps. lv. 3, I heave, swell, i. e. like the ocean (בָּשָׁר) in my distress. לַעָשְׁרֵא,Mic. ii. 12. יָּשְׁרֵא, they (i.e. the flock, with which the comparison is here made) shall be tumultuous, from the great number of individuals, יָּשְׁרֵא, יָּשְׁרֵא. יָּשְׁרֵא, is, in like manner, sometimes applied to animals, Gen. vii. 2.

...v. in Kal non occ.

Hiph. יָּשְׁרֵא, constr. יִנְשַׁר. Syr. יִנְשַׁר, mente predictus fuit. Part. confirmatus, &c. Arab. יִנְשַׁר, r. יִנְשַׁר, levis fuit res. Conj. iv. contraposition. They made light of the matter, i. e. despised the consequences, Deut. i. 41. Comp. Num. xiv. 44. לַעָשְׁרֵא,םוֹנְאַפְּרַבָּהֵיָפ.
once, Isa. lvi. 10, with יִתְנַך. Arab. מָזָר, movit (Angl. mod. caput; ad occasum declinavit stella. Cogn. מַזְרָה, mortuus est; גָּשָׁה, quiesvit; מִזְרָךְ, torpida, stupidusque; מָזָר, alienatio mentis. Nodding, dozing; it is added, apparently by way of explanation, מַזְרָה, lovers of slumbering, i.e. stupid, regardless; which, as applied to watchmen, is a grievous crime.

מַזְרָה, Hithp. r. מַזָּר.

מַזָּר, Inf. Niph. r. מַזָּר.

מַזָּר, see r. מַזָּר.

מַזָּר, see r. מַזָּר.

מַזָּר, Inf. Hiph. r. מַזָּר.

מַזָּר, Imp. apoc. r. מַזָּר.

מַזָּר, see r. מַזָּר.

מַזָּר, see r. מַזָּר.

מַזָּר, once, Ezek. ii. 10. Synon. מַזָּר, מַזָּר, Ib. for מַזָּר (Gram. art. 76), which see. Lamentation, woe.

מַזָּר, pron. 3d pers. f. sing. See מַזָּר, Chald. id. Dan. ii. 9, &c.

מַזָּר, pl. f. once, Neh. xii. 8. For מַזָּר, no doubt. See 1 Chron. xxv. 3, where we have, מַזָּר, the identical expression. The error seems to be of long standing, for the Lxx. have מַזָּר כַּסְפָּן, if this passage has not been corrupted from that in 1 Chron. above cited, which also has מַזָּר. The Syr. has מַזָּר, Húdith, as a proper name. The truth seems to be, the punctuists not knowing what to make of this word, when the מַזָּר had been written by some slumbering copyist a little too short, 'applied the vowels at random, and so favoured the grammarians with a new form, a monster hitherto unparalleled: "Ortum," says Gesenius, "vocab. ex מַזָּר, celebravit, pari signif. atque מַזָּר." I doubt whether it is desirable to cover so palpable a blunder, by so much ingenious critical conjecture.

מַזָּר, m.—pl. non occ. i. q. מַזָּר; which see. The shouting of those who gather and tread the grapes, Jer. xxv. 30; xlvi. 33. Metaph.—of an attacking army, Jer. li. 14; Is. xvi. 9, 10.
modern writing, and which I only wish to see proved.

Niph. מַעְלָה, מַעְלָהָ, מַעְלָהָ, מַעְלָה, pres. non occ. Came to be, took effect, &c. Synon. מַעְלָה. Constr. med. מַעְלָה, Deut. xxvii. 9, מַעְלָה מַעְלָה מַעְלָה מַעְלָה. This day thou camest to be a people, &c. i.e. thou hast this day become what thou wast not before. See on the force of Niphhal, Gram. art. 157. 19. But, if it had been said, מַעְלָה מַעְלָה מַעְלָה מַעְלָה, it would not so clearly have appeared that this change of circumstance had taken place. Hence, occurring with מַעְלָה, Ezek. xxi. 12, מַעְלָה מַעְלָה מַעְלָה, Behold it has come, and has taken effect. It. xxxix. 8. (This use of מַעְלָה, occ. first in Job iv. 5.) Comp. Prov. xiii. 19, with Ib. v. 12. So Deut. iv. 32; Judg. xix. 30; xxx. 3. 12; 1 Kings i. 27; xii. 24; Neh. vi. 8.

In Dan. ii. 1, מַעְלָה מַעְלָה מַעְלָה מַעְלָה, His sleep had fallen on him. (See Káll.) It is said above, that he had dreamt dreams, מַעְלָה מַעְלָה מַעְלָה מַעְלָה, this is added merely by way of explanation, to intimate that it was in the ordinary course of sleep. So the Syr. מַעְלָה מַעְלָה מַעְלָה מַעְלָה, For his sleep was (had been) upon him; not “perduravit in eo somnum eis,” as the Polyglott has it. מַעְלָה מַעְלָה מַעְלָה, perhaps, originally, מַעְלָה מַעְלָה מַעְלָה, I became fallen (prostrated of strength, collapsed) and sick.

לָבָד מַעְלָה מַעְלָה מַעְלָה מַעְלָה, for מַעְלָה, Keri, Job vi. 2; xxx. 13, which see, sign. ii.

לָבָד, Interrog. i.q. מַעְלָה, apparently; see Nold. p. 261, note. Dan. x. 17; 1 Chron. xiii. 12.

לָבָד, com. pl. מַעְלָה, constr. מַעְלָה. Syr. מַעְלָה מַעְלָה מַעְלָה מַעְלָה. Arab. מַעְלָה מַעְלָה מַעְלָה מַעְלָה. Αεθ. מַעְלָה מַעְלָה מַעְלָה מַעְלָה : Αέδισσικα συμμετείχα, τεμένων. I. Any great and splendid edifice, a palace, 1 Kings xxi. 1; 2 Kings i. 18; Is. lix. 7; Dan. i. 4; Ps. xlv. 9; Is. xiii. 22; Hos. viii. 14; Joel iv. 5, &c.

II. The Temple of Jehovah built by Solomon, also termed מַעְלָה מַעְלָה מַעְלָה מַעְלָה, The House of Jehovah, 1 Kings iii. 1, &c. מַעְלָה מַעְלָה מַעְלָה מַעְלָה, The House, 1 Kings vii. 37, &c. מַעְלָה מַעְלָה מַעְלָה מַעְלָה, The House of God, 1 Chron. ix. 11, &c. names previously given to the Tabernacle, Exod. xxiii. 19; xxxiv. 26; Josh. ix. 23; Judg. xviii. 31, &c. And this last was even before that time in use, Gen. xxviii. 17. 22. Also, מַעְלָה מַעְלָה מַעְלָה, Thy Holy Temple, Ps. v. 7; xi. 4;
lxv. 5, &c. The Holy place, 1 Chron. xxiii. 32; 2 Chron. xxix. 5, &c. Aff. יְהוָה, אֲרוֹן. On the form, see Gram. art. 155. See Plan in the Appendix.

This Temple was built by Solomon, on Mount Moriah, 2 Chron. iii. 1, with the materials partly collected by David his father, and partly by himself, 1 Chron. xxviii. 11—20; xxx. 2, &c.; 2 Chron. ii. 3, et seq., in the space of seven years and six months, 1 Kings vi. 37, 38. After this it was repaired by Josiah, 2 Chron. xxxiv. 8, et seq.; and soon after it was destroyed by the army of Nebuchadnezzar, king of Babylon, 1b. xxxvi. 19, et seq.; 2 Kings xxv. 9, &c.

יְהוָה, m. Chald. def. יְהוָה, i. q. Heb. I. A Palace, &c., Dan. iv. 1. 26; Ezra vi. 14; v. 14, &c. II. The Temple at Jerusalem, i. q. יְהוָה, Dan. v. 2, 3; Ezra vi. 5, &c. Aff. יְהוָה, יְהוָה.

יְהוָה, m. lit. Resplendent, glorious, r. יְהוָה, i. q. דָּרָשׁ, once, Isa. xiv. 12. See the next verse; whence it should seem that it is the name either of a star or of a constellation, to which this king had been elevated, as it was the case in other instances. Lucifer, generally, i. e. the morning-star, supposed by some to be the planet Venus. Lxx. Ἑωσφόρος. Syriac, as if derived from לָה שִׁבְת, ejula in matutino. Targ. "Qui eras splendidus," as derived from לָה שָׁלֹם, and a mere attributive. The usual acceptation is the most probable. Comp. Rev. xxii. 16. On the form, see Gram. art. 155.

יְהוָה, see יְהוָה.

יְהוָה, m. the Hīn, a certain measure of liquids, containing one-sixth part of the bath, and = to 12 loge, or 1 gall. 2 pints, 2-5 solid inch. According to Josephus, Antiq. lib. iii. c. ix. § 4; δύναται .... δύναται Αρτικοὺς ποιοῦσα. Lxx. εὔβουλος, εὐβούλος. Etym. unknown, Exod. xxx. 21; Num. xv. 4, et seq.; xxviii. 5. 7. 14; Ezek. iv. 11, &c.

יְהוָה, Chald. Hiph. ר. יְהוָה.

יְהוָה, Infin. do. וַיְהוָה, Chald. Dan. iii. 13; v. 2, &c.

יְהוָה, Imp. Hiph. apoc. ר. יְהוָה.

יְהוָה, Interrog. יְהוָה, with particle יְהוָה, which see.

יְהוָה, see יְהוָה.

יְהוָה, see Hiph. ר. יְהוָה.

יְהוָה, m. pl. יְהוָה, twice only, Lev. xix. 24; Judg. ix. 27. Great or habitual praise; and meton. matter of do. For fn. Gram. art. 154. 10. II. It. art. 223. 3. Lxx. ἀληθινός, ἀληθινός. Syr. יְהוָה.

Saadias, δικαίος, dignum. יְהוָה, see יְהוָה.

יְהוָה, com. pron. This, Gram. art. 176. 2.
of נ+ית, i. q. Arab. ُلَّا, as to etym. but differs in sense; the Arabic term signifying, who, which, what. Gen. xxiv. 65; xxxvii. 19. This.

Job xxix. 3. See ות.

This, once, Ezek. xxxvi. 35, compd. of נ+ית+ם. The (ה) has resulted probably from the mere fancy of the punctuists.

This, m.—

This, f.—

Aff. pl. הִשָּׁה, Job xxix. 6, al. non occ.—

Pl. f. הִשָּׁה. Aff. הַלְּדוֹת, וֶ֨הָלְדוֹת. See הַלְּדוֹת.

I. Step; II. Meton. Way; III. By a further meton. Proceeding, procedure. I. Job xxix. 6. lxx. al δδιον prov. II. f. Job vi. 19; Nah. ii. 6. III. Hab. iii. 6; Ps. lviii. 25; Prov. xxxi. 27.

This, m.—pl. non occ. Syr. هذه, gressus. Arab. ُلَّا, exitium; i. e. a going out, or away; perishing. So we say, going to destruction; and of a person dying, departing: so also the Arab. And even the Latin pereo, compd. of per + eo: It. depereo, interro. Proceeding, flowing, 1 Sam. xiv. 26. In 2 Sam. xii. 4, we have 좀, for דִּשׁוּה, like the Arab.

man of the way, i. e. Traveller; unless, indeed, we have an abstract used for a concrete, as in יִשות, &c. Gram. art. 152. 10.

This, m. Chald.—pl. non occ. lit. proceed; so with us proceeds, for expenses. Proceeds of the State; taxation, Ezra iv. 13. 20; vii. 24, al. non occ.

This, v. pres. תִּסְתַּה, cogn. תִּסְתָּה, עָסְתָּה, עָסָתָה, עָסָּתָה, עָסֶתִּים, it. immed. and abs.

I. Walked, went, proceeded; man, beast, or thing inanimate, Gen. vii. 18; 2 Chron. xxvi. 8; Josh. vi. 8; Neh. vi. 17; 1 Sam. xxiii. 13; 2 Sam. xv. 20, &c. Irreg. pl. m. יִסְתַּה, Josh. x. 24, which seems to have arisen out of the Arab. fn. [ךָּסָּתִים].

II. Meton. Made way, progress; i. e. increased as it were step by step. Pers.

gradatim, Gen. vii. 3; xxvi. 13; Judg. iv. 24; 1 Sam. ii. 26; xiv. 19; 2 Sam. iii. 1; v. 10; xviii. 23; Is. viii. 7; Esth. ix. 4; Jon. i. 11; Prov. iv. 18, 2 Chron. xvii. 12. So Virg. "Vires acquirit enundo."

III. It. Meton. Proceeded, went on, morally or otherwise, either in a good or bad sense, Deut. xix. 9; xxviii. 9; Ps. i. 1; xv. 2; lxxxi. 14; 1 Kings ix. 4; Is. xxxix. 15; Mic. ii. 11; Prov. vi. 12, &c. In which cases the qualifying, or rather specifying terms accompanying, may be construed either with þ med. or absolutely. See Gram. art. 219, note, and ib. par. 4, note. Prov. iv. 18; Ezek. vii. 17; xxxi. 12, &c.

IV. It. Meton. Went off; disappeared; departed, Gen. xii. 1; xxii. 2; xxxv. 32; Ps. lxxviii. 39; Job xiv. 20. See my note, Cant. ii. 11; iv. 6. Died, Gen. xv. 2; Ps. xxxix. 14, &c.

Idiom. usages, יִשות, He walked, i. e. obeyed, with all his heart, 1 Kings xvii. 4. יִשות, my heart went, I was well aware, 2 Kings v. 26. יִשות, the shadow shall proceed, 2 Kings xx. 9. יִשות, God hath proceeded to, 1 Chron. xvii. 21. יִשות, my eyes have strayed after my lust, Job xxxi. 7. יִשות, has gone on in the counsel of, 2 Chron. xxii. 5. Comp. Ezek. xvii. 17, &c. יִשות, as we say, has walked itself off, Cant. ii. 4; iv. 6; a Syriasm. יִשות, walked, gone on, in great darkness, Is. l. 10, &c. יִשות, into captivity, Jer. xlviii. 11. יִשות, id. Nah. iii. 10; Lam. i. 5. 18, &c. יִשות, Ps. xxvi. 1. יִשות, with you in the heat—fierceness—of resistance, Lev. xxvi. 28. 40, &c. יִשות, in contempt, Is. xlv. 16. יִשות, humbly, Is. lx. 14. Comp. Ps. lxxviii. 7, to which many similar ones might be added, were it necessary.


Imp. pl. m. יִשות, Jer. li. 50.

Part. יִשות, pl. יִשות, constr. יִשות. Phrase, יִשות, lit. Itinerants of merchandise, i. e. puffers of their own goods, liars, Jer. vi. 28. יִשות, f. pl. יִשות, Lev. xi. 27. יִשות, On four feet.

Niph. יִשות, once, Ps. cix. 23, I became, set about, departing. lxx. ἀποστάσεως.

Pih. יִשות, pres. יִשות. Constr. med. יִשות, יִשות, יִשות, יִשות, יִשות, יִשות, it. abs. i. q. Kal. i. 111.; if not also implying habit, Job xxiv. 10; xxx. 28; Ps. lxxxvii. 7; civ. 26; Lam. v. 18. In Ps. civ. 3; Prov. vii. 11, in the
sense of attacking: where the accompanying terms are manifestly military.

Idioms, in the gloom, Job xxx. 28; Ps. xxxviii. 7; cxxxii. 1. in thy heart, after thy own will, Eccl. xi. 9. In the ways of thy heart, after thy own will, Eccl. xi. 9. In thy truth, i.e. according to its requirements, Ps. lxxxvi. 11. Comp. Ps. cxliii. 4; Prov. viii. 20; Ezek. xviii. 9; Isa. lix. 9; Ps. lxxxix. 16. Metaph. Ps. lxxxiv. 14. softly, humbly, I Kings xxi. 27. In Hab. iii. 10, lit. for light thay arrows proceeded; i.e. the flashes of thy lightning gave light. Comp. Ps. lxxvii. 18, 19; xcvi. 4.

Imp. the, Eccl. xi. 9.

Part. the, pl. the.

Hiph. part. m. pl. the, once, Zech. iii. 1. xxxv. dawrpehouros. Syriac those who walk, i.e. take their part among —

Hithp. the, pres. the. Constr. the, the, it. abs. Became walking, proceeding, going on. See Hithp. if habit is not also implied, Gen. iii. 8; Sam. xi. 2; Exod. xxii. 19; Job i. 7; Zech. i. 10, 11; vi. 7; Ps. xxxiv. 14, &c.

Idioms, He went on—he lived—with reference to God, i.e. godly, Gen. vi. 9. hast proceeded to investigate, Job xxxviii. 16. in thy truth, according to it, Ps. xxxvii. 3. Comp. Is. L. 10; Ps. lxxix. 2; lxviii. 22; Prov. xx. 7; Ps. ci. 2, &c. I proceed gloomily, Ps. xliii. 2. in width, i.e. plenty, Ps. cxix. 45. upon the snare, Job xviii. 8. circuit of (the) heavens, lb. xxii. 14. in a shade, i.e. in instability, Ps. xxxiv. 7. rightly, Prov. xxiii. 31. thine arrows—lightnings—went on, Ps. lxxvii. 18, &c.

Infin. the, Zech. i. 10; vi. 7.

Imp. id. Gen. xiii. 17; xvii. 1.

Part. the, f. the, pl. the, Prov. xxiv. 34, in a military sense. See Pih. the, v. Chald. Pah. i. q. Heb. Pih. pret. non occ.


, v. pret. non occ. pres. m. the, Is. xiii. 10; f. sing. he, Job xlii. 10. (See Parad. Kal, Gram. art. 211, page 256, here &c.) Arab. the, splendere carpit;

conj. ii. the, laudavit, q. d. splendere facit. Cogn. the, dignus, in thy truth, i.e. according to its requirements, Ps. lxxxvi. 11. Comp. Ps. cxliii. 4; Prov. viii. 20; Ezek. xviii. 9; Isa. lix. 9; Ps. lxxxix. 16. Metaph. Ps. lxxxiv. 14. softly, humbly, 1 Kings xxi. 27. In Hab. iii. 10, lit. for light thay arrows proceeded; i.e. the flashes of thy lightning gave light. Comp. Ps. lxxvii. 18, 19; xcvi. 4.

Infin. the, His shining, giving out light, with the, Job xxix. 3. See also my note.

Part. pl. m. the, lit. shiners. Eng. vulg. sparks, i.e. Vain-glorious, foolish, &c. Ps. v. 6; lixiii. 3; lxv. 5, al. non occ. See the, which is very nearly allied to this participle.

Pih. the, pres. the, &c., constr. immed. it. abs. it. med. the, the, instr.

Syr. the, laudavit.

I. Praised, Gen. xii. 15; Is. lixiv. 9, 10; Joel ii. 26; Ps. cxvii. 1; cxix. 164; Prov. xxvi. 2, &c.

II. Glorified. Constr. the, the, Ps. x. 3; xliv. 9; iv. 5. See the, the. The Doric characteristic of this species is often omitted, Gram. art. 113. The second fm. pres. always in this, or some cognate sense, Ps. lxv. 5. , contr. for the, I said to the (vain) glorious, glory not. It. meton.

III. Pronounces (vain) glorious, foolish, mad, Job xii. 17; Eccl. vii. 7; Is. lxviv. 25.

Puh. pret. f. the, pres. the, Ezek. xxvi. 17. the city which has been lauded; where stands for the, unless we have the very noun here on which the verb is formed, Gram. art. 182, 2, &c., Ps. lxxxvii. 63. "Celebrabatur," says Dr. Gesenius, "carminibus nuptialis." But we read of no such nuptial songs in the Bible! This, nevertheless, he dislikes, and proposes another reading. Praised, i.e. spoken of by way of approbation, however, will suit the passage well. So the Targumist, the, is praised, Prov. xii. 8.

Part. the, Praised; and, as in Niph. generally, Gram. art. 157. 20. Worthy to be praised, 2 Sam. xxiv. 2; Ps. xviii. 4; xlviii. 2; xcvii. 4; 1 Chron. xxvi. 25, &c.

Hithp. of fm. the, pret. non occ. pres. the. I. Set about, become, glorying, boasting, 1 Kings xx. 11; Ps. xxxiv. 3; lxvii. 12; Jer. ix. 22, 23; Prov. xx. 14.

II. Become, be, praised, Prov. xxxi. 30, &c.

Infin. the, Ps. cxi. 5.

Imp. Ps. cv. 3; 1 Chron. xvi. 10.

Part. the, pl. the, Prov. xxiv. 14; Jer. ix. 23; Ps. cxvii. 7.

Hithp. of fm. the, pret. the, pres. the, became vain-glorious, foolish, mad,
III. Meton. Roar, rage, (a) as the sea; (b) as an enraged people; (c) growl, as a bear, dog; (d) moan, as a lute or dove: (a) Jer. v. 22; vi. 23; xxxi. 35; li. 55; Is. li. 15: (b) Is. xvii. 12; Ps. xlvii. 7; lv. 18; 1 Kings i. 41; Ps. xxxix. 7: (c) Is. lix. 11; Ps. lix. 15: (d) Is. xvi. 11; Ezek. vii. 16. Infin. Ṝaḥam, Is. xvii. 12.

Part. מַרְחָק,Prov. xx. 1; Jer. iv. 19. id. f. pl. מַרְחָשיםׁ, Ezek. vii. 16.

Prov. vii. 11; ix. 13, Gram. art. 136. 5; pl. מַרְחָק, places emitting noise, tumultuous, i. e. abounding with people, Prov. i. 21.

דֵּרֶךְ, see דֵּרֶךְ.

דֶּרֶךְ, for דֶּרֶךְ, m. pl. aff. דֶּרֶךְ, cogn. דֶּרֶךְ. Arab.  תָּאוּת, cura, anger, solicitude. Meton. Their riches, abundance, once, Ezek. vii. 11.

בֵּית, and בֵּית, Chald. pron. 3d pers. masc. pl. They, them. Heb. בֵּית, Dan. ii. 34, 35; Ezra iv. 10. 23; Nold. p. 276.

בֵּית, r. בֵּית, m. (In Job xxxi. 34, fn. according to Gesenius; but, if בֵּית is to be taken adverbially,—see my note on the place,—the remark of Gesenius is groundless.) pl. בֵּית, Joel iv. 14.

1. Moving of the bowels, affection, Is. lixii. 15. לֵבְנָאֹ֛ו תְּמוּנָּתָ֖ו תְּהוֹנָָֽו see לֵבְנָאֹו.

II. Musical sounds expressive of joy, Ezek. xxi. 13; Amos v. 23. See the parallelism.

III. Multitude, as in communion, Is. xiii. 4; xxxi. 3; Dan. x. 6.

(a) Of nations, Gen. xvii. 4, 5; people, Is. xviii. 12.

(b) Of women, 2 Chron. xi. 23.

(c) Of soldiery, Judg. iv. 7; Dan. xi. 11—13.

(d) Of waters, Jer. x. 13; li. 16.

(e) Of wealth, riches, Ps. xxxvii. 16; Eccl. v. 9; Is. lx. 5, &c. Aff. בָּשָׂם, בָּשָׂמָה, בָּשָׂם, pl. בָּשָׂם.

בֵּית, see בֵּית.

חָֽוָאַת, f. The mystical name of a city, Ezek. xxxix. 16; see the preceding verse—probably heathen Rome.

חָֽוָאַת, f. Sound, murmuring of the lute, Is. xiv. 11, r. חָֽוָאַת, al. non occ.

חָֽוָאַת, see חָֽוָאַת.

חָֽוָאַת, Job xxiv. 24. Hoph. r. חָֽוָאַת, according to Gesenius. But, see my note. Puh. of חָֽוָאַת.
better. "Quidui," says he, "devorationes?" ab manuscripts, mandi. But has no such sense. The LXX. &c. seem to have read τὸν πύρος ἐκτελεῖν. (See Hes.) οὐ κρίνει ἀπὸ προσωπίου πυρὸς τῇ ἑρμα. Consequently, r. ᾑ, Infin. Hiph. with Dagesh Euphon, Ges. See my note on Job xvii. 2, r. ἡμ. Their embitterings.

who, pron. 3d pers. pl. fem. always after some preposition, as ὡς, or ὡς, ὡς, ὡς, ὡς. Otherwise, ὡς, which see. On certain idiomatic usages of this pronoun after prepositions, see my note on Job xxx. 24.

who, or ὡς, with ἐν parag. ἐν, which see. Arab. ین, ین, siguando, siguend. Syr. ین. Gr. ἦν, ἦν. Cogn. ἦν, which see; et seq. Noldius, p. 276, et seq.

I. Behold, see; observe, Gen. iii. 22; Num. xxxii. 24; Is. xxiii. 13; Job xxxi. 35, &c.

II. If, whether? (a) interrogatively, Jer. ii. 10; Ezra v. 17, &c.; it. (b) implying negation, as in ἢ, p. 38, above, Dan. iii. 17.

(c) Whether, distributively, Ezra vii. 26.

(d) —, conditionally, Exod. iv. 1; Dan. iv. 24.

(e) ——, hypothetically, i.e. putting some case, as a fact, and then reasoning from it, Lev. xxv. 20; Is. l. 11; Exod. viii. 22; Jer. iii. 1; Job xiii. 11, &c.

This usage (II.) is not unknown to the Greek; and appears to have originated in that language, just as it has in the Hebrew, by speaking of facts, rather than of opinions. Hoogeveen (under Ec., ed. 1813), p. 151, has well remarked, "Cæterum..." "nec conditionem proponi, sed caævum verius poni de re præterita." So, ib. § xii. p. 152. "Si condicio rem certam indicat, accipit el vim adnotandi, causamque consequentiae infert, ut apud, Hom. II. φ. v. 216. Αἰεὶ γὰρ τὸν ἀμώνους θεόν αὐτοῦ,

Εἰ τοι Τρῶας ἔσκει Κρόνον παῖς πάντως διόνυσεν.


"Interrogationibus quoque inservit, &c. e. g. Εἰ δὲ αὖδον μεραῖον κείται...Inter utramque sit media?" Plat. de Republica lib. v.; Hom. Odys. A. v. 158, &c. See also Vigerus de
Idiotismis, by Herman. Lond. 1824. p. 504, et seq. cap. viii. sect. vii. par. iii. et seq. These are, therefore, not mere Hebraisms: they are natural constructions growing out of the nature of the case.

חָלָד, Chald. i. q. Heb. Dan. iii. 17, Behold, see, if, whether? &c., Ezra v. 17; Dan. ii. 5, 6, &c. It Distributively, Ezra vii. 26, &c.

חָלָד, I. Pron. 3d pers. pl. fem. They, them, and Dem. these, Gram. art. 145. 2; Nold. p. 275, et seq. Gen. xli. 19; xxxiii. 6; xxi. 29. With def. art. 1 Sam. xvii. 28. Often includes the logical copula, as in מִשְַׁא, חָלָד, Gen. vi. 2, &c. With prepp. רָאָה, רָאשׁ, Lev. v. 22; iv. 2; Ezek. i. 5; Gen. xli. 19, &c. See Nold. l. c.

חָלָד, II. Arab. חָלָד, חָלָד, הָלָּד. Comp. of הָלָּד, versus, and חָלָד, See, behold. Hither, thus far, of (a) place or (b) time; (a) Gen. xlv. 8; Josh. iii. 9, &c. חָלָד, hither and thither, Josh. viii. 20; 1 Sam. xx. 21. חָלָד, thus far, Num. xv. 20; 1 Sam. vii. 12, &c. It Here, Dan. xii. 5; 1 Kings xiv. 40. (b) With הָלָּד, Gen. xv. 16; 1 Sam. i. 16. Contr. חָלָד, חָלָד. See חָלָד. And Nold. pp. 281. 2.

חָלָד, rarely חָלָד, i. q. חָלָד. Of which it is compd. with def. art. affixed. Behold, see, lo: to excite (a) attention, Gen. i. 29; Exod. i. 9; Num. xvii. 6; Josh. ix. 12, &c. (b) With intimation of something important and unusual, Gen. vi. 17; Exod. xxxii. 34; xxxiv. 10; Is. vii. 14. (c) With promptness, Num. xiv. 40; 1 Sam. iii. 8; Is. lvi. 9; Ps. xl. 8, &c. The sign. hic, and si, assigned by Noldius, p. 279, are groundless. See lb. p. 278, seq.

With pron. affixed, הפָּרָד, for הפָּרָד: in pause, חָלָד, Gen. xxii. 1. 11; xxvii. 1, &c. הפָּרָד, f. הפָּרָד, Gen. xvi. 11; xx. 3, &c. הפָּרָד, Num. xiii. 17; 1 Chron. xi. 25, &c. הפָּרָד, in pause, חָלָד, Job xxxviii. 35. הפָּרָד, Gen. xlv. 16; Josh. ix. 25, &c. הפָּרָד, Deut. i. 10; Jer. xvi. 12. הפָּרָד, Gen. lxi. 1; 1 Sam. xii. 2, &c. It. חָלָד, חָלָד, חָלָד, חָלָד, חָלָד, חָלָד, &c. See Nold. p. 280, &c.

חָלָד, f. once, Esth. ii. 18, r. חָלָד, cogn. חָלָד, see r. חָלָד, and חָלָד.

חָלָד, הָלָּד, pret. Hiph. r. חָלָד, cogn. חָלָד.

חָלָד, Hoph. ib.

חָלָד, pret. Apth. r. חָלָד, Chald.


חָלָד, v. non occ. in Kal. Arab, קַסְיָס, sermo occultus: ὁμομαυτήρως.

חָלָד, Imp. apoc. Hush, be silent, constr. abs. it. med. חָלָד, Hab. ii. 20; Zeph. i. 7; Zech. ii. 17: it. Judg. iii. 19; Amos vi. 10. Pl. חָלָד, Neh. viii. 11.—Used adverbially, Amos viii. 3.

חָלָד, Hiph. pres. apoc. חָלָד, Made, caused to be silent, Num. xiii. 30.

חָלָד, Hiph. r. חָלָד, Chald.

חָלָד, Imp. apoc. Hiph. r. חָלָד.

חָלָד, Hoph. id.

חָלָד, f. pl. חָלָד, once, Lam. iii. 49; r. חָלָד, Remission, intermission.

חָלָד, and חָלָד, m. Syr. חָלָד, reversio, f. חָלָד, חָלָד, חָלָד, חָלָד, חָלָד, חָלָד.

חָלָד, Arab. חָלָד, mutulum errans, et se confundens. Perversion, subversion, Ezek. xvi. 34; Gen. xix. 29.

חָלָד, v. pres. חָלָד. Constr. med. חָלָד, חָלָד, חָלָד, instr. it. in, among; it. immedi. and abs. Turn (a) over, Judg. vii. 13; Job xxxviii. 9; Hos. vii. 8; 2 Kings xxii. 13; Ps. xli. 4. (b) Subvert, ruin, Gen. xix. 21. 25; Deut. xxix. 22; Jer. xx. 16; Job ix. 5; xxxiv. 25; Amos iv. 11; Hag. ii. 22, &c. (c) Turn back, Exod. x. 19; 1 Kings xxii. 34; 2 Kings v. 26; 2 Chron. xviii. 33; Lam. iii. 3. And give the back, as in battle, Josh. viii. 8; Judg. xx. 39—41; Ps. lxvii. 9. (d)—Change, i. e. from one sort, &c., to another, i. q. חָלָד, Lev. xiii. 3. חָלָד, turned white, Ps. cxiv. 8; Jer. xiii. 23. With חָלָד, Ps. xxx. 12; lxvi. 6; cv. 25. 29: Jer. xxxii. 13, &c. (e) Change, i. e. pervert, Jer. xxiii. 36; Amos v. 7; vi. 12. (f) Convert, 1 Sam. x. 9.

חָלָד, Infin. חָלָד, constr. חָלָד, Prov. vii. 7; Gen. xix. 29. Aff. חָלָד, חָלָד, חָלָד, חָלָד.

חָלָד, Imp. חָלָד, 1 Kings xxii. 34. Part. חָלָד, p. חָלָד; Relative חָלָד, Ps. cxiv. 8; Gram. art. 175. 16. Pass. f. חָלָד, Lam. iv. 6.
Niph. יָרֵע, pres. יָרֵע, pret. once יָרֵע, Esth. ix. 1, Became, was turned, (a) over, Job xxxviii. 5; Metaph. Lam. i. 20; Hos. xi. 8; Ezek. iv. 8, to; consigned to, Lam. v. 2.

(b) Subverted, overturned, Jonah iii. 4.

(c) - Back, Josh. viii. 20.

(d) - From one sort to another; Changed, Exod. vii. 15; Lev. xiii. 17; Esth. ix. 22; Lam. v. 15; Job xx. 14. מָשַׁח, With his tongue; i.e. says one thing at one time, at another another; A provocator, double-dealer, Prov. xvii. 23. Comp. Ps. xii. 3.

(e) - For the worse, perturbed, Exod. xiv. 5. Turned against, with מ, Job xix. 19. - Upon, 1 Sam. iv. 19, with מ.

(f) - For the better, converted, Is. ix. 5; 1 Sam. x. 6, with מ.

Hoph. יָרֵע, with מ, i.q. Niph. (e) Turned upon, against, Job xxx. 15. See my note. al. non oec.


Part. יָרֵע, יָרִיע, becomes, is turning over, or about, Job xxxvii. 12; Judg. vii. 13; Gen. iii. 24.

ןָרָע, m. once Prov. xxi. 8; opp. יָרָע.

תָּרֵע, Infin. aff. Hiph. r. יָרִיע.

דָּרָע, Hithp. r. יָרִיע.

דָּרַע, f. r. יָרַע, Deliverance, Esth. iv. 14; al. non oec.


דָּרָע, Infin. Hiph. r. יָרִיע.

ןָרַע, m. pl. יָרַע. With def. art. יָרַע; מ par. יָרַע once. יָרָע, montem versus. Constr. יר, and יר. Def. art. יָרָע, r. יָרִיע. See Arab. יר.

I. A mountain, Is. xxx. 25; xl. 4. 9; livi. 7; Exod. iii. 12; xix. 2; Gen. xiv. 10; xii. 8; xiv. 17, &c.

II. Metaph. Place of strength, considered as a refuge, or as an obstacle, Is. xl. 4; Zech. iv. 7; Jer. xvi. 10; Ps. xi. 1; xxxviii. 8.

III. Men of great power, Is. xii. 15. Comp. Dan. ii. 35.

IV. Meton. A mountainous place, or country, Gen. xiv. 10; Josh. vi. 40; xi. 16; xiv. 48. מַכָּיָה, Luke i. 39. 65. מַכָּיָה, Mount of God, Sinai, because God appeared there, Exod. iii. 1; iv. 27; xviii. 5. Also Zion, Ps. xxiv. 2; Is. ii. 3. Frequently with מ, as מַכָּיָה, mount of my holiness. מַכָּיָה, of his do. so styled apparently to show that the holiness belonged to God; and to guard against a superstitious reverence for the mere place, Is. xi. 9; lxi. 7; Ps. ii. 6; xv. 1; xliii. 3; Obad. vr. 16; Ezek. xx. 40. Occasionally מַכָּיָה, mountain of Jehovah's house, Is. ii. 2; comp. Ps. lxviii. 16, either very high, or very good; i.e. for pasture—comp. Jer. l. 6,—which is most probable. According to Gesen. מַכָּיָה, Is. lvi. 13, is put for the whole of the Holy Land. Is it not rather by a synecdoche, because Zion, as the principal place, is solely mentioned? Pl. מַכָּיָה, my mountains, for my mountainous land; i.e. the whole of Jewry:—as מַכָּיָה, is put for Samaria, Jer. iv. 15, &c. Comp. Amos iv. 1; Is. xiv. 25; lxi. 9. Gesenius here tells us, that the ancient religion considered mountains as holy, because they were supposed to be the seats of the divinities. And so of course, the sanctity of Olympus, and that of mount Moriah in Jerusalem, stood on the same footing! The truth, however, seems to be, high places were chosen rather than low ones, because they could be more easily defended. Hence cities, citadels, palaces, temples, would be, and were usually, so situated; and hence, probably, originated the notion, among the heathen—not among the ancient believers in revelation—that the divinities resided in such places:—so מַכָּיָה, mount of the destroyer, Babylon, Jer. li. 25. And hence, their high place. See מַכָּיָה.

Aff. יָרַע, יָרִיע, יָרִיעוּ, pl. יָרִיעִים. It. contr. יָרֵע, יָרִיע, יָרִיעוּ.

לָרַע, see יָרָע.

מַכָּיָה, lit. Mount of God, Ezek. xliii. 15. Ib. vr. 16, מַכָּיָה, which see, id. A name of the great, or brazen altar.
houses, &c., broken down, ruined, Amos ix. 11; al. non occ.

Thy destruction, ruin, Is. xlix. 19; al. non occ.


Thelem, Imp. pl. Niph. r. טִלָּה, m. once, Is. xix. 18, al. טִלָּה, which see; given as the mystic name of a city, and, therefore,—as it should seem—intended to carry a meaning. Usually, "City of destruction." See וָלָה, below. Ikenius Dissert. Philol. Theol. xvi. takes it to be Leontopolis, מֵלְטָוְו, vehemens et vorax leo. See Suppl. Lex. Heb. of Michaelis sub voce. According to Gesen. "ex idiomate quodam Jessie dirutur harum urbium unam:" the soundness of which may be fairly doubted. From the context, however, it should rather seem that, as one of the five cities professing the true religion, something better than destruction should be predicated of it. If the prediction relates to Christian times,—and of this there can be no doubt,—and if the term is to be taken as signifying a lion, why may the interpretation not be, City of the Lion? The great altar in Ezekiel's temple is termed מִאֵש, and, which see; which are perhaps other similar mystical names belonging to the same period. See also vs. 19 here, et seq.

In the Syriac, too, מִאֵש signifies redemptio, salus, &c., and, if this may be taken here, we shall have city of redemption; i.e. one of these five cities shall excel the rest in this respect: which will be intended if the Lion of the tribe of Judah, in the other case, is meant. This will make the context easy and obvious, and takes no more for granted, perhaps, than such usages really require. It is truly marvellous, that such a writer as Ikenius could see nothing here beyond the Temple of Onias, and Alexander's invasion of Egypt; how the altar to be erected to Jehoram, vs. 19, et seq. its being a sign and testimony to Him, that the Egyptians should cry to him, and that He should send them a Saviour: that Jeho-
vah should be known to them, and that they should recognize Him; should serve Him; should vow and pay their vows; should turn to Him, and be healed, and so on; if, after all, the whole thing meant was, an event of no moment whatsoever to posterity, and the terms just noticed—all occurring in this chapter,—were entirely destitute of meaning! It is not to be wondered at, indeed, that he should object to Vitringa's patch-work attempt to make this prophecy fit both these events. The favourite double interpretation system has committed greater havoc than this on Holy Scripture. This Ikenius ought to have seen and exploded. See my Sermons and Dissertations, p. 216, et seq.

(cont.)

men, v. pres. איעס, it. איעס, constr. immed. it. med. ייעס, rarely ייעס; ייעס, instr. Arab. ייעס, contudit vehemensius. Broke down (a) as houses, walls, towers, altars, cities, &c.; opp. ייעס, ייעס. Synon. ייעס, ייעס, Judg. vi. 25; Is. xiv. 17; Ezek. xiii. 14; Mic. v. 10; 1 Kings xix. 10. 14; Jer. xxiv. 6; xlii. 10; Mal. i. 4; Job xii. 14; Prov. xiv. 1.

(b) Men; i. e. put down, reduce, &c., Exod. xv. 7; Is. xxxii. 19; Ps. xxxviii. 5; it. Injure, hurt, Prov. xxix. 4; as if a country were built up by justice, but broken down by flatterers.

(c) The teeth, Ps. lviii. 7. Infin. ייעס, Jer. i. 10; xxxi. 28. Imp. ייעס, aff. ייעס, 2 Sam. xi. 25. Part. ייעס, Part. ייעס. Pass. ייעס, 1 Kings xviii. 30.

Niph. ייעס, pres. ייעס, became, was broken down, Prov. xi. 11; xxiv. 31; Jer. xxxi. 40; l. 15; Joel i. 17; Ezek. xxx. 4; xxxviii. 20; Ps. xi. 3. Part. ייעס, v. pl. Ezek. xxxvi. 35, 36. Pih. pres. ייעס, i. q. Kal. Exod. xxiii. 24. Infin. ייעס, Iv. Part. pl. m. aff. ייעס, Is. xlix. 17. ייעס, Imp. apoc. Hiph. r. ייעס.

Hiph. 3 pret. f. r. ייעס, Lev. xxvi. 34. ייעס, see ייעס: it. Patronym. An inhabitant of the mountains or mountainous country, 2 Sam. xxiii. 33.

דיועס, Imp. Hiph. r. ייעס, Is. xlii. 22.

דועס, for ייעס, or ייעס, Hoph. r. ייעס.

רִּיצָה, f. r. ייעס, Gram. art. 160. fm. IV. Hearing, Ezek. xxiv. 26, al. non occ.

_imp. apoc. Hiph. r. ייעס, or ייעס_.

וֹדֶּ֨הָ, Hiph. r. ייעס.


וֹדֶ֨הָ, m. r. יועס, Melting, as metal in the fire, Ezek. xxii. 22, al. non occ.

וֹדֶ֨הָ, Imp. Hiph. apoc. r. יועס.

וֹדֶ֨הָ, Imp. Hiph. r. יועס.

וֹדֶ֨הָ, Inf. Hiph. aff. r. יועס.


看見, amentem reddidit. המר, mendacium.

עָלֵ֥ל, violenter traxit. עָלָ֖ל, otiosus fuit. See also my note on Job xvii. 2. Much dispute exists as to what the form and origin of this verb is, all originating solely from its irregular punctuation. The elder grammarians took it as in Pihel. Gesenius and Ewald will have it to be a new Hiphilic form, derived from יועס, cast or throw. Still it is irregular, and nothing is gained by this roundabout process. If we suppose the root to be יועס, see my note i. c., and point the word afresh, as if in Kal, all will be regular enough. Deluded, deceived, Gen. xxxi. 7; Judg. xvi. 10. 15; 1 Kings xviii. 27; Job xii. 9; Jer. ix. 4.

Infin. יועס, Exod. viii. 25; Job xiii. 9. Part. pass. pl. m. יועס, or יועס, Job xvii. 2. See my note. Tears, weeping; usually delusion, "provocation."

Puh. יועס, for יועס, Deceived, r. Arab. יועס, infortunium, מֹלֶ֥ע, desipuit, fatuus fuit. In this case, Hoph. Is. xlv. 20.

יועס, Inf. Hithp. r. יועס.

יועס, v. pres. Pih. 2d pers. pl. m. יועס, once, Ps. lxii. 4. Arab. יועס, prompte et egregi retulit dictum; effudit. כּהָ֖ס, volubili lingua fuit. הַכּוּס, celerit effudit nubes pluviam; iniquus fuit. lxx. éoritebatur. Syr. אַּכּוֹס, concitamini. Targ. יועס, fremitis. Attack unjustly, either in words or deeds.
This theory, too, takes it for granted that יִתְנִח is a real future tense; which is false. See Gram. art. 231. 10, et seq.; and יֹתְנִח, יָתְנִיח, יָתְנִיח, יִתְנִיח, Job iii. 11, et seq. To which a multitude of others might be added. The same may be said of the corresponding tense in all the dialects.

Nor, again, will the context in very many instances bear the application of any such converative power in this particle, even supposing this tense to be a future. So יִתְנִיח, Is. ix. 5; ib. יִתְנִיח: it. 10, יָתְנִיח: 11, יָתְנִיח; 13, יִתְנִיח: יָתְנִיח, 15; יִתְנִיח, יָתְנִיח, 17; יָתְנִיח, 18; יִתְנִיח, יָתְנִיח, 19: all of which must be preterites if this doctrine be true; while it is obvious, from the context, that they are all to be taken as futures. Innumerable instances of this description may be adduced, which cannot be desired by those who prefer truth to prejudiced notions: to others they will be useless.

Again, if this particle has the power of thus absolutely altering the tenses of verbs, the same must of necessity be true, perhaps, of every one of the conjunctions, and many of the adverbs; which, it is remarkable, has never occurred to these Grammarians. E. g. יִתְנִיח, in יִתְנִיח, Deut. iv. 41. יִתְנִיח, Josh. x. 12, &c. יִתְנִיח, Num. iii. 23. יִתְנִיח, Gen. vi. 4. יִתְנִיח, 1 Kings x. 22, with יָתְנִיח, &c. יִתְנִיח, Deut. xii. 30, &c. &c. The Concordance of Noldius will supply instances innumerable.

Nor is the preterite tense, preceded by יִתְנִיח, always to be taken in the sense of a future; e. g. יִתְנִיח, Job vii. 4; יִתְנִיח, &c. The truth is, these usages depend upon principles altogether different from those proposed by these Grammarians.

Mr. Ewald has taken a better view of this subject. He has made this particle both conjunctive and relative in its application; but, as he has left the usage of the tenses quite undefined, these conjunctive and relative powers of the particle labour under great uncertainty. Still, he has had good sense and courage enough to get rid of Michaelis's יִתְנִיח, together with the conversive system of the rabbies; which is doing much. The main fault under which he labours is, that not daring to avow the real Oriental usage of the tenses, he has been
appeals to Aben Ezra, as comparing its usage with that of the Arabic: and to his own native language, the Spanish, as having a similar one. It is, moreover, extremely doubtful whether De Balmes, who lived about two centuries after Kimchi, had ever heard of the absolute conversive vav, of the modern Jews, Dr. Gesenius, &c. The truth apparently is, the modern Jews, with their very learned and laborious follower, John Buxtorf, and others, had the misfortune not to understand Kimchi; and hence all the turmoil about this little troublesome particle! For, certain it is, that if Aben Ezra and Kimchi understood this particle, as their words above imply, all they could have intended must have been, that it had a sort of relative, but no positive, conversive power whatsoever. See also Gram. art. 173. 10.


Generally, this particle is used—

(a) To couple together words, phrases, and clauses...

It is, moreover, a very extraordinary thing that neither the Arabs—who write everlastingly on grammar,—the Syrians, the Samaritans, or Ethiopians—all of whom have constructions and usages parallel to this of the Hebrews—should ever have so much as once dreamt of this conversive vav. And, if it be argued that the Arabic لم, and, exercise a similar conversive power: my answer will be, Yes; and so does almost every other adverb, pronoun, &c. of the language,—relatively, not absolutely—just as it does in the Hebrew, as a very little inquiry will prove. E. g. كانوا يفترون وينقلون, they disbelieved and slew the prophets. كفرنا نقولون, they disbelieved and said. ثم يكررونون, then they corrupted it. لا تهمي النفس, your souls desired not. لم يل تاب, he saw not. Where we have ف, و, لم, and, as good conversive particles as ever was the favoured 1 of the Hebrews: and yet the blindness of the Arabs has been such as never to have seen this,—as the good modern Jews have. As to لم and لما—when the مضارع, or relative present tense following, is to be taken as a preterite (which is by no means universal)—some intimation is always given in the context, that the time of the action, &c. is past, not present.
sentences, periods, paragraphs, &c. either similar, or similarly intended. See Gen. xiv. 18; Exod. xxv. 4; Ps. cxxix. 120, &c. &c. See Nold. p. 282, et seq. It—

(b) To mark the subsequent members of conditional, subjunctive, hypothetical, or other similar, constructions with verbs apocopated, or having the paragogic ָא or ָא, or not. See Gram. artt. 233, et seq.; 234, et seq.; 235. 3. And under one or other of these heads may every instance occurring be placed; giving such slight variation of meaning to the particle, viz. and, moreover, but, them; so, &c. as the context may require.

זָאִין, Num. xxxi. 14. ixx. Zωδῆς. The Syr. seems to have read זָא, flame. The passage seems to be a citation from a book now lost, given in illustration of what is there said about the gift of a well. זָא, Arab. זָאָק, dedit, is therefore probably the name given to the place in which this well was situated, and, as Clericus thinks," the same with זָא, ib. v. 18. Some mss. have זָא in one word: but this is manifestly erroneous. See the Schol. Crit. p. 15, of De

Rossi, it. Rosenm. in loco. In the Kâmoos we have סָאֹע, given as the name of a place, and, סָאֹעַ, as the name of a fortress in Senaâ: whence it should seem that it was not unusual to give such names to places.

דָּלָא, m. pl. דָּלָא, constr. דָּלָא, Hooks, or pins, affixed to the heads of the standards or pillars of the Tabernacle, Exod. xxvii. 10, 11, 17; xxxviii. 10—12, 17. 28. Aff. דָּלָא, ib. xxi. 32. 37. xxx. varië, δι κρίκοι, al ἄδυκλα, al κεφαλδες.

דָּלָא, m. once, Prov. xxi. 8. Arab. דָּלָא, crime gravatus est. Act. commissit crimine, &c. Lit. loaded. Comp. Is. i. 4; liii. 11; Ps. xxxviii. 5. Grievous, heavily, laden, sinner. Formerly taken as if דָּלָא, and a foreigner, and hence a sinner.

יָלֵי, see יָלֵי, m. Son, progeny, Gen. xi. 30; 2 Sam. vi. 23, keri; kethib. יָלֵי: al. non occ.

זָא, Zayin, the seventh letter of the Hebrew alphabet; as a numeral also the number seven, Gram. art. 4; pronounced as our z. Arab. and Pers. ژ. Of the same organ with ב, ב, ג, Gram. art. 23. 4: with most, or all, of which it is found to interchange in cognate words. Ib. art. 78. 4.

לָוָב, m. pl. לָוָב, constr. לָוָב, Syr. לָוָב, lupus, Hieroz. Bochart. i. lib. iii. c. x. A wolf, Gen. xlix. 27; Is. xi. 6; lxv. 25; Jer. v. 6; Ezek. xxii. 27. לָוָב, of the evening, because accustomed to prowl and destroy during the night, Hab. i. 8; Zeph. iii. 3. The λύκος νυκτεροι, or νυκτεροι, &c. of the Greeks. See Bochart. l. c.

לָוָב, pron. f. of לָוָב, which see.

דָּלָא, m. once, Gen. xxx. 20. Arab. דָּלָא, with a vowel on the middle rad. (used) of water, &c. It is also used signifying the foam of milk, water, the sea, &c.; also, dominum, munus. Whence it is probable that allusion is made to Conception. Comp. Job x. 10; Num. xxv. 7; Is. lviii. 1; Prov. v. 15—18. A gift.

דָּלָא, v. aff. דָּלָא, Hath given me, endowed me with; once, Gen. xxx. 30; with דָּלָא, which see. Constr. immed. ixx. דָּלָא וּמָלֵי מָלֵי, καλόν. Syr. דָּלָא וּמָלֵי מָלֵי, dotavit me Deus dote.

הence often occurring in proper names, as in 1 Chron. iii. 36, &c. Zebedee, &c.

לָוָב, m. pl. constr. לָוָב. Arab. לָוָב, musca; apis. Syr. לָוָב, musca. A fly, bee, Is. vii. 18. לָוָב, flies of death. Dead flies, according to some; flies inflicting death, i.e. poisonous, as others think, Eccl. x. 1. לָוָב, lit. fly-god, Baalzebub, a deity worshipped at Ekron, 2 Kings i. 2. Josephus, as cited by Selden. de Dis Syris, p. 301, et seq. אָסָאָאִי אָסָאָא, Θεον Μοιαν. The Múcýpós, Αύφους, and Μυστήρων of heathen writers. Plin. H. N. lib. x. c. xxvii. "Cyreniaci Achorum Deum (invocant) muscarum multitudine pestilen-
offering, or sacrifice of his offering, Lev. vii. 15, 16. 32, &c.
(f) מַעֲלָה, Of a family, 1 Sam. xx. 29. Comp. Ib. ix. 12, 13; xvi. 5.
(g) מַעֲלָה, Of the days; probably of the seven days appointed to be observed in each of the great feasts.
In early times the מַעֲלָה and מַעֲלָה, seem to have meant the same thing, Gen. iv. 4; in after times the former was restricted to unbloody offerings. See sub voce, and Jahn, Archæologia Biblica, cap. iv. § 373, et seq.
Aff. מַעֲלָה, מַעֲלָה, מַעֲלָה, מַעֲלָה.

דָּרָא, v. pres. יִדְרָא, constr. immediat. it. abs. it. med., to whom, יִדְרָא, upon which, יִדְרָא, of, from which, I. Slaughtered, as for sacrifice, Gen. xxxii. 54; 1 Sam. xxviii. 24; 1 Kings xix. 11; Ezek. xxxix. 17. II. Slaughtered, 1 Kings viii. 63; xiii. 2; Exod. xx. 24; Deut. xii. 21; xvi. 2; Gen. xli. 1; Num. xxx. 40; 1 Kings xix. 21; Ps. cvi. 37, &c.
Infin. יִדְרָא, 1 Sam. xv. 15, &c. Aff. יִדְרָא, 2 Sam. xv. 12.

Imp. יִדְרָא, Ps. l. 14: pl. יִדוֹרָא, Exod. viii. 21.
Part. יִדְרָא, pl. יִדוֹרָא, 1 Sam. ii. 15; Lev. xvii. 5.

Ph. יִדְרָא, and יִדְרָא, pres. יִדְרָא, Sacrificed, habitually, 2 Chron. xxxiii. 22; Ps. cvii. 38; Hos. xii. 12; Heb. i. 16; 2 Kings vi. 4; Hos. iv. 13, &c.
Infin. יִדְרָא, 1 Kings xii. 32.
Part. יִדְרָא, 1 Kings iii. 2. יִדְרָא, Ib. 2, &c.: pl. f. יִדוֹרָא, Ib. xi. 8.

יִדְרָא, v. pret. non occ. pres. aff. יִדְרָא, He will reside (with) me, Gen. xxx. 20. See יִדְרָא above. See also יִדְרָא, al. non occ.

יִדְרָא, see יִדְרָא.

דָּרָא, m. pl. Chal. part. Syr. יִדְרָא, vendidit. Usually, Gaining, i. e. the time, Dan. ii. 8, al. non occ. But, as יִדְרָא, יִדְרָא, also signifies time, Whiling away, i. e. delaying, the time might be the meaning of the passage.

ד, m. Num. vi. 4, al. non occ. Samar. יִדְרָא, puritas. Arab. יִדְרָא, vitrum. The pellucid skin of the grape.

ד, m. pl. יִדְרָא, r. יִדְרָא. Arab. יִדְרָא, accessio, for יִדְרָא, or יִדְרָא, Gram. art. 75, and hence () is inmutable. Lit. excessive. Proud, haughty, Prov. xxi. 24; Is. xiii. 11; Jer. xliii. 2; Ps. xix. 14; cxix. 21, &c.
p. 331, et seq.; applied either to persons or things.

(a) Used as the subject of a proposition, "This (is) the word, Exodus xxxv. 4. LXX. τὸ παραλόγισμον, 2 Kings vi. 19; Ps. cxviii. 20, &c. With ἄξιον, 1 Chron. xxii. 1.

(b) Distributively, hoc, illud. Esth. iv. 5; Exodus xiv. 20; 1 Kings xxii. 10; Is. vi. 3; Ps. lxxv. 8, &c. When occurring once only in such cases, 1 Sam. xxxiv. 34. τοῦ ἐπιφθαλέων, and this, (i.e. the bear) took. Comp. I. xxiv. 12, where ἄξιον refers to ἄξιον, not to τὸ παραλόγισμον.

(c) Emphatic, This same, very. ἄξιον, Judg. v. 5, &c. It by way of contempt, Exodus xxii. 1; 1 Kings xx. 12, &c.

(d) For ἄξιος, Is. lxiii. 1; Ps. lxxiv. 2; civ. 8; Prov. xxxii. 22; Job xxxvii. 2, &c. Gram. art. 177. 2.

(e) May be translated occasionally by such, Deut. v. 26; Dan. x. 17, &c.

(f) Implying time, Gen. xxxi. 41; Num. xiv. 22; Judg. xvi. 15, &c.

(g) Time or place, adverbially. ἄξιον, And (there) shall be at this (time), i.e. now, peace, Mic. iv. 4. See 1 Kings xviii. 24. Comp. Ruth ii. 7; 1 Kings xvii. 24; Gen. xxxiv. 6; Judg. xviii. 4; 2 Sam. xi. 25, &c. ἄξιον, in this, i.e. place, Gen. xxviii. 17; Num. xiii. 17. ἄξιον, hence, Gen. xxxvii. 17; Exod. xi. 1. ἄξιον, from this, and from that part, quarter, Num. xxii. 24; Josh. viii. 33.

(m. constr. ἄξιος, Pride, haughtiness; meton. Insolence. See ἄξιος; or, from a cognate ἄξιος, if the vowels may be depended on, Jer. xlix. 16; Prov. xi. 2; xiii. 10; xxi. 24; Obad. v. 3; Deut. xvii. 12. Meton. Jer. L. 31, 32. Aff. ἃξιον, 1 Sam. xviii. 28.

m. pron. demons. f. ἄξιον. This, Gram. art. 176. With prepp. ἄξιον, ἄξιος, ἄξιος; art. ἄξιον. See Nold.

(m. pron. demons. f. ἄξιον. This, Gram. art. 176. With prepp. ἄξιον, ἄξιος, ἄξιος; art. ἄξιον. See Nold.

Pih. ἃξιον, in ἄξιον, for ἄξιον, Gram. art. 208; Job xxxiii. 20. Abhorret th. Arab. ἃξιον, fœtuit. See my note on the place.

ἄξιος, m.—pl. non occ. Arab. ἄξιος, candor; stella veneris. Syr. ἄξιος, lux splendidar. Brightness, brilliancy, as of a precious stone, or the heavens in the full effulgence of the sun, Ezek. viii. 2; Dan. xii. 3.

ἄξιος, v. non occ. in Kal.

Hiph. ἄξιος, pres. pl. m. ἄξιος, constr. immed. It med. ἅξιος; it ἄξιος, from what, whom. I. Enlighten, give light; hence, II. admonish, warn. I. Exod. xviii. 20; 2 Chron. xix. 10: II. Lev. xv. 31; 2 Kings vi. 10; Ezek. iii. 17—20; xxxiii. 9. In Dan. xii. 3. ἄξιος, shall give light, not "shine." Comp. Gen. i. 18; Ps. cxxxvi. 9. Comp. Matt. xiii. 43... ὃς ὁ ἄξιος.

Infin. ἄξιος, Ezek. iii. 18; xxxiii. 8. Niph. ἄξιος, pres. non occ. Became, was, admonished, warned, Ps. xix. 12. Constr. 3, instr. it. abs., Ezek. iii. 21; xxxiii. 4—6; in pause, ἄξιος, in these last instances.

Infin. ἃξιος, Eccl. iv. 13.

Imp. ἄξιος, I. xiii. 12.

ἄξιος, Chald. m. pl. Admonished, cautioned, Ezra iv. 22.

ἄξιος, m. i. q. ἄξιος, which see. The name of the second month of the Hebrew year, 1 Kings vi. 1. 37. The same with ἄξιος, Syr. and Arab. ἄξιος, and ἄξιος. And, if the year was with the Hebrews originally solar—of which perhaps there can be no doubt (see my Sermon on the Sabbath, 2d edit. notes, p. 26)—this month would regularly commence on the thirty-first day after the sun had entered Aries. On the Jewish mode of calculating time, see Scaliger, de Emendatione Temporum, or Relandi Antiquitates, Vet. Heb., Pars. iv., and under ἄξιος below.
See ַ, and Nold. p. 336.


לָוָא, v. pret. non occ. pres. לָוָא, r. לָוָא. Constr. abs. it. med. לָוָא. Issues, flows, (a) as water, Ps. lxxviii. 20; cv. 41; Is. xlviii. 21.

(b) Blood, Lev. xv. 19. 25.

(c) Semen virile, Lev. xv. 2. 4; xxii. 4; Num. v. 2, &c.

(d) Meton. Waste away, expire, Lam. iv. 9.

(e) It. meton. Abound, overflow with, Exod. iii. 8: milk and honey, Ib. 17; xiii. 5; xxxiii. 3, &c.

Part. לָוָא, f. לָוָא, constr. לָוָא, Lev. xv. 2; xxii. 4; Num. v. 2, &c.; Lev. xv. 15; f. particularly in the phrase, לָוָא לָוָא, Exod. iii. 8, &c.

לָוָא, pret. f.—pres. non. occ. Arab. לָוָא, accessio, &c.: and hence, perhaps, the notion of boiling; the same word as seethe, as both Castell and Gesenius think. Comp.

לָוָא, constr. med. לָוָא. Swell, act insolently, against, Exod. xviii. 11; Jer. l. 29.

Hiph. לָוָא, pres. לָוָא. Constr. abs. it. med. לָוָא, i. q. Kal. I. Behave, act, insolently; swell, against; presume, Neh. ix. 10. 16. 29; Exod. xxi. 14; Deut. i. 43; xvii. 13; xviii. 20.

II. Boiled, apoc. of its place. Gen. xxv. 29. On לָוָא, see in its place.


לָוָא, pl. f.—sing. non. occ. Syr. לָוָא, angulus. Arab. לָוָא, id. r. לָוָא. An angle, or corner, of any thing built, as of the altar or Temple, Zech. ix. 15; Ps. cxliv. 12. Our daughters, בָּוָא בָּוָא, like the hewn corners, &c. i. e. as the angles were so bound together as at once to supply both strength and beauty to the edifice, so may our daughters be the patterns of virtue and beauty. Comp. בָּוָא, Ruth iii. 11; and Gram. art. 216. 9; it.

Prov. xii. 4; xxxi. 10: not imitating the sculptured Caryatides of the Grecian buildings, as Gesenius thinks; for these represented that people as in slavery, supporting the heavy entablatures of their structures. Much less like those of the Egyptians, which manifestly represented heathenish notions, al. non occ.


לָוָא, armavit. Arab. לָוָא, r. לָוָא, armavit, compit. Chald. לָוָא, negotiator est. Pah. לָוָא, scortatus est. Syr. id. Arab. לָוָא, scortatus est. The progress of the notion here is, from feeding, to adorning; thence to fornication. Comp. Prov. ix. 17; Jer. v. 7, 8. Hence, I. An innkeeper, hostess, Josh. ii. 1. So from יָרְפָּא, vendo, יָרְפָּא, femina quae corpus nonum prostitut et velit vendit. Fornication is, therefore, a secondary sense in each case. See also Thes. Steph. under יָרְפָּא, and יָרְפָּא above.

II. A woman addicted to prostitution, (a) in the proper sense of that term, Gen. xxxviii. 15; Deut. xxiii. 19; Lev. xxvi. 7; Judg. xi. 1; Num. xxx. 1.

(b) Metaph. Man, woman, &c. spiritually; i. e. given to idolatry, Hos. iv. 15; Lev. xvii. 7; xx. 5; Num. xv. 39; Ezek. vi. 9; xx. 30; Ps. lixvi. 27.

לָוָא, for לָוָא. Puh. r. לָוָא.

לָוָא, f.—pl. non occ. r. לָוָא. Syr. לָוָא, movit, commovit. Arab. לָוָא, r. לָוָא, inflexit rem; cogn. לָוָא, deflexit; לָוָא, jactura. Agitation, commotion, Is. xxviii. 19; Deut. xxviii. 25; Jer. xv. 4; xxiv. 9; xxix. 18; xxxiv. 17. With יַרְכָּב, Ezek. xxxiii. 46. "Keri ubique exhibit formam לָוָא, Gesenius, which is incorrect.

לָוָא, v. pret. לָוָא, pres. pl. m. לָוָא, Movet, was agitated, Esth. v. 9; Eccl. xii. 3. Constr. abs. it. med. לָוָא, by whom, al. non occ.
(g) *Strange, unusual, new,* Is. xxviii. 21; Job xix. 17.

Niph. pl. m. ṭāḇē, *Been, became, receding, falling off,* Is. i. 4, al. non occ.


Hoph. part. ṭāḇā, *Made separate; allusion seems to be made to Gen. xlix. 26, ṭāḇē, Ps. lxix. 9.


Niph. pres. ṭāḇē, *Be, become, removed, separated,* Exod. xxviii. 28; xxxix. 21, al. non occ.

ḥāḇālām, v. pret. ṭāḇālam, Job xxxii. 6, only.


Part. pl. constr. m. ṭāḇē, *Creepers, crawlers,* of —, applied to serpents, Deut. xxxii. 24; Mic. vii. 17, al. non occ.

ḥāḇērī, m. pl. Synon. ṭāḇē, ṭāḇē, see also cogn. ṭāḇē, *Excessive, overwhelming,* Ps. cxxiv. 5, al. non occ.

ḥāḇī, m. Chald. Syr. ḥāḇī, *majestas.*

Arab. ḥāḇī, *forma, habitus externus rei.*

*Majesty, splendour:* pl. clear, healthy, appearance, Dan. ii. 31; iv. 33; v. 6, 9, 10; vii. 28. Comp. ṭāḇē, Ib. x. 8. Aff. ṭāḇē, ṭāḇē, pl. ṭāḇē, ṭāḇē, ṭāḇē, ṭāḇē.


lxvi. 11. Syr. ḥāḇī, *strength, power.* ṭāḇē, lit. wealth of the plain, for beasts pasturing there, Ps. l. 11. See vr. 9, et seq. It. Ps. lxxx. 14, put metaphor. apparently for the more powerful inhabitants of the country, al. non occ.

ḥāḇērī, ṭāḇē, some mss. ṭāḇē, i. e. Dagesh resolved into a preceding perfect vowel, or vice versēd. Syr. ṭāḇē, *stella cadentes; lancea ignea; ṭāḇē, stella
volans. Arab. طَرَقُتُكَ, ornavit. Cogn. יַצְטַכָק, collare indusii. See my note on Job xxx. 18. I. Sparkling ornaments, precious stones, perhaps, glittering like fire, worn probably as appendages of idolatry, Is. i. 11. רָעִיתַכ, cinctured with sparklings, i. e. ornaments; hence, ib. assimilated to fire, ס‹. Comp. Is. iii. 24; Prov. xxvi. 18. יַטָרְכָק, perhaps the lancea ignea, of the Syriac, ignited, or else highly polished, missiles. Comp. רָעַק, and רָעַק.

II. Bondaet, fetters, Ps. cxxix. 8; Is. xlv. 14; Nahum iii. 10; Job xxxvi. 8. See my note. Gesenius gives here "Syr. יַצְטַכ, telum, fulmen." On what authority? This question might be put in many other cases, without, as I suspect, any prospect of having a satisfactory answer.

לֹא יִתְכַּנְתַ, m. constr. לְךַנְנ, pl. לְכַנְנ. Syr. יַצְטַכ, olea. Æth. נָּבָקָנ : id. Arab. נָּבָק, oleum, pec. olivarum; סָּבָק, oliva. Originally from עָּבָק, splenduit. בָּקָט, splendor, according to Gesenius; but I can find no such words. בָּקָט, indeed, occurs for formam habuit; but what this can have to do with the origin of oil, I cannot see. See Cels. Hierob. ii. p. 331.

I. The olive tree. Gen. viii. 11; Exod. xxvii. 20; xxx. 24; Judg. ix. 9, &c. יָּבָק, Oil-olive. Deut. viii. 8. עָּבָק, oil of the olive tree, Exod. ii. c. יָּבָק, Mount of Olives. "Jam in V. T. sacer habitus," says Gesenius: But how is this to be proved? 2 Sam. xv. 30; 1 Kings xi. 7. In this latter place, indeed, Solomon made a high place, יָּבָק, here; but this was mere idolatry. יָּבָק, olive tree, Hag. ii. 19; Zech. iv. 12. See בָּקָט.


לָּכָּנֳנ, m. ] r. לָּכָּנֳנ, which see. Pure, אָכָהָכ, l. (a) as oil, frankincense, Exod. xxvii. 20; xxx. 34; Lev. xxiv. 2. 7. (b) Metaph. — as the mind, conduct, &c. Job viii. 6; xi. 4; xvi. 17; xxxviii. 9; Prov. xvi. 2; xx. 11; xi. 8.


Ph. Make pure, clean. כָּמָכ, 1st pers. pret. pres. כָּמָכ. Constr. immed. Ps. lxxxii. 13; Prov. xx. 9; Ps. cxix. 9, al. non occ. Hithp. כָּמָכ, Imp. for כָּמָכ, Gram. art. 83. 3. Be, become, clean, Is. i. 16.


לָּכָּנֳנ, f. once, Job xxviii. 17. Syr. יָּכָּנ, vitrum. Arab. כָּכָּנ, id. See my note on the place. Glass, or crystal, r. לָּכָּנ. Syr. and Arab. are mere corruptions.

לָּכָּנ, m. with aff. only, לָּכָּנ, r. לָּכָּנ, r. לָּכָּנ. Male, of man only, Exod. xxxiii. 17; xxxiv. 23; Deut. xvi. 16; xx. 13.

לָּכָּנ, v. לָּכָּנ, 3 pers. pl. m. only. Cogn. לָּכָּנ. Constr. abs. Lam. iv. 7; Job xv. 15; xxv. 5. See my note, Are pure, clean, clear, al. non occ.

Hiph. לָּכָּנ, once, Job ix. 30. Have cleansed.

לָּכָּנ, and לָּכָּנ, m.—pl. non occ. prim. לָּכָּנ, Arab. דָּכָּנ, recordatio. Syr. נוֹכָנ, mementia. Samar. id. Æth. דָּכָּנ : id. I. Memory, Exod. xvii. 14; Deut. xxv. 19; xxxii. 26; Ps. ix. 7, &c. II. Meton. Memorial, record, Ps. xxx. 5; cxi. 4; cxiv. 7; Prov. x. 7; Exod. iii. 15, &c. Aff. דָּכָּנ, דָּכָּנ, דָּכָּנ.

לָּכָּנ, m. pl. לָּכָּנ. Arab. דָּכָּנ, mas. Syr. דָּכָּנ, id. See לָּכָּנ; either because the man keeps up the memory of a family, or because his mental retentive powers are great.

Male, of either man or beast. Gen. i. 26; v. 2; xvii. 10; xxxiv. 15, &c.—Gen. vii. 3. 9. 10; Exod. xii. 8.; xii. 12. 15; Exra viii. 4. Opp. רָּכָּנ, טָּכָּנ, Gen. i. 26; v. 2; vi. 19, &c.

Membrum virile (Arab. לָּכָּנ) apparently, Gen. xvii. 14; xxxiv. 15. 22, &c. And, hence, perhaps, the term is applied to the male.
Inf. יָרָא, Memorializing, recording, 2 Sam. xviii. 18. With מיכו, to record, &c., 1 Kings xvii. 18; Amos vi. 10, &c. So the titles of some of the Psalms, xxxviii. 1; lxxv. 1. Aff. יָרָאת, Ezek. xxii. 19. It. prep. יָרָא, as he mentioned, 1 Sam. iv. 18.

Imp. aff. יָרָא, Put me in mind, Is. xliii. 26; pl. lb. xii. 4.

Part. יָרְא, pl. יָרוּא. Calling to mind, mentioning, Gen. xl. 9; Is. lxii. 6. Those who memorialize. It. Recorder, 2 Sam. viii. 16; xx. 24, &c. יָרוּא, id. f., Num. v. 15.

Infin. יָדַר, m. constr. pl. non occ. A memorial, record, Exod. xvii. 14; xxxiii. 12; xxxix. 7; Num. v. 15; Eccl. i. 11; Mal. iii. 16; Neh. ii. 20, &c.

Infin. יָדַר, m. pl. יָדוּר, it. יָדוּר, i. q. יָדוּר. Memorial, record; but יָדוּר is not constr. of יָדַר. Comp. Eccl. i. 11, and ii. 16. Nor can the plurals here given be formed of יָדַר; this would set all analogy at nought, nor is it necessary. Lev. xxiii. 24; Job xiii. 12; Esth. vi. 1. Aff. יָדוּר.

Syr. כָּרַך, f. r. מ. despectui fuit; ῥάσκαννα, obscenitas. Arab. כָּרַך, Lightness, shortness, of weight. Baseness, lightness, i. e. want of principle, Ps. xii. 9. When baseness is elevated among men, wicked men walk about on every side, i. e. they are now freed from the shackles which religion would lay on them; and accordingly they injure, oppress, destroy, without even the necessity of an excuse. On the force of כָּרַך, see my Job i. 7; ii. 2. Nothing can be more true to nature than the sentiment here delivered; and it may be laid down as a corollary to it: That the prime aim and object of such is, to disseminate debasing principles.

Infin. יָסִל, m. pl. once, Is. xviii. 5. Arab. יָסִל, יָסִל, יָסִל, supellex, facultas; יָסִל, tremor. Cogn. יָסִל, lubricus. Applied, apparently, to the things of life, on account of their very uncertain tenure; and, in Is. i. c. to the branches, as the feeble supporters of the produce of a tree. Tender branches, shoots. Cogn. יָסִל, יָסִיל, יָסִיל, Gesen.
...the imagination of folly is sin; i.e. projects not regulated by the fear of God. With מָתֵת, Ezek. xvi. 58. Aff. פָּשׁוּת, הָעִשׂרָה, —חָלוּעָה, Ps. xvii. 3 is, by Gesen. i. q. רֵינָה. See also the verb יָשֵׁב.

דָּקֵי עָבָב, f. pl. constr. מְשַׁמֵּשׁ, sing. מְשׁוֹשְׁו. r. הוּא. Lit. a pruning. I. A branch generally, pec. of the vine, Num. xiii. 23; Ezek. xv. 2; Is. xvii. 10. נֵקָר, branch of a stranger; allud. to Num. i. c.: but here intimating the introduction of idolatry, Ezek. viii. 17, as some think alluding to the Phallus of the Egyptians and Greeks; the Lingam of the Hindoos, Engl. the rod. See also Faccioli, under Fascinum: others, that the rite of using a small bundle of rods when worshipping the sun, as in ancient Persia, is intended. See Strabo, lib. xv. p. 733, Ed. Casaub. Hyde de Relig. Pers. lib. 1. c. xxvii. p. 350; others, that the ἱερός κλάδος. Ἐξίπαν. Tyrann. l. 3, &c. are meant. The passage cited from Is. above is sufficient to shew, that some heathenish practice is alluded to; but what that is, it is impossible to say. Aff. מָאַלָּךְ, Nah. ii. 3.

בֶּשָּׁר, see r. בְּשָׁר, and יֶשֶׁר.


דָּקֵי עָבָב, m.—pl. f. דָּקָזוֹנַת, Song, hymn, of success or triumph, Is. xxiv. 7; xxv. 5; Job xxxv. 10;—of prayer, praise, as an exercise of religion, 2 Sam. xxvii. 1; Ps. cxix. 54, al. non occ.

בֶּשָּׁר, v. בֶּשָּׁר, it. בְּשָׁר, pres. pl. בְּשָׁר, as if pret. of cogn. בָּשָׁר. See בָּשָׁר, i. q. בָּשָׁר, it. cogn. מָבָשָׁר, i. q. מָבָשָׁר, intendit, propositus sibi; exploravit. Constr. abs. it. med. יָחָר. Intended, determined, Gen. xi. 6; Deut. viii. 14; xix. 19; Jer. iv. 28; li. 12; Lam. ii. 17; Zech. i. 6; viii. 14, 15; Ps. xvii. 3; xxxi. 14; Prov. xxx. 32. מַקְוָא, if thou hast determined (erroneously, i.e. with too much confidence, as the preceding member intimates) (lay thy) hand to (thy) mouth; i.e. be silent; do not go on to defend this. See Job xxi. 5, from which the sentiment seems to be taken, with my note. Comp. Is. li. 17; Prov. xxxi. 16. Determined upon, considered.

Part. בָּשָׁר, Determines, plots against, Ps. xxvii. 12. לְסֹהַּב קַנְוַדַּו.
Infinit. Ps. xcii. 2. Imp. pl. ἐνθ, Ps. ix. 12; 1 Chron. xvi. 9, &c.

ｭ, m. Chald. pl. def. י, Singers, Ezra vii. 24, al. non occ.

ｭ, m. once, Deut. xiv. 5. A sort of mountain-goat, so called according to Boch. Hieroz. i. p. 903, et seq. from its leaping.

Arab. _threshold, fugit cervus.

Arab. מ, m. Chald. Def. מ, Music, song, Dan. iii. 5. 7. 10. 15, al. non occ.

Arab. מ, f. constr. מ, ד, pl. non occ. Song, praise, music, Ps. lxxxi. 3; xviii. 5; Is. li. 3; Amos v. 23. מ, Exod. xv. 2, adopted, Is. xii. 2; Ps. cviii. 14, is perhaps elliptical for י, my song is the Lord; i.e. the subject of it. מ, Gen. xliii. 11, the cropping, gathering, i.e. produce, of the land, rather than "cantus terrae, i.e. laudatissimi proventus ejus," of Gesenius.

Arab. מ, m. pl. מ. Syr. מ, ל, pl. מ, species; pl. multarum specierum. Hence, probably, מ, scoptator, because addicted to variety; and, hence, the propriety of its application to idolatry. Arab. מ, מ, scoptatus est. Cogn. מ, aluit; מ, armavit. Arab. מ, מ, ornamentum. See מ.

Cogn. Arab. מ, terram rigavit aqua; מ, formavit. Eth. מ: proficuum, decorum, fuit. Sort, kind, of wealth, Ps. cxliv. 13. מ, putting forth from sort to sort, i.e. things precious from one kind to another. The Arabic equivalent, מ, is still used in the same way in the East; e.g. براحية متعدد مشكيح به نعمتها, and م, جنس, in Gladwin's Pers. Moonshee, Ed. Lond. p. 11 — 2 Chron. xvi. 4, מ, מ, perfumes, and varieties of precious cloth apparently, and the same is
perhaps intended, Pa. l. c. above. Comp. מַּעַלְעָה, Chald. id. Constr. על, Dan. iii. 5. 7. 10. 15, al. non occ.

כָּעַד, m.—pl. f. מַלְעָה, constr. בּוֹלָה. Syr. ַכְּאַדַא, cauda. Arab. ַכְּאַדַא, id. The tail of an animal, Judg. xv. 4. Comp. Is. vii. 4; Is. ix. 13. See under מַעַלְעָה above, Is. xix. 15; Deut. xxviii. 13; Job xl. 17. Aff. בּוֹלָה. Hence—

Pih. מַעַלְעַה, v. pres. בּוֹלָה. Constr. med. יָבֵל, 1, among.—lit. tail, i. e. Cut off, smile, those in the rear, as if they were the tail of the host, &c. Deut. xxv. 18; Josh. x. 19, al. non occ. Verbs, formed from the names of substances, are usually found either in the Pih. or Hiph. form.

בּוֹלָה, v. pres. בּוֹלָה, apoc. f. בּוֹלָה. See בּוֹלָה, and יָבֵל above. Constr. abs. med. יָבֵל, 1, יָבֵל, 2, יָבֵל, 3, יָבֵל, 4, יָבֵל, 5, יָבֵל, 6, יָבֵל, 7, יָבֵל, 8. I. Playing the whore, Gen. xxxviii. 24; Lev. xix. 29; Hos. iii. 3; Jer. iii. 1; Amos vii. 17, &c.

II. Metaph. Becoming, being, idolatrous, God being supposed to be the husband of Israel, Is. liv. 5, &c. Comp. Hos. i. 2; Ezek. xvi. 22, &c.; Lev. xvii. 7; xx. 5, 6; Deut. xxxi. 16; Judg. ii. 17; Ezek. xxiii. 30. In Is. xxii. 17, the primitive usage, see יָבֵל, seems to be recurred to. Comp. Nah. iii. 4, occ. with יָבֵל.

Infin. יָבֵל, constr. בּוֹלָה, Hos. i. 2; Lev. xxv. 5. Aff. בּוֹלָה. Part. see יָבֵל, m. יָבֵל, f. Puh. יָבֵל, Is whoredom committed, impera. Ezek. xvi. 34.

Hiph. יָבֵל, pres. יָבֵל, apoc. יָבֵל, Caused to commit whoredom, Exod. xxxiv. 16; 2 Chron. xxi. 11. 13.

As in Kal. Hos. iv. 10. 18; v. 3. Infin. יָבֵל, constr. יָבֵל, 2 Chron. xxi. 13. Aff. יָבֵל, Lev. xix. 29.

בּוֹלָה, m. pl. constr. יָבֵל, r. יָב, cogn. יָבֵל. Arab. ַבּוֹלָה, aqua dubia; lit. things prostituted, or, taking the prim. notion, varied, bartered. This participial form is adopted in יָבֵל, יָבֵל, in like manner. I. W.horedom, or things pertaining to it, Gen. xxxviii. 24; Hos. i. 2; ii. 6; iv. 12; v. 4; i. q. יָבֵל, Hos. ii. 4, &c.

II. Metaph. Idolatry. See יָבֵל, sign. ii. 2 Kings ix. 22; Ezek. xxiii. 11. 29.

In Nah. iii. 4, comp. Is. xxii. 17, the primitive sense of bartering seems to be recurred to; as remarked under יָב, sign. ii.

"De commercio," &c. Gesenius, i.e. יָבֵל. And yet he tells us, under יָב, that "nequa audiendi, qui nonnullis in locis, ut Jos. 1. c." i. e. יָבֵל, cauponam hospitam intelligunt." Yet we have Dr. Gesenius himself here, ascribing either that sense, or one very like it, to this word! Aff. יָבֵל, יָבֵל. "In the vengeance due to it. Aff. יָבֵל, יָבֵל, יָבֵל.


II. Rejecting as corrupt and worthless, Hos. viii. 3; Lam. ii. 7; Ps. lxxiii. 2; lxxiv. 10; lx. 3. 12; lxiv. 1; lxxxix. 39; cviii. 12; Zech. x. 6. With יָבָה, יָבָה, and יָבָה, Lam. iii. 31; Ps. lxxvii. 8: it יָבָה, Ps. lxxiv. 24.

Hiph. יָבָה, pres. יָבָה, i. q. Kal. I. Is. xix. 6, יָבָה, יָבָה, The rivers—of Egypt—shall stink, alluding to Exod. vii. 18, יָבָה, יָבָה. If the reading יָבָה may be relied on, it probably exhibits a Hiph. of the augmented form, יָבָה, Gram. art. 195. 6.

II. Rejected, 1 Chron. xxviii. 9, with יָבָה, 2 Chron. xi. 14, with יָבָה, Lb. xxix. 19, laid aside, profaned.

יוֹבָה, v. in Kal. non occ. Syr. יָבָה, jecit, ejecit; coercuit. Arab. יָבָה, annulo freravit, &c. once—

Pih. יָבָה, pres. Deut. xxxiii. 22. יָבָה can hardly mean proclitiit, leaps out from Baashan, as Gesenius thinks; because no precise sense can be collected from it; besides, his etymology, giving this notion, is groundless. More agreeably to Oriental usage, Strikes, injures, and hence, restrains.

יוֹבָה, f. r. יָפָה, once, Gen. iii. 19, constr. יָפָה, Sweat of. — Meton. effect of agitation, &c.

יוֹבָה, f. i. q. יָבָה, either by Metath. or from cogn. r. יָבָה. Arab. יָבָה, r. יָבָה; justęt egit, &c. Agitation, commotion, vexation, Deut. xxviii. 25; Jer. xv. 4; xxiv. 9; xxix.
v. pret. non occ. pres. יָרָד. I. Indignant, enraged. Constr. abs. it. med. יָרָד, "to see fire," Prov. xix. 3; 2 Chron. xxvi. 19. Infin. יָרָד, above.

II. Part. pl. m. יָרָד, Mentally excited, wrought, Gen. xl. 6; Dan. i. 10. Theodotion, ὁμοθυμάτως. Comp. Matth. vi. 16.

מִרְדֵּד, m. Indignant, angry, 1 Kings xx. 43; xxxi. 4.

מִרְדֵּד; m. { Aff. יָרָד, Isa. xxx. 19, only.

מִרְדֵּד; f. } constr. יָרָד, pl. non occ. Syr. ἤσθη, vociferatio, clamor. Arab. مِرْدِد, id. Cogn. דִּשָּׁה, inclamavit illum. Cogn. Heb. דִּשָּׁה. Arab. مِرْدِد, id. A cry, shout, for help in distress, &c. Isa. xv. 5. 8; lxv. 19; Jer. xviii. 22; xx. 16; xlvi. 4. 34; li. 54; Ezek. xxvii. 28; Job xvi. 18, &c. Often subjectively, Gen. xviii. 20; objectively, i. e. cry caused by Sodom, or against Sodom. Aff. יָרָד, יָרָד.

מִרְדֵּד, v. pres. יָרָד. Constr. abs. it. med. יָרָד,־הוּא, to whom; יָרָד, about, or against, whom, which; יָרָד, in, with; יָרָד, from. See יָרָד. Cry out, for help in distress, &c. 2 Sam. xiii. 19; Judg. vi. 7; 1 Sam. viii. 18; 1 Chron. v. 20; Ps. xxii. 6; cxlii. 2. 6; Is. xxx. 19; lxvi. 13; Jer. xi. 11, 12; Hab. i. 2. יָרָד, of violence. Specif. or adv. Gram. art. 219, note.

Infin. יָרָד | 1 Sam. vii. 8; 2 Sam. xix. 29.

יָרָד, Aff. יָרָד, i. q. יָרָד above, Is. xxx. 19; lxvi. 13.

Imp. יָרָד, Ezek. xxi. 12.

יָרָד, f. Is. xv. 4; Jer. xlvi. 20.

יָרָד, pl. m. Judg. x. 14, &c.

Niph. יָרָד, pres. יָרָד, Became, betook them to, crying out. Constr. abs. it. med. יָרָד, Judg. xviii. 22, 23; vi. 34, 35; 1 Sam. xiv. 20.


Imp. יָרָד, Summon, 2 Sam. xx. 4.

Infin. יָרָד, Ib. 5.

יָרָד; v. Chald. constr. יָרָד, Called to, Dan. vi. 21, al. non occ.

roā, rosh, ropa, ropa, (a) used as a coating, Exod. ii. 3. Comp. Gen. vi. 14. (b) as in its liquid or burning state, Is. xxxiv. 9.

עבש, see ṭāf above.

חָלָד, Chald. part. m. See צו, Erected, set up, Ezra vi. 11, al. non occ.

ברב, m. Syr. ẓārēb, barba. Arab. ڑز, mentum. Pers. ریش سفید, white hair, for old man, age. Age, Gen. xlviii. 10, al. non occ.

ברב, m. constr. ב., pl. non occ. I. The beard, Lev. xix. 27; 2 Sam. x. 5; Is. vii. 20; xv. 7, Jer. xli. 5; Ps. cxxxi. 2, &c.

II. Meton. The chin, Lev. xiii. 29, 30; Ezra ix. 3, &c.

Syr. ברב, constr. ברב, pl. ברב, f. ברב, constr. ברב. See ל, opp. ל, ל, See ס, Old, aged, Gen. xv. 4; xxv. 8; xxxv. 29; Lev. xix. 32; Josh. vi. 21; Zech. viii. 4, &c. רַב, the senior of the house, i.e. principal servant, Gen. xxiv. 2, אֶלֶף, (his) seniors, Job xxxii. 4. רַב, as to days; the specificative having א, In the pl. (b) often The seniors, or senators, as rulers, Job xii. 20; Ps. civii. 32; Exod. xxxiv. 14; Num. xi. 25; xxxii. 4; Deut. xxii. 16; xxv. 7–9; xxxii. 28; Josh. xxxiv. 31; Judg. ii. 7; 2 Kings x. 1, &c.

(c) Heads of tribes or families, Exod. iii. 16; iv. 29; xii. 21; Lev. iv. 15; Num. xi. 16; Ruth iv. 4; Ezra iii. 12, &c. Aff. ברב, בָּרָב, ברב, ברב, ברב, ברב.

בָּרָב, v. pres. בָּרָב, constr. abs. i. q. בָּרָב, גָּוֵא, Growing old, Gen. xviii. 12, 13; xix. 31; xxxiv. 1; xxvii. 1; Prov. xxvii. 22; 1 Sam. viii. 5; 2 Chron. xxiv. 16; Ruth i. 12. גָּוֵא, גָּוֵא, I am too old for a husband, i.e. to be married.

Hiph. i. q. kal בָּרָב, Prov. xxii. 6; Job xiv. 8.

בָּרָב, f. i. q. בָּרָב, בָּרָב, constr. בָּרָב, often with ב, Growing old, becoming aged, Ps. lxxi. 9; 18; Is. xlvi. 4; 1 Kings xi. 4; xv. 23. Aff. בָּרָב, בָּרָב.

ברב, pl. m. sing. non occ. Age, as some have thought, days, times, of age. Gram. art. 142. 4, 5; Gen. xxxvii. 3; xlv. 20. Aff. ברב, ברב.
Niph. pres. pl. יָרָע, They become dispersed, Ezek. xxvi. 19.
Infin. pl. aff. יָרָע, Your dispersions, Ib. vi. 8.
Ph. pret. aff. בָּרָע, רָע, pres. pl. יָרָע. Constr. immed. it. med. רָע, in; ? to. I. Disperse entirely, Lev. xxvi. 33; 1 Kings xiv. 16; Ps. xliv. 12; Ezek. v. 10; vi. 5; xii. 15; synon. רָע, xxx. 26; Mal. ii. 3; Prov. xx. 8, &c.; as seed, Ib. xv. 7. It. meteon.

II. Discern, sift as it were, observe, Ps. cxxix. 3.
Infin. רִטָע, Ezek. xx. 23. Aff. רִטָע, Zech. ii. 4; רִטָע, Ps. civ. 27.
Puh. pres. רִטָע, Job xviii. 15.
Part. רִטָע, Prov. i. 17, Spread out.

רָע, or רֹע, f. constr. m., Is. xvii. 5; li. 5; Dan. xi. 15. 22. See Gram. art. 216. 9, pl. m. רֹע, constr. רֹע הָ אָל, or רֹע, or רֹע הָ אָל, i. q. רֹע. Syr. [hebrew text]

Brachium. Arab. [hebrew text] id.

I. The arm, pr. the fore-arm, cubitum, ala. Of an animal, the shoulder, Deut. iv. 34; xxx. 20; Job xxvi. 2; xl. 9; Ps. x. 15; Num. vi. 19; Deut. xviii. 3.

II. Meton. Strength, power, violence, for help, or the contrary, 2 Chron. xxxii. 8. רָע הָ אָל, an arm of flesh; i. e. human strength, Ps. x. 15. רָע אָל of (the) wicked, Ib. lxxxi. 9. Comp. lxxxi. 11. 14; Is. li. 9; lxxi. 10; lxxix. 12; Gen. xliv. 24. רָע הָ אָל, the powers of his hands. Man of power, or violence, Job xxii. 8. See my note. רָע הָ אָל, powers of the south, Dan. xi. 15. See vt. 22. Comp. 1 Sam. i. 31; Is. liii. 1, with 1 Cor. i. 24. And, by a further meton. associate, Is. ix. 19. Comp. with Jer. xix. 9. Aff. רָע, רָע, רָע, רָע, pl. רָע, רָע, רָע, רָע; f. רָע, רָע, רָע, רָע, pl. רָע, רָע, רָע, רָע, f. רָע, רָע. With n. prostr. רָע, Job xxxii. 22.

רָע הָ אָל, m. pl. aff. רָע הָ אָל. Syr. [hebrew text], semen. Arab. [hebrew text] sativus. Seed, for sowing, as seed-corn, &c., Lev. xi. 37; Is. lix. 11.

רָע הָ אָל, m. compd. Syr. [hebrew text], imber vehement; and אָל, sparsit, stillavit; once, Ps. lxxii. 6. רָע הָ אָל, As showering rains abundantly sprinkling, i. e. saturating (the) earth.

ָעִירַ, m. compd. Syr. [hebrew text], accinzit, and Arab. [hebrew text], nodo connexit; or, of רָע, reduplicated. רָע הָ אָל, firmly bound, compact, of loins, implying great strength, once, Prov. xxx. 31. Bellator equus, The warhorse, according to Gesenius. Comp. Job xi. 16. יָעִירַ, which is a perfectly similar periphrasis; and might, among other things, signify the warhorse. See my notes, also Boch. H.eroz. i. p. 102, and Schultens, on Prov. i. c.

רָע הָ אָל, m. Syr. [hebrew text], ortus; hence, רָע הָ אָל. Aff. רָע הָ אָל, Thy rising, once, Is. ix. 3.

רָע הָ אָל, m. patronym. of רָע, Num. xxxvi. 13. 20.

רָע הָ אָל, v. pres. רָע הָ אָל. Constr. abs. it. med. רָע הָ אָל, in; for; רָע הָ אָל, upon. Rising, as the sun, light, glory, leprosy, &c., Gen. xxxii. 32; Exod. xxii. 2; 2 Kings iii. 22; Nahum iii. 17; Mal. iii. 20; Job ix. 7; Ps. cxvii. 4; Is. lviii. 10; lx. 1, 2; 2 Chron. xxvi. 19.

Infin. רָע הָ אָל, Jud. ix. 33; Jonah iv. 8. It רָע above.

Part. רָע הָ אָל, Eccl. i. 5.

רָע הָ אָל, m. Arab. [hebrew text], abrupta fuit urina, lacryma; [hebrew text], iratus. Inundation of waters, either in rain or otherwise, Is. xxviii. 2. רָע הָ אָל, an inundation of mighty waters overflowing. Comp. Hab. i. 10; Is. xxxiv. 4; xxvii. 2; iv. 6; xxx. 30; Job xxiv. 8.

רָע הָ אָל, 2d pers. aff. רָע הָ אָל, Thou overwhelmst them, as with a flood, i. e. destroyest them, Ps. xc. 5.
Puh. pl. m. 3d pers. רָע הָ אָל, They are made to inundate, pour down waters, Ps. lxxvii. 18, al. non occ.

רָע הָ אָל, f. constr. רָע הָ אָל, Copious, outpouring, emission, Ezek. xxiii. 20. Aff. רָע הָ אָל, al. non occ.

רָע הָ אָל, m. pl. aff. רָע הָ אָל, once, 1 Sam. viii. 15, al. pl. non occ. Constr. sing. רָע הָ אָל, once, Num. xi. 7, for רָע הָ אָל. Syr. [hebrew text], semen. Arab. [hebrew text] id. Properly, perhaps, the Act of sowing seed. Hence, meton. (a) seed of corn, plants, trees, &c., Gen. i. 11, 12; 29; xliv. 19; Lev. xi. 37; xxvi. 5; 1 Sam. viii. 15; Job xxxix. 12, &c.
(b) Meton. Time of sowing, Gen. viii. 22; Lev. xxvi. 5, &c.
(c) Seed of man, or other animals, Lev. xvi. 16—18; xix. 20, &c.
(d) Meton. Isaac, progeny, Gen. xix. 32; 34; xxi. 12; xxxvii. 8; 1 Sam. ii. 20; Gen. vii. 3, &c. Hence the phraseology, מַאֲסֶרְתּוּ, seed of the rule, i.e. royal, 2 Kings xi. 1. מַאֲסֶרְתּוּ, progeny of Israel, Ib. xviii. 20, &c. מַטָּלוּ, — of holiness, i.e. of the holy people, Ezra ix. 2. מַטָּלוּ, — of Jacob. Comp. Neh. ix. 2. מַטָּלוּ, — of evil doers, Is. i. 4. מַטָּלוּ, — of the Nile, i.e. sown in its neighbourhood, Ib. xxiii. 3. מַטָּלוּ, — of the adulterer. מַטָּלוּ, — of falsehood, Ib. lvii. 3, 4. מַטָּלוּ, — of truth, Jer. ii. 21. מַטָּלוּ, מַטָּלוּיָה, — of man and of beast, Ib. xxxi. 27. מַטָּלוּיָה, — of the blessed of Jehovah, Is. lxv. 23. מַטָּלוּיָה, — of God, i.e. his adopted children, Mal. ii. 15. מַטָּלוּיָה, — of peace, Zech. viii. 12. מַטָּלוּיָה, — male, 1 Sam. i. 11. It. abs. מַטָּלוּיָה, a progeny, race, Ps. xxxii. 31. Comp. Is. liii. 10. מַטָּלוּיָה, the progeny of thy progeny, Ib. lix. 21, &c.

Chald. m. i. q. Heb. מַטָּלוּיָה, Dan. ii. 43.

מַטָּלוּיָה, v. pres. מַטָּלוּיָה. Constr. abs. immed. it. med. מַטָּלוּיָה, of obj. of time, Lev. xxv. 22, i. q. 3, in; מַטָּלוּיָה, on; מַטָּלוּיָה, near; מַטָּלוּיָה; to for. Syr. מַטָּלוּיָה. Arab. מַטָּלוּיָה, seminavit. Ezh.

Sowing, as seed, Gen. xxvi. 12; xlviii. 23; Lev. xxv. 20; xxvi. 16; Jer. iv. 3; xxxvi. 7; Ps. cvii. 37: as salt, Judg. ix. 45, &c.: and, by a slight variation, planting, Is. xvii. 10: with מַטָּלוּיָה. And, perhaps, Zech. x. 9, opp. Ps. lxxix. 9. 16.

Metaph. Wickedness, righteousness, light, &c., Prov. xi. 18; xxii. 8; Job iv. 8; Ps. xvii. 11; Hos. x. 12. Sow for yourselves to righteousness, (and) ye shall reap of grace, i.e. according to its announcements. Comp. ch. viii. 7.

Infinit. מַטָּלוּיָה, Is. xxviii. 24. It. מַטָּלוּיָה above.

Impf. מַטָּלוּיָה, pl. מַטָּלוּיָה, Eccl. xi. 6; 2 Kings xix. 29, &c.

Part. מַטָּלוּיָה, and מַטָּלוּיָה, Gen. i. 29, &c., pl. מַטָּלוּיָה. Constr. מַטָּלוּיָה.

Pass. מַטָּלוּיָה, f. מַטָּלוּיָה, Jer. ii. 2; Ps. i. c.

Niph. מַטָּלוּיָה, pres. מַטָּלוּיָה. I. Be, become, sow, of seed, Lev. xi. 37; of name, fame, reputation, i.e. name, &c. be propagated as a plant, Nah. i. 14. Comp. Is. xiv. 20. Of place, as receiving seed, Deut. xxxi. 4; xxi. 22: of a woman conceiving, Num. v. 28.

II. Be dispersed, as seed sown, Ezek. xxxvi. 9. Comp. מַטָּלוּיָה, v. 19.

Puh. מַטָּלוּיָה, Shall they be, become, sow, i.e. so as to take root and increase, Is. xi. 24.

Hiph. pres. f. מַטָּלוּיָה, lit. Produces seed, as a herb, &c. i.e. bears, or is capable of doing so, Lev. xii. 2.

Part. מַטָּלוּיָה, Gen. i. 11, 12.

Syr. מַטָּלוּיָה, m. pl. i. q. מַטָּלוּיָה, Is. lxi. 11.

Syr. מַטָּלוּיָה, m. pl. Syr. מַטָּלוּיָה, leguminosa.

Vegetables, Dan. i. 12. 16, al. non occ.

מַטָּלוּיָה, v. pres. מַטָּלוּיָה. Syr. מַטָּלוּיָה, sparsit.

Arab. מַטָּלוּיָה, effudit. Constr. immed. it. med. מַטָּלוּיָה, obj. מַטָּלוּיָה, on; מַטָּלוּיָה, towards; as, מַטָּלוּיָה, towards the altar; מַטָּלוּיָה, instr. 2 Chron. xxxv. 11. מַטָּלוּיָה. Scatter, sprinkle, as dust, ashes, embers: also, water, blood, Job ii. 12; 2 Chron. xxxiv. 4; Exod. ix. 8. 10; xxxiv. 6; xxi. 16. 20; Lev. i. 5. 11; iii. 2.

Of grey hairs, Hos. vii. 9. מַטָּלוּיָה, scatters upon him, i.e. the symptoms of age.

Infinit. מַטָּלוּיָה, Ezek. xliii. 18.

Impf. מַטָּלוּיָה, IB. x. 2.

Part. מַטָּלוּיָה, pl. מַטָּלוּיָה, Lev. vii. 14; 2 Chron. xxx. 16.

Puh. מַטָּלוּיָה, Was, became, sprinkled, Num. xix. 13. 20.

מַטָּלוּיָה, f. Syr. מַטָּלוּיָה, מַטָּלוּיָה, spithama.

A span = 10 inches, 944 dec., Exod. xxviii. 16; xxxix. 9; 1 Sam. xvii. 4; Ezek. xliii. 13; Is. xl. 12. See r. מַטָּלוּיָה.

lxx. καὶ ἐφεισαρο ῥοῦ λαοῦ αὐτοῦ. See the context.

הָגָה הָן, f. once, Dan. vi. 23. Corrupt thing, part. pass. r. רָּה, which see. Lit.封闭, closed; closing; hence, The seam, scar, or cicatrix, of a wound, or other injury. Arab. حَبَّة, recruduit vinius; حَبَّة, vestigium, cicatrix; حَبَّة, vestis striata. Cogn. حَبَّة, notitia, pl. הָּרָּה, Gen. iv. 23; Exod. xxi. 25; Is. i. 6; Ps. xxxviii. 6; Prov. xx. 30. Aff. הָּרָּה, and once, הָּרָּה, Is. liii. 5.

דָּהַה, v. pret. non occ. pres. דָּהַה. Constr. abs. immed. it. med. רָּה. סְרִסִית, concussit. Arab. حَبَّة, faste excussit oleas. Beat off, or out, as fruit from a tree, or corn from the ear, Deut. xxiv. 20; Is. xxvii. 12; Ruth ii. 17.

Part. יָרָּה, Judg. vi. 11.

Niph. pres. יָרָּה, Is. becomes, beaten out, Is. xxxviii. 27, al. non occ.

דָּּבָּה, m. once, Hab. iii. 4, רַּבָּה, cogn. רַּבָּה, which see. A covering, or veil. יָרָּה, as if from r. רַּבָּה.

דָּּבָּה, once, pl. יָרָּה, constr. יָרָּה, and יָרָּה. Syr. מַחָּל, funis. Arab. حَبَّة, id. אֹתָוֹת : id. Eng. cable. Gr. κάδολος. See Hieroz. Boch. i. lib. ii. c. v. p. 91, seq. A rope, or cord, Josh. ii. 15; Jer. xxxviii. 6. 11. 13; Job xi. 20; Hos. xi. 4; Esth. i. 6. Metaph. Eccl. xii. 6. Hence, meton. (a) a gin, snare, Job xviii. 10; Ps. cxli. 6:—fetal, Ps. xviii. 5, 6; cxvi. 3, &c.

It. meton. (b) Cord or line with which land is measured, 2 Sam. viii. 2; Amos vii. 17; Zech. ii. 1, &c. It.—

Meton. (c) A lot, or portion, of land so measured, Deut. iii. 4. 13. 14; Josh. xvii. 14; 1 Kings iv. 13; 1 Chron. xvi. 18; Ps. xvi. 6; cv. 11; Mic. ii. 5. 10, &c.

(d) Also The person possessing such portion or lot, Deut. xxxii. 9; Ezek. xlviii. 13. See יָרָּה. It.—

(e) A company, or band, of men, 1 Sam. x. 5. 10. It.—

Metaph. (f) As from the notion of constriction (see יָרָּה), narrowness of circum-
stances, follows that of difficulty, penury, pain; so here, pain, as of child-birth, &c. is occasionally intended, Is. xiii. 8; lxvi. 7; Jer. xiii. 21; xxi. 23; Hose. xiii. 13; Job xxxix. 3. Pains, generally, Job xxxi. 17. But this might mean portions (c) above. So the Gr. ἄθρωμες. See Aschyl. Agam. 1427. Eurip. Ion. 45, Gesen. See Steph. Theaur. Gr. sub. οὐδόμι; οἶνος; οἰνοῦν. On the variety (א), (ו), in the vowels here, and constr., see Gram. art. 96. 2.

סְמָאָה, m. { pl. non occ. Lit. binding, סְמָאָה, f. } hence, A pledge, Ezek. xviii. 12. 16; xxxiii. 15; f. once. Aff. יָרָּה, his pledge, 1b. xviii. 7.

סְמָאָה, m. constr. pl. יָרָּה, r. יָרָּה. Lit. roper. Seafaring, or ship man, sailor, Jonah i. 6; Ezek. xxvii. 8. 27—29. Aff. יָרָּה.

דָּּבָּה, and יָרָּה, m. Chald. (see יָרָּה, f., above). Injury, hurt, Dan. iii. 25; Ezra iv. 22.

דָּּבָּה, v. pres. יָרָּה, it. יָרָּה, r. יָرָּה, as above. Constr. abs. immed. med. יָרָּה, on; יָרָּה, to I. Bind, (a) as with a rope.

Part. יָרָּה, Zech. xi. 14. Binders, or bands: a mystical name given to a shepherd’s staff, representing the union of brotherhood, v. 14, ib.

Metaph. (b) as with A pledge, Job xxxii. 6. Meton. by taking something in pledge, Deut. xxiv. 6. 17; Job xxiv. 3. 9. See my notes.

Infin. יָרָּה, and יָרָּה, Exod. xxi. 25; Ezek. xviii. 16.

Imp. aff. יָרָּה, Prov. xx. 16; xxvii. 13.

Part. pass. יָרָּה, Amos ii. 8.

Pih. יָרָּה, pres. יָרָּה, Bringing forth with pain, Cant. viii. 5. In Ps. viii. 15, conceiving, perhaps. Arab. حَبَّة, concep.
shall be injured, broken, i.e. its galling effects overcome by fatness, i.e. prosperity.

Pah. pret. aff. וַיִּכְבֶּשָׁנָה, Have injured me, Dan. ii. 23.

Imp. aff. וַיִּכְבֶּש, Destroy it, Ib. iv. 20.

Inf. יכֹבָנ, Ezra vi. 12.

Ithpb. יָכֹבֶנ, Shall be, become, destroyed, Dan. ii. 44; vi. 27; vii. 14.

m. once, Prov. xxiii. 34. According to Gesenius, the cable-rod attached to an anchor; and, in the extremity, i.e. I suppose, where it is connected with the anchor, when a ship is moored, i.e. יָכֹבֶנ, in the former member. Ewald prefers "orum," as a destroyer. Now, we have in Syr. רָכְב, sulcus maris, according to Castell; and, in the Arab. narxis, arenae cumulus, instar fumis terrae incumbens; so that, in either case, the top or head of this may be taken to signify a ridge, generally; in the sea, a wave or billow. In Job ix. 8, see my note, the stability of God is marked by saying that he "treads on the high places of the sea." Here, perhaps, a similar expression is used to shew the absence of all stability and safety in man: i.e. that he lies, as it were, on the head or top of the billow, or breaker; for this last the form יכֹבֶנ seems to intimate, Gram. art. 154. 4, fm. i. and note. Ib. par. 12, i.e. implying habit. Ixx. יכֹבֶנ סֹלָלָה אֱלֹהִים. So the Syr. and Arab. This word has usually been taken to signify the "mast of a ship," but evidently on grounds of the weakest probability.

ךַּלְכֵךְ, f. Cant. ii. 1; Is. xxxv. 1, only. See Cels. Hierob. i., p. 488, seq. Compd. of יכֹבֶנ, prostratus, strinxit, (cogn. מְכֹבֶנ), acidus factus, erubuit, cepa: and perhaps the same thing with מְכֹבֶנ, narcissus, lilium, according to Castell; but according to Gesenius, colchicum autumnale, a wild autumnal flower not unlike saffron, having a bulbous root. To my mind, however, it is far more probable that the "lily" is meant, which has a bulbous root; partly because we have in Cant. ii. 1, יכֹבֶנ in the parallel; because it seems to correspond to the χξον του χρυσον of the Evangelists, Matt. vi. 28; Luke xii. 27; and because Judea abounded with it. This seems to be the true Semitic word.

the other, viz. מְכֹבֶנ, to have been a foreign word, imported from ζωφαα, in Persia. See Cels. Hierob. i., p. 383, seq. and the Ixx. מְכֹבֶנ, v. in Kal non occ. Syr. מְכֹבֶנ, amplexus. Arab. مَلَخْسَن, congressus simul, &c.

Infin. מְכֹבֶנ, Embracing, Eccl. iii. 5.

Part. מְכֹבֶנ, Folding together, Ib. iv. 5. מְכֹבֶנ, f. embracing, 2 Kings iv. 16, al. non occ.

Pih. מְכֹבֶנ, pres. מְכֹבֶנ, Constr. imm. it. abs. it. med. מְכֹבֶנ, Embracing, Gen. xxix. 13; xxxii. 4; xlviii. 10; Prov. iv. 8; v. 20. Of inanimate things, Job xxiv. 8. See my note, Lam. iv. 5, implying distress.

Infin. מְכֹבֶנ, Eccl. iii. 5. It מְכֹבֶנ, Folding together of the hands, Prov. vi. 10; xxiv. 33, Gram. art. 154. 10, fm. ii.

ךַּלְכֵךְ, m. { pl. non occ. Syr. מְכֹבֶנ, f. מְכֹבֶנ, societas.

Arab. מְכֹבֶנ, concentus in horto Paradisi. Associating, for good or bad, Hos. vi. 9; Prov. xxi. 9; xxv. 24; f. Job xxxiv. 8, al. non occ.

ךַּלְכֵךְ, m. { pl. m. מְכֹבֶנ, constr. מְכֹבֶנ, f. מְכֹבֶנ, Associate, companion, Judg. xx. 11; Is. i. 23; xlv. 11; xxxvii. 16. 19; Ps. xlv. 8; cxix. 63; Prov. xxviii. 24; Eccl. iv. 10, &c.; f. Mal. ii. 14. Aff. מְכֹבֶנ, Thy companion.

Aff. מְכֹבֶנ, מְכֹבֶנ, מְכֹבֶנ.

ךַּלְכֵךְ, m. pl. Chald. aff. His companions, Dan. ii. 13. 17. 18.


ךַּלְכֵךְ, m. pl. מְכֹבֶנ, once only, Job xi. 31. Persons habitually associated; i.e. fellows of a society; or, perhaps, companies of such. See my note on l. c.

ךַּלְכֵךְ, v. pret. pl. מְכֹבֶנ, They joined, assembled, Gen. xiv. 3, al. non occ.

Part. f. pl. מְכֹבֶנ, Joining. Constr. med. מְכֹבֶנ, מְכֹבֶנ, f. מְכֹבֶנ, Joining, attaching, Exod. xxvi. 6. 9. 11; xxxvi. 10. 13. 16; 2 Chron. xx. 36.

Infin. מְכֹבֶנ, Exod. xxxvi. 18.

Puh. מְכֹבֶנ, pres. מְכֹבֶנ, Was, became, joined,
Exod. xxviii. 7; xxxix. 4; Ps. cxxii. 3; once, דֵּין, Ps. xcv. 20. The characteristic Dagesh being omitted, Eccl. ix. 4. Keri.

Hiph. בָּשָׂד, Job xvi. 4, I might compose, put together. See my note.

Hithp. בָּשָׂד, for בָּשָׂד, Syriasm. בָּשָׂד, Become associated, be joined, 2 Chron. xx. 35; Dan. xi. 6.

Infm. aff. בָּשְׂדָּה, Thy being associated, 2 Chron. xx. 37.

אֶשָּׂדִי, m. patronym. of בָּשָׂד, Num. xxvi. 45.

בָּשָׂד, f. of בָּשָׂד, Conjunction, joining, Exod. xxvi. 4. 10.

בֹּשָׂד, v. pres. בָּשָׂד, בָּשָׂד, Constr. abs. it. immed. thing or pers. med. ֶָּ, ַּ, pers. it. ֶָּ, instr. it. med. ַּ. Syr. "סַדָּא, obstinates. Arab. סַדָּא, congregavit; סַדָּא, continuat. Cogn. סֶדָּא, cepit manu sua; סַדָּא, colligit. Bind about, as a wound or fracture, the head with a tiara, an ass with a saddle, &c., Gen. xxii. 3; Exod. xxxix. 9; Lev. viii. 13; Ezek. xvi. 10; xxxiv. 4. 16; 2 Sam. xvii. 23. In Job v. 18; xxxiv. 17, Bind, in the sense of rule, govern. So Is. lii. 7. Part. as a skilful physician, restoring the health of the State, Gesen. Hos. vi. 1.


Imp. בָּשָׂד, Job xl. 8; Ezek. xxiv. 17, pl. m. בָּשָׂד, 1 Kings xiii. 13.

Part. pass. בָּשָׂד, Bound, Jonah ii. 6.

בָּשָׂד, pl. Judg. xix. 10, &c.

Pth. בָּשָׂד, Restrain, Job xxviii. 11. See my note.

Part. בָּשָׂד, Binding up, Ps. cxliv. 3.

Puh. בָּשָׂד, בָּשָׂד, Was, became, bound up, Is. i. 6; Ezek. xxx. 21.

בָּשָׂד, m. pl. once, 1 Chron. ix. 31. Syr. בָּשָׂד, inflammatus. Arab. בָּשָׂד, אַדָּי, arbis, accelerat. Baked cakes or pastry, made perhaps in a גָּרָם, frying pan.

בָּשָׂד, m. pl. בָּשָׂד, Syr. בָּשָׂד, festus dies.

Arab. בָּשָׂד, solemnitas, pec. peregrinatio Meccana. The festival appointed under the law to be holden on certain occasions, Exod. x. 9; xii. 14; xiii. 6; xxiii. 15, &c. There were three principal ones: I. That of the Passover, commencing on the fourteenth night of the month Abib: II. That of the Pentecost, on the fiftieth day afterwards: III. That of Tabernacles, seven weeks after the Pentecost. For the manner in which these were anciently calculated, see the notes to my Sermon on the Sabbath, 2d edit. "Kăr יְ לעָדִי, says Gesenius, "de scenopogia." But this is not true; it is applied to each of the other festivals with equal emphasis.

Meton. The sacrifice, or any part of it, offered up on such occasions, Ps. cviii. 27; Exod. xxiii. 18; Mal. ii. 3.

Aff. בָּשָׂד, בָּשָׂד, בָּשָׂד, Some mss. read בָּשָׂד, once, Is. xix. 17. A refuge, as some think.

Arab. בָּשָׂד,(confugeit. Syr. בָּשָׂד, rupees.

According to others, Fear. Arab. בָּשָׂד, rupees. erubuit. So the context seems to require, and so the xxx. ֵס בֶּשֶׂדֶר; it. Syr. Targ. Aquila, ֵס יַםְשָׂדֶר.

בָּשָׂד, m. pl. בָּשָׂד, A sort of locust, so called, perhaps, because their flight is said to conceal the sun (בָּשָׂד, velavit); but this is extremely doubtful, Lev. vi. 22; Num. xxxii. 33; Is. xi. 22; Eccl. xii. 5; 2 Chron. vii. 13.

בָּשָׂד, v. pret. non occ. pres. בָּשָׂד, pl. once, בָּשָׂד. Constr. immed. it. abs. it. med. ֶָּ, thing or time in which; ַּ, pers. ַּ, in, of place. Syr. בָּשָׂד, festum celebravit. Arab.

בָּשָׂד, id. Cogn. Heb. בָּשָׂד. Feasting, revelling, either in a good or bad sense, Exod. v. 1; 1 Sam. xxx. 16; Ps. cvii. 27. Gesenius sees in these places, dancing, moving round in a circle, &c., which is perhaps fanciful. Pec. keeping the festivals prescribed by the law; hence constr. with בָּשָׂד, as, בָּשָׂד, ye shall feast a feast, Num. xxix. 12; Exod. xii. 14; Lev. xxiii. 41; med. בָּשָׂד, Deut. xvi. 15.


Part. בָּשָׂד, pl. בָּשָׂד, Ps. xlii. 5; 1 Sam. l. c.

Part. constr. of בָּשָׂד, perhaps Syr. בָּשָׂד, rupees. Arab. בָּשָׂד, confugit, it. בָּשָׂד, tractus pars. r. בָּשָׂד. Phr.
Hiph. pres. וְ, Makes sharp, sharpens, Prov. xxvii. 17. The following וְ is manifestly the pres. Hiph. apoc. of וְ, which see; and the passage exhibits an elegant play on these words—a very common thing in adages in all languages—Iron sharpens iron; so a man delights—enlivens—the face of his friend. The lxx. elegantly, ἐπιφάνειαν ὑποτεύχων ἑαυτοῦ.

Hoph. f. וָיָּד, Made sharp, sharpened, Ezek. xxi. 14—16.

徭, v. pret. non occ.—pres. apoc. וְ. Constr. med. by. Syr. מֵאָם, gavisus est. Eth. וְּמָאָם: tranquillus factus est. Exod. xviii. 9, Was glad, rejoiced. On Job iii. 6, which is usually cited here, see my note. I more than doubt whether "gaudeat inter dies anni," can be said to present anything like Hebrew usage. See too the latter member; which seems to determine the question. Sym. מָאָם וְמָאָם.

Phn. 2 pers. aff. וּמְאָם, Makest him glad, Ps. xxi. 7, al. non occ.

Hiph. apoc. וְ, Delights, makes glad, Prov. xxvii. 17. See וְ above.

徭, m. pl. constr. וְ, Very sharp things of —, once, Job xii. 22. See my note on the place, יָד. The form implies intensity, Gram. art. 154. 9, seq.

徭, f. constr. וְ, r. וָּד, Joy, gladness, Neh. viii. 10; 1 Chron. xvi. 27. Chald. id., Ezra vi. 16, al. non occ.

徭, m. pl. Chald. sing. non occ. once, aff. וּקָדָה, His breasts, Dan. ii. 32, i. q. Heb.

徭, m. once, Is. xxxviii. 11. "Orcus," according to Gesenius. But no such notion can be shewn to have been entertained by the ancient Hebrews: see my notes on Job xxi. 13; xxxvi. 5, with the note also on vv. 5, which will suffice for his appeals to Scheidius (Thes. sub voce) and the term וְּמָאָם. Besides, the passage says, וְּמָאָם אֲלֵיה, I shall not look upon, &c. How, then, can orcus, propr. locus quietis,—supposing Hezekiah to be now hasting thither,—quadrate with this context? Surely this is an oversight. Aquila and Theod. seem to have read יָד here, and this as commencing the next verse. Aq. ἐγὼ σαρώτω γενεά μου. Th. ἐγὼ δὲ σαρώτω γενεά μου. The phrase, יָד יָד, evidently means the possessors of leisure, i. e. persons at rest in their possessions. Of these Hezekiah
says, he shall no longer be one. We have a similar phrase in Ps. xxi. 4, viz. "possessor of praises of Israel." Comp. Job xiii. 26. Arab. "desertus fuit; inclinatio; deservit. Cogn. Engl. idle."


Constr. abs. med. ἴαμος, ἴαμος, with Infin. Job iii. 17. ἴαμος, specific. Is. i. 16—med. ἴαμος, pers. it. ἴαμος, of thing, it. ἴαμος, obj. Cease, desist, forbear, fail. Gen. xi. 8; xviii. 11; xlii. 49; Exod. ix. 34; xxiii. 5; Ps. xxxvi. 4; Is. xxiv. 8; Judg. v. 6, 7; xv. 7; Job xvi. 6; Deut. xv. 11; 1 Sam. iv. 5; Job xx. 26, &c.

Infin. ἴαμος, 1 Sam. xii. 23. Imp. ἴαμος, ἴαμος, Exod. xiv. 12, &c. Pl. ἴαμος, Is. i. 16. 22; pause, ἴαμος, Zech. xi. 12.

Part ἴαμος above. ἴαμος, ἴαμος, see ἴαμος above.


m. pl. ἴαμος, constr. ἴαμος. Syr. "ambitus. Arab. "circumvallavit urbem. Castell. Cogn. habitar, post velamentum; catuit, penetrare. ἴαμος: habitat, lit. an inclosure, here, A chamber, or other inner apartment, Gen. xiii. 30; Judg. xv. 1; xvi. 9. 12; 2 Sam. iv. 7; xiii. 10; Joel ii. 16; Cant. i. 4; iii. 4. Metaph. Job ix. 9. See my note, Prov. xviii. 8; xxvi. 22. ἴαμος, chambers or cellulae of the viscera; the inner parts of the person, lb. vii. 27. ἴαμος, — of the grace, i.e., the niches prepared to receive the several coffins. Comp. Ps. xiv. 15. 18 ἴαμος. Here, again, Gesenius finds the "orpus" of the poets. See ἴαμος above, and the places referred to. ἴαμος, constr. sing. is either erroneously pointed, or belongs to another form, ἴαμος, perhaps. Syr. ἴαμος, ambitus. Judg. iii. 24; 2 Sam. iv. 7, &c. Aff. ἴαμος, ἴαμος, ἴαμος.

f. part. constr. ἴαμος, once, Ezek. xxi. 19. Inclosing, laying siege to.

m. pl. ἴαμος, constr. ἴαμος. Syr. ἴαμος, nova. ἴαμος. Arab. ἴαμος, res de novo existens. Lit. renewing or renewal, hence, the Commencement of the Hebrew months: and, meton., the Month itself; or space of time assigned to it; styled also the new moon; and hence, certain feasts, which were held at the beginning of the month. Gesenius tells us here — what indeed every one has long believed to be true — "mensis lunaris calendae." It is, however, extremely doubtful whether the ancient Hebrews had ever any thing to do with lunar computation. The appointments of Moses took it for granted that, at the recurrence of certain feasts, the produce of the earth would always be in a specific state of maturity; which could not be the case if the year was lunar: and certainly no provision whatever was made to correct this. In Egypt, too, the first appointment of this sort was made (see Exod. xii. 1); and among the Egyptians the year was purely solar. See my Sermon on the Sabbath, p. 26, seq. If then this computation was originally solar, all would be plain, easy, and regular, the feasts and festivals all duly recurring, as there shewn; and this, I believe, was the fact.

It appears also from the most ancient Jewish respectable writers now extant, that the feast of the passover — the first and leading rite of the Jews—did, in their times, regularly take place at the vernals equinox; and this must have been regulated by solar, not lunar, computation, of necessity. Anatolius, as cited by Beveridge, in Canon. vii. Apost. p. 464, vol. i. Patri. Apost. Amst. 1724, informs us, "ex antiquioribus Judaeorum Magistris, duobus Agathobulio et Aristobulo (qui unus fuit ex lxx. senioribus, qui Bibliâ Graecâ verterat) asservit deo diazathēs tēnēn énīsōs ë̄nπας μετά
like manner, I think the terms νεομήνια and νεομήνια, new-moon, were taken, both in the Old Testament and in the New, as translations of בֵּית הַמֶּלֶךְ, בֵּית הַמֶּלֶךְ, and בֵּית הַמֶּלֶךְ, Num. xxix. 6; Exod. xl. 2; Num. x. 10: Coloss. ii. 16, &c. In this way too, τῇ, and pl. ἡμέρας, Deut. xxi. 13; Exod. ii. 2, &c. were probably used; just as the term month has in Europe, ever since the adoption of the solar year under Julius Caesar,—thence termed Julian,—without having any thing whatever to do with its calculation.

Now, if the Hebrew year was originally solar only, its commencement would regularly take place when the sun entered Aries; this would constitute the αἰαίνει τοῦ θεοῦ, τοῦ θεοῦ, and τοῦ θεοῦ, see Exod. xii. 1. This, then, and every succeeding month, θεοῦ, or τῇ, would consist probably of thirty days, as the patriarchal year apparently did, and as also did that of the Egyptians; making in the whole, 360 days. The Egyptians, moreover, according both to Herodotus and Diodorus Siculus, added either the remaining five days, or five days and a fraction, at the end of every twelfth month, and so completed the solar year. And such addition might have been made in times much more remote, by the Patriarchs. For, if they could ascertain the time at which the sun entered Aries, they also must have known that twelve months, of thirty days each,
would never complete the year. I will only add, that, if any reliance can be placed on what has here been said, it will follow, that the Jews have lost every trace of the true Sabbath appointed by Moses, and of every other festival depending thereon, just as they also have of the distinction of their tribes. On the methods of calculating time, adopted by the modern Jews, see Scaliger de Emendatione Temporum, p. 194, &c. D. Petavius de Doctrina Temp. p. 234, &c.

— ἠμην, signifying, (a) 1st of the month, Num. xxix. 6; 1 Sam. xx. 5; xviii. 24.

(b) A month in duration generally, Lev. xxvii. 3; Num. iii. 15; ix. 22, &c.

(c) Feast or festival, held at certain periods of the month, Num. xxviii. 14; Deut. xvi. 1; 1 Sam. xx. 5. 18; 2 Kings iv. 23; Is. i. 13, &c. Phrases, ἡμην τὴν μήνα, whether a month, or some days, Num. ix. 22, ἐν μῆνα, a month of days, i.e. thirty days, or a month's space, 1b. xi. 20, 21. ἡμην ὥρας, son, i.e. age, of a month, 1b. xviii. 16. ἡμην, feast in its feast, of the feasts of the year, i.e. in every yearly feast, see vr. 11, Is. xxviii. 14. Comp. Is. lxvi. 23. ἡμην ἀπέκτωσα, a feast shall devour them, Hos. v. 7. Comp. vr. 6. 8, et seq., and Is. xxxiv. 6. seq. ἡμην ἀνέβαλεν, in the first month, in the first day of the month, Gen. viii. 13. The months were generally numbered, as first, second, &c. Gen. viii. 13, &c.; occasionally the name was added, as ἡμην, Exod. ix. 31, &c.

Ἁμην, m. pl. ἡμην | New, recent, fresh, applied either to persons or things, Exod. i. 5; Lev. xxvi. 10; Deut. xx. 5; xxii. 8; Job xxix. 20; Ps. xxxii. 3; xl. 4; Is. xliii. 19. ἡμην, something fresh, strange. Comp. Eccl. i. 10; Is. lix. 2; Jer. xxxi. 22; Ezek. xi. 19, &c. ἡμην ὀμόρφη, girded (lit.) newly; recently accoutred, i.e. with new weapons, &c.; perhaps, lxx. ἐπορθομένος κοσμοῦ, fresh, newly made, gods, Deut. xxxii. 17; Judg. v. 8. It. heavens and earth, Is. lxv. 17; lxvi. 22. Comp. Rev. xxi. 1. Plainly alluding to Christian times.

Ἁμην, v. non occ. in Kal. See ἄμην.

Pih. ἄμην, pres. ἄμην. Constr. immediat. it. med. ἄμην. ἄμην, Renew, restore, Is. li. 4; 1 Sam. xi. 14; Job x. 17; 2 Chron. xv. 8.

Imp. ἄμην, Ps. li. 12; Lam. v. 21. It. Infinit. 2 Chron. xxiv. 4. Hithp. ἄμην, It becomes renewed, restored, i.e. ἄμην, thy youth, Ps. ciii. 5, al. non occ.

Ἁμῆν, m. Chald. i.q. Heb. שָׁנָה, New, Ezra vi. 4.

Ἁμῆν, see ἄμην.

Ἁμῆν, m. seg. שְׁנָא, Gram. art. 87. i. Syr. שְׁנָא, debitum. Arab. حَدَفُ, peccatum. Cogn. حَدَفُ, reducing to poverty. Debt, what is owing, Ezek. xviii. 7, al. non occ. Hence the verb—

Pih. ἄμην, You will render due, forfeit, Dan. i. 10, al. non occ.

Ἁμῆν, m. Syr. ἁμῆν, ambitus. LXX. γορόν. Sym. περιγραφή. Spherical surface, form, Job xxii. 14. See my note. Is. xl. 22; Prov. viii. 27, are perhaps imitations of the place in Job, al. non occ. Hence the verb—

Ἁμῆν, pret. Kal, He circumscribed, Job xxvi. 10. See my note. LXX. ἔγρωσεν. Sym. περιγραφή.

Ἁμῆν, v. pret. ἄμην, 2 pers. sing. m. pres. parag. ἄμην. Constr. immediat. thing med. ἄμην, pers. Arab. cogn. حَاذِق, حَاذِق, declinavit, deflectit, a re. ἄμην, fecit nodos in loro; "nodus in cornu capri montani; costa valde curva; it. المَلْئِ, والنظير, similis:" similitudo rather.


Imp. ἄμην, parag. ἄμην, ἄμην, Ezek. xvii. 2; Judg. xiv. 13.

Ἁμῆν, v. non occ. in Kal.

Pih. pres. ἄμην, constr. immediat. it. med. ἄμην, pers. to whom. Syr. ἁμῆν, ἁμῆν, indicavit. Arab. حَوْيِ, comprehendit. Cogn. حَوْيِ, prebuit mulieri puere per cibus. Its usage is rather Chaldee than Heb. Synon. ἄμην. Shewing, declaring, proof or demonstration, Job xxxii. 10. 17; xv. 17; xxxvi. 2; Ps. xix. 3.

Infinit. ἄμην, Job xxxii. 6. It. Chald.—

Pah. pres. ἄμην, &c. i.q. Heb. Dan. ii. 4. 11. 24; v. 7.

Aph. pres. ἄμην, &c. i.q. Pah. Dan. v. 12; ii. 6, 7, 9.
Infin. אינן, Dan. ii. 10. 16. 27; v. 15. 
Imp. aff. אינן, Shew me, Dan. ii. 6. 
שְׁמַע, m. pl. שְׁמַעִים, and seg. שְׁמַעַה. Syr. سِم، pruna persica, it. olus. Arab. سَمَّ، malum persicum, each of which 
Gesenius also makes pruna spinosa! I. 
Thorn or bramble, generally, 2 Kings xiv. 9; 
2 Chron. xviii. 18; Is. xxxiv. 13; Hos. ix. 6; 
Prov. xxxvi. 9; Job xxxi. 40; Cant. ii. 2; 
seg. pl. 1 Sam. xiii. 6. 
II. A fish-hook made of a thorn, or it may 
be an arrow pointed with a thorn, Job xi. 
26 (21). lxx. ψέλλω. See דִּין, m. pl. non occ. Syr. דִּין, flum, linea. Arab. דִּין, binding; דִּין, flum ex duobus coloribus, &c. A thread, or 
line, Josh. ii. 18; Judg. xvi. 12; 1 Kings 
vii. 15; Jer. lii. 21; Eccl. iv. 12; Cant. 
v. 3; Gen. xiv. 23. דִּין וְנַחֲל, from 
thread, i. e. tie, even to shoe-latchet, is 
evidently proverbial. So the Scholiast on 
the Hamasa. Freytag's edit, p. 436. 
yebrub almaleh ba' in ḥeqara alshii, 
a proverb is formed on it, on the worthlessness 
of anything. Gesen. complains in his Thes., 
p. 452, that both Giggeius and Castell have 
erroneously stated this in the Lexicons. See 
Castell, under דִּין. But Gesenius is wrong: 
not they. The passage in the Kamoois is, 
מא אָנַט עַנְכֶּה, נַחֲלֶה וּנַחֲלִית. 
I am not, or he is not enriched, by thee in a 
thread, not even in a single thread. Gesen. 
"ne hilum quidem lucrati sunt a te." Where 
hilum is not a literal translation of 
ناقيل, nor is the verb in the plural number. 
Castell and Gig. "nihil lucratum est," citing 
only part of the passage. See also Freytag's 
Lex., under נַכֵּיל. Hence the verb—

Chald. v. Kal non occ. 
Aph. תִּכְנְל, They conjoin, make continuous, 
as a thread, so as to enclose the city, Ezra v. 
12. Syr. סָכָנֵל, Circumcized.

גָּל, m. patronym. a Hivite, Gen. 
xxxiv. 2, &c. 
גָּלָל, v. pret. גָּלֶל, גָּלֶל, pres. גָּלֶל, apoc. גָּלֶל, it. גָּלַל, apoc. גָּלֲל, גָּלָל. Constr. 
abs. it. med. גָּלָל, for which; גָּלָל, גָּלֶל, from, by, 
do. גָּלֶל, in. Syr. سُكُل, imbecillus. Arab. 

gall, r. הָלֶל, praterit navis, versus, 
mututusque fuit, vi pollut. 
I. Being in pain, as of child-birth, Deut. 
ii. 25; 1 Sam. xxxi. 3; 1 Chron. x. 3; Is. 
ixiii. 8; xxi. 9; xxvi. 17; Ivvi. 1; lxvi. 7, 8; 
Jer. v. 3. 22; Hos. viii. 10; Joel ii. 6; 
Mic. i. 12. Pained for, וּרְסָל, prosperity, 
xxv. 10. 
(b) Metaph. applied to lands, mountains, 
&c. Shaking, trembling, as if suffering the 
pains of child-birth, Ps. x. 5; lxxvii. 17; 
xxvii. 4; Jer. li. 29; Hab. iii. 10. 
(c) יָכָד, They wait, Judg. iii. 25; apoc. 
יר, Gen. viii. 10, taking the sense of יָכָד, 

Infin. יָכָד, Ezek. xxx. 17, Being in pain. 
Imp. f. יָכָד, Mic. iv. 10; Ps. cxiv. 7; 
pl. m. יָכָד, Ps. xxiv. 9. 
Plh. יָכָד, pres. יָכָד, Bringing forth, pro-
ducing, as by birth. Meton. Ps. xc. 2; Is. 
li. 2; Job xxxv. 13. 

Infin. יָכָד, Job xxxix. 1. And by a 
further meton.—
(d) Forming, fashioning. Part. aff. יָכָד, Deut. 
xxxii. 18. 
(e) יָכָד, Wait than—ר. יָכָד as above— 
Job xxxv. 14. 

Part. יָכָד, Prov. xxvi. 10. יָכָד יָכָד. 
If יָכָד were here the nominative, constituting 
the subject of a particular proposition, it would 
regularly have the definite article. Nor does 
it ever signify in pure Hebrew, a master, or 
teacher, generally, as Gesenius will have it. 
Besides, it would be out of place to speak of 
such an one, producing, as by birth, all 
things; although it would not, when God is 
the subject of the discourse. And, again, יָכָד 
is never put for God in the Bible. The usual 
rendering, therefore, as well as that proposed 
by Gesenius, is erroneous. I take יָכָד, there-
fore, as the subject, and nominative, here, 
thus: all expecting much, (are) as he who 
hires a fool, or hires transgressors; i. e. will 
find themselves mistaken in the end. 
(f) יָכָד, pl. יָכָד, Ps. xxi. 9. See יָכָד 
above. Job xxxvi. 5, it. 
Part. יָכָד, f. Is. li. 9; liii. 5. Wounding, 
cutting, take the sense of the r. יָכָד. 
(d) Puh. יָכָד, Became, was, brought 
forth, fashioned, Job xv. 7; Ps. li. 7; Prov. 
viii. 21, 25. 
Hoph. i. q. Puh. יָכָד, Is. lxvi. 8.
(c) Hithp. Imper. Ṭ*r, Be expecting, Ps. xxxvii. 7, r. Ṭr.
Part. לְ* תֶ, Suffering pain, Job xv. 2. See my note.
It. redup. fm. לְ* תֶ, She is pained, Esth. iv. 4.

II. Kal. Arab. חוּל, r. חוּל, retinuit, insidias struit. Cogn. חוּל, descendit, substitit. אֱת. cogn. מַ לְ* חָמָל: manuit;
עהו: fuit. Fall upon, rest, remain, 2 Sam. iii. 29; Hos. xi. 6; Jer. xxi. 19; xxx. 23; Lam. iv. 7.
Hithp. part. לַ* חָמָל, Falling, descending, Jer. xxi. 19.

Heb. שעון.
Infin. פֹּלָע, Dancing, probably moving round in a circle, and leaping, Judg. xxi. 21.
Part. f. pl. פֹּלָע, Dancing women, Judg. xxi. 23.
It. pl. m. פֹּלָע, of. Cogn. r. פֹּלָע, Dancing, 1 Kings i. 40.

חַל, m. Syr. חַל, arena. Arab. חַל, lutum. Sand, Exod. ii. 12; Deut. xxxiii. 19; Jer. v. 22. Often used to intimate abundance, Gen. xxxii. 13; xli. 9; Judg. vii. 12. Weight, Job vi. 3; Prov. xxvii. 3. Measure, number, Jer. xxxiii. 22; Hos. ii. 1; Job xxix. 18.

Arab. חָלַב, niger fuit. Dark in colour, of flocks, Gen. xxx. 32, 33. 35. 40. lxx. φαύκιν.

חָלַפ, f. constr. וָלַפ, pl. וָלַפ. Dual
חָלָפ, r. וָלַפ. Arab. חָלָפ, presidio
custodivit: cogn. חָלָפ, prohibit; r. חוּל, obivit, rem circumdatus fuit. A wall, Lev. xxv. 30, 31. Of a city, Deut. iii. 5; xxviii. 52; Is. xxii. 10; xxxvi. 11, 12; Ps. li. 20; Neh. iii. 8, 33, &c. Metaph. Cant. viii. 9, 10; Jer. i. 18. So Horace, "Hic murus aeneus esto," &c. Applied to waters, Exod. xiv. 22; 1 Sam. xxv. 16. Dual.
2 Kings xxv. 4; Jer. xxxix. 4; xli. 7. A place to the west of Jerusalem, containing the fountain of Siloa, and the king's gardens, enclosed, as it should seem, with a second wall. Comp. 2 Chron. xxxiii. 14; Neh. iii. 15. Aff. חָלַפ, חָלַפ, חָלַפ, חָלַפ.

חָלַפ, v. pret. f. חָלַפ, pres. חָלַפ.
Constr. med. וָלַפ, it. abs. Syr. מַ* חָלַפ, pepercit. Spare, pity, be affected for, frequently with יָלָפ, the eye, Gen. xlv. 20; Deut. vii. 16; xiii. 9; xix. 13; Is. xiii. 18; Jer. xiii. 14; Ezek. v. 11; xxxiv. 14; Jon. iv. 11; Ps. lxxii. 13, &c.

חֲלָפ, m.—pl. non occ. Arab. חֲלָפ, succinctiorium; חֲלָפ, ripa. Shore of the sea, Gen. xlix. 13; Deut. i. 7; Josh. ix. 1; Judg. v. 17; Jer. xlvii. 7; Ezek. xxv. 16.

חֲלָפ, m.—pl. f. חֲלָפ, with w, parag.
חֲלָפ, or חֲלָפ. Syr. מַ* חֲלָפ, strinxit, coactavit,
Arab. חֲלָפ, r. חֲלָפ, חֲלָפ, חֲלָפ, חֲלָפ, חֲלָפ, id. cogn. Syr. חֲלָפ, circumdatait. Arab. חֲלָפ, r. חֲלָפ, חֲלָפ, id. Any thing or place surrounding or inclosing another, as—

(a) An open place round about, or without, a house, &c., Is. v. 25; x. 6; li. 23; Jer. xxxvii. 21; Lam. ii. 19. 21; iv. 1, &c. Hence—

(b) Out fields, lands, &c., with respect to any city or country; and, in the last case, deserts, Job v. 10; Prov. viii. 26. Comp. Mark i. 45. With וָלַפ, parag. וָלַפ, Prov. v. 16. Phrases, וָלַפ אַלָפ, mire of places without, Mic. vii. 10; Zech. ix. 3; x. 5; Ps. xviii. 43. וָלַפ אַלָפ, at the head of all open places, Is. li. 20; Nahum iii. 10, &c. וָלַפ אַלָפ וָלַפ, open places (not unlike our squares perhaps) thou shalt appoint (make) for thyself, 1 Kings xx. 34. יָלָפ יָלָפ, the face of (lands) without, i. e. distant, Job xviii. 17. יָלָפ יָלָפ, id., Ib. v. 10. Comp. Prov. viii. 26. Hence—

(d) Adv. or prep. Without, opp. to within, either as to house or country. יָלָפ יָלָפ, born without, not home-born, Deut. xxiii. 14; Lev. xviii. 9; Is. xxxiii. 7; 1 Kings vi. 6, &c. It—
(e) Outwards, Exod. xii. 46; 2 Chron. xxiv. 8; xxix. 16. Also with def. art. prefixed, דְּסָר, Judg. xix. 25; Nehem. xiii. 8. It. הָיוֹת, id., Gen. xv. 5; xix. 17; 2 Sam. xiii. 17; 1 Kings viii. 8, &c. With prep. מִ, Gen. ix. 22; Exod. xxi. 19, &c. הָיוֹת, Ps. xlii. 7; Ezek. xli. 17. דְּסָר, 2 Chron. xxxii. 5. מִ, Deut. xxxii. 25; Lam. i. 20. מִ, Ezek. xli. 25. Constr. med. יְ, with respect to which, &c., Gen. xix. 16; xxiv. 11, &c. It. הָיוֹת, Ezek. xl. 40. 44. It. הָיוֹת, Ezek. xxxiv. 21. יְ הָיוֹת, Lev. iv. 12, 21; vi. 4, &c. Hence, also—

(f) Prep. Besides, except, Eccl. ii. 25. לֶ. לֶ. wapּוֹת. See also Nold, p. 337, &c.

מות, Ps. lxiv. 11, Kethiv. See וּמוֹת.

מות, m. הָיוֹת, m. הָיוֹת, and once הָיוֹת, Is. xix. 9. Constr. יְ. Syr. הָיוֹת, albus.

Arab. حَوْرُ, r. حُوْرُ, candida fuit vestis.

Cogn. הָיוֹת, ingenius fuit. I. White (fine) linen, Esth. i. 6; viii. 15; Is. xix. 9. לֶ. לֶ. רְוָי בְּּוָדִּים, al. net-works. On this pl. see Gram. art. 139. 6.

II. Meton. Nobles, as arrayed in white and splendid robes. See Esth. viii. 15; Dan. vii. 9, and my note on Job vi. 16;—1 Kings xxxi. 8. 11; Jer. xvii. 19; xxxix. 6; Neh. ii. 16; iv. 14; v. 7; vi. 17; vii. 5; xiii. 17; Eccl. x. 17. Aff. יְ, Is. xxxiv. 12. The first fn. is contr. for יְ, the second for יְ, perhaps, Gram. art. 75.

III. Either from another primitive, or from a highly metaphorical usage of this; as, הָיוֹת, ima pars, profunditatis. Cogn. הָיוֹת, depressa terra; ostium fluminis, &c. and hence, perhaps, an aperture in the ground, &c. by which the light enters.

(a) The aperture, hole, (a) of a viper, Is. xi. 8: (b) in a wall, &c. as of a window, &c. Ezek. viii. 7; 2 Kings xii. 10; Cant. v. 4.

(b) A den, or cavern, Job xxx. 6; 1 Sam. xiv. 11; Nahum ii. 13. Used as a prison. See יַחֲדוּן, pl. מַחֲדָּה, Is. xlii. 22. Aff. יַחֲדוּן. His eye-sockets, or cavities, יַחֲדוּן, Zech. xiv. 12. Hence, probably יַחֲדוּן, the Horite, Gen. xiv. 6, who appear to have resided in caverns in the mountains, which are still to be seen in Idumea. לֶ. לֶ. חָּפַּדְלִים.

מות, m. Chald. i. q. Heb. יָמוֹת; I. above, White, Dan. vii. 9.
Beholding, viewing, looking upon, observing; hence, considering, discovering, meditating on, and announcing.

(a) — visions, as a prophet, and hence termed וָנָשָׁה, Isaiah i. 1; ii. 1; iii. 1; Amos i. 1; Ezek. xiii. 6; Hab. i. 1; Zechar. x. 2; Numbers xxiv. 4; Lam. ii. 14.

(b) — any thing with pleasure, Ps. xcvii. 4; Cant. vii. 1; Mic. iv. 11; Job xxxvi. 25.

(c) — Looking out any person for office, Exod. xviii. 21; 1 Samuel vii. 8.

(d) — at the Divine appearance, Exod. xxiv. 11; Job xxv. 7; Ps. xi. 7; xvii. 15; lxviiii. 3.

(e) — any thing, by way of investigation, Job xvi. 17; xxiv. 1; xcvii. 12; Job viii. 17, apparently in the sense of וָנָשָׁה.

Imp. וָנָשָׁה, Is. xxxiiii. 20.
Pl. וָנָשָׁה, Ps. cixvi. 9.
Infin. וָנָשָׁה, Ezek. xxii. 4; Ps. xxvii. 4.
Part. וָנָשָׁה, 2 Samuel xxiv. 11; 2 Kings xvii. 13. — See, prophet.

Part. רוֹפֵחַ, Seeing, Dan. ii. 31, &c.
רוֹפֵחַ, pl. Dan. iii. 27, &c.

רוּפֵחַ, m. constr. רוּפֵחַ, pl. f. רוּפֵחַ. Syn.

פָּחַר, pectus. Arab. פָּח, carnis frustum.
The breast of an animal when cut up, Exod. xxix. 26, 27; Lev. vii. 30, 31; ix. 20, 21, &c. לָוֲיָא פָּחַר.

רוֹפֵחַ, m. Chaldean def. רוֹפֵחַ, pl. רוֹפֵחַ, constr.

שָׁלֹא, visio. A vision, Dan. ii. 28; iv. 2. 7; vii. 13. Heton. appearance, Dan. vii. 20. Aff. רוֹפֵחַ, r. רוֹפֵחַ.

רוּפֵחַ, m. — pl. חָלַק, constr. רוֹפֵחַ, r. רוֹפֵחַ. A vision, or revelation, Dan. i. 17; viii. 1; ix. 24; 1 Sam. iii. 1; Prov. xxix. 18; Lam. ii. 9; 1 Chron. xvii. 15; Is. i. 1, &c.

שָׁלֹא, f. Vision, revelation, Infin. abs. r.
vii. 19. With כְּרֶשֶׁת, 1 Sam. xiv. 54; 2 Sam. xii. 15; &c.

ךְָרֶשֶׁת, m. i. q. פָּרֶשֶׁת { Strength, force, vehementce. }

Infm. v. פָּרֶשֶׁת below. Masc., Exod. xiii. 3. 14; 16; Amos vi. 13. Fem., 1 Sam. ii. 16; Ezek. xxxiv. 4; Judg. iv. 3; vii. 1; Jon. iii. 8. Aff. m. פָּרֶשֶׁת, Amos i. c.

ךְָרֶשֶׁת, m. i. q. פָּרֶשֶׁת, occurs only in the phrase פָּרֶשֶׁת, proceeding and strong, i.e. gradually stronger, Exod. xix. 19; 2 Sam. iii. 1. See Gram. art. 146. 2, and note.

ךְָרֶשֶׁת, v. pres. פָּרֶשֶׁת. See פָּרֶשֶׁת above. Synon. כְּרֶשֶׁת. Constr. abs. it. immedi. יָדֶה, in; יִתְּהֵר, on, to; יָרַד, more than; יָשָׁר, to, for. Applied to persons, mind, or things. Being, becoming, strong, firm, powerful, unwielding, prevailing, Exod. vii. 13; Judg. i. 28; 2 Kings iii. 26; xiv. 5; 2 Chron. xxv. 3; Ezek. iii. 14. In 2 Sam. xviii. 9, not "firmiter adhaeret," as Gesenius thinks; but, became firm, fast: nor Is. xxvii. 22, "constrictius est," but, your bands become firm, unwielding; and so in other places.

Infm. פָּרֶשֶׁת, Strengthening, 2 Kings xii. 13; Ezek. xxxv. 21.

Imp. פָּרֶשֶׁת, Deut. xii. 23; xxxii. 7; &c.

יפָּרֶשֶׁת, pl. Ib. xxxi. 6, &c.

Phn. פָּרֶשֶׁת, pres. פָּרֶשֶׁת. Constr. immedi. med. יָדֶה, יִתְּהֵר, יָשָׁר, יָרַד, once with יָדֶה, Ezra i. 6, with יָרַד instr. יָשָׁר, more than. Making strong, firm, &c.; variously applied, to persons, mind, things, as—

(a) — the hands, loins, arms, i.e. to administer help in one way or other, Judg. ix. 24; Ezra i. 6; Jer. xxxii. 14; Ezek. xiii. 22; Neh. vi. 9; — Ezek. xxxiv. 24; Hos. vii. 15; Nah. ii. 2: it. pers. 2 Kings xii. 7; Dan. x. 19.

(b) — the heart, or face, i.e. harden it, or declare it to be so, Exod. ix. 12; x. 20; 27; xi. 10; Judg. iii. 12, &c.; Jer. v. 3.

(c) — any one in evil, Ps. lixv. 6. Comp. Jer. xxiii. 14: it. for good, Neh. ii. 18; 2 Chron. xxxiv. 2.

(f) — by restoration, or repair, pers. Ezek. xxxivv. 16: thing, 2 Kings xii. 9. 13. 15; xxii. 5; 2 Chron. xxxxiv. 10: by other means, Is. xii. 7; Jer. x. 4.

(g) — by confirmation, as in office, rule, &c., Is. xxii. 21; 2 Chron. xi. 17.

(h) — by fortifying, or the like, Ps. exlvii.

13; Is. liv. 2; Nahum iii. 14; 2 Chron. xi. 11; xxxii. 5.

Infm. פָּרֶשֶׁת, Josh. xi. 20, &c.

Imp. פָּרֶשֶׁת, Deut. i. 38, &c. Aff. פָּרֶשֶׁת, פָּרֶשֶׁת, פָּרֶשֶׁת, in pause, פָּרֶשֶׁת, f.

יפָּרֶשֶׁת, pl. m.

Part. פָּרֶשֶׁת, pl. פָּרֶשֶׁת, Exod. xiv. 17; 2 Kings xii. 8.

Hiph. פָּרֶשֶׁת, pres. פָּרֶשֶׁת, aopoc. פָּרֶשֶׁת. Constr. imm. abs. it. med. יָדֶה, יִתְּהֵר, יָשָׁר, יָרַד, as follows. I. Taking hold of, obtaining, retaining. II. Causing, applying, strength, firmness, &c., as, I—

(a) — the hand, arm, &c.; i.e. helping, &c. Constr. יָדֶה, יִתְּהֵר, יָשָׁר, יָרַד, Exod. iv. 4; Neh. iii. 4—10. 17, &c.: it. immedi. Zech. xiv. 13. יָדֶה, יִתְּהֵר, יָשָׁר, יָרַד, Is. xii. 13: it. med. יָדֶה, יִתְּהֵר, יָשָׁר, יָרַד, li. 18; Judg. xvi. 26; 2 Kings xv. 19; Jer. xxxii. 32. — by the beard, 1 Sam. xvii. 35.

(b) — any one; hold with or to him; it take hold of, &c. med. יָדֶה, יִתְּהֵר, Deut. xxii. 25; xxv. 11: med. יִתְּהֵר, 2 Sam. xv. יָדֶה, יִתְּהֵר, Job xviii. 9: med. יָדֶה, יִתְּהֵר, Jer. vi. 23, 24, &c.; Judg. vii. 8, &c.: med. יָדֶה, יִתְּהֵר, Jer. l. 33.

(c) — any thing, as power, deceit, &c., Dan. xi. 21; Mic. vii. 18; Jer. viii. 5; Job ii. 3; xxvii. 6; Is. lvi. 4. 23; Prov. xxvi. 17. Comprehending, perhaps, 2 Chron. iv. 5.

(d) — of pain, &c. seizing one, Mic. iv. 9; Jer. vi. 24; xlix. 24, immedi.

II. Applying strength to, i.e. repairing, or the like, abs. Neh. v. 16; Ezek. xxvii. 9; 27; xxx. 25: — to self, becoming powerful, 2 Chron. xxvii. 8: med. יִתְּהֵר, Dan. xi. 32. Confirming, 2 Kings xv. 19.

Infm. פָּרֶשֶׁת, Is. lixiv. 6.

Imp. פָּרֶשֶׁת, m. פָּרֶשֶׁת, f., 2 Sam. xi. 25; Nahum iii. 14.

יפָּרֶשֶׁת, pl. m. Jer. li. 12.

Part. פָּרֶשֶׁת, pl. פָּרֶשֶׁת, Exod. ix. 2; Is. lvi. 4, &c.

יפָּרֶשֶׁת, f., Neh. iv. 11.

Hiph. פָּרֶשֶׁת, pres. פָּרֶשֶׁת, constr. abs. it. med. יָדֶה, יִתְּהֵר, against; יָרַד, with; יָשָׁר, in, פָּרֶשֶׁת, for. Becoming, waxing, strong, generally; pec.—

(a) Received strength, Gen. xlvi. 2; Num. xiii. 20; Judg. xx. 22; 1 Sam. xxx. 6: med. יָדֶה, 2 Chron. xv. 8; xxvii. 1; xxvii. 11; xxxix. 5, &c. Synon. פָּרֶשֶׁת, 2 Sam. x. 11; — 2 Chron. xiii. 7, 8: med. יִתְּהֵר, against.

(b) — for, or with another; 2 Sam. iii. 6;
med. 1, 1 Chron. xi. 10; 2 Chron. xvi. 9; Dan. x. 21, med. 2.
(c) — in office, i.e. confirmed, 2 Chron. i. 1; xvii. 1; med. 2, over, xii. 13; med. 2, in; xiii. 21; xxi. 4, abs.
Infin. מְלֻכָּה, 2 Chron. xiii. 8, &c.
Imp. מֶלֶךְ, 1 Kings xx. 22.
רָעָה, I Sam. iv. 9.
Part. רָעָה, pl. רָעִים, 2 Sam. iii. 6; 1 Chron. xi. 10.
רַבָּה, m. p. רַבָּא, with dagesh implic.,
Gram. art. 109, i. q. רַבָּא. Of רַבָּא, according to Gesenius. But no such word exists. A thorn, generally; pec. a hook, or ring, originally a mere thorn probably, fixed in the nose of a beast, to which a string was applied, and by this the animal was led along. Hence, metaph. a nose jewel, Exod. xxxv. 22: it: applied as above, but with men, 2 Kings xix. 28; Is. xxxvii. 29; Ezek. xix. 4. 9; xxix. 4. רֶםֶנֶה, kethiv. for רֶמֶנֶה. Comp. Job xl. 26. See רֶמֶנֶה. Aff. רֶמֶנֶה.
רְאֵב, m. pl. רְאֵבִים, constr. רְאֵבָא. Seg.
Gram. art. 148. 2. Arab. ְנָא, error.
Aeth. יָחֵד : defect; pr. either missing, or falling short of, the mark. Meton. Sin, wickedness; for the difference between this word and יָאָה, see under יָאָה, p. 58. Yet, by meton., this word may take the sense of either, or of punishment due to either, (a) Lev. xxiv. 15; Num. ix. 13; xxvii. 3; Deut. xxiv. 16; 2 Kings v. 6; &c. So the phrases, יָאָה יָאָה, sin unto death, worthy of it, Num. xviii. 22; 1 John v. 16, דָּעַרְיָה נְרָס בֵּיהֲרָוָב. Comp. Deut. xxii. 26; xxi. 22.
(b) It. Object of sin, Is. xxxi. 7.
(c) State of do., Ps. li. 7.
(d) Offence of do., Eccl. x. 4. Aff. רָאֵב, רָאֵב, pl. רָאֵבִים, in pause, רָאֵבִים, רָאֵבִים. רָאֵב, m. pl. רָאֵבִים, sing. non occ.
Sinners, retrospectively, (a) as to acts, or (b) prospectively, as to punishment, Num. xxxii. 14; Ps. i. 1; xxvi. 8; xxvi. 9, &c.: (b) 1 Kings i. 21; Ps. civ. 35; Prov. xiii. 21, &c. Aff. רָאֵב, Is. xiii. 9.
רָאֵבָא, f. of do., Amos ix. 8, al. non occ.
רָאֵבָא, f. i. q. רָאֵבָא, Num. xv. 28.
רָאֵבָא, f. id., Gen. xx. 9.
רָאֵבָא, and רָאֵבָא, constr. רָאֵבָא, pl. רָאֵבָא, i. q. רָאֵבָא. Sin, wickedness, variously applied; viz.
רָעָה, Sin, Exod. xxxiv. 7. But, Is. v. 18, its punishment, according to Gesenius; which is far from certain, al. non occ.
רָעָה, (a) Sin, Num. xii. 11; Deut. xix. 15; Prov. xxiv. 9; Mic. i. 13; Job xiii. 23.
(b) Meton. Sin-offering, Gen. iv. 6; Exod. xxix. 14. 36; Lev. iv. 24; v. 9, &c. in very many places. Phr. מָאָה, Water of—i.e. cleansing from—sin, Num. viii. 7.
(c) It. Meton. Idol, Deut. ix. 21; Hos. x. 8.
(d) It. Meton. Punishment of do., Zech. xiv. 19, to which Gesenius adds, Lam. iii. 39, which is doubtful. Comp. Is. xl. 2; Prov. x. 16. Aff. רָעָה, Gen. xxxi. 36, &c. רָעִים, רָעִים, רָעִים.
רָעָה, v. pres. רָעָה, see רָעָה, constr. abs. it. med. 7, ' Ы, against; †, by, in, which; †, of, short of; it. with רָעָה, Lev. iv. 23; 1 Kings xv. 30. רָעָה, Deut. xix. 15, &c. Propr. falling short of, or missing, the mark; hence, (a) Erring, wandering away from; opp. רָאָה, Prov. viii. 35, 36; Job v. 24.
(a) Meton. Sinning, i.e. falling short of, overstepping (transgressing), or neglecting, any positive law or known duty, Gen. xx. 6. 9; Exod. xxxii. 31. 33; Lev. iv. 3; v. 5. 15. 16; Num. vi. 11; 1 Sam. xiii. 4; Neh. ix. 29; 1 Kings vii. 31: opp. רָאָה, רָאָה, Eccl. vii. 20. With רָאָה, Lev. iv. 2; Num. xv. 27, &c. for which expiation might be made. Comp. Num. xv. 30. See רָעָה, for the distinctions between רָעָה, רָעָה, &c.
Gesenius confounds these.
Infin. רָאָה, Ezek. iii. 20: it. רָאָה, Gen. xx. 6.
הָרָאָה, aff. Ezek. xxxii. 12.
Part. רָאָה, Prov. xiii. 22, &c.; pl. רָאָה, 1 Sam. xiv. 34.
רָאָה, f. (for רָאָה, contr.) Ezek. xiv. 4.
Pih. רָאָה, pres. רָאָה, constr. immed. it. med. רָאָה, יָאָה. Propr. offered a piacular sacrifice, רָאָה: hence, meton. Expiated; cleansed, or freed from, sin. Synon. רָאָה, רָאָה, of men, vessels, altar, houses, &c. Gen. xxxi. 39; Lev. xiv. 52; ix. 15; Num. xix. 19; Ps. li. 9; Ezek. xl. 20; xliv. 18.
Infin. רָאָה, Lev. xiv. 49; Ezek. xliii. 23.
Part. רָאָה, Lev. vi. 19.
Hiph. רָאָה, pres. רָאָה, constr. immed. it. med. רָאָה, with רָאָה, 2 Kings xvii. 21, (a) Miss the mark, as an archer, Judg. xx. 16; if this ought not to be pointed, רָאָה.
which is most probable. (b) Cause, induce (another) to sin, Exod. xxxii. 33; 1 Kings xv. 26; xvi. 28; 2 Kings iii. 3; x. 29, &c.

Infinit. ἐπιθυμέω, 1 Kings xvi. 9; Eccl. v. 5.

Part. pl. m. constr. ἐπιθυμήσας, Is. xxix. 21, which Gesenius makes equal to ἔρπετο, but this is doubtful. Comp. Job vi. 18, seq.; Ps. cvii. 4, seq.

Hiph. pret. non occ. — pres. μεθυτείμαι. Constr. med. 2, it. abs. (a) Be, become, erring, Job xii. 17. (b) Be, become, expiated, cleansed from sin, Num. xix. 2; 20; xxxii. 20, &c.

ἐπιθυμήν, v. pret. non occ. pres. ἐπιθυμεῖ. Constr. immed. it. med. ὑπερθυμεῖ, from, of place.


Infin. ἐπιθυμοῦμαι (for ἐπιθυμέω), Deut. xix. 5.

Part. ἐπιθυμησόντα, pl. ἐπιθυμησάντως, constr. ἐπιθυμησάντως, Deut. xix. 11; 2 Chron. ii. 10; Jos. ix. 21. 23. 27, &c.


Striped, variegated. Arab. حُكَّاَبُ, colore rubro et flavo, cinericeo et terreo, mixtio, praditus fuit, al. non occ.

Pub. part. pl. f. ἐπιθυμοῦται, Hewn, cut, stones, Ps. cxliv. 12.

ἐπιθυμήσας, f. pl. m. ἐπιθυμήσασθαι, once, ἐπιθυμήσας, Ezek. iv. 9. Constr. ἐπιθυμήται, ἐπιθυμήσας. Arab. خاطفت, triticum. Propr. Grain of wheat: thence, meton., wheat, Exod. ix. 32; Deut. viii. 8; Job xxx. 40; Is. xxxii. 25; Jer. xii. 13; Joel i. 11; 1 Chron. xxi. 20; 2 Chron. xxvii. 5. Barley, wheat-harvest, Gen. xxx. 14. ζύμη, first-fruits of (the) wheat-harvest; lit.—crop of wheat-grains, Exod. xxxii. 24. ζύμη, flour of wheat, Ib. xxix. 2. ζύμη, fat of wheat, i. e. its nutriment, Ps. lxxxi. 17: i. q. ζύμη, ib. cxlvii. 14. ζύμη, fat of kidneys of wheat, Deut. xxxiii. 14, comparing the grains of wheat with the kidneys of beasts.

םַעַ, m. Chald. aff. מַעַ, al. מַעַ, Thy sin, Dan. iv. 24, i. q. Heb. מַעַ.

ἐπιθυμήσας, v. pret. non occ. pres. once.

Is. lxviii. 9. Arab. خاطفت, percussit in nasso, capistravit camelum. I will restrain (my anger) for thee, i. e. in thy favour.

ἐπιθυμήσας, v. pres. ἐπιθυμήσας. Constr. immed. it. med. ἐπιθυμήσας, for whom. Arab. خاطفت, abripuit. Rob, take away by violence, Judg. xxi. 21; Ps. x. 9.

Infin. ἐπιθυμεῖ, Ps. x. 9.

גַּם, m.—pl. non occ. Syr. גַּם, virga. A shoot, or rod, growing out of the stem of a tree;—applied to the back of a fool by way of chastisement, Prov. xiv. 3. Metaph. to offspring, Is. xi. 1. Synon. שֵׁר, and גַּם, m.—pl. גַּם, constr. גַּם —

גַּם, f. constr. גרך, pl. גרכִים, r. גרך, opp. דְּרֵךְ, דְּרֵךְ, 1 Kings xxxi. 15, &c.

Arab. גַּם, views. Syr. גַּם, id. I. Living, alive, Gen. iii. 20; viii. 21; ix. 3; xlii. 27, 28; xlvii. 28; Deut. xxxiii. 40, &c. Pl. Exod. iv. 18; Num. xvi. 30. 32; Deut. iv. 4, &c. Applied in oaths; as, דְּרֵךְ, Dan. xii. 7. דְּרֵךְ, Ruth iii. 13. דְּרֵךְ, 2 Sam. ii. 27. דְּרֵךְ, Job xxvii. 2. דְּרֵךְ, Num. xvi. 21. 28; Jer. xlvii. 18. The distinctions attempted by the Jews between דְּרֵךְ, and ו, i. e. that the former applies to animate, the latter to inanimate things, are plainly fictitious; these exhibiting nothing beyond different modes of writing the same sounds. Nor does this formula signify, by the life, &c.; but, as he (is) living, i. e. as surely as this, &c. Gram. art. 87, 3, and my notes on Job xxvii. 2; xxxiii. 30. Phr. דְּרֵךְ נַעַר, land of (the) living, opposed to the grave, Ezek. xxvi. 20; Ps. cxvi. 9, &c. דְּרֵךְ מַעַ, well of the living (God) my seer, Gen. xvi. 14. In pause, דְּרֵךְ, for living, or vigorous, i. e. saluting one, wishing him to be so, 1 Sam. xx. v. 6. Comp. דְּרֵךְ, ib. vr. 5. See next art. וַלֵּ.

II. Lively, vigorous, 2 Sam. xxxiii. 20, (see kethiv), 1 Sam. xxv. 6; Ps. xxxviii. 20; Exod. i. 19. מַעַ, for מַעַ, in which (ַ) is, for the sake of euphony, perhaps, a mere compensation for the rejected dagesh. So Gen. xviii. 10. מַעַ וָאִם, as (at) the season, period, of a vigorous woman, 2 Kings iv. 16, 17. The "tempus reviviscens," i. e. "ad idem punctum trahens," of Eichhorn, &c. is erroneous, as are the glosses of the lxx. Hence, meton.—

(a) Animal, i. e. living thing, generally, Gen. i. 28; vii. 14; viii. 1. 17. 19; ix. 5; Lev. xi. 10. 27; xvii. 13; Is. xlii. 1. Phr. מַעַ, Lev. v. 2. מַעַ, Gen. xxxviii. 20. 33. מַעַ וָאִם, beast of the reed, i. e. loaded with sweet (sugar cane) reed for offerings,
II. i. q. Heb. v. הָנָּה, Life, Dan. vii. 12; Ezra vi. 10.

superavit negotii difficultatem; contractus in unum; ἀκυροῦν, acutus.

Cogn. ἐπίθεσις, similitudo, comparatio. An enigma, or parable, i. e. something conveyed in figurative language, intended to exercise the ingenuity of the reader or hearer, Judg. xiv. 12—19; Ezek. xvii. 2: with יָסָר, it. Ps. xlix. 5; lxviii. 2; Prov. i. 6; Hab. ii. 6.—Dan. viii. 23. Gesen. calliditas, fraud, without any authority. Num. xii. 8; 1 Kings x. 1; 2 Chron. ix. 1. τοῦ αἰνηματος, διήγημα, διήγησις, πρόβλημα. Aff. וֹנָה, וֹנָהוֹן.

living for נַפְשׁוֹ, v. pres. פָּהַנָּה, f. once, פָּהַנָּה, 2 Kings iv. 7; apoc. פָּהַנָּה, f. וֹנָה; in pause, וֹנָה. Constr. abs. it. med. יָסָר, in; יָסָר, on; יָנָה, by; opp. to נַפְשׁוֹ. Arab. וֹנָה.

visit. Syr. مَمَّا, id.

Living in health, vigour, safety, &c. as the context shall intimate, Gen. v. 3; 6; xii. 13; xvii. 18; Exod. i. 16; Deut. xx. 16; Num. iv. 19; xiv. 38; 2 Kings i. 2; Ezek. xviii. 23; xxxii. 11; Ps. cxviii. 17; Job vii. 16, &c.

Infin. וֹנָה, Ezek. xxxiii. 12, &c. It. וֹנ, לַבְּבִי, 11. viii. 9; iii. 21, &c. Aff. וֹנָה, Jos. v. 8.

Imper. וֹנָה, pl. פָּהַנָּה, Gen. xxvii. 7; xlii. 18, &c.

וֹנָה, f. Ezek. xvi. 6.

Ph. פָּהַנָּה, pres. פָּהַנָּה. Constr. immedi. it. med. יָנָה, instr. it. יָנָה. 1. Giving, preserving, restoring, healthy life, Ps. xxii. 30; xxx. 4; cxix. 50; Num. xxxii. 15; Deut. xx. 18; xxxii. 39; Jer. xlix. 11; Exod. xxii. 17; 1 Sam. ii. 6; xxvii. 9. 11; Job xxxvi. 6. Of seed, conceived or sown, Gen. vii. 3; xix. 32. 34; Hos. xiv. 8.

II.—Strength, efficiency, to any person, work, &c. Hab. iii. 2; Hos. vi. 2; Eccl. vii. 12; 1 Chron. xi. 8. Comp. Neh. iii. 34; iv. 1.

Infin. וֹנָה, Gen. vii. 3; Ezek. xiii. 19. Aff. וֹנָה, Deut. vii. 4; Jos. ix. 15; Ezek. iii. 18.

Imp. aff. וֹנָה, Ps. cxix. 25, &c. וֹנָה, Hab. iii. 2.

Part. וֹנָה, 1 Sam. ii. 6.

Hiph. מִי, pres. non occ. i. q. Phih. i.
Gen. vi. 19, 20; Num. xxii. 33; xxxi. 18; Josh. ii. 13; vi. 25; 2 Kings v. 7; viii. 1. 5; Is. xxxviii. 16, &c. Infin. הננה, Josh. ix. 20. 
ננה, Gen. vi. 19, &c. Aff. ננה, Ezek. xiii. 22; Is. lvii. 15. 
Imp. pl. m. הננה, Num. xxxi. 18. 
ננה, and ננה, v. Chald. pret. et pres. non occ. i. q. Heb. ננה, Living, &c. 
Imp. הננה, Dan. ii. 4. Let the king live for ever, Is. iii. 9; v. 10, &c. 
Aph. part. הננה, Dan. v. 19; i. q. Syr. לנה, giving life. 
לנה, f. r. ננה, Life, 2 Sam. xx. 3. 
לנה, v. pret. לנה, or לנה (fm. ננה, for ננה), another form of ננה, or ננה, fm. ננה, Gram. art. 77; Gen. v. 5. לנה, which he lived, Is. iii. 22. לנה, and he lived for ever. To one or other of these forms, viz. לנה, or לנה, may also be referred all those forms of swearing noticed under לנה above, as Dan. xii. 7, &c., which will also account for the fm. מנה, occasionally occurring, 1 Sam. xx. 3; xxv. 26, &c. It מנה מנה, and thy brother live with thee. It 1 Sam. xxv. 6. מנה, let him certainly live, or, for, that he lived; a form of salutation. With the Arab. לא, of certainty, termed, 
לנה, Gram. Arabe. Mr. de Sacy, i. p. 371, Edit. 1810. "Cave," says Dr. Gesenius, "ne huc referas exempla, in quibus מנה est adjectivum, ut מנה מנה, vivumse adhuc pater vester?" Gen. xliii. 7. But why not, vivine adhuc pater vester? Certainly, if the verb is nothing more than the attributive conjugated, Gram. art. 182. 2, et seq., which is apparently the case, it can signify but little as to how these are taken; the sense remaining the same in either case. I have, however, given these examples under this head also, in order to suit them to the common notions on grammar. 
לנה, see לנה. 
לנה, m. constr. לנה, pl. לנה. Synon. לנה. Syr. לנה, virtue, Arab. עננה. 
סערביה. Strength, power, generally; 
variably applied, (a) as for war or any great exploit, Is. xlii. 17; 2 Sam. xxii. 33; 2 Chron. xxxvi. 11; xiii. 3; xiv. 7, &c. Phr. הכננה, חוננה, יוננה, דוננה, etc.; pl. הכננה, חוננה, יוננה, etc. Men of might, Exod. xviii. 21. Man of do., Judg. iii. 29. Hero of might, Is. xi. 1. Man, hero of might, Ruth ii. 1; pl. 1 Chron. v. 24. — of might; son, child, of might, 1 Sam. xiv. 52. Sons of do., Deut. iii. 18. It יס, Head of the force, General, 2 Sam. xxiv. 2. Hence, (b) military force, 2 Kings vi. 15; vii. 6; 2 Chron. xvii. 2; xxiv. 24; Ps. xxxiii. 16, &c. 
(c) Power, i. e. wealth, Gen. xxxiv. 29; Job xx. 15; Deut. viii. 17, 18; Ruth iv. 11; Prov. xxxi. 29. יס, from strength to strength, Ps. lxxxiv. 8. 
(d) Virtue, integrity, Gen. xlii. 6; Exod. xviii. 21. 25; Ruth iii. 11. יס, Prov. xii. 4; xxxi. 10. 
(e) Wealth, fruit, Joel ii. 22. Comp. יס, Job xxxii. 39. Sometimes adverbially, in the phr. יס, doing mightily, Num. xxiv. 18. יס, Deut. viii. 18. יס, have girded (them) mightily, or with might, 1 Sam. ii. 4; 2 Sam. xxii. 40; Ps. xviii. 33. 
(f) יס, and יס (only a different way of expressing the primitive word יס, Gram. artt. 148. 10; 87. 3; here יס, i. q. (b) Force, army, 2 Kings xvii. 17; Obad. v. 20; Ps. x. 8. יס, keri, יס, host, or multitude of afflicted ones. יס. Arab. יס, imbecillis. See יס. 
(g) Fortification, pec. a rampart, or breast work, perhaps, 2 Sam. xx. 15; Is. xxvi. 1; Nahum iii. 8; Lam. ii. 8; 1 Kings xxi. 23: a sort of Pomerium, perhaps. Comp. 2 Kings ix. 36. The lxx. occasionally, πορτειαρισμα; once πορτειαρισμον. Vulg. antemurale. It יס, f. id. Ps. xlviii. 14, al. יס. Aff. lxx. Vulg. Syr. Chald. Jerome, and 18 mas. which Gesenius prefers, Ps. cxxii. 7. יס, according to the Rabbins, A space, or sort of pomerium, attached to the court of the Temple. See Lightfoot. Prospect of the Temple service; but, on this no reliance can be placed. 
Aff. יס, יס, יס, יס, יס, יס. Chald. i. q. Heb. (a) Dan. iii. 4; iv. 11; v. 7; Ezra iv. 23. 
(b) Force, army, Dan. iii. 20; iv. 32. Phr. יס, heroes of might, Dan. iii. 20, i. q. Heb. יס.
I. Pain, as of child.

II. Fear, trembling, Exod. xiv. 14.

1. m. once, Job xli. 4. Usually, Favour, beauty; i. q. "The palate, or upper part of the mouth, Ezek. iii. 26; Lam. iv. 4; Job xxix. 10. As the seat of taste, Job xiv. 11; xxxiv. 3; Cant. ii. 3; Prov. xxiv. 13. Hence, as sending forth sweet things, Cant. vii. 10; v. 16; originating smooth do., Prov. v. 3. Hence—Metaph. Morally, as the seat of perception, Prov. viii. 7. Gesenius, "loquitur palatum meum," rather shall meditate, consider; and, hence, originate, put forth, Job vi. 30; xxxi. 30; Ps. cxxxix. 103. Afr. 

2. v. pret. et pres. non occ. Arab. 

3. and cogn. Translat. as a man's expecting, waiting for, Hos. vi. 9.

4. v. — pl. non occ. See Arab. 

5. f. — pl. non occ. See Arab.

6. m. Chald. sing. non occ.—pl. constr. def. Wise man: professor of philosophy and religion: magician, Dan. ii. 12, 13, 18. 21. 27. 48; iv. 3; v. 15, &c. These were the χαλέδας of the Greeks. See above, p. 16, as they are now the Hukumā. See my notes on Job, pp. 262. 269. 282. They might have been styled Chaldeans, from the,
—as observers of time, as they were—which see—for other reasons.

—De oculo caligante ebrii, Gesen. who has here corrected Schultens, on Prov. xxxii. 29, in a translation made by him of a passage from the Kámoos. But, Gesenius is here wrong himself, as to the particular part connected with this word; which is this, habbiu, the person refreshed with wine.

The Kámoos has the kalon xmpor, i. e. The Kalon, Castell, &c. vino recreatus non prorussu ebris. The phr., therefore, means, the refreshed of eyes, i. e. he whose eyes evince the refreshment received from wine, as taken moderately and for this purpose, and thence fitted for great undertakings. Comp. 1 Tim. v. 23; Ps. lxxviii. 65; civ. 15; not from the blinded eyes of the drunkard,—as Gesenius thinks,—merely to show the fruitfulness of the land. Revealed religion, I think, no where has recourse to expedients so filthy as this. The x. 1. xaropouol ol debariav avtvv iwer obow. Aquila, karakpol. Others, kadakapol, toerol, dianpor, fabeid: all which seem to have been arrived at in much the same way.

The Kalon, f. once, Prov. xxxii. 29, in the phr. to barati, the fierceness of eyes; i. e. aspect of those who indulge in the over frequent, and excessive, excitements of wine: see the context: nothing tending so much to stir up contention, and thence to brutalize the man.

The Kalon, m. constr. te, pl. te, constr. tebath.

The Kalon, f. constr. nebath, pl. nebath, constr. nebat.

Arabic, firmiter solideque fecit quid: hence fremavit: and, hence, as power seems to imply knowledge, sapientia, doctus, medicus, &c. suit. Wise, generally, pec. (a) as to religion, Deut. i. 13. 15; iv. 6; 1 Kings iii. 12: with ḫāj, opp. ḫ, Ib. xxxii. 6: more generally, perhaps, Gen. xii. 33. 39; opp. ḫāj, Eccl. vi. 8. ḫāj, wise of heart: the heart being considered the seat of thought, Job ix. 4; Prov. x. 8: opp. ḫāj, ḫ, Ib. xi. 29; xvi. 21:—Job xvii. 11; xxxiv. 34; Ps. cvii. 43; Prov. i. 5; xvi. 23, &c. With reference to the primitive notion of strength, &c., Prov. xxiv. 5; xxi. 22; Eccl. vii. 19. Wise as an angel, 2 Sam. xiv. 20.

(b) Teacher of religion, Prov. i. 6; xi. 30; xii. 18; xiii. 14; xv. 2; 7; xxxv. 12; Job xv. 18, &c.

(c) Wise, intelligent, clever, as to the arts, &c., Exod. vii. 11; xxxvi. 6; xxxv. 10; xxxvi. 1, 2; 8; 2 Sam. xiii. 3; 1 Kings ii. 9; 2 Kings iii. 12. Synon. ḫāj. Comp. ch. v. 10—14; 1 Chron. xxii. 15; 2 Chron. iii. 6. 11, 12: pl. Deut. xvi. 19; Ps. xlxi. 11. In a bad sense, crafty, &c., Job v. 13; Is. v. 21; xlv. 25; Jer. iv. 22; Obad. 8; Esth. i. 13, &c. See ḫāj, Chald. above. Aff. ḫājī, ḫājī, &c.

Fem. (a) Wise, religious, Exod. xxxv. 25; Prov. xiv. 1. (b) Intelligent, clever, 2 Sam. xiv. 2; xx. 16; Jer. ix. 16; Judg. v. 29.

Firmus, f. constr. ḫājī, pl. ḫājī, of seg. fm. ḫāj. Arab. ḫājī, sapientia, philosophia, &c. Wisdom, generally, ḫāj, spirit of wisdom, Exod. xxviii. 3; Deut. xxxiv. 9, &c. with ḫājī, Job xii. 13. Pec. (a) as to religion, Job xxviii. 28; xxxii. 13; xxxiii. 33; Ps. xxxvii. 30; cxli. 10, &c.

(b) Ingenuity, cleverness, as to the arts, &c., Exod. xxviii. 3; xxxvi. 6; xxxvi. 1, 2, &c.

(c) Instruction, Job xv. 8; xxvi. 3; Prov. i. 2; 7, with ḫāj, discipline, and nearly synon. with ḫājī, Ib. iv. 5; 7; xv. 33. Comp. ix. 10; Ps. cxi. 10; Prov. xxxix. 15, &c. Originating with God, and hence his gift in every case, Job xii. 13; xxviii. 12; Prov. viii. 11; Exod. xxviii. 3; xxxvi. 6, &c. Pl. ḫājī, pl. of excellence, Gram. art. 223. 3. Great or real wisdom. Gesenius prefers considering this noun as a singular ("ut ḫājī," as he says), because, perhaps, the fem. should have regularly been ḫājī, and the verbs connected with it in the pl. number. But no reliance can be placed on either of these considerations: the vowels occasionally being contrary to analogy, from the errors of the copyists perhaps; and the verbs being regulated rather by the sense than the grammatical forms, Gram. art. 215. 5, seq. In Ps. xlxi. 4, we have ḫājī in the paral., Prov. i. 20, the verb is in the pl., Ib. xxiv. 7. ḫājī, evidently a pl. is to be construed with it. The only remaining place, viz., Ib. ix. 1, the verb agrees with a sing., i. e. person so denominated.
Chald. id. Dan. ii. 30, &c. Def. לֶאֹ, Ib. ii. 20, &c.

לֶאֹ, v. pres. לֶאֹ, constr. abs. it. med. לֶתָ, to, for, whom; לֶעָ, more than. See לֶאֹ above. Be, or become, wise, instructed, generally, Deut. xxxii. 29. Synon. לֶאֹ, 1 Kings v. 11; Job xxxiii. 9; Zech. ix. 2; Prov. ix. 12, לֶאֹ, thou hast become wise for thyself: Eccl. vii. 23, לֶאֵה, let me become wise, &c.; Ib. ii. 19, לֶאֹ, in which I became wise, i. e. gathered instruction.

Imp. לֶאֹ, pl. לֶאֹ, Be wise, instructed; Prov. xxvii. 11; viii. 33, &c.

Pth. pret. non. occ. pres. לֶאָ. Constr. immed. Make wise, instruct, Ps. cv. 22; cxix. 98; Job xxxv. 11, al. non occ.

Puh. part. m. לֶאֹ, pl. לֶאֹ, Made, rendered wise, Ps. lviii. 6; Prov. xxx. 24.

Hiph. part. f. constr. לֶאָ, Making wise, Ps. xix. 8.

Hithp. pres. only, לֶאָ, Be not, become not, i. e. set not up thyself as, over wise, Eccl. vii. 16. * Let us be wise, i. e. acting with discretion as to it, i. e. the people, Exod. i. 10, al. non occ.

ןָךְ, see יָךְ.

ןָךְ, m. r. וָךְ, which see, pl. non occ. Profane, common, opp. to sacred or holy, 1 Sam. xxi. 5, 6; Lev. x. 10; Ezek. xxix. 26; xliii. 20; xliv. 23; xlviii. 15.

ןָךְ, f. pl. non occ. Arab. נָךְ, crustake ex labiis post febrem exuente;

ןָךְ, res ipso subsiliter trita, vel excoriando detracta; פָּרָס, pars pellis cultro scopla; i. e. rejectanæ, "serugo oles cupreae," says Gesenius. But why? The etymology says nothing about either rust or copper: and the context speaks not of the pot, but of that which is put into it. Propr. Refuse, filth; hence scum, uncleanness, Ezek. xxiv. 6. נָךְ (ןָךְ) יָךְ יָךְ יָךְ, city of much blood: pot, whose filth, scum, is within itself: where the comparison is between the uncleanness visible in Jerusalem, viz. that of blood guiltiness, and the filth in the contents of this pot. See the remainder of the verse, and Ib. vv. 11, 12, al. non occ. In vr. 11, the brass is said to be made hot; but then this is done in order to consume the filth still remaining in it.

ןָךְ, as a verb, 2 Chron. xvi. 12. See יָךְ.

ןָךְ, see יָךְ below.

ץָךְ, and לֶאֹ, m. pl. לֶאֹ, constr. &c.; hence, Syr. לֶאָ, adelph., i. e. apparently as cream (ץָךְ) becomes the exterior coating of new milk, so does fat of the flesh, &c. of an animal generally: hence, Fat, fainess, Gen. iv. 4; Lev. iii. 3; 4; iv. 8. 31. 35, &c. Metaph. of land, its best produce, Gen. xiv. 18;—Ps. lxxvi. 17; cxli. 14. Best of the wheat, it, Deut. xxxii. 14. Comp. Is. xxxiv. 6. It. metaph. applied to the heart, intimates its being veiled, coated, (as the cream of milk, or the fat of the animal: hence, made fat. Comp. Is. vi. 10; Matt. xiii. 15, &c.; and hence the terms, "uncircumcised of heart," Ezek. xlv. 7; Acts vii. 51. Comp. Jer. iv. 4, and Is. iii. 23, with 2 Cor. iii. 13, 14)—thence impious to impression and hard, impenitent, Ps. xvii. 10. Comp. lxxxiii. 8. Aff. יָךְ, יָךְ, יָךְ, &c., pl. יָךְ.

ץָךְ, m. constr. יָךְ (of prim. יָךְ). Arab. לֶאָ, lac recens), pl. non occ. I. New milk, or the cream of it: hence, II. meton. Cheese, probably something like our cream cheese, Prov. xxx. 33. לֶאָ, the pressing of cream bringeth forth butter, i. e. that process by which the one is extracted from the other: with us, churning, 1 Sam. xviii. 18. לֶאָ, לֶאָ, ten cuttings of cream cheese, perhaps. Often in the phr. לֶאָ, לֶאָ, a land flowing with rich milk and honey, Exod. iii. 8. 17, &c., i. e. abounding with the most delicious produce. Opp. to יָךְ, Judg. v. 25. Comp. iv. 19; 1 Sam. vii. 9. לֶאָ, lit. milk-lamb, i. e. fed on new milk, Is. vii. 22; Joel iv. 18; Job x. 10. Mothers' milk, Is. xxviii. 9, &c., Exod. xxiii. 19, &c. Aff. יָךְ, יָךְ.

ץָךְ, f. once, Exod. xxx. 34. Gbalanum, which is apparently the original Oriental term. A sort of gum, emitting a rich perfume. Cels. Hierobot. i. p. 267, seq.

ץָךְ, m. pl. non occ. Arab. לֶאָ, переннистис. Duration; hence, time, pec. of this life, as passing away, Job xi. 17. See my note. Ps. xlix. 2, לֶאָ, all inhabitants of time, all mortal men, Ib. lxxxix.
48. שִׁמֵּחַ, how transient! Ib. xvii. 14. לֹא יִשְׁמַח, men of time, i.e. attached to present enjoyments. Aff. וּלְךָ, my duration, Ib. xxxix. 6, al. non occ.


Cogn. ָּךָ, defect, &c. Constr. abs. it. med. אֲלֵךָ, as to, 1 Kings xv. 23: ָךָ, to, for; ָךָ, for, on account of. Sick, weak, afflicted: opp. רְפָאִים, Ezek. xxxiv. 4; רְפָאִים, Ib. 16; with רְפָאִים, Mal. i. 8. 13; — 1 Sam. xxi. 8; 1 Kings xiv. 1; xvii. 17; 2 Kings xiii. 14; xx. 1, &c.

Infinit. וּלְךָ. Aff. וּלְךָ, Is. xxxviii. 9.

Part. וּלְךָ, Gen. xlvi. 1, &c.

רֶכֶב, constr. וּלְךָ, f., Eccl. v. 12; Cant. ii. 5.

Niph. וּלְךָ, 1st pers. and וּלְךָ, 3d pl. Became sick, weak, afflicted, Dan. vii. 27; Jer. xii. 13; Amos vi. 6. Constr. med. וּלְךָ, for, al. non occ.

Part. וּלְךָ (for וּלְךָ), pl. וּלְךָ. Synon. וּלְךָ, Jer. xxx. 12. וּלְךָ, Nahum iii. 19. וּלְךָ, Ezek. xxxiv. 4; with וּלְךָ, וּלְךָ, Became diseased, inflm, incurable, Is. xvii. 11; Jer. x. 19; xiv. 17; Ezek. xxxiv. 21.


II. From a different primitive, viz. Syr. מָחָרַת, edulcavit. Arab. ָּךָ, r. מָחַל, suavis fuit. Conj. ii. rem dulcem effectit.

Cogn. מָחַל. See my notes on Job xi. 19.

21. Make propitious, conciliate the favour of, — satisfy, Ps. cxix. 58. וּלְךָ, נֶאֱמָּרַת, I have rendered, made, thy countenance propitious with all my heart; i.e. I have laboured to effect this. This usage occurs often, and it applies either to God or man, Exod. xxxii. 18; 1 Sam. xiii. 12; 2 Kings xiii. 4; Dan. ix. 13; Prov. xix. 3, &c.

Infinit. וּלְךָ, Zech. vii. 2, &c.

Imp. וּלְךָ, 1 Kings xiii. 6. וּלְךָ, pl. Mal. i. 9.

Puh. I. וּלְךָ, Thou art become inflrm, &c., Is. xiv. 10, al. non occ. "De umbra in orco," says Dr. Gesenius. The Hebrews, however, do not appear ever to have heard of such a place. See my notes on Job xxi. 13; xxvi. 6. The context here shows that the grave is meant, and that the language involves a personification.

Hiph. וּלְךָ (rad. retained), pres. non occ. i. q. Pib. Afflicted, made sick, inflrm, Is. liii. 10; Hos. vii. 5; Mic. vi. 13.

Part. f. וּלְךָ, Prov. xiii. 12.

Hoph. וּלְךָ, 1st pers. I am made sick, wounded, 1 Kings xxiii. 34; 2 Chron. xviii. 33; xxxvi. 23, al. non occ. —

Hithp. pres. apoc. וּלְךָ, Became, feigned that he was, sick, 2 Sam. xiii. 6.

Infinit. וּלְךָ. Being, becoming, sick, 2 Sam. xiii. 2.

Imp. וּלְךָ, Be, feign that thou art, sick, Ib. vr. 5, al. non occ.

ךָ, f. pl. מִדְלָה, r. מִדְלָה, which see. A cake, round and perforated with holes, used principally in sacred rites, Exod. xxix. 23; ii. 4; Lev. viii. 26; xxxiv. 5; Num. vi. 15. 19, &c.

םָם, m.—pl. f. מִדְלָה, r. מִדְלָה. Syr. somniwm. Arab. ִּסְסִיר, id. A dream, Gen. xx. 3; xxxvii. 5, &c. In which visions were sometimes given, Gen. xx. 6; xxxi. 10, 11; Num. xii. 6; 1 Kings iii. 5. Comp. Deut. xxii. 3, &c. "Somnia pro nugis," says Gesen. on Eccl. v. 6. Comp. with vr. 2. But this place will justify no such acceptation. Common dreams are here spoken of and nothing else.

םָם, m. pl. מִדְלְתָם, it. f. מִדְלָה. Lit. openings, holes, r. מִדְלָה. A window, or casement of do., Gen. viii. 6. Comp. 2 Kings xiii. 17; Gen. xxvi. 8. See מִדְלָה, it. Josh. ii. 15. 18. 21; Ezek. xl. 25; xii. 16. 26. Aff. מִדְלָה, מִדְלָה, מִדְלָה.

םָם, m. once, Prov. xxxi. 8—in the phr. מִדְלָה. —Infinit. or verbal noun of מִדְלָה. See Is. xxi. 1. Passing by, or away. Phr. lit. children of such an event; i.e. orphans. Symm. κλέα δομοφωνόντων. The usage is purely Hebrew therefore.

םָם, see v. מִדְלָה.

םָם, f. once, Exod. xxxii. 18, r.
to the accents; but most probably a fem. noun; lit. profane thing, used, however, as an Interjection, Profane! fie! forbid it! or the like. LXX. μὴ γενώθη, μὴ γενήθη, News., μηδέως. Arabic حَلَلَ, et حَلَّلَ, voz increpants camelam حَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَل*
Part. יִפָּרָד, pl. יִפָּרָּדִים. Aff. יִפָּרָה, Ezek. xxiv. 21, &c. Piping, 1 Kings i. 40. See יִפָּרָה.

Pass. יִפָּרָה, Is. lii. 5.


Hiph. יִפָּרָה, pres. יִפָּרַה, i. q. Pih. I. Make profane, Ezek. xxxix. 7. Of a covenant or vow, Num. xxx. 3: hence, II. Loose, set free, Hos. viii. 10; constr. med. יִפָּרַה: hence also, III. Begin, constr. abs. it. med. יִפָּרַה. Opp. יִפָּרַה, 1 Sam. iii. 12;—Gen. vi. 1; x. 8; xlii. 54; Deut. iii. 27; Judg. xx. 40;—Gen. ix. 20, שִׁבְּרֶה תּוֹדְתָה, ellip. for פְּשׁוֹת תּוֹדְתָה, &c. With Infin. simply, Deut. ii. 25. 31.

Infin. יִפָּרַה, 1 Sam. iii. 12, &c. Aff. יִפָּרַה, Gen. xi. 6.

Imp. יִפָּרַה, Deut. ii. 24. 31.

Part. יִפָּרַה, Jer. xxv. 29.

Hoph. יִפָּרַה. Impers. It was begun, captandum est, Gen. iv. 26. lxx. oφιος ἁμαρτήματος, r. יִפָּרַה. Aq. πρὸς ἡμέραν, &c. Some take the sense of profane, here, as Maimonides, as if the name of אִמְרוֹת יִפָּרַה was then first applied to idolatrous purposes.

זִמְוֹת, m. def. אָבָה, pl. אָבִים. Chald. i. q. Heb. אָבָה. A dream; meton. a vision, as seen in a dream, Dan. iv. 2; vii. 1; Defi. ii. 4—7; v. 12, &c. Aff. יִפָּרַה, יִפָּרַה. See יִפָּרַה. Constr. immed. it. abs. it. med. יִפָּרַה. Cogn. יִפָּרַה.

Arab. 刿ָה, pinguis fuit. Syr. סְמַמְמֵד, somnianit, convalluit. Comp. John xi. 12. שִׁבְּרֵה, אָבוּרָה, סְמַמְמֵד: so naturally do the notions of sleep and health run together. Sleeping, perhaps originally: hence, meton. I. Dreaming, Gen. xxvii. 6. 9; xlii. 11. 15; xlii. 9. שִׁבְּרֵה, he dreamt of (as to) them, Judg. vii. 13; Is. xxix. 8; Jer. xxxii. 25; Dan. ii. 1. 3; Joel iii. 1, &c.

II. Be, become, stout, fat. Synon. יִפָּרַה, Job xxxix. 4. See my note on the place.

Part. יִפָּרַח, Dreaming, Gen. xli. 1. And, as visions were oft afforded in dreams, i. q. יִפָּרַה, Deut. xiii. 2. 4. 6. Comp. Num. xii. 6; pl. יִפָּרַח, Ps. cxxvi. 1.

Hiph. pres. aff. יִפָּרַח, Thou wilt make me strong, stout, &c., Is. xxxviii. 16.

Part. pl. m. יִפָּרַח, Causing to give out as dreams, visions, as if the people called for, and encouraged, these things, Jer. xxix. 8. Comp. Ib. v. 31.

יִפָּרַח, f. once, Job vi. 6. Gesenius,
in his Thes., p. 480, contends, in the first place, for the white of an egg; insisting mainly on the opinions of the Jews; in the second, for purslain, because the Syrac.

which is explained by the author of the Kamoos—among other things—by

which, if خلَف is the root, as Jauhari thinks, and as Gesenius partly allows, and if ن, is here introduced, as in some other instances, in lieu of (~) tesheed, or dageesh, this punctuation must be the correct one; that of the Calcutta Kamoos false; and of this I have no doubt),

Fire-striking stone, flint, pyrites. Flint, or other hard stone, Deut. viii. 15; xxxii. 13; Is. l. 7; Ps. cxiv. 8; Job xxviii. 9, al. non occ.

m. Syr.  خط، loco, vice.

Arab. خلف, poné, post; post veniens, &c. For, instead of, &c., prep., Num. xviii. 21, 31, al. non occ.

v. pres. خلف, "poët. pro َنُثُر, " says Gesenius. But the truth is, the precise sense of each is anything but identical; this verb signifying, pass in succession: that, pass over. Arab. خلف, venit post, vel poné alium. Syr. خلف, alternavit.

Constr. abs. it. med. ت, ا, و, ا, it. immed. Pass by or away, (a) as the wind, Hab. i. 11; Is. xxi. 1: (b) as a spirit, Job iv. 15: (c) as the verdure of herbs, Ps. xc. 5, 6; — season of rain, &c., Cant. ii. 11; Job ix. 26: (d) — a person from, or through, any place, 1 Sam. x. 3; Is. viii. 9; Job xi. 10; xi. 10: (e) — over, transgress, i. q. ين, Is. xxiv. 5: (f) — pierce through, i. q. بَرِّيَ, Judg. v. 26; Job xx. 24. It should be observed, that words originally differing widely in signification, will often agree in their secondary senses. Meton. i. q. Hiph. Change, put away, Is. ii. 18. Comp. vv. 20; it., Ps. cii. 27. Infin. خلف.

Pih. pres. ت, constr. immed. Change, as clothes, Gen. xlii. 14; 2 Sam. xii. 20, al. non occ.

Hiph. خلف, pres. خلف, Constr. immed. it. med. َنُثُر, i. q. Pih.

I. Change, as clothes, &c., Gen. xxxi. 7. 41; xxxv. 2; Ps. cii. 27; Lev. xxvii. 10; Is. ix. 9.

II. Meton. Renew, i. e. be succeeded by a better state, Job xiv. 7; xxix. 20; Is. xl.
m. ֵֽצְרֶֽה, once ֵֽעֶֽזְרֶֽה, with an euphonic Dagesh. Syr. ֵֽצְרָֽה, sors, portio. Arab. ֵֽצְרִֽים, rasio capitis; opes; it. lavum, et insaustum esse; mors, v. ֵֽצָרֶֽה, metilus fuit rem. Cogn. ֵֽצָרֶֽה, quantitate suad rem, et mensurâ definitiv; lavigavis et equabilem reddidit. I. Part, portion, lot, (a) of land, wealth; with, Gen. xxxi. 14; Deut. x. 9; xii. 12; xiv. 27, &c. Hence, Interest, right, Josh. xxii. 25. 27; 2 Sam. xx. 1; 1 Kings xii. 16; 2 Chron. x. 16; Neh. ii. 20, &c. Applied to God, Deut. xxxii. 9; Josh. ii. cc. אֶֽעֶֽזְרָֽה, Job xxvii. 13. Comp. xxxi. 2. See my note here, and Jer. x. 16; li. 19; Ps. xvi. 5, &c.

(b) Field, as a portion of land. Arab. cogn. ֵֽצְרָֽה, Syr. ֵֽצֲרַֽח, ager; and, hence, the δεκαλαχά of the New Test., Acts i. 19. Syr. ֵֽצְרִֽח, e. a. ager sanguinum, 2 Kings ix. 10. 36, 37.

(c) Portion, as of the sacrifice, Lev. x. 10. —of the prey, Gen. xiv. 24; Num. xxxii. 36; 1 Sam. xxxv. 24. Hence, The prey, itself, Job xvii. 5. Metaph. morally, Is. livi. 6; Ps. l. 18; Eccl. ii. 10; iii. 22; Prov. vii. 21. וּֽצְרָֽה, usually, with the smoothness, flattery, of her lips; but, it may be, with the portion, i. e. that which the lips had to give over as a prey. Comp. וּֽצְרָֽה, Is. livi. 19, and Prov. x. 31. In like manner, Is. livi. 6, is taken to signify, Gesen. "cum leviarius torrentis, (i.e. lapidibus glabris torrentis, ex quibus idola faciunt.) But, what can this possibly mean? Did they make idols out of the pebbles found in the mountain torrents? Comp. 1 Sam. xvii. 40. Who ever heard of such a thing? An Hexaplar reading is, וּֽצְרָֽה, which seems to me well founded; it being certain that streams and rivers were often dedicated to the deities; and, that hence, we have the river-nymphs, &c. Syr. thy portion and inheritance is with the portion of the torrents. In this view, the idols might be said to be the portion of idolaters, just as Jehovah was, to be the portion of his people; and, as these torrents failed (in Heb. phr. "כְּלָ֥ה, see under סְרָ֥ה), so did their portion. Phr. וּֽצְרָֽה, portion as portion, i. e. equal portions, Deut. xviii. 8. וּֽצְרָֽה, portion,
interest in any one, Josh. ii. cc. בְּשָׁם, portion, gift from above, Job xxxi. 2; מַעַט, portion to seven; Eccl. xi. 2, seven fold. בֵּית, seven portions, or parts, Josh. xviii. 5, seq. "Aff. אַלָּת, אָשֶׁר, אֲפֶן, pl. אַלָּת, fem. (a) Deut. xxxiii. 21; Jer. xii. 10; Job xxiv. 18, &c. (b) Field, 2 Sam. xxxii. 11, 12; 2 Kings iii. 19; 1 Chron. xiv. 12; Kings ix. 21, 25, 26, &c. II. Smooth, Gen. xxvii. 16; Ps. lxxxiii. 18; Is. xxx. 10. Comp. Prov. vi. 24; Ps. xxxi. 3, 4. "Aff. אַלָּת.


ךָלָל, pl. f. Chald. Blandishments, flattering things, Dan. xii. 32.

ךָלָל, —pl. n. non occ. Smooth, slippery, opp. to hairy, Gen. xxvii. 11; fallacious, Ezek. xii. 24. Synom. לִיוֹן, xiii. 7, גִּלֵּךְ, flattering, Prov. v. 3; xxvi. 28. Applied as a proper name, perhaps, to a mountain, Josh. xi. 17; xii. 7.

ךָלָל, v. pres. אִלְּלָל. Constr. immed. it. med. לִיוֹן, אֵלָל, אֲלָל, it. ab. I. Apportion, as land, wealth, spoil, &c., Josh. xviii. 2; xiv. 5; Deut. iv. 19; xxix. 25; 2 Sam. xix. 30; 2 Chron. xxiii. 18; xxviii. 21; Job xxvii. 17; xxxv. 17; Prov. xvii. 2; xxix. 24, &c.

II. Smooth, fallacious, Hos. x. 2; Ps. lv. 22.

Infin. לִיוֹן, Neh. xiii. 13. Imp. pl. לִיוֹן, Josh. xxii. 8. Part. אִלָּל, Prov. xxxix. 1. c.

Niph. pres. אִלָּל, pret. non occ. Be, become, apportioned, Gen. xiv. 15; Num. xxvi. 53, 55, 56; Job xxxviii. 24.

Pih. אִלָּל, pres. אִלָּל; constr. immed. it. med. לִיוֹן, אֵלָל, אֲלָל, instr. it. in; אֵלָל, as to, with. Apportion, (a) as in Kal, divide, Gen. xxxii. 27; Josh. xviii. 10; Judg. v. 30; 2 Sam. vi. 19; 1 Kings xvii. 6; Is. xxxviii. 17; Ezek. v. 1; Joel iv. 2, &c. (b) Disperse, Gen. xliii. 7; Lam. iv. 16.—Phr. יָלַל, יָלַל, יָלַל, יָלַל, they divided among themselves my garments, Ps. xxii. 19. יָלַל, יָלַל, he apportions pains, Job xxi. 17. See my note. יָלַל, יָלַל, he divides them into divisions, 1 Chron. xxiii. 6. יָלַל, יָלַל, he divides, apportions, by price, Dan. xii. 39. יָלַל, יָלַל, I will apportion to him among the mighty, Is. liii. 12.

Infin. אִלָּל, Josh. xix. 51, &c. Imp. אִלָּל, Ib. xiii. 7.

Puh. אִלָּל, pres. f. אִלָּל. Be, become, divided, apportioned, Is. xxxiii. 23; Amos vii. 17; Zech. iv. 1, al. non occ.

Hiph. אִלָּל, pres. pl. אִלָּל, with 1 parag. of sign. II. Kal. constr. immed. it. med. אֵלָל, אֲלָל, pers. 3, instr. Make smooth, flattering, Ps. v. 10; xxvii. 3; Prov. ii. 16; vii. 5; xxviii. 23; xxix. 5.


Part. אִלָּל, Smoothing, Is. xli. 7. Hithp. אִלָּל, m. pl. Let them be dividing, apportioning, Josh. xviii. 5, al. non occ.

ךָלַל, m. pl. constr. אָרָה, Smooth (pieces) of stones, 1 Sam. xvii. 40, al. non occ. Arab. حَصُنُ, acutus; radere aptus.

ךָלַל, constr. רָעָה, f. (for יָלָה, part. pass. v. יָלָה), lit. Divided (portion) of —, 2 Chron. xxxivv. 5.

ךָלַל, pl. f. compd. Gram. art. 169, Exceedingly slippery (way), Ps. xxxv. 6; Jer. xxxii. 12; (ways, means, devices) Dan. xi. 21, 34, al. non occ.

ךָלַל, v. pret. non occ.—pres. לִיוֹן, act. לִיוֹן, neut. Constr. med. לִיוֹן, אַלָּל, it. abs. Discomfit, reduce, Exod. xvii. 13; Job xiv. 10. יְלַל, יְלַל, Dies and grows feeble, by an hypallage, for, grows feeble and dies, Gram. art. 224. 7. See רָעָה, it. Arab. خَلْسُ, rapuit, abripuit, &c.

Part. יָלַל, Is. xiv. 12, al. non occ.

ךָלַל, m. opp. יָלַל, יָלַל, Joel iv. 10. Pusillanimous, weak, person. lxx. δύναμας.

ךָלַל, m. pl. non occ. ר. טַלְּלָי. Syr. ιστός, estus, calor. Arab. لُلٌ, id. Infin. or verbal noun. Being, or growing, hot; of the sun, day, bread, &c., Gen. xviii. 1; 1 Sam. ix. 9, 11; xxi. 7; 2 Sam. iv. 5; Is. xviii. 4; Hagg. i. 6; Job xxiv. 19, &c. Aff. יָלַל, Job vi. 17. יָלַל, Jer. li. 39.

ךָלַל, m. pl. דְּלַל, r. דַלְלָי. Hot, of bread, Josh. ix. 12. — clothes, Job xxxvii. 17. See my note, al. non occ. Also the original name for Egypt, apparently; styled by the Copts, ΔΛΛ; and, by Plutarch, de Is. et Osir. χημία. He adds, as if to supply the etymon, θερμή γάρ ἐστι καὶ γρήγορα. So the Copt. ΔΛΛ, fervere. It. Hieronym. quest., Gen. ix.; Ps. cv. 23. 27, cvi. 22.
land of Ham. See also Ps. lxxviii. 51, and the LXX.

f. Chald. Syr. הָמוֹת, inculuit.
Arab. حَمُّ, and حَمَّار, r. حَمَّماً.

inculuit. Heat. Metaph. anger, Dan. iii. 13. 19; xi. 44. This variety in the vowels may be ascribed either to the punctuists or the copyists, and is of no moment.

Arab. حَمَّار, f. once حَمَّاء, Job xxix. 6.

Constr. حَمَّار. Arab. حَمَّار, r. حَمَّم, epissamum.

fuit lac. Butter, or cheese, as produced from Λύκος, which see, and Prov. xxx. 33;—Gen. xviii. 8; Judg. v. 25. Joseph. Arch. lib. v. cap. v. γαλακτόν φιλια, lαc jam corruptum, 2 Sam. xvii. 29; Is. vii. 15. 22; Job xx. 17; xxxix. 6; Deut. xxxii. 14. De quo vis lacte," according to Gesenius, in the last three places: but this does not appear. רָשָׁעִים, in רָשָׁעִים (for רָשָׁעִים), Ps. lv. 22, is, as Gesenius thinks, the pl. of this. See רָשָׁעִים. Probably, i. q. רָשָׁעִים, or רָשָׁעִים. See my note on Job vi. 6, and רָשָׁעִים above.

lawus; εὐδοκία. Desire; m. only in the phrases, Εὐδοκίας, fields of desire, i.e. desirable, Is. xxxii. 12. מָעָנָי, youths of desire, Ezek. xxiii. 6, &c.; and מָעָנָי, vineyards of do., Amos v. 11. Fem. מָעָנָה, he departed—died—without desire, i.e. for his life. Applied to the Holy Land, Ps. cvii. 24; Jer. iii. 19; xii. 10; Zech. vii. 14:—to vessels, implements of war, &c., as valuable, 2 Chron. xxxii. 27; xxxvi. 10; Jer. xxv. 34; Hos. xiii. 15; Nahum ii. 10; Dan. xi. 8; Is. ii. 16. Phr. מָעָנָי, the desire of all the nations, i.e. Him whom all nations shall receive, and very highly prize, Hag. ii. 7. The Messiah, as the context sufficiently shews. The final מ, as here, probably, the מ of unity. See letter מ (b) above, p. 145. In that case the pl. מ is used to mark the dignity of the person; or, by a συνωμος, with מ, Gram. art. 215. 12. In Dan. xi. 37, מָעָנָי, desire of women. Comp. מָעָנָי, 2 Sam. i. 26, i.e. the love of women to a son. In Dan. l.c. some deity—from the context—as Gesenius has no doubt. The Messiah, who was to be born of a virgin, and hence, the desire of women. Aff. מָעָנָה, מָעָנָה, מָעָנָה.
with Ḳāṣ, 1b., &c. Aff. Ḳāṣ, Ḳāṣ, Ḳāṣ, Ḳāṣ.

חַמָּה, m. once, Is. i. 17, r. Ḳāṣ; Ḳāṣ, perhaps, more properly, as the passage seems to require a passive sense. LXX. Ḳāṣομος. Lit. soured, or fermented. Injured, oppressed, vexed. Or, if taken actively, lead rightly on (by) exciting, encouraging. See Hieroz. Boch. i. lib. ii. cap. vii. col. 112.

חַמָּה, m. once, phr. Ḳāṣ, how beautiful (are) the surroundings—clothings—of thy thighs, they are like, &c. Cant. vii. 2. Comp. Ps. xlv. 14. The bridal ornaments of the spouse of Christ. Gesen. "pingitur puella, καλλίνυγα!"


In Judg. xv. 16, i. q. שֵׁם, heap. So the interpreters generally; which, however, is unnecessary, as the place may be rendered, With the jaw of the ass,—of an ass!—two fold heaps! with, &c. And, as asses are in the East much more powerful and valuable than they are with us, they were often used for riding by great men. Comp. Judg. x. 4; xii. 14, &c.; it. Zech. ix. 9, with Matt. xxi. 5; John xii. 15. And, hence, the second Chalif received the title of חַמָּה, Ass of the Island, i. e. of Mesopotamia. Gesen.

Aff. Ḳāṣ, Ḳāṣ, Ḳāṣ, Ḳāṣ. Judg. xv. 16. Two heaps. Syr. מְדַמְדִים, and f. מְדַמִים, granum perforatum; which is, perhaps, the very word here used. And, as the Philistines seem to have been eminent in growing corn—and hence probably derived much of their wealth,—see 1b. v. r. 1; it. v. r. 5, et seq.; it is not unlikely that this term, twice pierced grain, was here given to them by way of contempt: the dual number being used to intimate, perhaps, the lying of one carcase upon another. See Ḳāṣ above.

Arab. cogn. חַמָּה, hominum, multitudo, densa turba.

חַמָּה, f. sing. pl. non occ. with aff. only, Ḳāṣ, Ḳāṣ. Thy, her, mother-in-

law. Syr. סַקִּיתוֹן. Αἐθ. ὁ μήτηρ: Arab. חַמֶּה, socrus, Ruth i. 14; ii. 11. 18, 19, &c.

חַמָּה, m. once, Lev. xi. 30. See Hieroz. Boch. i. lib. iv. cap. v. LXX. σαῦρος. A sort of lizard, apparently. No satisfactory etymology has been found. The modern Jews, translators, &c. the snake.


The Arabs have a proverb, חַמָּה חַמָּה לַא לָא, i.e. Elkhulla (a sort of sweet herb) is the bread of the camel; but Ethamz (a salt, sour plant, סַקִּיתוֹן) is its fruit; i.e. desert, greater dainty. Jauhari. קֶסֶר חַמָּה, provender, fodder, of this sharp, sour herbage; i.e. the most choice fodder. See above, p. 83.

חַמָּה, and חַמָּה, m. pl. irreg.


Aff. חַמָּה, with masc. non occ.


Arab. חַמָּה, portavit; tuit, pertulitque patienter. Bear with, forbear with. Meton. spare, 1 Sam. xv. 15; 2 Sam. xii. 6; 2 Chron. xxxvii. 15. 16; Lam. ii. 2. 17, with חַמָּה: Jer. xiii. 14; Ezek. vii. 4; Job vi. 10, &c. Applied to God's name, Ezek. xxxvi. 21, meaning perhaps the Messiah.

Infin. חַמָּה, Ezek. xvi. 5.
Injury, as either given or received, Ps. vii. 17; Ezek. xii. 19;—Gen. vii. 5; Judg. ix. 24; Jer. li. 35; Joel iv. 19; Obad. vr. 10; Hab. ii. 8. 17. Phrr. מים, man of violence, Ps. xviii. 49. מים י臺灣, id. if not intensitive, 2 Sam. xxii. 49; Ps. cxxl. 2. מים י臺灣, witness of violence, i.e. injurious, false. י臺灣 יתוא, the violence of your hands, Ps. lii. 3. י臺灣 יתוא, Amos iii. 10, is, according to Gesenius, "quod vi et injuria partum est," i.e. treasuring up what is obtained by violence: but this is not certain: "who store up violence," with the Auth. Vers. in the sense of laying it up to prey upon themselves—metaph.—might be the intention of the writer. Comp. Rom. ii. 5; which is perhaps an imitation of this place. See the l.xx. Aff. ירנּ, ירנּ.


Syr. ירנּ, arripuit; cogn. ירנּ. Doing violence, injury, wrong, to any person or thing, Job xv. 33; xxxi. 27. See my notes, Prov. viii. 36; Jer. xxii. 3; Ezek. xxii. 26; Zeph. iii. 4.

Niph. pl. m. ירנּ, Violated, suffered violence, Jer. xiii. 22. נרך ירנּ, for my thirst they made me drink vinegar. Comp. Matt. xxvii. 34. 48; Mark xv. 23; Luke xxiii. 36; John xix. 29. See Poole Synop. Kuinoel, &c. on these places.

עַנַּי, m.—pl. non occ. seg. Syr. ירנּ, fermentavit. Cogn. עַנַּי, acicdus factus est. Arab. יירנּ, subacidus humor. Vinegar, either of wine or any other intoxicating liquor, Num. vii. 3; Prov. x. 26; xxv. 20; Ruth ii. 14. In Ps. lix. 22. יירנּ יירנּ, for my thirst they made me drink vinegar. Comp. Matt. xxvii. 34. 48; Mark xv. 23; Luke xxiii. 36; John xix. 29. See Poole Synop. Kuinoel, &c. on these places.

עֵנִי, m.—pl. non occ. See יירנּ. Any thing fermented, particularly bread, leavened, Lev. ii. 11; Exod. xii. 15; xiii. 3. 7; Lev. vii. 13; xxiii. 17; &c. Amos iv. 5. יירנּ יירנּ, fumigate, i.e. with incense, a thank-offering of that which is leavened; i.e. contrary to God's appointments, as may be seen from the places cited in the last article.

ספּיט, v. pres. יירנּ. Constr. abs. See ירנּ above. Fermenting; of bread, leavened; being, becoming, leavened, Exod. xii. 34. 39.
Infin. aff. יַשָּׁבֶנּו, Its being leavened, Hos. vii. 4.

Part. pass. בְּשֵׁבָנּו. Metaph. from the sharpness affecting the taste in vinegar, applied to the brilliance of scarlet, or the like, as supposed similarly to affect the sight. Boch. Hieroz. i. lib. ii. cap. vii. coll. 113. seq. "Ergo, ut pinguis est color, et acer, et amarus, et aesterus; ita etiam acutus . . . . ita acerbus et clarus est, et vegetum, et multum luminum excitat, quaesque sunt lati omnes et floridi colores . . . . Et roda aequificata . . . . porphyrae diafarae, kai ejxutaria . . . . krfmatos ejxus, kai leuvou." So Is. lxiii. 1. יַשָּׁבֶנּו, splendid of clothing. Synon. יַשָּׁבַנִין, in the next member. Comp. vi. 2.

Hiph. part. מִשְׁבָּנָה, lit. Fermenting; leaven, Exod. xii. 19, 20. lxx. γυμνήν.

Hithp. מִשְׁבָּנָה, Is. becomes, excited, perturbed, once, Ps. lxxiii. 21.

מֵשָּׁבָנָה, v. pres. non occ. See יַשָּׁבֶנּו above, once, Cant. v. 6. lxx. παρελθες. Aquil. ἐκλεινεν, παρελθεν. Sym. απονείσας παρελθεν. Syr. ēn ἔπειτα, se subducens praeterierat. Withdrew, disappeared, seem to suit the context. All that can be gathered from the etymology appears to be, that, as בקיע, in the Arabic, signifies "mente laboravit," so defect, non-appearance, disappearing, may have then obtained in the use of this word, as in the "ignis fatuus" of the present day.

Hithp. מִשְׁבָּנָה, Jer. xxxi. 22. lxx. αναπροτεπεσ. Sym. demerserias in profundum. He seems to have read מִשְׁבָּנָה. Syr. well, אֲפִדֹא עָלָי, dubia crisi. See Arab. מִשְׁבָּנָה above. Actus undecidedly, perhaps, loitered. Comp. 1 Kings xviii. 21.

מֵשָּׁבָנָה, m.—pl. non occ. Syr. מִשְּבָּנָה, vinum. Arab. حمْر, rubuit facies, as if from excitement; حمْرة, vehementia estus. Cogn. حمْر, fermentavit; pudore affectus fuit; vinum bibit; حمْر, vinum. Wine, Deut. xxxii. 14; Is. xxvii. 2, al. non occ.

מֵשָּׁבָנָה, m. Chald. Def. גַּפִּית, pl. non occ. i. q. Heb. רֶנֶן, Wine, Dan. v. 1, 2. 4. 23; Ezra vi. 9; vii. 22.

בְּשֵׁבָנָה, m. sing. only. I. Clay, or earth, as used by the potter; from its redness, perhaps. Comp. יַשָּׁבֶנּו, יַתִּבָנָה, Is. xlv. 9; lxiv. 7; Jer. xviii. 4, &c.:—by builders, Exod. i. 14; Job iv. 19; Nah. iii. 14; Gen. xi. 3:— as in forming mounds, Job xiii. 12:— to receive impression, or form, as wax, Job xxxviii. 14:— out of which man was formed, Job x. 9; xxxiii. 6:— as (a) mire of the street, or (b) of the bottom of the sea; (a) Job xxx. 19; Is. x. 6; xiii. 25: (b) Hab. iii. 15:— from its cheapness or abundance, Job xxvii. 16. Hence, from the notion of quantity, perhaps, II. (a) a measure, so called; the Homer, containing ten baths; dry measure, Lev. xxvii. 16; Num. xii. 32; Ezek. xlv. 11. 13. 14. In this sense, pl. לגנַב, (b) heaps, Exod. viii. 10.

בְּשֶׁבָּנָה, m. Arab. حمْر, bitumen judaicum. Pitch, or rather, a sort of tar, found to issue from the earth about Babylon and elsewhere, Gen. xiv. 10; and used as a cement, Ib. xi. 3; Exod. ii. 3. This is the δαφαλος of Herodotus, which he says, Clo. cxxix., was used as cement in constructing the walls of Babylon. So Justin from Trogus Pompeius, lib. i. cap. ii. "Hae (Semiramis) Babyloniam condidit, murumque urbi cuncto latero circumdedit, arenæ vice bitumine intusato; quæ materia in illis locis passim e terra exstatu"; and, hence probably so called, see בקיע. See also Tacit. Hist. v. 6. Strabo lib. xvi. Ed. Casaub. p. 743; Diod. Sic. ii. 48; xix. 98, 99. Quint. Curt. v. 16. Dioscor. i. 99, &c. Gesen.

בְּשֶׁבָּנָה, v. pres. יַשָּׁבָנָה, constr. absa. See יַשָּׁבֶנּו above. Fermenting, being in an excited state, Ps. xlvi. 4; lxxv. 9. Comp. יַשָּׁבָנָה. For—

Puh. redup. sm. יַשָּׁבָנָה, (a) They are excited, become red, inflamed, Lam. ii. 11; Job xvi. 16. See my note: (b) perturbed, Lam. i. 20.

Hiph. pres. aff. f. יַשָּׁבָנָה (נַשָּׁבָנָה?) She cemented it, i. e. so applied the גונ, as to make it proof against water. Constr. med. "

מֵשְׁבָּנָה, m.—pl. non occ. Syr. מַשְׁבָּנָה, inguen, illia. אָמֵת. אָמֵתִים: matrix.

כְּשֵׁבָנָה, m. adeps. I. The abdomen, perhaps, from its fat and fleshy character, 2 Sam. ii. 23; iii. 27; iv. 6; xx. 10.

obivit, rem circumcatus fuit. A vessel, most probably a bottle made of skin, see ḫer, Gen. xxi. 14, 15, 19, al. non occ.

ḥamath, m. Patronym. of ḫamah, Hamath, a city of Syria, Gen. x. 18.

ḥet, m. seg. for ḫet, Gram. artt. 77; 148. 11, and art. 96. 2, pl. non occ. Aff. ḫet.

Syr. Ĥatta, gracia. Arab. ḥam, benevolentia. Cogn. ḥammi, commoditas virte. (a) Grace, favour. Phr. ḫam ḫam, he found, obtained, favour in the eyes of —, Gen. vi. 8, &c. ḫam ḫam, I have given favour in the eyes of —, Exod. iii. 21; xi. 3, &c. it ḫam ḫam, Esth. viii. 5. ḫam ḫam, grace, favour, is diffused, Ps. xlv. 3. Comp. Luke iv. 22; Prov. xxxii. 11; Eccl. x. 12. With ḫam, bore, received, Esth. ii. 15. 17; v. 2; with ḫam, Ps. lxxix. 12; Prov. xi. 16: with ḫam, Prov. iii. 4, &c. Meton. accepted, considered, as such, i. e. (b) Grace, elegance, Prov. i. 9; iv. 9: hence, phr. ḫam ḫam, as a graceful antelope, Prov. v. 19. (c) Worth, ḫam, precious stone, Prov. xvii. 8. Comp. xxii. 1. To this usage may be referred the passage, viz. Zech. iv. 7, ḫam ḫam, precious stone, for (one) shall bring forth the principal stone; (the) shoutings to it (shall be) precious, precious! i. e. very precious is it. In which it is a strict parallel to Is. xxviii. 16, and 1 Pet. ii. 6; Rev. xxi. 19, &c., which see, and Job xxxviii. 7, with my note. The ḫam ḫam, with ḫam, of Job, seems sufficiently to identify itself with the ḫam ḫam, and ḫam, of Zechariah; and to shew, that this place in Job allusion is made, intimating that the rejoicing at the new creation shall not be unlike that at the completion of the old. Comp. Rev. xi. 17; xix. 1. 6, et seq.; xxi. 3. See my Exposition on these places, Sermons and Dissert. 1830. (d) By a further meton., petition for favour, grace, with ḫam ḫam, Zech. xii. 10.


ḥam, m. pl. cogn. ḫam, which see.

Arab. ḫammar, fortis, durusque. Firm, compact, in array of battle, Exod. xiii. 18; Josh. i. 14; iv. 12; Judg. vii. 11. Comp. ḫammar, Josh. iv. 13, &c. See ḫam above.

ḥam, m. constr. ḫam. As the (−) is here immutable, the root is probably ḫam, which we have perhaps in the Arab. ḫam, operuit, and ḫam, tentorium, as something covered, enclosed. Cogn. ḫam, r. ḫam, ḫam, ḫam, inclinavit, flexit. Constr. abs. it med. ḫar, against; ḫ, for, at; ḫ, in; ḫṣ, ḫṣ, ḫṣ, before; ḫṣ, out with respect to —; ḫṣ, round about with respect to —. Inclining; hence, laying down, or pitching, as a tent, Gen. xxvi. 17, xxxiii. 18; Num. i. 52; ii. 34; Is. xxiii. 3; Ps. xxvii. 3; Zech. ix. 8. In Is. xxxix. 1. ḫṣ ḫṣ, city (where) David pitched (his tent), ellip.
Infin. inclining, of the day, Judg. xix. 9. Pitching, as a tent, Num. i. 51, &c. Aff. x. 30. your pitching, Deut. i. 33.

Imp. ðrh, 2 Sam. xii. 28; pl. ðv, Num. xxxi. 19, &c.

Part. ðv, Exod. xviii. 5; Ps. xxxiv. 8; f. ðv, 2 Sam. xxiii. 13, &c.: pl. ðv, Exod. xiv. 9, &c. Aff. ðv, for ðv. Aq. παραβαλλόντων ου. Sym. παραβαλλόντων ἐπὶ ος, Ps. lii. 6.

either a f. pl. of ðv, r. ð, or, an Infin. of that root. In the first case, Entreaties for pity, favour, Job xix. 17. See my note. In the second, showing favour, pity, Ps. lxx. 10. In the first case, ðv, Job i. c. should be read ðv.

m.—pl. non occ. r. ð, fm. intens. Gram. art. 154. 9. Very gracious, applied to God only, Exod. xxii. 26; xxxiv. 6; Ps. lxxxvi. 15, &c.

ụtēu, f. pl. once, Jer. xxxvii. 16. Arab. ħnātēu, puteus. It is singular that Freytag should omit to give this signification, when both Giggeius and Castell had given it from the Kamos. In this case it is synonymous with the ụ, of Jeremiah, used in the same context. See this word. Wells, used as dungeones, al. non occ.

ụtēu, v. pres. pl. étēu, constr. immed. it med. ụtēu. Arab. ẖatēu, rubuit corium; maturuit; hence, ħōn, bonis odoribus condidit mortuum; as if an embalmed body were ripened, or matured like something cooked. I. Ripened, Cant. ii. 13. II. Embalmed, Gen. l. 2. 26.

Infin. ᵗēu, Embalm, Gen. l. 2.

Part. m. pl. ᵗēu. Persons embalmed, Gen. l. 3. Aq. ᵗv ὁρμαυμάκοιον. Nothing can be more natural than the application of a process something like that of tanning leather to the maturing of fruit. (See ạw, which is applied both to cooking, and to the ripening of fruit.) In vulgar English, too, one is said to be tanned in the sun, when the colour of his skin has been, in some respects, changed by exposure to the sun's heat. The surface of a mummy has much the appearance of leather. Ewald was wrong, therefore, when he supposed that the "rubuit" of the Arab. ẖatēu, had any thing to do with the ripening of fruit: a change of state, not of colour, being intended. Certain sorts of leather might indeed become red when tanned; and this is all the Arab. Lexicographers mean. Hence, too, we may see what reliance is to be placed on etymologies derived from the Talmud, and other Jewish sources, as dwelt on here and elsewhere by Gesenius.

Ⱬv, m. pl. Chald. i. q. Heb. Ⱬv. Wheat, Ezra vi. 9; vii. 22, al. non occ.

Ⱬv, m. pl. aff. His trained men, r. ᵗv, which see, Gen. xiv. 14, al. non occ.

v, f. once, Jer. xvi. 13, r. ᵗv, i. q. ᵗv. Grace, favour.

v, pl. ᵗv, and ñv, r. ᵗv, from its flexibility. A spear, or lance, 1 Sam. xiii. 19; xxii. 9; Ps. livii. 5, with ᵗv: comp. 1 Sam. xviii. 11, and 2 Sam. xii. 18, whence it should seem that this was a missile; and, in this respect differed from ᵗv, which was a sort of halbert. Pl. 2 Chron. xxxiii. 9; Is. ii. 4; Mic. iv. 3. Aff. ᵗv, in pause, Hab. iii. 10, ᵗv, ᵗv, ᵗv.

v, v. pres. ᵗv, ᵗv, parag. aff. constr. immed. it med. ᵗv, pers. it med. ᵗv.

Arab. ᵗv, expertem reddidit; firmavit, intellectix rem. Imbue; adapt, person or thing, so as to become fitted for certain ends: as (a) a child, Prov. xxii. 6; (b) a house, for residence, Deut. xx. 5. The Temple for divine service by prayer, &c., i. e. dedicating it, 1 Kings viii. 63; 2 Chron. vii. 5. Comp. Acts ii. 2, seq.

Imp. ᵗv, Prov. l. c.

Part. pass. f. ᵗv, constr. ᵗv, concur. for abstr. Dedication, Neh. xii. 27; Num. vii. 10, 11; Ps. xxx. 1, &c.—

Chald. id. Dan. iii. 2, 3; Ezra vi. 16, 17.

v, adv. augm. of ᶿv, Gram. art. 167. if the terminating ᵗv in these adverbial forms is not the same with the Arab. ᵗv, on, which is also used in forming adverbs: lit. graciously. (a) Gratius, i. e. without fee or reward, Gen. xixix. 15; Exod. xxi. 2; Is. lii. 3; Jer. xxii. 13, &c. (b) Gratuiously, fruitlessly, in vain, Mal. i. 10; Prov. i. 17; Job i. 9, &c. (c) For nothing, i. e. there being no just cause, undeservedly, &c., 1 Sam. xix. 5; Lam. iii. 52; Ps. xxxv. 7; Prov. i. 11. Gr. ᵗv. It.
Ezek. vi. 10. See Nold, p. 338, &c. Phr. πεποιημενοι, gratulatious, — i.e. taking no effect, — vileness, Prov. xxvi. 2. עַל אַל, faultless, innocent, blood, 1 Kings ii. 31.

47. Frost, usually after the Jews; and which they seem to have arrived at from conjecture, grounded on the parallelism. Gesenius takes the Arab. نَإَل, an ant. But how an ant could destroy certain trees, as the hailstones did, it is difficult to say. Nor can any reliance be placed on the supposition that ק here, and in certain other instances, has been prefixed as a servile letter. It seems probable to me that ק has here been inserted, as in מָשָׁתָא, for מָשָׁתָא, &c. See under letter ק. If so, the vowels should probably be מָשָׁתָא. Now we have in the Arab. cogn. حُلْيَل, vescens arboreis spinoso fructu; which would well apply to the locust. Again, حُلْيَل, is animalculum quod moritur, deinde ob pluviam recepit; which looks very like the nature of those insects which infest fruit trees. We have, moreover, all but our Hebrew word in the Arab. حُلْيَل, which the author of the Kamoos tells us, is the fruit of the ghaftree, نَمْرَة, and of the اللُبْيَة, a sort of pulse; whence is formed the verb, حِلْيَل, i.e. he ate it. From which a noun of agency would signify a consumer, devourer, &c. of such fruit. If it be said, still this does not come home to the fruit of the sycamore, it may be answered that, Consumer of fruit is all this is contended for; besides, corresponding words in these dialects have not universally precisely the same signification; nor have they always, even in the same dialect, at different periods and places. In the preceding verse, be it observed, two of the names of the locust do occur; which inclines me to believe, that this is another name of the same animal; and so some of the rabbins, as cited by Bochart have thought. Consumer (comp. Mal. iii. 11), perhaps, or destroyer, would be the best translation, as preserving the force of حُلْيَل, Heb. חֵלֵל, sufficiently exact, and, at the same time, not venturing to be too specific. Sym. εἰκόλικη, by the worm. Aq. εἰ σπίτης. See Bochart. Hieroz. ii. lib. iv. cap. i. col. 444.

The more usual form, from which such words are derived, is حُلْيَل, or حُلْيَلُ, or حِلْيَل, or حِلْيَلُ, or حِلْيَلُ, or حِلْيَلُ; which looks very like the nature of those insects which infest fruit trees. We have, moreover, all but our Hebrew word in the Arab. حُلْيَل, which the author of the Kamoos tells us, is the fruit of the ghaftree, نَمْرَة, and of the اللُبْيَة, a sort of pulse; whence is formed the verb, حِلْيَل, i.e. he ate it. From which a noun of agency would signify a consumer, devourer, &c. of such fruit. If it be said, still this does not come home to the fruit of the sycamore, it may be answered that, Consumer of fruit is all this is contended for; besides, corresponding words in these dialects have not universally precisely the same signification; nor have they always, even in the same dialect, at different periods and places. In the preceding verse, be it observed, two of the names of the locust do occur; which inclines me to believe, that this is another name of the same animal; and so some of the rabbins, as cited by Bochart have thought. Consumer (comp. Mal. iii. 11), perhaps, or destroyer, would be the best translation, as preserving the force of حُلْيَل, Heb. חֵלֵל, sufficiently exact, and, at the same time, not venturing to be too specific. Sym. εἰκόλικη, by the worm. Aq. εἰ σπίτης. See Bochart. Hieroz. ii. lib. iv. cap. i. col. 444.

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Part. נל, Ps. xxxvii. 21, &c. pl. non occ.
Niph. נל, 3d pers. sing. fem. Hast become graceful; some, pitiable, Jer. xxii. 23, al. non occ.
Pih. pret. non occ. pres. נל, and נל, i. q.
Kal. Be favourable, gracious to, Ps. cii. 15; Prov. xxvi. 25.
Infin. aff. נל, Ps. cii. 14.
Part. נל, Prov. xiv. 21.
Hoph. pres. only, יִנְלָה, Be favoured, find favour, Is. xxxvi. 10; Prov. xxii. 10.
Hithp. יִנְלָה, &c. pres. יִנְלָה; יִנְלָה: constr. med. יִנְלַה, יִנְלָה, pers. Implore, supplicate, favour, 1 Kings ix. 3; viii. 33. 59; 2 Chron. vi. 24; Job xix. 16; ix. 15; Ps. xxx. 9, &c.
נַל, v. Chald. pret. pres. non occ.
Infin. יִנְלָה, Showing favour, Dan. iv. 24.
נָלָה, m. once, Is. xxxii. 6. Syr.
 vpauluu, gentilismus. Arabic خَلَفْ, fastidious. Heathenism; ungodliness.
נָלָה, m. pl. נל, constr. נל. Syr.
 נָלָה, gentilia. Heathenism, ungodly, person, Is. ix. 16; xxxii. 14; Ps. xxxv. 16; Prov. xi. 9; Job viii. 13, &c.
נָל, v. pres. יִנְלָה. See נל. Constr. abs. it. med. יִנְלַה, instr. it. in. place. Being heathenism, profane, ungodly, Is. xxxiv. 5; Jer. xxiii. 11, iii. 1; Ps. civ. 38; Jer. iii. 9; i. q. Hiph. probably erroneously pointed.
Infin. abs. יִנְלִי, Jer. iii. 1; Mic. iv. 11.
Hiph. pres. only, יִנְלַה, יִנְלָה, constr. immed. it. med. יִנְלָה, יִנְלָה, instr. Num. xxxvi. 33; Jer. iii. 2; Dan. xi. 32.
נַל, f. once, Jer. xxiii. 15, concr. for abs. i. q. יִנְלָה. Heathenism, impiety.
נַל, v. in Kal non occ. Syr.
 סְמָכָה, suffocavit, strangulavit. Aeth. סמ: id.
Arab. סמ, id.
Niph. pres. יִנְלָה, Became hanged, here hanged himself, 2 Sam. xvii. 23, al. non occ.
Pih. part. יָנְלָה, Suffocating, killing, once, Nahum ii. 13.
נָל, m. pl. נל, constr. נל. Syr.
 נָל, probrum; it. gratia. Arab.

Invidia. Cogn. חָסְמָה, demonis segetes; contorsio vehemens; firmitas in chordis, &c. Hence, as the reaping of corn, twisting, firmness, may be applied either in a good or bad sense, i. e. either as implying favour or the contrary; so perhaps this word has taken the signification of favour, or the contrary; and, in this latter acceptation we have the famous traditioanary expression, viz.

חָסְמָה, the reappings (cuttings) of tongues, i. e. their malignity.

The evil of their sayings, and their cutting (up) the reputation of men (Sharishi, and to the same effect Motarazzi, on the pref. to Hariri,) which has been erroneously rendered by Golius and Castell, while Gigéus is correct. Gesenius finds "studium erga aliquem" here: but without authority. I. Favour, kindness, benevolence, with יִנְלָה, Exod. xxxiv. 6; Josh. ii. 14; 2 Sam. ii. 6, &c. Prr. יִנְלָה, do favour with, to.—Gen. xxiv. 12. 14. 49, &c. יִנְלָה, he laid favour on, to, him, Ib. xxxix. 21: comp. Ezra vii. 28, &c. יִנְלָה, preserving, keeping, favour for—, Exod. xxxiv. 7; Ps. lxi. 8, &c. It. יִנְלָה, Deut. v. 10, &c. with יִנְלָה, 1 Sam. xx. 8. יִנְלָה יִנְלָה, she obtained favour before him, Esth. ii. 9.17. יִנְלָה יִנְלָה, favour, mercy, shall surround him, Ps. xxxii. 10. יִנְלָה יִנְלָה, let me sing,—Ps. ci. 1. יִנְלָה יִנְלָה, and truth go before thy face, Ps. lxxxix. 15; lix. 11. יִנְלָה יִנְלָה, who crowneth thee with,—Ps. ciii. 4. יִנְלָה יִנְלָה, drawing out, extending to,—Ps. cix. 12; Jer. xxxi. 3. יִנְלָה יִנְלָה, let them not leave thee, Prov. iii. 3, &c. יִנְלָה יִנְלָה, I have willed,—Hos. vi. 6; Mic. vii. 18. יִנְלָה יִנְלָה, keep,—Ib. xiii. 7; Neh. i. 5. יִנְלָה יִנְלָה, following up,—Prov. xxxi. 21; Ps. xxxiii. 6. With art. יִנְלָה יִנְלָה, Deut. vii. 12; 2 Sam. ii. 5; Ps. cxxx. 7, &c. יִנְלָה יִנְלָה, I trusted in,—Ps. lii. 10. יִנְלָה יִנְלָה, By — is iniquity covered, Prov. vii. 16. יִנְלָה יִנְלָה, is supported by —, Prov. xx. 28; Ps. xciv. 18. יִנְלָה יִנְלָה, pass away from, 2 Sam. vii. 15; 1 Chron. xvii. 13. יִנְלָה יִנְלָה, will I not annul with, Ps. lxxxix. 34. יִנְלָה יִנְלָה, move away from, Is. liv. 10. יִנְלָה יִנְלָה, will cut off — from, 1 Sam. xx. 15. יִנְלָה יִנְלָה, I have withheld, Ps. xi. 11. יִנְלָה יִנְלָה, Ps. xlvi. 10. יִנְלָה יִנְלָה, lix. 17. For other
constructions, Ps. lxxxv. 8; lxxxviii. 12; lxxxi. 3; xxii. 9; cxix. 41, 64; cxliii. 8, 12; xxxi. 8, 17, 22; xlii. 9; liii. 4; lxxxi. 9, xevii. 3; lxxxiii. 18, &c.; Neh. xiii. 14. We have, moreover, the following combinations, viz., "gracious kings," 1 Kings xx. 31; and the following, Ps. ii. 12, v. 12, &c.

Strong, powerful, Amos ii. 9. The power of, i.e. thing thought to be so, the idol.

The confidence, r. The confidence, r. Gesenius finds refuge here, and fugit in the verb: which is any thing but obvious.

Gracious, m. pl. ἐρασις, r. Gracious, either subjectively, or objectively; i.e. either (a) the giver, or (b) the receiver of favour, grace, &c., Jer. iii. 12; Ps. cxlv. 17; 2 Sam. xxii. 26; Ps. xviii. 26; xlii. 2, &c.: (b) Deut. xxxii. 8; Ps. xvi. 10; lxxxiv. 2; cxlix. 1, 5, &c.


The stork, r. Termed pious by the ancients, because kind to the parent and young. See Bochart. Hieroz. ii. lib. ii. cap. xxix. An unclean bird according to the law, Lev. vi. 19; Deut. xiv. 18;—Jer. viii. 7; Zech. v. 9; Ps. civ. 17. In Job xxxix. 13, we have—speaking of the ostrich—"non est penna et pluma ejus;" i.e. "sed non (cicinum instar) pia est erga pullos, contra eos impie tractat:" which strikes me as far-fetched in the extreme. I prefer taking as qualifying adverb, in apposition, Gram. art. 217. 4, seq., and this combination to signify choice, enviable, feather: see above, and the place in my Job.

Mighty, powerful.

Deficient, wanting, in weight.

cogn. ḥāṣ̄al, collegit. Crop off, devour, destroy.

דְּמֹמֵן, v. pret. non occ. pres. דְּמֹמֵן,
constr. immed. it. med. יָד. Arab. דְּמֹמֵן,
præsectum membra, aut venam cænteris
ustulatam ne effluereat sanguis. Cogn.

נָעָם, m. pret. non occ. Arab.

מֶנְיָם, v. pres. מֶנְיָם, pl. מֶנְיָם, constr. abs.
it. immed. it. med. יָד. See מֶנְיָם. Want,
lack, be in need, Gen. viii. 3; xviii. 28.
Deut. ii. 7; viii. 7; xv. 8; Prov. xxxi. 11;
Eccles. ix. 8; Ps. xxiii. 1, &c.

Infin. abs. מַעְלָה, Gen. viii. 5.

Pib. pres. מַעְלָה, Thou diminishest him,
makest him fall short of, constr. מַעְלָה,
Dan. ii. 37. Aff. מַעְלָה, my power, Ib. iv. 27,
al. non occ.

סְרָעֵב, m. pl. non occ. Arab. סְרָעֵב,
munimentum, arx. Strength, power, Is.
.xxxiiii. 6; Jer. xx. 5; Ezek. xxi. 25. Meton.
wealth, Prov. xv. 6; xxvii. 24.

סְרָעֵב, Chald. def. סְרָעֵב, Strength, power,
Dan. ii. 37. Aff. סְרָעֵב, my power, Ib. iv. 27,
al. non occ.

סְרָעֵב, v.

Niph. סְרָעֵב, Be, become, strong, powerful,
once, Is. xxiii. 18.

Chald. Aph. pl. סְרָעֵב, pres. סְרָעֵב.
Confirm, make strong, Dan. vii. 18. 22.
Theod. κατοικεσσυν καβιδοςου. The prophecy
evidently alludes to that period when
Christianity should be established in
the world. See my Sermons and Dissertations,
pp. 345. 359.

סְרָעֵב, m. def. סְרָעֵב. Chald. pl. non occ.
Clay, of the potter, Dan. ii. 41. 33—35. 42,
43. 45. Theod. στρυπον, στρυπον. Etym.
doubtful; perhaps, Arab. סְרָעֵב, good
vile, &c.

סְרָעֵב, m. pl. non occ. Arab. סְרָעֵב,
detrimentum passus est. Arab. סְרָעֵב,
laxes.

סְרָעֵב, fuit, defectum camellus: cogn. סְרָעֵב,
damnum passus est; סְרָעֵב, judicium. Def-
iciency, want, Prov. xxviii. 22; Job xxx. 3,
al. non occ.

סְרָעֵב, m. id. Deut. xxviii. 57; Amos
iv. 6, only.

סְרָעֵב, m. constr. סְרָעֵב, pl. non occ. Syr.

סְרָעֵב, vacuus, expers. Arab. סְרָעֵב,

1 Kings xi. 22; Ecc. vi. 2; x. 3. סְרָעֵב,
wanting madmen, 1 Sam. xxi. 16.

סְרָעֵב, wanting in sense, i. e. foolish, Prov.
vi. 32; vii. 7; ix. 4, &c. סְרָעֵב, wanting
in discrimination, Ib. xxviii. 16. סְרָעֵב,
wanting bread, 2 Sam. iii. 29; Prov. xii. 9.

סְרָעֵב, v. pres. סְרָעֵב, pl. סְרָעֵב, constr. abs.
it. immed. it. med. יָד. See סְרָעֵב. Want,
lack, be in need, Gen. viii. 3; xviii. 28.
Deut. ii. 7; viii. 7; xv. 8; Prov. xxxi. 11;
Eccles. ix. 8; Ps. xxiii. 1, &c.

Infin. abs. סְרָעֵב, Gen. viii. 5.

Pih. pres. סְרָעֵב, Thou diminishest him,
makest him fall short of, constr. סְרָעֵב,
Dan. ii. 37. Aff. סְרָעֵב, my power, Ib. iv. 27,
al. non occ.

סְרָעֵב, depriving of, withholding from,
Eccles. iv. 8, only.

Hiph. סְרָעֵב, pres. סְרָעֵב. Cause to fall
short, want, Exod. xvi. 18; Is. xxxii. 6.

סְרָעֵב, m. r. סְרָעֵב. Much want, great
deficiency, Eccles. i. 15, only.

סְרָעֵב, m. Pure, faultless, Job xxxiiii. 9.
See the parallel member, and my note on the
passage, al. non occ.

סְרָעֵב, v. once סְרָעֵב, pres. non occ. Syr.

לוֹפֵי, operuit. Arab. אָבְלוֹ, occulavit,
constr. immed. Covered, veiled, the head,
face, 2 Sam. xv. 30; Jer. xiv. 3, 4; Esth.
viii. 8.

Part. pass. לוֹפֵי, constr. לוֹפֵי, 2 Sam. xv.
30; Esth. vi. 12.

Niph. לוֹפֵי, Covered, overlaid, with, constr.
3, Ps. lxvii. 14, only.

Pih. לוֹפֵי, pres. apoc. לוֹפֵי, constr. immed.
it. med. לוֹפֵי. Overlay, case, with gold or
wood, 2 Chron. iii. 7—9. Aff. לוֹפֵי, ll. c.
once, לוֹפֵי, 2 Kings xvii. 9. Acted secretly,
clandestinely.

Puh. לוֹפֵי, according to Gesenius, — Is.
iv. 5, which he thus renders, "omnes res
magnissae obtinuntur." lxx. συμμάνησουσαι.
His translation, however, is anything but
faithful; the "omnes res magnissae" can
hardly be found in the Prophet. The
allusion evidently is to the cloud and flame
of fire which accompanied, lead, and pro-
ected, the Israelites in their march out of
Egypt. We may, then, take the passage
thus: For upon the whole (all), glory shall
be a covering, i. e. shall act as a defence,
לְפָתָא לֵבָא, upon the whole place, or
every place, of Mount Zion. In this case it
amounts to the same thing, whether we take this word as a noun or a verb: the first is most obvious.

\[ \text{אִמֵּית, f. r. אִמַּית, pl. non occ. Arab.} \]

\[ \text{אֶמְלְפָּה, opeimentum, velum, &c. Bride-chamber, Ps. xix. 6; Joel ii. 16. Lxx. εκ παραγοῦ αὐτῆς: hardly, the “torus nuptialis” of Gesenius.} \]

\[ \text{אֲרָמָה, v. pret. non occ. pres. אַרְמָה, pl. אַרְמָה, with וו, וו, וו. Constr. abs. Arab. אֲרֵמָה, trussit, festinare fecit; אַרְמָה, pavit, metuit. Afliguit, alarm; meton. hurry, Deut. xx. 3; Job xlv. 23.}

\[ \text{Infin. aff. אָרֵמָה, My alarm, hurry, Ps. xxxi. 23; cxvi. 11. אָרֵמָה, 2 Sam. iv. 4. אָרֵמָה, 2 Kings vii. 15.}

\[ \text{Niph. pl. m. אָרְמָה, pres. אָרְמָה, Be, become, hurried, Ps. xlvii. 6; evv. 7.}

\[ \text{Part. אָרְמָה, Hurried, 1 Sam. xxiii. 26, al. non occ.} \]

\[ \text{אַרֶמָה, m. pl. non occ. Haste, hurry, Exod. xii. 11; Deut. xvi. 3; Is. lii. 12, al. non occ.} \]

\[ \text{אֲרָמָה, m. dual. constr. אֲרָמָה, Syr. ārāmā. Eth. 167.1: Arab. אֲרָמָה, pugillus; אֲרָמָה, mensura darium manusum, quantum is capi potest. Both closed hands, i.e. so as to hold something between them, Exod. ix. 8; Lev. xvi. 12; Ezek. x. 2; Prov. xxxv. 4. Comp. אֲרַמְיָה, Job xxxvi. 32, with my note. Aff. אֲרַמְיָה,} \]

\[ \text{אֲרַמְיָה, part. r. אֲרַמְיָה, i. q. אֲרַמְיָה, which see. Constr. אֲרַמְיָה. Cover, protect, shield, Deut. xxxviii. 12, only. Lxx. σκιάσαμεν. Aquila. παρασκιάζειν. Theod. σκιάσατος.} \]

\[ \text{אֲרָמָה, m. pl. אֲרָמָה, Arab. אֲרָמָה, colleget; whence, hence, אֲרָמָה, mater collectionis, quae pullos sub alas congregat; i.e.} \]

\[ \text{אֲרָמָה, Cogn. אֲרָמָה, commodum ac quiete egit vitam. Will, good-will, desire, mind, delight. Meton. Thing, matter, affair, producing, or proceeding from, — 1 Sam. xi. 25; 2 Sam. xxii. 5; Eccl. iii. 1. 17; v. 3; viii. 6; xii. 10; Is. lviii. 3; Jer. xxii. 28; Mal. i. 10. אֲרָמָה, land of delight, Is. liii. 12. אֲרָמָה, the will of Jehovah, Is. liii. 10. אֲרָמָה, id. 1 Sam. xv. 22. אֲרָמָה, of the Almighty, Job xxii. 3. אֲרָמָה, of her hands, Prov. xxxi. 13; viii. 11; iii. 15; Ps. cxii. 2, &c. Aff. אֲרָמָה, אֲרָמָה, אֲרָמָה, אֲרָמָה, אֲרָמָה, אֲרָמָה, אֲרָמָה, אֲרָמָה, אֲרָמָה.}

\[ \text{אֲרָמָה, m.} \]

\[ \text{אֲרָמָה, Willing, delighting, acquiescing, in, 1 Kings xxi. 6; Ps. v. 5; Mal. iii. 1; Neh. v. 11; Ps. xxxv. 27; xl. 15, &c. Fem. 1 Chron. xxvii. 9, only.} \]

\[ \text{אֲרָמָה, v. pres. אָרָמְת, pl. אָרָמְת, pause אָרָמָה, it. אֲרָמָה, pause, אֲרָמָה, r. אֲרָמָה. Constr. abs. it. med. אֲרָמָה, it. immed. it. אֲרָמָה, with infinit. I. Delight in, be pleased with, acquiesce in; desire, will, Gen. xxxiv. 19; Num. xiv. 8; Judg. xiii. 23; 1 Sam. xviii. 22; 1 Kings xiii. 33; Ps. xxxiv. 13; xxxv. 27; Job xiii. 3; Ezek. xviii. 23; Deut. xxxv. 7; Ps. xxxvii. 23, &c.} \]

\[ \text{II. Arab. אֲרָמָה, inflexit, contorsit. Bend, move, Job xl. 17.}

\[ \text{Infin. abs. אֲרָמָה, Ezek. xviii. 23. Part. אֲרָמָה, f. אֲרָמָה, see above.} \]

\[ \text{אֲרָמָה, v. pres. אֲרָמָה, constr. immed. it. med. אֲרָמָה, in, &c. instr. אֲרָמָה, for, pers. Arab. אֲרָמָה, fodit. Syr. ἡμᾶς, id. I. Dig. as a well, &c., Deut. xxxiii. 14; Gen. xxxi. 30; xxxvi. 15. 18; Num. xxxi. 18; Job xxxxi. 21, &c.; and hence, so to make a snare, Ps. xxxv. 7; vii. 16. II. Dig into. Metaph. Search, investigate, seek out, Josh. ii. 2, 3; Job xxxix. 29.}


\[ \text{Constr. abs. it. med. אֲרָמָה. Blush; meton. be ashamed, confounded, Is. i. 29; xxiv. 23; Jer. xv. 9; l. 12; Mic. iii. 7; Ps. xxxiv. 6; xxxv. 4; Job xi. 18: see my note.}

\[ \text{Infin. II. אֲרָמָה, Josh. ii. c. Part. אֲרָמָה, Eccl. x. 8.}

\[ \text{Hiph. III. אֲרָמָה, pres. אֲרָמָה, i. q. Kal. (a) Blush, &c., Is. liv. 4; xxxiii. 9: (b) cause, put to the blush, shame, Prov. xiii. 5.}

\[ \text{Part. אֲרָמָה, Prov. xix. 26.} \]

\[ \text{אֲרָמָה, once, Is. ii. 20: better read as one word, אֲרָמָה. Mole, usually. Gesenius prefers taking it as a larger mouse, or rat. See Bochart. Hieroz. i. pp. 63. 411. 1026, 1031, 1032, a redup., perhaps, of אֲרָמָה, leaving out n in the second place, for} \]
euphony's sake; as, אָרְבַּל, for וּרְבָּל. Of course no reliance can be placed on the present vowels, as they were manifestly intended for two distinct and separate words. Constant, habitual, digger, or the like, would seem to be its literal meaning; to which, Mole answers well.

חָשַׁת, m. once, Pa. lxiv. 7. Arab. s c אָשַׁת, insectatio et rei educatio. Chald. Samar. אִשָּׁת, Jodit, scrutatus est, as in יָשָׁת.

Investigation, search, inquiry.

חָשַׁת, v. pret. non occ. pres. pl. יָשָׁת, constr. immed. Search, investigate, Pa. lxiv. 7; Prov. ii. 4; Lam. iii. 40.

Part. מִשְׁחָת, Prov. xx. 27.

Niph. יָשָׁת, Shall they be sought out, i. e. Esau, as a people, Obad. vr. 6.

Pih. pres. יָשָׁת, constr. abs. it. med. יָשֵׁת, from Search diligently, carefully, Gen. xxxi. 35; xlii. 12; 1 Sam. xxiii. 23; 1 Kings xx. 6; 2 Kings x. 23; Amos ix. 3; Zeph. i. 12; Ps. lxxvii. 7.

Puh. pres. יָשָׁת, Is searched; i. e. tried grievously, Prov. xxviii. 12. Comp. Luke xxii. 31; σωιδάρα, Amos ix. 9, and v. יָשָׁת.

Part. יָשָׁת, diligently, carefully, searched, Ps. lxiv. 7.

Hitp. יָשָׁת, pres. יָשְׁת, constr. abs. it. med. יָשְׁת, on, in, of thing; it, יָש, with Infin. Cogn. Heb. יָשָׁת, which see. Aráb. s c פַּרְשֶׁת, peristroma, quod strato superponitur; s c פַּרְשׁ, cingulum ad cohibendos equos. Syr. ﷲ، مستحِضت, obstrinæit. Cogn. ﷲ، strinæit. Chald. יָשָׁת. See my note on Job xxx. 18. This part of the verb is evidently no derivative from the above יָשָׁת; unless, indeed, it was also used in the sense of one or more of its cognates; it has, therefore, given endless trouble to the Lexicographers and Grammarians, who, after all, appear to have succeeded but badly in their decisions. Be, become, clothed, bound, as with any covering, armour, &c. Hence, meton. Equipped, accoutered. See my note on Job xxviii. 14; 1 Kings xx. 38, יָשְׁת, יָשָׁת, he became bound, or, he bound himself, with a fillet over his eyes. Job xxx. 18, יָשָׁת, יָשָׁת, is my clothing bound, i. e. about me. 2 Chron. xxxv. 22, יָשָׁת, יָשָׁת, to fight with him was he equipped. Comp. last member, and 1 Kings xxii. 30, with vr. 34, where the armour is mentioned; and 2 Chron. xviii. 29, with vr. 33;—1 Sam. xxviii. 8, יָשָׁת, יָשָׁת, he was clothed, so Saul equipped—attired—himself, for he put on other clothes; i. e. he equipped himself suitably to the occasion. Sym. μετεπεριστραμμενόν, al. μετεπεριστρεφθας. ἀλ. ἡμελεία. See.xxx. Comp. also the other places above cited; and it will appear, I think, that we have now arrived at the real force of this word.

חָשַׁת, m. once, Ezek. xxvii. 20. Arab. s c אָשַׁת, rei educatio. יָשִׁית, clothes, cloth. clothes, of liberation, lit.; i. e. Spreading out freely to the view of the purchaser.

חָשַׁת, f. of the last; once, Lev. xix. 20. Freedom, liberty.

חָשַׁת, v. Kal non occ.

Puh. f. יָשָׁת, She was freed, once, Lev. xix. 20.

חָשַׁת, m. 1 relat. of יָשָׁת above, pl. m.

חָשְׁת, f. יָשָׁת, Gram. artt. 139; 136. 5. Free, from servitude, &c. יָשָׁת, I go out—from servitude—free, Exod. xxxi. 5. יָשָׁת, thou shalt send him from thee free, Deut. xv. 12, 13. 18. יָשָׁת, shall make free, 1 Sam. xvii. 25; Job iii. 18, &c. יָשָׁת, free among the dead, Ps. lxxxviii. 6, i. e. dead, and so liberated from the various difficulties and labours, to which captives, and others subject to restraint and slavery, are exposed. In vr. 4, these general evils are alluded to; in vr. 5, a comparison is made with persons descending to the pit, i. e. the prison. See יָש in its place; and to a hero who has lost his power, and hence, as it should seem, made captive, Exod. xxxi. 2. יָשָׁת, he shall go out, for (as) a free man, Ib. vr. 26. יָשָׁת, he shall send him out for —. Pl. Is. lviii. 6; Jer. xxxiv. 9. 11. 16. Fem. 1 Kings xv. 5.

חָשְׁת, Keri, יָשָׁת, f. once, 2 Chron. xxvi. 21. Freedom; i. e. retirement from the business of public life. So 2 Kings xv. 5. יָשָׁת, house of liberation, freedom, from public service. There is neither necessity, therefore, nor authority, for the "nosoocomium," infirmary, of Gesen., &c. Aquila. יָשָׁת, אֶלֶךָ אֶל מֵעֶבֶרָתָךְ. Sym. כַּלּוּקָר יָשָׁת, less exactly. Vulg. in domo libera.
Infin. constr. בָּדָשׁ, 1 Chron. xxii. 2; Jer. ii. 13.

Part. בָּדָשׁ, 1 Kings v. 29, &c., Ps. xxix., applied to the lightning, pl. בָּדָשׁ, 1 Chron. xxii. 2. 15. Constr. בָּדָשׁ, 2 Kings xiii. 13.

Part. pass. pl. m. בָּדָשׁ, Hewn, cut, out, Deut. vi. 11; Neh. ix. 25.

Niph. pres. הִבָּדָשׁ, Be cut, engraven, Job xix. 24, only.

Puh. pl. מִבָּדָשׁ, Ye have been hewn, cut, out; comparing the procreation of children, to the hewing of any thing out. See הָבָדָשׁ above, p. 109, Is. li. 1, al. non occ.

Hiph. part. f. יִבָּדָשׁ, Causing to cut to pieces, or, perhaps, i. q. Kal. See Hoa. i. c.

נֵבָדָשׁ, m. part. with (') rel., Gram. art. 166, seq. Hewer-like, Is. xxii. 16 only.

נִבָּדָשׁ, v. pres. יִנָּבָדָשׁ, apoc. יִנָּבָדָשׁ. Constr. immed. it. med. יָבָדָשׁ, it. abs. med. יָבָדָשׁ, for יָבָדָשׁ, apoc. יִנָּבָדָשׁ.

דִּבָּדָשׁ, divultis; iii. הַכָּלִים, portionem cum alio partitus fuit. Cogn. Heeb. יָבָדָשׁ.

Divide, apportion, in equal parts or not, Exod. xxi. 35; Num. xxxi. 27. 42; Is. xxx. 28; Gen. xxxii. 8; xxxiii. 1; Judg. vii. 16; ix. 43; Ps. lv. 24, &c.

Niph. pres. f. apoc. יִנָּבָדָשׁ, It becomes divided, Dan. xi. 4, pl. מִנָּבָדָשׁ, Ezek. xxxvii. 22; 2 Kings ii. 8. 14.

ינָבָדָשׁ, ser.

נָבָדָשׁ, f. infin. constr. בָּדָשׁ. Division, portion, not necessarily, middle; applied to the night watch, perhaps. See my note on Job xxxiv. 20; Exod. xi. 4; Ps. cxix. 62.

נָבָדָשׁ, or נָבָדָשׁ, m. constr. נָבָדָשׁ, pl. non דִּבָּדָשׁ occ. r. נָבָדָשׁ. Arab. נָבָדָשׁ, portio. I. Part, portion, half, of any thing, Exod. xxiv. 6; xxv. 10; xxvi. 12; xxvii. 5; xxvii. 1; Num. xii. 12; 1 Kings x. 7; Ezek. xl. 42, &c. Aff. נָבָדָשׁ, pl. נִנָּבָדָשׁ, &c.

I. נָבָדָשׁ, pl. non occ. i. q. נָבָדָשׁ. An arrow, 1 Sam. xx. 36—38; 2 Kings ix. 24.

נָבָדָשׁ, m. i. q. נָבָדָשׁ, constr. נָבָדָשׁ, pl. non occ. Arab. נָבָדָשׁ, surrounding. Cogn. נָבָדָשׁ, locus habitatus. I. Court, enclosure, habitable place, Is. xxxiv. 13; xxxvi. 7, only.

II. Arab. נָבָדָשׁ, viruit arvum; securit, succidit; whence, נָבָדָשׁ, olus viride; gramen. (a) Green herbage, generally, as cut for fodder, 1 Kings xviii. 5; Job xlv. 15;
because questions of law were tried there. Here we have, 

\[
\text{with (the) voice of those who take (their) portion among the watering-places, i.e. at the wells and cisterns at which people often meet in numbers, for the purpose of drawing water.}
\]

The last of the interpretations of Rab. Tanchum, as given by Gesenius, Thes. p. 511, as well as that of Schnurrer, is not far from this. ixxx. ἄρτος φωνῆς ἀνακρυμμένων διαμέτρων ἁρμωνιάων.

Puh. pl. m. ἄρτος, Are cut, decided, Job xxii. 21. See my note, al. non occ.

\[
\text{m. pl. ἄρτοι. Syr. ἁρτοῖς, lapillus, glarea. Arab. حَصْبِيَّ, id. I. Gravel, small stones, Prov. xx. 7; Lam. iii. 16.}
\]

II. i. q. ἀρτος, An arrow; metaphor. lightning, Ps. lxxxvii. 18.

\[
\text{and ἄρτοι, f. pl. ἄρτι, redup. ἁρτι, arcte circum-dedit; whence, ἁρτος, amatorius animo; fullus venti a re cohabena; gravis difficilis loquela. Where the Arab. conj. xii. would make, as a verb, ἁρτος; and, eliding the 1, which has no vowel of its own, and adding 2, in order to form a noun, we have ἁρτος; which is as near as possible to our word. A trumpet, as seen in the engravings of the Arch of Titus in Relda's Palestine, &c.: and so differs from ἁρτος, which was a curved horn. See Joseph. Antiq. lib. iii. 12. 6, who says, ἀρτος ἐστιν ἁρτος, sed fatula ejus angusta est; and from this circumstance it probably received its name, Num. x. 2, seq.; xxxi. 6; 2 Kings xii. 14; Hos. v. 1, &c. Hence—}
\]

\[
\text{κερα, keri, kethiv, ἀρτος. Part. pl. m. as if from Pih. of ἀρτος. Persons blowing trumpets, 1 Chron. xv. 24; 2 Chron. v. 13; vii. 6; xiii. 14; xxxix. 28. In 2 Chron. v. 12, ἄρτος. The Masora tells us we have ἁρτος, a reed too much.}
\]

\[
\text{m. constr. ἁρτοῖς, pl. ἁρτοῖς, and ἄρτοι. Constr. m. ἁρτοῖς, f. ἁρτοῖς. See ἁρτοῖς, No. I. above. (a) Inclosure, area; (b) village: (a) Exod. xxvii. 12, 13. 17—19; 1 Kings vii. 8, 9; 12; viii. 64; Eath. iv. 11; Ezek. x. 3. 5, &c.: (b) Is. xiii. 11; Neh. xii. 29; Lev. xxv. 31; Josh. xix. 8, &c. Fem.}
\]
Hithp. הָעָבֵד, once, Job xiii. 27. It is impressed, marked, furrowed; i.e. the punishment of the stocks: the iron, as in the case of Joseph, had seemed to enter into his person. See my note. "Terram rastro effodit—significat primario." But whence has this primary signification been had? From mere fancy? Once more, is it likely that a grave was dug with a rastrum? rake or hoe?

Infin. of מָסַר. Arab. ﷸ, verum, jus. Cogn. ﷸ, scalpsit; lit. engraven, defined, fixed; v. מָסַר, ezaravit, &c. Hence, Statute, law, custom, duty, privilege, as previously fixed and published, variously applied: (a) Exod. xv. 25; Josh. xxiv. 25; Ezra vii. 10, &c.; (b) in a physical sense, Job xxxvi. 10; xxviii. 26; Prov. viii. 29; (c) defined portion of labour, Exod. v. 14; Prov. xxxi. 15: of food, Gen. xlvii. 22; Lev. x. 13, 14; Prov. xxx. 8: of time, Job xiv. 13; Mic. vii. 11: of oil, Ezek. xiv. 14. In the sense of limit, as of place, Job xxxvi. 10; xxviii. 10; of determination, Job xxxii. 12. 14. See my notes on these last three places. In Ezek. xx. 25, מָסַר עַל אֹיֵב, I gave to them, i.e. I pronounced their, laws not good: it is added, vr. 26, מָסַר אָמַת, I made them, i.e. said they were, unclean. See Gram. art. 154. 8, with the note, and Job xxxvi. 3, with the note. Synon. with מָסַר, מָסַר, מָסַר; With the verbs, מָסַר, מָסַר, מָסַר, &c. as the Concordance will show. Pbr. מָסַר, without measure, Is. v. 14. מָסַר, perpetual statute, so also, מָסַר פָּרָשָׁה. Fem. found with many of the same verbs and nouns as מָסַר is; with מָסַר, Lev. xxxvi. 43. מָסַר, 2 Chron. vii. 19. מָסַר, Ps. lixxix. 31. מָסַר, Ib. cxix. 16. In a physical sense, (b) Job xxxviii. 33; Jer. v. 24; xxxv. 35; xxxiii. 25: generally, Law, appointment, observance, either sacred or not, Num. ix. 14; xv. 15; Exod. xii. 14. 17. 43; Jer. x. 3; Lev. vii. 23; 2 Kings xvii. 8, &c. Aff. m. מָסַר, מָסַר, מָסַר, &c. Fem. pl. מָסַר, מָסַר, מָסַר, and מָסַר.

וַיָּרָא, v. in Kal non occ. i. q. מָסַר.

Puh. part. מָסַר, Engraven, carved, delineated, Ezek. viii. 10; xxiii. 14; 1 Kings vi. 35; constr. med. מָסַר.
16. פָּרַשׁ, Judges v. 16, searchings of heart, i. q. פָּרַשׁ, v. 15. See פָּרַשׁ above.

פָּרַשׁ, v. pres. פָּרַשׁ. Constr. abs. it. immed. it. med. קְרָא, Search, investigate, try, of what sort any person or thing is, Deut. xiii. 15; 1 Sam. xx. 12; Prov. xviii. 17; xxviii. 11; Ps. cxix. 1; Job v. 27; xii. 9; xxviii. 27, &c.

Infin. פָּרַשׁ, 2 Sam. x. 3, &c. Aff. פָּרַשׁ, Judg. xviii. 2.

Imp. pl. פָּרַשׁ, Judg. xviii. 2. Aff. פָּרַשׁ, Ps. cxxxix. 23.

Part. פָּרַשׁ, Job xxviii. 3, see my note. Jer. xvii. 10.

Niph. פָּרַשׁ, pres. פָּרַשׁ. May, can, be searched out, investigated, 1 Kings vii. 43; 2 Chron. iv. 18; Jer. xxxi. 37; xlvi. 23.

Pih. פָּרַשׁ, pres. non occ. i. q. Kal, Eccl. xii. 9.

פָּרַשׁ, m. sing. non occ. pl. פָּרַשִׁים, constr. פָּרַשִׁים. r. פָּרַשָׁה. Syr. פָּרַשְׁה, liber, ingenius. Arab. פָּרַשְׁה, id. Nobles, 1 Kings xxii. 8; 11; Jer. xxvii. 19; xxxix. 6; Eccl. x. 17; Neh. iv. 13, &c. Aff. פָּרַשְׁה, Is. xxxiv. 12.

פָּרַשְׁה, see פָּרַשׁ.

פָּרַשְׁה, see פָּרַשׁ.

פָּרַשְׁה, m. pl. sing. non occ. Arab. פָּרַשְׁה, merda. Dung, once, aff. Is. xxxvi. 12, where we have, פָּרַשְׁה, with the vowels of the keri, פָּרַשְׁה. The true vowels of this word are therefore unknown. "In margin honestius vc. פָּרַשְׁה, legitur," says Gesenius; a very common, but groundless method, as I think, of accounting for this variety.

פָּרַשְׁה, c. pl. f. פָּרַשְׁה, constr. פָּרַשְׁה. Syr. פָּרַשְׁה, gladius. Arab. פָּרַשְׁה, hasta brevis; lancea. Eng. harpoon. Gr. ἀμαρ. See my note on Job xl. 19. A weapon, sword, Gen. xxxii. 26; Exod. v. 21, &c. in places innumerable; found with פָּרַשְׁה, פָּרַשְׁה, פָּרַשְׁה, &c. as destroyers. From its being said to consume, eat up, פָּרַשְׁה, we have פָּרַשְׁה, פָּרַשְׁה, פָּרַשְׁה, mouth of the sword, Exod. xviii. 13, &c.; as a means of injury, פָּרַשְׁה, Job v. 20; as an enemy, פָּרַשְׁה, פָּרַשְׁה, פָּרַשְׁה, face of the sword, Job xxxix. 22, &c. Its combinations, both with nouns and verbs, are almost innumerable: a few of the most common with verbs are, פָּרַשְׁה, he brought upon —, Lev. xxvi. 25.
Part. f. לְמָלַע, pl. לְמָלַעַת, Ruined, devastated, Ezek. xxvi. 19; xxx. 7.

Puh. I. הָמרָה, They have been dried, Judg. xvi. 7, 8.

Hiph. I. לָמָלַע, pres. לָמָלַעַת, לָמָלַעַת. Constr.
immed. it. med. רָמָלַע, §, instr. Dry up, waters, Isa. xxxvii. 25; l. 2; Jer. li. 36.

Part. f. לָמָלַע, Isa. li. 10.

II. Constr. immed. it. med. כִּלָּמֶל, Ruin, lay waste, 2 Kings xix. 17; Isa. xlii. 15; xxxvii. 18; Ezek. ix. 7; Zeph. iii. 6.

Part. f. מֵאָמָלֶל, Judg. xvi. 24; pl. aff. מֵאָמָלֶל, Thy destroyers, wasters, Isa. xliii. 17.

Hoph. II. f. מַמְלָלֶל, It is wasted, destroyed, Ezek. xxvi. 2.

Infinit. מִנְמָלָל, 2 Kings iii. 23. Phr. מִנְמָלָל, By wasting they are wasted, ruined, i.e. utterly wasted.

Part. f. pl. מִנְמָלָלִים, Wasted, Ezek. xxix. 12.

Chald. מִנְמָל, Hoph. f. מִנְמָלֶל, Ezra iv. 15, al. non occ.

מִנְמָל, f. pl. non occ. Dry land, i. q. מַנְמָל, Gen. vii. 22; Exod. xiv. 21; Josh. iii. 17; iv. 18; 2 Kings ii. 8; Hag. ii. 6.

מִנְמָלָל, m. pl. constr. once, Ps. xxxii. 4. Great, excessive, droughts of —. Aquila. ἐν ἑρμωθεὶς θεραίᾳ. Sym. ὑπὸ τῶν θεραίων ἑρμωθεὶς. E. ἐν τῷ ἑρμωθεὶς ἑρμωθεὶς. xxx. and Theod. ἐν τῷ ἑρμωθεὶς ἑρμωθεὶς.

מִנְמָל, v. pres. מָמָל, once, Ps. xviii. 46. In parall., 2 Sam. xxii. 46, מָמָל. —. Arab. حَمْلَتْ, angustissima presunt fuit; velitut, prohibitusque fuit. Cogn. יִסָּמָל, Arab. حَمْلَتْ, impedivit. They suffer pressure, trouble, ruin. Comp. יָמָלֶל, From, i.e. by means of, their own inclosures; i.e. the very means of defence which they themselves have set up, shall prove the cause of their overthrow: a sentiment occurring often in the Psalms. In this view, both the places mean, in the main, the same thing. Sym. יֵשָׁמָלְתָּו. xxx. יֵשָׁמָלְתָּו.

מִנְמָל, m. once, Lev. xi. 22. Arab. حَمْلَتْ, Ch. מַנְמָלָל, locustae genus impennis, δοσάκοι. Diosc. ii. 57. Castell.

"Arab. حَمْلَتْ, salitii, salitiatavit equus" — "a saltando dicta," Gesenius. But the Arabic word has no such sense. A locust, having no wings. Hieroz. Bochart. ii. lib. iv. c. ii. p. 457, where the error, now adverted to, was probably first committed.

ירֵמָה, m. pl. מְרָמָה. Arabic حَرَم, iracundus; حَرَم, id. quem timent. Timid, fearing; meton. trembling, Judg. vii. 3; 1 Sam. iv. 13; Is. lxvi. 2. 8; Ezra ix. 4; x. 3: followed by בָּרֹת, בָּרֹת, on account of, for, &c.

ירֵמָה, v. pres. יָרָמָה. Constr. abs. it. med. יָרָמָה, רָמָה, ת, at, of time; יָרָמָה, בָּרֹת, towards; רָמָה, ת, from, of place. See יָרָמָה, Fear; meton. tremble, Gen. xxvii. 33; Exod. xix. 16; Ruth iii. 8, &c. Constr. praegnans, Gram. art. 230, implying also, looked, followed, went, &c., as the context may require, 1 Sam. xiii. 7; xvi. 4; xxi. 2; Gen. xlii. 28; 2 Kings iv. 13; and hence the prepp. יָרָמָה, &c.

Metaph. applied to places, Exod. xix. 18; Is. x. 29; xli. 5; Ezek. xxvi. 18.

Imp. יָרָמָה, Is. xxxii. 11.

Hiph. יָרָמָה, pres. non occ. Constr. abs. it. med. יָרָמָה,Cause to fear, affright, Judg. viii. 12; 2 Sam. xvii. 2.

Infinit. יָרָמָה, Ezek. xxx. 9; Zech. ii. 4.

Part. יָרָמָה, Lev. xxvi. 6, &c. In the phr. יָרָמָה, None alarming.

ירֵמָה, f. constr. יְרֵמָה (f. of seg. יָרָמָה), pl. יָרָמָה. Fear; meton. trembling, Gen. xxvii. 33; 1 Sam. xiv. 15; Is. xxi. 4; metaphor. Ezek. xxvi. 16. Either subjectively or objectively, Gram. art. 224.10; Prov. xxix. 25; 1 Sam. xiv. 15.

ירֵמָה, v. pres. יָרָמָה, apoc. יָרָמָה. Constr. abs. it. med. יָרָמָה, against; in, of time; יָרָמָה, בָּרֹת, to self, impers. — בָּרֹת, יָרָמָה, at, against. Arab. حَرَم, ardor in gula; حَرَم, inflammatio.

Syr. حَرَمَ, litigioso. Cogn. יָרָמָה, aruit praecalore. Arab. حَرَم, fervit. Be, become, hot; meton. angry (often with יָרָמָה), Num. xi. 33; xxiv. 10; Deut. vii. 4; Zech. x. 3. With יָרָמָה, the constr. is impers. יָרָמָה, it (i.e. angered) became hot to him, for, he was angry. Gen. xviii. 30. 32; 2 Sam. xxii. 8; 1b. xix. 43, &c. It יָרָמָה, in the eyes of —, Gen. xxxii. 35; xlv. 5. But, as heat may also imply perturbation of any kind, occurring in this last case with יָרָמָה, it rather means be vexed, grieving, &c. Comp. Gen. iv. 9; Neh. v. 6.

Infinit. abs. יָרָמָה, 1 Sam. xx. 7.

Constr. יָרָמָה, Ps. cxxiv. 3.
Niph. Part. pl. וְנָסָגוּ, Persons, becoming enraged, angered, Isa. xii. 11; xlv. 24.

Hiph. וְנָסָגוּ, pres. apoc. מַגְּלוּ, I. Made hot his anger, Job xix. 11, with מָשָּׂה. II. Became warm, zealous, Neh. iii. 20.

Hithp. pres. apoc. 2 pers. מַגְּלוּ, Be thou hot, vexed, fretted; with מָשָּׂה, it מָשָּׂה, Infin. Ps. xxxvii. 3, 8; Prov. xxiv. 19. In Jer. xii. 5, we have מַגְּלוּ, and as a part, xxii. 15, מַגְּלוּ מַגְּלוּ, which has induced the Grammarians to frame an additional species of the conjugation, in order to suit them. If, however, we point them, מַגְּלוּ, and מַגְּלוּ, they become regular forms of Hithp. And, as the Syr. synon. מַגְּלוּ, and מַגְּלוּ, signify, contendit, litigavit, pugnavit. Contend, dispute, &c., which will suit our passages extremely well; I can see no reason why we should put ourselves out of the way here, merely to accommodate these irregular vowels.

margaritarum. Arab. مصر, monile ex varia gemmis, s. baccis simul confertis. A necklace of precious stones, once, Cant. i. 10.

m. pl. סֵכָל. According to Celsius Hierobot ii. p. 166, the Palmarius of the Greeks and Latins, which is a large sort of thorny shrub, and grows in desolate places. See my note on Job xxx. 7. Gesenius takes it to be the urtica, or nettle, and makes מַרְגָּלִים, as the root, equal to מַרְגָּלִים, burning: but, how it can be said that people congregated under the nettle, as in Job, i. c. it is difficult to conceive, Zech. ii. 9; Prov. xxiv. 31, al. non occ.

m. constr. pl. סֵכָל, pl. סֵכָל, r. סֵכָל. Heat of anger, often occurring, סֵכָל, Num. xxv. 4; xxxii. 14; I Sam. xxviii. 18. And alone, סֵכָל, Neh. xiii. 18; Ps. ii. 5; lxxxvii. 17; Ezek. vii. 12. Also for an angry person, Ps. liii. 10. See under סֵכָל. With v. סֵכָל, סֵכָל, סֵכָל, סֵכָל, &c. Aff. סֵכָל, סֵכָל, סֵכָל, סֵכָל, pl. סֵכָל.

sûra, fissura; סְקַרְס, discessa vesta.

אֵיתָן סָדָה: moluit, comminuit. The primary notion seems to consist in sharpness, cutting. (a) Ditch, foss, rather, rampart, Dan. ix. 26, i. q. Chald. LXX. סָדָה. It can hardly be said of a ditch, that it shall be built, סָדָה.

(b) Made sharp, sharpened, applied to the pikes fixed in the wheels of a thrashing machine or dray, Is. xxvii. 27; Amos. i. 3; pl. f. more fully, סָדָה, Is. xlii. 15.

(c) Cut, decided, determined, Job xix. 5: meton. judgment, punishment, Joel iv. 14: the allusion is evidently to the times when God shall take up the cause of his Church, which I take to mean those of Constantine. See my Exposition of the Revelation, Sermons and Dissertations.

(d) Sharpened, instructed (see business), prudent, Prov. x. 4, xii. 24; xiii. 4, xvi. 5.

(e) Gold, apparently, but why so called it is not easy to say. Some think, because its brightness may be said to cut the eyes, dazzle them; others, because it is cut into various forms for ornament's sake: others think it signifies desired. Arab. حَجَر, avice cupuit. If so, it is not unlike our term mammon. It may, however, be so called, because cut or digged up out of the earth. Comp. χίμωδος, χαρακτάρω, with it: and this seems the more probable opinion, Ps. lxviii. 14; Prov. iii. 14; viii. 10. 19; xvi. 16; Zech. ix. 3.

מַרְגָּלִים, m. pl. non occ. ר. מַרְגָּלִים, redup. once, Deut. xxviii. 22; lit. intense burning, or heat. Inflammation, fever. Aquila, περιφλεύσμα. Sym. Theod. περιφλεύσμα. LXX. περιφλεύσμα.

סֵכָל, m. pl. non occ. סֵכָל, incio. Arab. סַכָּל, sectio gemmorum;

scrip., sculptor. Cogn. Heb. סַכָּל. (a) A graving tool: (b) writing style: such, perhaps, as are still used in some parts of the East. (a) Exod. xxxvi. 4: (b) Is. viii. 1. סַכָּל, man's writing style: i. e. as commonly used. LXX. γραφίδα ἀνθρώπου.

סְכָל, pl. m. only. Constr. סְכָל.—

סְכָל, id. Chald.—

Sacred scribes, i.e. those Egyptian priests, according to Gesenius, who took care of the hieroglyphical records: compd. Heb. סֵכָל, and סֵכָל; or, an augmented form of סֵכָל; as סֵכָל is of סֵכָל, or סֵכָל, of סֵכָל. Others have recourse to the Coptic; on which, however, very little reliance can be placed. We have, too, in the Arab. סָדָה, nasus; pl. סָדָה, princes populi; it סָדָה, vinum.
idque cito inebrians, aut quod fruit, antequam calcata sit uva; it. cogn. pertinacia.

From which, deficiency, elevation, and thence authority, seem derivable. And persons of this sort, the ancient teachers of religion were, whether priests among the Egyptians, or Chaldeans (χαλδαῖοι), among the Babylonians and Assyrians, or Magi, Druids, &c. among the Persians, Gauls, and other nations: and such are the ἡκοῦκα, hukamā, or ἀλαξ, ulama, still in the East. It was the modesty of Pythagoras that first suggested the less assuming title of Philosopher (φιλόσοφος), lover of wisdom, for that of wise. And, it should not be forgotten, that of philosophy alone the religion of the heathen consisted. "Magicians," according to our Auth. Vers.: wise men, or doctors, would be more appropriate; as the Magi rather belonged to Persia, Gen. xli. 8. 24; Exod. vii. 11. 22; viii. 3. 14, 15; ix. 11. Also applied to the wise men of Babylon, Dan. i. 20; ii. 2.

רְדֵּה, m. pl. non occ.—always with the, r. רֱדְהוֹ, fm. seg. apparently רָדְה, for רָדָה: which would regularly be רָדַה, Gram. art. 87. 4; but, as this would also be derivable from רָדַה; it is probable the (ך) has here been made to supply the place of khôlem. Heat, burning, Exod. xi. 8; Deut. xxix. 23; 1 Sam. xx. 34; Is. vii. 4; Lam. ii. 3; 2 Chron. xxv. 10, al. non occ.

רְדַּה, m. once, Gen. xl. 16, in, r. רְדַה, which see. Arab. חוֹרֶה, edulia alba, pec. panis albus. White bread. lxx. κανά χωρίων.

רְדָה, m. A Horite, or person residing in a cavern cut in the rock, r. רַדָה, a hole, patronym. Gen. xiv. 6.

רְדָה, for רְדַּה, followed by רְדַּה, kethib, 2 Kings vi. 25, r. רְדַּה, see above. Pigeon’s dung; which, it is probable enough, might have been sold as food during a close siege. Bochart, "non minus probabile," says Gesenius,—imagined that this was the name of some vegetable, Hieroz. ii. lib. i. p. 31; which Celsius, Hierob. ii. 30, seq. has

shown to be groundless. It might have occurred both to Bochart and Gesenius, that it was not very likely to get any sort of vegetable in a closely besieged city. lxx. κόρον περιστερών.

רְדִים, m. pl. sing. non occ. Arab. רַדְמָה, loculus ex corio aliaue re. Pockets, purses, 2 Kings v. 23; Is. iii. 22. On this last, see Schröderus de Vestitu Mulierum, c. xvii. Not unlike the reticules, perhaps, used by ladies now.

רָדְמָה, m. pl. constr. r. רָדְמָה, lit. A cutting, actively or passively: as, l. רָדְמָה, cuttings of new cheese, as prepared for the table, perhaps, 1 Sam. xvii. 18. lxx. τονόφαλις. See Schleusn. Lex. in Vet. Test. under τονόφαλις. II. Pikes, or points, of iron, constr. with רָדְמָה, 2 Sam. xii. 31; 1 Chron. xx. 3, al. non occ. See lxx.

רְדָן, m. pl. non occ. r. רְדָן. Ploughing, tilling, the land, Gen. xlv. 6; Exod. xxxiv. 21; 1 Sam. viii. 12. Aff. רְדָן. מיָבָלָה, f. once, Jonah iv. 8. Gesen., &cc. silens, quietus. lxx. σωκατον. Castell, vehementer aridus, arefeciens, Very drying, withering; he adds, suffragantur senes, Syr. et uteque Arab. Which certainly suits the context much better.

רַדְס, v. pres. רַדְס, once, Prov. xii. 27. Arab. ῥᾶδῆς, rutabulum quo movetur ignis.

Cogn. רַדְס, uscit. Comp. רַדְס, cepit venator, et frustra fuit: compd. perhaps, of רַדְס, and רַדָּס. Syr. רַדָּס, torruit, advexit. רַדָּס, lit. Deceitfulness roasts not, i. e. appropriates not to its possessor’s satisfaction, his own hunting; i. e. earnings. lxx. oυκ επιτιέτεν αδελοια διαπασ: giving very nearly the sense of the original: and so the Syr. רדִס, is either personified here, or else is put for רדְס, which comes to the same thing.

Hithp. Chald. רַדְס, Was, became, burnt, Dan. iii. 27, only.

רַדְס, m. pl. once, Cant. ii. 9. Chald. רדָס, foramen. Lattice, or cancelled window. lxx. διά τῶν διακρῶν.

רָדָס, and רדָס, m. pl. רדָס. Arab. רדָס, vetitum; sacram. Syr. רדָס, devotio.
dira; anathema. The leading notion seems to consist in stopping, stopping up; restraining, and thence forbidding under a curse or ban; thence, meton. The thing forbidden considered as devoted either to destruction, or, to some sacred use; and hence, as bringing with it a curse, if applied to common uses.

I. A net, of fisherman, or hunter, Hab. i. 16, 17; Ezek. xxvi. 5. 14; xlvii. 10; Zech. xiv. 11, &c. pl. Metaph. Entanglements, allurements, of women, Eccl. viii. 26.

II. Devotion, of something to destruction, &c.: also, meton. anything so devoted, Lev. xxvii. 28, 29; Num. xviii. 14; Deut. vii. 26; Josh. vi. 17; Mal. iii. 24, &c. Æκυστρον, αὐρίφημι, ἀνάλογα, αἰδημα, αὐτοποιημένον, &c. Aff. ἐκτάσεως.

קַעַדַת, v. in Kal. non occ. See קַעַדָה.

Part. pass. קַעַדָה, m. once, Lev. xxii. 18.

Arab. סְקָאָדַת, simitas; סְקָאָדָה, sedes, in qua simitas nasi constituitur. Flat-nosed.

Hiph. סְקָאָדָה, &c. pres. סְקָאָדֶה, constr. imm. 1st. med. יַעַד, obj. יַעַד; to, for, whom, &c.; it. יַעַד, obj. יַעַד, till, of time. (a) Devote to destruction, any person, thing, &c. Meton. (b) Apply the person, thing, &c. to sacred uses;—to God, &c., Josh. viii. 26; x. 28. 35. 40; i. q. סְקָאָדָה, Is. xxiv. 2, &c. Applied to the Red Sea, shall destroy it as such; dry it up (cogn. סְקָאָדָה), alluding to the passage of the Israelites: the deliverance of whom is often glanced at when the victories of Christianity are foretold, as is the case here, Is. xi. 15: (b) Lev. xxvii. 28; Mic. iv. 13, &c. Phr. סְקָאָדָה, 1 Sam. xv. 8. סְקָאָדָה, destroy after them, i. e. supposing them to be flying before the sword, Jer. l. 21.


Imp. סְקָאָדָה, Deut. xiii. 16.

Pl. סְקָאָדַת, aff. סְקָאָדָה, Jer. li. 3; l. 26.

Hoph. pres. סְקָאָדָה, Be, become, devoted to destruction, &c., Exod. xxii. 19; Lev. xxvii. 29; Ezra x. 8.

סְקָאָדָה, m. — pl. non occ. Compd.

סְקָאָדָה, succidit; and, סְקָאָדָה, luxuries pabuli; סְקָאָדָה, fronduit arbor. Sickle, or reaping-hook, Deut. xvi. 9; xxiii. 26.

סְקָאָדָה, masc. — plur. non occ. Arab.

ףָסָדָה, scratching; חָרֵס, qui præ fame dormire non potest. I. The itch, Deut. xxviii. 27, al. non occ.

II. Arab. חָרֵס, seculum; חָרֵס, princeps; חָרֵס, custodivit, servavit. Cogn.

ץָסָדָה, orbis solis. The sun, Judg. viii. 13; Job ix. 7. With יַק, parag., Judg. xiv. 18. In Is. xix. 18 we have, לָסָדָה, and, in some copies, לָסָדָה, in the phrase לָסָדָה לָסָדָה. See לָסָדָה above. The passage evidently relates to the times of Christianity; and, as the word includes the sense of watching, protecting, saving; city of safety, or salvation, might have been intended by the Prophet. Nor will the case be varied much, if we take, city of the sun, this latter term being also applied to Christ, as the Sun of Righteousness, Mal. iii. 20, where the same times are foretold. Sym. πολεις ἡλιοῦ. Gesenius thinks Ἱλιοπόλις, i. e. ἡλιος, or ὀλυνθος, is meant: but this is unlikely; as the intention of the Prophet is evidently to give a mystical name, implying—as verbs of naming often do—that the thing named, salvation, shall be there.

סְקָאָדָה, f. keri, סְקָאָדָה, once, Jer. xix. 2, in the phr. סְקָאָדָה סְקָאָדָה, "porta filigiae," according to Gesenius: taking סְקָאָדָה, potsherder, as the root. Auth. Vers. east, or sun, gate, Aquil. Sym. Theod. àpolis. οἰκος, leaving the word untranslated. Targ. ζυγοτε. Gesenius thinks that סְקָאָדָה, Zech. xi. 13, has something to do with this gate; but the context speaks of this as being in the Temple. In another place, too, he thinks this סְקָאָדָה is, i. q. סְקָאָדָה, treasurer. Lex. Man. p. 416. The truth is, nothing very certain can now be known of the ancient localities of Jerusalem.

סְקָאָדָה, masc. — plur. non occ. Arab.

סְקָאָדָה, collecting the autumn-fruits; חָרֵס, tempus ezeundi ad poma legenda; חָרֵס, tres autumni menses, quod tune arborem poma legantur. The autumn: for the most part including the winter, according to Gesenius: but no passage adduced by him will bear this out. Gen. viii. 22, evidently marks the four seasons, viz., winter, summer, spring, and autumn. Nor is נָר נָר, Amos iii. 15, necessarily a winter-house. See also
Jer. xxxvi. 22, where the ninth month is mentioned, which must have been either October or November, Ps. lxxiv. 17; Zech. xxiv. 8; Prov. xx. 4. Metaph. Vigour of youth, Job xxix. 4. See my note: because the autumn in the year—as the evening in the day—was considered its commencement.

Aff. לָיטָן, v. pres. לָיטָן. I. Keep the season of autumn; shall autumn on it; i. e. eat up its produce, Is. xviii. 6.

II. As plucking or cropping deprives a tree, &c. of its fruit; so, when applied metaphorically to men, this term will signify stripping of honour, value; hence, reproach, utter reproaches, Job xxvii. 6, here, apparently, blasphemy against God.

Infin. aff. מַלְאָפָן, Their reproaching; despising, 2 Sam. xxiii. 9.

Part. aff. מַלְאָפָן, My desipser, reproacher, Ps. cxix. 42, &c.

Pl. מַלְאָפָן, Thy reproachers, Ib. lxix. 10.

Niph. Part. f. מַלְאָפָן, Espoused, i. e. deprived of all right in self, and assigned to another: so the Arab. מַלְאָפָן, Eliminatus vir, cujus consortio uti prohiberis. Kâmoos, מַלְאָפָן, מַלְאָפָן. Pib. מַלְאָפָן, pres. מַלְאָפָן. Constr. immed. obj. and מַלְאָפָן, to, which, what; it med. מַלְאָפָן, I. Reproach, blaspheme, 1 Sam. xvii. 26, 36; 2 Kings xix. 22, 23; Ps. xlii. 11; cii. 9; 2 Chron. xxxii. 17; 2 Sam. xxii. 9; Ps. xlii. 11; lxix. 12; cii. 9, &c.

II. Expose to reproach, danger, Judg. v. 18.

Infin. מַלְאָפָן, 1 Sam. xvii. 25, &c.

Part. מַלְאָפָן, Ps. xliv. 17.

מַלְאָפָן, f. constr. מַלְאָפָן, pl. מַלְאָפָן. See v. מַלְאָפָן. Reproach, contempt, act. or pass. Synon. with מַלְאָפָן, מַלְאָפָן, Gen. xxx. 23; xxxiv. 14; Josh. v. 9; 1 Sam. xi. 2; xvii. 26; Ps. xxxix. 9; lxix. 11; lxix. 12; Dan. xii. 2; Is. xxv. 8; liv. 4; Jer. xxxi. 19; Mic. vi. 16; Job xvi. 10, &c. Meton. Person or thing reproached, Neh. ii. 17; Ps. xxii. 7; Joel ii. 17. 19. Gesenius makes it signify "pudenda," in Is. lxxviii. 3; because, perhaps, it is in the parallel with מַלְאָפָן; but this word is manifestly used metaphorically here, for lewdness: the other must, therefore, take its proper sense. Aff. מַלְאָפָן, מַלְאָפָן, &c.

חָסֶרֶה, m. once, Dan. v. 6. Aff. חָסֶרֶה. His loins, i. q. Heb. חָסֶרֶה; חָסֶרֶה and חָסֶרֶה being interchangeable letters. Syr. חָסֶרֶה, id. where the ח is doubled by way of compensation.

חָסֶרֶה, v. pres. חָסֶרֶה. Constr. abs. it. immed. it. med. חָסֶרֶה. Arab. חָסֶרֶה, superior pars cuspidis in hasta; it. ipsa hasta; מַמָּרָה, hasta, lancea. It. מַמָּרָה, חָסֶרֶה, fissaura; soliciuduo, aviditas, audacia; it. מַמָּרָה, מַמָּרָה, avidè cupidus fuit; in arte solicius et solers. The first notion seems to rest in sharpness; thence, excitement, diligence, &c. and, lastly, from sharpness or cutting, decision, as if engraved as a law. I. Be sharp, active, courageous, 2 Sam. v. 24. מַמָּרָה then be sharp, quick, &c., Josh. x. 21, sharpened; the tongue being compared to a sharp sword, Exod. xi. 7, where it is evident that both the men and beasts of Egypt are compared to dogs: the usage is metaphorical therefore. Hence,

Part. מַמָּרָה, see above, in its place.

II. Decided, determined, 1 Kings xx. 40. Part. מַמָּרָה, see above. Phr. מַמָּרָה, gilded, or corrupting, Lev. xxii. 22. מַמָּרָה, a decided, determined, consummation, i. e. the predestinated establishment of Christianity. The same thing is had in view, Joel iv. 14. Pl. מַמָּרָה, Job xiv. 5. See my note.

Niph. part. f. מַמָּרָה, מַמָּרָה, Is, has, become, decided, determined. In the phr. מַמָּרָה, completed, and determined, i. e. completely, fully, determined, Is. x. 23; xxviii. 22; Dan. ix. 27; xi. 36. It. מַמָּרָה, a determined thing is, desolations, Ib. ix. 26.

אָנֶסְיָתָה, pl. f. Arabic transp. אָנֶסְיָתָה, אָנֶסְיָתָה, anxia tenacitas; angustia. Cogn. אָן, חַסֶרֶה, cupiditas, avaritia. Compd. אָנֶסְיָתָה, אָנֶסְיָתָה, cupiditas, avaritia. Compd. אָן, אָן, and אָן. Bonds, bandages, galling and paining the person: thence, meton. grievous, biting, pains. Comp. אָנֶסְיָתָה, אָנֶסְיָתָה. Twice only, Is. lxxvii. 6; Ps. lxxxi. 4: applied in the latter case to the mind, by metaphor.

אָן, m. pl. once, Num. vi. 4, r.
Arab. fructus acerbus visis, aliue arboris, omphaces. Unripe, or sour grapes. lxxx. στεμφίενων. v. pres. γεβεψ. Constr. ἴπται, pers. immed. and med. ἴπτα, thing. Syr. ʰ XPAR, stridor dentium. Arab. ʰ XPAR, collisit inter se dentes pre ira, &c. οὐσομασσοτρίγονον. Gnashing, grinding, the teeth, from hatred, &c., Job xvi. 9; Ps. cxii. 10; Lam. ii. 16. Infin. abs. ἵπτε, Ps. xxxv. 16. Part. ἵπτε, Ps. xxxvii. 12. ἵπτε, v. f. ἵπτε, pl. ἵπτε (Dageah being compensated by ἴπτε). Arab. ʰ XPAR, caluit, ferbuit. Syr. ʰ XPAR, aruit pro calore. Being hot: meton. dry, Ezek. xxiv. 11; Is. xxiv. 6; Job xxx. 30. Niph. ἵπτε, and ἵπτε, pres. ἵπτε. Becoming hot, dry, Jer. vi. 29; Ezek. xv. 5; Ps. lxix. 4; cii. 4; Ezek. xv. 5; xxv. 10. Pihat. ἵπτε. Infin. Make hot, kindle, as fire, Prov. xxvi. 21. ἵπτε, m. pl. once, Jer. xvii. 6. Dry, parched, places. lxxx. ἵπτε ὑδάτως. ἵπτε, i. q. ἵπτε. ἵπτε, m. pl. aff. ἵπτε. Constr. ἵπτε. Arab. ἵπτε, seria, vas fictile vinarium. Earthenware, i. e. a pot, &c., made of dried and burnt earth. Meton. Potsherd, Ps. xxii. 16; Is. xlvi. 9; Lam. iv. 2, &c. Phr. ἵπτε, vessel of earthenware, to boil any thing in, or to melt and refine metal, as a crucible, Lev. vi. 21; Prov. xxvi. 23. To hold water, Num. v. 17. ἵπτε, Lam. iv. 2, jars of earthenware, as of little worth, and soon broken. Hence the phr. “earthens vessels,” ἵπτε ἐστρακίνων σκευίων, 2 Cor. iv. 7. LXX. ἄργυρα ἐστράκινα. LIABLE to be broken, Is. xxx. 14; and, hence, potsherd, Job ii. 8; sharp and cutting in some degree, Is. xlii. 22. ἵπτε, m. pl. ἵπτε. Arab. ἵπτε, vestigium. Syr. ἵπτε, jugulavit. Cogn. ἵπτε, aravit. Arab. ἵπτε, aratit. Arab. ἵπτε, aratit. Lit. cutting, carring, &c.: hence, (a) art, as of the artist; (b) artifice, in a bad sense: (a) 1 Chron. iv. 14; Neh. xi. 35; (b) Is. iii. 3. In Josh. ii. 1, (c) silence, adv. silently, Josh.

ii. 1; see φωνή: but this may mean, artfully, prudently, in a good sense.

Lat. silice à silendo, as some think: so this word, perhaps, see φωνή: as others, from φωνή, material; so here, see φωνή, and φωνή, as used by the artificer. A wood, or forest, I Sam. xiii. 15, 16, 18, 19; Is. xvii. 9; Ezek. xxxi. 3; 2 Chron. xxvii. 4.

ψύχα, m. pl. φύσεως, with ψευδής, ψευδής. Lat. falsa à silentio, as some think: so this word, perhaps, see ψύχα: as others, from φυσέως, material; so here, see ψύχα, and ψώκον, as used by the artificer. Worker, sculpior. Worker, artificer, in stone, wood, iron, brass (copper). Phr. ψύχα, Exod. xxviii. 11. ψύχα, Is. xlv. 13. ψύχα, Ib. 12; xlv. 16; Ezek. xxii. 36; 2 Sam. v. 11; 2 Kings xii. 12; 1 Chron. xiv. 1; xxii. 15; xxv. 12; Exod. xxviii. 23; Deut. xxvii. 15; Is. xli. 19; Ezra iii. 7, &c.

ψύχα, m. pl. φύσεως. Arab. ψύχα, absurduit. Syr. ʰ XPAR, id. ἵπτε, mutus; it. nullo resonans echo mons, locusve alius; crassum lac, ut cujus agitati sonus non auditorit. The primitive notion seems to exist in denezens, softness, as of butter, &c., and incapable of producing sound. See ψυχά above. Deaf, Exod. iv. 11; Lev. xix. 14; Ps. xxviii. 14; Is. xiii. 18, 19; xxxv. 5. Metaph. of persons unwilling to hear, Is. xxix. 18; xliii. 8, &c.

ψύχα, v. pres. φυσέως, constr. immed. it. med. ʰ XPAR, instr. it. in; ʰ XPAR, on, against; ʰ XPAR, for, it. abs. see φυσέως, ψύχα. I. (a) Cut, plough, the land, Job i. 14; Deut. xxii. 10; Judges. xiv. 18; Ps. cxxix. 3; Hos. x. 11. 13; Prov. xx. 4; Amos vi. 12, &c. (b) Cut, fabricate, work, in brass (copper), &c. Metaph. Evil, Prov. vi. 14; xii. 20; xiv. 22.

Infin. ψύχα, 1 Sam. viii. 12. Part. ψύχα, pl. φύσεως, constr. ψύχα, f. ψυχής, (a) Is. xxviii. 24; Ps. cxxix. 3; Job i. 14; iv. 8; (b) Gen. iv. 22; 1 Kings vii. 14; Prov. iii. 29.

Pass. f. ψυχής, Cut, engraven, Jer. xvii. 1. II. Pret. non occ. pres. φύσεως. Constr. abs. it. med. ʰ XPAR, on account of. See ψύχα above. (a) Being deaf, Mic. vii. 16. (b) Dumb, silent, Ps. xxviii. 1; xxxxiv. 22; xxxviii. 13; lxxixii. 2; cxix. 1.

Niph. I. f. pres. ψυχής, Is, becomes, ploughed, Jer. xxvi. 18; Mic. iii. 12.
Hiph. I. הָעָשָׂה, pres. עָשָׂה, עָשָׂה. Fabricate, evil, once, 1 Sam. xxiii. 9. II. i. q. Kal, (b) Gen. xxxiv. 5; Ps. xxxii. 3; l. 21; Num. xxx. 5. 8. 12; 1 Sam. vii. 8; x. 27, &c. Be still, or quiet, Exod. xiv. 14; 1 Sam. vii. 8; Jer. xxxviii. 27.

Inf. עָשָׂה, Num. xxx. 15, &c.

Imp. עָשָׂה, Judg. xviii. 19, &c.

Pl. עָשָׂה, f. עָשָׁה, Job xiii. 13; 2 Sam. xiii. 20.

Part. עָשָׂה, Gen. xxiv. 21, &c.

עָשָׂה, f. r. עָשָׁה. I. (b) above. Cutting, working, of wood or stone, Exod. xxxi. 5; xxxv. 33, al. non occ. Also the name of a place, Judg. iv. 2, &c.

עָשְׁה, v. i. q. עָשָׂה. I. above, in Kal non occ.

Part. pass. עָשִּׂית. Cut, engraven, Exod. xxxii. 16.

עָשְׂה, m. pl. constr. r. עָשְׂה. Arab. חָסַב, gregum actio. Flocks of —, 1 Kings xx. 27, only. lxx. δοῦ ὑπομονᾶς αὐτῶν.

עָשְׂה, v. pres. עָשָׂה. Constr. immed. it. abs. it. med. רֹאשׁ, כֹּס, from, ἤ, for. Syr. סַס, cohibuit. Keep back, withhold, restrain, Gen. xxii. 12; xxxix. 9; 1 Sam. xxv. 39; 2 Sam. xviii. 16; Job vii. 11; xxxvii. 23; Ps. lxviii. 50; Prov. xxiv. 11; Is. xiv. 6. כֹּסָה, without holding back, sparing, ellip. for, כוֹסֵי, כֹּסָה יָדָו, Job xxx. 10.

עָשְׂה, r. עָשָׂה, refrained (from) spitting.

Imp. עָשִּׂה, Ps. xix. 14.

Part. pass. עָשִּׂית, Prov. xiii. 24, &c.

Niph. pres. עָשָׂה. Is, becomes, restrained, kept back, Job xvi. 6; xxxi. 30.

עָשְׁה, v. pres. עָשָׂה. Constr. immed. it. med. רֹאשׁ. Arab. חָסַב, decussit. Cogn. חָסַב, laceravit rem. I. Lay bare, lenudate, expose, Is. lii. 10; Jer. xiii. 26; xlix. 10; Ps. xxix. 9; Joel i. 7.

Inf. abs. עָשָׂה, Joel i. 7.

Constr. עָשָׂה. II. Drawing, as water, &c.

Is. xxx. 14; Hagg. ii. 16. Arab. חָסַב, fodit puteum.

Imp. f. עָשָׂה, Lay bare, constr. preeogn. Is. lvii. 2.

Part. pass. f. עָשָׂה, Ezek. iv. 7.

Masc. constr. עָשָׂה, Laid bare of —, Is. xx. 4.

עָשָׂהוּ, m. pl. non occ. Αἰθ. ψαλίζω : reputavit. Arab. حَسَبَ, id. حَسَبَ, putavit, opinatus fuit. Lit. thought, device. The belt, or girdle, of the ephod; so called, probably, from its being richly wrought with devices in needle-work, Exod. xxviii. 27, 28; xxix. 5; xxxix. 20, 21; Lev. viii. 7, &c. Comp. Exod. xxxvi. 1. Joseph. Antiq. lib. iii. cap. vii. § 4, ζώνη περισσεύεται βαρύ- μασίου . . . . Βασιλευκημέρη, χρυσοῦ συνυφασ- μένου.

עָשָׁה, v. pres. עָשָׁה, with Maccaph.

עָשָׁה, Constr. immed. med. רֹאשׁ, pers. לְ, instr. לְ, to, for; pers. or thing, i. q. לְ, Job xlii. 19; xix. 11; it. abs.

(a) Think, devise, meditate, variously applied, Gen. l. 20; Exod. xxxi. 4; xxxv. 35; Is. x. 7; Amos vi. 5; 2 Chron. xxvi. 15; Ps. x. 2; xii. 12; xxxv. 20; Mic. ii. 3; Nah. i. 11: often with מָעַן, for emphasis, Jer. xi. 19, &c.

(b) Consider, esteem, reckon, impute, as, constr. med. רֹאשׁ, ַל, it. immed. Gen. xv. 6; xxvii. 15; 1 Sam. i. 13; Job xii. 24; xiv. 15; Is. xiii. 17; xxxvii. 8; lii. 3; Mal. iii. 16; Ps. xxxvii. 2; 2 Sam. xxi. 20, &c.

Infin. עָשְׂה, and עָשִּׂית, Exod. xxxi. 4; Prov. xvi. 30, &c.

Part. עָשְׂיו, Deviser, artificer, pl. עָשְׂיו, constr. עָשְׂיו, Exod. xxvi. 1; Neh. vi. 2; Ps. xxxv. 4, &c.

Niph. עָשְׂה, pres. עָשָׂה. Constr. med. רֹאשׁ, לְ, לְ, לְ, thing; לְ, from, time. Think, consider, esteem; compute, reckon. Lev. xxv. 27. 50. 52; xxvii. 18; 2 Kings xii. 16; Hos. vii. 15; Dan. xi. 24, 25; Ps. lixvii. 16; lxvii. 6; cxix. 59; Prov. xvi. 9, &c.; Jonah i. 4. לָשׁוּ בְּעָשָׂה, lit. the ship reckoned on being broken: metaphor, for, the persons in the ship reckoned on being wrecked.

Part. עָשְׂדָה, One thinking, projecting, &c., Prov. xxiv. 8.

Hithp. pres. עָשְׂדָה, once, Num. xxiii. 9, i. q. Niph.


עָשְׂדָה, pl. f. with Dag. Euphon.
Device, of art or science, discovery, Excl. vii. 25. 27. 29: whence it must appear that these words, although taken separately by Gesenius, were considered as having the same signification, Ib. ix. 10. In 2 Chron. xxvi. 15, put for devices of war, i.e. warlike machines. lxx: μηχανάς μεμηχανημένας λογος. v. pres. τούτον.Constr. abs. it. med. γρ., pers. Cogn. γρ. Synon. γρ. Engl. hush. Arab. حضي, discifilus spiritum duxit: ἠκοίμησα, abitit. Cogn. حضي, timuit, abhorruit. Syr. مثلا, passio. Be silent, Is. lxii. 1. 6; lxiv. 11; lxv. 6; Ps. xxviii. 1; cvii. 29.

Infm. יקָּשַׁף, Excl. iii. 7, opp. רד, רד. Hiph. יקָּשַׁף, Be, or make, silent. Constr. abs. it. med. וְיֵשׁ, from יָשָׂם, obj., Is. xlii. 14; Ps. xxxix. 3; Neh. viii. 11. Imp. יָשָׁם, 2 Kings ii. 3. 5. Part. יָשָׁם, pl. יָשָׁם, Is. lii. 11; Judg. xviii. 9, &c.

ךְָּשַׁף, Chald. def. יֵשָׁף, Darkness, r.ךְָּשַׁף, i. q. Heb. יֵשָׁף, once, Dan. ii. 22.

ךְָּשַׁף, f. pl. יָשָּׁם, sing. non occ. Syr. יָשָּׁם, m. pl. יָשָּׁמ, usu. fem. Things wanting, Ezra vi. 9: m. persons desiring, wanting, Dan. iii. 16, al. non occ.

ךְָּשַׁף, f. Want, necessity, i.e. thing necessary, once, Ezra vii. 20.

ךְָּשַׁף, see יָשָּׁם.

ךְָּשַׁף, see יָשָּׁם.

ךְָּשַׁף, m. pl. non occ. Syr. סָּשָׁמ, obscurus fuit. Cogn. סָּשָׁמ, prohibuit. Heb. יָשָׁם; lit. withholding, i.e. light, &c.; on the same analogy, see סָּשָׁמ, סָּשָׁמ, סָּשָׁמ, and my note on Job xxxiv. 6. I. Darkness, Gen. i. 2, seqq.: Exod. x. 21, 22; Deut. iv. 11, &c.; Phr. יָשָׁם יָשָׁם, land of darkness, Job x. 21, &c. Ellip. Job xvii. 13; Ps. lxxxviii. 13, &c. for the grave: hence any place of darkness, Job xii; xxiv. 22; xxiv. 22. יָשָׁם, inhabitants of (places of) darkness, Is. xlii. 7, &c., prisons, &c. יָשָׁם יָשָׁם, treasurers of — , xliv. 3. Metaph. 11. Ignorance, Job xxxviii. 19. Comp. xii. 24, 25. Meton. of this, III. Calamity, misery, destruction, Is. ix. 1; Job xv. 22, 23: 30; xx. 26; xiii. 17; Mic. vii. 8; Amos v. 18. 20; Ps. xviii. 29; Eccl. xi. 8. Phr. יָשָׁם יָשָׁם, days of — . Comp. Job iii. 3, 4; v. 14; xv. 23, &c. See my note on Job vi. 16. Aff. יָשָׁם, Ps. xviii. 29.

Part. pl. m. יָשָׁם, Obscure persons, Prov. xxii. 29, opp. רד, רד.

ךְָּשַׁף, v. pres. יָשָׁם, pl. m. יָשָׁם. Constr. abs. Be, become, obscure, dark, variously applied, Exod. x. 15; Is. v. 30; xiii. 10; Lam. iv. 8; v. 17; Ezek. xxx. 18; Mic. iii. 6. Gesenius prefers reading יָשָׁם, here, as a f. noun, "tenebrae," for no good reason, however, and to gain nothing, Job iii. 9; Ps. lxix. 24.

Hiph. יָשָׁם, pres. יָשָׁם. Constr. immed. it. med. יָשָׁם יָשָׁם, Make dark, obscure, Amos v. 8; it. metaph. Ib. viii. 9; Jer. xiii. 16; Ps. cxxxix. 12. Sensu praegnante. יָשָׁם יָשָׁם, makes dark (and conceals) from thee, Gram. art. 230. יָשָׁם, Ps. cv. 28, &c.

Part. יָשָׁם, Job xxxviii. 2.

ךְָּשַׁף יָשָׁם, f. it. יָשָׁם, Ps. cxxxix. 12.—

ךְָּשַׁף יָשָׁם, pl. m. i. q. יָשָׁם, propr.—Participial noun. — Obscured, darkened: so, perhaps, Gen. xv. 12, יָשָׁם יָשָׁם יָשָׁם יָשָׁם, a great darkened (distressing) fear. lxx: φῶς ὁκενεύοντος μέγας. Concr. for abstr. i. q. יָשָׁם, Is. viii. 22; Ps. lxxii. 5. So pl. m. once, Is. l. 10; or, as a concrete, יָשָׁם יָשָׁם יָשָׁם יָשָׁם, walks, proceeds, goes on, greatly distressed, as a pl. of excellence, Gram. art. 223. 3.

ךְָּשַׁף יָשָׁם, constr. f. of obs. יָשָׁם, i. q. יָשָׁם, Darkness, obscurity, once, Ps. xviii. 12.

ךְָּשַׁף יָשָׁם, v. non occ. in Kal. Arab. יָשָׁם יָשָׁם יָשָׁם יָשָׁם, trita fuit vestis; יָשָׁם יָשָׁם יָשָׁם יָשָׁם, imbecillus.

Niph. Part. m. pl. יָשָׁם יָשָׁם, persons, debilitated, infirm, once, Deut. xxv. 18.

ךְָּשַׁף יָשָׁם, m. pl. non occ. Compd. of יָשָׁם יָשָׁם (dropping the ""), lit. cut brass (copper), i. q. יָשָׁם יָשָׁם יָשָׁם, Ezek. i. 16: according to some, יָשָׁם יָשָׁם יָשָׁם, copper, gold: the latter being taken as a Chaldee word; on which, however, no reliance can be placed; and hence the χαλκός χρυσοείδης, of Diodorus Siculus, Bochart. Hieroz. ii. p. 877, &c. a sort of brilliant white native gold as some think, out of which drinking cups and other utensils were made. Hence the aurichalcum of the Latins, thought to be a mixture of gold and brass, has been supposed to have been formed. But this is evidently
erroneous, as Bochart has well shown in the article referred to; for this word is written by the Greeks, ὑψίκολιον, or ὕψικολιον, and, occasionally by the Latins, orichalcum: signifying mountain-brass, as some think. From the context, viz., Ezek. i. 27; and viii. 2, with παραγ., it is supposed to be the ἱλακρίβας, of Rev. i. 15, which Bochart, l. c. conjectures might be taken for the Heb. נֵפֶט, white brass; or, the latter part of the compd. might be נֵפֶט, with heat; which would require the true reading to be ἱλακρίβας...πεπερασμένον, as some copies have it. Gesenius proposes ἱλακρίβας, ἀσ splendidum. But it is unfortunate for both these conjectures, that the former is not Hebrew, and the latter is not Greek. Nothing, however, can be more probable than that our נֵפֶט, and ἱλακρίβας, are the same thing: and the latter is a sort of brilliant electrum—see lxx.—i. e. according to Suidas, as cited by Bochart, τιμωτερόν χρυσόν. Αυτὸ δὲ τὸ ἐλεκτρὸν ἀληθινὸν χρυσὸν μεμιγμένον ὑπέρ και λιδεία. "Auro preteriosi. Est autem electrum ex alienis conflatum, vitro et gemmis mixtum." Hesiod, too, terms it ψάφων: whence it may well be represented by the נֵפֶט of Ezekiel, l. c. It is here construed with נֵפֶט, eye, look, appearance of—Comp. Num. xi. 7; Ezek. i. 22; x. 9.

מִשְׂפָּט, m. pl. once, Ps. lvi. 32, in נַפָּט, and hence some have supposed the word to be the name of a people residing in Egypt, in a city named 

אַשְׁמַּנְיָן, the Ashmûnîn, of the Coptic. Others,—better, perhaps, from the Arab. חַסְמֵי, vir magni famulitiae,—take it to mean, Rich, powerful, men. lxx. πρωσιάσεις. Aquila, ἰσπευσμένοι, from the ρωσίας. Sym. ἐκφέασαντες.

מִשְׂפָּט, masc. — pl. non occ. Arab. חַסְמֵי,asper mons. Comp. מִשְׂפָּט above; as justice, truth, and the like, were by the Hebrews considered as unending, &c. See נַפָּט; so here, perhaps, the breast-plate of justice—termed נַפָּט, —received this name. It was composed of twelve precious stones, representing the twelve tribes of Israel, and was also styled נַפָּט, which see. It was worn, by the high priest, on the breast of the ephod. See fraunus de Vestit.

Sacerd. ii. cap. vii. Exod. xxviii. 4. 15. 22, seq.; xxv. 27; xxix. 8. seq.; Lev. viii. 8, &c. Philo, Aq. Theod. Sym. lxx. λάγων, or λαγών; λάγων τῆς κρισεως (See Sirach. xlv. 10). From מַזָּה, מַזָּה, λαγῶμα, we have, Vulg. ratione judicium, as Gesenius well supposes. The lxx. also give περισσόντως, and ποδήρας. Josephus Antiq. lib. iii. cap. vii. § 5, says, ἡσσανθής μιν καλείται: he then particularly describes it.

מִשְׂפָּט, c. pl. non occ. Cogn. Arab. חסמים, amor quo animus flagrat. Desire, delight, 1 Kings ix. 1. 19; I S. xxi. 4.; 2 Chron. viii. 6, al. non occ.

מִשְׁפָּט, v. pres. non occ. Constr. immed. it. med. ꝙ, ꝙ, Infin. Arab. חסם, amore puellae flagravit; adhaeir illi. Constr. med. בָּשָׂם. Desire, delight in, any person or thing, Gen. xxxiv. 8; Deut. vii. 7; x. 15; xxi. 11; 1 Kings ix. 19; 2 Chron. viii. 6. In Is. xxxviii. 17, יַהֲנֵה יִזְּבֶה יִזְּבֶה, thou hast desired my soul ('s salvation) from the pit of destruction, i. e. to save it.

Part. pl. aff. מִשְׁפָּט, or מִשְׁפָּט, Their attached, adhering, parts, junctures, Exod. xxvii. 10, 11; xxviii. 10, &c.

Ph. Made adhere, attached to, once, Exod. xxxviii. 28.

Puh. Part. pl. m. מִשְׂפָּט, Made adhere, attached, Exod. xxvii. 17.

מִשְׂפָּט, masc. pl. aff. Lit. their attachers, joiners, i. e. spokes, which attach the fellies to the stock of chariot and other wheels, once, 1 Kings vii. 33.

מִשְׂפָּט, f. constr. once, 2 Sam. xxii. 12.

Arab. חַסְמֵי, collegit. Collection, mass, of waters. Parall. Ps. xviii. 12, מִשְׂפָּט. Hence—

מִשְׂפָּט, aff. מִשְׂפָּט, once, 1 Kings vii. 33. Lit. their collectors, i. e. Naves, or stocks, of wheels, in which the spokes are collected, as in a point.

מִשְׂפָּט, masc. — pl. non occ. Arab. חַסְמֵי, fromum. Dried grass, hay, Is. v. 24; xxxiii. 11.

מִשְׂפָּט, pause, ꝙ, m. pl. מִשְׂפָּט Arab.

מִשְׂפָּט, f. r. דַּבָּר. Synon. רַבָּר. חסמ, cum quis transdeditur apprehensus.
Conj. iv. ἐκλεμμένας, erubuit. Broken, spoiled; applied to persons or things, 1 Sam. ii. 4; Gram. 215. 12; Jer. xiv. 4; xlvii. 5; xlviii. 20. 30; Job xli. 25, ἀνακλήσθη, unbroken, untameable, once. Aff. ὑπερβολή, Gen. ix. 2; synon. τοῦ, your fear, terror. In some of these places it may be considered as the verb.

阿拉伯, v. pret. non occ. pres. עב. Constr. immed. med. מ, from, out of, ל, on. Arab. חסן, i. q. חסן, r. חסן, sparsit terram; super illum terram congescit: constr. med. ב, علي. Take, usually; better perhaps, cast out, into, on, &c., as the construction shall require, Prov. vi. 27; Ps. lli. 7.

Part. עב, Prov. xxxv. 22. lxx. σωρεύσας. We have not here, therefore, an instance of the constructio pragens.

עברית, f. r. עות, constr. עות, Fear of —, once, Gen. xxxv. 5.

עברית ל, m. r. עות, A bandage for a wound, once, Ezek. xxx. 21.

עברית נ, m. pl. עות, redup. Gram. art. 169. 3, seq. Persons entirely broken down with fear, &c., Eccl. xii. 5. lxx. δύκας, al. δύκας. Aquila, προφυτρομήσαν. He seems to have read שולח י, in two words.

עברית י, m. A Hittite, a descendant of י, Gen. x. 15; xv. 20; &c.


Niph. התרעם, Has been, become, determined, once, Dan. ix. 24; constr. med. י. Theod. συνερμήνευσαν, al. ἐκρίθησαν, al. ἐσκυμαράθησαν.

עברית י, v. Kal, non occ. Arabic .phoneNumber, ex occulto et versutē captavit praedam; decept. Words signifying cloaking, covering; as they imply concealing, so do they deception, &c. See ושת, ושת.

Puh. pret. 2 pers. f. י, Wert bandaged, i. e. with swaddling bands, once, Ezek. xvi. 4.

Hoph. Infin. י, (by) being bandaged, once, Ib.


עברית נ, v. pret. non occ. pres. י. Constr. abs. it. immed. med. י, instr. means, for, על, of thing. Arab. ناصح, sigillavit, obsegnavit. Cogn. נאש, inspiravit, firmum effect. Syr. ناصح, id. I. Seal, seal up: II. meton. conclude, finish; either, because sealing any thing up, may be said to put an end to further inquiry about it; or, because the application of the seal to a letter, in the East, may be considered as its completion. I. 1 Kings xxi. 8; Esth. viii. 10; Deut. xxxii. 34; Jer. xxxii. 10; Cant. iv. 12: see my note on Job viii. 17: Job ix. 7; xiv. 17; Dan. xii. 4, &c. By a further meton., decree, determine.

Arab. נאש, decretum judiciumque firmum; — because a sealed document, issuing from authority, may be supposed to contain some edict, Job xxxii. 16. נאש תחתב, he seals, determines on, their punishment. See my Comment. on this place, Ib. xxxvi. 7. י, for the good—sake—of every man he seals, determines (this). See my Comment. II. Conclude, &c., Dan. ix. 24. In the last member here, Keri, י, r. י, the vowels of which are applied to י, in the text.

Infin. abs. י, Jer. xxxii. 44.
Constr. י, Dan. ix. 24.
Imp. י, י, Is. viii. 16; Dan. xii. 4.
Pl. י, Esth. viii. 8.
Part. י, Ezek. xxviii. 12.
Pass. י, Deut. xxxii. 34: pl. יי, Neh. x. 2.

Niph. י, Was, became, sealed, Esth. iii. 12. It.

Pih. pl. י, They sealed, determined on; Job xxiv. 16.
Hiph. י, It seals, closes, or shuts up, Lev. xv. 3.

עברית י, v. Chald. aff. He sealed it, Dan. vi. 18.

עברית י, see י.
\text{תָּהֳלָל}, f. A seal, once, Gen. xxxviii. 25.

\text{מָדַע}, m. constr. בָּדַע, pl. בֹּדַע, occ. aff. only, בָּדַע, Gen. xix. 14. Arab. خُطِّ, conj. iii. juxta; connubium cum aliquo.

Cogn. 

חַטָּב, conj. vi. alter alteri par aequalisque fuit. The primitive notion seems to consist in the contracting of affinity by means of some agreement or covenant.

Comp. בחית, p. 99: particularly marriage with the daughter of any one. Hence, I. A 
relative, generally, 2 Kings viii. 27. II. A 
son-in-law, Gen. xix. 12; 1 Sam. xviii. 18; Neh. vi. 18; xiii. 28, &c. III. Meton. A 
bridegroom, person newly added to a family by means of marriage, Ps. xix. 6; Is. lxi. 10; lii. 5; Jer. vii. 34, &c. IV. Relative, 
child, adopted by means of the covenant of circumcision. Hence, בָּדַע, relative, 
child, of—by blood, i. e. introduced to the 
commonwealth of Israel by that means; 
applied by the wife of Moses to her child,
Exod. iv. 25, 26.

\text{ליִוָּב}, v. Kal, non occ. See לוּוָּב.

Part. לוּוָּב. Lit. a person sanctioning the 
contracting of affinity by marriage with a 
daughter. A father-in-law, Exod. xviii. 1, 
2. 5. 12, seq.; Num. x. 29; Judg. i. 16; iv. 
11, &c. Aff. לוּב, Exod. xviii. 8. לוּב, 
Ib. 6, &c. Fem. aff. לוּב, his mother-in-
law, Deut. xxvii. 23, al. non occ.

Hithp. לוּב, pres. לוּב. Constr. med. 
יוּב, לוי, לוי, L. 8. Being, becoming, joined in affinity 
with, particularly by marriage with a 
daughter, Josh. xxiii. 12; Deut. vii. 3; 
1 Sam. xviii. 21; 1 Kings iii. 1; 2 Chron. 
xxvii. 1, &c.

Infinit. לוּב, 1 Sam. xviii. 23. 26; Ezra 
ix. 14.

Imp. לוּב, 1 Sam. xviii. 22.

Pl. לוּב, Gen. xxxiv. 9.

\text{לָהֲיָה}, f. aff. once, לוּב (for לוּב, 
part. pass. fem.), his being joined in affinity,

bonus. Good, excellent, Dan. ii. 32; Ezra v. 17.

The mitra pictæ of Ovid; Eichhorn's Simonia; in the phrase, רֵעִיסָה, luxuriant of coloured, dyed, (things, mitres, bonnets), on their heads. He prefers, however, as does Gesenius after him, taking the אתיופ. ḫₚ,=movaḥ : obvolvit. Hence, Tūbans, tiaras, or the like.

modus plicandi, from the r. טְפִילִיָּה, or טְפִילָה, will afford a more probable origin of its name; and, particularly, as a fold, or wrapping up, of something will present a tolerable idea of its form, which in the Samaritan is ט. See Gram. art. 4, from which its present Hebrew, Syriac, and Arabic, form is apparently derived. Ewald's notion of its being equivalent to the Greek θ, and pronounced like it, is obviously at variance both with the general practice of the ancient translators of the Scriptures, and of the usage and notions of modern Orientals; and affords a good illustration of the danger of relying on theory, without, at the same time, appealing to fact.

It is a letter of the same organ with ג and נ, Gram. art. 23; it is also cognate with γ; and, with all these, it is found to interchange in cognate words: as in נתח, and נתח; טְפִילִיָּה: נתח, Syr. נתח, Arab. נתח, נתח, Gesen. נתח, Chald. v. pres. non occ. Syr. נתח.

The Syriac, too, write this word טְפִילִיָּה, or נתח, and, as early as the times of Eusebius, it was written טְפִילִיָּה, Prep. Evang. lib. x. Edit. Viger. p. 474. Have the Germans altered the orthography of this word, in order to make it square with their notions of its etymology? I suspect this certainly.
Infin. יִשָּׁב, Ezek. xxi. 26, &c.
Imp. יִשָּׁב, Gen. xliii. 16.
Part. pass. יִשָּׁב, Deut. xxviii. 31.
פִּיךִים, m. pl. פִּיךְ, f. פִּיָּה. Arab. פִּיךִים, coquus. Syr. פִּיךִים, id. propr. A butcher. Meton. a cook, 1 Sam. ix. 23, 24. Fem. 1 Sam. viii. 13. Hence, in the courts of kings—as servants of the household, perhaps,—keepers, and probably like our sheriffs, executors of criminals, Gen. xxxvii. 36; xxxix. 1; xl. 3, 4; xli. 10, 12. Employed as officers of state, in other respects, 2 Kings xxv. 8. 10—12, seq.; Jer. xxxix. 9, 10, &c.; but this officer is styled, נָבִיָּה, or נָבִיָּה, Chief of —. It Chald. def.—

ינָבִיָּה, once, Dan. ii. 14, id.

ינָבִיָּה, v. pres. יָנָבִיָּה. Arab. יָנָבִיָּה, colorum imbibere curavit vestem. Constr. immediat. it. med. יִנָבִיָּה, with of thing. (a) Dip, plunge, in order to cleanse, &c.: hence, (b) stain, any person or thing. (a) Lev. xiv. 6. 61; Num. xix. 18; 1 Sam. xiv. 27; 2 Kings v. 14; viii. 15; Job ix. 31; Ruth ii. 14, &c. (b) Gen. xxxviii. 31.

Part. יָנָבִיָּה, Deut. xxxiii. 24.
Pass. pl. יָנָבִיָּה. See in its place above.
Niph. pl. יָנָבִיָּה. Were, became, dipped, once, Josh. iii. 15.

ינָבִיָּה, v. pres. יָנָבִיָּה. Constr. abs. it. med. יִנָבִיָּה, into, of thing. Syr. יָנָבִיָּה, impressit. Arab. יָנָבִיָּה, infancy. Sink down, as into mud, or anything penetrable, 1 Sam. xvi. 49; Jer. xxxviii. 6; Lam. ii. 9; Ps. ix. 16; lxix. 3. 15.

Puh. יָנָבִיָּה, They were, became, immersed, Exod. xv. 4.

Hoph. יָנָבִיָּה, i. q. Puh. Jer. xxxviii. 22, it. as pillars, &c., on their bases so as to be firm, Job xxxviii. 6; Prov. viii. 25. See my note on the first of these two passages.

ינָבִיָּה, f. pl. יָנָבִיָּה, constr. יָנָבִיָּה.

Arab. יָנָבִיָּה, impressum argilla, &c. sigillum.
Propr. (a) A seal-ring, Gen. xlii. 42; Esth. iii. 10. 12; viii. 8. 10. (b) Any ring, generally, Exod. xxv. 12; xxvi. 24; xxxviii. 3; &c. Aff. יִנָבִיָּה, יִנָבִיָּה, יִנָבִי—

ינָבִיָּה, m. once, Esth. ii. 16. The tenth month of the Hebrew year, which at that period was solar: see שָׁנָה above. It would answer, therefore, very nearly to our December; which, according to Plutarch (Questiones Romanae), was so called, because it was in ancient times the tenth in order from March when the sun entered Aries, which was the primitive commencement of the year. The name is, perhaps, the same with the Coptic Ḥείμι, which, according to La Croze, was that of the fifth month of the Egyptians; sometimes written Τειμ, or Τεμ, and, by the Arabs, דְּנָבִי—

ינָבִיָּה, m. constr. יָנָבִיָּה, with Maccaph, דְּנָבִי, pl. יָנָבִי—

ינָבִיָּה, fem. plur. יָנָבִיָּה. Arab. יָנָבִיָּה, mundus, purus, sanctus, suiet. Eth. id. (a) Clean, free from filth, disease, &c., Zech. iii. 5; Exod. xxxvii. 29; Lev. vii. 19; x. 14; xi. 36, &c.: as animals, Gen. vii. 2; viii. 20. (b) Pure, unalloyed, as metal, Exod. xxv. 11. 17. 24; Deut. xiv. 11, &c. (c) — morally, i. e. holy, Ps. xii. 7; xix. 10; li. 12, יָנָבִיָּה, a pure, holy, heart. יָנָבִי, a generation (as we say, school) clean, holy, Prov. xxx. 12. יָנָבִיָּה, pure of heart; which Gesenius unnecessarily makes purity.

ינָבִיָּה, m. aff. יָנָבִי—

ינָבִיָּה, f. constr. יָנָבִי. Aff. יָנָבִי—

Arabic יָנָבִיָּה, mundities, puritas. There is a slight irregularity in יָנָבִי, which would be regularly, יָנָבִי, as in the other cases; but this is an irregularity often occurring in the earlier editions of the Hebrew Bibles and Grammars. (a) Purification, cleaning, Lev. xii. 4—6; xiii. 35; xiv. 2. 32; Num. vi. 9; Ezek. xlv. 26, &c. (b) Metaph. Clearness, brightness, glory, Exod. xxiv. 10; Ps. lxxix. 45.

ינָבִי, v. pres. יָנָבִי. Constr. abs. it. med. יִנָבִי, from, of thing, it. יָנָבִי, of time; and Jer. xiii. 27. יָנָבִי, not unlike the Latin tandem aliquando; but lit. Yet after how long? (a) Be, become, clean, pure, from disease, 2 Kings v. 12, 13: (b) legal uncleanness, Lev. xi. 32; xvii. 15; xxii. 8:
depressus, humilis fuit, de terra, 

terra depressa ac humili. I will humble, 

debase, it with the humiliation, debasing, of destruction. Or, if ἐποιεθαι, be a participle, 

the debaser, subduer, ἀρθ. of destruction. In this sense, the opposition to ὅποιος, in the two preceding verses, is pointed, as is the agreement with ὅς, in vr. 20.

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The text is a page from a book discussing various terms and meanings related to moral impurity, purity, goodness, and other concepts. It includes references to biblical passages and etymological or grammatical notes. The page is divided into sections discussing different words and their contexts, with references to other parts of the Bible and literary works.

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For example, the text discusses the term "depressus, humilis fuit, de terra," which can mean "I will humble, debase, it with the humiliation, debasing, of destruction." It also notes that if ἐποιεθαι, is a participle, it can mean the debaser, subduer. The text references various biblical passages and linguistic notes throughout.
of attributives (Gram. artt. 153. 4; 217. 8; 220. 4), the concrete will often be used in the sense of the abstract: here i. q. בֵּשָׁ, Ps. civ. 28; cxxii. 9; Prov. xii. 14; xvii. 13, &c.

Metaph. applied morally, Gen. ii. 17; iii. 5; Deut. i. 39; 2 Sam. xix. 36. Phr. בּּּוּּ, Ps. cxi. 10; Prov. iii. 4, &c.

Aff. בּּּ, v. pret. pl. בּּ, for בּּ, or בּּ. See בּּ above, and cogn. בּּּּ. Phr. בּּּּּ, How good, desirable, are! Num. xxiv. 5.

Cant. iv. 10. Arab. בּּּּּ, how very good! al. non occ. The numerous instances, beyond these, given by Gesenius, contain exemplifications of the usage of the noun בּּ only, as illustrated above.

Hiph. pret. בּ, and pres. בּ, constr. abs. it. immed. Do well, (a) wisely, 1 Kings viii. 18; 2 Chron. vi. 8; 2 Kings x. 30: (b) liberally, abundantly, Ezek. xxxvi. 11: (c) make good, beautiful, Hos. x. 1: (d) happy, delighted, Excl. xi. 9, al. non occ.


בּּּּּ, v. pret. בּּּּּ, Constr. immed. it. med. יִּ, pers. יִּ, it. יִּ. Arab. cogn. בּּּּ, re faeda contaminatus fuit; contaminavit re faeda aliquem. (a) Plaister, dawb, paint, Lev. xiv. 42; Is. xliiv. 18; Ezek. xiii. 12; xxii. 28.

Infin. יִּּוּ, 1 Chron. xxix. 4. (b) Case, cover, over.

Part. pl. m. יִּּוּ, Ezek. xiii. 10. 15. Constr. יִּ, Daubers of —, 1b. vr. 11.

בּּּּּּּ, f. pl. compd. יִּ, or יִּּוּ, יִּּוּ. Gram. art. 169, seq. Arab. בּּּּּּ, constr. יִּּוּ, יִּּוּ. Bandages, perhaps the folds of the turban. Phylycteries, as some think; see Matt. xxiii. 5. But there is not the least probability that these were in existence in the days of Moses; they were most probably invented in later times in order to enable the Jews to follow out their favourite system of literal interpretation. Gesenius imagines, too, that the word is the same with the Chald. בּּּּ, armilla, frontale. If so, the Syr. בּּּ, crepitus lucerna, is cognate with it; and the thing was so called from its brilliant, sparkling appearance: A gem, perhaps, suspended between the eyes: and such are still used in the East. The notion, that these contained sentences of the Law written on parchment, is, in my opinion, a modern figment of the Jews: all the text appears to me to say is, that the Law shall be for, or as, i. e. considered as the precious ornaments of the head. Comp. Is. lxi. 10; Mal. iii. 17; Is. xxviii. 5; lxii. 5—Exod. xiii. 16; Deut. vi. 8; xi. 18. The latter passage of which is perhaps wholly—as a part certainly is—figurative. See a similar expression, Is. xlix. 16. Aquila, εἰς ὄρασια. Sym. Theod. lxx. ἀραλαγέον, Deut. vi. 8. Sym. διακριτολύκα, al. ἀράλαντα, lxx. ἀράλαντον. See also the Vulg. and Syr. Not one of all which Translators seems to have had the least idea whatever of the Phylycteries of the Jews! For the best of all reasons, no doubt; because no such notion then existed. Of the Jewish notions and uses of these בּּּּ, as they term them, see Buxtorf's Talmudic Lexicon, col. 1743, under בּּ. The "Philologus Hebraeo mixtus," of Leusden, p. 130, seq.

בּּּּּ, v. Kal, non occ.

Hiph. בּ, pres. aff. בּּ, apoc. sing. בּ. Constr. immed. med. יִ, יִ, יִ, יִ. Arab. בּ, in longum extendit. Cast forth, out, into, &c., 1 Sam. xviii. 11; xx. 33; Jer. xvi. 13; xxii. 26; Ezek. xxxvi. 4; Jonah i. 4, 5. 12. 16.

Hoph. pl. בּּּּ, pres. בּּּ, וּ. Was, became, cast out, forth, &c., Jer. xxii. 28; Ps. xxxvii. 24; Prov. xvi. 33; Job xli. 1.

Phn. redup. part. aff. בּּּּ, בּּּּּ, of בּּּּּ below, Is. xxii. 17.—Casting thee out, forth, &c. al. non occ.

בּּּּ, m. pl. בּּּּּ, constr. יִּּּּּ. Arab. בּּּּ, atrium domus: בּּּּ, modus, forma, rei; vicis una, modo hoc, modo illud. Series, order, range, of precious stones, or of timber in the walls of an edifice, &c., Exod. xxviii. 17, seq.; xxxix. 10, seq.; 1 Kings vi. 36; vii. 2—4. 12, seq.; 2 Chron. iv. 3. 13. In Ezek. xlv. 23, Gesenius makes this word to signify "parvis circumductus." I can discover no necessity for this. The description
appears to me merely to say, that, in each of the four corners of the court, there was a range, or series, i.e. of offices, round about, i.e. following the boundary wall; and that here the sacrifices were boiled. See the plan of the Temple in the Appendix.

**mons.** Arab. طول, id. Cogn. طول, longitudo; which seems also to be inherent in the foregoing word. A mountain, Dan. ii. 35. 45. Cogn. Heb. דך.

**longitudo,** v. pres. דא, Constr. med. י, instr. it. in place; י, to, for; י, even to, of degree. Syr. דא, moluit. Arab. דא, id. I. Grind, with a hand-mill, Num. xi. 8; Exod. xxxii. 20; Job xxxi. 10, 11. Metaph. Bruise, oppress; with י, is. iii. 15.


Part. י, f. pl. י, Judg. xvi. 21; Eccl. xiii. 3, which Gesenius, rather unaccountably, renders "dentes molares," grinders, teeth so called.

**congregavit;** ł, lit. congregavit; ł, lutum in imono piscinae (for י, Gram. art. 73). Mud, mire, as collected in the streets, the bottom of a well, &c., 2 Sam. xxii. 43; Is. lvii. 20; Jer. xxxviii. 6; Mic. vii. 10; Zech. ix. 3; Ps. xl. 3; Job xli. 22, &c.

**cænum.** m. Chald. def. נור, Syr. נור, nub. id. Clay, pec. of the potter; in the phr. נור נור, Dan. ii. 41, 43, only: lit. pottery, or potter's work, of clay. Comp. נור נור, 1b. 41.

f. constr. נור, pl. נור, r. לNor above (for נור, —Gram. art. 73,—perhaps), lit. thing arranged, set in order. Arab. נור, tota area domus cum atrio; cum circa rem aliquid ad arcendum ponis. Any arrangement of building, or buildings, pec. (a) certain chambers of the Temple, Ezek. xlii. 23. (b) Palace generally, enclosed and fortified, perhaps, Gen. xxv. 16: with נור נור, Num. xxxi. 10; Ezek. xxv. 4; Ps. lixix. 26; 1 Chron. vi. 39. Id. richly
adorned with silver, Cant. viii. 9. Aff. עַּדְנֶּה, עַדְנֶּה, עַדְנֶּה. See lxx.

ינִּין, m.—pl. non occ. r. יִנִין. Arab. טַל, ros. Arth. דב. Gen. xxvii. 28. 39; Exod. xvi. 13, 14; Deut. xxxiiii. 2; Is. xxvi. 19; Zech. viii. 12; Ps. cx. 3; Prov. iii. 20; Job xxxix. 19. See my note. Mic. v. 6, &c. Aff. יִנְנִים, יִנְנִים. Chald. id., Dan. iv. 12, seq.; v. 21.

בַּּלֵּא, v. Kal, non occ. Syr. בַּּלֵּא, obduxit. Arab. בֵּלֶּא, r. בֵּלֶּא, id. i.e. laid on, patched; בֵּלֶּא, epithema.

Part. pass. בֵּלֶּא, pl. בֵּלֶּא, f. בֵּלֶּא, lit. Plaster, plastered, cattle having large patches, as it were, of different colours, as contradistinguished from such as had spots. בֵּלֶּא, יִבְלְבָלָה, Gen. xxx. 32, 33, 35; Ezek. xvi. 16. בֵּלֶּא, בֵּלֶּא, variegated high places.

i.e. variously adorned, dedicated, perhaps to various deities; it being customary still in the East to ascribe one colour to one deity, another to another. See the extracts from the Dabistan, given under בֵּלֶּא, p. 62, above.

Puh. pl. f. בֵּלֶּא, Patched, Josh. ix. 5.

בְּלֶּא, intrans. בְּלֶּא, see בֵּלֶּא.

בְּלֶּא, m. constr. בְּלֶּא, pl. בְּלֶּא, taking the נ (instead of n) of the Syr. בָּלָא, infans; v. בָּלָא, retens fuit. A young lamb, 1 Sam. vii. 9; Is. xl. 11; lxv. 25.

בְּלֶּא, f. once, Is. xxii. 17, redup. of בָּלָא, Gram. art. 169. 5. Great, entire, casting out.

בֵּלֶּא, v. Kal, non occ. Arab. בֵּלֶּא, see בֵּלֶּא.

לָבָא, pl. לָבָא, taking the נ (instead of n) of the Syr. לָבָא, infans; v. לָבָא, retens fuit. A young lamb, 1 Sam. vii. 9; Is. xl. 11; lxv. 25.

לָבָא, f. once, Is. xxii. 17, redup. of לָבָא, Gram. art. 169. 5. Great, entire, casting out.

לָבָא, רָּבָא, r. לָבָא, id. i.e. laid on, patched; לָבָא, epithema.

Part. pass. לָבָא, pl. לָבָא, f. לָבָא, lit. Plaster, plastered, cattle having large patches, as it were, of different colours, as contradistinguished from such as had spots. לָבָא, יִלְבְּבָלָה, Gen. xxx. 32, 33, 35; Ezek. xvi. 16. לָבָא, לָבָא, variegated high places.

i.e. variously adorned, dedicated, perhaps to various deities; it being customary still in the East to ascribe one colour to one deity, another to another. See the extracts from the Dabistan, given under לָבָא, p. 62, above.

Puh. pl. f. לָבָא, Patched, Josh. ix. 5.

לָבָא, לָבָא, see לָבָא.

לָבָא, m. constr. לָבָא, pl. לָבָא, taking the ל instead of the n of the Syr. לָבָא, infans; v. לָבָא, retens fuit. A young lamb, 1 Sam. vii. 9; Is. xl. 11; lxv. 25.

לָבָא, f. once, Is. xxii. 17, redup. of לָבָא, Gram. art. 169. 5. Great, entire, casting out.

לָבָא, v. Kal, non occ. Arab. לָבָא, see לָבָא.

עֹמֵרָא, עֹמֵרָא, עֹמֵרָא, Umbra, fuit dies; operuit, texit.


עֹמֵרָא, m. constr. עֹמֵרָא, pl. עֹמֵרָא, — עֹמֵרָא, f. constr. עֹמֵרָא, pl. non occ. — Syr. עֹמְרָא, inquinas, pollutus. Arab. עֹמְרָא, polluens. Castell. Unclean, polluted, of men, animals, or things, used either in a legal, or a moral, sense, Lev. v. 2; vii. 19. 21, &c.; xxii. 4; Is. vi. 5, &c. Pl. Lev. xi. 8, 26, 27, &c. Fem. Ezek. xxii. 5. עֹמְרָא, polluted of name, infamous.
Pl. נִכָּה, const. נָכְה, Josh. vii. 21; Deut. xxxiii. 19.
F. נִכָּה, Josh. vii. 22.
Niph. Imp. נָכָה, Be, become, concealed, once, Is. ii. 10.
Hiph. pres. pl. נָכִים, They hide, i. q. Kal, 2 Kings vii. 8, al. non occ.
נִכִּים, m.—pl. non occ. Aff. נִכָּה. Arab. 
סָכָה, fiscella plicatilis in qua reponitur panis; סָכַיָה, canistra; it. סָכִית, corbis, v. cogn. סָכָה, plexuit rem. A basket, Deut. xxvi. 2. 4; xxviii. 5. 17, al. non occ.
נָכַה, inquinatus est. Arab. ﻝﺮف, inquinavit.
Ph. pres. aff. once, ﺍٖل, Shall I soil them? i. e. my feet, Cant. v. 3.
נָכְה, v. Kal, non occ. i. q. ﻝﺮف.
Hiph. pl. m. נִכָּה, They have made err, once, Ezek. xiii. 10.
נִכְּה, masc.—plur. non occ. Arab. ﻝﺮف, expetitus, de cibo; ﻝﺮف, modus lucrandi; ﻝﺮف, modestē se gerens cum comedit vir. Syr. ﻝﺮف, ratio, sensus.
The leading notion seems to consist in desiring, thence selecting and discriminating what is best. (a) Discrimination; thence, meton. judgment, mind, edict: (b) Taste, as to meats, &c. (a) (1) Sam. xxv. 33; Jonah iii. 7; Ps. cxix. 66; Job xii. 20; Prov. xi. 22, נִכָּה — נָכָה, a woman perverse, froward, of judgment. Ps. xxxiv. 1, נִכָּה, in his changing his mind, i. e. putting on an appearance of idiocy, 1 Sam. xxi. 14; xxv. 33; Prov. xxvi. 16. נִכָּה, returners of a judgment, i. e. in a difficult question: (b) Exod. xvi. 31; Num. xi. 8; Jer. xlviii. 11; Job vi. 6, &c. Aff. נָכָה.
נָכָה, v. pres. נָכָה. See נָכָה above.
Constr. immed. it. med. ו, it. י, pers. (a) Discriminate, perceive, judge, Ps. xxxiv. 9; Prov. xxxi. 18. (b) — of food, taste, Job xii. 11; xxxiv. 3; 1 Sam. xiv. 24. 29; Jonah iii. 7; 2 Sam. xix. 36.
Infin. abs. נָכָה, 1 Sam. xiv. 43.
Pah. pres. pl. נָכָה, They shall make thee eat, Dan. iv. 22; v. 21.

m. Chald. def. נִכּוּ, נִכְּה, pl. non occ. (a) Consideration, reason, judgment; thence edict, Dan. ii. 14; iii. 12; vi. 3;— Ib. iii. 10. 12. 29; Ezra iv. 19. 21; v. 3. 9. 13; vi. 1; vii. 13. Phr. נִכּוּ, author of an edict; supreme legislator, Ezra iv. 8, 9. 17. (b) Taste, Dan. v. 2.


Syr. ﻝﺮف, oneravit. Arab. ﻝﺮف, migravit; ﻝﺮف, camelus onus gestans.

II. Puh. part. pl. m. constr. ﻝﺮف. Persons pierced through of —, once, Is. xiv. 19. Sam. ﻝﺮف, doluit quæ transfixerat. Arab. ﻝﺮف, confodit.


נָכָה, masc.—plur. non occ. Arab. ﻝﺮف, paucum quid; ﻝﺮف, paucus, modicus; ﻝﺮف, qualibet imperfecta res. Cogn. ﻝﺮف, qui teuui est, et afflicto statu:
ﻝﺮف, infirmitas; ﻝﺮف, familia multitudo.

Generic n. Infant, child; generally, children, infants, Gen. xxxxiv. 29; xliii. 8; xlv. 19; xlii. 5, &c. Put for the whole family, excepting only the father, as Gesenius thinks. But this is not well grounded. The passage, נִכָּה, according to the children, Gen. xlvii. 12, only says, that Joseph provided for the whole house of his father; i. e. each family separately, according to the number of children in each. For this was criterion sufficient: not that the children really constituted each family. Besides, there is generally a marked distinction made between the children נִכָּה, or נָכָה, and parents, as in Deut. ii. 34; iii. 6; xx. 14; xxxi. 12; Jer. xli. 16; Ezek. ix. 6, &c. The passage, 2 Chron. xx. 13, נִכָּה, נִכָּה, נִכָּה, all Judah—even their infants, wives, and children, is added merely to show, that no part of the families was absent, from the woman with her infant to the more advanced child. Aff. ﻝﺮפ, ﻝﺮ פ, ﻝﺮ פ.

נִכָּה, m.—pl. non occ. Syr. ﻝﺮف, composit ma-
manus; rem dilatavit; \( \text{�} \), applied to the balances, see the Dictionaries. Lit. Extent, pec. as measured by that of the hand, a palm, or hand-breadth; 3 inches, 684 decimals of an inch, according to Dr. Arbuthnot. Captain Jervis, in his very valuable little work on "The Primitive Universal Standard of Weights and Measures," Calcutta, 1835, makes it 3 inches 2581, decimals, &c., p. 29, &c., Exod. xxv. 21; xxxvii. 12; 1 Kings vii. 26; Ezek. xi. 5. 43, &c.

\[ \text{�} \], m. i. q. \( \gamma \), pl. \( \gamma \), 1 Kings vii. 26; 2 Chron. iv. 5. Comp. Jer. lii. 21. In 1 Kings vii. 9, Auth. Vers. "Coping." LXX. \( \tau \) τὸν γείσων. Aquila. \( \tau \) παλαιστομάτων. Sym. τὸν ἀγαρβισσιτής. See Schleusner Lex. in LXX. Intt. sub vocibus. Metaph. applied to time, Ps. xxxix. 6, pl. excels. for, a very short space, or period. See LXX. and Schleus. sub voce, παλαυδη, p. 628, vol. ii. Ed. Lond.

\[ \text{�} \], v. Kal non occ. Syr. \[ \text{�} \], expandit, aptavit. Chald. \( \text{�} \), palmo aliquid collegit, vel absterit. Arab. cogn. \[ \text{�} \], expandit ferrum: composit manus.

\[ \text{�} \], Pih. f. \( \gamma \), pres. non occ. Constr. immedi. Spread out, dilate, extend, any thing with the hand, as the limbs of an infant before the swaddling bands are applied, &c., Lam. ii. 22. Metaph. applied to the stretching out of the heavens, Is. lviii. 13. Comp. Ib. li. 13; it. xl. 22; Ps. civ. 2, al. non occ.

\[ \text{�} \], m. pl. once, Lam. ii. 20, in the phr. \( \text{�} \), where the LXX.—which is followed by the Arabic—has two different renderings, one of which is probably taken from one of the other Hexaplar versions, viz. εὐφυλλίδα ἐποίησε μέγαρας, and νίπτη ἑκλάσετα μαστούς. The Targ. takes the latter word as a noun of (habitual) agency, Gram. art. 154, signifying, persons who palmed (i.e. stroked out and distended the limbs with the palms of their hands), and applied the swaddling bandages to infants: lit. infants of the palmers, &c. See the margin of the Auth. Vers. Gesenius gives "Gestatio puerorum." Castell. educationes, quæ palmationes. But it is difficult to see how a noun of this form can have either of these significations. According to the view given above, the place may be read thus,—their own fruit—infants of the swaddlers, i.e. palmed and swaddled infants.

\[ \text{�} \], v. pres. 2d pers. \( \text{�} \), See my notes on Job xiii. 4; xiv. 17. Constr. immediat. it. med. \( \text{�} \), pers. or thing. Lay on, or over: meton. Cover, conceal, Ps. cxix. 69; Job li. cc. al. non occ. See LXX.

Part. pl. constr. \[ \text{�} \].

\[ \text{�} \], m. pl. aff. \( \text{�} \), twice only, Jer. li. 27; Nahum iii. 17. Pers. \( \text{�} \), dux bellicos, according to Bohlen, Gesenius, &c. Ewald prefers \( \text{�} \), altitudinis principes; but both these compounds signify precisely the same thing; \( \text{�} \), and \( \text{�} \), being different forms only of the same word. No such compound, however, occurs in the Persic, in any thing like these senses. Why not take the Chald. \( \text{�} \), egregius, &c., and \( \text{�} \), dux, &c.? Compd. \( \text{�} \), good, great, prince. Prince, or leader.

\[ \text{�} \], v. Arab. \( \text{�} \), agilis fuit equus; sublimis fuit res. Comp. \( \text{�} \), and \( \text{�} \). Cogn. Syr. \[ \text{�} \], crepitavit flamma. Gr. \( \text{�} \), Matt. xii. 20. "Castell.

Infin. \( \text{�} \), once, Is. iii. 16. "Tripping wantonly along; or, as Hamlet is made to say, "They amble and jig,...and make their wantonness their ignorance." And, Rich. III., "To strut before a wanton, ambling nymph." See Schroeder de Vestitum Muliebrum, p. 127.

\[ \text{�} \], m. pl. Chald. aff. \( \text{�} \), Dan. iv. 30; His nails, Ib. vii. 19. \( \text{�} \), do. See Keri, al. non occ. i. q. Heb. \( \text{�} \). Syr. \[ \text{�} \], unguis. Arab. \( \text{�} \), id.

\[ \text{�} \], v. or noun, once, Ps. cxix. 70. Arab. \( \text{�} \), sordes; \( \text{�} \), pinguis, crassa natio. Syr. \[ \text{�} \], fæditas. Fat, gross, stupid. Comp. \( \text{�} \), in Hiph.

\[ \text{�} \], m. Part. v. \( \text{�} \). Syr. \[ \text{�} \], detruit. Arab. \( \text{�} \), id. Lat. trudo. Hor. "truditur dies die." Ephrem Syrus, \( \text{�} \), id. Following closely, treading, as it were on the heels of —,
driving out; twice only, Prov. xix. 13; xxvii. 15.
Part. Chald. pl. m. נוֹרָךְ, Driving out, Dan. iv. 22; xxix. 30.
— pass. נוֹרָךְ, Driven out, Dan. iv. 30; v. 21.
נורֶךְ, Ruth iii. 14, i. q. נוֹרֶךְ, as in the Keri.
נֶרֶךְ, m. seg. twice only, Deut. i. 12; Is. i. 14. Arab. נֶרֶךְ, prostratus.
Pressure, wearying. Aff. נֶרֶךְ נֶרֶךְ.
נֶרֶךְ, v. Kal non occ.
High. pres. נֶרֶךְ, One stretches out, נֶרֶךְ, for, or in giving, water, i. e. irrigation. See my note on Job xxxvii. 11, where alone this verb occurs. Sym. קֶפֶן וּקַרְפֶּסֶת אֵפְרֵסֶת נֶרֶךְ. Arab. نَرْقَة, longè removit; ii. conj. longè pretendent sedicium.
נֶרֶךְ, fem.— plur. non occ. Arab. נָרֶךְ, recens evenit. Fresh, moist, Judg. xv. 15; Is. i. 6.
נֶרֶךְ, adv. Arab. נֶרֶךְ, resecuit, i. e. cutting off, excluding, negativing, the performance of the action of the accompanying verb, with reference to either past, present, or future, time, i. q. וב. Not yet, before that. See Nold. sub voce, p. 339, seq., with the notes, Gen. ii. 5; Exod. x. 7; Josh. ii. 8; 1 Sam. iii. 3: — it. Exod. xii. 34; Josh. iii. 1; Is. lxv. 24; Ps. cxix. 67, &c. With the negative, further expressed by ו, Zep. ii. 2, twice. Compd. with other particles, as, נֶרֶךְ, Exod. x. 7. נֶרֶךְ, Zeph. i. c. נֶרֶךְ, Hag. ii. 15, &c.
נֶרֶךְ, masc.— plur. constr. נֶרֶךְ. Syr. נֶרֶךְ, perturbatio. Arab. נֶרֶךְ, cogn. נֶרֶךְ, reduxit, repulitique; impegit in oculum, lasitce: lit. rending, tearing, to pieces. Meton. Prey, taken in hunting, or otherwise, pec. by wild beasts, Gen. xlix. 1; Num. xxiii. 3, 4; Ezek. xxii. 25; Nahum ii. 13. Metaph. — by violent men, Ps. cxxiv. 6; Is. v. 29; Ezek. xix. 3; Nahum iii. 1, &c. By another metaph. Provision, food, Mal. iii. 10; Prov. xxxi. 15. In Ezek. xvii. 9, יָנָר, all the provisions of her shoot, growth; i. e. the fruits produced by her, not merely the leaves; for these could be but of little moment. lxx. πάνα τὰ προσωράλλαοντα αὐτῆς. Phr. יָנָר, mountains of prey, i. e. powerful robbers.
Aff. יָנָר יָנָר.
נָרֶךְ, m. lit. Thing taken forcibly: applied to a leaf, Gen. viii. 11, plucked. Gesen. recens, fresh; which seems to me a refinement.
נָרֶךְ, v. pres. נָרֶךְ, once, Gen. xlix. 27. נָרֶךְ, probably at first, נָרֶךְ, when the vowel would be (o) not (a) regularly. Constr. immed. it. abs. See נָרֶךְ above. Taking the prey, as a wild beast. Meton. Tearing in pieces; wounding, injuring, Gen. xlix. 27; Deut. xxxiii. 20; Mic. v. 7; Ezek. xxii. 25; Nahum ii. 13, &c. Metaph. — of violent men, Ps. vii. 3; xxii. 14; Ezek. xxii. 27; Amos i. 11; Job xviii. 4: — of powerful persons—God, Hos. v. 14; vi. 1; Ps. l. 22; Job xvi. 9: — of men, Gen. xlix. 27, &c.
Infin. abs. נָרֶךְ, Gen. xxxvii. 33, &c. Constr נָרֶךְ, and נָרֶךְ, Ps. xvii. 12; Ezek. xix. 3.
Part. נֶרֶךְ, Job xviii. 4, &c.
— pl. constr. נֶרֶךְ, Ezek. xxii. 27.
Niph. pres. נָרֶךְ, Be, become, torn in pieces, Exod. xxii. 12; Jer. v. 6.
Puh. נָרֶךְ, in pause נָרֶךְ (for נָרֶךְ, Gram. art. 109), i. q. Niph. Gen. xxxvii. 33; xliv. 28. Hiph. Imp. aff. נָרֶךְ נָרֶךְ, Feed me, provide for me, Prov. xxxv. 8.
נָרֶךְ, f.— pl. non occ. Any thing torn, pec. animal (of the flock) torn by a wild beast, Gen. xxxi. 39; Exod. xxii. 30; Lev. vii. 24; Nahum ii. 13: hence considered as unclean and unfit for eating, Ezek. iv. 14; xliv. 31, &c.
נָרֶךְ, m. pl. def. Chald. A people so called, Ezra iv. 9. lxx. Ταρφαλαίου.
Yod, the tenth letter of the Hebrew alphabet, see Gram. art. 4. 15; and which, when used as a numeral, represents that number. It was, perhaps, at first, a hieroglyphical representation of the hand (TextWriter[0] ), and thence received its name. This figure it is still found to retain, in some degree, in the alphabet of the Samaritans (see Gram. art. 4), in the Phenician inscriptions yet extant, and in the coins of the Maccabees, as Dr. Gesenius has well remarked. But, when he tells us, in order to account for the variety of forms, and †, that י, days, is derived from an obsolete form, viz. י, i. q. י; he seems not to be aware that י is a mere contraction of י, י, the regular plural of י, Gram. art. 73. It is not improbable that it was originally written י; and that, out of the mixed sound approaching to that of י, given by the Jews to Kamets (†), grew the form י.

Its power, as a consonant, is that of our Y, Gram. art. 4. 15; it is of the palatal class, Ib. art. 22. When it loses this power, it is said either to quiesce, or to form a diphthong with the vowel immediately preceding it, Ib. artt. 37—39. In some cases it appears only in the vowel (†) Khirik, Ib. artt. 72. 200. 4.

In the etymology it sustains various offices: I. In forming the dual and plural numbers masc. as יי, יי, and יי: and constr. in each case, יי. II. Either as prefixed, inserted, or affixed, in forming certain nouns, viz. יי, Gram. artt. 153. 6; 154. 10: יי, art. 155. Nouns termed Heëmanti, artt. 157. 159; and of this class, Patronymic or relative nouns, art. 166, seq., also those said to have received the Paragogic (†), Ib. art. 175. 15, seq., which is occasionally a fragment of the pron. י, Ib. art. 175. 16, note; or of י, Ib. art. 193. 6. On its use in forming proper names, see Ib. art. 170, seq. Affixed also to imply excess, art. 166. 17; and to the ordinals of numerals, art. 181. 2.

In the roots of words it often interchanges with י, as י, or י; י, or י: with י, as י, י. Arab. גלי.

In the conjugation of verbs it is regularly prefixed with (†) to the 3d pers. pres. masc. sing. and pl.; and is also affixed to the 2d pers. fem. sing. and to the 1st pers. com. sing.: also to the 2d pers. sing. Imp. It is also found inserted in the Hiphbul conj. See the paradigm., Gram. art. 211.


ו, v. once, Jer. x. 7. י, imper. It become thee, i.e. to be feared. Syr. י, convenit.

ו, see י.

ו, v. Kal non occ. Arab. י, r. י, confugit ad alium; iii. conj. properavit ad locum aliquem. Cogn. י, r. י, confugit; it. descevit, defectit; it. incrasuit liquor; it. rectè dispositit. Cogn. י, י, amicus fuit, &c. The primary notion seems to have consisted in betaking one's self to any person or thing for safety; thence, to commence, begin, any thing. Again, as haste seems implied in the first place, hurry, incalculativeness. Comp. י, might have followed by way of meton. And again, from commencing, beginning, taking in hand, or the like, the being well disposed, agreeable, to any person or thing, might have also followed: therefore—

Niph. pl. י, י, pres. non occ. Be, become, foolish, Num. xii. 11; Is. xix. 13; Jer. v. 4; L. 36.

Hiph. י, pres. י, י, and י. Constr. abs. it. med. י, Infin. Retaking one's self to, undertaking, beginning, anything with alacrity, willingness, Gen. xviii. 27; Exod. ii. 21; Deut. i. 5; 1 Sam. xii. 22; Hos. v. 10; 1 Chron. xvii. 27; Josh. vii. 7; xvii. 12. In 1 Sam. xviii. 39, י, י י, י, י, seems to require a negative; so he undertook not to go, for he had not made proof; see the remainder of the verse. If so, it was perhaps intended— as in many similar instances—that י should be understood as also applying to י; and so the Syr. י י י, י.
but he was unwilling to go; and the Targ. Job vi. 9. See my note.

Imp. ἐγὼ δὲ τοῦτο, ἐν πλατείᾳ, 2 Sam. vii. 29; Judg. xix. 6; Job vi. 28. See my note.

אֶפֶלּוּ, m. pl. אַפֶלֵלִים. Constr. סָפָל, Copt.

1. AEC, f. fluens. But we need not confine ourselves to the Egyptian for this word. We have, Arab.  אָבָּל, r. אָבָּל, aufugurant per planicem et aequabiliem locum cameli; it.

torridus, siccus, de solo. Cogn. Heb. ṣ, light, &c. The application of the term to water, as running, translucid, &c., is easy. Cogn. Gr. πεῖρα, πεῦρον, fluo. Lat. ruo. A ricer, the Nile, or any other large stream, Gen. xli. 1, 2; 2 Kings xiv. 24; Dan. xii. 5—7; Is. xix. 8; xxii. 10; xxxii. 21; Jer. xlvi. 7, 8; Amos ix. 5; Job xxviii. 10, &c. Aff. יָפָל, Ezek. xxix. 3; pl. יָפָלִים, יָפָלָמָּה.


Niph. יָשְׁלָם, pres. non occ. Hopeless, desperate; in vain, יָשָׁלָם, so he will become hopeless of me, 1 Sam. xxvii. 1—Is. lvii. 10; Jer. ii. 25; xviii. 12; Job vi. 26.

Piḥ. Infin. יָשָׁלָם, Rendering hopeless, once, Ecc. ii. 20.


Piḥ. 3d pers. f. יָשָׁלָם, She cried out, shouted, once, Judg. v. 28.

יָשָׁלָם, m.—pl. non occ. Syr. יָשָׁלָם, gramen, alga; v. יָשָׁלָם, deduxit. Arab. יָשָׁלָם, gravitas pulbi; v. יָשָׁלָם, acrier pro pulsit; in brem effudit copiosae, &c. Lit. draw out. See v. יָשָׁלָם; hence, (a) Produce (Lat. produco) of the earth, of trees, &c., (b) Meton. Provision, wealth, Lev. xxvi. 4. 20; Deut. xi. 17; xxxii. 22; Judg. vi. 4; Ps. lxvii. 7; lxxxx. 13; Hab. iii. 17; Job xx. 28. Af. יָשָׁלָם, id.

יָשָׁלָם, m. Patronym. A Jebusite, of יָשָׁלָם, Judg. xix. 10, 11, &c.

בָּצָל, v. בָּצָל, See בָּצָל.

בָּצָל, v. Kal non occ. See בָּצָל above.

Hiph. pret. non occ. pres. יָצָל, and יָצָל.

Syr. יָצָל, attulit, &c. constr. immedi. it. med. יָצָל, instr. יָצָל, to, pers. Bear, carry, lead, along, any person, Ps. lx. 11; eviiii. 11:—or thing, as an offering, Ps. lxviii. 30; lxxvi. 12; Zeph. iii. 10.

Hoph. pres. יָצָל, pret. non occ. Be, become, borne, carried, lead, along, person, thing, &c., as above, Ps. xlv. 15, 16; Is. xvii. 7; iiiii. 7; lv. 12; Jer. xi. 19; Hos. x. 6; xii. 2; Job x. 19; xxi. 30. 32.


Infin. יָצָל, Ib. vii. 15.

יָצָל, m. pl. constr. יָצוּל, Streams of water, Is. xxx. 25; xlv. 4, only. Sym. יָצוּל vūdērē. See יָצוּל.


יָצָל, m. aff. יָצוּל, יָצוּל, pl. non occ. Husband’s brother, who, if the husband died without issue, was bound to marry his widow, in order to raise up seed to his brother, Deut. xxv. 5—9.

יָצָל, f. of do. Aff. יָצוּל, יָצוּל, He shall (by the law here laid down) marry her, Deut. xxv. 5. Infin. aff. יָצוּל, To marry me, Ib. 7.

Imp. יָצוּל, Marry thou, Gen. xxxviii. 8.

יָצוּל, m. pl. יָצוּל, יָצוּל, f. pl. יָצוּל, siccus, aridus. Dry, of wood, stubble, &c., Is. lvi. 3; Ezek. xvii. 24; xxxvii. 2. 4; Nahum i. 10; Num. vii. 3; — of men, suffering drought, Num. xi. 6.

יָצוּל, v. pres. יָצוּל, יָצוּל. See יָצוּל above.

Constr. abs. Synon. יָצוּל, Was, or became, dry, dried up, arid. Meton. WIthered, occasionally; of waters, streams, land, grass, trees, &c., 1 Kings xvii. 7; Is. xix. 5. 7; Job viii. 12; xiv. 12; Gen. viii. 7. 14; Jer. l. 38; xii. 4. &c. Metaph. applied to the strength, heart, failed, Ps. xxii. 16; ciiv. 5. To the hand, withered, and became inflexible, 1 Kings xiii. 4. Comp. Is. xl. 24. Once, יָצוּל, Hos. xiii. 15. Comp. Jer. li. 36.

See, also, under יָצוּל.

Phys. pres. וָדָת, for וָדָא, it. וָדָא, f. Nahum i. 4; Prov. xvii. 22; Job xv. 30, al. non occ. **Dry up, as of the sea, green shoot, &c.**

Hiph. וָדָה, pres. וָדָה. Constr. immed. it. med. יִדָּה. i. **Dry up, make to wither.** Of waters, rivers, wine, fruits, grass, &c., Josh. ii. 10; iv. 23; Is. lxxii. 15; xlv. 27; Ezek. xix. 12; Joel i. 10; Ps. lxxiv. 15, &c. II. Taking the sense of the cognate וָדָה; by way of meton., because perhaps dryness in the mouth may be said to indicate great excitement of the mind. (a) Be, become, ashamed, conformed, Jer. ii. 26; vi. 15; viii. 12—hopeless, Jer. x. 14; Joel i. 11; Zech. ix. 5. Metaph. applied to cities, Jer. xlvi. i. 20; l. 2, 3. (b) Make ashamed, 2 Sam. xix. 6. Made shame, i. e. done shamefully, Hos. ii. 7.

**וָדָה** ֻּ, f. ֻּ pl. non occ. See **וָדָה** ֻּ, f. above. Lit. habitually, constantly, usually, **Dry up** to the land, as opp. to the sea; so we may say, the dry, and the Gr. ἔξοδος, and τὸ ἔργον, opp. ἀπὸ τῆς ἐξορροίας, as Gesenius has well remarked; and so the Arabic. בעד, ariditas, opp. ῥύεις, as noted by Castell, and בָּתי, of the Chaldean. **sicca terra**, Gen. i. 9, 10; Exod. iv. 9; xiv. 16; Jonah i. 9, 13; ii. 11; Ps. lxxvi. 6; xcv. 5, &c.

**וָדָה** ֻּ, f. Chald. id. def. once, Dan. ii. 10.

**וָדָה** ֻּ, masc. pl. Arabic. וָדָה, וָדָה, וָדָה; *caesus, occasus*; conj. x. *adjudicavit*; i. e. *decided*: whence it should seem that *cutting*, or the like, was among the primitive notions contained in this root. Lit. cutters, Ploughmen, agriculturists, 2 Kings xxxv. 12, keri. See r. **וָדָה**, Jer. lii. 16, occ. with **וָדָה**.

**וָדָה** ֻּ, m. pl. once only, Jer. xxxix. 10. Ploughed lands, apparently, i. q. the feodal term *carruccate*, perhaps; occ. with **וָדָה**. Theod. *�רֵמוּרָא*, read בַּרְמָד, or considered this word as having that sense. Fossæ, puteos. Schleusen. Lex. in lxx.


Niph. part. constr. pl. וָדָה. ֻּ usual form would give **וָדָה**. See Gram. art. 200. 15; but here the ground form seems to have been **וָדָה**, not **וָדָה**, Gram. art. 87. 2. 3. Pained, usually; but ejected, expelled, cast out, suits the etymology and context better, Zeph. iii. 18; Lam. i. 4, only.

Ph. pres. וָדָה, for וָדָה, Gram. art. 87. 5; constr. immed. Afflict, pain, Lam. iii. 33, only.

Hiph. וָדָה, pres. 2 pers. pl. with 1 parag. יִמָּדְתָּ . Constr. immed. it. abs. I. Afflict, pain, as in Ph. וָדָה, Hath affected her, constr. Lam. i. 5. 12; iii. 32; Job xix. 2. II. Removed, 2 Sam. xx. 13. Constr. med. יִמָּדְתָּ.

Part. pl. aff. יִמָּדְתָּ, Thy afflictors, Is. li. 23. Hence—

**וָדָה** ֻּ, m. constr. יִמָּדְתָּ, pl. יִמָּדְתָּ, non occ. Affliction: meton. sorrow, grief, Gen. xlii. 38; xlv. 31; Is. xxxv. 10; li. 11; Jer. viii. 18; xxxi. 13; Ezek. xxiii. 33; Ps. xxxii. 11, &c. Aff. יִמָּדְתָּ.

**וָדָה** ֻּ, m. constr. יִמָּדְתָּ, pl. יִמָּדְתָּ. r. יִמָּדְתָּ, f. constr. יִמָּדְתָּ, for יִמָּדְתָּ which see. I. Person wearied, fatigued, with labour, Job iii. 17. See my note. II. Meton. Labour bringing weariness, Gen. xxxi. 42; Job x. 3; xxxix. 19. And, III. by a further meton., Fruits of the earth, Wealth, acquired by labour, Is. lxxv. 14; iv. 2; Jer. iii. 24; Ezek. xxiii. 29; Hag. i. 11; Ps. cix. 11; Eccl. xii. 12, &c. Aff. יִמָּדְתָּ, יִמָּדְתָּ, יִמָּדְתָּ, יִמָּדְתָּ, יִמָּדְתָּ, יִמָּדְתָּ, יִמָּדְתָּ.

**וָדָה** ֻּ, m. once, Job xx. 18, i. q. יִמָּדְתָּ, sign. iii.

**וָדָה** ֻּ, m. pl. יִמָּדְתָּ, i. q. יִמָּדְתָּ, sign. i., Deut. xxv. 18; 2 Sam. xvii. 2; Eccl. i. 8. יִמָּדְתָּ, יִמָּדְתָּ, Words are wearying, bringing weariness, where this word evidently has an active sense. Aquila, κωπινεῖν. Sym. κωπινεῖν. lxx. γυγγόταν.

**וָדָה** ֻּ, f. pres. יִמָּדְתָּ, יִמָּדְתָּ, and יִמָּדְתָּ. Arabic. יִמָּדְתָּ, יִמָּדְתָּ, יִמָּדְתָּ. See יִמָּדְתָּ. Constr. abs. it. med. יְמָדְתָּ, in, for, &c. יִמָּדְתָּ, for. Labour to weariness, Josh. xxiv. 13; Is. lxxiv. 12; xliv. 4; lixi. 8; lxxv. 23; Jer. xlv. 3; Ps. lixiv. 4; Prov. xxxiii. 4; Job ix. 29, &c.
Pih. pres. יָשֵׁם, Make one labour to weariness. Josh. vii. 3; Eccl. x. 15.

Hiph. יָשֵׁם, pres. non occ. Constr. immedi. it. med. 3, instr. i. q. Pih. Is. xliii. 23, 24; Mal. ii. 17, al. non occ.

יהֵשָׁם, m. Chald. once, Gen. xxi. 47.


יוֹשֵׁל, v. pret. יָשֵׁל, pres. non occ.


Fear, be afraid of. Deut. ix. 19; xxviii. 60; Job iii. 24; ix. 28; Ps. cxix. 39.

יָשֵׁם, m. The noun or root, on which the v. יָשֵׁל is formed. Fearing, afraid of, Jer. xxvii. 25; xxxix. 17.

יָשֵׁל, c. constr. יָשֵׁל, dual יָשְּלָל, constr. יָשֵׁל, f. יָשֵׁל, lit. putting forth. Aff. יָשֵׁל, יָשֵׁל, יָשֵׁל, יָשֵׁל, יָשֵׁל, dual, יָשֵׁל, &c.; r. יָשֵׁל, cast, throw. Eth. יָשַׁל: id. Arab. יָשֵׁל, contigut, lesitus in mano, &c. יָשַׁל, manus. Syr. יָשַׁל, id. The hand of man, or the paw or forefoot of a beast, 1 Sam. xvii. 37; Prov. xxx. 28; Gen. ix. 5; xxviii. 28, &c. And, as the hand is the instrument by which men effect most of their purposes, the word has been variously applied. See under יָשֵׁל, יָשֵׁל, יָשֵׁל, יָשֵׁל, יָשֵׁל, יָשֵׁל, יָשֵׁל, יָשֵׁל, יָשֵׁל, יָשֵׁל, יָשֵׁל, יָשֵׁל; it. יָשַׁל, יָשַׁל, יָשַׁל, יָשַׁל, יָשַׁל; &c. (a) יָשֵׁל, Power, ability, authority, help, aid, &c.; the hand being considered as the instrument, or means, by which these are acquired and exerted; so, in the phr. יָשַׁל, יָשַׁל, (the hand come up to; i.e. is equal to, Lev. xxvii. 8. יָשַׁל, power has departed, Deut. xxxii. 6. יָשַׁל, hand touch it, i.e. person, Exod. xix. 13; Dan. vi. 6; יָשַׁל, he sustained the hand, Gen. xlvii. 17. יָשַׁל, the hand—power—of Jehovah (lit. falling on), Exod. ix. 3; it with יָשַׁל, Deut. xvii. 7; Josh. ii. 19, &c. יָשַׁל, with strength of hand, Exod. xiii. 14, &c. יָשַׁל, with stone of hand, i.e. thrown by the hand, Num. xxxix. 17; it. 18. Comp. Ezek. xxxix. 9. יָשַׁל, יָשַׁל, יָשַׁל, יָשַׁל, יָשַׁל, יָשַׁל, יָשַׁל, יָשַׁל, יָשַׁל, יָשַׁל; with instrument of wood of do, i.e. any wooden tool, &c. used by the hand. In Neh. v. 32, יָשַׁל, every hand, i.e. every person, by meton.

(b) Applied to God, His power, or property; occasionally, His Spirit or Word; as, יָשַׁל, יָשַׁל, יָשַׁל, יָשַׁל, יָשַׁל, יָשַׁל, יָשַׁל, יָשַׁל, יָשַׁל, יָשַׁל; 1 Sam. v. 11, &c.; Exod. ix. 3; Deut. ii. 19, &c.; Ezek. i. 3: we have יָשַׁל, יָשַׁל, יָשַׁל, יָשַׁל, i.e. in the parallel with יָשַׁל, יָשַׁל, יָשַׁל, lxx. iii. 14, occ. with יָשַׁל. Comp. viii. 1, with xi. 5; 1 Kings xviii. 46, &c.; Is. viii. 11, from יָשַׁל to יָשַׁל, is parenthetical, and cannot apply here. Gesenius is wrong, therefore, in this instance,—Jer. xv. 17; Ezek. iii. 22; xxxvii. 1, &c., in many of which places,—as it is the case often with the terms, word, glory, arm, is probably meant the Son of God. See under יָשַׁל, יָשַׁל, יָשַׁל; as is also the case occasionally with יָשַׁל, right hand, Ps. cx. 1. יָשַׁל, יָשַׁל, sit for, or, as, my right hand, i.e. the instrument or receptacle of my power. Comp. the following context, and Exod. xv. 6; Ps. xlvi. 7; xx. 7, particularly Ps. lxx. 3, 4, where several equivalent terms occur, and Mark xiv. 62, ἕξεσθαι τὸν λόγον τοῦ ἀνθρώπου καθημένου εἰς δεξαμενὴν ἡμῶν, κ. τ. λ., alluding to Dan. vii. 13, 14; and, in all such places intimating the investiture of the Divine power in the manhood of Christ, and intended to inculcate his Divinity. See also Heb. i. 3, seq., and 1 Pet. iii. 22, all tending to the same point. יָשַׁל, his own flock, Ps. cxv. 7. Comp. Ezek. xxxiv. 10; Gen. xxxix. 6; Deut. xxxii. 36; Judg. i. 35; 1 Kings ii. 46; Is. xix. 25, &c. And, by a meton., it. power, of man, Judg. iv. 24, with יָשַׁל, Deut. xxxiii. 36: Gen. xlii. 35, &c.

(c) God’s mercy, favour, or, on the contrary, punishment, inflicted by Him, Ezra vii. 9; Neh. ii. 8; Ps. cxvii. 2; Is. xiv. 26; xxi. 10: with verbs, יָשַׁל, יָשַׁל, יָשַׁל, &c.; Job xii. 6, however, does not apply to God’s hand or power, as Gesenius supposes: see my note. In like manner, this term is used, and applied to men, passim, as in the following usages, Exod. ix. 3; Deut. ii. 15, &c.

(d) Implying also, Index, memorial, monument, 1 Sam. xv. 12; 2 Sam. xviiii. 18; Is. vi. 5, with יָשַׁל; because, perhaps, on such monuments the name was usually written. The Phenician monuments, it should seem, had sculptured on them the form of a hand raised up on an arm, and on this the inscription was engraved. See “Hamackteri Diatribe de Monumentis Punicis,” p. 20, with Professor Reuven’s work on it, p. 5. Gesen.

(e) Also metaphor. The tenons of the planks which inclosed the sanctuary, as hands or holders, Exod. xxxvi. 17. 19; xxxvi. 22. 24. Also the axle-trees of carriage wheels, 1 Kings vii. 32, 33.
(f) Occurring with ו, or ו, With, i. e. in favour of —, 1 Sam. xxii. 17; 2 Sam. iii. 12; 2 Kings xv. 19.

(g) — with ע, ו, י, i. e. Against, opposing, Gen. xxxvii. 27; 1 Sam. xviii. 17, &c.

(h) — with ו, או, או, after verbs signifying giving up, over, &c., will imply possession, dominion, power, &c., Gen. xlii. 37; Judg. iii. 30; 1 Sam. xviii. 22, &c. Metaph. — of the sword, Ps. lixii. 11; Jer. xviii. 21: in the sense of ו, with ו, Superiority, 2 Kings v. 18; v. 2. 17. On the contrary, service, 2 Kings iii. 11. Hence, with ו, or ו, not (human, but Divine power, Job xxxiv. 20; Dan. viii. 25; it. dual. 1b. ii. 34, 45. Comp. Lam. iv. 6. Also, in the sense of receiving into hand, Gen. xxxii. 14, &c.

(i) — by means of —, Jer. v. 31, &c. i. q. ו (j). Prov. xi. 11, &c.

(j) Id. ו, or ו, by the hand, instrumentality, means of, Moses, Num. xv. 23; 1 Kings xii. 15; Is. xx. 2, &c. On account of —, Job xxxvii. 7. See my note on this place.

(k) ו, or ו, — to, or on (the) mouth, implying silence, Job xxi. 5. See my note, 1b. xix. 9; Prov. xxxii. 2; Mic. vii. 16.

(l) ו, lit. hand in hand, as in striking a bargain. See my note on Job xvii. 2; Prov. xi. 21. Not generation after generation, as Gesenius and others imagine, from the Persic دست پسی which, however, this Persic phrase does not mean; but, from hand to hand, by way of receiving in succession. See under ו.

(m) ו, — on (the) head; implying intense grief, 2 Sam. xiii. 19; Jer. ii. 37, &c. In Exod. xvii. 16, ו, — on, or against, the throne of God, as erected in Israel, i. e. the hand, or power, of Amalek. See my note on Job xii. 6, and marginal reading of the Auth. Vers.

(n) ו, He gave, put forth the hand, implying submission, agreement, fidelity, &c., 2 Kings x. 15; 1 Chron. xxix. 24; Jer. l. 15; Lam. v. 6, &c., it. with ו, in administering an oath, Gen. xxiv. 2; xlvii. 29. And probably in the first acceptation here, 1b. xxxii. 25, with ו, Jacob requiring a blessing from the angel, as a testimony perhaps of their agreement. Comp. 2 Kings, l. c. It should seem that placing the hand under the thigh, Gen. ii. 22 is much the same thing as taking hold of the skirt, 1 Sam. xv. 27, where agreement is evidently sought: and, should the superior be sitting—which is the position of authority—this could hardly be done without placing the hand somewhere under the thigh; so that laying hold of the skirt would be nearly equivalent to placing the hand under the thigh: the robe, so touched, being considered indicative of authority. Hence the notion, too, of casting the mantle, skirts, shadow, &c., over any one: also of covering, implying favour, defence, &c., of honorary dresses, and the like. Comp. 1 Kings xix. 19; 2 Kings ii. 8. 13, 14; Ruth iii. 9; Ezek. xvi. 8; Zech. viii. 23; Mal. iii. 20 (iv. 2), wings, person being designated, implying his skirts. Comp. Ps. xvii. 8; xxxvi. 8; lxxii. 8: it. Judg. ix. 15; it. covering, i. q. protection, Gen. xx. 16. Connected with hand, Is. xlix. 2. To rend the mantle, make naked, uncover, and the like, imply, on the contrary, disagreement, woe, disgrace, Job i. 20, &c., 1 Sam. xv. 27; xxiv. 5; Deut. xxii. 30, &c.

(o) ו, According to the hand: wealth, power: thence, meton. liberality, 1 Kings x. 13; Esth. i. 7; ii. 16, &c.

(p) ו, ו, Out of the hand, or from under —, i. e. with verbs implying taking from, &c. Deliverance, rebellion, &c., as the context may require, Gen. ix. 5; xxxi. 39; Exod. xviii. 10; 1 Sam. xvii. 37; 2 Kings viii. 20. 22; xiii. 5, &c.

(q) And, as the hand is near to, and, on each side, of the person; (י) is used in the sense of, 1. At hand, near, Job xv. 23; 1 Sam. xxi. 14; i. q. תָּבָא. Comp. Job i. 14; Zech. viii. 6, &c. II. This, or that side, part, of a river, &c., Exod. xxxviii. 15; and, omitting י, by the ellipsis (see ו, ו), Deut. xxxiii. 2; 1 Kings ii. 19; 2 Kings xxii. 13. Hence, the usages, ו, ו, extensive of both hands; i. e. of parts, limit, &c., Gen. xxxiv. 21; Ps. civ. 29; Is. xxxiii. 21, &c. ו, Exod. ii. 5; Deut. ii. 37, &c. ו, 1 Sam. iv. 18. ו, 2 Sam. xiv. 30; xxvii. 4. ו, Jos. xv. 46, &c. ו, Num. xxxiv. 3; Judg. xi. 26, &c. pl. f.— ו, Hands, or, as we say, arms or elbows, of a chair, 1 Kings x. 19. Gesenius makes these the legs of the chair or throne: but these could hardly be said to be אֲבֵרָה יָאָפָה, on the head or top, &c. See 1b. vii. 34, 35. And without ו.
Became, set about, was, putting forth, i.e. confessing, sins, Lev. v. 5; xvi. 21; xxvi. 40; Num. v. 7; Dan. ix. 4; Neh. ix. 2.

Infinit. aff. מַנְחֵה, His confessing, Ex. x. 1.

Part. מַנְחֵה, Neh. i. 6, &c.

Pl. מַנְחֵה, 1b. ix. 3, &c.

עָשָׂה, m. pl. m. aff. מַנְחֵה, f. מַנְחֵה.

Arab. .removeItem, amicus. Syr. מַנְחֵה, id.

Beloved, applied to God's scriptural children as beloved of Him, Deut. xxxiii. 12. מַנְחֵה, Ps. cxxxvii. 2. To the Israelites, Is. v. 1; Jer. xi. 15; Ps. lx. 7; xviii. 7: prophetically to Christian privileges, Ps. xlv. 1: to places of worship, lxxxiv. 2.

גֵּרָה, f. once, Jer. xii. 7, abstr. for concc. Love. מַנְחֵה, my soul's love, for beloved.

דָּוָה, v. pres. מַנְחֵה, once מַנְחֵה: so that מַנְחֵה—of which מַנְחֵה is a contracted f. form—is the ground-form. Syr. מַנְחֵה, novit, &c. Cogn. Gr. εἰδός, εἰδε. Lat. video. Angl. to wit. Castell. Constr. abs. it. med. מַנְחֵה, instr. מַנְחֵה, of time. By the means of seeing, hearing, &c. (a) Perceiving, becoming informed, aware, conscious, assured of—feel: hence, (b) Know, be acquainted with, sexually, &c. Hence, (c) meton. Recognise, acknowledge, allow, own: and by a further meton. (d) Regard; also animadvert on, punish, person or thing, &c., as the context may require.

(a) Gen. xix. 33; Exod. ii. 4; Lev. v. 1; 1 Sam. xxii. 3; Is. vi. 9; Judg. xiii. 21: with מַנְחֵה, Deut. viii. 5. Comp. Gen. xv. 8; xxiv. 14; Exod. vi. 7; vii. 17; Gen. ix. 24; Deut. xi. 2; Ezek. vi. 7, &c. Metaph. Ps. cv. 19; Is. i. 3, &c.

(b) Gen. xxv. 5; xxx. 29; Exod. xxxiii. 12. 17; Deut. xxxiv. 10; Is. i. 3. Sexually, Gen. iv. 17. 25; 1 Sam. i. 19. Of catamites, Gen. xix. 5. Of a woman, מַנְחֵה, Gen. xvi. 8; Judg. xi. 39; Num. xxxi. 17, &c.

(c) Num. xiv. 31; Deut. ix. 24; Exod. vii. 5; xiv. 4; Ezek. xx. 20; xxix. 46; Job xvi. 21; xxxiv. 4, &c.

(d) Gen. xviii. 19; xxxix. 6; Hos. viii. 2; xiii. 4; Ps. xxxvi. 11; Prov. ix. 13; xxvii. 23, &c.; Job xxxv. 15; Judg. viii. 16; Jer. xxix. 23, Keri. Ezek. xix. 7, &c.

Pthr. מַנְחֵה, Exod. xxxiii. 12. מַנְחֵה, Deut. xxxiv. 10. מַנְחֵה, Deut. xxxiv. 10.
distinctly, assuredly, Prov. xvii. 27; Job xxxviii. 4. יְשֹׁר יִשְׁרָאֵל — how I may give titles, i. e. flatter, Job xxxii. 22. יִשְׁרָאֵל — for thyself, Job v. 27. יִשְׁרָאֵל — good, i. e. distinguish good from evil, Gen. iii. 5, &c.

נְשְׁרָאֵל — my self, Cant. vi. 12. נְשָׁרִי — among ourselves, Job xxxiv. 4. נְשָׁרִי — thy name, person, authority, Ps. ix. 11, &c. נְשָׁרִי — thy heart, 1 Kings ii. 44. נְשָׁרִי — book, i. e. the contents of —, Is. xxix. 12.

נְשָׁרִי — distinction of his right hand from —, Jer. iv. 11.

Infin. abs. נָשָׁרִי, Gen. xv. 13, &c.


Imp. נָשָׁרִי, Gen. xx. 7, &c.; pl. נָשָׁרִי, Judg. xviii. 14, &c.

—, f. נָשָׁר, 1 Sam. xxv. 17, &c.

Part. נָשָׁר, Gen. iii. 5, &c.

Pl. נָשַׂרְיִים, 2 Kings xvii. 26. Constr. נָשַׂרְיִים, Gen. iii. 5, &c. Aff. נָשַׂרְיִים, נָשַׂרְיִים, &c.

— passive, נָשַׂרְיִים, Is. lii. 3.

Pl. נָשַׂרְיִים, Deut. i. 13, 15.

Niph. נָשַׂר, pres. נָשַׂר, נָשַׂר, of pers. or thing. Constr. abs. it. med. נָשַׂר, among pers. in, place, נָשַׂר, pers. Be, become known, apparent: meton. recognised, Gen. xii. 21, 31; Exod. ii. 14; xxi. 36; Ps. ix. 17; lxxvi. 2; Prov. xxx. 23; Is. xix. 21; lxxvi. 9; lxxvi. 14. יַגְדוֹל נָשַׂר, the hand of Jehovah shall become known; recognised as powerful and gracious, as to (with) his servants. See נָשַׂר, in the parallel, Exod. vi. 3. רָקַע נָשַׂר שָׁם, I became not known to them; i.e. by my name Jehovah. Comp. Ezek. xx. 9. Constr. med. נָשַׂר, and יַגְדוֹל נָשַׂר, Ps. lxxxi. 10. Gesenius makes Prov. x. 9, to signify, shall be punished; but there seems to be no good reason for this. lxx. γνωστήτως, — to which the other ancient versions correspond, — seems to express the true sense. Comp. Jer. xxxi. 19.

Pih. נָשַׂר, Hult made to know, observe, Job xxxviii. 12. See Keri, 1 pers. נָשַׂר, better perhaps, Hiph. נָשְׂרֵי, Gesen., 1 Sam. xxxi. 3. Symm. νομισάσας. lxx. διαμαρτηματικόν.

Puh. Part. aff. נָשַׂר, My known, i. e. my familiar, Ps. lv. 14: pl. נָשַׂר, Ps. xxxi. 12; lxxviii. 9. 19; Job xix. 14. נָשַׂרְיִים, 2 Kings x. 11.

Hiph. יָשָׂר, pres. יָשָׂר, יָשָׂר. Constr. immed. it. med. יָשָׂר, יָשָׂר, in, among; יָשָׂר, on, because of. Make known, apparent; confess, show; inform, teach, &c.; as the context may require, Exod. xviii. 16. 20; xxxi. 12; Num. xvi. 5; Deut. iv. 9; Josh. iv. 22; 1 Sam. xvi. 3; Is. xxxviii. 19. In Judg. viii. 16. מָשָׂר, and he taught with them; i. e. made to feel with these instruments of punishment, it. Jer. xvi. 21. מָשָׂר, Targ. "ultionem meam."

Infin. יָשָׂר, Gen. xli. 39, &c. Aff. יָשָׂר, יָשָׂר, יָשָׂר, 1 Sam. xxviii. 15; Deut. viii. 3; Ps. xxv. 14.

Imp. יָשָׂר, pl. יָשָׂר. Aff. יָשָׂר, יָשָׂר, &c., Ps. xc. 12; Is. xii. 4; Exod. xxxxi. 13; Job xxxvii. 19, &c.

Part. aff. יָשָׂר, יָשָׂר, pl. יָשָׂר, Dan. viii. 19; Jer. xvi. 21; Is. xlvii. 13, &c.

Hoph. יָשָׂר (for יָשָׂר, which would be regular), Be, become, made, known, &c., Lev. iv. 23. 28.

Part. f. יָשָׂר, Is. xii. 5. Keri.

Hithp. pres. יָשְׂרָה, I will become known, once, Num. xii. 6. Constr. med. יָשְׂרָה, pers. pret. non occ.

Infin. יָשָׂר, Becoming known, i. e. making himself so, Gen. xlv. 1, al. non occ.


Imp. יָשָׂר, Dan. vi. 16.

Part. act. יָשָׂר, Dan. ii. 8. 22; Ezra vii. 25: pl. יָשָׂר, constr. יָשָׂר, Dan. v. 23; Ezra vii. 25.

— pass. יָשָׂר, Dan. iii. 18; Ezra iv. 12. Phr. יָשָׂר, let it be known to—

Aph. i. q. Heb. Hiph. יָשָׂר, pres. יָשָׂר. Constr. immed. it. med. יָשָׂר, pers. it. abs. Make known, show, teach, Dan. ii. 15. 17. 23. 25. 28. 29. 45; xii. 16; Ezra vii. 27, &c.

Infin. יָשָׂר, Dan. v. 8.

It. יָשָׂר, Dan. ii. 26; iv. 15; Ezra v. 10, with aff.

Part. pl. יָשָׂר, Dan. iv. 4; Ezra iv. 16, &c.

יָשָׂר, m. pl. יָשָׂר. Dimin. of יָשָׂר, (Gram. art. 168), with the relative termination (”), Ib. art. 166. Lit. Sciolist, applied to false prophets, prognosticators, Lev. xix. 31; xx. 6; Deut. xviii. 11; 1 Sam. xxviii. 3. 9: frequently with יָשָׂר, which see, the sense of which is taken, as Gesenius thinks, Lev. xxv. 27: but for this there is no good reason. lxx. ἐγγονεῖται, ἔγγονεῖται οὖσας ἡ γονιοῦσα.

יָשָׂר, m. i. q. יָשָׂר, of which it is perhaps an abbreviation, as it has generally been
thought. Gesenius thinks it is derived from a more ancient pronunciation of הַלֶּכֶת, as הַלֶּכֶת, whence הַלֶּכֶת —, in certain proper names; as הַלֶּכֶת, abbrev. הַלֶּכֶת; and so of others: or, as in the apocopated form הַלֶּכֶת, for הַלֶּכֶת: but this is for הַלֶּכֶת, Gram. art. 87. 2: the vowel (-) being drawn back. And, if so, הַלֶּכֶת — must have been written for הַלֶּכֶת. No reliance can be placed on this sort of reasoning. The root is evidently הַלֶּכֶת, from which הַלֶּכֶת, הַלֶּכֶת, however pointed, are derived: and of these הַלֶּכֶת — is clearly an abbreviation, unless indeed הַלֶּכֶת is the root. אֲשֶׁר.

�וֹע : or�וֹע : mitis, manusectus fuit, &c., of which the Arab. interjections, הַלֶּכֶת, are also abbreviated forms. Syr. לֶכֶת —, as crying out for mercy, &c.— It occurs frequently in the phr. הַלֶּכֶת, Ps. civ. 35; cv. 45; cvi. 1. 48, &c. In other combinations, Ps. lxxix. 9; xciv. 7. 12; Is. xxxviii. 11; Exod. xv. 2; Ps. cxviii. 14; Is. xii. 2. הַלֶּכֶת —, my strength, and my song, is Jah; or, my strength is even the song (praise) of Jehovah, i. e. as if his greatest strength consisted in praising his God, Ps. lxxviii. 5. הַלֶּכֶת —, in Jah his name, Is. xxiv. 4. הַלֶּכֶת —, in Jah, Jehovah, &c. In one of the Hexaplar readings we have Is. xii. 2, if; otherwise usually כִּיוֹסֵס, or כִּיוֹסֵס.

The Syrians have adopted the term כִּיוֹסֵס, from the Heb. just as we have Jah.

�וֹע , once, aff. לֶכֶת, Ps. lv. 23, in כִּיוֹסֵס, Cast, i. e. give up to Jehovah thy burden, according to some: others, thy gift, i. e. the wealth given to thee by him. But הַלֶּכֶת might here be equivalent to the Arab. כִּיוֹסֵס, or כִּיוֹסֵס, great, or munificent, giver; to which the verb כִּיוֹסֵס, in the next member, seems to respond. The passage would then read, cast (thyself) on Jehovah thy benefactor, and he will sustain thee, &c.

�וֹע , v. non occ. pret. pres. Syr.

�וֹע , dedic. Arab. כִּיוֹסֵס. Aeth.

�וֹע : id. Constr. abs. it. immed. thing and med. , pers. it. med. &c.

Imp. לֶכֶת, it. with כִּיוֹסֵס, parag. כִּיוֹסֵס, pl. כִּיוֹסֵס, f. sing. כִּיוֹסֵס. (a) Give, concede, allow, Gen. xxxix. 21; xxx. 1; xxxviii. 16; xlvi. 15. Pl. Gen. xlvii. 16; 1 Chron. xvi. 28, 29; Job vi. 22; Ps. xxix. 1, &c.

(b) Meton. Appoint, place, Josh. xviii. 4; Deut. i. 13; 2 Sam. xi. 15. Used also in exhorting, as in our come, go to, or the like; as, רָנָה רָנָה, come, let us build, Gen. xi. 4; Ib. vr. 3. 7; Exod. i. 10, &c.; 1 Sam. xiv. 41, רָנָה רָנָה. LXX. δὸς δῆλος. All. δὸς δῆλος. From the context, v. 36, seq., as the parties were brought before the Lord, it should seem that the Thummim were had recourse to. See רָנָה, p. 15. The phrase here used would, in that case, perhaps imply this, although the lot might also have been cast. Comp. Deut. xxxii. 3: Ruth iii. 15, רָנָה רָנָה, give, hold out, the veil. Repeated apparently for emphasis, Prov. xxx. 15. רָנָה, Hos. iv. 18, is evidently an abstract noun,—as עֲדַמָּה, in Syr.; whence, constr.

�וֹע ,—signifying gift, either from this, or some cognate root.

�וֹע , v. Chald. pres. non occ. constr. immed. it. med. , pers. (a) Give, give up, Dan. ii. 23, 37, 38, 48; iii. 28; v. 18, 19, &c. (b) Place, lay, as a foundation, Ezra v. 16.

Imp. לֶכֶת, Dan. v. 17.

Part. act. לֶכֶת, Dan. ii. 21, pl. לֶכֶת, Ib. vi. 3.

— pass. לֶכֶת, לֶכֶת, Dan. vii. 4. 6. 14.

F. לֶכֶת, Ib. vii. 12. 27. Conjugated as a verb, pl. m. לֶכֶת, Ezra v. 14, al. non occ.

Ithp. pret. non occ. pres. לֶכֶת, Dan. iv. 13; vii. 25; Ezra vi. 4. לֶכֶת, Became, was, given, &c.

Part. לֶכֶת, Ezra iv. 20; vi. 9. Def. לֶכֶת, Ezra vi. 8.

— pl. לֶכֶת, Ib. vii. 19.

�וֹע , v. Kal non occ.

Hithp. Part. pl. לֶכֶת, once, Esth. viii. 17. Arab. כִּיוֹסֵס, Judaus factus est.

Becoming Jews, i. e. proselytes to Judaism. I doubt, nevertheless, whether this is the sense of the term. It is hardly conceivable that the Jews could, generally, receive these Gentiles as proselytes on such grounds. We have also the Arab. כִּיוֹסֵס, in the sense of subjugit; and כִּיוֹסֵס, terra depressa. Being, becoming, depressed, humiliated, seems to me to suit the place much better, as opposed to the רָנָה, and רָנָה, of the Jews.
tells us his own opinion is, that this word is of the most remote antiquity: — (not, one would think from Exod. vi. 3, cited above, more ancient than the times of Moses; to which the testimony of Diodorus Siculus well agrees) — and he doubts whether it is not of the same origin with the Latin Jove, Jupiter, which might have passed over from the Egyptians to the Hebrews, and have been moulded into a Semitic form, in order to secure to it the appearance of Semitic origin and usage. We are then referred to the terms רְאֵשׁ, and מְשׁאֵב, as of similar character; which, under these terms, will be seen to be quite groundless. That, רְאֵשׁ נְבֵית, Exod. iii. 14, has reference to this term, I think there can be no doubt; and that the Apocalypse (Ch. i. 4, 8), δ ὁ καὶ ὁ Ἰωάννης καὶ ὁ ἄγιος, refers to it likewise is, perhaps, equally certain. But these relate to its interpretation; not to its form, nor to its pronunciation. And, as this is manifestly the most important part of the inquiry, let us see what can be deduced from it.

It is quite certain, then, that the latter place in the Apocalypse applies to Christ; comp. vv. 7, 8, 17, 18. A similar passage occurs, Heb. iii. 8, Ἰσραήλ ἔχων τὸ καθαρά καὶ σήμερον ὁ ἀρχων, καὶ οἱ τοὺς αἰῶνας: both these, therefore, cannot but refer to Christ. Again, reference (Rev. i. 17) is certainly made to Is. xli. 4; and there רְאֵשׁ is the person designated the First, &c.; and, in truth, the theology of the Hebrews will admit of this term being applied to no other.

Now, the spirit of the Scriptures goes principally to the point of a revealed, manifested, and known God: not to a mere theoretical, or metaphysically imagined, deity. See under רְאֵשׁ, p. 126, above: to a θεός καὶ ἐξωριζόμενος (1 Tim. iii. 16. Comp. 1 John i. 2; iii. 8; 1 Pet. i. 20): and, as the term רְאֵשׁ, had, before the time of Moses (Gen. xxxi. 30, &c.) been applied to idols, the representatives of these metaphysical non-entities, it seems to me that the terms רְאֵשׁ, וְרְאֵשׁ — more particularly the latter — were chosen in order to keep up this marked

* From an extended inquiry, instituted on comparisons of this sort, the most irrefragable proofs of the divinity of Christ might be collected. And it will be found eventually that it is quite impossible to understand innumerable passages of the Old Testament on any other view.
and very important distinction; and, above all, to keep up the memorial of his promised manifestation in the flesh. Comp. Is. vii. 14, with 1b. ix. 5, 6, and Mic. v. 2—4; which was apparently had in view in the passages cited above from the Epistle to the Hebrews, the Revelation of St. John, &c., and to show that in Jesus of Nazareth the person named הוהי, in the Old Testament, was manifested to the world.

That the term הוהי occurs occasionally in books older than the times of Moses, is obvious enough; but, in all those places, the term might have been inserted by Moses himself, as it is certain other names—of places for example—have also been inserted in the book of Genesis. See my Proleg. to Mr. Bagster’s Polyglott Bible, l. § iii. 2 . . . As to the usage of the Egyptians, Latins, &c., of any name or names allied to this, or to any other, found in the ancient Scriptures; if such usage can be found, its antiquity must be proved before the inquisition of Gesenius, and others of his school, as given above, can be admitted. But, as no such proof can be made out; and, as it is notorious that the heathen of all ages have borrowed largely from revelation; if any use can be made of resemblances of that sort, it must be to show, that the heathen have been the borrowers, and not the sacred writers. Gesenius tells us, moreover, that this was the God εὐχάριστος of the Old Testament. But this is not true. The ancient orthodox Hebrews never held any such notion. Their doctrine was, that הוהי made the heavens, the earth, the sea, and all that therein was: and that although not recognised, yet He was in truth the God, and the only God, of all nations under heaven. It is astonishing to witness the blindness with which these heathenish notions are constantly ascribed to the writers of both Testaments, by this very enlightened school of divines.

As to the grammatical application of this term: It is subject to no variety, either in its vowels or form, for the state of construction. It has no plural number, and never receives any affixed pronoun. The prepositions it does receive, as, ראה, ראה, ראה; read ראה, &c. It is found in construction with other nouns; as, ראה הוהי, dictum Domini. ראה הוהי, people of Jehovah. ראה הוהי, &c. In like manner, first in the construction, as, ראה הוהי; but this is elliptical for ראה הוהי, Jehovah, God of Hosts; where הוהי is in apposition with the following terms: so in ראה הוהי, ראה הוהי, Jehovah, God: but, here, should the context require it, the first might be the subject; the last, the predicate, of a sentence. So also in the phrr. ראה הוהי, Jehovah, God of Israel, Josh. vii. 13, &c. ראה הוהי, Jehovah, the God of thy fathers, Deut. i. 21, &c. ראה הוהי, Jehovah, my God. ראה הוהי, Jehovah, thy God, &c., Deut. i. 31, &c. In ראה הוהי, where the latter word is read ראה הוהי, see above,—the combination is that of apposition.


לֶא, m. pl. non occ. r. לא, lit. malleable, i. e. here, will not give way at the stroke of the hammer. Some precious stone. The adamant, or, as the ancient versions occasionally have the emerald, or the jasper; the former most likely, Exod. xxviii. 18; xxxix. 11; Ezek. xxviii. 13, al. non occ.

לִבּ, masc. pl. לִבּ. Arab. לִבּ, acriter persecutus fuit; imbrem effudit, &c. Syr. לִבּ, deduxit, adduxit; whence לִבּ, processus aquarum, rivos. See r. לִבּ. Drawing out at length, seems to be the primary sense: the secondary, running, flowing out, as waters. Gesenius here gives us an elaborate comparison of this word with לָה, לא; Arabic لب, لب, لب; Gr. ἄλογος, &c. Lat. ejulare, &c. Germ. jauchzen; Sweed. iolen—jdl, jobi, jodl, &c., to shew that this word, and לָה, shout, mean the same thing. For my own part, I can see no connexion whatever, either between these two words, or this one word, and his synonyms, or cognates; while, drawing out, lengthening, as in the course of a river, the processions of the Jubilee, or the sound of a horn, seem obvious and natural enough.—The Jubilee, a feast of the Jews, announced by the sounding of horns, on the seventh day of the seventh month in the
year, immediately succeeding every period of seven times seven years; i.e. on this day of this month, every recurring fiftieth year, Lev. xxv. 9—11. 13. 15. 31. 40. Josephus Antiq. lib. iii. 12. And, at this period, the person and property of every Israelite, in any way incumbered with servitude or debt, became free. Hence, the évës dépœs, and dépœs, of the lxx. Phr. ܠܝܢܐ ܠܘܢܝܐ, in the lengthening out, continuing the sound, with the horn of the Jubilee, &c., or, more literally, of the Jubilee-er, i.e. of the person usually announcing the Jubilee with it, Josh. vi. 5; Exod. xix. 13, סְלֹקֵי בְּנֵי יִשְׂרָאֵל. In Josh. vi. 6, יִשְׂרָאֵל היה בְּנֵי גִּבֹּרֹת. In these provisions, not etymologically the same thing with הַרְחַב, Lev. xxv. 9, as Gesenius will have it; although exegetically there is no essential difference between them. The same may be said of יִשְׂרָאֵל יַעֲקֹב, Josh. vi. 4, 5. A similar mistake has been made by the Jews in the phr. יַעֲקֹב יִשְׂרָאֵל, where, from the consideration that this horn was a ram's horn, they came to the conclusion that יַעֲקֹב here meant a ram!

The note of Gesenius here, in which he tells us that the usage of both יַעֲקֹב, and יִשְׂרָאֵל, rests on an idiom not generally understood, and which is found in three different forms; means only, that, as a singular noun may be taken generically signifying all or many of the class to which it belongs, so the singular or plural may be used either in the first or second word in the construction, or both: a thing well known to the Grammarians. See Gram. artt. 142; 215. 5, &c.

שֶׁבֶךְ, m. once, Jer. xviii. 8, i. q. שֶׁבֶךְ, which see. In all probability, an artificial streamlet or channel, by which water is drawn from rivers, &c., into gardens and other plantations, i. q. בָּאָשׁ, Ps. i. 3. See Wisdom of Sirach. xxiv. 30 (41 Polygl.), וְדָא־יְנַעֲקַב רָא־סְלֹקֵי, וְאֶפַרְדֵּי גַּדְסֵי־יִשְׂרָאֵל הֵמָּכָהוֹנָו אֵלֶּהַפָּרָהוֹנָו.

שֶׁבֶךְ, c. dual. שֶבֶךְ, pl. שֶבֶךְ (for יָשֶׁבֶךְ, Gram. art. 73). Constr. יָשֶׁב (for יַשֶּב, of יָשֶׁב). Arab. 5א, domus calida. Cogn. 2א, Syr. 8א, dies. (a) The natural day, from sunset to sunset, including the space of twenty-four hours, Gen. i. 5. 8. 13, &c. (b) The day, as distinguished from night, Ibr. vv. 4, 5. 14. 16. 18, &c. Meton. (c) Any period of time, as made up of days; as, יָמִים פָּנָיו, the days of the years of thy life, i.e. its whole space, Gen. xlvii. 8. יָמִים פָּנָיו, in the days of Abraham, Gen. xxvi. 1. So 2 Sam. xxi. 1, &c. יָמִים פָּנָיו, in those days, Exod. ii. 11. יָמִים פָּנָיו, the whole of the, or those, days, i.e. continually. יִשְׂרָאֵל יַעֲקֹב, he prolonged his days, Deut. iv. 40; v. 30, &c. יִשְׂרָאֵל יַעֲקֹב, he had entered into days, i.e. he had grown old, Gen. xxiv. 1. Metaph. יִשְׂרָאֵל יַעֲקֹב, let days speak, i.e. the experienced, Job xxxii. 7—10 —יָמִים פָּנָיו, from, i.e. since thy days, times of thy life, Job xxxviii. 12. יָמִים פָּנָיו, two years, days, i.e. period of —, Gen. xii. 1, &c. יָמִים פָּנָיו, a month, days, i.e. days, period of a month, Gen. xxix. 14, id. יָמִים פָּנָיו, Deut. xxi. 13, &c. יָמִים פָּנָיו, three weeks, days, i.e. period of —, Dan. x. 2, 3. Comp. Amos iv. 4. In the singular, (d) Distribution, repetition, or the like, seems to be intended; as, יָמִים פָּנָיו, lit. the whole of this day, i.e. as if this, or the present, day were to be repeated distributively, Ps. xlii. 4. 11; xlviii. 23; lii. 3, &c. not unlike, יָמִים פָּנָיו, Ibr. lxxiv. 22; lxxvi. 3, &c. lxx. כָּלַי יָמִים פָּנָיו. When so limited by the context, (e) The whole of this present day, Is. lxxii. 6; opp. יָמִים פָּנָיו, Ps. xxxii. 3, &c. lxx. כָּלַי יָמִים פָּנָיו. יָמִים פָּנָיו, Exod. xiii. 10. יָמִים פָּנָיו, lit. days upon year, i.e. for an indefinite period, Is. xxxiii. 10. יָמִים פָּנָיו, days, period of two years, 2 Chron. xxi. 19. So the following combinations applied, viz.

(α) יָמִים פָּנָיו, This day, to-day, i.e. in it, on it, during it, Gen. iv. 14; Exod. xii. 14; xxxiv. 11, &c. opp. יִשְׂרָאֵל יַעֲקֹב, Neh. iv. 16; Hos. iv. 5. Synon. נָעָם, בָּאָשׁ. Arab. יָמִים פָּנָיו, or יָמִים פָּנָיו, As, on this day, i.e. as if the thing mentioned should happen to-day. See my note on Job i. 6—Gen. xxv. 31. 33; 1 Kings i. 51; Is. lviii. 4; it. יָמִים פָּנָיו, as on this to-day, i.e. very day, 1 Sam. xxiii. 8. 13; Deut. viii. 18; Ezra ix. 7, &c.
(f) Applied to any Particular day, i.e. on which some remarkable event took place; and, Meton,—to such event as, "the day of our king," i.e. of his prosperity, Hos. vii. 5: "natalia," says Gesenius. But it does not appear that birth-days were ever kept as feasts by the Hebrews; Job iii. 1, is mentioned on a very different account. Comp. Hos. ii. 2. 17; Obad. vr. 12, Jehovah's day, i.e. on which his judgments are executed, Isa. ix. 3; ii. 12; Joel i. 15; Ezek. xiii. 5; Job xxiv. 1; xxvii. 6, &c. See my note here. In the New Test., 1 Cor. v. 5; 2 Cor. i. 14, &c.; it. Rom. xiv. 5, &c.; it. 1 Cor. iv. 3, &c. Phrr. שָׁתַי, 1 Sam. xxv. 8; 2 Kings xix. 3. Deut. xxxii. 35, &c.

(g) Of the great feasts, Judg. xvii. 10, Sacrifice of the days, i.e. of the seven or eight so appointed to be kept. Comp. 1 Sam. ii. 19; Exod. xii. 15, &c.

(h) Dual, יומֵי, Two days, Exod. xvi. 29, &c. In Hos. vi. 2, יומֵי יומֵית, from (after) two days he will receive us; on the third day he will raise us up; or, as we say in English, after two or three days, i.e. a short indefinite period. It may, however, possibly refer to the periods of the great persecutions, mystically designated by "times and a half," "three days and a half," &c. See the concluding remarks to my Exposition of the Book of the Revelation, "Sermons and Dissertations."—It would be almost endless to recite every sort of phrase in which this word is found: the instances given, however, will supply analogies, enabling the learner to see the force of the rest.—Some, who are perhaps better Geologists than Biblical critics, have imagined, that, because the term day (םֵי), is sometimes taken to designate a period of time, it might therefore signify such period in the account of the creation; and so give them time sufficient to account for certain formations of the earth; but, in these cases, the terms evening and morning are added, which makes these places look very much like descriptions of natural days. Besides, one might as well expect an account of the laws of rectilinear motion, electricity, &c., as of the phenomena of geology: and something like this John Hutchinson and his followers vainly imagined they found in the Bible. See under מַעֲשָׂא. Aff. יָומְנִים, יָומְנִים, pl. יָומְנִים, יָומְנִים, יָומְנִים, &c.

יומֵי, c. Def. יומֵה, i. q. Heb. יומֵה, pl. יומֵים, def. יומֵים. Constr. יומֵה, and יומֵה. Constr. יומֵה, Day, as in the Heb. So, Ezra vi. 9. יומֵה, Dan. vii. 13. יומֵה, the Ancient of days, Dan. vii. 9. 22; v. 9, יומֵה. In the former case the combination is that of apposition; or, the second term may be considered as absolute, as in the Arab. יָומָה, or the Lat. nuda pedem. Aff. יומֵה, Dan. ii. 44.

יומֵה, indecl., Gram. art. 167, adv. By day; opp. תָּפֹע, Lev. viii. 35; Num. ix. 21; x. 34; xiv. 14, &c. It. constr. i. q. יומֵה, Jer. xxxiii. 20. יומֵה, 2 Sam. 23; Ezek. xxx. 16. יומֵה, daily enemies, or, perhaps, enemies of that period, i.e. such as were suitable to it. In Neh. ix. 19, with prep. יומֵה: but here יומֵה is, perhaps, aff., and cited from Exodus, where the original account of the egress is given; and the prep. prefixed accordingly.

יומֵה, m. The name of one of the sons of Japhet (Gr. "Ioue", son of Xythos), Gen. x. 2; and, hence, of the country possessed by his posterity. See Bochart. Phaleg. lib. iii. c. iii. p. 174. And, from the context in which it is afterwards found, Greece generally, Is. lxvi. 19; Ezek. xxvii. 13; Zech. ix. 13; Dan. viii. 21. In Ezek. xxvii. 19, Gesenius takes it to designate יומֵה, or יומֵה, a place in Arabia Felix; but, as it occurs there with the same accompanying term as it does elsewhere, there can be no reason for supposing it to imply a different place. Gr. Ιωαία, Ἑσχύλ. Pers. 773, it. Schol. 176. 563.

יומֵה, m. pl. יומֵים, for יומֵה. Patronym. of יומֵה. Greeks, "Iouers. Phr. יומֵה יומֵה יומֵה יומֵה יומֵה, Joel iv. 6.

יומֵה, m. constr. יומֵה, pl. non occ. Arab. סְלִי, torpor; v. סְלִי, torpuit: frn. סְלִי.
Gram. art. 159, rejecting ב fin. lit. something which retards, clogs, hinders. Mire, clay, Ps. xl. 3; lxix. 3. Comp. Dan. ii. 41; al. non occ.

חַדַּקָּרָה, f.—pl. m. ḫ̄aḵ̄āri, r. ḫ̄ar, which see. A dove, or pigeon, so called perhaps from its cooing, as a cry of oppression. Comp. Is. xxxviii. 14; lxx. 11; Nahum ii. 7; as flying away from this, Ps. Iv. 7; Jer. xlviii. 25; Ezek. xvi. 7;—Gen. viii. 8—10; Lev. v. 7; xii. 8, &c. Phr. ḫ̄aḵ̄ār, young of doves.—Applied to the Church as the spouse of Christ, Cant. ii. 14; v. 2; vi. 9. Phr. ḫ̄aḵ̄ār ḫ̄aḵ̄āri, thy two eyes are as doves, i.e. expressive of sorrow and gentleness, Ib. i. 15. Constr. once, Ps. lvi. 1. ḫ̄ar, it. pl. once, ḫ̄ar, Ezek. vii. 16. Aff. ḫ̄ar, Cant. ii. 14, &c.

חִדָּר, m. pl. ḫ̄āḏāri, particip. of ḫ̄ar, which see. (a) Suckling; or (b) as applied to the shoots of trees, sucker; and, in this acceptation, f. aff. ḫ̄āḏāri, &c.; pl. ḫ̄āḏāri. (a) Deut. xxxii. 25; 1 Sam. xv. 3; Is. xi. 8, &c. (b) Comp. Is. liii. 2; Job viii. 16; xiv. 7; xv. 30; Ezek. xvii. 22; Hos. xiv. 7; Ps. lxiii. 12.

חָלָּץ, m. pl. ḫ̄alāz, particip. of ḫ̄al, which see. Lit. one who forms, shapes; or, meton., devises any thing. Applied to God, or man. Maker, former, devisor, &c. Synon. ṭōʿ, ṭēz̄̄, Is. xlv. 7. 18; Jer. x. 15; li. 19; Amos iv. 13, &c.; Jer. xix. 1. Hence, pec. a potter, Ps. ii. 9; Is. xlii. 25; Lam. iv. 2, &c. In Zech. xi. 13, Gesenius thinks that ḫ̄al is either the true reading, or else that this word, by a sort of Chaldaism, ought to take its sense: and he cites the Syriac, as giving this, for the true sense. Every other authority, however, is against him. See lxx. Aquila, πῶς τοῦ πλάστην. The place is cited in Matt. xxvii. 10, and there ascribed to Jeremiah; which is either an error of the Greek copists, or else may be considered as a proof, that the passage once existed in Jeremiah: it being perfectly incredible that an evangelist could so have exposed himself to the sneers of the Jews, as to have made a citation so erroneous. And, it appears to be the fact, that the Jews of that day never made such objection to the text of any of the evangelists. The citation is, εἰς τὸν ἀγρόν τοῦ κραματός. It should be observed here, that, ḫ̄al, ḫ̄al, and ḫ̄al, must of necessity be taken in the sense of declare that it shall be cast, &c. See Gram. art. 157. 6; the prophet being commissioned to make this declaration: the theological sense only of which the evangelist cites. Again, it is evident, from the context, that Jehovah's price is the price he had in view, not that of the prophet; or, in other words, that of Jehovah's fellow, Zech. xiii. 7. Examine this place, which clearly foretells slaughter with the sword. The price predicted, therefore, is the price of blood. And the rabbies, themselves, of the evangelist's day, determined, l. c. v. 6—9, that it was unlawful to lay up such money in the treasury; an authority to which Dr. Gesenius will never object. The evangelist is, therefore, right in giving the sense above cited; and Gesenius, with the Syriac translator, is clearly wrong.

חָלָף, m. pl. ḫ̄alāf, particip. r. ḫ̄al. Eth. ḫ̄alāf : projectus fuit. Arab. ḫ̄alāf, ignem emissit; ḫ̄alāf, ulcus emittens saniem. (a) Casting forth, or about, missiles, &c., Prov. xxvi. 18. Hence, Archer, 1 Chron. x. 3; 2 Chron. xxxvii. 23. (b) water, sprinkling, watering, as by rain, Hos. vi. 3. Fec. the former rain, i. c. of the ancient Hebrew year.—But see Part. of v. ḫ̄al below.—Deut. xi. 14; Jer. v. 24, al. non occ.

חָלְפֵּה, m. ḫ̄alāf, f. plur. non occ. חָלָף, m. pl. ḫ̄alāf, particip. r. ḫ̄al.

Syr. ḫ̄alāf, lucratus est. Arab. ḫ̄alāf, imminuit, i.e. by taking away some supposed excess; hence, discretam effect rem: iii. unum post alium produxit liberos. Cogn. ḫ̄alāf, lit. exceeding; excess. Hence, (a) Abundance, profit, Eccl. vi. 8: (b) adv. move, further, Eccl. ii. 15; vii. 11; xii. 12; Esth. vi. 6: with ḫ̄al, Ib. vii. 16, excessively, i.e. in things beyond thy reach. And moreover, since, because, Eccl. xii. 9. See also Nold. p. 341.

Fem. Exceeding, redundant, constr. med. ḫ̄al, ḫ̄al, Exod. xxix. 43; Lev. iii. 19; immed. Exod. xxix. 22; Lev. viii. 16. 25, &c.: but always in similar construction. See lxx. The lobe, or excess, of the liver.

חָלְפִּים, m. for ḫ̄alāf, 1 Chron. xxviii. 8.

חָלְפִּי, m. i. q. ḫ̄alāf, once, Ezek. xlv. 18.
Gesenius. "Amhar. ṢH: pro, ḤH: sudavit." But this is nothing more than the Ethiop. ṢX: ṢX: or ṢS: i. q. Heb. ṢR: Out-going, &c. Better. Arab. cogn. ṢR, sparsim excrevit urinam; ṢR, id. Of which ṢR is clearly a derivative, not greatly differing in sense from ṢR.

Syr. m. Aff. ṢR, or ṢR. Cogn. ṢR.

Syr. Ethpa. ṢR, unitas est. Union, agreement, 1 Chron. xii. 17. Adv. (a) As one: hence, (b) singly; at once: (c) wholly, together, altogether, entirely, &c. ṢR... ṢR. 1 Sam. xi. 11; Is. l. 8; xxii. 3; l. 8; Ps. cxxxi. 1; Job iii. 18: (b) Job xxxiv. 20; Ezra iv. 3—Job x. 8: 2 Sam. xiv. 6; Ps. cxxiii. 15: (c) Job iii. 18; Deut. xxxii. 5; Mic. ii. 12; Is. xxvii. 6, &c. Where it will be observed that the signification will vary, without affecting essentially the exegetical sense, according as we view the subject matter, either distributively, or in the aggregate. With aff. we have a pleonasm of the pronoun; which, as far as reference can take place, refers to the main subject preceding as, ṢR ṢR, for his, i. e. the people's, dwelling as one, or together, Gen. xiii. 6. It signifies nothing that this subject be occasionally a plural, because the very introduction of this term compels the reader to view the whole as a whole, or singly, Deut. xii. 22; 1 Kings iii. 18; 1 Chron. x. 6; Is. xviii. 6, &c. See Nold., p. 342, seq.

Prep. v. pret. non occ. pres. ṢR, r. ṢR above. Constr. med. ṢR, ṢR, pers. Unite, be as one, Gen. lxxix. 6; Is. lxxiv. 20.

Pih. once, ṢR (for ṢR, Gram. art. 73). Unite, make as one, Ps. lxxxi. 11.

N. m. pl. ṢR. Participle noun.

Lit. reduced to one, deserted, &c. Only, or solitary, one, Ps. xxv. 16; Prov. iv. 3: pl. Ps. lviii. 7, al. non occ. Pec. an only child, Gen. xxii. 2. 12. 16; Jer. vi. 26; Amos viii. 10: fem. Judg. xi. 34. Aff. ṢR, with ṢR, Ps. xxii. 21; xxxv. 17: where Gesenius thinks it means life, "pro vita." My only one is the literal sense, which can hardly be applied to the life of any one, and never is, as far as my knowledge goes, in any Oriental usage whatever. The sense here is, most likely mystical, and, if so, "king's daughter" (ṢR), of Ps. xliv. 14; afterwards (v. 15, seq.), the king's spouse, representing Christ's Church, is meant; and the times of the great persecution are probably referred to. Comp. 2 Tim. iv. 17. Aquila, μοιχήν. Sym. μοιχήν. lxx. μοιχή. It is natural enough, indeed, to find nothing beyond generals in the declarations of the Bible, when its theology is neglected.

N. m. once, Lam. iii. 26, r. ṢR. One expecting, waiting for.


Pih. ṢR, pres. ṢR. Contr. and apoc. ṢR, Gen. viii. 10. Constr. abs. it. immed. it. med. ṢR, ṢR. (a) Expect, wait, hope for —, Ps. cxxxi. 22; cxix. 43. 74. 91. 114. 147; Job vi. 11; xiii. 15; xxx. 23; Ezek. viii. 6; Mic. v. 6, &c.: (b) Cause to hope, Ps. cxix. 49. ṢR, see ṢR.

Imper. ṢR, Ps. cxxxi. 7.

Part. ṢR, pl. ṢR, Ps. lxix. 4; xxxi. 25, &c.

Niph. ṢR, f. pres. ṢR; i. q. Pih. (a) Ezek. xix. 5; Gen. viii. 12.

Niph. ṢR, pres. ṢR, it. ṢR. Constr. med. ṢR, person and thing, it. abs. i. q. Pih. 1 Sam. x. 8; xiii. 8; 2 Sam. xviii. 14; Job xxxix. 11; Ps. xliii. 6, &c.

Niph., pret. non occ. pres. ṢR, ṢR, for ṢR, Gram. art. 200. 4, 5. ṢR, m. by an Arabism. Arab. ṢR, ṢR, appetitus, pec. venereri congressus. Cogn. ṢR. (a) Be warm, in heat, as animals for the male: hence, (b) meton. conceive: (c) be hot with anger. (a) Be, become, warm, 1 Kings i. 1; Eccl. iv. 11: as animals, (b) conceive, &c., Gen. xxx. 38, 39. Metaph. of a lewd woman, compared with a heated pot, Ezek. xxiv. 11. (c) Be hot with anger, Deut. xix. 6. All of which, however, might be pres. Niph. of ṢR, as many have remarked: still the same would be the same.

Niph. Part. pl. m. ṢR, Persons becoming heated with idolatrous fornication. Metaph. Is. lvi. 5.

Pih. pret. f. aff. ṢR. Meton. She conceived me, Ps. li. 7.

Infinit. ṢR, Gen. xxx. 41. ṢR, ṢR, In, at, every conception of the flock. Comp.
Nahum iii. 8. The slight irregularity in the vowels of the last, is owing, probably, to the copyists.

(b) Make good, ready; prepare. Syr. ".responseText", Exod. xxx. 7; 2 Kings ix. 30; Hos. x. 1.

Inf. יִבְרַג, יִבְרָג, Doing well, thoroughly, effectually. יִבְרַג יִבְרָג, I will do thoroughly well with thee, Gen. xxxii. 13. יִבְרַג יִבְרָג, grinding thoroughly, Deut. ix. 21. Comp. xiii. 15; xvii. 4; xix. 18; Is. i. 17; Jer. vii. 5; Jonah iv. 4, &c. With יָבָר, pref., Lev. v. 4; Deut. xviii. 43, &c. It. aff. xxxii. 40; Deut. viii. 16; Exod. xxx. 7. (b)

Imp. יֵבְרַג, parag. יֵבְרַג, pl. יֵבְרָג, Ps. li. 20; cxxv. 4; Is. xxxii. 16; Ps. xxxiii. 3; Jer. vii. 3, &c.

Part. יֵבְרַג, יֵבְרָג, יֵבְרָג, pl. יֵבְרָג. Constr. יִבְרֶג, יִבְרֶג, יִבְרֶג, 1 Sam. xvi. 17; Ps. cxix. 68; Ezek. xxxiii. 32; Judg. xix. 22; Prov. xxx. 29.


טֵבִי, constr. וִטֵבִי, pl. non occ. Αθ. \textit{Doxa} : vitis, vinea, vinum. Eng. a vine.

Arab. ֫ב, unit; ֫ב. Gr. ὀβόω; vinum; ὄβομα nigrimentes. Wine. Phrr. ֫ב, Cant. ii. 4. ֫ב, Esth. vii. 8. Banquetting wine-house. Meton. Drunkenness by wine, Gen. ix. 24; 1 Sam. i. 14; xxxv. 37. Hence the idioms, ֫ב, apposition. Wine, trembling, i. e. causing trembling instead of intoxication, Ps. lx. 5. ֫ב, the beaten, bruised, of wine, Is. xxxvii. 1. ֫ב, they are swallowed up of wine, i. e. ruined by it, Isb. 7. Wine of Lebanon, &c., Hos. xiv. 8; Ezek. xxvii. 18. Metaph. perhaps, in every case in the Canticles. So Deut. xxxiii. 33, &c.

טֵבִי, וֹטֵבִי, 1 Sam. iv. 13, by an error of the copyists. See the Keri.


Hiph. יִבְרֶג, יִבְרֶג, pres. יִבְרֶג, f. יִבְרֶג. Constr. abs. it. immed. it. med. יָבָר, pers. thing, it. יָבָר, pers. or Infinit. יָבָר, Instr. (a) Do good, well, to —, Gen. iv. 7; xii. 16; xxxii. 10; Josh. xxxiv. 20; 1 Sam. xxv. 31; Deut. xxx. 5. יִבְרֶג יִבְרֶג, thou hast done well to see, i. e. hast well, rightly, seen, Jer. ii. 12.

Pres. f. יֵבְרֶג, and יֵבְרֶג, Jer. ii. 33;
above. Constr. med. 7, pres. לָבָא, אִסָּה, 11. מָלַס, Dan. ii. 47; vi. 21; vii. 21: pres. v. 16. Kethiv, אְסָה, see keri, Isb. iii. 29; ii. 6.

Part. לָבָא, pl. לָבָא (of לָבָא). See above.

לָבָא, m. pl. נָבָּא, constr. לָבָא, once, erroneously no doubt, לָבָא, Is. lvii. 4, i. q. לָבָא, לָבָא. Arab. לָבָא, prosles; לָבָא, filius.

אָדָם: id. Gr. ὄσωs. The primitive notion seems to have existed in putting forth; thence, increase. Comp. לָבָא, conj. vi. numerosi evasserunt; and Heb. לָבָא, הָבָא, propr. abstr. parturition, &c. Hence, Child, boy. Engil. lad, or young man, Gen. xxxi. 8. 14—16; xxxvii. 30; 1 Kings xii. 8. 10. 14, &c.; Is. ix. 5. "καὶ ἐξογονὴς de rege filio," says Gesenius; but it will be difficult to find the son of any earthly king, of whom it may be said, that, to the increase of his government and peace, there shall be no end; not to insist on the other things there said of him, which cannot apply to any mortal whatsoever. The translation of Aquila is, ὅτι παιδίου ἐγεννηθή ἡμῖν, weis ἐδόθη ἡμῖν, καὶ ἐγένετο ὡς τὸ μήτρον ἐπὶ ἠμὲν αὐτοῦ καὶ ἐκλήθη (al. ἐκάλεσε) τὸ δώμα αὐτοῦ μακαριστός, σύμβολος, ἱσχυρὸς, δυνατὸς, πατὴρ ὑπὸ ἀρχῶν εἰρήνης. Sym... οὐκ ἔδόθη ἡμῖν καὶ ἐστάται ὑπὸ πατρός αὐτοῦ ἐπὶ τοῦ ἄρα τοῦ αὐτοῦ καὶ ἐκλήσθη τὸ δώμα αὐτοῦ ἀπαραδοσάμος, βουλευτικός, ἱσχυρός, δυνατός, πατὴρ αἰώνων, ἀρχῶν εἰρήνης. Theod. . . . καὶ ἐστάται ἡ παιδία αὐτοῦ ἐπὶ τοῦ ἄρα του αὐτοῦ καὶ ἐκάλεσε τὸ δώμα αὐτοῦ μακαριστὸς βουλευτικός, ἱσχυρός, δυνατός, πατὴρ αἰώνων, ἀρχῶν εἰρήνης. Where the πατήρ ὑπὸ τῆς Aquila may be remarked as an instance of his κακοζήλα: the πατήρ αἰώνων, of the two latter translators, as evincing a singular insight into this very important passage of Holy Writ. Phrr. מַעֲשֵׂה יִשְׂרָאֵל. child of great delights; very delightful child, Jer. xxxii. 20. יִשְׂרָאֵל, child of age, Gen. xxiv. 20. יִשְׂרָאֵל, the soul of the child, 1 Kings xvii. 21; plainly indicating the separation of the soul from the body, in death. יִשְׂרָאֵל, children of vice, Is. lvii. 4. Comp. Hos. i. 2, and Is. ii. 6. Of the produce of beasts, Is. xi. 7; Job xxxviii. 41. All. pl. מַעֲשֵׂה יִשְׂרָאֵל, יִשְׂרָאֵל. יִשְׂרָאֵל.

לָבָא, f. pl. נָבָּא. Female child, girl, Gen. xxxiv. 4; Joel iv. 3; Zech. viii. 5, al. non occ.
— pass. הַנָּלַג, 1 Kings iii. 26, 27. Constr. נָלַג, Job xiv. 1; xv. 14; xxv. 4.
— pl. נָלְגְּנֵי, once, 1 Chron. xiv. 4.

Niph. נָלַג, pres. נָלְגָּב. Constr. abs. it. med. נָלְגָּב, to, in, of time or place. Be, become born, 1 Chron. ii. 3; iii. 1; iv. 4; xxvi. 6. In the last four places the constr. is either imper. or to be taken distributively.

With pl. lb. iii. 5; xx. 8. Pres. Job iii. 2; xv. 7; xxxviii. 21, &c. Applied to animals, Lev. xxii. 27; Deut. xv. 19. נָלָב, for נָלַג, 1 Chron. iii. 5; xx. 8, by a manifest error of the copyists.

Infin. נָלַג, Gen. xxi. 5. Aff. נָלְגָּב, נלָגְּבָּד, Eccl. vii. 1; IIos. ii. 5.

Plh. pret. pres. non occ.

Infin. aff. נָלַג, Your making bring forth, i.e. aiding, once, Exod. i. 16.

Part. f. נָלְגֶס, Midwife, Gen. xxxv. 17; xxxviii. 28, &c.

— pl. נָלָגֶס, Exod. i. 17. 19. 21, &c.

Puh. pret. נָלָב, נָלָב, pres. non occ. i. q. Niph. Gen. iv. 26; x. 21. Ib. 25. נלָב, Was there born two sons: imper. as in Niph. Comp. xxxv. 26; xlv. 22. 27, &c. Metaph. Spiritually born, Ps. lixvii. 4—6. evidently referring to the conversions to take place in the first Christian times; and which, in vs. 7, is made the song of the redeemed; it. of things inanimate, Ps. xcl. 2. נלָב, mountains were brought forth, i.e. into existence.

Hiph. נלָס, נלָס, pres. נלָס, apoc. נלָס. Constr. immed. it. med. נלָס, pers. 3, in, of thing, place; נלָס, amongst, it. abs. Make, cause, to bring forth, as children, vegetation, dew: i.e. metaphor, sice; never used of the female, Is. lv. 9; 1 Chron. ii. 18; viii. 8; Is. lv. 10. Of a father, begat, Gen. v. 4. 7. 10. 13, seq.; xi. 11, seq. Metaph. Is. lix. 4; Job xxxviii. 28.

Infin. נלָס, once, נלָס, Is. lix. 4.—Aff. נלָס, Gen. ii. cc. &c.

Part. נלָס, pl. נלָס, Is. lv. 9; Jer. xvi. 3, al. non occ.

Hoph. Infin. f. only, נלָס, נלָס. Being born, Gen. xl. 20; Ezek. xvi. 4, 5, al. non occ.

Hiph. once, pres. pl. נלָס. They are (recited in the genealogies, as) begotten, Num. i. 18, i. q. נלָס, in the later books. Gesen.

—ジェルフ. f. r. נלָס, (b) Youth, Eccl. xi. 9, 10. (a) Birth, forth coming, Ps. cx. 3. See my note on Job xxix. 19. The "pubes,
"juventus," of Gesenius here, is a precious specimen of the new and enlightened theology surely!

ןָּבָנָה, pl. מְבָנָה, i. q. מְבָא, above. Person born, offspring, son, Exod. i. 22; 2 Sam. v. 14; xii. 14; Josh. v. 5; Jer. xvi. 3, al. non occ.

וּלְתַּנָּה, constr. of (תָּנָה, pl. constr. תָּנָה, r., i. q. תָּנה, Offspring, born, son, Gen. xiv. 14; xvii. 12, 13. 23. 27; Lev. xxii. 11; Num. xiii. 22, 28; 2 Sam. xvi. 16, 18, where we have מְבָנָה, i. q. מְבָא, in מְבָנָה. See my note on Job xxvi. 5, 6.

ןָּתַת, v. (pret. תָּתַת, is in use, which see), pres. תָּתָה, cogn. תָּתַה, &c. Arab. cogn. תָּתַה, properavit. Constr. abs. it. med. תָּתַת, תָּת, תָּת, תָּת, תָּת, תָּת, תָּת, תָּת, &c. So in the phrr. תַּתָּה, Ps. xxvi. 11. 1 Kings xi. 10. 1 Kings iii. 14. ב. vi. 12. תָּת, ib. ix. 4. תָּת, Exod. xvi. 4; constr. See 1 Kings xvi. 22. xvii. 18, &c. (c) — prosperously or not, 1 Sam. xxviii. 22; 2 Sam. iii. 21, 22; Prov. ii. 20, x. 9; Ps. xlii. 16, &c. In the following phr. תָּתַת, Job xxix. 3; comp. Eccl. vi. 4; Lam. iii. 2. תָּתַת, Ps. xxii. 4. תָּת, ib. xiii. 10. תָּת, ib. cxxxviii. 7. תָּת, Ezek. xiii. 14. תָּת, Mic. i. 8. תָּת, Is. xxxviii. 10, &c.

The following are reflective, as in our I will go me, Cant. iv. 6; Exod. xviii. 27; Gen. xii. 1, &c. With תָּת, versus, Gen. xxviii. 5. 7. 10, &c. i. q. מִתָּת. It is also much used like our go to, up, i. e. betake yourself to, set about, &c., in thn, Hos. v. 14. מִתָּת, 2 Sam. iii. 21. See מִתָּת, as used in the same way, &c., particularly with the Imperative, Exod. iv. 16; xix. 24; xxxii. 7. 34, &c. With Infin. abs. תָּתַת, Ps. cxxvi. 6. תָּתַת, proceeds, going on (i. e. gradually strengthening in his progress, see תָּתַת above, p. 155), even sweeping: to which many similar usages may be added.

Infin. תָּת, תָּת (for תָּת), Gen. xi. 31; xii. 5; Prov. xv. 21; Ruth iii. 10, &c. Aff. תָּת, תָּת, תָּת, תָּת, &c.

Imp. תָּת, תָּת, with תָּת parag. תָּת, pl. תָּת, Gen. xii. 1; xix. 32; xxxvii. 20, &c.

— f. תָּת, pl. תָּת, תָּת, Judg. ix. 10, 12; Ruth i. 8, 12.

Part. under תָּת, which see, it. Niph., &c.

Hiph. תָּת, pres. תָּת, תָּת, it. הָּת, תָּת. Constr. immed. it. med. תָּת, תָּת, תָּת, instr. תָּת, versus, תָּת, &c. Cause, make, to walk, go; bring, lead, drive, Deut. vii. 2; 2 Kings xxiv. 15; Prov. xvi. 29; Is. xlii. 16; xlviii. 21; Ezek. xxxxi. 12. Pres. Lev. xxvi. 13; Deut. xxviii. 36; 2 Sam. xiii. 13; Ezek. xxxxi. 14; Exod. xiv. 21; 2 Kings vi. 19, &c.

Infin. תָּת, 2 Chron. xxxvi. 6, al. non occ. Imp. תָּת, Num. xviii. 11; pl. תָּת, 2 Kings xvii. 27, al. non occ.

— f. תָּת (retaining the rad. ), Exod. ii. 9, al. non occ.

Part. תָּת, pl. f. תָּת, Job xii. 17; Zech. v. 10. Aff. תָּת, תָּת, תָּת, גָּת, Jer. ii. 17; Deut. viii. 15; Is. lxiii. 3.

ינָּד, m. once, Deut. xxxii. 10. Aqu. εν κενωματι οληγνυμον ηφανσινιον. Arab. ين ، inequality of dentition. Cogn. ינ , ejulavit. Syr. ين, gemuit. The notion seems to have originated in disorder, and thence to have designated discord, dissonance; and, perhaps, the original notion is still preserved in our passage; for we have, we have, ינ אֶל הַרְמָה , in a desert land, and in a waste, disordered, i. e. uncultivated, wilderness. See xx. Syriac ינ , and in the desolation of Ashimun. See also Targ. and Arab. The term יְנֵבָה, night, is probably cognate with this.


The cry of Eastern women in great affliction is often a sort of repetition of the syllable יְנֵבָה, יְנֵבָה. —Jer. xviii. 2; Zech. xi. 2; Ezek. xxi. 13. Pres. Jer. xlviii. 31; Mic. i. 8; Is. xv. 2, 3; xvi. 7; lv. 14; Hos. vii. 14. In Is. lii. 5, shout, as of victory. Gesen. But this is very doubtful. Gesenius makes יְנֵבָה (for יְנֵבָה), Ps. lixviii. 63, a passive form of this word: but, apparently, without either necessity or grounds for doing so. The word
is a regular Puh. of r. הים, and so Aquila, Sym. and Theod. have taken it. Agq. וְיָם
וְיָמִיָּהִם: S. T. וְיָם כֹּלָהִים. So the
Targ. and apparently the Syriac. lxx.

Imp. הים, Ezek. xxi. 17, pl. הים, Is.
xxii. 6; Jer. iv. 8; Amos viii. 3, &c.
— f. ים, Jer. xlvii. 30; lxx. 3.
 ים, f. constr. ים (of a lost f. ים, perh.)
Wailing, lamenting, Is. xv. 8; Jer.
xxvi. 36; Zech. xi. 3. Aff. ים (of
ים), Zeph. i 10, al. non occ.
ментיס, fuit, retinuit, abstulit. Cogn.
Latin.
Cogn. Heb. ים. Arab. أ Sea. &c. The sense of the place seems to be,
"Tis a snare to a man, that he retain
(fraudulently) what is holy: a good com-
ment on which is Mal. iii. 8—12. The v.
is therefore synon. ים. Comp. Prov.
xxii. 23. Aq. σκόλον ἀνθρώπων καταιται
γασμένος.
 ים, f. Lev. xxii. 20; xxiii. 22; with
 ים, Arab. ים, venerate homines alii
post alios. A sort of herps, or itching,
creeping surcery. lxx. λοχία.
 ים, m.—pl. non occ. A sort of hairy,
winged locust, Jer. li. 27; Nahum iii. 16;
Ps. cv. 34; Joel i. 4; ii. 25. See Hieroz.
Bochart. ii. p. 443. Arab. ים, properavit,
agilis fuit.
 ים, m. once, 1 Sam. xvii. 40, r. ים.
A bag or purse.
 ים, m. constr. ים. In such cases as,
 ים, the combination is that of appo-
sition (Gram. art. 217. 4), pl. ים, r. ים.
Cogn. ים, rage, roar, &c. Arab. ים,
mare, &c. Syr. ים, id. Any great col-
lection of water, as I. The sea. 11. Any
great lake. III. Any large river. I. Josh.
xv. 12. ים ים, xvii. 14; Exod.
xxiii. 31; 2 Chron. ii. 15; viii. 18; Job
ix. 8; xi. 9; xxxviii. 8. 16; xli. 23, &c.
Fec. ים (see ים), Red Sea, Num. xiv.
25, &c. ים ים —, Is. xi. 15: alluding to
Exod. xv. 8. 10, &c.
II. (a) ים ים, Sea of Gennesaret, or
Tiberias, Num. xxxiv. 11; Josh. xii. 3,
&c. (b) ים ים, Salt Sea, i. e. Sea of
Sodom, or Dead Sea, Num. xxxiv. 3. 12;
Deut. iii. 17; Josh. iii. 16; xii. 3, &c.
Called also ים ים, Deut. iii. 17; iv. 49;
Josh. iii. 16; xii. 3: also ים ים, I.
Eastern Sea, Joel ii. 20: it. Zech. xiv. 8,
where it is opposed to ים ים. The
Western, or Mediterranean, Sea, i. q. ים ים,
Ezek. xiv. 7. (c) Metaph. The brazen
sea of Solomon, 2 Kings xxv. 13; 1 Chron.
xviii. 8.
III. Large river. (a) The Nile, Is.
ix. 5; Nah. iii. 8: termed also by the
Arabs, ים, and ים. Pl. branches of the
Nile, Ezek. xxxiii. 2. (b) The Euphrates,
Is. xxxvii. 1; Jer. li. 36. Hence—
Taken as a limit or boundary, will, in
various phrr., signify the quarter in which
such sea lies; as, ים ים, sea wind, i. e.
blowing from the west, Exod. x. 19;
ים ים, sea quarter, i. e. western, Exod.
xxvii. 13; xxxviii. 12. ים ים, sea-wards,
westward, Gen. xxvii. 14; Exod. xxvi. 22.
ים ים, id., Exod. x. 19. ים ים, from the sea,
the west, Gen. xii. 8. ים ים, from the
sea, with respect to —, Josh. viii. 9; xii.
13. Comp. Ps. cvii. 3; Is. xlix. 12. ים ים,
from sea to sea, Amos viii. 12. Hence
the phrr. ים ים ים, i. q. ים ים ים, Is. lx. 5; i. q.
ים ים ים, Deut. xxxiii. 19. Comp. ים ים ים.
Is. lx. 6. Not the riches, as Gesenius
thinks, but the multitude of the nations, as
the prediction is evidently of the conver-
sion of the nations to Christianity. ים ים, heart of
the sea, Exod. xv. 8. ים ים, shoulder, side,
of the sea, Num. xxxiv. 11. ים ים, limit
of the sea, Josh. xiii. 27, &c. ים ים ים,
tongue of—point of—Josh. xviii. 19. Comp.
Is. xi. 15. ים ים ים, Job ix. 8. See my note.
ים ים ים, breakers of the sea, Ps. xciii. 4.
ים ים ים, as the sand of the sea, i. e. for
multitude, Gen. xxxiii. 12. Comp. 2 Sam.
xxvii. 11. ים ים ים, lip, side, of the sea, Gen.
xxiv. 17; i. q. ים ים ים, Deut. i. 7. ים ים ים,
Esth. x. 1, &c. Metaph. Ps. cxxiv. 3. 5, &c.
To which many other similar usages may be
added; all regulated, however, by the same
analogies.
 ים, m. Chald. id. Def. ים, Dan. vii.
2, 3.
 ים ים, pl. f. of ים.
 ים ים, pl. m. of ים.
 ים ים, m. pl. once, Gen. xxxvi. 24.
According to the Vulgate, warm waters. See also Jerome's Quest. on the place; which Gesenius thinks, both from the etymologies of εὐαγγελίῳ, and from the fact that hot springs are still found to the east of the Dead Sea, is correct. The Greek translators generally preserve the Heb. word ἱστεμιν: not venturing to meddle with it. Ó Σώρος λέγει περιγγειν αὐτόν εἰπρεκνίαν. Bahrdt's Hexaplia. The Syriac Version, however, reads simply ὁ μανᾶ, waters. And this is, perhaps, the true sense of the passage; as, in those early times the finding of springs was of immense importance, both to the rearing of cattle, and the accommodation of travellers.

Arab. جنسني, dexter; جنسني, id. (a) The right side, hand, leg, eye, &c., as the context may require, 1 Kings vii. 39; 2 Kings xii. 10; Zech. iv. 11; Ezek. x. 3;—2 Sam. xx. 9; Ps. lxxii. 23; Jer. xxiii. 24;—Exod. xxix. 22; Lev. vii. 32, &c.;—1 Sam. xi. 2; Zech. xi. 17. For the most part elliptically, as, ἠπείνασεν ὁ Ἰωάννης, to the right (hand), or to the left, Gen. xxiv. 49, &c.; and often adverbially, ἐξέθεασεν, ἐποίησεν, Deut. ii. 27; Num. xx. 16. Metaph. Deut. v. 29; xvii. 11, &c. Hence the phr. ἔπεινα, Job xxx. 12. ἔπεινα, 1 Sam. xxiii. 24. ἐπέπεινα, Ps. cix. 31, &c.; ἔπεπεινα, Gen. lxxviii. 15. ἔπεινα, 2 Kings xxiii. 13. ἔπεινα, man of thy right hand, i. e. whom thou protectest, Ps. lxxxi. 18. Hence, being, or standing, at the right hand, will imply protection, favour, aiding, Ps. xvi. 8; cix. 31; cx. 5; cxxi. 5. Comp. 1 Kings ii. 19; Ps. xl. 10; cx. 1. And, as ἔπεινα, is often either expressed or implied (see under that word). (b) Power, by meton., will be intended, as, ἔπεινα, ἐπείνα, the right hand of Jehovah doing (producing, giving) might, Ps. cxviii. 16. Comp. Ps. lxxxi. 23; lxxxi. 11; lxxvii. 11; Hab. ii. 16; Is. xli. 10, &c. Hence, ἔπεινα, ἐπείνα, their right hand (i. e. power) is the right hand of falsehood, i.e. of deception, promising strength, but giving only weakness, Ps. clv. 8. Hence the phr. ἔπεινα, shall my right hand disregard, i.e. fail me, Ps. xxxviii. 5. And, perhaps, to this usage may be referred Jonah iv. 11. In this sense, too, i. q. ἔπεινα, Ps. xlv. 4. Comp. Is. xli. 13; Exod. xv. 6, &c. In many of these places the person, or angel, of Jehovah, i. e. Christ, is probably meant. Comp. Heb. xi. 26; 1 Pet. i. 11, &c.

(c) The southern quarter, or country; because a man facing the rising sun will have this country on his right hand, or side. See ῥημᾶ, p. 20 above, 1 Sam. xxiii. 19. 24; 2 Sam. xxiv. 5; Ps. lxxix. 13. And so when applied to buildings, 1 Kings vii. 39; 2 Kings xii. 10, &c.

Gesenius makes this term ominous of good luck, "pariter atque (apud) Grecos." But this is erroneous. The hand, and hence the right hand (b, above) often implied power, thence success, and particularly with reference to God's assistance. Aff. ὑπετέλεω, ὑπετέλεω, ὑπετέλεω, &c.

Arab. جنسني, m. patron. or rel. noun, of جنسني, 2 Chron. iii. 17; Ezek. iv. 6, i. q. جنسني. See the Keri. With جنسني, &c., Benjamite, Judg. xix. 16; 1 Sam. ix. 1, &c., Gram, artt. 166. 11; 170. 9. Once, جنسني, Num. xxvi. 12.

حت, v. Kal non occ. See جنسني, above, from which we have—

Hiph. pret. non occ. pres. 1st pers. with in parag. جنسني, I take, proceed towards, the right hand, or southward, Gen. xii. 9. جنسني, ye take the right hand path, Is. xxxi. 21, al. non occ.

Infin. جنسني, 2 Sam. xiv. 19.

Imp. f. جنسني, Ezek. xxi. 21.

Part. pl. m. جنسني, Using the right hand, 1 Chron. xii. 2, al. non occ.

Arab. جنسني, f. جنسني, pl. non occ. i. q. جنسني.

Arab. جنسني, m. جنسني, pl. non occ. i. q. جنسني.

Arab. جنسني, imperavit.

Hiph. جنسني, Change, exchange, for other; constr. immed. it. med. 1, for, Jer. ii. 11, al. non occ.

Hisp. جنسني, "substituamini," Gesen. Which seems hardly suitable to the passage, Is. lx. 6. Ye shall obtain rule, i. e. the sovereignty, is easily deduced from the Arab. جنسني, whence, جنسني, Emir, commander; and is a direct prophecy of the universal prevalence of Christianity. Comp. Ps. xlv. 17; Is. lx. 10, &c. al. non occ. Aquila,
kai ἐν δόξῃ αὐτῶν πορφύρα ἐνδυσάμεθα. See lxx.

ῥοδόν, see Ῥοδόν.


Hiph. Imp. aff. Ῥοδιστής, pointed, however, in the text as if the Hiph. of Ῥωδίων, once, Judg. xvi. 26. Let me grope, feel.

Ῥωδίων, for Ῥωδίων, Syriasm. r. Ῥωδ.

Ῥωδίως, pres. Chald. r. Ῥωδ.


Part. f. Ῥωδίως, of anger, the sword, &c., Jer. xxv. 38; xlv. 16; l. 16; Zeph. iii. 1, al. non occ.

Hiph. Ῥωδίως, pres. Ῥωδίως, i. q. Kal. Constr. immed. it. med. Ῥωδίως, Ezek. xviii. 7. 12; 16; xxii. 7. 29—Exod. xxii. 21; Deut. xxiii. 17; Lev. xiii. 33, &c.

Infin. Ῥωδίως, Ezek. xlvii. 18, al. non occ.

Part. pl. aff. Ῥωδίως, Thy oppressor, Is. xlix. 27.

Ῥωδίως, for Ῥωδίως, pres. Hiph. r. Ῥωδ.

Ῥωδίως, pres. Hiph. Ῥωδίως, r. Ῥωδ.

Ῥωδίως, f. pl. aff. Ῥωδίως, i. q. Ῥωδίως, see Ῥωδίως, r. Ῥωδ. Its suckers, i.e. tender branches: once, Ezek. xvii. 4.

Ῥωδίως, v. pres. Ῥωδίως. Syr. Ῥωδίως, suscit.

Arab. ḫuṭṭūn, coagulum. Constr. immed. it. abs. Suck in, milk as an infant, poison, &c. Metaph. Wealth, Is. ix. 16; lxvi. 11; 12; Deut. xxxiii. 15; Job iii. 11; xx. 16.

Part. Ῥωδίως, f. Ῥωδίως, Deut. xxxii. 28; Ps. viii. 3, &c.

Pl. Ῥωδίως, Ῥωδίως, Job viii. 16; Ezek. xvii. 22.

Constr. m. Ῥωδίως, Joel ii. 16. Aff. f. Ῥωδίως, Ῥωδίως. Fem. applied only to the suckers or tender branches of trees.

Hiph. Ῥωδίως, pres. Ῥωδίως, Ῥωδίως, Apollo. Ῥωδίως, Constr. immed. it. med. Ῥωδίως, it. Ῥωδίως, pers. Give suck, suckle, as a mother, &c., Gen. xxvi. 7; Lam. iv. 3; Exod. ii. 7; Deut. xxxii. 13; 1 Sam. i. 23.

Infin. Ῥωδίως, 1 Kings iii. 22.
The context, however, seems to require כֶּפֶר, *Be poured out.* Cogn. כֶּפֶר.

כֶּפֶר, v. pres. Hiph. in use. Syr. כֶּפֶר, *addict.* Constr. abs. it. as an auxiliary verb with an Infinit. following, or with an Infinit. with יָּשָׁר, it. med. הָרָע, on, or to, it. יָּשָׁר to יָּשָׁר, in. *Added, repeated,* Deut. xix. 9; Num. xi. 23, &c. As an auxiliary; see Gen. viii. 12; xxxviii. 26; 1 Sam. xxxvii. 4; Is. xxxvii. 31. In most which cases, our term again will express the intention of the writer. See Gram. art. 222. 4. With יָּשָׁר, יָּשָׁר, upon, to, &c., i. e. *increase, make more,* &c., as the place may require, Lev. xxiv. 14; xxvii. 13. 15. 19. 27, &c.; Is. xxvii. 15. Deut. xix. 9, &c. Inmed. יָּשָׁר, they shall increase—joy in—Is. xxix. 19.

Infinit. כֶּפֶר, Is. xxx. 1. 

Imp. pl. כֶּפֶר, Is. xxix. 1; Jer. vii. 21; but both these forms may be derived from the cogn. כֶּפֶר.

Part. כֶּפֶר, for כֶּפֶר, *Adding, repeating,* Is. xxix. 14; xxxviii. 5.

—pl. כֶּפֶר, Deut. v. 22.

Niph. כֶּפֶר, pres. non occ. *Was, became, added, repeated,* Jer. xxxvi. 32; Exod. i. 10; Num. xxxvi. 3.

Part. כֶּפֶר, f. כֶּפֶר, pl. f. כֶּפֶר, Prov. xi. 24; Num. xxxvi. 4; Is. xv. 9.

Hiph. כֶּפֶר, pres. כֶּפֶר, כֶּפֶר, כֶּפֶר, occasionally כֶּפֶר, Exod. v. 7. Apoc. כֶּפֶר, i. q. Kal, 2 Kings xx. 6; xxiv. 7; Ps. lxxi. 14; Eccl. i. 10. Pres. Gen. viii. 21; xxx. 24; Exod. x. 28, 29; Josh. vii. 12; Deut. iii. 26; xxv. 3, &c.; Joel ii. 2, כֶּפֶר כֶּפֶר, for כֶּפֶר כֶּפֶר. Comp. Job xx. 9. In Is. xlvii. 1, כֶּפֶר כֶּפֶר, thou (f) shalt not add (so that כֶּפֶר), they call thee, i. e. thou shalt no more obtain this privilege—Increase, Job xlii. 10, &c.

Infinit. כֶּפֶר, כֶּפֶר, Lev. xix. 25; 2 Chron. xviii. 13, &c.

Part. pl. m. כֶּפֶר, Neh. xiii. 18.


Hoph. Heb. כֶּפֶר, *Became, was, added,* Dan. iv. 33.

כֶּפֶר, v. pret. non occ. pres. Aff. כֶּפֶר, Hos. x. 10. See כֶּפֶר above. Arab. כֶּפֶר, pactum, contractus. Cogn. Heb. כֶּפֶר, כֶּפֶר, כֶּפֶר. Lit. restrain, constrain. Hence, Chastise, correct, as parents do their children, for the purpose of reducing them to rule and order, Hos. x. 10; Job xl. 2. See my note.
Part. ตร, Prov. ix. 7; Ps. xciv. 10, al. non occ.

Niph. pret. non occ. ตร, Be, become, chastised, corrected, Lev. xxvi. 23; Prov. xxix. 19; Jer. xxxi. 18; Ezek. xxiii. 48. ตร, for ตร, as Gesenius thinks. See Gram. art. 193. 4; but a regular pret. if pointed ตร, which is most likely.

Imp. Ps. ii. 10; pl. ตร, f. ตร, Jer. vi. 8.

P1ḥ. ตร, pres. ตร, i. q. Kal, if not also intensive. Chastise, correct, with words, stripes, &c., of parents, God, &c., 1 Kings xii. 11. 14; 2 Chron. x. 11; Ps. cxxvii. 18; Is. viii. 12; xxviii. 26; Job iv. 3. Pres. 1 Kings xii. 11. 14; Ps. vi. 2; xxxviii. 2; Deut. viii. 5; Jer. ii. 19. Metaph. Ps. xvi. 7.

Infin. ตร, Ps. cxxvii. 18; it. ตร, Lev. xxvi. 18. Aff. ตร, Deut. iv. 36.

Imp. ตร, Prov. xix. 18; xxix. 17.

Part. aff. ตร, Deut. viii. 5.

Hiph. pres. aff. ตร, Hos. vii. 12, only, I will chastise them.

יִת, m. sing. non occ. pl. יִת, r. יִת. Arab. יִת, loculus, theca, ubi aliquid reconditum. Usually a shovet; but, from the etymology, as well as from the accompanying words in the context, it should rather signify a sort of vessel, or box, perhaps, used either for bringing fuel to the fire on the altar, or for carrying the ashes away from it. דָּרַם, קָלָמִית, קְרָעָרָה, פָּרֶהָא, פָּלָחַת, Exod. xxvii. 3; xxviii. 3; Num. iv. 14; 1 Kings vii. 40. 45; 2 Kings xxv. 14, &c. Aff. יִת.

יִת, v. pres. aff. parag. יִת. Constr. immed. it. med. יִת, to, pers. Syr. יִת, condict, constitut, locum vel tempus. Arab. יִת, promit, e contrario, minatus est. Appoint, determine, variously, 2 Sam. xx. 5; Jer. xvii. 7; Mic. vi. 9. יִת, יִת, יִת, יִת, יִת, יִת, Hear (there is) a rod; and, Who hath appointed it? Applied to the espousing of a wife, Exod. xxii. 8. 9. Always aff.

Niph. יִת, pres. pl. יִת. Constr. abs. it. med. יִת, יִת, יִת. Be, become, appointed, &c. Meton. (a) Brought together, assembled, met; and, by a further meton., (b) agreed; either for friendly or unfriendly purposes.

(a) Exod. xxv. 22; xxix. 42, 43; xxx. 6. 36; Num. xvii. 19, &c. (b) Ps. lviii. 5; Amos iii. 3; Num. x. 4; Job ii. 11, &c.

Part. pl. m. יִת. (b) Num. xiv. 35; xvi. 11, &c.

Hiph. pret. non occ. pres. aff. יִת. Constr. immed. pers. med. יִת, thing, i. q. Kal, if not also causative. Appoint, time or place, usually: but there seem to be no good grounds for this addition, Job ix. 19. Parag. and aff. 1st pers. Jer. xxxix. 19; L. 44. See Gram. art. 235, al. non occ.

יִת, pres. apoc. Hiph. יִת, Hoph. Part. pl. m. יִת, Appointed, fixed, set up, Jer. xxiv. 1. — f. יִת הַמֻּלָּק, Fixed, Ezek. xxi. 21, al. non occ.

יִת, v. once, Is. xxviii. 17. Arab. יִת, asservavit; conj. iv. totam peregit truncationem, nullâ relictit parte. Cogn. יִת, יִת, yecusit illos. Æth. יִת, cremavit, ussit, &c. As, יִת, p. 46, above, signifies, laying up, either to preserve or destroy; so apparently this verb, lit. lay up. Meton. Carry off, destroy. Theod. kal ταφάξει χαλάζα ἐπίδα πυέλων.

יִת, m. pl. i. q. יִת. See יִת.

קֵתִיו, Ezek. xxxiv. 25. Woods.


יִת, v. Aff. יִת, Hath clothed me, Is. lix. 10, only. i. q. cogn. יִת. See, too, יִת, in the parallel.

יִת, pres. apoc. r. יִת.


Part. pl. m. יִת, His advisers, counsellors, Ezra vii. 14, 15, al. non occ.

Ithp. pl. m. יִת, They counselled, advised, Dan. vi. 8, only.

יִת, m. pl. יִת, constr. יִת. Arab. יִת, f. constr. pl. non occ. יִת, caper montanus. Syr. יִת, rupicapa. See Bochart. Hieroz. i. p. 915, it. p. 899. So called, apparently from its propensity to climbing the rocks. Cogn. יִת.

A sort of mountain antelope or goat, probably much the same with the Chamois of the Alps. 1 Sam. xxiv. 3, יִת, יִת, lit. rocks of the mountain goats; name of a
place on the desert of En-gedi. Gesen.—Ps. civ. 18; Job xxxix. 1. See my note. Fem. Prov. v. 19, יֵקָדָה, antelope of grace, i.e. graceful: with יָקָדָה, i. q. gazelle, in the paral. So the Arabs. Bochart. i. 899, יֵקָדָה, more splendid than the antelope; applied to a lovely woman. Hence—

יֵקָדָה, v. Kal non occ. Cogn. יֵקָדָה, Rise, be high, &c. Hence—

Hiph. יֵקָדָה, pres. יֵקָדָה. Constr. abs. it. med. יֵקָדָה, of thing, יֵקָדָה, instr. it. יֵקָדָה, pers. it. immed. Be profitable, advantageous, &c., 1 Sam. xii. 21; Is. xxx. 5, 6; xlv. 9; Jer. ii. 11; xii. 13; Hab. ii. 18; Job xv. 3; Prov. xi. 4, &c.; Jer. i. 8, ellipt. יֵקָדָה יֵקָדָה, after gods which profit not —, Job xxx. 13. See my translation and note.

Infin. יֵקָדָה, Is. xlv. 10; Jer. xxxiii. 31, &c.

Part. m. יֵקָדָה, once, Jer. xvi. 19.

יֵקָדָה, Apocope of v. pres. יֵקָדָה, lit. it, he, answers to, means, &c. Arab. יֵקָדָה, and יֵקָדָה, id. Applied as a particle, Because, because of; Num. xx. 12; 1 Kings xx. 42; 2 Kings xxii. 19; Is. xxvi. 29; Jer. v. 14; Ezek. v. 9, &c. With other particles as, יֵקָדָה, because that, since that, &c., 1 Sam. xx. 22, &c.; יֵקָדָה, id., Num. xi. 20; Is. vii. 5. יֵקָדָה, because, yea because, emphatically, Lev. xxvi. 43; Ezek. xiii. 10: and omitting the i., 1b. xxxvi. 3. יֵקָדָה, For what cause, reason? Hag. i. 9. יֵקָדָה, Jer. xlvii. 7. יֵקָדָה, Gen. xxii. 16: as the apocope of יֵקָדָה, Gen. xxvii. 39, &c. See r. יֵקָדָה, it. Nold. p. 344, seq., with the notes.

יֵקָדָה, pl. המֵקָדָה, once, Lam. iv. 3. Keri. Ostriches. So called according to Gesenius, because voracious. Syr. יֵקָדָה, vorax fuit; but there appears no ground for this in nature. Bochart, under יֵקָד, Hieroz. i. p. 65, "quasi clamosam dicam, aut flijiam clamoris. Clamosum enim est animal."

רֵעַד, f. of the last above; always as a compound, יֵקָדָה רֵעַד, i. e. daughter of the female ostrich, for female ostrich, pl. רָעַד; which, according to Gesenius, is put for both sexes, Is. xiii. 21; xxxiv. 13; Mic. i. 8; Job xxx. 29: opp. to בְּרֵעַד, the male ostrich, Bochart, Hieroz. ii. p. 235; Lev. xi. 16; Deut. xiv. 15. Forbidden by the law as unclean.


רֶעַד, m. Chald. once, Dan. ix. 21. רֶעַד, In hastening, flight, perhaps.

רֶעַד, v. pres. רֶעַד. See רֶעַד above.

Constr. abs. Be weary, fatigued, Is. xl. 31. רֶעַד, They shall walk and not be weary: synon. רֶעַד, with רֶעַד, preceding; which justifies the etymology above given, Is. xxvii. 30; xlv. 12; Jer. ii. 24; li. 58. 64; Hab. ii. 13, al. non occ.

רֶעַד, v. pres. רֶעַד. Arab. רֶעַד, monuit.

Constr. abs. it. immed. it. med. רֶעַד, pers. רֶעַד. Advise, admonish, counsel, either self or others, 2 Sam. xvi. 23; xvii. 7. 15. 21; Is. vii. 5; xiv. 27; xiv. 12; xxxii. 8, &c. Pres. Exod. xviii. 19; Num. xxiv. 14. Gesen. "prodistit," which is groundless; so on, Is. xii. 28. Phr. רֶעַד, מִרְעַד, Is. xxxii. 8. רֶעַד כָּבָל, 1 Kings i. 12. מִרְעַד, Hab. ii. 10. מִרְעַד, psal. Gesen. For רֶעַד מִרְעַד, I will advise and place, &c.; but, perhaps, used here in the sense of the Arab. cogn. רֶעַד, posuit, collocavit, i. e. I will place my eye upon thee.

Imp. pl. m. רֶעַד, of the cogn. רֶעַד, Judg. xix. 30: Is. viii. 10.

Part. רֶעַד, pl. רֶעַד. Constr. רֶעַד, 2 Sam. xv. 12; Nahum i. 11; Prov. xv. 22, &c.

— f. aff. רֶעַד, of רֶעַד, 2 Chron. xxii. 4, only.

— pass. f. רֶעַד, Is. xiv. 26, only.

Niph. רֶעַד, pres. רֶעַד. Constr. abs. it. med. רֶעַד, רֶעַד, Infin. Be, become, advising, counselling, consulting, Is. xii. 14; xlv. 21; Ps. lxxi. 10; lxxxii. 6; 1 Kings xii. 6. 8. 28; 2 Kings vi. 8; 1 Chron. xiii. 1; 2 Chron. x. 6. 8; Neh. vi. 7, &c.

Part. pl. m. רֶעַד, 1 Kings xii. 6. 9, &c.
Hithp. pres. pl. יִשְׂרָאֵל, once, Ps. lxxxiii. 4.

בָּרָא, masc. pl. בָּרָא, f. בָּרָה. Arab.
Infin. v. בָּרָא, difficultis superatus; sablebrosus fuit, mons, locus; impeditum. Syr. בָּרָא, damus, &c.; hence, as something impassable. I. A wood, forest, Eccl. ii. 6. בָּרָא, a wood, or forest, producing trees, 1 Sam. xxii. 5; 2 Kings xix. 23; Is. vii. 2; xlv. 23; Ps. l. 10; lxxxiii. 15; Ezek. xxxiv. 25, Keri; xxxix. 10; Ps. xxxix. 9. בָּרָא מִיָּה, house of the forest of Lebanon, 1 Kings vii. 2; x. 17. So called from being built with cedar wood: styled בָּרָא, Neh. iii. 19. An armoury of Solomon. Aff. בָּרָה, בָּרָה.

II. בר, it. f. בָּר. Arab. בָּר, servor, astus. Honey, the purest and best, as obtained from bees. Pliny, H. N., xi. 15. "In omne melle, quod per se fluxit, ut mustum et oleum, appellatur acetum." Palladius in Junio, tit. 7. "Mella confirmatis expressis diligentiae favis. Mel recens paucis diebus apertis vasculis habendum est, atque in summitate purgandum, donec refrigera tato calore, musti more, deseretinat. Nobilium mel erit, quod ante expressionem secundum velut sponte profusierit." The mel acetum is the Gr. μέλα δακτύλων; and, according to Heacyhius κράτασον, the best. Our chemists purify it by exposing it to a warm bath heat: they then term it, "mel despumatum." The honey obtained from trees, "quae vocentur occhi, ex quibus defluat mel horis matutinis duabas." Pliny, H. N. xii. 19, was a different thing. See בָּר above, p. 129. So called, therefore, from its being purified by fermentation or heat. Twice only, Cant. v. 1, יִשְׂרָאֵל, I have eaten my pure, with my wild honey. 1 Sam. xiv. 27, יִשְׂרָאֵל, in the pure (best) of the field-honey. This makes a real distinction between these two words.

בר, pres. Hiph. r. בֹּר.

בר, m. constr. בָּר.

בר, f. constr. בָּר, pl. בָּר. Constr.

בר, Arabic. בָּר, servavit pactum; conj. iii. eminuit: hence applied to appearance, &c. (a) Beautiful, handsome, man, woman, animal; voice, region, &c. (b) Excellent, Gen. xii. 14; xli. 2; 2 Sam. xiii. 1; xiv. 25; Cant. i. 8; v. 9: with the addition of יִשְׂרָאֵל, יִשְׂרָאֵל, יִשְׂרָאֵל, 1 Sam. xvii. 42; xvi. 12; Ps. xlviii. 3; Gen. xxix. 17; Ps. xxvii. 12; Ezek. xxxiii. 32; Eccl. iii. 11; v. 17, &c. Fem. Cant. i. 8; v. 9; Gen. xii. 11; xxxix. 17, &c. Pl. Gen. xlii. 2. 4. 18; Job xlii. 15; Amos viii. 13. Aff. בָּר, Cant. ii. 10. 13.

בר, v. pres. apoc. בָּר (of בָּר). Constr. abs. Beautiful, handsome, Cant. iv. 10; vii. 2. 7; Ezek. xvi. 13; xxxii. 7, al. non occ.

Pih. pres. aff. בֶּר, Beautiful it, Jer. x. 4, only.—Redup. pret. בָּר, Thou art exceedingly beautiful, Ps. xiv. 3, only. Gesenius has great doubts whether this does not exhibit an erroneous reading. "Ceterum," says he, "hæc forma analogiæ præter caret, neque ullum extat exemplum primarum radi calium geminatærum." Because no example is to be found doubling the first radical letters. But we have בָּר, from בָּר, he inflamed, &c., Gram. art. 197. 3, seq. There can, therefore, be no reason on this ground for suspecting this reading: and the truth is, it is perfectly consistent with the genius of the language. See also art. 169. 3, seq.

Hithp. 2d pers. f. בָּר, Thou becomest beautified, i. e. beautifiest thyself, Jer. iv. 30, only.

בר, f. compd., which would more regularly be written בָּר, or rather בָּר, and so be the ground form of בָּר above. The vowels in בָּר, have evidently been made to suit the supposition, that the first portion of the compound is in the state of construction with the second; which has the effect of leaving the second in a form not to be accounted for. Very beautiful, once, Jer. xlvii. 20.

בר, m. constr. בָּר. Cogn. בָּר, בָּר, ὄμοσαυρωτικόν. Breathing, panting, for, i. e. longing for, Hab. ii. 3, בָּר, the vision—breathing for (the time of the) end, i. e. having respect continually to it. Ps. xxvii. 12, בָּר, and (the) breather out of violence, taken generically as all such, al. non occ. Hence—

בר, v. Hithp. בָּר, She becomes panting, in breathless agitation, as in the greatest agonies; once, Jer. iv. 30.

בָּר, masc. constr. בָּר (for בָּר, which does not occur, although given as occurring by Gesen.) See בָּר above. (a) Beauty, of woman, Ps. xlv. 12; Is. iii. 24; Ezek. xvi.
25. (b) Excellency, majesty, of a king, Isa. xxxiii. 17. — of a city, Ps. i. 2; Ezek. xxvii. 3, 4. 11. Aff. יָלֵד, יָלָד, יָלָד.

Құрысқа, f. r. Құрысқа, non occ. Aff. only, Құрысқа.

Arab. Құрысқа, structure elata, et Құрысқа, and hence applied to a full grown youth (Құрысқа, f. Құрысқа): hence also, cogn. Құрысқа. Beauty, brilliancy, Ezek. xxviii. 7, 17, only; with Құрысқа in the paral. Hence—

Құрысқа, v. Hiph. only, Құрысқа, f. Құрысқа.

Constr. immed. it. abs. it. med. Құрысқа, Құрысқа.

(a) Exhibit brilliancy: shine forth, Deut. xxxiii. 2; Ps. l. 2; lxxvi. 2; Job iii. 4; x. 22.

Infinit. Құрысқа, Causing to shine forth, Job xxxvii. 15. See my note.

Imp. Құрысқа, Ps. xciv. 1. With Құрысқа parag. Ps. lxxvi. 2.

Құрысқа, pres. apoc. Hiph. r. Құрысқа.

Құрысқа, pres. apoc. Hiph. r. Құрысқа.

Құрысқа, v. pres. Құрысқа. Eth. Құрысқа: exvii. Constr. abs. it. med. Құрысқа, from, because of, Құрысқа, from between; Құрысқа, Құрысқа, against; Құрысқа, Құрысқа, to, for; Құрысқа, Құрысқа, before; Құрысқа, Құрысқа, in, against; Құрысқа, with, Құрысқа, from before; Құрысқа, Құрысқа, Deut. xxxiii. 11. Құрысқа, from before, parag., Josh. xv. 3, &c. Go out, forth, variously applied of men, (a) as of a land, city, house, place, &c., Gen. viii. 19; xlv. 4; Exod. xvi. 29; Num. xii. 5, &c.; 1 Kings xi. 29; Eccl. iv. 14; Jer. iv. 7; xxii. 11, &c. (b) — from the womb, the loins, &c., as children, with Құрысқа, Құрысқа, Құрысқа, Құрысқа, Gen. xvii. 6; xxv. 26; xlv. 26; 2 Sam. xvi. 11; Job i. 21; Is. xlvi. 1; Jer. xx. 18, &c. (c) — from a people, as the original stock, 1 Chron. i. 12; ii. 53; Gen. x. 11. (d) — simply, or for the purpose of doing something, Judg. iii. 24; Exod. xvi. 4; Lev. xvi. 24; 1 Sam. xxviii. 15, &c. — to make war, 2 Kings xix. 9; Is. xxxvii. 9. — God to protect; or king to lead, &c., Judg. iv. 14; 2 Sam. v. 2; 1 Chron. xiv. 15, &c. (e) — bondman from bondage, Lev. xxvi. 41. 54. Құрысқа, Exod. xxi. 5. Құрысқа, Ib. 2, &c. (f) — shepherds against wild beasts, 1 Sam. xvii. 35. (g) — men into captivity, &c., Jer. xxvii. 7; Zech. xiv. 2; Job xxxix. 4, &c. (h) — for peace, or war, Құрысқа — Құрысқа, Judg. iii. 10; xx. 14; 1 Kings xx. 18, &c.

Metaph. (i) — of the shoot of a tree as of a son, Is. xi. 1. — of the cold, Job xxxviii. 29. — of the soul, as of a person going forth, Cant. v. 6, &c.

Of things inanimate. (k) The sun's rising, as if coming out of the earth, Gen. xix. 23; Ps. xix. 6: — stars, Neh. iv. 15: the morning, Hos. vi. 3. (l) — of plants, 1 Kings v. 13: flowers, Job xiv. 2. (m) — waters, as issuing from a spring, &c., Gen. ii. 10; Deut. viii. 7; Is. xli. 18: metal, in a liquid state, Job xxviii. 1. (n) — of a boundary running out, &c., Josh. xv. 3, 4. 9. 11, &c. (o) — of money expended (outgoing), 2 Kings xiii. 13. (p) — of an edict, or word going forth, Hab. i. 4; Is. xiv. 23; Ps. xvii. 2; xix. 5; Esth. viii. 7; Dan. ix. 23. (q) — of the eye protruding with fat, Ps. lxxvi. 7. (r) — of fire, Num. xvi. 35; xxi. 28; Jer. xlvi. 45. (s) — the hand, horn, arrows, &c., Ruth i. 13; Dan. viii. 9; Zech. ix. 14: — breath, Job xxvi. 4; to which many similar usages may be added.

Phr. Құрысқа, with great wrath, Dan. xi. 44. Құрысқа, like lightning, Zech. ix. 14.

Құрысқа, setting themselves up, Num. xvi. 27. Құрысқа, for, as, hundreds, 2 Sam. xviii. 4. Құрысқа, by troops, detachments, 2 Kings v. 2. Құрысқа, Esth. viii. 14, &c.

Infinit. Құрысқа, abs., Gen. viii. 7; xxvii. 30, &c.

— constr. Құрысқа (for Құрысқа), Gen. xxiv. 11, &c. Aff. Құрысқа, &c., Exod. xiii. 8, &c.

Imp. Құрысқа, Gen. viii. 16, &c. Құрысқа, parag. Judg. ix. 29.

Pl. Құрысқа, Gen. xix. 14, &c.

F. Құрысқа, Cant. 1. 8; pl. Құрысқа, Ib. iii. 11.

Part. Құрысқа, Құрысқа, Gen. ii. 10, &c.; pl. Құрысқа, Құрысқа, Exod. xiii. 4, &c. Aff. constr. Құрысқа, Gen. ix. 10, &c.

— f. Құрысқа, Құрысқа (for Құрысқа), Gen. xxiv. 15, &c.; once, Құрысқа, Eccl. x. 5, for Құрысқа, once, Құрысқа, Deut. xxviii. 57.

Pl. құрысқа, құрысқа, 1 Sam. ix. 11, &c.

Hiph. құрысқа, pres. құрысқа, құрысқа, құрысқа.

Constr. immed. it. med. құрысқа, құрысқа, pers. med. құрысқа, құрысқа, instr. in, Құрысқа, outwards; құрысқа, to, for. Cause to come, or go, out; bring out: of (a) persons, or (b) things, as in Kal. (a) Exod. iii. 11; xii. 51; xiii. 3; Deut. vi. 23; vii. 8, &c. (b) Gen. i. 12. 24; xiv. 18; Lev. iv. 12; vi. 4; xiv. 45; Deut. xxii. 19; Is. lxi. 11; Zech. iv. 7; Job xxviii. 11; Ps. xcv. 15; xxxiii. 6; Prov. xxx. 33, &c. — of tribute exacted, with Құрысқа, 2 Kings xv. 20.

Infinit. құрысқа, Exod. vi. 13. 27, &c. Aff.
Hoph. pret. only, Be stayed; remain unmoved, Exod. xiv. 24, al. non occ.

m. — pl. non occ. Aff. once, Keri—see Keri—is a mere mater lectionis, (v) is therefore immutable, r. Arab. mundus, purus fuit. Cogn. conspicua fuit res; οὐκ ἔριζε, liquavit rem; unzit caput liquamine. Fine oil, of olives probably, Num. xviii. 12; 2 Kings xviii. 32; Jer. xxxi. 12; Joel i. 10; 2 Chron. xxxix. 6, &c.; Zech. iv. 14. יָשָׁב, two sons of the (holy) oil. Mystically of the law and Gospel, considered as God's two clear witnesses. Comp. Rev. xi. 3. And see my Exposition on the place, Sermons and Dissertations, Lond., 1830.

firma ac constans fuit res. Cogn. Hithp. only, constr. abs. it. med. ἕς, ἔσται, ἔσται, ἐστιν, ἐστι, ἐστή, ἐστή εἰστιν. pl. m. pres. רֹאשׂ. Be, become, set up, stand fast, variously applied: simply, abs., Exod. xiv. 13; 1 Sam. xii. 16; 2 Chron. xx. 17, &c. — in the presence of —, Job i. 6; ii. 1; Zech. vi. 5; 1 Sam. x. 23. — near —, Num. xxx. 13; 15; 2 Sam. xviii. 13. — on, Ps. xxxvi. 5; Hab. ii. 1. — with —, Num. xi. 6; 2 Chron. xx. 6; Ps. xcvi. 16, &c. — among, 1 Sam. x. 23; 2 Sam. xxiii. 12. — far from, "from", for, Exod. ii. 4. — against, Ps. ii. 2. — accoutred for war, Jer. xlv. 4; Job xxxviii. 14, &c.

Infin. רֹאשׁ, 2 Sam. xxi. 5, &c.

Imp. רֹאשׁ, 2 Sam. xviii. 30, &c., ἐστιν parag., Job xxxix. 5.

— pl. רֹאשׁ, 1 Sam. x. 19, &c.

— רֹאשׁ, v. Kal non occ. Syr. cogn. מָשָׁה, cætus: synon. רֹאשׁ, רֹאשׁ, Hiph. רֹאשׁ, pres. רֹאשׁ, ἐρωτάμενος: Apoc. רֹאשׁ. Constr. immed. it. med. ἀπό, ἐπερχόμενος, ἐμπροσθεν. Set up, make stand up, Gen. xxx. 38; xxxiv. 15; xliii. 9; xlvii. 2; Judg. vii. 5; viii. 27; 1 Sam. v. 2; 2 Sam. vi. 17; Hos. ii. 5; 1 Chron. xvi. 1.

Imp. רַעְשָׁה, Deut. xxvii. 56.

— pl. רַעְשָׁה, Amos v. 15.

Part. רַעְשָׁה, Judg. vi. 37.

unzit caput liquamine. Fine oil, of olives probably, Num. xviii. 12; 2 Kings xviii. 32; Jer. xxxi. 12; Joel i. 10; 2 Chron. xxxix. 6, &c.; Zech. iv. 14. יָשָׁב, two sons of the (holy) oil. Mystically of the law and Gospel, considered as God's two clear witnesses. Comp. Rev. xi. 3. And see my Exposition on the place, Sermons and Dissertations, Lond., 1830.

For, by, "the effusion of his...joins," (his sons) there they felled him, 2 Chron. xxxii. 21, al. non occ.

Chald. Chald., m. pl. constr. with יְבָשָׁה, יְבָשָׁה, Firm, fixed, settled, matter, Dan. ii. 45; iii. 24; vi. 13; vii. 16. 19, al. non occ.

 Jord. v. Kal non occ. Arab. יִבְשָׁה, postuit.

Part. pass. יִבְשָׁה, m. I. lit. laid, placed, i.e. bed, couch. Aff. יָשָׁה, Gen. xlix. 4; pl. constr. יָשָׁה, 1 Chron. v. 1: aff. יָשָׁה, pl. of excellence, Job xvii. 13; Ps. lxxvii. 7; cxxvii. 3, al. non occ. II. יָשָׁה, Keri, יָשָׁה, c. pl. non occ. lit. lien, laid to. The series of small chambers (otherwise termed יָשָׁה) built against each side of the Temple of Solomon; marked (o) in the plan in the Appendix: 1 Kings vi. 5, 6. 10.

Hoph. pret. non occ. pres. יָשָׁה, יָשָׁה, with יָשָׁה: Place, strew, as a bed or couch, Is. lvi. 5; Ps. cxxviii. 8. "Et orcum mihi substernerum," Gesen. But, of this "orcas," as often remarked before, it is most probable the ancient Hebrews knew nothing. The deep and dark chambers of the grave was evidently all they meant. See my note on Job xxi. 13; xxvi. 6.

Hoph. pret. יָשָׁה, Been, became, strewed,
spread, as a couch, Is. xiv. 11; Esth. iv. 3, al. non occ.

ןָּפְלָ, v. pres. בָּפְלָ, בָּפְלָ (for בָּפְלָ), once, 1 Kings xxi. 35. בָּפְלָ, בָּפְלָ. Constr. immed. of thing, med. בָּפְלָ יַ, בָּפְלָ, בָּפְלָ. (a) Pour out, as water, blood, oil. (b) Fuse, as metals. (a) Gen. xxxv. 14; Lev. viii. 15; ix. 9; xiv. 26; Num. v. 15; 2 Sam. xiii. 9; 2 Kings iii. 11, i. e. served, waited on; iv. 41, &c. (b) 1 Kings vii. 46; 2 Chron. iv. 17; Exod. xxv. 12; xxvi. 37; xxxvi. 36; Job xxviii. 2, &c. Hence, meton., (c) Firm, unyielding, as any thing molten (cogn. פָּלָ), Job xxxvii. 38. See my note, xli. 15, 16.—Metaph. Ps. xli. 9. In sign. (a), Is. xlv. 3, applied to the spirit. Josh. vii. 23, i. q. פָּלָ.

Infin. פָּלָ, Exod. xxxvii. 27.

Imp. פָּלָ, 2 Kings iv. 41. פָּלָ, Ezek. xxiv. 3.

Part. pass. פָּלָ, Job xxviii. 2, &c.

— pl. פָּלָ הַ, 1 Kings vii. 24; f. פָּלָ הַ, aff. פָּלָ הַ, Itus being fused, 1st pl. p. פָּלָ הַ, 1 Kings vii. 30.

Hoph. פָּלָ הַ, pres. פָּלָ הַ, Be, become, poured out, suffused. Metaph. Ps. xlv. 3;—Lev. xxi. 10; Job xxxii. 16.

Part. פָּלָ הַ, פָּלָ הַ, 1 Kings vii. 16. 23. 33. Sign. (c) Job xi. 15; xxvii. 10; xxviii. 38.

— f. aff. פָּלָ הַ, 2 Chron. iv. 3. פָּלָ הַ, more properly, פָּלָ הַ. Pi. as Gesenius has observed, 2 Kings iv. 5. The pouring out, &c.

— pl. פָּלָ הַ, Zech. iv. 2, noun of instr. lit. pourers out, canals, tubes, or spouts, perhaps.

ןָּפָלָ, pl. non occ. Aff. פָּלָ, פָּלָ. See v. following. Formation, imagination, figment (metaph.) of the mind. Often with בָּפְלָ יַ, Gen. vi. 5; viii. 21; Deut. xxxi. 21; 1 Chron. xxviii. 9; xxi. 18; Hab. ii. 18; Ps. ciui. 14; Is. xxvi. 3, פָּלָ, a (well) sustained imagination (thought). Thou wilt keep, &c., i. e. grounded on thy support, 1b. xxix. 16, בָּפְלָ יַ, or, a thought, imagination (of man) say to his Maker, &c.

ןָּפָלָ, pres. apoc. Kal. r. פָּלָ.


it. med. בָּפָלָ, for; בָּפָלָ, on, against; בָּפָלָ, from; בָּפָלָ, in. Form, fashion, make, Genii. 7, 8, 19; Is. xxvii. 11; xxix. 16; xliii. 21; Jer. i. 5; Amos iv. 13; Hab. ii. 18, &c. Metaph. 2 Kings xix. 25; Ps. xciv. 20.


— pass. pl. m. aff. בָּפָלָ, lit. things formed, members, Job xvii. 7, only. Comp. Ps. cxxix. 16.

Niph. בָּפָלָ, pres. non occ. Became, was, formed, made, once, Is. xliii. 10.

Puh. pret. pl. בָּפָלָ, i. q. Niph. Metaph. perhaps, Ps. cxxix. 16, only.

Hoph. pres. בָּפָלָ, i. q. Niph., Is. liv. 17, only.

ןָּפָלָ, v. pret. non occ. pres. f. פָּלָ, pl. פָּלָ הַ, for פָּלָ, f. pl. פָּלָ הַ. Constr. med. 2, of obj. or instr. (a) Burn, Is. ix. 17.

(b) Be set on fire, burnt, Is. xxxxi. 12; Jer. xlii. 2; li. 8.

Niph. f. פָּלָ הַ, pres. non occ. Be, become, set on fire, burning; it. burnt, 2 Kings xxii. 13. 17; Jer. ii. 16; ix. 9. 12; xlii. 19; Neh. i. 3; ii. 17.

Hiph. פָּלָ הַ, pres. apoc. פָּלָ הַ, pl. פָּלָ הַ. Constr. immed. instr. med. פָּלָ, obj. it. יָלָ, יָלָ, 3, instr. פָּלָ, obji, 2 Sam. xiv. 31: it. immed. obj., Jer. li. 30: i. q. Kal, if not causative of it, Jer. xi. 16. 1st pers. pret. פָּלָ הַ, Jer. xvii. 27; xxi. 14; xxxii. 29; 2 Sam. xiv. 50. פָּלָ הַ, Kethiv, read פָּלָ הַ. See Keri. Lam. iv. 11; Josh. viii. 8, 19, &c.

Part. פָּלָ הַ, Ezek. xxxi. 3, only.

ןָּפָלָ, m. pl. פָּלָ הַ, constr. פָּלָ. Seg. fm. פָּלָ הַ, f. pl. פָּלָ הַ. Arab. אֲרָבָ, forcea in monte, vel sazo, in quo restatnag aqua. I. Wine,—or oil-vat, so placed under the press as to receive the wine, or oil, when expressed from the fruit. xxix. ἐνόλημα, Joel ii. 24; iv. 13. Hewn out of a solid stone, apparently; hence v. אֲרָבָ, Is. v. 2. Comp. Jer. ii. 13; 2 Chron. xxxvi. 10,—and the term אֲרָבָ, rock, i. e. stone, Job xxix. 6. See my note. Not that it was a mere well dug in the earth, or cavity in the mountain rock, as Gesenius will have it. Num. xviii. 27, 30; 2 Kings vi. 27; Zech. xiv. 10, &c. II. Job xxiv. 11. The trough, or cistern, in which the grapes were trodden, or bruised for the press. Aff. פָּלָ, pl. פָּלָ הַ.
Constr. med. ל, from, by, ב, Jer. vi. 8; Ezek. xxxii. 17, 18, al. non occ. See ל.
Hiph. pret. aff. ו., once, 2 Sam. xxii. 6. Constr. ה, pers. י, in. We will cause them to drop, fall, i. e. hang them; pres. aff. ו, they hang them, Ib. 9. Gesenius finds "palo affixum," empaile, here; but on no ground beyond that of mere fancy.

Imp. הנ, Num. xxv. 4.
Hoph. part. pl. m. יְנִינָה, Persons hanged, 2 Sam. xxi. 13, only.


ל, m. Seg. fm. ול, pl. non occ.

ל, f. Seg. fm. ול, pl. ול, pl.

Syr. ל, gravitas, honorabilitas.

Arab. גרֶו, gravavit; gravis moribus fuit. Weight, preciousness, value; honour, glory. Applied to persons or things, m., Jer. xx. 5; Ezek. xxii. 25; Prov. xx. 15; Job xxviii. 10; Ps. xxxvii. 20; xlix. 13. 21; Esth. i. 4; vi. 6, &c. Aff. ל, י. Fem. 1 Kings v. 31 (17); vii. 9—11; Is. xxviii. 16; Zech. xiv. 6, al. non occ. Chald. ל, def. ול, once, י, id., Dan. ii. 6; iv. 27. 33; v. 18. 20; vii. 14.

ל, m. pl. ול. Constr. sing. ול.

ל, f. pl. י, as in יְ above: and to this fm. are those plurals referred by Gesen., &c. Precious, dear; honourable, glorious, of persons or things, Job xxviii. 16; Ps. xxxvii. 8; cxvi. 15; Prov. i. 13, &c. Hence, rare, scarce, 1 Sam. iii. 1. Pl., Lam. iv. 2. Fem., 2 Sam. xii. 30; 1 Kings x. 2. 10, 11; 2 Chron. iii. 6; ix. 1. 9. 10; Prov. vi. 26, &c.; Ps. xlv. 10: pl. aff. with Dagesh euphonic, and prep. י, among thy honourable women.

לָ, v. pres. ול, וּ. Constr. abs. it. med. ל, in; ול, by; ו, pers. Be, become precious, prized, valued, of person or thing, 1 Sam. xviii. 30; xxvi. 21; 2 Kings i. 13.

Arab. ל, v. pret. non occ. pres. ול, וּ. Arab. ל, accensus fuit ignis. Syr. ל, id. Constr. abs. it. med. וּ, even to. Burn as fire, Deut. xxxii. 22; Is. x. 16.
Infin. ל, Ib.
Part. f. ל, Is. lxv. 5.
Hoph. pres. וּ. Constr. med. י, it. וּ, on; וּ, even to. Become, be made, burning, Lev. vi. 2. 5; 6; Jer. xv. 14; xvii. 4, al. non occ.


ל, and בּ, and בּ, part. f. r. וּ. Heated, burning, Dan. iii. 6. 11. 15. 17. 20, 21. 23. 26, al. non occ. Chald.

לָ, f. constr. (With an Euphonic Dagesh.) Arab. וּ, praecepti admissio.
Cogn. וּ, paraut dicto. Obedience, Gen. xlix. 10; Prov. xxx. 17.

לָ, Infin. v. וּ.

לָ, m.—pl. non occ. r. וּ. Arab. לָ, f. תֹומ, constituit, erectus fuit. "Quicquid (in terra) vivit," says Gesenius. But neither does the context nor the primitive usage of this word justify this. Whatever has been raised, made to exist, or the like, as men, beasts, birds, trees, herbage, flowers, edifices, &c., is clearly comprehended in both, Gen. vii. 23; Deut. xxi. 6, only.

לָ, and בּ, m.—pl. לָ, r. וּ.

Arab. לָ, whence, לָ, forcipes.
Castell. One who snares birds, a fowler, Ps. xci. 3; Prov. vi. 5; Hos. ix. 8; Jer. v. 26, al. non occ.

לָ, and בּ, r. וּ, which see.

לָ, m. r. וּ, once, Jer. xxxii. 20.

לָ, f. Grave, of great import, Dan. ii. 11, only.

14; Is. xliii. 4; Zech. xi. 13. הָקִּים, in which I was prized, valued, by them, ironically, Ps. xlix. 9; lxxvi. 14; cxxxi. 17, al. non occ.

Hiph. רַעַב, pres. 1st pers. רַעַב. Constr. immed. med. רַעַב. Lit. make precious. Meton. Rare, scarce, Prov. xxv. 17; Is. xiii. 12, only.

רַעַב, r. רַעַב, which see.

רַעַב, v. רַעַב, pl. רַעַב, Gram. art. 188. 3. Constr. med. יִרְעֵב, Jer. i. 24; Ps. cxli. 9, al. non occ. Snares, taking as a fowler. See רַעַב.

Part. pl. m. רָעַב, Ps. cxxvii. 7.

Niph. רָעַב, 2d pers. pres. רָעַב. Constr. abs. it. יִרְעֵב, instr. בֵּן, become, taken, ensnared as a bird, Is. viii. 15; xxviii. 13. Metaph. Deut. vii. 25; Ps. ix. 17; Prov. vi. 2, al. non occ.

Pub. Part. m. pl. רָעַב, i. e. the ground-form of the pret., applied as if a participial noun (רָעַב), Gram. art. 182. 2, Eccl. ix. 12.

רָעַב, see r. רָעַב,—it. רָעַב, Hiph. of do.

רָעַב, m. constr. רָעַב, pl. רָעַב, constr. רָעַב.—

רָעַב, f. constr. pl. non occ.—

Participial noun (Gram. artt. 155. 5. 6; 192). Fearing, (a) God; or (b) man; mostly with pronouns, and hence equivalent to the verb, as in the Syriac. Constr. immed. it. abs. it. med. רָאָב, רָאָב, with Infin., Gen. xliii. 18; Deut. xxv. 18; Judg. vii. 6; Eccl. viii. 13; Jer. xxvi. 19; Jonah i. 9: the word, &c. (a) of God, Exod. ix. 20; Prov. xiii. 13. In constr. רָאָב, fearer of God, Gen. xxii. 12; Job i. 8, &c. Pl. Exod. xviii. 21; Ps. xv. 4, &c.—of his name, Mal. iii. 20. Comp. 16.—an oath, Eccl. ix. 2.—the sword, Jer. xliii. 16. (b)—of man, Gen. xxxii. 12; Deut. vii. 19; xx. 8. Constr. distinct. רָאָב, רָאָב, 1 Sam. xxiii. 3, abs. Jer. xlii. 11, &c.; Eccl. ix. 2. Fem., Prov. xxxi. 30. Aff. רָאָבָה.

רָאָב, it. רָאָב, r. רָאָב. Arab. cogn. רָאָב, pra metu attionitus fuit; רָאָב, timidius fuit. Constr. abs. it. immed. it. med. רָאָב, רָאָב, Infin. it. for יִרְאֵת. In Fear (a) God, (b) man, (c) thing. (a) Lev. xix. 14. 32; xxv. 17. 36; 1 Kings xviii. 3, &c. (b) Gen. xix. 30; xlvi. 7; xlvi. 3; Judg. vi. 27; vii. 3; viii. 20; 1 Kings i. 50, &c. (c) 1 Sam. xiv. 26; Ps. cxix. 120; Deut. xxviii. 58; Ps. xxiii. 4; lxvi. 11; Is. xxvii. 6, &c. רָאָב, irreg. for רָאָב, Josh. iv. 24, by error of the copyists, no doubt.

Infin. רָאָב, with יִרְאֵת, for רָאָב, Josh. xxi. 25; 1 Sam. xvii. 29.

—it. רָאָב, f. constr. רָאָב. Aff. רָאָב, &c., Deut. iv. 10; v. 29; Gen. xx. 11; 2 Sam. xxii. 3; Jer. xxxir. 40, &c. Meton. True religion, as consisting of the fear of God, Ps. xiii. 10; Job iv. 6; xv. 4, &c.

Imp. רָאָב, Prov. iii. 7; Josh. xxiv. 14, &c. The רָאָב partaking, in some degree, of the character of the letters רָאָב, takes the (ו) in the pl. here, with the first, rather than the second letter of the word. Not unlike this is the analogy of Gram. art. 73.

Niph. pret. non occ. pres. once, רָאָב, 2d pers. sing., Ps. cxxx. 4, Thou art to be feared, revered.

Part. רָאָב, pl. non occ. (m.) applied to (a) God, (b) man, or (c) things. Fearful, f. רָאָב, pl. רָאָב, aff. רָאָב, terrible, (a) Exod. xv. 11; Ps. xlvi. 3. Constr. distinct, Gram. art. 225. רָאָב, terrible (in frequent, reiterated) operation. Comp. Exod. xv. 11; Deut. x. 17; Neh. v. 5, &c.—the name, i. e. person, of God, Christ, i. q. רָאָב, Judg. xiii. 6, to whom this epithet is applied: רָאָב, Deut. xiv. 13. 15. 16. 18. 19. Comp. Is. ix. 5:—and here v. 22. 23:—Mal. i. 14; Ps. cxxix. 3; cxi. 9, &c. (b) Is. xviii. 2. 7, &c. (c) day of God, i. e. of his marvellous works, Joel ii. 21; iii. 4; Mal. iii. 23:—place in which God appeared, Gen. xxviii. 17:—God's works generally, Exod. xxxiv. 10; Ps. lvii. 3;—xliv. 5, יִרְאֵת, for יִרְאֵת, thy right hand shall teach thee, i. e. instruct people what thou art, by thy doing wonders, wonderfully. See Is. lxiv. 2. Similar phraseology is that in Eph. iv. 20, υἱοὶ δὲ νησίων ἡμῶν τὰ ἐν χερσονήσῳ; Ps. lxv. 6; cii. 22, &c.

Pih. pret. pl. aff. רָאָב, They made, caused, me to fear, 2 Sam. xiv. 15, pres. non occ.

Infin. aff. רָאָב, To make me fear, Neh. vi. 19. רָאָב, 2 Chron. xxxii. 18, al. non occ.

Part. pl. m. רָאָב, Neh. vi. 9, al. non occ.

רָאָב, for רָאָב, r. רָאָב, apoc. pres. Hiph. רָאָב, see v. רָאָב. רָאָב, v. pres. רָאָב, apoc. רָאָב, in pause, רָאָב.
it. f. 'תינ, not in pause, Lam. iii. 48, by mistake of the copyists probably. Arab. יְּשַׁד, descendit in stomachum humor. Eth.

67-68: descendit. Cogn. יָשַׁד, praecipitam dedit. Constr. abs. it. med. הַפָּרָג, כְּ, n. parag. רָשָׁד, in, to; יָשַׁד, Inf. it. to, place; יָשַׁד, from; יָשַׁד, it. immed. elliptically. Descend, of things animate, and inanimate, from a higher place, state, &c., to a lower, either properly or conventionally, Gen. xxiv. 16. 45; Exod. ii. 5; Josh. xvii. 9; 1 Kings xviii. 40; Is. xiiii. 10; Ps. cvii. 23; Ezek. xxvii. 29; Ruth iii. 3. 6; 1 Sam. ix. 27; 2 Kings vi. 18. — from a metropolis, as usually built on elevated places, Gen. xii. 10; xxvi. 2; xlvi. 3; 1 Sam. xiii. 20; xxiii. 6. See Also V. En. xxv. 1; xxvi. 2, &c. Hence the usage of the New Test., go up to Jerusalem, John vii. 8; Acts xv. 2. — of rivers, rain, &c., Deut. ix. 21; Ps. lxxii. 6; Num. xxxix. 11, 12; Josh. xviii. 13. — of tears, Lam. i. 16; iii. 48; Jer. ix. 17, &c. of the day declining, Judg. xix. 11; but here we have רַתְכ for רַתְכ, if it is not the Infinit. of רַתְכ, or a derivative of רַתְכ, or רַתְכ. — of men, beasts, or things, to death, ruin, &c., Ps. lv. 16; Job vii. 9; xvii. 16; xxxix. 24; Is. xxxix. 19; xxxiv. 7; Deut. xx. 20; xxxvii. 52; Zech. xii. 2. Metaph. Deut. xxviii. 43.

Inf. abs. רַתְכ, Gen. xliii. 20. Aff. רַתְכ, Ps. xxx. 4. Keri.

— it. f. רַתְכ, Gen. xlvi. 3.
— it. f. רַתְכ, Deut. xxviii. 52; Num. xi. 9, &c. Aff. רַתְכ, &c., Ps. xxx. 10, &c.

Imp. רַתְכ, Exod. xix. 21, n parag., Gen. xlv. 9; in pause, רַתְכ, 2 Kings i. 9, &c.
— pl. רַתְכ, Gen. xliii. 2, &c.
— f. רַתְכ, Is. xlvii. 1, &c.

Part. רַתְכ, pl. רַתְכ, רַתְכ, Judg. ix. 36, 37; 1 Sam. x. 8, &c. Constr. רַתְכ, Ps. cxvii. 17, &c.

— f. רַתְכ, pl. רַתְכ, רַתְכ, Lam. i. 16; Eccl. iii. 21; Prov. v. 5, &c.

Hiph. רַתְכ, רַתְכ, pres. רַתְכ, apoc. רַתְכ, רַתְכ, it. רַתְכ. Constr. immed. it. med. רַתְכ, רַתְכ, רַתְכ, יָשַׁד, from; יָשַׁד, on; יָשַׁד, instr. רַתְכ, to; n parag. Make descend, bring down, cast down, &c., of persons or things, Gen. xlv. 13; Josh. ii. 18; 2 Kings xvi. 17; Is. x. 13; xliii. 14; lxiiii. 6; Ezek. xxxiv. 26; Lam. ii. 10; Ps. lxxviii. 16; Prov. xxi. 22, &c. Once, 1 Kings vi. 32, רַתְכ (for רַתְכ = רַתְכ; compensating the loss of the 1, by [ך]).

Phrr. רַתְכ — "in orcum," says Gesenius—to the grave, however, is all that is meant, 1 Sam. ii. 6; and Ezek. xxxvi. 16. רַתְכ, id. Ps. lv. 24, רַתְכ, to the pit of destruction. Comp. Ezek. xxviii. 8. 1 Kings ii. 9, רַתְכ, רַתְכ, bring thou down his grey hair with blood to the grave. Comp. Gen. xliii. 38; xlv. 29; Ezek. xxvi. 20; Lam. ii. 18, רַתְכ, רַתְכ, tears as a stream.

— רַתְכ, her pitcher on her hand, Gen. xxvii. 18. רַתְכ, רַתְכ, his saliva on his beard, 1 Sam. xxi. 14.

Inf. רַתְכ, Gen. xxxvi. 25. Aff. רַתְכ, Ezek. xxxvi. 16.

Imp. רַתְכ, Exod. xxxiiii. 5, &c.
— pl. רַתְכ, Gen. xliii. 11.
— f. רַתְכ, Lam. ii. 18.
Part. רַתְכ, 1 Sam. ii. 6; 2 Sam. xxii. 48.
Hoph. רַתְכ, pres. 2 pers. רַתְכ. Be brought down, lowered, Gen. xxxix. 1; Num. x. 17; Is. xiv. 11. 15; Zech. x. 11; Ezek. xxxii. 18.

77-78. m. in mere narrative, generally with the article, תְּרֵמ, The Jordan, r. רַתְכ, cogn. רַתְכ. Syr. יָתְכ, lit. runner, river.

Pers. רַתְכ, proceed, go. Where תְּרֵמ, for רַתְכ, is the root. So the German, Rhyn, Rhein, from the v. rinnen, as Gesenius has observed, Gen. xiii. 10, 11; xxxii. 11, &c. In Job xi. 23, for any large river, as many have thought; but this has resulted from a mistaken view of that place. See my notes. As well might the Euphrates be taken for any large river. "Quod sane," says Gesenius, "scriptorem in Palestina degenterem prodict." But, has any writer of Palestine ever used the word תְּרֵמ, in this loose sense? No such thing. And, could no writer out of Palestine speak of the Jordan? Surely any one on the east side of that river might speak of it just as naturally as one on the west could.

79-80. see r. תְּרֵמ.


Constr. immed. it. med. יָשַׁד, in, יָשַׁד, for. (a) Cast out, shoot, send forth, armed force, the lot, arrows, stones, &c., Exod. xv. 4; 1 Sam.
under ṣ'-, feared. lxx. μὴ πλανάοιθε. Gesenius.

ירש, r. מז. יرسل, r. מז.

m. once, Job xxxix. 8, r. מז.

Green herb, shoot.

ירש, rarely ירש, 1 Chron. iii. 5.

Jerusalem, so called after the times of David; in whose days it became the place, in which it had been predicted God would cause his name to dwell, and which should, therefore, be the chosen place. In earlier times it was styled יר, Gr. Ἰερουσαλήμ, Gen. xiv. 18; Ps. lxxxvi. 3: and יִרָח, Jebus, Judg. xix. 10, &c.

So that it had once both these names; which, if compounded, would read ירשך, or ירש, and, omitting the Dagesh, as being irregular after a perfect vowel (here ַ), we should have ירָח, &c., which would signify something like, the trampling or treading down of peace; so named, perhaps, on account of the warlike character of its ancient idolatrous inhabitants; but most unsuitably as the city, which God himself had chosen for his own. If then we take יר, as a part. pass. of ירש above, in the sense of founded, i. e. house, &c., we shall have the יר, house, mansion, of peace, of Saadia Haggaon, i. q. מִדְיֶנֶת אֶסְלָם, city of peace. Or, if we take either of the other significations of that verb, an equally suitable denomination will be the result. In this case, the transition from the old to the new name would be easy, and quickly adopted. It is true we find no such compound as that supposed above; yet this new name looks so like a compound of the two old ones, that it seems very likely to have been chosen for the purpose of intimating the existence of them both, with the altered character which this city was ever after to sustain. It is no uncommon thing, moreover, for eastern cities to receive a new name on such occasions as that mentioned above. So Bagdad (يَارِضُ عَدَد, garden of justice,) received the title of مدینة المنصر, city of Mansur, Abulfed. Ann. Moselem., tom. ii. 103: and, part of it, that of مدينة السلام, city of peace, Ib. p. 789. The dual marked by the vowels in ירש, &c., is, in all probability, a
mere fragment of the Jews. In the Chald. of Daniel and Ezra, it is still שד, or שד, Dan. v. 2; vi. 11; Ezra vi. 8. Gr. ἵππος, and ἰπποθόμα. See Anot. et Vind. Noldii. n. 791, p. 825.

The thigh, Num. v. 21, 22; Gen. xxiv. 2. 9; xxxii. 26. 32; Exod. xxviii. 42, &c. Pth. ἵππος, ἵππος, and ἰπποθόμα. See Anot. et Vind. Noldii. n. 791, p. 825.

The thigh, Num. v. 21, 22; Gen. xxiv. 2. 9; xxxii. 26. 32; Exod. xxviii. 42, &c. Pth. ἵππος, ἵππος, and ἰπποθόμα. See Anot. et Vind. Noldii. n. 791, p. 825.

The thigh, Num. v. 21, 22; Gen. xxiv. 2. 9; xxxii. 26. 32; Exod. xxviii. 42, &c. Pth. ἵππος, ἵππος, and ἰπποθόμα. See Anot. et Vind. Noldii. n. 791, p. 825.

The thigh, Num. v. 21, 22; Gen. xxiv. 2. 9; xxxii. 26. 32; Exod. xxviii. 42, &c. Pth. ἵππος, ἵππος, and ἰπποθόμα. See Anot. et Vind. Noldii. n. 791, p. 825.

The thigh, Num. v. 21, 22; Gen. xxiv. 2. 9; xxxii. 26. 32; Exod. xxviii. 42, &c. Pth. ἵππος, ἵππος, and ἰπποθόμα. See Anot. et Vind. Noldii. n. 791, p. 825.

The thigh, Num. v. 21, 22; Gen. xxiv. 2. 9; xxxii. 26. 32; Exod. xxviii. 42, &c. Pth. ἵππος, ἵππος, and ἰπποθόμα. See Anot. et Vind. Noldii. n. 791, p. 825.
"Smut, or dustilage" (in corn), when the distempered ear comes out of its covering formed by the blades, looks lank and meagre; the common, and immediate covering of the grains, are in this case so very slight and thin, that the black powder is seen through them," &c. Rees's Encyclop. sub voce. I quote this to show how exactly the description of the disease agrees with the etymology given above. The yellowness, &c., of the Greek and other translators, gave a name of this disease formed on other considerations. The "rubigo," of Pliny is evidently of this sort. H. N., lib. xviii. 44.

frons, m. pl. non occ. Arab. ٣، ٣، fronds avulsit; ٣، fronduit arbor. The primary notion seems to have consisted in throwing, shooting, out. See ٣، and ٣،; hence applied ٣، to green herbs, as shoots out of the earth; ٣، to spitting, as shot out of the mouth.

Ekh. ٣، ٣، : expuit. Freshness, greenness, i. e. herbage, as grass, Gen. i. 30; ix. 3; Num. xxii. 4; Ps. xxxvii. 2; Is. xv. 6. — produce of trees, Exod. x. 15. In the last instance, fruit is evidently meant; examine the previous member: whence it should seem, that greenness is not necessarily meant by this word.

fresh, green, herb, Deut. xi. 10; 1 Kings xxi. 2; 2 Kings xix. 26; Is. xxxvii. 27; Prov. xv. 17. Syr. ٣،, olus.

v. pres. ٢، ٢،. Constr. abs. it. pl. non occ. Fresh, green, herb, Deut. xi. 10; 1 Kings xxi. 2; 2 Kings xix. 26; Is. xxxvii. 27; Prov. xv. 17. See ٢، sign. ii. above. Spit, — ٢،, in the presence of —, Num. xii. 14; Deut. xxv. 9. See my note on Job xxx. 10.

Infin. ٢،, Num. l. c.

٣،, m. pl. non occ. See ٢، above: whence, ٢، ٢،: hence, meton. Syr. ٣،, attenuatus est, macruit, i. e. from, casting, throwing, out, we have the notion of exhaustion; hence, wasting, &c.

Syr. ٣،, pallor. Arab. ٣،, rubigo; mostly with ٢،, ٢. Wasting, blasting; perhaps (a) the smut in corn, Deut. xxviii. 22; 1 Kings viii. 37; Amos iv. 9; Hag. ii. 17. (b) Withering, wrinkling, wasting, in the face, Jer. xxx. 6. Aquila, kραυζει. LXX. χρωμα, κραυζαι, θυμοφθορα. Theod. χαραθεί.
Imp. הָלִים, Deut. i. 21; in pause, יָלַמְכ, Ib. ii. 24, &c.
— pl. הָלִים, Deut. i. 8, &c.
Part. הָלִים, Gen. xv. 34; Deut. xviii. 14.
— pl. הָלִים, Deut. xii. 2, &c. Aff. הָלִים, Jer. xliv. 2.
— f. הָלִים, Num. xxxvi. 8, only.
Niph. pres. הָלִים, sign. (c) above. Be, become, poor. Cogn. הָלִים, Gen. xiv. 11; Prov. xx. 13; xxxii. 21; xxx. 9, al. non occ.
Pib. pres. הָלִים, Gesen. "pauperem reddidit," Deut. xxviii. 42. But the things here mentioned are the fruits of the country: how these can be made poor I cannot see. They may be taken in possession, and that it is perhaps the intention of the writer to say. Hither Gesenius also refers. הָלִים, Judg. xiv. 15. How, then, are we to account for the prefixed? He says the Infinitive would be הָלִים. It is true this would be an Infinitive of this verb; but it is not certain, nevertheless, that the other word is not also an Infinitive, as more Infinitives than one are often found with verbs: and, as the construction requires that this be considered as an Infinitive, I take for granted that it is so.

Hiph. הָלִים, pres. הָלִים; apoc. הָלִים. Constr. immed. ab. it. med. הָלִים, הָלִים. (a) Make, cause, to possess, succeed in possession, Num. xiv. 24; Josh. vii. 7; xvii. 12; Judg. i. 19; Job xiii. 26; 2 Chron. xx. 11, &c.
(b) Dispossess, drive from possession, Exod. xxxiv. 24; Num. xxxii. 21; xxxiii. 52; Deut. iv. 38; Judg. xi. 24; Job xx. 15; 1 Sam. ii. 7. (c) Make poor, 1 Sam. ii. 7. Meton. Desolate, Num. xiv. 12, &c.
Infin. הָלִים, once, הָלִים, Judg. i. 28; Deut. iv. 38; Josh. iii. 10, &c. Aff. הָלִים, Num. xxxii. 21; Judg. ii. 23.

Part. הָלִים, Deut. xviii. 12, &c. Aff. הָלִים, Deut. ix. 4.

טָלַמָה, f. pl. non occ. A possession, Num. xxiv. 18, only.

טָלַמָה, f. (for כָּלַמָה). Part. pass. lit. thing possessed, constr. יָלִים. A possession, Deut. ii. 5. 9. 19; Judg. xxi. 17, &c. Aff. יָלִים, Num. xviii. 26; 1 Sam. viii. 8.


טָלַמָה, m. compd. The name given to Jacob on the occasion of the angel's wrestling with him (Gen. xxiii. 29. Comp. Hos. xii. 5), intimating the esteem in which he was held by God. Arab. גָּלְמָה, elatio gloriae et nobilitatis; it. גָּלְמָה, superior pars, &c. — of Heb. גָּלְמָה, Prince, leader; and גָּלְמָה, God, Prince of God. Comp. גָּלְמָה, Gen. xi. 20. Hence, he was, after Abraham, the head of God's chosen people, and bore this name as a voucher that, as he had prevailed with the angel, so should he be with men, יָלִים יָלִים. Hence, too, Exod. iv. 22, "Israel is my son," &c. Hence, the true Israelite, Ἰσραήλ, John i. 48. Comp. Rom. ix. 6; Is. lxix. 3; Ps. lxxxi. 1, &c.; is God's adopted child (Eph. i. 5); reigns with Christ (Rom. v. 17, &c.); and, through him, is more than a conqueror (1 Cor. viii. 37). Under the New Covenant, to be called by a New Name, Is. lxii. 2. Comp. Jer. xxxiii. 16; Acts xi. 26; χρησμαίσω τι πρωτον... τούς μαθητας χρησμαίσων. Where χρησμαίσω is evidently to be taken in the sense of made known by revelation, as in Heb. xii. 5. See Sehleusner. Lex. N. Test. sub voce. By this name of Israel was the whole nation, by meton., afterwards called: but, as the house of Judah became very prominent in the days of David, and a sort of division took place between him and the family of Saul, the terms Judah and Israel were adopted by the followers of them respectively. See 2 Sam. ii. 9, seq. Again, in the days of Rehoboam (1 Kings xii.), this was likewise done by the adherents to the House of Solomon and of Jeroboam, which continued to the Babylonian captivity. After that time the terms Israel and Judah were used of the whole nation.

טָלַמָה, m. patronym of לָם, 2 Sam. xvii. 25, &c.

תָּלָמָה, f. id., Lev. xxiv. 10.

לָם, and לָם. According to some, לָם, 2 Sam. xiv. 19; Mic. vi. 10: but this may be read לָם. Whence לָם. An indeclinable word. Seg.—Cogn. לָם. See לָם, — לָם, fm. לָם, Gram. artt. 74; 150. Arab. v.


לָם, res, &c. Syr.
In all which, existence, real being, thence substance, firmness, wealth, &c., have resulted as secondary significations.

Abstr. or sort of Infinitive, (a) existing, being, propr. existence (opp. τὸ ἔχω, ἔχειν), the logical copula being understood, Gen. xxviii. 16; xxxix. 4, 5-8; Deut. xxxix. 17; Ruth i. 12; iii. 12; Lam. i. 12, &c. With pl. 2 Kings ii. 16; Ezra xiv. 44; 2 Chron. xvi. 9, &c. The following are idioms, ἐστιν, ἔχει, ἔχειν, if (there) exists, as to you, i.e. with you (the will) for burying, &c., i.e. putting the case that you are not averse. Comp. 1 Kings ii. 16, &c.; Gen. xxxiii. 8. ἐστιν, he exists, is, to, as in the Latin, est mihi, tibi, &c., for habeo, &c., Ecc. iv. 9; viii. 6, &c. Εἰσί, έστοι, 1 Sam. xxii. 4. Εἴη, it is, yea it is, 2 Kings x. 15. ἔχει, but eyes really exist! i.e. blind people, having eyes nevertheless, Is. xliii. 8. ἔχειν, the lovers of substance, i.e. real wealth, Prov. viii. 21. Comp. xxviii. 18. With ὅπου, were, existed, Job xvi. 4; Num. xxxix. 29. ἔχειν, and it is, because that, &c., Num. ix. 20, 21. ὃς ἐστιν, Is there? Gen. xxiv. 23, &c. ἔχειν, Ecc. i. 13. Aff. πρὸς, lit. thy being, existing—thou art, Judg. vi. 36. ἔχειν, Gen. xxv. 49. ἔχειν, with single parag. ἐχει, Gram. art. 235. Arab. note. Comp. Deut. xxxi. 10, where the single τό is found in other cases, Deut. xxix. 14; Esth. iii. 8, &c. See also the "Lexicon particularum," &c., of Christian Koerber, attached to that of Noldius, p. 21, seq.

In the dialect of the Himyarites, sit. Syr. ἐστιν, id. Constr. abs. it. immed. it. med.

(a) Sit, remain, dwell, reside, 1 Kings i. 46; ii. 12; 2 Kings xiii. 13, &c.;—Lev. xiv. 8; 1 Kings xi. 16; 2 Sam. vii. 1, &c.—Gen. xiii. 12; xix. 29; Judg. v. 17; 1 Sam. xxvii. 11, &c. (b) By sitting, as by rising up, the performance of certain actions generally, is sometimes meant. See Ps. xxxix. 2; Deut. vi. 7. Pec. for judgment, rule, Zech. vi. 13; Ps. ix. 5, 8; lxxiv. 2; xcix. 1; cxxi. 5; Is. xiv. 13; xxxvii. 16. Hence, (as) a king, Ps. xxix. 10. — a purifier, Mal. iii. 3, &c. — chief, Job xxxv. 25. — as in ambush, to waylay, Ps. x. 8; xvii. 12; Job xxxviii. 40 (xxxix. 2); Jer. iii. 2. — in distress, ruin, weeping, &c., Is. iii. 26; xlvi. 5; Job ii. 13. — in idleness, quiet, prosperity, &c., Is. xxx. 7; xxxii. 18; Jer. xxiii. 23. See Gram. art. 194. 13; Jer. i. 12; Zech. xiv. 10, &c.

Metaph. of things, Gen. xliv. 24; Ps. xxii. 4. Inhabiting the praises, &c., rather, but thou remainest, continuest, holy; or, remainest (the) holy one; (object, proprietor) of the praises of Israel. Aq. Sym. Theed. ἐχομενος. lxx: χορωμενος: reading ἐχομενος, sing. probably. By meton. praise, for object of do. Comp. Jer. xvii. 14. We may, too, take ἐχεις, as a pl. of excellency.

Infin. abs. ἔχεις, 1 Sam. xx. 5. ἔχεις, Deut. i. 6, &c. Aff. πρὸς, ἔχεις, &c., Ps. cxxxix. 2; xxxiii. 14, &c.

Imp. ἔχεις, Gen. xx. 15, parag. ἔχεις, ἔχομεν, ἔχοντως, ἔχεν, 1 Sam. xxvii. 19, &c. With ἐκ, rel. ἔχεις, Ps. cxliv. i. — pl. ὅπου, ἔχεις, &c.; Ib. xxii. 5, &c.

F. ἔχεις, Ib. xxxviii. 11, &c.

Part. ἔχομαι, ἔχες, pl. ὅπου, constr. ἔχειν, Gen. iv. 20; Num. xxxix. 55; Gen. xix. 25, with aff. regularly.

— f. ἔχομαι, Lev. xv. 23.

— pl. ὅπου, 1 Sam. xxvii. 8.

Niph. ἔχεις, pres. non occ. ἐχεκαίνης, become, inhabited, Jer. vi. 8; xxii. 6; Ezek. xxvi. 19; xxxvi. 10.

Part. ἔχομαι, Ezek. xxvi. 17, &c.

— pl. ὅπου, Ib. xxxviii. 12.

PIh. pl. m. pret. ἔχω, ἔχομαι, They shall make cause, to remain, Ezek. xxvi. 4.

Hiph. ἔχω, pres. ἔχω, ἔχεις, ἔχει, ἔχειν, ἔχειν, ἔχειν, ἔχειν, ἔχειν, Make, cause, to sit, dwell, reside, in; inhabit, 1 Sam. ii. 8; 1 Kings xxi. 9; Ps. lxvii. 7; cxvii. 7; Ezek. xxxvi. 33; Is. liv. 3.

Infin. ἔχεις, 1 Sam. ii. 8; with rel. ἔχομαι, Ps. cxxii. 8.

Imp. ἔχεις, Gen. lxxvii. 6.

— pl. ὅπου, 1 Kings xxii. 9.

Part. ἔχομαι, Ps. lxvii. 7: with rel. ἔχομαι, Ps. cxlii. 9.

Hoph. ἔχω, pres. ἔχω, Made, caused, to dwell, &c., Is. v. 8; xlv. 26, al. non occ.

ἔχω, r. ἔχω.

ἔχω, prop. name; i. q. ἔχω, usually; but this may fairly be questioned, i. q. Gr. ἔχω, r. ἔχω. Arab. ἔχω, ampla factum, opposed to ἔχω, strictness, &c. Generally, Saviour; αὐτός γερος σωτὴς τον λαον αὐτον ἐξ αὐτων ἀμπελον αὐτων, Matt. i. 21. The fm. is that of a pres. answering to the σωτῆς of the angel: lit. He shall save: of the ground fin. ἔχω, Gram. art. 189. 6. ἔχω,
for נָבָא, which would be the full form. It is not strictly therefore, i. q. נָבָא, although the general sense differs not essentially. It occurs, Neh. viii. 17, &c., for Joshua, &c. Hence—

נָבָא, f. constr. נבָא, pl. נבָא, r. נבָא. And with of unity נבָא. See נבָא, (b) p. 145, above. Lit, amplitude, space; hence, meton., Freedom, safety, salvation. With of unity, or pl. singular, great, salvation, Exod. xiv. 13; xv. 2; 1 Sam. xiv. 47; 2 Sam. x. 11; Job xiii. 16; Ps. cviii. 14. 21, &c. With of unity, Ps. iii. 3; lxxxv. 3; Jonah ii. 10. Pl., 2 Sam. xxii. 51; Ps. xviii. 51; xxviii. 8, &c. Metaph. נבָא, נבָא, נבָא, He shall place salvation (as walls, &c., Is. xxvi. 1. נבָא, נבָא, ל. lxxix, 17. Comp. lx. 18; xxxiv. 6; Hab. iii. 7. נבָא, נבָא, נבָא, springs, fountains, of salvation, Is. xii. 3. נבָא נבָא, for our singular, perfect, salvation, Ps. lxxxv. 3. Aff. נבָא, נבָא, נבָא, &c. Pl. and by unity, have no aff.


Gesenius's etym. נבָא, is indirect, and his interpretation supplies a weak and frigid tautology: viz. “fames,” hunger.

נבָא, r. נבָא.

נבָא, v. Kal non occ.

Hiph. pres. נבָא, apoc. נבָא. Constr. med., pers. נבָא, thing. Syr. apb. נבָא, נבָא, extendit. Extend, stretch out, Esth. iv. 11; v. 2; viii. 4, al. non occ.

נבָא, r. נבָא.

נבָא, m.—pl. נבָא, opp. נבָא, נבָא, נבָא, f.—pl. non occ. Lev. xxvi. 10. From the notion of heaviness, sleepiness, inactivity, that of age, would naturally follow. Old, of things only, Lev. xxv. 22; Cant. vii. 14; Neh. iii. 6; xii. 39; Is. xxii. 11.

נבָא, v. pres. נבָא, pl. נבָא. See נבָא above. Constr. abs. it. med. 3, in, of place; נבָא, under. Sleep, slumber, doze, Gen. ii. 21; xii. 5; Job iii. 12; Ezek. xxxiv. 25; Ps. iii. 6; iv. 9; cxlii. 4; Is. v. 27; 1 Kings xix. 5; Prov. iv. 16. Metaph. — of death, immet. נבָא, Jer. li. 39, &c. נבָא, נבָא, נבָא, of inactivity, Ps. xlv. 24. Infin. נבָא, Eccl. v. 11, al. non occ. Part. נבָא above.

Niph. נבָא, pres. non occ.—of נבָא above,
Be, become, grow, old, as inhabitants of any place, Deut. iv. 25, al. non occ.

Part. גָּדַע, dry, Lev. xxvi. 9. — f. הָנָב, 10: f. Is. xiii. 11, al. non occ.

Pth. f. aff. pres. רָכְשָׁה, She made him sleep, Judg. xvi. 19, only.

רָכְשָׁה, r. כָּשׁ.

רָכָשׁ, and רָכָשׁ, m. abstr. or Infin. Constr. immed. it. med. כָּשׁ. Seg. fr. כָּשׁ.

Lit. amplitude, space: opp. to straitness, constriction. Meton. Deliverance, freedom, safety, salvation, Ps. xx. 7; xii. 6; l. 23; Job v. 11; Hab. iii. 12; Is. xlv. 8; lxi. 10. Particularly as derived from God: hence the phr. כָּשׁ, Ps. xviii. 46: comp. ver. 3; lxi. 8; Is. li. 5. כָּשׁ, shield of thy salvation, Ps. xlvii. 36. כָּשׁ, Ib. li. 14. כָּשׁ, Ib. lxix. 14. כָּשׁ, I will clothe with salvation, Ps. cxxi. 10. Aff. כָּשׁ; &c. Hence the verb—

Hiph. כָּשׁ, pres. כָּשׁ, twice, כָּשׁ, after the Chaldee manner, 1 Sam. xvii. 47; Ex. xxvi. 6. אָמֵן, apoc. כָּשׁ.

Constr. abs. immed. it. med. כָּשׁ, כָּשׁ, from; in, by, of person, rarely of things. Deliver, set free, save, as the context shall require, Judg. ii. 18. כָּשׁ, Ib. כָּשׁ, my own hand hath delivered me: comp. Judg. vi. 36: Ps. xlv. 4. כָּשׁ, their arm, Ib. xlvii. 1. כָּשׁ, His right hand. Comp. Is. li. 1; lxiii. 9; Job xxi. 2; 1 Sam. xiii. 2; abs., Is. xliii. 12; — Prov. xx. 22; Job v. 15. With כָּשׁ, by a great salvation, 1 Chron. xi. 14.

Infin. כָּשׁ, 2 Sam. iii. 18. With כָּשׁ prefixed mostly, Deut. xx. 4, &c., it. Aff. כָּשׁ, Ps. xxxi. 3, &c.

Imp. כָּשׁ, Jer. xxxii. 7. With כָּשׁ parag. כָּשׁ, 2 Sam. xiv. 4; Ps. cxviii. 25, כָּשׁ, whence the term "hosanna," Matt. xxv. 9, &c., pl. non occ.

Part. כָּשׁ, Deut. xxi. 27, &c. Aff. reg. כָּשׁ, 2 Sam. xxi. 3, &c.

— pl. כָּשָׁה, Obad. vr. 21; Neh. ix. 27.

Niph. כָּשׁ, pres. כָּשׁ, Be, become, delivered, saved. Constr. abs. it. med. כָּשָׁה, in, by; כָּשָׁה, from, Num. x. 9; Deut. xxxii. 29; 2 Sam. xxii. 4; Jer. vii. 20; xvii. 14; Is. xlv. 17. 22; Ps. lxxx. 4, &c. In Zech. ix. 9; כָּשָׁה, righteously, and one who has been, become, saved,—i. e. prægn. has obtained salvation,—is He, i. e. for himself and others. xxx. כָּשָׁה.

Imp. pl. כָּשָׁה, Be, become ye, saved, Is. xlv. 22.

Part. כָּשָׁה, Zech. li. c, al. non occ.

כָּשָׁה, and כָּשָׁה, masc. Arab. כָּשָׁה, it, כָּשָׁה, it.

Syr. כָּשָׁה. Rh. כָּשָׁה.

Aeth. כָּשָׁה. Jaspis. The Jasper stone, Exod. xxviii. 20; xxxix. 13; Ezek. xxviii. 13, al. non occ.

כָּשָׁה, and כָּשָׁה, m.—pl. non occ. Aff. כָּשָׁה, Job xxxiii. 23. See my note. Cogn. כָּשָׁה, which see, p. 60, above. Rectitude, integrity, Deut. ix. 5; Job vi. 25; Prov. ii. 13; iv. 11; Job xxxiii. 3; Ps. cxix. 7; 1 Chron. xxix. 17, &c.

כָּשָׁה, m. constr. כָּשָׁה, pl. כָּשָׁה.

Constr. כָּשָׁה.

See כָּשָׁה above. Synon. כָּשָׁה, כָּשָׁה, כָּשָׁה, opp. כָּשָׁה. Right, upright, righteous, true. Applied to God, man, and things, Ps. xci. 16; xxv. 8; Deut. xxxii. 4; — Job i. 8; ii. 3; — Ps. cxv. 1; 137. With the article, Deut. vi. 18; xii. 25, כָּשָׁה, the book of right, i. e. of truth. Some book written, apparently, under inspiration. The word cannot be a proper name here; if it were, the article could not have been regularly prefixed, Josh. x. 13; 2 Sam. i. 18; — Prov. xxxix. 27: pl. Num. xxxii. 10; Job iv. 7, &c.; Ps. vii. 11, &c.: fem., Ezra viii. 21; Ps. vii. 11; Mic. iii. 9; opp. כָּשָׁה, 1 Kings iii. 6. Pl., Ezek. i. 23. Phr. כָּשָׁה, right in his own eyes, Judg. xvii. 6. Comp. Deut. xii. 25; 28; Prov. xiv. 12, כָּשָׁה; Ps. vii. 11; כָּשָׁה, xxxiv. 14. Adv., Is. xxxvi. 7. כָּשָׁה, thou shalt rightly, truly, weigh.

כָּשָׁה, v. pres. כָּשָׁה, כָּשָׁה, pl. f. כָּשָׁה, once.

See כָּשָׁה above. Constr. med. כָּשָׁה. (a) Be right, upright, good. (b) Go, proceed, right, i. e. directly onwards. (a) Jer. xviii. 4; xxvii. 4; Judg. xiv. 3; 7; Hab. ii. 4; 1 Sam. xvi. 2; 26; 1 Kings ix. 12; 1 Chron. xiii. 4. (b) 1 Sam. vi. 12, כָּשָׁה, for כָּשָׁה. Dagesh compensating for the loss of the. The form (differing here from the common paradigm) is that in use among the Arabs. See the Grammars. "Maxime de eia," says Gesenius: but only one
instance—the last here—occurs, and that
manifestly in the sense of מָשָׂ.

Pih. pret. וְשָׂ, pres. וְשָׂ. Constr.
immed. it. med. מָשָׂ. Make right, good,
direct. יָשָׂ, I have made wholly right,
good, direct, Ps. cxix. 128. מָשָׂ, his
ways will I make direct, Is. xlv. 13. Comp.
vr. 2. See Keri, Prov. iii. 6. מָשָׂ,
proceeds straight forward, Prov. xv. 21.
See xi. 5; 2 Chron. xxxii. 30. So מָשָׂ,
Job xxxvii. 3, according to Gesenius: but
no mark of Pih. is to be found here. See
my note on the place.

Imp. pl. וְשָׂ, Is. xi. 3, only.

Part. pl. מָשָׂ, Prov. ix. 15, only.

Puh. Part. מָשֵּׂ, once, 1 Kings vi. 35.
Made direct, plain; laid flat; smooth,
perhaps. מִשָּׂ, מִשָּׂ פָּרְשָׂ, al. non
occ.

Hiph. pres. מָשָׂ, used imperatively. Be
they made direct, straightforward, Prov.
iv. 25.

Imp. וְשָׂ, for מָשָׂ, where the rad. מ is
retained. The more usual form would be
שָׂ. See Gram. art. 87. 1. Make direct,
Ps. v. 9.

מָשָׂ, m.—pl. non occ. A periphrastic
name of Jacob or Israel, applied to the whole
people generally, Deut. xxxiii. 15; xxxiii. 5.
26; Is. xlv. 2, al. non occ. Augm. of מָשָׂ.
See Gram. art. 168. Intensively, Entirely,
fully, right, righteous. Comp. Num. xxxii.
21, with Is. vr. 10, where מָשָׂ = מָשָׂ, is
evidently applied to Israel, מָשָׂ, a word
not very greatly differing from it, particu-
larly if מ and פ, were originally supposed
to be cognates. The מָשָׂ of Gesenius is
the most clumsy attempt at etymological
conjecture I have ever seen from him.—So
Aq. Sym. Theod. εἴσοδος: sed "Obstare
videtur, Jsa. L. c." Gesen. I think quite the
contrary. If chosen by Jehovah, and, hence,
is considered as his servant, this מָשָׂ
must have been pardoned, i. e. justified by him
likewise.

מָשָׂ, r. מָשָׂ.

מָשָׂ, see מָשָׂ above.

מָשָׂ, r. מָשָׂ. Hithp.

יָשָׂ, Chald. i. q. Heb. יָשָׂ. Syr. יָשָׂ.
Aff. יָשָׂ, Dan. iii. 12.

יָשָׂ, r. יָשָׂ.

םָשָׂ, see מָשָׂ above.

םָשָׂ, r. מָשָׂ. Hithp.

םָשָׂ, Chald. i. q. Heb. שָׂ. Syr. שָׂ.
Aff. שָׂ, Dan. iii. 12.

םָשָׂ, r. שָׂ.
The eleventh letter of the Hebrew alphabet; and, used as a numeral, represents the number twenty, Gram. art. 4. See its etymology under П below. On its pronunciation, see Gram. artt. 16. 47; its classification, and interchanging with other letters, artt. 23. 2; 78. 2. 5. Gesenius makes it interchangeable with even, as he also does, with נ. But no reliance can be placed on an analogy so doubtful as this, when ו or ו, and ו, ו and ד, may be shown to be derived from primitive roots, having totally different significations. See these words in Castell. And it is extremely important that we guard, in this particular, against the danger of creating too great a latitude of interpretation, which may be turned eventually to the worst possible accounts.

On the etymology, and mode of prefixing this letter, as a particle, to certain words, see Gram. art. 174. 2, seq.; and on its application and force, Nold. Concord. partic. p. 349, seq., with the references there made. But, as Noldius, like Gesenius, is more diffuse than is suitable to the business of the Grammarians, I will endeavour to give such a general view of the case, as may embody all that seems necessary of their observations.

With nouns, then, of whatever sort, affixed pronouns, and many particles, this particle has the effect of instituting comparison with something signified by some other term or terms following, expressed, it may be, or implied; and thence, of pointing out similitude, relationship, or the like. With verbs (i. e. as conjugated in their several persons) this is never done: but, when such similitude, &c., is required, the needful is supplied, either by a separate word, or particle; and occasionally with this particle prefixed to it: as, נ, נ; נ, &c. And, be it remembered, that, in such comparisons, &c., the things compared are supposed to be
placed positively in juxta-position with each other, so that the one may be substituted for the other, and considered as standing in its place: and that this holds good, whether the comparison be simple or complex, single or double, &c. Which will cover all the varieties of signification given to this particle by Noldius, as well as all the cases, proposed by Gesenius and others, as to its usages.

Examples (from Nold.) יַבְדֶּל אֶלֶּה, As (in) the days of her uncleanness, &c.; i.e. considering her now positively as such, then &c., Lev. xv. 25. מַעֲמַךְ, as, i.e. in the situation of a mark, Lam. iii. 12. מַעֲמַךְ, as the consuming of —, i.e. supposing this positively to take place,— so — &c., Is. v. 24. מַעֲמַךְ, as the stones, i.e. what the stones positively were as to number, 2 Chron. ix. 27. מַעֲמַךְ, as thou art not... so, &c., i.e. what thy ignorance is in the one case, that it also is in every other to which the comparison extends, Eccl. xi. 5. מַעֲמַךְ, and מַעֲמַךְ, מַעֲמַךְ, &c., i.e. laying down the time thus specified, as that with which the comparison is made. And so in every other case, of number, measure, quantity, space, &c., which must be translated, of necessity, as the idiom of the language shall require into which the translation is made. In many places, indeed, either this particle, or some other word, is omitted by the ellipsis: and this constitutes the main difficulty, as to its use and force. When the Infinitives of verbs are used, some such word as המ, מַעֲמַךְ, &c., seems to be omitted: as, מַעֲמַךְ, Deut. xvi. 6; or, in such cases, the event so implied may, in its progress, be considered as constituting the leading member of the comparison. Which is, perhaps, the more simple and easy way of viewing these cases.

Gesenius finds, in some instances, a singular idiom, in which this particle is used, observed by no one, as far as he knows, before him. The following are examples: Neh. vii. 2. מַעֲמַךְ אֲשֶׁר נֵלָעַשׁ, for he was, as a man of truth, lit. i.e. such as a man, guided solely by truth, would necessarily be. According to Gesenius, "quam maxime fides." So 1 Sam. xi. 27. מַעֲמַךְ, "quam quiestissime se gessit." Prov. x. 20. מַעֲמַךְ, "quam paucissime;" more literally and correctly, as little, or nothing, in value. Is. i. 9. מַעֲמַךְ, a remnant (esteemed) as little; i.e. as nothing. According to the Oriental proverb, מַעֲמַךְ, That, which is rare, is as the non-entity. The passage is cited by the Apostle, Rom. ix. 29, and is there referred to the remnant of the true believers among the Jews of his day, which was indeed small with reference to the Jews generally; but constituted, nevertheless, the first fruits to God under the new dispensation. There is nothing important, therefore, in the remark of Gesenius: nothing of any real use, that could not have been arrived at without it, by means of the considerations offered above.

The cases, in which this particle itself is omitted, are very numerous; and, to an European reader, they often seem very abrupt. In some instances the mistakes which have originated in these ellipses have involved the most serious consequences. They require, therefore, particular attention, such as hitherto they certainly have not received. Many of the instances given as elliptical, by Noldius and others, may be resolved on other grounds* (p. 358, &c.) So far, therefore, their labour has tended rather to mislead than the contrary.

I. In all cases, then, in which something ispredicated of any person, or thing, which is naturally incongruous with it (i.e. metaphorically), this particle, or its equivalent, must be supplied by the ellipsis, e.g. שָׁמַע יְהוָה בְּתֵלָה, for יָשִׂים יְהוָה בֵּית לָעָן, for יָשִׂים יְהוָה בֵּית לָעָן (אַשְׁר יָשִׂים בֵּית לָעָן), Job xxv. 6. 1b. xvii. 14, מַעֲמַךְ, &c. Comp. Is. xl. 6; xli. 14, &c. And so, in all such passages, as, I am the way, the truth, the life, the door, the good shepherd, or God is said to be a strong tower, light, rock, and so on. Which, however, may also be expressed by prefixing the prep. ֶל; due regard being had to the preceding construction; e.g. "לָעָן יְהוָה, thou shalt be for, i.e. in the place of, a father, &c. Comp. Is. xl. 4; xli. 15; Amos v. 7; 2 Sam. vii. 14, &c. This metaphorical usage is said, by St. Paul, to speak of things that are not, as though

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* E.g., Num. ix. 16, מַעֲמַךְ בַּעֲבָדִים, the cloud covers it accordingly (by day), and the appearance of fire by night, i.e. also covers it; the particle of comparison consisting in the preceding ֶל. The ֶל need not, therefore, be supplied from the preceding context. Again, Lam. iv. 9, מַעֲמַךְ בַּעֲבָדִים; since they went away, being pierced, i.e. diseased, &c., and so of most of the rest.
they were (Rom. iv. 17), Θεόν, τού ζω-ποιουτος τούς νεκρον, και καλουτος τα μη δονα ως δοτα. God, who makes the dead alive, i.e. representing them as such, and calls things having no existence (in nature), as though they had. Let this be carefully remembered, and many apparent difficulties connected with this subject will be easily overcome.

In this way, therefore, believers are said to be, the sons of God, children of the Most High, because they are also the reputed members of Christ; He being the vine, they the branches, and so on. In like manner, but in a much higher sense, the child to be born, Is. ix. 5, was to be named Wonderful, Counsellor, Mighty God, &c., comp. Luke i. 35; i.e. the manhood of the Redeemer, should, by the divine unction which he should receive (John iii. 34), be put into the situation to be thus justly and truly esteemed, and believed on. Hence, Is. liv. 5, γινεται θεον, God of the whole earth shall be called, i.e. be considered such, and that justly: and again, Ib. xl. 9, σωτηρ και αναστησων, Behold, your God! Hence, too, the Θεος, Immanuel of Is. vii. 14, and Matt. i. 23. Comp. Zech. xiii. 7; Ps. ii. 7; cx. 1; Matt. xxii. 44, &c. Is. xi. 10, read, "the root," not "a root;" with Rev. xxii. 16—η ρας και τω γινον του Δαβιδ, i.e. the origin, Creator, and, at the same time, as it regards the manhood, his lineal descendant. On his revelation under the Old Test., see under Γ above.

Hence the usages in the New Test., δικαιον—ἐνόμισον του Θεου, Acts iv. 19: δικαιοι παρα το Θεον, Rom. ii. 13, i.e. esteemed, reputed, as such by Him: and, therefore, really just, and hence, justified by imputation: and hence also the usage, δικαιοσήνα αυτως εις δικαιοσυνην, Ib. iv. 3, &c.: whence the verb, δικαιω, Ib. iii. 30: comp. 21, 22, &c. Hence may be solved a difficulty occurring in the genealogy of our Lord, Luke iii. 23, ου ενωμενον υδας τωμηφ, κ. τ. λ. As he was considered, esteemed (i.e. by the law, δικαιος, whence the verb) the son of Joseph. He was made such by the law, which determined that man and wife (Joseph having previously legally taken Mary to wife) should be held as one flesh (ὑμων γυναικα, Gen. ii. 24). Joseph, therefore, being lineally descended from David—as both the genealogies show—Mary was now legally in the same situation: and so, consequently, was the child now born of her. In all these, therefore, and all similar cases, something, having no real existence, is reckoned and acted upon, as if it truly had: a principle extending very far in the usages of the Hebrew language: see under Γ above; it. Gram. art. 236, seq. Hence, it contains no subjunctive, or conditional, mood; everything being put positively as a condition, and the result calculated upon accordingly. It would be endless to enumerate every sort of expression coming under this category in both Testaments. This must be left, therefore, to the industry of the student. I will now offer a few examples, in which the incongruity of circumstance, mentioned at the outset of this article does not appear, and yet the rule holds good.

II. In many cases in which an incongruity is not apparent, yet wherein it is evident that metaphor is had recourse to, this particle, or its equivalent, must be supplied by the ellipsis: e. g. ου γινεται, this is
the reward of — i.e. is rendered as a reward usually is, Ps. cix. 20; Ib. cxlix. 9. 
and glory, splendour to — I.s. lviii. 6. is not (such as) this the fast? See v. 5 above. Jer. ii. 7. 
a land (such as) Carmel, a fruitful land, i.e. for fruitfulness. Ib. with, for an abomination, i.e. that it should be considered as such. Exod. xv. 19, they walked on dry land, rather (as) on the dry land. 1 Kings xxii. 11, (as) with these thou shalt butt, or push, as an ox. And so, in visions, Ib. vr. 17, all Israel; which is compensated in the verses following. So in v. 19, where, as Theodoret has observed in other similar instances, it is not necessary to suppose that Jehovah really so appeared, but only, that such a vision actually appeared to the mind of the prophet. See my note on Job i. 6.

These ellipses, it should be observed, occasionally take place with reference to verbs, as well as to nouns; and also to verbal, and nominal sentences. With verbs, καὶ, πᾶς, ὡς, and the like, are the terms to be supplied. See under ἐγέρσα below.

Under one or other of the preceding heads — the first undoubtedly — must be classed the terms used by our Lord and His apostle, with reference to the institution of the Holy Sacrament. These are, Matt. xxvi. 26, καὶ ἐστὶν τὸ σῶμα μου. See also Mark xiv. 22; Luke xxii. 19. In 1 Cor. xi. 24, καὶ ἐστὶν τὸ σῶμα τὸ υἱὸν εἰμὶ κλήμενος, &c. It is argued here, by Romanists, from a rigidly literal interpretation of these passages, that on the occasion of the blessing mentioned, an actual and real change took place in the elements used, so that they became the real flesh and blood of Christ. Which is absurd; for, first, it is expressly said, that these elements were mere bread and wine; and no such real change is necessarily intimated in the language here used; because the thing is incongruous, on several accounts. First — to make such addition to Christ's body and blood, which were then entire. Secondly, for his disciples to feast on his living flesh and blood, would be cannibalism; and the latter of which is expressly forbidden by the law: the former, an abomination too great to need forbidding. Thirdly, to suppose that this was instituted as a sacrificial rite, as the Romanists do, is to make it unlike all other sacrificial rites, which were typically representative of the flesh and blood of Christ: but not presenting his flesh and blood in reality. Fourthly, to suppose that the body, said to be really broken, and the blood to be really shed, are to be considered also as really eaten and drunk, respectively, is absurd; and particularly so when the apostle tells us that, by thus eating and drinking, we commemoratively announce the death of our Lord; that is, as in the ancient sacrifices on which believers feasted, the sufferings of Christ were symbolically foretold; so in this, are those sufferings now — also symbolically — commemorated; the terms are, therefore, necessarily to be taken metaphorically.

Again, 1 Cor. xi. 25, τῷ τῷ διδόμου ἡ καίρα διαθήκη εἰν ἐγείρομαι. This cup is, according to the apostle — if we insist on a literal interpretation — really and truly the New Testament itself, in this place, as much as it is the real blood of Christ in the other. The cup, I say, is now the main subject of the discourse, the blood a subordinate one: which is also absurd. Apply this literal sort of interpretation now to all those passages in John vi., in which the eating of Christ's flesh and drinking of his blood is mentioned or alluded to, and the incongruity, nay, the grossness of the absurdity, will be too great to escape the ridicule of the merest rustic. E. g., the Jews really died who ate of the manna; but those who should eat of Christ's flesh and drink of his blood, should, according to this view, never so die. The intention, therefore, of the sacred writer, in every case, here, is to impress on the mind of his reader, that this bread and wine are to be considered and viewed as standing for, or representing, the real body and blood of Christ, and nothing else; which, by taking and uniting them with his own, are publicly to attest the believer's union with Christ; and, at the same time, his spiritual support, as drawn from Him: and hence also to attest his concurrence, and continuance, in the covenant of His grace. See under ἐγέρσα above. It is my intention to consider this subject more at length hereafter, in answer to Dr. Wiseman. I considered it my duty, in the mean time, to turn the attention of the student to this peculiar sort of construction, more particularly than it has hitherto been done in works of this nature. See Schleusner, under the Gr. particle ὡς.
This particle has the same power in the Chald., Dan. ii. 10; vi. 1; Ezra v. 7, &c.

גְּלֹם, compd. of גָּלַם + מ, lit. As, like, according to, that which, applied to thing, event, time, &c., but never to person; and to be variously translated, as the context may require, by as, even as, just as, like as, as though; when; as much as; because, &c. See Nold., p. 361, seq.; and, Gen. vii. 9; Num. ii. 17; Zech. x. 6; Job x. 19; Exod. xxxix. 19; Deut. ii. 16; Gen. xxxiv. 12; 1 Sam. ii. 16; Num. xxvii. 14; 1 Sam. viii. 6; Exod. xxxix. 43, &c.

It serves, with גֵּלַם, to mark the prothesis and apodosis of hypothetical sentences, as in Num. ii. 17; Is. xxxix. 4; Judg. i. 7, &c. With a double prothesis, Is. x. 10, 11. With a double apodosis, Exod. i. 12. Occasionally omitted by the ellipsis, Is. lv. 9; Jer. iii. 20; and having י in the apodosis, Amos ix. 7, &c. See Nold. p. 364.

With other words and particles, see Nold. p. 360, seq., which are generally noticed, in this work, under such words or particles.

דָּלָם, m. it. constr.—pl. non occ. Syr.

דָּלָם, dolor. Arab. קָבָּד, mæror; v.

מַשָּׁמֶית וּדֹלֶת לָגוּמִי. Pain, either of the body or mind, Job ii. 13; xvi. 6; Jer. xv. 18; Is. xvii. 11; lxv. 14. Aff. קָבָּד.

לָל, v. pret. non occ. pres. אֵל, pause, אֵל, Be pained, either in body or mind, Job xiv. 22; Prov. xiv. 13.

Part. אֵלָם, pl. אֵלָם, Ps. lxix. 30; Gen. xxxiv. 25.

Hiph. pret. aff. אֵלָם, pres. אֵלָם, Constr. ab. it. immed. Cause pain, make pained, either of body or mind, Ezek. xii. 22.


Part. אֵלָם, Ezek. xxviii. 24.

לָל, m. pl. אֵלָם—see v. אֵלָם—with בּ, Keri, Ps. x. 10. See בּ (f) above, p. 195, it. אֵלָם, p. 200. Afflicted, helpless, people, al. non occ.


Hiph. Infin. עֹלָם, Paining, enjoined, the heart, Ezek. xiii. 22, al. non occ. Aquila, ἐπαγαγόμενος. LXX. διωκόμενος.

Niph. כָּלָם, pret. or part. Be, become, pained, enjoined, Dan. xi. 30. עָלָם, Ps. cix. 16, is usually given here; but, if we may rely on the vowels, עָלָם, constr. must come from עָלָם, which would rather be a noun. Still, this cannot greatly affect the sense, as the verb is, in all probability, nothing more. Gesenius places עָלָם here, Job xxx. 8, making Dagesh euphonic. It is, however, much more probably, Pi. of עָלָם.

Syr. לָם, lasit. Arab. כָּלָם, percusit. See my note.

לָל, Ps. xxii. 17. See כ, r.

לָל, m.—pl. non occ. Aeth. לָל, grave esse. Syr. לָל, iratus est. Arab. לָל, vir medio obesus fuit; it. torsiit, cruciavit, &c. Weight, of a burden, stone, war; abundance, as of carcasses. Prov. xxvii. 3; Is. xxx. 27; xxi. 15; Nahum iii. 3, al. non occ.

לָל, id. once, Is. i. 4, יָלָל, people of weight, as of sin, i. e. grievously sinful. LXX. πλάσσεται. Other vers. beβαραμένον.

לָל, constr. רָם (of רָם, see the v. below), pl. רָם, pl. constr. יָלָם (of יָלָם). I. Heavy, of pers. or thing, in either a good or bad sense. (a) 1 Sam. iv. 18. (b) Weighty, rich, Gen. xiii. 2. (c) Numerous, Gen. l. 9; Num. xi. 14; 1 Kings iii. 9; x. 2; 2 Kings vi. 14; xviii. 17, &c. (d) Heavy, i. e. stupid, sullen of mind, Ezek. vii. 14; Prov. xxvii. 3. Of things, (e) heavy, i. e. grievous, oppressive, famine, &c., Gen. xii. 10; xii. 31; xiii. 1; L. 10, 11; Exod. viii. 20; ix. 3. 18. 24; xvii. 12, see note on Job xxi. 2; 2 Sam. xiv. 26; Ps. xxxviii. 5, &c. (f) יָלָם, dense, Exod. xix. 16. (g) Heavy, i. e. slow, difficult, of utterance, Exod. iv. 10. (h) יָלָם, hence difficult to be understood, &c., Ezek. iii. 5; Exod. xviii. 18, &c. Aff. non occ.

II. The liver, as being the largest of the viscera. Arab. יָלָם, yecer, pl. non occ., Exod. xxix. 13. 22; Lev. iii. 4, &c. Aff. יָלָם, Lam. ii. 11. Comp. Job xvi. 13 (and see my note), of which this passage is perhaps an imitation. יָלָם, Prov. vii. 23, is a similar passage.
Part. יָבֵשׂ, aff. יָבָשָׁה, 2 Sam. x. 3; Prov. xiv. 31.
— plur. aff. יָבָשִׂים, 1 Sam. ii. 30; Lam. i. 8.

Hiph. יָבֵשׂ, pres. יָבֵשׁ. Constr. immed. it. med. יָבֵשׁ, יָבָשׁ, יָבָשָׁה. Make heavy, (a) grievous, 1 Kings xii. 10; 14; Is. lxvii. 6; Lam. iii. 7. —, the ear, of hearing, Zech. vii. 11; Is. vi. 10. —, the heart, sullen, unrelenting, Exod. viii. 27 (32); ix. 34. —, pronounced it to be so, Exod. x. 1. See Gram. art. 157. 6.

(b) Make glorious, Is. viii. 23; Jer. xxx. 19.

Infin. יָבָשָׂה, Exod. viii. 11; 2 Chron. xxv. 19, abs.


Hithp. Part. יָבֵשׁ. Becoming, feigning himself, honourable, once, Prov. xii. 9. More happy the base (despised person) and (who is) servant to himself, than the self honouring, &c.

and עָבָשׁ, v. pres. עָבָשׁ. Arab. عَبْسا, cineribus tectus fuit ignis; sese libellit ignarium non excutiens ignem. Cogn. עבש, avertit rem; עבש, id. Syr. עבש, abscondit. Cogn. Heb. עָבַשׁ. Constr. abs. Lit. Kept back, concealed: thence, Be extinguished, put out, as fire, Lev. vi. 5, 6; Prov. xxvi. 20. עָבְשׁוּ, עָבְשׁוּת, in the lack of wood the fire is kept back; is extinguished, Is. xxxiv. 10; lxvi. 24, &c. Of light, 1 Sam. iii. 3; Prov. xxxi. 18. Metaph. Of anger, 2 Kings xxii. 17. Of persons perishing, Is. xliii. 17, &c.

Pih. pl. m. עֲבַשְׁתֵּים, pres. 2d pers. עֲבָשְׂתִים. Constr. abs. it. immed. it. med. עֲבָשַׁה. Extinguished, put out, 2 Sam. xxxi. 17; Jer. iv. 4, &c.

Metaph., 2 Sam. xiv. 7, &c.

Infin. עֲבַשָּׂה, Cant. viii. 7; Ezek. xxxii. 7. Aff.

Part. עֲבַשְׁתָּן, Is. i. 31, &c.

עָבָשׁ, and עָבָשׁ, m. constr. עָבָשׁ. Infin. of v. עָבָשׁ above. Lit. The being heavy. Hence, metal, Glory, splendour, majesty, of animate or inanimate things. — of God, Ps. xix. 2; xxiv. 7–9; lxix. 9; cxvi. 8.

In many instances the person of Christ, ap-
Magnus. Mighty, powerful, great, of persons or things, Job xv. 10. greater than thy father as to days; older, Ib. xxxi. 25; xxxvi. 17. 24; xxxvi. 5; Is. xvi. 14; opp. —, of the wind, Job vii. 2; — waters, Is. xvii. 12; xxviii. 2.


בּוּל, v. Kal non occ. Syr. cogn. בּוּל, Heb. בּוּל, subegit, &c. Cogn. בּוּל. Part. m. בּוּל, pl. non occ. Fuller, cleanser, of clothes, 2 Kings xviii. 17; Is. vii. 3; xxxvi. 2, in the phr. מְבֻּל, only.

טִמָּן, Pih. טִמָּן, pres. טִמָּן. Constr. imm. it. med. טִמָּן, it. abs. טִמָּן, instr. טִמָּן, from, of. Proper. Wash, cleanse, clothes and the like: not the body, for then, מְבֻּל is used. See Lev. xvii. 16; Num. xix. 19, &c., which was done with מְבֻּל, Jer. ii. 22; or מְבֻּל, Mal. iii. 2; — Gen. xlix. 11; xiii. 6. 34; xi. 28. 40, &c. Metaph. from sin, &c. Ps. li. 4. 9; Jer. iv. 14, &c. On these lustral, or baptismal, washings away of moral or legal uncleanness, see Selden, de Synedriis Veterum Ebreorum, lib. i. cap. iii.


Part. pl. m. מְבֻּל, Mal. iii. 2. Puh. מְבֻּל, pres. non occ. Be, become, washed, cleansed, Lev. xiii. 58; xv. 17.

Hothp. Infm. מְבֻּל for מְבֻּל, Gram. art. 185. 2; 82. 3, i. q. Puh. Lev. xiii. 55, 56, al. non occ.

סָמִינָה, adv. r. סָמִינָה. Syr. סָמִינָה, f. samine, forsan, jam, olim, &c. Arab. סָמִינָה, annositas, &c.; v. סָמִינָה, excessit eum uno etatis anno. Expressive, for the most part, of time past. Already, now, &c., Eccl. i. 10; iii. 15; vi. 10. With other particles, סָמִינָה, &c., Eccl. ix. 7, Ib. ii. 16; iv. 2. Also the name of a certain river, Ezek. i. 1, &c., i. q. מְבֻּל, 2 Kings xvii. 6, &c.


Part. יָתָנָה, Abundance, Job xxxvi. 31, only.

סְמִינָה, f. once, Amos ix. 9. A scythe, used to separate the wheat from the chaff, or the larger from the smaller grain; and, on this last account, so called perhaps. Aqu. Sym. κοτον. ixxx. λιμπ. Comp. Luke xxii. 31.

םָמָי, f. constr. מָמָי, in which form only it occurs, r. מָמָי. A certain measure of extent in length, but what, it is impossible to say, Gen. xxxvi. 16. See De Dieu on this place. Aquila, καθ διόν τιν γεν. ixxx. χαρτάδα, Ib. xviii. 7. ixxx. καθ τον ευκ. χαρτάδα γεν. two versions apparently of the same passage, 2 Kings v. 19: where the Greek translators leave the word as they found it. See "Hodius de Bibliorum textibus," &c., p. 115. The שָׂמָי וְאֵאָרָת, course of the horse, of the Arabs, about three parasangs, according to Gesenius; but no reliance can be placed on this, as we have no means of connecting either its etymology, or its extent, with that of the Hebrew word
in question. And perhaps, after all, no positive measure is meant, but indefinitely, some extent, some distance, and nothing more: and this I have no doubt is the truth. And so, apparently, the Targum.

\(\text{מְּסָבֶּה}, \text{m. seg. pl. מְסָבֵּה. Aff. pl. מְסַבְּהָ.}\)

\(\text{יְבֵּשָׁה}, \text{and} \text{יְבִּשּׁ, f. constr. יְבִּשָּׁה, pl. יְבִּשָּׁהָ.}\)

**Arab.** ḫisṣ, depressit. **Syr.** ἴσχυς, ἴσχυς. **Heb.** ἰσχύς, subegit. Cogn. Arab. ḫisṣ, agnus anniculus; aries. A lamb from one to three years old; so called, perhaps, on account of its great gentleness. Exod. xii. 5; xxi. 39; Lev. iii. 7; iv. 32; xii. 6. ἰσχύς, ἰσχύς, the young of its year; not more than a year old, Is. xiv. 24. ἰσχύς, ἰσχύς, of the sin (guilt) offering, Num. vi. 12; vii. 17; &c. **Metaph.** Is. xii. 6. According to Gesen. **Gen.** xxi. 28, any sheep; so Simonis, Lev. iv. 32: for neither of which, however, are there any good grounds. Fem., Lev. xiv. 10; Num. vi. 14; 2 Sam. iii. 3, 4, 6; Gen. xxii. 29, 30.

\(\text{מְסָבֶּה}, \text{m. once, 2 Chron. ix. 18. Syr.}\)

\(\text{מְסָבֶּה, compressio; מְסָבֶּה, scabellum. A footstool.}\)

\(\text{מְסָבֶּה, v. pres. מְסָבֶּה. Constr. immed. it. med. מְסָבֶּה, for, to. Cogn. רָכָב, רָכָב. Reduce, subdue, humble, Jer. xxiv. 11, 16; Neh. v. 5; 2 Chron. xxviii. 10. — force, Esth. vii. 8. Metaph., Zech. ix. 15, 32, 35, ἰσχύς —, the stones of the sling, i.e. ward them off, see ἰσχύς, preceding. Mic. vii. 19. ἰσχύς —, our iniquities, i.e. as men, who would rise up against us, Gen. i. 28, of the creatures of the earth generally.}

Infin. מְסָבָּה, 2 Chron. i. c. מְסָבָּה, Esth. i. c. Imp. pl. aff. מְסָבָּה, Gen. i. c. Part. pl. מְסָבָּה, Neh. i. c. Niph. f. מְסָבָּה, pres. non occ. ἰσχύς, ἰσχύς, subdued, humbled, &c. Constr. abs. it. med. מְסָבָּה, Num. xxxii. 23; 29; Josh. xviii. 1; 1 Chron. xxii. 18. Part. pl. מְסָבָּה, Neh. v. 5, al. non occ. Pph. מְסָבָּה, once, 2 Sam. viii. 11, i. q. Kal, if not causative. Aquila, Sym. ἰσχύς, ἰσχύς. Lxx. ἰσχύς. מְסָבָּה, masc. — plur. non occ. Arab. מְסָבָּה, accedit ignem. Gesen. cogn. "Syr. מְסָבָּה, strinxit, contraxit. Probably the large ovens, kilns, or furnaces, in which bricks, &c. were burnt in Egypt: in which ore or metals were fused, according to some. Hence, differing from מְס, Gen. xix. 28; Exod. ix. 11; xix. 18. See lxx. The point of the expression, perhaps, consists in this, that the gain derived from the labour of the Israelites, should be more than equalled by the diseases made thus to originate from the ashes of the brick-kilns.

\(\text{רָע}, \text{masc., plur. רָעָה, r. רָע. Arab.}\)

\(\text{רָע}, \text{angiutia; mortarium; רָע, difficultis, puteus, cujus aqua magno labore hauriri debet. Gr. κάδος. Lat. cadus. A sort of Earthen jar, or vessel, used for drawing water out of wells, Gen. xxiv. 14. 16. 18. 20. 43. 45. Carried usually on the shoulder, by persons of station, Is. xv. 15; 1 Kings xvii. 34; Judg. vii. 16: — liable to be broken, Eccl. xii. 6. Also used for holding flour, 1 Kings xvii. 12. 14. 16. Aff. רָע, רָע.}\)

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\(\text{רָע}, f. Chald. Lying, false, r. Heb. רָע, which see, Dan. ii. 9, only.}\n
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\(\text{רָע, see r. רָע below.}\)

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\(\text{רָע, see רָע.}\)

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\(\text{רָע, masc. — plur. non occ. Arab. רָע, ingens rubedo. Chald. רָע, Colcedoniis. Castell. Some precious stone, probably the Ruby, Is. liv. 12; Ezek. xxvii. 16, only. Sym. וְקַרְפֹּדָה.}\)

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\(\text{רָע, non occ. whence, perhaps, as a root, the terms רָע and רָע. See this last in its place below.}\)

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\(\text{רָע, m. augm. fm. רָע, Gram. art. 154. 10, pl. non occ.—only twice, Is. xxii. 18; xxix. 3. It has of late been usual to take this word as compd. of רָע גָּם, as, or like, a ball, or sphere; which is anything but suitable to the context in either case. In the first, there is a parenthesis—not usually observed—which should be read thus, vtr. 17, "Behold, Jehovah (is) casting thee out (about to do so) as the casting out of a warrior... into a land of extensive districts. The parenthesis,—And investing (in a military sense) shall invest thee; binding shall bind thee about with a binding (constriction), a warlike inclosure (דָּשָּׁה). In the latter place, הָעָה הָעָה הָעָה הָעָה, and I will set up (as a camp) an inclosure, investment, against}\)
Of a disease abating, losing its virulence, 
Lev. xiii. 6. 21. 39, &c. Of a breach, 
Nahum iii. 19, רַּעַם, not weak, languid, 
ruinous, i. e. vigorous, by a Litotex: but used 
here apparently as an abstr. if matter, (יִירָד) 
or the like is not omitted by the ellipse.

יִירָד, v. pres. יִיָּרָד. Constr. abs. See 
יִיָּרָד above. Be, become, weak, languid, of 
the eyes, Gen. xxvii. 1; Deut. xxxiv. 7; 
Zech. xi. 17; Job xvii. 7. See my note. 
Of the mind, or person, Is. xli. 4.

Infin. יְרֹדֻת, abs. Zech. xi. 17.
Pih. יִרְדֵּה, pres. non occ. i. q. Kal, Ezek. 
21. 26. 28. 56. But it is evident, from 
a moment's inspection, that יְרֹדֻת, in these 
places, is the mere concrete noun noticed 
above. The truth is, none of the Lexicog- 
raphers have seen the real character of that 
word, and hence their mistakes, 1 Sam. iii. 
13, v. active, וֶה הָיָה בּ וְהָיָה, he made them not 
weak, i. e. he contributed not to abate their 
violence, rapacity, &c. See ch. ii. 15, seq. 
See cogn. מִרְדָּב, with the etymon. Aquila, 
כָּל בָּבָק הַמַּרְדָּבָתָהּ וּבָאָרְוָלָו.

ינַדְדִים, m. Chald. pl. יַדְדִים. Part. noun. 

עִשְׁבָּה. Potuit. Arab. проектиоре àtate fuit; plene adulta fuit 
adequate to any task, Dan. ii. 26; iv. 15; 
v. 8. 15. al. non occ.

ינִדְדוּת, m. pl. יִנְדְדוֹת, constr. יִנְדְדוּת. Arab. 
/rest. administrator alieni pollut; operam 
viro deferens in necessitate. Castell. The 
primary notion seems to have consisted in 
doing the business of, or acting as a 
mediator for, another: whence derived it is 
impossible now to say. Thence, secondarily, 
acting as a priest: thirdly, after idolatry had 
been introduced, as a diviner: Arab. 
Ariolus, i. e. heathen priestes: and, fourthly, 
from their wealth and influence, Syr. יַנְדֶדָב, 
beatus fuit; magnarum divitiarum (opum) 
possessor. A priest, or secondary mediator 
between God and man, both under the 
patriarchal and Jewish dispensations, Gen. 
xiv. 18; xlii. 45. 50; xlvi. 2; Exod. ii. 16; 
iii. 1; xix. 6; Josh. vi. 4; 1 Sam. xxii. 17; 
Ps. cx. 4. In 2 Sam. viii. 18. Comp. 
1 Chron. xviii. 17; some have supposed the 
word to signify minister, in a political sense; 
which would be to take the usage here as
grounded on the primary notion noticed above: which to me is more probable than the opinion of Gesenius, who holds that priests in the true sense of that term are meant: because in that case, priests, not of the tribe of Levi, would be acknowledged. Aff. pl. זכ, &c.

הַדְּלָם, Chald. def. אָרָם, pl. אָרָם, i. q. Heb. יָדָם. See יָדָם above, Ezra vii. 12. 21; ix. 16. 18, &c. Aff. יָדָם. Hence the verb—


דַּע: id. Act, officiate, as priest, Exod. xxviii. 1. 3. 4. 41; xl. 13; Lev. xvi. 32; Num. iii. 4; Is. lxix. 10. which seems highly parenthetical; ought evidently to be construed with יָדַע, preceding: and יָדַע, or יָדַע, with יָדַע. It will then read thus: I will greatly rejoice in Jehovah; my soul shall exult in my God, as the bridegroom does over the bride (comp. Is. lxii. 5): for he hath clothed me with the garments of salvation…. (As the priest, יָדַע, who) officiates adornedly, i. e. in rich vestments (comp. Exod. xxviii. 41), or as the bride, &c. This will make every thing regular and obvious, which, it is astonishing, no one has seen.

Infin. יָדַע, with יָדַע, pref, Exod. xxix. 1, &c. יָדַע, Hos. iv. 6. Aff. יָדַע, Exod. xxviii. 1, &c.

דִּקֵּד, f. constr. יָדַע, pl. יָדַע. Syr. יָדַע, sacerdotium. Arab. יָדַע, קֹנֵן יָדַע, id. The priesthood, or office of priest, Exod. xxix. 9; Num. xvi. 10; Ezra ii. 62; Num. xxv. 13; Josh. xviii. 7. Pl., 1 Sam. ii. 36. Aff. יָדַע, יָדַע.


עַד, m. constr. יָדַע, pl. יָדַע, i. q. cogn. יָדַע. Syr. יָדַע, pileus. Arab. יָדַע, mensura magna, &c.; יָדַע, calyx flororum. Gesenius has a long note here to show that this word partakes of the form of a segolate or abstract noun, having occasionally the accent on the ultimate, or penultimate, syllable. But, on these accents no reliance can be placed: and, after all, the vowels are irregular even on this view. But, if we suppose יָדַע to have been written for יָדַע, or יָדַע, as in the Arab. יָדַע above, and the (ך) of the pl. to stand for the alif (ך) of the Arabic, the vowels will be regular enough. The Syr. above is formed on the same analogy. It is strange that Gesenius did not see this. A helmet, 1 Sam. xvii. 5; Ezek. xxvii. 10; xxxvii. 5. Metaph. Is. lix. 17. Pl., Jer. xlvii. 4; 2 Chron. xxxvi. 14, al. non occ.


Niph. pres. 2d pers. sing. יָדַע, Be, become, burnt, Is. xliii. 2: pl. f., Prov. vi. 28, al. non occ.

לְדַע, m. i. q. יָדַע, Dan. xi. 6.

לְדוּ, f. once, Exod. xxxi. 25. Burning, branding, of the body. Synon. יָדַע, יָדַע.

עַדָּבּוּ, inustio.

עַדָּבּוּ, m. constr. יָדַע, pl. יָדַע. constr. Arab. יָדַע, syr. יָדַע, stella; it. Æth. Of Arab. יָדַע, whence, יָדַע, pilulae. Cogn. יָדַע, calix rotunda. Engl. Cup. Compd., perhaps, of יָדַע + יָדַע, and hence the (ך) retained in the pl. abs. Star, Num. xxiv. 17; Amos v. 26; Gen. xxxvii. 9; Job iii. 9. Metaph. Job xxxvii. 8. See my note. Comp. Ps. cxxviii. 3; Num. i. c. Of constellations, Is. xiii. 10; Obad. vr. 4. Pl., taken as intimating multitude, Gen. xxii. 17, &c. יָדַע, outgoing, i. e. rising of the stars, Neh. iv. 15. Aff. יָדַע, Ezek. xxxii. 7.


Pih. redup. יָדַע, pres. יָדַע. Constr. immed. it. med. יָדַע. (a) Contain as in a vessel, 1 Kings viii. 27; 2 Chron. ii. 5; vi.
18. (b) Sustain, as with provision, Gen. xlv. 11; xlvii. 12. v. 21; 1 Kings Iv. 7, &c. — with firmness, Mal. iii. 2; Jer. xx. 9; Prov. xviii. 14; Ps. Iv. 23; exii. 5, &c.

Inf. יָסַר, Ruth iv. 15, &c. Aff. יָסָר. 1 Kings xvii. 4.

Part. יִסָר, Mal. i. c.

Puh. pl. m. יִסָרֹת, Were sustained, provided for, 1 Kings xx. 27.

Hiph. pres. יָסַר. Constr. immed. (a) Contain, 1 Kings vii. 26. 38. (b) Sustain, bear, support, Jer. x. 10; Joel ii. 11.

Inf. יִסָר, (a) Ezek. xxii. 32: (b) Jer. vi. 11; Amos vii. 10.

Conglobata dactyorum massa, i. q. conglobata. According to some, a Sort of golden beads, worn about the wrists and neck of Arabian women. Diod. Sic. lib. iii. c. xlv. Strabo. lib. xvi. Others suppose it to signify a belt or girdle ornamented with such beads, or the "baccatum monile," of Virgil. Exod. xxxiv. 22; Num. xxxi. 50, only.


Niph. כֵּפֶל, pres. כָּכְפֵל. Be, become, disposed, set in order, fixed, established, of person or thing, Gen. xli. 32; Exod. viii. 22; xxxiv. 2; Judg. xvi. 26. 29; Ps. lxxxix. 38; ci. 7; Prov. xxv. 5, &c. Phrr. כְּכָפֵל, established (state) of the day, i. e. full noon. Arab. كتابة الفجر, id. Gr. σταθερόν ἡμαρ, σταθερά μεσημβρία. Gesen. כָּכְפְל, Hos. vi. 3, established dawn, i. e. full day; or true dawn, as opposed to the false, i. e. the الصباح الصادق, opp. אָמַר הַמַּמָּשׁ. The false dawn in the East, is a sort of premature twilight, which entirely disappears before the true dawn commences. The passage implies that the outgoing of Jehovah is clear and certain.—יהוה, spirit, mind, so regulated. So Ps. lvii. 8, יָכֶפֶל, my heart is disposed, fixed. יָכֶפֶל, for a fixed thing, for certain, 1 Sam. xxiii. 23; xxvi. 4: Exod. xix. 11,—רֶמַנּ, let them be ready. Ps. xxxviii. 18, יָכֶפֶל, ready for stumbling. Comp. Job. xii. 5; xviii. 12; Prov. xix. 29. Fem. יָכַפָן, thing fixed, established, truth, &c., Ps. v. 10; Job xiii. 7, 8. יָכַפָּנִים, both breasts were fixed, i. e. fully grown, Ezek. xvi. 7.

Imp. יָכָפֵל, יָכָפֵל, Be, become, fixed, disposed, prepared, Ezek. xxxviii. 7; Amos iv. 12.

Hiph. יָכַפָּל, pres. יָכָפֶל, apoc. יָכַפֶל. Constr. immed. it. med. יָכָפֶל, obj. יָכָפֶל, to, for, pers. or thing, i. e. in, place. Dispose, prepare, fix, establish, Josh. iv. 4; 1 Sam. xiii. 13; 1 Kings vi. 19; 1 Chron. xvi. 3; Job xxix. 7; Ps. lxxxix. 3. 5; x. 17; lxv. 10; lxvii. 11; 2 Chron. xviii. 5, &c. Phrr. יָכָפֶל, prepared his heart, disposed it, 2 Chron. xii. 14. יָכָפֶל, disposed (right) his ways, Ib. xxxii. 6. יָכָפָל —, weapons of death, i. e. deadly, Ps. vii. 14. יָכָפָל —, his throne, Ib. ciii. 19. יָכָפָל, for יָכָפָל, that he prepared, 2 Chron. xxix. 36. See letter נ above, p. 146, (d). יָכָפָל —, thy face, i. e. direct, turn it.

Inf. יָכָפָל,Josh. iv. 3; iii. 17, &c. Aff. יָכָפָל, Nah. ii. 4; Prov. viii. 27, &c.

Imp. יָכָפֶל, Ps. cxix. 133; Prov. xxiv. 27, &c.

— pl. יָכָפֶל, Josh. i. 11, &c.

Part. יָכָפֶל, Ps. lxv. 7; Jer. x. 12, &c.

Hoph. יָכָפֶל, pres. non occ. Be, become, disposed, prepared, fixed, Is. xvi. 5; xxx. 33; Zech. v. 11: Nah. ii. 6, יָכָפֶל.

Part. יָכָפֶל, pl. יָכָפֳּלוֹת, Prov. xxi. 31; Ezek. xl. 43.

Pih. יָכָפֶל, pres. יָכָפֶל. Constr. immed. it. med. יָכָפֶל, obj. יָכָפֶל, to, for, pers. or thing, fixed, establish, Ps. ix. 5; xxiv. 2; xl. 3; cvii. 36; Prov. iii. 19; Is. li. 13; lxii. 7; Deut. xxxii. 7, &c.

Imp. יָכָפֶל, Job viii. 8. With יָכָפֶל, Ps. xc. 17. Aff. יָכָפֶל, Ib.

Puh. pl. m. יָכָפֶל, i. q. Niph. Ps. xxxvii. 23; Ezek. xxviii. 13.

Hithp. pres. יָכָפָל, Prov. xxiv. 3: pl. יָכָפָל, Ps. lix. 5: f. יָכָפָל, Num. xxi. 27: 2d pers. יָכָפָל, Is. liv. 14. In all which places, except the first, it is assimilated to the rad. יָכָפָל, in Dagesh, Gram. art. 82. 3. Sense, i. q. Niph.

ךֻּל, masc. pl. יָכָפֶל, twice, Jer. vii. 18; xlv. 19. lxx. χαυνόνας, which represents the Hebrew word merely in Greek letters. According to some, r. יָכָפֶל, thence cakes, as
having been exposed to heat in cooking. Gr. ποτζονω. Gesenius takes τη as the root. Phl. πρεθ., thence, preparations of cookery. It is of no importance, as to which etymon is taken. It is not unlikely they were round flat cakes, made to represent the disk of the moon.


_I. Drinking cup_, Gen. xxvi. 11. 13; 1 Kings vii. 26; 2 Chron. iv. 5. Often, full cup, Jer. xxv. 15; Ezek. xxvii. 32; Ps. xxvii. 15, &c. Thence, metaphor, יַקֵּס, Ps. cxi. 13, cup of great salvation, from that used at the Paschal feast. יִשְׁנֶא, of his fury. יִשְׁנֵא, of trembling, Is. li. 17. 22. Comp. Ps. xi. 6; xvi. 7; xxxv. 9; Jer. xvi. 7; li. 7; Lam. iv. 21; Ezek. xxxii. 33; Hab. ii. 16. Pl. Jer. xxxv. 5. Aff. יִנַּט, &c.

II. _Pl. non occ._ A certain unclean bird, most likely the rough-billed pelican, which has a sort of bag attached to the lower part of his bill. See Boch. Hieroz. ii. p. 275; Lev. xi. 17; Deut. xiv. 16; Ps. cii. 7.

**fornax.** Arab.  יִכְרָז, fossio terrae; יִכְרָז, φορνακον, aut fornas ex luto structa. A furnace for melting and refining metals; often metaphor, Deut. iv. 20; 1 Kings vii. 51; Is. xliv. 10; Jer. xi. 4; Ezek. xxix. 18. 20. 22; Prov. xvii. 3; xxvi. 21. Hence the verb—

בּרֵך, whence the pl. participial form, בּרֵך, once, Ps. xxii. 17 (as Chald. בּרֵך of בּרֵך, and pl. as בּרֵך, for בּרֵך, Ps. xliv. 9), persons Digging, piercing into, or through. So Gesenius thinks the word may possibly be taken. Two manuscripts, however, read בּרֵך, for בּרֵך, as he also shows. He should likewise have shown—which he has omitted to do—that this really is the reading of the Masora. It is, therefore, the authorized reading of the Jews; and no doubt can exist as to its sense. Aquila gives בּרֵך, which clearly shows

- Masora, on Num. xxiv. 9. See the other authorities to the same point, given on this place in Jahn's Heb. Bib.

that he read this as a verb, and most likely this very verb; verbs signifying digging often implying shame also: see אָב. The LXX. ὕπερανθανείς, proves the same thing: and, hence, that the reading of the Masora is the true one; and also, that recourse need not be had to Gesenius's Chald. reasons for its form; the מ being a mere mater lectionis, as in כְּרָנ, for כְּרָנ, Hos. x. 14. Gesenius tells us, that the most simple interpretation would be, taking the vulgar acceptance of the terms, "sicut leones inhiat. s. imminent, manibus pedibusque meos, i.e. omnia membra lacerare minatur." Why, then, it may fairly be asked, is the term מ, introduced at all? That implying dogs, used just before, and again vr. 21, would have answered the purpose full as well, if this had been the sense intended. But, if the term מ is introduced for the greater strength, how are we to reconcile this with the notions of dividing the garments, and casting lots, as in vr. 19? Once more, Is it usual to put the hands and feet for all the members? I think not: certainly good proof of this ought to have been given. Nor are the grounds, on which "inhiant," and imminent are assumed, at all better. Nor is the assumption good, that David only is meant here. The terms just mentioned are not at all applicable to him in any case; much less are the predictions of the prevalence of true religion, with which the Psalm closes. Nor, indeed, is there any person except Christ, to which this Psalm can be fairly applied, as every candid inquirer must see. There certainly is a remarkable agreement visible between this Psalm, and the fifty-third chapter of Isaiah, which can leave no doubt on the mind of any one, that David could have been intended by neither; or, that the New Testament view of both is not the correct one.

רֵך, see אָב.

מגָּפֶל, m. pl. גָּפָל, גָּפָל. Patronym. of גָּפָל, Native of Cush, a Cushite, Jer. xiii. 23; xxxviii. 7. 10. 12; pl. 2 Chron. xxi. 16.

מָגִיל, f. Num. xiii. 1, &c.

מָגִילָה, m. i. q. גָּפָל, Cush, apparently, Hab. iii. 7.

מָגִיל, f. pl. once, Ps. lviii. 7; r. גָּפָל. Great prosperity, wealth. LXX. ἐν ἄνδρεια. Symm. εἰς ὅπλωσ. Theod. ἐν εὐδοκια.
Hieron. i., p. 1069; only, Lev. xi. 30. Aff. מָכָּה, &c.

Kal non occ. אֵת. הָאָמִים:
negavit. Arab. מַזְזַדְשָׁנ, id. See שָׁפָה.

Niph. יָנִינ, pres. נְנָנָן. I. Be withholden, concealed, Ps. lixix. 6; xxxix. 15; 2 Sam. xviii. 13; Hos. v. 3. II. — made useless, destroyed, Job iv. 7; xxii. 20; Zech. xi. 9; Exod. ix. 15.

Part. f. נְנָנָן, pl. נְנָנָנָנ, ii. sign. Zech. xii. 16; Job xvi. 28.

Pih. יָנָנ, pres. יָנָנָנ. Constr. abs. it. immed. it. med. יָנִינ, יָנִינ. Keep back, withhold, conceal, Gen. xlvii. 18; Josh. vii. 19; 1 Sam. iii. 17, 18; 2 Sam. xiv. 18; Is. iii. 9; Jer. ii. 2; Ps. xi. 11; Job vi. 10, &c.

Hiph. pret. 1st pers. יָנִינ, pres. יָנִינָנ. Constr. immed. it. med. יָנִינ, יָנִינ. I. Hold back, conceal, Job xx. 12. II. Bring to nought, destroy, as in יָנָנ, Exod. xxiii. 23; Zech. xi. 8; Ps. lxxxi. 5; 2 Chron. xxxii. 21.

Infin. יָנִינ, with יָנִינ, 1 Kings xiii. 34.

נָנֵים, v. once only, Ezek. xxvii. 40.

לְנָנִינ, thou hast anointed thy eyes, i. e. with (לְנָנִינ, alcohol) a composition of certain black powder, for the purpose of giving more brilliancy to its expression.

Arab. לְנָנִינ, illevit stibio ocularum.

שְׁנִים, m.—pl. aff. שְׁנִים. (a) Deficiency; (b) failure, falsehood. (a) Job xvi. 8; (b) Hos. x. 13; xii. 1; Nah. iii. 2; Ps. lix. 13. Hence—

שִׁנָה, v. Synon. יָנִינ, יָנִינ, Fail, be wanting, deficient, once, Ps. cxxiv. 24, with יָנִינ, of.

Pih. יָנִינ, pres. יָנִינ. Constr. abs. it. immed. thing; it. med. יָנִינ. Hold back, withhold; thence, fail, deceive, deny, lie, Josh. vii. 11; xxiv. 27; Jer. v. 12; Ps. xviii. 48; lxvi. 3; lxxxi. 16;—Gen. xviii. 15. In 1 Kings xiii. 18, יָנִינ, he lied to him, is to be referred to יָנִינ preceding: there being no reason for supposing that the old prophet had here recourse to falsehood. A vision had probably been afforded, in which—as in the case of Micaiah, 1 Kings xxii. 20, seq.—a spirit had been allowed thus to act upon his mind, for the purpose of trying the man of God. Applied, metaph.

And hence the point in the term, ἐπεισεροντανος following.
to inanimate things, Hab. iii. 16; Job viii. 18; Hos. ix. 2.

Infin. מַשָּׁב, Zech. xiii. 4; Is. lix. 13, &c.

Niph. pres. pl. מַשָּׁב, Be, become (convicted as), false, liars, only, Deut. xxxiii. 29, with יִפְקָדֶנָּה.

Hithp. מַשָּׁבָה, once, 2 Sam. xxii. 45, i. q. Niph.

וָשָׁב, m. pl. מַשָּׁבוֹת, Deficient, wanting, lying, Is. xxx. 9, only.

ם, Particle, thus derived apparently.

Arab. كَيْنُ, whence كَيْنَةٌ, inustio, stigma; i. e. a mark, intended pointedly to indicate something. Whence the particle كَيْنُ, ut, ita, &c., the double letter being got rid of, in consequence of the frequency of its use, and the word itself used to excite attention to something following; as, mark, observe, or the like, as in our own because, i. e. mark as such; much in the manner of all imperatives, i. e. as verbal primitive nouns uttered with emphasis. In Syr. מַשָּׁב, Ne, num? interrogatively, and occasionally expressing doubt. In the Εθ. מַשָּׁבָה: is only found prefixed to the pronouns; as, מַשָּׁבָה תָּה, I. q. Heb. כָּלִי, Arab. كَلِّي. And, for the purpose of exciting attention, or the like, these Heb. and Arab. particles are always used. See under מַשָּׁב. I conclude, therefore, that מ is also a particle of this sort, and, therefore, liable to a similar diversity of sense, according to the situations in which it is found; and not unlike the Pers. كَيْنُ, كَيْنَ, the Latin quia, quippe, &c. Examples: see Nold., p. 367, מַשָּׁב, observe, mark, in the matter, &c., Exod. xviii. 11, i. e. for, because, &c., Deut. xxxiii. 8. מַשָּׁב, Ruth iii. 9, &c. Nold. 2. "An utrum: " whether, מַשָּׁב, Gen. xlii. 33, mark, ye are just, i. e. represent yourselves as such; equivalent to our that. 3. Annon, nonne? מַשָּׁב, mark,—is it not so?—I have brought thee up, &c. 4. Certé, omnino: surely, Num. xxii. 33; Ruth i. 10, &c. And so, with some slight variety, either as the terms of the context, or as the position in it of the particle, may require, in all the nine-and-twenty significations which Noldius ascribes to it. And let it be borne in mind, as noticed under יִפְקָדֶנָּה, that, in the languages of this family, all enunciations are positive; conditional, or subjunctive, or similar, expressions are formed, only by words introduced for that purpose, Gram. art. 232, seq. So much on the etymology and primitive force of this particle: let us now examine more particularly the usage and force of it.

This particle is had recourse to for two specific purposes: I.—which is not very frequent—for pointing out the first member of an hypothetical, conditional, or subjunctive sentence: II.—which is frequent—for marking the latter member of such sentence, as depending, in one way or other upon a preceding one, either expressed or implied. Examples of the first case, in which, nevertheless, relation to some preceding declaration is evident, 1 Sam. xxiv. 20, יִפְקָדֶנָּה, if, or when, a man finds his enemy, &c.—so Jehovah, &c. Exod. xxii. 22, יִפְקָדֶנָּה, if, or when, if, he certainly cries to me, I will surely hear, &c. Deut. vii. 17, יִפְקָדֶנָּה, יִפְקָדֶנָּה, when, if, thou sayest in thy heart, &c. In all which cases, יִפְקָדֶנָּה is as nearly synonymous with יִפְקָדֶנָּה as can be imagined: in some of which, indeed, it is introduced, apparently for the purpose of strengthening,—giving certainty, as in oaths,—to the protasis, or leading term of category. The precise term by which it is to be rendered by the translator, will entirely depend on the manner in which he views the whole. Examples of the second case:—these are innumerable—we can here give only a few, by way of specimen. In this case, the construction of the protasis may be various: and the relation of the apodosis be various also, as being deduced from various views of the subject. Deut. יִפְקָדֶנָּה, for, because, he is thy brother. Gen. xlii. 33, יִפְקָדֶנָּה, יִפְקָדֶנָּה, — that —, i. e. the thing in question, you are just men. 2 Kings xviii. 34, יִפְקָדֶנָּה, — that, they should deliver Samaria? i. e. imagining them to be so circumstanced as to do this. Job xxxi. 18, יִפְקָדֶנָּה, seeing that, because that, &c., from my youth. Num. xxii. 33, יִפְקָדֶנָּה, יִפְקָדֶנָּה, surely, without doubt, as a consequence, I had now slain even thee. Here יִפְקָדֶנָּה is in the protasis, implying negation. 1 Sam. ii. 21, יִפְקָדֶנָּה, consequently, therefore, accordingly, i. e. from the blessing mentioned in ver. 20, Jehovah visited Hannah, &c. In 1 Kings xviii. 27, it obtains, in both these usages, יִפְקָדֶנָּה, יִפְקָדֶנָּה, cry—because, for, he is a God:
put the case (i. e. אָדָם) he is meditating, or he is pursuing, or he has a journey before him: perhaps he slumbers, (in every case) then he be excited. And so in innumerable instances which may be cited.

Gesenius labours, ineffectually, I think, in endeavouring to make this particle quadrate in every case with the Latin, qui, quae, quod. Something like a similar sense may, certainly, thus be extracted from very many passages; but, the real question is, will these be genuine counterparts of their originals? It must surely be obvious to every one that they will not, because they exhibit undoubted infractions of the oriental idiom: and, as necessarily convey to the mind of the learner anything but their true import. The principle, too, on which this conjectural mode of rendering is conducted, is most puerile to the mind; leading it to imagine, that if a sense can be extracted, that will, of necessity, be the true sense; than which nothing can be more fallacious, e. g. Gen. iii. 19, "עַל נְעַמַּי הַשָּׁמֶשׁ," (xxx. 19 הַשָּׁמֶשׁ). But, if this were the sense, the expression would be equivalent, as in ver. 23, or רֹאשׁ יִתְנָסֵק. Besides, it is evident, from the antithetic character of the construction, that this passage is intended to be considered as intimating a consequence of that which immediately precedes it; and of this, the following member also, commencing with וַי, affords an illustration. This one instance only, is, therefore, quite sufficient to show, that however this mode of proceeding may satisfy, or suit, certain translators and commentators, it is not that which is calculated to elicit the true sense of the original. It is true, indeed, that וַי is a relative particle, as Dr. Gesenius affirms; still, it is by no means equivalent in its use — whatever might be said as to its origin — with the Latin qui, quae, quod.

It is found in connexion with other particles, the compound then partaking of the sense of the whole, as in other combinations, as, וַי, Gen. xxxii. 27, רָאשׁוֹ רַעֳמָהוֹ, lit. I send not, will not send, thee away, for surely thou shalt bless me, i. e. until thou do so. In like manner, Lev. xxii. 6; Ruth iii. 18, &c.; Nold., p. 378, it. numm. 2, 3, 4; num. 5; Gen. xviii. 7, רָאשׁוֹ רַעֳמָהוֹ, this is not, for, but, surely God's house, i. e. nothing else. So also Esth. ii. 15; Josh. xiv. 4, &c.

In 1 Sam. xxv. 34, it is in the apodosis of a hypothetical construction. רָאשׁוֹ רַעֳמָהוֹ, unless thou hast hasted, there had (not) surely remained, &c. The negative contained in רָאשׁוֹ, is, as it is usual, supplied by the ellipsis to the second member or apodosis. So Num. xiv. 30; 1 Sam. xxx. 17; 2 Sam. xii. 3, &c.; Nold., num. 7—9; Gen. xlvi. 18, רָאשׁוֹ הַבָּלָם, for, but, surely, &c. So Ruth iii. 12; 1 Sam. viii. 9; 1 Kings xvii. 18; 2 Chron. xviii. 17, &c. And so, with some slight variation, all the other examples, however, compounded, as רָאשׁוֹ רַעֳמָהוֹ, 2 Sam. iii. 13. רָאשׁוֹ הַבָּלָם, Eccl. vii. 12; iv. 14; viii. 12, &c.; Nold., p. 380. And, p. 381, רָאשׁוֹ הַבָּלָם, Esth. i. 8; 1 Kings ii. 7, &c. רָאשׁוֹ רַעֳמָהוֹ, Jer. iii. 3. רָאשׁוֹ רַעֳמָהוֹ, Gen.xviii. 5; Num. x. 31, &c.

רָאשׁוֹ, masc. plur. non occ. Arab. רָאשׁוֹ, inustio, once, Is. iii. 24. Branding, as a mark of infancy.

רָאשׁוֹ, masc. once, Job xxi. 20. Arab. רָאשׁוֹ, fraus; ira inimici, &c. Ruin, destruction.

רָאשׁוֹ הַבָּלָם, pl. m. constr. once, Job xii. 11.

רָאשׁוֹ הַבָּלָם, Arab. רָאשׁוֹ הַבָּלָם, excusio ignis. Sparks of fire.

רָאשׁוֹ הַבָּלָם, masc. — plur. non occ. Arab. רָאשׁוֹ הַבָּלָם, fraus, stratagema, bellum. Augm. רָאשׁוֹ הַבָּלָם, of, or belonging to, war. Lance, or spear, a missile perhaps, Josh. viii. 18. 26; 1 Sam. xvii. 6. 45; Jer. vi. 23; l. 42; Job xxxix. 23; xli. 20.

רָאשׁוֹ הַבָּלָם, m. once, Job xv. 24, r. רָאשׁוֹ הַבָּלָם (fin. רָאשׁוֹ הַבָּלָם), for רָאשׁוֹ הַבָּלָם, the dagesh being compensated perhaps by a perfect vowel. Arab. רָאשׁוֹ הַבָּלָם, agitata fuit nubes; effudit aquam. Conj. vii. praecessit ruit, effusisse fuit in aliquem. Attack, onset. See my note on the place.

is necessarily the thing meant here. See also above.

Arab. ἑσόεοις, m. pl. ἑσώεος, and f. ἑσώφιν, m. dual ἑσώφιν, r. ὀφν, once, Lev. xi. 35. A pot, or jar, earthen apparently, as liable to being broken. If reliance is to be placed on the dual form, having, perhaps, two compartments; but, if taken as a plural, more than two.

Arab. ισαὶ, m. once, Prov. xxxi. 19, r. ᾿πσι, in Arabic, Aquila, Symm. Theod. ἀναρειά (or ἀναρεία). ξ. τ. ῥωμπέρπορα.

Arab. ἔρον, for ἔρον, Eccl. ii. 15.

Arab. ἐπίτωτος, Particle, compd., according to Gesenius, of ἐπι; τῷ, i. q. τῷ, τῷ, ἔπι: rather, perhaps, of ἐπι, part. and ἐπι, aff. pron. as in the Arabic groupid, and groupid, lit. hic, vel hoc, tibi, where the pronoun is pleonastic. And so Schultens, on Job i. 5. This will account for the accent's being found on the penultimate, Exod. xii. 11; Num. viii. 26; Deut. xxix. 23; Josh. x. 25, &c. For ἂν, see under ἀν, p. 23, above.

Arab. ὀκτετῶν, c. compd. of ὑπάρχον, ὑπάρχον, of ὑπάρχει, in gyrum ambiens caput cidarisis: of ὕπαρχει, convertit molam; lit. any thing flat and round; as, (a) A cake of bread, ὕπαρχει, Exod. xxix. 23; 1 Sam. ii. 26; Prov. vi. 26: pl. ὕπαρχει, Judges. viii. 5; 1 Sam. x. 3. (b) A talent, of gold, silver, or lead, Exod. xxxviii. 25, 26; 1 Kings ix. 14; x. 14. 14; Zech. v. 7, 8: Dual, ὕπαρχει, 2 Kings v. 23: pl. ὕπαρχει, constr. ὑπάρχει, 2 Kings v. 5; 1 Chron. xii. 14; xxix. 7; Ezra viii. 26. (c) Tract of country, appearing to the eye as limited within a circle; particularly that adjoining the western banks of the Jordan. Arab. ἔντεος, Gen. xiii. 12; xix. 17; 2 Sam. xviii. 23. ἔντοκος, masc. — plur. non occ. Arab. ἐντοκός, gen. Heb. τῶν, Arab. ἐντοκός, gen. Heb. τῶν, poccum; ἐντοκοσίως, coniustio; v. ἐντοκοσίως, convoltit se serpenes. The primary

Pleiades. Arab. κοισεής, cumulus. The constellation of the Pleiades, Amos v. 8; Job ix. 9; xxxviii. 31. See my note, Job ix. 9. Hyde on the Tables of Ulugh Beigh, p. 32.
Comprehending, limiting, seems to be the primitive notion; thence, cogn. סִּנָּה. Syr. סִּנָּה, Arab. סֵינָה, detinuit, &c.; סֵינָה, omnis; propr. subst. (a) The whole, or all, taken collectively; Lat. totus, Gen. xiii. 10; xix. 17. 25; Exod. xxix. 18; Is. xxvii. 24; Job xxxiv. 13; Dan. vi. 4, &c. Often with aff. pron. סְאָמ, Is. xxii. 1, &c. סְאָמ, Ib. xiv. 29. סְאָמ, Gen. xvii. 25. סְאָמ, 2 Sam. ii. 9. סְאָמ, Ezek. xxix. 2, &c.; Gen. xliii. 11; Deut. i. 22; Eccl. ii. 14; 2 Sam. xxiii. 6; Gen. xliii. 36; 1 Kings vii. 37, &c.

Hence, (b) Complete, perfect, entire. סְאָמִי, entire, mere, vanity, Ps. xxxix. 6; Deut. vi. 5. Gr. τὸ ἀναπόθεμα, Rom. xv. 13, &c.

(c) Distributively. All, every, Gen. ii. 2; Exod. xiii. 2; 1 Kings xix. 18. Each one, Is. xv. 3; Neh. iv. 10; Exod. xii. 6, &c. When two only are mentioned, both, Eccl. ii. 14; Prov. xxvii. 2. Indefinitely, any one, Exod. xx. 4; Lev. iv. 2; Num. xxv. 22; Judg. xix. 19; Jer. xiii. 7; Prov. xxviii. 30, &c. Which, however, may be implied in any indefinite noun, as סְאָמ, Gen. xviii. 14; סְאָמ, Job xlii. 2; סְאָמ, Is. iii. 3. The Arab. tanween, ס, has the same effect in the Arabic. Occasionally with the article, as סְאָמ, Gen. vii. 2, &c.

(d) — laxly, Many, most of, Exod. xxxii. 26; Gen. xli. 57; Num. xvi. 32; 1 Kings i. 39, 40; Ps. ix. 2, &c. So סְאָמ, Matt. iii. 5; viii. 34, &c.; which may be expressed by our term generally, generally speaking, &c. So Judg. xvi. 17; Exod. i. 14; Deut. vii. 7, &c. Hence, equivalent to סְאָמ, adverbially.

This word appears occasionally to be redundant, as in סְאָמ, Job xxvii. 3; but this is not the case: on the contrary, it has its use in all, imparting the whole force of its meaning in every such construction. In l. c. סְאָמ, is to be construed with סְאָמ, for still the whole of my breath is within me; or, it may be taken adverbially,—is wholly within me. Comp. Geh. viii. 22; xxxix. 23; סְאָמ, lit. every something, i. e. any thing whatsoever. So 2 Sam. iii. 35. Compd. with prepositions, סְאָמ, or סְאָמ, Gen. xxxix. 5; Deut. i. 31, &c. See Nold. p. 385, § 11. With aff. as noticed above, Ib. Construed with other particles, סְאָמ, סְאָמ, סְאָמ, &c. p. 386, seq. It receives the article like other attributives, when used substantively; as סְאָמ, Eccl. ix. 1; Dan. xi. 2, &c., with prep. סְאָמ; Gen. xvi. 12; סְאָמ, Job xxiv. 24; סְאָמ, Jer. xiii. 7, &c.

סְאָמ, or סְאָמ, Chald. i. q. Heb. (a) Ezra vi. 11, 12; vii. 16; Dan. iii. 5. 7. Aff. סכָּה, Dan. i. 38, &c. Def. סְאָמ, i. q. Heb. סְאָמ, Dan. ii. 40; iv. 9. (c) Dan. vi. 8, &c.

Compd. with other particles, סְאָמ, All, every one, who —, Dan. vi. 8; Ezra vii. 21: i. q. Heb. סְאָמ, סְאָמ, i. q. Heb. סְאָמ, lit. all before that, i. e. obvious that; hence, because, that, forasmuch as, &c., Dan. vi. 5. 23, &c.— סְאָמ, id., Dan. ii. 14; Ezra vii. 17, &c. Nold. p. 388.


סְאָמ, v. pres. סְאָמ, Constr. immed. it. med. סְאָמ, from; in, it. abs. Restrain, confine, withhold, Jer. xxxii. 3; Hagg. i. 10; 1 Sam. xxv. 33, סְאָמ, for. Ps. cxix. 101, סְאָמ, I have restrained, withheld. 1 Sam. vi. 10, סְאָמ. The last three of r. סְאָמ, see Gram. art. 202. 4. Pres. Ps. xi. 10. 12; Is. xliii. 6; Gen. xliii. 6. סְאָמ, of סְאָמ.

Inf. סְאָמ, Eccl. viii. 8.

Part. pass. סְאָמ, it. סְאָמ, Jer. xxxii. 2; Ps. lxxxviii. 9. See under סְאָמ.

Niph. pres. סְאָמ, Be, become, restrained, withheld. Constr. abs. it. med. סְאָמ, Gen. viii. 20; Exod. xxxix. 6; Ezek. xxxi. 15.

Pih. Inf. סְאָמ, Dan. ix. 24; but better referred perhaps to סְאָמ, finishing. See under סְאָמ.

סְאָמ, m. dual, usually as i. q. Arab. סְאָמ, ambo. Æth. סְאָמ, duplicis generis.

Of two sorts or kinds: but the root may possibly be סְאָמ, restrain, in the sense of disallowed, improper, unsuitable: and hence, Lev. xix. 19, mean, thou shalt not cause thy cattle to gender with an unsuitable kind; thy field thou shalt not sow with two improper, incongruous sorts (of seed): nor shall a garment of two disagreeing sorts, &c. See סְאָמ, — come upon thee. In which, something like the "simplex munditia," of Horace, seems to be inculcated, i. e. that the Israelites should be pure, simple, plain,
mostentations, in their habits and practices. That a field should not simply be sown with diverse seed, or a garment composed of diverse sorts of cloth, seems to have no adequate object here: but, that incongruities should not be practised in these respects, although involving, perhaps, nothing beyond a question of taste, is of considerable importance as it regards morality: a vitiated taste, in the one respect seldom being unaccompanied with a similar one in the other.

עִזָּה, m. pl. עֵיֳנָה, constr. עִיֲנָה. Arab. עִיֲנָה, canis. A dog, considered as an unclean, ferocious animal: and hence (עִיֲנָה, kelb) used as a term of reproach by Mohammedans towards Christians generally, Exod. xi. 7; Judg. vii. 5; Prov. xxvi. 11; Ps. lix. 7. 15; Is. liv. 10; 1 Kings xiv. 11, &c. Metaph. applied to fierce, or otherwise bad men, 2 Sam. xvi. 9; 1 Sam. xxiv. 14. Comp. 2 Sam. iii. 8; Ps. xxii. 17. 21; Job xxx. 1. See my note. Ps. lviii. 24. Aff. עִיֲנַה. In Deut. xxiii. 18, in the sense of עִיֲנָה, as Gesenius thinks: and, in the same, עִיֲנִים, Rev. xxii. 15. Damm, in his Homeric Lexicon (sub. עיון), endeavours to soften down some of these passages. He seems to have forgotten, that among the Hebrews this animal was considered as unclean, much more so when dead; which he takes to imply harmless! 1 Sam. xxiv. 15. So very liable are mere classical scholars to misunderstand and misrepresent Holy Writ. Yet even Homer is not without expressions of abhorrence as to the character of the dog, II. A. 225; Z. 344. 356, &c., as also given by Damm.

עִיְנָה, f.—pl. עְיִנָה. Cogn. עיון, עיונית, עיונית, עיונית. Syr. עיונית, omnis. Used much as the Arab. עיונית, is. Complete, finished, determined upon, thing, &c. (for עיונית, i. e. fem. of concrete fm. עיונית.) With עיונית, Isa. x. 23; xxviii. 22; Dan. ix. 27; עיונית, Zeph. i. 18; Dan. xi. 16. עיונית, for עיונית, עיונית, if the word is not really the verb: in either case, it shall be finished, or, meton. wasted, destroyed. So Deut. xxviii. 32, of the eyes. Very frequently with עיונית, and then used adverbially, as in the Arab. עיונית.

destruction, Gen. xviii. 21; Jer. v. 19; xxx. 11; xlvi. 28, &c. With עיונית, Exod. xi. 1; it. עיונית, Ezek. xiii. 13; 2 Chron. xii. 12. Gesenius gives it as construed with עיונית, Jer. xxx. 11; עיונית, Jer. v. 18, &c. But this is a mistake, these particles clearly referring to the verb עיונית, not to this word.

עינית, v. pres. עיונית, apoc. עיונית. Constr. abs. it. med. עיונית, עיונית, to, for, according to; עיונית, עיונית, (a) Be complete, finished, determined. (b) Meton. wasted, decayed, ruined. (a) Gen. xlv. 53; Exod. xxxix. 32; 1 Kings vi. 38; Is. x. 25; xvi. 4; xxiv. 13; xxxii. 10; Jer. viii. 20; Ezek. v. 13,—1 Sam. xx. 7. 9; Prov. xxii. 8, &c. (b) Gen. xxx. 15; 1 Kings xvii. 14; Lam. ii. 11; Job vii. 9. With עיונית, Ps. lxxviii. 3, עיונית, exiilii. 7, עיונית, lxv. 4, עיונית, Job xix. 27: עיונית, Ps. lxxviii. 26: עיונית, — Ps. xxxvii. 20: cii. 4, &c. With עיונית, in pause, עיונית, Is. xxxi. 3.

Infin. עיונית, Ruth ii. 23, &c.; Prov. v. 11. Aff. עיונית, Jer. xlv. 27.

Pih. עיונית, pres. עיונית, apoc. עיונית, עיונית. Constr. abs. it. immed. it. med. עיונית, עיונית, עיונית, (a) Complete, finish, determine. (b) Meton. Waste, ruin, destroy. (a) Gen. xlv. 12; Ruth iii. 18; 1 Chron. xxvii. 24. Often with an Infin. having עיונית prefixed. Finished, ceased to —, Gen. xxiv. 15; xliii. 1; Num. vii. 1; Deut. xxxi. 1, &c. In Gen. ii. 2, and Ps. lxxviii. 33, pronounce עיונית, &c. See Gram. art. 154. 8, which affords a complete solution of the difficulty so long felt in Gen. ii. 2. It should be observed, that עיונית, and עיונית, following, have necessarily the same force, and are also in Pih. (b) Is. xxvii. 10; xliii. 4,—Gen. xlii. 30; Jer. xiv. 12; 2 Sam. xxii. 15; Ps. xc. 9.

Infin. abs. עיונית, 2 Kings xiii. 17. 19, &c., it. עיונית, of cogn. r. Dan. ix. 24.— constr. עיונית, Num. vii. 1; Deut. xxxi. 24, &c. Aff. עיונית, Jer. ix. 15, &c. Imp. עיונית, Ps. lix. 14; pl. עיונית, Exod. v. 13. Part. עיונית, pl. f. עיונית, Job ix. 22; Lev. xvii. 16.

Puh. עיונית, pl. m. pret. עיונית, pres. pl. Were, became, finished, completed, Gen. ii. 1; Ps. lxxii. 20, al. non occ.

עיונית, f. pl. עיונית, r. עיונית, "a coronando dicta." Gesen. But no instance occurs in which a spouse, or bride, is said to be crowned. The word seems primarily to have marked some sort of affinity, as in the
Arab. ُلْكُنْ, orphanus, domestici; qui prole ac parente caret; ُكُنْنِ, longinquior cognatio.

Comp. ُلْنِ, Is. lxi. 10. See also ُلْنِ above. I. A daughter-in-law (as a person adopted into a family), Gen. xi. 31; xxxviii. 11.16; Lev. xx. 12, &c. 11. A spouse, i.e. a female under an engagement to marry, Is. xlix. 18; lxi. 10; lix. 5; Joel ii. 16, &c.; apparently, a newly married wife, Jer. vii. 34; xvi. 9, &c. And, hence, perhaps, a wife of some standing, Mic. vii. 6; Cant. iv. 8—12, &c. Aff. ُنْل, Gen. ii. 12, 15; Lev. xviii. 15, &c.; pl. ُنْلْسُمْ, Hos. iv. 14: ُنْلْسُمْ, Ruth i. 7, &c.

נֹלְכֶה, of ُלْ נֹלְכֶה, i.e. with the full form of the affix, instead of the more usual ُלֹלְכֶה.

נֹלְכֶה, id. fem.

נֹלְכֶה, m. i. q. ُלֹלְכֶה, see ُلֹלְכֶה above, and Keri, Jer. xxxvii. 4; lii. 31, al. non occ.

נֹלְכֶה, masc.—plur. non occ. lit. woven, platted, as a basket-work. Syr. כַּלָּכֶה, corbis. Arab. כַּלָּכֶה, inserto loro inter duas corii partes, &c. I. A fruit-basket, Amos viii. 1, 2. II. A bird-cage, Lev. v. 27, al. non occ. Gr. κλοῦδος, κλοῦβδος, κλοῦβδος. Boch. Hieroz. ii. p. 90, which see.

נֹלְכֶה, f.—pl. once, aff., Jer. ii. 2, נֹלְכֶה נֹלְכֶה, Thine espousals, i.e. state in which these were entered into; so, נֹלְכֶה נֹלְכֶה, in the same context.

נֹלְכֶה, m.—pl. non occ. Cogn. נֶלֶכֶה, as in נֶלֶכֶה, נֶלֶכֶה; twice only, Job v. 26; xxx. 2. Wealth, honour. Meton. Contempt, insolence. See my Translations, and notes on these places. Cogn. Arab. نُلْ, invaluit planta.

Cogn. ُلْ, id. Symm. נֶלֶכֶה הֲרָהֵבַת. This is, therefore, probably a rendering of some other of the Hexaplar versions. In the former place the LXX. has הֲרָהֵבַת, for נֶלֶכֶה, with a twofold translation of the rest of the verse.

נֶלֶכֶה, m. in pause, נֶלֶכֶה, pl. נֶלֶכֶה; constr. נֶלֶכֶה, r. נֶלֶכֶה; see above, or Arab. כָּלֶכֶה. Contain, measure, &c., and hence we have the vowels in the penult. (-), and (-), which, no doubt, ought to have been retained in every case. So aff. הֲרָהֵבַת, הֲרָהֵבַת, הֲרָהֵבַת; but הֲרָהֵבַת again takes (-). I. (a) Vessel (as a container) of earthenware, gold, silver, &c., Gen. xxxi. 37; xliv. 20; Ezek. iii. 22; xi. 2; Jer. xlvi. 19; in various constructions qualifying the sense. (b) Ship, or boat, Is. xlvii. 2. (c) Musical instrument, 2 Chron. xxxiv. 12; Amos vi. 5; because made, perhaps, in the shape of a jar or vessel. 1 Sam. lix. 22. Metaph. vessels pouring out poisonous draughts. See הֲרָהֵבַת, Is. xxxii. 5; Jer. ii. 25. Comp. Is. xxxii. 7. Hence, (d) Arms, i.e. instruments of war, Judg. xviii. 11: of death, Ps. vii. 14. Phr. arms-bearer, armiger, הֲרָהֵבַת יָדָא, 1 Sam. i. 6, 7, seq.; xxxi. 4—6; and הֲרָהֵבַת אָנָשֶׁה, an armoury, Is. xxxix. 2. Hence, (e) Implements of husbandry, pect. the furniture of the ox, 2 Sam. xxiv. 22. Hence, also, (f) Clothing, indicative of condition, &c., as, הֲרָהֵבַת, man's clothing, Deut. xxii. 5. — of the bride, Is. li. 10. See הֲרָהֵבַת, and נֶלֶכֶה above. Phr. הֲרָהֵבַת הֲרָהֵבַת, anfavoured vessel, i.e. person so designated, Jer. xxii. 28; xviii. 58, &c. So הֲרָהֵבַת, perishing vessel, Ps. xxxi. 13: on the contrary, הֲרָהֵבַת הֲרָהֵבַת, vessel of desire, Jer. xxxv. 34. הֲרָהֵבַת, Prov. xx. 15. Whence St. Paul's vessels to honour and dishonour, Rom. ix. 21; 2 Tim. ii. 21, &c. הֲרָהֵבַת הֲרָהֵבַת, vessel of the artificer, 2 Sam. xvii. 28; Jer. xix. 11, &c. הֲרָהֵבַת הֲרָהֵבַת, implement of a shepherd, Zech. xi. 15. הֲרָהֵבַת הֲרָהֵבַת, keeper of do, 1 Sam. xvii. 22, &c., to which many more may be added.

נֶלֶכֶה, i. q. נֶלֶכֶה, r. נֶלֶכֶה. Kethiv, Jer. xxxvii. 4; lii. 31.

נֶלֶכֶה, fem. plur. נֶלֶכֶה. Constr. נֶלֶכֶה, of seg. fm. נֶלֶכֶה. Often with נֶלֶכֶה. Arab. נֶלֶכֶה נֶלֶכֶה, נֶלֶכֶה נֶלֶכֶה, ren; of נֶלֶכֶה, ambo, as some think, because in pairs: others, of נֶלֶכֶה, of two sorts. The reins of man or beast, Exod. xxix. 13. 22; Lev. iii. 4. 10; Job xvi. 13; Is. xxxiv. 6, &c. Metaph. xxxii. 14. Meton. considered as the seat of sense, thence of the feelings, Jer. xi. 20: with נֶלֶכֶה, li. xvii. 10; xx. 12; Ps. vii. 10; Job xix. 27, נֶלֶכֶה נֶלֶכֶה, my reins have been wasted, consumed, within me. Ps. lxxiii. 21; Prov. xxiii. 16. Aff. נֶלֶכֶה, נֶלֶכֶה.

נֶלֶכֶה, m. r. נֶלֶכֶה, once, Deut. xxviii. 65. Wasting away of the eyes.
Infin. מַכֵּה, Jer. iii. 3; viii. 12.  
Part. מַכֶּה, pl. מַכְּהֶים, Ps. lxxiv. 21; 2 Sam. x. 5: f. מַכְּהָ, Ezek. xvi. 27.  
Hiph. מַכֵּה, and מַכֶּה, pres. מַכָּה. Constr. immed. it. abs. it. med. מַכָּה. Put to shame, make ashamed, injure, 1 Sam. xx. 34; xxv. 7; Job xix. 3; Ps. xiv. 10; Is. xiv. 16; &c.  
Infin. מַכִּים, Jer. vi. 15; Prov. xxv. 8.  
Part. מַכַּה, Judg. xviii. 7; Job xi. 3.  
Hoph. מַכָּה, pres. non occ. i. q. Niph. Jer. xiv. 3; 1 Sam. xxv. 15, al. non occ.  
מַכָּה, v. once, Ps. lxxxiii. 2. Constr. med. מַכָּה, caliginous offusus est.  
Arab. کَمَا, carcaviit, mente debilitatus fuit, with مُعَلِّفَة in the parallel. Desired intensely, even to fainting, Aquila, إِرَاءُهُ مَعَ مُعَلِّفَة مُعَلِّفَة. Symm. μυθέρει οί εν Μουτ.  
מֵאַלְנָה, see מֵאִלְנָה.  
מֵאִלְנָה, Particle, i. q. מֵאָלָה, compd. of מֵאָלָה + מֵאָלָה, lit. as, or like, that which. This substitution of מֵאָלָה, for מֵאָלָה, has apparently arisen from the circumstance of (ך), i. e. מֵאָלָה, alif preceded by the vowel fatah, being pronounced in a manner approaching to ך. This particle, therefore, is, as Gesenius has well remarked, equivalent to the Arab. کَمَا, and Syr.  
מָכָה, which are similarly compounded.  
We have a similar case in the pronunciation of מָכָה: which, fully written, would be מַכָּה; Syr. مَكَّه; Arab. مَكَّه; lit. water of the father; an Oriental method of expressing seed of the Father. This substitution must have been very ancient. We find a similar difference even now existing between the Oriental and Occidental Syrians. The former would say, with Paul, maranatha; the latter, moranetho. Syr. מָכָה, our Lord cometh. The literal sense of this particle is, therefore, as given above, and is synonymous with מַכָּה: comp. Is. xii. 25: but is mostly used in the elevated style. For examples of its usage, see Nold., p. 389, seq.; which may be thus classed and abridged.  
I. Whether used singly, or doubly, it always implies comparison, as to persons, things, time, circumstances, events, &c.  
Used singly, מַכָּה, Whether a man
such as I am?' &c., Neh. vi. 11. there was not its like, Exod. ix. 18. as an oven (heated), Hos. vii. 4. Sometimes adverbially, as, וְיָדֹעַ, I should thus recount, Ps. lxxiii. 15. וְיָדֹעַ, as though, or as that, we had brought forth, Is. xxvi. 18. as though (it were) to eat up, Hab. iii. 14. וְיָדֹעַ, as (at the time) the dawn arose, i. e. as when, or at that period, Gen. xix. 15. Comp. Ezek. xvi. 57, &c.

II. Used doubly, or with other similar terms of comparison. וְיָדֹעַ, lit. its as though, i. e. its comparison, (is) as nothing, i. e. taking the phrase used for the comparison intended by it; a thing common enough in the Arabic and Persic, Hag. ii. 3. So also, מְדַבֵּר, lit. thy as though, (is) as their as though, i. e. thy comparison or likeness (is) as theirs, Judg. viii. 18. Comp. Gen. xliv. 18; Ps. liii. 10. See וְיָדֹעַ above, p. 22.

Noldius makes וְיָדֹעַ redundant in וְיָדֹעַ, Is. li. 6; but this is unnecessary, as it refers to the first word in the construction, וְיָדֹעַ, thus. And thus, or, in like manner, its inhabitants shall so die, i. e. and this, or thus, I say, or speak, of its inhabitants, they shall so die, viz., וְיָדֹעַ, and וְיָדֹעַ, just mentioned. Nor is it omitted by the ellipsis in Jer. xv. 18, which may thus be rendered, as, or like, the most false, inconstant thing, (i. e.) waters not to be trusted, i. e. as a constant, unfailling supply. In such places as Ps. liii. 9, it is to be supplied, as is usual in most elliptical expressions; and in וְיָדֹעַ, &c., is, as noted in their places, and Gram. art. 230, seq.

This particle, as in some instances above, receives the affixed pronouns, as, וְיָדֹעַ, וְיָדֹעַ, or וְיָדֹעַ, וְיָדֹעַ, and וְיָדֹעַ, &c.

It is also construed with other particles, as, וְיָדֹעַ, וְיָדֹעַ, the combination necessarily partaking of the sense of both. See Noldius in their places.

הְנָמַר, m.—pl. non occ. the proper name of an idol of the Moabites and Ammonites.

Syr. הַמֵּרָה, incubus, suppressio nocturna.

Cogn. Heb. מִן. Arab. מֵרָה, properus suit; extrema amputavit, &c. Probably the Mahā Dēva, or destroying deity, of the Hindoos, 1 Kings xi. 7; 2 Kings xxiii. 13; Jer. xlviii. 7. Phr. מִן, people of Chemos, i. q. חֵמוֹשׁ, preceding, Num. xxxi. 29.

מַגְּשָּׁר, masc. — plur. non occ. Arab. מַגְּשָּׁר, esse, &c., fn. מַגָּשׁ, contr. מַגָּשׁ, מַגָּשׁ, and thence the (-) immutable in מַגָּשׁ, lit. I. Being; thence Substantial, true. Comp. מַגָּשׁ, and the Gr. ὅμορος, ὕβρις, implying reality, certainty, &c., Gen. xliii. 11. 19. 31; Is. xvi. 6. With מַגְּשׁ, false, fallacious. Hence the particle—

מַגָּשׁ, lit. II. Real, true; adv. really, truly; but admitting of being variously rendered, according to the context in which it is found, which exhibits this particle,
universally standing either, I. absolutely, or
II. so as to form comparison.

I. Absolutely. πραγματικά, real, true, just,
is thy decision, 1 Kings xx. 40.  כננס, it should not really be done, or, so be done,
Gen. xxix. 26.  בֵּין, so David really
did, &c., 2 Sam. v. 25.  כָּלָּתָן, 2 Kings ii.
10. Comp. Jer. v. 31; Exod. x. 29; Num.
xxvii. 7; xxxvi. 5; 2 Kings vii. 9. Occasion-
ally to be rendered by, so, such, Jer. xiv.
10; Ps. cxvii. 2; Nah. i. 12.—Exod. x.
14; Num. xiii. 33; 2 Sam. xxiii. 5, &c.

II. In comparisons. Generally in the
ἀρδευόμενα of hypothetical sentences; the
πράγματι, having ὅτι, ὅτε, ὅτι, ἥτις, ὅτι, ἡ,
 '**αράκεν,' ὅτι, either expressed or implied.
**αράκεν, according as their increase was,
so, really, i. e. in the same degree, they
sinned against me, Hos. iv. 7.  עַד, even as they afflicted him: so, verily,
&c, he increased, Exod. i. 12. Comp. Is.
liv. 9; Jer. xxxiii. 12;—Is. xxxvi. 17;—
Deut. xii. 30;—Num. vi. 21;—Eccl. v. 15.
Sometimes, adversatively, nevertheless, Is.
liv. 15.  עַד, nevertheless he shall sprinkle,
&c, i. e. even as in the one case the depres-
sion was great, so in the other the result
be good and extensive. The same is the
force in Exod. i. 12; Hos. iv. 7; xi. 2; Ps.
xlviii. 6. Noldius (p. 393) thinks it redu-
dant, in πράγματι, πράτον, and πρα,
but, upon a close examination of the places, it
will be found to be otherwise. See Lev.
xiv. 36; 1 Sam. x. 5;—Gen. vi. 4; Exod.
iii. 20, &c.;—Esth. i. 8; 1 Kings ii. 7, &c., as
given in their places in his Concordance.
Nor is
it omitted necessarily by the ellipsis, in many
places so noted down by him: as, Neh. v. 5,
ὡς, ὡς, ὡς, ὡς, as the flesh of our
brethren is our flesh, as their children are
our children; and so in most of the other
instances: see p. 393.

In the combinations, ὡς, ὡς, ὡς, ὡς,
ὡς, ὡς, ὡς, ὡς, ὡς, ὡς, ὡς, the sense is
such as the compound, with the adjoining
context, shall require: all which will be
found in their places in Noldius; the above
expositions, however, will suffice to point it
out generally.

III. **αράκεν, m. } aff. **αράκεν, **αράκεν, r. **αράκεν. Arab.
**αράκεν, servant, custodiat.; **αράκεν, involucrum,
monimentum rei; omne id sub, in, quo quid
reconditur, custoditur. (a) Place, station,
Gen. xi. 13; xli. 13; Dan. xi. 7, 20, 21.
38: thence, (b) Base, foot, of the laver,
Exod. xxx. 18. 28; xxxi. 9; xxxv. 16;
xxxviii. 8; Lev. viii. 11. Of the mast of a
ship, Is. xxxiii. 23. (c) f. Stock, root, Ps.
xxx. 16, as the v. ἀράκεν following requires.
Comp. v. 8. The "protege" of Gesenius
affords no sense.

**αράκεν, pl. **αράκεν. lxx. σκυφίς. Vulg.
sciniophes. (Gesenius, σκυφίς? which he
makes "species culicum pungendo molest-
orum... Culex reptans Linn., culex molestus
Forsk.") A sort of troublesome musquito,
according to some: others, with Bochart.
take it to signify lice. According to some,
Is. li. 6: but see ἀράκεν, II. above. Pl., Exod.
vi. 12, 13; Ps. cv. 31, al. non occ. The
sister dialects supply nothing beyond the
cogn. ἀράκεν, ἀράκεν, μυς campestris major. See
Bochart. Hieroz. ii. p. 572, seq., where the
question is argued at length.

verb, Kal non occ. Arab.
κατοικέω, dignavit nomine per se significante
rem alienam. Syr. ἐποίησεν, cognominavit.
Plh. pret. non occ. pres. ἐποίησεν. Constr.
abs. it. immed. it. med. ἐποίησεν, ἐποίησε. I. Call by
name, Is. xlv. 5; xlv. 4. II. Call by
flattering names, titles, i. e. flatter, Job
xxxii. 21, 22. See my notes.

Ps. lxxx. 16. See **αράκεν, Num. iii.

Ps. xcv. 32. See **αράκεν.

Chald. See **αράκεν.

1 Kings x. 12. Syr. κατοικέω, cithara.

Arab. κατοικέω, َكَنوكة, َكَنوكة, id. Gr. κύνη, and
κυνάρα; according to Joseph. Antiq. lib. vii.
cap. xii. § 3. A musical instrument of ten
strings, played with a plectrum. But, in
1 Sam. xvi. 23; xviii. 10; xix. 9, played with
the hand; which, generally speaking, may
signify the same thing. Gesenius's objection
to Josephus, therefore, has not much weight.
A lute, or lyre, Gen. iv. 21; 1 Sam. xvi.
23; Is. v. 12; xvi. 11; Ps. xxxiiii. 2;
xliii. 4; xlix. 9; Job xxxi. 20;
&c. Aff. **αράκεν, **αράκεν, **αράκεν.

κατοικέω, see r. ἐποίησεν.

κατοικέω, more correctly, perhaps, ἐποίησεν, i. q.
the person protected, i. e. wife, &c. בְּנוֹת, wing (skirt) of his father, i. e. wife, Deut. xxiii. 1. Comp. xxviii. 20; Ezek. xvi. 8; Ruth iii. 9. Hence, with reference to the mysterious conception of Christ, εὐαγγελιστής, Luke i. 35. And so, generally. Abraham is said to be a covering of the eyes of Sarah, Gen. xx. 16: (f) extreme part of the earth, or land, Is. xxiv. 16. Pl., Job xxxvii. 3; xxxviii. 13; Is. xi. 12; Ezek. vii. 2: (g) — of abominations, Dan. ix. 27. Phrr. יִשָּׂרֵא, six two-fold wings, i. e. six wings, taken by two and two, Is. vi. 2. Comp. Ezek. i. 6; x. 21. In Mal. iii. 20, יִשָּׂרֵא, lit. a healer in his wings, i. e. He is, by the sending forth of his beams, a dispenser of light, warmth, and consequently of health; referring to Christ.

ךְָנָם, v. Kal non occ. See פָּנָה above.


"operuit, occultavit se." Arab. كُلُّ، κακός, тесит. But in the sense of protection, and, therefore, quite unsuitable to this place. The Arabic root signifies also, дефесит, successor, constr. with כִּשָׁה, from: the sense will then be nearly that of the Auth. Vers. and suit the acceptation of the noun פָּנָה, in that of extreme part. The context, however, requires rather the Pih. פָּנָה, which is very probably the true reading. "Put away, remove to a distant part."


Infin. פָּנָה, Dan. iii. 2, only.

Ithp. Part. מִפְּנָה. Being, becoming, assembled, &c., Dan. iii. 3. 27, only, pl.

ךְָנָה, fem. Aff. פְּנָה עֲעָה. Syr. פְּנָה עֲעָה, pl. פְּנָה עֲעָה, socius, socii; כְּפָנָה, title appellavit. See פָּנָה above. Lit. a naming, or calling; meton. company, society; and abstr. for conc. Person of the same calling or society: thence, Companion, associate. Pl. etc., aff. פְּנָה עֲעָה, Ezra iv. 9. 17. 23; v. 3. 6; vi. 1. 13. Gesenius makes all these aff. פְּנָה, pl. of פָּנָה: but no such pl. occurs: nor is it necessary, for the sake of analogy, to suppose any such thing.

ךְָנָה, m. once, Exod. xvii. 16, in the phrase יַכְּנָה, throne of Jah, i. e. as erected among the Israelites. Gesenius thinks the reading suspicious here, and proposes פָּנָה, from פָּנָה, preceding: which would be mean and frigid.

חֲנָנָן, and חֲנָנָן, masc.—pl. non occ. שְׁלַחנָן, Ps. lxxxi. 4. Syr. פָּנָה, primus dies plenilunii, &c. Gesen. from Bar Ali, &c. Arab. כְּפָנ, induit pulchritudinem; כְּפָנָה, dignitate conspicuus. So the moon, Job xxxi. 26, כְּפָנ, gloriously walking on, proceeding, i. e. as if gorgeously appareled. Comp. Cant. vi. 10. It is not improbable, therefore, that פָּנָה, operuit, induit, is the root, especially as it never could have been unknown that the moon received its brightness, as a coating, from another. Twice only, Ps. l. c. and Prov. vii. 20. The new moon: thence meton., feast of do.

ךְָנָה, twice, פָּנָה, pl. פָּנָה (for פָּנָה), masc. Syr. פָּנָה עֲעָה, cathedra. Arab. כְּפָנָה עֲעָה, id. v. כְּפָנָה עֲעָה, fundamentum jecit domus; כְּפָנָה עֲעָה, cum res super altam congeritur. The primitive notion seems to consist in placing one thing upon another; thence stability, as in the foundations of an edifice: and hence applied to a regal chair, or throne. Comp. Prov. xvi. 12; xxv. 5; as the seat of power. "Velo pensili corpora" (taking the root as הִכָּנָה, or הָכָנָה), Gesenius. But thrones were not so—necessarily—veiled. The throne of God, necessarily is (Job xxvi. 9); but not so earthly kings who personally appeared to give judgment. The insertion of כ in all the dialects, is perhaps too much to be supposed a mere compensation of Dagesh, Job xxxvi. 7; 2 Sam. iii. 10.


Part. יַכְּנָה, Prov. xii. 16. 23, only.

— pass. constr. יִכָּנָה, covered, Num. iv. 6. 14; Ps. lxxxi. 1: in the phr. יִכָּנָה, covered, as to sin: i. e. pardoned. See יִכָּנָה. The notion seems to have originated in our first parents requiring clothing, when they had discovered that nakedness was shameful. Hence cleanliness of garments, white garments, &c. denoting purity. Comp. Eccl. ix. 8; Rev. iii. 4; xvi. 15, &c.

Niph. f. כְּנָנָה, Been, became, covered, concealed, Jer. li. 42, only.
Infinit. עָבַסֵו, the being covered, concealed, Ezek. xxi. 8, only.

Pil. עָבֵס, pres. עָבָסֵו, apoc. עֹבֲסֵו. Constr. immed. it. med. עָבַס, עִבְּס, on, upon, it; it. עָבִּס, instr. so עַבְּס, עָבַסֵו, Ps. cxliii. 8; it. עָבַס, from; i. q. Kal. Cover, conceal, Num. ix. 15; xxii. 5; Job xv. 27; xxxii. 17;—Ezek. xvi. 10; xvii. 7. 16; Jonah iii. 6, ellip., Gram. art. 220;—Gen. xxxviii. 14; Exod. x. 15; Jer. xli. 8; Ezek. xvi. 8. Covering the head, Is. xxix. 10, bringing into circumstances of distress. Comp. 2 Sam. xv. 30; v. עָבָס. Ellip. of עָבִּס, or עָבִּס, Deut. xxii. 12. Metaph. covering sin, i. e. blotting it out, Ps. lxxxxv. 3; Prov. x. 12; Neh. iii. 37. Synon. רָאָב, i. e. the eye of the land, i. e. the very land, or the land itself, as Arab. עָבָס, Num. xxii. 5. Metaph. עָבָס רֹאָב, reproach has covered, suffused, my face, Ps. lxix. 8; Jer. lii. 51. עֵבָס רֹאָב, horror hath covered them, Ezek. vii. 18. רֹאָב, Ps. xlv. 16. יָבֶּס רֹאָב, violence, i. e. theseem, Prov. x. 11, &c. Comp. Job xxxiv. 33; Ps. xxxvii. 5. Meton. cloteh, Is. liiii. 7; Ps. civ. 6, &c. In Ps. cxliii. 9, עָבָס רֹאָב, i. q. עַבְּס, כָּבְּס. See my note on Job xxxvi. 32. Comp. Mal. ii. 16, i. e. by thee I conceal me: am safely guarded. לָא לֵּבָס סְחֶרֶב, Ezek. xxxvi. 15, עָבָס רֹאָב, I covered, i. e. restrained the deep on his account. Comp. Job xxxvii., from which, perhaps, this figure is borrowed. לָא לֵּבָס סְחֶרֶב, as Job.


Imper. pl. aff. עַבְּס, Cover us, Hos. x. 8.

Part. עָבֶּס, Gen. xviii. 17, &c.; pl. עָבֶּס, עָבֶּס, f. עָבֶּס, Is. xi. 9; Ezek. i. 11. Aff. עָבֶּס, Ezek. xxvii. 7; pl. עָבֶּס, Is. xiv. 11.

Pub. pl. m. עָבֶּס (for עָּבֶּס), i. q. Niph. Ps. lxx. 11; Prov. xxxiv. 31.


Part. pl. m. עָבֶּס, 1 Chron. xxi. 16.

—f. עָבֶּס, Ezek. xii. 16.


Part. עָבֶּס, pl. עָבֶּס, 1 Kings xi. 29; 2 Kings xix. 2; Is. xxxvii. 2.

עָבָס, i. q. עָבָס.

עָבָס עָבֶּס, Is. v. 25. See עָבָס.

עָבָס עָבָס, f.—pl. non occ. r. עָבָס. Syr.

עָבָס עָבָס, abesconio. Aram. עָבָס עָבָס, indumentum. (a) Covering: meton. (b) Clothing. (a) Gen. xx. 16, יָבֶּס רֹאָב ָאָבָס, he, or it, is to thee a covering of the eyes. According to Gesenius, the thousand shekels just mentioned, were to be considered as a mulct, or fine, from the king of Gerar, to induce Sarah to connive at his fault: and this he argues is the meaning of the לָא לֵּבָס סְחֶרֶב. Which any ordinary reader of Greek would, perhaps, take to mean, these shall be for the honour of thy person, &c., i. e. those shekels were to be considered as a present of honour, just as dresses of honour are now, when given by princes in the East. The covering of the eyes here seems to intimate much the same thing as St. Paul's covering for the woman, 1 Cor. xi. 5, seq., i. e. to procure the respect due to her, Job xxxvi. 6. (b) Job xxvii. 6; xxxi. 19; Exod. xxvii. 26; Deut. xxi. 12; Is. l. 3. Aff. עָבָס עָבָס, עָבָס עָבָס, id., amputavit rem. Syr. עָבָס עָבָס, id.

Part. pass. f. עָבָס עָבָס, Cut off, as a branch, &c., Ps. lxxx. 17.

—pl. m. עָבָס עָבָס, Is. xxxiii. 12, al. non occ. עָבָס עָבָס, masc. pl. עָבָס עָבָס. Aram.

עָבָס עָבָס, iners, pigrer. As firmness, inflexibility, or the like, are usually found affording the primary notion to wisdom, justice, truth, &c., weight to respectability; see עָבָס עָבָס, &c; so laxness, instability, lightness, &c., to folly, falsehood, baseness. Synon. רָאָב, opp. נָבָס, עָבָס עָבָס, Eccl. vi. 8. I. A fool, particularly as to religion, Prov. i. 32; x. 1; xiii. 19, 20; Ps. xlix. 11, &c. II. The name of a certain constellation, apparently Orion. See my note on Job ix. 9; xxxviii. 31;—Amos v. 8. Pl. aff. עָבָס עָבָס, their orions, lit. i. e. constellations similar to that. The term probably originated in the contempt shewn by believers to the practice of elevating heathen heroes into deities, and giving them a place among the constellations.

עָבָס עָבָס, f. once, Prov. ix. 13, in רָאָב עָבָס, Woman of foolishness, i. e. foolish woman or wife.

עָבָס עָבָס, pl. עָבָס עָבָס. See הָבָס עָבָס above. From the notion of inactivity, naturally arose that of sameness, denseness: hence (a) The voids,
Job xv. 27; Lev. iii. 4. 10. 15; iv. 9; vii. 4. (b) The viscera (as in גִּפּוֹת, פָּטָן), Ps. xxxviii. 8. See Bochart. Hieroz. i. p. 506. Thence slowness, whence (c) expectation, confidence, Ps. lxxxvii. 7; Prov. iii. 26; Job viii. 14; xxxi. 24. (d) Foolishness, Eccl. vii. 25. Aff. בקשׂ, &c.

לכּשָׁה, f. of לְכַשְׂח. (a) Confidence, hope, Job iv. 6. (b) Foolishness, vain fruitless confidence, Ps. lxxxv. 9, al. non occ.

לכּשָׂה, m. — pl. non occ. The ninth month of the Hebrew year so called, but why it cannot now be discovered, Zech. vii. 1; Neh. i. 1; 1 Maccab. i. 57. חַשֶׁלֶו.

לכּשָׁה, m. pl. A people so called, Gen. x. 1; 1 Chron. i. 12. The Colchii, according to Bochart. (Phalag. lib. iv. c. xxxi.)

לכּשָׂה, v. pret. non occ. pres. pl. m. לכּשַׁה, once, Ezek. xlvii. 20. Castell. i. q. לכּשָׁה, adorn: for which he cites several of the versions as favourable. Gesen. i. q. לכּשַׁה, crop, cut: but even this may here mean, cutting to adorn, &c.

Infin. abs. לכּשַׁה, Ib. al. non occ.


לכּשַׁה, v. pret. non occ. pres. 2 pl. לכּשַׁה. Arab. כּשָׁה, validē contudit comminuitque:

whence כּשַׁה, caro quæ super lapides siccata contintosh tur et redacta in polentæ formam, reseratur in itineris commutam. Hence, To apportion, i.e. determine the fractional part, rather than to number, as usually taken; once, Exod. xii. 4. LXX. συναριθμήσαντα.

לכּשַׁה, c. pl. aff.Portland.: as a verb, לכּשַׁה, desire: thence, grow pale with desire: and thence, pale; and so applied (a) to silver (so ἄργυρος, from ἄργυς, albus, white, Gesen.): thence (b) to money, generally. (a) Gen. xxiii. 13. לכּשַׁה, shekel, or weight, of silver, money. Shekel, however, is mostly omitted, as, Gen. xx. 16; xxxviii. 28; Deut. xxii. 19. 29; Hoæ. iii. 2, &c. (b) Money, Gen. xxiii. 13; Deut. xxiii. 20; Exod. xxii.

21. נִכָּה, for יִנָּה. In Gen. xliii. 25. 36, Gesenius thinks silver bars, or bullion, is rather meant. The distinction is of no importance. Aff. נִכָּה, &c.

לכּשָׁה, c. Def. לכּשָׁה, Chald. i. q. Heb. לכּשָׁה, Dan. ii. 32. 35. 45; v. 23; Ezra vii. 15, &c.


Niph. f. לכּשָׁה, Be, become, intensely desirous. Constr. med. ָל, for, Ps. lxxxiv. 3; Gen. xxxi. 30.

Infin. abs. לכּשָׁה, Gen. l. c.

Part. לכּשָׁה, Not desiring intensely for . . . Supply the ellipsis from Ps. lxxxiv. 3, לכּשָׁה יַכְוַר, the courts of Jehovah, i.e. by an elegantly inserted litotes, irreligious nation, Zeph. ii. 1. לכּשָׁה שרייתבּוּ, unlearned, ignorant, intending, apparently, the same thing. Gesen. “gens sine pudore,” i.e. not growing pale with shame. But this is unexamined in these dialects: al. non occ.

לכּשָׁה, f. pl. לכּשָׁה, aff. לכּשָׁה, Ezek. xiii. 18. 20, only. Hence the sing. ought to be לכּשָׁה, of the seg. m. לכּשָׁה, or r. לכּשָׁה, not לכּשָׁה, as Gesenius thinks: nor do the examples רַכְוַה, and לכּשָׁה, bear him out here, as a fem. form may have been the ground-form of the pl. as in some other instances. Syr. לכּשָׁה, gibbus (bunch, or pod, perhaps). Cogn. לכּשָׁה, stramen. Cushions, commonly: but, most probably, some sort of ornaments placed on the idols. ἐν Εβραίοις, φυλακτήρια. Syn. νυγκώνα. LXX. προσφεραια.

לכּשָׁה, see לכּשָׁה, Is. lxxiv. 18.

לכּשָׁה, Chald. adv. compd. of לכּשָׁה, r. Heb. לכּשָׁה, answered; and of this לכּשָׁה,—of which לכּשָׁה, Ezra iv. 17, is a contraction—is a fem. form: lit. according to, as, answer, purpose, &c., not differing greatly from Heb. לכּשָׁה. So, therefore, Dan. iv. 34; Ezra iv. 21, &c. But, accordingly, Ezra iv. 13. Now, but, Dan. ii. 23; Ezra iv. 14, &c. לכּשָׁה, Dan. ii. 23; v. 15; Ezra v. 17. לכּשָׁה, Ib. v. 16. Not unlike the לכּשָׁה, of the Heb., 1 Kings xxii. 16; in sense, synon. Heb. לכּשָׁה. See Nold., p. 394.

לכּשָׁה, fem. of the last. So on. Lit.
according to, as, object, intention, &c., יָכוֹן, id. contr., Ezra iv. 17; — Ib. iv. 10, 11; vii. 12.

תַּכְּלִית, masc. plur. נְכָלִית. Arab. v. חֲוּטָשׁ, abit tumidus ird. Cogn. חָוָטָשׁ, i. q. שָׁרַע, violent. (a) Vexation, sadness, opp. וָרָע, Eccl. vii. 3. Meton. (b) Anger, indignation, (a) Eccl. i. 18; ii. 23; xi. 10; Prov. xvii. 25; xxii. 19; Deut. xxxii. 19; Ezek. xx. 28; 2 Kings xxiii. 26. Aff. וָרָע, וָרָע, &c.

תַּכָּלִית, m. in Job only, i. q. תכָלִית, Heb. Job v. 2; vi. 2; x. 17; xvii. 7. Aff. וָכַלִּית, &c.

תַּכַּלֵּית, f. dual, תַּכַּלֵּית, pl. תַּכַּלֵּית. Syr. לְכַלִּית, incurvation. Arab. חֲלִית, manus usque carpus: pec. vola. Hence (a) the palm of the hand; (b) meton. the hand: (c) the sole of the foot: (d) the foot of a beast: (e) a bason or phial, for oil, &c.: (f) cup or receptacle for the stone of a sling, &c.: (g) bending, or curved, palm-branches. (a) Lev. ix. 17; 1 Kings xvii. 12, &c. (b) i. q. תַּכָּלִית, and used much in the same way. See תַּכָּלִית, Gen. xi. 21; Lev. xiv. 26. With יָכוֹן, clapping the hands, 2 Kings xi. 12; Ezek. xix. 19: it with יָכוֹן, Num. xxiv. 10. יָכוֹן, Nah. iii. 19; Ps. xlvi. 2, יָכוֹן, Is. iv. 12, &c. יָכוֹן, in the power of, —, with various verbs, Prov. vi. 3; Is. lxxii. 3; Jer. xii. 7, &c. With יָכוֹן, followed by יָכוֹן, putting the life in jeopardy, i. e. into a situation easily to be lost, Judg. xii. 3; 1 Sam. xxviii. 21; Job xiii. 14, &c. By יָכוֹן, hand on the mouth, implying silence, Job xxix. 9. It יָכוֹן, out of the power, Judg. vi. 14; 1 Sam. iv. 3; 2 Sam. xiv. 16, &c. With יָכוֹן following, keep, protect, &c., Exod. xxxii. 22; Ps. cxxxix. 5; Job xxxvi. 32, &c. See my note, and comp. Is. xlii. 2. 16; li. 16; Hab. iii. 4; Zech. ix. 14. With יָכוֹן preceding, i. q. תַּכָּלִית, Lev. xiv. 28; — Ps. xci. 12, &c. יָכוֹן, to, in addition to, Lam. iii. 41: into, Judg. xiv. 9. With יָכוֹן, spreading out the hands in prayer, Exod. ix. 29; Ps. xlv. 21; Ezra ix. 5, &c. With יָכוֹן, lift up—to obey, honour, &c.; Ps. cxix. 48; cxii. 2; lxxxviii. 10, &c. With יָכוֹן, cleanse, purify, Job x. 30. Comp. Is. xxxixii. 15; Ps. xxvi. 6, &c. Opp. יָכוֹן, Is. lix. 3. Phrr. יָכוֹן, labour of the hands, Ps. xxviii. 2. יָכוֹן, pure of hands; inno-

ce, Ps. xxiv. 4. יָכוֹן, cleanliness of my hands; my innocency, Gen. xx. 5; Ps. lxxiii. 13. יָכוֹן, Job xxii. 30. יָכוֹן, violence in my hands; am violent, Job xvi. 17; 1 Chron. xii. 17. יָכוֹן, —, Ps. vii. 4. יָכוֹן, Job xxxi. 7. See my note. יָכוֹן, work of his hands, Ps. ix. 17. יָכוֹן, will of her hands; labour willingly performed, Prov. xxxi. 13. יָכוֹן, fruit of, —, Ib. vi. 16. יָכוֹן, hold, recline on, the distaff, Ib. vi. 19.

(c) Of the sole of the foot, Deut. ii. 5; xi. 24; xxvii. 65, יָכַל פָּה, rest to the sole of thy foot. Comp. Gen. viii. 9; for rest generally. Pl., Josh. iii. 13; iv. 18; Is. lx. 14. יָכַל, of my footsteps, 2 Kings xix. 24. Hence the usage, יָכַל פָּה, from the sole of thy foot to thy crown, Deut. xxvii. 35; 2 Sam. xiv. 25. יָכַל פָּה—Isa. i. 6—iquer יָכַל פָּה, beneath the soles —, 1 Kings v. 17 (3). יָכַל, at the soles —, Isa. li. 14. Place of —, Ezek. xliii. 7.

(d) Foot of a beast, Lev. xi. 27. See יָכַל פָּה.

(e) Bason or phial, Num. vii. 14. 20, &c. Pl., Exod. xxv. 29; Num. vii. 84, &c.

(f) Cup — of the sling, &c., 1 Sam. xxv. 29. יָכַל פָּה, of the thigh joint at the hip, Gen. xxxii. 26. 33.

(g) Bending, or curved, branches, &c., Lev. xxiii. 40. Aff. יָכַל פָּה, יָכַל פָּה, &c.

תַּכָּלִית, m.—pl. only, תַּכָּלִית, Jer. iv. 29; Job xxx. 6, only. Syr. Chald. יָכַל פָּה, rupes. Rocks; whence the καφάς, cephais, i. q. πέρσης of the N. T. Gesen.


תַּכָּלִית, f.—pl. non occ. Aff. יָכַל פָּה, i. q. יָכַל פָּה, (g) above. (a) Bent, or curved, branch, Is. xiii. 13; xix. 15. In the pl. יָכַל פָּה, lit. curved branch and reed, i. e. the old and young: the old and venerable, elder (with preceding) as bent with age; the young as straight, shooting up as a bulrush. Aq. Incurvum καὶ στριβελόντα. Syn. lxx. ὀργήν καὶ τέλος. Theod. κεφάλα καὶ ἐγγύων. (b) Branch, generally, Job xv. 32.

תַּכָּלִית, masc.—pl. constr. יָכַל פָּה. Aeth.
probably an imitation of a certain part of the book of Job. See my Job, Introd. p. 25, seq. Gesenius makes Job xi. 6, to mean, "complicationes sapientiae," i. e. the wisdom of God as inexplicable!

Niph. pres. f. ֶפֶל, Be, become, doubled, repeated, once, Ezek. xxi. 19.

Niph. pres. m. — pl. non occ. Syr. ֵץ, famelicus. Hunger, want, Job v. 22; xxx. 3.

Niph. v. f. pret. only, ֵץ, Became languid, wasted, wanting, Ezek. xvii. 7.

Niph. v. pres. non occ. See ֵץ above.

Bend, bow down, once, Ps. lvii. 7.

Infin. ֵץ, once, Is. lviii. 5.

Part. pass. pl. ֵץ. Persons bent, bowed down, with distress, Ps. cxlv. 14; cxlvii. 8.

Niph. pres. 1st pers. ֵץ, Shall I be, become, bowed down; here, bow myself, Mic. vi. 6, al. non occ.


Castell. Hence, in a theological sense, Syr. ֵץ, abstersit, purgavit. It is peculiar to the Scriptures to consider sin, not as entirely done away, so that absolute perfection now becomes man’s character—which would involve impossibilities, taking him as he is,—but as covered, consecrated, or the like, by virtue of God’s favour through Christ; so that righteousness—which really exists in none—is imputed, counted on, as belonging, and attaching, to the true believer. Comp. Ps. xxxii. 1, with Rom. iv. 7, seq.; Ps. lxxxxii. 2, &c., and see under letter ֵץ above. Hence, I. A propitiation, expiation, price of redemption, i. e. made the means of taking away sin, and rendering man acceptable to God: such were various rites under the law, all which received their completion in the sacrifice of Christ, Exod. xxi. 30; xxx. 12; Job xxxiii. 24. See my note. Used also in a secular sense, as redeeming from punishment, &c., Num. lxxxxv. 31, 32, &c. — as a bribe, 1 Sam. xii. 3; Job xxxvi. 18, &c.

11. Pitch. Arab. ֵץ, pix quod picantur
nave. Syr. בֵּית, bitumen—as used in
smearing over ships, &c., Gen. vi. 14, only.

III. A village. Arab. כֹּוּג, pagus, vicus,
i.e. a number of buildings erected nearly
together for the purpose of mutual protection
and safety: not unlike cover, i.e. protection
for game, as in the phrase of sportsmen,
1 Sam. vi. 18, only.

IV. A shrub, so named. Gr. κύμης;
Lat. cyprus; transplanted perhaps from
the Island so called. Its leaves, when dried
and reduced to powder, compose the Henna,
jest, of the Arabs, with which their
women colour their eye-brows, &c. See
Cels. Hierobot. i. p. 222, seq. Its flowers
grow like the clusters of the grape: hence,
Cant. i. 14, כְּנַבְיִים, cluster of the cypræa:
pl. בְּנֵי נְבָיִים, Is. iv. 13, al. non occ. So named,
according to Simons, because used for
anointing.

גָּם, m. pl. לֹא, i. q. לֵא, sign. iii. A
village, Josh. xviii. 24, constr.; Neh. vi. 2;
Cant. vii. 12; 1 Chron. xxvii. 25, al. non occ.

גְּרָם, m. pl. used, apparently, by way
of excellence, Gram. art. 223. 3. Efficient,
or great, expiation, Exod. xxxix. 36; xxx. 10.
ַּּּם, sin (offering) of expiation, Ib.
vr. 16. מַעֵּם, money of,— Num. v. 8.
ַּּּּ, ram of,— Lev. xxv. 9. מַעֵּם, day of—.

גָּרִים, f. Lit. covering, i.e. of the ark
of the covenant; a plate of pure gold laid
flat on the top of it; and usually termed
The mercy seat. לֹאֵנָה, and kar-
わりאמה. Others, בִּלְיָם. Exod. xvii.
seq.; xxvi. 34; xxxvi 6; xxxii. 7, &c. Pfr.
Phr. בָּהַשְׁנָה, house of the propitiatory, i.e. the
Holy of holies, 1 Chron. xxvii. 11.

גָּרִים, v. once only, Gen. vi. 14. See
ר above, sign. ii. Pitch, smear with pitch,
or bitumen.

Pih. ר, pres. ר. See ר above, sign. i.

Arab. كَرْفُ, expiavit crimen. Constr. med.
ג, instr. ר, י, ר, מ, it immed., Deut.
xxxii. 43; Ps. lxxv. 4; lxxviii. 38. Cover,
i.e. expiate sin. Meton. The person guilty
of sin. Ps. lii. cc., Exod. xxx. 10; Lev. iv.
20. 26. 31, &c. — or thing subject to un-
cleanness, &c., Deut. i. c.; Lev. xiv. 53;

xvi. 16. 33; Ezek. xlv. 20;—Is. vr. 17. 24;
Num. v. 8; 2 Sam. xxi. 3; 2 Chron. xxx.
18, ellip. The more full expression is,
according to Gesenius, to be found in Lev.
iv. 26, and v. 18. And, in a secular sense,
Appease, assuage, anger, Gen. xxxii. 21;
Prov. xvi. 14. Авер, purchase, bribe off,
calamity, Is. xlvii. 11. See ר above, sign. i.

xxix. 36; Is. xlvii. 11.

Rip, Deut. xxx. 8; Lev. ix. 7, &c.
Puh. ר, pres. ר. Be, become, expiated,
Is. vi. 7; xxxii. 14; xvii. 9; Prov. vi. 9;
Num. xxxix. 33: with י, for, implying cause;
ג, instr., Exod. xxxix. 33. (b) Blot out,
i.e. abolish, a covenant, Is. xxxviii. 18.

Hithp. pres. ר, i. q. Puh. 1 Sam. iii.
14; it ר (for ר), Gram. art. 193. 4, Deut.
xxxi. 8.

גָּרִים, v. Kal non occ. Cogn. ר, and
ךְּסָס, obruit domum ejus, depressit; כָּסָס,
propulit vehementius.

Hiph. aff. ר, He hath overwhelmed,
covered, me, in the dust; once, Lam. iii. 16;
גָּרִים, v. Chal. pres. non occ. ר, once,
Dan. iii. 21. Arab. כָּס, ad pectus
adstrinxit infantem. Sam. ר, colhibit;
ג, constrinxit. Cogn. Heb. ר. They
bound.

Pah. Infin. ר, Dan. iii. 20.
Part. pl. m. רְאִים, Bound, Ib. 23, 24, al.
non occ.

גָּרִים, m. pl. רְאִים. Compd. of ר, te-
xit, and ר, coronavit. Gesen. Rather,
perhaps, ר, spira sidaris obvoluta; in
gyrum ambiens caput chordis; it circulat in
gyrum circumvolvit, and ר, coronavit.
I. Twisted capitals of columns, Amos ix. 1;
Zeph. ii. 14. II. Ornamented heads or
bowls—similar perhaps to such capitals—of
the golden candlestick, Exod. xxvi. 31. 33,
34, seq.; xxxvii. 17, &c. לֹא, oral, or גזמר;
Vulg. spargula; Josephus Antiq. lib. iii. cap.
v. י, and, after him, interpreters gene-
really, Pomegranates. Aff. plur. רְאִים,
גָּרִים.

גָּרִים, m. pl. People of Caphtor. See
Gen. x. 14; Jer. xlvi. 4; Amos ix. 7.
once, Dan. iii. 21. Theod. περικυκλωσα, al. non occ.

fodit puteum, &c. Eth. ἔξωτος: fodit; lit. a digging, once, Zeph. ii. 6, in ἔξωτος, diggings, or wells, of shepherds. Comp. Gen. xxvi. 25. lxx. ἐξωτικὴ φονή πουσίων.

v. pres. ὄργα. See ἐξωτικός above. Constr. immed. it. med. ἐξωτικός, pers. it. Infinit. it. ἐξωτικός, against. I. Dig., as a well, pit, &c., Gen. xxvi. 25; l. 5; Exod. xxi. 33; Num. xxii. 18; Jer. xviii. 20. 22; Ps. vii. 16; xl. 7 ἐξωτικός, lit. ears hast thou digged, i. e. opened, as a well, &c., for me. lxx. it. Heb. x. 9, σῶμα δὲ καρπρισσό μου. Aquila, ὄργα δὲ ἐξωτικάς μου. lxx. in some mss. Theod. Edd. v. vi. ὀργά δὲ καρπρισσό μου. The Heb. seems to say, thou hast given me open ears, i. e. given me the means of obedience. See ἐξωτικός above. The Apostle transfers this to the body—as the interpretation probably then in use—which afforded the same theological sense in the main, although differently worded.—Ps. lii. 7; cxix. 85. And, as the toil of digging may have been compared with that of bargaining, i. e. making a purchase with apparent strife, as in the Eastern markets; hence—

II. — (a) Buying, purchasing. Arabic ὄργα, conducit, Deut. ii. 6; Hos. iii. 2; Job xl. 30. See my note. And, as bargaining, covenant making, was often carried on with feasting—hence (b) 2 Kings vi. 23. Hence also—

f. A feast, I b., al. non occ.

Cherubim. Certain symbolical figures, described, Ezek. i. 6, seq., and apparently intended to represent the Deity. Each figure had four faces, that of a man, of a lion, of an ox, and of an eagle; symbolizing, perhaps, the wisdom, fearfulness, power, and ubiquity, of God. Of this sort are many of the symbols given in the Revelation, and particularly the τέσσαρα Ἵοα, mentioned in the fourth chapter. Such also are the horses of Zechariah (chap. vi.). See my Exposition of the Rev. i. c. It would be idle to offer anything on the etymology; nothing satisfactory having yet been discovered. Castell, Simonis, Gesenius, &c., may be consulted by those who wish to see what has been said on
this subject, Exod. xxv. 19; xxxvi. 8; 2 Sam. xxii. 11; 1 Kings vi. 24—26; Ps. xviii. 11; Ezek. xxviii. 14, &c. Pl., Gen. iii. 24; Exod. xxv. 19, 20; xxvii. 8, &c.

ךְֶּפֶר, m. Chald. Def. יָפֶר. Syr. יָפֶר, praco. Arab. אַֽפּוֹ, id. A proclaimer, crier, or herald, once, Dan. iii. 4.

Arab. אַֽפּוֹ, id. occ. only in—
Aph. pl. m. יָפֶר. They proclaimed; once, Dan. v. 29.

יָפֶר, m. Pl. according to some; but it may be a mere generic noun denoting a whole class, or even a patronym. The keri has for it, 2 Sam. xx. 23, יָפֶר. A title given to a certain officer in the army, a captain of an hundred; of the same rank, apparently, with the רָפָא, or couriers, 2 Kings xi. 4. 19. In 2 Sam. xx. 23. Aq. אֶפְּרִי תּוֹ נֵרְפֵּי, וּפָרָה יִפְרַבְתִּי. Sym. אֶפְּרִי תּוֹ נֵרְפֵּי, וּפָרָה יִפְרַבְתִּי. Theod. אֶפְּרִי תּוֹ נֵרְפֵּי, וּפָרָה יִפְרַבְתִּי. In Kings ii. cc. xx. and Theod. וּפָרָה יִפְרַבְתִּי. Which shows that nothing specific was known of this word when these translations were made.

יָפֶר, and יָפֶר, fem. plur. aff. יָפְרַת, r. יָפְרַת, success, amputavit; lit. Cutting asunder, divorce; always with יָפֶר preceding. Writing, bill of divorce, Deut. xxiv. 1. 3; Is. t. 1; Jer. iii. 8. Aq. בַּתְלִית יִפְרַת. Sym. בַּתְלִית יִפְרַת. Theod. בַּתְלִית יִפְרַת. lxx. ἐκολοθρεύως.

יָפֶר, m. aff. יָפֶר, twice only, Exod. xxvii. 5; xxxviii. 4. Compd. of יָפֶר, munimentum. (Syr. יָפֶר, orbis, volumen, &c.) and יָפֶר, vinculum. (Eth. יָפֶר: sporta vininea.) A sort of brazier, or basket, placed on the grating of the altar, for the purpose apparently of containing the fire, and keeping it from falling over. lxx. ἱσχύρα. All. σύνθεσις.


יָפָר, f. pl. once, Is. lxvi. 20. Arab. יָפָר, regressus fuit, recurrit, &c. Whence, יָפָר, huc illic convertit se, &c. Dromedaries (Gr. Δρομας, cursitas, velox), so called from their agility and swiftness in travelling. See Herod. lib. iii. c. 103.

יָפֶר, m. (f. Is. xxvii. 2, 3), pl. יָפֶר. Constr. יָפֶר. Arab. יָפֶר, generositate indolis superavit alium, &c. Act. יָפֶר, it. viitis, vinea. I. A vineyard, Exod. xxvii. 4; Deut. xx. 6; xxviii. 30; 39; Amos v. ii. יָפֶר, vineyards of desire; desirable, Is. xxvii. 2 יָפֶר, vineyard of wine; recent. edd. read יָפֶר, here also. To which the Jewish people, as planted in a fruitful land, by the interposition of Divine power, are often assimilated. Comp. Ps. xlii. 3; Is. iii. 14; v. 1, seq.; xxvii. 2, seq.; li. 3. Comp. Matt. xx. 1, seq.; xxi. 28; Luke xx. 9. II. Orchard, planted with any valuable trees, Judg. xv. 5; Job xxiv. 18. See my note here. Aff. יָפֶר, יָפֶר, &c. Hence—

יָפֶר, m. pl. יָפֶר, sing. non occ. Vine-dressers, Joel i. 11; Is. lxi. 5, &c. Aff. יָפֶר.

יָפֶר, m. patronym., Num. xxvi. 6.


יָפֶר, masc.—pl. non occ. Aff. יָפֶר. 2 Kings xix. 23. Compd. of יָפֶר. The Dagesh in יָפֶר, in יָפֶר, may be considered as a compensation for the loss of n. Lit. vine-
yard of God, i.e. best vineyard. See under above, p. 24, sign. ii. I. Carmel, a very fruitful hill, situated on the south of the tribe of Asher, and not far from the Mediterranean sea. Mostly with the definite article, 1 Sam. xv. 12; xxv. 40; 1 Kings xviii. 19, 20, 42; Jer. iv. 26; Cant. vii. 6; Amos i. 2, &c. Hence—

II. Any well cultivated, or fruitful place, as an orchard, field, &c., abounding with fruit trees, &c., opp. to woods, deserts, mountains, Is. x. 18; xvi. 10, xxix. 17; xxxii. 15, 16; Jer. iv. 26; xlviii. 33; 2 Chron. xxxvi. 10; Mic. vii. 14, &c.

III. Meton. First produce, or fruits, as obtained from the best cultivated grounds, Lev. ii. 14, זכרון בָּרֹא. ... וְהָלַךְ לֹא, an offering of first fruits... the produce of a fruitful field, i.e. as being the best. Aquila. Symm. אֲדַלָּה לֵשָׁר אֵשֵׁבָתָו. LXX. x̱ρεα αἰσχρά. Theod. πρῶτα ἐπίτειλα. Lev. xxvii. 14; 2 Kings iv. 42, יִשְׂרָאֵל, seems to signify, and first fruits generally, without specifying further. LXX. καὶ ἐπὶ ἀλαβάς.

וּשְׂרָאֵל, m. Patronym. of יִשְׂרָאֵל, sign. i., 1 Sam. xxx. 5, &c.


וּשְׂרָאֵל, m. dual, נְשָׂרָאֵל, sing. non occ.

וּשְׂרָאֵל, Arab. סְלִים, crura animalium. Syr. סְלִים, cruse, tibia. Both the legs, or leg bones, Exod. xiii. 19; Lev. i. 13; viii. 21; ix. 14; Amos iii. 12. Of the springing legs of the locust, Lev. xi. 21, &c. Aff. סַלִים.

וּשְׂרָאֵל, v. pres. יָשַׂרְאֵל. Constr. abs. it. med. י, in, of place; יָב, on; יָבִי, to; יָבָע, before; יָב, under. Arab. כּוֹסְרָאֵל, metaph. incurvatus est inter precandum. Bowing down, as an animal by folding the legs; whence the usages, יָבִי, he bowed, lay down, as a lion, Gen. xlix. 9. See Num. xxiv. 9, יָבָע לְבָנָה, they bowed down on their knees, Judg. vii. 6. Comp. Is. xlv. 23: (a) for worship, 1 Kings xix. 18; Ps. xxii. 30; lxxix. 9; xcv. 6; 2 Chron. vii. 3: (b) indicative of weakness, Judg. v. 27; 2 Kings ix. 24; Ps. xx. 9; Is. x. 4; xlvii. 1, 2; lxxv. 12: (c) to lie down, Gen. l. c. Num. l. c.: (d) as animals to bring forth their young, Job xxxiii. 3: hence of women, 1 Sam. iv. 19: (e) for adulterous purposes, Job xxxi. 10.

Infin. יָשַׂרְאֵל, 1 Kings viii. 54.

Part. יָשַׂרְאֵל, Esth. iii. 5.

— pl. יָשַׂרְאֵלִים, Ib. iii. 2.

— f. יָשַׂרְאֵל, Job iv. 4.

Hiph. יָשַׂרְאֵל, pres. 2d pers. יָשַׂרְאֵל. Make, cause, to bow down. Constr. immedi. it. med. יָשַׂרְאֵל, Ps. xvii. 13; xviii. 40; 2 Sam. xxii. 40; lxxvii. 31. Meton. Depress, afflict, Judg. xi. 35.

Infin. יָשַׂרְאֵל, Ib.

קְרֻנָּס, m. once, Esth. i. 6. Arab. Pers. كرناس, كرناس، كرناس، كرناس. Lat. carbasus; Gr. καρβασιας. A very fine and precious sort of cotton, either white or of any colour, as purple. Cels. Hierobot. ii. 161, has a passage from Strabo, illustrating well the place above mentioned: "Et mox," says Celsus, 'de Rege Indorum'; "aurae lectica margarita circumpendentibus recubat; distincta sunt auro et purpura carbasas, quae indutus est." See the whole of the article. It. Schröder. de ornatu mulierum, p. 108, seq.


Ph. redup. כּוֹב. Arab. כּוֹב, huc illic nubem egit ventus.

Part. m. only, כּוֹב, Synon. τού, κυρ, 2 Sam. vi. 14, 16. Leaping about, dancing. Aquila, καρχαρομενον. Sym. καρχάρωνα. LXX. διναρονεσσων. Comp. 1 Chron. xv. 29, where כּוֹב seems to be put for it,—al. non occ.

כּוֹב, m.—pl. non occ. once, Jer. li. 34.


Constr. immed. it. med. רָכָּב, רָכֶב, רָכֶב, pers. רָכֶב, of thing; רָכָּב, in, of place. 1. Cut off, or down, as trees, branches, idols, shrines, the head, forekin, skirt of the garment, &c., Deut. xix. 5; Is. xiv. 8; xlv. 14; Jer. x. 3; xxi. 7; xli. 22; 2 Chron. iii. 9—Num. xxxii. 23, 24.—Exod. xxxiv. 13; Judg. vi. 25, 26. 30.—1 Sam. xviii. 51; v. 4.—Exod. iv. 25.—1 Sam. xxiv. 5. 12.


III. Pec. in the pr. רָכֲב, equivalent to the Gr. ἀρμα τίμων, τίμων στοιχέω. Lat. incere, ferrire, percutere facies. Gesen. Engl. Strike a bargain, from cutting up, and dissecting, the parts of animals sacrificed, or otherwise slaughtered, on such occasions.

But, as רָכֲב signifies the feast joined in on these occasions—see p. 93 above—the division of the parts of the animal among the guests, over which agreement was evinced, was perhaps rather meant. So the apostle, "Christ our passover is sacrificed for us, therefore, let us keep the feast," &c., 1 Cor. v. 7, 8. And, on the slaughtering, &c., of the animal, see Hieroz. i. lib. ii. c. xxxiiii. p. 323, seq. Gen. xv. 10; Jer. xxxivv. 18, 19;—Deut. iv. 23; v. 3, &c. Job xxxii. 1, תִּלְא חָכַר: see my note on the place. רָכֲב is sometimes omitted by the ellipsis: as, 1 Sam. xi. 2; xx. 16; xxi. 8; 2 Chron. viii. 18; Is. lvii. 8, רָכֲב, as Hag. ii. 5; and רָכֲב, as, Neh. x. 1, is put for it.

Infin. רָכֲב, Hos. x. 4, &c. Constr. רָכֲב, Jer. xxxivv. 8. With Makkâph, רָכֲב, 1 Sam. xxi. 8. Aff. רָכֲב, 1 Sam. xxivv. 12. Imp. pl. רָכֲב, Joel. ix. 6, &c. Part. pl. רָכֲב, Is. xiv. 8; Neh. x. 1. Constr. רָכֲב, Ps. l. 5.

—-pass. רָכֲב, constr. רָכֲב, Lev. xxiv. 24; Deut. xxiii. 2.

—pl. f. רָכֲב, 1 Kings vii. 2.

Niph. רָכֲב, pres. רָכֲב, Be, become, cut down, off, of a tree, Job iv. 7; Is. lv. 13.—of man, Gen. ix. 11; Ps. xxxvii. 9, &c. רָכֲב, from the city, Zech. xiv. 2: it. רָכֲב, from its people, Gen. xvii. 14; אַרְכְּב, אַרְכְּב, Lev. xvii. 4, 9; xviii. 29; xx. 18. אַרְכְּב, Exod. xii. 15. אַרְכְּב, Num. xix. 20, אַרְכְּב, Exod. xii. 19, &c. Metaph. of a land, by famine, Gen. xxi. 36: of a name, Ruth iv. 10: of hope, Prov. xxi. 18; xxiv. 14:—of faith, Jer. vii. 28.—Josh. ix. 23, אַרְכְּב אַרְכְּב, a servant from among you, i. e. your being servants shall continue. Comp. 2 Sam. iii. 29.—of waters, divided, Josh. iii. 13; iv. 7.—of meat cut between the teeth, Num. xi. 33.—of wine, Joel i. 5.—of the bow, Zech. ix. 10, &c.

Puh. רָכֲב, Judg. vii. 28, m. רָכֲב, Ezek. xvi. 4, where the Keri directs רָכֲב to be read; i. q. Niph. al. non occ.

Hiph. רָכֲב, pres. רָכֲב, רָכֲב. Constr. immed. it. med. רָכֲב; obj. it. רָכֲב, רָכֲב, רָכֲב, רָכֲב, רָכֲב, רָכֲב, רָכֲב, i. q. Kal. Cut off, as men, nations, beasts, &c., Lev. xvii. 10; Josh. xxiii. 4; Zeph. iii. 6; Ezek. xxv. 7.—name, Is. xiv. 22; Zech. xiii. 2.—memory, Ps. cix. 15.—idols, Lev. xxvi. 30; Mic. v. 12.—sustenance, Nahum ii. 14.—chariots, Zech. ix. 10.— flattering lips, Ps. xii. 4, &c.


Hoph. רָכֲב, once, Joel i. 9, i. q. Niph. Cut off, made to cease.

גְּרֵנֵי, masc. plur. גְּרֵנֵי. I. Name of a portion of the Philistines, residing on the south-west shore of Judea, derived from the island of Crete, as some think; but without any good foundation, 1 Sam. xxx. 14; Ezek. xxv. 16; Zeph. ii. 5. Comp. with Amos ix. 7; Jer. xlvii. 4; Deut. ii. 23: out of all which we only learn that certain Philistines came from רָכֲב: but not a word to identify Caphtor with Crete. If, moreover, this people was so called, after the name of their country, they would here have been termed, רָכֲב, not רָכֲב. No reliance can, therefore, be placed on this reasoning. See also, Gen. x. 13, 14..xxx. 15, 16. רָכֲב, כַּרְפָּת, כַּרְפָּת, in these places respectively, and vs. 6, in the last, has כַּרְפָּת, for Heb. רָכֲב, which clearly evinces the ignorance of the translator.

II. The style and title of certain brave soldiers in David's army, 2 Sam. viii. 18; xv. 18; xx. 7. 23, occurring with רָכֲב, according to Gesenius, Executioners ("car-
nifices") and couriers. Of the first of these interpretations however no adequate authority can be adduced, and the second offers no very strong probability. So called, most likely, after the tribes of the Philistines, out of which they may have been hired as mercenary soldiers: a thing always common in the East. See also under רָכֲב.
Part.ḥ, Zech. xii. 8, pl. ḫ, 1 Sam. ii. 4.
Pth. pres. once, f. ḫ, Ezek. xxxvi. 14, i. q. Kal.
Hiph. ḫ, pres. 4., Cause, make, to stumble, Mal. ii. 8; Ps. lxxiv. 9; Jer. xviii. 15; Prov. iv. 16: Keri. 2 Chron. xxv. 8; xxviii. 23. Meton. fail, become weak, Lam. i. 14, &c.
Infin. ḫ, 2 Chron. xxv. 8; xxviii. 23, aff.
Hoph. part. pl. only, ḫ, Made to stumble, Jer. xviii. 23.

 xv, m. once, Prov. xvi. 18. An entire fall, i. e. ruin.

 xv, masc. plur. only, ḫ. Arab.  translit. manifestavit, &c. Hence,  manifestis, discoverer, revealer, a title given to certain interpreters of dreams, &c., still in the East. See my Travels of Ibn Batuta, p. 9, note. Certain magical rites, as, incantations, 2 Kings ix. 22; Is. lxxvii. 9. 12; Jer. xxvii. 8; Mic. v. 11; Nah. iii. 4, ḫ, lady, possessor, of witchcrafts. LXX. ἡγομένης φαρμάκων. Aff. ḫ, &c. ll. cc. Hence the verb—

Pth. ḫ, Acted the magician, used witchcraft, 2 Chron. xxxiii. 6, only.

Part. ḫ, pl. m. ḫ. Magician, — f.  ḫ, wizard; f. witch, Exod. vii. 11; Dout. xviii. 10; Dan. ii. 2; Mal. iii. 5: fem., Exod. xxii. 17.

 xv, m. pl. aff. ḫ, Your magicians, once, Jer. xxvii. 9.


Hiph. Infin. ḫ, The giving of prosperity, Eccl. x. 10, only. Symm. ὁ γοργευόνων.

 xv, masc. sing. only. Prosperity, profit, Eccl. ii. 21; iv. 4. Symm. ἐν γοργευότατοι. LXX. ἐν ἀρρητοίς.

 xv, masc.—pl. non occ. Syr. ḫ, scripūra. Arab.  κεβ, and  κεβ, id. Lit. (a) writing; thence, (b) Epistle, letter; (c) register, record; (d) Scripture. Differs from ḫ, in this particular, that ḫ

Niph. ḫ, pres. ḫ. Be, become, tottering, stumbling, from weakness, &c., Is. xl. 30; Dan. xi. 14. 19. 33; Prov. iv. 14. 19; xxiv. 16; Ezek. xxxiii. 12; Ps. ix. 4; Hos. v. 5, &c.

Infinit. aff. ḫ, Dan. xi. 34; and, omitted, with prep. ḫ, for ḫ. In his fall taking place, Prov. xxiv. 17.
has respect to the manner of writing (Arab. 

\textit{decrevit}, consult utrem, 	extit{etc}, as if 

engraving, cutting into something were the 

primitive notion), \textit{ex}, to the matter, or 

things enumerated. Gesenius's "pro anti-

quore \textit{ex}, is, therefore, groundless. See 

Esth. i. 22; iii. 14; iv. 5; vili. 13; 

\textit{copy}, exemplar, of the writing, Ib. 

iii. 12; vili. 8, 9, \textit{etc}.

(b) 2 Chron. ii. 10. 

(c) 2 Chron. xxxiv. 4; Ezek. xiii. 9; Ezra ii. 

62; Neh. vii. 64; Esth. ix. 27. (d) Dan. 

x. 21. 

\textit{Chal.} i. q. Heb. Def. \textit{чaл}, and 

\textit{чaл}, pl. non occ., Ezra vi. 18; vii. 22; 

Dan. v. 7, 8. 15—17. 24, 25; vi. 9—11. 

\textit{Bы}, v. pres. \textit{бе}. 

See \textit{бъ} above. 

Constr. immed. it. med. \textit{бъ}, obj. it. \textit{бъ}, 

pers, 

for; it. \textit{бе}, to, on, against; \textit{бе}, to, on; 

\textit{в}, from; \textit{в}, in, with. \textit{Write, engrave}, (a) 

as in a book or table, Exod. xxxiv. 1; Deut. 

vi. 9; xi. 20; xxxvii. 3. 8; Jer. xxxvi. 2. 

(b) Epistles, letters, \textit{etc}. 2 Chron. xxx. 1; 

Ezra iv. 7; Job xxxi. 35; Exod. xxxii. 

32; Deut. xvii. 18; xxxiv. 1. 3; Jer. 

xxxvi. 17. (c) Register, enrol, Ps. lxix. 

29; lxxxvii. 6; Is. iv. 3; Jer. xxxii. 30. 

(d) as a law, decree, Is. lxv. 6; Job 

xiii. 26. 


xxxii. 24; Ps. lxxxvii. 6, \textit{etc}. 


xliv. 1. 

Imp. \textit{бы}, Exod. xvii. 14, \textit{etc}. 

With 

Makkâph, \textit{бы}, Ib. xxxvii. 27, \textit{etc}. it. 

Aff. 

\textit{бы}, Is. xxx. 8, \textit{etc}. 

Pl. \textit{вы}, Deut. xxxii. 

19, \textit{etc}. 


xxxii. 12. 

— pass. \textit{вы}, Deut. xxviii. 61, \textit{etc}.: pl. 

\textit{вы}, Exod. xxxi. 18, \textit{etc}. 

— f. \textit{вы}, 2 Sam. i. 18, \textit{etc}.: pl. \textit{вы}, 

2 Chron. xxxiv. 24. 

\textit{ыв}, v. Chal. pres. 1st pers. pl. \textit{ыв}, 

i. q. Heb. Dan. v. 5; vi. 26; vii. 1; Ezra 

iv. 8; v. 7, \textit{etc}. 

Part. \textit{ыв}, Ezra vi. 2, \textit{etc}. 

\textit{чaл}, and \textit{чaл}, pl. m. Name of a 

people so called: not a colony of the 

Phenicians, as Gesenius will have it: for 

these were the descendants of Ham; but a 

tribe descended from Japhet, Gen. x. 4. 

Inhabitants of Cyprus, as some think, from a 

city named, Gr. \textit{κεραυνός}, or \textit{κεραυνός}, Joseph. 

Antiq. lib. i. cap. vi. § 1; Epiphani. adv. 

Her. xxx. § 25. But here both have been 
deeived in one instance, viz., 2 Kings vii. 6, 
as Bochart. has shown, Phaleg. p. 178, by 
taking \textit{בּוּר}, for \textit{בּוּר}. Generally, the people 

inhabiting the shores of the Mediterranean, 

Num. xxiv. 24; Jer. ii. 10; Dan. xi. 30, 

\textit{etc}. See Bochart. l. c. Michaelis Spicileg. i. 
p. 103, seq. 

\textit{чaл}, masc. — plur. non occ., r. \textit{чaл}. 

Usually, \textit{beaten oil}, from olives beaten in a 
mortar, according to Rabbi Solomon, from 

which the oil distils without being subjected 
to the press; and thence, the \textit{most pure}. 

But this, as is often the case with the rabbies, 

has been fabricated for the mere purpose of 

fitting the thing. It is most likely, that, as 

\textit{fine powder} is obtained, in many instances, 

by beating in a mortar, or the like, \textit{fine oil} 

has, by way of comparison, been termed 

\textit{чaл}; lit. \textit{beaten small}, Exod. xxvii. 20; 

xxix. 40; Lev. xxiv. 2; Num. xxviii. 5; 

1 Kings v. 25. Comp. Arab. \textit{per metath.} 

\textit{чaл}, masc. once only, aff. \textit{чaл}, Cant. 


\textit{чaл}, pl. non occ. 

\textit{чaл}, m.—pl. non occ. \textit{The finest gold}. 

See my note on Job xxxviii. 16. Arab. 

\textit{чaл}, \textit{abdidit}; lit. a laying, or treasuring 

up, Job, l. c. 19; xxxi. 24; Prov. xxv. 12; 

Dan. x. 5; Cant. v. 11; Ps. xlv. 10. Meton. 

\textit{Dress} ornamented with such gold. Hence 

the verb, Kal non occ. — 


constr. \textit{чaл}, before me, i. e. with me; has 

not been washed, or blotted, out. Usually, 

\textit{Spotted, defiled, \textit{etc}. of the Syr. \textit{чaл}, 

maculavi}; but this is, probably, a secondary 

sense, taken from vestments spotted with fine 

gold ornaments (see \textit{чaл} above): once, Jer. 

ii. 22. 


\textit{чaл}, f. pl. \textit{чaл}, — 


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Syr. כּּן, tunica, indumentum. A sort of under garment, or shirt, worn by the priests and others, Exod. xxix. 5; Lev. viii. 7; xvi. 4; reaching occasionally to the ankles: see under כּּן, Gen. xxxvii. 3. 23, seq.: worn also by women, Cant. v. 3; 2 Sam. xiii. 18, 19. See Jahn's Biblische Archäologie, I Theil. ii. Band. p. 73, seq. Pl., Gen. iii. 21; Exod. xxviii. 40; xxix. 8; Lev. viii. 13, &c. Aff. כּּן, Job xxx. 18. כּּן, Is. xxii. 21, &c.

כּּן, c. constr. כּּן, is the form taken; pl. m. aff. כּּן, כּּן, כּּן, and f. כּּן, כּּן, כּּן, id. (a) The shoulder, as bearing burdens, Is. xlvii. 7; xlix. 22; Ezek. xii. 6, 7, 12, &c. As a place of attack, the back, Is. xi. 14. Comp. 1 Sam. xvii. 6. — of an animal, Ezek. xxiv. 4; Is. xxx. 6. (b) Applied to the side of an edifice, see כּ, 1 Kings vi. 8; vii. 39. — of the sea, Num. xxxix. 11. — of a town or region, Josh. xv. 8, 10, 11; xvii. 13, seq. So, according to Gesenius, Is. xi. 14. Pl., shoulders of a garment, Exod. xxviii. 7, 12; xxxix. 4, 7, 18, 20. (b) Sides of gates, Ezek. xii. 2, 26. (c) Shoulders of axles, or pivots, 1 Kings vii. 30. 34. See Braun. de Vestitu Sacerd. p. 467, seq.


Pih. πεπέ, pres. non occ. Constr. immed. it. med. πλε, πλε, πλε, Surround, encompass, in a hostile manner, Judg. xx. 43; Ps. xxii. 13, al. non occ.

Hiph. πεπέ, pres. non occ. pl. m. πεπέ, πεπέ, πεπέ, Constr. immed. it. med. πλε, Num. xiv. 45; Deut. i. 44, al. non occ.

Part. pass. πεπέ, Is. Lev. ii. cc.

Pih. πεπέ, pres. non occ. i. q. Kal. (a) 2 Kings xviii. 4; 2 Chron. xxxvii. 7. (b) Is. ii. 4; Mic. iv. 3. (c) Zech. xi. 6.

Puh. πεπέ, pl. m. Be, become, broken, beaten to pieces. Constr. πλε, instr. once, 2 Chron. xv. 6.

Hiph. pret. non occ. pres. pl. πεπέ, Constr. immed. it. med. πλε, Num. xiv. 45; Deut. i. 44, al. non occ.

Hoph. pret. non occ. pres. πεπέ, pl. πεπέ, πεπέ, i. q. Puh. (a) Is. xxiv. 12; Mic. i. 7. (c) Jer. xvi. 5, al. non occ.
Lamed, is the twelfth letter of the Hebrew alphabet, Gram. art. 4: and, as a numeral, stands for thirty, Ib. It occasionally interchanges with letters of the same class, Ib. artt. 24; 79. 2: and as noticed in their several places in this work. Gesenius makes it also interchangeable with י, in ר, i. q. י; but this is doubtful. See under the former, p. 17, seq. above. He also thinks that, when occurring as the last of a quadrilateral word, as in ר, &c., it forms a sort of diminutive, as in the Greek, Latin, &c. But of this no good proof can be made out.

As to its etymology, it may be either an abridged form of ל, Arab. ולי, ad, versus, &c.; v. רתי, avertit faciem, amicus fuit, &c.—See under ל, p. 29 above;—and signify, to, towards, as to, &c.; or it may be a contraction of the cogn. ל, Gram. art. 171. 5. Arab. לרי, plicuit, contorsit, membrum; propenus fuit in rem. And hence imply, connexion with, adherence to, any thing, &c. Which will amount to much the same thing.

The vowels proper for this particle, when connected with other words, are shown, Gram. artt. 107; 119. 12; 121. 3; 174. 3; seq.

This particle, which is always inseparable, Gram. art. 172, is used as a preposition, implying—

I. (a) Motion, progress, &c., towards any place. To, towards, Exod. xxvi. 20; Is. li. 6; Job x. 19; xx. 6; Dan. iv. 9; Ps. lxviii. 19; Ruth i. 8, &c.

And thence, by a meton. (i. e. having come to —), At, in, any place, or thing. So the Gr. είς, εί, for ἐν, είν, at, in, the door of his tent, Num. xi. 10. מ, Prov. viii. 3. מ, Gen. xliii. 13. מ, Ps. cix. 31; Is. lii. 12. Comp. Ps. cx. 1. So מ, passim. So also, מ, Ps. xii. 7. מ, 2 Chron. xxxii. 5. מ, Hos. v. 1. מ, Is. li. 14. In all which places it is synonymous with the prep. 3.

(b) — to person, Gen. xxiv. 54, &c.

(c) — or thing, 1 Sam. xvi. 7; 2 Kings x. 21; xxi. 16; Is. liii. 7; Jer. xii. 15, &c.

(d) — or time, To, till, until, Lev. xxiv. 12; Deut. xvi. 4; Is. xxy. 6, &c.

And thence, by a meton., as above. (a) At, in, any time, season, &c. מ, Ps. xxx. 6; lix. 17. מ, Job xxiv. 14. מ, Gen. xlix. 27; Ps. xc. 6: fully, מ, Gen. viii. 11. So מ, Josh. x. 27. So also, מ, 1 Chron. xvi. 40; 2 Chron. ii. 3.—Period, or season. מ, Ezra x. 8. מ, מ, 1 Kings x. 22. In passages such as Gen. vii. 4; Amos iv. 4; 2 Sam. xiii. 23, &c. our for, till, or some such word will be most suitable, as coming under the first head here. The instances given by Gesenius ("de conditione")—in which the sense of is seems to be intended, as in מ, "in separation," i. e. alone; מ, "in securitate," will come more properly under a following head (f). מ, Ps. xlv. 15, comes not under this head, but ought, evidently, to be construed with מ, preceding; thus, מ, מ, מ, of interwoven (materials) of various (sorts) with gold is her clothing; such as the מ, מ, gold-woven of the Persians at the present day. The text here, therefore, as in many other cases, has been disjointed by the punctuists.

(e) — metaph. or relation, fitness, propriety, &c. to action, event, circumstance, &c. To, for, in order to, for the purpose of, &c., as the context may especially require. Josh. xxxi. 29, מ, מ, אַלֹהִים שֶׁבָאָם הָלְכוּ בַגָּן אֱ-הָלָמִים, to build an altar for offering, for mincha, and for sacrifice. Neh. viii. 4, מ, מ, מ, they made for the matter, occasion. Exod. xiii. 13, מ, מ, disease to destroy. And such, as in the first and last examples here, is the construction of Infinitives or verbal nouns generally.*

(f) — also to person, thing. To, for, as to, belonging to, with respect to, &c. Lam. iii. 12, מ, מ, מ, he hath set me up .... for the arrow, i. e. as a mark. Ps. v. 3, מ, מ, מ, attend to the voice. 1 Kings

* מ, 1 Kings vi. 19, as also 1b. xvi. 14. Kethiv, ought, no doubt, to be taken as an unusual form of the Infinitive, as Gesenius and Ewald have observed. In this case the usage will be regular.
In many cases this particle gives a sense nearly equivalent to that supplied by ג. See under this letter: and this may be expressed in English, by for, e.g. Gen. ii. 22, ג, for a woman, i.e. he so constructed it as to become a woman, 2 Sam. v. 3. ג, for king, i.e. to be king; which may be written, ג. See under the v. ג. Comp. Gen. ii. 7; Job xiii. 12; xvii. 12; Lam. iv. 3; v. 15; Joel iii. 4, &c.

In such passages as ג, 1 Kings xv. 31, the construction is not adopted merely because the "status constructus minus placebat," the state of construction pleased less, as Gesenius says, for then ג, Gen. xxv. 7, could scarcely have been allowed. No: in such cases the introduction of ג, as in the Arabic, may be said to supply the place of the definite article to the last governing noun (here ג); which the term ג, as a proper name, could not receive. There is, therefore, a substantial reason (not a "minus placebat") for taking this construction here.

Those instances in which ג may be said to mark an accusative case after a transitive verb, may be thus resolved—ג, as to, with respect, reference, to, &c., is perfectly equivalent to the particle ג. See under that term, p. 63, above. It is but reasonable, therefore, that it should be found occupying precisely the same situation in many cases in the Hebrew, and very commonly in the Syriac and Chaldaic; and this is the fact. See Jer. xl. 2; Lam. iv. 5; Job v. 2, &c. Is. viii. 1; which Gesenius gives here, should be rendered, as to the hastening of the spoil, the hurrying of the contempt, &c. See under the verb ג, p. 189 above. Or, the ג preceding ג, here may be taken as the Arabic ג, 'lam of corroboration, signifying, surely, certainly, or the like. The passage will then read—surely (there shall be ג) a hastening of the spoil, a hurrying of the contempt. The latter appears to me the best interpretation of this place. See also Nold., p. 395, seq. In p. 415, seq. a large number of instances of its omission is given.

The same usages of this particle obtain, for the most part in the Chaldee. A few places only need be enumerated, Dan. ii. 5, 17; iv. 19; vi. 11; vii. 2. Equivalent to the Heb. ג (f. above), Dan. ii. 10. 23—25; v. 4, &c. Often prefixed to Infinitives, as, Dan. ii. 9, 10, 12, &c. Gesenius and Winer.
make it, in certain cases, equivalent to the Latin _ut_, and as giving a sense not unlike the Latin _optative, imperative, &c._, e. g. _λογισθείτω_, _benedictus sit_; in all which cases the preformative of the future (our present) is supposed to be rejected. But this is the same thing as to say, that we have, in these cases, the mere naked form of the Infinitive or Imperative (Gram. artt. 182. 10; 189, &c.) and, if so, in the case of the Infinitive, the usage is identical with that of the Heb. (f. above). In that of the Imperative, the _ν_, will be that of corroboration, as noticed in the last article; which will suit every case so occurring.

A very large number of instances will be found in Noldius (pp. 418, seq., 434, seq.), in which this particle is prefixed to other words or particles. In all which cases the sense will be found such, as the compound—duly observing what has been delivered above—should naturally give.

_νυ_ sometimes _ν_, rarely _ν_, _ν_.

Arab. _difficulty. _Heb. _νυ_. See my note on Job vi. 21. A particle (a) of _negation_; and occasionally (b) of _prohibition_, i. e. q. Arab. _νυ_, _νυν_, _νυ_ _νυν_, _νυ_ _νυ_ _νυ_, _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_ _νυ_
property preceding, with which the preposition א has nothing to do. This usage, therefore, comes under one or other of the cases noted above. And one passage in Job, viz., xxx. 28, "non sola stratus," he has, clearly, misunderstood: the gloom, blackness, &c. implied in ś ל preceding, never being said to be the result of a hot sun: on the contrary, the light and warmth of the sun are universally appealed to as sources of delight and comfort. See my note on Job vi. 15. Nor can Cant. i. 6, be cited as opposing this. The meaning of Job plainly is, that he goes on in gloom (metaph. misery), because the light and warmth of the sun (metaph. usual sources of comfort) have been withheld from him. Mistakes of this sort will, of necessity, often be made where the ingenuity of conjecture is unrestrained by a due regard to usage.

In many cases, א is found written (kethir) where the keri and the context require את, to, for, him, be read. The mistake has probably originated in the copyists' writing after one saw reading the text to them. See Exod. xxi. 8; Lev. xi. 21; 1 Sam. ii. 3, &c., as cited by Noldius, p. 422, seq., and noticed, p. 1444, in the "Annotations et Vindiciæ.

A large list of combinations of this particle, with other words and particles, will also be found in Noldius, p. 425, seq., and in their proper places; which, it will be seen, require the significations which their single component parts duly understood would naturally give.

In the Chald. א, once א, Dan. iv. 32, i. q. Heb. נו, not, &c., Dan. ii. 5. 9—11; iii. 12. 14, &c. With the interrogative א, א, ib. iii. 24; iv. 27. Ib. 32, א, as not, sup. existing. The place is clearly elliptical; the particle, therefore, retains its usual sense.

לארב, for לארב, Hiph. Infin. r. א, i. q. א, 1 Sam. ii. 33.


Niph. א, א, &c. pres. non occ. Constr. med. א, instr. א, upon; א, Infin. and with Infin. immed. Become weary,
wounded, grieving, &c., Prov. xiii. 12; xiv. 13; Is. lxi. 1. And hence, again, melted, hardened, uncircumcised, Is. xiii. 7; Deut. xx. 8; Ezek. xi. 19; xxxvi. 26. Hence also certain actions are ascribed to it, Hos. vii. 14; Is. xxxiii. 18; Ps. xxxvi. 9; Lam. ii. 19. And, hence, said to be vested with moral qualities, as pure, &c., Ps. li. 12; ci. 4; lxiv. 7; 1 Kings iii. 6; ix. 4; Neh. ix. 8; Prov. vii. 10; Job xxxvi. 13. And hence the phrr. יְּהֵד, in heart and heart, i. e. saying one thing, but intending another, Ps. xii. 3. Comp. 1 Chron. xii. 38. יְּבַּד, broad, assuming; easy, Prov. xxxi. 4; Is. lx. 5. יְּבַּד, greatness of —, Is. ix. 9. יְּבַּד, highness, haughtiness of —, Ezek. xxxvii. 5. יְּבַּד, What is in thy heart; i. e. intention, will, &c., 1 Sam. xiv. 7; xiii. 14; Is. x. 7; lxiii. 4. יְּבַּד, wise of heart, Job ix. 4. Comp. 1 Kings x. 24. יְּבַּד, deficient of heart, i. e. of understanding, Prov. vii. 7; ix. 4. יְּבַּד, men of heart, i. e. of understanding, Job xxxvi. 10. יְּבַּד, to me is heart, i. e. intelligence, Is. xii. 3. יְּבַּד, might of heart; prevailing wisdom, Is. xxxvi. 5. See my note. יְּבַּד, he stole, as to the heart, i. e. he stole away secretly, not having spoken of it, Gen. xxxi. 20. יְּבַּד, he spoke to the heart of —, i. e. kindly, affectionately, 2 Chron. xxxii. 6, &c. יְּבַּד, trying, examining, the heart, 1 Chron. xxix. 17, &c. To which a very great variety may still be added; which, however, the student will profitably collect for himself.

Metaph. The middle, or interior, part of anything, Exod. xv. 8; Ps. xlvi. 2. Of the sea, Deut. iv. 11: of heaven, 2 Sam. xviii. 14: of a certain tree. Aff. יְּבַּד, יְּבַּד, יְּבַּד, and יְּבַּד, masc. pl. non occ. יְּבַּד. Upper, or outer, garment, 2 Kings x. 22; Esth. vi. 8; Is. xiv. 19; Job xiv. 7; 10; xxxi. 19; xxxviii. 14; and xli. 5. See my notes. In Mal. ii. 16. This term has of late much been taken to signify a wife. The passage seems obscure; but, after mature consideration, will, I think, be found to contain no such sense. The context manifestly treats on the inhumanity then shown by the Israelites to their wives. The verse under consideration thus proceeds, when one hates, he dismisses (saying) Jehovah, the God of Israel, has (so) commanded. And so he conceals violence with his cloak, i. e. when any one chooses to dislike his wife, he divorces her at once, citing the precept (Deut. xxiv. 1) of divorce; and by this means he cloaks over his violent conduct. It is very true the Arab. יְּבִלָק is used to imply either wife or husband, as Pococke (on this place), Schultens (on Ps. lxv. 14), and Michaelis (sup. Lex. Heb. n. 1272), have shown; but, then, the Arabian usage is anything but this of the prophet; which is quite direct. Besides, the construction of יְּבִלָק (see under the verb above) cannot be fairly applied in any such sense: which was not then known. I am compelled to conclude, therefore, that the whole is founded on mistake.
Let us make bricks or tiles, Gen. xi. 3, only.

Infin. ָלָמְתִּי, with prep. י, Exod. v. 7. 14, only. Arab. ְלַמָּתַי, lateres formavit e luto, coxitque.

Hiph. יָלָמְתִּי, pres. יָלָמְתָּ, constr. abs. it. immedi. (a) Be, become, white, pure, Is. i. 19; Joel i. 7; Ps. lii. 9. (b) Make white, clean, Dan. xi. 35, al. non occ.

Hith. pres. יָלָמַי, They shall be, become, white, clean, Dan. xii. 10, only.

Exod. v. 19. Arab. ְלָמַי, later e luto cocuit.

Brick, or tile, as made of chalky or white earth, according to Vitruvius. ii. 3, and Harmer. observ. 15, ch. iii. vol. i. edit. 1816. Gen. xi. 3; Exod. v. 16. 18; Is. ix. 9; Ezek. iv. 1, &c.

iv. 13. The white poplar. Arab. ְלָמָּעָה. See Celsius, Hierobot. i. p. 292, seq. See ii. cc. in the Gr. of the lxx.

Whiteness, according to some: others take the word as derived from יָלָמַי, as signifying tiled, or paved, work. See lxx. ְלָמָּעָה, and ְלָמָּא. Af. יָלָמָא. Gr. λάβαος, λάβαωδος. The purest frankincense, so called from its whiteness. Plin. H. N. lib. xii. c. xiv.; Lev. ii. 1. 15; v. 11; xxiv. 7; Num. v. 15; Is. lx. 6; Jer. vi. 20; Cant. iv. 6. 14, &c. The tree which produces it, is, according to Ibn Batuta (see my Translation, p. 61), termed El Kondor. It "has a thin leaf, which, when scarified, produces a fluid like milk; this turns into gum, and then is called lobán." Whence, no doubt, with the article el, we have the "olibanum" of the druggists.

12. Arab. ְלָמָּא, lac. (a) White, Gen. xxx. 35; Exod. xvi. 31; Zech. vi. 3; Lev. iv. 10; Gen. xxx. 37, &c. (b) Proper name, Laban, Gen. xxiv. 29, &c. (c) יָלָמַי, used in the more emphatic style, to signify the moon (from its whiteness), as יָלָמַי is for the sun (from its heat). So Arab. ְלָמַי, albus fuit, of ְלָמַי, the moon. Gesen. Is. xxiv. 23; xxx. 26; Cant. vi. 10, al. noh occ.

13. Metaph., Ps. lvii. 5. Arab. ְלָמַי, multum expetivit cibi. Cogn. Syr. ְלָמַי, was bold, &c. See יָלָמַי above.

עֶבֶר, "a rugiendo dictus," says Gesenius. On what authority he does not say. I can find none. Aff. יָלָמַי, Nah. i. c.

A fierce she lion, according to Bochart. Hieroz. i. p. 719. Gesenius objects, because Ezek. xix. 2, on which the argument of Bochart rests, is written עֶבֶר. Bochart saw this, and objected to the punctuation of the word there, declaring that it was contrary to analogy, "contra analogiam." Probably Bochart is right. Arab. ְלָמַי, &c. Leceana. See Lex. Arab. Freytag. sub v. יָלָמַי, Gen. xlix. 9; Num. xxiii. 24; xxiv. 9; Deut. xxxiii. 20; Job iv. 11; xxxviii. 39; Is. v. 29; xxx. 6, &c. LXX. λεον, σκιμὼς.

עֶבֶר, f. Ezek. xix. 2. See יָלָמַי above.

LXX. σκιμῶς. All. Λέοναα.

ְלָמַי, m. pl. see יָלָמָא. constr. sing. m. יָלָמָא, m. pl. see יָלָמַי once, Gen. xlix.

ְלָמַי, m. pl. see יָלָמַי, &c. LXX. λεονὸς.

The Liberan, or Lebanon; so called from the whiteness of the snow always resting on its highest eastern point. In simple prose, always with the definite article, יָלָמַי, according to Gesenius, 1 Kings v. 6. 9, &c. In the more lofty style, always without it, Ps. xxix. 6; Is. xiv. 8, &c. It may here be remarked that, generally, the lofty style excludes all particles, as much as is consistent with perspicuity: of which the student will satisfy himself by comparing a Psalm, or
a passage in the middle part of the book of Job, with the same quantity of context in the style of mere narrative.

—a, and *אִנָּה, pres. יָרֶה, constr. abs. it. immed. it. med. רָה, it. 3, instr., Esth. vi. 8, &c. Syr. יָרֶה, vestivit se. Samar.

אֵתָח. id. Arab. אֲבִיס, hd. it. obscuram, et confusam illi effect, propositque rem. Put on clothing; cloak, &c., Lev. vi. 3, 4; xvi. 23, &c. Metaph. as clothing is supposed to cover the body, so certain qualities are also supposed to affect it: as, majesty, &c., Ps. civ. 1. — power, Is. li. 9. — the worm, Job vii. 5. — slain, men, Is. xiv. 19. — ignominy, Job viii. 22; Ps. xxxv. 26; cix. 29. — justice, Job xxi. 14. — righteousness, &c., Is. lix. 17. — terror, Ezek. xxvi. 16. — ruin, Ezek. vii. 27. — salvation, 2 Chron. vi. 41. Applied also to the fields, as covered with flocks, Ps. lxv. 14. See עָשָׁה, above. — to the influences of the Holy Spirit, as overshadowing (Luke i. 35), and actuating the whole man, Judg. vi. 34; 1 Chron. xii. 18; 2 Chron. xxiv. 20. Hence the virtues of the mantle of Elisha, 1 Kings xix. 20: comp. v. 16. — of the handkerchiefs and aprons taken from the body of Paul, Acts xix. 12. — of touching the garment of Christ, Matt. ix. 20, &c. — of the shadow of Peter, Acts v. 15.

Infin. יָרֶה, abs. Hag. i. 6: it יָרֶה, Gen. xxviii. 20; Lev. xxii. 20.

Imp. יָרֶה, I Kings xxii. 30: f. יָרֶה, 2 Sam. xiv. 2: pl. יָרֶה, Jer. xliv. 4.

Part. pl. יָרֶה, Zeph. i. 8.

— pass. יָרֶה, יָרֶה, constr. יָרֶה, יָרֶה, 1 Sam. xvii. 5; Prov. xxxi. 21, &c.

Puh. Part. masc. pl. only, יָרֶה, יָרֶה, יָרֶה. Being, becoming, clothed, 1 Kings xxii. 10, &c.

Hiph. יָרֶה, pres. יָרֶה, יָרֶה. Constr. immed. it. med. רָה, it. med. רָה, on, upon, Gen. xxviii. 16: רָה, of Clothe any one, Is. li. 10: the 3 of instr. being understood, Gram. art. 220. On this place, see also under letter 3 above, Gen. xlii. 42; Exod. xxviii. 41, &c. Metaph. — with salvation, Ps. cxxxi. 16; Is. l. c. — shame, Ps. cxxxi. 18. — scorn, of the neck of the horse, Job xxxix. 19. See my note. — heaven with blackness, Is. l. 3.

Infin. יָרֶה, Esth. iv. 4.

Imp. יָרֶה, Zech. iii. 4.

Part. יָרֶה, יָרֶה, Clothing you, 2 Sam. i. 24.

ראֹה, v. Chald. pres. יָרֶה, i. q. Heb. Dan. v. 7. 16, only.


ראֹה, see יָרֶה, and יָרֶה.

ירֶה, m.—pl. non occ. The Log, a liquid measure among the Jews, containing, according to Dr. Aubunnot, 24-3 dec. solid inches.

Syr. אֶלֶף, pelcias, Lev. xiv. 10. 12. 15. 21. 24, al. non occ.

ירֶה, Chald. i. q. יָרֶה, Heb. יָרֶה.

ירֶה, i. q. יָרֶה, Kethiv, Deut. iii. 11.

ירֶה, m. pl. יָרֶה, constr. יָרֶה. Arab.

ירֶה, lingua ignis, flamna. Flame—

ירֶה, f. pl. יָרֶה, constr. יָרֶה, constr. יָרֶה. singing, יָרֶה, pointed like a tongue, and hence, perhaps, applied to weapons, the lightning, &c.; or the comparison might have originated in the brightness or flashing of each, Judg. xiii. 20; Is. xiii. 3; lxvi. 15. — of lightning, Joel ii. 5; Is. xxix. 6. — of a sword, Nah. iii. 3; Job xxxix. 23, &c. Meton. the weapon itself, Judg. iii. 22. See under יָרֶה, p. 117, above. Fem., Num. xxxi. 28; Ps. cvi. 18; Is. iv. 5; Dan. xi. 33; Ezek. xxxi. 3; Ps. cv. 32; xxxix. 7, &c.

ירֶה, masc. once, Eccl. xii. 12. Arab.

ירֶה, Act. v. יָרֶה, adductus fuit rei. Intense occupation, study. Jauhari, the tongue; and, with a vowel, eloquent of tongue. See יָרֶה in the preceding member.


Arab. יָרֶה, terra ampla nebula obnoxia; i.e. subject to the mirage. Insane, mad, person. Aquila, κακοπηθόμενος. Symm. πενίωμενος. LXX. ὄστρερ οἰμείνον.

ירֶה, Chald. r. יָרֶה, under יָרֶה.
always implied: and, therefore, cognate in some respects with ἀ, ἐπί. A particle implying conditionality with negation, and requiring the verb (either expressed or implied) to be taken in a past, or relatively past, tense. See my note on Job vi. 2. As the Hebrew and sister dialects have neither Conditional nor Subjunctive moods, all oblique modes of expression must be made, either by the introduction of particles adequate to that purpose, or by such forms of the verb as custom might have allowed to have that effect. But here this (i.e. apocope, paragoge, &c., Gram. art. 233, seq.) implies nothing beyond relation to something preceding. Obliquity, therefore, or indirectness of expression can be had only by means of particles: of which this (↑) is one; and is used with verbs either in the pret. pres. or participle active: to be construed nevertheless always in the past, or relatively past tense; e.g. ἐστιν ὅπθη, had they been (which they were not) wise, then—Deut. xxxii. 29, ἐστίν ὅπθη, had you (but you did not) save them alive, Judg. viii. 19. ἔστω... ὅπθη, should I cause to pass (which I do not) over the land, Ezek. xiv. 15. —ἐστίν ὅπθη, should a man vagrant of spirit, i.e. whose mind is vagrant and uncertain as the wind, Mic. ii. 11. ἔστω... ὅπθη, should Joseph deal cruelly with us, Gen. l. 15, &c.

In certain situations it implies a wish,-intimating negation, nevertheless, at the same time. ἐστίν ὅπθη, would Ishmael might live! &c., i.e. in the sense implied by the context, Gen. xvii. 18. Such is the ἐστίν ὅπθη (supp. ὅπθη) of Paul, Rom. ix. 3. See my note above-mentioned. Of this sort is the ἐστίν ὅπθη of the Attics, by which obliquity of expression is often intimated with verbs in the Indicative mood. See Vigerus de idiot. Grec. cap. v., sect. ii., Ed. 1824, p. 195, seq. Hoogeveen, Doctr. partic. Glog., 1813, p. 30, seq. Thes. Steph., Ed. Valpy, sub voce, p. 1978, seq. Num. xiv. 2; Josh. vii. 7; Ps. lxiii. 14, &c. See Nold., p. 431, seq. In some of which cases futurity seems implied; still, as the speaker in every case places himself in time farther future, the action, &c. of the verbs will be relatively in the past tense, and always in estimation negatived. Here, therefore, as in ἐστίν, and ὅπθη, a fact is put as a case: but, unlike those particles, a negation is inherent in the supposition.

This particle is occasionally omitted by the
ellipses, Cant. i. 2; Ps. xxxii. 6, &c. Nold. p. 432.

לְבָגַדִּים v. pres. 2d pers. לְבָגַדָּה. Arab.


Part. לָבָגָדָה, Borrower, borrowing, Ps. xxxvii. 21; Prov. xxii. 7; Is. xxiv. 2.

Niph. לָבָגָדָה, pres. לָבָגָדָא. Constr. med. לָבָגָדָפ, to any one, Gen. xxxix. 34; Num. xviii. 2: 4; Is. xiv. 1; Ps. lxxxi. 9; Jer. l. 5; Dan. xi. 34; Zech. ii. 15.

Part. לָבָגָדִּים, Is. lvi. 3; pl. לָבָגָדָפ, Is. lvi. 6; Esth. ix. 27.


Part. לָבָגָדָפ, Is. xxiv. 2; Ps. xxii. 5; Prov. xix. 17; xxii. 7.

לָבָגָדָפ, m. once, Gen. xxx. 7. The almond tree. Arab. לָבָגָדָפ, of which there are three sorts, the sweet (לָבָגַדֶּה), the bitter (לָבָגָדָב), both cultivated in orchards: the wild (לָבָגָדָב), or mountain (לָבָגָדָב), probably that mentioned here. It grows into a large tree, the leaves of which are soft. Cels. Hierobot. i., p. 253, seq. Its medical properties are described at length in the Medical Dictionary of Ibn Hosein, of Bagdad, entitled, اختخارات بدبي, occasionally cited in this work.

לָבָגָדָפ, v. pres. only, pl. לָבָגָדָפ. Constr. med. לָבָגָדָפ, r. לָבָגָדָפ, לָבָגָדָפ, confugit. Escape, depart, from, Prov. iii. 21.


Hiph. pres. only, לָבָגָדָפ, Prov. iv. 21, i. q. Kal, above, if the cognate לָבָגָדָפ is not the root.

לָבָגָדָפ, m.—pl. f. לָבָגָדָפ, לָבָגָדָפ, dual, לָבָגָדָפ, לָבָגָדָפ, Syr. פֶּלֶמֶת, tabula. Arab. פֶּלֶמֶת, id. A tablet of stone or wood, Deut. ix. 9; hence, Ib. פֶּלֶמֶת, tables of the covenant, Ib. vi. 10, 11. 15; x. 1. פֶּלֶמֶת, of the testimony, Exod. xxxxi. 18; xxxiv. 29. — of wood, 1 Kings vii. 36. The leaf of a folding-door, Cant. viii. 9. The deck of a ship, dual, Ezek. xxvii. 5. Hence, apparently, the leaf of a book, Is. xxx. 8. Metaph. of the heart, Jer. xvii. 1; Prov. iii. 3. Comp. 2 Cor. iii. 3.

לָבָגָדָפ, masc. once, Is. xxv. 7. Arab. פָּלַל, pallium, &c. Covering, vail, i. e. means of blindness. Comp. 2 Cor. iii. 13, seq. Aquila, Theod. פָּלַל, וְשָׁר הָנִּמָּה, סְקְרָה. Symm. פָּלַל, וְשָׁר הָנִּמָּה, וִּתְבַּשֵּׁשָׁהוּ.

לָבָגָדָפ, v. i. q. לָבָגָדָפ, above, Kal non occ. except—

Infin. abs. לָבָגָדָפ (for לָבָגָדָפ, fn. תַּלָּפ, Gram. art. 75), Vailing, acting as a cover, &c. see, Is. xxv. 7.

Part. לָבָגָדָפ, Covering, concealing, i. e. secret, covert, manner, Ruth iii. 7; 1 Sam. xviii. 22; xxxiv. 5: it. לָבָגָדָפ, as לָבָגָדָפ, for לָבָגָדָפ, Hos. x. 14:—Judg. iv. 21.

— pl. m. aff. לָבָגָדָפ, Their covered, i. e. secret arts, Exod. vii. 22; viii. 3. 14, al. non occ. See under לָבָגָדָפ above.

— pass. f. לָבָגָדָפ (for לָבָגָדָפ, Gram. art. 75). Covered, wrappt up, 1 Sam. xxi. 10.

לָבָגָדָפ, masc. (for לָבָגָדָפ, Gram. art. 75), A Levite, pl. לָבָגָדָפ: of the proper name לָבָגָדָפ, Exod. iv. 14; vi. 25, &c. Chald. sing. id. pl. def. לָבָגָדָפ, Ezra vi. 16, &c.

לָבָגָדָפ, f. constr. לָבָגָדָפ, pl. non occ. r. לָבָגָדָפ, above. A wreath, or chaplet, for the head, Prov. i. 9; iv. 9, al. non occ. Aquila, פָּרֹבָה, ה. x. 30, פָּרֹבָה. More literally, דֶּמֶת, or דֶּמֶת, whence דֶּמֶת.

לָבָגָדָפ, masc. sing. only, r. לָבָגָדָפ. On the termination, see Gram. art. 168, and my notes on Job iii. 8; xl. 25. Any sea monster, generally, the whale, or the sea serpent, as the context may require. Bochart. Hieroz. ii. lib. v. cap. xvi., and 1b. cap. xviii. makes it to signify the crocodile; which has generally been followed. His view is, nevertheless, groundless. See my notes above cited. I. Any sea-monster, generally, Ps. lxiv. 14; civ. 26. Comp. פָּרֹבָה, Is. li. 9; Ezek. xxix. 3; xxxii. 2, 3.
II. The sea-serpent, applied as a symbol of the king of Babylon, Is. xxvii. 1. III. The whale, of the fiercer sort, Job iii. 8; xl. 25, seq. lxx. μέγας πτέρος. Theod. ὁδόκωννα, Job iii. 8. lxx. ὁδόκωννα, cap. xli. 1.

גָּלְקְרָפ, m. pl. גָּלְקְרָפִים, once, 1 Kings vi. 8.

Gesenius traces an affinity here with the German rollen; our roll. The winding stairs leading from the lower to the upper chambers of the Temple. See Plan of the Temple in the Appendix. lxx. βροχοῦς ὅρων. See Schleusen. Lex. in lxx. sub voce ὅρων.

גָּלְקְרָפָה, and גָּלְקְרָפָה, constr. את, pl. f. sing. non occ. Arab. גָּלְקְרָפָה, angustia.

Loops, or loop-holes perhaps, made in the edges of the curtains of the Tabernacle, into which the golden hooks of the next succeeding curtain were inserted, Exod. xxvi. 4, seq.; xxxvi. 11, seq. lxx. υψηλή. See Schleusen. Lex. in lxx. sub voce.

גָּלְקְרָפָה, and גָּלְקְרָפָה, compd. of גָּלְקָרָפ + ב, Syr. לֵּכָר, the final ב being taken as a mark of construction, as, לֵּכָר, for לֵּכָר, Syr. for לֵּכָר, לֵּכָר being also an augmented fn. of לֵּכָר, cogn. מָלְכָּר. Whence the Arab. מָלְכָּר, id est, nimirum, &c. And the Syr. מְלָכָר, que illa.

It was shown under ב, above, that ב always implied negation. The addition of the second negative here, has the effect of making the sense positive in the second member of the sentence, which is hypothetically negated in the first; as, ... וְלְכָר, the לְכָר, had not the God of my father been for me; surely thou hadst dismissed me empty, Gen. xxxi. 42; Deut. xxxii. 27; 1 Sam. xxv. 34; Is. i. 9; Ps. xciv. 17; cvi. 23, &c. Both the composition of this conj. particle, with its usage and sense, is very nearly allied to the English unless. lxx. εἰ μὴν. With ב, Nold. p. 33, p. 377: and, for the word itself, lb. p. 432.

גָּלְקְרָפָה, and גָּלְקָרָפ, v. pret. גָּלְקְרָפָי, 1st pers. pl. גָּלְקְרָפָי, pres. גָּלְקָרָפִים, apoc. גָּלְקָרָפִים, constr. abs. it. med. גָּלְקָרָפ, in, of time or place, or state; גָּלְקָרָפ, in the midst; גָּלְקָרָפ, without; גָּלְקָרָפ, here; גָּלְקָרָפ, to, until; גָּלְקָרָפ, with; גָּלְקָרָפ, near, on; גָּלְקָרָפ, between. Arab.
Part. יָרָה, pl. constr. יָרָה. Advocate, or person undertaking, explaining, &c. the business of another, Job xxxiii. 23. יָרָה, interceding angel, mediator. Comp. xvi. 20. See my notes. Such generally were all angels appearing on the business of the Almighty. Gen. xliii. 23, Interpreter. Ambassadors, orators, 2 Chron. xxxii. 31; Is. xliii. 27. ἅρπας, ἁρπαγμαται; προσβοῦς, παραφόρος. Aff. יָרָה, יָרָה.

Hithp. יָרָה, Be mocking, deriding, once, Is. xxviii. 22. Aquila, χελανής. Lxx. ἓφαρπασθησαίρε.

שֵׁלָל, v. pret. non occ. pres. f. שֵׁלָל, constr. immed. Syr. שֵׁלָל, deposit farinam.

אֶתְמָנָה: id. Knead dough, 1 Sam. xxviii. 24; 2 Sam. xiii. 8.

Infin. שָלָל, Hos. vii. 4, only.

Imp. f. שָלָל, Gen. xviii. 6.

Part. fem. pl. מִשָּׁלָל, Women kneading, Jer. vii. 18.


רָדָם, see רָדָם.

רָדָם, see רָדָם.

רָדָם, f. r. מָרָדָם, cogn. מָרָדָם, מָרָדָם; which see: once, Prov. iv. 24: with מָרָדָם in the paral.


רְדָם, masc. pl. רְדָם, with dagesh implied, Gram. art. 109. Æthiopic רְדָם: madefacere panem. Arab. מְלָדָם, lacrymosus

fruit oculus: cogn. מְלָדָם, aqua modica a monte fluens. Moist, fresh (green), opp. דָּרָם. Comp. Judg. vi. 7; Ezek. xxi. 3; xvii. 24; Gen. xxx. 37, of wood. Num. vi. 3, of grapes. Judg. xvi. 7, 8, of new ropes, made probably of the fibres of the cocoa-nut tree: hence, said to be not dried, דָּרָם. See my Travels of Ibn Batuta, pp. 177, 178, with the notes, and Rees's Cyclopediar, art. cocos.

רָדָם, m. once, Deut. xxxiv. 7. Freshness, vigour, of youth. Aff. רָדָם, for רָדָם.


לְחֻלָּה, aff. and prep. לְחֻלָּה, Job xx. 23. In his eating, feasting. Comp. Ps. lxviii. 30, 31; and see my note on the place: r. לְחֻלָּה.

Arab. מַחֲלָל, carnis appetens; carni-corpus; מַחֲלָל is used, Prov. xxiii. 1, in the same sense; the variety in the pointing is of little authority. See v. מַחֲלָל. In Zeph. i. 17; aff. מַחֲלָל, their flesh; opp. f. מַחֲלָל, their blood. Arab. מַחֲלָל, caro, al. non occ.

לְמַחֲלָל, in pause מַחֲלָל, f. dual, מַחֲלָל, constr. מַחֲלָל.

Arab. מַחֲלָל, mandibula, maxilla; מַחֲלָל, barba. The cheek, or cheek-bone, or jaw-bone, Judg. xv. 15—17; Job xl. 26; Is. xxx. 28; Ezek. xxix. 4; Hos. xi. 4. And, as the beard (growing thereon) was reve- nenced, striking any one on the cheek, or jaw, was considered peculiarly reproachful, 1 Kings xxii. 24; Mic. iv. 14; Is. l. 6; Job xvi. 10; Lam. iii. 30: in Ps. iii. 8, the reader is carried on to the breaking even of the teeth. Aff. מַחֲלָל, מַחֲלָל. See lxix.


Infin. constr. לִבָּה, Licking up, as an ox in eating, Num. xxiii. 4, only.

Pih. fem. לִבָּה, Licked, or lapped, up, as a dog does water, 1 Kings xviii. 38. Pres. pl. m. לִבָּה, Num. xxiii. 4; Mic. vii. 17: in pause, לִבָּה, Ps. lxxii. 9; Is. xlix. 23. Constr. immed., al. non occ.

לִבָּה, c. pl. non occ. Seg. fm. לִבָּה, prim. eating, devouring: hence, (a) Eatable, provision, generally: thence, (b) feast: pec. (c) bread, Exod. xvi. 22. 29; Ps. xlii. 10; cii. 5; Job xx. 14. (b) יְבָּה, — of God, i. e. sacrificial, Lev. xxi. 8. 17;—Jer. xi. 19, יְבָּה, tree with its eatable, i. e. its fruit: יָבָּה, provision of the governor, Neh. v. 18. Comp. vr. 15; Obad. vr. 7. יָבָּה, ellipt. for יָבָּה יָבָּה, men who eat of thy: provision, Eccl. x. 19, &c. (c) Bread, Exod. xxv. 30; xxxv. 13; xxxix. 6; in the phr. יָבָּה יָבָּה, bread of the presence, i. e. of God; Vulg. shew-bread. 1 Sam. x. 4,
a couple of loaves. cake of bread, Exod. xxix. 23. Id. Id. \( \text{אָרָב} \), bread of fire, i.e. offered in burnt-offering, Lev. iii. 11. \( \text{אָרָב} \), bread of leaven, i.e. leavened, Lev. xxvi. 13. — of wave-offering, Lev. xxii. 17: staff of —, Lev. xxvi. 26. Meton. (d) once, Bread-corn, Is. xxvii. 28. Aff. \( \text{אָרָב} \), &c.

חֵלֶק, Chald. c. Eating; a feast, Dan. v. 1, only.

חֵלֶק, v. pres. \( \text{חֵלֶק} \). Constr. immed. it. med. 3, \( \text{חֵלֶק} \), abosits os, et edendo nudavit carne. I. Eat, feast upon, Prov. iv. 18; Ps. cxxii. 4; Prov. xxiii. 6.

Infinit. \( \text{חֵלֶק} \), Prov. xxiii. 1: it. \( \text{חֵלֶק} \) (or \( \text{חֵלֶק} \)), Job xx. 23. See \( \text{חֵלֶק} \) above.

Part. pass. pl. m. constr. \( \text{חֵלֶק} \) (for \( \text{חֵלֶק} \)), Devoided of —, Deut. xxxii. 24.

II. As eating involves the notions of devouring, consuming, and the like; so this verb has been made to imply war, as a consumer. Comp. Num. xiv. 9. See also under \( \text{חֵלֶק} \) Hence—

Imp. \( \text{חֵלֶק} \), Wage war, impugn, Ps. xxxv. 1, only.

Part. \( \text{חֵלֶק} \), pl. \( \text{חֵלֶק} \), Ps. lvi. 2, 3. Aff. \( \text{חֵלֶק} \), Ps. xxxv. 1.

Niph. \( \text{חֵלֶק} \), pres. \( \text{חֵלֶק} \). Constr. immed. it. med. 3, \( \text{חֵלֶק} \), \( \text{חֵלֶק} \), \( \text{חֵלֶק} \), \( \text{חֵלֶק} \), \( \text{חֵלֶק} \), \( \text{חֵלֶק} \), \( \text{חֵלֶק} \), from, of place. Make, wage, war, Josh. x. 25; 1 Sam. xvii. 10; Exod. i. 10; 2 Kings xiii. 12; xiv. 15; Jer. i. 19; xv. 20; Neh. iv. 8, &c.

Infinit. abs. \( \text{חֵלֶק} \), Judg. xi. 25.

It. \( \text{חֵלֶק} \), Exod. xvii. 10; Num. xxii. 11, &c.

Imp. \( \text{חֵלֶק} \), \( \text{חֵלֶק} \), 1 Sam. xviii. 17; Judg. ix. 38.

— pl. \( \text{חֵלֶק} \), 2 Kings x. 3.

Part. \( \text{חֵלֶק} \), pl. \( \text{חֵלֶק} \), Exod. xiv. 25; Josh. x. 25, &c.

חֵלֶק, m. once, Judg. v. 8, in the phrase \( \text{חֵלֶק} \), War of the gates, i.e. at the gates, for the purpose of taking the city. See lxx. All. \( \text{חֵלֶק} \) \( \text{דֹּרָב} \) \( \\text{כֹּבֶן} \), i.e. \( \text{חֵלֶק} \), with other vowels.

חֵלֶק, m. Patronym. of \( \text{חֵלֶק} \). See Gram. art. 166. 7. Bethlehemite, 2 Sam. xxi. 19; 1 Chron. xx. 5, &c.

חֵלֶק, Infin. with \( \text{חֵלֶק} \) pref. r. \( \text{חֵלֶק} \).

חֵלֶק, fem. plur. \( \text{חֵלֶק} \), Chald. Arab.

 musitatatio, incantatio. Ath. \( \text{חֵלֶק} \):

 musitatavit, submerso locutor est. (a) Murmur, whisper (of prayers apparently), Is. xxvi. 16. lxx. \( \text{ QVariant: \text{חֵלֶק} \text{חֵלֶק} \text{חֵלֶק}} \) συνυπολογισθησαν. Syr. "In carcerem susurraverunt (\text{חֵלֶק} \text{חֵלֶק})" correctionem tuam.

(b) Incantation, charm, Jer. viii. 17; Eccl. x. 11; Is. iii. 3. \( \text{חֵלֶק} \) \( \text{חֵלֶק} \), intelligent of whisper, soft, winning, address, i.e. the cunning courtier. Aquila, syner\( \text{חֵלֶק} \) ψιφαριωμαι. Symm. (\text{חֵלֶק} \text{חֵלֶק}) διαλα μυστηρι. Theod. ψιφαριωμαι. Lxx. \( \text{חֵלֶק} \) \( \text{חֵלֶק} \) αποατημι. (c) Pl., Is. iii. 20. Charma: meton. amulets, supposed to have certain protecting virtues; — see Schroeder, de Vestitum Mulierum, cap. xi. pp. 172, 173; — made perhaps in the shape of serpents, and suspended from the neck, between the breasts. See also Rosenmüller, ad locum.

חֵלֶק, v. see \( \text{חֵלֶק} \), Kal non occ.

Ph. part. pl. m. \( \text{חֵלֶק} \), once, Ps. lviii. 6. Enchanters. Aquila, Theod. \( \text{חֵלֶק} \) συνυπολογισθησαν. Syr. ψιφαριωμαι. All. \( \text{חֵלֶק} \) \( \text{חֵלֶק} \), al. non occ.

Hithp. pres. \( \text{חֵלֶק} \), constr. med. \( \text{חֵלֶק} \), Ps. xli. 8. Mus e of, secretly consider, discuss. Lxx. Sym. ψιφαριωμαι.

Part. m. pl. \( \text{חֵלֶק} \), 2 Sam. xii. 19, only. Whispering persons.

חֵלֶק, m. part. r. \( \text{חֵלֶק} \).

חֵלֶק, masc. — plur. non occ. Arab.
the Arab. **plicatura**, as a wreath, or the like.

**בשא** **בשא** **בשא**, m. constr. ב, Exod. xii. 42, &c. With ב, parag. ב, in pause, ב. So the Arab. **בשא**; and, with ב of unity, ב. **בשא** una, singularis; pl. f. ב, in pause, ב. Syr. ב, id.

Cogn. Sanscrit, नील, dark blue. Pers. id. I. Night, opp. to day, Is. xvi. 3; Lam. ii. 19; Gen. i. 5, 14; Ps. xix. 3, &c. II. Adverbially, By night, Gen. xiv. 15; Exod. xiii. 21, 22; Num. ix. 21, &c. III. Metaph., Time of adversity; light, or whiteness, usually implying prosperity. See my note on Job vi. 16.—Job xxxv. 10; Mic. iii. 6; Is. xxix. 11, &c.

**בשא** **בשא**, m. Chald. def. Night, Dan. ii. 19; v. 30; vii. 2. 7. 13.

**בשא** **בשא** **בשא**, f. once, in the phr. לַבְשַׁא, in Is. xxxiv. 14. It is truly amusing to see with what earnestness Dr. Gesenius here urges the fabulous nonsense of the Rabbins; as if nothing but the follies of these men, or the dreams of heathen poets, could at all avail in elucidating the Hebrew Scriptures. Nor is Bochart. Hieroz. ii., p. 831, seq. one whit better; so marvelously has Rabbinism been allowed to impose on the credulity of the Christian world. The question here is, What does this word most probably mean? Dr. Gesenius says, after the Rabbins, "spectrum nocturnum," &c. But why spectrum? Because, it should seem, the Jews have a story among them of very long standing (see Bochart. l. c.), telling us that there are four mothers of the demons, Lilith, Naama, &c. &c.; of whom, Adam, during the 130 years of his separation from Eve, begot them all, &c. &c. And from this it is, as it should seem, heterodoxy to depart! The context, however, evidently speaks of real beings, as a little attention will show. Why may not this, then, be a real being, or creature, likewise? From its being said that it shall rest (לִבְשַׁא וְקַעַל, and בָּשַׁא), one would be tempted to believe that some otherwise restless or wandering creature, would, in these ruined and neglected places, find safety and repose. The word, as Gesenius allows, signifies "nocturna." It is a relative fem. of ב, night, beyond all doubt. If,
then, we drop the notion of spectrum, and
suppose some real animal to be meant,
nightly (wanderer), whether bird or beast—
which we need not determine—will suffi-
ciently define and well express the sense of
the place: thus, מַלְּכָּה, the nightly
wanderer shall rest, &c. The word is, more-
over, taken to signify a screech-owl; which,
indeed, it might very well mean, without at
all carrying along with it either the Latin
fable of the strix, or the Jewish one of the
Mother of Demons. See also the Syr. of the
Polyg. The Arab. מַלְָּכָּה, nocturnus, qui
quid noctu facit, of which the fem. would be
מַלְָּכָה, will correspond sufficiently well to
our מַלָּכָּה.
לַל, see כַּל.
ルל, for מַלָּכָּה, r. צָל, Infin. Kal,
2 Chron. xxxi. 7; Is. li. 16; p. 261 above.
ルל, for מַלָּכָה, see לַל, Prov.
xxx. 17.
לַל, masc. — plur. non occ. Arab.
ינָס, intrepidus; hence, leo. Cogn.
ינָס, leo. Chald. מַלָּכָּה, id. See Hieroz. i.
pp. 61. 720. A strong lion, Is. xxx. 6;
Prov. xxx. 30; Job iv. 11.
לַל, Imp. צָל.
רְדָּל, m. once, Prov. iii. 26. Arab.
רְדָּל as adherens; מַלָּכָּה, qui compedibus
vincitus, incidens cum alio irritatur. Capture,
by the snare or the like. See xxxi. 33.
ルル, v. pres. צָל. Constr. immed. it.
med. צָל. See צָל above. Take, as a beast
in the toils, pit, &c., Amos iii. 5; Ps.
xxxv. 8; Jer. xviii. 22. — captives in war,
Num. xxi. 32; Josh. xi. 12; Judg. viii. 12;
— city or place by siege, &c., Josh. viii. 21;
x. 1; xi. 10. Metaph. — the wise by
(constr. צָל) their own cunning, Job v. 13;
Prov. v. 22. Take by intervention; inter-
cept. Constr. med. צָל, Judg. vii. 24. — by
lot, Josh. vii. 14. 17.
ルル, Infin. abs. צָל, Amos, l. c. Aff. צָל,
Jer. xxxii. 24, &c.
ルル, Imp. f. צָל, 2 Sam. xii. 28.
— pl. m. צָל, Judg. vii. 24.
Part. צָל, Job, l. c. Prov. xvi. 32.
Niph. צָל, pres. צָל, Be, become, taken,
by (constr. צָל) the snare, stratagem, &c., Ps.
x. 16; Jer. li. 56; 1 Kings xvi. 18; 1 Sam.
Hithp. pres. only, צָל, pl. Be, become,
adhering (see צָל above), Job xii. 8. See my
30, id. or, taken captive. See my note here
also. O Ωραίως, πήγαρνυμ. LXX. צָל צָל צָל.
All. צָל צָל צָל.
ルル, Imp. with צָל parag. v. צָל, which
see, p. 258 above. Used not unlike our “go
to,” as noticed there. Also written צָל,
Num. xxi. 13; Judg. xix. 13, &c. See
Gram. art. 72. Also for צָל צָל צָל, to, or for,
thee, Gen. xxvii. 37, &c.; Gram. art. 145. 5.
ルル, Partic. conjunct. of צָל צָל צָל.
See צָל.
Lit. for so, thus. Hence, Therefore, or the
like, Judg. x. 13; 1 Sam. iii. 14, &c.
Nevertheless, Num. xvi. 11; Jer. v. 2; xvi.
14, &c. See Nold., p. 434, seq., and examine
the places cited.
ルル, see צָל.
ルル, v. pres. צָל צָל צָל, constr. immed. it.
med. צָל צָל צָל. Arab. צָל צָל צָל, se submit alicularly.
Eth. צָל צָל צָל: asseverat. Acustom to —
Meton. Learn. anything, Deut. v. 1; xiv.
23; xvii. 19; xviii. 9; Is. ii. 4; Jer. x. 2.
Infin. abs. צָל צָל צָל, Jer. xii. 16. Aff. צָל צָל צָל,
Ps. cxix. 7.
Imp. pl. צָל צָל צָל, Is. i. 17.
Part. pass. pl. constr. צָל צָל צָל, 1 Chron. v. 18.
Pih. צָל צָל צָל, pres. צָל צָל צָל constr. abs. it. immed.
it צָל צָל צָל, med. it צָל צָל צָל, instr. צָל צָל צָל, of, of thing, it.
 צָל צָל צָל, over; pers. צָל צָל צָל, to; pers. צָל צָל צָл, in, place.
Acustom to, teach, any person, anything,
2 Chron. xvii. 7; Ps. lxxi. 17; Deut. iv. 5.
14; xi. 19; Ps. xviii. 35; Is. xl. 14; Jer. ii.
33; xiii. 21; Job xxi. 22.
Infin. צָל צָל צָל צָל, Jer. xxxii. 33, &c. Aff. צָל צָל צָל צָל.
Judg. iii. 2.
Imp. aff. צָל צָל צָל צָל, Ps. xxv. 4, &c.
Part. צָל צָל צָל צָל, Deut. iv. 1, &c. Aff. צָל צָל צָל צָל.
Is. xliv. 17. Pl. צָל צָל צָל, Ps. cxix. 99.
Puh. צָל צָל צָל, pres. non occ. Be, become,
accustomed to, taught, anything, Jer. xxxi.
18, al. non occ.
Part. צָל צָל צָל צָל, f., Is. xxix. 13; Hos. x. 11.
— pl. m. constr. צָל צָל צָל צָל, 1 Chron. xxv. 7.
quence. Comp. Hos. viii. 4; Ps. li. 6; Neh. vi. 13. So, Deut. xxxix. 18; Is. lxvi. 11; Jer. vii. 10, *because of doing* (having done) *all these* (things, which are) abominations. See Nold., p. 442, seq. As to single expressions, *because of his name*, Ps. xxvii. 3, *et c.*, is explained by Ps. xcvii. 9, *because of his name*, *on account of the glory of his name*, i.e. of the excellency of his attributes, which contain every thing that is great and good. By name, too, *person* is often implied; and by *God's name*, occasionally, the *person* of the Messiah. Comp. Exod. xxvii. 21; Is. ix. 5; Matt. i. 23; Rev. xix. 13. But here, as we know the person by the attributes only, the result is much the same in either view of the case. So the phr. *because of his favour*, Ps. vi. 5, *et c.*, nearly synonymous with *et c.*. Comp. Ps. xxv. 7; li. 3, *et c.*, as Gesenius has well observed. So, *because of his righteousness*; in order to make good the truth of his promises, Is. xlix. 21. *because of you*, for your sakes, Is. xliii. 14. Comp. Ib. v. 25.

*Because of thy name*, 1 Kings viii. 41, i.e. the journey here mentioned was undertaken on this account. *on David's account*, i.e. of the promises made to him, 2 Kings viii. 12. Comp. Is. lxiii. 1; 2 Chron. xxii. 7, *et c.*: examples of which Noldius will supply.

II. *Prospectively*, i.e. with reference to futurity. *in order that my soul may bless thee*, i.e. this being done, I will give thee the blessing. So, *in order that they may believe*; or, *so shall they believe*, i.e. this being repeated before them, they shall then believe, Exod. iv. 5. Comp. Deut. iv. 1; Is. xli. 20, *et c.* Still, in these cases, respect is in some degree had to the past.

It is not to be supposed, however, that this term (לָבָד) is intended to imply that one thing, *et c.* may have been done, in order to ensure the occurrence of another—this would, in many instances, be productive of manifest absurdities:—rather to imply, that, as the one thing has taken place, so, for some cause or other—not always named—another will, or shall, also take place. So, Jer. xliv. 8, *not*, therefore *ye might cut yourselves off, and that ye might be a curse*, *et c.*; for this would imply that they had done certain things for the express purpose of injuring themselves.

The meaning is this, *in order to your cutting off, and in order to your becoming a curse*, *et c.*, i.e. so that this will be the final conse-
 indulges in it, Job xxxiv. 7; Ps. cxxiii. 4. Aff. ἐμπέφα, Hos. l. c. Infin. v. ἐμπέφα.

ἐξερεύνω, v. pres. ἐξερεύνω. See ἐκκόμιον above. Constr. med. ἔ, pers. ἐ, in, thing. Deride, ridicule, scorn, 2 Kings xix. 21; Is. xxxvii. 22; Prov. i. 26; Ps. lxx. 9; Job ix. 23; xi. 3; xxxii. 19, &c.

Part. ἐκκόμιον, Prov. xvii. 5; Jer. xx. 7.


Hiph. pres. ἐκκόμιον, ἐκκόμιον. Constr. med. ἔ, ἐ, i. q. Kal. Ps. xxii. 8; Job xxii. 3; Neh. ii. 19; iii. 33.

Part. m. pl. ἐκκόμιον, 2 Chron. xxx. 10.

ἐκκόμιον, m.—pl. m. constr. ἐκκόμιον, Scoffers, scorers, in the phr., Ps. xxxv. 16, ἐκκόμιον ἐκκόμιον, scoffers, ridiculers, of the cake, i.e. those who act the parasite at the tables of the great. θρωμοκλάσκεις καὶ κησθοκλάσκεις. Some, however, take ἐκκόμιον, for ἐκκόμιον, or ἐκκόμιον, here, and render the phrase by, "substantive substantiations," or substantiendo.

ἐκκόμιον, v. pres. non occ. once, Job vi. 3. ἐκκόμιον, my words have been rash. Arab. ἐκκόμιον, locutus sum temere. See my note. Aquila, ἐκκόμιον, ἐκκόμιον καταστροφήν. Sym. οὐ Δὸ λέγεις ἐκκόμιον καταστροφήν. Theod. Γεγονός. LXX. ἐκκόμιον φαύλα. Cogn. ἐκκόμιον.

ἐκκόμιον, v. part. only occ. ἐκκόμιον, Ps. cxiv. 1. Syr. ἐκκόμιον, barbarè, pec. Ægyptiacè locutus est. Cogn. ἐκκόμιον, ἐκκόμιον, hasitavit lingua. Speaking barbarously:—a foreign tongue, al. non occ.

ἐκκόμιον, v. occ. Hiph. only. Imp. aff. ἐκκόμιον, Gen. xxv. 30. Arab. ἐκκόμιον, whence, s ἐκκόμιον, planta qua pascendo carpitur; pabulum: ἐκκόμιον, avidé voravit. Feed me, give me to eat. LXX. γενήσου με.

ἐκκόμιον, fem.—plur. non occ. Arabic. ἐκκόμιον, abegit, &c.; ἐκκόμιον, exercatio. Wormwood, Deut. xxix. 17; Jer. ix. 14; xxiii. 15; Lam. iii. 15. 19; Prov. v. 4; Amos v. 7; vi. 12. Applied, metaphorically, morally generally, implying distress. Comp. Rev. viii. 10. 11.

λαμπάς, m. pl. ἐλπάμας, constr. ἐλπάμας. Gr. lampás (the μ being introduced in place of the second ν, Heb.) "Origo est in lambendo," says Gesenius: than which nothing can be more uncertain. The word is probably of Semitic origin; but how derived it is impossible to say. Syr. ἐλπάμας, lampas. A lamp, or torch, Gen. xv. 17; Judg. vii. 16; Job xii. 5. ἐλπάμας, lamp of contempt, i.e. which has lost its brilliancy for want of oil, and is waning to its extinction. (Comp. Matt. xxv. 3, seq.), a lively image of a failing rich man. See my note. Is. lxii. 1; Zech. xii. 6; Job xli. 10; Dan. x. 6, &c.

ἐπάτω, used as a prep. Before. See ἐπάτω, 1 Kings vii. 17. ἐπάτω, for ἐπάτω, or elliptically perhaps.

ἐπάτω, v. pres. ἐπάτω, constr. med. ἐπάτω. Arab. ἐπάτω, inflxet; respectit, &c. Turned to, or towards, Judg. xvi. 29, only. LXX. ἐπάτωσε.

Niph. pres. ἐπάτω, pl. ἐπάτω. Be, become, turned about, towards, &c., Ruth iii. 8; Job vi. 18: see my note: al. non occ.

ἐπάτω, for ἐπάτω, ἐπάτω. Infin. Hiph. v. ἐπάτω.

ἐπάτω, v. cogn. ὀπίω, ἐπατώ, which see. Part. ἐπάτω, Scoffers, scorers, Hos. vii. 5. Aquila, ἐκκόμιον. LXX. ἐπάτω.

ἐπάτω, m.—pl. non occ. Aff. ἐπάτω, ἐπάτω.

Arab. ἐπάτω, conceptio, &c. Lit. taking, receiving, conceiving: pec. of Instruction, in religion, as something received, Deut. xxxii. 2; Is. xxix. 24; Prov. i. 5; iv. 2, &c.; Job xi. 4, &c.

ἐπάτω, v. pres. ἐπάτω, Gram. art. 198. 16.

See ἐπάτω, above. Æth. ἐκκάτω: commodavit. Constr. abs. it. immed. i. med. ἐπατώ, from; ἐπάτω, to, for; ἐπάτω, with; ἐπάτω, from on; ἐπάτω. (a) Take, generally, Gen. ii. 22; xxvii. 36; xxxii. 1, &c. Idiomatically, as in the English, take and do so and so: see ἐπάτω, ἐπάτω, 2 Sam. xviii. 18. ἐπάτω, he took and set up. Comp. Jer. xxiii. 31, &c. So the Gr. λαβών, Viger. Herm. Edit. Lond. 1824, p. 352. Notante Gesenio. Take to self; Gen. vii. 2; xv. 10; xx. 2;
Lev. xv. 14, &c. — a wife, Gen. iv. 19; vi. 2; xii. 19; xix. 14, &c. — to his son, Gen. xxxiv. 4; Exod. xxi. 10; xxxvi. 16; ellip. (b) Take away, Gen. xiv. 12; Job i. 21; xlii. 20, &c. — the life, Jer. xv. 15. Translate (of Enoch), Gen. v. 24. (c) Take possession of, Num. xxii. 25; Deut. iii. 14; xxiii. 7. Metaph. Job iii. 6; xv. 12. —, allure, &c., Prov. vi. 25; xl. 30. (d) Receive, Num. xxxii. 20. — into favour, Ps. lxxxix. 16; lxviii. 24. — into the ear, mind, Job iv. 12. — as prayer, &c., Ps. vi. 10; Prov. ii. 1; iv. 10; xxxix. 32. 

Infin. ֵי, Ezek. xvii. 5. Aff. מֵי, Hos. xi. 3.


— Imper. יֵי, Exod. xxix. 1; Ezek. xxxvii. 16. — it. מַי, Gen. vi. 21; xii. 19, &c. With, parag., Gen. xv. 9. Aff. מַי, 1 Sam. xx. 21, &c.

— pl. מַי, Gen. xl. 33, &c. Aff. מַי, 1 Kings xx. 33.

Fem. מַי, 1 Kings xvii. 11: — it. מַי, Ib. vr. 10; Is. xxxii. 16.

Part. מַי, Prov. xxvi. 30.


— pass. pl. m. מַי, Prov. xxiv. 11.

Niph. מַי, pres. f. מָי, Be, become, taken, 1 Sam. iv. 11. 17; 2 Kings ii. 9; Esth. ii. 8. 16.

Infin. מַי, 1 Sam. iv. 19. Aff. מַי, 1 Sam. xxi. 7.

Pub. מַי, pres. of Hoph. מַי, i. q. Niph. Gen. ii. 23; iii. 19. 23; xii. 15; xviii. 4; Judg. xvii. 2; 2 Kings ii. 10; Jer. xxix. 22; xlivii. 46; Is. xlix. 25; Job xviii. 2.

Hithp. part. מַי, twice, Exod. ix. 24; Ezek. i. 4: lit. being, becoming, taken with, i. e. Mixed, mingled, with. Aquila, συναλακασμένον. Sym. εναλλοισμένον.

I. פָּלַה, masc. — plur. non occ. Arab. פָּלָה, fiscal, collegit; pec. rem humi positam, vel inpectam. Collecting, gleaning, Lev. xix. 9; xxiii. 22, only.

— v. pres. pl. masc. פָּלַה. Collect, gather, glean. Constr. immed. it. abs. it.

med., in, of place; יָצָר, from; pers. יָצָר, obj., Exod. xvi. 4, 5. 17, 18. 21, 22. 26; Ps. civ. 28.

Infin. יָצָר, Exod. xvi. 27; Ruth ii. 8; Cant. vi. 2.

Imp. plur. יָצָר, Gen. xxxi. 46; Exod. xvi. 16.

Pih. יָצָר, pres. יָצָר, i. q. Kal, Gen. xlvii. 14; Ruth ii. 2. 7. 16—19; Lev. xix. 9. 10.

Infin. יָצָר, Ruth ii. 15. 23, &c.

Part. יָצָר, plur. יָצָר, Is. xvii. 5; Judg. i. 7, &c.

יָצָר, v. pres. יָצָר. Constr. med. יָצָר, it. יָצָר, of thing; יָצָר, instr. it. abs. Arab. יָצָר, percussit manus. Lit. strike: Lick, as dogs; οὐκαιροκρύτων, Judg. vii. 5; 1 Kings xxii. 19; xxiii. 38. Pret. fully, יָצָר.

Pih. Part. m. pl. יָצָר. Persons licking up, Judg. vii. 6. 7. Dagesh omitted, Gram. art. 113, al. non occ.

שָׁלִּים, masc. — plur. non occ. Syr. ʃalame, serotinus. Latter grass, after-math, i. e. grass growing up immediately after the mowing, Amos vii. 1, only. Aquila, δίφυμος ὑπό τῆς γάρς βασιλείας.

— יָצָר, v. Kal non occ. r

Pih. pres. pl. m. יָצָר. They cut, crop, Job xxiv. 6, only. See my note.

גֵּרֶפֶת, for גֵּרֶפֶת, Infin. Kal. v. יָצָר.

רָצָר, masc. — plur. non occ. Arab. רָצָר, suxit hedus; וָצָר, act. of do.


— יָצָר, fem. constr. יָצָר, pl. יָצָר. Syr. ʃalame, lingua. Arab. ʃalame, id. it. ʃalame.

II. Meton. Language, as uttered by the tongue, Job xv. 5; Prov. xvi. 1; Esth. i. 22; Dan. i. 4; Gen. x. 5: also, Nation, family, &c., as having a common language, Gen. x. 20; Is. lvi. 18.
III. Applied also to other things, as, כַּרְעָה, a tongue (wedge) of gold, Josh. vii. 21. 24. דֵּדָה, tongue (flame) of fire, Is. v. 24. So the Arab. لسان النار, or لسان النار, or لسان آتش, tongue of the sea, i.e. gulf or estuary. Arab. لسان البحر, id., Josh. xv. 5; xviii. 19; Is. xi. 15; and simply לֶשֶׁם, Josh. xv. 2.

Phr. וַיְפֶר, under the tongue, i.e. in the mouth, Ps. x. 7; lxxvi. 17; Job xx. 12, יִפָּר, man of (a slanderous) tongue, Ps. cxli. 12. יֵפָר, let us smite him with the tongue; accuse, traduce, him, Jer. xviii. 18. יֵפָר, running on, course, of its tongue, i.e. in its hurry to injure, Job v. 21. See my note above. יֵפָר, tongue of revolting, i.e. perverse, Prov. x. 31. יֵפָר, of the cunning ones, Job xv. 5. יֵפָר, heavy, slow, of tongue; unfit to be an orator, Exod. iv. 10. יֵפָר, of deceit, Ps. cxxx. 3. יֵפָר, χαρακτήρ, healer in tongue, i.e. one who reconciles differences, Prov. xv. 4. יֵפָר, χείρ, hand, power, of the tongue, Prov. xviii. 21. יֵפָר, see under v. ז, Is. xxxiii. 19, &c.; to these a very large number may still be added, which the student can collect for himself from the Concordance. Aff. יֵפָר, &c.

גַּלְתָּן, f. constr. יִגְלֵי, pl. יִגְלִּית, constr. יַגְלִית, i. q. יִגְלֵי. Gr. λειψαν. Cogn. Arab.

Mem, the thirteenth letter of the Hebrew alphabet, equivalent to our m. As a numeral it stands for forty. Gram. art. 4. It is classed among the labialis, Ib. art. 23: with which, in the etymology, it often interchanges, Ib. art. 78. 1. Gesenius thinks it took its name from its ancient form resembling the undulation of waters (ם), as in the Samaritan י, mem; which he also thinks is confirmed by its Ethiopia name תמי, also signifying water.

In the etymology it has various uses, as, I. in its interchanging with letters of the same organ (Gram. art. 78. 1, as above), and as in Heb. יֶנֶס, Syr. יִנֶס, Arab. יֶנֶס, &c. Heb. יֶנֶס, Arab. יֶנֶס, the thumb; Heb. יֶנֶס, Syr. יֶנֶס, Arab. יֶנֶס; Heb. יֶנֶס, Arab. יֶנֶס; Heb. יֶנֶס. The Heb. pl. יָנָס, Chalder and Syr. ינס, (Gesen.) Arab. ינַס, ינַס, &c., as noticed under the several roots.

II. In forming a large class of nouns, termed Hemanuti, with י prefixed; as, in יֶנֶס, יֶנֶס, &c., Gram. art. 161; also terminating in י, Ib. art. 167, as in יֶנֶס, יֶנֶס, &c. See also art. 157. 17, where its original form and influence, when prefixed, are pointed out. In this situation it is found forming participial nouns of all the forms of
the conjugation of the verb, except Kād and Nipḥād. See Gram. art. 211.

III. It is found as an abbreviated form of the preposition ב, as in ב, ב, Gram. art. 171. 13. Also art. 172, seq., as, in בב, for ב ב, &c. And, when followed by a letter not capable of receiving Dagesh, with the vowel (א), as אב, אב, &c., Ib. par. 4. And here it is often used as a mediating particle between certain verbs and their complementary terms. See under ב.

IV. It is also found as an abbreviation of ב, ב, ב, with (א), ב, as ב, What is it to you? See under ב.

יד, i. q. Heb. יד, What, that which, relat. יד, once, Ezra vi. 8.

ינא, m. once, pl. aff. ינש, Jer. l. 26, r. ג. See ינש above, p. 3. Her granaries. lxx. τὰ ἀριθμὸν αὐτής.

ינא, masc. an indeclinable word, used substantively and adverbially. Arab. יינא, conj. viii. acquisitus sibi; and hence, as a secondary sense, tener, mollis, &c. Cogn. יינא, extendit; יינא, materia; moram concestit. I. Subst. with aff. Might, power, excess. יינא, with all thy might, Deut. vi. 5; 2 Kings xxiii. 25. With prep. יינא, even to excess. Adv. exceedingly, Gen. xxvii. 33; 1 Kings i. 4; Ps. cxix. 51; Dan. viii. 8, &c. Nold., p. 542. יינא, lit. even to — for excess, i.e. very exceedingly, 2 Chron. xvi. 14. יינא, in great excess, Gen. vii. 19; Num. xiv. 7: with י, Ib. xvii. 2. 6. 20; Ezek. ix. 9. יינא, יינא, 31. יינא, יינא, Iv. xii. 14. COMP. lv. 1; Ps. xlv. 2, יינא; is found a powerful help. יינא, 1 Sam. xx. 19, usually, shall go down quickly; seems to be meant, shall omit no effort to do so; or, as in the margin of our Bibles, diligently: fully, perhaps, יינא. — Gen. iv. 5; Exod. xiv. 10; Num. xiv. 39, &c. See Nold., p. 474, seq. II. Adj. Excessive, Is. xlvii. 9; Job xxxv. 15. See my note.

ינא, f. constr. יינא. Syr. יינא, יינא, יינא.

ינא, centum. Arab. יינא, id. Cogn. יינא, יינא, extendit, &c.; יינא, id. Cogn. יינא, יינא, aqua, water: from which perhaps originated the notion of great extent, in number, &c. (a) A hundred, dual, יינא; in pause, יינא, two hundred; pl. יינא, יינא, hundreds. Qualifying other words, either in opposition, or in the state of construction, as, יינא, יינא, Gen. xvii. 17. יינא, 1b. xxv. 7, Gram. art. 226. Whether this numeral, or the thing numbered, take the precedence, will depend upon the mind of the writer or speaker, Gram. art. 212. 3. More rarely this numeral follows, as, 2 Chron. iii. 16, which Gesenius takes to be a mark of the more modern usage. But no reliance can be placed on this. Dual, Gen. xi. 23. Pl., with other numerals, &c., Gen. v. 7, seq.; Exod. xiii. 37; Deut. i. 15, &c. The dm. יינא occasionally occurs, 2 Kings xi. 4, 9, 10. 15: to be read יינא, according to Gesenius. With the article, as, יינא, יינא, lit. cubits, the hundred, Ezek. xliii. 2: to make this, as a qualifying term, agree with the preceding two in construction. Dual, Ezek. xiv. 15. Pl., Exod. xxxviii. 28; Num. xxxi. 14, &c. (b) A hundred times or fold, Prov. xvii. 10; Eccl. viii. 12. (c) Hundredth, part of money, &c., Neh. v. 12.

ינא, fem. Chald. id., Dan. vi. 2; Ezra vi. 17; vii. 22. Dual, יינא, Ezra vi. 17.

ינא, m. pl. constr. once, Ps. cxxl. 9, r. יינא, cogn. יינא. Desires, lusts, of —.

ינא, masc. — pl. non occ. contr. יינא, which see; r. יינא. Arab. יינא, r. יינא, fumum fecit. Whence יינא, noctes; יינא, temporum, infelicia, iniqua. Thence, Blot, stain, Job xxxv. 7, see my note; Dan. i. 4.

ינא, an indeclinable word, compd. יינא + ינ. Lat. quid + quid, quicquid. Anything, Num. xxii. 38; Deut. xxiv. 10; 2 Kings v. 20. With ינ, or ינ, not anything, nothing, Deut. xiii. 18; 1 Kings xviii. 43; Eccl. v. 13; Jer. xxxix. 10. יינא, not anything whatsoever, Gen. xxxix. 23. Comp. 1 Sam. xxi. 3.

ינא, m. constr. ינ, pl. יינא, and יינא, יינא, r. יינא. Lit. place of light. See under ינ above. (a) Luminary, sun, or moon, Gen. i. 14. 16; Ps. lxiv. 16. יינא, place of light, even the sun,—is probably the true meaning. — candle, Num. iv. 9. 16. יינא, יינא, the candlestick. Meton. Light, Ps. xc. 8. Metaph. — of the eyes, Prov. xv. 30, i.e. favourable look, as a testimony of regard. Aquila, φωτία ὁφθαλμών. Sym. φωτία τῶν ὁφθαλμῶν. Pl.
m. constr. @store, luminaries of light, Ezek. xxxii. 8.

Cogn. Arab. Expose, stabulum, r. stabum, or stabum, whence stabum, stabulum. See p. 53 above. Den or hole of a serpent, &c.

xx. koiron. Cogn. Arab. @store, spelunca.

m. dual, constr. @store, r. @store. Arab. cogn. ponderavit; libra, bilanx. Balance, scales, Job xxxi. 6; Ps. lxii. 10. Phr. — @store, apt, ready, to ascend in the balance, i.e. in attesting lightness, Isb. vanity. @store, particle (of dust) of the balance, Is. xl. 15. @store, — of justice, i.e. just, Lev. xvi. 36; opp. @store, — of deceit, Hos. xii. 8; Amos viii. 5. Comp. Mic. vi. 11.

m. dual, def. Chald. id. Dan. v. 27, only.

, see above.

, see above.

Part. Hiph. f. pl. v. @store, p. 15 above.

, — pl. non occ. r. @store. Meat, eatable, as of corn, fruit, &c., Gen. ii. 9; iii. 6; vi. 21; 1 Chron. xii. 40, &c. Phr. @store, tree of eatable, fruit tree, Lev. xix. 23. @store, flock of —, i.e. slaughtered for meat, Ps. xliv. 12. — @store, treasures of —, 2 Chron. xi. 11. — of the table, 1 Kings x. 5; 2 Chron. ix. 4. Aff. @store, Ezek. iv. 10, &c.

f. once in @store, Is. ix. 4. Consumption, devouring, of fire.

, f. pl. @store, r. @store, lit. devourer. Comp. Prov. i. c. Slaughtering knife, Gen. xxii. 6; 10; Judg. xix. 29. Pl. Prov. xxx. 14. al. non occ.

, pl. masc. once, Job xxxvi. 19, in @store. Confirmers, strengtheners, of power. See my note, r. @store, p. 41 above. Theod. @store, iexiv.

, — pl. non occ. r. @store, Edict, command, Esth. i. 15; ii. 20; ix. 32, only.

m. Chald. i. q. Heb. @store, Dan. iv. 14; Ezra vi. 9.

m. constr. pl. @store, def. pl. @store. Syr. @store, vas, i. q. Heb. @store. A vessel, Dan. v. 2, 3, 23; Ezra v. 14; vii. 19.

Synon. @store, and perhaps from the same root. @store, conj. iv. retinuit; whence, @store, id. Gesen.

, v. Kal non occ. Syr. @store, tadio fuit. Arab. @store, toleravit.

Phin. pres. @store, constr. med. @store, with Infinit. it omitting the @store, it. abs. Refuse, be unwilling, Gen. xxxvii. 35; xxxix. 8; xlviii. 19; Exod. vii. 14; Num. xxii. 13, 14; Deut. xxv. 7; Job vi. 7, &c. Infinit. @store, Exod. xxii. 16.

Part. pres. pl. @store, (for @store), Exod. vii. 27; Jer. xiii. 10, &c. See Gram. art. 192.

v. pres. Arab. @store, successit illi. Cogn. @store, repulit. Constr. immed. it. med. @store, pres. it. abs. (a) Despise, reject; opp. @store, Is. vii. 15, 16; xli. 9; Job xxxiv. 33; Jer. ii. 37; 1 Sam. vii. 1; Ps. cxvii. 22, &c. (b) Meton. Set at naught, lightly esteemed, Prov. xv. 32; Job ix. 21; xix. 18; xxx. 1, &c.

Infinit. @store, Lam. iii. 45.

Part. f. @store, Ezek. xxii. 18 (13). Lxx. @store, @store.

Niph. pres. @store, Be, become, despised, rejected; lightly esteemed, Is. liv. 6; Jer. vi. 30; Ps. xv. 4. Also, in the sense of @store, of the cog. @store. Dissolve, waste, Ps. lviii. 8; Job vii. 5. See my translation.

, m. r. @store, once, Lev. ii. 4. A baking; thing baked.

, m. r. @store, once, Josh. xxiv. 7. Darkness.

, once, Jerem. ii. 31. Synon. @store, preceding, or, @store, Job x. 22. Compd. of i. & @store (comp. @store, Cant. viii. 6); or, it may be a mere fem. fm. of @store. See Gram. artt. 166. 5; 175. 16. Dark, gloomy; inhospitable, Jer. ii. 31.

, v. Kal non occ. Arab. @store, irri-

tavit, recredate vulnus.

Hiph. part. @store, f. @store, Irritating, vexing, paining, Ezek. xxviii. 24: f. of the leprosy, Lev. xiii. 51, 52; xiv. 44. Lxx. @store, ἀλλα ὑπατών, ἀλλα ὁδόνως. Syr. @store, — pl. non occ. r. @store. Place of lying in wait, ambush, Josh. viii. 9; Judg.
ix. 35; Ps. x. 8. Meton. Persons so doing; an ambushment, 2 Chron. xiii. 13.

אֶבּוּדָה, f. constr. אֶבּוּדָה, pl. אֶבּוּדוֹת, r. אֶבּוּדָה. A curse, malediction, Deut. xxviii. 20; Mal. ii. 2; iii. 9; Prov. iii. 33; xxviii. 27, al. non occ.

רַשָּׁה, for רַשׁ, From with, at, &c. See ־ש.

רַמְסָלָה, fem. plur.—r. רַמְסָלָה, once, Josh. xvi. 9. 1xx. רַמְסָלָה. They read, perhaps, רַמְסָלָה, in Hoph., which would seem to suit the context better. The present vowels are probably those of the Arab. רַמְסָלָה, mutatoria. Separations, i.e. cities apportioned to, &c.

רַסְמָה, m. constr. רַסֵּמָה, pl. constr. רַסֵּמָה, it. pl. fem. רַסְמָה, r. רַסָּמָה. Lit. Place of entering, entry, 2 Chron. xxiii. 13; Ezek. xlvii. 19; Judg. i. 24; 2 Kings xi. 16; xvi. 18; 2 Chron. xxiii. 15; Ezek. xxvii. 3; xxvi. 10. רַסָּמָה, entering in of the sun, i.e. place of its setting, Deut. xi. 30, &c.

רַסְמָה, fem. aff. רַסְמָה, pl. non occ. r. רַסְמָה. Confusion, perplexity, Is. xxii. 5; Mic. vii. 4.

רַסָּמָה, masc.—pl. non occ. r. רַסָּמ, or רַסָּמ. Cogn. רַסָּמוֹנ, רַסָּמ. The deluge, flood, of Noah, Gen. vi. 17; vii. 7. 10. 17; ix. 11. 28, &c., Ps. xxix. 10. "De cali oceano," says Gesenius. But, who ever heard of anything like an ocean of heaven, among the Hebrews? The intention of the passage, obviously, is, Jehovah sat as king on the flood, i.e. ruled, even when that catastrophe took place.

רַסָּמְלָה, fem.—pl. non occ. r. רַסָּמְלָה. A treading, or trampling, down, Is. xviii. 2. 7; xxii. 5, only.

רַסִּיבָה, masc. plur. for רַסִּיבָה, Kethiv, 2 Chron. xxxv. 3. Part. Hiph. v. גְּס, p. 80, above.

רַסְמָן, masc. constr. pl. רַסָּמָן, r. רַסָּמָן. Spring, or fountain, of water, Eccl. xii. 6; Is. xxxv. 7; xlix. 10, al. non occ. Arab. סִמָּן, prosluvium; locus scaturiginis.

רַסָּמְפָּה, fem. once, Nah. ii. 11, r. רַסָּמְפָּה. Emptiness, void.

רַסָּמָה, masc. constr. pl. aff. רַסָּמָה, r.

רַסָּמָה, masc. (for רַסָּמָה, r. רַסָּמָה). Aff. רַסָּמָה, it. רַסָּמָה, Zech. ix. 5. Lit. Expectation; hope. Meton. Place, or object, of —, Is. xx. 5. 6, al. non occ.

רַסֳמָה, m. r. רַסֳמָה, twice only, in the phr. רַסֳמָה, Num. xxx. 7. 9. Rashness, rash utterance, of her lips.

רַסָּמְלָה, m. pl. רַסָּמְלָה, r. רַסָּמְלָה. Trust. Meton. Place, person, or thing, trusted in, Prov. xxii. 19; Ps. xl. 5; lxv. 6; lxxi. 5; Job xviii. 14. See my note. Aff. רַסָּמָה, it. רַסָּמָה, רַסָּמָה, where (־) takes the place of (־). Pl. רַסָּמָה, Jer. ii. 37.


רַסָּמָה, m. r. רַסָּמָה, once, Ezek. xl. 2. Building, erection.

רַסָּמָה, Part. aff. Pih. 1 Sam. xvi. 15; for רַסָּמָה, r. רַסָּמָה.

רַסָּמְלָה, m. pl. רַסָּמְלָה, r. רַסָּמְלָה. Fortification, Is. xxv. 12, apparently explained by רַסָּמְלָה. Whence, רַסָּמָה, Josh. xix. 29. רַסָּמָה, Jer. xxxix. 7. City, or cities, of fortification, i.e. e. fortified, Num. xxxixi. 36; 1 Sam. vi. 18; 2 Kings iii. 19; Ps. viii. 11; Is. xvii. 3. With def. art., Num. xxxixi. 17; Josh. x. 20, &c. Metaph., Jer. vi. 27. Pl., Dan. xi. 24, &c. Constr. Lam. ii. 2, &c. Aff. רַסָּמָה, &c., Jer. v. 16. It. pl. fem. רַסָּמָה, Dan. xi. 15.

רַסָּמָה פָּרָסִי, f. compd. רַסָּמָה פָּרָסִי, + גָּרָס, What, at the head! 1 Chron. xv. 13, r. רַסָּמָה פָּרָסִי.

רַסָּמָה, masc. — pl. aff. רַסָּמָה, Keri, רַסָּמָה. His fugitives, Ezek. xvii. 21, only. r. רַסָּמָה.

רַסָּמָה, masc. pl. — r. רַסָּמָה. Aff. רַסָּמָה, pudenda ejus, once, Deut. xxiv. 11. Aquila, εν αλοιφον. "


רַסָּמָה, m. only in the compd. רַסָּמָה, the
latter part of which seems to be the Persian  
\textit{masnavi}, Fire-worshipper, magician; and the compd. to be nearly equivalent to the  

\textit{mulin}, fem. pl.—r. hū, once, Exod. xxviii. 14, i. q. ḫālā, apparently. Devices. See ḫālā, p. 102 above.

\textit{mūnāfīni}, fem. pl.—r. ḫalā, augm. ḫālā. Gram. art. 168. Choice, precious, things, Gen. xxiv. 53; Ezra i. 6; 2 Chron. xxii. 3; xxxii. 23, al. non occ.

\textit{mūtlu}, m. pl. ḫalā, r. ḫul, II. p. 109 above. Fear, terror, Jer. vi. 25; xx. 3. 10; Lam. ii. 22; Ps. xxxi. 14, &c.

\textit{mūṭnī}, masc. pl. constr. sing. non occ. r. ḫalā, sign. I. above. Sojournings, i.e. residings in strange countries, Gen. xvii. 8; xxxvi. 7; xxxvii. 1, &c. Meton. Residence, habitation, Ps. lv. 16; Job xviii. 19. Metaph. Human life, considered as a sojourning, Gen. xlvii. 9; Ps. cxxix. 54. Comp. ḫul, and ḫulā. Aff. ḫulā, ḫalā, &c.


II. A granary (of sign. I. above), Hag. ii. 19. Pl., ḫomī, Joel i. 17, al. non occ.

\textit{mūṭrīnī}, pl. f.—r. ḫul, once, 2 Sam. xii.


\textit{mūṭrīn}, masc.—pl. non occ. Sickle, for resiping, Jer. l. 16; Joel iv. 13, al. non occ. Arab. ḫalā, fals messoria. Syr. ḫulā, id.

\textit{mūṭrān}, f. constr. r. ḫalā, once, Hab. i. 9, in the phr. ḫalā ḫalā, which Gesenius makes to signify, "turba facierum corum;" but which is anything but Hebrew phraseology. Kimchi's "desiderium," "anhe-litus," noticed by him, is far better, and is equally well derived from the Arab. ḫalā, appetebat. Desire. Meton. Object. Sym. ḫalā, ḥalā, ḫalā.
down. Constr. med. 7, Ps. lxxxix. 45. Pres.
ψψυ, Chald. id., Ezra vi. 12.

A saw,
2 Sam. xii. 31; 1 Kings vii. 9; 1 Chron.
xx. 3. Syr. κοπάω, rapuit, atraxit; imitative
of the sound of such action, p. 122 above.

Offsets, i.e.
steps which take place in a wall where
reduced in thickness, as in the chambers
attached to the Temple, &c., 1 Kings vi. 6.

Lit.
their turnings, barrowings, up. Syr. κοπάω,
convertit, convertit. Their furrows, once,
Joel i. 17. Gesenius gives, Syr. הָנָה
covirtit, stampanit.

Arab.
מַעֲרֵשׁ, pala ipsa. But no such words
are to be found.

 Lit. out-place, as in our
out-houses, &c. Hence the phr. הָנָה
Smith, pp. 82, seq.: 192, seq. Hence, II.
Pastures, generally, 1 Chron. v. 16; Ezek.
xxviii. 15. 11. Any lands surrounding a
city or edifice, Ezek. xxvii. 28; xliv. 2; lviii.
17. Aff. הָנָה, הָנָה, &c.

 Lit. according to Gesenius; r. יִסְדָנ
cf. I. Upper garment, or tunic,
Ps. cix. 18; Lev. vi. 3. II. Rich coating,
or covering, of the seats of the nobles
(Hiller, Gesen., &c.), Judg. v. 10. III.
Measure, extent, Job xi. 9. Jer. xiii. 25,
תֵּהֶנָה, portion of thy measures, from me,
&c. Aff. הָנָה, Ps. l. c. יִסְדָנ,
Judg. iii. 16.יִסְדָנ, Job, l. c.

Lit. Heb. יִסְדָנ, m. Chald. r. יִסְדָנ.
An
altar, Ezra vii. 17, al. non occ.

I. Any large plain into which cattle are
driven to pasture. Syr. הָנָה, arwam. Arab.

m. non occ. r. יִסְדָנ, p. 121 above.

Part. pass. pl. m. constr. יִנְשָנ, יִנְשָנ,
Fallen, delivered up, Ezek. xxi. 17 (12). See lxx.

ουκ ἐπὶ δὲ ἑαυτοῖς λιγώται. Arab.

Part. pass. pl. m. constr. יִנְשָנ, יִנְשָנ,
Fallen, delivered up, Ezek. xxi. 17 (12). See lxx.
A desert, or wilderness, properly so called, Is. xxxiv. 15; xxvi. 1; l. 2; Jer. iv. 11; l. 12. δασκόσα, Joel ii. 3; iv. 19; Job xxxviii. 26; Ps. civ. 35.

Often the great desert of Arabia, through which the Israelites passed; particularly with the def. art., Gen. xiv. 6; xvi. 7; Exod. iii. 1; xiii. 18. Deut. xl. 24. יַנִּינָא, — of Judah, Judg. i. 16; Ps. lxi. 1. Applied, metaph., Hos. ii. 5; Jer. ii. 31. With ה parag. נַנִּיאס, Exod. iv. 27. אֵחַ נַנִּיאס, Is. li. 3. III. Cant. iv. 3. נַנִּיאס סוֹנָא קָלָּה. Sym. נַנִּיאס סוֹנָא קָלָּה. Lxx. η λαλία σον ωραία.

Syr. נַנִּיאס מָסָך, id. Thy speech, address, &c.

Be, become, can be, measured, Jer. xxxi. 37; xxxiii. 22; Hos. ii. 1, al. non occ.

Niph. pres. only, יַנִּיאס. Be, become, stretched out, in the prim. sense, 1 Kings xvi. 21.

Phn. m. r. יַנִּיאס, once, Job vii. 4. Flight, usually: but see my note. Time of wandering, distraction. Some take it to be the pret. Pih. of יַנִּיאס.

f. constr. יַנִּיאס, pl. יַנִּיאס. Aff. יַנִּיאס, &c., r. יַנִּיאס. I. Extent, measure; it. height, Exod. xxxvi. 2; xxxvi. 9. Phrr. יַנִּיאס, man of height, tall man, 1 Chron. xi. 23. יַנִּיאס, Is. xlv. 14. יַנִּיאס, Num. xiii. 32; Jer. xxii. 14. יַנִּיאס, house of great extent. יַנִּיאס, rope of measure, i.e. measuring line, Zech. ii. 5; ii. i. q. יַנִּיאס, Vesture, coat, Ps. cxxxiii. 2. III. Tribute, as taken by measure, Neh. v. 4.


Babylon was always famous for its wealth in gold, and thence styled by Arabian, Persse. i. 53, "בָּבֶלֶון δ' ἡ πολυχρυσα. Babylon vero auro dives." Comp. Rev. xvii. 12; Herodot. i. clxxxii.; Diod. Sic. ii. ix. Gesenius doubts whether יַנִּיאס is not the true reading; but he adduces no good reason for this. Aquila, indeed, probably had this reading before him, as he gives λύμος: but the Lxx. have ἐπιστοποιεῖται.

בָּבֶל, f. pl.—ר. יַנִּיאס, see יַנִּיאס, p. 131 above, which has here יַנִּיאס, pref. Charges, attacks, of cavalry, Judg. v. 22.

евич, m. pl. aff. יַנִּיאס, Their garments, i. q. יַנִּיאס, r. יַנִּיאס, i. q. יַנִּיאס, 2 Sam. x. 4; 1 Chron. xix. 4, al. non occ.

 יַנִּיאס, m. pl. constr. יַנִּיאס, r. יַנִּיאס. Lit. wasting. Consuming disease, Deut. vii. 15; xxviii. 60, al. non occ.


ימַנִּיאס, m. pl.—non occ. יַנִּיאס, cogn. יַנִּיאס. Arab. יַנִּיאס, mandatum; whence, דָּיוֹרָה, tribunal. I. Dispute, contention, Hab. i. 3; Prov. xv. 18; xvi. 28; xvii. 14; xxii. 10. Phrr. יַנִּיאס, man of contention, i.e. contentious. Meton. Cause, subject, of contention, Ps. lxxx. 7. II. יַנִּיאס, Keri; יַנִּיאס (נָו), Gesen.). Kethiv, in the phr. יַנִּיאס, i. q. יַנִּיאס, man of height, tall in stature, 2 Sam. xxi. 20. Comp. 1 Chron. xx. 6, r. יַנִּיאס.

ןָדָנִיאס, it. constr. יַנִּיאס, pl. יַנִּיאס. Aff. יַנִּיאס, &c., r. יַנִּיאס. I. Extent, measure; it. height, Exod. xxxvi. 2; xxxvi. 9. Phrr. יַנִּיאס, man of height, tall man, 1 Chron. xi. 23. יַנִּיאס, Is. xlv. 14. יַנִּיאס, Num. xiii. 32; Jer. xxii. 14. יַנִּיאס, house of great extent. יַנִּיאס, rope of measure, i.e. measuring line, Zech. ii. 5; ii. i. q. יַנִּיאס, Vesture, coat, Ps. cxxxiii. 2. III. Tribute, as taken by measure, Neh. v. 4.


ןָדָנִיאס, compd. יַנִּיאס + יַנִּיאס. Gr. τὰ μαθηματῶν, τὰ σούλαμιν; Interrog. Why then? Why,


דָּרַךְ, f. once, aff. דָּרָךְ, Is. xxxi. 10. My treading, or bruising out, of corn. Metaph. of Babylon, thence to be trodden down.

דָּרֵתָה, m. r. דָּרֵת, once, Prov. xxvi. 28. Casting, driving out; ruin. Sym. דָּרַתָה. LXX. ἥκεσαν τισάς.

דָּרַיָה, f. pl.—r. דָּרִי, once, Ps. cxli. 12. With prep. ָ, adverbially. Swiftly, hastily. LXX. εἰς καρπαφόρας.


דָּרִי, compd. דָּרּ + דָּרִי. What (is, was) sufficient; adv. sufficiently, once, 2 Chron. xxx. 3.

דָּרָן, compd. דָּרְתָה + דָּרָן. See under דָּרָן, p. 136 above.

דָּרָן, pl. m., see דָּרָן above.

דָּרָן, see דָּרָן above.

דָּרָן, m. pl. דָּרָן, patronym. of דָּרָן. A Midianite, Num. x. 29; Gen. xxxvii. 28. I. דָּרָן, f. of do., Num. xxv. 15.

דר, f. constr. דָּרָן, r. דָּרָן, pl. דָּרָן, r. יָד, יָד. Lit. Jurisdiction: hence, I. Province. Syr. דָּרִיר, Arab. דָּרָן, id., Esth. i. 1. 22; ii. 1; iii. 12. 14; Neh. vii. 6. II. Region or country, Dan. xii. 24; Lam. i. 1; Ezek. xix. 8; Eccl. ii. 8; v. 7.

דר, f. Chald. constr. דָּרְתָה, def. דָּרְתָה, pl. דָּרְתָה, def. דָּרְתָה, i. q. Heb. I. Dan. iii. 2. 3. II. Dan. ii. 48, 49; iii. 1. 12. 30; Ezra v. 8, &c.

דר, f. once, Num. xi. 8. Lit. place of pounding. A mortar, r. יָד.

דר, m. pl. for דָּרָן, or יָד, by Gram. art. 73. See יָד above.

דר, m. for יָד, Gram. art. 73, pl. יָד, Midianites, Gen. xxxvii. 36. See vr. 28.

דר, and יָד, r. יָד, pl. non occ. I. Knowledge, experience, 2 Chron. i. 10—12; Dan. i. 4. 17. II. Mind. xxx. σωφίαν, Excl. x. 20. Aff. יָדָר.

דר, see יָד.

דר, f. pl.—r. יָד. Piercings of the sword, once, Prov. xii. 18.

דר, m. aff. יָד, r. יָד, i. q. יָד, which it will still represent if we take (-) for Kametz Khatuph; once, Dan. ii. 11. Their habitation, dwelling.

דר, f. pl. יָד, r. יָד. Syr. יָד, gradus. Arab. יָדָר, id. יָדָר, via, qua quis inedit. Precipitauus ascent, as in the clefts of rocks. LXX. φάραγγες. Syr. and Targ. יָדָר, turres, Ezek. xxxviii. 20; Cant. ii. 14, al. non occ.

דר, m. r. יָד, once, Deut. ii. 5, in יָד, treading-place of the sole of the foot, i. e. its extent.

דר, m. once, 2 Chron. xiii. 22. Syr. יָד, studuit, &c. Arab. יָד, trivit librum, perlegit studiosi; יָד, liber commentarius. The Discourses, or Sermons, of Ephrem Syrus are termed יָד. Book, work, commentary, or some such general term, seems most suitable. LXX. εἰς βιβλία. יָדב, יָדָר, and contr. יָד, יָד, Pron. interrogat., &c. Syr. יָד, Arab. יָד, quid, &c. On its application, see Gram. art. 178. 2, seq. Interrog. What? יָד, יָד, What hast thou done? Gen. iv. 10. Comp. Exod. iii. 13; Judg. i. 14; Zech. i. 9, &c. Without interrogat., יָד, יָד, What may be done to him, Exod. ii. 4. Comp. Num. xxiii. 3. Judg. ix. 48; 1 Kings xiv. 3, &c. Interrog. with expostulation, What! יָד, יָד, What is my wickedness! Gen. xxxvi. 36. Comp. 1 Sam. x. 1; 1 Kings xii. 16; Job vii. 11, &c. Interrog. with wonder, יָד, יָד, How fearful! Gen. xxviii. 17. יָד, יָד, How good are —? Num. xxiv. 5; 2 Sam. vi. 20; Cant. vii. 2, &c. Interrog. with comparison,
What? Why, the question is, What is thy love more than, rather than —? Comp. Eccl. xi. 2; Mal. i. 13; Ps. xxxix. 5, &c. How, how much? Interrog. with admiration, הָיְתָה הָיָהוֹ, How, or how much, have I loved thy law! Ps. cxix. 97. Comp. Job xxvi. 2, 3, &c. Interrog. with reference to object, end, &c., For what? Why? The question is, Why, for what, criest thou to me? Exod. xiv. 15. Comp. Gen. xxi. 29; Josh. iv. 6; Judg. viii. 1; 2 Kings vi. 33, &c. Interrog. as to manner, How? In what way, manner, &c. תַּחַדְשׁ, How shall we speak, &c.? Gen. xlv. 16. Comp. Exod. x. 26; 1 Sam. x. 27; 2 Kings iv. 43, &c. Interrog. with insult, הָיְתָה הָיָהוֹ, How graceful shalt thou be! Jer. xxii. 23. — with exultation, comparatively small, מִלָּה, What is that! i. e. How trifling, Gen. xxiii. 15; Eccl. ii. 22; 1 Kings ix. 13; 2 Kings viii. 13; Ps. viii. 5, &c. Interrog. or relatively, What, what sort, character, &c. מָה, What it is, Num. xiii. 18. Comp. 1 Sam. xxviii. 14; Hag. ii. 3. When taken relatively, this particle appears to be equivalent to our something, anything, anything whatever, &c., and is frequently found in this sense at the end of a sentence, as, עַלְּכַּהָה עַלְּכַּהָה, then come over me anything whatever, what will, Job xiii. 13. See my note here, and the places cited, it. Nold. § 9, p. 487.

When compounded with prepositions, &c., the force will be that which such compound would — the above usages being borne in mind — naturally supply, as, עַלְּכַּהָה, Judges xviii. 3, 24; וַיַּעַלְּכַּהָה, 1 Kings xxii. 21: וַיַּעַלְּכַּהָה, 2 Chron. vii. 21; Nold., p. 187: וַיַּעַלְּכַּהָה, Gen. xlviii. 8; Ps. cxix. 84, &c.; Nold., p. 388: וַיַּעַלְּכַּהָה, p. 497: וַיַּעַלְּכַּהָה, p. 439, seq.; וַיַּעַלְּכַּהָה, Ib., p. 495: וַיַּעַלְּכַּהָה, Ib.; בָּאָה, Ib. So also, וַיַּעַלְּכַּהָה, &c. in their proper places.


v. Kal non occ., a mere reduplication of the pron. עַלְּכַּהָה, what, occ. in—

Hithp. עַלְּכַּהָה, pres. עַלְּכַּהָה. Cogn. הָיְתָה (Is. xxxix. 9), which is probably of the same origin. Syr. עַלְּכַּהָה, bullivit. Arab. עַלְּכַּהָה, consistere fecit; red. עַלְּכַּהָה, increpando prohibuit; destitit. Constr. abs. it. med. יִבְּלֵב, דְּלֵב, דְּלֵב, Delay, tarry, wait, Gen. xix. 16; xiii. 10; Judg. xix. 8; Ps. cxix. 60; Hab. ii. 3. Infin. עַלְּכַּהָה, Exod. xii. 39. Aff. עַלְּכַּהָה, Judg. iii. 26. Part. עַלְּכַּהָה, 2 Sam. xv. 28.

Arab. עַלְּכַּהָה, nutavit capite. Cogn. עַלְּכַּהָה, r. עַלְּכַּהָה, amore mulieris captus fuit; —agatus fuit; — anxiat res. Perturbation, tumultum, vexation, Deut. vii. 23; xxvii. 20; 1 Sam. v. 9. 11; Is. xxiii. 5; Ezek. xxii. 5; Zech. xiv. 13; Amos iii. 9; Prov. xv. 16. "De vita turbulenta et voluptuosa divitis." Gesen. But does this appear? LXX. ἑράδα δεξιός. The Auth. Vers. is more correct.

and עַלְּכַּהָה, masc.—pl. non occ. עַלְּכַּהָה, Syr. ἐνδεξέσθαι, festinus. Arab. עַלְּכַּהָה, acutus, solers. Ready, quick, skilful, Prov. xxii. 29; Is. xvi. 5; Ps. xliv. 2; Ezra vii. 6.

m. once, Is. i. 22. Part. of r. עַלְּכַּהָה, Chald. i. q. Heb. וַיַּעַלְּכַּהָה. Usually, cut, i.e. as among the Arabs, wine cut with water, i.e. mixed with it, and so injured. Schultens. Animadv. in loc. Who saw, nevertheless, that this would not necessarily signify adulterate, make worse; as the Orientals usually mix their wine with water. Rather the cogn. עַלְּכַּהָה, molestid affecti; ἐξεαρί, it. עַלְּכַּהָה, עַלְּכַּהָה, effusa, objecta, aqua. And cogn. Syr. עַלְּכַּהָה, imbecillis, miser. It. עַלְּכַּהָה, subegit mulierem: whence the notion of polluting or adulterating. Debased, adulterated.

part. Aph. r. עַלְּכַּהָה, Dan. ii. 45; vi. 5. Faithful, sure.


עַלְּכַּהָה, Chald. Infin. עַלְּכַּהָה, p. 151 above.

m.—pl. non occ. r. עַלְּכַּהָה, Lit. I. עַלְּכַּהָה, A walk, Ezek. xliii. 4. II. Journey, Neh. ii. 6; Jonah iii. 3, 4. Aff. עַלְּכַּהָה. Part. Hiph. See p. 156 above.

עַלְּכַּהָה, m. once, Prov. xxvii. 21. Aff. עַלְּכַּהָה, Praising him; a sort of participial
neum. (Hiph.) It may signify praise, i.e. so-let a man be according to, or as is, his praise; i.e. what the crucible is to silver, &c.; in other words, let his praise act as a stimulus to his further excelling. See also the LXX.

ניימ, fem. pl.—ר. יי. Beatings, stripes, Prov. xviii. 6; xix. 29, only.

ירמ, f.—ר. יי, once, Ps. cxi.

11. Arab. יָּבֵד, impudit; effudit aquam; יָּבֵד, verboosus; i.e. from the notion of the flowing of waters; and thence, as injurious. Heb. retains, apparently, the primitive sense. Flowings, torrents, floods, carrying ruin with them. Symm. Theod. θεοπνεύων. LXX. ταλαμωρίας.

ירמ, f.—pl. non occ. r. יים. Overtrow, subversion, Deut. xxix. 22; Is. i. 7; xiii. 19; Jer. xlix. 18; L. 40; Amos iv. 11.

ירמ, f.—pl. non occ. r. יים. Syr. יָּבֵד, contorsio, oppositio; יָּבֵד, rejeict. Lit. overthrew, ruin. Imprisonment; stocks, Jer. xx. 2, 3; xxix. 26; 2 Chron. xxi. 10. Symm. βασανιστήριον καὶ στρεβλωτήριον. LXX. Theod. τὸν καραπάτησον. See Schleus. Lex. in LXX. Probably the torture, such as was formerly used in our prisons. Hence, יָּבֵד, 2 Chron. l. c.

ירמ, m. } pl. non occ. Arab. יָּבֵד, f. יָּבֵד soleres fuit. (a) Quick, ready, Zeph. i. 14. Adv. (b) Quickly, readily, Exod. xxxiii. 8; Deut. iv. 26; vii. 4; 22; Josh. ii. 5; Prov. xxv. 8, &c. Fem. id. Num. xviii. 11; Deut. xi. 17; Josh. viii. 19. יָּבֵד, id. Eccl. iv. 12. יָּבֵד, even to swiftness, very swiftly, Ps. cxlvii. 15. יָּבֵד, quickly! haste! 1 Sam. xx. 38.

ירמ, masc.—plur. non occ. Arab. יָּבֵד, donum sponsalitium. Synon. יָּבֵד. A gift, or price, tendered to the parents by a young man wishing to marry a daughter, Gen. xxxiv. 12; Exod. xxii. 16; 1 Sam. xviii. 25. In lieu of which, service was sometimes given and taken, as in Jacob's case, Gen. xxix. 18. The hundred foreskins exacted by Saul from David, 1 Sam. l. c. was an ancient Phenician custom. See my Travels of Ibn Batuta, p. 17, note. The word probably signifies ready, quick, or the like; because, perhaps, the price was, on such occasions, promptly given. LXX. Gen. Exod. ii. cc. פֵּרְשָׁה; 1 Sam. אֶשׁ בָּדַר.

ירמ, v. Kal, once, Ps. xvi. 4. i. Hasten, hurry. See יָּבֵד above.

Niph. part. יָּבֵד, plur. יָּבֵד, constr.

—fem. יָּבֵד, יָּבֵד. Being, becoming, hasty, hurried, precipitous, Hab. i. 6; Job v. 13; Is. xxxii. 4. יָּבֵד, יָּבֵד, heart of the hurried, insconsiderate, Isb. xxxv. 4. יָּבֵד, hurried of heart; timorous, alarmed.

Pih. יָּבֵד, pres. יָּבֵד (dagesh being implied, Gram. art. 109), i. q. Kal. Constr. abs. it. med. יָּבֵד, Infinit. and immed. it. med. יָּבֵד, יָּבֵד, of object. Hasten, hurry, Gen. xxvii. 20; Is. iv. 14; xxv. 34; Is. li. 14. Used much as an auxiliary verb, as יָּבֵד, יָּבֵד, they hastened, they forgot, i.e. they quickly forgot, Ps. cxi. 13. Comp. Gen. xix. 22; xliv. 13; Exod. ii. 18, &c. The second verb in such cases often omitted by the ellipse, Gen. xviii. 6. יָּבֵד, hasten (bring) three, &c., Nahum ii. 6; 2 Chron. viii. 8, &c. With יָּבֵד, יָּבֵד, hasten, and go, I pray, 1 Sam. xxii. 27.

Infinit. יָּבֵד, Prov. vii. 23; Exod. xii. 33, &c.

Imp. יָּבֵד, Gen. xix. 22, &c. With יָּבֵד, 1 Sam. xxiii. 27 above.

—fem. יָּבֵד, Gen. xviii. 6; pl. m. יָּבֵד, Gen. xlv. 9, &c.

Part. יָּבֵד, Gen. xlii. 32.

F. pl. יָּבֵד, Prov. vi. 18.

II. Kal. See יָּבֵד above, pres. f. aff. יָּבֵד. Let him pay the price of marriage for her, Exod. xxii. 15.

Infinit. יָּבֵד, l., al. non occ.

ירמ, f.—ר. יי, once, Is. xxx.

10. Delusions. See my note on Job xvii. 2, as to the etymology. Symm. πλάσας. LXX. πλάσας.

ירָּמַּה, a syllabic adjunct, never found alone, i. q. יָּרָּמַה; Syr. יָּרָּמַה; Arab. יָּרָּמַה.

See under יָּרָּמַּה, p. 299, above, attached also occasionally to the prepp. יָּרָּמַּה, יָּרָּמַּה, as in יָּרָּמַּה, יָּרָּמַּה, without affecting their significations in any sensible degree. It is in the more elevated style only that it is had recourse to; as, יָּרָּמַּה, Is. xxv. 10; xiii. ii. 2; xliv. 16; Ps. xi. 2; Job xvi. 4, 5, &c. See Nold, p. 188, יָּרָּמַּה. See in its place above, and Nold., p. 438.
**Mal.**

r. **moving, tottering, vacillating,** from weakness; opp. to stability. Synon. **ro'iq, ṣe'ap,** Job xii. 5; Ps. xxxviii. 17; xlvi. 3; lv. 23; lxvi. 9; cxxi. 3; Is. xxviii. 19. II. A pole or staff, on which anything may be carried, Num. iv. 10. 12; xiii. 23. Also, III., a yoke for the neck, on which to carry burdens, Nah. i. 12.

**Malal,** fem. of the last, pl. **malalim,** sign. II., 1 Chron. xv. 15; III. Lev. xxxvi. 13; Jer. xxvii. 1; xxviii. 10. 13; Ezek. xxx. 18; Is. lviii. 6. 9.

**Malat** v. pret. **marat,** pres. **amrat.** See above. Constr. abs. it. med. **marat,** with ִי, in, into. Totter, to a fall, of men or things, Prov. xxv. 26: applied often to the foot. Synon. **ro'iq,** ִּה. See my note on Job xii. 5; Ps. xciv. 18; Deut. xxxii. 35. Metaph. of the earth, Ps. xlvii. 7; ii. 4: of mountains, Ps. xlvii. 3; Is. liv. 10: of a man becoming poor, Lev. xxv. 35. **יָרָה,** his hand (power) fail with thee.

Infin. **marat,** Ps. lv. 23; Is. xxv. 19. **amrat,** Ps. xxxvii. 17, &c. See above.

Part. **amrat,** Prov. i. c. It may also be the pret.

Niph. plur. masc. **amratim,** pres. **amratam,** Be, become, dissolved; undone. Constr. abs. Exod. xv. 15; Josh. ii. 9. 24; 1 Sam. xiv. 16; Is. xv. 4; Nah. ii. 7; Jer. xlix. 23.

Part. masc. plur. **amratim,** Ps. lxxiv. 4. **amratam,**

**Functavit.** Cogn. **ṣe'ap,** eject vinum, &c. ex ore; IV. **aqua fluxit** in lignum. Dissolve, melt. Meton. Flow; indicating weakness, dissolution. See ṣe'ap, Ps. xlvii. 7; Amos ix. 5; Is. lvii. 6.

Infinit. **ṣe'ap,** Ezek. xxxii. 20.

Niph. **ṣe'ap,** Be, become, dissolved; undone. Constr. abs. Exod. xv. 15; Josh. ii. 9. 24; 1 Sam. xiv. 16; Is. xv. 4; Nah. ii. 7; Jer. xlix. 23.

Part. masc. plur. ṣe'apim, Ps. lxxiv. 4. ṣe'apam.

**Phish,** pres. aff. ṣe'apim, Thou dissolvest me: makest me waste away, Job xxx. 22. ṣe'apim, dissolvest it, i. e. by raining plentifully on it, Ps. xlv. 11.

Hithp. pl. m. ṣe'apatim, pres. ṣe'apatim, pl. f. ṣe'apatim, i. q. Niph. Nahum i. 5; Ps. cviii. 26; Amos ix. 13, al. non occ.

**Malal,** v. cogn. malal, once, Hab. iii. 6.

**Phish,** ṣe'apatim, "commentit," of the cogn. ṣe'apatim, ṣe'apatim, So lxx. συλλειτούργης τὴν γῆν. All. διαμέτρησε τὴν γῆν. Auth. Vers. Measured the earth. Rather, metaph., he viewed, i. e. measured with his eye. Not unlike the Arab. ָּדָּאְא הָּאָרָּא הָּבָּשָּׁר, far as the extent of the sight. See ṣe'apatim above.

**Malal,** m. f. aff. malal, ṣe'apatim, ṣe'apatim. Familiar, i. e. known, kinsman or friend, Prov. vii. 4; Ruth ii. 1; iii. 2, al. non occ.


**Malat,** masc. — plur. non occ. Syr. διακονία, declinatio, deflexus. Arab. ṣe'apatim.
and easily deduced. Again, this word may very well be the root of that signifying circumcision; and, accordingly, this Arabic verb is found to signify (conj. iv.) removit, avertit, rem, i.e. the removal of something injurious. I take it, therefore, for the root of both.  

(A) Near with, Exod. xviii. 19; Josh. xix. 46; Deut. iii. 29. Comp. Isb. ii. 19. (b) Opposite, over against, Deut. xi. 30; 1 Sam. iv. 9; Deut. iv. 46; xxxiv. 6, &c. Deut. i. 1. Compd. with other particles, הוֹן, 1 Kings vii. 5. מַעְנֵה, Josh. viii. 33, &c.; Nold., p. 61. מָלֵא, id. Neh. xii. 38. מַעְנֵה, Num. viii. 2. Ib. p. 61. מַעְנֵה, Exod. xxviii. 25. Ib. p. 62. מַעְנֵה, Num. xxxii. 5. Ib. p. 506. מַעְנֵה, Exod. xxxii. 27; Ib. 


Imp. יָמֵה, Josh. v. 2. 

Part. pass. יָמָה, Jer. ix. 24.  
— pl. יָמִים, Josh. v. 5. 

Niph. pres. יָמֵה, Be, become, circumcised, Gen. xvii. 12—14; xxxiv. 24; Lev. xii. 3. 


Imp. pl. יָמִים, Jer. iv. 4. 

Pih. pres. יָמִים. One, some one, impers. Cuts off, as grass, &c., Ps. xx. 6, only. 

Niph. pres. aff. יָמַה, I will cut them off, or down, Ps. cxviii. 10—12. 

Hithp. pres. יָמֵה. They (persons) are cut off, or down, Ps. lvii. 8. 

קָרֵם, f. pl. aff. יְרֵם, r. יְרָם. (a) Nativity, birth, Esth. ii. 10. 20; Ezek. xvi. 3, 4. Meton. (b) Place of birth, Gen. xii. 1; xxiv. 4; for יִתַּנְיָם, Gen. xi. 28; xxiv. 7. Jer. xlii. 16. It. (c) Person born, Gen. xlviii. 6; Lev. xviii. 9. 11. It. (d) Persons of the same family; relatives, Gen. xxxi. 3; Esth. viii. 6, &c. Aff. יְרָם, יָרֵם. 

קָרֵם, f. pl. once, יְרָם. Circumcisions, i.e. rites of, Exod. iv. 26. 

מְדֻתָּה, m. — pl. non occ. Syr. מְדֻתָּה, macula. Arab. מְדֻתָּה, variola plumbei coloris. Spot; blemish, from disease, &c., Lev. xxi. 17, seq.; xxii. 20, 21, 25. Comp. 2 Sam. xiv. 25; Cant. iv. 7. Metaph. Deut. xxxii. 5; Job xi. 15, xxxii. 7. Dan. i. 4. מְדֻתָּה.  

מְדֻתָּה, part. Hoph. r. מְדֻתָּה. 


מקָרֵם, part. Hoph. r. מְדֻתָּה. 

מקָרֵם, m. pl. constr. יְרָם, pl. abs. non occ. — 

רֵם, fem. pl. מְדֻתָּה, pause; constr. יְרָם — 

לֶאָרֶם, r. מְדֻתָּה, p. 261. Foundations, propr. of an edifice. Metaph. — of the mountains, heaven, earth, &c., Deut. xxxii. 22; Ps. xviii. 8; lxxviii. 5; Prov. viii. 29; Is. xxxiv. 18, &c. Mic. vi. 2, יַנְיָם, the powerful ones, foundations (supports, peers), of the land: where the metaphor is carried still farther, see lxx. Is. lviii. 12, יָרָם, foundations of age after age, i.e. of ancient times. Fem., Jer. li. 26; 2 Sam. xxii. 8. 16; Ps. xlviii. 16; Is. xli. 21. 

מקָרֵם, יְרָם, m. r.—לֶאָרֶם, once, 2 Kings xvi. 18. Lit. Covering, porch. Kethiv, יְרָם. 

מקָרֵם, sing. non occ. plur. masc. constr. יָרָם. Aff. pause, יָרָם. Fem. pause, יָרָם. Constr. יָרְם, r. מְדֻתָּה, in the sense of the cogn. יָמֵה. Bonds, of prisoners, slaves, &c., Is. xxxvii. 22; lii. 2; Jer. ii. 20; v. 5; xxii. 2; Job xxxix. 5; Nahum i. 13; Ps. ii. 3; cvii. 14; cvii. 16. Aff. יָרְם, יָרְם, יָרְם, &c. Job xxxii. 16, יָרְם, for יָרְם (yram). See יָרְם. 

מקָרֵם, masc. — plur. non occ., r. מְדֻתָּה. (a) Chastisement, discipline, as of children, subjects, &c., Ps. l. 7; Prov. v. 12. 23; viii. 33; xii. 1, &c. Phr. יָרְמָה, rod of chastisement, Prov. xxvi. 15. יָרְמָה, arguings, rebukes, of discipline, Ib. vi. 23. יָרְמָה, the receiving of discipline, Jer. v. 3. Metaph. יָרְמָה, I am (the cause, means, of) chastisement, Hos. v. 2. יָרְמָה, discipline of Jehovah, Deut. xi. 2. יָרְמָה, discipline of intelligence, i.e. for acquiring it, Prov. i. 3. Comp. Isb. xv. 33.
Letter to Dr. Pye Smith, p. 87, with the note. Aff. דְּשָׁ, דְּשָׁ, &c.

הַמָּוָּדָּה, s.—pl. non occ. Lit. Being appointed, fm. part. Hiph. It is said, יָשֶׁר יָפֶּלֶת, to flee thither, i.e. cities of refuge, Josh. xx. 9.

טֶשֶׁבְּרָךְ, see r. דּשִּׁבֶּהּ.

טֶשֶׁבְּרָךְ, part. Kal. r. דּשִּׁבֶּהּ.

טֶשֶׁבְּרָךְ, m. fm. Part. Hiph. r. דּשִּׁבֶּהּ, once, Is. viii. 23. Darkness: metaphor. misery, usually; but it may be doubted whether דּשִּׁבֶּהּ, is not the root. If so, weakness: meton. wretchedness, or the like, will be the better interpretation. See Rosenm. ad locum.

טֶשֶׁבְּרָךְ, f. pl. Aff. דְּשָׁ, sing. non occ. r. דּשִּׁבֶּהּ. Counsels; devices, either in a good or bad sense, as the context may require, Prov. i. 31; xxii. 20; Jer. vii. 24; Mich. vi. 16; Ps. v. 11; lxxxi. 13; Hos. xi. 6.

טֶשֶׁבְּרָךְ, f. once, Ps. lxvi. 11, r. דּשִּׁבֶּהּ, or יָשֶׁר. Pressure; meton. pain.

טֶשֶׁבְּרָךְ, masculine plur. דְּשָׁ, Arab. מַדָּה, integer, completus fuit: III. venit, advenit. Cogn. יָשָׂדָה, it. cogn. יָשָׂדָה, ascendet; prominens fuit. Whence, Heb. דֶּשֶׁבְּרָךְ, pulcher, venustus, &c., as something, perfect, complete; rare. Syr. (in a bad sense) דְּשָׂ, consumptus, destructus est. Comp. דְּשָׁ, Heb., and דְּשָׁ, Arab. And, as דֿשָׁ, with which it is often used, is cogn. with דֶּשֶׁבְּרָךְ, so this seems to imply the coming, happening, of something rare, strange, &c. (a) Sign, wonder: (b) meton. mark, intimidation, portent, of something fearful to come to pass. lxx. variously, δόμα, σμήνη, σκληρότης, τέρας: which last seems the most correct; דֶּשֶׁבְּרָךְ, implying a sign, intimidation, &c, more generally. So Symm. on Ps. lxx. 7, and Aquila, Zech. iii. 8. And generally the τέρας, and σμήνη, of the New Test., correspond to the דֶּשֶׁבְּרָךְ, and דֶּשֶׁבְּרָךְ, of the Old. (a) Exod. iv. 21; vii. 3. 9; xi. 9; Ps. lxxviii. 43; cv. 5. Often with דֶּשֶׁבְּרָךְ, for emphasis, perhaps, Deut. iv. 34; viii. 19; xxvi. 8; xxix. 2; Ps. cxxxv. 9, &c. With verbs יָשִׂ, יָשָׂדָה, יָשָׂדָה, יָשָׂדָה, יָשָׂדָה. Metaph. sometimes applied to the prophets, &c., Ezek. xii. 6; xxiv. 27; Zech. iii. 8; Ps.
Out-going, i.e. time or place of, generally, Gram. art. 157. 17; Numbers xxxiii. 2.
(a) Time of —, pec., Dan. ix. 25. (b) Place of —, Job xxviii. 1, see my note here; Isa. xii. 18; viii. 11; Ezek. xiii. 11; xlv. 5; Ps. cxvii. 33. 35. (c) The east, from which the sun seems to go out, Ps. lxxv. 7, in the combination, הָעָרָה מִן הָרָה, lit. from the place of out-going, and of growing dark, i.e. of the east and west. Comp. Ps. xix. 10; Hos. vi. 3. (c) Thing going out, production, speech, &c., Num. xxx. 13; Deut. viii. 3; xxiv. 24; Jer. xvii. 16; Ps. lxxxix. 35. (d) Circumstances of —, 2 Sam. iii. 25; Ps. lxv. 9; Ezek. xii. 4; and, perhaps, Num. xiii. 2; Hos. vi. 3. Under this head I would place 1 Kings x. 28; 2 Chron. i. 6, הבָּרְסָה קַרִּית הָעָרָה, the out-goings of the horses, i.e. circumstances attending their origin, &c. See lxx. In all such circumstances, the idiom into which a translation is to be made, must of necessity, be primarily regarded. Feminine, מִן הָרָה, Keri; מִן הָרָה, Kethiv; 2 Kings x. 27. Dunghill. Auth. Vers., dragnet-house. Comp. Mark vii. 9, דַּעַר דֹּרָה. LXX. λυτράωνα.

Part. Hoph. r. מַרְכָּבָה, m. f. Lit. Fused metal, 1 Kings vii. 37; Ib. xvi. 16. Meton. Hard, solid, substance, Job xxxviii. 38: al. non occ. Fem. aff. מַרְכָּבָה, its being cast, fused, 2 Chron. iv. 3.

Part. Hoph. Lit. Thing compressed, constrained; abstr. constraint, Job xxxvii. 10; xxxvi. 16. See my notes.

Lit. Things fused; pipes, tubes: r. מַרְכָּבָה; Zech. iv. 2, only.


Hiph. pres. pl. מַרְכָּבָה, They mock, insult, Ps. lxxviii. 8, only.


v. Kal non occ. Syr. מַרְכָּבָה, f. once, Lev. vi. 2(9), r. מַרְכָּבָה.

Place of burning, hearth, i.e. on which the burnt-offerings were consumed on the altar.

v. Kal non occ. Syr. מַרְכָּבָה, m. pl. מַרְכָּבָה, constr. מַרְכָּבָה, once, f. מַרְכָּבָה, Ps. cxli. 9, r. מַרְכָּבָה, i. q. מַרְכָּבָה, Josh. xxiii. 13, &c. Snare, or trap, to take birds or beasts withal, Amos iii. 5. Mostly, metaphor, as, מַרְכָּבָה, snares of death, Ps. xviii. 6. Comp. Exod. x. 7; xxiii. 33; xxxiv. 12; Deut. vii. 16; Prov. xii. 13; Is. viii. 15; Ps. lxiv. 6; cxl. 6, &c. Job xxxiv. 30. See my note. מַרְכָּבָה, bore through his nose in the tills, snares, i.e. when so taken, Job xl. 24. See my note.


Aph. vendidit. Arab. מַרְכָּבָה, r. מַרְכָּבָה, hoc illuc commota fuit res: transiciit, i. q. Heb. מַרְכָּבָה. Hiph. יִנַיֵּד, pres. יִנַיֵּד, constr. יִנַיֵּד, immed. it. med. יָנֵד, for. (a) Change, alter, state, relation, &c., Ps. xv. 4; xlv. 3, constr. abs. (b) Exchange, as, one thing for another, Lev. xxvii. 10. 33; Ps. cxi. 20; Jer. ii. 11; Hos. iv. 7; Mic. ii. 4; Ezek. xlviii. 14.

Infin. abs. יִנַיֵּד, יִנַיֵּד, Ps. xlv. 3; Lev. xxiii. 10.

Niph. יִנַיֵּד, Be, become, changed, once, Jer. xlviii. 11, r. cogn. Arab. מַרְכָּבָה, transiciit.

v. Kal non occ. Syr. מַרְכָּבָה, m. pl. מַרְכָּבָה, r. מַרְכָּבָה, i. q. מַרְכָּבָה, &c.

(a) Fear, Gen. ix. 2; Deut. xi. 25; Is. viii. 12. (b) Reverence, Mal. i. 6. (c) Meton. Object of fear, reverence God, &c., Is. viii. 13; Mal. ii. 5; Ps. lxvii. 12. (d) Fearful, stupendous, act, &c., Deut. iv. 34; xxvi. 8; xxxiv. 12; Jer. xxxii. 21. Aff. מַרְכָּבָה, מַרְכָּבָה, מַרְכָּבָה.
Mic. i. 14; — Mic. i. 1; Jer. xxvi. 18, Native of Moresheth.

v. pret. אָפָּנ, pres. אָפָּנְ, אָפָּנְ. Constr. abs. it. med. רצ, מן, from. Cogn. Arab. אָפָּנְ, incessit, repetit. (a) Move, depart, Zech. xiv. 4; Num. xiv. 44; Judg. vi. 18; Josh. i. 8; Is. liv. 10; lix. 21; Jer. xxxi. 36. (b) Remove, put away, Zech. iii. 9.

Hiph. pres. מִר, constr. abs. it. med. יָפָּנ, from; it. inmed. it. med. יָפָּנְ. (a) I q. Kal. (a) Move, depart, Exod. xiii. 22; xxxii. 11; Ps. lv. 12; Is. xlvi. 7; Mic. ii. 3. (b) Remove, put away, Job xxi. 12; Nah. iii. 1; Mic. ii. 4. (c) Cease, desist, Jer. xvii. 8. But, observe, if we suppose מְר to have been taken also as the root, no necessity for the Hiph. would exist. And this is, most likely, the fact. It — מְפָּנ, for the cogn. מְפָּנ, which see. Pret. Kal non occ.

Pres. aff. יָפָּנ, Gen. xxvii. 21. I would feel thee, 1b. xxvii. 22; xxviii. 12.

Hiph. pres. i. q. Kal, יָפָּנ, Ps. cxv. 7. Apoc. יָפָּנ, in יָפָּנְ, so that one may feel, grope, in darkness: not, may be felt: the ellipsis of יָפָּנ being very common in such cases, Gram. art. 219, 220.

Imp. aff. יָפָּנ, Cause, let, me, feel, Judg. xvi. 24.

ברָּפָּנ, m. pl. constr. יָפָּנ, it. f. יָפָּנְ, r. יָפָּנְ. (a) Residence, dwelling, Gen. xxvii. 39; Exod. xii. 20; Ps. cxxxix. 13; Ezek. xlviii. 15. Whence the phrr. יָפָּנְ, Lev. xxv. 29. יָפָּנ, Ps. cvii. 4. 7. 36, &c. (b) Seat, 1 Sam. xx. 18. 25; Job xxxvii. 7. See my note here. (c) Meton. Time of residing, dwelling, Exod. xii. 40. (d) —, act, manner, of sitting, 1 Kings x. 5; 2 Chron. ix. 4. (e) Dwellers, inhabitants, 2 Sam. ix. 12. Aff. יָפָּנְ, יָפָּנְ, &c. Fem. יָפָּנְ, &c.

מִרְפָּנ, f. pl. r. יָפָּנְ, which see.

מִרְפָּנ, fem. plur. r. יָפָּנְ. Pl. excell., Gram. art. 223. 3. Great, singular, salvation, once, Ps. lxviii. 21.

ברָּפָּנ, twice, Ps. xlvi. 15; ix. 1.

ברָּפָּנ, masc. constr. יָפָּנ. Seg. fm. יָפָּנ, Gram. art. 148. 9. Pl. constr. יָפָּנ, Ezek. xxviii. 10. Arab. יָפָּנְ, mors. See verb following, (a) Death, 2 Kings ii. 21; Ps.
lxxix. 49, &c.; opp. רעה, ירパート, Jer. viii. 3. Personified, Ps. xix. 15; Job xviii. 22; Jer. ix. 20; xviii. 21. Meton. (b) Persons dead, Isa. xxxviii. 18. It. (c) The grave, not "orcus," as Gesenius thinks. Prov. ii. 18; Ps. ix. 14, יב pantalla gates of —. Prov. vii. 27, יב pantalla. (d) Mortal disease, pestilence, Jer. xv. 2; 2 Kings iv. 40; xiii. 11; Job xxviii. 15. (e) Destruction, ruin, Prov. xi. 19; xii. 28; Is. xxv. 8; Exod. x. 17. Phrr. יב pantalla, sentence of death, Deut. xix. 6, יב pantalla, Is. xxvi. 26. יב pantalla, 1 Sam. v. 11, יב pantalla, Ib. xxii. 26. יב pantalla, 2 Sam. xix. 29. Comp. 1 Kings ii. 26, יב pantalla, 2 Sam. xxii. 5. יב pantalla, Ib. v. 6. יב pantalla, Job xviii. 13. See my note. יב pantalla, Ps. vii. 14. To which many more might be added. With יב parag. יב pantalla, Ps. cxvi. 15. Aff. יב pantalla, Judg. xvii. 30, &c. Pl. iii. 99.


ירש, v. pret. ירرض (for ירצע, Gram. art. 75. It is also the participial noun), pl. ירצע, ירפי, 1st pers. ירצע, pres. ירצע, it. ירצע, apoc. ירצע. Arab. יב显示屏, r. ירצעון, defer-together calor: quiievit ventus; interieit. Syr. יב显示屏, mortuus est. Eth. יב显示屏: id. Constr. abs. Die, of man or beast, Exod. xi. 3; Ex. x. 4: naturally, or by violence, Exod. xii. 15; Deut. xiii. 10; xix. 11, 29; xxxii. 21; Job i. 19: med. יב显示屏, instr. or cause, Josh. x. 11. יב显示屏, יב显示屏, Judg. xv. 18. יב显示屏, Ezek. v. 12. יב显示屏, in, Num. xxvii. 3: med. יב显示屏, Jer. xxxviii. 9. יב显示屏, Exod. xii. 20. Metaph. — of the heart, 1 Sam. xxvii. 37. — trunk of a tree, Job xiv. 8. — a land, not cultivated, Gen. xlvii. 9: i. q. יב显示屏, seq. Job xii. 2, יב显示屏, יב显示屏, ironically. Meton. Perish, of a city, Amos ii. 2; Hos. xiii. 1.

Infin. ירצל, Gen. ii. 17; iii. 4, &c. Aff. ירצל, ירצל, &c.

It. ירצל, with ירצל, pref. always, Gen. xxv. 32, &c.

Aff. ירצל, 2 Sam. xx. 3, ירצל, Exod. xiv. 12.

Imp. ירצל, Deut. xxxii. 50; Job ii. 9.

Part. ירצל, pl. ירצל, constr. ירצל, Gen. xlvii. 21; Exod. xii. 33; Is. xxii. 2.

Fem. ירצל, plur. non occ., Gen. xxx. 1; xlvii. 7, &c. Aff. m. ירצל, ירצל, &c.

Pth. pret. aff. ירצל, I have put to death, Jer. xvii. 17. ירצל, 2 Sam. xi. 16. Pres. ירצל, 1 Sam. xvii. 51; 2 Sam. i. 10; Ps. xxxiv. 22.

Infin. ירצל, with ירצל, pref., Ps. cix. 16.

Imp. aff. ירצל, Put me to death, Judg. ix. 54; 2 Sam. i. 9.

Hiph. ירצל, pres. ירצל, i. q. Pth. 2 pers. ירצל, 1st, ירצל. Af. ירצל, Num. xiv. 15; Hos. ix. 16; 1 Sam. xvii. 35; Hos. ii. 5. Constr. med. ירצל, instr. Judg. xvi. 30; it ירצל, 2 Sam. iii. 30; it. ירצל, often, by pestilence, ירצל, as sent by God, Is. lxv. 15; Hos. ii. 5; Exod. xvi. 3; xvii. 3; Num. xiv. 15, &c.


Imp. aff. ירצל, 1 Sam. xx. 8: pl. ירצל, ib. xxii. 17.

Part. ירצל, plur. ירצל, 1 Sam. ii. 6; 2 Kings xvii. 26. ירצל, Jer. xxvi. 15; Job xxxiii. 22.

Hoph. ירצל, pres. ירצל, Be, become, put to death, 2 Kings xi. 2; Deut. xxii. 22; Gen. xxvi. 11; Exod. xix. 12, &c.

Part. masc. ירצל, 1 Sam. xix. 11: plur. ירצל, ירצל, 2 Kings xi. 2; 2 Chron. xxii. 11.

ירשפ, masc. — pl. non occ., ירצל, (a). Increase, abundance, Prov. xiv. 23; xxi. 5. (b) Excellence, preference, Excl. iii. 19, al. non occ. Symm. ירצל ירצל; Theod. ירצל ירצל;

ירשל, see ירצל.


ירשל, m. once, Cant. vii. 3. Syr. ירשל, mistura. Arab. ירשל, id. Lit. Mixture.


ירש, for ירשל, see ירשל.

ירש, r. non occ. Arab. ירשל, aux., redup; ירשל, huc illuc novit, et agitavit. Whence, pl. constr. ירשל ירשל, Exhausted, reduced, of (by) famine; or, agitated, perplexed, &c., once, Deut. xxxii. 24. ירשל ירשל ליו.

ירשל, m. pl. aff. once, Ps. cxliv. 13.
angulus: often used to signify the cell of a devotee. Store-room; cellar. See סנמ, p. 168 above.

Door-post, or jamb, in which the hinges are fixed, Exod. xxi. 6; Is. lvi. 5; 1 Sam. i. 9; Deut. vi. 9; xi. 20, &c. Aff. יבשה, פ.weapon.


_binding, pressing together, of a wound. Comp. יבשה, Meton. Bandaged wound, Hos. v. 12, twice; in the latter of which, יבשה יבשה יבשה, nor can he take up from you the wound, affliction. Aquila, יבשה יבשה יבשה, vel יבשה יבשה יבשה. Lxx. סב, Jer. xxx. 13. רְשֵׁי, to a binding, bandaging, i. e. for healing. See the rest of the context. Obad. vr. 7, יבשה יבשה יבשה, they place as, i. e., make, a binding; wound, affliction. Lxx. רָשֵׁפָא, al. non occ.

_pompa._ Arab. יבשה יבשה יבשה, letificatus est. See also my note on Job xii. 21. A girdle, as giving strength: thence, meton., pride, in- solence, &c., Ps. cix. 19; Is. xxii. 10. Pride, &c. Targ. יבשה יבשה יבשה, fortitudo, Job xii. 21, in- solence, &c., al. non occ.

_rבֹא, for רבא, part. Hiph. r. מ. Arab.

_rבֹא, masc. plur. fem. רָבָא. The Arabian name for the signs of the zodiac generally. The מָרֹג is not the “circulum pala- torium,” or signs of the zodiac, as Gesenius erroneously states; but that orb (supposing, on the Ptolemaic system, that there are many, “orbs or orbes”) in which they are found. Once, 2 Kings xxiii. 5. But here, as the context seems to intimate, the planets. Lxx. רַבָא μαטפָּה. See my note on Job xxxvii. 9, and יבשה יבשה יבשה below.

With which he compares the Arab. 

But it is far from certain that this is the true meaning of this Arabic phrase. The greater probability is, that "striking upon his hands," here in the Arabic, signifies agreeing, bargaining, &c., against some one. The full phrase is, "ضرب يده, علي يديه," &c. See my note on Job xvii. 3.

If so, this Arabic phraseology agrees with that in question; but not under the view taken by Gesen. The same may be said of the same phr. in the Targ., Eccl. viii. 3. The question in each case is, whether "ضرب" should be rendered by "manum ejus," or "manum suum." I hold the latter.

Ithp. עָשֵׁה, once, Ezra vi. 11. Be, become, smitten, stricken, i.e. destroyed. Cogn. עָשָׁה.


Arab. ʿאָסַּר, m. once, Is. xxxii. 2, r. עֶשָּׁר. Covering, concealment; hiding-place. Aquila, קֵינִיתָא πνεύμα. Symm. ἀποκρυφή.

Arab. ʿאָסַּר, m. pl. (for ʿאָסֵרָא, perhaps), Hiding-places, 1 Sam. xxiii. 23, only.

Arab. ʿאָסַּר, m.—pl. non occ., r. עֶשָּׁר. A frying-pan, Lev. ii. 5; vi. 14; vii. 9; Ezek. iv. 3; 1 Chron. xxiii. 20.

Arab. ʿאָסַּר, f. once, Is. iii. 24, r. עֶשָּׁר. A girding.


Imp. עָשָּׁה, Ps. ii. cc. Aff. עָשָּׁה, Exod. i. c.

Arab. עָשָּׁה, part. Chald., Is. i. c.

Niph. pl. m. עָשֵׁה, pres. עָשֵׁה, apoc. עָשֵׁה. Be, become, wiped, blotted, out, Ezek. vi. 6; Gen. vii. 23; Deut. xxv. 6; Judg. xxi. 17; Ps. cxix. 13; Prov. vi. 33, &c.

Hiph. pres. apoc. עָשֵׁה, fem. עָשָּׁה, i. q. Kal, Jer. xviii. 23; Neh. xiii. 14.

Arab. עָשֵׁה, m. constr. עָשֵׁה, pl. non occ., r. עֶשָּׁר. Lit. Place of rising, i.e. of the sun. The East, opp. עָשֶּׁר, Is. xlv. 6, &c.; or eastern part, quarter, &c., Num. xxi. 11; Deut. iv. 47; Josh. i. 15; iv. 19; xiii. 5. Opp. עָשֶּׁר, עַָֹּשֵׁר, Ps. cxxiii. 3, &c. With עָשָּׁר, parag. towards, Exod. xxvii. 13; Deut. iv. 41; Josh. xii. 1, &c. it. with pref. עָשָּׁר, 2 Chron. xxxxi. 14; Ellipt. Neh. xii. 37 (accus. according to Gesen); but this is unnecessary, as עָשָּׁר may be in construction with the two preceding words: rather, with the signification of them both, Gram. art. 224. 5.

Arab. עָשָּׁר, m. constr. once, Is. xix. 7, r. עֶשָּׁר. Arab. ʿאָסַּר, locus in quo semen jacitur.

Sown, cultivated, field, or place.

Arab. ʿאָסַּר, m. pl. עָשָּׁר, constr. עָשָּׁר, it. f. עָשָּׁר, r. עֶשָּׁר. Lit. instrument, &c. of sprinkling. Bowl, or cup, either for sacrificial purposes, or for drinking, Exod. xxxviii. 3; Num. iv. 14; vii. 13. 19. 25, &c.; Amos vi. 6. Aff. עָשָּׁר.

Arab. עָשָּׁר, m. once, in אָשָּׁר, Job xxii. 24. With marrow his bones, &c. Arab. עָשָּׁר, albumen ovi. Syr. עָשָּׁר, medulla. Cogn. Arab. עָשָּׁר, medulla; vitellus; r. עָשֶׁר.

Whence, עָשָּׁר. See in its place below. And—

מְאֹּה, and מְאֹּה, m. pl. (for מְאֹּת, fm. מַאֹּת), Gram. art. 73. Fat ones, Is. v. 17; Ps. lxvi. 15, al. non occ.

מְאֹּה, v. pret. non occ. pres. pl. מְאֶּה, twice, Is. lv. 12; Ps. xcvi. 8, in the phr. עָשָּׁר, they strike, clap, the hands, exultingly. Syr. עָשָּׁר, percussit.

Plh. Infin. aff. עָשָּׁר, Thy clapping the hands, Ezek. xxv. 6.


Paḥ. עָשֶׁר, pres. in עָשֶׁר עָשֶׁר, who can clap with his hand, and say,—i.e. exultingly with such question.—Dan. iv. 32 (35). Gesen. "non est qui manum Dei percutiat."
Infin. מָשַּׁמְרָה, with ה, pref. Lit. For wiping out, destroying, Prov. xxxi. 3. The passage is elliptical, and may be supplied thus: מָשַּׁמְרָה וְאַל-לֹא (מָשַּׁמְרָה) לֹא לָזוּב וּלָעַל, give not thy strength to women, so that thy ways (may be) for the wiping out, destroying, of kings, i. e. he being a king, let him take care not to indulge in certain lusts; to which Solomon was manifestly given, and which would end in his ruin. Comp. 1 Kings xi. 1, seq.; Prov. xxii. 14; xxxii. 33. LXX. εἰς ἀνεφοβοῦσαν. Theod. εἰς μεταμελεῖαν. See the Targum.

תּוֹלֶדֶת, fem. once, Is. xliv. 13, r. ב. A pair of compasses, as-used by mechanics.

תּוֹלֶדֶת, masc. constr. r. ב. one, Ps. cvii. 30. Syr. ὄρος, oppidum. Arab. صَرْح, ora regionis; v. یِحَر, collegit; obtinuit rem, &c. Cogn. גְּבָה, congregateit. Here, place of —, i. e. Port, haven, harbour.

מַהֲוָאֵת, m. pl. Mahavites. Patronym. otherwise unknown, 1 Chron. xi. 46.

תוֹלֶדֶת, m. constr. ב. —.

תּוֹלֶדֶת, femin. constr. plur. ב. r. ב. sign. iii., p. 188 above. Dance, dancing; which is extemporaneous usually in the East; the most dignified person leading, occasionally with tabrets, &c., the rest following, and imitating the leader's steps, &c. See Harmer's Observ. ii. p. 423, vol. ii., edit. 1816; Exod. xv. 20; 1 Sam. xviii. 6; Ps. xxx. 12; cxlix. 3; cl. 4; Jer. xxxii. 4; Cant. vii. 1. Occasionally in circles, as with the Eastern Derveyishes, Exod. xxxii. 19. During the dance, a song was uttered by the leader, and responded to by the followers, as in Exod. xv. 20;—1 Sam. xxi. 12; xxix. 5. Aff. בֶּלְדֵת, Lam. v. 15.

תּוֹלֶדֶת, masc.—pl. non occ., r. ב. A vision, Gen. xv. 1; Num. xxiv. 16; Ezek. xiii. 7.

תּוֹלֶדֶת, m.—pl. non occ., r. ב. Place of seeing. Window, 1 Kings vii. 4, 5.

תּוֹלֶדֶת, m., r. ב. once, Ezek. xxvi. 9. Lit. A striking, i. e. of Balistas, battering-rams, &c.

תּוֹלֶדֶת, fem., r. ב., constr. ב. מָשַּׁמְרָה, pl. non occ. Means of living; living (like the Arab.

משָׁפַע) food, &c., Gen. xlv. 5; Judg. vi. 4; 2 Chron. xiv. 12; Ezra ix. 8, 9. Also, Cruce, raw (sign. iv., p. 194 above), i. e. unsound, diseased, Lev. xiii. 10; which is proved sufficiently by the עִם following. See LXX. ἀλλ. ὡς ὄμοια χαράκως καθήσηται, Isb. vr. 24 only.

תּוֹלֶדֶת, m. pl. aff. בּוֹלֶדֶת, r. ב. cogn. עִשּׁו. Syr. [ם, mensura, estimation. Price, 1 Kings xxxi. 2; Prov. xvii. 16; xxvii. 26. מָשַּׁמְרָה, with a price, 2 Sam. xxiv. 24, &c. ὄρος, without price, i. e. that which cannot be said to be a price, so little is it. See under עִשּׁו, Is. lv. 1. תּוֹלֶדֶת, not with price, i. e. for nothing. This plr. is not strictly equivalent to the last, Is. xiv. 13. Meton. Wages, reward, Mic. iii. 11; Deut. xxiii. 19. Aff. וֹלֶדֶת, Job xviii. 15.

תּוֹלֶדֶת, m. constr. ב. מָשַּׁמְרָה, pl. non occ., r. ב. Sickness, disease, Prov. xviii. 14; 2 Chron. xxix. 15. Aff. וֹלֶדֶת, Pro. i. c.'

תּוֹלֶדֶת, m. pl. r. ב. f. i. q. בּוֹלֶדֶת, Exod. xv. 26; xxiii. 25, &c.

תּוֹלֶדֶת, see תּוֹלֶדֶת.

תּוֹלֶדֶת, fem. plur. ב. מָשַּׁמְרָה, only, Is. ii. 19, תּוֹלֶדֶת, p. 200 above. Arab. מְלַכָּה, foramen quodcumque. Holes, caverns, of the earth.

תּוֹלֶדֶת, m. pl. r. ב. מָשַּׁמְרָה, once, 2 Chron. xxiv. 25, of בּוֹלֶדֶת. Relat. n. of part., Gram. art. 175. 15, 16. Circumstances of disease, sickness.

תּוֹלֶדֶת, masc. plur. ב. מָשַּׁמְרָה, r. ב. מָשַּׁמְרָה, in the sense of בּוֹלֶדֶת, p. 202 above, (f) Syr. מִשָּׁלְחֵה, cutler, once, Ezra i. 9. Slaughtering-knives.

תּוֹלֶדֶת, f. pl., r. ב. Syr. מִשָּׁלְחֵה, germen, circulus; nodus laxior. Arab. מָשַּׁמְרָה, quee rapid crines post se mulier; crinitus sudata ad occiput. Locks, of hair, Judg. xvi. 13, 19, only.

תּוֹלֶדֶת, f. pl., r. ב. מָשַּׁמְרָה, p. 203 above.

Concussit terram pede: cognit., concussit, concussit, conquassavit.

V. pres. v. See v. above. Constr. immed. it. abs. it. med. r. in, into; v. upon. Dash violently, the foot into blood, Ps. lxviii. 24. — arrows at one, Num. xxiv. 8. — the head, &c. to pieces, Judg. v. 26; Ps. xlviii. 39; lxviii. 22; ex. 5, 6; Deut. xxxii. 39; Num. xxi. 17; Hab. iii. 13; Job v. 18; xxvi. 12. See my note.

Imp. v. Deut. xxxiii. 11.

Bury, m. r. r. Cutting, in the phr. stones of —, i.e. heuwm stones, 2 Kings xii. 13; xxii. 6; 2 Chron. xxxiv. 11, al. non occ.

F. constr. r. r. f. p. 217 above. Portion, apportionment; half, Num. xxxiii. 36. 43, only. lxx. ἡμισκελα.

Id., Exod. xxx. 13; xlviii. 26; 1 Kings xvi. 9; Neh. viii. 3; 1 Chron. vi. 55, &c. Aff. ἡμισκελα. Lxx. ἡμισκελα, ἡμισκελα. See r. r. p. 218 above.


M. pl. constr. r. once, Ps. xcv. 4. r. ἡν. Comp. Ὀν, Ὀν, Job xxxviii. 16. Lit. places of search, or research. Depths: opp. Ὀν, Ὀν following. Aquila, δεξιοσαμοὶ γῆς. Symm. κατάφορα γῆς.

F. pl. non occ. constr. fem. r. r. Arab. ور, lata per mare fuit navis; viii. autorum excepit naso suo ventum. The primitive notion seems to consist in proceeding forwards; which, applied to time, may designate the (a) Morrow, or day following some other day previously expressed or implied. Syr. שׁ, id., 1 Sam. xx. 5; Is. xxii. 13. יִשׁ ל, Is. lvi. 12; Prov. xxvii. 1. יִשׁ, to, for, on, Num. xi. 18; Exod. viii. 6. 19, &c. יִשׁ, יִשׁ, 1 Kings xix. 2. Comp. Josh. xi. 6; 1 Sam. ix. 16. יִשׁ, this time tomorrow, or third day, i.e. the day after to-morrow. Gesen. More literally, as (at) this time to-morrow third day, i.e. the third day hence, beginning with the present, 1 Sam. xx. 12. lxx. ὀς ᾧ δέ ᾧ καὶ ἀγιά, καὶ ἀγιά. More generally, (b) Hereafter, henceforward, Gen. xxx. 33; Exod. xiii. 14; Deut. vi. 20; Josh. iv. 21; so Matt. vi. 34, εἰς τὴν ἀναμνήσειν. John i. 29. 35, τὴν ἀναμνήσειν. ἑαυτοῦ, Esth. ix. 13. Comp. v. 12. τὰ τῆς ἀναμνήσεως, Judg. xx. 28, &c.; Nold., p. 500. Fem., Num. xi. 32; Jonah iv. 7; Nold., ib. With other partic. ἀμνήσεως, Gen. xix. 34; Exod. ix. 6. ἰππίως, Lev. xxiii. 16. ἑαυτός ἀναμνήσεως, 1 Chron. xxix. 21, &c. ἀμνήσεως, Num. xxxiii. 3. Comp. 1 Sam. xx. 27. Aff. ἐπέτεμεν, 1 Sam. xxx. 17; but with ὑπέρ, as in ἐπέτεμεν. Gesen.

Navis, fem. pl., r. ἡ, once, 1 Kings x. 27. Kethiv, i. q. Keri, ἡ ᾳβ, which see above.

Navem, and נוֹב, f. pl. נוֹב, f. pl. נוֹב, p. 226 above. Arab. נוֹב, ἀρατρόν. Lit. Cutter. Aff. 1 Sam. xiii. 20, ἀρατρόν, and νοῦς. Auth. Vers. "his share, and his coulter." So Gesen. lxx. ἀρατρόν and θεραστήριον. Tromm. Sym. τῆς ἀράχης (al. ἀράχης), και τῆς δίκαιας. Aquila, for the first, ῥωδόστατα. Theod. θεράστηριον. As ἀρατρόν, occurring here, signifies a part of the plough, it is not very probable that these our words have anything to do with that instrument. The Greek Translators are probably the most correct. Pl., lb. vr. 21, al. non occ.

M. once, Gen. xxx. 37, r. ἡ. Laying bare, i. e. by peeling.

Navia, fem. plur. נוֹב, —

Navim, fem. it. constr. נוֹב, —

Navis, r. מ. (a) Thought, design, project, in either a good or bad sense, as the context may require, Gen. vi. 5; 2 Sam. xiv. 14; Job v. 12; Prov. xii. 5; xv. 22; xix. 21; Esth. viii. 3. 5; ix. 25; Ezek. xxxviii. 10. (b) Work of art, ingenuity, Exod. xxxi. 4; xxxv. 33. 35. Aff. haváth, pl. נוֹב, &c.

Navis, lxx. pl. ἐναντιώσθην, constr. ἐναντιῶσθην, r. ἐναντιῶσθην, Darkness, Is. xix. 15; xlii. 16. Metaph. Adversity, Ps. lxxxviii. 19. Pl., lxxviii. 7; cxxii. 3; Lam. iii. 6. Constr. Ps. lxxiv. 20, — of the earth, i. e. places of ignorance.
from the sceptre borne by its chief, A tribe, pec. as descended from the patriarchs of Israel, Num. i. 4. 16; xvii. 17. 21; xxxi. 4. 5; xxxiv. 18; xxxvi. 7, &c. Phr. הָּדָּמָּה, heads of —, 1 Kings viii. 1, i. q. הֶּדָּמָּה, Num. vii. 2, &c. Aff. וְָדָּמָּה, masc. Hab. i. c.

רָדָם, r. רָדָם, adv. opp. רָדָמָה, לִּדָּמָה. Downwards, Deut. xxviii. 43; Prov. xv. 24. רָדָמָה, for, opp. רָדָמָה, precedence, to be read thus, רָדָמָה, from (inclining) downwards (to) the grave. See לָדָּמָה. With לָדָּמָה, Deut. xxviii. 13; Ezek. i. 27; 1 Chron. xxvii. 23; Jer. xxxiii. 37; Eccl. iii. 21; opp. לָדָּמָה, 2 Kings xix. 30. Phr. רָדָמָה, downwards from our sin, i. e. in a lower degree than it deserved, Ezra ix. 13. With לָדָּמָה, and לָדָּמָה, opp. רָדָמָה. Lit. from downwards, i. e. from below, Exod. xxvi. 24; xxvii. 5; xxviii. 27, &c.

לָדָּמָה, fem. constr. לָדָּמָה, pl. לָדָּמָה, r. לָדָּמָה. A couch, bed, to recline or sleep on, Gen. xviii. 31; xviii. 2; xliv. 33; Exod. vii. 28; Amos iii. 12; vi. 4. — on which they recline at table, Esth. i. 6; Ezek. xxviii. 41; Cant. iii. 7, “sella gestatoria.” Gesen. For which there appears to be no good reason. LXX. πασρα. Used as a bier for the dead, 2 Sam. iii. 31. Aff. לָדָּמָה, לָדָּמָה, &c.

לָדָּמָה, masc. pl. לָדָּמָה, r. לָדָּמָה, twice, Is. viii. 8; Ezek. ix. 9. Extending, extension, on, over, throughout.

לָדָּמָה, for לָדָּמָה, part. Hithp. r. לָדָּמָה. לָדָּמָה, m. r. רוּ, once, Exod. xxxv. 25. Lit. spinning. Thing spun, yarn. LXX. πασραμωνονεα.

לָדָּמָה, m. r. רוּ, Arab. מחָלָמ, ferrum cudit et extendit. A bar of iron. Once, Job xl. 18. See my note.

לָדָּמָה, m. pl. לָדָּמָה, constr. לָדָּמָה, r. לָדָּמָה. Thing, or place, securely hidden. Treasure, Gen. xliii. 23; Jer. xlii. 8; Is. xlv. 3; Prov. ii. 4; Job iii. 21.

לָדָּמָה, masc. plur. constr. לָדָּמָה, r. לָדָּמָה. Planting. Meton. Plant, Ezek. xvii. 7; xxxi. 4; xxxiv. 29; Is. lx. 21; lix. 3; Mic. i. 6. Aff. לָדָּמָה, לָדָּמָה.

לָדָּמָה, masc. pl. לָדָּמָה. Arab. לָדָּמָה, fem. pl. לָדָּמָה. Cuppedia. Savoury, dainty, meats,
Gen. xxvii. 4, 7, 9, seq.; Prov. xxiii. 3, 6. Aff. בָּאֵר, al. non occ. Aquila, Symm. ἕξοδος.

רַעְיָה, f. pl. רַעְיָהָם, r. רַעְיָה. Large upper garment; mantle, Ruth iii. 15; Is. iii. 22. See Schroed. de Vestitu Mulierum, c. xvi.

רַעְיָה, masc.—plur. fem. רַעְיָו. Arab.

רַעְיָה, Syr. רַעְיָה, id. Rain, Exod. ix. 33; Deut. xi. 17; Is. xxx. 23; Job xxxvii. 6. Phr. יִרְגָּן, — of heaven, Deut. xi. 11. יִרְגָּן, — of the shower, Zech. x. 1. יִרְגָּן, — of thy land, Deut. xxxvii. 24. יִרְגָּן, — of thy seed, Is. xxx. 23. Hence the verb—

רַעְיָה, pres. apoc. יִרְגֶּה, יִרְגֶּהְו. Constr. immed. it. med. יִרְגֶּה, יִרְגֶּהוֹ, Rain; cause, give, rain, of showers, hail, lightning, fire and brimstone, manna, bread, Gen. ii. 5; Exod. ix. 18. 23;—Ps. xi. 6; Gen. xix. 24; Ezek. xxxvii. 22;—Exod. xvi. 4; Ps. lxviii. 24; Job xvi. 23.

Infin. יִרְגֶּה, Job xxxviii. 26; Is. v. 6.

Part. יִרְגֶּה, Gen. vii. 4, &c.

Niph. pres. f. יִרְגֶּה, Be, become, rained on, Amos iv. 7, only.

רַעְיָה, f.—pl. non occ. יִרְגֶּהוֹ. Arab.

רַעְיָה, Cogn. יִרְגֶּה, vidit.

(a) Custody; or prison, Neh. iii. 25; xii. 39; Jer. xxxii. 2. 8; xxxiii. 1. (b) Mark, object, butt, 1 Sam. xx. 20; Job xvi. 12; Lam. iii. 12: in the Chaldaic form, יִרְגֶּה.

רַעְיָה, see יִרְגֶּה above.


רַאֲשָׁה, What? Who? Who is this man? Gen. xxiv. 65. רַאֲשָׁה, Who art thou? Ruth iii. 9. Comp. Esth. vi. 4; Judg. i. 1, &c. Sometimes after the thing or person inquired about; as, רַאֶה, Daughter of whom? Gen. xxiv. 23. 47. רַאֶה, Ox of whom? יִרְגֶּה, Whose ass? 1 Sam. xii. 3. רַאֲשָׁה, Whose word? Jer. xlv. 28. Used also, as in other languages, to imply a strong negation, puacity, difficulty, or the like, as the term affected by it may require: as, רַאֲשָׁה, Who placed, appointed, thee? Exod. ii. 14. רַאֲשָׁה, Who has counted the dust? Num. xxiii. 10. רַאֲשָׁה, Who shall say? Prov. xx. 9. Implying that no one has done, or can do so. So רַאֲשָׁה, Matt. vi. 27; Rom. viii. 34. In like manner with nouns, רַאֲשָׁה, What God? Dout. iii. 24. רַאֲשָׁה, What Lord, or who is Lord? Ps. xii. 5. רַאֲשָׁה, What Jehovah? or, who, what, is Jehovah? Exod. v. 2. Comp. Judg. ix. 28. 38. יִרְגֶּה, What am I? Exod. iii. 11. רַאֲשָׁה, — my people? 1 Chron. xxix. 14. Comp. 1 Sam. ii. 25; Is. li. 19; lxx. 1; Prov. xxxii. 10, &c.; Nold., p. 501.

Hence the phr. יִרְגֶּה, Who knows? i. e. no one can say whether —, 2 Sam. xii. 22. יִרְגֶּה, he may be gracious to me: Joel ii. 14. יִרְגֶּה, he may turn. Comp. Esth. iv. 14; Jonah iii. 9; Eccl. ii. 19; Ps. xc. 11, &c.— יִרְגֶּה, Who can, shall, give, grant, that such or such a thing may be? Nearly equivalent to, would it were! Exod. xvi. 3; Num. xi. 29; Deut. v. 26; Cant. viii. 1, &c.; Nold., p. 904. Not unlike this are the following usages: יִרְגֶּה, Whose? or what? is the sin of Jacob? יִרְגֶּה, Whose? What? are the high places of Judah? Mic. i. 5. יִרְגֶּה, Whose is thy name? i. e. to what personage belongs thy name? A delicate mode of asking, who art thou? Judg. xiii. 17. So also, Amos vii. 2. 5, יִרְגֶּה, Who? What! shall, or can, Jacob arise? Is. li. 9, יִרְגֶּה, Who? shall, or can, I pity thee? Gesenius thus, יִרְגֶּה, Who am I, that I should pity thee? But this implies weakness, inability, in the person speaking; which cannot be predicated of the speaker here. It is, therefore, erroneous. These usages are in some degree analogous to that of the Arab. יִרְגֶּה, of admiration, How! What! or to the Latin Quid! So Gen. xxxii. 8, יִרְגֶּה, What! Whose? Is thine, &c.?

Used also without an Interrogation, Lat. qui, יִרְגֶּה, who put, Gen. xliii. 22. יִרְגֶּה, who is gone, 1 Sam. xiv. 17. Comp. 1 Kings i. 20; Ps. xxxix. 7, &c. Repeated, like the Lat. quisquis, Exod. x. 8. יִרְגֶּה, whoever. Lit. who and who. So unrepeated, יִרְגֶּה, יִרְגֶּה, whoever has questions, &c. Lit. who is master of words, pleadings, Exod. xxiv. 14. Comp. Eccl. v. 9; Judg. vii. 3; Is. liv. 15, &c.; Nold., p. 501.

Compounded with other particles: יִרְגֶּה, To whom, whose; Gen. xxi. 18. For whom? Exod. xxxiii. 24. יִרְגֶּה, As to whom? 1 Sam. xii. 3. יִרְגֶּה, Ezek. xxiii. 19. יִרְגֶּה, 1 Kings xx. 14. יִרְגֶּה, see Nold. in its place. So, יִרְגֶּה, יִרְגֶּה, יִרְגֶּה, יִרְגֶּה, יִרְגֶּה, יִרְגֶּה,
in the days of Jerome, certainly understood the Jordan." See his Questions on the place.

aqua, masc. pl. constr. ἀγαθή, ἰολόχρος. Eth. 

syr. ἀγαθή, ἰολόχρος. Arab. ἅγαθος, ἰολόχρος.

water imbruit. Cogn. ἀγαθή, ἰολόχρος. Aquad scatuit

puteus. Eth. 

syr. ἀγαθή, ἰολόχρος. Arab. ἅγαθος, ἰολόχρος.

water, generally, Gen. viii. 9; xviii. 4; Exod. xv. 19; Num. v. 18;

—Exod. vii. 19; viii. 2, &c. With attributes, in the pl. ἅγαθος, ἰολόχρος, living, i.e.

fresh, springing, waters, Gen. xxi. 19; Lev.

xiv. 5, &c. ἰολόχρος, holy, Num. v. 17.

ἱερός, many, Ps. xviii. 17. With pl. verbs,

Gen. vii. 19; viii. 5; 2 Kings ii. 19; Ezek.

xlvii. 1; formally, Gram. art. 215. 5. With

sing. verbs, Gen. ix. 15; Num. xx. 2;

xiv. 7, &c.: logically, Gram. ib. With

the name of a town, &c., denoting a river,

lake, &c., in its neighbourhood: ἀγαθή, ἰολόχρος,

of the torrent Kishon, Judg. v. 19. 

αἰγεία, Jer. xlvi. 34. So ἰολόχρος, ἰολόχρος, —

ἰολόχρος, Num. xx. 13; Josh. xv. 7, 9.

Of certain springs, ἰολόχρος, Josh. vii. 1.

ἵερός, ἰολόχρος, ἰολόχρος, Is. xv. 9. Of a river, ἰολόχρος, Josh.

xi. 5. ἵππος ἰολόχρος, lakes of Egypt, Exod. vii.

19; vii. 2, ἰολόχρος, ἰολόχρος, ἰολόχρος, waters of Israel,

2 Kings v. 12. Comp. 2 Chron. xxxii. 3;

Job xxiv. 19. ἰολόχρος, — of Noah, i. q.

Ἡραλίδος: — of the deluge, Is. liv. 9. ἰολόχρος,

—of the poppy, opium. Gesen. ἰολόχρος, ἰολόχρος,

—of both feet, urine; Keri, Is. xxxii. 12.

ἰολόχρος, — of extremities, Ezek. xlvii. 3.

ἰολόχρος, —of—upon to—both loins, Ib. vr. 4.

Seed, Is. xlvii. 1. Comp. Num. xxiv. 7;

Ps. lxvii. 27. So Arab. ἰολόχρος, —

—of great bitterness, bringing the curse,

Num. v. 18. ἰολόχρος, — of expiation, Ib.

viii. 7. ἰολόχρος, — of, id., Ib. xix. 13. ἰολόχρος,

—of filling, fulness, Ps. lxxiii. 10, &c.

Metaph. implying Abundance, Ps. lxxv. 3;

lxxviii. 18; Is. xi. 9; Hab. ii. 14: also,

great perils, Ps. xviii. 17; xxxii. 6; lix.

2, 3; Job xxvii. 20: weakness, Josh. vii. 5:

incontinence, Gen. xlix. 4.

Aff. ἰολόχρος, 1 Sam. xxv. 11: ἰολόχρος, Lam.

v. 4: ἰολόχρος, Exod. xxii. 25: ἰολόχρος, Num.

xx. 8, &c.

Nonnull, masc. pl. constr. ἀγαθή, ἰολόχρος. Syr. ἅγαθος, ἰολόχρος.

stirps, familia. Kind, species. Always with

prefixed, and pron. aff., as, ἁγαθή, ἱολόχρος,
מַסֶךָּה, according to his, or its, here, their, species or kind, Gen. i. 11, 12. 21. 24, 25; Lev. xi. 15, 16, &c.


מִטְנְרִי, Kethiv, for מַחֲטָר, 2 Kings xvi. 18. r. p.

מַסֶּכֶל, masc. — plur. non occ. Arab. מסכל, mosseh, conficuit manus. Syr. מָסָל, emunxit. Pressing, squeezing, Prov. xxx. 33. יָסָל, squeezing, pressing, of milk, i.e. churning; which is done by putting the milk or cream into a skin prepared for the purpose; and then squeezing and agitating the skin repeatedly with the hand. Harmer’s Observ. vol. i. p. 500, Edit. 1616. This gives point to the rest of the context.

מַסָּכֶל, masc. — pl. non occ. r. מַסָּכֶל. Lit. straight, even, place. (a) A plain, generally, Is. xl. 4; xlii. 16. Pec. that situate in the tribe of Reuben. With def. art. מ, Deut. iii. 10; iv. 43; Josh. xiii. 9. 16, 17, &c. Metaph. (b) Truth, righteousness, Ps. xxvii. 11; xlv. 7; cxliii. 10; Is. xi. 4. (c) Adv. Truly, righteously, Ps. lviii. 5.

מַסָּכֶל, m. pl., r. מַסָּכֶל. Lit. (a) True, direct, persons, Cant. i. 4. Pl. excell., very true, &c. Hence, as an abstract, (b) Very truth, righteousness, Ps. xvii. 2; xcix. 4; Prov. viii. 6; xxiii. 16; Is. xxvi. 7. With מָסָל, Prov. i. 3. (c) Adv. Truly, righteously, Ps. lviii. 2; lxv. 3. It with מי, pref. Ps. ix. 9; xcvi. 10; xcvi. 9; Prov. xxxii. 31. It with מ, Cant. viii. 10. Phr. מָסָלָלָה, to make straight, direct, things; or, Vulg. Eng. makes things straight, restore order, peace, Dan. xi. 6. Comp. v. 17, and Mal. ii. 6, with cogn. מָסָלָה.

מַסָּכֶל, masc. pl. aff. מַסָּכֶל, מַסָּכֶל, מַסָּכֶל, &c. r. מַסָּכֶל, p. 280 above. Arab. מְסָל, nersva, chorda, arcus, &c. (a) Bow-strings, Ps. xxii. 13. (b) Cords, ropes, of a tent, &c., Exod. xxxix. 40; Num. iii. 37; iv. 32; Is. iv. 2; Jer. x. 20, &c.

מַסָּכֶל, and מַסָּכֶל, מַסָּכֶל, מַסָּכֶל, it. f. מַסָּכֶל, once, Is. liii. 3. See r. מַסָּכֶל, p. 284 above. (a) Pain, Is. lix. 27; Job xxxviii. 19; Is. liii. 4; Jer. xlv. 3; 2 Chron. vi. 29. Meton. (b) Cause, source, of pain, as a wound, &c., Jer. xxx. 15; Lam. i. 18; Ps. xxxviii. 18. Metaph. (c) Grief, sorrow, Exod. iii. 7; Lam. i. 12. Aff. מַסָּכֶל, מַסָּכֶל, מַסָּכֶל, מַסָּכֶל, &c.; pl. מַסָּכֶל, מַסָּכֶל, מַסָּכֶל, &c.

מִסְתַּכְּלִים, masc. once, Job xxxvi. 31, r. מִסְתַּכְּלִים.

Abundance.

מַסָּכֶל, masc. constr. מַסָּכֶל. See מַסָּכֶל, a sieve, p. 286 above. Thing or place—of a sieve, or sifting. Brazen net work for the altar, Exod. xxvii. 4; xxxvi. 16; xxxviii. 4. 30; xxxix. 39, &c.

מַסָּכֶל, masc. once, 2 Kings viii. 15. Carpet, or other coarse cloth. We find a similar thing recorded in the Persian history, entitled خلاصة الأخبار, Kholoasat El Akbar. (In my copy, p. 162, verso).

The words are these, "آنگاه مالک فرسان داد که مفرشي بر دهنرس از الله نهادند تا نفسش منطقع نکشت." The Malik ordered that they should place a carpet on Abdallah’s mouth, so that his life was cut off.

מַסָּכֶל, f. constr. מַסָּכֶל, מַסָּכֶל, מַסָּכֶל; it. מַסָּכֶל. 2 Kings viii. 29; ix. 15; r. מַסָּכֶל.

(a) A stroke or blow, Deut. xxv. 3; 2 Chron. ii. 9. מַסָּכֶל, lit. wheat of beatings out: but comp. 1 Kings v. 25. (b) Meton. Wound, 1 Kings xxii. 35; Is. i. 6. (c) Slaughter in war, Josh. x. 10. 20; Judg. xi. 33; xv. 8. (d) Calamity from God, Num. xi. 33; Lev. xxvi. 21; Deut. xxviii. 59. 61; xxx. 21;—1 Sam. vi. 19. Aff. מַסָּכֶל, מַסָּכֶל, מַסָּכֶל, מַסָּכֶל, &c.; pl. מַסָּכֶל, מַסָּכֶל, מַסָּכֶל, &c.

מַסְתָּכְלָה, fem. constr. מַסְתָּכְלָה, מַסְתָּכְלָה, מַסְתָּכְלָה, pl. non occ. r. מַסְתָּכְלָה. Lit. place of burning. Inflamed part, Lev. xiii. 24, 25. 28. Pfr. מַסְתָּכְלָה, burning (as) of fire, l. c. al. non occ.

מַסָּכֶל, m. constr. מַסָּכֶל. Pl. aff. מַסָּכֶל, r. מַסָּכֶל. Arab. מָסָל, locus. Æth. id. lit. place of setting in order, establishing. (a) Establishment, habitation, place, Exod. xv. 17; 1 Kings viii. 13. 39. 43. Often in the phrr. מַסָּכֶל, l. c. cc. מַסָּכֶל, 1 Kings ii. cc. Comp. Is. iv. 5; Ps. xxxiii. 14;—Is. xviii. 4. מַסָּכֶל, let me look (with complacency) on my habitation, i.e. on the place which God had chosen for his service in Jerusalem.

(b) Base, foundation, Ps. xxxix. 15; xvii. 2; Dan. viii. 11. Aff. מַסָּכֶל, &c.
1801, p. 49—"Gemmis vel rosmarum figuris contextus (a Pers. κήρος, rosa)." Freytag.

רַמְלָה, fem. for רַמְלָה, r. רַמְלָה, once, 1 Kings v. 25. Food.

רַמְלָה, masc. pl. r. רַמְלָה, once, Dan. xi. 43, in the phr. רַמְלָה סָבָא, Hidden (treasures) of gold. xxx. בֵּית וְאֶרֶץ הָסָבָא, Radv. סָבָא.

רַמְלָה, m. } plur. aff. רַמְלָה, r. רַמְלָה. Eth. רַמְלָה: cumulativ. A net, or toil, used by hunters, Is. li. 20; Ps. cxli. 10, al. non occ. Symm. בֵּית וְאֶרֶץ רַמְלָה, Aquila, ἡμιφανείων. Theod. ἱσχυσιωγείως. See lxx.

רַמְלָה, fem. aff. רַמְלָה, pl. non occ., r. רַמְלָה. A net used by fishermen, Is. xix. 8; Hab. i. 15, 16.

רַמְלָה, m. pl. constr. r. רַמְלָה, only in the phr. רַמְלָה תָּחַת, Trouers, or breeches, of linen, Exod. xxviii. 42; xxxix. 28; Lev. vi. 3; xvi. 4; Ezek. lxx. 18, only. lxx. περισκέλες. Josephus describes these, Antiq. Lib. iii. c. vii. § 1, πρωτόν, says he, μὲν περισκέλαι τον μανασσηπος (μενκανη;) λεγομενον, βοσιστα δε συνακτηρια μεν δελπον, διακοσμη δ' εστι περι τα αυτοια ματαντ εκ βασιλον, κ.τ.λ.

רַמְלָה, m. r. רַמְלָה, p. 304 above. Contr. of רַמְלָה, and, dropping the last radical, and drawing back the accent, רַמְלָה, Fractional part or number. Meton. Price, tribute, Num. xxxi. 28. 37, 38—41. Syr. רַמְלָה, vecitgal. Aff. רַמְלָה.

רַמְלָה, fem. constr. of רַמְלָה, Number, proportional, Exod. xii. 4; Lev. xxvii. 23, only.

רַמְלָה, m. constr. רַמְלָה, pl. non occ., r. רַמְלָה. Covering of the ark, a tent, &c., Gen. viii. 13; Exod. xxvi. 14; xxxvi. 19; xxxix. 34; Num. iv. 25, &c. Aff. רַמְלָה.

רַמְלָה, masc. Part. Pih. r. רַמְלָה, p. 304 above. Thing, &c., Covering, Is. xiv. 11, &c.

רַמְלָה, masc. aff. רַמְלָה, pl. non occ.

רַמְלָה, masc. aff. רַמְלָה, pl. non occ.

Arab. רַמְלָה, par rependit Deus. The primary notion seems to consist in equality, barter, or the like. Whence, (a) Equal, value, price, Prov. xxxii. 10; Num. xx. 19. (b) Valuable, saleable, article, Neh. xiii. 16.
infrac. or cause of stumbling, Lev. xix. 14; Is. viii. 14. — אכל, rock or stone of —, Ib. lvii. 14; Jer. vi. 21; Ezek. iii. 20; xviii. 30; xlvii. 12; Ps. xxix. 165. Metaph. Offence; delusion, Ezek. vii. 19. יבש, — of their sin, i.e. tempting them to it, Ib. xiv. 3. 7. — of the mind or conscience, —ו, 1 Sam. xxv. 31.

שָׁכֱדָּלָא, fem. plur. asparag. המְבָרֵא, r. בָּשֶׁר. Stumbling, fall, ruin, Is. iii. 6; Zeph. i. 3: of idols, apparently. Symm. καὶ ὃς σκάβα-

הָדָלָא σὺν δισκέων, al. non occ. And such is the use of the term σκάβαθαλον, in the New Test.

בָּרֵא, m.—pl. non occ., r. בָּשֶׁר. (a) Writing, Exod. xxxii. 16; xxxix. 30; Deut. x. 4. (b) Meton. Thing written; epistle, letter, 2 Chron. xxi. 12; xxxvi. 22; Ezra i. 1: composition, ode, Is. xxxviii. 9: ordinance, 2 Chron. xxxv. 4.

שָׁכֵד, f. once, aff. וַשָּׁכְד, Is. xxx. 14: r. בָּשֶׁר. Its breaking, i.e. being broken to pieces.

שָׁכֵד, m.—pl. non occ. "i. q. בָּשֶׁר," says Gesenius, "scriptum, spec. carmen: b. in ore vulgi sensim in m mutato." All of which is much more plausible than sound. Why, it may be asked, had vulgar usage so much influence as to change the letter ב into מ in this word in particular? Or, why should it bring about a change, in which there is no reason for believing it ever had any thing to do? Besides, if we are at liberty thus to alter the text, the consequence will be, that no part of it will long have much authority. It is true we have no means of knowing with certainty what the titles of many of the Psalms were intended to convey (see under מִשְׁבַּט, p. 34 above); still it is better to confess our ignorance, than to have recourse to alterations of this sort. At present my own opinion is, that מִשְׁבַּט is the root: and that something hidden, mysterious, and perhaps precious, is intended by this word. It is found, Ps. xvi. liv. lviii. lxix.

שָׁכָד, m.—pl. non occ., r. בָּשֶׁר, Prov. xxvii. 22. A mortar. Aquila, Theod. אָמַר. On Judg. xv. 19, see Bochart. Hieroz. i. p. 202, seq., who thinks that the sockets of the teeth, in the jaw bone, styled in the Gr. דָּמָם, mortariola, or little mortars, are meant: so also Gesen. All of which is grounded on an apparent similarity of terms in the Greek only; and which,
therefore, appears scarcely worthy of belief. There is, however, enough in the context, I think, to make all clear. Whatever מַמְלֹךְ may mean here, certain it is that the place from which the waters flowed, was situated in (the place called) Lehi, and received the name of "Fountain of the Caller," or "Crier out," מַמְלֹךְ. It is also certain, that this fountain or spring was in Lehi up to the time to which this event was recorded: it is added, מַמְלֹךְ מַמְלֹךְ מַמְלֹךְ. If then this fountain had a local habitation and a name, independent of the jaw-bone, so must also מַמְלֹךְ, the substitute of which it became, and ever afterwards remained. The text, moreover, says, מַמְלֹךְ מַמְלֹךְ, the Maketh which, &c., which could hardly signify such a thing situate in the jaw-bone; particularly as the spring above-mentioned remained permanent. But, if some tank, pond, well, or basin, was called 'the mortar,' from its resembling that vessel; and God caused water to flow from it on that occasion, all will be clear and easy; and this, I think, was the case. In Zeph. i. 11, we have a place so called, no doubt, from its resemblance to a mortar.

נָבָד, נָבָד, once, נָבָד, Ezek. xlii. 8.

Syr. נָבָד, מַמְלֹךְ, plenitude. Arab. נָבָד, מַמְלֹךְ, id. (a) Filling, fulness. מַמְלֹךְ, palm-full, 1 Kings xvii. 12.

נָבָד, מַמְלֹךְ, both closed hands full, Exod. ix. 8. מַמְלֹךְ מַמְלֹךְ, the filling of his house with silver, Num. xxii. 18. Comp. Judg. vi. 38, where the thing filling, has not the prep. מ. In some cases, however, מ supplies its place. See Exod. xvi. 32, 33, מַמְלֹךְ, his full, entire, stature, 1 Kings xxviii. 20. מַמְלֹךְ, his garment full, 2 Kings iv. 39. מַמְלֹךְ, fulness of width, i.e. full width, Is. viii. 8. Comp. 2 Sam. viii. 2; Ezek. xli. 8. מַמְלֹךְ, fulness of shepherds; their entire body, Is. xxxii. 4.

נָבָד, מַמְלֹךְ, מַמְלֹךְ, the sea and its fulness, Ps. xcvii. 11. Comp. Amos vi. 8. Hence, meton. (b) Multitude, Gen. xlviii. 19. נָבָד, נָבָד, N. Test. כַּוְּהַנִּים בֶּן אֵדָ. Aff. נַבָדָה, נַבָדָה.

נָבָד, נָבָד, v. occasionally contr. נָבָד, נָבָד, Job xxxii. 18. נָבָד, Ezek. xxviii. 16. Pres. מַמְלֹךְ. See מַמְלֹךְ above. Constr. immed. it. med. מַמְלֹךְ, מַמְלֹךְ, over, above; מַמְלֹךְ, to; מַמְלֹךְ, of, the thing, &c., with which anything, &c. is filled, is often put, abs. as, מַמְלֹךְ מַמְלֹךְ, is full of water.

Ps. lxv. 10. Comp. Job xxxvi. 16; Ps. x. 7, &c. מַמְלֹךְ, Gen. i. 22; Exod. xl. 34, 35; 1 Kings viii. 10, 11; Jer. li. 11: מַמְלֹךְ the shields, i.e. appoint them so as to cover you, Ezek. viii. 17; xxviii. 16; Job xxxvi. 17: executed fully, thoroughly. See my note. In these cases the verb may be said to be transitive. In the following instances, or to require some mediating particle, either expressed or understood, Gen. vi. 13; Josh. iii. 15; Judg. xvi. 27; Job xxxii. 18; Ps. x. 7; xxvi. 10, &c. מַמְלֹךְ, of time, Gen. xxv. 24; xxix. 21; l. 3; Lev. viii. 38, &c. Phr. מַמְלֹךְ מַמְלֹךְ, Exod. xv. 9, my soul is full, i.e. satisfied. Exod. xxxii. 29. מַמְלֹךְ מַמְלֹךְ, fill your hands; take office, usually; but here, be active, fulfil it. מַמְלֹךְ, the heart is full, i.e. intent, Excl. viii. 11. Comp. Ib. ix. 3; Esth. vii. 5. Metaph. מַמְלֹךְ מַמְלֹךְ מַמְלֹךְ, the sword filled (as a devourer) with blood, Is. xxiv. 6. מַמְלֹךְ מַמְלֹךְ, her warfare is fulfilled, accomplished, Is. xl. 2.

Infin. מַמְלֹךְ, Lev. viii. 33; xii. 4, &c.

Imp. pl. מַמְלֹךְ, Exod. xxxiii. 29, &c.

Part. masc. מַמְלֹךְ, constr. מַמְלֹךְ, pl. מַמְלֹךְ, 2 Kings iv. 4; Jer. vi. 11; Num. vii. 13, &c.

— מַמְלֹךְ, pl. מַמְלֹךְ, Num. vii. 14; Gen. xlii. 22, &c.

Niph. מַמְלֹךְ, pres. מַמְלֹךְ, constr. abs. it. med. מַמְלֹךְ, מַמְלֹךְ, be, become, full, or filled מַמְלֹךְ מַמְלֹךְ, filled with dew, Cant. v. 2; Gen. vi. 11; Exod. i. 7; 1 Kings viii. 14; 2 Kings iii. 17, &c.—Of the mind, Excl. vi. 7— מַמְלֹךְ, of time, Exod. vii. 25; Job xv. 25.

Of weapons, i.e. fully provided with, 2 Sam. xxiii. 7.

Ph. מַמְלֹךְ, מַמְלֹךְ, once, Jer. li. 34; pres. מַמְלֹךְ, once מַמְלֹךְ, Job viii. 21. Constr. immed. it. med. מַמְלֹךְ, מַמְלֹךְ, instr. in. The thing, &c., with which, abs. as in Kal, it. med. מַמְלֹךְ, q. l. Kal. (a) מַמְלֹךְ, of time, &c. מַמְלֹךְ, Exod. xxxv. 35; 1 Kings xviii. 35; Ps. xvii. 9. מַמְלֹךְ מַמְלֹךְ, I will fulfil thy words, 1 Kings i. 14. So of promises, &c., 1 Kings ii. 27; viii. 15; 2 Chron. vii. 4. (b) The hand, i.e. consecrate to the priests' office by taking certain parts of the sacrifice into it, Lev. xxi. 10; Num. iii. 3; Exod. xxix. 9. (c) Used with other verbs, implying perseverance, full performance, &c. מַמְלֹךְ מַמְלֹךְ, cry out, fill, i.e. fully, with energy, Jer. iv. 5; Gram. art. 222. 4. So with מַמְלֹךְ, i.e. thoroughly, entirely, follow, &c., Deut. i. 36; Josh. xiv. 8, 9, 14; 1 Kings xi. 6, &c.
(d) Of the gems in the breast-plate. Inserting, felling them in, Exod. xxviii. 17. (e) Of the bow, i. e. fully drawing it, 2 Kings ix. 24; Zech. ix. 13. A usage common to the Arabs, as shown by Schultens; Opp. Min. PP. 176. 355, in אַלְיָאֵנִי הָנָּשׁ, it. Syr. עַלְיָאֵנִי הָנָּשׁ.

(f) Of time, fulfilled, Gen. xxix. 27; Job xxxix. 2; Dan. ix. 2, &c. (g) Of number, Is. lxv. 20; 1 Sam. xviii. 27. (h) Of the appetite, Job xxxviii. 39; Prov. vi. 30. (i) Of libations, fully, heartily, Is. lxv. 11. (k) Of the Jordan, נְבָאֶתָן כְּטָף, above all its banks, 1 Chron. xiii. 15.

Infin. אַלְיָאֵנִי, Exod. xxix. 33, &c.: it, יִשְׂכַּלּ, אֲמָרַת, Exod. xxxi. 5; 1 Chron. xxxix. 5.

Imp. אַלְיָאֵנִי, Gen. xxxix. 27: pl. אַלְיָאֵנִי, Jer. iv. 5.

Part. אַלְיָאֵנִי, Jer. xiii. 13: pl. אַלְיָאֵנִי, Job iii. 15.


Hithp. pres. אַלְיָאֵנִי, once, Job xvi. 10.

They are fully set against me. I. א. נַהַחַרַתְוֹן.

אַלְיָאֵנִי, v. Chald. pres. non occ. i. q. Heb.

Filled, Dan. ii. 35, only.

Ithp. אַלְיָאֵנִי, i. q. Niph. or Hithp. Heb. Dan. iii. 19, only.

אַלְיָאֵנִי, masc., fem. אַלְיָאֵנִי, &c. Part. of אַלְיָאֵנִי above, and applied either transitively or not, as the verb is; of which, indeed, it is the leading form. Phrr. אַלְיָאֵנִי אֲנָה, a full wind, i. e. complete tempest, Jer. iv. 12. אַלְיָאֵנִי אֲנָה, full silver, i. e. weight of it, Gen. xxiii. 9. אַלְיָאֵנִי, person full of days; of full age, Jer. vi. 11. אַלְיָאֵנִי, lit. the full to its self, i. e. its full load, Amos ii. 13. אַלְיָאֵנִי, full with deceit, Jer. v. 27, where the combination is that of apposition, Gram. art. 219, or, what the Arabs term תסיחה, specification, Ib. note. The mediating particles, as with the verb, are often used, as, אַלְיָאֵנִי אֲנָה, Is. vi. 1, &c. The fem., viz. אַלְיָאֵנִי, is used to signify either the fully ripe fruits, &c. (comp. Mark iv. 28), as offered to God, or, the overplus, excess, of these. The Jews, as Kimchi, &c., have taken this first acceptation: some other interpreters, the last. See Bochart. Canaan, p. 452, Exod. xxiii. 28; Num. xviii. 27; Deut. xxii. 9. See xxx.

שַּׁלַּשׁ, fem. constr. רָצַּשׁ, pl. aff. רָצַּשׁ. Filling in, insertion, of precious stones in the priest's breast-plate. See שַּׁלַּשׁ (d) above. Or, it may be, consecrating with these (b. ib.), Exod. xxviii. 17. 20; xxxix. 13. Aquila, Symm. Thed. καὶ πληρώσεις ἐν αὐτῷ πληρώματα λιβόν.

תְּלָשַׁשׁ, masc. plur. (a) i. q. שַׁלַּשׁ above, Exod. xxv. 7; xxxv. 9. 27; 1 Chron. xxxix. 2. (b) Inauguration, consecration. See שַּׁלַּשׁ (d) above. With — הַנּ, Exod. xxix. 22. 26. 27. 31; Lev. viii. 33. (c) Parts of the offerings used in —, Lev. vii. 37; viii. 28; 1b. 31. תְּלָשַׁשׁ, in the basket of consecrations, i. e. for carrying those portions of certain offerings which belonged to the priests.

תְּלָשַׁשׁ, masc. constr. רָצַּשׁ, plur. שַּׁלָּשַׁשׁ, constr. רָצַּשׁ, r. הַנּ. אָֽלֶת. : mistit, ministrait. Arab. ָתַשׁ, id. Syriac ָתַשׁ, angelus. Lit. messenger, missionary, or the like. Person sent, or commissioned, on any errand, either by (a) God or (b) man. (a) Angel. As man is incapable of receiving any communication from God in His abstract and incomprehensible character of Deity, if a revelation was ever to be made to man by any visible personage, it must have been by the intervention of some being fitted to sustain such office: and such (1) was the person emphatically styled the Angel of Jehovah,_LABEL. This person is described in Exod. xxiii. 20, seq., and to him are ascribed the acts and reverence attributable to none but God himself. For, it is added, v. 21, my name (person) is within him, LABEL. Examine the context, and Ib. vr. 23; xxxii. 34; also, Gen. xxi. 12. 15; xxxi. 11; xliv. 16; Exod. iii. 2; xiv. 19; Judg. ii. 1. 4; vii. 11, 12. 22, &c. From which, and the accompanving context, it must appear that this angel was God himself; or, in other words, that person, who is in other places emphatically called The Word. See under LABEL, p. 126, above. Comp. 1 Cor. x. 4. 9; Heb. xi. 26; John viii. 56. 58. Such Messenger, or Angel, was necessarily a Mediator, as intervening between God and man. See Job xxxiii. 23, and my note on the place. (b) In a lower sense, Angel of God, created spiritual being, employed occasionally by him, Num. xxii. 22, seq.; 1 Kings xix. 7; 1 Chron. xxi. 16, &c.
have been much imitated in the lofty style, our word often occurs in that kind of composition in other books. (See my Introduction to the book of Job, p. 108.) Ps. xix. 5; xxxix. 4; 2 Sam. xxii. 2; Prov. xxii. 9, &c. Chald., Dan. iv. 28. 30; v. 15, &c. Meton. (b) person or thing spoken of, Job xxx. 9; xxxii. 11. Chald., Dan. ii. 8. 15. 17. Aff. בְּלָבָב, Job xiii. 17; xix. 23, &c. בְּלָבָב, lb. iv. 4. בְּלָבָב, Ps. xix. 5.

סֵפֶר, Inf. הָפֹך. סֵפֶר, for בְּלָבָב, r. שָׁפֵר.

אֵימָלָא, masc. (a) the name given to a certain part of the citadel of Jerusalem, 2 Sam. v. 9; 1 Kings ix. 15, &c.; termed מַשָּׁל, apparently, 2 Kings xii. 21. Also, (b) to a fortress of the Sichemites, Judg. ix. 6. 20; of which מַשָּׁל, signifies the inhabitants.

אִם, m. r. מַשָּׁל. The salt plant, or shrub, i. q. the ἀλομος of the Greeks, and the ἁλοιμα, or מַלְחָה, of the Syrians. So, as far as the etymology goes, our salad. A shrub not unlike the bramble and with which fences are made: its tops are eaten by the poorer sort of people when fresh. Athenæus iv. 6, ἐν τῇ χαράδρᾳ τρώγωντες ἀλομα, καὶ κακὰ τούτοις συλλέγοντες. See Bochart. Hieroz. i. iii. ch. xvi., and my note on Job xxx. 4, the only place in which it is found; also, Bochart. Hieroz. i., p. 872. Symm. ἄκουντος φυλόων φυτων. Λεύκα ἀκούντος ἀλομα εἰς ἄκουντι.

אִם, fem.—pl. non occ., r. מַשָּׁל. Rule, government; royalty, 1 Sam. x. 16. 25; xi. 14. — מַשָּׁל, city of, — 2 Sam. xii. 26. — מַשָּׁל, throne of,— 1 Kings i. 46. Abs. מַשָּׁל, the,— Ib. ii. 19. — מַשָּׁל, seed of,— 2 Kings xxv. 25. With מַשָּׁל, rule, govern; מַשָּׁל, over,— 1 Kings xxii. 7.


מַשָּׁל, m. | plur. non occ. constr. מַשָּׁל, מַשָּׁל, f. r. מַשָּׁל. Lodging-house, inn, Gen. xlii. 27; xliii. 21; Exod. iv. 24; Josh. iv. 3; Jer. ix. 1. Quarters, as of soldiers, Is. x. 29. Fem., Tent, cot, of a garden-keeper, Is. i. 8; xxiv. 20.

מַשָּׁל, m.—pl. non occ. Syr. מַשָּׁל.
Lit. We salt; for we eat the salt, i.e. feed on, Ezra iv. 14, al. non occ.

םלט, masc. plur. מלח, with יבש, Jer. xxxviii. 11, 12. Decaying, passing away, rotting. See יבש, above. r. יבש. Theod.
kara μαλαις; the Hebrew word itself: clearly showing that he knew not how to translate it. See.xxx.

לעם, m. occ. only in plur. יעם. Syr.

ןמלס, Arab. מגלס, nauta. Sea-faring men, sailors, Ezek. xxvii. 29; Jonah i. 5. Aff. ימלס, ימלס, Ezek. xxvii. 9. 27, r. ילא, from the saltiness of the sea.

םלתי, f.—pl. non occ. Lit. salty, or mare-esh, sea-esh, contr. marsh; י psychiatrist, being omitted by the ellipse. Salt, barren, land, Job xxxix. 6; Jer. xvii. 6; Ps. cvii. 34. Plin. H. N. lib. xxxvi. 7, cited by Bochart. Hieroz. i. p. 872, "Omnis locus, in quo reperitis lur, sterilis est, nihilque gignit.

םלתי, f. once, ימלתי, f. pl. ימלתי, constr. ימלתי, r. ימלתי. Lit. consuming, devouring, thing. Battle, war, Gen. xiv. 2; Deut. xx. 12. 20; 2 Sam. xxii. 15. 20. Phr. ימלתי, ימלתי, for war against her, i.e. for the purpose of —, Is. vii. 1. ימלתי, made war, Gen. l. c. ימלתי, man of war, warrior, Exod. xv. 13. ימלתי, of wars, Is. xiii. 13. ימלתי, ימלתי, or ימל Toby, people of —, i.e. soldiers, Josh. viii. 1; xi. 7; Joel ii. 7. ימלתי, ימלתי, — ימלתי, bow —, instruments of —, weapons, 1 Chron. xii. 33; Ps. lxxvi. 4; Zech. x. 4. Comp. Hos. i. 7; ii. 20.


םלתי, masc. once, Jer. xliii. 9. Syr.

ףילוס, Arab. פילוס, lutum, quo in edificando lapidum strues continentur, it. quo oblitur paries. Clay, or the like, used as mortar, either for building or plastering walls, l.c. The prophet was commanded, apparently, to build, and perhaps to plaster over, a sort of pedestal on which a throne might be set. If this was to be done in a brick-yard,—see יבש above,—such material
would be in plenty. Syr. 

in argilla in officina lateritiae.

linirit. Arab. id. The primary notion seems to have implied smoothness, slipperi-

ness: whence, as a verb in—

Pih. יִשֶּׁר, pres. יָשֵׁר. Constr. immed.
it. med. יִשֶּׁר, obj. med. יִשָּׁר, from; pers. 3, instr. Make one escape, or slip, from any person or thing. Deliver, save, 2 Sam. xix. 10; Is. xlvi. 4; Jer. xxxix. 18; Job xx. 20; xxii. 30; see my notes here: Eccl. ix. 15. Of eggs, or young, bring forth, Is. xxxiv. 15.

Infin. יֵשֶׁר, Is. xlvi. 2; Jer. xxxix. 18.

Imp. with נ parag. יִשָּׁר, Pa. cxvi. 4, pl. m. יֵשָּׁר, Jer. xlvii. 6.

Fem. יִשָּׁר, 1 Kings i. 12.

Part. יִשָּׁר, pl. יִשָּׁר, 1 Sam. xix. 11; 2 Sam. xiv. 6.

Niph. יִשָּׁר, Be, become, delivered, set at liberty; it. saved, 1 Sam. xxx. 17; Prov. xi. 21; Ps. xxii. 6; 1 Sam. xx. 29.

Infin. יֵשָּׁר, Gen. xix. 19.

Imp. יְשָּׁר, Is. xvi. 17.

Part. יִשָּׁר, 1 Kings xix. 17, &c.

Hiph. יִשָּׁר, pres. non occ., Is. xxxi. 3; lxvi. 7, only, i. q. Pih.

Hithp. pres. only, יֵשָּׁר, with נ parag. יִשָּׁר, Job x. 20; xli. 11; i. q. Niph. See my notes.

חָטָא, fem. plur. once, Deut. xxiii. 26, r. חָטָא. Lit. things cut or cropped off. Ears of corn.

עֵין, m. pl. Part. Hiph. r. עֵין, which see. The dagesh is euphonic.

ץָעָר, m. Part. Hiph. r. עֵין.

ץָעָר fem.—pl. non occ., r. עֵין, with עֵין, and עֵין. Lit. interpretation. Hence, Saying, composition, or the like, having an enigmatic, esoteric, or conceited, meaning. Twice only, Prov. i. 6; Hab. ii. 6. LXX. σκοποῦ ἐγκώνων, προθύμων.

ץָעָר, m. pl. עֵין, once, עֵין עֵין, 2 Sam. xi. 1; it. עֵין, Prov. xxxii. 3. Constr.

ץָעָר Syr. consilium: thence applied to rule, in re, just as sultan, rule, power, is to emperor.

So Arab. מַלְכָּה, rule, for מַלָּק, king.

Gram. art. 152. 10. Lit. rule: thence, King, ruler. Applied (a) — to God, as king of all the earth, Pa. xlvi. 3. 8. — of Israel, and every Israelite, Ps. v. 3; x. 16; xiiv. 5; xviii. 3, &c. — of Jacob, Is. xlii. 21. — Israel, Ib. xlv. 6. (b) — to idols, by their followers, Is. viii. 21; Amos v. 20; Zeph. i. 5. (c) — to men, Gen. xiv. 1, 2, &c. With def. art. The king, יְהוָה, Gen. xiv. 17; xxxix. 20, &c. Pfr. יְהוָה, Ezek. xxvi. 7, — of the king of Babylon, as an emperor. יְהוָה, Is. xxxvi. 4, of the king of Assyria. (d) As leaders of armies, Job xv. 24; xviii. 14. Aff. יַעֲלֶה, יִעַל, pl. יָעַל, &c., Gram. art. 148. 6.

גָּדוֹל, masc. def. נָטוּא, נְטוּא; pl. נְטוּא, נְטוּא; def. נְנַטוּא. Chald. i. q. Heb. Dan. ii. 10. 37; vii. 1. נָטוּא, Ex. vii. 12. נָטוּא, a great king of Israel, Ex. v. 11. נָטוּא, Lord of kings, Dan. ii. 47.


גָּדוֹל, masc. always with art. נֶנוֹא. Molech, Moloḥ: Gr. Μολόχ: i. q. נֶנוֹא, נֶנוֹא. The name of an idol of the Amo-

mites often worshipped by the Hebrews, Lev. xviii. 21; xx. 2, seq.; 1 Kings xi. 7; 2 Kings xxii. 10; — 1 Kings xi. 5. 33; 2 Kings xxii. 12. The same, apparently, with נֶנֶּה, see p. 294 above, or the planet Saturn, as generally supposed. See Selden de Diis Syris, Syntag i. cap. vi.; Michaelis Supp. p. 1514. According to the author of the Dabistan (on the ancient Persians), the image of Saturn was made of black stone. It had the head of a monkey, the body of a man, and the tail of a pig. On his head was a crown, in his right hand a hair-sieve, in his left a serpent. On his shrine, see p. 62 above. It was probably the same with the Mahadeva, or destroying deity of the Hindoos: and, hence, to be placated by the sacrifice of children, &c. See, too, Diodorus Siculus, lib. xx. 14, on the worship paid to Saturn by the Carthaginians, as quoted by Gesenius.

נָסוֹר, f. aff. r. נָטוּא, once, Job xvi. 10. His smear, or trap. LXX. ἡ συλλέκτης αὑτοῦ.

נְטוּא, f. constr. נֶנוֹא, pl. נְטוּא, fem. of נֹא. A queen, consort, or regnant, Esth. i. 9, 11, seq.; 1 Kings x. 1. 4; 2 Chron. ix. 1. 3. 9. Pl., Cant. vi. 8. Opp. to

II. Collecting. Applied to what is termed *The latter rain*, i.e. the last falling immediately before the harvest; or, because, perhaps, the
Autumn was considered (in a civil sense) the former part of the year, the Spring the latter, Deut. xi. 14; Jer. iii. 3; v. 24; Joel ii. 23; Hos. vi. 3; Prov. xvi. 15. In its proper sense, Zech. x. 1. נֹּֽעַ, in the time of collecting; or, for the time, &c., Job xxix. 23: compared to the enunciations of an acceptable speech. See my note, and the lxx.

m. dual, r. יָֽרָה. (a) Pair of tongs, Is. vi. 6. (b) Pair of muzzles, Exod. xxv. 38; xxviii. 23; 1 Kings vii. 49; 2 Chron. iv. 21. Aff. פֹּֽקֶד, Num. iv. 9, &c. lxx. ἐπαραστῆσαι οἷς λαοῦ, λαβίδας. Bahrdt’s Hexapla. Exod. xxv. lxx. Num. i. c. λαβίδας.


f. pl. once, Joel. i. 17, r. יָֽרָה. Lit. place of (something) cast or laid down, i.e. repository of corn, according to the context: Granary.

m. plural, r. יָֽרֹת, once, Job xxxviii. 5. Aff. יָֽרֶה, Its extents, measures. See my note.

f. plural, constr. יָֽרָת, r. יָֽרֶה, once, Job xxi. 8, &c. Lit. his bitterness. Meton. Gall, or gall bladder. See my note.

בְּרִית, m. plural, r. יָֽרָת, once, Job ix. 18. Bitter things. See my note. Gesenius doubts of the genuineness of the reading; but for no good reason. The insertion of Dagesh in the second ד cannot stand for much in any case: and this seems to be the only ground of his suspicion. See lxx.


בָּרִית, m. plural, constr. יָֽרָת, r. יָֽרֶה. Cogn. מֵסָּרָת, mensuratus. Arab. مُسَّرَة, pectore prominente; r. יָֽרֶה. Cogn. מֵסֶר, manum ductum super re liquida, &c. Hence, dimensur fuit. Lit.Extent, extension. Concr. Extended, stretched out, i.e. as the wings which overshadowed the mercy-seat. Which is confirmed by the following יָֽרֶה. The description is here of the king of Tyre; which will be made easy by supposing the particle יִֽ, or יְהוּד, to have been omitted by the ellipsis. Symm. τοῦ χερόβα καταμαρτυρίου. Theod. τοῦ κατασκοποῦτος. See lxx.

יַֽרָת, masc. plural, r. יָֽרָת, once. —יַֽרָת, f. constr. יָֽרֶה, pl. יָֽרֶה. —Dominion, rule, Dan. xi. 3. 5. Pl. meton. Lords, rulers, once, 1 Chron. vi. 6. Fem. Gen. i. 16; Ps. cxxxvi. 8; Mic. iv. 8; Jer. xxxiv. 1, &c. Pl. once, aff. יִֽרָה, Ps.
morning after they had entered Canaan (Josh. v. 12). See under ידָע, above, p. 73, with the note: Exod. ii. cc. it. xvi. 33; Deut. viii. 16; Ps. Ixxxviii. 24; Num. xi. 6. 9, &c.

יַדָע, or יִדָע, with Makkâph, sing. or pl.

Syr. γίνωσκέ, Quis? quid? Interrog. (a) Who? (b) What? (a) Ezra v. 3. 9; Dan. iii. 15. Also relatively, with יִדָע following, Whoever, whosoever, Dan. iii. 6. 10. Also with יֲדָע, pref., Dan. iv. 14. 22. 29; v. 21. (b) Ezra v. 4, יָדָע הָבָרֵךְ, what are the names of? See also under יְדָע, Judg. xiii. 17.

יִדָע, with יִדָע, Judg. v. 14; Is. xvi. 3, &c.; and יִדָע, id., Is. xxx. 11; and contr. יִדָע, or יָדוּ with a guttural following, generally. See also Gram. artt. 171. 13; 172. 2–4. Of the Arab. יָדָע, praeclit, signifying a portion or part cut off; and, as a prep. apart, apart from, &c. Cogn. Syr. יָדָע, pars portio; v. יָדוּ, numeravit.

Arab. טַּדָע, certa quantitate quid definitiv.

Heb. יָדוּ. Whence prep. יָדוּ, יָדוּ, e, ex, &c. A preposition of various application, carrying along with it nevertheless in every case, its primary notion, modified as the circumstances under which—or the point from which—it is viewed, may specially require. Examples will be found in Noldius, from p. 457 to p. 474, of which the following is a reduction, or abridgment. (a) From, apart from, יָדוּ אֶל, he rested from all his work, Gen. ii. 2. יָדוּ אֶל, residing from, apart from, contention, Prov. xx. 3. Comp. Num. xv. 24; Is. xiv. 19; Jer. xlviii. 45, &c. Hence, meton. (b) From out of, out of, of, of person, thing, time, place, &c. as denoting some portion, aliquot part; the material, proceeding, &c. (c) יָדוּ אֵל, — of the elders of the city, Ruth iv. 2; Exod. xvii. 5. יָדוּ אֱלֻי, — of the sons of the prophets, 2 Kings ii. 7. Comp. Neh. i. 2; Job v. 1, &c.

(d) Hence, of the agent, author, &c., of anything: or יָדוּ אֵל, heated by the baker, Hos. vii. 4. Comp. Jer. xlvii. 23; Ezek. xix. 10; Gen. xix. 36. יָדוּ אֵל, perhaps I shall be built up by her, Gen. xvi. 2. Comp. Ps. xxxvii. 23; Job iv. 17; Ps. xviii. 22; Num. xxxiii. 22; Jer. li. 5, &c.
(e) Originator, as, יִשְׂרָאֵל, and those originating of thee shall build, Is. lviii. 12. Comp. Judg. xiii. 2; xvii. 7, &c.

(f) Thing, material. יִשְׂרָאֵל, — of the trees of Lebanon, Cant. iii. 9. יַעֲנוּ, bone of my bones, Gen. ii. 23. Comp. Hos. xiii. 2; Job xxxiii. 6. So the Gr. ἴδω, Matt. iii. 9, &c. In such cases the latter noun may occasionally be construed, either as a genitive case, or as an adjective: as, יִשְׂרָאֵל, a lion of the forest, or forest lion, Jer. v. 6. Comp. Ps. lxxx. 14; Jer. xxxii. 23, &c.

(g) Object; with verbs implying, eating, filling, taking, giving, narrating, sprinkling, &c. e.g. יִשְׂרָאֵל, and of the tree of knowledge—thou shalt not eat, Gen. ii. 17. Comp. xiii. 2, &c. So the Gr. ἴδω, Matt. v. 18, &c. Filling, &c., Ps. cxxvii. 5: 1 Kings xii. 9: — of taking, Deut. xxxiii. 3: — of giving, narrating, Ps. lix. 13; Is. ii. 3, &c.: of sprinkling, Lev. vi. 20; 2 Kings ix. 33, &c. But these constructions will be found given with such several verbs.

Hence, (h) of instruments, as the thing with which anything is effected; as, יִשְׂרָאֵל, from, by, visions thou afflictst me, Job vii. 14. Comp. Ib. iv. 9. יִשְׂרָאֵל, by the waters of the flood, Gen. ix. 11. Comp. Ps. cxxviii. 7; lxvi. 7; lxxvi. 6; Is. xxii. 3; xxxvii. 7, &c. Hence—

(i) Of the cause, reason, &c.: as, יִשְׂרָאֵל, because of our sins, Is. liii. 5. Comp. Deut. vii. 7; Ps. lxvii. 30; Cant. iii. 8; Esth. v. 9. And hence with the particles יִשְׂרָאֵל, יִשְׂרָאֵל. See under יִשְׂרָאֵל. Also used after verbs generally requiring such complementary terms. Also after Infinitives; as, יִשְׂרָאֵל, lit. from Jehovah's loving you, i.e. because, &c., Deut. vii. 8. יִשְׂרָאֵל, from his sending them, i.e. after, &c., 1 Chron. viii. 8. Comp. 2 Chron. xxxii. 10.

(k) And, as the being apart from, or from, anything, implying a negation as to the presence of the person or thing so spoken of; so this particle may, after certain preceding terms, be interpreted as intimating such negation; as, Num. xxxii. 7, יִשְׂרָאֵל, from passing over to, i.e. that this may not be done, Gen. xxvii. 1. יִשְׂרָאֵל, from seeing, i.e. that he might not see, Is. xlvi. 18. Comp. Ib. liv. 9. In some cases the Infin. of יִשְׂרָאֵל, viz. יִשְׂרָאֵל, seems to be omitted by the ellipse, as in יָשֵׁר, for יִשְׂרָאֵל, from being king, 1 Sam. xv. 13; Jer. xlviii. 2. 42; Is. lii. 14, &c. So also, יִשְׂרָאֵל, from their rising, i.e. that they may not rise, Deut. xxxiii. 11.

(l) In like manner, יִשְׂרָאֵל, is prefixed to other prepositions, when a sense compounded of the two will be the result; as, יִשְׂרָאֵל, from after; יִשְׂרָאֵל, from between: so, יִשְׂרָאֵל, יִשְׂרָאֵל, יִשְׂרָאֵל, יִשְׂרָאֵל. In all which cases it will very much depend on the nature of the preceding terms; these acting as mediating ones, Gram. artt. 224. 2; 228, &c.

(m) The following, as connected with verbs, are usually found as adverbs, יִשְׂרָאֵל, יִשְׂרָאֵל, יִשְׂרָאֵל, יִשְׂרָאֵל; גֵּרָה, יִשְׂרָאֵל, יִשְׂרָאֵל, יִשְׂרָאֵל, יִשְׂרָאֵל. So the Gr. ἴδω, ἴδω, ἴδω, ἴδω, ἴδω, ἴδω, ἴδω, ἴδω, ἴδω. See in Noldius in their places respectively.

(n) In the compounds יִשְׂרָאֵל, and יִשְׂרָאֵל, Gesenius thinks that, in construing, יִשְׂרָאֵל, and יִשְׂרָאֵל, ought to be transposed, and read יִשְׂרָאֵל, and יִשְׂרָאֵל; but this is unnecessary in either case, and manifestly erroneous in the latter. Instances of the first are, Num. v. 20; 2 Sam. xxi. 32; Josh. xxi. 19, &c. See Nold., p. 482, and יִשְׂרָאֵל above, p. 84. The Syriac has this transposition, indeed, in יִשְׂרָאֵל; but this affects not our question. The real sense of the compound is, from, out of, of, excepting; besides; e.g. in the phr. יִשְׂרָאֵל, I speak of, from, besides thy husband, i.e. of or about any one excepting thy husband. The same is true of the particle יִשְׂרָאֵל, prefixed, signifying as to, with respect, reference, to, the sentiment, &c., following. See Job xxxvi. 3, with my note; and Gram. art. 244. 13.

(o) In some cases the construction is evidently elliptical; הַמְּנַע, some of these, Lev. iv. 2, יִשְׂרָאֵל, some of one of thy brethren, Deut. xv. 7. In Gen. vii. 22, the construction is, יִשְׂרָאֵל, the whole—of all that, &c., i.e. none were excepted. The terms יִשְׂרָאֵל, and יִשְׂרָאֵל, Is. xl. 17; xlii. 24; come under another head (e. of origin), as יִשְׂרָאֵל, in the latter place, is sufficient to show. These two usages are termed by the Arabs, תְּפִלָּה apportioning; and תְּפִלָּה, explanation, respectively. See Jawhari, sub voce, מָן, and the Kāmoos, Edit. Calcutt. p. 180. — So in the examples
cited by Gesenius, there is not anything of a God, except the God, i.e. nothing that can be so considered, Not of one, i.e. not of so much as one. There is not to them of knowledge, i.e. they have nothing, not a particle, of it. But, when he tells us that, Syr. signifies "non a quoquam," "et contr. ne quaquam," he greatly mistakes, both meaning precisely the same thing, viz. non quam. Lit. not of any ever, i.e. time.

(q) Of time, as הָעָלָם, from the year of Jubilee, Lev. xxvii. 17. יִשְׁעַל, from day to night, Is. xxxviii. 12. יָבֹא, Job xxxviii. 12. יִשְׁעֵל, from day, i.e. its first existence, Is. xliii. 13. So יַעֲבֵר, from the morrow, i.e. the commencement of the next day, Gen. xix. 34; Exod. ix. 6. יַעֲבֵר, from an age, i.e. an indefinitely long time, Is. xlii. 16. So יָכַבַּל, from the beginning, Is. xli. 10. יִּשָּׁעֵר, Prov. viii. 23; יִּשָּׁעֵר, i.e. immediately after, two days, Hos. vi. 2. יָכַבָּל, from, after, some days, Judg. xi. 4; xiv. 8. יָכִיר, יָכִיר, from, after, many days, Josh. xxii. 3; Is. xxiv. 22. יִּשָּׁעֵר —, after three months, Gen. xxxviii. 24. Comp. Num. xxiv. 23; Hos. vii. 4; Is. xliv. 7. The term implying time is occasionally omitted, as, יִּשָּׁעֵר, from youth, 1 Sam. xii. 2; 1 Kings xviii. 12. יָכִיר, from the womb of my mother, Judg. xvi. 17, i.e. the time of birth and youth, respectively.

(r) As some person or thing, selected from others, is considered the most eligible or best, as in the phrase one of a thousand, i.e. one better than all the others remaining; so this particle is often (meton.) employed for this purpose; as, יָכַבַּל, a people peculiar from all people, more choice than, Deut. xiv. 2. יָכַבַּל, high, tall, from all the people; taller than —, 1 Sam. x. 23. Comp. Gen. iii. 1; Jer. xvii. 9; 1 Sam. xviii. 30; 2 Kings x. 3; 2 Chron. ix. 22; Ezek. xxxi. 5, &c. Verbs, being attributive, will have the same construction; as, יָכַבַּל, they acted basely from (beyond) their fathers, i.e. more basely than —, Judg. ii. 19. Comp. Gen. xix. 9; xxix. 30; xxxvii. 26; Jer. v. 3. So, יָכַבַּל, the way, journey, is greater than thee, i.e. than thy power is to perform it, Deut. xiv. 24. Comp. Gen. xviii. 14; Job xv. 11. See Gram. art. 241. 9. As this sort of comparison implies something like diminution, with reference to one of the things compared, it is occasionally made by introducing the particle סַלֵי, or סַלֵי, I have willed piety, and not sacrifice, Hos. vi. 6; Prov. viii. 10. יִּשָּׁעֵר, accept my discipline, and not silver, i.e. rather than —; the comparison being continued in the following member, in each case by סַלֵי. * Also with Infinitives following; as, רָכַבַּל, lit. greater than to bear, i.e. intolerable, Gen. iv. 13. Comp. Gen. xxxix. 19; 1 Kings viii. 64; Prov. xvi. 19, &c.

In Ps. lxviii. 30, יָכַבַּל, יָכַבַּל, "ad templum tuum in Hierusalem." But, in all probability, יָכַבַּל ought to be read with the preceding verse, thus: יָכַבַּל יָכַבַּל, which thou hast wrought for us from thy Temple: the Temple being considered the place in which God dwelt, to which prayer was to be directed, and from which deliverance was to be had. And in this way the text of the lxx. ought manifestly to be read, διὰ κατηρίσεως ἐν ἡμῖν ἀπὸ τοῦ κατοῦ σου. Then, Εἰρήναυλον σοι οἰκονόμας βασιλείας δώρα. The same may be said of the

* A few instances, occurring in Noldius, still require notice and correction. In 2 Sam. vi. 2, he makes this particle signify ad, to. But, יָכַבַּל, ought to be referred to יָכַבַּל, preceding, and rendered so David went, and all the people of the princes of Judah who were with him. And so the ancient versions generally have taken it. Not, "ad Baalim Juda," as if it were the name of a place. The Auth. Vers. is erroneous here in like manner.
Aethiopic and Syriac Versions in this place, which have all probably been thus altered to suit the present division of the Masoretic text. The text, as it stands, will moreover admit of a different rendering, viz., from, because of (as the cause, &c. above), thy Temple, &c., i.e. of the religion thence propagated; for the Ps. is certainly prophetical. The former is the more natural acception.

Deut. xxviii. 47, יְרֵשׁ, i.e. From, on account of, the abundance of all, that God had given them. Not, "ad omnem abundan[n]ti[m]." And so of the rest, p. 458.

Hb. Ruth ii. 14, יְרֵשׁ, so she sat from, apart from, the side, &c.; the circumstances of the case requiring, that the distance be not great, i.e. near. So the Arab. near from; our, near to. So 1 Sam. xx. 21, יְרֵשׁ, apart from thee, and hitherto, i.e. not far from thee on this side. So also Ps. xliii. 1, יְרֵשׁ וְנַחֲלָתִיךָ, contend my contention apart from, i.e. on the other side, not as one with, a nation anything but pious. Comp. Dan. xi. 8, יְרֵשׁ; and, on the contrary, יְרֵשׁ, Ezek. ivii. 8, of them, i.e. as one of them. The context, therefore, must be carefully considered in every case, otherwise nothing but error will be the result.

Aff. יְרֵשׁ, יְרֵשָׁה, יְרֵשָׁה; יְרֵשָׁה לָךְ, יְרֵשָׁה יָמִֹךְ, 1st pl. יְרֵשָׁה לְךָ; 2d, יְרֵשָׁה לָךְ, יְרֵשָׁה יָמִֹךְ; יְרֵשָׁה יָמִֹךְ לְךָ.

עָרֵשׁ, Chald. i. q. Heb. יָרֵשׁ. (a) Out of, from, Dan. iii. 26: thence Of (b) author, originator, Ezra iv. 21. (c) Cause, reason, &c., Dan. v. 19; Ezra vi. 14. Prrf. עָרֵשׁ, עָרֵשׁ; עָרֵשׁ, certainly, Dan. ii. 8. 47, יְרֵשׁ, because that, Dan. iii. 22. (c) Elliptically (Heb. [o] above), Part, portion, or the like being understood, Dan. ii. 33. And the same is the case in the Syriac of 2 Tim. ii. 20, appealed to by Gesenius here. The particle, therefore, has no new signification, l. c. (d) From, of person, time, place, &c., Dan. ii. 16; iii. 22. 26; ii. 20, יְרֵשׁ, (e) with other particles, יְרֵשׁ, from with; יְרֵשׁ, from before; יְרֵשׁ, from then, thence. Also implying (e) negation (Heb. [k] above), יְרֵשׁ, from man, i.e. from being human, Dan. iv. 13. (f) Used also in making comparisons, Than, more than (Heb. [r]), Dan. ii. 30. (g) Also used as a mediating particle, with certain verbs, Dan. iv. 28; v. 3. 19, &c. Aff. יְרֵשׁ, יְרֵשׁ, יְרֵשׁ, יְרֵשׁ, יְרֵשׁ.
Whoever is of bad origin, he will receive none of the light of the good. The indulgent bringing up of the worthless, is just as a walnut (thrown) upon a dome. And a proverb in Mr. Roebuck's Collection, Calcut. 1824, p. 303, عاقبت گرگ زاده گرگ شد, the wolf's whelp becomes a wolf at last. Usually, seed, son, r. ٌن, or ۹ٰ: but this would rather signify posterity, or the like. See my note on Job xviii. 19; and therefore could not apply here. Besides, that a man must adopt a pampered slave as a son finally, seems as far remote from reason, as it is from the facts of all such cases.

Place of rest, Gen. viii. 9; Deut. xxviii. 65; Is. xxxiv. 14; Lam. i. 3; Ruth iii. 1:—of a woman's finding a home after marriage. 1 Chron. vi. 17, ٍی، یکی، from, since, the ark's resting-place, i. e. after it had been placed there.

Place, quiet, Gen. xlix. 15; Judg. xx. 43; Is. xi. 10; xxviii. 12; Jer. xlv. 3; Meton. Place of rest, Num. x. 33; Is. xxxii. 18; Mic. ii. 10. Metaph. The Holy Land, or rather the comforts of true religion, to be had there, Ps. xcvi. 11. See Heb. iv. 1, seq. and my Sermon on the Sabbath, 2d Ed., p. 46, seq. Phr. یکی، یکی، waters of great rest, pl. excell., Ps. xxiii. 2. Aff. یکی، یکی، &c.

Flight, Jer. xvi. 5. Fem., Lev. xxvi. 36; Is. lii. 12. (b) Meton. Place of flight; refuge, Ps. cxlii. 5; Job xi. 20, &c. Arabic, یکی, مکث, refuge locus.

Beam. Syr. یکی، یکی، jugum textorum, et seroile. Arabic, یکی, id. Cogn. یکی, id. 1 Sam. xvii. 7; 2 Sam. xxi. 19.
Laws of Menu., p. xv., Haughton's edition), may be interpreted to mean mind, like menes, men; from the Sanscrit root men, to understand. If so, this idol appears to identify itself with the Buddha, of the Buddhists, the, and first intellect, of the mystical Arabs and Persians: and to be a mere copy of the of the Hebrews. (Prov. viii.) See my note on Job xi. 6, with the additional references at p. 553, and sub voce :, above, p. 126. See also Selden de Dies Syria, Syntag. i., cap. 1.

, m. once, Jer. li. 27, occurring with , and supposed to signify Armenia generally (see Bochart's Phaleg. lib. i., cap. iii., pp. 19, 20), which is again thought to be a compd. of and .

, m.—pl. non occ., once, Ps. xlv. 9, which may be thus translated. The myrrh, and aloes, and Cassia, (perfuming) the whole of thy garments, (brought) from the ivory temples of the Mindai, shall delight thee. These Mindi, or Mindai, according to the Greeks and Latins, were a people inhabiting spicy Arabia: and of the spices there produced, myrrh was one. Bochart. speaks of them, thus, in his Phaleg., lib. ii. cap. xxii. p. 135, "Mineas plenum nolitavit thuris ex Atramitis advecti frequens cum Syris commercium. Plinius, lib. xii. cap. 14, "Primi commercium thuris fecere, maximeque exercent, a quius et Mineum dictum est."

Nempe ex quatoquar populis Arabiae aromatiferae, hi primi se offerebant ex Syria venientibus. Quin etiam ipsi Mineai thus et alia aromata ex locis remotioribus in Arabiam Petream et Palestinam usque vehebant. Agatharcides, cap. 44..., Gerraioi cal Mineai..., tumte levandont,... cal tā foria tā proē εύωδιαν ἀνήκουτα ἀπὸ τῆς χώρας τῆς ἀνω κατάγουσιν (ἰς τῆν παλαιστίνην).... Sed et in ipsa Minea felix fuit myrrheae proventus."

Which, according to Galen, was termed the Minean myrrh, by some; thus αυτήν ὁμοιάζουσι μιναίων, s. i. a. from the place producing it. See the remainder of the article, and the Hierobotanicon of Ol. Celsius, under the words designating these several perfumes: where it will be seen that Arabia produces them all. The myrrh, were either temples or palaces, not built with, but adorned most probably with ivory. (Comp. 1 Kings x. 18; Ezek. xxvii. 6;
Amos vi. 4.) Such a palace Ahab had, 1 Kings xxxii. 39, termed, דַּתִּי עָלָה, which was no doubt a foreign luxury. Comp. Amos iii. 15, where many of these are denounced. In Arabia, too, elephants were, according to Strabo, lib. xvi., in great abundance: and the palaces of the nobles were most richly built and adorned. There can be no doubt, therefore, I think, that it is to presents of this sort, to be brought from Arabia, that the Psalmist alludes. Comp. Ps. lxviii. 30, seq.; it. Ps. lxxii. 10. See also the lxx.

דַּתִּי, masc. plur., r. עָלָה, once, Ps. cl. 4.

Syr. בְּדַתִּי, chordae. Strings of the harp or other instrument. Aquila, lxx. ἐν χορδαῖς. Gesenius makes the ậ of Ps. xliv. 9, to be this word, which he renders, "fides (i.e. concentus musici) te exhilarant." With what propriety the reader will judge when he has carefully considered the last article but one.

ונֵפְתִּי, and ṭֹּף, under ṭ, with ' parag.

חַדַּתִּי, part. Hiph. v. עָלָה, or עֲלָה.

רָדַּתִּי, m. constr. עָלָה, once, Ezra vi. 17; r. עֲלָה. Syr. דֵּשִׁי, numerus. Number.

ונֵפְתִּי, m. Aff. r. Arab. רֹאָל, giving, presenting; נֵפְתַּל, quod quis consequitur, open. Syr. בֵּלַת, deprehendens; once, Job xv. 29. Their wealth. See my note on the place. Without the aff. עֲלָה, perhaps. Gesenius doubts of the genuineness of the reading, probably unnecessarily.

טֵפַת, v. pres. טְפִית. Constr. immed. obj. med. ṭ, from שׁמ, עָלָה, or עֲלָה, Job xvi. 35; it. med. ṭ, obj. Arab. יָטַּת, recusavit, denegavit. Keep back, withholding, Gen. xxx. 2; Num. xxiv. 11; 1 Sam. xxv. 26. 34; Eccl. ii. 10; Amos iv. 7; Ezek. xxxix. 15.

Imp. טְפִית, fem. טְפִית, Jer. ii. 25. טְפִית, withhold thy foot from (being) bare, i.e. from immodest exposure. Comp. Prov. i. 15; Jer. xxxvi. 16.

Part. טְפִית, Prov. xi. 26; Jer. xlviii. 10.

Niph. טְפִית, pres. טְפִית. Be, become, withholden, kept back, Joel i. 13; Num. xxii. 16; Job xxxviii. 15; Jer. iii. 3.

ונֵפְתִת, m. pl. טְפִית, r. טַלָּת, with טלָת.
tribute; tributary, Deut. xx. 11; Judg. i. 30, &c. With יָבָא added, — of a slave, or servant, Gen. xlix. 15; Josh. xvi. 10. With יָבָא, יָבָא, or יָבָא, in the place of יָבָה, Josh. xvii. 13; Judg. i. 28; 1 Kings ix. 21. יָבָא יָבָא יָבָא, laid tribute, tax, upon —, Esth. x. 1. יָבָא יָבָא יָבָא, Who was over the tribute, 2 Sam. xx. 24, &c. יָבָא יָבָא יָבָא, princes of taxes; chief collectors, Exod. i. 11.

לָאַפָּר, m. pl. constr. יָפָר, it. pl. of יָפָר, r. נָפָר. Lit. round about place, thing. (a) Seats arranged round any place, thing, &c., for reclining on, Cant. i. 12. (b) Places surrounding, 2 Kings xxiii. 5. Pl. fem. turnings about, revolutions, &c., Job xxxvii. 12. See my note. Symm. αὐτὸς δὲ κυλύδων διασαράγησα. lxx. Theod. καὶ αὐτὸς κυλώματα διασαράγησα. (c) Adv. round about, 1 Kings vi. 29. Aff. יָפָר, Ps. cxli. 10, is more properly the Part. pl. Hiph. persons surrounding me. See Rosenmüller, on the place.

לָאַפָּר, m.—pl. non occ., r. נָפָר. Part. Hiph. lit. one who closes anything. (a) Joiner, perhaps, 2 Kings xxiv. 14. 16; Jer. xxiv. 1; xxxix. 2; always with יָפָר. (b) Meton. Place, thing, closed. Confinement, prison, Is. xxiv. 22; xlii. 7; Ps. cxlii. 8.

לָאַפָּר, fem. plur. לָאַפָּר, r. נָפָר. Lit. Closing, inclosure. (a) Inclosure, considered as a place of safety, Mic. vii. 17; Ps. xviii. 46; 2 Sam. xxi. 46. (b) Border of any thing, as its inclosure, Exod. xxv. 25, seq.; xxxvii. 14, &c. (c) — of the bases of the brazen sea, 1 Kings vii. 28, 30, 31, 32, 35, 36; 2 Kings xvii. 17. Aff. יָפָר, יָפָר, יָפָר, it. יָפָר.

לָאַפָּר, masc. once, 1 Kings vii. 9, r. נָפָר. Foundation.

לָאַפָּר, m. r. נָפָר, cogn. נָפָר, with נ parag. once, Judg. iii. 23. A portico, or porch, so called from the rows of columns in its front. Aquila, παραστάδα. Symm. πρόθυρα. lxx. προστύρα.


Hiph. pl. לָאַפָּר, fm. Chald. for לָאַפָּר, pres. 1st pers. לָאַפָּר; 2d, apoc. לָאַפָּר (for לָאַפָּר); 3d, aff. לָאַפָּר. (a) Dissoloe, liquify, Ps. cxlviii. 18. Meton. (b) Waste, consume, Ps. xxxix. 12. (c) Relax, unnerve, weaken, Josh. xiv. 8. (d) Water, suffice, with tears, Pa. vi. 7, al. non occ., unless יָפָר, Ps. viii. 9, may so be taken.

לָאַפָּר, fem. constr. יָפָר, pl. יָפָר, r. יָפָר, which see. Trial, experiment, proof. Meton. Temptation, by trial. Whence the proper name of a place, Massa, Exod. xvii. 7, &c.; Ps. xcv. 8. יָפָר יָפָר, as the day of trial, i. e. of tempting God. It is added, by way of explanation, יָפָר יָפָר; in which, they tried me ... they proved me, Deut. vi. 16; xxxiii. 8. יָפָר, Job ix. 23; but see my translation and note. Pl. Temptations, i. e. the wonderful works of God, by which the faith of believers is proved, Deut. iv. 34; vii. 19; xxix. 2, al. non occ.


לָאַפָּר, m.—pl. non occ., r. נָפָר, non occ. Arab. لَوْنِ هَدَى, et سَوْى, medius locus. Jauhari gives لَوْنِ هَدَى, سَوْى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُוَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَى, سُوَй Arab. לָאַפָּר, disperit terram; res quid dispersitur terra. Lit. Disperser, driver away, &c. As a dispersing detachment, i. e. to disperse disorderly or inquisitive people. Syr. לָאַפָּר, a damn. Merchandise, traffic.

לָאַפָּר, once, 1 Kings x. 15, r. נָפָר. Mixture. Arab. לָאַפָּר, Cogn. לָאַפָּר, mixture. Hence —

לָאַפָּר, v. pres. non occ. Constr. immed. it. med. 1. Mit, generally of drink, Prov. ix. 2. 5; Ps. ciii. 10. —, of spirit, Is. xix. 14.

Inf. לָאַפָּר, constr. Is. v. 22, al. non occ.

לָאַפָּר, masc. constr. יָפָר, plur. non occ.,
Covering, pec. of the Tabernacle or its parts, Exod. xxvi. 36, seq.; xxxv. 17; xxxix. 38. 40; xl. 5. With רֶפֶס, veil, curtain, lb. xxxv. 12; xxxix. 34; xl. 21. יֶפֶסֶת, so he laid open the curtain of Judah: used here apparently in the sense of curtain, in fortification, Is. xxii. 8. See under רֶפֶס above.

רֶפֶס, f. once, Ezek. xxviii. 13. Aff. רֶפֶס, i. q. רֶפֶס, r. רֶפֶס above.

רֶפֶס, f. constr. רֶפֶסָה, pl. רֶפֶסָה, r. רֶפֶס. Lit. fusing, as of metals: hence, meton. (a) Molen image, idol, Exod. xxxiv. 17; Lev. xix. 4; Deut. ix. 12, &c. (b) Libation, Is. xxxix. 1. It. in the sense of the cogn. רֶפֶס.

(2) Covering, Is. xxv. 7; xxviii. 20. Aff. רֶפֶס, Num. xxxii. 52.

רֶפֶס, m.—pl. non occ., r. רֶפֶס. Arab. וַּשֵּׁנֶים, pauper. Æth. Syr. id. Poor, destitute, Eccl. iv. 13; ix. 15, 16, al. non occ.

רֶפֶס, f. r. רֶפֶס. Poverty, want, once, Deut. viii. 8.

רֶפֶס, fem. pl. only, r. רֶפֶס. Gesen.

רֶפֶס, by transposition. Bt., as רֶפֶס, being quiet, may supply the notions of both riches and poverty; rest, in the one case implying ease, plenty; in the other, want of employment, idleness, and thence poverty: there is perhaps not sufficient reason for this metathesis. So in the Arab. רֶפֶס, quietus fuit; רֶפֶס, alimentum; רֶפֶס, stabilivit; רֶפֶס, misericordia, benedictio; and, on the other hand, רֶפֶס, paupertas, miseria.—Treasures of corn, &c., Exod. i. 11; 1 Kings ix. 19; 2 Chron. viii. 4; xvi. 4; xvii. 12; xxxii. 28, al. non occ.

רֶפֶס, f. in pause, רֶפֶס, —pl. non occ., r. רֶפֶס. Cogn. Arab. נֶסֶס, texuit. The web, as connected with the weaving machine, Judg. xvi. 13, 14, only. Aquila, Symm. lxx. διάραμα. lxx. it. ἑθαναμα.

רֶפֶס, fem. constr. רֶפֶס, רֶפֶס, r. רֶפֶס. (a) A raised, or high way, as a breastwork in fortification, Is. lxii. 10; Judg. v. 20. (b) Highway, road, or path, Num. xx. 19; 2 Sam. xx. 12, 13; Is. xi. 16; xix. 23, &c.

(d) Elevations; terraces perhaps. See under רֶפֶס, p. 34, seq. above. Gesen. scala: but without authority or probability. Metaph.

(e) Way, manner, of life. See רֶפֶס, Prov. xvi. 17; Ps. lxxxiv. 6. Aff. רֶפֶס, הָלֹם, רֶפֶס, רֶפֶס.

רֶפֶס, m. once, Is. xxxv. 8. A raised highway.

רֶפֶס, m. sing. non occ., r. רֶפֶס. Cogn. רֶפֶס. Arab. מְסַיִם, clausus. Nails, Is. xli. 7; Jer. x. 4; Eccl. xii. 11; 1 Chron. xxiii. 3; 2 Chron. iii. 9.


Niph. וְֺפָּס, pres. וְֺפָּס. Be, become, dissolved, melted, as wax, &c., Exod. xvi. 21; Ps. lxviii. 3. Metaph. of mountains, Is. xxxiv. 3: of bonds, as falling off, Judg. xv. 14: of flocks, as wasting, 1 Sam. xv. 9. Metaph, as enervated by fear, 2 Sam. xvii. 10; — the heart, Deut. xx. 8; Josh. ii. 11; v. 1; Josh. vii. 5; Ezek. xxi. 12: — by grief, pain, Ps. xxii. 15; cxii. 10, &c.

Infinit. וְֺפָּס, 2 Sam. i. c., &c.

Hiph. pl. וְֺפָּס, They have caused to melt; faint, Deut. i. 28.

רֶפֶס. masc. pl. constr. רֶפֶס, aff. רֶפֶס, רֶפֶס. Arab. וְֺפָּס, abit per terram. Cogn. נָסָס, petivit, ussitique dictis; punxit acu manuum, &c. (a) A missile weapon, Job xli. 18. (b) March, journey, as of an army, &c., Gen. xiii. 3; Exod. x. 36; Num. x. 2. 6. 12. 28; xxxiii. 1, 2; Deut. x. 11. In 1 Kings vi. 7, we have, וְֺפָּס, וְֺפָּס, Auth. Vers., stone made ready...brought. Gesen. Lapicidinae, i. e. of the quarry. But on what authority? This does not appear. The "lapides dolati" of the Vulgate is not without some probability of being correct.

נָסָס, Syr. Polyg. וְֺפָּס, of carrying, i. e. removing, &c., as the Auth. Vers., which is the best rendering.

רֶפֶס, m., r. רֶפֶס, once, 1 Kings x. 12. Prop. support.
sense will then be, and let not his men be few, i.e. let them be innumerable. With an interrogative also, a negative may be implied, as, רָאָה הַאֲנָשִׁים, is there any number to his forces? i.e. they are innumerable. 

AE יָבָא שָׁבָא.

v. non occ. pret. pres. Arab. אֶעֲשָׂא, extraxit; concitavit ad simulatem: prodidit illum. Syr. וַיַּכְבוּ, opus aggressivum est; contemptit.

Infin. with וַיִּשָּׁא, in the phrase בַּיָּוָא, constr med. הָאֲבָא. To stir up rebellion against, &c., or, to extract, wring out, rebellion, Num. xxxiv. 16. לֹא יִשָּׁא הָאֲבָא וַיִּשָּׁא. Thus Gesenius was tempted to suspect the reading as incorrect: which is groundless.

Niph. pres. pl. יַכְבָּא, So there were extracted, selected, Num. xxxvi. 5. לִשָּׁא כָּלָא. Et electi sunt. Targ. Onk. and Syr.

דִּין, fem. once, Ezek. xx. 37, for דִּין, r. דִּין. Bond, obligation.

דִּין, m. i. q. דֵּין, r. דִּינַם. Discipline, correction, once, Job xxxii. 16.

מִיִּלֶד, masc., r. דִּין, once, Is. iv. 6. Hiding-place, refuge.

fois. pl. only, r. דִּין. Pillows, cushions, Ezek. xiii. 18. 21, only. Gesen. "pulcelli, culticula;" but the etymology requires something spread out, extended. Auth. Vers. Kerchies. It is evident that idolatrous practices are here had in view, and we read in 2 Kings xxiii. 7, of women weaving, דִּין, for the דִּין: see p. 61. 2, above—a sort of chapel, perhaps, enclosed with curtains, in imitation of the place in which the ark of the testimony once stood. (See 2 Sam. vii. 2; 1 Chron. xvii. 1.) This was the work of idolatrous priestesses, see vr. 17, who seem to have employed themselves in decorating the heads of their ejections, דִּין, vr. 8, for the purpose of making them the more alluring. Symm. יֶנֶסֶנְתָא. LXX. ἐνβούλουσα. See Schleusen. Lex. in LXX. sub voce, ἐνβούλουσα.

דִּין, masc. constr. דִּין, constr. pl. דִּין, once, 1 Chron. xii. 23, r. דִּין. Number, Num. i. 2; ix. 20, &c. With the ellipse of רַבּ, or הַבָּא, according to, or in, the number of your persons, Exod. xvi. 16. So דִּין דִּין דִּין דִּין, four and twenty, in, or according to, number, 2 Sam. xxi. 20. And, as number is readily ascertained, this term will designate few or many, as the accompanying words shall require; as, דִּין רַבּ, men of number, i.e. few, Gen. xxxiv. 30; Deut. iv. 27, &c. דִּין דִּין, few days, Num. ix. 20. So דִּין דִּין, a few years, Job xvi. 22. In like manner, דִּין דִּין, want of number; no number; innumerable, Gen. xlii. 49. דִּין דִּין, even to —, Job v. 9; ix. 10. דִּין דִּין, 1 Chron. xxii. 4. In Deut. xxxiii. 6, the negative הַבָּא, is to be repeated before דִּין: the
Arab. יְלָאָל, rota. Syr. рота, prorsolvit.
Lit. Instrument of revolving; a wheel. Hence, meton. (a) the track of a wheel, Ps. lxv. 12. Thence, (b) A way, path, Ps. exi. 6; Prov. ii. 18. And metaphor. (c) Way, manner, Ps. xxi. 3; Prov. ii. 9. 15; iv. 26. (d) Meton. Waggon: and by a further meton., Place, fortified, i. e. barricaded by waggons, &c. Gesen. 1 Sam. xvii. 20; xxxvi. 5. 7. Arab. כְּלַעַר, plastrum.

תְּפֻלָּה, v. pres. תְּפָלָה, תְּפֻלָּה, constr. abs.
Arab. נָבֵל, celeriter rapideque traxit. 
Vaccilate, totter, 2 Sam. xxii. 37; Ps. xviii. 37; xxvi. 1; xxxvi. 31.
Part. pl. constr. תֹּפָלָה, People, tottering of foot, i. e. whose foot is not firm from weakness or other causes, Job xii. 5. But see my notes on the place.
Hiph. Imp. תְּפָל, Make, cause to vaccilate, totter, once, Ps. lxix. 24. And so, according to some, Ezek. xxix. 7, by transposition for תְּפִלָּה.
Hoph. Part. fem. תְּפָלָה, in pause, תְּפָלָה. Made to vaccilate, Prov. xxv. 19, al. non occ.

תְּפָלָה, m. pl. תְּפָלָה; it. f. תְּפָלָה; r. תְּפָלָה.
Syr. יִפְלִית, deliciarum. Arab. מִלָּה, mollitiae: bona, delicia. Delicacies, delights, Gen. xlii. 20; Prov. xxii. 17; Lam. iv. 5. Fem. pl., Job xxxiii. 31, יִפְלִית, delights of —, i. e. influences; by Rosenmüller, Gesen., &c., “vincula pleiadum;” as if derived from תְּפָל: but this is groundless. See my note on the place. Adv. תְּפָלָה... תְּפָלָה, so he walks (in) greatly delighted, 1 Sam. xv. 32. Gesenius gives a pl. תְּפָלָה. Jer. lii. 34. The received reading, however, is תְּפָל, of תְּפָל + תְּפָל.

תְּפָלָה, masc. once, Is. vii. 25, r. תְּפָלָה. 
A rake, or some such agricultural instrument.

תְּפָלָה, masc. plur. constr. דָּלָה. Aff. יְפָלָה, יְפָלָה, יְפָלָה, &c.
Arab. אֶפֶל, intestine; מַעָל, viscera. (a) The intestines, 2 Sam. xx. 10; Job xxx. 27; Is. xvi. 11; Jer. iv. 19; xxxii. 19; Lam. i. 20, &c. (b) Meton. The belly, internally, Jonah ii. 1, 2; Ps. xxii. 15, &c.; externally, Cant. v. 14. (c) The womb, Is. xlii. 1; lxiii. 15; Ps. lxxi. 6; Ruth i. 11; 2 Sam. xvi. 11, &c. And, as the seat of thought was supposed to be the viscera, (d) The heart, mind. See ד, Is. xvi. 11; Ps. xli. 9; Job xxx. 27; Lam. i. 20; Cant. v. 4. Chald. sign. (b). Aff. רָפָל, His belly, Dan. ii. 32, only.

תְּפִלָּה, f. pl. Aff. רָפָל, i. q. תְּפָלָה above. Gesen. Is. lxviii. 19, where he takes it to signify, metaph., fish, i. e. as the produce of the bowels of the ocean. But a better interpretation may be thus obtained. In the first member the comparison is, with תְּפִלָּה, the sand of the sea: in the second, with תְּפָלָה, which, to preserve unity in the passage, should be something corresponding in sense with תְּפָל, not with תְּפָלָה. Now, in the Arab., the v. תְּפָלָה, r. תְּפָלָה, signifies, among other things, “extendit se.” In the παράβαλλ, also, from the same root, πλάγα septentrionalis. The passage, therefore, may be rendered, and thy seed shall be as the sand (in number), and the offspring of thy bowels as its extent, or its vast extent; taking the pl. as a pl. of excell., i. e. so extensively spread abroad.

תְּפָלָה, masc. sing. only, i. q. תְּפָלָה, r. תְּפָלָה.
Arab. יַלְגַּנְמ, laganum ex ovis in sartagine coctis. A cake, 1 Kings xvii. 12. Comp. 13; Ps. xxxvi. 16. See יַלְגַּנְמ.

תְּפָלָה, m. pl. תְּפָלָה, constr. דָּלָה, r. דָּלָה. Place of strength, munition, Judg. vi. 26; Dan. xi. 7. 10. 31. Often applied to persons (see יַלְגַּנְמ) as a refuge, Jer. xvi. 19; Is. xxiv. 4; xxx. 2; Ps. xxxvii. 39; xlii. 2. Metaph. יַלְגַּנְמ, as my helmet, Ps. ix. 9. יַלְגַּנְמ, rock of thy munition, i. e. he who is as such a rock, Is. xvii. 10; 2 Sam. xxii. 33, &c. Phr. יַלְגַּנְמ, — of the sea, Is. xxiii. 4. יַלְגַּנְמ, cities of —, i. e. fortified, Is. xxvii. 9. יַלְגַּנְמ, the God of —, i. e. of war, Dan. xi. 38. Aff. יַלְגַּנְמ, &c.

תְּפָלָה, masc. constr. דָּלָה, plural דָּלָה.
Arab. קַלְמָם, קַלְמָם, fem. aff. קַלְמָמ, plural קַלְמָמ.

תְּפָלָה, masc. constr. דָּלָה, plur. דָּלָה.
Arab. אֹֹמ, statio, sedes. Habitation, place of residence, — of God, i. e. the Temple, Ps. xxxvi. 8. Heaven, Ps. lxvii. 3; lxviii. 6; Deut. xxvi. 15. Metaph. Refuge, Ps. xc. 1; Deut. xxxii. 27. — Den of beasts, Jer. ix. 10; x. 22; li. 37; Ps. civ. 22; Amos iii. 4; Nah. ii. 12. Habitation, gene-

מְּרַדְּס, m. constr. מָרְדָּס, once, Is. viii. 22; r. מָרְדָּס. Syr. וְנָדָס, duplicavit, involuit. Lit. Doubling, involving, of pressure, distress. Arab. מְרַדְּס, profundae. Castell. Gesenius gives under the root, for מְרַדְּס, Job xi. 17, "caligine tectus...eris sicut mane, or מָרְדָּס, caligo erit ut mane." But no notion of darkness appears to be inherent in this word, no more than it is in that of the morning or dawn. If the comparison had been with the night, the case would have been different. Still, as distress, is sometimes intimated by darkness or blackness, see מָרְדָּס, which may be allowable in a translator's so taking the word here by a meton. לְקָנָה, הִיא סְדֵנָחוֹפּוּת, which is not far from the matter.

מָרַדְּס, m. plur. aff. once, מְרַדְּס, r. מָרְדָּס, cogn. מָרַדְּס, Their nakednesses, Hab. ii. 15.

מָרָדָס, see מְרַדְּס.

מָלָקָה, once, מָלָקָה, 2 Chron. xii. 7; pl. מָלָקָה. Arab. מַלָּק, calcilus; whence the notion of paucity. A little, few, i. e. small quantity, or number; constr. מַלָּק, of water, Gen. xviii. 4. Comp. Num. xiii. 18; xxvi. 54, &c. מַלָּק, of food, I. together. 2. As the governing noun, מַלָּק, man of fewness, a few, Deut. xxvi. 5. Comp. Dan. xi. 34. In apposition, מַלָּק, מַלָּקָה, nations not a few, Is. x. 7. Comp. Neh. ii. 12. Adverbially, Ps. viii. 6; of time, Ruth ii. 7; Ps. xxvii. 10; Hos. viii. 10; Hag. ii. 6; of distance, 2 Sam. xvi. 1; constr. med. מַלָּק, ps. So, when respect is had to persons or things, מַלָּק, lit. Whether a little from you? i. e. Is it a trifle with you? or less than your desert? Comp. Ezek. xxi. 20; Ps. viii. 6. Repeated, as מַלָּק, מַלָּק, by little and little, Exod. xxiii. 30. Comp. Deut. vii. 22. Pl., Ps. cix. 8; Eccl. v. 1. With other particles prefixed, מַלָּק, 2 Sam. xii. 8; מַלָּק, Job x. 20; מַלָּק, Gen. xxx. 30; מַלָּק, Is. xvi. 14; lit. little, small, i. e. very small, or few.

With מַלָּק, (a) As a small thing, trifle, was it, i. e. it was near; but little was wanting that —, Gen. xxvi. 10; 2 Sam. xix. 37; Ps. lxxviii. 2; cxix. 87. וַי-מַלָּק, Cant. iii. 4. (b) Shortly, soon, Ps. lxxxii. 15; xciv. 17. It., Ps. ii. 12; Job xxxii. 22. (c) Lit. As a few, i. e. comparatively speaking, as nothing, a very few, Is. i. 9; Ps. cv. 12; 1 Chron. xvi. 19. See Nold., pp. 517. 390. Hence the verb—

מָלְקָה, pret. non occ. pres. מָלָקָה, constr. abs. it. med. מָלְקָה, מָלָקָה, pers. רָמָּלָק, thing. Be, become, few, small, Exod. xiii. 4; Jer. xix. 6; xxx. 19; Is. xxi. 17; Ps. cvii. 39; Neh. ix. 32; Prov. xiii. 11.

Infin. מָלָקָה, Lev. xv. 16, only.

Pih. pl. מָלָקָה, i. q.Kal, Excl. xii. 3, only.

Hiph. f. מָלָקָה, pres. מָלָקָה, constr. abs. it. med. מָלָק, מָלָק, Make few, fewness, diminish, Lev. xxv. 16; xxvi. 22; Num. xvi. 54; xcvii. 54; Jer. x. 24; Ps. cvii. 38, &c. Assign, give, few, little, Exod. xxx. 15; Num. xxxv. 8.

Part. מָלָקָה, Exod. xvi. 17, 18; Num. xi. 32.


מָלָק, m. constr. מָלָק, once, Is. li. 3. Garment, clothing, of praise. Comp. מָלָק, Is. x. 10, r. מָלָק.


מָלָק, m. once, Is. xvii. 1. Synon. רָמָּלָק, i. q. צֶּרֶן, r. מָלָק, or מָלָק. Arab. מַלָּק, conj. vii. cecidit. Cogn. מַלָּק, defussus.

Cogn. מְלָקָה, pernicie affecta fuit seges.

מָלָק, m. pl. מָלָק, r. מָלָק. Comp. מָלָק.

Mālak, Long and full upper garment, worn by persons of dignity (men or women), robe, mantle, or the like. See Braun. de Vest. Sacerd. ii. 5; Schröd. de Vest. Mulierum, p. 269. It appears to have had a mouth, or neck hole, in the middle, Exod. xxviii. 23, and, four corners, מָלָק, xxviii. πτέρυγας, Deut. xxii. 12;—1 Sam. xv. 27; xviii. 4; xxiv. 5. 12. Also by the Prophets and Priests, Is. xxviii. 14;—but under the Ephod; thence termed, מָלָק, Exod. xxviii. 31; xxix.
22: — by women, 2 Sam. xiii. 18. Metaph. Is. lx.i. 10; lix. 17. Aff. יָמַע, &c.

פְּלִיוּ, Chald. See יָמַע above.

פְּלִיוּ, constr. יָמַע, with 1 parag. יָמַע, Ps. cxxiv. 8. Aff. יָמַע; pl. יָמַע; constr. יָמַע; it pl. fem. יָמַע; constr. יָמַע; r. יָמַע.

Syr. יֵלד, fonts: יִלְּדָה, id. Arab. יִלְדָה id. A fountain, well, of water, Gen. vii. 11; viii. 2; Lev. xi. 36; Ps. lxxiv. 15; lxxxi. 7; Hos. xiii. 15, &c. Metaph. Is. xiii. 3; Ps. lxvii. 7, &c.

יִפְלֵי, 1 Chron. iv. 41. Kethiv for יָפְלֵי. See יִפְלֵי.

יִפְלֵי, v. occ. Part. only. Syr. cogn. יִפְלֵי, angusto pectore fuit. Comp. יִפְלֵי, Arab. יִפְלֵי, i. q. יִפְלֵי, profundus fuit. Pressure being apparently the primary notion. Thence—

Part. יִפְלֵי, fem. יִפְלֵי. (a) Pressed. Meton. (b) Bruised, injured. (a) יִפְלֵי, his spear pressed down, i. e. stuck, into the earth, 1 Sam. xxvi. 7. (b) Lev. xxii. 24, with יִפְלֵי, &c. xxx. 48. Al. יִפְלֵי. See Schleusen. Lex. in lxx. Gesen. communitis testiculis. Al. non occ. יִפְלֵי, masc. plur. non occ. Arab. יִפְלֵי.

יִפְלֵי, properavit, corrupit, &c.: whence יִפְלֵי, corruption, &c. Cogn. יִפְלֵי, obrectavit. Perverseness, sin, against God, Job xxi. 34. See my note. Sym. בְּרֵסָם. In other places, Lev. v. 15, &c., as an Infin. with the v. יִפְלֵי, which see. Aff. יִפְלֵי, &c.

יִפְלֵי, m. plur. יִפְלֵי. Constr. יִפָלִי, יִפָלִי, with יִפָלִי, prest. Num. v. 6; Neh. xiii. 26; Ezek. xiv. 12.

יִפָלִי, masc. constr. once, Neh. viii. 6, r. יִפָלִי, prominit, eminuit.

Cogn. Heb. יָפָל (יָפָל, for יָפָלִי, Gram. art. 87. 1). Elevating, lifting up of—

יָפָלִי, masc. constr. יָפָלִי, pl. aff. יָפָלִי, r. יָפָלִי. Ascent, or place of acclivity, Neh. xii. 37; ix. 4; 1 Sam. ix. 11; Josh. x. 10; Is. xv. 5. &c. Pl., Ezek. xi. 31. Thence, meton., mount, as יָפָלִי, Mount of Olives, 2 Sam. xv. 30.

יָפָלִי, f. pl. יָפָלִי, r. יָפָלִי. (a) Ascent, going up, from one place to another, Ezra vii. 9. Metaph. יָפָלִי, suggestions of your own minds, Ezek. xi. 5. Comp. יָפָלִי, 1. xxxviii. 10, &c.

(b) Step, as of stairs, &c., 1 Kings x. 19;
Illustrated by Jerome on the place, who tells us that large round stones were kept in the villages, &c., of Palestine, for the purpose of trying the strength of the young men; some being able to lift one of them as high as the knee only, others higher: and hence their strength was known. He also saw, he says, a very heavy brazen ball in the Temple of Minerva, at Athens, which he could scarcely move; with which the comparative strength of the several combatants was adjudged. This custom and this passage were alluded to by our Lord, Matt. xxii. 44; Luke xx. 18; the supposition being, in each case, that such stone would prove so heavy, that it would fall and crush him who may have so far succeeded as to have lifted it up.

םינפל, masc. pl. constr. נפל, r. נפל; the Dageah in the p implying, Gram. art. 154. 5, intensity; thence Great depths, very deep places, Ps. cxxx. 1; Is. li. 10; Ps. lxix. 3. 15; Ezek. xxvii. 34.

קט, r. קט. See קט. Lit. intent, purpose, &c.; but used always with ב prefixed, as a preposition.

(a) Because of, on account of, 1 Kings viii. 41; 2 Kings viii. 19; Is. lxii. 1, &c.; Nold., p. 442.

(b) Adv. In order that, for the purpose that, so that, Gen. xxvii. 25; Exod. iv. 5; Deut. iv. 1, &c.

(c) For thence, so, accordingly, Jer. xliv. 8; Hoa. viii. 4; Ps. li. 6, &c.

(d) Because that, Neb. vi. 13, ואָרָה שֹפַע Because that he was an hireling, thence, therefore, I feared, &c. See Gram. art. 157. 19; Is. lxvi. 11, &c. Because of, Jer. vii. 10, &c.

With interrog. כי, Job xviii. 4; with conj. Is. lxii. 1, &c.

With aff. כִּי, 2 Kings xix. 34; xx. 6, &c.: כי, Job xviii. 4; Dan. ix. 19: כי, Deut. iii. 26, &c.

With וה, as, והי, &c.; it. והי, &c. See Nold., p. 443, seq. always giving the sense which such combination would naturally require.

ומֵד, m. r. מד, constr. מד, pl. non occ. Answer, Prov. xv. 1. 23; Job xxxii. 3. 5. — of prayer, Prov. xvi. 1. With aff. and prep. מד, for his own intent, purpose, i. e. to answer his own ends. Jehovah hath done (not made) all for his own purpose (object, or will); so even (the wicked (man) for the day of evil (calamity), Prov. xvi. 4.
See my Sermons and Dissertations, Lond. 1830, p. lxii. seq. note.

fuit. Arab. ʿaʿī, id. The primitive notion, penetrating, cutting, or the like: thence, meton. Cutting, furrow, Ps. cxxix. 3. Kethiv, Keri, ʿaʿī. Sym. παρατείνων κα-

κοῦτέρας. See lxx. 1 Sam. xiv. 14.

ναικεῖων, see ναίκειον.


مصر, masc. — plur. non occ. Arab. مصْر, instrumentum ensiforme, quo arborese ceduntur. A sort of aze, or other carving tool, Is. xliv. 12; Jer. x. 3, al. non occ.

Restrained, hindrance. Aquila, ἀνίσχυς. Symm. ἀνίκχυς. See lxx.

 confirmPassword above.

Area, ἀραία, once, Deut. xxii. 8.

Arab. ʿaʿī, retinuit; ʿaʿī, area domus, quodquae eam circumstaret. A parapet, or battlement.

Unleaved, abrupt, places, opp. ῥηθός.

Naked place; nudity, Nah. iii. 5; 1 Kings vii. 36. suitability, according to the naked place,—i. e. place barely assignable to, or due space—of, each. lxx. κατὰ πρόσωπον τοῦ.

Naked, masc. r. ῥηθός, pl. non occ. Naked place; nudity, Nah. iii. 5; 1 Kings vii. 36. suitability, according to the naked place,—i. e. place barely assignable to, or due space—of, each. lxx. κατὰ πρόσωπον τοῦ.

with ἐν locale, ἐν, pl. ἐν.

Nared, f. non occ. r. ῥηθός. 1. Place of setting (sun). The west, Dan. viii. 5; Ps. lxiv. 7; ciu. 12; evii. 3; Is. xliii. 5; 1 Chron. xii. 15; xxvi. 30, &c. Fem. Is. xlv. 6, al. non occ.

Pe. Pl. aff. ἐν, Merchandise, ware, Ezek. xxvii. 13. 17. 19. 25. 27. 33. 34, al. non occ. Aff. sing. ἐν.

Naked, masc. constr. ῥηθός, i. q. ῥηθός. Naked, bare, place. Plain, or moor, perhaps, once, Judg. xx. 33. lxx. Μαραγασέ. Arab. ῥηθός, quicquid circumjacet urbem.
Oppressions, 
exactions, or, as a pl. of excellence, great oppression, grievous exaction, twice, Is. xxxiii. 15; Prov. xxviii. 16.

Memphis, a city of ancient Egypt, Hos. ix. 6; Is. xix. 13; Jer. ii. 16. The ruins of which are still to be seen on the western shore of the Nile, eastward of Old Kahira. Arab. منث.

Plutarch, de Iside et Osiride, says as to its etymology, as quoted by Gesenius, "τὴν μὲν πάλιν Μέμφιν οἱ μὲν δρόμοι ἄγαθος ἐφηνεύσαντο, οὐδ' ὁταν ὁ Οσιρίδος." On the Coptic derivations, &c. respecting this word—in which, I confess, I can place no faith—see Jablonski Opusc. ed. Water. i. pp. 137. 150. 179; ii. p. 131, &c., as cited by Gesenius.

Object of attack, butt. lxx. κατανεκτητιν. Al. κατανεκτησαν.

Môsèm, masc. pl. יָםָש, r. יָפֶנ. (a) Dis- 
perser, Nah. ii. 1; Jer. xxiii. 1. (b) Meton. "Malleus bellicus," Gesen. Some warlike instrument, a balista perhaps, Prov. xxvi. 18. lxx. ποραξόν, a club. So the Syr.

Môsèm, m. pl. part. Hiph. r. יָפְנ.

Môsèm, masc. plur. constr. יָפֶנ, r. יָפֶנ. —

Môsèm, fem.—

Môsèm, fem.—

(a) Deciduous, worst of the corn, Amos viii. 6. — of flesh, Job xli. 15, the lower and harder parts, muscles, perhaps. See my note on the place. lxx. τὰ ἤκαρα. (b) Fall, ruin, f. Is. xvii. 1; xxiii. 13; xxv. 2; Ezek. xxvi. 15. 18; xxvii. 27; xxxi. 13. 16; Prov. xxix. 16. (c) Meton. Carcase as fallen, ruined, Judg. xiv. 8. Aff. יָפַנ, יָפַנ.

Môsèm, fem. plur. constr. יָפַנ, once, Job xxxvii. 16, synon. וֹי, יֹי. Miracles, wonders. See my note on the place.

Môsèm, f. pl. once, 2 Chron. xxxv. 12. Classes, divisions, r. יָפַנ.

Môsèm, masc. once, Ps. lv. 9, r. יָפַנ. Escape, safety.

Môsèm, f. in pause, יָפַנ, pl. non occ. r. יָפַנ, lit. feared, i. e. object of fear. An idol, image, 1 Kings xv. 13; 2 Chron. xv. 16, al. non occ. Aff. יָפַנ.

Môsèm, masc. plur. constr. יָפַנ, יָפַנ. Poisings, balancings of —, once, Job xxxvii. 16.

Môsèm, m. יָפַנ, f. pl. aff. יָפַנ, Prov. viii. 22. His works, doings, fem. plur. יָפַנ, Works, &c. Ps. xlv. 9; lxvi. 5.

Môsèm, masc. r. יָפַנ. Aff. יָפַנ. His breaking down, bruising, once, Ezek. ix. 2.


Môsèm, masc.—pl. non occ. r. יָפַנ. (a) Arrangement, appointment, 2 Chron. xxxxi. 13. (b) Census, publicly appointed, 2 Sam. xxiv. 9. Also the pr. name of one of the gates of Jerusalem, Neh. iii. 31, al. non occ.

creeks. From the preceding ところ, the sea-shores, in some sense or other, must be meant. Gesen. "Arab. ʿārām, sinuus fluvi..., statio navium."

vertebra, once, 1 Sam. iv. 18. Aff. ʿaṣb, The bone, or vertebra, of his neck. Aquila, tēnōn. Symm. σπόνδυλον. lex. νόρος.

 latina, m. r. ʿalām, pl. constr. ʿalāʾim. (a) Spreadings, expanding, of —, Job xxxvi. 29. (b) Meton. sing. The sail of a ship, Ezek. xxvii. 7, al. non occ. Aff. ʿalāʾ, 

quipotens, fem. r. ʿalāʾ, Arab. ʿalāʾ, qui dolorem clonium praē se fert. Syr. ʿalāʾ, incessit, once, 1 Chron. xix. 4. The buttocks. Comp. ʿalāʾ, 2 Sam. x. 4.

ʿalāʾ, m.—pl. non occ. r. ʿalāʾ. Arab. ʿalāʾ, clavis. A key, Judg. iii. 25; Is. xxii. 22; 1 Chron. ix. 27. Phr. ʿalāʾ, and they were over the key; they had the authority of it, al. non occ.

ʿalāʾ, masc. r. ʿalāʾ, once, Prov. viii. 6. Opening of the lips.

ʿalāʾ, masc. r. ʿalāʾ, plur. non occ. The threshold of a door, gate, house, 1 Sam. v. 4, 5; Ezek. ix. 3; x. 4.18; Zeph. i. 9, &c.


ʿalāʾ, see ʿalāʾ.

ʿārām, v. pres. ʿārām. Syr. ʿārām, advenit, potest; ʿārām, id. Eth. ʿārām: venit. Arab. ʿārām, r. ʿārām, perrexit.

Constr. immed. obj. it. med. ḫw, it. abs. it. med. ḫw, in ḫw, pers. ḫw, Lev. xxv. 26; ḫw, τρίς, of, any of, Ezra viii. 15. The primary notion seems to be go, proceed, or, as in vulgar Engl., get on: thence, meton. obtain, find, &c.

(a) Come to, arrive at, Job xi. 7. (b) Obtain, acquire, pers. or thing, Gen. xxvi. 12; 2 Sam. xx. 6; Ezek. iii. 1; Prov. iii. 13; viii. 9. 35; xviii. 22. Frequently with whose, Gen. xviii. 3; xxx. 27, &c.; — Hos. xii. 9; Ruth i. 9. Vision, from God, Lam. ii. 9, &c. Of the hand, as the instrument, Lev. xxv. 28; Job xxxi. 25. Abs. 2 Sam. xvii. 22. In a bad sense—calamity, i. e. its taking effect, Ps. cxvi. 3; Prov. vi. 33; Hos. xii. 9.

(c) Find, discover, pers. or thing, Gen. ii. 20; viii. 9; xi. 2; xvii. 26; 1 Sam. xxix. 3. 6, &c. Phr. ʿālāʾ, thy hand shall find, 1 Sam. x. 7, i. e. shall be at hand; come in thy way, 1b. xxv. 8; Judg. ix. 33; Eccl. ix. 10. Metaph. of the mind, Eccl. iii. 11; vii. 27; viii. 17. — of solving an enigma, Judg. xiv. 12. Ability, as in the Syr. potest above, is intimated in these last cases. Comp. Rom. vii. 18.

(d) Find, i. e. meet with, happen to, Exod. xvii. 8; xxii. 5; Num. xx. 14; xxxii. 23, &c. — of the hand, prevail, 1 Sam. xxiii. 17; Is. x. 10; lvii. 10; Ps. xxxi. 9; Job xxxi. 25. In Ps. lxxvi. 6, all the men of might, i. e. none of — have prevailed, (i. e.) their hands have not.

(e) Meton. as a consequence of finding, obtaining, Be sufficient, enough, Num. xi. 22; Judg. xxi. 14.


Niph. ṭanāʾ, pres. ṭanāʾ, constr. abs. it. med. ṭanāʾ, pers. ṭanāʾ, ṭanāʾ, ṭanāʾ, ṭanāʾ. (a) Be, become, obtained, acquired, to, by, any one, Josh. xvii. 16; Jer. xv. 16; Hos. xiv. 9; Job xxviii. 12. (b) Found, arrived at: thence (c) Present, at hand. (b) Gen. xliv. 16, 17; Exod. xxii. 3; 1 Kings xiv. 13: (c) Gen. xviii. 14; xix. 15; 1 Chron. xxiv. 17; 2 Chron. xxxiv. 32; Ezra viii. 25. — of God, Is. lxv. 1; Jer. xxix. 14; 1 Chron. xxviii. 9. Meton. of words, Acceptable, as things sought after, Jer. xv. 16. Comp. 2 Chron. xix. 3; Ps. xlv. 2. ʿārām, very acceptable, or, ready to be found.

Infin. ʿārām, Exod. xxii. 3. Aff. ʿārām, Is. lv. 6.

Part. ʿārām; plur. ʿārām; pause, ʿārām. Aff. ʿārām, Gen. xlvi. 14; 1 Sam. xiii. 15; Ezra viii. 25; Is. xxiii. 3.
— fem. מָכָּה, pl. מָכָּות, 2 Kings ix. 4; Gen. xix. 15.

Hiph. pr. pres. מָכָּה. Cause to come, arrive, i. e. give, deliver up, into the hand, power, 2 Sam. iii. 8. — recompense, repay, Job xxxiv. 11; xxxvii. 13; Zech. xi. 6. — present, offer up, Lev. ix. 12, 13, 18.

Part. מָכָּה, Zech. l. c.

מָכָּה, see Infin. above.


Arab. مَکْصَب, locus elatus, et ubi quid erectum tenetur.

מָכָּה, m. [see מָכָּה, pl. non occ. (a) Place of erection, standing, Josh. iv. 3. 9. (b) Metaph. Station, dignity, Is. xxvi. 19. (c) Station of soldiers, column (in a military sense), 1 Sam. xiii. 23; xiv. 1. 4. 6. 11; 2 Sam. xxiii. 14, al. non occ. Aff. מָכָּה. Fem. 1 Sam. xiv. 12; Zech. ix. 8; i. q. מָכָה, sign. (c).

מָכָּה, fem. constr. and abs. מָכָּה, it, מָכָּה, plur. מָכָּה, constr. מָכָּה, r. מָכָּה, cogn. מָכָּה. Sherihi, on the 32 Makamat of Harizi, has the following note.

םָכָּה, fem. plur. מָכָּה, r. מָכָּה. Sweet, according to Gesenius. Arab. مَکَا، suzit. Syr. مَکَا، ezsuxit. Constr. abs. it. imm. Suck, drain, wrung out, Judg. vi. 38; Is. li. 17; Ezek. xxiii. 34; Ps. lxxix. 9, al. non occ.

Niph. מָכָּה, pres. מָכָּה, Be, become, sucked, drained, wrung out, Lev. i. 15; v. 9; Ps. lxxix. 10, al. non occ.

מָכָּה, fem. plur. מָכָּה, r. מָכָּה. Sincer, pure: therefor, I. Pure, i. e. unleavened, of bread. מָכָּה, unleavened cake, Lev. viii. 26; pl. מָכָּה, Num. vi. 15; and simply, מָכָּה, Exod. xii. 15. 18. Phr. מָכָּה, feast of —, i. e. of the Passover, Exod. xxiii. 15; xxxiv. 18. Opp. רָעִּי, Num. xxi. 39. With מָכָּה, מָכָּה, and מָכָּה, Ib. xxix. 2, where the manner of making them is described, &c. St. Paul evidently alludes to this unleavened bread, as if we were intended to shadow out the sincerity of those who partook of it, 1 Cor. v. 8, μὴ δὲ ἐν ψωμί κακίας καὶ πονηρίας, δολὲ καὶ διαφείας. II. pl. non occ. r. מָכָּה. Contention, quarrel, Prov. xiii. 10; xvii. 19; Is. lii. 4, al. non occ. Aquila, Symm. Theod. μαχεία.

מָכָּה, fem. pl. constr. מָכָּה, r. מָכָּה. Neighings, as of horses, Jer. viii. 16. Aff. מָכָּה, Ib. xiii. 27, al. et sing. non occ.

מָכָּה, m. pl. מָכָּה, r. מָכָּה, cogn. מָכָּה.

מָכָּה, f. pl. מָכָּה] (a) Prey taken in
the chase, &c. Prov. xii. 12. (b) Meton. dignity, nets, for as nets, ellip. rev. 3, Eccl. vii. 26. (c) i. q. רמא, Fortress, munition, &c. Is. xxix. 7; Ezek. xix. 9; Eccl. ix. 14. Aff. אַחֲרִי, Is. l. c.

רַבִּים, m. r. זְרָ. A hunter's net, once, Job xix. 6. See my note.

רַבִּים, fem. r. id. constr. רָבִּים, plur. רַבִּים. (a) Prey, of hunters, &c., Ezek. xiii. 21. (b) Net of do, Ezek. xii. 8. (c) i. q. רַבִּים, and רַבִּים above. Fortress, munition, &c., Job xxxix. 28; 1 Sam. xxii. 4; 2 Sam. v. 7; 1 Chron. xi. 5, &c. Metaph. of God, as a place of strength, &c., Ps. xviii. 3; xxxvi. 4; lxxvi. 3; xci. 2. Aff. אַרְבָּה עָשָׂר.

רַבְּרַבִּים, f. constr. רַבָּרַבִּים, plur. רַבְּרַבִּים, r. ידו. Command, precept, of man or God, 2 Kings xviii. 36; Prov. vii. 1, 2;—Deut. vi. 1. 25; Josh. xxii. 3; Lev. iv. 27, &c. יָדָאֵּן, respecting the Levites, Neh. xiii. 5, &c. Aff. אָרְבָּרָה עָשָׂר.

רַבְּרַבִּים, fem. plur. רַבְּרַבִּים. —

רַבָּרַבִּים, fem. plur. רַבָּרַבִּים. —

רַבָּת, i. q. רֹתַב. Depth of the sea, &c., Exod. xv. 5; Neh. ix. 11; Jonah ii. 4; Mic. vii. 19; Job xli. 22. —of a river, Zech. x. 11. —of mire, Ps. lxix. 3. 16, &c.

רַבָּה, masc. — plur. non occ. —

רַבָּה, fem. plur. רַבָּה. —

רַבָּה, f. constr..once, 1 Sam. xvii. 6, in נָעֲרָה חֹלָלָה, Guard, greaves, &c. of brass; from the notion of mono or pariies, mount or wall, as noticed above. Fem. of רַבָּה, above. xxx. כְּנַיִּים חַלָּאִים.

רַבְּרַבִּים, fem. plur. רַבְּרַבִּים, dual, רַבָּרַבִּים (Dagesh om., Gram. art. 113). Syr. ﺔٰ٠, whence, ﺔٰ٠, tinnitus acutus. Arab. ﺔٰ٠٠, sonuit cum tinnitus. Propr. Ringing instrument; thence, (a) Cymbals (always dual) occ. with other musical instruments, 3 Chron. xiii. 8; xv. 16; Neh. xii. 27; Ezra iii. 10, &c. (b) Bells as hung to the necks of horses, Zech. xiv. 20, pl. See also תַּנְבִּים. Gesenius's יָדָא, is a mere, unnecessary, fiction.

רַבְּרַבִּים, fem.—plur. non occ. r. ידו. A sort of Bonnet or mitre, or rather turban, worn by the Jewish chief priest. See Braunius de Vestitu Sacerdot. p. 625, seq. Joseph. Antiq. lib. iii. c. vii. § 3....πλων ἀκένων....καλείται μὲν μασαμαβδης. See
the rest of this par., and Bell. Jud. lib. v. (vi.) c. v. § 7; Exod. xxviii. 4. 39; xxix. 6, &c. — of a nobleman, Ezek. xxi. 31.

וָּפַי, m.—pl. non occ. r. וָּפַי, l. q. וָּפַי.
A bed, or couch, once, Is. xxviii. 20.

וָּפָיָה, m. pl. constr. וָּפָיָה. Aff. וָּפָיָה, r. וָּפָיָה. Steps. Metaph. Proceedings, Ps. xxxvii. 23; Prov. xx. 24; Dan. xi. 43. וָּפָיָה, in his footsteps, i.e. attached to his interests. Comp. וָּפָיָה, Judg. iv. 10.

וָּפָיָה, compd. of וָּפַי + וָּפַי. Of a small sort, kind, Dan. viii. 9.

וָּפָיָה, m.—pl. non occ. r. וָּפָי. Little, small, in size, consideration, Gen. xix. 20; Job viii. 7. — of number, 2 Chron. xxiv. 24. — of time, Is. lxi. 18. Propr. name of a hill, Ps. xlii. 7.

וָּפָיָה, m. r. וָּפָי, pl. non occ. Watch-place, or tower, Is. xxii. 8; 2 Chron. xx. 24. Also the pr. name of several towns, Josh. xv. 38, &c.

וָּפָיָה, masc. pl. once, Obad. 6, r. וָּפָי. Aff. וָּפָיָה, his hidden places. xxx. וָּפָיָה, לֹגֶה וָּפָיָה, aatv.

וָּפָיָה, v. pres. plur. וָּפָיָה, synon. וָּפָיָה, וָּפָיָה, in the parallel. Arab. וָּפָיָה, וָּפָיָה, וָּפָיָה, succitio lenis. Suck as an infant, once, Is. lxvi. 11.

וָּפָיָה, m. pl. constr. וָּפָיָה, constr. וָּפָיָה, r. וָּפָיָה. Geuen. as וָּפָיָה, of וָּפָי. Others, cogn. r. וָּפָיָה. Pressure: thence, restraint, trouble, Ps. cxvi. 3; cxviii. 5; Lam. i. 3, al. non occ.

וָּפָיָה, masc. pror. name of one of the sons of Ham, Gen. x. 5: thence of Egypt, probably as named after him: sometimes also styled וָּפָיָה. See in its place above. Arab. וָּפָיָה, Syr. וָּפָיָה, Whence the
Patronymic—

וָּפָיָה, masc. pl. וָּפָיָה, וָּפָיָה, Egyptian, Gen. f. pl. וָּפָיָה, וָּפָיָה. xii. 12.14; xvi. 1; xxxix. 1; Exod. i. 19, &c.

וָּפָיָה, masc. pl. non occ. r. וָּפָיָה. Lit. purifying instrument. A crucible, Prov. xvii. 3; xxvii. 21, al. non occ.

וָּפָיָה, m.—pl. non occ. r. וָּפָיָה. Wasting, consumption: meton. Rottenness, Is. iii. 24; v. 24, al. non occ.

וָּפָיָה, fem. plur. וָּפָיָה, r. וָּפָי. Lit. Transferor or perforator: thence, (a) Hammer, for driving nails, &c. Judg. vi. 21; 1 Kings vi. 7; Is. xliv. 12; Jer. x. 4. (b) Meton. Perforation, hole, shaft, of a well, Is. li. 1, al. non occ.

וָּפָיָה, m. { pl. וָּפָיָה, constr. וָּפָיָה, וָּפָיָה, or וָּפָיָה, r. וָּפָי. (a) Sacred place, sanctuary; the Tabernacle, or Temple, Exod. xxv. 8; Lev. xii. 4; xxii. 12; Num. x. 21; Ezek. xxi. 7; 1 Chron. xxii. 19; 2 Chron. xxix. 21: it. וָּפָיָה, Is. xiii. 13; וָּפָיָה, Dan. viii. 11: — וָּפָיָה, of the king, as consecrated by him, Amos vii. 13. וָּפָיָה, Jer. li. 51, sacred places of the Temple. וָּפָיָה, Ps. lxxiii. 17, id. if this last is not a pl. of excellence. וָּפָיָה, Amos vii. 9, idolatrous places of worship: see the parallel preceding member. For other usages, see Neh. x. 40; Ezek. xliv. 1; xiv. 4, &c. (b) Sacred thing, part, Num. xviii. 29. (c) An asylum, as a place of safety, Is. viii. 14; Ezek. xi. 16. Comp. 1 Kings i. 50; ii. 28. Aff. וָּפָיָה, יָפָיָה, erroneously Num. xviii. 29: יָפָיָה, &c.

וָּפָיָה, pl. m. r. וָּפָי. Congregations, assemblages, Ps. xxvi. 12; lxviii. 27. al. non occ. Fem. also the name of a place, Num. xxxiii. 25.

וָּפָיָה, m. r. וָּפָי, which see: constr. once.जे, (a) Expectation, f. constr. וָּפָי, f. confidence, hope, i. q. וָּפָי, 1 Chron. xxix. 15; Ezra x. 2. Meton. Person conformed in, God, Jer. xiv. 8; xvii. 13; L. 7.

(b) Collection, assemblage of men, animals, &c., 1 Kings x. 28; 2 Chron. i. 16. יָפָיָה, — of waters, Gen. i. 10; Exod. vii. 19; Lev. xi. 36. Fem., Is. xxii. 11, al. non occ.

וָּפָיָה, masc. constr. יָפָי, pl. f. יָפָי, r. וָּפָי. Lit. place of standing. (a) Place, Gen. i. 9; Exod. xxi. 13; Lev. iv. 12, &c. Constr. Gen. xii. 6; xiii. 4. With יָפָי, Ib. xxi. 20; xl. 3, &c. Otherwise, Josh. i. 3; Jer. xiii. 7, &c. With יָפָי, Ps. iv. 8. Also the יָפָי, om. יָפָי (יָפָי) יָפָי, Job xviii. 21, &c. (b) Meton. Habitation, residence, Josh. xx. 4; Judg. xviii. 10; 1 Sam. xxvii. 5; 2 Sam. vii. 10; pl., Deut. xxi. 2, &c. (c) Room, space, Gen. xxiv. 23. 25;
I Sam. xxvi. 13. Comp. Is. v. 8; xxviii. 8;
Jer. vii. 32; xix. 11, with negatives. (d) Place, country, neighbourhood, of, Gen. xii. 6; xviii. 24, &c. Gesen. "oppidum, vicus." But this the context will not bear. Aff. יִּשָּׁר, יַשְׁר, &c.; pl. יִשְׂרָאֵל, yisra'el.

רֵעָה, m. constr. רעא (ra'a), plur. non-occ. r. רעא. (a) Spring, fountain. Meton. (b) Origin, Zech. xiii. 1; Jer. ii. 13; viii. 23; Hos. xiii. 15. Prov. xiii. 14; xiv. 27; xvi. 22; Jer. xvii. 13. In Ps. lxviii. 27. רֵעָה, r'ah, f. and m., r. רעָה. "ellip: for יִּשָּׁר רֵעָה, ra'a shir, Bless the Lord, from His being (because of His being) the source, origin, of Israel, i.e. Israel's adoption as his. (c) Natura mulleris per euphemismum, Lev. xii. 7; xx. 18. Meton. of a wife generally, Prov. v. 18. Aff. רִעָה, רִעָה רִעָה, &c.

רֹעִים, m. once, 2 Chron. xix. 7, r. רעִים. Receiving, accepting.

רֹעִים, f. pl. r. רעִים, once, Neh. x. 32. Lit. acceptable, receivable, things. Goods, merchandise.

רֹע, m. r. רע, once, Exod. xxx. 1. Perfume, incense.

רֹעֵשׁ, f. r. רעשׁ. A censer, 2 Chron. xxvi. 19; Ezek. viii. 11. Aff. רעשׁ רעשׁ רעשׁ.

רֹעֶה, m. id. constr. רעֶה, רעֶה, &c., f. r. רעֶה, r. רעֶה. Arab. cogn. רעֶה, reduit; herbascere capitis; terra; רעֶה, rexit, imperavit. Æthiopic

רְעִינָה: planta; וְרֶעִית: punivit. Whence the walking staff, and, eventually, the mace, became a symbol of authority. (a) Shoot, twig, Gen. xxx. 37—39. 41; Jer. i. 11. (b) Walking staff, Gen. xxxii. 11; 1 Sam. xvii. 40; Zech. xi. 10. 14, &c. (c) Mace, instr. of authority, Jer. xviii. 17. — or punishment, Ezek. xxix. 9; Num. xxii. 27. — of prediction, by Rabdomantia, 'padthouzare, Hos. iv. 12. With aff. the Dagesh mostly omitted. רְעִית, רְעִית, R'mith; but לָעָית, לאוית, Exod. xii. 11.

ולאִי, m. r. לאי. Arab. לאי, securitas. Place of security, safety, refuge. רֵעָה —, or רַעֲה, רַעְיָה, לאי, city, or cities, of safety, refuge, Josh. xxii. 13; Num. xxxv. 11. 13, 14; xxxviii. 6, &c. It. לאי לאי, לאי, the cities for safety, Num. xxxv. 12. 15. Comp. Josh. xx. 3. Aff. לאי לאי.

רַעִית, Jer. xv. 10, for לאי.

רְעִית, fem. constr. pl. רְעִית, constr.
Is. iv. 5, r. מַמ. Lit. act, or place, of calling, or reading. (a) Act of calling, assembling, together, Num. x. 2. Comp. Is. i. 13. (b) Meton. Convocation, congregation, with מָא, generally, Exod. xii. 16; Lev. xxiii. 2–4, 7, 8. 37, &c. (c) Reading, reciting, Neh. viii. 8.

נֶמֶר, m. constr. מַמ, aff. יָמָא, r. מַמ. (a) Accident, Deut. xxiii. 11; 1 Sam. vi. 9; xx. 26; Ruth ii. 3. (b) Event, result, Eccl. ii. 14, 15; iii. 19; ix. 2, 3.

נֶמֶר, masc. once, Eccl. x. 18, r. מַמ. Part. Pih. Lit. frame, framework. Hence, Building, edifice.

רֶנֶר, fem. twice only, Judg. iii. 20. 24, r. מַמ. Syr. מֶר, frigescere. Arab. מָר, friguit dies; מָרָא, frigore auctus. Coolness, refreshing. Lxx. δείπνος.

רֶנֶר, m. r. מַמ, plur. non occ.—רֶנֶר, f. masc. once, Is. iii. 24, opp. יָמָא, מַמ. Wreathing, platting, of the hair. Arab. מָר, opere tornatili elaboravit. Fem. (a) Embossing; working in relief, a sort of chequered work, apparently, having the appearance of platted hair: so Jer. x. 5. מַמ רֶנֶר, as the palm tree (are) they a chequered work, i.e. so carved as to appear like the bark of the palm. Of the candlestick, cherubim, &c., Exod. xxv. 18, 31; xxxvii. 17. 22; Num. viii. 4; x. 2. Phr. מַמ רֶנֶר, one (sort of) wreathed work, Exod. xxv. 36. Aquila, έξευματαλωμία. Symm. οταντομενή. Lxx. ὀρθοσιν. How lathe-work could be applied to several of these things it is not very easy to see.

(b) A cucumber. Arab. מָמ. Meton. Place of, garden of —, once, Is. i. 8.

רֶנֶר, masc. plur. מַמ, constr. מַמ. —רֶנֶר, fem. constr. מַמ, plur. non occ.—r. מַמ. (a) A drop, once, Is. xi. 15. מַמ מָיֶא. Lxx. δακρύς καί καβου. Arab. מָר, pluvia. (b) Arab. מָר, amara fuit res. Syr. מָר, amaram fecit; exacerbavit. Bitter,—and hence, meton. Bitterness,—of mind, &c., 1 Sam. xv. 32; xxii. 2. מַמ מָר, bitter, sorrowful, of soul. Comp. Judg. xviii. 25; 2 Sam. xvii. 8; Ps. lxiv. 4. מַמ מָר, a bitter matter, i.e. affliction. Opp. מַמ מַמ, Prov. xxvii. 7. — of a cry, Gen. xxvii. 34; Esth. iv. 1; Ezek. xxvii. 31; Zeph. i. 14. — lamentation. Metaph. Is. v. 20; Jer. iv. 18. Season of —, מַמ מַמ, Amos viii. 10. — of waters bringing the curse, מַמ מַמ, Num. v. 18, 19, 23, 24. 27. Adv., Is. xxxiii. 7, מַמ מַמ, bitterly shall they weep.

רֶנֶר, fem. once, מַמ, Ruth i. 20. Phr. מַמ מַמ, and מַמ מַמ, 1 Sam. xxx. 6; 2 Sam. iv. 27; 1 Sam. i. 10. מַמ מַמ, in bitterness of soul, Job xxii. 25. Comp. 2 Sam. ii. 26.

רֶנֶר, and מַמ, m. with Makkath. מַמ, pl. non occ. Arab. מֶר. Gr. μῦρρον. Myrrh, used as a perfume, &c., Exod. xxx. 23; Ps. xliv. 9; Prov. viii. 17; Cant. iii. 6; iv. 14, &c. "A kind of gum resin, issuing by incision, and sometimes spontaneously, from the trunk and larger branches of a tree growing in Arabia, Egypt, and especially in Abyssinia." "The trees producing myrrh grow on the eastern coast of Arabia Felix, and in that part of Abyssinia which is situated near the Red Sea, and called, by Mr. Bruce, Troglydote." Rees's Cyclopedia, sub voce. See also Celsius Hierobot i., p. 520, seq., who makes the מַמ מַמ, of Exod. xxx. 23, i. q. Arab. מַמ מַמ, murrur daerori; the latter word of which he renders by "puleis aromaticus," and adds, "Videtur Moses hunc pulverem innuere, sive Myrrham in pollinum redactam," &c. See also Dioscorides, i. c. 77, 78. Diodor. Sic. v. 41. Theophrastus, lib. ix. 4. Plin. lib. xii. 15, &c. as there cited.


Part. מַמ, fem. Rebellious, Zeph. iii. 1, only, and Job l. c.

Hiph. מָר, she puts forth her courage, from provocation. Lxx. ἐν ὁρεί ποιήσε. Symm. προαριστημένη. Once, Job l. c.


רֶנֶר, masc. constr. מַמ, plur. constr. מַמ, r. מַמ. Lit. thing seen: hence, (a) Sight, appearance, vision, Exod. iii. 3; Ezek.
resting-place for cattle or wild beasts, Ezek. xxv. 5; Zeph. ii. 15.

first seen, r. prsr. Arab. ٌ، ligavit, constrained; inseruit caput ejsus in laqueum. A place where cattle are tied up to fatten, A stall, 1 Sam. xxviii. 24; Jer. xlii. 21; Amos vi. 4; Mal. iii. 20.


onc, pl. f. Aff. ٌ،, r. prsr. At the feet, any thing at the feet, Ruth iii. 4, 7, 8, 14; Dan. x. 6. Comp. ἁγιαζόν above.


v. pres. τίπ. Syr. ؛، rebellion fuit, descivit. Arab. ٌ،، and ٌ،، andax et constans fuit in rebellione. Cogn. ٌ،، Constr. abs. immed. it. med. ٌ،، Rebellium, Num. xiv. 9; Josh. xxii. 18, 19, etc.

Part. ٌ،، Neh. ii. 19; Ezek. ii. 3; Job xxiv. 13.

Inf. ٌ،، Josh. xxii. 29; Neh. vi. 6, ٌ،، Josh. xxii. 16.

f. masc. abstr. Rebellion, Josh. xxii. 22.

Chald. m. Id. Ezra iv. 19.

Chald. fem. ،، with art. ٌ،، Rebellious, Ezra iv. 12, 15.


Part. ٌ،، pl. ٌ،، Rebellling, rebellious, Deut. xxi. 18, 20; Ps. lxxxviii. 8, &c.

Infin. ٌ،، Lam. i. 20.

Hiph. i. q. Kal. also. Embittered, angered. Pret. ٌ،، Ps. cvi. 33; cvii. 11.
pres. נספ, apocop. נ.Companion, Exod. xxiii. 21; Josh. i. 18, &c.
part. plur. ונספת, constr. ונספח, Deut. ix. 7. 24; xxxi. 27.
infinit. constr. והשנה, Ps. lxxxviii. 17; Is. iii. 8; Job xvii. 2, according to some copies.
דרור, fem. dual, סדרור, Jer. l. 21.
According to some, two-fold rebellion; taking the words היה שבע to signify Babylon.
The lxx. join the words היה שבע to the preceding verse, and translate היה שבע והשנה early. The Vulg. translates כהיה שבע, terram dominantium; the Syr. כהיה שבע והשנה.
בוש, fem. constr. הרוש. Bitterness, vexation, sorrow, Prov. xiv. 10.
דרים, fem. constr. הריס. Id., Gen. xxvi. 35.
דרר, plur. ודררים. Eth. לדרר: persecutio, insurgere contra aliquem; persecutio. Persecuted, Is. lvi. 7. lxx. prosequi. Vulg. vagos. Syr. דרר, my being persecuted, Lam. iii. 19. lxx. ἑως ὅ Δωρεαν μου. Vulg. transgressionis mea. Syr. דרר, the days of her persecuted ones, or of her being persecuted, Lam. i. 7. lxx. δοξωμάτων αἵρεσις. Vulg. praescriptionis. Syr. דרר רוס.
דרר, constr. הרו, once, Lev. xxii. 20. ודררה, having crushed testicles, being made an eunuch in this way. lxx. μονορής. Syr. Id.
דרר, m. constr. הרור, pl. constr. הדורים, constr. רורים. Aff. רור, r. רור. (a) High, exalted. (b) A high place, exalted situation. (c) On high. (d) Height, grandeur. Haughtiness. (f) and adv. Haughtily. (a) Jer. xvii. 12; Ps. xcii. 9. (b) Is. xvi. 5; xxxiii. 5, &c. (c) 2 Kings xix. 29; Ps. x. 5; Is. xxii. 16; xxxvii. 33; xl. 25. (d) Ps. lxxi. 19; Mic. vi. 6, &c. (e) Is. xxiv. 4. (f) Ps. liv. 3. (g) ἐν δρόμῳ, highly, greatly, Job xxxix. 18; Ps. xciii. 4. (h) From on high, from above, 2 Sam. xxii. 17; contempitiously, Ps. lxiii. 8.
דרון, r. רון. A race, Eccl. ix. 11.
דרון, r. רון, constr. רון. Aff. רון, THEIR manner of running. (b) Course of life. (c) r. רון, Oppression. (a) 2 Sam.
 xviii. 27. (b) Jer. viii. 6; xxxii. 10. (c) Jer. xxii. 17.
דרון, r. רון. Aff. רון, r. פון. Purification, Esth. ii. 12.
דרון, constr. רון. Arab. מזון, vox. (a) Lamentation, Jer. xvi. 5. (b) according to some, cry of merriment, Amos vi. 7. מזון, lxx. παιδεῖον ἡμῶν. Sym. τροφεία τρυφήνων. Vulg. facio lascivium. Syr. מזון.
דרון, v. once, Is. xxxviii. 21. Pres. pl. דרון. Let them soften and apply to the diseased part. Cogn. דר, דרן. Arab. מַזָּה, II. mundavit frumentum scopio; unxit cutem oleo; מַזָּה, apotheca in quod was passa con duct; מַזָּה, inu nxit et emol livit corpus oleo. IV. Emolliet copiosiore aqua, atque extenuavit massam; מַזָּה, dactylus immaturus; מַזָּה, abstersit manum. V. Se affrictur rei; מַזָּה, maceravit, sub egitque; fricuit extremis digitis membranum. lxx. προφόν καὶ καθάλασα. Vulg. cata plasmament. Syr. מזון.
דרינן, m. r. רין, pl. contr. רין. Lit. Wide places of —, i. e. abundant room, the freedom of prosperity as opposed to the restraint of adversity. Comp. Arab. מזון מזון, ampio et commodo fruaris loco, 2 Sam. xxii. 20; Ps. xviii. 20; xxxii. 9; cviii. 5; Hos. iv. 16; Hab. i. 6.
דרון, pl. ודרון, constr. ודרון, r. מ. Distance. מִדָּה, a distant land, Prov. xxv. 25; Is. xiii. 5; xlvi. 11; Jer. vi. 20. מִדָּה, Id. Jer. iv. 16. מִדָּה, the distant parts of the earth, Is. viii. 9. מִדָּה, Id. Zech. x. 9. מִדָּה, (a) from a distance, from afar. (b) At a distance. (a) Ps. xxxviii. 6; Prov. xxxi. 14, &c. (b) Jer. xxxi. 10. מִדָּה, he began to flee while at a distance, Is. xvii. 13.
דרון, r. מ. Those who are at a distance, Is. xxxiii. 17; Jer. viii. 19.
agitation; motus fuit. VIII. Com-
motus fuit, vacillavit; lavit; v. constr. immedi.
vas, in quo lavatur. A pot for boiling, Lev. 
ii. 7; vii. 9. lxx. órxápas.
Arab. ُ. v. constr. immedi. 
glabrum reddidit; evulsit e corpore 
pilos; festinavit. III. Evulsit capillos et 
unguius vulneravit. IV. Delapsis immat-
tuis dactyliis nudata fuit palma. V. Ex-
cidit, defluxit, de pilis. Syr. صلي، evulsit 
pilos. Sam. ٨٦٨١, Id. Æth. شُلُفُ: 
raptim profectus est, maturavit iter. Plucked 
out hair; hence, made smooth, as the head 
or chin after the hair is plucked; polished.
لنحى, so I plucked out some of the 
hair of my head, in sorrow, Ezra ix. 3. 
�١٠٨١٠٨١, so I plucked the hair of their head, 
in reproof, Neh. xiii. 25.
Part. abs. شیلُو, those who plucked my 
hair, in contempt, Is. l. 6.
Part. pass. شیلُو, Polished, applied to a 
sword, Ezek. xxi. 14. 33. Rubbed bare, 
applied to the shoulder, Ezek. xxix. 18.
Infin. شیلُو, Ezek. xxi. 16.
Niph. pres. شیلُو, Becomes bald, Lev. xiii.
40, 41.
Puh. part. شیلُو, Polished, 1 Kings vii. 
45.
— F. شیلُو, Id. Ezek. xxi. 15, 16.
شیلُو, Chald. Id. Pih. شیلُو, Were 
plucked, Dan. vii. 4.

And שیلُو. Aff. شیلُو, שیلُو. (a) 
ר. שיו, Bitterness. (b) ד. שיו, Rebellion.
(c) Rebellious. (a) Job xxxii. 2. (b) Prov. 
xxvii. 11; Is. xxx. 9; 1 Sam. xv. 23; Deut. 
xxxi. 27; Neh. ix. 17. (c) Ezek. ii. 7, 8; 
xliv. 6. שיו, a rebellious family, Ezek. 
ii. 5, 6; iii. 26, 27; xiii. 3. שיו, Ezek. 
ii. 8; xii. 2. xliv. 3. שיו, rebellious, 
Num. xvii. 25.

شیلُو, plur. شیلُو, constr. شیلُو. Aff. 
شیلُو, r. שיו. (a) Fattened. (b) pec. ١٠٨١٠٨١. 
A fattened calf. (a) Ezek. xxxix. 18. (b) 
2 Sam. vi. 13; 1 Kings i. 9. 19. 25; Is. i. 
11; xi. 6; Amos v. 22.
שیلُו, r. שיו, const. שיו, plur. שיו. 
Strife, contention, Gen. xiii. 8; Num. xxvii. 
14, &c.
on; water rendered turbid by trampling, Ezek. xxxiv. 19.


אֵשֶׂעַ, IV. In morbum conjicit: prope accedit ad rectam rationem et sentimentam; morbus, tam animi quam corporis. Being diseased in body or mind.

Niph. pret. אִשֵּׂעַ. Have become, or been considered, sound or weak, Job vi. 25. Lxx. οὗτος φαύλα δαιμόνιον ῥήμαρα! See my notes on the place.

Part. אֶשֶׂעַ, f. אֶשֶׂעַ, A diseased, polluted, portion, Mic. ii. 10. אֶשֶׂעַ, a foul curse, 1 Kings ii. 8. Lxx. κάραπαν δυνάται.

Hiph. pres. אֵשֶׂעַ, What urges thee to folly, that thou answerest me? Job xvi. 3. See notes. Lxx. τι παρακληθήσεται σοι δει ἀποφαντίζη.

אִשָּׂעַ, r. אִשָּׂעַ. An awl or other instrument for boring a small hole, Exod. xxi. 6; Deut. xv. 17.

אִשָּׂעַ, r. אִשָּׂעַ. A layer of stones formed as a basis for the brazen sea, 2 Kings xvi. 17.


בְּרֵיחָה, v. Syr. בְּרֵיחָה, aph. lavit, absternit; בְּרֵיחָה, detesio, expoliatio. Made clean and bright by rubbing.

Imper. בְּרֵיחָה, Jer. xlvi. 4.

Part. pass. בְּרֵיחָה, Polished, 2 Chr. iv. 16.

Puh. בְּרֵיחָה, Lev. vi. 21.

בְּרֵיחָה, fem. r. בְּרֵיחָה. (a) A pot of ointment, Job xlii. 23. (b) Spices added to flesh, in order to improve its flavour, Ezek. xxiv. 10.

בְּרֵיחָה, Perfumes, Cant. v. 13.

בְּרֵיחָה, Perfumery, Exod. xxx. 25; 1 Chron. ix. 30; 2 Chron. xvi. 14.

בְּרֵיחָה, v. Kal non occ. Arab. בְּרֵיחָה, transivit; אַרְבָּעָה, f. אַרְבָּעָה, gera et ingra ta dixit; אַרְבָּעָה, iratus fuit. Syr. אַרְבָּעָה. Sam. אַרְבָּעָה; and אַרְבָּעָה אַרְבָּעָה, amarus fuit. Was bitter or disagreeable. (a) To the senses, or (b) To the mind.

Niph. אַרְבָּעָה. Became offensive, of an odour, Jer. xlviii. 11.

Pres. אַרְבָּעָה, Becomes bitter, Is. xxiv. 9.

Pih. pres. אַרְבָּעָה, Makes bitter; grieves. 

אַרְבָּעָה, I wept bitterly, Is. xxii. 4.  

אַרְבָּעָה, they embitter their lives, Exod. i. 14. אַרְבָּעָה, Id. Gen. xlix. 23.

Hiph. אַרְבָּעָה, i. q. Pih. אַרְבָּעָה, The Almighty hath made (my life) bitter to me, Ruth i. 20. אַרְבָּעָה, Id. Job xvii. 2.

Inf. אַרְבָּעָה, Weeping bitterly, Zech. xii. 10.

Hith. pres. אַרְבָּעָה, Is angry, Dan. viii. 7; xi. 11.


דָּרְבָּעָה, f. constr. דָּרְבָּעָה, pl. דָּרְבָּעָה. (a) The gall. (b) Bitterness. (a) Job xx. 14. (b) Deut. xxxii. 32; Job xvi. 26.

דָּרְבָּעָה, Bitter herbs, Exod. xii. 8; Num. ix. 11; Lam. iii. 15.

דָּרְבָּעָה, r. דָּרְבָּעָה. Wickedness; wicked, 2 Chron. xxiv. 7.

דָּרְבָּעָה, m. r. דָּרְבָּעָה. (a) Any thing carried, A burden. (b) The act of lifting or carrying. (c) A load, as much as can be carried. (d) Any thing burdensome. (e) Tribute. (f) Calamity. (g) Lifting up the voice in singing. (h) Solemn declaration. (i) Prophecy concerning. (a) Num. iv. 15; Is. xxiii. 25, &c. (b) Num. iv. 24. 47; 2 Chron. xx. 25; xxxix. 3. (c) 2 Kings v. 17. אַרְבָּעָה, 2 Kings viii. 9. (d) Num. xi. 17; 2 Sam. xv. 33, &c. (e) 2 Chron. xvii. 11. (f) Hos. viii. 10. (g) 1 Chron. xv. 22. 27. אַרְבָּעָה, leader of the burden: lit. here; meton. — of the choir of singers. (h) Prov. xxx. 1; xxxii. 1; Jer. xxxii. 33, 34. (i) Constr. (1) immed. Is. xiii. 1; xv. 1. 6, &c. (2) 3. Is. xxi. 13: אַרְבָּעָה אַרְבָּעָה, Zech. ix. 1. (3) Favourably, אַרְבָּעָה, Mal. i. 1. (4) אַרְבָּעָה, Zech. xii. 1. אַרְבָּעָה, that on which their affections are set, Ezek. xxiv. 25. Aff. אַרְבָּעָה, אַרְבָּעָה.

דָּרְבָּעָה, once, דָּרְבָּעָה. Preference of persons, 2 Chron. xix. 7: r. דָּרְבָּעָה.


According to others, the rising of flame, burning: rather, perhaps, Burden, דָּרְבָּעָה, heavy of burden, i.e. denouncing heavy things, i. q. דָּרְבָּעָה. See Auth. Vers.
The act of lifting up. (b) A signal. (c) Prophecy. (d) Gift. (e) Tribute. (a) Ps. cxii. 2; Jud. xx. 38. 40. (b) Jer. vi. 1. (c) Lam. ii. 14. (d) Est. ii. 18; Jer. xl. 5; Gen. xlii. 34; 2 Sam. xi. 8; Zeph. iii. 18. (e) 2 Chron. xxiv. 6. 9.

חָנָב, m. r. הָנָב. Constr. הָנָב. Aff. הָנָב, הָנָב, High place. (a) A hill, or other fortified place affording refuge. (b) meton. Refuge, source of safety, applied to God. (a) Jer. xlvi. 1; Is. xxv. 12; xxxiii. 16. (b) 2 Sam. xiii. 3; Ps. ix. 10; xviii. 3; xxxviii. 10; ix. 17, 18; xxxviii. 4; lxxi. 7; xciv. 22; cxliv. 2.

חָוֶרֶץ, f. r. חָוֶרֶץ, constr. חָוֶרֶץ. Aff. חָוֶרֶץ חָוֶרֶץ. A farsee, Prov. xv. 19; Is. v. 5.

סֶרֶה, m. r. סֶרֶה, once. Arab. סֶרֶה סֶרֶה, A saw, Is. x. 15.

חָוֶרֶץ, f. Arab. חָוֶרֶץ. II. Divisit, dispersit rem; וְזֶרֶץ, agri pars qua tertiaro frumenti conscri potest. A measure for liquida, Lev. xix. 35; 1 Chron. xxxiii. 29; Ezek. iv. 11. 16.

חָוֶרֶץ, m. r. חָוֶרֶץ, constr. חָוֶרֶץ. Aff. חָוֶרֶץ, חָוֶרֶץ, חָוֶרֶץ. (a) Joy. (b) Cause of joy. (c) Its expression; rejoicing. (a) Is. xxxii. 13; lxvi. 10, &c. (b) Job viii. 19; Ps. xlviii. 3, &c. (c) Is. xxiv. 8. In Is. vii. 6, חָוֶרֶץ is put for חָוֶרֶץ.

חָוֶרֶץ, m. r. חָוֶרֶץ. Once, An object of laughter, Hab. i. 10.

חָוֶרֶץ, m. r. חָוֶרֶץ. Hatred, Hos. ix. 7, 8. Ixx. μακία. Aq. γήγονος. Ἀλλ. εὐκοτοιχος. Syr. אַפְּרָקַשׁ. Syr. אַפְּרָקַשׁ, speculatus, contemplatus est, axespit. Syr. אַפְּרָקַשׁ, espectavit, intendit, speravit. Sam. אַפְּרָקַשׁ, desideravit; אַפְּרָקַשׁ, oculus, conspectus. אַפְּרָקַשׁ: fenestra. Aff. אַפְּרָקַשׁ, pl. אַפְּרָקַשׁ. Aff. אַפְּרָקַשׁ, Figure (a) external, image. (b) Internal, imagination. (a) Lev. xxvi. 1; Num. xxxiii. 52; Prov. xxv. 11. (b) Ps. lxxiii. 7; Prov. xviii. 11. Some take אַפְּרָקַשׁ, in Prov. xxv. 11, to signify baskets, from אַפְּרָקַשׁ.

חָוֶרֶץ, f. aff. חָוֶרֶץ, חָוֶרֶץ, חָוֶרֶץ. Wages. (b) Reward. (a) Gen. xxix. 15; xxxi. 7. 41. (b) Ruth i. 12.

חָויָן, masc. once, Is. v. 7, r. חָוֶרֶץ. See חָוֶרֶץ. A sanguinem profudit. Had this been the meaning of the prophet, the alliteration of חָוֶרֶץ, would have been more exact if he had used חָוֶרֶץ, which would be regularly derived from חָוֶרֶץ, a verb of common occurrence. Lxx. δριμαν. Aq. διακριταιν. Syr. דַּרְקָרָקַת. Vulg. iniquitates. Others make it synonymous with חָוֶרֶץ, a scab; but this seems unsuitable. The passage requires some act of injustice, or a combination for that purpose. Arab. חָוֶרֶץ, colaphos duxit alicui; percuasi. III. Propellere et abigere studuit alterum. Violence.


חָוֶרֶץ, f. r. חָוֶרֶץ. Burning. (a) Of lime. (b) Of perfumes at a funeral. (a) Is. xxxii. 12. (b) Jer. xxxiv. 5.


חָוֶרֶץ, m. r. חָוֶרֶץ. Interest, Neh. v. 7.


חָוֶרֶץ, m. r. חָוֶרֶץ. Once, Prov. xxvi. 26. Deceit. Lxx. δόλον. According to some the root is חָוֶרֶץ, and the meaning solitude.

חָוֶרֶץ, f. r. חָוֶרֶץ, pl. constr. חָוֶרֶץ. Aff. חָוֶרֶץ, Prayers, Ps. xx. 6; xxxvii. 4. Ḥוֹרָא, fem. r. חָוֶרֶץ, for חָוֶרֶץ. Aff.
Gold settings for precious stones. (b) Probably, gold cloth. (a) Exod. xxviii. 11, 13, 14, 25; xxxix. 6, 13, 16. (b) Ps. xlv. 14. LXX. in κροσσοτοις κρύονις.


Her cessations, i.e. the entire cessation of the employments and amusements of her inhabitants, Lam. i. 7. LXX. μετοκεισιας, as if from μεθα. Syr. סְפָּרָה.

A mistake, inadvertency, Gen. xlii. 12.

Once, pl. aff. רֵפָּה. In two forms: Kal, רְפָּהָה; הָרְפָּה, Exod. ii. 10.

(Drew out of the water. Syr. מִתְבָּאֵי, and Sam. יָבִאָה, Id. Cogn. Arab. מִיתָבָאֵי, prohibuit, repulit ab aliquá re);

Once, i. q. רְפָּהוּ. A debt, Deut. xv. 2.

Thrice, and each time joined to רְפָּה, with which it appears synonymous. Desolation; a desolate place, Job xxx. 3; xxxviii. 27; Zeph. i. 15.

Once, and רְפָּה, f. pl. Id., Ps. lxxiii. 18; lxxxiv. 3.

Once, constr. רְפָּהוּ. Pl. aff. רְפָּהוּ, רְפָּהוּ, רְפָּהוּ, רְפָּהוּ רְפָּהוּ רְפָּהוּו. (a) Turning away, going aside; pec. from God's commandments. (b) As an adjective, Rebellious, backsliding. (a) Jer. ii. 19; iii. 22; v. 6; viii. 5; Hos. xi. 7; xiv. 5; Prov. i. 32. (b) Jer. iii. 6. 8. 11, 12.

Once, i. q. רְפָּהוּ. Error, Job xix. 4.

(b) Anointing, אָשֵׁר יָשֵׁר, Exod. xxv. 6; xxix. 21, &c.: without the article, Exod. xxx. 25. 31; Lev. x. 7; xlii. 12. (b) A portion, Lev. vii. 35.

The daemon, Pa. cx. 3.

Injuring, as an adjective, disfigured, Is. lii. 14.

Defilement, Lev. xxii. 25.

A place for spreading nets, Ezek. xxvi. 5. 14; xlvii. 10.
Inf. fuit. Aff. 3s. w. Exod. xix. 13; Josh. vi. 15; Ps. x. 9.

Niph. pres. fuit, fuit. Shall be protracted, delayed, Is. xiii. 22; Ezek. xxi. 25. 28.

Puh. Part. fuit, Spoiled, Is. xviii. 2. 7: f. fuit, obtained, Prov. xiii. 12.

Acquiring, laying hold of, Job xxxviii. 18. Scattering of seed, Ps. cxxvi. 6.

A bed, Dan. ii. 28, 29; iv. 2. 7. 10; vii. 1.

The temple. Num. xvi. 24; Job xviii. 21, &c. (b) Job xxxix. 6. (c) Exod. xxv. 9; xxxvi. 1, &c.; &c.; &c.; &c.; &c.; Lev. xvii. 4; Num. xvi. 9, &c. (2) 2 Chron. xxxix. 6; 2 Chron. vii. 33.

Pres. 3s. w. Arab. 3s. w. w. Assimilavit; assimilavit; exemplum in eo

潭, c. 3s. w. erectus constitut.

terminos. There is, likewise, an imitation of it in ἐπάνω τοῦ κλήρου. Ps. lxxvii. 14, where ἐπάνω must mean, either the same, or very nearly the same, thing with the word here. But here the Auth. Vers. has given "the pote." Symm. and the lxx. κλῆρον, as above. My own opinion is, that the latter interpretation of the Auth. Vers. is the true one; and it will suit either of the places equally well. Arab. ﺖﺴﺒﻴﺕ, ﺮﺒﻴﺕ, ﺮﺒﻴﺕ; ﺖﺒﻴﺕ, ﺮﺒﻴﺕ, ﺮﺒﻴﺕ; ﺖﺒﻴﺕ, ﺮﺒﻴﺕ, ﺮﺒﻴﺕ; ﺖﺒﻴﺕ, ﺮﺒﻴﺕ, ﺮﺒﻴﺕ; ﺖﺒﻴﺕ, ﺮﺒﻴﺕ, ﺮﺒﻴﺕ; ﺖﺒﻴﺕ, ﺮﺒﻴﺕ, ﺮﺒﻴﺕ; ﺖﺒﻴﺕ, ﺮﺒﻴﺕ, ﺮﺒﻴﺕ; ﺖﺒﻴﺕ, ﺮﺒﻴﺕ, ﺮﺒﻴﺕ; ﺖﺒﻴﺕ, ﺮﺒﻴﺕ, ﺮﺒﻴﺕ; ﺖﺒﻴﺕ, ﺮﺒﻴﺕ, ﺮﺒﻴﺕ; ﺖﺒﻴﺕ, ﺮﺒﻴﺕ, ﺮﺒﻴﺕ; ﺖﺒﻴﺕ, ﺮﺒﻴﺕ, ﺮﺒﻴﺕ; ﺖﺒﻴﺕ, ﺮﺒﻴ_ASCII
in this case, it ought to have been אָרֵץ אֲשֶׁר אִשָּׁהּ אֵצֵא. The LXX is right, therefore, in giving οὐκέτι Δαμασκὸς Ἐλείζερ, as a proper name, as also is Jerome, in saying, "Vocaturque Damascus Eleizer." It is not improbable, indeed, that Abraham gave, after all, to this man—if once adopted as a son—a portion of goods among the sons of his concubines, Gen. xxvi. 6. And if so, he may have been the founder of Damascus, and have called the city after his own name.

מָסְתָּן, m. constr. וּנְשָׁן, r. נְשָׁה, once. Running to and fro, Is. xxxiii. 4. According to some, gathering. Syr. שְׁמָתָן, h. שְׁמָתָה, a "combination of שְׁמָתָן, שְׁמָתָה." LXX ὁ τρόπος τῆςς συνάχης ἐκπούσας, ὁς ἐπιμείναζε ὑπὲρ. Vulg. sicuit colligitur bruchus, cum fossae plena fuerint de eo.

מַסף, m. r. מֵסָף, once. Arab. مَسْفَال. pondus quo ponderatur res. Weight, Ezek. iv. 10.

מַסִּכַּה, m. r. מַשָּׁה, Arab. משכף, limine instructit portam; משכף, superius limen portae, in quo cardo circumvertitur. The lintel, or beam, laid over a door-way, Exod. xii. 7, 22, 23, only.

מַסָּב, m. constr. וּנְסָב, r. נְסָב, aff. נְסָב, &c.; נְסָב. (a) The act of weighing. (b) Meton. Weight. (c) Meton. The drink itself. (a) Gen. xi. 23, &c. (b) Lev. xi. 34; Is. xxxii. 6. (c) Ezek. xlv. 15.

מַסָּבָה, m. r. מַסָּבָה, Arab. מַסָּבָה.pondus quo ponderatur res. Weight, Ezek. iv. 10.

מַסָּבָה, m. r. מַסָּר, Arab. משכף. במַסָּר, in quo cardo circumvertitur. The lintel, or beam, laid over a door-way, Exod. xii. 7, 22, 23, only.

מַסָּבָה, m. constr. וּנְסָב, r. נְסָב, aff. נְסָב, &c.; נְסָב. (a) The act of weighing. (b) Meton. Weight. (a) 2 Kings xxv. 16; Jer. lii. 20, &c. (b) Judg. viii. 26; Gen. xxiv. 22, &c.

מַסָּבָה, f. once, Is. xxviii. 17. LXX מַסָּבָה. A balance. Syr. מַסָּבָה, Id.


חֵרִי, f. constr. לְבַרְיָה, r. לַרְיָה. Arab. חֵרִי, humida et humore mollita fuit terra post siccitatem; חִרֹי, humor, mador. Syr. חִרֹי, tincit, mersit; חִרֹי, succus ex vino; preces. Juice, once, Num. vi. 3, מַסָּבָה. LXX חִרֹי כַּמַּיִם אֵלֶּה חָפָּרָהריָה יָרֵאשׁ וְאֵלֶּה. Vulg. fistulae, Dan. iii. 5—15.

חֵרִי, rima: because perforated.

חֵרִי, cogn. סֵד. Arab. חֵרִי, tetigint.

אֶתֶרְבּוֹנְה, m. constr. וּכְרֵבָה, pl. aff. וּכְרֵבָה, יָכְרֵבָה, יָכְרֵבָה, r. חֵרָבָה. (a) One who gives drink, a cup-bearer. (b) Meton. The drink itself. (c) What has been supplied with drink, a watered country. (a) Gen. xi. 23, &c. (b) Lev. xi. 34; Is. xxxii. 6. (c) Ezek. xlv. 15.

אֶתֶרְבּוֹנְה, m. Constr. וּכְרֵבָה, pl. aff. וּכְרֵבָה, יָכְרֵבָה, יָכְרֵבָה, r. חֵרָבָה. (a) The act of drinking. (b) A banquet. Comp. סָמָרָא. (c) Meton. The drink itself. (a) Dan. i. 5, 8. (b) Gen. xix. 3; xxi. 8, &c. (c) Ezra iii. 7; Dan. i. 10.

אֶתֶרְבּוֹנְה, m. Chald. def. form of the preceding word, Id. Dan. v. 10.

אֶתֶרְבּוֹנְה, m. r. מַר, once, A heap of straw, Is. xxv. 10.

אֶתֶרְבּוֹנְה, m. aff. מַר. A bridle, 2 Kings xix. 28; Ps. xxxii. 9; Prov. xxvi. 3; Is. xxxvii. 29.

אֶתֶרְבּוֹנְה, m. f. הבּוֹנְה, pl. הבּוֹנְה, יָכְרָבָה, r. חֵרָבָה. (a) Sweet. (b) Sweetness. (c) Pleasant. (a) Ps. xix. 11; Judg. xiv. 18, &c. (b) Judg. xiv. 14; Ezek. iii. 3. (c) Eccl. v. 11; xi. 7, &c.


אֶתֶרְבּוֹנְה, partic. Arab. מַסָּבָה, quando? מַסָּבָה, r. מַסָּבָה, and מַסָּבָה; cogn. מַסָּבָה.
extendit funem. (a) When? (b) When, without the interrogation. (c) NAS, Until when? (d) NAS, Id. (e) NAS, After how long. (a) Gen. xxx. 30; Ps. xlii. 3, &c. (b) Prov. xxiii. 35; Ps. ci. 2, &c. (c) Exod. viii. 5. (d) 1 Sam. xvi. 1. (e) Jer. xiii. 27.

A fixed quantity. (b) Arrangement, plan, composition. (a) Exod. v. 8; Ezek. xlv. 11. (b) 2 Chron. xxiv. 13; Exod. xxx. 32. 37.

and, freqit contusiones caput. The grinders, teeth so called, Job xxix. 17; Prov. xxx. 14; Joel i. 6. lxx. μυλας.

m. r. NAS. Soundness of body, Ps. xxxviii. 4. 8; Is. i. 6.

m. aff. נפש, r. נפש. A gift, Gen. xxivv. 12; Num. xviii. 1; Prov. xviii. 16; xix. 6; xxi. 14.

fem. pl. נפש, aff. נפש, Chald. Id. Dan. ii. 6. 48; v. 17.

f. conj. נפש, pl. בפש, constr. נפש, aff. נפש, constr. נפש, Num. xviii. 6, &c.

ל, Num, the fourteenth letter of the Hebrew alphabet, and equivalent to our n. As a numeral, it stands for fifty: its final form denoting 700. It is classified among the liquids, Gram. art. 24. As a prefix, it forms the conjugation Niphphal, Gram. art. 157. 18, &c.; and the first person plural of the present tense in all the conjugations. As an affix, it forms nouns of an intensive or fragmentative signification, Ib. art. 168, and gives to verbs the sense of a strong asseveration, Ib. art. 235. When followed by a silent sheva, it is dropped, and its place is supplied by a dagesh in the next letter; but, if this occurs at the beginning of a word, it is omitted without compensation, Ib. art. 76.

ל, an interjection, indeclin. Gr. ρα, rv, Mat. xv. 27; Rev. xxii. 20: (Arab. gram. حرف نبید, particle of exciting), Gram.

is, dual, m. constr. נפש, aff. נפש, &c.

Arab. =, firmus, robustus, fuit;pars terra dura et elata; firmus et constans; latus unum dorsi lumbum circumdans; lumbi dorsi. Syr. =, lumbi. The loins, Ezek. viii. 2; Prov. xxxi. 17, &c.

m. Arab. =, dulcedo; =, gustavit rem gustis sentiendi causam; lingua superiori palato illisa excitavit sonum ob bonum cibi gustum; =, lambit mel, aquam; multitum edit. Syr. =, suxit. Sweetness, Prov. xvi. 21; xxvii. 9.

l, aff. נפש. Id. Job xxivv. 20.

l, aff. נפש. Id. Judg. ix. 11.

l, v. pres. נפש. Were sweet, became sweet, Exod. xv. 25; Job xxi. 23 (see my notes here); Prov. ix. 17.

Hiph. pres. נפש. (a) I. q. Kal. (b) Made, or considered, sweet. (b) Job xx. 12.

(b) Ps. lv. 15.

נפש, f. for נפש, r. נפש. A gift, Prov. xxivv. 14; Eccl. iii. 13; iv. 17; v. 18; Ezek. xlv. 5. 11.

art. 243. Syr. נסָ, quasuo; cogn. נס, equidem. AETH. נס: cogn. נס: agite:

נס: veni, age. it. נס, id. en, ecce. Arab. נס, r. נס, surrexit cum labore, &c. Thence as a particle of exciting, as Eng. Up! So Schröder; cogn. נס, Gr. νοέω, intendit.

Castell. ii. conj. נס, niti jussit concordante Socio; it. vocavit. (a) Used to express supplication, petition, or the contrary, not unlike the English, pray, for I pray, or prithee, for I pray thee: as, נס, go in, pray, Gen. xvi. 2. נס נסה, and now, pray, take away, 1 Sam. xv. 25. Which is sufficient to show, against the rabbins, that it is not equivalent to נסה, let there be, I pray, 2 Kings ii. 9. Also with the first pers. and
often as addressed to self (with παραγ. more generally, Gram. art. 234. 239). ἐπὶ μου, pray, let me go, Exod. iv. 18. Comp. Is. v. 1; 1 Kings i. 12; Num. xx. 17; Cant. iii. 2, &c. — to self. ἐπὶ μου, let me now go away and see, Exod. iii. 3. Comp. 2 Sam. xiv. 15; Gen. xlviii. 21; Jer. v. 24, &c. With a negative, generally, τῷ μου, pass not over, I pray, Gen. xviii. 3; xix. 8; xxxiii. 10; where, and vr. 7, 18, 19, its repeated insertion is emphatical, i. e. here expressive of submission, It.: Ps. cxxv. 1; Cant. vii. 9. (b) Exhortation, or the contrary. ἐπὶ μου, hear, I pray, Num. xx. 10; Judg. xiv. 4; 1 Kings i. 12; Jer. vii. 12, &c. (c) Irony, or blame. ἐπὶ μου, pray, stand (then), Is. xvii. 12; Jer. xvii. 15; Ps. cxxv. 2; &c. Noldius makes it, moreover, equal to igitur, itaque; omnis, certe; tunc, tum (pp. 528, 529); apparently, because these words seemed to give, sufficiently near, the meaning of certain passages: an error very common to Lexicographers, whose business it is to determine, not what any passage may loosely be rendered by, but what is the precise and real signification of the terms used. He also considers it as omitted by the ellipsis, in μου, let me pass, Num. xxii. 22, &c. But this is unnecessary: the text being sufficiently full.

It is also compounded with other particles, as μου, above. ἐπὶ μου, Gen. xviii. 3, &c. τῷ μου, Ib. xii. 11; xvi. 2, &c. ἐπὶ μου, Jer. iv. 31; Lam. v. 16. μου, Gen. l. 17; 2 Kings xx. 3; Is. xxxvii. 3, &c., in which a word or more is found to intervene. In ἐπὶ μου, Ps. cxvi. 14, 18, we have a transposition of the parag. ἐπὶ μου, with ἐπὶ, thus, for ἐπὶ μου. This, which is unusual indeed, makes all perfectly plain. We have, therefore, no ellipsis here. Again, in Judg. v. 26, in τῷ μου, ἐπὶ μου, we have the single epenthetic ἐπὶ joined with the paragogic τῷ, of which we have instances, with a pronoun, Num. xxxiii. 14, in νῦν: comp. Deut. xxxi. 10; xxi. 14; in ἐπὶ μου, Ps. lxxvii. 15; xcv. 12. Instances of the doubled ἐπὶ are given, Gram. art. 235, with their use and force. I was not then aware of those with the single ἐπὶ. The Arams, as it will there be seen, term the latter, ἐπὶ μου, made strong; the former, ἐπὶ μου, making light, as opposed to heavy. Noldius, therefore, is right in considering this as paragogic, although he could assign neither use nor force to the form. In the Arabic, it gives emphasis or strength; and so it does here, i. e. she put forth her hand powerfully, with effect, or the like.

(letter), m. once, Exod. xii. 9. Raw. Arab. ὁ, crudus, semicoccus, de carne.

(letter), m. once, Judg. iv. 19. Aff. ὁ, pl. ὅσα. Arab. ὅσα, aquam de se emissi terra; ὅσα, aqua e terræ emanant; uvidus fuit, madavit. A skin for wine, milk, &c., Josh. ix. 4. 13; Judg. iv. 19; 1 Sam. xvi. 20; Ps. lvi. 9; — for tears; cxix. 83; whence it appears that they were hung up in the smoke. Gesen.

, f. it. ἡ, plur. constr. of ἡ, f. part. Niph. of ἐλέημαι. Sought after, delighted in, chosen. Hence, the best parts of any thing. ἡ, the objects of God's choice, Ps. lxxxxxiii. 13. ἡ, the choice pastures of the desert, Ps. lxxv. 13; Jer. ix. 10; xxi. 10; Joel i. 19, 20; ii. 22. ἡ, pastures chosen by the shepherds, Amos i. 2. ἡ, the great love of violence; i. e. violent pursuits and projects, Ps. lxxxiv. 20. ἡ, the delights of peace, Jer. xxxv. 37. ἡ, pleasant places of herbage; agreeable pasture, Ps. xxiii. 2. But, if ὅσα, habitavi, be taken as the root, or the cogn. μου, place of abiding, habitatio; — used for fields, — pasture, as the residence of the flocks, will be the sense: and this has usually been taken.

, cogn. Arab. ὅσα, phthongus, sonus. Cogn. ἰπνύμαι, bene, maxime, ita; affirmanda particula; ἰπνύς, affirmasit rem. Lit. Declaration, dictum, of —. In the phrase, ἐπὶ μου, it is a declaration of Jehovah, Gen. xxvii. 16; Num. xiv. 28, &c. Very common in the prophetic books. ἐπὶ μου, Num. xxiv. 3.15. ἐπὶ μου, 2 Sam. xxviii. 1. ἐπὶ μου, Ps. xxxvi. 2. Used of Agur, Prov. xxx. 1. A verb from the same root occurs in ἐπὶ μου, Jer. xxiii. 31, ἐπὶ μου, they make a solemn declaration.

, see ἐπὶ, p. 40, above.

, v. pres. ἐπὶ μου. Cogn. Arab. ὅσα, sitim explicat; a term occasionally
applied to sexual intercourse. Cogn. نَابُرَز, vicem subiit, expliviuit, vicarium operam praestitit. Constr. abs. it. med. r.e. (a) Committed adultery. (b) Metaph. Worshipped false gods, instead of the true. (a) Exod. xx. 14; Deut. v. 17; Lev. xx. 10; Jer. v. 7. (b) Jer. iii. 9.

Part. ʿe. f. ʿe. pl. f. ʿe. Lev. xx. 10; Job xxiv. 15, &c.
Inf. ʿe. Jer. xxiii. 14; Hos. iv. 2.

Pih. Id. ʿe. Jer. iii. 8. ʿe., Ezek. xxiii. 37.
Part. ʿe. f. ʿe. pl. ʿe., Ps. l. 18; Prov. xxx. 20; Is. lvii. 3.

Adulteries. Metaph. Acts of idolatry, Jer. xiii. 27; Ezek. xxiii. 43.

Her repeated adultery, Hos. ii. 4.

Arab. نَابُرَز, v. pres. ʿe. Arab. نَابُرَز, retrocessit, retromanit; declinavit ab aliquo. Turned away from, through disregard and contempt: meton. disregarded, despised; rejected, as unworthy of regard. Constr. immed. it. med. ʿe., it. abs. it. med. ʿe., instr. ʿe., of cause, Deut. xxxviii. 19; Ps. civ. 11; Prov. i. 30; v. 12; xv. 8; Jer. xiv. 21; xxxii. 23; Lam. ii. 6.

Pih. ʿe. Id. Num. xvi. 30; Ps. x. 13, &c.
Pres. ʿe., Ps. lxxiv. 10.
Part. pl. aff. ʿe., Num. xiv. 23; Is. lx. 14; Jer. xiii. 17.

Hithp. Part. ʿe., for ʿe. Contemned, Is. liv. 5. Or it may be for ʿe., which would be the part of Puhal, with the same signification, but the pointing inaccurate.

Reproach, insult, 2 Kings xix. 3; Is. xxxvii. 3; Neh. ix. 18. 25; Ezek. xxxix. 12.

Suspiravit. Aeth. ʿe.: gemitus.

Arab. نَابُرَز, inclamavit oves et incrripuit; crocitavit corvus; ʿe., rudit asinus. Cried out, in sorrow, Job xxiv. 12; Ezek. xxx. 24.

A cry of sorrow, Exod. ii. 24; Judg. ii. 18; Ezek. iii. 24.

Kal non occ. Arab. cogn. نَابُرَز, adversatus fuit, restitit; ʿe., incrripit, repulit; ʿe., fugit, abhorruit ab aliquo re. Apparently synonymous with ʿe., with which it is always connected. Symmachus considered it cognate with ʿe.

Pih. ʿe., Rejected as worthless, Psa. xxxix. 40; Lam. ii. 7. lxx. read ʿe., διέσπασε· κατηρύφασε. Symm. els κατάφρωσα. Syr. ʿe. ʿe. ʿe.

Kal non occ. Arab. نَابُرَز, annuntiavit; ʿe., nuntius; res qua nuntiatur.

Cogn. نَابُرَز, animadvertis rem; ʿe., recor-
datus fuit rei. Ech. ʿe.: locutus est.

Niph. ʿe., pres. ʿe., constr. abs. it. immed. it. med. ʿe. Announced as the will of God, either as to past or future events, prophesied, 1 Sam. x. 11; Jer. xx. 1, &c. With ʿe., or ʿe., pers. to whom, and ʿe., about whom.

Part. ʿe., pl. ʿe., and ʿe., constr. ʿe., 1 Sam. xix. 21; Jer. xxxii. 3; Ezek. xiii. 2, &c.
Inf. ʿe., aff. ʿe., ʿe., Jer. xix. 14; Ezek. xxxvii. 7; xi. 13, &c.

Imp. ʿe., Ezek. xi. 4; xiii. 2, &c.

Hithp. ʿe., ʿe., ḫe, Id. 1 Sam. i. 6; Ezek. xxxvii. 10, &c. In 1 Sam. xviii. 10, the word seems to signify, he went on prophesying or preaching from the impulse of an evil spirit; just as Virgil's Sibyl is said to have spoken. A similar sort of phrenzy is still put on by pretenders among the heathen, &c., to the present day. That divine impulse which actuated the true prophets was, on the contrary, calm, collected, and rational.

Pres. ʿe., 1 Kings xxii. 8. 18, &c.
Part. ʿe., pl. ʿe., ḫe, Num. xi. 27; 2 Chron. xviii. 7; Ezek. xiii. 17.
Inf. ʿe., aff. ʿe., 1 Sam. x. 13; Zech. xiii. 4.


A prophesying, f. constr. ʿe. (a) A predi-
with attention; attended to a command, constr. med. מְשֻׁרָה, מְשֻׁרָֹה. (b) Noticed.

(a) 1 Kings xviii. 43; Ps. xxxiii. 13, &c. (b) Exod. iii. 6; Num. xxi. 9, &c. (c) Num. xxxii. 21; 1 Sam. ii. 32, &c. (d) Is. lxiv. 8; Lam. iv. 16, &c. (e) Job vi. 19. (f) Ps. xxxiv. 6; Is. xxii. 11, &c. (g) 1 Sam. xvi. 7; Ps. lxxxiv. 20, &c. (h) Ps. x. 14.

Part. חָלָק, Ps. civ. 32.

Inf. מָתַע, aff. מָתַע, מָתַע, Exod. iii. 6; Ps. cxix. 6; Lam. iv. 16; Jonah ii. 5; Hab. ii. 15.

Imp. מָתַע, מָתַע, מָתַע, Job xxxv. 5; Ps. lxxxv. 15, &c.

Niph. or Pih. מָתַע, with מָתַע, looked towards, Is. v. 30.


(a) A person commissioned by God to declare his will to men, either as to their general conduct, or to any particular or difficult circumstances. (b) Pec. One commissioned to foretell future events. (c) One to whom revelations have been made. (d) One who claims to be a prophet, whether truly or not. (e) Spokesman, charged to deliver a divine commission previously communicated to another. (f) A person devoted to the study of God's revealed will, and under the instruction of one to whom revelations have been made. (g) These last persons were also called מָתַע, מָתַע, sons of the prophet.

(a) Deut. xviii. 15, 18; xxxiv. 10, &c. (b) Is. xxxvii. 2; Jer. xx. 2, &c. (c) Gen. xx. 7; 1 Kings xiii. 11, &c. (d) Deut. xiii. 2; Is. ix. 14, &c. (e) Exod. vii. 1. (f) 1 Sam. x. 5, 10, 11; xix. 21; 1 Kings xviii. 4, &c. (g) 1 Kings xx. 35; 2 Kings ii. 5, 7, &c.
It is generally considered to be a kind of lute. If it was a stringed instrument, which is very probable, the expression מַלְאָה, מַלְאָה, 1 Chron. xv. 20, seems to imply that it was adapted to female voices. In Ps. xxxii. 2, and cxliv. 9, מַלְאָה, מַלְאָה or lute of ten (strings).

(a) 1 Sam. i. 24; x. 3; xxv. 18; 2 Sam. xvi. 1; Is. xxii. 24; Jer. xiii. 12. (b) Is. xxx. 14; Lam. iv. 2. (c) 1 Sam. x. 5; 2 Sam. vi. 5; 1 Kings x. 12; 1 Chron. xiii. 8; xv. 15, 16. 20. 28; xvi. 5; xxv. 1. 6; 2 Chron. v. 12; ix. 11; xx. 28; xxix. 25; Ps. xxxiii. 2; lvii. 9; lxxvi. 22; lxxxi. 3; cxliv. 9; Neh. xii. 27; Is. v. 12; xiv. 11; Amos v. 23; vi. 5.

worthlessness. Hence, disgrace. (a) An act bringing disgrace on its victim, or the victim's family: a disgraceful action. (b) Meton. Punishment for such an action. (c) Impiety. (d) Folly. (a) Applied [1] to crimes of incontinence; and [2] to the covetousness of Achan, which brought disgrace on the Israelites. [1] Gen. xxxiv. 7; Deut. xxii. 21; Judg. xix. 23, 24; xx. 6. 10; 2 Sam. xiii. 12; Jer. xxix. 23: [2] Josh. vii. 15. (b) Job xlii. 8. (c) Is. xxxii. 6. (d) 1 Sam. xxv. 25.

&c. Arab. نِبْلَة, cadaver. (a) A dead body; [1] of an animal found dead: [2] of a man. (b) Applied to idols, as being equally lifeless and offensive. (c) Sing. for pl. (a), [1] Lev. vii. 24; xvii. 15; xxii. 8; Deut. xiv. 21, &c.: [2] 1 Kings xiii. 24; 2 Kings ix. 37, &c. (b) Jer. xvi. 18. (c) Jer. vi. 4; xxxiv. 20, &c.

&c. Arab. نَبْنَأ, once, Shame, nakedness, Hos. ii. 12.

the מַלְאָה had twelve notes (חֲזָהוֹנִים), and was played by the fingers, Ant. vii. 12. 3. Both the instrument and the name were introduced from Asia into Greece by the Cymbalantes. Strabo x. 3. Among the Romans the name became Nablia or Naulia. Ovid, addressing a female, says—

"Disc etiam duplici genialia nablia palma Venere: conveniunt dulcibus illa jocis."

Aret Am. 3. 327.

Hiph. Pret. non occ. Pres. יִזְבּוּת. Constr. imm. with ָּר before the person to whom uttered. (a) Brings out, utters, declares. (b) Prepares. (a) Ps. xix. 3; lix. 3; lxxviii. 2; xxiv. 4; xxix. 171; Prov. i. 23; xix. 2. (b) Eccl. x. 1, יִזְבּוּת, The ointment of the perfumer gives out. See also Dathe.

אִזָּבּוּת, Chald. def. אִזָּבּוּת, f. once, Dan. v. 5. lxx. γίνεται λαμπαδός. Syr. אִזָּבּוּת.

Arab. لَعْمِرَا, lucerna. Syr. لَعْمِرَا, Id. flamma. A lamp, or other artificial light. According to some, from עִבְרָה, and עִבְרָה.

אִזָּבּוּת, m. Chald. זי, aruit, essiccatus est. Syr. and Samd. אִזָּבּוּת, siecum. (a) The parched country which lay on the south of Judæa. (b) The south. (c) יִזְבּוּת, [1] Towards the south: [2] On the south. (d) יִזְבּוּת, on the south. (a) Gen. xiii. 1; Ps. exxii. 4; Is. xxii. 1, &c. (b) Gen. xxvii. 1; xxiv. 62; Exod. xxvi. 9, &c. (c), [1] Gen. xiii. 14; xxvii. 14, &c.: [2] Exod. xxvi. 18; xl. 24, &c. (d) Josh. xv. 7; xviii. 13; xiii. 34, &c.

אִזָּבּוּת, m. aff. יִזְבּוּת, &c. The fore part of the body. As a preposition, Before. (a) In the presence of. (b) In front of. (c) Opposite to. (d) In comparison with. (e) Before the mind of. (f) Straight forwards. (a) Gen. xxxi. 32. 37; Exod. xxiv. 10, &c. (b) Josh. viii. 33; Neh. vii. 3, &c. (c) Exod. xiv. 2; Josh. iii. 16; viii. 11; Ezek. x. 13, &c. (d) Is. x. 17. (e) Ps. xiv. 16; li. 5; Is. xiv. 16. (f) Josh. vi. 5. 20. With הָּרָע, Ps. cxiv. 14. 18. See under יִזְבּוּת above. יִזְבּוּת, lit. like his front, i.e. like him, Gen. ii. 18. 20. יִזְבּוּת, (a) i. q. יִזְבּוּת, sign. a., b., e. (b) In opposition to. (c) For, appointed to. (d) Before, preceding on a journey. (a), [1] 2 Sam. xxvii. 25; 2 Kings i. 13; Job iv. 16, &c.: [2] Neh. iii. 28: [3] Num. xxii. 32; 2 Sam. xxii. 23, &c. (b) Neh. iii. 37; Prov. xvii. 30. (c) Josh. v. 13; Neh. xi. 22. (d) Gen. xxxii. 12. יִזְבּוּת, (a) In the presence of. (b) In sight. (c) Out of the sight of. (d) In front of others, at their head. (e) Over against, opposite to. (f) In opposition to, against.

(a) 1 Sam. xxvi. 20. (b) Gen. xxiii. 16; 2 Kings ii. 7, &c. (c) Prov. xiv. 7; Jer. xvi. 17; Amos ix. 3, &c. (d) Judg. ix. 17. (e) Judg. xxxiv. 20; Neh. iii. 19, &c. (f) 2 Sam. xviii. 13.


Part יָרָה, fem. יָרָה, plur. constr. יָרָה, Gen. xlii. 24; Judg. xiv. 19; Esth. ii. 20, &c.

Inf. יָרָה, Gen. xliii. 6; Judg. xiv. 12, &c.

Imp. יָרָה, יָרָה, יָרָה, Gen. xxix. 15; 1 Sam. xxiiii. 11; 2 Sam. xviii. 21, &c. יָרָה, יָרָה, יָרָה, Gen. xxix. 23; 2 Kings iv. 2. יָרָה, Gen. xxi. 49; Ps. ix. 12, &c.

Hoph. יָרָה, Pass. of Hiph., Josh. ix. 24; Ruth ii. 11, &c.

Pres. יָרָה, Gen. xxxii. 20; xxvii. 42, &c. Inf. יָרָה, Josh. ix. 24; Ruth ii. 11.

בַּלָּר, m. Chald. Part. יָרָה, once, Proceeding, flowing, Dan. vii. 10. Æth. יָרָה: peregrĕ abit; profectus est.

בַּלָּר, m. aff. יָרָה. Syr. יָרָה, aurora, mana, diluculum crepusculum; Æth. יָרָה: matutinum tempus, diluculum; יָרָה: mana. (a) The dawn. (b) The light of day. (c) Any light: [1] Of the moon: [2] Of the stars. (d) A brilliant light. (a) Prov. iv. 18; Is. liii. 1. (b) Is. lx. 3. (c) Is. l. 10; Amos v. 20: [1] Is. ix. 19: [2] Joel ii. 10; iv. 15. (d) 2 Sam. xxiiii. 13; xxiiii. 4; Ps. xviii. 13; Is. iv. 5; Ezek. i. 4. 13. 27, 28; x. 4.—Hab. iii. 4; fem. as a thing, al. m. l. 11.
The dawn, m. Chald. def. ًنً، once, The dawn, Dan. vi. 20.

Light, pl. f. Light, Is. lix. 9.

Shined, v. pres. شَيْنَتَ, as light, Job xviii. 5; xxii. 28; Is. ix. 1.

Caused to shine. (a) Is. xiii. 10. (b) 2 Sam. xxii. 29; Ps. xviii. 29.

Made light. (a) Is. xiii. 10. (b) 2 Sam. xxii. 29; Ps. xviii. 29.

proper evenit res; glorius fuit; fodiit puteum; partem de clivo vallis abruptam in medium aqua projicit torrens. VI. Agitator et inter se collae sunt unde maris; excutit, r. II. Prostravit. Syr. eruat aqua. Sam. ٣٠٣٣, pugnativa. Constr. imm. it. med. ق. Attacked, rushed upon in an hostile manner. Pec. Pushed with horn, Exod. xxi. 28. 31, 32.

Id. Deut. xxxiii. 17; 1 Kings xxii. 11; 2 Chron. xviii. 10; Ps. xli. 6.

Part. أَخَنَى, Dan. viii. 4.

Entered into conflict with, constr. med. ق, Dan. xi. 49.

Addicted to pushing with his horns, Exod. xxvi. 29. 36.

fodiit puteum; partem de clivo vallis abruptam in medium aqua projicit torrens. VI. Agitator et inter se collae sunt unde maris; excutit, r. II. Prostravit. Syr. eruat aqua. Sam. ٣٠٣٣, pugnativa. Constr. imm. it. med. ق. Attacked, rushed upon in an hostile manner. Pec. Pushed with horn, Exod. xxi. 28. 31, 32.

Hith. pres. أَخَنَى, Entered into conflict with, constr. med. ق, Dan. xi. 49.

Part. أَخَنَى, Dan. viii. 4.

bene profectit, utiles fuit edenti cibus: effectum habuit oratio. (a) Touched, constr. med. ق, ل. (b) Touched gently so as to awaken, ق. (c) Metaph. Touched the heart, ق. (d) Touched so as to injure, immed. it. med. ق. (e) Struck. (f) Arrived, spoken of time, abs. (g) Arrived at, with ق, ل. (h) Reached, with ق, ل. (i) Reached the ears of, ل. (a) Gen. xxxii. 32; Lev. v. 3; Is. vi. 7, &c. (b) 1 Kings xix. 5; Dan. viii. 18; x. 18. (c) 1 Sam. x. 27. (d) Gen. xxvi. 29; 1 Sam. vi. 9; 1 Chron. xvi. 22; Job xix. 21; v. 19; Ps. cv. 15. (e) Job i. 19. (f) Ezra iii. 1; Neh. vii. 73. (g) 2 Sam. v. 8; Is. xvi. 8; Jer. xlviii. 32; Jonah iii. 6. (h) Judg. xx. 41; Job iv. 5; Jer. iv. 10. 14; xii. 13; Hos. iv. 12; Mic. i. 9. (i) Jonah iii. 6.

Part. أَخَنَى, fem. أَخَنَى, plur. أَخَنِي, fem. أَخَنِي, Gen. xxvi. 11; Judg. xx. 34; 1 Kings vi. 27; Jer. xii. 14.

Inf. أَخَنَيْتُ, aff. أَخَنَيْتُ, أَخَنَيْتُ, Gen. xx. 6; Lev. xv. 23; Ruth ii. 9; 2 Sam. xiv. 10, &c. Imp. أَخَنَيْنِ, Job i. 11; ii. 5; Ps. cxliv. 5.
Part. pass. יָשָׁב. Struck, Ps. lxxxiii. 14; Is. liii. 4.

Niph. יָשָׁב. Are beaten in battle, Josh. viii. 15.

Ph. (from יָשָׁב, with aff. יָשָּׁב), pres. יָשָׁב, constr. med. יָשָּׁב. Struck with disease, Gen. xii. 17; 2 Kings xv. 15; 2 Chron. xxvi. 20.

Puh. pres. יָשָּׁב. Are afflicted, Psalm lxxiii. 5.

Hiph. יָשָּׁבָה. (a) Made to touch, immed. and יָשָּׁב, יָשָּׁב, יָשָּׁב. (b) Reached, immed. it. med. יָשָּׁב, יָשָּׁב, יָשָּׁב. (c) Reached the ears of, יָשָּׁב. (d) Reached its proper time, יָשָּׁב. (e) Came near, יָשָּׁב. (f) Arrived at, immed. it. med. יָשָּׁב, יָשָּׁב, יָשָּׁב. (g) Arrived at a certain rank, יָשָּׁב. (h) Arrived at a certain time, יָשָּׁב. (i) Arrived, spoken of time, abs. (k) Arrived, at a place, abs. (a) Exod. iv. 25; xxi. 22; Lev. v. 7; Is. vi. 7; xxvi. 5; Jer. i. 9; Lam. ii. 2; Ezek. xiii. 14. (b) 2 Chron. xxviii. 9; Job xx. 6; Ps. xxxii. 6; Is. vii. 3; xxv. 5; Zech. ix. 5. (c) Esth. ix. 26. (d) Esth. ix. 1. (e) Ps. lxxxviii. 4. (f) 1 Sam. vi. 9; Ps. xvi. 18; Is. xxx. 4. (g) Esth. iv. 14. (h) Dan. xii. 12. (i) Eccl. xii. 1; Cant. ii. 12; Ezek. vii. 12. (k) Esth. vi. 14.

Part. יָשָּׁבָה, f. יָשָּׁבָה, pl. constr. יָשָּׁבָה, Gen. xxviii. 12; 2 Chron. ii. 11; Is. v. 8, &c.

Inf. יָשָּׁבָה, aff. יָשָּׁבָה, 1 Sam. xiv. 9; Esth. ii. 12. 15.

עַב, m. aff. עַבּ, עַבּ, עַבּ, plur. עַבּ, עַבּ, עַבּ, constr. עַבּ. (a) A stroke, blow. (b) An infliction of evil. (c) Affliction. (d) The mark of a blow, a spot. (a) Deut. xvii. 5; xxi. 5; 2 Sam. vii. 14; Ps. lxxxix. 33; Prov. vi. 33. (b) Gen. xii. 17; Exod. xi. 1; 1 Kings viii. 37; Ps. xxxix. 11; xci. 10. (c) 2 Chron. vi. 29; Ps. lxxxviii. 12. (d) Lev. xiii. 3. 9. 29. 31. 42. &c.

עַב, v. pres. עַבּ. Cogn. עַבּ, and Arab. עַבּ, persecutis, frigit caput. IV. Fidit, frigit. Constr. immed. it. med. יָשָּׁב. (a) Struck. (b) Struck so as to wound; wounded. (c) Struck so as to kill; killed. (d) Struck with panic; caused to be beaten in battle. (e) Struck with disease or calamity. (f) Struck against a stone, as the foot in walking, constr. abs. it. med. יָשָּׁב. (a) Exod. xxi. 22; Ps. xci. 12. (b) Exod. xxxi. 35; Is. xix. 22. (c) 2 Chron. xiii. 15. (d) Judg. xxv. 35; 1 Sam. iv. 3; 2 Chron. xiv. 11. (e) Exod. xxxii. 35; Josh. xxiv. 5; 1 Sam. xxviii. 38, &c. (f) Ps. xci. 12; Prov. iii. 23.

Part. עַבּ, Exod. vii. 27; 2 Chron. xxii. 14. Inf. עַבּ, constr. עַבּ, aff. עַבּ, Exod. xii. 27; Is. xix. 23.

Niph. עַבּ, pass. of sign. (d) 2 Sam. x. 15; 2 Chron. xix. 16. 19, &c.

Pres. עַבּ, 1 Sam. iv. 2. 10; 2 Chron. vi. 24, &c.

Part. עַבּ, plur. עַבּ, Deut. xxvii. 7. 25; Judg. xx. 32. 39.

Hith. pres. עַבּ. Strike themselves, stumble, Jer. xiii. 16.

עַבּ, m. (a) An infliction of disease. (b) The act of stumbling. (a) Exod. xii. 13; xxx. 12; Num. viii. 19; xvii. 11, 12; Josh. xxii. 17. (b) Is. viii. 14.

עַבּ, v. Kal non. occ. Arab. עַבּ, multum bibit aquam; עַבּ, bulliendo effervet olla; עַבּ, fons aquae valeat; עַבּ, sanguine manans vulnera. Cogn. עַבּ, propulit; ascaviat lignum. Syr. עַבּ, aph. produxit, prostraxit. Drew forth or along; made to flow over. See עַבּ.

Hiph. עַבּ, pres. עַבּ, עַבּ, (a) Dragged away. (b) Poured out. (c) Scattered. (a) Ps. lxxiii. 11; Ezek. xxxv. 5. (b) Ps. lxvii. 9. (c) Mic. i. 6.

Imp. with aff. עַבּ, (a) Jer. xviii. 21.

Hoph. Part. יָשָּׁבָה. Poured out, Mic. i. 4.

Niph. Part. יָשָּׁבָה. (a) Was put forth, as the hand. (b) Overflowed, as the eye. (c) Was spilt, as water. (d) Was scattered, as wealth. (a) Ps. lxxvi. 3. (b) Lam. iii. 49. Part. יָשָּׁבָה, fem. יָשָּׁבָה, (c) 2 Sam. xiv. 14. (d) Job xx. 28.

In Ps. lxxvii. 3, the lxx. have ἀπότροι, as if they read ἀπότροι; but Symmachus had the present reading, for he gives ἀπότροι. In Lam. iii. 49, the lxx. have κερενωθή, while Sym. has εἰρύουσεν.

Words, prefaceit, pres. posuit. Constr. med. rem, pers. and thing. Exacted a task, debt, or tax, Deut. xv. 2, 3; 2 Kings xxiii. 35; Is. lviii. 3.

Part. ἐπι, plur. ἐπίκα. An exactor, task-master, slave-driver, Exod. iii. 7; Job iii. 17; Is. ix. 4; Dan. xi. 20, &c.


Inf. ἐπιγεί, aff. ἐπιγεί, ἐπιγείος, Gen. xliii. 3; Exod. xlvii. 44; xlviii. 30, &c.

Imp. ἐπιγεί, ἐπιγείος; fem. ἐπιγεία, pl. ἐπιγεία, ἐπιγεία, Gen. xliii. 9; xxvii. 21; xlvii. 4; Ruth ii. 14; 2 Sam. i. 15; Jos. iii. 9.

Niph. ἐπιγεύ, is used instead of the pret. of Kal, Gen. xliii. 7; Exod. xx. 21, &c.

Part. ἐπιγευμ. Those who come near, Exod. xliii. 22.

Hiph. ἐπιγεύ, pres. ἐπιγεύ. Brought near. (a) A person. (b) A sacrificial offering. (c) Anything. (a) Gen. xlvi. 10; 13; Exod. xliii. 6. (b) Lev. ii. 8; viii. 14, &c. (c) Gen. xlvii. 25; 2 Sam. xliii. 29, &c.

Part. ἐπιγεύμ, pl. ἐπιγεύμ, constr. ἐπιγεύμ, Mal. i. 7; ii. 12; iii. 3, &c.

Imp. ἐπιγεύμ, pl. ἐπιγεύμ, 1 Sam. xiii. 9; xlvii. 18, &c.

Hoph. pret. ἐπιγεύμ. Were brought or placed, 2 Sam. iii. 34.

Part. ἐπιγεύμ. Brought, offered, Mal. i. 11.


ἄν, m. Arab. ἄν, collis in altum asurgesse. (a) A heap. (b) A mound. (a) Is. vii. 11. (b) Exod. xv. 8; Josh. iii. 13. 16; Ps. xxxix. 7; lviii. 13.

ἄν, v. pres. with aff. ἀν. Arab. vocavit ad rem aliquam; impulit ad aliquid; agilis, expeditus pulcher fuit. IV. Periculo exposuit seipsum. Cogn. ἔπειτα, constr. immed. it med. rem. Rended willing, impelled, Exod. xxv. 2; xlviii. 21. 29.

Hith. ἐπιγεύμ, pres. ἐπιγεύμ. Offered, or performed willingly, 1 Chron. xxix. 6. 9. 17; Ezra ii. 68.
Fled, of sleep, Dan. vi. 19.

Moving to and fro, agitation, restlessness, either of body or mind, Job vii. 4.

Kal non occ. Arab. نَُّ، r. نَوَرُ، m. plur. separatus, dispersus fuit. It. Liberalis fuit; ți, increpuit, abegit camelos. Syr. ןא, nauseavit, abominatus est. Sam. ר, recessit; separatus, dimotus est. Æth. וֹּדָאָה: egit ante se pecora.

Part. plur. מַעָּבֶד, aff. מַעָּבֶדָה, Putting aside, separating as impure; desiring to avoid, Is. lxvi. 5; Amos vi. 3.

A present, Ezek. xvi. 32. In the same verse, מַעְבָּדָה, appears to signify thy presents, as if put for מַעָּבֶד, which is the reading of two mas.

f. constr. ר, aff. יָנָבֵשָה, (a) Legal impurity. (b) A female in that state. (c) Moral impurity. (d) Any thing impure and worthless. (a) Lev. xii. 2, 5; Num. xix. 9, 13, 20, 21, &c. (b) Lam. i. 17; Ezek. xviii. 6; xxii. 10; xxxvii. 17. (c) Lev. xxv. 21; Ezra xi. 11; Zech. xiii. 1. (d) Ezek. vii. 19, 20.

Assoc. מַעָּבֶד, v. pres. מַעְבָּד, Arab. נָבַש, allisit; appulit navis ad littus; cogn. מַעָּבֵשׁ, r. נָבָשָׁה, projectit, disjectit, מַעְבֶּה. Impelled or urged. (a) Drove an axe. (b) Drove away. (b) 2 Sam. xiv. 14.

Inf. מַעְבֶּד, (a) Deut. xx. 19.

Niph. מַעְבָּד, (a) Was impelled, as the hand in striking with an axe. (b) Was driven away. (c) Was induced to an action. (a) Deut. xiii. 5. (b) Job vi. 13; Jer. xi. 12; xiii. 5; xlix. 5. (c) Deut. iv. 19; xxi. 17.

Part. מַעֲבֶד, fem. מַעֲבֶדָה, מַעֲבֶדָה, pl. מַעֲבֶדֶה. (b) Deut. xxii. 1; xxx. 4; 2 Sam. xiv. 13, 14, &c.

Puh. Part. מַעְבִּד, Driven, Is. viii. 22.


Made a vow to God, generally followed by מַעֲבִּד, and מַעֲבִּד, Gen. xxviii. 20; Num. xxx. 3; 2 Sam. xv. 8; Ps. cxxxii. 2, &c.

Part. מַעַּבִּד, Lev. xxvii. 8; Mal. i. 14.

Inf. מַעֲבִּד, Num. vi. 2; Deut. xxiii. 23.

Liberty, noblemindedness, Job xxx. 15; Ps. li. 14; Is. xxxii. 8.

The sheath of a sword, 1 Chron. xxxi. 27.

The sheath, Chal. Id. Dan. vii. 15, יַּעֲבִּדָה. According to the common interpretation, the body is considered as the sheath of the mind. But is not this a refinement? May not the true reading be יַעֲבִּדָה? This might be translated to the body. Arab. יַעֲבֶדָה, corpus, exceptis capite et pedibus necon manibus hominum. Æth. יַעֲבֶדָה: cadaver humanum.

v. pres. מַעַּבִּד, Arab. מַעֲבִּד, concussit gossipium, impulso magni arcus nervo, atque ita attenuation et divisiit illud: violenter propulsit equum. Æth. יַעֲבִּד: percussit; seruiit. (a) Scattered, drove about, as smoke or chaff. (b) Routed an enemy, conquered him. (a) Ps. i. 2; lxvii. 3. (b) Job xxxii. 13.

Niph. מַעַּבִּד, Is driven away, Is. xix. 7.

Part. מַעֲבִּד, Lev. xxvi. 36; Job xiii. 25; Prov. xxi. 6; Is. xli. 2.

Inf. מַעֲבִּד, Ps. lxvii. 3.

v. pres. מַעַּבִּד, Arab. מַעֲבִּד, devovit Deo. Syr. מַעֲבִּד, and Sam. מַעֲבִּד, idem. Made a vow to God, generally followed by מַעֲבִּד, and מַעֲבִּד, Gen. xxviii. 20; Num. xxx. 3; 2 Sam. xv. 8; Ps. cxxxii. 2, &c.

Part. מַעֲבִּד, Lev. xxvii. 8; Mal. i. 14.

Inf. מַעֲבִּד, Num. vi. 2; Deut. xxiii. 23.

Pih. 2 m. מָלַך, pres. מָלַךְ. Constr. immed. it. med. מָלַךְ. (a) Led to water. (b) Led, as a flock. (c) Tended carefully. (d) Fed. (e) Gave rest to. (a) Ps. xxiii. 2; Is. xlix. 10. (b) Exod. xv. 13; Ps. xxxii. 4. (c) Is. xli. 11. (d) Gen. xlviii. 17. (e) 2 Chron. xxxix. 22. lxx. κατακάθετον αὐτοῦ. Vulg. praestitit is quietem.

Part. מַלְכָּה, Is. li. 18.


ח, m. r. ח, Crevices; and with this agree the Syr., lxx., and Vulgate Versions, which have הָאָדָא, poyáda, and foraminibus.

וּלֵךְ, pret. 2 m. וּלָךְ, pres. וְלָךְ. Syr. וּלֵךְ, rugiit, fremuit, genuit. Arab. וּלָךְ, increpuit inclamando; rugiit leo; vechmenter anhelavit vir. (a) Roared, as a lion. (b) Groaned. (a) Is. v. 29, 30. (b) Prov. v. 11; Ezek. xxiv. 23.

Part. לַךְ, Roaring, Prov. xxviii. 15.

לֶכֶם, m. The roaring of a lion, Prov. xix. 12; xx. 2.

לָךְ, f. constr. וְלָךְ. (a) The roaring of the sea. (b) Groaning. Meton. Sorrow. (a) Is. v. 30. (b) Ps. xxxviii. 9.

לָךְ, v. pret. non occ. pres. וְלָךְ. Arab. לָךְ, rudit sinus. Brayd, Job vi. 5; xxx. 7.

לָךְ, m. constr. וְלָךְ, pl. וְלָךְ, constr. וְלָךְ; it. וְלָךְ, constr. וְלָךְ. Arab. לָךְ, fluvius, flumen. Syr. לָךְ, Id. (a) A river. (b) Pec. The Euphrates. (c) Any stream. (d) The current of the sea. (a) Gen. ii. 13; xv. 18, &c. (b) Gen. xxxii. 21; Exod. xixii. 31; Josh. xxiv. 2; 2 Sam. x. 16, &c. (c) Job xx. 17; xxii. 16; Ps. xli. 5, &c. (d) Jonah ii. 4.
Inf. י, (a) Prov. xxvi. 2. (d) Job ii. 11; Ps. lxix. 21.
Imp. s. f. י, pl. m. י. (c) Ps. xi. 1; Jer. xlviii. 17; xlix. 30; L. 8. (d) Jer. xlviii. 17.
Hiph. pres. י. (a) Moved to and fro. (b) Caused to wander. (c) Disturbed. (a) Jer. xviii. 16, י, י, shakes his head, in astonishment or pity. (c) Ps. xxxvi. 12.
Inf. י, (b) 2 Kings xxxii. 8.
Hith. part. י, י, Bemoaning himself, Jer. xxxi. 18.

ר, v. pres. ר, Chald. Departs, Dan. iv. 11.
ר, m. aff. ר, Wandering, Ps. lvi. 9.
ך, m. constr. י, aff. י, י, י, י, י, י, י, י.
ך, Arab. י, intendit, proponit sibi rem; transmigravit ab uno loco in alium; י, animi propositum, intentio; domus.
Lit. The object and end of a journey; resting-place, dwelling. (a) Resting-place of cattle. (b) Dwelling of men. (c) Chosen habitation of God. (a) Is. lxv. 10; Ezek. xxxv. 5, &c. (b) Prov. iii. 33; xxi. 10; xxiv. 15, &c. (c) 2 Sam. xv. 25; Jer. xxv. 30.
ך, f. constr. י, Id. Job viii. 6.
ך, v. pres. י, Dwelt, dwell quietly, Hab. ii. 5.
Part. י, Ps. lxviii. 15. In a passive sense, Jer. vi. 2.
Hiph. pres. aff. י, I will prepare a dwelling for him, Exod. xv. 2.
ך, v. pres. י, apoc. י. Arab.
ך, r. י, in genua decubuit camelus.
Syr. ל, quievit requievit; cessavit. Lay down. (a) Rested. (b) Halted. (c) Ceased. (d) Took up his quarters and remained in; with י. (e) Pitched on, as a bird; with י. (f) Came down on, and took possession of; with י. (g) Settled on, as a ship in shallow water; with י. (h) Imper. י, I have rest. (a) Exod. xxi. 12; Deut. v. 14; Job iii. 25, &c. (c) Exod. xx. 11; 1 Sam. xxv. 9. (d) Prov. xiv. 33; xxi. 16; Eccl. vii. 9; Is. xcv. 10. (e) Exod. x. 14; Is. xiv. 19. (f) Num. xi. 26; 2 Kings ii. 15; Ps. xxvi. 3; Is. xi. 2. (g) Gen. viii. 4. (h) Job iii. 12; Is. xxiii. 12.
Hiph. has two forms: I. יִתְנֵה, pres. יִתְנֵה, apocr. יִתְנֵה. (a) Gave rest to. (b) Gave comfort to, constr. immed. (c) Allowed to fall down, constr. immed. (d) Caused to rest upon, with יָפָה, or יָפְה. (a) constr. [1] immed. ix. 14: [2] med. יָפָה, Deut. xii. 10; Josh. xxii. 4; xxi. 1, &c. (b) Prov. xxix. 17. (c) Exod. xxi. 11. (d) [1] with יָפָה, Ezek. v. 13; xvi. 42, &c. [2] with יָפָה, Ezek. xli. 2: [3] with יָפָה, Is. xxxiv. 32.

Part. יִתְנָה, Josh. i. 13.

Inf. יִתְנֵת, aff. יִתְנִית, Deut. xxv. 19; Is. xiv. 3; Ezek. xlv. 13; xliv. 3.

Imp. pl. יִתְנֶה, Is. xxviii. 12.


Part. יִתְנָה, (d) Eccl. v. 11.

Inf. יִתְנִית, Num. xxxii. 15; Esth. iii. 8.

Imp. יִתְנִית, יִתְנִית; pl. יִתְנִית, Exod. xvi. 33; Judg. vi. 20, &c. (d) Exod. xxxii. 10; Judg. xvi. 26; 2 Sam. vii. 11. (e) 2 Kings xviii. 18.

Hoph. יִתְנָה, Rest is given, Lam. v. 5.

יִתְנָן, f. Was placed, Zech. v. 11.

Part. יִתְנָה, Left, remaining, Ezek. xli. 9.


יִתְנָה, f. Chald. once, Ezra vi. 11. יִתְנָה, lxx. καὶ ο͜όκον αὐτοῦ τὸ

Kar' ème pouithsorax. Vulg. domus autem ejus publicetur. Syr. ἱμόμοιον; fimo.

יִתְנָה, f. Chald. twice, Dan. ii. 5; iii. 29. יִתְנָה, lxx. και ο͜όκον οὐκον διαφραγμάτωσαν. Syr. Id. Vulg. domus vestrae publicabuntur; but in the latter passage, domus ejus vastetur: considered as cognate with יִתְנָה, and translated, a dung-hill. But may be cognate with the Arab.

יִתְנָה, r. præbuit, largitus fuit?

יִתְנָה, and יִתְנָה, donum. Thence, A confiscation.

יִתְנָה, v. pres. יִתְנָה. Arab. יִתְנָת, somnus; מִתָּת, somnolentia; מִתָּת, dormivit, dormivit.

אֲלָלִית, Syr. מִתָּת: Id. Sleeping, Ps. lxxvi. 6; cxxi. 3, 4; Is. v. 27; Nah. iii. 16.

Israel, Is. lvi. 10.

ימִית, f. Sleepiness, sluggishness, Prov. xxiii. 21.

ידָת, once, v. Niph. pres. יִתְנָה, Shall be drawn out, continued, perpetuated, Ps. lxxxi. 17. lxx. διαμερεῖ. Syr. יִתְנָה. See יִתְנָה.

ידָת, v. pres. יִתְנָה, apocr. יִתְנָה. Cog. יִתְנָה. Arab. יִתְנָת, nisus, uttro, citroque nota et agitata fuit defendens res. Syr. מִתָּת, trepidavit, timuit. (a) Fled: [1] abs. [2] From a person, place, or thing, with יִתְנָת, or יִתְנָת. [3] To a place, with יִתְנָת, or יִתְנָת. (b) Escaped by fleeing. (c) Passed away, as a state of health. (a) [1] Judg. iv. 17; 1 Sam. xix. 10; 2 Sam. xix. 9, &c. [2] Josh. xx. 6; 1 Sam. iv. 16, 17; 2 Sam. i. 4; x. 14, &c. [3] Deut. iv. 42; xix. 11; Josh. xx. 4; Judg. vii. 22, &c. (b) Jer. xvi. 6. (c) Deut. xxxiv. 7; Is. li. 11; Cant. ii. 17.

Part. יִתְנָת, pl. יִתְנָת, Exod. xiv. 27; Josh. viii. 20, &c.

Inf. יִתְנָת, aff. יִתְנָת, יִתְנָת, Gen. xix. 20; Deut. iv. 44; 2 Sam. xxiv. 13, &c.

Imp. pl. יִתְנָת, יִתְנָת, Jer. xlix. 30; li. 6, &c. Hiph. יִתְנָת, Caused to flee for refuge, Exod. ix. 20.

Pres. יָתָן, Put to flight, Deut. xxxii. 30.
Inf. שָׁרֶךְ, To escape the observation of, Judg. vi. 11.

לָשׁ, v. pres. לֵשׁ, apoc. לֵשׁ. Arab.

לֵשׁ, r. לֵשׁ, commotus, perturbatus fuit.

II. Concusset ramum. (a) Was shaken. (b) Was disturbed, agitated. (c) Wandered in distress and agitatio; wandered. (d) Was changeable, varied. (e) Staggered, as a drunken man. (f) Moved, as the lips.

(a) Is. vi. 4. (b) Exod. xx. 18; Is. vii. 2; xix. 1. (c) Job xxxviii. 4; Ps. lix. 16; cix. 10; Lam. iv. 14, 15; Amos iv. 8; wii. 12. (d) Prov. v. 6. (e) Is. xxiv. 20; xxix. 9.

Part. שָׁרֶךְ, pl. שָׁרֶכְ, שָׁרֶכָּה, Gen. iv. 22; Prov. xxii. 19. (f) 1 Sam. i. 13.

Inf. שָׁרֶךְ, Judg. ix. 9. 11. 13; Ps. cix. 10; Is. xxiv. 20; Jer. xiv. 10. (a) Is. vii. 2.

Niph. pres. שָׁרֶךְ, Is shaken, Amos ix. 9; Nah. iii. 12.

Hiph. שָׁרֶךְ, pres. שָׁרֶךְ. (a) Shook as the head or hand. (b) Caused to wander. (c) Dispersed, as fugitives. (a) 2 Kings xix. 21; Job xvi. 4; Ps. xxii. 8; cix. 25; Is. xxxvii. 22; Lam. ii. 15; Zeph. ii. 15. (b) Num. xxxiii. 13; 2 Sam. xv. 20; Amos ix. 9. (c) Ps. lix. 12. In Dan. x. 10, שָׁרֶךְ, it set me trembling, on my hands and feet. xxx. 6. 7. Vulg. and Syr. Id.

לָשַׁט, v. I. Pret. לָשַׁט, I have sprinkled, Prov. vii. 17. Arab. לָשַׁט, effudix nubes aquam.

Hiph. pres. לָשַׁט, Thou causest to sprinkle, Ps. lxvi. 10.

II. Hiph. לָשַׁט, pres. לָשַׁט, apoc. לָשַׁט.


Part. נָפֵט, aff. נָפֵט, Is. x. 15; xix. 16; Zech. ii. 13.

Inf. נָפֵט, aff. נָפַט, Lev. vii. 30; x. 15; xxxii. 12; Is. x. 15.

נָפַט, (b) Is. xxx. 28.

Imp. נַפָּט, Beckon with the hand, Is. xiii. 2.

Hoph. נָפָּט, Was offered, Exod. xxix. 27.

Ph. pres. נָפַּט, Beckons with his hand, Is. x. 31.

נָפָּט, m. once, An elevated situation.

נַפָּט, beautiful of, from elevated situation, Ps. xlviii. 3.

נָפַּט, v. Hiph. 3 pl. נָפָּט, pres. נָפַּט, for נָפַּט, or נָפָּט. Blossomed, Eccl. xiii. 5; Cant. vi. 11; viii. 13. See פָּט.

נָפָּט, f. Plume of, or for, the head, Job xxxix. 13; Ezek. xvii. 3. 7. Arab. נָפָּט, comma frontis propendula. Cogn. נָפָּט, prehendit antias.

נָפָּט, f. Chald. def. נָפָּט, Fire, Dan. iii. 7. 11. 15, &c. Syr. נָפָּט, and Sam. נָפָּט, Id.

נָפָּט, v. i. q. נָפָּט, and Syr. נָפָּט, agrotait. Once, pres. with ה parag. נָפָּט, I am diseased, in mind, Ps. lxix. 21.

נָפָּט, v. pres. נָפָּט, apoc. נָפָּט, and נָפָּט, constr. med. נָפָּט, Arab. מַנְפָּט, r. נְפָּט, assilavit.

IV. Effectit ut emitteret sanguinem; נָפָּט, leniter, sensimque fluuit aqua. Eth. נָפָּט, reaper. Was sprinkled, Lev. vi. 20; 2 Kings ix. 33; Is. lxxiii. 3.

Hiph. נָפָּט, pres. נָפָּט, apoc. נָפָּט, Sprinkled, pec. with blood, Exod. xxix. 21; Lev. iv. 6. 17; v. 9; Is. lii. 15, &c. The sprinkling of blood on the veil of the Tabernacle, on the altar, and on the mercy-seat, as well as on Aaron, his sons, and their garments, is manifestly alluded to in Is. lii. 15; and this passage cannot fairly be interpreted otherwise, than of a purification through the blood of Christ. See my Sermons, Diss. ii. l. c.

Part. נָפָּט, constr. נָפָּט, Num. xix. 21.

Imp. נָפָּט, Num. viii. 7.

נָפָּט, m. constr. נָפָּט, Any viand prepared by boiling, Gen. xxv. 29. 34; 2 Kings iv. 38—40; Hag. ii. 12.

נָפָּט, m. constr. נָפָּט, aff. נָפָּט; pl. נָפָּט, aff. נָפָּט, r. נָפָּט. Cogn. Heb. and Syr. נָפָּט.

Arab. נָפָּט, devovit Deo. Set apart. (a)
Precluded by a vow from certain things allowable to others, a Nazarite. (b) Applied to Joseph, either as separated from his brethren, or as distinguished above them by his merit and rank. This application is sometimes derived from הַדַּיְּאָם, a diadem. (c) Applied to vines, Lev. xxv. 5. 11: but in what sense is not certain. LXX. τὸν σταφίλιν τοῦ ἀγανακτός σου—τὰ αὐγὰρσεμα. Vulg. vas primitarum tuerum; primitas. Le Clerc; eineam non putatum. (a) Num. vi. 21; Judg. xiii. 5. 7. 17; Lam. iv. 7; Amos ii. 11, 12. (b) Gen. xlix. 25; Num. xxxiii. 16. (c) Lev. xxv. 5. 11.

בִּלְיָה, v. 3 pl. בּילִי, pres. בּילִי. Arab. הַנַּיְּלָא, descendit loco; הַנֵּלִי, catarrho laboravit; הַנְּלִי, pluvia. (a) Sunk down. (b) Dropped down, as water or dew. (c) Dropped water. (d) Metaph. Rained righteousness. (a) Judg. v. 5. (b) Num. xxiv. 7; Deut. xxxii. 2; Ps. cxlvii. 18; Cant. iv. 17. (c) Job xxxvi. 28; Jer. ix. 18. (d) Is. xlv. 8.

Part. בְּילִי, aff. בְּילִי, (a) Flowing. (b) Streams. (a) Jgr. xviii. 14. (b) Exod. xv. 8; Ps. lxxvii. 16. 44; Prov. v. 15; Cant. iv. 15; Is. xlv. 3.

Hiph. בָּילִי, Caused to flow, Is. xlviii. 21.

בָּילִי, m. aff. בְּילִי, pl. בְּילִי, constr. בְּילִי. Arab. cogn. בְּילִי, ligavit, capistravit; בְּילִי, funiculus annexus annulo qui per cameli nasum tracietur. A ring, usually of gold, worn as an ornament. (a) A nose-jewel. (b) An earring. (a) Gen. xxiv. 22. 30. 47; Judg. viii. 24. 28; Prov. xi. 22; xxv. 12, &c. (b) Gen. xxxiv. 4.

בִּלְיָה, m. once, Injury, loss, Esth. vii. 4.


Part. בְּילִי, Dan. vi. 3.


Part. f. constr. בְּילִי, Ezra iv. 15. Inf. constr. בְּילִי, Ezra iv. 22.

בָּילִי, m. aff. בָּילִי, n. מִילָא, (a) A state of separation and dedication. (b) A mark of being dedicated to God: thence, pcc. a plate of gold worn on the head-dress of the high priest, and inscribed מִילָא פָּדַךְ. (c) A royal diadem. (d) Sovereignty. (e) The hair of the head, as shorn by the Nazarite.

(a) Num. vi. 4—21; Lev. xxii. 12. (b) Exod. xxix. 6; xxxix. 30; Lev. viii. 9; Num. vi. 7. (c) 2 Sam. i. 10; 2 Kings xi. 12; 2 Chron. xxxiii. 11; Ps. lxxxiv. 40; cxxxii. 18; Zech. i. 16. (d) Prov. xxvii. 24. (e) Jer. vii. 29.


Hiph. pres. הָדוֹנָא. (a) Restricted himself. (b) Abstained from, with הָדוֹנָא. (c) Withdrawed himself from, with הָדוֹנָא. (d) Devoted himself to a certain practice, as a Nazarite was peculiarly devoted to God, with הָדוֹנָא. (b) Lev. xxii. 2. (c) Ezek. xiv. 7. (d) Hos. ix. 10.

Inf. דֶּהוֹנָא, Zech. vii. 3.

Hiph. דֶּהוֹנָא, pres. דֶּהוֹנָא. (a) Set apart to, with הָדוֹנָא, and הָדוֹנָא; (b) Restricted from, with הָדוֹנָא, and הָדוֹנָא. (c) Restricted himself from, with הָדוֹנָא. (d) Devoted himself to, with הָדוֹנָא. (a) Num. vi. 12. (b) Lev. xv. 31. (c) Num. vi. 3. (d) Num. vi. 5, 6.

Inf. דֶּהוֹנָא, (d) Num. vi. 2.

דַּהוֹנָא, v. pres. non occ. Arab. הָדוֹנָא, r. דַּהוֹנָא. Cogn. Heb. דַּהוֹנָא, דַּהוֹנָא. Contendit versus aliquem. (a) Led, conducted, guided, constr. abs. it. med. דַּהוֹנָא. (b) Apparently, either Relied on, or made peace with, with דַּהוֹנָא. (a) Gen. xxiv. 27; Exod. xiii. 17; xv. 13; Ps. lix. 11; lxvii. 21; cvi. 11; Is. lvii. 11. (b) Is. vii. 2.

Imp. דַּהוֹנָא, Exod. xxxii. 34; Ps. viii. 9; xxvii. 11; cxxxix. 24.

Hiph. דַּהוֹנָא, pres. דַּהוֹנָא. (a) Led. (b) Gave rest to. (c) Placed. (d) Brought back. (a) Gen. xxiv. 48; Num. xxiii. 7, &c. (b) Ps. lxi. 3; lvii. 5; Is. lvii. 18. (c) 1 Kings x. 26; 2 Kings xviii. 11. (d) Job xii. 23. For דַּהוֹנָא, Job xxxi. 18, and הָדוֹנָא, see my notes.

Inf. aff. דַּהוֹנָא, Exod. xiii. 21; Neh. ix. 19.

דַּהוֹנָא, m. pl. aff. דַּהוֹנָא, r. דַּהוֹנָא. (a) Consolations. (b) Meton. A disposition to impart consolation, pity. (a) Is. lvii. 18; Zech. i. 13. (b) Hos. xi. 8.

דַּהוֹנָא, m. Copper or brass, Job vi. 12.

דַּהוֹנָא, and הָדוֹנָא, f. Id. Lev. xxvi.
Left as an inheritance to, with ַָ, of pers., and ַָ, of things. (c) Gave an inheritance to, with ַָ. (a) Deut. i. 38; xix. 3; Josh. i. 6, &c. (b) 1 Chron. xxviii. 8. (c) Ezek. xvi. 18.

Part. ַָ, Deut. xii. 10.

Inf. ַָ, aff. ַָ, Deut. xxi. 16; xxxii. 8; Prov. xiii. 21; Is. xix. 8.

Hoph. ַָ, I am made to possess, Job vii. 3.

Hith. ַָ, pres. ַָ. (a) Took, each for himself. (b) Left as an inheritance. (a) Num. xxxiiii. 54; xxxiv. 13; Is. xiv. 2; Ezek. xvi. 13. (b) Lev. xxv. 46.

Inf. ַָ, Num. xxxiiii. 18.

ַָ, f. Portion, Ps. xvi. 6.


Niph. ַָ, pres. ַָ, Became sighing. (a) Was grieved. (b) Meton. Repented: constr. [1] Abs. [2] Med. ַָ. (c) Felt pity. (a) Abs. [2] on account of an inflection, with ַָ, ַָ, or ַָ. [3] And withdrew it, with ַָ, or ַָ, or ַָ. (d) Mourned over, with ַָ, ַָ, or ַָ. (e) Recovered from his grief, constr. abs. it. med. ַָ, or ַָ. (f) Freed himself from a displeasing person or thing, with ַָ. (g) Meton. Was grieved and changed his conduct, with regard to promised good, with ַָ. (b) Changed his purpose. (a) Gen. vi. 6, 7; 1 Sam. xvi. 15; Ezek. xxxiiii. 16. (b), [a] Exod. xiii. 17; Job xlii. 6; Jer. xxxiiii. 19. [2] Jer. viii. 6. (c), [1] Ps. cvi. 45; Is. lvii. 6; Jer. xx. 16, &c. [2] 2 Sam. xxxiv. 16; 1 Chron. xxi. 15, &c. [3] Exod. xxxiiii. 14; Jer. iv. 28; Ezek. xiv. 22, &c. (d) Judg. xxi. 16; Ezek. xxxiiii. 31. (e) Gen. xxiv. 17; xxxvii. 12; 2 Sam. xxxiiii. 39. (f) Is. i. 24. (g) Jer. xvii. 10. (b) 1 Sam. xv. 29; Ps. cxiv. 4.

Inf. ַָ, 1 Sam. xv. 29; Ps. lxvii. 3; xc. 13; Jer. xv. 6.


Part. ַָ, aff. ַָ, pl. ַָ, constr. ַָ, 2 Sam. x. 3; Job xvi. 2; Eccl. iv. 1; Is. li. 12, &c.
Inf. יִשָּׁב, aff. יָשָׁב, &c., Gen. xxxvii. 35; Is. lxi. 2, &c.

Puh. יִשָּׁב, 3 f. in pause, יִשָּׁב, Is. liv. 11.
Pres. 2 pl. in pause, יָשָׁב, Is. lxvi. 13.

Hith. יִשָּׁב, in pause, for יִשָּׁב, pres. יִשָּׁב. (a) Became comforted, comforted himself. (b) Gratified his anger. (c) Changed his purpose. (a) Deut. xxxii. 36; Ps. cxix. 52. (b) Ezek. v. 12. (c) Num. xxiii. 19.
Part. יִשָּׁב, (a) Gen. xxvii. 42.
Inf. יִשָּׁב, (a) Gen. xxxvii. 35.

בָּשָׁל, f. aff. יִשָּׁל. Consolation, Job vi. 10; Ps. cxix. 50.

לָשָׁל, for לָשָׁל, We, Gen. xlii. 11; Exod. xvi. 7, 8; Num. xxxii. 32; 2 Sam. xvii. 12; Lam. iii. 42.

Cogn. نَحِيسْتُ, incitavit.

לָשׁ, m. Aff. לָשׁ. Arabic. لَشُ، sonum emisit, spiritumque cum sono eduxit per nares; لَشَةُ، pl. لَشُ، extremitas rostri equini, &c.

רָשָׁל, f. constr. רָשָׁל, Id., Jer. viii. 16.

רָשָׁל, m. constr. רָשָׁל, pl. רָשָׁל. This word is not found, in its Hebrew signification, in the cognate dialects; but it is manifestly the generic name of the serpent tribe. (a) For, [1] It was the form assumed by the rod of Moses. [2] It is said to be poisonous. [3] Its bite is deadly. [4] It is poisonous. [5] It has a divided tongue. [6] It has a gliding motion. [7] It conceals itself in fences and the holes of walls. [8] Its threatening sound is mentioned. (b) The species mentioned are, [1] the רָשָׁל, [2] the רֶשֶׁל, [3] רֶשֶׁל, and [4] רֶשֶׁל. The latter species were sent to plague the Israelites by their deadly bite. (c) It was the instrument made use of by Satan in the temptation of our first parents. And hence, (d) רֶשֶׁל, is an epithet of Satan. See La Cèpède, Discours sur la Nature des Serpens, and my Notes on Job xl. 25. 32. (a), [1] Exod. iv. 3; vii. 15. [2] Is. xxvii. 1. [3] Prov. xxiii. 32; Eccl. v. 3. 11; Amos v. 19; ix. 3. [4] Ps. lvi. 5. [5] Ps. cxiv. 4. [6] Prov. xxx. 19. [7] Ex. x. 8; Amos v. 19. [8] Jer. xlv. 22. (b), [1] Is. xlv. 29. [2]


Pih. לָשָׁל, pres. לָשָׁל. (a) Used divination. (b) Watched, observed. (a) Gen. xliv. 5; Lev. xv. 26; 2 Kings xviii. 17; xxxi. 6. (b) Gen. xxxvii. 27; 1 Kings xx. 33.
Part. לָשָׁל, (a) Deut. xviii. 10.
Inf. לָשָׁל, (a) Gen. xliv. 5. 15. The connexion between these terms may have arisen, either from the superior instinct said to be possessed by some species of serpents, or the brilliancy of the serpent's eye and the acuteness of its vision. See Bochart. l. c.

לָשְׁל, m. pl. לָשְׁל, Divination, Num. xxxiii. 23; xxiv. 1.

לָשְׁל, m. def. לָשְׁל, Chald. Copper or brass, Dan. ii. 32. 45; iv. 20; v. 4. 23; vii. 19. Syr. ܠܲܫ̣̇ܐ, Id.

לָשָׁל, f. aff. לָשָׁל, לָשָׁל, ולָשָׁל, כָּשָׁל, Fetter. (d) Probably, Money. Lat. es. (a) Gen. iv. 22; Exod. xxv. 3, &c. (b) Lam. iii. 7. (c) Judg. xvi. 21; 2 Kings xxvii. 7; 2 Chron. xxxiii. 11, &c. (d) Ezek. xvi. 36.

לָשֶׁל, m. The title given to the brazen serpent made by Moses, and subsequently idolized by the Israelites, 2 Kings xviii. 4.

רָשָׁל, v. pret. non occ. pres. רָשָׁל, and רָשָׁל. Syr. ܠܲܫ̣̇ܐ, descendit. I. (a) Came down. (b) Came down upon with violence, with ר. (c) Penetrated the mind, with ר. (a) Job xvii. 16. (b) Ps. xxxviii. 3; Jer. xxii. 13. (c) Prov. xvii. 10.

Niph. רָשֶׁל, probably an error for רָשֶׁל, Penetrated, spoken of arrows, with ר, Ps. xxxviii. 3.

Pih. Inf. רָשֶׁל, Bringing down, levelling, Ps. lxv. 11.

Hiph. Imper. רָשֶׁל, Cause to come down, or depress, Joel iii. 11. LXX. ὁ προβαίνει τῶν μακρύνης. Vulg. ibi occurrere faciet Dominus robustos tuos. Syr. ܠܲܫ̣̇ܐ.
Part. הָעָבָד, Dan. iv. 10. 20.
Aph. Placed, pres. הָעָבָד, Ezra vi. 5.
Part. pl. הָעָבָד, Ezra vi. 1.
Imp. הָעָבָד, Ezra v. 15.
Hoph. הָעָבָד, Was made to descend, Dan. v. 20.

הָעָבָד, f. I. r. הָעָבָד. (a) Coming down with violence. (b) Being placed. (a) Is. xxx. 30. (b) Job xxxvi. 16.

II. r. הָעָבָד, Rest, quietness, Eccl. iv. 6; vi. 5; ix. 17; Is. xiii. 15.

הָעָבָד, m. pl. Coming down, spoken of an army, 2 Kings vi. 9.

הָעָבָד, p. pres. הָעָבָד, aprop. הָעָבָד. Arab. נָעָבָד, and, נָעָבָד, r. נָעָבָד, extendit. Cogn. יָעָבָד, subegit. Stretched, inclined towards,
&c. Constr. immed. it. med. הָעָבָד.


(e) The heart turned towards, with יָעָבָד. (f) Turned the heart towards, with יָעָבָד, or יָעָבָד. (g) Turned an attentive ear towards, with יָעָבָד.

(1) Brought upon or unto, with יָעָבָד, or יָעָבָד. (i) Put forward the shoulder to a burden, with יָעָבָד.

perfume boxes: r. הָכִית. See Schroeder (p. 45) de Vestitu Mulierum.

שִׁפְקֵי, f. pl. aff. שִׁפְקֵי ה, שִׁפְקֵי ה, r. שִׁפְקֵי.

32. (a) Shoots of a vine, Is. xviii. 5; Jer. xlviii. (b) Metaph. The smaller towns, considered, probably, as shoots from the capital, Jer. v. 10. Vulg. afferre propages ejus. lxx. ἐπιτρέποντε τὰ ὑποστηρίγματα αὐτής, ἵνα τοῦ κυρίου εἶναι. So likewise the Syr.

נֶפֶת, v. pres. נֶפֶת. Syr. נֶפֶת, grave fuit. (a) Laid a burden on, with רָכִים. (b) Lifted up. (a) Lam. iii. 25. (b) Is. xl. 15.

Part. נֵפֶת, (a) 2 Sam. xxiv. 12.

Hiph. נָפֵת, Took up and removed, Jer. xvi. 13; xxii. 26.

נֶפֶת, v. Chald. נֶפֶת, I lifted up my eyes, Dan. iv. 31. נֶפֶת, was lifted up, Dan. vii. 4.

נֶפֶת, m. once, A burden, Prov. xxvii. 3.

נֶפֶת, m. constr. נָפֵת, aff. נָפֵת, pl. נָפֵת, constr. נָפֵת. (a) A plant. (b) A plantation. (a) Job xiv. 9; Is. xvii. 10. (b) Is. v. 7; xviii. 11.


Part. נָפֵת, pl. נָפֵת, Ps. xciv. 9; Jer. xi. 17; xxxii. 8.

Part. pass. נפָּפָת, pl. נפָּפָת, Eccl. iii. 2. (c) Eccl. xii. 11.

Inf. נָפֶת, Eccl. iii. 2; Is. li. 16.

Imp. pl. נָפֶת, 2 Kings xix. 29; Is. xxxxi. 30; Jer. xxix. 5. 28.

Niph. נָפֶת, Is. xli. 24.

נָפֶת, pl. m. Planted, Ps. cxliv. 12.

נָפֶת, v. pres. נָפֶת. Arab. نَفَطَن. Syr. نَفَطَن. Aeth. INN: stillavit; INN: percolavit. (a) Dropped, as dew. (b) Let drop water, myrrh, or wine. (a) Job xxix. 22. (b) Judg. v. 4; Ps. lxviii. 9; Prov. v. 3; Cant. iv. 11; v. 5; Joel iv. 18.

Part. pl. f. נָפֶת, (b) Cant. v. 13.

Hiph. נָפֶת, pres. נָפֶת. (a) Let drop water. (b) Let fall sentiments, i.e. uttered

prophetic declarations. (a) Amos ix. 13. (b) Mic. ii. 6. 11; Amos vii. 16.

Part. נָפֶת, (b) Mic. ii. 11. lxx. καὶ ἔτη ἐκ τῆς σταγνός τοῦ λαοῦ τοῦτων. Vulg. et erit super quem stillatur populus iste.

Imp. נָפֶת, (b) Ezek. xxi. 2. 7. lxx. κοιτήσεις. Vulg. stilla. If the lxx. is a correct translation, this verb may be cognate with the Arab. نَفَطَن, r. نَفَطَن, circumvivit, obieit.

נָפֶת, m. pl. constr. נָפֶת, (a) A drop, Job xxxvi. 27. (b) Myrrh, Exod. xxx. 23. See Celsii Hierobot., part i. 529.


Part. נָפֶת, f. נָפֶת, pl. נָפֶת. (a) Cant. i. 6; viii. 11, 12. (b) Nah. i. 2.

נָפֶת, v. Chald. נָפֶת, I kept it in my heart, Dan. vii. 28.

נָפֶת, v. pres. נָפֶת, (a) Left. (b) Forsook God. (c) Forsook a law. (d) Left to itself. (e) Ceased to think of. (f) Allowed. (g) Spread. (h) Scattered. (i) Drew a sword. (a) Judg. vi. 13; 1 Sam. xii. 22; 2 Kings xx. 14, &c. (b) Deut. xxxii. 15; Jer. xv. 16. (c) Prov. i. 8; vi. 20. (d) Exod. xxxii. 11; Hos. xii. 15; Num. xi. 31, &c. (e) 1 Sam. x. 2. (f) Gen. xxxii. 28. (g) 1 Sam. iv. 2.

Part. pass. f. נָפֶת, pl. נָפֶת. (h) 1 Sam. xxx. 16. (i) Is. xxi. 15.

Inf. נָפֶת, To neglect, Prov. xvii. 14.

Niph. נָפֶת, pres. נָפֶת. (a) Was left, forsaken. (b) Spread itself. (c) Became loose. (a) Amos v. 2. (b) Judg. xvi. 9; 2 Sam. v. 18. 22; Is. xvi. 8. (c) Is. xxxiii. 23.

Puh. נָפֶת, for נָפֶת, Is forsaken, Is. xxxii. 14.

נָפֶת, with aff. and prep. נָפֶת, once, Ezek. xxvii. 32; נָפֶת. If the punctuation be correct, this word is perhaps used for נָפֶת, lamentation; but the substitution of נָפֶת for נָפֶת, furnishes an interpretation both suiting the context and agreeing with the Syr. and lxx.
Produce, fruit, Mal. i. 12; Is. lvii. 19.
Moving of the lips, Job xvi. 5.
M, m. r. xxvi. 12, 19.
Once, r. vii.
Satisfaction, approbation. Used only in the phrase יִתְרֵר, odor or approbation; applied to sacrifices and offerings, Lev. viii. 21; Exod. xxix. 18; Lev. i. 9, &c.
Offerings to God, Ezra vi. 10; to man, Dan. ii. 46.
Posterity, Gen. xxi. 23; Job xviii. 19; Is. xiv. 22; in each place joined with יִתְרֵר. The etymology of this word has been usually traced to יִתְרֵר, or יִתְרֵר, a fish; but it is more probably connected with יִתְרֵר, effudit, fudit; יִתְרֵר, ad extremum et perfectionis terminum pervenit. IV. Procrastinavit, distulit; יִתְרֵר, tempus; and יִתְרֵר, r. vii.
A spark, Is. i. 31. A spark.

Whence the verbal. (a) To clear out ground for cultivation. (b) To cultivate it. (a) Jer. iv. 3; Hos. x. 12. (b) Prov. xiii. 23.
In Hos. x. 12, instead of יִתְרֵר, יִתְרֵר, the LXX. read וּלְכַעַר, וּלְכַעַר, by יִתְרֵר, by יִתְרֵר, by יִתְרֵר, by יִתְרֵר, by יִתְרֵר, by יִתְרֵר.

Arab. יִתְרֵר, lumen.
Aff. יִתְרֵר. A light. Metaph. either prosperity, rank, or a representative in one's rank, 1 Kings xi. 36; xv. 4; 2 Kings viii. 19; 2 Chron. xxii. 7.
In the phrase יִתְרֵר, an afflicted mind, broken spirit, Prov. xv. 13; xvii. 14.
Smitten, distressed, Is. xvi. 7.
F, f. twice, Gen. xxxvii. 25; xliii. 11.
Storax, the gum of the styrax-tree. According to Bochart. (Hieroz. ii. 4, 12), both the Hebrew and Greek names are derived from the fact, that the wood was much used for lances. Arab. יִתְרֵר, extremitate virgae percussit terram ita ut vestigium remanserit. The LXX. consider the word as plural, and as a generic term, ὄψαραμήκτια; but Aquila translates it by יִתְרֵר. Gesen. takes it to be a verbal noun from יִתְרֵר, and originally to signify contusio, pulvis aromatice, and subsequently to be applied to a particular species of perfume. From this is derived יִתְרֵר, his perfume-house, 2 Kings xx. 13; Is. xxxix. 2.
Nearby יִתְרֵר, m. aff. יִתְרֵר. Nearly synonymous with יִתְרֵר, with which it is joined in each place where it occurs, Gen. xxi. 23; Job xviii. 19; Is. xiv. 22. For the etymology, see the Note to Job xviii. 19.

Hiph. יִתְרֵר, pres. יִתְרֵר, apoc. יִתְרֵר. (a) Struck. (b) Struck violently, wounded. (c) Killed. (d) Conquered. (e) Struck with a disease or plague. (f) Struck with calamity. (g) Struck down a person so as to kill him. (h) Struck into, with י. (i) Struck its roots. (k) Struck out of the hand. (l) The sun, or drought, struck, injured. (m) Struck with the tongue, taunted. (n) Struck the hands
together in lamentation or disapprobation. (o) Struck the hands together in applause. (p) נָשָׁן, David's heart smote him, his conscience reproved him. (a) Exod. xvii. 5; Num. xxii. 32; Ps. lxxviii. 20, &c. (b) Exod. ix. 24; xxxi. 18, 20, &c. (c) 1 Sam. xiii. 35; 2 Sam. x. 18; 2 Kings xiii. 25, &c. [1] נָשָׁן, Josh. x. 1; 2 Sam. xii. 9; Jer. xx. 4. [2] נָשָׁן, Josh. x. 2; 1 Sam. xxiv. 19; 2 Sam. xv. 14. [3] נָשָׁן, Gen. xxxvii. 21; Deut. xix. 6; Jer. xl. 1, &c. (d) Deut. iv. 46; 2 Sam. viii. 1, 2, 9, &c. (e) Exod. iii. 20; xii. 29; Num. xxxiii. 4, &c. (f) 1 Kings xiv. 15; Jer. ii. 30; xix. 14. (g) 2 Sam. ii. 22; xviii. 11. (h) 1 Sam. xix. 10; ii. 14. (i) Hos. xiv. 6. (k) Ezek. xxxix. 3. (l) Ps. cxxi. 6; Is. xlix. 10; Jonah iv. 7, 8. (m) Jer. xviii. 18. (n) Ezek. xxii. 13. (o) 2 Kings xi. 12. (p) 1 Sam. xxiv. 5; 2 Sam. xxiv. 10. Part. נָשָׁנֶה, constr. נָשָׁנָה, aff. נָשָׁנה, נָשָׁנה, pl. נָשָׁנֵה, Exod. ii. 11; xxi. 12; Deut. xxv. 11; 1 Sam. iv. 8; Is. xv. 2; L. 7, &c. In 2 Chron. ii. 9, נָשָׁן, appears to be used in a passive sense, unless the true reading be נָשָׁנֶה, which seems to be that of the LXX., Syriac, and Vulgate.

Inf. נָשָׁנָה, aff. נָשָׁנה, &c., Deut. xiii. 16; Gen. viii. 21, &c.

Imp. נָשָׁנֶה, apoc. נָשָׁנָה, aff. נָשָׁנה, נָשָׁנה, pl. נָשָׁנֶה, 2 Sam. xiii. 28; 1 Kings xx. 35; 2 Kings vi. 27; x. 28; Ezek. vi. 11, &c.

Hoph. נָשָׁנָה, (נָשָׁנָה, Ps. cxxi. 5), pres. pl. נָשָׁנָה, Passive of Hiphil, Num. xxxv. 14; Ezek. xxxii. 21; Zech. xiii. 6, &c.

Part. נָשָׁנֶה, constr. נָשָׁנה, f. נָשָׁנה, pl. נָשָׁנה, constr. נָשָׁנה, Exod. v. 16; Num. xxiv. 14, 15; Is. liii. 4; Jer. xvii. 21, &c.

Niph. נָשָׁנֶה, Was wounded, 2 Sam. xi. 15.

Pub. נָשָׁנָה, in pause, נָשָׁנָה, Was beaten down, Exod. ix. 31, 32. נָשָׁן, m. pl. constr. נָשָׁן, (a) Injured. (b) Afflicted. (a) נָשָׁן, 2 Sam. iv. 4; ix. 3. (b) נָשָׁן, Is. li. 2.

נָשָׁן, m. pl., Ps. xxxv. 15. According to Dathe this word has a passive sense, and signifies Wretches; but Gesenius considers it as having an active signification, and translates it, Those who smite with the tongue, revilers. LXX. μάχαν, Sym. μαχαν. Vulg. flagella. Syr. דַּי, diu.


נָשָׁנָה, m. aff. נָשָׁנה, Straightforwardness, uprightness, Is. liv. 2.

נָשָׁנה, f. pl. נָשָׁנה, Id., Is. xxvi. 10; xxx. 10; lxx. 14; Amos iii. 10.

נָשָׁנה, m. pl. Straightforward, upright, Prov. xxiv. 27.

נָשָׁנה, v. Arab. נָשָׁנה, abscessit, retrocessit; timidus abstinuit ab hoste, vel à jurejurando. Syr. נָשָׁנה, deceptit. Probably, Withheld, and used artifice for that purpose.

Kal, Part. נָשָׁנה, Withholding, Mal. i. 14. The LXX. however derive it from נָשָׁנה, and translate it δυσώρα. Vulg. dolosus. The Syriac omits the word altogether.

Pih. נָשָׁנה, Used artifice, Num. xxv. 18.

Hith. pres. נָשָׁנה, Plotted together against, Gen. xxxvii. 18. Constr. med. נָשָׁנה, or טָשָׁנָה.

Inf. נָשָׁנה, Ps. cv. 25.

נָשָׁנה, m. pl. aff. נָשָׁנה, Artifice, Num. xxv. 18.

נָשָׁנה, m. pl. נָשָׁנה, Treasures, wealth, Josh. xxii. 8; 2 Chron. i. 11, 12; Eccl. v. 18; vi. 2. Apparently cognate with נָשָׁנה.

נָשָׁנה, m. pl. נָשָׁנה, constr. נָשָׁנה, Chald. Id. Ezra vi. 8; vii. 26.

נָשָׁנה, constr. נָשָׁנה. Arab. נָשָׁנה, nescivit, abnegavit; improbatum; subtili ingenio et versutus fuit; נָשָׁנה, abnegatio; נָשָׁנה, intelligens. Strange, foreign; a foreigner, 2 Chron. xiv. 2; Neh. xiii. 10. נָשָׁנה, a foreign land, Ps. cxxxvii. 4. נָשָׁנה, a foreign, and therefore a false god, Deut. xxxii. 12; Ps. lxxxi. 10; Mal. ii. 11, &c. כַּנָּשָׁנה, and יָשָׁנה, Id., Gen. xxxv. 2; Josh. xxiv. 20. 23; Judg. x. 16, &c. נָשָׁנה, a foreigner, Gen. xvii. 12. 27; Exod. xii.
Despised, worthless, 1 Sam. xv. 9.
Cut, pec. in circumcision, circumcised, Gen. xvii. 11.
Niph. וֹטַש, pres. יָטָש. (a) Was circumcised. (b) Was nipped, or chopped off. (a) Gen. xvii. 26, 27. (b) Job xiv. 2; xviii. 16; xxiv. 24; Ps. xxxvii. 2.
formica. An ant, Prov. vi. 6; xxx. 28.
Arab. פָּרְדָס, m. pl. פָּרְדָס. Arab. סָרִים, pardinus.
Syr. תָּחַת, Id. A panther, Cant. iv. 8; Is. xi. 6; Jer. v. 6; xiii. 22; Hos. xiii. 7; Hab. i. 8. See Hieroz., ii., lib. 3, cap. 7.
Chald., Chald., Id., Dan. vii. 6.
elevavit, monstravit. Syr. וְשַׁמֵּח, signum, proposition, scopus. (a) A banner, standard, (b) Meton. The leader to whom the standard belongs. (c) An example. (d) A flag-staff, pole. (e) A sail. (a) Is. v. 26; xi. 12; Jer. vi. 6, &c. (b) Is. xi. 10. (c) Num. xxvi. 10. (d) Num. xxi. 8, 9. (e) Is. xxxiii. 23; Ezek. xxvii. 7.
Moved himself back. (a) Withdrew from God's service. (b) Avoided by retiring, avoided, constr. immed. (b) Mic. ii. 6.
Inf. וְשַׁמֵּח, (a) Is. lxxix. 13.
Hiph. pres. וְשַׁמֵּח, apoc. וְשַׁמֵּח. (a) Removed a boundary. (b) Carried away property. (a) Deut. xix. 14; Prov. xxi. 28. (b) Mic. vi. 14.
percepsit odorem. Syr. וְשַׁמֵּח, tentavit.
Hiph. וְשַׁמֵּח, pres. וְשַׁמֵּח. Constr. immed. it. med. יָשֹּב. Tried. (a) Tried the character of a man. (b) Tried, tempted, God. (c) Tried the fitness of armour. (d) Tried persons in a practice. (e) Tried one's own heart. (f) Made a trial, 'abs. (g) Undertook. (h) Found by trial, experienced. (a) Gen. xxii. 1; Exod. xv. 25; xvi. 4; Deut. xxxiii. 8. (b) Exod. xvii. 2; Deut. vi. 16;
Hith. Inf. מער, To rally round a standard, Ps. lx. 6.

Part. pl. f. מערער, Raising themselves like a standard, Zech. ix. 16.

בֵּ-li, v. pres. בֵּ-ל, Arab. נֶלַס, abit
per terram; וּבְלָי, dimovit, evulset e loco suo rem.
(a) Departed. (b) Set out on a journey. (c) Travelled. (d) Went, of a wind. (e) Removed, in a neuter sense. (f) Pulled up, or out. (a) Gen. xxxiii. 17; xxxvii. 17; 2 Kings xii. 8; &c. (b) Num. ii. 34; x. 5, 6. 17. 21, &c. (c) Gen. xii. 9; Num. ii. 17; xii. 15, &c. (d) Num. xi. 31. (e) Exod. xiv. 19. (f) Judg. xvi. 3. 14; Is. xxxiii. 20.

Part. בָּ-ל, pl. בְּ-וֹ, Num. x. 29. 33.

Inf. בָּ-ל, בָּ-ל, aff. בָּ-ל, Gen. xi. 2; xii. 9; Num. iv. 5, &c.

Imp. pl. בָּ-ל, Num. xiv. 25.

Niph. בָּ-ל, Pass. of (b), Is. xxxviii. 12; Job vi. 21. This reading requires בָּל to be rendered their tent-ropes; but יַל appears a preferable mode of pointing, and in that case יַל will be rendered their abundance.

Hiph. pres. בָּ-ל, apoc. בָּל, (a) Causat. of Kal, sign. [a], [c], [d], and [e]. (b) Quarried stone. (a) [a] Exod. xv. 22. [c] Ps. lxvii. 52. [d] Ps. lxviii. 26. [e] 2 Kings iv. 4; Job xix. 10; Ps. lxxiv. 9. (b) 2 Kings v. 31.

Part. בָּ-ל, (b) Eccl. x. 9.

Inf. בָּ-ל, v. once, pres. בָּ-ל, I go up, Ps. cxxxix. 8. Syr. מַרְכַּח, ascendit.


Inf. מָ-ל, Dan. vi. 24.

Hoph. מָ-ל, Was lifted up, Dan. vi. 24.

עִירְבָּי, m. aff. מַכְר, מַר, &c., r. מַר. Youth, early life, Gen. xli. 34; Lev. xxii. 13; 1 Sam. xii. 2, &c. מַרָּבָי, aff. מַרָּבָי, Id., Jer. xxxii. 30.

עִירְבָּי, constr. מַכְר, pl. מַכְר, fem. מַכְרֶה, r. מַר. Pleasant. (a) Sweet music. (b) Pleasant words. (c) Amiable. (d) Becoming, proper. (e) Prosperous. (a) 2 Sam. xxiii. 1; Ps. lxxvi. 3. (b) Prov. xxiii. 8. (c) 2 Sam. i. 23; Cant. i. 16. (d) Ps. cxxxii. 1; cxxxv. 3; cxlvii. 1; Prov. xxii. 18. (e) Job xxvii. 11; Ps. xvi. 6; Prov. xxxiv. 4.
Niph. יִרְרָרָה, pres. יִרְרָנְת, יִרְרָנֶה. Pass. of Kal, Ps. cix. 23; Job xxxviii. 13.

Pih. יִרְרָנְת, pres. יִרְרָן, Threw out, Exod. xiv. 27; Neh. v. 13; Ps. cxxxvi. 15.

Hith. Imp. יִרְרָנְת, Shake thyself, Is. lii. 2.

ארמ, Arab. תִּרְרָנָת, peragravit regionem, about in terram; רָפָל, repulsum, in fugam versus. The act of wandering or of straying. יִרְרָנְת, that which strays, or is strayed, Zech. xi. 16. Syr. יִרְרָנָת. LXX. τὸ ἐκσκορπισμὸν. Vulg. dispersum.

גדל, f. pl. נָרָא, constr. נָרְאָב, aff. נָרָה, &c. Written also נָרָא, Gen. xxiv. 14, &c. (a) A girl. (b) A young woman. (c) A female servant. (a) 2 Kings v. 2. 4. (b) Gen. xxiv. 14; Deut. xxii. 23; Ruth ii. 6; 1 Kings i. 2, &c. (c) Ruth ii. 8; 1 Sam. xxv. 42; Esth. iv. 16, &c.

עסק, f. Stupa, quod ex lino excussa, Castell. Tow, Judg. xvi. 9; Is. i. 31.

פסל, f. constr. פָּשַל, r. פָּשָל. Probably, Act of scattering; but commonly interpreted a sieve, Is. xxx. 28. פָּשֵׁל בָּא דַּעְמֵי, to scatter the nations so as to leave none remaining. LXX. τοῦ παράσας ἐνω ἐνὶ πλαταιοῖς παραλιῷ. Vulg. ad perdendas gentes in nihilum.

סָרָה, v. pres. יָרָה. Arab. יָרָה, spiravit ventus. Syr. סְרָתָה, starit. Eth. סְרוֹתָה ח: Id. (a) Blew, constr. immed. (b) Blew a fire, immed. (c) Blew upon, immed. it. med. יְרָה, d. With יָרָה, Expired. (a) Gen. i. 7. (c) Ezek. xxii. 21; Hag. i. 9. (d) Jer. xv. 9.

ערב, v. (a) Is. liv. 16.

ערב, Part. עָרָב, (c) Job xli. 12; Jer. i. 13.

ערב, Inf. עָרָב, (b) Ezek. xxii. 20.

ערב, Imp. נְיֶרֶב, (c) Ezek. xxxvii. 9.


ערב, Hiph. עָרֶב, Puffed at, despised, constr. immed. either with, or without, עָרֶב, Job xxxi. 39; Mal. i. 13.

ערב, m. A race mentioned only in Gen. vi. 14, and Num. xiii. 33. The latter were men of gigantic stature, and had distinguished themselves as warriors; and probably the former resembled them in both
these particulars. For the etymology, see my note to Job xv. 25.

fell, m. A precious stone, but of what kind is uncertain, Exod. xxviii. 18; xxxix. 11; Ezek. xxvi. 16; xxviii. 13. LXX. ἀνάποεν. Vulg. carbunculus.

fell, m. Lit. a falling. An untimely birth, Job iii. 16; Ps. lviii. 9; Eccl. vi. 3.


(i) Fell into a pit, or mischief, with ג, or ב. (k) כעס, Sunk in his own esteem. (l) כעס, Obtained a settlement. (m) כעס, The heart sunk.

fell, n. כעס, Perished.


With ב, 2 Kings vii. 4; 1 Chron. xii. 19; Jer. xxxvii. 19; li. 15. (g) Judg. xv. 18; 2 Sam. xxiv. 14; 1 Chron. xxi. 13. (h) Prov. xi. 8. (i) Exod. xxi. 33; Prov. xiii. 17; xxvi. 27; xxxvii. 10; Is. xxvii. 20. (k) Neh. vi. 16. (l) Ezek. xxxii. 22. (m) 1 Sam. xvii. 32. (n) 1 Sam. xiv. 35; xxvi. 20; 2 Sam. xiv. 11; 1 Kings i. 52.

Part. בּ, f. בּ, pl. בּ, Gen. xv. 12; Num. xxxiv. 4; Deut. xxii. 14.

Inf. בּ, מַבּ, aff. בּ, and בּ, בּ, Num. xiv. 3; 1 Sam. xxix. 3; 2 Sam. i. 10; Esth. vi. 13; Jer. xlix. 21.

Imp. pl. בּ, Jer. xxv. 27; Hos. x. 8.

Hiph. בּ, pres. בּ, apoc. בּ. Constr. immed. (a) Causat. of Kal, signn. [a, 1], [a, 3], [a, 4], [a, 5], [a, 8], [a, 10], [b, 1], [b, 4], and [c]. (b) Throw to the ground.

(c) Knocked out a tooth. (d) Overcame. (e) Caused to settle in a country. (f) Offered prayers. (g) Probably, Cast out.

(h) Forsook. (i) Threw into the fire, with ב, or בּ. (a) [1], Esth. iii. 7; ix. 24; Is. xxxix. 17; Ezek. xxxv. 22, &c. [a, 3] Ezek. vi. 4. [a, 4] 2 Kings xix. 7; Is. xxxviii. 7; Jer. xix. 7, &c. [a, 5], 1 Sam. iii. 19; Esth. vi. 10. [a, 8] Deut. xxv. 2. [a, 10] Job xxix. 24. With ב, Jer. iii. 12. [b, 1] Gen. ii. 21; Prov. xix. 15. [b, 4] Jer. xv. 8. [c] Josh. xxii. 4. (b) Dan. viii. 10. (c) Exod. xxxii. 27. (d) Prov. vii. 27; Dan. xi. 12. (e) Ps. lxxvii. 55. (g) Is. xxxix. 19. (h) Judg. ii. 19; 2 Chron. xxvii. 21. (i) Ps. xxi. 11; Jer. xxii. 7.

Part. בּ, pl. בּ, Felling a tree, 2 Kings vi. 5. (f) Jer. xxxv. 26; Dan. ix. 18. 20.

Inf. בּ, 1 Sam. xviii. 28. In Num. v. 22, בּ, for בּ.

Imp. pl. בּ, 1 Sam. xiv. 24.

Hith. בּ, pres. בּ, Prostrated myself, Deut. ix. 18. 25.

Part. בּ, Ezra x. 1.

Inf. בּ, To fall upon with violence, Gen. xiii. 18.

בּ, Ezek. xxviii. 23, is probably an error for בּ.

fell, v. Chald. pres. בּ. Fell. (a) Fell down. (b) Prostrated himself. (c) Was thrown down. (d) Came down, of a voice. (e) Fell to a person, became necessary to him. (a) Dan. iv. 28. (b) Dan. ii. 46; iii. 5, 6, 10, 11. 15. (c) Dan. vii. 20. (d) Dan. iii. 23. (e) Ezra vii. 20.

Part. pl. בּ, (b) Dan. iii. 7.
The act of breaking or dashing, bursting and inundation, i.e. the bursting out of a flood of water.

Broke, or dashed, down, or out. (b) Dispersed itself. (c) Gen. ix. 19; 1 Sam. xiii. 11; Is. xxxiii. 3.

Part. pass. יִשָּׂא, pl. f. יִשָּׂאָה, (a) Jer. xxii. 28. (b) Is. xi. 12.

Inf. יֵשָׂא, (a) Judg. vii. 19. (b) Ps. ii. 9; cxvii. 9; Jer. xlvi. 12; li. 20—23. (b) Jer. xiii. 14.

Inf. יֹשָּׂא, (b) Dan. xiii. 17.

Puh. Part. pl. f. יָשָּׂא, Pass. of (a), Is. xxvii. 9.

טָעָה, v. Chald. Came forth, Dan. ii. 11.

13, 14; v. 5.

Part. יָטָה, pl. יָטְהָה, Dan. iii. 26; vii. 10.

Imp. יָטָה, Dan. iii. 26.

Aph. יָטָה, Brought out, Ezra v. 14; vi. 5; Dan. v. 2, 3.

טֹאָה, Chald. f. def. יָטֶה, Outgoings, expense, Ezra vi. 4. 8.


יָטָה, spiritus, anhelitus; יָטְהָה, anima, persona. (a) Breath. (b) Meton. Any thing that breathes: An animal. (c) A person. (d) The soul, as the principle of life. (e) Self. (f) Life. (g) Livelihood. (h) The feelings, spirits. (i) The feelings of an animal. (k) Desire, inclination. (l) A person of an unruly appetite. (m) Perfume boxes. (a) Gen. i. 30. (b) Gen. i. 20, 21. 24; ii. 19; ix. 10, &c. (c) Gen. xvi. 15. 18. 22. Lev. iv. 2. 27; v. 2, &c. (d) 1 Kings xvii. 21, 22; Ps. lxxxv. 4; Prov. xix. 2, &c. (e) Job ix. 21; Ps. iii. 3; xxxv. 13; lix. 11, &c. (f) Gen. ix. 5; xxxvii. 21; Exod. xxi. 23; Lev. xvii. 11, &c. (g) Deut. xxiv. 6. (h) Exod. xxiii. 9; Lev. xxvi. 16; Num. xxv. 5; Deut. xxviii. 65; Judg. xviii. 25; Ruth iv. 15; 1 Sam. xiii. 2. (i) Prov. xii. 10. (k) Deut. xxiii. 25; Job vi. 11; Eccl. vi. 7. (l) Prov. xxiii. 2. (m) Is. iii. 20. See Schroeder de Vestiá Mullerum, on this place.

Had breathing time, had an interval of rest. (b) Rested after labour. (c) Rested after a journey. (a) Exod. xxiii. 12. (b) Exod. xxx. 17. (c) 2 Sam. vi. 14.

No. I. Any liquid that drips, pec. honey, Ps. xix. 11; Prov. v. 3; xxiv. 13; xxvii. 7; Cant. iv. 11.


Niph. נָפָע, (a) Placed himself, stood. (b) Was placed, was appointed. (a) Gen. xxxvii. 7; Exod. vii. 15; xxxiii. 21; xxxiv. 2; xv. 8; xxxiii. 8; Ps. xlv. 10.

Part. נָפָע, (a) Gen. xxiv. 13. 43; Exod. xvii. 9, &c. (b) Ruth ii. 5, 6; 1 Kings iv. 5, 7; v. 16; xxii. 48.

Hiph. נָפָע, pres. נָפָע, apoc. נָפָע. Constr. immed. it. med. יָטָה. Made to stand. (a) Placed. (b) Set up. (c) Fixed, appointed.

(d) Set a trap. (e) Kept, supported in a place. (a) Gen. xxii. 28, 29. (b) Gen. xxxv. 14. 20; Josh. vi. 26; 2 Sam. xviii. 18, &c. (c) Deut. xxxii. 8; Ps. lxiv. 17; Prov. xv. 25. (d) Jer. v. 26. (e) Ps. xiii. 13. Part. נָפָע, 1 Sam. xv. 12.

Infm. יָטָה, 1 Sam. xiii. 21; 1 Chron. xviii. 3.

Imp. f. נָפָע, Jer. xxxi. 21.

Hoph. part. נָפָע, Set up, Gen. xxviii. 12.

Niph. נָפָע, m. The handle of a knife, Judg. iii.

22. Arab. נָפָע, Id.


נָפָע, v. I. Flew, fed, אָפָה, Lam. iv. 15. See נָפָע.

II. Niph. pres. נָפָע. Arab. נָסָה, conj. ii. instando ursit. Syr. יָטָה, rixatus
est. Quarrelled, Exod. xxii. 22; Lev. xxiv. 10; Deut. xxv. 11; 2 Sam. xiv. 6.
Part. pl. יַרְבָּה, Exod. ii. 13.
Hiph. יַרְבָּה, Excited to strife, Num. xxi. 9.
Inf. aff. בָּה, Num. xxvi. 9; Ps. lx. 2.

III. Niph. pres. יַרֵבְּתָה, Are stripped, Jer. iv. 7. Arab. نَفَضُ, r. نفَض, detraxit vestem alteri.
Part. pl. יַרְבִּיתָה, Bare, 2 Kings xix. 28; Is. xxxvii. 26.

רָבָה, f. aff. רָבָה, Blossom, Job xv. 33; Is. xviii. 5: r. רַבָה.

רָבָה, f. aff. רָבָה, The contents of a bird's crop, Lev. i. 16. But לְךָֹּנִי וְיִשְׂרָיֶל the feminine affix, however, shows that this cannot be correct: r. רַבָה.

רָבָה, and יָרָבָה, m. aff. רָב, pl. רָבָּה, pl. יָרָבָּה.

Arab. نَفَضُ, monit; purus et sincerus fuit de re; verò rectè se habuit; plene et ad satietatem haurerunt potum cameli. Syr. نَفُضُ, vicit. Completeness, truth, faithfulness.

(א) יִשְׂרָאֵל, A title of the Deity, as a being of perfection, and truth. (b) Perpetuity.
[3] Continually. [4] For ever. (f) יִשְׂרָאֵל: Most completely. (g) יִשְׂרָאֵל: [1] Thoroughly. [2] Without end. (a) 1 Sam. xv. 29. (b) 1 Chron. xxix. 11; Ps. lxxix. 3; Jer. xv. 18. (c) Ps. xiii. 2; xvi. 11; Am. i. 11. (d) Lam. iii. 18. (e) [1] Prov. xxi. 28; Hab. i. 4. [2] Job iv. 20; xx. 7; xxxvi. 7. [3] 2 Sam. ii. 26; Job xvi. 20; Is. xxviii. 7. [4] Job xxiii. 7; Ps. ix. 19; xii. 14; xxxvii. 24; &c. (f) Is. xxxiv. 10. (g) [1] Job xxxiv. 36. [2] Ps. xlix. 20.

Part. יִרְבָּה, pl. יִרְבָּה, One who presides.
(a) A leader or chief in any work. (b) Pec. in music. (2) 2 Chron. ii. 17; xxxiv. 13.
(b) In the titles of Ps. iv., v., vi., viii., &c.
Inf. יִרְבָּה, To preside, direct, 1 Chron. xv. 21; xxiii. 4; 2 Chron. xxxiv. 12; Ezra iii. 10.


רָבָּה, m. aff. יִרְבָּה, The juice of grapes,
Is. lxxiii. 3. 6. LXX. alma, in both passages. Vulg. sanguinem, in v. 3; and virtutem, in v. 6. Arab. نَفَضُ, conspersit. Cogn. יִרְבָּה.

מַשְׂרִית, m. pl. מַשְׂרִית, constr. מַשְׂרִית, r. מַשְׂרִית, Any thing or person set up or appointed.
(a) A pillar. (b) A military station, garrison. (c) A chief or commander. (a)
Gen. xix. 26. (b) 1 Sam. x. 5; xiii. 3, 4; 2 Sam. viii. 14; 1 Chron. xi. 16; xvii. 13; 2 Chron. xvii. 2. (c) 1 Kings iv. 19.

רָבָּה, v. Kal non occ. Arab. نَفَضُ, exuit; liberatus fuit ab aliqúa re. Aeth.


Niph. יִשְׂרָאֵל, pres. יִשְׂרָאֵל, Became, was, drawn out. (a) Was delivered, escaped. (b) With יִשְׂרָאֵל, ran away to. (a) 2 Kings xix. 11; Ps. lxix. 15; Mic. v. 10. (b) Deut. xxxiii. 16.
Inf. יִשְׂרָאֵל, Is. xx. 7; Hab. ii. 9.
Imp. יִשְׂרָאֵל, Prov. vi. 3.
Plb. יִשְׂרָאֵל, pres. יִשְׂרָאֵל, (a) Delivered. (b) Plundered. (c) Gained spoil.
(a) Ezek. xiv. 13. (b) Exod. iii. 22; xii. 36. (c) 2 Chron. xx. 25.

Hiph. יִשְׂרָאֵל, pres. יִשְׂרָאֵל, apoc. יִשְׂרָאֵל. Constr. immed. it. med. יִשְׂרָאֵל, and with or without יִשְׂרָאֵל.
(a) Delivered, rescued. (b) Took away.
(c) With יִשְׂרָאֵל, Parted. (d) יִשְׂרָאֵל, And deliver himself escape (out of) our sight.
(a) Exod. xii. 27; xviii. 10; 1 Sam. xxx. 18, &c. (b) Gen. xxxi. 9, 16; Ps. cxix. 43.
(d) 2 Sam. xx. 6.

Part. יִשְׂרָאֵל, (c) 2 Sam. xiv. 6. (a) Deut. xxxii. 39; Judg. xviii. 28, &c.
Inf. יִשְׂרָאֵל, יִשְׂרָאֵל, aff. יִשְׂרָאֵל, &c., Gen. xxxviii. 11; 2 Kings xviii. 30, &c. With יִשְׂרָאֵל, for יִשְׂרָאֵל, Jonah iv. 6.
Imp. יִשְׂרָאֵל, יִשְׂרָאֵל, aff. יִשְׂרָאֵל, &c., pl. יִשְׂרָאֵל, Gen. xxxii. 11; Ps. xxii. 21; lxx. 4; Prov. xxiv. 11.
Hoph. Pasm. of Hiph. Part. יִשְׂרָאֵל, Rescued, Amos iv. 11; Zech. iii. 2.
Hith. pres. יִשְׂרָאֵל, Strip themselves (lit. become spoiled) of their ornaments, Exod. xxxiii. 6.

Part. יִשְׂרָאֵל, Dan. vi. 28.
Inf. יִשְׂרָאֵל, aff. יִשְׂרָאֵל, Dan. iii. 29; vi. 15.
רָבָּה, m. pl. יִשְׂרָאֵל, i. q. יִשְׂרָאֵל, A flower. Cant. ii. 12.

רָבָּה, v. Part. plur. יִשְׂרָאֵל, Glittering,
Ezek. i. 7. Sam. מַעָּרָה, accensus est; scintillavit.

רַעְשָׁה, v. pres. קָרָה, and קָרָת. Arab.

רָעָשׁ, juwit, defendit; שִׁטָּה, custodem et observatorem egit, pec. palmeti vineae. Cogn. וְשָׁרוּת. Constr. immed. it. med. יָרָה. Guarded. (a) Guarded a person. (b) Preserved from evil, with ב. (c) Watched, in order to preserve. (d) Watched his own heart. (e) Watched, scrutinized. (f) Besieged. (g) Shut up. (h) Observed a law.

(l) Observed mercy, truth, &c. (a) Ps. lxiv. 2; Is. xxvi. 3; xxvii. 3; xlii. 6, &c. (b) Ps. xii. 8; xxxii. 7; cxl. 2. (d) Ps. cxix. 129. (l) Ps. cxix. 22. 56. 100; Prov. xxii. 12, &c.

Part. יָרָה, pl. יָרֶה, constr. יָרֶה, Job xxvii. 18; Ps. cxix. 129; Prov. xiii. 3, &c.

(e) Job vii. 20. (f) Is. i. 8; lxv. 4. (g) Ezek. vi. 12. (i) Exod. xxxiv. 7; Ps. xxxi. 24.

Part. pass. יָרֶה, יָרֶה, constr. יָרֶה, pl. יָרֶה. Prov. vii. 10, יָרֶה, a woman with a heart watchful for evil, subtile of heart. Is. xvii. 6, יָרֶה, concealed things.

Inf. יָרֶה, Prov. ii. 8.

Imp. יֳרֶה,Prov. xxvii. 14; cxli. 3; Is. viii. 17; Nah. ii. 1, &c.


תְּנָה, v. pres. יָנְת, and יָנְת. Arab.

ינָבָה, perfodit. Syr. נָבָה, and Sam. נבָה, Id. Constr. immed. it. med. יָנָה. (a) Pierced. (b) Bored through. (c) Bored a hole. (d) Broke the head with a staff. (e) Marked out, determined. (f) Named. (g) Marked as worthless. [1] Spoke contemptuously of. [2] Pronounced unfortunate. [3] Expressed a wish that one might be so, cursed. (a) 2 Kings xviii. 21; Is. xxxvi. 6. (b) Job xli. 24. 26. (c) 2 Kings xii. 10. (d) Hab. iii. 14. (g), [1] Lev. xxiv. 11. [2] Num. xxiii. 8. 28; Job iii. 8; v. 3; Num. xxiii. 28; Is. lxii. 2. [3] Prov. xi. 26; xxiv. 24.

Part. נִבְּשָׁ, (g) Lev. xxiv. 16. Part. pass. יָנְשֶׁ, pl. constr. יָנְשֶׁ, (b) Hag. i. 6. (f) Amos vi. 1.

Inf. נִבְּשָׁ, (g) Lev. xxiv. 16.

Imp. נִבְּשֶׁ, (e) Gen. xxx. 28.

Niph. נב, Were marked by name, Num. i. 17; 1 Chron. xii. 31; xvi. 41; 2 Chron. xxviii. 15; xxix. 19; Ezra viii. 20.

תְּנָה, m. pl. aff. יָנָה, Holes bored in setting precious stones, Ezek. xxviii. 13.

תְּנָה, f. Female, used both of women and animals, Gen. i. 26; v. 2; Lev. iv. 28. 32; v. 6, &c.


תְּנָה, m. pl. יָנָה, ovium נוֹבָה, appellatarum, pastor. A shepherd, having a flock of יָנָה; any shepherd, 2 Kings iii. 4; Amos i. 1.

תְּנָה, m. pl. (a) Applied to bread, Josh. ix. 5. 12. Lxx. εἰρωτών καὶ βεβρωμέων. — γεγονός βεβρωμέων. Vulg. in frusta communiit; vetustate nimid communiit. Accordin to some, mouldiness; according to others, crumbs. (b) Apparently, a kind of cake, I Kings xiv. 3. Lxx. κολλύρια τοις τέκνων αναφορὸς. Vulg. crustulam.


Inf. יָנָה, Jer. xlix. 12.


(a) Exod. xxi. 19; Num. v. 31; i Sam. xxvi. 9, &c. (b), [1] Num. v. 31. [2]
Inf. מַכֵּֽה, (d) Jer. xxxv. 29.

Imp. מַכֵּֽה, (d) Num. v. 19.

Phr. מַכֵּֽה, pres. מַכֲּֽה. (a) Considered innocent. (b) Treated as innocent. (c) Cleaned.
(a) Exod. xx. 7; Deut. v. 11; 1 Kings ii. 9; Job ix. 28; x. 14. (b) Exod. xxxiv. 7; Num. xiv. 18; Jer. xxx. 11; xlvi. 28; Nah. i. 3. (c) Joel iv. 21.

Inf. מַכֵּֽה, Exod. xxxiv. 7, &c.

מַכֵּֽה, v. f. מַכִּֽה, Is wearied, Job x. 1. See מַכֵּֽה, and my note.

מַכֵּֽה, m. constr. מַכֵּֽה, pl. מַכִּֽה, and מַכֵּֽה. (a) Innocent, clear, abs. (b) With מַכֵּֽה, Clear, [1] From an oath, [2] From blood, i. e. the guilt of shedding it. [3] In reference to a person, (c) Exempt. (a) Exod. xxii. 28; Deut. xix. 10; 2 Sam. xiv. 9, &c. (b), [1] Gen. xxxiv. 41; Josh. ii. 17. 20. [2] 2 Sam. iii. 28. [3] Num. xxxi. 22. (c) 1 Kings xxv. 22.

מַכֵּֽה, m. Id., Joel iv. 19; Jonah i. 14.

מַכַּֽה, m. for constr. מַכַּֽה. (a) Innocency. (b) Cleanliness of teeth, i. e. emptiness of the mouth. (a) Gen. xx. 5; Ps. xxxvi. 6; lxxxiii. 13; Hos. viii. 5. (b) Amos iv. 6.

מַכַּֽה, m. constr. מַכַּֽה, pl. constr. מַכַּֽה, m. A fissure in a rock, Is. vii. 19; Jer. xiii. 4; xvi. 16. lxxx. τρόγλαιος, τρομαλαύ. Vulg. cavernis, foramina.


Phr. מֵכַּֽה, (a) Cut down. (b) Pierced through. (a) Is. x. 34. (b) Job xix. 26.

Hiph. מֵכַּֽה, pres. מֵכַּֽה, apoc. מֵכַּֽה. Constr. imm. it. med. מֵכַּֽה, (a) Fixed, placed around, with מֵכַּֽה. (b) Surrounded. (c) Went round a place. (d) Came round, of time. (e) Made a circle of the hair, i. e. cut it into a circular form. (a) Job xix. 6; Lam. iii. 5. (b) 2 Kings vi. 14; xi. 8; 2 Chron. xxixii. 7; Ps. xvii. 9; xxii. 17; lxxxviii. 18. (c) Is. xv. 8. (d) Job i. 5. (e) Lev. xix. 27.

Imp. מֵכַּֽה, Jer. xv. 15, יְכַּֽה, And avenge me of my persecutors.

Pih. מֵכַּֽה, i. q. Kal, (a) 2 Kings ix. 7; Jer. li. 36.

Hoph. pres. מֵכַּֽה, Shall be avenged, Gen. iv. 15. 24; Exod. xxii. 21.

Hith. pres. מֵכַּֽה, i. q. Niph. (a), Jer. v. 9. 29; ix. 8.

Part. מֵכַּֽה, One desirous of vengeance, Ps. viii. 3; xliiv. 17.

מֵכַּֽה, m. constr. מֵכַּֽה. (a) Vengeance. (b) Punishment. (a) Deut. xxxvii. 35. 41; Prov. vi. 34; Is. xlvii. 3, &c. (b) Ps. lviii. 11; Ezek. xxv. 12. 15, &c.


וּכְּכַּֽה, v. מֵכַּֽה, Fell away from, — of the afflictions, Ezek. xlvii. 18. 22. 28. See מֵכַּֽה.

Part. pl. סדבר, (b) 1 Kings vii. 24; 2 Chron. iv. 3.
Inf. סדבר, סדבר, (c) Josh. vi. 3. 11.
Imp. pl. aff. סדבר, (c) Ps. lxi. 13.

氛, m. The shaking of an olive-tree, in order to make the fruit fall, Is. xvi. 6; xxiv. 13, יִשְׁבָּה. LXX. ὡς ροζεῖ δαίας.—by מִשְׁבָּה יְנֵנַע תִּשְׁבָּה—Δαίας. Vulg. seuit excusio oleæ; quomodo si pauca oleae quae remanerunt, excutiatur ex olea.

疲れ, f. once, Is. iii. 24. לְקָם וְלֹא נָשְׁבָּה. Vulg. pro sonda funiculus. Interpreters are divided between a cord, as a substitute for the elegant girdle usually worn, and the rending of garments in mourning.

ניָד, v. pres. pl. על, Arab. نيָד, excavavit saxum; perfodit rostro avis. Syr. כָּבָד, fodi, effodi. Pierced, dug. (a) Pecked out, as a bird. (b) Put out an eye, by piercing. (a) Prov. xxx. 17.
Inf. יָאָד, (a) 1 Sam. xi. 2.
Pith. יָאָד, pres. יָאָד, (a) Pierced through. (b) Put out an eye. (a) Job xxxix. 17. (b) Num. xvi. 14; Judg. xvi. 21.
Puh. יָאָד, Were dug out, Is. li. 1.

ניָד, f. constr. יָאָד, pl. constr. יָאָד. A cleft of a rock, Exod. xxxiii. 21; Is. ii. 21.

נהָד, v. i. q. הנה, Snared, as a fowler.
Niph. pres. נהָד, Thou art ensnared, enticed, Deut. xii. 30.
Pith. pres. הנה, Spread a snare for, with יָד, Ps. xxxviii. 13; cix. 11.
Hith. part. הנהד, Id., with יָד, 1 Sam. xxviii. 9.

נהָד, v. Chald. part. pl. הנהד, Knees were striking against each other, Dan. v. 6.
Syr. נַדֵּד, pulsatit, collisit.

נן, m. aff. נַנְנ, i. q. הנה. (a) A light.
Metaph. (b) Prosperity. (a) Exod. xxvii. 20; Lev. xxiv. 2; 1 Sam. iii. 3, &c. (b) Job xxix. 3; xviii. 6; Prov. xiii. 9, &c.
נן, Id., Prov. xxi. 4.

נן, m. Arab. נַנְנ, suzurro; celer, ut ultra citroque se convertat. A busybody, Prov. xvi. 28; xviii. 8; xxvi. 20. 22.

נהָד, f. pl. הנה, i. q. הנה, Exod. xxx. 7; Lev. xxiv. 4; Prov. xxxi. 18, &c.

נהָד, v. pres. הנה, Constr. immed. it. med. הנה. Lifted up, took, carried. (A), (a) Lifted up. (b) Lifted up his hand, [1] With יָד, against. [2] In a solemn promise. [3] Beckoning. (c) Lifted up his voice. (d) Lifted up his feet. (e) Lifted up his eyes, [1] And saw. [2] With יָד, Looked towards, in love or expectation. [3] וַיֵּדֶנֶם, In pride. (f) והָאָד, [1] Lifted up his soul to God. [2] Set his heart on. [3] Paid regard to. (g) Raised the face, [1] In confidence. [2] Raised the face to, looked towards. (h) His heart lifted him up. (i) His heart impelled him. (k) וְכַהַנָּד, [1] Raised the head of another, i. e. elevated him. [2] Raised his own head. [3] Took the sum of. [4] Examined the case of. (B), (a) Took. (b) Took a wife. (c) Took up, in order to carry. (d) Took into the hand. (e) Took into the mouth. (f) Uttered. (g) Offered prayer. (h) Received a precept. (i) Took away. (k) Took hold of, with יָד. (l) Obtained. (m) סַדַּד, Accepted the person, regarded with respect or partiality. (n) יִשָּדַד, Took away iniquity, forgave it. (o) Without יָד, but with יָד, of the person or crime, forgave. (C), (a) Carried. (b) Carried away. (c) Brought. (d) Carried a yoke. (e) Endured. (f) Bore the punishment or consequences of. (g) Supported dignity. (h) Assisted, helped forward. (i) Encouraged a report. (k) Bore fruit. (l) Bore a branch. (m) Bore fruit, abs. (n) Wore. (o) Supported, eased, with יָד. (p) Supported with food. (q) Laid on another, with יָד. (r) Imposed an oath upon, with יָד. (s) Removed itself, of the earth. (A), (a) Judg. ix. 48; 1 Kings xiii. 29; Amos vi. 10, &c. (b), [1] 2 Sam. xxviii. 28; xx. 21. [2] Exod. vi. 8; Num. xiv. 30; Neh. ix. 15, &c. [3] With יָד, Is. xlix. 22. (c) Gen. xxvii. 38; Ps. cxii. 3; Is. xlii. 2; lii. 8, &c. (d) Gen. xxix. 1. (e), [1] Gen. xxxiii. i. 5. 29; xxxi. 10; Dan. viii. 3, &c. [2] Ps. cxii. 1; cxiii. 11. [3] Ezek. xviii. 6. 12. 15, &c. [3] 2 Kings xix. 22; Is. xxxvii. 23. (f), [1] Ps. xxv. 1; lxxvii. 4; cxlii. 8. [2] Hos. iv. 8. [3] Prov. xxix. 18. (g), [1] Job xi. 16. [2] Num. vi. 26; 2 Sam. ii. 22; 2 Kings ix. 32. (h) 2 Kings xiv. 10; 2 Chron. xxv. 19. (i)
Exod. xxxv. 21, 26; xxxvi. 2. (k) [1] Gen. xli. 13; 2 Kings xxv. 27; Jer. lii. 31. [2] Job x. 15; Ps. lxxix. 3; Zech. ii. 4. [3] Job xxxix. 12; Num. i. 49; xxxi. 49, &c. [4] Gen. xli. 20. (B), (a) Ps. xxxix. 9. (b) 2 Chron. xi. 21; Ezra i. 19; xiv. 44, &c. (c) Esth. xii. 34; Ruth ii. 18, 1 Sam. xvii. 20; 2 Kings iv. 20. (d) Is. xxxvii. 21; Ps. cxxvi. 13. (e) Ps. xvi. 4; l. 16. (f) Exod. xx. 7; Is. xiv. 4; Jer. ix. 19; xi. 14; Ezek. xxvi. 17; xxvii. 32, &c. (g) 2 Kings xix. 4; Is. xxxvii. 4; Jer. vii. 16. (h) Deut. xxxi. 3. (i) Num. xvi. 15; Job xxxii. 23. (k) Job xii. 12. (l) Esth. ii. 9; v. 2; Ps. xxvi. 5; Eccl. v. 14, &c. (m) Gen. xxix. 21; Job xxxiv. 19; Prov. vi. 35, &c. (n) Ps. xxxii. 8; lxxv. xiv. 3; Ezek. iv. 5, 7. (o) Gen. xviii. 24, 26; Exod. xxiii. 21; Josh. xxiv. 19; Is. ii. 9, &c. (C), (a) Is. xxxi. 6; Gen. xxxi. 17; xlvi. 19; Deut. i. 31, &c. (b) Exod. x. 13; 1 Sam. xvii. 34; 2 Kings xxii. 4, &c. (c) 1 Kings x. 11; 1 Chron. v. 11. (d) Lam. iii. 9. (e) Ps. lxix. 8; lxxvii. 16; Is. lii. 4; Jer. xxxi. 19, &c. (f) Lev. v. 1. 17; xxiv. 15; Is. liii. 12; Ezek. xvii. 19, &c. (g) Zech. vi. 13. (h) Ezra viii. 36. (i) Exod. xxii. 8. (k) Ezek. xxxv. 8; Joel ii. 22. (l) Ezek. xvii. 23. (m) Hag. ii. 19. (n) Exod. xxvii. 12, 29, 30, 38. (o) Job vii. 13. (p) Gen. xxiv. 6. (q) Is. x. 24. (r) 1 Kings viii. 31. (s) Nah. i. 5. Part. מַלְאוּ, f. מַלְאוּ, מַלְאוּ, pl. מַלְאוֹ, constr. מַלְאֶה, f. מַלְאָה, Deut. xxiv. 15; Judg. ix. 24; 1 Chron. xviii. 2. 6; Neh. iv. 11, &c. Part. pass. constr. מְמֹלְאָה, f. מְמֹלָה, pl. מְמֹלֹא, Supported, forgiven, Ps. xxxii. 1; Is. xxxiii. 24; xlvii. 3. Inf. מָמְלֹא, מָמְלָה, aff. מָמְלֶה, aff. מָמֶלֶה, מָמֶלָה, מָמֶלָה, Gen. xlv. 1; xlvi. 27; Deut. i. 9; Job xlii. 17; Ps. xxvii. 2; lxxxix. 10. 51, &c. Imp. מָמָלָה, fem. מָמָלָה, pl. מָמָלֹא, Gen. xxi. 18; xxvii. 3; Lev. x. 4; Ps. xii. 12, &c. Niph. מַלָּלָה, pres. מַלָּל, (a) Was lifted up, was raised. (b) Raised himself. (c) Was carried. (d) Was carried away. (a) Prov. xxx. 13; Is. xl. 4; Ezek. i. 19, &c. (b) Is. xxxiii. 10. (c) Exod. xxv. 28; Is. lxvi. 12; Jer. x. 5, &c. (d) 2 Kings xx. 17; Is. xxxix. 6. Part. מָלָלָה, f. מָלָלָה, מָלָלָה, pl. מָלָלָה. Lifted up, high, Is. ii. 2. 14; xxxv. 25; Zech. v. 7, &c. Inf. מָלָלָה, Ezek. i. 19, &c. Imp. מָלָלָה, pl. מָלָלָה, Ps. vii. 7; xxiv. 7. Pih. מָלָלָה, pres. מָלָלָה. (a) Took away. (b) Presented a gift. (c) Carried. (d) Assisted. (e) Raised in rank. (f) שׁוֹנֵךְ set his heart. (a) 2 Sam. v. 12; Amos iv. 2. (b) 2 Sam. xix. 43. (c) Is. Ixxi. 9. (d) 1 Kings ix. 11; Ezra i. 4. (e) Esth. iii. 1; v. 11. Part. pl. מָלִים, (d) Esth. ix. 3. (f) Jer. xxiii. 27; xlvii. 14. Imp. aff. מִלְאוּ, Ps. xxviii. 9. Hiph. מִלְאוּ, (a) Caused to bear the consequences of. (b) Brought. (c) Lev. xxii. 16. (b) 2 Sam. xvii. 13. Hith. pres. מִלְאוּ, מִלְאוּ. (a) Raised himself, arose. (b) Exalted himself. (c) Was exalted. (a) Num. xxxii. 24. (b) Num. xvi. 3. (c) Num. xxiv. 7; 2 Chron. xxxii. 23; Ezek. xxi. 15. Part. מִלְאֶה, (b) 1 Kings i. 5. (c) 1 Chron. xxix. 11. Inf. מִלְאוּ, (b) Prov. xxx. 32. (c) Ezek. xvii. 14. מַלָּל, v. Chald. (a) Carried away. (b) Took. (a) Dan. ii. 35. Imp. מִלְלָה, (b) Ezra v. 15. Ith. Part. מִלָּה, Exalting itself, Ezra iv. 19. מַלָּל, Niph. part. f. A gift, 2 Sam. xix. 43. בּוֹלָל, v. Kal non occ. Cogn. בּוֹלָל, בּוֹלָל. Hiph. בּוֹלָל, pres. בּוֹלָל, apoc. בּוֹלָל. Constr. immediat. med. בּוֹלָל. Reached. (a) Reached, of time. (b) Attained, obtained. (c) Overtook. (d) Came upon, befel. (e) Reached his hand to his mouth. (f) מַלָּל של מַלָּל, Was able to reach, was able. (a) Gen. xlvi. 9; Lev. xxvi. 5. (b) Prov. ii. 19; Is. xxxv. 10; li. 11. (c) Gen. xliv. 4; Deut. xix. 5; 2 Sam. xv. 14; Lam. i. 3, &c. (d) Deut. xxvii. 2. 15. 45; Ps. xii. 13; lxix. 25, &c. (f) Lev. v. 11; xiv. 22; xxv. 49, &c. Part. בּוֹלָל, f. בּוֹלָל, (e) 1 Sam. xiv. 26. (f) Lev. xiv. 21. בּוֹלָל, Reached him with a harpoon, Job xii. 18. Inf. בּוֹלָל, (c) 1 Sam. xxx. 8. מַלָּל, f. pl. aff. מַלָּל, r. מַלָּל. A burden, Is. xlvi. 1. מַלָּל, m. constr. מַלָּל, pl. מַלָּל, מַלָּל, constr. מַלָּל, aff. מַלָּל, &c. r. מַלָּל. One who is lifted up, elevated in rank. (a) A chief. (b) Chief of a tribe, among the Israelites. (c) Chief of a subdivision of a tribe. (d) Prince, sovereign, of a people.
(e) Pl. Vapours, clouds. (a) Gen. xxxii. 6.
(b) Num. vii. 11. 24. 30; Josh. xxii. 14, &c.
(c) Num. iii. 32. (d) 1 Kings xi. 34; Ezek. xi. 10; xliv. 3, &c.


Hiph.ılmış, pres. יפ, Kindled a fire, Is. xliv. 15; Ezek. xxxix. 9.

Niph..mainloop, A fire was kindled, Ps. lxxviii. 21.


Hiph. אש, pres. אִשׁ, Constr. immed. it med. אִשׁ,�. Caused to err.
(a) Led astray, deceived.
(b) Came upon unexpectedly.
(c) Laid a burden on, with מ. (a), [1] Constr. immed. it med. מ, Gen. iii. 13; 2 Kings xix. 10; 2 Chron. xxxii. 15; Is. xxxvii. 10; Jer. xxvii. 9; xliv. 16; Obad. 3. 7. [2] With מ, 2 Kings xviii. 29; Is. lxxxvi. 14; Jer. iv. 10; xxix. 8. (b) Ps. lv. 16. (c) Ps. lxxxix. 23.


Hiph. pres. עָנַף. (a) Caused a wind to blow.
(b) Dispersed, as the wind disperses dust.
(Ps. cxlvii. 18. (b) Gen. xv. 11.


Arab. עָנָף, oblitus fuit, neglexit. Syr.

עָנַף, oblitus fuit. (a) Forgot, Deut. xxxii. 18; Lam. iii. 17. (b) Neglected, disregarded, Jer. xxvii. 39.

Hiph. pres. עָנַף. Either, thou shalt not be forgotten by me, or thou shalt not forget me. Both interpretations suit the context; the latter is the more simple, the former better suited to the vowels.

x. מ"ע לאשהביו whitespace. Vulg. ne obliviscar in me.

Pih. aff. עָנַף, Caused me to forget, Gen. xli. 51.

Hiph. עָנַף, pres. עָנַף, Caused to forget or neglect, Job xxxix. 17. In Job xi. 6, לעָנַף הַיָּמִין. Causes, allows, or declares thee to be forgetful through thy iniquity. But see the notes.

II. Lenti money to a person, with מ, of the person, Jer. xv. 10.

Part. יָנַף, pl. יָנַף, also יָנַף, pl. יָנַף, aff. יָנַף, Deut. xxiv. 11; Neh. v. 7. 10, 11; Is. xxiv. 2. Also abs. a money lender, Exod. xxii. 24; 2 Kings iv. 1; Ps. cix. 11; 1 Sam. xxii. 2; Is. v. 1.

Hiph. pres. יָנַף, Id., Deut. xv. 2; xxiv. 10.

עָנַף, masc. aff. יָנַף, A debt, 2 Kings iv. 7.

עָנַף, f. Forgetfulness, Ps. lxxxviii. 13.

עָנַף, m. Arab. עָנַף, nerous, tending qui per femur et crus ad talos fertur. The ichiatric nerve, Gen. xxxii. 33.

עָנַף, f. pl. of עָנַף, Women.

עָנַף, f. pl. יָנַף, r. יָנַף. A kiss, Prov. xxvii. 6; Cant. i. 2.

(b) Annoyed. (c) From עָנַף, Was lent on interest.
(a), [1] Num. xxi. 9; Prov. xxxiii. 32; Eccl. x. 8. 11; Amos v. 19; ix. 3. (c) Deut. xxiii. 20.

Part. יָנַף, pl. יָנַף, aff. יָנַף, (a) Gen.

xlix. 17. (a) Mic. iii. 5. (b) Hab. ii. 7.

Part. pass. עָנַף, (a) Num. xxi. 9.

Pih. עָנַף, pres. עָנַף, Bit, of a serpent, Num. xxi. 7; Jer. viii. 17.

Hiph. pres. עָנַף, Lent on interest to, with מ, Deut. xxiii. 20, 21.

עָנַף, m. Interest; from its involving an injurious, biting, system, Exod. xxii. 24; Deut. xxiii. 19; Prov. xxviii. 8. Phrr. עָנַף, lent on interest, Lev. xxv. 37; Ps. xv. 5; Ezek. xviii. 8. 13. הָנַף, took interest, Lev. xxv. 36; Ezek. xviii. 17; xxii. 12.

עָנַף, f. aff. עָנַף, pl. עָנַף, for עָנַף, being substituted for מ, Gram. art. 24. A chamber, pec. one of those attached to the sides of the Temple, Neh. iii. 30; xii. 44; xiii. 7.


Imp. עָנַף, (b) Exod. iii. 5; Josh. v. 15.
Ph. pres. נָשָׁה, i. q. Kal. (c) 2 Kings xvi. 6.

ὔφης, f. constr. νῆμι, aff. ὄνομα, ἄνθροπος.

Pl. ναῆτος. Arab. نَسْمَة, leniter spiravit
ventus; ἀναμένεις, spiritus, halitus;

Homo. Syr. ἀναμένεις, spiravit. (a) Breath.

(b) Life. (c) A human being. (D) The breath of God, [1] His anger. [2] That life of which he is the author. [3] The wind. (a) Gen. ii. 7; vii. 22; Job xxvi. 4; xxvii. 3, &c. (b) 1 Kings xvii. 17; Is. ii. 22; xiii. 5. (c) Deut. xx. 16; Josh. x. 40; xi. 11. 14; 1 Kings xv. 29; Ps. cl. 6. (d) [1] 2 Sam. xxii. 16; Ps. xviii. 16; Is. xxx. 33. [2] Job xxxii. 8; xxxiii. 4; xxxiv. 14; Is. lvii. 16. [3] Job xxxiv. 10.


(a) Blew, spoken of God. (b) Blew on, with ♀. (a) Exod. xv. 10. (b) Is. xl. 24.

חָנָף, m. aff. חָנָף, The twilight; probably from the refreshing breezes that blow at this time, and especially in hot countries. (a) The dawn. (b) The evening twilight, dusk. (c) Darkness. (a) 1 Sam. xxx. 17; Job vii. 4; Ps. cxix. 147. (b) Job iii. 9; xxxiv. 15; Prov. vii. 9. (c) 2 Kings viii. 5. 7; Is. v. 11; xxxi. 4; lux. 10; Jer. xiii. 16.

And, וֹפֶּה, m. (a) The arrangement of an army; battle. (b) An army drawn up in battle array. (c) Arms. (d) An armoury. (a) Ps. cxxl. 8. (b) Job xxxix. 21. (c) 1 Kings x. 25; 2 Chron. ix. 24; Ps. lxxviii. 9; Ezek. xxxix. 9. 10. (d) 1 Kings x. 2; Neh. iii. 19; Is. xxii. 8.

חָנָף, v. pres. נָשָׁה. Syr. דּוּפֶת, osculatus est. Cogn. וֹפֶּה, שְׂרוּץ, movit
aliquem amor; מָשָׁף, desiderium; מָשָׁף, ordine disposit. (a) Kissed, constr. [1] immed. it. med. [2] ♀. [3] ♀. (b) Pl. Kissed each other. (c) Of the hand, touched the mouth, and was kissed by it, with ♀. (d) Adored, either putting the hand to the mouth, or kissing the idol, constr. [1] immed. it. [2] med. ♀. (e) Arranged, regulated himself. (f) Arranged himself in order of battle, armed himself. (a) [1] Gen. xxxiii. 4; 1 Sam. x. 1; Cant. i. 4; viii. 1. [2] Gen. xxvii. 27; 2 Sam. xv. 5; Prov. vii. 13, &c. [3] 1 Sam. xx. 41. (b) Ps. lxxv. 11. (c) Job xxxi. 27. (d) [1] Hos. xiii. 2. [2] 1 Kings xix. 18. (e) Gen. xli. 40.

Part. pl. constr. נַשָּׁה, (f) 1 Chron. xii. 2; 2 Chron. xvii. 17; Ps. lxxvii. 9.

Inf. נָשָׁה, (a) 2 Sam. xx. 9.

Imp. נָשָׁה, (a, 2) Gen. xxviii. 26.

Ph. pres. נָשָׁה, i. q. Kal, (a, 2) Gen. xxix. 13; xxxii. 1; xliv. 15.

Inf. נָשָׁה, Gen. xxxii. 28.

Imp. pl. נָשָׁה, I. q. Kal, (d) Ps. ii. 12.

Hiph. Part. pl. f. נָשָׁה, Joined, touched, with ♀, Ezek. iii. 13.

חָנָף, m. pl. חָנָף, constr. חָנָף. Arab.

חָנָף, v. נָשָׁה. (a) Became parched, of the tongue, Is. xlii. 17. (b) Wasted away, of strength, Jer. li. 30. Probably, cogn. וֹפֶּה.

Niph. נָשָׁה, Were dried up, of waters, Is. xix. 5.

חָנָף, m. Pers. נָשָׁה, To write.

A letter, Ezra iv. 7; viii. 11.

חָנָף, m. def. חָנָף, Chald. Id., Ezra iv. 18. 23; v. 5.

חָנָף, v. Arab. נָשָׁה, extravit, evulsit rem; vulsit, carnis utique accipier carnem.

Ph. pres. נָשָׁה. Constr. immed. it. med. נָשָׁה, Divided, cut into pieces, a dead animal, Lev. viii. 20; 1 Sam. xi. 7; 1 Kings xviii. 33, &c.

חָנָף, m. pl. חָנָף, aff. חָנָף, חָנָף. A part of an animal, a piece of flesh, Lev. i. 6; ix. 13; Ezek. xxiv. 4, &c.

חָנָף, m. constr. חָנָף, and—

חָנָף, fem. aff. חָנָף, pl. חָנָף, aff. חָנָף, &c.—
(a) A path. (b) The course of a vein of metal. (c) A track on the sea. (d) Metaph. Course of life. (a) Judg. v. 6; Job xvi. 10; xxxviii. 20; Prov. viii. 2, &c. (b) Job xxxviii. 7. (c) Job xli. 24. (d) Ps. cxix. 105; cxli. 4; Prov. i. 15; viii. 20, &c.

Servants whose business it was to wait on the Levites, or the origin of their name, &c. See Num. viii. 19; Josh. ix. 23, seq.; Ezra ii. 58; viii. 20; Neh. vii. 60, &c.


Niph. יַפָּד, (a) Became, was, Id. [1] Of water; (2) Of anger. (b) Was melted. (a) [1] Exod. ix. 33; 2 Sam. xxii. 10. [2] 2 Chron. xxxiv. 21; Jer. xliii. 18; Nah. i. 6. (b) Jer. xxii. 21.

Part. מַפָד, (a, 2) Jer. vii. 20.

Hiph. יַפָּד, pres. יַפָּד. Constr. immed. it. med. יַפָּד. (a) Poured out. (b) Melted. (a) 2 Kings xxii. 9; 2 Chron. xxxiv. 17; Job x. 10. (b) Ezek. xxii. 20.

Inf. יִפָּד, (b) Ezek. xxii. 20.

Hoph. pres. יִפָּד, Shall be melted, Ezek. xxii. 20.

Part. יִתְנָסָה, constr. יָתָנָסָה, Gen. ix. 12; Neh. xii. 47; Hos. ii. 7, &c.
Part. pass. יַתְנְסָה, pl. יַתְנְסָה, f. יַתְנָסָא, Num. iii. 9; Deut. xviii. 31; 2 Chron. i. 12, &c.
Inf. יָתָנָס, constr. יָתָנָס, יָתָנָס, Gen. xxxviii. 9; xli. 43; Num. xx. 21; xxi. 3, &c.

יַתְנָס, 1 Kings vi. 19. But usually—
ירטש, aff. יַרְטֶשׁ, &c., Gen. iv. 12; xv. 7; xix. 19, &c.

Imp. יָתָנָס, יָתָנָס, יָתָנָס, in pause, יָתָנָס, pl.
שָׁנָס, Gen. xiv. 21; xiii. 4; xiv. 26; xlvi. 15; Is. liii. 6, &c.

Niph. יָתָנָס, pres. יָתָנָס, Pass of Kal, Gen.
xxxviii. 14; Lev. xix. 20; Is. ix. 5, &c.

Part. יָתָנָס, Exod. v. 16; 2 Kings xxii. 7; Is. liii. 16, &c.

Inf. יָתָנָס, Jer. xxxii. 4; xxxviii. 3, &c.
Hoph. pres. יָתָנָס, i. q. Niph., Lev. xi. 38; Num. xxvi. 54; xxxvii. 5, &c.

לָתָנָס, v. Chald. pres. לָתָנָס, לָתָנָס, aff. לָתָנָס, pl.
גֶּשֶׁם, Ezra iv. 13; vii. 20; Dan. ii. 16; iv. 22. 28.

Inf. לָתָנָס, Ezra vii. 20.

ימָתָנָס, v. once, once, They break down,
cut off, Job xxx. 13. Arab. نَتْنِ، evulsit spinam.
Syr. مَكَرَ، scidit, dilaceravit.

Cogn. נֵתָנָס, proutrit.

לָתָנָס, v. Niph. לָתָנָס, once, for יָתָנָס, by a common Chaldaism, They become struck out, broken down, Job iv. 10.

לָתָנָס, v. pres. יָתָנָס. Constr. immed. it.

Part. pass. pl. לָתְנָס, Jer. xxxiii. 4.
Inf. לָתְנָס, Jer. i. 10; xviii. 7; xxxi. 28.

Imp. לָתְנָס, Ps. lvii. 7.

Pih. לָתָנָס, pres. לָתָנָס, i. q. Kal, Deut. xii. 3; 2 Chron. xxxi. 1; xxxiv. 4, &c.

Niph. לָתָנָס, Pass. of Kal, Jer. iv. 26; Nah. i. 6.

Puh. לָתָנָס, Id., Judg. vii. 28.
Hoph. לָתָנָס, Id., Lev. xi. 35.

מ. Porrigo, or scalled head; so named from the falling off of the hair, Lev. xiii. 30—37; xiv. 54.

v. pret. aff. יָתָנָס, pres. aff. יָתָנָס.

Arab. نَتْنِ, commovit, quassit; detraxit de corpore pellem; extraxit e putoe urnam.

Cogn. יָתָנָס, and יָתָנָס, evulsit crines. Drew off, plucked away with violence. Constr. immed. (a) Drew away persons from a place. (b) Drew off a ring from the finger.

(a) Judg. xx. 32. (b) Jer. xxii. 24.

Part. pass. יָתָנָס, Castrated, Lev. xxii. 24.

Niph. יָתָנָס, pres. יָתָנָס, (a) Pass. of Kal [a]. (b) Was purged away, as dross. (c) A string came out of its place, by breaking. (d) A cord was broken. (c) Metaph. A plan was broken off. (a) Josh. iv. 18; viii. 16. (b) Jer. vi. 29. (c) Is. v. 27. (d) Judg. xvi. 9; Eccl. iv. 12; Is. xxxix. 20. (e) Job xvii. 11; xviii. 14.

Pih. יָתָנָס, pres. יָתָנָס. (a) Removed a yoke. (b) Pulled up out of the ground. (c) Broke a cord. (d) Tore her breasts. (a) Is. lviii. 6. (b) Ezek. xvii. 9. (c) Judg. xvi. 9. 12; Ps. i. 3; Jer. ii. 20; v. 5, &c. (d) Ezek. xxii. 34.


Imp. aff. יָתָנָס, Jer. xii. 3.


רָתָנָס, m. vérpo, (a) Nitre, natron, Prov. xxv. 20. (b) The soap made with natron and oil, Jer. ii. 22.

נָתָנָס, v. pres. יָתָנָס. את. מְתָנָס: tetendit, extendit, expandit. Arab. نَتْنِ, vi et vehementer traxit; זָרָנָס, nervus, chorda,
sive arcus sive cithara; זָרָנָס, tetendit arcum.

Cogn. יָתָנָס, sign. II. Stretched a string, rebounded as a string. Hence, the heart beat violently, Job xxxvii. 1.

Pih. Infin. יָתָנָס, To leap as locusts, Lev. xi. 21.

Hiph. pres. יָתָנָס, יָתָנָס, (a) Untied a string, loosened. (b) Stretched out the hand. (c) Straightened. (d) Made to vibrate, caused to tremble. (a) Ps. cv. 20. (b) Job vi. 9. (c) 2 Sam. xxii. 33. (d) Hab. iii. 6.

Part. יָתָנָס, (a) Ps. cxli. 7.

Inf. יָתָנָס, (a) Is. lvii. 6.
S̱êmēk, the fifteenth letter of the Hebrew alphabet; as a numeral, stands for sixty. See Gram. art. 4. 17. 23. It is sounded like S, in Sir, and closely resembles in sound the letter w, with which it is frequently interchanged, as well as sometimes with v, 1, and γ.

S̱êmēk, f. dual, שֵׂםְכֶנֶקָנָף, pl. שֵׂמְכָנֵקָנָה. A dry measure, being one-third of an Ephah, and containing a little more than a peck, Gen. xviii. 6; 1 Sam. xxv. 18; 1 Kings xviii. 32; 2 Kings vii. 1. 16. 18. xxx. μέτρον, μέτριον. Aquila and Symmachus, σάρος. Is. xxvii. 8, ἔσαρσε, by seah and seah, with accurate measure. See also Gram. art. 169. 2. Sym. ἐν σάρῳ σάρων.

S̱êmēk, m. once. Syr. סָמֶךְ, calceavit; סָמֶכֶת, caliga, ocrea. Chald. סָמֶךָ. AETH. שָמְכֶךָ: Id. Cogn. Arab. سَمَكْنَة, custodia. r. סָמְכָנָה, in a military sense often.

AETH. סָמֹכַת: protexit munitionibus, &c.


The significance of the word is uncertain; the context evidently intimates military action, and so far the Vulgate has given a good general interpretation of it. Every (military) defence of (the) defender (is) in tumult, would, perhaps, be a more exact translation of it.

סָמִךְ, v. part. סָמִכְּנָה. See the last word.

סָמִכָּן, masc. aff. סָמְכָנָה, סָמְכָנָא. Arab. סָמָךְ, emit vinum potandi ergo; סָמָךְ, vini emptio; emptumve vinum; סָמָךְ, ingurgitator vinii; ἐντός ἐντός vinum. (a) Wine.

(b) The act of drinking wine. (a) Is. i. 22; Hos. iv. 18. (b) Nah. i. 10.


Part. סָמֶךְ, pl. constr. סָמָךְ, Prov. xxiii. 20, 21; Deut. xxi. 20.

Part. pass. pl. סָמְכָנֵקָנָה, Nah. i. 10.

םכי, m. pl. constr. מִכְיָא, As entangled thicket, Gen. xxii. 13; Is. ix. 17; x. 34.

��ֵל, α, aff.��ֵל, Is. Jer. iv. 7.

ירבע, v. Arab. یربوع, implicuit.

Cogn. ירבע. Syr. ירבע, fixit, infixit.

Wrapped, folded, coiled, entangled.

Part. pass. pl. ירבע, Nah. i. 10.

Puh. pres. in pause, ירבע, Pass. of Kal, Job viii. 17.

ירבע, f. Dan. iii. 5; and ירבע, vers. 7. 10. A certain stringed instrument so called. Athen. iv. 23, Σύρων ενμαραφθαρις, εις και του ιπτοροφωνικα σαμβυχυν.


ירבע, m. (a) A burden. (b) A task, a civil burden. (a) Neh. iv. 11; Ps. lxxxi. 7. (b) 1 Kings xi. 28.

ירבע, m. aff.ירבע, A burden, Is. ix. 3; x. 27; xiv. 25.

v. pres. ירבע. Constr. immed.

Syr. ירבע, ἔμνησε, portavit. (a) Carried a load. (b) Supported, carried, as a child.

(c) Endured the consequences of. (a) Is. xlvii. 7. (b) Is. xlvii. 4. (c) Is. lxi. 4; 11; Lam. v. 7.

Inf. ירבע, (a) Gen. xlix. 15.

Puh. part. pl. ירבע, Laden, but according to Bochart, with young, Ps. cxliv. 14.

Hith. pres. ירבע, Becomes a burden, Eccl. xii. 8.

ירבע, v. Chald. Id.

Puh. part. pl. ירבע, Brought, Ezra vi. 3.
xlvi. 1. (b) Job xli. 6. רֵפֵינָה, refined gold, 1 Kings vi. 20; vii. 49, 50, &c. See my note on Job xxviii. 15.

Niph. יָשַׁב, pres. יָשָׁב, Pass. of Kal, [a] and [b]. [a] Neh. xiii. 19; Is. xliv. 1, &c.
Imp. יָשָׂב, Shut thyself up, Ezek. iii. 24.
Pih. יָשָׁב, pres. יָשָׁב, Delivered up, 1 Sam. xvii. 46; xxiv. 18; xxvi. 8; 2 Sam. xviii. 28.

Puh. יָשָׁב, Was shut up, Eccl. xii. 4; Is. xxiv. 10. 22; Jer. xiii. 19.
Part. f. יָשָּׁב, Josh. vi. 1.

Hiph. יָשָּׁב, pres. יָשָּׁב, (a) Shut up a person. (b) Delivered up. (a) Lev. xiii. 4; xiv. 46, &c. (b) Deut. xxxii. 30; Ps. lxxxv. 50; Lam. ii. 7, &c.

Inf. יָשֵׁב, aff. יָשִּׁב, 1 Sam. xxiii. 20; Amos i. 6. 9.


v. Chald. Id. Dan. vi. 23.

Sam. יָהָוָה, pluvia. Rain, Prov. xxvii. 15.

m. Arab. סֶפֶר, obstruist, occlusit. Fetters, Job xiii. 27; xxxii. 11.

m. pl. יָלְדוֹת, Arab. יָלְדָה, lana;

סֶפֶר, velum, tegmentum; cogn. רֵפֵינָה, Id.

lazavit, dimissit mulier vestem suam.

The LXX translate the word by σωβάς, which is manifestly derived from it. Apparently, Any covering. (a) Fine cloth of Syrian manufacture. (b) A dress made of it. (c) A piece of this cloth used as a sheet, see Herod. ii. 95. (a) Prov. xxxi. 24. (b) Is. iii. 23. (c) Judg. xiv. 12, 13.

m. Ara. סֶפֶר, vigilavit; סֶפֶר, luna. Roundness, like that of the full moon, Cant. vii. 2.

m. Watching, guarding. רֹצֵחַ, a prison, Gen. xxxix. 20—23; xl. 3. 5.

v. pret. רָצַח, pres. רָצָה. See רָצֵחַ.

Went, or slid, back from the fear of God, Ps. liii. 4; lxxx. 19.
Part. Pass. רָצַח, One who has gone back, Prov. xiv. 14.

Niph. יָשָּׁב, pres. יָשָּׁב. (a) Was driven
An end. (a) The end of a valley. (b) The rear of an army. (c) The termination of life. (d) The completion of an inquiry. (e) The result. (a) 2 Chron. xx. 16. (b) Joel ii. 20. (c) Eccl. vii. 2. (d) Eccl. iii. 11. (e) Eccl. xii. 13.

חומת, m. def. אָסָר, Chald. Id. (a) Dan. iv. 8. 19. (b) Dan. vi. 27. (d) Dan. vii. 28.

לֹא, v. pres. לאָ, pl. לאָ. Come to an end, perish, Esth. ix. 28; Is. lxvi. 17. Hiph. pres. לאָ, aff. לאָ, causat of Kal, Jer. viii. 13; Zeph. i. 2, 3.

נָיִם, v. pret. נָיִם, Chald. Come to an end, was completed, Dan. iv. 30. Apher. pres. נָיִם, Brought to an end, destroyed, Dan. ii. 44.

לר, m. Arab. גָּרַע, lana. Probably, Wool. Hence, from the woolly appearance of many species, (a) Sea-weed. (b) גָּרַע, The Red Sea, which takes this name from a particular species ("alga juncus," Castell., &c.) that abounds in it. (c) Aquatic plants, growing in the Nile. (a) Jon. ii. 6. (b) Ps. cvi. 7. 9. 22; cxxvii. 13. 15; Jer. xlix. 21. (c) Exod. ii. 3. 5; Is. xix. 6.

לְעַמָּה, f. with ל emphatic, לְעַמָּה; aff. לְעַמָּה, pl. לְעַמָּה. A whirlwind, tornado, from its sweeping away and destroying every thing, Job xxii. 18; Is. xxii. 1; Hos. viii. 7, &c.

נְזָר, v. pret. נְזָר, pres. נְזָר, apoc. נְזָר. Cogn. נזף. Arab. נָזָר, insekit: recepit se. Cogn. סָר, صر. (a) Went aside. (b) Turned aside from the road. (c) Went aside from a course of life. (d) Turned aside from a commandment, [1] With προς. [2] Immed. (e) Went away. [1] Of an inanimate thing. [2] Of God. (f) Departed from God. (g) Was removed. (h) It was over, ceased. (i) Rebellied against, with מ. (a) Exod. iii. 4. (b) 2 Kings iv. 8. 10; Prov. ix. 4. 16, &c. (c) 1 Kings xxii. 43; 2 Kings iii. 3; x. 29, &c. (d) [1] 1 Kings xv. 5; Ps. cxxix. 102. [2] 2 Chron. viii. 15. (e) [1] Lev. xiii. 58; Judg. xvi. 17, &c. [2] Judg. xvii. 20; 1 Sam. xviii. 12; xxvii. 15, &c. (f) 2 Kings xviii. 6; Jer. xvii. 5; Ezek. vi. 9, &c. (g) 1 Kings xv. 14; xxii. 44; 2 Kings xii. 4, &c. (h) 1 Sam. xv. 32; Is. xi. 13. (i) Hos. vii. 14.
Part. י, Job i. 18; ii. 3; Prov. xiv. 16.
Inf. ד, Deut. xvii. 20; Josh. xxiii. 7;
Prov. xiii. 19, &c. It. ד, Dan. ix. 5, 11.
Imp. ר, י, pl. ע, Gen. xix. 2; Judg.
iv. 18; 2 Sam. ii. 22, &c.

Hiph. י, pres. י, apoc. י, and י.
Causat. of Kal. (a) Removed. (b) Laid
aside, gave up. (c) Drew off a ring. (d)
Laid aside a dress. (e) Laid aside, omitted.
(f) Set aside. (g) Destroyed. (a) Lev. i.
16; 1 Kings xviii. 23; 1 Chron. xiii. 13, &c.
(b) Job xxvii. 5; Ps. xviii. 23. (c) Gen.
xi. 42; Esth. iii. 10. (d) Gen. xxxviii. 14.
(c) Josh. xi. 15. (f) Job xxxvii. 2; xxxiv. 5;
Is. xxxi. 2, &c. (g) 1 Sam. xxxv. 3; 2
Kings xviii. 4. 22; xxxii. 19, &c.
Part. י, Is. iii. 1, &c.
Inf. י, י, Gen. xxx. 32; xlvii. 17,
&c.
Imp. י, י, f. י, י, pl. י, י, Gen.
xxxv. 2; 1 Sam. i. 14; 1 Kings xx. 24;
Ezek. xxi. 31, &c.
Hoph. י, pres. י. Pass. of Hiph.
Lev. iv. 31. 35; Dan. xii. 11.
Part. י, pl. י, י, 1 Sam. xxi. 7; Is.
xxvii. 1.

אֹמֵר, v. Kal non occ. Arab. סָנָה,accelerare illum curavit, ad illud acceleravit;
אֹמֵר, v. pres. אָמֵר, אָמֵר, אָמֵר, pres. אָמֵר.
Constr. immed. it. med. י. Urged, excited, induced,
gainst a person, or to an action, 1 Sam.
xxvi. 19; 1 Kings xxii. 25; Job xxxvi. 16, &c.
Part. אָמֵר, 2 Chron. xxxii. 11; Jer.
xxxi. 3.

לֵךְ, once, aff. לָלָל. According to
Castell, by aphaeresis for לָלָל; but more
probably a false reading for that word, as
the Sam. has the full word לָלָל, Gen.
xli. 11.

לָלָל, v. pres. aff. לָלָל. Arab.
לָלָל, traxit humi; vehementer edit
med. י. (a) Dragged along the ground.
(b) Tore in pieces and devoured. (a) 2 Sam.
xxvii. 13. (b) Jer. xlix. 20.
Inf. לָלָל, לָלָל, (a) Jer. xxii. 19. (b) Jer.
xv. 3.
XXX. ορθωμα διαισακων πουκας δεηθομω-
μενα, κυλει ροδα πεπασομενα.

αρσων, pl. once, Ps. ci. 3, but in Hos. v. 2, αρσως, (where however some was read αρσως), a participial noun of r. αρσω, which does not occur in any other form, and is probably cognate with αρσω. Sinners, those who go aside out of the right way.

αρσω, m. pl. αρσων, r. αρσω. What is separated from metals by refining them. Dross; also alloy of inferior metals mixed with silver; inferior metals contrasted with silver, Ps. cxix. 19; Prov. xxv. 4; Ezek. xxii. 19, &c.

αρση, m. The third month of the Jewish year, Esth. viii. 9. See ση.

αρση, in Jer. viii. 7, Keri, for δυσή. A swallow.

αρση, com. pl. αρσων. Arab. "契机, magnum vas; αρσω, σορ, σουρ, vehementius efferuit vas. (a) A pot for boiling. (b) A vessel for washing. (c) Pl. χρης, Thorns, as being used for fuel. (d) Pl. γραφη, Hooks, for fishing; probably at first made of thorns. (a) 2 Kings iv. 38-41; Ezek. xxiv. 6; Zech. xiv. 21, &c. (b) Ps. lx. 10; civili. 10. (c) Eccl. vii. 6; Is. xxxiv. 13; Hos. ii. 8; Nah. i. 10. (d) Amos iv. 2.

αρση, m. once, Ps. xli. 5: r. αρσω. Arab. "契机, turba, agmen. A multitude, crowd.

αρση, m. aff. αρσω, r. th. Thicket, hiding-place, dwelling, Ps. x. 9; Jer. xxv. 38; Ps. xxvii. 5; lxvi. 3.

αρση, f. of last, constr. αρσω, aff. αρσω, pl. αρσων. (a) A thicket. (b) A hiding-place. (c) A hut, made of the branches of trees. (d) A dwelling. (a) Job xxxviii. 40. (b) Ps. xxxi. 21. (c) Gen. xxxiii. 17; Lev. xxiii. 42; 43; John iv. 5, &c. (d) 2 Sam. xxii. 12; Job xxxvi. 29; Ps. xviii. 12; Amos ix. 11. Hence, μητρον, the Feast of Tabernacles, Lev. xxiii. 34; Deut. xvi. 13, 16, &c.


αρση, v. pret. αρσω, pres. αρσω. Arab. "契机, adhasis, firmiter cohasit; totum se operuit; αρσω, obstruxit. (a) Covered,
Part. יָלָד, Ps. ciii. 3.
Inf. דָּתָה, Deut. xxxix. 20; 2 Kings xxiv. 4;
Is. lv. 7.
Imp. יָלָד, Num. xiv. 19; Dan. ix. 19;
Amos vii. 2.
Niph. דָּתָה, יָלָד, He was forgiven, Lev.
iv. 26. 31. 35; v. 13. 16. 18, &c.
עֵדָת, m. One who forgives, or is dis-
posed to forgive, Ps. lixxxvi. 5.
עֵדָת, f. pl. דָּתָה, Forgiveness, Neh.
ix. 17; Ps. cxxx. 4; Dan. ix. 9.
Cogn. יָלָד. Syr. יָלָד, rejectit. Arab.
לָד, Heb. יָלָד, tranquillus fuit. Threw
up an embankment; levelled a road; made a
road, Job xix. 12; xxx. 12.
Part. pass. יָלָד, Levelled, Prov. xv.
19; Jer. xviii. 15.
Imp. יָלָד, Level, Is. lvii. 14; lxii. 10. In
Ps. lxviii. 5, יָלָד, יָלָד, make a way for
him who rides through the deserts. Comp.
Is. xl. 3.
With aff. יָלָד, Level her with the ground,
Jer. l. 26.
Pih. redup. Imp. aff. יָלָד, Exalt her,
Prov. iv. 8.
Hith. Part. יָלָד, either opposing himself
as a rampart is opposed to the enemy, or
exalting himself; with יָלָד, Exod. ix. 17.
עֵדָת, f. pl. יָלָד, A mound, 2 Sam.
xx. 15; Is. lixvi. 33; Jer. vi. 6, &c. Phr.
עֵדָת יָלָד, threw up a mound, יָלָד הַיָּא.
עֵדָת, m. once. Arab. ויָלָד, scala. A
ladder, Gen. xxviii. 12.
עֵדָת, pl. f. i. q. יָלָד, Baskets, used
in gathering grapes, Jer. vi. 9.
עֵדָת, m. aff. יָלָד, יָלָד, pl. יָלָד. Arab.
עֵדָת, fudit, vulneravit; יָלָד, fissura in
monte. A cleft in a rock; a cavern made
use of as a place of security; a rock, Num.
xxiv. 21; Prov. xxx. 26; 1 Sam. xiii. 6, &c.
עֵדָת, m. once, Lev. xi. 22. A species
of locust. According to Bochart. Hieroz.,
tom. ii., page 446, from the Chaldee יָלָד,
voraci, absumit.
עֵדָת, m. Capriciousness, perverseness,
Prov. xi. 3; xv. 4.
(a) Judg. xvi. 29; 2 Kings xviii. 21; Isa. xxxvi. 6. (b) 2 Chron. xxxii. 8; Ps. lxxi. 6; Isa. xlviii. 2.

Pih. Imp. pl. aff. יָסַרְת, Support me, Cant. ii. 5.

בְּשָׁמִים, and וּבְשָׁמִים, m. Arab. סָמִים, comp. סָמַלש, part. סָמָל, Comp. סָמָל, whence the ἐκεῖ Σελεή, Semele, of the Greeks and Latins. Cogn. יָנַש. Any figure, form, Deut. iv. 16; 2 Chron. xxxiii. 7. 15; Ezek. viii. 3. 5.


v. Arab. יָסָר, clavis confixit; rem corroboravit. Grew hard, rigid, as a nail, Ps. cxix. 120.

Pih. pres. יָסַר, Id. Job iv. 15.

דָּשָׁר, Rough, brawly, applied to a species of locust, Jer. ii. 27.

מָסָר, m. The Bush in which the angel of the Lord appeared to Moses on Mount Sinai, Exod. iii. 2-4; Deut. xxxiii. 16. According to the lxx. ὁδορό. Vulg. rubes. The bramble. So Celsius, Hierob., ii. page 58.

מָסָר, m. pl. twice, Gen. xix. 11; 2 Kings vi. 18. The context requires the word to be interpreted Blindness, either temporary or permanent. lxx. ὀπαφαί. Vulg. cæcitate. Various conjectures have been offered respecting the origin of the word; to all these may perhaps be added, with some degree of probability, the Arab. סָרֵם, nox, tenebrae.

סָרֵם, pl. m. aff. יָסַר, once, Cant. vii. 9. lxx. τῶν ὀφθαλμῶν αὐτοῦ. Vulg. fructus ejus. Arab. סָרֵם, extremitas vertebrae dorsi. The top of a palm tree, where the fruit is produced, Castell.

סָרֵם, twice, Lev. xi. 9; Deut. xiv. 9. Finis; perhaps, Scales. The interpreters generally agree in the first signification given here of this word. Comp. Arab.
ardor ignis; furor, insanitas. Prob. A pestilential wind, a violent wind, whirlwind, 2 Kings ii. 1; Ps. lv. 9; John i. 4; Job xxxviii. 1, &c.

דְּרָן, v. Part. וֹּקִי, f. רֹוקֵי, Tempestuous, tossed by the wind, John i. 11. 13. Metaph. Agitated by calamity, Is. liv. 11.

Pres. רָקִי, Rage as a tempest, Hab. iii. 13.

Niph. pres. וֹּקַי, Is agitated, as by a tempest, — of the heart, 2 Kings vii. 11.


Puh. pres. יְרַקֵי, Is scattered, Hos. xiii. 3.

םֶר, m. aff. וֹּקִי, pl. רֹוקֵי, and רְכֵי. (a) A dish, basin, goblet, bowl, Exod. xii. 22; 2 Sam. xvii. 28; 1 Kings vii. 50; 2 Kings xii. 14; Jer. lii. 19; Zech. xii. 2. (b) The threshold, Judg. xix. 27; 1 Kings xiv. 17; Is. vi. 4, &c.

לָדָּם, v. pres. יְרַקֵּי, Lamented, bewailed. Constr. (a) abs. Ezek. xxiv. 16. 23; Zech. xii. 12. (b) Med. יְרַקֵּי, 1 Kings xiv. 13; Jer. xvi. 6; xxi. 18, &c. (c) Med. יְרַקֵּי, 2 Sam. i. 12; xi. 26; Zech. xii. 10, &c.

Part. pl. רְכֵי, Mourning, Is. xxxii. 12: professed mourners, Ecles. xii. 5.

Inf. יְרַכֵּי, Gen. xxxiii. 2; Zech. vii. 5, &c.

Imp. pl. יְרַכֵּי, 2 Sam. iii. 31; Jer. iv. 8, &c.

Niph. pres. pl. יְרַכֵּי, Shall be lamented, Jer. xvi. 4; xxv. 33.

לָדָּם, v. pres. יְרַכֵּי. Cogn. with יָרָכֵי. (a) Came to an end, perished. (b) Brought to an end, destroyed. (a) Ps. lxix. 19; Jer. xii. 4. (b) Gen. xviii. 23, 24; Is. vii. 20.

Inf. aff. יָרָכֵּי, (b) Ps. xl. 14.

Niph. יָרָכֵּי, pres. יְרַכֵּי, i. q. Kal. (a) Gen. xix. 15. 17; 1 Sam. xxvi. 10; xxvii. 1, &c.

Part. יָרָכֵּי, Perishing, Prov. xiii. 23; 1 Chron. xxi. 12. Missing, Is. xiii. 15. In the second of these passages, as Houbigant has remarked, the parallel place requires that we should read יָרָכֵּי: see 2 Sam. xxiv. 13. In Deut. xxxii. 23, יָרָכֵּי, is probably a contraction of יָרָכֵּי, from יָרָכֵּי.

סָּר, v. Imp. aff. יָרָכֵּי. Arab. סָּרָּב, effudit; יָרָכֵּי, transire jusquit ad puteum camelos; perquisiret rem. Poured
out, poured into; hence, spread, and admitted into. Admitted, 1 Sam. ii. 36.

Niph. יָמָה, Were admitted among, Is. xiv. 1.

Pih. part. יָמָה, Pouring out anger, Hab. ii. 15.

Puh. pres. יָמָה, Are spread, scattered, Job xxx. 7.

Hith. Inf. יָמָה, Obtaining admission, 1 Sam. xxvi. 19.

אֱלָה, f. A scab, scald, either from its spreading in the flesh, or from the falling off of the hair, Lev. xiii. 2. 6—8; xiv. 56.

אֱלָה, m. constr. יָמָה, pl. aff. יָמָה. (a) The pouring out, rushing of water. (b) The produce of grain accidentally split instead of being sown, self sown grain. (a) Job xiv. 19. (b) Lev. xxv. 5; 2 Kings xix. 29; Is. xxxvii. 30.

אֱלָה, f. A ship, John i. 5. Arab. אֹנְדָלָה, and Syr. אֹנְדָלָה, Id. Al. non occ.

אֱלָה, m. pl. יָמָה. A sapphire, Exod. xxviii. 19; xxxix. 11; Job xlviii. 6. 16, &c.

יָמָה, m. twice, A bowl, Judg. v. 25; vi. 38. Comp. Arab. יָמָה, vas in quo res portantur aut ponuntur; סִפְּלָה, vas coria-ceum, quo aqua auritur.


Part. pass. יָמָה, pl. יָמָה. (a) Covered, 1 Kings vii. 3; 7; Jer. xxii. 14; Hag. i. 4.

(b) Secured, Deut. xxxiii. 21.

יָמָה, m. Ceiling, 1 Kings vi. 15.

יָמָה, v. Hith. Inf. יָמָה, To remain at the threshold, Ps. lxxxiv. 11. See יָמָה.

יָמָה, m. aff. יָמָה. Striking hands in a bargain; hence, the consequence of a successful bargain, Abundance, sufficiency, Job xx. 22. See my note on the place.


Arab. יָמָה, percussit vehementius ut audiretur sonus. (a) Struck the hands together, in sorrow, indignation, or contempt, יָמָה; Num. xxiv. 10; Lam. ii. 15; Job xxvii. 23. (b) Struck the hand on the thigh, expressive of the same feelings, Jer. xxxi. 19. (c)


Imp. יָמָה, (b) Ezek. xxi. 17.

יָמָה, m. aff. יָמָה, יָמָה, pl. יָמָה, constr. יָמָה. (a) An enumeration, Gen. v. 1. (b) Register record. (c) A book, a written work, Exod. xxiv. 7; Deut. xvii. 18; xxxi. 26, &c. (d) A book, — blank book for writing, Exod. xvii. 14; Num. v. 23; Jer. xxxvi. 2. 4. (e) A letter, 1 Kings xxi. 8; 2 Kings v. 5; x. 2. 6, 7, &c. (f) Any writing, Deut. xxiv. 1. 3; Is. l. 1; Jer. iii. 8, &c. (g) Writing, Is. xxii. 11, 12.


Arab. יָמָה, scriptit, &c. Constr. immed. it. med. יָמָה. Numbered, reckoned, Lev. xv. 13; 2 Sam. xxiv. 10; Ezek. xli. 26, &c.

Part. יָמָה, and יָמָה. One who numbers, one who writes. (a) A professed writer, Ps. xliv. 2. (b) A secretary, 2 Sam. viii. 17; xx. 25; 2 Kings xii. 11, &c. (c) A general officer who enrolled the soldiers, 2 Kings xxv. 19; Jer. lii. 22. (d) A transcriber of the law, and one therefore supposed to be familiar with it, Ezra vii. 6. 11; Neh. viii. 1. 4; Jer. viii. 8, &c.

Infin. יָמָה, Gen. xv. 5; xli. 49; Deut. xvi. 9.

Imp. יָמָה, pl. יָמָה, Gen. xv. 5; 1 Chron. xxii. 2; Ps. xlviii. 13.

Niph. pres. יָמָה, Pass. of Kal, Gen. xvi. 10; xxxii. 12; 1 Kings iii. 8, &c.

Pih. pres. יָמָה, (a) Counted, Job xxxviii. 37; Ps. xxii. 18. (b) Recounted, related, with יָמָה, of the thing, and יָמָה, of the person, Gen. xxiv. 66; Judg. vi. 13; Ps. lxx. 15; cxix. 26, &c. (c) Talked, Ps. lxix. 27.

Part. יָמָה, pl. יָמָה, (b) Judg. vii. 13; 2 Kings viii. 5, &c.

Inf. יָמָה, (b) Ps. i. 16; lxiii. 28, &c.

Imp. יָמָה, יָמָה, pl. יָמָה, (b) Gen. xl. 8; Is. xlii. 26, &c.

Puh. יָמָה, pres. יָמָה, Pass. of Pih., Job xxvii. 20; Ps. xxii. 31; Is. lii. 15, &c.

יָמָה, m. pl. יָמָה, Chald. i. q. Heb. יָמָה, Ezra iv. 15; Dan. vii. 10.

יָמָה, m. def. יָמָה, Chald. i. q. יָמָה, Ezra iv. 8, 9; v. 12. 21, &c.
A numbering, 2 Chron. ii. 16.  
A corset, Jer. xlv. 4; li. 3.
A constr. constr.  
impotens ad venerem. (a) A eunuch, Is. lvi. 3, 4; Dan. i. 3. 7. (b) Hence, since such were commonly appointed to offices of trust in Asiatic courts, Any chief officer, 1 Kings xxii. 9; 2 Kings viii. 6; xxv. 19, &c.  
Syri.  

Inf. יִפְסְד, aff. יִפְסִיד, Exod. xix. 13; xxi. 28; 1 Sam. xxx. 6.  

Imp. pl. aff. יִפְסָד, 1 Kings xxi. 10.  
Niph. pres. יִפָּסַד. Pass. of Kal, Exod. xix. 13; xxi. 28, 29, 32.  
Pih. pres. יִפָּסָד, i. q. Kal, 2 Sam. xvi. 13; Is. v. 2.  
Imp. pl. יִפָּסָד, with יִפָּסַד. Clear of stones, Is. lixi. 10.  
Pubh. יִפָּסָד, Pass. of Pih., 1 Kings xxi. 14, 15.  

וֹסֵד, m. יָסַד, f. r. יָסֵד. Averse, disinclined, sad; 1 Kings xx. 43; xxi. 4, 5; Prov. ix. 22.  

בֵּסֵד, m. pl. יָסִד. Rebellious, Ezek. lii. 6. Al. non occ. Chald. יָסֵד, abnuit, renuit, rebellavit.  

מָסֵד, masc. pl. aff. יָסָד. Arab. יָסָד, i. q. Pera. שֶׁמֶרֶא (a שֶׁלֶם, femur), femoralia. Drawers, trousers, Dan. iii. 21, 27.  

וֹסָד, f. r. יָסָד. Turning aside (a) from God, rebellion, Deut. xiii. 6; Is. i. 5; xiv. 6, &c. (b) From the truth, falsehood, Deut. xix. 16.  

וֹסֵד, m. Being left loose; a portion of a thing left loose, Exod. xxvi. 12.  


Part. f. יָסָדָה, intrans. Luxuriat,—of a vine, Ezek. xvii. 6.  
Part. pass. יָסָדָה, Left loose, Exod. xxvi. 13. יָסָדָה, —of full turbans, Ezek. xxiii. 15. יָסָדָה, stretched negligently, absolutely, on their couches, Amos vi. 4. 7.

Was perverse, refractory, Hos. iv. 16.  
Part. יָסָדָה, f. יָסָדָה, and יָסָדָה, pl. יָסָדָה.  
Perverse, refractory. (a) Of persons, Deut. xxi. 18; Ps. lxxviii. 8; Is. lxv. 2, &c. (b) Of animals, Hos. iv. 16. Phr. יָסָדָה יָסָדָה, a shoulder that will not submit to the yoke, Neh. ix. 29; Zech. vii. 11.  

וֹסָדָה, m. Arab. יָסָדָה, hiems. Syri. מַלָּד, Id. Winter, Cant. ii. 11.  
מַלָּד, v. pres. יָסָדָה. Constr. immed. it.  
med. יָסָדָה. Arab. יָסָדָה, occultas. II. Obstructus os. (a) Filled up, blocked up. (b)
Repaired. (c) Shut up, concealed. (a) 2 Kings iii. 19. 25; 2 Chron. xxxii. 4. 3.
Inf. יַגְשָׁה, (a) 2 Chron. xxxii. 3.
Imp. יַגָּשָׁה, (c) Dan. viii. 6; xii. 4.
Part. pass. יַגְשָׂה, pl. יַגָּשְׂה, (c) Ps. li. 8; Ezek. xxviii. 3; Dan. xii. 9.
Niph. יַגְשֹׁה. Pass. of Kal, (b) Neh. iv. 7.
Pih. יַגְשֵׁה, pres. יַגָּשֶׁה. I. q. Kal, (a) Gen. xxxvi. 15. 18.
יָשַׁר, m. aff. יָשָׁר; pl. יָשִּׁרְךָ. Concealment. (a) Secretly. (b) יָשָׁר, Secretly. (c) Secret place. (d) Place of concealment.
(e) Place of security. (a) Judg. iii. 19; Job xxiv. 15. (b) Deut. xiii. 6; Job xiii. 10; xxxi. 27, &c. (c) Job xxi. 14; Ps. lxxvii. 8; xci. 1. (d) Ps. xviii. 12; Is. xviii. 17. (e) Ps. xxiii. 7; Is. xvi. 4; xviii. 5, &c.
ירהֵן, f. Shelter, protection, Deut. xxxii. 38.
Niph. יִירֵס, pres. יִירֵס. (a) Concealed himself. (b) Was concealed, unknown. (c) Was sheltered. (d) Was distant, out of sight. (e) Was excluded. (f) Was disregarded. (a) 1 Sam. xx. 19; 1 Kings xvii. 13; Job xiii. 20, &c. (b) Num. v. 13.
Job iii. 23; xxviii. 21, &c. (c) Zeph. li. 3.
(d) Gen. xxxi. 49. (e) Gen. iv. 14. (f) Ps. xxxvii. 10; Is. xl. 27.
Part. יָנִב, pl. יָנִבְּךָ, f. יָנִבּוּ, Deut. vii. 20; xxix. 29; Ps. xix. 13, &c.
Inf. יָנִבֶּה, Job xxxiv. 19.
Imp. יָנִב, Jer. xxxvi. 19.
Pih. Imp. fem. יָנִבּות, Hide, shelter, Is. xvi. 3.
Puh. part. fem. יָנִבּוּת. Concealed, Prov. xxvii. 5.
Hiph. יָנֵב, pres. יָנֶב. (a) Concealed. (b) Sheltered. (c) Placed for security. (d) יָנֵב, Turned away his face from.
(a) 1 Sam. xx. 2; Ps. cxix. 19; Jer. xxxvi. 26, &c. (b) Job xiv. 13; Ps. xvii. 8; lxiv. 3, &c. (c) Is. xlix. 2. (d) Ps. x. 21; xxii. 25; xxx. 8, &c.
Part. יָנֵבָה, Is. viii. 18; liii. 3.
Inf. יָנִבְּה, Deut. xxxxi. 18; Prov. xxv. 2, &c.
Imp. יָנִבַּה, Ps. li. 11.
Part. יָנֵבָה, Hiding himself, 1 Sam. xxiii. 19; xxvi. 1; Ps. liv. 2; Is. xlv. 15.
ירהִכֵּן, v. Chald. Id.
Pah. pret. aff. יָרָכֶנ, Put out of sight, destroyed, Ezra v. 12.
Part. pl. f. def. יָרֵכָן. Concealed things, Dan. ii. 22.

י, Ayin, the sixteenth letter of the Hebrew alphabet; as a numeral, it stands for seventy. This letter had originally, like י and י, two sounds, and not improbably these were distinguished by a diacritical point like the Arabic ain and ghain, Gram. artt. 4. 18. As it had some affinity in sound to the letters י, י, י; these are occasionally found occupying the same situation in cognate roots. Comp. יָבִיב, יָבִיב; יָבְבֵב, יָבֵב; יָבָב. Chald. יָבָב, יָבָב, יָבָב. It often occupies, in the Chaldee, the situation of the Heb. י; as יָבָב, יָבָב. So Syr. יָבָב, Heb. יָבָב; יָבָב, יָבָב. In the softer pronunciation of the Chaldees it was sometimes omitted, as י, י, י, are, Gram. art. 73; as, י, for י, Gesen. See p. 82, above. There is, however, no good reason for supposing that the partic. י is for י, no such elision taking place in the Hebrew; nor would the sense, so supplied, suit this particle. See p. 80, above, and Gram. art. 243. 2, note.

יָבָב, com. constr. יָבָב; pl. יָבְבֹת, and יָבָב. See יָבָב. Arab. יָבָב, bibbit; יָבָב, aqua per se effusae exuberantes. (a) A cloud, a thick cloud. (b) A covering, as a cloud covers the sky. (a) 1 Kings xviii. 44; Job xx. 6; Ps. cxviii. 8; Eccl. xi. 3, &c. (b) Exod. xix. 9.

יָבָב, m. pl. יָבָב. See יָבָב, above. Probably, A covering of planks, 1 Kings vii. 6; Ezek. xli. 25, 26. Vulg. epistula; gros-
siora ligma; latitudinem parietum. From the places, as well as the etymology, "freeze," or "fascia"—as used in architecture—is probably the thing meant.

כֶּ֥בֶר, v. pres. נָכָּבֶר. Constr. abs. immem. it. med. נָכָּבֶר, and sometimes נָכָּבֶר. Arab. نَرَبُّ, adoravit. (a) Served, [1] A master. [2] As a subject, or vassal. [3] The true God. [4] A false god. (b) Worked, laboured. (c) Tilled the ground. (d) Compiled with, assented to. (e) Performed a religious service. (f) Imposed servitute on, made to serve, with כָּבֶר, of the person. (a), [1] Gen. xxix. 15; Exod. xxi. 6; Deut. xv. 12, 18, &c. [2] Deut. xxviii. 48; 2 Kings xviii. 7; Jer. xxvii. 11, &c. [3] Exod. xxiii. 25; Deut. xxviii. 47; Mal. iii. 18, &c. [4] Deut. iv. 19; xvii. 36; 2 Kings x. 18; xxi. 21, &c. (b) Exod. xx. 9; xxxii. 21; Deut. vi. 13. (c) Gen. iv. 12; 2 Sam. ix. 10; Jer. xxvii. 11, &c. (d) 1 Kings xii. 7. (e) Exod. xiii. 5; Num. iv. 26; xviii. 7, &c. (f) Exod. i. 14; Lev. xxv. 39; Deut. xiv. 19; Jer. xxv. 14; xxviii. 7, &c.

Inf. נָכָּבֶר, aff. נָכָּבֶר, Gen. ii. 5; Exod. xiv. 12; Deut. xi. 13, &c. 

Imp. נָכָּבֶר, aff. נָכָּבֶר; pl. נָכָּבֶר, aff. נָכָּבֶר, Exod. x. 8; 1 Sam. vii. 3; xxvi. 19; 1 Chron. xxviii. 9, &c.

Part. נָכָּבֶר, plur. נָכָּבֶר, constr. נָכָּבֶר, Gen. iv. 2; Num. xviii. 21; 2 Kings x. 19, &c. 

Niph. نَكَبْرَ, الرَّبُ, pres. نَكَبْرَ. Pass. of Kal. (a) Became, was served, Eccl. v. 8. (b) Was tilled, Deut. xxi. 4; Ezek. xxxvi. 9. 34.

Puh. נָכְבֶר, Labour was imposed on, with נָכָּבֶר, Deut. xxvi. 3; Is. xiv. 3.

Hiph. נָכְבֶר, pres. נַכָּבֶר, Niph. نَكَبْرَ, pres. نَكَبْرَ. Causat. of Kal. (a) Caused to labour. (b) Caused to serve. (c) Caused to serve God. Meton. (d) Wearied. (a) Exod. i. 13; Ezek. xxix. 18. (b) Jer. xvii. 4. (c) 2 Chron. xxxiv. 33. (d) Is. xiii. 23, 24.

Part. pl. נַכְבֶרָה, (a) Exod. vi. 5. 

Inf. נָכָּבֶר, (a) 2 Chron. H. 17. 

Hoph. pres. aff. נָכָּבֶר, and נָכָּבֶר, Exod. xx. 5; xxiii. 24. Be induced to worship them, according to Gesenius; but, more probably, this is merely a variation of the points, the regular punctuation being נָכָּבֶר, and נָכָּבֶר, Kal. pres.

Thickness, Job xxv. 26.

The thickness of metal,
moved from one place to another. (g) Brought across. (h) Caused to go through a country. (i) Transferred. (k) Offered, presented. (l) Passed a razor over the beard. (a) Gen. viii. 1; 2 Kings xvi. 3; Ezek. xx. 37, &c. (b) Jer. xlv. 17. (c) Jon. iii. 6; Esth. vii. 2. (d) 1 Kings xv. 12; 2 Chron. xv. 8. (e) 2 Sam. xii. 13; Job vii. 21; Zech. iii. 4, &c. (f) Gen. xlv. 21; Jer. xiv. 14. (g) Num. xxxii. 5; Josh. vii. 7; 2 Kings xix. 21, &c. (h) Lev. xxv. 9; Ezra i. 1; Neh. viii. 15, &c. (i) Num. xvii. 7, 8. (k) Exod. xii. 12. (l) Ezek. v. 1.

Part יָרָךְ, pl. יָרָךְ. Deut. xviii. 10; 1 Sam. ii. 24; Dan. xi. 20.

Inf. יָרַךְ, (a) Deut. ii. 30. (i) 2 Sam. iii. 10.

Imp. יָרְךָ, 2 Sam. xxiv. 10; 2 Chron. xxxv. 23; Ps. cxix. 37. 39.

Hith. יָרָךְ, pres. יָרָךְ. Allowed himself to go beyond proper limits, gave way to his feelings, was angry. Deut. iii. 26; Ps. lxxviii. 21. 59; lxxxix. 39.

Part יָרַךְ, Prov. xiv. 16; xx. 2; xxvi. 17.


ירך, Chald. i. q. יָרָךְ. Beyond, with respect to the seat of government, Exira iv. 10; v. 3; vi. 8, &c.

ירָךְ f. once, 2 Sam. xix. 19, יָרָךְ, יָרָךְ, יָרָךְ, יָרָךְ. lxx. kai διήθει ἡ διαβασία τοῦ κατ' ἑφέρα τῶν οἰκών τοῦ βασιλέως. Vulg. transierunt vada ut traducerent domum regis. Syr. يَرَطَ "et para-

vant vada, ut traducerent familiam regis." Either, A raft, or boat, for crossing the river, or The passage, or ford, of the river. The nominative of the verb in this case being the thousand Benjamites. Pl. constr. יָרָךְ, 2 Sam. xv. 28, for יָרָךְ, which see.

ירך, f. constr. יָרָךְ, pl. יָרָךְ, יָרָךְ, יָרָךְ. Any strong and unrestrained feeling, pec. unrestrained anger. Anger, Ps. lxxviii. 49; Ezek. vii. 19; Hos. v. 10, &c. Pl. of excess, Job xxx. 30; xi. 6; Ps. vii. 7.

ירך, fem. יָרָךְ, pl. יָרָךְ, יָרָךְ. Hebrew, a Hebrew. (a) The national epithet of the posterity of Jacob, Exod. ii. 11. 13; Deut. xv. 12; Exod. i. 16, &c. (b) An epithet of Abraham, Gen. xiv. 13. According to some, the name was given to this patriarch in the land of Canaan, from the circumstance of his being a stranger from the other side of the Euphrates. Others think it is derived from יָרָךְ, in whose time, apparently, some important changes took place in the relations existing between the different branches of Shem's posterity, Gen. x. 25, and who is spoken of as being the father of all the יָרָךְ, Gen. x. 21. The name appears to have belonged originally to all Eber's descendants, although it was afterwards appropriated by the Israelites.

ירָךְ, v. once, יָרָךְ, Joel i. 17. Arab.
Thick, entangled, as the foliage of trees, Lev. xxiii. 40; Neh. viii. 15; Ezek. vi. 13; xx. 28.

Hence—

They confirm, establish it, Mic. vii. 3.

Part. pl. ננע, Lovers, Jer. iv. 30.

A cake baked on the hearth, Gen. xviii. 6; Exod. xii. 39; Num. xi. 8; 1 Kings xvii. 13; xix. 6; Ezek. iv. 12; Hos. vii. 8.

Jer. viii. 7. See Bochart. Hieroz., tom. ii., p. 57. The name is supposed by Bochart to be derived from the cry of the bird. Gesenius, however, considers the word as a participle from נס, which he compares with the Arabic نس, flexit, inflexit: hence, נס, turning round, flying in a circle, as a swallow; and poetically used for the swallow itself.

A ring, an ear-ring, Num. xxxi. 50; Ezek. xvi. 11.

Perpetuity, eternity. Phrr. (a) וְקָדָם, possessing eternity, the eternal. (b) וְקִדֵּם, inhabiting eternity. (c) וְקִדֵּם, [for ever], without end. [2] Continually, without interruption or change. (d) וְקִדֵּם, i. q. וְקִדֵּם, to every period of time. (f) וְקִדֵּם, Id. (g) וְקִדֵּם, Id. (h) וְקִדֵּם, Id. (i) וְקִדֵּם, Id. (a) Is. ix. 6, 3 m.
(b) Is. lvii. 15. (c), [1] Ps. ix. 19; cxi. 3. 10; Mic. vii. 18, &c. [2] Ps. xxi. 7; xxxvii. 29; lxi. 9, &c. (d) Ps. lxxxiii. 18; xci. 8; cxxxii. 12. 14; Is. xxxvi. 4; lxv. 18. (e) Is. xxx. 8. (f) Is. xlvi. 17. (g) Ps. cxi. 8; cxviii. 6. (h) Exod. xv. 18; Ps. ix. 6; xlvi. 15, &c. (i) Ps. x. 16; xxi. 5; xlvi. 7, &c.

(B) Antiquity. (a) τῶν ἄγριων, Ancient mountains, Hab. iii. 6. (b) ὑπὸ τῶν ἄγριων, From of old, Job xx. 4.

(C) As a particle, τῷ, and, with, aff. τῷ, ἐν τῷ, ἐν τῇ, ἐν τῷ, ἐν τῷ. (a) As far as, in place. (b) Unto a place or person. (c) As far as, in time, until: [1] With a noun. [2] With a verb in the past tense. [3] With a verb in the present tense. [4] With an Infinitive. [5] With a particle. (d) Until, before: [1] With a noun. [2] With an Infinitive. (e) While, during. (f) Still. (g) As far as, in degree. The usage of this particle is very nearly allied to that of the Greek ἐξ, ἐκ, μέχρι, μέχρις, ἐν, in the New Test. See Schleusner, Wahli, &c. (a) Deut. i. 7; 1 Sam. xvii. 52; Ps. cxvi. 10, &c. (b) Gen. x. 10; Deut. i. 31; 1 Sam. ix. 9, &c. (c) [1] Lev. xv. 5; 1 Kings xviii. 26; Ezra iv. 5, &c. [2] Josh. ii. 22; 1 Sam. ii. 5; Ezek. xxxix. 15, &c. [3] Gen. xxxix. 11; Prov. vii. 23; Hos. x. 12, &c. [4] Num. xxxii. 13; Judg. vi. 18; Ruth i. 19, &c. [5] Gen. xxiv. 19; Deut. ii. 14; Neh. xii. 19; Ps. xli. 13, &c. (d) [1] 1 Sam. xiv. 24; 2 Chron. xv. 19; Ezek. xlvi. 2, &c. [2] Gen. xix. 22; Lev. xxxv. 30; Ps. xvii. 38, &c. (e) Judg. iii. 26; 2 Kings ix. 22; Jonah iv. 2. (f) 1 Sam. xiv. 19; Job i. 18; Hag. ii. 19. (g) Gen. xxvii. 33; Is. lxv. 8; Ps. lxix. 5, &c.

벻, Chald. i. q. Heb. (a) Until. (b) Before. (a) Dan. ii. 9; iv. 30; vii. 22, &c. (b) Dan. vi. 8. 13. 25.

FileNotFoundException, m. Arab. |كون, r. عدو, irruit in aliquem. Spoil, Gen. xlix. 27; Zeph. iii. 8; and, probably, Is. xxiii. 23.

FileNotFoundException, m. Aff. ἤν, pl. τῶν ἄγριων, constr. τῷ, aff. ἐν τῷ, ἐν τῇ, ἐν τῷ, ἐν τῷ. (a) An eye or ear witness: spoken of [1] God; [2] Any person; and [3] metaphorically, of any inanimate thing. (b) A witness, one who gives evidence. (c) Testimony. (d) Proof. (a), [1] Gen. xxxi. 50; 1 Sam. xii. 5; Job xvi. 19, &c. [2] Lev. v. 1; Deut. xxiv. 22; 1 Sam. xii. 5, &c. (b) Exod. xxvii. 1; Deut. xvii. 6; xix. 15, 16, &c. So also in Is. iv. 4. (c) Exod. xx. 16; Deut. v. 20; Prov. xxv. 19. (d) Exod. xxi. 12; Deut. xxxi. 19. 26, &c.

FileNotFoundException, see ינום.


I. Pret. ינום. Passed through, with י, Job xxviii. 8.


FileNotFoundException, v. Chald. pret. ינום, pres. ינום, ינום. Passed. (a) Passed upon, with י. (b) Passed away, of a kingdom. (c) Was altered, of a law. (a) Dan. iii. 27. (b) Dan. iv. 28; vii. 14. (c) Dan. vi. 9. 13.


FileNotFoundException, Dan. ii. 21.

FileNotFoundException, I. Fem. of ינום. (a) An eye or ear witness. Metaph. Applied to inanimate things. (b) Proof. (a) Gen. xxxi. 52; Josh. xxiv. 27. (b) Gen. xxxi. 30. Hence—

II. Constr. ינום, aff. ינום, &c. Collectively, An assembly of persons as witnesses. (a) Any assembly. (b) A party, a number of persons united for any purpose. (c) A family. (d) Pec. ינום, The congregation of Israel. Called, also, [1] ינום וֹסְמִית, [2] ינום וֹסְמִית, [3] ינום וֹסְמִית, and [4] ינום וֹסְמִית. (e) Pl. ינום, aff. ינום, &c. The precepts given by God to this people. (f) ינום וֹסְמִית, A swarm of bees. (a) Jer. vi. 18. (b) Num. xvi. 11; xxxvi. 9; xxvii. 3, &c. (c) Job xv. 34; xvi. 7. (d) Exod. xvi. 22; xxxviii. 25; Lev. iv. 15; Num. xxx. 3, &c. [1] Exod. xii. 3. 6. 47; Josh. xxii. 18, &c. [2] Exod. xvi. 1, 2. 9; xvi. 1, &c. [3] Num. xxxvii. 17; xxxvi. 16; Josh. xxii. 16, 17. [4] Ps. lxxxi. 1. (e) Deut. iv. 45; vi. 20; Ps. xcii. 5; xciii. 7; cxxxii. 12, &c. (f) Judg. xiv. 8.
parents were placed by their Creator, and from which they were driven after their disobedience and fall, Gen. ii. 15; iii. 23, 24, &c. (b) Pl. רַע, aff. רֶעֶשׁ. Pleasures, 2 Sam. i. 24; Ps. xxxvi. 9.

And נָוכָה, i. q. נָוכָה. Hitherto, as yet, Eccl. iv. 2, 3.

יִשָּׁרְךָ, f. Pleasure, Gen. xviii. 12.

יִשָּׁרְךָ, m. def. יְשָׁרְךָ, pl. יְשָׁרְךָ, def. יְשָׁרְךָ. Chald. (a) Time. (b) A prophetic period, a time. (a) Dan. ii. 8, 9, 21; iii. 5, 15. (b) Dan. v. 13, 20, 22, 29; vii. 12, 25. Syr. יִשָּׁרְךָ, tempus.

יִשָּׁרְךָ, v. Only in participle, יִשָּׁרְךָ, יִשָּׁרְךָ, pl. יִשָּׁרְךָ. Arab. מִשָּׁרְךָ, liberalis erga aliquem, multum largitus fuit. (a) Was left over and above. (b) Exceeded. (a) Exod. xvi. 24; xxvi. 12, 13; Lev. xxv. 27. (b) Num. iii. 46, 48, 49.

Hiph. יִשָּׁרְךָ, Caused or allowed to exceed, Exod. xvi. 18.

יִשָּׁרְךָ, m. aff. יִשָּׁרְךָ, pl. יִשָּׁרְךָ, constr. יִשָּׁרְךָ, aff. יִשָּׁרְךָ. A flock or herd, Gen. xxix. 2; xxx. 40; xxxii. 16; Is. xl. 11, &c.

יִשָּׁרְךָ, v. Arranged, set in order. Hence, a body of men,—regulating them as a shepherd his flock.

Part. pl. constr. יִשָּׁרְךָ, 1 Chron. xii. 38.

Inf. יִשָּׁרְךָ, 1 Chron. xii. 33.

Niph. יִשָּׁרְךָ, and יִשָּׁרְךָ, pres. יִשָּׁרְךָ. (a) Was missing, as one out of a flock. (b) Was left behind. (c) Was dilatory, delayed. (d) Was cleared out by raking or hoeing. (a) 1 Sam. xxx. 19; Is. xxxiv. 16; xl. 26. (b) 2 Sam. xxii. 22. (c) Zeph. iii. 5. (d) Is. v. 6; vii. 25.

Part. f. יִשָּׁרְךָ. Missing, not to be found, or obtained, Is. lix. 15.

Pih. pres. יִשָּׁרְךָ. Omitted, neglected, 1 Kings v. 7.

לֶךֶת, m. pl. לֶכֶת. Arab. לֶכֶת, lens; lens vulgaris. Lentiles, Gen. xxv. 34; 2 Sam. xviii. 28; xxiii. 11; Ezek. iv. 9. See Celsii Higrobot., tom. ii., p. 103.


Hiph. pres. יִשָּׁרְךָ. Treated as worthless,

Some kind of musical instrument, but its precise character it is impossible to determine. From the signification of the root it seems probable that its notes were soft and plaintive. Gesenius thinks it was a wind instrument, and supposes breathing, blowing, to be the original signification of the root. In Gen. iv. 21, גְּרוֹנָה. lxx. ψαλτήριον καὶ κιθάραν. Vulg. cithara et organo. Syr. אֶזֶר, v. Arab. ἀνασκέψασθαι, m. aff. προσεκτικός. r. स्कूटा. 

Luther, Vom dem sind hergekommen die Geiger und Pfeifer. In Job xxii. 12, גְּרוֹנָה — פִּין. lxx. ψαλτήριον — κιθάραν — ψαλτήριον. Vulg. tympanum — citharam — organi. See my note. In Job xxx. 31, lxx. ψαλτήριον. | Vulg. organum. In both these places the Syr. has מִן. The word occurs also in Ps. cl. 4, where the lxx. has ἐγράφωσεν; the Vulg. organo. Probably, A lute.

In Kal only as a participle, Was a witness. See ὄψ.


Part. מִנָּה, Deut. xxxii. 46.

Inf. מִנָּה, Gen. xliii. 3; 1 Sam. viii. 9; Jer. xi. 7.

Imp. מִנָּה, pl. מִנָּה, Exod. xix. 21; Jer. xxxii. 25. 44; Amos iii. 13.

Hoph. מִנָּה. Warning or information was given, with מַנְּה. Exod. xxii. 29.

ראֵם, v. Pih. aff. ראֵם. They surrounded me, Ps. cxix. 61. Ėth. ὅπος: circumire.

ראֵם, v. Arab. ἀπέκτησεν, r. ἀπέκτησεν, confugit ad aliquem. Took refuge with. See ἀπέκτησεν.

Pih. pres. ἀπέκτησεν. Affords refuge to, Ps. cxvi. 9.

Part. ἀπάντησεν, Ps. cxlvii. 6.

Hith. pres. ἀπέκτησεν. We are provided with a refuge, are succoured, Ps. xx. 9.

רָעָם, and רָעָם, aff. רָעָם, רָעָם, רָעָם, רָעָם, רָעָם, רָעָם, רָעָם, רָעָם, and רָעָם. Arab. ἀπέκτησεν, r. ἀπέκτησεν, reditiis; repetiit rem. The repetition or continuance of an action. As a particle, (a) Again. (b) Besides. (c) Still. (d) Any longer. (a) Gen. viii. 10; Judg. xx. 25; 2 Sam. v. 13, &c. (b) 1 Kings xxii. 7; 2 Kings iv. 6; Is. v. 4, &c. (c) Gen. xxi. 7; Num. xi. 33; Esth. vi. 14, &c. (d) Deut. xxxii. 2; 1 Kings v. 5; Joel ii. 19, &c.

רָעָם, v. ὅπος, ὅπος, pres. non occ. Arab. ὅπος, in latus inlentit rem; torsiit; ὅπος, erravit. Was bent, crooked, perverse.

Did wrong, Esth. i. 16; Dan. ix. 5.

Niph. מְנָה. (a) Was bent with pain, Is. xxxi. 3. (b) Was bowed down with sorrow, Ps. xxxviii. 7. (c) Was perverse in mind.

Part. constr. מְנָה, (c) Prov. xii. 8.

Pih. מְנָה, Made crooked, Lam. iii. 9. מִנָּה, overturnd, Is. xxiv. 1.

Hiph. מְנָה. (a) Made crooked his path. (b) Perverted justice. (c) Walked in a crooked path, acted perversely. (a) Jer. iii. 21. (b) Job xxxiii. 27. (c) 2 Sam. xix. 20; xxiv. 17; 1 Kings viii. 17; 2 Chron. vi. 37; Ps. cvi. 6.

Inf. מְנָה, aff. מְנָה, 2 Sam. vii. 14; Jer. ix. 5.

רָעָם, fem. Being overturned, Ezek. xxi. 32.

לָשׁוּך, see לָשׁוּךְ.

לָשׁוּךְ, v. Arab. ἀπέκτησεν, r. ἀπέκτησεν, confugit ad aliquem. Took refuge with. See לָשׁוּךְ.

Inf. לָשׁוּךְ, Is. xxx. 2. This may, however, be derived from לָשׁוּךְ, which see.

Hiph. לָשׁוּךְ. (a) Caused to take refuge, collected in a place of safety. (b) I. q. Kal. Is. x. 30.

Imp. לָשׁוּךְ, pl. לָשׁוּךְ, and לָשׁוּךְ. (a) Exod. ix. 19. (b) Jer. iv. 6; vi. 1.

מָאָר, m. pl. מַעֲרֵי, עַרְעֵי; (a) Wicked, r. עַר. (b) A sucking, r. עַר. (a) Job xvi. 11; xix. 18. (b) Job xxi. 11.

לָלוּ, and לָלָיָה, masc. aff. לֱלֹא, pl. לַלְּוָיָה. Duration, past or future, the extent of which is either unknown, unlimited, or indefinite, being limited by the necessity of the case. (a) Antiquity. (b) Eternity. (c) The duration of the earth, moon, &c. (d) The whole life. (e) Future duration, indefinite, but not endless; being limited [a] by decay, [b] by the extinction of a family. Applied, [1] To the sanctions of the law, which was binding on every generation till abrogated by the Lawgiver. [2] To the time for which Canaan was promised to Abraham's posterity. [3] To the time that the Israelites should be God's people. [4] To the time that David's posterity should reign. (f) Unlimited future time. Phrr. (g) שָׁם וְלִבּוֹ, Perpetual covenant; that with Noah, that with Abraham, that of circumcision, that with Isaac, that with Jacob, and that with David. (h) שָׁם וְלִבּוֹ, From generation to generation. (a) Deut. xxxii. 7; Job xxii. 15; Ps. cxxxiii. 3, &c. (b) Gen. xxi. 33; Deut. xxxii. 27; Ps. xc. 2; Is. xl. 28, &c. (c) Gen. ix. 12; xlix. 26; Deut. xxxii. 15, &c. (d) Deut. xv. 17; 1 Sam. i. 22; Job xli. 28, &c. (e) (a) Josh. iv. 7; 1 Kings ix. 3; 2 Chron. vii. 16, &c. (f) Josh. xiv. 9; 1 Sam. ii. 30; xiii. 13; xx. 15. &c. [1] Exod. xii. 14; xxvii. 21; Deut. xxi. 28, &c. [2] Gen. xiii. 15; xvii. 8; xlviii. 4, &c. [3] 2 Sam. vii. 24. &c. [4] 1 Chron. xvii. 22. &c. [5] 2 Sam. vii. 13. 17. 25. xxii. 51, &c. (f) Ps. x. 16; xlvii. 7, &c. (g) Gen. ix. 16; xvii. 7. 13. 19. 2 Sam. xxxii. 5; 1 Chron. xvii. 17, &c. (h) Ps. ciii. 17, &c.

דַּלָּלֶד, f. aff. דַּלָּל, once, Exod. xxi. 10.

Arab. עָזִּיר, r. עָזִּיר. II. Nupta fraud mulier; fœmina nupta. Apparently, Conjugal rights..xxx. הנשא עזר. Vulg. pretium pudicitiae. Syr. עזר כְּפָנָה עָזִּיר, see עזר.


ךָלָיָה, m. pl. r. עון. Once, Is. xix. 14.
Giddiness. lxx. πλανήσεως. Vulg. vertiginis.

เจ้าของ, and η, m. pl. non occ. Syr. volucris. Collectively, Birds, Gen. i. 21; Lev. xvii. 13; Deut. xiv. 20, &c.

Flew, I. v. PRES., pres. , apoc. , and η. (a) Flew. (b) Flew away. (c) Flew upon, as a bird of prey, attacked, with . (a) Ps. xviii. 11; xci. 5; Prov. xxiii. 5; Is. vi. 6, &c. (b) Ps. lv. 7; xc. 10. (c) Is. xi. 14.

Part. PERF., pl. , Is. xxxi. 5; Zech. v. 1, 2.

Inf. PRES., Job v. 7; Prov. xxvi. 2.

Pih. pres. , (a) Flew. (b) Caused to fly, brandished a sword. (a) Gen. i. 20; Is. vi. 2.

Part. , (a) Is. xv. 2; xxx. 6.

Inf. AFF. , (b) Ezek. xxxii. 10.

Hiph. pres. , Turned the eyes quickly on, Prov. xxiii. 5.

Hith. pres. , i. q. Kal. (b) Hos. ix. 11.

, II. v. pres. , Syr. , duplicavit, involvit; defectit viribus. Was in obscurity, was oppressed with calamity, Job xi. 17. See my note.

, v. i. q , which see. Used only in the Imperative plural , Judg. xix. 30; Is. viii. 11.

, v. Kal non occ. A Chaldee form of , which see. Was striated, was pressed.

Hiph. pres. , Presses, crushes, Amos ii. 13.

Part. , Pressing down, Ibid.


Imp. PRES., Judg. v. 12; Ps. xlv. 13; Is. li. 9; Zech. xiii. 7, &c.

Niph. pres. , (a) Pass. of Kal, Jer. vi. 22; xxv. 32; Zech. iv. 1, &c. (b) Pass. of Pih. [c], Hab. iii. 9.

Part. , Zech. ii. 13.

Pih. PRES., pres. , (a) Roused. (b) Excited, stirred up. (c) Raised a spear, scourge, cry. (a) Is. xiv. 9; Cant. ii. 7; iii. 5, &c. (b) Prov. x. 12; Zech. ix. 13. (c) 2 Sam. xxiii. 18; 1 Chron. xi. 11. 20; Is. x. 26; xv. 5.

Inf. (b) PRES., Job iii. 8.

Imp. PRES., Ps. lxxx. 3.

Hiph. PRES., pres. ‏, apoc. , and .

I. q. Pih. [a] Cant. ii. 7; Is. l. 4; Zech. iv. 1, &c. [b] Deut. xxxii. 11; 2 Chron. xxxv. 22; Is. xli. 2, &c. (b) I. q. Kal, Ps. vii. 9; cviii. 3.

Part. , (a) Isa. xiii. 17; Jer. l. 9, &c.

Inf. PRES., Ps. lxxxi. 20, &c.

Imp. PRES., (b) Ps. xxxv. 23. , Joel iv. 9.

Hith. PRES., pres. , i. q. Kal, Job xvii. 8; xxxi. 29.

Part. , Isa. lxiv. 6.

Imp. PRES., Isa. lii. 17.


Pih. PRES., pres. , Blind, Exod. xxxvi. 5; Deut. xvi. 19; 2 Kings xxvii. 7; Jer. xxxv. 7; lli. 11. See p. 163, Serm. Diss.

, m. pl. , (a) Blind. (b) Mentally blind. (a) Exod. iv. 11; Lev. xix. 14; Deut. xxvii. 18; Is. xxxix. 18, &c. (b) Is. xlii. 19; xliii. 8.


, m. Blindness, Deut. xxviii. 28; Zech. xii. 4.

f. Id., Lev. xxi. 22.


Pih. PRES., pres. , Constr. immed. (a) Made crooked. (b) Made unfair, unequal. (c) Perverted judgment. (d) Treated unjustly. (e) Bowed down. (a) Ps. cxlvi. 9;
Eccl. vii. 13. (c) Job viii. 37 xxxiv. 12. (d) Ps. cxix. 78.

Inf. יָדְיָ. (b) Amos viii. 5. (d) Lam. iii. 37.

'עָלָם, v. Once, Inf. יָדְיָ, Is. l. 4. Arab. 'גָלָבָא, r. aff. יָדְיָ. Unjust treatment, Lam. iii. 59.


'גֶלֶגֶל, m. pl. יָדְיָ, aff. יָדְיָ. Arab. שָׁנֶגֶל, capra. Syr. שָׁנֶגֶל, Id. (a) A goat.

(b) Pec. A she-goat. (c) In the pl. Goats' hair. (a) Lev. iv. 23; vii. 23; xvii. 3, &c. (b) Gen. xxxi. 38; xxxii. 14; Num. xv. 27, &c. (c) Exod. xxv. 4; xxxv. 26; Num. xxi. 20. Castell, after Bochart, compares the Greek αἴχαλον.

'גֲלָל, m. pl. יָדְיָ, Chald., Id., Ezra vi. 17.

םָלָל, m. pl. יָדְיָ, aff. יָדְיָ, יָדְיָ, יָדְיָ, יָדְיָ, יָדְיָ, יָדְיָ, יָדְיָ, &c., it. יָדְיָ, r. יָדְיָ. (a) Strength, power, might: [1] Of God. [2] Of a king or nation. [3] Of the body. [4] Of a tower, or city. [5] Of the voice. (b) Ascription of power, praise. (c) Source of strength, refuge. (a), [1] 1 Chron. xvi. 26; Job xii. 16; Ps. lxxii. 12, &c. [2] Judg. v. 21; 1 Sam. vi. 14; Ps. xxxii. 11, &c. [3] Job xlii. 14; Prov. xxi. 17. [4] Judg. ix. 51; Ps. lxi. 4; Is. xxvi. 1, &c. [5] Ps. lxviii. 34. (b) Ps. viii. 3. (c) Ps. xxviii. 7; xli. 2; cxviii. 14, &c. הָלַל, with all his might, exerting himself to the utmost, 2 Sam. vi. 14; 1 Chron. xiii. 8. 'דָּלָל, instruments of praise, 2 Chron. xxx. 21.

טָלָל, thrice only, Lev. xvi. 8. 10. 26. The different interpretations of this word, as well as the arguments for and against them, may be seen in Bochart. Hieroz., tom. i., p. 650. The most natural appears to be "the goat of departure," or "the scape-goat," from יָדְיָ, and יָדְיָ. The objection urged against this interpretation, that יָדְיָ always signifies a she-goat, is manifestly without foundation, as may be seen by the passages quoted above.

בָּלָל, v. pres. יָדְיָ. Constr. immed. it. med. יָדְיָ. Left. (a) Left behind. (b) Allowed to remain. (c) Went away from. (d) Forsook, neglected: [1] God. [2] A person. [3] A law or practice. (e) Failed. (f) Allowed to fail, took away. (g) Left unrestrained, loosened, gave loose to. (h) יָדְיָ, Left in the hand of. (a) Gen. xxxix. 12; l. 8; Exod. ii. 20, &c. (b) Judg. ii. 21; Mal. iii. 19. (c) Gen. ii. 24; xlv. 22; Jer. xxv. 35, &c. (d), [1] Deut. xxxi. 16; 1 Kings ix. 9; 2 Chron. xxi. 10, &c. [2] Job xx. 19; Ps. lxxxi. 11; Is. xlix. 14, &c. [3] 2 Chron. xii. 1; Is. lvii. 2; Ezek. xxxxi. 8, &c. (e) Ps. xxxviii. 11; xl. 13. (f) Gen. xxiv. 27; Ruth ii. 20. (g) Job x. 1. (h) Gen. xxxix. 6; 2 Chron. xii. 8; Neh. ix. 28, &c. Part. יָדְיָ, aff. יָדְיָ, fem. יָדְיָ, pl. יָדְיָ, constr. יָדְיָ, Prov. vii. 13; x. 17; Zech. ii. 17, &c.

Part. pass. יָדְיָ, f. יָדְיָ, constr. יָדְיָ, pl. יָדְיָ, Is. liv. 6. (g) Deut. xxxii. 36; 1 Kings xiv. 10; xxi. 21, &c.

Inf. יָדְיָ, יָדְיָ, aff. יָדְיָ, יָדְיָ, &c., Gen. xlviii. 22; 2 Kings viii. 6; Jer. xii. 16; xiv. 8, &c.

Imp. יָדְיָ, and יָדְיָ, pl. יָדְיָ, aff. יָדְיָ, Ps. xxxvii. 8; Prov. ix. 6; Jer. xlii. 11; li. 9, &c.

Niph. יָדְיָ, pres. יָדְיָ. Pass. of Kal, Lev. xxvi. 43; Job xviii. 4; Neh. xiii. 11, &c. Part. יָדְיָ, f. pl. יָדְיָ, Ps. xxviii. 25; Ezek. xxxvi. 4.

Puh. יָדְיָ, יָדְיָ, i. q. Niph. Is. xxxii. 14; Jer. xlix. 25.

מָלָל, m. pl. aff. יָדְיָ, Ezek. xxvii. 12. 14. 16. 19. 22. 27. 33. Apparently, (a) Any thing parted with, Merchandise: and (b) A place employed in merchandize, a market. לְנֵסָלָל יָדָאָרָן סָוִי, וְמָלָם בָּסָוִי. יָדָאָרָן, r. יָדְיָ. Mighty, Ps. xxiv. 8. Mighty men, Is. liii. 17.

מָלָל, m. aff. יָדְיָ. Might, of God, Ps. lxxvi. 4; cxlv. 6: in war, Is. xlii. 25.

יָדְיָ, v. pres. יָדְיָ, apoc. יָדְיָ. Constr. abs. it. med. יָדְיָ. Arab. יָדְיָ, potens, honoratus.
factus est; vicit potentia; fortitudo, potestas, dignitas. Syr. fortis, fortificatus est, invictus.
(a) Was strong. (b) Prevailed. (c) Considered himself strong, confounded in. (d) Showed himself strong. (a) Isa. xxxix. 14; Eccl. vii. 19. (b) Judg. iii. 10; vi. 20; Ps. ix. 20; Dan. xii. 12. (c) Ps. lii. 9.
Inf. constr. וָה, Prov. viii. 28.
Imp. וָה, (d) Ps. lxxxviii. 29.
Hip. וָה, וָה, Made strong or bold. וָה, put on a bold face, Prov. vii. 13. וָה, Id., Prov. xx. 29.
נַעֲרַף, f. twice, Lev. xi. 13; Deut. xiv. 12. An unclean bird: according to the xxx. וָלָא לָא, the sea-eagle. The Vulgate agrees with this; but Bochart insists that it is rather the black eagle, μαλακερός, valeria. So named, as in Latin, from its strength. See Hieroz., tom. ii., p. 188.
נָלַע, v. Kal non occ. Arab. מָנַע, instrumentum quo terra
תָּנְדוּר. Eth. יָנְדוּר : puteus.
Ph. pres. aff. נָדַו. Digged it, Is. v. 2; Al. non occ.
נָלַע, f. Chald. constr. וָלַע, aff. וָלַע נָלַע, annulus. An engraved ring, a seal, Dan. vi. 18.
Syr. מָלַע, Id. Helped, assisted. Constr.
Part. וָלַע, pl. constr. וָלַע, aff. וָלַע, &c., 1 Kings xx. 16; Job ix. 13; Ps. cxviii. 7, &c.
Part. pass. וָלַע, Is. xxxi. 3.
Inf. constr. וָלַע, aff. וָלַע, &c., 1 Chron. xii. 17; xv. 26, &c.
Imp. aff. וָלַע, pl. aff. וָלַע, Jos. x. 4; Ps. cix. 26, &c.
Niph. וָלַע, pres. וָלַע, Pass. of Kal, Ps. xxviii. 7; Dan. xi. 34.
Inf. וָלַע, 2 Chron. xxi. 15.
Niph. part. וָלַע, i. q. Kal, 2 Chron. xxviii. 23.
נָלַע, m. aff. נָלַע, דָּלַע, &c. (a) Help. (b) Helper. (a) Exod. xviii. 4; Deut. xxxii. 26; Ps. xx. 3, &c. (b) Gen. ii. 18; Ps. lxx. 6; cxv. 9, &c.
נָלַע, f. of the last, constr. וָלַע, aff. וָלַע, &c. Id., Judg. v. 23; Job vii. 13; Ps. lxiv. 20, &c. With י מָלַע, Ps. lxiv. 27; ixl. 8; xciv. 17. וָלַע, Id., Ps. l. 3; cviii. 13.
נָלַע, f. i. q. נָלַע. (a) A court of the temple, 2 Chron. iv. 9; vi. 16. (b) A border, or surface running round the altar, Ezek. xliii. 14. 17. 20; xlv. 19.
נָלַע, m. Arab. מָנֵלָע, r. נָלַע, נָלַע, nedid. (a) A grave, Job xix. 24; Jer. xvii. 1. (b) A pen, Ps. xlv. 2; Jer. viii. 8.
נָלַע, fem. Chald. i. q. נָלַע, Counsel, wisdom, Dan. ii. 14.
נָלַע, v. pres. נָלַע, apoc. נָלַע. Constr.
immed. Arab. מָנֵלָע, r. נָלַע, manus acceptit
rem; r. עָלָה, taxit rem. Syr. מָנִים, delemit. (a) Put on, covered himself, wore. (b) Covered. (c) Probably, Involved, in a military sense. (d) Probably, Took possession of, invested himself with: see Is. xxii. 21. (e) Phr. מָנִים, Covered his upper lip. (a) Ps. lxxvi. 13; cix. 19. 29; Is. lix. 17. (b) Ps. lxxxiv. 7.
(d) Jer. xlili. 12. (e) As a mark of mourning or shame, Lev. xiii. 45; Ezek. xxiv. 17. 22; Mic. iii. 7.
Part. וָלַע, aff. וָלַע. (a) 1 Sam. xxviii. 14; Ps. civ. 2. (c) Is. xxii. 17. In Cant. ii. 7, we have יָלַע. Vulg. vagari incipiam. Hence, Datho reads יָלַע; but Schultens, whom Gesenius follows, translates it by quasi deliquium animi patiens. Comp.
Arab. מָנֵלָע, מָנֵלָע, deliquium animi passus est.
Inf. נָלַע, (c) Is. xxii. 17.
Hiph. נָלַע, Placed as a covering, Ps. lxxxix. 46.
נָלַע, masc. pl. aff. נָלַע. Arab. מָנֵלָע, maceravit et concinnavit pellem; מָנֵלָע, pelles macerata et parata. A skin prepared for holding milk or water, a bottle of skin, Job xxii. 24. Al. non occ. See the notes.
נָלַע, fem. plur. aff. נָלַע, once,
indignatio. (a) Was angry with, with.
(b) Rushed on with anger, pounced on, with. (a) 1 Sam. xxv. 14. (b) 1 Sam. xiv. 33; xv. 19.

מלטך, m. constr. עטך, pl. non occ. Any rapacious animal, either (a) Bird, or (b) Beast. (a) Gen. xv. 11; Is. xviii. 6; Ezek. xxxix. 4. (b) Jer. xii. 9. Doubtful, Is. xlvi. 11.

מלטך, m. 2 Chron. xxxiii. 7, i. q. מִלָּתָךְ, which see.

utilities, once. Arab. אֶּמֶּרֶת, r. עִמָּר, sitivit; עֵמֶר, sitis, ira. Probably, Drought, Is. xi. 15. יָרָה, with the drought of his wind i. e. with a strong drying wind.

מלטך, f. constr. עטך, aff. עטך, &c. dual עֵטֶךְ, constr. dual and pl. עֵטֶךְ, aff. עֵטֶךְ, &c. Arab. עֵטֶךְ, occlus; fons. Syr. and Æth. Id. (a) An eye. (b) The sight. (c) The judgment, feeling. (d) Appearance to the eye, colour, sparkling, glitter. (e) עֵטֶךְ, Outward appearance. (f) Pl. עֵטֶךְ, constr. עֵטֶךְ, A fountain, spring. Phrr. (g) עֵטֶךְ, Face to face. (h) עֵטֶךְ, The face of the earth. (i) עֵטֶךְ, In the sight of, before. (k) עֵטֶךְ, In the judgment of —, as [1] עֵטֶךְ, [2] — עֵטֶךְ, [3] — עֵטֶךְ. (a) Gen. xiii. 14; xx. 16; xlv. 21, &c. (b) 2 Sam. xx. 6; Ps. xxxiii. 18. (c) Deut. vi. 16; xv. 9; xxviii. 56, &c. (d) Lev. xiii. 55; Num. xi. 7; Prov. xxiii. 31; Ezek. i. 4, 7, &c. (e) 1 Sam. xvi. 7. (f) Gen. xvi. 7; xxiv. 28; Exod. xv. 27; 2 Chron. xxiii. 3, &c. (g) Num. xiv. 14; Is. lii. 8. (h) Exod. x. 15; Num. xxii. 5. 15. (i) Gen. xxii. 11; Exod. iv. 30; xix. 11, &c. (k), [1] Gen. vi. 8; xxxiii. 8. 15, &c. [2] Deut. ix. 18; xxxi. 29, &c. [3] Deut. xii. 28; xxxi. 9, &c. Hence—


מלטך, f. עטך, pl. עטך. See אֶמֶּרֶת. (a) Weary. (b) Parched, (a) Gen. xxv. 29; Deut. xxxv. 18; Judg. viii. 14, &c. (b) Job xxii. 7; Ps. lxxi. 2; exlxi. 6; Prov. xxv. 25; Is. xxxii. 2, &c.


מלטך, f. r. עטך. (a) Darkness, Amos iv. 13. (b) With עֵטֶךְ, עֵטוּךְ, for
Great, singular darkness, Job x. 22. 

דַּעְתֵּר, masc. aff. הָדַעְתֵּר, pl. הָדַעְתֵּר. Arab. 

אֲסִינִיס, tnm potissimum a. sinus silvestre.

(a) Ass. (b) Pec. A male ass. (c) A young ass. (a) Judg. x. 4; xii. 14; Is. xxx. 6. 24. (b) Gen. xxxii. 16. (c) Gen. xli. 11; Job xi. 12; Zech. ix. 9.

דָּעַת, f. aff. דָּעַת, &c. pl. דָּעָת (once, Judg. x. 4, דָּעַת), constr. דָּעַת, &c. aff. דָּעַת, &c. A city, town, settlement. Gen. iv. 17; xi. 4; xxiv. 10, &c. דָּעַת נְבוּדָת, a walled town, Lev. xxv. 29. דָּעַת, the royal residence, 2 Sam. xii. 26. דָּעַת נְבוּדָת, city of David, i.e. his residence, Zion, 1 Kings iii. 1; 1 Chron. xi. 5, &c. The origin of the word is doubtful: according to Castell, it is related to דָּעַת, and דָּעַת.

דָּעַת, m. Chald. pl. דָּעָת, r. דָּעַת. A watcher, applied apparently to an angel, Dan. iv. 10. 14. 20.

דָּעַת, in Ps. lxxiii. 20; Jer. xv. 8; Hos. vii. 4; and xi. 9, is variously interpreted.

Gesenius compares the Arab. דָּעַת, according to current practice, to the root דָּקָט, and deduces the ideas of heat, anger, and fear. Others consider the word as equivalent to דָּעַת, and to be derived from it. All these passages, however, may be satisfactorily interpreted from the two significations of דָּעַת, already given, and that of the verb דָּעַת.

דָּעָת, and דָּעִית, m. pl. דָּעִית. Arab. דָּעִית, carne nudaet us; דָּעִית, nudaus carne.

(a) Naked, Gen. iii. 7, 10, 11; Ezek. xviii. 7, 16. (b) Nakedness, Deut. xxviii. 45. See דָּעִית.

דָּעִית, see דָּעִית.

דָּעִית, The spider, Job viii. 14; Is. lix. 5. Arab. דָּעִית, Id.

דָּעִית, m. pl. constr. מַדְעִית, aff. מַדְעִית. The jerboa. Dipus jaculus of Linnaeus, Lev. xi. 29; 1 Sam. vi. 4, 5, 11, 18; Is. lxvi. 17.

Arab. דָּעָית, plur. mares murium, quibus; דָּעָית, nomen est.

דָּעָית, m. pl. דָּעָית. Arab. דָּעָית, unis, qui ab anteriore oris parte camelli

religatur ad interiorem pedem. (a) A fetter, Prov. viii. 22. (b) Pl. Ornamental foot-rings, worn by the Jewish women, Is. iii. 18. Hence—

דָּעָית, v. Pth. pres. דָּעָית. Wear foot-rings, make their foot-rings sound, Is. iii. 16.

דָּעָית, v. pres. aff. דָּעָית. Constr. immed. it. med. דָּעָית. Arab. דָּעָית, turbidus, faculentus fuit. II. Faculentum reddidit. Troubled water; hence, metaphor. Troubled in mind, or circumstances, caused sorrow, vexation, or disgrace, Gen. xxxiv. 30; Josh. vii. 25; 1 Sam. xiv. 30; 1 Kings xvii. 18.

Part. דָּעִית, aff. pl. דָּעִית, Judg. xii. 35; 1 Kings xviii. 17, &c.

Niph. דָּעִית, Pass. of Kal. Wás irritated, excited, Ps. xxxix. 3.

Part. fem. דָּעִית, as a subst. Vexation, trouble, Prov. xv. 6.

דָּעִית, once, once, Ps. cxxl. 4. An asp. So the Versions generally. Bochart derives the name from דָּעִית, pervertit, præpostere dispositi.

From upon, Exod. xi. 36. [2] From above, Gen. xxvii. 39. † יָטָל, Above, Gen. i. 7.

ירָל, Chald. aff. יָטָל, יָטָל, יָטָל, Id., Ezra iv. 12; v. 3; Dan. vi. 19, &c.

ירָל, m. r. יָטָל. The Lofty One, the Most High, Hos. vii. 16; xi. 7.

ירָל, and יָטָל, m. aff. יָטָל, יָטָל, יָטָל, Arab. יָטָל, vinculum cervicis, sive ex ferro sive é loro. (a) A yoke. (b) Metaph. Servitude. (a) Num. xix. 2; Deut. xxiii. 3; 1 Sam. vi. 7, &c. (b) Deut. xxvii. 48; 1 Kings xii. 4; Is. ix. 3, &c.

ירָל, Chald. with יָטָל. Above, Dan. vi. 3.

ירָל, m. pl. יָטָל, once, Is. xxxii. 4.

Arab. יָטָל, barbarus, religionem Muhammedis non profetis. A foreigner, stammerer.

וּלָל, v. pres. וּלָל, apoc. וּלָל. Constr. abs. it. immed. it. med. וּלָל, מִלָּה, etc. (a) Went up, came up. (b) Arose, of the dawn. (c) Grew up, grew. (d) Increased. (e) Produced. (f) Was put upon. (a) Gen. xlix. 4; Exod. xiii. 38; xiii. 3; Josh. viii. 20; Judg. xxi. 5, &c. (b) Gen. xix. 15; xxxii. 26. (c) Gen. xl. 10; Deut. xxxix. 22; Is. v. 6, &c. (d) 2 Chron. xviii. 34. (e) Prov. xxiv. 31. (f) Num. xix. 2; Judg. xvi. 17; Ezek. xlv. 17, &c.

Inf. וּלָל, constr. וּלָל, aff. וּלָל, &c., Gen. xlvi. 4; Exod. xiii. 12; Deut. ix. 9, &c.

Imp. וּלָל, וּלָל, pl. וּלָל, Gen.xxxv. 1; 1 Sam. xxxv. 35; Jer. xlv. 4, &c.

Part. וּלָל, f. וּלָל, pl. וּלָל, f. וּלָל, Gen.xxxviii. 13; Judg. xx. 31; 1 Sam. ix. 11. (c) Gen. xli. 22.

Niph. וּלָל. (a) Is exalted, of God, Ps. xlvii. 10; xvii. 9. (b) Was lifted up, Ezek. ix. 3. (c) Was led away, 2 Sam. ii. 27. (d) Was taken up, Ezek. xxxvi. 3.

Inf. וּלָל, (c) Jer. xxxvii. 11.

Hiph. וּלָל. pres. וּלָל, apoc. וּלָל. Causat. of Kal. (a) Caused to go or come up, carried or brought up. (b) Offered a burnt-offering. (c) Placed a thing on another. (d) Placed, set up. (a) 1 Sam. xii. 6; 2 Kings xvii. 14; Neh. ix. 18, &c. (b) Gen. viii. 20; Lev. xvii. 8; 2 Chron. xii. 12, &c. (c) 1 Kings x. 17; 2 Chron. iii. 14; Lam. ii. 10, &c. (d) Num. viii. 2.

Inf. וּלָל, constr. וּלָל, וּלָל, &c., Jer. xi. 7; Ezek. xxii. 46; xxvi. 3, &c.

Imp. וּלָל, f. וּלָל; pl. וּלָל, 1 Sam. xxviii. 11; Exod. xxxiii. 12; Jer. ii. 27, &c.

Part. וּלָל, constr. וּלָל, f. וּלָל, constr. וּלָל; pl. וּלָל, constr. וּלָל, Lev. xi. 45; Deut. xiv. 7; xx. 1; Lev. xi. 26; 2 Sam. vi. 15, &c.

Hoph. וּלָל, וּלָל, Pass. of Hiph. (a) Nah. ii. 7. (b) Judg. vi. 28. (c) 2 Chron. xx. 34.

Hith. pres. apoc. וּלָל. 'Lifts up himself, Jer. li. 3.

וּלָל, masc. constr. וּלָל, aff. וּלָל; pl. constr. וּלָל, aff. וּלָל, r. וּלָל. (a) A leaf. (b) Foliage. (a) Lev. xxvi. 36; Gen. vii. 11, &c. (b) Gen. iii. 7; Jer. xvii. 8, &c.

וּלָל, r. Chald. וּלָל. Arab. וּלָל, causa, pretextus. A pretext, ground for complaint, Dan. vi. 5, 6.

וּלָל, and וּלָל, f. constr. וּלָל, aff. וּלָל; pl. וּלָל, aff. וּלָל, r. וּלָל. (a) A burnt-offering, Lev. i. 10; vii. 8; xvi. 24, &c. (b) A step, Ezek. xl. 26. (c) Contraction of וּלָל, Ps. lvii. 3; lvii. 7.

וּלָל, pl. fem. וּלָל, Chald. Id. (a) Ezra vi. 9.

וּלָל, Hos. x. 9, for וּלָל, which see.

וּלָל, pl. m. aff. וּלָל, וּלָל, וּלָל, r. וּלָל. Youth, time of youth, Job xx. 11; xxxviii. 25; Ps. lxxxiv. 46; xc. 8; Is. liv. 4.

וּלָל, f. once. Arab. וּלָל, depastus fuit; וּלָל, adhaesit, affixus fuit; וּלָל, hirudo. A leech, Prov. xxx. 15.

וּלָל, v. pret. non occ. pres. וּלָל, i. q. וּלָל, and וּלָל. Rejoiced, applied occasionally to inanimate things, 2 Sam. i. 20; Ps. lx. 8; xcvii. 12; Prov. xxiii. 9, &c. Constr. abs. it. with וּלָל, or וּלָל, of the subject of joy.

Inf. וּלָל, Is. xxiii. 12.

Imp. f. וּלָל, pl. וּלָל, Ps. lxviii. 5.

וּלָל, m. Rejoicing, one who rejoices, Is. v. 14.

וּלָל, f. Arab. וּלָל, nubibus obductum fuit coelum; וּלָל, magna obscurationis noctis. Darkness, Gen. xv. 17; Ezek. xii. 6, 7, 12.

וּלָל, m. once. A pestle, Prov. xxvii. 22: r. וּלָל, from its rising.
High, in situation or power. (a) Lofty, of a building. (b) Higher, upper, in place. (c) High, in rank. (d) Highest, supreme, of God. (e) The Most High. (a) 1 Kings ix. 8; 2 Chron. vii. 21. (b) Gen. xi. 17; Josh. xvi. 5; 2 Kings xvii. 17; Ezek. xliii. 5, &c. (c) Deut. xxvi. 19; xviii. 1. (d) Gen. xiv. 18-20; 22; Ps. xviii. 33, &c. (e) Num. xxxiv. 16; Deut. xxxii. 8; Ps. ix. 3, &c.

לֶבַע, pl. וֹלְבָה, Id. (e) Dan. vii. 22. 25.

לֶבַע, pl. וֹלְבָה, constr. וֹלְבָה, r. וֹלְבָה. Rejoicing; habitually rejoicing, or expressing joy. Is. xiii. 3; xxii. 2; xxiv. 8, &c.

וֹלְבָה, m. once, A crucible, Ps. xii. 7; r. וֹלְבָה. Comp. אָתַמ. עָנֵב : separatavit, segregavit.

לֶבַע, f. pl. וֹלְבָה, aff. וֹלְבָה, &c., r. וֹלְבָה. (a) Action. (b) An action: either, [1] A noble action, or [2] A wicked action. (a) Ps. xiv. 1; lxvi. 5; cxli. 4. (b) 1 Sam. ii. 3. [1] Ps. ix. 12; lxvii. 13, &c. [2] Ezek. xx. 43; xxiv. 14; Zeph. iii. 11, &c. וֹלְבָה כְּאֹתָה, ascribed actions to her which have no existence except in his words, Deut. xxii. 14. 17.

לֶבַע, fem. r. וֹלְבָה. Action, Jer. xxxii. 19.

לֶבַע, f. aff. וֹלְבָה, r. וֹלְבָה. Rejoicing, ground of rejoicing, Hab. iii. 14.

לֶבַע, f. Chald. aff. וֹלְבָה, i. q. וֹלְבָה. An upper room, a chamber, Dan. vi. 11.

לֶבַע, v. Kal non occ. Arab. אָנָנָּה, bibendum dedit secundă vice; causam praebuit. Syr. אַנָנָּה, effectus, causam prebuit; it. ingressus est. Entered into; did effectually or habitually.

Pih. לֶבַע, pres. לֶבַע. (a) Made to enter. (b) Treated, acted towards, with. (c) Affected, affected painfully, with. (d) Repeated an action, went over again, gleaned, immed. (e) Acted as a child. See לֶבַע. (a) Job xvi. 15. (b) Lam. i. 22; ii. 20. (c) Lam. iii. 51. (d) Lev. xix. 10; Deut. xxiv. 21; Judg. xx. 45; Jer. vi. 9.

Inf. לֶבַע, (b) Jer. vi. 9. Impf. לֶבַע, (b) Lam. i. 22. Part. לֶבַע, (e) Isa. iii. 12. Puh. לֶבַע, Pass. of Pih. Was done or caused, Lam. i. 12.

Hith. לֶבַע, constr. med. (a) Exerted himself in action, put forth his power against. (b) Abused his power over, insulted. (c) Practised. (a) Exod. x. 2; 1 Sam. vi. 6. (b) 1 Sam. xxxii. 4; Judg. xix. 25, &c.

Inf. לֶבַע, (e) Ps. cxlii. 4.

לֶבַע, v. Chald. וֹלְבָה. Entered, Dan. ii. 16; v. 10. See Keri.


לֶבַע, pl. fem. constr. וֹלְבָה, r. וֹלְבָה. What is left for gleaning, gleanings, Judg. vii. 2; Is. xvii. 6; xxiv. 12; Jer. xlix. 9; Obad. 5; Mic. vii. 1.

לֶבַע, masc. — plur. non. occ. — לֶבַע, fem. — plur. יַבָה.

Arab. אָנָנָּה, adolescence, juvenis plena ætatis.

Syr. אָנָנָּה, fem. אָנָנָּה, id. The leading notion seems to have consisted in excitation, impression, or the like; and thence to have extended itself to youth, as the season peculiarly subject to it; thence growth. Arab. cogn. אָנָנָּה, dolor; אֲנָנָּה, conj. v. benignit tractavit; אֲנָנָּה, pro-pulit; אֲנָנָּה, cupido; אֲנָנָּה, id. Syr. אֲנָנָּה, iratus est. Cogn. אֲנָנָּה, injury afficit. Thence, to knowledge, as אֲנָנָּה,
signum, indicium, or mark impressed: meton. *σεντία, &c. Thence to the world (ου), as containing marks of the Divine wisdom (Ps. xix.) And thence, as this is but partially discoverable to man, probably arose the notion of hiding, concealing; eternity, as an indefinite period, &c. Elth. *σαρωλοι : *σαρωλολίατοι consecuravit. Also the Samaritan, *σαρωλοι, connivit. Masc. but twice, 1 Sam. xvi. 56; xx. 22; i. q. מִשְׁמָר, vr. 21. Youth, young man. Fem. seven times only, viz., Gen. xxiv. 43; Exod. ii. 8; Is. vii. 14; Ps. lxviii. 26; Prov. xxx. 19; Cant. i. 3; vi. 8. In all of which a young unmarried, but marriageable, woman, or virgin, must necessarily be meant. The place most disputed has been Is. vii. 14, where Gesenius says, with the rashness peculiar to his school, "de conjuge juvenilis, recens nupta"... lxx. male reddent παρθένους. But, is there any usage justifying this? Certainly he has produced none. מִשְׁמָר, he tells us, would properly express virgin. And is this liable to no exception? See Joel i. 8. A parallel to which cannot be found with מִשְׁמָר occurring in it. This word, therefore, is less decisive than the word מִשְׁמָר, as to the meaning of virgin. If this word, then, signifies marriageable young woman only, it cannot be shown also to signify married young woman. If Aquila, Symmachus, and Theodotion, rendered it by μεταφρας, it ought to be remembered that this was done for a party purpose, such as that which has influenced Gesenius. Nor will his appeal—with Michaelis—to the usage of the German jungfrau, avail any thing here: it is to Hebrew, not to German, usages that the appeal must be made: and no such appeal can be made in this place. Besides, our passage would be without point or meaning, as Michaelis has justly observed, were a young married woman only meant (Supp. Lex. Heb. sub voce); much more out of place would the name of Immanuel be, as applied to such issue. Comp. Is. viii. 8; Matt. i. 23. Jerome has, on Is. vii. 14, "Lingua quoque Punic, que de Hebra- orum fontibus manare dicitur, proprius virgo ALMA appellatur." Why has Gesenius, who so often appeals to the Punic, omitted to do so on this occasion? On the use of the definite article, as prefixed in this place, see Gram. artt. 180. 14; 221. On the force of the pres. tense in מָשַר, art. 231. 19, note.

And, on the exegetical sense of the place; see my Sermons and Dissertations (London, 1830), p. 273, seq. In the terms, מָשַר וַתִּמָּשֵׂה, therefore, i. e. the virgin, or marriageable young woman, shall be with child, a married woman could not possibly have been meant; neither could an unmarried young woman illegitimately, for this was folly and corruption in Israel, and could not have had place here: nor could any other except some young woman, of whom intimation had formerly been given, as the addition of the article requires. "The woman's seed" (Gen. iii. 15; Gal. iv. 4), as already predicted, and applied by inspired authority, concurs well with every particular connected with this place; while every other attempt to interpret it presents some insuperable difficulty: the usual interpretation, therefore, is the true one.

**מָשַר, v. Kal non occ. except part. pass. מִשְׁמָר, aff. pl. מִשְׁמָר. Our hidden things, sins, מִשְׁמָר. Ps. xc. 8; but sins of youth (Arab. مَاشْمَر, adolecentia), might as well be meant. Comp. Job xx. 11. See my note here, and comp. Ps. xxvii. 7. And so the Targumist. On the etym. see מִשְׁמָר, above.

Niph. מָשַר, pres. non occ. Constr. med. מִשָּׂר, it. abs. Became, was, hidden, concealed, Lev. iv. 13; v. 2, 3; Num. v. 13; Job xxviii. 21; 2 Chron. ix. 2.

Part. מָשֵׂר, pl. מָשְׂרִים, 1 Kings x. 3; Eccl. xii. 14; Ps. xxvi. 4.

— f. מָשָּׂר, Nah. iii. 11.

Niph. מָשֶׂר, pres. מָשָּׂר, מָשָּׂר, Constr. immed. obj. it. with מָשָּׂר, of person or thing. Hide, conceal, 2 Kings iv. 27; Is. i. 15; Ezek. xxii. 26; Job xiii. 3: it. med. מָשִׂיר, 1 Sam. xii. 3; מָשָּׂר, Ps. x. 1; Lam. iii. 56.

The context will sufficiently point out the feelings of the writer in each case.

Infin. מִשְׁמָר, Lev. xx. 4, only.

Part. מִשְׂרָה, Prov. xxviii. 27; Job xiii. 3, al. non occ.

Hithp. מִשְׂרָה, pres. מִשָּׂרָה, מִשָּׂרָה, i. q. Niph. Constr. abs. it. med. מִשָּׂר, Deut. xxii. 1. 4; Ps. lv. 2; Is. lviii. 7; Job vi. 16. See my note.

**מָשַר, def. מָשָּׁר, pl. מָשָּׁר, def. מָשְׂרֵי, i. q. Heb. מִשָּׂר. See מָשַר above. An indefinite period of time, either, (a) future, or (b) past. (a) For ever, eternal, Dan. iii. 33; iv. 31; vii. 18. 26. Pl., Dan. ii. 4. 44; vi.
18, &c. (b) Eternity; everlasting, Dan. ii. 2; Ezra iv. 15.

Of these, and similar terms, as occurring in the titles of some Psalms, nothing certain is, or can be known. Nor is it likely that they are of any great importance. Rosenmüller's "Explicatio Dictionum nonnullarum, in Psalmorum titulis," need only to be read over to afford sufficient proof of this. It will be found prefixed to his first volume of Scholia on the Psalms. The expression מָלְאָךְ, occurs again, Ps. lxviii. 15, where Gesenius tells us the context requires that it should be, "i. q. מָלְאָךְ, aeternitas . . . . in perpetuum—lexis reus aiónas"—which, perhaps, may be fairly doubted. The Targumist has, "in diebus pueritiae nostræ," reading מָלְאָךְ, in one word, with a sense deduced from מָלְאָךְ above. The Syr. read, מְלָאךְ, which is most probably the true reading; to be taken in the sense of מָלְאָךְ, to death, quaed ad mortem, i.e. ever, so long as we live; corresponding in this way to the מְלָאךְ preceding. In this case the rendering of the סְנַפְּרָה will be rather paraphrasical: a thing common enough with them.

מָלְאָךְ, m. Patronymic of מָלְאָךְ, Chald. def. pl. מָלְאָךְ. Elamite, Ezra iv. 9.

מָלְאָךְ, v. pres. מָלְאָךְ, cogn. מָלְאָךְ, מָלְאָךְ. Constr. abs. מָלְאָךְ, rejoicing, Job xx. 18, only. See my note.

Niph. f. מָלְאָךְ. Becomes exulting, i.e. in exhibiting its power, Job xxxix. 13, only. The place is elliptical, requiring the repetition of מָלְאָךְ, from the preceding verse, with מָלְאָךְ, &c. See my note. Al. non occ.

Hithp. pres. with מָלְאָךְ, parag. מָלְאָךְ, i. q. Niph. Let us be exulting, rejoicing, once, Prov. vii. 18.

מָלְאָךְ, v. pres. pl. פִּיהַ מָלְאָךְ. They gulp, swallow down. This word is probably an שְׁמַרְנָה, i.e. so formed as to imitate the sound of the thing meant: once only, Job xxxix. 30. See my note on the place. Arab. מָלְאָךְ, bibendum dedit secunda vice, &c.; מָלְאָךְ, cupidus fuit; מָלְאָךְ, inserted in vas linguæ sorbitur conis, &c.

מָלְאָךְ, m. pl. מָלְאָךְ, Chald. i. q. Heb. מָלְאָךְ. A rib, once, Dan. vii. 5.
2 Sam. xxii. 28. "Of Chemosh, Num. xxi. 29, &c. Also, as qualified by a periphrasis, whom thou hast avenged (redeemed), Exod. xv. 13. Comp. xv. 10. 18, whom thou knowest not. Deut. xxviii. 33. saved, or, in Jehovah, the shield of thy help, I. xxxiii. 29. — numerous as the sand, &c., Josh. xi. 4. And so with prepp. etc., his people, my people, &c. Hence, applied to the tribes of Israel, Judg. v. 8, &c. — to the members of a family, either living or dead, Lev. xxi. 14; xix. 16; Gen. xxv. 8, 17, &c. The people generally, as distinguished from their leaders, 1 Kings xii. 16; 2 Kings xi. 17, &c. Thence, as soldiers, Judg. v. 2, &c. And so the pronouns prefixed, or separate, the definite article, &c. מֵאָדְבֹ ה, 2 Sam. xvi. 18. And, indeed, in every case, the qualifying terms sufficiently determine the precise force of this word. Pl., Deut. iv. 27; Ps. ix. 12, &c. Rarer form, Neh. ix. 22, 24; Judg. v. 14. Aff. מ, &c.; rare form, מֵאָדְבֹ, Judg. i. e. מֵאָדְבֹ, m. def. מֵאָדְבֹ, מֵאָדְבֹ, pl. def. מֵאָדְבֹ. Chald. Dani. iv. 7, 31; v. 19; vi. 26; vii. 14, &c.

מֵאָדְבֹ, prep. See מֵאָדְבֹ above. Syr. מֵאָדְבֹ. Arab. metath. מֵאָדְבֹ, With; which is universally the meaning of our Hebrew word, with such synonymous shade of difference as its situation may require; e.g. (as compared with Noldius, p. 572, seq.) With (cum). מֵאָדְבֹ מֵאָדְבֹ, just with unjust, Gen. xviii. 23; Cant. iv. 14, &c. (A, ab) מֵאָדְבֹ מֵאָדְבֹ, portion with God, Job xxvii. 13. (Ad) מֵאָדְבֹ מֵאָדְבֹ, let thy word be established with David, 2 Chron. i. 9. (Apud) מֵאָדְבֹ מֵאָדְבֹ, reside thou with him, Gen. xxvii. 44, &c. (Contra) מֵאָדְבֹ מֵאָדְבֹ, he fought with Israel, Exod. xviii. 8; Num. xx. 3, &c. (Coram) מֵאָדְבֹ מֵאָדְבֹ, 1 Sam. ii. 21. But, became great (i.e. grew up in estimation) with Jehovah, may be the true sense here. Comp. Luke ii. 52, παπά Θεο; 1 Kings xv. 14; Ps. lxxviii. 37, &c. (Erga) מֵאָדְבֹ מֵאָדְבֹ, ye do kindly with the house of my father, Josh. ii. 12; 2 Sam. iii. 8, &c. (Et) מֵאָדְבֹ מֵאָדְבֹ, memory of a wise man, with (that of) a fool, Eccl. ii. 16. Comp. 1 Sam. xvi. 12, &c. (Aquae ac) Much in the same way, Eccl. ii. 16; 1 Chron. xxxv. 8, &c. (In =) מֵאָדְבֹ מֵאָדְבֹ, another spirit with him, Num. xiv. 24. Comp. Deut. viii. 5; Josh. xiv. 7, &c. (Inter, together with) Is. xxxviii. 11; Ps. lix. 29, &c. (Nempe) מֵאָדְבֹ מֵאָדְבֹ, with my son, with Isaac, Gen. xxi. 10; 2 Sam. ii. 5; Eccl. vii. 11. Noldius makes מֵאָדְבֹ equal to Lat. pro; but with no good reason. (Prater) מֵאָדְבֹ, "prater te." But this is unnecessary. The Psalmist asks, Whom have I in heaven? The context necessarily supplies the answer, God. He proceeds, with thee, I desire none on earth: none besides thee. The әә of St. Luke, xxiv. 21, is not, therefore, in point. (Pro) 1 Sam. xiv. 45; Dan. vi. 39: a moment's inspection will show require no such translation; with being sufficiently applicable. (Quamdiu) Ps. lxxii. 5, מֵאָדְבֹ, with (the duration of) the sun. (Quum, quando) מֵאָדְבֹ מֵאָדְבֹ, with the ascending, Ezra i. 11. (Sicut) מֵאָדְבֹ, with Jehovah; i.e. in his estimation, Deut. xviii. 13, &c. The same may be said of sub, in 2 Chron. xvii. 14, &c. Super, Job xxx. 1. Usum ad, Dan. iii. 33: see below. The truth is, in all such cases as these, much must rest upon the taste of the translator; for, although with, along with, or some such rendering, will always, perhaps, afford an obvious sense: yet, it will not always afford the exact and full sense which the preceding or following terms, or both, adopted by the translator may particularly require. And, into questions of this sort Lexicographers cannot enter. Nor need they specify the verbs requiring this or that sense in this particle; the discretion of the translator ought to look to this.

With prefixes and affixes, as these may require, e.g. מֵאָדְבֹ, and with, Gen. xxxiii. 1, &c. מֵאָדְבֹ, from with Jehovah, i.e. by his estimation, Ruth ii. 12; 1 Sam. xvi. 14, &c. מֵאָדְבֹ, who with, 1 Chron. v. 20. מֵאָדְבֹ, Eccl. i. 11.

מֵאָדְבֹ, with me, Lev. xxvi. 23, 40, &c. מֵאָדְבֹ, Gen. xxi. 22. מֵאָדְבֹ, 1 Sam. i. 26. מֵאָדְבֹ, with him, Gen. xiii. 1, &c. מֵאָדְבֹ, with her, Gen. iii. 6, &c. מֵאָדְבֹ, with us, Exod. x. 26, &c. מֵאָדְבֹ, with you, Gen. xlii. 38, &c. מֵאָדְבֹ, with them, Num. xxii. 12, &c. The fem. מֵאָדְבֹ, with me, may be the aff. with a form from the verb מֵאָדְבֹ, the insertion of ֶּ, as in this place, being unauthorized by any usage of this family of languages, Job vi. 4; ix. 33, &c., signifying, my standing, or th
like, for standing, being, with me. See Nold., pp. 576—7, with the "Annotationes et Vindicæ," p. 337, &c. And, for וָתָּן, וָתִּן, וָתֵּן, וָתֶּן, וָתִּן, וָתֵּן, in their proper places in that work; as construed with certain verbs, or with each accompanying particle, severally, as occurring in this. Also—

Chald. i. q. Heb. With, Dan. ii. 11. 18. 43; vi. 22; vii. 21. During with, וָתַּן, and the night: by night, Dan. vii. 2. וָתַּן דָּיָן, with generation and generation, i. e. endures with it, Ib. iii. 33; iv. 31. עָתִּן יָתְּנֵן, together with the clouds of heaven, Ib. vii. 13. &c. &c. Dan. iii. 22. עָתִּן, Ezra vii. 13. עָתִּן, Ezra v. 2.

עָתִּן, m. occ. with aff only, as, עָתַּן, &c., Jer. xviii. 20, &c.; and is the Infin. or noun of action of the verb עָתִּן. Applied, by metonym. to Place of standing, station, 2 Chron. xxivv. 31; Dan. viii. 17, 18.

עָתְּנֵן, v. pres. עָתְּנִי. Arab. עָתְנֵני, stabilivit; baptixavit: so Syriac עָתַּנְי, because confirmation is given with baptism in the Eastern Churches. Eth. עָתְנַטְט: columnam erexit. Constr. abs. it. immed. it. med. ֵי, in; עֵתְּנֵני, on, over against, near; עֵתְּנֵני בֵּלְּנְטֵני, before; עֵתְּנֵני, from, &c. Stood fast, still; stood or remained, &c. either absolutely, or for various purposes, as the several qualifying terms may require; used either of men or things, Gen. xxiv. 30, 31; xli. 17; Deut. xxxi. 15; Josh. iii. 16, &c. — in order to serve, &c., Gen. xlii. 46; Deut. i. 38; 1 Kings i. 28; x. 8; xvii. 1; xviii. 15. — with עֵתְּנֵני, Lev. xviii. 23. Stood over, presided with עֵתְּנֵני, Num. vii. 2. Near, 2 Kings ii. 7; Judg. vi. 31. — to defend, Dan. xii. 1; Esth. viii. 11; ix. 16. With עֵתְּנֵני, 1 Sam. xix. 3. — fast, i. e. endure, Ps. cii. 27; Exod. xviii. 23; Amos ii. 15. — firm, continued, Ezek. xiii. 5. — against, resisted, Ps. lxxvi. 8; cxxx. 3; cxlvii. 17, &c. With עֵתְּנֵני, Josh. xxi. 42; xxiii. 9. עֵתְּנֵני, Exod. iv. 12. עֵתְּנֵני, Dan. xi. 8. With עֵתְּנֵני, persisted, persevered, Is. xlvii. 12; Eccl. viii. 3. Immed., Ezek. xvii. 14. Abide (it), abs. it. עֵתְּנֵני, Exod. ix. 28; Lev. xiii. 37; Jer. xxxix. 14; xlvii. 11, &c. Stood still, 1 Sam. xx. 38; Josh. x. 13; Jonah i. 15; Mic. v. 3. — so as to cease from doing something, with עֵתְּנֵני, Gen. xxix. 35; xxx. 9. — up, i. q. עֵתְּנֵני, says Gesenius; which may be doubted when made a test of more modern composition. Dan. iii. 20; viii. 23; xi. 2; xii. 13; Eccl. iv. 15; 1 Chron. xx. 4. With עֵתְּנֵני, against, arose against, Dan. vii. 25; xi. 14; 1 Chron. xxi. 1. In Ezra x. 14, עֵתְּנֵני, does not necessarily mean any thing beyond, Let them now stand fast, firmly: and so Dan. xi. 31. We need not, therefore, have recourse to the "constituantur" of Gesenius.

Infin. עַתְּנֵני, הַתְּנֵני, Exod. xviii. 23; Ezra ii. 63, &c. Aff. עַתְּנֵני (form עַתְּנֵני, see above), Jer. xviii. 20, &c. עַתְּנֵני, Dan. x. 11. עַתְּנֵני, Obad. vr. 11, &c.

Imp. עַתְּנֵני, Deut. v. 28, &c. עַתְּנֵני, 2 Sam. i. 9. Pl. עַתְּנֵני, in pause, עַתְּנֵני, Nah. ii. 9.

Part. עַתְּנֵני, עַתְּנֵני, pl. עַתְּנֵני, Gen. xviii. 8; Exod. xxv. 15, &c. — fem. עַתְּנֵני, עַתְּנֵני, plur. עַתְּנֵני, Ps. xix. 10; cxvii. 2, &c.

Hiph. עַתְּנֵני, pres. עַתְּנֵני, apoc. עַתְּנֵני. Constr. immed. it. med. עַתְּנֵני, עַתְּנֵני, עַתְּנֵני, עַתְּנֵני, also with עַתְּנֵני, עַתְּנֵני, to; for עַתְּנֵני — עַתְּנֵני, &c. Causative of Kal. (a) Cause to stand. (b) Set up, raise. (c) Establish: thence, (d) Appointment; (e) Confirm, accomplish, &c. (a) Lev. xiv. 11; xvi. 7; xxxii. 11. (b) 1 Kings xii. 32; Neh. iii. 14, 15; 2 Chron. xxxix. 19; Ps. cvii. 25. (c) Ps. xxxi. 9. 1 Kings xv. 4; Ezra ii. 68; Neh. xiii. 11; Prov. xxix. 4. (d) 1 Chron. xvi. 17; 2 Chron. viii. 14; xxxiii. 8; Ps. cv. 10, &c. (e) Ps. cxvii. 6; 2 Sam. xxvi. 34; Ps. xviii. 34; Dan. xi. 14, &c. With various government, עַתְּנֵני עַתְּנֵני, so he appointed, set up, for himself priests for the high places, 2 Chron. xi. 15. Comp. 2 Chron. xxv. 14; Judg. xvi. 25. In Ezek. xxix. 7, עַתְנֵני, is manifestly an erroneous reading for עַתְנֵני. Comp. Ps. lxix. 24. xxxvii. מָמֹלְקָה. Vulg. "dissolvit." Syr. מָמֹלְקָה, "con- cassisti."


Imp. עָתְּנֵני, Is. xxvii. 6.

Part. עָתְּנֵני, 2 Chron. xvi. 34.


Part. עָתְּנֵני, 1 Kings xxii. 35; Ps. lxix. 3. עָתְּנֵני, fem. r. עָתְּנֵני. Aff. עָתְּנֵני. His standing, station, Mic. i. 11, only.

* See my Sermons and Dissertations, pp. 176—9.
consolers of misery, Job xvi. 2, for miserable consolers.

operator, mercenarius. Syr. ὅπτανη, labore defessus. Working, labouring. Meton. Weary person, Excl. iii. 9; iv. 8; ix. 9; Prov. xvi. 26; Job iii. 20. Phr. ἄψυχος, the whole hand (power, force) of the labouring, wretched — Job xx. 22. Plur. once, ἄψυχοι, Judg. v. 26, workmen, i.e. those who pitch tents (comp. ch. iv. 21).

Nobles, peers, as the ἐνοχὰς δοῦντες, peers, pillars, of the state, of the Persians. See my note.

Aff. ἴσχος, &c.

Arab. عَرْطَس, def. عَرْطِسُ, f. Chald. The deep, profound, thing, Dan. ii. 22, only, r. ṣmā'at.

Arab. عَرْطَسُ, m.—pl. non occ. i. q. ṣmā'a, r. ṣmā'a. Semitic, unetym. 

Arab. أَمْرُ, arctius colligavit; أَمْرُ, manipuli. Sheaf of corn, Jer. ix. 21; Amos ii. 13; Mic. iv. 12; Zech. xii. 6.

Arab. عَرْطَس, fem. r. ṣmā'a, cogn. ṣmū, referer, &c.

Always sing. with aff., as ṣmā'at. My society, company, companionship, or the like, Zech. xiii. 7. ṣmā'a; pause ṣmā'a, Lev. xviii. 20; xix. 13. 17; xxv. 14, &c.; ṣmū'a, Is. v. 21; xvi. 17, &c.; abstr. for conser.

Arab. عَرْطَسُ, m. constr. ṣmū, aff. ṣmū, &c. 

plur. non occ. Arab. عَرْطَسُ, opus faciens.

Syr. ὅπτανη, labor. Cogn. عَرْطَس, ὅπτανη

(a) Labour, work, Eccl. ii. 11. 20; iv. 4; vi. 7; x. 15.

(b) Labour, with the notion of sorrow, vexation, Gen. xli. 51; Is. liii. 11; Ps. xxv. 18; Deut. xxvi. 7; Job iii. 10; v. 7; vii. 3, &c. (c) — with the notion of sin annexed, Num. xxiii. 21; Job iv. 8; xv. 5; Ps. vii. 15; x. 7. 14; xc. 10, &c.

Meton. Frut. result, of labour, Ps. vii. 17; cv. 44; Eccl. v. 18. Phr. ὅπτανη, seen above.
Pahl. part. רעמ. Binding sheaves, Ps. cxxxi. 7.

Hithp. רעפ, pres. רעפ, constr. med. 3.

Sam. רעפ, subjectit. Arab. רעפ, arcticus colligavit; eminuerunt homines; mersit. Treat as a slave, tyrannize over, Deut. xxi. 14; xxvii. 1. lxx. ἀδίηροις. Syr. רעפ, make merchandise. Al. non occ.


רעפ, see רעפ above.

רעפ, f. constr. as if from רעפ, r. רעפ, pl. רעפ, aff. רעפ: and, occasionally, with prefixed: once, רעפ, synon. רעפ, רעפ, רעפ, רעפ. (a) Near, at, Exod. xxx. 27; xxvii. 27; xxxvii. 14; xxxix. 20, &c. (b) Over against, corresponding to, Exod. vii. 14; Ezek. xiii. 7; xlviii. 13. 18. 21, &c.: it רעפ, 1 Kings vii. 20. רעפ, over against him, 2 Sam. xvi. 13. רעפ, Ezek. i. 20, 21; iii. 13; x. 19; xi. 22. So the plur. רעפ, lxx. ρευφα. Adv. Agreeably to, accordingly, 1 Chron. xxxiv. 31; xxvi. 12, &c.; Excl. v. 15. רעפ, altogether as, accordingly as, lxx. רעפ, רעפ, רעפ, רעפ. Finding it impossible, apparently, as with ourselves, to use a single word exactly giving its sense.

רעפ, m. pl. רעפ, constr. רעפ, dagesh euph. Arab. רעפ, waw. Syr. רעפ, waw. Grape (generic noun), Num. vi. 3; xiii. 20. רעפ, bunch of —, lxx. xiii. 23. Comp. Gen. xi. 10. רעפ, blood of —, i.e. wine, Gen. xlix. 11; Deut. xxxii. 14. רעפ, רעפ, produce —, Is. v. 2. 4. רעפ, Deut. xxxii. 32: i. q. רעפ,oleum; Syr. רעפ, fox grape, or poisonous berry. See p. 15 above. Castell. solanum majus: perhaps, i. q. רעפ, Deut. xxxii. 32.
Exod. xxxii. 18; Jer. ii. 14. (d) Bellow, beat, as a wild bull, Is. xiii. 22: with י, in.
(d) Announce, answer, of God, Gen. xli. 16; 1 Sam. ix. 17. — of a judge giving sentence, med. י, Exod. xxvii. 2. — of a witness giving testimony for —, immed. Deut. xix. 16: med. י, for —, metaph. Gen. xxx. 33; 1 Sam. xii. 3: — against, Num. xxxv. 30; Deut. xix. 18; 2 Sam. i. 16.
(e) Answered, immed. it. med. י, &c., Job i. 7; Gen. xxiii. 14; Cant. v. 6; Prov. xviii. 23, &c. — by way of excuse, Job ix. 14, 15, 32; xvi. 3. — of refutation, Job xxxii. 12. — favourably, 1 Sam. iv. 39; Ps. iii. 5, &c.; Ps. xxii. 22. יִשָּׁר יְרוּם יָפָר יָפָר, — from the horns of the oryx, Gesenius thinks, means, answer (hear) and deliver me, &c., sensu praegnanti. But why not answer me (crying) from among the horns, &c.? See the LXX. and Syr. Eccl. x. 19, יִשָּׁר יְרוּם יָפָר יָפָר, silver gives a favourable answer as to all, i.e. יִשָּׁר יְרוּם יָפָר יָפָר, argentius pugna telis ac omnia vincas.” Hos. ii. 23, יִשָּׁר יְרוּם יָפָר יָפָר. יִשָּׁר יְרוּם יָפָר, I will favourably answer as to the heavens (making them give rain), and they shall favourably answer as to the earth, and the earth, &c. See the following context. LXX. ἐπιστρέφομαι, &c.
(f) — of God, to punish, reward, &c., i.e. answer one according to his deeds, Hos. v. 15. יִשָּׁר יְרוּם יָפָר יָפָר, the glory (i.e. God) of Israel shall answer to his face. See following context, Ps. cxviii. 5, &c. Said also of (metaph.) righteousness, sin, &c., Gen. xxx. 33; Is. lix. 12; Jer. xiv. 7.
II. (a) Humbled, subdued, passive. (b) Afflicted, passive. Constr. immed. it. abs. it. med. י, instr. (applied sometimes to agriculture, apparently, “as in יְרוּם יָפָר, or יְרוּם יָפָר,” Gesenius: see p. 381 above). (a) Is. xxxi. 4; Zech. x. 2. Active, 2 Chron. vi. 26. (b) Ps. cxvi. 10; cxix. 67.
Infinit. I. יָפָר, Gen. xlv. 3; Exod. xxi. 18, &c. II. Eccl. i. 13; iii. 10. Imp. I. יָפָר, Prov. xxvi. 5; Mic. vi. 3. Aff. יָפָר, 1 Kings xviii. 37, &c. יָפָר, Is. xiv. 26. Pl. יָפָר, יָפָר, 1 Sam. xii. 3, &c.
Niphr. I. יָפָר, pres. יָפָר. Be, become, (a) Answering, or (b) Answered. (a) With י, Ezek. xiv. 4. 7. (b) Job xi. 2; xix. 7; Prov. xxi. 13, al. non occ.
Niphr. II. (a) Be, become, humble, humbled
or subdued: with רַע, Exod. x. 3. (b) Afflicted, Is. liii. 7; Ps. cxix. 107, al. non occ.

Infin. II. with prep. ב, הָעַל, for רַעַל, Exod. i. c.

Part. f. יַעַל, Is. lviii. 10.

Ph. I. pres. יַעַל, once, Job xxxvii. 23: but the context requires that יַעַל, in Niph. be read. See my note. Aquila, κακούχησε, afflictet. Syr. יָשָׂךְ, respondens.

Infin. יַעֲלֵה, i. q. Kal I. (b) Exod. xxxii. 18; Ps. lxxxvii. 1.

Imp. plur. יַעֲלֵנִי, Id., Is. xcvii. 2. Al. non occ.

Ph. II. יַעֲלֵה, pres. יַעֲלֵנִי, i. q. Kal, if not intensive. (a) Humble, subdued. (b) Afflicted.
(a) — a woman, Gen. xxxiv. 2; Deut. xxii. 24. 29; 2 Sam. xiii. 22. — generally, Ps. cxi. 24, &c. Immed. it. med. יָעָל, it ב, in.
(b) Immed. med. יָעָל, יַעֲלֵנִי, Afflict, Num. xxxiv. 24; Ps. xc. 15; xxxv. 13; Nah. i. 12; Ps. lxxxviii. 8. יַעֲלֵנָה, with thy billows (lit. breakers) thou hast afflicted me: ellip., יִעַל, and יַעֲלֵנִי. Symm. ρατι κακούχησαι σου εὖ εὐκακούχησαι με. See Ixxx.

Infin. (b) יַעֲלֵנִי, Exod. xxxii. 22.

Imp. (a) pl. יַעֲלִנִי, Judg. xix. 24.

Part. (b) pl. m. יַעֲלִית. Thy afflicters, Is. lx. 14; Zeph. iii. 19, al. non occ.

Puh. II. יַעֲלִית. (b) I have been afflicted, Ps. cxix. 71. Pres. l. (a) יַעֲלֵנִה, is humbled, Lev. xxiii. 29, al. non occ.

Infin. יַעֲלֵה הָעִי. His being afflicted, suffering affliction, Ps. cxxxvii. 1.

Part. יַעֲלֵה. Afflicted, Is. lii. 4, al. non occ.

Hiph. I. Part. only, יַעֲלֵנִי, med. יָעָלֵנִי. Answers, or causes answer favourably, Eccl. v. 19.

Hiph. II. Gesenius makes 1 Kings viii. 35; 2 Chron. vi. 26; i. q. oppressit, afflicit, &c. And so the Auth. Vers. and 1xx. But, the Targ. and Syr. give the sense of answer. In either case the verb may be in Kal, and so the older grammarians took it.

Hithp. יַעֲלֵה, pres. non occ. II. (b) Be, become, afflicted, 1 Kings ii. 26.

Infin. יַעֲלֵה. (a) Be, become, humble, submitiasce, Dan. x. 12; Ezra viii. 21.

Imp. f. יַעֲלֵה, Id., Gen. xvi. 9.

יַבָּעַר, v. Chald. pres. non occ. f. יַבָּעַר; pl. m. יַבָּעֲרוּ, i. q. Heb. Spoke out, answered, abs. Dan. ii. 7. 10; iii. 9. 16; v. 10; vi. 14. It. med. יָעָר, ii. 47.

Part. יַבָּעַר, Dan. ii. 5. 8. 15. 20, &c. Pl. יָעַר, Id. iii. 24.

Part. יָעַר, plur. sign. II. Heb. Afflicted persons, Id. iv. 24 (27).

יָעַר, m. pl. יְעַר, or יִעַר, constr. יָעָר, or יַבָּעַר. The latter form usually in the Keri. It is, however, in reality a different form (יִבָּעַר below). Humble, meek, poor, afflicted, as the context may require. Sing. once, Num. xii. 3, Keri יָעַר. Pl., Ps. ix. 13; x. 12. 17; xxii. 27, &c. Constr., Ps. lxxvi. 10; Zeph. ii. 3; Is. xi. 4, &c.

יַעֲרוּ, fem. of יָעָר. Meekness, humility, יַעֲרוּת, f. constr. יַעֲרוּת, Prov. xv. 33; xviii. 12; xxii. 4; Zeph. ii. 3. יַעֲרוּת, once, Ps. xiv. 5. Eichhorn’s Simonia, however, makes the final י paragogic, and the sing. יַעֲר, propter: while Schultzens makes it the Imp., and the sense, “responde rigorem, vigoremque justissimum.” The passage is, perhaps, elliptical, and hence these conjectures; and may be supplied thus: יַעֲרוּת יַעֲרוּת, because of truth and meekness and righteousness. See Ixxx. Aff. יַעֲרוּת, Ps. xviii. 36, thy gentleness, kindness.

יַעֲרַה, f. once, phr. יַעֲרָה, Affliction of the humble, Ps. xxii. 25. See Ixxx. &c.

וַיִּבָּעָר, see וַיִּבָּעָר.

יַבָּעַר, in pause, יָבָא, it. יָבָא, m.—pl. non occ. (Seg.) Affliction, misery, poverty, Exod. iii. 7; 2 Kings xiv. 26; Neh. ix. 9, &c. In pause, Deut. xvi. 3; Job xxx. 16; Ps. cvii. 41. Metaph. יָבָא, bound of misery, Ps. cvii. 10; Lam. i. 3, &c. Aff. יָבָא, Gen. xxxi. 42. יָבָא, Deut. xxvi. 7. יָבָא, Gen. xvi. 11, &c.

יָבָא, masc. plur. יָבָא, constr. יָבָא. —

יָבָא, fem. — plur. non occ. —

i. q. יָבָא, which see. Humble, meek, Zech. ix. 9. Poor, afflicted, Deut. xxiv. 12. 14, 15; 2 Sam. xxii. 28; Job xxviii. 9. Pl. Job xxxiv. 28; xxxvi. 6. יָבָא, occasionally. See יָבָא above, Ps. ix. 19; Is. xxxii. 7. Constr., Job xxiv. 4, &c.

Fem., Is. x. 30; li. 21; liv. 11, al. non occ. Aff. pl. יָבָא, Ps. lxxii. 2; lxxiv. 19. יָבָא, for יָבָא, Is. xlix. 13.

יָבָא, Keri of יַעֲרַה, Num. xii. 3, above.

יָבָא, m. constr. יָבָא, pl. non occ. r. יָבָא.
Arab. עָלָם, omnis res, qua altera indicatur; r. עָלָם, voluit. Lit. Word, answer: thence, Thing, matter, business, intent. Comp. Heb. וּ. So Arab. שִׂירָ, of לֵ, voluit, Eccl. i. 13; ii. 26; iii. 10; iv. 8; v. 2. 13; viii. 16. Aff. לֵ, Ib. ii. 23. Al. non occ. The lxx. render it by περασάο, περασώσαο, taking sign. ii. as its ground. Aquila, περασώσαο. Symm. δυσλοία, once δωρία.

The name of an idol, 2 Kings xvii. 31. See וַ above, p. 10.

בָּ, m. constr. כָּ, pl. וּ. Aff. בָּ.

Sin, nubes. Arab. אֹוֹ, adparitio rei; pars celi conspicua. Cogn. אֹ, r. עָ, emitis uter aquam; tractus celi, &c. Thence, A cloud. And בָּ by meton., Cover, conceal, &c. Cogn. אֹ, fluent; סָ, nubes: and, as a verb, וּלכָנְט נְקַל, textit, &c. Comp. Ezek. xxxviii. 9; Ps. cxlvii. 8, &c.

(a) A cloud, Gen. ix. 14; Exod. xiii. 21; Job xxvi. 8, &c.; with כָּ, — time, period, of darkness, distress, &c., Ezek. xxx. 3; xxxiv. 12; Joel ii. 2; Zeph. i. 19, &c. So, bright or light cloud, intimates prosperity, Zech. x. 1; Rev. xiv. 14. See my note on Job, p. 226. —, as accompanying the presence of the Deity, Exod. xiv. 24; xix. 9; Num. xii. 5; Nah. i. 3, &c., —, as being God's chariot, Ps. civ. 3. Pec. the pillar of a cloud which led the Israelites, Exod. xiii. 21, &c. See וּלכָנְט above. Used by way of comparison, to intimate many, much, Is. xlvii. 22; Is. 8; Jer. iv. 13, &c. Comp. Heb. xii. 1. —, a numerous army, Ezek. xxx. 18; xxxviii. 9. Comp. Dan. vii. 13, with Jude, vr. 14; Matt. xxiv. 30, &c. —, height, Job xx. 6; Is. xiv. 14. —, a covering, Job xxxviii. 19. —, as a protection, Ps. cv. 39; Is. iv. 5, —, concealment, Lam. iii. 44, &c. —, as implying instability, sudden, or quick, departure, Hos. vi. 4; xiii. 3. Many of these properties belong to וּלכָנְט, &c. Comp. Jude, vr. 12; Eccl. xii. 2, &c.

בָּ, m. Chald. pl. constr. כָּ, i. q. Heb. Dan. vii. 13, only.

וּלכָנְט, v. Kal non occ. See וַ above.


Part. לֵ, pl. מַלְכֶּ, מַלְכֶּ. Diviners, meteorologists, Deut. xviii. 10. 14; Mic. v. 11. Al. non occ. Aquila, κληρονομοιου.

וַ, masc. plur. מַלְכֶּ. i. q. מַלְכֶּ. Div, — pl. non occ. מַלְכֶּ, pl. non occ. מַלְכֶּ, pl. non occ. מַלְכֶּ. Jer. xxvii. 5. Fem., Is. lvii. 3, al. non occ.

וַ, f.—pl. non occ. Cloud, collectively, once, Job iii. 5. Aquila, נְפִיוֹט. Symm. נְפִיוֹט. Theod. סְפָרֶב.

וַ, m. constr. מַלְכֶ. Aff. pl. מַלְכֶ. Syr. מַלְכֶ, ramus. Arab. מָכָר, movit, agitavit. Castell. The primitive notion is perhaps retained in the terms, מַלְכֶ, unus post alterum, i. e. of produce successively: whence מַלְכֶ, and מַלְכֶ, principium rei, pec. vigoris juvenilis. A branch of a tree, Ezek. xvii. 8. 23, xxxi. 3; Mal. iii. 19; Lev. xxii. 40. Pl., Ps. lixxxi. 11. Aff. מַלְכֶ, if the vowels may be relied on, must be derived from מַלְכֶ, id. Ezek. xxxxi. 8, al. non occ. It. Chald. pl. aff. מַלְכֶ, its branches, Dan. iv. 19. 11. 18, al. non occ.

וַ, f. (of the form מַלְכֶ, now lost). Branching out, Ezek. xix. 10, only. לַּבָּדַא כוֹרָב, וַ, evidently reading מַלְכֶ.

וַ, m. pl. מַלְכֶ, it. fem. מַלְכֶ. Arab. מַלְכֶ, collum. Eth. עֶף: collo circumdedit torquem. A chain, or other ornament for the neck, Prov. i. 9; Judg. viii. 26; Cant. iv. 9. Aquila, περιπτακόλον, πλα-

ךָלַב, v. pret. fem. Aff. יָרָדָה. Pride, haughtiness, (lit.) Neck-chains them, i. e. is carried about them as an ornament for the neck, once, Ps. lxxiii. 6. Symm. ἡμαύδασσαν. See רד.

Hiph. pret. רד. Place, lay, on the neck, i. e. a gift, either as an ornament of the neck, or as a burden on the shoulders, once, Deut. xv. 14. See XXX. and Vulg. Arab.

calla, collari cinxit canem.

Infin. רד, 1b. only.

ךָלַב, masc. — plur. non occ. Arab.

שְׁרוּ, propulit; exturbavit. VIII. In-


Infin. יָשָׂר, יָשָׂר, יָשָׂר, Exod. xxi. 22; Prov. xvii. 26; xxi. 11, al. non occ.

Part. m. pl. יָשָׂר, Amos ii. 8, only.

Niph. יָשָׂר, pres. יָשָׂר. Be, become, mulcted, fined, Exod. xxi. 22; Prov. xxii. 3; xxvii. 12.

ךָלַב, v. See יָשָׂר above, once, aff. יָשָׂר. You shall tread, as grapes, Mal. iii. 21.

ךָלַב, m. pl. Syr. חֲרִית, fioruit.


ךָלָב, m. pl. Chald. aff. i. q. Heb. יָשָׂר. Its leaves, or branches, Dan. iv. 9. 11. 18, al. non occ. Syr. יָשָׂר, ramus; יָשָׂר, frondes.

ךָלָב, m. Arab. פֶּלֶט, pingoedo circa perineum capri, &c.; פֶּלט, res in pudendis femina vel camelæ herniae in viris similis. See Schröed. Origg. Heb., cap. iv. pp. 54, 55. Schultens. ad Meidanii Proov., p. 23. So also Jauhari, sub voce. (a) Swelling, or tumor, Deut. xxviii. 27; 1 Sam. v. 6. Pl. יָשָׂר, read with the vowels of the Keri, viz. יָשָׂר. See p. 236, above: but which, as Gesenius has remarked, ought to be read יָשָׂר. Tumors in the anus: ἁμορρoίδας, probably. (b) Mount, hill, Is. xxxii. 14; Mic. iv. 8. יָשָׂר, an eminence on the eastern part of Mount Zion, surrounded by a wall, 2 Kings v. 24; 2 Chron. xxxvii. 3; xxxiii. 14; Neh. iii. 26, 27; xi. 21, al. non occ. See Joseph. de Bell. Jud. lib. vi. c. vi. § 3; יָשָׂר OfΔλη, α. Φα, καλώνυμου ὄψιν. See also Reland's Palestine, p. 855.


Puł. pret. f. יָשָׂר. Swollen, inflated, Hab. ii. 4. LXX. ὑποστηθεσα. Aquila, ναξενομονυον, al. non occ.

Hiph. pres. plur. יָשָׂר. They swelled, raised, themselves, i. e. acted in a self-exalting, confident, manner, Num. xiv. 44, only. See XXX. Comp. Deut. i. 43.

ךָלָב, m. pl. constr. יָשָׂר, r. יָשָׂר. Syr. יָשָׂר, duplicatio. Eye-lids, Job xvi. 16; Ps. cxxxii. 4; Jer. ix. 17. Put for the eyes, Ps. xi. 4; Prov. iv. 25; vi. 25; xxx. 13; and perhaps some other places. Metaph. יָשָׂר, eye-lids of the dawn, Job iii. 9; xlii. 10. The Arabian poets, as Gesenius observes, name the sun יָשָׂר, the eye, to which they give eye-lids, in יָשָׂר. The Malays generally call the sun יָשָׂר, eye of day, as the Egyp-
tians did, the eye of Horus, i.e. of Apollo. Aff. 

pulius dorcastis, al. vacce sylvirris. Castell.

it. ex alo subrubicunda ovis, talis dorcas cum brevi collo. Kid, young goat, or gazelle, Cant. ii. 9. 17; iv. 5; vii. 4; viii.

14. Gesenius, "et, f
caprae."

Syx, m. constr. \*, pl. f. constr. \*

Syr. \*, terrenus. Arab. \*

puleis. (a) Earth, mould: thence, (b) Duct. (a) Gen. ii. 7; iii. 19; Job vii. 5; xxxviii. 38, &c. (b) Josh. vii. 6; Job ii. 12; Lam. ii. 10; Ezek. xxvii. 30, &c. Thence, used to imply much in number, quantity, &c., Gen. xiii. 16; Num. xxxiii. 10; Job xxvii. 16; Ps. lxviii. 27, &c. Thence, (c) The earth, i.e. face of it, Job xix. 22; xli. 25. Clay, &c., used for plastering, Lev. xiv. 42. 45. — to form a mound, Hab. i. 10. (d) Depths of the earth, (comp. Ezek. xxvi. 20), as holes, sepulchres, &c., Is. ii. 19; xxvi. 19; Job xvii. 16; xiv. 8; xxviii. 2. 6; xxx. 6; xl. 13, &c. To which may be referred, most properly, perhaps, \*, Gen. iii. 19. Comp. \*, \*, descenders of the dust, to the grave, Ps. xxii. 30, &c. — Thence implying humility, occasionally a dead man. See Eccl. xii. 7; Ps. xxi. 10; cxix. 25. \*, Ps. xxii.

16. \*, Gen. xviii. 27; Ps. ciii. 14, &c. By way of comparison for smallness, \*, Deut. ix. 21; 2 Kings xxxii. 6. 15; Ps. xviii. 43. — for meanness, Ps. xlv. 26; 1 Sam. ii. 8; Ps. cxxxii. 7; Is. lii. 2. Whence the phr. \*, Gen. iii. 14; Is. lxv. 25; Lam. iii. 29. \*, Ps. cxxii. 9. Aff. \*, 

whence the verb—

\*, v. Kal non occ.

Ph. \*, once, in the phr. \*. Lit. He dusted with dust, cast dust, 2 Sam. xvii. 16.

"a colore subalbo," says Gesenius. (Arab. \*, suballibcans), which is very doubtful, Exod. xv. 10; Num. xxxii. 22; Jer. vi. 29; Ezek. xxii. 18, &c. Phr. \*, \*, lit. stone of —, i.e. weight of —, because stones were used as weights, Zech. v. 8.

ery, m. pl. \*, constr. \*, r. \*. Cogn. \*, \*, &c., durus fuit. Cogn. 

ossu dacty-

lorum; arbor crassior; trabs. Cogn. 

bacillus. (a) Tree, generally, for fruit or timber, Gen. i. 11. 29; ii. 9. 16; iii. 1. 8; Exod. ix. 25; Num. xiii. 20. (b) Wood, gallows, Gen. xi. 19; Deut. xxii. 22; Josh. x. 26, &c. Idol of —, Jer. ii. 27. — for burning, fuel, Gen. xxii. 3. 9; Lev. i. 7; iv. 12; Is. xxx. 33. — for building, timber, Exod. xxv. 10; 1 Kings vi. 23. 31. 32; Ezek. xv. 3. Phr. \*, vessel of —, Lev. xi. 32. Comp. 2 Sam. vi. 5. — of cedar, Ib. iv. 6. \*, chest, ark of —, Deut. x. 1. \*, 2 Sam. v. 11. \*, tower-pulpit of —, Neh. viii. 4. \*, Ib. 15. \*, tree of life, Gen. iii. 24. \*, not wood, i.e. any thing but wood, Is. x. 15. \*, \*, green — dry, Ezek. xxi. 3, &c. Aff. \*, Hos. iv. 12. 

\*, Deut. xx. 19, &c.: pl. \*, \*, &c.

\*, tendo, nervus; \*, prestantiores populi. (a) Tendon, sinew, applied to Coniah, Jer. xxii. 28, in the phr. \*, whether a despaired tendon, sinew, of the state, i.e. noble? The notion of "vessel," has most likely been taken from "ναι θηλής, &c. following. Auth. Vers. "broken idol." Aquila, οὐ στόμα εὐδοκεμένον. Symm. "Numquid purgamentum, sic quisquis iulit viles atque projectes?" lxx. omits the word altogether. Symm. took the sense of the Arab. \*, quisquis. Vulg. "vas actile." Syr. \*, despectus. Targ. id. (b) Labour. (c) Pain, from the notion of binding, &c. See \*. Syr. \*, ligavit.

Eth. \*: difficile, arduum. Arab. \*, cinxit, Prov. v. 10; x. 22; xiv. 23. Phr. \*, \*, Ps. cxxvi. 2. (c) Pain of child-birth, Gen. iii. 16. — of mind, provocation, Prov. xv. 1. Aff. \*. 

\*, m.—pl. non occ. Lit. fabrication. (a) Idol, Is. xlviii. 5; Ps. cxxvii. 24. \*, way of an idol, idolatry. Gesen. usually, "way of pain." lxx. avolias. Syr.
Parvati, and others. Simon Magus, in his Helen (Grabe's Ireneus, p. 94, col. 2, line 20), which, in some editions, was read "Selenen," i.e. the moon, as here in Jer. And so the Roman Catholics have the Virgin Mary, honoured even as God! Late editions of the Hebrew Bible read ימ, with י, soft י, as directed by the Masora; which is no doubt wrong, as the ancient Versions sufficiently prove.

Hithp. pres. pl. יפֵּר. Constr. abs. it. med. י, i.q. Niph., Gen. vii. 6; xxxiv. 7. The last, Gesen. "iram concepit;" which is erroneous: this being expressed by the יָרָא יִרְאֵה following. Aquila, דִּישְׁוּרְוָה. LXX. דִּישְׁוּרְוָה, al. non occ.

גָּרָה, m. constr. יָרָה, pl. non occ. Intens. Painful, great labour, Gen. iii. 16; where the pains of child-birth are meant. Comp. יָרָה, p. 180, (f) above; 1b. 17; v. 29. Aff. יָרָה, al. non occ.

גָּרָה, f. constr. יָרָה, pl. יָרָה. Aff. יָרָה, &c. (a) Pain, grief, intens., Job ix. 28; Prov. x. 10; xv. 13;—Ps. cxlvii. 3. Meton. for wounds, Ps. vii. 4. Gesenius, "Idolum." So Rosenmüller (see Scholia on the place) after Symm. (רָא אֶדְוָּא אָדָו). Aquila (דִּישְׁוּרְוָה). Targ., &c. Others, generally with the Auth. Vers. "sorrows:" which, however, can hardly be supported here. Al. non occ.

גָּרָה, m. once, Lev. iii. 9. The spine, usually; but, Bochart. Hieroz., i. p. 497, makes it to signify the "Os coccygis." Arab. גָּרָה. See the whole article, and יָרָה, above.

תּוּר, fem. constr. יָרָה, pl. יָרָה. Aff. יָרָה, pl. יָרָה (of יָרָה), r. הָרָה. Arab. עֲרָשׁ, dura, firma, fuit. See הָרָה, which, probably, contains the primary notion inherent in this word, implying firmness, &c. Comp. יָרָה, it. Prov. xxiv. 6. Counsel, either as given or received, 2 Sam. xvi. 20; 1 Kings i. 12; 2 Kings xviii. 20; Is. xiii. 9; Hos. x. 6. — of God, Job xxxviii. 2; Is. xvi. 20; xvi. 11, &c. Phrr. יָרָה יָרָה, יָרָה יָרָה, my counsellor, &c., Ps. cxiv. 24, &c. יָרָה יָרָה, Is. xxx. 1. See 1 Kings i. 12; Job xxxviii. 2; xili. 3, &c.: places too numerous to insert. יָרָה, spiris, mind, to receive counsel, wisdom, prudence, Is. xi. 2. Comp. Prov. viii. 14; xxi. 30. Phrr. יָרָה יָרָה, Jer. xxxvii. 19. יָרָה, by counsel, i.e.
deliberately, 1 Chron. xii. 19, &c. Applied also to prophecy, as resulting from the counsels of the Deity, Is. xlv. 26, &c. Comp. Acts ii. 23, where we have, ἔρωμεν βουλή καὶ προφητεύει τοῦ Θεοῦ. Hence, the doctrine of Predestination, argued on as fact from prophecy solely, so frequently mistaken, as if taught and urged metaphorically from a consideration of the properties of the Divine mind—a fault common both to Calvinists and Arminians. See my Sermons and Dissertations, p. 35, seq.

Wood, timber, once, Jer. vi. 6. Applied also by Eich. Simonis, Gesen., &c., to Prov. xxvii. 9, in ἀγαθὸν ὄξωμα, "de lignis odoratissi," says Gesen.: as if ἀγαθὸν here signified scent, perfume: which seems forced and unnatural. All the place seems to say is, so the sweetness (value) of one’s friend is, of the advice of the soul, i. e. from its feeling and sincerity: in other words, as the perfume is grateful to the sense in the one case, so is the advice coming from a sincere heart in the other. Aquila, καὶ ἐλκυκαῖνε ἐταίρων αὐτῶν βουλή ψυχῆς. So Targ. Syr.


r. ὑπό, of which this is the Part. pass. Powerful, as to (a) Number, (b) Strength, (c) Greatness. (a) Deut. ix. 14; Ps. xxxv. 18; Is. lx. 22; Joel i. 6. (b) Prov. xxxv. 26. (c) Ps. cxxxv. 10; Prov. xviii. 18; Zech. vii. 22; Ps. x. 9. οὕτως, among his great ones, i. e. into their power. Gesen. "in ungulas ejus:" but this is far fetched and unnecessary. Aquila, εἶπεν εἰς ἄντος αὐτῶν μετὰ τῶν λογισμῶν αὐτῶν. See LXX.

m. Chald. once, Dan. vi. 21. Painful, sorrowful.

v. once, Ps. xxxviii. 20,-pres. ηὐρόομαι. See ηὐρώομαι, and ηὐρόομαι, above.

I. Was powerful, (a) As to number. (b) Strength, might. (c) Greatness. (a) Exod. i. 7. 20; Ps. xl. 6. 13; lxix. 5; Jer. xv. 8, &c. (b) Gen. xxvi. 16; Dan. viii. 8. Comp. ii. 23. (c) See in ἔθνος above.

II. Make fast, close, the eyes. See above.

Arab. عَلَى, firmavit. Cogn. ἐπιδέχομαι, clausit oculos; κοπνὲω, cinsit, Is. xxxiii. 15. Infin. aff. ἔθνος, (b) Dan. viii. 8, only. Part. ἔθνος, pl. non occ. Is. ii. cc. sign. ii. — pass. ἔθνος, pl. ἔθνος. See above.

Pih. pres. ἔθνος. Binds, closes, the eyes, once, Is. xxix. 10.

Pih. pret. ἔθνος. Lit. He makes him, i. e.
breaks his bones, Jer. l. 17, only; of מְדַבֵּר
above, sign I.

Hiph. pres. aff. מְדַבֵּר. Strengthens him,
constr. pr. above, Ps. cv. 24, only.

מַדְבִּיר, f. pl. once. Aff. מַדַּבַּר. See מְדַבֵּר
above. Lit. Your power, i. e. defence,
strength, in argument, Is. xli. 21. Arab.
מַדְבִּיר, defensio.

מַדְבִּיר, once, 2 Sam. xxxii. 8, in מָזָּרִי.

LXX. Αὐτῶν δὲ Ἀραβάιος, correctly. ἕστηκαν, &c. referring apparently to David. Comp.
1 Chron. xi. 11: and read מַדְבִּר
מַדְבִּיר, m.—pl. non occ. Arab. מַדְבִּיר, prohibuit; pres sist uras; מַדְבִּיר, prohibuit.
Syri. מַדְבִּיר, pres sist. Aeth. עֵּבֶרִית: id. (a)
Slutting up, restraining, the womb from
vi. 2; xx. 18. (b) — in prison, restraint,
or misery, Is. xxxi. 8. Comp. Jer. xxxiii. 1,
&c.; Ps. cvii. 39. al. non occ.

מַדְבִּיר, masc.—pl. non occ. See מַדְבִּיר.
Meton. once, Judg. xviii. 7, restraint; Rule.
Phr. מַדְבִּיר דְּבָרָה, one possessing rule, a ruler.
Symm. μὲν δὲ εἶναι ἐξουσίας.

מַדְבִּיר, v. pres. מַדְבִּיר, and מַדְבִּיר. See מַדְבִּיר
above. Constr. abs. it. immed. it.
med. מַדְבִּיר, מַדְבִּיר, from מַדְבִּיר; מַדְבִּיר.

(a) Shut up, restrain, detain, Gen. vii. 2; Deut.
xi. 17; Judg. xiii. 16; 1 Kings xviii. 44;
Is. lxvi. 9; Jer. xxxiii. 1; 2 Chron. vii. 13;
Job iv. 2; xii. 15. (b) Meton. Rule, reign.
See מַדְבִּיר, 1 Sam. xii. 17. — retain power,
מַדְבִּיר —, Dan. x. 8; xii. 6; 1 Chron.
xxix. 14; 2 Chron. ii. 6; xiii. 20. Also without
מַדְבִּיר, ellip. 2 Chron. xiv. 10; xx. 37.

Infin. מַדְבִּיר, Gen. xx. 18.

מַדְבִּיר, Job iv. 2, מַדְבִּיר, 2 Chron. xxii. 8.

Part. מַדְבִּיר, Deut. xxxii. 36, &c.

— f. מַדְבִּיר, 1 Sam. xii. 5.

Niph. מַדְבִּיר, pres. מַדְבִּיר. Constr. abs. it.
med. מַדְבִּיר, מַדְבִּיר. Be, become, shut up, restrained,
detained, i. e. congregated, assembled.
— of the heavens, 1 Kings vii. 35; 2 Chron.
vi. 26; — Num. xvii. 13. 15, &c.; 2 Sam.
xxiv. 21. 25; Ps. civ. 30. — assembled,
&c.; 1 Sam. xxi. 8. See מַדְבִּיר.

Infin. מַדְבִּיר, 1 Kings i. c.

Part. מַדְבִּיר, 1 Sam. xii. 8.

מַדְבִּיר { fem. pl. aff. מַדְבִּיר. See מַדְבִּיר.

מַדְבִּיר Lit. restraint, shutting up: ap-
plied, (a) to any Day of assembling, or con-
gregation, as a day of restraint. (b) Such
assembly or congregation. (a) 2 Kings
x. 20; Is. i. 13; Joel i. 14; i. i. 15; Jer. ix. 1;
Amos v. 21. Pec. (b) The seventh day of
the feast of the Passover, or the eighth of
that of Tabernacles: termed also, מַדְבִּיר,
Lev. xxiii. 36; Num. xxix. 35; Deut.
vi. 8; 2 Chron. vii. 9; Neh. viii. 18; Jer.
ix. 1; Amos v. 21. Ikenius, Dissert. Theol.,
p. 50, seq., thinks the term was so applied,
because work was forbidden on such days,
Deut. vi. 8, &c. Gesen. on the other hand,
thinks the Arab. מַדְבִּיר, and מַדְבִּיר, מַדְבִּיר,
and מַדְבִּיר, מַדְבִּיר, is a day of coming together, which, with the
Mohammedans, is Friday (Dies Veneris),
justifies the supposition that restraint,
shutting up, &c. is rather the cause of the
term. He is, perhaps, right in the end,
although it is doubtful whether the Moham-
medan usage did not originate in a totally
different notion. The real origin of the
term is to be sought in consecrating such
seasons apart to religious service, whence
too they were called מַדְבִּיר. Hence the
phr. מַדְבִּיר מַדְבִּיר, and מַדְבִּיר מַדְבִּיר, 2 Kings x.

מַדְבִּיר, m.—pl. non occ. Syr.
מַדְבִּיר, calc. extrema pars, &c. Arab. מַדְבִּיר, n.
of action of, "percussit in calce pedis,
ponte evitit," &c. The primary notion
consists in, the hinder part of any thing;
whence we have, pec. the heel; thence,
consequence; v. pursuing, punishing, &c. Adv.
and prep. (a) In consequence that;—of,
because that; for the sake of. Nold.
Quia, eo quod, propter. מַדְבִּיר, because
there was, in consequence that, &c.; Num.
xxiv. 24; Deut. viii. 20; Is. v. 23. In
Deut. vii. 12, מַדְבִּיר מַדְבִּיר, and it shall
be, in consequence that ye surely hear,
i. e. if ye hear: supposing the thing done,
then, &c. See under מַדְבִּיר, in which the
bearing is similar: the primitive notion pre-
vailing. Ps. xix. מַדְבִּיר, a great conse-
quence; or, Angl. the consequence is great,
i. e. important and valuable. Comp. Ps.
xxix. 112. Prov. xxii. 4, מַדְבִּיר, the con-
sequence of humility is the fear of the Lord,
&c. i. e. the fear of the Lord, and thence riches,
&c. follow upon no other disposition.

(b) Adv. consequently, מַדְבִּיר, מַדְבִּיר, I will
surely keep it consequently, i. e. of thy
teaching me, Ps. xxix. 33.

With other particles, מַדְבִּיר, Deut. viii. 20.
In fraud; insidiously. See עָשֵׂה, (b) above.

בָּלְתֵּהוּס, masc. pl. בְּלָתְהוּס. Arab. בְּלָתְהוּס, monile colli. Stripe, streak, as seen on the coats of cattle—(see עֶבֶר above, and Bochart. Phaleg., p. 606)—encircling the neck, legs, &c., Gen. xxx. 35. 39. 41; xxxi. 8. 10. 12, al. non occ.


לֹא, f. constr. לֹא, r. לֹא. Syr. לֹא, pressura. Arab. לֹא, obstaculum. Pressure; oppression, once, Ps. lv. 4.

לָלֵי, v. Kal non occ. Syr. לָלֵי, pervertit. Chald. id. Arab. לָלֵי, con-

strinxit.

Puh. Part. לָלֵי. Been, become, perverted, once, Hab. i. 4.

לֹא, f. pl. לֹא, intensit., Gram. art. 169; Ps. cxxv. 5. Much perverted, very crooked, devious, paths, Judg. v. 6. Metaph. id. Ps. cxxv. 5, al. non occ.


לָלֵי, masc. once, Lev. xxv. 47, in לָלֵי. Root, nerve, of a strange family, i.e. its head. Arab. לָלֵי, i. q. לָלֵי, radix. Syr. לָלֵי, id.

לָלֵי, masc.—pl. non occ. Syr. לָלֵי, fem. constr. לָלֵי, funditus etverit; לָלֵי, sterulis. Arab. לָלֵי, sterulis

fuit mulier. As in Engl. to skin may imply either taking off, or putting on a skin; so here, the root may be applied either in a prosperous or contrary sense, as in take root, root out, &c. Barren, sterile, of man or woman, and perhaps cattle, Exod. xxiii. 26; Deut. vii. 14.—Gen. xi. 30; xxv. 21; xxix. 31, &c. Constr. f. Ps. exiii. 9.

לָלֵי, v. Kal non occ., except in—
Infin. with ἐρατί, constr. *To eradicate, root up*, opp. ὕφερ, Eccl. iii. 2, only. See ἐρατι above.

Niph. pres. f. ἐρατέω. *Be, become, rooted up; destroyed, once, Zeph. ii. 4.*

Plh. ἐρατάω, pres. ἐράτεον. Constr. immed. it. med. ἔρατος. Arab. ἐρατεῖν, pedes incidit. *Nerve, i. e. cut the nerve, hamstring, as of men or horses when taken in battle, Josh. xi. 6. 9. Meton. applied to chariots when the horses are, no doubt, meant, 2 Sam. viii. 4; 1 Chron. xviii. 4. — of an ox, Gen. xliv. 6. But here ox is probably put (metaph.) for a powerful man, as in other cases. ἐρατί, in the parallel seems to prove this; alluding to the violater of Dinah, Gen. xxxiv.*

Was, became, rooted up, Dan. vii. 8, only.


scorpio; it. capistrum, quo solea astringitur supra pedem; calamitates; ἔρατα, ferrum harpagini simile. (a) A scorpion, Deut. viii. 15; Ezek. ii. 7. (b) In the pl. some instrument of punishment so called. Gesen. "Flagelli genus aculeis munitum... Ita Lat. scorpio teste Isidoro (Oriigg. 5. 27) est: virga nodosa et aculeata." See Faccioliati, sub voce, where we have, "scorpiones rectissimé vocantur, quia arcuto vulnera in corpus infinguntur." —The name also of a certain sort of ballista; and also, meton. of the missiles projected by it:—1 Kings xii. 11. 14; 2 Chron. x. 11. 14, al. non occ.

v. pres. aff. ἐρατεῖν. Arab. عطس, m. pl. عطس. Arabic. عطر, profundus fuit. Cogn. غْرب, distilit; occidit sol; it. niger fuit. The primitive notion seems to have consisted in, motion towards, or from any place or thing.

alacer, lubens; appetitiv, invivit; immiscuit. Thence, Agreeableness, concurrence, mixture; woof of the web; compact; pledge: whiteness, as indicating mirth, &c., as opposed to blackness: and thence the willow. And, on the other hand, departure; thence, place or person without: desert, foreigner, Arabian: and, applied to the sun, evening, blackness, darkness; raven or crow; dun or black fly, &c. Comp. cogn. Heb. יִשְׂרָאֵל, יִשְׂרָאֵל. I. The evening, a term apparently as indefinite as among ourselves. According to the Samaritans and Caraitc Jews, its duration was of two parts: first, beginning with the setting sun; the second, at the end of the twilight. But, according to the rabbins, first, when the sun began to decline towards the West; the second, when it had set. Which has been had recourse to purely for the purpose, in each case, of attaching a favourite interpretation to the dual form, viz. ערב. Others have, for the same reason, had recourse to the Greek, δελθ λεως, and δελθ ως. See Bochart. Hieroz., i. p. 559; Rosenmuller on Exod. xvi. 12, &c. All of which, according to my
notions, is groundless and wrong. See my Sermon on the Sabbath, with the notes: where it is shown that the phrase גֶּרֶם בְּפִקְדָּה, between the two evenings, means between the period termed evening, בְּפִקְדָּה, on one day, and the same period on the next, including one whole day: so that the paschal lamb was to be eaten sometime between six o'clock on the 14th of Nisan, and six o'clock on the next day, comprehending the whole day, viz., the 14th day of Nisan; the day commencing with the Hebrews about six o'clock in the afternoon. Our blessed Lord, according to this, both ate the paschal lamb at the due time appointed for that rite, and also suffered on that day so appointed. And hence also it is that we read of some who would not enter the Judgment Hall of Pilate about day-break on the same day, because they had not yet eaten the passover, John xviii. 28. This makes the whole plain and easy. This phrase occurs, Exod. xii. 6; xvi. 12; xxvii. 39; xxx. 8; Lev. xxiii. 5; Num. ix. 3; 5. 11; xxviii. 4. Sing. opp. ṭו, ḫ, Gen. i. 5. 8; Exod. xvi. 12, &c. It. with mid-day, Ps. lv. 13. Twilight, Prov. vii. 9. Offering of —, Ps. cxli. 2; Dan. ix. 21. Shades of —, Jer. vi. 4. Wolves of —, Zephi. iii. 3; Hab. i. 8. Phrr. ṭו, ṭו, at the time of evening, Gen. viii. 11; xxvii. 11, &c. ṭו, at the time of even turn, i.e. as the evening was coming on, Gen. xlvii. 63; Deut. xxiii. 12; ṭו, Ps. civ. 23, until —, it. — יִפְּלֶנֶת, Exod. xvi. 13, it. — יִפְּלֶנֶת, until the time of —, Josh. viii. 29, &c., it. יִפְּלֶנֶת, Job iv. 20, &c. Pl. once, Jer. v. 6.

II. Distance: thence, foreign; foreigner.

Arab. אָבְרָם, exotics; of גֶּרֶם, distillit; pl. non occ. גֶּרֶם, kings of distance, i. e. foreign, 1 Kings x. 15; — Jer. xxv. 20. 24; l. 37; Ezek. xxx. 5. But, from Jer. xxv. 24, so called, perhaps, because גֶּרֶם, i. e. גֶּרֶם, residing in the desert.

III. גֶּרֶם, pl. non occ. i. q. יִפְּלֶנֶת. 11. (a) Foreigner, stranger, Exod. xiii. 38; יִפְּלֶנֶת, much foreign, people, Neh. xiii. 3, al. non occ. (b) Arab. אָבְרָם, arboris cujusdam lanugo, ex quae funes conficiuntur, it. qui sacculos et crumenos conficiat: whence, perhaps, the notion of mixture, commixture, and the like. The web of the web in weaving, Lev. xiii. 48. 52. 56. 59, &c.

IV. Pl. only, יִפְּלֶנֶת, constr. יִפְּלֶנֶת. Arab. אָבְרָם, corvus. A raven, or crow; so called, perhaps, from its blackness. Gr. κόρασις. See יִפְּלֶנֶת above; and Hieroz., ii. lib. ii. c. xiii. p. 214. Cant. v. 11: or,
perhaps, from its croaking as in the Sanscrit, काक, and खारव, काका, and कारवा, a crow, Gen. viii. 7; Lev. xi. 15; Deut. xiv. 14; Ps. cxlvii. 9; Is. xxxiv. 11; Job xxxviii. 41; Prov. xxxx. 17, &c. In 1 Kings xvii. 4, 6, some suppose Arabs to be meant. But this is both unnecessary and groundless. For a miracle must have been wrought in any case, and the text, as it now stands, will admit of nothing less. Besides, to have made known generally to the Arabs the place of the prophet's retirement, would have been to have entirely ruined its object. Aquila, Symm., Theod., lxx. here, καὶ οἱ κοπάκες, κ.τ.λ. And so the ancient versions, except the Arabic, which possesses no authority.

.pay, m.—pl. non occ. Agreeable, sweet, twice, Prov. xx. 17; Cant. ii. 14. See רע above.

.pay, v. pres. רע, pl. ד. Constr. immed. it. med. רע, רע, pers. it. abs. (a) Was agreeable, sweet (see רע above), Ps. civ. 34; Ezek. xvi. 37; Prov. iii. 24; xiii. 19; Jer. vi. 20, &c. (b) Agreed, made compact, by bartering goods, &c., Ezek. xxvii. 9. 27. (c) Became surety; pledged; gave pledge, Gen. lxxiii. 9; xlv. 32; Job xviii. 3, with י, Is. xxxvii. 14; Ps. cxix. 122; Prov. xi. 15; xx. 16; xxvii. 13: with ג, vi. 1, with י, xvii. 18; Neh. v. 3, &c. (d) Became dark, evening came on, Judg. xix. 9. Metaph. Is. xxix. 11, יָהַֽבָּה, all joy has grown dark; its sun is set.

Infinit. רע, רע, Judg. l. c. (d) Ezek. l. c. Ps. l. c. (c).

Imp. aff. רע, Job l. c. (c); Is. l. c. (c).

Part. aff. רע, Prov. xvii. 18. (c).

— pl. רע, Neh. l. c. (c); Prov. xxii. 26 (c).

Hiph. Infinit. יָרְעַ, opp. רע, יָרְעַ. (d) Growing late, &c., 1 Sam. xvii. 16, only.

Hithp. יָרְעַ, pl. m. pres. non occ. (a) Be, become, agreeable to, intermixed with, with ל, Ezra ix. 4; Prov. xiv. 10; Ps. cvii. 35: with י, Prov. xx. 19; יִּֽעַ, I. xxiv. 21. (b) Agree, make compact with, יָרְעַ, 2 Kings xvii. 23; Is. xxxviii. 8. Gesen. "In certainem descendit." But neither the etymology nor the context will give countenance to this. Eichhorn's Simonis, "Sponsionem ini. lxx. καὶ νῦν μὐχαπρε. Vulg. "transite." Syr. אַֽמָּרָא, i. q. lxx. Targ. רְעָה, i. q. Heb.
both are probably right; the one taking the act by which desire, &c. is evinced, viz.,
loving, bleating: the other (meton.) the cause of such loving, &c., viz., desire,
longing. The Eth. and Arab. above seem to reconcile both these views: which differ
rather on the use, than on the real meaning,
of the word, Ps. xlii. 2, al. non occ.

בּךַ, or בֵּךְךָ, Part. f. constr. See רֹאֵשׁ, pl. רֹאֵשׁי, רֹאֵשׁיָּה. Lit. raised. A raised
bed, or parterre, in a garden or orchard,
Cant. v. 13; vi. 2; Ezek. xvii. 7. 10, al. non occ.
Aquila, Symm. παραίσια.

רֹאֵשׁ, m. pl. def. רֹאֵשׁי. Wild ass,
one, Dan. v. 21. Syr. לֶאֶשׁ, εφραών
fuit. Arab. עַרְשׁ, durus fuit; fugit. I. q.
Heb. רֹאֵשׁ.

רֹאְשֵׁה, f. pl. רֹאְשֹׁה. Arab. עַרְשׁ, nudus
fuit; רֹאְשֵׁה, nuditas. Naked, bare, places,
i. e. pastures; places in which there are no
buildings; synon. רָוִב, רֹאְשׁ, once, Is. xix. 7.

רֹאְשִׁי, v. pres. apoc. רֹאְשִׁי, pl. רֹאְשִׁי. See רֹאֵשׁ above. (a) Make naked, strip. (b)
Empty. (c) Pour out.

רֹאְשַׁם, pres. רֹאְשַׁמַּה, apoc. רֹאְשַׁמַּה, pl.
רֹאְשַׁמַּה. Pih. See רֹאֵשׁ above. (a) Make naked,
bare. (b) Empty; pour out. (a) Is. iii.
17; xxii. 6; Zeph. ii. 14; Hab. iii. 13.
Comp. רֹאְשֵׁה, ii. above, p. 113. (b) Gen.
xxiv. 20; 2 Chron. xxiv. 11; Ps. cxli. 8.
Comp. שַׁפָּוֹשׁ, Phil. ii. 7.

יןָת, Hab. i. c.
Imp. pl. רֹאְשָׁנ, Ps. cxxxvii. 7.
For רֹאְשׁ, and רָוִב, see under רֹאֵשׁ.
Niph. pres. רֹאְשֵׁה. Be, become, poured out,
Is. xxxii. 15, only.

Hisph. pres. רֹאְשַׁמַּה. (a) Make naked, lay bare,
expose, Lev. xx. 18, 19. (b) Poured out, Is.
liii. 12, al. non occ.

Hisph. pres. f. רֹאְשֵׁה. (a) Be, become,
stripped, exposed, Lam. iv. 21.
Part. רֹאְשָׁמַּה. (b) Being poured forth,
i. e. diffuse, and spreading abroad like the
branches of a tree, Ps. xxxvii. 35, only.

רֹאְשַׁם, see under רֹאֵשׁ above.

רֹאְשַׁם, m. i. q. רֹאְשׁ above. Wild ass, Job
xxxv. 9, only.

רֹאְשַׁם, fem. constr. רֹאְשִׁתְּי, pl. non occ.
Arab. עַרְשּׁ, nuditas. See רֹאֵשׁ above. Naked-
ness, exposure. (a) Untertified state of a
country: see רֹאֵשׁ, Gen. xiii. 9. 12. (b)
—, nudity of a person, male or female, Gen.
ix. 22, 23; Lev. xviii. 7. 17. (c) Meton.
Shame, disgrace. רֹאְשָׁנ, matter of shame,
filth, Deut. xxiii. 15; Is. xxiv. 1: some un-
cleanness, perhaps. רֹאְשָׁנ רֹאְשִׁית, — of Egypt,
Is. xx. 4. — of fornication, Ezek. xxiii.
xx. 17, &c.

רֹאְשַׁם, f. constr. Chald. See רֹאֵשׁ above.
Pouring out. Meton. Loss, Ezra iv. 14,
only.

רֹאְשָׁנ לֶאֶשׁ, plur. רֹאְשְׁנָה, masc.
— רֹאְשַׁמַּה, fem.—pl. non occ.

Arab. עַרְשׁ, carne nudavit os; it. lactavit
infantem: whence שַׁמַּה, adeps, aggeres: it.
רֹאְשַׁמַּה, malignus fuit. Naked, Gen. ii. 25;
Eccl. v. 14; Job i. 21; Is. lviii. 7, &c.
— partially. Gr. γυμνός, James ii. 15, &c.;
Job xxii. 6; xxiv. 7. 10. So 1 Sam. xix.
24; Is. xx. 2—4. Fem., Hos. ii. 5, only.
— exposed, spoiled, Job xxvi. 6; Mic. i. 8;
Amos ii. 16.

רֹאְשַׁמַּה, m. pl. רֹאְשְׁנָה. See רֹאְשׁ above. (a)
Malignant, cunning, Gen. iii. 1; Job v. 12;
xxv. 5. Also, (b) Prudent, cautious, Prov.
xxi. 16. 23; xiii. 16, &c.

רֹאְשַׁמַּה, see רֹאֵשׁ above.

רֹאְשַׁמַּה, m. once, Jer. xlviii. 6. Gesen.
"probab. i. q. רֹאְשׁ, pr. nudus, deinde
egenus, propulsus. (cf. xvii. 6). lxx. δύναμις
(רֹאְשׁ)," &c. Eichhorn's Simonis,
רֹאְשַׁמַּת, stipes: A stump, or denudated trunk
of a tree, perhaps. He seems to have taken
the Arab. רֹאְשׁ, radiix, as a key to this
word. The context evidently requires either
a person or thing, in a hopeless condition.
The Syr. has preferred taking a thing so
circumstanced; Gesenius, a person. To this,
דְָּרָדָּס, peregrinus, advena; and the Heb.
cogn. רֹאְשׁ, solitary, may, perhaps, give
some support: such person in such situation
being in a hopeless condition. Also the
name of some cities, Deut. ii. 36; Josh. xiii.
25, &c.
v. 15. 18. 25; xxvii. 12; Ps. lv. 14. 

$\text{נָחַל}$, according to my value, i. e. my equal. So, 

$\text{לָשָׁן}$, Lev. l. c., &c. 

$\text{עֵדָּה}$, Ix. xxviii. 8, &c.

$\text{נָהֲשׁ}$, v. pres. $\text{נָהָשׁ}$. See $\text{נָהָשׁ}$, Cogn. 

$\text{נָהֲשׁ}$, Constr. immed. it. med. $\text{נָהֲשׁ}$, $\text{נָהָשׁ}$, $\text{נָהָשׁ}$, $\text{נָהָשׁ}$, &c. (a) Set in order, arrange, dispose. —

a table for a feast, Ps. xxiii. 5; Prov. ix. 2; 

Is. xxi. 5; lxv. 11 — the altar, candlestick, &c., Gen. xxii. 9; Exod. xxvii. 21; 

Lev. i. 6; xxiv. 3, 4, 8; Num. xxiii. 4. —

the battle, &c., Judg. xx. 22. with $\text{נָהֲשׁ}$, $\text{נָהֲשׁ}$, or $\text{נָהָשׁ}$, of pers., 2 Sam. x. 9, 10; 

x. 17; Jer. l. 9. 14. — words in dispute, 

Job xxxii. 14; xxviii. 19. $\text{נָהֲשׁ}$, $\text{נָהֲשׁ}$, from, on account of, darkness; ignorance. —

cause for trial, Ps. l. 21; Job xiii. 18; 

xxiii. 4. Phrr. $\text{נָהֲשׁ}$, for $\text{נָהֲשׁ}$, Job vi. 4. with $\text{נָהֲשׁ}$, Exod. xl. 23. 

$\text{נָהֲשׁ}$ — shield and spear, 1 Chron. xii. 8. Comp. 

Jer. xlvi. 3. 

(b) — for the purpose of comparing, 

valuing, estimating, Is. xl. 18; Ps. xii. 6; 

lxxxix. 7; Job xxviii. 17. 19; xxvi. 19. 

See my note.

Infin. $\text{נָהֲשׁ}$, Is. xxi. 5. $\text{נָהֲשׁ}$, Ps. xl. 6, &c. 

Imp. with $\text{נָהֲשׁ}$. Job xxiii. 5. 

— pl. $\text{נָהֲשׁ}$, Jer. xlvi. 3. 

Part. pl. $\text{נָהֲשׁ}$, constr. $\text{נָהֲשׁ}$, Is. lxv. 11; 

1 Chron. xii. 33, &c. 

— pass. $\text{נָהֲשׁ}$, constr. $\text{נָהֲשׁ}$, Is. xxx. 33; 

Joel ii. 5. 

— f. $\text{נָהֲשׁ}$, 2 Sam. xxiii. 5. 

— pl. $\text{נָהֲשׁ}$, Josh. ii. 6. 

Hiph. $\text{נָהֲשׁ}$, pres. $\text{נָהֲשׁ}$. Constr. immed. 

it. med. $\text{נָהֲשׁ}$, (b) Valued, (meton.) set a tax 

upon, Lev. xxviii. 8. 12. 14; 2 Kings xxiii. 

35.

$\text{נָהֲשׁ}$, f. $\text{נָהֲשׁ}$, constr. $\text{נָהֲשׁ}$, pl. $\text{נָהֲשׁ}$, 

constr. $\text{נָהֲשׁ}$. Syr. $\text{נָהֲשׁ}$, praeputium, 

$\text{נָהֲשׁ}$, id. The original notion seems 

to have consisted in laxness, excess; as Arab. 

$\text{נָהֲשׁ}$, m. — pl. non occ. Aff. $\text{נָהֲשׁ}$, 

&c.

Arab. cogn. $\text{נָהֲשׁ}$, 11. intentus fuit rei; com- 

paravit; $\text{נָהֲשׁ}$, conquerit cum eo manus. 

(a) Order, arrangement, suit, series. —

of the shew-bread, Exod. xl. 23. 44; Judg. 

xii. 4. — of cloths, Judg. xvii. 10. (b) 

Value, estimation, i. e. one thing being so 

set against another as to ascertain its worth, 

Job xxviii. 13. Comp. vr. 16, 17. 19; Lev.
bleness, hardness, wickedness of —, Deut. x. 16; Jer. iv. 4. ἡ βραχυκάλυψις, its uncircumcision as to its fruit, i. e. its first fruits, Lev. xix. 28. Pl., 1 Sam. xviii. 24; 2 Sam. iii. 14, &c.

 leases, m. constr. ἴνα, it, ἴνα, pl. ἴνα, ἴνα, f. constr. See ἴνα above. Uncircumcised person, Exod. xii. 48; Is. lii. 1. Phr. ἄριστος, Ezek. xxiv. 14: i. q. ἀριστοσ, ἀριστοσ, Ezek. xlv. 9: pl. ἀριστοσ, ἀριστοσ, &c. As a term of reproach, Judg. xiv. 3; 1 Sam. xvii. 23. 30; Ezek. xxviii. 10; xxxi. 18, &c. Metaph. — of the heart, coated, hard, &c., Ezek. xlv. 7. 9; Jer. ix. 25; Lev. xxvi. 41. Phr. ἀριστοσ, —, of lips, i. e. hesitating of speech, Exod. vi. 12. 30. — of ears, i. e. heavy, slow, of hearing, Jer. vi. 10. — of trees, forbidden as profane, because the first fruits had not been yet offered, Lev. xix. 23. Hence the verb—


Hiph. ἄριστος, pl. ἄριστος. (a) Act, do, cunningly, Ps. lxxiii. 4; 1 Sam. xxiii. 22. (b) — prudently, wisely, Prov. xv. 5; xix. 25.

ἄριστος, m. i. q. ἄριστος. ἄριστος, fem. of ἄριστος, pl. non occ. (a) Craftiness, cunning, Exod. xxi. 14; Josh. ix. 4. (b) Prudence, Prov. i. 4; viii. 5. 12. ἄριστος, f. constr. ἄριστος, pl. ἄριστος, and masc. ἄριστος. See ἤριστος. Heap of ruins, Jer. l. 28; Neh. iii. 34. — of corn, Ruth iii. 7; Cant. viii. 3; Hag. ii. 16, &c. — generally, 2 Chron. xxxi. 6. 7. 9.


ἄριστος, m. — pl. non occ. Cogn. ἄριστος, ἄριστος, ἄριστος, ἄριστος, Naked. Destitute, poor, Jer. xvii. 6; Ps. cii. 18. Symm. in Jer. i. e. ἄριστος ἀκαρπός.

ἄριστος, m. — pl. non occ. Aff. ἄριστος, ἄριστος, &c. Arab. ἄριστος, juba equi. Back of the neck, shoulders; back, of a man, opp. ἄριστος, Jer. xviii. 17. — of a bird, Lev. v. 8. Phr. ἄριστος, hard, stubborn, of neck, i. e. not willingly bowing down, Exod. xxxii. 9; xxxiii. 3, &c. Comp. Prov. xxix. 1; Deut. xxxi. 27; Is. xlviii. 4. ἄριστος, they turn the back, run away, Josh. vii. 12; Jer. xxxii. 33, &c. ἄριστος, ἄριστος, thy hand on the neck, i. e. to chastise. Comp. Job xvi. 12. ἄριστος ἄριστος, thou hast given to me the back of my enemies, i. e. made them to flee before me, Ps. xviii. 41. ἄριστος, Josh. vii. 8. Also to forsake, abandon, Jer. ii. 27. Hence—

ἄριστος, v. pret. aff. ἄριστος, pres. ἄριστος. Constr. abs. it. immed. Angl. vulg. (a) Neck, i. e. cut off the head, beheaded, Exod. xiii. 13; xxxiv. 20. Pl., Deut. xxi. 4. (b) Meton. Destroy, ruin, Hos. x. 2. (c) Drop, distil, as the blood from the neck of a decapitated bird, &c., Deut. xxxiii. 28. Metaph. applied to speech, as assimilated to the dropplings of dew, or of the honey comb, Deut. xxxiii. 2. Comp. Ps. xix. 11.

Part. (a) ἄριστος, Is. lxvi. 3, only. — pass. f. ἄριστος, Deut. xxxi. 6, only.

ἄριστος, masc.—pl. non occ. Comp. of ἄριστος + ἄριστος, nubes et caliginosus, Gesenius.

Syr. ἄριστος, nubes. Arab. ἄριστος, conj. xii. densa fuit ac implicita palma, and انل, tenebra. Thick, intense, darkness, Deut. iv. 11; Job xxxviii. 9, &c. Metaph. Gross ignorance, Is. lx. 2. Great tribulation, Joel il. 2; Zeph. i. 15. Applied to God as inscrutable, 1 Kings viii. 12; 2 Chron. vi. 1: and thence as concealing him, Exod. xx. 21; Ps. xcvii. 2. Comp. Job xxiii. 13; 2 Sam. xxiii. 10.

ἄριστος, v. pres. ἄριστος, constr. immed. it. abs. it. med. ἄριστος. Arab. ἄριστος, conturbatus fuit. Cogn. ἄριστος, perculsus fuit. (a) Feared, trembled, Deut. i. 29; vii. 21; xx. 3; xxxi. 6; Josh. i. 9. (b) Trans.
Affright, alarm: meton. Shake, Isa. ii. 9, 21; xlvii. 12; Ps. x. 18; Job xiii. 25.  
Infin. וֹשֵׂא, Pa. l. c. &c.  
Niph. יָשָׂה. Part. i. q. וֹשָׂע. Fearful, Pa. lxxix. 8, only. 
Hiph. pres. pl. וֹשַׁע, i. q. וֹשֶׁע, Is. viii. 12, i. q.Kal (a).  
יָשְׁע, Is. xxix. 23, id. 
Part. וֹשֶׁע, with aff., Is. viii. 13. Causing to fear, object of —, al. non occ.  
טַלּוּ, m. Patronym., Gen. x. 1, from Tel Arka, more fully, Arca Cesar ea; a place situated on the north of Tripoli, according to Gesen.  
v. pret. pres. non occ. See טָלַּת above. Cogn. כְּנִי, כְּנֵי.  
Imp. parag. טָלַּת. Be, become, naked, stripped, once, Is. xxxiii. 11.  
Pih. טָל, pres. טָלַּת, constr. immed. it. med. טָל, it. טָלַּת, pers. sign. טָלִי, טָלָא, i. q. טָלָה, — which is another reduplicated form only—for טָלַּת, Is. xv. 5. Excite, stir up. See under טל. Pih.—Of טל, Made naked, bare, exposed. Comp. טָלֶה: once, Is. xxiii. 13. — of a fortress. Also in the form—  
טָלֶה, Infin. טָלַה. Making naked, exposed, with—  
Hithp. pres. fem. טָלַּת, טָלַּת. It shall be, become, exposed, Jer. li. 58, only. Comp. cogn. טָל, Ps. cxxxvii. 7; Hab. iii. 13. The same sense might be applied to many of the instances adducible under טָל, as, 2 Sam. xxiii. 18; 1 Chron. xi. 11, 20, i. e. drew forth, as from a sheath or scabbard.  
טָלַּת, fem. pl. נָלָת, נָלָת. Syr. יָנַּת, lectus, Arab. meton. עֶשֶׁר, conjunx.  
Couch, bed, Deut. iii. 11; Ps. vii. 7; xlii. 4; cxxxi. 3. טָלֶה, couch of my bed, i. e. reclining place of my rest. Amos iii. 12, ellip. for טָלַּת נָלָת. See preceding member, Cant. i. 16, &c. Aff. נלָת, pl. נָלָת, &c.  
טָלָת, c. pl. נָלָת (dag. euph.), once only. Aff. נלָת, Is. xlii. 15. Arab. "ג', gramen. Syr. יָנָת, id. Green herb, generally, as food for either man or beast: differs from טלָת, which signifies the 
younger shoots of do., Gen. i. 11, 12; ii. 5; iiii. 18; Exod. x. 12. 15, &c. Pl., Prov. xxvii. 25.  
שָׁלֶב, def. מָשָׂה, i. q. Heb. מָשָׁה, Dan. iv. 12. 22. 29; v. 21.  
שָׁלֶב, f. מָשָׂה, for מָשָׁה, once, Lev. xxv. 21; v. pres. מָשָׂה, apoc. מָשֶׁה. Constr. immed. it. abs. it. med. מָשֶׁה, מָשָׁה, מָשֶׁה, &c. Propr. (a) Work, labour; thence, (b) meton. Make, fabricate; produce. (c) Do, act, perform; with such slight shades of one or other of these as the context may require: of which the Arab. מָשֶׁה, crassa evasit e laborie manus, firma, dura evasit res, seem to be remnants. (a) Wrought, labour ed in, with מָשֶׁה, Exod. v. 9; xxxi. 4: Neh. iv. 15, &c. (b) Made, fabricated, Gen. viii. 6; xiii. 4; Exod. v. 16, &c. — of God (see מָשֶׁה above), Gen. i. 7. 16; ii. 2; iii. 1, &c. Hence, (2) Made, produced, as wealth, reward, &c., Gen. xii. 5; xxxi. 1; Deut. xiii. 17; Is. xix. 10. — of trees, &c., as fruit, &c., Gen. i. 11, 12; xlii. 47; Job xiv. 9; Hos. vii. 7, &c. — war, Gen. xiv. 2; Deut. xx. 12; Josh. xi. 18, &c. — peace, with מָשֶׁה, Is. xxvii. 5. — oil, unguents, &c., Exod. xxx. 25; Hos. ii. 10; viii. 4. — instruments, &c., Exod. xxxv. 39; xxvii. 3; xxxvi. 14; xxxviii. 3, &c. Make, constitute, appoint, Exod. xxxix. 10; xxxvii. 24: with מָשֶׁה, Is. xlv. 17;—1 Kings xii. 31; 1 Sam. xii. 6; Jer. xxxvii. 15, &c.; either immed. or med. מָשֶׁה, &c., very much at the pleasure of the writer. (c) Did, performed, made, exercised, variously. — work, 2 Kings xii. 12, &c. — wonders, Ps. lxxviii. 4. 12; xviii. 1. — God's commands, &c., Gen. vii. 22; Lev. xx. 22; Deut. xv. 5; Ps. cii. 20, 21. — regal power, 1 Kings xxi. 7. — what is lawful, just, &c., Gen. xviii. 19. 25; Exod. xviii. 9; Ps. ix. 17; Is. liii. 2; Gen. xxiv. 12; xl. 14. — what is wrong, wicked, &c., 2 Kings xvii. 22: Is. liii. 9; Gen. xxxiv. 7; Gen. xxxvi. 1. — a present, 2 Kings xxvii. 31. Did, i. e. prepared, dressed, as food, an animal for food, sacrifice, &c., Gen. xviii. 6—8; xxxi. 8; Judg. xiii. 13; 2 Sam. xii. 4. Then, meton. Offered in sacrifice, Exod. xxix. 36. 38, 39. 41; Lev. ix. 7, &c.; Hos. ii. 10. יָנָת, they offered gold to Bal; but it might signify, (b), (2) they made, i. e. acquired gold for —, 2 Chron. xxiv. 7; Exod. x. 25; 2 Kings xvii. 32. Did, originated for —, Jer. ii. 17;
iv. 18. Did, dressed the beard, nails, &c., 2 Sam. xix. 25; Deut. xxi. 12. Did, performed, something intended, Is. xxx. 1. Comp. Eccl. viii. 11; Dan. viii. 24; xi. 7. 17. 28. 30. — vows, Judg. xi. 39. — of God, Ps. xxii. 32; xxviii. 5. lii. 11. Did, i. e. performed, kept, the sabbath, feast, &c., Exod. xii. 48; Num. ix. 10. 14. Deut. v. 15. Passed time, יְקוֹדֵשׁ, Eccl. vi. 12: and, omitting the mention of time, Ruth ii. 19, יְקוֹדֵשׁ: but this might also come under (b), (2) above.—Prrhr. "בַּעַי הָוָה יְקוֹדֵשׁ כִּי יְקָרֵב, so God do to me, &c., 1 Sam. iii. 17, &c. Preceding other verbs for emphasis sake (Gram. art. 222. 4), 1 Kings viii. 32, &c. יָדוּ, so did he, Exod. xl. 6, &c. יָדוּ, Who did this thing? Judg. vi. 29. רָתָה, —, Ib. xv. 6. יָדוּ, i.q. יָדוּ תָּנְא, wrought salvation, Judg. xxi. 15; 1 Sam. xi. 13. יָדוּ, did powerfully, 1 Sam. xiv. 47. יָדוּ, 2 Kings xx. 20, &c. יָדוּ, acted in craftiness, 2 Kings x. 19, and so in other cases.

Infin. יָדוּ, 1 Sam. xxvi. 25; Jer. vii. 5, &c.: it, יָדוּ, Gen. i. 20: יָדוּ, Ib. xxxi. 28. Constr. יָדוּ, Gen. ii. 3, 4, &c. With יִתְּנָה, 3, 3, Gen. ii. 3; xviii. 25; Ezek. v. 15; xxxii. 21. See Pih. Aff. יָדוּ, my doing, 2 Sam. xxiii. 17, &c.; Is. lxiv. 2; Ezek. xxxi. 30; Jer. vii. 13; Exod. xviii. 18, &c. with other aff.—

Imp. יָדוּ, Gen. vi. 14, &c.; v. יָדוּ, Exod. vi. 6: pl. יָדוּ, Gen. xlii. 18.

Part. m. יָדוַד, Gen. i. 11, &c. Constr. יָדוַד, Exod. xv. 11, &c. Pl. מַתָּד, Gen. xxxv. 49, &c. Constr. יָדוַד, Exod. xxxv. 35. Aff. יָדוַד, Job xxxv. 15. יָדוַד, Ps. xcvi. 6, יָדוַד, Is. lxiv. 2, יָדוַד. Job xii. 19; Prov. xiv. 31. יָדוַד, Jer. xxxiii. 2. Pl. יָדוַד, Job xxxv. 10. Comp. Is. liv. 5; Ps. cxlii. 2; Is. xxii. 11; Ps. cxi. 10.

—f. יָדוֺּב, Deut. xx. 20, &c. Pl. יָדוֺּב, Lev. xviii. 29, &c.

—pass. יָדוַד, Ezek. xl. 17, &c.: pl. יָדוַד, Ps. cxi. 8, &c.

—f. יָדוַד, Ezek. xxii. 20. יָדוַד, Num. xxviii. 6. Pl. יָדוַד, 1 Sam. xxv. 18.

Niph. יָדוַד, pres. יָדוַד, apoc. יָדוַד. Be, become, (a) Made, (b) Done, &c. (a) Ps. xxxiii. 6. (b) Done, performed, Judg. xvi. 11; 1 Kings x. 20, &c. Kept, as a feast, 2 Kings xxiii. 22, 23. Done, dressed, cooked, Lev. vii. 9. — of error, abomination, &c., Num. xv. 24; Deut. xiii. 15; xviii. 4; Mal. ii. 11. — thing predetermined, Dan. xi. 36. — prepared, Neh. v.

18. Pres. often in the sense of Lat. part. indus, dam, as יָדוֻ, non fæciendum; not to be done, ought not, &c., Gen. xxix. 26; xxiv. 7, &c. יָדוֻ, work to be done, Exod. xxxi. 15; Lev. xxiv. 19. Apoc., Esth. v. 6; vii. 2; ix. 12.


Pih. m. pl. יָדוַד, twice only, Ezek. xxvii. 3. 8, in יָדוַד כְּרָבָה, See xx, p. 130, above. Chald. יָדוַד, Pah. יָדוַד, pressit, &c. Pressed, injured. See xxvi.

Puh. יָדוַד. I was made, formed, Ps. xxxix. 15, only.

7. יָדוַד, יָדוַד, m.—pl. non occ. r. יָדוַד. Arab. יָדוַד, dies decimus. The number ten, a decade. So יָדוַד, hebdomas. Gr. δεκας, εβδομας, ἑβδομας. Gesen. יָדוַד יָדוַד, some days, or (it may be) a decade, ten, Gen. xxiv. 55. יָדוַד כְּרָבָה, on the natalium of ten strings, Ps. xxxix. 2. Comp. xci. 4; cxliv. 9. Applied also to the tenth day of the month, as its decade. יָדוַד כְּרָבָה, Exod. xii. 3; Lev. xvi. 29, &c.

תְּנִים, m. plur. non occ. Ordinal number of יָדוַד, ten, Gram. art. 181. 2. The number יָדוַד, f. יָדוַד, f., applied to periods of time, to persons, things. יָדוַד כְּרָבָה, tenth generation, Deut. xxiii. 3, 4;—Gen. viii. 5; Num. vii. 66; xxvii. 32; Zech. viii. 19, &c. The fem. יָדוַד, once, abs. Is. vi. 13. In all cases of constr. f. יָדוַד. In Exod. xvi. 36; Lev. v. 11: tenth part is necessarily meant.


Hith. pl. יָדוַד, with יָדוַד. They contended with, Gen. xxvi. 20, only. Comp. יָדוַד, preceding.

יָדוַד, masc.—

יָדוַד, fem.—

יָדוַד, fem. plur. יָדוַד, —

pl. יָדוַד. Arab. יָדוַד, decem. The numeral ten, Gram. artt. 181. 2; 226. It need only be remarked here, that יָדוַד, and יָדוַד, are
used when some number between ten and twenty is required to be expressed, e. g. יָעָה, eleven; יָעָה, fourteen; when the thing numbered is of the masc. gender: יָעָה, &c. when it is of the fem. And that the pl. is used to express tens, i. e. twenty. See Gram. II. cc. while the fem. pl. will signify decades, Exod. xviii. 21; Deut. i. 15. Examples of the other cases: יָעָה ten years, Gen. v. 14; xvi. 3. יָעָה ten curtains, Exod. xxvi. 1, &c.; the thing numbered being always in the plur. masc. or fem. With יָעָה יָעָה ten by the cubit, i. e. ten cubits by measure, 1 Kings vi. 26. יָעָה יָעָה ten men, Gen. xviii. 32, ten camels, Ib. xxiv. 10. Comp. Ib. 22: ten shekels' weight, xxxii. 15; xliii. 3, &c.: observing that this fem. form has (generally) a masc. pl. fn. with it, for variety's sake perhaps, as the constr. is apposition: but a singular in יָעָה יָעָה, 1 Sam. xvii. 17. So 2 Kings xiii. 7. Comp. Jer. xxxii. 9, יָעָה, apposition mostly, as יָעָה יָעָה, ten times, Gen. xxxi. 7. 41; Exod. xxxiv. 28. With sing., Judg. xvii. 10; but יָעָה is omitted here by the ellipsis. יָעָה יָעָה, Gen. xviii. 31; xxxii. 38, &c. None are found with affixes.

The Arabs term בָּדַּכֵּשׁ daughters of the wain; the בָּדַּכֵּשׁ, probably of Job xxxviii. 32. Jauhari, however, gives a passage from an old Arabian poet, styling these בָּדַּכֵּשׁ, the very terms of Job.

See my note on Job ix. 9, al. non occ. See also Bochart. Hieroz., ii. p. 114; Schult. on Job ill. cc.; Michaelis Suppl., p. 190, seq.

וֹאֵל, m. once, Jer. xxii. 3, r. וֹאֵל. Lit. fraud, oppression. Fraudulent, oppressive, person.

וֹאֵל, m. pl. of the last. Frauds, oppressions, Eccl. iv. 1; Amos iii. 9; Job xxxv. 9; al. pl. Part. v. יָאֵל, which see.

וֹאֵל, m. once, Ezek. xxvii. 19, r. יָאֵל. Wrought. lxx. ἐλπασιμοῖος.

וֹאֵל, m. pl. וֹאֵל, constr. יָאֵל, aff. יָאֵל, r. יָאֵל. Syr. יָאֵל, dives. Rich, opp. רוֹסֶים, יָאֵל, יָאֵל, 2 Sam. xii. 1; Job xxxvii. 19; Ps. xlii. 3; Prov. x. 15; Ruth iii. 10. Often in a bad sense, as, Prov. xxviii. 11; Jer. ix. 22, &c. In Eccl. x. 6, the contrary, humility—of character—seems intended. Constr., Ps. xiv. 13. Aff., Mic. vi. 12.

וֹאֵל, m.—pl. non occ. constr. יָאֵל, aff. יָאֵל. Arab. יָאֵל, fumus. Smoke, Gen. xv. 17; Judg. xx. 40; Ps. lxvii. 3, &c. Metaph. Fierce anger, 2 Sam. xxxii. 9. Comp. Job xli. 12. — as to its appearance and action, see phr. Judg. l. c.; xx. 38; Cant. iii. 6; Joel iii. 3; Is. ix. 17. — as a cloud, Is. iv. 5, alluding to that which occasionally filled the Tabernacle or Temple. Comp. lb. vi. 4. Gesenius makes it signify a cloud of dust, Ib. xiv. 31. But this is neither necessary nor a customary
usage of the Hebrews: while cloud is often used to convey the notion of a powerful army. Phrr. יָשַׁר, they end in smoke, Ps. xxxvii. 20; cii. 4. Alluding to the consuming of an offering, יַעֲנָה, it. I Sam. xi. 6. Prov. x. 26, יַעֲנָה, as smoke to the eyes. Aff., Is. xxxiv. 10; Exod. xix. 18.

Here—

מְכַסְתָּה, v. pres. מְכַסְתָּה. Constr. abs. it. med. 3. Smoked, Exod. xix. 18; Ps. civ. 32; exlv. 5. — of the Divine wrath, Deut. xxix. 19; Ps. lxxxiv. 1; lxxxv. 5, al. non occ.

מְכַסְתָּה, m.—pl. non occ. Syr. מְכַסְתָּה, oppressio. Arab. مَكُسْتِم, angustia. (a) Oppression, injury, opp. מְכַסְתָּה, מְכַסְתָּה, Ps. liv. 14: with מְכַסְתָּה, Is. lxvii. 13.—Ps. lxxiiii. 8; Eccl. v. 7; Jer. vi. 7, &c. (b) Meton. Thing obtained by —, Lev. v. 23; Ps. lxxii. 11; Eccl. vii. 7; Is. xxx. 12, &c.

מְכַסְתָּה, Is. xxxviii. 14, is given by Gesenius as a fem. noun, signifying oppression. It is more probably, 3d pret. f. of the verb מְכַסָּה, used impersonally; and signifying, it oppresses, ruins me, i.e. my disease. Vulg. "eim patior."

מְכַסָּה, v. pres. מְכַסָּה. See מְכַסָּה. Constr. immed. abs. it. med. מְכַסְתָּה. (a) Oppressed, injured, wronged, defrauded, Lev. v. 21. 23; xix. 13; Deut. xxiv. 14; Mic. ii. 2. — the poor, Prov. xiv. 31; xxii. 16, &c. — a ruler, his subjects, 1 Sam. xii. 3, 4. — a conqueror, the conquered, Is. lii. 4; Jer. l. 33, &c. — God, man, Job x. 3. (b) Press upon, as a river, Job xli. 23. See my note. In the same sense (morally), מְכַסָּה, a man pressed, in a state of remorse, by the blood of a person, i.e. blood-guilty, Prov. xxvii. 17;

Infin. מְכַסָּה, Hos. xii. 8. Aff. מְכַסְתָּה, 1 Chron. xvi. 21; Ps. cv. 14. Part. מְכַסְתָּה, Ps. lxxiiii. 4; Prov. xiv. 31, &c. Pl. constr. מְכַסְתָּה, Mal. iii. 5. Aff., Ps. cxix. 121; Eccl. iv. 1. Fem. pl. מָכַסְתָּה. Amos iv. 1. — pass. מְכַסָּה, Deut. xxvii. 29. 33, &c. Plur. מְכַסָּה, Job xxxv. 9; Ps. ciii. 6, &c.

Puh. Part. fem. מְכַסְתָּה. Person become oppressed, Is. xxvii. 12, only. Gesen. "ei compressa." But there is no good ground for this.

מְכַסָּה, m.—pl. non occ. Aff. מְכַסָּה, &c.

oppress. Riches. Syr. מְכַסָּה, divitie. See מְכַסָּה, 1 Sam. xvii. 25; 1 Kings iii. 11. 13, &c. Aff., Prov. xi. 28; xiv. 24, &c.

מְכַסָּה, v. pres. מְכַסָּה, constr. abs. Syr. מְכַסָּה, constr. abs. Syr. מְכַסָּה, rigata; מְכַסָּה, copia annona. Was rich, wealthy, Hos. xii. 9; Job xv. 29.

Pih. once, kethiv, מְכַסָּה, 1 Kings xxii. 49, which Gesenius makes to signify "extruxit" naves, as cogn. with מְכַסָּה, מְכַסָּה. But here the keri has מְכַסָּה, and so has the kethiv, 2 Chron. xx. 36. 37. The reading therefore is suspicious. But the kethiv has not מְכַסָּה, but מְכַסָּה. What then becomes of Gesenius's etymology? If, however, we had had מְכַסָּה, was rich in ships would have afforded a tolerable sense; as it is, no good sense is afforded.

Hiph. מְכַסָּה, pres. מְכַסָּה, מְכַסָּה, constr. immed. (a) Made rich, Gen. xiv. 23; 1 Sam. ii. 7; xvii. 25; Ps. lxv. 10; Prov. x. 22. (b) Made self rich, i.e. was, became, rich, Ps. xlix. 17; Prov. x. 41; xxii. 17; Dan. xi. 2; Jer. v. 27.

Infin. מְכַסָּה, Prov. xxxi. 4; (b) xxviii. 20. Part. מְכַסָּה. (a) 1 Sam. ii. 7.

Hith. part. מְכַסָּה, מְכַסָּה, becomes, is, rich, Prov. xiii. 7. See lxxx. Comp. 2 Cor. vi. 10.

מְכַסָּה, v. pret. fem. מְכַסָּה, pl. מְכַסָּה, pres. non occ. constr. abs. it. med. מְכַסָּה, of thing.

Synon. מְכַסָּה, Ps. vi. 8. Arab. מְכַסָּה, errestit tinea lanam; מְכַסָּה, extenuatum fuit corpus. Became old, wasted, languid, Ps. l. c.; xxxi. 10, 11, al. non occ.


מְכַסָּה, fem. pl. Some copies and editions read מְכַסָּה. Arab. מְכַסָּה, corripuit
gravibus verbis. Cogn. **unctus**, vitiosum fuit dictum. See also **unctus**. Whence it should seem, piercing, rebuking, injuring, expressions, or the like, were meant. Tauntings, or taunting. See my Job xii. 5, with the note, al. non occ.

**unctus**, m. pl. constr. of **unctus**, apparently; occurs only in the combination, **unctus**, and **unctus**, Gram. art. 181. 7. It is perhaps a derivative of **unctus**, modum excessit, or of some word cognate with it, signifying excess, as being the first number next after the sum of the fingers on both hands, or the first complete decimal product: hence, i. q. **unctus**, eleven.

**unctus**, fem. pl. Thoughts, usually, once, Ps. cxli. 4. Aff. **unctus**, lxxx. diaklogismoi autwv. All. al proboleues autwv. His devices, machinations.

**unctus**, f. pl. ἀγαθά. Gr. 'Aστάρης. Astarte, a female deity of the Zidonians, having the head of a bull, whence the Hebrew נִקְבּ, of Gen. xiv. 5, &c. Worshipped occasionally with Baal, Judg. ii. 13; x. 6;—1 Sam. vii. 3, 4; xii. 10; xxxi. 10; 1 Kings xi. 5. 33; 2 Kings xxiii. 13. Gesenius thinks the origin of the word is Syr. לָשְׁנָה, [לָשְׁנָה], from the Persian نَصْرِ, star; whence the proper name נִקְבּ, which is, perhaps, as probable as other etymologies formerly given: of all which, however, nothing certain can be pronounced. For a full account of this idol, see Selden de Diis Syria. Syntagma. ii.; also Euseb. Prep. Evang., i. 10. A city called after this idol is mentioned, Gen. i. c.; Deut. i. 4; Josh. ix. 10, &c. The pl. is taken to signify Idols or images of this deity. Aquila, διανυμα δοσπρᾶς, Judg. ii. cc.; 1 Sam. ii. cc. Gesen.—rather whimsically perhaps—takes נִקְבּ, Deut. vii. 13, &c., to signify, "seneers, amoreis, gregis," i. e. soboles, proles, gregis. I should prefer the better established—


**unctus**, m. pl. **unctus**, and ἀγαθά. Aff. **unctus**, plur. **unctus**. Arab. **unctus**, donee; r. **unctus**, repetitiv verba, &c. Cogn. **unctus**, r. **unctus**, exorbitavit. The notion of time, originating perhaps in repetition, excess, and thence duration. Cogn. **unctus**, ἀγαθά. Arab. **unctus**, numeravi. Time, season; or, meton. its consequences, results, Gen. xxix. 7; Exod. xviii. 22. 26; Josh. viii. 29; Eccl. i. 1, seq., &c. Constr. as a fem. (sing.), 1b. xi. 6; Jer. li. 33, only. With ἐν, preceding, out of (due) time, season, Job xxii. 16. Prosperous —, Ps. lxxxi. 16. Unhappy, &c. —, Is. xxxiii. 22; Jer. xvii. 7; Ezek. xxx. 3; Eccl. ix. 11, 12. Due, usual, —, Hos. xiii. 13. Phrr. ἐν, 1 Chron. ix. 25, from time to time. ἐν, at every season, time, Exod. xviii. 22. ἐν, until the time, Ps. cv. 19. ἐν, acceptable —, Ps. lxix. 14. ἐν, ἀγαθά, —, of their visitation, Jer. xlvii. 21, &c. Pl. Job xxiv. 1; Esth. i. 13; Dan. ix. 25, &c. Fem., Ps. x. 1; x. 1; xxxi. 16. See also my note on Job xxvii. 6. With prefixes, ἐν, for ἐν, according to the time, season, i. e. this time, now, as it were, Judg. xiii. 23; Job xxxix. 18, &c. ἐν, Gen. xviii. 10. 14, as the season, period, of a vigorous woman. See ἐν, p. 193 above. ἐν —, to-morrow, Exod. ix. 18, &c. ἐν, Deut. i. 9. ἐν, in, at, the time, Gen. viii. 11. Often used, too, as a specifying noun, Gram. art. 219, note; Ps. lxix. 14, &c.; it. pl. ἐν, many times, on many occasions, Neh. ix. 28.

**unctus**, see **unctus**.


Ph. Imp. aff. **unctus**, Prepare it. Synon. **unctus**, Prov. xxiv. 27, only.

Hithp. **unctus**. Have become prepared, with ἐν, Job xv. 28. See my note.

**unctus**, see ἐν above. Adv. of time, variously applied. (a) Now, abs. present
time, Gram. art. 231. 6. Opp. τὰς, Gen. xxii. 12; Josh. xiv. 11; Is. xlviii. 7; Hag. ii. 3, &c.: relative pres. i. e. present to any time introduced by the writer or speaker, 1 Sam. ii. 16; ix. 12; xvii. 29, &c. Now, at length, 1 Sam. xxvii. 1; 1 Kings xv. 16; Num. xi. 23. Nold., breve, intra breve tempus (p. 578). So Is. xliii. 19; Hos. x. 3, &c. Now, shortly, speedily, Judg. viii. 6; Hos. viii. 10; Ps. xii. 6, &c. Now, precative.—See νοτοῦ.—Mic. iv. 14;—2 Chron. vi. 40; Gen. xxxi. 13, &c. Now, Engl. Now then, inferentially, Exod. vi. 1; 1 Sam. xxv. 7; 2 Sam. xviii. 3, &c. So Gen. xix. 9; Nold. "itaque:" Exod. xviii. 19, &c. Then, i. e. now, with future time, Ezek. xxvi. 18; Is. xxix. 22. And so in all similar cases. Then, inferentially, in the ἀνέθηκα, i. e. retributive member of a hypothetical sentence, 2 Kings xviii. 20. ἢ ἰσός οὐκ ἔστιν ἢ γινώμεθα, then, on whom wilt thou rely, when, or since, thou hast rebelled against me? or then accordingly. Jer. xiv. 10; Hos. iv. 16, &c. With prefixes, ἡμῶς, Is. ix. 6; ἡμῖν, Gen. xxxii. 5; ἡμῖν, Gen. iii. 22. With ἡμῖν, ἡμᾶς, ἡμῖν, ἡμῖν, ἡμῖν, ἡμῖν, as such combinations would necessarily require. See Nold., p. 580, and in their proper places.

Kethiv.

מָכוּ, i. q. יַרְנוֹ, Is. x. 13; Esth. viii. 13. Kethiv.

מָכוּ, m. יַרְנוֹ, constr. יַרְנָה, sing. non occ. Arab. מָכוּ, caper juvencus. (a) A he goat, Gen. xxxxi. 10. 12; Num. vii. 17, &c. — as leader of the flock, Jer. l. 8. (b) Hence, metaphor. applied to leaders of the people, Is. xiv. 9; Zech. x. 3, &c.

מָכוּ, masc. relative n. of יַרְנוֹ. Hence, "tempestivus," "opportunus." Seasonable, ready at hand, once, Lev. xvi. 21. Which seems rather forced. Some derivative of the Arab. מָכוּ, abulit torrens.—Castell. gives, fluvius, viros, armenta deduxit:—signifying, Driver, carrier away, or the like, would perhaps suit the place better. lxxx. ἐρωμοῦς, reading ἐρωμέον, and so the Syr. and Arab. Verss., unless, indeed, they took ἐρωμέον to be cogn. with ἐρωμόν.

מָכוּ, m. pl. יַרְנָה, and f. יַרְנָה, r. יַרְנָה. Prepared, ready, Job iii. 7: see my note, xv. 24; Esth. iii. 14; viii. 13. Fem. pl. Things, circumstances, ready, or about to take place, Deut. xxxii. 35. lxxx. ἐρωμα, Is. x. 13. ἐρωμέον; lxxx. τῆς ἐρωμοῦ: taking the sense from ἐρωμέον, (b) above. Their prepared (at hand) wealthy circumstances, i. e. general wealth, al. non occ.

דוער, Chald. i. q. Heb. pl. יַרְנָה, Dan. iii. 15, only.

דוער, m. once, Is. xxiii. 18. Arab. מָכוּ, manumissius, liber; nitenus. The word stands adverbially, and would in the Arab. be written דוער. The sense might then be, freely, in a state of liberty; or splendidly. The former is the more probable one. Aquila, εἰς ἑαυτὸν μετάφρασα. Symm. εἰς τὸ παλαιῶσα. Theod. εἰς παλαιῶσαν. Whence it is evident they all read דוער. What the lxxx. read, it may be difficult to say.

דוער, m. pl. constr. יַרְנָה. Arab. מָכוּ, antiquus fuit; עֵמִּיק, antiquus. (a) Ancient, 1 Chron. iv. 22, only. (b) Arab. מָכוּ, libertate donatus fuit. Freed, removed from, Is. xxviii. 9, only.

דוער, m.—pl. non occ. i. q. Heb. (a) Ancient, Dan. vii. 9. 13. 22, only.


Niph. מָכוּ. Is burnt up, consumed. See the context, once, Is. ix. 18. lxxx. σφυκκαρα. And so the Targum. Some take Arab. מָכוּ, obscura evasit: but this is at variance with the context.

דוער, m.—pl. non occ. Arab. מָכוּ, dentibus prehendit; עֵמִּיק, morus. (a) Biting, haughty, sarcastic, word, &c., 1 Sam. ii. 3; Ps. xxxi. 19; xcv. 4. Synon. מָכוּ, לָבָב. Ib. lxxv. 6, retain the notion of lofty, from the first member, and apply it to מֶטֶן, in the second: then מָכוּ may be construed together, al. non occ.

דוער, m. once, Prov. viii. 18. Gesen. מָכוּ, pulcher. lxxx. κρῖσις πολλῶν. Aquila, μετ' εἰρήνης. Symm. παλαιῶν, so Theod. Arab. מָכוּ, manumission, libertas. Freedom, liberty. But, מָכוּ may signify
permanent, durable, wealth: while, taking the terms separately, which is preferable, we have, wealth, freedom, and righteousness. Hence——

גְּנַנְתָּר, v. pres. גְּנַנְתָּר. Arab. עִנָּטָר, festinavit. (a) Remove quickly, hurry, from, with גְּנַנְתָּר, Job xiv. 18; xviii. 4. (b) Grow old: see גְּנַנְתָּר above: Job xxi. 7; Ps. vi. 8.

Hiph. pl. גְּנַנְנָּתָר, pres. גְּנַנְנָּתָר, Matth. xxv. 14; xxvi. 22; Job ix. 5. —transcribe from one book to another, Prov. xxv. 1. — put away, or, it may be, took away, i.e. silenced, Job xxxii. 15, al. non occ.

גֹּלֶל, m. constr. עִלִּכּ, once, Ezek. viii. 11. Gesen. "suffitum...ubi recte, lxx," —who have, עִלִּכּ ὑπάρχειν: but עִלִּכּ here, is the translation of גֹּלֶל, not of עִלִּכּ; which is left untranslated. The Syr. has עִלִּכּ, which the translator took as synon. with עִלִּכּ. In the Arabic we have, indeed, עִלִּכּ, sphaerula ex musco allique aromatibus formata. Still the usual acceptation, viz. (a) Abundance. Syr. עִלִּכּ, Chald. id. is better grounded. See עִלִּכּ above.

Pl. aff. עִלִּכִים, Zeph. iii. 10, only. (b) My suppliants. See the verb below.

גֵּלֶק, or גֵּל, Pe. The seventeenth letter of the Hebrew alphabet, and, as a numeral, denoting eighty. Without the point it is sounded as ג, and with it as ג. It is a radical, and is occasionally interchanged with ג and ג. Gram. artt. 4. 23.

גֹּלֶק, once, Job xxxviii. 11, for גֹּלֶק, which see.

גַּלֶּק, f. constr. גַּלֶּק, pl. גַּלְּקָא. (a) A corner. (b) A direction, side; referring to either of the four cardinal points. (a) Of a field, Lev. xiv. 9; xxii. 22: — of a table, Lev. xxvi. 25; xxxvii. 13: — of the hair, or beard, Lev. xiv. 27; xxi. 5. Hence, גַּלֶּק, an epithet applied to certain Nomadic tribes, who cut short a portion of their hair in a manner forbidden to the Israelites, Jer. ix. 25; xxv. 23; xlix. 32.

גֵּלֶק, in front, Lev. xiii. 41. (b) Num. xxxiv. 3; Ezek. xli. 12, &c. In Num. xxxiv. 17, we have גִּלְגְּלָכֶל, in which גִּלְגְּלָכֶל has been taken by some to denote both sides, dual constr. i.e. every part; several of the Versions translate it by chiefs, princes, as being prominent persons. Probably, and shall crush the companies of Moab. Arab. גִּלְגַּל, agmen hominum. Hence——


גְּלָכֶל, m. aff. גְּלָכֶל, pl. גְּלָכָא, constr. גְּלָכֶל, aff. גְּלָכֶל. Cogn. Arab. גַּלַּם, gloria. Any ornament, pec. an ornamental head-dress, worn both by men and women, Exod. xxxix.
separation, distinction, Exod. viii. 19. So the lxx. and Vulg.

 Redemption-price, ransom, Num. iii. 49.

 Redeem, deliver him, Job xxxiii. 24, i. q. ḫēš. See the notes.

 A word of doubtful signification and etymology, occurring only three times, Lev. i. 8. 12; viii. 20. According to some, the trunk; but more generally translated, the fat. See Bochart. Hieroz., tom. i. p. 471.

 Mouth, m. constr. ʿaḥ, ṣāḥ, ʾāḥ, ʿāḥ, and ḫāḥ, ʾāḥā, ʾāḥā, and ḫāḥā. Arab. ḥāʾ, os. (a) Mouth.

 (b) Any opening, as of a sack, well, cave, dress, &c. (c) Edge of a sword. (d) Mouthful,—share, portion, part, amount. (e) Word,—declaration or command. (f) Expression, signification, tenor. (a) Exod. iv. 10, 11; Deut. xxxii. 24; 2 Kings iv. 34, &c. (b) Gen. xxix. 2; xlii. 27; Exod. xxxvii. 32; Josh. ix. 14, &c. (c) Gen. xxiv. 30; Exod. xvii. 13; Num. xxii. 25, &c. (d) Deut. xxii. 17; 2 Kings ii. 9; Zech. xiii. 8, &c. (e) Num. xiv. 41; xxi. 18; xxiv. 13, &c. (f) Gen. xlii. 7; Exod. xxxvii. 27. Phrr. ṣakān, mouth to mouth, without the intervention of any other being, Num. xii. 8. ḫāmah, unanimously, Josh. ix. 2; 1 Kings xxii. 13; 2 Chron. xviii. 12. ṣakāna, from end to end, Ezra ix. 11. ḫāmah, ḫāmah, Id., 2 Kings x. 21; xxi. 16. ṣakān, ḫāmah, either, in every direction or with open mouth, Is. xi. 11.

 Here, adv. of place. (a) Here. (b) Hither. (a) Gen. xix. 12; xxvii. 5; xl. 15, &c. (b) 1 Sam. xvi. 11; Ezra iv. 2. ḫēš, ḫēš, ḫēš, on this side — on that side, Ezek. xl. 41. 48, 49, &c. In this phrase, ḫēš is also used for ḫēš, Ezek. xl. 39; xli. 1, &c.

 v. pret. non occ. pres. ḫēš, apoc. ḫēš. Syr. ʾāḥā, defect, refriguit. Became chilled, became languid, ceased to act, Gen. xlv. 28; Ps. lxxvii. 3; Hab. i. 4.

 Niph. ḫēš. Id., Ps. xxxviii. 9.

 Blew, — became cool by a breeze, Cant. ii. 17; iv. 6.

 Hiph. pres. ḫēš. (a) Blew, of the wind. (b) Blew up a fire, with ʿāḥēš. (c) Inflamed, constr. immed. (d) Puffed at, contemptuously, with ʿāḥēš. (c) Uuttered, constr. immed. (f) From ḫēš, Encircled. (b) Ezek. xxii. 36. (c) Prov. xxix. 8. (d) Ps. x. 5. (e) Prov. vi. 19; xiv. 5; xii. 5. 9; xii. 17. (f) Ps. xxii. 6. (?)

 Infinit. ḫēš, (f) Is. xlii. 22.

 Imp. f. ḫēš, (a) Cant. iv. 16.

 A black powder used for beautifying the eyes; powdered antimony: see ḫēš, 2 Kings ix. 30; Jer. iv. 30. (b) A precious stone, apparently the same as the כְּלָל, 1 Chron. xxix. 2; Is. liv. 11.

 Beans, 2 Sam. xvii. 28; Ezek. iv. 9.

 Chald. i. q. Heb. אָוֹת. A mouth, sign. (a) Dan. iv. 28; vi. 23; vii. 8. 20. (b) Dan. vii. 18. Arab. ḫāʾ, ḫāʾ, Id.

 pine away, Ps. lxxxviii. 16. Cogn. Arab. נָעַשׁ, evanuit, disparuit.

 v. once, pres. ḫēš, probably, I. pres. ḫēš, sing. non occ. Cogn. ḫēš, ḫēš, ʾāḥēš, apoc. ḫēš, peregrinatus fuit in terrâ; ḫēš, ḫēš, fuit. (a) Dispersed themselves, were scattered. (b) Overflowed. (a) Gen. xi. 4; Num. x. 35; 1 Sam. xi. 11, &c. (b) Prov. v. 16; Zech. i. 17.

 Imp. pl. ḫēš, (a) 1 Sam. xiv. 35. Part. pass. pl. aff. ḫēš, Zeph. iii. 10.

 Niph. ḫēš, ḫēš, i. q. Kal, (a) Gen. x. 18; Jer. x. 21; Ezek. xi. 17, &c.

 Part. f. ḫēš, pl. ḫēš, 2 Sam. xviii. 8; 1 Kings xxii. 17.

 Pith. pres. ḫēš, Shatters, Jer. xxiii. 29.

 Pith. redup. pres. aff. ḫēš, Shakes me to pieces, Job xvi. 12.

 Hiph. ḫēš, pres. ḫēš, apoc. ḫēš, ḫēš, (a) Causat. of Kal. Scattered, threw into confusion. (b) Poured out. (c) I. q. Kal, [a],
Gen. xiii. 8; Deut. iv. 27; Is. xli. 16, etc. (c) 1 Sam. xiii. 8; Job xxxviii. 24.

Infir. אֲשָׁל, aff. אָשָׁל, Ezek. xii. 15; xx. 23, &c.

Imp. רָע, Job xlv. 11.

Part. רָעַה, pl. רָעָהְו, Prov. xxv. 18; Jer. xxxviii. 1.

Hith. pres. pl. רָעֲדָה, Pass. of Pih. Are shattered, Hab. iii. 6.

רָעָה, v. I. i. q. רָעָה, Kal non occ.

Hiph. pres. רָעָה, apoc. רָעְה, and רָעְה, Brought out. (a) Supplied. (b) Obtained.

(c) Brought to a favourable issue, prospered.

(a) Is. lviii. 10. (b) Prov. iii. 13; viii. 36; xii. 2; xviii. 22. (c) Ps. cxlv. 9.

Part. pl. רָעָה, (a) Ps. cxliv. 13.


רָעָה is usually considered as the pres. Hiphil, the signification being the same as in Kal; but the root is more probably רָעָה, from which both רָעָה, and רָעָה, are derived, Jer. x. 4.

רָעֵדָה, f. once. A cause of stumbling, 1 Sam. xxv. 31.

רָעִל, m. pl. רָעִיל, רָעִים. (a) Apparently an old Persian word; interpreted by רָעִיל, a lot, Esth. iii. 7; ix. 26. (b) Hence, in the plural, the festival observed in commemoration of the deliverance of the Jews from the designs of Haman, Esth. ix. 24. 26. 29. 31. 32. In modern Persian we have, رُاد, Inquiry, search.

A wine-press. Arab. רָא, חָב, אֵשָׁה, אֶשָׁה, efferbuit; sanguinem profudit.

וּרָא, v. רָאָה, pres. רָאָה, Arab. וּרָאָה, propagata et multiplicata sunt pecora.

Cogn. רָאָה. (a) Became numerous, flourished.

(b) Spread themselves. (a) Jer. l. 11; Mal. iii. 20. (b) Hab. i. 8.

Niph. plur. רָאָה. Were scattered, Nah. iii. 18.

רָּאָה, m. r. רָּאָה. (a) Refined. (b) Refined gold. (a) Cant. v. 11. (b) Job xxxviii. 17; Ps. xxi. 4; Is. xiii. 12, &c.

This, f. of יֶשׁ, fear; aff. יָשׁו. The fear of me, Jer. ii. 19.

אֶל, m. constr. רֹאֶה, aff. רְאִיתָם, pl. abs. and constr. רֹאֶה, aff. רְאִיתָם, it. pl. constr. רֹאֶה. A word apparently of Assyrian origin. (a) A governor of a province. (b) A military commander,—captain. (a) Neh. ii. 7; iii. 7; v. 5. 14; Jer. ii. 23. 28, &c. (b) 1 Kings xx. 24.

אָדָם, m. Chald. constr. רֹאֶה, pl. def. אָדָם. Id., Ezra v. 3. 14; Dan. iii. 2, &c.

אָדָם, m. Syr. סָעִית, salax, lascivius.

אֶפֶר, Arab. ד"ע, supercivit, vel falso glorius. Fuit. Probably Boiling or running over; swelling up. Wantonness or pride, Gen. xlix. 4.

אֶפֶר, v. part. pl. יָפָר. (a) Dissolute, Judg. ix. 4. (b) Proud, Zeph. iii. 4.

אֱלֹהִים, fem. aff. אָדָם. Pride, Jer. xxiii. 32.

אֱלֹהִים, m. twice. Arab. אָדָם, and אָדָם, carbo. Charcoal, Prov. xxvi. 21; Is. xlv. 12; liv. 16.

אֲדוֹם, masc. once, Chald. A potter, Dan. ii. 41. Syr. אֲדוֹם, Id. Arab. אֲדוֹם, lutum quo dictum vasa finguntur.

אֲדוֹמֶה, m. i. q. אָדָם, 2 Kings xviii. 24; Is. xxxvi. 9.

אֲדוֹמֶה, m. pl. אֲדוֹמֶה. Syr. אֲדוֹמֶה, fuidit;

אֲדוֹמֶה, f. of אֲדוֹמֶה. Arab. אֲדוֹמֶה, Id. A pit, 2 Sam. xvii. 9; xviii. 17; Is. xxiv. 17, 18; Jer. xxviii. 28. 43. 44; Lam. iii. 47. It. Inf. Kal. v. אָדָם, p. 422, above.

אֲדוֹמֶה, f. once. Corrosion, fretting into a garment, Lev. xiii. 55.

אֲדוֹמֶה, f. constr. אֲדוֹמֶה. A precious stone: either the topaz or the emerald, Exod. xxviii. 17; xxx. 19; Job xxviii. 19; Ezek. xxviii. 13.

אֲדוֹמֶה, m. Arab. אֲדוֹמֶה, latum fecit eundem ferrum; אֲדוֹמֶה, malleus magnus fabri ferrarii. A hammer, Is. xli. 7; Jer. xxiii. 29; L. 23.

אֶלֶגֶם, m. Chald. pl. aff. יָלָגֶם. Syr. אֶלֶגֶם, interula; tunica. A tunic, Dan. iii. 21, al. non occ.

אֶלֶגֶם, m. Arab. אֶלֶגֶם, sedit; prodit;


אֶלֶגֶם, v. pres. יָלָגֶם. (a) Slipped out or away. (b) Let out water. (c) Exempted from duty. (a) 1 Sam. xix. 10. (c) 2 Chron. xxiii. 8.

Part. יָלָגֶם, (b) Prov. xvii. 14.

Part. pass. pl. יָלָגֶם, (c) 1 Chron. ix. 33.

לִבָּנָם, open flowers, 1 Kings vi. 18. 29. 32. 35.

Hiph. pres. יָלָגֶם. Opened wide, in mockery, with יָלָגֶם, Ps. xxii. 8.

לִבָּנָם, f. constr. יָלָגֶם, i. q. יָלָגֶם, Num. viii. 16.

לִבָּנָם, see יָלָגֶם.

לִבָּנָם, m. aff. יָלָגֶם. Arab. פִּי, φίλον, disparuit, mortuus fuit. Destruction, Job xxx. 24; xxxi. 29; Prov. xxiv. 22.

לִבָּנָם, f. pl. יָלָגֶם. The edge of a sword, Judg. iii. 16. See יָלָגֶם.

לִבָּנָם, m. r. יָלָגֶם. Ashes, dust, Exod. ix. 8. 10.

לִבָּנָם, see יָלָגֶם.

כֹּכָב, f. one. Arab. כֹּכָב, adipe impertum fuit; סְפֹּר, potens, robustus; סְפֹּר, allium; triticum; ciceres; panis; tum de omni frumento, quod coquendo pani inservit. Food; fatness; strength, Job xv. 27. See the notes.

לִבָּנָם, pl. f. r. יָלָגֶם. Edges, Is. xli. 15.

לִבָּנָם, a two-edged sword, Ps. cxlix. 6.

לִבָּנָם, m. once, r. יָלָגֶם. Staggering, Nah. ii. 11.

לִבָּנָם, m. A flask, for oil, 1 Sam. x. 1; 2 Kings ix. 1. 3.

Pih. Part. pl. נקְלֵבָה. Flowing out, Ezek. xlvii. 2.

םָלָה, m. aff. פָּלָה, pl. פְּלָהָה, and פָּלֹה. Separation; peculiarity; miraculousness. A miracle, Exod. xv. 11; Ps. lxxiv. 6; Is. xxix. 14; Lam. i. 9; Dan. xii. 6, &c. פָּלֹה, marvellous in counsel, Is. ix. 5.

בָּלָה, v. Kal non occ.

Niph. פְּלָה (for פָּלָה), פְּלָה, pres. פָּלָה, pl. פָּלָה. (a) Was marvellous. (b) With פָּלָה, Appeared difficult or marvellous.

(c) With פָּלָה, Was concealed, out of reach, too difficult for. (d) Was wonderfully made, or was struck with wonder. (a) 2 Sam. i. 26. (b) 2 Sam. xiii. 2; Neh. vi. 17; Zech. viii. 6. (c) Gen. xviii. 14; Deut. xvii. 8; Prov. xxx. 18; Jer. xxxii. 27. (d) Ps. cxxxix. 14.

Part. fem. פְּלָה, and פְּלָה; pl. פְּלָה, fem. נָפָלָה, constr. פְּלָה, aff. פְּלָה, &c.

(c) Deut. xxx. 11. Miraculous; a miracle, Exod. iii. 20; xxxiv. 10; Job xxvii. 14; Ps. cxvii. 23, &c.

Pih. Infin. פָּלָה. Set apart, Lev. xxii. 21; Num. xv. 3. 8.

Hiph. פָּלָה, and פָּלָה, pres. פָּלָה. (a) Set apart. (b) Made wonderful. (c) Acted wonderfully. (a) Num. vi. 2; Lev. xxvii. 2. (b) Deut. xxviii. 59; Ps. xxxii. 22; Is. xxviii. 29. (c) 2 Chron. xxvi. 15.

Infin. פָּלָה, and פָּלָה, 2 Chron. ii. 9; Is. xxix. 14; Joel ii. 26.

Part. פָּלָה, Judg. xiii. 19.

Hith. pres. פָּלָה. Thou showest thyself marvellous, Job x. 16.

גָּלָה, f. הגָּלָה. (a) Secret. (b) Out of reach, too difficult for. (a) Judg. xiii. 18. (b) Ps. cxxxix. 6. See the Keri.

גָּלָה, m. pl. פְּלָה, constr. פָּלָה, aff. פָּלָה.

Arab. فُلْلَة, diffit in duas partes; sulcavit terram; partitus fuit rem; פָּלָה, pars, semissis; פָּלָה, fluvius parvus. Syr. and Sam. divisit. Æth. גָּלָה: flumen. Dividing; making a furrow; distributing. A channel for water, an artificial stream, a brook, Ps. i. 3; xlvi. 5; lxv. 10; Is. xxx. 25. Of tears, Lam. iii. 48. Of oil, Job xxix. 6.

גָּלָה, v. Kal non occ.

Niph. פָּלָה. Of the earth, Was divided, Gen. x. 28; 1 Chron. i. 19.
servit, coluit. Served, worshipped.
Dan. iii. 28; vii. 14. 27.
Part. נָשַׁה, pl. נָשַׁת, constr. נָשַׁה, Ezra vii. 24; Dan. iii. 12: vi. 17, &c.

םְלֵית, m. Service, worship, Ezra vii. 19.

Pih. pres. לָשַׁה. Constr. immed. (a) Delivered. (b) Brings forth safely. (a) 2 Sam. xxii. 44; Ps. xxxvii. 40, &c. (b) Job xxi. 10.

Inf. לָשַׁה. Deliverance, Ps. xxxii. 7; lvii. 8.
Imp. לָשַׁה, plur. לָשַׁה, Ps. xvii. 13; lxxii. 4.
Part. aff. לָשַׁה. My deliverer, Ps. xviii. 3; xl. 18; lxx. 6, &c.
Hiph. pres. לָשַׁה, i. q. Pih. Is. v. 29; Mic. vi. 14.

פָּדָה, m. pl. פָּדָא, פָּדָא, constr. פָּדָא, aff. פָּדָא, &c. Having escaped; safe; a fugitive, Gen. xiv. 13; Is. lx. 19; Jer. l. 28; Ezek. vi. 8, &c.

מְפָדָה, and פָּדָה, constr. f. of preceding. Those that have escaped; remnant, Judg. xxi. 17; Is. x. 20; 2 Chron. xx. 24, &c. In one or two passages it may signify deliverance, but has not necessarily that signification.

מְפָדָה, masc. pl. פָּדָא. Arab. פָּדָא, potitus fuit re; etigit rem, scivit eam; בָּלָא, bela.
res communis juris; licitum. A judge; having the knowledge of what is lawful, and the power to decide, Exod. xxi. 22; Deut. xxxii. 31; Job xxx. 11.

מְפָדָה, f. Justice, Is. xvi. 3.

מָפָדָה, m. A thing cognizable by a judge, Job xxxi. 28.


מְפָדָה, m. פָּדָה. Arab. פָּדָה, rotundus fuit; pars rotunda et maxima; orbi caelestis; פָּדָה, res qualibet rotunda; orbiculus fusi muliebris. Any thing round. (a) A spinning-wheel. (b) Circuit, district. (a) 2 Sam. iii. 19; Prov. xxxi. 19. (b) Neh. iii. 9, 12, &c.

מַפָּלָה, v. Kal non occ. See מְפָדָה.
Pih. מַפָּלָה, pres. מַפָּלָה. (a) Judged, constr. immed. (b) Adjudged punishment, with מַפָּלָה. (c) Inflicted judicial punishment, abs. (d) Judged probable; expected. (a) 1 Sam. ii. 25. (b) Ezek. xvi. 52. (c) Ps. cvii. 30. (d) Gen. xliv. 11.

Inf. מַפָּלָה, 1 Sam. i. 12.
Imp. מַפָּלָה, Num. xxii. 7.
Part. מַפָּלָה, 1 Kings viii. 28.

מְפָדָה, i. q. מְפָדָה, מְפָדָה. To that particular one, Dan. viii. 13.

מְפָדָה, Arab. מְפָדָה, quidam. A certain person. מְפָדָה, a certain person or place, whose name is not mentioned, but is to be supplied. Such a one, such a place, Ruth iv. 1; 1 Sam. xxii. 3; 2 Kings vi. 8.

מְפָדָה, m. Equalizing, balancing. A steel-yard, Prov. xvi. 11; Is. xii. 12.

מְפָדָה, v. Pih. pres. מְפָדָה. (a) Pondered, considered. (b) Approved. (c) Planned. (b) Is. xxvii. 7. (c) Ps. lviii. 3; lxxvi. 50; Prov. v. 6.
Part. מְפָדָה, (a) Prov. v. 21.

Hith. pres. מְפָדָה, Ibd., Job ix. 6.

מְפָדָה, f. Trembling, fear, Job xxi. 6; Ps. lv. 6; Is. xxvi. 4; Ezek. vii. 18.

מְפָדָה, v. only in Hith. pres. מְפָדָה.
Cogn. Arab. מְפָדָה, fractus animo, tristis et maestus fuit; פָּדָה, cineres alkali.

Either, Rolled themselves in, or sprinkled themselves with, dust. Constr. abs. it. מְפָדָה, Ezek. xxvii. 30.
Imp. fem. מְפָדָה, pl. מְפָדָה, Jer. vi. 26; xxv. 34; Mic. i. 10.
Probably a mercenary soldier of one of the tribes of the Philistines—used collectively—Pelethites, 2 Sam. viii. 18; xv. 16; xx. 7.

23. Gesenius compares the Arab. ُلْقَتْ, celer equus; ُلْقَتْ, audax, robustus, celer.

See ُلَقَتْ.

, m. aff. ُلَقَتْ, pl. ُلَقَتْ, i. q. ُلَقَتْ. A corner, Prov. vii. 8; Zech. xiv. 10.

always with Makkaph, ُلَقَتْ. Cogn. r. ُلَقَتْ. Seeing, looking towards and guarding against a consequence: whether that consequence is certain; seeing ye shall, or only probable; seeing ye may; lest. Videte ne—. Usually joined to the present tense, Gen. iii. 4; xxvi. 9; Ps. ii. 12, &c. Twice joined to the preterite, 2 Sam. xx. 6; 2 Kings ii. 16.

ُلِقَتْ, once, Ezek. xxvii. 17, ُلِقَتْ ُلِقَتْ ُلِقَتْ either, like ُلِقَتْ, the name of a place in the Holy Land which traded in wheat with the Syrians, Pannag; or some article of traffic, but what it appears impossible to determine. Millet, cassia, sweet cakes, and balsam, have been conjecturally given as a translation. Possibly, cogn. ُلَقَتْ.

ُلَقَتْ, v. pres. ُلَقَتْ, apoc. ُلَقَتْ, and ُلَقَتْ. Turned his face, turned himself; towards or away. Constr. abs. immed. it. med. ُلَقَتْ, ُلِقَتْ, ُلَقَتْ. (a) Turned himself, to look or to go away. (b) Turned himself towards.

[1] Favourably, regarded. [2] Unfavourably, punished. [3] For assistance. [4] To worship; to follow a practice; to take a road. (c) Of time, Changed: [1] Declined. [2] Began. (a) Exod. ii. 12; x. 6; Deut. xvi. 7; ix. 15; 2 Kings xxiii. 16, &c. ُلَقَتْ looked back, Exod. xx. 40; 2 Sam. i. 7; ii. 20; 2 Kings ii. 24. (b), [1] Lev. xxvi. 9; 2 Sam. ix. 8; 1 Kings viii. 28, &c. [2] Deut. ix. 27. [3] Job v. 1. [4] Lev. xxvii. 6; Deut. xxxii. 18. 20; 1 Sam. xiii. 17, 18; Job xxxvi. 21; Ps. xL i. 5; Is. liii. 6, &c. (e), [1] Ps. xc. 9; Jer. vi. 4.

Infm. ُلَقَتْ, constr. Ezek. xxiii. 17; Hag. i. 9. (c), [2] Gen. xxiv. 63; Exod. xiv. 27; Deut. xxvi. 12; Judg. xix. 26; Ps. xlvii. 6.

Imp. ُلَقَتْ, pl. ُلَقَتْ, f. ُلِقَتْ. Hos. iii. 1. Of position; looking or lying towards, 1 Kings vii. 25; Ezek. viii. 3, &c.

Plh. ُلَقَتْ. (a) Caused to turn or go away, removed. (b) Cleared, a road, or house. (a) Zeph. iii. 15. (b) Gen. xxxvi. 31; Lev. xiv. 36; Ps. lxxx. 10; Mal. iii. 1.

Imp. plur. ُلَقَتْ, (b) Is. xL i. 11. li. 14. lixi. 10.

Hiph. ُلَقَتْ, pres. apoc. ُلَقَتْ. (a) Causat. of Kal. Turned. (b) I. q. Kal, Turned himself. (a) Judg. xv. 4; Jer. xlviii. 39. (b) Jer. xlvi. 5, 21; xlvi. 3; xlix. 24.

Infm. ُلَقَتْ, (b) 1 Sam. x. 9.

Part. ُلَقَتْ, (b) Nah. ii. 9.

Hoph. ُلَقَتْ. Were caused to turn themselves, Jer. xlix. 8.

Lam. iv. 7. Comp. nńwá, pinna marina. See Hieroz., tom. ii. p. 681, and 693, where the opinion that the word signifies coral is discussed.

Kal non occ. Arab. 

Juvenca et pinguis, de camellā; molliter habita atque educata, de puella; molliter et delicatē habitē educavitē. Syr. óblēctēt us, óblēctavī se.

Pih. part./company. Bringing up delicately, Prov. xxix. 21, al. non occ.

Vola manus, planta pedis. Probably The extremity. Comp. qppūtā, qptā, and qptā nāpūtē, the extremity of the hand, Dan. v. 24.

The extremities; the hands and feet. ἄτομα ἁρμόνως, apparently, a long dress, reaching nearly to the ground, and covering the hands, Gen. xxxvii. 3. 23; 2 Sam. xiii. 18. 19. ixxx. 18. ποικιλ. Sym. χειριστάς. Aquila, αντρα- 

dēlōn.

Vulg. distribuēt.

Arab. ῥογτ, propagata et multiplicata sunt pecora; ῥογτ, pecudum progenies et propag. Probably An abundant growth of corn: or, taking the Chal. as the root, a handful. The ixxx. and Vulg. translate ῥογτ, by οὐρεμα, and firmamentum.

From, from, sign. (a), (a) Within, [1] To the inside. [2] On the inside. (b) ἐπίπλους, Id. (c) ἐπίπλους, On the inside. (a), [1] Lev. x. 18; 2 Kings vii. 11; 2 Chron. xxxix. 18, &c. [2] 1 Kings vii. 17; Ps. xliv. 14. (b) 1 Kings vii. 30; 2 Chron. xxviii. 16; Ezek. xl. 16; xli. 3. (c) 1 Kings vi. 21; 2 Chron. iii. 4.

Inner, 1 Kings vii. 27. 36; 1 Chron. xxviii. 11; 2 Chron. iv. 22, &c.

Pearls, Job xxviii. 18; Prov. iii. 15; viii. 11; xxviii. 18; xxxi. 10;
giving security. The verb seems to be i. q. נָסָכָה. Comp. Exod. xii. 23. So Gesenius, and thence cogn. רָכַב, llevatat manum, &c. Passing, hopping, limping, over, will probably be its exact sense. Thence, (a) The passover. (b) The Paaschal lamb. (a) Exod. xii. 27; xxxiv. 25; Lev. xxiii. 5, &c. (b) Exod. xii. 21; Deut. xvi. 5; 2 Chron. xxx. 7, 8, &c.

לָשָׁנָה, v. pres. non occ. Constr. med. שָׁנָה. Passed, stood, over for defence; defended, protected, Exod. xii. 13. 27.

Infin. נשָנָה, Is. xxxi. 5.

Part. pl. נשָנוּתָה. Either, Defending, holding, two inconsistent opinions, or—see הֶלְבִּין—haling, hesitating, between them, 1 Kings xviii. 21; and note on Job xx. 2.

בֵּן, m. pl. בֵּןָבִין. Arab. فَعَلَل, debilis fuit; dispersit rem; luxavit manum. Lame, 2 Sam. ix. 13; Job xxxix. 15; Prov. xxi. 7; Is. xxxiii. 23, &c.


Pih. pres. נשָנוּתָה. Probably, Leaped about, in a frantic manner, on or by the altar; this being, apparently, their manner of expressing their earnestness in calling upon Baal, 1 Kings xviii. 26.

לָשָׁנָה, pl. m. constr. נשָנוּתָה; r. נשָנָה. Carved images, idols, Deut. vii. 53; 2 Kings xvii. 41; Hos. xi. 12, &c. In Judg. iii. 19. 26, ישָנָה, is generally interpreted quarries; but there appears no necessity to adopt a second signification for the word. These were probably Moabith idols; and might mark the extent of the portion of the land of Israel which the Moabites occupied at that time; or at this place there might be a Moabish station, as Ehud appears to have considered his followers and himself in danger till the place was passed. It is not impossible, however, that the Arab. נָשִּׁים—septum depressius extra mæna urbis vel arci—may furnish the true interpretation.

לָשָׁנָה, m. aff. נשָנָה, נשָנָה, and נשָנָה, נשָנָה. Arab. נָשִּׁים, dissecuit; separatit. Syr. נָשִּׁים, dolavit, sculptit. Hewing, carving. (a) A carved image, an idol. (b) An idol, whether carved or molten. (a) Exod. xx. 4; Is. xlv. 20; Hab. ii. 18, &c. (b) Is. xi. 19; Jev. x. 14; li. 17, &c.

לָשָׁנָה, v. pres. נשָנָה. Constr. immed. חָשָׁנָה, carbed, either stone or wood, Exod. xxxiv. 4; Deut. x. 3; 1 Kings v. 32; Hab. ii. 18.

Imp. יָשָׁנָה, Exod. xxxiv. 1; Deut. x. 1.

לָשָׁנָה, and לָשָׁנָה. A musical instrument, פְּלִתיָן, the Psalter, Dan. iii. 5. 7. 10. 15. It is probable that this word was introduced with the instrument; and even if the Babylonians had no previous intercourse with the Greeks, it is likely that about this time, Arinja, the wife of Astyages, and sister of Cresus, whose mother was an Ionian, would have introduced the Greek music at the Median courts, and from the Medes it would speedily reach Babylon. See Herod. i. 74. 92.

לָשָׁנָה, v. once, נשָנָה. Arab. נְשָׁנָה, r. פְּלִתיָן, cessavit; פְּלִתיָן, mortuus fuit. Cogn. פְּלִתיָן. Ceased, ceased to exist, disappeared, Ps. xii. 2. ixxx. 6. פְּלִתיָן. Vulg. diminuta sunt.


לָשָׁנָה, v. pres. נשָנָה, and נשָנָה. Arab. פְּלִתיָן, and Syr. פְּלִתיָן, opus fecit, egit. Constr. abs. it. immed. with ֵּא, or ֵּא, of the person for or against whom the action is performed. (a) Worked, abs. (b) Made, formed. (c) Did, performed. (d) Practised. (a) Is. xlv. 12; xliii. 13. (b) Exod. xv. 17; Ps. viii. 16; Is. xliv. 15, &c. (c) Num. xxxii. 23; Deut. xxxii. 27; Prov. vii. 4, &c. (d) Job xxxiv. 32; xxxvi. 23; Prov. xxx. 20, &c.

Part. נשָנָה, aff. נשָנָה; pl. constr. נשָנָה, Job xxxiv. 8; xxxvi. 3; Ps. xv. 2, &c.

swallow, constr. רפ, or רפ, Job xvi. 10; xxix. 23; Ps. cxix. 131; Is. v. 14.

_separator rem à re. II. Liberavit aliquem. Syr. סָלַר, and Sam. לָבֹא, liberavit.

Constr. immed. it. med. רפ. (a) Opened the mouth, the lips. (b) Rescued. (a) Gen. iv. 11; Judg. xi. 36; Job xxxvi. 16, &c.

Imp. יִשָּׁלַר, (a) Ezek. ii. 8. (b) Ps. cxliv. 7. 11.

Part. יִשָּׁלַר, (a) Is. x. 14. (b) Ps. cxliv. 10.

_separator, pres. יִשָּׁלַר. Arab. פָּרַשׁ, contundendo fregit. VII. Apertus, fiesus fuit; emissit aquam situla rupta; vehementer flevit;ighthouse, effusio aquae. Broke, broke through all restraint, burst forth; uttered with eagerness. Joined to יָשָׁלַר, or יָשָׁלַר, Is. xiv. 7; lv. 12.

Imp. יָשָׁלַר, pl. יָשָׁלַר, Is. xlv. 23; liv. 1, &c.

Pih. יָשָׁלַר. Break, broke to pieces, Mic. iii. 3.

_separator, f. once, 1 Sam. xiii. 21. The verse appears corrupt, and the LXX evidently followed a very different text. Two interpretations are given to יָשָׁלַר. [1] Bluntness of edge: so the Vulgate, which is followed by Gesenius, Dathe, and several modern Versions. This translation, however, would require יָשָׁלַר. [2] A file: so the Syriac, which is followed by our Auth. Vers. and Castell. LXX. קָל יִשָּׁלַר וּפְרַעְשׁוּס יָחָלֵךְ: ר. יָשָׁלַר.


_separator, pl. fem. once. Parts peeled, stripped; streaks, Gen. xxx. 37.

_separator, v. once, pret. aff. יָשָׁלַר. Arab. פָּרַשׁ, fregit. Broke the earth, broke its surface, Ps. lx. 4.

_separator, masc. aff. יָשָׁלַר; pl. יָשָׁלַר, constr. יָשָׁלַר, aff. יָשָׁלַר. Arab. פָּרַשׁ, fregit lignum. Breaking; breaking the skin, wounding. A
wound, Gen. iv. 23; Job ix. 17; Prov. xxiii. 29; xxxvii. 6; Is. i. 6, &c.


Infin. דָּמַה, 1 Kings xx. 37.
Part. pass. constr. דָּמָה, Deut. xxxii. 2.

דָּמָה, v. pres. דָּמָה. Constr. med. 3.

Cogn. דָּמָה, fitit, fitit rem; דָּמָה, petulantem et insolentem se gessit. IV. Obtumum fecit; fatigavit. (a) Urged, pressed, to consent. (b) Pressed upon, to injure. (a) Gen. xix. 3; xxxiii. 11; Judg. xix. 7; 2 Kings ii. 17; v. 16. (b) Gen. xix. 9.

Hiph. Infin. דָּמָה, Intensitve of Kal. Being too urgent, perverse, obstinate, 1 Sam. xv. 23.

דָּמְתָה, v. pres. דָּמְתָה. Constr. immed. it.

med. דָּמְתָה. Arab. דָּמְתָה, quaeviscit rem perpetam. Visited, inquired for or into. (a) Visited, inquired for. (b) Missed, inquired after and did not find. (c) Inquired into. (d) Inquired after, for good, cared for. (e) Inquired into judicially, punished. Constr. immed. of the crime, וּדָּמְתָה, of the person, and 3, of the punishment. (f) Called to mind. (g) Examined a body of men, and [1] Numbered them; [2] Arranged them. (h) Took an account of. (i) Arranged business. (k) Placed. (l) Appointed. (m) With וּדָּמְתָה. Laid a charge upon, charged. (a) Judg. xv. 1; 1 Sam. xvii. 18. (b) 1 Sam. xv. 6; xxv. 15; Is. xxxvi. 16. (c) Exod. iii. 16; 1 Sam. xv. 2; Job xxxi. 14, &c. (d) Exod. iv. 31; 1 Sam. ii. 21; Ps. lxv. 10, &c. (e) Exod. xxxii. 34; Ps. lixxix. 33; Is. xiii. 11, &c. (f) Ezek. xxiii. 21. (g), [1] Num. i. 44; iii. 39; 1 Kings xx. 15, &c. [2] 1 Kings xx. 26; Job xxxiv. 13; Jer. xv. 3, &c. (h) Num. iv. 32. (i) Job v. 24; xxxvi. 23. (k) Gen. xl. 4; 2 Kings v. 24. (l) Gen. xxxix. 4; Num. iii. 10; xxvii. 16. (m) 2 Chron. xxxvi. 23.

Infin. דָּמְתָה, constr. יָדָמְתָה, aff. יָדָמְתָה, Gen. i. 24; Exod. xxxii. 34; Ps. lix. 6.

Imp. יָדָמְתָה, aff. יָדָמְתָה, pl. יָדָמְתָה, 1 Sam. xiv. 17; Ps. lxxix. 15; cvii. 4, &c.

Part. יָדָמְתָה, Exod. xx. 5.

Part. pass. pl. יָדָמְתָה, const. יָדָמְתָה, aff. יָדָמְתָה, &c. (g) Exod. xxx. 13; xxviii. 21; Num. i. 22, &c.

Niph. יָדָמְתָה, pres. יָדָמְתָה. (a) Pass. of Kal [b], [e], and [l]. (b) Punishment was inflicted. (c) Was visited by evil. (a), [b] Num. xxxi. 49; 1 Sam. xx. 18; xxv. 7, &c. [e] Is. xxiv. 22. [l] Neh. vii. 1; xii. 44. (b) Num. xvi. 29. (c) Prov. xix. 23; Is. xxxix. 6.

Infin. יָדָמְתָה, 1 Kings xx. 39.
Pih. part. יָדָמְתָה, i. q. Kal (g) Is. xiii. 4.
Puh. יָדָמְתָה, (a) Pass. of Kal. [h] Exod. xxxviii. 21. (b) Was deprived of, Is. xxxviii. 10.

Hiph. יָדָמְתָה, pres. יָדָמְתָה, apoc. יָדָמְתָה, i. q. Kal (k) and (l). [k] 2 Chron. xii. 10; Jer. xxxvi. 20, &c. [l] Gen. xxxix. 5; 2 Kings vii. 17, &c.

Imp. יָדָמְתָה, Num. i. 50.
Hoph. יָדָמְתָה. Pass. of Kal (e), (k), and (l). [e] Jer. vi. 6. [k] Lev. v. 23.
Part. pl. יָדָמְתָה, (l) 2 Kings xii. 12; xxii. 5, &c.

Hith. יָדָמְתָה, pres. יָדָמְתָה. Pass. of Kal. (g) Judg. xx. 15. 17; xxi. 9.
Hoth. יָדָמְתָה, Id., Num. i. 47; ii. 33; xxvi. 62; 1 Kings xx. 27.

דָּמָתָה, f. constr. דָּמָתָה, aff. דָּמָתָה, &c.; pl. דָּמָתָה. Appointment, arrangement. (a) Providence. (b) Office. (c) Government. (d) Class. (e) What is laid up, Treasure. (f) Examination, punishment. (a) Job x. 12. (b) Num. iii. 32; iv. 16, &c. (c) 1 Chron. xxvi. 30; 2 Chron. xxiii. 18; xxiv. 11, &c. (d) 1 Chron. xxiii. 11. (e) Is. xv. 7. (f) Is. x. 3; Jer. x. 15; Hos. ix. 7, &c.

דָּמַתָה, m. A deposit, Gen. xli. 36; Lev. v. 21. 23.

דָּמַתָה, fem. once, דָּמַתָה. Probably, Captain of the guard at the gate, Jer. xxvii. 13.

דָּמְתָה, pl. m. constr. דָּמְתָה, aff. דָּמְתָה, דָּמְתָה, &c. Precepts of God, Ps. xix. 9; cxxi. 7; cxix. 4, &c.

דָּמְתָה, v. pres. יָדָמְתָה. Arab. ידָמְתָה, oculos primum operuit catulus. Constr. immed. it. med. יָדָמְתָה. (a) Opened his eyes, both lit. and metaphor. (b) Opened the eyes of another. (c) Opened his ears. (a) 2 Kings iv. 35; Job xiv. 3; Zech. xii. 4. (b) Gen. xxi. 19; 2 Kings vi. 17. 20.

Infin. יָדָמְתָה, constr. יָדָמְתָה, (b) Is. xlii. 7. (c) Ib. xlii. 20.

Imp. יָדָמְתָה, (a) 2 Kings xix. 16; Prov. xx. 13; Is. xxxvii. 16; Dan. ix. 18. (b) 2 Kings vi. 17. 20.
Part. Ps. cxxvi. 8.
Part. pass. pl. f. מָשְׁלַח, Jer. xxxii. 19.
Niph. מְשָׁלַח, pres. מְשָׁלַח, Pass. of Kal,
Gen. iii. 6. 8; Is. xxx. 8.

Having the eyes open, able to see, Exod. iv. 11; xxiii. 8.

Once, Is. lix. 1. This is usually considered as being properly one word, the repetition of the second and third radicals denoting intensity or completeness. Complete opening of the prison. There seems, however, reason to doubt the accuracy of this. Grotius takes the latter part of the word to be equivalent to the Chald. מֵלֶךְ, and translates the whole aperto lori.

De Dieu compares the Eth. מַשַּׁלְחַת: compes, vinculum; carcer, and translates, aperto carceris.

Any one appointed; an officer, chief, superintendent, 2 Kings xxv. 19; Jer. xx. 1; lii. 25, &c. מַשַּׁלְחַת, an officer appointed by him, Judg. ix. 28; 2 Chron. xxiv. 11. מַשַּׁלְחַת, chief of the Levites, Neh. xi. 22.

Israel, pl. m. Architectural ornaments, probably of a globular form, resembling in shape either the mushroom or the wild grape.

Arab. מַשַּׁלְחַת, tuberis terrae species abiet mollis. Syr. מַשַּׁלְחַת, grossus, 1 Kings vi. 18; vii. 24.

According to some, Mushrooms, found under the wild vine. According to Celsius, cucumis agrestis. But rather probably the foreshape: עַבָּדָן. See פָּרָה, p. 15, and Hierobol., tom. i. p. 393.

A young bull; a bull from the second year and upwards, Exod. xxix. 1; 1 Sam. i. 24; Judg. vi. 25; Ps. lix. 32, &c. Metaph., Ps. xxi. 13. Gesenius says the word is often used of the animal in its first year; but there is no proof of this in the passages he quotes. The German ferr, fem. farris, to which he refers, appears to resemble the Hebrew word both in sound and significance; but this resemblance is probably merely accidental.

Arab. מַשַּׁלְחַת, onager. A wild ass, Gen. xvi. 12; Job vi. 5; xi. 12; xxiv. 5, &c. See Bochart. Hieroz. tom. i. p. 867.

Arab. מַשָּׁלְחַת, v. once. Hiph. pres. מַשָּׁלְחַת; apparently for מַשָּׁלְחַת. Propagate, Hos. xiii. 15. According to some, however, resemble the wild ass.

Mashal, pl. f. aff. מְשָׁלְחַת, for מַשָּׁלְחַת, Ezek. xxxii. 8: see מְשָׁלְחַת.

Only in 1 Chron. xxvi. 18. A place in Jerusalem, but of what description it is impossible to determine. Buxtorf reads מַשָּׁלְחַת. Vulg. cellulis. According to Lightfoot it was a gate on the west side of the Temple. It is usually taken to signify a suburb, and as equivalent to מַשָּׁלְחַת, which see.

Arab. מַשָּׁלְחַת, solus fuit; separation egit; מַשָּׁלְחַת, unicus, incomparabilis. Being alone, being separate or distinguished from others. A mule; either from its hybrid character, according to Bochart, or from its being distinguished for its swiftness, 2 Sam. xiii. 29; xviii. 9; 1 Kings x. 25; Ezra ii. 66, &c. Is there any connexion between this word and the German gerf, a horse?

Arab. מַשָּׁלְחַת, v. Separated; spread, of wings. Only in Part. pass. pl. f. מַשָּׁלְחַת, Ezek. i. 11.
Niph. מַשָּׁלְחַת, pres. מַשָּׁלְחַת. Pass. of Kal. Was separated, separated himself, Gen. ii. 10; x. 32; Prov. xix. 4, &c.
Imp. מַשָּׁלְחַת, Gen. xiii. 9.
Part. מַשָּׁלְחַת, pl. מַשָּׁלְחַת, Judg. iv. 11; Neh. iv. 19.
Puh. part. מַשָּׁלְחַת. Separate, Esth. iii. 8.
Hiph. מַשָּׁלְחַת, pres. מַשָּׁלְחַת, i. q. Kal, constr. immed. it. med. מַשָּׁלְחַת, Gen. xxx. 40; Ruth i. 17; 2 Kings ii. 11; Prov. xviii. 17.
Infin. מַשָּׁלְחַת, Deut. xxxii. 8.
Part. מַשָּׁלְחַת, Prov. xvi. 28; xvii. 9.
Hith. מַשָּׁלְחַת, pres. מַשָּׁלְחַת, i. q. Niph., Job iv. 11; xli. 9; Ps. xxii. 15; xcvii. 10.
Mashal, constr. מַשָּׁלְחַת, fem. of מַשָּׁלְחַת, 1 Kings i. 33. 38. 44.

Agriculture, pl. fem. once. Syr. מַשָּׁלְחַת, granum. Distinct, separate portions, grains; seeds, corn sown, Joel i. 17.
Mashal, m. pl. מַשָּׁלְחַת. An enclosure; garden, park, Neh. ii. 8; Cant. iv. 13; Eccl.
A similar word appears to have been in use among the Persians, from which the Greeks took their παπάδεως. The Arabs and modern Persians have فرس, with the same signification. According to Castell the word is Armenian; but this may be doubted. Is it not connected with ظر? May it not be a slight modification of ظر, an enclosure for trees?

and Ἐκθ. δύναται: fructuosus fuit, frustum edidit. See 也需要访问的文本。Constr. abs. (a) Bore fruit, was fruitful. (b) Applied metaphor. to the human race and to animals. (a) Is. xi. 1; xliv. 8. (b) Gen. viii. 17; Exod. xxiii. 30; Jer. xxxii. 3, &c.

Imp. ἐκθ., pl. ἐκθ., (b) Gen. i. 22. 28; ix. 1. 7; xxxv. 11.

Part. ἐκθ., f. ἐκθ., and ἐκθ., Gen. xliii. 22; Deut. xxvii. 5; Ps. cxviii. 3; Is. xvii. 6; xxii. 12; Ezek. xix. 10.

Hiph. aff. ἐκθ., pres. apoc. ἐκθ. Made fruitful. Gen. vii. 6. 20; xxvii. 3; xli. 52; Lev. xxvi. 9.

Part. aff. ἐκθ., Gen. xliii. 4.

ἕξθ., fem. of ἐκθ., aff. ἐκθ., pl. ἐκθ., Gen. xxxii. 15; Job xxi. 10; Hos. iv. 16, &c.

ἕξθ., once, Jer. ii. 24, for ἐκθ., which see.

The 也需要访问的文本。Vulgate, and Syriac leave this word untranslated, the last having a 也需要访问的文本。for the second 也需要访问的文本。Modern interpreters translate it suburbs, but on what good authority it does not appear. Gesenius goes to the Persian, and considers it as compounded of 也需要访问的文本。a wall, rampart, and 也需要访问的文本。possessing. But surely the Jews would be under no necessity to borrow a word to express what was outside the wall. and, besides this, the passage requires a place near the Temple, as Bochart has rightly observed. If it is not a Semitic word, it is probably connected in signification with the Sun or its worship.

Now the Persian 也需要访问的文本。denotes flying, swift, and would be a suitable epithet for the horses of the Sun, being dedicated 也需要访问的文本。τοῖς ἡμιθατροῖς 也需要访问的文本。and we might then translate the clause, 也需要访问的文本。at the chamber of Nathan-Melek, the eunuch, who was over the swift (horses).
we have ḫāt, twice coupled with ḫāt, and ḫāt. The passage is very obscure, and has been very differently rendered; but the majority of interpreters have taken the verb in the sense of the Syr. ḫāt, volavit. In the former clause, flying to you, and in the latter, flying away.

Hiph. ḫāt, pres. ḫāt. (a) Causat. of Kal, Is. xvii. 11; Ezek. xvii. 24. (b) I. q. Kal, Job xiv. 9; Ps. xcii. 14; Prov. xiv. 11.

Ḥāt, m. once, Job xxx. 12. Arab. ḫāt, i. q. ḫāt, superbiait. Insolent, with insult.

Ḥāt, m. Arab. ḫāt, praevertit, procerit; prodidit res ab aliquo non cogitante in agendo; ḫāt, prætermissio occasionis. Omission; what is omitted, Lev. xix. 10.

Ḥāt, v. only in part. pl. ḫāt. Probably, Taking the lead on instruments of music, as an accompaniment to the dancers, or, abounding in —, Amos vi. 5.

Ḥāt, m. in pause ḫāt, aff. ḫāt, and ḫāt, and ḫāt, r. ḫāt. Fruit. (a) Fruit of a tree. (b) Produce of the ground. (c) ḫāt, Offspring. (d) Result of actions, whether good or evil, reward or punishment. (a) Gen. i. 11; Lev. xxvi. 4; Eccl. ii. 5, &c. (b) Deut. xvi. 3; xviii. 2. 10. Ps. cxxiv. 34, &c. (c) Gen. xxx. 2; Deut. vii. 13; xviii. 4. 18, &c. (d) Ps. liii. 12; Prov. xi. 30; Is. iii. 10; Jer. vi. 19; xvii. 10, &c.

Ḥāt, m. constr. ḫāt, pl. constr. ḫāt, r. ḫāt. (a) A violent, lawless, person. (b) A wild beast. (a) Ps. xvii. 4; Jer. vii. 11; Ezek. vii. 22; xviii. 10; Dan. xi. 14. (b) Is. xxxiv. 9.

Ḥāt, m. Arab. ḫāt, conf��it; odiit; ḫāt, odiit. Chald. ḫāt, fregit. Rubbing, grinding. Harshness, oppression, Exod. i. 13, 14; Lev. xxv. 43. 46. 53; Ezek. xxxiv. 4.

Ḥāt, fem. Arab. ḫatt, separavit; ḫāt, diessus, separatio. The veil, separating the holy from the most holy place in the Tabernacle, Exod. xxvi. 31; Lev. iv. 6; Num. xviii. 7, &c.

Ḥāt, v. pres. ḫāt. Constr. immed. Syr. ḫāt, acedit. Rent his garments, Lev. x. 6; xxi. 10.

Part. pass. pl. ḫāt. Rent, of garments, Lev. xiii. 45.

Ḥāt, masc. Arab. ḫāt, secuit, fīsit, laceravit. Separating, breaking, distributing. A species of eagle, according to Bochart. Hieroz., tom. i. p. 185: The osprey. Linn. osiragra. Buff. orisraie. So named from its habit of breaking the bones of its prey; which it does, according to Pliny, by letting the prey fall from a considerable height, Hist. Nat., libb. xxx. cap. 7: but according to Buffon it breaks them with its beak, Lev. xi. 13; Deut. xiv. 12.

Ḥāt, v. pres. ḫāt. (a) Broke, distributed bread. (b) Distributed bread. (b) Jer. xvi. 7.

Infin. ḫāt, (a) Is. liii. 7.

Hiph. ḫāt, pres. ḫāt; part. ḫāt, fem. ḫāt, pl. constr. ḫāt. Two significations are given to this conjugation, viz. dividing the hoof, and having a hoof, from ḫāt. It is not improbable, however, that the latter is the only meaning properly belonging to it, Lev. xiii. 3—7. 26; xvi. 6. 78; Ps. lixiii. 32.


Part. pl. ḫāt. They are dividing, they divide, Dan. v. 25.

Peil, f. ḫāt. It is divided, Dan. v. 28.

Part. ḫāt. Dan. v. 28.

Ḥāt, f. pl. ḫāt, constr. ḫāt, aff. ḫāt, ḫāt, and ḫāt. Syr. ḫāt, angula. A hoof, Exod. x. 26; Lev. xi. 3; Is. v. 28; Mic. iv. 13; Zech. xi. 16, &c.

Ḥāt, m. Arab. ḫāt, summum em vertex rei; caput et princeps populi; coma mulieris; perfectus capillus (totum caput tegens). The hair of the head, probably long hair, Num. vi. 5; Ezek. xlv. 20.

Ḥāt, v. pres. ḫāt. Constr. immed. Prob. allowed the hair to hang loose. (a) Uncovered the head. (b) Placed in a state of disorder. (c) Was in disorder; disregarded. (d) Left a road. (e) Exempted. (f) Apparently, Avenged. Comp. Syr. ḫāt, retribuit. (a) Lev. x. 6; xxi. 10;
Num. v. 18. (b) Exod. xxxii. 25. (c) Prov. i. 25; viii. 33. (e) Ezek. xiv. 14.
Infin. רָעָה, (f) Judg. v. 2.
Imp. וַיִּוָּעָה, (d) Prov. iv. 15.
Part. רַעֲה, (c) Prov. xiii. 18; xv. 32.
Part. pass. רָעָה, (a) Lev. xiii. 45. (b) Exod. xxxii. 25.
Niph. pres. רָעָה. Becomes lawless, Prov. xxix. 18.
Hiph. רָעָה, pres. וַיְרָעָה. Causat. of Kal (e) and (f). (a) Made idle, Exod. v. 4. (b) Brought vengeance on, 2 Chron. xxviii. 19.
רֵעָה, pl. f. constr. רָעָה. Revenge, Deut. xxxii. 42; Judg. v. 2. Gesenius takes the word to mean chiefs.
רֵעָה, m. Arab. رعاء, pulex. Syr. "A flea, 1 Sam. xxv. 15; xxvi. 20.
רֵעָה, m. pl. רֵעָה, and תּוּרָה, aff. רָעָה. Breaking through, overflowing, spreading. (a) A breach in a wall. (b) Overflowing of water. (c) Sudden calamity. (a) 1 Kings xi. 27; Neh. vi. 1; Is. lviii. 12, &c. (b) 2 Sam. v. 20; 1 Chron. xiv. 11; Job xxx. 14. (c) Judg. xxi. 15; 2 Sam. vi. 8; 1 Chron. xiii. 11; Job xvi. 14.
רַעֲה, v. pres. רַעֲה. Constr. immed. it. med. 1. (a) Broke down a wall or fence. (b) Made a breach in a wall. (c) Burst forth, of water. (d) Overflowed, of the vessel. (e) Broke to pieces. (f) Inflicted a sudden calamity, afflicted. (g) Urged a person. (h) Burst forth like water, spread, through numbers. (i) Dispersed an enemy. Comp. fudit. hostes. (k) Distributed persons. (a) Neh. iii. 35; Ps. lxx. 15; lxxix. 40, &c. (b) 2 Kings xiv. 13; 2 Chron. xxv. 23. (c) Job xxviii. 4. (d) Prov. iii. 10. (e) 2 Chron. xx. 37. (f) Exod. xix. 22. 24; 2 Sam. vi. 8; 1 Chron. xiii. 11, &c. (g) 1 Sam. xxviii. 23; 2 Sam. xxii. 25; 2 Kings v. 23. (h) Gen. xlviii. 14; Exod. i. 12; Job i. 10, &c. (i) 2 Sam. v. 20; 1 Chron. xiv. 11. (k) 2 Chron. xi. 23.
Infin. רָעָה, רַעֲה, Eccl. iii. 3; 2 Chron. xxxii. 5; Is. v. 5.
Part. רַעֲה, Eccl. x. 8; Mic. ii. 13.
Part. pass. f. רָעָה, pl. m. וַיִּוָּעָה, 2 Chron. xxxii. 5; Neh. ii. 13; iv. 7; Prov. xxx. 28.
Niph. part. רַעֲה. Probably, Much, frequent; but, according to some, Clear, distinct, 1 Sam. iii. 1.

Puł. part. f. רָעָה. Broken down, Neh. i. 3.
Hith. part. pl. רָעָה. Breaking loose, running away, 1 Sam. xxv. 10.
רָעָה, m. Arab. רעא, separavit. Syr. רַעֲה, redemit. Sam. רַעֲה, redemit; diviuit. Separating, tearing asunder, pulling off or away, rescuing. (a) Tearing in pieces, prey, Nah. iii. 1. (b) Either, What is torn in pieces, prey, or a division in the road, a cross-way, Obad. 14.
רָעָה, v. pres. aff. רָעָה. Constr. immed. (a) Tore in pieces. (b) Pulled off, yoke. (c) Rescued. (b) Gen. xvii. 40. (c) Ps. cxxxvi. 24.
Part. רָעָה, (a) Ps. vii. 3. (c) Lam. v. 8. Pih. pres. רָעָה, i. q. Kal, (a) and (b). (a) Zech. xi. 16.
Imp. pl. רָעָה, (b) Exod. xxxii. 2. Part. רָעָה, (a) 1 Kings xix. 1.
Hith. רָעָה, pres. וַיְרָעָה. (a) Pass. of Kal. Was pulled or broken off. (b) Reflexive of Kal. Pulled off from themselves. (a) Ezek. xii. 12. (b) Exod. xxxii. 3.
Imp. רָעָה, (b) Exod. xxxii. 24.
רָאִים, masc. constr. רָעָה. Fragments, portions, Is. lxxv. 4. The Keri is רָאֵים, Broth; but there is no reason to identify these two words.
רָאֶה, and רָאָה, v. Arab. רָאֶה, secuit, fudit; רָאֶה, disquisivit. IV. Fidit; רָאֶה, moeuit, agitavit. Broke, cleft, divided.
Infin. רָאֶה, Is. xxiv. 19.
Pih. רָאָה, i. q. Kal, Ps. lxxv. 13.
Pih. redup. pres. aff. רָאָה. Intensive of Kal. Metaph. Shatters, agitates, the mind, Job xvi. 12.
Hith. רָאָה, in pause, רָאָה, it. רָאָה, pres. רָאָה, Metaph. (a) Broke a covenant or command. (b) Frustrated. (c) Annullé.
(d) Withdraw, broke off. (a) Gen. xvii. 14; Deut. xxxii. 20; Is. xxxiii. 8, &c. (b) 2 Sam. xv. 34; Ps. xxxix. 10; Is. xiv. 27, &c. (c) Num. xxx. 9, 13; Judg. ii. 1; Job xi. 8, &c. (d) Job iv. 4; Ps. lxxxix. 34.
Infin. רָאָה, רָאָה, aff. רָאָה, Lev. xxvi. 15; Num. xxx. 13; Zech. xi. 10, &c.
Imp. יִשָּׁה, יִנָּה, 1 Kings xv. 19; Ps. lxxxv. 5.
Part. יַשָּׁה, Job v. 12; Is. xlv. 25.
Hoph. pass. of Hiph. יָשָׁה, Is. viii. 11; Jer. xxxiii. 21; Zech. xi. 11.
Hith. יָשָׁה, Pass. of Kal, Is. xxiv. 19.


Part. יַשָּׁה, plur. יָשַׁה, constr. יָשַׁה, 1 Kings vii. 7; Prov. xxix. 5; Is. xix. 8, &c.

Part. pass. יָשַׁה, f. יָשֵׁה, יֶשָּׁה, 1 Kings xviii. 54; Hos. v. 1; Joel ii. 2.

Niph. pres. יִשָּׁה. Was spread, scattered, Ezek. xxii. 21.

Pih. pres. יָשַׁה. (a) Spread out the hands, as in swimming. (b) Stretched out the hands, as in earnest entreaty. (c) Scattered. (a) Is. xxv. 11. (b) Ps. cxxiii. 6; Is. lxv. 2; Jer. iv. 31; Lam. i. 17. (c) Zech. ii. 10.

Infin. יָשָׁה, aff. יָשַׁה. (b) Is. i. 15. (c) Ps. lviii. 15.


Infin. יָשַׁה, Lev. xxivv. 12.

Niph. part. pl. f. יָשָׁה, יִשָּׁה. Scattered; for יָשָׁה, which is the reading of some editions, Ezek. xcvv. 12.

Puh. יָשַׁה, Pass. of Kal. Was pointed or marked out distinctly, Num. xv. 34.

Part. יָשַׁה. Made distinct: according to some, by distinctness of reading; according to others, by an interpretation, Neh. viii. 8.

דָּשַׁה, Prov. xxiii. 32.
Chald. Pah. part. יָשָׁה, i. q. in iv. 18.

d, יָשָׁה, aff. יָשַׁה. Arab.

et, equus; εὐκαυς, εὐκες. Syr. יַשָּׁה, יָשָׁה. Eth. אָשַׁה : equus. (a) A horseman, Gen. l. 9; Exod. xiv. 26, 28; Jer. iv. 29, &c. (b) According to Bochart. A horse, 1 Sam. viii. 11; 2 Sam. i. 6; Is. xxii. 7, 9; xxvii. 28.

גָּשַׁמ, masc. aff. יָשַׁמ. Arab. יָשַׁמ, גָּשַׁמ. גָּשַׁמ, Dung, Exod. xxix. 14; Num. xix. 5; Mal. ii. 3, &c.

גָּשָׁה, f. constr. יָשָׁה, יָשָׁה. A distinct account, Esth. iv. 7; x. 2.

גָּשָׁה, m. A copy of a writing, Ezra iv. 11, 23; v. 6, vii. 11. Syr. גָּשָׁה, Id.

גָּשָׁה, once, Judg. iii. 22, in the phrase יָשָׁה זָבַע, it is not improbable that the true reading is יָשָׁה, which would make the construction regular. The xxv translate it as if synonymous with יָשָׁה, in the next clause. Vulg. per secretam nature ui, stercora proruperunt. According to some, exitii gladius per podicem. Castell, stercus effusum. Dung.


גָּשָׁה, see יָשָׁה.

גָּשָׁה, m. pl. יָשָׁה. Apparently the Sanscrit प्रामस : pratama. First, chief.

Chiefs, nobles, Esth. i. 3; vi. 9; Dan. i. 3.

גָּשָׁה, v. pres. יָשָׁה. Chald. ב. expandit, diffudit se. Arab. יָשָׁה, dimensavit in publicum. V. Propagatus fuit morbus. Spread itself, of any appearance or eruption on the person, Lev. xiii. 5, 7, 8; xiv. 39, &c.

Infin. יָשָׁה, Lev. xiii. 7. 22. 27. 35.

נָשַׁה, m. Syr. יָשָׁה, incessit. A step, in walking, 1 Sam. xx. 3.

נָשַׁה, v. pres. יָשַׁה. Stepped, trod, Is. xxvii. 4, al. non occ.


Arab. יָשָׁת, diduxit ab invicem crura.

Part. יָשַׁת, diduxit ab invicem crura.

Pih. pres. יָשַׁת. Opened the legs, Ezek. xvi. 25.
once, Job xxxv. 15. Arab.  r.  נפש, expansus fuit;  נפש, and  נפש, spreading, extent. See the note.  נפש, v. Kal non occ. Syr.  גשם, discercitur, diversit.

Pih. pres. aff. דופן. Tore to pieces, Lam. iii. 11, only.

v. pres. דופן. Syr.  יפנ, expandit, extendit. Cogn. Arab.  יפנ, expandit stratum. Spread,pec. spread a garment on the ground; took off a garment for that purpose. (a) Stripped off his dress. (b) A troop spread, extended itself, to plunder or fight. (a) Lev. vi. 4; 1 Sam. xix. 24; Ezek. xvi. 17, &c. (b) Judg. ix. 33, 44; xx. 37; 1 Sam. xxxii. 27, &c.

Infin. דופן, (a) Is. xxxii. 11. Part. pl. דופן, (a) Neh. iv. 17.

Pih. Stripped another.

Infin. דופן, 1 Sam. xxxii. 8; 2 Sam. xxiii. 10; 1 Chron. x. 8.

Hiph. דופן, pres. דופן, i. q. Pih. (a) Stripped another. (b) Skinned. (a) Job xix. 9; xxii. 6; Ezek. xvi. 39; xxiii. 26; Hos. ii. 3. (b) Lev. i. 6; Mic. iii. 3.

Infin. דופן, (a) 2 Chron. xxix. 34.


Part. pl. דופן, (b) 2 Chron. xxxv. 11.

Hith. pres. דופן. Stripped himself. 1 Sam. xviii. 4.

 masc. aff. דופן, דופן; pl. דופן, constr. דופן, aff. דופן, דופן. A throwing off of a previously acknowledged authority, a deliberate breach of a known duty. (a) Rebellion. (b) Transgression. (c) Any serious fault. (d) Injury, by the loss of property. (a) 1 Sam. xiv. 12; Job xxxiv. 37. (b) Job xxxiii. 9; Ps. lix. 4; Is. liii. 5, &c. (c) Gen. xxxii. 36; L. 17; 1 Sam. xxviii. 28. (d) Exod. xxii. 8.

v. pres. דופן. Constr. med. י, י. דופן. (a) Rebelled against a sovereign. (b) Rebelled against God, transgressed. (c) Transgressed a law. (a), [1] With י, 1 Kings xii. 19; 2 Kings i. 1; iii. 5. 7. [2] With י, 2 Kings viii. 20. 22; 2 Chron. x. 19; xxii. 8. 10. (b) 1 Kings viii. 50; Is. i. 2; Jer. iii. 13, &c. (c) Hos. viii. 1.

Infin. דופן, דופן, Ezra x. 13; Is. lix. 13; Amos iv. 4.

Imp. pl. וֹת, Amos iv. 4.

Part. וֹת, plur. וֹת, Ps. li. 15; Is. xlviii. 8, &c.


 masc. Arab. ות, detectit rem aseunditam, explicuit. Syr. ות, Id. Interpretation, explanation, Eccl. viii. 1.

, m. Chald. def. ות, and ות, aff. ות, and ות, pl. ות. Id., Dan. ii. 4. 7. 16. 36; v. 16, &c.

v. Chald. Interpreted, explained.

Infin. ות, Dan. v. 16.

Pah. Id. Part. וֹת, Dan. v. 12.

, f. aff. וֹת, pl. וֹת, aff. וֹת. In the singular, (a) The flax plant. (b) A lamp-wick, made of flax. In the plural, (c) Flax. (d) Linen. (e) ות, according to some, Cotton. (a) Exod. ix. 31; Hos. i. 7. 11. (b) Is. xlii. 3; xliii. 17. (c) Judg. xv. 14; Prov. xxxii. 13; Ezek. xi. 3. (d) Lev. viii. 47; Ezek. xlvii. 17, 18, &c. (e) Josh. ii. 6.

f. aff. וֹת, וֹת, וֹת, pl. וֹת, constr. וֹת, r. וֹת. The origin of the word is uncertain. Arab. ות, frustulum, mica. A piece, a piece of bread, Gen. xviii. 5; Job xxxi. 17; Prov. xxiii. 8; Ps. cxlvii. 17; Ezek. xiii. 19, &c.

, aff. וֹת. Arab. ות, interstitium.

—Pudendum muliebre, Is. iii. 17. Pl. ות. Hinges, 1 Kings vii. 50.

, see ות.

, adv. Suddenly, immediately, Num. vi. 9; xii. 4; Job v. 3; 2 Chron. xxix. 36, &c. Gesenius derives the word from ות, with which it is joined three times (he says sepe); but it is not improbably a contraction of ו + ות + ות, i. q. ות פות סרה.
command of the king. The nature of this food is not stated, but it was perhaps unclean by the law: there is, however, no reason to connect it with idolatrous worship, as some have done. To this the בֵּיתָן, יִפְרֹס, of Herodot. ii. 2?

גֵּרָה, masc. constr. A decree, sentence, Esth. i. 20; Eccl. viii. 11.

גֵּרֶשׁ, m. Chald. def. A decree.

(a) A decree.

(b) A decree communicated in writing, a royal letter.

(c) Any letter.

Ezra vi. 11; Dan. iii. 16; iv. 14.

(b) Ezra iv. 17.

(c) Ezra v. 7. 11. This word has been variously derived: by some, from the Pers. בֵּית, יִפְרֹס, A message, mission; which is itself probably a borrowed word.

by others, from the Arab. فِرَّج, responsum à jurisconsulto datum.

גֵּרָה, v. pres. יָפְרֹס, apoc. יָפְרֹס. Arab. יָפְרֹס, juvenile ætate fuit; יָפְרֹס, adolescens.

אֶתְחִלָה: desideravit, concupivit. Was youthful, under the influence of passion; was silly, Deut. xi. 16; Job xxxii. 27.

Part. יָפְרֹס, יָפְרֹס, Silly, Job v. 2; Prov. xx. 19; Hos. vii. 11.

Pih. יָפְרֹס, constr. immed. (a) Led to folly, persuaded to evil, seduced. (b) Persuaded, enticed. (c) Deceived. (d) Used fair words to.

(a) Exod. xxii. 16.

(b) 1 Kings xx. 20-22; 2 Chron. xviii. 19-21; Prov. i. 10.

(c) Jer. xx. 7; Ezek. xiv. 9.

(d) Ps. lxviii. 36.

Infin. aff. יָפְרֹס, 2 Sam. iii. 25.

Imp. f. יָפְרֹס, Judg. xiv. 16; vii. 5.

Part. pl. aff. יָפְרֹס, Hos. xii. 14.

Puh. pres. יָפְרֹס, Pass. of Pih., Prov. xv. 15; Jer. xx. 10; Ezek. xiv. 8.

Niph. יָפְרֹס, pres. apoc. יְפָרָס, Pass. of Pih., Job xxxii. 2; Jer. xx. 7.

Hiph. pres. apoc. יָפְרֹס. Declared foolish, i.e. idolatrous, with גֵּרָה, Gen. ix. 27. See the note on Job xxxii. 27.

כָּעַס, m. aff. יָפְרֹס, pl. יָפְרֹס, constr. יָפְרֹס, aff. יָפְרֹס, r. יָפְרֹס. Engraving, carving, Exod. xxviii. 11; 2 Chron. ii. 6. 13; Ps. lxiv. 6; Zech. iii. 9, &c.

כָּעַס, masc. aff. יָפְרֹס, pl. יָפְרֹס, constr. יָפְרֹס, aff. יָפְרֹס, יָפְרֹס. Arab. يَفْرَس.
Engraven.
Loosen thyself, Is. lii. 2.

v. Chald. Id.

Peil, Pass. of (a), Dan. vii. 10.

Part. pl. f. Ps. cxix. 130.

Opening, laying open, metaphor.

Opening of the mouth, power to speak, Ezek. xvi. 63; xxix. 21.

A youth. (a) Ignoram. (b)

Foolish.

(c) Folly. (a) Ps. xix. 8; cxvi. 6; Prov. ix. 4. 16, &c. (b) Prov. xiv. 15; xix. 25; xxi. 11, &c. (c) Prov. i. 22.

Breadth, Ezra vi. 3; Dan. iii. 1. Syr. | | , latus fuit; , latitudine.

Contrasted with . LXX. , to . Vulg. . The significations given to the word, and the derivations proposed, appear equally conjectural. Possibly it may be compounded of , and , or , which last may be compared with the Arab. , vestes pellucidae. Auth.


Folly, Prov. ix. 13.

Drew, drawn swords, Ps. lv. 22. LXX. . Vulg. jacula.

m. constr. aff. plur.

Arab. , funis. Any thing twisted. (a) A lace, thread, cord. (b) An ornamental string or lace for a seal. (c) A thin strip of gold. (d) A cloth, as a cover. (a) Exod. xxviii. 28. 37; xxxix. 21.

Judg. xvi. 9; Ezek. xl. 3. (b) Gen. xxxviii. 18. 25. (c) Exod. xxxix. 3. (d) Num. xix. 15.


Niph. . Was twisted. Was involved with, struggled with another, Gen. xxx. 8.

Part. pl. Metaph. Twisted, perverse, Job v. 13; Prov. viii. 8.

Hith. pres. in pause, . Twisted himself, struggled, so as to thwart the devices of the perverse, Ps. xviii. 27. In 2 Sam. xxii. 27, we have , which appears to be an error of the copyist.

Once. Perverse, Deut. xxxii. 5.

m. pl. . The aap;vipère d’Egypte, of Buffon, Deut. xxxii. 33; Job xx. 14. 16; Ps. lviii. 5; xci. 13; Is. xi. 8;

Arab. , coluber, Forsk. Faun., quoted by Freytag.

m. Arab. , conculcavit, donec frangeretur; de improviso et fraudulenter obruit atque peremit aliquem. Rushing suddenly on. (a) Suddenness. (b)

Suddenly. (a) Num. vi. 9; xxxv. 22. (b) Hab. ii. 7. In Prov. vi. 15; xxix. 1; Is. xxix. 5; xxx. 13; the true signification appears to be crushing.


Infin. Gen. xli. 15.

Part. 88, Gen. xii. 8; xli. 8. 15.

m. aff. , pl. . Interpretation, Gen. xl. 5. 8. 12. 18; xli. 11.


Infin. , Lev. ii. 6.
The heavenly bodies.

The angels.

Warfare, military service.

Any appointed service, duty, or trial.

Armed for war, fought.

Marshalled an army.

Wished, was willing.

Abound; suffit; suffusus fuit; sufficit, r. sufficit.

Caused to burst, Num. v. 22, for ruham.

Com. aff., &c. pl. non occ.

grese; oves, et caprae. (a) A sheep or goat, coll. sheep or goats; a flock of these animals.
(b) When unity is intended, ḫal is used.
(c) ḫal, Lambs or kids.
(d) Metaph. A people, as the objects of care, from God, a sovereign, or a prophet.

(h) Ps. xlvii. 3; Jer. xxxix. 17; Ps. c. 3; Ezek. xxxiv. 2, 3, &c.

A kind of lizard; lacertio, Lev. xi. 29; Bochart. Hieroz. i. 1044.

A covered wagon, Num. viii. 3; Is. lxvi. 20.

An army. (b) Any multitude.

Commander-in-chief.

Grammar. artt. 78, 79, 83.
ligibly without adopting this signification. (a), [1] Num. xxxiii. 55; 2 Sam. ii. 16; Ezek. xxxiv. 21, &c. [2] Gen. vi. 16; Exod. xxvi. 13; xxx. 4, &c. (b) Deut. xxxi. 26; Ruth ii. 14; Ps. xci. 6, &c. (c) Is. ix. 4; lxvi. 12. (d) Judg. iii. 3.

מָשְׂ, m. Chald. Id. מָשׂ, On the side of, in reference to, Dan. vi. 5. מַשְׂ, against, Dan. vii. 25.


לָשְׁ, Part. לָשְׂ, 1 Sam. xxiv. 12.

לָשְׂ, v. Syr. לָשְׂ, wastatus est; desolavit. Laid waste.

לָשְׂ, Niph. לָשְׂ. Pass., Zeph. iii. 6.

לָשְׂ, see לָשְׂ.

לָשְׂ, f. r. לָשְׂ. Lying in wait, Num. xxxvii. 20. 22.

לָשְׂ, masc. pl. לָשְׂ, r. לָשְׂ. (a) Righteous, just, [1] In character and general conduct. [2] In administering judgment. (b) Having a just cause. (c) Innocent. (d) Probably True. (a), [1] Gen. vi. 9; xvii. 23—25; Ezek. iii. 21, &c. [2] 2 Chron. xii. 6; Ps. vii. 12; Jer. xii. 1; Dan. ix. 14, &c. (b) 2 Chron. vi. 23; Prov. xviii. 5. 17; Is. xxxix. 21, &c. (c) Exod. xxiii. 7; 2 Sam. iv. 11; 2 Kings vi. 9, &c. (d) Is. xli. 26.

לָשְׂ, masc. aff. לָשְׂ, לָשְׂ, &c. Arab. לָשְׂ, verax, sincerus fuit; לָשְׂ, veritas. Syr. לָשְׂ, justum, aquam fuit. Æth.

לָשְׂ: justus fuit; justificatus est; veras fuit. (a) Truth. (b) Fairness, correctness, in weights and measures. (c) Equity in the administration of justice. (d) A just cause. (e) Acquittal, justification. (f) Righteousness, justice, of character and conduct. (g) Apparently, Justification, i. q. Δικαιοσύνης Θεοῦ, Rom. iii. 22. (a) Ps. lii. 5. (b) Lev. xix. 36; Job xxxi. 6; Ezek. xlv. 10, &c. (c) Deut. i. 16; xvi. 18. 20; Job viii. 3; Ps. ix. 5, &c. (d) Ps. vi. 9; xvii. 1; xviii. 21. 25. (e) Job vi. 29. (f) Ps. xv. 2; xlv. 8. Is. i. 21; xxvi. 10; Jer. xxii. 13; Ezek. iii. 20, &c. (g) Dan. ix. 24.

לָשְׂ, v. לָשְׂ, pres. לָשְׂ. (a) Was
equitable. (b) Was righteous. (c) Acted justly. (d) Was acknowledged to be just, or in the right. (a) Ps. xix. 10. (b) Job ix. 15, 20; Ps. xl. 3, &c. (c) Job xxxiii. 12; xxxiv. 5; xxxv. 7, &c. (d) Gen. xxxviii. 26; Job xiii. 18; Ezek. xvi. 52, &c. (e) Job xi. 2; Ps. li. 6; Is. xiii. 27, &c.


Pih. רפוי, pres. רפוי. Constr. immed. Justified, cleared, himself or another, Jer. iii. 11; Ezek. xvi. 51.

Infin. aff. רפוי, Job xxxii. 2; xxxiii. 32; Ezek. xvi. 52.

Hiph. ירון, pres. ירון. Constr. immed. it. med. Made or declared righteous, declared the right. (a) Did justice to a suitor. (b) Gave judgment in favour of. (c) Acquitted. (d) Justified, in a theological sense. (e) Led to righteousness. (a) 2 Sam. xv. 4. (b) Deut. xxv. 1; Job xxxvi. 5. (c) Exod. xxiii. 7. (d) Is. liii. 11.

Infin. י르ן, (b) I Kings viii. 32; 2 Chron. vii. 23.

Imp. pl. ירמ, aff. ירמ; pl. constr. ירמ. (b) Is. v. 8. (c) Prov. xvi. 15; Is. v. 27. (e) Dan. xii. 3, according to the Vulgate.


ירפ, fem. constr. ירפה, aff. ירפה, &c.; pl. constr. ירפים, aff. ירפים, i. q. ירפה. (a) Truth. (b) Equity, pec. in the administration of justice. (c) A just cause or claim. (d) Righteousness, justice of character and conduct. (e) Favour, approbation; a suitable time or quantity. (a) Is. xlv. 23. (b) Job xxxvii. 23; Is. xxxviii. 17; Dan. ix. 7, &c. (c) 2 Sam. xix. 28. (d) Gen. xviii. 19; Deut. xxiv. 13; Ps. cxi. 3, &c. (e) Is. lix. 10. (f) Joel ii. 23.


ירכ, m. Arab. אָּרֶּכַּה, rubedo, i. q. אָּרָּכָה; color rubicundus luti rubri. Red, Lev. xiii. 30. 32. 36. LXX. ἐρυθώδους. Vulg. rufus.


sorrow or regret, Ps. cxliv. 14; Is. xxiv. 11; Jer. xiv. 2; xlv. 12.

Distress, Prov. i. 27; Is. viii. 23; xxxix. 6.

Part. v. pret. יָרָע, pres. יָרֵע. A cry of
Cogn. ʿeṣ, ʿār. Arab. ʿṣr, forma; formavit; ʿṣr, constrainit, nodavit crumenam; ʿṣr, nocuit; ʿṣr, ʿṣr, Id. (a) Formed, fashioned, constr. immed. (b) Tied up money. (c) Surrounded. (d) Ovelaid. (e) Acted hostilely. (f) Besieged. (a) Exod. xxxii. 4; 1 Kings vii. 15. (b) Deut. xiv. 28; 2 Kings v. 23; xii. 1. (c) Ps. cxxxix. 5. (d) Cant. v. 9. (e) Exod. xxiii. 22; Deut. ii. 19. (f) Constr. [1] Med. ḫ, 1 Chron. xx. 1. [2] Med. ḫ, Deut. xx. 19. [3] Med. ḫ, Deut. xx. 12; 1 Kings xxi. 1; Is. xxxix. 3. (g) Infin. ḫ, (f, 2) 1 Sam. xxii. 8. (h) Imp. f. ḫ, (f, Is. xxi. 2. (i) Part. ḫ, pl. ḫ, (f, 3) 1 Kings xv. 27; Jer. xxi. 4, &c.

Arab. ṣallut, caluit, calida fuit aqua; calor septicus, calorem in corpore. Heat, the heat of putrefaction; stench.

Either, Dry places or drought.


Pih. pres. ḫ, (a) Laughed at; insulted, med. ḫ. (b) Made laughter. (c) Joked. (d) Sported. (b) Judg. xvi. 25. (g) Infin. ḫ, (a) Gen. xxxix. 14. 17. (d) Exod. xxxii. 6. (f) Part. ḫ, (c) Gen. xix. 14. (d) Gen. xxi. 9; xxvi. 8. (g) ḫ, masc. Laughter, ridicule, Gen. xxi. 6; Ezek. xxiii. 32.

Arab. ḫ, masc. Cogn. ḫ. Brightness, whiteness, Ezek. xxvii. 18, only.

Arab. ḫ, pl. fem. ḫ, ḫ. A ship, Num. xxiv. 24; Is. xxxiii. 21; Ezek. xxx. 9; Dan. xi. 30. See ḫ.

Arab. ḫ, m. constr. ḫ, aff. ḫ, ḫ, r. ḫ. (a) Hunting. (b) Game, prey. (c) Proci-
sions, of any kind. (a) Gen. x. 9; xxv. 27; xxvii. 30. (b) Gen. xxvii. 3. 19; Lev. xvii. 13; Job xxxviii. 41, &c. (c) Josh. ix. 5. 14; Neh. xiii. 15; Ps. xxxix. 15.

ἶνος, masc. pl. ὑμεῖς. A hunter, Jer. xvi. 16.

ῐρῇ, and ἥρᾳ, f. Provisions of any kind, Gen. xlii. 25; Judg. ix. 11; 1 Sam. xxii. 10, &c.

ἦρῃ, fem. pl. ἑρθεῖς. Arab. لوس, exauruit palma; لوس, aridus. (a) Draught. (b) Parched, of a land. (c) A parched land, wilderness. (a) Job xxiv. 19. (b) Ps. lxiiii. 2; eviiii. 35; Is. liixiii. 18, &c. (c) Job xxx. 3; Is. xxxv. 1; Ps. lxxvi. 17; cv. 41.

ἥρῃ, m. A parched land, Is. v. 5; xxxii. 2.

ἥρῃς, m. pl. ἑρθεῖς. Arab. سَرْف, pare terrae allior duriorque; lapis exce index; sepulcrum. Syr. နော်, cippus, tumulus lapidum. A mound. (a) A sepulchral monument. (b) A mound or stone as a waymark. (a) 2 Kings xxiii. 17; Ezek. xxxix. 15. (b) Jer. li. 21.

ἦρᾳ, pl. m. Inhabitants of the desert: either, (a) Men, or (b) Beasts, but not confined to any particular species. (a) Ps. lixxii. 9; lxxiv. 14; Is. xxiii. 13. (b) Is. xliii. 2; xxxii. 14; Jer. l. 39.

ἦρᾳ, m. once, Jer. xxix. 26. Sam.

ἦρᾳ, coarctavit, claustit. Arab. َرِمُ، compedes, quibus quaterni reliquantur pedes. Probably Petters.

ἔρῃ, m. pl. ἑρθεῖς. Cogn. Arab. لوس, ῥος, luxit, micuit; لوس, cincentius vel coma que decidit in anteierorem faciei partem; لوس, plume. Cogn. γῆ, and γῆς. (a) A flower, blossom. (b) Any thing of a bright, shining appearance, a polished plate of metal. (c) Plumage; wings. (a) Num. xvii. 23; 1 Kings vii. 18; Is. xxviii. 1; xl. 6—8, &c. (b) Exod. xxv. 36; xxxix. 30; Lev. viii. 9. (c) Jer. xlvi. 9.

ἴρῃ, v. pret. ἔρᾳ, pres. ἔρῃ, apoc. ἔρῃ. (a) Flowered. (b) Metaph. Flourished. (a) Num. xvii. 23; Ps. xc. 6; Ezek. vii. 10, &c. (b) Ps. xcii. 8; cxxxii. 18; Is. xxvii. 6.

Hiph. part. ἔρατε. Probably Looked brightly, cheerfully, Cant. ii. 9.

ὕρῃ, fem. constr. μῆρα. A flower, Is. xxviii. 4.

ὕρῃ, f. (a) A lock of hair. (b) A fringe. (a) Ezek. viii. 3. (b) Num. xv. 38, 39.

ἦρῃ, v. Hith. pres. in pause, ἱρᾳ. Most probably an error of transcribers for ἤρᾳ, r. ἱρᾳ, which see. If the reading be taken as correct, compare Arab. صُرْر, r. صُرْر, ivit. Prepared themselves for a journey.

ἦρῃ, m. pl. ἑρθεῖς, aff. ἐρᾳ, ἔρᾳ, r. ἔρᾳ, ἱρᾳ, or ἥρᾳ. (a) Pangs of a woman in labour. (b) Distress of mind. (c) Figures, images. See ἤρᾳ. (a) 1 Sam. iv. 19; Is. xxiii. 3. (b) Is. xiii. 8; xxi. 3; Dan. x. 16. (c) Is. xlv. 16.

ἦρᾳ, m. aff. ἔρᾳ, &c., r. ἱρᾳ. Arab. ἐρακ, umbra, defectus lucis. (a) A shadow.

(b) Dusk. (c) Shade, shelter from the sun. (d) Shelter from danger, protection. (a) Judg. iv. 36; Job vii. 9; Is. xlviii. 8, &c. (b) Job vii. 2. (c) Is. xlvii. 4; Jonah iv. 6, &c. (d) Ps. xvii. 8; xci. 1; Eccl. vii. 12, &c.

ἦρᾳ, v. Arab. ἔρᾳ, r. مَلَك. II. Precatus fuit. Syr. َنَا, Pah. Id.

Pah. Part. مَاَلاَك. Prayed, Ezra vi. 10; Dan. vi. 11.


Infin. ἔρᾳ, 1 Sam. ii. 15.

ἦρᾳ, or ἑρᾳ, once, Judg. vii. 13. A cake. ἐκακε. Aquila, γαπαφιας. Vulg. subcinericus panis: r. either ἐκακε, from its being covered with ashes while baking, or ἐκακε. /LICENSE/
Cogn. סלק, ivit, inessit. Syr. ינות.

Aph. descendit, supervenit. The leading idea seems to be motion forwards: hence, advancement, success. (a) Crossed a river. (b) Fell upon, took possession of. (c) Advanced, prospered, succeeded, flourished, constr. abs. (d) Was accomplished. (e) Was useful, fit; with ꝑ. (a) 2 Sam. xix. 18. (b) Constr. [1] Immed., Amos v. 6. [2] Med. Ꝑ, 1 Sam. xvi. 13; xvii. 10. [3] Med. Ꝑ, Judg. xiv. 10; 1 Sam. x. 6; xi. 6. (c) Is. liv. 17; Jer. xii. 1; xiii. 10; Ezek. xvii. 9, &c. (d) Is. lii. 10. (e) Jer. xiii. 7; 10; Ezek. xv. 4.

Imp. רנה, Ps. xlv. 5.

Hiph. יונית, pres. יונית. (a) Made to prosper. (b) Accomplished. (c) Was prosperous. (a), [1] Constr. immed. of thing, Gen. xxiv. 40. 36; 2 Chron. xxvi. 5, &c. [2] Med. Ꝑ, of person, Neh. ii. 20. (b) 2 Chron. vii. 11; Ps. i. 3; Is. lvii. 15, &c. (c) 1 Chron. xxii. 13; xxix. 23; Prov. xxviii. 13, &c.

Imp. רנה, plur. יונרים. (a) Neh. i. 11; Ps. cxviii. 25. (c) 1 Kings xxii. 12, 15, &c.

Part. יונית, Gen. xxiv. 42, &c.

ונית, v. Chald. Aph. יונית. (a) Made prosperous, advanced; constr. med. Ꝑ. (b) Was prosperous. (a) Dan. iii. 30. (b) Dan. vi. 29.

Part. יונית, plur. יוניר, (b) Ezra v. 8; vi. 14.

דַּהַה, fem. pl. יונית. Arab. יונית, густави; יונית, patina. A dish, 2 Kings xxi. 13; 2 Chron. xxxv. 13; Prov. xix. 24; xxvi. 15.

הנה, f. Id., 2 Kings ii. 20.

נה, m. constr. ינות, r. הנה. Roasted meat, Exod. xii. 8, 9; Is. xliv. 16.

נה, m. aff. ינית, pl. ינות, constr. ינות, i. q. Ꝑ. A shadow, Job xli. 22; Cant. ii. 17; iv. 6; Jer. vi. 4.

לנה, v. נת. Arab. ינות, II. obum-bravit; לנה, latuit, abiditus fuit. (a) Became shaded, lost the light. (b) Was concealed, sunk in the water. (a) Neh. xiii. 19. (b) Exod. xv. 10.

Hiph. part. נת. Giving shade, Ezek. xxxi. 3.

Arab. ינות, sonuit res; sonum edidit cum tinnitus ferrum. Syr. ינות, tinnitus acutus.

(a) Tinged, of the ear. (b) Quivered, of the lips. (a) 1 Sam. iii. 11; 2 Kings xxi. 12; Jer. xix. 3. (b) Hab. iii. 16.

שַׂעַד, m. aff. שַׂעַד, pl. constr. שַׂעְדֵה, aff.

שׂאדו, שַׂאדו, obscursus sui.

Arab. שׂאדו, obsecurus sui.

እርት እውሬ : Id. Syr. שַׂאדו, figurarit, pinxit; שַׂאדו, simulaeum. (a) A shadow, as opposed to the substance. (b) An imagination. (c) A representation, either a picture or an image. (d) Resemblance, either mental or bodily. (a) Ps. xxxix. 7. (b) Ps. lxxixii. 20. (c) Num. xxxiii. 52; 1 Sam. vi. 5; 11; Ezek. xxiii. 14, &c. (d) Gen. i. 26, 27; v. 3; ix. 6, &c.

םנה, i. q. מנה. The shadow of death: applied to the tomb, and to any very thick darkness, physical or mental, Job x. 22; xii. 22; Is. ix. 1, &c.

נה, f. constr. ינית, and ינית, aff. ינית; pl. יונית, and יונית, constr. יונית, aff. יונית.

Arab. יונית, costa; יונית, latus; יונית, claudus. (a) A rib. (b) A plank used for wainscotting. (c) A side, [1] Of a man. [2] Of any thing. (d) A side-chamber, one of a series of rooms running along the wall. (a) Gen. ii. 21, 22. (b) 1 Kings vi. 15. (c), [1] Job xviii. 12. [2] Exod. xxv. 14; xxvi. 26; 2 Sam. xvi. 13; 1 Kings vi. 34, &c. (d) 1 Kings vi. 5; 8; Ezek. xliii. 5. 9; 11, &c.

נה, m. aff. ינית. Falling on one side; limping, falling, Ps. xxxv. 15; xxxviii. 18; Jer. xx. 10.

נה, v. Only as a participle, ינית, fem. ינית. Halting, lame, Gen. xxxii. 31; Mic. iv. 6, 7; Zeph. iii. 19.

נה, m. constr. ינית, pl. יונית, constr. יונית. (a) A cymbal, sva-yarowarow. (b) A species of locust, so named either from the noise of their wings or from their darkening the sky by their numbers. (c) According to some, The tumultuous noise of an army. (d) Some kind of instrument employed in killing the whale; but its exact nature, and the etymology of the word, are uncertain.
Bochart refers to *ארמך*, arma quvis, alias *ג申請a*.
(a) 2 Sam. vi. 5; Ps. cl. 5. (b) Deut. xxviii. 42. (c) Is. xvii. 1. (d) Job xl. 31.

**ג申請a**, m. constr. **עימי**, aff. **עימי**, **עימי**, **עימי**.
Arab. *ثَوْرَة*, sithiens. Thirst, Exod. xvii. 3;
Ps. lxxix. 22; civ. 11, &c.

**ג申請a**, m.—f. *ג申請א*, pl. *ג申請א*. Thirsty,
Deut. xxix. 19; Ps. civii. 5; Is. xxi. 14, &c.

(a) Thirsted, constr. abs. (b) Metaph. Earnestly desired, med. ?.
(a) Exod. xvii. 3; Judg. iv. 19; Ruth ii. 9, &c. (b)
Ps. xlii. 3; lxiii. 2.

**ג申請א**, f. Thirst, Jer. ii. 25.

**ג申請א**, m. A thirsty land, i.e. a land parched through want of water, Deut. viii. 15; Ps. civii. 33; Is. xxxvii. 7.


**ג申請א**, Id. *ג申請א*, vittâ religavit. Syr.


Niph. pres. *ג申請א*. Was bound, yoked: used only of the Israelites who had been seduced into the worship of Baal-peor, and probably used contemptuously to denote the slavery into which their passions had led them, Num. xxxv. 3; Ps. civi. 5.

Part. pl. *ג申請א*, Num. xxxv. 5.

Puh. part. f. *ג申請א*. Was tied, fastened,
2 Sam. xx. 8.

Hiph. pres. *ג申請א*. Metaph. Put together, contrived, Ps. i. 19.


ampullam; *ג申請א*, obturaculum ampulla,

epistomium. A woman's veil, Cant. iv. 1. 3; vi. 7; Is. xlvii. 2.

**ג申請א**, and *ג申請א*, pl. masc. r. *ג申請א*.
Arab. *ג申請א*; *ג申請א*; *ג申請א*.
Sitiens. Eng. vulg. dry. Dried fruits, dried grapes, 1 Sam. xxv. 18; xxx. 12; 2 Sam. xvi. 1; 1 Chron. xii. 40.

**ג申請א**, masc. aff. *ג申請א*. (a) Shooting, springing up. (b) A shoot. (c) Plants.
(d) The Branch, a title of Christ.
(a) Ps. lxvi. 11; Ezek. xvii. 9, 10. (b) Hos. viii. 7.
(c) Gen. xix. 25; Ezek. xvi. 7, &c. (d)
Jer. xxiii. 5; xxxii. 15; Zech. iii. 8; vi. 12.
In Is. iv. 2, *ג申請א* is, by some taken to signify, a new race springing up in the fear of God and under his protection, after the punishment of their fathers: by others it is considered as a title of Christ as the Son of God; which is undoubtedly the true sense, as the place is manifestly a prophecy relating to the times of Christ. Comp. Isb. xi. 1; Rev. v. 5; xxii. 16.

(a) [1] Gen. ii. 5. [2] Lev. xiii. 37. (b) Is. xliv. 4; Ezek. xvii. 6; Zech. vi. 12. (c) Job v. 6; Ps. lxxxi. 12; Is. xliii. 19, &c.


Pih. *ג申請א*, pres. *ג申請א*. Grew, of hair, 2 Sam. x. 5; 1 Chron. xix. 5; Ezek. xvi. 7. 


Infinit. *ג申請א*, Job xxxviii. 27.

Part. *ג申請א*, Ps. civ. 14; cxlvii. 8.

**ג申請א**, m. pl. *ג申請א*, r. *ג申請א*. (a) Tied, fastened. (b) A band, pec. a metallic band for the arm, bracelet. (a) Num. xix. 15. (b) Gen. xxiv. 22; Num. xxxi. 50; Ezek. xvi. 11, &c.

**ג申請א**, m. Arab. *ג申請א*, rem attrahendo
cum alterâ conjunxit. (a) A noose, knot, snare. (b) Probably Destruction. (a) Job xvii. 9. (b) Job v. 5. But see the notes.

**ג申請א*, fem. Apparently, Perfect silence; completeness. *ג申請א*, completely,
Without power of redemption, Lev. xxv. 23. 30.

durus; spissus et viscous de lacte. Dry, of the breasts, Hos. ix. 14.

Wool, Lev. xiii. 47; Ps. cxlvii. 16; Hos. ii. 5. 9. Comp. Arab. texit.

Silenced, brought to an end, destroyed, Lam. iii. 53.

Was put to silence, Job vi. 17; xxiii. 17.

Reduced to silence, overwhelmed, took full possession of, Ps. cxix. 137.

Silenced, brought to an end, destroyed, Ps. xviii. 41; lxxiii. 27; ci. 5. 8, &c.

Was put to silence, Num. xxxii. 24. See Ps.

Sheep, Ps. viii. 8.

Screw, custodivit ab aliquo; recondit; repository vestium, in quo asservatur; operculo instructum est canistro simile, in quo reponitur panis. Any thing used for defence or for preserving what is placed in it. (a) A shield. (b) A vessel for containing snow. (a) 1 Sam. xvii. 41; 1 Kings x. 16; 2 Chron. xi. 12. (b) Prov. xxv. 13.

Hooke, pointed like thorns, Amos iv. 2.

A fence of thorns, thorns, Job v. 5; Prov. xxii. 5.

A water-

Dismounted.

The nail went down into the ground. (a) Josh. xv. 18; Judg. i. 14. (b) Judg. iv. 21.

trueit.

Thoron, Num. xxxiii. 55; Josh. xxxiii. 13.

Something wrapped round the head; headdress, turban, Job xxix. 14; Is. iii. 23; lxii. 3; Zech. iii. 5.

durities. But compare Arab.

fion, spica plantae.

paravit. Syr. ἔθηκεν, dolos est. Ath. ὑποτ. durus fuit. The primitive notion seems to consist in readiness, activity, or the like: thence to have taken various shades of these as in the Syr. and Ath. Humble is the sense usually given. But, Ready, opt, or the like, seems to suit the places better. Prov. i. c. Sym. ἐπιμελήθη. Theod. ἐπικληθή. Mic. I. c. ἔτρωγον ἐτών. Theod. ἐπεστάλλη. Pers. V. kai ἐπορρίζουν. Vulg. "et sollicitum." Syr. ἑκατέρον, paratus.

Part. Pass. pl. ἐπορρίζομεν, Prov. xi. 2. Ready, prepared.


Bound, wrapped round, immed. (b) Wrapped round his head, abs. (a) Is. xxii. 18. (b) Lev. xvi. 4. Infin. ἑκατερον, Is. xxii. 18.

F binding or wrapping, Is. xxii. 18.

Once, Exod. xvi. 33. Arab.

Complicavit, contextuit; cophinus, corbis. A basket.

The, masc. aff. מ, pl. ר, constr. מ, aff. מ. Arab. סגר, ascendit. (a) Stepping, going, motion. (b) A step. (c) Metaph. Progress, action, conduct. (a) Prov. xxx. 29. (b) 2 Sam. vi. 13. (c) 2 Sam. xxii. 37; Prov. iv. 12; xvi. 9, &c.

ר, v. ר, pres. ר. Constr. abs. it immedi. Went forwards or upwards. (a) Walked, advanced. (b) Walked, proceeded over or through a land. (c) Shot up. (a) 2 Sam. vi. 13; Prov. vii. 8; Jer. x. 5. (b) Hab. iii. 12. (c) Gen. xlix. 23.

Infin. aff. ר, Judg. v. 4; Ps. lxviii. 8.


ו, f. i. q. ו. Marching, 2 Sam. v. 24; 1 Chron. xiv. 15.

ו, pl. f. Arab. מ, catena, quod captivorum pedes constringuntur, ne amplas passus faciant. Ornamental chains worn at the ankles, Is. iii. 20.

מ, v. part. מ, fem. מ, pl. מ. Arab. מ, r. מ, perit; מ, r. מ, movit, commovit; terre implovi. Syr. מ, erravit; latuit. A word variously interpreted. Probably the succession of ideas it conveyed was travelling, wandering, wandering for plunder, losing one’s way, perishing, Is. li. 14; lxiii. 1; Jer. ii. 20; xlviii. 12.

Phb. aff. מ. Either Destroyed, or plundered, Jer. xlviii. 12.


מ, masc. aff. מ, pl. מ, constr. מ, aff. מ, f. מ, r. מ. Arab. מ, parvus. (a) Small, in size or importance. (b) Young, younger. (a) Ps. cxix. 141; Jer. xlix. 20; Mic. v. 1, &c. (b) Gen. xix. 31; xxv. 23; Josh. v. 26; Job xxx. 1, &c.

ל, f. aff. ל. (a) Fem. of מ, Gen. xix. 31; xxix. 26, &c. (b) Smallness; inferiority in age, Gen. xliii. 33.

ל, v. pres. ל, once, Is. xxxiii. 20.

Arab. מ, migravit, iter fecit; מ, removit e loco. Removed, either himself or a thing.

משה, pl. m. once, 2 Chron. iii. 10, lxx. iyyon εξ ἄγων. Vulg. opere statuario. Arab. ص, ص, formavit, finxit. Probably Carvings.


Infin. כ, כ, Exod. xxii. 22; 2 Kings viii. 3.

Imp. f. כ, כ, pl. כ, Jer. xxii. 20; xlix. 3.

Part. f. כ, כ, pl. כ, Gen. iv. 10; Exod. v. 8; 2 Kings viii. 5.

Niph. pres. כ, כ. Were called, summoned; assembled themselves, Judg. vii. 23, 24; x. 17; xii. 1; 1 Sam. xiii. 4; 2 Kings iii. 21.

Phb. part. כ. Intensive or frequentive of Kal, 2 Kings ii. 12.

Hiph. pres. apoc. כ. Caused to be summoned, 1 Sam. x. 17.

כ, fem. constr. כ, aff. כ, &c. A cry, for help, in sorrow, or strife, Gen. xxvii. 34; Exod. iii. 9; xxii. 22, &c.

כ, v. pres. pl. כ. Arab. כ, parvus fuit, tum corporis mole, tum quantitate et pretio. Was or became small or of little importance, Job xiv. 21; Jer. xxx. 19; Zech. xiii. 7.


כ, v. pres. apoc. כ. Adhered, cleaved to, with כ.


כ, r. כ, circumvites, et vigiles nocturni. Probably Went round or turned himself round in all directions, as a watchman on a tower. (a) Kept watch, abs. (b) Metaph. of the tower itself, looked. (c) Watched, observed, constr. immedi. it. med. כ, כ. (d) Looked for, expected. (e) Watched, for evil; plotted
against, with 

(b) Gen. xxxi. 49; Ps. lxxvi. 7.

Infinit. מַגְָּנְשׁ, (a) Is. xxi. 5.
Part. מַגְָּנְשׁ, pl. מַגְָּנְשִׁים, aff. מַגְָּנְשָׁה, כֶּפֶשׁ, f. מַגְָּנְשָׁה, pl. מַגְָּנְשׁים.
(a) Keeping watch, a watchman, 1 Sam. xiv. 16; 2 Sam. xiii. 34; 2 Kings ix. 16, &c. A prophet, Ezek. iii. 17; xxxiii. 7. (b) Cant. vii. 5. (c) Prov. xv. 3; xxxi. 27. (d) Hos. ix. 8. (e) Ps. lxxvii. 32.
Part. pass. מַגְָּנְשִׁים, for מַגְָּנְשׁ. (e) Watched, plotted against, Job xv. 22.

Pih. מַגְָּנֶשׁ, pres. מַגְָּנֶשֶׁה, (a) I. g. Kal [a].
(b)Looked for, expected help, constr. abs. it. med. מַגְָּנֶשׁ, . (b) Ps. v. 4; Lam. iv. 17; Mic. vii. 7.

Imp. מַגְָּנֶשׁ, f. מַגְָּנֶשׁ, (a) Jer. xlviii. 19; Nah. ii. 2.

Part. מַגְָּנֶשֶׁה, pl. aff. מַגְָּנֶשֶׁהָ, (a) 1 Sam. iv. 13; Hab. ii. 1. A watchman, Is. xlvi. 6; Mic. vii. 4.

II. Pih. מַגְָּנֶשׁ, pres. מַגְָּנֶשׁ, apoc. מַגְָּנֶשֶׁהָ. Arab. صَفْفِ، ordine ac in seriem dispositum rem; صَفْفِ، series, ordo. Covered, overlaid, either with metal or wood; constr. immed. of the wood or metal, and immed. or med. מַגְָּנֶשׁ, of the thing covered, Exod. xxv. 11; xxvii. 2; xxxvi. 34; 1 Kings vi. 20, &c.

Puh. part. מַגְָּנֶשְׁ, plur. מַגְָּנֶשֶׁה. Pass. of Pih. Was overlaid, Exod. xxvi. 32; Prov. xxvi. 23.

מַגְָּנֶשׁ, f. aff. מַגְָּנֶשֶׁה, r. מַגְָּנֶשֶׁהָ. Overflowing, Ezek. xxxii. 6. I will water the land (with) thy overflowimg from thy blood up to the mountains; or, I will water the land of thy overflowmg, i. e. whose fertility depends on an annual overflowing, with thy blood, instead of the waters of the Nile.

מַגְָּנֶשֶׁהָ, m. r. מַגְָּנֶשׁ. A covering or coating, Num. xvii. 3, 4; Is. xxx. 22.

מַגְָּנֶשֶׁהָ, m. (Where it appears to be fem. the word מַגְָּשׁ is understood, which is in construction with מַגְָּשׁ). (a) The north: either from מַגְָּשָׁה, as the concealed, dark part of the heavens; or from מַגְָּשָׁה, as that part of the heavens to which those who travel by night must look, in order to discover the direction in which they are travelling, Exod. xxvi. 20; Num. xxxiv. 7; Job xxvi. 7, &c. (b) The north wind, Cant. iv. 16; Is. xliii. 6. (c) מַגְָּשׁ, On the north, 1 Sam. xiv. 5. (d)

מַגְָּשׁ, m. Northern, applied to the army of locusts that devastated the land, Joel ii. 20.

מַגְָּשֶׁהָ, com. plur. מַגְָּשֶׁהָ. Arab. صَفْفِ, sibilavit, fisulavit, et hoc modo cecinit avis; صَفْفِ, sibilans; omnis avis sonum edens; صَفْفِ, passcr avis. (a) A bird, of any kind. (b) Pec. A sparrow. (a) Gen. vii. 14; Deut. iv. 17; Ps. viii. 9, &c. (b) Lev. xiv. 5—7, &c.

מַגְָּשֶׁהָ, f. Syr. מַגְָּשֶׁהֲ, patina, scutella.

מַגְָּשֶׁהֲ, Arab. صَفْفِ, latam fecit rem. Probably A dish; and, hence, any vessel, 1 Sam. xxvi. 11, 12. 16; 1 Kings xvii. 12. 14. 16; xix. 6; מַגְָּשֶׁהֲ, f. aff. מַגְָּשֶׁהֲָ, r. מַגְָּשֶׁהֲָ. A watchtower, Lam. iv. 17.


מַגְָּשֶׁהֲָ, pl. constr. מַגְָּשֶׁהֲָ. Arab. מַגְָּשֶׁהֲָ, מַגְָּשֶׁהֲָ, stercus egessit; מַגְָּשֶׁהֲָ, stercus elephanti.

אָֽחַרְמָן, Ḍuŋ, Ezek. iv. 15, only.

מַגְָּשֶׁהֲָ, f. pl. constr. מַגְָּשֶׁהֲָ. Once, Is. xxii. 24. מַגְָּשֶׁהֲָ, מַגְָּשֶׁהֲָ. These words are omitted by the xxx.; and Aquila inserts them untranslated. Vulg. vaorum diversa genera. Modern interpreters have taken the ordinary meaning of מַגְָּשֶׁהֲָ, Offspring; and have considered מַגְָּשֶׁהֲָ as nearly synonymous. It appears, however, most probable that some kind of domestic utensils was intended by the prophet. Comp. Arab. מַגְָּשֶׁהֲָ, r. מַגְָּשֶׁהֲָ, luxit, micuit; מַגְָּשֶׁהֲָ, lucidus; מַגְָּשֶׁהֲָ, niger. Possibly, The bright and the dark, the fine and the coarse, the valuable and those of little value.

מַגְָּשֶׁהֲָ, m. constr. מַגְָּשֶׁה, pl. constr. מַגְָּשֶׁהֲָ. Syr. מַגְָּשֶׁהֲָ, hircus. Sam. מַגְָּשֶׁה, hædus. A goat, a he-goat, 2 Chron. xxix. 21; Ezra viii. 35; Dan. viii. 5. 8. 21.
plexuit comam; vacua, inanis fuit. *Eth. θεῖα: plexuit coronam, sertum. Syr. κετμε, manē. (a) A crown, Is. xxviii. 5. (b) According to some, A morning; according to others, Deolation, Ezek. vii. 10. Theod. ἦ πλοκη. Aquila, ἦ προσκόπησας.

Watching; a watch-tower, Is. xxii. 5.

Hid, concealed. (b) Excluded. (c) Laid up, treasured up. (d) Lay hid, lay in wait. (a) Exod. ii. 2; Job x. 13; Prov. xxvii. 16, &c. (b) Job xvii. 4. (c) Job xliii. 12; Ps. cxix. 11; Ps. xxxi. 20, &c. (d) Ps. x. 8; lvi. 7; Prov. i. 11. 18.

Part. pl. aff. υπερέμε. (a) Prov. xxvii. 16.

Part. pass. υπερέμε, aff. υπερέμε, pl. aff. υπερέμε, υπερέμε. (c) Job xx. 26; Ps. xvii. 14; lxxixii. 4; Prov. xiii. 22; Hos. xiii. 12.

Niph. ἡπερεύ. Pass. of Kal, Job xv. 20; xxiv. 1; Jer. xvi. 17.


Infin. aff. ὕπερευ, Exod. ii. 3.


M. pl. επερέμε, Id., Prov. xxxii. 32; Is. xi. 8; lxxv. 5; Jer. viii. 17.


Arab. اخضأ، passar; صخصأ، pipitis passeris. (a) Chirped, as a bird. (b) Spoke in a low voice. (a) Is. xxxviii. 14. (b) Is. xxix. 4.

Part. υπερεύ, pl. επερεύ. (a) Is. x. 14. (b) Is. viii. 19. In two of these passages the Auth. Vers. uses the ambiguous word peep, in the sense of to chirp.

F. once, Ezek. xvii. 5. Usually translated A willow, i.e. as a willow; or, being understood. Comp. Arab. بسأ، salix. Winer, in his edition of Simonis, gives fluens copiosum, aquae copiam; taking as the root; , being understood. The older interpreters take as the root, and translate, (in) a conspicuous place.

אֲפָתָם, f. aff. אֲפָתָה. The leprosy, Lev. xiii. 2, &c.; 2 Kings v. 3. It is applied to a corrosive appearance in garments and on the walls of houses, Lev. xiii. 47, &c.; xiv. 34, &c.

אֵצְנָא, v. pres. אֵצְנָא. Constr. immed. (a) Refined metals. (b) Purified a person's character. (c) Tried a person's character. (a) Jer. vi. 29. (b) Is. i. 25. (c) Judg. vii. 4; Ps. xviii. 3; lxi. 10, &c.

Infin. אֵצְנָא, אֵצְנָא, (a) Ps. lxi. 10; Jer. vi. 29. (b) Dan. xi. 35.

Imp. אֵצְנָא, Ps. xxvi. 2.

Part. אֵצְנָא, aff. אֵצְנָא, pl. אֵצְנָא. A refiner; a goldsmith, silversmith, Judg. xvii. 4; Neh. iii. 8; Is. xl. 19.

Part. pass. אֵצְנָא, f. אֵצְנָא. Purified, pure, 2 Sam. xxii. 31; Ps. xii. 7; xviii. 31; cxix. 140; Prov. xxx. 5.

Niph. pres. אֵצְנָא. Shall be purified, Dan. xii. 10.

Plh. part. אֵצְנָא, i. q. אֵצְנָא, Mal. iii. 2, 3.

אֵנסֶמ, v. Arab. אֵנסֶמ, constrinxit, nodavitque crumenam; אֵנסֶמא, crumenae; אֵנסֶמ, nocuit, nox addexit. (a) Tied or bound up. (b) Acted hostilely to, vexed, distressed. (c) Was crowded, straightened for room. (d) Impers. with יִ, Was distressed, suffered grief, anxiety, or doubt. (a) Pret. יִ, Job xxvi. 8; Prov. xxx. 4; Hos. iv. 19. (b) Pret. id., Num. xxxiii. 55; Ps. cxxix. 1, 2. Pres. יִ, Is. xi. 13. (c) Pres. יִ, Prov. iv. 12; Is. xlix. 19. (d) Pret. יִ, pres. יִ, and יִ, Gen. xxxii. 7; Judg. ii. 15; x. 9; 1 Sam. xxviii. 15, &c.

Infin. יִ, יִ, (a) Prov. xxvi. 8. (b) Lev. xviii. 18; Num. xxv. 17.

Imp. יִ, (a) Is. viii. 17.

Part. יִ, aff. יִ, pl. יִ, &c. (b) Num. x. 9; Esth. iii. 10; Ps. vii. 5.

Part. pass. יִ, fem. יִ, pl. יִ. (a) Exod. xii. 32; 1 Sam. xxv. 29; 2 Sam. xx. 3; Hos. xiii. 12.

Puh. part. pl. יִ. Pass. of Kal. (a) Josh. ix. 4.

Hiph. יִ, pres. יִ, יִ. With יִ, causat. of Kal. (d) Distressed, Deut.
bundle. (b) A bundle or bag of money. (c) Dimin. of ἄρα. A small stone; a particle, grain. (a) 1 Sam. xxv. 29; Job xiv. 17; Cant. i. 13. (b) Gen. xlii. 35; Prov. vii. 20; Hag. i. 6. (c) 2 Sam. xvii. 13; Amos ix. 9.

Or, Kaph, is the nineteenth letter of the Hebrew alphabet, and as a numeral stands for a hundred. It occasionally interchanges with י and כ, letters of the same class, and sometimes with ו.

א, m. aff. א, i. q. א. A vomit, Prov. xxvi. 11.

אנה, f. with the article רה, constr. י. The name of a water-bird: according to Bochart. the word is used both for the pelican and the heron, Lev. xi. 18; Deut. xiv. 17; Ps. ciii. 7; Isa. xxxiv. 11; Zeph. ii. 14. Hieroz., tom. ii. p. 292.

ינ, m. constr. י. A measure, containing, it is said, the sixth part of a נ, 2 Kings vi. 25. Arab. ס'א, quantitas, spatum; ס'א, capax et amplius, de vase.


Infin. י, Num. xxxii. 11. 25; xxiv. 1. Imp. י, aff. י, Num. xxxii. 11. 17; xxxii. 13. With י parag.

אנה, fem. once, Deut. xviii. 3. Arab. א', edit cibum; ס', ס', ס', and ס', echinus, i. e. stomachi pars pelliculata. The stomach.

אנה, fem. Arab. ס', fornix; tabernaculum. An alcove; a recess, place of retirement, tent, Num. xxv. 8. In the latter part of the verse we have, אנה, which has generally been interpreted in reference to the person of the Midianitish woman, but most probably refers to the place where both persons were killed, and therefore should be translated in her tent, i. e. the tent into which Zimri had brought her.

An assembly, a company, troop, Is. lvii. 13.

An, f. constr. י, י, aff. י, י. Arabic. ס', ס', ס', antica pars et prior; ס', acceptavit, admirat rem. The front; before, 2 Kings xv. 10; Ezek. xxvi. 9.

אנה, v. Pih. י, pres. י. Constr. immed. Turned the face towards, looked favourably on. (a) Accepted, a person, a present, or advice. (b) Received from another, took. (c) Took on himself, undertook. (a) 1 Chron. xii. 18; Esth. iv. 4; Job ii. 10. (b) 2 Chron. xxix. 16. 22; Ezra viii. 30. (c) Esth. ix. 23. 26.

י, v. Chald. Pah. י, pres. pl. י, י. Id. Received, took, Dan. ii. 6; vi. 1; vii. 18.

אנה, י, Chald. The front. (a)

אנה, י, [1] In front of. [2] In consideration of, in consequence of. (b) י, Because. (a), [1] Dan. ii. 31; iii. 3; v. 1. 5. [2] Ezra iv. 16; vi. 13; Dan. v. 10. (b) Ezra vii. 17; Dan. ii. 12. 24, &c. (c) Ezra iv. 14; vii. 14; Dan. ii. 8, &c.

אנה, v. pres. י. Cogn. י. Constr. immed. Arab. י, abdabit caput suum; reliquit socios vir; abit in regionem. Con-
sealed himself from another; forsook, neglected him, Prov. xxii. 23; Mal. iii. 8. The lxx. give the word the signification of deceived. Vulg. figet. Syr. ἴπτεν, fixit.

Part. pl. יִפְטֵן, aff. יִפְטֵנָה, Prov. xxii. 23; Mal. iii. 8. 9.


ָּסֶּלֶח, v. pres. יָסֶלֶח. Constr. immed. Arab. סָלָח, cepit rem manu. II. Collegit. Took hold of; collected, gathered together, persons or things, Gen. xli. 48; Judg. xii. 4; 1 Kings xx. 1, &c.

Infin. aff. יָסֶלֶח, Zeph. iii. 8.

Imp. יָסֶלֶחַ, pl. יָסֶלֶחְ, 1 Sam. vii. 5; 1 Kings xviii. 19, &c.

Part. יָסֶלֶחַ, Prov. xiii. 11; Ezek. xxii. 19.

Part. pass. pl. יִסַּלֶחֵנָה, Neh. v. 16.

Niph. יָסֶלֶחַ, pres. יָסֶלֶחַ. Pass of Kal. Was gathered together; they assembled themselves, Josh. x. 6; 1 Sam. vii. 6; Ezek. xxix. 5, &c.

Infin. יָסֶלֶחַ, Esth. ii. 8, &c.

Imp. pl. יָסֶלֶחְ, Gen. xlix. 2, &c.

Part. pl. יָסֶלֶחַ, aff. יָסֶלֶחַ, Is. lvi. 8; Jer. xl. 15.

Pih. יָסֶלֶחַ, pres. יָסֶלֶחַ. (a) I. q. Kal. (b) Acquired. (a) Deut. xxx. 3; Is. xi. 12; xxiv. 16, &c. (b) Mic. i. 7.

Infin. יָסֶלֶחַ, aff. יָסֶלֶחַ, Is. lxvi. 18; Zeph. iii. 20, &c.

Imp. aff. יָסֶלֶחַ, Ps. cxi. 47.

Part. יָסֶלֶחַ, Is. xiii. 14, &c.


Hith. יָסֶלֶחַ, pres. יָסֶלֶחַ. I. q. Niph. Assembled themselves, Josh. ix. 2; Judg. ix. 47, &c.

Imp. יָסֶלֶחַ, Jer. xlix. 14.

סַלֶךְ, fem. constr. יָסָלְכָה. A collection, heap, Ezek. xxii. 20.

סָלֶךְ, m. aff. יָסָלְכָה, יָסָלְכָה, pl. יָסָלְכָה, constr. יָסָלְכָה, aff. יָסָלְכָה, and יָסָלְכָה, constr. יָסָלְכָה, aff. יָסָלְכָה. Arab. סָלָכָה, inhumanit; סָלָכָה, sepulcrum. Syriac and Æth. Id. Burying. A burial-place, sepulchre, Gen. xxiii. 4, 6; l. 5; Exod. xiv. 11; Neh. iii. 16; Job xxi. 32; Jer. viii. 1, &c.

בָּרֵל, v. pres. בָּרַל. Constr. immed. Buried, Gen. xxiii. 19; Deut. xxxiv. 6, &c.

Infin. בָּרַל, בָּרַל, aff. בָּרַל, Gen. xxiii. 8; l. 14; Deut. xxi. 23, &c.

Imp. בָּרַל, pl. בָּרַל, Gen. xxiii. 15; xlix. 29, &c.

Part. בָּרַל, pl. בָּרַל, 2 Kings ix. 10; xiii. 21; Ps. lxix. 3.

Part. pass. בָּרָל, pl. בָּרָל, 1 Kings xiii. 31; Eccl. viii. 10.

Niph. pres. בָּרַל. Pass. of Kal, Jer. xxii. 19; xxv. 33, &c.

Pih. pres. aff. בָּרַל, Hos. ix. 6.

Infin. בָּרַל, 1 Kings xi. 15.

Part. בָּרַל, pl. בָּרַל, Num. xxxiii. 4; Jer. xiv. 16, &c.

Puh. בָּרַל. Pass. of Pih., Gen. xxv. 10.

בָּרַל, v. pres. בָּרַל. See בָּרַל. Bowed his head, as a mark of reverence, or in worship, Gen. xxiv. 20; Exod. iv. 31; 1 Kings i. 16. 31, &c.

בָּרַל, f. An aromatic used in the preparation of the sacred oil, and usually interpreted Cassia, Exod. xxx. 27; Ezek. xxvii. 19. See Celsii Hierobot., tom. ii. p. 185.

בָּרַל, pl. masc. once, Judg. v. 21; r. בָּרַל. The ancients. So the lxx.

בָּרַל, and בָּרַל, m. constr. בָּרַל, aff. בָּרַל, &c.; pl. בָּרַל. Arab. בָּרַל, purus fuit. Holy, pure from moral or ceremonial defilement. Applied, (a) To God, who is infinitely holy in himself, and whose will is the standard of holiness in others. (b) To holy spirits. (c) To persons; [1] Holy in their lives. [2] Invested with a sacred character. (d) To things; sacred, set apart to God. (a) Lev. xi. 44, 45; Ps. xxiv. 4; xxix. 9; Is. vi. 3, &c. (b) Job v. 1; xv. 15; Dan. viii. 13. (c), [1] Lev. xix. 2; xx. 7; Ps. lxxix. 6, &c. [2] Exod. xix. 6; Lev. xi. 8; Deut. xxvii. 9, &c. (d) Exod. xxii. 31; Lev. vi. 9; x. 13, &c. בָּרַל, a title of Jehovah, as being especially the God of the Israelites; to whose service they were dedicated, and whose name and institutions they were bound to hallow, Ps. Ixvi. 22; Is. i. 4; x. 20, &c.

סָרֵל, v. pres. סָרְל. Arab. סָרְל, extundere instituit ignem ex ignario. (a) Struck, or kindled a fire. (b) A fire was kindled. (a) Jer. xvii. 4. (b) Deut. xxiii. 22; Jer. xv. 14.
Infin. יָדַף, Is. lviv. 1. Part. pl. constr. יָדַף, Is. l. 11.

הַנַּתְחָלָה, f. A fever, Lev. xxvi. 16; Deut. xxviii. 22.

מִצְטָה, masc. r. מִצְטָה. What is before.
Hence (see מִצְטָה), (a) The east. (b) The east wind. (a) Ezek. xi. 19; xliii. 17; xlvii. 18, &c. מִצְטָה, Eastward, Ezek. xi. 1; xlv. 7, &c. (b) Gen. xlii. 6; Exod. x. 13; Jer. xviii. 17, &c.

מַעֲלָה, m. Chald. pl. מַעֲלָה, constr. מַעֲלָה, i. q. מַעֲלָה. Holy, signn. (a), (b), and (c) (a) Dan. iv. 5, 6, 15; v. 11. (b) Ib. iv. 10, 20. (c) Ib. vii. 18, 21, 22, 25, 27.

מְנוֹלֵם, m. Arab. מְנוֹלֵם, proccedit; מְנוֹלֵם, tempus antiquum. Syr. מְנוֹלֵם, ante, coram.
What precedes, in place or time. (a) Before, in place. (b) The east, [1] מִצְתָּב, On the east. [2] מִצְתָּב, On the east of. (c) Former time. (d) Antiquity. (e) מִצְתָּב, Former ages. (f) מִצְתָּב, Id. (g) Formerly. (h) מִצְתָּב, [1] Id. [2] From former generations. (i) מְנוֹלֵם, From the beginning of the world. (a) Ps. cxxxix. 5. (b) Gen. x. 30; xxxvi. 6; Is. ii. 6, &c. [1] Gen. ii. 8; xii. 2, &c. [2] Gen. iii. 24; Josh. vii. 2; Ezek. xi. 23, &c. (c) Job xxix. 2. (d) Deut. xxiii. 15; Ps. lxviii. 34. (e) Ps. xliv. 2; Is. xxiii. 7, &c. (f) Ps. lxxvii. 6; cxliii. 5. (g) Jer. xxx. 20; Lam. v. 21. (h) [1] Neh. xii. 46. [2] Ps. lxiv. 12; lxvii. 12; Is. xlv. 21, &c. (i) Prov. viii. 23. Hence, מְנוֹלֵם, Eastward, Gen. xxvi. 6; Exod. xxvii. 13; xxxviii. 13, &c.

בֵּלַל, v. Kal non occ.
Ph. תֵּבִל, pres. תֵּבִל. Constr. immed. (a) Preceded, in place, abs. (b) Came before, into the presence of; met with presents or offerings. (c) Came upon, or against, hostilley. (d) Came before a place. (e) Preceded, in time. (f) Hastened, was early. (a) Ps. lxxvi. 26; lxxxix. 15. (b) Deut. xxiii. 5; Neh. xiii. 2; Ps. lxxxviii. 14; Is. xxi. 14; Mic. vi. 6. (c) 2 Sam. xxii. 6; 19; Job xxx. 27. (d) 2 Kings xix. 32. (e) Ps. cxix. 148. (f) Ps. cxix. 147. Imp. תֵּבִל, (c) Ps. xvii. 13.


מִצְטָמָה, fem. constr. מִצְטָמָה, aff. מִצְטָמָה, מִצְטָמָה, מִצְטָמָה, מִצְטָמָה, מִצְטָמָה; pl. aff. מִצְטָמָה. (a) Former condition. (b) Beginning, origin. (c) Before, in time. (a) Ezek. xvi. 55; xxv. 7. (b) Is. xxxii. 7. (c) Ps. cxxxix. 6.

מַעֲלָל, f. Chald. מַעֲלָל. Former state or time. מַעֲלָל, and מַעֲלָל. Before, Ezra v. 1; Dan. vi. 11.

מַעֲלָל, f. constr. מַעֲלָל, i. q. מַעֲלָל. Eastward of, Gen. ii. 14; iv. 16; 1 Sam. xiii. 5; Ezek. xxxix. 11.


מַעֲלָל, m. pl. מַעֲלָל, f. מַעֲלָל. (a) Eastern. (b) Former, ancient. (c) Fem. pl. Former things. (a) Ezek. x. 19; xi. 1; xlvii. 18; Joel ii. 20; Zech. xiv. 8. (b) 1 Sam. xxiv. 13; Ezek. xxxviii. 17; Job xviii. 20. (c) Is. xlii. 18; Mal. iii. 4.

מְנוֹלֵם, pl. def. מְנוֹלֵם, fem. def. מְנוֹלֵם, pl. def. מְנוֹלֵם. First, former, Dan. vii. 4, 8, 24.

מְנוֹלֵם, m. aff. מְנוֹלֵם, aff. מְנוֹלֵם, מְנוֹלֵם, מְנוֹלֵם, The crown of the head, Deut. xxvii. 35; xxxiii. 20; 2 Sam. xiv. 25, &c. Arab. מְנוֹלֵם, dissecut; per longum secuit; מְנוֹלֵם, locus equalis; pars occipita inter aures.

בֵּלַל, v. Arab. בֵּלַל, immundus et spercor susuit. Cogn. בֵּלַל, impurus turbidusque fuit liquor, color; בֵּלַל, Id. Incommodis et adversae fortuna casibus turbata fuit vita. (a) Was dark, black, was darkened, was blackened. (b) Metaph. Was gloomy, distressed. (a) Jer. iv. 28; Joel ii. 10; iv. 15; Mic. iii. 6. (b) Jer. viii. 22; xiv. 2.

Part. יֵשׁ, pl. יֵשׁ. (a) Job xxx. 28. (b) Job v. 11; vi. 17; Ps. xxxv. 14; xxxviii. 7; xlii. 10; xliii. 2.

Hith. יֵשׁ. Became dark, 1 Kings xviii. 45.
Josh. vii. 13. (f) 2 Kings x. 20; Joel i. 14. (g) Jer. vi. 4.

Part. חָמוּס, pl. חָמוֹס, aff. חָמוֹשָׁה, Exod. xxxi. 13; Lev. xxi. 15; Ezek. xxxvii. 28, &c.

Puh. Part. חָמֹס, pl. חָמֹס, aff. חָמוֹשָׁה, Pass. of Pibh., 2 Chron. xxvi. 18; xxxi. 6; Ezra iii. 5; Is. xiii. 3; Ezek. xlviii. 11.

Hiph. חָמֵש, pres. חָמֵשָׁה. I. q. Pibh. sign. (a), (b), (e), and (g). (a) Lev. xvii. 14; Deut. xv. 19; 2 Sam. viii. 11, &c. (b) Is. vii. 14; xxix. 23. (e) 2 Chron. xxxix. 19. (g) Zeph. i. 7.

Infin. חָמֵש, aff. חָמֵשָׁה, חָמֵשָׁה, (a) Judg. xvii. 3; 1 Chron. xxiii. 13; 2 Chron. ii. 3. (b) Num. xx. 12; xxxvii. 14. (g) Jer. xii. 3.

Part. חָמֵשָׁה, pl. חָמֵשָׁה, (a) Lev. xxii. 2; xxvii. 15.

Hith. חָמֵש, pres. חָמֵשָׁה. (a) Caused himself to be reverenced. (a) A religious ceremony was celebrated. (c) Purified himself by religious rites. (d) Kept himself from pollution. (a) Ezek. xxxviii. 23. (c) 2 Chron. v. 11; xxx. 3. 17, &c. (d) Exod. xix. 22; Lev. xiii. 44; xx. 7, &c.

Infin. חָמֵשָׁה, (b) Is. xxx. 29. (c) 2 Chron. xxxiv. 34.

Imp. plur. חָמֵשָׁה, (c) 1 Chron. xv. 12; xxix. 5.

Part. f. חָמֵשָׁה, pl. חָמֵשָׁה, (a) Is. lxvi. 17. (c) 2 Sam. xi. 4.

Pih. חָמֵשָׁה, m. pl. חָמֵשָׁה, fem. חָמֵשָׁה, pl. חָמֵשָׁה. (a) A Catamite; or, probably, a priest of Baal-Peor. (b) Fem. A prostitute. (a) Deut. xxiii. 18; 1 Kings xiv. 24; xv. 12; 2 Kings xxii. 46; xxiii. 7; Job xxxvi. 14. (b) Gen. xxxviii. 21, 22; Deut. xxiii. 18; Hos. iv. 14.

חָמֵשָׁה, v. pres. חָמֵשָׁה. Arab. ﺔَcrear. non appetitio, fastidiat cibum. Were set on edge, of the teeth, Jer. xxxi. 29, 30; Ezek. xviii. 2.


חָמֵשָׁה, masc. constr. חָמֵשָׁה, aff. חָמֵשָׁה, חָמֵשָׁה. Syr. פַּעֲמִית, collegit. (a) A meeting. (b) An assembling of persons. (c) A multitude.

is to be preferred. Aquila, ἑπτάκοντα. Vulg. gentem expectatam. See ἐκκλήσια.

v, m. i. q. ἐκκλήσια. A helmet, 1 Sam. xvii. 38; Ezek. xxiii. 24, al. non occ.

v, v. Syr. ἐξεκτεινόμενον, expectavit; mansis, permanisit. Arab. ἐκκλήσια, robr; potentia; auxilium. Looked to, for strength or help; hoped in, waited for. Constr. immed.

Part. plur. constr. ὑπερβάλλω, aff. ὑπερβάλλοντος, ὑπερβάλλετος, Ps. xxv. 3; xxvi. 9; lxix. 7; Is. xl. 30; xlix. 23; Lam. iii. 25.

Niph. ἐκκλήσω, pres. ἐκκλήσατο. See ἐκκλήσου. (a) Were bounded, limited; were collected within a boundary. (b) Were collected. (a) Gen. i. 9. (b) Jer. iii. 17.

Pth. ἐκκλήσω, pres. ἐκκλήσατο, apoc. ἐκκλήσατο. Constr. immed. it, med. ἐκκλήσατο, ἐκκλήσατα, ἐκκλήσατο. Intens. of Kal. (a) Looked or hoped for, trusted in, expected. (b) Watched, for evil. (a) Gen. xlix. 18; Job iii. 8; vii. 2; Ps. xxv. 5; xxxv. 5, &c. (b) Ps. liv. 7; cxix. 95.

Infin. ἐκκλήσω, and ἐκκλήσατο, Ps. xl. 2; Jer. viii. 15; xiv. 19.

Imp. ἐκκλήσα, Ps. xxvii. 14; xxvii. 34; Prov. xx. 22.

ἐκκλήσω, see ἐκκλήσα, Is. lxi. 1.

ἐκκλήσια, v. ἐκκλήσα, pres. ἐκκλήσατο. Constr. abs. it. med. ἐκκλήσατο. Was wearied of, loathed, scorned, Ps. xxv. 10; Ezek. xvi. 47.

Niph. ἐκκλήσατο, ἐκκλήσατο. Were loathed, Ezek. vi. 9; xx. 43; xxxvi. 31.

Hith. pres. in pause, ἐκκλήσατο, ἐκκλήσατο. I. q. Kal, Ps. cxix. 158; cxixix. 21.

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v, pres. ἐκκλήσα, ἐκκλήσατο. Arab. قَصَصَ, r. كَصَصَ, Qaeda, r. كَصَصَ, dicxit; جَصَصَ, dictum, verbum.


v, Kal non occ.

Niph. ἐκκλήσα, pres. ἐκκλήσα. Assembled themselves, Exod. xxiii. 1; Num. xvi. 3; Esth. ix. 16, &c.

Infin. ἐκκλήσα, Num. xvii. 7; Esth. viii. 11.

Part. pl. ἐκκλήσατοι, Ezek. xxxviii. 7.

Hiph. ἐκκλήσατο, pres. ἐκκλήσα, ἐκκλήσατο, ἐκκλήσατο, Caus. of Niph. Called together, summoned, Exod. xxv. 1; Num. viii. 9; Job xi. 10, &c.

Infin. ἐκκλήσα, Num. x. 7.

Imp. ἐκκλήσα, pl. ἐκκλήσα, Num. xx. 8; Deut. xxxii. 28, &c.

ἐκκλήσα, f. constr. ἐκκλήσα, i. q. ἐκκλήσα, Deut. xxxiii. 4; Neh. v. 7.

ἐκκλήσα, m. Part. act. of ἐκκλήσα, with ὑφ, of unity. See lett. (b) above; once, Eccl. vii. 27, as fem.: but which should, perhaps, be read ἐκκλήσαν. See LXX. vr. 28. Singular, excellent, Preacher, applied to Solomon, Eccl. i. 1, 2, 12, &c.

ἐκκλήσα, ἐκκλήσα, m. aff. ἐκκλήσα. A thing stretched out; a line, cord. (a) A measuring-line. (b) A boundary-line. (c) A limit, rule, doctrine, to direct the conduct. (a) 1 Kings vii. 23; 2 Chron. iv. 2; Ezek. xviii. 3, &c. (b) Job xxxviii. 5; Is. xxvii. 17. In Ps. xix. 5, sign. (c), appears quite applicable. Gesenius, however, takes the φθοράς of the LXX., and supposes that the word is to be interpreted as a string of a harp, and hence its sound. But, in this case also, we may take it as a distinct word, and compare the Arab. ἐκκλήσα, clamavit.

Some suppose that ἐκκλήσα is the true reading. In Is. xviii. 2, 7, we have ἐκκλήσα, to which three suitable interpretations may be given. (1) If Egypt is meant, A land marked out by lines, i. e. cut up by canals. (2) If Judea is meant, A land of rule upon rule, i.e. of precept upon precept. (3) A land of great desolation. Comp. Arab. كَصَصَ, hominibus vacua fuit domus; كَصَصَ, desertum, deserta terra. LXX. εἶπος ἑμιλήτων. The second
Arose, stood. Constr. abs. it. med. וְיָשָׁה, וַיָּשֹׁה. (a) Rose up. (b) Arise from bed. (c) Rose from a place of ambush or secrecy. (d) With וַיִּשָּׁה, וַיִּשָּׁה, or וַיִּנַּשָּׁה, Arise against, in anger or hostility. (e) Stood up. (f) Lying down or sitting, being the ordinary position of rest; Arose, denotes the commencement of any undertaking, whether journey or not. (g) Existed, came into being, made his appearance. (h) Took place. (i) Stood. (j) Stood firm against an enemy. (k) Stood, remained firm, was of force, of a promise or resolution. (l) Was secured, was permanent, of property or an office. (m) Was fixed, incapable of action, of the eyes. (n) 2 Sam. xii. 21; 1 Kings viii. 64; Esth. vii. 7; Job vii. 4, &c. (b) 1 Kings iii. 21; Job vii. 4; Esth. xii. 4, &c. (c) Deut. xiii. 11; Josh. xix. 19; 1 Sam. xxx. 41, &c. (d) Gen. iv. 8; 2 Sam. xiv. 7; Ps. xxviii. 12; Is. xiv. 22; Mic. vii. 6, &c. (e) Exod. xxx. 10; Lev. xix. 32; 2 Kings xii. 21; Esth. v. 9, &c. (f) Deut. xvii. 8; xxxi. 16; 1 Sam. xvii. 48; 2 Sam. xxii. 10, &c. (g) Num. xxiv. 17; Deut. xxiv. 10; Judg. v. 7; 2 Kings xxii. 25, &c. (h) Gen. xlii. 30; Prov. xxii. 22. (i) Neh. ix. 4. (k) Lev. xxvii. 14; Num. xxx. 5; Deut. xix. 15; Jer. li. 29, &c. (l) Lev. xxv. 30; xxvii. 19; 1 Sam. xxiv. 20; Job xv. 29, &c. (m) 1 Sam. iv. 15; 1 Kings xiv. 4.

Infinitive absol. וַיְשַׁה, and participle מִשַּׁה. (n) Gen. xiii. 33. 35; xxxii. 35; Deut. vi. 7; Is. ii. 19; Zeph. iii. 8. (i) Josh. vii. 12, 13.

Imp. אַשָּׂה, אַשָּׂה, f. אָשָׂה; pl. אָשָׂה, אָשָׂה, Gen. xiii. 17; xix. 14; xxii. 18; Num. x. 35; Deut. ii. 13; Josh. vii. 10; Is. xxxix. 9, &c.

Part. pl. לְשָׂה, לְשָׂה, aff. לְשָׂה, לְשָׂה, לְשָׂה, לְשָׂה, always in sign. (d), either with נָשָׂה, or with aff. Exod. xv. 7; xxxii. 25; Deut. xxxiii. 11; 2 Sam. xxii. 40; 2 Kings xvi. 7; Ps. iii. 2; xlv. 6, &c.

Pih. has two forms: I. אָשָׂה, pres. אָשָׂה. Causatif. of Kal, signif. (i) and (k). (a) Strengthened, supported. (b) Kept a resolution, confirmed an engagement. (c) Fixed a time. (b) Ps. cxx. 106. (e) Esth. ix. 27. 31, 32.

Infinitive absol. אָשָׂה, and participle מִשָּׂה. (n) Ruth iv. 7; Ezek. xiii. 6. (c) Esth. ix. 21. 29. 31.

Imp. aff. אַשָּׂה, (a) Ps. cxxi. 28.

II. Pres. אַשָּׂה. (a) Set up, rebuilt, restored. (b) Set himself up. (a) Is. xlv. 26; viii. 12; isi. 4. (b) Mic. ii. 8.

Hiph. אַשָּׂה, pres. אָשָׂה, aff. אָשָׂה, אָשָׂה. Constr. immed. Causatif. of Kal. Caused to arise or stand, raised up, set up. (a) Caused to rise up. (b) Raised up a fallen person or thing. (c) Strengthened. (d) Set up, placed, fixed. (e) Brought into being, brought forward, raised up, appointed. (f) Made or confirmed a covenant. (g) Confirmed. [1] An engagement. [2] In authority. [3] A kingdom, or throne. (k) Put in force. (a) Gen. xlix. 9; 2 Kings ix. 2; Is. xiv. 9, &c. (b) Exek. xxvi. 8, &c. (c) Josh. v. 7; Judg. ii. 18; 1 Kings xiv. 14; Jer. xxii. 15, &c. (f) Gen. vi. 18; ix. 17; Exod. vi. 4; Ezek. xvi. 60, &c. (g) [1] Num. xxx. 14, 15. [2] 2 Sam. vii. 12; 1 Chron. xvii. 11. [3] 1 Kings ix. 5; 2 Chron. vii. 18. (k) Gen. xxvi. 3, 1 Sam. xv. 11. 13; Jer. xxxvii. 18, &c.

Infinitive absol. אַשָּׂה, aff. אָשָׂה, Num. ix. 15; Deut. xxii. 4; 2 Sam. xii. 17, &c.

Imp. אַשָּׂה, aff. אִשָּׂה, plur. אָשָׂה; Gen. xxxvii. 8; Ps. xli. 11; Jer. li. 12, &c.

Part. אָשָׂה, aff. אָשָׂה, אָשָׂה, Gen. ix. 9; Ps. cxii. 7; Amos v. 2, &c.

Hoph. אֶשָּׂה, Pass. of Hiph. signif. (d), (e), and (g), Exod. xli. 17; 2 Sam. xxiii. 1; Jer. xxxiv. 14.

Hith. part. aff. אֶשָּׂה, fem. אָשָּׂה; pl. אָשָּׂה, אָשָּׂה, aff. אָשָּׂה. I. q. Kal, signif. (d), Job xx. 27; xxvii. 7; Ps. xvii. 7; lxxii. 2.

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Hiph. מָרֵא, pres. מָרָא. I. q. מָרַא. (a) Awoke, intran.. (b) Was awake. (c) Arise from the sleep of death, came to life. (d) Roused himself, was vigilant, active. (a) Ps. iii. 6; Prov. xxi. 35; Is. xxix. 8, &c. (b) Prov. vi. 22. (c) 2 Kings iv. 31; Job xiv. 12; Jer. li. 39, &c.

Infin. מָרַא, Ps. xvii. 15; Ixxiii. 20. Imp. מָרָא, pl. מָרָא, (b) Ps. xlv. 24; lix. 6; Is. xxvi. 19, &c.

מַחֲרַב, m. pl. מַחֲרָב, constr. מַחְרֵב. According to Celsius, A generic name for thorny plants, a thorn-bush, Gen. iii. 18; Exod. xxii. 5; 2 Sam. xxiii. 6; Judg. viii. 16, &c.; Hierobol. ii. 223.

מַחַרְתָּב, pl. f. aff. מַחַרְתִּיבּוּ. Syr. מַחַרְתָּב. cincinnati. Arab. مَثْلَة, capillus frontis. Locks, of hair, Cant. v. 2, only.


Hiph. מָדָג. A well threw up water; produced abundantly, Jer. vi. 7.

Infin. מָדָג, Ibid.

Pih. redup. מָדָג. (a) Dig down a wall. (b) Destroyed a people. (b) Num. xxiv. 17.

Part. מָדָג, (a) Is. xxii. 5.

מֶדָקָה, see מֶדָג.

מַדָּג, f. aff. מַדָג, pl. מַדָּג, r. מַדָּג. (a) A beam. (b) A roof. (a) 2 Kings vi. 2. 5; 2 Chron. iii. 7; Cant. i. 17. (b) Gen. xix. 8.

מַדָּקֶר, pl. m. constr. מַדָּקֶר, constr. מַדָּקֶר.

Arab. מַדָּקֶר, planta gossypi; gossipum novum; funis e gossipio. Threads, Is. lix. 5, 6.

מַדָּקֶר, v. pres. מַדָּקֶר, i. q. מַדָּקֶר. Ensared, Is. xxix. 21, only.

מַדָּקֶר, m. Cogn. מַדָּקֶר, מַדָּקֶר, מַדָּקֶר. Cutting, cutting down; destruction, Deut. xxxix. 24; Ps. xci. 6; Is. xxviii. 2.

מַדָּקֶר, m. aff. מַדָּקֶר, Id., Hos. xiii. 14.

מַדָּקֶר, fem. r. מַדָּקֶר. Incense, Deut. xxxix. 10.


fat, constr. immed. (a) 2 Kings xvi. 4; xxiii. 8; Is. lxv. 7, &c.
Infin. בק, Jer. xi. 13. 17, &c. (b) Amos iv. 5. (c) 1 Sam. ii. 16.
Part. plur. בל, fem. בלה, 2 Kings xviii. 4; Jer. xlv. 15, &c.
Puh. Part. f. בַּלָּה. Pass. of Pih. Was perfumed, Cant. iii. 6.
Hiph. בַּלָּה, pres. בַּלָּה, apoc. בַּלָּה. (a) Burned incense. (b) Burned a sacrifice. (c) Burned incense or sacrifices. (a) Exod. xxx. 7; xl. 27; 2 Chron. xxix. 7. (b) Lev. i. 9; ii. 2; ix. 10, &c. (c) 2 Chron. xxviii. 3; Hos. ii. 15.
Infin. בַּלָּה, Exod. xxx. 20, &c.
Imp. בַּל, 2 Kings xvi. 15.
Part. בַּלָּה, pl. בַּלָּה, f. בַּלָּה, 1 Kings iii. 3; xi. 8; xiii. 20, &c.
Hoph. pres. בַּלָּה. Pass. of Hiph., Lev. vi. 15.
Part. בַּל, Mal. i. 11.
בַּלָּה, m. Incense, Jer. xlv. 21, only.
בַּלָּה, masc. pl. בַּלָּה, constr. בַּלָּה. Syr. לعالج, ligavit. Joints, ligatures, knots, difficulties, Dan. v. 6. 12. 16.
בַּלָּה, f. aff. בַּלָּה. Incense, whether of (1) Spices, or (2) Fat. (1) Exod. xxx. i. 7; xxxii. 11; Ezek. xvi. 18, &c. (2) Ps. lxi. 15.
בַּל, v. pret. fem. בַּל, pres. בַּל, כָּלַל. Constr. immed. it. abs. (a) Vomited, threw up. (b) Metaph. Expelled with disgust. (a) Job xx. 15; Prov. xxiii. 8; Jonah ii. 11. (b) Lev. xviii. 25. 28; xx. 22.
Imp. pl. בַּל, (a) Jer. xxv. 27.
Hiph. pret. aff. בַּלָּת, Id., Prov. xxv. 16.
בַּל, m. Chald. i. q. Heb. בַּל. Summer, Dan. ii. 35.
בַּל, masc. r. בַּל, rising up. One that rises up; an adversary, Job xxii. 20. See בַּל, sign. (d), part.
בַּל, m. Chald. r. Id. Any thing established; a decree, Dan. vi. 8. 16.
Enduring, steadfast, Dan. iv. 23; vi. 27.

The act of rising up, Lam. iii. 63.

A cane, a spear made of cane; a spear, 2 Sam. xxi. 16.

A lamentation for the dead, 2 Sam. i. 17; 2 Chron. xxxv. 25; Ezek. ii. 10; xxxv. 25, &c. Syr. 窠窠, canticum. Arab. قنعة, collegit in unum rem dispersam, recteque compositit. II. Compsit et adornavit. The original idea appears to be an enumeration of the excellencies of the deceased, and a setting off of his character to the greatest advantage. The Irish have both the thing and name in their caoine, pron. keene.

admodum fervuit, uti medid estate dies; estiva habuit; media estas. Syr. 窠窠, estas, estua. (a) Summer. (b) Summer fruits. (a) Gen. viii. 22; Ps. xxxii. 4; lxiv. 17; Prov. vi. 8, &c. (b) 2 Sam. xi. 1, 2; Is. xvi. 9; Jer. xl. 10, 12, &c.

Spent the summer, summered, Is. xviii. 6, only.

The last, Exod. xxvi. 10; xxxvi. 11. 17.

m. The Palma Christi, ricinus communis, called in Egypt κυνη, Jonah iv. 6, 9, 10. See Celai Hierob., ii. p. 273.

m. once, Hab. ii. 16. According to Ewald, for לֶּלֶת, r. לֶּלֶת, or לֶּלֶת. Contempt, shame. lxx. ἄτροπον. But Vulg. vomitus ignominiae, as if for יְרִיב. Author. Vex. Shameful spewing.

A wall, [1] Of a city. [2] Of a house. (b) Side of an altar. (c) Pl. Sides of the heart. (d) Probably a city. See Syr. (a), [1] Num. xxxv. 4; Josh. ii. 15. [2] 1 Sam. xix. 10; 1 Kings vi. 5; 2 Kings iv. 10; Ezek. xii. 13, 22, &c. (b) Exod. xxx. 3.

Lev. i. 15; v. 9, &c. (e) Jer. iv. 19. (d) Is. xv. 1; xvi. 7. The etymology of this word is doubtful. Possibly it may be derived from יך, i. q. ץ, and ץ, and may originally have meant a ditch and rampart, and hence any wall of a town; and subsequently the wall of a house; just as our word wall is derived from vallum.

A harp, Dan. iii. 5. 7. 10. 15. Syr. 窠窠, Id.

A voice. (b) A sound. (a) Dan. iv. 28; vi. 21. (b) Dan. iii. 5. 7. 10. 11; vii. 11.


Niph. יִנְצָר. Was despised, Deut. xxv. 3; Is. xvi. 14.

Part. יִנְצָר. Despised, of little importance, mean, 1 Sam. xviii. 23; Prov. xii. 9; Is. iii. 5.

Hiph. Part. יִנְצָר. I. q. Kal, Deut. xxvii. 16.


Worthlessness; base conduct. (b) Consciousness of unworthiness, shame, confusion. (c) Contempt, from others. (d) Pudenda. (a) Prov. xviii. 3; Hos. iv. 18. (b) Job x. 15; Ps. lixiii. 17. (c) Prov. iii. 35; vi. 33; ix. 7. (d) Jer. xiii. 26; Nah. iii. 5.

A vessel for boiling, a caldron. The etymology is uncertain.

v. only in part. pass. יִנְצָר. Arab. ﷧ ﷤, valde brevis; ﷧ ﷤, deformitas; ﷧ ﷤, contractus, diminutus fuit. Either Dwarffish or defective, Lev. xxii. 23. lxx. κόλοβο-κέρκων.
Corn roasted in the ear, which was a common kind of food, Lev. xxiii. 14; Ruth ii. 14; 1 Sam. xxv. 18; 2 Sam. xvii. 28.

קַלָּקָה, masc. r. קָלָּקָה. (a) Rebelling. (b) A curse. (c) The object of reviling or cursing. (a) 2 Sam. xvi. 22; 1 Kings ii. 8. (b) Deut. xxvii. 13; xxviii. 15; xxix. 27, &c. (c) Deut. xxi. 23; Jer. xxvi. 6; Zech. viii. 13, &c.

מִרְצָה, m. Scorn, contempt, Ps. xlv. 14; Jer. xx. 8.

כָּל, v. Kal non occ.


Hith. pres. קָלָּה, plur. קָלָּהַּיִם. Constr. med. קָלָּה. 1 Sam. ii. 23; Ezek. xxii. 5; Hab. i. 10.

ךָלָּה, fem. i. q. קָלָּה. Scorn, contempt, Ezek. xxii. 4.

ךָלָּה, m. aff. קָלָּה, pl. קָלָּהַּיִם, constr. קָלָּה. Arab. קָלָּה, loco dimovit, vel extraxit, evulsit; קָלָּהַּיִם, instabilis fuit; קָלָּהַּיִם, velum navis; קָלָּהַּיִם, funda. Removing, plucking out, whirling. (a) A sling. (b) A curtain, from its tremulous motion. (a) 1 Sam. xiv. 40; 50; xxv. 29; 2 Chron. xxvi. 14; Job xli. 19; Zech. ix. 15. (b) Exod. xxvii. 9, 11, 12, 14; xxxix. 17, &c.

ךָלָּה, v. constr. med. (a) Cut out, carved. (b) Sling. (c) Metaph. Threw out, as with a sling; expelled. (a) 1 Kings vi. 29. 32. 35.

Part. קָלָּה, (b) Judg. xx. 16. (c) Jer. x. 18.

Pih. pres. קָלָּה. Sling a stone, 1 Sam. xvii. 49; xxv. 29.

ךָלָּה, m. pl. קָלָּהַּיִם. A slinger, 2 Kings iii. 25.

ךָלָּה, masc. r. קָלָּה, once, Num. xxi. 5. Either Worthless, or unsubstantial food.

ךָלָּה, masc. once, 1 Sam. xiii. 21. סָלָּה, A pitchfork. The etymology is uncertain. Some take סָלָּה, to be identical in signification with סָלָּה, gathered. Comp.

Arab. סָלָּה, percussit, jecit; vestigium impressit.

ךָלָּה, fem. constr. מּּלָּה, pl. מּּלָּה, r. מּּלָּה. Standing corn, pec. corn in the ear, Deut. xxiii. 26; Judg. xv. 5; 2 Kings xix. 26; Hos. viii. 7, &c.

ךָלָּה, and מּּלָּה, m. The nettle, Is.
Infin. _assoc., aff. אָבֵּד, אָבֵּד, Num. xxv. 11;
2 Sam. xxi. 2; 1 Kings xix. 10. 14.
Part. אָבֵּד, Num. xi. 29.
Hiph. pres. אָבֵּד. Make jealous or angry,
Deut. xxxiii. 16. 21; Ps. lxxviii. 58.
Part. אָבֵּד, for אָבֵּד, Ezek. viii. 3.

אָבֵּד, v. Chald. pres. אָבֵּד, i. q. Heb.
Acquired, procured, Ezra vii. 17.

אוֹלָה, m. Jealous, applied to God only,
and in reference to idolatry, Exod. xx. 5;
xxxiv. 14; Deut. iv. 24; v. 9; vi. 15.

אֹלָה, fem. constr. אֹלָה, aff. אֹלָה, pl.
אֹלָה. (a) Jealousy. (b) Envy. (c) Anger.
(d) Zeal. (a), [1] In a husband, Num. v.
14, 15; Prov. vi. 34; Cant. viii. 6. [2] In
God, Num. xxv. 11; xxxix. 20; Ezek. viii.
3, 5, &c. (b) Job v. 2; Is. xi. 13. (c) Is.
xxiii. 13; Zeph. iii. 8, 18, &c. (d) 2 Kings
x. 16; Ps. lxix. 10; Zech. i. 14, &c.

אֹלָה, m. constr. אֹלָה, pl. אֹלָה, constr. אֹלָה,
it. fem. aff. אֹלָה. Syr. אֹלָה, calamus aromaticus,
mensorious, &c. Arab. אֹלָה, canna,
hasta; siphon, &c. Engl. Cane. (a) Reed
or cane, of lakes, &c., 1 Kings xiv. 15;
Is. xix. 6; Job xli. 21. (b) Sweet or
aromatic —, Exod. xxx. 23; Is. xlvi. 24;
Jer. vi. 20; Ezek. xxvii. 19. In Ps. lxviii.
31, בַּעַר, beast of the reed, i. e. bearing
the precious article for offerings to God.
Comp. the context, and see בַּעַר, p. 193
above. LXX δέρας ἐρυθίου τοῦ καλάμου.
(c) Measuring —, rod or perch, of six cubits,
Ezek. xii. 3; see ib. xili. 8. (d) Rod, beam,
of the balance, Is. xlii. 6. (e) — stem,
stalk, of wheat, Gen. xlii. 5. 22. (f) Branch
of the candlestick, Exod. xxxv. 31. 36;
xxxvii. 19. 22: forming a sort of canal for
conveying the oil to the burners, i. q. מְרִית.
Comp. Zech. iv. 12. (g) Also, The tibia, or
arm-bone above the elbow, Job xxxii. 22:
see my note. (h) Used also as a staff
to lean upon: whence the phr. מְרִית, support of a reed, 2 Kings xvii. 21; Is.
xxvi. 6; Ezek. xxix. 6. Whence, also,
מְרִית, a broken reed, i. e. metaphor. a
person broken down by over much pressure,
Is. xlii. 3. Aff. מְרִית, Job l. c., &c.
Whence—

אֹלָה, v. pres. אֹלָה, apoc. אֹלָה. Arab.
אֹלָה, אָלָה, creavit Deus; acquisivit sibi.
Syr. אֹלָה, profectit. Αἰθ. ΦΙΠ : domi-
natus est, possessed. Constr. immed. it. med.

Gesen. (a) Ps. civ. 24, where we have הָיָה, for הָלַךְ, in pause. See foot of the page (Heb. Bib.) LXX stria.

Gesen. (b) Making, acquisition, possession, wealth, of merchandise, cattle, &c., Gen. xxxiv. 23; xxxvi. 6; Lev. xxii. 11; Ezek. xxxviii. 12, 13; Ps. cv. 21; Prov. iv. 7. Aff. Ps. l. c. Prov. l. c. הָלַךְ.


Pih. כָּנָא, pres. כָּנָא. Constr. abs. Build a nest, a bird, Is. xxxiv. 15; Jer. xlvi. 28; Ezek. xxxii. 6; Ps. civ. 17, al. non occ.


טַעֲמָה, constr. pl. for יִשְׁבָּא, Job xvi. 2. See יִשְׁבָּא below.


Arab. אָסִי, jusjurandum, i. e. duly to administer justice, &c., seems to be the meaning. Gesen. "oraculum." LXX: οράκλημα.

טָווְיָא, v. pres. pl. כָּנָא, pause, כָּנָא, constr. abs. it. med. פָּרָה, for פָּרָה, pers. for כָּנָא above. Divine, with arrows, &c., Ezek. xxi. 26; —2 Kings xvii. 17; Mic. iii. 11; Ezek. xiii. 23: —with familiar spirit, 1 Sam. xlviii. 8.

Infin. כָּנָא. Mic. iii. 6. With Makkaph, כָּנָא, Ezek. xxi. 26, &c.

Imp. f. כָּנָא, 1 Sam. l. c.

Part. כָּנָא, pl. כָּנָא, Deut. xviii. 10, 14, &c. Aff. כָּנָא, Jer. xxix. 8.

טָווְיָא, f.—pl. non occ. i. q. כָּנָא. Gesen. in pl. כָּנָא, Num. iv. 7. Eth. פָּרָה: hydria. Gesen. An ink-pot, usually carried in the girdle of a scribe, Ezek. ix. 2, 3, 11, only.

טָוּלָא, m. once, Lev. xix. 28. Arab. כָּנָא, incensation verbis. IV. Fodiendo incidit


טִוָּבָה, f. constr. כָּנָא, pl. כָּנָא, constr. כָּנָא, aff. כָּנָא. Arab. כָּנָא, the being deep, &c. Lit. Any thing made deep, hollowed out; whence, כָּנָא, profundus, scutella. Deep saucer or dish, Num. vii. 13.
pedibus constrinxiit doradem, et constrictum prehendit. Constr. immed. it. med. ꞌ superintendent. Shut, close up, constrict, the mouth, hand, metaphor, bowels, Deut. xv. 7; Is. lii. 15; Ps. lxxvii. 10; evii. 42; Job v. 16.

Niph. pres. ꞌחץ, once, Job xxiv. 24. They are, become, shut up. See my note. Gesen. "congregatus est."

Ph. Part. ꞌחץ, masc. once, Cant. ii. 8.

Leaping, usually. Arab. ꞌחץ, agilitas viri; salitatio. Comp. ꞌחץ, in the paral.

גף, m. pl. constr. only, ꞌחץ, for ꞌחץ, once, Job xviii. 2. Dagesh being resolved into ꞌחץ, in the Chaldee manner, r. ꞌחץ. Syr. ꞌחץ, convenit. Cogn. Arab. ꞌחץ, decravit; ꞌחץ, totondit, praeedit, secuit.

Samar. desiiit, cessavit. End, extremity, limit. — of space, Is. xxxvii. 24; Jer. l. 26. — time, Gen. viii. 6; xvi. 3; xli. 1: with ꞌחץ, prefixed, 2 Chron. xviii. 2; Dan. xi. 6. 13. — of action, condition, &c., Job xvi. 3; Is. ix. 6; Job xxi. 3; Ex. xlii. 4; Ask. xxi. 30; xxv. 5. Pec. End, cessation, of the Jewish polity, &c., elsewhere styled, ꞌחץ, ꞌחץ, ꞌחץ, Ex. vii. 2; 6; Dan. viii. 17; ix. 26; xi. 27. See my Sermons and Dissert., p. 556, seq. End, termination, ruin, Gen. vii. 13; Ezek. xii. 12; Ex. xii. 12; Amos vii. 2; Dan. xi. 45, &c. Aff. ꞌחץ, ꞌחץ, &c.

גף, masc. pl. constr. ꞌחץ. Arab. ꞌחץ, dissecuit, amputavit; ꞌחץ, ꞌחץ, ꞌחץ, noun of action, thrice only, 1 Kings vi. 25; vii. 37. (a) Cut, form, character, Jonah ii. 7. ꞌחץ, ꞌחץ. (b) Sections, clefts, of the mountains.

גף, v. pres. ꞌחץ. See ꞌחץ. Constr. immed. Cut wood, 2 Kings vi. 6, al. non occ.

Part. pass. fem. pl. ꞌחץ. Cut, shorn, of the flock, Cant. iv. 2, only.

גף, fem. plur. ꞌחץ, constr. Arab. ꞌחץ, procul distitit; extremitate sua locum conexpit, &c. Extremity, border, Exod. xxvi. 4; xxxvi. 11. — limit, &c. of space, Exod. xxv. 19; xxxviii. 23, 24. 26. ꞌחץ, — of the earth, Is. xl. 28, &c. ꞌחץ, — of the heavens, Jer. xlix. 36, &c. Metaph.
Job xxvi. 14. ἐκ τῶν ἐξουσιών of the extremities of the people, i.e. from the least to the greatest, without any regard to the proper tribe, Levi, 1 Kings xii. 31; xiii. 33. Aff. ἐκ τῶν ἐξουσιών, Exod. xxv. 19; xxviii. 8. Ps. xix. 7, &c.

End. extremity, limit, of space, Exod. xiii. 20; Num. xi. 1; xxxvi. 37; Is. v. 26; vii. 18; xiii. 5; Ps. xix. 7. — of time, Gen. viii. 3; Josh. iii. 2; ix. 16; 1 Kings ix. 10, &c. — of men, &c., i.e. including the whole, Gen. xix. 4. Num. xxxii. 41; Is. liv. 10; Jer. li. 31, &c. Aff. ἐκ τῶν ἐξουσιών, Gen. xlvii. 2. 21. Dagesh implied, Gram. art. 109: pl. Ezek. xxxiii. 2.

Kal, — pl. non occ. i. q. ἐκ τῶν, Is. ii. 7; Nah. ii. 10; iii. 3—9, only.

Kal, m. pl. constr. only, ἐκ τῶν, i. q. ἐκ τῶν —

Is. xxvi. 15; Ps. lxxix. 1; lxv. 6. Arab. ἐκ τῶν, extremitas: to which, ἐκ τῶν, Exod. xxviii. 5; xxxix. 4. ought perhaps to be referred, and pointed, ἐκ τῶν. The editions, however, point ἐκ τῶν, with the Keri, Exod. xxxviii. 5; Ps. lxv. 9, only. Extremities, borders.


Infin. constr. ἐκ τῶν. Cutting off, destroying, Hab. ii. 10.

Pih. Infin. ἐκ τῶν. Cutting off, short, down, 2 Kings x. 33, only.

Part. ἐκ τῶν. Cutting off, Prov. xxvi. 6, only, which Gesenius renders, "cui pedes abscissi sunt, est bidit patitur injuriam, sic qui verba mittit per manus stultii." But this makes ἐκ τῶν passive. More exactly thus, perhaps, He who sends words (a message of good news) by the hand of a fool, cuts off the feet as to the injured (ἡ τέφρα ἐκ τῶν), i.e. acts as one who provides a swift messenger to relieve the distressed, but, before he dismisses him, cuts off his feet.

Hiph. ἐκ τῶν, synon. ἐκ τῶν, pres. Cut, scraped, off, Lev. xiv. 41, only.

Infin. ἐκ τῶν, 1b. vr. 43, only.

Gr. ἐκ τῶν, m.—pl. non occ. Gr. Μαλάνθον, μαλανθόν, it. Σπίρα μελαν. Lat. git, gith, nigella. A sort of black seed used as a condiment, not unlike black pepper, perhaps.


Kal, m. constr. ἐκ τῶν, pl. constr. ἐκ τῶν, r. ἐκ τῶν. Arab. قَصُص, decrevit; قاَص, Prince, ruler, Prov. vi. 6; xxv. 15. Aff. ἐκ τῶν, Is. xxix. 3.


Lit. Cut, cropped, off. Thence, (a) Crop, as cut down, Lev. xix. 9; xxiii. 22, &c. Harecet generally, Gen. viii. 22; xxx. 14; xv. 6. ἐκ τῶν, days of —, Josh. iii. 15; 2 Sam. xxii. 9; Prov. xxv. 13. ἐκ τῶν, — time of —, Jer. l. 16, &c. (b) Branches, as a produce, Ps. lxxx. 12; Job xiv. 9, &c.


Hiph. part. fem. pl. ἐκ τῶν, once, Ezek. xlvii. 22. Lit. Scraped off, detached things, i.e. small courts about the Temple.

Kal, m.—pl. non occ. Aff. ἐκ τῶν, &c.

Arab. قَصُص, qus, qus, folia arboreis... tenuia; قَصِصاً, qus, fractus arboreis ramus.

Cogn. قَصِصاً, quicquid de exterioribus ramis abscissum decidit; قَصِصًا, amputavit. (a) Broken branch, stick, as seen floating on the face of water, Hos. x. 7. lxx. and Theod. φοίνυσσαν. Symm. ἐπίσιμα, spuma; and so usually. (b) Anger, wrath, of God, Josh. ix. 20; xxvii. 20; Is. xxxiv. 2; lx. 10; Zech. i. 2, &c. — of man, Eccl. v. 16; Esth. i. 18. Phrr. ἐκ τῶν, inundation of anger, Is. liv. 8. ἐκ τῶν, wrath came in upon —, 2 Chron. xxxii. 26. With ἐς, and ἐκ τῶν, Deut. xxix. 23.

Kal, v. pres. ἐκ τῶν. See ἐκ τῶν above.
Arab. قُصُف, vehemens sono fuit ventus, et fragore tonitru. Constr. abs. it. immed. it. med. 7, 8. Broke out into anger, was angry, wroth; enraged, Gen. xl. 2; xli. 10; Exod. xvi. 20; Deut. ix. 19; 2 Kings v. 11; Is. lvii. 16; lxiv. 4; Lam. v. 22; Esth. i. 12, &c.

Infinit. יַעֲשָׂ, Is. liv. 9, only.
Part. יִעַשָּׂ, Zech. i. 15, only.
Hiph. יִעַשָּׂ, pres. plur. יַעֲשָׂ. Constr. med. יַעֲשָׂ. Make angry, provoked to anger, Deut. ix. 7, 8; Ps. cvi. 32.

Infinit. יִשָּׂ, Zech. viii. 14, only.
Part. pl. יָשַׂ, Deut. ix. 22, only.
Hithp. יִשָּׂ. Was, became, angry, wroth, Is. viii. 21, only.

יָשָׂ, fem. once, Joel i. 7. See יִשָּׂ above. "Fractum, fractura," Gesen. lxx.


יַעָשׂ, v. pres. non occ. See יַעֲשָׂ above. Constr. med. יַעָשׂ. Cut off, the hand, head, Deut. xcv. 12, only.

Part. pl. constr. יָעָשׂ. Persons cut of — Jer. ix. 25; xxv. 23; xlix. 32, only.

Pith. יָעָשׂ, pres. יָעָשׂ. Constr. immed. it. med. יָעָשׂ. Cut off, as in Kal, Exod. xxcix. 3; Judg. i. 6; 2 Sam. iv. 12; 2 Kings vii. 13; xxiv. 13; Ps. xlix. 10, &c.

Puh. Part. pl. יָעְשָׂ, Judges i. 7, only.


יָשַׂ, masc. once, in phr. יָשַׂ. Lit. Cutting off, short, of spirit, i.e. impatience, Exod. vi. 9.

יָשָׂ, m. constr. יָשַׂ, pl. non occ. i. q. יָשָׂ, impatience, Prov. xiv. 29; lb. xiv. 17. יָשָׂ, id. יָשָׂ, short of days, Job xiv. 1. Pl. constr. יָשָׂ, persons of short, small, power, 2 Kings xix. 26; Is. xxv. 27. The form is, therefore, most probably, יָשָׂ, not יָשָׂ, as Gesenius, &c., make it; for which he cites Ezek. xlix. 5; but יָשָׂ occurs there. The error originated in Buxtorf's Concord, under the v. where we have יָשָׂ given, as occurring in this place.

Arab. قُصُف, diminuit, abbreviavit. Is, becomes, short, deficient, unable for — Is. xxvii. 20; Mic. ii. 7. Comp. Job xxii. 4. יָשָׂ, יָשָׂ, is the spirit shortened, contracted? See יָשָׂ above. With יָשָׂ, see יָשָׂ above, Num. xi. 23; Is. l. 2, &c. With יָשָׂ, Num. xxi. 4; Judg. x. 16; xvi. 16; Zech. xi. 8; unable to bear up, "discouraged."

So the Arab. قُصُف, short of hand, unequal to — قُصُف נְפִיסִי, my mind is deficient; cannot bear —, قָסִיס הַנְּדָר, of arm, id. opp. to הַנְּדָר הַדּוֹלִי, Gesenius.

But this last rather means oppressive hand, than powerful hand.

Infinit. יָשָׂ, Is. l. 2, only.
Part. pass. fem. plur. יָשָׂ, Ezek. xlix. 5, only.

Pith. יָשָׂ, trans. of Kal. Made short, once, Ps. civ. 24.

Hiph. יָשָׂ, i. q. Pith., once, Ps. lxxix. 46. Pres. לַעָשָׂ, they crop, reap, Job xxiv. 6, according to the Kethin. See the Keri. See יָשָׂ.

לַעָשָׂ, f. for לַעָשָׂ, from לַעָשָׂ, as לַעָשָׂ, is from לַעָשָׂ, Gesen.: but always with כָּל, prefixed, as לַעָשָׂ, for לַעָשָׂ; so that Dagesh is implied, Gram. art. 109. But, as the word occurs always in the state of construction, except where a pronoun is affixed, why may not כָּל be for כָּל קָרָד, and כָּל, for כָּל קָרָד by a slight variation of the vowels only: a thing certainly not very uncommon, i. q. כָּל כָּל, above. End, extremity, limit; of time, Dan. i. 15. 18. Meton., including part, or the whole intervening, pers. or thing, as the context may require: so כָּל כָּל, and כָּל כָּל, above. Dan. i. 2, כָּל כָּל, of the limit, whole, of the vessels of the house of God, i.e. some of them. So lb. vr. 5; Neh. vii. 70. Comp. Gen. xlvii. 2, כָּל כָּל. Aff. כָּל כָּל, Dan. i. 5: pl. non occ.

לַעָשָׂ, and כָּל, Chal. id. always in constr. — of time, Dan. iv. 26. 31. Ib. ii. 42, כָּל כָּל, כָּל כָּל, of part, the kingdom shall be, I. e. from one quarter, partly. In two, out of these three instances, כָּל כָּל, is the form: which is sufficient to show the irregularity of the vowels: and, in my estimation, to con-
f firm the remark offered above on the same word, Heb.


dies; frigida dies. Syr. frigescere; frigus. Cold, season.

up. See ψ above. Cold, waters, Jer. xlviii. 14; Prov. xxv. 25. — of the mind, cool, quiet, Prov. xviii. 27. So


ducet, al. non occ.


ducet, v. pres. ψ. Syr. clamat, vocavit, invitavit, legit, cantavit. Arabs. ψ, legit, &c. Constr. abs. it. immem. it. med. ψ, ψ, &c. variously. Eng. cry, crow, synon. ψ, ψ. — of things animate or inanimate. I. (a) Cried, cried out, called, shouted, &c. generally, abs., &c., Gen. xxxix. 14, 15; xlii. 43; xlv. 1; Lev. xiii. 43; Judg. vii. 20; 2 Sam. xx. 16; Is. l. 2; lxv. 12. &c. (b) to, called to, with ψ, ψ, &c., Judg. xviii. 23; 1 Sam. xxvi. 14; 1 Kings xviii. 11; Is. xxxiv. 14, &c. (c) for some person or thing, immem., Gen. xcvii. 1, Exod. ii. 8; 1 Sam. iii. 16, &c., med. ψ, Gen. xx. 9; Lev. iv. 1; Hos. xi. 1; &c., Gen. iii. 9; Exod. iii. 4; — 2 Kings viii. 1, with ψ. (d) after, with ψ, 1 Sam. xxi. 37, &c.; Jer. xii. 6. (c) Cry to, call upon, in petition, prayer, abs., Ps. iv. 2; xxii. 3; xxxiv. 7; and with ψ, Ps. iv. 4; xxvii. 1; xxx. 9, &c., with ψ, Ps. lvii. 3, &c.: with ψ, against some one, Deut. xv. 9. — in the name of God, with ψ, Gen. iv. 26; xxi. 8; Exod. xxxix. 19, &c. — of Baal, 1 Kings xviii. 26. (f) — call by name some one, i. e. give, make him a name; famous; celebrate, Ps. xlix. 12; Is. xlv. 5; Ruth iv. 11. (g) Call, i. e. name, with ψ, pers. or thing named, Gen. xxxvi. 18; Ruth iv. 17; Ps. cxlvii. 4, &c. So Gen. i. 5, ψ. he called the light, day. Comp. v. 8, 10, &c. seq.; 1 Sam. iv. 21; Ruth i. 20, &c.: immem. in both places, or with ψ, Gen. iv. 25, &c. Sometimes impers., Is. ix. 5, ψ, and one, i. e. men generally, shall call his name. — Ib. vii. 14, ψ, she shall call his name. Comp. ἐφω, Gram. art. 203. In all similar cases ψ may be considered, i. q. ψ, be; the name being supposed to imply what the person or thing really is. (h) — called together, an assembly, congregation, with ἐφω, &c., Gen. xlii. 8: ἐφω, &c., Is. xlii. 14; Is. i. 13; — Lev. xvii. 2. 4. — invited to a feast, abs., 1 Sam. ix. 13. 22: with ἐφω, 1 Kings i. 9, 10; abs., 41. 49, &c. (i) Called into question, litigation, abs., Job v. 1; xiii. 22: with ἐφω, Is. lix. 4. (k) — i. e. appointed one to an office, Is. xlix. 6; xlviii. 12; xlix. 1; li. 2, &c., various. (l) — forth soldiers, Is. xiii. 3, immem. pers. ἐφω, thing. (m) — proclaim, publish, preach, Exod. xxxix. 19: with ἐφω, — of wisdom, Prov. i. 21; viii. 1. Prov. xx. 6, ἐφω ἐπιστήμην, man (one) will proclaim his goodness. Comp. Is. ix. 6; lii. 1; Zech. i. 14. Phrr. ἐπιστήμην, Joel iv. 9. ἐπιστήμην, Jer. xxxiv. 8. ψ —, ἐφω, xxxvi. 9, &c. (m) — read, as in a book, generally, Deut. xvii. 19; 2 Kings v. 9; xix. 14; xxi 8. (n) — read out, aloud, Exod. xxxiv. 7; Josh. viii. 34; Neh. viii. 18; ix. 3, &c., variously, med. ἐφω, ἐφω, &c., as the writer or speaker may require.

Infin. ἐφω, Gen. iv. 26, &c. Aff. ἐφω, Ps. iv. 2, &c., Deut. iv. 7. &c., 1 Kings viii. 52, &c., it — ἐφω, Judg. viii. 1, only.


Part. ἐφω, ἐπιστήμην, Job xii. 4; Ps. xliii. 8, &c. — pl. ἐφω, Ps. xcv. 6. Constr. ἐφω, Ib. Aff. ἐφω, Ps. lxxxvi. 5. Comp. Ib. cxlv. 18.

— pass. ἐφω, plur. ἐφω, Esth. v. 12; 2 Sam. xv. 11, &c. Aff. ἐφω, Zeph. i. 7. Comp. Prov. ix. 18.

Niph. ἐφω; pres. ἐφω. Be, become, called, named. (a) pec. Called for, summoned, Esth. iii. 12; iv. 11; viii. 8. (b) — together, assembled, Is. xxxi. 4; Jer. iv. 20. ἐφω, breach upon breach is assembled, accumulated, i. e. as if called up by some one; or, made to meet: see II. below. (c) — named, with ψ, pers. or thing named, as, ἐφω, the name of Jehokah is named upon thee, Deut. xxviii. 10: with ψ, Gen. ii. 23; Prov. xvii. 21, &c. Comp. 2 Sam. vi. 2; 1 Kings viii. 43; 2 Chron. vi.
Part. pl. fem. aff. נֶפֶשׁ. Things meeting (happening to) thee, Is. li. 19, only.

Niph. יָנָה, pres. יָנָה, constr. abs. it. med. יִנְה, יֵנָה. (a) Met; happened to meet, Exod. v. 3; 2 Sam. xvii. 9; Deut. xxii. 6. (b) Was, accidentally, happened, 2 Sam. i. 6; xx. 1.

Infin. יָנָה, 2 Sam. i. 6.

Hiph. pres. 2d pers. sing. יָנְה. Thou causest to meet, happen to. Constr. med. יֵנה, once, Jer. xxxii. 23.


Infin. יָנָה, Dan. ii. cc.

Part. יָנה, Ezra ii. cc.

Pah. יָה, pres. non occ. constr. med. יֵנה. Proclaimed, published, Dan. iii. 4; iv. 11; v. 7, al. non occ.

Ithp. pres. יֵנה. Be called, summoned, Dan. v. 12, only.

נָאַה, m.—pl. non occ. twice only, viz., 1 Sam. xxvi. 20; Jer. xvii. 11. A partridge, so called, as it is thought, from the crowing sort of noise it makes. Bochart, however, Hieroz., ii. p. 80. seq., makes it the "قارن" kāariat, of the Arabs; which they describe as a green coloured bird with short legs and a long bill, and which Bochart styles, rusticēle seu gallinaginis genus. On Jer. l. c. see Ib. p. 84, and יָנה, in its place above.

נָאַה, masc. pl. aff. once, יֵנה, Ps. ciii. 1.

Aff. יָנה, יֵנה, &c. Syr. צָחַה, appropinquavit, tetigit. Arab. צָחָרֵּב, id. From the notion of approaching and coming in contact with any thing, that of being in the midst, if several were supposed to be present, would necessarily follow. This is the case with this word, which, as Gesenius has remarked, has acquired the usage of a preposition. The midst, or inward part, of any thing or person. Pec. (a) The inward part, entrails, of an animal; the heart, &c. (Arab. ֶכְלָבְס), of man, Gen. xli. 21; Exod. xxix. 13. 22; Lev. i. 3; iii. 9. 14; iv. 8;—Ps. v. 10; lixii. 5. Comp. Ib. xxxix. 4; li. 12; lxiv. 7; Is. xvi. 11, &c. (b) Amidst, among, &c., often with יָנה, prefixed, Gen. xiv. 6; xviii. 16; Exod. viii. 18; Num. v. 27;—
Exod. xxxi. 14; Lev. xvii. 4. 10; xviii. 29, &c. — of time, Hab. iii. 2. In the midst of years, i.e. during the remainder of the Hebrew polity: which that was to follow having no end, and to which this term יָעַל could apply no more than that of "the last days" could.

בָּלָם, masc. pl. מַלָּם. Syr. בָּלָם. Lit. drawing near: thence context, &c. Conflict, contrast, battle, war: with יָעַל, Job xxxvii. 23. Comp. Zech. xiv. 3;—2 Sam. xvii. 11; Ps. lv. 19. 22; lxviii. 9; cxliv. 1; Eccl. ix. 18; pl., Ps. lxviii. 31. It. Chald., Dan. vii. 21, only.

בָּלָם, masc. pl. מַלָּם. See יָעַל above. Approaching, drawing near, Num. i. 51; iii. 10. 38; xviii. 7; Deut. xx. 3; Ezek. xl. 46; xlv. 4, &c. Whence—

בָּלָם, or בָּלָם, v. pres. יָעַל. See יָעַל above. Constr. abs. it. med. יָעַל, יָעַל, יָעַל, &c., variously. Approached, drew near, generally of persons, things, or time. (a) Drew near, approached, Exod. xiv. 20; xxxii. 19, &c.: with ה, Lam. iii. 57; iv. 18; Deut. xv. 9, &c.; abs., Deut. ii. 19: with ו, Job xxxvii. 22: with ב, Ps. xci. 10: with ה: Pec. (b) — of God, to help, Lam. i. c. Ps. lxi. 19. — men, 1 Kings ii. 7. (c) — of God’s priests or people to serve him, Lev. xvi. 1: with ה, Ezek. xl. 46; Zeph. iii. 2. (d) Arab. פָּרָשׁ. — to a woman or wife, Gen. xx. 4; Is. viii. 3; Ezek. xviii. 6. (e) — for war, to battle, ה, פָּרָשׁ, Deut. xx. 3; 1 Sam. xvii. 48. — against a city, Deut. xx. 10; Josh. viii. 5. With ה, against any one, Ps. xxvii. 2. (d) — to thyself, i.e. keep by thyself, with ה, Is. lxv. 5. Comp. יָעַל. Gen. xix. 9: with ה, — hither, Exod. iii. 5.

Infin. יָעַל, Ps. xxxix. 9. לָעַל, 2 Sam. xv. 5: it. fem. מַעַל, Exod. xxxvi. 2; Lev. xvi. 1, &c. It. יָעַל, aff. מַעַל, Deut. xx. 2. It. constr. יָעַל, Is. lviii. 2; Ps. lxxiii. 28: fem. of יָעַל.

Imp. יָעַל, Lev. ix. 7. With מ parag. יָעַל, Ps. lxix. 19.
— pl. יָעַל, Exod. xvi. 9, &c.

Part. יָעַל, pl. יָעַל. See this word above. See Gram. art. 192. In the Arab. intransitive verbs have not usually the participial form, וָעַל. Heb. יָעַל.

Niph. יָעַל, pres. non occ. Should, ought to, draw near. See Gram. art. 157. 20, where the reflective sense is taken. Upon further consideration, I think ought, should, as in יָעַל, is the exact force of this verb, Exod. xxii. 7; Josh. vii. 14, al. non occ. See î.xx.

Pih. יָעַל, pres. יָעַל, constr. immed. Made, caused, to come near, Is. xlv. 13; Hos. vii. 6, in sign. (d) above, Ps. lxv. 5;—i. q. Kal, Job xxxvii. 37; Ezek. xxxvi. 8.

Imp. יָעַל, Ezek. xxxvii. 17, only.
— pl. יָעַל, Is. xli. 21, only.

Hiph. יָעַל, יָעַל, pres. יָעַל, apoc. יָעַל, constr. immed. it. med. יָעַל, יָעַל, יָעַל, pers. יָעַל, of, from, יָעַל, on, upon, יָעַל, יָעַל, before, &c., i. q. Kal, abs., Exod. xiv. 10; Gen. xii. 11, &c. Made, caused, made, approach, draw near. Men, יָעַל, Ezek. xxvii. 1; xix. 4: יָעַל, Num. viii. 9, 10: immed., Jer. xxx. 21. — times, Ezek. xxvi. 4. — present, gift, sacrifice, Judg. iii. 18; v. 25; Lev. iii. 1; vii. 8; Num. ix. 13, &c. — a cause to the judge, Deut. i. 17. — field to field, Is. v. 8: with מ, — from, i.e. remove—according to Gesen.—with מ, 2 Kings xvi. 14. יָעַל יָעַל יָעַל יָעַל, so he caused (it) to be near—from the front of the house... and placed it—on the side, &c. The passage, however, appears to me to be elliptical and parenthetical. If so, the word has no new meaning here.

Infin. יָעַל, יָעַל, Lev. vii. 38; Num. iii. 4. Aff. יָעַל, Lev. vii. 16. See Num. xxvii. 26; xxvi. 61.

Imp. יָעַל, Exod. xxviii. 1, &c. Aff. יָעַל, Mal. i. 8.

Part. יָעַל, pl. יָעַל, constr. יָעַל, Lev. iii. 1; xxii. 6; Num. xvi. 35.

בָּלָם, v. Chald. i. q. Heb. יָעַל. Constr. abs. it. med. יָעַל, יָעַל, pres. non occ. Approached, drew near, Deut. iii. 8. 26; vi. 13; vii. 16.

Infin. aff. יָעַל, Dan. vi. 21.

Pah. pres. only. יָעַל. Thou offer, Ezra vii. 17.

Aph. pret. pl. יָעַל. They offered, Ezra vii. 17. Aff. יָעַל, they caused him to approach, brought him near, with יָעַל, Dan. vii. 13.

Part. pl. masc. יָעַל. Persons offering, Ezra vi. 10, only.

יָעַל, and יָעַל, constr. יָעַל, יָעַל, pl. aff. only, יָעַלְוָה, יָעַלְוָה, r. יָעַל. Arab. אֻקָּלָה;
sacrificium, &c. Syr. דַּבָּרַת, id. Æth. id. According to Josephus, contra Apionem, lib. i. 22, דַּבָּרַת תּוּדְו; the term itself being used as an oath among the Hebrews and Syrians only; by which a vow is probably meant. Comp. Mark vii. 11. See Schleusner and Wahl sub voce. An offering, bloody or unbloody, Lev. ii. 12; vi. 13; Num. vii. 10, seq. Aff. מִסָּכָה, Num. xxviii. 2, &c.

תַּנּוּר, f. constr. Infin. v. יִנּוּר above.

תַּנּוּר, m. pl. תַּנּוּרִים, fem. תַּנּוּרָה, and תַּנּוּרָה, Judg. ix. 48. Arab. ُتَنُور, ascia, secures; the dagesh being resolved into ָו, as in some other instances. An axe for cutting wood, Judg. i. c., Ps. lxxxiv. 5; 1 Sam. xiii. 20, 21; Jer. xlv. 22, al. non occ. Aff. תַּנַּר.

תַּנּור, f.—pl. non occ. aff. תִּנָּר, r. יִנְוֶר. Cold, chilliness, Nah. iii. 17; Ps. cxlvii. 17; Prov. xxv. 20; Job xxiv. 7; xxviii. 9, al. non occ.

תַּנְוֶר, m. once, with יִנְוֶר, pref. constr. in יִנְוֶר, from accident of the night, i. e. accidental pollution during sleep, Deut. xiii. 11, only. See יִנְוֶר below.

תַּנְוֶר, v. pres. תַּנְוֶר, apoc. תַּנְוֶר, of which יִנְוֶר, H. above, is only another form. Constr. immed. it. med. יִנְוֶר, יִנְוֶר, it. abs. Arab. יִנְוֶר, r. יִנְוֶר, intendit, contendit, prosequutus fuit; collegit—concessit. The primitive notion seems to have consisted in tending towards; thence, becoming, accumulating, &c. Whence, being, conjoining do, meeting together, city, &c. Met. happened, Gen. xlv. 29; Num. xi. 27; Deut. xcv. 18; Eccl. i. 15; Esth. iv. 7; vi. 13, &c.; immed. with יִנְוֶר, Eccl. ii. 14; ix. 11; with יִנְוֶר, Dan. x. 14: abs., Ruth ii. 7.

Niph. יִנְוֶר, pres. יִנְוֶר, apoc. יִנְוֶר. (a) Was, became, meeting; accidentally met with, dropt in with, med. יִנְוֶר, Exod. iii. 18. יִנְוֶר, Num. xxviii. 4. 16. יִנְוֶר, 1b. vr. 15. יִנְוֶר, Ibr. xxiii. 3. יִנְוֶר, in, of place, 2 Sam. i. 6. Pih. pret. pl. aff. יִנְוֶר. They made it join, framed it together, as with timbers, Neh. iii. 3, 6, pres. non occ. Infin. יִנְוֶר, Neh. ii. 8; 2 Chron. xxxxiv. 11, only.

Part. יִנְוֶר, Ps. civ. 3, only.

Hiph. יִנְוֶר, pres. non occ.—with יִנְוֶר.

Made, caused, to meet, drop in, with me, Gen. xxvii. 20. יִנְוֶר, for, Make suitable, convenient, for, Num. xxxv. 11.

Imp. יִנְוֶר, Gen. xxiv. 12, al. non occ.

רַפָּא, masc. pl. רַפָּאִים, רַפָּאִים, f. pl. רַפָּאָה, . . . — r. יִנְוֶר. Near, at hand, of (a) Person, neighbour: (b) Station: (c) Time: (d) Place: (e) Things. Also, (f) adverbially, with various constructions as in the verb. (a) Of God, Ps. xxiv. 19, &c. — man, Gen. xlv. 10; Exod. xxiii. 17; Deut. xxii. 2, &c. (b) Ps. xxviii. 12; Job xix. 14. — kindred, Lev. xxii. 2; Num. xxvii. 11; Ps. xxviii. 12; Ruth ii. 20; iii. 12. (c) Deut. xxxiii. 35; Is. xiii. 6; Ezek. vii. 7, &c. (d) Gen. xix. 20; 1 Kings viii. 46; 2 Chron. vi. 36; Deut. xxxii. 17; Ezek. xxii. 5, &c. (e) Deut. xxxiv. 14. In Job xvii. 12, יִנְוֶר לָו, Isaiah translates, "lux prope a tenebris," i. e. "mox in tenebras mutabitur." Which gives no very definite sense, and seems irreconcilable with the context. See my translation and note on the place. — of righteousness, Is. li. 5. — distress, destruction, Ps. xxii. 12; Jer. xlvii. 16. — God's name; person named, Ps. lxxv. 2. Comp. Jer. xii. 2. (f) Adv. mostly with יִנְוֶר, Arab. עִנָּר, עֵינָר, lit. from near, i. e. at hand, not requiring time to arrive at. Short, shortly, soon, Job xx. 5; Ezek. vii. 8. Comp. Num. xxiv. 17, יִנְוֶר, יִנְוֶר, I shall see him, but not shortly, i. e. in a short time. Comp. יִנְוֶר, in the parallel. Comp. יִנְוֶר, Prov. x. 13; Is. liv. 1 — יִנְוֶר, shortly to come in. Aff. יִנְוֶר, Exod. xxxiii. 27. יִנְוֶר, Job xix. 14.

רַפָּא, masc.—plur. non occ. (a) Cold. Meton. (b) Frost. (a) Gen. xxxi. 40; Jer. xxxvi. 20; Job vi. 16. (b) Job xxxvii. 10; xxxviii. 29; Ezek. i. 20. A precious stone so called apparently. לָו יִנְוֶר מָרְשְׁלִל, al. non occ.

רַפָּא, m. once, aff. יִנְוֶר. His frost, ice, Ps. cxlvii. 17. לָו יִנְוֶר מָרְשְׁלִל אֲבָדָא.

רַפָּא, once, יִנְוֶר, f. of the last, pl. non occ. Aff. יִנְוֶר, Mic. i. 16, only. Lit. Iceinit. See יִנְוֶר above: thence, smoothness, Baldness, Lev. xxi. 5; Deut. xiv. 1; Is. iii. 24; xv. 2; xxii. 12, &c. Hence—
The horn of any horned animal, Ps. xxii. 22; xxiii. 11. (a) Used as a vessel for oil, &c., 1 Sam. xvi. 1. 13; 1 Kings i. 39. (b) — as a trumpet, Josh. vi. 5. (c) — apparently for Mount Tabor, Is. v. 1, as representing the Holy Land by its fruitfulness. See Locath's note on the place. (d) — applied also to men and states, signifying power— from the strength of oxen butting with their horns, Dan. viii. 3, 5, 6. 9, 20, 21; Mic. iv. 13. See under כֶּנֶף, p. 190, above. Comp. 1 Kings xxii. 11. Hence, metaph. implying, Strength, power, either in a (e) Good, or (f) Bad, sense. (e) With יִתֵּן, 1 Sam. ii. 10; 1 Chron. xxv. 5; Ps. cxxxii. 17, &c. (f) Ps. lxxv. 5; Jer. xlvi. 25. With הָכָה, as a weapon, 2 Sam. xxii. 3; Ps. xviii. 3. The same is probably the sense in Job xvi. 15, "caput meum," says Gesenius, "in quo summum decus summaque gloria." However the term be taken, splendour, glory, or the like, must have been meant. He also thinks Alexander had the title of מָנוֹן, possessing horns, because he was powerful. The Arabs might, however, have adopted this from the coins of Alexander, which so represent him. In Ezek. xxvii. 15, כָּרָי, horns of tooth, is used for elephants' teeth apparently. (g) — applied also to pike-like ornaments placed at each corner of the altar, in כָּרָי, horns of the altar, Lev. iv. 7, seq.; viii. 15; ix. 9; xvi. 18, &c. (h) — also to rays of light, or perhaps streams of lightning, Hab. iii. 4. See my note on Job xxxii. 32. Comp. Is. xlxx. 2.

A town or city, i. q. יִשְׂרָאֵל, but used mostly in the lofter style. See, however, Deut. ii. 36; iii. 4; 1 Kings iv. 41. 45; —Is. i. 21. 26; xxii. 2; xxv. 2; xxvi. 5; xxxii. 13; Jer. xlix. 25; Ps. lxxii. 3; Prov. x. 15; Job xxxii. 7, &c. Also used as a proper name, Gen. xxiii. 2, &c.

A town or city, Ezra iv. 10, 12, 13, 15, 16, 19, al. non occ.

Incrustavit. Overlaid, cased, twice, Exod. xxxvii. 6, 8.

 Constr. immed. it. med. יִשְׂרָאֵל, incrustavit. Overlaid, cased, twice, Exod. xxxvii. 6, 8.

חַדָּלִים, masc. pl. חַדָּלִים, constr. יִשְׂרָאֵל. Aff. יִשְׂרָאֵל. Syr. יִשְׂרָאֵל, contractus fuit. Hook, link, loop, Exod. xxvi. 6. 11. 33; xxxv. 11; xxxvi. 13; xxxix. 33, &c.

יִשְׂרָאֵל, v. pret. pl. יִשְׂרָאֵל, once, Is. lvi. 2.
See יָדוֹ above. They were, or became bent, bowed, down: with יָדוֹ.

Part. יָדוֹ, Ib. vr. 1, only. The Ancient Versions seem to have understood this word as synonymous with יָדוֹ. Arab. قَضَرَ.

יָדוֹ, m. aff. twice, יָדוֹ, Ps. xviii. 37; 2 Sam. xxii. 7; in the phr. יָדוֹ יָדוֹ. My ancles. Arab. אַלְפֵּר, emaciated crura.

הָבֵן, v. עָבַר, incessit ac si pes truncatus, et huc illuc vacillans. Cogn. Heb. יָדוֹ, Gesen. The י inserted perhaps for euphony, as in some other cases. On usages of this sort, see my note on Job xii. 5.

בָּדָן, v. pres. יָבֵד. Constr. immed. it.

בָּדָן, i.e. med. יָד, יָדוֹ, יָדוֹ, Arab. dilaceravit. Torc, rent, as a garment, &c., Lev. xiii. 56; 2 Sam. xiii. 19; 2 Kings v. 8; —Gen. xxxvii. 29; Josh. vii. 6, &c. — the heavens, Is. lxiii. 19. — a kingdom away from some one, 1 Sam. xv. 28; 1 Kings ii. 11–13, &c. Metaph. — the heart, Joel ii. 13; Hos. xiii. 8. Once, of the eyes, Jer. iv. 30, יָדֵי יָדוֹ, lit. thou rendest thy eyes with stibium, i. e. adornest them to such a degree as to inflame them; or, it may be, patchest them with it, from יָדוֹ, — tearest, i. e. cuttest, with a knife, once, Jer. xxxvi. 23. — windows in a wall, Jer. xxii. 14. Metaph. with words or other injurious means, Ps. xxxv. 15.

Infin. יָדֵה, 1 Kings xi. 11; Eccl. iii. 7. Aff. יָדָה, Ezra ix. 5.

Imp. pl. יָדָה, 2 Sam. iii. 31, &c.

Part. יָדָה, 1 Kings xi. 31, only.

— pass. יָדָה, 2 Sam. xv. 32: pl. יָדָא. 1 Sam. iv. 12, &c. Constr. יָדָה יָדָה, 2 Kings xviii. 37, &c.

Niph. יָדָה, pres. יָדָה, יָדָה. Be, become, torn, rent, Exod. xxviii. 32; xxxix. 23; 1 Kings xiii. 3. 5, &c. 8, &c. 31, &c. — U. & C. 2 Kings ii. 12. — rages, Prov. xxiii. 21.

יָדָה, m. pl. only. Readings, pieces.

See יָדָה above, 1 Kings xii. 6, 31, &c. 2 Kings ii. 12. — rages, Prov. xxiii. 21.


(a) Closing, pressing together, the lips or eyes, indicating secret fraud, cunning, &c., Prov. xvi. 30; x. 10. Immed. and med. יָדוֹ. Cogn. Arab. רְכִית, ruminavit; dicti; exterminavit.

Part. יָדוֹ, Prov. vi. 13, al. non occ.

Puh. יָדוֹ, once, Job xxxiii. 6. I have been cut, hem, out. Comp. Is. li. 1.

יָדוֹ, masc. Chald. aff. pl. יָדוֹ, יָדוֹ, i. q. יָדוֹ, יָדוֹ, interchange. With יָדוֹ, Heb. and Chald. words. Rendings; and with יָדוֹ, accusations, Dan. vi. 25; iii. 8, al. non occ. Comp. יָדוֹ, in Hos. xiii. 8, and the Syr. יָדוֹ, as applied to Satan, and see my note on Job xiii. 14.

יָדוֹ, m. pl. non occ. Syr. פָּסְחָד, solum, fundum. Cogn. Arab. פָּסָח, terra aquabilis. Bottom, foundation, basis, of the Tabernacle, Num. v. 17. — of Solomon's Temple, 1 Kings vi. 15, 16. 30; viii. 7. This last place is best explained by Ib. vi. 16. Gesen. "a fundo ad lacum a. tegumentum" . . . i. e. "in omnibus parietibus ab imo ad summum." — of the sea, Amos ix. 3, al. non occ.

יָדוֹ, masc. pl. יָדוֹ, constr. יָדוֹ, aff. יָדוֹ. Arab. פָּסָח, scissio. A plank, or יָדוֹ. Arab. פָּסָח, a pair of scales. See my note on Job xlii. 11. Gesenius tells us that it was of either gold or silver: but no mention
of gold occurs in connexion with this word. From a comparison of Gen. xxxiii. 19, with lb. xxiii. 15, 16, the kesita would seem to be of the value of four shekels. The notion that this was a coin bearing the impression of a lamb, appears to be entirely without foundation. See Bochart. Hieroz., i. lib. ii. cap. xliii., and Rosenmüller, on Gen. xxxiii. 19. The most recent notice, however, of this coin, is to be found in a communication from Mr. Thomas Yeates to the Numismatic Society, and published in their proceedings of 1837–38, p. 141. But, here, the exploded story of its bearing the impression of a lamb, &c. is trumped up without the least attempt whatever to afford proof of this; not to insist on other matter equally worthless.

ם登錄, f. pl. המל, and פלוג, aff. פלוג . Usually, (a) The scales of a fish; thence applied, (b) To armour, as resembling these. (a) Lev. xi. 9, 10. 12; Deut. xiv. 9, 10; Ezek. xxix. 4. (b) 1 Sam. xvii. 5. I am inclined to believe, however, that this word signifies fin, rather than scales, and, also, that פלוג—the word usually translated fin—signifies scales, and is but another form of the Coptic מילינ, shenfi, squamma pascium. See my note on Job xxli. 25, p. 531, and פלוג above.

עהק, and איהק, m.—pl. non occ. Arab. מילן תחת, aruit herbas; קס, stipula, r. טפה . The whole stalk, with the ear, of corn dried, apparently: whence, (a) Stubble, Exod. v. 12; xv. 7; Is. v. 24; xlvi. 14, &c. (b) Chaff, Job xiii. 25; Is. xi. 24; xlii. 2, &c.

ככמיס, m. pl. non occ. Arab. ככמיס , cucumis; ככמיס, asininus. Cucumbers, once, Num. xi. 5. See Celsius Hierobot., ii. 247. So called, perhaps, from the difficulty felt in digesting them. See Plin., xix. c. v., and ככמיס.

במע, m.—pl. non occ. Syr. ממע, notification. Cogn. גבר, גבר. Lit. keenness. Attention, 1 Kings xviii. 29; 2 Kings iv. 31; Is. xxii. 7. Phr. במע במע במע במע במע , he attended (with) great attention, al. non occ.

לְנַע, fem. לְנַע . See לְנַע . Attentive, Neh. i. 6. 11, only.

לְנַע, fem. pl. לְנַע , i. q. לְנַע, Ps. cxxx. 2; 2 Chron. vi. 40; vii. 15, al. non occ.

בֹּלְפָע, v. pres. pl. בֹּלְפָע . They attend, listen, once, Is. xxxii. 3.

Hiph. בֹּלְפָע , pres. בֹּלְפָע , apoc. בֹּלְפָע. See בֹּלְפָע above. Constr. abs. it. immed. it. med. י, י, י. Of person or thing, Attended to, regarded, Ps. x. 17; lxvi. 19; Prov. ii. 2; xvii. 4; Is. xxi. 7; xlivii. 18; Jer. vi. 19; xxiii. 18; Job xiii. 6, &c.

Infin. בֹּלְפָע, 1 Sam. xvii. 22, &c.

Imp. בֹּלְפָע, Job xxxiii. 31. With "parag.
Ps. v. 3, &c.
—f. בֹּלְפָע , Is. x. 30, &c.: pl. בֹּלְפָע , Is. xxviii. 23, &c.

Part. בֹּלְפָע , Prov. i. 24, &c.: pl. בֹּלְפָע , Cant. viii. 13.

בֹּלְפָע, m. constr. בֹּלְפָע , pl. בֹּלְפָע , constr. בֹּלְפָע.

בֹּלְפָע, f. constr. בֹּלְפָע , pl. בֹּלְפָע.

Syr. מַשְׁפָע. Arab. מַשְׁפָע, durus. Hard,—either, (a) Actively, or (b) Passively,—(a) Obdurate, unyielding, 1 Sam. xxv. 3; 2 Sam. iii. 39; Is. xliii. 4, &c. —difficulty, Exod. xviii. 26. —vehement, cruel, Gen. xlii. 30; Is. xxi. 2; 2 Sam. ii. 17; 1 Kings xiv. 6; Ps. lx. 5; Cant. viii. 6. Phr. מַשְׁפָע יַר, obdurate of neck, Exod. xxiii. 9; xxviii. 3, &c. מַשְׁפָע יַר, —of face, impudent, Ezek. ii. 4. מַשְׁפָע יַר, —of heart, Is. iii. 7. —powerful, irresistible, Is. xiv. 4; xxviii. 8. (b) —hard of servitude, i. e. subject to such, Exod. i. 14; vi. 9; Deut. xxvi. 6; 1 Kings xii. 4. Phr. מַשְׁפָע יַר, —of day, i. e. whose days are grievous, Job xxx. 25. Phr. מַשְׁפָע יַר, —of spirit, overwhelmed, depressed, 1 Sam. i. 15.

בֹּלְפָע, v. pres. בֹּלְפָע , apoc. בֹּלְפָע. Syr. מַשְׁפָע. Arab. מַשְׁפָע, r. מַשְׁפָע, durus fruit. Constr. abs. it. med. י, obj. י, of comp. י, in, with. Was, became, (a) Hard, grievous, overpowering, Gen. xlii. 7; Deut. xv. 18; 1 Sam. v. 7; 2 Sam. xiv. 44. (b) Difficult, Deut. i. 17.

Niph. בֹּלְפָע, pres. non occ. once, Is. viii. 21. Subjected to hardship, difficulty.

Ph. pres. f. apoc. בֹּלְפָע , once, Gen. xxxv. 16, i. q. Hiph. (a) 2, lb. v. 17.

Hiph. בֹּלְפָע , pres. בֹּלְפָע , apoc. בֹּלְפָע. Constr. immed. it. med. י, obj. י, against. Made hard, hardened, either (a) really, or (b) by declaration only, i. e. pronounced to be hard, see Gram. art. 157. 6. (a) I. Obdurate, Jer. xix. 15; Neh. ix. 29; Prov.
xxviii. 14; xxix. 1; 2 Chron. xxxvi. 13; Ps. xciv. 8, &c. 2. Grievous, difficult, 1 Kings xxii. 4; 2 Chron. x. 4. Phr. made (it) a difficulty to send us, Exod. xiii. 15. 1 Kings ii. thou hast made it hard for request; hast made a hard, difficult, request, 2 Kings ii. 10. in making (it) a difficulty in her bringing forth, i.e. in her having hard labour, pains, Gen. xxxv. 17. 3. Difficulty, refractory, Prov. xviii. 14; Job ix. 4; etc. or the like. (b) Exod. vii. 3; Deut. ii. 30.

Infin. aff. יַן, Gen. l. c.
Part. יָן, Prov. xxix. 1, &c.

יַן, m. Chald. pl. non occ. i. q. Heb. יַן. Truth, Dan. iv. 34. Abstr. for concrete, True, i.e. according to his own law. Phr. יַן, of a truth, verily, Dan. iv. 47, al. non occ.

יִן, v. Kal non occ.

Hiph. ין, pres. יָן, constr. immed.

Synon. Hiph. יָן, יַן. Arab. ُ, durus fuit. I. Made hard, obdurate, Is. xiii. 17. II. Treat hardy, Job xxxix. 16. The verb, however, is probably impersonal here. If so, some one considers (them) hard, i.e. her young, as unnaturally unattached to the parent. See my note on the place, al. non occ.

יִן, and יַן, masc.—pl. non occ.

Arab. שָׁבֵעַ, liקְו, veritas. Twice only, Ps. ix. 6; Prov. xxii. 21. Religious truth.

יִן, masc. r. יָן, once, Deut. ix. 27. Hardness, obstinacy.

יִן, m.—pl. non occ. aff. יָן. Arab. ُ, cortex, crusta, &c.; ُ, omnia excoriaria; male aucto. The primitive notion seems to consist in covering, binding, as bark does a tree; thence, uneasiness, evil, &c. See יַן below. Covenant; thence, Conspiracy, treachery, or treason, 2 Kings xi. 14; xii. 21; xiv. 19; xv. 30; xvii. 4; Is. viii. 12; Jer. xi. 9, &c. Aff., 1 Kings xvi. 20. Thence—

v. pres. יָּן, יָּן. See יָּן above. אִתָּן: clausit, observavit. Constr. abs. it. immed. it. med. יָּן, יָּן, יָּן.

(a) Tied, bound, to, or upon, person or thing,
full extent, 2 Kings ix. 24. In 2 Sam. i. 18, רַם, should, according to Gesenius, be construed with מְחֹם, and imply a composition respecting the bow, on the event there in question. As to break the bow, was to destroy a weapon of war, the phrase, לְמַלְתֶּן כַּפּ, Hos. i. 5, &c., was used to denote discomfiture, and the like. Comp. Gen. lxxix. 24. (b) The rainbow, Gen. ix. 13, seq.; Ezek. i. 28. Aff. רַם, רַמָּה, מֵרָם, &c.; pl. רַמִּים, &c.

רַמְּזַ, masc. once, Gen. xxi. 20. An archer.

רַמַּ, m. Chald. Keri, for לְמַלְתֶּן, which see, Dan. iii. 5, &c.

רָשָׁ, Rosh, pronounced like our r, is the twentieth letter of the Hebrew alphabet. In the Rabbinic notation it stands for the number 200, see Gram. art. 4. It is classed with the liquids ב, ד, ה, Ib. art. 24. It is considered as incapable of receiving the Dagesh; and is, therefore, very rarely found with it. When the Dagesh is so omitted, a compensation takes place in the preceding vowel, which is said then to be either expressed, or implied, Ib. art. 109.

In some cases י is inserted for the purpose of supplying the place of Dagesh forte, as in לְסָפָר, Damascus. לְסָפָר, for Arab. לְסָפָר, an axe. לְסָפָר, Chald. for the Heb. לְסָפָר, a throne, &c.

It occasionally interchanges with ב, or ב, being a letter of the same organ, as in לְסָפָר, and לְסָפָר, palaces. לְסָפָר, Chald. לְסָפָר, two: as also—but very rarely—with the sibilants ש, נ, as in לְסָפָר, לְסָפָר, לְסָפָר, Gesen. But this is any thing but certain.

רָשָׁ, m. constr. רָשָׁ, once, Job x. 15.

Arab. רָשָׁ, videns, spectator. Person seeing, looking on.

רָשָׁ, v. pres. רָשָׁ, apoc. רָשָׁ, and רָשָׁ.

Arab. רָשָׁ, vidit. Gr. ὁπαξ. Constr. abs. imm. it. med. רָשָׁ, רָשָׁ, רָשָׁ, רָשָׁ, &c. (a) Saw, viewed, observed, abs. Lev. v. 1; xiii. 50; Ps. x. 11; xl. 4; cxiv. 3; Hab. iii. 5, &c. — favourably, with pleasure, &c. Med. רָשָׁ, Gen. xxix. 32; Ps. xxii. 18; liv. 9; Is. lxvi. 24, &c. — with pain, Gen. xxi. 16; xliv. 34, &c. — down upon, unfavourably, Job xl. 11; xlii. 26; Cant. i. 6. — the face, countenance, of any great personage, i. e. be admitted to his presence favourably. — of God, Exod. xxiv. 10; xxxiii. 20.

Comp. Ps. xi. 7; xvii. 15: — otherwise. fatal, see Gen. xvi. 13; xxxii. 31. Comp. Esth. iv. 11; v. 2, seq. — of kings, 2 Kings xxviii. 19; Jer. lii. 25; Esth. i. 14. (b) — looked out, provided, chose, cared, for. Med. יָרָשָׁ, יָרָשָׁ, Gen. xxii. 8; 14; Exod. v. 21. Med. יָרָשָׁ, Gen. xxxix. 23. Immed., Ib. xlii. 33; Deut. xii. 13; 1 Kings xii. 16, &c. — to, Is. xvii. 7, &c.: with יִרְשָׁ. (c) — visited, as a person in sickness, 2 Sam. xiii. 5; 2 Kings viii. 20; Ps. xlii. 7. (d) See the sun, i. e. live, Exod. vii. 11. Comp. ix. 9; Is. xxxviii. 11. Thence, See good, Ps. xxxiv. 13; Jer. xxxii. 32; Mic. vii. 9; Exod. l. 1. — misery, Lam. iii. 1. — evil, Prov. xxvii. 10; Jer. xiv. 17; Obad. vr. 13, &c. (e) Thence, metaphor. Perceived, discovered, found, felt, Exod. i. 16; ii. 12; Jer. xii. 31; xx. 12, &c. — experienced, Is. xl. 5; Job iv. 8, &c. With יִרְשָׁ, med. (f) Discern, discriminate, Mal. iii. 18. (g) — as a prophet, meteorologist, beathen priest, &c., Is. xxx. 10; Exod. xi. 4; Ezek. xxii. 26. Prr. יָרָשָׁ, — through the windows, Exod. xii. 3. בּוֹרָשָׁ, the welfare of, Gen. xxxvii. 14. Followed by a sentence having י prefixed, Saw, observed, that —, Gen. vi. 5; Judg. xxii. 11; 2 Sam. xvii. 23, &c.

Infinit. וֹרָשָׁ, וֹרָשָׁ, וֹרָשָׁ, וֹרָשָׁ, Exod. iii. 7; Gen. xxxvi. 28; Ezek. xxxvii. 17, &c.; it וֹרָשָׁ, Is. xlix. 20: constr. וֹורָשָׁ, Exod. x. 28, &c.: it with יִרְשָׁ, יִרְשָׁ, יִרְשָׁ, &c., pref. 1 Chron. xxii. 28; Gen. xxxiv. 30; ii. 19; xxvii. 1. Aff. יָרָשָׁ, Gen. xlvi. 30. וֹורָשָׁ, Exod. x. 28, &c. וֹורָשָׁ, 2 Sam. xxiv. 17, &c.

Imp. יָרָשָׁ, Gen. xxvii. 27. Used also to excite attention, Behold, observe, Gen. xli. 41; Exod. vii. 1, &c.

— f. רָשָׁ, 1 Sam. xxv. 35, &c.

— pl. m. רָשָׁ, Gen. xxxix. 14, &c.; fem. רָשָׁ, Cant. iii. 11.

Part. רָשָׁ, Gen. xiii. 15; xxxvi. 5, &c.
each other in uncertainty, Gen. xiii. 1. In anger, or for warlike purposes, i.e. meet for contention, 2 Kings xiv. 8. 11; 2 Chron. xxv. 17. 21. So the Arab. conj. vi. invicem viderunt, e regione fuit, ex adverso spectavit.

VIII. Deliberavit; disputare, contendere.

א despre, see Part. Kal of קסב.

ח, f. once, Deut. xiv. 13; the name of an unclean bird; which, in the parallel place, Lev. xi. 14, is written ח, and is most probably the correct reading. See page 124, above. A sort of vulture, apparently. Bochart. Hieroz., ii. pp. 191, 192, mitulos; a kite.

ט, an Infinit. of עור, see above.


ח, f. pl. constr. apparently of some sing. now lost, once, 2 Chron. xxvi. 5. Visions: as the context seems to require. Eichh. Simonis, "Proprie est infinitivus nominascens." Gesenius takes no notice of it. lxx. εν φασθη κυριου. Αλλ' εν ὄρασι κυριου. Αλλ' εν ὄρασι Θεου.

ט, m. once, Job xxxvii. 18. Mirror, of polished metal. See my note on the passage.

ฌ, m. in pause, ฌ, m.—pl. non occ. r. עור. (a) Vision, revelation, Gen. xvi. 13, in ג, God of vision, appearance, i.e. who reveals himself. Followed by, יגוז ינחר עוג ינחר. Have I even thus far seen (lived, see עוג, v. above), (d) after vision, i.e. revelation? None being able to see God and live. This she mentions as an instance of mercy, it. Ib. 14; xxiv. 62. (b) I. q. עוג, Appearance, view, sight, 1 Sam. xvi. 12; Job vii. 8; xxxiii. 21. See my note here. (c) Monstrosity, וארדנפ, example, Nah. iii. 6, only.

י, see עוג.

יה, see עוג.

ויר, fem. i. q. עוג, above, Eccl. v. 10. Kethiv.

כ, v. fem. עוג, once, Zech. xiv. 10, r. עוג, as עוג, Hos. x. 14, of עוג. Was (prophet. shall be), raised, elevated. Aquila, Symm., Theod., υποψήφιαν.

ם, masc.—plur.
Bochart. Hieroz., p. 948, seq., argues, is the animal in question here. Gesenius, with A. Schultens, on Job xxxix. 9, 10, will have it to be a sort of wild ox, viz., the Buffalo. The xxx. makes it the unicorn, ὅπωρκέρα, which, although found to exist (see Quarterly Review, No. 47), is not at all likely to be the animal. Gesenius prefers considering it the buffalo, from Ps. xxix. 6, where γαλήν, is found in the parallel with ζυγ, a calf. The word occurs, Num. xxxiii. 22; Deut. xxxiii. 17; Job xxxix. 9, 10; Ps. xxii. 22; xxix. 6; xcii. 11; Is. xxxiv. 7. From these passages of Job and Isiah, too, this animal is manifestly mentioned as one of the ox tribe. Schultens and Gesenius are, therefore, probably right.

ןַחֲנָה, p. pl. r. נַחֲנָה, i. q. נַחֲנָה, Things high, sublime, above comprehension, Prov. xxiv. 7. — high in value, most precious, Job xviii. 18. See my note. Sym. υψόλα, Ezek. xxvii. 16.

ןַחֲנָה, masc. pl. נַחֲנָה, and נַחֲנָה, r. נַחֲנָה, i. q. נַחֲנָה. Poor, opp. r. נַחֲנָה, 2 Sam. xii. 1. 4; — Prov. x. 4.

ןַחֲנָה, m. i. q. נַחֲנָה, r. נַחֲנָה, — pl. non occ. Poverty, Prov. xxx. 8. Aff. נַחֲנָה, Ib. vi. 11.

ןַחֲנָה, m. def. נַחֲנָה, pl. נַחֲנָה. Aff. נַחֲנָה, Chald. i. q. Heb. נַחֲנָה. (a) The head, Dan. ii. 38; iii. 27; iv. 2. 7. 10; vii. 1. 6, &c. (b) Chapter, summary, Ib. vii. 1. Aff. pl. נַחֲנָה, Ezra v. 10.

ןַחֲנָה (for נַחֲנָה, Gram. art. 73), masc. נַחֲנָה (for נַחֲנָה, Ib.), constr. נַחֲנָה. See also Gram. art. 152. 3, where נַחֲנָה is taken as the primitive form. Aff. נַחֲנָה, נַחֲנָה, Is. xv. 2. נַחֲנָה, for נַחֲנָה, apparently. So lxx. κεφαλής.

Pl. נַחֲנָה, נַחֲנָה, &c. Syr. סָאֶנֶחֶז. Arab. סָאֶנֶחֶז. Euth. Σειγων: caput. (a) The head of [1] Man. [2] Beast, or thing. Metaph. [3] In station, chief, supreme, prince; city, &c. [4] Capital, amount, or sum, in number. [5] Source, commencement, &c. (b) The name of a certain plant. According to Celsius, Hierobot., ii. 46, ciciuta, or hemlock. Gesen. contends for the poppy. Oedmann for the colocynth: and Michaelis (Suppl. Lex. Heb., p. 2220), for the lolium, or tares. All that is certain is, that it was considered a poison. (a), [1] Gen. xi. 20; xlviii. 14, &c. [2] Gen. iii. 15; Exod. xix. 19. 19; Lev. iv. 4. 15. 24; v. 8, &c. — of thing, Lev. i. 4; iii. 2. 8; iv. 29. 33, &c. Head, or top of —, Gen. viii. 5; xi. 4; xlviii. 31; Exod. xviii. 9, 10; xix. 20; xxxii. 2; Num. xxii. 20, &c. [3] 1 Sam. xv. 17; Is. vii. 8. — of the fathers, families, Exod. vi. 14. 25; Num. vii. 2; xxxii. 23; xxxvi. 1. — of the priests, 2 Chron. xix. 11; xxiv. 6. — city, Josh. x. 8; Is. vii. 8. — stone of the corner, Ps. cxvii. 22. — of perfumes, Exod. xxx. 23; Cant. iv. 14; Ezek. xxxvii. 22, &c. [4] Sum, amount, &c., Lev. xvi. 24. With בַּעָשׁ, Exod. xxx. 12; Num. i. 2, בַּעָשׁ. Comp. gr. 49; iii. 40. — of a body of men, detachment, Judg. vii. 16. 20; ix. 34. 37. 43; 1 Sam. xi. 1; 1 Chron. xii. 23. — of each, Judg. v. 30. — of words, Ps. xcix. 160. Metaph. פַּשְׁקַת כֹּל, whole amount of my (earthly) joy, Ps. xcviii. 6. [5] Heads, sources, Gen. ii. 10. — of the way, commencement, beginning, Ezek. xvi. 25. — of the open or outer parts, Lam. ii. 19. — of captives, front, Amos vi. 7. — of time, Is. xl. 21; Exod. xii. 2. In Prov. viii. 26, כֹּךַ בְּרָפָס, Gesenius makes, "prima gleba orbitis terrarum," i. e. "quae prima creata est." As if one part of the earth were supposed to have been created before another. The context, however, excludes every created part. This passage would rather mean, therefore, the principal of the lands or places of the earth. Pbr. פַּשְׁקַת, I have laid on their own heads; punished them with —, Ezek. ix. 10, &c. פַּשְׁקַת, he will fall upon our heads; ruin us, 1 Chron. xii. 19. פַּשְׁקַת, Job xxix. 25. I sit (as) chief, like the Latin, "incidet regina." פַּשְׁקַת, they have become for the head, i. e. become chief,—is a very common usage noted under בַּעָשׁ, page 153 above. פַּשְׁקַת, Num. vi. 9. Comp. vr. 18. פַּשְׁקַת, he shall bruise thee, the head, i. e. capitally, Gen. iii. 15. Other idioms will be found under בַּעָשׁ, פַּשְׁקַת, &c. פַּשְׁקַת, head and tail; high and low, Is. ix. 13.

(ב) פַּשְׁקַת, and פַּשְׁקַת. Poison, venom, Deut. xxix. 17; xxxii. 32; Hos. x. 4; Amos vi. 12; Ps. lixx. 22; Lam. iii. 19. — of adders, Deut. xxxii. 33; Job xx. 16. Pbr. פַּשְׁקַת, water of —, Jer. viii. 14; ix. 14; xxiii. 15: which Gesenius takes to signify, "opium."
So, Deut. xxxiii. 21, so he looked out, provided, for himself, a (lit.) headship, state of wealth. (4) First, of way, proceedings. — , Prov. vii. 22; Job xi. 19. See my note ib. on vi. 15. Aff. יבשש, Job vii. 7. יבשש, ib. xlii. 12. See also Hos. ix. 10; Num. xviii. 12.

Arab. אָֽעַ֖ז, auxit, collegit; dominus fruit.

Eth. גָּנְוָֽנָּה: extendit. Syr. יֵ֝וְֽוָּא, magnus. (a) Much, or (b) Many, as applied to quantity, or individuality. Also, (c) Abundant, enough. (d) Great, vast, in extent, station, &c. (a) Gen. xxxiv. 25; Exod. xii. 38; 1 Kings x. 2; Ps. xix. 11, &c. Adverb, בָּ֝וְּוַּמְּנָּה, we are much filled with contempt, Ps. cxxiii. 3; Is. xxi. 7. (b) Gen. xxxvi. 14; Deut. xx. 1; Josh. xviii. 14; 1 Kings iii. 8; Job xxxvii. 28; Ps. lxxxxvii. 51. Prrr. בָּ֝וְּוַּמְּנָּה, and many of them fell, Exod. xix. 21: opp. בָּ֝וְּוַּמְּנָּה, Num. xiii. 18; 1 Sam. xiv. 6, more with us, than with him. (c) Gen. xxxvi. 9; xlv. 28; Deut. i. 6; iii. 26; 2 Sam. xxiv. 16; 1 Kings xix. 4, &c. (d) — as to place, extent, Gen. vii. 11; Esth. i. 20; 1 Kings xix. 7. — of God's goodness, Ps. xxxi. 20. — of calamity, Num. xi. 33; 2 Chron. xiii. 17. — sin, Ps. xiv. 14. — station, dignity, Job xxxix. 9: but see my note here. יבשש, 2 Kings xxv. 8. יבשש, Dan. i. 3. יבשש, Dan. xii. 13. יבשש, Is. lixii. 9. — as to birth, Gen. xxv. 23. — age, Job xxxii. 9. — in art, Prov. xxvii. 10, &c. So Gesenius: but see יבשש, p. 187, above. Prrr. בָּ֝וְּוַּמְּנָּה, great of (in) intelligence, Prov. xvii. 13. יבשש, in children, having many, 1 Sam. ii. 5. יבשש, in people, Lam. i. 1. — with, parag., Gram. art. 175. 16. Hence—

The notion of shooting out being cognate with that of increase, extent. See my note on this place.

The, m. Chal. def. מֵ֝וְּוַּמְּנָּה, pl. יבשש, aff. יבשש, &c. Fem. def. מֵ֝וְּוַּמְּנָּה, pl. יבשש, and יבשש, &c. I. q. Heb. (1) Great, large, Dan. ii. 31. 35; v. 1; vii. 7. — in extent,
Dan. vii. 2; iv. 27. — power, Dan. vii.
3. 17. (2) Great, in station, dignity.
— of God, Dan. ii. 45; Ezra v. 8. —
of kings, &c., Dan. ii. 10. 14. 48; iv. 6;
v. 11; Ezra iv. 10. Great, important,
Dan. vii. 20. — fearful, Dan. iii. 33; vii.
8. 11. Great men, Nobles, Dan. iv. 33;
v. 2. 23; vi. 18, &c.

דְּבָרָה, see דְּבָרָה.

דְּבָרָה, or דְּבָרָה, and דְּבָרָה, plur.
constr. רֹקָם, aff. דְּבָרָה, דְּבָרָה, r. דְּבָרָה.
Multitude, abundance, Lev. xxv. 16; Ps. xxxiii. 16;
li. 3; and so Job iv. 14: see my note: Is.
i. 11. — in extent, Josh. ix. 13. דְּבָרָה, to
abundance, abundantly, Gen. xxx. 30;
xlviii. 16; Deut. i. 10. Phrr. דְּבָרָה יְרֵא,
abundant in years, old, Job xxxiii. 11.
Comp. Eccl. xi. 1. דְּבָרָה יְרֵא, shall not
be counted from abundance, Gen. xvi. 10.
Comp. 1 Kings iii. 8. דְּבָרָה, the abounding
of my law, its abundant provisions, Hos.
viii. 12.

דְּבָרָה, v. pret. רֹקָם, pres. non occ. See
רֹקָם, than. I. Be, become many, numerous,
1 Sam. xxv. 10; Ps. iii. 2; ixix. 5; civ. 24,
&c. Infin. רֹקָם, Gen. vi. 1.

II. Pret. רֹקָם, pl. רֹקָם. See רֹקָם, under רֹקָם,
above. Shot, as arrows, lighting, Gen.
xlix. 23; Ps. xviii. 11.

Puh. Part. pl. f. רֹקָם, once, Ps. cxiv.
13. Made very numerous: but the occurrence
of רֹקָם, from Num. רֹקָם, plainly sug-
gests that רֹקָם, should be considered as the
ground form of this word. Lit. Ten thou-
sanded, i. e. produced to that extent. lxx
πλήθοντας.

דְּבָרָה, f. pl. דְּבָרָה, constr. דְּבָרָה, r. דְּבָרָה.
Arab. מִלֶּה. Lit. Many, put to ex-
press an indefinitely large number, as in
דְּבָרָה, many as the shoots of the
field, Ezek. vii. 7, i. e. just as we say, ten
thousand. Aquila, Symm., μυπάδες, μυπάδες,
Deut. xxxiii. 2, i. q., Gen. xlvii. 60;
Lev. xxvi. 8; Deut. xxxii. 30; Ps. xcl. 7,
&c.; pl., 1 Sam. xviii. 8. Constr., Num.
x. 36; Deut. xxxii. 17, &c. Aff. דְּבָרָה, 1 Sam.
viii. 7.

דְּבָרָה, v. pret. דְּבָרָה, once, Prov. vii. 16,
i. q. דְּבָרָה. See my note on Job xvii. 13.
Arab. אֵשׁ, substitit, whence

וַשְׁלֻּיוֹ, stablish. See שָׁלַוֹ above,
p. 389. Spread, strewed, made up. Aq.,
Theod., περιτρόπωσαν περιτρόπωσα.

י, v. pres. יָעַר, apoc. יָעַר, יָעַר.
Cogn. יָעַר. See also יָעַר, opp. יָעַר, יָעַר.
Constr. abs. it. med. יָעַר, on; יָעַר, to, towards;
ְּיָעַר, than. (a) Be, become, much or many,
multiply, Gen. i. 22; viii. 17; xlixii. 34;
Exod. i. 10. 12. 20; Deut. vi. 3; viii. 13;
xxx. 16; 1 Sam. xiv. 30. (b) Great,
powerful, Job xxxiii. 12; Prov. xxix. 2:
but comp. vr. 16.

Infin. יָעֵר, Exod. xi. 9, &c.

Imp. יָעַר, pl. יָעַר, Gen. xxxv. 11; l. 22,
&c.

Part. יָעַר, Gen. xxii. 20, in יָעַר יָעַר, he
became increasing (i. q. יָעַר, ib.), i. e.
growing up an archer. Arab. يُعِر, ado-
lerit.

Pih. יָעַר, once only, Ps. xlv. 13.
Made much, i. e. obtained great price, or
wealth.

Hiph. יָעַר, pres. יָעַר, apoc. יָעַר. Constr.
immed. it. med. יָעַר, יָעַר, יָעַר, than; יָעַר,
in; יָעַר, as, like. (1) Multiplied, increased,
Deut. i. 10; Judg. xvi. 24; Job ix. 17;
x. 17, &c. (2) Extended, enlarged, 1 Chron.
iv. 10; Num. xxvi. 54; Ps. lxxi. 21. (3)
Made great, Ps. xviii. 36.—Job. xxxiv. 37.
Gesen. Phrr. יָעֵר, יָעַר, יָעַר, she did much
to pray, i. e. prayed much, 1 Sam. i. 12,
&c. יָעַר יָעַר, ye speak much, 1 Sam. ii. 3,
Gram. art. 222. יָעַר, opp. יָעַר, יָעַר, Exod.
xxx. 15.

Infin. abs. יָעֵר, Deut. xvii. 16. Constr.
יאֶנֶּר, 2 Sam. xi. 11. See Kethio. adv.
יאֶנֶּר, Gen. iii. 16; xvi. 10, &c. it. יָעֵר,
variously. יָעֵר, very much, exceedingly,
Gen. xv. 1; xli. 49; Deut. iii. 5, &c.
יאֶנֶּר, much, many, fell, lit. multiplyingly,
i. e. in great number, fell, 2 Sam. i. 4,
opp. יָעַר, יָעַר, Eccl. v. 11. יָעַר יָעַר,
lit. multiplying righteousness, i. e. assuming it to
self. Comp. יָעַר יָעַר in the next member,
Eccl. vii. 16; see also vr. 17, &c.

Imp. יָעֵר, Ezek. xxiv. 10, only, apoc.
יאֶנֶּר, Judg. xx. 38: f. יָעַר, Is. xxxiii. 16.
Pl. יָעֵר, Gen. xxxiv. 12; Amos iv. 4.

Part. יָעֵר, Prov. xxviii. 8; Is. xxxiii. 23.
Constr. יָעֵר, Lev. xi. 42.
— pl. יָעֵר, Exod. xxxxi. 5, &c.

יָעֵר, accessione crevit. Syr. יָעֵר, id.
constr. abs. Grew, became great, in quantity or power, Dan. iv. 8. 19, al. non occ.

Pah. ̂, once, Dan. ii. 48: med. ̂, made great, in station.

and נָבָּר, f. dual, נִבָּרִים, pl. נִבָּרִים, הַנִּבָּרִים, Neh. vii. 71. Syr. נָבָּרִים.

Arab. ١٠٠٠٠, myriads, i. q. נָרָּיִם, An indefinitely large number, Ten thousand, myriad, Jonah iv. 11; 1 Chron. xxix. 7; Ezra ii. 64; Neh. viii. 66. Dual, Ps. lxviii. 18. Pl., Ezra ii. 69; Dan. xi. 12, al. non occ. It would be as erroneous to suppose—with Gesenius—that the sing. should be regularly נָרָּיִם, as it would, that the Syr. נָרָּיִם, ought to be written נָרָּיִם. The truth is, the נ is added for the purpose, apparently, of filling up the hiatus which would otherwise occur in the case, construction, affix, &c. נוּאָר, is written, perhaps, for נוּבָּר, or נוּבָּר. Gram. art. 87. 2.

 יָרְבָּד, f. pl. יָרְבָּד, Keri יָרְבָּד, Chald. Dan. vii. 10, only. I. q. Heb.—רְבָּד.

רְבָּד, f.—pl. non occ. Def. המְרָבָּד. Aff. הָרָבָּד, r. הָרָבָּד. Greatness, in station, power. Dan. iv. 19. 33; v. 18; vii. 27, al. non occ.

רָבָּד, see יָרְבָּד.

רֵבָּד, m. pl. r. רֵבָּד, Arab., עְרָבָּד, עְרָבָּד, מְרָבָּד, nubes alba, as portending rain, prosperity. See my note on Job vi. 16, throughout. Showers, so called from their copiousness, and fertilizing properties, Deut. xxxiii. 2. Jer. iii. 3; xiv. 22; Ps. lxv. 11; lxxxi. 6; Mic. v. 6, al. non occ.

רָבָּד, constr. רָבַּב, m. r. רָבַּב, Arab. רָבַּב, impositi invicem dactyli, &c.: it.

רָבַּב, diversicolores lanae partes qua de camelii, aliasve animalis, collo, vel ex aere appenduntur, ornatus ergo. A chain, or other ornament, hanged about the neck, Gen. xlii. 42; Ezek. xvi. 11, only. Aquila, Symm., Gen. αὐθανάσω; Ezek. κλοῦσ. lxx. Theod., κάθεμα.

רָבַּב, masc. pl. רָבַּבְּיִם, f. pl. non occ., number four. Gram. art. 181. 2. Fourth, Gen. i. 19; xv. 16, &c. Fem., Lev. xix. 24; 1 Kings vi. 1, &c. The thing numbered is often omitted by the ellipsis, Ezek. i. 1, &c. See Gram. art. 227. 6. Phr. הֶפְּרוּלִים, יָרְבָּד, sons of the fourth (fathers in order), i. e. of the fourth generation, 2 Kings x. 30; xv. 12. The fem. also signifies the fourth part, fractionally, of measure, Exod. xxix. 40; Lev. xxiii. 13, &c. — of time, Neh. ix. 3.—of space, fourfold, or — square, Ezek. xviii. 20; Auth. Vers.

רְבָּד, Chald. f. רַבָּד, once, רַבָּד, Keri רַבָּד, in every case; def. הָרָבָּד, i. q. Heb., Dan. ii. 40; iii. 25; vii. 23: def. Ib. 19. 23.

רְבָּד, v. occ. in Hoph. Part. f. only.

Arab. רְבָּד, commiscuit, pec. bene paravit iucculo contractum, intritusve panem.

Hoph. Part. fem. רְבָּד. Saturated, with ole. Synon. יָרְבָּד, Lev. vi. 14; vii. 11; 1 Chron. xxiii. 29, only.

רְבָּד, masc. pl. aff. רָבָּד, רָבָּד, רָבָּד, m.—pl. non occ.—

Arab. רְבָּד, quadrans, r. רְבָּד. Fourth part of any thing, Exod. xxix. 40; 1 Sam. ix. 8;—Num. xxiii. 10; 2 Kings vi. 25, al. non occ. sing. Pl. aff. —side, i. e. any one side of four, Ezek. i. 8. 16; xiii. 16, 17, al. non occ.

רְבָּד, m. aff. רָבָּד, once, Ps. cxxxix. 3, in רַבָּד. My way, path, and my lying down, reposing, for רִבָּד, r. רָבָּד; a change peculiar to the Syriac and Chaldaic. Syr. רָבָּד, cubavit. See Rosenmüller on the place. Whence—

רְבָּד, I. v. Kal non occ. except—

Infin. רָבָּד, med. רָבָּד. Lying with, carnally, Lev. xx. 16; Ib. xviii. 23. Aff. רָבָּד, al. non occ.

Hiph. pres. 2d pers. יָרְבָּד, once, Lev. xix. 19. Cause, suffer, to lie with, gender. It.—

רָבָּד, II. v. r. יָרָּבָּד, or רָוָּבָּד. Kal non occ. except in—

Part. יָרָּבָּד, plur. יָרָּבָּד, Four-sided, —fem. יָרָּבָּד, pl. non occ. &c. having four sides, Exod. xxvii. 1; xxviii. 16; Ezek. xliii. 16, &c. Pl., 1 Kings vii. 5, only. Fem., Ezek. xlii. 21, only.

Puh. Part. יָרָּבָּד, pl. non occ. Made four-sided, —fem. יָרָּבָּד, plur. יָרָּבָּד, four-sided, foursquare, 1 Kings vii. 31; Ezek. xl. 47; xl. 2, al. non occ.
Men of the fourth generation, Exod. xx. 5; xxxiv. 7; Num. xiv. 18; Deut. v. 9, al. non occ.

Arab.  צ"ע, cubuit. Cogn. צ"ע, se incurvavit; problem genuit. See י"ע, י"ע, above.

Syr.  לָיָד, cubit. Lying down, of cattle, properly, Is. lxv. 10; xxxv. 7; Jer. l. 6. Meton. Place of —, of man, Prov. xxiv. 15, al. non occ.

v ר"ע, v. pres. ר"ע. See ר"ע. Constr. abs. it. med. ר, in; ר, at; ר, between; ר, under; ר, on; ר, with. Lie down, of beasts, Gen. xxix. 2; xlix. 9; Num. xxii. 27, &c. — of a bird brooding over her young, Deut. xxix. 6, only. — of men at case, Job xi. 19; Is. xiv. 30; xvii. 2. — of the deep, as affording wealth, Gen. xlix. 25. Metaph. — of anger, lie upon one, with ר, Deut. xxix. 19. — of sin, Gen. iv. 7, in ר"ע ר"ע, where, however, the concordance is logical, not formal, Gram. art. 215. 5, seq. Hence it has been supposed, that an animal of some kind ought to be understood; and thence, that the place should be rendered sin-offering. Gesenius thinks that sin lying, as a wild beast in ambush, is the sense of the place. It is, however, of but little importance which of these senses is adopted; for guilt in every case is implied, and thence punishment and degradation (opp. ר, רד). That guilt was to be cancelled only by sacrifice, is either implied or positively taught throughout the Bible, and is obvious enough in the case of Abel, as implied here, and reasoned on by St. Paul, Heb. xi. 4; where he tells us that Abel's sacrifice was more excellent than Cain's: נָלַי וּרְעָא, a fuller sacrifice; the fact being, Cain brought no proper sacrifice: it was a mere offering of the fruits of his ground. And, hence, it should seem, he did not well; the context supplying no other cause for his having done ill. If so, his offering evinced nothing beyond gratitude to his Creator; while that of Abel did this, with the additional consideration of his own unworthiness and guilt, a thing incumbent on all, now that man had fallen.

Part. ר"ע, pl. ר"ע, Exod. xxi. 5; Gen. xxix. 2.

— fem. ר"ע, Gen. xlix. 25, &c.—pl. non occ.

Hiph. pres. ר"ע, ר"ע. Constr. immed.

med. 3, in. (a) Cause, make, to lie down, of beasts, Is. xiii. 20; Jer. xxxiii. 12; Cant. i. 7. — of men, Ezek. xxxiv. 15; Ps. xxxiii. 2. (b) Set, precious stones, Is. liv. 11, only.

Part. ר"ע, pl. ר"ע, Is. l. c. (b), Jer. l. c. (a), al. non occ.

ר'ב, pl. m. Chald. of ר"ע.

ר"ע, pl. See under ר"ע.

ר"ע, masc. pl. ר"ע, constr. י"ע. Arab. ר"ע, stabilitatis, firmus. The primary notion seems to have consisted in firmness, hardness: thence, cogn. ר"ע, lapis. (a) Clods of earth, hard from drought, Job xxxviii. 38. See my note, al. non occ. (b) Stones set up as monuments, Job xxii. 33, only. See my notes on both places.

ר"ע, masc. — plur. non occ. Aff. ר"ע, מַר"ע, fem. ר"ע. Arab. ר"ע, Syr. ר"ע, ira, indignatio. (a) Disturbing, vexation, trouble, Job iii. 17. 26; xiv. 1; Is. iv. 3. (b) Neighing, as expressive of the fierceness of the war-horse, Job xxxix. 24 (27). (c) Fury, anger, Hab. iii. 2. (d) Rage, roar, of the thunder, Job xxxvii. 2. Fem. once, Ezek. xii. 18. Perturbation, trembling.

ר"ע, v. pres. ר"ע. See ר"ע. Cogn. ד. ר"ע. Synon. ר"ע, ר"ע. Constr. abs. it. med. ד, in; ד, at; ד, between; ד, under; ד, on; ד, with. (a) Shook, trembled, — of things, Joel ii. 10; Amos viii. 8; 2 Sam. xxii. 8; Ps. xviii. 8; Is. v. 25, &c. — persons, Jer. xxxiii. 9; Is. xxxii. 10, 11; Joel ii. 1, &c. (b) — became disturbed, agitated, Deut. ii. 25; 2 Sam. vii. 10; xix. 1; Is. xiv. 9; xxviii. 21; lxiv. 1; Hab. iii. 16. ר"ע, — with anger, Prov. xxix. 9; Ezek. xvi. 43; Ps. iv. 5. Comp. Eph. iv. 26. Phr. ר"ע ר"ע, They shall tremble from their close places: i. e. their fear shall be heard from these, Mic. vii. 17. ר"ע ר"ע, the curtains of — shall shake, i. e. the palaces—thence powers—of which these were a part, Hab. iii. 6. Comp. Is. xxiii. 11.

Imp. pl. ר"ע, Ps. iv. 5, only.

Hiph. ר"ע, pres. ר"ע. Constr. immed. it. med. ר"ע, Move, agitate, Is. xiii. 13; xxiii. 11; Jer. l. 34. — move to anger, Job xii. 6. — disturb, 1 Sam. xxviii. 15; Is. xiv. 16; Job ix. 6. ה"ע, —, so that
it is removed from its station, dignity. See my note here.

Part. יַבַּד, pl. constr. יַבַּד, Job lii. cc.
Hithp. Infin. aff. only, יַבַּד. Thy commotion, excitement; 2 Kings xix. 27, 28; Is. xxxvii. 28, 29, with ו, al. non occ.

יָפְד, v. Chald. occ. only in—
Aph. pret. pl. יָפְד, with יָפָד. Provoked, excited, to anger, Ezra v. 12, only.

יָפֹד, m.—pl. non occ. Chald. Anger, Dan. iii. 13.

יָפֹד, m.—pl. non occ. Trembling, once, Deut. xxviii. 65.

יָפָד, c. dual, יָפָדָל, pl. יָפָדָי, constr.

Aff. יָפָד. Syr. יָפָד. Arab. יָפָד, The foot, of either man or beast, Ezek. xxix. 11; Exod. xxi. 24; Lev. xxii. 19; Num. xxii. 25; Is. xxxii. 20; Ezek. i. 7, &c. Sometimes put (meton.) for the whole person, Job xxxiii. 11; xxviii. 4; Ps. xxxvi. 12, &c. Phrr. יָפָד, from the sole of the foot to —, Is. i. 6. יָפָד, soles of my feet, Job xxxiii. 27. יָפָד, tottering foot, Prov. xxv. 19. Comp. Ps. xxxviii. 17; xciv. 18; and see my note on Job xii. 5. יָפָד, they passed over on foot, Ps. lxvi. 6. יָפָד, for my proceeding, i. e. on account of me, Gen. xxx. 30. יָפָד, at the foot, i. e. according to the pace, of the property, Ib. xxxiii. 14. יָפָד, at his feet, his person, Hab. iii. 5. Comp. 1 Sam. xxv. 42; Job xviii. 11. יָפָד, at thy feet, near thee, at hand, Exod. xi. 8. Comp. Judg. iv. 10; v. 15; viii. 5; 1 Sam. xxv. 27; 2 Sam. xv. 17. יָפָד, shall water with thy foot, i. e. with as much ease as the channels in a garden are, which may be turned, &c. with the foot. See יָפָד, - יָפָד, water of the feet, urine, Is. xxxvi. 12. Keri, יָפָד, hair of the feet, gubes, Is. vii. 20. יָפָד, from between her feet, womb, Deut. xxviii. 57. יָפָד, feet, for strokes of the foot: thence, times, repetitions, Exod. xxiii. 14; Numb. xxii. 28. 32, 33. יָפָד, Gen. xxix. 1. יָפָד, from between her feet, womb, Deut. xlii. 44, shall lift up his foot, move.

Pers. יָפָד, withhold thy foot, go not, Prov. i. 15. Comp. Jer. ii. 25. יָפָד, shall keep thy foot, preserve thee, Prov. iii. 26. יָפָד, stool of my foot, Is. lxvi. 1. יָפָד, place of my feet, dwelling place, Ib. lx. 13. To these many other usages may be added, which the student may take from the Concordance at his leisure.

יָפָד, f. Chald. dual, יָפָד, def. יָפָד. Aff. יָפָד, יָפָד, i. q. Heb. יָפָד, Dan. vii. 4; ii. 41, 42; Ib. 33, 34; vii. 7.

יָפָד, v. pres. non occ. Cogn. יָפָד. Once, Ps. xv. 3, in יָפָדָה וַתִּקְרָב. Lit. Walks (it) not upon his tongue; meaning, perhaps, much the same thing as the following context: pec. makes not his tongue a sort of stalking horse, on which to injure his neighbour. Arab. יָפָד, vituperavit. Castell.

Plh. pret. non occ. pres. יָפָד. (a) Goes about, as a busyness (comp. 1 Tim. v. 13), calumniating, 2 Sam. xix. 28. (b) — exploring, as a spy, &c., Deut. i. 24; Josh. xiv. 7; Judg. xviii. 2. 14. 17.

Infinit. יָפָד, Num. xxxi. 32, &c. Aff. יָפָד, 2 Sam. x. 3.

Imp. יָפָד, Josh. vii. 2. Part. pl. יָפָדָי, Gen. xliii. 9, &c.

יָפָד, 1st pers. pret. fin. יָפָד. Arab. יָפָד, pedem prehendit. Gesenius gives, Syr. יָפָד, "ire docuit." But upon what authority? The verb is formed on a derivative of יָפָד, not now in use, and signifying, apparently, Being at, or near the foot; or, as we say, at hand. See phr. יָפָד, under הָלָה above. So lxx. συνέβιον: once, Hos. xi. 3. Syr. יָפָד, I led: so the Targum.

יָפָד, m. pl. יָפָד, m. relative n. of יָפָד. Foot soldier, infantry; with or without יָפָד. Exod. xiii. 37; Num. xi. 21; Judg. xx. 2, &c. Pl. once, Jer. xii. 5. Syr. יָפָד, יָפָד, id.

fuit. The primary notion seems to have been, gradual progress. See  zk above. Thence, coming to the natural result; in certain things, to quick decay; in others, to rest; in others, to restitution of something lost, e. g. (a) Job vi. 5.  zk  zk, my skin proceeds, decays, and —. (b) zk zk, he calms the sea, Ixxi. 12. Ixx.  zk  zk, he calms the sea. See my note in each case.

Part. zk, (b) Is. li. 15; Jer. xxxii. 35.
Niph. Imp. f. zk, i. q. Hiph. (a) Jer. xlvii. 6.

Hiph. pret. f. zk, pres. zk. Constr. immedi. it. med. , to; zk, obj. (a) Rest, find rest, Is. xxi. 14; Deut. xxviii. 65. (b) Give, restore, or make, to rest, Prov. xii. 19; Jer. xlix. 19; Li. 34. 44; Is. li. 4.
zk zk, I will restore rest to the Gentiles. zk, will be construed better with the word immediately preceding it.

Infin. (b) aff. zk, Ixxxi. 2, only.

zk, m. pl. non occ. See v. zk, zk, f. pl. below. Usually, “turb,” or “tumma.” Both the etymology, however, and context seem rather to require tumult either in a good or bad sense, e. g. Ps. lv. 15, zk zk, we walked in the house of God in (joyous) tumult, i. e. in the sacred processions. Comp. Is. xxxix. 29; 2 Sam. vi. 15. In Ps. xxvi. 6, 7, a similar procession round the altar is mentioned. Ixx. en  omou. So Syr.—Targ. festinatione.

In Ps. lxiv. 3 (al. non occ.), we have, zk zk —, which Symm. renders, όντως ερημομενών διάκινα; “a tumult,” &c.; and so the Targum. Symr. zk, actio, conversatio. Tumult, therefore, suits the context well here; and with this the etymology agrees.

zk, v. pl. zk, only once, Ps. ii. 1.

zk, v. Chald.

Aph. pl. zk, Dan. vi. 12. 16, only. Assembled angrily, tumultuously.

zk, Imp. of zk.
injure, destroy. Syr. αἰμα, sanguis in
bonum et malum. Arab. كِسْيَنَ، successit
unum negotium alteri. (a) — of persons,
Josh. ii. 7; Judg. iii. 28, &c. Avenger
of blood, Josh. xx. 5. — of things,
righteousness, Prov. xxi. 21. — peace, &c.,
Ps. xxiii. 6; xxxiv. 15. — wickedness,
Ps. cxix. 150. — the wind, Hos. xii. 2.
— blood, Ezek. xxxvii. 6. For the averger
of, or vengeance due to, blood. (b) — as
an enemy, persecuted, &c., Gen. xiv. 14;
xxxv. 5; Exod. xiv. 4; Judg. vii. 25; Job
xix. 28, &c. — of a mere sound, Lev. xxvi.
36.

Inf. מַלְלָה, Josh. viii. 16. Aff. מַלָלָה, Pa
xxxviii. 21. מַלְלָה, 1 Sam. xxv. 29. See
Amos i. 11; Deut. xi. 4.

Imp. מַלְלָה, Gen. xiv. 4. Aff. מַלָלָה, Pa
xxxv. 15. Pl. מַלָלָה, Josh. ii. 5, &c.
Part. מַלֶלֶת, מַלֵּלֶת; pl. מַלֶלֵּלְתֵּלִים;
constr. מַלֶלֶת; aff. מַלָלָה, &c., Lam. i. 6;
Lev. xxxvi. 17; Josh. ii. 7; Isa. li. 1; Ps.
vii. 2, &c.

Niph. pret. aff. מַלָלָה, once, Lam. v. 5.
We are pursued, persecuted.

Part. מַלָלָת, once, Eccl. iii. 15. Gesen.
"prateritum, pr. propulsionum, elaspsum."
So Auth. Vers. But perhaps used here in
the Arabic sense of thing, &c., succeeding,
i.e. of the former and latter things God
regulates each succeeding one, and assigns
it to its time and place. Sym., επιπτομένων
ύπο τον ενδιαφορον. So the Syr. and
Targum. See xxx. But this reverts to
moral considerations, and would rather
require מַלָלָת.

Plb. f. מַלָלָת, pres. מַלָלָת, and מַלָלָת, for מַלָלָת.
Constr. immed. it. med. מַלָלָת. Followed,
pursued, in order to overtake, obtain, &c.
Intensive perhaps.—Persons, Hos. ii. 9; Pa.
vii. 6; Prov. xii. 11; xxviii. 19. — things,
— words, Prov. xiv. 7. — evil, Is. xi. 19.
— righteousness, xv. 9. — darkness, Nah.
i. 8.

Part. מַלָלָת, Prov. ii. 22.
Puh. מַלָלָת, Pursued, driven on, Is. xvii.
13, only.

Hiph. pl. m. aff. מַלָלָת, Judg. xx. 43,
only. They pursued, chased, them.

Hoph. part. מַלָלָת, once, Is. xiv. 6.
Pursued, chased, i.e. people, nations.
Gesenius thinks מַלָלָת, ought to be the
reading here; and so Daubliner, in order,
perhaps, to correspond with the preceding
מַלָלָת. But there seems to be no necessity for
this.
Hiph. aff. יָרֵד, pres. it. aff. יָרֵד. Constr. immed., Cant. vi. 5. They excite me to daring, insolence, i. e. embolden me. LXX. ὀμαντισμόν με. Auth. Ver., overcome me, pres., Ps. cxlviii. 3. LXX. πολυμορφότερον. Symm., σοφιστής τον ψυχήν μου δυνάμει μου. Auth. Ver., strengthenest me. Lit. maketh me daring; emboldenest me, by placing power within me; giving me assurances of thy favour, al. non occ.

אֱלִיל, masc. pl. אֱלְיָלִים. Syr. אֱלִילִים.

salut. Arab. יָלִל, foramen muris campesstri. (a) A trough or channel, used in watering cattle. Gen. xxx. 38. 41; Exod. ii. 16.

(b) Arab. יָלַע, pellis que in ligulas scindatur. Thongs, Cant. viii. 6, in יָלַע יְשָׁרֵךְ; which should be read, perhaps, יָלַע יָלַע, as, or like, a king bound in thongs. If the king had been meant, the article would most likely have been added, as יָלָע; but, as this is not done, the comparison should apparently be continued. Allusion too seems to be made to the power said to have been lodged in the hair of Sampson. The comparison, therefore, probably consisted in the head, exhibiting a sort of tower or mount, of strength (יָלַע: comp. Is. v.), amiable and lovely by its extreme gentleness and beauty. Which—if the Church is meant—is most appropriate. Gesen. "cincinni."

בָּדָא, masc. pl. aff. דְּבָא, Keri; דִּבָא, Kethiv, Cant. i. 17, only. Arab. יָלַע, suppellex domestica. Perhaps here,—as יָלַע, preceding, seems to apply to the framework of the house,—the inside-work, as it is termed, as doors, floors, wainscoting, &c., and their finishings, was intended, in the sense of furniture, or furnishings. LXX. φαρμωμα. Vulg., Gesen., &c., laquearia.

סִינָגלִים, cingulis, ligamina: which seems to be applied to the finishings or adornments of the beams.

דֶּשֶׁא, m. Chald. aff. only, דֶּשֶׁא, r. Heb. דֶּשֶׁא. Aspect, appearance, Dan. ii. 31; iii. 25.

דֶּשֶׁא, v. pret. דֶּשַׁע, pres. non occ. Arab. דֶּשַׁע, r. דֶּשַׁע, discurrit huo illic mulier opud vicinas suas, &c. Comp. מִסְרָגָה, p. 156, above. Constr. med. וַיֵּשֶׁא,
Part. יָרֵג, Prov. xi. 25, al. non occ.

רֵג, m. plur. non occ. Arab. 

רֵגְג, f. interstitium amplum, &c.;

רֵגְג, id.: iter vespertino tempore factum. Hence, רַג, ventus;

רֵגְג, n. anhelitus, spiritus. (a) Space, distance, Gen. xxxii. 17. (b) Synonym. רְנֶנָּה, רְנֶנָה, Deliverance, quiet, Esth. iv. 14: f. רְנָה, Exod. viii. 11: aff. 2d fem. רְנָה, Lam. iii. 56, al. non occ. The 1st f. of the fem. רְנָה, 2d of רְנָה, and רְנָה, of either.

רְנָה, f. pl. רְנוֹתָה, רְנוֹתָה. Aff. רְנָה, &c.

See my above. Here רְנָה, for רְנָה, Gram. art. 87. 2: properly, Distance, space, freedom from restraint, Comp. רְנָה. Thence, from its freedom, or extent in space. (a) The air, Job xli. 8; Jer. ii. 24; xiv. 6. Phr. רְנָה, cool air of the day, evening: or, it may be, quiet of the day, period of retiring from labour. Comp. Gen. iii. 8; Cant. ii. 17; iv. 6, &c. So the Arab.

רְנָה, or בְּרַה מִן, בְּרִאֲשָׁנָה, initio vespere. רְנָה, lotus dies. Thence—

II. Breath, synon. רָנָה, רָנָה. Arab. רָנָה, Job iv. 9; ix. 6; Ps. xviii. 16.

רָנָה, of life, רָנָה, Gen. vi. 17; vii. 15. Comp. Eccl. iii. 21; viii. 8; xii. 7. Phr. רָנָה, Is. xxxviii. 16. רָנָה, Gen. xlv. 27, Jer. xxv. 19; 1 Sam. xxx. 12; Ezek. xxxvii. 8; Hab. ii. 9; 1 Kings x. 5.

III. Spirit, soul, — of man as given by God, termed רָנָה, Job xxvii. 3; רָנָה, Eccl. xii. 7; Ps. civ. 29, &c. — embodied, or disembodied, Gen. vi. 17; Ezek. xxxvii. 8; Job iv. 15; 1 Kings xxii. 21. — of animals, Eccl. iii. 19. 21, &c.

IV. Thence, Mind, spirit, disposition, &c. רָנָה, simply, Josh. ii. 11; יָרֵג, Prov. xviii. 14. Phr. רָנָה, רָנָה, spirit, mind, is enlivened: opp. רָנָה, רָנָה, (comp. Ps. civ. 33); Gen. xlv. 27; xxvi. 34. רָנָה, shortness of —, impatience: opp. רָנָה, רָנָה, Exod. vi. 9; Eccl. vii. 8. — רָנָה, hard of — sorrowful, 1 Sam. i. 15; — רָנָה, —, contrite of —, Ps. xxxiv.
19; Prov. xv. 13. broken, Ps. li. 19. opp. 

Jer. li. 1. — proceeding, increasing 

is, Mic. ii. 11. — Num. v. 14, &c. 

VII. As the breath (2) may be considered as wind; hence, The wind, generally, Gen. viii. 1; Exod. x. 19. Tempestuous — 

Job i. 19; Ps. exil. 5. Comp. Job xxx. 15; Is. xxviii. 8; xxxii. 12: styled פַּעְלָם, 1 Kings xvii. 12; 2 Kings ii. 16; Is. xi. 7. — or breath of the mouth, (3) word, power, Ps. xxxiii. 6; Is. xi. 4. — as proceeding like steam or smoke from the nose in enraged animals. Anger, wrath: with רָעַע, Job iv. 9; Ps. xviii. 16: without רָעַע, Judg. viii. 3; Is. xxx. 28; Zech. vi. 8, &c. And, as the wind is yielding and unstable, (4) vanity or folly, will be its force. Pbr. דָּאֵב, Job xvi. 3. רָעַע, Is. xv. 2. Comp. Is. xii. 29; Prov. xi. 29. — רָעַע, observing (as a vanity), Prov. xi. 4. The whole phraseology, connected with this word, is too extensive to insert here.

V. of God, simply רָעַע, or רָעַע, Ps. xxxvi. 6; Is. xlii. 15; Num. xxvii. 18; Gen. xlii. 38; Judg. iii. 10; Ps. li. 13; Neh. ix. 20; Hag. ii. 5, &c. Thence—

VI. The invisible, but effectual, source of life, Job xxiii. 9; xxxiii. 4; Ezek. xxvii. 6. — of animation, existence, rule, Gen. i. 2; Ps. xxxiii. 6; Job xxvi. 13; Is. xxxvi. 16. — wisdom, piety, Job xxxii. 8; Ps. cxlii. 10. Phrr. רָעַע, Ps. i. 1. רָעַע, Ezek. xi. 1. רָעַע, Ezek. i. 2. רָעַע, Ezek. i. 21. The absence of the article in some of these passages can be accounted for in no other way, than that the context makes the term sufficiently definite without it. — ráʿāʾ, Ps. iv. 4. רָעַע, — רָעַע, — רָעַע, — רָעַע, — רָעַע, Zech. xii. 10. רָעַע, of Jehovah covered, as with clothing, Judg. vi. 34; 1 Chron. xii. 18, &c.; whence, perhaps, N. Testament, "put on Christ." וַתַּעֲשֵׂה, Ps. li. 12. יִתְיַאֶה, Ezek. xviii. 31, with רָעַע, — as governing the mind, intellect, dispositions. — of the prophets, Num. xxiv. 2; 1 Sam. x. 6; xix. 20. 23. — of Christ, Is. xxii. 1;ix. 12. Whence, הָעַרְדָּה, Hos. ix. 7. — in interpreting dreams, Gen. xlii. 38. — inspiring artificers, Exod. xxxii. 3; xxxvi. 31. — as the source of courage, Judg. iii. 10; vi. 34; xi. 29. — given to some, taken from others, 1 Sam. xvi. 13, 14. — transferred, Num. xii. 17; 2 Kings ii. 15. — to be given to all flesh in Christian times, Joel iii. 1; Is. xlii. 3; lix. 21, &c. — also of evil affections, Judg. ix. 23. רָעַע, even permitted by God himself, and hence occasionally termed, Spirit of or from God, see 2 Kings xix. 7; 1 Sam. xvi. 14, 15. 23: whence the Phrr. רָעַע, 1 Kings xxii. 22, 23, see 24. רָעַע, —

Puh. part. pl. רָעַע, Jer. xxii. 14, only. Spacious, ample.

Hiph. pres. רָעַע, apoc. רָעַע, plur. parag. רָעַע, Constr. imm. id. med. רָעַע, instr. in רָעַע, from. Inhaling: thence, (a) Scenting, smelling, Gen. xxvi. 27; Deut. iv. 28; Ps. cxv. 6. — with pleasure, as perfume, or the incense of offerings, med. רָעַע, Gen. viii. 21; Lev. xxxvi. 31; Exod. xxx. 35. Meton. (b) Be satisfied, placated, as with such offering, &c., Amos vi. 21; 1 Sam. xxvi. 19, with רָעַע. (c) Causing one to smell, receive with delight; be inspired with, med. רָעַע, Is. xi. 3. (d) Scent, feel, touch, the fire, Judg. xii. 9. — scent, perceive (verbs of sense being occasionally put one for another), Job xxxii. 28, with רָעַע, al. non occ.

Infinit. רָעַע, Exod. i. c. aff. רָעַע, Is. i. c. רָעַע, see רָעַע, רָעַע, Ib. רָעַע, v. pret. רָעַע, pres. רָעַע, רָעַע, apoc. רָעַע. Syr. יִשְׁבֹּת, sustulit. (a) Was high, lofty. (b) Raised himself, was raised. (c)
Was high in rank or power. (d) Was lifted up, haughty, [1] Of the heart. [2] Of the eyes. (a) Job xxv. 12; Ps. lxi. 3. (b) Gen. vii. 17; Is. lxxix. 11; Ezek. x. 4, &c. (c) Ps. xviii. 47; xlvi. 11; xcii. 2, &c. (d), [1] Deut. viii. 14; Ezek. xxxiii. 10; Hos. xiii. 6, &c. [2] Ps. lxxxi. 1; Prov. xxx. 13.

Infinit. יָרֶדְתָּ, עָבַּר, עָבַּרְתָּ, Deut. xvi. 20; Ps. xii. 9; Ezek. x. 17.

Imp. יָרֶדֶתָּ, יָרֶדִיתָ, יָרֶדֶתָּ, Deut. xxi. 14, &c.

Part. יָרְדֶה, pl. יָרְדֶה, pronom. יָרְדֶה, fem. יָרְדֶה, pl. יָרְדֶה, יָרְדֶה. (a) High, lofty. (b) Loud, of the voice. (c) High in rank or power. (d) Haughty. (a) Deut. xii. 2; Is. x. 33; Ezek. vi. 13, &c. (b) Deut. xxvii. 14. (c) Deut. i. 28; Ps. cxxii. 4; Is. liii. 15, &c. (d) 2 Sam. xxiii. 28; Prov. vi. 17; Is. ii. 12, 13, &c.

Pih. יָרָדֵה, pres. יָרָדְתָּ, Constr. immed. (a) Lifted up. (b) Caused to grow. (c) Brought up children. (d) Raised in rank or power. (e) Exalted with praise. (f) Raised a building. (a) Ps. xxvii. 5; cvii. 25. (b) Ezek. xxxiv. 4. (c) Is. i. 2; xxiii. 4. (d) 2 Sam. xxiv. 49; Job xvii. 4; Ps. xxxiv. 34, &c. (e) Ps. xxx. 2; cxxiv. 1; Is. xxxv. 1, &c.

Infinit. יָרַדַתָּ, (f) Exra ix. 9.

Imp. pl. יָרַדְתָּ, (e) Ps. xcix. 5. 9.

Part. יָרַדְתָּ, (d) 1 Sam. ii. 7.

Puh. יָרַדָה, pres. יָרְדֲתָה. Pass. of Pih. (a), (d), and (e). (a) Ps. lxxv. 11. (e) Ps. lxvi. 17.

Part. יָרָדֶה, (b) Neh. ix. 5.


Infinit. יָרָדָה, aff. יָרָדָה, יָרְדָּה, (a, 2) Gen. xxxix. 18. Med. 1, 1 Chron. xv. 16. (a, 4) 1 Chron. xxvi. 5. (c) Num. xviii. 30. 32. (h) Ps. lxxv. 7.

Imp. יָרַדְתָּ, יָרָדְתָּ, יָרַדְתָּ, f. יָרַדְתָּ, pl. יָרַדְתָּ, יָרַדְתָּ, יָרַדְתָּ, (a, 2) Is. xiii. 2; xl. 9; lvii. 1. (a, 5) Exod. xiv. 16. (a, 6) Ps. lxxix. 3. (b) 2 Kings vi. 7. (e) Is. lii. 14; Ezek. xlv. 9. (f) Is. liii. 10.

Part. יָרָדָה, pl. constr. יָרַדְתָּ, aff. יָרַדְתָּ, (a, 3) Ps. iii. 4. (a, 5) Is. x. 15. (d) Exod. xxxv. 24. (e) Hos. xi. 4. (h) Prov. iii. 35.

Hoph. יָרַדַתָּ, יָרַדְתָּ, יָרַדְתָּ, pres. יָרַדְתָּ. Pass. of Hiph. sign. (d) Exod. xxix. 27. (e) Lev. iv. 10; Dan. viii. 11.

Hith. pres. יָרַדְתָּ. Raised, exalted himself, Dan. xi. 36.

חָוַס, v. Chald. Id. Pass. יָרַדְתָּ. Was lifted up, of the heart, Dan. v. 20.

Pah. part. יָרַדְתָּ. Exalting with praise, Dan. iv. 34.

Aph. part. יָרַדְתָּ. Exalting in rank or power, Dan. v. 19.

Hith. יָרַדְתָּ. Exaltedst thyself, Dan. v. 23.

לָהֶד, m. לָהֶד, יָרַדְתָּ, (a) Height, Prov. xxv. 3.

(b) Haughtiness, Prov. xx. 4; Is. ii. 11. 17; xii.; Jer. xlviii. 29.

חֵרַד, Chald. m. aff. חֵרַד. Height, Ezra vi. 3; Dan. iii. 1; iv. 17.

מְלָה, m. Height; on high, Hab. iii. 10.

חֵרַד, f. Haughtiness; haughtily, Mic. iii. 3.

רָדָה, fem. pl. constr. Extolling praises, Ps. cxxix. 6.

רָדָה, fem. aff. רָדָה. Exaltation; majesty, Is. xxxiii. 3.


Hoph. יָרַדְתָּ, pres. יָרַדְתָּ, apoc. יָרַדְתָּ. (a) Shouted, in joy, alarm, or war. (b) Sounded a trumpet, with יָרַדְתָּ. (a) Josh. vi. 20; Judg. xv. 14; Ezra iii. 11; Ps. xlii. 12, &c. (b) Num. x. 9.

Infinit. יָרַדְתָּ, 2 Chron. xiii. 12. 15.

Imp. f. יָרַדְתָּ, pl. יָרְדוּ, Josh. vi. 10; Zech. ix. 9.
Part. pl. ס obtained, Ezra iii. 13.

Puh. pres. כ.י. There shall be shouting, Is. xvi. 10.

Hith. pres. כ.מ, i. q. Hiph. Ps. lxv. 14; civii. 10.

Imp. f. כ.מ, Ps. lx. 10.

ך, v. Arab. 재, nictavit, palpavit.

Syr. כ, excussit alia. Shook, agitated.

Puh. pres. כ.י. Pass., Job xxvi. 11.

ך, v. pret. כי, pres. כי, עכ, apoc.


Inf. נ, i Sam. xx. 6; Ps. xix. 6; Prov. vi. 18.

Imp. הו, נ, i Sam. xx. 36; 2 Sam. xviii. 23, &c.

Part. הו, plur. הנ, once, הו, 2 Kings xi. 13. (a) Running. (b) A runner. (c) One who rides post. (a) 2 Sam. xviii. 22. 24; 26, &c. (b) 1 Kings xiv. 27; 2 Kings viii. 11; Job ix. 25, &c. (c) Esth. viii. 10. 14.

Pih. pres. כ, Intens. of Kal, Nah. ii. 4.

Hiph. pres. כ, (a) Caused to run. (b) Brought a person or thing quickly. (c) Stretched out his hands quickly. (a) Jer. xlix. 19; L. 44. (b) Gen. xli. 14; 2 Chron. xxxvi. 13. (c) Ps. lxvi. 32.

Imp. כ, (b) 1 Sam. xvii. 17.

ך, v. pret. כ, cogn. כ. Was poor, in want, Ps. xxxvi. 11.

Part. כ, pl. כ. Poor, a poor man, 1 Sam. xviii. 23; Prov. xiv. 20; xxviii. 7, &c. It כ, pl. כ, 2 Sam. xii. 1. 4; Prov. x. 4; xiii. 23.

Hith. part. כ, כ, Feigned himself poor, rov. xiii. 7. See כ.י.

ך, Chald. m. def. כ, pl. כ, def. כ.י.

Syr. כ, arcana mun facit. A secret, any thing unknown, Dan. ii. 18—47; iv. 6.

ך, v. constr. med. רכ. Arab. כ, diminuit rem; ככ, extenuatus, enervatus

tritusque fuit itinere, labore, morbo. Diminished, brought low; destroyed, Zeph. ii. 11. lxx. καιδοθεορετε. Vulg. attenuabi.

Niph. pres. כ, Was diminished; wasted away, Is. xvii. 4.

ך, f. כ, (a) Fat, of an animal. (b) Rich, of soil. (a) Ezek. xxxiv. 20. (b) Num. xiii. 20.

ך, m. Wasting, diminution, destruction, Ps. cxi. 15; Is. x. 16; Mic. vi. 10.

ך, masc. i. q. כ. A prince, Prov. xiv. 28. But see Gram. art. 152. 10.

ך, masc. once, Is. xxiv. 16, i. q. כ, r. כ.

ך, v. pres. כ, once, Job xv. 12.


ך, m. pl. כ, כ, Arab. כ, gravis pondere reas; moribus gravis, dignitate et potentid polliens. Heavy, weighty; a man of weight, a chief, prince, Judg. v. 3; Ps. ii. 2; Prov. xxxi. 4, &c.

ך, masc. constr. כ, pl. constr. כ, fem. כ, constr. כ. Arab. כ, amplus et spasio fuit. Broad, large, extensive, capacious, Gen. xxxiv. 21; Exod. iii. 8; Ps. civ. 25; Is. xxxiii. 21, &c. כ, a man of unlimited desires, Prov. xxiii. 25. כ, Id., Ps. ci. 5. כ, Id., Prov. xxii. 4.

ך, masc. pl. constr. כ, Breadth, extent. Metaph. Plenty, Job xxxvi. 16; xxxviii. 18.

ך, m. aff. כ, (a) Breadth, width, Gen. vi. 15; Exod. xxvi. 16; xxxviii. 1, &c. (b) Extent, expanse, Job xxxvii. 10. (c) כ, Breadth of heart; extent of understanding, 1 Kings v. 9.

ך, v. Was broad, wide; was widened,
enlarged; was opened; see also, above: 1 Sam. ii. 1; 1 Sam. x. 2; Ezek. xlii. 7.

Niph. part. יֶלַע. Enlarged, extended, Is. xxx. 23.


Infin. יָלָע, Amos v. 13.

Imp. יָלָע, fem. יִלָּע, Ps. lxxxi. 11; Is. liv. 2; Mic. i. 16.

Part. יָלָע, Deut. xxxiii. 20.

יָלָע, and יָלָע, fem. aff. יָלָע, plur. יָלָע, aff. יָלָע. Any broad, open, unenclosed place in a town, a square, a street, Gen. xix. 2; Deut. xiii. 16; 2 Chron. xxxiii. 6; Ps. xcvii. 14; Prov. xxxii. 13, &c.

מִסְרֵיכָו, masc. r. מֵרְכָ, Arab. مَرْكُ, misericors. Merciful, an epithet applied only to God, Exod. xxxiv. 6; Deut. iv. 31; Ps. lxxvii. 38, &c.

תִּלַע, and תִּלָּע, m. pl. תִּלָע, f. תִּלָּע, pl. תִּלָּע, r. תִּלָ, A distance, an interval. (b) Distant, in place. Metaph. of God. (c) Out of reach, unattainable. (d) Difficult.


מַעְרָהְוּ, m. aff. מַעְרָה, or מַעְרָה, Keri מַעְרָה, once, Cant. i. 17. LXX. פְּטֹרָוְא. Vulg. laquearia. According to some, Ceiling; others, Rafters. Castell prefers the latter. See מַעְרָה, above.

יָרָהוֹ, dual, m. Arab. יָרָהוֹ, and יָרָהוֹ, mola. A pair of milestones; a mill, Exod. xi. 5; Numb. xi. 8; Deut. xxxiv. 6; Is. lxvii. 2; Jer. xxv. 10.

דָּשֶׁר, Chald. pl. דָּשֶׁר, i. q. דָּשֶׁר, Distant, Ezra vi. 6.

אָגְנָה, f. אָגְנָה, aff. אָגְנָה. Arab. אָגְנָה, agna, ovis. (a) A ewe, Gen. xxxi. 38; xxxii. 14. (b) Any sheep, Cant. vi. 6; Is. liii. 7.

מַעְרָה, m. aff. מַעְרָה. Arab. מַעְרָה, uterus. The womb, Gen. xx. 18; xxix. 31; Job xxxii. 15, &c.

דָּשֶׁר, (a) Id., Gen. xlix. 28; Prov. xxx. 16; Is. xlv. 3; Ezek. xx. 26. (b) A female, Judg. v. 30.

מַעְרָה, m. aff. מַעְרָה, f. according to Bochart, i. q. Arab. מַעְרָה, avis vulturis forma: corvi magnitudine, colo et corpore albo, sed extremis alarum nigra. The aquiline vulture. Vulter percopterus, Linn., Lev. xi. 18; Deut. xiv. 17.


פִּיוֹרָה, pres. פִּיוֹרָה. Constr. immed. it. med. פִּיוֹרָה, Loved, pitied, had mercy on, Exod. xxxiii. 19; Ps. ci. 13; Is. ix. 16, &c.

ינָפָר, aff. יָנָפָר, Ps. ciii. 13; Is. xxx. 18, &c.

Part. יָנָפָר, aff. יָנָפָר, Ps. cxvi. 5; Is. xlix. 10.


דָּשֶׁר, f. dual, חַדֶּשֶׁר, A female, Judg. v. 30.

מַעְרָה, pl. m. constr. מַעְרָה, aff. מַעְרָה. (a) The viscera, considered as the seat of
the affections. (b) Pity, mercy. (a) Gen. xiii. 30; 1 Kings iii. 27. (b) Gen. xiii. 14; Ps. cxlv. 9; Isa. xlvii. 6, &c.

Chald. pl. m. Mercy, Dan. ii. 18.

Tender, merciful, Lam. iv. 10.

m. pl. m. Arab. mollis, tenuesque fuit massa. Syr. m., incubuit, foetit, motutus fuit more avium incubantium. Shook, trembled; but, according to some, melted, became soft, Jer. xxiii. 9. LXX. δεσποτήθη. Vulg. Contremuerunt.

Ph. pres. יָּלָד, Flattered, hovered, Deut. xxxii. 11.

Part. f. יָּלָד, Applied to the Spirit of God moving over the abyss, Gen. i. 2, al. non occ.

v. pres. יָּלָד, Washed, bathing, Ps. lx. 10.

v. pres. יָּלָד, Constr. ab. a. it. immed. it. med. יָּלָד. (a) Washed himself. (b) Washed any part of his body. (c) Washed another. (d) Washed an animal. (e) Washed away impurity. (a) Lev. xiv. 8; xv. 5; xvi. 4, &c. (b) Lev. xiv. 8; xvi. 24; xxii. 6, &c. Metaph. Ps. xxxvi. 6; lixiii. 13. (c) Exod. xxix. 4. (d) Exod. xix. 17; Lev. viii. 21. (e) Is. iv. 4.

Inf. יָּלָד, Gen. xxiv. 32; Exod. xxx. 18, &c.

Imp. יָּלָד, pl. יָּלָד, Gen. xviii. 4; 2 Sam. xi. 8, &c.

Part. f. יָּלָד, pl. יָּלָד, 2 Sam. xi. 2; Cant. v. 12.

Puh. יָּלָד, Pass. of Kal, Prov. xxx. 12; Ezek. xvi. 4.

Hith. יָּלָד, i. q. Kal, (a) Job ix. 30.

f. Washing, a place for washing sheep, Cant. iv. 2; vi. 6.

v. pres. יָּלָד, α. m. Aeth. לָּלָד: discissit, procul abhuit. Syr. מָלָד, longē distare fecit. Constr. med. יָּלָד, it abs. Was distant, kept at a distance, withdrew himself, Exod. xxiii. 7; Job xxi. 16; Prov. xix. 7; Jer. ii. 5, &c.

Inf. יָּלָד, Ps. iii. 5; clii. 12; Ezek. viii. 6.

Imp. f. יָּלָד, pl. יָּלָד, Is. liv. 14; Ezek. xi. 15.

Ph. pres. יָּלָד, Placed or kept at a distance, forsook, Is. vi. 12; xxvi. 15; xxix. 13; Ezek. xliii. 9.

Hiph. יָּלָד, pres. יָּלָד, (a) Caused to be distant, removed to a distance. (b) Went to a distance; fully, יָּלָד יָּלָד יָּלָד. (a) Job xix. 13; Ps. cii. 12; Ezek. xi. 16, &c. (b) Gen. xlv. 4; Judg. xviii. 22; Ps. lv. 8, &c.; Exod. viii. 24.

Inf. יָּלָד, aff. יָּלָד. (a) Joel iv. 6. (b) Gen. xxi. 16; Exod. viii. 28, &c.

Imp. יָּלָד, aff. יָּלָד. (a) Job xi. 14; xiii. 21, &c.

m. pl. aff. יָּלָד, One who withdraws himself, forsakes, Ps. lxxiii. 27.

v. once. Syr. מָלָד, Aph. scaritur fecit. Threw up, emitted as a spring, metaphor. of the heart, Ps. lxxv. 2. לָּלָד הֵמֵרְלָה. Sym., εἰναι ἁμαρτήσας.


m. once, Job viii. 16. Arab. מָלָד, humidus, mollis, recens fuit. Moist, green, fresh.

v. pres. יָּלָד, Was wet, from rain, Job xxiv. 8.

m. once, Jer. xlix. 24. Chald. מָלָד, tremuit, Syr. מָלָד, Id. Trembling. See יָּלָד.

v. once, Job xxxiii. 25. Grew fresh or moist. Compounded of יָּלָד, and יָּלָד, r. יָּלָד.


Ph. pres. יָּלָד, Struck so as to kill, killed, 2 Kings viii. 12; Is. xiii. 18. לָּלָד הָדָם, מָלָד מָלָד מָלָד. Vulg. Elides; intericient.

Puh. יָּלָד, pres. יָּלָד, Pass. of Puh., Is. xiii. 16; Hos. x. 14; xiv. 1; Nah. iii. 10.

m. r. יָּלָד, once, Job xxxii. 11. Watering, irrigation. Contr. for יָּלָד. Gram. art. 73.

m. aff. יָּלָד, יָּלָד, pl. constr. יָּלָד, יָּלָד, it. pl. יָּלָד. Arab. מָלָד, dubitatio. A doubt. (a) A question of right, controversy, suit. (b) A quarrel, strife. (a) Exod. xxiii. 2; Deut. xxi. 5; 2 Sam. xv. 2, &c. (b) Gen. xiii. 7; Judg. xii. 2; Prov. xv. 18, &c.
Infm. יפר, (b) Is. xxxii. 6.

Imp. יִפְרָג, (e) Ps. xxxv. 3.

Part. pl. יִפְרָג, (a) Gen. xiii. 35. (c) Zech. iv. 12.

Hoph. יִפְרָג, pres. יִפְרָה. Was poured out, Cant. i. 3; Jer. xlviii. 11.

נִיְרָם, m. pl. נִיְרָם, f. נִיְרָם, it. נִיְרָת, m. pl. נִיְרָם, f. נִיְרָה. (a) Empty. (b) Hungry. (c) Emptyed, stripped, poor. (d) Unimportant. (e) Worthless, in character. (a) Gen. xxxvii. 24; xli. 27; Judg. vii. 10; Ezek. xxix. 11, &c. (b) Is. xxix. 5. (c) Neh. v. 13. (d) Deut. xxxii. 47. (e) Judg. ix. 4; xi. 3; 2 Chron. xiii. 7, &c.

שְׁפַיתָה, adv. (a) Emptily. (b) Empty-handed, without an offering, present, or property. (c) Without cause. (d) Without effect. (a) Jer. xiv. 3. (b) Gen. xxxi. 42; Exod. iii. 21; xxix. 15; Deut. xv. 13; xvi. 16, &c. (c) Ps. vii. 5; xxv. 3. (d) Is. iv. 11; Jer. l. 9.

רִיבּ, m. aff. ריב, Arab. ٌ, water.

אַרְבּוֹן, m. aff. אַרְבּוֹן, i. q. 1, A friend, Job vi. 27.

אַרְבּוֹנָה, and אַרְבּוֹנָה, twice, 2 Sam. xvii. 19; Prov. xxvii. 22. Aquila and Sym. אַרְבּוֹנָה, אַרְבּוֹנָה, אַרְבּוֹנָה. Arab.はありません, אַרְבּוֹנָה, אַרְבּוֹנָה.

Fregit, committit, וּכְרֵאָס, Res fracta minutas tim. Grain.

וּרְבּ, m. Arab. ٍ, vanus, futilis.

יִרְבּ, Effusa fuit aqua. (a) Empty. (b) An empty, vain thing. (c) In vain. (d) יִרְבּ, Id. (a) Jer. li. 34. (b) Ps. ii. 1; iv. 3; Jer. li. 58; Hab. ii. 13. (c) Ps. lixii. 13; Is. xxx. 7. (d) Lev. xxvi. 16, 20; Is. lxv. 23, &c.


Hiph. יִרְבּ, pres. יִרְבּ, apoc. יִרְבּ. (a) Emptied a vessel. (b) Metaph. Made or left empty. (c) Poured out. (d) Drew a sword. (e) Made ready a spear. (f) Made ready armed men. (a) Jer. xlviii. 12; Hab. i. 17. (c) Eccl. xi. 3. Metaph. Mal. iii. 10. (d) Exod. xv. 9; Lev. xxvi. 33; Ezek. v. 2, &c. (f) Gen. xiv. 14.

וּרְבּ, m. Arab. ٍ, effusa fuit aqua.
ix. 21. 24; x. 16; Josh. xvii. 18; Judg. i. 19; iv. 3, &c.

דָּבָר, v. pres. בָּרָה. Constr. abs. it. med. וּבְ. (a) Rode, on a horse, mule, camel, or ass. (b) Metaph. of God. (a) Numb. xxii. 30; 1 Sam. xxx. 17; 2 Sam. xiii. 29; 1 Kings xiii. 13; Esth. vi. 8, &c. Abs. 1 Kings xviii. 45; 2 Kings ix. 16.

Infin. בָּרָה, 2 Sam. xvi. 2; 2 Kings iv. 24. Imp. בָּרָה, Ps. xlv. 5.

Part. בָּרָה, aff. בָּרָה, f. בָּרָה, pl. בְּרָה, constr. בָּרָה, aff. בָּרָה, Gen. xlix. 17; Judg. x. 4; 1 Sam. xxv. 20, &c. (b) Deut. xxxii. 26; Is. xxvi. 1.


(d) Caused to be ridden. (a). [1] Exod. iv. 20; 1 Kings i. 33; Esth. vi. 9, &c. [2] Gen. xlii. 48; 2 Kings x. 16; 2 Chron. xxxv. 24. [3] Deut. xxxii. 13; Job xx. 22; Is. lviii. 14. (b) 2 Kings ix. 28; xxii. 30. (c) 2 Sam. vi. 3; 2 Kings xiii. 16; 1 Chron. xiii. 7. (d) Hos. x. 11.

Imp. בָּרָה, (c) 2 Kings xiii. 16.

חָבֹּֽר, m. aff. חָבָּר. (a) A rider, horseman. (b) A driver, charioteer. (a) 2 Kings ix. 17. (b) 1 Kings xxii. 34; 2 Chron. xviii. 33.

חָבֹּֽר, m. aff. חָבָּר. What is ridden on, vehicle, chariot, seat, Ps. civ. 3, only.

חָבֹּֽר, and חֲבֹּֽרֹת, m. aff. חָבָּר, &c., pl. aff. חָבְּרֹת, &c. (a) What has been acquired, property, wealth, Gen. xiv. 21, Numb. xvi. 32; 2 Chron. xxxi. 3; Ezra viii. 21, &c.

חָבֹּֽרָּה, m. r. חָבָּרָה. Running to and fro as a busybody, meddled; slander, Lev. xix. 16; Prov. xi. 13; xx. 19; Jer. vi. 28; ix. 3; Ezek. xxii. 9.


Metaph. Was timid, gentle, of the heart or of words, Deut. xx. 3; 2 Kings xxii. 19; Ps. lv. 22; Is. vii. 4; Jer. li. 46.

Puh. חָבָּרָה. Was softened, Is. i. 7.

Hiph. חָבָּרָה. Rendered timid, Job xxiii. 16.

חָבָּרָה, v. only in part. חָבָּרָה, f. חָבָּרָה, aff.

Cogn. גָּלָּל. Arab. גָּלָּל, percussit pede.

חָטֵּֽף, via. Went to and fro, travelled, pec. as a merchant. Part. A merchant, 1 Kings x. 15; Cant. iii. 6; Ezek. xxvii. 3. 15. 23, &c.

חָטֵּֽף, f. aff. חָטָּף, חָטָּף. Merchandise, Ezek. xxvi. 12; xxviii. 5. 16. 18.

חָטַּֽץ, v. pres. חָטַּֽץ. Tied, fastened, Exod. xxviii. 28; xxxix. 21, only. Arab. חָטַּֽץ, constrinxit vinculo חָטַּֽץ, appellato.

חָטַּֽץ, m. pl. חָטָּֽץ. Entangled, rugged places, Is. xl. 4.

חָטַּֽץ, m. pl. constr. חָטַּֽץ. Combinations, artifices, Ps. xxxi. 21.

חָטַּֽץ, v. constr. immed. Acquired, gained, Gen. xii. 5; xxx. 18; xxxvi. 6; xxxvi. 6, al. non occ.

חָטַּֽץ, m. Arab. חָטַּֽץ, cursor celer.

חָטַּֽץ, cucurrit. Syr. חָטַּֽץ, equus. Running; a swift species of horse, a post horse, 1 Kings iv. 28; Esth. viii. 10. 14; Mic. i. 13.

חָטַּֽץ, see חָטַּֽץ.

חָטַּֽץ, see חָטַּֽץ.

חָטַּֽץ, f. aff. חָטַּֽץ, pl. aff. חָטַּֽץ, r. חָטַּֽץ. A high place, pec. a high place used for idolatrous purposes, Ezek. xxi. 31. 39.

חָטַּֽץ, v. constr. immed. Arab. חָטַּֽץ, jecit, projectit. Syr. חָטַּֽץ, Id. (a) Threw.

(b) Shot with a bow. (a) Exod. xv. 21.

Part. constr. חָטַּֽץ, pl. constr. חָטַּֽץ. (b) Ps. lxxviii. 9; Jer. iv. 29.

Pih. חָטַּֽץ. Probably Tripped up, hence deceived, Gen. xxix. 25; 1 Sam. xix. 17; Prov. xxxvi. 19, &c.

Puh. חָטַּֽץ, for חָטַּֽץ. Was thrown or lifted up. Cogn. חָטַּֽץ, Job xxiv. 24.

Infin. aff. חָטַּֽץ, 1 Chron. xii. 17.

חָטַּֽץ, and חָטַּֽץ, v. Chald. pret. חָטַּֽץ, חָטַּֽץ. Id. (a) Threw, Dan. iii. 24; vi. 17.

(b) Imposed tribute.

Infin.חָטַּֽץ, (a) Dan. iii. 20; (b) Ezra vii. 24.
Pass. (a) Were thrown, Dan. iii. 21. (b) Were placed, Dan. vii. 9.

Ithpe. pres. וָנַּת, וְנַתֵּן, Was thrown, Dan. iii. 6. 15.

ןָּרוֹע, teredo. A worm, worms, Exod. xvi. 24; Job vii. 5; xxxiv. 20, &c.

ןָּר, m. pl. נִדְרוּ, constr. נִדְרֵנִים. Arab. נָר, malum punicum. A pomegranate, [1] The tree, 1 Sam. xiv. 2; Cant. vi. 11; Joel i. 12, &c. [2] The fruit, Num. xiii. 23; Cant. iv. 3. [3] An artificial imitation of the fruit, Exod. xxviii. 33, 34; xxxix. 26, &c.

רָע, f. aff. וְרָעָה, r. רע. Height, pile, heap, of dead bodies, Ezek. xxxii. 5.

ךָּר, m. pl. וּךְרִים, aff. וּךְרְיָה. Arab.ךָּר, lancea quâ utuntur ad percipientiam, non ad coniiciendum. A spear, Numb. xxvii. 1; 1 Kings xviii. 28; Neh. iv. 7, &c.

ךְָּר, f. r. גֶּר. (a) Deceit. (b) Hanging loose, negligence. Comp. Arab.ךְָּר.

ךְָּר, VI. Laxa, remissa fuit res. (a) Job xiii. 7; xxvii. 4; Ps. lxxxii. 2, &c. (b) Prov. xii. 24; xix. 15. The phrase כָּרָּה, Ps. lxxviii. 57, and Hos. vii. 16, has been variously interpreted: a deceitful bow, one whose faulty construction prevents the arrow from doing execution; hence termed deceitful. See my note on Job xx. 24.

ךְָּר, plur. כְּרִים, once, Esth. viii. 10.

ךְָּר, Arab. כָּר, equa. A mare. כָּרָה, the offspring of mares.

ךְָּר, v. i. q. סָר. Niph. pres. כָּרָה, and סָר. Was raised, Ezek. x. 15. 17. 19.

Imp. סָרְנָה. Remove yourselves, Num. xvii. 10.

ךְָּר, v. pres. apoc. סָרָה. See כָּר. Became putrid, Exod. xvi. 20, only.

ךְָּר, v. pres. כָּרָה. Constr. immed. Trampled down or, trod on, walked in, Ps. xci. 13; Is. lxiii. 3; Mic. v. 7, &c.

Infin. כָּר, Is. i. 12.

Imp. f. סָרָה, Nah. iii. 14.

Part. כָּר, One that tramples down; an oppressor, Is. xvi. 4.

Niph. pres. כסָרָה, Pass., Is. xxviii. 3.

ךָּר, v. pres. כָּרָה. Constr. immed. it. med. כָּרָה, id., Gen. ix. 2; Lev. xx. 25; Ps. civ. 20.

Part. כָּר, f. כָּרָה, Gen. i. 21; vii. 8; Ps. lxix. 35, &c.

ךְָּר, masc. A generic term including reptiles, and all the smaller land animals, Gen. i. 24, 25; vi. 7; Ps. cxlviii. 10, &c. Used once of water animals, Ps. civ. 25.

ךְָּר, m. pl. constr. כְּרָי, כְּרי. Singing; a song, Ps. xxxii. 7.

ךְָּר, v. pres. כָּרָה, Cogn. כָּר. Rung, rattled, Job xxxix. 23, only.

ךְָּר, fem. aff. כָּרֶה, כָּרֶה, r. כָּר. (a) Singing, a shout of joy. (b) A shout or cry of any kind. (c) A cry for help. (a) 2 Chron. xx. 22; Ps. xxxv. 6; xlii. 5; xlvi. 2; Prov. xi. 10, &c. (b) 1 Kings xxii. 36. (c) 1 Kings viii. 28; Ps. xvii. 1; lii. 2; xcviii. 3, &c.

ךְָּר, v. pres. כָּרֲו, once, כָּרְו, Prov. xxix. 6.

Constr. abs. Arab. כָּר, vociferatus fuit, clamorem edidit; ejulavi; sonuit arcus. (a) Sung. (b) Shouted, in surprise or admiration. (c) Called out in invitation. (d) Cried out for help. (a) Ps. xxxv. 27; Prov. xix. 6; Is. xxxv. 6, &c. (b) Lev. ix. 24. (c) Prov. i. 20; viii. 3.

Infin. כָּר, Job xxxvii. 7. Imp. f. כָּר, pl. כָּרָה, Is. xii. 6; xliv. 23, &c. (d) Lam. ii. 19.

ךְָּר, pres. כָּרָה. Intens. of Kal. (a) Sung, shouted, rejoiced. (b) Sung of, celebrated, constr. immed. (a) Ps. lxix. 8; Jer. xxxii. 12; li. 48, &c. (b) Ps. li. 16; lix. 16.

Infin. כָּרָה, Ps. cxxxii. 16; Is. xxxv. 2. Imp. f. כָּרְנָה, Ps. cxxxii. 1, &c.

Puh. pres. כָּרָה. Pass. of Puh. There shall be singing, Is. xvi. 10.

חָר, pres. כָּרָה. (a) Caused to sing or rejoice. (b) Shouted, rejoiced. (a) Job xxix. 13; Ps. lxv. 9.

Imp. f. כָּרְנָה, (b) Deut. cxxii. 43; Ps. cxxii. 11; lxxxi. 2.

Hith. part. כָּרָה. Shouted, rejoiced, Ps. lxxviii. 65.

Singing, rejoicing, Job iii. 7; xx. 5; Ps. lxiii. 6; c. 2.

Sprinkling; a drop, Cant. v. 2, only.

Fractures, Amos vi. 11, only.

Zureh, m. pl. זֶרֶה, זֶרֶה, r. מָצָה. Sprinkled. Ezek. xlvii. 14, only.

and הַזָּרִים, masc. pl. הַזָּרִים, constr. הָזַרְוִּים, f. הָזַרְוָה, pl. הָזַרְוֹת, r. מָצָה. Evil, bad, wrong. (a) Wicked. (b) Fatal, deadly. (c) Calamitous. (d) Disagreeable, painful. (e) Offensive, displeasing: fully, מַזָּרָה. (f) Sad. (g) Ill favoured. (h) Envious, [1] Of the eye. [2] מַזָּרָה, Of a person. (k) Wickedness. (l) Harm, injury, calamity. (a) Gen. vi. 5; xiiil. 13; Ps. ci. 4; excl. 2, &c. (b) Gen. xxxvi. 20. 33; Lev. xxvi. 6; Ezek. xiv. 14, &c. (c) Gen. xlvi. 9; 1 Kings v. 4; Jer. ii. 19, &c. (d) Deut. xxvii. 35. 59; Job ii. 10. 17, &c. (e) Gen. xxxii. 24; Ex. li. 17; Gen. xxvii. 7; Num. xxii. 34; Josh. xxiv. 15, &c. (f) Gen. xlii. 7; Neh. ii. 1, 2. (g) Gen. xliii. 21. (h) [1] Deut. xv. 9. [2] Prov. xxvi. 6; xxvii. 22. (k) Neh. ix. 28; Ps. vii. 10; Hab. ii. 9, &c. (l) Gen. xlvi. 16; Ps. xli. 6; Zeph. iii. 15.


נִנְוַס, m. aff. בָּנָו, r. נוֹס. Shouting, crying out, Exod. xxxviii. 17; Mic. iv. 9.

נְסִירַנ, m. aff. בְּנִיר, נְנוֹר, pl. aff. נוֹרֵים. Syr. נוֹרַה, voluit. Will, desire, Job xxxvi. 33; Ps. cxxxi. 2. 17.

נְאָשָׁא, masc. aff. נָשָׁא, נָשָׁא, וֹאָשָׁא, וֹאָשָׁא, pl. נְאָשָׁא, constr. נְאָשָׁא, aff. נָשָׁא, &c. r. נוֹרַה. (a) A companion, friend. (b) A neighbour. (c) Phr. מַשָּׁא — וֹאָשָׁא, each—his companion, i. e. each other. (a) Gen. xxxviii. 12; 2 Sam. xiii. 3; 1 Chron. xxvii. 33; Prov. xvii. 17, &c. (b) Exod. xx. 17; Lev. xix. 13; Deut. xxviii. 25, &c. (c) Gen. xi. 3. 7; xlii. 33; Exod. xi. 2, &c. Of inanimate things, Gen. xv. 10.

נָעֲרָה, masc. aff. נָעֲרָה. Arab. נַעֲרָה, voluit, expeditivit. אֶתָּן: everitt. (a) Hunger. (b) Famine. (a) Deut. xxviii. 48; Jer. xiv. 18; Lam. iv. 9, &c. (b) Gen. xii. 10; xxxvi. 1; xlii. 27, &c.

נָעֲרָה, m. pl. נָעֲרָה, masc. נָעֲרָה. Hungry, famishing, 2 Sam. xviii. 29; 2 Kings vii. 12; Ps. civi. 9; Is. xxxiii. 6, &c.

נָעֲרַב, v. pret. pl. in pause, נָעְרִיב, pres. נָעֲרִיב. Constr. abs. it. med. וְנָעֲרִיב. (a) Was hungry. (b) Hungered for, was famished through want of. (c) Suffered from famine. (a) Ps. xxxiv. 11; Is. vii. 21; xxxv. 13, &c. (b) Jer. xiiii. 14. (c) Gen. xlii. 55.

נָעֲרָה, v. pret. נָעְרִיב, pres. נָעֲרִיב. Allowed or caused to suffer hunger, Deut. viii. 3; Prov. x. 3.

נָעֲרָה, masc. constr. נָעֲרָה. Hunger, famine, Gen. xliii. 19. 33; Ps. xxvii. 19.

נָעֲרָה, m. and נָעֲרָה, fem. אֶתָּן. אָקָת: tremuit. Arab. נָעֲרָה, voluit; נָעֲרָה, corruptus tremore fuit. Trembling, awe, Exod. xv. 15; Job iv. 14; Ps. ii. 11; Is. xxxii. 14, &c.

נָעֲרַב, v. pres. נָעְרַב, pres. נָעֲרַב. Trembled, Ps. civ. 33.

נָעֲרַב, v. pres. נָעֲרַב, pres. נָעֲרַב. Constr. abs. it. immed. Arab. נָעֲרִיב; pavit; pastum duxit; rezixit. (a) Fed, of cattle. (b) Metaph. Of a nation. (c) Consumed. (d) Devastated. (e) Fed on, delighted in. (f) Associated with. (g) Fed cattle. (h) Metaph. Governed, directed, guarded, provided for a people. (k) Afforded food to, nourished. (l) For נָעֲרַב. Injured, oppressed. (a) Exod. xxxiv. 3; Is. v. 17; xvii. 10, &c. (b) Is. xiv. 3; Jer. l. 19; Mic. vii. 14, &c. (c) Ps. xlii. 15; Jer. xxii. 22. (d) Mic. v. 6. (e) Prov. xv. 14; Is. xliii. 20; Hos. xii. 2. (g) Gen. xxxi. 31; Is. lxi. 5; Jer. vi. 3, &c. (h) 2 Sam. v. 2; Jer. iii. 15; Ezek. xxxiv. 13. 23; Mic. v. 4, &c. (k) Hos. ix. 2.
Infin. נֶשֶׁב, aff. נֶשֶׂב, Gen. xxxvi. 24; xxxvii. 12, &c.

Imp. נֶשֶׁב, fem. נֶשֶׁב, pl. נֶשַּׁב, Gen. xxix. 7; Cant. i. 8; Mic. vii. 14, &c.


Pih. נֶשֶׂב. Became a companion, Judg. xiv. 20.

High. pres. aff. נֶשֶׂב. Caused to feed, metaphor, ruled, Ps. lxxvii. 72.


נַשֲּׂב, fem. constr. נַשָּׂב, aff. נַשֶּׂב, &c., pl. נַשֶּׁבְּלָה, r. נַשְּׂבֵל. (a) Eevil, injury, mischief, calamity. (b) Wrong, wickedness. (a) Gen. xxvi. 29; xlviii. 4; Exod. x. 10; Deut. xxxi. 17, &c. (b) Gen. vi. 5; Judg. xi. 27; 1 Sam. xxv. 12; xxix. 6, &c.

נַשְּׂב, masc. r. נַשָּׁב, i. q. נַשָּׁב. A friend, 2 Sam. xv. 37; xvi. 16; 1 Kings iv. 5.

נַשָּׂב, f. pl. aff. נַשָּׂב, נַשּׁבֶּה, fem. of last. A female friend or companion, Judg. xi. 37, 38; Ps. xlv. 15.

נַשָּׂב, fem. r. נַשָּׂב. Breaking, Prov. xxv. 19; Is. xxiv. 19.

נַשְּׂב, f. aff. נַשְּׂב, fem. of נָשִּׁב. (a) A companion, friend, neighbour, Exod. xi. 2; Esth. i. 19; Is. xxxiv. 15, 16; Jer. ix. 19. (b) נַשָּׂב, Eccl. i. 14; ii. 11; iv. 4, &c. According to some, Feeding on the wind, i. e. emptiness: so Aquila and Theod. vouv αὐνέου. Symm. βοσκεσθε αὐνέου. Others, comparing the Chald. נַשָּׁב, i. q. Heb. נָשָׁב, Wish for, delight in the wind. So LXX. προαιρεσ πνευματος. Vulg. afficito spiritus: as if from נָשָׁב.

נַשָּׂב, Chald. fem. r. נִשָּׁב, voluit. Wish, will, Ezr. v. 17; vii. 18.

נָשָׁב, m. r. נָשָׁב. Pasture, 1 Kings v. 3, only.

נָשָׁב, m. i. q. נִשָּׁב, r. נָשָׁב. A shepherd, Is. xxxviii. 12; Zech. xi. 17.

נָשָׂב, f. aff. נָשָׂב, i. q. נָשָׂב. A female companion, friend, Cant. i. 9; ii. 2; iv. 7, &c.

רָשָׁב, m. i. q. רָשָׁב. Desire, pursuit, Eccl. i. 17; ii. 22; iv. 16, only.

רָשָׁב, Chald. m. pl. constr. רָשַׁב, aff. רָשֵׂב, רָשָׁב, r. רָשָׁב. Desire, purpose, thought, Dan. ii. 29; iv. 16; v. 10, &c.

רָשָׁב, m. Syr. רָשָׁב, timuit, tremuit; commotio, tremor. Arab. رُشِّب, percussit, ferriit gladio; رَضُّ, species velli.

רָשָׁב, f. Trembling, giddiness, Zech. xii. 2. (b) Pl. רָשִׁים, Veils, Is. iii. 15.

רַשָּׁב, v. Hoph. in pause, רַשָּׁב. Were shaken, thrown, of spears, javelins, Nah. ii. 4.

רַשָּׁב, masc. aff. רַשָּׁב. Syr. רָשָׁב, tonuit. Ethpe. Irratus est; פָּשַׁב, tonitu.

רַשָּׁב, v. רַשָּׁב, pres. רַשָּׁב. Thundered.

רַשָּׁב, (a) Metaph. Resounded, roared, of the sea. (b) Was disturbed, excited. (a) 1 Chron. xvi. 32; Ps. xcvii. 11; xxvii. 7. (b) Ezek. xxvii. 35.

רָשָׁב, pres. רָשָׁב. (a) Caused thunder, thundered. (b) Caused anger or vexation. (a) 1 Sam. ii. 10; vii. 10; Job xxxix. 4; Ps. xxix. 3, &c.

Infin. aff. רַשָּׁב, r. 1 Sam. i. 6.

רָשָׁב, f. Rage, scorn, Job xxxix. 19. See the note.

רָשָׁב, masc. pl. רָשִׁים, fem. רָשִׁים. (a) Flourishing, [1] Of a tree. [2] Of a branch. [3] Of leaves. (b) Metaph. of persons, prosperous. (c) Probably surrounded by foliage. (d) רָשִׁים, either, with fresh oil, or with the oil of the prosperous. (a), [1] Deut. xii. 20; 1 Kings xvi. 4; Jer. xi. 16, &c. [2] Jer. xvii. 8. [3] Job xv. 32. (b) Ps. ccxi. 15; Dan. iv. 1. (c) Cant. i. 16. (d) Ps. ccxi. 11.

רָשָׁב, v. I. Was evil, bad, wrong. See רָשָׁב.

Hiph. רָשָׁב, pres. רָשָׁב, רָשָׁב. Constr. abs. it. med. רָשָׁב, רָשָׁב. (a) Did evil. (b) Did evil to, treated ill, afflicted. (a) 2 Kings xxi. 11; 1 Chron. xxii. 17; Ps. lxiv. 3, &c. (b) Med. רָשָׁב, Num. xvi. 15; Deut. xxvi. 6.
Hiph. וֹשֵׁב, pres. aff. שָׁבָב. Cause of Kal. (a) Caused to tremble, shook. (b) Either, Caused to rush on so as to make the earth tremble, or filled with restless eagerness. (a) Ps. lx. 4; Ezek. xxxi. 16; Hag. ii. 7. (b) Job xxxix. 20. But see the note.

Part וֹשֵׁב, Is. xiv. 16; Hag. ii. 6. 20.

שְׁבָב, v. pres. שָׁבָב. Constr. immed. it.

Part וֹשֵׁב, pl. שָׁבָו. Doing evil; an evildoer, Job viii. 20; Prov. xvii. 4.

II. Pret. וֹשֵׁב, pres. וֹשֵׁב. Syr. וֹשֵׁב, fregit. Cogn. וֹשֵׁב. Constr. immed. (a) Broke, broke to pieces. (b) Crushed. (a) Jer. ii. 16; xii. 16; xv. 12. (b) Job xxxix. 24; Mic. v. 5.

Niph. pres. וֹשֵׁב. Pass. of Kal. Was broken, broken to pieces; was ruined, Prov. xi. 15; xiii. 20.

Hith. 되ַשְׁבָב, Id., Is. xxv. 19.

Infin. 되ַשְׁבָב, Prov. xviii. 24.

שְׁבָב, Chald. v. pres. שָׁבָב, Id., Dan. ii. 40.

Pah. part. וֹשֵׁב, Id., Ibid.

שְׁבָב, v. pres. שָׁבָב. Arab. ﻬﻮﺷِب, ﻫْﻮَشِب, ﻫُوْشِب, fluxit sanguis; abundavit uter. Flowed, overflowed; let drop, Job xxxvi. 28; Ps. lxv. 12, 13; Prov. iii. 20.

Hiph. Imp. pl. שָׁבְבִי, Id., Is. xlv. 8.

שְׁבָב, v. pres. שָׁבָב, i. q. וֹשֵׁב, and וֹשֵׁב. Crushed; overpowered, oppressed, Exod. xv. 6; Judg. x. 8.

שְׁבָב, m. Arab. ﻫْﻮُسَب, ﻫُوْسَب, tremedit; ﺖَرْمَحُ, tremens; alacris. (a) Shaking, trembling. (b) An earthquake. (c) The rumbling of wheels. (d) Either, The rattling of a horse's hoofs, or his restless eagerness in rushing to battle. (e) Any loud noise, tumult. (f) The rattling of a spear.

(a) Ezek. xii. 18; xxxviii. 19. (b) 1 Kings xix. 11; Is. xxi. 6; Amos i. 1; Zech. xiv. 5. (c) Jer. xlvii. 3; Ezek. iii. 12, 13; xxxvii. 7; Nah. iii. 2. (d) Job xxxix. 24. (e) Job xlii. 21.


Part pl. וֹשְׁבֵי, Jer. iv. 24.

Niph. וֹשְׁבֲנָה, Id. [1] Jer. l. 46.
suffocavit, sustentavit. Cogn. רַעַת, רַעַת. Supported, rested himself, Job xli. 22; the construction being/wp. יָפַת יָפַת. He sustains himself upon the pointed things as upon mine.

Imp. pl. aff. יָפַת. (b) Cant. ii. 5.

לֹא נָדָמָה, lazavit. Aph. diminis. Sunk down from weakness or decay. (a) Hung down, of the hands. (b) The day declined. (c) Fuel sunk down in the fire. (d) Anger diminished, gave way. (e) Became weak, dispirited. (f) Desisted. (a) 2 Sam. iv. 1; Jer. vi. 24; Ezek. xxxii. 12, &c. (b) Judg. xix. 9. (c) Is. v. 24. (d) Judg. viii. 3. (e) Jer. xlii. 24. (f) Exod. iv. 26; Neh. vi. 9.

Niph. part. pl. יָפַת. Become idle, or rather, unemployed, Exod. v. 17. LXX. σκολτοσων. Vulg. vacant.

Pih. יָפַת, pres. יָפַת. (a) Allowed to hang down. (b) Rendered weak. (a) Ezek. i. 24, 25.

Part. יָפַת, for יָפַת, pl. יָפַת. (b) Ezra iv. 4; Jer. xxxviii. 4.

Hiph. pres. יָפַת, apoc. יָפַת. Constr. abs. it. immed. it. med. יָפַת. (a) Withheld or withdrew the hands, either in helping or punishing. (b) Gave up, ceased to support. (c) Let go. (d) Withheld the hands from, left undisturbed. (e) Ceased from. (f) Ceased, abs. (a) Josh. x. 6. (b) Deut. iv. 31; Josh. i. 5; Ps. cxxxviii. 8, &c. (c) Job xxvii. 6; Prov. iv. 13; Cant. iii. 4. (d) Job vii. 19. (e) Neh. vi. 3.

Imp. יָפַת, יָפַת, pl. יָפַת. (a) 2 Sam. xxiv. 16; 1 Chron. xxi. 15. (d) Deut. ix. 14; Judg. xi. 37, &c. (e) Ps. xxxvii. 8; (f) 1 Sam. xv. 16; Ps. xli. 11.

Hith. יָפָת. Relaxed himself, was slothful, Prov. xxiv. 10.

Part. יָפָת, pl. יָפָת, Josh. xviii. 3; Prov. xviii. 9.

II. For יָפָת, which see. Pres. יָפָת, Job v. 18.

Imp. יָפָת, Ps. ix. 4.

Niph. יָפָת, pres. יָפָת, 2 Kings ii. 22; Jer. ii. 9.

Infin. יָפָת, Jer. xix. 11.

Pih. pres. יָפָת, Jer. viii. 11.

רַעַת, m. constr. רַעַת, f. pl. רַעַת. Weak, [1] Of a nation, Num. xiii. 18. [2] Of the hands, 2 Sam. xvii. 2; Job iv. 3; Is. xxxiv. 3.

רַעַת, f. aff. יָפָת, r. אָ. A support. Probably the sides and back of the chariot, throne, Cant. iii. 10, only. LXX. ὀστελων. Vulg. Reclinatorium.

רַעַת, m. r. אָ. Weakness, Jer. xvii. 3, only.

רָפָת, and וַיָּרָפָת, pres. יָרָפָת. Arab. רָפָת, pede percussit. Cogn. רָפָת. Trampled, trampled down, Ezek. xxxii. 2; xxxiv. 18.


Hith. Submitted, humbled himself.

Imp. יָרָפָת, Prov. vii. 3.

Part. יָרָפָת, Ps. lxxvii. 31.

רָפָת, Chald. v. יָרָפָת, Id., Dan. vii. 7, only.

רָפָת, pl. f. once, 2 Chron. ii. 15, i. q., רָפָת, 1 Kings v. 23, Floats, rafts. The etymology is uncertain.

רָפָת, v. Kal non occ. Arab. רָפָת, juisit, favit. רָפָת, cubitus. VIII.

Innixus fuit. Probably Assisted, supported. Hith. part. f. יָרָפָת. Supporting herself, leaning, Cant. viii. 5, only.

רָפָת, see יָרָפָת.

רָפָת, m. once, Is. lvii. 20, apparently nearly synonymous with רָפָת, Mud. The LXX. omit the clause. Vulg. conculationem.

רָפָת, pl. m. once, Hab. iii. 17. Arab. רָפָת, stramen. Stalls for oxen. LXX. φοῖνις. Vulg. praesepibus.
or being approved. (b) An object of approbation. (c) Will, pleasure, choice. [1] The feeling. [2] The object. (d) Uncontrolled will, violence. (e) Enjoyment. (a) Lev. i. 3; Ps. v. 13; lxix. 14; Prov. viii. 35, &c. Phrr. הָעִבָּד, Ps. lxix. 14; Is. xlix. 8; — כֹּל, Is. lxvii. 5; — כֹּל, Is. lix. 2. (b) Prov. xi. 1; xv. 8. (c), (1) Lev. xix. 5; Neh. ix. 24; Dan. viii. 4, &c. [2] Ezra x. 11; Ps. x. 9; cxviii. 10; cxlv. 19. Phrr. הָעִבָּד. (d) Gen. xlvii. 6. (e) Deut. xxxiii. 23; Ps. cxv. 16.

רָעָהָן, m. Arab. רָעָהָן, and contudit, confregit. (a) Crushing. (b) Killing, slaughter. (a) Metaph. Ps. xlii. 11: where, lxx. κατακτάσθησα. Aquila, φονεύσαι. Symm. φαγαύρ. Vulg. confringuntur. (b) Ezek. xxii. 27.

רָעִית, v. pres. רָעִית. Constr. immed. it. med. רָעִית, רָעִית. Arab. רָעִית, וָרָעִית. r. רָעִית, vicit placendo. habuit; n. a. רָעִית. (a) Approved of, took pleasure in. (b) Received favourably an offering or a person. (c) Loved. (d) Fulfilled. (e) Associated with, constr. med. רָעִית. (f) Was received favourably, med. רָעִית. (a) 1 Chron. xxviii. 4; Ps. cxlvii. 10; Eccl. ix. 7, &c. (b) Gen. xxxiii. 10; 2 Chron. x. 7; Jer. xiv. 10; Hos. viii. 13, &c. (c) Ps. xliv. 4; cix. 15; Is. xlii. 1, &c. (d) Lev. xxvi. 34. 41. 43; 2 Chron. xxvii. 21; Job xiv. 6. (e) Ps. l. 18; but lxx. ἀόρατος αὐτός, and Vulg. currebas, reading רָעִית for רָעִית.

Infin. רָעָה, aff. רָעָה, רָעָה. (f) Job xxxiv. 9; 1 Chron. xxviii. 3; Ps. lxvii. 8; Prov. xvi. 7.

Imp. רָעִית, Ps. xl. 14; cxiv. 108.

Part. רָעִית, aff. רָעִית, Ps. cxlvii. 11; cxlix. 4; Jer. xiv. 12.

Part. pass. רָעִית, constr. רָעִית, Deut. xxxiii. 24; Esth. x. 3.

Niph. רָעִית, pres. רָעִית. Pass. of Kal, signn. (b) Lev. i. 4; vii. 18; xix. 7, &c. (d) Is. xlii. 2.

Pih. pres. רָעִית. Gave satisfaction to, by restitution, Job xx. 10.

Hiph. רָעִית (for רָעִית, which is the reading of the Sam.), i. q. Kal (d) Lev. xxvi. 34.

Hith. pres. רָעִית. Made himself acceptable, 1 Sam. xxix. 4.

רָעִית, m. constr. רָעִית, aff. רָעִית, &c. (a) Approbation, favour, whether approving

or being approved. (b) An object of approbation. (c) Will, pleasure, choice. [1] The feeling. [2] The object. (d) Uncontrolled will, violence. (e) Enjoyment. (a) Lev. i. 3; Ps. v. 13; lxix. 14; Prov. viii. 35, &c. Phrr. הָעִבָּד, Ps. lxix. 14; Is. xlix. 8; — כֹּל, Is. lxvii. 5; — כֹּל, Is. lix. 2. (b) Prov. xi. 1; xv. 8. (c), (1) Lev. xix. 5; Neh. ix. 24; Dan. viii. 4, &c. [2] Ezra x. 11; Ps. x. 9; cxviii. 10; cxlv. 19. Phrr. הָעִבָּד. (d) Gen. xlvii. 6. (e) Deut. xxxiii. 23; Ps. cxv. 16.

רָעִית, m. Arab. רָעִית, and contudit, confregit. (a) Crushing. (b) Killing, slaughter. (a) Metaph. Ps. xlii. 11: where, lxx. κατακτάσθησα. Aquila, φονεύσαι. Symm. φαγαύρ. Vulg. confringuntur. (b) Ezek. xxii. 27.

רָעִית, v. pres. רָעִית. Constr. immed. it. med. רָעִית, רָעִית. Arab. רָעִית, וָרָעִית. r. רָעִית, vicit placendo. habuit; n. a. רָעִית. (a) Approved of, took pleasure in. (b) Received favourably an offering or a person. (c) Loved. (d) Fulfilled. (e) Associated with, constr. med. רָעִית. (f) Was received favourably, med. רָעִית. (a) 1 Chron. xxviii. 4; Ps. cxlvii. 10; Eccl. ix. 7, &c. (b) Gen. xxxiii. 10; 2 Chron. x. 7; Jer. xiv. 10; Hos. viii. 13, &c. (c) Ps. xliv. 4; cix. 15; Is. xlii. 1, &c. (d) Lev. xxvi. 34. 41. 43; 2 Chron. xxvii. 21; Job xiv. 6. (e) Ps. l. 18; but lxx. ἀόρατος αὐτός, and Vulg. currebas, reading רָעִית for רָעִית.

Infin. רָעָה, aff. רָעָה, רָעָה. (f) Job xxxiv. 9; 1 Chron. xxviii. 3; Ps. lxvii. 8; Prov. xvi. 7.

Imp. רָעִית, Ps. xl. 14; cxiv. 108.

Part. רָעִית, aff. רָעִית, Ps. cxlvii. 11; cxlix. 4; Jer. xiv. 12.

Part. pass. רָעִית, constr. רָעִית, Deut. xxxiii. 24; Esth. x. 3.

Niph. רָעִית, pres. רָעִית. Pass. of Kal, signn. (b) Lev. i. 4; vii. 18; xix. 7, &c. (d) Is. xlii. 2.

Pih. pres. רָעִית. Gave satisfaction to, by restitution, Job xx. 10.

Hiph. רָעִית (for רָעִית, which is the reading of the Sam.), i. q. Kal (d) Lev. xxvi. 34.

Hith. pres. רָעִית. Made himself acceptable, 1 Sam. xxix. 4.
Arab.  groundwork. Covered, overlaid, Cant. iii. 10, only.

וּרָדִי, f. constr. וּרְדָּשׁ. (a) A burning coal. (b) A pavement, floor. (a) Is. vi. 6. (b) 2 Chron. vii. 3; Esth. i. 6; Ezek. xl. 17, 18; xlii. 3.

וַלַּיְבָה, v. pret. וַלָּיָּה, pres. וּלָּיָּה, וּלָּיָּה. Constr. immed. it. med. וּלְיָּה. Arab. וּלָּיָּה, וּלָּיָּה, וּלָּיָּה. (b) Metaph. Oppressed. (c) Intrans. Became broken, burst. (d) Metaph. Relaxed himself. (b) 1 Sam. xii. 3, 4. (c) Excl. xii. 6. (d) Is. xlii. 3.

Part. pl. f. וַלָּיָּה, (b) Amos iv. 1.

Part. pass. וַלָּיָּה, constr. וַלָּיָּה, pl. וֲלָיָּה. (a) 2 Kings xviii. 21; Is. xxxvi. 6; xlii. 3. (b) Deut. xxviii. 33; Is. lviii. 6; Hos. v. 10. Niph. וַלּוֹ, pres. וַלּוֹ. Pass. of Kal sign. (a) Excl. xii. 6; Ezek. xxix. 7.

Pih. וַלְּפָּעַס, pres. וַלְּפָּעַס, and I. q. Kal sign. (a) Ps. lxiv. 14. (b) Judg. x. 8; 2 Chron. xvi. 10; Job xx. 19.


Hith. pres. וַלְּפָּעַס. Struggled together, Gen. xxv. 22. xxix. וַלְּפָּעַס. Vulg. Col.-


salit, subsitiit pres. lettiti. Leaped, danced, of persons, animals, and inanimate things, Ps. xxiv. 4. 6.

Infin. וּרֲדָּשׁ, Eccl. iii. 4.

Pih. pres. וּרְדָּשׁ, i. q. Kal, Job xxi. 11; Is. xiii. 21; Joel ii. 5.

Part. וּרְדָּשׁ, f. וּרְדָּשׁ, 1 Chron. xv. 29; Nah. iii. 2.

Hiph. pres. aff. וּרְדָּשׁ, causat. of Kal, Ps. xxix. 6.

נִיָּה, f. aff. נִיָּה, נִיָּה, r. נָיָּה. (a) The temple, of the head. (b) Probably the cheek. (a) Judg. iv. 21, 22; v. 26. (b) Cant. iv. 3; vi. 7.

נִיָּה, m. cogn. נִיָּה, bene curavit ac recte administravit opes. רֶנְגָּחִי, mercator.

Careful preparation of any composition for use or sale; pec. spicing or perfuming, Cant. viii. 2.


Part. נִיָּה, pl. constr. נִיָּה. A compounder, apothecary, perfumer, Exod. xxx. 35; xxxvii. 29; 1 Chron. ix. 30; Eccl. x. 1.


נִיָּה, m. pl. נִיָּה, f. pl. נִיָּה. An apothecary, perfumer, 1 Sam. viii. 13; Neh. iii. 8.

נִיָּה, m. An ointment, Exod. xxx. 25. 35.

נִיָּה, pl. m. aff. נִיָּה. Ointments, perfumes, Is. lvii. 9.

נִיָּה, m. constr. נִיָּה, see נִיָּה. Any thing stretched or spread out. (a) The expanse of heaven, the atmosphere, sky. (b) A canopy. (a) Gen. i. 6—8. 14. 20; Ps. xix. 2; cl. 1; Dan. xii. 3. (b) Ezek. i. 22—26; x. 1.

נִיָּה, m. pl. constr. נִיָּה, r. נִיָּה. A thin cake, Exod. xxix. 2. 23; Lev. ii. 4; Num. vi. 15, &c.

נַיָּה, v. Arab. וַלָּיָּה, scripsit, notavit punctis diacriticis; strius intexusit panno. נַיָּה, species striatae pictæque vestis. Embroidered, or wove with various colours.

Part. נַיָּה. An embroiderer, or one who
weaves with various colours, Exod. xxvi. 36; xxvii. 16; xxviii. 39, &c.


וַיְנַכֵּל, f. aff. נָכַל, נָכְלָה, dual נָכָלִים, pl. נָכִּילִים. (a) Embroidery. (b) A variety of colours, of the plumage of a bird. (c) Dual, either Two pieces of embroidery, or a piece embroidered on both sides. (a) Judg. v. 30; 1 Chron. xxix. 2; Ps. xl. 15; Ezek. xvi. 10, &c. (b) Ezek. xvii. 3. (c) Judg. v. 30.

ךָנַל, v. Pres. aff. נָלָה, נָלִי. Arab. نَحَلَ, reparavit, resarcivit vestem partibus panni insertis. הַלָּל, and הַלַּל, כּלָּם. Sam. לָל, vestis, vestimentum. Syr. לָל, firmavit, stabilitavit, constrinxit. Constr. immed. (a) Stretched out, of God stretching out or spreading the earth. (b) Stamped on in order to stretch, stamped on. (c) Stamped with the feet, as an expression of strong feeling, either indignation or joy. (b) 2 Sam. xxi. 43.

Infinit. aff. נָלָה. (a) Ezek. xxv. 6. Imp. נָלֵת, (c) Ezek. vi. 11.

Part. נָלָה, (a) Ps. cxxxvi. 6; Is. xli. 5; xliv. 24.

Pih. pres. נָלֵה. (a) Beat thin, beat into thin plates. (b) Covered with a thin plate of gold. (a) Exod. xxxix. 3; Num. xvi. 30. (b) Is. xl. 19.

Puh. Pass. of Pih. Part. נָלַה, (a) Jer. x. 9.

Hiph. pres. נָלֹל. Stretched out, with נָלֵל, Job xxxvii. 18.

נָלֵל, pl. masc. constr. נָלָה. Things stretched or beaten out; plates, Num. xvi. 3.

נָלֲת, v. pres. נָלַת, i. q. נָלָה, sign. II. Spit, Lev. xv. 8.

נָלָה, see נָלָה, נָלֵת.

נָלָה, m. Syr. נָלָה, dedit, obtulit. Chald. נלָת, potuit, licentiam habuit. A grant, permission, Ezra iii. 7.

נָלָה, see נָלָה, נָלֵת.


Part. pass. נָלַת, Dan. x. 21.

נָלַת, Chald. v. pres. נָלַת, Id., Dan. vi. 9—14.

Peil, נָלַת, Pass., Dan. v. 24, 25; vi. 11.

נָלֵת, m. aff. נָלָת, נָלָת, Syr. נָלָת, peccavit; נָלַת, improbitas. Wickedness; impiety, injustice, Job xxxiv. 8; Ps. xl. 8; Is. lviii. 4; Mic. vi. 11, &c.

נָלָת, m. pl. נָלַתּוֹ, constr. נָלַתּוּ, f. נָלָתָה. (a) Wicked; impious, unjust. (b) מַנֵּל, ḫel, Meriting death. (c) Guilty, faulty. (a) Gen. xviii. 23; Exod. xxxxi. 1; Ps. ix. 18; Is. lvii. 7, &c. (b) Num. xxxv. 31. (c) Exod. ii. 13; ix. 27; Deut. xxxv. 1, &c.

נָלַת, v. pres. נָלַת. Constr. abs. Was wicked, impious, unjust; acted wickedly, impiously, unjustly, 1 Kings viii. 47; Job x. 15; Eccl. vii. 17, &c. נָלַת, I have not sinned (so as to depart) from (the ways of) my God, Ps. xviii. 22.

Hiph. נָלַת, pres. נָלַת, Constr. immed. it. med. נָלַת. (a) Declared guilty, condemned. (b) Proved guilty. (c) Overcame in battle. (d) I. q. Kal. Acted wickedly. (e) Acted wickedly against נָלַת. (a) Deut. xxvi. 1; Job xxxvii. 17, 29; Prov. xii. 2, &c. (b) Is. liv. 17. (c) 1 Sam. xiv. 47. (d) 2 Chron. xx. 35; Neh. ix. 33; Dan. xii. 10, &c.

Infinit. נָלַת, 1 Kings viii. 32; 2 Chron. xxii. 3.

Part. נָלַת, pl. constr. נָלַת, (a) Prov. xvii. 15. (e) Dan. xi. 32.

נָלָת, f. constr. נָלָת, aff. נָלָת, i. q. נָלָת. Wickedness. (a) Guilt, fault.

Part. נָלַת, (a) Deut. ix. 4; Ezek. xviii. 20; Mal. i. 4, &c. (b) Deut. xxiv. 2.

נָלָת, masc. pl. נָלָתִים, constr. נָלָת, aff. נָלָת. Cogn. נָלַת, which see. Burning. (a) A burning coal. (b) Lightning. (c) נָלַת, and נָלַת, Ignited arrows. (d) A burning, wasting disease. (e) The heat of any strong passion. (a) Cant. viii. 6. (b) Ps. lxxviii. 48; Hab. iii. 5. (c) Job v. 7, where see the note; Ps. lxvi. 4. (d) Deut. xxxii. 24. (e) Cant. viii. 6. Some have supposed this word to signify a bird, pec. a bird of prey, and hence any thing winged, or flying. לָלְת, לָת, repinsa, repinsa, repinsa, repinsa, repinsa. Vulg. avis, potestias, igni, lampades, diabolus.


Pih. pres. נָלַת. Reduced a city, either to poverty, or in a military sense, Jer. v. 17.

Puh. נָלַת. Pass. of Pih, Mal. i. 4.
genista. Spanish, retama, Id. The broom, 1 Kings xix. 4, 5; Job xxx. 4; Ps. cxx. 4. See Cels. Hierob., par. i. page 246.


Puh. יְּנֵחַ.Id., Nah. iii. 10.


חַנְנָה, m. Syr. צִמְיָה, tremuit. Trembling, Hos. xiii. 1. See חנו.

Arab. מְנֹחַ, and Syr. צִמְיָה, saturet fuit.


Inf., מְנֹחַ, Exod. xvi. 8; Joel ii. 27, &c.

Imp. יְּנֵחַ, Prov. xx. 13.


Imp. aff. יֶּנֶּה, Ps. xc. 14.

Hiph. יָנֵחַ, pres. יְּנֵחַ. Causat. of Kal, Ps. lxxxii. 17; xci. 16; Is. liv. 11, &c.
Infin. יִשָּׂבַס, Job xxxviii. 27.
Part. יִשָּׂבַס, Ps. cxii. 5; cxlv. 16.
עָבֹדְתָּ, m. Abundance, Gen. xli. 29—53; Prov. iii. 10; Eccl. v. 11.
עָבְדָה, m. aff. עָבְדוֹנְתָּ. Fulness, sufficiency, abundance, Exod. xvi. 3; Deut. xxv. 23; Ps. xvi. 11, &c.
עַלְבָּדָה, f. aff. עַלְבְדוֹנְתָּ. Id., Ruth ii. 18; Is. xxii. 18; Ezek. xxxix. 19, &c.
עֲבֹדַה, fem. constr. עֲבֹדַתָּ, Id., Ezek. xvi. 49.
Infin. עָבָר, masc. aff. עָבְרַתָּ. Arab. סֵפר.
exploravit vulnus aliasve res. Syr. סֶפֶר, opinatus est. Pah. operavit. Hope, expectation, Ps. cxix. 116; cxlv. 5. See סֶפֶר.
Pih. pres. יַעֲבֵרָה. Looked to, hoped for, or ins. Med. יָעַר, Ruth i. 13; Esth. ix. 1; Ps. civ. 27, &c.
עָבָר, v. Chald. pres. עָבָר, Syr. עָבַר, multiplicatus fuit, crevit. Increased, became great, Ezra iv. 22; Dan. iii. 31; vi. 26.
Aph. pres. עָבַר, (a) Made great, increased, med. יָעַר, (b) Declared great, magnified, inmed. (b) Job xxxvi. 24.
Part. יָעָר, (a) Job xii. 23.
עָבָר, v. יִעֲבַר, עָבְרָה. Was high. Metaph. Was exalted in strength or security, Deut. ii. 36; Job v. 16.
Niph. יָעָר. (a) Was lofty, of a wall or city. (b) Was secure, within walls. (c) Was exalted in praise. (b) Prov. xviii. 10. (c) Is. ii. 11. 17.
Part. יָעָר, f. יָעָר, (a) Prov. xviii. 11; Is. xxvi. 5; xxx. 13.
Pih. pres. יַעֲרָה. Constr. immed. (a) Raised, placed in security. (b) Made powerful. (a) Ps. lix. 2; xci. 14; cvii. 41, &c. (b) Is. ix. 10.
עָבְרָה, v. Pih. red. pres. יָעְבְּרָה. According to some, Fenced, cogn. יָפַל, and יָפָל. According to others, Causest to in-
crease, grow. Cogn. יָפָל, and יָפַל, Is. xvii. 11.
עָבְרָה, v. i. q. יָעְבְּרָתָּ, which see. Pres.
עָבְרָה, Job viii. 7. 11; Ps. xcii. 13.
Hiph. יָעַרָה, Ps. lxvii. 12.
עָבְרָה, Chald. masc. pl. f. יָעְבְּרוֹנְתָּ, r. יָעְבְּרוֹנָה. (a) Great. (b) Much, many. (c) Greatly.
(a) Dan. ii. 31; iv. 7. 9. Metaph. of God, Job xxxvi. 26; xxviii. 22. (b) Ezra v. 11; Dan. ii. 6. 48; v. 9; (c) Dan. ii. 12; v. 9, &c.
עָבְרָה, v. Pih. pres. יָעְבֵרָה. Harrowed, Job xxxix. 10; Is. xxviii. 24; Hos. x. 11, al. non occ.
עָבְרָה, masc. constr. יָעַרָה, aff. יָעְבַרֶה, יָעַרֶה, pl. constr. יָעְבְּרָה, aff. יָעֶבְרֶה, יָעְבֶרֶה, it. pl. יָעְבֶרֶה, constr. יָעֶבְרַתָּ, aff. יָעֶבְרִיתָּ, &c. (a) The ground. (b) A field, a piece of ground, pec. of cultivated ground. (c) The open country, as opposed to a town. (d) A country, territory. (a) Gen. ii. 5; iii. 18; Exod. ix. 22, &c. (b) Exod. xxii. 4; Lev. xxvii. 24; Num. xvi. 14; 1 Sam. xiv. 14, &c. (c) Gen. xxv. 27; 1 Sam. xx. 11; 2 Kings iv. 39, &c.
עָבְרָה, m. Id., Ps. cxvi. 12; civ. 11; Is. lvi. 9, &c.
עָבְרָה, pl. fem. Ranks, rows, 1 Kings vi. 9; 2 Kings xi. 8. 15; 2 Chron. xxiii. 14. See עָבְרָה.
עָבְרָה, masc. constr. יָעֲרַתָּ, aff. יָעֲרָה, and יָעֲרָה. Arab. יָעֲרַת, oris. A sheep or goat, Exod. xii. 5; xxii. 9; Deut. xxii. 1; 1 Sam. xiv. 35, &c. It has no plural, the corresponding noun of multitude being עֶבֶרָה.
עָבֶרָה, masc. aff. יָעֵרַת. Arab. יָעֵרַת, pres. advit rei; testatus fuit; יָאֵבְרָה, presens; testis. Syr. יָעֲרָת, testatus fuit. A witness, an eye-witness, Job xvi. 19.
עָבְרָה, Chald. f. i. q. Syr. יָעֲרָת, Testimony, evidence, Gen. xxxii. 47.
עָבְרָה, Infin. of עָבָר.
entangled; entangled branches, 2 Sam. xviii. 9.

Was driven back, 2 Sam. i. 22. See רָבָא.

v. once, Gen. xxiv. 63. Arab. רָשָׁב, r. שָׁב, diligence fuit in re sua peregranda. The interpretations are various. To walk; to meditate; to busy himself, i.e. for something. LXX. Ἀσέλεσάν. Aquila, אֱלֵסאָנ. Symm. אֶלֶסאָנ. Vulg. ad meditandum. See סָב.

Part. pl. constr. סַב. Those who turn aside to —, Ps. xl. 5.

רָבָא, v. pret. רָבָא. Cogn. רָבָ, רָבָא, etc.

Arab. סָב, spina. Hedged, fenced; properly, with thorns, Job i. 10.

Part. רָבָ, Hos. ii. 6.

Pll. pres. aff. בָּרָא, Id., Job x. 11.

רָבָא, m. aff. רָבָא, and —.

רָבָא, f. constr. רָבָא. Syr. רָבָא, rambus. A bough, Judg. ix. 48, 49.

רָבָה, and רָבָה, v. pret. רָבָה, pres. רָבָה (Exod. iv. 11), רָבָה, apoc. רָבָה, etc.

Constr. immed. Syr. רָבָה, statuit, constituit. Placed, appointed, rendered. (a) Placed, set, [1] A thing. [2] A person. (b) Set up. (c) Set in array. (d) Placed aside. Phrr. (c) רָבָה, Set his heart, considered, regarded. (f) רָבָה, or רָבָה, Laid to heart, considered. (g) רָבָה, or רָבָה, רָבָה, Set his eyes against, or towards. (h) רָבָה, רָבָה, Told. (k) רָבָה, רָבָה, Write words into his mouth. (l) רָבָה, Named. (m) Appointed, [1] A thing. [2] A person. (n) Rendered, made; followed by two nouns, constr. of one, immed. and of the other immed. or med. רָבָה, or רָבָה, (o) Made, esteemed, an object of confidence, &c. (p) Showed mercy, pity, &c. (q) Insisted. (r) Ascribed. (a), [1] Gen. vi. 16; xxvii. 18; Exod. xxvi. 35; 2 Kings iv. 29, &c. [2] Gen. xl. 15; Exod. xxxii. 22; 2 Kings x. 24, &c. (b) Ps. lxxxix. 30; Jer. xii. 10, &c. (e) Exod. ix. 21; Job i. 8, &c. (f) Is. lxvii. 7; lvii. 1; Jer. xii. 11, &c. (g) Lev. xx. 5. (h) Jer. xxiv. 6; Amos iv. 4, &c. (k) Exod. iv. 15; 2 Sam. xiv. 19; Is. li. 16, &c. (l) Judg. viii. 31; 2 Kings xvii. 34; Neh. ix. 7, &c. (m) [1] Exod. xv. 25; Job xxvii. 3; Ps. lxxviii. 5, &c. [2] Exod. xviii. 21; 2 Sam. xviii. 25; Ps. cv. 21, &c. (n) Gen. xlv. 9; Is. xlv. 17; xxii. 4; Joel i. 7; Zech. x. 3, &c. (o) Ps. xl. 5; xci. 9; Jer. xvii. 5, &c. (p) Is. xlvii. 6. (q) Exod. x. 2; xv. 26. (r) Is. xlii. 12.

Infin. abs. רָבָה, constr. רָבָה, רָבָה, aff. רָבָה, Deut. xvii. 15; 1 Kings ix. 3; Job xx. 4; Prov. viii. 29, &c.

Imp. רָבָה, רָבָה, fem. רָבָה, pl. רָבָה. (c) 1 Kings xx. 12. (d) 1 Sam. xx. 23. (i) Exod. xvi. 14. (r) Josh. vii. 19; Ps. lxvi. 2, &c.

Part. רָבָה, pl. בָּרָה, Is. v. 20; Zech. xiii. 2, &c.

Part. pass. f. בָּרָה, 2 Sam. xiii. 32.

Hiph. Imp. f. בָּרָה. Place, set, Ezek. xxi. 21.

Part. בָּרָה, Job iv. 20.

Hoph. pres. בָּרָה, Pass. of Hiph., Gen. xxiv. 33.


Imp. pl. בָּרָה, (d) Ezra iv. 21.

Peil. בָּרָה, רָבָה for רָבָה. Pass. (d) Ezra iv. 19; v. 17; Dan. iii. 29; vi. 18, &c.

Ithpe. pres. בָּרָה, Pass. Was made, rendered, placed, Ezra iv. 21; Dan. ii. 5.

Part. בָּרָה, Ezra v. 8.

רָבָה, v. I. pres. apoc. בָּרָה. (a) Was prince, ruled, with לָו. (b) Was powerful, with בָּו. (a) Judg. ix. 22. (b) Hos. xii. 5.

Hiph. בָּרָה, Causal of Kal. Appointed a prince or princes, Hos. viii. 4. See בָּו וּלָו.

II. i. q. רָבָה. Retired, departed.

Infin. aff. בָּרָה, Hos. ix. 12.

Hiph. pres. apoc. בָּרָה, i. q. רָבָה. Removed, 1 Chron. xx. 3. He brought and removed them into some public works where they were compelled to labour with saws, &c. David setting the example, followed afterwards by Solomon, 1 Kings ix. 20—22. In the parallel passage, 2 Sam. xii. 31, instead of רָבָה, we have רָבָה, which may be the true reading, the exegetical signification remaining the same.
instrument. (e) Made sport, caused laughter. (f) Probably skirmished. (b) Job xl. 20. (c) Job xl. 29. (d) 2 Sam. vi. 21. (e) Judg. xvi. 25. (f) 2 Sam. ii. 14. Inf. יִפְשָׂ, (b) Ps. civ. 26. Part. יִפְשָׂ, pl. יִפְשָׂה, f. יִפְשָׂה, pl. יִפְשָׂו. (a) Prov. viii. 30, 31; Jer. xv. 17; (b) Prov. xxvi. 19; Zech. viii. 5. (d) 1 Sam. xvii. 7.

Hiph. part. pl. יִפְשָׂהוּ. I. q. Pih. sign. (b) 2 Chron. xxx. 10.

לוֹחַ, m. pl. לוֹחַ. Those who turn aside; backsliders, Hos. v. 2. See לֹאַ.

דְּדָו, v. יִמְסָּד, pres. יִמְסָּד, apoc. יִמְסָּד. (a) Went aside; to or from a path. (b) Went astray. (a) Prov. vii. 25. (b) Num. v. 12. 19, 20, 22. Syr. מָשָׂא, Id.

Imp. יִמְסָּד, (a) Prov. iv. 15.

סְדִּדָ, v. pres. יִמְסָּד. Constr.immed. Arab. סְדִּדָא, acies gladii; acutiores et fervidiores hominum; repagulum portae. Syr. מָשָׂא, compedivit, vinxit. מָשָׂא, chalybs. Acted fiercely, sharply, hardly towards; was under the influence of bitter feelings, hated, Gen. xxvii. 41; xlix. 23; l. 15; Job xvi. 9; xxx. 21; Ps. lviii. 4.

שֵׁנָּא, m. Arab. שֵׁנָּא, adversatus fuit a proposito reducens. (a) An adversary, opponent, impediment. (b) מָשָׂא, The great adversary, the enemy of mankind, Satan. (a) Num. xxii. 22, 32; 1 Sam. xxix. 4; 2 Sam. xix. 23; 1 Kings v. 4; xi. 14. 23. 25. (b) Job i. 6—12; ii. 1—7; Zech. iii. 1, 2. Without the article, 1 Chron. xxxi. 1.

שְׁנָּא, v. pres. aff יִמְסָּד. Constr.immed. Was an adversary to, opposed, Ps. xxxviii. 21; cix. 4.

Inf. aff. יִמְסָּד, Zech. iii. 1.

Part. pl. constr. יִמְסָּדוּ, aff. יִמְסָּד, Ps. lxxxi. 13; cix. 20, 29.

שְׁנָּא, f. Opposition, accusation, Ezra iv. 6, only.

חָשָׁב, m. aff. יִמְסָּד. Arab. חָשָׁב, r. חָשָׁב. Elevation, dignity, Job xx. 6.

שֵׁבַּה, m. aff. יִמְסָּד. Arab. שֵׁבַּה, r. שֵׁבַּה, incanuit caput. שֵׁבַּה, cani-
ties. Whiteness of the hair; old age, 1 Kings xiv. 4.

Was grey headed, 1 Sam. xii. 2.

Part. יָדָנָה, Job xv. 10.

חַדָּו, f. constr. יָדָנָה, aff. יָדָנָה. Whiteness of the hair; old age, Gen. xv. 15; xliii. 38; xliiv. 31, &c.

רֵעִית, m. r. יָדָנָה. Probably Retirement, 1 Kings xviii. 27. Vulg. in diversorio est.

רֵעִית, m. Arab. יָדָנָה, res, que parieti inductur, ut lutum, similisve res. Plastering; any kind of plaster; lime, Deut. xxvii. 2. 4; Is. xxxiii. 12; Amos ii. 1.

רֵעִית, v. pret. יָדָנָה. Plastered, Deut. xxvii. 2. 4.

רֵעִית, see יָדָנָה.

רֵעִית, m. aff. יָדָנָה, pl. יָדָנָה. Syr.

רֵעִית, virgultum. Arab. יָדָנָה, effudit aquam: profudit verba.

דִּילָנָה, r. דִּילָנָה, diligens fuit, in re suâ peragendâ. Shooting forth, uttering. (a) A plant, bush. (b) Speech, message, business. (c) A complaint.

d) Sorrow. (a) Gen. ii. 5; xxi. 15; Job xii. 8; xxx. 4. 7. (b) 1 Kings xviii. 27; 2 Kings ix. 11. (c) 1 Sam. i. 16; Job ix. 27; Ps. cxliii. 3, &c. (d) Job vii. 13.

רֵעִית, v. pres. יָדָנָה. Constr. abs. it. med. 3 of the subject. (a) Spoke, uttered. (b) Talked with, immed. (c) Meditated.

(a) Job vii. 11; Ps. lv. 18; lxix. 13; cxlv. 5. (b) Prov. vi. 22. (c) Ps. lxxvii. 4. 7. 13; cxix. 15, &c.

Infinit. יָדָנָה, Ps. cxix. 148.

Imp. pl. יָדָנָה, Judges v. 10; Ps. cv. 2.

Pih. pres. יָדָנָה. (a) Uttered, talked of, med. יָדָנָה. (b) Meditated, med. יָדָנָה. (a) Is. lv. 8. (b) Ps. cxliii. 5.

רֵעִית, f. aff. יָדָנָה. Complaint, prayer, meditation, Job xv. 4; Ps. cxix. 97. 99.

רֵעִית, see יָדָנָה.

רֵעִית, m. pl. יָדָנָה. Thorns, Num. xxxiii. 55. See יָדָנָה.

רֵעִית, m. aff. יָדָנָה. A fence, Lam. ii. 6.

רֵעִית, f. pl. יָדָנָה. Spears, Job xli. 31.

only. Arab. יָדָנָה, arma eorumve cacumen.

רֵעִית, m. once. Arab. יָדָנָה, uter.

Cogn. יָדָנָה. A thunderstorm, Job xxxviii. 36. See the note.

רֵעִית, pl. f. once. Chald. יָדָנָה, speculatus est, aspevit. Syr. יָדָנָה, expectavit intendit, speravit. Sam. יָדָנָה, desideravit. יָדָנָה, oculus, conspectus. Objects gazed on by the eye, or dwelt on by the mind, Is. ii. 16.


רֵעִית, m. constr. יָדָנָה, aff. יָדָנָה, pl. aff. יָדָנָה, r. יָדָנָה. A hired person or thing. Exod. xxii. 14; Lev. xxv. 6. 53; Deut. xxviv. 14; Jer. xlv. 21.

רֵעִית, f. Hired; or the act of hiring, Is. vii. 20.

רֵעִית, v. pret. יָדָנָה. Placed as a covering, Exod. xxxiii. 22. See יָדָנָה.

רֵעִית, and יָדָנָה, m. aff. יָדָנָה. Chald. יָדָנָה, intellexit, attendit, consideravit. Arab.

רֵעִית, simuliduito; res conveniunt et congruentes; figura rei, aut imaginate, aut sensibas percepta. (a) Understanding, wisdom, skill. (b) Estimation, esteem. (c) Probably Signification. (a) 1 Sam. xxv. 3; 1 Chron. xxvii. 12; Ezra viii. 18, &c. (b) Prov. iii. 4.

(c) Neh. viii. 8.

רֵעִית, v. Was wise, skillful, 1 Sam. xviii. 30.

Pih. יָדָנָה. Acted wisely, carefully, designedly with regard to a thing, med. רֵעִית, Gen. xlviii. 14.

Hiph. יָדָנָה, pres. יָדָנָה. Constr. immed. it. med. יָדָנָה, יָדָנָה, יָדָנָה. (a) Examined the form of, looked at. (b) Reflected, considered. (c) Thought of, cared for. (d) Acted wisely, skillfully, was wise, skillful.

(e) prospered. (f) Made wise, taught.

(b) Job xxxiv. 27; Ps. lxiv. 10; cvi. 7; Dan. ix. 25, &c. (d) 1 Sam. xviii. 5; Ps. cxix. 99; Prov. xvii. 8, &c. (e) Josh. i. 7; Jer. x. 21. (f) Ps. xxxii. 8; Prov. xvi. 23.

Infinit. יָדָנָה, aff. יָדָנָה, Prov. i. 3; xxi. 11; Dan. ix. 22, &c. (a) Gen. iii. 6. יָדָנָה, לְךָ יָדָנָה. LXX. ὁραίον τούτο κατανοεῖται.

Imp. pl. יָדָנָה, Ps. ii. 10.

Part. יָדָנָה, pl. יָדָנָה, constr. יָדָנָה, יָדָנָה.
f. שָׂכַל, 1 Sam. xvi. 14; Prov. xix. 14;
Dan. i. 4; xi. 33, &c. (c) Ps. xii. 2. In
the titles of Ps. xxxii. xliii. xlv., &c.; שָׂכַל
has been taken to mean A didactic poem.

שָׂכַל, v. Chald. Id.

Ithpah. part. שָׂכַל. Considered, looked
at, med. 3, Dan. vii. 8, only.

מְשָׂכַל, f. i. q. folly, Eccl. i. 17, only.

מְשָׂכַל, f. i. q. Syr. prudencia, intelligneria. Understanding,

מְשָׂכַל, m. Arab. שָׂכַל, præmio, mercedex
donavit. Reward, hire, Prov. xi. 18; Is.
xix. 10.

מְשָׂכַל, m. constr. מְשָׂכַל, aff. מְשָׂכַל. Id.
Gen. xxx. 18; Num. xviii. 31; Deut. xv. 18,
&c.

מְשָׂכַל, v. pres. מְשָׂכַל. Constr. immed. it.
med. מְשָׂכַל. (a) Hired. (b) Bribed. (a)
Gen. xxx. 16; Judg. ix. 4; xviii. 4; 2
Chron. xxv. 6, &c. (b) Deut. xxi. 5;
Neh. ii. 12.

Infin. abs. מְשָׂכַל, constr. מְשָׂכַל, Gen. xxx. 16;
1 Chron. xix. 7.

Part. מְשָׂכַל, pl. מְשָׂכַל, 2 Chron. xxiv. 12;
Prov. xxvi. 10.

Part. pass. מְשָׂכַל, Neh. vii. 13.

Niph. מְשָׂכַל. Hired himself, 1 Sam. ii. 5.
Hith. part. מְשָׂכַל. Id., Hag. i. 6.

מְשָׂכַל, com. pl. מְשָׂכַל. Arab.
coturnix. Syr. מְשָׂכַל, Id. "a quail,
quails," Exod. xvi. 13; Num. xi. 31, 32; Ps.
cv. 40. See Bochart Hieroz, tom. ii p. 92.

מְשָׂכַל, f. constr. מְשָׂכַל, aff. מְשָׂכַל, pl. מְשָׂכַל, aff. מְשָׂכַל, i. q. מְשָׂכַל. (a) The other
garment; which [1] was loose, and [2] used
to sleep in. (b) Pl. Garments, generally.
(a) Exod. xxii. 8; Mic. ii. 8. [1] 1 Kings
13. (b) Josh. ix. 9. 13; 1 Kings x. 25;
Job ix. 31, &c.

מְשָׂכַל, and מְשָׂכַל, m. aff. מְשָׂכַל, &c.
מְשָׂכַל, &c. Arab. שָׂכַל, sinistrum latus. (a)
The left hand. (b) מְשָׂכַל, Id. (c) מְשָׂכַל.
On or to the left. (d) מְשָׂכַל, Id. (e)
מְשָׂכַל, Id. (f) מְשָׂכַל, Id. (g) מְשָׂכַל.
On the left, or north. See מְשָׂכַל. (b) מְשָׂכַל, Id.
(a) Gen. xlviii. 13, 14; Dan. xiii. 7, &c.
(b) Judg. iii. 21; vii. 20; Ezek. xxxix. 3.

Numb. xx. 17; xxii. 26; Job xxxii. 9.

Gen. xxxii. 9. (e) Gen. xxiv. 49; 2 Kings
xxiii. 8; Is. ix. 19, &c. (f) 2 Sam. ii. 19;
1 Chron. vi. 29. (g) Gen. xiv. 15; 1 Kings
vii. 49; 2 Chron. iv. 6, &c. (h) 2 Chron.
iii. 17; Ezek. i. 10. Hence—

מְשָׂכַל, v. Hiph. pres. מְשָׂכַל. (a)
Went to the left, Gen. xiii. 9; Is. xxx. 21.
(b) Used the left hand.

Infin. מְשָׂכַל, 2 Sam. xiv. 19.

Imp. מְשָׂכַל, Ezek. xxi. 21.

Part. pl. מְשָׂכַל, (b) 1 Chron. xii. 2.

מְשָׂכַל, m. Arab. מְשָׂכַל, constr. מְשָׂכַל, and
מְשָׂכַל, f. מְשָׂכַל. Arab. מְשָׂכַל, beneficus,
liberalis fruct. (a) Joyful. (b) Expressing
joy. (c) Constr. or med. גָּבִיל, Rejoicing in
or at. (a) Deut. xvi. 15; Esth. v. 9; Ps.
evii. 9, &c. — of the heart, Prov. xv. 13;
xviii. 22; Eccl. ii. 10. (b) 1 Kings i. 40;
2 Kings xi. 14; 2 Chron. xiii. 13, &c. (c)
Ps. xxxv. 26; Prov. ii. 14; xviii. 5; Amos
vi. 13.

מְשָׂכַל, v. pres. מְשָׂכַל. (a) Was glad,
(c) Metaph. of a light, Burned brightly.
(a), [1] Exod. iv. 14; 1 Kings v. 21; Job
xxvi. 25, &c. Of the heart, Ps. vii. 9;
ix. 19; 1 Sam. ii. 1; Ps. xxxii. 8, &c.
[3] Is. ix. 16; xxxix. 2; Jonah iv. 6.
(b) Deut. xii. 18; Neh. xii. 43; Jer. xxxii. 13,
&c. (c) Prov. xiii. 9.

Infin. מְשָׂכַל, Ps. cvi. 5, &c.

Imp. מְשָׂכַל, f. מְשָׂכַל, pl. מְשָׂכַל. (a, 5) Is.
lvi. 10. (a, 5) Prov. v. 18; Judg. ix. 19;
Zeph. iii. 14, &c.

Pih. מְשָׂכַל, pres. מְשָׂכַל. Causat. of Kal.
Constr. immed. it. med. מְשָׂכַל, of person with
גָּבִיל, מְשָׂכַל, of subject, Deut. xxiv. 5; Ps.
xxx. 2; Prov. x. 1; Jer. xx. 15; Lam. ii.
17, &c.

Infin. מְשָׂכַל, Jer. xx. 13.

Imp. מְשָׂכַל, מְשָׂכַל, Ps. lxxxvi. 4; xc. 15;
Prov. xxvi. 11.
Part. יֵשָׂע, pl. constr. יֵשָׂעִים, Judg. ix. 13; Ps. xix. 9.

Hiph. יֵשָׂע, Id., Ps. lxxxix. 43.

יֵשָׂע, fem. constr. יֵשָׂעה, aff. יֵשָׂעֶה, יֵשָׂעה, pl. constr. יֵשָׂעֵה, יֵשָׂעה, (a) Joy. (b) Any expression of joy, rejoicing; pec. a festival. (c) Merriment, pleasure. Phrr. (d) יֵשָׂע. (e) יֵשָׂע. (a) Esth. viii. 16; Ps. iv. 8; xxx. 12; Isa. lxix. 7, &c. (b) Gen. xxxi. 27; Num. x. 10; 2 Sam. vi. 12; 2 Chron. xxx. 26, &c. (c) Prov. xiv. 13; xxii. 17; Eccl. ii. 1. 10; vii. 4. (d) (d) Kings i. 40; 1 Chron. xxix. 9; Neh. xii. 42, &c. (e) 2 Chron. xxx. 23; Neh. viii. 12; xii. 27.


יֵשָׂע, f. constr. יֵשָׂעה, aff. יֵשָׂעה, pl. יֵשָׂעה, aff. יֵשָׂעה. Arab. ِخِمْ, vestitum; ِخِمْ, vestimentum; pec. totum corpus involucra. i. q. יֵשָׂעה. (a) The loose outer garment, used also to sleep in. (b) Any cloth. (c) Collectively, Clothing. (d) Pl. Clothes, generally. (a) Gen. ix. 29. (b) Judg. viii. 25; 1 Sam. xxi. 10. (c) Deut. x. 18; xxii. 13; Is. iii. 6, 7, &c. (d) Gen. xxxv. 2; xli. 14; Exod. xiii. 24, &c.

According to some, A spider; but, according to Bochart. Hieroz., tom. i. page 1083, A poisonous species of lizard. So the lxx. καλαβόμην, and Vulg. stellio.

יֵשָׂע פָּרָשִׂי, v. יֵשָׂע פָּרָשִׂי, oedit. Syr. יֵשָׂעה פָּרָשִׂי, Id. Hated; a word including every shade of dislike to a person or thing, together with the expression of that dislike, Gen. xxvi. 27; Deut. xii. 31; 2 Sam. xiii. 15. 22, &c.

Infin. abs. יֵשָׂע, constr. יֵשָׂעה, Gen. xxvii. 5; Judg. xv. 2; Prov. viii. 13, &c.

Imp. pl. יֵשָׂע, Ps. xvii. 10.

Part. יֵשָׂע, aff. יֵשָׂעֶה, pl. constr. יֵשָׂעֵה, aff. יֵשָׂעֶה, &c. Hating; an enemy, constr. immediat. it. med. יֵשָׂע, Exod. xviii. 21; xxii. 5; Deut. iv. 42; Josh. xx. 5, &c.

Part. pass. pl. constr. יֵשָׂע, f. יֵשָׂעה, Gen. xxi. 31; 2 Sam. v. 5.

Niph. pres. יֵשָׂע, Pass., Prov. xiv. 17. 20. Pih. intens. or frequentative of Kal. Part. aff. יֵשָׂע, pl. constr. יֵשָׂעִים, aff. יֵשָׂעֶה, &c. An enemy, 2 Sam. xxii. 41; Job xxxi. 29; Ps. lxxxi. 16, &c.

Hated, v. Chald. Id. Part. pl. aff. יֵשָׂעה, Thine enemies, Dan. iv. 16.

יֵשָׂע, f. constr. יֵשָׂעה, aff. יֵשָׂעה, יֵשָׂעה, Hated, dislike; constr. with יֵשָׂעה, or יֵשָׂעה, of the object, Deut. i. 27; ix. 28; 2 Sam. xiii. 15; Ps. xxv. 19; Ezek. xxxv. 11, &c.

יֵשָׂעה, i. q. יֵשָׂעה, r. יֵשָׂעה. Hated, disliked, Deut. xxii. 15, only.

יֵשָׂעה, m. constr. יֵשָׂעה, pl. יֵשָׂעה, constr. יֵשָׂעה, fem. יֵשָׂעה, constr. יֵשָׂעה, pl. יֵשָׂעה, r. יֵשָׂעה. (a) Hairy, Gen. xxvii. 11. 23. (b) A goat, from its long hair, Lev. iv. 24; xiv. 9; Dan. viii. 21, &c. Always preceded by the fuller form, יֵשָׂעה, or יֵשָׂעה, Gen. xxxvii. 3; Lev. iv. 28; Num. xv. 24, &c.: except in [1] Lev. xvii. 7; 2 Chron. xxi. 15, where (pl.) spoken of as objects of idolatrous worship: and [2] Is. xiii. 21; xxxiv. 14, where they are said to leap, skip, among ruins, and to call out to each other; most probably some species of wild goat. (c) Pl. Showers, Deut. xxxii. 2. See יֵשָׂעה, and יֵשָׂעה.

לְנָשָׁע, pl. m. aff. יֵשָׂעה, i. q. יֵשָׂעה. Branches, branchings; pec. of the mind, thoughts, opinions, Job iv. 13; xx. 2. See my notes.

לְנָשָׁע, m. constr. יֵשָׂעה (once יֵשָׁע, Is. vii. 20), aff. יֵשָׁע. Arab. ِخِمْ, crines. Syr. יֵשָׁע, Id. The hair, pec. of the head, Gen. xxv. 25; Lev. xiv. 8; Num. vi. 5, &c. In 2 Kings i. 8, יֵשָׁע בָּשָׁי, i. q. יֵשָׁע בָּשָׁי, a man wearing a hairy robe. See יֵשָׁע, p. 10.

לְנָשָׁע, masc. Chald. Id., Dan. iii. 27; vii. 9.

לְנָשָׁע, m. (a) i. q. יֵשָׁע. A storm, tempest. (b) Shuddering, terror. (a) Is. xxvii. 2. (b) Job xviii. 20; Ezek. xxvii. 35; xxxii. 10.

לְנָשָׁע, v. יֵשָׁע, pres. יֵשָׁע. Constr. abs. it. immediat. (a) Shuddered. (b) Feared, dreaded, reverenced. (c) Swept, torn away as a tempest. (a) Ezek. xxvii. 35; xxxii. 10. (b) Deut. xxxii. 17. (c) Ps. lviii. 10.
Imp. pl. יֶרֶשׁ, (a) Jer. ii. 12.
Niph. יֶרֶשׁלֶד. A tempest raged, Ps. i. 3.
Pih. pres. aff. יֶרֶשׁלֶד, i. q.Kal, (c) Job xxvii. 21.
Hith. pres. יֶרֶשׁלֶד. Raged like a tempest,
Dan. xi. 40.

יָרֶשׁ, f. constr. יֶרֶשׁ, aff. יֶרֶשׁלֶד, pl.
constr. יֶרֶשֶׁלֶד, i. q. יָרֶשׁ. (a) A hair. (b)
The hair. (a) Judg. xx. 16; Ps. xl. 13;
xix. 5. (b) 1 Sam. xiv. 47; 2 Sam. xiv. 11;
1 Kings i. 52.

יָרֶשׁ, f. i. q. יָרֶשׁ. A tempest, Job
ix. 17; Nah. i. 3.

יָרֶשׁ, f. pl. יָרֶשׁ. Arab. שֶׁרֶשׁ,
[2] In the plur. The grain.
[1] Exod. ix. 31; Job xxxi. 40; Joel i. 11, &c.
[2] Lev. xxvii. 16; Ruth ii. 17; 2 Sam.
xvii. 28.

יָרֶשׁ, f. constr. יָרֶשׁ, aff. יָרֶשׁ, dual,
יָרֶשֶׁת, constr. יָרֶשׁ, aff. יָרֶשׁ, &c.;
pl. constr. יָרֶשֶׁת, aff. יָרֶשׁ. Arab. שֶׁרֶשׂ,
labium; שֶׁרֶשׁ, extremitas et ora rei cujusque.
Syr. יָרֶשׁ, labium, extremitas. (a) A lip.
(b) A language. (c) Speech, speaking,
words. (d) יָרֶשׁ, A man of
many words, or of much profession. (e) The
brim of a vessel. (f) Shore of the sea. (g) A
bank of a river. (h) An edge, edging. (k)
A boundary, border of a country. (a) Ps.
xxii. 8; Prov. xv. 7; xxvi. 26, &c.
(b) Gen. xi. 1; Ps. lxxxii. 6; Zeph. iii. 9, &c.
(c) Ps. cxx. 2; Prov. xii. 19, &c. (d) Job
xi. 2. (e) 1 Kings vii. 23; 2 Chron. iv. 2,
&c. (f) Gen. xxii. 17; Exod. xiv. 30;
Josh. vi. 4, &c. (g) Gen. xli. 3; Exod.
ii. 3; Deut. iii. 36, &c. (h) Exod. xxvi. 4;
xxviii. 26, &c. (k) Judg. vii. 22.

יָרֶשׁ, v. Kal non occ. See יָרֶשׁ.

Pih. יָרֶשׁ. Laid bare the crown of the
head, struck with baldness, Is. iii. 17.

יָרֶשׁ, m. aff. יָרֶשׁ. Probably from
יָרֶשׁ, with the termination יָרֶשׁ. The lower
part of the face; the hair growing on it;
the chin, the beard. Only in the pbr.
יָרֶשׁ, covered the chin or beard, as a sign
of mourning, Lev. xiii. 45; Ezek. xxiv. 17;
22; Mic. iii. 7: and יָרֶשׁ, trimmed his
beard, 2 Sam. xix. 25.

יָרֶשׁ, v. i. q. יָרֶשׁ. Hid, concealed.

Only in part. pass. pl. constr. יָרֶשׁ, hidden
things, treasures, stores, Deut. xxxiii. 19.

יָרֶשׁ, m. Clapping of the hands, in
contempt or exultation; striking hands in a
bargain; a bargain, and, as a consequence
of a good one, wealth, abundance, sufficiency.
Clapping of the hands in contempt; con-
tempt, Job xxxvi. 18. See יָרֶשׁ.

יָרֶשׁ, v. pres. יָרֶשׁ. (a) Clapped his
hands in contempt. (b) Was abundant,
sufficient. (a) Job xxvii. 23. (b) 1 Kings
xx. 10.

Hiph. pres. יָרֶשׁ. Constr. med. יָרֶשׁ,
Bargained with, or obtained wealth by, Is.
ii. 6.

יָרֶשׁ, m. aff. יָרֶשׁ, pl. יָרֶשֶׁת, aff. יָרֶשֶׁת.
(a) A coarse cloth made of hair, sackcloth;
worn as a mark of humiliation or mourning.
(b) A sack made of such cloth; a sack.
(a) Gen. xxxvii. 34; Job xvi. 15; Joel i. 8,
&c. (b) Gen. xlii. 25. 27. 35; Josh. ix. 4.

אַלְּחָף: Id. Comp. οἰκόσσος, saccus.

יָרֶשׁ, v. Probably cogn. יָרֶשׁ. Bound,
tied.

γεροποιήσω. Vulg. vigilavit; as if יָרֶשׁ.

יָרֶשׁ, v. once. Syr. יָרֶשׁ, fucavit.
Chald. יָרֶשׁ, intuitus est, aspexit; fucavit.

Pih. part. fem. pl. יָרֶשֲׁת. According to
some, Staining the eyes: others, Rolling the
eyes wantonly, Is. iii. 16. לָכֵּץ
ינָשָׁם
וןָבָלָהוֹ. Vulg. nutibus oculorum.

יָרֶשׁ, m. pl. יָרֶשֶׁת, constr. יָרֶשֶׁת, aff. יָרֶשֶׁת,
&c. See יָרֶשׁ. A prince, ruler, chief,
number of soldiers. [3] Of any number of
xxvi. 5, &c. [2] 1 Sam. xviii. 13; 1 Kings
xvi. 9; 2 Kings i. 9, &c. [3] Gen. xl. 2;
xxxix. 21; 1 Kings xxii. 26; 2 Kings
xxiii. 8, &c.

יָרֶשׁ, v. Kal non occ. Arab. שֶׁרֶשׁ,
constrinxit clausitque, laqueolis invicem
insertis, marmarium. Twisted, wove together.

Puh. pres. in pause, יָרֶשׁ. Were inter-
woven, Job xi. 17.

Hith. pres. יָרֶשׁ, Id., Lam. i. 14.

יָרֶשׁ, v. i. q. יָרֶשׁ, once, Josh. x. 20. Arab.

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shoots, branches of a vine, Gen. xi. 10. 12; Joel i. 7.

instruments quo suisit, and translates styli. A graver. lxx. κιληρης. Vulg. runcinâ. The first is probably the true interpretation.

only in the phr. ἡ γενν. Exod. xxxi. 10; xxxv. 19; xxxix. 1. 41. The lxx. translate τὰς στολὰς τὰς λευκουργυῖας, as if the word were ἡ γενν.; and similarly the Vulg. Gesenius takes the Arab. كرمان, contextuit conscribitque loricam; لرقة, loricâ; and translates the word knitting-work. From Exod. xxxix. 1, it appears that these garments were of various colours; and, hence, comparing the preceding word, as well as the Samaritan ירפ, varië picta, et colorata vestis, it seems likely that colour is the true signification of this word, and coloured dresses the meaning of the phrase.

I. Was a prince; prevailed with, constr. med. ἐπλέξατο, Gen. xxxii. 28; Hos. xii. 3, only.

A shoe-latchet, Gen. xiv. 23; Is. v. 27. Arab. جلخ, Id.

m. of ἡ, constr. ἐπιστάμεν, pl. ἐπιστάμεν, r. ἐπιστήμη. A princess, a lady of rank, Judg. v. 29; 1 Kings xi. 3; Esth. i. 18; Is. lxix. 23. Metaph. Of a city, Lam. i. 1.

A shoe-latchet, Gen. xiv. 23; Is. v. 27. Arab. جلخ, Id.

m. Arab. شرار, fissuram incidit scalpello, sacrificarivit. Cutting; an incision, Lev. xix. 28.

v. pres. ἐκκολήσας, Cut, made incisions, Lev. xxi. 5.

Infinit. ἐκκολεῖ, Zech. xii. 3.

Niph. pres. ἐκκολήσας. Pass. of Kal. Was cut, cut to pieces; crushed, Zech. xii. 3.

m. Arab. شرار, f. of ἡ, Lev. xxi. 5.

m. pl. ἠγαν, r. ἠγαν. The

v. pres. ἐκκολήσας, Cut, made incisions, Lev. xxi. 5.

Infinit. ἐκκολεῖ, Zech. xii. 3.

Niph. pres. ἐκκολήσας. Pass. of Kal. Was cut, cut to pieces; crushed, Zech. xii. 3.

m. pl. ἠγαν, r. ἠγαν. The
serpent, found in Arabia and Egypt; its bite was deadly; and it is called flying, probably from the great distance which it sprang. Possibly the coluber cerastes of Linn., Num. xxii. 7, 9; Deut. viii. 15; Is. xiv. 29; xxx. 6. (b) An angelic figure, having six wings, seen in a vision by the prophet Isaiah, Is. vi. 2, 6. The etymology is uncertain; some take ḥep, others the Arab. ʿāṣaf, nobilis, princeps. There is nothing in the passage to guide our conjectures.

חַמָּה, f. constr. ḥemem, r. ḥemem. (a) The act of burning; the fire in which a thing is burning. (b) A funeral-burning. (a) Gen. xi. 3; Num. xix. 6; Amos iv. 11, &c. (b) 2 Chron. xvi. 14; xxii. 19.

חֵרֶב, m. and חֵרֶב, fem. A species of vine, of superior quality, apparently, Gen. xlix. 11; Is. v. 2; Jer. ii. 21.

חָרִים, pl. m. Of the colour of horses, probably bay, Zech. i. 8, only. Arab. ʿājir, Sin, distinguished from ʿād by the diacritical point, is pronounced as ʿād in shine. It occasionally interchanges with ʿā and, and as a numeral stands for three hundred.

חָי, (both followed by dagesh,) or ʿay, an abbreviation of the relative pronoun ʿād, and is prefixed to every part of speech. Its signification in every case is precisely the same as that which ʿād would have, but it is seldom used except in the loftier style. For examples see Judg. v. 7; vii. 12; 1 Chron. xxvii. 27; Ps. cxxiv. 6; Eccl. i. 9; Cant. i. 6; Lam. iv. 9, &c.

חָפָר, v. pres. ʿaphar. Arab. ʿāb, potu satiatus fuit. (a) Drew water. (b) Drew water. (a) 1 Sam. viii. 6; 2 Sam. xxiii. 16; 1 Chron. xi. 18; Is. xii. 3; (b) Gen. xxiv. 19, 20, 44; Ruth ii. 9. Infin. ʿaph, Gen. xxiv. 13, &c. Imp. f. ʿaph, Nah. iii. 14.


חָרָפ, f. constr. ʿaphem, aff. ʿaphem; pl. aff. ʿaphem. (a) Roaring, of a lion. (b) A loud cry of sorrow. (a) Job iv. 10; Is. v. 29; Ezek. xiv. 7; Zech. xi. 3. (b) Job iii. 24; Ps. xxii. 2; xxxii. 3. דּוּר, v. pret. ʿareb. Probably Fell with a crash. Hence, Was desolate, of a city, Is. vi. 11.

Hith. part. רָצוֹן. According to some, being in confusion of mind and astonishment, with רָצוֹן; but others make it synonymous with רָצוֹן, and translate, Gazing at her. Gen. xxxiv. 21. LXX. κατέμεθανεν αὐτὴν. Vulg. contemplabatur eam.

לְמוֹדָה, and לְמוּדָה, com. (a) A grave, generally a large subterraneous chamber or vault in which niches were hewn out to receive separate coffins: these were termed רְמוֹדָה, רְמוֹדָה. (b) Hence, The state of the dead, or a state of death, the grave. (c) Any great depth. (a) Job xvii. 16; Ps. cxxxix. 8; exli. 7; Is. xxxviii. 10, &c. (b) Job xxvi. 6; Ps. vi. 6; xvi. 10, &c. Applied to animals, Ps. xlxi. 15. (c) Deut. xxxii. 22; Amos ix. 2. See my notes on Job xvii. 1; xxi. 13; xxi. 6. With regard to the etymology of the word, it has usually been referred to רָצוֹן, because of all devouring and ever craving character. Gesenius, however, proposes רָצוֹן, to which he assigns the idea of hollowness, and considers רָצוֹן, quasi רָצוֹן, cavitas; locus cavus et subterraneus.

לְמוֹדָה, m. constr. רָצוֹנוּת, aff. רָצוֹנוּ, r. רָצוֹנוּ. A tumultuous noise. (a) Shouting, whether in war or rejoicing. (b) Phr. רָצוֹנוּ עַשָּׂר, sons of shouting, i.e. shouters. (c) The noise of waves. (d) Desolation, ruin. (a) Is. xxviii. 4; lxvi. 6; Jer. xxv. 31; Amos ii. 2, &c. (b) Jer. xviii. 45. (c) Ps. lxxv. 8; Is. xvi. 12; Jer. li. 55. (d) Ps. xi. 3. Where LXX. ἀλαμπορίας. Vulg. miseritia.

לְמוֹדָה, m. aff. רָצוֹנוֹ. Contempt of another, and rejoicing over his misfortunes, Ezek. xxv. 15; xxxvi. 5. See רָצוֹנוֹ.

לְמוֹדָה, m. r. לְמוֹדָה. A crashing noise, destruction. Is. xxiv. 12, only.

לְמוֹדָה, v. pres. לְמוֹדֶה, constr. abs. it. of the thing or subject, immed. רְמוֹדֶה; of the person, immed. med. רָצוֹדֶה, בְּרָצוֹדֶה. Arab. سَلَل, interrogavit, rogavit. Syr. سَلِّط, Id. Asked. (a) Questioned, inquired. (b) Requested, prayed for, required. (c) Borrowed. (d) Phr. רָצוֹדֶה "וּשׁ, Inquired respecting his welfare, saluted. (e) רָצוֹדֶה אֵל, Inquired of God. (a) Gen. xliii. 7; xlv. 19; Deut. xiii. 14, &c. (b) Judg. v. 25; 1 Sam. ii. 20; 1 Kings iii. 10; Ps. xxi. 5, &c. Metaph. of the eyes, Eccl. ii. 10. (c) According to some, Exod. iii. 23; xi. 2; xii. 35: but requested, begged, suits the context better. (d) Judg. xviii. 15; 1 Sam. x. 4; xvii. 22, &c. (e) 1 Sam. xiv. 39; xxii. 10; xxviii. 6, &c.

Infin. abs. לְמוֹדָה, constr. לְמוֹדִּינָה, Gen. xliii. 7; Josh. xv. 18, &c.

Imp. לְמוֹדָה, f. לְמוֹדָה, pl. לְמוֹדָה, Deut. iv. 32; 1 Kings ii. 20; Ps. xxii. 6, &c.

Part. לְמוֹדָה, f. לְמוֹדָה, pl. לְמוֹדָה, Deut. x. 12; 1 Sam. viii. 10; 1 Kings ii. 20, &c.

Part. pass. לְמוֹדָה, 1 Sam. i. 28. (c) 2 Kings vi. 5.

Niph. לְמוֹדָה. Probably Requested leave of absence, 1 Sam. xx. 6. 28; Neh. xii. 6.

Infin. לְמוֹדָה, 1 Sam. xx. 6. 28.

Pih. לְמוֹדָה, pres. לְמוֹדָה. Intensive or frequentative of Kal, 2 Sam. xx. 18; Ps. cix. 10.

Hiph. יַלְמוֹדוּ, pres. יַלְמוֹדוּ. Gave in answer to a request, gave, Exod. xii. 36; 1 Sam. i. 28.

לְמֹדֵה, v. Chald. pres. aff. לְמֹדוּת, Id. Asked, inquired, required, Ezra v. 9. 10; vii. 21; Dan. ii. 10.

Part. לְמֹדוּ, Dan. ii. 11. 27.

לְמֹדוֹת, and לְמֹדוֹת, f. aff. לְמֹדוֹת, לְמֹדוֹת, and לְמֹדוֹת, לְמֹדוֹת. Asking; a request: both the act of requesting, and the thing requested, Judg. viii. 24; 1 Sam. i. 17. 27; Esth. vii. 2, 3; Job vi. 8, &c.


לְמֹדוֹת, m. aff. לְמֹדוֹת, pl. לְמֹדוֹת, f. לְמֹדוֹת. Syr. שְׁלֵך, placavit. (a) Quiet, tranquil, secure. (b) Wanton, luxurious. (c) Wantonnness, pride. (a) Is. xxxiii. 20. (b) Job xii. 5; Ps. cxxxiv. 4; Amos vi. 1, &c. (c) 2 Kings xix. 28; Is. xxxvii. 29.

לְמֹדוֹת, v. pl. לְמֹדוֹת. Was quiet, secure, wanton, Job iii. 18; Prov. i. 33; Jer. xxx. 10; xlvi. 27; xlviii. 11.

לְמֹדוֹת, see לְמֹדוֹת.


Cogn. سُفْنَ, r. لَسوُف، odoratus fuit.

rem. (a) Panted, gasped. (b) Panted for, desired eagerly. (c) Desired to swallow up, to destroy; swallowed up, destroyed. (a)
Ps. cxix. 131. (b) Job vi. 5; vii. 2; xxxvi. 20. (c) Ps. li. 23; Is. xlii. 14.

Inf. abs. רִבְּעַ֣ים, Ezek. xxxvi. 3.

Part. רִבְּעַ֥ים, aff. רָבָּ֖עַם, pl. רַּבָּ֖עַם, Ps. li. 4; Eccl. i. 5; Amos ii. 7; viii. 4.

עַ֣בֵּד, v. Arab.  עַֽבְדָּם, reliquus, residuus

fuit. Remained out of a greater number, was left, 1 Sam. xvi. 11.

Niph. יָֽבֵד, pres. יָֽבְדָּֽה. Id., Gen. vii. 23; xlvii. 18; Exod. vii. 27; Num. xiv. 26, &c.

Part. יָֽבֵד, (once יָֽבֵֽד, Ezek. ix. 8), f. יָֽבְּדִּ֣ים, יָֽבְּדָּֽה, יָֽבְּדָּֽו, Exod. x. 5; Lev. v. 9; Josh. xxi. 3; 2 Kings xix. 30; Zech. xi. 9, &c.

Hiph. יָֽבְּדָּה, pres. יָֽבְּדָּֽה. Constr. immed. (a) Allowed to remain, left. (b) Probably had left. (a) Exod. x. 12; Num. ix. 12; Josh. x. 28; 1 Kings xv. 29, &c. (b) Deut. xxvii. 55; Amos v. 3.

Inf. יָֽבְדָּֽה, once, Ezra ix. 8: usually יָֽבְּדָּֽה, Gram. art. 195. 16: Num. xxxi. 35; Deut. iii. 3; 18. 22, &c.

עַ֣בְדָּ֣ה, m. constr. id. The remainder, remnant, of persons or things, 1 Chron. xi. 8; Is. x. 20, 21; Mal. ii. 15, &c.

יָֽבָּד, Chald. m. constr. id. and יָֽבְּדָּֽה, def. יָֽבְּדָּֽה. Id., Ezra iv. 7; vii. 18; Dan. vii. 7, &c.

לָֽבְּדָּ֣ה, m. aff. יָֽבְּדָּֽה. (a) Flesh. (b) Any near relation by blood or marriage. Comp. Arab. לָֽבְּדָּ֣ה, cognatio. (c) According to some, Food, generally; but more probably A right or claim of any kind arising from marriage.

LXX. γὰρ διόρρωσα. Vulg. nuptias. (a) Ps. lxxiii. 26; xcviii. 20. 26; Jer. li. 35; Mic. iii. 2, 3, &c. (b) Lev. xviii. 6. 12. 13; xxii. 2; xcviii. 49, &c. (c) Exod. xxi. 10.

וּבְּדָּ֣ה, f. once, Lev. xviii. 17. A near relationship by blood or marriage; near relations.

וּבְּדָּ֣ה, f. (once וּבְּדָּ֣ה, 1 Chron. xii. 38), aff. וּבְּדָּ֣ה, &c., i. q. וּבְּדָּ֣ה. A remainder, remnant, of person or things, Gen. xlv. 7; 2 Kings xix. 31; Is. lvii. 17, &c.

וּבְּדָּ֣ה, f. r. וּבְּדָּ֣ה. Desolation, Lam. iii. 47, only.

וּבְּדָּ֣ה, pl. m. once, Hos. viii. 6. Chald. וּבְּדָּ֣ה, friglit. Fragments.

Imp. f. חֲרָבָּה, pl. חֲרָבָּת, (a) Ps. cxvii. 1; cxlvii. 12.

Hiph. part. חַרְבָּה. I. q. Pih. (c), Ps. lxv. 8.

Hith. Infin. חָרָבוּת, with הָיָה. To boast of, glory in, 1 Chron. xvi. 35; Ps. cvi. 47.


חַרְבּ, Part. מְנַחֲה, Dan. ii. 23; iv. 34.


חַרְבּ, and חַרְבּ, m. aff. חַרְבּ, pl. חַרְבּ. Constr. med. חַרְבּ, aff. חַרְבּ, חַרְבּ.

(a) A staff, of any kind. (b) A shepherd’s staff. (c) A dart or short spear. (d) A rod, for punishment. Applied [1] To any calamity considered as a punishment. [2] To a person used as an instrument of punishment.

(e) A staff, used as an emblem of authority; a sceptre. (f) A tribe. (a) 2 Sam. xxiii. 21; Is. xxviii. 26. (b) Lev. xxvii. 32; Ps. xxxvii. 4; Mic. vii. 14. (c) 2 Sam. xvii. 14.

(d) Prov. x. 13; xxix. 5; xxix. 15, &c.

[1] Job xii. 9; Ps. lxxix. 33; Is. xi. 4, &c.

[2] Is. x. 5. (e) Gen. xlii. 10; Ps. xlv. 7; Is. xiv. 5, &c. (f) Exod. xxviii. 21; Deut. iii. 13; Judg. xviii. 1, &c.

חַרְבּ, Chald. m. pl. constr. חַרְבּ. Id.

חַרְבּ, Ezra vi. 17.

חַרְבּ, m. The eleventh month of the Jewish year, Zech. i. 7. See וניה, p. 184.

Syr. חַרְבּ, Id.

in pause, m. aff. חַרְבּ, חַרְבּ. Chald. m. def. חַרְבּ, pl. חַרְבּ.

Id., Dan. iii. 22; vii. 9.

חַרְבּ, f. of חֲרָבָּה, sign. (d), Is. livii. 2.

חַרְבּ, f. i. q. חֲרָבָּה, signn. (a) and (c).

(a) Neh. iii. 36. (c) Deut. xxi. 11; xxxii. 42; 2 Chron. xxviii. 5, &c.

חַרְבּ, m. aff. חַרְבּ, pl. constr. חַרְבּ.

Arab. حَرْبِي, via; modus, ratio. Syr. حَرْبِي.

אֲשֶׁר, direxit. A path; mode of conduct, Ps. lxxvi. 20; Jer. xviii. 15, only.

חַרְבּ, pl. m. once, Is. iii. 18.

Female ornaments, but of what kind appears doubtful. LXX. τοὺς κούρουβους. Ar. κελαμώνως. These seem to have given to the sense of fastening, or wreathing.

Schroeder (De vestit. Mulier.) חַרְבּ, a diminutive of חָרָב, sol; species monilis, ornamenti coll. Either, bands, fillets, or Sun-like ornaments of the neck.

חַרְבּ, m. חַרְבּ, f. r. חַרְבּ. Seventh, Gen. ii. 2; Josh. vi. 16, &c.

חַרְבּ, see חַרְבּ.

חַרְבּ, m. once, Is. xlvi. 2. Arab. חַרְבּ, crines qui supra mystacem sunt; pars faciei supra mentum: vestes.

חַרְבּ, profudit; emisit; laxavit, dimisit tegumentum. זָר, appellatum. Flowing down, or hanging loose seems the primitive idea; hence interpreters have been divided between the significations flowing; dishevelled hair, &c.; and a flowing, loose dress. LXX. πάλαιας. So also the Syriac. But Vulg. humerum.

חַרְבּ, m. once, Ps. lviii. 9. A snail; so called, according to Bochart, from חֲרָבָּה, the path-maker, or, as if חֲרָבָּה, dwelling in a winding house. The interpretations, however, of this word have been exceedingly different. LXX. κηρός: so Theod. and Vulg. But Symm. קְרֹבִי; and Aquila, γῆς ἐνεπήκσα. See Hieroz., tom. ii. p. 646.


חַרְבּ, fem. pl. חַרְבּ. Arab. חַרְבּ, pluvia; spica. (a) A stream of water. (b) An ear of corn. (a) Ps. lxix. 3. 16; Is.
xxvii. 12. (b) Sing. Job xxiv. 24; pl. Gen. xli. 5—27; Ruth ii. 2; Is. xvii. 5. The only other place where this word occurs is Judg. xii. 6, in which the sign. may be either the one or the other.

שֵׁשׁ, masc. (and יֶשֶׂע, before another numeral), יֶשֶׂע, fem. constr. יֶשָׁע. Arab. ُسُ, and Syr. ُهُنَسُ, septem. The numeral Seven. The resemblance between this word and the corresponding numerals in the Indo-Germanic languages can hardly be considered more than an accidental coincidence, and is of no more etymological importance than the identity of יֶשֶׂע, and the corresponding French word chair, which Castell has noted, Gen. v. 7. 26; xxvii. 2; vii. 2; viii. 10, &c. In consequence of the institution of the Sabbath, this became a sacred number; and it is frequently as a round number, in consequence of that number of days forming a marked and well defined period.

Dual, יֶשֶׂעֵנֵנֵנ. (a) Seven-fold, Gen. iv. 15. 24; Ps. lxxix. 12; Prov. vi. 31; Is. xxx. 26. (b) Seven times, Ps. xii. 7.

Pl. יֶשֶׂע, Seventy, Gen. v. 12. 31, &c.

ונֹאֲבָן, v. Kal only in Part. pass. pl. constr. יֶשֶׂעָבָן, in the phr. וֹאֲבָנָה, bound by oaths, Ezek. xxi. 23.

Niph. יֶשֶׂע, pres. יֶשֶׂעָה, and יֶשֶׂעַ. Swore. (b) The full construction is יֶשֶׂעַ 되ָפַת, followed either by the words of the oath or by a verb with יָפַת. (c) When God is said to swear, the construction is the same, omitting יֶשֶׂעַ, and sometimes substituting יֶשֶׂעַ. (d) To swear by any being, or by his name, is used to honour him. (e) יֶשֶׂעַ מֵעַ, Made a solemn vow to the Lord. (a) Abs., Gen. xxi. 31; 2 Chron. xv. 15, &c. (b) Josh. ix. 18; 1 Kings i. 17. 30; ii. 8, &c. (c) Gen. xxiv. 7; L. 24; Exod. xxxii. 13; Jer. li. 14, &c. (d) Deut. vi. 13; Jer. v. 7. (e) 2 Chron. xv. 14; Ps. cxxii. 2.

Infin. יֶשֶׂעֵת, and יֶשֶׂעַ, Num. xxx. 3.
• Jer. vii. 9. (d) Jer. xii. 16.

Imp. יֶשֶׂע, plur. יֶשֶׂעָה, Gen. xxi. 23; Josh. ii. 12, &c.

Part. יֶשֶׂעֵה, pl. יֶשֶׂעֵה יֶשֶׂעַ, f. יֶשֶׂעַ, Is. xix. 18; xlvi. 1; Zech. v. 4, &c.

Hiph. יֶשֶׂעֵה, pres. יֶשֶׂעָה, apoc. יֶשֶׂעָה. Causat. of Niph. Constr. immed. it. med. יָשַּׁע, (a) Caused to swear, imposed an oath.

on. (b) Adiurg. (a) Gen. l. 5. 25; Exod. xiii. 19; Num. viii. 19, &c. (b) Cant. ii. 7; lli. 5, &c.

Infin. יֶשֶׂעֵת, יֶשֶׂעַ, Exod. xiii. 19; 1 Sam. xiv. 28, &c.

Part. aff. יֶשֶׂעַ, (b) 1 Kings xxi. 16; 2 Chron. xviii. 15.

ונֹאֲבְנָה, f. i. q. יֶשֶׂעַ. Seven, Job xliii. 3, only.

ונֹאֲבָן, m. once, 2 Sam. i. 9. Arab. יֶשֶׂעָבָן, asperitas; perplexio in arborum ramis. תִּשְׁבַּשׁ, perplexus fuit, de arboribus. Syr. מַעֲעֵית, confudit, miscuit. Twisting; entangling; perplexity. LXX. σκόρος δεισ. Aquila, Διαφανθης. Vulg. angustia.

ונֹאֲבָן, v. Kal non occ. Pih. יֶשֶׂעַ. According to some, Quilted; others, wrought with checker-work; others, fastened, Exod. xxviii. 39. The signification is very doubtful. LXX. οι κοσμημορ. Aquila, Synnim. and Theod. αι σφοηγεις. These take the word as a noun. Vulg. strings.


Infin. יֶשֶׂעַ, Dan. iv. 23.

Imp. pl. יֶשֶׂעַ, Dan. iv. 12. 20.

Ithpe. pres. יֶשֶׂעֲה, Pass. Dan. ii. 44.

וֹאֲבָנָה, and יֶשֶׂעַ, m. aff. יֶשֶׂעָה, pl. יֶשֶׂעַ. aff. יֶשֶׂעַ. Arab. יֶשֶׂעָה, fugit; perditid. Syr. and Chald. Id. Arab. יֶשֶׂע, spithama; יֶשֶׂעַ, donum; יֶשֶׂעָבָן, spithamis dimensus fuit; donavit. The two leading ideas are breaking, and apportioning. (a) Breaking, of a potter's vessel, wall, &c. (b) A fracture, an injury, to the person. (c) Vexation, sorrow. (d) Mischief, harm of any kind, calamity, ruin. (e) Provisions; corn. (f) Determination. decision; interpretation. (a) Is. xxx. 13, 14. (b) Lev. xxi. 18; xxiv. 20. Metaph. of a people, Is. xxx. 26; Jer. vi. 14; viii. 11, &c. (e) Prov. xv. 4; Is. lxv. 14. (d) Prov. xvi. 18; xvii. 19; xviii. 12; Is. xv. 5, &c. (e) Gen. xlii. 1, 2; 19; Exod. vii. 5; Neh. x. 32, &c. (f) Judg. vii. 15.

ונֹאֲבָן, v. pres. יֶשֶׂעַ, Constr. immed. it. med. יָשַּׁע, (a) Broke, broke to pieces, a staff.
yoke, arm, ship, potter's vessel, &c. (b) **Tore**, as a wild beast. (c) Metaph. Broke the heart. (d) Broke the power of, destroyed. (e) Quenched thirst. (e) Assigned, appointed. (f) Sold corn. (g) Bought corn. (a) Is. xiv. 5; Jer. ii. 20; xix. 10; Ezek. xxvii. 26; xxx. 2. (b) 1 Kings xiii. 26. 28. (c) Ps. lxiv. 21. (f) Lev. xix. 19; Jer. xlviii. 38; Dan. xi. 26; Hos. ii. 20. (c) Job xxxviii. 10. See my notes. (f) Gen. xlii. 56. (d) Gen. xlii. 4; Deut. ii. 6.

Infin. ישב, aff. יبذل, Gen. xix. 9; xiiii. 7; Lev. xxvi. 26, &c.

Imp. ישב, aff. י批示, pl. י批示, Gen. xlii. 2; Ps. x. 19; Jer. xvii. 18, &c.

Part. ישב, pl. י批示, Gen. xlvii. 14; Ps. xxvii. 5. &c.

Part. pass. ישב. (a) Abs. With a broken limb, Lev. xxii. 22. (b) ישב ישב, Broken-hearted, Ps. cxvii. 3.

Niph. ישב, pres. ישב. Pass. of Kal. sign. (a), (b), (c), and (d). (a) Ps. xxxiv. 21; Is. xiv. 29; Jer. xlvii. 17, &c. (b) Exod. xix. 9. 13. (c) Jer. xxii. 9; Ezek. vi. 9. (d) 2 Chron. xiv. 12; Prov. vi. 15; Jer. xlvii. 14.

Infin. ישב, Jonah i. 14.

Part. ישב, pl. י批示, constr. י批示, fem. י批示, and so. (a) Jer. ii. 13. (b) Ezek. xxxiv. 4; Zech. xi. 16. (c) ישב ישב, Ps. lii. 19: ישב ישב, Ps. xxxiv. 19; Is. lix. 1: ישב ישב, Ps. li. 19.

Ph. ישב (in pause, ישב), pres. ישב. Intensive of Kal. sign. (a), Exod. ix. 25; 2 Chron. xiv. 4; Ps. xiiii. 10, &c.

Infin. ישב, Exod. xxvii. 24.

Part. ישב, 1 Kings xix. 11.

Hiph. pres. ישב. (a) Caused to suffer labour-pains, Is. lxvi. 9. See ישב. But לֶּשֶנָּה נִיר הַנּוֹדְמַנְדָּה נָגְזֹר, reading ישב. (b) I. q. Kal. (f) Sold corn, Deut. ii. 28; Amos viii. 5, 6.

Part. ישב, (b) Gen. xlii. 6; Prov. vi. 26. Hoph. ישב, Pass. of Kal. sign. (c) I am broken-hearted, Jer. viii. 21.

יָצָה, m. constr. יָצָה. Breaking. (a) Breaking of the loins, and of violent pain or sorrow, Ezek. xxii. 11. (b) Calamity, ruin, Jer. xvii. 18.

יָצָהּ, Chald. v. Peal non occ. See יָצָהּ. Entangling, perplexing.

Ithpe. part. pl. יִצָּהֵא. Perplexed, Dan. v. 9, only.

יְצֵאֵה, Infin. of יָצָהּ, which see: f. aff.
Part. נָפָל, 1 Sam. xxi. 15.

נָפָל, masc. Madness, impetuosity, Deut. xxviii. 28; 2 Kings ix. 20; Zech. xii. 4.

נָפָל, m. Arab. קַעְדָּר, copid, multitude, abundavit. Syr. מַעְדָּר, misit, emitit.

Offspring, progeny, Exod. xiii. 12.

נָפָל, m. constr. רָפָל. Id., Deut. vii. 18; xxviii. 4; 19. 51.

נָפָל, m. dual, רְפָּלוֹת, constr. רְפָּל, aff.


Part. נָפָל, Id. (a) Sing. An animal's dug, Lam. ii. 3. (b) Dual, The breasts of a woman, Ps. xxii. 10; Hos. ix. 14, &c.

נָפָל, m. I. q. פָּלָה. The breast, Job xxix. 9; Is. lx. 16; lxvi. 11.

נָפָל, II. r. פָּלָה. (a) Violence; plundering. (b) Devastation; ruin. (a) Job v. 21; Prov. xxii. 7; Is. xvi. 4, &c. (b) Is. xiii. 6; xxii. 4; Hos. vii. 13; Joel i. 15, &c.

נָפָל, v. pret. פָּלֵל, and פָּלֵל, pres. aff. פָּלֵל, impetus fecit in hostem; פָּלֵל, evehemens, durus, validus. Constr. (1) med. פָּלֵל, Attacked, invaded, plundered, laid waste, ruined, Ps. xvii. 9; Prov. xi. 3; Ezek. xxxii. 12.

נָפָל, Inf. abs. פָּלֵל, constr. פָּלֵל. Jer. xlvii. 7; Mic. ii. 4.

נָפָל, Imp. pl. פָּלֵלוּ, Jer. xlix. 28.

נָפָל, Part. פָּלֵל, pl. פָּלְלָה, constr. פָּלְלָה. An invader, a plunderer, Job xv. 21; Jer. xii. 12; Obad. 5, &c.

נָפָל, Part. pass. פָּלַל, f. פָּלְלָה, Judg. v. 27; Ps. xxxvii. 8, &c.

נָפָל, Niph. פָּלַל, Pass. of Kal, Mic. ii. 4.

נָפָל, Pih. pres. פָּלָה, and פָּלָה, Intensive of Kal. Laid waste, ruined completely, Prov. xiv. 15; Hos. x. 2.


נָפָל, Puh. פָּלָה, and פָּלָה, Pass. of Pih. Is. xv. 1; Jer. iv. 20; Nah. iii. 7, &c.

נָפָל, Hiph. pres. פָּלַל, i. q. Puh., Is. xxxiii. 1; Hos. x. 14.

נָפָל, f. pl. פָּלָה, once, Eccl. ii. 8.

These words have been interpreted in many different ways. The following are some of the cognate words which have been referred to. Arab. נָפָל, r. נָפָל, cecinit.
vel modulātē recitavit carmen; dominus; domina; nā, r. ἡ, hē, hēsa. Syr. 12, semita, proposition. LXX. olóchoī, olóχoха. Aquila, κολλίαι καὶ κολλίαι. Sym. μέτρων σχήματα καὶ ἐπιστήματα. Vulg. cyphosis, et urceos in ministerio ad vinum fundendum. Some, A queen and ladies; others, cupbearers; others, musicians; others, taking the words in connexion with those immediately preceding, a purpose and purposes; project and projects; pleasures of every kind. Of these the first and last, which are adopted by Genesi and Dathc respectively, appear the most probable.

Comp. Arab. 5, fortis, strenuus.

[Dictionary entry]

m. The Almighty, the name by which God was known to the Patriarchs. This title is sometimes used alone, Ruth i. 20; Job vi. 14; viii. 3; Ps. cxviii. 15, &c. and is sometimes preceded by θ, Gen. xvii. 1; xxxvii. 3; Exod. vi. 3, &c. It appears to be of a plural form, Gram. art. 139. 6, but is joined to a singular verb.

[Dictionary entry]

m. used twice as a title of false gods, Deut. xxxii. 17; Ps. cvi. 37. According to some, Destroyers, from τ, l. q. τ; according to others, Lords: compare Arab. 5, dominus, and Heb. דועו.

LXX. δαμωσίϊς. Vulg. daemonius.

5, for ὅτι καί ὅτι, That there is a judgment, Job xix. 29.

3, fem. once, Is. xxxvii. 27, for τ, which occurs in the parallel passage, 2 Kings xix. 26. The blighting of corn; blighted corn.

[Dictionary entry]

pl. f. constr. τριγυρός, τριγυρός. (a) Fields, 2 Kings xxxiii. 4; Jer. xxxi. 40, Ker. (b) Corn-fields, Hab. iii. 17. (c) Vineyards, Deut. xxxii. 32; Is. xvi. 8. This word does not occur in the cognate dialects; but its signification is sufficiently clear from the context in each place.

5, only in Part. pass. pl. f. τριγυρεῖται, and τριγυρεῖται. Blighted, Gen. xli. 6. 23. 27.

Arab. ٥٩٧, niger.

5, f. The blight in corn, 2 Kings xix. 26, only.

Infinit. abs. יָשָׁרְשָׁה, constr. יָשָׁרְשָׁה, aff. יָשָׁרְשָׁה, Gen. xviii. 10; 1 Sam. xviii. 6; Ps. iv. 4, &c.

Imp. יָשָׁרְשָׁה, f. יָשָׁרְשָׁה, pl. יָשָׁרְשָׁה, f. יָשָׁרְשָׁה, Gen. xvi. 9; xxxi. 3; xliii. 2; Ruth i. 8, &c.

Part. יָשָׁרְשָׁה, f. יָשָׁרְשָׁה, pl. יָשָׁרְשָׁה, Gen. xiii. 18; Ruth i. 22; 1 Sam. vii. 3. יָשָׁרְשָׁה, those who turn themselves from transgression, Is. lix. 20. Aff. יָשָׁרְשָׁה, Id., Is. i. 27.

Puh. יָשָׁרְשָׁה, pres. יָשָׁרְשָׁה. Causat. of Kal. (a) Brought or led back. (b) Restored, gave back. (c) Led away, led away. (d) With יָשָׁרְשָׁה, Refreshed. (a) Ps. lx. 3; Jer. l. 19; Ezek. xxxviii. 4; xxxviii. 2. (c) Is. xlvi. 10. (d) Ps. xxxiii. 3.

Infinit. יָשָׁרְשָׁה, aff. יָשָׁרְשָׁה, (a) Is. xlix. 5; Ezek. xxxix. 27. (b) Mic. ii. 4. Part. יָשָׁרְשָׁה, (b) Is. lii. 12.
Arab. "أ، r. "سارع, descendit et invmersus fuit. Went down, sunk, Ps. xli. 26; Prov. ii. 18.

Arab. "ش، f. A pit, pec. one used as a snare, Prov. xxii. 14; xxiii. 17; Jer. xviii. 20, &c.

Arab. "ش, masc. pl. "شش. Arab. "ش, scutica, flagellum; calamitas. (a) A whip. (b) Metaph. "أ, a scourge, calamity. (a) 1 Kings xi. 11. 14; Prov. xxvi. 3; Nah. iii. 2. (b) Job ix. 23; Is. x. 26; xxviii. 15. 18. In the last two of these passages the metaphor might more naturally be derived from the Ethiopic sign. of the word "ش "ش: fundere; "ش "ش: effusio. An inundation.

Arab. "ش، v. i. Pret. "ش، pres. "ش، Arab. "ش، r. "ش, commiscvit, pec. inter se moveendo liquidiora; scutica percussit; "ش "ش, instrumentum ligno constans, quo commiscetur res; "ش، r. "ش, impetum facit; cum vehementid insulcavit; "ش "ش, longum fecit iter. (a) Probably spread like water; went in various directions, went to and fro, Num. xi. 8; 2 Sam. xxivv. 8. (b) Struck, pec. struck into water, rowed.

Infin. "ش، "ش, Job i. 7; ii. 2. In Job v. 21, "ش، "ش, may be interpreted either, In the running to and fro of the tongue; or, taking "ش، as the cognate word, In the attack, assault of the tongue. Comp. Ps. lxxix. 9.

Imp. "ش، (a) 2 Sam. xxiv. 2.

Pah. pres. "ش،. Frequentative of Kal, sign. (a), Dan. xii. 4; Amos viii. 12.

Imp. pl. "ش، Jer. v. 1.
Part. pl. "ش "ش, fem. "ش, 2 Chron. xvi. 9; Zech. iv. 10.

Hith. Imp. pl. f. "ش "ش, i. q. Pah., Jer. xlix. 3.


Arab. "ش، pl. m. constr. ى، aff. ى، Cogn. Arab. ى، postremum ejusque rei;
Lucinia vestis, syrma. The borders, skirts of a garment, a train, Exod. xxviii. 34; Is. vi. 1; Jcr. xiii. 22, &c. See אֵלֶּךָ וַיְנָעֲשֵׂךָ.

שָׁלָם, m. r. ַּלֶּם. Spoil; applied to persons, captives, Job xii. 19: as a captive, Mic. i. 8.

עַלֵּם, pl. m. Arab. אַלֵּם, and Syr. אֶלֶם, allium. Garlick, Num. xi. 5.

עַלָּה, m. aff. עַלָּה. A cry for help, Ps. v. 3. Hence—

עַלָּה, v. Psh. עַלָּה, pres. עַלָּה. Constr. abs. it. med. עַלָּה. Cried out for help, Job xxiv. 12; Ps. xxx. 3; Is. lii. 9, &c.

Inf. aff. עַלָּה, Ps. xxxvii. 2, &c.

Part. עַלָּה, Job xxxix. 12, &c.

עַלָּה, m. aff. עַלָּה, for עַלָּה, r. עַלָּה. (a) Safety. (b) Affluence. (a) Job xxx. 24. (b) Ib. xxxvi. 19; Gram. art. 76.

עַלָּה, m. for עַלָּה, r. עַלָּה. (a) Affluent. (b) Liberal. (a) Job xxxiv. 19. (b) Is. xxxii. 5.

עַלָּה, l. constr. עַלָּה, aff. עַלָּה, i. q. עַלָּה. A cry for help, 1 Sam. v. 12; Ps. xviii. 7; xl. 2, &c.

עַלָּה, m. pl. עַלָּה. Arab. עַלָּה, vulpes. Syr. עַלָּה, Id. A fox, Judg. xv. 4; Neh. iii. 35; Ps. liii. 11, &c.

Some suppose that in several passages we are rather to understand the jackal. Pers. عَلَّةَ عَلَّةَ, Sans. जूडा, origada.


ךָּשָׁלָם, r. סוּפָה, odoratus fuit atque ita exploravit rem; venatus fuit; נָשׁוּפָה, ensis fuit, ensa percussit; נָשׁוּפָה, comminuit dispersique; ventilavit flatus motoque frumentum; momordit. This word occurs only in three passages, Gen. iii. 15; Job ix. 17; Ps. cxxxix. 11; and interpreters are much divided as to its precise

The attempt that has been made gravely to justify a blunder of the Vulgate, which here reads ipsa instead of ipse, is a melancholy proof of the great neglect of the study of Hebrew in this country. Any one acquainted with the first elements of the grammar would see, that, to make the Vulgate correct, we must substitute וַיְנָעֲשֵׂךָ, for וַיְנָעֲשֵׂךָ, and וַיְנָעֲשֵׂךָ, for וַיְנָעֲשֵׂךָ.

Signification. Watching, in order to injury, has been taken by some: by others, wounding, as the primitive idea conveyed by the word. The lxx. have τρίβωσις, and τρίβωσις, in the first passage; ἐπιστρίβωσις, in the second; and καταστρίβωσις, in the third. The Vulgate has conteteret, insidieris, conteteret, et conculeabant. The Syr. has φυλάσσω, φυλάσσω, and καταστρίβωσις. Perhaps Struck, bruised, shattered, in Gen. iii. 15, and Job ix. 17.

In Ps. cxxxix. 11, the word may be connected with וַיְנָעֲשֵׂךָ, and so, concealed may be the meaning; as the Auth. Vera. Symm. ἔμεγας.

ךָּשָׁלָם, m. constr.ךָּשָׁלָם, pl.ךָּשָׁלָם, constr.ךָּשָׁלָם, aff.ךָּשָׁלָם. A trumpet, a curved horn, Exod. xix. 16; Lev. xxv. 9; Judg. vii. 16, &c. Lxx. σδαργος, and καπατηπ. Arab.ךָּשָׁלָם, Id. notךָּשָׁלָם, which Gesenius has: which mistake Winier has not only copied, but founded the etymology of the word upon it. The origin is uncertain.

ךָּשָׁלָם, f. dual,ךָּשָׁלָם, constr.ךָּשָׁלָם, aff.

ךָּשָׁלָם. Arab. שָׁלָם, crus. Syr. שָׁלָם, Id. (a) A leg, of a man, Deut. xxviii. 35; Ps. cxlvii. 10; Prov. xxvi. 7; Cant. v. 15, &c.

(b) Either, A leg, i. e. thigh, or a shoulder, of a sheep, Exod. xxix. 22. 27; Lev. vii. 32, 33, &c. That this was not the leg properly speaking, i. e. the Shank, is manifest from 1 Sam. ix. 24, where it is given as the portion of the principal guest. The lxx. and Vulg. translate it shoulder.

ךָּשָׁלָם, masc. pl.ךָּשָׁלָם. Arab. שָׁלָם, forum, mercatus, et pro plated. Syr. שָׁלָם, Id. A street, Prov. vii. 8; Ecc. xii. 4, 5; Cant. iii. 2.

ךָּשָׁלָם, v. Kal non occ. Arab. שָׁלָם, propulit, stimulavit. VII. Impulsus fuit; fluxit. Cogn. כָּשָׁלָם, כָּשָׁלָם. Probably Used the legs, ran, of animals; and hence, flowed, of liquids.

Hiph. פָּסָד, (a) Caused to flow, caused to run over, Joel ii. 24. (b) Overflowed, Ib. iv. 13.

Psh. pres. aff. פָּסָד, i. q. Hiph. (a), Ps. lxv. 10; unless the true reading is פָּסָד. Then waterest it.

ךָּשָׁלָם, pl. aff.�ָּשָׁלָם. Arab. כָּשָׁלָם, sor.
murus urbis. A wall, Gen. lxi. 23; 2 Sam. xxii. 30; Job xxiv. 11; and probably in Gen. lxi. 6, where the common reading is רָעָה.

רָעָה, Chald. m. pl. def. רֵעָה. Id., Ezra iv. 12, 13; and, in verse 16, רָעָה. רָעָה, m. pl. aff. רָעָה. Abstract for coner. One who watches with hatred; an enemy, Ps. xci. 12. See רָעָה, v.

רָעָה, m. but a generic term applied to both male and female. Arab. סֵרָה, taurus. Chald. סֵרָה, Íd. An ox, Exod. xxii. 28; xxii. 9; Lev. vii. 23, &c. Used as a noun of multitude, Gen. lixii. 6, only; the usual term being רָעָה. Aff. רָעָה, סֵרָה, pl. סֵרָה, Hos. xii. 12, only.

רָעָה, v. pres. רָעָה. Constr. abs. it. immed. Chald. רָעָה, inspexit, visitavit. Arab. סֵרָה, taurus, protectorus fuit. (a) Viewed, beheld, perceived. (b) Watched, for evil, as a beast of prey or a fowler. (c) Watched, for good; looked after, cared for. (d) Probably Went. (a) Num. xxiii. 9; Job xvii. 16; xxxv. 14. 29, &c. (b) Jer. v. 26; Hos. xiii. 7. (c) Hos. xiv. 9.

Imp. רָעָה, (a) Job xxxv. 5.
Part. pl. f. aff. רָעָה, (d) Thy travellers, carriers, Ezek. xxvii. 25.

רָעָה, and רָעָה, m. pl. רָעָה, it. רָעָה, constr. רָעָה. Pers. סֵרָה, סֵרָה, and סֵרָה, it. Arab. סֵרָה, סֵרָה, סֵרָה, סֵרָה, and סֵרָה, lilium; whence the Spanish azucena. (a) The white lily, Cant. ii. 1, 2; iv. 5; v. 13, &c. (b) An ornament resembling a lily, 1 Kings vii. 19. 22. 26. (c) In the titles of Ps. xlv. lxix. and lxxx.; but whether the name of a musical instrument bearing some resemblance to the form of a lily, or that of a musical air, as some suppose, cannot be determined. See Celsii Hierobot. tom. i. p. 383.

רָעָה, v. see רָעָה.

רָעָה, v. Chald. i. q. Syr. רָעָה, cripus, liberavit.
Pah. רָעָה, pres. רָעָה. Constr. immed. it.

med. ‡. Delivered, rescued, Dan. iii. 15. 17. 28.
Infin. aff. רָעָה, Dan. vi. 15. 21.
Part. רָעָה, Dan. vi. 28.
רָעָה, v. only in the forms רָעָה, for רָעָה, Job xx. 9; xxviii. 7, and יָעָה, Cant. i. 6. According to Castell, cogn. רָעָה, which seems doubtful, though the sign. of the latter verb will suit each passage. Looked on, beheld, saw. See my note on Job xx. 9.

רָעָה, v. Arab. סֵרָה, torsit funem.

רָעָה, v. pres. רָעָה. Well twisted, Exod. xxxvi. 1; xxvii. 9; xxviii. 6, &c. lxx. ἔκστρογγυλός. Vulg. retortus.

רָעָה, m. r. רָעָה, once, Job xxii. 29, יָעָה. Having downcast eyes, meek.

רָעָה, m. Syr. רָעָה, donavit. Giving.

(a) A present. (b) Pec. A bribe. (c) Bribery. (a) 1 Kings xv. 19; 2 Kings xvi. 8. (b) Exod. xxiiii. 8; Deut. xvi. 19; Ps. xxvi. 10, &c. (c) Job xv. 34.


Imp. pl. רָעָה; med. רָעָה, Job vi. 22.


Imp. f. רָעָה, Is. li. 23.
Hith. רָעָה, pres. רָעָה, apoc. רָעָה. Comp. Aeth. קִנָּה: expanseus fuit, de nube. Prostrated himself, as a mark of respect or reverence; prostrated himself in worship, worshipped. Constr. abs., Exod. xxxiii. 10; 2 Sam. xvi. 4; 2 Kings v. 18. It. with יַחֲדָה, of the person or object of reverence or worship, Exod. xi. 18; xx. 5; Deut. iv. 19, &c.; or with יִהְיֶה, Gen. xxiii. 12; Deut. xxvi. 10; 2 Chron. xxv. 14, &c.; or with יִהְיֶה, Is. xlv. 14. It. with יִהְיֶה, of the place, Gen. xlvi. 31; Is. lx. 14, &c.; or with יִהְיֶה, Ps. v. 8; or with יִהְיֶה, 2 Kings xviii. 22; 2 Chron. xxxii. 12, &c. The full form is יִהְיֶה יִמְלָלְתּוּ, He worships him (falling) on his face on the ground, 2 Sam. xiv. 33; 1 Kings i. 23. This is equivalent to יִהְיֶה יִמְלָלְתּוּ יִכְרֶם יִבְשָׁלָה יִמְלָלְתּוּ, Josh. v. 14; 2 Sam. i. 2; Job i. 20, &c.

Infin. יִכְרֶם יִבְשָׁלָה יִמְלָלְתּוּ, aff. יִכְרֶם יִבְשָׁלָה יִמְלָלְתּוּ, of יִכְרֶם יִבְשָׁלָה יִמְלָלְתּוּ, Gen. xxxvii. 10; 2 Kings v. 18, &c.
Imp. f. בַּשָּׁחַק, pl. בַּשָּׁחַק, Ps. xlv. 12; xcv. 5, &c.

Part. בָּשֹׁחַק, pl. בָּשֹׁחַק, Gen. xxxvii. 9; 2 Kings xix. 37, &c. In Ezek. viii. 16, we have בַּשָּׁחַק, which is probably an error for בַּשָּׁחַק.

ירֹשִׁים, m. r. רֹשֵׁשָׁה. Blackness, Lam. iv. 8.

ירֹשִׁים, f. aff. רֹשָׁהָה, r. רֹשֹׁשָׁה. A pit, Prov. xxviii. 10.

ירֹשִׁים, v. pret. פֹּסֶה, pres. פֹּסַח. Constr. abs. (a) Bowed himself, stooped, either in sorrow, Ps. xxxv. 14; xxxviii. 7; or in ambush, Job xxxviii. 40; Ps. x. 10. (b) Was brought low, was humbled, Job ix. 13; Prov. xiv. 19; Is. ii. 11. 17, &c.


Niph. pres. פֹּסַח. Id., Eccl. xii. 4; Is. ii. 9; v. 15; xxix. 4.

Hiph. פֹּסֶה. Constr. immed. Causat. of Kal. Brought low, humbled, Is. xxv. 12; xxvi. 5.

Hith. pres. פֹּסַח, i. q. Kal with probably an intensive signification, Ps. xlii. 7. 10. 12; xliii. 5.

בָּשָׁחַק, v. pres. בָּשָׁחַק. Constr. immed.

it. med. א. Arab. نَجَأَتْ, mactavit; aqaud diluit vinum. (a) Slaughtered an animal, [1] For food, [2] As a sacrifice. (b) Slew a person. (a), [1] 1 Sam. xiv. 34. [2] Lev. i. 5; xiv. 19, 25, &c. (b) 2 Kings x. 7; xxv. 7; Jer. lii. 10, &c.

Infin. abs. בָּשָׁחַק, constr. בָּשָׁחַק, aff. בָּשָׁחַק, Gen. xxii. 10; Is. xxii. 13; Ezek. xxiii. 39; Hos. v. 2, &c.

Imp. pl. בָּשָׁחַק, Exod. xii. 21; 2 Chron. xxxv. 6.

Part. בָּשָׁחַק, pl. constr. בָּשָׁחַק, Is. lvii. 5; lvii. 3.

Part. pass. בָּשֹׁחַק, f. בָּשֹׁחַק. (a) Slaughtered, Lev. xiv. 6. 51. (b) מַכִּית בָּשָׁחַק, Probably Alloied gold; as opposed to פָּשֵׁק בָּשָׁחַק, Pure gold, 1 Kings x. 16; 2 Chron. ix. 15, 16.

Niph. pres. בָּשֹׁחַק. Pass. of Kal, Lev. vi. 25; Num. xi. 22.

בָּשֹׁחַק, f. constr. בָּשֹׁחַק. The slaughtering of animals for sacrifice, 2 Chron. xxx. 17.

בָּשֹׁחַק, m. Arab. בָּשֹׁחַק, caluit, incaluit; בָּשֹׁחַק, calor febris. An inflammation, either local or general, Any burning disease, Exod. ix. 10; Lev. xiii. 18; 2 Kings xx. 7; Job ii. 7, &c.

םִיתֹחַק, m. i. q. פָּשֵׁק. Spontaneous, Is. xxxvii. 30, only.

םִיתֹחַק, m. constr. פָּשְׁחַק. Arab. סְסִיתֹחַק, tenuis, exiguis fuit; סְסִיתֹחַק, levis, tenuis. A thin covering of wood, Ezek. xli. 16.

םִיתֹחַק, f. pl. constr. פָּשָׁחַק. Is. q. פָּשֵׁק. A pit, Ps. cviii. 20; Lam. iv. 20.

םִיתֹחַק, Chald. f. r. פָּשֹׁחַק. A fault, Dan. ii. 9; vi. 5.

םִיתֹחַק, m. A lion, Job iv. 10; Ps. xci. 13; Prov. xxvi. 13; Hos. v. 14, &c. Some derive the name from סְסִיתֹחַק, ruddi mulus, and consider the word as equivalent to the roarer. Bochart, Hieroz., tom. i. p. 717, considers סְסִיתֹחַק as a variation of פָּשֵׁק, and supposes a kind of lion to be meant of a darker colour than ordinary, such as is said to have been found in Syria and India.


םִיתֹחַק, m. A bird; according to Bochart, A sea gull, Lev. xi. 16; Deut. xiv. 15.

םִיתֹחַק, f. A disease; Consumption, Lev. xxvi. 16; Deut. xxviii. 22. Arab. סְסִיתֹחַק, tabes, phthisis. But lxx. ρήζημα.

םִיתֹחַק, m. Arab. סְסִיתֹחַק, elatus fuit; סְסִיתֹחַק, magno corpore praditus, et erat suavis fuit. Probably Greatness, power, haughtiness. Only in the plur. סְסִיתֹחַק. The mighty or fierce ones, of animals, Job xxviii. 8; xli. 26.

םִיתֹחַק, m. pl. סְסִיתֹחַק. Arab. סְסִיתֹחַק, trivit, contrivit in pulverem; סְסִיתֹחַק, and סְסִיתֹחַק, procui et remotus fuit; סְסִיתֹחַק, nubes tenuis. (a) Dust. (b) A cloud. (c) The sky. (a) Is. xl. 15. (b)
Job xxxv. 5; xxxvi. 28; Ps. lxxvii. 18, &c. (c) Ps. lxxxix. 7. 38.

(primo diluculo fuit, fecit; tempus paulo ante auroram, primum diluculum.) Syr. denigravit; tenebrae. The primitive idea seems to be darkness; hence the beginning and end of darkness, the dusk, the twilight, both in the evening and morning, but especially the latter. (a) The dawn, Job xxxviii. 12; Amos iv. 13, &c. Phr. The dawn began, Gen. xix. 15; Josh. vi. 15; 1 Sam. ix. 26, &c. Metaph. Is. viii. 20. (b) Probably Rise, origin, Is. lxvii. 11; some, however, take the Arab. magia, incantatio, both here, and in viii. 20.

Black, Lev. xiii. 31. 37; Cant. i. 5; v. 11; Zech. vi. 2. 6.

(a) Was or became black, Job xxx. 30. (b) Did a thing early in the morning; pesc. sought early, constr. immed. Part. xvi. (b) Prov. xi. 27.

Pih, pres. The. Constr. immed. it. med. (a) and (b). (a) Judg. ii. 19; Ps. lii. 2; Dan. viii. 24, &c. Fully, xvi. 27, Gen. vi. 12. (b) Gen. xviii. 28. 31; Deut. xx. 19; Jer. xxxvi. 29, &c. In the titles of Pss. lvii., lviii., lix., and lxxv., the verb may have denoted a certain musical air, named probably from some ancient composition which began with these words.

Infin. abs. constr. Deut. xxxi. 29; 1 Sam. xxvi. 15, &c.


Either very black or blackish; most probably the former, see Gram. art. 169. 6.

A pit, pec. one used as a snare. (b) A dungeon. (c) A grave; the grave. (d) The filth of a dungeon; the corruption of the grave. (e) Destruction. (a) Ps. vii. 16; x. 16; xxxv. 7; Ezek. xix. 4, &c. (b) Is. li. 14. (c) Ps. xxx. 10; xl. 10. (d) Job ix. 31; xviii. 15; Ps. xvi. 10. (c) Job xxxiii. 18; Ps. lv. 24, &c.

Constr. immed. Arab. expandit. Syr. Spread abroad, strewed, Num. xi. 32; 2 Sam. xvii. 19; Jer. viii. 2.
Infin. abs. וַּאֲבָרֶנָּה, Num. xi. 32.
Part. וַאֲבָרֶנָּן, with רָשׁוֹן. "Spreading abroad (dwellings) for them," Job xii. 23.
Pih. וְאָבָרֶנָּן. Frequentative of Kal. Spread abroad the hands in prayer, Ps. lxxxviii. 10.
שָׁפַע, m. i. q. שָׁפַו. A whip, scourge, Josh. xxiii. 13, only.
שָׁפַע, and שָׁפַו, m. Washing away, overflowing, an inundation, Job xxxviii. 25; Ps. xxxii. 6. Metaph., Prov. xxvii. 4; Dan. ix. 26; xi. 22; Nah. i. 8.
שָׁפַע, v. pres. שָׁפָא. Constr. immed.
(a) Washed off or away. (b) Cleaned by washing. (c) Swept along or away, of a torrent. (a) Ezek. xvi. 9. (b) Lev. xv. 11; 1 Kings xxii. 38. (c) Job xiv. 19; Ps. lxix. 3; Is. viii. 8, &c. Metaph., Dan. xi. 10. 26. 40.
Part. שָׁפָא, pl. שָׁפָא, Overflowing, Is. x. 22; xxviii. 2, &c. Metaph., of a horse in battle, Jer. viii. 6.
Niph. pres. שָׁפָא. Pass. of Kal, sign. (b) Lev. xv. 12. (c) Dan. xi. 22.
Puh. שָׁפה. Pass. of Kal, sign. (b) Lev. vi. 21.
שָׁפַע, m. pl. שָׁפָא. Arab. סָפָא לְשָׁפָא לָשֶׁם, ordo serieque lapidum, arborum, hominum; סָפָא, scripsit; סָפְּא, prefectus fuit, rei curam habuit et adnotavit quaecumque ad rem gerendam spectaret. An officer, superintendent, either civil or military. The name appears to refer either to the orderly arrangement, or to the writing down, and enrolling of persons and things. The LXX render it γραμματις, and γραμματοσαγωγους. Exod. v. 10. 14; Deut. i. 15; Josh. iii. 2; 2 Chron. xxvi. 11, &c. The application of the word appears to be of a very general character.
שָׁפַע, masc. Chal. Dan. vii. 5; where some read שָׁפָא. The former reading has been interpreted Authority, sovereignty; the latter, Side. Comp. Arab. שָׁפָא pars rei, pec. dimidia; latus. Syr. שָׁפָא, latus, once only.
שָׁפַע, m. An offering, a present; only in the phr. רָשׁוֹן שָׁפַע. They bring offerings, Ps. lxviii. 30; lxxvi. 12; Is. xviii. 7. LXX. δῶρα. Vulg. munera. The etymology is uncertain. Comp. however the Arab.
שָׁפַע, res.

 hvorใช, I. f. constr. רָשׁוֹן, once, Ps. cxvii. 1: r. רָשׁוֹן. Returning; those who return. In this place רָשׁוֹן, is used for the usual phr. רָשׁוֹן שָׁפַע, Brought back the captivity of—. II. f. aff. רָשׁוֹן, r. רָשׁוֹן, Remaining, remaining, 2 Sam. xiii. 33, only.
שָׁפָא, m. An oar, oars, Is. xxxiii. 21. See שָׁפָא.
שָׁפָא, and שָׁפָא, once, Gen. xlix. 10.
Theologians are divided as to which of these forms ought to be taken; and then, as to how that preferred ought to be interpreted. 1st, As to the forms. According to Jahn (Heb. Bib. in loc.), the first, viz. רָשׁוֹן, was unknown till about the middle of the tenth century. Up to that time, both Jews and Christians read רָשׁוֹן. Of the centuries following also, forty codices read רָשׁוֹן (i.e. with reference to the collations of Kennicott and De Rossi), viz. five of the 12th century, twenty-two of the 13th, nine of the 14th, and four of the 15th. In two others of the 13th a marginal note gives רָשׁוֹן; in one of the 16th the text has רָשׁוֹן; in three of the 13th רָשׁוֹן had been altered into רָשׁוֹנָה. In one of the 13th again, רָשׁוֹנָה, had been altered into רָשׁוֹנָה. In three of the 13th, in one of the 14th, and one of the 15th, רָשׁוֹנָה had been altered into רָשׁוֹנָה. At length, however, most of the codices are for רָשׁוֹנָה. The Greek of Venice, אָסָנְא; the Arab of Erp.; and the Arab. Samaritan Commentary. The Targum of Jonathan is doubtful. The Vulgate seems to have read some form of רָשׁוֹן, for it has "qui mittendus est." It should seem, therefore, beyond doubt, that between the 10th and 16th centuries, the reading רָשׁוֹנָה must have originated; and further, that very little reliance ought to be placed on the consideration of most Heb. MSS. being now in its favour. In earlier times, the contrary was evidently the fact; and this surely ought to determine the question in favour of רָשׁוֹנָה.

As to its interpretation, Gesenius thinks that it is of little moment which reading is adopted; each having a form suitable enough to a proper name. All Jewish and Christian antiquity however took the form רָשׁוֹנָה, as equivalent to רָשׁוֹנָה. LXX. (1) τα διόντικανα αντρα; or, (2) τα διόκτειραν. Aquila, this last. Theod., i. q. LXX. 1. Sym. διοκτειραν. With Aquila Justin Martyr agrees, in his dialogue with Trypho, Epiphanius and Herodian, with LXX. (1). With this agrees Exek. xxi. 32, רָשׁוֹנָה וְלָשֶׁם, which
appears to me to be a direct imitation of our passage in Genesis; and to this St. Paul's, ἅ ἐπὶ τῷ ἔκτῳ (Gal. iii. 19) is probably an allusion. All the Targums, viz., of Onkelos, Jonathan, and Jerusalem, apply the place, moreover, directly to the Messiah. The passage may, therefore, be paraphrased thus:—The rod, or sceptre, of rule shall not depart from Judah, nor a Lawgiver, or executor, i. e. Ruler, from among his descendants, until he shall come whose it is (i. e. the rule), and to whom the obedience of the nations shall be rendered. Why we should recur here to a supposed proper name—which however has neither authority nor parallel in the Scriptures, and especially as this is directly opposed to the whole current of antiquity,—I must confess I cannot see; and, as the passage is much more obvious and clear without it,—whatever ingenuity it may otherwise have to boast,—the expedient is unworthy of adoption.

ירין, m. pl. aff. יָרֵי, urine, 2 Kings xviii. 27; Is. xxxvi. 12. Syr. כף, minxit; מֵכֶל, urina.

ירין פָרָה, see נָרָה, Chald.

ירין, m. aff. יָרֵי, πούρος, aff. יָרֵי, &c.
(a) Singing. (b) A song. (c) Instrumental music.
(a) Eccl. vii. 5; Is. xxxiii. 16; xxxix. 29, &c.
(b) Judg. v. 12; Ps. xxx. 1; xxxiii. 3; xcii. 1, &c.
(c) 1 Chron. xvi. 42; 2 Chron. vii. 6; Amos vi. 5, &c.

ירין, v. pret. יָרֵי, pres. יָרֵי, apoc. יָרֵי.
(a) Sung. Constr. abs. it. immedi. it. med. יָרֵי, to, in praise of, or in prayer to.
(b) Celebrated by singing, sung of; constr. immedi. (a) Exod. xv. 1; Judg. v. 1; Ps. vii. 1, &c.
(b) Ps. lxxix. 17; lxxix. 2; ci. 1, &c.

Infin. only in the form יָרֵי, as if for יָרֵי, 1 Sam. xvii. 6.

Imp. pl. יָרֵי, Exod. xv. 21, &c.


Part. יָרִי, pl. יָרִים, f. יָרִים. Sound, a singer, a musician, 1 Chron. viii. 18; xv. 16; 2 Chron. xxix. 28; Neh. vii. 67, &c.


ירין, m. song, Exod. xv. 1; Is. v. 1; Amos viii. 3, &c.

ירין, m. Syr. אֲלָבָשּׁר, alabastrum. White marble, 1 Chron. xxix. 2, only. See שֶׁפֶח.

ירין, v. pret. יָרֵי, pres. יָרֵי, apoc. יָרֵי, constr. immedi. it. med. יָרֵי.

I. q., יָרֵי. Set, placed, appointed, rendered.
(a) Placed a thing or person. (b) Pbr. יָרֵי, Set his heart upon, regarded, considered attentively, cared for. (c) יָרֵי, Looked towards.
(d) יָרֵי, Assisted.
(e) יָרֵי, Looked at, examined.
(f) יָרֵי, Deliberated anxiously.
(h) יָרֵי, Ranked, clasped with.
(i) Put on ornaments. (k) Laid up treasure.
(l) Appointed a person. (m) Appointed, faced, a thing. (n) Appointed a limit, יָרֵי, understood. (o) Imposed upon, required of.
(p) Pbr. יָרֵי, יָרֵי, Laid sin on him, i. e. in its consequences, punished. (q) Rendered; constr. immedi. and immedi. or med. יָרֵי.
(a) Gen. xxx. 40; xlvi. 4; Ps. xxx. 40, &c.
(b) Exod. vii. 23; 1 Sam. iv. 20; Prov. xxiv. 32, &c.
(c) Num. xxiv. 1.
(d) Exod. xxiii. 1. (e) Ps. xc. 8. (f) Ps. ci. 3. (g) Ps. xiii. 3. (h) 2 Sam. xix. 29; Jer. iii. 19. (i) Exod. xxxiii. 4. (j) Ps. xxi. 4.
(l) Gen. xli. 33; 1 Kings xi. 34; Ps. xlv. 17, &c.
(m) Job xiv. 13; Ps. civ. 20, &c.
(n) Job xxxviii. 11. (o) Exod. xxi. 22.
(p) Num. xii. 11. (q) Ps. lxvi. 9; Is. v. 6; Jer. xxii. 6; Hos. ii. 3, &c.

Infin. יָרֵי, aff. יָרֵי, Exod. x. 1. (h) Job xxx. 1, &c.

Imp. יָרְם, f. יָרָה, pl. יָרָה, Ps. lxxxviii. 14.

Prov. xxvii. 23; Is. xvi. 3. (k) Job xxii. 24, &c.


ירין, m. Putting on, wearing; a dress, Ps. lxxxiii. 6; Prov. vii. 10.

ירין, m. aff. יָרִי. Always joined with יָרֵי, and found only in Isaiah. From the passages in which these words occur, it appears that there were plants indigenous to Judea, and of very rapid growth there, so speedily occupying ground left out of cultivation as to render their extirpation almost hopeless. Usually Thorns, Is. v. 6; vii. 23—25; x. 17; xxvii. 4. ἅκλακθα Vulg. spine. The etymology is doubtful, as the word does not exist in any of the cognate dialects. Gesen. considers יָרֵי as the original form, and יָרִי as the primitive.
(a) Childless, Jer. xviii. 21. (b) Deprived of its young, of a bear, 2 Sam. xvii. 8; Prov. xvii. 12; Hos. xiii. 8. (c) Without young, of a ewe, Cant. iv. 2; vi. 6.

(1) One who is drunken, a drunkard, 1 Sam. i. 13; xxv. 36; Is. xxvii. 1; Joel i. 5, &c.

(2) V. for רָפָח, pres. רָפָח. Constr. immed. it. med. רָפָח, it, רָפָח, before an Infin. (a) Forgot. (b) Disregarded, neglected. (a) Gen. xxvii. 45; xl. 23; Deut. iv. 9; Ps. cvii. 13, &c. (b) Deut. viii. 14; Ps. ix. 13; Prov. ii. 17, &c.

Infin. abs. רָפָח, Deut. viii. 19.

Imp. רָפָח, Ps. xli. 11.

Part. pl. constr. רָפָח, Job viii. 13; Ps. l. 22.

Niph. רָפָח, pres. רָפָח, and רָפָח. Pass. of Kal, (a) Gen. xli. 30; Deut. xxxi. 21; Eccl. ix. 5, &c. (b) Ps. ix. 19.

Part. רָפָח, pl. רָפָח, f. רָפָח, and רָפָח. Forgotten, Job xxviii. 4; Eccl. ii. 16; Is. xxiii. 15, 16.

Plh. רָפָח. Caused to be forgotten, Lam. ii. 6.

Hiph. Inf. רָפָח. To cause to forget, Jer. xxiii. 27.

Hith. pres. רָפָח, i. q. Niph., Eccl. viii. 10.

(2) V. m. pl. רָפָח, constr. רָפָח. Forgiving, neglecting, Ps. ix. 18; Is. lxv. 11.


Ithpe. יָרָפָח. Was found, existed, was, Ezra vi. 2; Dan. ii. 35; v. 11, &c.

Aph. יָרָפָח, pres. יָרָפָח. Found, discovered, Ezra iv. 19; Dan. ii. 25; vi. 6, &c.

Infin. יָרָפָח, Dan. vi. 5.

(1) V. pret. f. in pause, רָפָח, pres. יָרָפָח. Cogn. יָרָפָח. (a) Stooped. (b) Lowered itself, abated. (b) Of water, Gen. viii. 1: of anger, Esth. vii. 10.

Infin. sign. יָרָפָח, Jer. v. 26: signi. (b) יָרָפָח, Esth. ii. 1.

Hiph. יָרָפָח. Caused to abate, quieted, Num. xvii. 20.

(1) V. pret. יָרָפָח, and in pause, יָרָפָח, pres. יָרָפָח. Constr. abs. it. immed. Arab. יָרָפָח, orbatus vel orbus fuit nato vel amico.
Became childless, Gen. xxvii. 45; xliii. 14; 1 Sam. xv. 33.


Pih. f. דְּךָֹכֶל, pres. דְּכָֹכֶל. Constr. immed. it. med. דְּכָֹכֶל, it. abs. (a) Made childless. (b) Stripped a land of inhabitants. (c) Destroyed, of a sword. (d) Lost their young, pec. by abortion. (e) Lost its fruit, of a vine. (f) Of a land, lost its inhabitants. (a) Gen. xliii. 36; Lev. xxvi. 22; 1 Sam. xv. 33, &c. (b) Ezek. v. 17; xiv. 15. (c) Deut. xxxii. 25. (d) Gen. xixi. 38; Job xxi. 10. (e) Mal. iii. 11. (f) Ezek. xxxvii. 14. 15.

Infinit. aff. דְּכָֹכֶל, (f) Ezek. xxxvi. 12.

Part. fem. דְּכָֹכֶל, וּדְּכָֹכֶל, and דְּכָֹכֶל, (d) Exod. xxiii. 26. (f) 2 Kings ii. 19, 21; Ezek. xxxvi. 13.


The loss of children, Is. xlii. 20.

דְּכָֹכֶל, v. see נָכָּל, Chald.

דְּכָֹכֶל, m. in pause, דְּכָֹל, aff. דְּלָּכֶל. (a) A shoulder, the shoulders, Gen. ix. 23; 1 Sam. ix. 2; Job xxxi. 30; Is. x. 2, &c. Phrr. (b) דְּלָכֶל, Turned his back, turned himself about, 1 Sam. x. 9. (c) דְּלָל, With one shoulder, i. e. with united efforts, with one mind, Zeph. iii. 9. The metaphor is taken from two persons carrying together a burden on their shoulders. (d) Probably A load, i. e. as much as can be carried; thence a portion, Gen. xlvii. 22.

דְּלָל, v. Kal non occ.

Hiph. דְּלָל, pres. דְּלָל, apoc. דְּלָל. According to Ewald, whom Gesenius follows, the original meaning of this word was, to place a load on the shoulder, to load, pec. to load beasts of burden preparatory to a journey; hence to prepare for a journey. Comp. Êth. בָּדַעֵל: bajalavit. (a) Arose in the morning, usually with בָּדַעֵל. (b) When joined to another verb, either with or without יָ, it often should be translated, as soon as he arose. (c) Came in the morning to a place, with יָ, or יָ. (a) Josh. vi. 15; 1 Sam. xv. 2; Job i. 5, &c. (b) Gen. xix. 2; xx. 8; Judg. xix. 9, &c. (c) Gen. xix. 27; Cant. vii. 13.

Infinit. דְּלָל, דְּלָל, Prov. xxvii. 14; דְּלָל, after the Chaldee form, Jer. xxv. 3; used adverbially. (a) In the morning, 1 Sam. xvii. 16. (b) Early, without delay, Jer. vii. 13, 25; xl. 7, &c.

Imp. דְּלָל, Exod. viii. 20; ix. 13; 1 Sam. xxix. 10.

Part. דְּלָל. (a) Adverbially, In the morning, Jer. v. 8. (b) יָל, Rising early, Ps. xxxvii. 2. (c) יָ, Id., Is. vi. 11.

דְּלָל, f. i. q. דְּלָל. The shoulder, the shoulder-blade, Job xxxi. 22. According to some the true reading is דְּלָל, from דְּלָל.

דְּלָל, and דְּלָל, v. pres. דְּלָל. Constr. abs. it. immed. it. med. יָ, יָל, יָל.

Arab. דְּלָל,quietus, tranquillus fuit; habitavit domum. Syr. דְּלָל, habitavit. (a) Lay down to rest. (b) Rested. (c) Rested, of inanimate things. (d) Continued. (e) Dwelt; spoken [1] Of God. [2] Of men. [3] Of animals. [4] Of judgment, wisdom, &c. (f) Inhabited a land in security. (g) Of a place, was inhabited. (a) Deut. xxxiii. 20; Ps. xvi. 9. (b) Deut. v. 17; Ps. lv. 7; Prov. vii. 11. (c) Exod. xli. 35; Num. ix. 18; Josh. xxii. 19; Job xxxviii. 19, &c. (d) Ps. xcv. 17; cxx. 6. (e) [1] Exod. xxviii. 8; Ps. lxvii. 17; Is. lvii. 15, &c. [2] Gen. vii. 12; Exod. xxvii. 8; Judg. v. 17, &c. [3] Is. xiiii. 21; Ezek. xvii. 23, xxx. 13, &c. [4] Prov. viii. 12; Is. xxxiiii. 16, &c. (f) Prov. ii. 21; x. 30. (g) Is. xiiii. 20; Jer. xxxvii. 15; xlvi. 26, &c.

Infinit. constr. דְּלָל, aff. דְּלָל, Gen. xxxvii. 22; Deut. xiiii. 5, &c.

Imp. דְּלָל, pl. דְּלָל, Gen. xxvi. 2; Jer. xlvii. 28.

Part. דְּלָל, and דְּלָל, fem. דְּלָל, for דְּלָל, pl. דְּלָל, constr. דְּלָל, aff. דְּלָל. Dwelling; an inhabitant, Gen. xvi. 13; Deut. xxxvii. 16; Jer. lii. 13, &c.

Part. pass. pl. constr. דְּלָל, יָלָל, יָלָל. Settled in tents, dwelling in them, Judg. viii. 11.

Pih. דְּלָל, pres. יָלָל. Constr. immed. it. med. יָלָל. Causat. of Kal. (a) Caused to dwell. (b) Placed. (c) Phrr. יָלָל, Placed his name there; chose as his peculiar residence. (a) Jer. vii. 3. 7. (b) Ps. lxxxvii. 60.

Infinit. יָלָל, (a) Num. xiv. 30. (c) Deut. xiiii. 11; xiv. 23, &c.

Hiph. יָלָל, pres. apoc. יָלָל. Causat. of Kal. (a) Caused to dwell. (b) Fixed,
placed. (a) Job xi. 14; Ps. lxxviii. 55; Ezek. xxi. 4. (b) Gen. iii. 24; Josh. xviii. i.

ןָבָא, Chald. v. pres. pl. יִבָאָה, Id., Dan. iv. 18.

גָּרְזָח, i. q. Pih. (c) Ezra vi. 12.

בַּּגְרֶשֶׁב, masc. aff. בֶּגְרֶשֶׁב. A dwelling, Deut. xii. 5.

בָּגְרֶשֶׁב, m. constr. בָּגְרֶשֶׁב, aff. בָּגְרֶשֶׁב, pl. aff. בָּגְרֶשֶׁב, &c. fem. aff. בֶּגְרֶשֶׁב, pl. בֶּגְרֶשֶׁב. (a) Dwelling, habitually. (b) An inhabitant. (c) A neighbour. (d) A neighbouring people. (a) Deut. xxxiii. 12. (b) Is. xxxiii. 24; Jer. vi. 21; Hos. v. 10. (c) Exod. iii. 22; xii. 4; Ruth iv. 17; Ps. xxxi. 12. (d) Ps. xlv. 14; lxxix. 4; Jer. xii. 14, &c.

בָּגְרֶשֶׁב, v. Arab. סָגֶרֶשֶׁב vinum, pec. potus ex dactyliis et herbd appellat.

בָּגְרֶשֶׁב, masc. וּבָּגְרֶשֶׁב, pl. וּבָּגְרֶשֶׁב, &c. fem. וּבָּגְרֶשֶׁב, pl. וּבָּגְרֶשֶׁב. (a) Any exhilarating or intoxicating drink. (b) It is distinguished from וב, with which it is often joined; (c) but which it includes. (a) Num. vi. 3; Ps. lxix. 13; Prov. xxxi. 6, &c. (b) Lev. x. 9; Deut. xxix. 5; 1 Sam. i. 15, &c. (c) Num. xxviii. 7.

בָּגְרֶשֶׁב, v. יָבָא, pres. יָבָא. Constr. abs. it. immed. of the drink. (a) Drank an exhilarating or intoxicating drink. (b) Was exhilarated with drink. (c) Became intoxicated. (d) Became giddy with astonishment or sorrow. (a) Is. xlix. 26. (b) Gen. xlili. 34. (c) Gen. ix. 21. Metaph., Lev. iv. 21; Nah. iii. 11. (d) Is. xlix. 9.

יָבָא, Inf. יָבָא, (b) Hag. i. 6.

יָבָא, Imp. pl. יָבָא, (b) Metaph., Cant. v. 1. (c) Metaph., Jer. xxv. 27.

יָבָּא, Part. pass. f. constr. יָבָּא, (d) Is. li. 21.

יָבָּא, Pih. pres. יָבָּא. Constr. immed. Causat. of Kal, sign. (b), (c), and (d). (b) 2 Sam. xi. 13. (d) Is. lxii. 6.

יָבָּא, Inf. יָבָּא, (c) Hab. ii. 15.

יָבָּא, Part. f. יָבָּא, (b) Metaph., Jer. li. 7.


יָבָּא, Hith. pres. f. יָבָּא. Will thou make thyself drunk, 1 Sam. i. 14.


בָּא, m. once, 2 Sam. vi. 7. Fault, error: r. מָשָׁל. Lxx. ἐρρονθήρηκα, ἀσωιᾶ. Vulg. temeritate.

בָּא, i. q. בָּא. This combination occurs but seldom in the Scripture, though it is very common in Rabbinical Hebrew. בָּא, My (own) vineyard. Cant. i. 6; viii. 12. בָּא, On account of what belongs to whom? i. e. on account of whose conduct? or, perhaps, by what conduct of whom, i. e. who is the cause of it and what he has done? Jonah i. 7. בָּא, On account of what belongs to me, i. e. on account of what I have done, Jonah i. 12. In Eccl. viii. 17, בָּא, is supposed by Gesenius, with some probability, to be a false reading for בָּא. בָּא, m. once, Job xxii. 23. Probably a compound of בָּא, and מָשָׁל. בָּא, wholly at rest.


בָּא, pl. m. Joinings, edges, borders, 1 Kings vii. 28, 29. Lxx. τὸν ἐξεισέγωρα Vulg. juncturas.

בָּא, masc. Arab. בָּא, nix. Syr. בָּא, Id. Snow, Exod. iv. 6; Job vi. 16; Ps. cxlvii. 16, &c.

בָּא, v. only in Hiph. pres. בָּא.

בָּא, Arab. בָּא, nixit coelum; בָּא, quietus et tranquillus fuit animus; tranquillo, lato fuit animo. IV. Lactitid affectit; בָּא, victoria, bona fortuna. Ps. lxviii. 15, בָּא, In it (in that event) thou givest snow, i. e. comfort in salmon. See my note on Job vi. 16.

בָּא, v. for בָּא, pret. בָּא, pl. בָּא, pres. pl. בָּא, apoc. בָּא. Constr. abs. Arab. בָּא, r. בָּא, tranquillus fuit. (a) Was prosperous, at ease, quiet, negligent. (b) Made prosperous, gave ease to. (a) Job iii. 26; Ps. cxliv. 6; Jer. xii. 1, &c. (b) Job xxvii. 8: where see my note.

בָּא, Hiph. pres. בָּא. Became negligent,
2 Chron. xxix. 11. LXX. μὴ διαλυθῆτε. Vulg. volit e negligere.

Hiph. pres. יָכִֽבְּךָ. Either Promised happiness to, flattered, or,—taking the Chaldee, erravi, aberravit,—deceived, 2 Kings iv. 28. LXX. προσπεράως. Vulg. illudas.

ָוָּלֶּךָ, Chaldee. m. Prosperous, at ease, Dan. iv. 1.

ָוָּלֶּךָ, Chaldee for שְׁלָלֶךָ, which see, Dan. iii. 29.

ָוָּל, f. See סְלָל. Syr. נָמַֽמֵּס, accedit, combusvit. A flame, destructive fire, Job xv. 30; Ezek. xxi. 3. אֶתָּל, Flame of the Lord, i.e. an intense flame, Cant. viii. 6.

ָוָּל, masc. aff. שְׁלָל. Prosperity, Ps. xxx. 7, only.

ָוָּל, שְׁלָל, and שְׁלָלֶּךָ, m. pl. constr. פָּרִים. (a) Prosperous, at ease. (b) Prosperity, ease. (a) Job xvi. 12; xxi. 23; Ps. lxxiii. 12; Jer. xlix. 31; Zech. vii. 7, &c. (b) Job xx. 20.

ָוָּלָת, fem. Chaldee. Negligence, failure, Ezra iv. 22; vi. 9; Dan. vii. 5.

ָוָּלָת, f. recalls, pl. aff. שְׁלָלָת. Prosperity, ease, quiet, negligence, Ps. cxxvii. 7; Prov. i. 32; Jer. xxii. 21, &c.


ָוָּלָת, pl. masc. aff. שְׁלָלָת, n. recall. The act of sending, sending away. (a) The divorce of a wife, Exod. xviii. 2. (b) The renunciation of a claim, Mic. i. 14. (b) Presents, pec. as a dowry, 1 Kings ix. 16.

ָוָּלָת, m. constr. שְׁלָלָת, aff. שְׁלָלָת, &c.

ר. וָּלֶּךָ. Cogn. וָּלָת. Arab. ⲣ ⲣ ⲣ ⲣ, incolumitas, salus, pass. Syr. ḭ🕒, salus. Peace. (a) Peace, as opposed to war. (b) Public quiet, as opposed to civil dissensions. (c) Prosperity. (d) Safety. (e) Soundness, of body. (f) Friendliness, friendship. Phrr. מָלַֽמֵּס, NAMED TO THEM PEACEABLE PROPOSALS. (h) מָלַֽמֵּס, Gave them a peaceable answer. (i) מָלַֽמֵּס, Made peace with them. (k) Used in friendly salutations and inquiries: [1] וַיִּשָּֽׁוּל, Is he well? or Is it well with him? [2] וַיִּשָּׁוּל, Is all well? [3] וַיִּשָּׁוּל, Inquired after their welfare. [1] יִשָּׁוּל, Salute him in my name. (l) Used in assurance of safety or friendship: [1] יִשָּׁוּל, It is well with thee, there is no cause for thee to fear. [2] יִשָּׁוּל, Go in peace. (m) Used elliptically, for הביאו, or הביאו? (n) יִשָּׁוּל, My friend. (o) יִשָּׁוּל, Id. (p) Pl. יִשָּׁוּלו, Chastisement of our peace, i.e. procuring it. (q) יִשָּׁוּלו, His friends. (r) יִשָּׁוּלו, And a snare to them when in security. (a) Judg. iv. 17; 1 Sam. vii. 14; 1 Kings v. 12, &c. (b) Lev. xxvi. 6; Num. vii. 26; 2 Chron. xv. 5, &c. (c) Num. xxxv. 12; 1 Kings ii. 33; Ps. lxxii. 7, &c. (d) Gen. xxvi. 29; 1 Sam. xx. 7; 21; 2 Sam. xviii. 29, &c. (e) Ps. xxxviii. 4; Ps. xxviii. 3; xxxiv. 15, &c. (g) Deut. xx. 10; Judg. xxi. 13. (b) Deut. xx. 11. (i) Josh. ix. 15. (k) Gen. xxix. 6; 2 Kings iv. 26. [2] Kings v. 21. [3] Gen. xlili. 27; 1 Sam. xvii. 22; xxx. 21, &c. [4] 1 Sam. xxx. 5. (l) [1] Gen. xliii. 23; Judg. vi. 24; xix. 20. [2] Exod. iv. 18; Judg. xvii. 6; 1 Sam. i. 17, &c. (m) 1 Sam. xvi. 4; xxv. 5; 2 Sam. xvii. 3, &c. (n) Ps. xili. 10. (o) Jer. xx. 10; xxxviii. 22. (p) Is. liii. 5. (q) Ps. lv. 21. (r) Ps. lixii. 23.

ָוָּלָת, see שָׁלָל.

ָוָּלָת, see שָׁלָל.

ָוָּלָת, masc. aff. שְׁלָלָת, pl. aff. שְׁלָלָת. Sending; throwing. (a) A missile; a weapon of any kind. Arab. ⲣ ⲣ ⲣ, arma.

(b) Throwing aside; rejection, contempt. (c) Pl. Shoots; produce. (a) 2 Chron. xxxii. 10; xxxii. 5; Joel ii. 8. (b) Job xxxiii. 18, where see my note; xxxxi. 12. (c) Cant. iv. 13. In Neh. iv. 17, נְפָּלָת, cannot, I think, be the true reading. The LXX. have not the clause. The most probable reading seems to me to have been נְפָלָת, or נְפָלָת, נְפָלָת, each (having) his weapon in their (his) hands, or hand. See the preceding context.

on, to seize, or support. (i) — without יָנָה, יָנָה,可用于.Put forth his hand to. (k) Put forth, applied, of any thing in the hand. (l) Sent forth, shot out arrows. (m) Sent away. (n) Put forth, inflicted. (a), (1) Gen. xlii. 4; Num. xiii. 16; Judg. xi. 17, &c. (2) Gen. xlv. 23; Neh. vi. 19; Ps. lxxviii. 25, &c. (b), (1) Gen. xxvii. 45; Job i. 4; Ps. cv. 20, &c. (2) Num. xvi. 12; 1 Sam. xxi. 11, &c. (c) Is. ix. 7. (d), (1) Gen. xxxviii. 25; 2 Sam. xix. 12; 2 Kings xiv. 9, &c. (2) 2 Chron. xxxviii. 16. (e) Chron. ix. 7. (e) Gen. iii. 22; Exod. ix. 15; 2 Sam. xv. 5, &c. (f) Exod. xxii. 7; 1 Sam. xvi. 9, &c. (g) Gen. xxii. 12; Exod. xiv. 11; 2 Sam. xviii. 12, &c. (h) 1 Kings xiii. 4; 1 Chron. xiii. 10. (i) 2 Sam. vi. 6. (k) 1 Sam. xiv. 27. (l) 2 Sam. xxii. 15; 1 Sam. xviii. 15. (n) Ps. cv. 28; cxxi. 9; cxxxv. 9, &c. דִּיתְבוּן יִלְחַם. Didst order, commission thy mouth for evil. Ps. l. 19.

Infin. abs. יִלְחַם, const. יִלְחַם, יִלְחַם, aff. יִלְחַם, Num. xxii. 15; xxiii. 8. (k) Is. lvii. 9, &c.

Imp. יְלָחוּ, pl. יְלַחֲרוּ, Gen. xliii. 8. (d, 2) Jer. xxix. 31. (l) Ps. cxlv. 6. (k) Joel iv. 13. (m) 2 Sam. xiii. 17.

Part. יְלַחְרוּ, aff. יְלָחוּ, pl. יְלָחוּ, aff. יְלָחוּ, 2 Sam. xxiv. 13; Job v. 10. (k) Ezek. xvii.

Part. pass. יְלַחַם, f. יְלָחוּ, Gen. xxxii. 18; 1 Kings xiv. 6.

Niph. Infin. יְלָחוּ. To be sent, Esth. iii. 13.

Pih. יָלָחוּ, pres. יָלָחוּ, in pause יָלָחוּ. Constr. immed. it. med. יָלָחוּ. (a) Sent, a person or thing. (b) Sent away. (c) Allowed to depart, dismissed. (d) Set at liberty. (e) יָלָחוֹה, Id. (f) יָלָחוֹה, יָלָחוֹה, Sent out, gave in marriage. (g) Sent away a wife, divorced her. (h) Sent, put into a place. (i) יָלָחוֹה, Put forth his hand. (k) יָלָחוֹה, Set on fire. (l) Sent a calamity, inflicted it; with יָלָחוֹה, יָלָחוֹה. (m) Caused. (n) Throw. (o) Throw off. (p) יָלָחוֹה, Cast out of his sight, ceased to regard. (q) Shot forth branches, of a plant. (a) Gen. xxviii. 6; Exod. xxiii. 27; Jer. xvii. 2, &c. (b) 1 Sam. xx. 22; 2 Sam. iii. 22; Job xii. 9, &c. (c) Exod. v. 2; vii. 27; Judg. vii. 8, &c. (d) Gen. xliii. 14; Lev. xiv. 7; xvi. 22, &c. (e) Job xiii. 5; Jer. xxxiv. 14. 16, &c. (f) Judg. xii. 9. (g) Deut. xxiv. 4; Is. l. 1; Jer. iii. 8, &c. (h) Exod. xxiv. 4. (i) Prov. xxxi. 19. (k) Judg. i. 8; xx. 48; Ps. lxxiv. 7. (l) Lev. xxvi. 25; Jer. ix. 15; Ezek. v. 17, &c. (m) Prov. xvi. 28. (n) Jer. xxxviii. 11. (o) Job xxx. 11. (p) 1 Kings ix. 7. (q) Ps. lxxx. 12; Jer. xvii. 8; Ezek. xvii. 7, &c.

Infin. abs. יָלָחוּ, const. יָלָחוּ, aff. יָלָחוּ, Gen. viii. 10; Exod. xi. 1; Deut. xxi. 7, &c.

Imp. יָלָחוּ, pl. יָלָחוּ, Exod. iv. 23. (n) Excl. xi. 1.

Part. יָלָחוּ, pl. יָלָחוּ, const. יָלָחוּ, Gen. xiii. 4; 1 Sam. vi. 3; Is. xxxix. 20, &c.

Puh. יָלָחוּ, pres. יָלָחוּ. Pass. of Pih. sign. (a), (c), (d), (g), and (n). (a) Judg. v. 15; Prov. xvii. 11; Dan. x. 11; Obad. 1. (c) Gen. xiv. 3. (g) Is. l. 1. (n) Job xvii. 8.

Part. יָלָחוּ. Left to himself, thrown out, neglected, Prov. xiv. 16; Is. xvi. 2; xxvii. 10.

Hiph. יָלָחוּ, i. q. Pih. sign. (a) and (l). (1) With יָלָחוּ, Lev. xxvi. 22; Ezek. xiv. 12; Amos viii. 11.

Infin. יָלָחוּ, (a) 2 Kings xxv. 37.

Part. יָלָחוּ, (l) Exod. vii. 21.

רַחֲלוּ, Chald. v. pres. יָלָחוּ. (a) Sent, [1] A person or [2] Thing. (b) Sent word, sent orders. (c) יָלָחוֹ דִּית, Put forth his hand. (a), (1) Dan. iii. 28; vii. 23. (2) Ezra iv. 11. 17; v. 6. 7, (b) Ezra iv. 14; v. 17; Dan. iii. 2, &c. (c) Ezra vii. 12.


רַחֲלוּ, pl. f. aff. יָלָחוּ, r. יָלָחוּ. Shoots, branches, Is. xvi. 8, only.

יָלָחוּ, m. constr. יָלָחוּ, aff. יָלָחוּ, pl. יָלָחוּ, const. יָלָחוּ, r. יָלָחוּ. That on which food is set, or sent to the guests; a tray, table, Exod. xxv. 23; 1 Sam. xx. 34; 1 Kings xii. 20, &c. Phrr. יָלָחוּ דִּית, Set out, provided a table, Ps. xxxii. 5; lxviii. 19; Is. lv. 11, &c. יָלָחוּ דִּית, The table of shew-bread, Num. iv. 7. יָלָחוּ דִּית, Those who eat at his table, 2 Sam. xix. 29; 1 Kings ii. 7.

יָלָחוּ, v. pres. יָלָחוּ. Syr. יָלָחוּ, dominatus est. Arab. יָלָחוּ, dominium, imperium; יָלָ плохо, dominium obtinuit.

Constr. med. יָלָחוּ, יָלָחוּ. Ruled, had or assumed power over, Neh. v. 15; Esth. ix. 1; Excl. ii. 19; viii. 9.
Infin. constr. פְּלֵס, Esth. ix. 1.
Hiph. פִּלֵס, pres. פִּלֵס. Constr. Immed. (a) Allowed to rule. (b) Gave authority to, permitted. (a) Ps. cxxix. 133. (b) Eccl. v. 18; vi. 2.
פִּלֵשׁ, Chald. v. pres. פִּלְשֶׁה. Constr. med. (a) Ruled, Dan. ii. 39; v. 7. (b) Had power over, of fire, Dan. iii. 16. (c) Seized, of a lion, Dan. vi. 25.
Aph. pret. aff. פִּלְשֵׁה. Caused to rule, Dan. ii. 38. 48.
פִּלְט, m. Power, authority, Eccl. viii. 4. 8. Arab. פִּלְט, potestas.
פִּלְטָה, Chald. pl. constr. פִּלְטֵּה. The authorities, rulers, Dan. iii. 2, 3.
פִּלְטָהַ, pl. m. constr. פִּלְטַהַ, aff. פִּלְטַהַ. A word variously translated, and of doubtful import. Arab. פִּלְטָה, durus; פִּלְטָה, acutus. Arms of some kind, but whether offensive or defensive, appears uncertain, usually Shields, 2 Sam. viii. 7; 2 Kings xi. 10; Ezek. xxvii. 11, &c. פִּלְטָהַ, see פִּלְט.
פִּלְטִי, m. in pause פִּלְטֶּי, r. פִּלְטֶּה. Quiet. פִּלְטִי, f. aff. פִּלְטִית, once, Deut. xlviii. 17.
פָּלִים, 57. Arab. פָּלָמ, membrana, quid in utero factus involutus est. The after-birth. פָּלָמ, see פָּלָמ.
פָּלָמָה, m. pl. פָּלָמָה, f. פָּלָמָה, r. פָּלָמָה. (a) A ruler, one possessed of authority, Gen. xlii. 6; Eccl. vii. 19; viii. 8; x. 5. (b) Unrestrained, violent, Ezek. xvi. 30.
פָּלָמָה, Chald. m. def. פָּלָמָה, pl. פָּלָמָה. (a) I. q. Heb. (a), Dan. ii. 10. 15; iv. 23, &c. (b) Permitted by authority, allowed, lawful, Ezra xii. 24.
פָּלָמָה, m. aff. פָּלָמָה, pl. פָּלָמָה, aff. פָּלָמָה, r. פָּלָמָה. (a) A measure, probably the third part of an Ephah, and thus equivalent to a Seah. (b) Used generically of any measure; By measures, abundantly.
(c) An officer of high rank, probably One, third in rank. (d) A peculiar class of soldiers so called, but what was their precise character cannot be determined. (e) A musical instrument; according to some a triangle; others, a harp with three strings. (f) As an adj. pr. excellently. (a) Is. xi. 12. (b) Ps. lxxx. 6. (c) 2 Kings vii. 2; ix. 23; xv. 25, &c. (d) 1 Chron. xi. 11; xii. 19, &c. (e) 1 Sam. xviii. 6. (f) Prov. xx. 20.
פָּלָס, m. פָּלָס, and פָּלָס, f. pl. פָּלָס, r. פָּלָס. (a) Third, Gen. i. 13; 1 Kings xviii. 1, &c. (b) Of the third year, Is. xv. 5; Jer. xlvii. 33. (c) In the fem. A third part, Num. xv. 6; xxviii. 14; Ezek. v. 2, &c. (d) Pl. Chambers third in order, third stories, Gen. vi. 16.
Hiph. פִּלְנַת, pres. פִּלְנַת, apoc. פִּלְנַת. Constr. immed. (a) Throw into, מ, י, י, י, י; from, מ. (b) Throw down. (c) Throw out, throw away. (d) Cast off, as a plant its leaves. (e) Expelled a people. Phrr. פִּלְנַת, Cast behind him, threw out of sight, disregarded. (g) יכָּבַד, א, Id. (h) יכָּבַד, יכָּבַד, Threw himself in the front, exposed himself. (a) Num. xxxv. 20; Josh. x. 11; 2 Sam. xi. 21, &c. (b) Ps. ci. 11; Lam. ii. 1. (c) 2 Kings vii. 15; Ezek. xxvii. 8; Joel i. 7, &c. (d) Job xv. 33. (e) 2 Kings xiii. 23; xvii. 20; xxiv. 20, &c. (f) Ps. l. 17. (g) 1 Kings xiv. 8; Is. xxxviii. 17; Ezek. xxxii. 35. (h) Judg. ix. 17.
Infin. abs. פִּלְנַת, constr. פִּלְנַת, Eccl. iii. 5; Jer. xxii. 18, &c.
Imp. פִּלְנַת, f. פִּלְנַת, pl. פִּלְנַת, Gen. xxvii. 22; Exod. vii. 9; Jer. vii. 29, &c.
Part. פִּלְנַת, pl. constr. פִּלְנַת, Is. ix. 8; Mic. ii. 5.
Hoph. פִּלְנַת, and פִּלְנַת, pres. פִּלְנַת. Pass. of Hiph. (a) Was thrown, down, out, Is. xiv. 19; Jer. xxii. 28; Ezek. xix. 12, &c. (b) With י, Was thrown upon, for support, Ps. xxii. 11.
Part. פִּלְנַת, pl. נִלְנַת, f. נִלְנַת, 2 Sam. xx. 21; 1 Kings xiii. 24; Jer. xiv. 16, &c.
פִּלְנַת, m. The name of a bird; according to Bochart, Hiern., ii. p. 277, following the lxx. δ καραβάρους, which appears to be the Pelicanus Basanus, of Linn. The Gannet, Lev. xi. 17; Deut. xiv. 17.
Either the falling of leaves, or the falling of a tree, Is. vi. 13, only.

The falling of leaves, or the falling of a tree, Is. vi. 13, only.

Constr. immed. Cogn. ἐπικράτει. Arab. ἐπικράτει. (a) Plundered, spoiled. (b) Carried off spoil. (c) Scattered, let fall in carrying away. (a) Ezek. xxxix. 10; Hab. ii. 8. (b) Ezek. xxvi. 12; xxix. 19. (c) Ruth ii. 16.

Infinit. abs. ἔπικρατεῖ, constr. ἔπικρατεῖ, (a) Is. x. 6; Ezek. xxxvii. 12, 13. (b) Ruth ii. 16.

Part. pl. ἔπικρατεί, aff. ἔπικρατεῖ, (a) Jer. i. 10; Ezek. xxxvii. 13; Zech. ii. 12. (b) A Chald. form for ἔποιεος. Were spoiled, plundered, Ps. lxxvi. 6. But ἐπικρατεῖσθαι. Vulg. turbati sunt.

Part. ἔπικρατεῖς, Is. lix. 15.

Plunder, plunder. (a) Probably Gain. (b) His spoil. (c) His spoil. (d) The spoil taken from him. (e) His life was his share of the spoil, i.e., he saved his life only. (f) Belonging to (and taken from) the necks of the spoiled. (a) Gen. xlix. 27; Exod. xv. 9; Deut. xiii. 16, &c. (b) Prov. xxxi. 11. [1] 1 Sam. xxx. 20. [2] Deut. xx. 14; Josh. xiv. 14; Is. viii. 5, &c. (d) Jer. xxxi. 9; xxxvii. 2; xxxix. 18, &c. (e) Judg. v. 30.

Arab. ἐπικράτεσσ, f. ἐπικράτησσ, pl. ἐπικράτησσ. (a) Perfect, complete, full. Used of a building, finished, 2 Chron. viii. 16. Of weights and measures, Deut. xxv. 15; Prov. xi. 1. Metaph., of guilt, Gen. xv. 16. Of a reward, Ruth ii. 12. (b) A perfect heart, a heart fully engaged, without reserve or hypocrisy, 1 Kings viii. 61; xv. 3; 2 Kings xx. 3, &c. (c) A complete captivity, of all the people, Amos i. 6, 9. (d) Rough, unbrokent stones, Deut. xxvii. 6; Josh. viii. 31. (e) Stone fully prepared, previously, 1 Kings vi. 7. But lxx. in these three places, ἀξιολογοῦντα. Vulg. informibus et impolitis, in the two former; and dolatiae atque perfectissimae, in the last. (f) Safe, in safety; according to some, Gen. xxxviii. 18; but usually taken as a proper name. (g) Peaceable, Gen. xxxiv. 21. See ἄδειος.
Was delivered to thee.

\(\text{m. pl. соср., constr. соср., aff. соср.} \)

(a) \text{The offering of a sacrifice, either as the completion, performance of a vow, or in acknowledgment of peace, prosperity; a peace-offering, a thank-offering.} \text{Amos v. 22. Pl. Exod. xxxii. 6, &c. Constr., [1] соср. соср., Lev. iii. 1—6. [2] соср. соср., Lev. xvii. 5. [3] соср. соср., Exod. xxiv. 5. (b) Any offering, Judg. xx. 26; xxi. 4.}

(b) \text{Retribution, Deut. xxxii. 35, only.}

\(\text{Chald. m. def. соср., aff. соср., i. q. Heb. соср. Peace, prosperity; it occurs only in salutations, Ezra iv. 17; v. 7; Dan. iii. 31; vi. 26.}

\(\text{Chald. v. Completed. Only in Part. pass. соср., Ezra v. 16.}

\(\text{Aph. pret. aff. соср. (a) Brought to an end, terminated. (b) Restored. (a) Dan. v. 26.}

\(\text{Imp. соср., (b) Ezra vii. 19.}

\(\text{f. constr. соср., i. q. соср., Ps. xci. 8, only.}

\(\text{In соср., pl. m. Recompenses; either Bribes or Penalties, Is. i. 23, only.}

\(\text{v. pres. соср. Constr. immed.}

\(\text{Arab. соср., eripuit vi; extractz gladium è vagina. (a) Drew a sword. (b) Drew a sword, abs. (c) Drew out a sword from a wound. (d) Took off a shoe. (e) Plucked up grass. (a) Judg. viii. 20; 1 Sam. xvii. 51. (b) Job xx. 25. (c) Judg. iii. 22. (d) Ruth iv. 7, 8. (e) Ps. cxxix. 6.}

\(\text{Imp. соср., (a) Judg. ix. 54, &c.}

\(\text{Part. соср., pl. соср., Drawing the sword, armed, Judg. viii. 10; xx. 2. 25, &c.}

\(\text{Part. pass. f. соср., Drawn, of a sword, Num. xxii. 23, &c.}

\(\text{соср., and соср., m. constr. соср.}

\(\text{соср., f. constr. соср., aff. соср.,}

\(\text{Arab. соср., f. лж., tres. The numeral Three. Gen. v. 22; vi. 10; xi. 13; xxx.}

\(\text{36; Num. xii. 4; xxii. 32, &c. Pl. соср., Thirty, thirtieth, Gen. v. 3, &c. Hence—}

\(\text{соср., v. Pih. соср., pres. pl. in pause соср.}

\(\text{a) Divided into three equal parts. (b) Abs. Did a thing the third time. (c) With a verb, Did a thing on the third day. (a) Deut. xix. 3. (b) 1 Kings xviii. 34. (c) 1 Sam. xx. 19.}

\(\text{Imp. pl. in pause соср., (b) 1 Kings xviii. 34.}

\(\text{Puh. part. соср., f. соср., pl. соср., (a) Threefold. (b) Three-years-old. (a) Eccl. iv. 12; Ezek. xiii. 6. (b) Gen. xv. 9.}

\(\text{соср., see соср.}

\(\text{соср., and соср., compd. соср.}

\text{Three days ago. Always joined with חמש or חמשו. Phrr. соср. ağm, ṣ̄m̄s̄, יַנָּם , יַנָּמָן , Both yesterday and the day before; heretofore, previously, Gen. xxxi. 2; Deut. xix. 6; Exod. iv. 10, &c.}

\(\text{соср., pl. m. Posternity of the third generation, sons being reckoned as the first; great-grandchildren, Exod. xx. 5; xxxiv. 7; Num. v. 9; Deut. xiv. 8; соср., Grandchildren of grandchildren, Gen. l. 23.}

\(\text{соср., adv. Arabic. соср., iistic remotoris}


\(\text{ соср., Whence. (a) Gen. ii. 8. 12; Exod. viii. 18, &c. (b) Deut. i. 37; Judg. xviii. 3; 1 Sam. ii. 14, &c. (c) Is. xxvii. 10. (d) Gen. ii. 11; Exod. xx. 18; 2 Sam. xv. 21, &c. (e), [1] Gen. xix. 20; Exod. xxvi. 33; Num. xxxv. 6, &c. [2] Ps. cxx. 5; Is. xxxiv. 15; 1 Chron. iv. 41, &c.}

\(\text{Where (f), [1] Gen. xx. 13; Num. xxxv. 25; Deut. xxxx. 3, &c. [2] Ruth i. 7; 2 Kings xxii. 8; Jer. xiii. 7. (g) Gen. ii. 10; 1 Sam. iv. 4, &c.; 1 Kings xvii. 13. (h) Gen. iii. 23; xxv. 5; Deut. ix. 28, &c.}

\(\text{соср., m. constr. соср., sometimes with}

\(\text{Mak. соср., aff. соср., соср., соср., соср., соср., pl. соср., constr. соср., aff. соср. Arabic. соср.}

\(\text{соср., a.m. Euth. соср. : nomen.}

\(\text{a) A name. (b) Fame. (c) A great name, reputation. (d) соср., Id. (e) соср.,}
Men of renown, distinguished men. (f) יִשְׁמָרָה, Id. (g) יִשָּׁמֶר, "I. (h) A good name. (i) יִשָּׁב, Id. (k) יִשָּׁב, An evil name. (l) יִשָּׁב, The children of those without distinction. (m) Memory. Phrr. [1] יִשָּׁמֶר. [2] — יִשָּׁמְרָה. [3] — יִשָּׁמְרָה, The name of the Lord, i.e. the Lord himself as the object of praise or worship, reverence or confidence. (o) יִשָּׁמְרָה, Called on the name of the Lord, invoked him. (p) יִשָּׁמְרָה, Id. (q) יִשָּׁמְרָה, Distinguished the name of the Lord. (r) יִשָּׁמְרָה, For the honour of the name of the Lord. (a) Gen. ii. 11; xvi. 15; xxix. 29, &c. (b) 1 Chron. xiv. 17. (c) Gen. xi. 4; 2 Sam. vii. 23; 1 Chron. xvii. 8, &c. (d) 2 Sam. vii. 9; 1 Chron. xvii. 8. (e) Num. xvi. 2. (f) Gen. vi. 4. (g) 1 Chron. v. 24. (h) Prov. xxii. i. (i) Eccl. vii. 1.3. (k) Deut. xxii. 14.19; Neh. vi. 13. (l) Job xxx. 8. (m) [1] Deut. ix. 14; 2 Kings xiv. 27; Ps. ix. 6, &c. [2] 1 Sam. xxiv. 22. [3] Josh. vii. 9; Zech. xiii. 2. (n) Job i. 21; Ps. xvii. 11x. 31, &c. (o) Deut. xxxii. 3. (p) Gen. xiii. 4; Ixxod. xxxii. 19; 1 Kings xviii. 24, &c. (q) Lev. xviii. 21; xix. 12; Ezek. xx. 39, &c. (r) Ps. xx. 11; Is. xlviii. 9; Ezek. xx. 9, &c.

דָּשָׁן, Chald. m. aff. דָּשָׁן, pl. constr. דָּשָׁנָה, aff. דָּשָׁנָה, A name, Ezra v. 1. 14. 10; Dan. xii. 20, &c.


Infin. יִדְשָׁנָה, constr. יִדְשָׁנָה, aff. יִדְשָׁנָה, Deut. ix. 8; Josh. xxiii. 15; Is. xiv. 23, &c.

Niph. יָדָשָׁנָה, pres. יָדָשָׁנָה. Pass. of Hiph. Judg. xxi. 16; Prov. xiv. 11; Ezek. xxi. 12, &c.

Infin. יָדָשָׁנָה, aff. יָדָשָׁנָה, Deut. iv. 26; vii. 23, &c.


יָדָשָׁנָה, see יִדְשָׁנָה.

דָּשָׁנָה, f. pl. דָּשָׁנָה, r. דָּשָׁנָה. (a) Desolation. (b) Astonishment. (c) An object of astonishment. (d) Phr. יִדְשָׁנָה יִדְשָׁנָה, Made a land desolate. (a) Ps. xvi. 9; lxxi. 19. Is. v. 9; xxix. 12, &c. (b) Jer. viii. 21. (c) 2 Kings xxii. 19; Jer. v. 30; lii. 37. (d) Is. xiii. 9; Jer. iv. 7; xviii. 16, &c. In Lev. xxxvi. 43, יִדְשָׁנָה, should, probably, be pointed יִדְשָׁנָה, in the desolation. The lxx. εἷς γὰρ ἀποδόθηκεν άπροσ, taking apparently the Infinit. of Niph., יִדְשָׁנָה, which, with the 1xxx. διὰ άπροσ, following, bids fair for the true reading.

רָשָׁתָה, and יִדְשָׁנָה, f. constr. יִדְשָׁנָה, aff. יִדְשָׁנָה, pl. יִדְשָׁנָה, r. יִדְשָׁנָה. Anything that is heard. (a) A report. (b) A message. (a) 1 Sam. ii. 24; 2 Sam. xiii. 30; 1 Kings x. 7, &c. (b) Is. xxi. 9.19; lii. 1; Jer. xiii. 14, &c.

דָּשָׁנָה, v. pret. יִדְשָׁנָה, pres. יִדְשָׁנָה.

Constr. immed. it. med. יִדְשָׁנָה. Arab. יְדָשָׁנָה, conticuit; יִדְשָׁנָה, dimisit debitorem; יִדְשָׁנָה, caenum teneu. Syr. יִדְשָׁנָה, eduxit, eraniavit; יִדְשָׁנָה, evulsit. Gave up his hold or claim on. (a) Gave up a debt. (b) Left the land to itself. (c) Threw down. (b) Exod. xxiii. 11; Jer. xvii. 4. (c) 2 Kings ix. 33. In 2 Sam. vi. 6, and 1 Chron. xiii. 9, יִדְשָׁנָה signifies, according to Bochart, the oecum stuck fast: comparing the Arab. יְדָשָׁנָה. lxx. περιπατησάντος αὐτῶν ὃς μόνος, and ἰεχουσίᾳ αὐτῶν. Vulg. calcitrabant bone; bos lascivii paululum inclinaverat eam.

Infin. יִדָּשָׁנָה, (a) Deut. xv. 2. (b) Imp. pl. יִדָּשָׁנָה, (c) 2 Kings ix. 33. Niph. יִדָּשָׁנָה, Pass. of Kal. (c) Was thrown down, Ps. cxii. 6.

Hiph. pres. apoc. יִדָּשָׁנָה. Relaxed his hand from, gave up, forgave. Deut. xv. 3.

רָשָׁתָה, fem. A relaxation, release, acquittal, Deut. xv. 1. 2. רָשָׁתָה, the year of release, Deut. xv. 9; xxxi. 10.

דָּשָׁנָה, pl. m. constr. יִדָּשָׁנָה, aff. יִדָּשָׁנָה, יִדָּשָׁנָה, יִדָּשָׁנָה. Arab. נָשָׁנָה, caulum; נָשָׁנָה, caulum. Syr. נָשָׁנָה, and אָבָת. רָשָׁתָה: caulum. (a) The heights; heaven, the sky. (b) רָשָׁתָה, The heaven of heavens, the highest heavens. (c) בַּרְגּוֹת, The God of heaven. (d) נָשָׁנָה, Towards, or to, the sky. (c) רָשָׁתָה, Id. (a) Gen. i. 1—30; Lev.
Causat. of Kal. Constr. immed. it. med. יָשָׁב (a) Made desolate, laid waste. (b) Caused to wonder, astonished. (c) Was astonished.
(a) Lev. xxvi. 31; Job xvi. 7; Ezek. xxx. 12, &c. (b) Ezek. xxiii. 10.

Infin. יָשָׁב, Mic. vi. 13.

Imp. pl. יָשָׁב, (c) Job xxii. 5.
Part. יָשָׁב, (c) Ezek. iii. 15.

Hoph. pret. יָשָׁב, Pass. of Hiph. Was made desolate, Lev. xxvi. 34, 35; 2 Chron. xxxvi. 21.

Hith. pres. יָשָׁב, once יָשֹׁב. (a) Was desolate, disconsolate, of the heart. (b) Was astonished, wondered. (c) Destroyed himself.
(a) Ps. cxliii. 4. (b) Is. lix. 16; lxiii. 5; Dan. viii. 27. (c) Eccl. vii. 16.

But יָשָׁב, מְשֹׁב, מִשְׁשָׁב, Vulg. ne obturpescas.

יָשֹׁב, Chald. v. Id.

Ithpe. pres. יָשֹׁב. Was astonished, Dan. iv. 6.

יָשָׁב, m. יָשָׁב, f. Desolate, Jer. xii. 11; Dan. ix. 17.

יָשֹׁב, f. pl. constr. יָשָׁב. (a) Desolation, the state of being desolate, uninhabited, or uncultivated; a desolate place.
(b) Astonishment. (a) Exod. xxiii. 29; Lev. xxvi. 33; Josh. viii. 28, &c. (b) Ezek. vii. 27.

יָשֹׁב, f. pl. constr. יָשֹׁב, Id., Ezek. xxv. 7. 9.

יָשָׁב, m. Astonishment, terror, Ezek. iv. 16; xii. 19.

יָשָׁב, m. aff. יָשָׁב, יָשֹׁב, pl. יָשָׁב, aff.

יָשָׁב, m. ass. יָשָׁב, יָשֹׁב, pl. יָשָׁב, aff.

Arab. סָמַךְ, pinguis et obesus fuit; סָמַךְ, butyrum. Fatness. (a) Oil. (b) Ointment. (c) Richness, of food. (d) Fertility. (e) Prosperity. (a) Gen. xxviii. 19; Exod. xxvii. 20; Lev. ii. 1, &c. (b) Ps. cxxxiii. 2; Eccl. x. 1; Amos vi. 6, &c. (c) Is. xxi. 6. (d) Is. v. 1; xxvii. 1. 4. (e) Is. x. 27. הָרִים, variously rendered, the wild olive tree, the fir, the citron tree; but, according to Celsius, a generic term for any tree of an oily or resinous nature, 1 Kings vi. 23. 31, 32; Neh. viii. 15; Is. xli. 19.

יָשֹׁב, masc. יָשֹׁב, fem. יָשֹׁב, Fat, adj. (a) Plump, of an animal. (b) Robust, stout, of a man. (c) Nourishing, of food. (d) Rich,
of pastures. (e) Fertile. (f) Abundant, of provision. (a) Num. xiii. 20; Ezek. xxxiv. 16. (b) Judg. iii. 29. (c) Is. xxx. 23. (d) Ezek. xxxiv. 14. (e) Neh. ix. 25. 35. (f) Gen. lix. 20; Hab. i. 16.

בָּשָׂם, v. pret. הבַּשָּׂם, הבַּשְׂמָה, pres. הבַּשִּׁים. Was fat; was prosperous, Deut. xxxii. 15; Jer. v. 28.

Hiph. pres. הבַּשָּׂם. (a) Produced fat; became fat. (b) Caused to be fat, dull, of the heart, or declared it to be so. (a) Neh. ix. 25.

Imp. הבַּשָּׂם, (b) Is. vi. 10.

מָשָׂמ, m. הבַּשָּׂם, b. constr. הבַּשָּׂם. Arab.

דָּמִים, octo. The numeral Eight, Gen. v. 4; xiv. 14; Num. ii. 24, &c.

Pl. הבְּשָׂם, Eighty, eightieth, Gen. v. 25; 1 Kings vi. 1, &c.


הָשָׂם, Id. Hearing. (a) The act of hearing. (b) Report, news, fame. הבָּשָׂם, What is said of thee. הבָּשָׂם, A report heard by him. (c) Sound. הבָּשָׂם, Cymbals of a (loud) sound. (a) Job xlii. 8; Ps. xviii. 45. (b) Gen. xxix. 13; 1 Kings x. 1; Is. lxvi. 19; Hos. vii. 12, &c. (c) Ps. cl. 5.

מדָּשָׂם, v. aff. הבַּשָּׂם. His fame, Josh. vi. 27; ix. 9; Esth. ix. 4; Jer. vi. 24.


Infin. absol. הבָּשָׂם, constr. הבָּשָׂם, aff. הבָּשָׂם, הבָּשָׂם, Exod. xv. 26; Num. xxx. 9; 2 Kings xxii. 19; Neh. i. 4, &c.

Infin. absol. הבָּשָׂם, fem. הבָּשָׂם, pl. הבָּשָׂם, fem. הבָּשָׂם, הבָּשָׂם, Gen. iv. 23; xxi. 12; xxvii. 5; Job xxxii. 10, &c.

Part. הבָּשָׂם, fem. הבָּשָׂם, pl. הבָּשָׂם, constr. הבָּשָׂם, הבָּשָׂם. (a) Kings iii. 9; Gen. xviii. 10; Deut. iv. 12; 1 Sam. iii. 11; Ezek. xiii. 19, &c.

Niph. הבָּשָׂם, pres. הבָּשָׂם. Pass. of Kal. (a) Was heard. (b) הבָּשָׂם, Their voice was hearkened to, by God. (c) Was understood. (a) Gen. xlv. 6; 1 Sam. i. 13; Is. lxv. 17. הבָּשָׂם, It was heard by him, Neh. vi. i. 7. (b) 2 Chron. xxx. 27. (c) Job xxi. 14.

Infin. absol. Esth. ii. 8. Part. הבָּשָׂם, fem. הבָּשָׂם, pl. הבָּשָׂם, Neh. vi. 6; Eccl. ix. 16, 17; Jer. li. 47.

Pih. pres. הבָּשָׂם. Causat. of Kal. Caused to hear, summoned, med. הבָּשָׂם, 1 Sam. xv. 4; xxii. 8.


Infin. absol. הבָּשָׂם, 1 Chron. xv. 19; 2 Chron. v. 13.

Imp. absol. הבָּשָׂם, fem. absol. הבָּשָׂם, pl. הבָּשָׂם, Ps. cxiii. 8; Cant. ii. 14; Jer. iv. 5. Part. הבָּשָׂם, pl. הבָּשָׂם, 1 Chron. xv. 16; Is. xli. 26, &c.


Ithpe. pres. מִשָׁמַע. Obeyed, med. י. 1b, vii. 27.

מִשָׁמַע, masc. Arab. משׁמע, propulit, impulit alacriter; משׁמע, festinanter locutus fuit. Hastening; saying or doing quickly. Any thing said or done quickly; a small portion, a hint, Job iv. 12; xxxvi. 14, only. Lxx. ἐγγίζω εἰς ἰκανία. Symm. ψηπαρμοῦν, ψηπαρμοῦν. Vulg. venas susurri; parvam stillam.

מָשָׁמַע, fem. once, Exod. xxxiii. 25. According to some, Urging, urging to flight; routing: others, taunting; disgrace.


Infin. abs. משׁמע, constr. משׁמע, aff. משׁמע. (a) Exod. xxii. 6. (b) 1 Sam. xix. 11. (k) Hos. iv. 10. &c.

Imp. משׁמע, aff. משׁמע, pl. משׁמע. 1 Kings xx. 39; Ps. xvi. 1. (g) 2 Deut. xxii. 28. (i) Josh. vi. 18, &c.

Part. משׁמע, pl. משׁמע. Watching, keeping; one who keeps or guards, Deut. vii. 9; 1 Sam.

xvii. 20; Esth. ii. 3, &c. A watchman, abs., Is. xxii. 11, 12.

Part. pass. משׁמע, fem. משׁמע. Kept, preserved, secured, 1 Sam. ix. 24; 2 Sam. xxviii. 5; Eccl. v. 12.


Pih. part. pl. משׁמע, i. q. Kal. (k) Jonah ii. 9.

Hith. pres. משׁמע. (a) Kept, guarded himself, med. י, 2 Sam. xxii. 24; Ps. xviii. 24. (b) Was observed, pass. of Kal. [e] Mic. vi. 16.

משׁמע, f. A watch, Ps. cxxi. 3.

משׁמע, pl. f. Id., Ps. lxxvii. 5.

משׁמע, pl. masc. Observance (of a festival), Exod. xii. 42.

משׁמע, pl. m. aff. משׁמע, משׁמע. Things kept undisturbed in the same place or state. (a) The sediment of things thus kept, leaves, dregs, Ps. lxxv. 9; Jer. xlviii. 11; Zeph. i. 12. (b) Wines long kept in the same vessel, Is. xxv. 6.

משׁמע, masc. usually, sometimes f. aff. משׁמע, משׁמע. Arab. משׁמע. Syr. משׁמע, sol. (a) The sun, Gen. xv. 12; Josh. x. 12, &c. Metaph., of God, Ps. lxxxiv. 12. Phrr. משׁמע, The sun rose, Gen. xxxiii. 31; Exod. xxii. 2, &c. 'נ, Id., Gen. xix. 23; Is. xiii. 10. 'נ משׁמע, The sun set, Gen. xxviii. 11; Lev. xxii. 7, &c. 'נ משׁמע, Under the sun, i.e. on the whole earth, Eccl. i. 9; ii. 11; iv. 1, &c. (b) Pl. aff. משׁמע. Some, Thy windows:


Syr. *אִירָת, ministravit. Attended, served, Dan. vii. 10.*

יו, e. aff. פ. Arab. יון, dens. (a) A tooth. (b) Ivory. (c) The ridge of a rock. (d) יון, The teeth, either pl. or dual; probably *The two rows of teeth.* Constr. פ, aff. פ. (e) יון יון יון, *Having three teeth or prongs.* (a) Exod. xxi. 24; Prov. xxv. 19; Lam. ii. 16, &c. (b) 1 Kings x. 18; 2 Chron. ix. 17; Ps. xlv. 9, &c. (c) (1) Sam. xiv. 4, 5; Job xxxix. 28. (d) Gen. xlix. 12; Prov. x. 26; Amos iv. 6, &c. (e) 1 Sam. ii. 13.

יו, v. pres. פ. for יון. See יון.

Puh. יון, for יון.

Puh. pres. פ, for יון.

יו, Chald. v. pret. pl. יון, pres. יון.

I. q. Heb. יון. (a) Was changed. (b) Was different from; med. יון. (a) Dan. iii. 27; v. 6; vii. 28. (b) Ib. vii. 23, 24.

Part. f. יון, pl. יון, f. יון, (a) Dan. v. 9. (b) Ib. vii. 3, 19.

Pah. pl. יון, pres. pl. יון. (a) Changed a command, i. e. acted contrary to it. (b) Made different. (a) Dan. iii. 28. (b) Ib. v. 13.

Part. f. יון. Different, Dan. vii. 17.

Ithpa. יון, pres. יון. Was changed,

Dan. ii. 9; iii. 19; vii. 28.

Aph. pres. יון. (a) Changed. (b) Changed a command. (b) Ezra vi. 11.

Infin. יון. (a) Ezra vi. 12; Dan. vii. 25. (b) Dan. vi. 9. 16.

Part. יון. (a) Dan. vii. 21.

יו, f. for יון. Sleep, Ps. cxxvii. 2.

יו, m. once, Ps. lxviii. 18. According to Aben Ezra, whom Gesenius follows, *Repetition, for יון, r. יון, יון. Many thousands.* Others, take the word to be synonymous with יון, *Thousands of happy ones.* lxx. χιλιάδες εὐφυνοῦντων. Vulg. *milia lactantium.*


Imp. pl. יון. (a) 1 Kings xviii. 34.

Part. יון, pl. יונים, r. יון. (a) Sleep. (b) Probably A dream. (a) Gen. xxxi. 40; Esth. vi. 1; Prov. vi. 4. 10, &c. (b) Ps. xc. 5.

יו, Chald. f. aff. יון, Id., Dan. vi. 19.

יו, f. constr. יון, aff. יון, pl. יונים, r. יון. (a) Sleep. (b) Probably A dream. (a) Gen. xxxi. 40; Esth. vi. 1; Prov. vi. 4. 10, &c. (b) Ps. xc. 5.

יו, Chald. f. aff. יון, Id., Dan. vi. 19.

יו, pl. m. twice, 1 Kings x. 22; 2 Chron. ix. 21. *Ivory, according to the majority of interpreters: Bochart prefers Elephants. The etymology is doubtful.* Gesenius adopts that proposed by Benary, (Annal. Litt., Berol. 1831, No. 96,) who
derives the latter part of the word from the Sanscrit ibha, इभा: An elephant.

अन्व, m. constr. भ, pl. भ. Arab. सा, luxit, splenduit. (a) A bright colour; pec. the bright red colour obtained from the शर्केट. Scarlet; any thing of a scarlet colour, Gen. xxviii. 28; Josh. ii. 18, &c. (b) ज्ञाना, id., Lev. xiv. 4; Num. xix. 6, &c. (c) ज्ञाना ज्ञान, and ज्ञाना, id., Exod. xxviii. 5; Num. iv. 8, &c.

म, m. रूष, f. The ordinal Second, Gen. i. 8; iv. 19, &c. रूष, A second time, Gen. xxi. 15; xil. 5, &c.


म, m. constr. ज्ञाना. The numeral Two, Gen. vi. 19; vii. 2, &c. Aff. ज्ञाना, ज्ञाना, Both of us, of you, of them, Gen. ii. 25; xxvii. 45; xxxi. 37, &c. ज्ञाना ज्ञाना, Two and two, by pairs, Gen. vii. 9. 15.

न, f. (probably for न), and thus contracted that it may be distinguished from the dual of य, A year.

Constr. न, aff. न, and न, Gen. v. 18; xix. 30; Ruth i. 19; 1 Sam. xxv. 43, &c. m. ज्ञाना, f. न, m. ज्ञाना, 1 Kings liv. 4; xlv. 4.

Part. pass. न. Sharpened, sharp, of arrows, Ps. xlv. 6; Prov. xxv. 18, &c.

Pih. ज्ञाना. Taught assiduously, Constr. immed. of thing, med. 1, of pera. Deut. vi. 7.

Hith. pres. ज्ञाना. Was wounded, paiined acutely, Ps. lxxxi. 21.


Pih. pres. ज्ञाना. Girded his loins, 1 Kings xviii. 46, only. lxx. ἀνδρότερα. Vulg. accinctis.

ज्ञाना, f. for ज्ञाना. Sleep, Ps. cxxxi. 4, only.

रत्न, v. pret. रत्, pres. रत. Constr. immed. it. abs. Plundered, Ps. xli. 11; Hos. xiii. 15.

Part. aff. रत्न, pl. रति, constr. रति, aff. रति, 1 Sam. xiv. 50; Is. xvii. 14, &c.

Part. pass. रत्न, Is. xlii. 22.

Pih. रत्, for रत्, or रत्, Id., Is. xiii. 13.

रत्स, v. pret. pl. aff. रत्स, pres. रत्. Id., Judg. ii. 14; 1 Sam. xvii. 53; Ps. lxxxix. 42.

Part. pl. aff. रत्, for रत्, or रत्, Jer. xxx. 16.

Niph. pl. रत्, pres. रत्. Pass., Is. xiii. 16; Zech. xiv. 2.

रत्, m. Arab. रत्, longius distit; रत्, distant, distitus. Being distant; a separation, division in a hoof, Lev. xi. 3. 7. 26; Deut. xiv. 6.

रत्, v. Part. रत्, f. रत्, with रत्. Having a division.

Part. pass. f. रत्. Divided, Deut. xiv. 7.

Pih. रत्, pres. रत्. Constr. immed. it. med. रत्. (a) Close, without dividing, Lev. i. 17. (b) Tore asunder, Judg. xiv. 6. (c) Kept at a distance, withheld, 1 Sam. xxvi. 7.

Infin. रत्, (b) Judg. xiv. 6.


Imp. रत्, pl. रति, (d) Job xiv. 6; Is. xxii. 4; xxiii. 9.

Hiph. Imp. रत्. (a) I. q. Kal [d], Ps. xxxix. 14. (b) Turned away the eyes, Is. vi. 10. But see रत्.
Hith. pres. יִשָּׁה. Looked about with anxiety; was alarmed, Is. xli. 10. 23.  
Hith. red. יַשָּׁה, Id., Is. xxix. 9. See יִשָּׁה.

ירֶשֶׁת, Chald. def. יִשָּׁה. Arab. יִשָּׁה, kora. An hour, Dan. iv. 16. יַשָּׁה, Immediately, Dan. iii. 6. 15; iv. 30; v. 5.

ירש, f. constr. יַשָּׁה, once, Jer. xlvii. 3. Gesenius compares the Arab. יִשָּׁה, II. Contudit in partes, commiscuit, and translates, The stamping of the hoofs. Others take the Syr. יִשָּׁה, which is used to denote any progressive motion, whether flying, swimming, or walking, and translate The progress of the hoofs. Syr. יִשָּׁה.

ירש, m. twice, Lev. xix. 19; Deut. xxii. 11. In the latter passage the word is explained by, a mixture of wool and flax together. Bochart considers it as compounded of יִשָּׁה, and יִשָּׁה, the former being equivalent to the Arab. יִשָּׁה, r. סֹּמֶך, commiscuit; and the latter to the Chald. יִשָּׁה, רְּלָה, porta ostium. (a) An opening, entrance, gate; pec. the gate of a city. (b) The city itself. (c) The gate of a city was the place for administering justice, and for any public business. (d) The people assembled at the gate. (a) Josh. ii. 5; Job xxxviii. 17; Is. xiv. 1, &c. (b) Deut. vi. 5; xvii. 2; xxvii. 52, &c. (c) Gen. xxiii. 10; xxxiv. 20; Deut. xxii. 24; Ps. cxxxvii. 5, &c. (d) Ruth iii. 11.

ירש, m. pl. יִשָּׁה, constr. יַשָּׁה. One who has the custody of a gate; a porter, 2 Kings vii. 10, 11; 2 Chron. xxxii. 4, &c.


ירש, m. pl. יִשָּׁה. Value; measure, Gen. xxvi. 12, only.

ירש, m. pl. יִשָּׁה, once, Jer. xxix. 17. Yrš, יִשָּׁה, Theod. rà toEqual rà σουαπερομεν, as if denoting a peculiar kind of fig unfit for food. Vulg. ficus mala; and so Syr. יִשָּׁה. Castell, whom Gesen. follows, compares the verb יִשָּׁה, and translates horrendi. Possibly Blighted figs.

Imp. pl. יָשָׁה, Some, Be blinded, Is. xxix. 9. But this appears doubtful. It is more naturally derived from יִשָּׁה, and so would signify, Cry out for help.

Hiph. Imp. יִשָּׁה. Some, Make blind, immed., Is. vi. 10. But see יִשָּׁה.

Pih. red. יִשָּׁה, pres. pl. יִשָּׁה. (a) Delighted, immed. (b) Delighted himself, immed. (c) Played, of a child. (a) Ps. xcv. 19. (b) Ps. cxix. 70. (c) Is. xi. 8. Taking the sign of יִשָּׁה.

Puh. red. pres. pl. יִשָּׁה. Was fondled, as a child, Is. lxvi. 12.


ירש, m. usually, but sometimes f.—pl. יִשָּׁה, constr. יִשָּׁה, aff. יִשָּׁה, יִשָּׁה, יִשָּׁה, &c. Arab. יִשָּׁה, fregit; יִשָּׁה, separatus, divisus. Syr. יִשָּׁה, operuit, secuit; יִשָּׁה, יִשָּׁה, porta ostium. (a) An opening, entrance, gate; pec. the gate of a city. (b) The city itself. (c) The gate of a city was the place for administering justice, and for any public business. (d) The people assembled at the gate. (a) Josh. ii. 5; Job xxxviii. 17; Is. xiv. 1, &c. (b) Deut. vi. 5; xvii. 2; xxvii. 52, &c. (c) Gen. xxiii. 10; xxxiv. 20; Deut. xxii. 24; Ps. cxxxvii. 5, &c. (d) Ruth iii. 11.

ירש, m. pl. יִשָּׁה, constr. יַשָּׁה. One who has the custody of a gate; a porter, 2 Kings vii. 10, 11; 2 Chron. xxxii. 4, &c.

judging me, i. e., I would supplicate (him) not to judge me.

Imp. וְלֹא, aff. וַיַּלְכֹּךְ, pl. וַיַּלְכֹּהוּ, Ps. vii. 9; ix. 18; Prov. xxxi. 9, &c.

Part. וַלֹא, f. וַלֹא, pl. וַלֹא. Judging: a judge, ruler, Deut. xvi. 18; Judg. iv. 4; 1 Sam. iii. 13, &c.


Infinit. וַלְכָּכַה, aff. וַלְכָּכָה. Med. יָחַד, 2 Chron. xxii. 8; Ps. xxxvii. 33; cix. 7.

Part. וַלְכָּכַה, (b) Prov. xxix. 9, &c.

וַלְכָּכַה, pl. masc. aff. וַלְכָּכַה. Judicial inflictions, judgments, Exod. vii. 4; Prov. xix. 29, &c. Phrs. יָחַד יָחַד יָחַד, inflicted judgments on, Exod. xii. 12; Ezek. v. 10, &c.

וַלְכָּכַה, Chald. pl. m. i. q. Heb. יִלְכָּכָה. Judges, Ezra vii. 25, only.

וַלְכָּכַה, m. in pause, יָחַד, pl. יָחַד, r. יָחַד. An elevated and conspicuous place, having an extensive view, Num. xxiii. 3; Is. xlii. 18; Jer. iii. 2, &c.

וַלְכָּכַה, m. once, Gen. xlix. 17. Syr. יָחַד; and מַלְכָּכַה, reptavst. Arab. سَف., serpentis genus punctia nigrie et abis distinctum. Some kind of serpent, but the species cannot be determined. Vulg. cerastes. But lxx. γενακερανος.

וַלְכָּכַה, Chald. r. יָחַד. Pleasing, beautiful, fine, Dan. iv. 9. 18.

וַלְכָּכַה, masc. Arab. سُفُ, effudit, preserim de sanguine. Pouring out, of any liquid, dust, &c. The place of pouring out, of ashes, Lev. iv. 12, only.

31; 2 Kings xxii. 16, &c. (c) 2 Kings xix. 32; Ezek. iv. 2; xxvi. 8, &c. (d) Ps. ciii. 1; cxliii. 3. (e) [1] 1 Sam. i. 15; Ps. xlii. 5. (f) Lam. ii. 4; iv. 11; Ezek. xxii. 22, &c. (g) Ezek. xxxix. 29; Joel iii. 1, 2. Infin. constr. "חָוָה", aff. "חָוָה", Is. lxix. 7; Ezek. ix. 8, &c.

Imp. "חָוָה", fem. "חָוָה", pl. "חָוָה", (e, 2) Ps. lxii. 9; Lam. ii. 19; Judg. vi. 20, &c.


Part. pass. "חָוָה", fem. מַשָׁמָּה, Ps. lxxxix. 10; Ezek. xx. 33, 34.

Niph. "חִלְלָה", pres. "חִלְלָה". Pass. of Kal. Was poured out, was shed, Gen. ix. 6; 1 Kings xiii. 3; Lam. ii. 11, &c.

Infin. "חָוָה", Ezek. xvi. 36.

Puh. "חִלָּה", (a) Pass. of Kal, Num. xxxv. 33; Zeph. i. 17. (b) Slipped, of footsteps, Ps. lxxxiv. 2.

Hith. pres. מַשָׁמָּה, i. q. Niph., Job xxx. 16; Lam. iv. 1.

Infin. מַשָׁמָּה, Lam. ii. 12.

םֶשֶּׁל, fem. Membrum virile, Deut. xxiii. 2, only.

חָוָה, masc. aff. מַשָּׁמָּה. Arabic "سل", inferus, humiliis fuit. Being low, either in place or rank. A low place, a lowly condition, Ps. cxxxvi. 23; Eccl. x. 6.

חָוָה, m. with ֖ paragogic, מַשָּׁמָּה, Ezek. xxi. 31; constr. "חָוָה", fem. מַשָּׁמָּה, constr. מַשָּׁמָּה. (a) Low. (b) Low in rank or importance. (c) "חָוָה", Humble in spirit. Of a spot, Lev. xiii. 20, 21, 26; xiv. 37.

Of a tree, Ezek. xvii. 6. 24. Of an sound, Eccl. xiii. 4. (b) 2 Sam. vii. 22; Job v. 11; Ezek. xvii. 14; xxi. 31, &c. (c) Prov. xvii. 18; xxix. 23.

חָוָה, v. pres. "חָוָה". Constr. abs. (a) Was low, was lowered. (b) Metaph. Was brought low, brought down, humbled. (a) Is. xxxii. 19; xl. 4. (b) Is. ii. 9, 11; xxix. 4, &c.

Hiph. "חָוָה", pres. "חָוָה". Constr. inmed. Causat. of Kal. (a) Brought low; threw down. (b) Sent down. (c) Metaph. Cast down, humbled. (a) Is. xxv. 12; xxvi. 5; Ezek. xvii. 24. (b) Is. lvii. 9. (c) Job xxii. 29; Is. xiii. 11; xxv. 11, &c. Abs., Ps. lxxviii. 8.


Imp. aff. מַשָּׁמָּה, Job xi. 11. שָׁמִית, Humble (yourselves), sit, i. e. sit low in the dust. Jer. xiii. 18.

Part. מַשָּׁמָּה, 1 Sam. ii. 7. Relat. מַשָּׁמָּה, Ps. cxiii. 6.

מַשָּׁמָּה, Chald. m. Low, in rank, Dan. iv. 14.


Infin. מַשָּׁמָּה, Ib. iv. 34. Part. מַשָּׁמָּה, Ib. v. 19.

מַשָּׁמָּה, f. i. q. יְשָׁמָּה, Is. xxxii. 19.

מַשָּׁמָּה, f. aff. מַשָּׁמָּה. A low or level country. Always used with the article, and apparently as a proper name, Deut. i. 7; Josh. ix. 1; xi. 16, &c.

מַשָּׁמָּה, f. Lowness, of the hands, i. e. their hanging down, their being inactive, Eccl. x. 18, only.

מַשָּׁמָּה, m. pl. מַשָּׁמָּה. The jerboa: dipus jaculus, Linn., Lev. xi. 5; Deut. xiv. 7; Ps. civ. 19; Prov. xxx. 26. See Bochart, Hieroz., tom. i. p. 1001. The name is probably derived from the animal's burrowing. See יְרָבָא.

מַשָּׁמָּה, m. Syr. מַשָּׁמָּה, inundavit, profudit; מַשָּׁמָּה, abundantia, copia. Overflowing; abundance, Deut. xxxiii. 19.

מַשָּׁמָּה, f. constr. מַשָּׁמָּה. (a) An overflowing, of waters, an inundation. (b) An abundance; a multitude. (a) Job xxii. 11; xxxviii. 34. (b) 2 Kings ix. 17; Is. ix. 6; Ezek. xxvi. 10.

מַשָּׁמָּה, m. Syr. מַשָּׁמָּה, placuit, praeclarus fuit; מַשָּׁמָּה, pulchritudo; מַשָּׁמָּה, pulcher. Pleasing; pleasantness, beauty, Gen. xlix. 21, only.

מַשָּׁמָּה, v. pret. מַשָּׁמָּה. Was pleasing; pleased, med. מַשָּׁמָּה, Ps. xvi. 6, only.

מַשָּׁמָּה, Chald. v. pres. מַשָּׁמָּה, Id., Dan. iii. 32; iv. 24; vi. 2.

מַשָּׁמָּה, fem. i. q. מַשָּׁמָּה. Beauty, of the heavens, Job xxvi. 12: see my note.

מַשָּׁמָּה, m. aff. מַשָּׁמָּה, once, Jer. xiii. 10. Apparently, Some ornamental mark of royalty. Probably Royal canopy. Syr.

מֶשֶּׁל, Canopy. Chald. m. def. מֶשֶּׁל.
once, Dan. vi. 20. Syr. აქვს, aurora. The dawn.

{o} v. pres. {o}. Arab. نُبِنَّت, stabilituit, fixit. Constr. immed. Fixed, placed, Is. xxvi. 12; Ps. xxii. 16.

Imp. רָבָא, 2 Kings iv. 38; Ezek. xxiv. 3.

טִּירָנוּ, m. dual, twice, Ps. lxviii. 14; Ezek. xl. 43. Arab. ܦߋ̅ܫ̣ ܣ̣, chytropus. Probably some apparatus for supporting vessels for cooking. Cooking vessels, pots. See אַרְבָּא, and Appendix A.

אַרְבָּא, m. i. q. אָרֶב. An overflowing, Is. liv. 8, only.

אָרֶב, Chald. pl. aff. אָרֶבִים, i. q. Hcb. אָרֶב. A leg.

אָרֶב, v. pres. אָרֶבָה. Constr. abs. it. med. זָרָא, insomnis, viz dormiens. (a) Was sleepless, remained awake. (b) Watched, kept watch. (c) Watched for, in order to effect. (a) Ps. ciii. 8; cxvii. 1. (b) Job xxi. 32; Jer. xxxi. 28. (c) Dan. ix. 14.

Infim. constr. גשֶׁפֶּה, Prov. viii. 34.

Imp. גֶׁשֶׁפֶּה, Ezr. viii. 29.

Part. גֶּשֶׁפֶּה, pl. constr. גֶּשֶׁפֶּה, Jer. i. 12; viii. 6; xlv. 27. (c) Is. xxix. 20.

Pulb. part. plur. גֶּשֶׁפֶּה. Formed like almonds, Exod. xxv. 33, 34; xxxviii. 19, 20.

From—

גֶּשֶׁפֶּה, masc. pl. גֶּשֶׁפֶּה. (a) An almond tree. Said to be so named from its early blossoming. (b) An almond. (a) Eccl. xii. 5. (b) Gen. xliii. 11; Num. xvii. 23. lxx. κάναβα, ἀμύθδας. Aquila and Symm. ἀμύθδας. Vulg. amygdalas. The word is not found in the cognate dialects.


Infim. פֹּ֑פָר, aff. פֹּ֑פָר, Gen. xxiv. 19; Esth. i. 7, &c.

Imp. f. aff. פֹּ֑פָר, pl. פֹּ֑פָר, Gen. xxiv. 43; xxix. 7, &c.

Part. פֹּ֑פָר, Ps. civ. 13. See also p. 398. Niph. פֹּ֑פָר, see פֹּ֑פָר.


פֹּ֑פָר, m. pl. aff. פֹּ֑פָר, and פֹּ֑פָר. (a) Watering; refreshment. (b) Phur. Drink. (a) Prov. iii. 8. (b) Ps. ciii. 10; Hos. ii. 7.


פֹּ֑פָר, m. Arab. פֹּ֑פָר, ceclidit, decidit è manu; שׁוֺ֑פּ, situat, tacuit. Syr. פֹּ֑פָר, quiavit, restedit. Rest, quiet, pec. from war, 1 Chron. xxii. 9, only.


Part. פֹּ֑פָר, fem. פֹּ֑פָר, pl. פֹּ֑פָר, Judg. xviii. 7; Ezek. xxxviii. 11; Zech. i. 11, &c.

Hiph. pres. פֹּ֑פָר, apoc. פֹּ֑פָר. Constr. abs. it. immed. it. med. (a) Caused to rest, or ceesse. (b) I. q. Kal [a]. (a) Job xxxix. 29; Prov. xv. 18.

Infim. פֹּ֑פָר, (a) Job xxxvii. 17; Ps. xciv. 13. (b) Is. xxxii. 17; lvii. 20, &c.

Imp. פֹּ֑פָר, (b) Is. vii. 4.

פֹּ֑פָר, m. pl. פֹּ֑פָר, constr. פֹּ֑פָר. Arab. פֹּ֑פָר, ponderous fuit;ugged, gravitatem et pondus exploravit; בֹּשֵׁל, portavit; דֵּלֶפְּל, pependit, de pondere; appendit. Weighing; a weight. (a) A certain weight, used as a standard; a shekel: usually reckoned at half an ounce. (b) פֹּ֑פָר, The shekel of the sanctuary, which is stated to be twenty gerahs. (c) Probably A silver coin of that weight. (a) Gen. xxvi. 15; 1 Sam. xvii. 5; Amos viii. 5, &c. (b)
A wall, Jer. v. 10, only.

אֵבֶן, m. aff. לֶבְנָן. Arab. لبتْن, pars umbilici quam obstetricia resuscit. The navel, Prov. iii. 8; Ezek. xvi. 4.


Infin. לָבֶן, (a) v. 16. Part. pl. לֶבְנָן. Loose, iii. 25. Pah. pl. לֵבָן. (a) I. q. Kal [a] (b)


Part. pl. מַלְבָּן. Loose, v. 6.

דֶּבֶן, m. Syr. לָבֶן, aruit. (a)

Drought, Is. lxxix. 10. (b) According to some, The mirage, Is. xxxv. 7. Arab. לָבֶן, vapour, qui meridiei tempore apparens in desert, iter facientibus est longinquum aquae speciem habit.

לָבֶן, m. for לוּבֶן. A sceptre, Esth. iv. 11; v. 2; viii. 4.


לָבָן, pl. f. once, Is. iii. 19. Chald. לָבָן, catena, catenula; ornamentum, tam brachiorum (armilla) quam pedum (periscolides) ex auro confectum. Chains; ornamental chains, bracelets.

לָבָן, f. Arab. לָבָן, cuspis sagitta brevis et rotunda. Syr. לָבָן, loric.

Once, Job xii. 18. Usually A coat of mail; but, according to Bochart, A kind of lance. LXX. όπομακα. Vulg. thorax.

לָבֶן, m. pl. לָבָן, and לָבָן. A coat of mail, 1 Sam. xvii. 5. 38; 2 Chron. xxvi. 14; Neh. iv. 10.

לָבָן, m. Id., 1 Kings xxii. 34; 2 Chron. xviii. 33; Is. lix. 17.

לָבָן, pl. f. r. לָבָן. Whistling, piping, hissing, Judg. v. 16; Jer. xviii. 16.

לָבָן, m. pl. constr. לָבָן. Chald. לָבָן, firmum, ratum. לָבָן, confirmatus, comprobatus est. Firm; firmness, Job xl. 16, only.

לָבָן, f. always with לָבָן. Firmness, obstinacy of heart, Deut. xxix. 19; Ps. lxxxi. 13; Jer. iii. 17, &c. Syr. לָבָן, veritas, firmitas. Some comparing the Arab. לָבָן, malè egit, malus fuit. Wickedness.

לָבָן, see לָבָן.

לָבָן, see לָבָן.

לָבָן, m. Eth. לָבָן germinavit, pullulavit; יבָן germen. Being numerous. A generic term for small animals, whether insects, reptiles, or fishes, Gen. i. 20; Lev. v. 2; xi. 20, &c.

לָבָן, v. pres. לָבָן. Constr. immed. it. abs. (a) Became numerous. (b) Produced in great numbers. (c) Usually, but not necessarily, Moved, crept. (a) Gen. viii. 17; Exod. i. 7; Ezek. xlvii. 9. (b) Gen. i. 20, 21; Exod. vii. 28; Ps. cv. 30. (c) Ezek. xlvi. 9.

Imp. pl. לָבָן, (a) Gen. ix. 7. Part. לָבָן, יָבָן, (c) Gen. vii. 21; Lev. xi. 29. 41—46.


לָבָן, f. Hissing; an object of hissing, contempt, Jer. xxviii. 18; xix. 8; Mic. vi. 16, &c.


III. Adversatus fuit. Kal non occ. except in Part. לָבָן, pl. לָבָן, aff. לָבָן, Ps. v. 9; xxvii. 11, &c. Adversary, enemy, &c.

לָבָן, m. aff. לָבָן, i. q. לָבָן. The navel, Cant. vii. 3.

Job viii. 17; xiv. 8, &c. (d), [1] Job xxviii. 9. [2] Is. xxxvi. 30. [3] Is. xiii. 27. (c) Judg. v. 14; Is. xiv. 29. (d) Job xix. 28; Prov. xii. 3. (e) Is. xi. 10; liii. 2.

Rooted up, immed., Job xxxi. 12; Ps. lii. 7.

Puh. ṣ̄̂, pl. ṣ̄̂, pres. pl. in pause ṣ̄̂. (a) Was rooted up. (b) Became rooted, took root. (a) Job xxxi. 8. (b) Is. xl. 21; Jer. xii. 2.

Hiph. pres. apoc. ṣ̄̂. (a) Took root. (b) Caused to take root. (b) Ps. lxx. 12; Is. xxxvii. 6.

Part. ṣ̄̂, (a) Job v. 3.

Pl. ṣ̄̂, Chald. m. pl. aff. ṣ̄̂, i. q. Heb. ṣ̄̂. A root, Dan. iv. 12. 20. 23.

Rooting up, banishment, Ezra vii. 26, only. lxx. εἰς παράδεισον. Vulg. in exilium. But Syr. קָטָם.


Ḥādē, v. Kal non occ.


Infinit. ṣ̄̂, aff. ṣ̄̂, ṣ̄̂, ṣ̄̂, (c, 2) Exod. xxviii. 43; (c, 3) Deut. x. 8; (c, 4) Deut. xviii. 5. (d) Ezek. xx. 32.

Part. ṣ̄̂, aff. ṣ̄̂, ṣ̄̂, ṣ̄̂, ṣ̄̂, ṣ̄̂, ṣ̄̂, ṣ̄̂, ṣ̄̂, ṣ̄̂, Num. xi. 28; 2 Sam. xiii. 17; 1 Kings i. 15, &c.

The service of the sanctuary, Num. iv. 12; 2 Chron. xxiv. 14.

The service of the sanctuary, Num. iv. 12; 2 Chron. xxiv. 14.
Infin. abs. הָתַּה, הָתַּה, constr. הָתַּה, הָתַּה, aff. הָתַּה, Exod. vii. 18; 1 Kings xiii. 23; Is. xxii. 13; Jer. xlix. 12, &c.

Imp. הָתַּה, pl. הָתַּה, Gen. xxiv. 14; Jer. xxxv. 5, &c.

Part. הָתַּה, f. הָתַּה, pl. הָתַּה, constr. הָתַּה, aff. הָתַּה, (b) Job xvi. 16. (c) Prov. xxxvi. 6.

(d) Job vi. 4; 1 Sam. xxxix. 13, &c.

Niph. pres. הָתַּה. Pass. of Kal Was drunk, Lev. xi. 34.

Know, or Know, Chaldean pret. pl. יָכְהָתַּה, with a euphonic, pres. יָכְהָתַּה, Id. Drank, Dan. v. 2–4.

Part. יָכְהָתַּה, pl. יָכְהָתַּה, Dan. v. 1. 23.

Drinking, m. (a) Drinking; r. יָכְהָתַּה, Eccl. x. 17. (b) The warp of a web: r. יָכְהָתַּה.


Drinking, fr. r. יָכְהָתַּה. Drinking, Esth. i. 8.

To drink, m. pl. constr. יָכְהָתַּה, r. יָכְהָתַּה. A plant, a shoot, Ps. cxxviii. 3, only. Syr. יָכְהָתַּה, stolo.

יָכְהָתַּה, see יָכְהָתַּה.

יָכְהָתַּה, v. pret. יָכְהָתַּה, pres. aff. יָכְהָתַּה.

Syr. יָכְהָתַּה, plantavit arborem. Planted a tree, Ezek. xvii. 22, 23.

Part. pass. יָכְהָתַּה, f. יָכְהָתַּה, pl. יָכְהָתַּה, Ps. i. 3; xci. 14; Ezek. xvii. 8, &c.

יָכְהָתַּה, only in the phr. יָכְהָתַּה יָכְהָתַּה, Num. xxiv. 3. 15. The Vulg. takes the word as a part. pass. of יָכְהָתַּה, i. q. יָכְהָתַּה, — cujus obturator est occlus. But the הָתַּהּ מַלְתְּהוּ כּלֵּי, as if for הָתַּהּ מַלְתְּהוּ כּלֵּי, Whose eye is perfect.

וַתַּהּ, v. only in the phr. יָכְהָתַּה יָכְהָתַּה. Syr. יָכְהָתַּה, minxii. According to Simonis this word is a contraction of יָכְהָתַּה, the root being יָכְהָתַּה. xxx. oφελουν vερε vερε, and so the other versions. The phrase itself has been variously interpreted of males, children, and dogs. The last seems most probable. 1 Sam. xxvii. 22, 34; 1 Kings xiv. 10; xvi. 13; xxi. 21; 2 Kings ix. 8.

תַּהּ, v. pres. יָכְהָתַּה. Cogn. יָכְהָתַּה. (a) Became silent, of the sea, Jonah i. 11, 12. (b) Was at rest, and in security. Ps. cvii. 30. (c) Ceased, of strife, Prov. xxvi. 20.

תַּהּ, v. pl. יָכְהָתַּה, see יָכְהָתַּה.

תַּהּ, Taw, or Tac, the twenty-second and last letter of the Hebrew alphabet, is sounded as th in thin when it has no dagesh; and as t in tin when it has one. As a numeral, it stands for four hundred, Gram. art. 4.

תַּהּ, m. pl. יָכְהָתַּה, constr. יָכְהָתַּה, aff. יָכְהָתַּה, it. pl. יָכְהָתַּה. Arab. יָכְהָתַּה, substitit, diversitique aliquo in loco, n. a. יָכְהָתַּה. Syr. יָכְהָתַּה, thalamus. A room, chamber, 1 Kings xiv. 28; 2 Chron. xii. 11; Ezek. xl. 7. 33. See Append. A.


II. Pkh. part. יָכְהָתַּה, i. q. יָכְהָתַּה. Abhorring, med. יָכְהָתַּה, Amos vi. 8.

תַּהּ, f. Desire, Ps. cxix. 20, only.

תַּהּ, v. Kal non occ.

Pih. pres. יָכְהָתַּה. Marked out, marked, Num. xxxiv. 7, 8. See יָכְהָתַּה.


תַּהּ, f. constr. יָכְהָתַּה, aff. יָכְהָתַּה, יָכְהָתַּה, r. יָכְהָתַּה. (a) Desire. (b) An object of desire. (a) Num. xi. 4; Ps. cvi. 14; Prov. xxii. 26, &c. (b) Gen. iii. 7; Ps. xxii. 3; Prov. xiii. 12, &c.

תַּהּ, f. larga, pl. masc. constr. יָכְהָתַּה. Arabic. יָכְהָתַּה, didymus; יָכְהָתַּה, socium habit in partu fratrem. Syr. יָכְהָתַּה, gemellus. Twins, Gen. xxv. 24; xxxviii. 27; Cant. iv. 5.

תַּהּ, f. aff. יָכְהָתַּה, r. יָכְהָתַּה. A curse, Lam. iii. 65.
vessel of any kind. Used only of Noah's ark, and of the vessel in which Moses was exposed, Gen. vi. 14, &c.; Exod. ii. 3.

חָלֶק, f. constr. רָעָם, aff. דָּם, pl. רָעָם, aff. דָּם, r. שה. (a) Coming in, being stored up. (b) Income, revenue, profit. (c) Pec. Produce, fruit, of the earth, the threshing floor, or the wine-press. (d) Metaph. Fruit, effect. (a) Ps. vii. 37. (b) Prov. x. 16; xv. 6; Eccl. v. 9, &c. (c) Lev. xxiii. 39; xxv. 3; Deut. xiv. 22, &c. (d) Prov. xviii. 20.

חָקָב, m. aff. דָּם, and—

חָקָבָה, fem. aff. דָּם, pl. דָּימָוֹת, aff. דָּם, r. מַ, i. q. מַ. Understanding, discernment, prudence, skill, Deut. xxxii. 28; Job xii. 13; Ps. xxxvii. 5; Prov. v. 1; xxxi. 30; Hos. xiii. 2, &c.

חָפָר, f. constr. דָּם, once, 2 Chron. xxii. 7: r. ט. Trampling down; ruin.

חָלֵב, m. חָלֵב, f. Chald. Liable to be broken, brittle, Dan. ii. 42, only. Syr. חַלֶב, fregit.

חָלַב, f. (a) The world, the earth; pec. the inhabited parts of it. (b) Its inhabitants; mankind. (a) 2 Sam. xxii. 16; Job xxxvii. 12; Ps. xxiv. 1; Is. xiv. 21, 21, &c. (b) Job xviii. 18; Ps. ix. 9; xxvi. 13, &c. The etymology is uncertain. Some derive it from חָלֵב, and consider it properly to signify the productive, fertile, part of the earth's surface. See חָלֵב. Syr. חַלֶב, orbis habitabilia. Pl. non occ.

חָלֵב, masc. Used of incestuous and unnatural intercourse, Confusion, i.e. a disregard of right and wrong, or of natural distinctions: r. מַ, Lev. xviii. 23; xx. 12, only. lxx. μοσαράν. Symm. ἁρρίγμων. Aquila, ἀτυχίαμον. Vulg. scelus. Syr. חַלֶב.


חָלָה, m. r. מַ. Confusion, disorder; an injury or defect in the eye, producing confusion or indistinctness of vision, Lev. xxxi. 20, only. Aquila, ὑπόχωρος. lxx. ἀπάθως. Vulg. abjuginem.

חָלָה, m. Arab. חָלָה, stramen, palea. Straw, Gen. xxiv. 25; Exod. v. 7—18; Job xxii. 18, &c.
Building. (b) Model, pattern, for building. (c) Form, resemblance. (a) Ps. cxliv. 12. (b) Exod. xxv. 9; 1 Chron. xxviii. 11; Ezek. xliii. 10, &c. (c) Deut. iv. 16–18; Josh. xxii. 28, &c.

Relation; kindness, Ps. cxvi. 12, only.

Attack; stroke, Ps. xxxix. 11, only.

The name of a tree: according to some, The pine; others, the Indian plane. For the etymology, some compare the Arab. زل، perpetuitas; others، نش، luxit, splenduit. LXX. κυπανσωρος، παρουσ. Vulg. ulsum; buxus. See Hierobot., tom. ii. p. 271.

A revolution, continually, Dan. vii. 21.

for ن활، Emptiness. (a) A vain thing, a thing of nought, nothing. (b) Adv. In vain, to no purpose. (c) De- lation. (e) A desert, wilderness. (a) Gen. i. 2. (b) 1 Sam. xlii. 21; Is. xliv. 25; lxix. 4, &c. (c) Is. xlv. 10; xlvii. 11. (d) Is. xxv. 10; xxxiv. 11. (e) Job vi. 18; xii. 24; xxvi. 7, &c. Arab. ن، desertum.

The deep, the ocean; from its tossing and roaring. (b) Fully، نذ، Id. (c) Pl. Waves. (a) Gen. i. 2; xlii. 25; Job xxviii. 14, &c. (b) Gen. vii. 11; Is. li. 10. (c) Exod. xv. 5, 8; Ps. xxxiii. 7.

Praise, a subject of praise. (c) A hymn of praise. Pl. Psalms, the (book of) Psalms. (a) Neh. xii. 46; Ps. xlv. 4, &c. (b) Deut. xxvi. 19; Is. lii. 11. (c) Ps. cxliv. 1.

Folly, emptiness. Sym. μαρδηγησα. LXX. σκολον. Vulg. pravitatem. See ن، No. III.

Processions, Neh. xii. 31, only.

Perversion, Deut. xxxii. 20; Prov. ii. 11, 14; vi. 14, &c.
Esperation, hope, Ps. xxxix. 8; Prov. x. 28; Lam. iii. 18, &c.

The middle. m. constr. סֵפֶּר, aff. סֵפֶּרו, &c. (a) The middle pillar. סֵפֶּר נֵפֶר, The middle gate, Judg. xvi. 29. סֵפֶּר יִסְפֶּר, The middle gate, Jer. xxxix. 3. (b) סֵפֶּר, In the middle, Gen. xv. 10; Num. xxxv. 5, &c. (c) סֵפֶּר, In the middle or midst of; among, within, through, Gen. ix. 21; xviii. 24; xxiii. 10; Exod. xi. 4, &c. (d) סֵפֶּר, From the midst of, Gen. xix. 29; Exod. iii. 2, &c. (e) סֵפֶּר, Into the midst of, Gen. xiv. 23; Num. xvii. 12, &c.

punishment, f. pl. מִסְפָּר, r. מִסְפָּר. Reproof, punishment, 2 Kings xix. 3; Ps. cxlix. 7; Is. xxxvii. 3; Hos. v. 9.

punishment, f. aff. מִסְפָּר, מִסְפָּרָה, pl. מִסְפָּרִים, constr. מִסְפָּר, r. מִסְפָּר. (a) An argument. (b) Reproof. (c) Probably Punishment. (a) Job xiii. 6; xxii. 4; Ps. xxxviii. 15. (b) Prov. x. 17; xii. 1; xiii. 18, &c. (c) Ps. xxxix. 12; lxiii. 14; Prov. iii. 11.

punishment, f. pl. מִסְפָּר, מִסְפָּרָה, r. מִסְפָּר. (a) Birth. מִסְפָּר, According to their seniority, Exod. xxviii. 10. (b) Posternity. Gen. v. 1; xi. 10; Num. iii. 1, &c. (c) Probably History, Gen. ii. 4; vi. 9.

punishment, m. pl. מִסְפָּרִים, once, Ps. cxxxvii. 3. Variously interpreted. (1) r. מִסְפָּר. Those who cause us to lament. (2) Arabic מְסֵפֶּר, strait humi, protrastit; coniect in malum. IV. Vinizit; manu duxit. Those who cast us down; or, Those who make up us captives. (3) As if מְסֵפֶּר, Those who spoil us. The first is perhaps the most natural. LXX. οἱ οὖν καταλαγομενοι ἡμῶν. Vulg. qui abduxerunt nos.

punishment, m. pl. מִסְפָּרָה, מִסְפָּרִים, and מִסְפָּרָה, f. aff. מִסְפָּר. Arabic مَسْفَر, length colli; مَسْفَرُ, procerus vir. Syr. مَسْفَرُ, and مَسْفَرُ, vermiculus, qui ex coco nascitur. (a) A worm, of any kind. (b) Pec. The worm used in dyeing scarlet. (c) Scarlet, scarlet cloth. (a) Exod. xvi. 20; Jonah iv. 7; Is. xiv. 11, &c. Metaph. Of a weak, helpless person, Ps. xxii. 7; Is. xli. 14. (b)

Job xxvi. 6. (c) Is. i. 18; Lam. iv. 5. Fully, [1] מִסְפָּר, Exod. xxviii. 5; xxxv. 25, &c. [2] מִסְפָּר, Exod. xxv. 4; xxviii. 6, &c. [3] מִסְפָּר, Lev. xiv. 4. 48, &c.

misbehaviour, see מִסְפָּר.

punishment, f. constr. מִסְפָּר, pl. מִסְפָּרִים, constr. מִסְפָּר, aff. מִסְפָּר, r. מִסְפָּר. An abomination, an object of abhorrence. (b) An impure or detestable action. (c) Any thing causing a ceremonial pollution. (d) An idol. (a) Lev. xviii. 22; xx. 13; Deut. vii. 25, &c. (b) Ezek. xxii. 11; xxxii. 26; Mal. ii. 11, &c. (c) Gen. xlxi. 32; xlvi. 34; Deut. xiv. 3. (d) Deut. vii. 26; 2 Kings xxvii. 13.

punishment, f. r. מִסְפָּר. Error. (a) An erroneous and impious sentiment, Is. xxxii. 6. (b) Harm, failure, Neh. iv. 2.

punishment, pl. f. constr. מִסְפָּרִים. Two etymologies are given. (a) Taking מִסְפָּר and the Arab. מְסֵפֶּר, celeriter, cucurr; [1] Swiftness, Num. xxxii. 22; xxiv. 8. [2] Wealth, treasures; as being acquired by activity and fatigue, Job xxii. 25; Ps. xciv. 4. (b) Taking the Arab. מְסֵפֶּר, ascendit montem; מְסֵפֶּר, collis; [1] Height, Num. xxxii. 22; xxiv. 8; Ps. xcv. 4. [2] Heeps, Job xxii. 25.

punishment, pl. f. constr. מִסְפָּרִים, aff. מִסְפָּרָה, r. מִסְפָּר. Going out. (a) Termination of a territory or of a line of boundary. (b) Escape. (c) Result. (a) Num. xxxiv. 8; Josh. iv. 4, &c. (b) Ps. lxviii. 21. (c) Prov. iv. 23.

punishment, and מִסְפָּר, m. I. (a) The turtle dove; the name being taken from the note of the bird as in the Latin turtur, and the Greek πτηνός. (b) Metaph. Any beloved object. (a) Gen. xvi. 9; Lev. i. 14; v. 6, &c. (b) Ps. lxxix. 19.

II. For מִסְפָּר. Manner, 1 Chron. xvii. 17; See 2 Sam. vii. 19.

III. Arabic מִסְפָּר, r. מִסְפָּר, circumvivit, conversus fuit; מִסְפָּר, tempus, viciss. Going or coming round. (a) A turn, of persons or things succeeding each other. (b) Probably An ornamental chain or band. (a) Esth. ii. 12. 15. (b) Cant. i. 10, 11.
Went: (a) Travelled, as a merchant, abs. (b) Went round a country, examined it, med. frf. (c) Went over, mentally, investigated. (d) Thought of, purposed. (e) Looked out for, provided. (f) Went astray. (b) Num. xiii. 21, 32; xiv. 34. (d) Eccl. ii. 3. (e) Ezek. xx. 6. (f) Num. xv. 39.

Infin. צז, (b) Num. xiii. 16, 17. (c) Eccl. i. 13; vii. 25. (e) Num. x. 33; Deut. i. 33.

Part. pl. יַּדֵּשׁ. (a) Travelling merchants, 1 Kings x. 15; 2 Chron. ix. 14. (b) Spies, Num. xiv. 6.

Hiph. pres. צַמְסָי. Sent spies, sent to examine, Judg. i. 23.

לַעַם, Chald. m. pl. עַםּ, i. q. Heb. עָםּ. An ox, Ezra vi. 9, 17; vii. 17; Dan. iv. 22, &c.

לְשׁוֹנֵשׁ, f. constr. לְשֵׁנָה, aff. לְשַנָּה, pl. לְשַנִּים, aff. לְשִׁנְתִּים, &c. r. מְשׁ. (a) Instruction, direction. (b) A law, an enactment, a regulation. (c) The Book of the Law: fully [1] מַרְכָּבָה; or [2] מַרְכְּבָה 'n; or [3] מַרְכָּבָה 'n. (d) מַלְכָּבָה, מַלְכָּבָה, The book of the Law. (e) Manner, rule of conduct. (a) Job xxii. 22; Prov. i. 8; xiii. 14, &c. (b) Exod. xii. 49; Lev. vii. 7; Num. xv. 16, &c. (c) Deut. iv. 44; xvii. 19; xxxiii. 4, &c. (1) Exod. xiii. 9; 1 Chron. xii. 12; 2 Chron. xii. 1, &c. [2] Josh. xxiv. 26; Neh. viii. 18; x. 29, &c. [3] Josh. viii. 31; xxxii. 6, &c. (d) Deut. xxxi. 26; Josh. i. 8; viii. 34, &c. (e) 2 Sam. vii. 19.

לַשְּׁבָהָה, m. aff. לְשַבֶּהָ, pl. לְשַבְּהָה, constr. of לְשׁוֹנֵשׁ. r. לְשׁ. An inhabitant, pec. an inhabitant who is of another nation, a settler, sojourner, Exod. xii. 45; Lev. xxii. 10; Num. xxxv. 15, &c.

לָשְׁבָה, f. Arab. لَاشُبُه, largitus est; מַלָּשָׁב, mulus fuit; coloravit pinzithe pannum; pulchrum reddidit. IV. Confecit rem: juvit restitutique aegrotum medicina; abundavit opibus vir. אִזְרָאֵל, Opulentia, abundance opum. Cogn. בְּלִי, בְּלִי. (a) Abundance, wealth. (b) Abundantly, entirely. (c) Security. (d) The means of security, wisdom. (a) Job v. 12; vi. 13; xi. 6, &c. (b) Job xxxv. 22. (c) Prov. ii. 7; vii. 14; Mic. vi. 9. (d) Prov. iii. 21; Is. xxviii. 29. See my note on Job v. 12.


Hiph. צַמְסָי. Probably Left to wither, to die, Is. xviii. 5. But LXX. ἀποκόψεις. Vulg. excutientur.

לְדָמָה, f. aff. לְדָם, לְדָם, pl. aff. לְדָםָם, לְדָםָם, r. דָּם. Whoredom. Metaph. Idolatry, Ezek. xvi. 15—36; xxiii. 7—43.

לְדָמָה, pl. f. aff. לְדָםָם, r. דָּם. Arab. פָּדָם, valdè versetutus, gnarus, prudens.

(a) Guidance, direction. (b) Rule of action.

(c) Wisdom. (a) Prov. xi. 14; xxiv. 6. (b) Prov. xii. 5. (c) Job xxxvii. 12; Prov. i. 5; xx. 18.

לַדָּמָה, Chald. aff. לַדָּם, and לַדָּם, i. q. Heb. דָם. Under, Jer. x. 11; Dan. iv. 9. 11. 18; vii. 27.

לְדָמָה, f. constr. לְדָם, r. דָּם. (a) Beginning. (b) לְדָמָה, At the first, formerly, before. (a) Ruth i. 22; 2 Sam. xxii. 9; Prov. ix. 10, &c. (b) Gen. xiii. 3; Judg. i. 1; Dan. viii. 1, &c.

לָדָמָה, m. constr. לָדָם, pl. לָדָם, לָדָם, r. דָּם, for דָּם. Diseases, pains of disease, Deut. xxxix. 21; 2 Chron. xxix. 19; Ps. cii. 6; Jer. xiv. 18; xvi. 14.


לָדָמָה, f. constr. לָדָם, aff. לָדָם, pl. לָדָם, לָדָם, r. דָּם. (a) Favour, mercy. (b) Prayer for favour or mercy; prayer. (a) Josh. xi. 20; Ezra ix. 8. (b) 1 Kings viii. 30. 38; Ps. vi. 10; Jer. xxxviii. 20.

לָדָמָה, pl. m. constr. לָדָם, pl. aff. לָדָם, r. דָּם. Prayers for favour or mercy, prayers, supplications, Job xi. 27; Jer. iii. 21; Dan. ix. 17.

לָדָמָה, pl. f. aff. לָדָם. Id., Ps. lxxxvi. 6.
Under, lower, Josh. xvii. 13 ; 1 Kings vi. 6; Is. xxii. 9, &c.

גָּרָה, m. pl. גָּרִים, —

גָּרְהַתָּא, and גָּרְחַתָּא, f. pl. גָּרְחַתָּא
Id. Lower, lowest. Pl. Lowest parts or places, Gen. vi. 16; Deut. xxxix. 22; Job xli. 15, &c.

גָּרְחָה, m. pl. גָּרְחָה, f. pl. גָּרְחָה, r. גָּרְחָה. Adj. Middle, in time or place, Exod. xxvi. 28; Judg. vii. 19; Ezek. xlii. 5, &c.

גָּרְחִית, m. (f. Is. xliii. 6). What lies on the right hand. See בֵּית. (a) The south. (b) The south wind. (c) גָּרְחוֹת, Tovards or on the south. (a) Josh. xv. 1; Job ix. 9; xxxix. 26; Zech. vi. 6, &c. (b) Ps. lxviii. 26; Cant. iv. 16. (c) Exod. xxvi. 16; Num. x. 6; Deut. iii. 27, &c.

גָּרְחָה, and גָּרְחַתָּא, pl. constr. f. twice גָּרְחַתָּא. Pillars of smoke, Cant. iii. 6; Joel iii. 3. Apparently from גָּרְחָה, A palm-tree. Lxxv. στελεύς. Vulg. virgula, vaporem.

גָּרְחִית, and גָּרְחַתָּא, m. aff. גָּרְחִית, &c. r. גָּרְחִית. New wine, so named, it is thought, from its taking possession of the mind; wine, the juice of the grape, Gen. xxvii. 28; Judg. ix. 13; Hos. ii. 11, &c. Syr. גָּרָה, mustum.

גָּרְחִית, m. pl. גָּרְחִית. Arab. גָּרְחִית. Hircus dorcadum, caprarum tam domesticarum quam montanarum. A he-goat, Gen. xxx. 38; xxxii. 14; 2 Chron. xvii. 11; Prov..xxx. 31.

גָּרָה, and גָּרָה. m. Arab. גָּרָה, stultus, mentis inops fuit; secut; pedibus conculaevit donec constringeret rem. Syr. גָּרָה, lexit, damno affectit; גָּרָה, defectus, dolus; damnum. Either, Craft, or oppression, Ps. x. 7; lv. 12; lxxii. 14. Lxx. δόλος, τόκος. Vulg. dolo, usura.

גָּרָה, v. Kal non occ. Arab. גָּרָה, qui multum recumbit; גָּרָה, fecit ut inn gente. VIII. Inniixus fuit.

Puh. גָּרָה. Were seated, sat down, Deut. xxxi. 3, only. Lxx. γαῖς σε εἰσίν. Vulg. appropinquant.

גָּרָה, f. גָּרָה, r. גָּרָה. Probably Being, thence arrangement, appointment.

ဂေါက်တစ်မျိုး, m. pl. 1 Kings x. 22; 2 Chron. ix. 21, only. According to the majority of interpreters, Peacocks; some, however, suppose them to have been Parrots. For the former we have Pers. طَوْكَسْ. Gr. ῥαξ, A peacock: for the latter, Pers. طَوْكِي, A parrot; dim. طْوْكَتْ.


ဇားေး, f. once, Ps. cxix. 96; r. ἱλ. Completeness, perfection. ἱλ. ἱλικον, To every thing however perfect. lxx. συντελεσ. Aquila, συντελεσ. Symm. καρακευης. Vulg. consummationis. Michaelis, however, derives the word from Syr. אֶלֶבֶד, confidit, fudciam positit: and translates it by Hope, confidence.

ကိုယား, f. r. ἱλ. Completion, ending. (a) Termination, extremity. (b) Boundary. (c) Completeness, in degree, perfection. (a) Neh. iii. 21. (b) Job xxvi. 10; xxviii. 10. (c) Job xi. 7; Ps. cxxxix. 22.

စိုး, f. A colour; supposed to be obtained from the Helix Janthina; Violet, blue, and hence, Any material dyed of this colour, Exod. xxvi. 4; Num. iv. 6; Esth. viii. 15, &c. lxx. ιωάκηνους. Vulg. hyacinthum. See Hieroz., tom. ii. p. 720.

ကန်း, m. Cogn. ᶻ. (a) Fixed quantity. (b) Measure, standard. (a) Exod. v. 18; (b) Ezek. xlv. 11.


Part. Ⴍး, Prov. vi. 2; xxii. 2; xxiv. 12. Niph. pret. Ⴎိး, pres. Ⴕး. (a) Was measured, examined. (b) Was of just measure, was fair, equal. (a) 1 Sam. ii. 3. (b) Ezek. xviii. 25, 29; xxxiii. 17, 20.

Pih. Ⴉး. (a) Measured. (b) Fixed. (c) Directed. (a) Job xxviii. 25; Is. xl. 12. (b) Ps. lxxv. 4. (c) Is. xl. 13.
Murmurings, Exod. xvi. 7. 12; Num. xiv. 26; xvii. 25, 26.

W, m. aff. ינו, r. ינו. Once, Gen. xxvii. 3. Usually interpreted, A quiver; but, by some, A sword. The word does not exist in either sense in the cognate languages. LXX, φαστραυ. Vulg, pharetram. But Syr. מָשָׁרָה.

 zar, Chald. m. def. יר, or יר, from ר. Third, Dan. ii. 39, only.

 zar, v. Arab. تل, stravit humi, prostravi. Strewed on the ground, made a heap, formed a mound. Only in Part. pass. לַע. Raised, as a mound, lofty, Ezek. xvii. 22, only.

 בָּלָם, m. pl. constr. בָּלָם, aff. בָּלָם.

 Arab. בָּלָם, sulcus terrae vomere factus. A furrow, Job xxxi. 38; xxxix. 10; Ps. lxv. 11; Hos. x. 4; xii. 12.

 בָּלָם, m. r. בָּלָם. A learner, 1 Chron. xxv. 8, only.

 בָּלָם, v. only in Puh. part. pl. בָּלָמוּ, Clothed in scarlet, Nah. ii. 4, only. See בָּלָם.

 בָּלָם, pl. f. once, Cant. iv. 4. Variously rendered. (1) Heights, lofty buildings, battlements. Symm. בָּלָם. Aquila, בֵּאלָם. LXX, βαλάμω. Vulg. propungaculis. (2) A place for hanging weapons; from בָּלָם, and בָּלָם. (3) Deadly things, i.e. Weapons; from Arab. بَلَمْ, periit.

 IV. Peridit. (4) Others take the same Arabic word and translate, בָּלָם, For the wanderers, for those who lose their way, i.e. as a beacon. It is doubtful whether any one of these is the true interpretation.

 בָּלָם, Chald. m. בָּלָם, and בָּלָם, f. aff. בָּלָם, i. q. Heb. בָּלָם. Three, Ezra vi. 4; Dan. iii. 23; vii. 5. 24, &c.

 Pl. בָּלָם. Thirty, Dan. vi. 8. 13.

 בָּלָם, Chald. m. def. בָּלָם. Third, in rank, Dan. v. 16. 29.

 בָּלָם, Chald. Id., Dan. v. 7.

 בָּלָם, pl. m. once, Cant. v. 11. Hanging, flowing, of the hair. Comp. בָּלָם, and Arab. בָּלָם, commovit, agitavit.

ם, m. once שָׁם, Prov. x. 9; aff. שָׁם, r. שָׁם. Completeness. (a) Completeness, fulness, in number or degree. (b) Completeness in character, integrity. (c) בָּלָם, Variously rendered. [1] With his full strength. [2] With all his skill, with an accurate aim. [3] In his integrity, without any design to kill the king. (d) בָּלָם, Is their integrity, without any evil design. (e) Pl. בָּלָם, pl. בָּלָם, used only with בָּלָם, which see. (a) Job xxxi. 23; Is. viii. 9. (b) Gen. xx. 5; Ps. xxv. 21; xxvi. 1, &c. (c) 1 Kings xxxii. 34; 2 Chron. xviii. 33. LXX, εὐρύχορος. Vulg. in incertum. (d) 2 Sam. xv. 11. (e) Exod. xxvii. 30; Lev. viii. 8; Deut. xxxviii. 8; Ezra ii. 62; Neh. vi. 65.

 בָּלָם, m. (a) One possessed of integrity, perfect, sound in principle, blameless, Job i. 1; Ps. xxxvii. 37; Prov. xxix. 10, &c. (b) In Gen. xxv. 27, Jacob is said to be בָּלָם, apparently in contrast with the epithet יְהוָה יַעֲצָה, given to Esau; probably Unacquainted with any arts. Usually, however, interpreted as if a vicious character had been ascribed to Esau, and as if Jacob were free from his brother's faults; perfect. LXX, ἀραίωσας. Aquila, ἀραίως. Symm. ἀραίως. Vulg. simplex. (c) Fem. aff. בָּלָם, Blameless, perfect, either in character or person, Cant. v. 2; vi. 9. (d) Pl. בָּלָם, apparently contr. for בָּלָם, i. q. בָּלָם, Double, Exod. xxvi. 24; xxxvi. 39.

 בָּלָם, f. constr. בָּלָם, aff. בָּלָם, בָּלָם, בָּלָם, i. q. בָּלָם, sign. (b) Job ii. 3. 9; xxvii. 5; xxxi. 6; Prov. xi. 3.

 בָּלָם, Chald. i. q. Heb. בָּלָם, but used for בָּלָם. There, Ezra v. 17; vi. 1. 6. 12.

 בָּלָם, v. pret. pl. in pause, בָּלָם, pres. בָּלָם. Syr. בָּלָם, miratus est. (a) Wondered, was astonished, constr. abs. it. med. בָּל, &c. (b) Looked with surprise on another, med. בָּל. (a) Abs., Ps. xlvi. 6; Jer. iv. 9. Med. בָּל. Eccl. v. 7. Med. בָּל. Job xxi. 11. (b) Gen. xliii. 33; Is. xiii. 8. Imp. pl. בָּלָם, Is. xxxix. 9; Hab. i. 5.

 בָּלָם, Hith. pres. בָּלָם. I. q. Kal, (a) Hab. i. 5.

 בָּלָם, m. constr. irreg. בָּלָם. Astonishment, Deut. xxviii. 28; Zech. xii. 4.

 בָּלָם, Chald. pl. m. def. בָּלָם, aff. בָּלָם. Wonders, miracles, Dan. iii. 32; 33; vi. 21.
Perpetuity. (b) Perpetual. (c) Adv. Continually. Phrr. (d) יִשְׁלָךְ, The bread of perpetuity, i.e. the shebread constantly placed in the Tabernacle. (e) — יִשְׁלָךְ, The constant, i.e. daily offering. (f) יִשְׁלָךְ, Id. (a) Exod. xxix. 42; xxx. 8; Num. iv. 7, &c. (b) Prov. xv. 15. (c) Exod. xxxv. 30; Lev. xxiv. 4; 2 Sam. ix. 13, &c. (d) Num. iv. 7. (e) Num. xxviii. 10. 15; xxix. 6, &c. (f) Dan. viii. 11—13; xi. 31; xii. 11.

Complete. (b) Whole, entire. (c) Perfect in character. (d) Free from fault. (e) Free from defect. (f) Integrity. (a) Job xxxvi. 4; xxxvii. 16. (b) Lev. xv. 30; xxxiii. 15. (c) Gen. vi. 9; xvii. 1; Deut. xviii. 13, &c. (d) Ps. xviii. 31; xix. 8; c. 2. (Exod. xii. 5; Lev. i. 3. 10; iv. 28, &c. (f) Josh. xxiv. 14; Judg. ix. 16. 19; Ps. lxiv. 12.

Took hold of. (b) Took hold of, and held up. (c) Held a sceptre. (d) Upheld, supported. (e) Obtained. (f) Apprehended, comprehended. (g) Arrived at, reached. (a) Gen. xl viii. 17; Ps. xxxvi. 19; Prov. xxviii. 17. (b) Exod. xvii. 12. (d) Abs. Job xxxvi. 17. Immed., Is. xii. 10. Med. 3, Ps. xli. 13; lxiii. 9; Is. xlii. 1. (e) Prov. xi. 16; xxix. 23. (f) Prov. iv. 4. (g) Prov. v. 5.

Inf. abs. יֵשָׁלֵךְ, constr. יִשָּׁלֵךְ, Ps. xvii. 15; Is. xxxiii. 15.

Part. יָשֶׁלְךָ, and יָשֶׁלְךָ, pl. aff. יִשָּׁלֶקָה. (c) Amos i. 5. 8. (d) Ps. xvi. 5. (e) Prov. iii. 18.

dactylus. A palm tree, Exod. xv. 27; Ps. xcvii. 13; Ezek. xl. 26, &c.

Id., Jer. x. 5, only.

An artificial palm tree, 1 Kings vi. 29. 32. 35. 36; Ezek. xl. 22; xlii. 18, 19.

Cleansing, purification; it. the means of cleansing or purification, Esth. ii. 3. 9. 12; Prov. xx. 30.
fication of columns, pillars, set up as landmarks; as if from רָעָם.

לָהּ, m. pl. לָהָהּ, and once לָהָ, Lam. iv. 3. Apparently a general term used for any wild animal of the desert. Some, however, confine the word to the jackal, and others to the larger kinds of serpents. lxxx. Aquila and Sym. νηστεῖα. Vulg. draconi, Job xxx. 29; Ps. xlv. 20; Is. xiii. 22, &c.


Pih. pres. pl. דְּרֹנָה. (a) Ascribed praise to a person, med. יֵד, (b) Celebrated an action, immed. (b) Judg. v. 11.

Infin. יֶדָה, (a) Judg. xi. 40. Comp. יְדָה.

Arab. יָ זוֹלֶכָה, laudavit oratione aliquem.


דִּרְנָה; f. aff. דִּרְנָה, pl. דִּרְנָה, r. וּס. (a) Aversion; anger: but some, prohibition, Num. xiv. 34. lxxx. ὅνωσιν τῆς ὀργῆς μου. Vulg. سطينιμęm. (b) Pl. Things difficult to be borne, heavy things, Job xxxiii. 10. See my note.

דִּרְנָה, f. constr. רָעָם, aff. רָעָם, pl. רָעָם, r. וּס. Produce, fruit, Deut. xxixii. 13; Judg. ix. 11; Is. xxvii. 6; Lam. iv. 9; Ezek. xxxvi. 30.

דְּרֹנָה, masc. only in the phr. יָגָר הָלָה. The extremity; probably lower part of the ear, Exod. xxixi. 20; Lev. viii. 23, 24; xiv. 14, &c.

דְּרֹנָה נֶפֶשׁ, fem. pl. דְּרֹנָה נֶפֶשׁ, r. וּס. Sleep, slumber, Job xxxviii. 15; Ps. cxxxi. 4; Prov. vi. 10; xxixi. 33.

דְּרֹנָה יָ בֵטָה, f. constr. רָעָם, r. וּס. (a) The lifting up of the hand, either in beckoning or threatening, Is. xix. 16. (b) Agitation, disturbance, tumult, Is. xxx. 32. (c) An offering, Exod. xxixi. 24; Lev. xxvii. 17; Num. vii. 20, &c.

דְּרֹנָה, masc. pl. דְּרֹנָה, aff. דְּרֶנָה. A furnace, an oven, Gen. xv. 17; Exod. viii. 3; Neh. iii. 11, &c. Arab. צָרוֹ, fornax, oli-banum. Cogn. יָ מִי.

דְּרֹנָת, pl. fem. probably f. of דָּרֶנָה, Mal. i. 3.

דְּרֹנָת, pl. m. aff. דָּרֶנָה, דָּרֶנָה, r. וּס. Consolations, comforts, Ps. xciv. 19; Is. lxvi. 11; Jer. xvi. 7.

דְּרֹנָת, pl. f. aff. דָּרֶנָת, Id., Job xv. 11; xxii. 2.

דָּרֶנָת, (a) pl. of דָּרֶנָה, which see. (b) For דָּרֶנָת, Ezek. xxixi. 3; xxxii. 2.

דְּרֹנָת, masc. pl. דְּרֹנָת. Arab. נָ פֶּנֶס, serpens ingenus, draco. (a) A serpent. (b) Any large animal of the serpent kind. (c) Probably A crocodile. (d) Any large marine animal. (a) Exod. vii. 9, 10; 12; Deut. xxxii. 30; Ps. xci. 13. (b) Jer. li. 34. (c) Is. li. 9. (d) Gen. i. 21; Job vii. 12; Ps. lxxxiv. 13, &c. Gesenius supposes that the leading idea of the primitive, דּ, or דְּרֶנ, is the same as that of the Sana. דָּרֶנ, extende-re. See my notes on Job, pp. 196. 427.

דָּרֶנֶר, Chald. fem. דָּרֶנֶר. Second, Dan. vii. 5. Syr. דָּרֶנֶר, iteravit.

דָּרֶנֶר, Chald. A second time, Dan. ii. 7.

דָּרֶנֶר, fem. (a) An unclean beast: according to some, The mole; but Bochart (Hieroz., tom. i., p. 1078).-makes it the chameleon, Lev. xi. 30, only. lxxx. δανίλακ. Vulg. talpa. (b) An unclean bird: some, the swan: others, the sea-gull: but Bochart (Hieroz., tom. ii., p. 286), the owl, Lev. xi. 18; Deut. xiv. 16. lxxx. πουφυλτι. Vulg. cygnum.

דָּרֹנָה, v. Kal non occ. See דָּרֶנָה.

Pih. pret. pl. aff. דָּרֶנָה, pres. דָּרֶנָה, and דָּרֶנָה. Constr. immed. it. med. דָּרֶנָה. (a) Regarded with loathing, abhorred. (b) Rendered an object of loathing. (c) Excited loathing, was an object of abhorrence. (a) Job xix. 19; xxx. 10; Ps. cxix. 163, &c. (b) Ezek. xvi. 25.


Part. דָּרֶנֶה, pl. דָּרֶנֶה, (a) Mic. iii. 9. (c) Is. xlix. 9.

Niph. דָּרֶנָה, Pass. of Pih. (a) 1 Chron. xxi. 6.

Part. דָּרֶנֶה, Job xv. 16; Is. xiv. 20.

Hiph. דָּרֶנֶה, pres. apoc. דָּרֶנֶה. Acted abominably, committed a deed worthy of
abhorrence, 1 Kings xxi. 26; Ezek. xvi. 52. Used adverbially, Ps. xiv. 1; liii. 2.


Infin. constr. מֵאָב, Ezek. xlvii. 15; xxviii. 11.

Part. מֵאָב, Gen. xxxvii. 15; Exod. xxiii. 4, &c. מֵאָב, Ps. xcvi. 10. מֵאָב, Is. xxix. 24.

Niph. (a) Was led astray. (b) Was made to stagger.


Part. מֵאָב, (a) Job xv. 31.

Part. מֵאָב, pres. מֵאָב, apoc. מֵאָב. Causat. of Kal. (a) Caused to wander. (b) Caused to go astray, morally. (c) Deceived, led astray. (d) Acted deceitfully. (a) Gen. xx. 11; Job xii. 24; Jer. i. 6, &c. (b) 2 Chron. xxxiii. 9; Hos. iv. 12. (c) Is. xiii. 13; Jer. xxiii. 13; Amos ii. 4. (d) Jer. xliii. 20.

Part. מֵאָב, pl. מֵאָב, Prov. x. 17; Mic. iii. 5, &c.

מֵאָב, fem. r. מֵאָב. An institution, appointment; a law, custom, Ruth iv. 7; Is. iv. 17; vii. 20.

מֵאָב, f. constr. מֵאָב, pl. aff. מֵאָב. r. מֵאָב. (a) A channel for the passage of water, conduit. (b) Either, An external application, a platter; or a recovery, a getting up after an illness. Gesenius takes the former: Castell the latter. Comp. Arab. מֵאָב.

מֵאָב. V. Salva evasit, convulsit, quasi surrexit à morbo mulier. (a) 1 Kings xviii. 32. 35; 2 Kings xx. 20; Job xxxvii. 25, &c. (b) Jer. xxx. 13; xlvii. 11.

מֵאָב, m. pl. aff. מֵאָב, r. מֵאָב. (a) Children, Is. vi. 4. (b) Some, Mockeries, insults; others, vexations, calamities, Is. lxvi. 4. lxx. ἵμαιρυμα. Vulg. illusiones.

וף, fem. pl. מֵאָב, r. מֵאָב. Any thing hidden or secret, Job xi. 6; xxviii. 11; Ps. xliv. 22.

מֵאָב, m. pl. מֵאָב, aff. מֵאָב, מֵאָב, and מֵאָב, r. מֵאָב. Delight, pleasure, enjoyment, luxury, Prov. xix. 10; Eccl. ii. 8; Cant. vii. 7; Mic. i. 16; ii. 9.

מֵאָב, f. aff. מֵאָב, r. מֵאָב. Self-humiliation, Ezra ix. 5, only.

משורר, v. Arab. משורר, erupit in risum.


Hiph. red. part. pl. מֵשׂוֹרֶר. Mocking, med. 3, 2 Chron. xxxii. 16.

מְשׂוֹרָה, pl. f. r. מְשׂוֹרָה. Strength, Ps. lxviii. 36, only.

מְשֶׁר, masc. aff. מְשֶׁר, מְשֶׁר: probably r. מְשֶׁר. (a) A razor. (b) מְשֶׁר הַנָּה, A penknife. (c) The scabbard of a sword. (a) Num. vi. 5; viii. 7; Ezek. v. 1, &c. (b) Jer. xxxvi. 23. (c) 1 Sam. xviii. 51; Jer. xlvii. 6; Ezek. xxxii. 35, &c.

מְשַׁר, pl. fem. r. מְשַׁר. See מְשַׁר. Security, in a legal sense: only in the phr. מְשַׁר, Hostages, 2 Kings xiv. 14; 2 Chron. xxv. 24, only.

מְשַׁר, pl. m. r. מְשַׁר. Mockery, or deception, error, Jer. x. 15; li. 18, only. lxx. εὐστρεπτικῶν, εὐστρεπτοῦντα. Vulg. risu.

מְשֶׁר, masc. pl. מְשֶׁר, aff. מְשֶׁר. Arab. מְשֶׁר, tympanum. A tambourine, 1 Sam. x. 5; 2 Sam. vii. 5; Ezek. xxviii. 13, &c.

מְשֶׁר, and מְשֶׁר, fem. aff. מְשֶׁר, &c. r. מְשֶׁר. (a) Beauty, ornament, splendour. (b) Honour, glory. (c) Boast, subject of glorying. (a) Esth. i. 4; Is. xxviii. 5; Jer. xlviii. 17, &c. (b) Judg. iv. 9; Prov. iv. 9; Is. lxiii. 14, &c. (c) Ps. lxvii. 61; Prov. xvii. 6; Is. lx. 19, &c.

מְשֶׁר, masc. pl. מְשֶׁר, constr. מְשֶׁר. Arab. מְשֶׁר, malus arbbr; malum, pomum.

אַ֫נָּה, (a) An apple tree. (b) An apple. (a) Cant. iii. 3; viii. 5; Joel i. 12. (a) Prov. xxv. 11; Cant. ii. 5; vii. 9.

דִּיפָוָד, pl. f. aff. דִּיפָוָד, r. דִּיפָוָד. Dispersion, scattering, Jer. xxv. 34, only.

דִּיפָוָד, pl. m. constr. דִּיפָוָד, once, Lev.

Infin. abs. ῥ, constr. ῥ, aff. ῥ, (d) Ezek. xxx. 21; Deut. xx. 19; Jer. xxxiv. 3, &c.

Imp. pl. ῥ, 1 Kings xviii. 40, &c. Part. ῥ, ῥ, pl. constr. ῥ, (c) Jer. xlix. 16. (d) Gen. iv. 21; Jer. l. 16, &c. (e) Jer. ii. 8. (f) Num. xxxii. 37. Part. pass. ῥ, (g) Hab. ii. 19. Niph. ῥ, pres. ῥ. Pass. of Kal, Was taken, caught, or seized, Num. v. 13; Ps. x. 2; Ezek. xix. 4, &c. Infin. abs. ῥ, Ezek. xxi. 28. Pih. pres. ῥ. Took hold; abs., Prov. xxxi. 28.

 vids, f. Eth. ῥ, ῥ : spirit, exspuit.

Arab. Ῥ, adverbium detestandi et despicendi; ῥ, ῥ, in aliquem, i.e. repudiavit, detestatus fuit; ῥ, vilis fuit. Detesting, despising, abhorring; an object of detestation, Job xvii. 6, only.

נִנְנָה, Chald. pl. def. According to some, Officers of justice, from Pers. נון, נון, To burn; so Castell. Others, Chiefs of the law, from Arab. נון, responsum à jurisconsulto datum. But this is mere conjecture. Dan. iii. 2, 3, only. Vulg. pret. n. x. ol. id' ἐκαθίσκων.

 vids, f. constr. ῥ, aff. ῥ, &c., r. ῥ. (a) Hope, expectation. (b) A cord, thread. (a) Job v. 16; Ps. lxii. 6; Prov. xi. 23, &c. (b) Josh. ii. 18. 21.

 vids, f. r. ῥ. The power of standing or resisting. Lev. xxxvii. 37, only.

 vids, m. pl. aff. ῥ, ῥ, r. ῥ. An adversary, opponent, Ps. cxxxix. 21, only.

 vids, f. constr. ῥ, aff. ῥ, pl. ῥ, r. ῥ, i. q. ῥ. (a) The going round, of the sun. (b) The coming round
of the year. (a) Ps. xix. 7. (b) Exod. xxxiv. 22; 1 Sam. i. 20; 2 Chron. xxiv. 23.

Strong, powerful. Eccl. vi. 10, only.

Part. מָשִׁיא; for מָשָׂא, Dan. v. 25.

Was set in order, arranged; was straight.
Inf. מָשִׁיא, Eccl. i. 15.
Ph. מָשִׁיא. (a) Set in order. (b) Made straight.
(a) Excl. xi. 9. (b) Eccl. vii. 13.

Hoph. מָשִׁיא. Was set in order, was established, Dan. iii. 33, only.

Struck. fœc. (a) Struck the hands. [1] In concluding a bargain. [2] In contempt. [3] Joy. (b) Thrust in a weapon. (c) Fixed, fastened. (d) Pitched a tent. (e) Threw into the sea. (f) Blew a trumpet, med. 3, it. immed. (g) Blew an alarm, immed.

Inf. abs. מָשָׂא, constr. מָשָׂא, Josh. vi. 13; Judg. vi. 20; Is. xviii. 3.

Imp. pl. מָשָׂא, (a, 3) Ps. lxxvii. 2. (d) Jer. vi. 3. (f, 2) Ps. lxxx. 4; Jer. iv. 5; vi. 1, &c.
Part. pl. מָשָׂא, constr. מָשָׁא, (a, 1) Prov. xviii. 14; xxii. 25, 26; abs. xi. 15.
Part. part. מָשָׂא, (c) Is. xxii. 25.

Niph. pres. מָשָׁא, apoc. מָשָׁא. and מָשָׂא. A trumpet is blown, Is. xxvii. 13; Amos v. 6. (b) מָשָׂא, Strikes hands with me, in concluding an agreement, Job xviii. 3.

The blowing of a trumpet, Ps. cl. 3, only.

Syr. The blowing of a trumpet, Ps. cl. 3, only.

prævaluit, invaleuit. Arab. َفَرْعاَتَ, certavit et eicit ingenio, solertità. Strength, power, authority, Exod. ix. 29; x. 2; Dan. xi. 17.

Exerted power against, prevailed over; constr. immed., Job xiv. 20; xv. 24; Eccl. iv. 12.

Was strong, Dan. iv. 8. 19. (b) Was violent, Ib. v. 20.

Pah. Made strong, established a law. Infin. מָשָׂא, Dan. vi. 8.

Increase, usury, Lev. xxv. 36; Prov. xxviii. 8; Ezek. xviii. 8. 13. 17; xxii. 12.

v. Arab. َمَتَّعُ, interpretatus.

Interpret. translated.
Part. pass. מָשָׂא, Ezra iv. 7, only.

A stupor, an unnatural drowsiness, a trance, Gen. ii. 21; xv. 12; 1 Sam. xxvi. 12, &c.

An offering, a contribution, gift. (b) An offering to God. (c) A sacrificial gift.
(a) Exod. xx. 2, 3; Num. xxxi. 52, &c. (b) Exod. xxx. 13—15; xxv. 5, &c. (c) Exod. xxix. 27, 28; Lev. vii. 32.

The blowing of a trumpet, Ps. cl. 3, only.

A shout, pec. of triumph or joy, shouting. (b) A warlike shout. (c) The sounding of a trumpet. (a) Josh. v. 5; 1 Sam. iv. 5; Job viii. 21, &c. (b) Job xxxix. 25; Jer. iv. 19; Amos i. 14, &c. (c) Lev. xxii. 24; xxv. 9; Num. xxxi. 6.


Chald. m. constr. יְלַעְךָ, f. יְלַעְךָ.

Deceit, craft, Judg. ix. 31, only.

Id., f. aff. אֹדוּת, r. אָדָו. The mast of a ship, Is. xxx. 17; xxxiii. 23; Ezek. xxvii. 5, only. The context and the ancient versions support this interpretation, but the etymology is uncertain.


Doorkeepers, porters, Ezra vii. 24, only.

Trembling, staggering, Ps. lx. 5; Is. li. 17. 22.

Teraphim; apparently figures of the human form, 1 Sam. xix. 13. 16; objects of worship, Gen. xxxi. 19. 30; consulted with regard to futurity, Ezek. xxii. 26; Zech. x. 2. The etymology of the word is doubtful. Possibly the meaning might originally be Relics. Comp. Eth. 

Reliquia: reliquus, residuum fuit, superfuit.

A precious stone; probably The topaz, Exod. xxviii. 20; xxxix. 13; Cant. v. 14; Ezek. i. 16, &c. But according to some, Amher. lxx. χρυσοβουλος.

Harsh. A more natural etymology would be found in נָשׁ, Fear; the governor being the dreaded one. All such derivations, however, are mere conjecture, and cannot be depended on.

Returning, f. constr. קֶשׁ, aff. קָשֶׁה, pl. קֶשׁ, aff. קֶשְׁתָּה, r. קשׁ. Freedom, safety, salvation, deliverance, 1 Sam. xi. 9; Ps. lxxvii. 39; Is. xlvi. 13, &c.

Desire, Gen. iii. 16; iv. 7; Cant. vii. 11.


Ninth, Num. vii. 60; 2 Kings xvii. 7, &c. From

Nine, Gen. v. 27; Num. xxxiv. 13; Josh. xix. 38, &c.

Pl. נָשָׁה. Ninety, Gen. v. 9, &c.

THE END.
APPENDIX A.

A SHORT DESCRIPTION OF THE TEMPLE OF SOLOMON, WITH ITS APPURTEINANCES, FURNITURE, &c.

The object of the following plan and description of the Temple of Solomon is, merely to furnish the student, in the shortest and easiest way, with the form, proportions, position, &c. of the Temple, with those of its various parts, furniture, and the like. The foregoing pages will supply an interpretation generally of the terms used to represent these; but, as description is more likely to be misunderstood than picture, however rude, it has been thought advisable to add, by way of appendix, this plan and description; not, indeed, for the purpose of supplying a complete exhibition of the use of every technical term found in the several descriptions of the Temple: this would require a volume at least; but to append an easy and correct (it is hoped) conception of those parts, furniture, &c., which it is most desirable should be formed, at an early period of his progress, by the student of the Hebrew Bible. On the questions, as to the style of architecture adopted, the mass of wealth collected for the erection of the Temple, its duration, and final destruction, nothing will be said here. And, if it be found that the representations and descriptions given—as far as they do go—differ considerably from those found in larger and more complete works on the same subject, I have only to say, by way of apology, that the sole and real cause of this is, my having adhered to the Biblical accounts of this celebrated structure, in preference to those given by the Talmudists, Josephus, and their more immediate followers, whose main object seems to me to have been, to recommend their learned labours by descriptions, of this building and its furniture, far more splendid than those offered by the sacred writers themselves: on the faulty principle that, because He who is said to have made his residence in this holy house is the greatest of beings, that house must, therefore, have been the greatest and most splendid of buildings: a principle which seems at variance with the spirit of the Scripture, and certainly with the scriptural descriptions given of the Temple.

On the Temple, its Divisions, Courts, &c.

By the terms, ἁπαζον, ἱερός, ἱεροῦ ἱερός, ἱερὸς ἱερός, Temple; ἱερᾶς, ἱεροῦ ἱερᾶς, ἱεροῦ ἱερᾶς, House; ἱερᾶς, ἱεροῦ ἱερᾶς, ἱεροῦ ἱερᾶς, Sanctuary; and the like, is properly meant the Temple itself, but occasionally the Temple together with its courts. By ἵππον, is rather meant the second court or enclosure: and the same is true of the ἱερὸν of the New Testament. During the patriarchal times, ἱερᾶς, or ἱεροῦ ἱερᾶς, seems to have been preferred, see Gen. xxviii. 17—22. From the times of Moses to those of Solomon, ὕπατος, ἱερᾶς, ἱεροῦ ἱερᾶς, ἱεροῦ ἱερᾶς, and the like, were applied to the Tabernacle: rendered by the authors of the lxx. usually, ἡ σκηνή, σκηνῆ τοῦ μαρτυρίου, ἡ σκηνή κοιμοῦ, &c.

The Temple had in its earliest times two enclosures; in later times three. Its first enclosure was bounded by a wall (Ezek. xl. 5), one reed in breadth, and one in height; about thirteen feet, perhaps. The one reed in breadth probably comprehends the thickness of the wall, together with the breadth of the offices or small chambers attached to it, as given in the plan. The whole length and breadth of this enclosure or court was 100 cubits (Ib. vrr. 23. 27. 47; xii. 13, 14). It had three gates, the east, north, and south gate; to each of which there was an ascent of seven steps (xl. 22. 26; eight steps, reckoning inclusively, perhaps, as in some other cases, 31. 34. 37). The second enclosure contained, according to Ezekiel (xliii. 16, seq.), 500 reeds, both in length and breadth; which was, therefore, a square, as before.
Lamy, however, makes the wall which I have assigned to the first enclosure, a partition-wall between the second and third, viz. the court of the Israelites, and that of the Gentiles; while it is most probable that, at this period, no third court existed. That Lamy is wrong, it is, I think, evident from these considerations. 1st, Ezekiel says nothing about this larger enclosure until he has given all the measures of the first. (See chap. xiii. 15, seq.) That is, therefore, another and distinct court. 2d, In his account of the first court, it is evident that this wall and its measures are spoken of. (See chap. xli. 5.) At vr. 6, the eastern gate is mentioned as being in this wall: and vr. 7, the little chambers must have been attached to it. The same is true of many of the subsequent particulars. Again, at vr. 17, the thirty chambers mentioned must have been within this enclosure, and could be no other than those attached to the body of the Temple (chap. xli. 6): the terms inner and outer court, we shall presently consider.

In Ezekiel xli. 17, we find these thirty chambers (תְּנֵכֶת) situated upon a pavement (כֹּבֵת); and vr. 18, another pavement, over against the gates, termed the lower pavement (כֹּבֶת הַמְּלֹא כַּפָּר). There were therefore two pavements in this court; one, the higher of the two, joining the sides of the Temple, and on which the chambers of the priests stood; another, against the gates and the small chambers attached to the wall, termed the lower pavement. We find again (vr. 17), that these pavements and chambers were in the same enclosure with the "outer court." The outer court, therefore, was not without this enclosure, as Lamy and others make it. And, again, this enclosure contained both an outer and inner court. We have seen that it contained an outer court. At vr. 19 a measurement is made from the forefront of the lower gate (כֹּבֶת הַמְּלֹא כַּפָּר), unto the forefront of the inner court (כֹּבֶת הַמְּלֹא מַעֲבֹד), which I take to have extended from the entrance of the eastern gate to the west boundary wall. In vr. 17 we are told that there were chambers and a pavement made for the outer court; thirty chambers being upon the pavement. This pavement, as shown above, was the higher pavement; it appears here also to have been termed the outer court (כֹּבֶת מַעֲבֹד). The lower pavement, we have already seen, was termed the inner court. (Comp. ch. xiii. 4—14; xlvii. 27).

These two courts, therefore, lay side by side. It also appears that the Temple stood on the higher pavement, from the circumstance that there was an ascent of steps from the lower pavement to it (xl. 49). A sort of fragment of this higher pavement, or outer court, will be seen in the plan, situated between the sheds of the boilers, and the chambers of the priests on each side of the Temple, and joining the extreme western boundary-wall. Each of these I take to have been termed the πρόσωπος, shred, strip, or the like, Ezek. xli. 12—15; xliii. 1. 10. 13; styled by the ⅢⅢⅢ. τοῦ ἱερότητος, or διαστήμα. See Dict. p. 110.

In Ezek. xlii. 23, 27, 44, also xliv. 17, we read of a gate of the inner court, or an inner gate; and chap. xli. 19, of the lower gate. (יוֹדָה הַמְּלֹא מַעֲבֹד) intimating that there was more than one in this court, and in this direction; whence it should seem that the porch to this entrance, and probably to the others, had two gates, an inner and an outer gate. If so, each of these porches was enclosed; each inner gate opening into the inner court, or part appropriated to the Levites: which, however, in the front of the Temple, was common to both the priests and Levites, and is termed, 2 Chron. iv. 9, the great court (יוֹדָה יִהְיֶה), and the court of the priests (יוֹדָה הַמְּלֹא מַעֲבֹד). Once more; as the chambers attached to the sides of the Temple were assigned exclusively to the priests, so also was the higher pavement, or outer court; both were styled Most Holy, and therefore were inaccessible to the Levites. (Ezek. xlvii. 13—15.) The distinctions of inner and outer here seem to have been made, the first with regard to the outer enclosure or court (ch. xlvii. 19); the second, with reference to the Temple itself; or, it may be, as being beyond the wall separating it from that of the Levites, and termed outer on that account.

Having, then, so far determined the primary divisions of this first enclosure or court, with their terms; we may now proceed to point out its other particulars, according to the numbers laid down in the plan.

1. The Holy of Holies, Most Holy place, or Oracle. יִהְיֶה, יִהְיֶה, יִהְיֶה, — γενικό, or γενικό. Ι. Χ. ὁ ἄγαν, ἀγαν ἄγαν, τὰ ἄγαν ἄγαν, or δαβὶπ. The measures of this were 20 cubits in length, breadth, and height, 1 Kings vi. 20; 2 Chron. iii. 8; Ezek. xlii. 4.
2. The Temple. יַעֲרֹת, בְּרָאָם, as above. Ixx. vaad, ùkos, baasilos, ùphos, &c.

3. The Porch. יַעֲרֹת, יְאוֹב. Twenty cubits by ten, 1 Kings vi. 3; 2 Chron. iii. 4; and, in this last place, 120 cubits high; so also the Ixx. But, in all probability, some error in the numbers has crept in here.

4. Section of the Most Holy Place, or Oracle.

5. Section of the Temple, rising 10 cubits higher; its whole height being thirty cubits, that of the Oracle twenty, 1 Kings vi. 20, &c.

6. Section of the Temple, at its Eastern front, יַעֲרֹת.

7. Chambers of the priests as appearing above the Eastern boundary wall.

8. The Eastern gate, יַעֲרֹת יָבֵאל הָעַרְבַּי, Ezek. xl. 6, &c. See Ixx. It was ten cubits wide, thirteen high. There were steps (probably seven) up to it. יָבֵאל, Ib., and vr. 11.

9. The Northern gate, with its eight steps, יַעֲרֹת יָבֵאל הָעַרְבַּי, Ezek. xl. 37. But vr. 22, seven steps; reckoning exclusively, perhaps.

10. The Southern gate with its seven steps. יַעֲרֹת יָבֵאל הָעַרְבַּי, Ezek. xl. 24, 26.

11. Chambers of the Levites, who were charged with various services as singers, washers of the sacrifices, &c. Ezek. xlii. 44; xliv. 11–15. These chambers are termed יַעֲרֹת, constr. יַעֲרֹת, sing. יַעֲרֹת. Ezek. xli. 7, 10; also vr. 12. יַעֲרֹת.

12. Chambers of the priests, as above, termed יַעֲרֹת, &c. Ezek. xli. 24, 26; xliii. 18. These were erected against the boundary wall, and

with it are termed יַעֲרֹת, Ezek. xl. 5, where we are told that the breadth of this erection was one reed, i.e. of six cubits and a span; giving about five cubits for the width of the chambers (Ib. vr. 7); and six and a span for their height. There were three of these chambers on each side of the gate (Ib. vr. 10, and so of every gate). Their measures were all alike (Ib.) There was a border (תֵּאֲרִי) in front of these, one cubit in width: a sort of stone base, perhaps intended to keep persons, &c., from touching and soiling the walls (Ib. vr. 12.) Each chamber was six cubits long (Ib.)

These chambers had, moreover, יַעֲרֹת, i.e. friezes, or entablatures (see above), one cubit (in depth, apparently), and sixty in length; i.e. reaching over the whole system of these, with the sheds or boiling places attached to them, and encompassing likewise the porch of each gate (Ib. vr. 14); which will account for the whole length being sixty cubits.

They had also splayed windows יַעֲרֹת יָבֵאל הָעַרְבַּי, attached to their entablatures, looking towards the inner court (Ib. vr. 16.) And upon these entablatures were palm trees carved. (Ib.) The same was the case with all the chambers attached to the boundary wall of this court.

16, 17, 20, 21, 22, 23, 24, 25, seem to have been enclosed sheds, or pent-houses, such as to have presented the appearance of porches; and thence, apparently, they were termed יַעֲרֹת, i.e. יָבֵאל, Ezek. xli. 16; xlvi. 20–24, &c. The Auth. Ver. styles these "arches," things probably unknown at that time. With equal improvidence, perhaps, it renders יַעֲרֹת by "post." The Ixx. ignorant, as it should seem, of what these terms meant, have given them in Greek letters just as they found them, viz., αἰλάμα (vr. 16), αἰβρων τοῦ αἰλάμα (vr. 14). Comp. the chapter throughout.

26. The higher pavement, or Outer Court, as noticed above, termed also יַעֲרֹת יָבֵאל, a walk of ten cubits (Ezek. xliii. 4), and Court of the Priests (2 Chron. iii. 9), which was assigned exclusively to the priests, as it lay against their chambers, and was elevated, in some degree, above that appropriated to the Levites. Ezek. xlii. 11, it is named יַעֲרֹת יָבֵאל, as opposed, perhaps, to the lower pavement, on which the work of the Levites was carried on. On this pavement, and in front of the priests' chambers, was a wall of 4 m.
fifty cubits in length, intended perhaps the more effectually to separate it from the lower pavement assigned to the Levites, but which, from its dimensions, would not cover the boiling-places at the west end (Ezek. xiii. 7). For in these (ch. xlvii. 19) it was the priests' office to boil the sacrifices. In the others, at the east end, the Levites probably officiated (Ib. v. 24).

27. The boundary wall (ὁμ. ἄχρον ὀρίον, Ezek. xli. 5), as noticed above.

The Furniture, &c. of the Temple, and its Courts, as marked by letters in the Plan.

a. The Ark and Mercy-seat, two-and-a-half cubits long, one-and-a-half broad, and one-and-a-half high, Exod. xxv. 10; xxxvii. 6, ἢμεραι ἀχρόν οἰκώμενος. lxx. τὸ ἀλατηρίον ἐπὶ τὴν κοιμανὰν ἀναθημάτων.

b. The Cherubim, made of resinous wood, γάλακτος ὑπόθεν, 1 Kings vi. 23. lxx. χρυσάθημα. Josephus χρυσάθημα. πάγων ἑσάριον τὸ υψότατον πόλιν; five cubits high each. (Antiq. Jud. viii. c. iii. § iii.) He adds, τὸς δὲ χρυσάθημα ὑπόθεν ἐν αὐτῷ ὑπέρ εἰς ἑνάκιον δύο διήμερον. Comp. Heb. ix. 5. In 1 Kings i. c. however, these figures are said to be ten cubits in height. It is probable, however, that they stood upon a sort of chariot, which may account for this difference. In Ezek. i. 5, seq. they are particularly described.

c. The folding-doors of the Most Holy Place, four cubits wide, 1 Kings vi. 31. 34. Comp. Ezek. xii. 23, 24, ἄχρον ὄρθητι.

d. The Vail which hung in front of these, Exod. xxxvi. 31, 32, ἄχρον. lxx. καταφάλαξα.

e. The Candlestick of gold, Exod. xxv. 31, &c., γάλακτος. lxx. λυχνία ἐκ χρυσοῦ καθαροῦ.

f. The Golden Altar of Incense, Exod. xxx. 1; xl. 26; 1 Kings vi. 20, &c.; one cubit long, one broad, and two high, ἴδιον ὑπόθεν. lxx. θυσιαστήριον θυμάματος. But, Ezek. xii. 22, two cubits long, three high. The text, with Josephus, places this without the Vail: but Heb. ix. 4, within it. Termined a table apparently, Ezek. l.c. it. xlv. 16.

g. The Table with twelve cakes of shewbread, two cubits long, one broad, one-and-a-half high, Exod. xxv. 23. 30, &c., γάλακτος. lxx. ἡ ὑπάρχει.

h. The Great Brazen Altar, γάλακτος, and ὑπάρχει, said to be five cubits long, five broad, and three high, Exod. xxxviii. 1, &c. But 2 Chron. iv. 1, twenty cubits long and broad, and ten high; and so Josephus, Antiq. viii. c. ii. § 7. lxx. θυσιαστήριον χαλκοῦ; θυσιαστήριον τῷ ἀλατηρίῳ. And Ezek. xiii. 15. 16. Twelve cubits long and broad, and four high. This was placed before the house, Ezek. xl. 47, ἀναθηματίας. Comp. Exod. xxxviii. 30; xl. 6.

i. The Molten Sea, γάλακτος ὑπόθεν. lxx. ἡ ἀλατηρίας χυτή. Ten cubits from brim to brim, and five high. See Captain T. M. Jervis's very interesting work, entitled, "Records of Ancient Science," Calcutta, 1835, on the measures of this vessel. The Jews, Lamy, &c., generally place it without the Temple, near the great altar. (Comp. Exod. xl. 7.) But in 2 Chron. iv. 10, it is expressly said that "he set the sea on the right side of the east (end), over against the south." "ἵνα ἐν τῷ ἀλατηρίῳ ἐν τῇ ἀναθήματι." See lxx. Comp. 1 Kings vii. 39, where this is repeated, and where it also appears that it was placed together with the lavers and their bases. In 2 Kings xxv. 13, it is said to have been within the house of the Lord, with the bases. Comp. Jer. lii. 17.

k. Tables (ὁμ. ἀναθηματίας) with bases and lavers of brass in which they washed the sacrifices, 1 Kings vii. 27—39; 2 Chron. iv. 6. 8. These bases are termed ἀναθηματίας; by Josephus, μεξυκρωθός. They stood upon wheels with their axles, each a cubit and a half high. The lavers of brass, γάλακτος, contained forty baths each. The bases were four cubits long, four broad, and three high. But, according to Josephus, five cubits long, four broad, and six high. These tables or, perhaps, tablets, were placed, apparently, as covers to the lavers, no particular use being assigned to them in the sacred text: and, as the lavers were placed on wheels, it is probable that they were rolled out on great sacrificial occasions, so as to be near the great brazen altar for the use of the priests in preparing the sacrifices.

l. } Two large brazen pillars, cast by

m. } Hiram, each twelve cubits in circumference; but, according to Josephus, eighteen. γάλακτος ὀνόματα. lxx. τοὺς δὲ στῦλους τοῦ ἄλμου τοῦ ὄλου, each eighteen cubits high, and fourteen in circumference, 1 Kings vii. 15—23. But, 2 Chron. iii. 15, seq., these pillars are said each to be thirty-five cubits high. They were set up in front of the Temple, one on the right hand
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(south side), the other on the left. The former of these was named Jakan, (גַּקֵּן), the former Boaz (בֹּאָז). Ixx. Ἰαχών, Ἡλόσ. By Josephus, Ἰαχίς, Μόθος. The Jews, Lam, and others, place these pillars in the front of the porch, and leave the porch open. It appears to me, however, that there were doors to the porch; and, if so, these pillars could not have been placed there.

n. Gates, or folding-doors, of the Temple, 1 Kings vi. 33—35, וַיְהַלֵּל וְהָיִם וְהָיִם — יִהְמוֹר יָדָן, Ezek. xlix. 23, which, in v. 25, are said to be of thick wood to the front of the porch outward, כְּרֵם הַחֹלֶטֶת. These appear to me, therefore, to have been the doors of the porch itself; and, if so, it must have been inclosed. See also Josephus, Antiq. (Ed. Hudson, p. 343), and Ezek. xl. 48, which gives six cubits for the width of these doors. In ch. xlii. 2, we have for the breadth of the doors of the Temple (there Tabernacle) ten cubits. There must, therefore, have been folding doors to each. There were steps up to these gates, Ezek. xl. 49. According to the lxx. ten.

o. Thirty small chambers for the priests, fifteen being built on each side of the house, and of these there were three stories. To the two upper stories they ascended by winding stairs, 1 Kings vi. 8; and, for the purpose of giving space for these, the outer wall, in which they were placed, was five cubits in thickness, ch. xlii. 9. Each higher chamber, too, as the walls of the house diminished in thickness at the distance of about every six cubits in height, was one cubit wider than the next below it, 1 Kings vi. 6; the lowest being five cubits square and high. Over these chambers were the narrow windows of the Temple, 1 Kings vi. 5—7; Ezek. xlii. 6, 7; xlii. 5. These chambers are termed generally פַּלְפַל, and פָּרָס, a lying to, or ribs, as buttresses, with reference to their position; but פָּרָס, because, perhaps, attached to the house. They are also styled holy, Ezek. xlii. 13, because appropriated to the sacred uses of the priests. Those on the south side were occupied by the priests who had the charge of the house; those on the north, to those who had that of the altar, Ezek. xl. 45, 46.

p. Tables of stone, on which the animals for sacrifice were slaughtered, each one-and-

a-half cubit in length and breadth, by one in height, Ezek. xl. 39—42, וַיְהֵם וְהָיִם. lxx. γράφεται — ἠλίθων δεισοδομεῖται. There were eight of these to each gate (ib. vr. 41).

q. Narrow windows of the Most Holy Place, over the chambers.

r. Narrow windows of the Temple over the chambers.

s. Narrow windows to the upper story of the chambers. In the lower stories the light was obtained, perhaps, through the winding stairs.

t. Sheds or porches, in which the flesh of the sacrifices was boiled. See Num. 16, &c. above.

u. Chambers, חֵוֹן, &c. See Num. 12, 13, &c., above, having narrow spayed windows (רָפָה יַחֲנוֹן, vr. 16). Also the spayed windows of the Temple.

v. Five candlesticks on each side of the Temple before the Oracle, 1 Kings vii. 49; 2 Chron. iv. 7, וַיִּשְׁלַח יְהֹוָה בְּיָנוֹן. lxx. λυχνίαι—λυχνίαι χρυσοῖ.

w. Steps with entrance doors, to the Court and chambers of the Priests, Ezek. xlii. 9. 12; xlv. 19.

Such is an outline of the contents of the first enclosure or Court, as described by Ezekiel, &c. It has been noted above, from Ezek. xlii. 15, seq., that there was also an outer space, or enclosure, which had a boundary wall, Ezek. xlii. 20. According to Ezekiel, it was a square, each side of which measured 500 reeds. In Ezek. xlv. 19, this is expressly termed the Outer Court, (חֵוֹן חֵוֹן), for there the people, who had access upon no occasion to the inner court, usually assembled. This, again, is termed (2 Chron. xx. 5) the new court (חֵוֹן חֵוֹן), because, perhaps, it had been enclosed, or otherwise improved, by the then reigning King, Jehoshaphat. Other incidental notices might, perhaps, be found of this court; but nothing, certainly, that can justify the representations given of it by Villalpandus, Lam, and others. Of a third court, or enclosure, usually styled the Court of the Gentiles, no mention whatever occurs in the

• "Within were hooks." Auth. Vera. (vt. 48).

Heb. פַּלְפַל. Most probably, channels, a hand-breadth each (טַנָּה), so set in the pavement round about the house as to carry off the rain, and other water, &c., as resulting from the sacrifices. Gessinus makes them a sort of stable. But, how these could be a hand-breadth only in measure, I cannot see.

• Who read נָה, for נָה, here.

† Comp. Ezek. xlii. 7.
Old Testament. It probably existed only from the times of Herod the Great.

Of the Second Enclosure, or Great Outer Court more particularly.

As we have no particular description given of this court, all we can say about it must necessarily be very general, and grounded, for the most part, on probabilities only. And, in the first place, as to its extent. The text of Ezekiel (xlii. 16—20) certainly gives 500 reeds for each of its sides, as marked in the plan: but, in all probability, this rests on the authority of erroneous readings only, for these reasons: I. Mount Moriah itself, on which the Temple stood, could not have contained an extent so great; nor, in all probability, did the whole city of Jerusalem. II. The rabbins themselves have, for some reason or other, assigned 500 cubits only to the measure of each side of this square or court. III. The Septuagint has (vt. 17) πέντεκα πεντακοσίων, 500 cubits likewise; and again (vt. 20) πεντακοσίων πέντεκα εώρων, the width of 500 cubits. In vt. 17, moreover, the textual reading of the Hebrew is צֶמִּים פֶּןְסִים, five cubits; which probably ought to be צֶמִּים צֶמִּים פֶּןְסִים, five hundred cubits. And, if this may be relied on, one ought to be understood in every other place; which, I have no doubt, was the intention of Ezekiel. This will make the whole practicable, and, at the same time, account sufficiently for the varieties of statement and readings, as noticed above.

This court, too, must have had its gates, and these were, perhaps, like those in the first, severally placed in the east, the north, and south sides of its boundary wall. It had, moreover, a western gate, as appears from 1 Chron. xxvi. 16. These again, probably, had their porches and chambers (דֶּשׁ, 1 Chron. xxvi. 15), which may have been—as this court also was—much larger than those in the smaller, but superior, court. One of these porches—perhaps that belonging to the eastern gate—might have been termed "Solomon’s," from the circumstance that at this gate the king usually entered (Ezek. xlv. 3). Attached to this, again, were probably the chambers or offices used in matters of public interest, as the Treasury (γαλαξίαν, κορθανών, Luke xxvi. 1; Matt. xxvii. 6; 1 Chron. xxvi. 20. 24, πεντακόσια): certain chambers, also, assigned to the priests (Jer. xxxv. 2. 4); others, to the princes (Ib.), which appear to have been in a higher story. One of these priests, moreover, viz., Shallum, was a keeper of the gate. Ib., chap. xxxviii. 14, we read of a chamber in the "third," or "principal entry:" and in this the king discoursed with Jeremiah. That the treasury (γαλαξίαν, κορθανών) was not in the first enclosure is evident from the circumstance that the people could not, in that case, have cast their contributions into it (Luke xxii. 1): that court being assigned exclusively to the priests and Levites. In one of these courts, Judas probably betrayed our Lord (Matt. xxvi. 14, &c.). In one of these, too, our Lord must, when a child, have disputed with the doctors (Luke ii. 46). In one of them, the Sanhedrim, or Council, must have condemned him (Luke xxii. 66), and intended to condemn Paul (Acts xxiii. 1, &c.). In this greater court, too, the prophets generally addressed the people, as also did our Lord on many occasions. Immediately before the eastern gate of the first court, in front of the great altar, and near the western extremity of this court, stood the king's pulpit (カフェ, 2 Chron. vi. 12, 13; xxiii. 13), or pillar (_leaf, 2 Kings xi. 14), which must have been in this court, otherwise it could not have been surrounded by the soldiers and people. Still, even this court is termed the House of the Lord (カフェ, 1b. vt. 13), as it is the Temple (הָשָׁם) in the New Testament. In 1 Chron. xxiii. 28—32; xxiv., seq.; xxvi.; xxviii. 11—14, will be found David's distribution of the priests and Levites into courses, as also their several offices in and about the Temple.

It will be found, by referring to Exod. xxxvi., seq., that the Tabernacle, as erected by Moses, the Temple, as erected by Solomon, and the second Temple, as directed to be set up by Ezekiel, consisted generally of the same parts, measures, furniture, and vessels. In the Tabernacle, indeed, there were no side chambers for the priests, pillars named Jakin and Boaz, places in which to boil the sacrifices, small chambers (_leaf) for the Levites, &c. It had, however, its staves, rings, curtains, and some other things not found in the Temple. But these differences arose mainly from the circumstance that the Tabernacle was moveable, and a mere temporary erection; the Temple was not so. In the second Temple, too, some things, common to both the Tabernacle and Temple, were wanting, as the Cherubim, the
Ark of the Covenant, the Mercy-seat, the Golden Altar of Incense, the Urim and Thummim, and the Shekinah, or appearance of the Divine presence. For, although the first four of these are described in the directions of Ezekiel, it does not appear that they were ever set up. Some discrepancies, both as to things and measurements, will be found in each of the different descriptions of these: and hence the great obscurity in which this subject has generally been involved. Much of this difficulty, however, may have resulted from the ignorance and arrogance of the copyists, who,—as it is still the case in the East,—occasionally had no hesitation in amending what they thought amiss in the text: of which the book of Ezekiel, and particularly those parts of it which describe the Temple, may be considered as good specimens. After all, nevertheless, a tolerable correct notion of the Temple and its furniture, may, I think, be obtained; and such, without entering into the nicer particulars of its architecture, &c., I have here endeavoured to give. If, indeed, I have differed very greatly from others, and have, perhaps, erred in some instances—which in a subject of so much difficulty may be excusable—I have only to say, by way of defence, that I have done the best in my power to arrive at the truth, and have spared no pains, and, I trust, have been guided by no prejudiced opinions or views, in my endeavours to do this; and, I will add, when it shall be shown that I have erred, I shall be as ready to give up the notions I now hold, as I have to reject those of my predecessors in this question.

It is worthy of remark in this place, that, as certain services, offices and officers of the Christian Church, had their origin in those of primitive times, patriarchal as well as Jewish; so also had the forms and general furniture of the Christian Churches themselves. If the reader will take the trouble to examine the plates given in the last volume of Bingham's "Antiquities of the Christian Church," or of Beveridge's edition of the Apostolical Canons, &c., he will find that the Chancel, or Sanc
tuarium, occupies the situation of the Oracle, or Most Holy Place in the Temple. The Bema (Lord's table), that of the Ark and Mercy-seat. The "locus audientium," that of the Porch: and that, as in the Temple—though not precisely in the same situation—the Patephoria (see the lxx.) were the places of residence assigned to the priests; so were they in the primitive Churches. The enclosure of the whole, too, within certain precincts—as it is still the case in our cathedrals—which a very large portion of the nomenclature of places, offices, and officers, afford other and very striking instances of coincidence in this respect. The Temple itself, too, as conceived by me at least, could not have exhibited either an appearance, or magnitude, differing much from many of our churches as they now are. The Temple of the Heavenly Jerusalem (comp. Gal. iv. 26), moreover, as described by John (Rev. xxxi.), as the "Tabernacle of God with men"—if intended to be a description of the Christian Church, which I think cannot be denied—would lead us to believe that an analogy with the Temple would, to some extent at least, still be preserved. And such, in spirit and appointments, the Christian and Apostolic Church is.

* See Vitringa de Synagoga Vetera. The most approved writers and Tracts on the above subjects are, Lamy, "De Tabernaculo Fidei," &c., Parisiis, 1720; Calmet. Dictionary of the Bible, with Mr. Taylor's "Fragments." The Tracts, by Villalpandus, Capellus, &c., as prefixed to the London Polyglott; Lightfoot, on the Temple, &c., from which the names and titles of other writers and works will be learned.

* See my Third Letter to Dr. Pye Smith, p. 141, seq.
APPENDIX B.

ENGLISH INDEX.

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APPENDIX C.

CORRECTIONS AND ADDITIONS.

By a joined with the numeral of the page is meant the first column; by b the second.

Page 1 a, line 4.—And elsewhere in the Ethiopic.

P. 2 a, l. 30.—אַ, — applied also to man, (a) Father, or (b) Forefather, or ancestor. (a) Gen. xli. 19, 20; Num. iii. 24, &c. (b) 1 Kings xv. 11; 2 Kings xiv. 3; xv. 38; Is. xlii. 27. יִדָּאֵל יִדָּאֵל, Thy first father, Adam probably. Mostly pl. in this acceptance, Gen. xv. 15; Ps. xlv. 17, &c. Also constr. הָ, Gen. xvi. 4, 5, only.

P. 2 b, l. 49.—אַ, m.—pl. non. occ. r. יָּא. (a) Gr. Ἀβαδᾶν, i. q. ἀβαδᾶν, Rev. ix. 11. Utter destruction, Job xxxi. 12. (b) Meton. i. q. יָּאֵה, Ib. xxvi. 6; xxvii. 22; Prov. xi. 15; Ps. lxxxviii. 12; al. non. occ.

P. 3 a, l. 5.—Add יִדָּאֵל, m. r. יָּא. Cogn. Heb. יָּא, אַ. Arab. יָּא, punivit. יָּא.

II. Conj. n. a. יָּא, castigated. Gesen. Infin. of Hiph. for יָּא. But this is unnecessary, as it might be a verbal noun of Kal. Once, 1 Sam. ii. 33. Punish, chastise, vze. יָּא, καταραφεῖν.

P. 14 a, l. 12.—Add יָּא, Lam. iii. 39.

P. 16 b, l. 29.—This place, if any reliance may be placed on identity of signification in names, was Mabug; which, according to authorities cited by Asseman, Biblioth. Orient., tom. i., p. 328, was styled יָּא, City of the Kümre, or priests; which looks very like the χαμάπη, i.e. χαλδαίων πόλις, of Eupolemus, and the Hierapolis of the Greeks, which is also a name of this place, and presents but a free translation of the Syriac name just given.

P. 23 a, l. 17.—Add Part. יָּא, Prov. l. c. Pass. pl. masc. יָּא, f. יָּא. Splayed, according to Jerome. Gesenius, "fœnestra clathris cancelliosse clausa." In 1 Kings vi. 4, however, these windows are said to be יָּא, and Ezek. xxi. 16, יָּא. Whence it should seem that they were covered or closed in some way. But if יָּא signifies splayed, the other epithets might have been added to show, either that they were cancelled—as some have thought—or else were secured from the rain by something like our Venetian blinds, which will combine each signification. See xxx. and Appendix A.

P. 33 b, l. 35.—Add יָּא, Imp. f. r. יָּא, Cogn. יָּא, יָּא, Joel i. 8. Cry, cry out.

P. 41 a, l. 4.—Add יָּא, pl. f. pres. (See יָּא above). Be protected, nursed, Is. ix. 4.

P. 50 b, l. 12.—Add pl. Chald. יָּא, Dan. v. 5. Toe, Ib. ii. 41, 42. Constr. יָּא, Def. יָּא.

P. 71 a, l. 20.—Add יָּא, Is. xxx. 5, r. יָּא, in the sense of יָּא. See also יָּא, and Gram. art. 202, 3, note.

P. 77 a, l. 43.—After the "&c." add Hose. xiii. 15.

P. 87 a, l. 8. יָּא.—Will be found page 88 a, line 8.

P. 87 b, l. 9.—Add יָּא, v. pres. יָּא. Constr. immed. it. med. יָּא. (a) Be, become, proprietor, possessor, lord, in a feudal sense, Is. xxvi. 13; with יָּא, 1 Chron. iv. 22. — of a wife, i.e. a husband, or marry a wife, Deut. xxxi. 13; xxxiv. 1, &c. Metaph. — a country, Is. liii. 4; Jer. iii. 14; xxxi. 32. Gesenius prefers, here, Be weary of, reject ("fastidivit, rejectit," with Syr. Rab. Jonah, Pococke, Porta Mosis, p. 5—10. יָּא, יָּא, איבּוֹ. Arab. יָּא, with בּ, fastidivit.) The places, however, appear to me incapable of such sense.

Part. pl. aff. יָּא, Is. liv. 5.
— pass. f. יָרָע, constr. יָרָע, Is. liv. 1; Gen. xx. 3, &c.
Niph. pres. fem. יַעַר, Prov. xxx. 23. Metaph., Is. lxii. 4. Be, become, married.
P. 89 a, l. 25.—Add יָרָע, f. pl. Id., Jer. xiv. 1.
P. 109 a, l. 27.—Add Hos. vii. 14.
P. 143 b, l. 5.—Constr. as fem., Judg. xviii. 5; i. e. nom. taken as a thing. See Gram. art. 216. 7; 220. 5.
P. 168 b, l. 17.—ד, v. Kal non occ. See יָרָע. Hoph. part. pl. יָמָר. Fed. See also in its place.

Ithp. Chald. יָרֹע. Is, may be, fed, Dan. iv. 9, only.
P. 169 b, l. 4.—ד, add Ezek. xiv. 5.
P. 181 b, l. 32.—Add f. pl. aff. יָרֹעַ.

His varieties; spots. Arab. גְּבֵרָת, vestis striata; יֶנֶקֵר, color variegatus tunicae.

P. 192 b, l. 7.—Chald., Ezra vi. 17. יָרִע, Keri, יָרֵע.

P. 193 b, l. 32.—ד. See יָרֹע, p. 545.
P. 232 b, l. 3.—The v. יָרַע, which should be here, will be found, p. 234 a, l. 31.
P. 249 a, l. 44.—Irenæus, ii. 26, should probably be lib. i., § vii., p. 20, of Grabe's edition; where see the note.
P. 264 a, l. 22.—Add יָרַע. See r. יָרֹע.
P. 264 b, l. 5.—ד, whence pl. יָרָע, will be found under יָרַע, p. 482; the pres. Plh. of which is same with that of the cogn. יָרָע.
P. 270 a, l. 26.—Add יָרָע (before יָרָע), Ezek. i. 18.
P. 285 b, l. 19.—Add יָרָע, Nah. iii. 15.

P. 287 a, l. 47.—Niph. once, Jer. xxxiv. 11. Kethiv, aff. יָרִע, i. q. Kal.
P. 308 a, l. 24.—Add Neh. vi. 2, and read יָרַע, for יָרָע, of the text; the (~) being in all probability a mere error of the copyists.
P. 309 b, l. 34.—Add Niph. pres. יָרֹע. Pass. of Kal, Ps. xciv. 13.
P. 331 b, l. 28.—יָרֵע, m.—pl. non occ. r. יָרָע. Cogn. יָרָע. Derision, scorn, Prov. i. 22; Is. xxviii. 14; Prov. xxix. 8. יָרַע, i. q. יָרָע, or יָרַע.
P. 337 b, l. 39.—יָרֹע, f. constr. יָרֹע, r. יָרֵע. Arab. יָרֶךְ. Propr. A roll; thence a volume, or book, Jer. xxxvi. 6, 14, seq.; Ezek. ii. 9; iii. 1. 23; Ps. x. 8. It. Chald., Ezra vi. 2.
P. 387 b, l. 3.—Gesenius makes יָרַע, fem., Exod. xxxiv. 19 (p. 1071). But this is unnecessary, the two preceding nominatives being taken as one whole thing. See Gram. art. 216. 2, seq.
P. 415 a, l. 23.—Lit. nostril; thence Snorting, Job xxxix. 20. See Hieroz., i., p. 123, seq.
P. 508 a, l. 12.—Wild lotuses. To the places cited, in my notes on Job xli. 21, 22, add Strabo, Edit. Casaubon, p. 565.
P. 546 a, l. 1, &c.—See the interesting extracts made on this subject by the late Mr. Taylor in his Fragments to Calmet, vol. iv., p. 611, Edit. 1838. "They (the unicorns) go together in herds like our wild buffaloes, and are very frequently to be met with on the borders of the Great Desert, about a month's journey from Lhasa (in Thibet), in that part of the country inhabited by the wandering Tartars." The horn "is twenty inches in length; at the root it is four inches and a half in circumference, and tapers to a point."
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(c) Smiled, &c. used as, &c.