G4
1824
MAIN
Hebrew and English

LEXICON

OF

THE OLD TESTAMENT

INCLUDING THE

BIBLICAL CHALDEE

FROM THE GERMAN WORKS OF PROF. W. GESENIUS.

BY JOSIAH W. GIBBS, A.M.

ANDOVER:

PRINTED AT THE CODMAN PRESS BY FLAGG AND GOULD.

1824.
BE IT REMEMBERED, that on the first day of January, A. D. 1824, in the forty eighth year of the Independence of the United States of America, Josiah W. Gibbs, of the said district, has deposited in this office the title of a book the right whereof he claims as author in the words following, to wit—"A Hebrew and English Lexicon of the Old Testament, including the Biblical Chaldee, from the German Works of Prof. W. Gesnius. By Josiah W. Gibbs, A. M."—In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to an Act entitled, "An Act supplementary to an Act, entitled, An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of Designing, Engraving and Etching historical and other Prints."

JOHN W. DAVIS,
Clerk of the Dist. of Massachusetts.
T he increasing attention to the study of the Hebrew language in this country, the dissatisfaction and discouragement which many experienced from the imperfect helps that they possess, and the great improvements lately made by Gesenius in Hebrew philology, seem to demand that his works should be made accessible to all that pursue this important branch of sacred learning.

The results of Gesenius' laborious and successful investigations, so far as the grammar of the Hebrew language is concerned, have already been given to the public by Prof. Stuart in his invaluable work on that subject, and have been received with general approbation. This has opened the way for publishing in this country the results of Gesenius' original investigations in Hebrew lexicography, in which he has adopted the same style of criticism and the same principles of philology, as are found in his grammatical works. The Lexicons here referred to are—Hebräisch-Deutsches Handwörterbuch über die Schriften des Alten Testaments mit Einschluss der geographischen Namen und der chaldäischen Wörter beym Daniel und Esra. Ausgearbeitet von D. Wilhelm Gesenius, ausserordentlichem Professor der Theologie zu Halle. 2 Theile. pp. 1344. 8vo. Leips. 1810-12.—And Neues hebräisch-deutsches Handwörterbuch über das Alte Testament mit Einschluss des biblichnen Chaldaismus. Ein Auszug aus dem grössern Werke in vielen Artikeln desselben umgearbeitet vornehmlich für Schulen. Von W. Gesenius, u. s. w. pp. 920. 8vo. Leips. 1815.

It may be proper here to state the grounds of the preference which is due to the lexicons of Gesenius.

The intrinsic value of a critical lexicon consists chiefly in the views of lexicography held by the author. The leading trait of Gesenius in this respect is judgment. He makes a sober and temperate use of the various means for determining the signification of a Hebrew word. His reasoning from grammatical analogy, from the usage of the Hebrew language, from the context, from the kindred dialects, and from the ancient versions, spontaneously commends itself to the understanding. It is not sufficient to say that he rejects all mystical derivations. He has also avoided the error, nearly as dangerous, into which some modern lexicographers have run, I mean, their extravagant use of Arabic derivations, in disregard of the fact that the Hebrew is a distinct dialect, and as such has its peculiarities. But although Gesenius has restricted himself in this particular, yet his accurate knowledge of the Oriental languages, especially of their constructions and inflections, sheds a constant and powerful light on Hebrew criticism.
Much too depends on the arrangement of the various significations. Here Gesenius has been very successful in seizing hold of the primary physical acceptation of a word. This he has placed first, and the other significations in the order, in which they might be supposed to be derived from the primary. Each signification and each construction is supported by pertinent citations, which when attended with any peculiar difficulty, are written out and accompanied with a literal translation. Such a view of the different meanings of a word is the best commentary on all the passages cited. Where the different significations of a root appear to have no logical connexion, they are distinguished by Roman numerals; in other cases only by Arabic numerals.

Gesenius has introduced into his lexicons many things, which other lexicographers either wholly or partially omit; as (1.) a full account of the construction of verbs with different prepositions and particles. This is the more necessary, as the Hebrews have no composite verbs, but vary the signification of the verb, by means of the preposition following, as in other languages by the preposition in composition. (2.) a full explanation of phrases and idioms; a very important part of a good lexicon. (3.) a notice of poetical words and inflections, with the corresponding prosaic expression. (4.) a notice of the peculiarities of the more modern Hebrew, in distinction from the more ancient. (5.) an account of those words which are defective in some of their forms, which are therefore borrowed from some other word, like the anomalous verbs in Greek. Gesenius first attended to this class of words in the Hebrew.

The alphabetical arrangement in Gesenius would alone give that lexicon a superiority over every other. The etymological arrangement, or the arrangement of words under their roots, was universally practised till Gesenius in 1810, opened the new path. The etymological order is not found expedient in the western languages, but has been adopted and retained in the Hebrew, on the false principle that all the words in that language are reducible to triliteral roots. This principle has been supported by the adoption of many hypothetical, refined, and far fetched derivations. These fanciful derivations being given up, the number of verbal derivatives of all kinds, is probably not greater in Hebrew than in many of the occidental languages. Why then should we follow this order in Hebrew more than in the languages with which we are familiar? Why should we, to support this arrangement, derive בָּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּ
arrangement is secured in this edition by mentioning under each derivative the root from which it springs, and under each root all the derivatives which do not immediately follow in the order of the lexicon.

The preceding remarks apply to both lexicons of Gesenius. The smaller work contains only the more important proper names of persons and places, has fewer references under the more common words, has fewer passages written out, and omits some extended critical discussions.

The basis of the present work is the abridgment or smaller lexicon. But his Thesaurus or larger work has been constantly consulted, and additions made from it. Also some corrections have been made from his later philological works, particularly his "Auszflirliches grammatisch-kritisches Lehrgebäude der hebräischen Sprache mit Vergleichung der verwandten Dialekte," published in 1817, and his Commentary on Isaiah published in 1820-1. It is but rarely that the translator has had occasion to differ from his author. In these cases he has sometimes made an alteration conformably to his own views.

The present editor has, as he hopes, improved the work (1.) by mentioning under each noun which is found inflected in the O. T. the declension to which it belongs, as given in Prof. Stuart's Grammar.* (2.) by breaking the articles into paragraphs, and making each signification of a word to commence a new paragraph. A similar improvement has been made in the British editions of Schleusner's Greek Lexicons. (3.) by correcting many errors and oversights which have necessarily crept into a work of this kind.

J. W. G.

Andover, (Mass.) Jan. 1824.

* The declensions of nouns in the Lexicon were adapted to Prof. Stuart's Grammar, with the exception that the declensions of feminines were, for the convenience of reference, numbered X. XI. XII. XIII. instead of I. II. III. IV. Since the commencement of the Lexicon, a new edition of the Grammar has appeared, in which the feminine declensions are numbered as in this work, but the arrangement of the examples under several of the declensions is somewhat varied.
## Syriac and Arabic Alphabets Compared with the Hebrew

<table>
<thead>
<tr>
<th>Arabic Alphabet</th>
<th>Syriac Alphabet</th>
<th>Correspondence Hebrew</th>
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<tbody>
<tr>
<td>Final</td>
<td>Medial</td>
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</table>
Brief Remarks on the Oriental Languages.

1. The Chaldaic dialect has a very close resemblance to the Syriac; hence they are both frequently referred to under the common name of Aramean. Its alphabetical character and mode of writing are the same with the Hebrew. Its conjugations are I. Peal (i. q. Heb. Kal, pass. Ithpeel; II. Pael (i. q. Heb. Piel,) pass. IthpaaI; III. Aphel (i. q. Heb. Hiphil.)

2. The Syriac vowels are five; viz.

Pethoho  ֗  or  א.
Rebotso  ֗  or  א.
Hebotso  ֗  צ.
Zekopho  ֨  י.
Etsosso  ֩  ע or  ע.

The three first characters in the left hand column are written either above or below the line. The Syriac has no sign for Dagesh nor for Sheva. The linea occultans  is placed under a letter to show that it is mute; thus ־ bath, (not bahr,) a daughter. The other diacritical signs are of minor importance. The conjugations are I. Peal, pass. Ethpeel; II. Pael, pass. Ethpaal; III. Aphel.

3. The Arabic letters are arranged in the table according to the order of the Hebrew and Syriac alphabets. The usual arrangement in Arabic grammars and lexicons is different. It will be seen by the table that several of the letters in Hebrew (as 7, 7, etc.) have two corresponding letters in Arabic. The Arabic vowels are only three, viz.

Fatha  א,  א.
Kesra  א,  א.
Dhamma  א,  א.

These vowels become long when followed by a homogeneous quiescent. When followed by any other quiescent, they form diphthongs; as ֗ loi.

The diacritical signs are

Jesm  ֑ or quiescent Sheva.
Teshdid  ֑ or Dagesh forte.
Hamza  ֐ placed over Elif when radical.

Wesla  ֒ placed over initial Elif, showing that the word is joined in pronunciation with the preceding
Medda  ֑ placed over Elif, as a sign of prolongation.

Nunciation or double final vowels, ֑ ֑ , showing that they are to be pronounced an, en or in, on or un.

It occurs only in the Koran and in poetry.

The conjugations in Arabic are very numerous, and numbered I. II. III. etc.

4. The Ethiopic is a branch of the Arabic, has a distinct character, but is quoted in this work in Hebrew letters.

5. The Samaritan is intermediate between Hebrew and Aramean. It has a peculiar character, but is here represented in Hebrew letters.

6. The Persian has many Arabic words intermingled, but is not itself a kindred dialect with the Hebrew. Yet many Persian words are found in the Hebrew written after the captivity, and some, as it is now admitted by the learned, even in ancient Hebrew. The Persians use the Arabic alphabet with the addition of 8 for p; ֗ for ch as in church; ֗ or ֗ for g hard; and ֗ for zh.

7. Words relating to Egypt, or denoting usages or natural productions brought from Egypt, are sometimes illustrated from the Coptic language, which is here expressed in Greek characters.
TABLE OF ABBREVIATIONS

made use of in this work.

I. In English.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absol.</td>
<td>absolutely, i.e. not followed by an object.</td>
</tr>
<tr>
<td>accus.</td>
<td>accusative.</td>
</tr>
<tr>
<td>adv.</td>
<td>adverb.</td>
</tr>
<tr>
<td>Aph.</td>
<td>Aphe.</td>
</tr>
<tr>
<td>Aqu.</td>
<td>Aquila, the author of a Greek version.</td>
</tr>
<tr>
<td>Aram.</td>
<td>Aramean, i.e. Syriac and Chaldaic.</td>
</tr>
<tr>
<td>art.</td>
<td>article or articles.</td>
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<tr>
<td>caus.</td>
<td>causative.</td>
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<tr>
<td>collect.</td>
<td>collectively.</td>
</tr>
<tr>
<td>comp.</td>
<td>common gender.</td>
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<tr>
<td>conj.</td>
<td>conjugation, also for conjunction.</td>
</tr>
<tr>
<td>const.</td>
<td>construct state.</td>
</tr>
<tr>
<td>C. V.</td>
<td>common English version.</td>
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<tr>
<td>dec.</td>
<td>declension.</td>
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<tr>
<td>denom.</td>
<td>denominative.</td>
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<tr>
<td>deriv.</td>
<td>derivative.</td>
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<tr>
<td>e.g.</td>
<td>for example.</td>
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<tr>
<td>emph.</td>
<td>emphatic state.</td>
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<td>Ethiop.</td>
<td>Ethiopic.</td>
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<td>Ethpa.</td>
<td>Ethpaal.</td>
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<td>Ethpe.</td>
<td>Ethpeel.</td>
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<td>f. fem.</td>
<td>feminine.</td>
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<tr>
<td>fut.</td>
<td>future.</td>
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<tr>
<td>Gr.</td>
<td>Prof. Stuart’s Grammar.</td>
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<tr>
<td>Gr.Venet.</td>
<td>A Greek version discovered at Venice.</td>
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<tr>
<td>Gr.anon.</td>
<td>The unknown author of a Greek version.</td>
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<tr>
<td>Heb.</td>
<td>Hebrew.</td>
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<td>Hiph.</td>
<td>Hiphil.</td>
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<td>Hithpael.</td>
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<td>Hithpo.</td>
<td>Hithpoel.</td>
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<td>Hithpol.</td>
<td>Hithpolel.</td>
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<td>Hithpalel.</td>
<td>Hithpalel.</td>
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<td>Hithpalel.</td>
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<td>Hithpalp.</td>
<td>Hithpalpal.</td>
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<td>Hoph.</td>
<td>Hophal.</td>
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<td>Hothpa.</td>
<td>Hothpaal.</td>
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<tr>
<td>ibid.</td>
<td>in the same place.</td>
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<tr>
<td>i.e.</td>
<td>that is.</td>
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<tr>
<td>i.q.</td>
<td>the same as.</td>
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<tr>
<td>imper.</td>
<td>imperative.</td>
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<td>infinit.</td>
<td>infinitive.</td>
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<tr>
<td>intrans.</td>
<td>intransitive.</td>
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<td>Ithpe.</td>
<td>Itheel.</td>
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<tr>
<td>Ithpa.</td>
<td>Ithpaal.</td>
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<tr>
<td>liter.</td>
<td>literally.</td>
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<tr>
<td>med. Vav.</td>
<td>having the middle radical Vav.</td>
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<tr>
<td>m. masc.</td>
<td>masculine.</td>
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<tr>
<td>Niph.</td>
<td>Niphal.</td>
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<tr>
<td>obsol.</td>
<td>obsolete.</td>
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<tr>
<td>O. T.</td>
<td>Old Testament.</td>
</tr>
<tr>
<td>Onk.</td>
<td>Onkelos, the author of a Targum on the pentateuch.</td>
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<tr>
<td>Pa.</td>
<td>Pael.</td>
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<td>Pi.</td>
<td>Piel.</td>
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<td>Po.</td>
<td>Poel.</td>
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<td>Pual.</td>
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<td>pass.</td>
<td>passive.</td>
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<td>parag.</td>
<td>paragogic.</td>
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<td>prim.</td>
<td>primitive.</td>
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<td>prob.</td>
<td>probably.</td>
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<td>q. v.</td>
<td>which see.</td>
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<td>reciprocal.</td>
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<td>reflex.</td>
<td>reflexive.</td>
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<td>Samar.</td>
<td>Samaritan.</td>
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<td>Sept.</td>
<td>Septuagint.</td>
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<tr>
<td>spec.</td>
<td>specifically.</td>
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<tr>
<td>suff.</td>
<td>suffix or suffixes.</td>
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<tr>
<td>Symm.</td>
<td>Symmachus, the author of a Greek version.</td>
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<tr>
<td>Syr.</td>
<td>Syriac.</td>
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<tr>
<td>synon.</td>
<td>synonymous.</td>
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<tr>
<td>subst.</td>
<td>substantive.</td>
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<tr>
<td>Targ.</td>
<td>Targum, that is, the Chaldaic version of the O. T.</td>
</tr>
<tr>
<td>Theod.</td>
<td>Theodotion, the author of a Greek version.</td>
</tr>
<tr>
<td>trans.</td>
<td>transitive.</td>
</tr>
<tr>
<td>trop.</td>
<td>tropically or figuratively.</td>
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<tr>
<td>Vulg.</td>
<td>the Latin vulgate.</td>
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<tr>
<td>=</td>
<td>(sign of equality, the same as)</td>
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<td></td>
<td>The figures in brackets show the chapter and verse in our common version, when they differ from the number in the Hebrew bible. When the difference is only one verse, as in many of the Psalms, no notice is taken of it.</td>
</tr>
</tbody>
</table>

II. In Hebrew.

אִּשָּׁר (aliquis) any one, in the account of general phrases.

אֶת (et completio) and so forth, an abbreviation common in Rabbinical writings.
HEBREW LEXICON.

N, the first letter of the alphabet, called in Hebrew נ Aleph. The name נא is a Segolate noun, synonymous with נ ox, bull. Comp. נו = נו. So Plutarch, speaking of τὸ ἀλευρίον, says: διὰ τὸ Φολινόπολος οὖν καλεῖν τὸν βοῦν. Quest. Sympos. ix. 2. The letter is so called probably with reference to its original form. Several forms of this letter, as found on Hebrew coins, are given in Stuart's Hebrew Gram. p. 27. The last of these נ, particularly when inverted נ, is a rude representation of a bull's head with horns; and from it were evidently derived the Greek and Latin A. If the Chaldee or common square form of this letter were the more ancient, then we might, as Simonis and others have done, compare נ and & the character which stands for taurus in the zodiac.

The force of נ as a consonant, probably consisted, like the spiritus lenis (') of the Greeks, in a gentle emission of the breath from the throat, or rather lungs, and differed from ה, or the spiritus asper ("), in being more smooth. But its sound is generally neglected by us in reading, and no more heard than the French h in habit, homme. In the middle of a word, however, it has a sensible effect in dividing syllables; e.g. ניש, yish al, not yi-shal.

The force of נ as a vowel, or, in other words, its quiescence with preceding vowel points, will be found explained Gram. § 47. But in Hebrew, it is more commonly a consonant, and quiesces more rarely than ג or ת.

Where נ has neither the force of a consonant, nor of a vowel, it is said to be in otio, and is then absolutely destitute of sound; e.g. in נופ. See Gr. § 23. 5. note.

The interchange of נ with the kindred sound י occurs, sometimes in Hebrew itself, but much more frequently in a comparison of cognate dialects; e.g. יב and יב, how? יב Jer. 52: 15 for יב multitude; יב (whence יב) Arab. את the article; etc. Also, as the second radical, in יב and יב to be faint-hearted, desponding; יב and יב to be wearied, exhausted.

N is commuted for the guttural צ. This is seen particularly in a comparison of Hebrew words with Aramean. E.g. נ and י to be sad; י and י (both are found also in Ethiop.) to turn back, to go round; י and י to fit; יב Syr. יב verdure, foliage. As the second rad. in יב Chald. יב to pollute; יב and יב to abhor. As the third rad. in יב Chald. יב to drink, to swallow; יב in a moment, suddenly, from יב; etc.

As a middle radical, כ is exchanged with כ and כ, especially in relation to the Aramean; e.g. כ and כ, buffalo; י כ Zech. 14: 19 i. q.
to be high; הָלַּה i. q. דֶּלַּח to cover. Its commutation with ד, as the first rad., takes place more rarely, as בָּלַּח and בָּלַּח to be desolated.

The Hebrews sometimes omit ב in the beginning of words; e.g. בְּזָרֲא. יִרָּחֲא we; דָּבֵּשׁ in later Heb. דָּבֵּשׁ who; דָּבֵּשׁ and בָּי (Ezek. 33: 30) one; דָּבֵּשׁ Ecc. 4: 14 for דָּבֵּשׁ.

They also frequently employ a prosthetic ב. See the articles בְּזָרֲא בָּלַּח בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּי בָּy בָּי בָּי בָּy בָּי בָּy בָּי בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy בָּy b
11: 32. 2 Chr. 2: 13. 4: 16. The viziers among the Arabians have a similar title, viz. Atabeg; see Jablonskii Opusc. ed. Te Water. T. I. p. 206. This is also the meaning of רַבָּן father of the king, or of the land, Gen. 41: 43; if the ancient versions and Luther are correct. The prominent idea in this phrase, is counsellor, which is allied to that of teacher.

7. It is used in a figurative sense, Job 17: 14 חָסִידָן יִשְׂרָאֵל שְׂדֵה חָלָל גֶּדֶר. I say to the grave, thou art my father, parall. to corruption, my mother, and my sister; i.e. they are, as it were, my nearest relatives. Comp. Ps. 88: 19.

Note 1. In compound proper names the construct state is sometimes בִּין, as in בִּנְתָּן חָלָל גֶּדֶר; (once בִּין after the Chaldee form, as in בִּינֵּן 1Sam. 25: 18 Keth.) but most frequently בִּין, as in בִּינְלָן. Out of composition the const. state is מֵינְלָן as given above, except in Gen. 17: 4, 5, where חָלָל is used in order to illustrate the etymology of מֵינְלָן. Among these proper names are also some names of women; e.g. מֵינְלָן 2 Sam. 3: 4. מֵינְלָן 2 Chron. 11: 18.

Note 2. The feminine termination of the plural does not affect the gender, which is the same in both numbers. Such anomalies are frequent in the kindred dialects, e.g. לְאָנָא a shepherd, plur. לְאָנָא, and appear to refer back to an early stage of these languages, when the gender was not distinguished so exactly by the termination, as it was afterwards.

II. בִּין prob. verbal from בִּין, dec. II. a. wish, desire. Job 34: 36 כִּי בִּין אָנָא my wish is that Job may be tried. So the Chaldee and many translators. Others, I will cause that, etc. making בִּין equivalent to בִּין. Others, e.g. Vulg. Luther, with less propriety, my father! (addressed to God.)


4. Also simply to be unfortunate, unhappy, spoken of men; as Part. הָנָה the unfortunate, forsaken, Job 29:13. 31:19. Prov. 31:6.

Note 1. The future with Tseri נִנְּתֶנָה is used at the end of a clause, the fut. with Pattah נִנְּתֶנָה in the beginning or middle; comp. Job 8:13, with Ps. 9:19.

Pi. נָה, fut. נִנְּתֶנָה. 1. caus. of Kal no. 1. to lose, to cause to fail. Ecc. 3:6. 7:7 נִנְּתֶנָה הָנָה to a bribe perverts the understanding, comp. Jer. 4:9. Conceived with יִנָה, Jer. 51:55.

2. caus. of Kal no. 2. to lead flocks astray. Jer. 23:1.


Note 2. נִנְּתָה Syr. for נִנְּתֶנָה Ezek. 28:16.


2. caus. of Kal no. 3. to destroy men, nations. Deut. 7:10. 8:20. 9:3. Often followed by וַנִּנְּתָה from amidst the people, Lev. 23:30. or by נִנְּתָה הָנָה from under heaven, Deut. 7:24.


בָּנָה, fut. נִנְּתָה. Chald. to perish, as in Heb. Jer. 10:11 they shall perish.

Aph. נִנְּתָה, fut. נִנְּתָה. to destroy, Dan. 2:12, 24. perhaps also to perish, 2:18.

Hoph. נִנְּתָה to be destroyed. Dan. 7:11.

בָּנָה m. verbal from נִנְּתָה, ruin, destruction. Num. 24:20, 24.

Note. The form of this noun is that of the common participle, but the signification is abstract, comp. נִנְּתָה.


2. i. q. נִנָּה, the region of the dead. Prov. 27:20 Keth.

בָּנָה m. verbal from נִנְּתָה, dec. II.

בָּנָה, m. verbal from נִנְּתָה, dec. II.


3. In the derivatives appear the kindred ideas, to wish, (see נִנְּתָה II.) to desire, long for, (see נִנְּתָה); to want, need, (see נִנְּתָה).

Note. נִנְּתָה Chald. for נִנְּתָה, Prov. 1:10. נִנְּתָה Arab. for נִנְּתָה, Is. 28:12.
m. found only Job 9: 26 swift ships, or boats. The connexion makes this rendering necessary, but the rationale of it is attended with some difficulty. The usual solution is, naves desiderii (from Нαρ) i.e. cum desiderio ad portum properantes. Symm. ναον σταυρονωσαγιης. But this is too far-fetched. A better explanation is derived from the Arab. Нαρ reeds, papyrus; namely, boats made of papyrus, which were celebrated in antiquity for their fast sailing, (see Is. 18: 2. Plin. N. H. vii. 57. xiii. 22. Lucani Phars. iv. 136.) or from the Ethiop. Нαρ a rapid stream, the poet having, perhaps, before his eyes the swift boats in the Tigris. The reading Нαρ found in more than 40 MSS. ought probably to be pointed Нαρ hostility, and the phrase might then be rendered naves predatoriæ, which agrees with the Syriac version, and is not unsuitable to the context. The common text also, if pointed thus Нαρ, may have the same signification, and the other reading Нαρ deserves attention as a good gloss or scholiast on the text.

interj. formed by an onomatopoeia. و! alas! found only Prov. 23: 20, where it is used substantively like φειδε in the same verse.

m. (Syr. for Θρον) verbal from Θρον, dec. III. g. barn, stall, stable. Is. 1: 3. Job 39: 9. The ancient versions generally render it crib; but the sense given above is supported by the connexion Prov. 14: 4 where no oxen are, the barn is empty; but much produce is through the strength of the ox; also by the root נא, q. v. and the other derivative verbs.

f. found only Ezek. 21: 20 [15] ابلى probably the threatening of the sword, i.e. the threatening sword. The root نا, or نا, then is i. q. Arab. ابلى or ابلى to threaten, censure, punish, whence it may also be rendered sword of punishment. According to others, the destruction of the sword, i.e. the destroying sword, making نا synonym (י) which in Conj. x. signifies to destroy.

m. plur. (with prosth. κ, see p. 2.) melons. Once Num. 11: 5. In Arab. نا or نا to ripen; as in Greek πετων from πετω to ripen. The watermelon particularly, (Cucurbita Citrullus, Linn.) is at this day cultivated on the banks of the Nile, and serves the Egyptians for food, drink, and medicine. See Hesselquist's Voyages, p. 255.

m. (father of strength, i.e. strong,) proper name of one of David's heroes, 2 Sam. 23: 31; which is written نا (idem) 1 Chr. 11: 32. Comp. Arab. نا prezvaluit.

m. verbal from obs. نم. 1. ear of corn. Lev. 2: 14 Ex. 9: 31 نم hordeum fuit in arista, the barley was in the ear.

2. نم the month of green corn, in later Heb. called نم, answering to part of March and part of April in our calendar. Ex. 13: 4. 23: 15. Deut. 16: 1.

m. (will of Jehovah) proper name of a king of Judah, son and successor to Rehoboam. 2 Chr. 13: 20, 21. He is called also نم 2 Chr. 11: 22. 13: 1 and نم 1 K. 14: 31. 15: 7, 8. In 1 K. 14: 31, some MSS. and editions have نم verbal adj. from نم, (see نم no. 3.) dec. I, b.

1. poor, needy. Deut. 15: 4, 7, 11. Ps. 72: 4 sons of the poor, i.e. the poor, see نم.

2. unhappy, afflicted, distressed.
Frequently connected with גַּלְגָּל and I am afflicted and distressed. 70: 6. 36: 1. 109: 22. Like פַּר, it often includes the idea of innocency, or of suffering unjustly, Am. 2: 6. (Parall. יָדוֹעַ righteous.) It also relates, like פַּר, rather to public than to personal affliction.

According to the Sept. Syr. Arab. and Vulg. the caper, which, considered as a stimulant to appetite and lust, suits the connexion. We are not, however, to understand by this word the buds of the plant, which are sometimes pickled, but the berries, which contain a sharp stimulating seed, like pepper. Plin. N. H. xiii. 44. In Rabbinic, הָעָרָדֶן denotes small berries whether of the caper, or of the myrtle, olive, etc. It is prob. derived from עָרָד נ. 3. to desire, having reference to the stimulating properties of the caper.

מַעֲלוֹת m. proper name of a descendant of Joktan. Gen. 10: 28. 1 Chr. 1: 22. He and his brethren probably represent in these passages different Arabian tribes; but no name has yet been discovered in the Arabian writers, which clearly corresponds to אֵבַיָאֵל.

מַעֲלֵיהַ m. (father of the king, or perhaps royal father.)
1. common title of the Philistine kings, as יִשְׂרָאֵל of the Egyptian. Gen. 20: 2 ff. 21: 22 ff. 26: 1 ff. Ps. 34: 1. So at the present day among the Ethiopians the king is called שֵׁב נ. pater rex. Comp. נ. nos. 5, and 6.
3. also of a chief priest, in the time of David. 1 Chron. 18: 16.

מַעֲלָה m. (father of light) proper name of the general of Saul's armies. 1 Sam. 14: 50. More usually called מַעֲלֵה.

1. strong, stout, robust. Hence applied to men, valiant, and used as a subst. a valiant man, a hero, Judg. 5: 22. Lam. 1: 15. Jer. 46: 15. Is. 10: 13. Ps. 76: 6 וּלְרִי אָנַי the stout-hearted. But as an epitheton ornans it is also used by the poets without a substantive following to denote (1.) the bull, Ps. 22: 13 וּלְרִי אָנַי the strong ones, i.e. the bulls, of Bashan. 50: 13. 68: 31. Is. 34: 7. (2.) the horse, only in Jer. 8: 16. 47: 3. 50: 11. See Gr. § 3. 3. and § 162: 2.

2. illustrious, chief, noble. Job 24: 22. 34: 20. Ps. 78: 25 מַעֲלֵיהַ דִּכְרִית princely food, i.e. delicate, savoury food, (comp. Judg. 5: 25.) 1 Sam. 21: 8 מַעֲלֵיהַ דִּכְרִית the chief of the shepherds.


Comp. מַעֲלָה כָּנָנ prob. i. q. Arab. מַעֲלָה כָּנָנ to entangle, involve. Hence Hithpa. to involve or roll one's self, applied to rising smoke, found only Is. 9: 17 מַעֲלָה כָּנָנ they mount up in columns of smoke.

1. to mourn, be in
mourning. Hos. 10: 5. Am. 8: 8, etc. It denotes the external marks of sorrow, including also lamentation, see סכיה.

2. to be or appear gloomy, desolate, applied to inanimate nature. Am. 1: 2 הַרְצִיעַ הָהָּ הַרְצִימוּ הַרְצִים הַרְצִים Hiz. 2 The pastures of the shepherds are desolate. Is. 24: 4. 33: 9. 24: 7 כֹּל הָרְצִים הָרְצִים the new wine is wasted, the winestock is withered.

Hiph. זְכַיָּים 1. caus. of Kal no.
1. Ezek. 31: 15.
2. caus. of Kal no. 2. Lam. 2: 8.
Hithpa. 1. i. q. Kal, with this difference that Kal occurs in poetry, but this conj. in prose. It is construed with לָה and לָה of the person or thing lamented. 1 Sam. 15: 35.
2 Sam. 13: 37. Ezek. 7: 12, 27.
2. to feign one's self a mourner. 2 Sam. 14: 2.

בֵּחֶר verbal adj. from בֵּחֵר, (with Tseri impure,) dec. V. f. mourning, gloomy, desolate. Gen. 37: 35. Lam. 1: 4 הַרְצִיעַ לָה הַרְצִים Hiz. 2 The ways to Zion are desolate. Ps. 35: 14 זְכַיָּה הָרְצִים one mourning for his mother. Is. 61: 3 זְכַיָּה הָרְצִים the mourners of Zion. The last syllable is written fully in Arabic בֵּחֶר; and also in Samar. text Gen. 37: 35.

בֵּחֵר f. with Tseri impure, dec. V. f. Comp. Arab. בֵּחָלֶר fresh grass; אָבִיב לָה הָרְצִים a bundle of grass; אָבִיב הָרְצִים the name of certain villages; Syr. מְשַׁבֶּר fresh grass.
1. as an appellative, prob. a grassy plain. 1 Sam. 6: 18.
2. proper name of a city in the north of Palestine, 2 Sam. 20: 18, of considerable size, as it is called in the next verse a mother in Israel. To distinguish it from other cities of the same name, it is called בֵּחֶר בֵּחֶר, 2 Sam. 20: 14, (there is exegetical,) 15. 1 K. 15: 20. 2 K. 15: 29. and בֵּחַר 2 Chr. 16: 4, comp. 1 K. 15: 20. The addition Beth Maachah appears to place it in the country east of Jordan and below mt. Libanus. See כְּסִי. Eusebius also speaks of an אֶלֶגַי in Phenicia between Paneas and Damascus. See Reland's Palæst. p. 524 ff. Josephus (Antiq. vii. 11. 7.) calls this place אֶלֶגַי. Comp. Luke 3: 1.—בֵּית מַעֲחָה, Judith 4: 4, is perhaps a corruption of Abelmam.

3. בֵּחוֹז (place of acacia) a place in the plains of Moab. Numb. 33: 49. It appears to be the same which is called barely פֵּשֶׁה, 25: 1. Mic. 6: 5. According to Josephus (Antiq. v. 1. 1.) it was 60 stadia distant from the Jordan.

4. בֵּקֶר (place of vineyards) a village of the Ammonites. Judg. 11: 33. According to Eusebius it abounded in his time with vineyards, and was six Roman miles from Rabbath- Ammon.

5. בֵּקֶר (place of the dance) the birthplace of Elisha, in the tribe of Issachar, between Scythopolis and Neapolis. Judg. 7: 22. 1 Kings 4: 12. 19: 16.

6. בֵּקֶר name of a threshing floor not far from the Jordan, i. q. כְּסִי the mourning of the Egyptians, as explained Gen. 50: 11.
Note. בֵּקֶר in these compositions may be considered as in apposition, see Gesen. Lehrgeb. p. 566.

מ. verbal from בֵּקֶר, dec. VI. j. mourning, lamentation. Est. 4: 3. 9: 22. Especially for a person deceased, Gen. 27: 41. אֶלֶגַי the mourning for an only son, Am. 6: 10. Jer. 6: 26. אֶלֶגַי to institute mourning for one deceased, Gen. 50: 10.—Mic. 1: 8 אֶלֶגַי I will wake and I make a mourning like the ostriches, which are noted for their doleful cry.


2. by way of eminence, a precious stone; often with an addition הַדְּרָבָּה, 1 K. 10: 2, 11. but also by itself, Prov. 26: 8. Ex. 35: 33.

3. rock, fortress, in a metaphorical sense. Gen. 49: 24 הַדְּרָבָּה the rock of Israel, that is, Jehovah.

4. a weight, which no doubt was frequently, as with us, of stone. Zech. 5: 6 הַדְּרָבָּה the weight or mass of lead. 4: 10 הַדְּרָבָּה the plummets. Is. 34: 11 הַדְּרָבָּה the plummets of destruction. (Comp. as a parallel in sense, Am. 7: 8.)—הַדְּרָבָּה two kinds of weights, (see Gr. § 169. 2.) Deut. 25: 13. Prov. 20: 10, 23.

5 הַדְּרָבָּה (stone of help) proper name of a stone placed by Samuel between Mizpeh and Shen. 1 Sam. 4: 1. 5: 1. 7: 12.

6. הַדְּרָבָּה (stone of departure) prop. name. 1 Sam. 20: 19.

7 הַדְּרָבָּה emph. Chald. stone, as in Heb. Dan. 2: 34, 35.

8 הַדְּרָבָּה 2 K. 5: 12 Keth. for הַדְּרָבָּה q. v.

9 כָּל הַדְּרָבָּה See also the letter כ.

10 כָּל הַדְּרָבָּה dual. 1. a potter’s wheel, once Jer. 18: 3 the potter לֹא חָשַׁב was executing a work on the wheel. So the Chald. Syr. Vulg. and Jerome in his Comment. To render it the seat of the potter seems less suitable.

2. perhaps a stone bathing trough for newly delivered women and their infants, once Ex. 1: 16 When ye deliver the Hebrew women, and see by the bathing vessel, whether it is a son, then kill it; but if it is a daughter, then it may live, or, then watch over the bathing vessel, if it is a son, etc.—According to these explanations, אִשָּׁ֣א may in both passages be the dual of אִשָּׁ֣א = אֵשׁ stone.—Others understand in the former passage the seat of the potter, and in the latter sellam multiers parturientis. So Kimchi, the Chaldee and both the Arabic versions. In this case אִשָּׁ֣א is perhaps from a sing.


In Arabic כָּל הַדְּרָבָּה signifies a weaver; and in Chald. כָּל, כָּל כָּל כָּל כָּל כָּל כָּל כָּל כָּל a girdle.

12 כָּל הַדְּרָבָּה m. (father of light) proper name of the general of Saul’s armies. 1 Sam. 14: 51. 17: 55, 57. 20: 25. Sometimes קָטָנָא. Sept. אֲבֵנָא.

13 כָּל הַדְּרָבָּה 1. i. q. Arab. כָּל, to heap up. In Hebrew, only in the derivatives בָּרָא, בָּרָא, בָּרָא, בָּרָא.


14 כָּל הַדְּרָבָּה fem. plur. (with prosth. כָּל) blains, blisters, pustules. Ex. 9: 9, 10. Comp. Chald. כָּל וכָּל to bubble, boil.

15 כָּל הַדְּרָבָּה Syr. כָּל כָּל swellings, tumours; and the kindred roots כָּל כָּל no. II. and כָּל

16 כָּל הַדְּרָבָּה only in Niph. כָּל כָּל to wrestle,
construed with ס. Gen. 32: 25, 26. It is a denom. from פָּחַ, dust, because in wrestling the dust is put in motion. So in Greek, παλαῖος from πάλη, σκονίωμα from κόνις; and in Chald. שֵׁלִג to wrestle from שֵׁלַג dust.

מ. prim. dec. IV. c. fine dust, such as is easily blown about, different from פָּח. Is. 5: 24. Ezek. 26: 10. Ex. 9: 9.

Aromatic dust or powder of the merchant.

I. נַחַת to be strong, stout, only in deriv. נַחֲתָה. Job 39: 26.

m. prob. prim. dec. VI. j. and נַחֲת fem. of נַחַת, dec. X. (In Aram. נְחָת idem.)


m. Abraham, the well known progenitor of the Jews. In the book of Genesis to chap. 17: 4, 5, he is uniformly called אָבִיהוּ (father of elevation, or high father) Sept. 'אָבִיהוּ; but in this passage he receives the promise of a numerous posterity and also the name שֵׁלֵג, שֵׁלֵג; Sept. 'אָבִיהוּ, which he bears through the remainder of the sacred volume. This name signifies father of a multitude; (comp. Arab. מַעְלָה numeros copiosus;) and the sacred writer himself explains it by וַאֲבִיהוּ, אָבִיהוּ. God of Abraham, i. e. Jehovah, 2 Chr. 30: 6. Ps. 47: 10. אָבִיהוּ seed of Abraham, i. e. the Israelites, Ps. 105: 6. Is. 41: 8.

If the word be Hebrew, then it is 1 pers. fut. Hiph. for רֹקֶב I will bow the knee, or have men bow it; or imper. (with Chald. form, comp. Jer. 25: 3) for רֹקֶב bow the knee; or, which is preferable, infin. abs. (with Chald. form) used instead of the imper. Vulg. claman te precune, ut omnes coram eo genu flecenter. But the word is probably of Egyptian origin, and perhaps so altered by the Hebrew writer as to have an apparent significance in his own language. (Comp. שֵׁלִג.) If such is the fact, it will be difficult to determine the Egyptian word, since it may have a different meaning from that which the word presents in Hebrew. The most plausible conjectures, however, are that of Pfeiffer, Copt. αυ γαν inclinet se quisque, and that of De Rossi, Copt. αυ γαν inclinare caput. Luther renders it: this is the father of the country, namely שֵׁלִג father and שֵׁלִג i. q. Chald. שֶׁלַג rex, regnum. See ב. no. 6.

m. (father of peace) proper name of the third son of David, famous for his insurrection against his father. 2 Sam. xiii—xviii. Sept. 'אָבִיהוּ. Syr. אָבֵּי יָם.

m. name of two kings of the Amalekites, perhaps a common name of all their kings. Comp. 'אָבִיהוּ, שֵׁלִג. Num. 24: 7. 1 Sam. 15: 8, 9, 20, 32.

f. dec. X. The root שָׁלַג signifies in Chald. to bind together; and its derivatives, in Arabic, a solid arch or edifice, from the binding together of its parts. See שָׁלָג.

1. band, tie, knot. Is. 58: 6 שָׁלַג the bands of the yoke.


3. band or body of men. 2 Sam. 25. Comp. שָׁלַג.

4. arch or vault of heaven. Am. 9: 6.
II. אֵֽגֶבֶּסַ אָגֶבֶּסַ m. denom. from אֵֽגֶבֶּסַ marsh, by adding the adjective termination י; literally growing in marshes.

1. reed, rush. Is. 58: 5. Concerning Is. 9: 13; 19: 15, see אֵֽגֶבֶּסַ.


(Israel. אָגְבֶּסַ idem.)

אָגֶבֶּסַ m. plur. (with prosth. א, see p. 2.) dec. VIII. a. warlike hosts or bands. Only Ezek. 12: 14. 17: 21. 33: 6, 9, 22. 39: 4. It corresponds to Chald. אָגֶבֶּסַ, אָגֶבֶּסַ, wing; hence literally wings of an army, also exercitus; comp. אָגֶבֶּסַ Is. 8: 8.


אָגֶבֶּסַ f. dec. XIII. h. letter, epistle. Only in later Hebrew; e.g. 2 Chr. 30: 1, 6. Est. 9: 26, 29. Neh. 2: 7, 3, 9. 6: 5, 17, 19. The word is most probably of Persian origin, and kindred to the modern Pers. אָגֶבֶּסַ to paint, write; whence אָגֶבֶּסַ a writing. From it is derived the Greek ὀγγαγος a Persian post or courier, who transmitted the royal edicts and letters; comp. Pers. אָגֶבֶּסַ angariatio, the forcible requisition of public service by a courier; and see commentators on Mat. 5: 41.

אָגֶבֶּסַ m. (with prosth. א, see p. 2.) dec. I. b. fist. Ex. 21: 18. Is. 55: 4. So Sept. and Vulg. in both passages, and the Rabbins use the word in this sense.
m. dec. II. b. found only Ezra 1:9 golden, silver basins. The derivation of the word is doubtful. The Jewish interpreters derive it from the Greek ζυγωραλλος; which word has been adopted into Arabic, Syriac, and Rabbinic, but signifies a basket, fruit basket, and not a basin. There is, however, in the Semitic languages no etymology which is more plausible.


see מַעֲשָׂה.

by metath. for מַעֲשָׂה to faint, fail, found only in Hiph. infin. מַעֲשָׂה for מַעֲשָׂה. 1 Sam. 2:33. Comp. especially Deut. 23:65.

m. dec. III. a. (with suff. and in plur. written defectively מַעֲשָׂה master, lord, owner. Gen.24:9,12,14 ff. 45:8 lord over his his whole house. 1 K. 16:24 מַעֲשָׂח owner of the hill Samaria. (Concerning the plural, see below.) Josh. 3:11,13 מַעֲשָׂה lord of the whole earth. Also without addition used of Jehovah by way of eminence, Ps. 114:7.—יָאמָנָן my lord, a polite and respectful address employed by the Hebrews in conversing with a superior; also with a father, Gen. 31:35. a brother, Num. 12:11. a royal consort, 1 K. 1:17, 18. my lord is then substituted for the pronoun of the second person, thou; as thy servant, thy handmaid, for the first person, I; Gen. 33:8, 13, 14, 15. 44:7, 9, 19 יָאמָנָן my lord asked his servants, i.e. thou askedst us. Yet more servile is the application of my lord to an absent person; Gen. 32:4. The wife calls the husband her lord, Gen. 18:12. Comp. Judg. 19:26,27, and art. יָאמָנָן. Plur. יָאמָנַנים lords, Is. 26:13, (with a plural verb.) In the same sense with the suff. יָאמָנַנִים my lords, Gen. 19:2, 18. Elsewhere is יָאמָנָן, יָאמָנַנים (and with the other suff. יָאמָנָן, יָאמָנָנים, etc.) uniformly plurals excellentiæ, and synonyms with the singular,Gen.39:2 ff. (sometimes with a singular adjective, Is. 19:4 יָאמָנָן a hard master.) Gen. 42:30, 33 יָאמָנָן the Lord of lords, i.e. God. The root is probably יָאמ to judge, which idea is in the eastern languages closely connected with that of ruling. This word does not occur in the kindred dialects, except that in the Phenician a vestige of it remains in Ἀδανας; and perhaps in Auodonii (hail, my lord!) Plaut. Pess. v. 2.

the Lord, used exclusively of God.—יָאמ is an ancient plur. termination for יָאמ (see יָאמ) and plur. excellentiæ; but the form יָאמ was chosen instead of יָאמ to distinguish it from יָאמ my lords. Gen. 18:3. Ex. 4:10, 13. Some consider the termination יָאמ as used for the suffix יָאמ; but (1) the form with יָאמ has always the plural signification; and (2) Jehovah calls himself יָאמ, Is. 8:7. Job 28:28.

adv. Chald. i. q. Heb. יָאמ or יָאמ then. Dan. 2:15,17,19. יָאמ idem, Dan. 3:3. יָאמ from that time on, Ezr 5:16.

verbal adj. from יָאמ, dec. I. b.

1. great, mighty, powerful; applied to the waves of the sea, Ps. 93:4. to kings, Ps. 136:13. to nations, Ezek. 32:13.

2. distinguished, chief; hence Plur. nobles, princes, rulers, 2 Chr. 23:20. Neh. 10:30. Judg. 5:25 יָאמי מַעֲשָׂה bowl of princes, i.e. a princely bowl. Jer. 25:34, 35, 36 יָאמי מַעֲשָׂה rulers of the flocks, i.q.parall. יָאמש shepherds.

3. splendid, glorious, majestic. Ps. 8:2. how glorious is thy name in all the earth! Is. 33:21.
to be red. Lam. 4: 7. Some translators, (e.g. Bochart, Hieroz. II. lib. v. c. 6, 7.) understand here simply brilliancy, lustre, without the idea of redness, (comp. purpureus olor, Hor. Od. iv. 1, 10.) but without sufficient proof from the analogy of the oriental languages.

Pu. רָאָשָׁה to be red-coloured. Nah. 2: 4. Ex. 25: 5. 35: 7, 23.

Hiph. i. q. Kal. Is. 1: 18. Several verbs denoting colour preserve the intransitive signification in Hiphil; comp. יְרָאָשָׁה.

Hithpa. to show itself red, to sparkle, applied to wine. Prov. 23: 31.


םְדֹנִית fem. בְּדֹנָה verbal adj. from בְּדֹנָה dec. VIII. d. red. Cant. 5: 10. spoken also of a reddish brown heifer, Num. 19: 2. and of a fox coloured horse, Zech. 1: 8. 6: 2.

םְדֹנִי (red, comp. the etymology Gen. 25: 30) proper name.

1. son of Isaac, elder twin-brother of Jacob, more commonly called Esau. But on the contrary Edom is the usual word to designate
2. his posterity, the Edomites, Idumeans, and their country, Idumea, on the south of Palestine. As the name of the people, it is of the masc. gender, Num. 20: 20; as the name of the country, of the fem. gender, Jer. 49: 17. Comp. the
names פֶלֶגַח and פֶלֶגַח. The gen-
tile noun is פֶלֶגַח an Edomite, Deut.
23:8.

פֶלֶגַח fem. פֶלֶגַח verbal adj. from פֶלֶגַח. Plur. פֶלֶגַח. reddish.

פֶלֶגַח f. prim. dec. XI. d.
1. earth, the element. Gen. 2: 19 out of earth Jehovah formed every beast. Ex. 20:24 an altar of earth. 1 Sam. 4: 12, etc.
2. earth, ground, which we cultivate. Gen. 4: 2. 2 Chr. 26: 10 פֶלֶגַח a lover of husbandry.
3. land, country. Gen. 28: 15. Is. 14:2 פֶלֶגַח נָחַת the land of Je-
hovah, i. e. Canaan; comp. Hos. 9: 3.
4. the globe, whole earth. Gen. 4: 11.
5. 6: 1. 7: 4.
Plur. found only Ps. 49: 12 פֶלֶגַח super terris.

פֶלֶגַח one of the five cities, which
were destroyed with the valley of Siddim, and sunk in the Dead Sea.

פֶלֶגַח verbal adj. from פֶלֶגַח, see Gr.
§130. 3. red-haired; spoken of
Esau, Gen. 25: 25. of David, 1 Sam.
16: 12. 17: 42. So the ancient ver-
sions with one consent, and not as
some render it of a ruddy counte-
nance.

אִירָן a city in the tribe of Naphtali.
Josh. 19: 33. It ought perhaps to
be joined with the succeeding word פֶלֶגַח.

פֶלֶגַח m. perhaps prim. dec. VI. a. 1.
base, pedestal, under the boards and
pillars of the tabernacle, in order to
support them. Ex. 26: 19 ff. 27:10
ff. 36:38. According to the descrip-
tion, they were metal plates of a
rectangular form with a mortise or
socket in the middle. Two of these
plates were put under each board,
and each board had two tenons
(תִּדְמָן) which entered into their
sockets, and supported the boards.
The pillars had only one such
plate or pedestal.—In Cant. 5: 15, a
more elegant pedestal appears to
be intended.

2. foundation of a building; ap-
plied figuratively to the earth, Job
38: 6.

פֶלֶגַח not found in Kal, but its prima-
ry signification appears to have been, to be wide, broad, see deriv.
פֶלֶגַח פֶלֶגַח; hence 2. to be great,
illustrious, noble, see deriv. פֶלֶגַח.

Comp. פֶלֶגַח.

Niph. to make one's self glorious.
Ex. 15: 6, 11.
Hiph. fut. פֶלֶגַח to make glori-

פֶלֶגַח m. verbal from פֶלֶגַח, dec. VI. 1.
broad mantle, i. q. פֶלֶגַח. Mic. 2: 3.
2. splendour, magnificence. Zech.
11: 13. פֶלֶגַח פֶלֶגַח splendour of price,
i. e. splendid price; ironically.

פֶלֶגַח Chald. threshing-floor. Dan. 2:35.

פֶלֶגַח m. Adur, the sixth month of the
civil year, corresponding to part of
February and part of March. It
first occurs, like most of the names
of the months, in the later books.
Est. 3: 7, 13. 8: 12.

פֶלֶגַח masc. plur. Chald. chief
judges. Dan. 3: 2, 3. Compounded
of פֶלֶגַח = פֶלֶגַח honour, dignity, and
נָנִים to decide, judge.

פֶלֶגַח Chald. Ezra 7: 23. quickly,
or carefully, exactly. Sept. ἐκλώξως.
Most probably, according to Moser,
the Greek ἀδώρασα = ἀδώρασα;
not transiently, carefully. The τ is
changed after τ into τ, as in פֶלֶגַח.

פֶלֶגַח 1 Chr. 29: 7. Ezra 3: 27.
i. q. פֶלֶגַח the Persian daric, a
gold coin, which was in circulation
among the Jews during their subjec-
tion to the Persians. The פֶלֶגַח is
prosthetic, and פֶלֶגַח occurs in the
Rabbins. The word is of ancient
Persian origin, from פֶלֶגַח (dara)
king, or from פֶלֶגַח (dargah)
royal court. Its value was an Attic χορευς, which the moderns estimate at 1½ ducats. The distinguishing mark of this coin was an archer, hence it is called in numismatics Sagittarius. See Ekhel's Doct. Numm. P. I. Vol. III. p. 551.

**mighty king** found only 2 K. 17:31. an idol of the Sipha- renes, to which they offered human sacrifices, otherwise wholly unknown.

Chald. with נ prosthetic, i. q.

**mantle** f. verbal from רמא, dec. XIII.


**hairy** and **lovely** fut. לה and לה (in 1. pers. לה and לה) inf. לה, more frequently לה. Concerning ליה, see Gr. § 60. 5.


2. to desire, rejoice in. Ps. 40:17 מַעַּס those who desire thy help. 70:5. Comp. 2 Tim. 4:8 רָאָה יָדוּיָה הַנִּיתְנָה אֵין who desire his appearing. Ps. 116:1 הָיָה. why do I rejoice because Jehovah has heard. When con- strued with ה before an infin. i. q. French aimer à faire quelque chose, to like to do a thing, Hos. 12:3. Is. 56:10. Jer. 14:10.

Niph. part. lovely. 2 Sam. 1:23.

Pi. part. לאמר lover, paramour. Ezek. 16:33, 86, 37. 23:5.

f. dec. X. 1. infin. of the pre- ceeding. Is. 56:6 מַעַּס מַעַּס יָדוּיָה מַעַּס to love the name of Jehovah. Deut. 7:8 מַעַּס מַעַּס מַעַּס since Jehovah loves you. 1 K. 10:9. 2 Chr. 2:10. 9:3.


3. object of love, mistress. Cant. 2:7. 3:5. 8:4.

4. adv. charmingly, elegantly. Cant. 3:10.

**love** m. plur. verbal from לָשֵׁנָה love, sexual enjoyment. Prov. 7:18.

interj. expressive of grief, formed by an onomatopoeia. Ah! wo! alas! most generally in the con- nection היהים לָשֵׁנָה Ah, Lord God! Judg. 6:22. Jer.1: 6. 4:10. also Judg. 11:35. and with a da- tive, Joel 1:15 מַעַּס מַעַּס alas the day!

i. q. מַעַּס or מַעַּס where? Hos. 13:10 מַעַּס מַעַּס as in other places fre- quently מַעַּס מַעַּס where then? So the Sept. Vulg. Chald. agreeably to the context.

, fut. מַעַּס, i. q. מַעַּס, perhaps denom. from מַעַּס to take up one's tent and move about as a Nomade. Gen. 13:12, 18. In the last passage the Samar. text has adopted a correct gloss מַעַּס into the text.

Hiph. idem. Fut. מַעַּס by contr. מַעַּס Is. 13:20 the Arabian shall not pitch tent there. But מַעַּס is prob. Syr. for מַעַּס = מַעַּס the Hiph. of
I. **tent,** Job 25: 5 behold even the moon, it shineth not clear, or, is not pure. Comp. מֶשֶׁר Syr. for מִשְׁרָה. Others render Job 25: 5 he abides not there, which is not suited to the context. The various reading מַשְׁרָּה in one of Kennicott's MSS. is to be regarded as a correct gloss or explanation.

II. **m.** prob. prim. const. מַשֵּׁר, with מ local מַשְׁרָה, with suff. מַשֶּׁרֶה, [holcha]; Plur. מַשְׁרְּהָ, with light suff. מַשְׁרֵה יִשָּׁר, const. and before grave suff. מַשָּׁרֶה. See Gr. § 143. notes 14, 15.

1. **tent.** מַשְׁרָּה, מַשְׁרֵה, the tent or tabernacle of meeting, (see מַשְׁרֵה, מַשְׁרְּהָ) for which also stands מַשְׁרֶה simply, 1 K. 1: 39. In larger tents מַשְׁרָּה denotes, in a restricted sense, the external covering, consisting for the most part of skins, and is opposed to מַשְׁרֵה the inward lining, Ex. 26: 1, 7. 36: 8, 14, 19.

2. **the temple,** because it took the place of the tabernacle just mentioned. Ezek. 41: 1.

3. **habitation generally.** Prov. 14: 11. Ps. 52: 7. 91: 10. Is. 16: 5 מַשְׁרֶה house, i.e. citadel, of David.

III. **masc.** plur. Num. 24: 6. Prov. 7: 16. and מַשְׁרֶה Ps. 45: 9. Cant. 4: 14. ligualoes or aloes wood, the גָּלוֹלָן, or αἰγάλλοχον of the Greeks, the fragrant and very costly wood of a tree growing in the East Indies, with red fruit resembling pepperscorns, Exccaricia Agallocha, Linn. In Num. 24: 6, the tree itself is intended, which, though foreign, the Hebrew poet might speak of, as our poets would of the palm; in the other passages the wood, as a perfume, is intended. See especially Celsii Hierob. T. l. p. 135—170.

IV. **f.** name of a lewd woman, allegorically representing Samaria. Ezek. 23: 4 ff. Most probable de-

rivation is מַשְׁרָּה (she has her own tent, i.e. temple.)

V. **מַשְׁרָה f.** name of a lewd woman, allegorically representing idolatrous Jerusalem. Ezek. 23: 4 ff. It is explained by מַשְׁרָּה (my tent, i.e. temple is with her) in opposition to מַשָּׁרֶה q. v.

VI. **מַשָּׁרֶה f.** (tent of exaltation) proper name of a wife of Esau. Gen. 36: 2, 14. The same name is afterwards employed to denote an Edomith tribe, ver. 41. just as מַשָּׁרֶה the concubine of Eliphaz (v. 12) gave name to another tribe, v. 40.

VII. **m.** proper name of the brother of Moses and first high-priest of the Hebrews. Ex. 4: 14. 6: 20. מַשָּׁרֶה the children of Aaron, Josh. 21: 4, 10, 13. and מַשָּׁרֶה the house of Aaron, Ps. 115: 10, 12. 118: 3. i.e. the priests. Also the high-priest generally, Ps. 133: 2. The root מַשָּׁרֶה is not found in Hebrew, but from it is derived Syr. מַשָּׁרֶה lewd, wanton.

VIII. **conj.** prim. 1. if, if perhaps. 1Sam. 20: 10 who will tell me, מִשַּׁרְעִיתְיָהוּ if thy father answer thee somewhat roughly. Sept. εἰ, Vulg. si forte. Gen. 24: 55 מַשָּׁרְעִיתְיָהוּ some days, if it were perhaps ten, i.e. about ten days. Sept. μῆniς ὡςεὶ δέκα, Vulg. saltem decem dies. Lev. 26: 41.

2. but if. Ex. 21: 36. 2 Sam. 13: 13. Is. 27: 5. (i. q. יִשָּׁר Lev. 13: 16, 24.)

3. and if. Lev. 4: 23.

4. most frequently, or. When repeated, either, or. Lev. 25: 19.

IX. **Prov. 31: 4 Keth, probably to be pointed נא i. q. מַשָּׁרֶה desire, inclination, verbal from מַשָּׁרֶה no. 1.

I. **מַשָּׁרֶה m.** dec. 1. a.

1. necromancer, a conjurer who calls up the dead to learn from them the future. (See particularly 1 Sam. 26: 7—19.) Dent. 18: 11. 2 K. 21: 6. Chron. 33: 6.
2. the spirit of divination in such a conjurer. Lev. 20: 27 a man, or woman, in whom is בָּשָׁם a spirit of necromancy. 1 Sam. 28: 8. Hence בָּשָׁם a woman that hath such a spirit, sorceress, 1 Sam. 28: 7.

3. the ghost itself which is raised. Is. 29: 4 יִנְמוֹר הָאֱלֹהִים and thy voice shall be as that of a ghost from the earth.


Also proper name of an encampment of the Israelites in the wilderness. Num. 21: 10. 33: 43.

בָּהַר and בָּהַר dec. II. b. river, lake, marsh. Dan. 8: 2, 3, 6. Comp. Arab. בָּהַר imrem effudit.


ירָשָׁת fem. plur. dec. X. causes; only in the connexion הָרָשָׁת because of, on account of, Gen. 21: 11, 25. Ex. 13: 8. הָרָשָׁת because that, Jer. 3: 8.—In 2 Sam. 13: 16, instead of יְרַשָּׁת read וְרַשָּׁת.


Deriv. out of course אִירָשׁ חָבְשׁ, אִירָשׁ חָבָשׁ.

II. יְרַשָּׁת as in Arab. to lodge, dwell.

Whence Hithpa. according to the present punctuation, Num. 34: 10 בָּשָׁם יְרַשָּׁת take to yourselves for a dwelling; but according to the versions, measure off for yourselves, as if i. q. יָנָס אֱלֹהִים (verses 7, 8.) from יָנָס to measure. This renders it probable that the first form is derived from יָנָס, which may be, if we point it as the Hiphil from a quadrilateral יָנָס = יָנָס to measure, after the analogy of יָנָס = יָנָס. In that case the root יָנָס no. II. is to be rejected.


ירָשָׁת found only Gen. 10: 27. proper name of a descendant of Joktan, probably the head of some Arabian tribe. According to many testimonies from very different sources this was the ancient name of the city Sana, the capital of Arabia Felix. See Bochart; and, for further confirmation, J. D. Michaelis Spicil. Geogr. Hebraorium Exter. T. II. p. 164 ff.

ירָשָׁת interj. formed by an onomatopoeia, expressive of grief, וּנָשָׁת generally with a dat. 1 Sam. 4: 8 וְנָשָׁת wo unto us! or of threatening, Num. 21: 29.

ירָשָׁת interj. idem. Ps. 120: 5.

ירָשָׁת verbal from וָנָשׁ, dec. I. adj. foolish and subst. a fool, sometimes connected with the idea of impiety, which is more frequent in its synonyms, especially יָנָס. Most common in Proverbs; chap. 1: 7. 10: 14, 21. 12: 15, 16.

ירָשָׁת denom. from יָנָס by adding the adjective termination יָנָס (see Gr. § 130. 3. a.) idem. Zech. 11: 15.

ירָשָׁת m. proper name of a king of Babylon and successor of Nebuchadnezzar. 2 K. 25: 27. Jer. 52: 51. The latter part of this compound name is the name of a Babylonish idol (see יָנָס); the
former signifies in Hebrew foolish, but is without doubt an entirely different Assyrian or Persian word, which has been somewhat altered, so as to sound like Hebrew. Synagouges writes the name Evidan-metrodach.

and an obsolete root, which probably signified to be strong, mighty. Deriv. אֶֽתֹּ֝ב, אֶֽתֹּ֝ב the mighty; אֶֽתֹּ֝ב might, God; perhaps also אֶֽתֹּ֝ב, אֶֽתֹּ֝ב turpentine-tree, both so named from their strength; and with a moveable אֶֽתֹּ֝ב, אֶֽתֹּ֝ב strength.

An entirely different word from this is

אֶֽתֹּ֝ב a root also obsolete, to be foolish. Deriv. אֶֽתֹּ֝ב foolish, אֶֽתֹּ֝ב foolishness. By metath. this verb becomes אֶֽתֹּ֝ב Niph. to be foolish, q. v.

m. dec. I. a.
1. mighty. (See root אֶֽתֹּ֝ב.) 2 K. 24:15 Keth. יֶֽתֹּ֝ב the mighty or the nobles of the land, instead of which the Keri substitutes the more usual form יֶֽתֹּ֝ב.

2. body. Ps. 73:4 their body is fat.

(Comp. Arab. אֶֽתֹּ֝ב, אֶֽתֹּ֝ב corpus.)

I. יֶֽתֹּ֝ב perhaps, Gen. 16:2. 24:5. if perhaps, Hos. 8:7.

II. יֶֽתֹּ֝ב Euæus, a river flowing by Susa in Persia. Dan. 8:2.

I. יֶֽתֹּ֝ב, also יֶֽתֹּ֝ב, m. (with Kamets impure.) Plur. יֶֽתֹּ֝ב, more commonly יֶֽתֹּ֝ב, יֶֽתֹּ֝ב, יֶֽתֹּ֝ב, (from יֶֽתֹּ֝ב) a covered walk with pillars, a portico, piazza, porch. 1 K. 7:6 ff. Ezek. 40:7 ff. Particularly the porch in front of Solomon's temple, עלָּ֝ב, 1 K. 6:3. Joel 2:17. In the passage in Kings, this porch is described only as to its length and breadth, whence it would be most natural to suppose its height to be that of the temple itself; but the parallel passage in 2 Chr. 3:4, gives it the towering height of 120 cubits, which would not conform to our ideas of architecture, and leads us to suspect some error. Hirt (Tempel Salomo's, p. 24.) makes it probable that its height was short of 20 cubits, and therefore less than that of the temple. The word has no root in Hebrew; but in Egyptian, אֶֽתֹּ֝ב signifies a portico. See Jablonskii Opusc. ed. Te Warter. T. I. p. 85. But Gesenius (Lehrgeb. p. 495, 844.) gives a different origin to this word.

II. יֶֽתֹּ֝ב (once יֶֽתֹּ֝ב Job 17:10.)

Comp. Arab. אֶֽתֹּ֝ב, אֶֽתֹּ֝ב processus, and see Gesen. Lehrgeb. p. 624, 844.
2. more rarely, conj. causal, i. q. יֶֽתֹּ֝ב? in the beginning of a proposition, for, for indeed, enimvero. Job 13:4 for ye invent false words. 14:18.

f. verbal from obs. יֶֽתֹּ֝ב, dec. XIII. a.


Comp. יֶֽתֹּ֝ב.

3. perhaps might, high rank, borrowing its signification from יֶֽתֹּ֝ב. Prov. 14:24 יֶֽתֹּ֝ב יֶֽתֹּ֝ב יֶֽתֹּ֝ב the elevation of fools is still folly. There would then be an antanaclasis, or a play upon the double signification of the word יֶֽתֹּ֝ב; but perhaps it ought the first time to be differently pointed. Others: the foolishness of fools continues foolishness, which does not accord with the parallel clause.

m. dec. VI. e. (Kindred to יֶֽתֹּ֝ב nothingness, defect, and as an adv. not.)

1. nothingness, vanity, falsehood. Is. 41:29. (Parall. יֶֽתֹּ֝ב) Zech. 10:2. It is applied particularly to idolatry, (comp. יֶֽתֹּ֝ב) 1 Sam. 15:23. and to every thing pertaining to it; e. g. to the idol itself, Is. 66:3. Hence Hosea names the idolatrous city
(house of God) in derision (house of an idol) Hos. 4:15.
5:8. 10:5. and simply סל 10:8.
2. wickedness, sin, transgression.
Used prob. as a concrete Prov. 11:7 סל for יש ציודין (so the Sept.
Syr. Arab. Chald.)
3. evil, trouble, sorrow, affliction.
1 q. סל no. 3. Ps. 55:4 they bring trouble upon me. Prov. 22:8 he who sows iniquity, reaps affliction. Ps. 90:
comp. Deut. 26:14.—Hab. 3:7 סל in affliction.—As this word, when joined with suffixes, is exactly like סל below, whose signification is essentially and radically different, care should be taken not to confound them.
נ prop. name. 1. a pleasant valley in Syria of Damascus, now called Un and used proverbially for a pleasant vale. Am. 1:5.
2. i. q. סל Heliopolis. Ezek. 30:17.
ב m. dec. I. a.
شروط Jer. 10:9. Dan. 10:5. Uphaz, a country rich in gold, the situation of which is nowhere pointed out.
⮳(ophir), also יש ציודין, Ophir, a celebrated country, famous for its gold, which Solomon's ships visited in company with the Phenician. They brought back from thence gold, precious stones, and sandal-wood, (1 K. 9:22.
10:11. 2Chr. 8:18. 9:10. also (according to 1 K.10:22, where Ophir indeed is not mentioned, but is intended) silver, ivory, apes, and peacocks, (יש ציודין according to others pheasants.) The bible speaks frequently of the gold of Ophir, Job 28:16.
Ps. 45:10. 1 Chr. 29:4. In Job 22:24, יש ציודין stands alone for Ophiritic gold. Were we obliged to suppose all these articles the actual productions of Ophir, then this country must, as Bochart, Reland and others have thought, be looked for only in India; and the LXX. appear to have had this opinion in rendering it סופי, סופי, סופי, which is the Egyptian name for India. (Josephi Antiq. Jud. viii. 6. 4. comp. Jablonskii Opusc. ed. Te Water. T. I. p. 337.) But in Gen. 10:29, Ophir stands in the midst of other Arabian countries, and the arguments preponderate for placing it in Arabia; yet possibly it is mentioned in that connexion, only on account of its being an Arabian colony planted abroad. If it was in Arabia, the articles mentioned above, except apes, precious stones, and perhaps pheasants, must have come to Ophir in the way of commerce, and it is probable that they were brought from the East coast of Africa. (יש ציודין is thought to mean Africa itself by the Chaldee interpreter and by some others in Origen on Job 22:24.) Antiquity has constantly ascribed a great abundance of gold to the nations of Arabia, (comp. art. יש ציודין; concerning the Midianites, Num. 21:22, 50. Judges 8:24, 26; and concerning the passages in the classics, Bochart;) although it is probable that gold was never produced there. See Mannert's Geographie der Griechen und Römer. Th. vi. H. i. p. 8. The very name El Ophir has lately been pointed out as a city in Oman, in former times the centre of a very active Arabian commerce. Comp. Bochart's Phaleg. ii. c. 27.
Revised Version Study Bible

19

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76:5.

Ps.

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Neh.

10:39.

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1:17.

treasure-house, 2 Chr. 32: 27.

1. to be or become light; applied to the morning, Gen. 44:3. to the sun, Prov. 4:13. to the eyes, 1 Sam. 14:27, 29. Used impers. וּני it is light, it is day, 1 Sam. 29:10.

2. used figuratively. Is. 60:1 up, to the light, for thy light is come.

Niph. וּני, fut. וּני to become light, 2 Sam. 2:32. to be enlightened, Job 33:30. Part. וּני shining, illustrious, glorious, Ps. 76:5.

Hiph. וּני 1. to illumine, enlighten. Ps. 77:19. 97:4. 105:39. Particularly (1.) with וּני, to enlighten the eyes of any one, Ps. 13:4 enlighten mine eyes, (antith. sleeping the sleep of death;) elsewhere to gladden, make joyful, Prov. 29:13. Ps. 19:9. (Parall. rejoicing the heart.) Ezra 9:8. (2.) with וּני, to enlighten the countenance of any one, to make it serene, Ecc. 5:1. a man's wisdom shall make his face serene, but his haughty countenance shall be disfigured. Ps. 30:4, 8. When construed with וּני, to make one's face to shine on any one, to be propitious to him, Ps. 31:17. 119:135. Dan. 9:17. Also without וּני in the same sense, Ps. 113:27. (3.) to instruct. Ps. 119:130.


50: 11. See verb רָּה in Hiph. no. 3.

Plur. רֶחֶם or רֶחֶם, sometimes alone in Num. 27: 21, but generally with רָּה. Luth. Licht und Recht; Sept. more correctly δηλούσης καὶ ἀλήθειας; perhaps pluralis excellentiae, light, i.e. revelation, and truth, the sacred lot of the Hebrews which the high-priest bore in or on his breastplate (יוֹנֶשׁ) and consulted in difficult cases. Ex. 28: 30. Lev. 8: 8. Ezra 2: 63. Neh. 7: 65. Of what it consisted is a matter of dispute. Josephus (Antiq. iii. 8. 9.) and the Rabbins say, that it consisted of the gems in the breastplate, but a more probable opinion is derived from Ex. 23: 30, (comp. Philo de vita Mosis, Opp. T. ii. p. 152. ed. Mangey.) that the Urim and Thummim were two small o-racluar images, similar to the Teraphim, and personifying Revelation and Truth, which were placed in the cavity of the breastplate. There appears to have been a very similar custom among the Egyptians, see Diod. Sic. i. 48, 75. Eli-ani Var. Hist. xiv. 34.

II. רָּה Gen. 11: 28. Neh. 9: 7. proper name of a city in Mesopotamia, which is also mentioned by the same name in Ammian. Marc. xxv. 8.

רָּה or רֶחֶם found only Is. 24: 15. probably the north country.

Comp. רָּה septentrio. This explanation does not form an exact antithesis to רָּה the islands of the western sea in the parallel clause; but such exactness ought not to be required, see Am. 3: 12. Ps. 107: 3. Deut. 33: 23.

רָּה fem. of רָּה, dec. X. light. Ps. 139: 12. Fig. happiness, Est. 8: 16.

Plur. רֶחֶם herbs, vegetables. 2 K. 4: 39. (In the Shemitish languages, the ideas of sprouting, being green, flourishing, are connected in many words with that of shining. See אִיר. In the Samar. version מִלֵּא is used for אֵית an herb, Gen. 1: 11. 12.) So perhaps Is. 26: 19 דֶּרֶךְ מַיִם for a dew of plants is thy dew, i.e. refreshing, healing, as the dew of plants. Others: morning dew. Others: the dew of life.

רָּה by metath. for רָּה stalls or cribs. 2 Chr. 32: 28.

רָּה (light of Jehovah) proper name. 1. a Hittite, husband of Bathsheba, caused to be murdered by David. 2 Sam. 11: 3.

2. a high-priest under Ahaz, contemporary with Isaiah. Is. 8. 2. 2. K. 16: 10.

רָּה com. dec. I. Plur. רָּה sign. Particularly (1.) sign, flag, standard. Num. 2: 2 ff. namely, such as each tribe carried, and different from יָהִיע a common standard for three tribes. (2.) sign, memorial, pledge, e.g. of a covenant. Thus circumcision, Gen. 17: 11, and the sabbath, Ex. 31: 13, 17. Ezek. 20: 12, 20, are called signs of the covenant between Jehovah and the Jews. Hence, in a more general sense, sacred rites, religious institutions, offerings and the like, Ps. 74: 9 הַיָּהִיעַ יָּהִיעַ our sacred rites we see not. So verse 4. (3.) sign, memorial, remembrance, e.g. of something to be done, Ex. 13: 9, 16. Deut. 6: 8. or avoided. Ezek. 14: 8. Num. 17: 25. [10.] Deut. 28: 46. (4.) sign, token, pledge, omen, of a promise to be performed, or of a prediction to be fulfilled. The deity, or the prophet as his interpreter, predicts a special event, the fulfilment of which is a pledge for the accomplishment of the whole prophecy. Ex. 3: 12. 1 Sam. 2: 34. 10: 7, 9. 2 K. 13: 29. 20: 8. 9. Is. 7: 11, 14. 38: 7, 22. Jer. 44: 29. Comp. רָּה no. 1. with which it is sometimes joined, Deut. 13: 2. In a more general sense, sign or proof of a divine mission, Judg. 6: 17. (5.) em-blem, type, symbol, of a future event,
synonymous with יִתְנִה. no. 2. Ezek. 4:3 'וְיִתְנִה לָאֹה נַוֶּל לְכֶם לַכַּם לַכַּם לַכַּם לַכַּם לַכַּם לַכַּם לַכַּם לַכַּם לַכַּם לַכַּם לַכַּם לַכַּם לַכַּם לַכַּם לַכַּם לַכַּם לַכַּם לַכַּם לַכַּם לַכַּם לַכַּם לַכַּם לַכַּם לַכַּם Lament. 1:4. let this be a type to the house of Israel. Is. 8: 18. 20: 3. hence sign of heaven, a prodigy. Jer. 10: 2. Particularly a miracle wrought by God or by his messengers, and then synonymous with יִתְנִה no. 1. with which it is very frequently connected. Deut. 4: 34. 6: 22. 7: 19. Ex. 4: 8, 9, 17 ff. Also in classical Greek and Latin authors, the same words which denote a mark, sign, likewise denote a miracle. Comp. σημα, σήμερον, τίμας, monstrum, portentum, ostentum, prodigium.

םַק or בָּק only in Niph. בָּק, 1 pers. pl. fut. בָּק, 3 pers. בָּק to consent. 2 K. 12: 9. Constrained with a dative of the person, Gen. 34: 15, 22, 23.

םַק or בָּק, with suffixes a sign of the accusative case. See בָּק no. II.


3. therefore, on that account. Jer. 22: 15. Ps. 40: 8 therefore I said, behold, I come.

םַק and בָּק formed like the French de puis, des lors. (1.) from that time on, after, since; construed with a verb finite and infinit. Ex. 5: 23 שֵׁלֶּה בָּקִית since I came to Pharaoh. Gen. 39: 5. Ex. 4: 10 לָקִית בֶּקָּנָה since thou hast spoken. Josh. 14: 10. also with substantives, Ruth 2: 7 בָּקִית from the morning on. Ps. 76: 8 בָּקִית בֶּקָּנָה from the time of thine anger onward, i.e. when thine anger has once broken out. (2.) used absolutely, formerly, in times past, long ago. 2 Sam. 15: 34. Is. 44: 8. 45: 21. 48: 3, 5, 7. also from ancient times, Prov. 8: 22.

םַק and בָּק Chald. to kindle, heat. Part. pass. בָּק, Dan. 3: 22. infin. בָּק, with suff. בָּק, 3: 19.

בָּק Chald. found only Dan. 2: 5, 8 בָּק the word from me is fixed, i.e. my command is unchangeable. So Aben Ezra compares the Talmudic בָּק robur, firmitas. Perhaps the command has gone forth from me, making בָּק to depart, go out; comp. Dan. 9: 23. Is. 45: 23.

בָּק m. (Syr. for בָּק) hyssop, a bunch of which was used in the sacred sprinklings. Ex. 12: 22. Lev. 14: 4, 6, 49, 51. This word, like the names of many other oriental plants, passed from the eastern nations to the Greeks. Comp. Greek αὐσομία.

בָּק m. (Syr. for בָּק) verbal from בָּק, dec. III. g.


בָּק adv. i. q. בָּק then. Ps. 124: 3—5. The Chald. בָּק is nearly related to this word.

בָּק f. verbal from Hiph. of בָּק, dec. X. praise-offering or remembrance-offering, i.e. in the ritual language, that part of the meat-offering which was burnt. Sept. μνημοναδα. Vulg. memoriale. Lev. 2: 2, 9, 16. 5: 12, 6, 8. [15.] Num. 5: 26. The priest took from the meat-offering a handful of the flour, some of the oil, and the whole incense, and burnt them on the altar to Jehovah. The rest fell to the priest; see Lev. 2: 2, 3, 9, 10. In Lev. 24: 7, the incense scattered on the shewbread is also called בָּק. This
word is a verbal, (or strictly speaking, Chald.infin.Aphel,) from רָוֵּנָה. Comp. רָוֵּנָה to burn incense, Is. 66: 3. a technical expression of the ritual service.

1. To go away. Prov. 20: 14 רְוִּנָה going his way, then he bouseth. Jer. 2: 36 why goest thou away so much?
2. To go away, disappear; applied to the drying up of water, Job 14: 11. to the consumption of the articles of living, 1 Sam. 9: 7. to the disappearing of succour, Deut. 32: 36.

Chald. 1. to go. Ezr. 4: 23. 5: 8, 15. 2. to go away. Dan. 2: 17. 6: 19.

II. רְוִּנָה to spin, weave. (Comp. Talmud: רְוִּנָה a weaver; and Syr. and Arab. רְוִּנָה to spin; and see letter נ, p. 1.) Part. Pu. רְוִּנָה something spun or woven. Ezek. 27: 19.

יָוִּנָה i. q. Arab רְוִּנָה to weigh, whence יָוִּנָה scales. In Heb. found only in Pl. יָוִּנֶה to weigh, examine. Ecc. 12: 9. In Rabbin. יָוִּנֶה to be weighed, proved.

יָוִּנָה m. dec. V. b. found only Deut. 23: 14. implement, utensil. In Chald. יָוִּנָה denotes arms, weapons, a very kindred idea, from Aram. יָוִּנָה to arm.

יָוִּנָה f. dec. VI. p. Dual יָוִּנָה ear; freq. יָוִּנָה to speak in the ears, i. e. in the presence, of any one. Gen. 20: 8. 23: 16. 44: 18. Ex. 10: 2. Hence


2. applied to God anthropopathically; to hear. Ps. 5: 2. 17: 1. 39: 13. 54: 4. In both these significations it is used almost solely in the more elevated poetic style.


Note. The נ quiesces and falls away in יָוִּנָה for יָוִּנָה, Job 32: 11. יָוִּנָה part. for יָוִּנָה, Prov. 17: 4. יָוִּנָה with prosth. נ, i. q. יָוִּנָה chains, fetters. Jer. 40: 1. 4. In verse 1, the נ is wanting in several MSS.

יָוִּנָה, fut. רְוִּנָה.

1. to gird, to gird up or about; spoken of a garment, with an accusative of the person, Job 30: 18. with an acc. of the part girded, Job 38: 3 רְוִּנָה p. רְוִּנָה they gird up thy loins, i. e. make thyself ready. 40: 7. Jer. 1: 17.

2. to gird on, to gird one's self, construed with an acc. of the thing, 1 Sam. 2: 4 רְוִּנָה p. רְוִּנָה they gird themselves with strength. 2 K. 1: 8 רְוִּנָה p. רְוִּנָה girded with a girdle.

Niph. to be girded about. Ps. 65: 7.

Pi. to gird, construed with a double accusative of the person and thing. Ps. 18: 33, 40 רְוִּנָה p. רְוִּנָה thou hast girded me with strength. Comp. 30: 12. Is. 50: 11 רְוִּנָה p. רְוִּנָה girded, i. e. armed, with fiery darts. Comp. other verbs of clothing; e.g.


יָוִּנָה i.q. יָוִּנָה the arm (with prosth. נ, see letter נ, p. 2.) Jer. 32: 21. Job 31: 22.

יָוִּנָה m. verbal from יָוִּנָה to rise, sprout up.

1. a tree still standing in its original soil and not transplanted. Ps. 37: 35.

2. a native, one born in a place, not a foreigner, indigena. Lev. 16: 29. 18: 26.

יָוִּנָה a patronymic noun (from רָוֵּנָה.) an Ezrahite, descendant of
Ezra; applied to Ethan, 1 K. 5: 11. [4: 31.] Ps. 89: 1. and to Heman, Ps. 33: 1. Both of these persons were descendants of Zerah (דרח) the son of Judah, 1 Chr. 2: 6; whence דרח, is probably only another form of the name דרח, which became the usual one in the patronymic.

I. דרח m. prim. irreg. const. and before grave suff. דרח, with light suff. דרח, דרخاص, דרחנות; Plur. דרחה, (for דר壕) const. and before grave suff. דרח, with light suff. דרח, דרخاص, דרחנות. 1. brother; freq. When it is not important to fix the exact degree of kindred, it denotes also a half brother, Gen. 42: 15, 43: 3, but the more accurate expression for the latter is ובו ובו ובו;—Sometimes with emphasis an own brother, Gen. 44: 20.

2. cousin, kinsman of any degree. Gen. 14: 16 Lot, his brother, i.e. his nephew. 13: 8: 29: 12, 15.

3. one belonging to the same tribe, contribulis. 2 Sam. 19: 13. The Levites are so called in respect to each other, Num. 8: 26: 16: 10. Neh. 3: 1.


5. confederated, bound together by a league; e.g. Tyrians and Hebrews, Am. 1: 9.


7. neighbour, fellowman, i. q. בבו. Lev. 19: 17. Hence following after דרח, one, another; alter, alter. Gen. 13: 11 דרח ובו דרח והו הת the one from the other, from one another. 26: 31. Ex. 16: 15. This mode of expression is applied also to inanimate objects of the masc. gender, Ex. 25: 20 and the faces of the cherubim were דרח דרח דרח towards one another. 37: 9. It is applied metaphorically to persons and things which have resemblance. Job 30: 29 I am a brother of the jackal, i.e. I moan like him. Prov. 18: 9. Ezek. 13: 10.

II. איח interj. of lament. Ah! alas! contrusted with the dative, Ezek. 6: 11. 21: 20. [15.]

III. איח f. (comp. Arab. ardeo) a firepan, such as is employed in the east for warming chambers. This pan, called in Pers. and Turk. tenor, or tendur, is placed in a small cavity in the midst of a winter apartment; when the fire is burnt down, a cover, like a dish, is placed upon it, and round the whole a carpet is spread to retain the heat. Jer. 36: 22, 23.

נה Chald. brother, as in Heb. Plur. with suff. דרח, Ezra 7: 18.

נה m. (father's brother) proper name of a king of Israel about the year 900 before Christ, characterized as a weak prince and an idolater. 1 K. 16: 28. 22: 40. He was followed on the throne by his two sons Ahaziah and Jehoram in succession, but his family was afterwards utterly rooted out by Jechu.

נה plur. found only Is. 13: 21. a species of howling animals, perhaps owls, or uhus, comp. פא interj. of lament. According to others: howlings, lamentations. So the Sept.

נה not found in Kal, but instead of it דרח to unite.

Hithpā. Ezek. 21: 21 [16] דרחה unite thyself, i.e. rage with united strength, (addressed to the triple sword.)

נה m. const. דרח; and דרח (for דרח) f. in pause דרח.

1. one; freq.

2. first. Only in numbering the days of the month, (the use of the
cardinals for the ordinals is generally limited to notices of time; e.g. Ezra 10:16, 17 the first day of the month, i.e. on the first day of the month, Gen. 8:5, 13. In other passages, e.g. Gen. 1:5. 2. 11, the usual signification is retained, as in Lat. unus, alter, tertius, e.g. Suet. Oct. 101.

3. any one, some one.

one of the people. Hence no one. Hence

4. it is used in later Hebrew for the indefinite article a, an. 1 K. 20:13 a prophet, προφητὴς τῆς. Dan. 8:3 a ram. 1 K. 19:4.

5. When doubled, one, the other. Ex. 17:12. 13:3. 4. sometimes repeated thrice, 1 Sam. 10:3. Also when repeated, used distributively, one apiece, one by one, one each. Num. 13:2. the more limited sense of the same, only one man from each tribe. 34:18.


7. רֵעַ (םֶעַ) being omitted) once. 2 K. 6:10. Ps. 62:12. רֵעַ idem, also i.q. רֵעַ idem, together, Jer. 10:8. also at once, suddenly, Prov. 28:18.

Plur. רֵעֲנַי 1. the same. Gen. 11:1.

2. joined in one. Ezek. 37:17 the two sticks רֵעֲנַי יִשְׂרָאֵל shall become one.

3. some, several; hence a few, Gen. 27:44. 29:20.


f. dec. X. information, argument, defence. Job 13:17. It is a verbal from the Hiph. of יִשְׂרָאֵל to inform, of which in Heb. only the Piel, but in Chald. the Hiph. or Aphel occurs.


1 K. 7:25. In the singular it is used adverbially and signifies (1.) behind. Ezek. 2:10. 1 Chr 19:10. Antith. רֵעַ before. (2.) back, backwards. Gen. 49:17. Hence רֵעַ, רֵעַ, to decline, fall away, particularly from the service of God. So רֵעַ, Jer. 7:24. Hence 2. the west side, antith. רֵעַ, Is. 9:11. Also adverbially, westward, Job 23:8.

Note. The Shemite in speaking of the quarters of the heavens, supposes his face turned toward the east; so that the east is before him, the west behind, the south on the right hand, etc. Comp. רֵעַ רֵעַ, רֵעַ.


l. (from יִשְׂרָאֵל from masc. יִשְׂרָאֵל Chald. and Arab. for רֵעָל) irreg. const. and before suff. רֵעָל (once Num. 6:7); Plur. with suffixes, רֵעָלשׁ, רֵעָלָה, etc. (as from a sing. רֵעָל) ; also רֵעָלי, רֵעָלי, etc. (as from a sing. רֵעָל fem. of רֵעָל.)

1. sister; freq.

2. one more distantly related, a
kinswoman. Job 42:11. In Gen. 24:60, the mother and brother of Rebekah say to her, "thou art our sister."

3. It is applied figuratively to kindred states, Ezek. 16:46. 23:31. and kingdoms, Jer. 3:7, 8.

4. It is used as a word of endearment to an object beloved. Cant. 4:9 ff.

5. female companion, i. q. נבירה; freq. Hence

6. with נַחֲלָה preceding, one, another; altera, altera. Applied also to inanimate objects of the fem. gender, Ex. 26:3 five curtains shall be joined נַחֲלָה לָאָבִיָּה נַחֲלָה לִבְרֵי to another. verses 5, 6, 17. Ezek. 1:9. 3:13.

7. It is used figuratively in such phrases as Prov. 7:4 say to wisdom, thou art my sister. Job 17:14. Comp. the other names of kindred, especially ב קר no. 7. נַחֲלָה no. 8.

נַחֲלָה, fut. נַחֲלָה (rarely וַנִּחֲלָה) 1 K. 6:10. Ecc. 7:18.)

1. to seize, lay hold of; construed with an accusative, Judg. 12:6. with נָחֲלָה, Ex. 4:15:14 הַנִּחֲלָה terroir seizes the inhabitants of Philistia. v. 15. Ps. 48:7. Also inverted, Job 18:20 יִנָּחֲלָה the forefathers lay hold of fear, i. e. fear lies hold of them. 21:6. So the Arabians say: cepit metum alicius rei.

2. to take, catch, in hunting, fishing. Cant. 2:15. Ecc. 9:12.

3. to hold; construed with an acc. 1 Chr. 13:9. 2 Chr. 25:5. with נָחֲלָה, Gen. 25:26. נָחֲלָה to pursue one's course, Job 17:9.—Part. pass. with act. signification, Cant. 3:8 נָחֲלָה holding the sword.

4. to bind, join, fasten. (The ideas, to take, to hold on, to adhere, are combined in many verbs; compare נָחֲלָה and נְתָנָה in Hithpael. and in Greek, ἐκμοιγώνος to adhere to any thing, ἐκμοιγώνος connected. (Ezek. 41:6 נָחֲלָה רְפֵּאַת הַפְּלִיטָה נָחֲלָה רְפֵּאַת הַפְּלִיטָה but so that they were not fastened in the wall of the temple. 1 K. 6:6. Hence

5. to close, fasten, bar, as in Syriac. Neh. 7:3.

6. i. q. Lat. contigno, to bind beams together, to cover a house. 1 K. 6:10 he covered the house with cedar-wood. Comp. סְנָר Hab. 2:19.

7. to take out, (from a great number,) particularly passively to be drawn out by lot. (The same signification has the synon. נָחֲלָה in Niph. and also נָחֲלָה in Ethiop.) Num. 31:30 of the children of Israel's half נִדָּה הַנִּדָּה נִדָּה הַנִּדָּה נִדָּה נִדָּה הַנִּדָּה נִדָּה נִדָּה take one out of fifty. verse 46. 1 Chr. 24:6 נִדָּה נִדָּה נִדָּה נִדָּה נִדָּה נִדָּה נִדָּה family was drawn from Eleazar.

Niph. 1. pass. of Kal no. 2. Ecc. 9:12.


Pi. i. q. Kal no. 5. to close. Job 26:9 he closes, i. e. covers, the face of his throne.

Hoph. pass.of Kal no. 4. to be fastened. 2 Chr. 9:18.

נִדָּה m. proper name of a king of Judah, contemporary with Isaiah, Hosea, and Micah, a weak prince and an idolater. 2 K. 16:1 ff. 2 Chr. 28:16 ff. Is. 7:1 ff. 38:8. Sept. ἄγνως.


נָהֲלָה and נָהֲלָה (Jehovah has seized) prop. name. 1. son of Ahab, king of Israel. 1 K. 22:40. 2 K. 1:2. 2 Chr. 20:35. Sept. Ὠγιαῖος.

2. son of Jehoram, king of Judah. 2 K. 8:24. 9:16. 2 Chr. 22:1. He is called in 2 Chr. 22:6, נָהֲלָה נָהֲלָה an evident corruption; for 12 MSS. Sept. Syr. Vulg. and Arab. retain the usual name. The same person is also called נָהֲלָה i. q. נָהֲלָה.
by metathesis, 2 Chr. 21:17. Here too the Sept. Syr. Chald. Arab. and cod. Kennicott 332 are in favour of הָיָּדְתָּא, but the common Heb. text may be retained, as the two names are synonymous.

Chald. with prosth. 8, i. q. Heb. יְדָתְא riddle. Dan. 5:12.

m. (brother of the king) prop. name. 1. a priest at Nob and friend of David, 1 Sam. 21:2. 22:9. Ps. 52:2. and afterwards a chief priest under him, 2 Sam. 8:17. He is probably the same person with לָמָּד, as each of them is called a son of Ahitub. Comp. 1 Sam. 14:3, with 22:9. 2. a Hittite, companion of David. 1 Sam. 26:6.

Ps. 119:5. and לָמָּד 2 K. 5:3. adv. of wishing. O that! would God! Probably derived from לָמָּד no. II.

Ex. 28:18. 39:12. name of a precious stone, which the Sept. Vulg. have translated דְּבַעְבֵּא, amethystus. In its form, it is a verbal from the Hiph. of לָמָּד to dream; hence the story of the Rabbins that this gem has the property of causing dreams.

Ezra 6:2. Ecbatana, capital of Media, and summer residence of the Persian monarchs, probably near the modern Hamadan.

לָמָּד to stay, tarry. Hence 1 pers. fut. לָמָּד. Gen. 32:5.

Fr. רְמִי נָדְתָּא, fut. רְמִי נָדְתָּא to tarry, delay, as in Kal. Judg. 5:28. Ps. 40:18. construed with לָמָּד before the infin. Deut. 23:22. with an acc. Ex. 22:28 the abundance of thy grain thou shalt not delay, i. e. hold back. 2. to abide long, tarry late. Prov. 23:30 לוֹלָמָּד וּלְשָׁנָה who tarry late at the wine. Is. 5:11. Comp. Ps. 127:2.


לָמָּד, fem. לָמָּד (with Dagesh forte implied;) Plur. לָמָּד לָמָּד, לָמָּד other. לָמָּד in another or strange God, i.e. an idol. Is. 42:8. Deut. 6:14. 7:4. 8:19.—Ps. 16:4 לָמָּד they hasten to another, i. e. they decline from Jehovah to idols.

1. originally a subst. the hinder part. Plur. 2 Sam. 2:23 לָמָּד לָמָּד with the hinder end of the spear.


3. prep. Plur. לָמָּד, with suff. לָמָּד, לָמָּד, etc. (1.) after, behind. Thus לָמָּד to go after, to follow. Hence, in a geographical sense, to the west of, (comp. לָמָּד no. 2.) Ex. 3:1 west of the desert. (2.) after, since, construed with an infin. Gen. 5:4. with לָמָּד and a finite verb, Josh. 9:16. Judg. 11:36. (3.) לָמָּד (literally after it was so) upon that, afterwards. 2 Sam. 2:1. Hence לָמָּד being so, (liter. after it was so that,) after, as in Lat. posteaquam for postquam, Gen. 6:4. Also לָמָּד being omitted, 2 Sam. 21:10. comp. לָמָּד and לָמָּד under art. לָמָּד.

1. hinder. Gen. 33:2. Hence western, (see הָרָאָה no.2)—הָרָאָה the western sea, i.e. the Mediterranean, in opposition to the eastern or Dead sea, Deut. 11:24. 34:2. Joel 2:20.

2. following, future. Ps. 48:14. 78:4. 8 הָרָאָה the future generation.—הָרָאָה the following day, or time to come, Prov. 31:25. Is. 30. 8.—Plur. הָרָאָה posterity, Job 18. 20. Ecc. 4:16.

3. last. Is. 44:6 I am the first, and I am the last. 2 Sam. 19:12, 13. The fem. stands adverbially for a second time, Dan. 11:29. with prefix נ and ו, afterwards, Deut. 13:10. Ecc. 1:11.


חרֶשֶׁנָה adv. Chald. Dan. 4:5 [8]

חרֶשֶׁנָה f. denom. from הָרָאָה, dec.l.b.

1. last, hindermost, or remotest part. Ps. 139:9.

2. more frequently of time, end, latter end. Deut. 11:12. Job 8:7. 42:12. Prov. 5:11. (Antith. הָרָאָה) Prov. 5:4 הָרָאָה her end, i.e. the end which the adulteress leads to, is bitter; comp. 23:21. Especially a happy end or conclusion, 23:18. 24:14.


חרֶשֶׁנָה Chald. end, as in Heb. Dan. 2:28.

חרֶשֶׁנָה adv. from הָרָאָה backwards. Gen. 9:23. 1 Sam. 4:13.

חרֶשֶׁנָה masc. plur. Est. 3:12.

חרֶשֶׁנָה subst. from obS. הָרָאָה a going slowly or slowly. Hence חָרֵשֶׁנָה, חָרֵשֶׁנָה, for the most part used adverbially, (1.) slowly, softly, applied to walking, 1 K. 21:27. to the running of water, Is. 8:6. Gen. 33:14 עָרִשְׁנָה in my slow pace, i.e. gradually as I am accustomed to go. (2.) mildly, gent-
ly. 2 Sam. 18: 5 deal gently for my sake with the lad. Job 15: 11 and our language so full of mildness to you.

The masc. plur. conjurers, magicians. Once Is. 19: 3. The root נָשַׁי signifies in Arab. to make a gentle noise, to mutter, and in this derivative has reference to the muttering over of magical spells. Comp. נָשַׁי.

יֶנָּה n. m. name of a prickly shrub, the southern buckthorn, Christ's thorn, rhamnus, (rhamnus paliurus, Linn.) Judg. 9: 14, 15. Psalm 58: 10. In the Arab.可愛い, but more frequently 南意志).

יאֶנָת n. (Syr. for יֶנָּה) dec. Ill. g. found only Prov. 7: 16 צְרִי עַל מִשְׁמָנָה Egyptian tapestry. In Chald. יֶנָּה signifies a cord, rope, instiga, somewhat kindred to the sense given above. Sept. παιδίστα does to αἰτία Αὐγοῦτος. Others think it an Egyptian word: αἴθοιναία, (stamen linii;) whence also the Greek οὐδόνιον, οὔδόνιον, linen, is said to be derived.

יאַה to shut, close, stop, e. g. the mouth, ears. Prov. 17: 23. 21: 13. יַעַל מִלָּה וְנָרָה closed windows, i.e. prob. lattices inserted into the wall in such a manner, as not to be raised or opened, Ezek. 40: 16. 41: 16, 26. The same is somewhat differently expressed 1 K. 6: 4.

Hiph. idem. Ps. 58: 5.

יאַלְנָה, fut. יַעַלְנָה. to shut, close. Once Ps. 69: 16. In Arabic this verb has the kindred signif. to surround, to enclose.

יאַלְנָה verbal adj. from יַעַל. bound, impeded, followed by יַעַל, bound in his right hand, i.e. only left-handed. Judg. 3: 15. 20: 16. The verb in Arabic, Conj. v. signif. to be bound, hindered.

יאַלְנָה 1. adv. of interr. prim. where? with suff. יַעַל why are they? יַעַל is synonymous with יַשְּם. 2. Connected with other adverbs or with pronouns, it simply gives them an interrogative signification, just as יַשְּם gives them the force of relatives. Comp. in English, wherein for in which. Hence (1.) יַשְּם who? what? Job 36: 19, 24. 2 K. 3: 8. also where? (from יַשְּם here.) Est. 7: 5. 1 Sam. 9: 18. 1 K. 22: 24. In the indirect inquiry, Ecc. 11: 6. Also as one word יַשְּם, see below. (2.) יַשְּם whence? from what? Gen. 16: 8. Job 2: 2. Jon. 1: 8 יַשְּם אֶלַי from what people? 2 Sam. 15: 2 יַשְּם אֶלַי from what city? (3.) יַשְּם, on what account? (from יַשְּם on this account.) Jer. 5: 7. Several other adverbs are joined with יַשְּם; but always in one word. See יַשְּם, יַשְּם, יַשְּם, יַשְּם.

יאֶנָּה (once יַשְּם Ezek. 26: 18.) m. (fem. perhaps Is. 23: 2, unless we consider it as an instance of the construction ad sensum, as is the case with יַשְּם in the preceding verse,) by contr. for יַשְּם verbal from יַשְּם = Arab. יָכִי to take for an habitation, to inhabit, (comp. יַשְּם for יַשְּם, יַשְּם, יַשְּם.)

1. habitable, dry land, in opposition to water. Is. 42: 13 יָכִיס יָכִיס I will make the rivers dry land; comp. 43: 19, 20. 47: 2. 50: 2.

2. coast, shore, sea-coast; of Ashdod, Is. 20: 6. of Tyre, 23: 2, 6. of Chittim and Elishah, Ezek. 27: 6, 7.

3. island. Jer. 47: 4 יָכִיס יָכִיס isle of Caphtor, i.e. prob. Cyprus. יָכִיס יָכִיס the islands of the sea, Est. 10: 1. Anti. יָכִיס יָכִיס main land; comp. Ps. 97: 1. Particularly did the Hebrews employ יָכִיס, also יָכִיס יָכִיס (Gen. 10: 5.) and יָכִיס יָכִיס to denote the islands and remote coasts of the west, of which they had acquired an obscure knowledge through the navigation.

Often perhaps in a more general sense, remote coasts, distant lands, lands beyond sea; the Hebrews having in mind the vast extent of country to the west. Is. 40: 15. 41: 5. 42: 15. 49: 1, etc.

II. פָּרָה (for פָּרָה verbal from פָּרַה= פָּרָה i. q. עֹבֵד to howl.) 1. subst. howling. Hence as a concrete, the howler, or a jackal, so called from his doleful howling, especially at night. Found only in the plur. פָּרָה Is. 13: 22. 34: 14. Jer. 50: 39. In Arab. he is called פָּרָה son of howling i. e. the howler. 2. adv. or interj. alas! Ecc. 4: 10. 10: 16.

III. פָּרָה adv. not found only Job. 22: 30, and in the proper name פָּרָה פָּרָה (inglorious) 1 Sam. 4: 21. In Ethiop. and Rabbin. idem.

II. פָּרָה to hate, be an enemy to. found only Ex. 23: 22. Part. פָּרָה enemy, adversary, Gen. 22: 17. 49: 8, sometimes as a participle governing the case of its verb, 1 Sam. 18: 29 בְּפָּרָה an enemy of David. Fem. פָּרָה female adversary, Mic. 7: 8. 10.

II. פָּרָה f. verbal from פָּרָה, dec. X. enmity, hostility. Gen. 3: 15. Num. 35: 21. Contracted from פָּרָה, as פָּרָה from פָּרָה.


II. פָּרָה i. q. פָּרָה where? (with פָּרָה para


II. פָּרָה m. Job, the hero of the book which bears his name, occurring also Ezek. 14: 14. 20. The name is most probably fictitious, having reference to the description which is given of his life and fortune, and signifying persecuted, (namely, by adverse fortune,) from פָּרָה Comp. פָּרָה born from פָּרָה to bear. Another explanation, viz. serio resipiscens is given by the Koran, (Sur. 38: 40. 44.) The eastern people, at the present day, consider him as a real person and a descendant of Esau; but their opinion is not conclusive evidence.

II. פָּרָה f. proper name of the wife of Ahab, king of Israel, notorious for her cruelty, her persecution of the prophets, and her introduction of the worship of the Phenician Baal. 1 K. 16: 31. 18: 4, 13. 21: 5 ff. 2 K. 9: 7 ff. Hence the name Isabella. Several plausible derivations of this word have been proposed, but none of them is certain.

II. פָּרָה where? Job 38: 19. 24. Compound of the interrogative particle פָּרָה (see פָּרָה no. 2.) and פָּרָה here.


II. פָּרָה compounded of פָּרָה no. 2. and פָּרָה i. q. פָּרָה here, thus. 1. where?


II. פָּרָה 2 K. 6: 13 Keth. or פָּרָה Keri. idem.

II. פָּרָה how? Cant. 5: 3. Est. 8: 16. from פָּרָה and פָּרָה or פָּרָה thus.

II. פָּרָה m. dec. VI. f.
2. a technical expression in architecture, the exact meaning of which has not yet been discovered. 1 K. 6:31. Ezek. 40:9 ff. 41:3 ff. Comp. in Chald. יִשְׁבָּה for אֲרֵבָּה in Chald. Known for rừng to the portico in Ezek. xl. It corresponds to the Heb. יִשְׁבָּה turpentinetree, but has this wider signification.

^אַ הָּ(for יִשְׁבָּה) f. verbal from גָּה, dec. X.

1. terrour. Deut. 32:25. The genitive following is often to be understood passively, Prov. 20:2 רַעַע יִשְׁבָּה רֵעַע the terrour which a king causes. Job 33:7 יִשְׁבָּה יִשְׁבָּה fear of me. With יִשְׁבָּה parag. יִשְׁבָּה Ex. 15:16. Plur. יִשְׁבָּה—Ps. 55:5, and יִשְׁבָּה—Ps. 88:16.


^אֶּ (for יִשְׁבָּה) f. verbal from יִשְׁבָּה, dec. X.


^אַ הָּ(for יִשְׁבָּה) f. verbal from יִשְׁבָּה, dec. X.


^אַ הָּ(for יִשְׁבָּה) f. verbal from יִשְׁבָּה, dec. X.


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^אַ הָּ(for יִשְׁבָּה) f. verbal from יִשְׁבָּה, dec. X.


^אַ הָּ(for יִשְׁבָּה) f. verbal from יִשְׁבָּה, dec. X.

Literally objects of fear or terror; comp. e.g. נָחָשׁ.

ניִּוּנִי and נָוָם masc. Emims, an ancient people, the original inhabitants of Moab. Gen. 14:5. Deut. 2:11. As an appell. the terrible ones, the strong ones. Chald. fortes.

I. נִיָּנָי, const. נִיָּה, properly a subst. nothingness, defect, non-existence, (comp. נִיָּה) but more frequently used as an adv. of negation.

1. not, but constantly including the subst. verb to be in its various persons and tenses; of course i. q. שָׁאֵל. Gen. 37:29 רֹאֵשׁ נַעֲלֵי נִיָּה יָמִין Joseph was not in the pit. Num. 14:42. It deserves particular remark (1.) that if a personal pronoun is the subject of the proposition, it is suffixed to this word; whence the following forms arise נִיָּה I am or was not, נִיָּהן, נִיָּהוּ, נִיָּהוֹ, נִיָּהַ, נִיָּהַ, נִיָּהַ. These suffixes here express the subject or nominative.

(2.) Since נִיָּה includes the subst. verb, it is very often joined with the participle. Ex. 5:16 נִיָּה יָדִיעַי straw is not given. Josh. 6:1 נִיָּה נָחַל נֶפֶשׁ there was not any one going out and coming in, i.e. no one went out or came in. Lev. 26:6. No one is often expressed in this manner; see Gen. 41:8, 15, 24, 39. Deut. 22:27. (3.) נִיָּה מִיתִי non est is the usual expression for I have not. Constrained with נִיָּה and an infin. it often signifies it is not permitted; e.g. Est. 4:2 נִיָּה יִצְבַּא it is not permitted to enter. Ruth 4:4. Ecc. 3:14. (4.) נִיָּה נָמָשׁ no man. נִיָּה אֵילָה, נִיָּה אֶחָה nothing, יִצְבַּא nothing at all. Num. 11:6. Ecc. 19.

2. If there is no other predicate of the proposition, נִיָּה includes the predicate itself, and signifies not to be, not to exist, not to be extant. 1 Sam. 9:4 and they passed through the land of Shalim נִיָּה, and they were not there. 10:14. 1 K. 18:10.

Frequently with suff. which express the subject; e.g. נִיָּה he was no more for he lived no longer, Gen. 5:24. 42:13, 32, 36.

3. nothing, often, as above, including the verb. 1 K. 3:9. Ps. 19:7. נִיָּה to nothing, Is. 40:23.

4. without, for the more full נִיָּה, Ex. 21:11. Joel 1:6 נִיָּה without number.

5. Combined with prepositions are (1.) נִיָּה literally in the non-existence of, hence before that, without. Prov. 8:24 וָּהֲנָה יָמִין before the floods were. Ezek. 38:11 נִיָּה without walls. Prov. 11:14. 15:22. 26:20. (2.) נִיָּה liter. about nothing, hence nothing was wanting, almost. Ps. 73:2. Parall. נִיָּה, about a little, little was wanting, almost. (3.) נִיָּה to him who . . . not for נִיָּה, Is. 40:29. Neh. 8:10. 2 Chr. 1:10. so that . . . not. Ezra 9:14. 2 Chr. 20:25. (4.) נִיָּה because . . . not, Is. 50:2. so that . . . not, Is. 5:9. barely not, Jer. 10:6, 7. 30:7. (Concerning the double negation, see נִיָּה.

Note. If we consider נִיָּה as a subst. in the absolute state, and נִיָּה as a subst. in the const. state, the reason will be seen why the former stands only at the close of a proposition, but the latter only in connexion with something following; e.g. Num. 20:5 נִיָּה וָּרָא water was not there, which inverted would become נִיָּה וָּרָא, as in Ex. 17:1.

II. נִיָּה adv. of interr. where? i.q. נִיָּה, with paragogic נִיָּה, (comp. נִיָּה, נִיָּה) found only with prefix ניִיָּה whence? Gen. 29:4, etc.

נִיָּה found only 1 Sam. 21:9. i.q. נִיָּה not, but here used interrogatively for נִיָּה is there not?

נִיָּה more rarely נִיָּה, dec.X.f. a corn measure, containing 3 seahs or 10 omers. Ex. 16:36. Its definite capacity is not known. Josephus (Antiq. x.v.12.) compares it with the

31
Attic medimnus, which is about a Berlin bushel. That it was a considerable measure appears from Zech. 5:6 ff.—two kinds of measure, Prov. 20: 10.

 compounded of ন and ত (Ps. 141:4. Prov. 8:4.) but instead of it is commonly used দ (from an obs. sing. গণ = মান.

1. man, i. q. Lat. vir. Sometimes used collectively and construed for the most part with the plural; e. g. Judg. 3:22 "... then spake the Israelites. Often in apposition before other substantives, as তুমি is an eunuch, Jer. 38:7. Used as an appropriate designation of sex, even in animals, Gen. 7:2. hence a husband, Gen. 3:16. Hos. 2:18. [16.]

2. joined with many substantives, especially those which designate quality, it denotes a possessor of that quality, or some connexion with the thing expressed by the noun; as তুমি a wicked wretch, প্রাণিয়া a contentious man, পুরুষ a warrior.

3. followed by অর, the one; অর the other. See অর and অর. So অর repeated, Is. 3:5.

4. any one, some one. Ex. 16:29. Cant. 8:7. See Gr. § 206.

5. every one. Ex. 16:29. Gen. 40:5. In this signification the signs of cases are often omitted, Num. 26:54 ন to every one shall be given. Instead of this stands also ন, Ex. 36:4. শ শ, Est. 1:8. See Gr. § 204. The repetition of শ also expresses distribution, Num. 1:4. See Gr. § 179.

6. used impersonally like the French on or Germ. man, 1 Sam. 9:9 formerly in Israel পুরুষ the man said thus, i. e. it was thus said. See Gr. § 219.

7. in oppos. to তুমি, see Gr. no. 1. (2.)

m. (according to others, comp. Ps. 17:8.) dimin. from তুমি, dec. I b.

1. homulus, mannikin, little man; joined with তুমি, Deut. 32:10. Prov. 7:2 the little man in the eye, i. e. the apple of the eye, so called from the little image of himself, which the beholder sees therein. This beautiful figure is found in many languages of the ancient world.

Arab. (man of the eye.) Greek ό & δικαίων; Lat. pupa, pupilla, pupula; (little damsel, puppet.) The more full expression is পুষ্টি the little man, daughter of the eye, Ps. 17:8. see מִן.

2. figuratively middle (So in Arabic,

abic, עֵבָדִית apple of the eye, stands for middle, head, summit.) Thus Prov. 7:9 middle of the night. 20: 20 midst of darkness. In the last passage the Keri reads time, a gloss which gives a very unsatisfactory explanation.

m. found only Ezek. 40:15 Keri. entrance, verbal from পুা i. q. পা to come, to enter. In the Kethib পা, Yod is transposed.

Chald.i.q.Heb.শ, from which it is formed by changing শ into শ, prefixing prosthetic শ, and annexing the termination শ, (comp. শ, শ.

1. It has the force of the subst. verb to be, in all its persons, particularly the third. Dan. 5:11 শ there is a man in thy kingdom. 3:12, 25. With the participle it forms a periphrasis for the finite verb, Dan. 3:17. If the subject of the proposition is a pronoun,
it is suffixed to יִתְנָא in the following manner; יִתְנָא thou art, יִתְנָא he is, יִתְנָא we are, יִתְנָא ye are, Dan. 2: 26. 3: 14, 15, 18. The suffix pronoun of the third person is often pleonastic, Dan. 2: 11.

2. there exists, is found, is extant. Dan. 2: 10, 11. 3: 29. 4: 32. [85.]

3. with יִא I have, mīhi est. Ezra 4: 16.

רְנֵנָא m. (for יִתְנָא God is with me, or for יִתְנָא there is a God,) prop. name, found only Prov. 30: 1. Ithiel and Ucal were probably Agur's scholars or children, to whom he directed his instructions.

רְנֵנָא m. (island of the palm-tree) proper name of a son of Aaron. Ex. 6: 23. 28: 1.

רְנֵנָא adj. and subst. dec. I. prob. verbal from obs. רְנַע = Arab. רְנַע perennis et indexiens fuit aqua.

1. constant, lasting, never failing; perennis, applied especially to water. Deut. 21: 4. Am. 5: 2 רְנֵנָא a never failing brook. Also without רְנֵנָא idem, 1 K. 8: 2 רְנֵנָא the month of flowing brooks, (otherwise called תִּסְרִי,) which corresponds to part of Sept. and part of October. In a neuter or abstract sense, it is used substantively and placed after another noun as a genitive, Ps. 74: 15 רְנֵנָא תִּשְׁרִי the never failing streams. Hence the stream, channel itself, Ex. 14: 27.

2. firm, strong, mighty. (This signification is kindred to the preceding.) Jer. 5: 15 רְנֵנָא רְנֵנָא a strong nation. Job 12: 19 יִתְנָא יִתְנָא the mighty. Vulg. optimates. (33: 19?) As a subst. firmness, strength, Gen. 49: 24 רְנֵנָא יִתְנָא his bow abides strong.

3. prob. hard, inflexible; hence, (by a common association of ideas in the Semitic languages,) harsh, severe, pernicious. Prov. 18: 15 the way of transgressors is pernicious.

So Luther: bringt wehe. Job 33: 19 רְנֵנָא יִתְנָא the contest in his bones is severe.


5. proper name of an Ezrahite, (see רְנֵנָא,) celebrated for his wisdom, 1 K. 5: 11, [4: 31.] and supposed author of Ps. lxxxix.

conj. prim. 1. only. Gen. 7: 23. Ex. 10: 17 רְנֵנָא only this once. Deut. 16: 15 רְנֵנָא only joyful, i.e. entirely joyful.


רְנֵנָא verbal adj. from רְנַע, deceitful; hence particularly a deceitful brook, (opposite of רְנֵנָא,) which, drying up suddenly, disappoints the traveller who visits it Jer. 15: 18. Mic. 1: 14. We may suppose רְנֵנָא brook to be understood.

רְנֵנָא (deceived, deception,) prop. name.

2. a city in the tribe of Judah. Josh. 15:44. Mic. 1:14. Comp. מִשְׁרוֹן
m. adj. Comp. Syr. לָיְלָה
vir strenuus.
3. cruel, unmerciful. Lam. 4:3.
4. destructive, pernicious, applied to poison. Deut. 32:33.

טָמַּיָּן f. denom. from טָמַּיָּם, with adj. termination יָם. see Gr. § 130. 2. cruelty, fierceness, applied to anger. Prov. 27:4.

טָמַּיָּא f. verbal from טָמַּיָּא, food, what is eaten. 1 K. 19:3.

טַּלָּם m. proper name of a king of the Philistine city Gath. 1 Sam. 21:11. 27:2. 1 K. 2:39.

תָּלָּה, fut. טַּלָּה and טָּלָּה; see art. טָּלָּה
note 1.
1. to eat; applied to men and animals, and construed with an accusative. When construed with בָּא, it signifies to eat of, partake of, Ex. 12:43—45. 48. Judg. 13:16. Zech. 11:1. Applied figuratively to the sword, (comp. נֶאֶשֶׁר,) 2 Sam. 2:26. to fire, Num. 16:35. 26:10. to hunger, pestilence, and sicknesses, Job 13:13. Ezek. 7:15. The following phrases ought also to be noticed (1.) מַעַּלְּבֵּשׁ to eat bread, i. e. to take a meal, Gen. 43:16, 25, 32. Jer. 41:1. 52:33. Comp. Mat. 15:2. (2.) מַעַּלְּבֵּשׁ to eat the flesh of any one, i. e. to seek for one's life, spoken of blood-thirsty enemies, Ps. 27:2. comp. Job 19:22.

(3.) to eat one's own flesh, i. e. to waste away, Ecc. 4:5. (4.) Jer. 15:16 thy words came to me, and I did eat or devour them, i. e. I received them eagerly. Hence the figure of eating a book, Ezek. 3:1 ff.

2. to consume, destroy; e. g. a people, spoken of an enemy, Deut. 7:16 וָּטַּמַּיָּא וָּטַּמַּיָּא and thou shalt destroy all the nations. Jer. 10:25. 30:16. 50:7. 17. 51:34. Hos. 7:7 לָיְלָה לָיְלָה they have destroyed or killed their magistrates. Hence also טָּמַּיָּה to consume the poor or unfortunate, to prey upon their property, or, as we by a similar figure say, to drain their blood, Prov. 30:14. Hab. 3:14.

3. to enjoy; e. g. sexual pleasure, Prov. 30:20. Construed with בּ, Job 21:25 הָלָּה הָלָּה and does not enjoy good.

Niph. תָּמַּיָּה passive of Kal; also to be permitted to be eaten, Lev. 11:47. Pu. pass. of Kal. Neh. 2:3.

Hiph. תָּמַּיָּה, fut. טָּמַּיָּה, once 1 pers. sing. טָּמַּיָּה (Hos. 11:4.) infin. טָּמַּיָּה, once (Ezek. 21:33. [23.] ) Concerning תָּמַּיָּה, see Gr. § 60. 5.


Hoph. found only Ezek. 42:5 מַעַּלְּבֵּשׁ for מַעַּלְּבֵּשׁ they were made shorter, they came short, literally they were cut off. Comp. מַעַּלְּבֵּשׁ to cut off, to eat, and intransitively to come short, to fail.

Deriv. out of course מַעַּלְּבֵּשׁ, מַעַּלְּבֵּשׁ, מַעַּלְּבֵּשׁ.

תָּלָּה, fut. פַּלָּה. Chald. to eat, as in Heb. Concerning the phrase מַעַּלְּבֵּשׁ to accuse, calumniate, see פַּלָּה.

תָּלָּם m. verbal from תָּלָּה, dec. VI. m.
food, particularly grain, produce of the field, Gen. 41: 35. 42: 7, 10.

prop. name, see 

fem. of 

i.q. 


(Comp. Syr. 

solicitavit) to urge on to labour. Once Prov. 16: 26. Vulg. compulsit.

or 

with suff. 

prob. i.q. 

hand. Once Job 33: 7 my hand cannot lie heavy upon thee. Sept. 

hep mou. Comp. 13: 21. In the form 

the 

would be prothetic, as in Chald. 

garden. The form 

may be illustrated

by comparing 

. Others: my burden, the weight of my character; comparing Chald. 

ephippium, sella equi; and Arab. 

clitellas imposit.

m. dec. i. ploughman, farmer, husbandman. Is. 61: 5. Jer. 14: 4. 31: 24. The root 

signifies in Arabic, conj. V. foveam fodiit, and is cognate with 


from obs. 

strictly a subst. nothingness, but by usage only a particle of negation.

1. lest, that .... not, especially before a future, to express a prohibition, dehortation. Gen. 43: 23 

fear ye not. 15: 1. Ps. 40: 18 

delay not. Gen. 19: 7, 3. 2. i.q. 

not, but more rarely. Am. 5: 14. 3. nay, no. Ruth. 1: 13 

no, my daughters.

4. nothing. Job 24: 25. 5. interrogatively for 

Sam. 27: 10.


I. 

m. verbal (with participial form) from obs. 

and synonymous with 

dec. i. a.

1. strong, mighty. Ezek. 31: 11 the mighty one, i.e. the prince, of the nations. Plur. 

Job 41: 17. [25.] Ez. 32: 21 

the strongest of the heroes. The reading 

is also found in all these passages. (Is. 9: 5 

the mighty hero; see Gesenius' Jesaia, p. 25.?)

2. as an abstract noun, strength, power. Only in the phrase 

it is in the power of my hand, or in my power, Gen. 31: 29. Prov. 3: 27. Mic. 2: 1. and negatively 

it is not in thy power, thou canst not help thyself, Deut. 28: 32. Neh. 5: 5.

3. most frequently God. The name is general, and applied both to Jehovah and to the heathen gods. Is. 44: 10, 15. 45: 20. Frequently with epithets subjoined; as the high God, 

the mighty God, 

the living God, 

a strange god, 

the mighty God, Is. 10: 21. So Is. 9: 5, see Rosenmüller in loc.-Ps. 29: 7. 29: 1 sons of the gods, i.e. angels, subordinate gods, who are also called 

Job 1: 6.—Whatever was great, excellent, or sacred, the Hebrews were accustomed to call divine or from God. Thus cedar of God, Ps. 80: 11. mountains of God, Ps. 36: 7. Comp. in Homer, ὁ Ὀδυσσεὺς, Ἀχιλλεὺς.

Note. Together with the usual form 

(from 

the Hebrews had also another, after the analogy of verbs 

which is seen in the proper names, 

Concerning such double forms, see Gesen. Lehrgeb. p. 481.

II. 

pron. plur. i.q. 


these. Only in the pentateuch and 1 Chr. 20:8.

Chald. idem. Ezra 5:15 Keri.

III. עַל prep. prim. with Makkeph

IV. עָלַי prep. prim. with Makkeph

1. to, a sign of the dative case from which is formed by contraction the prefix י

2. towards, even to, up to; e.g. עָלְךָ towards the desert, Num. 24:1. רָעָה up to heaven.

3. at, on, near; e.g. רָעָה at a place. רָעָה at the table, 1 K. 13:20. רַעָה behave, I am upon you, to wit, for punishment, Ezek. 13:8. 21:8. 34:10. Jer. 50:31. 51:25. also in a good sense, Ezek. 36:9.


5. in, into; e.g. רָעָה into the ark, Gen. 8:9. רָעָה in his heart, 6:6.


7. through. Ezek. 44:7 through all your abominations.

8. for, on account of. 1 K. 14:5. (Gen. 37:35. ?)

9. In combination with other prepositions it implies direction to or towards a place; e.g. רָעָה simply behind me, רָעָה away behind me; רָעָה to between me; רָעָה without, on the outside of, with רָעָה to the outside of. The exceptions are rare; as 1 Sam. 21:5 רָעָה in my hand, where רָעָה is redundant. So Job 5:5 רָעָה out of; unless perhaps it signifies even out of.

Note. What verbs are construed with this preposition, is mentioned under the several articles. In these constructions, the preposition may require very diverse interpretations in our modern languages, although the real force of the original word continues the same.

m. hail. Ezek. 13:11, 13.

38:22. Comp. Arab. "נים con-
crevit, congelavit, and Heb. שָׁנָה prob. ice, crystal Job. 28:18. סְנָה is prob. the Arabic article, which appears to have been retained in several words derived from the Arabic; e.g. סְנָה. The same is the case with many words in Syriac. This is better than to derive סְנָה from סְנָה no I. 2. strength, power, rendering סְנָה power of hail, i.e. powerful hail.

I. רָעָה 1. to swear. 1 K. 8:31. Hos. 4:2.


Hiph. to cause to swear, to require an oath of any one. 1 K. 8:31. 2 Chr. 6:22. 1 Sam. 14:24 רָעָה fut, apoc. from רָעָה for רָעָה.

Deriv. out of course רָעָה.

II. רָעָה as in Syriac, to lament. Once Joel 1:8 רָעָה lament.

רָעָה f. verbal from רָעָה no I. dec. X.

1. oath.—רָעָה to enter into an oath, to swear, Neh. 10:29. Hence רָעָה to administer an oath, to take an oath of any one, Ezek. 17:13. Comp. Virg. Æn. iv. 339. hac in fadera veni. רָעָה the oath made to me, Gen. 24:41.


רָעָה Plur. רָעָה, f. verbal from obs. רָעָה, dec. X. turpentine-tree, pistacia terebinthus, Linn. a common tree in Palestine, which grows to a considerable height, and has evergreen leaves with clustering fruit. It attains to a very great age, and the earliest history, on that account, often employed single trees of this kind, under special names, to designate particular places. Gen. 35:4.

הָיְתָה pron. plur. com. gen. these, employed as the plural of יתי and יתא.

יִתְנָה Chald. idem. Jer. 10: 11.


יִתְנָה m. emph. יתניא. Chald. i. q. Heb. יתניא God. Plur. יתניא the gods, Dan. 2: 11. 5: 4, 11, 14, 23. יתניא son of the gods, 3: 25.

יִתְנָה Chald. i. q. יתניא (י and י being interchanged, see letter י) see, behold. Dan. 2: 31.

יִתְנָה (prob. compounded of יתי and יתא, comp. Syr. יתי) if, only in later Hebrew, Ecc. 6: 6. Est. 7: 4.

יִתְנָה m. prim. dec. 1. (Comp. Arab. יתי to fear, reverence; which is probably derived from the noun.) God, spoken by way of eminence of Jehovah, but also of other gods. Dan. 11: 37—39. In the singular, only in the later books and in poetry, Neh. 9: 17. 2 Chr. 32: 15. Deut. 32: 15, 17. very frequently in Job, chap. 3: 4. 4: 9. 5: 17, etc. The later Hebrew in this respect agrees with the Chaldaic and Syriac usage.—Job 12: 6 יתניא who bears the divinity in his hand, i. e. whose fist is his God. Comp. Hab. 1: 11.

Plur. יתניא. 1. gods, in the plural number. "Ex. 20: 3, 20. Deut. 4: 23. Hence godlike forms or appearances, 1 Sam. 28: 13 יתניא יתניא יתניא יתניא I see gods ascending from the earth, i. e. godlike or spirit-like forms. Also i. q. יתניא יתניא sons of God, or kings, Ps. 82: 1, 6. (It has been supposed to designate also magistrates and judges; e. g. Ex. 21: 6. 22: 7, 8. But Deut. 19: 17 shows that יתניא in these passages is God himself, whom the priests in their judicial capacity represented.)

2. as a pluralis excellentiæ God in the singular, (comp. יתניא יתניא יתניא יתא) Spoken of a false god, 2 K. 1: 2, 3. 1 K. 11: 33. Ex. 32: 4, 23. Judg. 16: 23. but preeminently of Jehovah. It is sometimes construed, (contrary to the general rule concerning the pluralis excellentiæ,) with plural adjectives; e. g. 1 Sam. 4: 8. 17: 26. but the verb is almost constantly in the singular, as in Gen. 1: 1. The exceptions are Gen. 20: 13. 31: 53. 2 Sam. 7: 23. Ps. 55: 12. The following phrases, formed with יתניא, are yet to be noticed,

3. יתניא יתניא son of God; (1.) applied to kings, Ps. 2: 7, 82: 6. comp. 2 Sam. 7: 14. also Ps. 89: 27, where David is called the first-born, i. e. the most beloved, son of Jehovah. The ancient nations generally supposed the kingly power to be derived from God; hence the frequent expression in Homer, δοξαδει ἀρχαίος; comp. ii. i. 279. ii. 196, 197. To this it may be added that almost divine reverence was paid to eastern monarchs, which led to their being called Gods (comp. Ps. 82: 6. 45: 7, 8.) (2.) In the plural יתניא יתניא, applied to subordinate gods, angels, Gen. 6: 2. (so Gesenius, but see below.) Job 1: 6. 2: 1. 38: 7. (3.) applied to servants or worshippers of God, Deut. 14: 1. Ps. 73: 15. Prov. 14: 26. Gen. 6: 2, (comp. 4: 26.)


5. great before God, i. e. great in the judgment of God, for very great. Jon. 3: 3 a city great before God, i. e. a very great city. Comp. Acts 7: 20. Gen. 10: 9.
m. the sixth month of the Hebrew ecclesiastical year, corresponding to part of August, and part of September. Neh. 6: 15. The etymology is obscure.


I. verbal from הָשַּׁנִּים, dec. I. b.
1. as an adj. tame, brought up to hand. Jer. 11: 19 הָשַּׁנִּים אֲנָחָה a lamb brought up to hand.
3. i. q. חָשְׁנֵי no. I. ox. Ps. 144: 14.
It is an epicene noun of the masc. gender, even when applied to female animals.

II. (denom. from חָשְׁנֵי no. II. 2. family) dec. I. b. head of a family or tribe. יִשְׁרָהָו, יִשְׁרָהָו, Zech. 9: 7. 12: 5. 6. Applied particularly to the heads of the Edomish tribes, Gen. 36: 15 ff. Ex. 15: 15. 1 Chr. 1: 51 ff.


found only in Niph. to be corrupted, in a moral sense. Ps. 14: 3. 53: 4. Job 15: 16. This verb in Arabic, conj. VIII. signifies to become sour, spoken of milk.

1. the fat tail of a certain species of eastern sheep, (ovis laticaudia, Linn.) which is said to weigh from 12 to 20 pounds. It is placed on a two-wheeled truckle cart, which the sheep draws after him. Lev. 3: 9. 7: 3. 8: 25. 9: 19. See Herod. ii. 113. Comp. Arab. עָרָבָא יאָרָבָא
cauda ovis adiposa, carnosos clunes habuit vir.

m. (Jehovah is my God) Elijah, a celebrated prophet, in the time of Ahab king of Judah. 1 K. xvii.—2 K. ii. Equally common is חָשָׁנִי Concerning his reappearance as the forerunner of the Messiah, see Mal. 3: 23, 24. Besides the prophet, there are in the scriptures several other persons of the same name.

Chal. pron. plur. masc. gen.
I. ןִּנְעָה an obsolete root, to be nothing, or of no worth. Deriv. ןִּנְעָהָ of no worth, and ןִּנְעַ not, nothing.

II. נִנְעָה to lament, see the following article.

interj. joined with נִנְעָה wo to me! Job 10:15. Mic. 7:1. The root נִנְעָה, (comp. Arab. גֶּנֶּנֶג,) is synonymous with the more frequent forms נִנְעָה to lament.

not found in Kal, but its significations appear to have been 1. to bind; see Piel.—Deriv. נִנְעָה 2. passively to be bound, silent, dumb; see Niphil.—Deriv. נִנְעָה, נִנְעָה, נִנְעָה. 3. to be solitary, forsaken, widow-ed, (a meaning which is often connected with the preceding; e.g. in the Arab. נִנְעָה to be dumb, unmarried.) Deriv. נִנְעָה, נִנְעָה, נִנְעָה.

Niph. to be, or become dumb, Ps. 31:19. 39:3, 10. Is. 53:7. to be silent, Ezek. 33:22.


m. prob. verbal from נִנְעָה no. 2.

dumbness. Ps. 58:2 נִנְעָה נִנְעָה is justice indeed silent? Ps. 56:1 נִנְעָה the dumb dove among strangers. This appears to be the name of a song or tune, after which Ps. lvi. was to be sung. Comp. נִנְעָה. Others: upon the oppression of distant princes, reading נִנְעָה with other points.

m. verbal adj. from נִנְעָה no. 2.

dec. VII. c. dumb. Ex. 4:11.

see נִנְעָה.

1 K. 10:11, 12. and by metath. נִנְעָה 2 Chr. 2:7. 9:10, 11. a costly wood, which Solomon obtained by the way of Ophir from the East Indies. Most probably, as many Rabbins explain it, red sandal-wood, which in India and Persia is wrought into various costly vessels. Others render it corals, and in Rabbinic the word has this significations, but this is to be regarded as a more extended use of the word, than that which it originally possessed. Comp. Celsii Hierob. P. i. p. 171 ff.

Gen. 10:26. a people or tribe in Yemen, sprung from Joktan. Arabian authors speak of a Modar, (מֵדָר) who was descended from Kachtan or Joktan. If this name be the same, then נִנְעָה may be regarded as the Arabic article, and the change of נ into נ an ancient error of the copyist.


m. verbal from נִנְעָה no. 3. deserted, forsaken, widowed. Jer. 51:5.

m. verbal from נִנְעָה no. 3.


fem. of נִנְעָה, dec. XI. a.


fem. plur. Is. 13:22. palaces, i. q. מִנְנָה, as some MSS. read (נ and נ being interchanged.) See נִנְעָה. Perhaps also Ezek. 19:7.

f. denom. from נִנְעָה, dec. III.


m. some one, a certain one. Always joined with ה q. v. It is probably a verbal from נִנְעָה no. 2. signifying literally not named, or passed over in silence.

see נִנְעָה these, those.

found only Gen. 14:1. proper name of an unknown country. Vulg. Fontus. A more plausible conjec-
tire is Assyria, although the name occurs in Genesis.

\[\text{m. (God helps) proper name of a son of Aaron and head of a Levitical family. Ex. 6:23 ff.}\]

\[\text{a village in the tribe of Reuben, one mile from Heshbon. Num. 32:3, 37. Is. 15:4. 16:9. Jer. 48:34.}\]

1. probably as in Arabic, to accustom one's self, to become familiar with any thing; also spoken of animals, to become tame. Deriv. \(\text{m.}\) no. I. \(\text{m.}\) no. I.

2. to learn. Prov. 22:25. Comp. \(\text{m.}\).

Pi. to teach. Construed with one accusative, Job 15:5. 35:11. with a double acc. of the person and thing, Job 33:33. — \(\text{m.}\) Aram. for \(\text{m.}\) part. Job 35:11.

Hiph. see \(\text{m.}\) no. II.

I. \(\text{m.}\) masc. epicene, dec. VI. b. ox, animal of the ox kind. Deut. 7:13. 29:4. Ps. 8:8. Comp. \(\text{m.}\) no. I.

3. — Perhaps prim. but more probably verbal from \(\text{m.}\) no. 1. denoting literally tame cattle.

II. \(\text{m.}\) m. prim. dec. VI. b.

1. thousand. Dual \(\text{m.}\) \(\text{m.}\) two thousand. Plur. \(\text{m.}\) \(\text{m.}\) thousands, \(\text{m.}\) \(\text{m.}\) 6000; but \(\text{m.}\) \(\text{m.}\) 100,000. \(\text{m.}\) \(\text{m.}\) \(\text{m.}\) thousands of rams, Mic. 6:7. \(\text{m.}\) \(\text{m.}\) \(\text{m.}\) a thousand times ten thousand, Gen. 24:60.

2. family, subdivision of a tribe, consisting originally of a thousand, but afterwards without any reference to that number, i. q. \(\text{m.}\).

Judg. 6:15. 1 Sam. 10:19. 23:23. Num. 1:16. 10:4. Jos. 22:21. 30. In the division of Palestine, there appears to have been assigned to each family \(\text{m.}\) a portion of the territory belonging to the tribe \(\text{m.}\); and each of these districts, like the whole tribe, had its capital village, or place of concourse for the family. Hence Micah says of Bethlehem, chap. 5:1 thou art too small to be ranked among the chief places in Judah. Comp. \(\text{m.}\) no. II.

Hiph. \(\text{m.}\) denom. from \(\text{m.}\) no. II. to produce thousands. Ps. 144:13. Chald. thousand. Dan. 5:1. 7:10.

Pi. \(\text{m.}\) to press, urge any one.

Once Judg. 16:16. (In Syr. \(\text{m.}\) idem.)

found only Prov. 30:31. perhaps i. q. Arab. \(\text{m.}\) the people, which is here retained with the article. (See \(\text{m.}\) ) the king whose people are with him. Sept. \(\text{m.}\) \(\text{m.}\) \(\text{m.}\) \(\text{m.}\) Pro. 12:28; namely the king, against whom no one rises up or resists, i.e. the victorious king.

\(\text{m.}\) a gentile noun, an Elkoskite. Spoken only of Nahum, chap. 1:1. The cities which may have given birth to this prophet are chiefly (1.) Alkush (Allos) in Assyria, not far from Mosul, where Nahum may have been born of Israelitish colonists; and (2.) Elesse, according to Jerom, a small village in Galilee.

f. prim. dec. VIII. b. Plur. \(\text{m.}\).


2. protectress, instructress. Judg. 5:7. Comp. \(\text{m.}\) nos. 4. 5.

3. mother city, chief city, metropolis. 2 Sam. 20:19. See \(\text{m.}\) no. 2.

4. with \(\text{m.}\), mother of the way for a cross road. Ezek. 21:26. [21.]

\(\text{m.}\) a primitive particle.

1. adv. of time, when; referring either to time past, like the Germ. da, als, Am. 7:2 when they had en-
omitted the interrogation, and correctly rendered the word, behold, yea, surely. Comp. רשי "and said:
11. whether...not. Est. 4: 14.

ילהמ f. prim. irreg. with suff. ימ, ימת; Plur. ימתנה (with epenthetic י, as in Chald. ימתא fathers,) const. and before suff. ימתנה handmaid, maidservant, female slave. ימתנה thy handmaid is frequently used for the pronoun I, in addressing a superior, 1 Sam. 1: 11, 16. 25: 24 ff. 2 Sam. 14: 15. (comp. ימתה) ימתה son of a handmaid, a slave, Exod. 23: 12. Ps. 116: 16.

ילל f. dec. X.
1. lower part of the arm from the elbow to the wrist, cubitus. Deut. 3: 11 ילות after the cubit of a man.
2. cubit, a measure. Dual ילות two cubits. With larger numbers it is often joined thus; ילות an hundred on the cubit, or a hundred cubits. Ex. 26: 8, 16. 36: 15. Jer. 51: 13 ילת הנתנ an hundred thou shall be a wife to the chief city. thine end is come, the measure of thine extortion (is full.) A kind of zeugma.
3. fem. of ימה, mother city, metropolis. 2 Sam. 8: 1 David took ימהנה הננה the bride of the chief city out of the hand of the Philistines, i. e. he brought it into subjection. The Arabs have very similar phrases; e. g. I do not deliver up my bride, i. e. I do not subject myself
4. Is. 6: 1 ימות probably
the mothers, i.e. the foundations, of the thresholds. The Arab. יִשְׁמָרָה mother and the Talmud. יִשְׁמָרָה are used in a similar manner. According to others: posts, the angle which they make with the threshold being like an elbow.

5. proper name of a hill on the way of the desert of Gibeon. Once 2 Sam. 2:24.


ןֵשָׁב לּֿוּחַ f. family, tribe, people. (In Arab. כֹּהֵן, Syr. כֹּהֵן idem.) In Hebrew found only in the plural יָשִׁבְתֵּן, Num. 25:15. and יָשִׁבְתֵּן, Ps. 117:1.

ןֵשָׁב לּֿוּחַ Plur. יִשְׁבָּצָא, Chald. people, as in Heb. Dan. 3:4, 29.

I. יִשְׁבָּצָא com. gen. verbal from יִשְׁבָּט no. 3. child, fosterchild, spoken of wisdom, Prov. 8:30. Others: artist, artificer, i.q. יִשְׁבָּט. But the want of a feminine termination is a greater difficulty in the way of the latter than of the former explanation: and the rest of the verse agrees best with the idea of child.

II. יִשְׁבָּצָא i.q. יִשְׁבָּצָא multitude of people, (א and ג being interchanged,) Jer. 52:15.

III. יִשְׁבָּצָא Amon, an Egyptian idol, worshipped with peculiar honour at Thebes, which hence received the name יִשְׁבָּצָא; see יִשָּׁבָא. Jer. 46:25. (but comp. Ezek. 30:15.)


ןֵשָׁב לּֿוּחַ fem. of יִשְׁבָּט, dec. X.

1. steadiness. Ex. 17:12 יִשְׁבָּט(ם) with steadiness, i.e. steady.


ןֵשָׁב לּֿוּחַ m. foliage of a tree. Is. 17:6 יִשְׁבָּב at top in the foliage. ver. 9. The root יִשְׁבָּב in Hithpa. signifies to boast one’s self, comp. Arab. יִשְׁבָּב a prince, emir; hence, as some suppose, in our derivative, height, summit, top. This derivation, however, is unsatisfactory. It is better to compare the Syr. and Arab. יִשְׁבָּב (א and ג being commuted, see א) grass, hay, (perhaps literally what is woolly, see יִשְׁבָּב;) which is at least a kindred mean- cation.

ןֵשָׁב לּֿוּחַ to wither, languish. In Kal, only in the participle, Ezek. 16:30 יִשְׁבָּב how did thine heart languish through lust!

Pul. יִשְׁבָּב 1. to wither, be withered, to languish; spoken of plants, Is. 24:7. Joel 1:12, of fields, Is. 16:8. Nah. 1:4. of a sick person, Ps. 6:3, where יִשְׁבָּב is a participle for יִשָּׁבָא.


ןֵשָׁב לּֿוּחַ m. verbal adj. from יִשְׁבָּט, dec. I. b. weak, feeble. Neh. 3:34. [4:2.]

ןֵשָׁב לּֿוּחַ 1. to be firm, secure. In Kal, not used in this sense.

2. in a moral sense, to be true, faithful. Part. pass. יִשְׁבָּב, plur. יִשְׁבָּב the faithful, Ps. 12:2. 31:24.

3. to nurse, take care of, bring up a child. (So in Arabic, the kindred form פַּלֵית idem.) Hence יִשְׁבָּב a nursing father, one who brings up or educates children, Num. 11:12. Est. 2:7. 2 K. 10:15. 5. Fem. יִשָּׁבָא a nurse, Ruth 4:16. 2 Sam. 4:4. The idea of bearing is often conveyed by this word, Lam. 4:5 יִשָּׁבָא.
those who are borne on crimson.


Niph. 1. to be firm, secure. מָלַק a firm place, Is 22: 23, 25.

2. to be durable, lasting, of long continuance; e.g. נָּבָא a durable house, i.e. a lasting posterity, 1 Sam. 2: 35. 25: 28. 2 Sam. 7: 16. 1 K. 11: 38. Applied to lingering sicknesses, Deut. 23: 59. to constantly flowing water, Is 33: 16. Jer. 15: 18. Comp. מִלָּה.

3. in a moral sense, to be true, faithful. Jer. 42: 5. Is 1: 21. Applied to God and his law, Deut. 7: 9. Ps. 19: 8. 93, 5. to a servant, 1 Sam. 3: 20. 22: 14. Ps. 78: 6 נַּבָּא whose spirit was not faithfully devoted to God. (Comp. נָּבָא subt. faithfulness.) Neh. 9: 3. Also to be tried, proved, found skilful, in an art or science, Job 12: 20 he takes away speech from the most skilful in their art, i.e. from the eloquent.

4. to be true, prove true, be verified. Gen. 42: 20. Hence to be fulfilled, 1 K. 8: 26. 1 Chr. 17: 23.

5. pass. of Kal no. 3. to be borne, spoken of a child. Is 60: 4.

Hiph. מָלַק 1. to lean or rest on any thing. Is 23: 16.


4. intras. i. q. Niph. no. 1. to stand firm, to stand still. Job 39: 24 he (the horse) stands not still, when the trumpet hath sounded; comp. Virg. Georg. iii. 81. stare loco nescit.

Deriv. out of course מָלַק no. 1.

II. מָלַק, Hiph. מָלַק for מָלַק to go to the right. Is 30: 21.

Chald. only in Aph. מָלַק (formed with מ, as in Hebrews) to confide in, construed with מ. Dan. 6: 24. Part. pass. מָלַק certain, true, faithful, Dan. 2: 45. 6: 5.

m. verbal from מָלַק workman, literally one approved or found skilful in his art, (see מָלַק, Niph. no. 3. especially Job 12: 20.) Cant. 7: 2. (In Chald. מִלָּה, in the Mishnah also מִלָּה idem.)

m. verbal from מָלַק.

1. subst. truth, faithfulness. מָלַק the true God, Is 65: 16.

2. adv. truly, certainly, so be it, flat. Jer. 11: 5. 28: 6. It was used especially (1.) when an individual person, or the whole congregation, confirmed the oath, or covenant, which had been recited before them. Num. 5: 22. Deut. 27: 15 ff. Neh. 5: 13. 3: 6. (2.) at the close of a doxology in a song or prayer, being sometimes repeated. Ps. 41: 14. 72: 19. 89: 53. comp. Matth. 6: 13.

M. verbal from מָלַק, truth, faithfulness. Is 25: 1.

f. verbal from מָלַק.


2. fixed task or stated allowance. Neh. 11: 23.

3. proper name of a part of m. Libanus. Cant. 4: 8. From it flows a river of the same name, 2 K. 5: 12 Keri, called in Greek Χρυσορροάς, now Barrady.

f. verbal from מָלַק.

2. education, bringing up. Est. 2: 20. Comp. גַּדַּשׁ no. 3.

גַּדַּשׁ and גַּדַּשׁ adv. (from גַּדַּשׁ with the adverbial termination בּוּ) certainly, truly, indeed. Job 9: 2. 12: 2. 1 K. 8: 27. Ps. 58: 2.

גַּדַּשׁ, fut. גַּדַּשׁ. 1. to be strong. Gen. 25: 23.
2. to be firm, courageous. Generally in this connexion, גַּדַּשׁ בּוּ be strong and courageous, Josh. 1: 6, 7, 9, 18, etc.

2. to strengthen or repair a house, i. q. גַּדַּשׁ no. 2. 2 Chr. 24: 13. to establish, Prov. 8: 28 מָגַדַּשׁ מָגַדַּשׁ when he established the clouds above.
4. with בּ, to harden the heart. Deut. 2: 30. 15: 7. 2 Chr. 36: 13.
5. to establish or confirm; e. g. as king, 2 Chr. 11: 17. Ps. 80: 18 מָגַדַּשְׁנָּה יִנְּשָׁפָה the son of man, whom thou hast established for thyself. So verse 16.
6. with בּ, to lay hold of, to take. Is. 44: 14 מָגַדַּשׁ וַיַּנְּשָׁפָה and he took, i. e. chose for himself, among the trees of the wood.

Hiph. intrans. to be strong, courageous, i. q. Kal no. 2. Ps. 27: 14 מָגַדַּשׁ יָנָּה let thine heart be courageous. 31: 25.

Hithpa. 1. to strengthen one's self, to collect one's strength. 2 Chr. 13: 7. 1 K. 12: 18 מָגַדַּשׁ he hastened with all his might to ascend.
2. to firmly resolve. Ruth 1: 18.

Deriv. out of course מָגַדַּשׁ, מָגַדַּשׁ. מָגַדַּשׁ m. verbal from גַּדַּשׁ. strength. Once Job 17: 9.

גַּדַּשׁ, plur. גַּדַּשְׁנִים Zech. 6: 3, as an attribute of horses, strong, stout. Sept. Chald. ash-coloured, gray; but without support from etymology.

גַּדַּשׁ f. verbal from גַּדַּשׁ. strength, power. Zech 12: 5.


גַּדַּשׁ, fut. גַּדַּשׁ and גַּדַּשׁ, (see art. גַּדַּשׁ note 1.) with 1 converasive גַּדַּשׁ; infin. גַּדַּשׁ.
1. to say, dico. It differs from רָאָה to speak, locutus, especially in this, that מָגַדַּשׁ is almost uniformly followed directly or indirectly by the words spoken; while מָגַדַּשׁ is not: hence the two verbs are often connected thus, מָגַדַּשְׁנָּה מָגַדַּשְׁנָּה say to the children of Israel and say to them, Lev. 1: 2.
More frequently, however, the latter verb stands in the infinitive thus, מָגַדַּשְׁנָּה saying, after which the direct words follow. The accusative of the thing said is more rare; e. g. מָגַדַּשְׁנָּה מָגַדַּשְׁנָּה and say to them this, Jer. 14: 17. מָגַדַּשְׁנָּה what shall we say? Gen. 44: 16. מָגַדַּשְׁנָּה מָגַדַּשְׁנָּה as Joseph had said, 41: 54. Rarely also is this verb followed by מָגַדַּשְׁנָּה that, Job 36: 10. It is used absolutely, like מָגַדַּשְׁנָּה, only in a few cases, principally in the later writers, who also use מָגַדַּשְׁנָּה for מָגַדַּשְׁנָּה, 2 Chr. 2: 10 מָגַדַּשְׁנָּה and Huram spake, i. e. gave an answer, by writing. 32: 24 מָגַדַּשׁ and God spake to him. Ps. 139: 20 מָגַדַּשׁ they speak concerning thee. (Comp. Dan. 7: 16.) Also Gen. 4: 8. belongs here, if there is no omission in the text.—The person to whom any one speaks, is preceded by מָגַדַּשְׁנָּה and מָגַדַּשְׁנָּה. The person concerning whom any thing is said, by מָגַדַּשְׁנָּה. Gen. 20: 13 מָגַדַּשְׁנָּה say concerning me. Ps. 3: 3. 71: 10. Judg. 9: 54. or is put in the accusative, Gen.43: 27 your old father מָגַדַּשְׁנָּה of whom ye said, quem dixistis. ver. 29. Num. 14: 31. Ps. 139: 20. Lam. 4: 20.
2. to think. (Speaking and think-
ing, to a man of lively imagination, especially when he is alone, are the same thing, and they are therefore frequently expressed by one word. Comp. qə̄nu̇ in Homer. Foster informs us of savages in the south sea, who use the phrase to speak in the belly for to think. In Heb. see הָֽתַּל. 2 Sam. 21:16 חַלְדַּאָמַּה הָֽתַּלָּה he thought to slay. Ex. 2: 14 חַלְדַּאָמַּהְוַאִיִּיִתִּיִן I think, he is surely torn in pieces. 1 Sam. 29: 3 what does thy soul think or desire? Used absolutely, Ps. 4: 5 think, i.e. meditate, in your hearts upon youred. 3. to command. (This is the prevailing significance in Arabic, but in Hebrew it is found chiefly in the later books.) Construed frequently with an infin. Est. 1: 17 חַלְדַּאָמַּהְוַאִיִִוֹּ הָֽתַּלָּה he commanded to bring. 4: 13. 9: 14. 1 Chr. 21: 17. or with הַּיִּלָּהְוַאִיִִוֹּ I commanded, and they cleansed. 2 Chr. 24: 8 חַלְדַּאָמַּהְוַאִיִִוֹּ הָֽתַּלָּה the king commanded, and they made. Ps. 105: 31. 34. (In Chaldaic, as examples of the former construction, comp. Dan. 2: 46. 3: 13, 19, 20. as an example of the latter, 5: 29.) 2 Chr. 29: 24 חַלְדַּאָמַּהְוַאִיִִוֹּ because for all Israel had the king commanded this burnt offering. 1 K. 11: 18 חַלְדַּאָמַּהְוַאִיִִוֹּ הָֽתַּלָּה he commanded food for him, i.e. assigned to him a supply of food. 4. to praise. Ps. 40: 11. 145: 6. 11. Is. 3: 10. Niph. to be said, construed with the 11. Is. 4: 3 חַלְדַּאָמַּהְוַאִיִִוֹּ הָֽתַּלָּה holy shall be said to him, or he shall be called holy, i.e. in the language of Isaiah, he shall be holy. 61: 6. 62: 4. Hiph. i.q Kal, but intensively, to declare solemnly, to promise, construed with an accus. of the person. Deut. 26: 17. 18. Hithpa. to boast one's self. Ps. 94: 4. Or, to exercise dominion, (as in Arab. Conj. I. V.)

Deriv. out of course, חַלְדַּאָמַּהְוַאִיִִוֹּ. Chald. idem, especially no. 3. to command. Pret. fem. חַלְדַּאָמַּהְוַאִיִִוֹּ הָֽתַּלָּה, Dan. 5: 10. fut. חַלְדַּאָמַּהְוַאִיִִוֹּ הָֽתַּלָּה also חַלְדַּאָמַּהְוַאִיִִוֹּ הָֽתַּלָּה, Ezra 5: 11.

Chald. verbal from חַלְדַּאָמַּהְוַאִיִִוֹּ, dec. VI. g. 1. word, speech, (only in poetry.) Ps. 19: 3.

Chald. m. verbal from חַלְדַּאָמַּהְוַאִיִִוֹּ, dec. VI. g. 1. word, speech, (only poet.) i.q. חַלְדַּאָמַַּהְוַאִיִִוֹּ. Prov. 22: 21.—חרַדָּמַַּהְוַאִיִִוֹּ oracles of God, Num. 24: 16; comp. Job 6: 10. Ps. 107: 11.
2. promise. Job 20: 29 חַלְדַּאָמַַּהְוַאִיִִוֹּ the inheritance of his promise, i.e. his promised inheritance, from God.

3. Gen. 49: 21 Naphthali is a slender hind חַלְדַּאָמַַּהְוַאִיִִוֹּ perhaps which brings forth beautiful young, חַלְדַּאָמַַּהְוַאִיִִוֹּ here denoting perhaps the young stag, as in Chaldaic, חַלְדַּאָמַַּהְוַאִיִִוֹּ a young sheep. Bochart, (Hieroz. i. p. 895.) and most critics since his day read this verse with a change of the vowel points חַלְדַּאָמַַּהְוַאִיִִוֹּ and חַלְדַּאָמַַּהְוַאִיִִוֹּ; and render it thus: Naphthali is a tall turpentine-tree, which puts forth goodly branches.


Naphthali fem. of חַלְדַּאָמַַּהְוַאִיִִוֹּ, dec. XII. b. word, speech, (only poet.) Deut. 32: 2. Gen. 4: 23. Ps. 12: 7, etc.

Naphthali fem. of חַלְדַּאָמַַּהְוַאִיִִוֹּ, dec. XII. b. idem. Lam. 2: 17.

Naphthali m. a gentile noun, Amorite, or collect. Amorites, a Canaanitish people, inhabiting at first the mountainous parts of Judaea, Gen. 14: 7, 13. 48: 22. 2 Sam. 21: 2. but, when the country was invaded by the Israelites, found principally beyond Jordan between the rivers Jabbok and

הַכֵּֽנֵיָּה m. proper name of a king of Shinar, (Babylonia,) contemporary with Abraham. Gen. 14: 1, 9. The probable Assyrian etymology of this word is obscure.

הָלְבָּטָּה subst. and adv. the preceding night, the last night, Gen. 19: 34. 31: 29, 42. yesterday, 2 K. 9: 26. Probably used for night generally, Job 30: 3 הָלְבָּטָּה וָהָנָּהּ שָׁנָה he night of wasting and desolation. Comp. Jer. 2: 6, 31. So the Chald. Dru-sus, and others. הָלְבָּטָּה signifies yesternight, evening and night generally, as מָרֵשְׁנֵי tomorrow morning, and early morn generally. Comp. Arab. חֹתְמִן heri.

הָלֵבֶּנֶּה f. for הָלִינֵּה fem. of הָלָּה, with suf. הָלָּה


2. certainty. Josh. 2: 12 רָבַּס אֲמוֹנָה a certain sign.


הָלָּה m. (from הָלָּה with the adjective termination יָה, true,) proper name of the father of the prophet Jonah. 2 K. 14: 25. Jon. 1: 1. Others without sufficient reason regard it as the name of his mother.

הָלָּה f. (for יָה Chald. strong, powerful. Dan. 7: 7. The root הָלָּה signifies in Arabic, to be firm, stable, strong.


הָלָּה and הָלָּה Chald. I, also I am.


I. הָלָּה i. q. הָלָּה to mourn, lament. Is. 3: 26. 19: 3. Deriv. out of course, הָלָּה, לָהְלָה to be or happen at a proper time.

Pi. to bring or cause to come at a proper time. Ex. 21: 13.

Pu. to happen to or befall any one; spoken of a misfortune. Prov. 12: 21. Ps. 91: 10. Hithpa. construed with הָלָּה, to seek occasion against any one. 2 K. 5: 7. See הָלָּה.

לָהְלָה see לָהְלָה.

לָהְלָה see לָהְלָה.

לָהְלָה see לָהְלָה.
m. f. Chald. pron. plur. these (In Syr. မြေ idem.)

m. prim. man, also collect. men. In the singular, except 2 Chr. 14: 11. it is found only poetically, in Job, Isaiah, and the Psalms. The prose expression is ဗူး. Sometimes it denotes (1.) common men, ordinary men; hence Is. 3: 1 ဗူး with the pen of the common man, i.e. in the common legible character; comp. Rev. 13: 18. 21: 17. (2.) wicked men. Ps. 56: 2. Comp. ၃ိး no. 1.

Plur. မိး, const. ဗူး (formed from an obs. sing. ဗူး) employed as the plur. of ဗူး man, (q. v.) denoting men generally. Gen. 32: 29.

ဗူး found only in Niph. to sigh, groan. Ex. 2: 23. Joel 1: 18, etc. (In Aram. Ethpa. idem.) Construed with ၃ိး, Ezek. 21: 12. [7.] or ၃ိး, Ex. 2: 23. The following verbs appear to be kindred to each other, ၃ိး, ၃ိး, ၃ိး, ၃ိး.

ဗူး f. verbal from ဗူး, dec. XI. d. a sigh, sighing. Ps. 31: 11. Lam. 1: 22.

ဗူး and ဗူး Chald. i.q. Heb. ဗူး.

ဗူး pron. plur. com. gen. we. Comp. ဗူး, (In Arab. မြေ idem.)

ဗူး, pron. prim. com. gen. I. Also written ဗူး. The form ဗူး also occurs in the phrase ဗူး ၊ ဗူး, (see ၃ိး). Hence by abbre-

viation the suffixes ၊ ဗူး, ၊ ဗူး, ဗူး.

m. ship. and collect. ships, a fleet. 1 K. 9: 26, 27. 10: 11. (The parallel passage in Chronicles has the plural.) Also used collectively in the fem. gen. 1 K. 10: 22. Is. 33: 21,

ဗူး fem. of ဗူး, dec. X. idem. Gen. 49: 13. Judg. 5: 17. 2 Chr. 3: 18. The Kethib in the last passage is ဗူး, which is to be attributed to the later incorrect mode of writing the vowels fully.

ဗူး f. verbal from ဗူး mourning, sorrow. Is. 29: 2.

m. prim. lead; hence a plumb, plummets, perpendicular. Am. 7: 7 ဗူး a perpendicular wall, murus perpendiculari. verse 8. (In Arabic, lead and tin.)

ဗူး, in pause ဗူး (penacuted) pron. com. gen. I. Otherwise ဗူး

to groan, murmur, complain, found only in Hithpa. ၃ိး idem, Num. 11: 1. Lam. 3: 39.

ဗူး (more frequent in Aram. ဗူး, ဗူး) to press, constrain, compel any one. Once Est. 1: 8.

ဗူး Chald. idem. Once Dan. 4: 6 [9] no secret presses you, i.e. gives you trouble.

ဗူး, fut. ဗူး, to breathe, to snort, especially from anger; hence to be angry, construed with ဗူး of the person, 1 K. 8: 46. Ps. 2: 12. 60: 3. 79: 5.

Hithpa. idem; also construed with ဗူး, Deut. 1: 37. 4: 21.

Deriv. out of course ဗူး.


name of a king of Judah, the third after Solomon. 1 K. 15: 8 ff.

�נמ m. verbal from פּ, ointment-bottle, oil-cup. 2 K. 4: 2.

נְטָנִי m. hurt, injury, mischief, which befalls any one. Gen. 42: 4, 38. Ex. 21: 22, 23. Probably a verbal from obs. יָדִּי i. q. יָדוּ = Arab. יָדוּ| inheriting, Sonata peripet. See the letters י and ד.

שָּׁנָה (Syr. for נָתַשְׁנָה) m. verbal from נָתַשׁ, dec. III. g. band, fetter. Ecc. 7: 26—אָנַשׁ תִּשְׁנָה Jer. 37: 15, צְלִי לַשנָּה and by contract. שֵׁהTES and prisonhouse.


סָתָּה m. verbal from סָתָּה, harvest-time. Ex. 23: 16. 34: 22.

דָּבַּר m. verbal from דָּבַר, dec. III. a. prisoner, captive. It differs from the part. pass. דָּבָר in being used substantively; comp. Gen. 39: 20.


כָּנָה m. dec. IV. c. storehouse, granary, perhaps a subterranean one. (comp. Mat. 6: 19.) Deut. 25: 8. Prov. 3: 10. The root is either סָתָּה | signifying to heap up, to lay up, like the Syr. סָתָּה and Arab. or סָתָּה = Chald. סָתָּה and Syr. סָתָּה having the same signification. Comp. the letter ס.

כָּנָה m. Chald. proper name of an Assyrian king, or general. Ezra 4: 10. He is thought to be the same person with Esar-haddon; see verse 2.

כָּנָה f. proper name of the wife of Joseph in Egypt, daughter of the priest Poti-pherah. Gen. 41: 45. 46: 20. The etymology is undoubtedly Egyptian, but obscure.
although e.

since no.

lest take away (Is. 57:1?) to be gathered to one's people, to one's fathers, i.e. to die, to go to the regions of the dead where the fathers are; something more, as the connexion of these passages clearly shows, than being buried in a tomb with one's forefathers; although Gen. 15:15. 2 K. 22:20, appear to favour the latter supposition.


Pu. pass. of Kal no. 1. Is. 24:22. 33:4.

Hithpa. reflex. Deut. 33:5.

Deriv. out of course חִנָּה.

חִנָּה m. (collector) proper name of a Levite, who was one of David's chief musicians, and a poet, and had the title of חַנָּה (a seer.) 1 Chr. 6:24. [39.] 15:17. 16:5. 2 Chr. 29:30. To him are ascribed many of the Psalms; e.g. L. LXIII.—LXXIII.

חִנָּה m. verbal from חָנָה, dec. VI. m.

1. a gathering in, a harvest. Is. 32:10. Mic. 7:1.

2. an eating up, consuming. Is. 33:4.

חֵנָן f. verbal from חָנָן . a gathering together. Once Is. 24:22, where it gives intensity to the finite verb.

חֵנָן f. verbal from חָנָן , dec. X. an assembly, especially of wise men. Ecc. 12:11 חֵנָן כְּלָבוֹת masters, i.e. members, of the assemblies of wise men, i. q. parall. חָנָן . The Rabbins use this word with the same signification.

חֵנָן masc. plur. verbal from חָנָן , dec. I. b. stores. 1 Chr. 26:15 חֵנָן , and verse 17, without חָנָן.
storehouse, an apartment of the outer temple towards the south.—
Neh. 12: 25 the store-rooms of the gates.

Niph. m. verbal from תָּבָן collection of people, a rabble. With the article, תְּבָנָה (Syr. for תָּבָנָה) Once Num. 11: 4.

Niph. (penacute) Chald. adv. carefully, diligently, speedily. Ezra 5: 8. 6: 8, 12, 13. 7: 17, 21, 26. The word is most probably not of Semitic, but of Assyrian or Persian origin, (comp. the proper name ניפור.) Its meaning is evident from the connexion in which it is used.

Niph. fut. רָבָן and רָבָנָה, part. act. רָבָנָה poet. for רָבָן (Gen. 49: 11.)
5. with רָבָנָה, to join battle, for to make an attack. 1 K. 20: 14. 2 Chr. 13: 3.

6. רָבָנָה to take on one's self a vow of abstinence, different from רַבָּנָה to vow that one will do something. Num. 30: 3 ff. e.g. verse 10 every thing where to she has bound herself, i. e. to restrain herself from the same. In Chaldaic, רַבָּנָה signifies to bind and to forbid; in Arabic, Sản signifies to loose and to permit.
Niph. pass. of Kal nos. 1, 2. Gen. 42: 16.
Pu. to be taken prisoner. Is. 22: 3.
Deriv. out of course רָבָן, רָבָנָה, רָבָנָה, רָבָנָה, רָבָנָה.

וְיָאָה and יָאָה m. verbal from יָאָה, dec. I vow of abstinence. Num. 30: 3 ff. See יָאָה no. 6.

רָבָנָה m. Chald. prohibition. Dan. 6: 8 ff.


רָבָנָה Chald. wood. Ezra 5: 8, etc. i. q. Heb. נִמְלָּה; y being changed into נ, and ו into י. see the letters נ, י, ו.

אִשָּׁה f. proper name of a Jewess, the heroine of the book which bears her name, who, according to chap. 2: 7, was at first called חַדָּסָּה. If, with Hiller, we regard the name אִשָּׁה as a Persian translation of the Hebrew יִנֶּה (myrtle,) then the former may be explained by comparing the Pers. <אִשָּׁה green myrtle. The Jewish commentators, however, derive the name from the Pers. אִשָּׁה a star.

אִשָּׁה conj. prim. 1. also.

2. and. Cant. 1: 16. Job 14: 3 and upon such an one directest thou thine eyes?

3. yea rather, i. q. יָאָה no. 2. Prov. 22: 19 יָאָה יָאָה I teach thee, yea thee. Comp. Gr. § 184. 2.


5. i. q. יָאָה how much less. Job 4: 19.

6. יָאָה literally also when. It also signifies (1.) how much more, after an affirmation, 1 Sam. 14: 30. 2 Sam. 4: 11. how much less, after a negation, 1 K. 3: 27. (2.) i. q. יָאָה. Hab. 2: 5. (3.) Gen. 3: 1, for יָאָה.
is it indeed so that? Luther correctly: yea, should God have said?

חְלָדָא Chald. idem. Dan. 6: 23.

II. הָנָגַל m. contraction of הָנָגָל verbal from רָגָל to breathe, (in Arabic سَلَب,) dec. VIII. h.

1. nose.—הַנַּגַל pride of nose, i. e. of countenance, Ps. 10: 4. הָנָגַל the breathing of the nose, i. e. anger, Job. 4: 9. Hence

2. anger.—הַנַּגַל an angry man, Prov. 22: 24. Of very frequent occurrence is the phrase, הַמַּגַל anger is enkindled. See this and other phrases under the particular verbs.


2. anger; especially in the phrases יָנָגַל passionate, irascible; יָנָגַל longsuffering. See these words.

3. face, countenance. (Syr. יָנָגַל)
Gen. 3: 19. Frequently occurs the expression, he fell down יָנָגַל יָנָגַל with his face towards the ground, Gen. 19: 1. 42: 6, etc. יָנָגַל יָנָגַל before the face of David, 1 Sam. 25: 23, for the usual יָנָגַל.

4. two persons. (So Syr. יָנָגַל signifies face, and person, like פָּרָסָא, פָּרָסָא) 1 Sam. 1: 5 יָנָגַל יָנָגַל a portion for two persons, i. e. a double portion.

הָנָגַל to put on, to clothe, gird. Only Ex. 29: 4. Lev. 8: 7. where it is applied to the girding on of the ephod.

גָּלָל f. verbal from רָגָל, dec. X.

1. i. q. infin. of רָגָל, the girding on of the ephod. Only Ex. 28: 8 יָנָגַל יָנָגַל יָנָגַל the girdle for girding it on, i. e. the girdle with which one girds on the ephod, which is upon it, etc. 39: 5.

2. the overlaying or plating of a statue with gold or silver. Once Is. 30: 22. Parall. רָגָל. Comp. Bar. 6: 8, 57.

גָּלָל, dec. VI. a. i. q. Syr. לָלָל palace. Once Dan. 11: 45 רָגָל רָגָל his palace tents or royal pavilions. (Comp. Jer. 43: 10 Targ.)

גָּלָל, fut. רִגְלָל. to bake. Gen. 19: 3. Part. masc. רִגְלָל, fem. רִגְלָל a baker, Gen. 40: 1. 1 Sam. 8: 13. A peculiar construction occurs Lev. 24: 5, thou shalt take meal, רִגְלָל רִגְלָל וְהִזְכָּרָתָם and bake thereof twelve cakes. See Gr. § 222. 3.

Niph. pass. Lev. 6: 10. [17.] Deriv. out of course רָגָל

רָגָל and רָגָל (to be carefully distinguished from רָגָל where?) a primitive particle, now, then, used as an expletive and intensive; (1.) after an interrogative word, רָגָל רָגָל where now? where then? Job 17: 5.


(2.) רָגָל רָגָל know then, know now, 2 K. 10: 10. Job 19: 6. רָגָל רָגָל come on then! Gen. 27: 37.

רָגָל רָגָל do this then, my son, Prov. 6: 3.—Gen. 43: 11 רָגָל רָגָל if it is so then. Job 19: 23 רָגָל רָגָל O that now.

גָּלָל m. (Syr. for רָגָל) verbal from רָגָל.

1. the ephod, a covering for the breast or shoulders, in the dress of the high-priest. It was a short coat, one cubit long, consisting of two parts, one of which went before and the other behind. These were connected to the shoulders by buckles. Ex. 28: 6—12. The garment under it is called רָגָל, 28: 31. 29: 5. Besides the high-priest, it was also worn by David, while engaged in a religious service, 2 Sam. 6: 14; by Samuel, while a youth ministering before
the Lord, 1 Sam. 2: 18; and by many priests of the lower order.


pent. verbal adj. from obs. פֶּן, dec. III. a. literally dark, (see פֶּן, פֶּן); hence late, backward as to growth, from want of the fertilizing influence of the sun. (Comp. Jer. 2: 6, 31.) Once Ex. 9: 32.

I. פֶּן m. verbal adj. from פֶּן, dec. III. a. strong. Job 12: 21. (parall. יֹבֶל) 41: 7 פְּרִיָּה הָאָרֶץ "the strong of his shields, for his strong shields, spoken of the scales of the crocodile.

II. פֶּן perhaps prim. dec. III. a.

1. valley, dale, (parall. יָם.) Ezek. 6: 3. 34: 13. 35: 3. 36: 4. 6. especially one wherein brooks collect, i.q. פֶּן.


3. bed or channel of a river. Is. 3: 7. Ezek. 32: 6.—פֶּנֶם פֶּנֶם bottom of the sea, 2 Sam. 22: 16.

4. perhaps canal, pipe. Job 40: 18 פֶּנֶם פֶּנֶם brazen pipes. Others, according to no. I. robora oris, strong (bars) of brass.

ירָד see פֶּן.

ירָד an obs. root, i.q. Arab. أُل فِلُد to set, spoken of the sun; to become dark. Deriv. out of course פִּלָּד. יְרָד verbal adj. from obs. יְרָד, dark. Am. 5: 20.

ירָד m. and יָרָד, plur. יְרָד, f. verbal from obs. יְרָד.

1. darkness. Ps. 11: 2. Ex. 10: 22. 2. figuratively misfortune. Job 23: 17. comp. יְרָד no. 2. (1.) see יְרָד.

ירָד or יִרְדָּן m. with suff. יִרְדָּן. suitable time, convenient time. Once Prov. 25: 11. (In Arab. אָרְדָּן idem.)


ירַד m. verbal from יִרְדָּן, dec. VI. a.

1. end, extreme boundary.

ירַד the ends of the earth, hyperbolically for very remote countries, Ps. 2: 3. 22: 28. etc. Dual יָרַד יָרַד Ezek. 47: 3. according to the Chald. Syr. Vulg. ankles. Others: soles of the feet. (Comp. Chald. יָרַד יָרַד i.q. רַדָּן, planta; so יִרְדָּן יִרְדָּן.)

2. adv. not.—ירַד is there not? 2 Sam. 9: 3. יָרַד יָרַד i.q. יָרַד without, Job 7: 6. Prov. 14: 28. 26: 20. Dan. 8: 25. Also i.q. יָרַד there is not, non est, Deut. 32: 36. Is. 5: 8.


4. only. Num. 22: 35. 23: 13. Is. 47: 3. 10 יָרַד יָרַד יָרַד I and only I further, i.e. no one besides me. Zeph. 2: 15.


ירָד proper name of a place in the tribe of Judah. Once 1 Sam. 17: 1. In 1 Chr. 11: 13, יִרְדָּן.

ירָד found only Is. 41: 24 יִרְדָּן יִרְדָּן, according to some, your work (is worse) than (that of) the adder, making יִרְדָּן = יָרַד. But the close resemblance of this passage with verses 12, 29, renders it highly probable that the true reading is יָרַד. It is so rendered by the Chald. Vulg. Saad.

ירָד m. adder, viper, poisonous serpent. (In Arab. אָרְדָּן idem, from the root יְרָד התומד or flavit, also


וַיְהִי, in Kal unused, but probably signifying to be strong. See deriv. יָשָׁב no. 1. (In Arab. أَفْقٌ to excel, be distinguished, kindred with فائق to be superior.)

Hithpa. literally to make one's self strong, to take to one's self strength. 1 Sam. 13: 12 יָשָׁב, then I strengthened myself, i.e. I took courage to transgress the command. Especially to restrain one's self, to refrain, not to give vent to one's feelings, Gen. 45: 1 Joseph could not restrain himself. 43: 31. Is. 42: 14. Est. 5: 10. Is. 63: 15 "חיָשָׁב随即 thy love towards me restrains itself, or is become inactive. 64: 12.

יָשָׁב proper name.


2. another city, probably in the tribe of Issachar. 1 Sam. 4: 1. 29: 1. comp. 28: 4. Which of the two places is meant Jos. 12: 18, is uncertain. Different from these is יָשָׁב a city in the mountainous district of Judah. Once Jos. 15: 53.

יָשָׁב m. ashes. Gen. 13: 27. etc.

יָשָׁב m. found only 1 K. 20: 33. 42.

head-band, turban, a covering for the head. By metath. for יָשָׁב (q.v.) or else i. q. יַשָּׁב (נ being put for ו; see ס.) from יָשָׁב in Syr. Ettaph. indutus est cum cidari.

יָשָׁב m. (with prosth. נ) dec. I. b.
a young bird. (Comp. יָשָׁב, and יָשָׁב a gentile noun, from יָשָׁב.)

Deut. 22: 6. Ps. 84: 4. It is a verbal from צָר, in Hebrew signifying to sprout, spoken of plants; but in Arabic also to have young, spoken of animals.

וַיְהִי found only Cant. 3: 9. "sedan, litter, portable couch. Sept. γόργίον.

Vulg. ferculum. In Syr. צָר signifies solium, sella, lectulus. Concerning the ס, see p. 2. In Talmudic, this word signifies a nuptial bed.

יְשָׁב proper name.

1. Joseph's second son, who inherited equally with the sons of Jacob; hence the tribe descended from him, or their territory, the limits of which are given, Jos. 16: 5—10.

2. also, the tribe of Ephraim being the most powerful of the ten tribes, the whole kingdom of Israel. Hos. 12: 1, etc.

Note. As the name of a country, it is of the fem. gen. Hos. 5: 9.

יֶשָׁב Chald. masc. plur. name of a people out of which a colony was brought to Samaria. Ezra 4: 9. Some make them the Parnassii, in the east of Media; others, the Persians.

Ezra 5: 6. Ezra 4: 9. Chald. masc. plur. the names, in like manner, of two nations which were in subjection to the Assyrians. The latter name has been compared with Parasitacei, Par- rataci, a people of Media.


1. proper name of a city; also called Beth-lehem of Judah, and Beth-lehem Ephrahah. Mic. 5: 1.

2. probably i. q. יָשָׁב, Ps. 132: 6.
1. an Ephraimite. Ruth 1:2. 1Sam. 17:12.
1 Sam. 1:1.

Chald. found only Ezra 4:13 usually rendered, and it shall endamage the royal treasury; comp. verses 15, 22, in which הֶּזֶז is omitted. This explanation is destitute of etymological proof. The ancient translators only give the sense.

f. (with prosth. נ) perhaps prim. dec. II. c. In Chald. אָסִּל Arabs. אָסִּל, but in modern Arabic without the prosth. נ.
15 נֵיוֹתִּי הַיָּדוֹ this is the finger of God, i.e. God's power is here displayed. In plur. נֵיוֹתִּי fingers, hand. Ps. 8:4. 144:1.
2. with יִמָּוֹת, toes. 2 Sam. 21:20.

dec. III. a. 1. noble, chief. Ex. 24:
11. (In Arab. אָסִּל, sprung from an ancient and noble stock; אָסִּיל, root, stock, nobility.)

2. נֵיוֹתִּי Is. 41:9, distant countries of the earth, joined with יִמָּוֹת, ends of the earth. Probably i. q. אָסִּיל shoulder, applied figuratively to the earth, like יִמָּוֹת. Others explain this passage from no. 1.

נֵיוֹתִּי (verbal from נֵיוֹתִּי i. q. אָסִּיל = Arab. אָסִּיל, to join,) dec. I. b. a joining, juncture. Hence יִמָּוֹת juncture of the hands, or of the arms, for the arm-pit, or shoulder, Jer. 38:12. Ezek. 13:18. 41:8. The passage in Jer. particularly favours this interpretation. The other passages seem to require wrist, or, according to some, the juncture of the fingers with the hand. It is difficult to decide.

I. נֵיוֹתִּי 1. to take back, construed with נֵיוֹת of the thing. Num. 11:17 I will take back of the spirit.
2. to refuse, keep back, construed with יִמָּוֹת. Ecc. 2:10 I refused it not to them.
3. to reserve, construed with נ of the person. Gen. 27:36. (Comp. נֵיוֹת נִחֹך and יִמָּוֹת with אָסִּיל.)

Niph. to be drawn back, to be contracted. Ezek. 42:6.

Hiph. fut. נֵיוֹת נִחֹך, i. q. Kal. Num. 11:25.

II. נֵיוֹת (acute) found only Zech. 14:5 in pause, (probably for נֵיוֹת, ) appears to be the proper name of a place. As the proper name of a person it stands also in pause 1 Chr. 8:33. 9:44, for נֵיוֹת 8:37. 9:43. If it denoted foot of a mountain, i. q. נֵיוֹת Arabs., it would be pointed נֵיוֹת, in pause נֵיוֹת.

adv. by the side of, by, near. (Derived from נֵיוֹת i. q. נֵיוֹת = Arab. נֵיוֹת.)

With suff. נֵיוֹת etc.—נֵיוֹת i. q. נֵיוֹת from beside, de chez, 1 K. 3:20. 1Sam. 20:41 נֵיוֹת from the south. also, the force of יִמָּוֹת being lost, i. q. נֵיוֹת, Ezek. 40:7.

נֵיוֹת f. (strictly i. q. נֵיוֹת, with נ prosth.) clasp, braclet. 2 Sam. 1:10. Num. 31:50.


נֵיוֹת m. verbal from נֵיוֹת. name of a precious stone, perhaps a carbuncle. Once Is. 54:12. The derivation shows it to be of a fiery sparkling nature.
m. prob. wild-goat. Once Deut. 14:5. So the Targums, 2 Arab. Syr. and many Rabbins. We may compare this name with the Arab. a goat (a Samar. M.S. has ג"ס) and with לֵּא הַגֹּאָת the he-goat in the Talmud.

see לִשּׁׁנָה light, and לִשְׁנָיִם river.

לִשְׁנָה found only Is. 33:7. prob. the heroes, formed from לִשְׁנָה i. q. לִשְׁנָה a hero, by adding the termination נ, which gives the noun the force of a collective, as in לֵּא הַגֹּאָת. Others: their heroes, making נ a suffix, and לִשְׁנָה a collective.

לִשְׁנָה, fut. לִשְׁנָה.

1. strictly to tie, nectere, as in Arabic. Only in deriv. לִשְׁנָה.

2. figuratively to lay snares, suere dolos, ἐπιτεθεῖαι; and particularly, to lay wait, to lie in ambush for any one, construed with נ. Deut. 19.


Judg. 20: 33, 36, 37, 38. sometimes with a plur. verb, verse 37 לִשְׁנָה נְבֵיהָ the ambush hastened. Comp.

Jos. 8: 12.

Pi. idem. Judg. 9: 25.

Hiph. fut. לִשְׁנָה for לִשְׁנָה, 1 Sam. 15: 5. to place an ambush.

Deriv. out of course לִשְׁנָה.

לִשְׁנָה proper name of a city in the hilly country of Judah. Josh. 15: 52.

Hence the gentile noun לִשְׁנָה, 2 Sam. 23: 35.

לִשְׁנָה m. verbal from לִשְׁנָה.

1. a laying wait. Job 38: 40.

2. dens or lurkingplaces, for wild beasts. Job 37: 8.

לִשְׁנָה verbal from לִשְׁנָה, dec. VI. m. ambush, snares, fraud. Jer. 9: 7.

מִשְׁנָה Hos. 10: 14. see מִשְׁנָה הָיִם:...

מִשְׁנָה m. (verbal from לִשְׁנָה to multi-

ply,) the locust. Ex. 10. 4 ff. Lev. 11: 22. Joel 1: 4. Ps. 78: 46. It is often mentioned in connexion with the various species of locusts, in which the east is so abundant, (Bocharti Hieroz. T. II. p. 447.) and then denotes a particular species, perhaps the common migratory locust, (gryllus gregarius, Linn.) Some suppose that the different names in Lev. xi. and Joel 1. do not denote different species of locusts, but different states or conditions of the same species. But this idea is incorrect, for in Lev. 11: 22, it is added after each of these names, לִשְׁנָה after his kind.

לִשְׁנָה, plur. לִשְׁנָה, const. לִשְׁנָה. Is. 25: 11 he (Jehovah) humbles his pride and punisheth the craft of his hands, (by a natural zeugma.) Others explain לִשְׁנָה the tying, closing, or clinching of the hand i.e. the fist, as an emblem of violence.

לִשְׁנָה f. verbal from לִשְׁנָה no. 1. dec. X. strictly a grate, lattice. Hence

1. window. Ecc. 12: 3.


4. chimney, opening through which the smoke rises. Hos. 13: 3.

לִשְׁנָה proper name of a place, probably in the tribe of Judah. Once 1 K. 4: 10.

לִשְׁנָה f. and לִשְׁנָה, const. לִשְׁנָה, m. (see Gr.App. A.) a prim. nume-

ral. four. It stands for לִשְׁנָה, the נ being prosthetic, and wanting in all the derivatives; e.g. לִשְׁנָה, לִשְׁנָה, etc. With suff. לִשְׁנָה they four, Ezek. 1: 8, 10. Dual לִשְׁנָה לִשְׁנָה fourfold, 2 Sam. 12: 6.


Like seven and seventy, it is also used

חָלֵד (four) proper name of one of the Enakite giants. Josh. 14: 15. 15: 13. 21: 11. See חָלֵד.


חָלֵד m. verbal from חָלֵד.


חָלֵד Chald. i. q. Heb. חָלֵד purple. Dan. 5: 7, 16, 29. (In Arab. חָלֵד, Syr. חָלֵד idem.) Also in Hebrew, 2 Chr. 2: 6.

חָלֵד m. box, chest, coffer, fixed to the side of a wagon. 1 Sam. 6: 8, 11, 15. Probably from חָלֵד to shake, tremble; whence in Arab. חָלֵד a bag of stones, which was wont to be placed on the camel's side to preserve the balance. The ח is prosthetic.

חָלֵד m. reddish purple or anything coloured therewith. Ex. xxv. -xxvii. It was obtained from a shell-fish, common on the Syrian coast, called in Greek πορφυρα purpura; and is to be distinguished from the violet or bluish purple, חָלֵד (q.v.) The etymology is uncertain. Bochart (Hieroz. II, p. 740 ff.) and others consider חָלֵד as the original word, and as equivalent to חָלֵד Syrian colour, from חָלֵד Syria, and חָלֵד colour.

חָלֵד to gather. Cant. 5: 1. With an accus. of the plant, to strip; e.g. the vine. Ps. 80: 13. (In Ethiopic חָלֵד and חָלֵד idem.)

חָלֵד Chald. see! behold! Dan. 7: 5, 6.

חָלֵד proper name. Aradus, a Phenician city, situated on a small island near the main land. Ezek. 27: 3, 11. The gentile noun is חָלֵד, Gen. 10: 18. The island is now called Ruad.


חָלֵד and חָלֵד f. dec. X. (Probably a verbal from obsolete חָלֵד to be healed; which has a deriv. חָלֵד a binding up, a healing.

1. bandage of a wound.—חָלֵד to put a plaster or bandage on any one, Jer. 30: 17. 33: 6. (For the most part figuratively.) Hence passively, Jer. 8: 22 חָלֵד the bandage is laid on.

2. figuratively healing, cure, health; the figure being generally preserved, Neh. 4: 1 [7] חָלֵד the walls were made whole or repaired. 2 Chr. 24: 13. but sometimes not, Is. 58: 3 חָלֵד thy health shall spring forth speedily.

חָלֵד proper name of a city not far from Shechem. Once Judg. 9: 41. Some compare חָלֵד 2 K. 23: 36.

חָלֵד 2 K. 16: 6 Kethib, for חָלֵד Syrians. But the reading
of the Keri אדומים, is to be preferred.

חָלֵף com. (m. 1 Sam. 6: 8. f. 2 Chr. 8: 11.) dec. III. a. Whether the ל is radical or servile, is uncertain. If it is servile, this noun may be derived from חלף to gather.

1. chest, box. 2 K. 12: 10, 11.—חָלָה chest of God, 1 Sam. 3: 3. חָלָה chest of the covenant, Josh. 3: 6. and חָלָה chest of the law, Ex. 25: 22. which are different names for the holy chest or ark, containing the tables of the law, and placed in the tabernacle, and afterwards in the temple.


חָלַל plur. fem.const. חָלַל, 2 Chr. 32: 23. 1 K. 5: 6. [4: 26.] and חָלַל, const. חָלַל, 2 Chr. 9: 25. separate stalls in a stable for large cattle, or the stable itself. (Arab. חלֵל and חלַל, Aram. חָלַל, חָלַל and חָלַל, stall, crib.) To such a stall always belonged a certain number of horses or oxen, so that this word was also used for the animals themselves. (Comp. the word team in English.) See 1 K. 5: 6. also 2 Chr. 9: 25. Comp. 1 K. 10: 26.

חָלָה m. dec. VI. a. cedar-tree. Lev. 14: 4, 49. In Chaldaic and Syriac, occurs the same word; and the inhabitants of Lebanon at the present day call this tree ארס. In Aram. this name is applied to several similar trees; e. g. to the pine tree; on which account the ancient versions differ in rendering this word. Hence cedar wainscoting, 1 K. 6: 18. Deriv. חלָה.


חָלָה to go, to travel. Job 34: 8. Part.


חָלָה, plur. חָלַה, com. gen. verbal from חלָה, dec. VI.n.

1. way, path, i. q. חָלָה. (In Hebrew it is used only in poetry. In Aram. it is the usual word.) Gen. 49: 17. Judg. 5: 6. and often in Job, Isaiah, Psalms, and Proverbs.

2. traveller, i. q. חָלַה. Job 31: 32. comp. Gr. ἀρματος. also collectively, a caravan, i. q. חלָה, Job 6: 19 אֶל הַלּוּשׁ the caravans of Tema.

3. figuratively manner of conducting, conduct, comp. חלָה no. 2. Ps. 17: 4. 25: 10.

4. lot, fate, destiny. Job 8: 13 such is the fate of all who forget God. Prov. 1: 19.

5. way, manner. Job 22: 15. Also in prose, Gen. 18: 11 חָלָה, חָלָה it had ceased to be with Sarah after the manner of women. Comp. 31: 35 חָלָה it is with me after the manner of women.

חָלַל plur. חלַל, Chald. idem. Dan. 4: 34. [37.] 5: 23.

חָלַל f. verbal from חלָה, dec. X. step, course, going. Is. 3: 12 חלַל the way in which thou goest. Prov. 3: 6. 9: 15.


חָלָה f. dec. X. stated portion, especially of food which is regularly furnished to any one, 2 K. 25: 30. Jer. 52: 34. a portion generally, Prov. 15: 17 חלָה a portion of herbs. Jer. 40: 5. Derived from obs. חלָה = Arab. חל to fix the time, to date.

חָלָה and חלָה (with חלָה parag. comp. חלָה, m. lion. Is. 21: 3 חלָה then he cried as a lion. comp. Rev. 10: 3. Plur. חלַל 1. K. 10: 20. and חלַל Judg. 14: 5. The
latter is also of the masc. gen. 1 K. 7:36. 10:19.

חִלֶּבֶת Chald. plur. חִלֶּבֶת, m. idem. Dan. 6:3. 7:4.

הָיָה m. (compounded of הָיָה and הָיָה)

1. lion of God, a name which the
Arabians also give to a bold hero. Boh-
charti Hieroz. l. p. 716,757. 2 Sam.
23:20.

2. altar of God, (compounded of
יָהַל, i.q. יָהַל for יָהַל fire-hearth,
from יָהַל to burn, and הָיָה.) So the
altar of burnt-offering is called,
Ezek. 43: 15, 16. and Jerusalem, Is.
29: 1, 2. because the altar of God
was there.

חִלֶּבֶת an Assyrio-chaldean proper
name.

2. a captain of the body-guard

חִלֶּבֶת see חִלֶּבֶת.

חִלֶּבֶת to be or grow long. Ezek. 31: 5.
Gen. 26: 8 הָיָה הָיָה הָיָה הָיָה הָיָה הָיָה when he had been there a

Hiph. 1. trans. to make long,
lengthen, prolong. Here pertain the
phrases; (1.) חִלֶּבֶת Job 6: 11.
and יָהַל Is. 48: 9. Prov. 19: 11. to be
patient, long-suffering. (2.) חִלֶּבֶת
to prolong his days, to live long.
Deut. 4: 26, 40. 5: 30. [33.] 17: 20,
etc. Also without יָהַל. Prov. 28: 2.
Ecc. 7: 15 חִלֶּבֶת a wicked
man living long in his wicked-
ness. 8: 12. (3.) חִלֶּבֶת, to stick
out the tongue in derision. Is. 57: 4.

2. intr. trans. to be long. 1 K. 8: 8.
Applied to time, to be prolonged,
חִלֶּבֶת his days are prolonged,
he lives long. Ex. 20: 12. Deut. 5:
16. 6: 2. 25: 15.

3. to bury, delay, strictly to make
it long. Num. 9: 19, 22.

חִלֶּבֶת Chald. idem. But part. חִלֶּבֶת meet,
suitable. (So in Talmud חִלֶּבֶת i. q.
חִלֶּבֶת to fit, adjust.) Ezra 4: 14.

חִלֶּבֶת verbal adj. from חִלֶּבֶת, dec. V.
c.found only in the const. state
חִלֶּבֶת. long. Ezek. 17: 3 רָכַבֲּת חִלֶּבֶת
with long feathers. Ecc. 7: 8 חִלֶּבֶת
long-suffering. Besides these, only
in the common phrase חִלֶּבֶת
long-suffering, Ex. 34: 6, etc. Jer. 15: 15
חִלֶּבֶת חִלֶּבֶת חִלֶּבֶת חִלֶּבֶת חִלֶּבֶת I take me not
away by being long-suffering, i.e.
through thy long-suffering (towards
my enemies.) חִלֶּבֶת stands here for

חִלֶּבֶת proper name. Found only Gen.
16: 10. According to the Targums,
Jerome, and Ephrem Syrus, Edessa, in
Mesopotamia, now called Ouria. See
200 ff. The gentle noun חִלֶּבֶת 2
Sam. 15: 32. 16: 16. may refer to
this place; as also, with more cer-
tainty, the Chald. חִלֶּבֶת Ezra 4: 9.

חִלֶּבֶת m. verbal from חִלֶּבֶת, dec. VI.
length. Gen. 6: 15. with יָהַל,
length of life, Ps. 21: 5. יָהַל one's

חִלֶּבֶת, fem. חִלֶּבֶת verbal adj. from
חִלֶּבֶת. long, lasting. 2 Sam. 3: 1.
Job 11: 9.

חִלֶּבֶת f. Chald. lengthening, prolon-

רַעְלַת see חִלֶּבֶת.

the Targums, without prosthetic יָהַל,
רַעְלַת by metath. i. q. Heb.

רַעְלַת f. Aramea, Syria, and (as masc.)
the Syrians, 1 K. 20: 26. This name,
which in its widest sense includes
Mesopotamia, was known also to
the Greeks, at least as the name of a
people, אֲשָׂרָא, אֲשָׂרָא. See
Strabo, xii. p. 627. xvi. p. 785.—Ac-
cording to Gen. 10: 22, Aram was a
son of Shem; and in chap. 22: 21,
the same name is given to one of
his remote descendants, the son
of Nahor. The different parts of
Aramea are distinguished thus, (1.)
Syria of the two rivers, the land between the Tigris and Euphrates, Mesopotamia, Gen. 24:10. also called the plain of Syria, Gen. 25:20. 28:2, 5, 6, 7. 31:18. (2) Syriah of Zobah, a kingdom, northeast of Damascus, frequently engaged in war with Israel. See also. (3) Syria of Damascus. (4) Syria of Beth-rehob, 2 Sam. 10:6, its capital on an arm of the Euphrates.

N. fem. نية a gentile noun from نبت, an Aramean, Syrian. Plur. نوبة 2 K. 8:29.

didem; but found only in the fem. نبت an adv. in Aramean, in the Aramean, i.e. the Syrian or Chaldaic, language. Dan. 2:4. Ezra 4:7.

N. m. Plur. نيبن, const. نبوت (from an obs. sing. form نبت) Probably derived from نبت. i.q. Arab. نبت and Heb. نبت to be high.

1. palace. Is. 25:2. Jer. 30:18. Am. 1:4, 7, 10, 12, etc.

2. In 1 K. 16:18. 2 K. 15:25, it must be a part of the royal citadel or palace; hence perhaps the harem of the royal palace. (So we use seraglio sometimes for the whole royal residence, and sometimes for the harem.)

N. m. name of a tree. Once Is. 44:14. Usually rendered (on account of the similarity of the names, which in plants is of considerable weight,) Ornus, an ash. But according to Celsius (Hierobot. P. L. 192.) i.q.

Arab. نبت a prickly tree of Arabia Petraea, producing berries in clusters, which at first are green and bitter, but afterwards of a dark red colour, and which are used as a medicine. The same names, however, have sometimes different significations in the different dialects.


N. a brook and valley of the same name, forming the northern boundary of the country of Moab. Num. 21:13. Deut. 3:8, 12, 16. 4:48. According to Seetzen, its present name is Muejeb.

N., N., Chald. adj. from نبت low. Fem. نبت—what is low, the bottom. Dan. 6:25.

N. a city and country in Syria, near Hamath, with which it is often joined, and which for a time had its own kings. 2 K. 16:34. 19:13. Is. 10:9. Jer. 49:23. Some confound it with نبت (q. v.)

Gen. 10:22, 24. 11:12, 13. name of a son of Shem. The names of his brethren are most of them also names of countries. If this is the case with Arphaxad, the most probable supposition is that of Josephus, that it denotes Chaldea. It may be compounded of نبت, Arab. نبت, limits, territory, and نبت the root from which comes نبت Chaldean. The name of Chesed was preserved in the family of Arphaxad, see Gen. 22:22.

1. earth; also inhabitants of the earth, Gen. 6:11. 11:1.

2. land; e.g. "っぱי מפרץ" the land of Egypt.—Sometimes, by way of eminence, Palestine, Joel 1:2.—גֵּן my land, says the Hebrew, for my native country, Jon. 1:8. Gen. 30:25.

3. jurisdiction of a city. Josh. 3:1. Plur. תְּרֵאָנָה lands. Gen 10:5, 20, 31. In the later Hebrew style, תְּרֵאָנָה denotes other lands, heathen lands, in opposition to Palestine, (as יָדָ נ other nations, gentile nations;) e.g. תְּרֵאָנָה the people of (other) lands, 2 Chr. 13:9. 32:13, 17. 2 K. 18:35. Ezra 9:1, 2, 11. Neh. 9:30. 10:29. תְּרֵאָנָה the kingdoms of (other) lands, 1 Chr. 29:30. 2 Chr. 12:3. 17:10. comp. Ezra 9:7. In Ezekiel and several passages of Jeremiah we see this usage in its origin, comp. Ezek. 5:6. 11:17. 12:15. 20:23. 22:15. especially 20:32. 22:4.—With ל local, תְּרֵאָנָה to the earth, freq. In some places the He is only paragogic, and תְּרֵאָנָה i.q. יָדָ נ, Job 31:13. 37:12. Is. 8:23. The accent on the penult shows that it is not a feminine form.

Chald. i.q. יָדָ נ, (the ל, which the ancients sometimes pronounced like כ hard, being commuted into ל,) earth. Once Jer. 10:11. In the Targums frequent.

יָדָ נ to curse, exequitur, construed with an acc. Gen. 12:3. יָדָ נ 29. Job 3:3 יָדָ נ those who curse the day, i.e. magicians, to whose execrations a certain efficacy was attributed. Imper. יָדָ נ Num. 22:6. 23:7.

Niph. part. יָדָ נ Mal. 3:9, after the form יָדָ נ.

Pi. יָדָ נ 1. i. q. Kal. Gen. 5:29.

2. to bring a curse. Num. 5:22 ff יָדָ נ the waters bringing a curse.

Hoph. פָּרַס. Deriv. יָדָ נ.

תְּרֵאָנָה a province of Armenia, (between the Araxes and the lakes Van and Ormas,) still having this name among the Armenians. Is. 37:38. Jer. 51:27.—בעני מפרץ mountains of Ararat or Armenia, Gen. 8:4. תְּרֵאָנָה found only in Pi. תְּרֵאָנָה in full תְּרֵאָנָה to purchase for one's self, or betroth a wife. Dent. 29:7. 28:30. Hos. 2:21, 22. [2:19, 20.] The price of purchase is preceded by י, 2 Sam. 14:14. (In Chald. יד נ idem.)

Pu. תְּרֵאָנָה to be betrothed, spoken of a maiden. Ex. 22:15.

частица found only Ps. 21:3. request, desire. Sept. צָרָות Vulg. voluntas.

Derived from יָדָ נ i.q. Arab. יָדָ נ to desire.

בָּא שָׁנָה Ezra 4:8, 11, 23, 4:7, and בָּא שָׁנָה 4, 7, Artaxerxes, a king of the Persians. This name is derived from the ancient Persian Artakhshetar (רַכְּחֶשֶׁתэр) which is found upon the inscriptions of Nakschi-Rous- tam. The latter part of this word is the Zendish khshethro, also sher-ao, (king,) But the syllable art, (which is found in several Persian names, e.g. Artabanus, Artaphernes, Artabazus,) appears to have signified to be great, or mighty. At least the Greeks gave it this interpretation. Thus Hesychius: 'Ἀρταχηστήρ, οἱ ἔφοιτος, παύς Παρθας.' Comp. Alberti on this passage. P. I. p. 552. Steph. Byzant. de Urbib. p. 173. Reland de Veteri Lingua Pers. § 23. In accordance with this, Herodotus (vi. 98,) explains 'Ἀρταχηστήρ' by μεγας ἀρχηγος. This signification is now lost in the Persian.—Out of that original Artashet, the modern Persians formed Ardeshir, (a name borne by three kings of the dynasty of the Sassanides;) the Ar-
There is a sweet savour, an offering (acceptable) to Jehovah is this, Ex 29:18,25,41. or 

an offering of a sweet savour unto Jehovah, Lev. 1:9, 13, 17. 2:2:3:5. Num. 15:10,13,14, etc. Besides very frequently in the plural הָדוֹן Lev. 2:3, 10:6: 10, 11. [6:17, 18.]

(fore המ "fem. of המשנה) irreg. const. המ (for המ fem. of המשנה) with suff. המ; המ; Plur. once המ (Ezek. 23: 44.) usually המ by aphant. for המ.)

1. woman.—Applied as a designation of sex, even in animals, Gen. 7:1.

2. Frequently for wife, hence המ father's wife, i.e. a stepmother, Lev. 18:8 comp. 1 Cor. 5:1.

It often stands with genitives denoting quality, as המ a lovely woman, Prov. 11:16. המ a woman of firmness or integrity, Ruth 3: 11. המ a contentious woman, Zankerin, Prov. 27:15. Also in apposition, as המ a harlot, Josh. 2:1. המ a prophetess, Judg. 4:4. המ a widow, 1 K 7:14.

3. with המ (sister,) and המ (female companion) for the one. . . . the other. See these articles.

4. some one.

5. every one. Ex. 3:22.

Note. The form המ occurs sometimes for the absolute state, Ps. 58:9. Deut. 21:11. 1 Sam. 23:7.

f. i. q. המ fire. This is the best explanation of the Kethib in Jer. 6:29 המ by their fire the lead (is consumed.) The Keri has
the more easy reading 62.48.37.36.35.34.33.32.31.30.29.28.27.26.25.24.23.22.21.20.19.18.17.16.15.14.13.12.11.10.9.8.7.6.5.4.3.2.1 by the fire is consumed the lead.

In hence "^1^^22, "jVil^sS} "^di^.

explanation called since passage connexion, monis,

Job poetical b.

Via Arab, these tia ti

ia Num. I. 106.)

2. ^2:^ f. verbal from 42, dec. I. 1. step, walk, course.


2. Ezek. 27: 6, according to the explanation most generally adopted, i. q. 36:18 which is usually interpreted box-tree; hence in our passage 36:19 ivory, daughter of the box-wood, i.e. ivory set in box-wood. So in Virgil, ebur inclusum buxto. Æn. x. 137. Simonis, in his Lexicon, compares the Arab. 5. "incidit striatim. 5. 4. 5.


b. proper name. Assyria and Assyrians, (in the former sense, fem. in the latter, masc. e.g. Is. 19: 23.) Gen. 10: 10, 22. 2 K. xv—xx. etc. In a wider sense, the name Assyria embraces Babylonia, (comp. Herod. i. 106.) on account of the close connexion, which often existed between these two countries. The kingdom of Persia is also so called; comp. Ezra 6: 22, where Darius is called king of Assyria. Comp. also Num. 24: 22, 24. That the classics often confound the names Syria and Assyria, does not apply here, since the eastern nations kept these names distinct. See Bocharti Phaleg. lib. ii. cap. 3.


f. verbal from 42, dec. X. support. Once Jer.

50: 15 Keri. (Comp. Arab. *qaha.

pillar, support.) In the Chald. Syr. Vulg. foundations. In Kethib 36:18, a form similar to that of many Arabic words.

2. K. 17: 30, an idol of the people of Hamath. According to an uncertain tradition of the Jews, it was in the form of a bald he-goat.

m. found only Is. 16: 7 36:18 in C. V. the foundations of Kir-hareseth. Comp. Chald. 36:18, and Arab. 36:18* foundation from אַסָּס to found. But in the parallel passage of a subsequent writer, Jer. 48: 31, instead of this word stands 36:18. This may be regarded as an explanation of the original word in Isaiah, as is often the case in such changes, then is 36:18 or 36:18. Comp. 36:18 show yourselves men, Is. 46: 8. under art. 36:18.

f. Plur. 36:18 and 36:18 a cake, libum; in full Hos. 3:1 36:38 a cake or hardened sirup made of grapes, here in reference to the worship of idols, but in other places as a refreshment. Cant. 2: 5 particularly on a journey, 2 Sam. 6: 19, 1 Chr. 16: 3. (according to the Sept. in Samuel, a pan-cake, and in 1 Chr. a honey-cake.) In the Chaldee version by Pseudo-Jonathan, 36:38 is used Ex. 16: 31, for the Hebrew 36:38 cakes; and in the Mishnah (apud Surenhus. T. III. p. 125.) the same word denotes a kind of lentilecake.—Some derive 36:38 from 36:38 fire, namely, a fire-cake; but the signification is more certain, than the etymology.

1. to be in fault, to be guilty. Lev. 4:13, 22, 27: 5:2, 3. Construed with ל of the person, whom one has injured, Num. 5:7  לֹא יֵעָבְדוּךָ to him whom he has injured. So with רֵעָבָדֶךָ, Lev. 5:19. 2 Chr. 19:10. The thing wherein one has sinned is preceded by ל, Lev. 5:5. by ל, Hos. 13:1. Ezek. 25:12.

2. to feel one's self guilty. Hos. 5:15. Zech. 11:5.

3. to suffer or be punished for sin. Ps. 5:11.

II. **כָּנָה** i.q. **כָּנָּה** and **כָּנָה** to be laid waste or destroyed. Ezek. 6:6.

כָּנָה verbal adj. from כָּנָךְ, dec. V. b.


2. one who presents a trespass-offering. Ezra 10. 19. (Comp. **כָּנָה**.)

כָּנָה m. verbal from כָּנָךְ, dec. IV.c.


2. damage or injury done to another. Num. 5:7, 8.

3. trespass-offering. Lev. 5:6, 7, 15, 25. [6:6.] 1 Sam. 6:3. 2 K. 12:17. Is. 53:10. The Hebrew ritual made a distinction between כָּנָה a sin offering, and כָּנָה a trespass-offering. The ceremonies accompanying them were somewhat different. See concerning the former, Lev. 6:18—23. [25—30.] concerning the latter, 7:1—10.

1. strictly the stem or stalk on which berries or flowers grow in clusters, racemus, spoken of the vine and other similar plants; e.g. of the plant called by Arabians alhenna, Cant. 1:14 אֲרַבָּה הָאֵל הַגְּדֵה a cluster of alhenna. of the palm, or date-tree, 7:8 clusters (of dates,) of a vine-stem with flowers and unripe grapes, Gen. 40:10 אֲרַבָּה הָאֵל הַגְּדֵה literally the unripe clusters ripened into ripe grapes. So the Latin racemus stands for unripe grapes. Virg. Georg. lib. II. 1. 60. On account of this extended use of the word, in order to restrict its meaning to clusters of the vine, it is followed sometimes by כָּנָה, Cant. 7:9, or כָּנָה, Num. 13:23.


כָּנָה m. (with prosth. נ) gift, present. Only Ezek. 27:15. Ps. 72:10.

Derived from כָּנָה = Arab. כָּנָה to give thanks, to reward, to make a present to any one.

כָּנָה i.q. Arab. כָּנָה a species of tamarisk, which grows to the height of a middling-sized tree, is prickly, and on the knots of the branches bears small yellowish brown berries of the size of a pea, tamarix orientalis, Linn. Only Gen. 21:33. 1 Sam. 22:6. 31:13. In the parallel passage 1 Chr. 10:12, instead of כָּנָה stands גֵּר a turpentine-tree. How the two passages are to be reconciled does not appear.
The law specified the particular cases in which a sin-offering, and those in which a trespass-offering should be brought; though no generic distinction has yet been discovered between the two classes of sins. In one case a lamb of a year old was brought for a trespass-offering and another lamb for a sin-offering at the same time, Lev. 14:10-19. The opinion, that the trespass-offering was for sins of omission, and the sin-offering for sins of commission, cannot be supported; comp. Lev. 5:17-19. Other distinctions, which have been thought of, are not more satisfactory. Comp. Warnekros hebr. Alterthümer, p. 151-155. Bauer's gottesdienstliche Verfassung der Hebräer. Th. I. p. 146.

 Beirut f. verbal from עבד, dec. X11.a.

1. i. q. infin. of עבד, (comp. העביד, העביד) Lev. 5:26 [6:7] כעביד את the people is guilty. Comp. 4:3 כעביד יד so that he brings us guilt against Jehovah.

2. guilt, guiltiness. 1 Chr. 21:3. 2Chr. 24:13. 28:10. Ezra 9:7. 10:10. Am. 8:14 יִנַּשְׁבֵּרִי כעַבָּד to bring upon us guilt against Jehovah.

3. trespass-offering, or rather the presenting of a trespass-offering, (also i. q. infin.) Lev. 6:5 כעַבָּד הַנְּדָבָה on the day in which he brings a trespass-offering. Comp. adj. עביד no. 2. also עביד number 1.

גֶּפֶנֶם plur. masc. deep night, darkness. Once Is. 59:10. (In Syr. idem.) So Gesenius in his Lexicon; but in his Commentary on Isaiah (Leip. 1820) he has adopted a different interpretation, namely fat fields, fertile fields, from comparing פֶּנֶם and פָּנָה (q. v.)

וְאַלְמָנָא f. (verbal from עַלְמָה to watch) const. עַלְמָה; Plur. עַלְמָנָא a watch of the night, vigi-

lia, q.v. It appears from Judg. 7:19, where the middle watch is spoken of, that the Hebrews, in more ancient times, counted only 3 watches. The first is in Lam. 2:19 the last, in Ex. 14:24. Sam. 11:11. In the N. T. four night-watches are mentioned, which may have been a Roman custom.

מַעַל m. with prosth. י, (verbal from עָלַל = Arab. עָלָל to cool, spoken of the air.) dec. VIII. lattice-window, for the admission of cool air. Job 5:23. Prov. 7:6.

בָּגִיס m.dec. I. b. magician, astrologer.


בָּגִיס m. Chald. Plur. יבּּהֵס, emph. idem. Dan. 2:10. 27. 4:4. 7.


וְאַלְמָנָא found only 2 Sam. 6:19. 1 Chr. 16:3. From the connexion, probably a certain kind of food. Vulg. a roasting of beef, deriving it perhaps from רָאִים fire, and רָע bull. Syr. and Chald. a piece of flesh. The etymology is very obscure. From the root רָאִים to be beautiful, it could denote a small ornament, or the like.
Askelon, one of the five princely cities of the Philistines, situated on the Mediterranean sea. 

1 Sam. 6:17. The gentile noun is יִשְׂרָאֵל, Josh. 13:3. There is now in its place a village called Ascalon.

strictly i.q. יֶשָׂרָאֵל to be straight.

Hence

1. to go straight, (comp. Pi.) to go, to proceed. Prov. 9:6. Comp. the deriv. יְשָׁרֵי and יְשָׁרָה.

2. to be right, suitable; hence to be successful, prosperous. Comp. יְשָׁרִי Hab. 2:4. and יְשָׁרַה.

Pi. 1. to lead or guide straight, Prov. 23:19. Is. 1:17. to guide generally, Is. 3:12 יְשָׁרִים יְשָׁרִים thy guides are seducers. 9:15.

2. intrans. i.q. Kal, to go. Prov. 4:14.


Pu. יְשָׁרְה and יְשָׁרַה.

1. to be guided. Is. 9:15.

2. to be pronounced happy, hence to be happy. Ps. 41:3. Prov. 3:18.

m. proper name.

1. a son of Jacob, progenitor of one of the tribes of Israel. The territory of this tribe lies along the sea-coast in the north of Palestine. See Josh. 19:24—31. The gentile noun is יְשִׁרֵה, Judg. 1:32.

2. a city not far from Shechem. Josh. 17:7.

happiness, prosperity; found only in the plur. const. יְשִׁרְה the happiness of; i.e. prosperity to (any one.) Ps. 1:1. 2:12. 32:1, 2. 33:12. Prov. 3:13. 3:34. With suff. יְשִׁרְה to prosperity to thee, Deut. 33:29. יְשִׁרְה for יְשִׁרְה, Ecc. 10:17. יְשִׁרְה prosperity to him, Prov. 14:21. The punctuation of יְשִׁרְה, יְשִׁרְה is irregular, for יְשִׁרְה, יְשִׁרְה like פֵּרוּחַ from פֵּרוּחַ.

1. pron. relat. indecl. of both genders and numbers, who, qui, quem, quod; qui, que, qua.—When preceded by prepositions, it includes its antecedent; as יְשָׁרֵה to him, her, or them who; יְשָׁרַה from him, etc. who. See Gr. § 197. The idea of place or time is also sometimes involved in this antecedent; as יְשָׂרָאֵל to the place where. See Gr. § 198.

2. This pronoun is often merely a sign of relation, which gives to other pronouns and to adverbs the force of relatives, (as no. 2. gives them the force of interrogatives.) Thus יְשָׁרֵה where, (from יְשָׁרֵה there;)

יְשָׁרַה whence, (from יְשָׁרַה thence;)

יְשָׁרַה whither, (from יְשָׁרַה thither.) Most generally these words are separated by the intervention of one or more words, as in Gen. 13:3 to the place יְשָׁרֵה where his tent had been. Gen. 20:13. but sometimes immediately connected, as in 2 Chr. 6:11. When joined with the oblique cases of the pronouns, it forms oblique cases of the relative, as יְשָׁרַה to whom, (from יְשָׁרַה to him;)

יְשָׁרַה whom, quos; יְשָׁרַה where in; יְשָׁרַה from whom, whence; יְשָׁרַה in quorum terrae; יְשָׁרַה under whose wings, Ruth 2:12. See further in Gr. § 196 ff. The Swiss dialect has something similar, using the particle wo (where) as a sign of relation; e. g. the stranger wo thou hast eaten with him, for the stranger with whom thou hast eaten. Comp. whence and thence in English.
3. נָּכַּנְתָה (which belongs to) sometimes serves for a periphrasis of the sign of the genitive case, especially where two genitives follow in succession, the latter of which is then expressed by נָכַּנְתָה as 1 Sam. 21: 8 כַּנְתָּה הָעָרָיָה לְפָרָע וּלְצָנָה as the overseer of the shepherds of Saul. 2 Sam. 2: 8 נָכַּנְתָּה הָגָּדָה לְפָרָעָה וּלְצָנָה the general of Saul's armies. Cant. 1: 1 נָכַּנְתָּה הָשָּׁרֶתָה לְפָרָעָה a song of the songs of Solomon. Comp. 1 Sam. 17: 40 כַּנְתָּה הָשָּׁרֶתָה לְפָרָעָה his shepherds pouch. 1 K. 15: 20 נָכַּנְתָּה הָשָּׁרֶתָה לְפָרָעָה the captains of his forces. In these last cases suffixes might otherwise stand. In the later writings, in which נָכַּנְתָּה (q. v.) took the place of נָכַּנְתָּה, became the usual sign of the genitive case, as in Aram. נַכְנָתָה, etc., and before suff. נַכְנָתָה, נַכְנָתָה.

4. נָכַּנְתָּה is also used as an adv. or conjunction, like the Greek ὅτι and Lat. quod; and signifies (1.) that, to the end that, ut; construed with a future. Gen. 11: 7. Deut. 4: 40. (2.) that, how that, quod. Ex. 11: 7. Comp. the more full expressions, such as נָכַּנְתָּה וּלְפָרָעָה we have heard how that Jehovah has dried up, Jos. 2: 10. 1 Sam. 24: 19. 2 Sam. 11: 20. 2 K. 8: 12. Deut. 29: 15. (3.) because. Gen. 34: 27. 1 K. 8: 33, especially when compounded thus, נָכַּנְתָּה וּלְפָרָעָה. (4.) if. Lev. 4: 22. Deut. 11: 27. (5.) for. Deut. 3: 24. Gen. 31: 49. Zech. 1: 15. (6.) when. 2 Chr. 35: 20. (7.) as. 1 K. 8: 39. Jer. 33: 22. (3.) where. Num. 20: 13.

5. נָכַּנְתָּה (1.) in the place where, where, (see above no. 1.) Ruth 1: 17. whither, 1 Sam. 23: 13. (2.) because. Gen. 39: 9, 23.


הַנּוֹנְתָּה f. rarely יָנָנְתָּה (Mic. 5: 13. Deut 7: 5.) Plur. יָנָנְתָּה and יָנָנְתָּה. name of a Syrian goddess often worshipped by the Hebrews, and of her images, probably i. q. יָנָנְתָּה אסָרָה. See especially 1 K. 15: 13. 2 K. 21: 7. 23: 7, 15. Judg. 6: 25, 28, 30. Like רַנְתָּה it stands as a female divinity, joined with the male one Baal, 1 K. 18: 19. 2 K. 23: 4. Judg. 3: 7. (Comp. 2: 13.) The plural denotes statues or images of Astarte, i. q. יָנָנְתָּה. The usual explanation of this word is, that it denotes (1.) as rendered in the Sept. αὐλος, a grove; and (2.) by a metonymy, an idol worshipped in a grove, a sylvan goddess; but the incorrectness of this interpretation has been shown very satisfactorily by Gesenius, in his larger lexicon under this article. Comp. Castelli Lex. Heptaglott. col. 2937. Some make יָנָנְתָּה to be the goddess of fortune from יָנָנְתָּה.

הַנּוֹנְתָּה m. verbal from יָנָנְתָּה, dec. VI. m. prosperity. Gen. 30: 13.


found only in Hithp. to show one's self firm, or strong, i. q. Talmud. יָנָנְתָּה. Is. 46: 8. Comp.

Arab. אַסְֶסְנָנְתָּה to found, establish; Chald. נָנְנָנְתָּה; and Heb. נָנְנָנְתָּה. Another opinion adopted by Gesenius in his commentary on Isaiah, makes נָנְנָנְתָּה a denom. from נָנְנָנְתָּה in conj. Hithpael, to show one's self a man.

see הַנּוֹנְתָּה.

proper name of a city of the Danites, situated in the low country of the tribe of Judah. Jos. 15: 33. 19: 41. Judg. 13: 25. 16: 31. This word resembles, as to its form,
the Arab. infin. conj. VIII. of יִשָּׁמֵש. The gentle noun occurs 1Chr.2:55.

Jos. 15:50. and in the Tthpa. moliti, conari.

Josh. 21:14. 1 Sam. 30:28. 1 Chr. 6:42. [57.] a Levitical city in the mountainous country of the tribe of Judah. According to Eusebius, it was a great village in the southern part of Judea. The form of this noun is like the Arab. infin. Conj. VIII. of יִשָּׁמֵש and יִשָּׁמֵש.


בַּעֵלְךָ, in pause, more rarely לֶאַּחָה. Judg. 17:2. 1 K. 14:2. thou (fem.) The Yod in לֶאַּחָה stands in oti, as in the Syr. בַּעֵלְךָ; but becomes vocal, when another syllable is annexed; e.g. in the verb with suffix לֶאַּחָה thou (fem.) hast killed him. Others regard the punctuation as incorrect, and read לֶאַּחָה. It stands sometimes as a masc. Num. 11:15. Ezek. 28:14. a mere incertainty introduced from the language of common life. See לֶאַּחָה.

I. יִפְסִיק m. subst. ploughshare. It is inflected in two ways; יִפְסִיק, יִפְסִיק 1 Sam. 13:20, 21. and יָפָּסֵי Is. 2:4. Joel 4:10. [3:10.] The first mode is favoured by several MSS. which read יָפָּסֵי, יָפָּסֵי. The signification above is supported by the authority of most of the old versions, (see the different interpretations collected in Michaelis' Supplem.) but in 1 Sam. 13:20, 21, the word is used in conjunction with יִפְסִיק, which from its etymology undoubtedly has that meaning, and cannot be supposed synonymous with יִפְסִיק. This difficulty may be removed by rendering it, with the Jewish commenta-

tors, hoe, mattock. So the Vulg. lig. go, and Luther in Samuel, have. Or, by rendering it coulter, as in C. V. Nothing can be determined from etymology or the kindred dialects.

II. יִשָּׁמֵש, with Makk.-ית; with suff. יִשָּׁמֵש, in pause and fem. יִשָּׁמֵש, יִשָּׁמֵש; יִשָּׁמֵש, also יִשָּׁמֵש, יִשָּׁמֵש; יִשָּׁמֵש, יִשָּׁמֵש, rare-ly יִשָּׁמֵש (the forms with Holem are also written in full;) a primitive particle.

1. a sign of the accusative case, (in Aram. וֹשֵׁם.) But this accusative case of the Hebrews, which is denoted by יִשָּׁמֵש, is often used in circumstances, in which other languages employ the nominative; namely, (1.) with a passive verb, Gen. 17:5. יִשָּׁמֵש more shall thy name be called Abraham. Josh. 7:15 he who is taken with the accused thing, shall be burned with fire, יִשָּׁמֵש he and all that he hath. Ex. 10:8. Lev. 10:18. Num. 26:55. Jer. 35:14. 36:22. 38:4. (2.) with a neuter verb, 2 Sam. 11:25 יִשָּׁמֵש let not this thing displease thee. (3.) with the subst. verb to be, even when only implied, Ezek. 35:10. Jos. 22:17 יִשָּׁמֵש is the iniquity of Peor not sufficient for us? (4.) sometimes before a nominative of the subject; e.g. 1 Sam. 17:34 there came a lion יִשָּׁמֵש and a bear. 2 K.6:5. Neh.9:19. This singular use of the Hebrew accusative might be explained by supposing יִשָּׁמֵש to be a kind of article which is placed usually before the accusative, but also more rarely before the nominative. The Arabians, however, actually employ the accusative in most of the cases mentioned; e.g. exibit album, evasit facies ejus nigrum, (comp. C. B. Michaelis de Solociscimo Casuum. § 6. 29.) and we may infer that the Hebrew idiom here agrees with the Arabic, especially
as the Semitic languages generally are somewhat irregular in the use of cases.

III.  Lansing, with Makk.  Lansing; with suff. Lansing, Lansing, Lansing, Lansing; also with suff. like no. II. (though more rarely,) especially in Kings and in the prophets; prep. prim.

1. with, together with. Gen. 4: 1 Deo juvante. 1 Chr. 20: 5 there was war with (the) the Philistines.

— in. with God, i.e. in a manner well pleasing to him, Gen. 5: 22.

2. with, near by. Here belongs Gen. 39: 6 she took no concern about any thing with him, (Joseph,) i.e. under Joseph's care. So verse 8. and 30: 29 thou knowest how thy cattle has been with me, i.e. under my care. Like the Lat. penes and the synon. " (see " no.2.) it signifies with in a figurative or intellectual sense, Job. 12: 3 with whom were not such things as these? i.e. who knew not such things? Is. 59: 12. Job. 14: 4 if the number of his months is with thee, i.e. is determined by thee.

3. in or on a place. 1 Sam. 7: 16 he judged Israel in all these places. 1 K. 9: 25 burnt incense on this (altar,) which was before Jehovah.

4. besides, (a modification of with, together with.) 1 K. 11: 25.


Na to come; in Arab. and Aram. the usual word to express this idea, in Hebrew more rare and only in poetry, Deut. 33: 2. The forms which occur are almost all inflected after the Aramean analogy, or otherwise irregularly. Pret. Lansing Is. 21: 12. but in some copies Lansing, plur. Lansing Jer. 3: 22. Fut. Lansing and Lansing, Lansing Deut. 33: 21. and apoc. Lansing Is. 41: 25. plur. Lansing Ps. 69: 32. Imp. Lansing Is. 21: 12.


Deriv. Lansing.


(In the Targums, Ithpe. is used instead of this passive.)

Na pron. pers. thou (masc.) The Dagesh forte stands for an assimilated Nun, which in Aram. and Aram. is written out Lansing, although in Syr. it is omitted in the pronunciation. In pause it becomes penacute, and is sounded Lansing. It occurs without Lansing five times, Ecc. 7: 22. Job 1: 10. Neh. 9: 6 Keth. 1 Sam. 24: 19. Ps. 6: 4. Comp. fem. Lansing and plur. Lansing Lansing.


Na Ezek. 41: 15 Keth. for the following Lansing.

Na thou (fem.) i. q. Lansing (q. v.)

Na dec. I. b. an obscure expression in architecture, found only Ezek. 41: 15. 16. 42: 5. Probably pillars, or some decorations of the same. The Targums, Ezek. 41: 16, have Lansing; which may denote an ornament, decoration; comp. Lansing, Lansing beautiful, shining.

Na pron. pers. ye (masc.) It is used for the fem. Ezek. 13: 20. pro-
probably an incorrectness of the language of common life here admitted into that of writing.

It is a place on the border of the desert of Shur in Arabia. Ex. 13: 20. Num. 33: 6. From it the adjoining part of the desert is named, Num. 33: 8. Sept. "Ov'toj. It is thought to be the Egyptian word aton (border of the sea.)


in some editions and MSS. for (q. v.) especially Mic. 6: 2. Job 33: 19.

pron. pers. ye (fem.) Ezek. 34: 31. where, however, some copies have יִפְנֵה like יִפְנֵה. Also יִפְנֵה Gen. 31: 6. Ezek. 13: 11, 20. 34: 17. In Ezek. 13: 20, it is written in some editions יִפְנֵה (after the analogy of יִפְנֵה).

f. verbal from יִפְנֵה. gift, re-

word; especially of an harlot. Hos. 2: 14. [12.]

m. (with prosth.) verbal from יִפְנֵה, dec. VII. a.

1. wages or hire of an harlot. Ezek. 16: 31, 34. hence with יִפְנֵה, Deut. 23: 19.

2. applied figuratively to riches, fruits of the earth, etc. which were regarded by idolaters as presents from their gods, (paramours,) Hos. 9: 1. to the riches of Samaria, considered as a present from their idols, Mic. 1: 7. comp. Is. 23: 17, 18. also Hos. 2: 7, 14. [2: 5, 12.]

m. dec. IV. c. probably, as in Aramean, place, region, country. Num. 21: 1 נִכְרִי the way to (his) regions. Others: the way to or the way from Atharim.

Chald. place. Ezra 5: 15. 6: 5, 7.—6: 3 יִפְנֵה the place where, where. So in Syr. יִפְנֵה, in later Heb. יִפְנֵה.

The name יִפְנֵה i. q. יִפְנֵה signifies a house, and refers probably to the common square form of this letter.

Beth is sometimes interchanged with the harder sound י; e. g. יִפְנֵה Aram. יִפְנֵה iron; יִפְנֵה and יִפְנֵה to scatter; (more frequently in the kindred dialects.)

Also with י; (these two sounds are more nearly alike in the lips of an Orientalist than with us, so that Mecca sounds almost as Becca.) E. g. יִפְנֵה and יִפְנֵה the name of a city; יִפְנֵה and יִפְנֵה fat; יִפְנֵה Syr. time. So in Greek βλεττω to cut the honey-comb for μελιττω from μέλι honey; and in modern languages, French marbre from Latin marmor; cable from Greek ναμίλος.

a prefix preposition, occurring in various connexions and significations, which in other languages must be expressed by many different particles. The principal of these are

1. in or into a place or subject. Also of time, as מְדַלִּים מְדַלִּים in some days; מְדַלִּים מְדַלִּים in the second year.

2. with, noting an instrument, concomitance, or aid; as בְּפִי with the sword. בְּפִי with much people, Num. 20: 20. בְּפִי with my staff, Gen. 32: 11. Ps. 18: 30 with thee (תִּבְגַּל) I assailed troops. Hence verbs of coming, construed with ב, denote bringing; see מֵבָּר, מֵבָּר, מֵבָּר.

3. on, at, near; as פִּי at the fountain. פִּי on the wall. פִּי,
to lay hold of or on. to call on.
5. through. Num. 12: 2.
6. upon; as סנה upon the tabernacle, Num. 14: 10.
7. to a place or thing; as עננה to Asher, Judg. 6:35. נב to return to, Hos. 12: 7. Gen. 9:10. הננה to fowl, to cattle, etc.
8. against; as לתי his hand against every one, Gen. 16:12. 2 Sam. 24: 17. לתי to contend against.
9. concerning, de; as לתי to speak concerning any thing.
10. out of; from; as מנה from the wool; מנה from negligence; מנה from hatred; מנה to revolt from any one.
11. among; as בין among the nations. בין the fair; i.e. the fairest, among women, a paraphrase for the superlative degree, Cant. 1: 8.
12. before, as סל before the eyes of any one.—Gen. 23: 18 before (צ) all who entered through the gate of his city.
14. on account of. Gen. 18: 23 סנה on account of the fire. 2 K.
15. after, according to. Gen. 1:28 סנה after our likeness. Lev. 5:
15. סנה according to the word or command of any one. Hence
17. Verbs of sense and some others, construed with צ, imply that the action is performed with pleas-
ure, more rarely that it is connected with pain. Comp. צ, צ.
18. The following construction is common in Arabic, in Hebrew more rare. Ps. 118: 7 צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ Ц.
Jehovah is among my helpers, i.e. is my helper. Ps. 54: 6. Judg. 11: 35.
Ps. 99: 6. Also in the song. Ex. 32: 22 thou knowest the people, צ צ צ צ צ צ צ צ צ Ц.

This צ is called Beth essentia.
19. before an infin. when, while, Gen. 2: 4. after, Gen. 33: 18. since, because, Ex. 16: 7.

With suff. צ; צ, in pause and fem. צ; צ; צ; צ; צ; צ; צ; צ and צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; צ; Ц.

In poetry for צ occurs צ; צ; צ; see צ, צ.

Chald. adj. bad, wicked. Once Ezra 4: 12.

The צ not used, to dig. Comp. deriv. צ, צ.

Ps. 118: 1. to engrave on stones or tablets. Deut. 27: 8. Hab. 2: 2.
2. to explain, erucere sensum. Deut. 1: 5.

f, verbal from צ; Plur. צ, const. צ.

1. a well. Gen. 21: 25, 30. 26: 15, 20, 21.
4. also of a place in the tribe of Judah, on the way from Jerusalem to Shechem. Judg. 9: 21.

A well of the turpentine-trees) a place in Moab. Once Is. 15: 8.

(A well of life, of vision, i.e. where one sees God and yet lives,) name of a well in the desert between Palestine and Egypt. Gen. 24: 62. 25: 11. The etymological signification is given by Moses, Gen. 16: 24.
wells (wells) proper name of a city in the tribe of Benjamin, between Jerusalem and Shechem. 2 Sam. 4: 2. The gentle noun is רוח, 2 Sam. 4: 2, 3, 23, 37.


(1. q. the more common רֶשׁ cistern. Only once Jer. 2: 13; in the Ketib of 2 Sam. 23: 15, 16, 20, רֶשׁ[wells] is probably the true punctuation. The Keri and the parallel passage in Chronicles have רֶשׁ.

בֵּית אָבַד (i. q. תֵּאָב יִשְׁרָאֵל well of the oath, as explained Gen. 21: 31. 26: 33.) a place on the southern boundary of Palestine; hence the phrase, all Israel יִשְׁרָאֵל יִבְשָׁלְמוֹת יִפְדוּ from Dan to Beersheba, 2 Sam. 17: 11. Now called, according to Seetzen, Bir-Szabêa.

I. בֵּית, fut. הבֵּית. to have an offensive smell, to stink. Ex. 7: 18, 21. 16: 20.

Niph. reflex. of Hiph. to make one's self loathsome or odious to any one, construed with ב. and מ. of the person. 1 Sam. 13: 4. 2 Sam. 10: 6, 16: 21. Comp. the French être en bonne, en mauvaise odeur.

Hiph. 1. to cause to stink, to corrupt. Ecc. 10: 1. Figuratively to render odious to any one, construed with ב. of the person, Gen. 34: 30. also, the figure being drawn out, Ex. 5: 21 וְהִשֵׁמַר וְהִשְׁמַר יְהוָה נְאָשֵׁר יִשְׂרָאֵל ye have made our savour to stink, i. e. ye have made us odious.

2. i. q. Kal, to stink. Ex. 16: 24. Figuratively to be loathsome or odious, 1 Sam. 27: 12

Hithpa. to make one's self odious, construed with ב. 1 Chr. 19: 6.

II. בֵּית i. q. בֵּית to be ashamed.

Hiph. to act shamefully or basely.

Prov. 13: 5 רֵעָה הָאָדָם that the wicked man acts basely and shamefully. Comp. שִׂמְלוָה no. 3.

בֵּית Chald. to be evil, wicked; construed with ב. to be displeasing; i. q. Heb. דְרַק. Dan. 6: 14. In the eastern languages a pleasant savour is often attributed to pleasant objects generally, and an unpleasant savour to objects which are not pleasant.

מִשְׁמַל m. stink, stench. Am. 4: 10. with suff. רֵעָה Joel 2: 20. רֵעָה Is. 34: 3.

בֵּית f. Job 31: 40. and בֵּית Is. 5: 2, 4, monk's-hood, a well known poisonous herb, which produces berries like grapes, aconitum napellus, Linn.

בֵּית Chald. prep. i. q. הבֵּית after. Dan. 7: 6.

בֵּית f. dec. X. in the phrase בֵּית אֲדֹנים apple of the eye. Once Zech. 2: 12.

[8.] In Syr. בֵּית pupil; in Chald. בֵּית image, shadow. It appears from this that בֵּית properly denotes the image or little man in the eye, like מַרְאֵה (q. v.)

בֵּית f. Babel, Babylon, on the Euphrates, the celebrated metropolis of Babylonia; freq. With ב. local, הבֵּית to Babylon.—According to Gen. 11: 9, it signifies confusion (of languages;) comp. Syr. בִּכְבֶד hesitancy of speech, stammering, stuttering. It stands by syncope for הבֵּית from הבֵּית; comp. הבֵּית Chald. הבֵּית scull.

בֵּית found only Ezek. 25: 7 Keth. If this reading is correct, i. q. Arab. הבֵּית food. (comp. הבֵּית) but all the ancient versions favour the reading of the Keri הבֵּית spoil.

בֵּית, fut. הבֵּית 1. to act faithlessly, perfidiously. 1 Sam. 14: 33. Job 6: 15. Constrained with ב. to deal treach-
Root יִרְעָה i. q. יִרְעָה in Syr. and Arab. to lie, boast; kindred with יִרְעָה to imagine, invent.

II. יִרְעָה strictly a verbal from יִרְעָה, denoting the being single or separate, separation. Hence יִרְעָה adv. (1.) in separation, separately, apart, separately. Ex. 26: 9 five curtains by themselves (יִרְעָה) and six curtains by themselves (יִרְעָה) 36: 16. Judg. 7: 5. (2.) only, alone. Ecc. 7: 29. Is. 26: 13. (3.) יִרְעָה and יִרְעָה besides, except, Ex. 12: 37 יִרְעָה besides children. Gen. 26: 1 יִרְעָה besides the first famine.

I. יִרְעָה m. verbal from יִרְעָה, faithlessness, perfidy. Jer. 12: 1. Is. 24: 16.

II. יִרְעָה com. (generally masc.)
With suff. יִרְעָה; Plur. יִרְעָה. const. יִרְעָה; with the termination יִרְעָה only Ps. 45: 9.

יִרְעָה plur. fem. verbal from יִרְעָה, treachery. Zeph. 3: 4. Concerning the form, see art. יִרְעָה, note.

יִרְעָה verbal adj. from יִרְעָה, found only in the fem. יִרְעָה faithless, perfidious. Jer. 3: 7, 10.

יִרְעָה on account of, see יִרְעָה.

I. יִרְעָה dec. VIII. h.

Root יְדֻעַ to imagine, invent, devise. 1 K. 12: 33. Neh. 6: 8 סָרָה Syr. for סָרָה. Comp. יְדֻעַ no. I.'

יִרְעָה to separate one's self. (In Arab. idem.) Part. יִרְעָה solitary, separate,
alone. Ps. 102: 8. Hos. 8: 9. Deriv. ἀναλλοίως (a‘nallōıōs) n. II. and ἀναλλότριος (a‘nallótroı̂s) adj. verbal from Ἀναλλοίωσις (a‘nallōıōsìs) the being separate or alone. Hence ἀναλλοίωσις (a‘nallōıōsìs) and ἀνεξάρτητος (a‘nexėsăr̓tē̇tos) adv. alone. Jer. 49: 31 ἀναλλότριος (a‘nallótroı̂s) they dwell alone. Is. 27: 10 ἀνεξάρτητος ἡ ἡμέρα (a‘nexėsăr̓tē̇tos hē hēmera) the defended city (stands) alone. Lam. 1: 1. The idea of desolation is also implied in the two last passages.

ἐλαχιστά (ełakhistā) m. verbal from ἐλαχιστόν (ełakhistôn) dec. I. a.

1. the stannum of the ancients, i.e. lead intermixed with the silver ore, and separated from it by fusion. Comp. ἑλαχιστός (ełakhistós) to separate. See Plin. H. N. xxxiv. 16. and Schneider's griech. Wörterbuch, art. ξαναίτεσθαι. Is. 1: 25 ἐλαχιστάντας (ełakhistántâs) I will take away all thy tin, i.e. the impure metal mixed with thee.

2. tin, plumbum album of the ancients. Num. 31: 22.

ἐλευθερία (ełeutfereía) in Kal not used.

Hiph. 1. to divide, separate. It is construed with ἔρχομαι ... ἔρχεσθαι (érchomai . . . érchîsthai) Ex. 26: 33. with ἔρχομαι, Gen. 1: 6. with ἔρχομαι, . . . ἔρχεσθαι, Is. 59: 2. with ἔρχεσθαι, Lev. 20: 24. It is also used absolutely, Lev. 1: 17 he shall tear the bird on its wings, ἐλευθερίας (ełeutfereías) not but make a separation.


Hiph. 1. to be separated, 1 Chr. 23: 13. Ezra 10: 8. to separate one's self, construed with ἔρχομαι, Num. 16: 21. Ezra 9: 1. 10: 11. to separate one's self (and go) to any one, construed with ἐρχόμεθα, 1 Chr. 12: 8.

2. to be appointed. Ezra 10: 16.

Deriv. ἔλευθερος (ełeufhēros) ἀνεξάρτητος (a‘nexėsăr̓tē̇tos).

ἐλυσία (ełysía) m. verbal from ἔλυσις (ełysîs), dec. IV. a.

piece, part; with ἥσσος, piece or tip of an ear. Once Am. 3: 12.

ἐλάτως (ełató̂s) m. Gen. 2: 12. Num. 11: 7. according to Aquila, Symm. Theod. in Num., the Vulg. in both passages and Josephus, bdellium, βδέλλιον (bdéllion), a transparent gum, of a sweet scent and resembling wax, obtained from a tree which grows in Arabia, India and Media, perhaps the wine-palm (bourassus flabelliformis, Linn.) According to the Sept. ἄνθος (anthōs). Others: beryl. The Arab. pearls.

ἐλαστός (ełastós) 1. to tear in pieces. (In Arab. ἐλαστός idem.) Deriv. ἐλαστος.

2. denom. from ἐλαστός to repair a breach, or a decayed building. 2 Chr. 34: 10.

ἐλαστός (ełastós) m. verbal from ἐλαστός, dec. VI. a.


ἐλαφρός (ełaphrōs) m. subst. emptiness, desolation, a waste, for ἐλαφρός (ełaphrōs) (after the form ἐλαφρός) from the root ἐλαφρύς (ełaphrȳs) in Arabic to be empty, waste, spoken of a house. Always joined with ἔλαφρος, Gen. 1: 2. Jer. 4: 23. Is 34: 11 ἐλαφρύς (ełaphrȳs); see ἐλάφρος.

ἐλαφρύς (ełaphrȳs) m. Est. 1: 6. probably a species of marble. Sept. σμαραγδηλός (smaramagdēlós), by which is perhaps meant the green antique porphyritic marble of Egypt.


ἐλαφρύζω (ełaphrúzō) adj. bright, shining. Once Job 37: 21. (The root ἐλαφρύζω in Chald. and Arab. signifies to be bright, shining.)

ἐλαφρύζω (ełaphrúzō) in Kal not used.

Hiph. 1. to be violently moved or shaken (by fear or anxiety,) to be alarmed or confounded. Ex. 15: 15. 1 Sam, 28: 21. 2 Sam. 4: 1. Ps. 6: 3 ἐλαφρύζωμαι (ełaphrúzōmai) my bones tremble.

3. to be disordered, destroyed. Ps. 104: 29 thou hidest thy face, תְּנַחָּבָה they (creatures) are destroyed. Hence Part. fem. used substantively, destruction. Zeph. 1: 18.

4. to hasten after anything, construed with א. Prov. 28: 22.

Pi. מָהְבַּכְתָּ, fut. מָהְבָּכַתּ.
1. to terrify, perplex, confound.

2. to be in haste, Ecc. 5: 1. 7: 9.


Pu. to hurry, be in haste. Est. 8: 14.

Prov. 20: 21 Keri נָהֲבַכְתֶּנָה hastened substance, i.e. substance too hastily and avariciously acquired.

Hiph. 1. i.q. Pi. no. 1. Job 23: 16.
2. i. q. Pi. no. 2. Est. 6: 14.

3. to drive out in haste. 2 Chr. 26: 20.

חֲבַכִּים Chald. Pa. to terrify, trouble.

Dan. 4: 2, 16. [4: 5, 19.] 7: 15.

Ithpa. pass. 6: 9.


חֲבַכַּבְבּ f. verbal from נָהֲבַכְתָּ, dec. X.

1. terror, consternation. Lev. 26: 16.

2. destruction. Is. 65: 23.

חֲבַכַּבּ f. prim. irreg. const. חֲבַכַּבּ with suff. נְהַבָּכַתָּ; Plur. חֲבַכַּבְבּ, const. נְהַבָּכַתָּ.

1. beast, quadruped. Ecc. 3: 19, 21.
Lev. 11: 2.


3. large cattle, in opposition to חֲבַכַּבְבּ small cattle. Gen. 34: 23.


Plur. חֲבַכְבּ animals. Also as a pluralis excellentiae denoting only one, Ps. 73: 22. So the Behemoth, Job 40: 15. From the description, especially verse 18, it is pretty evident that the hippopotamus was intended by the poet, (comp. Bocharti Hieroz. II. p. 753. Ludolfi Hist. Eth. l. c. 11;) and not the elephant, as Grotius, Schultens, and Michaelis have supposed. Although a Hebrew would regard this word as an example of the pluralis excellentiae, yet it may have originated from the Egyptian word Pehémout, (river ox.) Comp. חֲבַכַּבּ.

חֲבַכְבּ m. found only Lev. 13: 39. name of a harmless eruption on the skin, of a dull whitish colour, still called bohak by the Arabians. The root קְהָבָה in Syr. conj. Apfel signifies to be white, spoken of the leprosy.

חֲבַכַּבּ f. the white scab of a person affected with the leprosy, לוּכֵה of Hippocrates, morpha or vitiligo alba of the Latins. Lev. 13: 2—39. Plur. חֲבַכַּבְבּ verses 38, 39. Comp. חֲבַכַּבּ.

יחָבַל 1. to go or come in, to enter. Gen. 6: 18. 7: 9. 13. 39: 14, 17. Frequently opposed to נָהֲבַכְתָּ: see under no. 1. It is construed with ז,]<, or an accus. (like ingredi urbem.) Ps. 100: 4 רָהֲבַכַּבְבּ enter into his gates. Ps. 105: 18. Hence with a genitive רָהֲבַכַּבְבּ those who enter at the gate, Gen. 23: 10, 18. Particularly (1.) spoken of the sun, to go in (below the horizon,) to set, go down. Gen. 15: 17. 20: 11. (Antith. נָהֲבַכְתָּ to rise.) (2.) רָהֲבַכַּבּ נָהֲבַכַּבְבּ נָהֲבַכַּבּ to lie with a woman, inire feminam. Gen. 16: 2. 30: 3. 38: 8. Deut. 22: 13. 2 Sam. 16: 21. also with ב, Gen. 19: 31. Deut. 25: 5. (3.) spoken of
a maiden, to enter the house of her husband. Josh. 15:18. Judg. 1:14. (4.) I know not how to go in and out, a common periphrasis for to conduct, act, (like 1 K. 3:7: I know not how to be 2 Neba. I know not how to go in and out, i.e. how to live, or to act. 1 Sam. 29:6. 2 K. 19:27 (with the addition to sit.) Comp. Deut. 29:6. Ps. 121:8. With the addition before the people, i.e. to lead or direct the people. Num. 27:16. 1 Sam. 18:16. 2 Chr. 1:10. also Deut. 31:2. Jos. 14:11. without that addition. (5.) to come in, as profit or revenue. 1 K. 10:14. 2 Chr. 9:13. (Antith. ἀναλφαί to be expanded.) (6.) to enter into a covenant. See ἀρπάζω.

2. to come, construed with ἐρήμω, ἔρημός, 65, ἔρημος, or an accus. Lam. 1:10. Jer. 32:24 ἐρήμω ἐν ἀρχῇ when the mounds reach to the city. Lam. 1:4 ἐρήμω ἐν ἀρχῇ of those who come to the feast. Particularly (1.) to come upon any one, to happen to or befall him; construed with an acc. Ezek. 32:11 the sword ἐρήμω ἐν ἀρχῇ shall come upon thee. Job 22:21 good shall befall thee. Ps. 35:8. 44:18 ἐρήμω ἐν ἀρχῇ all this has beenfallen us. 109:17. 119:41, 77. Prov. 10:24. Also with ἐρήμω, Job 2:11. 3:25. 4:25. and ἐρήμω, Is. 47:9. (2.) to come to pass, to be fulfilled; spoken of a wish, Prov. 13:12. of a request, Job 6:8. of a predicted sign, 1 Sam. 10:7. especially of a prophecy, 1 Sam. 9:6. Deut. 13:2. 18:22. (3.) with ἐρήμω, to come with any thing, to bring it. Ps. 66:13. See ἐρήμω no. 2. (4.) to come at any thing; to obtain it; construed with ἐρήμω, Ps. 69:28. (5.) to fall to any one, construed with ἐρήμω. Num. 32:19.

And 52:11 until one come, i.e. unto. Num. 34:8 ἐρήμω ἐν ἀρχῇ even to Hamath. Num. 13:21 ἐρήμω ἐν ἀρχῇ to Rehob and Hamath. Instead of this occurs also ἐρήμω ἐν ἀρχῇ until thou comest, i.e. till one comes, Gen. 19:


3. more rarely to go. (So ἐχωντικατ., to come and to go.) Jon. 1:3 he found a ship ἐν ἀρχῇ which went to Tarshish. Hence with ἐρήμω, to be concerned with any one, (like ἐν ἀρχῇ.) Ps. 26:4. Prov. 22:24.

Hiph. ἀρπάζω. caus. of Kal no. 1. to bring in, to carry in; e.g. the produce from the field, 2 Sam. 9:10. Hag. 1:6. to lead Israel in and out, i.e. to direct or govern them, Num. 27:16. 1 Chr. 11:2. (Comp. Kal. no. 1. (4.)

2. to cause to come, to lead, to bring. Gen. 4:4, etc. Figuratively to let happen, Is. 37:26. 46:11. Ps. 78:29.

Hoph. pass. Lev. 10:18.

Deriv. ἀρπάζω, ἀρπάζων, ἀρπάζων.

in Kal not used, to be hollow and empty.


fut. ἀναλφαί, to desire, construed with an accus. Prov. 1:7. more frequently with ἐρήμω, Prov. 11:12. 13:13. 14:21. Cant. 3:7. Prov. 6:30 ἐρήμω ἐν ἀρχῇ they do not over-look a thief, i.e. they do not let him go unpunished. (In Zech. 4:10, ἐρήμω stands for ἐρήμω, as if from ἐρήμω.)

I. ἐρήμω m. verbal from ἐρήμω. contempt. Ps. 123:4. Job 31:34.


fem. of ἐρήμω. contempt, object of contempt. Once Neh. 3:36. 4:4.]

see ἐρήμω no. II.

found only in Niph. ἐρήμω to be entangled, confounded, or in consternation. Est. 3:15 ἐρήμω στάθμησαί...
and the city Shushan was in consternation. Ex. 14: 3 they are entangled in the land, i.e. they wander about in confusion. Joel 1: 18 (spoken of herds of cattle.) In Arab. idem. Deriv. 

I. יָלָד לַיְתָא (for יִלָּד verbal from הבו no. 1. i. q. וַיְלַד dec. I. a. 1. produce, proveventus. Once Job 40: 15. 2. יָלָד after the Chaldaic usage, stick or log of wood. Once Is. 44: 19.

II. יָלָד (for יִלָּד verbal from הבו no. 1. to rain violently.) the rain month, the eighth month of the Hebrews, answering to part of October and part of November. Once 1 K. 6: 38.

יהז see יַלֹּא to perceive, understand.

יתָּד, fut. יָלָד, part. יָלָדָה. to tread or trample upon. Prov. 27: 7. For the most part figuratively, to tread down or to the ground, namely, the enemy. Ps. 44: 6. 60: 14. Is. 63: 6.

Pil. יָלָד to tread a place under foot. Jer. 12: 10. Is. 63: 18. Here of the treading of the sanctuary by profane persons, or of its being profaned by them; comp. נַחֲפַס יָלָדָה תַּא אָנָה, to apslema, 1 Mac. 3: 45, 51. and יָלָדָה, Dan. 8: 13.

Hoph. יָלָד to tread the depths of the lower regions. Is. 14: 19.

Hithpal. יָלָדָה יִלָּדוּ הַיְתָא Ezek. 16: 6, 22. to be exposed to be trodden under foot, consequendum se præbere.

Deriv. יָלָדָה יִלָּדָה to be white or shining, (comp. Rev. 19: 8, 14.) From the same root is יִלָּד an egg. Comp. J. R. Forster de byssus antiquorum liber singularis. Lond. 1778. 8vo. Celsius Hierobotan. II. p. 167 ff.

יהז f. emptiness, desolation. Once Nah. 2: 11. Root יַלָּד = יָלָד to be empty.

יָלָד m. (denom. from יַלָּד herd of oxen, but in Syriac a herd simply.) herdsman. Am. 7: 14. That the word is not restricted to a feeder of oxen is evident from chap. 1: 1.

יָלָד, plur. יַלְדוּ, m. dec. I. a. (strictly for יִלָּד verbal from יָלָד to dig.)

1. pis. 1 Sam. 13: 6. 1 Chr. 11: 22.

2. especially a cistern. Gen. 37: 20 ff. יָלָדָה תַּרְפָּדָה מַתְּרָפָדָה hewn out cisterns. Deut. 6: 11. Since the empty cisterns were used as places of confinement, (see Zech. 9: 11. Jer. 38: 6 ff.) hence


4. grave. Of frequent occurrence in the phrase יָלָדָה יִרְבּ אָנָה who go down to the grave, the dying, Ps. 23: 1. 143: 7. Prov. 1: 12. Is. 14: 19 those who are or should be laid in tombs built of stone. יָלָדָה יִרְבּ אָנָה to the grave, Prov. 28: 17. Hence

5. the regions of the dead. Is. 14: 15 יָלָדָה יִרְבּ אָנָה the depths of the lower regions.

II. יָלָד i. q. יָלָדו no. 3. to examine. Once Ecc. 9: 1.


2. to be made ashamed, especially to be deceived in one's expectation, or in the issue of one's undertaking, with which shame is usually
connected. Ps. 22: 6 they trusted in thee and were not made ashamed. 25: 2, 3, 20. 31: 2, 18. 71: 13 may they who lie in wait for my life be brought to shame. The object of disappointed hope is preceded by "thou shall also be disappointed in Egypt, as thou wast disappointed in Assyria. 12: 13. 48: 13. Hos. 4: 19. 10. 6. Ps. 69: 7 let not those who wait on thee be disappointed in or through me. Here belongs the phrase "to be ashamed, e. g. Judg. 3: 25 they waited till they were ashamed, i.e. very long. 2K. 2: 17. 8: 11. In the last passage perhaps till he was embarrassed.

3. figuratively of inanimate nature, Hos. 13: 15 his spring shall be ashamed, i.e. dried up. Comp. "niqo no. II. According to others, "niqo here is i. q. "na to dry up. Hiph. shornado. 1. caus. of Kal nos. 1. to shame, make ashamed, disappoint any one. Ps. 14: 6. 44: 8. 119: 31. 116 let me not be disappointed in my hope.

2. to bring disgrace on any one. Prov. 29: 15.


Another Hiph. see under "niqo no. II.

Hithpal. sharniy to be ashamed. Gen. 2: 25.

Deriv. out of course. sharniy sharniy sharniy.

II. "na found only in Pl. "na to delay. Ex. 32: 1. Judg. 5: 28. It may also be formed from "niqo.

sharniy f. verbal from sharniy. shame, disgrace. Ps. 89: 46. Mic. 7: 10.


to subject to one's self. Only Is. 18: 2, 7 whose land the rivers overflow. According to the Chald. Vulg. and some Rabbins, i. q. "nay to lay waste. So also the reading "niqo in 4 MSS.


i. q. "nay to despise, esteem lightly; construed with an accus. Num. 15: 21. more frequently with "nay, 2 Sam. 6: 16. 2K. 19: 21. once with "nay, Neh. 2: 19. — Est. 3: 6 it appeared to him contemptible to lay hands, etc. Prov. 19: 16 he who despises his ways, i.e. is indifferent about them. Is. 49: 7 "nay to the despising of men, i.e. to him whom men despise.


"nay, plur. "nay, also "nay, fut. "nay.

1. to spoil, plunder; (1.) used absolutely, Num. 31: 53. 1 Sam. 14: 36 "nay let us make spoil among them. (2.) construed with an accus. to take as booty, to make spoil of any thing, Gen. 34: 29. Deut. 2: 35 "nay "nay only the cattle we took as a prey to ourselves. 3: 7. 20: 14. Josh. 8: 17. Ps. 109:

Niph. and plur. fut. to be made a prey of; to be plundered. Am. 3:11. Is. 24:3.

### אֶשְׁבָּרָה

m. found only Ezek. 1:14. According to the versions, lightning. Root אֶשְׁבָּרָה, in Syr. and Arab. to scatter, to break in pieces; in Arab. also to beam, to emit rays.

### אֶשְׁבָּרָה

fut. אֶשְׁבָּרָה, i. q. to scatter. Once Dan. 11:24.

Pi. idem. Once Ps. 68:31. In Arab. idem. In Arab. אֶשְׁבָּרָה (q. v.)

### אֶשְׁבָּרָה

m. verbal from אֶשְׁבָּרָה, one who examines metals, a metallurgist. Once Jer. 6:27. This form often has an active signification; comp. אֶשְׁבָּרָה=

### אֶשְׁבָּרָה

m. dec. I. found only Is. 23:13 Keri, prob. a tower, raised by a besieging enemy; comp. אֶשְׁבָּרָה. Chald. specula. The root is either אֶשְׁבָּרָה or אֶשְׁבָּרָה (with Dagesh forte implied, to distinguish it from אֶשְׁבָּרָה) m. a youth, young man. Deut. 32:25. Prob. verbal from אֶשְׁבָּרָה to choose, and literally signifying chosen, particularly as a young man for military service. Otherwise (ר and א being interchanged) it may be compared with אֶשְׁבָּרָה=

### אֶשְׁבָּרָה

m. prob. tower. Once Is. 32:14. Comp. אֶשְׁבָּרָה.

### אֶשְׁבָּרָה

m. verbal from אֶשְׁבָּרָה, examination, trial. Is. 28:16.

### אֶשְׁבָּרָה

fut. אֶשְׁבָּרָה, to choose, select, elect; construed with an acc. Josh. 24:15. 2 Sam. 24:12. 1 K. 18:25. more frequently with ב, Num. 16:5. 17:20. [5.] Deut. 7:6. with ב, only 1 Sam. 20:30 (where many MSS. have ב) with ב, Job 36:21. When followed by ב, to choose, to prefer rather, Ps. 84:11.

2. to take pleasure in any thing or any body, to like, be pleased, (comp. diligere and decelerari,) construed with an acc. or with ב. Gen. 6:2 אֶשְׁבָּרָה of all whom they liked. Is. 1:29. 2 Sam. 15:15 אֶשְׁבָּרָה according to all which my lord shall please. 2 Sam. 19:38 אֶשְׁבָּרָה all which thou desierest of me. Prov. 1:29; 3:31. Is. 14:1. Zech. 1:17. 2:12. 3:2.

3. as in Arab. to prove, examine. Is.
I have tried thee in the furnace of affliction. 1 MS. has in this place יָצוֹא חוֹרֶם an explanatory gloss. Comp. Job 34: 4.

Part. בְּחַיָּה, plur. const. בְּחַיָּה (whereby it is distinguished from בְּחַי יָמִים young men.) chosen, selected. Judg. 20: 15 seven hundred chosen men. 16: 34.

Niph. part. בְּחַיָּה. 1. worthy to be chosen, choice, excellent, elygos. Prov. 16: 16 to possess wisdom is more excellent than silver. 22: 1.

Pi. בְּחָיָה, Lev. 5: 4 if any one swears, so as to speak inconsiderately with his lips. The addition of the word יָנוּשׁ, which occurs also Ps. 106: 34. Num. 30: 7, 9. gives intensity to the idea of rash talking. Comp. בְּחָיָה.

בְּחָיָה 1. to trust or confide in; construed most commonly with בּ, Ps. 13: 6. 28: 7. also with לָא, 2 K. 18: 20, 21, 24, and יִּבְרֵא, Ps. 4: 6. 31: 7. Judg. 20: 36. A dative of personal advantage is sometimes added, Jer. 7: 4 מַעֲרַתְּיוּ לֶא יִּרְאֵה יִּבְרֵא antibiotics are not in lying words. ver. 8.

2. used absolutely, to be quiet, secure, without fear. Is. 12: 2 behold, God is my help, יִּבְרֵא then יִּבְרֵא therefore am I secure and fear nothing. Prov. 11: 15 יִּבְרֵא יִּבְרֵא יִּבְרֵא he who hateth suretiship is sure or secure. (Antith. יִּבְרֵא יִּבְרֵא יִּבְרֵא.) Sometimes, in a bad sense, to be careless, thoughtless, especially in the part. דְּבְרֵא therefore is careless, thoughtless. Judg. 13: 7 יִּבְרֵא יִּבְרֵא יִּבְרֵא secure and thoughtless. verses 10, 27. Is. 32: 9 יִּבְרֵא יִּבְרֵא יִּבְרֵא ye careless daughters. ver. 10, 11.

Part. pass. יִּבְרֵא, confident, trusting, with an active signification, (comp. Lat. confusus.) Is. 26: 3. Ps. 112: 7.


בְּרָה proper name of a city in the country of Aram Zobah, 2 Sam. 8: 8. which in the parallel passage 1 Chr. 18: 8. is called יִבְרָה.

בְּרָה f. Is. 30: 15. and

בְּרָה m. Is. 36: 4. Ecc. 9: 4. verbs from יִּבְרָה, confidence.


בְּרָה to cease or leave off from labour. Once Ecc. 12: 3. In Arab. and Syr. idem.


Pa. בְּרָה, plur. בְּרָה, infin. בְּרָה to cause to cease, to hinder. Ezra 4: 21, 23. 5: 5. 6: 8.

from the womb of my mother, Judg. 16: 17. Ps. 22: 10, 11. 
the fruit of the body or womb, children; used also in reference to the male, Deut. 7: 13. 23: 4, 11. 30: 9. Mich. 6: 7. Job 19: 17 cernere, 23: 10, Gen. 43: 27

my breast, Prov. 18: 8. 20: 27. 26: 22.

3. used in architecture, for a bell-like protuberance in pillars. 1K. 7: 10.

masc. plur. found only Gen. 43: 11. pistach nuts, the fruit of the Pistacia vera, Linn. a species of oblong nuts, like hazel nuts, but with a double shell, and flat on one side. They are native in Palestine. Comp. Celsii Hierob. T. I. p. 24—27.

the phrase ἐπεννοεῖν or προσέχειν pray or hear, my lord, or Lord! Gen. 43: 20. 44: 13. Ex. 4: 10, 13. Num. 12: 11. Sept. διαεισε, διαεισέδ. Vulg. obseco. This, like many similar particles, is perhaps primitive and underived. The most probable derivations, however, which have been proposed, are (1.) ἐπεννοεῖν per me (scil. obseco.) The Arabians use oaths in this way; and the expressions for swearing and for supplication often coincide. Others compare the expression used by the Germans on the Rhine, mein! (2.) ἐπεννοεῖν entreaty (q. v.) by contraction; comp. ἐπεννοεῖν. A noun in the accusative is often used as a particle. The Aramean translators render it by this word, ἔπεννοεῖν cum obsecratone, queso.

f. verbal from ἀνα. entrance. Once Ezek. 3: 5.

pret. ἐπεννοεῖ, ἐπεννοοῦμαι and ἐπεννοεῖσθαι, fut. ἐπεννοεῖσθαι, strictly, as in Arab. to be separated, (hence ἐπεννοεῖ between,) to be distinct, clear.

1. to see, perceive, observe. (Comp. Germ. merken to observe with Mark boundary; Lat. videre to see, with videre (whence dividere, vidiua) to divide; intelligere, literally to discern; cernere, discernere, to divide and to see.) Constrained with an accusative, Prov. 7: 7. Dan. 10: 1. with י, Neh. 13: 7. Ezra 8: 15. and י, Job 23: 8.

2. to see into, to understand. Is. 6: 9. Dan. 12: 8.

3. to know. Ps. 139: 2 יִזְכּוּ I knowest my thoughts after off. 19: 13. Here belongs יִזְכּוּ to know or possess knowledge, Prov. 29: 7. and יִזְכּוּ to know what is right, Job 32: 9. Prov. 28: 5.

4. used absolutely, to have understanding, to be wise or intelligent. Ps. 49: 21. Part. יִזְכּוּ the intelligent, prudent.


Pil. יִזְכּוּ found only Deut. 32: 10. to observe, take care of.

Hiph. יִזְכּוּ. 1. caus. of Kal, to make to understand, to explain. Dan. 8: 16.

2. to teach, instruct. Neh. 8: 9 who taught the people. Ps. 119: 34, 73, 130. Constrained with two accusatives, Ps. 119: 27 יִזְכּוּ the way of thy commandments teach thou me. More rarely with מ of the person, Job 6: 24 wherein I have erred, יִזְכּוּ teach ye me. Dan. 11: 33. or of the thing, Neh. 8: 7.


4. intrans. as in Kal, to observe, perceive, attend. Dan. 8: 5, 17 יִזְכּוּ attend mortal! 9: 23. 10: 11, 12.

5. to know. Job 28: 23 יִזְכּוּ God knows the way thereof. Constrained with י, Ps. 33: 15. with י, Dan. 1: 17. Part. יִזְכּוּ
skilled, especially in writing, learned. 1 Chr. 27:32. Ezra 8:16.
Hithpal. נָבָל.
2. to understand. Job 26: 14 the thunder of his power, נְבָלֵי who hath understood it.
3. to be skilful, intelligent. Ps. 119: 100.
Deriv. out of course נָבָל, נָבָלָה, נָבָלָה.
נָבָל, const. נָבָל, strictly a subst. intermediate space, interval, midst; hence dual נָבָלָה. 1 Sam. 17: 4, 23 נָבָלָה a middle-man, umpire, champion. Hence נָבָלָה Is. 44: 4. and נָבָל (with suff. נָבָלָה, נָבָלָה, נָבָלָה, נָבָלָה) used as a preposition between. For between this and that, stands נָבָלָה in Ex. 11: 7.
נָבָלָה Gen. 26: 28. נָבָלָה נָבָלָה within ten days, Neh. 5: 14. —Prov. 26: 13 נָבָלָה in the streets. Many verbs of seeing, knowing, and teaching, are construed with נָבָלָה, and signify to see, know, or teach a difference between, etc. Thus Mal. 3: 18 נָבָלָה ye shall see the difference between the righteous and the wicked. So with רָבֶה 2 Sam. 19: 36. Jon. 4: 11. with נָבָלָה 1 K. 3: 9. with נָבָלָה to teach, Ezek. 44: 23. comp. Lev. 27: 12.
In combination with other prepositions, (1.) נָבָלָה between, ad medium, governing an acc. Ezek. 10: 2. 31: 10. (2.) נָבָלָה from between, out of, e medio. Ps. 104: 12 from between the branches. Num. 17: 2. [16: 37.] Deut. 28: 57 the after-birth נָבָלָה which cometh out from between her feet. (Comp. II. xix. 110.) Gen. 49: 10 there shall not depart נָבָלָה the sceptre from his feet, i.e. from its proper place between the feet of the king. More rarely נָבָלָה is merely i. q. נָבָל, 2 K. 16: 14. (3.) נָבָלָה between, intra, (comp. יָבָלָה יָבָלָה יָבָלָה) Ezek. 10: 2.
נָבָלָה prep. Chald. between, as in Hebrew.
נָבָלָה f. verbal from נָבָל, dec. X.
1. the act of understanding. Is. 33: 19.
נָבָלָה וּנָבָלָה to have or acquire knowledge, Job 38: 4. Prov. 4: 1. Is. 29: 24. נָבָלָה intelligent, prudent, 2 Chr. 2: 12. —1 Chr. 12: 32 נָבָלָה נָבָלָה understanding the times, i. q. נָבָלָה Est. 1: 10.
נָבָלָה f. dec. I. a. egg. Deut. 22: 6. Root נָבָל or נָבָל, signifying in Arab. to be white. Comp. נָבָל.
נָבָלָה i. q. נָבָל ה a spring or well. Found only Jer. 6: 7 Keri. comp. Arab. נָבָלָה.
נָבָלָה f. dec. X. 1. castle, fortress, citadel, palace. —נָבָלָה נָבָלָה the fortress Susa, Neh. 1: 1. Est. 1: 2. 2: 3. 8: 3: 15. Dan. 8: 2. All these passages can be understood of a proper citadel. Mention is also made, in the same connexion, of נָבָלָה the city of Susa, Est. 3: 15. 8: 15. In other places it is used for the whole city, Est. 9: 6, 11, 12. Compare the notice of Herodotus, that Susa at first was the name only of a citadel, and afterwards was transferred to the whole city. In speaking of Jerusalem, it is applied to the fortress of the temple, Neh. 2: 8. 7: 2, which in Josephus (J. A. xv. 14. xviii. 6. B. J. i. 16. vi. 15.) is called βασιλεία.
2. temple, as if palace of God. 1 Chr. 29: 1, 19. (In Syr. נָבָלָה palatium, arz.)
a trench about the capacity of two seahs. — Neh. 2:3 the city where my fathers are buried. Ezek. 41:9 the place for the side-chambers of the house. Prov. 3:2 over the place where several roads meet.


7. figuratively, family, kindred, tribe, people. (Comp. in Arab. tent, family, tribe, people.) Ex. 12:4. Gen. 7:1. 50:4 the people, i.e. the servants, of Pharaoh. Ex. 2:1 the tribe of Levi. the people of Judah, of Israel.— hence the family or people of Jehovah, i.e. Israel, Hos. 8:1. 9:8, 15. Jer. 12:7. comp. 1 Tim. 3:15. Heb. 3:6.

8. particularly posterity. Gen. 18:19. Hence Ruth 4:11 they have built the house of Israel, i.e. have given posterity to Israel. to raise up posterity to any one, i. q. to raise up a name to any one, spoken of him who marries a brother's widow, Deut. 25:9. When spoken of God, to give posterity, 2 Sam. 7:27. 1 K. 11:38. In the same sense occurs the 2 Sam. 7:11. 1 K. 2:24.

9. strictly one's father's house. Gen. 24:23. hence one's father's family, kindred, Gen. 46:31 Joseph spake to his brethren, and to his father's house. 47. 13, and family, a subdivision of a tribe, smaller than (q. v.) Num. 1:2 number the children of Israel
2: 51, otherwise called דָּרוֹם Josh. 15: 36, and דָּרוֹם 12: 13.
8. הָרֹם (temple of Dagon) a
city in the tribe of Judah, Josh. 15: 41. Also another of the same name
in the tribe of Asher, 19: 27. Comp. 1
Mac. 10: 83.
9. הָרֹם a Levitical city in
the tribe of Ephraim, 2 Chr. 25:13.
Josh. 21: 22. otherwise called the
upper Bethhoron, to distinguish it
from the lower, on the borders of
the tribes Ephraim and Benjamin,
Josh. 16: 3, 5. 18: 13.
10. בְּהֵרֶם (house of bread) a
village in the tribe of Judah, the
birth-place of David, and of our
blessed Saviour. Mic. 5: 1. Ruth 1:
2. Comp. בָּהֲרֶם. Also a city in the
tribe of Zebulun, Josh. 13: 15. The
gentile noun is בָּהֲרֶם 1 Sam.
16: 1, 13.
11. בְּהֵרֶם a citadel not far
from Shechem, Judg. 9: 6, 20. probably
also 2 K. 12: 20. where, how-
ever, some understand בְּהֵרֶם on
mount Zion.
12. בָּהֲרֶם Num. 32: 36.
Josh. 13: 27. also simply בָּהֲרֶם
Num. 32: 3. a city in the tribe of
Gad, in Eusebius called בְּיַדְבּוֹדִיק.
13. בְּהֵרֶם Am. 1: 5. a village
on the west of Damascus, with a
valley of the same name, which is
also retained at the present day.
14. בְּהֵרֶם a city of Moab,
not far from Jordan, celebrated
for the worship of Baal-Peor. Deut.
15 יֵרָם (house of the rock.)
a strong city in the mountainous
country of the tribe of Judah, be-
tween Jerusalem and Hebron. Josh.
15: 58. Neh. 3: 16. 1 Chr. 2: 45. 2
3. xii. 1. 14. xiii. 9. 1 Mac. 4: 29. 6:
7, 26.
16. בְּהֵרֶם a city or province
in Syria, once at war with David.
17. בְּהֵרֶם (house of rest) Josh.
18. שָׁמֶשׁ סָדָה (house of the sun)

(1.) a Levitical city in the tribe of Judah, near the bounds of the Philistines. Josh. 21:16. 1 Sam. 6:12.
1 K. 4:9. 2 K. 14:11. 1 Chr. 6:59. 2 Chr. 28:18. The gentile noun is שָׁמֶשׁ סָדָה 1 Sam. 6:14, 18.


19. נַעֲרֵי סָדָה a village in the neighbourhood of Sephoris, afterwards fortified by Josephus, called in 1 Mac. 9:2, "אִובֶּלֶךְ."

2. a place in which any thing is contained.— נַעֲרֵי a royal treasure chamber, Ezra 5:17.
3. Н-eyed. in archives, Ezra 6:1.

חִלָּה m. const. חִלָּה, denom. from חָלָה, dec. II. b. palace. Est. 1:5.

I. נַעֲרֵי m. dec. IV. a. prob. the baca מִשְׁמֶשׁ סָדָה plant or tree, (Arab. بِقَةٌ) which grows in Arabia about Mecca, and resembles the balsam plant. 2 Sam. 5:23, 24. 1 Chr. 14:15. According to the Rabbins, mulberry-tree.

II. נַעֲרֵי i.q. הנַעֲרֵי a weeping. Ps. 34:7 נַעֲרֵי valley of weeping, i.e. vale of tears. Others: valley of the plant baca, i.e. a dry valley. Others render it as a proper name.

חָלָה, fut. חָלִּית, apoc. חָלִית to weep, to weep for, to bewail; construed with an acc. Gen. 23:2. 37:35. 50:3. Lev. 10:6. with חָלִית, Judg. 11:37,38. Lam. 1:16. also with חָלִית, 2 Sam. 1:24. with חָלִית, Jer. 22:10. Job 30:25. The construction with חָלִית has also other significations; e.g. Num. 11:13 חָלִית חָלִית they wept unto me, i.e. they implored me, and said. Gen. 45:15 he kissed all his brethren, חָלִית חָלִית and wept over them, i.e. in their embraces. Gen. 45:15. 50:1. Judg. 14:16.

Pi. to bewail; construed with an acc. Ezek. 8:14. with חָלִית, Jer. 31:15.

Deriv. out of course, חָלָה, חָלָה, perhaps חָלָה. חָלָה m. verbal from חָלָה a weeping. Once Ezra 10:1.

חָלָה m. verbal from חָלָה, dec. I.


2. figuratively, Is. 14:30 חָלָה חָלָה the first-born of the poor, i.e. the very poor, the poorest of all. Job 18:13 חָלָה חָלָה death's first-born, i.e. a most awful death, a most terrible sickness. For the feminine occurs the form חָלָה (from an obs. masc. חָלָה.)

חָלָה fem. of חָלָה, dec. X.


2. the right of primogeniture, birthright. Gen. 25:31, 34. 21:27, 32, 36. (Comp. חָלָה)

חָלָה and נַעֲרֵי plur. masc. verbal from חָלָה first-fruits, spoken of fruit and grain. Lev. 2:14. 23:17.

— נַעֲרֵי חָלָה the bread of the first-fruits, i.e. the first bread from the new corn, Lev. 23:20. 2 K. 4:42. נַעֲרֵי חָלָה festival of first-fruits, otherwise called the feast of weeks, or pentecost.

בּוּרְפָּו f. verbal from הָרֵפֵא a weeping. Gen. 35: 8.

לָשׁהֵן, in pause לָשַׁהֵן, with suff. בּוּרְפָּא, verbal from הָרֵפֵא, dec. VI. 1.

1. a weeping. לָשׁהֵן מִלָּהָה הָרֵפֵא to weep bitterly, 2 Sam. 13: 36. Is. 38: 3. Comp. Jer. 31: 15 מִלָּהָה הָרֵפֵא with bitter weeping Rachel wept, etc.

2. oozing or trickling down of water in mines. Job 28: 11. So in Greek and Lat. δακτυλικα, laeryna.

רִפְאָא adj. (from an obs. masc. רִפְאָא) used as the fem. of רִפְאָא, eldest, first-born. Gen. 19: 31 ff.


רָעָבָא in Kal not used in Hebrew, but in Arab. signifying, to precede, to hasten, (kindred with רָעֲב.) Hence in Hebrew,

Pi. 1. to bear early or new fruit. Ezek. 47: 12.

2. denom. of רָעָבָא, to constitute one first-born, to give him the rights of primogeniture. Deut. 21: 16.

Pu. to be a first-born or firstling. Lev. 27: 26.

Hiph. to bear for the first time. Jer. 4: 31.

Deriv. רָעְבָהָא.

רָעְבָהָא m. and רָעְבָהָא f. young camel. (Arab. ﺪ١٨ and ﺪ١٨١.) Is. 60: 6.


רָעְבָה הַיּוֹם properly a subst. i. q. רָעְבָה from רָעְבָה consumption, destruction; hence, only in poetical usage,


Chald. m. heart. Once Dan. 6: 15. (In Syr. and Arab. idem.)

בּוּלָא contraction of בּוּלָא i. q. בּוּלָא Bel, Belus, the god of the Babylonians. Only Is. 46: 1. Jer. 50: 2. 51: 44. See the History of Bel and the Dragon; and comp. Cicero de nat. deorum, iii. 16.

Chald. i. q. Heb. רָעְבָה.

Pa. to wear out, afflict, oppress. Once Dan. 7: 25. See רָעְבָה Pi. no.3.


בּוּלָא in Kal not used in Hebrew, but signifying in Arabic, to shine, to shine forth, as the dawn. Conj. II. to rejoice, or have a shining countenance; (see רָעְב.) Conj. V. to smile, be serene. So in Hebrew,

Hiph. 1. to cause to rise, in a figurative sense, Am. 5: 9 ישׁ הָאָרְבָה he causes destruction to rise, i. e. to come, on the mighty. Comp. the very similar metaphors, Is. 42: 9. 47: 11. 58: 8.


Deriv. רָעְבָה.


2. to be old, faded, spoken of persons. Gen. 18: 12.

3. to be consumed. (In Arab. applied e.g. to the consuming of bones by rottenness, or by worms.) Ps. 32: 3 יֵשׁ לָאָרְבָה my bones are consumed. Job 13: 28 יֵשׁ לָאָרְבָה לָאָרְבָה and he is consumed, as a rotten thing.

Fi. 1. to cause to grow old or waste away. Lam. 3: 4.
2. to consume, spend, enjoy. Job 21:13 they spend their days in happiness. Is. 65:22 they shall enjoy the work of their own hands. Ps. 49:15.

3. to wear out, afflict, oppress, atter. 1 Chr. 17:9. Comp. Chald. nech

Deriv. out of course nesh, fem. nesh, dec. IX. b. old, worn out; spoken of garments, Josh. 9:4, 5. of persons, Ezek. 23:43 nadal is effeta.

nesh found only in Pi. nesh i. q. neshe to terrify. Once Ezra 4:4 Kethib. Comp. nesh, and nesh. (In Syr. ʷn̄א) a quadriliteral, to terrify.)

nesh verbal from nesh, dec. XI. a. generally in the plural, 1. terror. Job 18:11. 24:17. 27:20. 30:15. 18:14 nesh the king of terrors, i. e. of hordes.

2. sudden destruction. Ps. 73:19 nesh they perish by sudden destruction. Is. 17:14. Used as a concrete, Ezek. 26:21 nesh I will make thee destruction, i. e. a thing to be destroyed, and thou shalt be no longer. 27:36. 28:19.

nesh Chald. a tax on consumable articles, an excise; or rather an oppressive tax (comp. neshe no. 3.) a tribute generally. Comp. the etymology of nesh. Ezra 4:13. 20. 7:24.

nesh masc. plur. Jer. 33:12, and verse 11, old garments, rags. (In Syr. ʷנ) idem.)

nesh, nesh m. a Chaldean name, which was given to Daniel in the Babylonian court, Dan. 1:7. 2:26. 4:5. It differs but little, perhaps, in its signification from nesh (see below); and probably signifies Bel (est) rex princeps, from Bel, ֶלַכָּח king, and ֶאַפ chief, or Be-

lis princeps, the syllable tsha, in Belteshazzar, being the suffix in the Zendish language, to denote the genitive case. Concerning the termination nes, see article ֶאִל nes verbal from nesh. 1. as a subst. destruction. Is. 38:17. Hence 2. as an adv. not. 2 Sam. 1:21. Job 41:18. [26.] Whence (1.) nes, without; e. g. nes with nes without knowing it, unawares, Deut. 4:42. 19:4. also simply nes in the same sense, Job 8:11. 24:10. 31:39. 33:9. Sometimes closely connected with a following noun,(see Gr. § 235.7.) Job 30:3 nes ignominious brood. (2.) nes idem. Josh. 5:14. Job 41:25. (3.) nes because...not, so that...not, i. q. nes. Jer. 2:15 nes because...not that there is no inhabitant. Zeph. 3:6. Job 4:20. Lam. 1:4 nes because none come to the feast. It is usually followed (like nes) by the participle, once Deut. 28:55 by the finite verb, and 9:28 nes because Jehovah could not, by the infin. The negative is sometimes repeated, nes it is because...not, 2 K. 1:16. Ex. 14:11. The word nes also signifies without, Is. 5:13. Job 6:6.—נֶאֶשֶׁה nes except that.... not, Ecc. 3:11. (4.) nes because...not. Gen. 31:20. (5.) nes until.... not. Ps. 72:7.

nesh m. verbal from nesh, dec.I mixt provender, meslin, farrago. Job 6:5. 21:6. Is. 30:24. The two latter passages are rendered perfectly clear, by adopting the meaning of the Latin farrago, which consisted of barren or oats, mixed with vetches and beans, which were both sown and reap together. See Plin. H. N. xviii. 15. 41.


nesh compounded of nes not and nes prob. use, profit; comp. nes Hiph. to be useful.

2. something pernicious, destruction. Nah. 1: 11 kitchen one who plans destruction. Ps. 18: 5 kitchen streams of destruction, as an emblem of misfortune, or great dangers. Others incorrectly: streams of hades, (a signification, which does not belong toキッチン) Equally incorrect is the rendering, king of hades.

3. as a concrete, i. q.キッチン (concerning the ellipsis ofキッチン comp. Gr. § 161. 6. note.) a wicked man, Job 34: 18. 2 Sam. 23: 6. a destroyer, waster, Nah. 2: 1.

I. kitchen fut. kitchen to moisten, wet, anoint. (In Arab. idem.) Hence part. kitchen anointed over with oil. Num. 2: 4, 5. 7: 10, 12. 14: 21, etc. Intransitively Ps. 92: 11 kitchen I am anointed with fresh oil.

II. kitchen 1. to mingle, confuse, confound. (In Syr. kitchen to mix, confuse, Arab. מַלְפְּלָּכָּו idem. II. to stammer.) Gen. 11: 9 kitchen for there Jehovah confounded the language of the whole earth. Concerning the formキッチン for in Hebrew verse 7. see Gr. § 116. IV. 5.

2. denom. fromキッチン, to give fodder. Judg. 19: 21 kitchen he gave to the asses fodder.

Hithp. to mix one's self, to be mixed. Hos. 7: 8 Ephraim is mixed with the nations, i.e. he is familiar with them.

Deriv. kitchen to wither, fade. Hence fut. Hiph. kitchen we fade, Is. 64: 5.

kitchen to bind, confine, restrain, as a horse or mule with a bridle. Once Ps. 32: 9. (In Syr. kitchen to bind, confine, the mouth. kitchen a muzzle.)

kitchen (denom. from Arab. and Ethiop. kitchen figs, also sycamore fruit.) to gather, cultivate, or live on figs, swaXanO. Once Am. 7: 14 kitchen one who scratches or rubs sycamore fruit, i.e. one who rips or cultivates it by this necessary management. Sept. kitchen swaanov swaanO. Comp. kitchen and Bocharti Hieroz. I. p. 334.

kitchen (In Arab. kitchen) 1. to swallow, swallow up, devour. Gen. 41: 7, 24. Ex. 7: 12. Jon. 2: 1. Num. 16: 30 the earth opens her mouth and swallows them up: ver. 32. 26: 10. Ps. 106: 17. Used proverbially, Job 7: 19 kitchen till I can swallow my spittle. i.e. only a moment. The Arabs use a very similar expression: let me swallow my spittle, i.e. give me a moment's time. Perhaps it was used in this sense elliptically, without kitchen; hence Num. 4: 20 kitchen and they shall not for a moment see the sanctuary. Sept kitchen and Others: when it is covered. Others: to their destruction.

2. figuratively to destroy, (see Piel.) but without giving up the figure. Prov. 1: 12 let us swallow them up, as the grave the living. Jer. 51: 34 he swallows me up, like a sea monster.

Pi. kitchen to swallow up. Figuratively καταλαμβάνω to swallow up iniquity, i.e. to commit it abundantly, Prov. 19: 23. comp. Job 15: 16.
2. to destroy, but without giving up the figure, (see Ps. 124: 3.) Comp. בָּשַׁל no. 2. Job 2: 3 thou hast excited me against him, to destroy him without cause. 10: 8. 37: 20. Ps. 21: 10 מִבְָשַׁל in his anger he destroys them. Is. 3: 12 מִבְָשַׁל they destroy thy path. 19: 3 מִבְָשַׁל and I will destroy, i.e. frustrate, his purpose. 25: 7 מִבְָשַׁל and he will destroy, i.e. remove, in that mountain the veil, etc. verse 8 מִבְָשַׁל he will destroy death forever. Applied to the laying waste of a country, 2 Sam. 20: 19, 20. Lam. 2: 2, 5, 8. The same metaphorical application is found in the Chal. מִבְָשַׁל to swallow and to destroy; and also in מִבְָשַׁל of the N. T. 2 Cor. 2: 7. 5: 4. 1 Pet. 5: 8.

Pu. pass. of Pi. no. 2. Is. 9: 15. Job 37: 20. 2 Sam. 17: 16 מִבְָשַׁל so that the king be not destroyed.

Niph. 1. pass. of Pi. no. 2. Hos. 8: 8. Is. 28: 7 מִבְָשַׁל they are disordered by wine. (comp. 23: 1 מִבְָשַׁל smitten by wine.) Others find in this passage a distinct root, namely, the Arab. מִבְָשַׁל to conquer, which in Arabic is applied also to wine, which overcomes a man, and, as it were, smites him to the ground. Comp. מִבְָשַׁל no. 5. and מִבְָשַׁל.

Hithpa. Once Ps. 107: 27 מִבְָשַׁל all their wisdom is destroyed.

M. (prob. for מִבְָשַׁל absorptio populi, i. q. Greek Νικόλως.) proper name of a prophet hired by the Moabites against Israel. Num. 22: 5 ff. In Greek Βαλαουμ.

M. to pour out, to make empty or desolate. (In Arab. is מִבְָשַׁל to open, but מִבְָשַׁל a waste, desert.) Is. 24: 1. Parall. מִבְָשַׁל.

Pu. pass. Nah. 2: 11.


D. מִבְָשַׁל Dan. 5: 1, 2. and מִבְָשַׁל 7: 1. proper name of the last king of the Chaldeans. From a comparison of Dan. v. with Herod. i. 191. and Xenoph. Cyrop. vii. 5. 15 ff. it appears that he was the same who is called by the Greeks Nabonned and Labinetus. Comp. מִבְָשַׁל perhaps properly a subst. sep-
ation, from הָלַכֵּה i. q. Arab. بلmente to separate, intrans. to be separated; whence הָלַכֵּה, with Yod paragogic, הלכתי.

1. adv. not. 1 Sam. 20: 26.
3. מַהֲמָה except, unless, after a preceding negation, Gen. 47: 18 there is nothing left except our body. Judg. 7: 14. Am. 3: 3, 4.
4. conj. unless, besides that. Gen. 43: 3 מַהֲמָה except your brother is with you. Dan. 11: 18.

The following combinations also occur;
1. הָלַכֵּה (1.) before an infin. not to, (the negative before an infinitive with הָלַכֵּה is always expressed in this manner.) Gen. 3: 11 הָלַכֵּה not to eat. Ruth 2: 9 הָלַכֵּה not to touch thee. Gen. 38: 9. Ex. 8: 18, 25. so that,....not, lest, Gen. 4: 15. since,....not, Jer. 14: 13. הָלַכֵּה so that not, 2 K. 23: 10. (2.) before a finite verb, that not, lest. Jer. 23: 14 מַהֲמָה that they do not return. 27: 18. but in Ezek. 13: 3 מַהֲמָה without that they see, i. e. without having visions.

2. מַהֲמָה since not, (the mode of expressing the negation before the infin. with הָלַכֵּה.) Num. 14: 16. Ezek. 16: 28 מַהֲמָה since thou art not satisfied.

f. with Kamets impure, as if from a root מַהֲמָה, (comp. Pers. مَأَمَم above, a roof, arch,) dec. X.

1. height, high place. 1 Sam. 9: 12, 13, 14 ff. 10: 5, 13. 1 Chr. 16: 39. 21: 29. Ezek. 36: 2 מַהֲמָה the ancient high places. Ps. 18: 34 מַהֲמָה he sets me upon my high places, i. e. in secure places. On high places, the Hebrews frequently sacrificed to idols, and also, before the idea arose or became prevalent, that unity of place was necessary in religious worship, to Jehovah. Such worship is usually stigmatized by the Jewish historians as illegal. Hence מַהֲמָה priests of the high places, 1 K. 12: 32. 2 K. 17: 32. 23: 9. מַהֲמָה houses or temples of the high places, prob. small chapels, sacella, (in honour of Jehovah or of false gods,) 1 K. 13: 32. 2 K. 17: 29, 32. 23: 19. Hence
2. i. q. מַהֲמָה a chapel or sanctuary, devoted to this illegal worship. 1 K. 11: 7. 14: 23. 2 K. 21: 3. 23: 8. These chapels were found, e.g. in the cities of Judah, 2 K. 17: 9. on the mountains of Judah, 2 Chr. 21: 11. in the valley of Hinnom, Jer. 7: 31. This word is distinguished from מַהֲמָה altar, 2 K. 23: 15. 2 Chr. 14: 2. 32: 12. From Ezek. 16: 16, according to which מַהֲמָה were made of garments, we may infer that these chapels were tents, or moveable temples, like the tabernacle of testimony, (comp. 2 K. 23: 7. and Am. 5: 26.)

Plur. מַהֲמָה (with singular meaning,) (1.) high place. Jer 26: 18. Mic. 3: 12.

2. grave, monument, mausoleum. Is. 53: 9. With suff. מַהֲמָה (the Kamets in this case being pure and mutable.)

Plur. const. (with double plural termination, comp. מַהֲמָה 15am. 26: 12.) מַהֲמָה, or according to the Keri מַהֲמָה (read bámōthē,) high places. According to the reading מַהֲמָה the i is shortened as in יְדֵי. Thus in the phrase מַהֲמָה to march upon the heights of the earth, or of the land,

1. son, in the plural sons or children. Gen. 4: 25. 43: 29. 3: 16. Deut. 4: 10. This word is used in Hebrew in a very extended sense, and employed in many phrases, unknown to our western languages, but parallel for the most part with those found under the articles בֶּן, בֶּן, etc. namely:

2. grandson, descendant. Gen. 29: 5. 32: 1. The more exact expression, however, for grandchildren is נָכַנְתַּי children’s children. Hence הָּנַי the children of Israel, Israelites; נָכַנְתַּי Ammonites; נָכַנְתַּי Levites; instead of which occur also the patronymics, נָכִּנָּתַי, נָכִּנָּתַי, etc. Nearly allied to these phrases is (2), the joining of נָכַנְתַּי with the names of nations and countries, to denote the members and inhabitants of the same. נָכִּנָּתַי inhabitants of Zion, Ps. 149: 2. the sons of the Greeks for the Greeks, Joel 4: 6. [3: 6.] the sons of the Ethiopians for the Ethiopians, Am. 9: 7. comp. וֹאַרְגַּרְקֵד Ayálov in Homer. To this is also allied (3.)

the periphrastic expression, such as sons of strangers for strangers, Ps. 18: 45. sons of the poor for the poor, Ps. 72: 4. sons of nobles, Ecc. 10: 17. comp. דְּוָכָנְתַּי נָפִיד, IIiad, q., 151. See also נָכִּנָּתַי under the art. בֶּן.

3. pupil, disciple, follower, worshipper of any one, (comp. בֶּן no. 5.) Thus כְּיוֹם יִבְּרוֹן sons of the prophets, i.e. disciples of the prophets, (as in Persian, גְּרֶה יָרָה) 1 K. 20: 35. 2 K. 2: 3, 5, 7, 15, etc. (comp. Am. 7: 14. Is. 19: 11. and in Greek, παῖδες μονάνων, φιλοσόφων, for μονάζω, φιλοσόφων)—נָכַנְתַּי worshippers of God, see art. נָכַנְתַּי no. 3. The didactic poet addresses the reader thus, my son! Prov. 2: 1. 3: 1, 21. 4: 10, 20. 5: 1. 6: 1. 7: 1. Comp. בֶּן Ps. 45: 11. So in Prov. 10: 5 וֹאַרְגַּרְקֵד יָא a wise son, a foolish son, (so called in reference to the poet,) for a wise person, a foolish person generally.

4. a client, favourite. Thus the Israelitish nation is called Jehovah’s son, Ps. 80: 16. Hos. 11: 1. Ex. 4: 22. Perhaps the phrase son of God, when applied to kings, is to be understood in this way. See נָכַנְתַּי no. 3. (1.)

5. In combination with substantives which express age, quality, or something similar, it denotes one who has this age or this quality. Gen. 5: 32 a son of 500 years, i.e. 500 years old. Lev. 12: 6 a son of years, i.e. aged. Jon. 4: 10 וֹאַרְגַּרְקֵד יָא which as a son of a night, i.e. during a night, arose, and during a night perished.

(In Syr. דְּוָכָנְתַּי; codem die.)—נָכִּנָּתַי a man of courage, Deut. 3: 18. נָכִּנָּתַי a wicked man, a worthless fellow, (see נָכִּנָּתַי)—sons of sorety, i.e. hostages, 2 K. 14: 14.—Is. 5: 1 נָכִּנָּתַי יִבְּרוֹן a hill, son of fatness, i.e. a fruitful hill. (Comp. נָכִּנָּתַי, נָכִּנָּתַי.)

6. used figuratively in other phrases; e.g. son of death, i.e. one
deserving of death, 1 Sam. 20:31. So son of stripes, Deut. 25. sons of the quiver, i.e. arrows, Lam. 3:13. sons of the bow, i.e. arrows, Job 41:19. son of the dawn, i.e. morning star, Is. 14:12. sons of the bear (a constellation in the heavens), i.e. the three stars in his tail, Job 38:32.

7. applied to animals of every kind, young, yul vilen a young dove, Ex. 12:6. bul yil young ravens, Ps. 147:2. vilen a calf, (see yil.) Applied also to eggs, (comp. in Syr. (נו daughter, and egg.) Job 39:16 she cruelly treats her young ones as if they were not hers, speaking of the ostrich's treatment of her eggs.

8. applied to plants, a sprout, shoot, sucker, as if son of the tree. (Comp. רְפָס and רְפָס; and in Lat. pullus and pullulare.) Then, because it denotes an inanimate substance, joined with a feminine adj. (as a substitute for the neuter,) Gen. 49:22 רְפָס probably a fruitful sprout or branch. (But see Lehr-geb. p.474.) According to some, also Ps. 80:16.

Chald. idem. Found only in the plural רְפָס, יִרְפָּס (vul being used in the sing.)—ירְפָס the exiles, Dan. 2:25. רְפָס bullocks, Ezra 6:9. (So in Syr. ם. Plur. רְפָס)


m. (son of prosperity; see Gen. 35:18. and comp. יִרְפָּס no. 4.) Benjamin, the youngest son of Jacob; also the tribe which was named from him, the boundaries of which are given Josh 18:11 ff. The gentle noun is בְּנֵי רְפָס, see רְפָס.

daughters, see רְפָס.

1. to build, erect, make, construed with an acc. Gen. 8:20. 10:11. 12:7, 8. rarely in an improper sense, as Gen. 2:22 רְפָס וְרְפָס and the Lord God made the rib into a woman, i.e. made a woman out of it. The material, out of which any thing is made, stands regularly in the accusative, 1 K. 18:32 רְפָס וְרְפָס and he built the stones into an altar, i.e. built an altar out of the stones. 1 K. 15:22. Ex. 20:25. Deut. 27:6. Is. 9:9. Ezek. 27:5. comp. Niph. 1 K. 6:7. (Concerning this construction, see Gr. § 222.) Rarely with ר prefixed to the material of which any thing is made, as 1 K. 15:22 at the close. The following constructions are worthy of notice, 1 K. 16:24 רְפָס וְרְפָס he built the mountain, i.e. built upon it. 6:15 רְפָס וְרְפָס he built, i.e. overlaid, the walls of the temple inwardly with cedar boards. Construed with ר to work on any thing, to labour on a building, Zech. 6:15. Neh. 4:4, 11.

2. to rebuild, build up what has been destroyed. Am. 9:14 רְפָס וְרְפָס they shall rebuild the desolate cities. Ps. 122:3. 147:2. Jos. 6:26.—ירְפָס וְרְפָס to cultivate desert places anew; see רְפָס.

3. used figuratively of persons and nations, to build them up, to give them a permanent habitation, to make them prosperous. Jer. 24:6 רְפָס וְרְפָס I will build them up and not pull them down, I will plant them and not pluck them up. 31:4. 33:7. 42:10. Ps. 28:5. Comp. the other verbs of the quoted passages. So Ex. 1:22 he (God) built for them houses. (In
Arab. also metaphorically, to confer favours or blessings on any one.)

4. נַחֲלָה to raise up, or give posterity to any one. See תָּנֵב no. 8. comp. Niph. no. 3.


2. figuratively to be built up, to be made prosperous, to prosper again. Jer. 12:16 נַחֲלָה then they shall prosper among my people. Mal. 3:15. Job 22:23.

3. pass. of Kal no. 4. Gen. 16:2 נַחֲלָה perhaps I shall acquire posterity through her. 30:3. (Arab. נַבֶּן conj. I. II and VIII. to beget, bear, have children.)

Deriv. נַבֶּן Chald. to build. Ezra 4:12.


Ittpe. pass. construed with an acc. of the material. Ezra 5:8 נַבֶּן כֹּל and it is built out of hewn stones.


m. Ezek. 40:5. verbals from נַבֶּן, a building, structure. According to Ezek. 41:12, 15. a special building within the circuit of the temple, appears to be intended. In Chald. Ezra 5:4. (Syr. נִבַּן idem.)

Arab. נַבַּן idem.

Niph. pass, in the Targums more frequent.

see לִבָּן Hithpala.

m. dec. VI. g. Job 15:33. and לָלָי Is. 18:5. Jer. 31:29. unripe grape. (Syr. נֵבַי idem, סֵנֵבְי vinegar.)

לָלָי and לָלָי, with suff. לָלָי, לָלָי, לָלָי, לָלָי; prep.

1. behind, after, (Arab. לָלָי af-

ter.) Gen. 7:16. Judg. 3:22. 9:51. Am. 9:10 יָנָא הָניָא הָניָא הָניָא the evil shall not overtake us, nor come up with us. 2 Sam. 20:21 נַחֲלָה over the wall, perhaps for נַחֲלָה from behind the wall.

2. for. 1 Sam. 7:9. 2 Sam. 10:12. Jer. 21:2. נַחֲלָה i. q. נַחֲלָה to be for, i.e. to become, Is. 32:14.

—Job 2:4 נַחֲלָה רָיוִי for skin for skin. (Ethiop. נַחֲלָה to exchange, barter.) Hence frequently, נַחֲלָה to pray for any one, to make atonement for any person or thing.


Joined with נַחֲלָה (the only case in which the form נַחֲלָה is used before nouns,) from through or between, Cant. 4:1, 3. 6:7.

4. about, round about. Ps. 139:11 then is the night light about me. Job 3:23. Lam. 3:7 נַחֲלָה he has hedged round about me. In this signification it follows many verbs of closing, (i.e. closing about,) and may be omitted in translating; e.g. after in 1 Sam. 1:6. after Gen. 20:18. after נַחֲלָה to seal, Job 9:7. Comp. נַחֲלָה to protect, defend, Ps. 3:4. Zech. 12:8.

5. by. 1 Sam. 4:18 נַחֲלָה by the side of the gate.

I. נָלָה to search, inquire, (as in Arab. and Aram.) Is. 21:12.

Niph. pass. Obad. 6 how are his secret places searched!

Deriv. נָלָה.

II. נָלָה to swell; applied to water, to boil, to boil up. (Comp. Arab. נָלָה to swell; Chald נָלָה to bubble, to boil; and the Heb. נָלָה blains, blisters.) Is. 64:1 נָלָה נָלָה the fire makes the water to boil.

Niph. Is. 30:13 as a breach ready to fall, נָלָה swelling out in the wall.
and בַּאֲרֵי Chald. 1. to seek.
Dan. 2: 13. 6: 5.
2. to request, pray; construed with ב and וב. Dan. 2: 16, 18, 23. Hence


חַוֹבֵר m. proper name of the father of Balaam. Num. 22: 5. 24: 3. Josh. 21: 9. Mic. 6: 5. In the N. T. 2 Pet. 2: 15, this name is written בַּשְּׂרֹת, perhaps by a commutation of the sounds of כ and ו. See the letter כ.

חַוֹבֵר proper name. 1. a kinsman of Ruth, to whom she was afterwards married. Ruth 2: 1.
2. a pillar in front of Solomon's temple, so called, after the architect, or the benefactor at whose expense it was built. 1 K. 7: 21. 2 Chr. 3: 17.

חַוָּל m. verbal from בח. 1. request, prayer. Once Job 30: 24 קִּבְרָה prayer avails nothing. Others regard it as a compound of ח and ו hill, grave.


חֲנָבָה to kick behind. Deut. 32: 15.
1. hence figuratively to spurn at, despise, be unmindful of benefits, construed with ב, I Sam. 2: 29 wherefore despise ye my offering, and my oblation, which I have appointed? Vulg. Quare calce rejecisti? (Syr. calceavit, recalceavit.)

חָכַשׁ, fut. חָכָשׁ. 1. to possess, command, rule over. Is. 26: 13 הָכַפֵּר אֲבָנָי (other) lords besides thee have ruled over us. Constrained with ב, 1 Chr. 4: 22.
2. to take for a wife, to marry, (the husband being considered the lord of the wife.) Deut. 21: 13. 24: 1. Is. 62: 5. Part. חָכֵשׁ (as a pluralis excellentiæ,) thy husband, Is. 54: 5. Part. pass. חָכְשָׁהנָי and חָכָשׁ a married woman, Gen. 20: 3. Deut. 22: 22. (In Syr. and Arab. idem.)
3. construed with ב, to despise, loathe. (In Arab. idem. comp. Pococke ad Port. Mosis.p. 2.) Jer. 3: 14 return, rebellious children; though I have loathed you, yet will I etc. 31: 32.

חֵקְרִי n. verbal from בח, with suff.(-דַּרְבִּי) (as a pluralis excellentiæ with singular meaning, see Gr. § 167. 2.) Ex. 21: 29, 34, 36. Is. 1: 13. bnt חֵקְרִי Est. 1: 17, 20 (with plural meaning.)

1. lord, owner. חֵקְרִי, חֵקְרָה, חֵקְרֶנֶן, חֵקְרֵנָה, חֵקְרֶנֵי, חֵקְרֶנֶךָ, חֵקְרֶנֶן, חֵקְרֶנֶה, חֵקְרֶנֵי, חֵקְרֶנֶךָ the owner of the house, of the ox. Ex. 21: 28. Judg. 19: 22. Also in the following phrases, Prov. 3: 27 withhold not a favour חֵקְרִי from its lord, i.e. from the poor man, to whom it is due. 17: 8. 16: 22 חֵקְרִי חֵקְרִי a well-spring of happiness is wisdom to its possessor. 1:19. Ecc. 8: 8 wickedness delivers not חֵקְרִי him who practises it. comp. 7: 12.

2. husband, (as the lord of the wife.) 2 Sam. 11: 20. Ex. 21: 22 חֵקְרָה חֵקְרָה the woman's husband; but in verse 3 חֵקְרָה חֵקְרָה a married man. Joel 1: 8 חֵקְרָה חֵקְרָה the husband of one's youth.

3. Joined with many substantives of different significations, it denotes one who possesses or is otherwise connected with the thing denoted by the noun, (comp. שָׁם no. 2. 57 no. 5.) e.g. בְּחֵקְרִי חֵקְרִי one who has a lawsuit, Ex. 24: 14. בְּחֵקְרִי חֵקְרִי horned, winged, Prov. 1: 17.

Dan. 8: 6, 20. So master of points or teeth, i. e. having teeth, Is. 41: 15. master of dreams, i. e. a dreamer,
Gen. 37: 19. masters of arrows, i.e. archers, Gen. 49: 23. masters of an oath, a covenant, i.e. confederate, Gen. 14: 13. Neh. 6: 18. etc. Joined with the name of a city it denotes, an inhabitant, a citizen, Josh. 24: 11. Judg. 9: 2 ff. 1 Sam. 23: 11, 12. Here יָּלֵּ֣דְוּ is synonymous with יָּלֵ֣דְוּ, (comp. 2 Sam. 21: 12. with 2: 4, 5.) and it is so regarded by all the ancient versions. Others incorrectly; rulers, procres, relying perhaps on Judg. 9: 51 דַּאֹּתִּים, יָּאָבֹּד.GET יֹלְדָּה, which ought to be rendered: all the men and women, all the inhabitants of the city, being explanatory or exegetical, as in Josh. 6: 23.

4. name of the tutelary god of the Phenicians and Syrians, to whose worship the Hebrews also were frequently inclined; constantly with the article, יִלַּדְוּ, יִלַּדְוּ, יִלַּדְוּ, as Judg. 6: 25 ff. 1 K. 13: 18 ff. 2 K. 10: 18 ff. He appears under the same name on Phenician monuments and medals, and in many Punic prop. names, as Hannibal i.e. יִלַּדְוּ יָּאָבֹּד, grace of Baal; Hasdrubal; Adherbal, etc.) Upon some of those inscriptions, which have a Greek translation accompanying them, this name is rendered Ὑωπάκης; and this is the usual name, which the Greeks, led by the similarity of character between Baal and Hercules, have given to the national God of the Tyrians. Herod. ii. 44. Arrian, Exped. Alex. xi. 16. On 1 K. 19: 13, comp. Cic. in Verrem, iv. 43. Plur. יִלַּדְוּ the Baals or Ba-alim, (like הָאַרְּכָּשׁ the Astartes,) either meaning statues of Baal, or else referring to the different epithets, under which he was worshipped; as (1.) יֶרְּחָּד בָּאַל Baal of the covenant, Judg. 8: 33. 9: 4, 46. comp. Zeuς ὀνόματος. (2.) יָּלֵּדְוּ בָּאַל the fly Baal; comp. Zeuς ἀπόνυμος. See בצל. (3.) יָּלֵּדְוּ יָּמַּד see יָּלֵּדְוִ וָּתִּם. Connected with no. 3. is the use of this word before geographical names, denoting the place where any thing is found, i.e. מַדָּה. The principal proper names of this kind are,

1. יָּלֵּדְוּ יָּמַּד a city in the valley of Lebanon, on the border of Palestine. Josh. 11: 17. 12: 7. 13: 5.

2. יָּלֵּדְוּ יָּמַּד Cant. 8: 11. otherwise unknown. One of these two cities may, perhaps, be the celebrated Balbec or Heliopolis of Syria, the ruins of which are still admired by travellers.

3. יָּלֵּּדְוּ יָּמַּד a part of mount Antilibanus. Judg. 3: 3. 1 Chr. 5: 23.

4. יָּלֵּדְוּ יָּמַּד Ezek. 25: 9. Josh. 13: 17. also יָּלֵּדְוּ יָּמַּד Jer. 48: 23. a place in the tribe of Reuben, afterwards taken possession of by the Moabites, according to Eusebius near Baaru in Arabia.

5. יָּלֵּדְוּ יָּמַּד (place of discom-fiture) a place where David smote the Philistines. 2 Sam. 5: 20.


7. יָּלֵּדְוּ יָּמַּד (place of palms) Judg. 20: 33.


יָּלֵּדְוִ כִּי fem. of יָּלֵּדְוּ, dec. X.

1. female owner or possessor. 1 K. 17: 17.—םִירָם יָּלֵּדְוִ יָּמַּד sorceress. See these words.


ירהָּם יָּמַּד a city in the southern part of the tribe of Judah. Josh. 15: 24. 1 K. 4: 16.

יָּלֵּדְוִ יָּמַּד m. proper name of a king of the Ammonites. Jer. 40: 14.—16 MSS. and Josephus (A. J. ix. 3.) read יָּלֵּדְוִ יָּמַּד.
in Deuteronomy, respecting the infliction of capital punishment, 

\[\text{thou shalt remove the evil from the midst of thee,} \]

Deut. 13:6. 17:7. 19:19. 21:21. 22:21, 24:24:7, also with רכז, 17:12. 22:22. (In the earlier laws the correspondent expression is רכז, or some similar phrase. But that רכז is here to be taken abstractly, is evident from 22:21, 24: where it otherwise would be in the feminine or in the plural.) Also construed with רכז. 1 K. 14:10 רכז רכז רכז. I will remove away the house of Jeroboam, as a man removes dung. 21:21.

Ps. to burn. Jer. 36:22.


2. to kindle, set on fire. Ex. 22:5.

3. to burn anything, Nah. 2:14. 2 Chr. 26:3.

3. to remove, put away; construed with רכז. 1 K. 16:3.

Deriv. out of course רכז verbal adj. from רכז, burning. 

Is. 4:4.

ברז m. denom. from רכז, brutish, stupid, like cattle. (See רכז no. 3.) Ps.49:11. 73:22. 92:7.

ברז fem. of רכז, a fire, burning. Ex. 22:5.

ברז proper name of a king of Israel, son of Ahijah. 1 K.15:16. 2 Chr. 16:1. Sept. Baaoa. Vulg. Banaa. (Root בַּע in Chald. i. q. בַּע to be wicked.)

ברז in Kal not used. (In Syr. to fear, to be afraid.)


2. to come upon suddenly. 1 Sam. 16:14 רכז רכז רכז רכז an evil spirit came upon him suddenly. ver.

15. (Arab. רכז to happen suddenly; conj. ill. to come upon suddenly.)

Niph. to fear, be afraid. Dan. 3:
17. construed with יָסָר, terror. Jer. 8:15. 16. 19.

[...]

Pi. to take advantage of any one construed with an accus. Ezek. 22: 12.

[...]


[...]

I. (Arab. בֵּשֵׁם) to cut off, to cut in pieces, to break off, to break down. Am. 9: 1 and break them down on the head of all, i.e. so that the pieces fall on the head of all. The form is put for מָסֵב. Joel 2: 8 they rush through drawn swords, נָסָב and break not their course.

1. to cut off. Is. 33: 12.

2. to finish, make an end. Is. 10: 12. Zech. 4: 9 Job 6: 5 may he scatter his hand and make an end of me. 27: 8 when (God) maketh an end (of him), i.e. taketh away his life. Lam. 2: 17 is it he has finished, i.e. fulfilled, his word.

II. (Arab. בֵּשֵׁם) to heap up, collect; particularly ill-gotten wealth. Part. בְּשֵׁם one who seeks unrighteous gain, Prov. 1: 19. 15: 27. Jer. 6: 13. 8: 10. Infin. Ezek. 22: 27.

[...]

m. with suff. יָסָר, verbal from יָסָר, dec. VI.


2. ill-gotten wealth. Ezek. 22: 13 thy ill-gotten wealth which thou hast procured. Mic. 4: 13. See יָסָר under art. יָסָר, no. II.


[...]

m. verbal from יָסָר, dec. V. a. dough, (so called from its swelling.) Ex. 12: 34, 39. 2 Sam. 13: 8.


Niph. to be cut off, forbidden, restrained, construed with וּפָנָה. Gen. 11:6. Job 42:2. אֲשֶׁר יְהֵא יִפְנִי בְּפֶן־לָא וְשָׁם וַיִּהְיוּ no undertaking is forbidden, or too difficult for thee.


I. פָנָה Job 22:24. and Plur. פָּנִים verse 25. a precious metal or something costly, which can be determined with certainty, neither from etymology, nor from the ancient versions, nor from Jewish tradition. According to David Kimchi: gold; according to Aben Ezra and others: silver. The parallel clause ver. 24, has gold of Ophir; verse 25, treasures of silver.


פָּנֶה i. q. פָּנָה no. 1. Job 36:19.

פָּנִים f. 1. a fold, pen. Mic. 2:12. (from פָּנֶה no. 2. comp. פָּנֶה from פָּנֶה.) In Chald. פָּנֵית septum, clavelae.


 testament m. verbal from פָּנֶה a fortified place, a strong hold. Zech. 9:12.


פָּנָה m. dec. I. flask, bottle, flagon. 1 K. 14:5. Jer. 19:1, 10. Formed from the sound, a bottle which a bottle makes when emptied. (Comp. Arab. sonum edicit amphora inter evacuandum; Syr. פָּנָה la-guncula; and Greek βουβλίων.)


פָּנָה fut. פָּנָה. (In Syr. פָּנָה.)

1. to divide, cleave; e.g. the sea, Ex. 14:16. Neh. 9:11. to cleave out, Ps. 74:15.

2. to cleave and enter, to break in. 2 Sam. 23:16 them the three mighty men broke into the camp. Hence to make an irruption into, or to take a hostile city. 2 Chr. 32:1. 21:17.

3. to break open, or hatch eggs. Is. 34:15. פָּנָה וֶשֶׁת וּפָנָה she (the serpent) lays her eggs, and hatcheth them, and broods (over her young).

4. to rip up a woman with child. Am. 1:13.

5. to tear in pieces, spoken of wild animals. Hos. 13:8.


3. to break out, (see Pi. no. 2.) spoken of water, Is. 35:6. Prov. 5:20. of light, Is. 58:8.

4. to be hatched, to come out of the egg. Is. 59:5.

5. to be rent. Job 26:8.

6. to be dashed in pieces. 2 Chr. 25:12.

Pi. פָּנָה 1. i. q. Kal no. 1. to cleave, split; e.g. wood, Gen. 22:3. the rocks, Ps. 78:15.


3. i. q. Kal no. 3. to hatch eggs. Is. 59:5.

4. i. q. Kal no. 4. 2 K. 8:12. 15. 16.

5. i. q. Kal no. 5. 2 K. 2:24.

Pu. 1. to be rent. Josh. 9:4.

2. pass. of Kal no. 2. Ezek. 26:10.

3. pass. of Kal and Pi. no. 4. Hos. 14:1. [13:16.]


פָּנָה m. verbal from פָּנָה a half, e-
properly to pour out, to empty out. (Arab. ʿābūf, see ʿāf.)

Hence

1. to make empty, to depopulate a country. Is. 24:1. Nah. 2:3.—Jer. 19:7 ʿēḇēḇēḇ I empty the counsel of Judah, i.e. I deprive him of counsel or wisdom.

2. intrans. to pour itself out, to spread out wide. Hos. 10:1 I ʿēḇēḇēḇ ʿēḇēḇ a wide-spread or luxuriant vine.

(Niph. ʿāḇēḇ, infin. ʿāḇēḇ, fut. ʿāḇēḇ, pass. of Kal no. 1. Is. 24:3. 19:3 ʿēḇēḇēḇ the spirit of the Egyptians shall fail, (ʿēḇēḇ for ʿēḇēḇ; see Gr. § 117. IV. 5.)


Found only in Pi. ʿēḇēḇ

1. to see, behold, look; when construed with ל, to behold with pleasure, to rejoice in the sight of, Ps. 27:4 ʿēḇēḇ ʿēḇēḇ to rejoice in his sanctuary.

2. to look after, to search for any thing; construed with ל, Gen. 13:36. with ʿēḇēḇ, Lev. 27:33.

3. to think on, to reflect, meditate. Prov. 20:25. 2 K. 16:15.

4. to look after, to take care of any thing, prospicere alicui rei, i.q. ʿēḇēḇ. Ezek. 34:11, 12.

ʿēḇēḇ Chald. found only in Pa. ʿēḇēḇ to seek, search. Ezra 4:15, 19. 5:17. and Ithpa. ʿēḇēḇ idem. Ezra 5:17.


 beneficiation ʿēḇēḇ milk kine, cows, Gen. 33:13. ʿēḇēḇ a son of the herd, a calf, Gen. 18:7, 8. ʿēḇēḇ ʿēḇēḇ a young bullock, Num. 29:2, 8. or ʿēḇēḇ ʿēḇēḇ a young calf, Lev. 9:2.—Jer. 31.12 ʿēḇēḇ ʿēḇēḇ young oxen and sheep. More rarely the plur. ʿēḇēḇ, Am. 6:12. Neh. 10:37. 2 Chr. 4:3.

ʿēḇēḇ, plur. ʿēḇēḇ, m. dec. VI. p.

1. the dawn, the morning. Gen. 1:5 ff.—ʿēḇēḇ ʿēḇēḇ every morning, Ex. 30:7. 34:2. ʿēḇēḇ idem, Am. 4:4. 1 Chr. 16:40. ʿēḇēḇ idem, Ps. 73:14. 10:8. Is. 33:2.

2. i.q. ʿēḇēḇ tomorrow, the morrow, cras. Ex. 16:7. Num. 16:5. hence ʿēḇēḇ on the morrow, i.e. soon, suddenly, Ps. 49:15. 90:14. 143:8. The ground of this signification is this, that when we think of the morrow, the morning presents itself to the mind, (comp. a[v]qœv,) but when we think of yesterday, the evening, (see אֶבֶשׁ.)

ʿēḇēḇ f. (with Kamets impure) dec.


ʿēḇēḇ found only in Pi. ʿēḇēḇ

1. to seek, quaero. Gen. 37:15, 16. 1 Sam. 10:14. When construed with ל, to seek after, inquire into, Job 10:6. Constrained with an infinit. with and without ל, Ex. 2:15. 4:24. 1 Sam. 19:2. Jer. 26:21. The following phrases are worthy of no-
tice, (1.) מָשַׁהְ בָּדַדְ to seek the harm of any one. Num. 35:23. 1 Sam. 24:10. 25:26. The contrary phrase is לֹּא מָשַׁהְ בָּדַדְ to seek the welfare of any one, Neh. 2:10. (2.) מָשַׁהְ בָּדַדְ to seek Jehovah, i.e. to turn one's self to him, to supplicate him. Deut. 4:29. 2 Chr. 20:4. מָשַׁהְ בָּדַדְ those who seek Jehovah, Ps. 40:17. 69:7. 105:3. (3.) to seek the face of the king, for to desire to see him, 1 K. 10:21. or to solicit his favour, Prov. 29:26. Hence (4.) to seek the face of Jehovah, for to worship him in his temple, Ps. 24:6. 27:6. 105:4. to inquire of him, 2 Sam. 21:1. or to supplicate him generally, 2 Sam. 12:16.

2. to strive after anything, peto. Num. 16:10. - רָצַף כִּיַּדְ to seek the life of any one, Ex. 4:19. 1 Sam. 19:16. also in a good sense, to be zealous for another's life, Prov. 29:10.


Especially מַרְאַבָּא מָשִׁבָּא שֶׁלֶג, מַרְאַבָּא to require a man's blood from the hand of any one, i.e. to take revenge from him for bloodshed, 2 Sam. 4:11. Ezek. 3:18, 20. also in the same sense without מִי, 1 Sam. 20:16. Comp. Josh. 22:23 מַרְאַבָּא הָאָדָם מַרְאַבָּא מַרְאַבָּא then let Jehovah himself revenge it.


מָשַׁהְ בָּדַדְ f. (with Kamets impure) verbal from מָשַׁהְ בָּדַדְ, dec. I. request, petition, prayer. Est. 5:7, 8, 7:3.

I. מַרְאַבָּא m. with suff. מַרְאַבָּא, son, as in Chald. but in Hebrew used only poetically. Prov. 31:2. Ps. 2:12 kiss the son, to wit, Jehovah's son, i.e. the king mentioned in verse 6. Others derive מַרְאַבָּא in this passage from מָשַׁהְ בָּדַדְ. As the Hebrew word מָשַׁהְ בָּדַדְ has no. 2. as if it signified, the appointed, the chosen one; but even the more ancient poetical language of the Hebrews frequently approximates to the Chaldaic.

II. מָשַׁהְ בָּדַדְ, fem. מָשַׁהְ בָּדַדְ verbal adj. from מָשַׁהְ בָּדַדְ.

מָשַׁהְ בָּדַדְ, dec. VIII. k. (Arab. מָשַׁהְ בָּדַדְ.)


III. מָשַׁהְ בָּדַדְ and מָשַׁהְ בָּדַדְ m. corn, grain. Gen. 41:35, 49. 42:3, 25. rarely spoken of standing corn, Ps. 65:14. (Arab. מָשַׁהְ בָּדַדְ, wheat.)

מָשַׁהְ בָּדַדְ m. Chald. with suff. מָשַׁהְ בָּדַדְ, plur.

מָשַׁהְ בָּדַדְ (see מָשַׁהְ בָּדַדְ) verbal from מָשַׁהְ בָּדַדְ no.

1. (see Niph.) son. Dan. 6:1. מָשַׁהְ בָּדַדְ son of the gods, an angel, Dan. 3:25.


מָשַׁהְ בָּדַדְ m. field. Job 39:4. See the following article.

מָשַׁהְ בָּדַדְ Chald. emph. מָשַׁהְ בָּדַדְ. Dan. 2:33. 4. 18, 20, 22, 29. [4:21, 23, 25, 32.] מָשַׁהְ בָּדַדְ field, open country. (In Arab. מָשַׁהְ בָּדַדְ, Syr. מָשַׁהְ בָּדַדְ, idem, properly what is without; comp. מָשַׁהְ בָּדַדְ without, abroad, and the Heb. מָשַׁהְ בָּדַדְ.)

מָשַׁהְ בָּדַדְ m. verbal from מָשַׁהְ בָּדַדְ, dec. I.

1. purity; joined with מָשַׁהְ בָּדַדְ and מָשַׁהְ בָּדַדְ, purity of hands, as indicative of innocence, Ps. 18:21, 25. Job 22:30.

2. a cleansing or purifying substance, i. q. מָשַׁהְ בָּדַדְ alkali, lie; perhaps also borax, which was formerly used in the fusing of metallic ores. (The two things are denoted by one word in Arabic.) Is. 1:25 מָשַׁהְ בָּדַדְ as with alkali, or rather borax. Job 9:30 מָשַׁהְ בָּדַדְ and I washed my hands with lie.
1. ḫ considered, strictly to hew, to hew out. (See Piel; and comp. Arab. ḫ, to cut, to cut out, to plane.) The order of the significations is, as in the Arab. (1.) to be smooth. (2.) to make smooth, to plane. (3.) to form, make. Gen. 1: 1, 21, 27. 2, 3, 4. Is. 43: 1, 7. Am. 4: 13. (Syr. ḫ.) Ps. 51: 12. Is. 45: 7. Jer. 31: 22. God will create something new. Is. 65: 18. Behold, I will make Jerusalem a rejoicing.

Niph. 1. pass. of Kal no. 2. Gen. 2: 4. 5: 2.
2. to be born. Ezek. 21: 35 [30] in the place where thou wast born. Ps. 102: 19 let the people, who are born, praise Jehovah. (In Chald. cimal; hence /modal.)
Pi. no. 1. to hew, cut down; e.g. a wood, Josh. 17: 15, 18.
2. to cut down (with the sword) to kill. Ezek. 23: 47.
3. to form, engrave, mark out. (Parall. onical.) Ezek. 21: 24. [19.]
Deriv. ival.

II. ḫ denom. from ḫ, to make fat, to fatten. 1 Sam. 2: 29.

ʻa haq 1. as in Aram. to scatter, sprinkle. See ḫ.
2. to hail. Is. 32: 19. In Arab. idem.

ām verbal from ḫ, hail. Ex. 9: 18 ff.

proper name of a place in the desert of Shur. Gen. 16: 14.


(In Syr. ival idem; especially spotted with red.)

I. ḫ to eat. 2 Sam. 12: 17. 13: 6, 10. In Chald. ival idem. It is kindled with Arab. ival to be fat, full of marrow; ḫ to fatten, become fat; and Chald. ival to feed, fatten; whence ḫ and ḫ fat.
Pi. idem. Lam. 4: 10.
Hiph. to cause to eat, to give to eat; construed with a double accus. 2 Sam. 3: 35. 13: 5.
Deriv. ival, ival.

II. ḫ i. q. ḫ to choose. 1 Sam. 17: 8 ḫ choose. (In Arab. ival for distinctavit, separavit, i. q. ḫ.)

(3) (blessed) proper name, particularly of the friend of Jeremiah, to whom he dictated his prophecies, and from whom the apocryphal book of Baruch derives its name. Jer. 32: 16. 36: 4.

masc. plur. Ezek. 27: 24. damask, cloth interwoven with various colours, i. q. Greek πολυχρώμα. (In Arab. ḫ conj. II. IV. to turn the spindle, to twist threads; hence ḫ a twisted, two-coloured thread, and ḫ cloth made out of such threads.)
uniformly. (In Arab. סִּיר, Syr. סְיָר, idem.) Others: cypress. Perhaps it included several kindred species of trees, which the ancients did not minutely distinguish. See Celsius Hierobot. 1. p. 74 ss.

2. hence a pine lance or spear. Nah. 2: 4.

3. a musical instrument made of this wood. 2 Sam. 6: 5.

שִׁיר m. with Syriac orthography, i. q. שֵׁר fr., found only in plur. Cant. 1: 17.

וֶשֶׁר Ezek. 47: 16. and דִּשְׁר 2 Sam. 8: 8. Berytus, a maritime city in Phenicia, with a harbour, celebrated in the middle ages, now called Barut or Bairut.

שֶׁר f. verbal from מִשְׁר no. I. meat, food. Ps. 69: 22.

מִשְׁר, מִשְּרָה m. prim. with suff. מִשׁרָה, dec.

VIII. g. (Aram. שֶׁר, יָשֶׁר.)

1. iron. Num. 35: 16.
2. an iron tool. 2 K. 6: 5. Ecc. 10: 5.


2. to pass through, to stretch across. Ex. 36: 33 he made the middle bar לַשָׁר to pass through the midst of the boards. Hence לָשָׁר a bar.

Hiph. לָשָׁר 1. to put to flight, to chase away. 1 Chr. 8: 13.


I. לָשָׁר adj. i. q. לָשָׁר, fat. Whence the feminine לָשָׁר (which ought perhaps to be pointed לָשָׁר), Ezek. 34: 20. Several MSS. have לָשָׁר.

II. לָשָׁר m. clear weather, serene sky. Job 37: 11. Root לָשָׁר = לָשָׁר to be pure; comp. Chald. סֹלַּשָׁר serenitas. Others consider לָשָׁר as a preposition. See art. לָשָׁר.

לָשָׁר m. dec. III. a. fat, fatted, plump; spoken of animals, Gen. 41: 2 ff. of men, Judg. 3: 17. Ps. 73: 4. Dan. 1: 15. of food, Hab 1: 16. Root לָשָׁר = לָשָׁר no. I. (q.v.)

לָשָׁר f. verbal from מִשְׁר, something effected by God, especially something wonderful or extraordinary. Num. 16: 30.

לָשָׁר f. verbal from מִשְׁר no. I. meat, food. 2 Sam. 13: 5, 7, 10.

לָשָׁר m. verbal adj. from מִשְׁר. (Put for מִשְׁר ; hence with Kamets impure, see Is. 43: 14. but also with Kamets pure, see Is. 15: 5.)

1. flying, fugitive, runaway. Is. 15: 5. 43: 14.

2. as an epithet of the serpent, Is. 27: 1. also of the serpent as a constellation, Job 26: 13. Flying or swift serpent would not suit the latter passage, at least it would be very bold; perhaps better: extended serpent. comp. כָּשָׁר no. 2.

לָשָׁר m. verbal from מִשְׁר no. 2. dec. I. bar; and particularly (1.) cross-bar for the fastening of gates. Deut. 3: 5. Neh. 3: 3. used poetically of the bars of the earth, Jon. 2: 7. (2) cross-piece for the binding together of the boards, in the tabernacle of the congregation. Ex. 26: 26 ff. 36: 31 ff.

לְשַׁר proper name of a son of Ephraim, according to the etymolo-
hence, Mai. to 

fortune. gy 1 Chr. 7: 23. i. q. היה in mis-

precedit, praeceps, from the custom of cutting in pieces the victims sac-

cificed on such occasions, and of 

passing through them; see לבר. The verbs employed to denote a 

making or entering into a covenant are התקנה, עותק; those 

to denote its violation are מנין. The genitive often denotes 

the person with whom the cov-

enant is made, Lev. 26: 45 והגי

the covenant with thy an-

cestors. Deut. 4: 31 והגי

the covenant with thy fath-

ers; hence with a double genitive, Lev. 26: 42 והגי

my covenant with Jacob.

2. Often the terms of the cov-

enant on one side only are inten-

ded; hence, in speaking of the cov-

enant of God with the Israelites, it 

is sometimes equivalent to law; aslohכז 준 the law chest or ark of 

the covenant, Josh.3:6. הגי

tables of the law, Deut. 9: 9. הגי

book of the law, a statute book 

out of which Moses read to 

the people, Ex. 24: 7. and the insti-

tution of the passover is cited, 2 K. 

23:21-24:43 הגי

the words of the covenant, the ten 

words, i.e. the ten commandments, 

Ex. 34: 28.

3. used as a concrete, i. q. יז

one who makes a covenant. Is. 

42: 6 וני one who establishes 

a covenant with the nations. Is. 49:8.

alkali, lie, 

lixivium, especially the vegetable 

alkali, (the mineral was called מהנ), 

which was procured from the ashes 

of several alkaline plants, (e. g. sal-

sola kali, soda fruticosa, anabasis, 

Linn.) The ancients made use of this 

alkali, or of a solution of it, in con-

nection with oil, for cleansing and 

washing clothes, Jer. 2: 22. hence 

the alkali of the fullers. As to its form, it is proba-

bly a denom. from הב净化, cleansing; hence with the adjective 

termination, ב,做什么 serves 

for cleansing or purifying. Comp.Bo-

charti Hieroz. ii. p. 45. Celsii Hier-

ob. 1. 449. J. Th. Hartmann’s He-

braerin. Th. 1. p. 163 ff. See art. 

ב.

1. to bend the knee, to 

kneel. 2 Chr. 6: 13 בפי התיקנה יי יי he kneeled upon his knees. Ps. 95: 6. 

(In Syr. and Arab. idem.) Probably 
a denom. from הב a knee.

2. to bless, as in Piel. In Kal 

found only in the infinit. absol. Josh. 


and יי יי Judg. 17: 2. bless-

ed of Jehovah.

Niph. pass. of Pi. to be blessed, 


28: 14.

Pi. יי יי 1. to bless, pronounce a 

blessing. (Whether this signifi-

cation is connected with that of kneel-

ing is doubtful. According to some, 

strictly to cause one to kneel down, 

as the posture for receiving a 

blessing. According to others; 
to kneel down one’s self, as the postu-

re of salutation, or religious wor-

ship. But most probably the two 

senses are independent of each oth-

er.) Applied e.g. to aged parents’ 

blessing their children, Gen. 27: 4, 

7, 10, 19 ff. 48: 9. to a priest’s 
benediction on the people, Lev. 9: 

22, 23. Num. 6: 23. 2 Chr. 30: 27. 

to a prophet, Num. 23:11. Deut. 33: 

1. to God, Gen. 1:22, 28. 9: 1. In 

the latter case, (by a metonymy of 

the cause for the effect,) it signifies to 

make happy, to prosper, Gen.12: 3. 

24: 1, 35. When construed with a 
double accus. to bless any one 


2. to greet, to salute any one, 

which was connected with a bless-

ing, 2 K. 4: 29. and this either at 

first meeting, Gen. 47: 7. 2 Sam. 6: 

20. or on taking leave, Gen. 47:10.
3. to bless God, i.e. to praise, laud, or thank him; (very frequent in the Psalms.) Ps. 16: 7. 26: 12. 34: 2. 63: 5. 66: 8. Deut. 8: 10. also נְדַבֵּר נַדָּב, Deut. 10: 8. 21: 5. 1 Chr. 23: 13. to call on or invoke God, spoken of the priests, in imitation of the phrase נְדַבֵּר נַדָּב. —Is. 66: 3. נְדַבֵּר נַדָּב, one who worships an idol.

4. Closely connected with no. 2. where it is spoken of one’s taking leave, is perhaps the signification, to leave, to renounce any one. Hence נְדַבֵּר נַדָּב to renounce God, Job 1: 5. 2: 5. also associated with the idea of calumny and blasphemy, 1 K. 21: 10. נְדַבֵּר נַדָּב thou hast reviled God and the king. Ps. 10: 3. (But perhaps this word was originally taken in a neutral signification, being applied equally in a good and bad sense, to wishing good, and wishing evil, like the Lat. sa- cer. Comp. under the art. נַדָּב.)

113: 2. Hiph. caus. of Kal, to make to kneel, or couch, as camels to rest. Gen. 24: 11. Comp. נְדַבֵּר נַדָּב.


1. Chald. to kneel. Dan. 6: 10, with the addition נְדַבֵּר נַדָּב upon his knees.


בָּלַע dec. VI. h. knee. Is. 45: 23. Dual בָּלַע knees, used also of more than two, e.g. בָּלַע בָּלַע all knees, Ezek. 7: 17. 21: 12. [7.] Often, like the Greek τὰ ποντίULA in phrases in which we use lap, bosom. Gen. 30: 3. 50: 23. comp. Job 3: 12. Is. 66: 12.

בר or בַּע Chald. idem. Dan. 6: 11.

בר dec. XI. c. верbal from בָּלַע, Gen. 27: 38. 39.  לַע to bestow a blessing on any one, Ex. 32: 29. Also נְדַבֵּר נַדָּב.

21: 10. 15.] (Comp. Arab. בָּלַע to shine, glitter, spoken of the sword.) Plur. נְדַבֵּר נַדָּב lightnings, Job 38: 35.

so a blessing from God, Gen. 49: 25 נְדַבֵּר נַדָּב blessings of the heavens.


3. a gift, present, primarily one which is given on occasion of saluting, welcoming, or bidding farewell to another, (see נְדַבֵּר no. 2.) Gen. 33: 11. 1 Sam. 25: 27. and then used also in a more general sense, 1 Sam. 30: 26. 2 K. 5: 15. Josh. 15: 19. נְדַבֵּר נַדָּב the beneficent or liberal soul, Prov. 11: 25. (In Syr. נְדַבֵּר idem. See Michaelis’ edition of Castell’s Lex. Syr. and also Michaelis’ Suppl.)

4. probably peace. (The ideas, blessing, prosperity, peace, are closely related to each other.) 2 K. 18: 31 נְדַבֵּר נַדָּב make peace with me. Is. 36: 16.

ָנְדַבֵּר f. (with Tseri impure) dec. X. pond, pool. 2 Sam. 2: 13. Ecc. 2: 6. Cant. 7: 4. Arab. נְדַבֵּר idem, properly a reservoir of water at which the camels kneel to drink. See נְדַבֵּר.

ךֹלַע Chald. conj. but, yet. Dan. 4: 12.


בר or בָּלַע Chald. idem. Dan. 6: 11.

בר dec. XI. c. verbal from בָּלַע, Gen. 27: 38.

1. a blessing, benediction. Gen. 27: 12. 41. נְדַבֵּר נַדָּב to bestow a blessing on any one, Ex. 32: 29. Also נְדַבֵּר נַדָּב.
Niph. יִכֶּר to purify one’s self. Is. 52:11. Part. יִכֶּר morally pure, Ps. 18:27.

Pi. to purify, refine, as metals. Dan. 11:35.

Hiph. 1. to clear, cleanse, as corn from the chaff. Jer. 4:11.
2. to burnish or sharpen an arrow. Jer. 51:11.

2. to conduct one’s self as pure, to show one’s self pure. Ps. 13:27. In the parallel passage 2 Sam. 22:27 occurs מָקַר Chald. for מָכַר.

Deriv. יָכָר. יִכֶּר, יִכֶּר; comp. also יָכַר no. II.

ירש a brook, which flows into the sea, on the north of Gaza. 1Sam.30: 9, 10, 21.

טְלָב m. dec. IV. a. an aromatic plant; here perhaps specially the balsam-bush. Cant. 5:1. (Arab. ❀קַשָּׂם)

טָלֶב Ex. 30: 33. and טְלֶב, plur. טְלֶבּ.

1. sweet odour, spicy fragrance, perfume. יְשֻׁרְטָלֶב sweet cinnamon, Ex. 30: 23. יְשֻׁרְטָלֶב sweet cane, sweet calamus, ibid. Plur. Cant. 4: 16 יְשֻׁרְטָלֶב that its spicy odours may flow out, i. e. be scattered.


3. perhaps the balsam-bush. Cant. 5: 13 יְשֻׁרְטָלֶב an espalier, (according to others a bed,) of balsambushes. 6: 1. (Syr. יְשֻׁרְטָלֶב to be sweet; Aph. to smell sweet, to be fragrant; יְשֻׁרְטָלֶב sweet odour, spice.)

יסיב proper name. 1. the wife of Esau, and daughter of Elon the Hittite, Gen 26: 31. also called Adah, 36: 2.

2. the wife of Esau and daughter of Ishmael. Gen. 36: 3ff.
3. the daughter of Solomon. 1 K. 4: 15.

She found only in Pi. 1. to bring joyful news; construed with an accusative of the person, 2 Sam. 18: 19 I will bear the king the joyful news. 1 Sam. 31: 9. 1 Chr. 10: 9. Used absolutely, 2 Sam. 4: 10 he thought to bring joyful news. Also with an accusative of the news announced, 1 Chr. 16: 23 declare from day to day his salvation. Is. 60: 6 declare from day to day his praises of Jehovah. Ps. 40: 10.

2. more rarely to bring news generally, 2 Sam. 18: 20, 26, sometimes even of an unpleasant nature, 1 Sam. 4: 17. Hence with an addition, to bring joyful tidings, 1 K. 1: 42. Is. 52: 7. (In Arab. I. II. to bring joyful news, also to bring news of a contrary nature, when specially noticed. In Syr. by transposition idem.)

Hithpa. to receive joyful news. 2 Sam. 18: 31. (In Arab. med. Kesr. and conj. IV. X.)

f. verbal from מָכַר. 1. joyful tidings. 2 Sam. 18: 22. also with the epithet יְנָבָה, verse 27.

2. reward for bringing news. 2 Sam. 4: 10.

ם. dec. IV. a. 1. flesh. Ps. 102: 6 מִיָּכַר יָמָאָיו יְנָבָה my bones cleave to my flesh, a description of great leanness; comp. Ps. 22: 16. (Others take מָכַר here, like the Arab. מֵאָל for skin.)

2. body. Num. 8: 7. Prov. 14: 30 יְנָבָה יָמָאָיו health of the body. Ps. 16: 9. 84: 3 יָמָאָיו my soul and my body. Ecc. 12: 12 יָמָאָיו weariness of the body. Hence, like רַגְוִּי in the N. T. the fleshy appetites and passions, Ecc. 2: 3. 5: 5.

3. all flesh, for all living creatures, Gen. 6: 13, 17. 7: 15. Ps. 136: 25. and, in a more restricted sense, all men, Gen. 6: 12. Joel 3: 1. [2: 28. (So in Arab. frequently, e.g. in opposition to angels.)

Hence מָכַר often denotes, what is human, frail, mortal, in opposition to God, or what is divine, Gen. 6: 3. Ps. 56: 5. 78: 39. Job 10: 4. Is. 31: 3.—my flesh a fleshy arm, i.e. human power. 2 Chr. 32: 8.

4. my bone and my flesh, i.e. my relative. Gen. 29: 14. Judg. 9: 2. 2 Sam. 5: 1. 19: 12, 13. Also מָכַר alone in the same sense, Gen. 37: 27 מַעֲרַד יָמָאָיו יְנָבָה וְיָמָאָיו for he is our brother, our flesh. Is. 58: 7 יָמָאָיו thy fellow man. (Arab. מַעֲרַד one kindred by blood, blood relationship; from מָכַר flesh.) In Heb. see מָכַר.


ם. m. Chald. flesh, as in Heb. Dan. 2: 11. 4: 9. [12.]

ם. 1. to boil, to be a boiling. Ezek. 24: 5.


Pi. to boil flesh. Ex. 23: 19. 16: 23.


ם. proper name of a country beyond Jordan, between the rivers Jabbok and Arnon, celebrated for its pastures, whence the mention made of the bulls and rams of Ba-

**ועד ה** f. verbal from והַּרְעָה. shame. 
Hos. 10:6. The termination תֵּרָה, as the affirmative of a verbal noun, is otherwise unknown; but is analogous with נָעַד.

**ועד** found only in Po. וַיְרָה to tread down, to trample upon. Once Am. 5:11, construed with בֵּן, like its synonyme בֵּן. Ought it not perhaps to be read יָרָה?

**ועד** see וה no. II.

**ועד** f. verbal from והַּרְעָה, dec. XIII.e.
1. shame; for the most part joined with כִּלֵּי, shame or confusion of face, Ps. 44:16. Dan. 9:7,8. 2 Chr. 32:21. כָּלָה, figuratively to be clothed with shame, Job 3:22. Ps. 35:26. כָּלָה idem, Ps. 109:29.
2. the secret parts. Mic. 1:11 nuda pudendis.

**ועד** f. (contraction of והַּרְעָה fem. of והַּרְעָה) with suff. נהָה; plur. נהָות (analogous with והַּרְעָה.)
1. daughter; freq. Its other significations are parallel for the most part with those under הַּרְעָה.
2. granddaughter, female descendant. הנהָות, the daughters of Canaan, Gen. 36:2. 2. also joined with names of cities, to denote female inhabitants; as הנהָות daughters, i.e. female inhabitants, of Zion, Is. 3:17.
3. In apposition with names of cities and countries, it forms a poetical personification, known also to other eastern writers, whereby those cities or countries are regarded as young women or mothers; e.g. applied to cities, הנהָה, the daughter of Tyre, i.e. Tyre herself, Ps. 45:13. הנהָה, daughter of Babylon, Ps. 137:8. הנהָה, and, Is. 37:22. הנהָה, Is. 10:32. applied to countries, הנהָה, Is. 47:1,5. Jer. 46:11. הנהָה, the daughter of my people, i.e. my people, my native country, Is.22:4. Jer.4:11. 8:22. etc. Sometimes the expression is more full, הנהָות, the virgin daughter of Zidon, Is. 23:12. הנהָות, Jer. 14:17. comp. Jer. 46:11. Lam. 1:15. 2:13.

4. also other phrases; as Gen. 17:17 a daughter of ninety years, i.e. ninety years old. הנהָות a wicked or vile woman, 1 Sam. 1:16. הנהָות daughters of song, i.e. singing birds, Ecc. 12:4. הנהָות a daughter of the eye, i.e. the apple of the eye, Lam. 2:18, (a similar phrase is formed with הנה א q. v.) הנהָה a princess, Dan. 11:17.

**ועד** m. dec. VIII. h. a bath, a measure for liquids, containing the tenth part of a homer, 1 K. 7:26, 38. Ezek. 45:10.

**ועד** Chald. i.q. Heb. נה a bath, Ezra 7:22.

**ועד** houses, see הנה.

**ועד** f. Is. 5:6. and plur. הנהָות 7:19. according to the connexion and the ancient versions, desolation, (Root הנה = Arab. בֹּנָה to cut off, to break off, to finish entirely; בֹּנָה, a finished business; and בֹּנָה, completely, entirely. Comp. הנה destruction from הנה to finish. This derivation would lead us to prefer the punctuation הנה לע.)

**ועד** f. prim. dec. X. maid, virgin. 
Gen. 24:15 הנהָה, the daughter of Tyre, i.e. Tyre herself, Ps. 45:13. הנהָה, daughter of Babylon, Ps. 137:8. הנהָה, ל, and the damsel was a virgin, and no man had known her. 2 Sam. 13:2.—לנהָה, a damsel who

The name of this letter, Gimel, (ג or ג, i. q. ג or ג cam- ele) is most easily illustrated by its form in the Phoenician alphabet 7, 4, in which we find a rude delineation of a camel's neck. It is most frequently interchanged with the kindred palatals; (1.) with כ, as brimstone; Heb. and Syr. נְנָתָה Chald. and נְנָתָה a pit; Syr. נְנָתָה crystal; נְנָתָה and נְנָתָה to close; נְנָתָה and נְנָתָה to run about, to travel. (2.) with פ, a cup, Arab. כַּפָּה, the cup of a flower, comp. כַּפָּה; כַּפָּה a priest's cap, a turban, כַּפָּה and כַּפָּה a helmet, Syr. כַּפָּה a hat, Arab. כַּפָּה to cover the head. Comp. Bocharti Hieroz. T. II. p. 688. J. D. Michaelis Arab. Grammatik. p. 91.

Niebuhr's Description de l'Arabie, p. 31 ff.

Pi. to cut in pieces, thrust through. Ezek. 16:40. (Arab. כַּפָּה to cut in pieces, כ and כ being interchanged.)

and כַּפָּה to cut in pieces. Gen. 15:10. In Arabic, to cut off; comp. כַּפָּה to divide.


Verbal from כַּפָּה, dec. VI. h. part cut off, piece; spoken of the parts of the sacrificial victim. Gen. 15:10. Jer. 34:18, 19.

2. separation. Cant. 2:17 mountains of separation, i.e. the solitary mountains.

3. to be lifted up, to rise. Job 10:16 כַּפָּה and should it (my head) be lifted up. Others: and it (my affliction) increases. Spoken of water, Ezek. 47:5.

2. spoken of plants, to grow up. Job 8:11.

3. to be exalted, majestic, excellent. Ex. 15:1, 21. In Syr. applied to beauty, pomp, splendour. In Hebrew used only in the poetical portions of the bible.

Deriv. out of course כַּפָּה, כַּפָּה, כַּפָּה, כַּפָּה, כַּפָּה, כַּפָּה. plur. כַּפָּה, verbal adj. from כַּפָּה.

2. arrogant, bold, violent, wicked. (So ἀρετή and many words denoting pride, include the idea of violence and wickedness, as, on the contrary, humility often denotes virtue and piety. Comp. in Greek ἄγνωστος, ἀεικεῖς.) Plur. בָּרָא, Ps. 94:2. 140:6. Prov. 15:25. 16:19. 

חָרִישוֹן f. verbal from חָרִישׁ, pride, arrogance. Prov. 8:13.

חָרִישָׁה f. verbal from חָרִישׁ, dec. X.

1. exaltation, majesty, greatness; spoken of God. Deut. 33:26, 29. Ps. 68:35.

2. pride, arrogance, violence. Ps. 10:2. 31:19, 24. 36:12. 46:4. the mountains shake through its violence, i.e. through the raging of the sea. Job 41:6. his strong shields are his pride. (Others make it in this passage i.e. הָרָא, back, body.)

חָרִישֵׁי m. verbal from חָרִישׁ, dec. III.

1. exaltation, greatness, majesty, especially of God. Ex. 15:7. Mic. 5:3. Job 37:4 נָבִּים נָבִּים נָבִּים (God's) majestic voice, i.e. the thunder. Job 40:10 נָבִּים נָבִּים נָבִּים deck thyself with majesty and excellency. Is. 60:15.


3. that whereof any one is proud. Ps. 47:5 נָבִּים נָבִּים נָבִּים the pride of Jacob, i.e. the promised land. Am. 6:8.

4. נָבִּים נָבִּים נָבִּים the pride or glory of Jordan, Jer. 12:5. 49:19. 50:44. Zech. 11:3. i.e. the banks and shores of Jordan, which were overgrown with reeds, willows, and thickets, and formed a residence for wild beasts. Comp. Jeremiah on Zech. 11:3. Relandi Palastina, p. 274. That the above is a correct explanation of the phrase, is evident from the parallel. נָבִּים Zech.

11:3. Others, thinking a poetical expression here unsuitable, regard this word as a contraction of נָבִּים נָבִּים נָבִּים a valley; but in this case the Tssr would be impure.

חָרִיאָה f. verbal from חָרִישׁ.

1. rising up, as of smoke. Is. 9:17.

2. exaltation, majesty, excellency. Ps. 93:1. Is. 12:5 נָבִּים נָבִּים נָבִּים for he has done excellently.

3. pride, arrogance, raging. Ps.17:10. 89:10 נָבִּים נָבִּים נָבִּים thou rulest the raging of the sea.

חָרִיאָהוֹן verbal adj. from חָרִיאָה, proud. Ps. 123:4 Kethib נָבִּים נָבִּים נָבִּים the proud. The Keri has נָבִּים נָבִּים נָבִּים the proud of the oppressors, i.e. the proud oppressors.

חָרִיאָה pl. fem. valleys. Ezek. 7:16. 31:12. 32:5. It forms the plural of נָבִּים נָבִּים נָבִּים a valley; and appears to be transposed for נָבִּים נָבִּים which would be the regular plural.

I. נָבִּים, fut. נָבִּים. 1. to demand back one's property; hence (1.) to repurchase, buy again an estate which has been sold. Lev. 25:25. comp. Ruth 4:4, 6. (2.) to redeem what has been vowed or is otherwise due to the priests. Lev. 27:13, 15, 19, 20. (3.) to require satisfaction for bloodshed, to avenge the blood of one slain, sanguinem repeteret. Found only in part. נָבִּים נָבִּים אֵוִין an avenger of blood, Num. 35:19 ff. Deut. 19:6, 12. 20:5, 9. without נָבִּים, Num. 35:12.


3. because the right of repurchase and of redemption, as well as of the avenging of blood, pertained, by the Jewish law, only to the nearest of kin; the part נָבִּים comes to signify one nearest of kin. Lev.
II. הָסָה to defile, pollute, disgrace, like the Chaldean חָסָה (comp. under the letter ק.) Job 3:5 חָסָה חָסָה הָסָה let darkness and death-shade disgrace it.

Pi. חָסַה idem. Mal. 1:7.
Pu. part. חָסַה polluted, ceremonially unclean. Mal. 1:7, 12.
Niph. pass. חָסְה Zeph. 3:1. Instead of this we find Is. 59:3. Lam. 4:14 חָסֶה, a peculiar grammatical form. Is it not perhaps a trace of the passive of Niphal, like the Arab.

חָסֶה

Hiph. with Syr. form, חָסָה חָסָה I have polluted or stained, Is. 63:3.
Hithpa. to defile or pollute one's self. Dan. 1:8.

III. מָסָה to reject, exclude. (In Syr. מָסָה Aph. to reject, Ethp. to be rejected. Verbs מָסָה and מָסָה are often commuted, especially in Syriac.)
Pu. pass. Ezra 2:62. Neh. 7:64 מָסָה מָסָה מָסָה they were rejected, i.e. removed from the priesthood.

גָּוָב denotes the shield itself; comp. the French bouclier from boucle.

3. citadel, intrenchment; applied figuratively to conclusions, or arguments, behind which men, as it were, intertrench themselves. Job 13:12. (So in Arab. גָּוָב a back and also a citadel.)

4. arch, arched building, vault; probably, like the Lat. fornix for a brothel. (Sept. and Vulg. a brothel; Syr. an arched house.) Ezek. 16:24, 31, 39. As no traces of arches are found in the Egyptian and
Persepolitan ruins, it has been denied that the Hebrews were acquainted with them. (Goguet's Origin of Laws, etc. Part III, Jahn's Archäol. 1. 1. p. 208.) But the Babylonians were acquainted with the building of arches, according to Strabo (xvi. p. 738, 739.) and the etymology of בֵּית and יָד prove the same as to the Hebrews. Applied to an arched part of the altar, Ezek. 43:13.

5. the circumference of a wheel, felloe, apsis. 1 K. 7:33. Ezek. 1:18.

6. bow of the eye, eye-brow. Lev. 14:9. (Arab. גַּבִּין the bone just below the eyebrow.)

בֵּית Chald. side. (Syr. עָבִית, Arab. עָבִית.) Hence בֵּית and יָד on the side of, by, upon. (Syr. עָבִית idem.) Dan. 7:6 Kethib בֵּית, (read עָבִית) Keri גַּבִּין on him. Sept. vingavo avtis. Vulg. super se. Others, after the Hebrew usage, on his back.

מ. dec. i. a.

1. board, plank. 1 K. 6:9. (Root בֵּית i. q. Arab. גַּבִּין to cut, cleave; hence in Syr. גַּבִּין a board.)

2. cistern, reservoir of water. Jer. 14:3. 2 K. 3:16. (Chald. בֵּית, נָבִית, אֹבֵית, Syr. עָבִית, Arab. גַּבִּין idem.)

3. plur. נָבִית, Arab. גַּבִּין idem.)

Comp. נָבִית, with which it is synonymous.


בֵּית 2 K. 25:12 Kethib, probably to be pointed נָבִית ploughmen, i. q. נָבִית in Keri. Root בֵּית i. q. נָבִית to plough, to till; comp. the Arab. גַּבִּין to cut, to cleave; conj. VIII.

to dig a well. The Keri is a correct gloss.

m. dec. VI. a. 1. cistern. Is. 30:14.

2. pool, swamp, marsh. Ezek. 47:11. Root נָבִית i. q. נבִית and גַּבִּין (with which also יָד conj. IV. agrees,) to collect water; hence גַּבִּין a great reservoir of water; נבִית collected water.

בֵּית, fut. נבִית, infin. נבִית בֵּית (Zeph. 3:11.)

1. to be high; spoken of a tree, Ezek. 31:5, 10. of stature, 1 Sam. 10:23 נבִית נבִית and he was higher than any of the people.


3. נבִית my heart is elated, i.e. proud, arrogant, haughty. Ps. 131:1 נבִית נבִית my heart is not haughty. Prov. 18:12. 2 Chr. 26:16. 32:25. Ezek. 28:2, 16. In a good sense 2 Chr. 17:6 נבִית נבִית his heart was elated, i.e. courageous, in the ways of Jehovah. Hence 4. by itself, to be proud, arrogant, haughty. (Comp. נבִית.) Is. 3:16 נבִית נבִית because the daughters of Zion are haughty. Jer. 13:15. Ezek. 16:50. Zeph. 3:11.

Hiph. נבִית 1. to make high, exalt. 2 Chr. 33:14. Ezek. 17:24. Prov. 17:19 נבִית נבִית who exaltest his gate, i.e. buildeth it too high. Jer. 49:16 נבִית נבִית though, like the eagle, thou buildest thy nest on high. So Obad. 4. with the omission of נבִית, which may be supplied from the following clause.

2. when joined with the infinitive of another verb, it may be rendered as an adverb, and the infinitive as a finite verb. (See נבִית נבִית) Ps. 113:5 נבִית נבִית who sitteth or dwelleth on high. Job
5:7 they fly high. Hence withoutdg, probably in the same
signification, 39:27 3 doth the eagle mount up at thy
command?

^ verbal from דב, const.-shadow and
דב, fem. shadow, plur. shadows.

1. high; spoken of trees, mountains,

2. haughty, proud. Is. 5: 15 לֶאָ֖רֶץ the eyes of the proud. 1 Sam. 2: 3 talk no more exceeding proudly. Further
in the phrases יִתְלַאַתב והوحد with haughty eyes, Ps. 101: 5. יִתְלַאַתב of a proud heart, Prov. 16: 5. יִתְלַאַתב of a proud spirit, Ecc. 7: 8.

3. as a subst. וַהֲנָךְ the height of his stature, 1 Sam. 16: 7. comp. Ex. 15: 16.

מ. verbal from דב, dec. VI. n.

3. arrogance. Jer. 48: 29. also
with the addition of מ, Ps. 10: 4. of מ, 2 Chr. 32: 26. of מ, Prov.
16: 18.

_step f. verbal from דב, dec. X.

1. strength, might, power. Ecc.

39: 19 39: 19 canst thou give to the horse spirit? Mic. 3: 8. Used as a concrete in the phrase מַתְיַארוּ אֶל מַחֲצֶא his valiant deeds
which he did, 1 K. 16: 27. 22: 46.
comp. 16: 7. 2 K. 13: 12. etc.

3. power, omnipotence of God, Ps.
םבָּדוּ הַרְוָיָהוּ God's mighty deeds


m. Lev. 13: 41. having too high a forehead, bald before, forehead bald, recuvalster, different from וֹנָב. (Root קב in Samar. i. q. וֹנָב to be high. The Arabians use this word specifically of the high forehead; hence וֹנָב high forehead, and וֹנָב having a high forehead.)

f. with suff. וֹנָב, denom. from וֹנָב.
1. bold forehead. Lev. 13: 42, 43.
2. metaphorically, baldness, or bareness of hair, on the outer, front, or right side of cloth. Lev. 13: 55.

טָגַעַכְּעֵד milk, cheese. Job 10: 10. (Syr. אֶפֶּס with omission of Nun, and Arab. אֶפֶּס idem. The root in Syr. Ethpe. and in Arab. conj. V. signifies to curdle as milk, to form cheese.)

טָגִי m. dec. Ill. a. 1. cup. Gen. 44: 2ff. Jer. 35: 5. In the latter passage, טָגִי appears to denote a larger drinking vessel, a goblet, crater; and טָגִי, a smaller one, wine glass, cyathus, into which they drew from the other.
2. the cup or calix of a flower.

Ex. 25: 33. (So the Arab. אֶפֶּס.)

טָגִי m. verbal from טָגִי. master, ruler, lord. Found only Gen. 27: 29, 37.

טָגִי fem. of טָגִי, mistress, female ruler, reigning queen. 1 K. 11: 19. 15: 13 he removed her from being queen. 2 Chr. 15: 16.

טָגִי m. found only Job 28: 18. The connexion shows that it is something costly, a precious stone or a precious metal. Most probably crystal; comp. שָׁבָר Ezek. 13: 11 hail. So in Greek χρύσαλλος denotes ice and crystal. Some of the Rabbins render it pearls; others of them, a green precious stone.

טָגִי, fut. טָגִי to bound, to set up a boundary; spoken (1.) of the boundary itself, Josh. 18: 26 the Jordan שָׁבַר shall bound it. (2.) of one who fixes the boundaries, Deut. 19: 14 thou shalt not remove thy neighbour's land-mark.

which the forefathers have fixed.

Hiph. to set bounds to a person, or about a thing. Ex. 19: 12 set bounds to the people. verse 23 set bounds about the mount.

Deriv. of course שָׁבַר, שָׁבַר, with omission of נוֹנָב, and Arab. שָׁבַר idem. The root in Syr. Ethpe. and in Arab. conj. V. signifies to curdle as milk, to form cheese.


טָגִי Ps. 83: 8. probably the Arab. גֶּבַל Gebalene, a mountainous country beyond Jordan. Reland's Palestina p. 32—85.

טָגִי see תָּבָר.

טָגִי f. verbal from בָּר, prob. bordering, bounding. Ex. 28: 22 and 39: 15 שָׁבַר bordering chains, or cords, to separate the different rows of precious stones on the breastplate. Comp. שָׁבַר 28: 14. Others: catena e qualiter terminate, chains of equal length; but the idea of equality is arbitrarily introduced. Others: elegantly formed chains, from בָּר in Syr. and Arab. to form.

טָגִי m. hump-backed, hunch-backed.

and מֶרֶב (2 Sam. 1:23.) fut. מַרְבֶּה, perhaps a denom. from מַרְבָּה.


2. to increase; e.g. as water, Gen. 7:18, 24. מַרְבֶּה to increase in substance, Job 21:7.

3. to conquer, get the upper hand. Ex. 17:11. 1 Sam. 2:9. (Arab. מָרְבֶּה to bind fast, to fortify; conj. V. to become strong, to acquire strength.)

Pu.to make strong, to establish, Ecc. 10:10. Zech. 10:6, 12.

Hiph. 1. to make strong, to confirm. Dan. 9:27. מַרְבֶּה he makes a firm covenant with many.

2. intrans. i.q. Kal. Ps. 12:5. מַרְבֶּה through our tongue are we strong.

Hithpa. 1. to prevail, be superior; constrained with מָרֵב. Is. 42:13.

2. to conduct one's self proudly or arrogantly. Job 15:25. 36:9. (Arab. conj. V. to exalt one's self against God.)

Deriv. מִרְבָּה, מִרְבּוּת מַרְבֶּה m. prob. prim. dec. VI.

1. man, vir, i.q. מָרֵב, almost exclusively in poetry. מַרְבָּה man by man, Josh. 7:14, 17, 18. Ps. 34:9 מַרְבּוּת happy is the man. 40:5. 52:9. 94:12.

2. as a distinguishing name of sex, male, mas, i.q. מַרְבּוּת. Deut. 22:5. spoken even of new born babes, Job 3:3 מַרְבָּה the night which said: a man, i.e. a man-child, is conceived.

3. in a general sense, for man, homo; especially in opposition to God. Prov. 20:24 מַרְבָּה a man's goings are of the Lord. Job 4:17. 10:5. 14:10, 14. Lam. 3:55.

4. every one, like מַרְבּוּת. Joel 2:2
every one march-
es in his path. Lam. 3: 39.

m. (with Chaldaic form,) idem.
Ps. 13: 16.

m. plur. γυνή (as if from γούνη.)
Chald. idem. Dan. 2: 25. 5: 11. 3: 8, 12.

Chald. i.q. Heb. וּרְשָׁ ה hero. Dan.
3: 20.

f. with suff. נִבְּרָה, fem. of נבירה, dec. XIII, b. mistress, in opposition to
30: 23. 2 K. 5: 3.—mistress of king-
doms, Is. 47: 5, 7.

perfect proper name of a Philistine
city in the limits of the tribe of
Dan. Josh. 19: 44. 21: 23. 1 K. 15,
27. Eusebius calls it Ταβεθδων τον
αλλογόνον; Josephus, Ταβεθων.

m. prim. with suff. נבירה, plur. נבירות.
1. flat roof or top of an oriental
house. Josh. 2: 6, 8. Prov. 21: 9. 1
Sam. 9: 25.
2. surface or top of an altar. Ex.

I. לְקָדַשׁ Is. 65: 11. name of a divinity,
which was worshipped by the idol-
atorous Hebrews, perhaps the god
or goddess of fortune. Comp. לְקָדַשׁ. Sept.
Tlעֶנ, Vulg. Fortuna. According to
some Jewish commentators, this
word denotes in Arabic the star
Jupiter. Hence perhaps לְקָדַשׁ
Baal Gad, the name of a place.

II. לְקָדַשׁ m. according to Sept. Vulg.
Chald. Syr. Arab. and the Jewish
commentators, coriander, a highly
aromatic plant. The seeds are
round, and of the size of pepper-
corns. In Ex. 16: 31. Num. 11: 7,
the appearance of manna is com-
pared to these seeds.

I. לְקָדַשׁ m. fortune, prosperity. Found on-
ly Gen. 30: 11 Kethib לְקָדַשׁ fortunately,
Keri לְקָדַשׁ good fortune comes. Oth-
ers make it i.q. לְקָדַשׁ a crowd, troop,
turna, but unsuitably to the con-
text.

2. proper name of a son of Jacob
and of the tribe named from him,
whose possessions lay beyond Jor-
dan between Reuben and Manas-
seh. The limits are given more
minutely, Josh. 13: 24—28. The
gentile noun is לְקָדַשׁ, Deut. 3: 12.
Josh. 1: 12.

II. לְקָדַשׁ or לְקָדַשׁ found only in the
4: 18. 12: 15. Is. 8: 8.

Chald. Chald. Chald. 3: 2, 3. i. q.
לְקָדַשׁ treasurers (q. v.)

found only Deut. 10: 7.
proper name of a place in the
Arabian desert. In the parallel
passage Num. 33: 32, לְקָדַשׁ.

I. לְקָדַשׁ to cut in, to cut off, (as in Syr.
and Arab.) Found only in Hithpo-
לְקָדַשׁ to cut one's self in the body;
as a superstitious and idolatrous
rite, Deut. 14: 1. 1 K. 18: 23, and
as a sign of mourning, Jer. 16: 6.
41: 5. 47: 5. See לְקָדַשׁ.

II. לְקָדַשׁ i. q. לְקָדַשׁ to press, (found only
in Hebrew,) construed with בּ, Ps.
94: 21 מְלֹא בְּלֹא בְּלֹא מְלֹא they
press upon the life of the righteous.
(53 MSS. of Kennicott have מְלֹא.)
Hithpo. to collect into one place,
from fear or terror, Mic. 4: 14. [5:1.]
as to assemble any where, Jer. 5: 7.

Chald. to cut down, to hew down
a tree. Dan. 4: 11, 20. [4: 14, 23.]

II. לְקָדַשׁ m. plur. לְקָדַשׁ, verbal
from לְקָדַשׁ no. 1.
1. an incision in the skin. Jer.
48: 37.
2. an incision in the ground, a
furrow. Ps. 65: 11.

II. לְקָדַשׁ m. plur. לְקָדַשׁ, crowd,
band of warriors, particularly of

**great** 1. great.—אָנָּו הַל הַגַּזְזָה the great king, a title of the Assyrian monarch, equivalent to king of kings, 2 K. 18: 19, 28. נַגַּזָה הַל הַנָּוּן נַגַּזָה הַל הַנָּוּן the high-priest, Hag. 1: 1, 12, 14. Zech. 3: 1, 8. מַגְזָה פְּרִיָּה of great kindness, of great power, Ps. 145: 8. Nah. 1: 3 Keth.—Gen. 29: 7: "it is yet high day"; comp. the French grand jour.—As a subst. Ex. 15: 16 בִּלְפַּדְלָה the greatness of thine arm, i. e. thy great arm. Plur. מַגְזָה פְּרִיָּה wonderful works; of a prophet, 2 K. 8: 4. and especially of God, Job 5: 14, 9: 10. Ps. 106: 21.—Ps. 12: 4 the tongue, which speaketh great things, i. e. which is arrogant and boasting.


3. respectable, rich, mighty, distinguished. Ex. 11: 3 כָּל הַגַּזְזָה כָּל הַגַּזְזָה the man Moses was much distinguished in the land of Egypt. Lev. 19: 15. 2 Sam. 19: 32. 2 K. 4: 8 מַגְזָה פְּרִיָּה a distinguished woman. 5: 1 לָּו מַגְזָה פְּרִיָּה a great man with his master. Job 1: 3.—Plur. מַגְזָה פְּרִיָּה the great, mighty, noble, Prov. 18: 16. 25: 6.—מַגְזָה פְּרִיָּה the nobles of the king. Jon. 3: 7. פְּרִיָּה הַגַּזְזָה the nobles of the city, 2 K. 10: 6, 11.

4. weighty, important, gravis. Ecc. 9: 13.


1. greatness, majesty; e. g. of God, Ps. 145: 3. of a king, Est. 1: 4. of a noble in a court, Est. 10: 2, 6: 3.


**great** verbal from מַגְזָה פְּרִיָּה, found only in plur. סָרָה פְּרִיָּה, נַגַּזָה פְּרִיָּה reproaches, revilings, scoffs. Is. 43: 28. 51: 7.

הַגַּזְזָה f. verbal from מַגְזָה פְּרִיָּה, idem. Ezek. 5: 15.

m. dec. VI. 1. kid, hædus. Ex. 23: 19. generally with the addition מַגְזָה פְּרִיָּה a kid of the goats, Gen. 38: 17. 20. etc.plur. מַגְזָה פְּרִיָּה, מַגְזָה פְּרִיָּה, 1 Sam. 10: 3. Gen. 27: 9, 16.

I. מַגְזָה פְּרִיָּה fem. of מַגְזָה פְּרִיָּה a female kid, capella. Found only in the plur. מַגְזָה פְּרִיָּה, Cant. 1: 8. (The singular occurs in the Mishnah, P. m. p. 111. ed. Surenhus.)

II. מַגְזָה פְּרִיָּה i. q. מַגְזָה פְּרִיָּה banks. 1 Chr. 12: 15 Kethib.

מַגְזָה פְּרִיָּה masc. plur. plaited work, twisted threads, from the root מַגְזָה, which in Syr. and Arab. signifies to twist, to weave. Spoken (1.) of the sacred tufts or tassels on the four corners of the upper garment, Deut. 22: 12. (2.) of ornaments on the chapter of a pillar, 1 K. 7: 17.

חַלֶב m. 1. pile of sheaves in the field, a stack, shock of corn. Ex. 22: 5. Judg. 15: 5. Job 5: 26. (Syr. and Arab. idem.)


and מַגְזָה פְּרִיָּה, fut. מַגְזָה פְּרִיָּה

1. to be great, Gen. 38: 14. Job 2: 13. etc. to become great, to wax great, Gen. 21: 8. 25: 27. 1 K. 12: 8, 10. Job 31: 13 בְּּוַהֲנָה פְּרִיָּה he has grown up with me as with a father. Before the suffix פְּרִיָּה, the preposition שָׁב or ה, is to
2. metaphorically to be or become great, rich, distinguished. Gen. 16: 13 ἦσαν γενόμενοι μεγάλοι ἀπ' αυτῆς till he became very great, i.e. very rich. 24: 35. 41: 40 μεγάλοι μόνος τίτλοι only as to the throne will I be greater than thou. 2 Sam. 5: 10. 1 K. 10: 23. Jer. 5: 27.
3. to be exalted, magnified, praised. Ps. 35: 27 שורט_removed praised be Jehovah. 40: 17. 2 Sam. 7: 26.
4. to be highly valued, precious, dear. 1 Sam. 25: 24 as thy life was precious in my eyes this day, i.e. as I spared thy life; comp. verse 21, where מִיָּדָּה stands in the same connexion.

Pi. יָבָא, יָבָא. 1. to make great, cause to grow; e.g. the hair, Num. 6: 5. plants, Is. 44: 14. Ezek. 31: 4.

Hithpa. יָבָא. 1. to make great. Gen. 19: 19 יָבָא יָבָא יָבָא יָבָא thou hast made great thy kindness towards me, i.e. thou hast shown me great favour. comp. Is. 9: 2. 28: 29. Ps. 18: 29. Ecc. 1: 9.
2. יָבָא יָבָא יָבָא יָבָא to make great one's mouth, to make arrogant speeches, to act proudly or insolently. Obad. 12. comp. Ezek. 35: 13 יָבָא יָבָא יָבָא יָבָא ye have boasted against me with your mouth. also, with the omission of יָבָא or יָבָא, in the same sense, Dan. 8: 5. 8. 11: 25. and with רֹאָי of the person, Ps. 33: 26. 38: 17. 55: 13. Job 19: 5. Jer. 48: 26. 42.
3. with the infinitives of other verbs, used adverbially; thus יָבָא יָבָא יָבָא יָבָא to do great things, Ps. 126: 2.

3. Joel 2: 21. also to act proudly, insolently. Joel 2: 20. It has the former signification sometimes when this infinitive is omitted, 1 Sam. 12: 24 יָבָא יָבָא יָבָא יָבָא what great things he has done for you. 1 Sam. 20: 41 they both wept יָבָא יָבָא יָבָא יָבָא till David exceeded, or wept very loud.
4. to make high, to lift up. Ps. 41: 10.

Hithpa. 1. to magnify one's self. Ezek. 38: 23.
2. to conduct proudly or insolently. Is. 10: 15. Dan. 11: 36. 37.

m. verbal from יָבָא, dec. V. a. great. Ezek. 16: 26.

m. with suff. יָבָא יָבָא, once יָבָא יָבָא (Ps. 150: 2.) verbal from יָבָא, dec. VI. m. and o.

1. greatness; e.g. of a tree, Ezek. 31: 7.— יָבָא יָבָא the greatness of thy might, Ps. 79: 11.
2. greatness, honour, majesty; of a king, i.e. יָבָא יָבָא, Ezek. 31: 2. 18. of God, (frequent in Deut.) Deut. 3: 24. 5: 21. 9: 26. 11: 2. 32: 3 יָבָא יָבָא give honour to our God. Ps. 150: 2.
3. with יָבָא, arrogance. Is. 9: 8. 10: 12.

see יָבָא יָבָא.

אוֹבָא see יָבָא יָבָא.

1. to break in pieces; e.g. a staff, Zech. 11: 10.—1 Sam. 2: 31 I break in pieces thine arm, and the arm of thy father's house. i.e. I destroy your strength. The same sense is attached to the phrase, to break in pieces the horn, Lam. 2: 3. comp. in Pi. Ps. 75: 11.
2. to root out; e.g. trees, (see Pual.) men, Judg. 21: 6 יָבָא יָבָא יָבָא יָבָא we have this day rooted out a tribe.

Pi. i.q. Kal, to break in pieces; e.g. a bar, Is. 45: 2. Ps. 107: 16. a horn, Ps. 75: 11. especially to break down images of the gods, Deut. 12: 3. 2 Chr. 34: 4, 7.

Pu. pass. to be rooted out. Is. 9: 9.
Niph. to be broken in pieces, to be
יִתְהַּזְרוּ הָאֶפֶן thou art broken down
(and thrown) to the ground.

idem. proper name of a judge in
Tadeov.

found only in Pi. יִדָּם.
1. to reproach, revile. See the de-
riv. יִדָּמְמָה. 2. especially to blaspheme or re-
proach God. 2 K. 19:6, 22. This
may be done by actions as well as
words, Num. 15:30 but he who does
it presumpptuously, blasphemes Je-ho-
vak, i.e. expresses contempt to his
positive command. Ezek. 20:27. (In
Syr. Pa. and Arab. conj. II. idem.)

לַעֲרֹג to build a wall, to wall up. (Arab.
ירד] I. II. idem.) Part. יִרְדָּמְמָה a ma-
sion. 2. K. 12:13. Often figurative-
lv, Ezek. 13:5 ye have not built a
wall (for protection) about Israel.
(comp. 22:30.) More frequently in
the following figure, Job 19:8
יִרְדָּמְמָה he has walled up my
path. Lam. 3:7 יִרְדָּמְמָה he has
walled about me. verse. 9. Hos. 2:
8.[6]

Ezek. 42:7.) const. יִרְדָּמְמָה, verbal
from ירָדְמָה, dec. V. c.
1. wall. Mic. 7:11. Ezek. 13:5
especially about a vineyard, Num.
2. place walled in, place of pro-
tection. Ezra 9:9. (Arab. יִרְדָּמְמָה
אֵלֶּה place walled in.)

יִרְדָּמְמָה fem. of ירָדְמָה, dec. XI.b. wall of
a city. Ps. 39:41. More frequently
a place surrounded with a wall, into
which the shepherds drove their
flocks by night for security against
wild animals. Hence יִרְדָּמְמָה
sheep-folds, Num. 32:16, 24,

Odys. ix. 185. But Nah. 3:17, ap-
pears to require a quick-hedge, yet
we may understand here the thorn-
bushes growing on a garden wall,
(Greek αἰγοστάς.)

יִרְדָּמְמָה fem. of ירָדְמָה. idem. Ezek. 42:
12.

Ezek. 47:13, undoubtedly a cor-
rupt reading for יִרְדָּמְמָה this, as in verse
15. It is so read by the Sept. Vulg.
Chald. and in 14 MSS. The two
letters are very easily confounded.

 accord to the Jewish com-
mentators, to heal, cure. Once
Hos. 5:13 יִרְדָּמְמָה וְלֹא he
will not heal your wounds. The mod-
ers, on account of the Syr. יִרְדָּמְמָה
to escape, render this passage, the
wound will not depart from you,
which does not suit the parallel
clause. Hence

לָדַע f. verbal from ירָדְמָה, healing,
cure. Prov. 17:22 a joyful heart יִרְדָּמְמָה
favours healing or health, i.e. is
salutary to the body. Sept. וְלֹא יִרְדָּמְמָה
notei. Comp. 16:24. The mod-
ers, on account of the Arab. יִרְדָּמְמָה
i. q. ירָדְמָה face, countenance, render
the passage, makes the countenance
serene, but not in accordance with
the parallel clause, dries up the bones.

לְעָבֹד to bend one's self down. 2 K. 4:
31, 35 יִרְדָּמְמָה and he bent him-
selves over him to the ground. 1
K. 18:42 יִרְדָּמְמָה he bent
himself to the ground. So according
to the context and the ancient ver-
sions. In Arabic, according to
Schindler and Calasio, יִרְדָּמְמָה
in-cubuit, incurvatus fuit, יִרְדָּמְמָה
in-curvedus.

לְעָבֹד m. with suff. יִרְדָּמְמָה, dec. VIII.h.
1. q. ירָדְמָה, the back. יִרְדָּמְמָה יִרְדָּמְמָה
to cast behind himself, to de-
spise. (See יִרְדָּמְמָה.)
II. contraction of "nàh" verbal from "nàh".

1. exaltation. Job 22:29 ḫârâ'īm then thou sayest, an exaltation.


Chald. pride. Dan. 4:34. [37.]

I. i. q. Achar, ā)bâ = ṣibâ to pass over, to pass beyond. Ps. 90:10 ṣâra'ah ā)bî yâh šé yâh for it passes away suddenly. Also caus. like Hiph. Num. 11:31 ā)bî yâh šé yâh and brought quails over from the sea. Sept. ἐξεπέλεισεν. Usually derived from ā)bî, it (the wind) cuts or hurries them away from the sea.

m. dec. II. b. a young bird. Deut. 32:11. especially a young pigeon, Gen. 15:9. (Arab. ertation. Syr. by metath. ẓârâ'īm a young pigeon.)

a city or country in northern Mesopotamia, 2 K. 17:6. 18:11. 19:12. Is. 37:12. where it is joined with Haran and the river Habor; in Ptolemy Gauzanitis, now Kauschan.

see ḫârâ'īm to break forth.

m. with suff. ẓârâ'īm (Zeph. 2:9.)

Plur. ẓârâ'īm, const. ẓârâ'īm.

1. people, nation, in the widest sense, and of general application. Spoken of the Israelites, Deut. 32:43. Poetically of troops or swarms of certain animals; e.g. of locusts, Joel 1:6. comp. ḫârâ'īm Prov. 30:25,26. and Hom. Illiad, v. 87.

2. especially foreign nations, nations not Hebrew, i. q. rd ṣârēn, gen-

name of a country or nation, as it appears to be in Rev. 20:8.


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name of a country or nation, as it appears to be in Rev. 20:8.
tes, in ecclesiastical usage. Gen. 10: 5, 32. Neh. 5: 8. often in the sense of enemies, barbarians, Ps. 9: 6, 16, 20, 21. 10: 16. 59: 6, 9.—Galilee of the gentiles, Is. 9: 1. (In Rabbin. וגו denotes one not a Jew, a heathen or Christian.)


**1. Body.** Dan. 10: 6. Gen. 47: 13 there is nothing left, וגו חותם נבש אינש except our body, i.e. our person, and our land. Neh. 9: 37 they have dominion over our bodies and over our cattle.

2. DEAD BODY, CARCASS, CORPSE, of men or animals. Judg. 14: 8, 9. 1 Sam. 31: 10, 12. Nah. 3: 3. (Syr. בדום venter.)

see לנה to rejoice.

רמא, rarely לנה, strictly part. Kal. from לנה to emigrate.

1. Emigration, removal, captivity.—לנה רמא תיל captivity, 1 Chr. 5: 22. רמא רמא פל for travelling, Ezek. 12: 7. רמא לנה to go into exile or captivity, Jer. 29: 16. 48: 7, 11. 49: 3. לנה רמא Exiles, also those returned from exile, Ezra 4: 1. 6: 19, 20. 10: 7.

2. The emigrants themselves, captives. Est. 2: 6. Jer. 23: 6. Ezek. 1: 3: 11, 15. 11: 24, 25. also those who have returned from captivity, Ezra 10: 3 לנה רמא נבש the congregation of those that had been carried away.

a city in Bashan or Batanea, afterwards belonging to the tribe of Manasseh. Deut. 4: 43. Josh. 20: 8. 21: 27, (where the Kethib has לנה) 1 Chr. 6: 56. Eusebius writes it (according to the Syriac pronunciation,) }}

**I. נבש. 1. To sojourn, to dwell any place of rest; to live as not at home.** Gen. 12: 10. 19: 9. 20: 1. Judg. 17: 7. 19: 1. Ruth 1: 1. Is. 11: 6. The person with whom one resides is preceded by וגו, Gen. 32: 5. סל, Ex. 12: 19. or stands in the accus. Ps. 120: 5 נבש וגו יד that I dwell with Mesch, i.e. with the Moschians. Job 19: 15 לנה יד those who dwell in my house, the inmates of my family, inquilini mei. Ex. 3: 22 נבש יד the lodger in her house. The accusative also denotes the place, Is. 33: 14 לנה יד who can dwell with the devouring fire?—לנה יד נבש who can dwell in the tabernacle of Jehovah, i.e. to visit it uninterruptedly, to be, as it were, an inmate of God, and enjoy his protection. Ps. 15: 1: (39. 13?) 61: 5. The name of God is also put in the accus. 5: 5 לנה יד תב.
the wicked shall not dwell with thee. (In Arab, جع, conj. III. to live any where as a guest; with an accus. to be on hospitable terms with any one. Hence to be on intimate terms with God, to be ardently devoted to him.)

Deriv. out of course

1. to gather together, to assemble. (So the Jewish commentators and the Chaldaic version. The synonymous word in Arabic signifies in conj. I. to reside, to dwell, in conj. V. to assemble in one place.) Ps. 56: 7 they assemble and lie in wait. 59: 4. they gather themselves together against me. Perhaps transitively Ps. 140: 3 they gather up contentions. Or they gather up contentions. Or they excite contentions. Is. 54: 16.

2. to assemble. Hos. 7: 14. See Kal no. 2.

11. רְבֵּה (Job 19: 29.)
1. to be afraid, i. q. יָרְבֵּה and Arab. יד. It is construed with יָרְבֵּה.

Deriv. יָרְבֵּה. רְבִּים m. plur. יָרְבִּים and יָרְבִּים. a young animal, a whelp, cub, catulus. Usually in the connexion, יָרְבִּים a young lion, Gen. 49: 9. Ezek. 19: 3 ff. but in Lam. 4: 3, spok-
2. the mowing of meadows. Ps. 72.

6. Am. 7: 1  the king's mowings.

Heb. and Chald. treasurer. Ezra 1: 8. Plur.  72, Ezra 7: 21. and with the flat pronunciation,  Dan. 3: 2, 3. (In Syr. 72, and  also  in Pers.  

ganjwar idem.) It is compounded of  contraction of  72  treasure, royal income, and the Pers. termination  or  comp. 72. The first word is properly Shemitish, but was adopted very early by the Persians; hence the ancient writers quote it as Persian. See for example Quint. Curt. iii. 13. 5.

I. 72 prob. i. q. 72 to recompense, and also (like the synonyms 72, 72) to bestow benefits. Ps. 71: 6 72  from the womb of my mother thou hast been my benefactor. Sept. ἀκαπναμάζεις. Syr. fiducia mea. It is usually derived from  transit, here taken transitively, (as in Num. 11: 31.) from my mother's womb thou hast taken me. So the Chald.

II. 72 to work on stone, wood, as in Aram. See 72.

fem. of 72, dec. X. the shearing, wool shorn off, fleece, vellus, i. q. 72. Judg. 6: 37 II.

fut. 72, infin. 72.


2. to shear or pull the hair of the head, as a sign of mourning. Job 1: 20. Mic. 1: 16.

3. to mow corn, as in Arabic. See 72 no. 2.

Niph. to be cut off, or destroyed, by enemies, (comp. the figure Is. 7: 20.) Nah. 1: 12  they are cut off. The Chald. and some MSS. read 72 from 72 (as in Ps. 90: 10.) which is not unsuited to the context.

f. verbal from obs. 72 no. II.

1. the hewing of stones; hence 72 hewn stones, square stones. 1 K. 5: 17.


9, fut. 72. (In Syr. by metath. 72.)


2. to pull off, to strip off, to flay. Mic. 3: 2 72 72 72 72 who strip off their skin from them, i.e. oppress them.


4. with an accus. of the person, to rob or plunder any one. Judg. 9: 25. 21: 23. Ps. 35: 10.


fem. of 72, dec. X. idem. Lev. 5: 23. [6: 4.] Is. 3: 14 72 72 the spoil of the poor.

a a species of locust, Joel 1: 4. 2. 25. Am. 4: 9. The Chald. and Syr. render it 72, 72 72 72 72 the young un fledged locust, bruchus, which is very suitable to the passage in Joel, where the 72 begins its ravages before the locust. Sept. 72. Vulg. eruca. The root 72, in Arab.
and in the Talmud, to cut off, is kindness with בָּטַשׁ.

m. with suff. בָּטָשׁ, stock, or stamp of a tree that hath been cut down. Is. 11:1. 40:24. Job 14:8. (In Syr. idem; Arab. עַבְרָעָשׁ VIII. to cut wood from a tree.)

נָבֶל fut. A. and O. properly to cut, divide. Particularly
1. to cut asunder, to divide. 1 K. 3:25, 26. Ps. 136:13 נָבֶל בְּאָלָה פִּסֵע who divided the sea of reeds.
2. to fell trees. 2 K. 6:4. Hence נָבָל an axe.
3. to eat, devour, vorare. Is. 9:19. with a fut. נָבָל. In Arab. by metath. נָבָל
4. figuratively to decide, resolve, (the prevailing signification in Aramean.) Job 22:28. with a fut. נָבָל.
5. intr. to decrease, to fail, deficere. Hab. 3:17 וַיַּלְכֵה יְנֵאָשֶׁה בְּאָלָה־נָבָל the cattle fails in the folds.

Niph. 1. to be separated, excluded. 2 Chr. 26:21 וַיִּלֶךְ בְּאָלָה־נָבָל he was excluded from the house of Jehovah. Ps. 88:6 וַיִּלֶךְ בְּאָלָה־נָבָל and they (the dead) are removed from thy hand, i.e. from thy protection. Is. 53:8 taken away from the land of the living.
2. to be cut off, destroyed, to perish. Lam. 3:54 וַיִּלֶךְ בְּאָלָה־נָבָל וַיַּלְכֵה יְנֵאָשֶׁה I am undone.

Ezek. 37:11 וַיִּלֶךְ בְּאָלָה־נָבָל וַיִּלֶךְ בְּאָלָה־נָבָל we are destroyed, (נהב is here a pleonastic dative of the pronoun.)
3. pass. of Kal no. 4. Est. 2:1.

נָבֶל Chald. as in Heb. 1. to cut, divide, separate. See Itthpe.
2. to decide, appoint, fix. Comp. נָבְלָא fate, also the influence of the stars upon it; נָבְלָא art of divination, astrology, (numeri Babylonii, Hor. Od. 1. 11, 2.) Part. plur. נָבְלוּ Dan. 2. 27. 5:11. diviners, astrologers.

Itthpe. to be detached, separated. Dan. 2:34, 35.
Lev. 11: 42. In Chald. רַגָּל to stoop, to bow. So in German, bauch (belly) and sich bücken (to stoop) are etymologically connected.

בֵּן f. Plur. בֵּנִים, const. בֵּן; burning coals. Ps. 18 : 9. Prov. 25 : 22 for thou shalt heap coals of fire upon his head, i.e. shame and repentance shall burn him, like coals on his head. (comp. Rom. 12: 20.)

בָּנָי const. בָּנָי, and בָּנָי const. בָּנָי; Plur. הָנָי (read הָנָיָה) 2 K. 2: 16 Kethib, but in Keri, and in other places by metath. הָנָיָה (q. v.) before suff. הָנָיָה; com. gen. (generally masc.) valley. The Hebrews appear to have discriminated between this and several other words usually rendered valley; for to the same place they uniformly apply the same name. The distinction may have been this; רַגָּל a valley without a brook; בֵּן a valley with a brook; בֵּן and בֵּן a low plain. The following places bear the name רַגָּל or בֵּן; (1.) בֵּן נִנְּנִים valley of Hinnom, of the son of Hinnom, on the southeastern side of Jerusalem, consecrated to Moloch. Josh. 15: 8. 13: 16. 2 Chr. 28: 3. 33: 6. Jer. 7: 32. (2.) הָנָי the valley of salt, in the neighbourhood of the Dead Sea. 2 Sam. 8: 13. 2 K. 14: 7. 1 Chr. 19: 12. (3.) הָנָי (valley of beasts of prey) once 1 Sam. 13: 18. (Arab. בָּנָי and נִנְּנִים low ground where water collects, נִנְּנִים broad valley, plain.)

Note. נִנְּנִים occurs once in the absolute state, Zech. 14: 1. and נִנְּנִים 40: 4.


לָב and לֵב, fut. וּלְבָנָי.

1. to break or burst forth; e.g. as a stream, Job 40: 23. In Syr. לָבָנָי idem. In Chald. רַגָּל signifies especially to rush forth to battle. So Ezek. 32: 2 רַגָּל רַגָּל thou rushest forth (to battle) down thy streams, per flumina cum impetu ferrebars. Applied also to a child's breaking forth from the womb, Job 38: 8.

2. transit, to draw forth from the womb, and, spoken of the mother, to bring forth, to be in labour, Ps. 22: 10 רַגָּל רַגָּל thou drewest me from my mother's womb. Mic. 4: 10. רַגָּל רַגָּל tremble, be in labour, O daughter of Zion.


רַגָּל proper name; (literally a stream from רַגָּל no. 1. comp. רַגָּל or רַגָּל, a term applied to several Asiatic rivers, as the Ganges, Araxes; and used by way of eminence for the latter. See Michaelis Suppl. ad Lexx. Heb. p. 297.)

1. a water course near Jerusalem, otherwise called רַגָּל. 1 K. 1: 33. 2 Chr. 32: 30. 33: 14.

2. one of the four rivers of paradise. Gen. 2: 13. From what is said above, it is usually supposed to be the Oxus or Araxes; but in that case יָנָי must be taken in an unusual acceptation. Josephus considers it the Nile, (J. A. i. 1. 8.) and this river is said to be called Gvyun by the Abyssinians. The writer of Gen. 2. would appear then to have selected four large streams, (the Nile, Tigris, Euphrates, and probably the Ganges,) as specimens of the mighty rivers which God originally formed.

I. רַגָּל and רַגָּל (Prov. 23: 24 Keth.) to rejoice, exult, with a more intense signification than רַגָּל. Job 3: 22
who rejoice even to exultation. The object of joy stands with מ, Ps. 9:15. 13:6. 21:2. 149:2. with מ, Zeph. 3:17. Hos. 10:5.—הנה to rejoice in God, Ps. 89:17. Is. 29:19. 41:16. 61:10. Spoken also of inanimate nature, 1 Chr. 16:31. Ps. 96:11. (The original idea probably was to jump round, to leap for joy, comp.

Ab. חל to move in a circle.)

II. חל to fear, to reverence, (like the
Ab. חל to tremble, to fear.) Ps.
2:11 חל fear with trembling. Hos. 10:5. So the Heb. חל, corresponds to the Arab.

מ. verbal from חלע, dec. I. a.
2. age, generation. Dan. 1:10 יתנovid people of your age. In Arab. גבּלָל generation, in Samar. גבּלָל הובו, etas. (This meaning is connect-
ed with that of the Arab. חל to move in a circle; comp. גבּלָל generation, which has a similar origin.)

ו. fem. of חלע, dec. X. exultation. Is 35:2.

ו. see חלע.

m. Is. 27:9. chalk, lime. Arab. גבּלָל.

Chald. idem. Dan. 5:5.

ו. i. q. גבּל, a stranger. 2 Chr. 2:16.

ו. see גבּל a clod of earth.

m. plur. גבּל, verbal from גבּל to roll, dec. VIII. h.

9:10 מ. will make Jerusalem ruins. 51:37.

m. dec. VIII. d. oil-cruise, oil-vessel, i. q. גבּל, no. 2. Zech. 4:2.

ו. see גבּל.

m. dec. I. b. barber. Ezek. 5:1.
(Syr. גבּל a razor; Chald. גבּל idem.)

גּל proper name of a chain of mountains in the tribe of Issachar, upon which king Saul was slain by the Philistines. 1 Sam. 28:4. 31:1. 2 Sam. 1:6, 21. At its foot rises the fountain Tubania. In Josephus, פּלָבּו, פּלָבּו.

ו. plur. גבּל, verbal from חלע, dec. VIII. f.
2. whirlwind. Ps. 77:19. Ezek. 10:13. (Syr. גבּל Hence
3. things driven about by a whirl-
wind, chaff, stubble. Ps. 33:14 גבּלָל מעָלָי my God, make them as the whirlwind; parall. as stubble before the wind. Is. 17:18 גבּלָל מעָלָי as dust before the whirlwind.
Parall. גבּל. (Aram. גבּל dust, stubble driven about by the wind; גבּל idem.)


ג. m. verbal from גבּלע, dec. II. b.
2. proper name of a place on the east of Jericho and on this side of Jordan. Josh. 4:19, 20. 9:6. 10:6. 14:6. Its etymology from גבּל, is given Josh. 5:9. In subsequent times it was the seat of idolatry, Hos. 4:15. Am. 5:5. It is called
and her foundations I will make bare, (through her destruction.)

2. when construed with an accusative of the garment or covering, to uncover, remove, take off. Deut. 22: 30 רְבִ֖עַ אָנָּא אֵֽלֶ֑ה יִפְלֹ֣ק אֹֽהֶרְיוֹן׃ and he shall not remove the covering, i.e. the bed covering, of his father. 27:20. (both in the sense explained under no. 1.)


3. יִפְלֹ֣ק אֹֽהֶרְיוֹן to open the eyes of any one, (spoken of God,) i.e. to let one see what he otherwise would not have seen, particularly what is concealed from mortal eyes. Num. 22: 31 then opened Jehovah the eyes of Balaam, and he saw the angel of Jehovah stand in the way. 24: 4, 16. Ps. 119: 18. See a similar phrase under יָרַשׁ.


5. to cause to appear, to bring upon any one Jer. 33: 6 מִתְּרַפְּעָ֖ה יִרְבָּֽעַ אֵֽלֶ֑ה I bring upon them abundance of prosperity.

Pu. pass. Nah. 2: 8.

Niph. יִפְלֹ֣ק אֵלֶ֑ה, infin. absol. יִפְלֹ֣ק אֵלֶ֑ה


Reflex. to make one’s self bare. 2 Sam. 6: 20.

2. to be removed, taken off. Jer. 13: 21 יִפְלֹ֣ק אֵֽלֶ֑ה thy trains or trails are removed.

3. to reveal or show one’s self, to appear. 1 Sam. 14: 8 behold, we will pass over to the men יִפְלֹ֣ק אֵֽלֶ֑ה and show ourselves to them. verse 11.

Gen. 35: 7. for there had God appeared to him. 1 Sam. 2: 27. 3: 21. Ezek. 16: 57.

4. to be revealed, 1 Sam. 3: 7.

Dan. 10: 1. Is. 53: 1. to be manifest


II. יִֽגָּּרַת (in Arab. خِلَأٌ and חָלָּא) fut. יִֽגָּּרַת, apoc. יִֽגָּּרַת.

1. to remove, emigrate, go into exile or captivity. Ezek. 12:3. For the most part spoken of whole nations, 2 K. 17:23 and Israel was carried away out of his land into Assyria. 24:14. 25:21. Is. 5:13.

2. figuratively to disappear, vanish, cease. 1 Sam. 4:21, 22 glory is departed or ceased from Israel. Is. 24:11 the mirth of the land has ceased. 38:12.

Niph. pass. of Hiph. of course i. q. Kal. Is. 38:12.

Hiph. יִֽגָּּרַת and יִֽגָּּרַת, fut. apoc. יִֽגָּּרַת to carry a people into captivity.


יִֽגָּּרַת the exiles, Ezra 6:16.

נְֽרָּּר found only in Pi. יִֽגָּּרַת to shave; e.g. the beard, 2 Sam. 10:4. the hair of the head, 2 Sam. 14:26. The following accusative is either the head, Num. 6:9. Deut. 21:12. or the hair, Lev. 14:8. —Once reflex. to shave one's self, Gen. 41:14. and once caus. to cause to shave, Judg. 16:19. Figuratively, Is. 7:20 on that day the Lord will shave with a hired razor, the head and the hair of the feet, i.e. he will cut off or lay waste the whole land.

Pu. to be shaven. Judg. 16:17.


יִֽגָּּרַת verbal from יִֽגָּּרַת no. I. (comp. יִֽגָּּרַת, יִֽגָּּרַת, יִֽגָּּרַת, יִֽגָּּרַת) dec.

III. d. tablet of wood, metal, or stone, for writing on. Is. 8:1. (comp. יִֽגָּּרַת, Is. 30:8. Hab. 2:2.) In Chald. יִֽגָּּרַת signifies the vacant margin of a writing.

Plur. יִֽגָּּרַת Is. 3:23. probably mirrors, (here as a female ornament, comp. Ex. 33:8.) literally
metallic plates. So the Vulg. and Chald. According to the Sept. thin transparent garments; comp. Arab. тяж жолуvestis splendida; Syr. тяж indumentum.

verbal from :bold, dec. III. a.

1. as an adj. turning, that is easily turned, versatilis. 1 K. 6: 34. comp. Ezek. 41: 24.

2. as a subst. a ring. Est. 1: 6. Cant. 5: 14 his arms as gold rings, set with Tarshish stones. In these similitudes, the ground of comparison is not to be sought for in the form or colour.

3. circuit, border, district, country; hence as a proper name, Galilee, the northernmost district of Palestine, between Sidon and Samaria, with undefined bounds towards the south. 1 K. 9: 11. Josh. 20: 7. 21: 32. With He paragogic, 2 K. 15: 29. More full NumberFormatException (country of the heathen nations) Galilee of the Gentiles, Is. 8: 23. [9: 1.]


the borders of the Philistines. — 1 K. Josh. 22: 10. 11. the regions of the Jordan.

proper name of a Philistine giant, well known for his combat with David. 1 Sam. 17: 4. 21: 10. 22: 10.—It would appear from 2 Sam. 21: 19, as the text now stands, that Goliath was slain by Elhanan the Bethlehemite; but the reading in 1 Chr. 20: 5, removes this apparent contradiction.

plur. :bold, but in the sing. :bold; infin. and imper. :bold, also :bold (Ps. 119: 22.)

1. to roll; e.g. a stone, Gen. 29: 3, 8. Josh 10: 18.

2. figuratively, to roll away reproach. Josh. 5: 9. Ps. 37: 5 -bold :bold roll or devolve on Jeho-

vah thy way, i.e. commit or command thy concerns to him. A similar phrase occurs with :bold, Prov. 16: 3. Also elliptically, Ps. 22: 9 :bold :bold he commends to Jehovah (his ways.) :bold stands here for :bold, the infinitive for the finite verb. Others regard it as the preterite of :bold, :bold; he rejoices in Jehovah.


Poal to be rolled about. Is. 9: 4. Hithpo. to wallow, welter, 2 Sam. 20: 12. Gen. 43: 18 :bold that he roll himself, i.e. rush, upon us.


(Alab. :bold) m. dung, ordure. 1 K. 14: 10. Literally roundish dung, as of camels, horses, etc. from the root :bold.


In the Talmud :bold by itself signifies a stone, as :bold :bold vessels of stone.

m.plur. :bold, const. :bold, verbal from :bold, dec. VI. j. dung. Zeph. 1:
17. Ezek. 4:12, 17. Job 20:7 like his dung he perishes forever. Comp. the similar figure 1 K. 14:10.

בּּ, fut. בּּּ, to wrap together, fold up. Once 2 K. 2:8. Deriv. out of course בּּּּּּּּּּּ

תּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּ"
he (the horse) swallows the ground, i.e. sweeps it away with him in his rapid course. (The Arabians also say: the horse swallows the ground, i.e. runs swiftly over it. See Bocharti Hieroz. p. 142-148.) Hiph. to let drink. Gen. 24:17.

m. verbal from נָא, the Egyptian papyrus plant, so called from its imbibing water. (Comp. the phrase bibula papyrus, Lucan. iv. 136.) Job 8: 11. Is. 35: 7. Out of the skin or fibres of this plant the ancients made mats, cords, boats, (Plin. xiii. 21—26.) Hence Ex. 2: 3 נָא וְתִנָה a small boat made of papyrus. Is. 18: 2.

m. cubit. Once Judg. 3: 16. (In Syr. אֹלַף elbow, cubit; † אֹלַף idem.)

מַעַל masc. plur. Ezek. 27: 11. proper name of a people, probably of Phenicia, of whom nothing farther is known. Others: bold or stout people, from Arab. יֶנַה to be hard, unmerciful.

מַעַל m. verbal from נָא, dec. I. also מַעַל (Judg. 9: 16. Prov. 12: 14. Is. 3: 11.)


2. recompense. Is. 35: 4.

3. benefit. Ps. 103: 2.


מַעַל מַעַל fut. מַעַל. 1. to show or bring upon any one (good or evil.) with a double accu-
sative of the person and thing, (comp. in Greek ἐκ or κακῶς προκακώς τίνα.) 1 Sam. 24: 18 מַעַל מַעַל thou hast shown me good. Gen. 50: 15 מַעַל מַעַל all the evil which we have shown him. verse 17. Prov. 3: 30. 31: 12. Is. 63: 7. Also with ל of the person. Is. 3: 9 מַעַל מַעַל they show to themselves evil, i.e. they bring evil on themselves. Ps. 137: 3 מַעַל מַעַל that which thou hast brought upon us.

2. especially to show good, to treat kindly, to favour. Prov. 11: 17 מַעַל מַעַל that does good to his own soul or to himself. More frequently with ל, Ps. 13: 6. 116: 7. 119: 17. 142: 8.

3. to recompense, requite, (good or evil.) Construed with an acc. Ps. 18: 21 מַעַל מַעַל Jehovah recompenses me according to my righteousness. with ל, 2 Chr. 20: 11. Ps. 103: 10. with ל, Deut. 32: 6, (according to another division of the words, the noun is here in the accusative.)

Niph. to be weaned. Gen. 21: 3. 1 Sam. 1: 22.

מַעַל com. gen. prim.plur. מַעַל, dec.

VIII. a. a camel, male or female. Where the discrimination of sex is unimportant, the gender is usually masc. as I K. 10: 2. When used to denote a female camel, it is fem. as Gen. 32: 15.—This word has passed with a slight change from the eastern into our western languages.

מַעַל fut. מַעַל. 1. to finish, accomplish, execute. Ps. 57: 3 מַעַל God who executes for me, i.e.
who manages my affairs for me. So with מָלַשׁ, Ps. 138. 8.
2. to come to an end, to cease. fail. Ps. 7: 10. 12: 2. 77: 9. (In Aram. idem.)

מְדַלֶּקֶת, Chald. idem. Part. pass. מְדַלֶּקֶת. finished, skilful, learned, Ezra 7: 12.

Cimmerians, Cimbi, common name of a little known and barbarous northern nation. Only Gen. 10: 2, 3. Ezek. 38: 6. If this name was known to the people themselves, and was derived from them to the southern nations, then we may compare it with Kymr, the ancient name of the Welsh.


מְדַלֶּקַת fut. מְדַלֶּקָת. 1. to steal; construed with an acc. of the thing, Gen. 31: 19. 30: 32. or of the person, 2 Sam. 19: 42. Deut. 24: 7. Job 21: 18 מְדַלֶּקַת. and as chaff which the whirlwind carries away. 27: 20.

2. to deceive, like the Greek κλέπτειν. Gen. 31: 27 יָדַעַת מְדַלֶּקֹת thou hast deceived me. verse 20 אֲנִי מְדַלֶּקֹת. and Jacob deceived Laban. verse 26. Part. pass. with paragogic ידֹעַת, מְדַלֶּקֹת, Gen. 31: 39.

Niph. pass. Ex. 22: 11.
Pi. i. q. Kal. 1. to steal. Jer. 23: 30.
2. to deceive, seduce. 2 Sam. 15: 6.
Pu. pass. Job 4: 12 מְדַלֶּקֹת. an oracle was secretly brought to me. Infin. absol. מְדַלֶּקֶת, Gen. 40: 15.

Hithpa. 2 Sam. 19: 4 מְדַלֶּקֶת. and the people stole themselves that day into the city. (Syr. מְדַלֶּקֶת. to steal one's self away.)
my soul shall abhor you, verses 11, 44. So of the Israelites, verse 15 your soul shall abhor my laws. verse 43. Ezek. 16: 45 who rejecteth her husband and her children. Constrained with ה, Jer. 14: 19.

Niph. to be thrown away. 2 Sam. 1: 21 כְּלָל שָׁפַתְתִי יִשְׂרָאֵל. for there the shield of the mighty was thrown away. Vulg. abjec'tus est clipeus.

Hiph. i. q. Kal. Job 21: 10 רְפָעְתָּה יִצְאָה בְּנָךָ נֶפֶשׁ הַחַיָּה הַיִּבְשָׂע. his cow becomes pregnant, and casts not (her calf,) i.e. suffers no abortion.

גֶּבֶן m. verbal from גָּזַע, abhorrence, loathing. Ezek. 16: 5.

גֶּפֶן to assail with harsh words, to chide, reprove, rebuke; construed with an accus. or with רְפָעְתָּה, (In Syr. idem.) Gen. 37: 10. Ruth 2: 16. Jer. 29: 27. Frequently spoken of God, who rebukes men in order to restrain them, Is. 17: 13. Zech. 3: 2 רְפָעְתָּה הָעַל בַּעַל הַשָּׁמָיִם. the Lord rebuke thee, Satan, i.e. the Lord check thee. Mal. 3: 11 רְפָעְתָּה יִשְׁלַח אַל שְׁלֹא וְיִשְׁלַח צְבָא הַנֶּפֶשׁ הוּא נַעֲרָה. I will rebuke the devourer for your sakes, i.e. I will drive away destructive insects from you. 2: 3 כְּלָל שָׁפַתִי הַיִּבְשָׂע. behold, I rebuke the seed for your sakes, i.e. I deny to you the seed. Applied to Jehovah's rebuking his enemies, Ps. 9: 6. 68: 31. 119: 21. to his rebuking or controlling the elements, Ps. 106: 9 דְּרַכִּים יִשְׁלַח תֵּבָא לְשׁוֹרֵשׁ הַיִּבְשָׂע. he rebuked the sea of reeds and it dried up. Nah. 1: 1.

Deriv. out of course גֶּפֶן.

גֶּפֶן f. verbal from גֶּפֶן, dec. XI.

1. rebuke, reproof; e.g. from one's parents. Prov. 13: 1 כְּלָל שָׁפַתִי אַל שְׁלֹא יִשְׁתַּלְשֵׁל וְיִשְׁתַּלְשֵׁל. and the scorner hearteneth not to reproof. 17: 10. Ecc. 7: 5 בָּשַׁלְשֵׁל אַל שְׁלֹא יִשְׁתַּלְשֵׁל. it is better to hear the reproof of a wise man, than etc.

2. threatening, menace. Is. 30: 17. Especially applied to God's threaten-

en the elements, Ps. 104: 7. Is. 50: 2 דְּרַכִּים גֶּפֶן נַעֲרָה לְשׁוֹרֵשׁ לְשׁוֹרֵשׁ הַיִּבְשָׂע. through my threatening I dry up the sea. to God's pronouncing destruction, Ps. 76: 7. 80: 17.

גֶּפֶן to be moved violently, to shake, to tremble; spoken of the earth. Ps. 13: 8.

Pu. גֶּפֶן idem. Job 34: 20 גֶּפֶן שֶׁלֶחָא פֶּתַּח בֵּי פֶּתַּח בֵּי יִרְמֹי. the people shall be moved or troubled.

Hithpa. to be moved, to roll, spoken of the earth, the floods. Ps. 18: 8. Jer. 5: 22. 46: 7, 3.


גֶּפֶן m. (kindred with גֶּפֶן,) dec. VIII. h.

1. the body. Ex. 21: 3 כָּל פְּלָקִים כָּל פְּלָקִים בְּנֵי קָדְרָע. with his body (only,) i.e. without wife or family. verse 4.

2. back, height. Prov. 9: 3 גֶּפֶן וְאָבַר מִיָּרָה. literally on the back of the heights of the city.


1. vine, grape-vine.—More definitely גֶּפֶן דֹּקְנָה Num. 6: 4. But the word is extended to other similar plants, thus גֶּפֶן, the wild cucumber-vine, 2 K. 4: 39. (see חֵרֶב,)—גֶּפֶן the vine of Sodom, probably no particular plant, Deut. 32: 32.

2. the fruit of the vine. 2 K. 18: 31. Is. 36: 16.

גֶּפֶן m. found only Gen. 6: 14 גֶּפֶן צְדֵדִי הָאָדָם פָּרָן אִישׁ פָּרָן פָּרָן. fir or pine wood. According to the Chald. and the Jewish commentators, cedar. It is without doubt a species of resinous tree; hence גֶּפֶן brimstone, perhaps also pitch.


perhaps the foot of a mountain, (like the Arab. חָלָכָה) Job 23:4

m. participial noun from חָלָכָה (q.v.) a stranger.


m. dec. VII. i. berry, e.g. of the olive. Is. 17:6. (So in Chald. and Arab.)

plur. fem. neck. Prov. 1:9. 3:3, 22, 6:21. (In Arab. עַלְפָּה, a denom. to gargle, סְדֶרֶת, to scrape, scrab.)

proper name of a Canaanitish people. Gen. 10:16. 15:21. Josh. 24:11. The name תַּחֲכָם occurs Mat. 8:28, but the reading is supposed to be a mere conjecture of Origen.

to scratch, scrape, rub.

Hithpael. to scrape one’s self. Job 2:8. (So in Arab. and Aram.)

in Kal not used.

Pi. חָלֹכָה to excite, stir up contention. Prov. 15:18 the passionate man stirs up contention. 28:25. 29:22. (In Arab. חָלֹכָה, to excite hostility. In Aram. חָלָכָה, idem.)

Hithpael. 1. to be excited, to be angry with any one, construed with הָלֹכָהProv. 28:4 the observers of the law are angry with them. Dan. 11:10 at the beginning.

2. to contend, to engage in war with any one, construed with הָלֹכָה Deut. 2:5, 19 הָלֹכַה הָלֹכַה a conten and with them. With הָלֹכַה to contend against Jehovah, Jer. 50:24.—2 K. 14:10 הָלֹכַה הָלֹכַה wherefore wilt thou contend with evil? Dan. 11:10 הָלֹכַה הָלֹכַה he shall be excited anew, (and march) even to his fortress. verse 25. הָלֹכָה he shall be stirred up to battle. (Syr. and Chald. Ethpa.to be irritated, also to wage war.) Deriv. חָלֵד. I. חָלֹכָה f. verbal from חָלָכָה no. 2. dec. X. the cud, the food which the animal brings up and chews again. Found only in the phrases, חָלֹכָה to ruminate, or chew the cud, Lev. 11:3 ff. Deut. 14:6, 7. and חָלֹכָה idem, once Lev. 11:7.

II. חָלֹכָה f. a gerah, the smallest weight of the Hebrews, being the twentieth part of the shekel, used also as a coin; literally a bean, grain, (comp. חָלֹכָה a berry, in Chald. a grain, kernel; also Arab. חָלָכָה a bean.) The Hebrews without doubt made use of a kernel or grain for a weight, as the Greeks and Romans did of the χρυσάρχει, and the moderns of barley and pepper-corns.

m. const. חָלֹכָה, dec. III. a.

The form of this word is from חָלֹכָה,
but the signification from ירבד no. 3. See ירבד.

1. neck. Is. 3: 16 ירבד וירבד תחית וירבד  with stretched out necks. Ezek. 16: 11.

2. throat, swallow. Ps. 149: 6 ירבד תחית ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ירבד ייודווג.
Num. 18: 30.—Is. 21: 10 'אכּוּבּ, son of my threshing-floor, i.e. (if spoken of the Israelites,) my bruised broken people, or (if spoken of the Babylonians,) thou who shalt soon be broken on my threshing-floor. Comp. 3.


ןֵּּבּ to be bruised, crushed, or broken in pieces. (Syr. מַּּכּ to break in pieces; Arab. מַּּכּ to break into large pieces. Ps. 119: 20 יָּכּוּבּ my soul is broken, or languisheth, from desire.

Hiph. Lem. 3: 16 מַּּכּ he causes my teeth to bite gravel stones.

1. to take off (the beard,) to shave. Is. 15: 2: Jer. 48: 37. (In Syriac, idem.)

2. to take or draw off or away, to withdraw from a person or thing. Job 36: 7 יָּכּוּבּ he withdraws not his eyes from the righteous. In this way the ellipsis is to be supplied in Ezek. 5: 11 יָּכּוּבּ." I also will withdraw (mine eye;) especially as יָּכּוּבּ follows soon after. Jer. 26: 2 יָּכּוּבּ take nothing away. Often absolutely, to take away, without specifying what is taken away, (comp. יָּכּוּבּ no. 1.) Deut. 4: 2 and ye shall not take away from it. 13: 1. [12: 32.] Ex. 5: 3, 19. Ecc. 3: 14 יָּכּוּבּ there is nothing to be added to it, and nothing to be taken from it. Hence


4. as in Arabic, to suck up or draw in (water,) to imbibe. Job 15: 8 יָּכּוּבּ hast thou imbibed wisdom to thyself?

Pl. i. q. Kal no. 4. Job 36: 27 יָּכּוּבּ has he drawn up (to himself) the drops of water?

Niph. to be taken away. Num. 36: 3, 4. 27: 4. Often used in a somewhat impersonal manner, without specifying the object taken away, יָּכּוּבּ something is taken away or is wanting, Num. 36: 3 at the end. Ex. 5: 11. Lev. 27: 13. Hence to be diminished, lessened, restrained, Num. 9: 7 יָּכּוּבּ wherefore should we be restrained, so as not, etc.

Deriv. תָּכּוּבּ.

1. to draw, especially to carry off, to sweep away. (In Arab. and Syr. idem.) Once Judg. 5: 21 יָּכּוּבּ the brook Kishon carries them away. Deriv. תָּכּוּבּ a saw. See Poal.

Niph. to bring up again (the food,) to ruminate. (In Arab. conj. IV. VIII. Syr. Ethpe. idem.) Fut. יָּכּוּבּ, Lev. 11: 7.


proper name of a city of the Philistines, and residence of a king. Gen. 20: 1. 26: 1.—.joiner. the valley of Gerar, Gen. 26: 17.

with suff. יָּכּוּבּ, verbal from יָּכּוּבּ = יָּכּוּבּ, dec. VI. h. something pounded or beaten fine. Lev. 2: 14, 16.


2. to drive, or carry along with itself, to wash away. Is. 57: 20 יָּכּוּבּ יָּכּוּבּ and his waters carry along mire and dirt.

3. to empty, strip, pillage. Ezek. 7: 7.
36:5 to pillage it (the uninhabited land) for booty. 

\(P_i.\) to drive away, to drive out. Gen. 3: 24. 4: 14. 21: 10. etc.

\(P_u.\) pass. Ex. 12: 39.

Niph. 1. to be driven out. Jon. 2: 5.

2. to be carried or swept along. Am. 8: 8. it shall be carried along and overflowed as (by) the river of Egypt.

3. to be agitated. Is. 57: 20 "the agitated or troubled sea, more impulsum."

Deriv. out of course

\(\text{m.\ verbal from } \text{שָׁלַח, produce,}\) proventus. Deut. 33: 14. (The root which usually signifies to drive out, has here the kindred meaning to produce.)

\(\text{f.\ verbal from } \text{שָׁלַח, dec. X.}\) expulsion (from one's possessions,) exactions. Ezek. 45: 9.

\(\text{שָׁלַח, (expulsion, from } \text{שָׁלַח) proper name of a son of Moses. Ex. 2: 22.}\)

18: 3. The patronymic noun "מֶלֶךְ."

Num. 3: 21. 26: 57. is made from the form "מֶלֶךְ."

Literally a bridge, (comp. Arab. "ידק, Syr. ) idem."

But in Hebrew used only as a proper name.


2. a country in the south of Palestine, in the neighbourhood of the Philistines. Josh. 13: 2. 1 Sam. 27: 8.

3. a place in Syria, subject to a king, whose daughter David married. 2 Sam. 3: 3. 13: 37. 15: 8.

\(\text{שָׁלָל, in Kal not used.}\)


\(\text{m.\ plur. חָלַל, const. וַיָּלַל, verbal from } \text{שָׁלַח, dec. VI. h. a heavy rain, shower, differing from רַע a}\)


\(\text{גָּשֶׁן, with suff. יִגָּשֶׁן, verbal from } \text{גָּשֶׁן, dec. VI. o. idem. Ezek. 22: 24.}\)

\(\text{גָּשֶׁן, with suff. יִגָּשֶׁן, יִגָּשֶׁן, Chald. body. Dan. 4: 30. [33.] 5: 21. (Syr. יִגָּשֶׁן and יִגָּשֶׁן idem.)}\)

1. Goshen, proper name of a country in Egypt, in which the Israelites dwelt from the time of Jacob to that of Moses. Gen. 45: 10. 46: 28. 34. 47: 27. 50: 8. Ex. 8: 22. 9: 26. The Greek geographers, living at a later period, have made no mention of Goshen. Its situation can only be limited in general to the eastern side of lower and middle Egypt, towards Palestine and Arabia. The most important data for its situation are found in Gen. 46: 29. Ex. 13: 17. 1 Chr. 7: 21. To this may be added the rendering of the Sept. by "Ἰατζήβας, Gen. 45: 10. and Ἱοδόναν πόλις εν γην Περσεννή 46: 28. The different opinions may be found stated and examined in Bellermann's Handbuch der bibl. Literatur, Th. iv. p. 191—220. comp. Jablonski's 8 dissertations De Terra Gosen, reprinted also in his Opuscule T. II. p. 77—224. ed. Te Water. and as advocating a different opinion, J.D. Michaelis' Supplm. p. 371—381. The pronunciation of the Sept. "Ἰατζήβας corresponds to the Coptic form of the word IΕCΕM, NΤΕCΕM, NOTECEM."

2. also of a city and country in the mountain of Judah. Josh. 10: 41. 11: 16. 15: 51.

\(\text{בָּשָּׁל, found only in Pi. to grope after any thing, construed with an accus.}\)
The name אֵּֽֽוּ, i. q. אֵֽֽוּ a door, refers probably to the common square form of this letter.

Daleth is most nearly related to א (especially where this letter corresponds with the Arab. א, sounded like ds, but in some Arabic dialects like d simply.) Comp. א and א to be extinguished; א trunk and א to cut down; א Arab. א to vow; and on the other hand א a crown as if from Arab. א to be distinguished; etc. It corresponds very rarely with the Arab. א; e. g. א Arab. א an axe.

It is sometimes commuted with the harder consonants of the same organ; e. g. א Aram. א slander; א and א body, belly; א Arab. א to divide.


אֵֽֽוּ a gentile noun from אֵֽֽוּ, a Gittite.

2 Sam. 6: 10, 11. 15: 13. The fem. אֵֽֽוּ appears in Ps. 8: 1. 81: 1. 84: 1. to be the name of a musical instrument, perhaps invented at Gath, or so called from א a wine-press, because used at the joyful season of vintage.

אֵֽֽוּ אֵֽֽוּ (two wine-presses) proper name of a city in the tribe of Benjamin. Neh. 11: 33.

אֵֽֽוּ found only Gen. 10: 23. a son of Aram, perhaps representing a people of Syria.
Sam. 9: 5  יִתְנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶn  and be troubled about us. 10:2. with יִתְנֶנֶנֶn, Ps. 38: 19  יִתְנֶנֶנֶn  I am afflicted on account of my sin.


בּוֹלָנ (afflicted) proper name of an Idumean, in the retinue of Saul, and hostile to David. 1 Sam. 21: 8. 22: 9. Ps. 52: 2. The Kethib 1 Sam. 22: 18, 22, has בּוֹלָנ, after the Syriac pronunciation.

נִאָס f. verbal from ֹאָס, affliction, sorrow. Prov. 12: 25.


נָפָל, fut. נָפָל, apoc. נָפָל (Ps. 18: 11) to fly; spoken of the swift eagle, Deut. 28: 49. Jer. 48: 40. 49: 22. of the Deity, Ps. 18: 11 נָפָל ַרַי ַל ַיְלָה יִתְנֶנֶנֶנֶn, and he flew on the wings of the wind. For 2 K. 17: 21, see נָפָל.


דְּבָרָנ see דְּבָרָנ.


דְּבָרָנ Chald. idem. Dan. 7: 5.

דְּבָרָנ m. dec. VI. p. found only Deut. 33: 25 דְּבָרָנ as thy days, i.e. the days of thy life, so thine old age, or thine end, death. Vulg. senectus tua. (Others: strength; not suiting the context.) The primary idea is either rest (comp. דָּבָרָנ to rest,) or wasting away; (as if from דָּבָרָנ i. q. דָּבָרָנ to languish.)

דָּבָרָn according to the Jewish commentators, strictly to speak, (whence דָּבָרָn) hence causatively, spoken of wine, Cant. 7: 10 דָּבָרָנ יֵדַע יִבְשָׁמַל יִבְשָׁמַל, which makes the lips of the sleeping to speak, (as in dreaming.) But the root of דָּבָרָn is more probably the Arab. דָּבָרָn to creep, also to flow gently, whence our passage may be rendered, which flows gently over the lips of the carousers.

דָּבָרָn m. slander, ill report. דָּבָרָn to spread an ill report, Num. 14: 36. Prov. 10: 18. The following genitive may be taken actively, as Ps. 31: 14 דָּבָרָn יִרְשָׁס יִרְשָׁס: for I hear the slanders of many. Jer. 20: 10. or passively, as Num. 13: 32. 14: 37. Gen. 37: 2. Prov. 25: 10 דָּבָרָn יִרְשָׁס, and thine ill report turn not away. (In Arab. דָּבָרָn a secret slanderer. In Syr. דָּבָרָn reputation, report; and דָּבָרָn to spread a report, to slander. In Chald. דָּבָרָn ill report, infamy. Concerning the root, see דָּבָרָn.)

דָּבָרָn f. prim. dec. X.


2. proper name of a celebrated judge and prophetess in Israel. Judg. 4: 4. 5: 1.

דָּבָרָנ Chald. i. q. Heb. דָּבָרָn to offer a
sacrifice. Ezra 6:3. Deriv. out of course  הַרְדָּא, altar.

דְּבָטַי, plur.  דְּבָטַת, Chald. sacrifice. Ezra 6:3.

doves' dung. The Masoretes have substituted this word, as appearing to them less offensive, for the reading of the Kethib דִּבְטָא. The first part of this compound, the syllable דְּבָטַ, appears to be derived from דְּבָת, Chald. and Syr. דְּבָת, a fluxus, and is probably an euphemism for דְּבָת, (comp. דְּבָת gαστός, διάφόρους, alvi profluvium.)

דִּבְטָא m. 1. a portion of the temple, (otherwise called הַרְדָּא the holy of holies,) embracing a third part of its area towards the west, and 20 cubits square, adytum. 1 K. 6:5, 19—22, 3:6, 8. 2 Chr. 3:16. 4:20. 5:7, 9. Jerome renders the word oraculum, oraculi sedes, (from דְּבָת to speak,) because the Deity reveals his oracles there; but the more probable root is דְּבָת, i. q. Arab. דְּבָת to be behind; hence the hinder, i. e. the western, part of the temple, (comp. דְּבָת.)

2. proper name of a city in the tribe of Judah, otherwise called Kirjath-sepher. Judg. 1:11.

דִּבְטָא f. const.  דְּבָת, Plur.  דְּבָת, dec. XI. f. a round cake of dried figs pressed together, i. q. Greek παλάτη. 1 Sam. 25:18. 1 Chr. 12:40. With the addition מֶהְרָבָא (figs,) 2 K. 20:7. (In Syr. idem. Root דְּבָת, which in Arabic signifies to press together, to make round.) See Celsi Hierobot. T. II. p. 377—379.

die ostenditur inter Medabam et Deblatai.

דִּבְטָא and  דִּבְטָא, fut.  דִּבְטָא, infin. דִּבְטָא.

(In Syr.  דִּבְטָא adhesit; Arab.

דִּבְטָא firmiter adhesit.)

1. to cleave or stick to, to adhere; construed with הִ, or לְ. Ps.102:6. Lam. 4:4 דִּבְטָא אֲנִי לְלֹא, the tongue of the suckling cleaves to his palate, (from thirst, dryness.) Ps. 22:16. The same phrase is also used in another sense, Job 29:10 דִּבְטָא אֲנִי לְלֹא their tongue cleave to their palate, i.e. they were silent, (from veneration, respect.) Ps. 137:6. (comp. Hiph. Ezek. 3:26.) Deut. 13:18 let nothing cleave to thine hand, i.e. purloin nothing. Job 31:7.

2. to attach one's self to a person, to keep by him. Ruth 2:8, 21. construed with הִ, verse 23. Hence to stick close to, or to love, e.g. the king, God, one's wife, construed with הִ, or לְ. Deut. 10:20. 11:22. 2 Sam. 20:2. 1 K. 11:2. Josh. 23:12. Gen. 2:24. 34:3. with הִ, Ps. 63:9 דִּבְטָא אֲנִי לְלֹא my soul cleave to thee.


Pu. pass. to cleave together. Job 38:38. 41:9. [17.]


2. to pursue; construed with an acc. Judg. 18:22. 2 Sam. 1:6. and with הִ, Judg. 20:45 הִּבָטַיָא הִּבָטַיָא and they pursued him. 1 Sam. 14:22. 31:2.


חָלָדוֹת m. verbal from חָלֲדָה, dec. VI. b.
1. the soldering or welding of metals. Is. 41:7.
2. plur. חָלֲדָת 1 K. 22:34. 2 Chr. 13:33. probably the joints of the coat of mail. So the Chald.— Others: shoulders; comp. Chald. לחָדִים Jer. 38:12 Targ.

חָלָד 1. prob. as its primary signification, to lead, to drive, (as in the Syr. מַעַרְדָּה, and in Arab. conj. II.) Comp. Hiph. Hence the deriv. חָלַדַת, חָלַדְתָּה.
2. to put in order, to arrange, connect, (as in Arabic;) and hence to connect words, to speak, serere verba, (whence sermo.) In Kal found only in the part. חָלַד and חָלַדַת Prov. 25:11. and in the infl. חֶלְדָּה Ps. 51:6. But much more common in Pi. חָלָדָה, חָלָדְתָּה, fut. חָלָדָה.
1. to speak, loquor, (different from חָלַדַה to say, dico, which is followed by the words spoken; see חָלַד no. 1.) (1) (1) used absolutely. Job 11:5-6 הַחַלָּדֶתָהּ אֵלֶה פֹּנַשׁ O that God would speak. Is. 1:2 חָלָדְתָּהּ פָּנְיָיו הַשֵּׁבָּה נַחֲלָדָה פָּנְיָיו for Jehovah speaketh. (2) construed with an acc. (in cases where חָלֶד is likewise used.) Ex. 6:29 חָלָדְתָּהּ אָדָם חָלָדֶתָּה יִקְרָא חָלֶדָה and Jehovah said unto Moses, go, etc. 1 K. 21:5. 2 K. 1:7, 9. Ezek. 40:4. Dan. 2:4.

The person spoken to or addressed, is most commonly preceded by אֶל or מִי, also by דּוּ, Gen. 31:29. Deut. 5:4. by דּוּ (דּוּ), Gen. 23:8. 42:30. and by יִ, especially in the sense of a revelation from a higher being. Zech. 1:9 יִנְהָלֶתּוּ the angel who spake with me. verse 14. 2:7. [3.] 4:1, 4 ff. Hab. 2:1. Jer. 31:20. Num. 12:6, 8. In one instance the person spoken to is put in the acc. Gen.37:4. (Comp. יֵלְכֵהוּ תָּנָא to say to any one, and of any one.)

The person or thing spoken of, is put in the accus. Ruth 4:1 יָמָן יִנְהָלֶתּוּ the kinsman passed by, of whom Boaz had spoken, quem dixerat Boaz. Gen. 19:21. 23:16. or is preceded by יִ, 1 Sam. 19:3 יִנְהָלֶתּוּ אֲנָשָׁה יִנְהָלֶתּוּ and I will speak to my father concerning thee. or by דּוּ, 1 K. 2:19. especially where the promises or oracles of God are spoken of, 1 K. 2:4. Dan. 9:12. Jer. 25:13. 42:19.

The person spoken against is preceded by דּוּ, Ps. 109:20. Jer. 6:10. 29:32. Deut. 13:6. or by לָ, Num. 21:7 יִנְהָלֶתּוּ לָ us we have spoken against Jehovah, and against thee. Job 19:18. Ps. 50:20. 78:19.— יִנְהָלֶתּוּ also signifies to speak by or through any one, (i.q. יִנְהָלֶתּוּ) Num. 12:2. 2 Sam. 23:2. 1 K. 22:28.

The following applications and combinations of this word ought to be noticed; (1.) to promise. Deut. 19:8. Jon. 3:10. Constructed with an acc. Deut. 6:3. (2.) יִנְהָלֶתּוּ 'בּ to speak to any one in a friend-
by manner, especially, to comfort him. (Comp. παραμυθήσομαι, to address, and also to comfort; so the Lat. alloguor.) Gen. 34: 3. 50: 21. Ruth 2: 13. 2 Sam. 19: 8. 2 Chr. 30: 22. 32: 6. (3.) שִׁפְחָה to speak with one's self, or in one's heart, to meditate. Gen. 24: 45. 1 Sam. 1: 13 נָשָׁה she spake in her heart. Also with רָאָה, Gen. 1: 16. 2: 15. Ps. 15: 2. (4.) שַׁפָּה to speak or promise good concerning any one, spoken of God. Num. 10: 29. 1 Sam. 25: 30. Jer. 18: 20. נַשָּׁה to pronounce evil concerning any one, 1 K. 22: 23. Jer. 11: 17. 19: 15. 26: 19. 35: 14. 36: 31. This phrase is used somewhat differently Est. 7: 9. Mordechai, who had spoken to the safety of the king, (comp. 6: 2.) (5.) נַשָּׁה to speak kindly or peaceably; construed with הָיָה, Ps. 23: 3. with הָיָה, Jer. 9: 7. to wish peace, or prosperity, construed with הָיָה, Ps. 85: 9. with הָיָה, Ps. 122: 3 נַשָּׁה I wish thee prosperity. with הָיָה, Est. 10: 3 נַשָּׁה wishing peace to all his seed. Used absolutely, Ps. 35: 20 נַשָּׁה and they do not speak peace. (7.) נַשָּׁה נַשָּׁה to pass sentence against, also to contend in law with any one. See נַשָּׁה.

2. to destroy. 2 Chr. 22: 10. (comp. נַשָּׁה in the parallel passage 2 K. 11: 1.) Derived from the primary signification, in this manner; first to drive away, then to persecute, to destroy. Hence נַשָּׁה pestilence. (In Arab. conj. II. to prepare for death; III. to be hostile.)

Pu. pass. Ps. 97: 3 נַשָּׁה יִתְרָחָה glorious things are spoken, i.e. designed by God, concerning thee. Cant. 3: 8 נַשָּׁה יִתְרָחָה when one shall speak for her, i.e. to have her to wife. (Comp. נַשָּׁה used in a similar connexion 1 Sam. 25: 39.)


Hiph. prob. i. q. Kal no. 1. to drive together, to subject, to subdue. Ps. 13: 48 נַשָּׁה יִתְרָחָה and he subdued nations under me. 47: 4.

Hithpa. i. q. Pi. no. 1. Found only in the part. נַשָּׁה, 2 Sam. 14: 13. Ezek. 2: 2.

לְךָ m. verbal from נָשָׁה, dec. IV.a. 1. word, speech. נָשָׁה יִתְרָחָה I have a word to say to thee. an eloquent man, Ex. 4: 10. נָשָׁה יִתְרָחָה skilful of speech, eloquent. 1 Sam. 16: 18. Used particularly to denote, (1.) command; as נַשָּׁה יִתְרָחָה a royal command, Est. 1: 19.—Josh. 1: 13. 1 Sam. 17: 29 נַשָּׁה יִתְרָחָה was it not a command? (2.) promise. 1 K. 2: 4. 8: 20. 12: 16. Ps. 33: 4. 56: 5. (3.) sentiment, doctrine, instruction. Ecc. 1: 1 נַשָּׁה יִתְרָחָה the words, or sentiments of Koheleth. Prov. 4: 4. 20: 30: 1. 31: 1. especially an oracle, revelation, נַשָּׁה יִתְרָחָה an oracle from God was made known, construed with הָיָה, Jer. 1: 4. 11. 2: 1. 13: 8. Ezek. 3: 16. 6: 1. 7: 1. 11: 14. with הָיָה, 1 Chr. 22: 8. Job 4: 12 נַשָּׁה יִתְרָחָה a divine oracle was secretly revealed to me. (4.) Plur. נַשָּׁה יִתְרָחָה words, for narration, history. נַשָּׁה יִתְרָחָה the history of Solomon, 1 K. 11: 41. נַשָּׁה יִתְרָחָה the history of days, journal, chronicle, 1 Chr. 27: 24. Est. 6: 1.

2. matter, thing. (The same change of signification is also found in the Aram. נַשָּׁה, נַשָּׁה; also in נִשָּׁה; in the Arab. נַשָּׁה and נַשָּׁה; in the Greek ἀνάγω, ἔγγυς.) Ecc. 7: 8. נַשָּׁה יִתְרָחָה this thing,
141

this, Gen. 20: 10. 21: 11, 26. 42: 17. 50: 15. 1}.

'Jfirl 23.

141

11.

the daily task in its day, i.e. day by day, Ex. 5: 13, 19. 16: 4. Lev 23: 37. 1 K. 8: 59. So verse 14. 31: 16. in the same sense.—Often redundant, like the Greek χρόνος, 1 Sam. 10: 2 וְהָרָ֣בָ֖ה דְּלֹהָ֣הּ וְהָרֶ֣בֶנָּ֔ה. thy father has given up the asses. Ps. 65: 4 מַעֲשֵׂ֨ה לְעַד־יָ֖הָ֣ו בוּ֣ן וּלְקָנָ֣א. iniquities prevail against me. Ps. 105: 27. 145: 5.


4. manner, state, condition. 1 K. 9: 15 מָּ֣בַנְּל הַכַּ֣ףַת this is the manner of the levy. Deut. 15: 1. 19: 4. (Comp. רַבָּנָ֣ה.)


6. a suit at law, causa. Ex. 18: 16 מַבָּנָ֣ה if they have a suit at law. verse 22. 22: 8. מַבָּנָ֣ה in every suit concerning a breach of trust.—24: 14 מַבָּנָ֣ה one who has a law-suit.

3. Lev. 26: 25. Deut. 23: 21. Hos. 13: 14. (In Arab. פִּיָּבָנָה death; in Heb. comp. פִּיָּבָנָה no. 2. The ideas death and pestilence are often expressed by the same word, see פִּיָּבָנָה no. 4.)

ונָּבָ֣ה i. q. מַבָּנָ֣ה verbal from פִּיָּבָנָה no. 1. dec. VI. p. a fold, pasture. Mic. 2: 12. Is. 5: 17. (Comp. Syr. מַבָּנָ֣ה and מַבָּנָ֣ה a field; Arab. פִּיָּבָנָה idem.)

ונָּבָ֣ה plur. fem. verbal from פִּיָּבָנָה floats or rafts, from their being impelled or driven along. 1 K. 5: 23. [9.]

ונָּבָ֣ה f. verbal from פִּיָּבָנָה 1. i. q. מַבָּנָ֣ה no. 4. state, condition, manner. Ps. 110: 4 thou art a priest forever פִּיָּבָנָ֣ה after the manner of Melchisedek. (The מַבָּנָ֣ה is paragogic, see Gesenius' Lehrgeb. p. 547.)

2. i. q. מַבָּנָ֣ה no. 5. cause. Hence מַבָּנָ֣ה on account of, Ecc. 3: 18. 8: 2. מַבָּנָ֣ה so that, Ecc. 7: 14.

3. i. q. מַבָּנָ֣ה no. 6. suit at law, matter in controversy. Job. 5: 8.

ונָּבָ֣ה f. Chald. cause. Dan. 2: 30 מַבָּנָ֣ה so that, to the end that.

ונָּבָ֣ה f. verbal from פִּיָּבָנָה plur. מַבָּנָ֣ה words, oracles. Found only Deut. 33: 3 פִּיָּבָנָ֣ה נָּבָ֣ה he (Israel) receives of thy oracles or commands. So Sept. Vulg. Others read, with a change of the vowel points, פִּיָּבָנָ֣ה he (Jehovah) undertakes the guidance of thee, as if פִּיָּבָנָ֣ה were a verbal from פִּיָּבָנָה no. 1.

ונָּבָ֣ה m. prim. with suff. פִּיָּבָנָ֣ה, dec. 5 c.

6. a suit at law, causa. Ex. 18: 16 מַבָּנָ֣ה if they have a suit at law. verse 22. 22: 8. מַבָּנָ֣ה in every suit concerning a breach of trust.—24: 14 מַבָּנָ֣ה one who has a law-suit.

1. honey. Lev. 2: 11. 1 Sam. 14:
2. wine sirup, new wine boiled down to the consistency of sirup, (Greek ἐπιμείκτης; Lat. sapa, defructum; Ital. mosto cóteto;) an article, which at the present day is exported from Palestine, especially from the country about Hebron, to Egypt. Gen. 43: 11. Ezek. 27: 17. See F. F. C. Rosenmüller on Gen. 43: 11.

ןַשְׁנָה f. dec. XIII.
1. according to the connexion, the Vulg. Chald. Syr. a bunch or protuberance on the back of a camel. Once Is. 30: 6. (The etymology is unknown.)
2. name of a place. Once Josh. 19: 11.


מן m. (denom. from מִן a fish,) Dagon, an idol of the Philistines at Ashdod. From 1 Sam. 5: 4, it seems to have resembled a fish in the lower part, with a human head and hands. Such deities are very common on that coast, as the idols Derceo and Ahtagris prove. Comp. De Wette's Hebr. jüd. Archäologie, p. 292.

מן m. with suff. מִן, Plur. מִנֵי; const. מִן; dec. VI. h. standard, flag, banner. In the march of the Israelites through the wilderness, each of the twelve tribes had its מִן or lesser standard; and every three tribes, its מִן or greater standard. Num. 1: 52. 2: 2. 3. 10. 18. 25. 10: 14 ii. Cant. 2: 4 מִן

ץ and his banner over me is love. (The versions render it, on account of the context, band, a meaning kindred to that already given; comp. the old German Fahnlein, a flag, also a band of soldiers.)

מן denom. from מִן, to carry or raise up standards. Ps. 20: 6 מִן מִן מִן מִן מִן מִן מִן מִן to the honour of our God we will raise up banners (of victory.) (Sept. μεγαλογορείων, probably because they read מִן). Part. pass. מִן probably distinguished, chief, (like insignis from signum,) Cant. 5: 11 my beloved is fair and ruddy, מִן מִן מִן distinguished before ten thousand.

מן Niph. to be provided with flags or banners. Cant. 6: 4. 10 מִן מִן מִן מִן מִן terrible as those provided with banners, probably a poetical phrase for armies, or warlike camps. Symm. ὁ τάγματα παρεπιβολῶν.


מן 1. to gather, heap up, applied particularly to a female bird’s gathering her eggs or young ones, and brooding over them. (In Chald. idem.) Jer. 17: 11 מִן מִן מִן מִן מִן מִן מִן as the partridge broods over eggs, which she has not laid, so he that acquires riches, but not by right, etc. Sept. πηγάζει αὐξημένη, αὐξημένη ἐξετάζει. Is. 3: 15. she lays her eggs, and hatches them, and gathers (her young) under her shadow. Vulg. in both passages correctly: fotëre.


מן to move slowly or solemnly, particularly in a festival procession. (In Chald. and Talmud. מִן מִן מִן to lead slowly, e.g. a child.) Found only in Hithpa. Ps. 42: 5 מִן מִן מִן מִן מִן מִן מִן מִן מִן מִן מִן
found only in part. Niph. Jer. 14:9 as I moved in procession with them to the house of God. The sufffix pronoun יְהֹוָה is used here for יִהְיוּדָח, unless we prefer to point the verb, as if in Piel יִהְיוּדָח as I led them. Is. 38:15 יִהְיוּדָח I will go in solemn procession (to the temple) all my years, on account of the sufferings of my soul, namely, those out of which God had delivered him.

plur. מִדְגָּמִים, proper name of a people and country in Arabia, frequently mentioned in connexion with places in Idumea. Jer. 25:23. 49:8. Ezek. 25:13. 27:15, 20. Is. 21:13. There was a Dedan, the grandson of Cush, Gen. 10:7. and another, the grandson of Abraham by Keturah, Gen.25:3. Hence it is not impossible that there were different tribes known by this name.

masc. plur. Gen. 10:4. proper name of a people, situated to the west of the Hebrews, perhaps of Grecian origin. The proper name of a people or place is frequently so altered and corrupted in a foreign language, as greatly to obscure the original appellation. This appears to be the case here. Dedan is usually thought to have some connexion with Dodona in Epirus. But the Samar. text, and Sept. in Gen.and the Heb. in 1 Chr. 1:7. read מִדְגָּמִים, which the Sept. renders 'Podane, and Bochart refers to the river Rhodanus or Rhone.

m. Chald. emph. מַצִּיוּד, gold, i. q. Heb. וּבָגֵד, Dan. 2:32. 3:1, 5, 7.

מִדְגָּמִים (in Kethib מְדִגָּמִים) masc. plur. Chald. proper name of a people, from which a colony was carried by the Assyrians to Samaria. Ezra 4:9. Comp. the Dass or Dahae, above mt. Imaus and the Caspian sea, in Quint. Curt. (iv. 12.) joined with the Susiani, as is the case in our passage.

found only in part. Niph. Jer. 14:9 as one taken by surprise, perplexed, or astonished. (In Arab. هَلْكَم to fall upon suddenly, e. g. as misfortune, the night; نَفْسُهْم fatus.) Others: as one accidentally passing by, since also signifies supervenit, accidit.

to pursue, chase, move quickly, spoken of a horse or rider. Nah. 3:2 הַרְצִים the prancing rider. Hence.

f. verbal from חָאָס, dec. X. pursuuit, rapid movement, haste. Judg. 5:22 then the hoofs of the horses struck the earth, הָאָס הָאֲסָרָהִים from the haste, the haste of their heroes, i. e. their riders. (See Bocharti Hieroz. P. i. p.97. Michaelis Suppl. p. 401.)

i. q. בֵּי a bear, (q. v.)

i.q. בֵּית to languish, faint. (Arab. نَذِئَ عِيد; Syr. مَوْدَعَ to melt, dissolve.) Hiph. caus. Lev. 26:16.

and מַצִּיוּד denom. from מַצִּיוּד; to fish. Jer. 16:16 מַצִּיוּד and they shall fish them. Deriv. מַצִּיוּד and מַצִּיוּד fisher.

m. verbal from מַצִּיוּד, fishery. A-mos 4:2 מַצִּיוּד מָחְשָׁבִים fishhooks.

m. with suff. also deflectively מַצִּיוּד, dec. I. a.

1. one beloved, a friend, lover. Cant. 1:13, 14, 16. 2:3, 8, 9, 10, 16, 17 ff. Plur. מַצִּיוּד, 5:1. (Root Root יְהֹוָה i.q.

מַצִּיוּד = Arab. מַצִּיוּד to love.)

2. father's brother, uncle by the father's side. (Syr. הַכָּרִים) Lev. 10:4. 18:14. 20:20. 1 Sam. 10:14. 16:15. Est. 2:15. Jer. 32:7, 8, 9. In verse 12, it appears to stand for
and. (Comp. in Chald. ובנה one beloved; אבנה an uncle; and אמא a mother-in-law.)

3. plur. דוב love, amores. Cant. 1:2, 4, 4:10. Ezek. 16:3 דוב sez season of love, mature age. 23:17 דוב מ.set is bed of love. Prov. 7:18 דוב מ.set, come on, let us drink deeply of love.

II. הדרות plur. baskets. Jer. 24:1. see דרת no. 2.

1. to be sick, out of health, infirm. (In Arab.شَوْب idem.) Hence the derivatives דוד, דוד and הדרות. Particularly to be sick, as females during their monthly courses, Lev. 12:2 הדרות ימי separation for uncleanness on account of her courses. (This phrase is nearly inverted 15:33.) Comp. דוד.

2. to be sad. See דוד.

הדרות verbal adj. from הדר, 1. sick, as females with their monthly courses. Lev. 15:33 הדרות ימי one who is sick with her monthly courses. also without addition, 20:18.—Is. 30:22 הדרות ימי הבנ鎖 thou shalt cast them away as an unclean garment, i. e. as a garment soiled by this disease.

2. faint, sad, spoken of the heart. Lam. 5:17.

3. unhappy. Lam. 1:13. (In Syr. לְּיָד to be sad, to be unhappy; Aph. לְּיָד to afflict, make unhappy; לְּיָד unhappy; לְּיָד affliction, unhappiness.)

1. to drive away, cast out. Jer. 51:34. Comp. the kindred forms חַר וּהָרִית. (In Arab. חַר to be vile and abject; conj. VI. to cast away.)

2. to wash, to purify; e. g. a
burnt offering, 2 Chr. 4:6. Ezek. 40:38 to wash away blood-guiltiness, Is. 4:4.

חָמָה m. verbal from חָמַה 1. sickness. Ps. 41:4 חָמָה יָקִים יַעֲשֶׂה the sick-bed.

חָמָן 2. impurity, loathsome. Job 6:6,7 can that which is unsavoury be eaten without salt? is there taste in the white of an egg? I cannot touch it, and this is as the loathsome of my food, i.e. as my loathsome food. Others, less correctly, make חָמָן i.q. חָמָה as.


חָמַה i.q. חָמָת to pound or bruise in pieces. Num. 11:8. (Arab. صُبُع) Hence חָמָת a mortar.

חָמַת f. Lev. 11:19. Deut. 14:18. name of an unclean bird; according to the Sept. Vulg. and Arab. the hoopoe. The etymology presents nothing definite; although we may compare the Arab.حَمَة the cock. Simonis derives the last syllable חָמַה from the Arab.حَمْس excravit stercus; and admits the interpretation, dung-cock, i.e. the hoopoe. The Chaldaic translator renders it mountain cock, probably deriving it from גָּלַל חָמָה gallus rupis. Comp. Bocharti Hieroz. T. II. p. 346.

חָמֵד an obsolete root, i.q. חָמָד no. 1. to be silent. Hence the three following derivatives.

חָמֵד f. verbal from obs. חָמָד. 1. the land of silence, the regions of the dead. Ps. 94:17. 116:17.


חָמֵד f. verbal from obs. חָמָד. I was dumb (in) silence, i.e. I was dumb and silent.

חָמֵד 2. silent submission to God. Ps. 62:2 חָמֵד יִשְׁתַּחַל וְיָשָׁן my soul is (entire) submission to God. 65:2 חָמֵד יִתֶּה לְהוֹי to thee (is due) submission (and) praise.


חָמֵד adv. from obs. חָמָד to be silent. 1. in silence. Is. 47:5 חָמֵד וְיַגְפִּית sit thou in silence. Hab. 2:19 חָמֵד יִשְׁתַּחַל the silent motionless stone; (the adverb is here used as a noun in the genitive; comp. חָמֵד). 2. submissively, with confidence in God. Lam. 3:26.

חָמֵד a proper name, 2 K. 16:10. i.q. חָמֵד or חָמֵד Damascus; but occurring more rarely. The same form is found in Syriac.

חָמֵד or חָמֵד prob. i.q. חָמֵד to judge, also to rule, direct, govern. (Hence חָמֵד lord.) Gen. 6:3 חָמֵד מִצְלָחָה יָדַֽעְתָּנֵא יִמֶּשׁ my spirit shall not always rule or act in man. The spirit of God appears here, as in Ps. 104:30, to be the animating principle in creatures; hence this meaning: I will take away from man the breath of life, they shall live no longer. The Sept. renders חָמֵד by πνεῦμα; Vulg. permanebit; Syr. Arab. habitabit; (perhaps because they read חָמֵד from חָמֵד, which in Arab. signifies to continue.) Others make חָמֵד i.q. Arab. חָמֵד (med. Vav) to be vile, to be contemned; hence they render the passage: my spirit shall not always be debased in man. See on this text Michaelis Supplem. p. 423. Vater's Comment. in locum. Rosenmüller de Vers. Pentat. Persicâ. p. 19.

חָמֵד and חָפֵד m. prim. חָפֵד Ps.68:3. 97:5. Mic. 1:4.
146

and יָדוֹ m. 1. age, generation.

(Deut. 3: 20. Hence Ps. 14: 5, 24

6. 73: 15. 112: 2. and sometimes in a bad sense, Deut. 32: 5 שִׁבְּךָ אֶת אֶחְזָרְךָ a perverse and crooked generation. verse 20. Jer. 7: 29 יָדוֹ הַגּוֹיִם the generation with which he is angry.

3. dwelling, i. q. Arab. הָאֱבוֹדָה the dwelling of his fathers, i.e. the grave. (See the verb יָדוֹ.)

Plur. יָדוֹי and יָדוֹ, (both masc.) but used in different connexions. The former occurs only in the phrase יָדוֹי וּרְאוֹנִים generations of generations, secula seculorum, i.e. eternity, Ps. 72: 5. 102: 25. Is. 51: 8. Elsewhere the plural with termination י uniformly occurs. This plural denotes also future generations, posterity, Lev. 22: 43 יָדוֹי וּרְאוֹנִים so that your posterity may know. 22: 3. Num. 9: 10 יָדוֹי וּרְאוֹנִים to you or to your posterity.


12. Ps. 49: 20 יָדוֹי וּרְאוֹנִים the dwelling of his fathers, i.e. the grave. (See the verb יָדוֹ.)

Plur. יָדוֹי and יָדוֹ, (both masc.) but used in different connexions. The former occurs only in the phrase יָדוֹי וּרְאוֹנִים generations of generations, secula seculorum, i.e. eternity, Ps. 72: 5. 102: 25. Is. 51: 8. Elsewhere the plural with termination י uniformly occurs. This plural denotes also future generations, posterity, Lev. 22: 43 יָדוֹי וּרְאוֹנִים so that your posterity may know. 22: 3. Num. 9: 10 יָדוֹי וּרְאוֹנִים to you or to your posterity.


1. as in Arabic, to move in a circle. Deriv. יָדוּתָה no. 1. and יָדוּתָה.

2. as in Chaldaic, to dwell. Ps. 34: 11. Deriv. יָדוּתָה no. 2.


m. verbal from יָדוֹ.

1. circle. (Arab. יָדוֹת.) Is. 29: 3 יָדוֹחָה as in a circle, round about.


3. round pile of wood or bones
for a fire. Ezek. 24:5. (comp. nih\(\text{\textsuperscript{\textdegree}}\) nih\(\text{\textsuperscript{\textdegree}}\) verse 9.)


Chald. and סאו (Deut. 25:4.) (In Arab.)

1. to tread down or under foot.
Job 39:15. Hab. 3:12.

2. to tread out corn, spoken of the ox; hence to thresh. (Comp. the art. סאו, פָּרֵשׁ.) Jer. 50:11 סאו סאו a threshing heifer. Hos. 10:11. Deut. 25:4. Spoken also of the person leading the ox or heifer, and Ornan was threshing wheat.

3. spoken of a cruel mode of capital punishment, sometimes inflicted by the Hebrews on their prisoners, which consisted in drawing over them a threshing wagon armed with iron teeth. Am. 1:3.

Niph. pass. of Kal no. 1. Is. 25:10.

Hoph. pass. Is. 29:27.

Deriv. סוא, פָּרֵשׁ, פָּרֵשׁ, פָּרֵשׁ.

Chald. to tread under foot. Dan. 7:23.

סאו to push down, to thrust away, overthrow. Ps. 35:5. 118:13 סאו סאו thou pushedst me down so that I fell. 140:5. Ps. 62:4 סאו סאו a wall thrown down.


2. to be cast out or driven away.

סאו the outcasts of Israel, Ps. 147:2. Is. 11:12. 56:8.

Pu. pass. of Kal. Ps. 36:13.

Deriv. סא, פָּרֵשׁ, פָּרֵשׁ.

Note. The same signification is likewise found in Arab. Syr. and Chald. The leading idea, to push, to push on, to drive on, to press, is found in many forms which appear to be closely related. Comp. סא, פָּרֵשׁ, פָּרֵשׁ, פָּרֵשׁ, פָּרֵשׁ, פָּרֵשׁ, פָּרֵשׁ; (in the dialects also סא, פָּרֵשׁ, פָּרֵשׁ, פָּרֵשׁ, פָּרֵשׁ, פָּרֵשׁ, פָּרֵשׁ.) With these the following roots may be compared, both as to sound and signification, סא, פָּרֵשׁ, פָּרֵשׁ, פָּרֵשׁ, פָּרֵשׁ, פָּרֵשׁ, פָּרֵשׁ, פָּרֵשׁ, פָּרֵשׁ, פָּרֵשׁ, פָּרֵשׁ.


Pa. סא סא to terrify. Dan. 4:2.5.

סא סא m. (Arab. סא, סא) Ezek. 4:9. (holcus dochna, Linn.) a kind of grain, of which several species were cultivated in Italy, Syria, and Egypt. While green it served for fodder, and the ripe grain was used for making bread and starch. Comp. Oedmann's verm. Sammlungen aus der Naturkunde, Th.v. p. 92 of the German translation.

סא סא to press on, to hasten. Part. סא סא hastened, concitus, Est. 3:15. 8:14.

Niph. סא סא to urge one's self on, to make haste. 2 Chr. 26:20. Est. 6:12.

Deriv. סא סא.

const. יִשְׁפָּכָה, with suff. יִשְׁפָּכָה, dec. VIII. j.

1. sufficient, enough. Mal. 3: 10. Est. 1: 18 נִשְׁפָּכָה יִשְׁפָּכָה and (there will be) contempt and alteration enough. The noun or pronoun, which follows in the genitive, denotes regularly the person or thing, to or for which there is a sufficiency, Prov. 25: 16 נִשְׁפָּכָה what is sufficient for thee. Ex. 36: 7 נִשְׁפָּכָה sufficient for them. Obad. 5. Jer. 49: 9. Lev. 5: 7 נִשְׁפָּכָה so much as is sufficient for a sheep. 12: 25. 25: 26 נִשְׁפָּכָה sufficient for its redemption. Neh. 5: 3 נִשְׁפָּכָה according to the sufficiency in us, i.e. after our ability. The genitive following denotes more rarely that of which there is a sufficiency, Prov. 27: 27 נִשְׁפָּכָה enough of goat's milk.

2. The status constructus יִשְׁפָּכָה is sometimes suffixed to the prepositions יִשְׁפָּכָה יִשְׁפָּכָה, without affecting their signification; as is likewise the case with the syllable יִשְׁפָּכָה. Hence (1.) יִשְׁפָּכָה i. q. י. Job 39: 25 יִשְׁפָּכָה for יִשְׁפָּכָה among the trumpets. Jer. 51: 58. Hab. 2: 13. (2.) יִשְׁפָּכָה i. q. י. Deut. 25: 2 יִשְׁפָּכָה according to his fault. Judg. 6: 5 יִשְׁפָּכָה as the locusts. (3.) יִשְׁפָּכָה i. q. י. 1 Sam. 7: 16 יִשְׁפָּכָה יִשְׁפָּכָה from year to year. Zech. 14: 16. Is. 66: 23 יִשְׁפָּכָה יִשְׁפָּכָה from month to month. When used before an infinitive, so often as, 1 Sam. 13: 30 יִשְׁפָּכָה יִשְׁפָּכָה and it came to pass so often as they went forth. Comp. 1: 7. 1 K. 14: 28 יִשְׁפָּכָה יִשְׁפָּכָה and it happened, so often as the king came, etc. Is 28: 19.—Jer. 20: 8 יִשְׁפָּכָה יִשְׁפָּכָה since I spake.

Chald. i.q. Heb. יְשָׁפְכָה. (Syr. 2.) Etymologically related to the Hebrew demonst. יְשָׁפְכָה.

1. pron. relative, indec. יְשָׁפְכָה, which, of both genders and numbers.—The Aramean often inserts יְשָׁפְכָה in phrases, where the relative is usually omitted in Hebrew; as before the prepositions יְשָׁפְכָה יְשָׁפְכָה; e. g. יְשָׁפְכָה יְשָׁפְכָה the temple which is in Jerusalem, Dan. 5: 2. יְשָׁפְכָה יְשָׁפְכָה the citadel which is in Media, Ezra 6: 2. Dan. 6: 14. especially 2: 34. comp. Est. 1: 12, with verse 15. This pronoun was used especially before the genitive, hence it became

2. a sign of the genitive case, (comp. יְשָׁפְכָה יְשָׁפְכָה)—The preceding substantive stands then either in the absolute state; as יְשָׁפְכָה יְשָׁפְכָה a stream of fire, Dan. 7: 10. or in the emphatic state; as in Dan. 2: 15. or finally with a pleonastic suffix pronoun; as יְשָׁפְכָה יְשָׁפְכָה God his name, or God's name, Dan. 2: 20. יְשָׁפְכָה יְשָׁפְכָה accusations of the Jews, 3: 8. comp. 4: 23. [26.] 6: 25. The prefix יְשָׁפְכָה is placed before pronouns; as Dan. 2: 20 יְשָׁפְכָה יְשָׁפְכָה הָאָדָם אָדָם יְשָׁפְכָה יְשָׁפְכָה for wisdom and might is his. The following genitive sometimes denotes the material, out of which a thing is made; as Dan. 2: 32 יְשָׁפְכָה יְשָׁפְכָה יְשָׁפְכָה יְשָׁפְכָה his head of fine gold. Ezra 6: 4.

4. often (like יְשָׁפְכָה) merely a sign of relation.—יְשָׁפְכָה יְשָׁפְכָה where, Ezra 6: 1. יְשָׁפְכָה יְשָׁפְכָה יְשָׁפְכָה whose dwelling, Dan. 2: 11. יְשָׁפְכָה יְשָׁפְכָה יְשָׁפְכָה who, Dan. 7: 17.

4. conj. that, to the end that, ut. Dan. 2: 16, 18.

5. that, quod. Dan. 2: 47.

6. for, since. Dan. 4: 15. [18.]

7. redundant, like יְשָׁפְכָה or וּן, in the beginning of a speech. Dan. 2: 25 and he said thus unto him: יְשָׁפְכָה יְשָׁפְכָה a man has been found, etc. verse 37. 5: 7. 6: 6, 14.
8. compositions as (1.) *יִּבְרֵאֵל* i. q. מִצְרַיִם when. Dan. 3: 7. 5: 20, 6: 11, 15. (2.) *יִּבְרֵאֵל* from the time that, ex quo. Dan. 4: 23. [26.] Ezra 5: 2. (3.) *יִּבְרֵאֵל* (possessor of gold, i.e. a place rich in gold; comp. Arab. נו וּקְדֹּמָה and יִּבְרֵאֵל lord, and הָיוֹרִים no. 5.) proper name of a place in the desert, not far from mts. Sinai, probably so called from its abounding in gold. Deut. 1: 1.

יתַּרְנָה name of a city in the country of Moab, afterwards in the tribe of Gad, but finally possessed again by the Moabites. Num. 32: 3, 34. Josh. 13: 9, 17. Is. 15: 2. Jer. 48: 13, 22. In Is. 15: 9, it is written יִּבְרֵאֵל, by a commutation of ב and ב.

יתַּרְנָה to fish, see בַּדַּרְנָה.

יתַּרְנָה m. verbal from יִּבְרֵאֵל, dec. I. fisher. Is. 19: 8. and Jer. 16: 16 Keri.


יתַּרְנָה m. (analogous in form to יִּבְרֵאֵל, יִּבְרֵאֵל, יִּבְרֵאֵל, יִּבְרֵאֵל) ink. Once Jer. 36: 18. (Aram. *נְיַרְנָה* ink; Arab. *נְיַרְנָה*, and Pers. *נְיַרְנָה* inkstand.) The Hebrews made use of various colours for writing, (Josephus J. A. xii. 2, 11.) but black (מְדָרְנָה) is expressly mentioned in the N. T. and has the analogy of other ancient nations in its favour. Comp. Lat. *a atramentum*.

יתַּרְנָה Is. 15: 9. i. q. יִּבְרֵאֵל proper name of a city of Moab, (q. v.)

יתַּרְנָה Josh. 15: 22. i. q. יִּבְרֵאֵל Neh. 11: 25. proper name of a city in the tribe of Judah.

יתַּרְנָה, rarely יִּבְרֵאֵל (q. v.) fut. יִּבְרֵאֵל, pret. יִּבְרֵאֵל for the most part in poetry, i. q. יִּבְרֵאֵל. (Chald. יִּבְרֵאֵל, יִּבְרֵאֵל, Syr. יִּבְרֵאֵל to judge; Arab. יִּבְרֵאֵל (med. Je) to requite, also to judge.)


2. to manage, plead, or defend the cause of any one, as an advocate; to give one his right, to do him justice, as a judge. Prov. 31: 9 יִּבְרֵאֵל please the cause of the afflicted and distressed. Gen. 50: 16 יִּבְרֵאֵל God has done me justice. Ps. 54: 3 יִּבְרֵאֵל through thy power do me justice, i.e. avenge me. Sometimes the expression is more full, Jer. 5: 28. 22: 16 יִּבְרֵאֵל יִּבְרֵאֵל he pleaded the cause of the afflicted and distressed. 30: 13. (Comp. יִּבְרֵאֵל no. 2. and יִּבְרֵאֵל no. 2.)


4. constrained with יִּבְרֵאֵל, to contend together, i. q. Niphal. Ecc. 6: 10.

5. to rule, govern. 1 Sam. 2: 10. Zech. 3: 7. Comp. יִּבְרֵאֵל, and the deriv. יִּבְרֵאֵל. Judging and ruling are closely connected in the languages, as well as in the political constitutions of the eastern nations.

Comp. יִּבְרֵאֵל; also Arab. יִּבְרֵאֵל and יִּבְרֵאֵל to rule, also to judge.

Niph. יִּבְרֵאֵל recip. to contend together. Once 2 Sam. 19: 10. Comp. the synon. יִּבְרֵאֵל. (In Arab. יִּבְרֵאֵל to judge; conj. III. VI. to contend in law.)

Deriv. יִּבְרֵאֵל, יִּבְרֵאֵל, יִּבְרֵאֵל יִּבְרֵאֵל and יִּבְרֵאֵל Chald. idem. Part. Ezra 7: 25.

יתַּרְנָה m. verbal from יִּבְרֵאֵל, dec. I. a.

1. judgment, act of judging. Ps.
to cast up. (Root הַשַּׁעַר i.q. Arab. עַשָּׁר (med. Vau) conj. IV. to surround.)

1. q. שִׂיחַ to thresh. Deut. 25: 4.

m. verbal from עַשָּׁר, threshing-time. Lev. 20: 5.

m. 1. a species of gazel or antelope. Deut. 14: 5. Sept. πυγαγος; C. V. pygarg; i.e. white buttocks, deriving the word perhaps from אַשָּׂר ashes. The Syr. and Chald. עַשָּׁר, in like manner a species of gazel. The two Arabic translators עַשָּׁר a species of wild goat.

The word is perhaps kindred with the Aram. עֵשֶׁר, also denoting a species of gazel, from עַשָּׁר to spring, to leap. Comp. Bocharii Hieroz. edid. Rosenmüller. T. H. p. 270.

2. proper name of a son of Seir, and of a place in Idumea named from him. Gen. 36: 21, 30. 1 Chr. 1: 38.

3. also of a grandson of Seir. Gen. 36: 25. 1 Chr. 1: 41.

m. verbal adj. from עַשָּׁר = עַשָּׁר or עֵשֶׁר, dec. VIII. h. oppressed, afflicted, cast down, attribut. Ps. 9: 10. 10: 18. 74: 21. Prov. 26: 28 עַשָּׁר a false tongue hates those whom it will injure. The word עַשָּׁר here signifies utterendus, and not attribut, which is its usual signification; the participles amatus and amandus, being expressed in Hebrew by the same form. Others make עַשָּׁר i.q. עַשָּׁר or עֵשֶׁר the oppressed, (comp. עֵשֶׁר, עֵשֶׁר.) Others in an inverted order, those who are injured by it, hate the false tongue; which does not accord with the parallel clause.

m. Chald. pron. demon. this. Ezra 5:16, 17. 6: 7, 8. Fem. עַשָּׁר, Ezra 4: 15, 16, 18. 5: 3. (In the Targums, עַשָּׁר, עַשָּׁר, עַשָּׁר, עַשָּׁר is used for the Heb. עַשָּׁר. It corresponds to the Arab.
Pi. to bruise, to break. Ps. 44:20.
51:10 ἔλαχιστα ἔλαχιστον that (my) bones may rejoice, (which) thou hast broken, namely, through a consciousness of guilt.
Niph. pass. Ps. 38:9 ἔλαχιστον ἔλαχιστον I am feeble and broken. 51:19 ἔλαχιστον ἔλαχιστον a broken and contrite heart.

Deriv. out of course רעב f. verbal from obs. רעב, bruising. Deut. 23:2 רעב רעב mutilated by bruising, namely, of his testicles, which was one of the modes of castration. Vulg. eunuchus attritis testiculis. The Greeks called one castrated in this way θλαδιας, from θλω to crush, bruise.

םלע m. verbal from סלע, dec. VI.q. the dashing or striking together of waves. Hence raging, roaring. Ps. 93:3 סלע סלע the floods increase their raging. (In Arab סלע to strike, to smite; conj. VI. to smite together; and סלע conj. VI. to urge each other in the tumult of battle; סלע contention, tumult.)

םלע Chald. i.q. תְּסֵּס this. Dan. 2:31.
7:20.

םלע plur. מְסַלְעֵּי, Chald. ram. Ezra 6:9, 17. 7:17. (Comp. Heb. יְסֵלָע male, which in Chaldaic denotes by way of eminence a ram; also Greek αἰγόν male, which is etymologically connected with αἰγός, αἰγής, aries, all signifying a ram.)


םלע m. Chald. idem. Ezra 4:15
םלע the book of records, i.e. annals or chronicles of the empire, composed by the historiographer (Heb. רְבִּיק).

I. מְסַלְעֵּי m. prim. i.q. fem. מְסַלָּה a door.
Ps. 141:3 מְסַלָּה a door.
watch over the door of my lips. (comp. Mic.7:5.) Sept. דְּגַה. Vulg.

ostium.

II. דֵּדָה, plur. דֵּדָה, verbal adj. from דֵּדָה, dec. VIII. h.
1. lean, meager. Gen. 41: 19. 2 Sam. 13: 4 דֵּדָה why art thou so lean?
2. weak, without strength. 2 Sam. 3: 1. David waxed stronger and stronger, and the house of Saul waxed weaker and weaker. Judg. 6: 15 דֵּדָה my family is the weakest in Manasseh.


דֵּדָה to leap, spring. In Kal, once Zeph. 1: 9.

Pi. idem. Is. 35: 6 דֵּדָה then shall the lame man leap as an hart. Constrained with מ, Cant. 2: 8, with an accus. Ps. 18: 30 דֵּדָה with (the aid of) my God I leaped over walls. (In Chald. idem.)

דֵּדָה to draw water. (Arab. מַעַרָה, Syr. מֵדָה; idem.) Ex. 2: 16, 19.

Figuratively Prov. 20: 5 counsel in the heart of a man is (as) deep water, yet a wise man will draw it out.

Pi. 1. to draw up (out of a well,) hence figuratively, to deliver, set free. Ps. 30: 2 יַדְּגַה I will exalt thee, for thou hast delivered me.

2. prob. to take away, tollere, auferre. (Comp. in Lat. haurire pectus, latus,ventrem, in Virg. and Ov.) Prov. 26: 7 יַדְּגַה take away legs from the lame man, and a proverb which is in the mouth of fools; implying that both are equally useless to their possessors. יַדְּגַה here stands for יַדְּגַה imp-


דֵּדָה f. verbal from דֵּדָה, dec. X.

1. fine threads, particularly the thrums which unite the web to the beam. Is. 38: 12 דֵּדָה from the thrums of the web he has cut me off. (Chald. דֵּדָה a thread, something made of threads.)

2. head of hair. Cant. 7: 6. Vulg. comae capitis. (Comp. דֵּדָה no. 4.)

3. lowness, poverty. As a concrete, low or poor people. 2. K. 24: 14 יִנְּכָר יֵעָרִים the poorer people of the land. 25: 12. In the plur.

דֵּדָה verse 16. idem.

דֵּדָה to trouble or disturb water with the feet. Ezek. 32: 2, 13. (Syr. יְנָדֵד idem.)

דֵּדָה m. verbal from דֵּדָה, a vessel or bag to draw water with, a water bucket. Is. 40: 15. (Arab. מַעַרָה.)

דֵּדָה m. verbal from דֵּדָה, dec. VI. q. idem. Num. 24: 7 יִדְּדָה יִנְּכָר יֵעָרִים water flows from his buckets. יִדְּדָה is either from a dual יִנְּכָר, or from a plural formed like יִנְּכָר.


דֵּדָה idem. Arab. מַדָּה conj. V.

דֵּדָה to hang down, spoken of the branches of a tree.)


דֵּדָה pret. יִדְּדָה, יִדְּדָה, and יִדְּדָה. 1. to be exhausted, emptied. Is. 19:
the streams of Egypt shall be exhausted and dried up.


3. spoken of the eyes, to long or languish after anything. Is. 38:14 they mine eyes languished for heaven. Comp. תַּלְחוּ.

4. connected with signif. no. 1. to hang down. (Chald. תַּלְחוּ and תַּלְחוּ.) Hence spoken of miners who let themselves down into the shaft of a mine, Job 29:4 they descend, they remove from men.

Niph. pass. of Kal no. 1. Judg. 6:6 תַּלְחוּ the house was exceedingly impoverished before the Midianites. (comp.2 Sam. 3:1.) Is. 17:4.

Deriv. תַּלְחוּ, fut. תַּלְחוּ. 1. to drip, to have drops falling from it, spoken of a house. Ecc. 10:18 אַלְחָה יַלְחוּ, the house drips, i.e. it lets in the rain through the leaky roof. See תַּלְחוּ.

2. to flow in tears, to weep, spoken of the eye. Job 16:20 בַּלְחוּ אֶפֶן אֶנֶל, my soul weeps unto God. Ps. 119:28 יִלְחוּ יִלְחוּל, my soul weeps.

In Aram. idem; in Arab. to move slowly, to creep; conj. VII. to be poured out, to flow. Comp. תַּלְחוּ.

m. verbal from תַּלְחוּ, the dropping of rain from a roof. Prov. 19:13. 27:15.

נַלָּחַה, fut. נלָחַת: 1. to burn. (In Aram. idem.) Obad. 18. Ps. 7:14 he makes his arrows burning, i.e. he shoots burning arrows. Prov. 26:23לָחַה יִלְחוּל, burning lips, i.e. lips making warm professions.

2. construed with רָעָה, to burn after, to pursue ardently or hotly. Gen. 31:36 that thou pursuest hotly after me. 1 Sam. 17:53. Constrained with an accusative in the same sense, Lam. 4:19 יַלְחוּל, they pursued us upon the mountains.

3. figuratively, to be filled with anguish, inasmuch as violent anguish is compared with heat, (comp. Is. 13:8. Ps. 39:4.) Ps. 10:2 יַלְחוּל יַלְחוּל, through the arrogance of the wicked, the afflicted man is filled with anguish.

2. to heat, inflame. Is. 5:11.

ךֳלַחַה Chald. to burn. Dan. 7:9.

ךֳלַחַה f. verbal from נַלָּחַה, burning fever. Deut. 23:22.

ךְלַחַה fem. of נַלָּחַה (q. v.) with suff. אָלַחַה, a door, gate. Cant. 8:9 אָלַחַה אֵלַחַה if she be a door, i.e. if she be open to honourable proposals.

Dual וּכְלַחַה, const. וּכְלַחַה, (as if from the form נַלָּחַה;) double doors, folding doors, fords, also doors generally. Deut. 3:5. Figuratively Job 3:10 וּכְלַחַה יַלְחוּל the doors of my mother's womb. 41:15 כְּלַחַה יַלְחוּל the doors of his (the crocodile's) face, i.e. his ravenous jaws. 38:8 he shut up the sea with doors; comp. verse 10.

Plur. וּכְלַחַה (the ו being treated as if radical,) fem. (masc. Neh. 13:19.) const. וּכְלַחַה.

1. doors, gates. Judg. 3:23—25. 19:27. Ezek. 26:2 וּכְלַחַה יַלְחוּל she is broken, the gates of the nations, i.e. Jerusalem, where the nations assembled.

2. leaves or folds of a door. 1 K. 6:31 וּכְלַחַה יַלְחוּל וּכְלַחַה יַלְחוּל וּכְלַחַה יַלְחוּל and for the door of the most holy place he made leaves of olive wood. Ezek. 41:24 וּכְלַחַה יַלְחוּל וּכְלַחַה יַלְחוּל and two leaves to the doors, i.e. to each door.


I. יָבַשׁ m. prim. const. יַבָּשׁ , with suff. יַבָּשׁוֹן (Gen. 9:5) dec. II. a.
1. blood.—יָבַשׁ לָא לִיַּזֶּה לָא לִיַּזֶּה to eat (flesh) with the blood, 1 Sam. 14:32ff.
Ezek. 33:25. (a violation of the Mosaic law, Lev. 17:11. Deut. 12:
23.) יָבַשׁ לָא לִיַּזֶּה innocent blood, 2 K. 21:
16. Ps. 106:38. also the innocent person himself, Ps. 94:21 לָא לִיַּזֶּה they condemn innocent blood.

Instead of this phrase we find frequently יָבַשׁ לָא לִיַּזֶּה blood of the innocent, Deut. 19:10, 13. 27:25. Jer.
19:4. 22:17.—יָבַשׁ לָא לִיַּזֶּה blood of grapes, poetically for (red) wine,

2. bloodshed, murder, bloodguiltiness. Gen. 37:26. Lev. 17:4 יָבַשׁ לָא לִיַּזֶּה as bloodguiltiness it shall be imputed to that man.
19:16 יָבַשׁ לָא לִיַּזֶּה thou shalt not stand up against the blood, i.e. the life, of thy neighbour. Deut.
17:8 יָבַשׁ לָא לִיַּזֶּה between bloodguiltiness and bloodguiltiness. Num. 35:
27 יָבַשׁ לָא לִיַּזֶּה he has no bloodguiltiness.
Plur. idem.—יָבַשׁ לָא לִיַּזֶּה יָבַשׁ לָא לִיַּזֶּה יָבַשׁ לָא לִיַּזֶּה יָבַשׁ לָא L יָבַשׁ house, city, on which rests the guilt of bloodshed, 2 Sam. 21:1. Ezek. 22:2.
24:6, 9 יָבַשׁ לָא לִיַּזֶּה his bloodguiltiness is upon him, Lev. 20:9. Ezek. 18:
13. יָבַשׁ לָא לִיַּזֶּה their bloodguiltiness is upon them, Lev. 20:11 ff.

II. יָבַשׁ or יָבַשׁ verbal from יָבַשׁ no.
1. similarity, likeness. Ezek. 19:10 יָבַשׁ יָבַשׁ after thy likeness. So among the older translators the Chald.
and Jarchi.

I. יָבַשׁ יָבַשׁ (Aram. יָבַשׁ יָבַשׁ יָבַשׁ) to be like, to resemble; construed with יָבַשׁ or יָבַשׁ.
Ps. 102:7. 144:4. Ezek. 31:2, 3, 18. Cant.2:9. 7:8. To the impera-
tive a pleonastic dative of the pronoun is sometimes joined, Cant.2:
17 יָבַשׁ יָבַשׁ יָבַשׁ יָבַשׁ be thou like, my beloved, to the gazelle. 8:14.
Niph. to be made like; construed with יָבַשׁ, Ps. 49:13, 21, with an acc.
Ezek. 32:2.

Pi. יָבַשׁ 1. to liken, compare. Cant.
1:9. Is. 40:18, 25. 46:5. Lam. 2:
13 יָבַשׁ יָבַשׁ יָבַשׁ יָבַשׁ what shall I liken to thee?

2. to imagine, conceive, think.
Ps. 50:21 יָבַשׁ יָבַשׁ יָבַשׁ יָבַשׁ thou thoughttest, I was altogether as thyself. Est. 4:13. Is. 10:7.

3. to think, intend, purpose. Num.

4. to think of, to make mention of.
Ps. 48:10 יָבַשׁ יָבַשׁ יָבַשׁ יָבַשׁ we make mention, O God, of thy grace.
Hithpa. 1. pers. sing. fut.
Is. 14:14. to liken one's self.

Deriv. יִבַּשְׁ עֹבֶד no. II. to destroy.
Hos. 4:5 יָבַשׁ יָבַשׁ יָבַשׁ יָבַשׁ I will destroy thy mother, i.e. thy metropolis. Jer.
6:2 O fair and delicate (damsel,) יָבַשׁ יָבַשׁ יָבַשׁ יָבַשׁ I destroy the daughter of Zion, i.e. I announce to thee destruction. (The noun itself is here repeated instead of the pronoun; comp. Is. 5:1. Ps. 45:6.)

Niph. to be destroyed, to perish; spoken of persons, Hos. 10:15 יָבַשׁ יָבַשׁ יָבַשׁ יָבַשׁ in the morning the king of Israel shall utterly be destroyed. Is. 6:5 יָבַשׁ יָבַשׁ יָבַשׁ יָבַשׁ wo is me, for I perish. of a people, Zeph. 1:11.
Hos. 4:6. of cities, countries, Is. 15:
1. Jer. 47:5. Hos. 10:7. (All these examples are in the preterite, the fut. יָבַשׁ יָבַשׁ יָבַשׁ is formed in Niphal from יָבַשׁ no. II.)

Pi. יָבַשׁ יָבַשׁ to destroy. Hos. 12:11 יָבַשׁ יָבַשׁ יָבַשׁ יָבַשׁ יָבַשׁ יָבַשׁ יָבַשׁ יָבַשׁ יָבַשׁ יָבַשׁ יָבַשׁ יָבַשׁ יָבַשׁ יָבַשׁ יָבַשׁ by the hand of the prophets I destroy, i.e. announce destruction. Construed with יָבַשׁ, 2 Sam. 21:5.
III. רדיתו. 1. q. מים no. 1. to be quiet or still, to rest, cease. Jer. 14: 17 mine eyes shall run down in tears night and day, and shall not cease. Lam. 3: 49 רדיתו mine eye flows in tears and ceased not. Deriv. רדיתו the standing still (of the sun) mid-day. (דָּנַי רדיתו)

ויתו Chald. to be like. Dan. 3: 25. 7: 5.

ויתו f. verbal from ימינו, found only Ezek. 27:32. prob. destruction, but in this passage, the destroyed (city.)

ויתו f. (Syr. [ויתו]) verbal from ימינו no. 1. dec. I.

1. image, likeness. Gen. 1: 26 ימינו after our likeness. 5:1, 3 he begat a son ימינו after his image and likeness. 2 Chr. 4: 3 ימינו images of oxen, i.e. carved, molten oxen. Is. 40: 18 ימינו what likeness will ye compare to him?
2. model, pattern, copy. 2 K. 16: 10.
3. form. Ezek. 1: 16 ימינו all four had one form. In Ezekiel the indefinite language of vision is often denoted by this word in different combinations, 1: 5 ימינו ימינו and therein was the form of four animals, i.e. something, like four animals. verse 26 ימינו something like a throne. verse 23: 8: 2. 10: 1, 21. Dan 10: 16. Sometimes ימינו is added besides.
4. as an adv. as, like as. Is. 13: 4.—ויתו idem. Ps. 58: 5.

יריתו m. rest or standing still of the sun, (verbal from ימינו) no. III. i. q. ימינו no. I. 4. and בד Arab. ימינו spoken of the apparent rest of the sun at noon;) hence noon or midday. Is. 38: 10 ימינו the mid-day of my life. Sept. ימינו וnewInstance תכונת המיעום. Vulg. in dimidio die-rum meorum.

יריתו m. verbal from ימינו no. III. rest, quietness, inactivity, silence. Ps. 83: 2 ימינו O God, be not quiet, i.e. behold not our sufferings quietly or without relieving them; (comp. יתנו ימינו.) Is. 62: 6, 7.

יריתו m. i.q. ימינו verbal from ימינו no. 1. dec. I. likeness, resemblance. Ps. 17: 12.

I. ימינו, pret. ימינו, imper. and infin. ימינו, fut. ימינו, plur. ימינו (with Chaldic inflection,) i.q. ימינו no. III.
1. 1 to be silent, to hold one's peace. Lev. 10: 3. Lam. 3: 23. Ezek. 24: 17 ימינו sigh in silence; Vulg. ingemisce tacens. Job 29: 21 ימינו they were silent to my counsel, i.e. they listened to it in silence.
2. to be struck dumb, from amazement or pain. Ex. 15: 16 ימינו through the greatness of thy might they shall be struck dumb as a stone. (comp. Hab. 2: 19 ימינו a motionless stone.) Is. 23: 2 ימינו be dumb, (from terror or amazement,) ye inhabitants of the isle. Lam. 2: 10 ימינו the elders of Zion sit upon the ground in silent pain.
3. to rest, to be quiet, to keep still. Ps. 4: 5. 1 Sam. 14: 9. Job. 31: 34. Lam. 2: 18 ימינו let not the apple of thine eye rest, i.e. let it not cease to weep. Job 30: 27 ימינו my bowels were in commotion and rested not.
5. ימינו to submit quietly to Jehovah, to hope patiently in him. Ps. 37: 7. 62: 6. (comp. ימינו.)
Po. ἐνιστὸς to command silence, to quiet, compose. Ps. 131: 2.
Deriv. ἐνιστημένος, and (as if formed from ἅν), ἐνιστικός, σύμφωνος.

II. ὑπέρ q. ὑπὲρ no. II. to destroy, lay waste. In Kal not used.
Niph. ἐνιπάπαρ, plur. ἐνιπαρ (Jer. 25: 37.) fut. ἐνιπαρ, also ἐνιπτάρ (Jer. 48: 2) to be destroyed, to perish, spoken of persons, 1 Sam. 2: 9 ἐνιπτάρ ἐθανάτωσαν διὰ ναην the wicked perish in darkness.
Jer. 49: 26. 50: 30. 51: 6. to be laid waste, spoken of countries, Jer. 25: 37. 43: 2. Here we may place also Jer. 8: 14 let us enter into the defended cities, ἔστησαν τὰς καταλύσανθαν and there perish, i. e. wait for destruction. (urtles stands here for ῥώμης, see Gr. 6). 116. IV. 5.)
Hiph. ἐνιοῦρ to destroy. Jer 8: 14.
Note. The signification of ἐνιστικός no. II. may, perhaps, be derived from that of ἐνιστικός no. I. For the idea of resting, being still, naturally leads to that of being uncultivated, desolate, waste. Compare the articles ἐνιπαρ, ἐνιπαρ, and ἐνιπτάρ. In the same way ἐνιστικός nos. II. and III. may be connected. See Gesen. Auszug, Vorrede, s. VII.


הלא to weep, shed tears. Jer. 13: 17. (In Aram. and Arab. idem.) Hence

כְּבַד m. verbal from כְּבָד, dec. VI. i. a tear; hence figuratively, the juice of pressed grapes and olives, wine and oil. Ex. 22: 28.

כְּבַל fem. of כְּבָד, dec. XII. b. a tear, and collect. tears. Ps. 6: 7. 39: 13. 50: 9. 80: 6. The phrase fre-
quent in Jeremiah, will be found explained under the art.

 pov Arab.фנשὺ, Syr. פֶּנֶס, (comp. פֶּנֶס, 1 Chr. 18: 5, 6.) a proper name.

1. Damascus, one of the principal cities in Syria, situated on the river Chrysorrhoas, in an extensive and pleasant plain below mt. Anti-
libanus; hence called by the Orientalists the earthly paradise. It is mentioned in the history of Abra-
ham, Gen. 14: 15. 15: 2. was conquered by David, 2 Sam. 8: 6. but made itself independent again under king Solomon, 1 K. 11: 24, 25.


דֶּנְסֶס (in other MSS. פֶּנֶס and פֶּנֶס) Am. 3: 12. a kind of cloth, silk tapestry; either derived with some alteration from the proper name פֶּנֶס Damascus, where the cloth was perhaps first manufactur-
ed, as is the English word damask, Ital. damasco; or from the

Arab. دمسق, and סְסֶסilk, silk cloth. The last word, however, appears to be of Persian origin from م damas a thread, and such words are rare in the Hebrew writers before the exile.

דֶּנְסֵס (judge) a proper name.

1. a son of Jacob, also the tribe named from him, the boundaries of which are given Josh. 19: 40—
48.

knowledge, act of knowing; sometimes governing an accus. Jer. 22:16 יְָּבִּירָה הָקָּnowledge of me, or to know me.— יִָּבִּירָה knowledge or reverence of God, Hos. 4:1. 6:6. יָּבִּירָה without knowing it, unawares, Deut. 4:42. 19:4. Josh. 20:5.

2. understanding, intelligence, wisdom, i. q. יָּבִּירָה, יָּבִּירָה. Prov. 1:4. 2:6. 24:5. etc.—יָּבִּירָה without knowledge, foolishly, Job 34:35. 35:12, 16. 38:2. 42:3. יָּבִּירָה to possess wisdom, Prov. 17:27.

נָּבִּירָה, in pause יָּבִּירָה, m. found only Ps. 50:20. יָּבִּירָה slander, according to the Jewish commentators, but perhaps merely as a conjecture from the parallel clause. The root יָּבִּירָה i. q. Arab. נָּבָה, signifies to push, thrust, wound, also to kill; whence the sense destruction may be derived.

נַּבָּה 1. to drive, here to drive too hard, to urge on too violently, as cattle. Gen. 33:13.


נֵּבֶּה proper name of a station of the Israelites in the desert. Num. 33:12. Sætzen found there a place called El Tobbacha.

נֶּבֶּה, fem. יָּבִּירָה, verbal adj. from יָּבִּירָה.

1. small, fine, spoken of dust. Is. 29:5 יָּבִּירָה יָּבִּירָה fine dust. Lev. 16:12. Hence something small or like dust, dust itself, Ex. 16:14. Is. 40:15.

2. fine, thin, lean. Lev. 13:30 יָּבִּירָה thin hair. Gen. 41:3 יָּבִּירָה kine lean in flesh. verses 4. 6 thin ears.
verse 7.—Lev. 21: 20 thin, consumptive, or perhaps having a withered limb.

3. light, gentle. 1 K.19: 12 a gently breeze.

thinner, hence a fine thin garment, Is. 40: 22.

found only Gen. 10: 27. proper name of a country in Joktanish Arabia, of which nothing farther is known. Bochart compares the Arab. סֹוָנָו, Syr. סֹוָנָו a palm-tree, and supposes it to denote a country rich in palms, of which there are many in Arabia. Equally uncertain is the comparison of the Syr. סֹוָנָו the Tigris, as if it meant a country on the Tigris.

1. to be broken in pieces, to be small, fine. Ex. 32: 20 and he ground (it) till it was fine (as dust.) Deut. 9: 21.
2. trans. to bruise in pieces, to beat small. Is. 41: 15 thou thrustest the mountains and beatest them small. 28: 28.

Hiph. לֹהַ to stamp or beat small.
2 K. 23: 15 the altar he stamped to dust. verse 6. 2 Chr. 15: 16. 34: 4, 6. Infin. לֹהַ used adverbially, fine (as dust,) Ex. 30: 36. Figuratively Mic. 4: 13 thou beatest in pieces many nations. Infin. לֹהַ, 2 Chr. 34: 7. Fut. with suff. לֹהַ, 2 Sam. 22: 43.

Deriv. לֹהַ. לֹהַ to break in pieces. In Peal only לֹהַ Dan. 2: 35, which borrows its form from לֹהַ.

Aph. לֹהַ to break in pieces. 3 pers. pret. fem. לֹּהַ Dan. 2: 34,

45. fut. לֹּהַ; part. לֹּהַ, Dan. 7: 7, 19.

to thrust through, to pierce, stab, as with a sword or spear. (In Aram. idem.) Num. 25: 8. Judg. 9: 54. 1 Sam. 31: 4.

Niph. pass. Is. 13: 15.

Pu. idem. Jer. 37: 10. 51: 4. Lam. 4: 9 the slain with the sword are better than the slain with hunger, who pined away, being slain, because the fruits of the field failed. בְּדֶקֶע וְיַעַרֶּה יִשְׂרָאֵל denotes defect. Vulg. contabuerunt consumt a sterilitate terra. Others apply here the significati of the Arab. צְוֶ to be nourished, pampered; and render the passage thus, for those (the slain by the sword) bled, being nourished by the fruits of the earth; but in accordance neither with the parallel phrase צְוֶ צְוֶ is put in opposition to צְוֶ צְוֶ, nor with the Hebrew use of this participle.

m. found only Est. 1: 6. i. q. Arab.

a pear., especially one of of a large size. Bochart, (Hieroz. II. 708 ff.) from the accounts of Asiatic luxury, brings examples to show that pearls, as here צְוֶ, were actually inlaid in pavements. But on account of its connexion in this place with other stones, it means perhaps only a pearl-like stone, (Sept. περλαυς λε-θος pearl stone,) as also in German a species of alabaster goes by the name of Perlenmutterstein, perhaps of Perlenmutter.

Chald. i. q. צְוֶ age, generation.


see צְוֶ.

m. dec. III. d. detestation, disgrace, contempt. Dan. 12: 2 these to
shame לְשׁוֹנָה to everlasting disgrace. (Root. לְשׁוֹן i. q. Arab. لَسْحَنَّة) to repel, drive away, especially an evil.) Theod. יִשְׁרֶנֶה. Syr.

דְּרַבֵּש ב. Is. 66: 24. idem, or rather the object of abhorrence or detestation. From the same root.

דַּרֵבֶש f. dec. X. Ecc. 12: 11. good, sting. Root. יִבָּשׂ i.q. Arab. יְבָשׂ to be sharp, pointed.

דרבש an ox good, stimulus, βούκρυτον. 1 Sam. 13: 21.

דרבש proper name of a wise man contemporary with Solomon, 1 K. 5: 11. [4: 31.] called דֵּרֶבֶש in the parallel passage 1 Chr. 2: 6.

דרבש m. thorn, thistle, tribulus; perhaps a particular species of the same. Gen. 3: 18. Hos. 10: 8. (Syr. דַּרַבֶּשׁ used for the Greek χρίστος in N. T. Arab. יִבָּשׂ idem. Root perhaps יִבָּשׂ to flow abundantly, also to grow exuberantly, spoken of herbs.

דרבש m. of uncertain derivation.


דרבש 1. freedom, deliverance, (found only in Hebrew.)—דרבש לְרָדָה אֲנָחָה to announce freedom or deliverance to any one, Is. 61: 1. Jer. 34: 3, 15, 17. Lev. 25: 10.—דרבש נֶגֶר the year of deliverance (to slaves), i.e. the year of jubilee, Ezek. 46: 17.—דרבש מִיָּרָה myrrh flowing spontaneously, Ex. 30: 23.

2. Ps. 84: 4. Prov. 26: 2. name of a bird, (ܡܕܢܐ the sparrow stands in the parallel clause of both passages,) probably according to the Jewish commentators, the swallow, (perhaps so called from its flying freely.) According to the versions, turtle dove, (probably from its similarity with דַּרְכָּשׁ, but less suitably.

דרבש Darius, the common name of several Persian kings. In Persian we find דָּרֶבֶש (dara, darab,) a king; (see the art. דַּרְכָּשׁ.) The ground of the Hebrew name probably lies in the Pers. דָּרֶבֶש (dara) or دָּרֶבֶש (dawrash) (with a suffix יִ) which appears to have been known to Strabo, (L. xv. p. 785. or § 27. fin.) who mentions as the original form דָּרֶבֶשִׁים, or, as Salmasius conjectures it should be written, דָּרֶבֶשִׁים, B and K being easily mistaken in writing. The O.T. mentions three kings of this name, (1.) Darius, the Mede, or Cyzares II. Dan. 6: 1. 9: 1. (2.) Darius, the son of Hystaspes. Ezra 4: 5. 5: 5. Hagg. 1: 1. Zech. 1: 1. (3.) Darius Nothus. Neh. 12: 22.

דרבש probably a corrupt reading for וַיְרַבֵּשׁ to search, examine, Ezra 10: 16.

דרבש, fut. וַיְרַבֵּשׁ, to tread, to tread on; construed with an accus. Job 22: 15. Judg. 5: 21 וַיְרַבֵּשׁ וַיֶּהָנָם 0 my soul, thou hast trodden on the mighty, with וַיָּרַבֵּשׁ, Ps. 91: 13. 1 Sam. 5: 5. with וַיְרַבֵּשׁ, Mic. 5: 4 וַיְרַבֵּשׁ אֲנָחָה when he shall tread our palaces. Is. 59: 8. Deut. 11: 24, 25. Josh. 1: 3. 14: 9. When construed with וַיָּרַבֵּשׁ, to step forth, to arise, Num. 24: 17. Especially (1.) וַיְרַבֵּשׁ Job 24: 11. or וַיְרַבֵּשׁ, Lam. 1: 15. Is. 63: 2. to tread the wine-press; also וַיְרַבֵּשׁ, Is. 16: 10 and simply וַיְרַבֵּשׁ Judg. 9: 27. Jer. 25: 30. idem.—וַיְרַבֵּשׁ to tread olives, Mic. 6: 15. Metaphorically to tread down or destroy one's enemies, Is. 63: 3. (2.) וַיְרַבֵּשׁ to bend or stretch the bow, namely, by resting it on the ground, and treading on it. Ps 7: 13. 11: 3. 37: 14. 1 Chr. 5: 18. 8: 40. 2 Chr. 14: 8. Is.
5:28. Also in an improper sense, Ps.53:8. 64:4. to stretch the arrows.

Hiph. 1. to cause to tread or walk. Is. 11:15. construed with כ, Ps. 107:7 כבשׁוּ בָּא יָרְחָה יָרְחָה and he caused them to walk, i.e. he led them, the right way. 119:35. Is. 42:16. 48:17. Prov. 4:11. Ps. 25:5 כבשׁוּ בָּא יָרְחָה I cause me to walk in thy truth. verse 9.

2. intrans. as in Kal, construed with an acc. Job 23:8 כבשׁוּ בָּא יָרְחָה wild beasts have not trodden it. Also to bend (the bow,) in a figurative sense, Jer. 9:2 כבשׁוּ בָּא יָרְחָה they bend their tongues, (as) their bows, for lying, and not for truth.


כְּלָל com. gen. (m. 1 Sam. 21:6. f.Ezra 8:21.) dual כּוּלָּל (as if from כה, plural from כה, dec. VI. a.

1. way. The place to which the way leads is put in the genitive; גלֹּפּוּ the way to the tree, Gen.3:24. comp. 16:7. 35:19. 38:14. Ex. 13:17. כְּלָל to go on one's way, Gen. 19:2. 32:2. Num. 24:25. Josh. 2:16. כְּלָל the king's way, i.e. the high-way, Num. 20:17. 21:22.—1 K. 2:1 כְּלָל כְּלָל כְּלָל אֲמֹר אֲמֹר אֲמֹר I go the way of all things earthly, i.e. I die. Josh. 23:14.—As an adv. on the way to any place, towards, as כְּלָל כְּלָל towards the south, Ezek. 8:5. comp. 1 K. 8:48.

2. walk, manner, conduct. (So in Arabic almost all words which denote way.) Prov. 12:15 כשׁוּ בָּא יָרְחָה the conduct of the foot is right in his own eyes. 1:31 כשׁוּ בָּא יָרְחָה the fruit, i.e. the consequences, of their own conduct. 1 Sam. 18:14 and David behaved himself wisely כשׁוּ בָּא יָרְחָה in his whole conduct.

— in the ways of any one, to follow him, to imitate him. 1 K. 16: 26. 22:43. 2 K. 22:2. 2 Chr. 17:3. 21:12. 22:3.—The ways of God denote (1.) his conduct towards men, Ps. 18:31. (2.) his will or law, Ps. 27:11. 25:4.

3. especially religious walk, devotion to God, religion. Am. 3:14 כשׁוּ בָּא יָרְחָה the religion or worship at Beersheba, cultus Beersheba. Ps. 139:24 כשׁוּ בָּא יָרְחָה the way, i.e. the worship, of idols. in the same verse כשׁוּ בָּא יָרְחָה the way of antiquity, i.e. the religion of our fathers, as כשׁוּ בָּא יָרְחָה Jer. 18:15. (Comp. כבשׁוּ בָּא יָרְחָה the Christian religion, Acts 19:9. 23. 9:2.)

4. way, manner, method. Gen. 31:35 כשׁוּ בָּא יָרְחָה it happens to be with me after the manner of women. 19:31 כשׁוּ בָּא יָרְחָה after the manner of all the world. Is. 10:24,26 כשׁוּ בָּא יָרְחָה after the manner of the Egyptians. comp. Am. 4:10.

5. work. Job 40:19 כשׁוּ בָּא יָרְחָה he is the chief of the works of God. Job 26:14. Prov. 8:22 כשׁוּ בָּא יָרְחָה Jehovah created me the first of his works.

כשׁוּ בָּא יָרְחָה Ezr. 2:69. Neh. 7:70, 71, 72. i.q. קְרִין the Persian daric. (Also two MSS. in Ezr. 8:27, read כשׁוּ בָּא יָרְחָה)

כשׁוּ בָּא יָרְחָה 1 Chr. 18: 5, 6. the Syriac orthography for כשׁוּ בָּא יָרְחָה Damascus, Syr. כשׁוּ בָּא יָרְחָה. In the usual orthography, the כ is assimilated, as כשׁוּ בָּא יָרְחָה throne.

כשׁוּ כְּלָל Chald. i.q. Heb. כשׁוּ the arm. Dan. 2:32.

כשׁוּ, fut. כשׁוּ כְּלָל.
and (that) thou searchest after my sin. with שֶׁ, Job 39:3. Also in the following phrases, (1.) שָׁאָלֶת to seek the peace and prosperity of any one, Deut. 23:7. Ezra 9:12. also נָאַל in the same sense, Jer. 38:4.—יהַ to seek one's hurt, Ps. 38:13. (2.) to seek God, i.e. to turn to him, to supplicate him: usually construed with an accus. in the later books with ל, 2 Chr. 15:13. 17:4. 31:21. with ל, Job 5:8.

2. to seek unto, to visit or frequent a place, especially for religious worship. 2 Chr. 1:5 דָּרֹשׁ וּסֵלָהַל and Solomon and the congregation frequented it (the altar.) Am. 5:5. Deut. 12:5 (with ל.) Is. 62:12 רֹאֵשׁ עֲרֵי a frequented city.

3. to require, demand. Deut. 22:2. 23:22. Mic. 6:8. Ps. 109:10 רָאֵשׁ וּסֵלָהַל they demand (bread,) i.e. begs, far from their desolate houses.—Especially לָאָל to require blood of any one, i.e. to punish him for bloodshed, Gen.9:5. 42:22. Ezek. 33:6. Also without ל, Deut. 18:19 and whosoever hearkeneth not unto my words רָאֵשׁ וּסֵלָהַל I will require it of him, i.e. I will punish him for it. Ps. 10:4.

4. to ask about, to inquire into, to examine. Deut. 13:15. 17:4, 9. The subject inquired about or examined, is put in the acc. 2 Chr. 32:31 רָאֵשׁ וּסֵלָהַל to inquire into the miracle. I Chr. 23:9 פָּלְקֵה יָרַעְתָּבִים רָאֵשׁ וּסֵלָהַל Jehovah examineth all hearts.

or construed with ל, 2 Sam. 11:3. Constrained with ל of the person of whom, and of the thing about which inquiry is made, 2 Chr. 31:9. Especially to inquire of or consult (an oracle, Jehovah, an idol, a magician;) construed with an acc. of the person, Gen. 25:22. Ex. 18:15. 2 K. 22:13 (here with ל of the thing.) with ל, 1 Sam. 28:7. 2 K. 1:2. 2 Chr. 10:14. 2 Chr. 16:12. with ל, Is. 8:19. 19:3. Deut. 18:11. with ל, Ezek. 14:7. The person through whom God is consulted stands with ל, 2 K. 8:8. with ל, Ezek. 14:7.

5. to regard, care for, observe. Deut. 11:12 רָאֵשׁ וּשְׁמַעְתִּי a land which Jehovah careth for. Job 3:4. Ps. 9:13. Ps. 142:5 תָּשׁוּב יָרַעְתָּבִים caring for my life, or for me.—יהַ to observe God's commands, Ps. 119:45, 150. 1 Chr. 28:8. רָאֵשׁ וּסֵלָהַל to observe righteousness, Is. 1:17. 16:5.

Niph. 1. to be sought for. 1 Chr. 26:31.

2. pass. of Kal no. 4. to be inquired of; hence to answer, to hear, spoken of God, construed with a dative, otherwise synonymous with ל, Ezek. 14:3 בָּשׁוּב יָרַעְתָּבִים should I hear them? 20:3. 31. 36.

37 רָאֵשׁ וּשְׁמַעְתִּי also in this I will hearken to the house of Israel to do it for them. Is. 65:1 יָרַעְתָּבִים I hearken to those who supplicate me not. The form יָרַעְתִּי is the infin. pleonastic.

רָאֵשׁ וּשְׁמַעְתִּי to wax green, to flourish. Joel 2:22.

Hiph. to cause to flourish, to bring forth. Gen. 1:11. Hence

לָאָל m. verbal from לָאָל, young tender herb, different from לָאָל a plant already in the seed. Gen. 1:11, 12. Deut. 32:2. Prov. 27:25.

לָאָל to wax fat. Deut. 31:20. (Arab. לָאָל idem, ב and י being often commuted.)

Pi. 1. to make fat, or full of marrow. Prov. 15:30 לָאָל הָדֶשׁ a good report maketh the bones fat. Hence to anoint, Ps. 23:5.

2. to regard or pronounce fat. Ps.
20: 4 חַֽיָּנִים thine offering he regardeth as fat, i.e. he accepts of it. (חַֽיָּנִים is paragogic, as in 1Sam. 28:15.)

3. denom. from בָּשַׁל, to purify from ashes, to remove ashes. Ex. 27: 3. Num. 4: 13.

Pv. figuratively to be abundantly satisfied. Prov. 11: 25. 13: 4 בָּשַׁל, the desire of the diligent shall be satisfied. 28: 25.

Hotthpa. to be soiled with fat, spoken of the sword. Is. 34: 6.

יַבָּשַׁל verbal adj. from בָּשַׁל, dec. V.a.
1. fat, fruitful, spoken of the earth. Is. 30: 23.
2. full of sap, spoken of trees. Ps. 92: 15.

יַבָּשַׁל m. with suff. בָּשַׁל, verbal from בָּשַׁל, dec. VI. h.
2. ashes, (perhaps because the ancients made use of them for manure, comp. Plin. xvii. 9.) Lev. 1: 16.

יַבָּשַׁל f. plur. בָּשַׁל, dec. I. a. found only in later Hebrew.
1. law, a law. Est. 1: 13, 15, 19.
2: 12. בָּשַׁל, according to the edict this day, as this day, 9: 13.
2. an order made public, an edict. Est. 3: 14. 8: 13. 9: 14. (The word appears to be of Persian origin.
For from כָּרַת to give, command, appoint, is derived כָּרַת, justice, equity, law; in Pehlvi dadha, dadestan; in Zend, daetic, in Armen. dat, judicium.)

3. Deut. 33: 2. according to the usual reading הָנַע= fire of the law, i.e. fiery law. (Vulg. lex ignea, so the Syr. Chald. Arab.) But 50 MSS. read המשׁ, (also 2 Samar. MSS. תורִשָּׁנִים), i.e. either הָנַע streams of water, (see חַֽיָּנִים) or rather the strong, (comp. the lion.) The form then were feminine, as in רָכָה. Judg. 5: 2. and it would correspond to the parallel clause שָׁנַח holy myriads.

2. religion, religious rites. Dan. 6: 6 הָנַע אֶלְוַנְוָה in his religion; comp. 7: 25. (The Rabbins call the Christian and Mahommedan religion חַֽיָּנִים,)
4. meaning, purpose. Dan. 2: 9 חָנַע, אֵלְוַנְוָה this only is your purpose.

דָּנֵה, emph. חָנַע, Chald. i. q. Heb. דָּנִיַּה young tender herb. Dan. 4: 12, 20. [4: 15, 23.]

דָּנֵה m. Chald. (strictly Persian.) Dan. 3: 2, 3. one skilled in the law, a judge; compounded of חָנַע law, and the termination חָנַע (comp. חָנַע.) In Pehlvi, we find datouber, one who directs, commands, a judge; in Pers. קָדָדְוָא lawyers.

דָּנֵה (two wells, dual of מ in Chald. a well;) Gen. 37: 17. also מ in 2 K. 6: 13. proper name of a place situated to the north of Samaria, in Greek Κάννα, Judith 4: 6. 7: 3. Καννᾶ, 3: 9.

7, the fifth letter of the alphabet, called in Hebrew נ ה. The
signification of the name is unknown.

As a guttural it is intermediate between the gentler breathing נ and
the stronger ר. Examples of its commutation with נ may be found on
page 1. In the kindred dialects, though not in the Hebrew itself, it
is sometimes interchanged with ר; e.g. Syr. אט, Chald. רה to stoop;
Chald. רה, Syr. דא וס disemb: Samar. רה to shine; נב having a high forehead, comp.
גבעה a high forehead; etc.

More frequently the ר, as a middle radical, is interchanged with
Vav quiescent (as in the case also with נ, see page 1, 2.) e.g. שיר
Aram. נב, לוט to be ashamed;
נ ה Arab. תערב generation; ינפיל magic art, comp. נ and נב;
נ Chald. יב to circumcise, comp.
Is. 1:22; ר ר Aram. יב, לוט to shine; ר ר Aram. יב to run.

ו a prefix, (before the gutturals and ר pointed with Kamets, but before ר
generally, and before ר, often, with Pattah, and before gutturals hav-
ing Kamets, regularly pointed ר;) the Hebrew article, a contraction of the ancient complete form י ר i.q.

א (אט) The Lamed assimilates
itself in Arabic to the succeeding consonant in sound, at least before
what are called the solar letters,

but is constantly retained in the
writing, as עמש (ashshams.)

The Hebrews, however, both speak
and write והנה, instead of the original והנה. (Another example
of the assimilated Lamed is in
‎תל for תל.) The plural pro-
noun ינ, ינ, these, was proba-
ably originally related to the article ינ. This article is used,
1. for the definite article, the.
(For the cases in which the definite
article is used, see Gr. § 163,
164.)

2. for the demon. pron. this; as ינ this day, Ex. 2:18. 1 K. 20:
13. ינ this time, Ex. 9:27.

3. for the indef. art. a; as ינ a virgin, Is. 7:14. ינ on a day,
once, formerly, 1 Sam. 1:4. 2 K. 4:

4. before the vocative; as ינ O king, Est. 7:3. ינ O Baal, 1 K.
18:26.—Cant. 6:1.

5. for the relative who, which;
as the Germ. der dies dor welcher
welche welches; and as o in Homer
for this and who; (comp. ינ.)

Josh. 10:24 he spake to the captains
of the soldiers ינ ינ ינ who
went with him. Judg. 13:8 what
we shall do to the child ינ ינ which
shall be born. Ezra 8:25. Dan. 3:
1. Ps. 34:13. So Gen. 27:33
ינ ינ בורא ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ יn who then is he that hunted venison
and brought it to me? In this in-
stance, therefore, there is no
change in the construction from the
participle to the finite verb.

Note. It is to be observed that
in the construction of a noun with a
following genitive, the article, if
used, is placed before the genitive, as  יִרְאָה a hero, Judg. 11: 1. the heroes, Josh. 1: 14. O hero, Judg. 6: 12.  יִרְאָה thou bloodhound, 2 Sam. 16: 7. comp verse 8.

1. a prefix, (before gutturals pointed with Pattah, but before gutturals having Kamets, with Segol; sometimes, like the article, followed by Dagesh forte, especially before letters with Sheva, as Gen. 17: 17.

1. a a sign of the direct inquiry, i.q. Lat. an? num? Gen. 4: 9 יִרְאָה am I my brother’s keeper? In such an inquiry a negation is sometimes implied, (comp. יִרְאָה nonne? for ecce?) 2 Sam. 7: 5 יִרְאָה wilt thou build for me a house? i.e. thou shalt not build me a house; hence in the parallel passage 1 Chr. 17: 4 יִרְאָה thou shalt not build, etc. So Am. 5: 25.

2. in the indirect inquiry, whether. Gen. 8: 8 to see יִרְאָה whether the waters were abated. 24: 23. Cant. 6: 11. Also where there is no inquiry; as Gen. 43: 1 to tell the man יִרְאָה that ye had yet a brother. It is sometimes followed by בְּ or, ".


4. sometimes i.q. יִרְאָה if. Ex. 33: 16 whereby shall it be known—יִרְאָה if not in this that thou goest with us.

Chald. see! behold! Jan. 3: 25. (Syr. יִרְאָה idem.)

Chald. behold! see! behold! Jan. 3: 25. (Syr. יִרְאָה idem.)

Chald. idem. Dan. 2: 43 יִרְאָה behold, as for as simply. So in Syr. יִרְאָה is often redundant.


imper. of יִרְאָה.

masc. plur. verbal from יִרְאָה to give; presents, offerings. Hos. 8: 13.

fut. יִרְאָה, to be vain, to cherish vain thoughts. Job 27: 12 יִרְאָה why do you cherish so vain a thought. Ps. 62: 11 יִרְאָה be not vain in robbery, i.e. indulge not vain hopes from it. 2 K. 17: 15 יִרְאָה they went after vain idols, and became vain, i.e. practised idolatry. Jer. 2: 5. Hiph. to make vain, to seduce to idolatry. Jer. 23: 16.

m. with suff. יִרְאָה. Plur. יִרְאָה, const. יִרְאָה; verbal from יִרְאָה, dec.

VI. a. and k.


2. figuratively something vain, foolish, or of no value. Lam. 4: 17 יִרְאָה our vain help. Jer. 10: 3, 8.


5. a proper name, Abel, (Sept. "Abel,"
Adam's second son. The meaning of the name (transientness or short continuance) has probably a designed reference to his early death. Gen. 4:2.

idem, (with Chaldaic form.)—vanity of vanities, Ecc. 1:2, 12:8.

masc. plur. found only Ezek. 27:15. ebony, ebenum, ɛβɛνος. So among the ancients Symmachus and Jerome, comp. Bocharti Hieroz. T. II. p. 141. The similarity of the names is also of great weight in a production of the east, the name of which usually passed, with the article itself, into Greece. The names of several other kinds of costly wood, (as μελος, μελυς,) are used only in the plural; probably because the wood was brought from abroad divided into planks, (να- λαγγες.)

found only Is.47:13 μηδένιος ἐστη. Sept. στρογυλος του ὄπωνυων. Vulg. augures coeli. Probably those who cut up the heavens, or divide them into fields or houses, (as they are called,) for the purpose of taking auguries, i.e. astrologers; from the root מֵא to cut off. Others make מֵא i.q. Arab. מֵא to know.

I. מֵא, fut. מֵא. (In Syr. מֵא to meditate, to read by syllables; פָּרָה to meditate, consider; Ethpa. to read.)

1. to meditate on any thing; construed with ב, for the most part applied to religious reflection. Josh. 1:8 מֵא בָּל יִמְשָׁל יִמָּשֵׁל thou shalt meditate thereon (on the law) day and night. Ps. 1:2. 63:7. 77:13 וְיִמְשָׁל יֵא מַה יִמְשָׁל I will meditate on all thy works. 143:5. (parall. וְיִמְשָׁל.) Used absolutely, Prov. 15:28 לֹא יִמְשָׁל יֵא מַה לֹא I will meditate on the heart of the righteous meditates in order to answer. Construed with an accus. to think on any thing, to remember, Is. 33:18 מַה יִמְשָׁל יֵא מַה יִמְשָׁל thy heart shall remember the time of terror. also in an evil sense, to imagine, invent, devise, Ps. 2:1 מַה יִמְשָׁל יֵא מַה יִמְשָׁל (wherefore) do the nations imagine a vain thing? i.e. vain sedition. Prov. 24:2. Is. 59:13.


4. to mourn or coo, spoken of doves. Is. 38:14 מַה יִמְשָׁל יֵא מַה יִמְשָׁל I mourned as a dove. 59:11.

5. to roar, spoken of lions. Is. 31:4.


Hiph. part. plur. מֵא, to matter, (as sorcerers do their incantations,) or to coo or sigh (as necromancers, in imitating the voice of the manes.) Is. 8:19.

II. מֵא i.q. מֵא no. II. to be separated, (comp. מֵא and מֵא) and trans. to separate. Prov. 25:4 מֵא מֵא מֵא separate the dross from the silver. The infin. is here used for the imper. Symm. καθαρις. Vulg. aufer. verse 5. (Others read מַא, as if Hiph.from מֵא.) Probably also Is. 27:8 מֵא מֵא מֵא מֵא מֵא מֵא מֵא מֵא מֵא מֵא_Motives he sweeps them away with a violent wind, in the day of the east wind.

מֵא m. verbal from מֵא.

1. a thought. Ps. 90:9.

2. sighing, mourning. Ezek. 2:10.

3. roaring (of thunder.) Job 37:2.

מֵא f. (with Kamets impure) verbal from מֵא, dec. I. thought, meditation. Ps. 49:4
m. verbal from obs. prob. i.q. 2. (comp. הֵמְהַה and הָמְהַה and הָמְהַה, i.e. and הָמְהַה, and הָמְהַה, i.e. and הָמְהַה, i.e.) dec. III. a. mourning, sighing. Ps. 5. 2 Jehovah, hear my mourning. 39 : 4 literally in my mourning a fire was kindled, i.e. I became impatient. According to the first signification of הָמְהַה, it may be translated in the latter passage, musing, meditation; and in the former, meditation, prayer. So De Wette.

m. prob. a poem, song. (The Syriac translator gives this meaning to the root חָרִיח Is. 8: 19. and it is easily derived from the signification meditari., scil.carmen.) Ps. 92: 4 Sept. μετ' ωθού & πετάσσων, with a song on the harp. So Vulg. Jerome. Ps. 9: 17 חָרִיחוּ (a musical expression,) Sept. όθόνει διαμαλμάτως, an interlude, chorus. So Symm. Aqu. Vulg. According to others, חָרִיחוֹ in both cases denotes a musical instrument.

m. verbal from חָרִיח, dec. I.
1. meditation. Ps. 19: 15.
2. intention, purpose, (comp. חָרִיח Ps. 2: 1.) Lam. 3: 62.

m. adj. dec. III. a. found only Ezek. 42: 12. convenient, fit, suitable. (In the Talmud חָרִיח becoming, fit, suitable.)

a proper name, Hagar, an Egyptian hand-maid to Sarah, and mother of Ishmael. Gen. 16: 1. 25: 12. The root of this word signifies in Arabic, to flee, to leave one's country, (whence Hegira, the flight of Mahomed;) hence חָרִיח signifies fugitive, a name which agrees with her history. See חָרִיח.

masc. plur. Ps. 63: 7. and 1 Chr. 5: 10, 19, 20. 11: 38. 27: 31. proper name of a people, in the east of Gilead, with which the tribes beyond Jordan were frequently at war. Steph. Byzant. speaks of a people in that country called 'Ayiaoi; Dionys. Perieget. (v.956.) of the Ayai, in the neighbourhood of the Nabateans. The moderns compare חָרִיח i.e. the province Baharein; or חָרִיח, a city in Arabia Petrea.

i.q. חָרִיח shout of joy, rejoicing. Ezek. 7: 7 יִרְכָּר יְדוּעַ the rejoicing upon the mountains. (comp. Is. 16: 9, 10.)

plur. masc. Chald. state counsellors, ministers, viziers. Dan. 3: 24. 4: 33. [36.] & 8. also חָרִיח נְזִיר, 3: 27, royal counsellors. The Ottoman Porte, for example, has six counsellors, besides the grand vizier. The termination חָרִיח (see חָרִיח) shows that the word is of Persian origin; but the meaning of the first syllable חָרִיח is not easily defined.

proper name of a king of the Idumeans. Gen. 36: 35. 1 Chr. 1: 46. comp. verse 50.

a proper name, Hadadezer, king of Syria of Zobah. 2 Sam. 8: 3 ff. Other passages read חָרִיח as 2 Sam. 10: 16, 19. 1 Chr. 19: 16, 19. but here also individual MSS. have the first reading.


to stretch out (the hand.) Once Is. 11: 8. In Arab. and Syr. חָרִיח, and חָרִיח to lead, direct.

(for חָרִיח) Syr. חָרִיח, Arab. חָרִיח, India. Est. 1: 1. 8: 9.
to overthrow, to tread to the ground.
Job 40:12. In Arab. מָצוֹלָה to throw to the ground, as a house.

Chald. a piece.—Dan. 2:5. 3:29. (מִלְחַת הַנִּיטְשָׁל 2 Mac. 1:16.) to make one into pieces, to hew in pieces, a mode of capital punishment, in use among several ancient nations, otherwise in Syr. מַלְחַת (Chald. מַלְחַת to cut in pieces; Syr. מַלְחַת a member. Ethpa. מַלְחַת to be dismembered.)

m. joined with מָצוֹלָה, a footstool. (Root מָצוֹלָה, in Arabic to spread upon the ground, to make level with the ground.) Is. 66:1 the earth is the footstool of my feet. Ps. 110:1 till I make thine enemies thy footstool. Especially is the ark of the covenant called the footstool of God, because Jehovah was considered as seated upon it, 1 Chr. 28:2. Ps. 99:5. 132:7. Lam. 2:1.


(myrtle) the earlier name of the Jewish maiden Esther. Est. 2:7.

2. to thrust down, to overthrow.
Jer. 46:15.

3. to thrust away, to keep back, withhold. 2 K. 4:27. Prov. 10:3.

ם. fut. מָצוֹלָה 1. prob. to be wide, broad, (like the kindred מָצוֹלָה,) also to be extended in height, tumidum esse. (Arab. مَتْطِبُ مُلتُمِنُ, comp. מְלָקָת intumuit.) Is. 45:2 מַלְחַת מַלְחַת I will level the high places, loca tumida complanabo. Sept. בֵּןַיָּד מַלְחַת.

2. to adorn, decorate. Is. 63:1 adorned in his apparel.
3. to honour, respect, reverence; construed with an accus. or with מַלְחַת Lev. 19:32. also to have respect of persons, to be partial in judging, i.q. מַלְחַת מַלְחַת Ex. 23:3. Lev. 19:15.

Niph. pass. of Kal no. 3. Lam. 5:12.

Hithpa. to make one's self broad, to make a display. Prov. 25:6.

Chald.Pa. מְלָקָת to honour, to respect. Dan. 4:31, 34. [4:34, 37.]

m. verbal from מָצוֹלָה, dec. IV. c. 1. ornament. Ezek. 16:14. Ps. 110.3 מְלָקָת מְלָקָת sacred ornaments or attire.—Prov. 20:29 מְלָקָת מְלָקָת gray hairs are the ornament of old men. Lev. 23:40 מְלָקָת מְלָקָת beautiful trees.

2. pomp, splendour, majesty. Ps. 104:1 מְלָקָת מְלָקָת thou puttest on glory and majesty. Job 40:5. Ps. 29:4 מְלָקָת מְלָקָת the voice of Jehovah is full of majesty.
3. honour. Ps. 149:9.

m. verbal from מָצוֹלָה, ornament, honor, glory. Dan. 11:20 מְלָקָת מְלָקָת מְלָקָת מְלָקָת one who shall send an officer through the glory of his kingdom, i.e. through Palestine. The expression is parallel with מְלָקָת verse 16. comp. Zech. 9:8.

As a parallel in sense, see 2 Mac. 3:1 ff.
168

The interj. of lament. formed by an onomatopoeia, i.e. ̣ wo! alas!

Ezek. 30: 2.

I.q. ̣ alas! Am. 5: 16.

1. pron. prim. of the third person sing. masc. he, and as a neuter it. (Syr. ̣, Arab. ̣.) In the Pentateuch this form is of the common gender, and stands for the fem. ̣, which occurs only 11 times in the writings of Moses, (comp. the Masora on Gen. 38: 25.) The authors of the vowel points, to whom this use of the word appeared strange, sought to remedy it, at least so far as the vowel points are concerned, by writing it ̣, where we must of course suppose a Keri ̣. The same punctuation occurs also 1 K. 17: 15. Job 31: 11. Is. 30: 33. where ̣ is without doubt the correct reading.

2. self, same, selfsame. Is. 7: 14 ̣ the Lord himself will give you a sign. Ps. 44: 5. 1 Chr. 17: 26. especially with the article ̣ in the same place.

3. It serves to express the substantive verb to be, i.e. the copula in the logical sense. Is. 43: 25 ̣ I am he that blotteth out, ego sum abstergens.

Note. Under one of the three preceding numbers, all those cases probably belong, in which ̣ has been supposed to designate Jehovah. (See Simonis Onomast. V.T. p. 549.) E.g. under no. 1. Deut. 32: 39 ̣ see that I, even I, am he, and besides me there is no God. Is. 43: 10, 13, 25. 48: 12. Jer. 14: 22. under no. 2. Ps. 102: 26 ̣ thou (art) the same. under no. 3. 2 Sam. 7: 28 ̣ thou art God.


Chald. see ̣.

dec. I. a.


3. bloom of youth, blooming comeliness. Dan. 10: 8 ̣ ̣ ̣ ̣ ̣ my comeliness was changed upon me. Hos. 14: 7 ̣ ̣ ̣ ̣ ̣ as the olive tree is his comeliness. (Comp. ̣.)


and ̣ Chald. to be, i.q. Heb. ̣. Fut. ̣, sometimes joined with the prefix ̣ signifying that, the preformative of the future being omitted; e.g. ̣ ̣ that they may or might be, Dan. 2: 43. 6: 2, 3. ̣ ̣ ̣ ̣ ̣ 5: 17. The Chaldeans use this word very frequently with the participles of other verbs to express the tense of narration; e.g. ̣ ̣ ̣ ̣ ̣ ̣ ̣ I saw, Dan. 4: 7, 10. [4: 10, 13.] 7: 2, 4.
to confound, throw into consternation. Deut. 7:23 he shall throw them into great consternation.

Niph. fut. ָּהָּ to be thrown into commotion, (by an unexpected occurrence,) spoken of a city or country. Ruth 1:19. 1 Sam. 4:5. 1 K. 1:45. For the forms מִיָּ, מַיָּ, see under מַיָּ.


2. adv. enough, sufficient. Prov. 30:15, 16. Sept. ָּ. So also the

Chald. Syr. Arab. (Arab. ָּ to live quietly, pleasantly; comp. ָּ to ease, convenience; comp. ָּ to quiet, convenience.)

1. i.q. ָּ a mountain, being the more ancient and unusual form. Gen. 49:26 ָּ the eternal mountains. Parall. ָּ, the everlasting hills. The Masoretic punctuation of this phrase is according to which מִיָּ signifies parents mei, (part. from מִיָּ,) as rendered by the Vulg. and Chald. and מַיָּ is to be joined to the following clause. But the parallel passages Deut. 33:15. Hab.
3: 6. as well as the parallel clause, decide against this punctuation. The true punctuation is probably אֵצָל.

2. proper name of a mountain on the borders of Edom. Num. 20: 22; 33: 32.

3. of another in Lebanon. Num. 34: 7, 8.

םְיָמִן (save) a proper name.
1. the earlier name of Joshua, servant and successor to Moses. Num. 13: 8, 16.
2. a king of Israel. 2K.15:30. 17: 1 ff. 18: 1 ff.
3. a prophet. Hos. 1: 1, 2.

לִלְנִי or לִלְנִה found only in Piel or Poel, Ps. 62: 4 how long will ye rage against a man? Sept. אֱלֹהַי יֵשׁ. Vulg. iuritis. Comp. אַהֲנוּ intult malum, grassatus est. Aquila and Jerome less suitably, סְפֹּרָהוֹטס, insidiumini; comp. הֲנוֹם conj. III. So R. Jona.

לְנָמַּג to dream, to speak in one's sleep. Is. 56: 10. Sept. וַנֵּצַק קַנְלָהָיו. Aqu. וַנֵּצַק קַנְלָהָיו. Symm. וַנֵּצַק קַנְלָהָיו. (In Arab. הָלָמה and לְנָמַּג to be delirious, especially from sickness; so לְנָמַּג in the Talmud.)

לְנָמַּג f. 1. pron. of the third person sing. she, and as a neuter it. Syr. לְנָמַּג

Arab. לְנָמַּג. Comp. the masc. לְנָמַּג.
2. with the article, לְנָמַּג this, the same.
3. used for the subst. verb. Lev. 11: 39.


לְנָמַּג plur. fem. Neh. 12: 8. songs of praise, psalms; comp. 11: 17. It is without doubt a verbal from the

Hiphil of לְנָמַּג to praise, celebrate; and is synonymous with נְמָנָה; but no analogous form is known.

לְנָמַּג m. prim. formed by an onomatopoeia, joyous acclamation, shout of joy, rejoicing; spoken (1.) of the vintager, and presser of grapes, Jer. 25: 30. 48: 33. (2.) of the warrior, Jer. 51: 14. In Is. 16: 9, 10, the two significations are put in antithesis to each other.

לְנָמַּג, fut. לְנָמַּג, apoc. לְנָמָה, infin. לְנָמַּג, once in Ezek. 21: 15. [10.]

1. to be.— לְנָמַּג I have, mihi est, Ex. 20: 3. Otherwise construed with a dative of the person and thing, to serve for any thing, Ex. 4: 16. Num. 10: 31. or to be any thing, 1 Sam. 4: 9 לְנָמַּג be men, (or become men.) Construed with ל before an infinitive, it forms in many phrases a periphrasis for the future, Gen. 15: 12 אם will be, and the sun was about to set. 2 Chr. 26: 5 לְנָמַּג and he sought God. The verb in the infinitive must often be translated passively, Deut. 31: 17 לְנָמַּג he shall be to consume, i.e. he shall be consumed. Josh. 2: 5 לְנָמַּג and the gate was to be shut. Is. 6: 13.—לְנָמַּג rem habere cum femina, Gen. 39: 10. 2 Sam. 13: 20.

2. to become.— לְנָמַּג to become any thing, Ex. 4: 4, 9 לְנָמַּג to be enjoyed by a man, rem habere cum viro, Hos. 3: 3. Jer. 3: 1. Deut. 24: 2.

3. to happen.— לְנָמַּג it happened that. Sometimes to succeed, to prosper, Is.19:15 לְנָמַּג no work shall succeed to the Egyptians.

Niph. לְנָמַּג i. q. Kal, but occurring more rarely.

1. to be,(strictly pass. of an obso-
171

1. to make a great noise. Mic. 2: 12

Hiph. they shall make a great noise from the multitude of men.

2. to rage, to be disquieted or uneasy. Ps. 55: 3 I am disquieted.

Others make it the Hiphil of סָגַר, but it has not the transitive signification.

לָשׁוֹנְיָהוּ a proper name, (perhaps i. q. סָגַר in Chald. and Syr. true, faithful.)

1. a Levitical chorister in the time of David. 1 Chr. 6: 18. [33.] 15: 17.

2. an Ezrahite, 1 Chr. 2: 6. celebrated for his wisdom, 1 K. 5: 11. [4: 31.] and called the author of Ps. lxxxviii. See פָּרָשִׁים.

חָשְׂךָ f. a measure for liquids, containing 12 logs (בְּשָׁר), or according to Josephus (A. J. iii. 9.) 2 χόσα of the Athenians. Num. 15: 4 ff. 28: 5, 7, 14. Ezek. 4: 11. Sept. מָרַך, מַשָּׂך

יִצָּרֵךְ i. q. Arab. יִצָּרֵךְ to be astonished, motionless, obstupere. Hence in Hiph. to amaze, stun, stupefacere, obtundere. Job 19: 3 יִצָּרֵךְ יָפִי amaze me, i.e. ye strike me dumb. (יסָרֵךְ prob. for יִצָּרֵךְ; comp. Jer. 9: 2.) Sept. ἑλπίζω, ἔσται. Vulg. opprimemtes me. (The signification to be hard, insensible, which Schultens gives to the Arabic root, is not sufficiently confirmed.)

וְזָרֵךְ f. verbal from Hiph. of פָּרַךְ; (comp. דַּרְתִּי and see Gr. 129.IV.) dec. X. respect, regard. Hence Is.3:9 יִזָּרֵךְ צֵדַם their respect to persons, i. e. their partiality or corruption in judgment. Vulg. agnito vulitus iporum.

דָּשָׁן f. verbal from Hiph. of פָּרָשִׁים (Leips. 1820.) makes it a verb in the imperative mode from פָּרַשִּׁים to lament.

Deut. 32: 6, (according to the MSS. of the Nehardians which write separately יִזָּרֵךְ יָפִי,) an adverb of interrogation, an? num? (Arab.

לָשׁוֹנְיָהוּ i. q. סָגַר and הָלָשׁוֹנְיָהוּ.

1. וְזָרֵךְ וְזָרֵךְ to be astonished, motionless, obstupere. Hence in Hiph. to amaze, stun, stupefacere, obtundere. Job 19: 3 יִצָּרֵךְ יָפִי amaze me, i.e. ye strike me dumb. (יסָרֵךְ prob. for יִצָּרֵךְ; comp. Jer. 9: 2.) Sept. ἑλπίζω, ἔσται. Vulg. opprimemtes me. (The signification to be hard, insensible, which Schultens gives to the Arabic root, is not sufficiently confirmed.)

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The verb לְדַע to remove, put at a distance, inKal not used. Found only in Niph.part. fem. מָלַד the far removed, used collectively, Mic. 4:7. (In Syriac we find the kindred form מָלַד alternatives exceeding, reject, removit. It can also be regarded as a denom. from the following noun.

מָלַד (a segolate form like מֵרַד, מָרַד,) subst. remoteness, distance, but found only with He parag. מֵרַד (Mittel, but without Melch.) as an adv.to a distance, farther, beyond, onward
(1.) spoken of space, Gen. 19:9 מָלַד approach farther this way. 1 Sam. 10:3 מָלַד from thence and further. 20:22 מָלַד from thee and beyond, i.e. beyond thee. verse 37. Num. 32:19. מָלַד beyond, Am. 5:27 מָלַד beyond Damascus. (2.) spoken of time, 1 Sam. 18:9 מָלַד from that day and forward. Lev. 22:26. (In Syr. מָלַד, מָלַד, from a verb מָלַד, idem; construed with מָלַד beyond. In Chald. מָלַד and מָלַד מָלַד plur. masc. a joyful feast, festival, (at the gathering in of the fruits of the year.) Judg. 9:27. Lev. 19:24.

מָלַד see מָלַד


The verb מָלַד is then construed with מָלַד.

מָלַד m. verbal from מָלַד, dec. i. Job 29:6 מָלַד my steps, poetically for my feet.

מָלַד f. verbal from מָלַד, dec. x. found only in the plural.


מָלַד fut. לְדַע, לְדַע (from מָלַד,) but poetically מָלַד, imper. מָלַד, infin.absol. מָלַד, infin.const. מָלַד, with suff. מָלַד, part. מָלַד, (see Gr. § 125. 2.)

1. to go, in whatever manner, applied to things both animate and inanimate; e.g. to the ark floating, Gen. 7:18. to a boundary extending itself, Josh. 16:8. to a report circulating, 2 Chr. 26:8. —2 Sam. 15:20 מָלַד I go whither I am going, i.e. whither my lot leads me; comp. 1 Sam. 23:13. —

The place whither is most frequently preceded by מָלַד, but sometimes stands in the accus. e.g. Judg. 19:18. 2 Chr. 9:21 מָלַד the ships went to Tarshish. —

The most remarkable constructions of this word are the following, (1.) with an accusative, to go through a place. Deut. 1:19 מָלַד then we went through the whole wilderness. 2:7. Job 29:3. (2.) with מָלַד to go with anything. Ex. 10:9. Hence to bring or carry, Hos. 5:6. (Comp. מָלַד no. 2.) (3.) with מָלַד or מָלַד (מָלַד,) to be conversant with, to associate with. Job 34:8. Prov. 13:20. Comp. Job 31:5. (4.) with מָלַד, to go after, to follow. Gen. 4:5. 8. 37:17. מָלַד to go after God, Balaam, i.e. to serve or be devoted to
them, Deut. 4:3. 1 K.14:8. Jer.2:8. Also to pursue, persecute, Jer. 48:20:וֶּלַעַנִּי הִנֵּה הֹלַעַנְיָנָּנָּרָּא לַעַנִי הָוֶּלְדֹּדְבִּים the sword shall pursue thee. (5.) with a pleonastic dative, וְלַעֲנִי, like the French s'en aller; Ital. andarsene, to be gone. Cant. 4:6 וְלַעֲנִי will I go, or get me. Especially in the imper. וְלַעֲנִי go, or get thee, Gen. 12:1. 22:2.


4. to pass away, to perish. Ps. 78:30 וְלַעֲנִי a breath which passes away. Job 19:10. 14:20. (Arab. ילל idem.)

5. to run, flow, spoken of water. Is. 8:8. It is common with the Hebrews to say, the hills run down with milk, water, for milk or water runs down the hills, Joel 4:18.[3:10.] So also Ezek. 7:17. 21:12 וְלַעֲנִי, וְלַעֲנִי, וְלַעֲנִי, Vulg. omnia genia fluunt aqua, (a low representation of strong fear.) Comp. the Latin phrase, auro plurima fluxit, Virg. Georg. ii. 166.

6. to go on, continue, last. The Hebrews express the continuation or continued increase of an action, by means of this verb in various constructions; (1.) with the pleonastic infin. וְלַעֲנִי, and a participle or adjective of the action continued or continually increasing. Gen. 26:13 וְלַעֲנִי וְלַעֲנִי הָוֶּלְדֹּדְבִּים and he waxed greater and greater. Judg. 4:24 וְלַעֲנִי וְלַעֲנִי וְלַעֲנִי and the hand of the children of Israel prevailed more and more. 1 Sam. 14:19. 2 Sam. 5:10. 18:25. (2.) instead of the first וְלַעֲנִי we sometimes find a finite verb of the continued action. Gen.8:10 וְלַעֲנִי וְלַעֲנִי וְלַעֲנִי and the waters ran off continually from the surface of the earth. 12:9. comp. Gen. 8:5. (3.) with the participle וְלַעֲנִי, and a participle or adjective of the continued action. 1 Sam. 17:41 וְלַעֲנִי וְלַעֲנִי and the Philistines drew nearer and nearer. Also the finite verb being omitted, 1 Sam. 2:26 וְלַעֲנִי וְלַעֲנִי וְלַעֲנִי וְלַעֲנִי וְלַעֲנִי וְלַעֲנִי and the child Samuel waxed greater and better. 2 Sam. 3:1. Est. 9:4. Jon. 1:11. Prov. 4:18. 2 Chr. 17:12. Comp. in French la maladie va toujours en augmentant et en empirant, the disease constantly increased and waxed worse.

Niph. וְלַעֲנִי pass. of Hiph. of course i.q. Kal, to pass away, disappear. Ps. 109:23.

Pi. וְלַעֲנִי 1. i.q. Kal, to go, walk, only poetically, (except 1 K.21:27.) Job 24:10. 30:28. Ps. 38:7. (In Chald. and Syr. this conjugation is commonly used instead of Kal.)

2. perhaps grassuri (an intensive from gradior,) hence וְלַעֲנִי a highwayman, robber, grassator, Prov. 6:11.[Parall. יָפֹּל.] Others: a stroller, vagabond. Comp. Hithpa. no. 3.

Hiph. וְלַעֲנִי (from וְלַעֲנִי,) also וְלַעֲנִי Ex. 2:9, and part. וְלַעֲנִי Zech. 3:7, (from וְלַעֲנִי,) the latter with Chaldaic inflection.


2. causat. of Kal no. 4. to cause to perish, to destroy. Ps. 125:5.

3. causat. of Kal no. 5. to cause to flow. Ezek. 32:14. Also to cause to run off, Ex. 14:21.

Hithpa. וְלַעֲנִי 1. as in Kal, but implying a datatype of personal advantage, for one's self, (see Gr. § 80. 3.f.) Hence to walk, Ps. 35:14. Ezek. 23:14. to walk abroad, Ex. 21:19. to take a walk, Gen. 3:8. 2 Sam. 11:2. to march up and down, Job 1:7.
2. figuratively, like Kal no. 2. to live. נָשָׁבַע, נָשָׁבַע to walk or live in truth, innocence. Ps. 26: 3. 101: 2. Prov. 20: 7, 23: 31. הָלֹא he walks before God, i.e. to live in a manner well-pleasing to him, Gen. 17: 1. 24: 10. 48: 15. also construed with used, 5: 22, 24. 6: 9.
3. Part. נָשָׁבַע Prov. 24: 31. a robber or vagrant; comp. Pi. no. 2.

הָלֹא Chald. Pa. to go, walk. 4: 26. [20.]

Aph. idem. Part. נָשָׁבַע walking, Dan. 3: 35. 4: 34. [37.]

נָשָׁבַע m. verbal from נָשָׁבַע, dec. VI. 1. course, journey; hence i. q. נָשָׁבַע a traveller, stranger. 2.

Sam. 12: 4. (Comp. Gr. § 161. note.)

2. a stream. 1 Sam. 14: 26 פָּרָנָה,.

a stream of honey.


1. to shine, give light, i. q. Arab. נָשָׁבַע.

Job 29: 3 הָלֹא נָשָׁבַע when it shines, (namely,) his light. נָשָׁבַע is an infin. of the form נָשָׁבַע, or נָשָׁבַע, with a pleonastic pronoun, as in Ezek. 10: 3. Job 33: 20.) Comp. Hiph.

2. to shine, to glitter. Comp. Pi.

3. to be haughty, arrogant. Ps. 75: 5. Part. נָשָׁבַע the arrogant, connected with the idea of wickedness, Ps. 5: 6. 73: 3. 75: 5. Hence

4. to be mad, foolish. (In the idiom of the Hebrews, a wicked or irreligious man is called a fool, and a good man is termed wise; comp. נָשָׁבַע.) See Poel.

Pi. נָשָׁבַע to make to shine, to give lustre; hence to praise, commend, celebrate. (In Syr. and Arab. idem.)

Gen. 12: 15 נָשָׁבַע נָשָׁבַע they commended her to Pharaoh.

Prov. 27: 2. 28: 4. Most frequently, to praise (God,) construed with an accus. as נָשָׁבַע praise Jehovah.

Ps. 116: 19. 146: 1. in later Hebrew with נָשָׁבַע. 1 Chr. 16: 36. 25: 3. 2 Chr. 20: 21. 30: 21. Ezra 3: 11. with נָשָׁבַע Ps. 44: 9. Intrans. to glory, boast, Ps. 56: 5 נָשָׁבַע נָשָׁבַע I will glory in God. Comp. 10: 3.

Pu. נָשָׁבַע to be praised or celebrated. Ezek. 26: 17. Part. נָשָׁבַע worthy of praise, spoken of God, Ps. 48: 2. 96: 4. 145: 3.—Ps. 78: 63 נָשָׁבַע נָשָׁבַע manifestly, according to the present punctuation, and their maidens are not praised, namely, in nuptial songs; comp. Chald. נָשָׁבַע a nuptial song. But this rendering does not suit the parallel clause in verse 64, which seems to require that נָשָׁבַע should be pointed נָשָׁבַע, they lamented.

Hithpa. 1. to be praised, to deserve praise. Prov. 31: 30.

2. to glory, boast. 1 K. 20: 11.

Prov. 20: 14 נָשָׁבַע נָשָׁבַע in נָשָׁבַע going his way, then he boasteth, namely of his bargain. Construed with נָשָׁבַע Prov. 25: 14. 27: 1. especially to glory (in God.) Ps. 34: 3. 64: 11. 105: 3. Once with הָלֹא Ps. 106: 5.

Po. נָשָׁבַע, fut. נָשָׁבַע, caus. of Kal no. 4. to make foolish, to deprive of reason. Ecc. 7: 7. Hence to show to be foolish, to shame, disgrace, Job 12: 17. Is. 44: 25 נָשָׁבַע נָשָׁבַע he shows the diviners to be fools. Poal part. נָשָׁבַע made foolish, mad, ravaging. Ps. 102: 9 נָשָׁבַע נָשָׁבַע those who rave against me; (like יָשָׁבַע.) Ecc. 2: 2.

Hithpo. 1. to be or become mad, foolish. Jer. 25: 16. 51: 7. Nah. 2: 6 נָשָׁבַע נָשָׁבַע the chariots are tumultuous. Jer. 50: 38 נָשָׁבַע נָשָׁבַע they madly trust in idols, (constructio prægnans.)
2. to feign one's self mad. 1 Sam. 21:13.


Deriv. מֵעָשׂ, מְנַשֵּׁה, מֵעָשָׂה.

דַּעְתֵּן 1. to strike, smite. Judg. 5:26

Pss. 141:5.

2. to beat down, to break in pieces. Ps. 74:6. Is. 16:3.

3. to be scattered, dispersed, spoken of an army. 1 Sam. 14:16 מְדַעְתֵּן and they were more and more dispersed.

4. to stamp or strike the ground; spoken of the hooves of horses. Judg. 5:22.

5. מְדַעְתֵּן Is. 28:1. smitten by wine, drunken, Greek oivonothe, Lat. vinio saucius. Comp. מְדַעְתּ in Niph.

Deriv. out of course מְדַעֲתָה.

דְּעָה adv. of place. 1. here. Gen. 16:10.

2. hither. Ex. 3:5. Judg. 18:5.

1 Sam. 10:22. מְדַעְתֵּן hither, which is inflected like a verb in the imper. mode; as fem.

דְּעָל (יַעֲלִּית).}


דָּעַן or דְּשָׁן proper name of a place, inhabited by the Zuzims, otherwise unknown. Gen. 14:5.

דָּעַן or דָּשַׁן prob. i.q. דָּשַּׁת multitude. Plur. const. Ezek. 7:11 מָלַשׁ יִשְׂרָאֵל prob. for מָלַשׁ יִשְׂרָאֵל from their multitude, or from their riches. It is here connected, by way of paronomasia, with מָלַשׁ, מְנַשֵּׁה; which accounts in some measure for the use of a rare or obsolete form.


2. מְנַשִּׁים, מְנַשִּׁים these, the same.

3. It is used for the subst. verb in the third pers. plur. 1 K.8:40. 9:20. Gen. 25:16. Also for the subst. verb in the second person, Zeph. 2:12 also ye Cushites מְנַשִּׁים מְנַשִּׁים shall be slain by my sword.

דָּעַה, fut. מְנַשִּׁים. 1. to make a noise, to bluster, to rage, to roar, to be in commotion; spoken particularly of waves, Ps. 46:4. Is. 51:15. Jer. 5:22. 31:35. 51:55. of a great multitude of people, 1 K. 1:41. Ps. 46:7 מְנַשִּׁים the heathen raged. 59:7. 83:3. Is. 17:12. Prov. 1:21 מְנַשִּׁים the noisy or bustling, poetically for the bustling streets or the bustling crowds. Prov. 20:1 מְנַשִּׁים מְנַשִּׁים wine is a mocker, and strong drink is raging. Comp. Zech. 9:15.

2. applied figuratively to emotions in the soul, such as anguish, sorrow, compassion. Ps. 42:6. 12 מְנַשִּׁים (O my soul) why art thou disquieted in me? Jer. 4:19 my heart is disquieted in me, i.e. I have no rest through anguish. 31:20 therefore are my bowels moved for him (Ephraim,) I will have compassion on him, saith Jehovah; comp. Cant. 5:4.—As מְנַשִּׁים denotes the various tones of musical instruments, (comp. Is. 14:11.) so this commotion of the inward parts is sometimes compared to musical sounds. (So Forster says of the savages, that they call compassion, a barking of the bowels.) Is. 16:11 מְנַשִּׁים מְנַשִּׁים my bowels sound for Moab, like an harp. Jer. 48:36 מְנַשִּׁים מְנַשִּׁים my heart sounds for Moab, like pipes.
3. to sigh, mourn, lament. Ps. 55: 18, 77: 4. Also where this mourning is compared with the moaning of doves, Ezek. 7: 16. with the growling of bears, Is. 59: 11 we growl (הָגוֹלָל) all like bears, and moan (רֹעָל) sore like doves. Applied to the howling of dogs, Ps. 59: 7, 15.

4. to be noisy, clamorous. Prov. 7: 11.9: 13. Comp. the somewhat synonymous רֹעָל.

Deriv. רֹעָל masc. (fem. only Job 31: 34.) verbal from רֹעָל, dec. IIIa.

1. sound, noise; e.g. of rain, 1 K. 18: 41. of music, Ezek. 26: 13. Am. 5: 23. especially the bustle or tumult of a crowd of people, 1 Sam. 4: 14. 14: 19. Job 39: 7. Hence

2. a multitude or crowd of people.


3. a multitude generally; e.g. of waters, Jer 10: 13. 51: 15. and without addition, multitude of possessions, abundance, riches, Ps. 37: 16. Ecc. 5: 9. Is. 60: 5.

4. inward commotion. Is. 63: 15 רֹעָל the moving of thy bowels, i.e. thy compassion; comp. רֹעָל no. 2.


רֹעָל f. verbal from רֹעָל, dec. X. sound, noise, (of musical instruments.) Is. 14: 11. See רֹעָל no. 2.

רֹעָל and רֹעָל f. probably noise, bustle, tumult. i.q. רֹעָל. Ezek. 1: 24 רֹעָל and רֹעָל when they went, there was a noise, as the noise of a camp. (Comp. רֹעָל)


28. especially Dan. 10: 6. Jer. 11: 16. The root רֹעָל, which in Arabic signifies to flow, to rain, in Hebrew was probably synonymous with רֹעָל.

רֹעָל, fut. רֹעָל, i.q. the less frequent רֹעָל.

1. to terrify, confound, discomfit. Spoken especially of God, Ex. 14: 24. 25. Josh. 10: 6. Ps. 144: 6 רֹעָל send forth thine arrows and confound them (the enemy.) Ps. 18: 15. 2 Chr. 15: 6 רֹעָל God terrified them with every distress. Hence

2. to consume entirely, to destroy. Deut. 2: 15. Est. 9: 24 (synon. רֹעָל) Jer. 51: 34 (synon. רֹעָל)

3. to drive on, Is. 28: 27 רֹעָל he drives on the wheel of his cart.

רֹעָל. To this root is usually assigned Ezek. 5: 7 רֹעָל המַר הַשְׁמִים; as if there were an infin. with suff. But the explanation of R. Menahem, (in Rashi,) is comparatively the easiest; because ye rage, i.e. rebel against God, more than the heathen. רֹעָל is then i.q. רֹעָל (from רֹעָל) a verbal noun construed as an infinitive. Compare רֹעָל Ps. 2: 1. רֹעָל Ps. 46: 7. and other passages in which noise and blustering occur as an expression of arrogance. The form רֹעָל is like —שֵׁהשֵׁה′′ Ex. 21: 11. רֹעָל— for רֹעָל, etc.

רֹעָל proper name of a Persian nobleman, famous as a persecutor of the Jews. Est. 3: 1 ff. (In Persian signifies only, solely.)

רֹעָל, or according to the Kethib, רֹעָל Chald. Dan. 5: 7, 16, 29. a chain for the neck or arm. (In Syr. רֹעָל &c.) It is the Greek μακρισμός, otherwise μακρός, μακρος; comp. Polyb. ii. 31. The רֹעָל is prothetic, hence we also find רֹעָל.)
masc. plur. found only Is. 64: 1. According to several Jewish commentators, brashwood, small sticks. Comp. Arab. ściś (with letters transposed) to break (something dry; whence dry brashwood, chips for burning, stubble.

I. ָָּּ pron. of the third pers. plur. fem. they.—Used incorrectly in reference to men, Ruth 1: 13. Comp. ָּּּּ.

II. ָּ, with Makkeph ָּ. 1. see! behold! but more frequently ָּ. 2. if. Lev. 25: 20 what shall we eat in the seventh year, ָּּּ ָּּּּ if we shall not sow. Jer. 3: 1. Job 40: 23. Especially 2 Chr. 7: 13, where it is interchanged with ָּ. 3. whether, num. in the indirect inquiry; or i. q. Lat. an? in the direct inquiry. Jer. 2: 10. (In Chald.

idem. The Arabian use ָּ see! behold! in a similar manner; and the Syr. ָּ behold! is often synonymous with ָּ and with the interrogative ָּ; as ָּ ָּ nonne?)


ָּ pron. of the third pers. plur. fem. they, ea, and as a neuter ea. Hence 2. as an adv. of place, (1.) hither, in hac scil. loca. Gen. 45: 8. Josh. 3: 9. Also of time, Gen. 15: 16.—ָּ ָּ hither and thither, Josh. 8: 20.—1 Sam. 20: 21 ָּּ ָּּ from thee and hither, i. e. on this side of thee. (2.) here, in his scil. locis. Gen. 21: 29. ָּ ָּ here...there, Dan. 12: 5. ָּ ָּ here and there, 1 K. 20: 40.

ָּ, rarely ָּ (Gen. 19: 2.) interj. see! behold! Very frequent. With suff. (which here are nominatives,) ָּ behold me, or see, (here an) I, more rarely ָּ; ָּ ָּ; ָּ ָּ; ָּ ָּ; ָּ ָּ ָּ ָּ; ָּ ָּ; ָּ ָּ ָּ ָּ; ָּ ָּ ָּ ָּ ָּ here am I, is often used as the answer to a call.

ָּ f. verbal from Hiph. of ָּ, a permission to rest, rest. Esth. 2: 18. The Sept. and Chald. make it a release from tribute. Josephus, (J. A. x. 6.) a general festival throughout the empire.

ָּ proper name of a city in Mesopotamia. Is. 37: 13. 2 K. 18: 34.

ָּ in Kal not used.


ָּ f. verbal from Hiph. of ָּ, dec. X. intermission, cessation. Lam. 3: 49.

ָּ fut. ָּ. 1. trans. to turn, to turn about. 2 K. 21: 13. Hos. 7: 8.—ָּ ָּ ָּ ָּ turn thy hand, i. e. turn about, 1 K. 22: 34. 2 Chr. 18: 33. comp. 2 K. 9: 23.—ָּ ָּ ָּ to pervert words, Jer. 23: 36.—ָּ ָּ ָּ to fly before any one, turga vertere, Josh. 7: 8.

2. intrans. to turn one's self, to turn. 2 K. 5: 26. 2 Chr. 9: 12 ָּ ָּ she turned herself and went. Hence to turn about, to flee (in battle,) to retreat. Judg. 20: 39, 41. Ps. 78: 9.

3. to overturn, or destroy (a city,)
Niph. מְדִיָּנָה 1. to turn one's self, to turn about. Josh. 8:20 (spoken of an army.) Job 19:19 מְדִיָּנָה they have turned themselves against me. 1 Sam. 4:19 מְדִיָּנָה her pains came upon her; comp. Dan. 10:16.—Prov. 17:20 מְדִיָּנָה he is perverse with his tongue.—To be turned to, construed with ל, Lam. 5:2. with ל, Is. 60:5.
2. to be destroyed. Jon. 3:4.
Hoph. to be rolled. Job 30:15.
Hithpa. 1. to turn one's self, to turn. Gen. 3:24 מְדִיָּנָה a sword constantly turning itself, i.e. a glittering brandished sword. Job 37:12.
Deriv. out of course מְדִיָּנָה and מְדִיָּנָה m. verbal from מְדִיָּנָה, the contrary, the opposite. Ezek. 16:34.
מְדִיָּיָּה f. verbal from מְדִיָּנָה, destruction, overthrow. Gen. 19:29. See מְדִיָּיָּה no.3.
מְדִיָּיָּה m. verbal from מְדִיָּנָה crooked, perverse. Prov. 21:8.
מְדִיָּיָּה f. verbal from Hiph. of מְדִיָּיָּה deliverance. Est. 4:14.

Ezek. 23:24, (many MSS. read מְדִיָּיָּה) according to the Targ. and Kimchi, weapons; comp. Arab. مُدَّكَّر to be firm, fortified; נָדָק weapon, dart; Ethiop. מְדִיָּיָּה iron, iron work. Perhaps also i. q. מְדִיָּיָּה strength, force; here a warlike force, army; (מ being often interchanged with כ, see under the letter כ.)

מְדִיִּי m. with the article מְדִיָּיָּה, with מ local, once מְדִיָּיָּה (Gen 14:10.) in other places מְדִיָּיָּה; Plur. מְדִיָּיָּה, with the article מְדִיָּיָּה; prim. dec. VIII.k, a mountain, often a chain of mountains, mountainous country. Gen. 14:10.—מְדִיָּיָּה the mountain of Judah, a chain of mountains, in the south of Palestine, in the tribes of Judah and Simeon, Josh 21:11. also called by way of eminence מְדִיָּיָּה, Josh. 19:40. 11:16.—מְדִיָּיָּה the mountain of Ephraim, in the tribes of Ephraim and Benjamin, Josh 17:15, 16, 18. —מְדִיָּיָּה the mount of God, i.e. Sinai, (comp. Olympus in the mythology of the Greeks,) Ex. 3:1. 4:27. 18:5. מְדִיָּיָּה the holy mount, namely, that on which the temple was built, Ps. 2:6. 43:3. Comp. מְדִיָּיָּיָּה and מְדִיָּיָּיָּה.

מְדִיָּיָּה see מְדִיָּיָּיָּה (mount of the sun) a city in the tribe of Dan. Judg. 1:35.

גּוֹרְיָה see גּוֹרְיָה (mount of God) name of the altar of burnt-offerings. Ezek. 43:15. instead of which מְדִיָּיָּה occurs in the context. See מְדִיָּיָּה.
m. verbal from הָנָה, conception. Ruth 4:13. Hos. 9:11.

עַל m. verbal from בָּשַׁם, dec. X. something torn down, a ruin. Am.9:11.

מִשְׂכָּר m. verbal from בָּשַׁם, dec. I. destruction. Is. 49:19.

מַאֲרִיר found only Am. 4:3. most prob. i.q. מַעֲרִיר no. 2. a seraglio, hareem. So Kimchi. Others make it i.q. מַעֶרֶנָה name of a mountain. Others, the name of an (unknown) distant place.

דֵּל, fut. בָּשַׁם and מַעֲרִיר.

1. to tear down, to destroy (houses, walls, cities) Ezek. 16:39. 26:4, 12. Lam. 2:2, 17. to beat in (the teeth,) Ps. 58:7 הָלַשְׁפָּר O God, beat their teeth into their mouth.—Is. 22:19 from thy station he shall tear thee down. Comp. רַע no. 3.

2. intrans. to break through. Ex. 19:21 הֶלְסַשְׁפָּר lest they break through unto God. verse 24.

3. to lay waste (a country,) Prov. 29:4. to destroy (a people,) Ex. 15:7.


מַכָּר m. destruction, or what is preferable, according to the Syriac usage (אַמְנָה liberatio,) deliverance. Is. 19:18 מַכָּר אַמְנָה אַמְנָה הָנָה הָנָה one (of these cities) shall be called a city of deliverance; i.e. (in the style of Isaiah,) it shall be a delivered city. Comp. 47:1, 4, 5. 56:7. 60:14. Others make it the proper name of an Egyptian city. See עַל.

ところ found only with suff. עָלָה Jer. 17:3. and עַלָּה, with suff. עָלָה Ps. 30:8. Plur. const. עָלָה, with suff. עָלָה; i.q. עָלָה mountain, but only in poetry.
The name *Vaw*, (according to others *Yaw*), signifies a *nail*, *peg*, *hook*. Its form in the original alphabet must therefore have resembled its present form.

As a consonant it answers to the Latin *v*, or Germ. *w*; perhaps in the beginning of words to the English *w* in *ware*. As a vowel it was pronounced like *o* or *u*, according as it was written *v* or *u*.

As the first radical, it appears very rarely in Hebrew, since in this dialect all verbs *v* exchange it for *v*, in all the forms which should regularly begin with *v*. Verbs strictly *v* stand, therefore, under *v*; only a few derivatives occur here.

A prefix, (before a simple Sheva or the letters *v*, *z*, *h*, written *v*; before a composite Sheva with the corresponding short vowel; before the tone-syllable *v*;) conj. and; (hence usually called *Vaw copulative*.) Used much more extensively than the conjunction *and* in English. It was a part of the simplicity of ancient language to mark merely the connexion of ideas, without expressing those nice distinctions of thought, which are designated by the use of causal, adversative, disjunctive, and other conjunctions. The prefix *v* retains this variety of signification, though other more definite conjunctions are also in use. It may be observed likewise, that plain men incline to the use of some one particular connective, and that there is nothing in which those who are unaccustomed to writing often fail, than in the use of the conjunctions. The principal uses of *v* are,

1. as merely connective, and, also; freq.
2. as adversative, but, yet. Gen. 17: 21 but with Isaac will I establish my covenant.
3. as illative, since, quandoque. Gen. 26: 27 wherefore have ye come to me, *Vaw* *beth* *yode* *mih* since ye hate me? 15: 2. Ruth 1: 21.
4. as causal, for. Gen. 20: 3 for she is married. Is. 39: 1.
5. to express a result, consequence, that, quod; as *v*, *yod* it happened that.—Num. 23: 19 God is not a man "*Yod*" that he should lie.
6. as final or perfective, that, to the end that, ut. Judg. 6:30. Ex. 8:8.
7. as concessive, though, Mal. 2:14.
11. as explanatory, namely, or where apposition is employed in other languages. 1 Sam. 28:3 34:10 in Ramah his city. 17:40. Ps. 68:10. Gen. 30:32 to day I will go through thy flocks, to separate all the speckled and spotted small cattle, namely, (ד) all the black among the sheep, and all the speckled and spotted among the goats. Num. 34:6 35:18 18:1 and the great sea shall be to you as a border. 2 Sam. 15:34. Ps. 55:20. Job 4:6. Gen. 49:25 from the God of thy father which helped thee, and from the Almighty which blessed thee. In this and similar connexions it may be translated who; though this word is not to be regarded as the signification of נ. The same is the case with the 73 significations, which Noldius has enumerated under this particle, all of which may be referred to the above and a few kindred meanings.
12. נ both and, et. et. Num. 9:14. also whether or, sive, sive, sive, Ex. 21:16. Lev. 5:3.
13. Concerning Vav conversivum praeterit, which throws the tone forward on the last syllable, see Gr. § 94.

It happened, which is placed before the future, like the Arabic ضائد and جاء, in order thereby to express the tense of narration. The initial נ, which in Syriac is often dropped in pronunciation, falls away entirely, (the Hebrews usually omitting to write letters that are not pronounced;) and נ is contracted into נ. The only objection to this comparison, that the Arabic ضائد and جاء when thus used are inflected, which could not have been the case in Hebrew. See Gr. § 93.

ירא proper name of a place in Arabia. Ezek. 27:19. That the י belongs to the word itself and is not a prefix, has been rightly observed by Michaelis(Spicileg. Geogr. Heb. p. 274.) yet it is not necessary to read ירא.

ירא a doubtful reading. Num. 21:14. It is generally regarded as the proper name of an (unknown) place. But Kinchi found some MSS. which read יריא in one word. It would then be the Aram. Hithp. from יריא to give; namely, Jehovah dedit se in turbine. The passage, however, appears to be corrupted.

ירא plur. מ a nail, hook; found only Ex. xxvi. xxvii. xxxvi. xxxviii. where it is applied to the hooks on which the curtains of the tabernacle were suspended.

ירא m. Prov. 21:8. guilty, laden with transgression. Comp. the Arab.

ירא to bear; in the passive to be laden with a crime.

ירא m. verbal from ירה [Arab. ירה]. son, child. Gen. 11:30.

ירה m. idem. 2 Sam. 6:23. The Kerî and the western MSS. read ירה.
The name ג'ין Zain probably signifies i. q. Syr. יְזֵן a weapon, sword. To this name the form of the letter answers in all the more ancient alphabets.

In the Arabic alphabet we find two letters which correspond to the Hebrew Zain, namely ג sounded like ds, and ג sounded like z; e.g. גב Arab. גב to sacrifice; but ג ג Arab. גן seed. In the first case, it is changed in the Aramaic into ג, in the latter it remains unchanged; thus Aram. ג ג to sacrifice; Aram. ג ג to sow. Comp. the letter ג.

There are some roots, whose orthography is the same in Hebrew, but whose signification varies according to the two Arabic roots with ג and ג, to which they correspond; e.g. גג to be despised, and to shake; גג to sow, and גג the arm; q.v.

Sometimes, however, ג and ג are interchanged; e.g. גג Arab. גג and Syr. גג to help; גג a stock, Arab. גג and גג.

Zain is commuted with ג (ts); e.g. גג and גג to cry; גג and גג to rejoice; גג gold and גג yellow like gold.

Also with ג, ג; e.g. גג and גג to go back; גג and גג to rejoice; גג Syr. גג to despise; גג injury, probably from גג to injure.

גג m. prim. (with Tseri impure) dec. 1.


2. proper name of a Midianitish prince. Judg. 7: 25. 8: 3. Ps. 83: 12.

גג this, fem. of גג (q.v.)

גג to present (with a gift.) Found only Gen. 30: 20. So Sept. Chald. Vulg. Saad. (In Arab. גג according to Geuhari, donum dedit de opibus suis; גג donum, munus.)

גג m. verbal from גג, gift, present. Gen 30: 20. From the same root come many proper names, as גג (Zefedewa). גג m. prim. dec. 1. fly, gadfly. Is. 7: 18. Ecc. 10: 1 גג poison- ous flies.—גג גג Fly-Baal, i. e. the god Baal, as διός averruncus muscarum, 2 K. 1: 2, 3, 16. an oracular deity of the Ekronites, similar to the Ζεὺς ἀπόνυμος of the Greeks, (Pausan. Eliaec. c. 14.) or to the Deus Miagros, (Solin. c. 1.) Comp. further the epithets of Her- cules, ικοστονος, κοροπιον, etc. It has been incorrectly regarded as a name of reproach; see Carpzov Apparat. Antiquit. Heb. p. 497.

גג and גג m. verbal from גג, dec. 1. dwelling, habitation, especially of God. 1 K. 8: 13. 2 Chr. 6: 2. Ps. 49: 15. Is. 63: 15. Also Hab. 3:
the sun and moon stood still in their habitation, i.e. in their place in the heavens. The נָחַת is paragogic; hence the word is Mīlēl.

and נָהַת (dwellings, see Gen. 30:20.) a proper name.

1. the tenth son of Jacob by Leah. Hence
2. the tribe of Zebulun, the boundaries of which are given Josh. 19:10—16. The gentile noun is נַף from the form נַבַּה, Num. 26:27.

בַּדִּים (knedred with בַּדִּים)
2. especially to slay for sacrifice, to sacrifice; construed with ל, 1 K.8:63. and נָא, 1 K.8:62. 2 Chr. 7:4.
3. of the person to whom the sacrifice is offered.

Pi. נָבַד, fut. נָבַדב, idem. 1 K. 3:2. 8:5. 22:44.

Deriv. out of course בַּדִּים.

גָּרַד m. with suff. נָרַד, Plur. נָרַדִים, const. דָּרָד, once דָּרָד (Hos. 4:19.)

1. a sacrifice, partly in opposition to the unbloody offering יָהַד תֵּבּוּד. 1 Sam. 2:29. Ps. 40:7. partly in opposition to the burnt-offering, יָהַד הָעֵשֶׁב, and embracing those offerings which were not entirely consumed, such as the sin-offering, trespass-offering, and thank-offering, Ex. 10:25. Lev. 17:8. Num. 15:5. יָהַד מִסְעַד thank-offering, Lev. 3:1, 4. 10.

Hence applied to great anniversary sacrifices and feasts generally, as מִסְעַד תֵּבּוּד the yearly sacrifice, 1 Sam. 1:21. 20:6. יָהַד מִסְעַד the family sacrifice, 20:29. comp. 9:12, 13. 16:3.

183 to dwell, cohabit. Found only Gen. 30:20 יָהַד he shall dwell with me. Verbs of dwelling are usually construed with an acc.

Deriv. יָהַד (Syr. יָהַד) to buy, to gain. Dan. 2:3 that ye would gain time.

m. Num 6:4. the external transparent skin of the grape. Root נָהַד or נָהַד to be clear, transparent; comp. the Samar. נָהַד and Chald. נָהַד.

m. verbal adj. from נָהַד or נָהַד, dec. I. arrogant, proud; hence by a common transition, (comp. נָהַד nos. 3, 4.) bold, wicked, profane. 15:13.11.


גָּרַד (as if from נָהַד) i. q. יָהַד, dec. III. a.


2. wickedness, impiety. Deut. 17:12.


גָּרַד fem. נָרָדָה (prob. for נָרָד fem. of נָרָד, Arab. נָרָד.)

1. pron. demon. this.—When doubled, one...the other, 1 K. 22:20. Is. 6:3. Job 1:16. Sometimes it implies contempt, like the Greek οὐρος, or Lat. ille, Ex. 32:1 נָרָד נָרָד for as to this Moses. verse 23:10:7. 1 Sam. 10:27. Ezra 3:12. Comp. however Ps. 43:15. Used as a plural, Job 19:19. 1 Sam. 29:3.

2. more rarely in poetry as a relative, who, like the Germ. der. (Comp. the art. דָּרָד.) Ps. 104:8 נָרָד יָהַד to the place which thou hast prepared for them. Prov. 23:22. Also merely as a sign of relation, (comp. נָהַד nos. 2.) Ps. 78:54. 74:2 יָהַד נָרָד mount Zion which thou inhabittest.

4. before numbers and dates, now, already, to give emphasis. Gen. 27: 36 र त्र these two times, i.e. now twice. 31: 38 र में these twenty years. verse 41, 43: 10. 45:6. Zech. 7:3 त्र त्र now so many years.

5. after many particles, especially of interrogation and exclamation, it is used as an intensive, like the English now, then. Gen. 27: 21 म न त्र whether thou then art my son Esau, or not.—ज त्र how then? Gen.27: 20. why then? Judg. 18: 24. 1 K. 21: 5. त्र why then? Gen. 18: 13. 25: 22. त्र behold now! Cant. 2: 9. त्र this very time, now then, Ruth 2: 7. त्र from the morning until this very time. 1 K. 17: 24.

6. Compounded with prepositions, (1.) त्र here, Gen. 38: 21. Ex. 24: 14. when, Est. 2: 13. (2.) त्र so and so, thus and thus, Judg. 18: 4. 1 K. 14: 5. also this as well as that, 2 Sam. 11: 25.

f. this, i.q. त्र. Found only Ecc. 2: 2. 5: 15. 18: 7. 23: 9. 13. Comp. त्र.

m. prim. const. त्र, once त्र (Gen. 2: 12.) dec. IV. a.

1. gold. Gen. 24: 22. 53: 36. 39. Ex. 3: 22. When used after numerals, shekel (शेखल) is to be supplied, as Gen. 24: 22 त्र ten (shekels of) gold.

2. figuratively the golden splendour (of the firmament) Job 37: 22. gold-coloured oil, Zech. 4: 12.

र in Kal not used in Hebrew; but in Arabic signifying to be fetid, rancid, spoken of corrupted oil, and in Chaldaic, to be dirty, loathsome. Hence in Pi. to loathe, abhor, Job 33: 20 त्र his life abhorreth it, (namely) bread.

र in Kal not used, to shine, (as in Syr. and Arab.) comp. त्र light.

Hiph. उत्तर. 1. intrans. to be bright, to shine. Dan. 12: 3. (In Chal. उत्तर idem.)

2. to enlighten; but only figuratively, (1.) to teach, construed with two accusatives. Ex. 18: 20. With an accusative of the person only, 2 Chr. 19: 10. (2.) to warn against any thing, 2 K.6:10. Construed with of the thing, Ezek. 3: 18 त्र त्र to warn the wicked from his wicked way. Also construed with in a somewhat different sense, Ezek. 3: 17. 33: 7 त्र त्र thou shalt warn them from me, i.e. on my account.

(In Syr. Pa. and Aph. in Chald. Aph. idem.)

Niph. 1. to be instructed, Ps. 19: 12. to receive instruction or counsel, Ecc. 4: 13.


Chald. idem. Part. pass. निमित्त admonished, cautious, prudent. Ezra 4: 22. (In Syr. Ethpe. to take heed, attend, watch.)

m. verbal from निमित्त, dec. VI. brightness (of the firmament) Ezek. 8: 2. Dan. 12: 3.

f. i.q. त्र and त्र this. Hos. 7: 16. Used as a relative, Ps. 132: 12.

com. gen. for त्र and त्र.

1. as a pron. demon. this. Ps. 12: 8.

2. more frequently as a relative, who, which. Ex. 15: 13. Ps. 9: 16. 142: 4. Is. 43: 21. Hab. 1: 11 त्र his strength is his god.

m. 1 K. 6: 1, 37. (in many MSS. र) the second month of the Hebrew year, answering to part of April and part of May. This word signifies in Chaldaic, splendour, brightness, (see ज्ञि:) an idea which in the eastern languages is closely connected with that of flourishing, blossoming; hence perhaps the month of flowers, as in the Chaldee version त्र त्र month of
the flourishing of flowers. (In Arab. mases to be bright, to flower; comp. Resizable to shine, whence Resizable a flower.)


2. applied especially to the catamenia or monthly courses of women, Lev. 15: 25. and in the latter part of the verse to the women themselves, Resizable she has her courses. Part. Resizable having her courses, verse 19.


4. to pine away, to die. Lam. 4: 9.

In Aram. Resizable to flow, especially in the significations nos. 2. 3. also to melt down, to dissolve. In Aram. Resizable to pine away, from hunger, sickness.

Resizable m. verbal from Resizable, dec. I. a.

1. gonorrhea, fluxus seminis virilis. Lev. 15: 1—15.

2. the monthly courses of females, fluxus sanguinis muliebris. Lev. 15: 16 ff.

Resizable see Resizable.

Resizable masc. plur. found only Gen. 14: 5. a people on the borders of Palestine, otherwise entirely unknown. Sept. Resizable isagoua, which is also expressed by several ancient translators. (Comp. Arab. Resizable stout or thickset people.)

Resizable (with Kamets impure) f. dec. X.


Resizable found only Is. 46: 6 Resizable who pour out gold from the purse. Comp. the Arab. Resizable (med. Vav and Je) i. q. Resizable to go away, intrans. to remove; or Resizable no. 2. to squander, to spend.

Resizable f. verbal from Resizable, dec. X. removal, separation, defect, (comp. Resizable to be removed, to fail;) but found only in the construct state Resizable, and with suff. Resizable, as a preposition, besides, except, only. 2 K. 24: 14. Is. 45: 5. 21. Sometimes with Yod paragogic Resizable, Deut. 1: 36. 4: 12.

Resizable to nourish. Deriv. Resizable.

Hoph. Jer. 5: 8 Kethib Resizable well-fed horses. The Keri reads Resizable which Schultens derives from Resizable = Aram. Resizable to weigh; namely, ponderibus instructi, (pondera i. q. testes, as in Catull. 62. 5. Stat. Sylv. iii. 4. 77.) bene vasa- sati. Sept. p2533 7hS0μαμανες.

Resizable Chald. idem.

Itthepe. pass. Dan. 4: 9. [12.]

Resizable f. a harlot, part. fem. from Resizable, q. v.

Resizable (in Aram. frequent.) 1. to move one's self. Est. 5: 9.

2. to tremble, to be moved with alarm. Ecc. 12: 3.

Pilp. part. Resizable to trouble, vex, agitate, divescarc. Hab. 2: 7. (In Aram. and Arab. idem.)

Resizable Chald. to tremble, to be afraid; construed with Wildcard. Part. Wildcard, or as in the Keri Wildcard, Dan. 5: 19. 6: 27.
I. **רָעָה** or **רָעָה**

1. to press or squeeze together, to crush. (Syr.回报, ḫōla to take into the hand or fist; Arab. יָרָה יִרְאָה to press, to pinch.) Judg. 6:38 הָעָהַבָּהוֹזִי and he pressed together the fleece. Job 39:15 כְּאָהַבָּהוֹ הזִי she (the ostrich) forgetteth that the foot may crush them (the eggs). Is. 59:5 חֵרָה that which is crushed, part. pass. fem. with רָה instead of רֵא.

2. to be pressed together, as the lips of a wound. Is. 1:6 וְאָהַבָּהוֹזִי they are not pressed together, namely, so as to cleanse them from blood. The form רָה (not רֵא) is chosen on account of the intransitive significance; comp. Gr. § 76.

Deriv. רָעָה רָעָה no. I.

II. **רָעָה** to be estranged, alienated. Job 19:13. Ps. 78:30. Especially to be alienated from God, to sin, Ps. 58:4. (In Arab. יֵרָה conj. VI. VIII. IX.XI.declinavit. Comp.in Heb. יָרָה.)

2. to be strange or a stranger. Job 19:17 יֵרָהֵהוֹ רָעָהָה my spirit, i.e. I, am become a stranger to my wife. (Comp. verses 13, 15. Ps. 60:9.) Part. יֵרָה a stranger, another, variously modified, (1) a foreigner, one who is not an Israelite. Ex. 30:33. often in the sense of an enemy, barbarian, (like φίλος, hosts,) Ps. 109:11 let enemies plunder his substance. Is. 1:7. Ezek. 11:9.


Deriv. יֵרָה יֵרָה no. II.

3. רָהֵה found only in Niph. to move one's self, to move from one's place. Ex. 23:28. 39:21. (In Arab. יָרָה and יֵרָה, in Aram. יֵרָה idem.)

1. to creep. Part. יָרָה יֵרָה creepers in the dust, serpents, Deut. 32:24. Mic. 7. 17.

2. to fear, to be afraid, (like the Aram. יֵרָה, יֵרָה.) Job 32:6 יָרָה יֵרָה wherefore I feared and was afraid.

I. **רָהֵה** in Kal and Hiph.

1. to act proudly, rashly; of course to be disobedient towards God. Deut. 17:13. Neh. 9:16, 29. Deut. 1:43 יֵרָה יֵרָה ye acted rashly and went up into the mountain, namely, against the divine command.
2. construed with לָּשׁוֹן, to deal wickedly with any one. Neh. 9:10 if any one dealt wickedly with his neighbour, to slay him with guile. (In this passage its significature approaches to that of וָּאֶבְרֶד, to lie in wait.)

Deriv. לָּשׁוֹן, f. a tongue, utterance.

II. לָשׁוֹן to prepare pottage. Gen. 25:29 and Jacob prepared pottage. Sept. יָּפרָג נָּגִים יָּפְרָג (קַצְוַאֵל). Vulg. coxit autem Jacob pulmentum. Chald. בָּשָׁנַּן. Deriv. לָשׁוֹת pottage, from the synonymous root בָּשָׁנַּה. (Comp. Arab. מָלֶכֶת food, especially food for a journey; and Heb. בָּשָׁנַּה, בָּשָׁנַּה.)

לָשׁוֹן or לָשׁוֹنم Chald. i.q. Heb. דָּשָׁנִים no. 1. Aph. infin. Dan. 5:20.

לָשׁוֹנָה verbal adj. from לָשׁוֹנָנוֹm. Hebrew, no. 1. dec. 1. proud, swelling, spoken of the waves. Ps. 124:5.

לָשׁוֹנָה m. Chald. brightness, splendour.

Dan. 2:31. 4:33. [36.] hence in the plural, a bright, healthy countenance, Dan. 5:6,9 his countenance was changed upon him, i.e. it became pale. verse 10. 7:29.

Comp. in Heb. chap. 10:8. (Syr. מָכַל brightness; Arab. مُكَل and מַכַּל ornament, dress. Comp. מַכַּל.)

לָשׁוֹנָה literally, motion, life, activity. (In Chald. לָשׁוֹן to move, whence also מַכַּל.) Hence

1. מַכַּל מַכַּל poetically for wild beasts of the field, Ps. 50:11. 80:14.

2. perhaps abundance generally.

Is. 66:11 מַכַּל מַכַּל the abundance of her glory. Others make it i. q.

Syr. מַכַּל pride.

לָשׁוֹנָה proper name of a city in the tribe of Judah. Josh. 15:55. 2 Chr. 11:8. In its neighbourhood was a desert of the same name, 1 Sam. 23:14, 15. The gentle noun is מַכַּל, 1 Sam. 23:19. 26:1.

לָשׁוֹנָה Fem. plur. burning arrows, fiery darts, burning torches. Is. 50:11. i.q. מַכַּל Prov. 26:18. (Where also many MSS. read מַכַּל.) In Syr. מַכַּל, f. telum, fulmen.

לָשׁוֹנָה m. dec. VI. f. 1. olive tree. Judg. 9:9. also מַכַּל idem, Deut. 8:8.


לָשׁוֹנָה to be pure, only in a moral sense.


Pi. to purify, cleanse. Ps. 73:13 I have cleansed my heart. Prov. 20:9. Ps. 119:9 מַכַּל מַכַּל how can a young man keep his conduct pure?

Hithpa. See מַכַּל Niph.

In Aram. מַכַּל, נָּפַח to be pure; also מַכַּל מַכַּל, the latter more in a moral sense.


לָשׁוֹנָה f. verbal from מַכַּל, found only Job 28:17. glass or crystal. (Arab. מַכַּל, Syr. מַכַּל idem.)

לָשׁוֹנָה m. i.q. מַכַּל male, spoken of
men and animals. Ex. 23: 17. 34: 23.

חָבֹל i.q. חָבָל to be pure; in a physical sense, Lam. 4: 7. in a moral sense, Job 15: 15. 25: 5.

חָכָמ ה to make clean, to wash. Job 9: 30.

Niph. to make one's self clean. Is. 1: 16. But this form may better be regarded as the Hithpael from חָכָמ ה.


Niph. חָכְמ ה to be remembered, to be thought of. Job 24: 20 חָכְמ ה חָכָמ ה he shall no more be remembered.

Jer. 11: 19. Is. 23: 16. Zech. 13: 2. Est. 9: 28 חָכְמ ה חָכָמ ה חָכְמ ה these days should be remembered and kept. Constrained with ב of the person, (see Kal.) to be remembered concerning or for any one, Ezek. 18: 32. 33: 16.—Constrained with ב, to be remembered by any one, Ps. 109: 14 חָכְמ ה חָכָמ ה חָכְמ ה let the iniquity of his fathers be remembered by Jehovah. Also with ב in the same sense, Num. 10: 9.

tions of Psalms xxxviii. lxx. חָכְמ ה חָכָמ ה חָכְמ ה to bring (one's self) into remembrance (with God), a meaning which suits the contents of those Psalms.


4. in the ritual language, חָכְמ ה חָכָמ ה one who burns incense, i.e. one who brings a remembrance-offering, or praise-offering, of incense. Is. 66: 3. See חָכְמ ה.

5. to write down, memoriae prodeere. Part. חָכְמ ה חָכָמ ה חָכְמ ה as a subst. 1 K. 4: 3. 2 K. 18: 18, 37. 2 Chr. 34: 8. Is. 36: 3, 22. the recorder or historiographer, a great officer of the crown among the Hebrews, whose business was to record the events of the nation, especially what related to the king. Among the Persians this officer is called Vakia-Nuwsis, and under the later Roman emperors magister memoriae.

חָכָמ ה m. male, of the male kind, mas, the appropriate word for the distinction of sex in men and animals. Its opposite is חָכָמ ה Gen. 1: 27. 5: 2. 6: 19. Hence as a denominative, in

Niph. חָכָמ ה to be born a male. Ex. 34: 19. (In Arab. חָכָמ ה conj. IV. to bear a male child.)

חָכָמ ה and חָכָמ ה m. with suff. חָכָמ ה, verbal from חָכָמ ה, dec. VI. g. and h.


2. name, appellation, i.q. חָכָמ ה. Ex.
3:15 this is my name forever, and this is my appellation unto all generations. Ps. 30: 5 praise his holy name. Hos. 14: 8 his name is as the wine of Lebanon. comp. Cant. 1: 3 as ointment poured out is thy name.

3. praise, celebration. Ps. 6: 6. 102:13. (Arab. praise.)

(m. const. plural and verbal from יִשְׂרָאֵל, dec. III. d.)


3. an event committed to writing, a memoir. Ex. 17: 14 הַנָּהַנֶּה הָעָה הָעָה הָעָה הָעָה write this as a memoir in a book. write this as a book of remembrance, Mal. 3: 16. הַנָּהַנֶּה הָעָה הָעָה הָעָה הָעָה the book of memoirs, i.e. the chronicles of the kingdom, Est. 6: 1.

4. a sacred day, festival. (Comp. the verb, Est. 9: 23. Ex. 20: 8.) Lev. 23: 24.

5. a memorable speech, maxim, proverb, i. q. יִיָּשָׁר Job 13: 12.

and יִיָּשָׁר (Jehovah remembers) a proper name, (in Greek Zωαρίας.)

1. a king of Israel, son of Jero-boaum II. 2 K. 14: 29. 15: 11.


(Comp. יִיָּשָׁר, dec. VIII. b. found only in the plural יִיָּשָׁר, branches of the vine, so called from their tremulous motion. Is. 18: 5. Root. יָשָׁר to shake; see יָשָׁר no. II.

I. יָשָׁר 1. to be low, vile, contemptible.


Hiph. יָשָׁר (with Chaldaic inflection) to lightly esteem, to despise. Lam. 1: 8.

II. יָשָׁר found only in Niph. to be shaken, to quake. Is. 63: 19[64: 1] יָשָׁר יָשָׁר יָשָׁר יָשָׁר at thy presence the mountains quake. Judg. 5: 5. (Arab. יָשָׁר to shake the earth; יָשָׁר יָשָׁר an earthquake.) Comp. יָשָׁר, f. dec. XI. heat, glow. (In Arab. יָשָׁר conj. IV. ambusta et ustulata fuit cunct. The quadrilateral is formed from יָשָׁר by the insertion of יָשָׁר.) Ps. 11: 6 יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר a hot wind, like the simoom. Lam. 5: 10 יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר the heats of hunger; comp. לְנָעַד אֶתְיוֹנֵי in Hesiod, and ignea fames in Quintilian. Applied to hot anger, Ps. 119: 53.

יָשָׁר f. verbal from יָשָׁר, dec. X.

1. plan, purpose; in a good sense, Job 17: 11. in a bad sense, Prov. 24: 9. 21: 27.


(Comp. יָשָׁר, dec. X.

1. a branch of the vine. Num. 13: 23.

2. a branch generally. Is. 17: 10.
Ezek. 15: 2. 8: 17 and behold, they hold the branch before their nose; an allusion to the religious custom of the Parsees, who while praying to the rising sun hold a bundle of brush-wood (called bersam) in their hands.

-\( \text{m.} \) masc. plur. proper name of a race of giants in Palestine, extinct before the time of Moses. Deut. 2: 20.

-\( \text{n.} \) m. verbal from -\( \text{no. I.} \) (after the form -\( \text{n.} \), -\( \text{y.} \)) time of pruning the vine. Cant. 2: 12. According to others, the time of the singing of birds; but against the usage of -\( \text{no. II.} \)

-\( \text{y.} \) pl. -\( \text{y.} \), verbal from -\( \text{no. II.} \) a song. Is. 26: 5. Ps. 119: 51. 2 Sam. 23: 1. Especially a song of praise, Job 35: 10 who giveth songs of praise, i.e. prosperity, in the night (of adversity.)

-\( \text{y.} \) pret. -\( \text{y.} \) and -\( \text{v.} \), fut. -\( \text{y.} \) plur. -\( \text{y.} \) for -\( \text{y.} \), (see Gr. § 116. IV. 5.)


3. constrained with a dative, to plot, to lie in wait. Ps. 37: 12. Deriv. out of course יָדַּ֔עַ, הִרְצַ֖֔נֶנָּ֑י.

-\( \text{y.} \) m. verbal from יָדַּ֔עַ, dec. IV. a. plan, purpose. Ps. 140: 9.

-\( \text{y.} \) -\( \text{y.} \) to appoint, as in Chaldaic. Found only in Pu. part. יָדַּ֔עַ יִֽשְׁתַּ֖֔ת יָדַּ֔עַ Ezra 10: 14. Neh. 10: 35. and יָדַּ֔עַ יִֽשְׁתַּ֖֔ת יָדַּ֔עַ 13: 31 the appointed times.

-\( \text{y.} \) m. plur. יָדַּ֔עַ, dec. VIII. a. time, especially an appointed time. (Arab. 5 7 5 ) time; Syr. = idem.)

-\( \text{y.} \) m. Chal. music, instrumental music. Dan. 3: 5, 7, 10, 15.

-\( \text{y.} \) m. Chal. a singer. Ezra 7: 24.


Chald. found only in Pa. to appoint, prepare.

Ithpa. יָדַּ֔עַ to meet, to agree, to concert, inter se convenire. Dan. 2: 9 Keri יָדַּ֔עַ ye have agreed. Comp. Am. 3: 3 Targum. The Ketib is to be read יָדַּ֔עַ in Aphec, in which conjugation this verb is found in Chaldaic and Samaritan.

-\( \text{y.} \) and יָדַּ֔עַ m. emph. יָדַּ֔עַ, plur. יָדַּ֔עַ, Chal. 1. time, appointed time. Dan. 2: 16. יָדַַ֔עַ in the same time. 3: 7, 8. 4: 33. [36.] יָדַַ֔עַ לִי for a time and season, 7: 12. Also a sacred time, or festival, Dan. 7: 25. Comp. יָדִַ֔עַ no. 1. (2.)

2. Plur. times, repetitions of any thing, i. q. Lat. vices. Dan. 6: 11 יָדַַ֔עַ three times. (So the Syr. יָדַַ֔עַ, and in Arab. יָדַַ֔עַ, plur. vices.)

I. יָדַַ֔עַ to prune (the vine.) Lev. 25: 3, 4. (Arab. יָדַַ֔עַ, the letters ר and ה being commuted.)

Niph. pass. Is. 5: 6.

Deriv. יָדַַ֔עַ- יָדַַ֔עַ, יָדַַ֔עַ, יָדַַ֔עַ.

II. יָדַַ֔עַ found only in Pi. יָדַַ֔עַ.

1. to sing, to sing praises, to celebrate. (In Syr. and Arab. idem. Some derive this signification from the former to prune, on account of the cesura or break in singing, but erroneously.) Constrained with a dative of the person sung or celebrated, Judg. 5: 3. Ps. 9: 12. 30: 5. 47: 7, or with an accus. Ps. 47: 7. 66: 2. 68: 5, 33.

2. to play on an instrument, פַּלְכַּ֔אֵי. Ps. 33: 2. 71: 22.

Deriv. out of course יָדַַ֔עַ, יָדַַ֔עַ, יָדַַ֔עַ.
m. found only Deut. 14:5. an (unknown) animal of the stag or gazel kind. (In Arab. م saliit caprea.)

1. song. Ps. 81:3. 98:5.
2. sound of musical instruments. Am. 5:23.
3. figuratively דְּשָׁנָה הָרָעָה: the song of the land, i.e. its most celebrated and valued productions. Gen. 43:11.

m. (my song) proper name of a king of Israel, the murderer and successor of Elah. 1 K. 16:9, 10. 2 K. 9:31. In Sept. Zaużol.


m. plur. דְּשָׁנָה, dec. VII. i. manner, sort. Ps. 144:13 נַשָּׁנָה of every sort. 2 Chr. 16:14.

m. Chald. idem. Dan. 3:5, 7, 10.

m. prim. plur. דְּשָׁנָה, const. דְּשָׁנָה, dec. IV. f. tail (of an animal.) Judg. 15:4. Job 40:17. Figuratively דְּשָׁנָה עֲמָרָה the two ends of the fire-brands, Is. 7:4. Used proverbially for something small or contemptible, Deut. 28:13 Jehovah shall make thee the head and not the tail. verse 44. Is. 9:13. 19:15. Hence פִּסְדָּנָה denom. from פִּסְדָּנָה, to smite in the rear, to smite the rear-guard (of an army.) Deut. 25:18. Josh. 10:19. Literally to wound the tail. Comp. the Greek οὐγοῦ, οὐγοῦα the rear of an army.

Syr. ٌذٌ, Arab. ٌذٌ,) to commit fornication, to whore; and figuratively to practise idolatry, since the Hebrews regarded Jehovah as the husband of his people, to whom they were under bonds of conjugal fidelity; idolatry, therefore, was unfaithfulness to him. (See for example Ezek. 16:8, 22. Hos. 1:2.) The person with whom fornication is committed either literally or figuratively, is put in the accus. Jer. 3:1. Ezek. 16:28 יֵדְשָׁנָה and thou committest fornication with them; or is preceded by נֶשָּׁנָה, Num. 25:1. Ezek. 16:26, 28. by נֶשָּׁנָה Ezek. 16:17. but most frequently by נֶשָּׁנָה to go a whoring after any one, i. e. to run after him for the purposes of whoredom, Judg. 2:17 נֶשָּׁנָה they went a whoring after strange gods. So Lev. 17:7. 20:5, 6. Deut. 31:16. נֶשָּׁנָה to go a whoring after necromancers, Lev. 20:6.—The person sinned against is preceded by נֶשָּׁנָה, Ps. 73:27. by נֶשָּׁנָה, Hos. 1:2. by נֶשָּׁנָה, Hos. 4:12. by נֶשָּׁנָה Ezek. 23:5. (comp. Num. 5:19,29.) or by נֶשָּׁנָה, Hos. 9:1.—More rarely to have intercourse with foreign nations, Is. 23:17 נֶשָּׁנָה thou (Tyre) hast committed fornication with all the kingdoms of the earth. (Comp. Nah. 3:4.)


Pu. נֶשָּׁנָה Ezek. 16:34.

Hiph. נֶשָּׁנַתָּה, fut. apoc. נֶשָּׁנַתָּה. 1. to seduce to fornication, Ex. 34:16. to cause to commit fornication, Lev. 19:29.
2. i. q. Kal. Hos. 4:10, 18.

Deriv. out of course נֶשָּׁנָה יִתְנָה, נֶשָּׁנָה יִתְנָה.

name of two places in the tribe of Judah. Josh. 15:34, 56. Neh. 3:13. 11:30. 1 Chr. 4:18.

masc. plur. verbal from נֶשָּׁנָה dec. I.

1. whoredom. Gen. 38:24. Hos. 1:2 נֶשָּׁנָה נֶשָּׁנָה נֶשָּׁנָה a woman of whoredom, and children of
whoredom. 2: 6. 4: 12. 5: 4. 2: 4
[2] 192

that she may remove her whoredom, i.e. her whorish looks, from her face; (comp. Ezek. 6: 9.)

2. idolatry. 2 K. 9: 22.

3. intercourse with foreign nations, (like the verb, Is. 23: 17.) Nah. 3: 4.

ע"פ נ. f. plur. מ"ת, dec. i.


2. disobedience to God generally, transgression of his commands; applied to murmuring against him, Num. 14: 33 יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי they shall bear your transgressions, i.e. the punishment for them.

נָפָר 1. perhaps i. q. Arab. צָרָן to have an offensive smell, to be rancid. (See Hiph. no. 1.)

2. trans, to regard as offensive, hence to reject, cast off. (Comp. מָנָא.)

The signification, however, is more certain than this connexion. Hos. 8: 3 יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי Israel rejects what is good. Most frequently applied to Jehovah, Ps. 43: 2 יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי wherefore dost thou reject me? 44: 10, 24. 60: 3, 12. 74: 1. 77: 8. 89: 39. Constrained with יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי thou rejectest me from prosperity, i.e. thou robdest me of prosperity.

Hiph. 1. i. q.Kal no. 1. Here we may place Is. 19: 6 יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי the rivers begin to stink, i.e. they become shallow, stagnant. Sept. Vulg. deficient fluminia. (The form has either arisen from compounding two different readings מָנָא and מ"ת, and is of course corrupted; or else it is a denom. from an adjective מָנָא.) The signification is more certain than the etymological derivation.

2. causat. of Kal no. 2. to make contemptible, to profane. 2 Chr. 29: 19.

3. to reject, cast off. 1 Chr. 28: 9. Constrained with יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְנָה יָהַנְנִי יִתְn. 11: 14.

in Kal not used.

Pi. to rush out, to leap forth, as a beast of prey. Deut. 33: 22. In Syr. to shoot an arrow.

יִתְנָה f. dec. X. i. q. מ"ת sweat. Gen. 3: 19. (In Talmud מ"ת sweat, מ"ת מ"ת to sweat; Syr. מ"ת sweat.)


יִתְנָה m. a little, מ"ת, (a Chaldaic form.) Job 36: 2. Comp. מ"ת.

ד"ל Chal. small, i. q. מ"ת, Dan. 7: 3. (Aram. מ"ת, מ"ת to be small.)

יִתְנָה i. q. מ"ת to be extinguished, to be cut short. Found only in Niphal, Job 17: 1. (3 MSS. read this word with מ, which gives a correct gloss.)

יִתְנָה 1. to be angry with, to have indignation against, hence to punish with indignation. Constrained with an accus. Mal. 1: 4. Zech. 1: 12 מ"ת the cities of Judea against which thou hast had indignation. Is. 66: 14. with מ, Dan. 11: 30.

—I Part. מ"ת he with whom Jehovah is angry, Prov. 22: 14.


Niph. (as if pass. of Hiph.) to be angry. Prov. 25: 23 מ"ת מ"ת an angry or sullen countenance. Vulg. facies tristis. (Comp. מ"ת.)

יִתְנָה m. verbal from מ"ת, dec. VI. c. anger, especially the punitive anger of God. Is. 10: 5, 25. 26: 20.— מ"ת מ"ת מ"ת מ"ת מ"ת מ"ת till (God's) anger is over; comp. chap. 8: 19. — Hos. 7: 16 מ"ת מ"ת מ"ת מ"ת מ"ת מ"ת through the pride of their (the princes') tongue.
i. q. מָצַר (comp. the letter ב.)
1. to be angry; construed with יָצַר, Prov. 19:3. with יָצַר, 2 Chr. 26:19. (In Syr. to be hot, comp. נָדַר; in Samar. to breathe, (comp. Germ. schnauben;) both of which may lead us to the primary physical signification of the word.)

2. to be or look sullen, sad, or peevish. (For this connexion of ideas, see e.g. מָצַר.) Part. מָצַר, sad, sorrowful, Gen. 40:6. (comp. מָצַר verse 7.) Dan. 1:10 מָצַר a sad or sunken countenance, namely, from the want of nourishment. Theod. correctly οὐδ’δόμος; comp. Mat. 6:16.

מָצַר m. verbal adj. from מָצַר, angry, displeased. 1 K. 20:43. 21:4.

מָצַר m. verbal from מָצַר, dec. VI. c. anger, rage, 2 Chr. 16:10. 28:9. agitation, as of the sea, Jon. 1:15.

מָצַר, fut. מָצַר, imper. מָצַר, infin. מָצַר
i. q. מָצַר to cry out, to call, especially from pain, sorrow. The person to whom one cries is preceded most commonly by יָצַר, Ps. 142:6. 22:6. Hos. 7:14. sometimes by יָצַר 1 Chr. 5:20. or put in the accus. Judg. 12:2. Neh. 3:28. Also construed with an accus. of the thing, besides a dative of the person, Hab. 1:2 מָצַר מָצַר (how long) shall I cry to thee because of violence? comp. Job 19:7. In other passages the thing concerning which one cries out is preceded by יָצַר, Jer. 30:15. or by יָצַר, Is. 15:5. Jer. 48:31.

Niph. (pass. of Hiph. no. 1.)
1. to be called together. Judg. 18:22, 23. Hence
2. to gather together, to assemble one’s self. 1 Sam. 14:20. Judg. 6:34, 35.

Hiph. 1. to call together, to assemble. 2 Sam. 20:4, 5.


מָצַר m. verbal from מָצַר, dec. VI. c. a cry. Is. 30:19.

מָצַר f. verbal from מָצַר, dec. XI. d. a cry. Jer. 18:22. 20:16. 50:46. The following genitive is also used passively, Gen. 18:20 וְהָרַגְּרָתָה the cry concerning Sodom.

מָצַר a city in the north of Palestine. Once Num. 34:9.

מָצַר f. pitch. Ex. 2:3. Is. 34:9. (Arab. מָצַר; Syr. מָצַר idem.)

מָצַר masc. plur. 1. i.q. מָצַר burning arrows, fiery darts. Prov. 26:15. The forms with מ and those with מ followed by Dagesh, are often commuted with each other; e.g. דָּגֶשׁ and דָּגֶשׁ; דָּגֶשׁ and דָּגֶשׁ.


מָצַר com. gen. dec. IV. a. the bearded chin of a man, hence beard, and chin. 2 Sam. 20:9. Lev. 13:29, 30. 19:27. (Arab. מָצַר chin; Syr. מָצַר beard, chin.)

מָצַר, fut. מָצַר, to be old. Gen. 18:12, 13.


מָצַר m. const. מָצַר; Plur מָצַר, const. מָצַר; verbal from מָצַר, dec. V. a. an old man. Gen. 24:2.

מָצַר, מָצַר, מָצַר the elders of Israel, of Egypt, of the city, often for the chief men, the magistrates, procere. without reference to their age. Ex. 3:16. 4:29. Deut. 19:12. 21:3, 4, 6. 22:7, 15, 17, 13. The same is true of the Arab. מָצַר and the modern words Signore, Seigneur, Señor, (formed from the

2. especially to winnow, i.e. to throw grain against the wind for the purpose of cleansing it. Jer. 4: 11. Ruth 3: 2. Behold, he winnoweth upon the threshing-floor. Figuratively to winnow or scatter vanquished enemies, Jer. 15: 7. Is. 41: 16. Ezek. 5: 2.

Pi. פִּיר 1. to scatter, frequently to scatter or disperse a people. Lev. 26: 33. Ezek. 5: 10. 6: 3. 12: 15. 30: 26. Prov. 20: 8 the king...by his look scatters every thing evil.—Prov. 15: 7 the lips of the wise spread abroad knowledge.

2. to fan or winnow. Prov. 20: 26. Hence 3. to sift or search, eventilare; and of consequence to know, to understand. Ps. 139: 3. 

Hence thou knowest my path and my lying down. Jerome, eventilasti. Others compare the Arab. קִיר to know.

Pu. 1. to be scattered, Job 13: 15. to be spread, Prov. 1: 17.


Deriv. פִּירוּם a proper name, Zerubbabel, a descendant of David, and leader of the first Jewish colony which returned from the Babylonish captivity. Ezra 2: 2. 3: 2. Hag. 1: 1. In Greek Ζωοδότης.

קִיר com. gen. but more frequently fem. Plur. בִּיר m. and פִּיר f. also m. (Dan. 11: 15, 22.) dec. i.

1. the arm, in animals the shoulder or fore-leg. פְּנִיִּים. Num. 6: 19, 20. Deut. 18: 3. (So the Latin armus denotes arm or shoulder of men and animals. Compare our English word arm.) By way of eminence the forepart of the arm, (see Job 31: 22.) hence also in Arabic cubitus. הָרְכִּיָּה, הָרְכִּיָּה, to break the arm of any one, i.e. to take away his
2. figuratively strength, force. 2 Chr. 32:8. Is. 17:5.—א י ר a mighty man, Job 22:8. Is. 17:5. the strength of his hands, Gen. 49:24.—Especially a military force, host, Dan. 11:15, 22, 31.

טוֹט m. verbal from Piel of יִתְמַלֶת, comp. the form יְתַמָּלֵד; dec. 1. a sowing, what is sown. Lev. 11:37. Plur. יְתָמָלֵת seed sown, Is. 61:11.

טְּטָמֵל m. found only Ps. 72:6. a violent shower. (Root יָתָמַל i.q. Arab. מַלַל to flow; Syr. מַלָּל rain, shower; Talmud. יָתָמַל propelling, ad-speriones aquae, gutte.)

טְּטַמֵּל m. found only Prov. 30:31 אָנָדָמֵל the girded on the loins, an epithet of the war-horse; comp. Bocharti Hieroz. T.I. p. 102. and Schultens in locum. (Root יָתָמַל i.q. יָתָמֵל to surround, to bind; or יָתָמֵל to buckle, to clasp. Comp. also the Chald. יָתָמֵל to gird. According to others, the zebra, as if the ringstreaked on the loins. According to some Jewish commentators, the grey-hound.)

1. to rise; spoken of the sun, Gen. 32:31. Ps. 104:22. of the light, Ps. 112:4. of the majesty of Jehovah, Is. 60:1. 2.
2. to break out; spoken of the leprosy, 2 Chr. 26:19. of a child coming from its mother's womb, i.q. יָתָמֵל, compare the etymology of יִתְמַלֶת Gen. 38:30.
Deriv. out of course יָתָמֵל, יָתַמֵּל.

טָטַמַל m. verbal from יָתָמַל, dec. VI. d. יָתַמַל 1. a rising. Is. 60:3.
2. proper name of a son of Judah by his daughter-in-law Tamar, Num.

26:20. The derivation of the name is found in Gen. 38:30. In Greek, Ζακά.

טְּטָמָל to flow, to pour out. Constrained - with an accus. to overflow, to carry away, Ps. 90:5. (Syr. מַלַל, Chald. יָתָמֵל to flow; by commutation with ב and מ; see ב.)
Po. to pour out. Ps. 77:18.

טְּטָמָל m. verbal from יָתְמָל, a violent rain, a sudden shower. Is. 4:6. 22:8. 4. יָתְמָל a shower of hail, Is. 28:2.

טְּטַמָּל f. verbal from יָתְמָל, dec. X. the omission of seed. Ezek. 23:20.

טְּטָמַל, fat, יָתָמָל
3. to set out or plant a branch or slip, like the Lat. serere; constricted with two accusatives, Is. 17:10. Hence to plant a nation, to fix it firmly, Hos. 2:25. [23.]
Niph. 1. to be sown. Lev. 11:37. Figuratively Nah. 1:14 of thy name, i.e. thy reputation, shall nothing more be sown, i.e. spread abroad.
2. to be made fruitful, to conceive, spoken of a woman. Num. 5:28.
Pu. to be sown. Is. 40:24.
2. i.q. Niphal no. 2. to conceive.
Lev. 12:2.
Deriv. out of course יָתְמָל, יָתָמָל.
22. Lev. 26:5. fields of corn, 1 Sam. 8:15.


3. hence children, posterity; even in the singular, Gen. 4:25.—ירד נמי, male offspring, 1 Sam. 1:11.

4. race, tribe, people. הָרֶם, the royal family, 2 K. 11:1, 14. סְרִי, a race of evil doers, Is. 1:4.


ירדְיוֹנִים and יָרְדָיוֹנִים, food from the vegetable kingdom, vegetables. Dan. 1:12, 16. (In Chald. and Talmud.

more frequent. Syr. יָדִיקָא idem.)

The name Heth יָדִיק probably signifies a hedge, wall, (from the Arab. יָדִיק, Syr. יָדִיק to surround, to hedge in;) and refers to its figure in the Phenician alphabet H, which is in some measure retained in the Greek Η.

In Arabic we find two letters corresponding to the Hebrew Heth; namely, ז Hha, a strong aspirate or double h, and כ Kha, sounded like the Swiss ch or Span. j. This diversity of sound probably existed in the Hebrew, when it was a living language; at least, several roots have different significations according as their ה corresponds to an Arab. ז or כ; comp. the articles יָדִיק nos. I. and III. יָדִיק nos. I. and II. But these two sounds ז and כ, on account of their general resemblance, are sometimes commuted for each other; e.g. יָדִיק to kill; comp. יָדִיק and יָדִיק to break or bruise in pieces.

ירד מ. with suff. יָדִיק, dec. VIII. d. bosom. Job 31:33. (In Chald. יָדִיק, יָדִיק idem.)

ירד in Kal not used. (Arab. יָדִיק to hide, conceal; also יָדִיק conj. X. to hide one's self.)

Niph. to be concealed, to conceal one's self; construed with ז and יָדִיק of the place. Josh. 10:16. 1 Sam. 10:22. Job 29:8 יָדִיק נְשֵׁי, the young men saw me and hid themselves, i.e. retired, verse 10 יָדִיק the voice of nobles hid itself, i.e. it was restrained. Gen. 31:27 יָדִיק וְיָדִיק, wherefore didst thou flee away secretly? (comp. יָדִיק and יָדִיק construed with a participle.)
Pi. to destroy. Ecc. 5: 5. Used in reference to persons, Is. 32: 7. or to countries, namely, to lay them waste, Is. 13: 5. 54: 16. Mic. 2: 10.

Pu. pass. Job 17: 1 שלמה, "my breath, i.e. my life, is destroyed." Is. 10: 27.

II. חבל, fut. חלב, often חבל, חבל conj. IV. to lend; חבל interest, usury; Syr. חבל, Chald. חבל usury.


Deriv. חבל.

III. חבל i.q. Arab. חבל.

1. to tie with a cord, to twist, to bind. Deriv. חבל.

2. to experience pain, torture, (comp. the Lat. tormentum, tortor, from torquere.) Zech. 11:7, 14. Deriv. חבל.

Pi. to bring forth with pain, to be in labour. Cant. 3: 5. Ps. 7: 15.


2. to destroy, to overturn. Dan. 4: 20. [23.] Ezra. 6: 12.

Ithpa. to be destroyed, to perish; spoken of a kingdom. Dan. 2: 44. 6: 27. 7: 14.

Deriv. חבל.

upon thee. Is. 66: 7. Hos. 13: 13.—Job 39: 3 שֵׁשֶׁת בֵּית אֶלֶף (when) they are delivered of their pains, i.e. of their young.—Spoken of pain generally, once Job 21: 16.

2. especially a measuring-line. Am. 7: 17. 2 Sam. 3: 2. Hence 3. a portion of land measured out and assigned to any one by lot. Josh. 17: 14, 19: 9. Hence an inheritance, possession, Ps. 16: 6. לֹא יֶאָבָנָיו מִי אִים my inheritance has fallen to me in a pleasant country. Deut. 32: 9 לֶאָבַּב יִשָּׂאָם יִשָּׂא Jacob is his possession.
6. a band or company of men. 1 Sam. 10: 5, 10.

m. verbal from לֵאָב no. II. a pawn, pledge. Ezek. 18: 12, 16. 33: 15.

fem. of לֵאָב, idem. Ezek. 18: 7.


m. found only Prov. 23: 34. a part of a ship, probably the mast, so called from the ropes (לֶאָבַּב) by which it is made fast. Others: the rudder.

m. (denom. from לֵאָב a rope;) a shipman, seaman. Jon. 1: 6. Ezek. 27: 8, 27.—29. Comp. אַבָּבָב, אַבָּבָב, אַבָּבָב.

f. Cant. 2: 1. Is. 35: 1. name of a flower, according to the ancient versions a lily, or a narcissus. See Celsius Hierobotan. T. I. p. 488.

The corresponding Syr. אֶבָנָיו signifies i.q. the Greek ἐγγεύων, meadow-saffron, (colchicum autumnale, Linn.)

m. more frequently in Pi. לֶאָב, dec. 1. the folding of the hands, spoken of the idler. Ecc. 4: 5.

m. verbal from Piel of לֶאָב, dec. 1. the folding of the hands, spoken of the sluggard. Prov. 6: 10. 24: 33.

m. (embracing, after the form לֶאָב, לֶאָב) Habakkuk, proper name of a prophet. In the Sept. Ἅβασάκωβ, as if derived from the punctuation לֶאָב and a corruption of μ into μ.

1. to embrace, twine round. Construed with an accus. Ecc. 3: 5. 2K. 4: 16. with ל, Gen. 29: 13. 48: 10. —הָעֲשֶׂרָה נְאִם לָאֵלֶב they embrace the rock, the dunghill, a proverbial phrase for they lie on the rock, or on the dunghill, Job 24: 8. Lam. 4: 5.
2. לָאֵלֶב to fold the hands, spoken of the idler. Ecc. 4: 5.

m. (embracing, after the form לֶאָב, לֶאָב) Habakkuk, proper name of a prophet. In the Sept. Ἅβασάκωβ, as if derived from the punctuation לֶאָב and a corruption of μ into μ.

1. to be joined or bound together. Ex. 26: 3. Also to be confederated, spoken of nations, Gen. 14: 3 אֲבָנַיָּם all these were confederated (and came) to the valley of Siddim. comp. Hos. 4: 17 אֲבָנָיו confederated with idols.
2. לָאֵלֶב to exercise magic, namely, by means of certain magical knots to bind some (distant) object. Perhaps more particularly the charming of poisonous serpents. Deut. 18: 11. Ps. 58: 6. (The ideas of binding and magic are united in several languages: comp. the Greek κατάδεσμος; Lat. fascinare, ligare ligulam; and Germ. Nesteln knüpfen. Others derive the idea to exercise magic from the Arab. לָאֵלֶב to be wise; but it appears from Deut. 18: 11. that a particular species of magic is intended.)
Pi. רָבָה to bind, join. Ex. 26: 6 ff. 2 Chr. 20: 36.

Pu. רָבָה pass. Ex. 23: 7. Ps. 94: 20 רָבָה שָׂדֶדֶת shall the throne of wickedness be joined with thee? i.e. shall it have fellowship with thee?

Hithpa. to join one’s self. 2 Chr. 20: 35, 37. Dan. 11: 6.—In verse 23, the Syriac infinitive form הָרָבְּהַת occurs as a noun.

Hiph. to bind, joint perhaps in an artificial manner. Job 16: 4 רָבְּהַת יְהוּדָה I could join together words against you, i.e. compose artificial speeches against you. (The prefix י appears superfluous.)

Deriv. out of course כְּרָבָה m. Job 40: 30. [41: 6.] verbal from רָבָה, dec. I. usually rendered a companion; perhaps a sorcerer, magician. Syr. כְּרָבָה. Comp. no. III.

ברבָה m. verbal from רָבָה, dec. V. b. associate, companion. Cant. 1: 7. 8: 13.—Judg. 20: 11 כְּרָבָה כְּרָבָה all associated together. Ps. 119: 63.


ברבָה m. verbal from רָבָה, dec. Vl.k.
2. magic, enchantment. Is. 47: 9, 12.

ברבַּת fem. plur. dec. I. the variegated spots (of the leopard.) Jer. 13: 23. (Arab. חֱֵּבָּֽוַּת mark, spot, colour.)

ברבַּת fem. of רָבָה, Chald. a female companion, hence, (like חֱֵבַּת) the other. Dan. 7: 20.

ברבַּת fem. of רָבָה, company, society. Job 34: 8.

proper name of an ancient city in the tribe of Judah, also called קַרְבָּת, Gen. 13: 18. 14: 13. 23: 2. afterwards the royal residence of David for seven years, 2 Sam. 2: 1. 5: 5.


ברבָת f. verbal from רָבָה, joining, place of joining. Ex. 26: 4: 10.

ברבָת, fut. שָׁבָּֽהַת, once שָׁבָּֽהַת. (Job 5: 18.)
1. to bind, to bind on, to bind about. Ezek. 27: 24. particularly to bind on a turban, Ex. 29: 9. Lev. 8: 13. Jon. 2: 6 מִשְׂבַּֽהַת שָׁבַּֽהַת the sea-reed is bound about my head, i.e. it composes my turban. Ezek. 16: 10 שָׁבַּֽהַת שָׁבַּֽהַת I bound thee (thy head) about with fine cotton.
4. to bind up, to close, cover. Job 40: 13 שָׁבַּֽהַת שָׁבַּֽהַת שָׁבַּֽהַת cover their face in darkness. See Pi. no. 2.
5. to exercise power, to rule, imperio coercere. Job 34: 17. שָׁבַּֽהַת שָׁבַּֽהַת שָׁבַּֽהַת can also he that hateth righteousness exercise power? (Comp. שָׁבַּֽהַת to rule, 1 Sam. 9: 17.)

Pi. 1. to bind up, constrained with שָׁבַּֽהַת. Ps. 147: 3.
2. to bind, to stop, restrain; spoken of the miner who stops the oozing of water in the shaft. Job 29: 11 שָׁבַּֽהַת שָׁבַּֽהַת שָׁבַּֽהַת he stops the streams from trickling down.


ברבַּת masc. plur. pans. 1 Chr. 9: 31. Comp. רָבָת. Root perhaps חֱֵבַּת to be low, spoken of a field;
hence shallow pans. According to others, pastry.

\( \text{gather, const. } \text{gather, with suff. } \text{gather, dec. VIII. a.} \)

1. a feast, festival. Ex.10: 9. 12: 14. bind the victim with cords. Lev. 23: 39. Deut. 16: 10. In the Talmudical writers it denotes by way of eminence, the feast of tabernacles; so 2 Chr.5: 3. comp. 1 K.8: 2.

2. by a metonymy, the festival sacrifice, victim. Ps. 118: 27 eatable he the fat of my sacrifice. Mal. 2: 3. comp. 2 Chr. 30: 22.

\( \text{gather, i. q. to afraid (which is also found in several MSS.) fear, trembling. Is. 19: 17. Root } \text{gather, perhaps to be giddy or to tremble (through fear,) to be afraid; comp. } \text{gather.} \)

\( \text{gather, m. dec. IV. c. the locust. According to Lev. 11: 22. a winged and eatable species of this insect. Num. 13: 33. Is. 40: 22.} \)

\( \text{gather, (kindred with } \text{gather, to move round in a circle. Hence} \)

1. to dance. 1 Sam. 30: 16.
2. to keep or celebrate a feast, namely, by dancing. Ex. 5: 1. Lev. 23: 41. Num. 29: 12. Ps. 42: 5 the multitude keeping a holyday. (Syr. तः \text{idem;})

\( \text{gather, Arab. } \text{gather, to make a pilgrimage or to march in procession on a festival.)} \)

3. to be giddy, to stagger, spoken of a drunkard. Ps. 107: 27.

\( \text{gather, masc. plur. } \text{gather, the heights, cliffs of the rocks, or the refuges among the rocks, Cant. 2: 14. Obad. 3. Jer. 49: 16. (In Arab.} \)

\( \text{gather, confugit, refugit; and } \text{refugii locus, asylum; but on the contrary Syr.} \)

\( \text{gather, a precipice, steep cliff.)} \)

m. verbal from יָכַר, dec. III. a.
1. a girdle. 1 Sam. 18: 4.
2. as an adj. i. q. יָכַר girded, clothed. יָכַר girded with a girdle. comp. 2 K. 3: 21.

\( \text{gather, fem. of } \text{gather, dec. X.} \)
1. a girdle. 2 Sam. 18: 11.

\( \text{gather, (festival, from } \text{gather and the termination } \text{to a prophet. Sept. } \text{Ayyânas. Hag. 1: 1.} \)

\( \text{gather, fut. } \text{gather, to gird, to gird up, to gird on. It is construed (1.) with an accus. of the part girded, Prov. 31: 17 } \text{gather, she girded her loins with strength. 2 K. 4: 29. 9: 1. (2.) with an accus. of the garment or girdle, (comp. יָכָר,) as } \text{gather, to gird on the sword, } \text{1 Sam. 17: 39. 25: 13. Ps. 45: 4. } \text{gather, to gird on sackcloth, Is. 15: 3. Jer. 49: 3. Part. act. 2 K. 3: 21 } \text{gather, from all who girded on the girdle, i.e. who were capable of bearing arms. Part. pass. יָכְרֵם girded or clothed with an ephod, 1 Sam. 2: 18. Also put in the const. state, Joel 1: 8 } \text{gather, gird yourselves, i.e. gird on sackcloth. 2 Sam. 21: 16 } \text{gather, and he was girded with a new (sword.) — Metaphorically Ps. 65: 13 } \text{gather, the hills gird on joy. (comp. Ps. 65: 14.) Ps. 76: 11. (3.) with a double accus. of the person and girdle, Ex. 29: 9. Lev. 8: 13. Also with } \text{girdle, Lev. 8: 7. 16: 4.} \)

2. to gird one's self. Ezek. 44: 16. 1 K. 20: 11. Here likewise we may place, (if the reading is correct,) 2 Sam. 22: 46 יָכִּר and they gird themselves (and go) out of their citadels; or according to Syriac usage, they hob-

Deriv. רָדָה, רָדָה, Chald.

1. one, i. q. Heb. רָדָה. (See n.)—Sometimes used for the indefinite article, a, an, Dan. 2: 31 רְדָה רְדָה an image. 6: 18. Ezra 4: 8.

2. the first. Dan. 7: 1.

3. when used before numerals, times, Lat. vices. Dan. 3: 19 רְדָה רְדָה seven times more than.

(So the Syr. מֵרָדָה at the same time, together, i. q. Heb. רְדָה, Dan. 2: 35. רְדָה one occurs once also in Hebrew, Ezek. 33: 30.

רְדָה, fem. רְדָה, verbal adj. from רְדָה, dec. VIII. h. sharp, spoken of the sword. Ezek. 5: 1. Ps. 57: 5. Prov. 5: 4.

1. to be sharp, i. q. Arab. רָדָה (fut. 1.)

2. to be swift, nimble. Hab. 1: 3.

(Several words denoting sharpness have this signification; comp. in Greek, σκληρός, διότ; in Lat. acer; in Syr. מַרְדָּה.) Others: to be sharp-sighted. Comp. רָדָה.

Hoph. pass. Ezek. 21: 14, 15, 16. [21: 9, 10, 11.]

Deriv. רָדָה.

I. רְדָה, fut. apoc. רְדָה, to rejoice.

Ex. 16: 9. Job 3: 6 רְדָה רְדָה; let it not rejoice among the days of the year.

Pi. to make serene or joyful. Ps. 21: 7.

Deriv. רָדָה.

II. רְדָה i. q. רְדָה to be or become sharp.

Hiph. to sharpen. Prov. 27: 17 רְדָה רְדָה רְדָה רְדָה iron becomes sharp on iron, so one man sharpens the countenance of another. רְדָה in the former part of the verse is the fut. apoc. of Kal; in the latter part, the fut. apoc. of Hiphil.

26

2. figuratively נְחַלָּה the chambers Job 9: 9. the remotest south, penetralia austri; (comp. נְחַלָּה) also without נְחַלָּה in the same sense, 37: 9. But perhaps in these two passages it means the chambers or storehouses of the south wind.—נהַלָּה the innermost parts of the belly, Prov. 19: 3. 26: 22.—נהַלָּה the chambers of hades, Prov. 7: 27.

611. Zech. 9: 1. anciently a great city, east of Damascus, giving name to the surrounding country. See Michaelis Supplem. p. 676. and Ugolini Thes. T. VII. no. 20.

611. to be new. In Kal not used.


Hithpa. to renew one's self. Ps. 103: 5.

611. verbal adj. from נְחַלָּה, dec. IV. c. new, in all its various significations.—Fresh, recens, (antith. נְחַלָּה) Lev. 26: 10.—new, unheard of, Ecc. 1: 9, 10.—new, something new, Is. 43: 19. Plur. נְחַלָּה new things, Is. 42: 9.

611. m. verbal from נְחַלָּה, dec. VI.m.

1. the new-moon, the first day on which the moon is visible, kept by the Israelites as a festival. Num. 29: 6. 1 Sam. 20: 5, 18. 24.—Ex. 19: 1 יִשְׁרָת נְחַלָּה on the first day of the third month, tertii calendis. Hos. 5: 7 יִשְׁרָת נְחַלָּה now shall the new-moon consume you, i. e. ye shall be consumed on the new moon.

2. a month, which the Hebrews began with the new moon. Gen. 7: 11, etc.—נְחַלָּה a month long,

הַּיַּבְרַל m. dec. I. a. and VI. a.
2. i. q. הַּיַּבְרַל a hook, or perhaps ring, such as was put through the nose of great fishes, to let them down again into the water. Job 40:26. [41:2.] Comp. Oedmann's verm. Sammlungen aus der Naturkunde, Th. v. p. 5.
3. a similar instrument used for the confining of prisoners. 2 Chr. 33:11. comp. Am. 4:2.

וֶשֶׁלָּתָּן Chald. to sew together. Aph. to repair (a wall.) Ezra 4:12.

וֶשֶׁלָּתָּן m. (comp. Chald. וֶשֶׁלָּתָּן to sew together.)
1. a thread. Ecc. 4:12. Used proverbially Gen. 14:23 וְשֵׂלָם from a thread even to a shoelatchet, i. e. not the least thing. So the Latins, ne hilum (i. q. filum) quidem, not even a thread; whence nihil.
2. a line, cord. Josh. 2:18.
3. a band, fillet. Cant. 4:3.

וָּהָיִתָּן a gentile noun, the Hivites, a Canaanish tribe at the foot of mount Hermon, Josh. 11:3. also in mount Lebanon, Judg. 3:3.

וָּהָיִתָּן a proper name. 1. two districts in Yemen, the one inhabited by Hamites, Gen. 10:7. and the other by Shemites, verse 29. comp. 25:18. 1 Sam. 15:7. (Probably the districts now called נֵבָּיִלָן, see Niebuhr's Description de l'Arabie.)
2. Gen. 2:11. Havilah, a gold country, perhaps a general name for Arabia (and India,) which accords best with the supposition that the
Pison is the Ganges. See art. מִשְׁקָר. Others, with less probability, Chwala on the Caspian sea; whence the Caspian sea is called in Russian Chwalsinskoje More.

I. בִּרְסָח and בְּרָסָח literally to turn, to twist. (Arab. حَرَلٌ, whence חוֹל round about.)

1. to be pained, (as if torqueri, comp. בִּרְסָח no. III.) Jer. 5: 3. especially to be in labour, to travail, Is. 13: 3. 23: 4. 26: 18. 66: 7, 8. Mic. 4: 18. Figuratively Mic. 1: 12 for she is pained for the good (which she has lost.) Hence

2. to tremble, (as a woman in labour.) Deut. 2: 25. Joel 2: 6. Con- strued with יָצִית, 1 Sam. 31: 3. 1 Chr. 10: 3.

4. to bring forth. Is. 54: 1.
5. to rush, fall upon. Jer. 30: 23 a sweeping whirlwind shall fall on the head of the ungodly. So 23: 19. 2 Sam. 3: 29 let it (the blood of Abner) fall upon the head of Joab. Hos. 11: 6 the sword shall fall on his cities. Lam. 4: 6 יָצִית לְךָ נִכְרָנָה יִפְלָה יִמְרָה שֵׁי no hands fell on her. (This signification of יָצִית is found in the Targums.)

6. to be strong, lasting, permanent. (On the connexion of this with the primary signification, see יָצִית, קָו. In Arab. حَرَلٌ (med. Vav) idem. In Aram. Ps. יָצִית to strengthen. Deriv. יָצֵית strength.) Ps. 10: 5 יִפְלָה נִכְרָנָה יִמְרָה וּכְרָנָה יִגְוֹיָה his ways are strong, i.e. his actions prosper. Job 20: 21 יָצִית לְךָ הַיִּשָּׁר יִפְלָה יִמְרָה יִגְוֹיָה his prosperity shall not be lasting. (Others connect this signification with that of waiting; see יָצִית no. II.)

Hiph. causat. of Kal no. 2. to shake. Ps. 29: 8.
Hoph. to be made to bring forth. Is. 66: 8.
2. i.q. Kal no. 2. to tremble. Job 26: 5.


Hithpael יָצִית

1. to be pained or tormented. Job 15: 20.

Hithpalp. יָצִית to be pained or grieved. Est. 4: 4.

Deriv. out of course יָצִית.

II. יָצֵית and יָצִית i.q. יָצִית to wait, tarry. Gen. 8: 10. Jud. 3: 25.


Hithpal. idem. Ps. 37: 7.

יָצֵית m. 1. sand. Ex. 2: 12. generally in the phrase יָצֵית בַּמֶּשֶׁם, מָעָן הָּמָּשֶׁם, as indicative of multitude, Gen. 32: 13. 41: 49. and of weight, Job 6: 3. Prov. 27: 3.

2. Job 29: 18. according to the Jewish commentators, the bird phoenix, but perhaps a mere conjecture from the context. The Babylonian MSS read יָצֵית.

יָצֵית proper name of an Aramean country. Once Gen. 10: 23. It is supposed by some to be Caesarea, from the Chald. יָצֵית a valley; but the etymological grounds are insufficient.

יָצֵית m. adj. black. Gen. 30: 32 ii.

The root יָצֵית is kindred with יָצֵית to be hot, which in Arabic signifies also to be burnt by the sun, to be black.


Deut. 3: 5. 28: 52. Root prob. יָצֵית i.q. Arab. יָצֵית to surround, protect.

Plur. יָצֵית (with singular meaning, like יָצֵית) a wall. Jer. 1: 18. comp. 15: 20. Hence

1. to have compassion, to pity; construed with רָעָה of the person.
Ps. 72: 13. Also to be grieved or troubled, construed with רָעָה of the thing, Jon. 4: 10.

2. to spare, construed with רָעָה.

3. Instead of the simple construction given above, we find more commonly in the significations nos. 1. and 2. the following phraseology, mine eye looks with pity or indulgence on any one. Gen. 45: 20. thou shalt not be troubled about your utensils. Deut. 7: 16. and be not troubled about your utter-
sils. Deut. 7: 16. thou shalt not spare them. 13: 9. 19: 13, 21: 25: 12. Is. 13: 18. Ezek. 5: 11. 7: 4, 9. Once with the omission of רָעָה, 1 Sam. 24: 11. (mine eye) looked with compassion on thee, i.e. I spared thee from compassion. Similar examples in which actions are attributed to particular members of the body, are very common; (comp. רָעָה joined with רָעָה, רָעָה with the same, Judg. 7: 11. 2 Sam. 16: 21. רָעָה with רָעָה; etc.)

ןָפָּר (or ָא) i.q. רָעָה the bosom. Ps. 74: 11 Keth.

ןָפָּר fut. רָעָה to become white, to grow pale, spoken of the face. Is. 29: 22. (Aram. רָעָה, idem.)

I. רָעָה m. fine white linen or cotton. Est. 1: 6. 8: 15. Sept. βέβοός. Arab. מַחְשֵׁל white silk; which may be the meaning of the Hebrew word, for Median garments were made of silk. Ethiop. הַעְרֵה (hherir) white silk.

II. רָעָה and רָעָה, dec. i. q. רָעָה no. II. hole, cavity. Is. 11: 8. 42: 22. (In Arab. with רָעָה.)

I. רָעָה i.q. רָעָה no. I. white linen, (or silk.) With an uncommon plural termination רָעָה, Is. 19: 9.

II. רָעָה m. dec. I. a hole. 2 K. 12: 10. Applied to the opening for a window, Cant. 5: 4. to the cavity for the eye, Zech. 14: 12.

הָרָן (Harân) m. Chald. white. Dan. 7:9.

חֲרַמָּה (Châram) Huram, 1. proper name of a king of Tyre, contemporary with Solomon. 2 Chr. 2:2. Otherwise called הָרָן, 2 Sam. 5:11. 1 K. 5:15. [5:1.]

2. of a Tyrian artist, 2 Chr. 4:11. also called חֲרֵמָה 1 K. 7:40.

חָרָן proper name of a district beyond Jordan. Ezek. 47:16, 18. In Greek, Ἀιγαίντις, Ἀιγαίνιτις.

I. חָרָן 1. to make haste, to hasten. Is. 8:1, 3. 1 Sam. 20:33. Deut. 32:35. Ps. 70:6 יַיְדֶנֶת הָרָן מָחַר to God, hasten to me. 141:1. Part. pass. הָרָן hastening or in haste, with an active signification, (comp. וָרָן) Num. 32:17.


3. to be afraid, to flee. Is. 23:16. (These significations are also united in בָּרָן, בָּרָן. In Arab. حاش (med. Je) to be afraid and to hasten.)

II. חָרָן as in Chaldaic, to perceive by the senses, to feel, for example, pain, joy, pleasure. Ecc. 2:25 יַיְדֶנֶת הָרָן מָחַר who has enjoyed pleasure?

חָרָן. For Hab. 2:17, see חָרָן.

חָרָן m. verbal from בָּרָן, dec. I. a seal, a seal-ring. The inhabitants of the east often carried a seal suspended by a string round the neck, between their outer and inner garments, as the Persians do at this day. Gen. 38:18. Cant. 8:6.

חֲרָעָא (Châraa) m. Hazael, proper name of a king of Syria. 1 K. 19:15, 17. 2 K. 3:9, 12.—רַחֲרַעְשָׁא the house of Hazael, i.e. Damascus, Am. 1:4. 1. in poetry, i.q. רַחֲרַעְשָׁא to see, behold. Job 24:1. Ps. 46:9. 58:9. Construed with יָרֹן to see or regard with satisfaction, Ps. 27:4. 63:3. Cant. 7:1. [6:13.] Job 36:25. In a different sense Is. 47:13 יֶרֶעֶשׁ! the gazers on the stars.

2. used especially in a religious sense; e.g. יַיְדֶנֶת הָרָן מָחַר to see God, Ex. 24:11. Job 19:26. and applied particularly to the supernatural visions and internal revelations given to the prophets, Num. 24:4. Hab. 1:1 יַיְדֶנֶת הָרָן מָחַר the oracle which Habakkuk saw, i.e. which was revealed to him. Ezek. 13:6 יַיְדֶנֶת הָרָן מָחַר they see lies, i.e. they have false revelations. Zech. 10:2.


4. figuratively to see into, to understand. Job 15:17. 27:12.

Deriv. out of course חָרָן חָרָן, חָרָן. חָרָן and חָרָן Chald. to see. Dan. 5:5, 23. 3:19 יַיְדֶנֶת הָרָן מָחַר seven times more than it had ever been seen, i.e. known, to be heated. Infin. יָרֹן, Ezra 4:14. (In Syr. idem.)

חָרָן m. dec. IX. b. the breast, spoken only of animals. Ex. 29:26, 27. Lev. 7:30, 31. Plur. יִרְאוֹן, Lev. 9:20, 21.

חָרָן m. verbal from חָרָן, dec. IX. a.

1. a seer, prophet, in later Hebrew, i.q. רַחֲרַע, חָרָן. 1 Chr. 21:9. 25:5. 29:29.

2. i. q. חָרָן no. 3. (q.v.) a covenant, agreement.


2. form, appearance. 7:20. (Syr. חָרָה.)

חָרָן m. verbal from חָרָן dec. III. a.

2. *a divine revelation.* 1 Sam. 3:1. 1 Chron. 17:15. Prov. 29:18.


דָּרָתִים f. verbal from דָּרַת, dec. III. a. vision, revelation. 2 Chr. 9:29.

דָּרָת sight. Dan. 4:8, 17. [4:11, 20.]

דָּרָת f. (with Kamets impure) verbal from דָּרָת, dec. I.

1. form, especially a great or beautiful form, (comp. רְאֹמָה) Dan. 8:5 יָדַעַת הָּדוּשׂ a great horn, corne i conspicuum. verse 8 יָדַעַת הָּדוּשׂ וּרְאֹמָה and there rose up four great (horns.) The latter verse might be rendered, something like four (horns,) comp. מְנַחֶם no. 3. but the meaning given above appears preferable on account of verse 5.

2. a prophetic vision. Is. 21:2. 29:11.

3. a revelation, law; hence a covenant, agreement. The Hebrews connected these two ideas, inasmuch as they regarded their religion as a covenant with God. Is. 28:18. comp. מִלֶּה verse 14.

לְהַדַּע m. const. לְהַדַּע, plur. לְהַדַּעִים, verbal from לְהַדְעוֹת, dec. III. e.


2. a revelation. 2 Sam. 7:17.—לְהַדַּעְתָּה אָשׁ Is. 22:5. (whence the superscription in verse 1.) valley of vision or revelation, i.e. Jerusalem, or some part of it, allegorically represented. According to some, it is in this passage a translation of the name לְהַדַּעְתָּה supposed to signify vision.


רָתִים m. prim. a swine. Lev. 11:7. (Syr. and Arab. idem.)

ןֵרָתִים, fut. רֵנַרְנִים. 1. to bind fast, to tie strait. (Arab. حَرْبَحُ and حَرْبِحَ idem; Syr. γραμμέω to gird, comp. Piel.)

Intrans. to be bound fast, Is. 28:22.

2. to adhere or stick fast. 2 Sam. 18:9 יָרַבְשׁוּ הַנָּוֶתָּה and his head stuck fast to the turpentine-tree. Hence לְהַדַּעְתָּה to adhere to the law, 2 Chr. 31:4. Constrained with בָּל and an infin. to adhere to doing any thing. Deut. 12:23. Josh. 23:6.

3. to strengthen. (Strength is acquired from 'bracing the muscles and from girding one's self; hence this transfer of signification is found in several words. Comp. מְנַחֶם no. 6.) יָרַבְשׁוּ and for examples in Arabic, see Bocharti Hieroz. I. p. 514 ff.) Ezek. 30:21. More frequently intrans. to be or become strong, Josh. 17:13. Judg. 1:28. Gen. 41:56, 57. Constrained with לְהַדַּעְתָּה, to be stronger than, to conquer, 1 Sam. 17:50. Constrained with לְהַדַּעְתָּה, 2 Chr. 8:3. 27:5. Also with an accus. in the same sense, 1 K. 16:22. 2 Chr. 28:20. Spoken of a command, to prevail, to get the upper hand, 2 Sam. 24:4. 1 Chr. 21:4.


5. to be recovered from a sickness. Is. 39:1.

6. figuratively, to be firm, strong, undaunted.—לְהַדַּעְתָּה נְגִי, be strong and courageous, Deut. 31:7, 23. comp. Dan. 10:19.—לְהַדַּעְתָּה נְגִי the hands of any one are strong, i.e. he himself is strong, undaunted, Judg. 7:11. 2 Sam. 16:21. (comp. מְנַחֶם joined with וַנְנִי.)

7. to be hard, obstinate, inflexible, i.q. חֹשֵׁב. Mal. 3:13. Hence spoken of the heart, to be hardened or rendered obdurate, Ex. 7:13, 22.

8. to be confirmed, established. 2 K. 14:5. 2 Chr. 25:3 (with לְהַדַּעְתָּה.)

Pi. לְהַדַּעְתָּה. 1. to gird, constrained
2. to fortify or intrench, 2 Chr. 11:11, 12, 26:9. to repair what is decayed, 2 K. 12:8, 9, 13, 15. construed with י, 1 Chr. 26:27. to build anew, Neh. 3:19.  
4. to heal. Ezek. 34:4, 16.  
5. figuratively to strengthen the hands of any one, i.e. to urge him on, to inspire him with courage. Judg. 9:24. Jer. 23:14. Job 4:3. 1 Sam. 23:16 רְשֵׁי מָשָׁר he gave him courage with God.—רְשֵׁי מָשָׁר to strengthen one's own hands, to take courage, Neh. 2:13.  
6. to support, help, assist. 2 Chr. 29:34. Ezra 6:22. 1:6 and all their neighbours נִעֲרָכַת assisted, i.e. presented, them with silver vessels, etc.  
7. construed with יִדְּבָם, to harden the heart. Ex. 4:21.—יִדְּבָם יְָמוּעָנָיו to show one's self stiff-necked, Josh 11:20. Jer. 5:3. Ps. 64:6 יִדְּבָם יְָמוּעָנָיו they are resolute in a wicked deed.  
Hiph. רְשֵׁי מָשָׁר 1. to bind fast, especially to fasten the hand on any thing; hence to seize or take hold of, in Greek εὐκαίρια xvi. The original construction is found Gen. 21:18 יִדְּבָם נָבִיא fasten thine hand on him, i.e. hold him in thine hand. Hence the verb is construed with יִדְּבָם, Ex. 4:4. Deut. 22:25. 25:11. more rarely with an accus. Is. 41:9, 13. Jer. 6:23, 24. 8:21. 50:43. Mic. 4:9 יִדְּבָם יְָמוּעָנָיו יִסְּסַתְּא and pangs take hold of thee. Also with an inverted construction, Jer. 49:24 יִדְּבָם רְשֵׁי מָשָׁר she seizes hold of terror; comp. רָשָׁא Job 18:20. 21:6. Constrained with יִדְּבָם, 2 Sam. 15:5.  
with יִדְּבָם, Job 13:9. This verb often signifies (1.) to hold back, Ex. 9:2. or to oblige to stay, Judg. 19:4. (2.) to contain, to hold, 2 Chr. 4:5. (3.) to get possession of, Dan. 11:21.  
2. to hold fast, to adhere closely; e.g. to one's integrity, Job 2:3. 9. 27:6. Construed with יִדְּבָם of the person, Neh. 10:30.  
3. to strengthen, fortify, hence to build up again. Neh. 5:16. Ezek. 27:9. 27.  
4. to make strong, Ezek. 30:23. and intrans. to become strong, to conquer, 2 Chr. 26:8. Dan. 11:32.  
5. to help, assist; construed with יִדְּבָם, Lev. 25:30. Comp. רְשֵׁי מָשָׁר on helper, Dan 11:1. construed with an accus. verse 6.  
Hithpa. to be strengthened, established, or confirmed; spoken of a new king, 2 Chr. 1:1. 12:13. 13:21. to gather one's strength, Gen. 43:2.  
2. to feel one's self strengthened, 1 Sam. 30:6. * Ezra 7:23. to take courage, 2 Chr. 15:3. 23:1. 25:11.  
3. to act courageously, 2 Sam. 10:12. Construed with יִדְּבָם to oppose, 2 Chr. 13:7, 8.  
4. to assist any one, construed with יִדְּבָם and יִדְּבָם 2 Sam. 3:6. 1 Chr. 11:10. Dan. 10:21.  
ְָמְדָה m. verbal adj. from רְמָנָה, dec. IV.e.  
ְָמָל m. verbal adj. from רְמָל, idem.  
Ex. 19:19. 2 Sam. 3:1.  
ְָמָל, with suff. רְמָל, verbal from רְמָל, dec. VI. g. strength, help. Ps. 18:2.  
ְָמָל m. verbal adj. from רְמָל, dec. VI. m. idem. Ex. 13:3. 14, 16.  
ְָמָל f. dec.X. strictly an infin. from רְמָל.  
1. רְמָל 2 Chr. 12:1. 26:16. when he had gained strength.  
2. רְמָלַת רְמָלַת Is. 8:11. when the hand (of God) urged me. Comp. the verb Ezek. 3:14. Jer. 20:7.  
3. Dan. 11:2 רְמָלַת רְמָלַת as he supports himself on his riches.
which, or the action by which one sins, is preceded by ב, Gen. 42: 22. Lev. 4: 23 ב אספ in which he hath sinned. Neh. 9: 29. by ב, Lev. 5: 55. Num. 6: 11. Neh. 13: 26, or in the accus. Lev. 5: 16 אספ what he hath sinfully taken from the sanctuary.

4. to owe, to forfeit; construed with an accus. Lev. 5: 7. comp. verse 11. Prov. 20: 2 אספ he forfeits his own life, or brings it into danger; comp. Hab. 2: 10.

Pi. אספ 1. to be punished, or to suffer for any thing; construed with an accus. Gen. 31: 39.

2. to offer as a sin-offering. Lev. 6: 19 [26] אספ he that offers it as a sin-offering. 9: 15 אספ and he offered it as a sin-offering.

3. to purify, to cleanse, i. q. ב; as persons, Num. 19: 19. Ps. 51: 9. as sacred utensils, the temple, etc. Ex. 29: 36. (construed with ב.)

Hiph. אספ 1. i. q. Kal no. 2. to miss the mark, spoken of archers. Judg. 20: 16. (In Arab. conj. Iv.)

2. causat. of Kal no. 3. to cause to sin, to seduce. Ex. 23: 33. 1 K. 15: 26 אספ לฤב in his sin, wherewith he made Israel to sin. 16: 26. 2 K. 3: 10: 29.


2. to be beside one’s self, (from anguish, terror.) Job 41: 17. [25.] Many verbs of erring (comp. Kal no. 2. Hiph. no. 1.) have this change of signification; e. g. אספ

Is. 21: 4. also the Arab. אספ


Assy m. (with Kamets impure) verbal from אספ, dec. I.

2. one liable to punishment, an offender. 1 K. 1: 21.


17:23. 1 a branch, twig. Is. 11: 1.
2. a rod. Prov. 14: 3 in the mouth of a fool arrogance is a rod. (Syr. staff, rod.)


cont., fem. יֵשְׁנָה, plur. יֵשְׁנִים, const. יֵשָׁנָה, verbal from יֵשַׁנָּה, dec. VIII. j.


4. reviving, living again; in the phrase יֵשָׁנָה יִשַּׁנְּנָה when the season revives, i.e. in the coming year, περιπλούσιον ἐνευροῦ. (Hom. Od. xi. 247.)

5. as a subst. life. In the singular only Lev. 25: 36. 1 Sam. 25: 6 and in the formulas of swearing, יִשַּׁנְּנָה (by) the life of Pharaoh, Gen. 42: 15, 16. יִשַּׁנְּנָה (by) the life of thy soul, 1 Sam. 1: 26. 17: 55. Before the name of Jehovah, יִשַּׁנְּנָה is used; hence יַהֲעַנְּנָה יֵשָׁנְּנָה יִשַּׁנְּנָה as Jehovah liveth, and as thy soul liveth, 1 Sam. 20: 3. 25: 26.—But this significance we find more commonly in the Plur. יֵשְׁנִים יֵשְׁנִים (Job 24: 22.)


2. means of living, sustenance. Prov. 27: 27.

14: 27.— מִזְדָּקָה the way to happiness, 2: 19. 5: 6.

מִזְדָּקָה f. dec. X. literally something intricate or complicated, (from רָצוּנִי i.q.)
Arab. X to bend off; conj. II. to tie knots.) Hence
2. a riddle, i.e., an intricate speech; comp. רָצוּנִי: מִזְדָּקָה to give out a riddle, מִזְדָּקָה to solve a riddle, Judges 14: 12.—19.
3. i.q. רָצוּנִי, only implying greater intricacy; hence a proverb, Prov. 1: 6. a parable, Ezek. 17: 2.
a song, Ps. 49: 5. 78: 2. comp. Hab. 2: 6. an oracle, vision, Num. 12: 3.

מִזְדָּקָה , fut. מִזְדָּקָה, apoc. מִזְדָּקָה.
1. to live, often to be in good health. Deut. 8: 1. 30: 16. Neh. 9: 29.— בְּנֵנֵי let your heart live, i.e. be joyful, Ps. 22: 27. 69: 33.
2. to continue alive. Num. 14: 38.
— מִזְדָּקָה my soul shall live, i.e. I shall be preserved alive, Gen. 12: 13. 19: 20.

Pi. מִזְדָּקָה 1. to make alive, to restore to life. Ps. 30: 4. 1 Sam. 2: 7.
מִזְדָּקָה to preserve seed, Gen. 7: 3.
in a different sense, 19: 32, 34.— מִזְדָּקָה to raise cattle, Is. 7: 21.
Hos. 14: 8 מִזְדָּקָה they raise corn, namely, in a desolate land.
3. metaphorically to rebuild (a city.) 1 Chr. 11: 8. comp. Neh. 3: 34 [4: 2] מִזְדָּקָה will they revive the stones again? i.e. form them again into a building?
Hiph. 1. to restore to life. 2 K. 3: 1, 5.

Deriv. out of course יָּשָׁב, יָּשָׁב.

מִזְדָּקָה and מִזְדָּקָה Chald. idem. Dan. 2: 4 מִזְדָּקָה יָּשָׁב O king, live forever, the usual salutation to a king.
Aph. part. מִזְדָּקָה preserving alive,
(Syr. כִּי הַר יָּשָׁב,) Dan. 5: 19.

מִזְדָּקָה verbal adj. from מִזְדָּקָה, dec IX. a
Plur. fem. רָצוּנִי lively, strong, vigorous, Ex. 1: 19.

מִזְדָּקָה f. const. מִזְדָּקָה, also poetically מִזְדָּקָה, (see Gesenius' Lehrgeb. § 127.
3.) fem of מִזְדָּקָה, dec. X.
1. living, hence a living soul, an animal. Gen. 37: 20, 33.—Often collectively, as מִזְדָּקָה every animal, Gen. 7: 14. 8: 1, 17, 19. מִזְדָּקָה the beasts of the field, often opposed to tame animals (מִזְדָּקָה) Gen. 1: 24, 25. but sometimes including them, Lev. 11: 2, 47.
2. as an abstract noun, life, but only in poetry, (otherwise מִזְדָּקָה) Job 33: 13, 22, 38. Ps. 143: 3.

4. i.q. מִזְדָּקָה a band or company of men. 2 Sam. 23: 11, 13.

מִזְדָּקָה f. emph. מִזְדָּקָה, Chald. an animal.
Dan. 4: 13 ff. [4: 16 ff.]

מִזְדָּקָה f. verbal from מִזְדָּקָה, life. 2 Sam. 20: 3.

מִזְדָּקָה i.q. מִזְדָּקָה to live, but infused as a verb Ain doubled, like the Arab.

מִזְדָּקָה Hence the pret. מִזְדָּקָה he lived, Gen. 5: 5 מִזְדָּקָה יָּשָׁב יִרְדֵּשׁ יִרְדֵּשׁ יִרְדֵּשׁ יִרְדֵּשׁ יִרְדֵּשׁ all the days of Adam which he
lived. 3: 22 אֲנַיְּתֵלִי וָאָשֶׁרְךָ and he shall eat and live forever. Num. 21: 8 וַיְהֵם קֵצָא יָדוֹ and he shall see it and be cured. These examples ought not to be confounded with those in which יֶהְ יָדָו is your father yet alive? an pater vester adhuc visus est?

בְּנֲזָה m. const. לֹּא, plur. לֹּא, dec. VI. β. (see לֹּא no. 6.)
2. a military force, a host. Ex. 14: 28. לֶאָם לֹּא a captain of the host, 2 Sam. 24: 2. לֹּאָם men of war, soldiers, Deut. 3: 18. 1 Sam. 14: 52. Ps. 110: 3 מְּשֶׁרַת in the day of thy power, i.e. at the time of drawing out thy forces.
2. a host. Dan. 3: 20. 4: 32. [35].
לֹּא and לֹּא m. dec. I. a.
1. a host. 2 K. 18: 17. Once לֹּא Obad. 20. also in the Keri of Ps. 10: 10 מִלְּאָם the multitude of the depending; but the Kethib is preferable. See מְשֶׁרַת.
לֹּא m. and לֹּא f. (Job 6: 10.) See לֹּא nos. 1, 2.
2. trembling, fear. Ex. 15: 14.
לֹּא Ps. 48: 14. according to the usual punctuation, i. q. לֹּא no. 2. But the Sept. Vulg. Syr. Chald. Jerome and 18 MSS. read with Mappik לֹּא from לֹּא.
לֹּא verse 17. a city not far from the Euphrates, where David smote Hadadezer.
לֹּא a sacerdotal city in the tribe of Judah. Once 1 Chr. 6: 43. [58.]
לֹּא m. Job 41: 4. [12.] a Chaldaic form for תְּרִגְו grace, beauty, gratia. (In Chald. לֹּא, also נֵּבֵי, נֵּבֵי i.q. Heb. לֹּא.)
לֹּא m. a wall. Ezek. 13: 10. (In Chald. and Arab. idem.)
לֹּא שְׁדִי, fem. לֹּא שְׁדִי, denom. adj. from לֹּא שְׁדִי, outer, external, Ezek. 10: 5. 40: 17, 31. civil, in opposition to sacred, 1 Chr. 26: 29. in a somewhat different sense, Neh. 11: 16. מַנְכֶּה without, 1 K. 6: 29, 30.
לֹּא rarely לֹּא, m. dec. I. a.
1. the bosom. 1 K. 3: 20. Ex. 4: 6, 7. לֹּא לֹּא to lie on the bosom, i.e. to have conjugal intercourse, 1 K. 1: 2. Mic. 7: 5. לֹּא לֹּא the wife that rests on thy bosom, Deut. 13: 7. 28: 54. comp. verse 56. לֹּא לֹּא a present in the bosom, i. e. a
secret present, Prov. 21: 14. comp. 17: 23. *נֵפַיִם* to render into the bosom of any one, i.e. to re-compense him, Ps. 79: 12. Is. 65: 6, 7.

2. the bosom or lap of a garment. Prov. 16: 33.

3. figuratively *sinus curris*, the hollow cavity of a chariot or wagon, 1 K. 22: 35. the cavity of an altar where the fire burns, Ezek. 43: 13.


*דִּבְּרָה* i.q. שָׁנָה to be in haste. Hence *נַשִּׁי* Ps. 71: 12 Kethib; and *נַשִּׁי* adv. in haste, soon. Ps. 90: 10.

*דָּבַר* m. with suff. רָבָּה, dec. VIII. b.

(Arab. *دَبَّرَ*, Aram. *דֵּבָרָן*.) the palate; (1.) as the organ of taste, Job 12: 11. comp. 6: 30. Ps. 119: 103. (2.) as the organ of speech, Prov. 8: 7 *רֹקְחַת* רִפְּקָה יִשְׁמָעֵל* for my palate speaks truth. Job 31: 30 I suffered not my palate to sin; comp. 33: 2. Hos. 8: 1 the trumpet to thy palate! i.e. to thy mouth!

דָּבָר to wait. Once Is. 30: 18.


דָּבָּר f. an angle, hook. Job 40: 25. [41: 1.] Is. 19: 8. Hab. 1: 15. Probably fem. of נָבָּר the palate, as the hook catches in the palate or throat of the fish. (Also in Chald.)

*דָּבַּר* proper name of a hill in the desert of Ziph. 1 Sam. 23: 19. 26: 1, 3.


*דָּבָּר* m. red, spoken of the eyes inflamed with wine. (Root דָּבָּר i.q. Arab. *דָּבַּר* oculus rubedine suffusus est.) Gen. 49: 12. Hence

*דָּבַּר* f. denom. from נָבָּר, redness, as of the eyes from drinking wine. Prov. 23: 29.

דָּבַּר, fut. בָּרָה, to be or become wise, to act wisely. Prov. 6: 6. 23: 19. Construed with an accus. Ecc. 2: 19 הָרָהֲמֹנָה יְשֵׁמִיתָה my substance, which I have earned by my wisdom.


Hithpael. 1. to think one's self wise. Ecc. 7: 16.

2. to act wisely, construed with ב. Ex. 1: 10.

*דָּבַּר* verbal adj. from נָבָּר, dec. IV.c.

1. skilful, dexterous. Is. 3: 3. (Sept. *σοφός*.) Ex. 28: 3 *אַבֵּית הַיָּדוֹ הָדוֹר* all who are skilful workmen. 31: 6. 35: 10. 36: 1, 2, 8. Jer. 10: 9 יִבְּלוּ מֹסַף a work of skilful men. Comp. the Homeric expression τιμώρυχοι ἀνώτατοι.

2. wise, intelligent, prudent. —Also artful, cunning; 2 Sam. 14: 2. Job. 5: 13. learned, abounding in knowledge, compare what is said of Solomon 1 K. 5: 9.—14. [4: 29.—34.] to be virtuous; freq. For the connexion between wisdom and virtue in the view of the ancient Hebrews, see the maxim Job 28: 28.


*דָּבַּר* f. verbal from נָבָּר, dec. X.

1. skill, dexterity. Ex. 28: 3. 31: 6. Also joined with ב, 35: 26, 35.


*דָּבַּר* f. verbal from נָבָּר, wisdom. Construed as a singular, (like
celebrated for its wine, the common drink of the Persian kings.

† galbanum, a powerful and very fragrant gum procured from a Syrian plant. Ex. 30: 34. Comp. Celsii Hierobot. T. I. p. 267.

m. dec. VI. k. 1. length of life. Ps. 39: 6. 89: 48. (Root Arab. ֶלִּיךְ (Root to last, endure.)


3. world. (Comp. ֶלִּיךְ.) Ps. 49: 2.

17: 14 ֶלִּיכְ לָלַיָּתָא ֶלִּיךְ men of the world, i. q. κόσμος, John 15: 18, 19.

m. a mole. Lev. 11: 29. (Syr. and Arab. idem. Root ֶלִּיךְ to dig.)

I. ֶלִּיךְ 1. to be weak, feeble. Judg. 16: 7 ff.

2. to be pained. Prov. 23: 35.

3. to be sick. Gen. 48: 1. 2 K. 13: 14.—יָּשָׁהֲנֵּךְ he was diseased in his feet, 1 K. 15: 23. to suffer from a wound, 2 K. 1: 2. 1 Sam. 31: 3. ֵאַלִּיךְ a sore evil, Ecc. 5: 12, 15.

4. to be concerned about any one, construed with ֶלִּיךְ. 1 Sam. 22: 8.


2. to be troubled about any thing, construed with ֶלִּיךְ. Am. 6: 6. Hence ֵאָלִיךְ a grievous or sorrowful day, Is. 17: 11. (Comp. Jer. 17: 16.)

Pi. ֵאִלִּיךְ to afflict with sickness, Deut. 29: 21. Passively Ps. 77: 11 ֵאִלִּיךְ this is my infirmity.

Pu. pass. to become weak. Is. 14: 10.


1. to cause a wound to be malignant; hence metaphorically to afflict, to grieve. Prov. 13: 12.

2. intrans. Hos. 7: 5 on the (festival) day of our king. ֵאִלִּיךְ
the princes fell ill from the heat of wine.

Hoph. to be wounded. 1 K. 22:34.
Hithpa. 1. to become sick, from grief. 2 Sam. 13: 2.
2. to signify one’s self sick. 2 Sam. 13: 5, 6.

Deriv. מָלִיק, מָלִיקִי, מָלִיקָת.

II. מַקִּין found only in Piel, and in the phrase מַקִּין מַקִּין which signifies (1.) to flatter or caress, namely, a prince in order to obtain some favour. Job 11: 19. Prov. 19: 6. Ps. 45: 17 the rich among the people shall flatter thee. (2.) to supplicate any one, to ask his favour. Ex. 12: 11. 1 Sam. 13: 12. 1 K. 13: 6. 2 K. 13: 14. Dan. 9: 13. (In Kal probably i. q. Arab. מָלִיק, Syr. מַקִּין to be sweet, pleasant, acceptable; hence literally in Piel to make the face of any one serene, to make him friendly.)

מקָא f. dec. X. a cake. 2 Sam. 6: 19, especially one presented as an offering, Lev. 8: 26. 24: 5. Root הָכַּל to bore through; probably because the cakes were perforated, as among the Arabians and modern Jews.

מקְאָה m. plur. יָכַלְתָה, verbal from הָכַּל, dec. l. a dream. Gen. 20: 3, 6. 31: 10, 11, 24.


מקָאָה Josh. 15: 51. 21: 15. Jer. 48: 21. a sacerdotal city in the tribe of Judah; perhaps the same with מַקִּין 1 Chr. 6: 43. [6: 58.]

מקָאָה m. act of leaving behind. Prov. 31: 8 מיָכַלְתְּנָה children left behind, orphans. (Arab. خَالٍ conj. II. to leave children behind.)

מקָאָה f. verbal from חָלַל, overthrow, defeat. Ex. 32: 18.

מקָאָה Calachene, proper name of a province in the northern part of Assyria. 2 K. 17: 6. 18: 11.

מקָאָה f. verbal from Pilpel of מַקִּין.
1. pain, as of a woman in travail. Is. 21: 3.

מקָאָה found only 1 K. 20: 33 הבַּל הרַת הָכַל prob. they hastened and sought confirmation whether it were from him. In the Mishnah (T. V. p. 216. T. IV. p. 42. 142. ed. Surenhus.) מַקִּין signifies to confirm; hence perhaps in our passage causatively to seek confirmation. The form may be regarded as the fut. Hiph. (see מַקֵּל;) or perhaps it should be pointed מַקָּל.

מקָאָה m. plur. יָכַלְתָּה, dec. VI. an ornament for the neck, a necklace. Prov. 25: 12. Cant. 7: 2. (Arab. مَكَلِي idem.)

מקָאָה in pause יָכַלְתָּה, plur. יָכַלְתָּה, verbal from מַקִּין, no. l. dec. VI. q.
1. sickness. Deut. 7: 15. 28: 61. Is. 1: 5 יַנְתִּי לַנַּה יָכַלְתָּה the whole head is become sickness, i.e. is very sick.
2. a moral evil, (in the constitution of the world.) Ecc. 6: 2.
3. grief, affliction. Ecc. 5: 16.

מקָאָה fem. of יָכַלְתָּה, dec. X. a necklace. Hos. 2: 15. [13.]

מקָאָה m. verbal from יָכַל, dec. III. a. a flute, pipe. Is. 5: 12. 30: 29. 1 K. 1: 40.

מקָאָה and מַכִּין adv. far be it, God forbid. (Liter. base, profane, see יָכַל Pi. and Hiph.) 1 Sam. 20: 2 מַכִּין לַני God forbid; thou shalt not die; comp. 2: 30.—לַכִּין construed with יָכַל and an infinitive, far be it from me so to act, Gen. 18: 25. 44: 7, 17. Josh. 24:
16. comp. Job 34:10. or with מ or פ and a finite verb, in the same sense, Job 27:5. 1 Sam. 14:45 (without מ). 2 Sam. 20:20. In each of the above constructions we sometimes find מ or פ before Jehovah inserted, 1 Sam. 24:7, 26:11. 1 K. 21:3. Hence Josh. 22:29. The word is used "God forbid that we should rebel against him," Gen. 17:2. We find a different phraseology 1 Sam. 20:9 far be it from thee (instead of me) that I should know...and not tell thee.

ןדנ f. verbal from הֹדַע, dec. X. change, alternation. 2 K. 5:5 מַהֲתָה ten changes of raiment, i.e. ten complete suits. verses 22, 23. Judg. 14:12, 13. Gen. 45:22. also without מַהֲתָה, Judg. 14:19.—Job 10:17 שַׁתְּלַכֵּן changes and armies, i.e. armies constantly recruiting.—Job 14:14 יָתְלַכֵּנִי my change, i.e. the happy change of my destiny. Plur. יָתְלַכְּנִים as an adv. by courses, alternately, 1 K. 5:28. [14.]


Root Arab. הָלָה to be dark, to be unfortunate. The word is quadrilateral, and the מ or פ (like מ in מָהֲתָה) originally a He paragogic, but afterwards regarded and treated as a radical. It is, however, doubtful whether the vowel points are correct; for the present points belong to the Keri התָּלָה thy host, and plur. התָּלִין the company of the desponding. A short vowel in the first syllable would be more conformable to analogy.

דַע 1. to bore or pierce through,

(Arab. הָלָה; and intrans. to be pierced through or wounded. Ps. 109:

22. Deriv. התָּלָה, התָּלִין, התָּלִים, התָּלָה, Comp. Pi. and Pa.

2. to loose, to open, to break. (In Arab. חָלֵק, but probably kindred with חָלָק.) See Pi. and Hiph.

Pi. 1. to wound, smite. Ezek. 28:9.

2. to break, violate (a covenant.) Ps. 55:20. 89:35. Mal. 2:10.

3. to open, make common.—הָלָה to prostitute one's daughter, Lev. 19:29. comp. 21:7, 14. Hence, because what is permitted or common, is opposed to what is sacred,

4. to profane, pollute, defile; e.g. the priest, the sanctuary, Lev. 19:8. 21:9 ff. Mal. 2:11. the sabbath, Ex. 31:14. the name of God, Lev. 18:21. 19:12. the bed of one's father, (by incest,) Gen. 49:4.—Ps. 89:40 יָתְלָה thou profanest (and castest) to the ground his diadem. Comp. 74:7. Ezek. 28:16.

—יתָלֵה to profane a vineyard, namely, by gathering its fruits, after it had been consecrated, (see Lev. 19:23.) hence in general to use or improve it, Deut. 20:6. 28:30. Jer. 31:5.

5. denom. from יָדַע, to blow the flute or pipe. 1 K. 1:40.


Niph. התָּלֵה (for התָּלָה) infin. התָּלֵה (like התָּלָה) fut. בתָּלֵה; pass. of Pi. no 4. Ezek. 7:24. 20:9, 14, 22. Lev. 21:4.

Hiph. התָּלֵה 1. to loose, set free.

Hos. 8:10 (with לַעֲבֹד.)

2. to break or violate (a promise.) Num. 30:3.

3. i.q. Pi. no 4. to profane. Ezek. 89:7.

4. to open, to begin; construed for the most part with an infin. either with or without מ, Gen. 10:8. Deut. 2:25, 31. rarely with a finite verb. Deut. 2:24, 31. 1 Sam. 3:12 התָּלָה beginning and ending, i.e. from beginning to end.
Gen. 9:20 and Noah began to be an husbandman.

Hoph. pass. to be begun. Gen. 4:26.

Deriv. נְבִּירָה m. verbal adj. from נֵבֵר, dec. IV. c.

1. pierced through; hence mortally wounded, Job 24:12. Ps. 69:27.
   Jer. 51:22, and more frequently, slain (in battle.) Deut. 21:1, 2, 3, 6.—נָבַר נְפָר the slain with the sword, Num. 19:16. also, as an antithesis to this phrase, נָבַרק נְפָר the slain with hunger, Lam. 4:9. comp. Is. 22:2.

2. profane, unholy. (See the verb in Pi. no. 4.) Ezek. 21:30. [25.] Fem. נָבֵרָה (joined with נְבִּירָה) a defiled, i.e. defloured, virgin, Lev. 21:7, 14.

   Hiph. causat. of Kal, to cause to dream. Jer. 29:8.

   Hiph. causat. of Kal, to restore to health, to recover. Is. 38:16.

נְבִּירָה m. emph. נְבִּירָה, Chald. a dream. Dan. 2:4 ff. 4:2 ff. [4:5 ff.]
   נַבְרָה f. found only Job 6:6. prob. according to the Targums and the Jewish commentators, i. q. נָבָר and נָבַר נְנָר the yolk of an egg; hence נָבָר נְנָר הַבּוּדֵשָׁה the saliva of the yolk, the white of an egg.


נָבַר, fut. נָבֲרָה, poetically for נַבְרָה.

2. to go on. 1 Sam. 10:3.
3. to perish, disappear. Is. 2:18.
4. to transgress (the law.) Is. 24:5.
5. to go through; but only causatively to pierce through. Judg. 5:26.
   Job 20:24.
7. to put forth new shoots, to become verdant, to renew its youth. Ps. 90:5, 6. Hab. 1:11 נַבָר נְבָר then his courage shall renew itself. (Syr. in Aph. Arab. conj. IV. idem.)
   Pi. to change (one's garments.) Gen. 41:14. 2 Sam. 12:20. (Syr. Pa. idem.)

2. to alter. Gen. 31:7, 41.
   1. also without בּוּר, in the same sense, Job 29:20.

Deriv. out of course נָבַר, נָבְרָה.

נָבְרָה Chald. to pass, spoken of time.
   Dan. 4:13, 20, 29. [4:16, 23, 32.]

נָבַר strictly a subst. exchange, (from נְבֵר:) hence as a prep. for, in exchange for. Num. 18:21, 31.

I. נַבְרָה 1. to loose or pull off (the shoe.) Deut. 25:9, 10. Is. 20:2.
   2. to draw out (the breast.) Lam. 4:3.
3. to withdraw one's self, construed with נַב. Hos. 5:6.
   Pi. 1. to pull out; e. g. stones from a wall, Lev. 14:40, 43.
   2. to deliver. 2 Sam. 22:20. Ps. 6:5. 50:15. 81:8.
3. as in Syriac, to rob, plunder. Ps. 7:5 נַבְרָה נְנָר נְנָר and have robbed him who was my enemy without cause. Comp. נְבִּירָה. It is
better, however, with the Chaldaic version, to make יִשָּׁנָה i. q. יִשָּׁנָה to oppress; namely, I oppressed my en-
emy without cause.

Niph. to be delivered. Prov. 11:8.
Ps. 60: 7. 103: 7.

Deriv. יָשָׁנָה.

II. יִשָּׁנָה in Kal not used.

Niph. to prepare for action, to arm for battle. (Comp. Syr. יָשָׁנָה accinctus ad opus.) Prob. a denom. from יִשָּׁנָה the loins, namely, to gird up one's loins. Num. 32: 17, 20, 31:
3. Part. יִשָּׁנָה and יִשָּׁנָה prepared for battle, in battle-array, Num.
32: 21, 27, 29 ff. Deut. 3: 18. Josh. 6:
7 ff. Is. 15: 4 יָשָׁנָהוֹ the warriors of Moab; (in the parallel pas-
sage Jer. 48: 41 יָשָׁנָהוֹ.)

Hiph. to strengthen, alacrem, expedi-
tum reddere. Is. 58: 11.

יָשָׁנָה dual, dec. IV. c. loins. Job 38:
3 gird up now thy loins like a man, i.e. prepare for contest. Gen. 35: 11 kings shall come out of thy loins, i.e. shall be begotten of thee.

יָשָׁנָה, fut. יָשָׁנָה. 1. to be smooth. (Arab. خَلْف idem.) Hos. 10: 2. Metaphorically to be flatter ing, Ps. 55: 22.

2. to divide. (Arab. خَلْف idem.) Josh. 14: 5. 18: 2. 22: 8. most frequently to divide among them-
selves, to share, 2 Sam. 19: 23. 1 Sam. 30. 24 יָשָׁנָה they shall share alike. Prov. 17: 2 and shall share or partake of the inheritance among the brethren. (Num. 18: 20.) comp. Job
27: 17. Constrained with יָשָׁנָה to share with any one, Prov. 29: 24. with יָשָׁנָה to divide to any one, Deut. 4: 19.
29: 25. Neh. 13: 13. with יָשָׁנָה of the person and יָשָׁנָה of the thing, to give one a part in any thing, Job 39: 17 יָשָׁנָה יָשָׁנָה and hath not given her (the ostrich) understand-
ing. 2 Chr. 28: 21 Ahaz divided the

house of God and the house of the king and of the princes, i.e. he plundered them of their treasures. Sept. אֶל תָּשָׁנָה וְאֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁנָה ו אֶל תָּשָׁn: 11.

Smooth, without hair. Gen. 27: 11. Spoken of a mountain, uncover-


Comp. יָשָׁנָה.


a flattering lip, Ps. 12:3,4.

3. a part or portion; hence with  a piece of land, Gen. 33:19. 

Ruth 2:3, also without addition in the same sense, 2 Sam. 14:30,31. 23:12.

f. verbal from , dec. XII.c.


a flattering lip, Ps. 12:3,4.

3. a part or portion; hence with  a piece of land, Gen. 33:19. 

Ruth 2:3, also without addition in


flatteries, arts of dissimulation. Dan. 11:21,34.


2. fut. גול, to be weak, frail, to pass away. Job 14:10. (Syr. Ethpe. debilitatus est; debilis.) Deriv. גול.

m. verbal from גול, weak, feeble. Joel 4:10. [3:10.]

I. גול m.with suff. גול, גול, prim. irreg. a father-in-law. Gen.38:13,25. (Comp. גול.)

II. גול a proper name.

1. Ham, son of Noah, from whom, according to Gen. 10:6.—20. most of the southern nations were descended. The name literally denotes perhaps warm or southern. See גול, and comp. גול.

2. a poetical name for Egypt, probably of Egyptian derivation, but to the Hebrew presenting the same literal signification as above. (In Egypt. γαλ, γαλ, i.e. black. Ps. 78:51. 105:23,27. 106:22.


m. verbal from גול, heat, warmth. Gen. 8:22.
fem. plur. verbal from יִתְנַה, preciousness, precious things. Dan. 11:38, 43— יִתְנַה,  יִתְנַה beautiful garments, costly vessels, Gen. 27:15. 2 Chr. 20:25. יִתְנַה יִתְנַה rich food, (which those who fast must abstain from,) Dan. 10: 3. יִתְנַה יִתְנַה Dan. 10: 11,19 and without יִתְנַה 9:23. a man greatly beloved, a favourite (of heaven.)

fem. of יִתְנַה, dec. X.
1. strictly a fem. adj. the hot, glowing; but used poetically for the sun. Job 30:28. Cant. 6:10. Is. 30:26. (In the Mishnah often in this sense.)

I. יִתְנַה f. (for יִתְנַה) const. יִתְנַה, verbal from יִתְנַה, dec. XI. b. heat, anger, Gen. 27:44. Jer. 6: 11— יִתְנַה יִתְנַה יִתְנַה Jer. 25: 15. and יִתְנַה יִתְנַה יִתְנַה Is.51:17. the wine cup of his wrath, which Jehovah causes the nations to drink. Comp. Apoc. 16: 19. and Job 21: 20 of the wrath of the Almighty he shall drink.
2. poison, from its hot burning nature. Deut. 32: 24. Ps. 58:5.


m. verbal from יִתְנַה no. II. an evildoer, i.q. יִתְנַה. Is. 1:17.

m. verbal from יִתְנַה, dec. I. circuit, compass. Cant. 7: 2 יִתְנַה יִתְנַה יִתְנַה the circuit of thy thighs.

II. יִתְנַה, יִתְנַה m. dec. I. i.q. יִתְנַה no. III. a heap. So on account of the paronomasias, Judg. 15:16. יִתְנַה יִתְנַה יִתְנַה with an ass' jawbone, (I smote) one heap, two heaps.
pillar consacrated to the sun, as if from הָנָה the sun, but that word in this signification occurs only in later poetic usage. Others, tutelary deity, as if from הָנָה i.q. Arab. حَمْضَابَة to protect.

עֲבֵד, fut. עֵבֵד, to tear off, to pluck; e.g. fruit, Job 15:33. foliage, Lam. 2:6.

2. to treat with violence, to oppress, to injure. Jer. 22: 3. Prov. 8: 36 עֲבֵד injuring himself.
Job 21:27 I know not why להָנָה she entered the opinions whereby ye injure me, i.e. which ye injuriously attribute to me. הָנָה for to violate or transgress the law, Ezek. 22: 26. Zeph. 3: 4.

Niph. to be treated with violence; hence in Jer. 13: 22, to be made bare by force. (These two significations are also united in לָעֵבֵד and לָעַבֶד)

עֲבַד m. verbal from עֲבֵד, dec. IV.c.

1. violence, wrong. Gen. 6: 11, 13. 49: 5. — עֲבַד לָעֵבֵד a violent man, Ps. 18:49. Prov. 3:31. שֵׁבֶד עֲבֵד a false witness, Ex. 23: 1. — The following genitive is often used passively, פַּרְעֹה the wrong done to me, Gen. 16: 5. comp. Joel 4: 19. [3: 19.] Obad. 19. also actively, Ps. 7: 17.


I. עִבַּד, fut. עִבְּדָה, infin. הָעִבֵּדְהָ, to be or become warm.
Ex. 16: 21. — עִבְּדָה הָעִבְּדָה at mid-day, Gen. 19: 1. 1 Sam. 11: 9. — Impers. הָעִבְּדָה הוֹיָה he had heat, 1 K. 1: 2. Ecc. 4: 11.

Niph. fut. עָבַד Hos. 7: 7. part. Unal.וַעָבַד Is. 57: 5. to be hot with zeal or passion.


however, he connected with no. 1. comp. קָוַבֵּשָּׁהשָּׁה.
vir corruptus; literally vappa, ὀξινγς.—Comp. ἐξεινεγ and ἐκεῖνος.

III. יִרְמָה part. Paul יִרְמָה is.63:1.red.
So the Sept. and Syr. comp. verse 2. (Syr. Ethpa. to blush, to be ashamed.)

ןַּשְׂדִּה m. verbal from יִרְמָה no. I.
1. something leavened. Ex. 12: 15.
2. perhaps ill-gotten wealth. Am. 4: 5. (See יִרְמָה no. II.) But the usual signification may be retained in this passage, burn leavened bread for a thank-offering.


ןַּשְׂדִּה 1. to go away, to depart. Cant. 5: 6.
2. to go about, to wander. So in Hithpa. Jer. 31: 22.

I. חֲמִית (Arab. حميت) 1. to be red, spoken of wine. Ps. 75: 9.
2. denom. from חֲמִית, to cover with pitch. Ex. 2: 3.
Pualal חֲמִית to be made red, as the countenance by weeping. Job 16: 16.

II. חֲמִית (Arab. حميت) to be agitated,
to be in a ferment. Ps. 46: 4.
Pualal, to be in com motion, spoken of the bowels, indicating violent pain. Lam. 1: 20. 2: 11.

חָמָה m. asphaltos, Jew’s pitch, a combustible bitumen found in and near the Dead sea, and in the neighbourhood of Babylon, which the ancient Babylonians used for mortar. Gen. 11: 3. 14: 10. Ex. 2: 2. (Arab. حمط and חמס, prob. so called from its reddish colour.)


חָמָה m. Chald. emph. אֲרוֹמָה, idem.

Ezra 6: 9. 7: 22. Dan. 5: 1, 2, 4, 23.

Comp. חָמָה

II. חָמָה m. verbal from חָמָה no. II. roaring, raging. Hab. 3: 15.

III. חָמָה m. dec. VI. m. 1. a heap. Ex. 8: 10. [14.] (Root חמה i. q. Arab. حمما conj. IV. to collect.)

חָמָה, const. חָמָה, f.and חָמָה, const. חָמָה, m. five.
a captain of fifty, πεντευκονταχωρος, a military officer; 2 K. 1: 9—14. Is. 3: 3. Hence

חָמָה Pi. denom. from חָמָה, to cause to pay one fifth part as a tithe or tax. Gen. 41: 34.

חָמִית adj. plur. Ex. 13: 18. Josh. 1: 14. 4: 12. Judg. 7: 11. armed, in battle-array, spoken of an army, (i.q. חמשה Josh. 4: 12. comp. verse 13.) Aqu. ἐνοπλασμόνοι. Vulg. armati. So Symm. Onk. Syr. Arab. (In the kindred dialects we find the Arab. حمس to assemble, also to excite to battle, conj. VIII. X. to rush to battle; and חמס strong, courageous; but perhaps it is a denom. from חמש no. II. like חמש no. III.)

Others: divided into companies of fifty.

I. חָמָה m. denom. from חָמָה, the fifth part, paid by the Egyptians as a tribute. Gen. 47: 26.

II. חָמָה m. belly, abdomen. 2 Sam. 2: 23. 3: 27. (Syr. idem.)
Construed with מ, to encamp about any one, for his protection, Zech.9: 8. Ps. 34: 8.
3. to dwell. Is. 29: 1.
Deriv. בָּהֵנָה, בָּהֵנָה, בָּהֵנָה.
מ. f. plur. בָּהֵנָה, verbal from בָּהֵּנָה, dec. X.
1. grace, compassion. Ps. 77: 10.
2. Hannah, the mother of Samuel. 1 Sam. 1: 2 ff. In Greek Αββα.
מ. (initiated or initiating,) a proper name.
1. the son of Cain; also a city named from him. Gen. 4: 17, 13.
2. the father of Methuselah, taken away on account of his piety, Gen. 5: 18.—24. According to the more modern Jews, and the Arabs, (who call him Idris the learned,) he was the inventor of letters, arithmetic and astronomy; probably an inference from the etymology of the name.
מ. m. verbal adj. from בָּהֵנָה, merciful, gracious; spoken of God. Ps. 111: 4. 112: 4.
מ. f. plur. בָּהֵנָה, Jer. 37: 16. according to the Syr. מַּאַבָּאֶה a shop, cell, dwelling; in the Rabbins also the proper name of a building or place on mount Moriah, where in later times the Jewish sanhedrim was held. So prob. in our passage. According to others, i. q. בָּהֵנָה a pillory, the stocks; from בָּהֵנָה to bend, incline, like נָּטָה from נָּטָה. מ. to season, to spice; hence
1. to embalm, condire cadaver.
Gen. 50: 2, 3, 26. (In Arab. מ to embalm, condire cadaver.) 2. to give a flavour, hence to ripen fruit. Cant. 2: 13.
מ. m. verbal from בָּהֵנָה, dec. III.
224


Josh. f. plur. מָצָאֵת and מָצָאֵת, dec.
1. a dart, javelin, spear, lance. 1 Sam. 18: 11. 19: 10. 20: 33.

.assertIsNotnull;, fut. plur. מָצָאֵת, i. q. Arab.

1. to consecrate, e. g. a house, Deut. 20: 5. a temple, 1 K. 8: 63. 2 Chr. 7: 6.
2. hence to instruct, to initiate. (So also in the Mishnah.) Prov. 22: 6: θετέω.) instruct a young man concerning his conduct.

נָתַתְנָה adv. (from מָתַתִי, by adding the termination נָה.)
1. literally for mere favour, for thanks' sake, like Lat. gratis contraction of gratis; hence without recompense or reward, for nothing, Gen. 29: 15. Job 1: 9. without cost, 2 Sam. 21: 24.
(So the Greek δοξολογήει in the N. T. the old Lat. frustra, and the Germ. umsonst, signify for nothing and also in vain.)

וַדִּים a quadriliteral, hail. Once Ps. 78: 47.

נָבָה, fut. נָבָה, and נָבָה (Am. 5 15.) with suff. נָבָה, for: מָנָה, infin. נָבָה (Is. 30: 18.) and נָבָה (Ps. 102: 14.)
1. to be favourable or gracious to any one, to have compassion on him; construed with an accus. Ex. 33: 19. Lam. 4: 16. Prov. 14: 31. נָבָה, (once נָבָה Ps. 9: 14.) have compassion on me, on us, Ps. 4: 2. 6: 3. 31: 10.
3. perhaps as in Hithpael, to supplicate, weep. (Comp. Arab. נָבָה to sigh, lament.) Job 19: 17 נָבָה my sighing (is strange) to my own children. Others: I am loathsome etc. (comp. נָבָה conj. X. favorens emit.)

Niph. נָבָה (after the form נָבָה, נָבָה) pass. of Po. no. 2. to be pitted, to be deserving of pity. Jer. 22: 22. Pi. to make friendly. Prov. 26: 25.

Hoph. to be pitted, to receive pity. Prov. 21: 10.
Hithp. to supplicate for pity, to entreat; construed with ה. Est. 4: 8. Job 19: 16. with נב, 1 K. 8: 33, 47. or with נב, 2 Chr. 6: 24.
Deriv. נָבָה, נָבָה, נָבָה, נָבָה, נָבָה, נָבָה

נָבָה Chald. to have compassion, construed with an accus. Infin. נָבָה Dan. 4: 24. [27.]
Hithp. to make supplication. Dan. 6: 12.


נָבָה found only Is. 30: 4. proper name of a city in Egypt, perhaps "Avaris mentioned Herod. ii. 137.

נָבָה, fut. נָבָה. 1. to be or become profaned, or polluted. Ps. 106: 36. Is. 24: 5.
2. to be profane, ungodly. Jer. 23: 11.

Hiph. 1. to profane or pollute (a land.) Num. 35: 33. Jer. 3: 2.

2. to make profane or heathenish, to lead to apostasy. Dan. 11: 32.

(Syr. אָנָן a heathen, a profane man; to apostatize from a religious sect.)


נָון m. verbal from הנָון, profi'gacy, contempt of God. Is. 32: 6.

נָן f. verbal from הנָון, idem. Jer. 23: 15.

נָן found only in Pi. to strangle, spoken of lions. Nah. 2: 13.

Niph. to strangle one's self. 2 Sam. 17: 23. (Arab. and Syr. idem.)

Deriv. נָן.

נָן to be good, kind, benevolent. See נָון, and Hithpa.

Pi. as in Aramean, to reproach, to put to shame. Prov. 25: 10.

Hithpa. to show one's self kind. Ps. 18: 26.

Deriv. out of course נָון יָדָּנָן, נָון יָדָּנָן.

נָון m. verbal from נָון, dec. VI. a.

1. love, kindness; and spoken of God, grace, mercy.—נָון יָדָּנָן יָדָּנָן to show kindness to any one, Gen. 21: 23. 2 Sam. 3: 8. 9: 1. 7. 2 Sam. 9: 3 דִּבְרָּנָן נָון דִּבְרָּנָן לְהוֹ שָׁמִים נָון I will exercise towards him the kindness of God. More rarely with נָון, Zech. 7: 9. (comp. Ruth 2: 20. 2 Sam. 16: 17.) with נָון, 1 Sam. 20: 8. and with נָון, which latter is used more especially where God is spoken of, to show mercy or grace to any one. Ex. 20: 6. Deut. 5: 10. also with נָון, Gen. 24: 12. 14.—Gen. 39: 21 לֹא נָון הוא נָון לא נָון נָון יָדָּנָן he inclined favour to him, i.e. let him gain favour.—By a metonymy, object of love or piety, spoken of God, Ps. 144: 2. Jon. 2: 9.


3. as in Aramean, a reproach. Prov. 14: 34. Spoken of incest, Lev. 20: 17. See the verb in Piel.

נָון to seek protection, to trust; construed with ב of the place. Is. 30: 2. Ps. 57: 2. 61: 5. Especially with נָון יָדָּנָן to seek protection in Jehovah, to confide firmly in him, Ps. 2: 12. 5: 12. 7: 2. 25: 20. 31: 2. 37: 40. Without cases, Ps. 17: 7. Prov. 14: 32 the righteous man hath confidence even in his death. Deriv. נָון יָדָּנָן, נָון יָדָּנָן.

נָון m. verbal adj. from נָון, strong.

Am. 2: 9. Also collectively, the strong, the mighty, Is. 1: 31.

נָון f. verbal from נָון, trust, confidence. Is. 30: 3.

נָון verbal adj. from נָון, dec. III. a.


2. pious, virtuous.—נָון יָדָּנָן נָון יָדָּנָן the pious ones of Jehovah, his pious worshippers, Ps. 30: 5. 31: 24. 37: 28. also נָון יָדָּנָן Ps. 4: 4.


נָון m. strictly the waster, devourer, (see נָון,) hence the name of a species of locust. 1 K. 8: 37. Ps. 78: 46. Is. 33: 4. Joel 1: 4. Sept. בָּשִׁיאח, i.e. the unpledged locust.

נָון m. verbal adj. from נָון, strong, mighty. Ps. 89: 9.

נָון adj. Chald. defective, i. q. נָון.

Deriv. out of course נָון יָדָּנָן, נָון יָדָּנָן.
1. to eat off, consume; spoken of the locust. Deut. 23:38. (In Chald. idem.) Deriv. ָלַב. ָלַב

2. to stop, obstruct. Deut. 25:4 thou shalt not stop or muzzle the ox. Ezek. 39:11 usually rendered and it (the valley) shall stop (the nose of) the passengers, namely, through the strong stench. Better perhaps after the Syriac translation, it shall obstruct the passengers, namely, through the multitude of corpses.

1. as in Syr. and Chald. to be strong. Deriv. אִזְבָּה , אִזְבָּה , אִזְבָּה.

2. to keep, preserve, lay up. (Arab. ָלַב, whence ָלַב a magazine.)

Niph. to be laid up. Is. 23:18. (See אִזְבָּה no. 2.)

m. Chald. emph. אִזְבָּה, might, power. Dan. 2:37. 4:27.[30.]

m. verbal from אִזְבָּה.


a quadrilateral, part. pass. אִזְבָּה אִזְבָּה Ex. 16:14. something scaled off, something like scales. (Comp. אִזְבָּה to peel off; and the Arab. אִזְבָּה in the plur. sherds, scales.)

fut. אִזְבָּה , plur. אִזְבָּה.

1. to want, lack, or be without anything, construed with an accus. Deut. 2:7. 8:9. Ps. 34:11. Prov. 31:11. Gen. 18:23 אִזְבָּה אִזְבָּה perhaps the fifty righteous shall lack five, i.e. five of the fifty righteous shall be lacking. 2. used absolutely, to suffer want. Ps. 23:1. Prov. 13:25.

3. to fail, be wanting. Ecc. 9:5. Deut. 15:8.


2. causat. to cause to fail, to take away. Is. 32:6. (In Syr. idem.) Deriv. out of course אִזְבָּה.

m. verbal adj. from אִזְבָּה, dec. V. b. wanting, lacking; construed with an accus. 1 K. 11:22. with יָבָה, Ecc. 6:2. אִזְבָּה lacking bread, 2 Sam. 3:29. אִזְבָּה lacking understanding, Prov. 6:32. 7:7. 9:4. also as a subst. want of understanding, Prov. 10:21.


m. verbal from אִזְבָּה, dec. VI. idem. Am. 4:6.

m. verbal from אִזְבָּה, idem: Ecc. 1:15.

m. verbal adj. from obsolete יָבָה no. II. pure, in a moral sense. Job 33:9.

perhaps i. q. יָבָה to cover. Hence Pi. to do in secret. 2 K. 17:9. Others by conjecture, to devise.

to cover, the head, face. 2 Sam. 15:30. Est. 6:12. 7:8. (Syr. and Arab. idem.)

Pi. to overlay with gold, silver, or wood; constrained with two accus. 2 Chr. 3:5, 7, 8, 9.

Niph. pass. of Pi. Ps. 69:14.

f. verbal from יָבָה no. I. dec. X.

1. a covering, protection. Is. 4:5.

2. a bridebed, bridechamber; perhaps strictly the canopy or curtain of a bed, and so the chamber itself Ps. 19:6. Joel 2:16.

fut. רָכָּה. 1. to be alarmed, disturbed, perplexed. Ps. 31:23. 116:11.
3. to make haste. 2 Sam. 4: 4.
2. to make haste generally. 1 Sam. 23: 26. The Latin trepidus, fugere, and many similar words often denote only haste.

חטפָּךְ m. verbal from חטּ, hasty flight. Ex. 12: 11. Deut. 16: 3.

חטּ dual, dec. I. the hollow hands. Ezek. 10: 2, 7. Ex. 9: 8. (In Aram. and Arab.)

I. חטּוּ i. q. חטּ to cover, construed with הָ, (comp. חטּ) hence to protect, defend. Deut. 33: 12. (comp. חטּוּ) Deriv. חטּוּ.

II. חטּוּּ like the Aram. חטּוּּ and Arab. חטּוּּ to rub, wash, scrape off. Deriv. חטּוּּ.

חטּוּּ, fut. חטּוּּּ and חטּוּּּ, Arab. חטּוּּּ to bend, incline, in a physical sense. Job 40: 17 he bends his tail.

2. intr. and figuratively, to be favourably inclined towards any one, to take delight in him, to love him; construed with הָ, Gen. 34: 19. 2 Sam. 20: 11. also in reference to things, 24: 3.—Spoken of God, Num. 14: 8. 2 Sam. 22: 20.—Construed with an accus. Ps. 40: 7. Mic. 7: 18. Job 33: 32 חטּוּּוּּ for I desire thy justification.

3. to have a desire, be willing, or be pleased to do any thing; construed with הָ and an infin. Deut. 25: 8. Ps. 40: 19. 1 Sam. 2: 25. without ה, Is. 53: 10. Job 13: 3. 9: 3. Used absolutely, Cant. 2: 7. 3: 5.

חטּוּּ m. (with Tseri impure) verbal adj. from חטּוּ, dec. V. f. willing, desiring, delighting.—חטּוּּ שָׁם a willing mind. 1 Chr. 29: 9.—Joined with the personal pronouns it forms a periphrasis for the verb; e. g. 1 K. 21: 6 חטּוּּ שָׁם thou wilt. Mal. 3: 1.

חטּוּּ m. with suff. חטּוּּּ, verbal from חטּוּּ, dec. VI. j.

1. pleasure, delight, taken in any thing. 1 Sam. 15: 22. Ps. 1: 2. 16: 3. 1 K. 10: 13 חטּוּּּּ all where in she took delight.

2. wish, desire. Job 31: 16.

3. preciousness, costliness. (Comp. חטּוּּּּ and חטּוּּּ, —חטּוּּּּּ precious stones, Is. 54: 12. Plur. חטּוּּּּּּ costly things, Prov. 3: 15. 8: 11.

4. business, concern, affair. (So the Lat. studium is sometimes nearly equivalent to negotium, occupation.) Ecc. 3: 1 חטּוּּּּּּ and every business has its proper time. verse 17. 5: 7, 8. 3: 6. (So in Syr. חטּוּּּּּ matter, business, from חטּוּּּּּ i. q. חטּוּּּּּ.) The transition to this signification is found in such passages as Is. 53: 10 חטּוּּּּּּ the business of Jehovah prospers in his hand. Job 21: 21. 22: 3.

I. חטּוּּּ fut. חטּוּּּּ, Arab. חטּוּּּ to dig, e. g. a well, a pit. Gen. 21: 30. 26: 15 ff. Ecc. 10: 8. Spoken of spirited horses, Job 39: 21 חטּוּּּּּּּּּּּ they paw in the valley.

2. to lay snares, to dig a pit for any one. Ps. 35: 7.


II. חטּוּּּּ, fut. חטּוּּּּּ and חטּוּּּּ, Arab. חטּוּּּּ to blush, to be ashamed, i. q. חטּוּּּּ; generally denoting to be made ashamed, to be frustrated in one's expectation. Ps. 35: 4, 26. 40: 15. 70: 3. 83: 18. Applied to חטּוּּּ, Ps. 34: 6.—Job 11: 18 חטּוּּּּּּּּּּ (though now) thou art disappointed, (yet then) thou shalt rest in...
safety. The object wherein one's expectation is disappointed, is preceded by כ, Is. 1: 29. (comp. כז.)


נֵפִיסּ (a grave, pit) proper name of a Canaanitish royal city. Josh. 12: 17. (comp. 1 K. 4: 10.)

תֵּפִיסּ fem. plur. probably the correct reading in Is. 2: 20, and
signifying, according to Jerome, mice, moles, so called from ס to dig.
The context certainly requires that it should denote some animal, which can stand in the parallelism with the bat. Others: pits, holes.

נְפִיסְיָּה to seek; in Kal only in a figurative sense, to search after (wisdom),
Prov. 2: 4. to search into (the heart),
20: 27.—Ps. 64: 7 תְפִלֵי נְפִיסְיָּה they search out or devise evil deeds.
Niph. pass. to be searched through. Obad. 6.

Pi. to seek, to search. Gen. 31: 35.

Pu. 1. to be devised. Ps. 64: 7.
2. to be sought for, hence to be concealed. Prov. 23: 12. comp. verse 28. and Hithpa.

Hithpa. literally to conceal one's self, (see Pu.) Hence to disguise one's self, 1 Sam. 28: 8. 1 K. 20: 38 he disguised himself, and he disguised himself by a turban over his eyes. 22: 30. Job 30: 18 מֵאָֽבַב פִּים literally through the violence (of the disease) my garment, i.e. my skin, is changed. Others, in accordance with the parallel clause, it (pain) has become my garment, i.e. it encompasses me as a garment.

ןְפִיסְיָּה m. verbal from סָפִיסִים, a device, purpose. Ps. 64: 7. See Pu. no. 1.

1. to be prostrate, weak, i.q.

Arab. חַפְּשָׁה, (comp. פִּיסְיָּה no. 1. and פִּיסְיָּה.)

2. in Pu. to be set free. Lev. 19: 20.
(Perhaps strictly in Pual to be regarded as weak, infirm; hence spoken of a slave, to be set free. The signification, however, is clear, though this derivation of it is doubtful.)

ןְפִיסְיָּה m. verbal from סָפִיסִים, a spreading, stratio. Once Ezek. 27: 20 זָפֵר וְנִפְּסִים tapestry for riding, tapetes strato ad vehendum.

ןְפִיסְיָּה fem. of סָפִיסִים, liberty, freedom.
Lev. 19: 20. See the verb in Pual.

ןְפִיסְיָּה adv. (formed from סָפִיסִים i.q. פִּיסְיָּה freedom, and the adjective termination -י) plur. פִּיסְיָּבִים.
1. prostrate, weak. Ps. 88: 6.
2. free, not a slave nor a prisoner. Job 3: 19.—נְפִיסְיָּה חָפֵשׁ to set free, Deut. 15: 12, 13, 18. also with פִּיסְיָּה, Ex. 21: 26, 27.—נְפִיסְיָּה חָפֵשׁ to become free, (see נְפִיסְיָּה) also to be freed from the taxes and burdens of a subject, 1 Sam. 17: 25.

ןְפִיסְיָּה and נְפִיסְיָּה f. dem. from פִּיסְיָּה no. 1. sickness; hence פִּיסְיָּה חָפֵשׁ a house for the sick,
2 K. 15: 5. 2 Chr. 26: 21. (Arab. חַפְּשָׁה a house of mourning whither widows were wont to retreat. See Judah Ben Karish in Eichh. Biblioth. III. p. 970.)

ןְפִיסְיָּה m. with suff. פִּיסְיָּה, plur. פִּיסְיָּבִים, verbal from פִּיסְיָּה, dec. VIII.b.
1. an arrow.—פִּיסְיָּבִים נִשָּׁבְרוּ the archers, Gen. 49: 23.—the arrows of God, i.e. the lightning, Hab. 3: 11.

ןְפִיסְיָּה at the shining of thine arrows they pass away.


229


229


229


229


229


229


229


229


Strictly small parts or pieces, from קָשָׂךְ (pruning of the palm) Gen. 14:7. 2 Chr. 20:2. proper name of a city in the desert of the tribe of Judah, celebrated for its forests of palms, afterwards called יִשְׂרָאֵלָה (q.v.)


I. לָחָשׂ (i. q. Arab. לֹחַ to shut in, to surround; whence לֹחַ to be green. See נֵר no. I.

II. לָחָשׂ i. q. Arab. לֹחַ to be green. See נֵר no. I.

III. לָחָשׂ i. q. לֹחַ literally to be present. Hence in Hebrew in Peræa literally to call together, (Arab. conj. X.) which was done by means of a trumpet; hence to blow the trumpet. Part. לֹחָשׂ, (read לֹחָשֶׂ) in the Kethib of 1Chr. 15:24. 2 Chr. 5:13. 7:6. 13:14. 29:23. The Keri rejects one ד, forming the participle in Piel or Hiphil; but against the analogy of the verbal noun לֹחָשֶׂ. In 2 Chr. 5:12, we find לֹחָשֶׂ, after the form of the conj. Piel, unless the reading is corrupt.

לֹחָשׂ com. gen. plur. לֹחָשִׁים and לֹחָשָׂ, verbal from obs. לֹחָשָׂ no. I. dec. V. b.

1. court before a building. Neh.8:16. Est. 5:2. especially of the tabernacle and temple, Ex. 27:9 ff.—לָחָשׂ the inner or priests' court (of the temple,) 1 K. 6:36. לָחָשׂ the outer court or court of the people, Ezek. 46:21.

2. a small place, village, such as were attached to larger towns, (otherwise called נֵר הָרָה) Josh. 13:23, 23. 15:32 ff. Lev. 25:31. Spoken also of the moveable villages of the Nomades, Gen. 25:16. Is. 42:11. (comp. Cant. 1:5.)

This word also forms a part of many names of places; as

1. לָחָשׂוּל (court of Addar) a place on the borders of the tribe of Judah, Num. 34:4. which in Josh. 15:3. is called simply נֵר.

2. נֵרֶם Josh. 19:5. and נֵרֶם (court of horses) in the tribe of Simeon.

3. נֵרָבָם Ezek. 47:17. and נֵרָבָם Num. 34:9, 10. (court of wells) on the northern boundary of Palestine.

4. נֵרָבָם Josh. 15:28. 19:3. 1 Chr. 4:28. Neh. 11:27. in the tribe of Simeon.

5. נֵרָבָם and נֵרָבָם (the middle court) Ezek. 47:16. on the borders of Hauran or Auranitis.


נֵרָבָם see נֵרָבָם.

נֵרָבָם m. before Makkeph נָרָבָם, with suff. נָרָבָם, נָרָבָם, Plur. נָרָבָם, const. נָרָבָם (Ezek. 20:18.) verbal from נָרָבָם, dec. VIII. d. literally something fixed or appointed, as נָרָבָם food appointed or suitable for me, Prov. 30:8. comp. Ezek. 16:27. 45:14. Job 23:14 נָרָבָם what is appointed for me. Especially

1. an appointed labour, a task, pensum. Ex. 5:14. Prov. 31:15.

boundless, Is. 5: 14.—מָאוֹ to set a bound, Job 28: 26.

מַדְגִּים, i. q. מַדְגִּים to engrave, and so i. q. Greek γράφειν, to mark out, portrait, paint. (So the French dessiner from the Lat. designare.)


Hithpa. Job 13: 27 about my feet thou drawest a mark, i. e. thou markest out for my feet how far they should go.

מַדְגִּים fem. of מַדְגִּים, dec. X. a law of heaven or of nature, Job 33: 33. Jer. 31: 35. 33: 25. of God, as מִדְגִּים מָאוֹ an eternal law for their generations, Ex. 27: 21. Lev. 3: 17. מַדְגִּים מָאוֹ to walk in, i.e. to live after, the laws of the heathen, 2 K. 17: 3. Lev. 20: 23.

מַדְגִּים 1. to engrave (a writing or picture.) Is. 30: 8. Ezek. 4: 1. Also to dig out, Is. 22: 16. (comp. the parallel verb מַדְגִּים.)

2. i. q. מַדְגִּים, to paint. Ezek. 23: 14.

3. to establish, institute. Prov. 8: 27 מַדְגִּים מָאוֹ当他 he established an arch over the face of the deep. verse 29 מַדְגִּים מָאוֹ when he established the pillars of the earth; (מַדְגִּים for מַדְגִּים.)

4. to resolve, decree. Is. 10: 1. Part. מַדְגִּים a ruler, leader, prince, Judg. 5: 9.

Pu. part. מַדְגִּים law, right. Prov. 31: 5.

Hoph. to be engraved, to be written down. Job 19: 23.


Deriv. out of course מַדְגִּים.

מַדְגִּים m. verbal from מַדְגִּים, dec. VI. g. found only in the plur. const. מַדְגִּים, deliberations, decrees. Judg. 5: 15. Is. 10: 1.


Niph. pass. of Kal. Jer. 31: 37. 1 K. 7: 47 מַדְגִּים מָאוֹ מַדְגִּים for the weight of the brass was not to be estimated. Comp. מַדְגִּים.

מַדְגִּים verbal from מַדְגִּים, dec. VI. g.


2. what is examined, a secret, the inner part. Job 11: 7. 38: 16 מַדְגִּים the innermost depths of the sea.

מַדְגִּים m. found only in the plur. מַדְגִּים, the noble, freeborn. 1 K. 21: 8. 11. Neh. 2: 16. 4: 14. (Comp. the Arab. מַדְגִּים for מַדְגִּים to be free, freeborn, of noble descent; מַדְגִּים noble, freeborn.)

מַדְגִּים a hole. See מַדְגִּים no. II.

(Arab. خري to ease nature.) The Masoretes, regarding it as a low word, have placed under it the vowel points of דוג. (See דוגו.)

1. to be dry, to be dried up. Gen. 8: 13. Job 14: 11.
2. to be desolated or laid waste, spoken of a country or city. (The transition to this signification from no. 1. may be seen in Is. 42: 15. 43: 21.) Is. 34: 10. Jer. 26: 9. Spoken of sanctuaries, Am. 7: 9, of nations, to be destroyed, Is. 60: 12.
3. actively to destroy. Jer. 50: 21, 27.

Niph. 1. to be laid waste. Ezek. 26: 19. 30: 7.
2. reciproc. to seek each other's destruction, hence to contend, fight. 2 K. 3: 23.

Pu. to be dried. Judg. 16: 7, 8.
Hiph. 1. to dry up. Is. 50: 2.
2. to lay waste, e. g. cities, countries, Ezek. 19: 7. Judg. 16: 24. to destroy, e. g. nations, 2 K. 19: 17.
Hoph. pass. of no. 2. Ezek. 26: 2. 29: 12.

בָּשַׁל verbal adj. from בָּשַׁל, dec. V. b.

בָּשַׁל f. verbal from בָּשַׁל, dec. VI. a.
2. also other instruments for cutting; as a knife for circumcision, Josh. 5: 2. 3. a razor, Ezek. 5: 1. a pickaxe. Ex. 20: 25. a battering ram, Ezek. 26: 9.


בָּשַׁל m. verbal from בָּשַׁל. 1. dryness Judg. 6: 37, 39. Hence heat, Gen. 31: 40. Job 30: 30.

בָּשַׁל fem. of בָּשַׁל, plur. בָּשַׁל, with the article בָּשַׁל, a desolation, waste. Lev. 26: 31. בָּשַׁל I will make your cities a waste. —בָּשַׁל to build up waste places, Ezek. 36: 10, 33. 38: 12. comp. Job 3: 14.


בָּשַׁל m. verbal from בָּשַׁל, dec. I. drought, heat. Ps. 32: 4.

בָּשַׁל found only Ps. 18: 46. prob. to fear, tremble. (Chald. חֵרָן horror, timor, trepidatio.) Hence חֵרָן they tremble out of their strong holds, i. e. they leave them trembling. (Comp. Mic. 7: 17. Hos. 11: 11.) According to others, i. q. Arab. גל to go out; which gives a sense, nearly the same, but not so forcibly expressed as the parallel clause would lead us to expect.

בָּשַׁל found only Lev. 11: 22. a species of locust, edible and winged.

(An Arab. חֵרָן a troop of horses, a swarm of locusts.)

2. to have care or concern for any one, construed with בָּשָׁם. 2 K. 4: 13.
3. to hasten, like the Lat. trepidare, tremide accurrere. (Comp. מְנַזֶּה Niph.) Hos. 11: 10, 11. 1 Sam. 16: 4, 21: 2.


 Assy	verbal adj. from דָּרָינָה, dec. V.B.
1. timid, timorous. Judg. 7: 3. Constrained with בַּל, 1 Sam. 4: 13.
2. fearing, reverencing, in a religious sense. Ezra 10: 3 בַּלֶּדֶד who fear the commandment of our God; comp. 9: 4. Is. 66: 2 בַּלִּי he that fears my words. In verse 5, constrained with בָּשָׁמָה.

 Assy	f. const. דָּרָינָה, verbal from דָּרָינָה, dec. XI. e.
1. fear, terror, trembling. Gen. 27: 33 וְָאָדָּו and Isaac trembled exceedingly. Prov. 29: 25 וְָאָדָּו fear of men. 1 Sam. 14: 15 וְָאָדָּו fear of God, i.e. a panic terror sent from God. Plur. Ezek. 26: 16.
2. care, concern. 2 K. 4: 13. See the verb, signif. no. 2.

 Assy\0\0fat. דָּרָינָה, apoc. רָינָה; (kindred with דָּרָינָה)
1. to burn, to be kindled; spoken only of anger. It is found in the following connexions; (1) בָּשָׁמָה his anger burns, Ex. 22: 23. Constrained with ב of the person offending, Gen. 30: 2 בָּשָׁמָה and the anger of Jacob was kindled against Rachel. 44: 18. Job 32: 2, 3. 42: 7. rarely with ב, Num. 24: 10. or with בַּל, Zech. 10: 3. (2) used impersonally, כָּשָׁה being omitted, כָּשָׁה (his anger) was kindled, i.e. he was angry, Gen.31: 36

 Assy\0\0m. verbal from דָּרָינָה, dec. III.a.
1. a burning. Ps. 58: 10.
2. הָה רָּנָת××glow of anger, i.e. anger itself. Num. 25: 4. 32: 14. 1 Sam. 28: 18 כָּשָׁה and thou hast not executed his anger against Amalek; comp. Hos. 11: 9.

More rarely רָּנָת alone, used espe-

234

\[ \text{m. (with Kamets impure, but examples of the plural occur only under no. 2.)} \]

1. strictly an adj. pointed, sharp, (see \( \text{ירר} \)) hence as a poetical epithet of \( \text{ירר} \), Is. 41:15 the sharp threshing sledge or wagon, and also without \( \text{ירר} \) in the same sense, Is. 28:27. Am.1:3. Job 41:22. For a description of this instrument, see \( \text{ירר} \).

2. a trench, perhaps including also the mound. Dan. 9: 25. (Chald. \( \text{ירר} \). Comp. the root no. 2. in this case signifying to dig.) The verb \( \text{ירר} \) it is built is spoken of \( \text{ירר} \) by the figure called zeugma.

3. industrious, diligent. (See the verb no.3.) Prov. 10: 4. 12:24. 13: 4. 21: 5.

4. judgment, sentence. (See the verb no. 4.) Joel 4: 14 [3: 14] \( \text{ירר} \) in the valley of judgment, i.e. of punishment. Sept. \( \text{רָנָבִי} \) the diexis.

5. a poetical word for gold. Ps. 68: 14. Prov. 3: 14. 8: 10. 12: 27. 16: 16. Zech. 9: 3. perhaps literally, desired, coveted, (as if from the Arab. \( \text{חִזְּרַי} \) avide caput, questivit.)

A. Schultens supposes it a peculiar species of massy gold, aurum spon-
te effusum ex terra gremioso, but the expression appears rather general and poetic, than special and technical.

\( \text{ירר} \) \( \text{ירר} \) m. verbal from \( \text{ירר} \), inflammation, fever. Deut. 25: 22. Sept. \( \text{חַפְּלָה} \). Vulg. ardor.

\( \text{ירר} \) \( \text{ירר} \) m. Ex. 32: 4. Is. 8: 1. a pen or style, for writing on a tablet. Comp. \( \text{ירר} \) (Syr. \( \text{בָּשַׁל} \) to cut in, to engrave.)

\( \text{ירר} \) \( \text{ירר} \) masc. plur. diviners, sooth-
sayers, persons skilled in hieroglyphics; in the Egyptian court, Gen. 41: 8, 24. Ex. 7: 11, 22. 8: 3, 14, 15. 9: 11. perhaps the kind of Egyptian priests called by the Greeks \( \text{ἰερο-
γλωσσάς} \); in the Chaldean court, Dan. 1: 20. 2: 2. a kind of Magians. (If the word is Shemitish, it may be compounded of \( \text{ירר} \) a style or pen, and \( \text{ירר} \) to be sacred; hence i. q. \( \text{ἱερογλωσσάς} \). Others derive it from the Copt. \( \text{ἴσογλωσσάς} \) or \( \text{ἴσογλωσσάς} \), a worker of miracles. Others, with more probability, from the Pers. \( \text{ןִּיָּא} \) a wise man, from \( \text{ןִּי} \) knowledge, and \( \text{ןִּי} \) endowed. See Michaelis Suppl. p. 920. Rosen-

\( \text{ירר} \) \( \text{ירר} \) Chald. plur. idem. Dan. 2: 10, 27. 4: 4, 6. [4: 7, 9.] 5: 11.

I. \( \text{ירר} \) bread, white or wheaten bread, (comp. \( \text{ירר} \) no. 1.) Gen. 40: 16 \( \text{ירר} \) baskets of white bread; Vulg. canistra farinae; Sept Χαθᾶν γον-
dοῦτον. (In Arab. \( \text{حوَّآرِي} \) white bread; and in the Mishnah (Edajoth c. 3, 10.) \( \text{ירר} \) a kind of pastry.)

II. \( \text{ירר} \) (perhaps dwelling in caverns, from \( \text{ירר} \) no. II. and the adjective termination "-") proper name of a people dwelling in mount Seir, Gen. 14: 6. afterwards driven out by the Edomites, Deut. 2: 12, 22. Their chiefs, however, are mentioned in connexion with those of the Edom-
ites, Gen. 36: 20.—30.

\( \text{ירר} \) \( \text{ירר} \) masc. plur. 2 K. 6: 25 Kethib. doves' dung, comp. \( \text{ירר} \). It can be taken literally, (comp. Celsii Hierobot. P. II. p. 30. Rosenmülleri not. in Bocharti Hieroz. T. II. p. 582.) but it may also stand for any other despicable food. That the name doves' dung is appli-
ced in the Shemitish languages to certain vegetable substances is shown in Bocharti Hieroz. T. II. p. 44 ff.
m. dec. III. a. a moneybag, a purse. 2K.5:23. Spoken of as a female ornament, Is. 3: 22. (Arab. خَطْلَة a leathern purse.)

I. סְנֶא dec. III. a. i. q. סְנֶאָ no.1. a threshing wagon, threshing machine. 2 Sam. 12: 31. 1 Chr. 20: 3.


שָׂנָה adj. strictly still, quiet. Jon. 4: 8. פָּשַׁת נָר prob. a still or sultry east wind. Chald. quietus.

שָׁנָה to catch, seize. Once Prov. 12: 27 שָׁנֶא נָר, according to the ancient versions, laziness seizes not its prey. Comp. the following article.


Ithpa. pass. Dan. 3: 27. (In Syr. idem. Arab. ﺟَرَّ.)

I. פָּשַׁת in Kal not used. (Arab. حَرُّ to prohibit; in several derivatives also to consecrate.)

Hiph. פָּשַׁת 1. to devote to Jehovah, and in such a way as not to be redeemed. Lev. 27: 28. Mic. 4: 13. 2. This was done frequently to hostile cities, after the taking of which, the men and animals were put to the sword, the city was burnt, and a curse imposed on those who should rebuild it. The devotion and destruction are both expressed by this word. Deut. 2: 34. 3: 6. 7: 2. 20: 17. Josh. 8: 26. 10: 28. 37. 11: 21. 1 Sam. 15: 3 ff. Sometimes with the addition בֵּית יִשְׂרָאֵל with the edge of the sword, Josh. 11: 12. 1 Sam. 15: 8. Constrained with דְּרוֹקֶל, Jer. 50: 21. (comp. 1 K.14: 10. 21: 21).—Is. 11: 15 בֵּית יִשְׂרָאֵל בֵּית יְהֹוָה and Jehovah devotes to destruction the tongue of the Egyptian sea. The effect of this curse we may conceive to be the drying up of the gulf spoken of.

Hoph. פָּשַׁת pass. spoken of persons, to be destroyed or killed, (as if devoted to God.) Ex. 22: 19. Lev. 27: 29. of things, to be devoted to God, Ezra 10: 8.

II. פָּשַׁת i.q. Arab. פָּשַׁת to tear off, to cut off, intr.; to have one's nose broken; conj. II. to break one's nose. Part. פָּשַׁת מַעְרָא Lev. 21: 18. flat nosed, mutilated in the nose.

I. פָּשַׁת m. with suff. פָּשַׁת, verbal from פָּשַׁת no. I. dec. VI. j.


II. פָּשַׁת m. dec. VI. j. net (of a fisher or fowler.) Hab.1: 16, 17. Ezek. 26: 5, 14. In Chald. idem.


נָלַהּ proper name of a mountainous ridge of Antilbanus, which ac-
according to Deut. 3:9, was called by the Amorites by the Sidonians. In 1 Chr. 5:22, however, Hermon is distinguished from Senir. According to Deut. 4:48, it is the same as Mount. See also Josh. 11:3, 17. Ps. 29:6. 89:13. 133:3. Plur. Ps. 42:7. Now Jebel es Shech. (For its appellative signification, comp. a high mountain.)

m. a sickle. Deut. 16:9. 23:26. (This word appears to be compounded of הָרָה and קָרָה.)


proper name of a Moabitish city. Is. 15:6. Jer. 48:3, 5, 34. The gentile noun is אֵינָן, Neh. 2:10, 19. A different place is intended by אֵינָן.


II. the itch. Deut. 23:27. (Root Arab. חָרָם to scratch, to be rough, scabby.)

III. Is. 19:13. In the majority of MSS. editions, and versions, אֵינָן אֵינָן, (in the common text אֵינָן אֵינָן) according to Symm. Vulg. Saad. the city of the sun, i.e. Heliopolis; but perhaps both readings have the same sense, and אֵינָן denotes i.q. אֵינָן deliverance, comp. the Arab. חָרָם to preserve, guard.

f. Jer. 19:2 Keth. (in the Keri אֵינָן אֵינָן) proper name of a gate, in the city of Jerusalem, which led to the valley of Hinnom. Vulg. and Luther, potsheer gate, (from הָרָה) Others, sun or east gate, (from הָרָה) comp. הָרָה Neb. 3:29.

I. הָרָה, fut. הָרָה to mock, reproach, revile, construed with an accus. Ps. 119:42. Prov. 27:11. Job 27:6 קָרָה my heart reproaches none of my days. More frequently in Ps. יַרָה idem. 1 Sam. 17:26, 36. Constrained with ַיְ הנָה 2 Chr. 32:17. with בָּרָה 2 Sam. 23:9. -Judg. 5:13 הָרָה יָרָה יָרָה יָרָה Zebulun is a people that lightly esteemed their life, even unto death, i.e. they exposed themselves to the greatest dangers; (comp. Schnurrer on this passage.)

II. יַרָה found only in Niph. Lev. 19:20 אַרְכָּנָה a bondmaid betrothed to a man. (In Talmud. אַרְכָּנָה a woman betrothed, i.q. אַרְכָּנָה strictly a woman purchased. Comp. the Arab. חָרָם to exchange, bargain; since a wife was obtained by purchase. See אַרְכָּנָה and יַרָה)

III. יַרְכָה denom. from יַרְכָה, to winter, to pass the winter. Once Is. 18:6 יַרְכָה יַרְכָה יַרְכָה יַרְכָה and all the beasts of the field shall winter upon them. Antith. יַרְכָה to pass the summer, denom. from יַרְכָה summer. So the Chald. Jerome, and Luther; and the context greatly confirms it. Also in Arabic the significations of the verb חָרָם are for the most part derived from a noun denoting autumn or winter. Others, after no I. the beasts of the field shall insult them.

m. dec. VI. m. autumn, or rather, since the Hebrews distinguished only two seasons of the year, autumn and winter together. Hence the antithesis יַרְכָה יַרְכָה summer and winter, Gen. 3:22. Ps. 74:17. Zech. 14:8. יַרְכָה the winter
inhabitants in my autumnal days, or, as we should say, in my vernal days, since the Hebrews and other eastern nations began the year with autumn. Jerome: diebus adolescentiae mee. (Hence נְרִי the rain which falls in our autumn is called by the Hebrews the early rain; and לְהַזָּה that which falls in spring, the latter rain. So נְרִי in Chaldaic denotes early fruit, in opposition to 잣 late fruit.)


Chald. loins, i. q. Heb. יְזַדֶּמֶּת. Syr. יְזַדֶּמֶּת. Dan. 5: 6 יְזַדֶּמֶּת the joints of his loins were loosed, i.e. he could not stand up.

plur. 1. tight cords or bands.

Is. 58: 6. (In Arab. by transposition חָסִיּוֹ to bind a cord tight.)

2. pains, torments. Ps. 73: 4. comp. יְךָנִי no. III. and יְךָנִי no. I.

masc. plur. found only Num. 6: 4. unripe grapes, out of which a kind of food was prepared. (Arab. חָסִי unripe grapes; by a transposition of נ and נ; and a commutation of נ and נ.)


Arab. חָסִי, to be hot, burnt, dried. Job 30: 30 יְךָנִי my bones are dried with heat. Ezek. 24: 11. Is. 24: 6 יְךָנִי the inhabitants of the land shall be consumed as it were with fire, quasi igne absumentur incolae terrae. (Comp. Joel 1: 18—20.)

Niph. יְךָנִי to be burnt, dried, Jer. 6: 29. Ezek. 15: 4. Fut. יְךָנִי, Ezek. 15: 5. 24: 10. There is another form of the pret. יְךָנִי (like יְךָנִי from יְזַדֶּמֶּת, יְזַדֶּמֶּת from יְזַדֶּמֶּת.) Ps. 69: 4 יְךָנִי my throat is dried. 102: 4.
Pilp. infin. ירה to kindle (contention.) Prov.26:24.

םר הנר plural verbal from הנר, dry or parched places. Jer.17:6.

םר m. a sherd, potsherd, Job 2:18. 41:22. [41:50.] Ps. 22:16. an earthen vessel, Prov. 26:23. for which last we more frequently find לזרע Lev. 6:21. [28.] II. 13:33. 14:5, 50. 15:12. (Arab. حرش to have a rough skin; and حرش to scrape. Comp. סהר the itch.)


3. to plough, till. (Arab. حرش)


4. fut. לזרע, to be dumb, silent. (It appears to be an intran. from the preceding; as the Lat. tusus, obtusus, (blunted,) from tundere; Greek zwqfo, (dumb, deaf,) from zdwx; German stumm kindred with stumpf. The Arabs, however, have here a different orthography, namely (שׁ). Used especially of God, to be quiet, inactive, (in regard to the prayers of men.) Ps. 35:22 לזרע thou seest it, Jehovah, be not inactive. 39:13. 83:2. 109:1. Constrained with יג, Ps. 29:1 לזרע my rock, turn not silently away from me, i.e. be not inactive to help me. (Comp. לזרע and לזרע.)


Hiph. 1. i.q. Kal no. 2. 1 Sam. 23:9.

2. i.q. Kal no. 4. to be silent, to keep silence. Gen. 34:5. Ps. 32:3. 50:21. Constrained with יג to be silent about any thing, Num. 30:5, 8, 12, 15. with יג, to be silent before any one, Job 13:13. with יג, in the same sense, Is. 41:1. Constrained with an accus. to conceal, Job 41:4. [12.] to be silent about any thing, Job 11:3._Especially as is common in Kal, to keep still, to be inactive, 2 Sam. 19:11. Jer. 38:27 לזרע they went quietly away from him, i.e. they let him alone. Also spoken of God, Hab. 1:13. Also spoken of God in the difficult passage Zeph.3:17 לזרע usually he is quiet or appeared in his love, as the context seems to require; but the usage of the verb in other places does not support this interpretation. We should rather expect a negation, he is not inactive in his love.

3. i.q. Kal no.5. to be deaf. 1Sam. 10:27.

Hithpa. to keep still. Judg. 16:2.

םר m. const. לזרע, plur. לזרע, const. לזרע, verbal from לזרע.

1. a stonecutter. Ex. 23:11.

2. a workman in stone, wood, or metal, i.q. Lat. faber. Ex. 35:35. Dent. 27:15. Sometimes more accurately defined by what follows, לזרע a workman in iron, a smith, Is. 44:12. לזרע a workman in stone, a workman in wood, Is. 44:13. 2 Sam. 5:11. Metaphorically Ezek. 21:36[31] לזרע workmen of destruction.


םר m. verbal from לזרע, dec. VI. k.

1. mechanic work, business of a nose. Is. 3:3 לזרע the cunning. 
Hence hence construed a comp. a

1. silence, and as an adv. silently, secretly. Jos. 2:1

2. m. verbal from וּנֶשֶׁר, (with the form of the common participle, compare נֶשֶׁר, וּנֶשֶׁר; dec. VII. a. literally the cutter, worker; hence an instrument. Gen. 4:22 וּנֶשֶׁר נָעַשׁ every instrument of brass.

3. m. dec. VI. m. a thick wood, an intricate thicket. (In Chald. וּנֶשֶׁר to be entangled, נֶשֶׁרָה a thicket, נֶשֶׁר a wood.) Is. 17:9. Ezek. 31:3. With מ paragogic, רֶשֶׁר into the wood, 1 Sam. 23:16. Also with prepositions, רֶשֶׁר in the wood, verses 15, 18. Plur. רֶשֶׁרי every instrument of brass.

4. f. verbal from וּנֶשֶׁר.

1. a labouring or working in wood, stone. Ex. 31:5. 35:33.

2. וּנֶשֶׁר רֶשֶׁר Judg. 4:2, 13, 16. a place on the river Kishon, in the north of the country east of Jordan.

5. found only Ex. 32:16. i.q. וּנֶשֶׁר no.1. to engrave. (Aram. וּנֶשֶׁר idem.)

6. וּנֶשֶׁר m. found only 1 K. 20:27 two small flocks of goats. Sept. δύο πόλυμα αὐγῶν Vulg. duo parvi greges caprarum. So also the Chaldaic interpreter, Kimchi, and other Jewish commentators. Others: a couple of kids or young roes; comp. the Arab. חֶשֶׁף a young roe, perhaps the young of the goat and stag generally.

7. וּנֶשֶׁר, fut. וּנֶשֶׁר. 1. to think, intend, purpose; construed with ה and an infinitive. Ps. 140:5 who thought to overthrow my steps. 1 Sam. 18:25.

8. to imagine, invent, devise. Generally in a bad sense, as וּנֶשֶׁר to devise plans against any one, Jer. 11:19. 18:11, 18. with ב כ Jer. 49:20. 50:45.—ב כּוּנֶשֶׁר to imagine evil against any one, Gen. 50:20.

9. to think, reckon, or account to be any thing; construed usually the thing, Gen. 20:6. 1 Sam. 25:39. 2 Sam. 18:16.


2. to be spared, saved. Job 21:30.

14. וּנֶשֶׁר, fut. וּנֶשֶׁר. 1. to strip, make bare, as trees of their bark or leaves. Joel 1:7. Ps. 29:9.

2. to make bare, to uncover. Is. 52:10 Jehovah hath made bare his holy arm. Is. 20:4 רֶשֶׁר מ with naked buttocks, madut nates, (מ is the construct state after the Syriac form, or the state absolute followed by an accus. or else it ought to be pointed מ.) Constrained with an accus. of the person, Jer.49:10. with an accus. of the garment, Is. 47:2 ובשׁׂר וּנֶשֶׁר remove the trail. Jer. 13:26.


Deriv. וּנֶשֶׁר.
with ָ, Gen. 38: 15. 1 Sam. 1: 13.
5. to impute, construed with ָ of the person and an accus. of the thing. 2 Sam. 19: 20. Ps. 32: 2. Gen. 15: 6.
6. to invent, devise, as a mechanic. Am. 6: 5. Ex. 31: 3. 4. (Comp. סָעַר, סָעַר Part. הָעָר an artificer, 2 Chr. 26: 15. especially a weaver, a worker in damask, different however, from סָעַר, Ex. 26: 1. 31. 28: 6. 35: 35. 36: 8. 39: 8.
Niph. 1. pass. of П. н. 4. to be reckoned, counted. 2 K. 22: 7.
2. to be counted to anything; construed with ָ, Josh. 13: 3. with ָ, 2 Sam. 4: 2. comp. Lev. 25: 31.
4. to be imputed to any one. Lev. 7: 18. 17: 4.
Pi. הָיָה ק. i.q. Kal no. 1. Prov. 24: 8. Jon. 1: 4 the ship thought to be broken, i.e. it was near being wrecked.
3. i.q. Kal no. 4. to esteem. Ps. 144: 3.
5. to consider, reflect on. Ps. 77: 6รถה רשת I consider the years of former times. 119: 59. comp. 73: 16.
Hithpa. to reckon one’s self; construed with ָ. Num. 23: 9.

בָּשָׂל Chald. to reckon, esteem. Dan. 4: 32. [35.]
בָּשֶׂל m. verbal from בָּשֶׂל, the girdle of the high priest’s ephod, so called from the damask work of which it was made. (See בָּשֶׂל no. 6.) Ex. 28: 8. 27. 28. 29: 5. 39: 5. 20. 21.
בָּשֶׂל m. verbal from בָּשֶׂל.
1. wisdom, understanding. Ecc. 7: 25. 27. 9: 10. Vulg. ratio. (In Chald. הבשׁא reckoning, account, amount; which would suit Ecc. 7: 25. 27.)
2. proper name of a city of the Amorites, which, after the settlement of the Israelites in Palestine, lay on the borders of the tribes of Gad and Reuben, and was reckoned sometimes to one and sometimes to the other of these tribes. It also belonged for some time to Moab. Now called Husban. Num. 21: 25. 32: 3. Josh. 13: 26. 21: 37. Cant. 7: 5. Is. 15: 4.
בָּשֶׂל, plural fem. verbal from בָּשֶׂל, engines, especially engines of war, to cast stones or darts, tormenta. (Comp. בָּשֶׂל no. 6. So the modern Lat. ingenia, whence ingenieur.) 2 Chr. 26: 15.
2. artifices, devices, artes. Ecc. 7: 29.
2. to keep still, not to act, spoken of God. Is. 62: 1. 6. 6: 11. 65: 6. Constrained with בָּשֶׂל. Ps. 28: 1 בָּשֶׂל lest thou turn away silently from me. (Comp. בָּשֶׂל no. 4.)
Hiph. בָּשֶׂל, part. בָּשֶׂל.
1. i.q. Kal no. 1. to be silent. 2 K. 2: 3. 5. 7: 9. Ps. 39: 3 בָּשֶׂל I was silent concerning (their) prosperity.
3. trans. to quiet, appease. Neh. 8: 11.
II. דְּסָרִי i. q. שָׁרֶה to be in haste. Here belongs, according to the present punctuation, the fut. apoc. וָדַוַּף Job 31:5. Perhaps also Judg. 18: 9 וַיֵּלֶדֶת, וַיַּלְבְּשֵׁהוּ and do ye hasten and delay not.

בְּדַוַּף Chald. darkness. Dan. 2: 22.

בְּדַוַּף Chald. 1. to think necessary, construed with כ and an infin. Dan. 3: 16.
2. to be necessary. Ezra. 6: 9 והמּוֹלֵל et quæ opus sunt. (Syr. to be useful, suitable.)

חָסָר f. need. Ezra. 7: 20.

חָסָר, sif. חָסָר, to be darkened, obscured, dim; spoken of the light or of the sun, Job 18: 6. Is. 5: 30. 13: 10. of the earth, Ex. 10: 15. of the eyes, Lam. 5: 17. Ps. 69: 24.—Ecc. 12: 3 וַיּוֹלֵל יְהוָה הָאֵיִרְהָה they are dark that look through the windows. Part. pass. בְּדַוַּף mean men, homines obscuri, Prov. 22: 29. (Chald. כָּנְסָר, כָּנְסָר low, mean, obscure.)

חָסָר Hiph. 1. to make dark. Am. 5: 8. Constrained with כ. Job 38: 2 והמּוֹלֵל who is it that darkeneth, i.e. censureth, (my) counsel; comp. חָסָר 37: 19.

חָסָר Deriv. out of course חָסָר.

חָסָר m. verbal from חָסָר, dec. VI.

2. used metaphorically for (1.) misfortune, destruction. (In opposition toライト light, prosperity.) Is. 9: 1. Job 15: 22 יָלָהוּ וָאִלְּתָה יָצָר יִכְלַפֵּה יַעֲשְׂרָה he expects not to escape destruction. verses 23, 30. 20: 26 every


חָסָר f. verbal from חָסָר, dec. X. idem. Ps. 18: 12.


חָסָר i. q. חָסָר no. 2. to be weak.

Niph. חָסָר the feeble, exhausted. Deut. 25: 18.

חָסָר Chald. to be thin.

חָסָר Pa. to make thin or small, to bruise in pieces, i. q. חָסָר. Dan. 2: 40.

חָסָר m. Ezek. 1: 4, 27. 8: 2. Sept. ἀλεξτον Vulg. electrum; meaning prob. thereby a bright metal compounded of gold and silver, much esteemed in ancient times, (see Plin. xxxiii 4. 23.) To a similar idea we are led by the common derivation from שֶׁפֶק or פֶּסֶק brass, (dropping the initial כ, comp. פ for פ) and פסק virgin gold; namely, golden brass, aurichalcum, which by some writers is said to have been dearer than gold. The ancients were acquainted with several species of copper, which by a natural or artificial mixture of gold, acquired a remarkably brilliant lustre. In Rev. 1: 15, we find in a similar connexion the Greek word χαλκοίδαξον, which is of equally difficult explanation. Others explain the syllable פסק by lustre, as if from פסק to rub, polish, hence polished brass, i. q. חָסָר חָסָר verse 7. See Bocharti Hieroz. T. II. p. 870—873.

חָסָר masc. plur. found only Ps. 68: 32. probably, according to the
Rabbi, princes, viri magni et principes. (In Arab. **חִשְׂמִים** magnus magnifque famulitii vir.) Others render it as a gentile noun, Chasmonaeans, inhabitants of the Egyptian province Ashmunein.

1. to cleft or be attached to any one, (from affection.) Construed with יָהִי Deut. 7: 7. 10: 15. 21: 11. Gen. 34: 8. Employed in an elliptical construction, Is. 33: 17 יִתְחַטְּבֶנִי יְהַלֹּךְ הָאָרֶץ הַלָּהַיִלְתִּי if thou lovedst (and deliveredst me) from the pit of destruction.

2. to have a desire to do any thing, construed with יָהִי and an infia. 1 K. 9: 19. 2 Chron. 8: 6.

Pi. יָהַתָּה to bind, join, connect. Ex. 38: 22.

Pu. pass. Ex. 27: 17.

Desire, pleasure. 1 K. 9: 1, 19. Is. 21: 4 יָהַתָּתֶנּ the night of my desire.

1. poles or rods, by means of which the upright pillars or lathes of the court were joined together at the top, and on which the curtains were hung. Ex. 27: 10, 11. 38: 10 ff.

Spokes of a wheel, radii, which connected the nave and felloe. 1 K. 7: 33.

The text is a page from a reference work, discussing various Hebrew words and their meanings. Here are some extracts from the page:

- "to determine, destine. Niph. pass. Dan. 9:24 seventy weeks are determined concerning thy people. (In Chald. to cut, decide.)"
- "proper name of a city in Syria of Damascus. Ezek. 47:15. 48:1.
- "I. הוֹן, fut. היה. 1. to seal, to seal up; construed with an accus. Also with מְדָּבָּא, Job 9:7. (see הָנָא no. 4.) and with מְדָּבָּא, Job 37:7 הָנָא וְהֵלֵט מְדָּבָּא יְהוָה he sealeth up every man's hand, i.e. hinders him from using it. (Comp. מְדָּבָּא.)"
- "2. as the roll or letter, when completed, was sealed up, hence to complete, finish, fulfill. (In Arab. idem.) Dan. 9:24 אֵלֶּה שְׁמַרְתֶּנָּה יְהוָה till the vision and the prophets, i.e. their oracles, are fulfilled. Vulg. et impleatur visio et prophetia. Ezek. 28:12 מִּסְפָּרָה complete in beauty, i.e. a model of beauty, i.e. q. מִּסְפָּרָה.
- "Niph. to be sealed. Est. 3:12.8:8. Pi. to shut up. Job 24:16 רָבֶּה וְהָנָא אֵלֶּה in the day time they shut themselves up, literally obstinate sib. (The ancients often sealed up what we are wont only to close, Dan. 6:18. Mat. 27:66. Lipsius in Tac. Annal. II. 2.)"
- "Hiph. idem. intrans. to be closed or stopped up. Lev. 15:3.
- "Deriv. out of course הָנָא."
- "prob. i. q. Arab. חָנַךְ to reveal or suggest to any one, construed with מְדָּבָּא. Job 33:16 מֶלֶךְ וְהָנָא מְדָּבָּא he revealed their admonition, i.e. re-
- "vealed to them admonition. Others, after the usual signification, he impresses or inculcates on them admonition."
- "a seal, see הָנָא.
- "found only in the part. הָנָא a father-in-law, namely, a wife's father, (a husband's father in Hebrew is he.) Ex. 18:1 הָנָא הָנָא the father-in-law of Moses. Judg. 19:4 ff:
- "Fem. הָנָא a wife's mother, a mother-in-law, Deut. 27:23.
- "Hithpa. to contract affinity by marriage, namely, by marrying the daughter of any one, or by giving him his own daughter in marriage. Construed with הָנָא, Gen. 34:9. 1 K. 3:1. with מְדָּבָּא, Deut. 7:3. Josh. 23:12. 1 Sam. 18:22, 23, 26, 27. Ezra 9:14. with מְדָּבָּא Chron. 18:1. (Arab. חָנַךְ conj. III. to contract affinity by marriage; 5 חָנַךְ a son-in-law, a wife's relation.)"
- "m. verbal from הָנָא, dec. IV. c.
- "2. a bridegroom. Ps. 19:6. Is.62:5. Ex.4:25 מָרַי הָנָא a bloody bridegroom, on account of the child just circumcised. Perhaps expressive of a symbolical union with Jehovah, (comp. מְדָּבָּא;) and perhaps also containing an allusion to the signification of הָנָא i. q. Arab. חָנַךְ to circumcise.
- "3. a kinsman by marriage, in reference to the husband. 2 K. 3:27.
- "f. verbal from הָנָא, dec. X. a marriage, wedding. Cant. 3:11.
- "i. q. הָנָא to lay hold of, to seize; rapere (more leonis.) Job 9:12.
- "verb. verbal from הָנָא, prey, spoil, probably for הָנָא a robber,
my goodness shall not be broken, i.e. it shall not cease.


Dan. 1: 17. and he feared my name.—Also to be confounded, Jer. 17: 18.

1. to break or be broken in pieces. comp. Niph. Pi. Hiph.

2. to be terrified, confounded. (Several verbs of breaking have this change of signification; comp. ניסיון.) Especially to be thrown into consternation, to be made ashamed, kindred with שומע, Job 32: 15 יד(EXIT מוך). they were thrown into consternation, they answered no more. Jer. 8: 9. 14: 4. 48: 1, 20, 39. 50: 2.

Niph. חרב (not to be confounded with חרב from חרב) fut. חרב, plur. חרב.

1. to be broken or shattered in pieces. Is. 7: 8. 51: 6 ואתי החרב

This letter is called in Hebrew חרב, and as a numerical sign denotes 9. In composition חרב denotes 15, (9 + 6.) In Arabic there are two corresponding letters, namely ב and ג. The former is more common, as the latter approaches to the א. It is often commuted with א; as אתי and אתי to seize; לולע Arab. לולע to kill; אתי and אתי, Syr. אתי to err; comp. אתי no. II.

etc. For its interchange with ג, see page 136.

Chald. to be joyful, glad. Dan. 6: 24. Syr. ג to be glad. See ג no. 3.

to sweep out or away. (In Talmud. also גנין idem, a sweeping out, kindred with גניני mud, mire.) Is. 14: 23 גנין and I will sweep her (Babylon) away with the besom.
of destruction; (so the Vulg. Chald.) indicative of entire destruction; comp. 1 K. 14: 10. 21: 21. A similar figure is found under.

Others compare the Arab. [\text{maj}] profundum effect fossam, hence in our passage, I will sink them into the pit of destruction; which, however, is not sufficiently confirmed. In a similar manner, the Sept. דועו 오ינב תפרוצ יחנמא in the verse evidently deriving it from וינכ המיר, פנלא.


[\text{maj}} masc. plur. bandages, head-bands, turbans. Ezek. 23: 15. (Usually derived from לִבְּשָׁה to colour; but more probably from the Ethiop. לִבְּשַׁ תוח wind round, to swathe with bandages.)

ירא m. a height, hill, mountain.
Judg. 9: 37 ירואו תְּרֶשׁ הָאָרֶץ descending from the height of the land; (comp. יִשְׂרָאֵל verse 36.) Ezek. 38: 12 ירואו תְּרֶשׁ dwelling upon the height of the land. (Comp. יִשְׂרָאֵל mountains of Israel for the country generally, 6: 2. 33: 28. 35: 12. 33: 8.) In Samar. יִשְׂרָאֵל a mountain; in Talmud, יִשְׂרָאֵל the novel, thus too the Sept. and Vulg. translate יִשְׂרָאֵל in both places. Most translators have followed them, though the figure appears very unnatural.

ירא kindred with יֹא.
1. to slaughter, kill, as animals. Ex. 21: 37. [22: 1.] Especially to dress them for the table, 1 Sam. 25: 11. Prov. 9: 2. (In Arabic we find only the latter idea, יֹא to cook, to roast.)
3. to sink, e.g., into the mud, into a pit. Ps. 9: 16. 69: 3. 15. Lam. 2: 9 יֹא her gates are sunk to the ground.
4. to penetrate, insigii. 1 Sam. 17:
and the stone penetrated into his forehead.

as in Arabic, to seal; literally trans. of the preceding signification, to make an impression on a soft substance. Deriv. 

Pu. i. q. Kal no. 1. Ex. 15: 4.

f. plur. const. verbal from הָעַרֶב, dec. XIII. m.
1. a seal-ring, a signet. Gen. 41: 42. Est. 3: 10. See הָעַרֶב no. 3.
2. a ring generally, even without a seal, or not intended for the finger. Ex. 35: 22 ff; 37: 3 ff.

Judg. 7: 22. a place not far from Abel-meholah in the tribe of Ephraim.


to be or become pure; in a physical sense, 2 K. 5: 12. 13. especially in a ceremonial sense, opposite of רֶפֶה, Lev. 7: 19. 10: 10. 11: 36. also in a moral sense, Job 4: 17. Prov. 20: 9.

1. to purify; e. g. a people, country. Ezek. 24: 13. 36: 33. 39: 12. 14.
2. to pronounce clean or pure, spoken of the priest. Lev. 13: 13, 17 ff.

Hithpa. and to purify or cleanse one's self. Gen. 35: 2. Lev. 14: 4 ff.

m. verbal from הָעַרֶב, dec. VI. n.
1. purity, brightness, clearness, spoken of the firmament. Ex. 24: 10.

m. verbal from הָעַרֶב, dec. I. lustre, majesty, glory. Ps. 39: 45 "Thou makest his glory to cease. For the construction with הָעַרֶב, comp. 1 K. 18: 5. Mich. 4: 2.

fem. of הָעַרֶב, dec. X.
1. purity. 2 Chr. 30: 19.

blood of purification, from which the lying-in-woman is cleansed, Lev. 12: 4. 5.

, pret. מָעָרֶב שֶׁׁ, (instead of the future, מָעָרֶב is in use from מָעָרֶב.)
1. to be good; but only used impersonally, (1.) it goes well with me. Deut. 5: 30. 15: 16. 19: 13. Job 13: 9 מָעָרֶב will it go well (with you) that etc.—Also it helps one, Job 10: 3. to be well (in mind,) 1 Sam. 16: 16. (2.) מָעָרֶב it pleases me. Num. 24: 1.
In the later books we find מָעָרֶב instead of מָעָרֶב, I Chr. 13: 2. Est. 1: 19 מָעָרֶב כְּלַיִשׁ if it please the king. 3: 9. 5: 4. 8. 7: 3. Neh. 2: 5. comp. Ezra 5: 17.

3. to be serene, joyful, (the prevalent meaning in Syriac,) spoken of the heart. 1 Sam. 25: 36. 2 Sam. 13: 26. Est. 1: 10.

Hiph. הָעַרֶב, (from מָעָרֶב occurs more frequently.)
1. to do well, 1 K. 8: 18. 2 K. 10: 30.
2. to do good. Ezek. 36:11.
3. to make fair or beautiful. Hos. 10:1.

בָּד, fem. בְּדִי, verbal adj. from בָּד, dec. I.
1. good.—בָּדַּיְתָה, it goes well with me, Ecc. 3:12, 13. בָּדַּיְתָהּ that it might be well with us, with them, Deut. 6:24; 10:13. Jer. 32:39. (strictly for בָּדַּיְתָה, comp. בָּדַּיְתָה) happy an 1, Ps. 119:71. Lam. 3:27. הבָּדַּיְתָהּ that which pleases me, (Num.24:17) Deut. 6:18. Gen. 16:6 להבָדַּיְתָהּ do to her what pleases thee. 19:8. Judg. 10:15. 19:24. Also, in the same sense, with רַטְנָה, Ecc. 2:26. and בָּדַּיְתָה (Job 10:3?) Deut. 23:17. הבָּדַּיְתָהּ sometimes for evil, wicked, Prov. 18:5. 20:23. Also as an adj. well I come on! 2 Sam. 3:13. Ruth 3:13. and as a subst. something good, a good, Job 7:7. Ps. 16:2. and placed as a genitive after another noun, e.g. הבָּדַּיְתָהּ beneficium boni, i.e. bona, for good, for the most part in phrases otherwise ambiguous, (see הבָּדַּיְתָהּ) Ps. 119:122. Deut. 30:9.
6. joyful. Est. 8:3. 1 K. 8:66. הבָּדַּיְתָהּ with a joyful heart, Ecc. 9:7.
7. יַּהֲדָא having a compassion-


נָבָה m. verbal from נָב, dec. I.

בָּדָּה fem. of בָּדָּה, dec. X.
2. goodness, blessing, (of God.) Ps. 65:12.
3. happiness, prosperity. Ps. 16:2. 106:5.

נָבָה to spin. Ex. 35:25, 26. (Arab. נָבָה to fold up, to wind about.) Deriv. נָבָהּ.

נָבָּה (comp. Arab. נָבָהּ med. Je) to cover, overlay; hence to close (the eyes,) Is. 44:18. to plaster over (a wall,) Lev. 14:42. I Chron. 29:4. Construed with two accusatives, Ezek. 13:10—15. 22:23.—In Is. 44:18, the pret. is נָבָּה as if from נָבָהּ.

plur. fem. bracelets, frontlets; especially scrolls of parchment, with passages of the Mosaic law (such as Ex. 13:1—10, 11—16. Dcut. 6:4—9. 11:13—21.) written upon them, commanded to be worn on the forehead and left wrist, Ex. 13:16. Dcut. 6:8. 11:18. These were afterwards regarded as amulets. They are called by the modern Jews קסנין, in the N. Test. וילארכיה, phylacteries. (Chald. סdispose, הספר a bracelet, turban.)

Inward parts? So the Chald. Vulg. in viscribus hominis. (Parall. ידיעתפ וארקמה a meteor; but it would be better to suppose an abruptness in the course of thought, or verse 36 to be transposed out of its place, than to reject what appears the obvious meaning of the verse.


Hoph. to be cast, spoken of a lot, Prov. 16:33. to be cast down, Ps. 37:24. Job 41:1. [41:9.] to be cast out, Jer. 22:28.


Chald. a mountain, rock. Dan. 2:35, 45.

to fly. Job 9:26. (Syr. יקוז פ.)

Chald. a fasting; as an adv. with fasting. Dan. 6:19. (After the form יקוז, from יקוז i. q. Arab. יקוז to fast.)

plur. fem. according to the Jewish commentators, the reins, (from יקוז to cover, because the reins are covered with fat; comp. יקוז.) Ps. 51:8 behold thou lovest truth in the reins or inward parts. Job 38:36 who puts wisdom in the inward parts?
and the parallel clause in verse 10, render it, she may have criminal intercourse with another; comp. the Greek μπιλλαν and Latin molere, both used in this sense. But in this case we should expect the verb to have been in the passive voice.

Deriv. out of course גיהז.

f. verbal from יַצִּמ, the plaster of a wall. Ezek. 13: 12.

2. mud, mire. Ps. 18: 43. 69: 15.

m. Chald. clay. Dan. 2: 41, 43. (In Syr. and Arab. idem.)

f. dec. X.
1. a fold, or enclosure for cattle, such as the Nomades used, also a cottage with conveniences for cattle, and perhaps a village of moveable tents. Gen. 25: 16. Num. 31: 10. 1 Chr. 6: 39. [54.] Ps. 69: 26.
2. i. q. רָסִים no. 2. a wall. Ezek. 46: 23.
3. a tower, palace. Cant. 3: 9.

m. in pause כָּה, with suff. יֶבֶן, dec. VIII. h. a dec. m. a gentle rain.

Gen. 27: 23, 39. (Arab. דִּלְא a gentle rain.)

Chald. idem. Dan. 4: 12. [15.]

נִפְקָה to patch, to mend. (Chald. נִפְקָה idem.) Josh. 9: 5 כִּפֶּקֶד וְקָצֹת דִּלְא mended shoes. Part. נָפִקָה spotted, party-coloured, Gen. 30: 32 ff. Ezek. 16: 16. (So the Germ. flecken signifies both to patch and to spot.)

see נִפְקָה and דִּלְא.

m. dec. IX. b. a tender lamb.

1 Sam. 7: 9. Is. 65: 25. (Arab. דִּלְא the young of any animal, especially of the gazelle; Syr. יִגְּשֶׁנָּה a youth.)

f. verbal from יָרָק, a throw, cast, projectio. Is. 22: 17. See the verb in Pilp.

ְַהָלֵב plur. יֶדֶנָּה, dec. VI. a tender lamb. Is. 40: 11.

ןִפְקָה found only in Pi. נִפְקָה to cover, to cover with a roof, i. q. נִפְקָה. Neh. 3: 15.—For נִפְקָה, see נִפְקָה.

(Arab. טִפְקָה conj. II. IV. to overshadow, kindred with נִפְקָה no. III.)

Chald. Aph. נִפְקָה to lie in the shade, to rest. Dan. 4: 9. [12.] Comp. the Heb. נִפְקָה.

Josh. 15: 24. proper name of a city in the tribe of Judah, according to Kimchi and others the same with נִפְקָה.

יִפְקָה infin. נִפְקָה. 1. to be or become unclean or impure, especially in a ceremonial sense, spoken of persons and things. Lev. 11: 24 ff. Constrained with יִפְקָה, to be rendered unclean by any thing. Lev. 15: 32. 18: 20, 23. Pi. נִפְקָה to render unclean, to pollute, defile. Lev. 15: 31. Ps. 79: 1. comp. 2 K. 23: 8, 10, 13.

2. to pronounce unclean, spoken of the priest. Lev. 13: 3, 8, 11 ff.

3. to permit to be polluted. Ezek. 20: 26.

4. to deflour, defile, (a woman.)


Niph. נִפְקָה and Hithpa. נִפְקָה to defile or pollute one's self, construed with יִפְקָה (Num. 5: 2. 6: 7. 9: 6.) and יִפְקָה (Ezek. 20: 7.) of the thing whereby one is polluted; also to defile one's self by adultery, spoken of a woman, Num. 5: 27, 29.


נִפְקָה fem. נִפְקָה, verbal adj. from נִפְקָה, dec. V. e. and dec. X. unclean, impure; (1.) in a ceremonial sense, spoken of men, animals, and things, Lev. 5: 2. Deut. 14: 19. (2.) in a moral sense, Job 14: 4. נִפְקָה infamous of character, Ezek. 22: 5.

f. verbal from נִפְקָה, dec. X. impurity, uncleanness, pollution. Lev.
1. to hide, conceal, as in the ground, to bury. Gen. 35: 4. Ex. 2: 12. Josh. 7: 21, 22.—דָּוֶתָה to lay a snare privily, or to spread a net for any one, Ps. 140: 6. 142: 4. with רַעַשׁ in the same sense, Ps. 9: 16. 31: 5. comp. 64: 6.


3. to put in, to dip in. Prov. 19: 21 the slothful man puts his hand into the dish. This word depicts the inactivity of the slothful man.

Niph. pass. Is. 2: 10.
Hiph. i. q. Kal. 2 K. 7: 8.
Deriv. מִשָּׁנָה.

m. dec. VI. a basket. Deut. 26: 2, 4. (Chald. מַשָּׁנָה idem.)

found only in Pi. to pollute, make dirty. Cant. 5: 3. (Aram. מַשָּׁנָה to be polluted.)

i. q. מַשָּׁנָה to err, deviate from a way. Comp. the Aram. מַשָּׁנָה.

Hiph. to cause to err, to seduce. Ezek. 13: 10.

(also in Arab. and Aram.)

1. to taste, to try the taste of any thing. Job 12: 11.
2. to taste, to eat a little of any thing. 1 Sam. 14: 24, 29, 43.
3. to taste, to enjoy the taste of any thing. 2 Sam. 19: 36.

experience and see that Jehovah is good.

Deriv. out of course מַשָּׁנָה.

Chald. idem.


m. verbal from מַשָּׁנָה, dec. VI. c.
3. after the Chaldaic usage, a royal decree or edict. Jon. 3: 7.

m. Chald. will, command. Ezra 6: 14. 7: 13. More frequently מַשָּׁנָה, which see, especially signif. no. 3.

m. Chald. 1. taste, particularly a pleasant taste. Dan. 5: 2 מַשָּׁנָה when he had tasted or felt the effects of the wine.
3. will, command, royal edict. Dan. 3: 10, 29.—דָּוֶתָה to publish an edict, Ezra. 4: 19, 21. 5: 3, 9, 13. 6: 1.—Also a matter for royal decision, causa, Ezra 5: 5.—דָּוֶתָה a deputy, literally a master of the rolls, dominus edictorum seu causarum, an officer under the Persian government, at Samaria, Ezra 4: 8, 9, 17.
4. reckoning, account, ratio. Dan. 6: 3.
5. regard, respect. מַשָּׁנָה to have regard to any one, Dan. 3: 12.

I. מַשָּׁנָה to load, especially beasts for a journey. Gen. 45: 17. (Aram. מַשָּׁנָה, מַשָּׁנָה to be loaded.)

II. מַשָּׁנָה to thrust through. Pu. pass. Is. 14: 19. (Arab. מַשָּׁנָה idem.)
with evil falsely. (In Arab. طالع to labour one's discourse; in Talmud. to join on, to sew on.)

m. Jer. 51: 27. Plur. נטפרים name of a military officer among the Assyrians and Medes. In the Targum of Jonathan Deut. 23: 12, it occurs as the name of a chief angel. The word is perhaps of Assyrian origin. The second syllable is most probably i.q. ניר Pers. מ.princeps; and the first syllable נא may be compared with the Pers. نون (tab) altitude, potential.

Arab. أَكَفَفْنَى and אַקָּפֵּנוּ, to take many and short steps, to trip, to mince, spoken of affected coquettes. Is. 3: 16 פָּתַתְּ יָתַּשׁ they mince as they walk. Luth. sie treten einher und schweigen. Deriv. הָאָנָה children, (q. v.) perhaps so called from their manner of walking.

m. plur. נְאָה Chald. i. q. Heb. נְאָה: 1. nail (of a human finger or toe.) Dan. 4: 30. [33.] 1. claw (of an animal.) Dan. 7: 19.

נְאָה to be fat, hence metaphorically to be stupid, insensible; comp. נְאָה, pinguis. Ps. 119: 70.

in Arab. and Syr. to thrust away; conj. IV. to follow one another continually, namely, by pushing one another forward. So applied to flowing water, Prov. 19: 13. 27: 15 פָּתַתְּ יָתַּשׁ a continual dropping from a roof.

Chald. to thrust forth, to drive out. Dan. 4: 22, 29, 30. [4: 25, 32, 33.]

 rdr (read מְרִרֵי) i. q. מְרִי yet not. Ruth 3: 14 Keith.

in Arab. פָּתַתְּ יָתַּשׁ conj. I. IV. to cast forth or away. Hence Hiph.
Job 37: 11 also the clear sky drives away the clouds. Others: with showers he loads the clouds, comp. نةשך; but not so accordant with the parallel clause.

ם"מ m. dec. VI. p. burden, trouble. Deut. 1: 12. Is. 1: 14. (In Chald. רה to fatigue one's self by labour, to weary one's self.)

י"ד adj. found only in the fem. רותית新鲜, recens. (Arab. طريفية and טירביה to be fresh.) Spoken of a wound, Is. 1: 6. of a jaw-bone, Judg. 15: 15.

ל"ג conj. yet not; construed with a future, Gen. 2: 5. Ex. 10: 7. Josh. 2: 8. with a preterite, 1 Sam. 3: 7.— הנה when not yet, before, Jer. 1: 5 הנהנה before thou camest out. Ruth 3: 14 Keri. 2 K. 2: 9. Also without זה in the same sense, Josh. 3: 1. Ps. 119: 67.—In Zeph. 2: 2, הנה is also added, of course there is a double negation.— הנהנה when not yet, Hag. 2: 15.


ם"מ adj. fresh, recens, spoken of a leaf. Gen. 8: 11. (Arab. וּלֵב to be new.)

ם"מ m. verbal from רותית, dec. VI. a.

3. a leaf. Ezek. 17: 9. (Aram. רותית, idem, perhaps so called from its freshness; comp. רותית.)


ם"מ Chald. Ezra 4: 9. name of a people, which were brought into Palestine by the Assyrian kings. Sept. Такוּלָהוּ.

The name Yod רותית probably signifies i. q. יד a hand, (comp. ידו, plur. ידִים) and has reference to its figure in the Phenician alphabet מ, which represents three fingers stretched out, or a rude drawing of a hand.

ל"ג to desire earnestly, to long for anything; construed with ל. Ps. 119: 131. In Syr. יְדִי a quadrilateral, Pa. and Ethpa. idem. Kindred with יד and יד no. I.

ם"מ to be fair, becoming, suitable, due, i. q. ידָּבָּר (Ps. 33: 1. Prov. 17: 7.) Jer. 10: 7 ידָּבָּר יֵשׁ for it is due to thee. Sept. יֵּאָר מִצְפָּר preço. (Syr. יָדָּבָּר fair, most frequently with ב, becoming, due, i. q. preço.)

ם"מ see יד a river.

ים (he shines) a proper name, Jair, the son of Manasseh. Num. 32: 41. In Greek Ἰάηρος Mark 5: 22.
I. הלע to be foolish, i. q. חלוע (whence חלוע) by transposition.


II. פֹּלַל Hiph. פֹּלַל. 1. to begin. Deut. 1:5. Josh. 17:12 פֹּלַל and the Canaanites began to dwell, i.e. to fix themselves, in that land. Judg. 1:27, 35. Hence to undertake, to venture, Gen. 18:27, 31.


Note. This verb is construed with before an infinitive; and with a finite verb with (Judg. 19:6.) or without (Deut. 5:1. Hos. 5:11.) a copula.

Used only in poetry. Ps. 60:11. 108:11. 2. to bring, lead, as persons. Ps. 68:30. 76:12. Zeph. 3:10.

Hiph. פֹּלַל פֹּלַל (Syr. סֵלֶךְ) i. q. פֹּלַל, used only in poetry.

1. to go. See Hiph. Deriv. פֹּלַל פֹּלַל and perhaps פֹּלַל.

2. to flow, run; (comp. פֹּלַל no. 5.) Arab. פֹּלַל vehement pluit. Deriv. פֹּלַל no. II. פֹּלַל פֹּלַל, פֹּלַל פֹּלַל.

פים, used only in poetry.

1. to be brought, led, spoken of persons. Ps. 45:15, 16.

2. to be brought, spoken of things. Is. 18:7. Hos. 10:6. 12:2. — Also to be carried (to the grave,) Job 10:19. 21:30—32.


Pi. שַֹבְעַה to make dry, to dry up. Job 15: 30. Prov. 17: 22. In Nah. 1: 4, we find שָׁבַעֲה לְךָ for שָׁבַעְתָּה לְךָ.

Hiph. שָׁבַעְתָּה to dry up, to make dry. Josh. 2: 10. 4: 23.

I. שִׁבְעָה, Hiph. שִׁבְעֲתָה i. q. שִׁבְעָה שִׁבְעַה from אָבִים.

1. to make ashamed, to shame. 2 Sam. 19: 5.

2. intrans. like שֵׁבִים in Kal, to be brought to shame, to be disappointed in one's hope, Joel 1: 11. Jer. 10: 14. Zech. 9: 5. to be disgraced, Jer. 2: 26. 6: 15. 8: 12.

3. to become a disgrace, to perish; spoken of the harvest, Joel 1: 10, 12. 17. of cities, Jer. 43: 1, 20. 50: 2. Joel 1: 12. מְפֹרְשַׁת שֵׁבִים מְפֹרְשַׁת בְּנֵי חָיָה the joy of the children of men has perished.

4. to conduct shamefully. Hos. 2: 7. [2: 5.]

שֵׁבִים, fem. שֵׁבִים, verbal adj. from שֵׁבִים no. I. dec. V. f. and X.


2. proper name of a city in Gilead, also called שֵׁבָּה 1 Sam. 11: 1, 3.

...
the labour of thine hands. Job 10:3


1. in the same sense Hag. 1: 11. That this word denotes especially the labour and produce of the field is evident from Ps. 78: 46. 128: 2.

2 pers. ἡδονὴ, i.q. ἡδονᾶς no. II. to fear, to be afraid of, construed with an accus. Job 3: 25. 9: 23. Ps. 119: 89. or with ἡδονᾶς, Deut. 9: 19. 23: 60.

m. verbal from ἡδονεῖν, what is produced or earned by labour. Job 20: 18.

verb. adj. from ἡδονεῖν, dec. V. a. wearisome, tiresome, Ecc. 1: 8 ἡδονηῖς ἐπιστολὴς ἐκατεροῦς ἤδονεῖς all words would be tiresome. Also weary, fatigued, Deut. 25: 18. 2 Sam. 17: 2.

m. Chald. a hill, a heap of stones. Gen. 31: 47. (Syr. ਜིིིི idem.)

verbal adj. or part. from יָדוּ, fearing, used with the pronouns to form a periphrasis for the finite verb. Jer. 22:25. 39:17.

1. the hand. The following phrases are worthy of notice; (1) יָדָיְנִי my hand (is) with any one, i.e. I assist him. 1 Sam. 22: 17. 2 Sam. 3: 12. 2 K. 15: 19. (2) יָדָחְנִי my hand is against any one. (Gen 16:12) I bring evil upon him. Gen. 37: 27. 1 Sam. 13: 17, 21. 24: 13, 14. 2 Sam. 24: 17. Josh. 2: 19. יָדָחְנִי the hand of Jehovah is against or brings destruction on any thing, Ex. 9: 3. Deut. 2: 15. Judg. 2: 15. Job 23: 2 יָדָחְנִי the hand of God upon me is heavy. Also construed with לַא in the same sense, Ezek. 13: 9. This phrase is sometimes, though very rarely, taken in a good sense, to be for any one, to be favourable to him. 2 Chr. 30: 12. Ezra 9: 2. Hence in Judg. 2: 15, the meaning is made more definite by adding יָדָחְנִי. (3) יָדָ חַנִי the hand of Jehovah came upon any one, i.e. the deity began to inspire him, (as a prophet.) Ezek. 1: 3; 3: 14, 22. 37: 1. 2 K. 3: 15. Construed with לַא in the same sense, 1 K. 18: 46. Ezek. 8: 1 יָדָ חַנִי and there the hand of the Lord fell upon me, (לַא is used in the same sense Ezek. 11: 5.) Jer. 15: 17 יָדָ חַנִי because of thy hand which has inspired me. (4) יָדָ חַנִי יָדָיְנִי the hand of Jehovah rests (graciously) upon any one. Ezra 7:6, 23. 8:18, 31. The more full expression is יָדָ חַנִי יָדָיְנִי the good hand of God, Ezra 7:9. Neh. 2: 8. comp. Ezra 8: 22. Is. 1: 25. It is used in a bad sense only Am. 1: 8. (5) יָדָ לְיָכִיל to give the hand to any one, i.e. to promise or make sure by striking hands. Ezra 10: 19. 2 K. 10: 15. Used particularly of the party which in making a covenant submits or devotes itself to the other, Ezek. 17: 18. Lam. 5: 6. Jer. 50: 15 יָדָ מְיָמָה. she (Babel) hath submitted. 2 Chr. 30: 8. So יָדָ מְיָמָה to submit one's self, 1 Chr. 29: 24. (6.) יָדָ מְיָמָה Job 34: 20. and יָדָ מְיָמָה Dan. 8: 25. without the hand (of man,) i.e. without human aid; comp. Dan. 2: 34, 45. Lam. 4: 6. (7.) יָדָ מְיָמָה from hand to hand, i.e. from generation to generation; and joined with a negative participle, never. Prov. 11: 21. 16: 5.

In the following combinations with a preposition, the force of יָדָ is often lost, and the signification of the preposition only remains. (1) יָדָ (a) in the hand of, also simply; with, by. 1 Sam. 14: 34 יָדָ מְיָמָה each one his ox with him. 16: 2. 1 K. 10: 29. Jer. 38: 10 יָדָ מְיָמָה take hence thirty men with thee. Deut. 33: 3. Comp. in Chald. Ezra 7: 25. (b.) through the hand of, also simply through. Num. 15: 23 all which Jehovah has commanded יָדָ מְיָמָה through Moses. 2 Chr. 29: 25. Is. 20: 2. 1 K. 12: 15. Jer. 37: 2. (c.) into the hand, under the power or charge of any one; after verbs of delivering up. Gen. 9: 2. 14: 20. Ex. 4: 21. Hence יָדָ מְיָמָה the flock under his charge, Ps. 95: 7. Comp. also 2 Sam. 13: 2. Num. 31: 49. (d.) before, in conspicu, i. q. יָדָ מְיָמָה, in the face of. 1 Sam. 21: 14 he feigned himself mad יָדָ מְיָמָה before them. Job 15: 23 יָדָ מְיָמָה he knows that a day of darkness is prepared for, i.e. threatens, him. (e.) because of. Job 8: 4. Is. 64: 6. (2) יָדָ מְיָמָה from or out of the hand or hands of, also simply from, out of; after verbs of requiring, freeing, receiving. Gen. 9: 5. 32: 12. 33: 19. Num. 5: 25. 24:
(3.)  יִּתְפָּר, יִתְפָּר (a.) into the hand or hands of any one, after verbs of delivering up, committing. 1 K. 14: 27. 2 K. 10: 24. 12: 12. 22: 5, 9. 
Ezra 1: 8. Hence under the oversights or direction, 1 Chr. 25: 2, 3, 6 הַיְּפָר יִתְפָּר under the direction of their father. (b.) through. Jer. 13: 21: Ps. 63: 11.

Dual הַיְּפָר hands (of the human body.)

Plur. יִּתְפָּר artificial hands, something resembling hands; as(1.)a tenon (in timber.) Ex. 26: 17, 19. 36: 22, 24. (2.) the axle-tree (of a wheel.) 1 K. 7: 32, 33.

2. prob. the arm, (as יַחֲלִה in Arab.) See יֵרְשָׁמַל the shoulder, literally the juncture of the arms.

3. metaphorically, might, power, aid, succour. Ex. 14: 30. Deut. 32: 36 יִתְפָּר that succour disappears.— יִתְפָּר with might or power, Is. 28: 2. Ezek. 13: 7. —Ps. 76: 6 and none of the men of might found their hands, i.e. their strength was gone.

4. manner.— יִתְפָּר after the manner of a king, as it becomes a king, Est. 1: 7. 2: 18. 1 K. 10: 13. יִתְפָּר ex more a Davide instituto, Ezra 3: 10. 2 Chr. 29: 27.

5. side; hence יִתְפָּר at the side, near, 1 Sam. 19: 3. Also יִתְפָּר 1 Sam. 4: 18. יִתְפָּר 2 Sam. 18: 4. יִתְפָּר, יִתְפָּר Job 1:14. Neh. 3:2 ff., in the same sense. Dual הַיְּפָר sides; often in the phrase הַיְּפָר הרָאָה wide on all sides or hands, spacious, Gen. 34: 21. Ps. 104: 25. Is. 33: 21. Plur. יִתְפָּר ledge or borders, 1 K. 7: 35, 36. the side railings (of a throne), 1 K. 10: 19.


Dual idem. Josh. 8: 20.


8. a monument, trophy, i.q. בַּיֵּית. 1 Sam. 15: 12. 2 Sam. 18: 18.

חַּדֶּל<sup>1</sup> Chald. emph. בַּיֵּית, with suff. בַּיֵּית, dual יִתְפָּר, i.q. Heb. יִתְפָּר.

חַּדֶּל<sup>2</sup> Chald. found only in Aph. part.


I. יִתְפָּר to throw, cast, i.q. יִתְפָּר. Imper.

Jer. 50: 14.

Pi. fut. יִתְפָּר for יִתְפָּר Lam. 3: 53.


II. יִתְפָּר found only in Hiph. יִתְפָּר

1. to own, acknowledge, confess. (Arab. וַיִּתְפָּר conj. X. Syr. Aph. idem.) Prov. 26: 13. Constrained with יִתְפָּר, Ps. 32: 5 I will make confession concerning my sins.


2. to praise, constrained with יִתְפָּר, 2 Chr. 30: 22.

Deriv. יִתְפָּר, יִתְפָּר, also the proper name בַּיֵּית.

[הַיְּפָר ] and יִתְפָּר proper name of a Levi, one of David's choristers. 1 Chr. 9: 16. 16: 38, 41, 42. 25: 1. Also his descendants, the Jeduthunites, likewise musicians, 2 Chr. 35: 15. Neh. 11: 17. In the latter significance it occurs also in the superscriptions of Psalms xxxix. lxiii.
258

But Aben Ezra supposes it here to be the beginning of a song; and Jarchi, the name of a musical instrument.

m. dec. III. a. (Syr. ܐܘ ܙ ܗ; one belov-
ed; Arab. ܐܒ ܠ ܐ ܢ ܐ to love. Kindred with ܐܢ)

1. subst. one beloved, a friend. Is. 5: 1.—ܢܢ ܐܢ ܕ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܢ ܐ ܢ ܐ ܢ ܐ ܢ ܐ ܢ ܐ ܢ ܐ ܢ ܐ ܢ ܐ ܢ ܐ ܢ ܐ ܢ ܐ ܢ ܐ ܢ ܐ ܢ ܐ ܢ ܐ ܢ ܐ ܢ ܐ ܢ ܢ ܐ ܢ ܢ ܐ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ ܢ ܐ ܬ ܢ (CharSequence of text continues)

Hiph. 
1. to cause to be known, Ex. 2: 14. 21: 36. 
2. to be known, pass. of Kal no. 2, Ps. 9: 17. 76: 2. Prov. 31: 23. 
3. i. q. Kal no. 4. (strictly pass. of Hiph. no. 3.) Prov. 10: 9 \( \text{סָפְרָה} \) he who perverteth his ways shall be made to feel, i. e. shall be punished. Jer. 31: 19 \( \text{שָׁפְרָה} \) after I was made to feel. C. V. after I was instructed. 
Pi. to make to know. Once Job 38: 12. 
Po. לִשְׁפָּרָה to appoint, direct, (to a place,) elsewhere לִשְׁפָּרָה. 1 Sam. 21: 3. 

Hiph. לִשְׁפָּרָה, imper. לִשְׁפָּרָה. 
2. to instruct any one; construed with an accus. of the person, Job 38: 3. 40: 7. 42: 4. with a dative, Prov. 9: 9. 

3. to cause to feel, to punish, causat. of Kal no. 4. Judg. 8: 16 (he took) thorns of the wilderness and threshing wagons, פָּרָהָּה וְיָדֶשׁ וָאָמָה חַזַּנְתָּה בְּאָמָה וְנַחֲצִים and punished with them the men of Succoth. This explanation, however, is not perfectly satisfactory. Perhaps the author wrote פָּרָהָּה contrivit, which is the sense given by the ancient versions. 

Hoph. לִשְׁפָּרָה to be known. Lev. 4: 23. 28. 

Hithpa. לִשְׁפָּרָה to make one's self known, Gen. 45: 1. to reveal one's self, Num. 12: 6. Constrained with לָנָה. 

Deriv. out of course לִשְׁפָּרָה, interj. לִשְׁפָּרָה, extr. לִשְׁפָּרָה, m. plur. לִשְׁפָּרָה, verbal from לִשְׁפָּרָה. 

1. a wise man, a soothsayer. Lev. 19: 31. 20: 6. Deut. 18: 11. 1 Sam. 28: 3, 9. (Comp. the Arab. לָאָלָאֵז knowing, hence a wise man, Magian; and also לָאָלָאֵז no. 2.) 

2. a spirit of divination. Lev. 20: 27. 

לִשְׁפָּרָה an abbreviation of לִשְׁפָּרָה or rather (as it was anciently pronounced) לִשְׁפָּרָה. It was first abridged by a pocopoe into לִשְׁפָּרָה (like לִשְׁפָּרָה for לִשְׁפָּרָה) and this again into לִשְׁפָּרָה. These two contracted forms, (the latter without Mappik,) are used indiscriminately in many proper
names; as נְבִי and נְבֵי, נְבִיָּה, יָה. The name יְהוָה is frequently used, for the sake of conciseness, in the burden or repeated verses of the psalms; as נְבִיָּה, יְהוָה.


לָלֶל to give, put, place, i. q. לָלֶל. In the preterite found only Ps. 65: 23 יִלְלֶל יַחֲלֶל יִשְׂרָאֵל cast upon Jehovah what he allots you, i. e. commit to Jehovah your destiny; (רַשְׁפָּה יִלְלֶל לָלֶל יִשְׂרָאֵל is to be supplied before יִלְלֶל לָלֶל יִשְׂרָאֵל.) Others make לָלֶל a substantive, signifying burden. Elsewhere only in the imper. לָלֶל (Prov. 30: 15.) לָלֶל, fem. לָלֶל (Ruth 3: 15.) plur. לָלֶל. (1.) give, give here. Gen. 29: 21. Job 6: 22. 2 Sam. 16: 20 יִלְלֶל יִלְלֶל יַחֲלֶל יַחֲלֶל יִשְׂרָאֵל give counsel, (לָלֶל is pleonastic.) (2.) place, appoint. 2 Sam. 11: 15. Deut. 1: 13 יִלְלֶל יַחֲלֶל יַחֲלֶל יַחֲלֶל יִשְׂרָאֵל appoint for yourselves men. Josh. 18: 4. (3.) come on. Gen. 11: 3, 4, 7. 38: 16. Ex. 1: 9. יִלְלֶל יִלְלֶל, if the reading is correct, probably for יִלְלֶל יִלְלֶל, for amant dare.

לָלֶל Chald. 1. to give, Dan. 2: 37, 38, 49. to give up, Dan. 3: 28.

2. to lay, place, as a foundation. Ezra 5: 16. Only the preterite לָלֶל; the imper. לָלֶל, and the participles לָלֶל and לָלֶל occur; the future and infinitive are supplied from the verb לָלֶל, which again is defective in the tenses first mentioned. (The same is also the case in Syriac.)

Ithpe. יִלְלֶל יִלְלֶל to be given or given up. Dan. 4: 13. [16.] 7: 25.

לָלֶל Hithpa. יִלְלֶל יִלְלֶל, denom. from יִלְלֶל יִלְלֶל, to profess Judaism. Esth. 8: 17.

לָלֶל m. (perhaps i. q. לָלֶל Ecc. 11: 3. he shall be.)

1. proper name of a king of Israel, who destroyed the family of Ahab. 2 K. 9: 11.

2. also of an Israelitish prophet in the time of king Baasha. 1 K. 16: 1. 2 Chr. 19: 2. 20: 34.

לָלֶל m. (Jehovah holds.)

1. proper name of a son of Jehu, king of Israel. 2 K. 13: 1—9.

2. also of a son of Josiah, king of Judah. 2 K. 23: 30. 2 Chr. 36: 1. Also written אֲבַנְיָא. 2 Chr. 36: 2. Sept. יָוָיָא.

לָלֶל m. 1. proper name of a son of Ahaziah, king of Judah. 2 K. 12: 1. 14: 13. Also written אֲבַנְיָא 1: 12: 20.


לָלֶל Chald, a collective noun, the 5 5 of the captives from the Jews. 5: 13. 6: 14. Ezra 6: 1, 3, 6: 14.

לָלֶל a proper name.

1. the fourth son of Jacob; also the tribe descended from him, the boundaries of whose territory are given Josh. xv. יִלְלֶל יִלְלֶל the hill-country in the tribe of Judah, Josh. 15: 48 ff.

2. after the division of the kingdom in the time of Rehoboam, the kingdom and people of Judah, (of the fem. gen. when denoting the kingdom, and of the masc. gen. when denoting the people, Is. 3: 8.) consisting of the tribes of Judah and Benjamin, and also of a part of the tribes of Dan and Simeon. Comp. De Wette hebr. jüdische Archäolo-
gie, p. 173.—the country or kingdom of Judah, Is. 19: 17. 17. the (chief) city of Judah, i. e. Jerusalem, 2 Chron. 25: 28. It is worthy of remark, that this division of the kingdom is alluded to in the time of David and even earlier; as in Josh. 11: 16, 21. 2 Sam. 2: 10. 5: 19. 40. 20: 2. 24: 9. 1 Chr. 21: 5. Either, therefore, there is an anachronism in these writers, or the division took place earlier in common speech.

3. after the captivity, the whole country of Israel. Hag. 1: 1, 14. 2: 13. 3: 3: 3: 3: 2: 2: 2: 3: 13. 4. fem. מִנְיַיָּה, also מִנְיָה, and מִנְיָה. (see no. 4.) a gentile noun from מִנְיַיָּה. מִנְיַיָּה, plur. מִנְיָיָיָיָי, also מִנְיָיָיָי, fem. מִנְיַיָּיָיָי, and מִנְיָיָיָי, (see no. 4.)

1. a Jew or Jewess, one belonging to the tribe of Judah.

Chald. a Jew. Found only in the plur. מִנְיַיָּיָי, emph. מִנְיַיָּיָי, Dan. 3: 8, 12. Ezra 4: 12, 23. 5: 1, 5.

מִנְיַיָּי the proper name of the deity among the ancient Hebrews.

It is worthy of remark, that this word has not its own original punctuation, but derives its vowels from the word מִנְיַיָּי. (except that simple Sheva is used under י instead of י.) This name Adonai the Jews, in conformity with an ancient superstition, are accustomed to read instead of the ineffable name א' ד י, just as the Septuagint has used Κυρίος for the same word. Hence with the prefixes it is written מִנְיַיָּי, מִנְיַיָּי, מִנְיַיָּי, (the vowels being conform-
name of a distinguished priest in the
court of the kings of Israel,
who destroyed the queen Athaliah,
and raised Jehoash to the gov-
ernment. 2 K. 11: 4 ff. Also the
name of several other persons.

[Highlighted text]

1. proper name of a son of Nun,
servant and armourbearer of Mo-
ses, and afterwards his successor,
and leader of the Israelites. Ex. 17:
9. 24: 13. He was called at first
Eli, Num. 13: 16. See also
Elihu.

2. also of a high-priest after the
See in like manner רוחו'. Sept.

proper name of a son of Josiah,
king of Judah, at first called בֵּן יַסִּיחוֹ (q.v.)

and מִלְשָׁו יַבְגָּר m. (Jehovah
contends) proper name of a dis-
tinguished priest in Jerusalem. 1 Chr.
10: 12. 6, 19. Hence the Greek
name Ἰωυαγιας 1 Mac. 2: 1.

and מִלְשָׁו יַבְגָּר m. (Jehovah
urges on, or is willing, liberal,) proper
name of a letter-bearer, from whom
the vow of the Rechabites was de-

erived. 2 K. 10: 15. Jer. 35: 6. See
יִבְגָּר.

Jonathan, the son of Saul, celebra-
ted for his heroic friendship towards
David, 1 Sam. xiii.—xxxii. Also the
name of several other persons.

proper name for לָשׁוּנָן, Ps.
31:6. here denoting Israel. See לָשׁוּנָן.

and מִלְשָׁו יַבְגָּר m. (Jehovah is
exalted.)

1. proper name of a king of Ju-
dah, son of Jehoshaphat. 2 K. 8: 16
—24.

2. also of a son of Ahab, king of
Israel. 2 K. 11.

proper name of a daughter of king Jo-
ram, wife of the priest Jehoiahad. 2
K. 11: 2. Also written יָסִיחוֹ נְשָׂיָה
2 Chr. 22: 11.

proper name of a son of Issa-
char, Gen. 46: 13. instead of which
we find חָאָשָׁו Num. 26: 24. 1 Chr.
7: 1 Keri. Hence the first name
may be merely a corruption. Some
have identified this name with יִשְׂרְאֵל the hero of the book of Job, but
without reason.

proper name of an Arabian tribe, of the family of Joktan. Gen.
10: 29. Bochart supposes it the same with the יַבְשַׁתִּירָס, the true spelling, in his opinion, being יַבְשַׁתִּירָס, since P is very easily corrected into B. Bocharti Geogr. T. I. p. 190.

Dm

pl T

the in have since tribe, without comment. Josh. 6: 5, 6.

(6.) This day; hence to-day, also now, 1 Sam. 12: 17. immediately, 14: 33, and once, formerly, i. e. on a certain day; (see p. 163.) (2.) תְּבָשָׁתָר with an infinitive following, on the day when any thing happens or happened; also simply as soon as, when, Gen. 2: 17 תְּבָשָׁתָר as soon as thou eatest thereof. 3: 5. Ex. 10: 28. Ruth 4: 5. Constrained with a finite verb, Lev. 7: 35. (3.) תְּבָשָׁתָר on the day; also immediately, yet on the same day, Prov. 12: 16. Neh. 3: 34. [4: 2.] (4.) תְּבָשָׁתָר now. Gen. 25: 31, 33. Hence in reference to an action which is to take place soon, immediately, presently, first, 1 Sam. 2: 16. 1 K. 22: 5. (6.) תְּבָשָׁתָר, הָבַשָּׁתָר Neh. 8: 18. (comp. Ezra 3: 4 תְּבָשָׁתָר הָבַשָּׁתָר the daily burnt-offering.) תְּבָשָׁתָר 1 Sam. 13: 10. daily (6.) הָבַשָּׁתָר from the day on, since. Ex. 10: 6. Deut. 9: 24.

The following special uses of the word are worthy of notice; (1.) a day of misfortune, or calamity. Obad. 12 הָבַשָּׁתָר the calamitous day of thy brother. Job 18: 20 at his day, i.e. at his destruction, תְּבָשָׁתָר posteriority are astonished. Ps. 37: 13. 137: 7. 1 Sam. 26: 10. Ezek. 21: 29. (2.) more rarely a day of prosperity or rejoicing, a festival day. Hos. 7: 5 תְּבָשָׁתָר the festival day of our king, perhaps his birth or coronation day. 2: 15 [2: 13] תְּבָשָׁתָר the festivals of Baalim. 1: 11. [2: 2.] one's birth day, Job 3: 1. (3.) day of Jehovah, for his day of judgment or punishment. Joel 1: 15. Ezek. 13: 5. Is. 2: 12.

2. time generally, (like the Greek ἐν, and the Lat. dies.)—וְיִשְׂרְאֵל about this time, Gen. 39: 11.
two days or a month or a longer time. 1 Sam. 29:3 who has been with me two days or a month or sometime or perhaps some years. sometime or perhaps some years here denotes more than two days or a month or a longer time. 1 K. 17:7. some make it elliptical for two days or a month or a longer time, but this phrase never denotes a year. Lev. 25:29. Judg. 17:10. the yearly sacrifice, 1 Sam. 2:19. from year to year, Ex. 13:10. Judg. 11:40. 21:19. 1 Sam. 1:3. 2:19. Also with numerals, 2 Chr. 21:19 about the time of the expiration of the second year. Less certain is Am. 4:4 every three years, but perhaps every three days, in irony. in like manner has both a plural and singular signification.)

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m. Chald. day, as in Heb. plural. emph. the time of the years of thy life. in the time of Abraham, of David, Gen. 26:1. 2 Sam. 21:1. 1 K. 10:21. it and it came to pass in these days, Ex. 2:11. Judg. 18:1. 19:1. 1 Sam. 23:1. the day constantly, forever, like the Homeric phrase, ηματα παντα, Deut. 4:40. 5:23. 6:24. 1 Sam. 2:32, 35. 22:14. Job 1:5. It is sometimes added after the time how long; as the thirty days as to time, i.e. three weeks long, ( others incorrectly, three whole weeks,) Dan. 10:2, 3. the month long, Gen. 29:14. idem, Deut. 21:13. 2 K. 15:13. two years long, Gen. 41:1. Jer. 29:3, 11. some or several days. Neh. 1:4. Dan. 8:27. (like some years, Dan. 11:6, 8.) Hence some or a considerable time, Gen. 40:4 they were some time in custody. Num. 9:22 idem. proper name. 1. Gen. 10:2. Dan. 8:21. Is. 66:19. Ezek. 27:13. the people and country of the Ionians, the tribe of the Greeks which lay the nearest to the Semitish nations and had the greatest intercourse with them, and by which the Hebrews, like the Syrians and Arabians, appear to have understood the Greeks generally. (Syr.
... the sons of the Greeks, i.e. the Greeks themselves, Joel 4:6. [3:6.]

2. Ezek. 27:19. perhaps a city in Arabia Felix. (Arab. يَوْنِيَّ، يُوْنِيَّ in oppidum Jemen.)

m. const. מֵעָרֶ, mire. Ps. 69:3. 40:3 the miry clay, two synonyms being used to express intensity; comp. Dan. 2:41.

f. plur. מֵעָרֶ, dec. X.
1. a dove. Gen. 8:8. Used as a word of endearment, מֵעָרֶ my dove, Cant. 2:14. 5:2. 6:9. מֵעָרֶ shine eyes are doves (eyes.) Cant. 1:15. 4:1. מֵעָרֶ young doves, Lev. 5:7.

Note. Another מֵעָרֶ may be found under מַעָרֶ.

m. Is. 53:2. and מַעָרֶ f. dec. XIII. a. verbs from מַעָרֶ, a sprout or shoot from the stock or root, as it were, a sucker. Job 8:16. 14:7. 15:30. Ezek. 17:22. Hos. 14:7. For similar metaphors, comp. the Greek μοσχος; the Lat. pullus, pullulus, whence pullulare; and the Eng. sucker.

מַעָרֶ m. proper name of the youngest son (except Benjamin) of Jacob, who became prime minister to Pharaoh king of Egypt. Each of his two sons Ephraim and Manasseh inherited a portion with the sons of Jacob. Hence מַעָרֶ and מַאָרֶ denote (1) the two tribes of Ephraim and Manasseh. Josh. 17:17. 18:5. Judg. 1:23, 35. So מַעָרֶ in the same sense, Josh. 14:4.
(2.) after the division of the kingdom under Rehoboam, the kingdom of the ten tribes, the kingdom of Israel, in opposition to the kingdom of Judah; (the tribe of Ephraim being the most powerful of the ten tribes.) Ps. 78:67. Ezek. 37:16—19. Zech. 10:6. (3.) the Israelites generally. Ps. 80:2. 31:6. Am. 5:6, 15. 6:6.

Note. In Gen. xxx. there appear to be two derivations of this name given; namely, one from מַעָרֶ he takes away, (comp. מַעָרֶ = מַעָרֶ 2 Sam. 6:1) in verse 23; and the other from מַעָרֶ he adds, in verse 24. The form מַעָרֶ Ps. 81:6. favours the latter.

1. a potter. See מַעָרֶ.

2. Zech. 11:13. i.q. מַעָרֶ a treasure, the treasury of the temple; the change in the orthography being probably derived from the Aramean pronunciation; (comp. מֶאָרֶ, מַעָרֶ.) This explanation is supported by the various readings מַעָרֶ, and מַעָרֶ, the authors of which must certainly have given it this signification. The true punctuation is probably מַעָרֶ. The Syriac version renders it treasury.

מַעָרֶ m. verbal from מַעָרֶ no. 1. the early rain, which in Palestine falls from the latter part of October to the first part of December. Deut. 11:14. Jer. 5:24. See the root no. 3. to sprinkle, Hos. 6:3.

מַעָרֶ proper name of a son of Azariah, king of Judah. 2 K. 15:32—38.

מַעָרֶ m. verbal from מַעָרֶ, (with the form of the participle.)
1. advantage, preeminence, literally something remaining over or exceeding. Ecc. 6:8.
2. more, further. Ecc. 2:15. 7:11. (Chald. and Rabbin. מַעָרֶ, with מַעָרֶ more than.)
3. too much, over much. Ecc. 7:16.
4. besides, like מַעָרֶ. Est. 6:6 מַעָרֶ besides myself. Ecc. 12:9 מַעָרֶ besides, because Koheleth was wise. 12:12.
fem. of דוד, literally something superfluous, projecting over, redundant; used particularly in the phrase עִּבְרָיָה וְכֵן, Ex. 29:13.
Lev. 3:4. or עִבְרָיָה וְכֵן Ex. 29:22. and עִבְרָיָה וְכֵן Lev. 9:10.
the great liver lobe, major lobus hepatis. Sept. λοβός τοῦ ἰατροῦ. Saad.
כֵּן idem, and with the same etymology, for מְנַג denotes i.q. דוד.
See Bocharti Hieroz. T. I. p.498 ff. Although this lobe makes a part of the liver itself, yet we may say, the lobe over the liver. This is better than to understand it of the caul over the liver, omentum minus hepaticogastricum (Vulg. reticulum hepatis), which is inconsiderable in size, and has but little fat.

Gen. 11:6. see דוד.

m. sweat. Once Ezek. 44:18. (Comp. דוד sweat; and the verb גוּנָה in Arabic to flow, and in Ethiop. to sweat.)

God sows; comp. Hos. 1:4. 2:25.)

1. proper name of a city in the tribe of Manasseh, at times the residence of the kings of Israel. 1 K.13:46.2 K.9:15. In its neighbourhood was יהוז the valley of Jezreel, Josh. 17:16. Judg. 6:33. In later times called Esdrelon, Esdrelon, Stradela. The gentile noun is גוּנָה 1 K.21:1. fem. גוּנָה, 1 Sam. 27:3. 30:5.

2. also of a town in the hill-country of the tribe of Judah. Josh. 15:56. 1 Sam. 29:1.


_deriv. out of course מְנַג, m. verbal from מְנַג, dec. VI. c. union. 1 Chr. 12:17. Hence as an adv. 1. together, with one another, in the same place, 1 Sam. 11:11. 17:10. at the same time, 2 Sam. 21:9.


Gen. 22:6. 8 מְנַגָּה מְנַגָּה מְנַגָּה מְנַגָּה and they went both of them together.

2. mutually; as מְנַגָּה מְנַגָּה to contend together, Deut. 25:11. comp. 1 Sam. 17:10.

3. at the same time. Ps. 4:9.


m. (Jehovah strengthens) i. q. מְנַגָּה Hezekiah, king of Judah, q.v.

fem. מְנַגָּה, verbal from מְנַג, dec. III. a. and X.


3. fem. מְנַגָּה the only, the most beloved, the darling; a poetical expression for one's life. Ps. 22:21.
35: 17. comp. יִדְנֵה. Others: the forsaken (soul.)

לִנְדָה m. verbal adj. from לִנְדָה, "waiting or hoping for." Lam. 3: 26.

לִנְדָה in Kal not used.

Pi. לִנְדָה 1. to wait. Job 6: 11.
The person or thing waited for is preceded by מ, Job 29: 23; 30: 26.
by מ, Is. 51: 5. Ps. 130: 6. 131: 3.
Frequently in the phrase לִנְדָה to wait with confidence on Jehovah, to hope in him, Ps. 31: 25; 33: 22.
Niph. לִנְדָה, fut. לִנְדָה (with מ) to wait, as in Piel and Hiph. Gen. 3: 12.
Ezek. 19: 5.

Deriv. לִנְדָה, לִנְדָה found only in the fut. לִנְדָה and לִנְדָה (1 K. 1: 1) i.q. לִנְדָה which is used only in the preterite.
1. to be or become warm. Ezek. 24: 11. Impers. i לִנְדָה, he is warm, 1 K. 1: 1. Ecc. 4: 11. (The preterite לִנְדָה is only the warm Hebrew is also used impersonally.)
3. to rut or copulate, as animals. Gen. 30: 38, 39.

Note. The future לִנְדָה is formed differently in Gesenius' Lehrgeb. p. 366.

Pi. 1. i.q. Kal no. 3. to copulate, spoken of animals. Gen. 30: 41; 31: 10.
2. to conceive, spoken of a woman. Ps. 51: 7 לִנְדוּ, and in sin my mother conceived me.
(The form לִנְדוּ is used for לִנְדוּת, as לִנְדוּת for לִנְדוּת or לִנְדוּת, Judg. 5: 29.)

Deriv. לִנְדוּת, לִנְדוּת.

לִנְדוּת Deut. 14: 5. 1 K. 5: 3. [4: 23.]

Arab. لَغَدَة, an animal of the deer kind, of a reddish colour, with horns indented like a saw, which it sheds every year; prob. the fallow deer. See Bochard's Hieroz. P. 1. p. 913. (T. II. p. 284 of the new edition.)

לִנְדָה m. barefoot. 2 Sam. 15: 30. Is. 20: 2, 3. Jer. 2: 25.

לִנְדָה i.q. לִנְדָה to delay. Found only 2 Sam. 20: 5 Kethib לִנְדָה (read לִנְדָה) and he delayed. The Keri לִנְדָה is the Hiph. (with Chaldaic form) from לִנְדָה.

לִנְדָה m. in later Hebrew, a generation, family, tribe. Once Neh. 7: 5 לִנְדָה a family register. (Chald. לִנְדָה used for the Hebrew לִנְדָה and in the plur. for לִנְדָה.)

Hence

Hithpa. כֹּזָה to be entered or enrolled in a family register, כֹּזָה, censeri. 1 Chr. 5: 1, 7, 17; 9: 1. Neh. 7: 5. The infinit. כֹּזָה is used as a noun, a register, catalogue, 1 Chr. 7: 5, 7, 9, 40. 2 Chr. 31: 16, 17. 12: 15 the deeds of Rehoboam written in the book of Shemaiah, כֹּזָה in the family register. כֹּזָה used only in the fut. כֹּזָה, כֹּזָה (once כֹּזָה, Neh. 3: 8.) i.q. כֹּזָה.

1. to be good. Nah. 3: 8. Ecc. 7: 3.


Hiph. כֹּזָה, fut. כֹּזָה, more rarely כֹּזָה, (once כֹּזָה.)

1. to make good, to do well. Deut. 5: 25 [28] כֹּזָה they have done well all that they have spoken, i.e. they have spoken well.

2. הָרַּצְוֹ to make good one’s ways, i.e. to conduct well. Jer. 2: 33. 7: 3, 5, with בַּרְצֹות, 35: 15. Hence elliptically Jeremiah 4: 22 but to do good, they have no knowledge. 13: 23. The infin. used as an adv. acting well, rightly, Jon. 4: 4 9.


5. to adjust, prepare. (Syr. מְאַלָּל.) Ex. 30: 7. & K. 9: 30. מְאַלָּלָה she adjusted her head (dress, compositus capillos.

6. intrans. to be good. Mic. 2: 7. Hence construed with בַּרְצֹות, to please, as in Kal, 1 Sam. 20: 13.

Derived. מְאַלָּלָה, fut. מְאַלַּלְתֶּה Chald. to be good. Construed with בַּרְצֹות, to be pleasing. Ezra 7: 18.


מְאַלָּלָה m. proper name of a son of Ishmael. Gen. 25: 15. 1Chron. 1: 31. Hence his posterity, the Itureans, who were engaged in war with the tribes beyond Jordan, 1 Chron. 5: 19. 20. This agrees with the situation of Iturea, (Luke 3:1.) a mountainous district between Syria and the desert of Arabia. See Relan’s Palastina, p. 106.

מְאַלָּלָה m. prim. dec. VI. f. 1. wine.


1 Sam. 4: 13 Kethib, an evident corruption for רַבּ, on the side, which stands in the Keri.

מְאַלָּלָה in Kal not used, prob. i. q. Arab. הָרַצְוֹ to be clear, evident, ( כ and כ being interchanged.) Hiph. הָרַּצְוֹ.

1. to show, prove. Job 13: 15 surely I will prove my ways (righteous) before him, i.e. I will justify my ways before him, 19: 5.


5. to judge, decide, spoken of a judge, i. q. מְאַלָּלָה. Is. 11: 3. Hence construed with בַּרְצֹות, to do justice to any one, (like מְאַלָּלָה, מְאַלָּלָה 11:4. construed with מְאַלָּלָה to decide between parties, Gen. 31: 37. Job 9: 33.

6. construed with בַּרְצֹות, to appoint or destinie for any one. Gen. 24: 14. 44.


Hoph. pass. of no. 4. Job 33: 19.

Niph. מְאַלָּלָה 1. to be confuted. Gen. 20: 16 מְאַלָּלָה and she (Sarah) was confuted, i. e. she could say nothing in her defence.

Hithpa. רָבְשָׁן i.q. Niph. no. 2.
Mic. 6: 2.
Deriv. רֱבֶשֶׁן, רַבְשֶׁן.

רל, rarely רלְבַשֶׁן 2 Chr. 7: 7. 32: 14.
fut. רָבְשָׁן (strictly fut. Hoph. but in use the same as fut. Kal) inf. absol.


3. to be able to endure, to suffer. (We may supply רלְבַשֶׁן from Jer. 44: 22. Prov. 30: 21. or רלְבַשֶׁן from Amos 7: 10.) Ps. 101: 5. Is. 1: 13.

רלְבַשֶׁן Chald. fut. רלְבַשֶׁן Dan. 3: 29.
5: 16. and with the Hebrew form לְבַשֶׁן 2: 10.

1. to be able, constricted with ל and an infin. Dan. 2: 47. 3: 17. 4: 34. [4: 37]
2. to prevail over, constricted with ל Dan. 7: 21.

רלְבַשֶׁן and רלְבַשֶׁן (Arab. جَبَشَ) fut. רלְבַשֶׁן, infin. absol. רלְבַשֶׁן and רלְבַשֶׁן, const. רלְבַשֶׁן, once רלְבַשֶׁן (1 Sam. 4: 19) with suff. רלְבַשֶׁן.

1. to bring forth, as a mother. Gen. 4: 1, 22. 16: 1, 15. Part. fem. רלְבַשֶׁן one that brings forth, used poetically for a mother, Prov. 17: 25. 23: 25. Cant. 6: 8. Sometimes elliptically, Gen. 6: 4 רלְבַשֶׁן וְרַבְשֶׁן and they bare to them (children.) 16: 1 רלְבַשֶׁן וְרַבְשֶׁן and Sarai, Abram's wife, did not bear to him (children.) 30: 1. (comp. Niph. and Pual.) Frequently used metaphorically, as in Job 15: 35 they conceive mischief and bring forth wickedness. Ps. 7: 15. comp. Is. 33: 11.
2. to beget, as a father. Gen. 4: 18. 10: 8, 13. So metaphorically Jehovah, addressing the Messiah or king of Israel, says Ps. 2: 7 thou art my son, this day have I begotten thee ; without a figure, thou art a king, to day do I appoint thee. Hence metaphorically, to make, produce, form, create. Deut. 32: 18. Jer. 2: 27. (Comp. נְבִא no. 3.)
3. to lay (eggs,) parere (ova.) Jer. 17: 11.

Niph. רלְבַשֶׁן to be born ; often with רלְבַשֶׁן before the nominative of the subject, Gen. 4: 18 רלְבַשֶׁן וְרַבְשֶׁן and unto Enoch was born Irad. 21: 15. 46: 20. Num. 26: 60. Also used elliptically, like Kal no.1. Gen. 17: 17 רלְבַשֶׁן וְרַבְשֶׁן shall (a son) be born to one an hundred years old?

Note. The form רלְבַשֶׁן 1 Chr. 3: 5. 20: 8. is the pret. Niph. with Dagesh euphonic, for רלְבַשֶׁן.

Pi. רלְבַשֶׁן to help to bring forth, to deliver, as a midwife. Ex. 1: 16. Part. fem. רלְבַשֶׁן a midwife, Ex. 1: 17 ff.

Pu. רלְבַשֶׁן and רלְבַשֶׁן to be born, as in Niph. Gen. 4: 26. also elliptically, as in Kal and Niph. Gen. 10: 21 רלְבַשֶׁן וְרַבְשֶׁן and to Shem, also to him were (sons) born. Used metaphorically of inanimate nature, Ps. 90: 2.

Hiph. רלְבַשֶׁן 1. to cause to bring forth (children.) Is. 66: 9. Used metaphorically of the earth, to cause to bring forth (fruit.) Is. 55: 10.
2. to beget, as a father. Gen. 5: 4, 7, 10, 13 ff. 11: 11 ff. Figuratively Job 38: 28 הָיָה בֵּית הָאָדָם.—The drops of the dew KJV—wail, as Gen. 40: 20—probably i. q. הָיָה to speak insconsiderately or rashly, (synon. מָשַׁל.) Prov. 20: 25. (Arab. لدًا idem; see Cor. Sur. ii. 223.)

Hithpa. probably i. q. הָיָה to speak insconsiderately or rashly, (synon. מָשַׁל.) Prov. 20: 25. (Arab. لدًا idem; see Cor. Sur. ii. 223.)

Hoph. only in the infin. הָיָה Gen. 40: 20 and הָיָה Ezek. 16: 4, 5. a being born, as Gen. 40: 20 כִּי לֹא הָיָה הָיוֹת הָיָה. the birth day of Pharaoh.

Hithpa. to be enrolled in the family registers, (ירדנְיָה הָיָה) Num. 1: 18. see יֵרְדָנַי.

Deriv. out of course הָיָה הָיָה, dec. VI. a. and h.

1. a child, boy, youth. Gen. 21: 3 ff. Ex. 2: 3 ff.—Is. 2: 6 מֶלְאכָּה הָיָה sons of strangers, i. e. simply strangers, like the Greek νεῖός. Agión. Is. 57: 4 בֵּית הָיָה children of transgression, i. e. transgressors. The plur. מִלָּה is sometimes used of both sexes, like מִלָּה, 1 Sam. 1: 2. Ezra 10: 1.

2. the young of animals. Is. 11: 7.


1. boyhood, youth. Ecc. 11: 9, 10.

2. young men. Ps. 110: 3.


see הָיָה.

m. verbal from הָיָה, dec. III. a. born, a son, natus. Num. 13: 22 הָיָה הָיוֹת הָיוֹת; the sons of Anak. 2 Sam. 21: 16 הה יִתְנוּ more frequently הָיָה הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת Hoph. only in the infin. הָיָה הָיָה, fut. הָיָה הָיָה (see Gr. § 111. 7.) to lament.

to wait. Is. 13: 6. 15: 4. 23: 1, 14. Jer. 25: 34. Am. 3: 3 נָבְגַּר הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת הָיוֹת Hoph. only in the infin. הָיָה הָיָה, fut. הָיָה הָיָה (see Gr. § 111. 7.) to lament.

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Num. 34:6, 7. or הַיָּם הָאָרְבָּא the Western sea, Deut. 11: 24. The Galilean sea is also called בַּיָּם Is. 8: 23. [9: 1.]
2. a large river; spoken of the Nile, Is. 19: 5. Nah. 3: 8. of the Euphrates, Jer. 51: 36. Plur. בַּיָּם spoken of the streams of the Nile, Ezek. 32: 2. (So the Arab. מַיִם is sometimes used.)
3. the west, since the Mediterranean sea lay to the west of Palestine.—Hence בַּיָּם a west wind, Ex. 10: 19. בַּיָּם the west side, Ex. 27: 12. 38: 12. בַּיָּם towards the west, Gen. 23: 14. Ex. 26: 22. (also towards the sea, Ex. 10: 19. but in this sense more frequently בַּיָּם on the west, 12: 8. בַּיָּם on the west of, Josh. 8: 9, 12, 13.—In two passages, Ps. 107: 3. Is. 49: 12. בַּיָּם stands opposed to בֲּיָם, but ought still to be rendered the west; comp. Am. 8: 12. Deut. 33: 23.
4. הַיָּם הָבֵית 2 K. 25: 13. 1 Chr. 18: 8. the brazen sea, a great basin in the priests' court of the temple.
niej plav. of הַיָּם, q. v.
niej idem.
niej masc. plav. found only Gen. 36: 24. most prob. hot springs, (perhaps those of Calirrhoë, which are found in the country spoken of.) So Vulg. aquae calidae: and according to Jerome, the word continued to have this signification in Punic. Syr. aquae. The Samar. text has הַיָּם הַמִּשְׁמַע אֲנַשִּׁים, giants: so Onkelos and Pseudo-Jonathan. In the Arabic and Veneto-Greek versions, mules.
niej subst. dec. III. a.
1. masc. gen. the right side.— הַיָּם הַמֶּלֶנֶק יְבַשָּׁם to the right, Gen. 24: 49. 30: 12. Also simply הַיָּם (as an accus. used adverbially,) to the right, towards the right. Num. 20: 17. 22: 26. Deut. 2: 26. 5: 32. Hence used as a genitive after other substantives, הַיָּם הַמֶּלֶנֶק יְבַשָּׁם the right shoulder, literally the shoulder of the right side, Ex. 29: 22. הַיָּם הַמֶּלֶנֶק יְבַשָּׁם the right eye, 1 Sam. 11: 2. הַיָּם יְבַשָּׁם my right hand, Ps. 73: 23. Jer. 22: 24.
2. without יְבַשָּׁם the right hand. In this sense it is both masc. and fem. (as if the name of a double member,) e.g. masc. Lam. 2: 4. Prov. 27: 16. elsewhere fem.—Ps. 80: 18 הַיָּם יְבַשָּׁם the man of thy right hand, i.e. the man whom thy right hand guideth. Ps. 16: 8 he is at my right hand, i.e. he assists me. Ps. 119: 31. 121: 5.
3. the south side, the south. (See Note.) 1 Sam. 23: 19 הַיָּם יְבַשָּׁם on the south of the desert. verse 24. 2 Sam. 24: 5. Also in the south, Job 23: 9.
5 0 6
4. prosperity. (Arab. יְבַשָּׁם) So in the proper name הַיָּם יְבַשָּׁם. Gen. 35: 18. Hence
Hiph. הַיָּם יְבַשָּׁם and הַיָּם יְבַשָּׁם (2 Sam. 14: 19.) denom. from הַיָּם יְבַשָּׁם.
2. to use the right hand, to be right-handed. 1 Chr. 12: 2 הַיָּם יְבַשָּׁם using the right hand.
niej 1. i. q. יְבַשָּׁם dexter, but found only in the Kethib of 2 Chr. 3: 17. Ezek. 4: 6.
2. הַיָּם יְבַשָּׁם a Benjamite, a gentile noun from הַיָּם יְבַשָּׁם Benjamin. 1 Sam. 9: 21. Ps. 7: 1. With the article, הַיָּם יְבַשָּׁם the Benjamite, Judg. 3: 18. 2 Sam. 16: 11. Plur. יְבַשָּׁם Benjamites, Judg. 19: 16. 1 Sam. 22: 7. So in the same sense יְבַשָּׁם, 1 Sam. 9: 1. 2 Sam. 20: 1 Est. 2: 5.—הַיָּם יְבַשָּׁם the country of Benjamin, 1 Sam. 9: 4.
Hithpa. יָּרָדַּב to boast one's self, or to exercise dominion. Is. 61: 6. comp. מָרֵדַּב Ps. 54: 4. (Also in Arabic the verbs inter interchange their signification in several conjugations.)

shed, q. šēḏ, but doubtful. Once Judg. 16: 26 Kethib חָּרֵדַּב (read רָדַּב) let me touch. The Yod, however, may be merely a mater lectionis.


2. to annihilate, destroy. Ps. 74: 3 לְבוּר הַרְעָה let us destroy them all.


לְבִינָא (he rests) proper name of a place on the borders of the tribes Ephraim and Manasseh. 2 K. 15: 29. with מ local לְבִינָא, Josh. 16: 7.

לָל found only in Hiph. לָל (with assimilated Yod,) kindred with לְלָל to rest.

1. to lay or put down. 1 K. 13: 29, 30. especially to deposit before Jehovah, Ex. 16: 33, 34. Num. 17: 4. —Ezek. 22: 20 לָל הָרְעָתָא יָּרָדַּב so will I put you (in the furnace) and melt you.

2. to erect or set up an idol. 2 K. 17: 29.


4. to throw out or away, as ashes. Num. 19: 9. Figuratively Am. 5: 7 יָּרָדַּב and they throw righteousness to the ground. Intrans. to cast itself down, spoken of a storm of hail. Is. 28: 2.

5. to let, leave, (kindred in sense with עָשַּל, עָשַּל) in many constructions; as (1.) to leave behind. Gen. 42: 33. Judg. 2: 23. 3: 1. (2.) to leave undisturbed, to let alone, to suffer. Est. 3: 8. Hence לָל הָרְעָתָא let me alone, Ex. 32: 10. Hos. 4: 17. 2 Sam. 16: 11 לָל הָרְעָתָא let him curse me. Also Judg. 16: 26 לָל הָרְעָתָא suffer me. (3.) לָל הָרְעָתָא to withdraw or withhold the hand from any thing. Ecc. 7: 18. 11: 6. (4.) to forsake, Jer. 14: 9, to give over to any one, construed with מ, Ps. 119: 121. (5.) to leave remaining, Ex. 16: 23, 24. Lev. 7: 15. Construed with a dative of the person for whom, Ps. 17: 14. Ecc. 2: 18. (6.) to suffer to do any thing, construed with an accusative of the person, and מ of the action, (comp. the construction with עָשַּל Gen. 31: 28, and with עָשַּל Ps. 106: 14 לָל הָרְעָתָא he suffered no one to oppress them. In the parallel passage 1 Chr. 16: 21, we find עָשַּל.

6. i. q. לָל to pacify, prevent. Ecc. 10: 4.

Hoph. לָל to be put down. Zech. 5: 11. (comp. Dan. 7: 4.) Part. לָל left remaining, spoken of the space between two walls, Ezek. 41: 9, 11.

לְלָל f. verbal from לָל dec. X. i. q. לָל, a sprout, shoot, sucker. Ezek. 17: 4. It is a passive form with an active signification. (Aram. לָל, לָל a suckling.)

Ps 273

Is. 69: 16. 66: 11, 12. Part. יִתְנָה a suckling or sucking child, Deut. 32: 25. Ps. 8: 3. (For the signification a sucker, see יִתְנָה.)

Hiph. יִתְנָה 1. to give suck, to suckle (a child.) Gen. 21: 7. Ex. 2: 7, 9. 1 Sam. 1: 23. Spoken also of animals, Gen. 32: 15. Part. יִתְנָה one that suckles, a nurse; with suff. יִתְנָה

2. metaphorically, to cause to enjoy. Deut. 32: 13.

Deriv. יִתְנָה, יִתְנָה m. and יִתְנָה (Is. 34: 11.) a species of bird, which is mentioned Lev. 11: 17. Deut. 14: 16. in connexion with several waterfowls, and in Is. 34: 11, is said to inhabit the desert with the raven. Sept. and Vulg. Ibis. According to Bochart (Hieroz. P. II. p. 231 ff.) owl from יִתְנָה twilight.

לִלְמָלָה to found or lay the foundation (of a building.) Ezra 3: 12. Is. 54: 11. This primary signification is more frequent in Piel, for in Kal the verb is used commonly in a metaphorical sense, as of the founding of the earth, Ps. 24: 2. 78: 69. Job 36: 4. of the heavens, Am. 9: 6.

2. metaphorically to establish, appoint, ordain. Hab. 1: 12 יִתְנָה as יִתְנָה לִלְמָלָה O rock, for correction hast thou appointed it (the people of the Chaldees;) compare the exactly parallel member יִתְנָה as יִתְנָה לִלְמָלָה O Jehovah, for judgment thou hast ordained it. Comp. Pi. no. 2. Ps. 104: 8 to the place which thou hast appointed for them.

3. to throw up in a heap, to heap up. 2 Chr. 31: 7. (So יִתְנָה and יִתְנָה to throw, to throw up, to found.) Comp. יִתְנָה.


2. denom. from יִתְנָה (for יִתְנָה) a circle or body of counsellors; hence to sit together and take counsel, to consult. Ps. 2: 2. 31: 14. See יִתְנָה.

Fi. יִתְנָה 1. to found (a building.) Josh. 6: 26. 1 K. 16: 34. With an accus. of the material, 1 K. 5: 31 [17] יִתְנָה יִתְנָה to found the house with heaved stones For a similar construction, comp. יִתְנָה.

2. metaphorically to appoint, ordain. Ps. 8: 3.

3. to prepare, establish. Est. 1: 8. 1 Chr. 9: 22 יִתְנָה יִתְנָה them David had established.

Pu. יִתְנָה to be founded. 1 K. 6: 37. Constrained with an accus. of the material, 1 K. 7: 10.

Hoph. idem. Ezra 3: 11. Infin. יִתְנָה the foundation, 2 Chr. 3: 3.

Deriv. out of course יִתְנָה יִתְנָה, יִתְנָה, יִתְנָה, יִתְנָה.

לִלְמָלָה m. verbal from יִתְנָה, a foundation, and metaphorically a beginning. Ezra 7: 9.

לִלְמָלָה f. verbal from יִתְנָה, dec. I. basis, foundation; e. g. of an altar, Ex. 29: 12. Lev. 4: 7 ff. Plur. יִתְנָה יִתְנָהMic. 1: 6. and יִתְנָה Lam. 4: 11. Ezek. 30: 4.

לִלְמָלָה f. verbal from יִתְנָה, dec. X. a foundation. Ps. 87: 1.

לִלְמָלָה m. verbal from יִתְנָה, (after the form יִתְנָה,) a censurer, reproacher. Job 40: 2 יִתְנָה יִתְנָה יִתְנָה יִתְנָה shall the reproacher (of God) contend with the Almighty. (לִלְמָלָה is the infin. absol. from יִתְנָה, and is used for the finite verb; comp. Judg. 11: 25.)

לִלְמָלָה m. verbal from יִתְנָה, (like יִתְנָה from יִתְנָה,) one who departs. Jer. 17: 13 Kethib יִתְנָה יִתְנָה they who depart from me, for יִתְנָה יִתְנָה יִתְנָה, like יִתְנָה, for יִתְנָה יִתְנָה יִתְנָה. In the Keri יִתְנָה יִתְנָה יִתְנָה.

לִלְמָלָה found only Ex. 30: 32 יִתְנָה יִתְנָה יִתְנָה it shall not be poured. It has the passive signification from יִתְנָה יִתְנָה (like יִתְנָה from יִתְנָה.) Perhaps it should be written יִתְנָה.

לִלְמָלָה (in Kal and Hiphil,) fut. יִתְנָה, 35

2. to increase, enlarge, addere (aliquid) ad—. Ps. 71:14 יָשָׁם לְךָ וְלֹא תָאֹמֵר יֵשָׁם, I will increase all thy praise. 115:14. Ezra 10:10. Also construed with יָשָׁם, Ezek. 23:14. with יָשָׁם, Is. 26:15. with an accus.

Lev. 19:25. Job 42:10 יָשָׁם לְךָ וְלֹא תָאֹמֵר יֵשָׁם, and Jehovah increased all that Job had twofold. Ecc. 1:18. To increase any thing to a person, is sometimes i. q. to give or bestow in abundance, Ps. 120:3 יָשָׁם לְךָ, what does a false tongue give or bestow upon thee? comp. Lev. 26:21. Ezek. 5:16.—To enlarge any thing is sometimes i. q. to exceed, 2 Chr. 9:6. comp. 1 K. 10:7.

3. Construed with an infin. of another verb, or with a finite verb, with and without a copula, (e. g. Prov. 23:35. Is. 52:1. Hos. 1:6.) it expresses the repetition or continuance of an action, and may be rendered in English by various adverbs; as (1.) again, once more, a second time. Gen. 4:2 יָשָׁם לְךָ וְלֹא תָאֹמֵר יֵשָׁם, and she brought forth again. 8:10, 12. 18:29 יָשָׁם לְךָ וְלֹא תָאֹמֵר יֵשָׁם, he spake yet again. 25:1. (2.) further, longer. Gen. 4:12 יָשָׁם לְךָ וְלֹא תָאֹמֵר יֵשָׁם, it (the ground) shall no longer yield to thee its fruit. Num. 32:15. Josh. 7:12. 1 Sam. 19:8. 27:4. Is. 47:1, 5. (3.) more. Gen. 37:5. יָשָׁם לְךָ וְלֹא תָאֹמֵר יֵשָׁם, and they hated him yet more. ver. 8. 1 Sam. 18:29. 2 Sam. 3:34. The action itself, the repetition or continuance of which is intended, is often omitted, and must be supplied from the context, Job 20:9. 34:32. 38:11. 40:5, 32. Ex. 11:6 there has been none like this, and there shall be none again like it. Num. 11:25 and when the spirit rested upon them they prophesied, and afterwards never again.

Note. The future of this verb is sometimes written יָשָׁם, Ex. 5:7. 1 Sam. 26:29. On the other hand Ps. 104:29. 2 Sam. 6:1. has the signification of יָשָׁם, being used for יָשָׁם.—For the imper. Kal we twice find יָשָׁם, which, however, with the infinit. יָשָׁם, may be derived from a form יָשָׁם.

Niph. יָשָׁם 1. to be added, to add or join one's self. Ex. 1:10. Num. 36:3, 4.

2. to be increased, to increase, augerī divitīs. Prov. 11:24.

Chald. idem.

Hoph. יָשָׁם to be added. Dan. 4:33. [4:36.]

In Kal only fut. יָשָׁם Hos. 10:10. Is. 8:11. and part. יָשָׁם Prov. 9:7. Ps. 94:10. elsewhere in Pi. יָשָׁם, fut. יָשָׁם, infin. also יָשָׁם Lev. 26:18. and יָשָׁם Ps. 118:18.


Ps. 16:7 יָשָׁם לְךָ וְלֹא תָאֹמֵר יֵשָׁם, also by night my reins admonish me, namely, to thankfulness. Used particularly of the admonitions of parents to children, Deut. 21:18. and of God to men, Deut. 4:36. 8:5. Ps. 94:12. Construed with two accusatives, Prov. 31:1. As this admonition is often connected with, or contained in correction, punishment; hence

2. to correct, chastise. 1 K. 12:11, 14. Used of the chastisement of children, Prov. 19:18. 29:17. and of men by the Almighty, Lev. 26:18, 23. Ps. 6:2. (The ideas to instruct and to chastise are, as in Hebrew, also united in the words παραδείγμα, castigate.)
Deriv. i. q. Pi. ἁμαρτάνειν Hos.7: 12.

Niph. ἠδόνα to be warned, to receive warning. Lev. 26: 18. Ps. 2: 10. Jer. 6: 8. Prov. 29: 19. The form ἠδόνα in Ezek. 23: 48, is, according to the present punctuation, an example of the (Rabbinal) conjugation. Nithpa. for ἠδόνα. Perhaps it should be pointed ἠδόνα.

Deriv. ἠδόνα.

m. (for ἠδόνα) verbal from ἠδόνα, dec. 1. usually rendered shovel. Vulg. forceps. (In Arabic some derivatives from ὑποῖος signify a vessel.) Ex. 27: 3. 38: 3. Num. 4: 14. 1 K. 7: 40, 45.

ἀρτήριον, fut. ἀρτήριον.

1. to fix, appoint, (a time, or place.) Jer. 47: 7. 2 Sam. 20: 5. 2. to appoint (a punishment,) to threaten. Mic. 6: 9.

3. to appoint for a wife or concubine, to betroth, desponsare. Ex. 21: 8, 9.

Niph. ἠδόνα 1. reflex. to come to the place agreed upon with any one, to meet with any one; construed with ἔρχεται, ἔρχομαι, Ex. 25: 22. 29: 42, 43. 30: 6, 36. with ἔλθει, Num. 10: 4.


Hiph. ἠδόναι to appoint for any one, especially a day for trial. Job 9: 19 ἡμέρα ἠδόναιν ὡς ὁ διεστὶν ὑμῖν diæstin? Jer. 49: 19. 50: 44. Hoph. 1. to be placed.

2. to be directed, spoken of the face. Ezek. 21: 21. [16.]

Deriv. ἠδόναι, ἠδόνα, ἠδόνα, ἠδόνα, ἠδόνα, ἠδόνα.

ἐρχομένων found only Is. 28: 17. to clear away, to sweep away. (Arab. ἐρχομένων i. q. ἐρχομένων to collect, to sweep away; Ethiop. ἐρχομένων totum absumsit.) See ἠδόνα.

prob. i. q. ἠδόνα, found only in Niph. Is. 33: 19 ἠδόναν a strong or wicked people.

κοίμων masc. plur. woods, i. q. ᾲπὶ-κοίμων. Ezek. 34: 25 Kethib.

and a city in the tribe of Gad, on the east of Jordan, on the borders of Amnon. Num. 21: 32. 32: 1. Is. 16: 3. In Greek ἱαστῆς 1 Mac. 5: 8.

ἰκανόν i. q. ἵκανον to clothe. Once Is. 61: 10 ἵκανον.


in Kal not used. Probably to be useful; comp. יִצָּחֵק in the compound יִצָּחֵק.


ἐρυθράν m.plur. ἐρυθράν const. ἐρυθράν, dec. V.

κοίμων b. a wild he-goat, Arab. יַכָּו comp. Bocharti Hieroz. P. I. p.915 ff. 1 Sam. 24: 3 יָכָו יָכָו (the rocks of the wild goats) proper name of certain rocks in the desert of Engedi. In Arabic and Hebrew, the word probably denoted also the chamois-goat.

ἐρυθράν fem. of ἐρυθράν, dec. X. a wild she-goat, or chamois; but used as a word of endearment to a lovely female,
as the word gazelle is used in Arabic. Prov. 5:19. The Arabians have the phrase, more beautiful than a wild goat, (Bochart I. 899.)


3. מבט Lev. 26:43. Ezek. 13:10. and without הנה, 36:3. because, even because, as an intensive.

וַשְּׁמָה masc. episcene. Lam. 4:3 Keri the ostriches, i.q. רַגְוֹ רַגְוֹ, here spoken of the female. Sept. αἱ στροφίδες. Vulg. sicut struthio. (For a parallel in sense, comp. Job 39:17.)

וַשְּׁמָה fem. of the preceding, but found only in the phrase רַגְוֹ רַגְוֹ, plur. רַגְוֹ רַגְוֹ, the ostrich. Comp. וַשְּׁמָה fem. וַשְּׁמָה. (In like manner the ostrich is called in Arab. וַשְּׁמָה and נְעָמָה, נְעָמָה as אָמָה, אָמָה and the latter expression sometimes includes the male.) See Bochart Hieroz. P. II. p. 230. Lev. 11:16. Deut. 14:15. This bird inhabits the waste places, Is. 13:21. 34:13. and is noted for its doleful cry, Mic. 1:8. Job 30:29. comp. Shaw's Travels, p. 449, 455. According to others, the owl, but in opposition to the ancient versions, and by a false derivation from רַגְוֹ. The word is probably primitive.

לヶ月, fut. תובא, Arab. לヶ月 וַעֲבֵד.

1. to run swiftly. See Hoph. and Deriv. תִּפְּרָה and רַגְוֹ.


גוי m. verbal from רַגְוֹ, weareded, fatigued. Is. 40:29. 30:4.

דָּשְׁר m. verbal from רַגְוֹ, rapid course. Dan. 9:21.


2. to take counsel, to purpose, resolve. Ps. 62:5. 2Chr. 25:16. Constrained with וַשְּׁפָר, against any one, Is. 7:5. 19:17. and with וַשְּׁפָר, Jer. 49:20.—וַשְּׁפָר to form evil purposes, Is. 32:7.

3. to consult or provide for any one, consulere aliqui. With a suff. Ps. 16:7. 32:8 וַשְּׁפָר וַשְּׁפָר an elliptical construction for וַשְּׁפָר וַשְּׁפָר, I will consult for thee and direct mine eye to thee, i.e. I will be gracious to thee. (In Old German and Swiss Rath (counsel) signifies also care, support.)

4. to predict, foretell. Num. 24:14. (In Arab. וַעֲבֵד to admonish, to instruct concerning the future.)


Niph. וַשְּׁפָר. 1. reflex. to receive advice or counsel. Prov. 13:10.

2. recipr. to consult together, to advise mutually. Ps. 71:10. 83:6. Constrained with וַשְּׁפָר Chr. 13:1. with
Ps. hour, "Hithpa. Deriv. — mr n^.!; Hithpa. Hithpa. 4: 1? o 1 Gen. S^S*^ ^''- but er/ now/ the "ah, sioned -'^O'^, comp. *r'^O'^, ^N, nN, 6,9. take 23. 4.) comp. of comparatively the Phets, the Israelites, i. q. "amburger; but used only in the poetical books and in the prophets, where it is often parallel with תַּהְמָה; comp. רופא. But in the historical books we always find תַּהְמָה used. Sometimes the people are considered as a single person; e. g. Is. xli. xlvii. etc. It is comparatively seldom, that it is used for the kingdom of Israel, in opposition to that of Judah, as Hos. 12: 3. or like Israel in the later books for the kingdom of Judah, as Obad. 18.

I. תֵּהָמָה m. plur. תֵּהָמָה and תֵּהָמָה, dec. VI. c.
1. a wood, forest. Deut. 19: 5. Josh. 17: 15, 18. (Syr. "a thick- et.) תֵּהָמָה תֵּהָמָה תֵּהָמָה the house of the forest, Is. 22: 8. and more fully תֵּהָמָה תֵּהָמָה תֵּהָמָה תֵּהָמָה תֵּהָמָה תֵּהָמָה the house of the forest of Lebanon, 1 K. 7: 2. 10: 17. namely, the arsenal of king Solomon, otherwise called תֵּהָמָה תֵּהָמָה. Neh. 3: 19.
2. propr. name, prob. i. q. תֵּהָמָה תֵּהָמָה Ps. 132: 6.

II. תֵּהָמָה m. dec. VI. c. Cant. 5: 1. and תֵּהָמָה תֵּהָמָה f. 1 Sam. 14: 27. a honey-comb, favus mellis. תֵּהָמָה, fut. תֵּהָמָה, תֵּהָמָה, to be fair, beautiful. Cant. 4: 10. 7: 1, 6.
Pi. to make beautiful, to adorn. Jer. 10: 4.
Pu. a rare conjugation formed by the reduplication of the two first radicals, נְפָעֲלָה. to be very beautiful. Ps. 45: 3.
Hithpa. to adorn one's self. Jer. 4: 30.
Deriv. out of course חָגִיר, m. const. חָגִיר, dec. IX. b. fem. חָגִיר, const. חָגִיר, with suff. חָגִיר, dec. XI. a. verbal adj. from חָגִיר.
1. fair, spoken of persons. 2 Sam. 13: 1. 14: 25. often with the addition חָגִיר, 1 Sam. 17: 42. or חָגִיר, Gen. 29: 17. Also spoken of animals, Gen. 41: 2 ff. of countries, Ps. 48: 3.
2. proper, suitable, becoming. Ecc. 3: 11.

חָֽגָר f. Jer. 46: 20. beautiful, after the form חָֽגָר, only נ qui- escing in the middle of a word should be changed into ה. This circumstance probably has occasioned its being divided into two words.

Jon. 1: 3. also חָֽגָר Ezr. 3: 7. in Greek ἡμερα, a city, on the Mediterranean, with a celebrated harbour, in the limits of the tribe of Dan; now called Jaffa. Relandi Palestina, p. 364.

חָֽגָר m. Ezek. 28: 7. and חָֽגָר, in pause חָֽגָר, with suff. חָֽגָר, verbal from חָֽגָר, beauty. Ps. 50: 2. Ezek. 27: 3.
חָֽגָר i. q. חָֽגָר, חָֽגָר, to blow, to breathe. Found only in Hithpa. to breathe with difficulty, to sigh. Jer. 4: 31.

חָֽגָר verbal adj. from חָֽגָר, efflans. Ps. 27: 12 חָֽגָר חָֽגָר efflans scelus, Comp. חָֽגָר no. 3.

חָֽגָר found only in Hiph. חָֽגָר.
2. to cause to shine. Job 37: 15.
חָֽגָר f. verbal from חָֽגָר, dec. X.
brightness, beauty, (of a city.) Ezek. 23: 7, 17.

הָרוֹן (for הָרוֹנִי fut. Hiph. from הָרֹנַי to be wide, extended,) proper name of a son of Noah, Gen. 5: 32. 7: 13. 9: 18 if. who in Gen. 10: 2—5, is represented as the progenitor of the nations scattered on the North and West of Palestine. Comp בֹּרִי, and De Wette Kritik der israelitischen Geschichte. Th. l. p. 72. Sept.JEQES. Vulg. Japhet.

הָרַענַי (he opens) proper name of an Israelitish judge, who, in accordance with his vow, sacrificed his daughter to Jehovah. Judg. 11: 12. 1 Sam. 12: 11. In Greek Ἀράχη, Άραχα. Vulg. Japhetha.

הָרָעֲנַי, fut. הָרָעֲנַי, imper. הָרָעֲנִי, infin. absol. הָרָעֲנַי, const. לֵאָו, to go out, to go forth. Constrained with הָעַי of the place left; also with an accus. like the Lat. egredi urbem, Gen. 44: 4 they went out of the city. Amos 4: 3 הָרָעֲנַי they go out through the breaches. Part. הָרָעֲנַי, they who go out of the city, Gen. 34: 21. comp. 9: 10.—In Amos 5: 3, it is spoken of the object, out of which something proceeds, (comp. הָרָעֲנַי no.5.) thus הָרָעֲנַי a city which goes out by thousands. The following special significations are worthy of notice; (1.) to arise, spoken of the sun and stars. Gen. 19: 23. Ps. 19: 6. Neh. 4: 15. (Autith. הָרָעֲנַי.) (2.) to spring up, spoken of plants. Job 5: 6. Deriv. הָרָעֲנַי. (3.) to spring from any one, to be begotten or descended from him, Gen.17:6. More frequently with the addition הָרָעֲנַי, הָרָעֲנַי, Job 1: 21. Gen. 46: 26. (4.) to expire, to be finished, spoken of time. Ex. 23: 16 הָרָעֲנַי נָשָׁט at the close of the year. Spoken also of a boundary, to run out, to extend itself, Josh. 15: 3, 4, 9, 11. (5.) הָרָעֲנַי נָשָׁט Ex. 21: 5. and הָרָעֲנַי נָשָׁט verse 2. to become free. Also simply הָרָעֲנַי Ex. 21: 3, 4, 11. Likewise used of inanimate things, which in the year of jubilee were restored without compensation to their original owners, Lev. 25: 28, 30. (6.) to be laid out or expended, as money. 2 K. 12: 13. (7.) to escape, to be delivered, construed with an accus. Ecc. 7: 18. So 1 Sam. 14: 41, to escape, in the drawing of lots, (antith. הָרָעֲנַי to be taken.)

Hiph. נָרֵא. 1. to bring, lead, or draw forth or out, persons or things. Gen. 24: 53. Ex. 4: 6, 7. Also to cause to spring up, spoken of the earth, Gen. 1: 12, 24. Especially (1.) נָרֵא נָרֵא to spread an evil report. Num. 14: 37. comp. Deut. 22: 14, 19. (in both cases construed with נָרֵא) and Neh. 6: 19. (2.) causat. of Kal no. (6.) to lay or charge an expense on any one, construed with נָרֵא. 2 K. 15: 20.


Deriv. הָרַעֲנֵי, הָרָעֲנֵי, הָרָעֲנֵי, i. q. הָרָעֲנֵי to place. In Kal not used.

Hithpa. נָרֵא.

1. to place or present one's self. Ex. 2: 4. 1 Sam. 17: 16 נָרֵא נָרֵא and he presented himself (for combat) forty days. Job 33: 5. Constrained with נָרֵא, to rise up against any one, Ps. 2: 2. elsewhere נָרֵא נָרֵא to present one's self before Jehovah, waiting for his commands, Job 1: 6. 2: 1. Zech. 6: 5.

2. with נָרֵא and נָרֵא, to stand before any one; either as a conqueror, Deut. 9: 2. 7: 24. 11: 25. Josh. 1: 5. or as innocent in a judicial sense, Job 41: 2. [10.] Ps. 5: 6. with נָרֵא, 2 Chr. 20: 6.

3. with נָרֵא, to stand by, to assist. Ps. 94: 16.
Comp. Hirt's Tempel Salomo's, p. 24, 25.

Hiph. פֹּקָד to spread out, to make for a bed. Ps. 139:8 פֹּקָד יָצַר and if I make hades my bed. Is. 66:5.


Deriv. פֹּקָד.


1. to pour forth or out, as liquids. Gen. 28: 18. 35: 14.—Intrans. to be poured out. Job 38: 33 when the dust is poured out into a solid mass; i.e. when the dust cleaves together on account of the rain.

2. to cast metallic vessels or instruments. Ex. 25: 12. 26: 37. 36: 36. פֹּקָד molten, cast. 1 K. 7: 24, 30. and so hard, firm, as metal, Job 41: 15. 16. [41: 23, 26.]

Hiph. פֹּקָד. 1. to be poured out. Lev. 21: 10. Ps. 45: 3.


Deriv. out of course פֹּקָד, פֹּקָד.

II. פֹּקָד found only in Hiph. i.q. פֹּקָד to place, spread. Josh. 7: 23. 2 Sam. 15: 24.

פֹּקָד f. verbal from פֹּקָד no. 1. a pouring out or casting. 1 K. 7: 24.

I. פֹּקָד fut. פֹּקָד, פֹּקָד, also פֹּקָד Is. 44: 12. Jer. 1: 5 Keri.


Niph. pass. Is. 43: 10. 
Pu. יָּשָׁב to be appointed, destined.  
Ps. 139: 16.
Hoph. i. q. Niph. Is. 54: 17.
II. הָּשׁ to be straitened. Found only in the fut. יָּשָׁב, plur. יָּשָׁבְו, Prov. 4: 12. Is. 49: 19. Job 13: 7. Elsewhere used impersonally also יָּשָׁב he was straitened, (in the preterite בָּשָׁב from בָּשָׁב;) signifying (1.) he was in trouble, it went ill with him. Judg. 2: 15. 10: 9. Job 20: 22. (2.) he was distressed. Gen. 32: 3. Also in the feminine form used as a neuter, 1 Sam. 30: 6. (3.) he took it ill. 2 Sam. 13: 2.

m. with suff. אִשָּׁב, verbal from אָשָׁב, no. I. dec. VI. g.
1. something formed by an artificer, a form, frame. Is. 29: 16. Hab. 2: 18. Ps. 103: 14 אָשָׁבְו for he knows our frame, i.e. how and whereof we are formed.
2. metaphorically an imagination, thought, or device, (of the heart.) Gen. 8: 21. 6: 6. Deut. 31: 21. Is. 26: 3 אָשָׁבְו whose thoughts are firm.

 masc. plur. Job 17: 7. forms or form (of the body.) Vulg. members.

found only in the fut. יָּשָׁב.
1. to set on fire, construed with בּ. Is. 9: 17.
2. pass. to be burned, as in Niph. Is. 33: 12. Jer. 40: 2. 51: 53. (The form יָּשָׁב has a Dagesh forte euphonic, like אָשָׁב Job 21: 13.)
Niph. pret. יָּשָּׁבְתָּ.
1. to be burned, or laid waste by fire. Jer. 2: 15. 9: 9, 11.
2. to be kindled, spoken of anger, construed with בּ against any one, 2 K. 22: 13, 17.

Hiph. יָּשָּׁב only 2 Sam. 14: 30 Keth. elsewhere יָּשָּׁב to set on fire. These phrases are used indiscriminately, יָּשָּׁב יָּשָּׁב Jer. 17: 27. 21: 14. or with בּ, Jer. 11: 16. and

m. dec. VI. a. 1. the wine-fat, הָּשָׁבְתָּ, latus, into which the wine flowed from the press. Joel 2: 24. 4: 13. [3: 13.] Prov. 3: 10. It was usually dug into the ground or hewed into the rock, Is. 5: 2.

(God will collect) Neh. 11: 25. i. q. לֹא יָּשָּׁב וַיְשָׁב Job. 15: 21. 2 Sam. 23: 20. proper name of a city in the south part of the tribe of Judah.

fut. יָּשָּׁב Is. 10: 16. and יָּשָּׁב Deut. 32: 22. to kindle, to burn.


f. Chald. verbal from יָּשָּׁב, a burning. Dan. 7: 11.


m. verbal from יָּשָּׁב, a burning. Is. 10: 16.

m. verbal from יָּשָּׁב, whatever exists or is, a substance. Gen. 7: 4, 23. Deut. 11: 6.

Hos. 9: 8. and יָּשָּׁב Ps. 91: 3. Prov. 6: 5. Jer. 5: 26. m. a fowler. Root. יָּשָּׁב. The form יָּשָּׁב is properly an active participal form, the other is a passive form with an active signification.

proper name of a son of Heber and descendant of Shem, Gen. 10: 27, 26. from whom many Arabian tribes were derived, Gen 10: 26-30. By the Arabian writers he is called Kachtan. See Bocharti Phaleg. m. cap. 15.
1. **m. verbal adj. from רָחִּים, dear, beloved. Jer. 31:20.**


3. **mighty, honoured, noble. Ezra 4:10.**

4. **only in the fut. רָחַּה, i. q. רָחָה.**

   1. to be wrenched, dislocated, or put out of joint, luxari, spoken of members of the body. Gen. 32:26.

   2. metaphorically to be alienated or removed from any one, construed with יִשָּׁר and יִשָּׁר. Jer. 6:8. Ezek. 23:17, 18.

   Hiph. רָחַּהּ to suspend or nail up on a stake, אֶפְשֹׁסֹהַּנֵיִים, as a punishment to criminals, perhaps literally to dislocate the limbs. Num. 25:4. 2 Sam. 21:6, 9, 12.

5. **only in the fut. רָחָּה, once רָחָהּ. Gen. 9:24. to awake. Gen. 28:16. 41:4, 7. For the preterite, רָחַּה Hiph. of רָחַּה is used.

6. **fut. רָחַּהּ, also רָחְּהּ. Ps. 72:14. and רָחְּהּ. Ps. 49:9.**

   1. to be heavy, difficult. Metaphorically to be incomprehensible Ps. 139:17. Comp. Dan. 2:11.

   2. to be dear, costly, precious. Ps. 49:9. 1 Sam. 26:21 רָחָּהּ because my life was dear to thee, i. e. because thou sparedst it. 2 K. 1:13, 14. Ps. 72:14. Zech. 11:13 the price רָחָּהּ at which I was valued by them.

7. **to be honoured, respected. 1 Sam. 18:30.**

   Hiph. רָחְּהַּ to make rare. (See the adj.no.4.) Is.13:12. Prov. 26:17.

   Deriv. out of course רָחֶּהּ.

8. **fem. רָחָהּ, verbal adj. from רָחַּה.**

   1. heavy. See the verb.

   2. dear, costly, precious.— רָחָהּ used collectively costly stones, i. e. either precious stones, 1 K. 10:2, 10, 11, or valuable stones for building, 2 Chr. 3:7. So רָחָּהּ בַּשָּׂרֶדָמָא. 1 K. 5:31. 7:9 ff.—Ps. 45:10 kings' daughters רָחָּהּ were among thy beloved; (the Dagesh is euphonic.) Ps. 36:8 רָחִּים אֶפְשֹׁסֹהַּנֵיִים how precious is thy grace, O God. 116:5. comp. 72:14.

8. **magnificent, majestic. Job 31:26.**

9. **rare. 1 Sam. 3:1.**

10. **Prov. 17:27 רָחָּה, Keri perhaps quiet of spirit, after the Arab. רָחָּהּ to be quiet. In the Ke-thib רָחְּהָּ.**

11. **m. (with Kamets impure,verbal from רָחִּים, dec. i.**


   3. magnificence, splendour. Est. 1:4. Ps. 37:20 רָחָּהּ the splendour of the fields.


   2. honour, majesty. Dan. 2:37. 4:27, 33. [4:30, 36.]

13. **1 pers. רָחִּים, i. q. רָחָּהּ and רָחָּה, to lay snares. Ps. 141:9. Jer. 50:24. For the fut. we find רָחָּה from רָחְּהָּ, Is. 29:21. Part. רָחְּהָּ a fowler, Ps 124:7.**

   Niph. רָחָּה to be ensnared, taken, Is. 8:15. to ensnare one's self, Prov. 6:2. Ps. 9:17. Metaphorically to be seduced, Deut. 7:25.

   Pu. part. רָחָּהָ for רָחָּהָ en- snared. Ecc. 9:12.

   Deriv. רָחְּבִּים, רָחָּב, רָחְּבִּים.

14. **רָחָּהָרָחָּה, 1. proper name of a city in the tribe of Judah. Josh. 15:38.**

   2. the name, which king Amaziah gave to Selah, an Arabian city which he took. 2 K.14:7. As an appellative, perhaps premium Dei, from בָּשָׂר constituat; Ethiop. conj. IV. constituat premium.

2. to honour, fear, reverence, reverence; e.g. one's parents, Lev. 19:3. the general, Josh 4:14. the sanctuary, Lev. 19:30. an oath, 1 Sam. 14:26. Hence נָשָׁ to fear God, whether in a more natural, Ex. 14:31. 1 Sam. 12:18. or in a more spiritual sense, Ex. 1:17. Prov. 3:7 fear God, and depart from evil. Job 1:9. In this latter sense it is equivalent to being virtuous, pious. Sometimes without נָשָׁ, Jer. 44:10.


Pi. נָשָׁ to terrify, to make afraid. 2 Sam. 14:15.

Deriv. out of course נָשָׁ.

מָשֶׁה, m. const. נָשָׁ, verbal adj. from נָשָׁ, dec. V. e.

1. fearing. Joined with personal pronouns it forms a periphrasis for the finite verb, as נָשֶׁ הָאָדָם fear, Gen. 32:12. נָשֶׁ we fear, 1 Sam. 23:3. נָשֶׁ he fears not, Ecc. 8:13. It is construed in a sim-ilar manner with the verb, as נָשֶׁ הָאָדָם fearing Jehovah, 2 K. 4:1. 2. more as an adj. fearful. Deut. 20:8. נָשֶׁ fearing God, Gen. 22:12. Job 1:1. 8. 2. 3.

Noun f. dec. X. 1. strictly an infin. from נָשֶׁ, as Neh. 1:11 נָשֶׁ to fear thy name. 2 Sam. 3:11 because he feared him.


3. holy fear, reverence. Ps. 2:11. 5:8. נָשֶׁ the fear of Jehovah, virtue, religion, piety. Prov. 1:7 נָשֶׁ the fear of Jehovah is the beginning of wisdom. Job 23:28. Also religion objectively considered, truths of religion, Ps. 19:10. Also without נָשֶׁ, Job 4:5. 15:4.


קֶשֶׁ, m. q. בְּאֵל an adversary, ذلك Baal contends, see Judg. 6:32.) the name, which Gideon bears from Judg. 6:32. onward; for which we also find נָשֶׁ (the idol contends) 2 Sam. 11:21, an interpretation of the other name. Sept. יָשָׁ, Comp. יָשָׁ and נָשֶׁ.

בָּאָבָב m. (read Yarobeam, for בָּאָבָב the people are many.)

1. Jeroboam, the son of Nebat, first king of the ten tribes, and au-
283

flor of the worship of the golden calves. 1 K. 12: 14.

2. son of Joash, likewise king of Israel. 2 K. 14: 24—29.

חָלָה, fut. הָלָה and הָלָה, more rarely imper. הָלָה, infin. absol. הָלָה (Gen. 43: 20.) once הָלָה
Gen. 48: 52. infin. const. הָלָה, with suff. הָלָה.

1. to go down, to descend. Frequently to go from a higher to a lower country; hence used constantly of a journey into Egypt, Gen. 12: 10. 26: 2 ff. into Philistia and the country on the sea, 1 Sam. 13: 20. 23: 4, 8, 11. towards the south, 1 Sam. 23: 1. 26: 2. 30: 15. or from a city, (considered as placed on an eminence,) Ruth 3: 3. 6. 1 Sam. 9: 27. The place to which one goes stands with הָלָה or in the accus. Ps. 55: 16 מַעַלְיָה let them descend alive into hades. Job 7: 9. 17: 16. 33: 24. Hence Part. הָלָה they who go down into the pit, Prov. 1: 12.

2. spoken of inanimate objects; as of a road, to lead down, Prov. 7: 27. of a boundary, to extend down or southwardly, Num. 34: 11, 12. Josh. 18: 13 ff. of the day, to decline, Judg. 19. 11. of streams, to flow down, Deut. 9: 21. By a common idiom of the Hebrew language, it is also spoken of the object from which any thing flows down, as Lam. 3: 48 רָטָהוּ המָיָה mine eye flows down in streams of water. 1: 16. Jer. 9: 17. 13: 17. 14: 17. Ps. 119: 136. Comp. Is. 15: 3 רָטָהוּ he flows down in tears.

3. to fall; spoken of a wall, Deut. 28: 52. of a wood which is felled, Is. 32: 19. Zech. 11: 2. of a besieged city, Deut. 20: 20. Metaphorically to fall, in wealth, in outward circumstances, Deut. 28: 43.

Hiph. הָלָה to make to go down, to bring down, either persons or things, Gen. 37: 25, 43: 10, 21. to let down, (by a cord,) Josh. 2: 15, 18. to let or take down, Gen 24: 18, 46.

44: 11. Num. 1: 51. 4: 5. to cast down, Hos. 7: 12. to bring down a citadel, Prov. 21: 22. to conquer a people, Prov. 21: 22.


Joד a proper name, Jordan, the largest river of Palestine, commonly with the article, in Greek Ἰορδαν. Root הָלָה to flow down, comp. Syr. חָלֶה a sea—הָלָה the country on the Jordan, Ps. 42: 7. By the Arabians it is now called El Sharai, (the ford.)

I. הָלָה infin. הָלָה, הָלָה, and אָלָה 2 Chr. 26: 15. imper. הָלָה, fut. אָלָה.

1. to throw, cast. Ex. 15: 4. as a lot, Josh. 18: 6. an arrow, 1 Sam. 20: 36, 37. Ps. 11: 2. 64: 5. Num. 21: 30. Part. אָלָה an archer, 1 Chr. 10: 3.

2. to found, fundamenta jacere, Job 38: 6. to raise (a monument,) Gen. 31: 51. (So Syr. חָלֶה to throw and to found.)

3. to sprinkle, to wet. Hos. 6: 3. (So many other words, e. g. הָלָה to throw and to sprinkle.) Part. אָלָה the early rain, (see art. אָלָה.)

Hiph. אָלָה 1. as in Kal, to throw, cast. Job 30: 19. Especially to shoot an arrow, 1 Sam. 20: 20, 36. Fut. apoc. אָלָה 2 K. 13: 17. Part. אָלָה an archer, 1 Sam. 31: 3. It is found with the Aramean orthography, 2 Sam. 11: 24 מִנְבָּאָה and the archers shot; comp. 2 Chr. 26: 15.

2. to sprinkle, to wet. Part. אָלָה i. q. אָלָה the early rain, Joel 2: 23. Ps. 84: 7.

II. אָלָה found only in Hiph. אָלָה.


2. to instruct, teach. Ex. 35: 34.

Note. These two significations nos. I and II. are probably connected; see Gesenius' Auszug, Vorrede, p. vii.

לֹּ֣ז proper name of a desert, mentioned only 2 Chr. 20:16. Literally dwelling of God; see נָּ֔שָׁרִים.

לָא m. verbal from לָּא, (q. v.) something green. Job 39:8.

לֹּ֣֣ז and לָּשָׁר, a proper name, Jerusalem, the chief city of Palestine, situated on the borders of the tribes Judah and Benjamin. The latter form לָּשָׁר predominates in the later writings of the Hebrews, and is derived from the other form which should be pointed לָּשָׁר. (comp. the Chald.) So out of לָּשָׁר, לָּשָׁר, was formed לָּשָׁר; out of לָּשָׁר, לָּשָׁר. The Masoretes, being familiar only with the latter form, have given an erroneous punctuation to the ancient. On the Jewish medals both modes of spelling occur. The signification of this proper name is people or dwelling of peace; namely, לָּשָׁר.

i. q. Arab. כָּֽשָׁר people, but perhaps in Heb. a dwelling, (hence לָּשָׁר dwelling of God; comp. Arab. כָּֽשָׁר people, literally a tent, dwelling,) and לָּשָׁר peace. The abbreviation לָּשָׁר (q. v.) may be the more ancient appellation, and on that account retained in poetry. In Greek λεουσαλήμ and λεο ν σ ολίμια.


לָּשָׁר m. prim. dec. V. a. the moon. Gen. 37:9. Deut. 4:19. Ps. 72:5 לָּשָׁר before the moon was.

לָּשָׁר m. denom. from לָּשָׁר, dec. VI.d.

1. a month, a Hebrew lunar month. 1 K 6:37, 38, 8:2.

לָּשָׁר Chald. a month. Ezra 6:15.

לָּשָׁר Num. 22:1. also לָּשָׁר Josh. 2:1, 2, 3. and לָּשָׁר-1 K. 16:34. Jericho, a celebrated city of Palestine, not far from Jordan and the Dead sea, in the tribe of Benjamin, and the most fruitful part of all Palestine.


לָּשָׁר f. const. לָּשָׁר, with suff. לָּשָׁר, déc. V. c.

2. side, e. g. of the tent, Ex. 40:22, 24. of the altar, Lev. 1:11. 2 K. 16:14. (In the feminine form לָּשָׁר or לָּשָׁר, this is the predominant meaning; comp. the Greek μήπος and the Heb. לָּשָׁר.)
3. that part of a candlestick where the main shaft (נַחֲלַת) receives the feet. Ex. 25: 31, 37: 17.

Dual נַחֲלֵת from the loins even unto the thighs. The word denotes here, as elsewhere, the lower part of the hip, or upper part of the thigh; but נַחֲלֵת denotes the upper part of the hip, including the small of the back, oqer, coca. Cant. 7: 2.

1. the side, (losing its dual significance, like דָיָן) Ps. 48: 3

2. the hinder, i.e. the western, side; e.g. of the tabernacle of the congregation, Ex. 26: 23, 27. (so 36: 27, 28, 32.) of the temple, 1 K. 6: 16. Ezek. 46: 23.

3. the remotest countries. — נַחֲלֵת

II. נַחֲלַת i. q. Arab. נַחֲלַת and נַחֲלַת to be pernicious, hurtful, construed with ל. 2 Sam. 20: 6.

III. נַחֲלַת m. dec. IV. a. greenness. 2 K. 19: 26. Especially an herb, vegetable, as נַחֲלַת a garden of vegetables, Deut. 11: 10. 1 K. 21: 2. נַחֲלַת a portion or dish of herbs, Prov. 15: 17. (Syr. מַחֲלַת, מַחֲלַת an herb.)


5. and נַחֲלָה (for נַחֲלַת) literally Jehovah throws, e.g. the lightning,) proper name of a celebrated prophet, son of Hilkiah.
Hiph. שִׁירִים 1. to give for a possession, to make to possess, to bequeath; construed with two accus. Judg. 11: 24. 2 Chr. 20: 11. Job 13: 26 וְנַפְּחוּ נַפּוּ הָאָדָם and (that) thou makest me to possess the sins of my youth, i.e. thou imputest them to me. Construed with ל, Ezra 9: 12.

2. to take into possession, i.q. Kal no.1. e.g. a country, Num. 14: 24. a city, Josh. 8: 7. 17: 12. a mountain, Judg. 1: 19.

3. to drive from a possession, and simply to drive out. Ex. 34: 24. Num. 32: 21. 33: 52. Deut. 4: 38. Also to cast out inanimate objects, Job 20: 15 God shall cast them out of his belly. Hence

4. to make any one poor. (See Niph.) 1 Sam. 2: 7.

5. to destroy. (The verbs שָׁבֵר, also embrace the two ideas to drive out and to destroy.) Num. 14: 12.

Deriv. out of course שָׁבֵר, and perhaps שָׁבָר.


שָׁבֵר i.q. שָׁבֵר, but used intransitively, to be set, placed; (comp. רָבָר and רָבָר.) Fut. שָׁבָר Gen. 50: 26. 24: 33. Judg. 12: 3 (in the two last passages only in Kethib.)

שָׁבֵר (a wrestler with God, from שָׁבֵר to wrestle and מָשֶׁה; see Gen. 32: 29. and Hos. 12: 4.) Israel, a later name of Jacob, employed more frequently as the name of the people, while Jacob generally denotes the patriarch himself. Hence שָׁבֵר and שָׁבֵר m. (1.) Israelites generally.— שָׁבֵר הָאָדָם land of Israel, Palestine, 1 Sam. 13: 19. 2 K. 6: 23. Ezek. 27: 17. also simply שָׁבֵר as fem. Is. 19: 24. (2.) after the division of the kingdom under Rehoboam, the kingdom of the ten

m. 1. paleness of countenance, perhaps literally the greenish yellow or whitish death colour, which the Greeks call χλωρός. Comp. χλωρός. Jer. 30: 6.

2. jaundice, blasting or withering of plants. Deut. 28: 22. 1 K. 8: 37.

Am. 4: 9. (Arab. שָׁבָר idem.)

פָּנַי m. 1. greenish, yellowish, χλωρός, spoken of clothes infected with the leprosy. Lev. 13: 49. 14: 37.


שָׁבָר and שָׁבָר, fut. שָׁבָר, imp. שָׁבָר and שָׁבָר, infin. שָׁבָר, with suff. שָׁבָר.

1. to take into possession, construed with an accus. of the thing. Deut. 1: 3. 21. 2: 24 שָׁבָר שָׁבָר begin to take into possession.

2. to possess. Lev. 25: 46.—שָׁבָר to possess the land (quietly), i.e. (in the mind of a Hebrew) to be blessed, to be happy, Ps. 25: 13. 37: 9. 11. 22. 29. comp. Mat. 5: 5.

3. to inherit. Gen. 21: 10.—Part. שָׁבָר an heir. Jer. 49: 1.—Construed with an accus. of the thing, Num. 27: 11. 36: 8. with an accus. of the person, to inherit from any one, to be his heir, Gen. 15: 3. 4.

4. to drive from a possession, to dispossess, disinherit. Deut. 2: 12 שָׁבָר שָׁבָר שָׁבָר שָׁבָר שָׁבָר שָׁבָר שָׁבָר שָׁבָר שָׁבָר שָׁבָר and the children of Esau dispossessed them, and destroyed them from before them. verses 21. 22. 9: 1. 11: 23. 12: 2. 29. 13: 14. 19: 1. 31: 3. Prov. 30: 23 and a handmaid that dispossesses her mistress, i.e. that takes her place. (This signification is derived from no. 3. to succeed, as it were, to the possessions of another.)


Pl. שָׁבָר 1. to take into possession, i.q. Kal no. 1. Deut. 28: 42.

2. to deprive of a possession, to make poor, i.q. Kal no. 4. Judg. 14: 15.
tripes, in opposition to the kingdom of Judah. (3.) after the exile, especially in the time of the Maccabees, the Jewish nation, (1 Mac. 3:36. 4:11, 30, 31, and on the Jewish medals; hence in the Chronicles, Israel is used for the kingdom of Judah, 2 Chr. 12:1. 15:17. 19:8. 21:2, 4. 23:2. 24:5. The Gentile noun is יִשְׂרָאֵל an Israelite, 2 Sam. 17:25. and fem. יִשְׁרָאֵלָּה an Israelitess, Lev. 24:10.

עַשְׂרָה a proper name, Issachar, the fifth son of Jacob; also the tribe named from him, the boundaries of which are given Josh. 19:17—23. Its etymological signification is given Gen. 30:18. Simonis (Anal. Lect. Masoreth. p. 5.) makes the probable conjecture, that the consonants of the Kethib should be pointed אֵשֶׂרָה, and that a constant Keri is to be understood for the present vowel points, namely, עַשְׂרָה.

עַשְׂרָה (Aram. עַשְׂרָה; Arab. عَشَرُated;) with Makpeph following הָא, with suff. עַשְׂרָהּ, עַשְׂרָה.

1. there is, there are; (comp. the negation הָא) i. q. עַשְׂרָה. Most frequently placed before the noun, as Gen. 28:16. rarely after it, as 1 Sam. 21:5 דְּהַעַשְׂרָהּ but there is holy bread. Is. 43:8. Joined with a participle it forms a periphrasis for the finite verb, Judg. 6:36 יָכִין בְּעַשְׁרַהּ if thou savest. Gen. 24:42, 49. When joined with plural nouns, there are, there were, 2 K. 2:16. Ezra 10:44. דְּהַעַשְׂרָהּ it is certainly so, 2 K. 10:15. I have, (i. q. עַשְׂרָה הה) Gen. 43:7. Hence עַשְׂרָה every thing which he had, Gen. 39:5. —Prov. 8:21 דְּהַעַשְׂרָה does he find? quod dem diligentibus me; comp. 2 Chr. 25:9.

2. especially, there exists, there is extant. Ruth 3:12. Jer. 5:1. Ecc. 1:10 דְּהַעַשְׂרָה בַּשָּׁם שֶׁ עַשְׂרָה things of which one may say. 2:21. 7:15. 8:14. Prov. 13:7 נִשְׂרָה שֶׁ עַשְׂרָה there is that appeareth rich. 11:24. 18:24. —שֶׁ עַשְׂרָה fuerunt qui, for quidam; and when repeated, there are some, there are others, Neh. 5:2, 3, 4. (Comp. the Syr. דְּהַעַשְׂרָה Mat. 13:8.)

עַשְׁרָה, fut. עַשְׁרָה, infin. absol. הבָּשָׁם (1 Sam. 20:5.) const. הבָּשָׁם, with suff. הבָּשָׁם, imper. הבָּשָׁם.

1. to seat one's self, to sit; sometimes construed with a pleonastic dative, Gen. 21:16 היא עַשְׁרָה she seated herself. The place of sitting is preceded by עַשְׂרָה, or is put in the accus. Ps. 9:19 יִשְׂרָאֵל עַשְׂרָה sitting or enthroned on Zion. 80:2 יִשְׂרָאֵל עַשְׂרָה sitting on the cherubim. 99:1. Is. 37:16. The more special constructions are (1.) to sit as judge or regent. Ps. 9:8. 55:20. (2.) to sit in ambush, to lie in wait. Ps. 10:3. 17:12. Job 38:40. Hence construed with עַשְׂרָה, insidiari, Jer. 3:2. (3.) construed with עַשְׂרָה, to have intercourse with any one. Ps. 26:4, 5. comp. 1:1. and יִשְׂרָאֵל עַשְׂרָה עַשְׂרָה. (4.) Ps. 122:5 יִשְׂרָאֵל עַשְׂרָה ἀνάθημα for there the thrones are set for judgment. עַשְׂרָה is here used of inanimate objects, as the verb to stand in English.

2. to continue. Gen. 24:55, 29:19. Construed with an accus. עַשְׂרָה, continuing in tents, i. e. at home. Hos. 3:3 יִשְׂרָאֵל עַשְׂרָה continue to me, i. e. devote thyself to me alone. Also of inanimate objects, Gen. 49:24.


4. pass. to be inhabited or habitable, spoken of a city or country. Is. 13:20. Jer. 17:6, 25. Ezek. 26:20. (Comp. vabo, vae'turó in Homer.)

Niph. עַשְׂרָה to be inhabited. Ex. 16:35.
Hiph. יִזְדַּהֲעֵנַי to cause to sit or dwell, to set. Ps. 68: 7. 113: 9. 1 Sam. 2: 8.
2. causat.of Kal no.4.to make to be inhabited. Ezek. 36: 33. Is. 54: 3.
3. to dwell with one's self, (as a wife,) to marry. Ezra 10: 2, 10, 14, 17, 18. Neh. 13: 23, 27. (In Ethio. conj. IV. idem; in Span. casarse.)

מְטַהֲתֵנְי contraction of מַזְהֲתֵנְי, and used chiefly after the Babylonish captivity in later Hebrew.
1. Joshua, the successor of Moses. Neh. 8: 17.
2. a high-priest after the captivity. Ezra 2: 2, 3, 2. Neh. 7: 2. In Greek ἤτοιμος.

וְהָני f. verbal from וֹהַי, dec. X.
2. victory. (See מְטַהֲתֵנְי no. I. a.)
1 Sam. 14: 45, 47. 2 Chr. 20 : 17. Hab. 3: 8.

מְטַהֲתֵנָי m. dec. VI. found only Mic. 6: 14. empty stomach, emptiness of the belly. (In Arab.by transpos. חִזָּח conj. IV.to be furnished with hunger.)

דֹּהֲנָי found only in Hiph. דֹּהֲנָי to stretch out. Est. 4: 11. 5: 2, 8, 4. (In Syr. and Chald. idem.)

רְמַי m. verbal from רֵמֵי, a waste, desert. Ps. 68: 3. 78: 40. 106: 14.


דֹּהֲנָי m. dec. III. a. an old or aged man. Job 12: 12, 15: 10, 29: 3, 82: 6. Also דֹּהֲנָי (q. v.)


I. אֵבְסָלֲנַי to be old. Found only in Niph. אֵבְסָלֲנַי strictly to be made old; (1.) to remain long, (in a land.) Deut. 4: 25. (2.) to be deeply rooted, to become inveterate, spoken of the leprosy. Lev. 13: 11. (3.) to grow old, spoken of grain. Lev. 26: 10 אֵבְסָלֲנַי grain of the preceding year that has grown old.

Deriv. אֵבְסָלֲנַי, אֵבְסָלֲנַי, אֵבְסָלֲנַי.


Pi. to cause to sleep. Judg. 16: 19.

Deriv. אֵבְסָלֲנַי, אֵבְסָלֲנַי, אֵבְסָלֲנַי.


אֵבְסָלֲנַי fem. אֵבְסָלֲנַי, plur. const. אֵבְסָלֲנַי, verbal adj. from אֵבְסָלֲנַי, dec. V. i. sleeping. Joined with pronouns and substantives it forms a periphrasis for the verb, 1 K. 3: 20 אֵבְסָלֲנַי אֵבְסָלֲנַי thine hand-maid was asleep. Cant. 5: 2. 1 Sam. 26: 7, 12.

אֵבְסָלֲנַי in Kal not used. In Arab. אֵבְסָלֲנַי to be wide, enlarged; an idea which in the Shemitish languages often indicates deliverance or happiness.

2. to deliver, set free; construed with פֶּרֶץ, Ps. 7: 2. 34: 7. 44: 3. or with מַעְיָן, Judg. 2: 16. 18. 3: 31.


and פֶּרֶץ, with suff. פֶּרֶץ, פֶּרֶץ, verbal from פֶּרֶץ, dec. VI.

1. help, salvation, deliverance. Ps. 35: 8. verbal from פֶּרֶץ, dec. VI.


(For the grammatical form, see Gesenius' Lehrgeb., § 81. 2.)

2. metaphorically to be right; found only in the phrase יָהַס יָהַס to be right in the eyes of any one, to please him, Num. 23: 27. Judg. 14: 3. 7. 1 Sam. 18: 20. 26. 2 Sam. 17: 4. 19: 6. 1 K. 9: 12.

3. perhaps to be happy. (Arab. מַעְיָן idem. Comp. מַעְיָן no. 4.) Hab. 2: 4 יָהַס יָהַס beheld, whose soul is incredulous, it shall not be happy for it. Others: beheld, forward, not modest is his soul, literally timidus, non planus est animus in eo.

Pi. 1. to make straight or even; e.g. a path, Is. 40: 3. Also to make straight another's paths, for to give him prosperity, Is. 45: 13. Prov. 3: 6. to make straight one's own paths, for to walk in a straight path, Prov. 9: 15.

2. to lead, direct; e.g. a water course, 2 Chr. 32: 30. the thunder, Job 37: 3.

3. to esteem right, or to observe strictly. Ps. 119: 128.

Pu. part. מַעְיָן יָהַס gold beaten out, thin gold. 1 K. 6: 35.

Hiph. fut. מַעְיָן יָהַס i. q. Pi. Ps. 5: 9 Keri. (in the Kethib יַהַס.) Intrans. Prov. 4: 25.

Deriv. out of course מַעְיָן, fem. מַעְיָן הַר וּרְשָׁעָת, verbal from מַעְיָן, dec. IV. a.

1. straight, rectus, Ezek. 1: 17, 23. Used especially of the way, Jer. 31: 9. Job 33: 27 מַעְיָן הַשֶּׁבֶת the straight I have made crooked.

2. right, especially when construed with מַעְיָן יָהַס יָהַס what seemed to him right, Deut. 12: 25. 28 מַעְיָן מַעְיָן what is pleasing to Jehovah. Constricted with מַעְיָן יָהַס, Prov. 14: 14. 16: 25.

3. righteous, upright, virtuous. Job 1: 1, 8. Ps. 11: 7. So מַעְיָן Ps. 7: 11 and מַעְיָן יָהַס 37: 14. Es-
especially do the Jews bear this name, (comp. יִשְׂרָאֵל) Dan. 11:17. — יִשְׂרָאֵל the book of the righteously, a collection of Hebrew national songs now lost, Josh. 10:3. 2 Sam. 1:18. As an abstract noun, righteousness, Ps. 37:37.


5. happy, prosperous. Ezra. 8:21.

m. verbal from יִשְׂרָאֵל, dec. VI.p.

1. straightness. Prov. 2:13. 4:11.


 or יִשְׂרָאֵל f. const. יִשְׂרָאֵל, verbal from יִשְׂרָאֵל, idem. 1 K. 3:6.

m. Jeschurun, a poetical name for Israel, found only Deut. 32:15. 33:5, 29. Is. 44:2. It signifies most probably the upright, the virtuous, as if from יִשְׂרָאֵל, but at the same time with an allusion to the name יִשְׂרָאֵל. יִשְׂרָאֵל appears to be the termination of diminutives, here used by way of endearment. Others derive it as a dimin. directly from יִשְׂרָאֵל; in the Veneto-Greek version Ἰσραήλισσας.

m. i. q. יִשְׂרָאֵל, old. 2 Chr. 36:17.

Chald. i.q. Heb. יִשְׂרָאֵל, a sign of the accusative case. Dan. 3:12.

Chald. i.q. Heb. יִשְׂרָאֵל.


2. to dwell. Ezra 4:17.

Aph. מְשַׁלְלַה to cause to dwell, to set. Ezra 4:10.

f. const. יִשְׂרָאֵל, plur. יִשְׂרָאֵל. יִשְׂרָאֵל

1. a peg or pin, to be driven into the wall. Ezek. 15:3. but especially a tent-pin, Ex. 27:19. 35:18. 38:31. Judg. 4:21, 22. The driving of such a pin is with the Hebrews indicative of a firm and permanent situation, Is. 22:23. Hence

2. metaphorically a firm, secure dwelling place. Ezr. 9:8. In verse 9, the same idea is denoted by יִשְׂרָאֵל. (Comp. the verbs יִשְׂרָאֵל, יִשְׂרָאֵל)


m. verbal from יִשְׂרָאֵל no.1. (after the form יִשְׂרָאֵל) what one spies or finds out. Job 39:8.

proper name of a city of the priests in the hill-country of the tribe of Judah. Josh. 15:48. 21:14. 1 Sam. 30:27. 1 Chr. 6:42.

For the fut. יִשְׂרָאֵל Ps. 19:14. see the verb יִשְׂרָאֵל.

to remain, to be left. In Kal not used, except in the part, יִשְׂרָאֵל the rest, 1 Sam. 16:15. (For several other significations of this form, see the articles יִשְׂרָאֵל and יִשְׂרָאֵל.)

Hiph. יִשְׂרָאֵל 1. to let remain, to leave. Ex. 10:15. 12:10. Ps. 79:11 יִשְׂרָאֵל preserve (liter. superstites fac) the sons of death, i.e. those doomed to die.

2. to make to abound, construed with an accus. of the person and ל of the thing. Deut. 28:11. 30:9.

3. intrans. to have the preference. Gen. 49:4 יִשְׂרָאֵל thou shalt not have the preference, i.e. the birthright.

Niph. יִשְׂרָאֵל 1. to be left. Ex. 10:
15. Part. ני, fem. ני, the rest, Gen. 30:36. Ex. 28:10. 29:34.

2. to stay behind. Gen. 32:25.

3. to acquire the superiority or victory. (In Syr. Ethpa. prestant, excellens fuit.) Dan. 10:13

and I there acquired the superiority with the kings of Persia.

Deriv. out of course ני, ני, ני.

I. ני m. with suff. ני, verbal from ני, dec. VI. h.

1. the rest, the remainder.—ני the rest of the people, Judg. 7:6.

—Joel 1:4 ני ני ה what was left by the locusts.


3. excellence, dignity.

excellent speech, Prov. 17:7. Used as a concrete, Gen. 49:3 ני ני

ני the first in dignity, the first in strength.


5. besides. Num. 31:32. See ד"ה no. 4.

II. ני m. dec. VI. h. a cord, Judg. 16:7 ff. string of a bow, Ps. 11:2.

bridle, (parall. ד"ה) Job 30:11 Ketib ד"ה; he lets his bridle loose, i.e. acts without restraint. According to the Keri, he (God) loosens my nerves, i.e. disarms me, not accordant with the parallel clause. Comp.

ני, ני, ני.


ני proper name of the father-in-law of Moses, also called ני and ני. Ex. 3:1. 4:18.

ני m. verbal from ני.


The letter Caph (Heb. כ the hollow hand,) is the eleventh in the alphabet, and as a numerical sign denotes 20.

It is a palatal of an intermediate character, and therefore commuted sometimes with the smoother palatal צ (see p. 107.) and sometimes with the rougher ר (see p. 107. no. 2.) Comp. further י and י to be beaten in pieces; י and י to be thin, tender.

Sometimes, though more rarely, it is interchanged with the gutturals נ and ד; e.g. יבך Arab.

and א mole; יבך Arab.

the river Chaboras; יבך Arab.

and י a young lion; יבך Arab.

and י to surround, to crown.

a prefix prep. and conj. (also written י and י in the same sense; see י.)

1. as. Gen. 3:4. Dan. 10:18 יבך something in a human form.—ב... ב as... so, Lev. 7:7.

24:16. 'Gen. 44:18 יבך

2. according to, after, secundum. 
2 K. 1: 17 הגדילו according to the word of Jehovah. 1 Sam. 13: 14
תנע a man after his own heart. Ps. 7: 18 ליבש according to his righteousness.

3. about, nearly, almost, (before words of number, measure, or time.) Ruth 1: 4 יהוה ten years. 1 K. 22: 6. Ruth 2: 17
הנה about an ephah. Gen. 39: 11
הנה about this time. Dan. 9: 21
הנה about the time of the evening offering. Ex. 9: 18
הנה about the time of tomorrow, i.e. tomorrow. Gen. 25: 31—הנה about a little, i.e. little is wanting, almost; see ס苜.

4. before an infin. when, as. Gen. 39: 18 הביאתי when I lifted up my voice. Deut. 16: 6 הביאתי when the sun is down. 24: 13. More rarely before a participle, Gen. 38: 29 הביאתי and when he drew back his hand. 40: 10. So before a verbal noun, Is. 23 : 5 הביאתי when they hear concerning Tyre, i.e. at the report concerning Tyre.

5. הפ is sometimes redundant and may be omitted in translating. In these cases it is called by grammarians Caph veritatis. Neh. 7: 2
הНАבש he was a faithful man; liter. as a faithful man is wont to be. Job 24: 14 הביאתי by night he is a thief, i.e. he acts as a thief. Hos. 4: 4. 5: 10. Is. 1: 7. 13: 6.

Note. With suffixes only הביאתי, הביאתי, as ye, as they. The other suffixes are annexed to the form הביאתי, הביאתי, q. v.


Deriv. out of course הביאתי.

II. הביאתי prob. i. q. Syr. 방 nociuit; or Arab. 방 perdidit, destructit; (comp. 1 Sam. no. II. i. q. הביאתי.) Hence Hiph. to destroy. 2 K. 3: 19.


ביאתי to be sad, desponding. In Kal not used. (Syr. 방 to chide, hence to grieve. Kindred with הביאתי.)

Hiph. to make sad, as the heart. Ezek. 13: 22.

Hiph. to be grieved, humbled. Dan. 11: 30. Ps. 109: 16.

ביאתי m. verbal adj. from הביאתי, desponding, unhappy. Plur. ביאתי Ps. 10: 10 Keri. But the reading of the Kethib is preferable. See הביאתי.

ביאתי and הביאתי, fut. הביאתי.

1. to be heavy. Job 6: 3. Hence spoken of sin, to be grievous, very great, Gen. 18: 20.

2. to lie or fall heavily on any one, to be chargeable or troublesome to him; construed with הביאתי. Is. 24: 20. Neh. 5: 18. 2 Sam. 13: 25 הביאתי that we be not chargeable unto thee; comp. 14: 26.

3. to be dull, of hearing or of vision. Gen. 48: 10. Is. 59: 1.

4. to be hard, obdurate; spoken of the heart. Ex. 9: 7.


6. to be or become violent, vehement, gravem esse. Judg. 20: 34. 1 Sam. 31: 3.
Pi. נָדַּב נָדַּב 1. causat. of Kal no. 4. to harden. 1 Sam. 6: 6.

Hiph. 1. to make heavy or grievous. 1 K. 12: 10. Is. 47: 6.
2. to oppress a people, construed with נָדַּב. Neh. 5: 15.
3. to make hard, heavy, or ohburate; e.g. the ears, Is. 6: 10. Zech. 7: 11. the heart, Ex. 9: 34.
4. to make to be honoured or distinguished. Is. 3: 23. [9:1.] Intrans. to acquire honour, 2 Chr. 25: 19.

Niph. 1. to be rich or abundant in any thing. Part. Prov. 8: 24 נָדַּבִּים fountains abounding in water.
2. pass. of Pi. no. 2. to be honoured. Gen. 34: 19.—נָדַּבְּנִי the most honourable of the earth, Is. 23: 8, 9. (The Dagesh in נ is euphonic.) Plur. fem. נָדַּבְּנִים glorious things, Ps. 87: 3.
2. to honour one's self, to be proud. Prov. 12: 9.

Deriv. out of course נָדַּבָּה 渦, const. נָדַּבָּה Ex. 4: 10. and נָדַּבִּים Ex. 4: 10. and נָדַּב נָדַּב, dec. V. d.
2. slow, (of speech.) Ex. 4: 10. hence unintelligible, Ezek. 3: 5.
3. great, numerous.—נָדַּבָּה נָדַּב a numerous host, 1 K. 10: 2. So in Germ. eine schwere Menge.
5. as a subst. the liver. (Arab. נָדַּבָּה perhaps literally the most precious; comp. נָדַּב נָדַּב no. 4. Ex. 29: 13, 22. Lev. 3: 4, 10. Lam. 2: 11 נָדַּב נָדַּב my liver is poured out upon the earth, as indicative of violent grief.

נָדַּב verbal adj. from נָדַּב, found only in the fem. נָדַּב gloriou, magnificent, Ezek. 23: 41. Ps. 45: 14. Also collectively, costly articles, Judg. 18: 21.

נָדַּב m. verbal from נָדַּב, dec. Ill. a. literally weight, gravitas; hence
1. honour, praise. Ps. 19: 2. 79: 9. 96: 3.—נָדַּב יִנְדַּב the honourable of Israel, comp. Mic. 1: 15. Is. 5: 13. 8: 17: 3, 4.
2. majesty, glory.—נָדַּב נָדַּב יִנְדַּב the glorious or majestic king, Ps. 24: 7, 8, 9.—נָדַּב נָדַּב נָדַּב יִנְדַּב the glorious throne, 1 Sam. 28.—נָדַּב יִנְדַּב the glory or ornament of Lebanon, Is. 35: 2. 60: 13. comp. 10: 18.—Especially נָדַּב (Sept. דָּבָה Keqīvōn) the glory of Jehovah, i.e. the shining splendour which surrounds the deity, when he appears to men, called by the Rabbins the Shechinah, Ex. 24: 16. 40: 34. 1 K. 3: 10, 11. 2
1. great, mighty. Job 34:17, 24, 36:5—םַיִלְגָּה mighty waters, Is.17:12, 23:2.םַיִלְגָּה gran-
devus, Job 15:10. (So in Arab.)

יהלֶמַבְבַּע m. verbal adj. from יְהֵלְמַבְבַּע dec. I.
1. great, mighty. Job 34:17, 24, 36:5—םַיִלְגָּה mighty waters, Is.17:12, 23:2.םַיִלְגָּה gran-
devus, Job 15:10. (So in Arab.)

יהלֶמַבְבַּע m. dec. VI. a. a net. Ps. 105:18. 149:8. (Arab. and Syr. idem.)
Root יְהֵלְמַבְבַּע, in Syr. Chald. Arabic to bind, to fetter.

יהָלָבָה to wash, cleanse, namely, clothes, in Greek πλύνεω; (comp. יָפָה to wash the body, in Greek λουη.)
In Kal only part. יָפָה 17:3. 36:2.
2. a washer, fuller, πλύνεω, κυν-
τεω, follo. The fuller in this op-
eration made use of lie, and trod
the clothes with his feet in a trough.

2. metaphorically to purify the
heart. Ps. 51:4, 9. Jer. 4:14. the
metaphor sometimes being contin-
Hothpa. pass. יָפָה יָפָה Lev. 13:55, 56.

יהָלָבָב in Kal not used, to be great or
numerous; comp. יָפָה.

Hiph. to make many, to multiply.

I. יָפָה adv. 1. already, formerly, long
2. now. Ecc. 9:7. (Syr. יָפָה formerly,
now.)

II. יָפָה Chaboras, the proper name of a river in Mesopotamia, other-
wise called יָפָה יָפָה (q.v.) Ezek. 1:3.
3. 3:15, 23. 10:15, 22. Syr.


יהָלָבָב f. dec. X. a long measure, the
exact extent of which is not known.
the Chaldaic version הָלָבָב aratio terra, (from הָלָבָב aravan,) and
then i. q. jugerum; from which per-
haps the Hebrew word is formed
by transposition. The Sept. adds
in Gen. 48:7, ἐπτάδορος, a com-
mon measure among the Arabians,
thought to equal about a French
mile.

יהָלָבָב m. dec. VI. a. and h. a lamb of
one year and upwards, agnus medio
estatis; hence the frequent addition,
יחָלָבָב a year old, Num.7:15,21,23,
39,45,51,57,63,69,75,and in the
plur. יָפָה יָפָה idem. 7:17, 23, 29,
35, 41. (Arab. יָפָה idem.)

יהָלָבָב 2 Sam. 12:3. and
Lev. 14:10. Num. 6:14. fem. of
keeping rubedo. 

1. to tread under foot. Metaphorically Zech. 9: 15 שָׁפַתּוּ נַפְלָיְנֵיהָ, they shall tread the sting-stones under foot, i. e. they shall not be injured by them. (Comp. Job 41: 20, 21. [41: 28, 29.] Mic. 7: 19 שָׁפַתּוּ נַפְלָיְנֵיהָ נַפְלָיְנֵיהָ, he will suppress our iniquities.


3. Est. 7: 8. prob. וַיְיִנְרֶפֶן נַפְלִיָּנַיהָ, subjugate, subjugate femina. (So in Arab. נַפְלָיְנֵיהָ, and נַפְלָיְנֵיהָ.)

Pi. to subdue, i. q. Kal no. 2. 

Sam. 8: 11. 


2. pass. of Kal no. 3. Neh. 5: 5.

At the close.

m. a footstool. 2 Chr. 9: 18. Syr. פָּדַת.

m. a furnace, a smelting oven, different from נַפְלָיְנֵיהָ a kind of baker's oven. Gen. 19: 23. Ex. 9: 8, 10. 19: 18. (Arab. פָּדַת to kindle.)

f. plur. dec. VIII. h. a pail or bucket, נַפְלָיְנֵיהָ, κατάδος, κατάδος, for carrying water, Gen. 24: 14 if. Ecc. 12: 6. 1 K. 18: 34. also for keeping meal, 1 K. 17: 12, 14, 16. It was carried on the shoulder. 1 K. 18: 24.

(Arab. פָּדַת to draw from a well.)


see מָנְתָה.

see מָנְתָה.

m. Ezek. 27: 16. Is. 54: 12.

name of a precious stone, most probably of a red colour; comp. Arab. נַפְלִיָּנַה rubedo maxima, and Heb. נַפְלִיָּנַה sparks. (In Chald. נַפְלִיָּנַה, Ex. 39: 11. idem.)

adv. prim. 1. thus. Gen. 32: 5. Ex. 3: 15.—thus with Jehovah, Jer. 2: 2. 7: 20. 9: 16, 22.—thus in this manner.... in that manner, 1 K. 22: 20.

2. here, (more rarely.) Gen. 31: 37. When doubled, here .... there, Num. 11: 31.—הָיוּ נַפְלִיָּנַה, hither, or rather thither, Gen. 22: 5. Ex. 2: 12 נַפְלִיָּנַה hither and thither.

3. in reference to time, now.—נַפְלִיָּנַה to the present time, hitherto, Ex. 7: 16. Josh. 17: 14. 1 K. 18: 45 נַפְלִיָּנַה so and so long, i. e. in the mean time.

Chald. i. q. Heb. נַפְלִיָּנַה no. 3. Once Dan. 7: 18 נַפְלִיָּנַה hitherto. Comp. the Heb. נַפְלִיָּנַה.

1. to be extinguished, to go out, to be dull, dim; spoken of a light. See the adj. Is. 42: 3.

2. to be weak, dull, dim; as the eyes from old age, Deut. 34: 7. Zech. 11: 17. Gen. 27: 1. or from sorrow, Job 17: 7.


Pi. נַפְלִיָּנַה and נַפְלִיָּנַה for the most part intrans.

1. to become paler, to disappear; spoken of the spots of the leprous-Lev. 13: 6, 21, 26, 28, 56.

2. in a moral sense, to be low-spirited, desponding, to faint. Ezek. 21: 12. comp. Is. 61: 3.

3. trans. to dispirit, chide, rebuke, inciare. 1 Sam. 3: 13 נַפְלִיָּנַה נַפְלִיָּנַה and he rebuked or restrained them not. Comp. נַפְלִיָּנַה.

found only in the fem. נַפְלִיָּנַה, verbal adj. from נַפְלִיָּנַה, dec. X.

1. going out, expiring, spoken of a lamp. Is. 42: 3.

2. weak, spoken of the eyes. 1 Sam. 3: 2 נַפְלִיָּנַה and
his eyes began (to wax) dim. Comp. a similar construction Gen. 9: 20.
4. desponding. ballesta a de-

f. verbal from רעב, an extinguish-
ing, healing, or alleviating. Nah. 3: 19. Comp. רעב.


חָלָד m. dec. VII. b. a priest; very frequently. 2Ch. 19: 11. 24: 11. 26: 20. and הֶלְבָּד Lev. 21: 10. Num. 35: 25, 28. Josh. 20: 6. the high-priest; also לֶבֶד Lev. 4: 3, 5. the anointed priest. The Chaldaic version sometimes renders it princeps, as in Gen. 41: 45. Ps. 110: 4. So it is generally supposed to mean 2 Sam. 8: 18, where the sons of David are called בְּלֵד, instead of which we find in the parallel passage 1 Chr. 13: 17

and the sons of David were the first on the side of the king; comp. 1 K. 4: 5. 2 K. 10: 11. But this meaning of the word is not at all proved by a reference to these parallel passages; for the sons of David 2 Sam. 8: 18, were probably priests or ecclesiastical counsellors, though they were not Levitical priests. The writer of Chronicles, however, chose not to give the name בָּד to any but Levitical priests. See De Wette's Beyträge zur Einleit. ins A. T. Bändchen i. p. 81, 82, also Gesenius' Geschichte der hebräischen Sprache und Schrift. p. 41. Hence the verb

חָלָד Piel, denom. from בָּד.

1. to serve as priest; to administer the priest's office. Ex. 31: 10. usually construed with ה, Ex. 28: 41. 40: 13, 15. Hos. 4: 6.
2. to become a priest. Deut. 10: 6.
3. Is. 61: 10 הקב הָלָדֶה חֶבֶד prob. as the bridegroom adorns in priestly style his turban, i. e. puts on a turban of priestly magnificence. Others: makes rich his turban, comp. Syr. מָפֶד Pe. and Ethpa. to be or become rich, opulent, happy; יַבְדָקַל glory, magnificence.

חָלָד emph. נִבָּדֶה plur. נִבָּדֶה, Chald. a priest. Ezra 7: 12, 16, 21.


חָלָד plur. נִבָּדֶה, Chald. a window. Dan. 6: 11. (In Syr. and Arab. idem.)

חָלָד found only Ezek. 30: 5. a southern country mentioned in connexion with Egypt and Ethiopia. We may compare it with Cobe, a harbour of Ethiopia; or with Cobium, a place in Mareotis. Another reading נבָּד is supported by the Arabic version, and suits the context.

חָלָד m. plur. נִבָּדֶה, dec. II. c. a helmet, usually of metal among the Hebrews. 1 Sam. 17: 5. Ezek. 27: 10. 38: 5. Elsewhere written חָלָד.

חָלָד found only in Niph. to be burned. Prov. 6: 26. Is. 43: 2.

Deriv. חָלָד (Dan. 11: 6.) more commonly הָלָד, dec. I. a.

1. power, strength. Ezra 10: 13 but the people are many, and the weather is rainy, יָבְדָדֵה and we are not able to stand without. (Comp. יָבָד under חָלָד.) Job 26: 2 יָבְדָדֵה to the weak.

f. verbal from בָּאָב, a mark burnt in, a burnt spot. Ex. 21: 25.

m. prim. dec. II. b. a star. Gen. 37: 9. Ps. 8: 5. (Arab. and Syr. ident.)

to measure, (as in Syr. Chald. and Arab.) in Kal only Is. 40: 12.
Pilp. בֵּלָד 1. to hold in itself, to comprehend, contain. 1 K. 8: 27. 2 Chr. 6: 18.
4. to hold up, to defend, sustain. Ps. 112: 5 he defends his conduct before the court. Ps. 55: 23 אֹזַה he and he will sustain thee.
Pass. בֵּלָד to be nourished or supported. 1 K. 20: 27.
Hiph. בֵּלָד i. q. Pilp. no. 1. 1 K. 7: 29, 38. Ezek. 23: 32 בֵּלָד containing much.
Note. The significations given above are mostly embraced in the Lat. tenere and its compounds, as also in the English word to hold followed by various prepositions.

m. Ex. 35: 22. Num. 31: 50. a golden ornament worn by the Israelites in the desert, perhaps a bracelet or necklace of gold balls, such as are found native in Arabia; comp. Arab. נֶבֶר conglobavit, and Diod. Sic. iii. 45.

כָּה in Kal not used; literally to stand up. Hence אָבָנָה. In Arab. שִׁבְתָּה to be; comp. Lat. existere (to be.)
Pilel בֵּלָד 1. to raise up, erect; e.g. a throne, Ps. 9: 8. 2 Sam. 7: 13. particularly to raise up what is falling, to establish, confirm, Ps. 7: 10. 40: 3. 68: 10.
2. to found; e.g. a city, Ps. 107: 36. the earth, Ps. 24: 2. 119: 90. the heavens, Prov. 3: 19.
3. to direct; e.g. an arrow to the mark, Ps. 7: 13. 11: 2. the heart, (see Hiph. no. 4.) and so, בֵּלָד being understood, to direct one's heart, to attend, purpose, Job 8: 8. Is. 51: 13.
Pulal בֵּלָד 1. to be prepared. Ezek. 23: 13.
2. to be established. Ps. 37: 23.
Hithpael בֵּלָד (Prov. 24: 3.) elsewhere היהּבֵּלָד.
2. to make one's self ready, to prepare. Ps. 59: 5.

Hiph. בֵּלָד i. q. Pilel.
1. to raise up, erect, place; e.g. a seat, Job 29: 7. Ps. 103: 19. to establish, Ps. 89: 5. 2 Sam. 7: 12. to strengthen, Ps. 10: 17.
2. to appoint, to an office. 2 Sam. 5: 12. Josh. 4: 4.
4. to direct; e.g. an arrow, Ps. 7: 14. the countenance, Ezek. 4: 3. the way, 2 Chr. 27: 6. Especially בֵּלָד to direct one's heart or attend to any thing, 2 Chr. 12: 14. 30: 19. and elliptically without בֵּלָד, 1 Sam. 23: 22. Judg. 12: 6. 1 Chr. 28: 2. Also בֵּלָד to direct the heart to Jehovah, 1 Sam. 7: 3. and without בֵּלָד, Job 11: 13.
5. to prepare, in the broadest sense; e.g. food, Gen. 43: 15.

Hoph. pass. of Hiph. nos. 1. 2. 5. Niph. pass. of Pilel and Hiph. but used more metaphorically.
1. to be placed upright, to stand. Ps. 93: 2.—בֵּלָד literally erectum diei, mid-day, when the sun is directly overhead. σταθμὸν ῥαος, Prov. 4: 18. Especially to stand firm, to abide, Ps. 101: 7 he that speaketh lies shall not stand before mine eyes. Job 21: 3. Metaphorically (1.) to be becoming, right, suitable. Ex. 8: 22. [26.] Job 42: 7, 8. Ps. 5: 10. (2.) to
be upright. Ps. 78:37. 

their heart was not upright with him; (comp. פָּ֫נָּמָּה) (3.) to be firm, right.—אָרוּת a right spirit, Ps. 51:12. 

Gen. 41:32 מַקְּטַךְ the thing was established by God. (4.) to be confident, fearless, construed with בָּ֫הּ. Ps. 57:8. 103:2. 112:7. 

(5.) to be certain.— 합니다 with certainty, 1 Sam. 26:4. 23:23. 

2. to be prepared, ready. Prov. 19:29. 


Deriv. יְנַהֲלָה, to prepare. Others derive it incorrectly from יְנַהֲלָה. 

I. יְנַהֲלָה f. plur.迷你 נָ֫הֲלָה (Jer. 35:5.) dec. i. a cup. (In Syr. and Arab. idem.) Gen. 40:11, 13, 21. Ps. 116:13 מַקְּטַךְ יְנַהֲלָה I will take the cup of deliverance, i.e. I will consecrate to Jehovah a cup of gratitude for deliverance.—Jehovah is often represented as holding a cup in his hand, from which he lets the nations drink and become intoxicated, so as to fall and perish. Is. 51:17, 22. Jer. 25:15. 49:12. 51:7. Lam. 4:21. Hab. 2:16. Ezek. 23:31, 32, 33. So in the Arabian poets. Ps. 16:5 מַקְּטַךְ יְנַהֲלָה Jehovah is my portion and my cup, i.e. my inheritance, possession; comp. Deut. 4:19. 

II. יְנַהֲלָה Lev. 11:17. Deut. 14:16. Ps. 102:7. According to the ancient versions, an owl. According to Bochart (Hieroz. P. n. p. 267.) the pelican, from יְנַהֲלָה a cup, which he refers to the bag under the throat; comp. in Lat. trufo from truva. 

יְנַהֲלָה m. dec. i. an oven, smelting furnace. Ezek. 22:18, 20, 22. Prov. 17:3. 27:21. Metaphorically Is. 48:10 I have tried thee in the furnace of affliction. Deut. 4:20 and he has brought you out of the iron furnace, from Egypt. 1 K. 8:51. (Arab. and Syr. idem; perhaps from פָּרֶד to be round.) 

יְנַהֲלָה (smoking furnace) proper name of a city in the tribe of Simeon. 1 Sam. 30:30. Also simply יְנַהֲלָה Josh. 15:42. 19:7. 1 Chr. 4:32. 6:44. 

יְנַהֲלָה i.q. יְנַהֲלָה q. v. 


יְנַהֲלָה f. Hab. 3:7. i. q. יְנַהֲלָה. 


יְנַהֲלָה 2 K. 17:30. and יְנַהֲלָה verse 24. the original residence of a people, who, after the carrying away of the ten tribes, were transplanted by the king of Assyria into their
place, and, by mixing with the inhabitants that remained behind, formed the race of the Samaritans, who in Chaldaic and Talmud, are hence called הָרָעַה. The situation of Cuthah is uncertain. Josephus (Antiq. ix. 14: § 2.) places it in Persia. Another opinion makes it a country near Sidon, since the Samaritans have professed to be of Sidonian origin; (Josephi Antiq. xi. 8. § 6. xii. 5. § 5.) See Michaelis Sipilig. Geogr. Hebræorum externa. P. I. p. 104 ff.

ירך יָדוֹן see נַעֲרָה.


Hiph. to make or prove any one a liar. Job 24: 25. Niph. pass. of Hiph. to be proved false. Job 41: 1. [41: 9.]

נַעֲרָה m. verbal from נַעֲרָה, dec. IV. a. 1. a lie, deception. Ps. 4: 3. 5: 7. Prov. 6: 19. 2. something false, e. g. an idol. Ps. 40: 5. Am. 2: 5.

נָעַר 1 Chr. 4: 22. prob. i. q. נָעַר. נָעַר Gen. 38: 5. i. q. נָעַר a place in the tribe of Judah, Josh 15: 44.

נַעֹֽד strength, see נַעֲרָה.

נַעֹֽד in Kal not used; perhaps to be concealed, invisible.


2. to deny. Is. 3: 9. Job 6: 10. (In Ethiop. דָּרוּ to renounce, e. g. Christ, Satan.)

Hiph. יָדוֹנ 1. to hide. Job 20: 12.

2. to destroy, e. g. a people. Ex. 23: 23. Zech. 11: 8. (In both significations the idea is that of the Greek ἀγαλίζω.)

Niph. 1. pass. of Pi. no. 1. 2 Sam. 18: 13. Ps. 69: 6. 139: 15. Hos. 5: 3.


אָדַר, Arab. אָדַר to paint the eyes with alcohol, i. e. with stibium or black oxide of antimony. Ezek. 23: 40. This eye paint of the Hebrew women (also called נַעֲרָה, in Greek αἰγύματα) is a fine mineral powder, with which, when moistened, the women paint the inside of the eyelids, leaving a narrow black rim around the edge. Comp. Hartmann's Hebræerin am Putzische, Th. 2. p. 149 ff. Th. 3. p. 198 ff. Böttiger's Sabina, p. 22. 48.

נָעַר literally to lie, (see Piel;) but in Kal used only metaphorically, (like נַעֲרָה q. v.) to waste away, degenerate. Ps. 109: 24 נָעַר נָעַר my flesh wastes away from fatness, i.e. from being fat, it becomes lean. Comp. נָעַר.


3. to dissemble, flatter, used of conquered enemies who feign submission. Ps. 18: 45. 66: 3. 81: 16.

4. to deceive (one's expectation,) hence to waste away, to fail. Hos.
spem mentita seges, fundus mendax.
2 Sam. 22: 45. i. q. Kal no. 3. to
flatter or submit to a conqueror.
שָׁנָה m. verbal from שָׁנָה, dec. VI. c.
1. a lie, deception, hypocrisy. Nah.
verb in Kal.
שֹׁנֶה m. (for שֹׁנֶה) verbal from שֹׁנֶה,
dec. 1. lying, a liar. Is. 30: 9.
I. מָרֵן (for מָרֵן) subst.a mark burnt
in, a brand, stigma. Is. 3: 24. (Root
רָעַק to be burned, whence the Arab.
רָעַק a mark burnt in.)
II. הב a primitive particle, probably
in its primary acceptance a relative
pronoun, i. q. רַבָּא, Gen. 4: 25.
Deut. 14: 29. Ps. 90: 4. (These
passages, however, are all capable of
a different interpretation.) Hence
(like the Greek ὁραῖος, and Latin quod),
used as a conj.
1. that, quod. Gen. 1: 4. — שַׁנָה יִרָא
it came to pass that, Job 1: 5. — That,
so that, ut, ita ut, construed with a
future used as a subjunctive, Deut.
is it so that, (French est-ce que?),
hence as an interrogative particle,
i.q. Lat. an? Job 6: 22. 2 Sam.9: 1.
Also is it not so that, (French n'est-
que pas que?) hence i. q. Lat. nonne?
vere, 2 Sam. 23: 19.
2. for, because. Gen. 3: 14, 17.
רַבָּא because.
Sam. 24: 20.
4. when, quum. Hos. 11: 1.
5: 11. also רָעַק and יִרָא (Ecc.
4: 14.)
6. i. q. יִרָא but. Gen. 45: 8.
Ex. 16: 8. 1 K. 21: 15.
7. yea rather, immo. Ps. 44: 23.
8. It is often used at the begin-
ning of a proposition, where it may
be omitted in translating, like the
Germ. ja! Zech. 3: 8. 2 Sam. 19:
23. So before the direct address,
like the Greek ὁραῖος, Ruth 1: 10.
Josh. 2: 24. 1 Sam. 10: 19. and af-
ofter oaths, 1 Sam. 26: 16. 14: 44.
25: 34. 2 Chr. 13: 13.
9. at the beginning of the apo-
dosis or turn of the sentence, so, then.
םָנָה 1. i.q. יִרָא if, the force of יִרָא
being lost. 1 Sam. 20: 9. Ex. 22: 22.
3. unless, (comp. מָנָה no. 5.) Gen.
32: 27. Lev. 22: 6. Hence in swear-
ing i. q. נָמָה, 2 K. 5: 20. 2 Sam.
4. after a negation, except, other
8:19. Ps. 1: 2.
שֹׁנֶה m. dec. 1. destruction, misfortune.
Job 21: 20. (Arab. Boehner literally
insidix, and hence destruction.)
שֹׁנֶה m. dec. 1. found only Job 41:
11. [41: 19.] sparks. Arab. Boehner
a striking of fire.)
שֹׁנֶה m. 1. a dart, javelin, probably
different from הָרָא a spear. Job 41:
21. [41: 29.] 1 Sam. 17: 6, 45.
Josh. 3: 18, 26. The etymology is
unknown. Some connect it with הָרָא
destruction, (like הָרָא from הָרָא;) but it is more
probably i. q. קָנָה Arab. קָנָה a spear, lance.
2. proper name of a country, 1
Chr. 13: 9 הָרָא הָרָא, in the par-
allel passage 2 Sam. 6: 6 הָרָא הָרָא.
שֹׁנֶה found only Job 15: 24.
prob. the tumult of war. Vulg. pra-
lium. Syr. Arab. bellum. (Root הָרָא,
in Arab. turbari.)
שֹׁנֶה found only Am. 5: 26 הָרָא הָרָא
the frame or carriage of
your idols. Vulg. imaginem idolo-
rum vestrorum. Root הָרָא particu-
larily the Piel מָנְשֵׁה to put up, prepare, form; (see יָשֵׁה) Others, following the Syriac version and some Jewish commentators, make מָנְשֵׁה i. q. Arab. סָלַע the star Saturn; namely, saturn, your idol, the plur. סָלַע being used poetically. But this does not accord so well with the parallel clause.

7. and אַבָּא m. dec. I.

2. a round stage or scaffold, on which king Solomon stood, when he consecrated the temple. 2 Chr. 6: 13.

Plur. סָלַע 2 Chr. 4: 6. and יָשִׁין 1 K. 7: 38, 40, 43. (Root prob. יָשִׁין=Arab. אַבָּא to be round.)

בִּלֵּים plural. fem. Ps. 74: 6. hammers or hatchets, for striking. (Chald. מֲנָשֶׁה a cudgel, club.)

בְּאֱלִים f. the Pleiades, the Seven Stars. Am. 5: 8. Job 9: 9. 38: 31. Literally a heap, collection, from the root מָנָשֵׁה=Arab. מְנָשֵׁה conj. II. to heap up; מְנָשִׁין a heap. The Asiatic poets often speak of the band of the Pleiades; hence we may explain Job 38: 31 יֵצֵל הָאֵלִים הַשָּׁלֹהוֹת יַעֲלוֹן canst thou fasten the bands of the Pleiades?

מֵלָם m. a bag, purse. (In Syr. and Arab. idem.) (1.) for gold. Prov. 1: 14. Is. 46: 6. (2.) for the weights of the merchant, such as is used at the present day in the east. Deut. 25: 13. Mic. 6: 11. Hence מְנָשֵׁה the weights of the bag, Prov. 16: 11.

יָשַׁנִּים dual, found only Lev. 11: 35. Sept. γυργόνωδες, i. e. prob. the bricks or stones, on which the Nomades place the pot over the fire, a kind of hearth, olivum sustentaculum.

קָסִים found only Prov. 31: 19. according to the Jewish commentators, the distaff.

קָסִים adv. i. q. הָקִים or הָקָים thus. Ex. 12: 11. 29: 35. Num. 8: 26. Comp. קָסִים how?


2. with מָכָא, a round cake or loaf, (the usual form of bread in ancient times,) placenta. Ex. 29: 23. 1 Sam. 2: 36. Prov. 6: 26. Plur. מַכֵּים Judg. 8: 5. 1 Sam. 10: 3.


קָסְפִּים, plur. קָסְפִּים, Chald. idem. Ezra 7: 22.

קָסְפִּים, or כָּסְפִּים (Jer. 33: 8 Kethib,) before Makkeph כָּסְפִּים m. verbal from כָּסְפָּה, dec. VIII. l. a subst. all, the whole, e totality. But generally it is more convenient to render it in English as an adj.

1. all. Thus מַכְּהִים all men, literally the whole of men; הָכָל all animals.—With suff. מַכְּהִים all of us, מַכְּהִים all of you, מַכְּהִים all of them.

2. every one, omnis.—מַכְּהִים
every man. ִ֜שְׁלֹשָׁ֣מָה every year, Est. 9:21. אֶֽחָ֥ד every one is as the other, i.e. all are alike, Ecc. 9:2.

3. the whole. נְַשּׁוֹלָ֔ו the whole day, Is. 28:24. נְַשּׁוֹלָ֔ו my whole people, Gen. 41:40. יִשְׁלֹ֥שָׁו the whole ram, Ex. 29:16. With suff. יִשְׁלֹ֥שָׁו the whole of thee, thou wholly, Is. 22:1. Mic. 2:12. יִשְׁלֹ֥שָׁו the whole of Egypt, Ezek. 29:2.


6. in connexion with certain particles, as נְַשְׁרָ֖ו so long as, Job 27:3. נְַשְׁרָ֖ו just as, exactly as, Ecc. 5:15.

Note. In the three first significations נְַשְׁרָ֖ו is followed by the article. In significations nos. 5, 6, the article is omitted. See Gr. § 165. 5.

Chald. idem. With Makkeph נְַשְׁרָ֖ו more frequently with a parag. נְַשְׁרָ֖ו, as in Dan. 2:40. 4:9, 18, 25. [4:12, 21, 28.]

Nְַשְׁרָ֖ו nearly synonymous with רֶֽכֶֽשָׁ֖ו.


2. to shut up, to confine. Jer. 32:2, 3. Ps. 83:9. Intrans. to shut itself up, Hag. 1:10.

Niph. 1. to be restrained, hence to cease. Gen. 3:2. Ex. 36:6.

Note. This verb often borrows its form from נְַשְׁרָ֖ו. Hence נְַשְׁרָ֖ו 1 Sam. 25:33. נְַשְׁרָ֖ו 1 Sam. 6:10. יִשְׁרָ֖ו Gen. 23:6. and יִשְׁרָ֖ו Ps. 119:101. On the contrary נְַשְׁרָ֖ו infin. Pi. has the signification of נְַשְׁרָ֖ו or נְַשְׁרָ֖ו.

Deriv. out of course נְַשְׁרָ֖ו, נְַשְׁרָ֖ו, נְַשְׁרָ֖ו.
my soul, my spirit, my eyes faint or languish for any thing, i.e. I languish. These phrases are also used of disappointed hope, Job 11:20. 17:5. Jer. 14:6. Lam. 4:17. Comp. the similar construction with נָשָׁה.


Note. The fut. הנשה after the analogy of verbs נָשָׁה occurs once 1 K. 17:14.

Pl. הנשה 1. to complete, finish. Gen. 2:2. 6:18. Constrained with ה and an infin. to finish or cease to do any thing, Gen. 24:15 הָנָשִׁה שָׁמַיִם אָנָה he had not yet finished speaking. 43:1. Num. 7:1. Deut. 31:24. with מָשֵׁה. Ex. 34:33. Lev. 16:20. This signification may often be expressed in English by means of adverbs, as to speak through, to eat up.

2. to prepare. Prov. 16:30 הָנַּשַׂה he prepares, i.e. devises, mischief. See Kal no. 3.

3. to consume, let pass away, as time. Ps. 78:33 he lets their days pass away like breath. 90:9. Is. 49:4 הָנִית לְךָ לְבָדֵחַ nought for nought and in vain have I spent my strength.

— הנָשָׁה נָשִׁים to cause the eyes of any one to fail, i.e. to cause any one to languish, Job 31:16. 1 Sam. 2:33. Lev. 26:16.

4. to consume, destroy; as men, nations, through hunger, Gen. 41:30. Jer. 14:12. also generally 2 Sam. 21:5.— הנָשִׁים פֶּן 2 K. 13:17, 19. and הנָשִׁים עַד 2 Chr. 31:1. even to destruction.— וַעֲשָׂרָה שָׁמַיִם until they are destroyed, 1 Sam. 15:18.

5. to fulfill (a prophecy.) Pu. הנשָׂה and הנשָׁה to be finished, ended. Gen. 2:1. Ps. 72:20.

Deriv. out of course הנָשָׁה, הנשָׂה, הנָשִׁים, הנָשָׂה.

Note. Some forms of הנשָׁה borrow their signification from הנָשָׁה q. v.

נָשָׁה f. verbal from הנָשָׁה, dec. X. languishing, failing, spoken of the eye; see the verb, Kal no. 5. and Pi. no. 3. Deut. 28:32.

נָשָׁה f. dec. X. 1. a bride. Cant. 4:8 ff. Jer. 2:32. (Root הנשָׁה, Syr. פְּלוּ to crown, to put on a marriage garland.)


נָשָׁה m. verbal from הנשָׁה, a prison, i.q. נָשָׁה. Found only in the Keri of Jer. 37:4. 52:31. In the Kethib is נָשָׁה.

נָשָׁה m. a basket; (1.) for fruit, Am. 3:1. 2. (2.) for a bird-cage, Jer. 5:27. (Syr. idem. In Greek χλωβος, χλωβος, χλωβος a cage, the word being derived from the east.)

נָשָׁה fem. plur. denom. from הנשָׁה, bridal state, condition of a bride. Jer. 2:2.

I. הנשָׁה m. soundness, strength, activity, i.q. Syr. עָשָׁה. Job 5:26 הנשָׁה כָּרָה thou shalt come to the grave in full strength, i.e. as an active old man. 30:2 הנשָׁה whose activity is lost. Others derive the signification old age from chap. 5:26 and apply it to 30:2. thus, in whom old age languishes, not soiled to the connexion.

II. הנשָׁה found only Gen. 10:11. a city mentioned in connexion with several Assyrian cities, perhaps i.q.
m. in pause רַּע, with suff. רַּעַת, plur. רַּעִים, const. רַעַּיִן, irreg. (from רָעָה to be completed, ready.)
1. a vessel, utensil. Gen. 31: 37.
20. Ps. 2: 9.—בַּיִת דָּוִד לְגַם וְיִשְׂרָאֵל, vessels of gold, of silver, Ex. 3: 22.
11: 2.—בֵּית הָעָם יִשְׂרָאֵל, Jer. 27: 18.
and in a later writer, Ps. 83: 11. the vessels of the temple.—רַעַת נִנְחָל, furniture for travelling, Ezek. 12: 7.
2. a cloth, garment. רַעַת מַעְנִית a man’s garment, Deut. 22: 5.
3. an instrument, tool.—רַעַת שְׁמֵית, musical instruments, 2 Chr. 34: 12.
Am. 6: 5. also without רָעִי in the same sense, Ps. 71: 22. Metaphorically רַעַת שְׁמֵית instruments of the divine anger, Is. 13: 5. Jer. 50: 25.
4. a vessel, boat. Is. 18: 2.
5. a weapon. Gen. 27: 3. Often joined with רַעַת שְׁמֵית, Judg. 13: 11, 16.
רַעַת נִנְחָל deadly weapons, Ps. 7: 14.
רַעַת נִנְחָל armour-bearer, 1 Sam. 14: 1, 6, 7 ff. 31: 4, 5, 6.

m. verbal from רָעָה, a prison. Found only in the Kethib of Jer. 37: 4, 52: 31.

m. const. רַעַי, verbal from רָעָה, dec. III. d.
1. a languishing (of the eyes.) Deut. 23: 65. See רָעָה no. 5.
2. destruction. Is. 10: 22.

m. plur. fem. const. רַעַיִּים, dec. XI. c.
1. the reins, kidneys. Ex. 29: 13, 22.
2. by a metonymy, the inward parts, like רָעָה, with which it is frequently connected. Jer. 11: 20 רַעַיִּים בָּאָרֶץ רַעַּיִּהּ, trying the reins and the heart. 17: 10. 20: 12. Ps. 7: 10. רַעַּיִּהְמָה, my reins languish, i.e. I languish, I fail from languishing, Job 19: 27.

m. verbal from רָעָה, dec. IIIa.
3. as an adv. wholly, utterly. Is. 2: 18. Lev. 6: 15. [29.]

to complete, make perfect. Found only Ezek. 27: 4, 11. Deriv. רָעָה נָשֶׁר, Ezek. 5: 11. 6: 14. Pass. רָעָה נָשֶׁר Ezr. 4: 13, 16. In the Kethib of Ezr. 4: 12. we find רָעָה נָשֶׁר, with the omission of נ.

in Kal not used. In Arab. to wound.

Hiph. רָעָה נָשֶׁר and רָעָה נָשֶׁר (1 Sam. 26: 3.)
2. to reproach. 1 Sam. 20: 34.

Hoph. 1. to be made ashamed, to be frustrated in one’s hope. Jer. 14: 3. Comp. Niph.
2. to be hurt, injured. 1 Sam. 25: 15.

Niph. 1. to be ashamed, to feel ashamed, synonymous with רָעָה. Num. 12: 14. Construed with רָעָה of the thing of which one is ashamed, Ezek. 16: 27, 54.
2. to be brought to shame, to be disgraced. Jer. 31: 19. Ps. 35: 4.
3. to be insulted. 1 Chr. 19: 5.
name of a place or country, probably in Arabia. Once Ezek. 27: 23.

found only Deut. 32: 34. to hide, conceal; without doubt synonymous with ס dissipatus, which is substituted for it in the Samar. text. See סписан.

1. to be burned, to burn. Lam. 5: 10 our skin burns, as an oven, from the heat of hunger. (Talmud Calebectio.)

2. metaphorically to be kindled, excited; spoken of affection, construed with ס, 1 K. 3: 26. with ס, Gen. 43: 29. spoken of compassion, Hos. 11: 8. (Perhaps we may likewise compare ס, Arab. ס, to rise by fermenting, in Talmud to burn.)

 Derived.

m. prob. a deadly heat, sultriness, hot breath, from כמ, of the same form with כמ, (except that it has Hirik under the first syllable.) Job 3: 5.

בוגדר the heats of the day terrify him; comp. particularly Lam. 5: 10. (see Bellermann Metrik der Hebräer, p. 178.) Others: the blackness or the sadness of the day, from the Syr. ס to be sad. Others, following the ancient versions, make ב the Caph veritatis, and ס bitterness, misfortune.


2. the same. Ps. 127: 2. 1 Sam. 23: 17. and then as an adv. (1.) thus, so. Gen. 29: 26. Josh. 2: 21. 2 Sam. 5: 5. (2.) then, therefore. Ps. 48: 6.
see ָּסָי (3.) before the latter clause of a sentence nearly pleonastic, so, then. 1 Sam. 9:13. (4.) when בַּ or ָֹּּרָּמָּה precedes, as . . . . so. Ex. 1:12. Hos. 4:7. Also ב being understood, Hos. 11:2. Judg. 5:15 (as Issachar, so Barak.


II. ָּסָי, with suff. יָּסָי, יָּסָי, verbal from יָּסָי i.q. יָּסָי, dec. VIII. c.

1. a place. Gen. 40:13. 41:13. Dan. 11:20, 21, 38 יָּסָי in his stead, loco ejus. So in verse 7, where יָּסָי stands for יָּסָי. (Sept. Vulg. a set or slip; but in that case what is the force of the suffix?)

2. a frame, stand, basis. Is. 33:23: יָּסָיָּ כַּלָּכָלָלָל the support of their mast, in Greek μεσοδείγμα, i.e. the cross timber in a ship on which the mast is raised. Spoken also of the wash-stand in the court, Ex. 30:18, 23. 31:9. 35:16. 38:28. Lev. 8:11. 1 K. 7:31 יָּסָיָּ כַּלָּכָלָלָל after the manner of a base or pedestal.

III. ָּסָי. Is. 51:6. prob. the sing. of יָּסָי, (q.v.) Others render it יָּסָי just so, in like manner.


Note. יָּסָי in Is. 51:6, is probably the singular of this noun.

ָּסָי in Kal not used. In Arab. conj. I. II. IV. V. and in Chald. to call by an honourable surname or title, blandé loqui.

Pl. 1. idem. Is. 44:5 יָּסָי he shall call upon the name of Israel, i.e. address him in a friendly manner. 45:4 יָּסָי I have called thee by thy name, i.e. have called upon thee in a friendly or flattering manner.

2. to flatter generally. Job 32:21, 22.

ָּסָי found only Ezek. 27:23. proper name of a city, prob. a contraction of יָּסָי, Ctesiphon, (q.v.) One MS. of De Rossi reads יָּסָי. (Comp. יָּסָי for יָּסָי.)

Ps. 30:16. see יָּסָי

ָּסָי plur. masc. fellow-labourers, colleagues. It has the feminine termination, like יָּסָי. Ezra 4:7. (Syr. יָּסָי, plur. יָּסָי, בֶּעָּסָי, בֶּעָּסָי, σύνεδολος.) The singular, which no longer occurs, was prob. יָּסָי, like יָּסָי, plur. יָּסָי, יָּסָי, יָּסָי, יָּסָי.


ָּסָי m. plur יָּסָי, and יָּסָי—, in Greek πιπα. a strung instrument of the Hebrews and Greeks, celebrated for its having expressed the pious feelings of David. Gen. 4:4. 21. Ps. 33:2. 43:4. 49:5. 71:22. 1 Sam. 16:16, 23. Josephus (Antiq.xii.12. § 3.) describes it as having ten strings,
and played upon by a plectrum; but this does not accord with 1 Sam. 16: 23. 18: 10. 19: 9, where David is said to have played upon it with his hand. (Arab. ֵָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָּ
2. as the Canaanites were many of them devoted to traffic, a merchant, a dealer. Job 40:30. [41: 6.]
Prov. 31: 24. So יָנָשׁ a Chaldean for an astrologer.

דְּבֵֽהַ in Syr. Chald. and Talmud, to collect, gather together; hence prob. in Hebrew, (like עָשֵׂה, יָשֵׂה) to take away. Is. 30: 20 דַּעְפָּה אֶלָּא לְיָנָשׁ no longer shall thy teachers be taken from thee.

ף f. dec. IV. f.
1. a wing.—יָנָשׁ Prov. 1: 16.
and יָנָשׁ לָנָשׁ ecc. 10: 20. winged, a bird.—יָנָשׁ every fowl, Gen. 7: 14. Often used metaphorically, as יָנָשׁ the wings of the wind, Ps. 18: 21. 104: 3. יָנָשׁ the wings of the morn, 139: 9. In the Psalms often in phrases like the following, Ps. 17: 8 יָנָשׁ הַמָּרָה hide me under the shadow of thy wings. 36: 8. 57: 2.

2. the corner or skirt of a garment, πτέρυγα, πτέρυγιαν. 1 Sam. 21: 5, 11. Num. 15: 38. Zach. 8: 13 שֵׁרֶץ יָנָשׁ the skirt of a Jew. Also of a bed-covering, Deut. 23: 1 יָנָשׁ נְבָרָה and he shall not remove the bed-covering of his father, i.e. he shall not dehie his father's bed. 27: 20. comp. Ezek. 16: 9. Ruth 3: 9 spread thy covering over thine handmaid, i.e. in tori societatem me recipias; (comp. Theoc. Idyll. xviii.19. and מְנַהֲגֵנִי Luke 1: 35.)

3. the wing of an army, a exercitus, (comp. בָּשָׂר) Is. 8: 3.

4. end, corner, boundary. Is. 24: 16 יָנָשׁ הַגָּאִל the end of the earth. Especially in the plur. Job 37: 3. 36: 13 יָנָשׁ הַגָּאִל the ends of the earth; and Is 11: 12. Ezek. 7: 2 יָנָשׁ הַגָּאִל the four ends of the earth. The earth appears to have been considered as four-cornered like a mantle.

5. a battlement or pinnacle of the temple. Dan. 9: 27. Comp. πτερυγιαν τυφισει, Matt. 4: 5.

Dual יָנֶשׁ f. const. יָנֶשׁ, occurring in the significations nos. 1, 2, 3, and often applied to more than two, as יָנֶשׁ שֶׁשׁ מְנֻנָה four wings, Ezek. 6: 2.

Plur. יָנֶשׁ m. occurring in the signification no. 2. Deut. 22: 12. and besides in signif. no. 4.

הָלְךָ Deut. 3: 17. יִנְשֹׁנָה 1 K. 15: 20. and וָנַכְּנָה Josh. 11: 2. a city in the tribe of Naphtali, on the sea of Galilee, which was hence called יִנְשֹׁנָה Num. 34: 11. (The latter name was וָנַכְּנָה, תָּנָשָׁן.)


יתְחַּּ נָ יָנָשׁ Ithpha. to assemble, to meet. Dan. 3: 3, 27.

ם m. Ex. 17: 16. most prob. a corrupt reading for מ a banner, standard. Comp. ver. 15. The common reading is usually explained as if i. q. יִנְשָׁן a throne, which is the reading of the Samar. text.

ם Prov. 7: 20. and יִנְשָׁן Ps. 81: 4. the time of full moon. (Syr. יֵשָׁנַח the 14th day of the month, the full moon, as it were the idee; also the festival celebrated at that time.)

ם מ. prim. (twice יִנְשָׁן Job 26: 9. 1 K. 10: 19.) with suff. יִנְשָׁנָה, plur. יֵשָׁנָה dec. VII.

1. a seat. 2 K. 4: 10. Particularly a raised seat, cathedra; e. g. of the high-priest, 1 Sam. 1: 9. 4: 13. of a judge, namely, a judgment seat, Ps. 122: 5. Neh. 3: 7.

2. a throne.—יִנְשָׁן אֶת מָלָכָה 2 Sam. 7: 13. or יִנְשָׁן אֶת מָלָכָה 1 Chr. 22: 10. a royal throne. (Arab. يَدُ، A-ram. יָנָשׁ, יִנְשָׁן idem; whence it appears that the Dagesh forte in י is an assimilated י.)
Chaldean, i. q. אֶפֶּס.

Ezra 5: 12.

in Kal found only in the participles אֶפֶּס Prov. 12: 16, 23. and אֶפֶּס Ps. 32: 1. elsewhere only in
Pt. יָקָן 1. to cover. The person or thing covered is usually put in the accus., Ex. 10: 5. Num. 9: 15. 22: 5 but is sometimes preceded by ובם (see the kindred verbs of covering in בָּשָׂן.) Num. 16: 33 אֵפוּס and the earth covered them. Job 21: 26 יָקָן and worms cover them.
2 Chr. 5: 8. by הנ, Is. 11: 9.—When followed by a double complement, to cover a person or thing with anything, it is construed (1) with an accus. of the person and אֶפֶּס of the thing. Lev. 17: 13 אֵפוּס and he covered it with earth. Num. 4: 5, 8, 11. (2) with a double accus. of the person and thing. Ezek. 13: 7, 16. 16: 10. (3) with וּסְכָנ of the person and אֶפֶּס of the thing. Ps. 44: 20. (4) with ובם of the person and an accus. of the thing. Ezek. 24: 7. comp. Job 36: 32.
2. to cover or clothe one's self.
3. to conceal, to keep secret, as in Chaldaic. Prov. 10: 13. 12: 16, 23. Job 31: 33. In a somewhat different sense, Job 23: 17 יָקָן and (since) he did (not) conceal from me misfortune, i.e. did not deliver me from it.
4. to cover or pardon (sin,) construed with יָקָן. Prov. 10: 12. Neh. 3: 37. יָקָן whose sin is forgiven. (Comp. יָקָן.)
5. construed with יָקָן, to discover one's self to any one, (comp. יָקָן and יָקָן:) or to commit one's self secretly, Ps. 143: 9.

Niph. pass. Jer. 51: 42.
Deriv. יָסָף, יָסָף, יָסָף, יָסָף. יָסָף.

i. q. יָסָף q. v.

Is. 5: 25. see הָזָה.

m. verbal from יָסָף, dec. II.

a covering. Num. 4: 6, 14.

m. verbal from יָסָף, dec. I.


to cut off (a plant.) Is. 33: 12.
Ps. 80: 17. (In Syr. and Chald. to prune the vine.)

m. verbal from יָסָף, dec. I.

1. a fool. Prov. 1: 32. 10: 1, 18. 13: 19, 20. 14: 8, 24, 33. 15: 2, 7. elsewhere only in Ecc. and in some of the Psalms.
2. Job 9: 9. 38: 31. Am. 5: 8. a constellation in the heavens; according to the ancient versions, Orion, which in Aram. and Arab. is called the giant. According to an eastern tradition this was Nimrod, the founder of Babylon, afterwards translated to the skies. Michaelis and others suppose, that this story may have been known to the ancient Hebrews, and that יָסָף the foolish or impious one is a name given to the deified Nimrod. Plur. יָסָף יָסָף Is. 13: 10. the giants (of heaven,) meaning probably several constellations similar to Orion.—The Rabbis interpret it Sirius, 50: у which is called in Arabic יָסָף stultus.

I. denom. from יָסָף, folly.
Prov. 9: 13.
to be foolish. Jer. 10: 8. More usually written עָשָׁב, q.v.


II. בֵּן m. verbal from בֵּן, dec. VI. h.
1. folly. Ecc. 7: 25.
2. hope, confidence. (The origin of this significance is unknown.) Ps. 78: 7. Prov. 3: 26.

בֵּן fem. of בֵּן no. II.
1. folly. Ps. 85: 9.

בֵּן m. Zech. 7: 1. Neh. 1: 1. in Greek Χασελις 1 Mac. 1: 54. the ninth month of the Hebrews, answering to part of November and part of December.

בֵּן masc. plur. Gen. 10: 14. 1 Chr. 1: 12. a people, spoken of as a colony of the Egyptians; according to Bochart (Phaleg. iv. 31.) the Colchians, whom the Greek writers constantly represent as of Egyptian origin. The similarity of the two names, however, is quite remote.

חָצָב to shear. Once Ezek. 44: 20.

חָצָב f. Ex. 9: 32. Is. 28: 25. Plur. חָצָבָה Ezek. 4: 9. spelt, triticum spelta Linn. the ְכֶא of the Greeks, the far and adoresan, a species of grain resembling wheat with shorn ears.


חָצָב, fut. חָצַב. 1. to be greedy or long for anything, construed with וְ. Ps. 17: 12.
2. to have compassion, bene cupere. Job 14: 15.

Niph. 1. i.q. Kal no. 1. to long for. Gen. 31: 30. Ps. 84: 3.
2. as in Chaldaic, to blush, to be ashamed. Zeph. 2: 1. נַעֲשֶׂה נַעֲשֶׂה O people, without shame.

חָצַב m. dec. IV. a.
1. silver. Gen. 23: 15 נָכַבְתָה נָכַבְתָה 400 shekels of silver. The word נָכַבְתָה is more frequently omitted; as נַעֲשֶׂה נַעֲשֶׂה 1000 (shekels of) silver, Gen. 20: 16. נַעֲשֶׂה נַעֲשֶׂה 20 (shekels of) silver, 37: 28.

חַלד Chald. idem emph. חַלדֶּה Dan. 2: 35. 5: 2, 4, 23.

חַלד found only Ezra 8: 17. name of a country, perhaps Caspia, the country on the Caspian sea.

חָצָב plur. חָצָבָה, verbal from חָצָב, dec. VI. h. a cushion, pillow. Ezek. 13: 18, 20. Sept. προσετήλαια Vulg. pulvilli. According to the Rabbins pulvinar longus, a bolster.—The feminine termination נ is, in the formation of the plural, treated as if radical; comp. נָכַבְתָה, plur. חָצָבָה.


חָנַב and now, see חָצָב.

חָנַב fut. חָנָב. see חָצָב.

1. to be grieved, out of humour, displeased. Ecc. 5: 16. 7: 9. Neh. 3: 33. [4:1.]
2. to be angry. Ezek. 16: 42. construed with יָד of the person, 2 Chr. 16: 10.

Pi. חָנַב Deut. 32: 21. 1 Sam. 1: 6. i.q. Hiph. Hiph. זָה בָּ֫א 1. to cause ill-hu-
2. to make angry, to provoke to anger; spoken particularly of men who offend Jehovah by their sins, especially by idolatry. Deut 31:29. 32:16. 1 K. 14:9, 15. 16:2, 7, 13ff. Also without an accus. 1 K. 21:22 "yy 'iyh'nuw on account of the anger, to which thou hast provoked (me.) 2 K. 21:6.

בּ מ. verbal from יָנָב. dec. VI. c.


וּפּ f. with suff. יָנָבֵּים, dec.VIII.h.(Arab. קִנָּב) verbal from יָנָב, literally something crooked or hollowed out.

1. the hollow hand, the palm; and so the hand itself.—In animals the paw, Lev. 11:27.— יָנָבֵּים out of the hand of any one, (like יָנָבֵּים) particularly after verbs of delivering, 1 Sam. 4:3. 2 Sam. 14:16.—Judg. 12:3 יָנָבֵּים אֲלֹהִים I took my life in my hand, i. e. I put it at hazard, or I exposed myself to great danger, 1 Sam. 19:5. 23:21. Job 13:14. comp. Ps.119:109.—To express the plural the dual יָנָבֵּים is constantly used, except in the phrase יָנָבֵּים לוֹ, which in 1 Sam. 5:4. 2 K. 9:35. denotes hands cut off; and in Dan. 10:10, the palms of the hands. The plural form in other places denotes handles, as of a bar, Cant. 5:5. (Comp. נֶרֶPubMed.)
2. joined with יָנָבֵּים the sole of the foot. Deut. 23:6 יָנָבֵּים הָאֲדֹנָי יָנָבֵּים יָנָבֵּים יָנָבֵּים יָנָבֵּים rest for the sole of thy foot, i. e. a peaceful residence; comp. Gen.8:

מ. dec. I. 1. a young lion, name-

הוֹנִית proper name of a city of the Hivites, which was allotted to the tribe of Benjamin. Josh. 9: 17. 18: 26. Ezra 2: 25. Neh. 7: 29. (As an appellative, i. q. רֶפָּא a village.)

דָּבָר to double. Ex. 26: 9. Part. הָבָּר doubled, 23: 16. 39: 9. (In Aram. with ה, הָבָּר to be doubled; הָבָּר to double.)

Niph. pass. Ezek. 21: 19. [14.]

דָּבָּר m. verbal from הָבָּר, dec. VI. h. a doubling. הָבָּר his double jaws, Job 41: 5. [41: 13.] Dual הָבָּר double, twice as much, Job 11: 6. Is. 40: 2.

דָּבָּר to long for, to desire. (In Aram. to be hungry.) Once Ezek. 17: 7 this vine stretched out its roots with desire after him.

דָּבָּר m. verbal from הָבָּר, hunger. Job 5: 22. 30: 3.

דָּבָּר to bend, to bow down. Is. 58: 5. Intrans. to bow one's self down, Ps. 57: 7. Part. הָבָּר the bowed down, Ps. 145: 14. 146: 8.

Niph. to bow down or humble one's self before any one, construed with ה. Mic. 6: 6. (In Aram. idem.)

דָּבָּר to cover; overlay. Gen. 6: 14. Deriv. הָבָּר a cover. (Arab. הָבָּר to cover; conj. II. to expiate; comp. הָבָּר 1. to cover; 2. to forgive.)

Pi. הָבָּר, fut. הָבָּר.

1. to pardon, forgive, (literally to cover an offence, comp. הָבָּר;) construed with an accus. of the offence, Ps. 65: 4. 78: 38. with מָשַׁל, Jer. 18: 23. Ps. 79: 9. or with מ, Deut. 21: 8. Sometimes with a double מ of the person and thing, Ezek. 16: 63. (The construction with מ comes from the signification of covering; comp. הָבָּר.)

2. causat. to effect or procure forgiveness; and that (1.) in respect to the offence, to expiate, to make an atonement; construed with מָשַׁל, Lev. 4: 35. with מָשַׁל (for) Ex. 32: 30. with מ, Num. 6: 11 (2.) in respect to the offender, to make an atonement, to purify; usually construed with מ, Ex. 30: 15. Lev. 4: 20. with מ (for) Lev. 16: 6, 11, 24. Ezek. 45: 17. with מ, Lev. 17: 11. Spoken also of the purification of sacred things, construed with מ, Lev. 16: 18. with an accus. Lev. 16: 33.—An example of the full construction is found Lev. 5: 18 מָשַׁל וְנַעֲרֹתָו and the priest shall purify him from his offence. (3.) in respect to the person offended, to appease, to pacify. Gen. 32: 21. Prov. 16: 14. Also to expiate a threatening calamity, i. e. to avert it by a sin-offering, Is. 47: 11. —The offering whereby any offence is expiated, or any person is purified, is preceded by מ, 2 Sam. 21: 3. Num. 5: 8.

Pu. 1. to be blotted out, obliterari; because a writing was covered by drawing the style over it. Is. 28: 18 מָשַׁל וְנַעֲרֹתָו abolebitur fo- dus vestrum. (In Aram. מָשַׁל, מָשַׁל abstersit, diluit, abolavit.)


3. to be purified, spoken of an offender. Ex. 29: 33. Num. 35: 33.

Hithpa. fut. מָשַׁל הָבָּר 1 Sam. 3: 14. and Nithpa. מָשַׁל Deut. 21: 8. to be expiated, spoken of an offence. Deriv. out of course מָשַׁל.
m. dec. IV. a. a village. Cant. 7: 12. 1 Chr. 27: 25. Neh. 6: 2.

I. ־^ץ m. idem. 1 Sam. 6: 18.

II. ־ץ m. verbal from יֵתֶו, dec. VI. p.
1. pitch. Gen. 6: 14. (In Aram. and Arab. idem.) So called from its use for smearing or covering. (Comp. יֵתֶו in Kal and Pu.)
2. a ransom. Ex. 21: 30. 30: 12 קֵתֶו a ransom for his soul. Is. 43: 3 קֵתֶו thy ransom.


ןֵתֶו plur. masc. verbal from יֵתֶו, atonement, expiation. Ex. 29: 36. 30: 10, 16.—יֵתֶו the day of atonement, Lev. 23: 27. 25: 9.

ןֵתֶו f. verbal from יֵתֶו, the cover or lid of the ark of the covenant. Ex. 25: 17 ff. 30: 6. 31: 7. יֵתֶו the place of the ark of the covenant, i.e. the most holy place, 1 Chr. 28: 11. Sept. incorrectly יֵתֶו, from the signif. of the root to expiate; Vulg. propitiatorium; Luth. Gnadenstuhl; C. V. mercy-seat.

ןֵתֶו prob. i. q. יֵתֶו = Arab.

ןֵתֶו to cover, to cover over, e.g. with earth; conj. IV. idem. Lam. 3: 16 יֵתֶו he hath covered me with ashes.


I. יֵתֶו m. plur. יֵתֶו, dec. II. d.
1. a pasture. Is. 30: 23. Ps. 65: 14 יֵתֶו the pastures are clothed with flocks.
2. a pasture lamb, a fat lamb; often mentioned with rams and goats, Deut. 32: 14. Is. 34: 6. Ezek. 39: 18. which passages show that the meaning a ram, which is adopt ed by some, is not correct. That it means a fat lamb is evident from candlestick, a knob or protuberance. Ex. 25: 31, 33, 34 ff. 37: 17 ff. Sept. σκαφοντης, Vulg. sphaerula. Josephus, (Antiq. iii. 6. § 7.) pomegranate. (Comp. in Syr. καμηλον ba- laustium (malogranati;) Δεν fo- liculos aut globulos emissit; and לֵין capsula lini.)

II. יֵתֶו Jer. 47: 4. Am. 9: 7. and plur. יֵתֶו Gen. 10: 14. Deut. 2: 23. name of a country and people, whence the Philistines are said to have originated. The Caphtori n, according to the passages above referred to, came originally from Egypt, and settled in Caphtor, whence again a colony went to the southern parts of Canaan, and called themselves יֵתֶו. (For the explanation of Gen. 10:14, see Vater in loc.) Most of the ancient versions have rendered the word Cappadocia; but the appellation יֵתֶו Jer. 47: 4, shows that it was an island or at least a maritime country. More probably Cyprus, though the evidence from ancient writers in its favour is small, (see, however, Theodoret on Jer.47:4. and Is. 9: 12.) or Crete, in support of which we may refer to the name יֵתֶו a Philistine, (q.v.) J. D. Michaelis Spicileg. Geogr. Hebr. exter. T. I. p. 292—308. Supp lem. p. 1338.
the context of the same passages, and also from Am. 6: 4. 1 Sam. 15: 9. 2 K. 3: 4. Ps. 37: 20. Jer. 51: 40. Vulg. agnus; Syr. saginatus; Chald. וָּדִּיתָּשׁ pinguus.—Is. 16: 1


gamaiyin send ye the (tribute) lambs to the prince of the land. (Neither of these two significations is found in the kindred dialects. Among the Ionians, however, the words ἀργός, ἀρκας, καμηλός, καμήλος denote a sheep, a pasture. See Bochart Hieroz. T. 1. p. 429.)

3. וַיַּרְבֶּא Ezek. 4: 2. 21: 27. [22.] battering rams, arietes. (The Arab. جً signifies 1. aries; 2. aries ferreus, machina bellica.) It may also be derived from הָרָבֶּא to bore through, (Ps. 40: 7.) to penetrate; as if from a singular הָרָבֶּא.

II. הָרָב, in the phrase הָרָבֶּא Gen. 31:34. a camel's saddle, a camel's tent, a small tent, which is fastened on the back of a camel, and in which the women usually sit. (Arab. הָרָבֶּא and הָרָבֶּא.) See Jahn's bibl. Archäol. Th. I. B. I. p. 287. Hartmann's Hebräerin, Th. 2. p. 397.

m. dec. I. a measure for both liquid and dry things. 1 K. 5: 2, 25. [4: 22. 5: 11.] Ezek. 45: 14. i. q. הָרָבֶּא, consequently containing 10 ephahs or 10 baths. (In Aram. הָרָבֶּא, יָרַבְּא i. q. Heb יָרַבְּא.) In Hellenistic Greek the name παλάγονος has been retained.

חָלֹּל Chald. to be grieved. Ithep. Dan. 7: 15 וַיִּהְרֹל לְהַרְבּותָּשׁ doluit animus meus.

חָלֹּל a quadrilateral, to gird, to put on, to clothe, i. q. Aram. לְפָשַׁל, with epenthetic ל. Pass. לְפָשָׁל clothed, 1 Chr. 15: 27. Hence


I. הַרְבּ to dig, (as in Chald. and Arab.) e. g. a well, Gen. 26: 25. a pit, Ps. 7: 16. 57: 7. Hence metaphorically of plotting, laying snares, Prov. 16: 27 כְּשָׁ תַּנְן יָרֵב חָלֹּל the wicked man plotteth evil. — Ps. 40: 7. לְהַרְבּ לַתְּנִי נֶשֶׁר thou hast bored or opened the ears for me, i.e. (thus) hast thou revealed to me. Comp. דָּרֵב. Deriv. הָרְבּ בַּיִּוָּשָׁה.


III. הָרְבּ to give a feast, to prepare a banquet. 2 K. 6: 23. Job 40: 30 [41: 6] יַעֲרָבְּבָּה מִכְשֶׁחַדְּרֵיךְ interrogatively, shall the companions feast over him? that is, after his capture. The interpretation, however, which admits of the most philological proof, is the following, they hire magicians against him; compare אָלְעָי to hire against any one, (see no. II.) and see הָרְבּ.

וַיַּרְבֶּא f. 1. a feast, banquet. 2 K. 6: 23. See הָרְבּ no. III.

2. Zeph. 2: 6 אֲנָחֵנוּ יָרַבְּא וְאָנַּחֵנוּ יָרַבְּאֵנוּ וְאָנַּחֵנוּ יָרַבְּאֵנוּ of difficult interpretation, usually rendered pens which the shepherds have dug, as if from הָרְבּ no. I. or else pastures, as if i. q. רָבָא רָבָא; plur. רָבָאִים, dec. I. the cherub, a poetical being, in the writings of the ancient Hebrews, whose form was compounded of that of a man, an ox, a lion, and an eagle, the well known symbols of might and power, Ezek. 1: 10. comp. Rev. 4: 6, 7. They first appear as the keepers of paradise, after man was driven out, Gen. 3: 24. then usually as the supporters of the throne of Jehovah, or rather as the bearers of his moving throne, hence Ps. 13: 11. 2 Sam. 22: 11 לְהַרְבּ אֶלְוְיָהָּשׁ he rode on the cherubim and did fly. Ps. 8: 2 הִרְחַבָּה יָרַבְּאִים יִנְיֶרִים thou who stittest or art enthroned on
the cherubim. 1 Sam. 4: 4. 2 Sam. 6: 2. In conformity with this idea, two cherubim were made upon the cover of the ark of the covenant in the holy of holies, and between the wings of these cherubim the deity was considered as enthroned, Ex. 25: 18 ff. 1 K. 6:23. In as much as they are frequently mentioned in connexion with thunder and lightning, they have been compared with the equi tonantes of Jupiter, but the similitude in such comparisons must not be pressed too far. (The most probable among the many derivations of this word which have been proposed, is that from the Syr. potens, magnus, fortis.)

Dan. 3: 4. (Syr. (19) From

to cry out publickly, to make proclamation. Aph. idem. Dan. 5: 29.

found only 2 K. 11: 4, 19 , a designation of the body-guard under the later kings, corresponding to the under king David; comp. 2 Sam. 20: 23, where stands in the Kethib, and in the Keri. The latter appears to be the more easy reading, but of the same import with the former. For may be derived from no I. to bore through, and denote a headman, executioner, i. q. Others interpret the word, Carians, i. e. Carian soldiers in the service of the Israelitish kings. Others, after the Syriac version, runners, as if from Arab. fuit jumentum, vehementer cucurrit; (see.)

proper name of a brook by which Elijah dwelt. Only 1 K. 17: 3, 5.

and verbal from , dec. I. a divorce.— Jer. 3: 3. a bill of divorce.

m. with suff. & , dec. VIII. e. Ex. 27: 5. 38: 4. an enclosure, border, ledge, about the middle of the altar, and above the brazen grate, perhaps to catch things falling from the altar. (In Syr. and Chald. to surround, enclose, trench. The quadriliteral is formed either by combining this root with or Arab. arctius constrinxit, or the is joined on without any special signification.)

m. curcuma, yellow root, Indian saffron. Cant. 4: 14. Sept. xóóxos. (Chald. safrin, safrin; to colour with saffron. Arab. idem.)

Is. 10: 9. Jer. 46: 2. 2 Chr. 35: 20. a city on the Euphrates; most probably Circesium, Cercusium, a celebrated and strong city, situated on the east side of the Euphrates, at the mouth of the Chaboras. See J. D. Michaelis Supp. p. 1352.


m. (fem. Is. 27: 2, 3.) prim. dec. VI. a. a vineyard. Ex. 22: 4. Deut. 20: 6. 28: 30.— an olive-yard, Judg. 15: 5.— Job 24: 18 they turn themselves not to the vineyards, i. e. to
cultivated regions where men dwell.

(Arab. َدَمْجُونَةَ, َنِمْجِيْلَةَ, idem, َدَسْتِرْمَةَ a pleasant, fruitful land generally.) Hence

m. denom. from َدَسْتِرْمَةَ, dec. VII.

a. a vine dresser. Joel 1: 11. Is. 61: 5.

m. in later Hebrew, i. q.

, (q. v.) the crimson colour, (taken from the kermes or turtle-insect, coccus ilicis, Linn.) also crimson cloth. 2 Chr. 2: 6, 13. 3: 14. Most probably of Persian origin, namely, from َدَمْجِيْلَةَ a red colour taken from insects, compound-
ed of َدَمْجِيْلَةَ a worm, and َدَمْجِيْلَةَ shining red; comp. vermeil from vermiculus.

I. َدَسْتِرْمَةَ m. with suff. َدَسْتِرْمُيْلَةَ, dec. VIII. g.

1. a fruitful field, a finely cultivated country, a quadrilateral etymologically connected with َدَسْتِرْمَةَ, often in opposition to َدَسْتِرْمَةَ. Is. 10: 18. 16: 10. 29: 17. 32: 15, 16. Jer. 2: 7. 2 K. 19: 23 َدَسْتِرْمُيْلَةَ the forest of his fruitful field, i.e. his forest which terminates in a fruitful field.

2. Lev. 23: 14. 2 K. 4: 42. more fully َدَسْتِرْمُيْلَةَ Lev. 2: 14. according to the ancient versions, pounded or bruised kernels or ears. The derivation of this sense, or its connexion with the preceding, is not certain. The Jewish lexicographers render it green ears, which does not suit the passages.

3. proper name of a fruitful promontory on the Mediterranean sea, on the southern boundary of the tribe of Asher. Josh. 19: 26. 1 K. 18: 19 ff. Is. 33: 9. Relandi Palestina, p. 327. Cant. 7: 6 َدَسْتِرْمُيْلَةَ َدَسْتِرْمُيْلَةَ thy head (is) as Carmel, i. e. as thickly covered with hair, as Carmel with foliage. (Hair and foliage are often compared together by poets.)

Others make َدَسْتِرْمُيْلَةَ here i. q. crimson, but without reason.


Note. The gentle noun is َدَسْتِرْمُيْلَةَ 1 Sam. 30: 5. 2 Sam. 23: 35. fem. - َدَسْتِرْمُيْلَةَ 1 Sam. 27: 3. a Carmelite, a Carmelitess.


found only Ps. 80: 14. to lay waste, to root up; spoken of a boar. (Arab. َدَسْتِرْمُيْلَةَ to eat up, to gnaw in pieces; Chald. َدَسْتِرْمُيْلَةَ to eat off. It is derived from the simple َدَسْتِرْمُيْلَةَ, either by inserting َدَسْتِرْمُيْلَةَ, or by combining it with the kindred َدَسْتِرْمُيْلَةَ, in Syr. prescident.)

َدَسْتِرْمُيْلَةَ to bend or let one’s self down, usually with the addition َدَسْتِرْمُيْلَةَ on the knees. Judg. 7: 5, 6. 1 K. 8: 54. 2 K. 1: 13. Ezra 9: 5. Also َدَسْتِرْمُيْلَةَ the knees bend or bow, Is. 45: 23. Job 4: 4. This verb is used (1.) to express reverence to a prince or to the deity, and frequently joined with َدَسْتِرْمُيْلَةَ. Ps. 95: 6. Constrained with َدَسْتِرْمُيْلَةَ of the person, Is. 45: 23 َدَسْتِرْمُيْلَةَ َدَسْتِرْمُيْلَةَ for to every knee shall bow. Also with َدَسْتِرْمُيْلَةَ, Ps. 22: 30. 72: 9. It sometimes denotes entire prostration, 2 Chr. 7: 3 َدَسْتِرْمُيْلَةَ َدَسْتِرْمُيْلَةَ and they bowed down with their faces to the ground. (2.) to express a sinking down on the knees from weakness, previous to falling. Job 4: 4 َدَسْتِرْمُيْلَةَ the sinking knees. Ps. 20: 9 َدَسْتِرْمُيْلَةَ they sink and fall. 2 K. 9: 24 he sunk down in his chariot. Judg. 5: 27. Also for re- pose, Gen. 49: 9 َدَسْتِرْمُيْلَةَ he bends and lies down. (3.) to express the
posture of a woman in travail. 1 Sam. 4: 19. comp. Job 39: 4, where the same is spoken of the wild-goats. (In Ethiopia the women bring forth in a kneeling posture.) (4.) to bend down on a woman, comprimere feminam. Job 31: 10. Comp. incurvarc, Martial. x. 44. inclinare, Juvenal. ix. 26. x. 224. Hiph. 1. to cast down (an enemy.) Ps. 17: 13. 18. 40. 78: 31. 2. to bend down, (with sorrow.) Judg. 11: 35.

dual fem. the legs, Lev. 1: 13. Am. 3: 12. the legs of a locust, with which he leaps, Lev. 11: 21.

fine white linen or cotton cloth. Est. 1: 6. (In Arab. and Pers. קָּנָּס and קָּנָּס,i.q. whence קָדָּוָאָס, carbusus, a species of fine flax which the classics speak of as brought from India and the east. Celssii Hierobot. T. II. p. 157. The word is said to exist also in the Sanscrit language.)

found only in Pilp. קָּנָּס to dance, 2 Sam. 6: 14. 16. i. q. קָּנָּס in the parallel passage 1 Chr. 15: 29. See under קָדָּוָאָס.

found only Jer. 51: 34. the belly. (In Aram. כְּנֶפֶשׁ, כְּנֶפֶשׁ, אֱלֹהִים קְנֵפֶשׁ, i.q. כְּנֶפֶשׁ)


comp. the Pers. خُوْر (khor) and خُوْر (khorsid) the sun. The Hebrew form is either a contraction of khorsid, or else khor with a servile י annexed, as perhaps in דָּרָעַיָּס Darius.

fut. קִרְּאָה. 1. to cut, to cut off; e. g. a part of a garment, 1 Sam. 24: 5, 12. a branch of a tree, Num. 13: 23, 24. the prepuce, Ex. 4: 25. Hence דָּרָעַיָּס Lev. 22: 24. and חָרָתְס Deut. 23: 2. abscissus quoad vererum.

2. to chop off, to hew down; e. g. the head, 1 Sam. 5: 4. wood in a forest, Deut. 19: 5. — לָּלָיָהְו and hewers of wood, 2 Chr. 2: 10. Applied to the cutting down of images, Ex. 34: 13. Judg. 6: 25, 26, 30.

3. to root out, to destroy, (as men.) Jer. 11: 19. See Niph. and Hiph.

4. לָּלָיָהְו to make an agreement or covenant, to strike a league, like ὀρχια τιμευς, icere fadus, a phraseology derived from the custom of slaughtering and dividing asunder the victims, on occasion of making a covenant, (comp. Gen. 15: 10. Jer. 34: 18, 19. So ὀμνόδρι a libation, also a covenant, whence spondere, sponso.) It is usually construed with ו and ה (נ' נ) with any one, Gen. 15: 18. Ex. 24: 8. but in cases where on one side a condition is made or assented to, it is construed with נ, Josh. 9: 6 נָּלָיָהְו נֲנָה הַבּוֹת יְהָרָה now make a covenant with us, i. e. give us peace, lay upon us the conditions of peace. Verse 7 ff. 1 Sam. 11: 1. 2. Ex. 23: 32. 34: 12, 15. Deut. 7: 2. Job 31: 1 נָּלָיָהְו נֲנָה הַבּוֹת I had made a covenant with my eyes, i. e. I had imposed a law upon them; comp. 2 Sam. 5: 3. 1 Chr. 11: 3. Hence spoken of Jehovah's making a covenant with men, 2 Chr. 21: 7. Is. 55: 3. 61: 8. Jer. 32: 40. Ezra 10: 3 נָּלָיָהְו נֲנָה הַבּוֹת and now let us vow to our God to put away all our wives. In all these constructions נָּלָיָהְו is sometimes omitted; as 1 Sam. 20: 16. 22: 8. 2 Chr. 7: 18. Is. 57: 3 הַבּוֹת et fudere conjunctivi tibi (quosdam) ex eis. Vulg. fadus pepistigum eis. Instead of נָּלָיָהְו we find נְנָה a covenant, Neh. 10: 1. and נְנָה, Hag. 2: 5. (comp. Ps. 105: 9.)

2. to be separated, to separate itself: Josh. 3:13 then the waters of Jordan separated themselves, 4:7.

3. to be vanished. Zech. 14:2. Comp. אֶחְצֵב a divorce.

4. to be consumed. Num. 11:33 the flesh was yet between their teeth, אֵלֶה קֶרֶן and (and) not yet consumed.


6. to perish generally, i. q. בָּטֶל; e. g. as a land, perire (fame), Gen. 41:36. as a hope, to be frustrated, Prov. 24:14 אַלּוּר כָּלֶת כֶּלָּה and thy hope shall not be frustrated; (comp. בָּטֶל Job 8:13.) 1 K. 2:4 אַלּוּר כָּלֶת אַלּוּר כָּלֶת there shall not perish or fail to thee a man on the throne of Israel. 8:25. 9:5. Is. 48:19. Jer. 33:17, 18. 35:19.—Josh. 9:23 אַלּוּר כָּלֶת there shall not fail among you a servant, i. e. ye shall be bond-men forever.


2. to separate, withdraw. 1 Sam. 20:15 אָלֵךְ אֲשֶׁר יִהְיֶה מִתֵּבִיתְךָ and thou shalt not withdraw thy kindness from my house forever.

Hoph. אַשְׁבַּל fem. plur. verbal from אָשָּׁב, hewn timber. 1 K. 6:36. 7:12.

I. אָשָּׁב found only in the phrase אָשָּׁב אֲשֶׁר יִהְיֶה 2 Sam. 3:18. 15:18. 20:7, 23. headsman and runners, that is, the body guard of David. The word אָשָּׁב is here prob. i. q. אַשְׁבַּל a headsman, an executioner, (from אִשָּׁב no. 2.) i. e. a member of the body guard, it being well known that capital punishments in the east are executed by the body guard, or by their chief. (See רַבְדָל.) Comp. I 1 K. 2:25, 34, 46. with Dan. 2:14. Some interpret the word Philistine, (after no. I.) but this meaning is improbable, (1.) because David would hardly have employed this hated nation in so important a service; and (2.) because the analogy of the word אָשָּׁב requires that it should be an appellative.

II. אָשָּׁב m. a gentile noun, i. q. בָּטֶל, a Philistine, or perhaps an inhabitant of only the southern and maritime parts of Philistia. 1 Sam. 30:14. Ezek. 25:16. Zeph. 2:5.—The Sept. and the Syriac version render it a Cretan; and this has led, not without reason, to the supposition that the Cherethites were descendants of the Cretans, and that בָּטֶל Caphtor is Crete itself. According to an account in Stephanus Byzantinus, (under the art. Gaza,) the Cretans under Minos undertook an expedition to Gaza, where there exists a temple of Jupiter Cretensis, called Marnas. This may be a historical vestige of the emigration of the Philistines from Caphtor or Crete. Others derive the name from אָשָּׁב to banish Zech. 14:2. hence i. q. אָלָב-גָּלוֹן.

בָּטֶל m. and בָּטֶל f. by transposition, i. q. בָּטֶל a lamb. Gen. 30:32, 33, 35. Lev. 3:7. 5:6.
proper name of the son of Nahor and nephew of Abraham. Gen. 22: 22. It is not improbable, that he is here referred to as the progenitor or founder of the nation of the ***Chaldeans***.


2. as Chaldea was the country where astrology eminently flourished, an astrologer, a *Magian*, as the word *Chaldeus* is used in the classic writers. Dan. 2: 2, 4.

מַדְשֶׁה plur. מַדְשֶׁה, Chal'd. 1. a Chaldean. Dan. 3: 8.


מַדְשֶׁה found only Deut. 32: 15. i. q. מַדְשֶׁה, but, like the Arab. לָשַׁנָּה (which otherwise corresponds to מַדְשֶׁה) conj. VIII. specially to be cou-

ered. with fat. So the Hebrew commentators; and 3 MSS. read בְּכֵיתוֹן. Comp. Job 15: 27.

מַדְשֶׁה m. an axe, hatchet, from בַּשָּׁה in Piel to fell. Ps. 74: 6. (In Chal'd. idem, Jer. 46: 22 Targ.)

מַדְשֶׁה, fut. מַדְשֵׁה once Prov. 4: 16 Kethib, (elsewhere the fut. of Niph. is used.)

1. to shake, totter, to be weak, fee-

ble. Ps. 109: 24 מַדְשֵׁה my knees totter from fasting; comp. Is. 35: 3. Neh. 4: 4. (10.) מַדְשֵׁה fee-

ble, tottering, Is. 5: 27.


Niph. מַדְשֵׁה, fut. מַדְשֵׁה (this tense is wanting in Kal.), i. q. Kal.

1. to totter. 1 Sam. 2: 4 מַדְשֵׁה the tottering.


Pi. Ezek. 36: 14 Kethib, and Hiph.

1. to cause to totter, to make fee-

ble. Lam. 1: 14.

2. to cause to stumble or fall. 2 Chr. 25: 8. 28: 23. Jer. 18: 19. In a moral sense, to cause to err, to seduce, Mal. 2: 8.

Deriv. out of course מַדְשֵׁה, יִדְשְׁסֶה.

מַדְשֵׁה m. verbal from מַדְשֶׁה, a fall. Prov. 16: 18.

מַדְשֶׁה in Kal not used. In Syr. Ethpa. to pray, to make a prayer, to perform divine worship; as in Acts 4: 32. 13: 1 (for the Greek λειτουργεῖν.) Phil. 1: 4 (for δέον ποιεῖν.) This, like many other sacred words of the Syrians, (see מַדְשֶׁה, מַדְשֶׁה, מַדְשֶׁה;) is restricted by the Hebrews to idolatrous services. Hence

Pi. מַדְשֶׁה to practise magic, (lit. to pronounce or mutter over mag-

ic spells.) 2 Chr. 33: 6. Part. מַדְשֶׁה

נְבִלּוּ m. verbal from הנָלַל, dec. VI. magic. Nah. 3: 4.

נְבִלִּי m. verbal from הנָלַל, dec. I. a magician. Jer. 27: 9.

נָלַל, fut. נָלַל. 1. to be right, proper, suitable. Est. 8: 5 and the thing shall seem right before the king. (So in Chald.) 2. to be happy, to prosper. (In Syr. idem.) Ecc. 11: 6.

Hiph. to give success. Ecc. 10: 10.

נְרָשִׁים m. verbal from נָרַשׁ.
2. gain, advantage. Ecc. 5: 10. (Syr. כִּסְמָה in both senses.)

נָרַשׁ, fut. נָרַשׁ.
1. to write; construed with יָעַשׁ on any thing, Deut. 6: 9. 11: 20. with בָּעַשׁ, Jer. 36: 2. Ezek. 2: 10. with בָּעַשׁ, Neh. 7: 5. 8: 13. 11: 1. with an accus. Is. 44: 5 יָעַשׁ יִנְדָּקַל he writes on his hand, I am Jehovah's; comp. Ex. 32: 15. Ezek. 2: 10. and Rev. 13: 16. (But Gesenius in his Jesaia, Leip. 1821. renders Is. 44: 5 thus: he writes with his hand, I am Jehovah's.)—נָרָשׁ נָרָשׁ to write a letter to any one, 2 Sam. 11: 14. with בָּעַשׁ, 2 Chr. 30: 1.לֹּא יָעַשׁ to prescribe to any one, 2 K. 22: 13. Ps. 40: 8. also with בָּעַשׁ, Est. 9: 23. and with בָּעַשׁ, Prov. 22: 20: Hos. 8: 12.—Ezra 4: 7 תָּפְּלַמְעַל בָּעַשׁ written in the Aramaean character, as distinguished from the language.
Deriv. out of course נָרַשׁ.

נָרָשׁ m. (with Kamets impure,) verbal from נָרַשׁ, dec. I. found only in later Hebrew.
1. a writing. Est. 3: 14. 8: 8. נָרַשׁ יָפְלַמְעַל the writing of the edict, Est. 4: 8. —2 Chr. 2: 10 נָרַשׁ יָפְלַמְעַל יָפְלַמְעַל and he answered in writing.


נָרָשׁ f. verbal from נָרַשׁ, a writing, marking. Lev. 19: 28. See נָרַשׁ.

נָרָשׁ and נָרָשִׁים plur. the Chittim, the name of a western people, Gen. 10: 4. Dan. 11: 30. Ezek. 27: 6. which in a wider sense may have been sometimes used for western people or the west generally, (synonymous with חֲרִיתֵי), as the Roman poets used India, Syria for the east generally. Num. 24: 24. Is. 23: 12. Jer. 2: 10. —What particular part of the west was primarily and strictly designated by this word has been disputed. According to the Vulg. Italy; according to Josephus, (Antiq. i. 7. 1.) Cyprus; according to others, Macedonia or the north of Greece. For the latter see נָרָשׁ. is evidently taken 1 Mac. 1: 1. and קֵרֵמו וַכָּרָשִׁים 8: 5. and perhaps the word is so used in Dan. 11: 30.
Comp. Bocharti Phaleg. p. 137.

*תָּמִין* m. verbal from תָּמִין, beaten oil. Ex. 27: 20. 29: 40. Lev. 24: 2, which, as R. Salomo affirms, was obtained not from the press, but by bruising the olives with a pestle in a mortar, by which means only the purest and best oil was extracted.


In Kal not used; to be soiled, stained, spotted. (Syr. Pa. דָּמִין to soil; Ethpa. to be dirty, black, spotted.)


*כּוּם* m. gold, i. q. בּוּם, but used only in poetry. Job 28: 16, 19. 31: 24. Prov. 25: 12. Ps. 45: 10. Dan. 10: 5. Cant. 5: 11. Michaelis (Supplem. p. 1381.) supposes, that כּוּם denoted particularly to have dark yellow spots, in support of which, he refers to the Arab. כּוּם which quid valde flavum est; hence he explains כּוּם yellow (gold.) Others derive it from the Arab. כּוּם to conceal, as if, aliquid absconditum, pretiosum. Perhaps, however, like the other names of metals, it is a primitive.

*לָכַּנְתָּם* f. and *לָכַּנְתָּם* f. dec. XIII. c.

an under garment, close coat, ἱστίαος, tunica. Gen. 37: 3 ff. Ex. 28: 4. 39. This garment, which was used also by women, (2 Sam. 13: 18. Cant. 5: 3.) was worn next to the skin, had sleeves, and usually reached down to the knees. For the women it was longer. (Arab. *לָכַּנְתָּם.*

linen, linen cloth; Chal. חָלִים, שֵׁפָה; Syr. *לָכַּנְתָּם* idem; comp. Arab. *לָכַּנְתָּם* cotton, cotton cloth.

Out of this substance the garment was made, and hence acquired its name. From the east the Greeks obtained their word ἱστίαος.) Plur. תָּמִין Ex. 28: 40. 29: 8. 40: 14. const. תָּמִין Gen. 3: 21. Ex. 39: 27.

*לָכַּנְתָּם* f. const. תָּמִין, dec. V. c.

1. the shoulder. (A double member, and of fem. gen. different from תָּמִין masc. q.v.) Is. 49: 22. Neh. 9: 29 תָּמִין and they showed a rebellious shoulder i. e. they showed themselves rebellious; comp. Zech. 7: 11.

2. applied to things without life, a side; e. g. of a building, 1 K. 6: 3. 7: 39. of the sea, Num. 34: 11. of a city or country, (in a geographical sense,) Josh. 15: 8. 10: 11. 18: 12 ff. Is. 11: 14 תָּמִין the side or country of the Philistines. Better under no. 1. see Gesen. on Is. 11: 14.

Plur. תָּמִין f. const. תָּמִין, with suff. תָּמִין.

1. sides.— תָּמִין תְּלִיטָה latera porte, the space by the side of the door, Ezek. 41: 2, 26.

2. the shoulder-pieces (of the high-priest’s ephod.) Ex. 28: 7, 12. 39: 4. 7. 18. 20.

3. the shoulder of the axle-tree. 1 K. 7: 30. 34.

I. תָּמִין in Kal not used.


Hiph. idem. Hab. 1: 4. Also in a good sense, with מ. Ps. 142: 8. Intrans. to be surrounded or crowned, (see תָּמִין.) Prov. 14: 18 תָּמִין the prudent are crowned with knowledge.

II. תָּמִין Pi. to wait, construed with מ. Job 36: 2. (as in Aram.)
2. to break in pieces, e. g. a vessel. Is. 30:14. Figuratively to scatter an enemy, Ps. 89:24. (i. q. יִפְלָשׁ.)

Pi. נִפְלָשׁ i. q. Kal no. 1. Is. 2:4. no. 2. 2 K. 13:4. 2 Chr. 34:7.

Pu. to be destroyed. 2 Chr. 15:6 nation was destroyed of nation, and city of city, descriptive of a state of anarchy.

Hiph. fut. נָפַל, to scatter or beat down (an enemy.) Num. 14:45. Deut. 1:44.


Deriv. נַפָּשׁ, נַפָּשׁ.

Lamed is the twelfth letter of the alphabet, and as a numerical sign denotes 30. The name signifies perhaps i. q. דְּמַעְרָא an ox-goad, and has reference to its form.

This letter is commuted, as in Greek, with the other semi-vowels. (1.) With י, as שְׂנֵה and שְׂנֵה to press; שְׂנֶה Chald. שְׂנֵה a sheath; שְׂנֶה and שְׂנֶה a cell, chamber; שְׂנֶה, שָׂנֵה, שְׂנֵה toov; comp. the Doric ηυθον, βεστιον, for ηλθον, βέλτιον. (2.) With י, especially in Aramean, and in the comparion of Hebrew with Aramean, as רְפֵּא for רְפֵּא behold; רְפֵּא Is. 13:22. i. q. רְפֵּא palaces; רְפֵּא loins, Chald. רְפֵּא יד; רְפֵּא and רְפֵּא the zodiac; רְפֵּא chains, Chald. and Arab.

Lamed is, in LXX. Ethiop. and modern Arab. ובנ; comp. πρόβατος and κλείνω an open; λειψιον and lilium. Hence there is a paronomasia in the words שְׂנֶה and שְׂנֶה Mich. 1:13. (3.) Rarely with י, as רְפֵּא Ar. בַּרְפֵּא a scull.

a prefix preposition, i. q. יָנָה, of which it is probably a contraction; (in poetry also יִנָה, q. v.)

1. most frequently a sign of the dativ. case. But more rarely

2. it serves to form a periphrasis for the genitive, as 1 Sam. 14:16 יָנָה the watchmen of Saul, liter. which belonged to Saul, (Comp. יָנָה p. 66.) Used thus in marking dates, Ezek. 1:2 יָנָה the month. 40:1. Dan. 2:1. in naming authors, (called Lamed auctoris, and found also in Arabic,) Hab. 3:1 יָנָה the prayer of Habakkuk; יָנָה the psalm of David. before the material, Lev. 13:43. Ezra 1:11. Ps. 12:7.
3. It is found in the later writings likewise before the nominative and accusative; (1) before the nomin. 1 Chr. 3: 2 מְדֹנֶן, the third (was) Absalom; in the parallel passage 2 Sam. 3: 3, simply מִדְּנֵה מְדֹנֶן. 1 Chr. 7: 1. 24: 20, 21. 2 Chr. 7: 21. Ecc. 9: 4. When thus used, it may sometimes be rendered as, Ex. 21: 2 מְדֹנֶן מְדֹנֶן to go out as free. Gen. 9: 4 מְדֹנֶן מְדֹנֶן your blood, as your lives. (2) before the accus. Lam. 4: 5 מְדֹנֶן מְדֹנֶן who fed on dainties. Job 5: 2. Ps. 135: 11. (Many verbs, which are construed with an accus. and מְדֹנֶן in the more ancient writings, are joined with מְדֹנֶן in the more modern.)

4. unto.—מְדֹנֶן מְדֹנֶן even to satiety, Ezek. 39: 19.


6. from, by.—מְדֹנֶן מְדֹנֶן from...

to, Neh. 3: 15. Especially after a passive verb, to express the efficient cause, (answering to the Greek dative.) מְדֹנֶן מְדֹנֶן blessed art thou by or of Jehovah, 1 Sam. 15: 13. Gen. 14: 19. comp. מְדֹנוֹן מְדֹנוֹן to become pregnant by any one.

7. in, at, on, in specifications of time and place. מְדֹנֶן at evening, Gen. 49: 27. מְדֹנֶן נֶנָּה at every morning, Ps. 73: 14. מְדֹנֶן at evening, Gen. 8: 11. מְדֹנֶן at the side. מְדֹנֶן מְדֹנֶן at the door of his tent, Num. 11: 10. מְדֹנֶן מְדֹנֶן in seven days, Gen. 7: 10. Also before numbers, מְדֹנֶן מְדֹנֶן an hundred and twenty, 2 Chr. 5: 12.


11. after, according to. Num. 4: 29 after their families. Gen. 1: 11 מְדֹנֶן מְדֹנֶן after his kind.

12. before. מְדֹנֶן מְדֹנֶן before the eyes of any one, Gen. 23: 11. Gen. 45: 1 מְדֹנֶן before all that stood by him.

13. in, into. מְדֹנֶן מְדֹנֶן in garments of party-coloured needlework. Ps. 45: 15. Lam. 5: 15 our dance is turned into mourning. Joel 3: 4. [2: 31.]


15. i. q. מְדֹנֶן as if, tanquam. Job 39: 16 she treats her young ones מְדֹנֶן מְדֹנֶן as if they were not hers.

16. before other prepositions, it is sometimes pleonastic; as מְדֹנֶן i.q. מְדֹנֶן.

17. as a conj. that, before the future, (as in Chald. and Arab.) 1 K. 6: 19.

18. before an infin. it forms a kind of gerund, and may be variously rendered: as to, Gen. 24: 25. till that, Is. 7: 15. so that, Is. 10: 2. when. Ex. 14: 27. that, 1 K. 16: 7. while, as, Gen. 9: 3. especially מְדֹה מְדֹה while he spake. (The opposite of these different phrases is constantly expressed by מְדֹה מְדֹה.) This infin. with מְדֹה serves also for a periphrasis of the future; and likewise to express an obligation, ability, or necessity. See Gr. § 214. Geuenius Lehrgeb. § 211. With suff. מְדֹה מְדֹה (Gen. 27: 37.) in pause מְדֹה מְדֹה מְדֹה; מְדֹה מְדֹה מְדֹה; מְדֹה מְדֹה, fem. מְדֹה מְדֹה מְדֹה. These datives, strictly datives of personal advantage, are used pleonastically after many verbs, especially in the imper. and fut. as ega. מְדֹה מְדֹה מְדֹה. See thou, Gen. 27: 43. מְדֹה מְדֹה be thou like, Cant. 2: 17. 8: 14. מְדֹה מְדֹה he shall perish, Prov. 13: 13. מְדֹה מְדֹה get thee away, Gen. 12: 1. 22: 2. מְדֹה מְדֹה thou knowest, Cant. 1: 8. This idiom
prevails more in the later writers whose style approaches the Ara-

more rarely , (35 times, as the Masora states,) a primitive adv. of negation.
1. not.

4. without. i. q. \( \text{נָל} \) 1 Chr. 2:30 and Sled died \( \text{נָל} \) without children. Ps. 59:4. 2 Sam. 23:4.

5. the interrogative \( \text{נָל} \) being understood, i. q. \( \text{נָל} \) nonne? Jon. 4:11. Job 14:16. Lam. 3:36. (In Talmud, frequently.) So \( \text{נָל} \) Ex. 8:22. 1 Sam. 20:9.

6. lest, that not. Ex. 28:32.

7. In combination with adjectives it gives them a negative signification; as \( \text{נָל} \) without strength, Prov. 30:25. "merciless, Ps. 43:1. Also joined with substantives, \( \text{נָל} \) without inhabitant, Job 58:26. \( \text{נָל} \) nothing. \( \text{נָל} \) no one; see Gr. § 235. Gen. 3:1

Compared with prepositions, (1.) without. Ezek. 22:29. also \( \text{נָל} \) as \( \text{רָשׁ} \) without price. Is. 45:13. (Syr. \( \text{נָל} \) sine.) (2.) \( \text{נָל} \) nonne? Gen. 4:7. Often used affirmatively, as if i. q. ecce! Deut. 11:30. 1 Sam. 20:37 \( \text{נָל} \) behold, the arrow is beyond thee. 2 Sam. 15:25. Ruth 2:8.

In the books of Kings we often meet with \( \text{נָל} \), where the writer of Chronicles has substituted \( \text{נָל} \). 2 K. 15:36. 20:20. 21:17. comp. 2 Chr. 27:7. 32:32. 33:18. 35:27.

See Gesenius Gesch. der Hebr. Spraché, p. 39. In Samar. \( \text{נָל} \) is the common word for \( \text{נָל} \). So in Rabbinic. (3.) \( \text{נָל} \) without. 2 Chr. 15:3.

Note. The word \( \text{נָל} \) stands in some places for \( \text{נָל} \) to him, (15 times, as the Masora states,) e. g. Ex. 21:8. Lev. 11:21. 1 Sam. 2:3. 2 Sam. 16:18. Probably merely an incorrect orthography.

Chald. 1. not.
2. nothing. Dan. 4:32. [4:35.]

\( \text{נָל} \) an obsol. root. See \( \text{נָל} \).\( \text{נָל} \) (without pasture) a place in Gilead, 2 Sam. 17:27. which in chap. 9:4, 5, is called \( \text{נָל} \).

\( \text{נָל} \) kindred with \( \text{נָל} \), in Kal (Gen. 19:11. Job 4:2, 5,) and Niph.
1. to exert or fatigue one's self, especially to labour to no purpose, Construed with an infin. with and without \( \text{נָל} \). Gen. 19:11. Jer. 9:5. 20:9.
2. to be wearied, exhausted. Prov. 26:15. Job 4:5. Spoken of things without life, Ps. 68:10 \( \text{נָל} \) thine inheritance, when it was exhausted.

4. to loathe or abhor generally, \( \text{נָל} \) ferre. Job 4:2. In a stronger sense, Ex. 7:18.

2. to weary the patience of any one. Is. 7:13. Mic. 6:3.

Deriv. \( \text{נָל} \).

\( \text{נָל} \) i. q. \( \text{נָל} \) to cover. 2 Sam. 19:5. Comp. p. 2.—\( \text{נָל} \) Job 15:11. see under \( \text{נָל} \).

\( \text{נָל} \) adv. gently, see \( \text{נָל} \).

\( \text{נָל} \) i. q. \( \text{נָל} \); hence \( \text{נָל} \) secretly, privately. Judg. 4:21. otherwise \( \text{נָל} \) 1 Sam. 13:22. 24:5.

\( \text{נָל} \) an obsol. root. In Arab. and Ethiop. to send.

Deriv. \( \text{נָל} \), \( \text{נָל} \), \( \text{נָל} \).
So the Lithuanians express heart, soul, and stomach, by one word.

2. middle, midst; e.g., of the sea,
Ex. 15: 8.—of heaven, Deut. 4:11.
2 Sam. 13: 14 וּלְךָּ וּלְךָּ on the tur-
pentine-tree.

1. Niph. to become wise, to acquire understanding. Job 11: 12. (Syr. 
cordatum fecit, animum addi-
dit; Ethpa. cordatus, confortatus est.)
Others, without sufficient ground, corde privati; for there is no ex-
ample of the privative significatation of Piel being transferred to Niph.
Pi. בּ רֶ to steal the heart, to wound
the heart, spoken of one beloved.
Cant. 4: 9.

II. בּ רֶ denom. from בּ רֶ, to make 
cakes. 2 Sam. 13: 6, 8.

m. heart; see בּ רֶ.

Chald. idem. With suff. בּ רֶ, 
Dan. 2: 30. 5: 22.

בּ רֶ alone; see בּ רֶ.

fem. of בּ רֶ, dec. X. the heart.
Ezek. 16: 30. Plur. בּ רֶ Ps. 7: 10.
Prov. 15: 11.

בּ רֶ a contraction of בּ רֶ אָ, a flame.
Ex. 3: 2. Comp. בּ רֶ for בּ רֶ אָ.

m. verbal from בּ רֶ, dec. I.

1. a garment, usually in poetry.
6: 9, 10, 11.

2. a spouse, consort. (After a
common figure in Arabic; as in
Cor. Sur. ii. 133 "women are your
garment and you are theirs.")

dec. VI. plur. masc. הָאָדוֹן lions, Ps. 57:5. plur. fem. הָאָדוֹת lionesses, Nah. 2:13.


אָדוֹת a lioness; but all these forms have the feminine termination.) Comp. Bocharti Hieroz. I. p. 719.

אָדוֹת f. (for אֱדוֹת.) Ezek. 19:2. a lioness.

אָדוֹת fem. plur. a kind of cake or pudding, which was cooked in a pan, and was so soft as to be poured out. 2 Sam. 13:6—8, 10. See counselling. Sept. καλλίφοιτες. Vulg. sorbitiuncula. (Arab. لب a crumb of bread.)

אָדוֹת 1. to be white. In Kal not used. See אָדוֹת, to make bricks. Gen. 11:3. Ex. 5:7, 14.

(Arab. idem.)

Hiph. 1. trans. to make white, metaphorically to purify, cleanse. Dan. 11:35.


אָדוֹת const. אָדוֹת, verbal adj. from אָדוֹת, white. Gen. 49:12.

אָדוֹת fem. of אָדוֹת, alba scil. luna, the moon, used only in poetry. Cant. 6:10. Is. 24:23. 30:26. (Comp.

in Arab. the moon, from אָדוֹת to be white.)

הָאָדוֹת f. plur. אָדוֹת, verbal from אָדוֹת, dec. XI. b. a brick, made of clay dried in the sun and then burnt. Gen. 11:3. Ezek. 4:1. White clay, like chalk, was used for this purpose, (Vitruv. ii. 3.) hence the name. (Arab. (אֲדוֹת) Comp. הָאָדוֹת.


הָאָדוֹת f. verbal from אָדוֹת, dec. X.


הָאָדוֹת and הָאָדוֹת f. verbal from אָדוֹת, dec. X.

1. incense, in Greek λίβανος. Lev. 2:1, 15. The white incense was most esteemed, see Plin. N. H. xii. 14. hence its name. It is mentioned as a product of Arabia, (Is. 60:6. Jer. 6:20.) and also of Palestine, (Cant. 4:6, 14.) unless in the latter passages it denotes bal-samic plants in general.

2. name of a city near Shiloh. Once Judg. 21:19.

הָאָדוֹת see הָאָדוֹת. Lebanon, proper name of a great range of mountains between Syria and Palestine, consisting of two principal chains, the proper Lebanon or Libanus, and Antilbanus, between which lay the valley of Bukka, (לְבַנָּה Josh. 11:17. 12:7.) See הָאָדוֹת, הָאָדוֹת, הָאָדוֹת. Lebanon, proper name of a great range of mountains between Syria and Palestine, consisting of two principal chains, the proper Lebanon or Libanus, and Antilbanus, between which lay the valley of Bukka, (לְבַנָּה Josh. 11:17. 12:7.) See הָאָדוֹת, הָאָדוֹת, הָאָדוֹת.
ft derives its name (white mountain) from the constant snow, (Jer. 18: 14.) with which the eastern chain is covered; hence in Chald. and Arab. and snow mountain. Comp. Alpes, evidently connected with albug, albus, white. It stands with and without the article, like the names of mountains generally. See Relandi Palaestina, p. 311. Odmann's verm. Sammlungen aus der Naturkunde, Heft ii. no. 9.

1. to put on; construed with an accus. of the garment, Lev. 6: 3, 4. 16: 23, 24, 32. with ר, Est. 6: 8. (Comp. Arab. ليس, med. Kesr. construed with an accus. of the garment, or with ר.) Part. Paul construed with an accus. or genitive; e. g. יבושֶת חַלָּב Ezek. 9: 2. יבושֶת חַלָּב verse 11 if. Comp. יבושֶת חַלָּב.

2. metaphorically in very many connexions. Ps. 104: 1 וַתִּנְעַל אֲנָשָׁה תּוֹעַל אֲנָשָׁה "thou puttest on glory and majesty." Job 7: 5 יִבְשָׁבֵנִי יִבְשָׁבֵנִי נְקַשְׁתִּי כָּלַּבְיָנִי "my body has put on worms," i. e. is covered with worms. Ps. 65: 14 יִבְשָׁבֵנִי וּנְקַשְׁתִּי כָּלַּבְיָנִי הַמַּיִם "the pastures are covered with sheep. So to put on shame, frequently is, to be covered with shame, Job 8: 22. Ps. 39: 26. 109: 29. to put on righteousness, Job 29: 14. to put on terror, Ezek. 29: 16. to put on salvation, 2 Chr. 6: 41. etc. Comp. the Homeric phrases ὀψεῖν ἅλκην, II. xiii. 742. ἄνευσται ἅλκην, xx. 381. ἄνευσται ἅλκην Od. ix. 214.—Job 29: 14 I put on righteousness, and it put me on, i. e. it filled me. So the Spirit of God is said to put on, i. e. to fill any one, Judg. 6: 34. 1 Chr. 12: 18. 2 Chr. 24: 20. comp. Luke 24: 49.

Pu. part. יִבְשָׁבֵנִי Ezra 3: 10. and יִבְשָׁבֵנִי יֵבְשָׁבֵנִי יֵבְשָׁבֵנִי יֵבְשָׁבֵנִי יֵבְשָׁבֵנִי יֵבְשָׁבֵנִי i K. 22: 10. 2 Chr. 18: 9. clothed, scil. in royal or priestly garments.

Hiph. 1. to clothe any one; construed with an accus. 2 Chr. 23: 15. Usually with a double accus. of the person and thing, Gen. 41: 42. Ex. 28: 41. In a different construction, Gen. 27: 16 the skins she put over his hands. Metaphorically to clothe one with salvation, Ps. 132: 16. Is. 61: 10.

2. i.q. Kal, to put on. Jer. 4: 30.

לָבֶד (now Loddo,) proper name of a large village in the tribe of Benjamin, in later times the seat of a Rabbinical school. Neh. 7: 37. 11: 35. 1 Chr. 8: 12. Ezra 2: 33. See Relandi Palaestina, p. 877.


לַבֶד m. dec. VI. c. יָבֶד and יָבֶד וָיָבֶד f. dec. XI.


2. the flaming or glittering part of a spear or sword, i. e. the point or blade. 1 Sam. 17: 7. Nah. 3: 3. Job 39: 23. Also without יָבֶד, Judg. 3: 22.

לַבֶּד masc. plur. Gen. 10: 13. probably i.q. יִבְשָׁבֵנִי Libyans; comp. the analogies on p. 165.

לַבֶּד found only Ecc. 12: 12. (where the corresponding phrase in the parallel clause is to make books.) According to Kimchi, to learn or to read. In Arab. יִבְשָׁבֵנִי to be eager or

3. but. Ezra 5:12.

Israel f. dec. X. found only 1 Sam. 19: 20. prob. the congregation, company, i.q. נהלת by a transposition. So the Sept.Syr. Arab. Chald.


בַּל see בַּל.

א, Arab. כ, a primitive particle.


וַיְנַעְצוּ masc. plur. 2 Chr. 12: 3. 16: 8. Nah. 3: 9. and נַעְצוּ Dan. 11: 43. the Libyans, always joined with the Egyptians and Ethiopians. See נַעְצוּ.

נַעְצוּ a proper name.

1. Gen. 10: 22. a people of Semitic origin, according to Josephus the Lydians.


1. to adhere to any one, to accompany him. Ecc. 8: 15 נַעְצוּ נֶדֶר and this accompanies him, i.e. continues to him, in his labour. Hence

2. to borrow of any one, as it were, to be dependent on him, nexum esse. Deut. 28: 12. Ps. 37: 21.

Niph. i.q. Kal no. 1. to be joined to any one; constrained with וב. Num. 18: 2. 4. Dan. 11: 31. with

Part. Hithpa נַעְצוּ what is eagerly swallowed, dainty bits. Prov. 18: 8. 26: 22.

வொை on this account, therefore. Ruth 1: 13.

Neh 1. idem. Dan. 2: 6, 9. 4: 24. [27.] Also נַעְצוּ on this account, because.

1. a covering, veil. Is. 25: 7  הַלְוֵיָהُ נִקָּרֶת מֵעָלָיוֹ thereveil over all nations, i. e. prob. a mourning veil over their faces.

2. proper name of the nephew of Abraham. Gen. 13: 1 ff. By an incestuous intercourse with his own daughters, he was the progenitor of the Ammonites and Moabites, who are therefore called the children of Lot, Deut. 2: 9. Ps. 83: 9.

m. 1. Levi, proper name of a son of Jacob by Leah. Gen. 29: 34.

2. a patronymic noun for נֹבֶל a Levite. Plur. נֹבֶל Levites, Josh. 21: 1 ff. the tribe of priests among the Hebrews.

m. plur. נֹבֶל Chald. Levites. Ezra 6: 16.

f. dec. X. a crown, garland. Prov. 1: 9. 4: 9. Root נֹבֶל, in Arab. also to weave, twist. Hence

m. (from נֹבֶל and the adjecti


m. plur. נֹבֶל, winding stairs. 1 K. 6: 8. (In Chald. idem.) Comp. נֹבֶל.

Gen. 43: 10. Judg. 14: 16. 2 Sam. 2: 27. and נֹבֶל Gen. 31: 42. Deut. 32: 27. unless, (compounded of אֵל if and אֵל i. q. אֵל, אֵל not.)

I. נֹבֶל and נֹבֶל.

1. to pass the night, to remain through the night. Gen. 19: 2. Spoken also of inanimate objects, Ex. 23: 18. Lev. 19: 13.

2. to lodge, dwell; for the most part metaphorically. Ps. 25: 13 his soul dwells in prosperity. Job 17: 2. 29: 19. 41: 14. [41: 22] Also to turn in, in order to lodge. Ps. 30: 6.

3. to abide, continue, remain. Ps. 49: 13 וְתַעֲבְרֶנָּה וְתֵצֵא בְּכָלְכֶם but (such)

Hiph. to cause to abide. Jer. 4:14.


Deriv. מָלַט, מָלַטָה. II. מָלֵל in Kal not used.

Niph. to murmur against any one, construed with מָלֵל. Fut. ווֹלָל Ex. 15.


Hiph. idem. Num. 14:29. Fut. ווֹלָל Ex. 17. 3. also ווֹלָל Ex. 16:7.


Deriv. מָלֵלָה.

מָלֵל to swallow, to swallow down. Obad. 16. (Deriv. מַלֵל the throat. Syr. מַלֵל to lick. Comp. בָּלָל)

מָלַט 1. prob. to speak in an unintelligible (foreign) language, i. q. הֵּלָל. Comp. Hiph.


Hiph. 1. to interpret an unknown language. (Comp. Kal no. 1.) Hence Part. מִלָל an interpreter, Gen. 42:23. a mediator, messenger generally, 2 Chr. 32:31. Is. 43:27. Job 33:23 מַלְּלָה a mediating angel, i.e. prob. one's protecting angel in heaven.


Hithpal. מָלַט to show one's self arrogant or wicked. Is. 29:22.

Deriv. מָלָלָה, מָלָלָה.


Chald. strictly connexion; hence מָלָבֶּן, fut. מָלָבְּנָה.

as a prep. with. Ezra 4:12 מָלָבֶּן from with thee, de chez toi, i. q. (Syr. idem.)

מָלְבָּן f. perserveness, frowardness. Prov. 4:24. Root מַלָּבָּן i.q. מַלָּבֶּן.

מָלָבֶּן, plur. מָלָבְּנָא, dec. VIII. adj. moist, green, fresh, recent; spoken of wood, Gen. 30:3. of grapes, Num. 6:3. Also new, not used, spoken of cords, Judg. 16:7, 8. (Root מַלָּבָּן, comp. in Ethiop. מַלָּבָּן to moisten; Rabbin. מַלָּבָּן humor, vigor.)

מָלַט m. verbal from the same root, dec. 1. freshness, activity, vigor. Dent. 34:7.

מָלַט or מָלָבֶּן m. with suff. also מָלָבַּה, מָלָבְּנָה, (like מָלָבָּן, plur. מָלָבְּנָא.)

1. food. Job 20:23 מָלָבָּן he causes it to rain upon them for their food, as if i.q. מָלָבַּה.

2. flesh, body. Zeph. 1:17. (Arab. מַלָּבַּה, plur. מַלָּבְּנָא, flesh.)

מָלֵל f. in pause מָלֵל, with suff. מָלֵל dual מַלֵּל, const. מַלֵּל, dec. VI.


2. a cheek.—To be smitten on the cheek is a sign of humiliation and disgrace, Mic. 4:14. 1 K. 22:24. Lam. 3:30.

3. proper name of a country on the borders of Philistia. Judg. 15:9,14,19. more full מָלֵל verse 17. The etymology of the name is given Judg. 15:17.

מָלַט to lick. (In Syr. and Arab. idem.) Kindred with מַלָּבַּה In Kal only Num. 22:4.

Pi. מַלָּבַּה 1. to lick.—מַלָּבַּה to lick the dust, i.e. to throw one's self in the dust, Ps. 72:9. Mic. 7:17. Is. 49:23.

2. to lick up, to eat off, carpare. Num. 22:4.

2. *to war, fight.* (Comp. לֹאָם no. 2. and such passages as Num. 14: 9 לֶשְׁבָּדָאָם *for* they are our food, i. e. we will eat them as food; and the Homeric phrase, πολυμούο μεγα στομα, II.xviii. 8.) Construed with ל, Ps. 35: 1. with ל, 56: 2, 3.

Niph. לֶשְׁבָּדָאָם, infin. pleon. i. q. Kal no. 2. *to fight, contend.* 1 Sam. 17: 10 לֹא נָסַל מֶשְׁבָּדָאָם let us fight together. The person against whom one fights, is put in the accus. Josh. 10: 25. or is preceded by ל, Ex. 1: 10. by מ, 2 K. 13: 12. 14: 15. by ל, Jer. 1: 19. 15: 20. by ל, Neh. 4: 8. —The person for whom, is preceded by ל, Ex. 14: 14, 25. Deut. 1: 30. or by מ, Judg. 9: 17. —To fight against a city, to besiege it, is construed with ל, Judg. 9: 45. and with מ, Jer. 34: 22. 37: 8.

Deriv. out of course לֶשְׁבָּדָאָם.

לֶשְׁבָּדָאָם m. a verbal from the Piel of לֶשְׁבָּדָאָם, war, a besieging. Judg. 5: 8 לֶשְׁבָּדָאָם a besieging of the gates, i. e. they besieged the gates.

לֶשְׁבָּדָאָם com. gen. verbal from לֶשְׁבָּדָאָם, dec. VI. a.

1. food. —לֶשְׁבָּדָאָם the food of God, i. e. the offerings. Lev. 21: 8, 17. Jer. 11: 19 לֶשְׁבָּדָאָם the tree with its food, i. e. fruit, לֶשְׁבָּדָאָם the food of the governor, i. e. the allowance for his table, Neh. 5: 18. comp. verse 15.

2. bread. (Arab. מַכָּה especially flesh.) —לֶשְׁבָּדָאָם the shew-bread, Ex. 25: 30. If numerals immediately precede, then לֶשְׁבָּדָאָם is to be supplied, 1 Sam. 10: 4 לֶשְׁבָּדָאָם two (loaves) of bread; comp. verse 3. לֶשְׁבָּדָאָם to eat bread, i. e. to take a meal, see לֶשְׁבָּדָאָם no. 1. (1.) Perhaps particularly wheat, Is. 28: 28. Chald. food, a meal, feast. Dan. 5: 1.

לֶשְׁבָּדָאָם f. Chald. a concubine. Dan. 5: 2, 3, 23.


לֶשְׁבָּדָאָם m. verbal from לֶשְׁבָּדָאָם, dec. VI. c.

1. oppression of a people. Ex. 3: 9.

2. affliction, distress generally. Job 36: 15. 1 K. 22: 27 לֶשְׁבָּדָאָם bread and water of affliction, i. e. such as are enjoyed in times of affliction.

לֶשְׁבָּדָאָם in Kal not used.

Pi. 1. strictly to whisper, mussitare, (see Hithpa.) In Syr. and Talmud. idem.

2. to conjure, from the muttering over of magic spells. Ps. 10: 6. Hithpa. to whisper. 2 Sam. 12: 19. Ps. 41: 8.

לֶשְׁבָּדָאָם m. verbal from לֶשְׁבָּדָאָם, dec. VI. c.

1. a whispering, sighing, or calling for help. Is. 26: 16.

2. magic, conjuration. Is. 3: 3. Particularly the charming of serpents, Jer. 8: 17. Ecc. 10: 11.

3. a charm, amulet. Plur. לֶשְׁבָּדָאָם Is. 3: 20. (Comp. in Arab. قری to practise magic, and to fortify one's self by amulets against magic.) These amulets were female ornaments, prob. engraved precious stones or the like, which the orientals make use of for amulets. Schröder and others: small serpents, worn for ornaments; but without equal etymological support.

לֶשְׁבָּדָאָם verbal adj. from לֶשְׁבָּדָאָם, dec. I. concealed, private. Hence לֶשְׁבָּדָאָם as an adv. secretly, softly, Ruth 3: 7. 1 Sam. 18: 22. 24: 5. Plur. לֶשְׁבָּדָאָם se-
cret arts, magic arts, Ex. 7:22. 8: 3, 14. See ספוחי 7: 11.


f. probably a species of lizard. Once Lev. 11:30. Sept. ξαλαδώνης. Vulg. stellio. Root either סח ח or Chald. ששת. i. q. יסוי to conceal; or the Arab. סתל adhesiv terrae.

, fut. יסקל

1. to hammer, to forge. Gen. 4: 22.
2. to sharpen by hammering; e.g. a ploughshare, 1 Sam. 13: 20. a sword, Ps. 7: 13. Hence to sharpen generally. Metaph. Job 16: 9 סכלי he sharpens his eyes upon me, i.e. he casts upon me cutting or penetrating looks.

Pu. pass. Ps. 52: 4.

for שס and this a contraction of סס יס סס a crown, garland. Plur. garlands, festoons, in architecture, 1 K. 7: 29, 30, 36.

Is. 16: 3. const. סקרין Ex. 12: 42.

Note. In Aramean the final י is treated as if radical, and in the emphatic state is changed into Yod. Hence סקרין m. Chald. idem. Dan. 2: 19. 5: 30. 7: 2, 7, 13.


See יסקל no. I.

m. 1. a lion. Job 4: 11. Prov. 30: 30. (Arab. יסח, Chald. מסים idem.)

2. name of a place on the northern boundary of Palestine, otherwise called יסקל. Judg. 18: 7, 29. With י Local, Is. 10: 30, where others understand a different place near Jerusalem, comp. יסח תרמך 1 Mac. 9: 5. Vulg. Laisa.

, fut. יסקל

1. to take, catch; e.g. in a net, Am. 3: 5. Ps. 35: 8. in a pit, Jer. 18: 22. Metaphorically Job 5: 13 he taketh the wise in their own craftiness. Prov. 5: 22.

2. to take prisoner, in war. Num. 21: 32. Also to take away things, 1 Chr. 18: 4. Judg. 7: 24 יסקיס עני intercipite illis aquam.

3. to take or break into (a city.) Josh. 8: 12.

4. to take out, to choose out; spoken of Jehovah who selects any one by the lot. Comp. יסקל no. 7. Josh. 7: 14 יסקל יסקל the tribe which Jehovah shall choose, i.e. determine by lot. Verse 17.

Niph. pass. of Kal no. 1. Ps. 9: 16. no. 2. Jer. 51: 36. no. 3. 1 K. 16: 18. no. 4. 1 Sam. 10: 20, 21.

Hithpa. to hold or hang together. Job 41: 9 [41:17] יסכן they (the scales of the crocodile) hold together. 33: 30 יסכן מנה בה he
surfaces of the deep hold together, that is, through the frost. Comp. רָתָם no. 4.

Deriv. out of course רָתָה.

מ. verbal from רָתָה, a being taken. Prov. 3: 26.

1. strictly the imper. of רָתָה, go thou. Num. 10: 29.
2. as an interj. of exhortation, up, come on. Gen. 31: 44. The verbal signification is entirely lost, for it is addressed to women as well as men, Gen. 19: 32.


ךְַרְתַּה const. מַרְתָּה, fem. plur. loops, for the taches or hooks (בָּתְרָה), by which the curtains of the tabernacle of the congregation were fastened together. Ex. 26: 4 ff. 36: 11 ff. Root בַּרְתָּה prob. to wind, hence בָּרָתָה winding-stairs. The form is like that of בָּרָתָה, and the singular was perhaps בָּרָה.

ךְָתָה fut. מָתָה.

1. to accustom one's self to any thing, construed with מ. Jer. 10: 2.
2. to learn, (comp. מִתָּה;) construed (1.) with an infin. with and without מ. Is. 1: 17. Deut. 14: 23. 17: 19. 18: 9. (2.) with an accus. Deut. 5: 1. Is. 26: 10. Part. pass. 1 Chr. 5: 18 מִתָּה רָתָה skilful in war. (The participle has here the signification of Pual.)


Pu. 1. to be accustomed, inured. Hos. 10: 11.
2. to be taught, to be skilful. Cant. 3: 8. See מָתָה מַתָּה מָתָה.

ךָתָהּ and מַתָּהּ see מָתָהּ.


ךָתָהּ and מַתָּהּ verbal adj. from מָתָהּ the Piel of מָתָה, dec. I.

1. accustomed, practised. Jer. 2: 24. 13: 23. Is. 50: 4 מַתָּהּ מָתָהּ the tongue of the practised, i.e. the practised tongue.
2. a scholar, disciple, follower.— מַתָּהּ מַתָּהּ the disciples of Jehovah, i.e. those to whom Jehovah communicates his revelations, Is. 8: 16. 54: 13.

ךָתָה on account of, because. See מָתָהּ.

ךָתָה מ. verbal from מָתָה, dec. I. throat, swallow. Once Prov. 23: 2. (Chald. מִתָּה idem.)

ךָתָה found only in Hiph. to mock, deride, construed with מ. 2 Chr. 36: 16. (Chald. מִתָּה, Arab. conj. I. II. IV. idem.)

ךָתָה 1. to speak unintelligibly, especially to speak in a foreign language. (Syr. מַתָּה to stammer. Comp. מַתָּה to speak in a foreign tongue, and מַתָּה to stammer. By transposition מַתָּה speaking in a foreign tongue.) See Niph.

Hiph. to deride, mock. Job 21:3.  
Construed with 计, also with 知, Neh. 2:19.

m. verbal from 迷, dec. VI. c.  
2. a wicked, blasphemous speech. (Comp. 保.) Job 34:7.

to speak anything rashly or inconsiderately. Job 6:3 迷 therefore my words were rash or inconsiderate. Comp. 知.

to speak unintelligibly or in a foreign language. Ps. 114:1. (Syrian, barbaric, peculiarly Egyptian locust est.)

to eat, particularly with greediness or daintiness. Found only in Hiph. Gen. 25:30 迷 me eat, I pray thee.


m. dec. I. (Syrian 保.)  
1. a torch. Judg. 7:16. Job 12:5 迷 lamps despecta, affecta, i.e. something entirely worthless or useless.  
2. a flame. Gen. 15:17. Dan. 10:6 his eyes were as flames of fire.

Arab. 迷, to bend, bow. Judg. 16:29.  
Niph. 1. to bend one's self. Ruth 3:8.

2. to turn (on one's way.) Job 6:18.


i. q. 迷 to mock, scorn. Part.  
Hos. 7:5.

fut. 迷, imper. 迷, more rarely 迷, infin. absol. 迷, const. 迷.

1. to take.—Often pleonastically, as Gen. 12:5 and Abram took Sarai, —and they went out into the land of Canaan. Deut.4:20. 15:17. Jer.23:31 迷 that take or use their tongues and speak oracles. So 2 Sam.18:18. Sometimes 迷 is annexed pleonastically, Lev. 15:14, 29. Job 2:8. 迷 to take a wife, Gen.4:19. 6:2. 1 Sam. 25:43. Also spoken of the father, 迷 he took a wife for his son, Ex. 21:10. also elliptically, Ex. 34:16 迷 and thou shalt (not) take of his daughters (wives) for thy sons. Comp. 迷.

2. to seize or lay hold of. Ezek. 8:  
3. Ps. 18:17.

3. to take away, spoken e.g. of an enemy. Gen. 4:12. 27:55 迷 he has taken away thy blessing. Ps. 31:14 迷 to take away my life. Jer. 15:15 迷 take me not away.—In a somewhat different sense, Gen.5:24 迷 God took him away. 2 K. 2:3, 5. (Comp. Od. 6. 561.)

4. to take, capture, occupy, the cities or possessions of an enemy. Num. 21:23. Spoken metaphorically of captivating persons or things, Prov. 6:25. 11:30.

5. to receive, obtain, acquire. Num. 23:20.

6. to admit, take up, receive; e.g. counsel, Prov. 2:1. prayer, Ps. 6:
10. Also to take a person under one’s protection, Ps. 49: 16. 73: 24. 
8. to fetch, to cause to be brought. Gen. 20: 2 חָדָשׁוּ וַתִּנְּעָהֵּנָּם, he caused Sarah to be brought. 27: 13 גָּוַ֣רְנָּה, go and fetch me. Verse 45. 42: 16.
Niph. יְבָּדָד. 1. pass. of Kal no. 3. 1 Sam. 4: 11 ff. 2 K. 2: 9. 
2. pass. of Kal no. 6. Est. 2: 9, 16. 
But the passive significations are more frequently denoted by the 
Fret. Pu. יָבְדָדָד and fut. Hoph. יְבָּדָדָּהּ.
1. to be taken. Gen. 3: 23.
2. to be taken away. Judg. 17: 2.
Hithpa. Part. יְבָּדָדִּיְנָּה אֵצָו. Ex. 9: 24. Ezek 1: 4. a continuous fire, i.e. a mass of fire. See the syn.
non. יְבָּדָדִּיְנָּה יְבָּדָדָּהּ. 

Deriv. out of course יְבָּדָדָּד, dec. VI. i.
1. doctrine. Prov. 4: 2. Deut. 32: 2. (In Syr. מָלַּל to receive for to learn. In Hebrew, comp. יְבָּדָדָּהּ Prov. 2: 1.)
4. fair speech, flattery, by which one captivates another. Prov. 7: 21. 
Comp. the verb no. 4.

יְבָּדָדָּהּ in Kal and Pi. to collect, gather, especially from the ground, as ears, Ruth 2: 3, 7, 15. manna, Ex. 16: 4, 18. stones, Gen. 31: 46. flowers, Cant. 6: 2. Also in Gen. 47: 14. 
Pu. Is. 27: 12. and Hithpa. Judg. 11: 3. to assemble, come together, as men. (Arab. and Aram. idem.) 

Deriv. out of course יְבָּדָדָּהּ יְבָּדָדָּדָּד.

יְבָּדָדָּד, m. verbal from יְבָּדָדָּד, the gleanings of fields and vineyards. Lev. 19: 9.
25: 22.
we say a tongue of land. (So also in the Arabian geographers.)

Hiph. idem. Prov. 30: 10.

Chald. a tongue. Always in the phrase נְבֵּין הָעָמָדים peoples, nations, and tongues, i. e. nations of different languages, Dan. 3: 4, 7, 31. 5: 19. 6: 26. 7: 15.

A proper name found only Gen. 10: 19. according to Jerome, (in Quest.) Callirhoe, a place on the east of the Dead sea.

m. found only Hos. 3: 2. name of a certain measure; according to the Jewish interpreters and the Vulg corus dimidius, a half-hyper; which is rendered probable by its connexion with רוֹן.

Mem is the 13th letter of the Hebrew alphabet, and as a numerical sign denotes 40. The signification of the name is doubtful. The Greek name μῦ leads to the conjecture that רוֹנ was not the original designation.

This letter is commuted (1.) most frequently with the other labials, especially ב and פ. See ב. (2.) Also with י; e. g. יiciones Syr.

if; יוכנ Arabs. יוכנ the thumb; יוכנ pistachio-nuts, comp. Syr.

שָׁנִים pistacia terebinthus, Linn.

Arab. לַעַשׂ to be fat; לַעַשׂ comp. the Samar. and Arab. לַעַשׂ unripe grapes; לַעַשׂ and לַעַשׂ to be hostile. (3.) rarely with פ. See the letter פ.

i. q. הָעָה. See הָעָה Note.

עַל out of, from. See the full form הָעָה.
The combinations with prepositions point to the original meaning of the noun; as (1.) "לראות, look... exceedingly, vehementissime, liter. cum vehementia, vehementia. Gen. 17:2, 6, 20. Ezek. 9:9. (2) ראות... idem. 2 Chr. 16:14. (3.) ראה... idem. Gen. 27:33. 1 K. 1:4. Dan. 8:8. The latter expression is sometimes equivalent to ראה forever, Ps. 119:43. Is. 64:8. (So invertedly ראה in externum sometimes denotes vehementer, prorsus.)

בש f. const. ראה, dec. XI. b.

1. A hundred.—The Hebrews say indiscriminately מספר h' Gen. 17:17. and מספר h' Gen. 25:7. a hundred years. Both forms also signify a hundred times, Prov. 17:10. Ecc. 8:12. Dual מספר, with Syriac punctuation for מספר.hundreds, two Gen. 11:23. Plur. מספר hundreds, also simply a hundred, 2 Chr. 25:9 Kethib. Also מספר (read במסים) in the Kethib of 2 K. 11:4, 9, 10, 15. Comp. the Arab. המתיים.

2. Prob. interest, usury, the rate per cent. Neh. 5:11. Vulg. centesima. It is uncertain whether the rate per cent was reckoned by the month or by the year.


ירגלא masc.plur. verbal from ירגל, dec. VIII. desires. Ps. 140:9.


ירב m. plur. יר and יר, verbal from יר, dec. III. a.

1. Light. Ps. 90:3. Spoken of the sun and moon, Gen. 1:14, 16. Ps. 74:16. יר הוא... the candlestick, in the tabernacle, Num. 4:9, 16.


3. יר the shining of the eyes, i.e. a serene or friendly countenance. Prov. 15:30.


ירץ m. verbal from ירץ, idem. Dan. 5:27.


ירץ m. verbal from ירץ, dec.II.b. a word, command; found only in later Hebrew, Est. 1:15. 2:20. 9:32.


ירץ Chald. a vessel, i. q. Heb. ירץ Dan. 5:2, 3, 23.

ירץ in Kal not used. (Syr..Impers. tædet me.)


ירץ verbal adj. from ירץ, refusing.
Joined with the personal pronouns it forms a periphrasis of the finite verb, Ex. 7:27 הַ直线 שָׁנָמָה אַלְּלָקָה יְכַלֵּֽתְתָהּ if thou refusest. 9:2. 10:4.

נָמַל m. plur. הַ直线 שָׁנָמָה, verbal from the Piel of שָׁנָמָה, idem. Jer. 13:10.

I. גֵּרֶנֶנ, fut. הַ直线 שָׁנָמָה. 1. to reject. (Opposite of שָׁנָמָה to choose.) Is. 7:15, 16. 41:9. Job 34:33. It is construed with an accus. and with שָׁנָמָה, and is spoken most frequently (1) of God, who rejects his people, Jer. 6:30. 7:29. 14:19. or (2) of men, who reject God and his commandments, 1 Sam. 15:23. 2 K. 17:15. 2. to despise, not to regard. Prov. 15:32. Job 19:18. Infinit. גֵּרֶנֶנ, as a subst. contempt.

II. גֵּרֶנֶנ i. q. the kindred שָׁנָמָה to melt away, to disappear. (So in Chald. גֵּרֶנֶנ i. q. מִנְיָנִים, and גֵּרֶנֶנ i. q. מִנְיָנִים.) Niph. Ps. 53:8 בְּגֵרֶנֶנ I let them melt away as water. Job 7:5 גֵּרֶנֶנ יִפְלֶד my skin heals and breaks out again, i.e. sanie diffilult.

גֵּרֶנֶנ m. verbal from שָׁנָמָה, dec. IX. a. something baked. Lev. 2:4.

גֵּרֶנֶנ m. verbal from obsol. יֶנֶנ, darkness. Josh. 24:7.

גֵּרֶנֶנ f. verbal from obsol. יֶנֶנ, darkness, hence lateness, unseasonableness, backwardness. (Comp. גֵּרֶנ.) Jer. 2:31 יִנָּמֵג a backward land. Vulg. terra serotina. Comp. verse 6. (For the form of this noun, comp. גֶּרֶנֶנ Chald. גֵּרֶנֶנ q. v.)

גֵּרֶנֶנ in Kal not used.

Hiph. גֵּרֶנֶנ perhaps i. q. גֵּרֶנֶנ, (comp. גֵּרֶנֶנ no. II.) to make bitter, particularly to cause severe pain. Ezek. 23:24 רַגְמָל אַלְּלִיָּהוּ a painful, i.e. a pricking, thorn. רַגְמָל אַלְּלִיָּהוּ a painful or malignant leprosy, Lev. 13:51, 52. 14:44. Others derive the word from the Arab. גֵּרֶנֶנ recrudescent vulnus.

גֵּרֶנֶנ m. verbal from שָׁנָמָה, dec. II.b. 1. a lurkingplace, place of ambush. Josh. 8:9. Ps. 10:8. 2. a party in ambush. 2 Chr. 13:13.


גֵּרֶנֶנ compounded of הַ直线 שָׁנָמָה or הַ直线 שָׁנָמָה and שָׁנָמָה. See גֵּרֶנֶנ.

גֵּרֶנֶנ fem. plur. verbal from הַ直线 שָׁנָמָה, separate places. Josh. 16:9.

גֵּרֶנֶנ m. (perhaps fem. 2 K. 16:18.) plur. שָׁנָמָה and שָׁנָמָה, verbal from שָׁנָמָה, dec. III.a. an entrance. Judg. 1:24, 25 יִנָּמֵג the entrance of the city.
Prov. 3:3 יִנָּמֵג at the entrance of the gates, (like יִנָּמֵג before the gates,) יִנָּמֵג the setting of the sun, the west, Deut. 11:30. Ps. 50:1. to the west, Josh. 1:4. —Ezek. 27:3 יִנָּמֵג the entrances of the sea.

גֵּרֶנֶנ f. verbal from הַ直线 שָׁנָמָה, dec. X. consternation, perplexity. Is. 22:5.

גֵּרֶנֶנ m. verbal from הַ直线 שָׁנָמָה no. 2. a flood, deluge, inundation; spoken of Noah's flood, Gen. 6:17. 7:6, 7, 10, 17. 9:11, 28. 10:1,32. of the waters above, on which God is enthroned, Ps. 29:10.

גֵּרֶנֶנ f. verbal from הַ直线 שָׁנָמָה, a treading down or under foot, e. g. of a conquered country. Is. 18:2,7. 22:5.


גֵּרֶנֶנ f. emptiness, desolation. Once Nab. 2:11. Root פָּרָצָה פָּרָצָה to be empty.

גֵּרֶנֶנ plur. masc. verbal from
an priest. (Pers. ܢܐ a Magian, a worshipper of fire; which is said to be strictly i. q. mēh or megh, denoting great, excellent.) Jer. 39: 8 ܢױ h. the chief Magian, who, as Justin and Curtius state, was wont to accompany the king in his wars.

see ܢױ under the word ܢױ no. 1.

m. verbal from ܢױ, dec. I. the object to which one looks with hope or expectation. Is. 20: 5, 6.

m. verbal from ܢױ, dec. I. hope, expectation. Zech. 9: 5.

m. verbal from ܦܨ, dec. I. something rashly said. Joined with ܢױ, Num. 30: 7, 9.

m. with suff. ܕܩ, plur. ܕܩ. verbal from ܢױ, dec. II. a and VIII. I.


m. verbal from ܢױ, dec. IX. a. a building. Once Ezek. 40: 2.

m. plur. ܢױ, (once ܢױ Dan. 11: 15.) verbal from ܢױ, dec. II. b. a fortified place, a fortress. Is. 17: 3.


m. verbal from ܢױ, dec. II. c. liter. flight; hence, the abstract being used for the concrete, a fugitive. Ezek. 17: 21.

m. a Magian, a Persian or Medi-

and ܢױ a city in Egypt, not far from the Red sea. Ex. 14: 2.
I. **מַעְנָה** m. verbal from **מַעָּן** no. 1. 2. a storehouse. Hag. 2: 19.

II. **מַעֲשֵׁה** f. verbal from **מַעֲשֵׁי** no. 2. dec. X. fear. Ps. 34: 5. comp. Prov. 10: 24.

[3:13.] (Arab. **مَا لَجِعْ** Syr. **مَجَّعَ** idem. But the root is uncertain.)


V. **מַגְגִּים** f. dec. X. found only Hab. 1: 9 מַגְגִּים desiderium vultus ipsorum. (The word is used to denote desiderium, anhelitus, by Kimchi on Ps. 27: 8. Comp. Arab. **بِعْرُطْهَبِي** appetitebat, prope fuit, institutique res.) The following word מַגְגִּים may be rendered forwards.

VI. **מַגְגִים** found only in Pi. מַגְגֵּה to give, deliver. Prov. 4: 9. Gen. 14: 20.

VII. **מְגָה** m. (with Kamets impure,) with suff. מְגָה, plur. מְגָה, const. מָגָה; strictly part. Hiph. of מָגָה to protect, dec. VIII. i. a shield. Judg. 5: 8. It appears from 1 K. 10: 16, 17. 2 Chr. 9: 16. that מַגְגִּים denotes a smaller kind of shield than מְגָה; of course i. q. מִגְגָּה, clypeus, a light shield or buckler.—מְגָה an armed man, i. e. a robber, Prov. 6: 11. 24: 34. Used metaphorically (1.) of God, Gen. 15: 1. Ps. 3: 4. 18: 3, 31. 144: 2. Ps. 7: 11 מְגָה יַעְבֹרֶהְמִי my shield or defence is with God; comp. 99: 19. (2.) מְגָה the shields of the land, i. e. its princes or protectors, Ps. 47: 10. Hos. 4: 18.
1. an overthrow, desolation. 1 Sam. 4: 17.


3. a throw down, destroy. Ezra 6: 12.

4. proper name of a city in the tribe of Benjamin. Only 1 Sam. 14: 2. Is. 10: 28.

5. plur. fem. (verbal from וְלָל, to shorten, shorten, narrow:) narrowings, narrowed rests, rebattens. 1 K. 6: 6.

6. (verbal from ולל to carry away,) in Syriac and Arabic a wooden shovel. So Joel 1: 17 the grain disappears under the shovels. But it does not appear how this is a consequence of drought. The rendering of the Jewish commentators is better suited to the context, namely, clods, (as if from ולל in the signification to shovel away.)

1. the Aramean infin. of וְלָל no. 3. Ezek. 36: 3.

2. a pasture, Germ. Trift, (from וְלָל to drive, to drive out,) or a vacant, empty place, (comp. the Syr. לָל, nudus, vacuus.) It is applied (1.) to the vacant space about the temple, Ezek. 45: 2. about Jerusalem, Ezek. 48: 17. about Tyre, 27: 28. (2.) particularly to the suburbs of the Levitical cities for pasturing cattle, Num. 35: 2 ff. Josh. 21: 11 ff. 1 Chr. 6: 40 ff. [6: 55 ff.]—1 Chr. 13: 2 the cities with suburbs, i.e. Levitical cities,

7. with suff. וְלָל and וְלָל, plur. ובְּל mall and וְלָל (Judg. 5: 10.) verbal from וְלָל, dec. VIII. f. and b. 1. measure. Job 11: 9. Jer. 13: 25 וְלָל וְלָל the portion of thy measures, i.e. the portion measured out to thee.

2. a garment. Ps. 109: 13. Lev. 6: 3. [6: 10.]


9. מַדָּבֶר m. verbal from וְלָל, dec. II. b. 1. speech. Cant. 4: 3. See וְלָל no. 2.

2. a wilderness, an uncultivated and comparatively barren country, into which cattle are driven to feed, Germ. Trift. (In Syr. idem. See מַדָּבֶר no. 1. to drive.) Ps. 65: 13 מַדָּבֶר הָהָרֶה the pastures of the wilderness drop (fatness.) Jer. 9: 9. 23: 10.


Different portions of this desert occur likewise under special names; see the proper names מַדָּבֶר, מַדָּבֶר, מַדָּבֶר etc.—מַדָּבֶר, מַדָּבֶר, מַדָּבֶר etc.

דנמ, pret. דני, also דינ, infin. דני, fut. דני.

1. i. q. Arab. ה׳ to stretch out, to extend. See Hithpa. and the deriv. דני. 
2. to measure, literally to stretch out the measuring line. Ezek. 40:5 ff. 41:1 ff. Applied likewise to measures of capacity, Ruth 3:15. Metaphorically Is. 65:7 I will measure their former conduct into their bosom, i.e. I will recompense it. 

Pl. דני i. q. Kal. 2 Sam. 8:2. 
Po. דני idem. Hab. 3:6: he measured the earth (with a glance.) Others, following the Sept. and Chaldic version, he made the earth to quake, as if from הר in Arab. (med. Ye) to be moved. 

Hithpo. דני to stretch one's self. 1 K. 17:21. 

Deriv. דני, דני, דני, דני.

דני m. Job 7:4. prob. an escaping, fleeing away, from דני (comp. the fut. דני Gen. 31:40.) The whole passage may be rendered thus: when I lie down, I say, when shall I arise. דני and (when) shall the night be gone? 

דני f. verbal from דני, dec. X. 
2. a measure, length measured out, Ex. 26:2,8. דני a measuring line, Zech. 2:5. Metaphorically Ps. 39:5. 
3. i. q. דニー no. 2. a garment. Plur. דני Ps. 133:2. 


 דני f. found only Is. 14:4. according to the Jewish commentators, exactress of gold, (spoken of Babylon,) as if a denom. from דני = דני gold, and formed in the part. Hiph. fem. Others: extortion, as if from the Arab. דני conj. I. IV. abdixit, abstulit.—Another reading is found in an edition of the Hebrew bible published at Thessalonica in 1600, namely, דני oppression, from דני, which is also parallel with דני Is. 3:5. This last reading is preferred by Michaelis, Gesenius, and others. 

דני m. plur. with suff. דני, dec. VI. a. a garment. 2 Sam. 10:4. 1 Chr. 19:4. Root דני דני. 

דני m. verbal from דני, dec. IX. a. sickness, disease. Deut. 7:15. 28: 60. 

דני masc. plur. verbal from דני, seductions. Lam. 2:14. 

I. דני m. plur. דני, verbal from דני. 

II. דני m. verbal from דני=דני, extension, extent. 2 Sam. 21:20 Keri דני שָׁיָר vir longus, i. q. דני שָׁיָר 1 Chr. 29:6. The Kethib is to be read דני in the same sense. 

דני wherefore? on what account? for the most part interrogatively, Josh. 17:14. 2 Sam. 19:42. but sometimes without an interrogation, Ex. 3:3.—Job 21:4 דני דני why should I not be angry. דני only strengthens the interrogation, or is pleonastic. (Perhaps compounded of דני quis? on what account? 

See the following article.


2. a land, country. Dan. 3:2, 3.

Dan. 3:1, 12, 30. Ezra 5:8.

Num. 11:8.

proper name of a city in the territory of Moab. Jer. 48:2. As an appellative i. q. מִבְּרָה, a dung-hill, dung-heap. Is. 25:10.

2. proper name of a city in the tribe of Benjamin. Is. 10:31.

i. q. מִבְּרָה and מִבְּרָה, verbal from מִבְּרָה, strife, contention, discord. Prov. 6:14, 19. 10:12.

and מִבְּרָה m. verbal from מִבְּרָה, dec. II. only in later Hebrew. (Chald. מִבְּרָה; Syr. מִבְּרָה, מִבְּרָה.)

1. knowledge. 2 Chr. 1:11, 12.

2 Chr. 1:10. Dan. 1:4, 17.


m. found only in the plur. מִבְּרָה, verbal from מִבְּרָה, strife, contention. Prov. 18:18, 19:13, and more frequently in the Keri for מִבְּרָה. See מִבְּרָה.

M. Midian, proper name of an Arabian tribe, near mount Sinai, (Ex. 3:1. 18:5.) and on the east side of Canaan, near the Moabites, Amorites, and Amalekites, (Judg. 6:7. 8:23.) In some passages the names Midianite and Ishmaelite appear to be almost synonymous, as Gen. 37:28. Judg. 7:12; comp. 8:22, 24.

m. verbal from מִבְּרָה, dec. X. literary. a jurisdiction; hence

1. a province, e. g. a district of the Persian empire. Est. 1:1, 22. 3:12, 14. — Ezra 2:1.

Neh. 7:6. the children of the province, i.e. the Israelites who returned from the provinces of Persia.

2. a land, country. Dan. 11:24


See the following article.

m. (verbal from מִבְּרָה to examine,) dec. II. b. an exposition, interpretation. (In Rabbinic frequent.)

2 Chr. 24:27 the exposition of the book of kings. 13:22. Others incorrectly, book generally, after the Arab. מִבְּרָה, מִבְּרָה, and מִבְּרָה, (see the Note.)
1. what? spoken of things, as רְשָׁע of persons, Judg. 11:12 רְשָׁעִי what have we, I and thou, to do with each other? comp. 2 Sam. 16:10. 19:23. Without a copula, Jer. 2:18 respectively what hast thou to do with the way of Egypt? Hos. 14:9.


10. (Aram. וינָד idem.)


5. wherefore? (So the Lat. quid? for cur?) Judg. 8:1. Ps. 42:12.

6. not, (as in Chald. and Arab.) The negation arises from the reproachful inquiry. Cant. 3:4 why? wake not, disturb not the lovely one; liter. why wake ye, why disturb ye the lovely one? Comp. 2:7. 3:5. where רְשָׁע is used to express the negation. The transition to this sense is found in such passages as Job 16:6. 31:1, 20, 24, where the ancient versions for the most part have expressed the negation. See particularly רְשָׁע.

The most frequent combinations of this word with prepositions are the following;


2. רְשָׁע (1.) how many? Gen. 47:3.


4. how often. Ps. 78:40. (Syr. וְנַע idem.)

3. רְשָׁע (Milêl) and רְשָׁע (Milra), the latter form usually before gutturals and the word רְשָׁע. (1.) wherefore? Gen. 4:6. 12:18. Ps. 2:1. Without an interrogation, Dan. 10:20. With more intensity רְשָׁע wherefore then? See רְשָׁע. (2.) lest, that not. Dan. 1:10.— רְשָׁע idem, Cant. 1:7.

7. (Aram. רְשָׁע, idem.)

4. רְשָׁע since, because. 1 Chr. 15:13 since at the beginning. (Comp. 2 Chr. 30:3.)


Note. This word is pointed (1.) with Pathah before the letters ב, ג, כ or before Makkeph and Dagesh euphonic. (2.) with Segol before ב, ג, and כ, with Kamets. (3.) with Kamets before נ and ר with and without Makkeph. (4.) Sometimes it is united both in pronunciation and orthography with the following word, as רְשָׁע what is this? Ex. 4:2. רְשָׁע what have you? Is. 3:15. Mal. 1:13.


רְשָׁע found only in Hithpalp.


רְשָׁע אב verbal from רְשָׁע, dec. X.

1. tumult, commotion. 2 Chr. 15:5; (antith. רְשָׁע peace.) Prov. 15:16.
2. consternation, confusion. Deut. 7: 23. 1 Sam. 5: 9, 11 a deadly consternation.

m. verbal adj. from רחום, dec. II. a. quick; hence, ready, apt, skilful, at any art or business. Prov. 22: 29. Is. 16: 5. Ps. 45: 2. (Syr. יָרְחוּ to be experienced, to be skilful.)

כזר m. verbal from כזר, dec. II. b. praise, commendation. Prov. 27: 21 what the crucible is to gold,—that let a man be to the mouth that praiseth him, i.e. let him examine the praise carefully.

כזרו plur. fem. verbal from כזר, strokes, blows. Prov. 18: 6. 19: 29. Four found only Ps. 140: 11. according to the Hebrew commentators, pīts. (So in Talmud. But the etymology is unknown.)


כזרו f. verbal from כזר, a wooden frame, in which the feet, perhaps also the hands and head of prisoners were confined, shackles, stocks, pilory, nervous, cippus. Jer. 20: 2, 3. 29: 44

26. 2 Chr. 16: 10 house of stocks, a prison.

I. רמה to hasten, to be in haste, in Kal only Ps. 16: 4.

Pi. רמה 1. to hasten, to make haste; construed with a finite verb with and without the copula, e.g. 1 Sam. 17: 48. Gen. 19: 22 רמה (and) deliver thyself. With an infin. with and without which, e.g. Ex. 2: 18; 10: 16. This verb may be often expressed in English by the adverbs, hastily, quickly, suddenly, soon. Gen. 27: 20 רמה how then hast thou found it so quickly? Ex. 2: 18. The infin. רמה is likewise used as an adv. in haste, quickly, Judg. 2: 17, 23. Ps. 79: 8.


Niph. רמנה to be too much hurried, to be over hasty, rash, inconsiderate. Job 5: 13 רמנה the counsel of the crafty is over hasty, i.e. is carried headlong. Hence part. רמנה inconsiderate, Is. 32: 4. timid, fearful, 35: 4. impetuous, violent, Hab. 1: 6.

II. רמה to buy, purchase, namely, a wife, by a dowry or present to the father. Ex. 22: 15. See רמה. (Comp. שְׁנָה)


רמא m. verbal from רמה, no. II. a portion or dowry, paid by the bridegroom for his bride. Gen. 34: 12. Ex. 22: 16. 1 Sam. 18: 25. (Syr. and Arab. idem.)

רמא f. verbal from רמה, haste, celerity, quickness. Ps. 147: 15. Hence רמא Ecc. 4: 12. and רמא as an adv. hastily, quickly, Num. 17: 11. [16: 46.]
II. 1. be reduced in circumstances, to become poor. Lev. 25: 25, 26, 35, 39, 47.

to circumscribe (the foreskin.) Gen. 21: 4. Ex. 12: 44. Metaphorically Deut. 10: 16. and circumscribe the foreskin of your hearts, i.e. remove the impurity of your hearts. 30: 6.


Hiph. to destroy (a people.) Ps. 118: 10, 11, 12.

Hithpal. הִנָּהְנוּ to be cut off, blunted, spoken of arrows. Ps. 58: 8. his arrows are as it were blunted.

Deut. 1: 1, elsewhere הָבָא, a preposition.

1. before, coram. Ex. 18: 19. הצִּכְּרָא before God.

2. over against, e.g. a city. Deut. 3: 29. 4: 46. 11: 30. Josh. 19: 46. — 1 K. 7: 5. הַמֵּרְמָה window over against window. It occurs equally often in combination, as (1) הָבָא over against, towards. Ex. 34: 3. Josh. 3: 13, 9: 1. (2) הָבָא before, in fronte. Ex. 26: 9. הָבָא in front of the tent. 28: 25. הָבָא to the front. 28: 37. 34: 3. (3) הָבָא (a) to coram, i.q. וַעֲמֹה. 2 Sam. 5: 22. Mic. 2: 8. הָבָא from over the under garment. (b) i.q. וַעֲמֹה over against. 1 K. 7: 38. Num. 22: 5.

proper name of a city in the southern part of the tribe of Judah, which was transferred to the tribe of Simeon. Josh. 15: 26. 19: 2. 1 Chr. 4: 28. Neh. 11: 26.

f. verbal from וַחֲלַף, dec. XIII. a.


m. dec. I. a stain, blemish. (In Syr. idem.)


m. verbal from וַחֲלַף, circuit (of a house.) Ezek. 41: 7.

f. verbal from וַחֲלַף, dec. II. b. found only in the plur. וַחֲלַף מִדָּקָה Jer. 51: 26. const. וַחֲלַף, וַחֲלַף, foundations, e.g. of a building, Jer. 51: 26. of the earth, Prov. 8: 29. of the heavens, 2 Sam. 22: 8. Hence, because they remain after the destruction of the building, ruins, Is. 58: 12.

m. verbal from וַחֲלַף, dec. II. b. idem. Is. 28: 16.

f. verbal from וַחֲלַף, dec. XI. a.

1. idem. Ezek. 41: 8 Keri. In the Kethib וַחֲלַף.

2. an institution or appointment (of God.) Comp. the root וַחֲלַף Kal and Pi. no. 2. Is. 30: 32. וַחֲלַף יְנוֹפֵל the rod of correction appointed of God.

m. verbal from וַחֲלַף, dec. II. b. a covered walk. 2 K. 16: 18 Keri. In the Kethib וַחֲלַף.
for verbal from נִקּוּד, dec. II. b.

1. warning, correction, as of God to men, of parents to children. Ps. 50: 17, Jer. 2: 30. Prov. 1: 8. 4: 1; 5: 12. 8: 33. Hence also, a warn-
ing or instructive example, Ezek. 5: 15. comp. the verb 23: 48.


3. chastisement, punishment. Job 5: 17; the chastisement of the Almighty. Prov. 22: 15; 23: 15 the rod of chastisement. 23: 15 withhold not chastisement from a child. Job 12: 18 release not the chastisement, i.e. the violence, of kings.

I. נִקּוּד m. verbal from נִקּוּד, dec. VII. a.

1. an appointed or definite time. Gen. 17: 21 they shall be for signs and for times, i.e. signs of times. Hab. 2: 3 the vision refers to a somewhat remote time.

II. נִקּוּד verbal from נִקּוּד, dec. VII. a.

1. a slipping, liter. that which slips; (comp. רָצָה destruction.) Job 12: 5.

2. a meeting, (comp. רָצָה no. 2.) Job 30: 23. Is. 33: 20. Num. 16: 2 those invited to the meeting; otherwise רָצָה. —Is. 14: 13 the mount of meeting (of the gods,) the mount of the gods, prob. with reference to some fabu-

lous mountain in the remotest north. (So Caucasus is called the abode of the gods, Spanhem. ad Callim. Hymn. in Del. v. 70.) יִקְוּד the tent of meeting, the tabernacle of the con-
gregation so called. According to Ex. 25: 22. Num. 17: 19. [17: 4.] it was the tent where God met with Moses, hence a tabernacle of confer-
ence, place of an oracle; but perhaps also the tent for meetings of the people on festival occasions. Comp. no. 3. The Germ. Stiftssitte is a translation of the Greek στίθεναι μαρτυρίου, or the Lat. tabernaculum testimoni,
as if יִקְוּד were derived from רְצָה testari; comp. רְצָה the tent of the lux. Num. 9: 15.

3. appointed place of meeting. Josh. 8: 40. — קְרָצִים place of meeting with God, i.e. the temple, Lamm. 2: 6. Ps. 74: 4. So in the plur. Ps. 74: 3. of the halls of the temple, or as a pluralis excellantiae; or, (if the psalm pertains to the time of the Maccabees,) of the Jewish syna-
gogues.

4. a concerted sign, signal. Judg. 20: 35.

II. נִקְוּד verbal from נִקְוּד, dec. VII. a.

1. a place fixed upon for safety, a place of refuge, asylum. Josh. 20: 9 נִקְוּד free cities, cities of refuge, urbes asyl. (Syr. נִקְוּד refuge, har-
bour; נִקְוּד an asylum.)
m. verbal from the Hoph. of נב, no. II. darkness. Is. 8: 23, [9: 1.]

f. i. q. אב, verbal from נב, dec. XI. b. found only in the plur. counsels, plans, purposes, devices. Ps. 5: 11. 81: 13. Prov. 1: 31. They shall be filled with their own devices, i. e. with the consequences of them.

מ. (perhaps for נב; comp. the Arab. a wonder.) dec. VII.

1. a wonder, a wonderful occurrence, portentum, prodigium; e. g. in heaven, Joel 3: 3. [2: 30.] Hence a miracle wrought by God or his messengers, Ex. 4: 21. 7: 3, 9. 11: 9. Deut. 4: 34. 6: 22. Ps. 105: 27. Particularly a sign, token, pledge, omen, given by a prophet for the accomplishment of something future; comp. נב no. (4.) 1 K. 13: 3—5. Deut. 13: 2, 3.

2. a symbol, emblem, type of a future event, contained in some action, Lat. portentum. See נב no. (5.) Is. 8: 18 behold I and the children which Jehovah has given me, והם מצ树枝ו[sic] are emblems and symbols, i. e. on account of our significant names we are symbols of future events. 20: 3. Zech. 3: 8 והם מצ树枝ו typical or symbolical men. So in N. T. εἰσηγό, Rom. 5: 14. Sometimes the prophet performs an action, and asserts that it is ominous or emblematic of something future, Ezek. 12: 6, 11. 24: 24, 27.

מ (kindred with דב and דב) to oppress. Part. מ an oppressor, Is. 16: 4. Deriv. מ. see מ chaff.

מ. verbal from נב, dec. I.

1. a going out, coming forth, rising. Num. 33: 2. Also the rising of the sun, Ps. 19: 7.

2. place of rising.—מ נב a place where water rises, a spring, Is. 41: 18. המ נב the place where the sun rises, the east, Ps. 75: 7. 65: 9 כלאב המ thou makest the goings forth of the morning and of the evening to rejoice. (The word המ is here applied to the evening by the figure called zeugma.) Hence a door, gate, passage out, Ezek. 42: 11.

3. that which comes out. המ للم that which comes out of the lips, Num. 30: 13. Deut. 23: 24.


מ fem. of נב, dec. X.

1. origin, descent. Mic. 5: 1.

2. plur. מ ות 누 כ a privy, sink, loca in que effertur stercus; see מ, מ. 2 K. 10: 27 Keri.

מ. verbal from נב, the pouring out or casting of metals. 1 K. 7: 37.

2. something cast or solid. Job 37: 10.


מ f. verbal from נב, dec. X. a tunnel, funnel, infundibulum. Zech. 4: 2.

מ found only in Hiph. מ to imitate, to mock, deride. Ps. 73: 8. (Aram. Pa. מ idem.)

מ. verbal from נב, dec. VII. b.


2. materials for burning, brush, dry wood. Ps. 102: 4.

מ f. verbal from נב, the place on the altar where the victim was burnt, perhaps the pile of wood. Lev. 6: 2. [6: 9.]

מ m. verbal from נב, dec. VII. b.

1. a snare, a spring; e. g. for animals, birds, Job 40: 24. Am. 3: 5 (角度来看 here to denote snares lying on the ground.) מ snares of death, Ps. 18: 6.

2. metaphorically an object by

II. מְרָדָה m. verbal from יַרְדֶּה יַרְדֶּה יַרְדֶּה, dec. II. b. 1. fear. Gen. 9: 2 וּמַעְלִּיתֶנָּה הֶרֶּדַע יַרְדֶּה הָּהּ הָּהּ the fear of you. Deut. 11: 25. Mal. 1: 6. 2. the object of fear or reverence. Is. 3: 12, 13. Ps. 76: 12.

מִרְדָּה m. Is. 41: 15. Plur. מַמְרָדָה 2 Sam. 24: 22. and מַמְרָדָה (after the Chaldaic form) 1 Chr. 21: 23. prim. dec. VIII. f. a threshing sledge or dryn, trahea, a plank armed with iron or sharp stones, which was drawn by oxen, like a sledge, over the grain, to cut the straw in pieces, after which it was winnowed. In Span. מִרְדָּה, מִרְדָּה, מִרְדָּה, דְּרָדָה, מִרְדָּה, מִרְדָּה.

Trillo. (Arab. מִרְדָּה by a commutation of ה and ו.)

מְרָדָה m. verbal from יַרְדֶּה יַרְדֶּה יַרְדֶּה, dec. II. b. 1. a descent, declivity. Josh. 7: 5. 10: 11.
2. 1 K. 7: 29 מַמְרָדָה work hanging down, festoons.

I. מְרָדָה m. verbal from יַרְדֶּה יַרְדֶּה יַרְדֶּה no. I. 1. an archer. See יַרְדֶּה no. I. Hiph. no. 1.
2. the early rain. See יַרְדֶּה no. I. Hiph. no. 2.

II. מְרָדָה m. verbal from יַרְדֶּה יַרְדֶּה יַרְדֶּה no. II. 2. a teacher. Is. 9: 14. Hence i.q. מְרָדָה wise, spoken of God, Job 36: 22. Others adopt the rendering of the Sept. דַּוְּדוּרָא, comp. the Aram. מְרָדָה a lord; but would not this be written in Hebrew מְרָדָה? Others make it i.q. מְרָדָה no. 2. the object of fear, the dreadful one. (Comp. Ps. 9: 21.)

As a proper name מְרָדָה Gen. 12: 6. and מְרָדָה Deut. 11: 30. the turpentine trees of Moreh, in the neighbourhood of Shechem; and הָּהּ מַמְרָדָה, the hill of Moreh, in the valley of Jezreel, Judg. 7: 1.

I. מְרָדָה m. a razor. Judg. 13: 5. 10: 7. 1 Sam. 1: 11. (Root prob. מְרָדָה Arab. מְרָדָה ubera strinxit, plagis perstrinxit, whence novacula stringens. According to others, i.q. מְרָדָה ti-mor, the razor being so called from the danger in using it.)

II. מְרָדָה Ps. 9: 21 Kethib, i.q. מְרָדָה fear, terror, which is the reading of the Keri.

מְרָדָה see מְרָדָה.

הָּהּ מְרָדָה see מְרָדָה.

מְרָדָה m. const. מְרָדָה, verbal from יַרְדֶּה יַרְדֶּה יַרְדֶּה, (with Kamets impure,) a possession. Obad. 17. Is. 14: 23. Job 17: 11 מְרָדָה, מְרָדָה, מְרָדָה, מְרָדָה the possessions, i.e. the tenderest hopes, of my heart.


מְרָדָה Mic. 1: 14. a place in the neighbourhood of Eleutheropolis, the birth place of the prophet Micah. The gentle noun is מְרָדָה Mic. 1: 1. Jer. 26: 18.
2. causat. to put away, to remove. Zech. 3: 9.

and it shall not cease from yielding fruit.
2. causat. as in Kal no. 2. to remove, withdraw. Mic. 2: 3, 4.

II. נָדַּשׁ i. q. נָדַּשׁ to feel, touch. Gen. 27: 21.

נָדַּשׁ m. verbal from נָדַּשׁ, dec. II.b. 1. a seat, stool. 1 Sam. 20: 18, 25.
2. a company or circle of persons sitting together, consentus. Ps. 1: 1.
3. a habitation. Gen. 27: 39.—
נָדַּשׁ a dwelling house, Lev. 25: 29. Hence (1.) the time of dwelling. Ex. 12: 40. (2.) as a concrete, people dwelling together. 2 Sam. 9: 12 כָּלָתָּב אֲנָה כָּל הַיָּמָה יִשְׂרָאֵל all that dwell in the house of Ziba.
4. the situation (of a city.) 2 K. 2: 19.

נָדַּשׁ fem. plur. dec. VII. a. bands, fetters. Job 38: 31. (Arab. יִנְדָּשׁ to hold, to hold fast.)

נָדַּשׁ plur. fem. verbal from נָדַּשׁ, deliverance, salvation. Ps. 68: 21.

נָדַּשׁ pret. נָדַּשׁ, יִנְדָּשׁ 1. to die. 1 Sam. 25: 37 יָכִּית יִנְדָּשׁ then died his heart within him. Comp. הנָדַּשׁ. Gen. 45: 27. Judg. 15: 19. Part. יָנָדַּשׁ a dead man, a corpse, also, as an epicene, for the corpse of a woman, Gen. 23: 4. (So in German, ein Kranker, ein Todter.)—Spoken of inanimate nature, Job 14: 8. hence Gen. 47: 19 wherefore should we die, we and our land? Comp. הנָדַּשׁ. Ps. 78: 47. and Bocharti Hieroz. F. I. p. 1.
2. to perish, be destroyed, spoken of a state, Am. 2: 2. to become wretched or unfortunate, Prov. 15: 10. Hos. 13: 1. See סָלַּשׁ.


Deriv. out of course הנָדָּשׁ, m. with ה paragogic הנָדָּשׁ Ps. 116: 15. const. הנָדָּשׁ, plur. הנָדָּשׁ Ezek. 28: 10. verbal from הנָדָּשׁ, dec. VI. e.

1. death.—נָדָּשׁ deadly weapons, Ps. 7: 14. נָדָּשׁ to sleep the sleep of death, Ps. 13: 4. נָדָּשׁ and נָדָּשׁ שָׁנָה one condemned to die, 1 K. 2: 26. 2 Sam. 19: 28. Sometimes death is personified, as in Ps. 49: 15.

2. the region of the dead, the subterranean world, hades. Job 28: 22. נָדָּשָׁנָה the gates of hades. Ps. 9: 14. נָדָּשָׁנָה the chambers of hades, Prov. 7: 27.


נָדָּשׁ m. verbal from נָדָּשׁ, dec. II.b.

1. preeminence. Ecc. 3: 19.

נָדָּשָׁ m. const. הנָדָּשָׁ, plur. הנָדָּשָׁn verbal from נָדָּשָׁ, dec. VII. d. an altar.—נָדָּשָׁ upon the altar, Lev. 1: 9, 13, 15. 2 Chr. 29: 22.—נָדָּשָׁ the altar of burnt-offering, Ex. 30: 28. also called נָדָּשָׁ the brazen altar, in front of the temple or tabernacle, in the open air, Ex. 39: 39.—נָדָּשָׁ the altar of incense, also called the golden
altar, in the sanctuary, Ex. 30: 27. 1 K. 7: 48.

חָלבָּה m. mixed wine, spiced wine. Cant. 7: 3. (Root קֶבֶעַ, in Arab. and Aram. to mix.) Comp. דָּקָר.

חָלָבָּה m. adj. dec. IX. b. found only Deut. 32: 24 — exhausted or consumed by hunger. Comp. the kindred roots הָבָּה, הָבְּהַ, Arab. חָלָּבְּהַ to suck.

חָלָבֶּה m. plur. בָּדוּבָּנְהַ דָּקָר a corner. Once Ps. 144: 13.

חָלַּבֶּה f. dec. X. a door-post. Ex. 12: 21: 6. Deut. 6: 9. Root perhaps חָלַּבֶּ to take, because the door-post is that on which the door turns or is moved.

חָלַּבֶּה m. verbal from פָּכָה, food. Gen. 45: 23.

חָלַּבֶּה Chald. idem. Dan. 4: 9. [4: 12.]


II. חָלַּבֶּה m. a snare, insidiae. Obad. 7. So Sept. Vulg. Chald. Syr. Root פָּכָה no II. see in Arab. חלָּבֶּה to lie, to deceive. According to others, literal. a net, from פָּכָה in Aram. to stretch out.


חָלַּבֶּה fem. plur. 2 K. 23: 5. the constellations of the zodiac. (In Chald. and Rabbin. idem, also a lucky star.

In Arab. לַבְּהַ a house, dwelling.

The Arabians call the zodiac the circle of palaces, i.e. the twelve palaces in which the sun dwells.) See חָלַּבֶּה.

חָלַּבֶּה m. a flesh-hook, a flesh-fork. 1 Sam. 2: 13, 14. The etymology is uncertain.

חָלַּבֶּה f. found only in the plur. חָלַּבֶּות dec. XI. b. idem. Ex. 27: 3. 36: 3.


חָלַּבֶּה m. verbal from פָּכָה no. II. dec. I. a song. Only in the superscriptions of the Psalms, e.g. Ps. III. IV. V. VI. VIII. IX. etc.


חָלַּבֶּה adv. a little, in small quantity or number. Is. 10: 25. 29: 17. 24: 6. (Root פָּכָה Chald. to be small or few; comp. in Heb. חָלַּבֶּה.)

חָלַּבֶּה plur. Job 37: 9. in opposition to פָּכָה the south, hence prob. the north, or some northern star. Vulg. Arcturus. Sept. ἄστερ τοῦ ἄρκτου (perhaps ἄστερ τοῦ ἔρημος.) Chald. fenestra τῶν Νεσαρίμ. According to Kimchi: (venti) dispergentes, i.e. northwinds. According to others, i.q. חָלַּבֶּה 33: 32.

חָלַּבֶּה plur. fem. Job 38: 32. prob. i.q. חָלַּבֶּה (see the letter כ) the constellations of the zodiac. Sept. μα-ζουροτ. Chald. חָלַה. Vulg. lucifer. Others: northern crown; (comp. חָלַּבֶּה.)
m. verbal from חָלָה, a winnowing fan or shovel. Is. 30: 24. Jer. 15: 7.

b. the sun-rising; the east. Ps. 103: 12. Towards the east is expressed by בַּרְדָּה, Neh. 12: 37. by בָּרְדָּה, Deut. 4: 47. by בָּרְדָּה, Ex. 27: 13. and by בָּרְדָּה on the east of Jericho, Josh. 19: 19.

m. verbal from רָמָה, a sown field, standing corn. Is. 19: 7.

m. plur. רָמָה and רָמָה, verbal from רָמָה, dec. II. b. liter. a vessel used for sprinkling; hence a large dish, Num. 7: 13, 19 ff. a basin, Ex. 38: 3. Num. 4: 14. a drinking vessel, Am. 6: 6.

m. adj. (Root רָמָה in Arab. conj. IV. to be full of marrow, spoken of bones; to be fat, spoken of sheep.) dec. I.

1. fat, particularly a fat sheep. Ps. 66: 15.

2. rich, opulent, like מָרָה. Is. 5: 17.

m. verbal from the same root, marrow. Job 21: 24. (Arab. and Aram. idem.)

מִיתוֹל q. Aram. מִיתוֹל to smite together, to clap. Ps. 98: 6 מִיתוֹל מִיתוֹל הָיוּ הַמָּחַטְתִּים the streams clap their hands, i. e. rejoice. Is. 55: 12.

Pi. idem, with מ. Ezek. 25: 6.


Pa. מִיתוֹל idem.—To smite on the hand, for to restrain, hinder, Dan. 4: 32. [4: 35.] (So in Talmud. and Arab.)

Ithpe. to be fastened or nailed. Ezra 6: 11.

m. verbal from מִיתוֹל, a hiding-place, a lurking-place. Is. 32: 2.

masc. plur. verbal from מִיתוֹל, dec. I. idem. 1 Sam. 23: 23.

f. verbal from מִיתוֹל no. 1. dec. XIII. a. the place of joining, the juncture; e. g. of the parts of the curtain, Ex. 26: 4, 5. of the front and hinder parts of the ephod, Ex. 28: 27. 39: 20.

fem. plur. verbal from מִיתוֹל.

1. beams, so called from their binding the parts of the house together. 2 Chr. 34: 11.

2. iron hooks. 1 Chr. 22: 3.

f. (a contraction of מִיתוֹל, as מִיתוֹל of מִיתוֹל ;) a frying or baking pan. Lev. 2: 5. Ezek. 4: 3. See מִיתוֹל.

מִיתוֹל f. verbal from מִיתוֹל, a girdle. Is. 3: 24.

1. to wipe off, to wash out, Num. 5: 23. E. g. to wipe away tears, Is. 25: 8. to wipe the mouth, Prov. 30: 20. to blot out or erase from a book, Ex. 32: 32, 33. to blot out sin, i. e. to pardon it, Ps. 51: 3, 11. Is. 43: 25. 44: 22.

2. to destroy, (a people, a state.) The origin of this signification is seen 2 K. 21: 13 I will wipe, i. e. destroy, Jerusalem, as one wipeth a dish; he wipeth it and turneth it upside down. Gen. 6: 7. 7: 4. To destroy the name or remembrance of any one, Ex. 17: 14. Deut. 9: 14.


Hiph. i. q. Kal. fut. apoc. מִיתוֹל Neh. 13: 14. Jer. 13: 23.—Prov. 31: 3 מִיתוֹל מִיתוֹל מִיתוֹל מִיתוֹל usually rendered: and (give not) thy ways to destroy kings, as a caution against a fondness for war. Better: to the destroyers of kings, i. e. to harlots; as if מִיתוֹל were the fem. plur. of an adj. מִיתוֹל. Others derive the
same signification from a change in the vowel points, אֹּרְןָּנָּּהוּ לָהֵןָּ אֲזֶּּלָּהוּ.

II. מַשָּׁיִּהוּ i. q. מַשָּׁיִּי to strike, (as a geographical line,) to reach to, pertinere ad; construed with בָּא. Deut. 34: 11. Deriv. מַשָּׁיִּלְוּ f. verbal from מַשָּׁיִּוּ, a compass, an instrument for drawing circles. Is. 44: 13.

דָּיְלָי m. dec. III. a. the seacoast. Once Ps. 107: 30. (In Chaldee, idem, also 56-.)


רָצְיָה m. verbal from רָצְיָה, dec. IX. a sight, vision. Gen. 15: 1. Num. 21: 4, 16.

רָצוּ f. verbal from רָצָּי, a window. 1 K. 7: 4, 5.

דָּיָּה m. verbal from דָּיָּה no. II. dec. VI. a smiling. Ezek. 26: 9 דָּיָּהִי צְרֵי רְנִים. Chaldee. percussio tormentorum sornum, which rendering makes דָּיָּה or דָּיָּהִי the name for an engine used in sieges. Others make the whole phrase, (percussio rei oppositae,) to denote a battering-ram.


3. prob. a sign, mark, indication. Lev. 13: 10 פָּרָס הָּבָרְצָּי an indication of raw flesh. Verse 24 חִי קָרָבָה מַזָּי יַי and there shall be a mark of burning.

דָּיָּה m. dec. I. (prob. kindred with בָּרָנָּה to sell, and דָּיָּה to buy.)


דָּיְלָי m. verbal from דָּיְלָי no. I. dec. IX. a sickness, disease. Prov. 18: 14. 2 Chron. 21: 15.


דָּיְלָי f. see דָּיְלָי.

דָּיְלָי m. a gentile noun, a Mekholathite, an inhabitant of נְּהָל דָּיְלָי Abel-mekholah, q. v. 1 Sam. 18: 19. 2 Sam. 21: 8.

דָּיְלָי f. verbal from דָּיְלָי, dec. X. a hole, cave. Is. 2: 19.

דָּיְלָי masc. plur. verbal from דָּיְלָי, sicknesses. 2 Chr. 24: 25.

דָּיְלָי m. dec. II. b. a knife, a knife for slaying victims. Ezra 1: 9. (Syr. דָּיְלָי, Rabbin. דָּיְלָי idem.)

דָּיְלָי plur. fem. dec. II. b. Judg. 16: 19, 19. braided locks or tufts of hair. (The sense of braiding is allied to that of changing, which is found in the Piel and Hiphil of the root דָּיְלָי.)


דָּיְלָי f. with suff. דָּיְלָי, plur. דָּיְלָי, verbal from דָּיְלָי, dec. XIII. f.

1. smoothness, hence a slipping away, an escaping. So in the proper name דָּיְלָי יֵלָּי סֵלָה-הָּמָּה דָּיְלָי Sela-hammahlekoth, 1 Sam. 23: 28.
2. a division, class; spoken particularly of the division of the Levites and priests into 24 courses, (ἐφύμεναι, κλήτοι.) 1 Chr. 27: 1 ff. 2 Chr. 3: 14. 31: 2. 35: 4.

Ps. 53: 1. 83: 1. prob. i. q. Ethiop. mahhet, κυδάκα. Others: a pipe, i. q. ἀaires.


Ps. 54: 1. (fem. Gen. 32: 9.) verbal from ἀπό, dec. IX.a.


2. a host, army, Ex. 14: 24. Judg. 4: 16. a multitude or company of men generally, Gen. 50: 9. an army or swarm (of locusts), Joel 2: 11.

Dual pl. Cant. 7: 1. [6: 13.]

Plur. Num. 13: 19. and ἄρας ἀρας the courts in which the priests of Jehovah lodged, 2 Chr. 31: 2.

terrain (the camp of Dan) a place near Kirjath-jearim in the tribe of Judah. Judg. 18: 12.

Ps. 175: (two hosts of angels; see Gen. 32: 2.) proper name of a city beyond Jordan, in the tribe of Gad, near the tribe of Manasseh, assigned to the Levites. Josh. 13: 26, 30. 21: 36. 2 Sam. 2: 8, 12, 29. 17: 24, 27. 1 K. 2: 3. 4: 14.

Ps. 176: m. verbal from ἀριστεύω, strangle, also death generally, parallel with ὅμοιος. Job 7: 15.


Ps. 178: m. verbal from ἀρατίω, a basket or muzzle for the mouth. Ps. 39: 2.


Ps. 180: 1. to shake or agitate; e. g. the foot in blood. Ps. 68: 24.

2. to break or smite in pieces, e. g. the head of any one, Ps. 68: 22. 110: 6. the loins, Deut. 33: 11. Metaphorically Job 26: 12 by his wisdom he smiteth the haughtiness (of the sea.)

Ps. 181: m. the place smitten, stroke. Is. 30: 26.
m. verbal from בָּשׁ, a hewing.


בָּשׁ f. verbal from בָּשׁ, dec. IX.

— תּוֹ בֵּית רַק the half. Num. 31: 36. 43.

בָּשׁ f. verbal from בָּשׁ, dec. I.

1. the half. Ex. 30: 13.
2. the middle. Neh. 8: 3.


לְעָשִׁי to destroy.

בָּשׁ m. verbal from בָּשׁ, dec. II.

b. what is searched into, the inmost part, i. q. בָּשׁ no. 2. Ps. 95: 4.

בָּשׁ subst. and adv.

1. to-morrow, on the morrow.—

idem, Num. 11: 18.—לָשׁ to-morrow about this time, 1 K. 19: 2. or more fully, לָשׁ about this time to morrow (or) the day after to-morrow, 1 Sam. 20: 12.


idem, Gen. 30: 33. Comp. לָשׁ.

לֶבֶן f. a sink, privy. 2 K. 10: 27.

Kethub. See לֶבֶן.

בָּשׁ and לֶבֶן f. 1 Sam. 13: 20. the names of two different cutting instruments, one of which is prob. a ploughshare, (from בָּשׁ no. 3.) but the other, some cutting tool, (from בָּשׁ no. 1.) The plur. לֶבֶן verse 21. appears to embrace both the above mentioned instruments, at least it stands in the place of both.

לֶבֶן f. const. לֶבֶן, the morrow, the following day; comp. לֶבֶן.

Joined with לֶבֶן Num. 11: 32. but elsewhere without it.—לֶבֶן on the morrow, Jon. 4: 7. לֶבֶן idem, Gen. 19: 34. Ex. 9: 6.—With a genitive following, like the French lendemain, Lev. 23: 11. 15: 16.

גָּזַה m. verbal from גָּזַה, a hewing.

on the day after the sabbath. Num. 33: 3. 1 Sam. 20: 27.

— גָּזַה 1 Sam. 30: 17. perhaps with an adverbial termination, like גָּזַה.

גָּזַה m. verbal from גָּזַה, a place stripped or made bare, a streak. Gen. 30: 37.

גָּזַה and גָּזַה f. plur. גָּזַה, gen. plur. גָּזַה, verbal from גָּזַה.

1. view, design. 2 Sam. 14: 14.

3. cunning or mechanical work. Ex. 31: 4. 35: 33, 35.

גָּזַה m. verbal from גָּזַה, dec. VIII.

a. darkness. Is. 29: 15. Ps. 88: 19. גָּזַה mine acquaintance are (in) darkness, i. e. invisible to me. Plur. גָּזַה dark places, Ps. 88: 7. 74: 20. גָּזַה the lurking places of the country. Particularly hedges, Ps. 143: 3.

גָּזַה f. verbal from גָּזַה, dec. X.

i. a coal-pan, a fire-pan. Ex. 27: 3. 38: 3. Perhaps in the form of a fire-shovel, comp. Num. 16: 6 ff.
2. prob. small tongs or snuffers. Ex. 25: 38. 37: 23.

גָּזַה f. verbal from גָּזַה, dec. X.

liter. a breaking in pieces; hence
2. discouragement, consternation. Prov. 10: 15. See the root, signif. no. 2.


גָּזַה f. verbal from גָּזַה, a breaking through or in, as of a thief. Ex. 22: 1. Jer. 2: 34.

גָּזַה Chald.1. to come, arrive. Dan. 7: 22.
2. to come to any person or place. Dan. 6: 24, 25. 7: 13.
3. to reach. Dan. 4: 8, 17, 19. [4: 11, 20, 22.]
4. to come upon or befall any one, construed with ℓ. Dan. 4: 21, 25. [4: 24, 28.]

Note. This verb is etymologically connected with the Heb. נָּפַל, but differs from it in signification.

נָּפַל m. a besom, broom; see נָּפַל

נָּפַל m. from נָּפַל, a slaughter, overthrow. Is. 14: 21.

נָּפַל m. (fem. Mic. 6: 9.) Plur. נָּפַל, once נָּפַל Hab. 3: 15. verbal from נָּפַל to stretch out, in Niph. to extend itself; comp. נָּפַל from נָּפַל; dec. IX. a.
1. a bough, branch. Ezek. 19: 11 ff.
2. a staff, stick, rod. Ex. 4: 2.

3. a tribe of the Israelites, (comp. נַפְלָנָה) e.g. נְפַל הָעֵּמֶר the tribe of Levi, Num. 1: 49. also נָּפַל הָעֵּמֶר the tribe of the children of Mannasseh, Josh. 13: 29. נָּפַל the heads of the tribes, 1 K. 8: 1.
4. perhaps an arrow, javelin, (like Lat. hastea.) Hab. 3: 9, 14.
5. an inclining or sinking downwards, a low or deep place. Hence, with He local, נָּפַל an adv. down, downwards, beneath, Deut. 28: 43. Prov. 15: 24. With prepositions, (1.) נָּפַל (a.) downwards. Ecc. 3: 21. (b.) beneath, below. 2 K. 19: 30. (c.) under, below. 1 Chr. 27: 23.

from twenty years old and under. (d.) less than. Ezra 9: 13 below our mis-
deeds, i.e. less than they deserve.

(2.) נָּפַל beneath. Ex. 26: 24. 27: 5.

נָּפַל f. verbal from נָּפַל, as in Greek ἔλθεν from ἐλθω; dec. X.
3. a portable bed, litter, sedan. Cant. 3: 7.
4. a bier. 2 Sam. 3: 31.

נָּפַל, נָּפַל, plur. נָּפַל, verbal from the Pual of נָּפַל.
1. a stretching out. Is. 8: 8.
2. a bending or perversion of justice. Ezek. 9: 9.

נָּפַל m. verbal from נָּפַל, something spun. Ex. 35: 25.

נָּפַל m. a forged or wrought bar of iron. Once Job 40: 13. Root נָּפַל Arab. to work, to forge, particularly iron.

נָּפַל, נָּפַל, plur. נָּפַל, verbal from נָּפַל, dec. I. a. and c.
1. a place where any thing is buried. Particularly a subterranean granary, Jer. 41: 8.

נָּפַל m. verbal from נָּפַל, dec. I. and II. a planting. Ezek. 17: 7. 34: 29.


נָּפַל f. verbal from נָּפַל, dec. XIII. m. Ruth 3: 15. Plur. נָּפַל נָּפַל Is. 3: 22. a wide garment for women.


Niph. to be rained upon. Am. 4: 7.

הָסְדָע f. verbal from סָדָה.
2. aim, mark, object, scopus, (from Arabic to see, like στόχος from στιχώματι.) 1 Sam. 20: 20. Job 16: 12. Also with the Aramean orthography עַסֶּדָה, Lam. 3: 12.

יִנְעַּן an interrogative pronoun.


טַבֵּל m. verbal from בִּלֵּה, dec. II. b. the best of any thing. 1 Sam. 15: 9, 15 מְבַל הַבֵּל the best sheep. Ex. 22: 5 מְבַל הַבֵּלֶּם of the best of his own field, and the best of his own vineyard. Gen. 47: 6 מְבַל הַבָּרְבָּרֶם in the best part of the land. Verse 11.

מִיכֹא (who is as God) Michael, proper name of one of the seven archangels before the throne of God. He was the particular patron of the Jewish people. Dan. 10: 13, 21. 12: 1.

מִיכָא Micah, proper name of a prophet. It is a contraction of מִיכָא (who is as Jehovah.) Mic. 1: 1.

מִּכְלָח masc. 2 Sam. 17: 20 מִּכְלָח a small brook. Root מַכְלָה, in Arab. to have little water, spoken of a well.
2. fem. Michal, proper name of a daughter of Saul, and wife of David. 1 Sam. 14: 49. 19: 11 ff. 2 Sam. 6: 16 ff.

מִכְלָח masc. plur. prim. irreg. const.
1. water or waters. (The singular in Arabic is מַקְלָח water.)— מַקְלָח living water, i. e. fresh, Gen. 26: 19. מַקְלָח holy water, Num. 5: 17. Sometimes construed with a verb preceding in the singular; with a verb following, only in Num. 19: 13, 20. — With He local מַקְלָח to the water. — Water in which one sinks or is overwhelmed is used to represent adversity, Ps. 18: 17. 32: 6. 69: 2, 3, 16. Job 27: 20.
2. i. q. מַקְלָח seed. Is. 48: 1. (Arab. מַקְלָח semen.) Better waters or fountain; see Gesenius on Is. 48: 1.


מִּכְלָח a nurse, see the Hiph.of מִּכְלָח. 2 K. 16: 18 Kethib, i. q. מִּכְלָח, q. v.


נִמְלָח m. dec. I. a pressing, wringing, churning. Prov. 30: 33. See מִלָח.
plur. masc. verbal from יִשָּׁר, dec. 1.

2. uprightness, sincerity; and as an adv. sincerely, Cant. 1: 4.

found. no. II. dec. II. b.


and יִשָּׁר m. plur. יִשָּׁר and יִשָּׁר, verbal from יִשָּׁר, dec. 1.

2. metaphorically, sorrow, grief. Ex. 3: 7. Lam. 1: 12, 18.

abundance, see יִשָּׁר.

m. dec. II. b. a grute, a lattice-work. Ex. 27: 4. 38: 4, 5, 30. See יִשָּׁר.

m. 2 K. f. 15. something woven, a mattress, here perhaps נוֹשָׁנֶיָּב, a fly net. See יִשָּׁר.

f. plur. יִשָּׁר and יִשָּׁר, verbal from יִשָּׁר, dec. X.

1. a swelling. Deut. 25: 3. 2 Chr. 2: 9 תַּעֲמֹד יִשָּׁר usually rendered as if i. q. דַּעְמֹד יִשָּׁר wheat beaten or threshed out, perhaps a corruption of דַּעְמֹד יִשָּׁר, as it is called in 1 K. 5: 25. [5: 11.] Used particularly of the plagues sent by God, Lev. 26: 21. Deut. 28: 59, 61. 29: 21.
2. an overthower, slaughter; in battle, Josh. 10: 10, 20. Judg. 11: 33. 15: 9. or more immediately from God, 1 Sam. 6: 19.

f. verbal from הֵב, dec. X. a place or spot burnt. Lev. 13: 24, 25, 28.

m. verbal from יִשָּׁר to stand, dec. III. a.

2. foundation. Ps. 89: 15. 97: 2. 101: 5.

and יִשָּׁר f. verbal from יִשָּׁר, dec. X. a place or foundation. Zech. 5: 11.

f. Ezek. 16: 3. and יִשָּׁר יִשָּׁר יִשָּׁר 21: 35. 29: 14. dec. X. birth, origin. The etymology is obscure. The Hebrew commentators explain it by יִשָּׁר, a dwelling. Others derive it from יִשָּׁר i. q. יִשָּׁר to dig, hence effossiones for origines, by a metaphor taken from mining; comp. Is. 51: 1.

מַכִּיר (sold) proper name of a son of Manasseh, father of Gilead. Gen. 50: 25. Hence used poetically for Manasseh, Judg. 5: 13.—The gentile noun is יִשָּׁר.

מַכַּּכֵּס (kindred with יִשָּׁר, to sink, to be overthrown. Ps. 106: 43.
Niph. fut. יַּכְּבָּשׁ, to sink or settle down, spoken of a building. Ecc. 10: 12.

m. verbal from יִשָּׁר to shut up,
confine, which often commutes its meaning for fold, for sheep. Hab. 3:17. Plur. הַֽמַּכְנָּהָּ. Ps. 50:9. 78:70.

מַכְנָּה m. verbal from מָכַן, perfection, perfect beauty. Ezek. 23:12. 38:4 מִכָּנֶה perfectly or gorgeously apparelled, vestiti perfecte.

מַכְנָּה fem. verbal from מָכַן, found only 2 Chr. 4:21 מָכַּנּוֹת perfectiones auri, i.e. perfect or pure gold. Comp. מְכַנְּה adv. entirely.

מַכְנָּה m. verbal from מָכַן, dec. II. b. perfection. Ps. 50:2.

מַכְנָּה masc. plur. verbal from מָכַן, liter. ornaments, hence costly garments. Ezek. 27:24. comp. particularly מַכְנָּה.

מַכְנָּה f. food. Once 1 K. 5:25. [5:11.] a contraction of מֶכֶנָּה, or else of the Syriac form מַכָּנָּה from the root מָכַן.

מַכְנָּה masc. plur. dec. VIII. h. treasures. Once Dan. 11:43. Root מָכַן, in Syr. and Chald. to conceal, to be concealed.

מַכְנָּה Ezra 2:27. מִכָּנָּה 1 Sam. 13:2, 5. מִכָּנָּה Neh. 11:31. (as an appellative, concealed, a treasure, see מַכְנָּה,) name of a place in the tribe of Benjamin, according to 1 Sam. 13:5. on the east of Beth-aven. In 1 Mac. 9:73, it is called מקָם, in Josephus מקָמָה. Antiq. vi. 6. xiii. 2.

מַכְנָּה m. Is. 51:20. and מַכְנָּה Ps. 141:10. מַכְנָּה a net, snare. It is i.q. מַכְנָּה, מַכְנָּה (q.v.) by a commutation of מָכַן and מְכַנְּה.


מַכְנָּה see מַכְנָּה.

מַכְנָּה verbal from מָכַן, found only in the dual or plur. const. מַכְנָּה. brees-ches (of the priests.) Ex. 28:42. 39:28. Lev. 6:3. 16:4. Ezek. 44:18. Vulg. feminalia. According to Josephus (Antiq. iii. 8.) they reached only to the middle of the thigh.

מַכְנָּה m. (perhaps from מָכַן, like מַכָּנָּה from מָכַן) dec. VI. h. a tribute. Num. 31:28, 37-41. (Aram. and Arab. מַכָּנָּה census, vectival.) Hence

מַכְנָּה f. denom. from מָכַן, dec. X. 1. number. Ex. 12:4.

מַכָּנָּה a. amount, price. Lev. 27:23.

מַכָּנָּה m. verbal from מָכַן, dec. IX. a. a covering, of a tent, Ex. 26:14. 36:19. of a ship, Gen. 8:13.

מַכָּנָּה liter. part. Pi. from מָכַן, dec. IX. a.


2. the fat caul over the inwards, omentum. Lev. 9:19. Expressed more fully מַכָּנָּה מְכַנְּה יְרֵבָּה. Lev. 29:13, 22.

מַכָּנָּה f. (a doubling) a country near Hebron, where Sarah was buried. Gen. 23:9, 17, 19. 25:9. 49:30. 50:13.

מכָּנָּה, fut. מֵּכָּנָּה, to sell. Gen. 37:27, 28. Construed with מָכַן of the price, Ps. 44:13.—To sell one's daughter, i.e. to give her in marriage, the father on such occasions receiving a price or portion (מֵּכָּנָּה) from the bridegroom, Gen. 31:15. Ex. 21:7.—To sell a people, i.e. to deliver them to their enemies, spoken of Jehovah, Deut. 32:30. Judg. 2:14. 14:5 מַכָּנָּה and he sold them into the hand of their enemies. 3:8. 4:2, 9.

Niph. מַכָּנָּה 1. to be sold. Lev. 25:34. Metaphorically Is. 50:1.

2. to sell one's self (for a slave.) Lev. 25:39, 42, 47.

Hithpa. 1. to be sold. Deut. 23:6a.

2. to sell one's self, in the phrase מַכָּנָּה to sell one's self,
i.e. to give one's self up, to do iniquity, 1 K. 21: 20, 25. 2 K. 17: 17.

Derivatives out of course מַּעָמָה מ. with suff. וּבָמָה, verbal from מָעָמָה, dec. VI. h.

2. price or worth of any thing. Num. 20: 19.

מַּעָמָה מ. verbal from מָעָמָה, dec. I. an acquaintance, friend. 2 K. 12: 6, 8.

מַּעָמָה מ. verbal from מָעָמָה, dec. IX. a pit, mine. Zeph. 2: 9.

מַּעָמָה f. found only Gen. 49: 5. prob. a sword, weapon. Hence מַּעָמָה מַּעָמָה מַּעָמָה מַּעָמָה מ. instruments of cruelty (are) their swords. Jerome: arma eorum. The root in that case is supposed to be מַעָמָה conj.II. prostravit; comp. מַעָמָה to dig, to bore through. Others make it synonymous with מַעָמָה (in Ezek.) a dwelling. Hence weapons of violence (are in) their dwellings. Others explain it plans, purposes, from the Ethiop. מַּעָמָה מַּעָמָה מ. mortalium et cæp.; or craft, deceit, from the Arabic verb which signifies to deceive.

מַּעָמָה m. verbal from מַּעָמָה, dec. I.

1. a stumbling block or stone, Lev. 19: 14. Is. 8: 14 מַּעָמָה מַּעָמָה מ. a stone of stumbling. 57: 14. Metaphorically Ezek. 3: 20 מַּעָמָה מַּעָמָה מ. a stone then I will throw a stumbling block before him, and he shall die. Is. 6: 21. Metaphorically, (1.) a cause of falling or of misfortune. Ezek. 13: 30. 44: 12. Ps. 119: 165. (2.) a seducement or cause of sin. (Comp. the verb Mal. 2: 3.) Ezek. 7: 19. 14: 3 מַּעָמָה מַּעָמָה מ. their seducement to sin, i.e. their idols. (3.) offence of heart, scruple of conscience. 1 Sam. 25: 31.

םָמָה f. verbal from מָמָה, dec. X.

1. ruin (of a state.) Is. 3: 6. 2. a cause of stumbling, a seducement to sin. In the plur. spoken of idols, Zeph. 1: 3.

םָמָה m. verbal from מָמָה, dec. I.

1. a writing. Ex. 32: 16. Deut. 10: 4. 2. a letter. 2 Chr. 21: 12. 3. a song. Is. 35: 9, where it occurs as a title. Comp. מָמָה.

םָמָה f. verbal from מָמָה, dec. X.

a breaking in pieces. Is. 30: 14.

םָמָה m. in the superscriptions of Psalms xvi. lv. lvii. lviii. lx. lxix. most prob. i. q. מָמָה, Is. 38: 9. (by a commutation of מ and ב, see p. 69.) a writing, by way of eminence a song. Others derive it from מָמָה מָמָה מָמָה מָמָה, hence a golden piece, carmen aureum, a commendatory title; but מָמָה is barely a poetical name for gold, and there appears no special reason in these psalms for this designation.

םָמָה m. verbal from מָמָה.


Gen. 25: 24 אֶלֶף אֶלֶף and her time was fulfilled that she should be delivered. 29: 21 יִדְרֵשׁוּ for my time is completed. 50: 3 כִּי יִדְרֵשׁוּ for solon does the time of embalming last; (comp. Est. 2: 12.) Lev. 8: 33. 12: 4, 6. Lam. 4: 18. Jer 25: 34. (2) of a desire, to be fulfilled or satisfied. Ex. 15: 9 יִדְרֵשׁוּ my desire respecting them shall be satisfied, liter. my soul shall be full of them. The suffix יִדְרֵשׁוּ is the accus. of the thing filling, which the verb requires after it.

2. trans. to fill, to make full. (In Arabic it is written in the preceding signification with med. E; in this with med. A.) (1.) Construed with an accus. of the place filled, Gen. 1: 22 הַיּוֹשְׁבֵּי הַבָּאוּרִים which filled the waters in the sea. Verse 28. 9: 1. Ex. 40: 34 יִדְרְשֵׁהוּ and the glory of Jehovah filled the dwelling. Verse 35. 1 K. 8: 10, 11. Ezek. 10: 3. Ex. 32: 29. So Est. 7: 5 where is he, יִדְרֵשׁוּ whom his heart has filled, i. e. who has dared, to do thus. Comp. Ecc. 3: 11. (2.) Spoken of the person filling, as in Piel, and construed with a double accus. of the place filled and of the thing which fills, Ezek. 8: 17 יִדְרְשֵׁהוּ לַגְּהָנִים for they fill the land with wickedness. 30: 11 יִדְרְשֵׁהוּ לָכֵם and they fill the land with slain. 28: 16. Jer. 16: 13: יִדְרְשֵׁהוּ לָכֵם and they fill mine inheritance with their abominations. Rarely with יִדְרְשֵׁהוּ before the thing filling, Ex. 16: 32 יִדְרְשֵׁהוּ אִם fill an omer with it. Comp. Lev. 9: 17.

Note. In Ezek. 28: 16, יִדְרְשֵׁהוּ stands for יִדְרְשֵׁהוּ. In Job 32: 18, יִדְרְשֵׁהוּ for יִדְרְשֵׁהוּ. The infin. is יִדְרְשֵׁהוּ and יִדְרְשֵׁהוּ.

Niph. 1. to be filled, to be full; construed with an accus. of the thing, as in Kal. Gen. 6: 11 יִדְרְשֵׁהוּ and the earth was full of wickedness. Ex. 1: 7 יִדְרְשֵׁהוּ and the land was full of them. 1 K. 7: 14 יִדְרְשֵׁהוּ and he was filled with skill and understanding. 2 K. 3: 17. Constrained with יִדְרְשֵׁהוּ, Ezek. 32: 6. It has the signification of Kal no. 1. (1) Ex. 7: 25. of Kal no. 1. (2.) Ecc. 6: 7.

2. to come to an end, to perish. Job 15: 32 יִדְרְשֵׁהוּ אֲדֹנָי before his time he (scil. יִדְרְשֵׁהוּ his soul) perishes; i. q. יִדְרְשֵׁהוּ his days are completed.

Note. Niphal is perfectly synonymous with Kal no. 1, but the preterite of Kal and the future of Niphal are in more common use.

Pi. יִדְרְשֵׁהוּ, rarely יִדְרְשֵׁהוּ (Jer. 51: 34.) infin. יִדְרְשֵׁהוּ and יִדְרְשֵׁהוּ, fut. יִדְרְשֵׁהוּ, once יִדְרְשֵׁהוּ (Job 8: 21.)

1. to fill. Spoken of a person filling, and construed with a double accus. of the thing filling and the place filled, like Kal no. 2. (2.) Ex. 28: 3. 36: 35 יִדְרְשֵׁהוּ לָכֵם who filled them with a wise heart. Job 3: 15 יִדְרְשֵׁהוּ לָכֵם who filled their houses with silver. 22: 18. Ps. 107: 9. 129: 7. Is. 33: 5. Jer. 41: 9. 1 K. 18: 35. More rarely with יִדְרְשֵׁהוּ of the thing filling, Ps. 127: 5 happy is the man יִדְרְשֵׁהוּ יִדְרְשֵׁהוּ who fills his quiver with them. Jer. 51: 34. Lev. 9: 17. The following metaphorical significations and phrases are worthy of notice;

2. to fulfil, complete, or pass a certain time. Gen. 29: 27 יִדְרְשֵׁהוּ fulfil her week. Verse 28. Job 39: 2 יִדְרְשֵׁהוּ יִדְרְשֵׁהוּ canst thou number the months which they fulfil, i. e. go with young. Also causat. to cause to pass or be completed, Dan. 9: 2 יִדְרְשֵׁהוּ יִדְרְשֵׁהוּ to make seventy years to pass over the desolations of Jerusalem. Comp. 2 Chr. 36: 21.
4. To fulfil a petition, Ps. 20:6. a promise, 1 K. 8:15 who spake with his mouth to David my father, and with his hand hath fulfilled it. Verse 24. Jer. 44:25. a prophecy, 1 K. 2:27 to fulfil the word of Jehovah.
5. To make complete in number. Ex. 23:26 I will complete the number of thy days, i.e. I will cause thee to reach the full term of life. Comp. Is. 65:20. - 1 Sam. 13:27 and David brought their foreskins, and they gave them in full number to the king. - 1 K. 1:14 and I will come after thee and make thy words complete, i.e. add what is wanting, supplebo verba tua.
7. τὴν ἀνάθεσιν τῆς συνθήκης to fill one's hand for Jehovah, i.e. to give to him liberally. 1 Chr. 29:5. 2 Chr. 29:31. Comp. Ex. 32:29. - 2 Chr. 13:9 every one who cometh to present a bullock and seven rams, becomes a priest.
8. ὁμάδνα to set or enchaus precious stones. Ex. 28:17. 31:5. 35:33. Pual, Cant. 5:14.
9. ὅρμην to fill one's hand with the bow, i.e. to take the bow into his hand. 2 K. 9:24. This phrase differs from ὅρμην i. q. ὕμνα to bend the bow, Zech. 9:13. So in the Syriac version, and in Arab. ṣabbūṣ conj. IV. valde traxit arcum.
Pu. see Piel no. 8.
Hithp. to assemble or come together in full number, construed with אֲבָד, against any one. Job 16:10. Arabic ḫam conj. VI. concordarunt et unaniimes fuerunt aliqua in re, construed with אֲבָד. Comp. אֲבָד; and the Arab. ṣabbūṣ turba, cactus.
Chald. to fill. Dan. 2:35.
Ithpe. to be filled. Dan. 3:19.
Nābām, fem. נֵבָה, verbal adj. from נָבָה, dec. V. e. and X.
1. intrans. full.—נָבָה נָבָה full price, Gen. 23:9. Generally construed with an accus. Deut. 6:11 נָבָה נָבָה houses full of every good thing. 34:9. More rarely with a genitive, Jer. 6:11 נָבָה נָבָה stricken in years, plenus die-rum. Is. 1:21. As a neuter, adjective it stands (1) for the subst. fullness. Ps. 73:10 נָבָה נָבָה waters of fullness, i.e. full streams. (2) for the adv. plene; and hence plēnā voce, Jer. 12:6. pleno numero, Nah. 1:10.
Nābāh, נָבָה, once נָבַה (Ezek. 41:8) m. verbal from נָבָה, dec. I.
1. that where with any space is filled. (Generally to be expressed in English by the word or sylla-
ble full.) \(\text{בָּשַׁל} \) your hands full, Ex. 9 : 8. Judg. 6: 38 \(\text{לָבָשָׁל} \) a basin-full of water. Applied also to measures of length, Ezek. 41: 8 \(\text{לָבָשָׁל} \) the length of the measuring rod. 1 Sam. 28: 20 and he fell \(\text{לָבָשָׁל} \) his whole length.

2. a multitude. Gen. 49: 19 \(\text{לָבָשָׁל} \) a multitude of nations. Is. 31: 4.


לאבש f. verbal from \(\text{נָבָש} \), dec. X. a setting or enashing of precious stones. Ex. 25: 17, 20. 39: 13. See the root, Piel no. 3.

לאבש masc. plur. verbal from \(\text{נָבָש} \), dec. I.

1. a consecration or initiation into the priest's office. Lev. 3: 33. Ex. 29: 22, 26, 27, 31. See the root, Piel no. 6.

2. a consecration-offering, (comp. e. g. \(\text{נָבָש} \) a sin, and a sin-offering.) Lev. 7: 37. 8: 23, 31.

3. i.q. \(\text{נָבָש} \) a setting of precious stones. Ex. 25: 7. 35: 9.

לאבש m. verbal from obsol. \(\text{נָבָש} \), dec. II. b.

1. a messenger. Job 1: 14. 1 Sam. 11: 3.


לאבש f. plur. \(\text{נָבָש} \) and \(\text{נָב} \), verbal from \(\text{נָבָש} \), dec. X.

1. a word, speech, (synonymous with \(\text{נָב} \)) in Aramean the common word, but in Hebrew used only in poetry. Prov. 23: 9. Ps. 19: 5. 139: 4. 2 Sam. 23: 2. Also a proverb, by-word, Job 30: 9 \(\text{נָב} \) and I am to them for a by-word.

2. a thing, like \(\text{נָב} \). Job 32: 11.
quickly, to pass away. Only in Niph. dispell. Is. 51: 6 נַפְשָׁה for the heavens pass away like smoke.

I. מַלָּל m. dec. VI. salt.—הַֽלָּלָה the salt sea, see בֵּית the valley of salt, see נַמְנָה—Num. 18: 19. 2 Chr. 13: 5. (comp. Lev. 2: 13.) a covenant of salt, factus salitum, i.e. a solemn covenant, because salt is sacred, and the contracting parties in a covenant partake of it. הַֽלָּלָה a pillar of salt, Gen. 19: 26.

II. מַלָּל or מַלָּל found only in the plur. מַלָּל torn garments, rags, panni. Jer. 38: 11, 12. Root חלוס in Arab. and Ethiop. to pull, to tear.

מַלָּל Chald. denom. from מַלָּל, to eat salt. Ezra 4: 14.


מַלָּל m. (with Kamets impure,) denom. from מַלָּל i. q. אלָל the salt sea, dec. I. a mariner. Ezek. 27: 9, 26, 29. Jon. 1: 5.


מַלָּל f. once מַלָּל (1 Sam. 13: 22.) with suff. מַלָּל, plur. מַלָּל, verbal from מַלָּל, dec. XI.f.

1. war.—מַלָּל to carry on war, construed with מַלָּל (מצַל) and with מַלָּל, with any one. Gen. 14: 2. Deut. 20: 12, 20.—מַלָּל a man of war, a warrior, Num. 31: 27. also, an enemy in war, 1 Chr. 18: 10.


in Kal not used. Liter. to be
smooth, slippery; hence to slip away, to escape.

Pi. מְחָל and מָהָל 1. to let escape (from danger) to deliver. Job 6:23. 29:12. מָהָל to save one's life,
1 Sam. 19:11. 2 Sam. 19:6.

Hiph. 2. ova purere. Is. 34:15. See Hiph. no. 2.

Hiph. 1. to deliver. Once Is. 31:5. 2. to bear, bring forth. Is. 66:7.

2. to hasten, to go quickly, (without the idea of flight) 1 Sam. 29:29 מָהָל let me, I pray thee, go quickly.

Hithpa. i. q. Hiph. Job 19:20 מָהָל מְחָל (scarcely) am I escaped with the skin of my teeth, a proverbial phrase for, there is scarcely a sound spot in my body.—Job 41:11 [41:19] sparks of fire fly out.

m. mortar, cement. Jer. 43:9. This word is found in some oc
cidental languages, as in Greek μαλόν, soft wax, pitch, to spread over the bottoms of vessels; in Ital. malt, mud, clay. Root מַלָּל מַלָּל Syr. מֶלֶל to spread over.


f. verbal from מַלָּל.
2. a su

2. to become king. 2 Sam. 15:10.

Hiph. to cause to be king; construed with an accus. 1 Sam. 15:35. 1 K. 1:43. with a dative, 1 Chr. 29:22.

Hoph. מָלָל to be made king. Dan. 9:1.

Niph. to consult, to take counsel. Neh. 5:7. In Syr. the predominant meaning. Compare the Latin consider and consul.

Deriv. out of course מַלָּל, m. with suff. מָלָל, plur. מָלָּל מָלָּל once מָלָל (Prov. 31:3.) and once with Aleph as a mater lectionis מָלָל (2 Sam.11:1.) verbal from מַלָּל. dec. VI. a. a king.—מָלָל the king of kings, a title of the king of Babylon, Ezek. 26:7. Spoken frequently of Jehovah, Ps. 5:3. 44:5. 48:3. 68:25. Is. 8:21. also of false gods, Am. 5:26. comp. Zeph. 1:5. Comp. מַלְאָל, Hom. II. p. 351. π. 233.

m. Chald. emph. מָלָל, plur. מָלָל, also מָלָל Ezra 4:13. a king, as in Heb.—מָלָל the king of kings, Dan. 2:36, 37. Ezra 7:12. a title of the Persian and other Asiatic monarchs; in Pers. Shakhinshah. See Brissianus De regio Persarum Principatu, § 3.—In Dan. 7:17, מָלָל stands for kingdoms.

toch. His brazen image, the Rab
cins say, resembled an ox as to the head, and a man as to the other parts. It was hollow within, and made hot beneath; and the children to be sacrificed were placed in its arms. A similar description is given of an image at Carthage, by the name of Saturn; see Carp
regained, namely, Cæcili. If, Dr., to Ipsn. Dan.

Root explanation, perhaps. Perhaps, object, in,
maw, (v.,

ZTV again garments.


found only Jer. 7: 18. 44: 17, 19, 25 the queen of heaven, perhaps Astarte, the moon. Another explanation is followed by many MSS. which read in full אובUtc, from which the punctuation of the common reading appears to be derived, namely, worship of heaven, i.e. the abstract being put for the concrete, the god or goddess of heaven. Chald. stella coeli. Syr. cultus coeli.

as in Aram. to speak. In Kal only Prov. 6: 13.

Ps. idem. Job 8: 2. Ps. 106: 2 who can speak the mighty deeds of Jehovah?

Deriv. חזה. — For the forms חזה and חזה, see חזה and חזה.

Chald. found only in Pa. חזה to speak. Dan. 7: 8, 11, 20, 25.

m. dec. II. b. Judg. 3: 31 an ox-goad, for driving oxen.

Root i.q. ח ת to strike, smite.

ל to be smooth. Comp. the kindred root ח. Used only metaphorically, to be pleasant. Ps. 119: 103.

with the article ח, RECEIVED, in the Babylonian court. It is usually considered a proper name; but the prefixing of the article, and its etymological meaning, (comp. Pers..uaus pparaictus palatii seu thesauri,) are in favour of its being an appellative.

Dan. 1: 11, 16. a steward, αυξανόμενος, in the Babylonian court. It is usually considered a proper name; but the prefixing of the article, and its etymological meaning, (comp. Pers. αποθεωσεως) are in favour of its being an appellative.


i.q. and ה, an idol of the Ammonites and Moabites. Jer. 49: 1, 3. Zeph. 1: 5. (In Am. 1: 15, the word is an appellative and does not belong here.) As the proper name of a person, 1 Chr. 8: 9.

Milcom i.q. Molech, an idol of ה, m. verbal from ה, dec. I.
1. prey, booty, spoil; but strictly only of living animals. Hence Num. 31: 13 captivos et predaem et exuvias. In verses 11, 27, 32, it includes the captives (יָבוּשָׁה). Is. 49: 24, 25.

2. מְנַשֶּׁה the jaws, fauces. Ps. 22: 16.

겠א m. verbal from שָׁפָה, the latter rain, which in Palestine falls in the months of March and April, before the harvest. Deut 11: 14. Jer. 3: 3. 5: 24. Comp. הִנָּה and הִשָּׁה the early rain.

הִנָּה masc. dual, verbal from הָנָה:

1. pincers, tongs. Is. 6: 6.
2. noozers. 1 K. 7: 49. 2 Chr. 4: 21.

הָנָה masc. dual, dec. I. i. q. יָנָה no. 2. Ex. 25: 38. 37: 23.

הָנָה f. a chamber in which clothes are kept, a wardrobe. 2 K. 10: 22. (In Ethiop. והנה vestis byssina.)

הָנָה plur. fem. dec. XI. eye-teeth, dientes canini. Ps. 58: 7. See חָנָה.

הָנָה f. (with Dagesh euphonic,) dec. X. Joel 1: 17. a storehouse, granary, corn-loft. Derived either from וַיָּקְל Arab. vendidit, or directly from the subst. חָנָה a storehouse, by prefixing ל as like רָמָה. לְחָנָה a pile of wood; חָנָה יַמִּים, etc.

הָנָה masc. plur. dec. VIII. verbal from חָנָה, the measures or measuring rods. Job 33: 5.

הָנָה found only in the plur.

הָנָה, verbal from חָנָה, dec. III. a.

2. 2 K. 11: 2 Kethib, as a concrete, the killed. In the Keri סַנָּה.

הָנָה m. found only Deut. 23: 3. Zech. 9: 6. according to the Rabbins and the ancient versions in Deut. a bas-
tard. The etymology is doubtful. Perhaps we may compare Syr. מָסַה in Aph. to despise, in Arab. by transposition, מָסַה idem.


הָנָה fem. of חָנָה, a sale or selling. Lev. 25: 42.

הָנָה f. const. חָנָה, with suff. חָנָה, plur. חָנָה, verbal from חָנָה, dec. XI. f.

1. a kingdom.
2. royal authority or dominion, reign. 1 K. 11: 11. 14: 8. — חָנָה the royal city, Josh. 10: 2. 1 Sam. 27: 5. — חָנָה the royal residence, Am. 7: 13.


הָנָה m. verbal from חָנָה, mixed wine, spiced wine. Prov. 23: 30. Is. 65: 11.

חָנָה m. bitterness, affliction, grief. Prov. 17: 25. Root חָנָה; comp. חָנָה from חָנָה, חָנָה from חָנָה.


חָנָה masc. plur. (with Dagesh euphonic,) verbal from חָנָה, bitterness, bitter lot. Job 9: 18.

m. verbal from הָלַם no. 1. הָלַם

dec. II. b.
1. dominion. Dan. 11: 3, 5.
2. plur. הָלַכְו-לָכִים 1 Chr. 26: 6. as a concrete, rulers, princes.

f. verbal from הָלַם no. 1. do-

m. plur. הָלַם, a string. Ps. 150: 4.

Syr. הָלַם. Here perhaps also Ps. 45: 9 כַּהַנָּה (as an uncommon plural form for כַּהַנָּה, although the existence of such a form is not fully demonstrated.)

and יָנָה before gutturals י, more rarely יָנָה, with suff. רָנִים, (in poetry רָנָה; רָנְהָא, (in poetry רָנְהָא) רָנְהָא; יָנָה; יָנָה: a prefix preposition.

1. from. (Most probably originally a noun from יָנָה in Arab. to di-

vide, allot, (comp. יָנָה), and signifying a part; whence perhaps in Ps. 68: 24 הָלַם הָלַם הָלַם הָלַם, the tongue of thy dogs, from the enemies is six portion. Hence יָנָה liter. a parte med. i. e. à me.){

from the womb, from one's birth, Judg. 16: 17. יָנָה יָנָה on this side of thee, 1 Sam. 20: 21. יָנָה יָנָה on that side of thee, verse 22.

—from.... יָנָה.... יָנָה from ....to, as well....as also, after a negation, nei-

ther....nor, Gen. 14: 23 יָנָה יָנָה neither a thread nor a shoe-
latchet. 31: 24. Ex. 22: 3. Deut. 29: 10.—Before יָנָה, we must often sup-

ply the word some, Lev. 5: 9 יָנָה some of the blood. Ex. 17: 5 יָנָה יָנָה some of the elders of Israel.

Dan. 11: 5.

2. of, out of. Ps. 45: 14 יָנָה יָנָה יָנָה יָנָה of cloth wrought with gold.

3. at, in, on, by, in specifications of time and place.— יָנָה יָנָה יָנָה יָנָה by the side of, Deut. 31: 28. יָנָה at the end of,

Deut. 15: 1. יָנָה יָנָה יָנָה יָנָה in the year of jubilee, Lev. 27: 17. יָנָה יָנָה יָנָה יָנָה after three months, Gen. 33: 24. יָנָה יָנָה יָנָה יָנָה above, Deut. 5: 8. יָנָה יָנָה יָנָה יָנָה beneath, 1 K. 8: 23. More frequently followed by י as יָנָה יָנָה יָנָה יָנָה above, Dan.

12: 6. יָנָה יָנָה יָנָה יָנָה without, Lev. 9: 11.

4. on account of, concerning, de.

Lev. 6: 11 [6: 18] יָנָה יָנָה יָנָה YUH. יָנָה YUH con-
cerning the offerings of Jehovah. Deut. 7: 7 on account of your multitude.


6. against.—יִנְּדָהָנָּה to sin against, יִנְּדָהָנָּה to stand against, Dan. 11: 3. Deut. 33: 7.

7. before, in presence of.—יֵנְּדָהָנָּה to fear before any one. Often synonymous with יִנְּדָהָנָּה, Nah. 1: 5 יִנְּדָהָנָּה mountains tremble before him. Num. 32: 22 יִנְּדָהָנָּה innocent before Jehovah and before Israel. Gen. 3: 14 be accused in presence of all cattle and all the beasts of the field. 4: 11 be accused before the earth, i.e. let the world regard thee as accused.

8. more than, prov. Judg. 2: 19 more (clear) than the noontime rises thy life. Ps. 62: 10.


11. before an infin. (1.) because. מַעַרְכָּת because Jehovah loved you, Deut. 7: 8. (2.) since that. 2 Chr. 31: 10. (3.) usually so that ... not. Gen. 27: 1 his eyes were dim therefore so that he could not see, Ex. 14: 5 that they should not serve us, 1 Sam. 8: 7. Is. 24: 10. The infin. יִנְּדָהָנָּה is sometimes to be supplied, as 1 Sam. 15: 23 he has rejected thee from being king, i.e. that thou be no longer king. 1 K. 15: 13. Jer. 2: 25. 48: 2 יִנְּדָהָנָּה let us cut it off from being a nation.

12. before a future, as a conj. that not, lest. Deut. 33: 11 יִנְּדָהָנָּה and Sept. μὴ γνωστον. Vulg. non consurgant.

The following combinations are worthy of notice; (1.) יִנְּדָהָנָּה and יִנְּדָהָנָּה from behind. 2 Sam. 7: 8 יִנְּדָהָנָּה from behind, i.e. from following, the sheep. (2.) יִנְּדָהָנָּה from the side of any one, from any one. 1 Sam. 17: 30. 1 K. 3: 20. יִנְּדָהָנָּה i. q. יִנְּדָהָנָּה from the side of, also simply from. Job 2: 10. Ex. 27: 21 let this be an eternal statute יִנְּדָהָנָּה on the part of the children of Israel. (4.) יִנְּדָהָנָּה from between, out of; see יִנְּדָהָנָּה. (5.) יִנְּדָהָנָּה idem; see יִנְּדָהָנָּה.

(6.) יִנְּדָהָנָּה from over against. (7.) יִנְּדָהָנָּה from above, from upon; see יִנְּדָהָנָּה. (3.) יִנְּדָהָנָּה from with; see יִנְּדָהָנָּה. So in Chald. יִנְּדָהָנָּה יִנְּדָהָנָּה יִנְּדָהָנָּה.

Note. The force of יִנְּדָהָנָּה is sometimes, though more rarely, entirely lost; as יִנְּדָהָנָּה after; יִנְּדָהָנָּה with; יִנְּדָהָנָּה beside, Jer. 36: 21. As synonymous with יִנְּדָהָנָּה we find יִנְּדָהָנָּה, Judg. 19: 30. Ex. 9: 18.

יִנְּדָהָנָּה Chald. idem.—יִנְּדָהָנָּה because, since, Dan. 3: 22.—יִנְּדָהָנָּה certain, truly, Dan. 2: 8, 47. With suff. יִנְּדָהָנָּה, יִנְּדָהָנָּה Chald. see יִנְּדָהָנָּה.

יִנְּדָהָנָּה f. verbal from יִנְּדָהָנָּה, dec. X. a satire, i. q. יִנְּדָהָנָּה. Lam. 3: 63.


יִנְּדָהָנָּה m. Chald. i.q. Heb. יִנְּדָהָנָּה (by a resolution of the Dagesh forte into Nun,) Root יִנְּדָהָנָּה to know, fut. יִנְּדָהָנָּה.


2. understanding, mental faculties. Dan. 4: 31, 33. [4: 34, 36.]
1. to number, to count; e.g. a people. 1 Chr. 21: 1, 17. 27: 24.
2. to levy, muster, an army. 1 K. 20: 25.
3. to appoint. Is. 65: 12.
2. to be reckoned, accounted. Is. 53: 12.
Pi. 1. to appoint, assign; construed with ֵו Дан. 1: 5. Job 7: 3 Ps. 61: 8 ֵהשנה appointment or grant that they may preserve him.
2. to appoint, destine, order; spoken of God. Jon. 2: 1. 4: 6, 7, 8.
3. to set or appoint over any thing. Dan. 1: 11.
Pu. pass. 1 Chr. 9: 29.


m. dec. IX. b. (Arab. ֵסיס, Syr. ) a maneh, a Hebrew weight, which according to 1 K. 10: 17. comp. 2 Chr. 9: 16. contained 100 shekels. Another statement is found in Ezek. 45: 12 twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh. We may supply between these numbers either and or. In the first case we have one maneh of 60 shekels; in the latter 3 different manehs of 20, 25, and 15 shekels.

verbal from ֵית, dec. X. and XI. a.
1. a part, portion. Ex. 29: 26. Lev. 7: 33. Particularly of food, 1 Sam. 1: 4. ֵית ֵית to send portions, from a banquet, Neh. 8: 10, 12.
2. i.q. ֵית lot, destiny. Jer. 13: 25.

found only in the plur. ֵית times, Lat. vices. Gen. 31: 7, 41. Lit. parts, (from ֵית to number;) comp. ֵית no. 7.

m. verbal from ֵית, dec. II. b. a driving of a chariot. 2 K. 9: 20.

f. dec. X. a hole, cavern. Judg. 6: 2. Root חֵית in Arab. to dig.

m. verbal from ֵית, dec. III. a. Ps. 44: 15 ֵית a shaking of the head, i.e. an object at which the head is shaken.

m. plur. ֵית Ps. 116: 7. verbal from ֵית, dec. III. f.
2. rest. Lam. 1: 3. Also rest or provision for a woman by marriage, Ruth 3: 1.

fem. of ֵית, dec. X.

m. according to the Jewish commentators, a child, soboles, (see יֵית and יֵית. ) Prov. 29: 21 if any one delicately bringeth up his servant from a child, ֵית then shall he afterwards become his son. Luth. so will er dannach ein Junker seyn. Others: ingratitude, from ֵית in Arab. benefacta exprobavit.

, with suff. יֵית, verbal from יֵית, dec. III. f.
1. a flight. Jer. 46: 5.

fem. of ֵית, dec. X. a flight. Lev. 26: 36. Is. 52: 12.

m. dec. III. a. jugum. (Syr. and Arab. עָגַם jugum aratorium et textorium.) ֵית a weaver's beam, 1 Sam. 17: 7. 2 Sam. 21: 19.

f. verbal from יֵית, dec. X.
a candlestick, particularly the great candlestick or chandelier in the tabernacle of the congregation. Ex. 25: 31 ff. 30: 27. 31: 8. 37: 17. 39: 37.


מְנַעְרֶה f. verbal from מנער in Arab. to give, dec. XII. b.

1. a present, gift. Gen. 32: 14. 2. particularly a present or offering to the deity. Gen. 4: 3, 4, 5. In the Mosaic ritual a meat or a drink offering, such as was brought with the animal sacrifice, Lev. 2: 1, 4. 5: 6. 6: 7 ff. 7: 9. Hence מנער sacrifice and offering, Ps. 40: 7.


חַלְדָּה Is. 65: 11. name of an idol, perhaps the god of destiny, from חלד, (like חלד.) Comp. חֲלוֹד MANAH, one of the three daughters of God in the mythology of the Abrahains before the time of Mohammed.

יהָרְמָל Jer. 51: 27. (perhaps Ps. 45: 9.) name of a country, according to the Syriac and Chaldaic versions, Armenia; but most prob. only a province of that country, as it is mentioned in connexion with מַעֲרַת (q.v.) Bochart (Phaleg, lib. i. cap. 3. p. 19, 20.) compares מַעֲרַת, a district of Armenia. Josephi Antiq. i. 3, 6.

יָדָי, יָדָי q. יָד, a poetic form with paragogic Yod. Judg. 5: 14. Is. 46: 3. Also written יָדָי Is. 30: 11.

יְדָא, יָדָא see יד.


חַנָּן a place in the territory of the Ammonites. Judg. 11: 33. Wheat מָלַח found only in the plur. מָלָּח; was brought from this place to the market of Tyre, Ezek. 27: 17.

יתְרֵש dec. IX. a. prob. a possession, prosperous condition. With suff. יָרָשׁ Job 15: 29. Root נָשׁ Is. 33: 1. to finish, make an end, i.q. Arab. נֵס (med Ye,) whence power, substance, possession.

יתְרֵשֶׁה to hold back, stop, check. Ezek. 31: 15 מְנַעְרֶה יָרָשׁ and I will check its streams. Construed (1.) with יָרָשׁ to restrain or preserve from any thing. 1 Sam. 25: 26, 34 מְנַעְרֶה who has restrained me from doing evil to thee. Jer. 2: 25 מְנַעְרֶה יָרָשׁ preserve thy foot from being unshod, i.e. run not so fast as to lose thy shoes. 31: 16. (2.) with an accus. of the thing and יָרָשׁ of the person, to withhold from any one, to deny or refuse him. Gen. 30: 2 מְנַעְרֶה יָרָשׁ who hath withheld from thee the fruit of the womb. 2 Sam. 13: 13. 1 K. 20: 7. Job 22: 7. More rarely with יָרָשׁ of the person, Ps. 84: 12. or with an accus. of the person and יָרָשׁ of the thing, Num. 24: 11. Ecc. 2: 10.

יתְרֵשֶׁה m. verbal from יָרָשׁ, dec. I. a bar. Cant. 5: 5. Neh. 3: 3.

יתְרֵשֶׁה m. verbal from יָרָשׁ, dec. II.b. idem. Deut. 33: 25.

יתְרֵשֶׁה masc. plur. dec. VIII. dainties, delicacies. Ps. 141: 4. Root יָרָשׁ, in Arab. spoken also of rich food.

יתְרֵשֶׁה masc. plur. 2 Sam. 6: 5. name of a musical instrument, according to the Vulg. sistra; liter. part. Pi. from יָרָשׁ to be shaken, agitated.
(Syr. idem, from the root דב in Pa. to pour out, libare.)

חניך f. a nurse. See the Hiph. of חניך m. (causing to forget, see Gen. 42:51.) Manasseh, the son of Joseph, who, being adopted by his grandfather, inherited equally with the sons of Jacob. Gen. 48:1 ff. The territory of this tribe lay one half on the east, and one half on the west of Jordan, Josh. 17:8 ff. The patronymic noun is חניך, Num. 4:43.

חנן f. for חנן, (from חנן) irreg. plur. חננים Neh. 12:44. and חננים 12:47. 13:10. (with Kamets impure, a part, portion. Ps. 63:11 בּוּשׁ אֶלֶּה יֵשׁ חַנִּים a portion or prey for foxes shall they be, pars vulpium e-runt. Ps. 11:8 בּוּשׁ אֶלֶּה יֵשׁ this shall be the portion of their cup. 16:5. Particularly a portion of food, see the passages in Nehemiah.


חנן m. verbal from בּונָה, dec. VIII.f. 1. subst. a circle of persons sitting together, a divan, consensuss. Cant. 1:12. comp. the root בּונָה 1 Sam. 16:11.

2. as an adv. round about. 1 K. 6:29.

3. plur. const. as a prep. round about. 2 K. 23:5 יַעֲשֵׂהוּ יְשָׁעִשְׁנֶנָּה round about Jerusalem. רֹדְמִים idem, Job 37:12.


2. a place of confinement, a prison, liter. that which encloses. Ps. 142:8. Is. 24:22.

חנן f. plur. חני נין, verbal from בּונָה, dec. XIII. a.

1. a prison. Ps. 18:46. Mic. 7:17.


3. 1 K. 7:28, 29, 31, 32, 35, 36. 2 K. 16:7. ornaments or decorations of the brazen bases or stands for the molten sea. It appears from verses 28, 29, 31. that they were four-cornered plates on the four sides of each stand. Comp. Syr. חונן.

חנן m. foundation of a building. 1 K. 7:9. Root בּונָה to found, whose Yod assimilates itself in many forms of the verb.

חנן m. a colonnade, porch, porticus, denom. from בּוֹנָה a row. Once Judg. 3:23.

חנן i.q. חנן to dissolve. (In Chald. Syr. חנן, חנן to dissolve, rot, decay.)

Hiph. 1. to cause to dissolve or run down. Ps. 6:7 יָשָׁעִשְׁנֶנָּה יַעֲשֵׂהוּ I make my bed to run down with tears. 147:18. Fut. apoc. בּוֹנָה 39:12.

2. metaphorically with בּוֹנָה, to cause the heart to melt, to throw into consternation. Plur. בּוֹנָה for בּוֹנָה Josh. 14:8.

חנן, const. חנן, dec. X. enough, sufficient. (Syr. חנן, Chald. חנן.)
Deut. 16: 10  הבש-speech, as much as thy hand can give.

חַסֵּנָה f. verbal from חַסֵּנָשׁ, dec. X. a temptation.
1. spoken of the miracles of Jehovah, by which he tried the people of Israel. Deut. 4: 34. 7: 19. 29: 2.
2. a tempting of Jehovah, i.e. a murmuring against him. Ps. 95: 8. Hence the name of a place in the desert חַסֵּנָה, Ex. 17: 7. Deut. 6: 16. 9: 22. 33: 8.
3. a suffering or trial from God, i.e. πετούμενος in N. T. Job 9: 23.

חַסֵּנָה m. a covering, veil. Ex. 34: 33. 34, 35. Root חָסֵּן not used. Aram. חָסֵּן a covering for a camel.

חַסֵּנָה f. i. q. חַסֵּנָה a thorn hedge, a quick hedge. Mic. 7: 4. Root חָסֵּן to hedge, to hedge about.

חָסֵּנָה m. verbal from חָסֵּנָה, a keeping off. 2 K. 11: 6.

חָסַנְנָה m. dec. II. b. traffic, commerce. 1 K. 10: 15. Root חָסַנְנָה to traffic.

חָסַנְנָה to mix, i.q. חָסַנְנָה, מָיסָגוּ, misceo. Ps. 102: 15. Is. 19: 14 חָסַנְנָה Jehovah has poured out in the midst of them a spirit of giddiness, i.e. has brought consternation among them. Used especially of the mixing of wine with spices to make it more intoxicating, Prov. 9: 2, 5. Is. 5: 22.

حارָנָה Deriv. חָרָנָה.

حارָנָה m. verbal from חָרָנָה, mixed wine, spiced wine. Ps. 75: 9.

حارָנָה m. const. חָרָנָה, verbal from חָרָנָה, dec. IV. a. a covering. 2 Sam. 17: 19. particularly the curtain before the door of the tabernacle of the congregation, Ex. 26: 36 ff. 39: 38. 40: 5. and before the gate of the court, 35: 17. 39: 40. More fully חָרָנָה the veil of the covering, 35: 12. 39: 34. 40: 21. — Is. 22: 8

גֶּשֶׁם and he removed the covering of Judah, i.e. he exposed them to every reproach.

גֶּשֶׁם f. verbal from גֶּשֶׁפֶּה, dec. X. a covering. Ezek. 28: 13.

I. גָּשָׁה f. verbal from גָּשָׁה, no. I. dec. X.
1. a casting or pouring out of metal.— גָּשָׁה a molten calf, Ex. 32: 4. גָּשָׁה molten gods, Ex. 34: 17.
3. a covenant, a making of peace, συνόρθον. Is.30: 1.

II. גָּשָׁה f. verbal from גָּשָׁה, no. II. a covering. Is. 25: 7.

גָּשָׁה m. poor, unfortunate. Ecc. 4:13. 9: 15, 16. It is a quadrilateral and the ג is radical. (Found in all the cognate dialects. Likewise in several western languages; as in Ital. meschino, meschinello; in Portug. mesquinho, subst. mesquinhez; in French mesquin, subst. mesquinerie, poverty, indigence, for the most part in the sense of reproach.)

גָּשָׁה f. denom. from גָּשָׁה, poverty, want. Deut. 8: 9. See גָּשָׁה .

גָּשָׁתָה plur. fem. stores, magazines, by transposition for גָּשָׁתָה, from גָּשָׁתָה to heap up, comp. גָּשָׁתָה. Ex. 1: 11. 1 K. 9: 19. 2 Chr. 8: 4.

(Card) גָּשָׁתָה f. threads of yarn, a web; perhaps more particularly the warp or woof. Judg. 16: 13, 14. Root גָּשָׁתָה, in the signification here of the Aram. גָּשָׁתָה to weave.

גָּשָׁתָה f. verbal from גָּשָׁתָה, dec. X.
2. a flight of steps, a stair-case, i.q. גָּשָׁתָה. 2 Chr. 9: 11.

גֶּשֶׁפֶּה m. verbal from גֶּשֶׁפֶּה, a way, path. Is. 35: 8.
masc. plur. Is. 41:7.
2. a station, encampment. Ex. 17: 16
1. to melt, flow asunder or down. Ex. 16:21. Ps. 68:3; Is. 34:3; Judg. 15:14
and his hands melted, i.e. loosed, from off his hands.—Spoken of scabbard by or mangy cattle, 1 Sam. 15:9.
of a sick person, Is. 10:18.
2. used figuratively with יָדָן, to faint or fail, (from fear or alarm.) Deut. 20:8. Josh. 2:115:1. The figure is sometimes continued, as Josh. 7:5 the heart of the people melted וַחֲנוֹן and became as water. More rarely to faint or waste away, (from sorrow or pain,) Ps. 22:15. Comp. Ovid. Ex Ponto, i. 2. 57. Also without יָדָן in both these acceptations, 2 Sam. 17:10 and also the valiant man יָדָן shall utterly faint or despond. Spoken of inanimate nature, Ps. 97:5. Mic. 1:4—Ps. 112:10 he melts away, (for grief.)
Hiph. to cause to faint, to discourage. Deut. 1:28.
Deriv. יָדָןוּ, יָדָןוּ.
Note. Several forms of the root יָדָן borrow their signification from יָדָן see יָדָן no. II.
1. a dart. Job 41:18. [41:26.]
(Arab. סִגְּיָטָה sagitta, telum.)
2. a relation, narration. (Comp. the verb in Pi.) Judg. 7:15.
 són in Kal only Num. 31:16 יָדָן to attempt a rebellion against Jehovah. So it may be rendered, in conformity with the Syr. יָדָן
opus aggressus seu aaus est. But the text is perhaps corrupted, and should be written as in the parallel passages Num. 5: 6. 2 Chr. 36: 14. Ezek. 14: 12.

Niph. to be numbered, reviewed, (so the Sept. comp. רסנ in Samar. visitavit ; or to be selected out or given up, (comp. the Talmud. tradidit.) Num. 31: 5.

חָלֵל f. a contraction of חָלֵל, verbal from חָלֵל, dec. XIII. a bond, fetter. Ezek. 20: 37.

טַבָּן dec. II. b. i. q. חָלָה warning, instruction. Job 33: 16. Root חָלַה to admonish, instruct.

חָלָה m. verbal from חָלַה, dec. I. a place of concealment, a covert, a refuge. Is. 4: 6.

חָלָה m. verbal from חָלַה, dec. II. b. a place of concealment, a lurking-place, a place for lying in wait. Ps. 10: 17: 6. Lam. 3: 10.


חָלָה m. verbal from חָלַה, dec. IX. a. thickness. 1 K. 7: 46 חָלָה וְחָלָה in thick earth.

חָלָה m. verbal from חָלַה, dec. II. b.

1. a ford, a shallow part of a river. Gen. 32: 23.

2. a narrow pass. 1 Sam. 13: 23.

3. place of passing. Is. 30: 32 חָלָה כֹּסֶף every place where the destined scourge passes.

חָלָה f. plur. חָלָה, verbal from חָלַה, dec. X.

1. a ford or passage of a river.—גַּרְנֵי חָלָה the fords of Jordan, Judg. 3: 28. 12: 5, 6.

2. a narrow pass. Is. 10: 20. 1 Sam. 14: 4.

חָלָה m. plur. חָלָה and חָלָה, verbal from חָלַה to roll, or denom. from חָלָה a wagon; dec. II. b.

1. a track of a carriage. Ps. 65: 12.

2. a path generally. Ps. 140: 6. Often metaphorically, a manner of life, (like מְדָרֶךְ, Ps. 23: 3.

חָלָה f. (denom. from חָלָה a wagon) a bulwark or fortification formed by the carriages of an army. 1 Sam. 17: 20. 26: 5, 7.

חָלָה to totter, slide, slip. Ps. 18: 37. Job 12: 5 you shall totter, those whose feet slip. Prov. 25: 19 חָלָה a tottering foot. The ancient grammarians regarded it as an uncommon form of the participle Kal, for חָלָה. It may be the participle Pual for חָלָה; or perhaps it should be read חָלָה.

Hiph. to cause to shake. Ps. 69: 24.

I. חָלָה, also חָלָה and חָלָה, found only in the plur. verbals from חָלָה.

1. delight, joy. Prov. 29: 17. As an adv. with delight, cheerfully, 1 Sam. 15: 32.


II. חָלָה masc. plur. bands, by transposition for חָלָה חָלָה, from חָלָה to bind, tie. Job 33: 31 חָלָה חָלָה the bands of the Pleiades; see חָלָה.

חָלָה m. verbal from חָלַה, a mattock, weeding-hook, hoe, sarculum. Is. 7: 25.

חָלָה f. dec. XI. a. a small stone, a gravel stone. Is. 48: 19 חָלָה הַגּוֹרֶה according to the ancient versions, ut lapilli ejus. (In Chald. and Talmud. חָלָה obolus, nummulus, a kindred idea.)

חָלָה m. dec. IX. b. found only in the plur. חָלָה. (The singular is found in Arabic.)

1. bowels,—בָּלָה אֲקַלְּדוּמָה predire e visceribus alicuius, to be descended from any one, Gen. 15: 4. (comp. 25: 23.) 2 Sam. 7: 12. 16: 11.

2. the inward parts generally, and particularly the womb. Gen. 25: 23. Ruth 1: 11 חָלָה אֲקַלְּדוּמָה.
3. in a metaphorical sense, the inward parts, the heart. Job 30:27. Lam. 1:10. Ps. 16:9. thy law is in my heart.
4. the belly, body. Cant. 5:14. Comp. the Chald.


חילֵלָה m. i. q. חֲלָלָה a cake. 1 K. 17:12. comp. verse 13.—Ps. 35:16. a fortress, fortification. Judg. 6:26. Dan. 11:7, 10. דֶּשֶׁת, Is. 17:9. Metaphorically a defence, Ps. 60:9 אִשְׁתָּנָה the defence of my head, i.e. my helmet. Is. 23:4 דַּחַלְלָה the fortress of the sea. i.e. Sidon; comp. ver. 14. Ezek. 30:15. Spoken of Jehovah, Ps. 31:5. 37:39. 43:2. דֶּשֶׁת the god of fortresses, Dan. 11:36. A Syrian deity forced upon the Jews by Antiochus Epiphanes.—דֶּשֶׁת for דֶּשֶׁת with Nun epenthetic, which is unusual in the noun suffixes, Is. 23:11.

חילֵלָה m. plur. חַלְלָה 1 Chr. 4:41. verbal from חֲלָלָה, dec. III. a. and f.
2. a place of refuge. Ps. 90:1.
3. proper name of a city in the tribe of Judah, not far from Carmel. Josh. 15:55. 1 Sam. 25:2.

Hence יֹֽהַ֨וָּו הָֽיָּה וּרְפָאֵי-יִשְׂרָאֵל the wilderness of Maon, 1 Sam. 23:24, 25.
4. name of a people mentioned in connexion with the Amalekites, Sidonians, Philistines, etc. Judg. 10:12. Plur. יֹֽהַ֨וָּו הָֽיָּה 1 Chr. 4:41. Keri. 2 Chr. 26:7. In the last passage they are joined with the Arabians. The Sept. has rendered it 1 Chr. 4:41. מַבוּלוֹת, i. e. an Arabian people on the Red sea, whose chief city is Kā'wā. מַבוּלוֹת and מַבוּלוֹת fem. of יֹֽהַ֨וָּו הָֽיָּה, dec.


לְמִילָה m. verbal from חֲלָלָה no. II. dec.
III. c. darkness. Is. 8:22.

לְמִילָה m. dec. III. a. plur. מְעָה pudenda. Hab. 2:15. Root עָלָי to be bare, naked.

לְמִילָה see לְמִילָה.

לְמִילָה to be little, small, few in number. Lev. 25:16 פֵּרוֹמִים according as the years are few. Ex. 12:4. Neh. 9:32. Also to become few, Ps. 107:39.

Pi. לְמִילָה intrans. as in Kal. Ecc. 12:3.

Hiph. לְמִילָה 1. to make small or few, to diminish. Lev. 25:16. Num. 26:54. 33:54. (See no. 2.) Jer. 20:24 לְמִילָה lest thou make me (the people) few in number. Ezek. 29:15.
—The action to which this verb relates must often be supplied from the context, as Num. 11:32 פֵּרוֹמִים הָֽיָּה וּרְפָאֵי-יִשְׂרָאֵל he who gathered little, gathered ten homers. Ex. 16:17, 18. 2 K. 4:3 borrow for thee empty vessels פֵּרוֹמִים, scil. פֵּרוֹמִים, and not a few.
2. to give little or less. Num. 35:
8. Ex. 30: 15 and the poor man shall not give less.

VIII. h.

1. as an adj. a little, a few, paucis. Num. 26: 54 to the few. Plur. few, Ps. 109: 3. Ecc. 5: 1.

2. more frequently as an adv. a little, param. בְּשַׁדַּמָּה דָּבָר a little water, Gen. 18: 4. 24: 17, 43. בְּשַׂדַּמָּה a little food, 43: 2. More rarely after the noun, as בְּשַׂדַּמָּה few people, Deut. 26: 5. but בְּשַׂדַּמָּה little help, Dan. 11: 34.—Also of time, a short time, Ruth 2: 7. Ps. 37: 10. of space, 2 Sam. 16: 1.—כֶּסֶף a little by little and little, gradually, peu à peu, Ex. 23: 30. Deut. 7: 22.—כֶּסֶף is it too little for you? Num. 16: 9.

—Ezek. 16: 20 was there too little of thy idolatry?


כְּפֵר, fem. כְּפֵר, dec. VIII. d. found only Ezek. 21: 20. smooth, and spoken of a sword, glittering, sharp, synonymous with נָשֶׁב. (In Arab. כְּפֵר, כְּפֵר.)

גָּלֶב, m. verbal from נָשֶׁב, dec. IX. a. a garment, covering. Is. 61: 3.

גָּלֶב, f. plur. verbal from גָּלֶב, no. 1. mantles. Is. 3: 22.

לֶבַע m. a heap of rubbish, ruins, i. q. לָבַע. Is. 17: 1.

לֶבַע m. dec. I. an upper garment, which appears from 2 Sam. 13: 8 and the description of the high-priest's dress, to have been not a mantle, but a second and larger tunic without sleeves. (Comp. Hartmann's Hebräerin, Th. 3. p. 312.) It was worn by women, 2 Sam. 13: 8. by magistrates, Job 1: 20. 2: 12. especially by kings, 1 Sam. 15: 27. 18: 4. 24: 5, 12. and priests, 1 Sam. 28: 14. The high-priest wore it under the ephod. Hence קָטִית Ex. 28: 31. 39: 22. (The etymology is doubtful. If the ק is service, then we may collate the word with קָטִית Arab. كُتْبَل ampla vestis, from קָטִית tenuis, subtilis fuit. But if קָטִית is the root, its significations probably were 1. to cover; 2. to act under cover, to deceive. Comp. קָטִית to deceive, קָטִית a garment; קָטִית to cover, deceive.)

לְבָכַל, boxels, see לְבָכַל.

לְבָכַל m. with suff. לְבָכַל, plur. לְבָכַל, const. לְבָכַל; and לְבָכַל, const. לְבָכַל; i. q. לְבָכַל a spring, fountain. Gen. 7: 11. 8: 2. Ps. 54: 7 and they pass through a valley ofweeping, they make it a well. Ps. 87: 7 לְבָכַל all my springs or fountains are in thee (Zion) i.e. all my joys or daily delights. Others: all my views are directed to thee; comp. לְבָכַל.

לָבַע to press, squeeze, crush. Lev. 22: 24 לָבַע with broken testicles, castrated. 1 Sam. 26: 7 לָבַע his spear was pressed into the ground.

לָבַע Pu. to be pressed, in an immodest manner, spoken of the breasts of females. Ezek. 23: 3.

לָבַע 2 Sam. 10: 6, 8. 1 Chr. 19: 6, 7. and לָבַע Josh. 13: 13. a people and country, east of Jordan, at the foot of Antilbanus. More fully לָבַע, 1 Chr. 19: 6. The
gentle noun is דַּעְתִּי Deut. 3: 14.
Comp. דַּעְתִּי. דַּעְתִּי, fut. דַּעָּתִּי and דַּעָּתִּי.
1. to sin, transgress, deal faithless-
ly. Prov. 16: 10. 2 Chr. 26: 18. 29:
2. joined with רֵעָה, to sin a-
gainst Jehovah, especially to aposta-
tize from him. Deut. 32: 51. Most
frequently in the phrase רֵעָה יִתְּנֶה יִתָּנֶה to transgress against Jehovah,
1 Chr. 5: 25. 10: 13. 2 Chr. 12: 2.
3. joined with רֵעָה of the thing, to
offend in any thing. Josh. 7: 1. 22:
20. 1 Chr. 2: 7.
I. רֵעָה m. verbal from רֵעָה, a sin,
transgression, always in the phrase
רֵעָה. See the verb.
II. רֵעָה m. a contraction of רֵעָה
from רֵעָה, lit. what is above;
ence as an adv. above. Found only
in the compositions,
1. רֵעָה from above. Is. 45: 8.
Also simply above, Deut. 5: 8.—
רֵעָה above, upon, Gen. 22: 9
רֵעָה above the wood. Dan.
12: 6 רֵעָה above the waters
of the river. Also i. q. רֵעָה by,
about, Is. 6: 2.
2. with רֵעָה local, רֵעָה (1.) up-
wards. רֵעָה higher and higher,
Deut. 28: 43. (2.) above. 1 Sam.
9: 2. especially of time, Num. 1:
20. (3.) forward, afterwards. 1 Sam.
16: 13.
רֵעָה m. Neh. 3: 6. a lifting up,
a contraction of רֵעָה from רֵעָה.
Chald. plur. רֵעָה, setting of
the sun. Dan. 6: 15. Root רֵעָה to
go in.
רֵעָה m. verbal from רֵעָה, dec. IX. a.
1. a rising, place of rising. Neh.
12: 37.
2. a raised place, suggestus. Neh.
9: 4.
3. a hill, ascent.— רֵעָה the ascent to the city, 1 Sam. 9: 11.
2 Sam. 15: 30.
4. רֵעָה (hill of scorpions) Num. 34: 4. Josh. 15: 3. a
place on the southern boundary of
Palestine.
I. רֵעָה f. verbal from רֵעָה, dec. X.
1. a ascending or going up. Ezra
7: 9. Metaphorically רֵעָה that which rises in your
hearts, Ezek. 11: 5. comp. רֵעָה
רֵעָה.
2. height, a high degree. 1 Chr.
17: 17.
3. a step, stair. Ex. 20: 23. 1 K.
10: 19.
4. a degree, on a sundial. 2 K. 20:
9, 10, 11. Is. 36: 8.
5. a loft, story. i. q. רֵעָה. Am.
6. רֵעָה is the superscription of Ps. cxx.
and of those that follow to the cxxxiv. liter. a song of
degrees, prob. a designation having
reference to a certain versification
common to these fifteen Psalms. So
the Syrians call a certain class of
poems ]וּם scale oda-
rum. A conjecture concerning the
origin of these designations may be
found in the A. L. Z. 1813. no. 205.
Others: trochaic songs, but it is not
probable that metre existed in He-
brew poetry. Others: pilgrim songs,
carmina ascensionum, sung by those
who went up to Jerusalem to wor-
ship, (comp. רֵעָה Ps. 122: 4.)
but this explanation is suited to only
a few of them, e. g. to Ps. cxxiv.
I. רֵעָה i. q. רֵעָה Zech. 1: 4 Kethib.
II. רֵעָה m. verbal from רֵעָה, dec. II. b.
a deed, work, action. Found only
in the plur. רֵעָה (1.) great deeds,
miracles, facinora Dei. Ps. 77: 12.
75: 7. (2.) actions (of men) Zech.
1: 6.— רֵעָה to make one's actions good or bad, i. e. to act
well or ill, Jer. 35: 15.
III. רֵעָה m. Ps. 69: 3. a place for stand-
2 Sam. 15: 30.


דַּעְתּוֹ masc. plur. dec. VIII. depths. Is. 51:10. Ps. 69:3. Root שָׁעָה to be deep.

כָּרְכָּנִים a contraction of הָרְכָּנִין, from הָרְכָּנֵי Arab. עַכָּנִי to have in view, to purpose; liter. a subst. object, purpose. Only in the combination מְכַרְכְּנִים.


2. before substantives, (1.) on account of. 1 K. 8:41. With suff. מְכַרְכְּנִים, (2.) according to, secundum, i. q. מְכַרְכְּנִים according to thy name, Ps. 109:21. 25: 31:4. מְכַרְכְּנִים according to thy grace, i. q. מְכַרְכְּנִים, Ps. 6:5. 44:27.


4. מְכַרְכְּנִים that, ut, Josh. 3:4. that, quod, Gen. 18:19. on this account, Lev. 17:5.

מְכַרְכְּנַים m. verbal from מִכְרַךְ, dec. IX.a.

1. an answer. Prov. 15:1, 23.

2. a hearing. Prov. 16:1.

3. a refutation, confutation. Job 32:3, 5.


(comp. Arab. עַכָּנִי to have in view.)


מִכְרַק f. idem. Ps. 129:3 Keri.

מִכְרַק f. a dwelling; see מִכְרַק.

מִכְרַק f. verbal from מִכְרַך, sorrow.

מִכְרַק m. an axe, hatchet. Is. 44:12.

Jer. 10:3. (Arab. עַכָּנִי idem; root עָכָּנִי to hew. In Talmud. idem.)

מִכְרַךְ m. verbal from מִכְרַך, restraint, hindrance. 1 Sam. 14:6.

מִכְרַךְ m. verbal from מִכְרַך, restraint.

Prov. 25:23.

מִכְרַךְ m. a battlement or balustrade, round the flat roof of an oriental house. Deut. 22:8. Root עַכָּנִי Arab. עַכָּנִי retinuit, detinuit.

מִכְרַךְ masc. plur. verbal from מִכְרַך, crooked paths. Is. 42:16.

1. nakedness, i. q. מִכְרַךְ. Nah. 3:5.

2. vacant space. 1 K.7:36 מִכְרַךְ according to the space of each one.

I. מִכְרַךְ m. verbal from מִכְרַך, no. I. 2. dec. II. b.

1. traffic, commerce, exchange. Ezek. 27:9, 27 מִכְרַךְ those who carry on thy traffic.

2. merchandise. Ezek. 27:13, 17, 19, 27 at the beginning, 33, 34.

II. מִכְרַךְ m. verbal from מִכְרַך, no. III. dec. II. b. the place of sunset, the west. Ps. 75:7. 103:12. 107:3. Is. 43:5.

מִכְרַךְ f. verbal from מִכְרַך, no. III.

idem. Is. 45:6.

מִכְרַךְ m. an open plain without wood. Judg. 20:33. (Arab. סֵפֶר vacant ground about a city.)

מִכְרַך קַמְרַך קַמְרַך fem. plur. 1 Sam. 17:23 Keth. perhaps a corruption of מִכְרַך קַמְרַך the reading of the Keri.

If the Kethib gives any meaning in Hebrew, we my collate it with the

Arab. סֵפֶר catera hominum.

מִכְרַך f. const. מִכְרַך קַמְרַך, plur. מִכְרַך קַמְרַך, dec. X.

1. a hole, cave, cavern. Gen. 19:
30. 1 Sam. 24: 4, 6. Root. יִּשְׁתַּלָּל to be deep, to be excavated; יִּשְׁתַּלָּל a hole, cavern.

ירַע m. dec. i. fear, reverence, or the object of fear or reverence. Is. 8:13. Root יָרָע to fear.

ירַע verbal from יָרָע, dec. II. b. arrangement, purpose. Prov. 16:1. יָרָע the purposes of the heart.

ירַע f. verbal from יָרָע, dec. XI. a.
1. an arranging, a setting in order. יָרָע the lamps (of the sacred candlestick) set in order, Ex. 39: 37. Applied to the arranging of wood on an altar, Judg. 6: 26. comp. the verb Gen. 22: 9.
2. order of battle, battle-array. 1 Sam. 4: 16. 17: 22, 48.

ירַע f. verbal from יָרָע, dec. XIII. b.
1. order of battle, also an army in battle-array. 1 Sam. 17: 8.
2. a row, e.g. of the shew-bread. Lev. 24: 6. Hence יָרָע the shew-bread, for the more ancient name יָרָע, Neh. 10: 34. Also without יָרָע, 2 Chr. 2: 3. So in the same sense יָרָע יָרָע the table with the shew-bread, 2 Chr. 29: 18.

ירַע masc. plur. dec. VIII. the naked, 2 Chr. 29: 15. Root יָרָע in Arab. to make naked.

ירַע f. sudden violence, terror. Is. 10: 33. Root יָרָע to fear; comp. יָרָע.

ירַע m. verbal from יָרָע, dec. IX. a.
1. a deed, action, concern, business. Gen. 44: 15. 47: 3. Spoken frequently of the mighty deeds of Jehovah, Ps. 86: 6. Judg. 2: 10. Also גֶּלֶח galeh, galeh, die facinoris, namely, when Saul attempted to kill David.
2. a work, labour, something done or wrought. יָרָע a work of Jehovah, Ps. 8: 6. 7. 19: 2 גֶּלֶח a work of men's hands, often a designation for idols, Deut. 4: 28. Ps. 115: 4. 135: 15. Applied to ingenious mechanical labour, גֶּלֶח work, Ex. 26: 1. 31. גֶּלֶח lattice-work, 27: 4. Also a poetical work, nohme, Ps. 45: 2.
3. property, res, like יָרָע; particularly the produce of the field, Ex. 23: 16. cattle, 1 Sam. 25: 2.


Memphis, proper name of an Egyptian city. Hos. 9: 6. Otherwise called יִּשְׁתַּלָּל, Is. 19: 13. Jer. 2: 16. By the Arabian geographers this city is called יָרָע, by the modern Copts MENΦ, MENΟΥΦ and NOTΦ, from which we may explain both the Hebrew forms, and also the Greek name Μήλης. Plutarch (De Iside et Osiride, p. 359. or p. 639 ed. Stephan.) interprets the name ΙΘΦ ΙΘΦ (from Copt. meh full and nophi good;) or νάον Οσίδες (from Copt. mho a grave, and onphi υπερβήνας, as Osiris is called.) See Jabionskii Opusc. ed. te Water, T. I. p. 137. 150. 179. T. II. p. 131.
m. an attack, or an object of attack. Job 7: 20. Root גֵּבָה.

m. verbal from גֵּבָה, bellow. Jer. 6: 29.

m. verbal from גֵּבָה, dec. II b. Job 11: 20 גֵּבָה גֵּבָה the breathing out or expiring of the soul; comp. the phrase גֵּבָה גֵּבָה Jer. 15: 9. Job 31: 39.

m. a hammer, a battle-hammer, a maul. Prov. 25: 18. Strictly part. Hiph. from גֵּבָה to smile in pieces.

m. verbal from גֵּבָה, dec. II b. strictly that which hangs down, or falls off. Job 41: 51 [41: 25] גֵּבָה the fleshy dewlaps. Am. 8: 6 גֵּבָה the refuse of the wheat.

f. verbal from גֵּבָה, dec. XI. a. a wonderful work, a miracle. Job 37: 16.

f. verbal from גֵּבָה, dec. X. a class, division. 2 Chr. 35: 12.


m. verbal from גֵּבָה, an escaping, flying away. Ps. 55: 9.

f. dec. XIII. a. an image, idol. 1 K. 15: 13. Root גֵּבָה to terrify; comp. Syr. פַּאָב idolum, from פַּא to fear.


2. something fallen, a fallen trunk. Ezek. 31: 13.

3. a dead body, a corpse, like cadaver from cadere, πτώμα from πτεύω. Judg. 14: 8.

m. dec. II b. Prov. 8: 22. and גֵּבָה f. dec. XI. a. Ps. 46: 9. 66: 5. verbs from גֵּבָה, a work of God.

m. a hammer. Jer. 51: 20. strictly part. Hiph. from גֵּבָה to smile in pieces.

m. verbal from גֵּבָה, dec. II b. a smiling in pieces. Ezek. 9: 2.

m. verbal from גֵּבָה, dec. II b. 1. a numbering or census of a people. 2 Sam. 24: 9.

2. a command. 2 Chr. 31: 13.

3. an appointed place. Ezek. 43: 21.

4. גֵּבָה name of one of the gates of Jerusalem. Neh. 3: 31.

m. dec. II b. a haven, harbour. Judg. 5: 17. (Arab. גֵּבָה a haven, place of anchoring.)

f. dec. XIII. a. the neck. 1 Sam. 4: 18. (Chald. גֵּבָה, גֵּבָה idem.)

m. verbal from גֵּבָה, dec. II b. 1. a stretching out, a spreading. Job 36: 29.

2. a flag, banner. Ezek. 27: 7.

f. verbal from גֵּבָה, the thigh, the hip, organon gressus. 1 Chr. 19: 4.


m. verbal from גֵּבָה, dec. II b. an opening. Prov. 3: 6.

m. dec. II b. a sill, threshold. 1 Sam. 5: 4, 5. Ezek. 9: 3, 4. 10: 4, 18. The etymology is obscure.

Gal, once in full גֵּבָה (Zeph. 2: 2) chaff. Is. 41: 15. Usually in phrases such as Ps. 35: 5 גֵּבָה גֵּבָה let them be as chaff before the wind. 1: 4. Job 21: 18. Is. 17: 13.
all the money which was found in the land of Egypt. 1 Chr. 4:41. 2 Chr. 34:32. Hence used absolutely, to exist, to be present, Gen. 19:15 "thy two daughters which are present, in opposition to those which were absent. Comp. verse 14. Ezra 3:25.

3. spoken of God, to let himself be found (of men), i.e. to hear or answer them, (comp. שָׁמֻּר) 1 Chr. 28:9 "if thou wilt seek him, he will be found of thee, i.e. he will hear thee. 2 Chr. 15:2, 4, 15. Jer. 29:13.

4. to be acquired or possessed by any one, construed with בּ, (comp. Kal no. 2.) Deut. 21:17 "I found all which shall be possessed by him. Josh. 17:16. Jer. 15:16 "thy words were gotten (by me.)"

Hiph. שָׁמְרַת to cause to find or to participate. Job 34:11. 37:13.

2. to cause to come, to deliver up. 2 Sam. 3:8 "I have not delivered thee up into the hand of David. Zech. 11:6.

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5. to present, construed with בּ. Lev. 9:19, 12, 13, 18.
f. verbal from יַעֲשָׂה, dec. XIII. a.

1. i. q. יָעָשׂ a pillar. Gen. 35: 14, 20.
   2. a monument. 2 Sam. 18: 13.
   3. a stock, trunk, root, (from יִצְצַל in the sign. to plant.) Is. 6: 13.

הַנַּשָּׂא, plur. יַנַּשֵּׂא, (with Kamets impure,) dec. I. a fortress, strong hold, castle on a mountain. 1 Chr. 11: 7 and David dwelt in the fortress, i.e. in Zion. Jer. 48: 41. 51: 30. Probably used frequently of places strong by nature, as high mountains or rocks, (Arab. مَصْاطْ the top of a mountain.) 1 Sam. 23: 14, 19, 29. 1 Chr. 12: 8, 16. Comp. Judg. 6: 2. Ezek. 33: 27.

See יָנָשֵׂא.

1. to squeeze or wring out moisture. Judg. 6: 38. (Chalde. and Syr. idem.)

2. to swallow down, to drink with eagerness. Is. 51: 17 the cup of intoxication thou hast drunken and swallowed down, i.e. thou hast emptied it to the dregs. Ps. 75: 9. Ezek. 23: 34. (Syr. idem. See the Heb. יַשְּחֵל, יָשָׂח; and comp. יָנָשֵׂה.)

Niph. 1. pass. of Kal no. 1. to be wrung out, spoken of blood. Lev. 1: 15: 9.

2. pass. of Kal no. 2. Ps. 73: 10.

הָנַשָּׂא f. dec. X. something unleavened.

(The etymology is obscure. Usually derived from יָנַשָּׂא = יָנַשָּׂה to press out or to press together; hence pressed together, close, heavy, in opposition to what is leavened or light.)

לַעֲשָׂה an unleavened cake, Lev. 8: 26. Plur. יַנְשֵׂא unleavened cakes, Num. 6: 15. also simply יָנַשָּׂא in the same sense, Ex. 12: 15, 18.

לַעֲשָׂה the feast of unleavened bread, the passover, Ex. 23: 15. 34: 18.

הָנַשָּׂא m. dec. III. a.

1. a steep mountain or hill. 1 Sam. 14: 5. (Talmud. פַּלַּשֵּׂא mens altus et process. Arab. פַּלַּשֵּׂא mens altus, rupes montium eminentes.)

2. foundation (of the earth.) 1 Sam. 2: 8. The earth appears to


I. m. dec. III. a. Ecc. 9: 14.


II. m. verbal from יָנַשָּׂא, dec. III. a. and f.

1. a catching, hunting. Prov. 12: 12.

2. a net. Ecc. 7: 27.

I. נָשָׂא and נַשֵּׂא, see נֵשָׂא and נֵשָׂא no. 1.

II. נָשָׂא dec. X. verbal from יָנַשָּׂא.


לַנֵּשָׂא f. dec. X. i. q. יָנַשָּׂא the depth, particularly of the sea, Jon. 2: 4. Mic. 7: 19. of a river, Zech. 10: 11. of mud, Ps. 69: 3. See נָשָׂא.


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2. foundation (of the earth.) 1 Sam. 2: 8. The earth appears to
have been regarded as resting on mountains.


I. רֵעֵב m. with suff. נִיצָרְנָה (Ezek. 4: 8) verbal from הָרָה, dec. III. a. and f.
4. a fortification, fortress. 2 Chr. 32: 10. Hab. 2: 1. More frequently רֵעֵב a fortress, a fenced city, Ps. 31: 22.

II. רֵעֵב i. q. אֲנָהEgypt, the proper name of a country. (The Hebrews may have conceived of this name as derived from no. I. since the ancients often speak of the natural strength of Egypt. Diod. i. 18. Comp. Bocharti Phaег, iv. 24.)

רַעְב f. verbal from רֵעֵב, dec. X. 1. a wall or bulwark against a city besieged. Is. 29: 3.
2. a fortress, citadel. 2 Chr. 11: 11. More frequently רַעְב a fenced city, 2 Chr. 14: 5. מֹתֵר רַעְב idem, 2 Chr. 11: 10.

רֹעֵב f. verbal from רֵעֵב, dec. I. i.q. רֹעֵב strife, contention. Is. 41: 12.

רֹעֵב com. gen. (Ezek. 3: 8. Is. 48: 4) with suff. רֶעֶב, dec. VI. i. the forehead, brow, front. 1 Sam. 17: 49. רֹעֵב he (the shameless) front of an harlot, Jer. 3: 3. — Ezek. 3: 7 רֹעֵב of a bold forehead. Verses 8, 9. Is. 48: 4 רֹעֵב thy forehead is of brass.

רְעֵב f. dec. X. greaves. 1 Sam. 17: 6. See רַעְב. (The Hebrews employed the same word to express forehead, shinbone, greaves, on account of their resemblance to each other in their external surface.)

רְעַב f. plur. רְעַבְּנָתָּה, verbal from רַעְב no. I. dec. X. a small metallic plate, such as was suspended from horses or camels in the cast for the sake of ornament. Zech. 14: 20. See רַעְב.

רְעַב f. verbal from רַעְב no. II. a shady place. Zech. 1: 8.

רְעַב dual, verbal from רַעְב no. I. a cymbal, a musical instrument consisting of two plates which were struck together, cymbala. 1 Chr. 13: 8. Ezra 3: 10. Neh. 12: 27. See רַעְב.

רְעַב f. (verbal from רַעְב to wind, to wrap round;) the turban of the high-priest. Ex. 23: 4, 30. of the king, Ezek. 21: 31. The bible says nothing of the difference between this and the turban of the common priest. For the suppositions of the Rabbins, see Braun, De Vestitu Sacerd. Heb. p. 625 ff.

רַעֵב m. verbal from רְעַב, a bed. Is. 28: 20.

רַעֵב m. verbal from רַעֵב, dec. II.
1. a step, going, course. Ps. 37: 23. Prov. 20: 24. רַעֵב at his steps, i.e. in his train, Dan. 11: 43. comp. רַעֵב Judg. 4: 10.

רַעַב f. very small, subparvus, parvulus, compounded of רַעַב and רַעֵב, (comp. רַעֵב) Dan. 8: 9.

רַעֹב m. verbal from רַעַב, dec. II.b.
2. a small number. רַעֹב a small number of men, 2 Chr. 24: 24.
a. high place affording an extensive prospect, a watch-tower. Is. 21: 8. 2 Chr. 20: 21.


מִדְבַּר (a high place, watch-tower.)

1. proper name of a place in Gilead, beyond Jordan. Judg. 10: 17. 11: 11, 34. In Judg. 11: 29, called מָדְבָּר.

2. also of a place in the tribe of Benjamin, where assemblies of the people were often held, (once called מִדְבָּר Josh. 18: 26.) Judg. 10: 1. 21: 1. 1 Sam. 7: 5. 10: 17. King Asa strengthened it for a frontier fortification against the kingdom of Israel, 1 K. 15: 22. 2 Chr. 16: 6. Afterwards the governor Gedaliah had his residence here, Jer. 40: 6. comp. Neh. 3: 7, 19.


לָשֵׁת to suck, to sip with pleasure. Is. 66: 11. See מֵדָּבָר no. 2. (Arab. and Chald. idem.)

מָדְבָּר m. verbal from מֵדָּבָר (like מָדָּבָר from מִדְבָּר) dec. VIII. k. a strait, affliction, distress. Ps. 118: 5. Plur. מִדְבַּר, const. מַדְבַּר. Lam. 1: 3. Ps. 116: 3.

מְדָּבָר fem. dual, Egypt, the name of a country. Construed with a verb in the singular, Hos. 9: 6. Josephus makes the name to be of Coptic origin. (Antiq. 1. 6. 2.) But nothing resembling it is found in the present remains of the Coptic language, in which this country bears the name of "منص," see منص. In Arab. and Chald. منص, as an appellative, signifies lines. The Arabs preserve the word in the singular (منص). The dual which is used in Hebrew and Syriac, may have respect to the division of the country by the Nile, or to Upper and Lower Egypt. The gentle noun is منصر, plur. منصر, an Egyptian; fem. منصِر an Egyptian woman.

מַדְבָּר m. verbal from מָדָּבָר, a crucible. Prov. 17: 3. 27: 21.

מִדָּבָר m. (verbal from מִדָּבָר, comp. Ps. 38: 6.) rottenness, corruption. Is. 21 מֵדָּבָר נָמָל, and instead of a sweet smell shall be rottenness, i. e. a bad smell. 5: 24 their root shall be as rottenness, i. e. as rotten wood.


מַדָּבָר f. verbal from מַדָּבָר.

1. i. q. מַדָּבָר a hammer. Judg. 4: 21.

2. a hollow or cleft of a rock. Is. 51: 1.


מַדָּבָר m. verbal from מַדָּבָר, dec. II. b.


2. something consecrated or to be consecrated. Num. 13: 29. Meta-
phorically ָמִי *is prob. the holy purposes of God, Ps. 73:17.

ָמִי plur. masc. Ps. 26:12 and
ָמִי plur. fem. Ps. 68:27. ver-

bals from ָמִי, places of meeting.
The latter occurs also as the proper
name of a station of the Israelites in
the desert, Num. 33:25.

ָמִי see ָמִי no. II.

I. ָמִי m. verbal from ָמִי no. I.
dec. IX. a.
1. hope, confidence. 1 Chr. 29:15.
Ezra 10:2. Also an object of hope

II. ָמִי m. verbal from ָמִי no. II.
dec. IX. a.
1. a collection or company of men.
Under this significance we may place
the difficult passage 1 K. 10:28
ָמִי אֱלֹהִים הַמִּדֹּקֶרֶת וּצְרֵי בָּטָנָה. According to the
common punctuation ָמִי, the latter
part of this verse hardly gives
any meaning, for ָמִי must be ren-
dered yarn, (comp. Arab. ָסָדִי, ָסָדִי
torsit funem; and Heb. ָסָדִי, ָסָדִי.) But it
is not probable that the historian has
used the word here in two different
acceptations, and in the following
verse horses are still the subject of
discourse. It is better, therefore, to
point the word ָמִי from Coa, as in
the Vulgate, probably referring to
Co, an island in the Nile. The Mas-
oretic punctuators could very easily
make this mistake. Or the second
ָמִי ought perhaps to be rejected
from the text. It is wanting in Cod.
172 Kennic. but is found in all the
versions. The writer of Chronicles
has adopted the Chaldaic form ָמִי,
2 Chr. 1:16.
2. ָמִי a collection of wa-

ters. Gen 1:10. Ex. 7:19. Lev. 11:
36.

ָמִי f. verbal from ָמִי, a place of
collecting, a reservoir. Is. 22:11.

ָמִי com. gen. plur. ָמִי, (ver-

bal from ָמִי in the signif. to stand.)
dec. III. a.

1. a place. Gen. 1:9. 24:23; 25:
28:11, 17. Job 16:18 ָמִי רְכֵּב ָמִי
let there be no place (of conceala-
ment) for my cry, i. e. let it rise
incessantly before God. Before the
relative pronoun, the const. state is
always used, as ָמִי רְכֵּב the place
So also when the relative is omit-

ָמִי is sometimes used pleonastical-
ly, as ָמִי רְכֵּב loco, quo for ubi,
Est. 4:3. 8:17. Ecc. 11:3. Ezek.6:
13. (So in Syr. ? ָמִי)

2. particularly a dwelling place.
3. a place, city, village. ָמִי
the village of Shechem, Gen. 12:6.
18:24.

ָמִי m. verbal from ָמִי, dec. III.a.
a well, fountain. ָמִי רְכֵּב the foun-
dation of happiness, Ps. 36:10. ָמִי
רְכֵּב the fountain of blood; an
euphemistic expression for muliebria
puenda, Lev. 12:7. 20:18. also 20:
18. without ָמִי in the same sense.
—Ps. 68:27 ָמִי רְכֵּב ye of the
fountain of Israel, i. e. ye descendants
of Israel. Comp. ָמִי no. 2.

ָמִי m. verbal from ָמִי, dec. II.b. a
taking, receiving. 2 Chr. 19:7.

ָמִי plur. fem. wares, articles for
sale, venalia. Neh. 10:32. The
root ָמִי to take, has the signif. to
buy, Neh. 10:31. comp. in Talmud
ָמִי entio.

ָמִי m. verbal from ָמִי, dec. II.b.
a burning of incense. Ex. 30:1.

ָמִי f. verbal from ָמִי, dec.XIII.
a. a censer. 2 Chr. 26: 19. Ezek. 8: 11.

ןַּמִּנּוֹת f. dec. X. a hand staff, a kind of weapon. Ezek. 39: 9. (Chald. מַעַא אֲנָמָּנָה, Castell.)

ןַּמִּנּוֹת m. dec. II. b. an asylum, a place of protection, for the manslayer from the cities of refuge. Num. 35: 6—15. Josh. 20: 2. (Root Chald. קָנָה to receive, particularly a fugitive.)

ןַּמִּנּוֹת f. verbal from קָנָה no. 2. dec.

XIII. m. a sculpture, carved work, graving. 1 K. 6: 18. Plur. מַעַעַנִים, const. מַעַעַנָּה, 1 K. 6: 29. 32. 7: 31.

ןַּמִּנּוֹת m. verbal from קָנָה, dec. IX. a.


2. a possession, but used only of cattle, which among Nomadic tribes is the principal and almost the only property. (For a similar reason, oxen in Holstein are called goods. Comp. Greek κτής, cattle, liter. a people who raise cattle, Gen. 46: 32. 34. מַיָּה, pasturage land, Num. 32: 1, 4.—This word denotes both oxen and sheep, but does not include horses or asses. See e. g. Gen. 26: 14. and particularly 47: 17.

ןַּמִּנּוֹת fem. of קָנָה, dec. X.

1. a buying, purchasing. קָנָה a bill of purchase, Jer. 32: 11 ff.

2. something bought. קָנָה a slave bought with money, Gen. 17: 12. 13, 23.


ןַּמִּנּוֹת m. verbal from קָנָה, dec. II. b.


ןַּמִּנּוֹת m. plur. מִנָּה and מִנָּה, dec. I.


ןַּמִּנּוֹת f. dec. X. prob. a plane or some similar instrument. Is. 44: 13. Tarz. מַעַעַנָּה a knife generally, also a plane iron. Root קָנָה to scrape off.


ןַּמִּנּוֹת in Kal not used.

Niph. קָנָה 1. to flow or run down. Ps. 38: 6 מַעֲבָּר נָּמָּה my sores run down, i. e. suppurate.


Deriv. קָנָה.

ןַּמִּנּוֹת m. verbal from קָנָה, dec. I.

1. a calling together, liter. the Aramean in. of קָנָה. Num. 10: 2 מַעֲבָּר קָנָה to call together the assembly.

2. an assembly called together, an assembly. מַעֲבָּר קָנָה a sacred assembly, such as was called together on the sabbath, and on the first and seventh days of the great festivals. Lev. 23: 2 ff. Num. 28: 18. 25. Without מַעֲבָּר, Is. 1: 13.

3. something read, a writing. Neh. 3: 8.

ןַּמִּנּוֹת m. verbal from קָנָה, dec. IX. a.


2. fate, destiny. Ecc. 2: 14 מַעֲבָּר קָנָה one destiny happeneth to them all. Verse 15. 3: 19. 9: 2. 3.

ןַּמִּנּוֹת m. the beams of a house. Ecc. 10: 18. See קָנָה to lay the beams of a house.
a bitter lamentation. As an adv. Is. 33: 7. and Ezek. 27: 30. bitterly.

5. violent, cruel, acerbus, acer. (Comp. Arab. validus, fortis.)

Hab. 1: 6.— idem, Judg. 18: 25. 2 Sam. 17: 8. This association of ideas is seen in Judg. 14: 14, where *strong* is placed in opposition to *sweet.

and before Makkeph יְדוּ, prob. i. q. Arab. שֵׁלֶד to urge a horse on rapidly with a whip.

Hiphil. intr. in reference to the ostrich’s clapping its wings in running. Job 39: 18 when she (the ostrich) moves herself forward, namely by clapping her wings. The ancient versions render it, to lift one’s self.

Note. יְדוּ Zep.3: 1, stands for יְדוּ rebelliō; see יְדוּ.

Chald. a lord. Dan. 2: 47. 4: 16, 21. 5: 23. (In Syr. and Arab. *idem.*)


Is. 11: 3. Ezek. 23: 16.


of a beautiful form; also desirable in appearance, Gen. 2:9. In the prophetic style, it is used, like vision (see no.3) to express the indistinct forms which appear in vision, Dan. 10:16 and there touched me something, like a human form. Ezek. 8:2. Connected with vision, 1:27. Plur. מַשְָׂאִים in the same connexion as the singular, Dan.1:13, 15. Ezek. 1:5, 13. 10:22. Cant. 2:14. מַשְּׁאָה fem. of מַשְׁאָה, dec. X. 1. a sight, vision, i.q. מַשָּׁה Dan. 10:7, 8, 16. מַשְׁאָה nightly visions, Gen. 46:2. מַשְׁאָה visions sent from God, Ezek. 8:3. 40:2. 2. a mirror. Ex. 38:8. (Arab. מַשָּׁה idem.) Comp. מַשָּׁה. מַשְׁאָה f. dec. X. the crop of a bird. Lev. 1:16. (Arab. מַשָּׁה idem, from מַשָּׁה to digest well, and spoken of food, to be digestible.) מַשָּׁה Josh. 15:44. and 2 Chr. 11:8. 14:8, 9. Mic. 1:15. in Greek Μαούσα 2 Mac. 12:35. proper name of a fenced city in the plain of the tribe of Judah. See Josephi Antiq. viii. 3, 6. xii. 12. xiv. 2, 8, 10, 27. Bella Jud. i. 6.) מַשְׁאָה plur. fem. denom. from מַשָּׁה, dec. X. place of or about the head, (comp. מַשְׁאָה the place of the feet.) The accusative is used adverbially, at the head, i.e. near or under the head, 1 Sam. 19:13 מַשָּׁה at his head. Verse 16. 26:7, 11, 16. 1 K:19:6. Gen. 28:11, 18. With a double plural termination, (like מַשָּׁה) 1 Sam. 26:12 מַשָּׁה מַשָּׁה from the head of Saul, for מַשָּׁה from the head of Saul.
up stones.) Thus Prov. 26: 6 אֶ־־־־־־־־־ as a bag of precious stones in a heap of stones. Luth. as ob man Edelstein auf den Rabenstein zwirfe. The Sept. renders the word a sling, (in like manner from רָֽלָּד to throw stones,) hence the whole passage, as if one binds a precious stone on a sling. The expression is proverbial like Matt. 7: 6.

f. verbal from יָדַב, rest, quiet dwelling. Is. 28: 12.


Chald. to rebel, as in Heb. Ezra 4: 19.

m. verbal from יָדַב; rebellion. Josh. 22: 22.

Chald. adj. rebellious. Fem. נְדִיבָה, emph. נְדִיבֶּה, Ezra 4: 12, 15.

f. verbal from יָדַב, rebellion, refractoriness. 1 Sam. 20: 30. (In Arab. idem.)

m. proper name of an idol of the Babylonians. Jer. 50: 2. Like רָדַב and נָדַב, it is often compounded with other words to form proper names of persons. Comp. נָדִיבָה, Melessinomardacus, Simardocus, etc. Assyrian and Babylonian names.

proper name of a Jew living in Persia, who was the foster father of Esther, and afterwards vizier or prime-minister in the court of Ahasuerus. Est.xi.—x. Sept. Μαρδοχαίος. Like Esther, it is probably of Persian origin; comp. מֵרָדִיבָה (mar-dach) homunculus.

m. Is. 14: 6. strictly part. Hoph. from רָדַב, but here used substantively, persecution.


Hiph. רָדִיבָה, fut. apoc. רָדִיבַּה (Ezek. 5: 6.)

1. to contend with any one. (In Arab. conj. III. idem.) Job 17: 2 רָדִיבַּה my eye dwells on their contention (against me,) i. e. I must constantly behold their contention against me. (The Dagesh in ר is euphonic.)


Deriv. רָדִיבַּה.

II. רָדִיבַּה i. q. רָדִיבַּה to be bitter. 2 K. 14: 26 רָדִיבַּה the bitter affliction. So all the ancient versions. If pointed רָדִיבַּה, the gender would be incorrect. Comp. רָדַב Job 23: 2. So invertedly a form from רָדַב Ex. 23: 21. derives its signification from רָדַב.

f. dual רָדַב (strictly double rebellion) a prophetic name of Babylon. Jer. 50: 21.

רָדַב (bitterness) Ex. 15: 23. Num. 33: 8. proper name of a place in the desert of Arabia, so called from the
bitterness of its waters. Comp. Po-
cocke. Beschreibung des Morgenlan-
des, Th. I. p. 234. of the German
translation.

( read morra) f. verbal from רנה, dec. X. grief; sorrow. Prov. 14: 10.

( read ) f. verbal from רנה, dec. X. idem.

bitterness of heart.

m. verbal from רנה, dec. III. c.

persecution. Lam. 3: 19. Plur. בְּרָפָה
Lam. 1: 7. Used as a concrete Is. 58:
7 בְּרָפָה persecuted. So all the an-
cient versions.

proper name of a city in the
northern part of Palæstine. Once
Jugd. 5: 25. Jerome, (in his Onomast.)
Est autem nunc vicus, Merrus nomine,
in duodecimo millario urbis Sebastae,
juxta Doatham.

m. Lev. 21: 21 רָפָה with
broken testicles. Root רנה, in Arab.
also among other significations, to
rub or bruise in pieces; comp. רָפָה
arbor, que conficit ignem reddit.

m. verbal from רנה, dec. III. a.

1. a height, high place. Hab. 2: 9.
Ps. 7: 8. רָפָה the high
mountain of Israel, Ezek. 17: 25. 29:
40. 31: 14. Spoken often of heaven,
Ps. 13: 17. Jer. 25: 30. Also, on
high, Is. 37: 23 רָפָה יִבְיָהְעֵת יָרֵא
and thou hast lifted up thine eyes on
high. 40: 26. As a concrete the high-
est, Ps. 92: 9. and collectively, the
high ones, i.e. the princes, Is. 24: 1.
2. pride; as an adv. proudly, arrog-
antly. Ps. 56: 3.
3. something remote or far off;
(comp. מִרְאָה Is. 30: 18.) Ps. 10: 5
רָפָה thy judgments are far from him.

( height) a proper name. רנה
waters of Merom, Josh. 11: 5.
7. a lake, called in Greek Samocho-
nitis, extending to the Jordan, 60
stadia long and 30 broad.

m. verbal from יראה, race, course.

Ecc. 9: 11.

I. רָפָה fem. of יראה, dec. X.

idem. 2 Sam. 18: 27. Jer. 23: 10.

II. רָפָה f. verbal from יראה, op-
pression. Jer. 22: 17. It borrow its
signification from רנה.

masc. plur. dec. I. a purify-
ing, cleansing. Est. 2: 12. Root רָפָה
(bitternesses) proper name of a
city in Judah. Once Mic. 1: 12.

an outcry, lamentation. Jer. 16:
5. See the following article.

m. an outcry, rejoicing. Am. 6:

7. (Comp. Arab. כָּנָה a raising of
the voice from joy or sorrow;
כנָה an outcry.)

i. q. Arab. כָּנָה to rub in, to
overspread, e.g. the body with oil;
conj. IV. to soften. It is used in He-
brew of the application of a soft
substance to a wound, (comp. Is. 1: 6.)
Is. 38: 21 let them take dried figs,
ונָה יִצְטַקֵל and lay them on
the sore, or and rub them on
the sore. Sept. וֻיִּתְקַלְכֶּל וּיְנָהֲוַךְ.
Deriv. רָפָה.

m. verbal from בָּרָה, dec. II.

b. a broad place. Hab. 1: 6. Often
used figuratively Ps. 18: 20 רָפָה
he brought me forth into a broad
place; i.e. he gave me freedom,
happiness. (Comp. the oppo-
site phrase רָפָה straitness.) Ps. 31: 9.
118: 5. In a bad sense Hos. 4: 16
רָפָה a sheep going astray.

m. verbal from בָּרָה, dec. VIII.
da. remoteness, a remote place. Is. 10: 3.
17: 13. רָפָה a distant land, Is.

m. ofJer. 8: 19.

Is. 8: 9. distant lands.
to digest well, hence to flourish, become fat. Chald. Pa. to fatten. (Comp.

D-)!D
of Moriah.

f. verbal from יִרָה, dec. X.


and יִרְבָּה f. proper name of a hill in Jerusalem, on which Solomon built the temple. 2 Chr. 3: 1. Gen. 22: 2 יִרְבּוּתֶּים the country of Moriah. It was separated from mount Zion by a valley, afterwards connected by a bridge. See Joseph. Antiq. xvi. 14. Bella Judaica, iv. 14. vi. 6. ix. 13. In the two passages above named there is an allusion to the derivation of the word from יִרְבּוּ to see. The Samar. text Gen. 22: 2 has יִרְבּוּתֶּים.


f. verbal from יִרְבּוּ, sorrow, trouble. Ezek. 21: 11.

see יִרְבּוּתֶּים.

m. verbal adj. from יִרְבּוּ, bitter, poisonous. Deut. 32: 24. Comp. יִרְבּוֺתֶּים.

m. liter. softness, hence metaphorically fear. Lev. 26: 36. Sept. דֶּחַלְוָא. (In Rabin. ירבע, mollescence, Syr, אַטֵּנָאט וָאָוַאִוֵּית. For the figure, comp. יִרְבּוֺתֶּים.)

m. verbal from יִרְבּוּ, dec. II. b.

1. a chariot, waggon. 1 K. 5: 6. [4: 26.]
2. the seat of a chariot. Cant. 3:10.
Lev. 15:9.

 Heb. 4 m. fem. of הֶבְלָה, a chariot, wagon. 2 Sam. 15:1. 1 K. 7:33. Const. הֶבְלָה הֶבְלָה Gen. 41:43. With suff. הֶבְלָה הֶבְלָה Gen. 46:29. 1 Sam. 8:11.

Plur. הֶבְלָה הֶבְלָה, const. הֶבְלָה הֶבְלָה Joel 2:5. Ex. 15:4. Is. 2:7.

 Heb. 4 f. verbal from הֶבְלָה, dec. XIII. 
f. a market, place of traffic. Ezek. 27:24.

 Heb. 4 f. (verbal from הֶבְלָה in Piel to deceive,) dec. X. deception. Gen. 27:35. 34:13.— הֵבִלָה הֶבִלָה false weights, Mic. 6:11.— הֵבִלָה הֶבִלָה a false balance, Prov. 11:1.—Metaphorically goods unjustly acquired, Jer. 5:27. —Plur. הֵבִלָה הֵבִלָה Ps. 10:7. 33:20.

 Heb. 4 m. verbal from הֵבִלָה, what is trodden under foot. Is. 5:5. 7:25. 10:6. Ezek. 34:19.

 Heb. 4 m. (with two Tseris impure,) dec. I.
1. q. הֶבְלָה a friend, companion. With suf. הֶבְלָה הֶבְלָה, plur. הֶבְלָה הֶבְלָה, Gen. 26:26. Judg. 14:20. 15:6. Most probably the part. Hiph. from הֵבִלָה, with the signification of הֵבִלָה no. 2. The first Tseri is impure, like the Kames in הֶבְלָה הֶבְלָה. 

 Heb. 4 m. verbal from הֵבִלָה, dec. IX.


 Heb. 4 f. verbal from הֵבִלָה, dec. I.

1. a feeding, pasturing: used of shepherds. הֶבְלָה הֶבְלָה שֵׁכֶם I feed, Jer. 23:1. Ps. 74:1. 2. the herd itself. Jer. 10:21.

 Heb. 4 m. and הֶבְלָה (Jer.8:15.) 

verbal from הֵבִלָה to heal.

1. healing, cure. 2 Chr. 21:18 הֵבִלָה הֵבִלָה so that there was no cure. 36:16. Jer. 14:19.


3. deliverance (from adversity.) 
   Prov. 6:15. 29:1. Mal. 5:20.

II. הֵבִּלָה bedeut from הֵבִּלָה, dec. I. quietness, calmness, gentleness.  
Prov. 14:30 הֵבִּלָה הֵבִּלָה a quiet, gentle spirit. 15:4 הֵבִּלָה הֵבִּלָה gentleness of tongue, i. e. mild language. Ecc. 10:4 gentleness pacifies great offences.

 Heb. 4 m. verbal from הֵבִּלָה, dec. II.
a. fouled or troubled water. Ezek. 34:19.

 מַכְלָל in Kal not used. According to Kimchi. to be vehement, strong, powerful, a meaning which suits all the passages where the word occurs.

Niph. Job 6:25 מַכְלָל הֵבִּלָה הֵבִּלָה how powerful are the words of truth! 1 K.2:3 מַכְלָל מַכְלָל a grievous curse. Mic. 2:10 מַכְלָל מַכְלָל a sore destruction, corruption vehementissima.

Hiph. to make violent, to excite. Job 16:3 מַכְלָל מַכְלָל what excites or emboldens thee?

Note. As it is uncertain whether the Rabbins in giving this interpretation have followed their knowledge of the usus loquendi, or have been guided, as they frequently were, by conjecture, a different explanation has been adopted by others with considerable plausibility. In Job 6:25, it is supposed equivalent to מַכְלָל to be sweet, (as it is read in 1 Ms.) and in the other places to signify, a grum esse, to be sick; comp. the Arab. מַכְלָל to be sick.

 Heb. 4 m. verbal from הֵבִּלָה, an awl.

 Heb. 4 f. verbal from הֵבִּלָה, a pavement. 2 K. 16:17.

 מַכְלָל to cleanse, polish, furbish, as metals. 2 Chr. 4:16 מַכְלָל מַכְלָל polished brass. Jer. 46:4 מַכְלָל מַכְלָל furbish the spears.


Deriv. מַכְלָל מַכְלָל, מַכְלָל מַכְלָל.

 Heb. 4 m. dec. IV. a. broth, soup. Judg. 6:19, 20. Also Is. 65:4 Keri. (Arab. idem.)
an aromatic herb. Cant. 5: 13.

f. verbal from רֶכֶת, dec. II.

1. an anointing. Ex. 30: 25. 2 Chr. 16: 14.
2. ointment. 1 Chr. 9: 30.

1. to be bitter. (So in all the dialects.) In Kal impers. יִּרְכַּט אָרָּמִים אֶּת וּבָּלוּ, I am troubled, grievèd, Lam. 1: 4. Construed with יָרָה about any one, Ruth 1: 13.
2. to be grieved. 1 Sam. 30: 6.

Niph. fut. רֶכֶת (for רָכַה) to become bitter. Is. 24: 9. The preterite רָכַּה Jer. 48: 11. comes from רָכַה.


I will weep bitterly.

Hiph. רִכְּרָה, infin. 1. to imbitter. Job. 27: 2.
2. construed with יָרָה, to afflicct. Ruth 1: 20 יָרָה יִרְכֶּפֶל the Almighty hath afflicted me. Comp. יָרָה in verse 21.

Note. In Ex. 23: 21, רִכְּרָה for רָכַּה derives its signification from רָכַּה.

Hithpa. to be provoked, irritate.

Dan. 8: 7. (Syr. יָרָה to provoke, excite to anger.)

Deriv. out of course רָכַּה, רָכֲּרָה, רָכַּה, רָכֲּרָה, רָכַּה, רָכֲּרָה, רָכַּה, רָכֲּרָה.

m. verbal from רֶכֶת, dec. X.


Num. 9: 11. Sept. nixiides. Vulg. lactuce agrestes. For the herbs so named by the Jews, see Carpzov Apparat. ad Antiquit. Sac. Cod. p. 402 ff. In Lam. 3: 15, it corresponds to wormwood in the parallel clause.

f. verbal from רֶכֶת, dec. X.

1. plur. רֶכֶט קְלוּת bitternesses. Dent. 32: 32 רָכַּה רֶכֶט קְלוּת bitter grapes. Metaphorically Job 13: 26 רָכַּה רֶכֶט קְלוּת for thou writest, i. e. decreese, against me bitter things.
3. poison. Job 20: 14 רָכַּה רֶכֶט קְלוּת the poison of adders. Perhaps strictly the gall of adders, which, according to Pliny, (N. H. xi. 37.) is the seat of their poison. But bitterness and poison are otherwise kindred ideas in Hebrew. (See רָכַּה קְלוּת poisonous; Syr. [רָכַּה קְלוּת] and Zabian רָכַּה קְלוּת poison.)

m. verbal from רֶכֶת to bear, dec. I.

1. a bearing, construed like an in-
fin. Num. 4: 24 רֶכֶת רֶכֶת רֶכֶת to labour and to bear. 2 Chr. 20: 25 רֶכֶת רֶכֶת רֶכֶת so that it was not to be borne; comp. 35: 3. More as a substantive, Num. 4: 19, 27, 31, 32, 47.
2. a burden. 2 K. 5: 17. Jer. 17:
3. רֶכֶת that to which the heart cleaves. Ezek. 24: 25. Comp. נָרָה no. 1. (5.)

4. a proverb, saying, (from נָרָה, efferre.) Prov. 30: 1. 31: 1 נָרָה נָרָה נָרָה נָרָה the sayings which his mother taught him. Particularly an oracle from God, 2 K. 9: 25. or from a prophet, Is. 13: 1 נָרָה נָרָה an oracle concerning Babel. 15: 1. 17: 1. 19: 1.
5. a present, gift, like נָרָה, (comp. נָרָה in Pl.) 2 Chr. 17: 11.
6. perhaps a song, see נַשֶּׁה no. 1.
5. 1 Chr. 15: 27 נַשֶּׁה of the chorist. Sept. עָנָיִים נַשֶּׁה עָנָיִים. Also Kimchi. Others: the overseer over the burden or bearing (of the ark.)

נַשֶּׁה (read masso) m. 2 Chr. 19: 7 נַשֶּׁה partiality. See נַשֶּׁה no. 3.

נַשֶּׁה fem. of נַשֶּׁה, a burning, conflagration. Is. 30: 27. See נַשֶּׁה no. 3.

נַשֶּׁה, const. נֶשֶׁה, plur. נְנֶשֶׁה. 1. a lifting up. Ps. 141: 2. 2. a burden. Zeph. 3: 16. 3. a mounting up, particularly of smoke in a conflagration. Judg. 20: 39 נַשֶּׁה the smoke rising up. Ver. 40. Comp. נַשֶּׁה.

4. a banner, i.q. נָשָׂא, perhaps strictly, a signal by a lighted fire, a lantern, as if from signif. no. 3. Jer. 6: 1. 5. a tax, duty. 2 Chr. 24: 6, 9. Ezek. 20: 40. 6. a proverb. Lam. 2: 14. 7. a present, comp. נַשֶּׁה in Pi. Est.

2: 13. Jer. 40: 5. Particularly the mess or portion which the host sets before his guest ( yapע) or sends to him. Gen. 43: 34. 2 Sam. 11: 8. Note. נַשֶּׁה Ezek. 17: 9 is the Aram. infin. from נַשֶּׁה, like נַשֶּׁה. Comp. נֶשֶׁה infin. Pi. for נַשֶּׁה.

נֶשֶׁה plur. fem. Ps. 74: 3 according to some editions. See נַשֶּׁה.

נֶשֶׁה, dec. VIII.a. 1. a height. Is. 25: 12. 2. a hill, rock, as a place of security; hence a refuge. Ps. 9: 10. 18: 3. 46: 8, 12.

נֶשֶׁה f. verbal from נַשֶּׁה, dec. X. a thorn-hedge. Is. 5: 5. Prov. 15: 19. Also נֶשֶׁה Mic. 7: 4.

נֶשֶׁה m. a saw. Is. 10: 15. Root נֶשֶׁה = Chald. נֶשֶׁה to saw.

נֶשֶׁה f. a measure for liquids. Lev. 19: 35. Ezek. 4: 11, 16. Root נֶשֶׁה Arab. נֶשֶׁה conj. II. to divide.

נֶשֶׁה m. verbal from נַשֶּׁה, dec. III. a joy, also the object of joy. Ps. 48: 3. Is. 8: 6. 24: 11.

נֶשֶׁה m. verbal from נַשֶּׁה, laughter, also the object of laughter or scorn. Hab. 1: 10.

הָנֶשֶׁה f. 1. a snare, pit, i.q. נֶשֶׁה vinxit, compedivit. Hence 2. destruction, ruin. Hos. 9: 7. Others: hatred, persecution, from נַשֶּׁה.

נַשֶּׁה f. 1. an image, figure, picture. (Comp. נַשֶּׁה.) Ezek. 8: 12 נַשֶּׁה chambers of imagery, i.e. chambers whose walls were painted with idolatrous figures. Comp. verses 10, 11.—נַשֶּׁה Num. 33: 52. stones with idolatrous figures. Prov. 25: 11 נַשֶּׁה golden apples with silver figures. Others: in silver dishes or baskets, from נַשֶּׁה.

2. an image, idea, thought. Ps. 73: 7. Prov. 18: 11.

נַשֶּׁה f. verbal from נַשֶּׁה, dec.XIII. נַשֶּׁה a reword. Gen. 29: 15. 31: 7, 41.


נַשֶּׁה m. a shedding of blood. Is. 5: 7. Root נַשֶּׁה or נַשֶּׁה to pour, in Arabic particularly to shed blood.

נַשֶּׁה f. dominion, government. Is. 9: 5, 6. Root נַשֶּׁה = נַשֶּׁה and נַשֶּׁה to rule.

נַשֶּׁה plur. fem. verbal from נַשֶּׁה, dec. II. b. 1. a burning; e.g. of lime. Is. 33: 12. (comp. Gen. 11: 3.) 2. a burning; e.g. of corpses. Jer. 34: 5. (comp. 2 Chr. 16: 14.) 3. נַשֶּׁה (flowings of wa-
ter, from the Chald. "Ithpe. Still-

v. m. a pan. 2 Sam. 13: 9.

(Chald. "hilkhu, idem.)

ם"מָהְלִית m. the entrance of the womb, matrix. Is. 37: 3. 2 K. 19: 3. Strictly part. Hiph. from רַנֵה, q. v.

לַמֵּהֲנַה m. dec. H. b.


לַמֵּהֲנַה f. plural masc. dec. Vlll. destruction, ruin. Lam. 1: 7. comp סָנוֹכָה Hiph. no. 3.

לַמֵּהֲנַה m. verbal from רַנֵה, an error, oversight. Gen. 43: 12.

לַמֵּהֲנַה to draw, to draw out. Ex. 2: 10.

לַמֵּהֲנַה Hiph. idem. 2 Sam. 22: 17. Ps. 18: 17.

לַמֵּהֲנַה m. Moses, the great leader and lawgiver of the Israelites. Sept. Hooi-

n. In Ex. 2: 10, there is given a He-

brew derivation of this word (namely, לַמֵּהֲנַהdrawing out, as if a part. from רַנֵה,) but the education of Moses among the Egyptians would lead us to re-

gard it as of Egyptian origin. So Jo-

sephus interprets it, (Antiq. n. 9 § 6.)

drawn out of the water, from µοι water, and וָנָה"מ sa ed. (comp. µοι water and omesh to save; see Jablon-

ski, ed. te Water, T.I. p. 152-157.) which is favoured by the Greek man-

ner of writing the name. According to this, the name was slightly al-

tered by the Hebrews to give it a signification in their own language.

לַמֵּהֲנַה f. 1. desolation. Zeph. 1: 15.

2. a desolate place. Job 30: 3. 32: 27. See לַמֵּהֲנַה.

2. as a concrete, rebellious Israel, Jer. 3: 6, 8, 11, 12.

הָרְשֵׁב m. verbal from הָרְשֵׁב, an oar. Ezek. 27: 29

מַעְרֵשׁ m. dec. I. q. מַעְרֵשׁ, an oar. Ezek. 27: 6. Root מַעְרֵשׁ q. מַעְרֵשׁ to row.

הָיִשׁ, fut. הָיִשׁ, infinit. also הָיִשׁ. (Ex. 29: 29.)

1. to rub over with oil, to anoint. Ex. 29: 2. כְּנָעַנְו to rub over a shield with oil, to make the leather more supple and impenetrable to water, Is. 21: 5. 2 Sam. 1: 21. Once to rub over with paint, Jer. 22: 14.

2. to anoint, to consecrate bymotion; e. g. a priest, Ex. 28: 41. a prophet, 1 K. 19: 16. a king, 1 Sam. 10: 1. 2 Sam. 27: 1 K. 1: 34. Also elliptically 2 Sam. 19: 11 Absalom whom we anointed (king) over us. Hence also to consecrate generally, Is. 61: 1. That wherewith one anoints or is anointed is put in the accus. Ps. 45: 3. Am. 6: 5. or is construed with יָנוּשׁ, Ps. 89: 21.


I. הָיִשׁ f. verbal from הָיִשׁ, dec.


II. הָיִשׁ f. a part, portion. Num. 13: 8. See הָיִשׁ no. II.

厳ְשֵׁו strictly the part. Hiph. from הָיִשׁ, dec. I.

1. destruction, desolation, strictly that which destroys, desolates. Ex. 12: 13. Ezek. 5: 16. 21: 36 וּפּוֹתְהוּ the mount of corruption, a name given to the mount Olivet from the numerous idols which were worshipped there. So the kingdom of Babylon is called by this name, Jer. 51: 25.

הָיִשׁ m. i. q. הָיִשׁ, the dawn. Ps. 110: 3.

מַעְרֵשׁ m. i. q. כְּנָעַנְו, destruction. Ezek. 9: 1.

מַעְרֵשׁ m. verbal from הָיִשׁ, destruction, something destroyed. Is. 52: 14.

מַעְרֵשׁ m. verbal from הָיִשׁ, corruption, something corrupted. Lev. 22: 33, 34. Ezek. 26: 5, 14. verbal from הָיִשׁ, the place where anything is spread or stretched out.

דָּוַהוּ m. dec. II. b. dominion. Job 38: 33 מָהוּ and canst thou fix its dominion over the earth? See דָּוַהוּ.
to the Jewish commentators, silk. By its derivation from דָּרָד, to draw, it may denote ravelings of silk, according to the notice of Pliny (H.N. xi. cap. 22.) that silk came from eastern Asia, in cloth half silk, and was unraveled in Greece, and again rewoven into cloth of entire silk.

דָּרָד m. verbal from דָּרָד, dec. III. a.

1. strictly pass. part. anointed. 2 Sam. 1: 21. מָלַע מָלַע מָלַע the anointed priest, i.e. the high priest, Lev. 4: 3, 5, 16.

2. as a subst. an anointed one, a prince. Dan. 9: 25, 26. More frequently מְלַע מְלַע מְלַע the anointed of Jehovah, the king, 1 Sam. 24: 7, 11.

3. spoken also of priests, patriarchs. Ps. 105: 15.

לֶאֶף, fut. لֶאֶף

1. to seize, take. (Arab. idem.) Ex. 12: 21 מָלַע מָלַע מָלַע take for yourselves sheep.

2. to hold, to hold fast; construed with יָאָשְׁו. Judg. 5: 14.


Gen. 37: 28. Particularly (1) מָלַע מָלַע Ex. 19: 13. and מָלַע מָלַע Josh. 6: 5. to blow the jubilee horn. It does not necessarily follow from this word that the blast of this instrument consisted in a protracted sound, as in the trumpet. Comp. Arab. لָלַע to draw; in conj. I. II. also i. q. לָלַע to cry aloud, to blow with a trumpet. (2) מָלַע מָלַע to bend or stretch the bow. 1 K. 22: 34. Is. 66: 19.

(3) מָלַע מָלַע to draw out seed, i.e. sow it along the furrows. Am. 9: 13. comp. Ps. 126: 6. (4) Hos. 7: 5 מָלַע מָלַע מָלַע he stretches out his hand with scorners, i.e. he becomes their companion.


5. to draw out, extend, prolong. Neh. 9: 30. Ps. 36: 11 מָלַע מָלַע מָלַע prolong thy grace to thy worshippers. 85: 6. 109: 12. Jer. 31: 3 מָלַע מָלַע מָלַע I have prolonged fu-

vour to thee. (So in Syr. לֵאָשְׁו to draw, whence לָאָשְׁו long duration.) Hence

6. to make durable, to strengthen. Ecc. 2: 3 מָלַע מָלַע מָלַע to strengthen my body with wine. (Syr. מָלַע indurit.) Comp. Fu.

7. to spread out. Judg. 4: 6 מָלַע מָלַע מָלַע thou shalt spread thyself out on mount Tabor. 20: 37 מָלַע מָלַע מָלַע and the ambush spread themselves out. See the Targum on these two places.


Pu. 1. to be drawn out, delayed. Prov. 13: 12.

2. pass. of Kal no. 6. to be strong, courageous, mighty. Is. 18: 2, 7 מָלַע מָלַע מָלַע, comp. Aram. זָכָר vir fortis, validus, strenuus. Others, with the Sept. stretched out, longus.

לָלַע m. 1. possession. Job 28: 18.

From מָלַע to hold or possess.

2. Ps. 126: 6 מָלַע מָלַע מָלַע the drawing out of seed, i.e. the scattering of it along; (comp. Am. 9: 13.)

3. Moschians, the proper name of a nation inhabiting the Moschian mountains between Iberia, Armenia and Colchis. Ps. 120: 5. In other places always in connexion with מִשְׁמָרָה, the Tibarenes, Gen. 10: 2. Ezek. 27: 13. 32: 26. 38: 2, 3. 39: 1.

These two neighbouring nations are also joined together by Herod.(m.94. vn. 78.) The Samaritan MSS. have מִשְׁמָרָה and מִשְׁמָרָה, Sept. Mosojoy, Vulg. Mosoch, meaning probably as above.

לָלַע see מָלַע. Comp. the root, signif. no. 2.

לָלַע m. verbal from לָלַע, dec. II. b.

1. a lying down. 2 Sam. 4: 5 מָלַע מָלַע מָלַע a lying down or taking rest at noon. Ps. 41: 4.

2. a lying together, coition. Lev. 18: 22 and with men shalt thou not lie מָלַע מָלַע מָלַע as with a woman. 20:
1. Num. 31:17, the lying with a man. Verses 18, 35.
3. a coffin. 2 Chr. 16:14.

I. בַּ֙דַּ֔ל, pl. בַּ֙דַּ֔ל, plural בַּ֙דַּ֔ל, formal, with הִפּ֖, 400

1. a dwelling. Ps. 26:8. מִיַּ֞דְּמַ֣י לְּדָֽלַ֣דַּ֣ל the dwellings of Jehovah, i.e. the temple, a poetical use of the plural, Ps. 84:2. 132:5. Used also of our last dwelling, the grave, Is. 22:16.


Deriv. out of course מְדַֽלְּמַ֣י.

II. מְדַֽלְּמַ֣י in Kal, a denom. from מְדַֽלְּמַ֣י.

1. to utter a metaphor or comparison. Ezek. 24:3.
2. to utter a proverb. Ezek. 12:23.

Niph. to be or become similar, to be like; constrained with בּ, Is. 14:10. with בּ, Ps. 23:1. 143:7. with בּ, Ps. 49:13, 21.

Pl. i. q. Kal, to speak in parables. Ezek. 21:5. [20:49.]
Hiph. to compare. Is. 46:5.
Hithpa. as in Niph. to be like, similar; construed with בּ. Job 30:19.
(Arab. מְדַֽלְּמַ֣י to be like. Syr. and Chald. מְדַֽלְּמַ֣י idem.)


II. מְדַֽלְּמַ֣י m. verbal from מְדַֽלְּמַ֣י no. II. dec. VI. p. something like or similar. Job 41:25.

III. מְדַֽלְּמַ֣י m. prim. dec. IV. a.

1. a comparison, similitude, parable. Ezek. 17:2. 24:3.
2. a sentiment, maxim, expressed for the most part by the orientalists in a pithy comparison. (Comp. e.g. Prov. 26:1, 2, 3, 6, 7, 8, 9, 11, 14, 17.) Prov 1:1, 6. 10:1. 25:1. 26:7, 9. Ecc. 12:9. Job 13:12. 1 K. 4:32. [5:12]. And because such maxims often become proverbial (1 Sam.24:13.) hence


(Arab. מְדַֽלְּמַ֣י a comparison, fable, proverb; in the plur. verses.)

מְדַֽלְּמַ֣י an infin. used as a noun, i. q. מְדַֽלְּמַ֣י no. 4. Job 17:6.

III. מְדַֽלְּמַ֣י m. verbal from מְדַֽלְּמַ֣י, dec. II.b.

1. a place sent to. Is. 7:25 מְדַֽלְּמַ֣י מְדַֽלְּמַ֣י a place whither oxen are driven.
m. verbal from מָשַׁה, fem. of the preceding.

1. a sending. Est. 9: 19, 22.
2. joined with מָשַׁה, that on which one lays his hand, booty. Is. 11: 14.

m. three, a triad, trias. Gen. 38: 24.

See מָשֶׁה three.

f. verbal from מָשַׁה, dec. X.

2. an astonishment. Ezek. 5: 15.

m. verbal from מָשַׁה, dec. VIII.


masc. plur. fat or dainty bits.

Neh. 8: 10.

m. verbal from מָשַׁה, dec. II.a.

a hearing, what is heard. Is. 11: 3.

fem. of the preceding.

1. the more private audience of monarchs, to which only the higher officers were admitted. 1 Sam. 22: 14 מַשֶּׁה יְהוָה, and having access to thy private audience. 2 Sam. 23: 23. 1 Chr. 11: 25.
2. obedience. As a concrete, obedient, subject. Is. 11: 14.

m. verbal from מָשַׁה, dec. II.b.

3. that which one keeps or preserves. Prov. 4: 23 מַשֶּׁה, before all things which thou keepest.

4. what is observed, a custom, usage. Neh. 13: 14.

m. plural. מְשָׁה, fem. of the preceding, dec. XIII. a.

1. a watch or watching. 2 K. 11: 5, 6.
3. a keeping or preserving. Ex. 12: 6. 16: 32, 33, 34. As a concrete, what is kept or preserved, 1 Sam. 22: 23.

5. the care or management of a business. Num. 4: 27, 31 מָשֶׁה is the management of their burden, i. e. this is what they have to bear. Num. 3: 31. Hence הבּוּשָׁה Num. 1: 53. or מָשֶׁה Lev. 8: 35. to do service in the tent of the congregation, more rarely, simply to keep watch.

6. the adherence to any one, sequi partes alicujus. 1 Chr. 12: 29 מָשֶׁה, Vulg-magnae pars eorum adhuc sequebatur dominum Saul.

m. verbal from מָשַׁה, dec. IX.a.

1. the second place, in succession or rank; usually put after a noun in regimen. מַשֶּׁה the second priest, the next to the high priest, (בּוּשָׁה) 2 K. 25: 18. Jer. 52: 24.
2. as a concrete, the second. מַשֶּׁה the second after the king, 2 Chr. 23: 7. comp. 1 Sam. 23: 17.
Est. 10: 3. Tob. 1: 22. particularly the second brother, 1 Chr. 5: 12. 1 Sam. 8: 2. — Plur. תֵּשַׁנְיָה יִבְרָאָל their other brothers after the eldest, 1 Chr. 15: 18. יְגֻל הָאֵשׁ יְבֹרָאָל silver cups of a second quality, Ezra 1: 10. — 1 Sam. 15: 9 יִבְרָאָל (cattle) of less value, in opposition to בְּבַר. Perhaps autumn lambs, secondo partu edit.

3. a doubling, double. Ex. 16: 22. Is. 61: 7.

אַרְגַּנְיָה f. verbal from אַרְגַּנְיָה, dec. X. אַרְגַּנְיָה, booty, prey.—הָאָרְגַּנְיָהּ to become a prey, 2 K. 21: 14. מִלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַl to give for a prey, Is. 42: 24.

אָרְפַּה m. a narrow path, hollow way. Num. 22: 24 מַלְמַלֶּה a path between the vineyards. Comp. מַלְמַלֶּה the hollow hand.

אָרְפַּה only Ezek. 16: 4 מַלְמַלֶּה, according to Jarchi: ad nitorem. It stands then for מַלְמַלֶּה (like מַלְמַלֶּה for מַלְמַלֶּה), from מַלְמַלֶּה מַלְמַלֶּה. According to others, from מַלְמַלֶּה אָרְפַּה conj. II. to wash off, to cleanse, conj. V. to wash one's self; comp. Syr. מַלְמַלֶּה splendidus; hence מַלְמַלֶּה for purifying, the infin. with Yod paragogic.

אָרְפַּה m. verbal from אָרְפַּה, dec. II. b.

a stay, staff, support. Is. 3: 1. Metaphorically Ps. 18: 19.

אָרְפַּה m. verbal from אָרְפַּה, idem. Is. 3: 1 יִמְצַא אֶרַח אִמְצַא אֶרַח every stay or support. The combining of the masculine and feminine forms expresses universality.

אָרְפַּה fem. of the preceding, a staff.


אָרְפַּה f. const. מַלְמַלֶּה, with suff. יָבֵן יָבֵן, Plur. אָרְפַּה, const. מַלְמַלֶּה, dec. XI. g. Root בֵּן in Ethiop. to spread out, in Arab.

1. a kind, species, of animals. Gen. 8: 19. of inanimate things, Jer. 15: 3.
3. a subdivision of a tribe, a family, among the Israelites. Ex. 6: 14 ff. Num. 1: 2 מַלְמַלֶּה מַלְמַלֶּה בָּאָבָא הָאָבָא after their families, after the house of their fathers; comp. verse 20 ff. 26: 5 ff. Deut. 29: 17. Josh. 7: 14 ff. 21: 5 ff. 1 Sam. 20: 29 פֶּלֶט מַלְמַלֶּה we have a family sacrifice. More rarely and inaccurately, i. q. מַלְמַלֶּה, e. g. Josh. 7: 17 תְּבֵנַת מַלְמַלֶּה i. q. in the preceding verse מַלְמַלֶּה m. verbal from מַלְמַלֶּה, dec. II. b.


3. guilt, liability to punishment. מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְמַלֶּה מַלְмַl a sin which incurs death; comp. 19: 6.

4. a cause, a suit at law. Num. 27: 5. Job 13: 18. 23: 4 מַלְמַלֶּה מַלְמַלֶּה to conduct or manage the cause of any one, to be his advocate, Deut. 10: 18. Ps. 9: 5. (Comp. מַלְמַלֶּה and בֵּן מַלְמַלֶּה to...
plead or contend with any one, Jer. 12: 1.
5. a right, privilege; e. g. יִרְאָה the right of redemption, Jer. 32: 7. יִרְאָה the right or prerogative of the king, 1 Sam. 8: 9, 11. Particularly what belongs to any one by law, Deut. 18: 3 יִרְאָה what belongs to the priests, i. e. their due, 1 Sam. 2: 13.
7. a law, i. q. בּ. Ex. 21: 1. 24: 3. particularly a divine law, Lev. 18: 4, 5. 26: 19: 37. 20: 22.
8. a custom, usage. 1 K. 18: 28. 2 K. 11: 14: 17: 33, 34. 40. Hence 9. a mode, manner. Ex. 26: 30. 2 K. 1: 7 יִרְאָה what was the manner of the man? Judg. 13: 12 יִרְאָה what shall the manner and conduct of the child be?

Yerāh dual, Gen. 49: 14. Judg. 5: 16. i. q. יִרְאָה Ps. 68: 14. probably folds for cattle, particularly the open summer stalls, in which cattle, in warmer climates, pass the whole summer; from יִרְאָה to place, like stabula, (comp. Virg. Georg. i. 228. and the note of Voss thereon,) from stare. Usually rendered water-troughs for cattle; but the root יִרְאָה signifies not to drink generally, but to drink without being satisfied or refreshed, so as only to increase thirst. The reason of the dual form does not appear.

Yerāh m. found only Gen. 15: 2. best explained by Simonis, a possession, i. q. יִרְאָה, by a commutation of יִרְאָה and יִרְאָה, (see ▼.) Hence יִרְאָה a son of possession, i.e. a possessor, and the whole clause thus, the possessor of my house will be Eliezer that Damas-cene. Another deriv. from the same root is יִרְאָה.—Onkelos, Pseudojon Vulg. filius procurationis, dispensator.

Yarāh m. verbal from יִרְאָה (with a Chaldaic form,) dec. II. b. a running about. Is. 33: 4.

Yarāh m. verbal from יִрְאָה, dec. IX. a.
1. a drinking. Est. 5: 4. 7: 2. יִרְאָה a chamber for drinking wine, Est. 7: 8.
3. a banquet, συμμετεχον. Est. 1:3. 2:18. 8:17.

Mal. 1:13. a contraction of הָעַלְכָּה what a weariness. See the note to the art. הָעַלְכָּה.

רָעִים plur. fem. Job 29:17. Prov. 30:14. Joel 1:6. and by transposition רָעִים Ps. 58:7. the front cutting teeth, or the projecting eye teeth, dente canini, which in wild animals are very dangerous. Root רָעִים Arab. †גָּלַל to project, to be prominent. The former derivation is for cutting teeth, the latter for eye teeth.

רָעִים m. verbal from רָעֵם, something sound or uninjured. Ps. 38:4. 8. Is. 1:6. In Judg. 20:48, it is a corrupt reading for רָעֵם men, which is found in several MSS.


רָעֵם fem. of the preceding, dec.XI.a


2. proper name of a place between the desert and the territory of Moab. Num. 21:13, 19.


רָעַמְלָה dual masc. the loins, the upper part of the hip, including the small of the back, ωστός; on which the girdle is worn, 2 K. 4:29. 9:1. Gen. 37:34. or a burden is borne, Ps. 66:11. the seat of pain in parturition, Is. 21:3. Nah. 2:11. For its distinction from רָעֵם see that article. (Arab. and Syr. idem. Root רָעִים, מַסְתַּכֵּל to be firm, whence רָעַמְלָה)

רָעַמְלָה fut. רָעַמְלָה, to be or become sweet. Ex. 15:25. Job 21:33 מַסְתִּיכֶל the clods of the valley rest sweetly upon him, est ei terra levis. 24:20 רָעַמְלָה for מַסְתִּיכֶל the worm is sweet to him. Others take רָעַמְלָה in the Syriac signification,
m. verbal from הָיָה, idem. Judg. 9: 11.


f. a contraction of הָיָה, a gift, present. Prov. 25: 14.


to sweeten. Ps. 55: 15 we took sweet counsel together.

2. intrns. to be sweet. Job 20: 12.

Deriv. out of course הָיָה.

m. verbal from הָיָה, sweetness.


Nun, the 14th letter of the alphabet, and as a numerical sign deoting 50. The name הָיָה denotes in Syr. Chald and Arab. a fish. This does not suit the common square character, and the final character was probably of later origin. In the Phenician alphabets it is more crooked, but the character in the original alphabet was perhaps still more conformed to its name.

The commutation of this letter with Lamed and Mem, has already been noticed under those letters. It is also interchanged (1) with י, yet very rarely, e. g. הָיָה Chald. הָיָה to rise, as the sun; הָיָה Aram. הָיָה two. (2) with י as the first radical; e. g. יָהָנָה and יָהָנָה to be fair, becoming; יָהָנָה and יָהָנָה to lay snares. Comp. Gesen. Lehrgebiiude, p. 453.

I. אָבָה a primitive particle, expressive of respectful entreaty or exhortation, I pray you, Lat. quęso, Germ. doch. It is joined (1) with the imper. in a request or admonition. Gen. 12: 13 אָבָה say, I pray thee. 24: 2 אָבָה put, I pray thee. 24: 46. Judg. 12: 6 אָבָה say, I pray thee, or say now. Also in negative sentences, with בּי and the future, Gen. 18: 3 אָבָה אָבָה pass not away, I pray thee. Verse 32 אָבָה אָבָה let not the Lord, I pray thee,

be angry. (2) with the future, to express the optative. Ps. 124: 1 אָבָה אָבָה אָבָה may Israel now say. 129: 1. Cant. 7: 9. Particularly with the first person, in requesting permission, Ex. 3: 3: 4: 18 אָבָה אָבָה אָבָה I will go, if thou permittest, or let me go, I pray thee. 1 K. 1: 12 אָבָה אָבָה אָבָה let me give thee counsel. Cant. 3: 2. Is. 5: 1. Num. 20: 17 אָבָה אָבָה let us pass through, we pray thee. Comp. Gen. 44: 18. 18: 4. (3) with אָבָה, if indeed, וּהָיָה וּהָיָה, if indeed I have found. 24: 42. 30: 27. 33: 9. (4) with אָבָה, nay or no, I pray thee. Gen. 33: 10 אָבָה אָבָה nay, I pray thee. 19: 18. (5) אָבָה אָבָה behold now. Gen. 12: 11. 16: 2. (6) אָבָה אָבָה alas now. Lam. 5: 16. Jer. 4: 31. 45: 3.

Note. The frequent use of this particle appears to indicate courtesy and respect; see Gen. 18: 3. 19: 7, 8, 18, 19.


for אָבָה to be raw, half-boiled.

אָבָה a proper name, Ezek. 30: 14, 15, 16. Jer. 46: 25. in full צָעָבָה צָעָבָה Nah. 3: 8. Thebes, the ancient capital of Upper Egypt. Sept. in Ezek. אֲוֹסִוָא, in Nah. וּסָיָה. The
latter appears to be an etymological explanation of the word after the Coptic. In that language NOH signifies a cord, measuring line, hence a portion measured out, and נmaze, possessio Amonis, i.e. the seat of the god Amon, or the place where he was principally worshipped. See Jablonskii Opuscula, ed. te Water T. 1. p. 163-168.

ם. plur. הנשין, (once דב: Judg. 4:19 Keth.) dec. 1. a leather bag or bottle. Judg. 4:19 בדבב רכז a bottle of milk. 1 Sam. 16:20. Josh. 9:4, 13. Wine bottles were hung up in the smoke, Ps. 119:83.

 النبي, to be fair, beautiful; kindred with הנב. The doubling of the last radical, (comp. הנבנ) gives rise to a quadrilateral הנב and by contraction הנב, plur. הנב, to be beautiful. Cant. 1:10. 2:14. 4:3. Is. 52:7.

נכ, fem. הנב, verbal adj. from הנב, dec. IX. a. and X.

1. fair, beautiful. Cant. 1:5. 6:4.
2. fit, becoming, suitable. Ps. 33:1 הנבנ יבגוי praise becometh the upright, i.e. it becometh them to praise God. 93:5 הנבנ יבגוי holiness becometh thine house. 147:1. Prov. 17:7. 19:10. 26:1.

נכ found only in the plural const.

נכ, i. q. הנכ, nac, 1. a dwelling, habitation. Ps. 74:20. 83:13. Lam. 2:2.
2. a grassy place, green, pasture. הנכ הנכ הנכ the pastures of the desert, Ps. 65:13. Jer. 9:10. 23:9. הנכ green pastures, Ps. 23:2.

נכ to utter, to utter an oracle. As a finite verb found only in Jer. 23:31. (In a single MS. Zech. 4:2.) Part. pass. הנכ an oracle, in the phrase הנכ הנכ an oracle of Jehovah, i.e. (thus) saith Jehovah, occurring frequently in the prophets, who repeat the oracles, as it were, from the mouth of Jehovah. Applied more rarely to the prophets themselves, Num. 24:3 הנכ הנכ the oracle of Balaam. Verse 15. Also to poets, 2 Sam. 23:1. Prov. 30:1.—Ps. 36:1 הנכ הנכ an oracle or song concerning wickedness. See De Wette in loc. Others: an oracle of wickedness.


נכ masc. plur. verbal from הנכ, dec. I. idem. Hos. 2:4 [2:2] הנכ הנכ הנכ let her put away adultery from her (open) breasts, that is, in the parallel clause. let her put away fornication from her countenance. The coquettish look and exposed breasts are here the signs of fornication and adultery.

נכ, fut. הנכ, to despise, to reject with contempt, often to mock, insult; e. g. a people, Jer. 33:24. doctrine, instruction, Prov. 1:30. 5:12. 15:5. the counsel of God, 107:11. Spoken of God, who rejects men, Deut. 32:19. Lam. 2:6. Also absolutely Jer. 14:21 cast not off for thy name's sake. (Comp. the kindred verbs הנכ and הנכ)

Pi. הנכ, fut. הנכ.

2. causat. to give occasion to despise or blaspheme. 2 Sam. 12:14.
Hiph. fut. יַחְדָּשׁ, intrans. to be despised. Ecc. 12:5. The form is Syriac for יַחְדָּשׁ.

Hithpo. to be despised, blasphemed. Is. 52:5 יַחְדָּשׁ for יַחְדָּשׁ.

ןַחְדָּשׁ f. verbal from יַחְדָּשׁ, reproach, blasphemy. Is. 37:3.

ןַחְדָּשׁ f. plur. תַחְדָּשׁ, Neh. 9:18, 26. and פַּחְדָּשׁ Ezek. 35:12. verbal from יַחְדָּשׁ, idem.


ןַחְדָּשׁ f. const. פַּחְדָּשׁ, verbal from פַּחְדָּשׁ, dec. XI. d. a groaning, lamentation. Ex. 2:24. 6:5.

ןַחְדָּשׁ found only in Pi. פַּחְדָּשׁ to abhor, reject. Lam. 2:7. Ps. 89:40. (Arab. פַּחְדָּשׁ med. Vav, abhorruit ab aliqua re, refugit.)

ןַחְדָּשׁ proper name of a sacerdotal city in the tribe of Benjamin, not far from Jerusalem. 1 Sam. 22:11, 19. Neh. 11:32. Is. 10:32. — יַחְדָּשׁ נֵבוֹ (Hebrew) to Nob, 1 Sam. 21:2. 22:9.

ןַחְדָּשׁ in Kal not used. In Arab. to bring forth, particularly words; hence to show, announce. Deriv. יַחְדָּשׁ, יַחְדָּשׁ.

יַחְדָּשׁ 1. to deliver an oracle from God, to speak as God's ambassador, whatever the object may be. Jer. 23:21. Joel 3:1. Num. 11:25, 27. Of importance is Am. 3:8 the lion roareth, who will not be afraid? the Lord Jehovah speaks, יַחְדָּשׁ יָמְשָׁה נֶאֶפֶל נִמְסָר הַלֹּא יִוְתַחְדָּשׁ who will not be his messenger? Since such oracles generally refer to the future, hence


3. to sing songs or hymns, (the singer being inspired of God.) 1 Sam. 10:11. 19:19, 20. 1 Chr. 25:2, 3. 1 K. 18:29. Once יַחְדָּשׁ for יַחְדָּשׁ Jer. 26:9.


1. i. q. Niph. 1 Sam. 10:5, 6, 19; 21, 23, 24.

2. to act like a madman, מַעֲלָה וּדָשָׁה. 1 Sam.18:10. Inspiration and madness were both attended with singular motions of the body and even with violent convulsions and contortions. Hence the Grk. μανίας the enraptured soothsayer, from μανίμαiς to rave, to be mad; and the Lat. fatus (from fa-rī) a soothsayer, a fool; furor, madness and inspiration. For this reason we find in Jer. 29:26, וּדָשָׁה connected; and in 2 K. 9:11, Elisha's disciple is called in reproach וּדָשָׁה a fool.


ןַחְדָּשׁ see בַּחְדָּשׁ.


2. of a city in the tribe of Reuben, near mount Nebo. Num. 32:3, 38. Is. 15:2.


4. of an idol of the Chaldeans. Is. 46:1. The planet Mercury has this name among the Zabians. It is found also in the composition of several Chaldean names of persons. See besides Nebuchadnezzar, other names not found in the Bible, as Nabonassar, Nabopolassar, Nabonebus, etc.

ןַחְדָּשׁ f. verbal from פַּחְדָּשׁ, dec. X. a prophecy. Neh. 6:12. 2 Chr. 15:8. Hence a writing of a prophet, 2 Chr. 9:29.


ןַחְדָּשׁ f. and יַחְדָּשׁ (the latter in some passages of Jeremiah,) Nebuchadnezzar, king of Babylon, who destroyed Jerusalem, and led the Jews into captivity. Sept.
It occurs frequently in Jeremiah, Daniel, and the books of Kings. Like other Assyrian and Babylonian names, this word is best explained from the Persian; (see Gesenius’ Gesch. der hebr. Sprache and Schrift, p. 63.) hence according to Lorschbach, i. q. Nebu-godan-sar i. e. Nebu (see וב) deorum princeps.


to bark. Once Is. 56: 10. (In Arab. idem.)

proper name of a city in Gilead.

Once Judg. 8: 11.

an idol of the Avites. 2 K. 17: 31. The Hebrew interpreters render it הָטָרָן, (as if from וָשֶׁנֹחַ,) and say that this idol had the form of a dog. Traces of the ancient worship of an idol in the form of this animal have been discovered in Syria in modern times. Comp. Ikeni Dissert. de Nibchas, in his Dissert. 1749. p. 143 ff.

in Kal not used.

Pl. וָשֶׁנֹחַ, once Is. 5: 30. and Hiph. וָשֶׁנֹחַ. 1. to look, to direct the eye, to behold, regarder, (different from בב.)

Job 35: 5 כִּי וָשֶׁנֹחַ וַעֲשֵׂנֹ הָאָרֶץ look to heaven and see. Ps. 142: 5. It is con- strued (1.) with עָשַׁנֹ, to look after any one, Ex. 33: 8. and בָּשֶׁנֹחַ to look behind one’s self, 1 Sam. 24:9. Gen 19:17 רָבָּנָי וָשֶׁנֹחַ וַעֲשֵׂנֹ הָאָרֶץ look not behind thee. Verse 26 רָבָּנָי וַעֲשֵׂנֹ and his (Lot’s) wife looked back from after him. She ought to have followed after her husband, but instead of it, showed a disposition to return, hence it is cor- rectly rendered as to the sense, but not literally, in the Vulg. respiciens usor ejus post se. (2.) with בָּשֶׁנֹ, to look upon or unto, to behold. Ex. 3: 6. Num. 21: 9. Particularly with hope, Is. 51: 1, 2. Ps. 34: 6. Also to look on, respect, regard, 1 Sam. 16: 7. Is. 66: 2. Ps. 119: 6. comp. verse 15, where it is construed with an accus. Also construed with בָּשֶׁנֹ instead of בָּשֶׁנֹ, Ps. 74: 20. 104: 32. or with בָּשֶׁנֹ, Hab. 2: 15. (3.) with an accus. to regard; spoken particularly of God, to regard with favour. Am. 5: 22. Ps. 54: 10. Lam. 4: 16. Also used absolutely in the same sense, Ps. 13: 4. Is. 64: 8. 2. to see, perceive with the eye, i. q. הב. Num. 12: 8. 1 Sam. 2: 32. Is. 38: 11. Ps. 10: 14. 3. construed with בָּשֶׁנֹ, to see with satisfaction. Ps. 92: 12. Comp. בָּשֶׁנֹ, הב. 4. trans.to let or cause to see.Hab.1:3. Deriv. לָשֶׁנֹ, לָשֶׁנֹ.

m. verbal from בב, dec. III. a.

1. interpres Dei, one employed by God to make known his will to men. Judg. 6: 8. 2 Sam. 7: 2. This signifi- cation is illustrated by Ex.7:1 הב עָשַׁנֹ הָאָרֶץ thou shalt, in reference to Pha- roah, i. e. in conversation with him, be the God, i.e. the sovereign director, and Aaron, thy brother, shall be thine interpreter; comp. 4: 16 הב העָשַׁנֹ הָאָרֶץ and he shall be thy mouth, also Jer. 15: 19. Deut. 18: 13. (In Greek προφητής, προφητής, strictly an in- terpreter of the divine oracles.) Hence 2. a friend or confidant of God; spoken e. g. of Abraham, Gen. 20: 7. of the patriarchs generally, Ps. 105: 15. of Moses, Deut. 34: 10.

3. a prophet, one inspired of God to instruct the people and foretel future events. Deut. 13: 2. 1 Sam. 9: 9. 1 K. 22: 7 הב עָשַׁנֹ וָשֶׁנֹ and is there not here a prophet of Jehovah further? 2 K. 3: 11. 2 Chr. 28: 9. This name is also used in reference
to false gods, as בְּלָעֵת הַשָּׁמָּיִם prophets of Baal, 1 K.18:19,40. 2 K. 10: 19. דַּרְשֵׂ עַל הַשָּׁמָּיִם prophets of Astar- te, 1 K. 18: 19.—Those to be educated as prophets whether younger or older (2 K. 4 : 1.) were called יִשְׁתַּבְּרוּ תַּב הַשָּׁמָּיִם sons of the prophets, i.e. their disciples, 1 K. 20: 35. 2 K. 2: 3, 5, 7, 15. 4: 1, 38. 5: 22. 6: 1. 9: 1. Comp. fīlii magorum, i.e. disciples of the Magians, among the Persians.

4. a minstrel, poet, considered as one inspired of God. See אֱלָל חַי .

no. 3.

Chald. idem. Ezra 5: 1, 2. 6: 14. אָלְא חַי fem. of אָלְא תָּפֵר.


2. the wife of a prophet. Is. 8: 3.

3. a poetess, a female musician. Fx. 15: 20. See אָלְא חַי no. 4.


Reland's Palæstina, p. 90 ff.

found only in the plur. Job 30: 16 יִשְׁתַרְרֵה usually the heights of the sea, comp. Arab. עַל בְּלָעָה collis ac- uto vertice, from בּוֹלָה conj. VIII. eminuit, altus fact. A better sense is given by the Sept. πειρή θάλασσης, comp. Arab. עַל and Chald. בּוֹלָה to spring up.

בּוֹלָה, fut. בַּלָּה. 1. to wither, to fall off; spoken of leaves and flowers. Ps. 1: 3. 37: 2. Is. 1: 30. Hence in com- parisons, as Is.34: 4 all their host (the host of heaven) shall fall down, as the leaves of the wine fall. Ps. 37: 2.

2. to sink down, to be exhausted. Ex. 18: 13. Is. 24: 4. Job 14: 18 יִשְׁתַרְרֵה a mountain falling con- tinues to lie. (Kindred with בּוֹלָה and בּוֹלָה) Deriv. בּוֹלָה a corpse.

3. to act foolishly, wickedly. Prov. 30: 32. See the noun בּוֹלָה. (The ideas of remissness and foolishness are in like manner connected in several Arabic words.)

Pi. בּוֹלָה 1. to lightly esteem, to re- ject. Deut. 32: 15. Mic. 7: 6.

2. to disgrace, dishonour. Nah. 3: 6. Jer. 14: 21 בּוֹלָה dishonour not the throne of thy glory. (Comp. בּוֹלָה.)

מ. verbal from בּוֹלָה, dec. IV. a.


2. a wicked, ungodly man. (Comp. בּוֹלָה, בּוֹלָה) 1 Sam. 25: 25. 2 Sam. 3: 33. Job 2: 10. This meaning is illus- trated by Ps. 14: 1. 53: 2 בּוֹלָה the fool saith in his heart, there is no God. (So in Arabic the synonymous word בּוֹלָה denotes an atheist, unbeliev- ing, wicked.)

and בּוֹלָה m. plur. בּוֹלָה, const. בּוֹלָה, dec. VI. g. and h.


2. the name of a musical instrument, a kind of harp or lyre, in Greek ναβίλα (בּוֹלָה) in Lat. nabi- um, e. g. Ovid. A. A. iii. 327. Josephus (Antiq. Jud. vii. 10.) repre- sents it as having 12 strings, which were played on by the hand. Jerome gives it the form of an inverted Delt- a (יו) The wine jugs (מְלֹעַכְנ cadi) of the ancients were usually in the form of a sugar loaf, and the resemblance to this may have given name to the musical instrument.

f. Chald. a candlestick. Dan. 5: 5. (Arab. and Syr. idem.)

בְּהָ לֶוֹ n. the south. (Root בָּ הָ לֶוֹ in Syr. and Chald. to be dry.) בְּהָ לֶוֹ the southern boundary, Josh.15:4.

בְּהָ לֶוֹ on the south side, Num. 35: 5. בְּהָ לֶוֹ on the south of lake Cinneroth, Josh. 11 : 2. Hence בְּהָ לֶוֹ Josh. 15: 19. and simply בְּהָ לֶוֹ Ps. 126: 4. a south land. Particularly (1.) the southern part of Palestine, whether joined with בְּהָ לֶוֹ, Gen. 20: 1. 24: 62. or without it, Gen. 13: 3. Deut. 34: 3. Josh. 10: 40. (2.) Egypt. So at least Dan. 11: 5 ff בְּהָ לֶוֹ the king of the south, in prophetic language, for the king of Egypt.

With בְּהָ לֶוֹ parag. בְּהָ לֶוֹ to the south, Ex. 40: 24. Josh. 17: 9, 10 בְּהָ לֶוֹ to the south of Ephraim, or as in 18: 3 בְּהָ לֶוֹ to the south of the mount. Also בְּהָ לֶוֹ Josh. 15: 21. and בְּהָ לֶוֹ 1 Chr. 26: 17. where the בְּ has no significance.

בְּהָ לֶוֹ in Kal not used. Probably literally to be before, in conspectu esse, to be evident. Arab. clara et manifesta fuit res.


2. to announce, publish. Ps. 111: 6. Particularly to publish with commendation, to praise, Ps. 9: 12. 71: 17. 92: 3. comp. 75: 10 but I will praise forever.

3. to betray. Job 17: 5 יָדָ לָו אֶל יִשְרָאֵל יָדָ לָו בְּהָ לֶוֹ יָדָ יִשְרָאֵל יָדָ (who) betrays his friends for a prey, i. e. to the plunderer.


Ruth 2: 11. Is. 7: 2.

בְּהָ לֶוֹ Chald. to flow. Dan. 7: 10.

Ps. 19: 3. 78: 2. 145: 7. (Syr. בְּהָ לֶוֹ

Aph. vulgavit.)
strictly a subst. dec. VI. k. what is before or in front. רְגֵּרָה a facie, Judg. 9:17 he cast his life רְגֵּרָה from himself, i.e. away. Hence as an adv. (1.) over against. 2 K. 2:7, 15. 3:22. Deut. 28:66 and thy life shall hang over against thee, i.e. thou shalt be in constant danger of thy life. (2.) against. 2 Sam. 18:13.

רְגֵּרָה and רְגֵּרָה as a prep. (1.) before, coram, in conspectu. Job 4:16 רְגֵּרָה before my eyes. Ex. 34:10 רְגֵּרָה before thy whole people.


With other prepositions, (1.) רְגֵּרָה from before. Is. 1:16 רְגֵּרָה from before mine eyes. Jon. 2:5. Prov. 14:7 יִשְׁרֵי שָׁם רְגֵּרָה go away from the foolish man. (2.) רְגֵּרָה only Gen. 2:18, 20 רְגֵּרָה over against him, suited to him. Sept. verse 18 עִדָּא only. verse 20 עִדָּא only.

רְגֵּרָה to shine, to give light, to beam. Job 22:29. 18:5. (In Syr. idem.)

Hiph. 1. to cause to shine. Is. 13:10.

2. to enlighten. Ps. 18:29. 2 Sam. 22:29.

רְגֵּרָה f. verbal from רְגֵּרָה, dec. VI. n. brightness, shining; particularly of the fire, Is. 4:5. of the sun, 2 Sam. 23:4. of the moon, Is. 60:19. of the sword, Hab. 3:11. of the shechinah or majestic presence of Jehovah, (הָדַּוָּאָבָא) Ezek. 10:4. Hab. 3:4. Ps. 18:13—Prov. 4:18, probably referring to the rising sun.


Hithpa. liter. to push one's self, hence to carry on war against any one. Dan. 11:40. (In Chald. idem.)

רְגֵּרָה m. verbal from רְגֵּרָה, apt or wont to push. Ex. 21:29, 36.

רְגֵּרָה m. dec. III. a.

1. a prince. (Root רְגֵּרָה Arab. רְגֵּרָה to be high-spirited, courageous, whence רְגֵּרָה high-spirited, noble, a prince.) 1 Sam. 9:16. 10:1. Plur. chiefs, nobles, generally. Job 29:10. Used abstractly, nobilia, honesta, Prov. 8:6.

2. an overseer generally; e.g. over the temple, 1 Chr. 9:11. 2 Chr. 31:13. over the palace, 2 Chr. 26:7. over an army, a captain, 1 Chr. 13:1, 2 Chr. 32:21.

רְגֵּרָה f. verbal from רְגֵּרָה, dec. X.

1. a stringed instrument of music. So in the titles of Psalms iv. vi. lv. lvii. lxvi.


רְגֵּרָה in Kal found only in the part.

נְגָרָה Ps. 68:26. otherwise Pi. רְגֵּרָה to play on a stringed instrument. 1 Sam. 16:16, 17, 18, 23. 2 K. 3:15. Ps. 33:3 רְגֵּרָה touch skilfully the strings. Is. 23:16. (In Chald. idem.) Deriv. רְגֵּרָה. רְגֵּרָה, fut. רְגֵּרָה, infin רְגֵּרָה, with suff. רְגֵּרָה also רְגֵּרָה.

1. to touch, usually construed with רְגֵּרָה, Gen. 3:3. Lev. 5:3. 6:11. [6:18.] more rarely with רְגֵּרָה, Is. 6:7. Dan. 16:16. with רְגֵּרָה, Num. 4:15. Hag. 2:12. But in this sense it is applied to denote (1.) to injure. Gen. 26:11 רְגֵּרָה שָׁם רְגֵּרָה whoever toucheth this man or his wife. Verse
29. Josh. 9:19. (2) to lie with a woman. Prov. 6:29. Construed with בָּנָה, Gen. 20:6. (3) joined with בָּנָה, to touch or affect the heart. 1 Sam. 10: 26. (4) to injure a plant, spoken of a pernicious wind. Ezek. 17:10.


Niph. to be beaten, spoken of an army; or rather to make as if one were beaten. Josh. 8:15. This last turn of the signification is more common in Hithpael.

Pi. to smile, i. q. Kal no. 4. used particularly in reference to divine judgments, (comp. נָסִי נָסִי.) Gen. 12:17. 2 K. 15:6.

Pu. pass. Ps. 73:5.

Hiph. 1. i. q. Kal no. 1. to touch; construed with בָּנָה, Ex. 4:25. with בָּנָה, Ex. 12:22. with בָּנָה, Is. 6:7.

2. i. q. Kal no. 2. to reach unto any thing; construed with בָּנָה, Gen. 28:12. with בָּנָה, Is. 8:8.—To befall, happen, as an event, Ecc. 6:14. Est. 9:26 (with בָּנָה.)—My hand attains to any thing, i.e. I obtain or possess it, Lev. 5:7. Comp. נָסִי no. 2.

3. i. q. Kal no. 3. to come to; construed with בָּנָה, Ps. 107:18. with בָּנָה, 1 Sam. 14:9. Also to come to any thing, i.e. to attain it, Est. 4:14 נָסִי נָסִי thou hast attained to royal dignity. Used absolutely, to come; spoken of persons, Est. 6:14. especially of time, Ezek. 7:12. Ecc. 12:1.

4. causat. of Kal no. 1. to cause to touch, particularly in the phrase נָסִי נָסִי נָסִי נָסִי to cause to touch the earth, the dust, i.e. to throw to the ground, Is. 25:12. 26:5. Lam. 2:2.

—In like manner Is. 5:8 wo to them who cause house to touch on house, i.e. who acquire many houses.

מ with suff. יִנְסַי, plur. נָסִי, const. נָסִי, verbal from נָסִי, dec. VI. 1.

1. a stroke, blow, wound, also collect. blows. Prov. 6:33. Deut. 17:8. 21:5. Used most frequently of God's strokes or the plagues which he sends on men, Gen. 12:17. Ex. 11:1.

2. נָסִי Lev. 13:3, 9, 20, 25. and without נָסִי verses 22, 29. the plague of leprosy, also this plague in garments, 13:14. and in walls, 14:39 ff. Hence

Nִי, fut. נִי. 1. to smile. Spoken particularly of Jehovah, who ordains human calamities or plagues, 2 Chr. 21:18. Ex. 7:27. [8:2.] or causes death, 1 Sam. 25:38. Ps. 89:24.—Sometimes this language is used when Jehovah suffers his people to be beaten before their enemies, 1 Sam. 4:3 wherefore hath Jehovah smitten us this day before the Philistines? Judg. 20:55. 2 Chr. 13:15. 21:14. Comp. Niph.

2. to push, thrust; spoken of a man, Ex. 21:22. of horned cattle, 21:35.

3. to stumble, to knock against any thing. Prov. 3:23. Ps. 91:12.

Niph. נָסִי to be smitten, spoken of an army. Judg. 20:36. 1 Sam. 4:10. Usually construed with נָסִי 1 Sam. 4:2 Israel was smitten before the Philistines. Lev. 26:17.


Deriv. out of course מ. נָסִי m. verbal from נָסִי.

1. a plague or destructive calamity sent by God. Ex. 12:13. 30:12.

2. stumbling, offence. Is. 8:14.
in Kal not used. Prob. to *flow.*
(In Aram. יָרָה to draw and to *flow.*)

2. to be stretched out. Ps. 77: 3.

Hiph. יָרָה. 1. to pour out. Ps. 75: 9.
2. to throw down, as stones from a mountain. Mic. 1: 6.
3. to throw to, give up, yield, in the phrase בִּים הַיָּרָה, to give up any one to the power of the sword, Ezek. 35: 5. Jer. 18: 21. Ps. 63: 11. Incorrectly rendered *fundere per manus gladii.*

Hoph. to be poured out or thrown down, spoken of water. Mic. 1: 4.

עָרָה, fut. עָרָה, once שָׁרָה (Is. 58: 3.)
2. to press a debtor, Deut. 15: 23. to exact tribute, construed with two accus. 2 K. 23: 35. Hence שָׁרָה a ruler, Is. 3: 12. 14: 2. 60: 17. Zech. 10: 4. (So in Ethiop. whence the king of Ethiopia is called Negush.)

Niph. שָׁרָה 1. to be hard pressed (by an enemy.) 1 Sam. 13: 6.
2. to be oppressed, injured. Is. 53: 7.
3. to be wearyed out, spoken of an army. 1 Sam. 14: 24.


Hiph. שָׁרָה. 1. to lead or bring near, as persons. Gen. 48: 10, 13.
3. to cause to penetrate. Job 40: 19.

Hoph. שָׁרָה pass. of Hiph. no. 1.
2 Sam. 3: 34. of no. 2. Mal. 1: 11.

Hithpa. to draw near. Is. 45: 20.

לָרָה, m. a heap (of fruit.) Is. 17: 11.
Elsewhere used figuratively of a heap or pile of waters, Ps. 33: 7 לָרָה הָיָה he gathereth together the waters of the sea as a heap. So Josh. 3: 13, 16 then the waters which came down from above stood לָרָה near as an heap. In the same connexion, Ex. 15: 8. Ps. 78: 13. The same idea is expressed Ex. 14: 22, by לָרָה a wall. Comp. Virg. Georg. iv. 361.

לָרָה found only 2 K. 17: 21 Keth. an Aramean form for לָרָה, hence in Hiph. to drive away, to remove. The Keri לָרָה is a correct explanatory gloss.

לָרָה to drive on, to excite to anything.
(Аrab. vocavit, invitavit ad aliquid.) Only in the phrase Ex. 25: 2 בָּרָה לְךָ שָׁרָה every one whom his heart urges on, i.e. who acts voluntarily. 35: 21, 29.

Hithpa. 1. to excite one's self, to show one's self willing, to act voluntarily. Neh. 11: 2. Particularly in reference to military service, Judg. 5: 2, 9. Comp. Ps. 110: 3.
2. to give freely, willingly, to bring a voluntary gift. 1 Chr. 29: 9, 14, 17. Ezra 1: 6. 2: 68. 3: 5.
3. to serve voluntarily, construed with ס, 2 Chr. 17: 16.

Deriv. out of course לָרָה.
Chald. Chaldaic.

1. to be willing or disposed for any thing, construed with ה, Ezra 7:13.
2. to give voluntarily. Ezra 7:15.
16. what is given freely, an Aramean infin. ibid.

f. verbal from בת, dec. XI. c.
1. voluntariness, freewill. Hence extensively; voluntarily, freely, Num. 15:3.
Ps. 54:8. and without ג, Dent. 23:24. Hos. 14:5. Ps. 110:3 נזקק thy people is willing, the abstract being used for the concrete.
2. a voluntary gift, a freewill offering, in opposition to ה ר ב the performance of a vow. Ex. 35:29. Lev. 22:23 הנRgb as a freewill offering thou mayest offer it. Also a present for the temple, Ezra 1:4. comp. verse 7.
3. copiousness, plenty, largitas. Ps. 68:10 רצב a copious rain, pluvia larga.

Note. The ideas to give freely, to be liberal, to give abundantly, are closely connected, and often in Arabic occur under the same root. Comp. Lat. largus and largiri.

m. Chald. a wall or structure. Ezra 6:4. (In Chaldaic and Talmud. idem.)

(Kindred with רב, pret. רבב, infin. רבב, fut. רבב and רבב.)
1. trans. to move, e. g. the wing.
Is. 10:14.
Poal רבב to flee away. Nah. 3:17.
Hiph. רבב to frighten, chase away.
Job 18:18.

Hoph. רבב to be thrust away, 2 Sam. 23:6. and with another form, fut. רבב, to be frightened away, to flee, Job 20:8.
Hithp. to flee. Ps. 64:9.

Chald. to flee. Dan. 6:19.

masc. plur. verbal from רבב the tossings of a wakeful person on his bed. Job 7:4.

Incal not used, i. q. רבב and רבב to flee, depart. (Syr. idem.)
Ps. רבב 1. to remove, construed with ה, Am. 6:3.
2. to cast out, exclude. Is. 66:5. (In Rabbin. רבב a casting out of the synagogue.)

f. dec. X. impurity, uncleanness, something unclean, hateful, abominable, in a physical and moral sense. (Syr. רבב nauseavit.) Particularly (1) uncleanness of a woman arising from her monthly courses, Lev. 12:2. 15:19, 20. Hence the monthly courses, Lev. 15:24, 25, 33. (2) Num. 19:9, 13, 20, 21. the waters of impurity, i. e. the water with which any thing unclean is purified, water of purification. Comp. Zech. 13:1 רבב רבב for sin and uncleanness, i. e. as an expiation and purification. (3) something unclean, abominable, spoken of idolatry. 2 Chr. 29:5. Ezra 9:11. Lam. 1:17.

m. a liberal gift, present, as the price of prostitution. Ezek. 16:33. Root רבב Arab. רבב wvidus, 2. liberalis fuit. Comp. רבב, fut. רבב.
1. to push, thrust, expel. 2 Sam. 14:14. See Hiph.
2. immittere (securim.) Deut. 20:19. See the kindred verbs רבב, רבב.

Hiph. רבב 1. to throw down, to cast out. Ps. 62:5. Ps. 5:11.
4. to bring a calamity on any one, constrained with רב. 2 Sam. 15:14.

Niph. רבב 1. pass. of Hiph. no. 2.
to be driven out. Jer. 40: 12. Part.

ןבג one driven out, a fugitive, Is. 16:

3, 4. 27: 13. Also used collectively

מיכMic. Zeph. 3: 19. With

suffix. רדרד one whom he hath banished,
2 Sam. 14: 13.—Metaph. Job 6: 13

ץץץץ� hope is driven away from me.—Spoken of cattle, to wander about, go astray, Deut. 22:

1. Ezek. 34: 4, 16.

2. pass. of Hiph. no. 3, to be seduced
or led astray. Deut. 4: 19; 30: 17.

3. immitti, impelli, (see Kal no. 2.)
Deut. 19: 5 he who goes into a wood
with his neighbour to hew wood,
and his hand fetches a stroke with the axe
to cut down the tree; liter. impellitur or
impellit se manus ejus cum securi.

Pu. to be pushed or driven. Is. 8:

22 פּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּוּפּookeeper.

Comp. Jer. 23: 12.

Hoph. part. יָכָת chased, driven.

Deriv. יֵכֹת.

וּלְּנַג m. verbal from גל, dec. III. a.

1. voluntary, giving voluntarily.
Generally in the phrase לְנַגֵי לְנַגֵי
Ex. 35: 5, 22. 2 Chr. 29: 31. (See
יָכְת Kal and Hithpa.) Ps. 51: 14 מְנַגֶּה
a willing heart.


3. noble, noble minded, from
the connexion of nobleness with liberality.

4. subst. one noble in rank, a prince.
Job 34: 18. Ps. 107: 40. 113: 8. Also
in the bad sense, a tyrant, Job 21:

וָלֶס f. denom. from לְנַג, nobility,
also prosperity generally. Job 30: 15.

I. מַנְנַג m. dec. IV. a. a sheath. 1 Chr.

21: 27. See מַנְנַג, 22.

II. מַנְנַג i. q. מַנְנַג m. dec. IV. a a libe-
ral gift, present, as the price of pro-
stitution. Ezek. 16: 33. Root מַנְנַג,
the final Nun being affirmative.
Cod. 409 of De Rossi reads מַנְנַג instead of מַנְנַג.

רַדְנַג m. Chald. a sheath. (So in Chald.

וַדְנַג and מַדְנַג, also מַדְנַג, מַדְנַג, see
the letter מ. The מ is paragogic
as in מַדְנַג.) By a particular meta-
phor this word is used to denote the
body, as the sheath or covering of
the soul. Dan. 7: 15 my spirit was grieved
מַדְנַג מַדְנַג in the body. The same
metaphor is used in Plin. N. H. vii.
52 seu 53. donec cremato eo inimici
remaeani animae velut vaginant adme-
reint. So the Nazareans call the body
a garment. See Niebuhr's Reise-
beschreibung, Th. 2. p. 439 ff.

1. to drive out, dispellere, e.g. stub-
bble, smoke. Ps. 1: 6. 68: 3.

2. to drive out, put to flight, over-

Niph. גֵּנַג, pass. of no. 1. Is. 41: 2.
Ps. 66: 3. מַנְנַג a leaf blown about
Infin. const. מַנְנַג Ps. 68: 3.

1. 27. מַנְנַג, fut. מַנְנַג, מַנְנַג (1 Sam. 1:

11.) to vow, to make a vow, for the
performance of any thing. Construc-
ed with a dative of the person, Gen.
מַנְנַג vovere votum, Judg. 11: 39.

2. Sam. 15: 8. Different from מַנְנַג
to make a vow of abstinence.

וָלֶס and מַנְנַג m. with suffix. מַנְנַג,
plur. מַנְנַג, const. מַנְנַג, verbal from
מַנְנַג, dec. VI. g.

1. a vow. מַנְנַג מַנְנַג vovere vota,
see above. מַנְנַג פָּלַג Ps. 22: 26.
and מַנְנַג מַנְנַג Judg. 11: 39. to pay
or perform vows.

2. an offering promised by vow.
Lev. 7: 18. in opposition to מַנְנַג a
frewill offering.

וָלֶס m. found only in Ezek. 7: 11. ac-
cording to the Jewish commentators,
a lamentation, for מַנְנַג (after the form
םַשָּׁנָה) from מַנְנַג. But not suitably
to the context. Better from מַנְנַג.

Arab. מַנְנַג; hence greatness.
I. נָדַב, fut. נָדָב. 1. to guide, lead; e.g. a flock. Gen. 31: 18. Ex. 3: 1. Constrained with ל, Is. 11: 6. comp. Ps. 80: 2 המָנָב נָדַב who lead Joseph, like sheep.—Cant. 8: 2.

2. to drive a beast of burden. 2 K. 4: 24 נָדַב drive forward (the ass.) 9: 20 נָדָב נָדָב for he driveth (the horse) on furiously. Hence נָדַב נָדָב to drive a chariot or wagon, 2 Sam. 6: 3. constrained with ל, 1 Chr. 13: 7.

3. to lead away, e.g. prisoners. 1 Sam. 30: 2. Is. 20: 4.

4. as in Chald. to be accustomed to any thing. Ecc. 2: 3 וָנָדַב נָדַב and my heart being accustomed to wisdom, i.e. cleaving to wisdom. Others, intr. my heart walking in wisdom. Others compare נדָב, see the letter נ.

Pi. נָדַב, fut. נָדָב. 1. i. q. Kal no. 1. to lead, Deut. 4: 27. 28: 37. to bring, Ex. 10: 13 and Jehovah brought an east wind on the land. Ps. 78: 26.

2. trans. of Kal no. 2. Ex. 14: 25 נָדַב נָדַב and caused them to drive them heavily.


II. נָדַב i. q. נָדַב, נָדַב to sigh, pant, gasp. In Arab. and Syr. idem. Only in Ph. Nah. 2: 8.


Niph. to assemble, as in Chald. 1 Sam. 7: 2 the whole house of Israel assembled after Jehovah, i.e. they united to follow Jehovah. The phrase is analogous with מָנָב, מָנָב. An etymological connexion with the signification of Kal is possible; comp. פֵּדָב to cry; Niph. convocari, congregari.

נָדַב Chald. light. Dan. 2: 22 Keri, as is common in Chald. The Kethib has נָדַב as in Syriac. See נָדַב no. 2.

m. in pause נָדַב, verbal from נָדַב, a lamentation. Jer. 9: 17. Am. 5: 16 נָדַב those who are skilled in lamentation.

נָדַב fem. of נָדַב, 1. a lamentation. Mic. 2: 4.

2. fem. of an adj. נָדַב forbidden. Prov. 13: 19 נָדַב נָדַב נָדַב נָדַב forbidden desire is sweet to the soul. Root נָדַב in Arab. to forbid, hinder. The formation of the fem. נָדַב from the masc. נָדַב is entirely analogus to the forms נָדַב m. and נָדַב f. a lamentation, and to the declension of the form נָדַב generally. The ancient versions have all missed the meaning.

נָדַב see נָדַב.


נָדַב in Kal not used.

Pi. נָדַב, fut. נָדָב.

1. to lead, guide. Ex. 15: 13. 2 Chr. 28: 15 נָדַב נָדָב וֹ וֹ יָדָב and they led them upon asses. Ps. 23: 2 נָדַב נָדַב יָדָב יָדָב he leads me by still waters. 31: 4. Is. 49: 10. 51: 18. It includes here the idea of care and protection. Hence

2. to protect. 2 Chr. 32: 22. (Comp. 1 Chr. 22: 18.)


נָדַב m. dec. I.

1. prob. pastures, from נָדַב to drive (cattle;) comp. נָדַב. Is. 7: 19.

2. proper name of a city in the tribe of Zebulun. Judg. 1: 30. Also written נָדַב Josh. 19: 15.

נָדַב, fut. נָדָב, (synon. with נָדָב.)

1. to roar, as a lion. Prov. 28: 15. Is. 5: 29.

2. to rage, foam, as the sea. Is. 5: 30.

3. to sigh, groan. Ezek. 24: 23:
the river (Euphrates.) Ezra 4:10, 16, 17, 20.

f. verbal from שָׁרַה no. II. light, the light of the sun. Job 3:4.

or מַעְיָן in Kal not used; except in Num. 32:7 Keth. to remove, forsake. (Arab. מַעְיָן idem.)

Hiph. מָעֵה.
1. to hold back, forbid, make of no effect. Ps. 33:10. Num. 30:6 מָעֵה מָעֵה but if her father forbid her. Verses 9, 12.
2. to cause to turn away from any one, construed with מ. Num. 32:7, 9.
3. intrans. to refuse. Ps. 141:8. The full reading מָעֵה is found in 36 MSS.

Deriv. מַעְעֹן.
1. to sprout, shoot, germinate. Ps. 92:15.
2. to grow, increase, spoken of riches. Ps. 62:11. Comp. מַעְעֹן.

Pill. מַעְעֹן to make to sprout, to cause to flourish. Zech. 9:17.

Deriv. מַעְעֹן.

or מַעְעֹן Is. 57:19 Keth. i. q. מַעְעֹן q. v.

I. מַעְעֹן (comp. the kindred מַעְעֹן.)
1. to shake, as a reed. 1 K. 14:15.

(In Arab. idem.)
2. to wander about, as a fugitive. Jer. 4:1. Gen. 4:12, 14 וַיַּקֵּא a fugitive and a vagabond. Ps. 56:9.

Hiph. מָעֵה.
1. to move, shake; hence with מַעְעֹן to shake the head, Jer. 18:16. 2. to cause to wander about, to frighten or chase away. 2 K. 21:8. Ps. 36:12.

Hithpa. מָעֵה.
1. to shake, to reel to and fro. Is. 24:20.
2. to shake the head. Jer. 48:27.

Deriv. מַעְעֹן.

II. מַעְעֹן construed with a dative, to pity, lament any one. According to some, liver. to shake the head, as a sign of mourning, (comp. Job 16:4, 5.)
and then to be referred to no. I. It is used (1.) in reference to a person living, to pity, comfort, and construed with יִֽהְד, Job 2:11. 42:11. Is. 51:19. Jer. 16:5. (2.) in reference to a dead person, to lament, bewail. Jer. 22:10.


חָלַד Chald. to flee. Dan. 4:11.

חָלַד m. flight, banishment. (Ps. 56:9.) Hence the proper name of a country to which Cain removed after his banishment, Gen. 4:16.

I. חָלַד to dwell; (see חָלָד, חָלִד, כָּלָד.) Hab. 2:5 חָלַדְתִּי, חָלַדָתִי, חָלַדְתּ, חָלַדְתּ, חָלַדָתּ, חָלַדְתּ, חָלַדָתּ the arrogant man, he dwells not (quietly,i. e. he keeps not still, but makes war on others.


חָלָד, const. חָלָד, with suff. חָלָד, חָלָד, חָלָד, חָלָד, חָלָד, חָלָד, חָלָד, חָלָד, חָלָד, חָלָד, חָl, Chald., plur. חָלָד q. v. verbal from חָלָד no. 1.


I. חָלָד fem. of חָלָד, dec. XI. a.


3. adj. fem. from חָלָד an inhabitant.

Ps. 68:13 חָלָד חָלָד a domestic woman, domi habitans.

II. חָלָד a contraction of חָלָד pulchra.

Jer. 6:2.

חָלָד, fut. חָלָד.

1. to rest, spoken of Noah's ark, Gen. 8:4. to encamp, spoken of an army, Is. 7:2. 19. 2 Sam. 21:10. to descend on any one, spoken of the spirit of God, Num. 11:25, 26. comp. Is. 11:2.


Prov. 14:33. Ps. 125:3 the sheepere of the wicked shall not rest on the lot of the righteous; comp. Is. 20:32. (2.) to be still, silent. 1 Sam. 25:9. (In Syr. and Chald. idem. In Arab. comp. חָלָד in genua procumbit camela.)


2. to make or cause to rest. Ezek. 44:30. Is. 30:32. Usually construed with the dative, to give rest, Is. 28:12. 14:3. Most frequently applied to Jehovah, who gives his people their desired rest by the promised possession of Canaan and the subjugation of the neighbouring nations, Ex. 33:14 חָלָד יִֽהְדֵנִי I will give thee rest. Josh. 1:13, 15. Deut. 3:20. 12:10 חָלָד נְחַלְחַלְוּלְוּלְוּלְוּלְוּלְוּלְוּלְוּl he and he will give you rest from all your enemies round about. 25:19. Josh. 21:44. (Comp. in N. T. καταπαυσα, καταπαυσα.)


Hoph. חָלָד there is rest given, construed with a dat. Lam. 5:5.

Deriv. out of course חָלָד, חָלָד.

חָלָד verbal from חָלָד, rest. Est. 9:16, 17, 18. With suff. חָלָד 2 Chr. 6:41.

חָלָד i. q. חָלָד to shake, to tremble, to be moved. Once Ps. 39:1. Sept. σαλευ-κότο τό γή. Vulg. movatur terra.

חָלָד f. Chald. Ezra 6:11. and חָלָד Dan. 2:5. a dunghil. Root חָלָד i. q. חָלָד to dirty, soil. Hence Dan. 2:5 and your houses shall be made a dunghil, i. e. levelled with the earth.

חָלָד to sleep, to slumber, i. q. חָלָד. Particularly from indolence, sluggish-


ןכמ in Niph. (according to the Keri,) or in Hiph. (according to the Kethib,) sobolescere. Ps. 72:17, as long as the sun exists, shall his name flourish. Deriv. ןכמ soboles, also probably נכמ. Comp. further the Syr. and Chald. נכמ a fish, so called from its rapid propagation.

_to flee_ before any person or thing; constrained with ט, Is. 24:18. with עס, Deut. 28:25. Josh. 7:4. with ל, 2 Sam. 23:11. Lev. 26:36. they shall flee, as before the sword. Spoken of inanimate objects, e. g. of waves, Ps. 104:7. of a shadow, Cant. 2:17. 4:6. Once רל il s'enfuit, Is.31:8. comp. p. 323.

Pil. טל to chase, drive. Is. 59:19 a compressed stream, רל נב which the wind of Jehovah has driven up.

Hiph. טל 1. to put to flight. Deut. 32:30.

2. to save by flight, to remove secretly. Ex. 9:20. Judg. 6:11.

Hithpal. טל to flee. Ps. 60:6.

Deriv. טל, טל, טל, טל, טל.

1. to move, to be moved, spoken of the lips. 1 Sam. 1:13.


3. to stagger, to be giddy. Is. 24:19. 29:9 they are giddy, but not from strong drink. Ps. 107:27.

4. to move with a waving motion. Job 28:4. גג לארשי they (the miners) descend, they move away from men. Judg. 9:9 גג לארשי to move over the trees, i.e. to rule over them. 11:13.


Niph. pass. of Hiph. to be shaken, spoken of a fruit-tree, Nah. 3:12. to be shaken, as in a sieve, to be sifted, Am. 9:9.

Hiph. 1. to shake; e. g. corn in a sieve, Am. 9:9. the head, in derision, (according to others, to nod with the head.) Ps. 22:6. 109:25. Lam. 2:15. 2 K.19:21. In a somewhat different construction, Job 16:4 could shake my head at you, i.e. make a mock of you by gestures; comp. Jer. 18:16. Also to shake the hand, in derision, Zeph. 2:15.

2. to move, disturb. 2 K.23:18.

3. to cause to rove or wander, to drive about, רל. Num. 32:13. Ps. 59:12. 2 Sam. 15:20.

4. to cause to stand, though in a feeble manner. Dan. 10:10 and behold, an hand touched me יד נב and helped me to stand on my tottering knees and hands.

Deriv. רל, רל.

ן הָּנִּים 1. to swing, wave, move to and from, (as the hands, etc.) See Hiph.

Hence

2. to sprinkle, which is done by waving the hand. Prov. 7:17.

Hiph. רל 1. to move to and fro, to wave, shake; particularly (1.) to sift, winnow. Is. 30:28. (2.) to wave, e. g. the hand, for a sign. Is. 13:2. More frequently constrained with ט, to shake the hand against any one, Is.11:15. 19:16. Zech. 2:13. [2:9.] Also with ט, to lay the hand on any thing, Job 31:21. or with ינ, 2 K.5:11. (3.) to move, lift up, brandish, (a stick, or an instrument.) Is. 10:15 shall the saw boast itself against him who draws it? ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ ינ יn...
offerings, partly before and partly after the slaughter of the victim. Comp. the use of the word *porricere*, as applied to Roman sacrifices; and *the elevation* of the host in the Roman Catholic service. Lev. 7: 30. 8: 27, 29. 9: 21. 10: 15. 14: 12, 24. 23: 11, 12, 20. Num. 5: 25. 6: 20. In the offering of living animals and in the consecration of the Levites, a leading about is perhaps intended, as is expressed in the version of Sadias,) Ex. 35: 22. Num. 8: 11—21. Comp. Carpzov. Apparat. ad Anti- quit. Sacri Cod. p. 709 ff. Bauer's gottesdienstl. Alterthümer, Th. l. p. 137.

2. to scatter in small particles, to sprinkle. Ps. 63: 10 thou sendest a plentiful rain, O God.

Hoph. נַעַשְׁנָה pass. of no. 1. (4.) Ex. 29: 27.

Pil. נוּשֵׁנָה i. q. Hiph. no. 1. to shake the hand against any thing. Is. 10: 32.

Deriv. out of course נוּשֵׁנָה, נוּשֵׁנָה, נוּשֵׁנָה. Nוּשֵׁנָה m. verbal from נוּשֵׁנָה, height, elevation. Ps. 48: 3 נוּשֵׁנָה נוּשֵׁנָה מִנֵּה נוּשֵׁנָה mount Zion raises itself beautifully, pulcher elatione (ext) mons Zion. Arab.

נוּשֵׁנָה idem. Root נוּשֵׁנָה and נוּשֵׁנָה in A- rab. immittit rei, eminuit supra rem. See also נוּשֵׁנָה. Entirely a distinct word from נוּשֵׁנָה. Memphis.

I. נוּשֵׁנָה to flee, to wander about in flight.

Lam. 4: 15. In Arab. fugit, effugit, avfugit; also mutus, agitatus sunt, like the kindred verbs ַזִּכָּה and ַסִּנָּה. (In Arab. fugit, effugit, avfugit, avfugit.)

Hiph. נוּשֵׁנָה idem. Cant. 6: 11. 7: 13. (In the Targums נוּשֵׁנָה idem.)

Note. The verbs נוּשֵׁנָה, נוּשֵׁנָה, נוּשֵׁנָה are derived from the kindred form נוּשֵׁנָה q. v.

נַעַשְׁנָה f. the feather of the wing, a feather grown, penna. Ezek. 17: 3, 7. Job 39: 13. Root נוּשֵׁנָה q. v.—For נוּשֵׁנָה Lev. 1: 16, see below.

נוּשֵׁנָה to suck, i.q. נוּשֵׁנָה. Hence, according to the present punctuation, נוּשֵׁנָה and she suckled him, Ex. 2: 9. But if pointed נוּשֵׁנָה it might be formed from נוּשֵׁנָה.

m. Chald. fire. Dan. 3: 6, 11, 15.

17. 7: 9. Root נוּשֵׁנָה, נוּשֵׁנָה to shine, comp. the kindred form נוּשֵׁנָה no. II. The derivatives in Hebrew from the same root are נוּשֵׁנָה, נוּשֵׁנָה, נוּשֵׁנָה.

Syr. נוּשֵׁנָה i. q. the more common נוּשֵׁנָה to be sick. Used metaphorically of the soul, Ps. 69: 21.

נוּשֵׁנָה, fut. apoc. נוּשֵׁנָה and נוּשֵׁנָה.

1. i. q. Arab. נוּשֵׁנָה to spring, to leap, e. g. for joy. See Hiph.


Hiph. נוּשֵׁנָה, fut. apoc. נוּשֵׁנָה.

1. to cause to leap, for joy or admiration. So perhaps Is. 52: 15 נוּשֵׁנָה נוּשֵׁנָה נוּשֵׁנָה so shall he cause many nations to wonder at him. Sept. νοσιν νασαρινατι νοσιν νασαρινατι νοσιν νασαρινατι νοσιν νασαρινατι νοσιν νασαρινατι νοσιν νασαρινατι νοσιν νασαρινατι νοσιν νασαρινατι νοσιנ νασαρινατι νοσιν νασαרινατι νοσιν νασαרινατι νοσι נוּשֵׁנָה.


נוּשֵׁנָה m. dec. III. a. pottage. Gen. 25: 29, 34. Root נוּשֵׁנָה i. q. נוּשֵׁנָה no. II.

According to others, the part. Niph. for נוּשֵׁנָה.

נוּשֵׁנָה m. verbal from נוּשֵׁנָה, dec. III. a.

1. separated from others, distinguished, hence a prince. Gen. 49: 26. (Perhaps a denom. from נוּשֵׁנָה.)

2. one consecrated, a Nazarite, a particular kind of ascetic among the Hebrews bound to God by certain vows. Num. 6: 13 ff. Am. 2: 11, 12. Lam. 4: 7. More full נוּשֵׁנָה one consecrated to God, Judg. 13: 5, 7. 16: 17. As it was one usage of the Nazarites not to cut their hair, hence
3. metaphorically, the wine not
pruned, which was so left, by divine
command, in the Sabbatical year and
the year of Jubilee. Lev. 25: 5, 11.
Comp. in Lat. herbæ virgo, in Talmud.
herbæ virgum the sycamore in
its unpruned state, virginitas sycomori.

1. to run, to flow. Num.
24: 7. Ps. 147: 18. Part. plur. מְדַלֲכֵּ֣וּת
the flowing, a poetical epithet for
waters, Ex. 15: 8. Is. 44: 3. Used
metaphorically of speech, Dent. 32:
2 my speech drops as the dawn. Also
of fragrant odours, Cant. 4: 16.

2. to run, spoken of the place from
which any thing runs; (comp. מְדַלֲכֵּ֣וּת
no. 5.) Jer. 9: 17 מְדַלֲכֵּ֣וּת
and our eyelashes run down with

3. to dissolve, melt. Judg. 5: 5 מְדַלֲכֵּ֣וּת
the mountains melt or dissolve before Jehovah. Sept. are
shaken or tremble, as if it were pointed מְדַלֲכֵּ֣וּת,
and wead. 3: 1, 3. In a con-
exion exactly similar. The Maso-
retes appear here to have been in-
consistent with themselves; unless
we admit that מְדַלֲכֵּ֣וּת may stand gram-
matically for מְדַלֲכֵּ֣וּת. This is probably
the case, see art. מְדַלֲכֵּ֣וּת, and Gesen.
Lehrgeb. p. 372.

Hiph. מְדַלֲכֵּ֣וּת to cause to flow. Is. 48:
21.—The same form occurs also under מְדַלֲכֵּ֣וּת.

מְדַלֲכֵּ֣וּת m. with suff. מְדַלֲכֵּ֣וּת, plur. מְדַלֲכֵּ֣וּת,
const. מְדַלֲכֵּ֣וּת, dec. VI. h. a nose or ear
ring. In the former sense express-
ly, Gen. 24: 47. Is. 3: 21. Prov. 11:
22. in the latter. Gen. 35: 4. In oth-
er passages uncertain, Judg. 8: 24,
Archäologie, Th. r. § 153. and A. Th.
Hartmann’s Hebräerin, Th. nun.
p. 166. Th. m. p. 205 ff.

מְדַלֲכֵּ֣וּת Chald. to suffer injury. Part. מְדַלֲכֵּ֣וּת
Dan. 6: 3.

Aph. מְדַלֲכֵּ֣וּת to injure, endamage.
Ezra 4: 13, 15, 22.

מְדַלֲכֵּ֣וּת m. injury, damage. Est. 7: 4.

— Niph. 1. to separate one’s self.
Joined with מְדַלֲכֵּ֣וּת to fall off
from the worship of Jehovah, Ezek.
14: 7.

2. to abstain or refrain from any
thing, construed with מְדַלֲכֵּ֣וּת. Lev. 22: 2.
Used absolutely, Zech. 7: 3. (Syr.
Ethpe. idem.)

3. construed with מְדַלֲכֵּ֣וּת, to consercute
one’s self to any thing. Hos. 9: 20. It
here becomes synonymous with the
kindred מְדַלֲכֵּ֣וּת to vow, and the Arab.
מְדַלֲכֵּ֣וּת to vow, to consecrate.

Hiph. מְדַלֲכֵּ֣וּת 1. to cause to avoid.
Lev. 15: 31 מְדַלֲכֵּ֣וּת וּמְדַלֲכֵּ֣וּת and cause that the children
of Israel separate themselves from their
uncleanness. The old versions: warn,
after the Arab. מְדַלֲכֵּ֣וּת conj. IV. to
warn.

2. to consecrate, construed with מְדַלֲכֵּ֣וּת. Num. 6: 12.

3. intrns. i. q. Niph. no. 2. to ab-
stain, construed with מְדַלֲכֵּ֣וּת. Num. 6: 3.

4. to consecrate or devote one’s self,
joined with מְדַלֲכֵּ֣וּת to Jehovah. Num.
6: 2, 5, 6.

Deriv. out of course מְדַלֲכֵּ֣וּת.

מְדַלֲכֵּ֣וּת m. verbal from מְדַלֲכֵּ֣וּת, dec. VI. g.

1. a diadem, literally insigne, a
mark of separation or distinction.
Particularly of the king, 2 Sam. 1:
10. 2 K. 11: 22. of the high-priest,
Ex. 29: 6. Comp. מְדַלֲכֵּ֣וּת.

2. a consecration. Lev. 21: 12.
Particularly the consecration of a
Nazarite, (מְדַלֲכֵּ֣וּת) Num. 6: 4, 5, 9
מְדַלֲכֵּ֣וּת the head of his con-
secration, i. e. his consecrated
head. Verse 12.

3. by a metonymy, the consecra-
ted head of the Nazarite. Num. 6:
19. Then without this reference,
an unshaven head of hair, Jer. 7: 29.
(Comp. מְדַלֲכֵּ֣וּת no. 3.)

מְדַלֲכֵּ֣וּת in Kal pret. and imper. and in
Hiph. fut. and infin. to lead, guide.
Ex. 32: 34. Num. 23: 7. Most fre-
quently of God who leads men, Ps.
he enlarges the nations and leads them (back again,) namely, to their narrower bounds.

To remove, as troops and chariots, I K. 10:26.


strictly fem. of the preceding, used abstractly ex nunc, hence i. q. as, brass. Lev. 26:19. Job 41:19. Is. 45:2 נְבַשֵׁי brazen gates. Job 40:18 נְבַשֵׁי brazen pipes. 28:2 נְבַשֵׁי and one they melt into brass.

f. Ps. 5:1. name of a musical instrument, perhaps a flute, for נְבַשֵׁי to bore through, (comp. נַפֵּל) whence נְבַשֵׁי a pipe. The root נְבַשֵׁי may have taken its signification from נְבֵשֶׁי.

masc. plur. nostrils. Job 41:12.

1. Syr. in sing. the nose. Root נְפַת.


2. to acquire a possession, to possess; e. g. reputation, goods. Prov. 3:35. 11:29. 28:10. Frequently used of the acquisition and possession of the land of Canaan by the Israelites, Ex. 23:30. 32:13. Num. 18:20. In other places it is said of Jehovah, he takes Israel for a possession, i.e. he takes it to himself as his own property, Ex. 34:9. Zech. 2:12.

3. as in Piel, to divide for a possession, construed with יָשְׁבִיק. Num. 34:17 נְפַת יָשְׁבִיק נְפַת who shall divide to you the land. Verse 18. Josh. 19:49. Perhaps also Ex. 34:9 נְפַת put us in possession.

Pi. יָשְׁבִיק to divide for a possession. Josh. 13:32. Constrained with a dou-

ble accus. of the person and thing, Josh 14:1. Num. 34:29. With יָשְׁבִיק of the person, Josh. 19:51.

Hiph. נַפֵּל נַפֵּל 1. to cause to inherit; and that (1.) to leave behind as an inheritance, construed with a dative, I Chr. 28:8. (2.) to divide out as an inheritance, construed with two accus. Deut. 21:16.


Hoph. to acquire for a possession. Job 7:3 נַפֵּל נַפֵּל נַפֵּל נַפֵּל נַפֵּל נַפֵּל נַפֵּל so shall I acquire to myself months of vanity.


2. trans. i. q. Kal no. 3. Piel, and Hiph. Lev. 25:46 נְפַת נְפַת נְפַת נְפַת נְפַת נְפַת and ye shall leave them for an inheritance to your children after you. So all the ancient versions. This signification may also be applied to Num. 33:54. 34:13. Ezek. 47:13. although such a transitive signification is not often found in Hithpael.

1. a valley with a brook, i. q. Arab. נָפַת נָפַת נָפַת נָפַת נָפַת נָפַת the valley of Eschol, Num. 13:23.

2. a brook, stream. Gen. 32:24. Ps. 74:15. Is. 30:33 נָפַת נָפַת נָפַת נָפַת a stream of burning sulphur. Particularly a torrent, raised high by showers, but dried up in summer, Job 6:15 my brethren are faithless, like a brook, which, drying up suddenly, disappoints the hopes of the traveller who visits it. (Comp. נָפַת נָפַת נָפַת נָפַת נָפַת נָפַת the brook of Egypt, a frequent description of the
southern boundary of Palestine, Num. 34:5. Josh. 15: 4, 47. 1 K. 8: 65. 2 K. 24: 7. Is. 27: 12. Among the ancient translators, Saadia, Abusaid and Sept. (is. 27: 12.) give the only suitable explanation, namely, El-Arish, otherwise *'Iwozo-pouga*, the boundary between Syria and Egypt, in a sandy soil, where there is a summer brook. This is to be distinguished from נמז the river of Egypt, i.e., the Nile, Gen. 15: 18. Comp. Faber zu (Harmer’s) Beobachtungen über den Orient, Th. 2. p. 209.

3. probably the perpendicular descent or shaft of a mine. Job 28: 4 נְנַיָּה (Mittel) i.q. נְנַיָּה a brook. Ps. 124: 14, where it is construed as a masc. of course the נְנַיָּה is para-gogic.

*ןְנַיָּה* f. verbal from נְנַיָּה, dec. XII. e.

1. an inheritance. Prov. 19: 14 נְנַיָּה an inheritance from the fathers.

2. a property, possession. Num. 18: 21. Deut. 4: 21. Josh. 13: 23 נְנַיָּה the possession of the sons of Reuben. Num.26:62. נְנַיָּה the possession of Jehovah, i.e. the Israelites whom Jehovah had taken to himself, Deut. 4: 20. 9: 26, 29. Ps. 28: 9. This phrase is taken in a different sense, Ps. 127: 5 נְנַיָּה a possession of Jehovah, i.e. a gift from him—נְנַיָּה נְנַיָּה נְנַיָּה נְנַיָּה נְנַיָּה or I have a portion and possession in any thing, see נְנַיָּה no. 2.

3. the lot or destiny of any one, i.q. נְנַיָּה no. 4. Job 20: 29. 27: 13. 31: 2. נְנַיָּה (valley of God) proper name of a station of the Israelites in the desert. Once Num. 21: 19. נְנַיָּה f. i.q. נְנַיָּה with the uncommon feminine termination נ. Ps. 16: 6.

לעִנָּה in Kal not used.


2. pass. or reflex. of Pi. to console or comfort one’s self. Gen. 38: 12. Constrained with נְנַיָּה about any thing, 2 Sam. 13: 39. and with נְנַיָּה for the loss of any one, Gen. 24: 67.

3. to take revenge, to avenge one’s self; from the consolation and satisfaction which the vindictive orientalist feels therein, construed with נְנַיָּה. Is. 1: 24. (Comp. Ezek. 5: 13. 31: 16. 32: 31.) See Hithpa.

Pi. נְנַיָּה to show sympathy, to comfort, console. Constrained with an accus. of the person, Gen. 50: 21. Job 2: 11. The thing about which consolation is given, is preceded by נְנַיָּה, Gen. 5: 29. by נְנַיָּה, Is. 22: 4. 1 Chr. 19: 2. Sometimes it conveys the idea of mercy or relief, as when spoken of God, Is. 12: 1. 49: 13. 51: 3, 12. 52: 9.

Pu. pass. Is. 54: 11.

Hithpa. נְנַיָּה once נְנַיָּה (Ezek. 5: 13.) i.q. Niph. but of more rare occurrence.

1. to be grieved; and so (1.) to have compassion, construed with נְנַיָּה. Deut. 32: 36. Ps. 135: 14. (2.) to repent. Num. 23: 19.


3. to take revenge. Gen. 27: 42 נְנַיָּה נְנַיָּה נְנַיָּה נְנַיָּה behold Esau, thy brother, will take revenge on thee, by killing thee.

Deriv. out of course נְנַיָּה, נְנַיָּה.

*לעִנָּה* m. verbal from נְנַיָּה, repentance. Hos. 13: 14.

1. a serpent. Gen. 3:1 ff. Ex. 4:3. 7:15.
2. the serpent or dragon, a constellation between the greater and lesser bear. Job 26:13.
3. proper name of a city otherwise unknown. 1 Chr. 4:12.

m. Chald. brass. Dan. 2:32, 45. 4:20. Syr. Δρακόντ. See the following article.

2. money, as. Ezek. 16:36 נְגוּמָה Vulg. quia effusum est ex tum.
3. a brazen fetter. Lam. 3:7. Particularly in the dual נְגוּמָת. Judg. 16:21. 2 Sam. 3:34, fetters for both hands or feet.

m. a denom. from נְגוּמָה and the adj. termination נְגוּמֶה brazen, aneus, spoken particularly of the brazen serpent, to which the Israelites burnt incense till the time of Hezekiah. 2 K. 18:4.

fut. נְגוּמֶה and נְגוּמֶה, to descend, to come down, in Aram. the prevalent word for the Heb. רַע. Jer. 21:13 who shall come down to us? (here in a hostile sense.) Ps. 38:3. נְגוּמֶה and they (punitive) hand has come down upon me; (comp. the deriv. נְגוּמֶה Is. 30:30.) Plur. נְגוּמֶה Job 21:13. they descend, for נְגוּמֶה, with Dagesh euphonic, comp. 2 K. 6:9. and נְגוּמֶה for נְגוּמָה, and Job 29:21. for נְגוּמֶה. Metaphorically Prov. 17:10 נְגוּמֶה a reproof descends into a wise man, i. e. it makes an impression upon him; (comp. 18:8. 26:22.) נְגוּמֶה has the tone on the penult, according to grammarians on account of the moveable Sheva following, and need not on that account to be formed from נְגוּמֶה, which would not suit the passage.


5. to bend, pervert; particularly in the phrase חָסַרְנוּ לְהַלַיְלָה, 1 Sam. 8:3 and with a genitive following, Ex. 23:6. Deut. 27:19. Lam. 3:35. to wrest or pervert the right of any one in judgment. Without addition, Ex. 23:2. לֹא אֶלֶּה הַרְבָּה לְהַלִּיָָּפָה to follow the multitude to wrest (judgment.) Also with an accusative of the person, to turn any one aside (in judgment.) Prov. 18:5. Is. 10:2. 29:21. Am. 5:12.

Hoph. part. חָסַרְנוּ Is. 8:8. Ezek. 9:9. used as a subst. see the art. חָסַרְנוּ.

Deriv. חָסַרְנוּ masc. plur. verbal from חָסַרְנוּ, plants. Ps. 144:12.

חָסַרְנוּ fem. plur. (verbal from חָסַרְנוּ) ear-pendants, particularly of pearls, so called from their form; liter. drops. Judg. 8:26. Is. 3:19. (Aram. יִשְׂרֵכָה idem. Comp. שלֵיתָךְ a pendant, from שלָּי with to drop.)

חָסַרְנוּ fem. plur. branches. Is. 18:5.

Jer. 5:10. 48:32. Root חָסַרְנוּ in Niph. חָסַרְנוּ fut. חָסַרְנוּ. 1. to take up. Is. 40:15, יִסָּרָה כְּלֹהֶל as the dust which (one) or (the wind) takes up.

2. to lay upon or before any one. 2 Sam. 24:11 פָּקִית אֲלֵהֶל. three things I offer thee. (In the parallel passage 1 Chr. 21:10, הש 주장.) In Jer. 21:8, the same sense is expressed by יִסָּרָה Part. pass. laden, Zeph. 1:11.

Pl. to bear. Is. 63:9.


דָּעָה m. verbal from דָּעָה, heaviness, weight. Prov. 27:3.

דָּעָה, fut. דַּעָה, infin. דַּעָה and דַּעָה.

1. to plant, also to set with plants. Ezek. 36:36. Constrained with two accus. Is. 5:2.


3. to drive in (a nail.) Ecc. 12:11. Also to set up (an image,) Deut. 16:21.

4. to pitch or erect a tent, tent-pri- um figere, from the driving in of the tent pins. Dan. 11:45. Hence applied to the tent of heaven, Is. 51:16.

Deriv. דָּעָה m. with suff. דָּעָה, plur. דָּעָה, const. דָּעָה, verbal from דָּעָה, dec. VI. 1.


2. a planting. Is. 17:11.

3. a place planted, a plantation. Is. 17:10. 1 Chr. 4:23.

דָּעָה m. verbal from דָּעָה, dec. IV. a. a plant. Found only in the const. state דָּעָה, Is. 5:7.

דָּעָה, fut. דָּעָה, to drop, to full in drops. (Also in Aram. and Arab. In Ethiop.-ian.) Job 29:22. Usually spoken of the object whence any thing drops, (comp. דָּעָה no. 5.) Joel 4:18 [3:18] דָּעָה לְהַלַיְלָה עַל הָעַרְי הַבָּרָה the mountains drop down new wine. Cant. 5:5. 13. Judg. 5:4. Also in the same way metaphorically of the lips, Cant. 4:11 דָּעָה לְהַלִּיָָּפָה thy lips drop down or distil honey. Prov. 5:3.

Hiph. 1. to let or cause to drop. Am. 9:13.

2. metaphorically to let flow out, as words, to speak, prophecy. Mic. 2:6,

Deriv. out of course יְהֶהָּה מ. verbal from יִתְנַשֶּׁנוּ, dec. IV. a.

2. a fragrant gum which distils from some plant. Ex. 30:34. Sept. στάφυλον. According to the Jewish commentators, opobalsamum; according to others, storax.


תְּנָשֶׁנוּ fut. יְתַנְּשֶׁנוּ, once יְתַנְּשָׁנָנוּ (Jer. 3:5) kindred with יְתַנְּשָׁנָנוּ.

1. to watch, guard. Cant. 1:6. 8:11, 12. (In Aram. and Arab. idem.)


תְּנִנְסָנָנוּ fut. יְתַנְּסָנָנוּ, to leave, forsake, (kindred as to sense with יִתְנַשֶּׁנוּ, and יִתְנַשֵּׁנוּ.) Particularly
1. to forsake, reject. i. q. בָּזָּה; e. g. spoken of Jehovah, in reference to his people, Judg. 6:13. 1 Sam. 12:22. 1 K. 2:57. 2 K. 21:14. Is. 1:6. of the people, in reference to Jehovah, Deut. 32:15.
2. to leave under the care or protection of any one, construed with ב. 1 Sam. 17:20, 22, 23.
3. to let go, to give up as lost. 1 Sam. 10:2.
4. to let lie without using, e. g. the land in the Sabbatical year. Ex. 23:11.
5. to let go, to remit, (a debt.) Neh. 10:32.

6. to leave off, e. g. contention. Prov. 17:14.
7. to suffer, allow, permit; construed with an accus. of the person and of the action. Gen. 31:20.
8. to throw down, cast away. Ezek. 29:5 נִטְנַשֶּׁנּוּ נַחֲלָה and I will cast thee into the desert. 32:4.
9. to spread out, to scatter, comp. נִטְנַשֶּׁנּוּ 1 Sam. 30:16 נִטְנַשֶּׁנּוּ scattered. Intrans. to extend itself, 1 Sam. 4:2 נִטְנַשֶּׁנּוֹ and the battle extended itself. Comp. Niph. no. 3.
10. to draw out (a sword;) liter. to set it free. Is. 21:15. Comp. Syr. יְתַנְּשֶׁנּוּ to draw out the sword.

Niph. 1. to be loosed, relaxari, spoken of cords. Is. 33:23.
2. to be thrown down. Am. 5:2. Comp. Kal no. 8.
3. to spread itself out; spoken of a vine, Is. 16:8. of a host, Judg. 15:9. 2 Sam. 5:18, 22. Comp. Kal no. 9.
Pu. to be forsaken. Is. 32:14.

נִיטַנְּשָּׁנָנָה a contraction of יְתַנְּשֶׁנּוּ a lamentation.
Ezek. 27:32 נִטַנְּשָּׁנָה in lamento eorum. So the Masora. But eleven MSS. several ancient editions, the Sept. Arab. Theod. and Syr. read נִיטַנְּשָּׁנָה

תְּנִנְסָנָנוּ m. verbal from יִתְנַשֶּׁנוּ, found only
Job 16:5 יִתְנַשָּׁנוּ הַפָּרֹל the motion of my lips, i. e. my words, or the consolation of my lips. In יִתְנַשָּׁנוּ lies in either case the idea of idle talk.

תְּנִנְסָנָנוּ f. Lam. 1:3. prob. i. q. יִתְנָשָּׁנָנוּ an abomination, verse 17. See several analogies under the art. יִתְנָשָּׁנָנוּ. Others: a fugitive, as if from יִתְנָשָּׁנָנוּ.
proper name of a place in or near Ramah, where David resided when he fled to Samuel. 1 Sam. 19:13, 19, 22, 23. 20: 1. Targ. domus doctrine, intending the buildings of the prophetical school at Ramah.

**הנה** m. sweetness, pleasantness, found only in the phrase הניה a pleasant smell. Applied exclusively to offerings, Gen. 8: 21 הניה and Jehovah smelled a pleasant odour. Lev. 2: 12. Very frequently after the precepts of the ritual law הניה a pleasant odour to Jehovah, Lev. 1: 9, 13, 17. Num. 15: 7 ff. Root נים or נן, whence in Talmud. הננה gratum, acceptance.

**נה** Chald. a sweet odour, a pleasant smell, (without נ) Plur. sweet odours, Dan. 2: 46. Ezra 6: 10. (The significations in Hebrew and Chaldaic stand here in the inverted order; comp. the root כִּנְסָף in Hebrew to be fragrant, in Chald. to be acceptable, where they stand in the natural order. Comp. also the opposite כִּנְסָף)


**נָעַשׂ** Jer. 48: 14 Keth. i. q. נָעַשׂ fleeing, liter. pass. fled.

**נַעֲשָׁה** m. Nisan, the first month of the Hebrews, (in the older writings נַעֲשָׁה.) Neh. 2: 1. Est. 3: 7. (In Aram. and Arab. idem.)

**נָעַה** m. a spark. Once Is. 1: 31. נָה in Kal not used.

(Root נ하다 to sparkle, shine, whence נָה in Talmud. a spark, i. q. נָה and נָה in Chald.)

**נָה** i. q. נָה m. verbal from ננה, dec. I. i. q. נָה a light, lamp; used metaphorically for posterity. 1 K. 11: 36 ננה so that David my servant may have a light alway, i. e. so that his posterity may continue; comp. 15: 4. 2 K. 8: 19. 2 Chr. 21: 7.


**נָה** to dig up, to cultivate. Jer. 4: 3. Hos. 10: 12.

**נָה** i. q. נָה i. q. נָה to smite. Hence according to some the Niph. Job 30: 8 ננה they are driven out from the land. Perhaps better as Niph. from ננה (with Dagesh euphonic) increpantur e terra, i. e. increpando pelluntur e terra.


**נָה** masc. plur. verbal from ננה, beaten down, in ruins. Is. 16: 7.


I. נָה m. dec. VI. offspring, proles. Only in the phrase ננה; see ננה. The derivation is uncertain.

II. נָה Job 31: 3 in several MSS. and editions for the usual נָה. It corresponds to the Arab. אוֹרָא vita misera.
Hiph. רָשָׁעָה, imper. רָשָׁעָה and רָשָׁעָה, fut. רָשָׁעָה and רָשָׁעָה.

1. to smite.—בָּשַׁל כְּדַרְפָּה to clap the hands, in joy, 2 K. 11: 12. also in disapprobation, Ezek. 22: 13, (comp. נָשַׁל.)—1 Sam. 24: 6 וַיִּשַׁל יְדִיוֹ וְיִנַּדֲשֵׁהוּ and David’s heart smote him; comp. 2 Sam. 24: 10. Spoken particularly (1.) of Jehovah or his messengers, to smite with a sickness or plague, (comp. נָשַׁל, נָשַׁל.) Gen. 19: 11 and the men רָשָׁעָה they (the angels) smote with blindness. Num. 14: 12 ָלָּי will smite them with pestilence. 1 Sam. 5: 6. Ex. 7: 25 after Jehovah had smitten the river, i. e. changed it into blood; comp. verse 20. Zech. 10: 11. (2.) to smite (in battle.) Gen. 14: 15. Deut. 4: 46. (3.) to take (a besieged city.) 1 Chr. 20: 1. 2 K. 3: 19.

2. to beat in pieces, to smite down, spoken e. g. of hall. Ex. 9: 25.—Ps. 3: 8 for thou smitest all my enemies on the jawbone, a metaphor taken from wild beasts. Am. 3: 15.

3. to slay, kill. Gen. 4: 15. Ex. 2: 12. Sometimes the accus. רָשָׁעָה is added, Gen. 37: 21 וְלָשֹׁב מִן יִשְׂרָאֵל let us not kill him. Deut. 19: 6, 11. Lev. 24: 18. Construed with פָּרָה, 2 Sam. 23: 10 וְיָתַּפְּלֵנִים מֵאֹרֶךְ he caused an overthrow among the Philistines, liter. he slew (men) among the Philistines. 2 Sam. 24: 17. Ezek. 9: 7. 2 Chr. 28: 5, 17. See particularly 1 Sam. 6: 19. In a different construction 1 Sam. 18: 7 רָשָׁעָה רָשָׁעָה Saul has slain his thousands.

21: 12. 29: 5.—ָם לָשְׁטֵי רָשָׁעָה to smite with the edge of the sword, see רָשָׁעָה. Also to kill or tear in pieces, spoken of a beast of prey, 1 K. 20: 56. Jer. 5: 6.

4. to thrust, to thrust through, ferire. 1 Sam. 18: 11 רָשָׁעָה וָפָרָה I will thrust through David and through the wall. 19: 10. 26: 8. 2 Sam. 2: 23. To push with horns, Dan. 6: 7.

5. to smite, ferire, with an arrow or sling stone. 1 Sam. 17. 49. 1 K. 22: 34. 2 K. 9: 24.

6. to smite, in other connexions. Spoken of the sun, Jon. 4: 7, 8. Ps. 121: 6 the sun shall not smite thee by day, nor the moon by night; where it is applied to the moon by a kind of zenzma, although some travellers speak of an injurious influence of the moon light; (comp. Hoph. Ps. 102: 5. Hos. 9: 16.)


Hoph. רָשָׁעָה, once רָשָׁעָה (Ps. 102: 5.) pass. particularly of Hiph. nos. 1. 3. also of no. 6.

Niph. pass. 2 Sam. 11: 15.

Pa. pass. Ex. 9: 31, 32.

רָשָׁעָה verbal adj. from רָשָׁעָה, dec. IX. b. smitten, wounded. — רָשָׁעָה רָשָׁעָה injured in the feet, lame, 2 Sam. 4: 4. 9: 3.—רָשָׁעָה רָשָׁעָה contrite or broken in spirit, Is. 66: 2. Comp. רָשָׁעָה.

רָשָׁעָה verbal from רָשָׁעָה, found only in the plur. רָשָׁעָה Ps. 35: 15. wounding (with the tongue,) i. e. reviling, slandering. Comp. Jer. 18: 18.


טַכְּכִי proper name of a threshing floor.

2 Sam. 6: 6. In the parallel passage of Chronicles, נְכָאָו.

דַּכְּכִי adj. dec. III. a. right, upright, straight. Prov. 8: 9. Is. 57: 2 יָשָׁעָה יָשָׁעָה he who walketh in his (Jehovah’s) uprightness, i. e. practises what is righteous before God. (Comp. 33: 15.) Fem. נְכָאָו right, righteousness, Am. 3: 10. Is. 59: 24. Plur. נְכָאָו idem, Is. 26: 10. 30: 10.

טַכְּכִי liter. a subst. what is straight and forward. Hence רָשָׁעָה adv. straight forward, Prov. 4: 25. Further רָשָׁעָה (as if in the accus.) a preposition (1.) against, over against. Ex. 26: 35. 40: 24. רָשָׁעָה directly against, Num. 19: 4. רָשָׁעָה ad contra, Judg. 19: 10. 20: 43. (2.) before. — רָשָׁעָה before Jehovah, i. e. pleasing to him, Judg. 18: 6. רָשָׁיָּה רָשָׁיָּה be-
for the face of Jehovah, Lam. 2:19. hence manifest to him, Jer. 17:16. comp. Prov. 5:21. יִרָאָה יִרְאֶה is to place anything before one's face, i.e. to regard it with favour, Ezek. 14:7. and verse 3, with יִרְאָה before, Gen. 30:38. for, Gen. 25:21.

אֶל to act deceitfully. Mal. 1:14. (So in Syr. Chald. and Samar.)

Pi. to practise deceit against any one, construed with אֶל Num. 25:18.

Hithpa. idem; construed with אֶל, Gen. 37:18. with אֶל, Ps. 105:25.

Deriv. יְרַע. m. plur. יְרָעֵד, const. יְרַעָה, verbal from יִרְעָה, dec. VI. g. craft, cunning, deceit. Num. 25:18.

יְרָעִים m. plur. יְרָעָה, dec. VI. riches, treasures, an Aramean word adopted into the later Hebrew. 2 Chr. 1:11, 12. Ecc. 5:18. 6:2. Josh. 22:8.

יְרוֹעֵד Chald. plur. יְרָעֵד, idem. Ezra 6:8. 7:26 יְרוֹעֵד יְרוֹעֵד a mule, fine, confiscation of goods. Comp. after two different transpositions יְרָעִים and יְרָעָה.

יְרוֹעֵד in Kal not used.

Niph. יְרוֹעֲנָה 1. to be known, pass. of Hiph. Lam. 4:8.

2. pass. or reflex. of Pi. no. 3. to let one's self be unknown, to dissemble, like Hithpa. no. 2. Prov. 26:24.

Pi. יְרוֹעֲנָה 1. to regard. Job 34:19.

2. to understand, find out. Job 21:29.

3. to mistake. (On the private signification, see the note.) Deut. 32:27.

4. to despise, reject. (Arab. conj. I. and IV. contemnpsit, reprobavit, improbabit.) Jer. 19:4 and they have despised this place, or, after the Sept. and Vulg. they have estranged this place (to me,) namely, by devoting it to strange gods. 1 Sam. 23:7 יְרוֹעֲנָה יְרוּעֲנָה God has rejected him (and given him) into my hand.


Is. 61:9.


5. to know, Lat. scire, i.q. יְרוֹעֲנָה יְרוֹעֲנָה only in the later books. Neh. 13:24 יְרוֹעֲנָה יְרוֹעֲנָה they know not how to speak Jewish.—יְרוֹעֲנָה יְרוֹעֲנָה i.q. יְרוּעֲנָה יְרוּעֲנָה to discriminate between, Ezra 3:13.

6. to be concerned or to care for any one. Ps. 142:5. Ruth 2:10, 19.

Hithpa. 1. to be known, distinguished, pass. of Hiph. no.2. Prov. 20:11.

2. pass. of Pi. no. 3. to dissemble. Gen. 42:7. 1 K. 14:5, 6.

Deriv. יְרוֹעֲנָה יְרוּעֲנָה. Note. The private signification not to know, (in Pi. no. 3. Niph. no. 2. Hithpa. no. 2. and in the deriv. יְרוֹעֲנָה יְרוּעֲנָה) is in Arab. its only signification, where it often occurs. Thus יְרוֹעֲנָה יְרוּעֲנָה not to know, to deny, to despise, reject; intrans. to be unfortunate, (see יְרוֹעֲנָה יְרוּעֲנָה;) conj. II. to disgust, also to disguise one's self, to dissemble. It is, however, by no means uncommon, that the same root in different dialects, or in the different conjugations of the same dialect, should express directly opposite ideas. Comp. יְרוֹעֲנָה יְרוּעֲנָה in Heb. to be willing; in Arab. to be unwilling. יְרוּעֲנָה יְרוּעֲנָה to love; construed with יְרוּעֲנָה יְרוּעֲנָה not to love; יְרוּעֲנָה יְרוּעֲנָה to be extinguished, and to be kindled. יְרוּעֲנָה יְרוּעֲנָה to sin, יְרוּעֲנָה יְרוּעֲנָה to expiate sin. יְרוּעֲנָה יְרוּעֲנָה fut. A and O, to be righteous, equitable, to give just measure; (comp. the Heb. יְרוּעֲנָה יְרוּעֲנָה;) and fut. I. to be unjust, to take advantage of, to deceive, which in Ethiop. is the common and only meaning. יְרוּעֲנָה יְרוּעֲנָה to root up; יְרוּעֲנָה יְרוּעֲנָה and יְרוֹעֲנָה יְרוּעֲנָה to take root. Perhaps יְרוֹעֲנָה יְרוּעֲנָה to bless and to curse. Comp. in

430
German the inseparable prepositions ent and ver, which in composition sometimes express a negation or antithesis, and sometimes not. Denominatives in Hebrew, like those compounds in German, have often the privative signification, as e.g. גָּדוֹל, בָּלָה, etc.

1. foreignness, a strange place. Always after a noun in regimen, מִשְׁפָּרָה, a stranger, Gen. 17: 12, 27. Ex. 12: 43. Sometimes in the sense of an enemy, Ps. 18: 45, 46.— מָכַל, strange gods, Gen. 35: 2.

2. any thing strange or foreign, particularly with reference to idolatry. Neh. 13: 30. 2 Chr. 14: 2.

אַ בֶּדֶנְכָּא m. Job 31: 3. and בֶּדֶנְכָּא Obad. 12. misfortune, destruction. (Arab. בֶּדֶנְכָּא idem. See the note under the verb.

בֶּדֶנְכָּא, fem. בֶּדֶנְכָּא, plur. בֶּדֶנְכָּא, de-


בָּדֶנְכָּא, prob. his treasure-house, as it is rendered by the Syr. Chald. and Arab. although no philological support can be found for it. Aqu. Symm. Vulg. house of spicery, (comp. בָּדֶנְכָּא) but בָּדֶנְכָּא follows afterwards.

בָּדֶנְכָּא, prob. i. q. Arab. בָּדֶנְכָּא to complete, (whence בָּדֶנְכָּא q. v.) Hence Hiph. Is. 33: 1 בָּדֶנְכָּא probably for בָּדֶנְכָּא (as it is read in one MS.) when thou hast completed, i. e. ceased. The Dagesh forte is euphonic. Cappellus conjectures that the true reading is בָּדֶנְכָּא, but it appears that all the versions read it with בָּדֶנְכָּא.

3. found only 1 Sam. 15: 9. mean, of little worth. Sept. γνώμων. Vulg. vile. Evidently i. q. בָּדֶנְכָּא; but the form is without analogy. Perhaps it may have arisen from two different readings בָּדֶנְכָּא and בָּדֶנְכָּא.

בָּדֶנְכָּא i. q. בָּדֶנְכָּא to circumcise. Pret. בָּדֶנְכָּא Gen. 17: 11. To this root is usually referred the Niph. בָּדֶנְכָּא Gen. 17: 26, 27. Part. בָּדֶנְכָּא 34: 22. But these latter are properly Chaldaic forms from בָּדֶנְכָּא, (for בָּדֶנְכָּא, comp. בָּדֶנְכָּא for בָּדֶנְכָּא), as the Niph. of בָּדֶנְכָּא would be בָּדֶנְכָּא.


בָּדֶנְכָּא Nimrod, the proper name of a son of Cush and founder of the kingdom of Babylon. Gen. 10: 8, 10.— אַ בֶּדֶנְכָּא the land of Nimrod, i. e. Babylonia, Mic. 5: 5.

בָּדֶנְכָּא with suff. בָּדֶנְכָּא, verbal from בָּדֶנְכָּא no. II.dec.VIII.b. (Syr. בָּדֶנְכָּא signum, meta, scopus.)

1. a high pole. Num. 21: 8, 9.

2. the flag of a ship. Ezek. 27: 7.

Is. 33: 33.


בָּדֶנְכָּא f. strictly part. fem. Niph. from בָּדֶנְכָּא, a turn or change of things, an event. 2 Chr. 10: 15.

בָּדֶנְכָּא i. q. בָּדֶנְכָּא to make way, depart. In Kal only in the infinit. absol. בָּדֶנְכָּא Is. 59: 13. and fut. בָּדֶנְכָּא Mic. 2: 6.
Hiph. דֵּרַב 1. to take back or away. Mic. 6:14 דֵּרַב thou shalt take away (thou goods.)

Hoph. דֵּרַב to be turned back, to be perverted. Is. 59:14.

"Pi. הנָדַר to try, tempt, put to the test; used (1.) absolutely, 1 Sam. 17:39 יָדַר לָיָּהַן for I have not tried (them.) Judg. 6:39. or with an infin. Deut. 4:34. 23:56. Job 4:2 הנָדַר shall a man try a word with thee?
2. with an accus. of the person. 1 K. 10:1 she came חָדַר יָדַר to try him with riddles. Dan. 1:12, 14.

Deriv. הנָדַר.

נָדַר, fut. הנָדַר. 1. to pluck or tear away; from one's dwelling, Ps. 52:7. from one's country, Prov. 2:22. (comp. הנָדַב.)
2. to tear down (a house.) Prov. 15:25.

Niph. to be torn away, or driven out, from a country. Deut. 28:63.


תָּדָֹר m. verbal from הנָדַר, dec. III. a.
1. a drink-offering. Deut. 32:38.
2. a molten image, i. q. Deut. 16:8.

I. הנָדַר to pour, to pour out. Is. 29:10.
Particularly (1.) in honour of a deity, to make a libation, δούλευεν, libate. Ex 30:9. Hos. 9:4. Hence Is. 30:1 הנָדַר to pour out libations, δειβάτων δοξά, i. e. to make a covenant; (comp. in Lat. spondere, derived immediately from the Greek σπονδή, σπόνδω, (2.) to melt, cast, found. Is. 40:19. 44:10. (3.) to anoint (a king.) Ps. 2:6. (Comp. the kindred verb נָדַּב.)

Niph. to be anointed. Prov. 8:23.
Pi. i. q. Kal no. (1.) to make a libation of any thing. 1 Chr. 11:18.


Deriv. הנָדַר, הנָדַר, הנָדַר, dec. VI. g.
2. a molten image, i. q. Deut. 4:11. 29:48:5.

נָדַר, emph. הנָדַּב, Chald. a drink-offering. Ezra 7:17.

נָדַּב found only Is. 23:25. according to the Sept. Aqu. Theod. Vulg. mellet, though without confirmation from the kindred dialects. Others make it an epithet of יָדַּב, fat barley, (as if from נָדַּב to be fat,) but the gender does not suit, and to be fat in Hebrew is written with ש.

I. הנָדַּב to waste away, to be sick. (Syr. נָדַּב) Ethpa. idem; נָדַּב sick.) Is.
10:13 נָדַּב as a sick man wastes away. רָדִּים and רָדִּים are almost synonymous, and are brought together for the sake of the paronomasia.
II. "חָיָם" prob. to lift up, (whence רָאָשׁ) comp. the Arab. ﻰ ﻰ to lift up.

Hithpo. Zech. 9: 16 consecrated stones lift themselves up in his land. So perhaps Ps. 60: 6, where, however, can be derived from

1. strictly i. q. Arab. ﻰ to tear out, to pluck up; e.g. the doorposts, Judg. 16: 3, 14. Particularly to pluck up the tent-pins, in order to remove, Is. 33: 20. Hence

Niph. 1. to be broken up or removed, spoken of a tent. Is. 38: 12.
2. to be torn away. Job 4: 21.

Hiph. יָרָת 1. to tear up, as a tree, Job 19: 10. as a vine, Ps. 80: 9. to dig out, as stones, Ecc. 10: 9. 1 K. 5: 31. [5: 17.]
2. causat. of no. 2. to let or cause to remove. Ex. 15: 22. Ps. 78: 26.
3. causat. of no. 3. to lead, guide. Ps. 78: 52.
4. to bear away, remove, as things. 2 K. 4: 4.

Deriv. יָרַב. יָרָת in Aramean the common word for the Hebrew יָרָת, to ascend, mount up. Once Ps. 139: 8.


Hoph. (with the Hebrew form,) pass. of Aph. יִירָת 6: 24.

יִירָֽבֲו an idol of the Ninevites. 2 K. 19: 37.

For the forms יִירָת, יִירָת, which appear to pertain here, see the art. יִירָת.

masc. plur. denom. from יִירָת, dec. 1.
1. childhood, boyhood. Gen. 46: 34.
2. youth, the state or condition of a young man. Ps. 71: 5. 17.—יִירָת the wife of thy youth, Prov. 5: 18.—יִירָת the children of youth, Ps. 127: 4. Used figuratively of the infancy of a nation, Jer. 2: 2. 3: 4. Ezek. 16: 22. 60.

יִירָת fem. plur. denom. from יִירָת, idem. Jer. 32: 30.

יִירָת m. adj. pleasant, lovely, agreeable.

Ps. 133: 1. Spoken e. g. of a song, Ps. 147: 1. of the harp, Ps. 81: 3. of one beloved, Cant. 1: 16. Plur. יִירָת pleasant places, Ps. 16: 6. also prosperity, pleasure, Job 36: 11. יִירָת pleasant places, Ps. 16: 11.


2. to shoe, to furnish with shoes; construed with two accus. Ezek. 16: 10 יִירָת I have shod thee with badgers' skins. (The putting on and cording of sandals has some similarity with barring or bolting.)

Hiph. to shoe. 2 Chr. 28: 15.

יִירָת f. verbal from יִירָת, dec. VI. c. a shoe, sandal. Gen. 14: 23. Ps. 60: 10 upon Edom cast I my shoe, i.e. it is the place where I throw my cast off shoes. (Parall. Moab is my wash-basin.) 103: 10. יִירָת a shoe-latchet, Gen. 14: 23. and יִירָת a pair of shoes, (Am. 2: 6. 8: 6.) figuratively for something small or trifling.

Dual יִירָת Am. 2: 6. 8: 6. and plur. יִירָת, once יִירָת Josh. 9: 5.

יִירָת fut. יִירָת, to be pleasant, lovely; spoken of a country, Gen. 49: 15. of one beloved, Cant. 7: 6. of a friend, 2 Sam. 1: 26. Impers. Prov. 24: 25 יִירָת to those that punish it shall be well. Comp. יִירָת יִירָת it goes well with me. Deriv. יִירָת.

יִירָת m. verbal from יִירָת. 1. pleasantness. Prov. 3: 17.—יִירָת pleasant,
i.e. enticing words, Prov. 15:26. 16:24.
2. beauty, majesty, glory. Ps. 27:4 the glory of the Lord. Comp. הָרָאָבֶּה verse 15. Ex. 33:19.
3. grace, mercy. Ps. 90:17. (Comp. קְוֵרֶג, gratia, and the Germ. Huld from hold.)

םְדֵז m. verbal from מָעַנֶת, dec. II. b. pleasantness. Is. 17:10 מָעַנֶת pleasant plantations.

םְדֵז a gentile noun, Job 2:11. 11:
1. This refers not to מָעַנֶת a city in the tribe of Judah, (Josh. 15:41) but to some other place of the same name.

םְדֵז m. dec. I. a kind of thorn-bush, prob. the species called in Arab. מָעַנֶת, which denotes, according to Celsius (Hierob. n.191) a wild thorny species of the lotus. Plur. מָעַנֶת thorn-bushes generally, Is. 7:19. Root Chald. מָעַנֶת fixit, infixit.

2. to shake off. Is. 33:9 מָשׁוּז Bashan and Carmel shake off (their leaves.)
Niph. I. to shake off from one's self, as bonds. Judg. 16:20.
Pl. to drive in, constructed with מָשׁוּז Ex. 14:27 מָשׁוּז and Jehovah drove the Egyptians into the midst of the sea. Ps. 136:15. Comp. Neh. 5:13. (Arab. מָשׁוּז to shake, conj. VIII. to be driven.)
Hithp. to shake one's self free from anything, construed with מָשׁוּז. Is.52:2.
Deriv. מָשׁוּז no. II. מָשׁוּז.

II. מָשׁוּז to roar, (spoken of young lions, as in Syriac.) Jer. 51:58. It may perhaps be derived from no. I. from the terrour or shaking of the lion's roar.

I. מָשׁוּז m. dec. VI. c. prim.
1. a child, even a suckling. Ex. 2:4 מָשׁוּז and the boy was yet small.
2. a young man, spoken e.g. of Joseph, Gen. 37:2. of Solomon, when he was already king, 1 K. 3:7. 1 Sam. 30:17 מָשׁוּז four hundred young men.
Note. In the pentateuch, by a peculiar idiom, it is used for both πουρ and πουλλα, hence instead of מָשׁוּז. Gen. 24:14, 23, 55. 34:3, 12. Deut. 22:15 ff. But the Keri in all these places has מָשׁוּז. (Comp. מָשׁוּז.) Out of the pentateuch, it is thus used only in Ruth 2:21 מָשׁוּז Sept. מָשׁוּז τον ξυμάκιων, comp. verses 8, 22, 23.
Deriv. מָשׁוּז מָשׁוּז.

II. מָשׁוּז m. verbal from מָשׁוּז no. I. the wandering, straying, spoken of cattle. Zech. 11:16.

םְדֵז m. denom. from מִזְבְּעָוד, youth, the state or condition of a young man, i. q. מִזְבְּעָוד. Job 33:25. 36:14. Prov. 29:20. For Job 36:14. Ps. 88:16. some have adopted the sense expulsion, (as if from מָשׁוּז) but this significance is in neither passage necessary.

םְדֵז fem. of מִזְבְּעָוד, dec. XII. e.
2. a hand-maid, maid-servant. Prov. 9:3. 31:15.
3. proper name of a city on the borders of the tribe of Ephraim, Josh. 16:7. which in 1 Chr.7:28, is called מִזְבְּעָוד.

םְדֵז f. verbal from מָשׁוּז no. I. tow, the coarse part of flax, so called because beaten or shaken out. Judg. 16:9. Is. 1:31.

םְדֵז Memphis, a proper name, see מִזְבְּעָוד.
I. מָשׁוּז f. verbal from מָשׁוּז, dec. X. a sieve, winnowing-fan. Is. 30:28.
II. מָשׁוּז f. dec. X. exaltation. Only in
the proper name רְפֵּ֥ד (height of Dor.) see רְפֵּד.

1. q. וַיָּנָּה. 1. to breathe, blow. Gen. 4:27.


Pu. to be kindled, spoken of the fire. Job 20:26.

Hiph. 1. with שַׂנָּה, to let or cause to expire, (but in a hyperbolical sense,) Job 31:39.

2. metaphorically to blow away, for to lightly esteem, to despise. Mal. 1:13.

Deriv. הָרַּשְׂנָּה, הָרַּשְׂנָּה, הָרַּשְׂנָּה found only Num. 21:30. a city beyond Jordan, in the territory of Moab, according to some the same with רָבָּנָּה, 32:42. Judg. 8:11.

רָבָּנָּה, דָּרָבָּנָּה, דָּרָבָּנָּה plur. masc. giants. Gen. 6:4.

Num. 13:33. (In Chal. הָרַּשְׂנָּה, הָרַּשְׂנָּה, הָרַּשְׂנָּה spoken of Orion and other giant forms in the heavens.) Root, according to the Jewish commentators, הָרַּשְׂנָּה; hence הָרַּשְׂנָּה in an active sense, הרענָה, grassans. Perhaps better derived from the Arab. נָבָר הָרָבָּנָּה.HOUSE.

רָבָּנָּה, הָרַּשְׂנָּה, הָרַּשְׂנָּה, הָרַּשְׂנָּה m. the name of a precious stone, which cannot be defined with certainty. Ex. 28:18. 39:11. Ezek. 27:16. 28:13.

רָבָּנָּה, הָרַּשְׂנָּה, הָרַּשְׂנָּה. 1. to fall; e. g. spoken of a house, city, Judg. 7:13. Ezek. 13:12. also in war, 2 Sam. 1:4. often with the addition רָבָּנָּה, Ps. 78:64.

—רָבָּנָּה to fall sick, tomber malade, Ex. 21:18. Part. רָבָּנָּה (with a preterite signification,) that which has fallen or lies along, Judg. 3:25. 1 Sam. 3:3. 31:3. Deut. 21:1. lying asleep, sleeping, Num. 21:4. It is al-so used in the following phrases, (1.) to descend, as a divine revelation. Is. 9:7. Comp. in Chal. Dan. 4:28. (2.) with יָנָה, to fall on any one, spoken of sleep or terror. Gen. 15:12. Ex. 15:16. Josh. 2:9. Est.8:17. (3.) to fall away (and pass over) to any one, i. q. Greek διαπετεῖν, also πετεῖν. Construed with יָנָה, 1 Chr. 12:19, 20. Jer. 21:9. Is. 54:15. with יָנָה, Jer. 37:13. without cases, 1 Sam. 29:3. (4.) to fall, to be cast, as a lot. Ezek. 24:6. Jon. 1:7. (5.) to fall to any one, in a division, construed with י. Num. 34:2. Judg. 18:1. Comp. Ps. 16:6. (6.) to fall before or in comparison with any one, i. e. to yield or be inferior to him; construed with יָנָה, Est. 6:13. Comp. Neh. 6:16. (7.) excidere consilio, construed with יָנָה, Ps. 5:11. Comp. Ovid. Met. u. 38. magnis tamen exciditis ausis. (8.) to be vain, fruitless, irexit cadere, Num. 6:12. Spoken particularly of empty promises, Josh. 21:45. 23:14.

More full יָנָה יָנָה to fall to the ground, 2 K.10:10. Comp. in Greek πέπτων ἐγωσθή, εἰς γῆν. (9.) to fall or turn out, like accidere from cadere. Ruth 3:18 יָנָה יָנָה יָנָה יָנָה how the matter turns out. Comp. in Chal. Ezra 7:20. (10.) to fall, sink, be dependent, spoken of the countenance. Gen. 4:5. 6. Oppos. יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה YANAH, יָנָה יָנָה YANAH, יָנָה YANAH to keep a joyful countenance. See Hiph. no. 8. (11.) to fall into ruin, spoken of houses, Am. 9:11. to become lean, spoken of the body, Num. 5:22, 27.

2. In other places it expresses more of a voluntary action, to be rendered in English sometimes by to fall and sometimes by other verbs; (comp. the Syr. רָבָּנָּה in N. T. for βαλλεσθαι, and for πέπτων.) Thus (1.) to fall on the neck of any one, i.e. to embrace him. Gen. 33:4. 45:14. 46:29. (2.) to fall down, to prostrate one's self. 2 Sam. 1:2. Job 1:20. Gen. 17:3. (3.) to fall or rush on a sword. 1 Sam. 31:4, 5. 1 Chr. 10:4. (4.) to fall upon, to attack, spoken of an enemy. Job 1:15. Construed with
(6.) to encamp, spoken of a host, Judg. 7: 12. to dwell, spoken of a people, Gen. 25: 18. Comp. 16: 12.
(7.)  טנשנש my prayer is laid down before any one, i. e. I pray to him in a humble manner, Jer. 36: 7. also to be accepted, 37: 20, 42.
Hiph.  ינשנש causat. of Kal in most of its significations; hence
2. to throw down, to throw to the ground. Deut. 25: 2. Dan. 11: 12.
3. to fell, as trees. 2 K. 3: 19, 25. 6: 5.
4. to cast, as the lot. Ps. 22: 19. Prov. 1: 14. Also without ינשנש 1 Sam. 14: 12 ינשנש cast (lots) between me and Jonathan my son. So perhaps Job 6: 27.
6. to leave, or cause to be unfulfilled, causat. of no. 1. (8.) 1 Sam. 3: 19. Est. 6: 10.
9. to bring forth. Comp. cadere in the Latin poets, e. g. Stat. Theb. i. 60. Val. Flacc. i. 355. and II. xix. 110.
Is. 26: 19 מְדַבָּב יִנָּשְׁנֵנָה and the earth shall cast forth its dead; Schultens: abortit; comp. ינשנש an untimely birth.
10. intrns. to leave off, to cease from any thing. Judg. 2: 19 נְנָשְׁנֵנָה they ceased not from their doings.
2. with ינשנש, to fall on any one. Gen. 43: 18.

1. to fall. Dan. 7: 20. 4: 28 יִנָּשְׁנָה יִנָּשְׁנָה there fell a voice from heaven. Comp. in Heb. Is. 9: 7.
2. to fall down, to prostrate one's self. Dan. 2: 46. 3: 6, 7, 10, 11.
3. to be cast. Dan. 3: 23.
4. to fall out, to happen, accidere. Ezra 7: 20.

(So in Arab. יִנָּשְׁנָה abortus, from יִנָּשְׁנָה to fall. Also comp. the verb in Hiph. no. 9.)

found only Ezek. 26: 23. a quadrilateral, or conj. Pilel, i. q. ינשנש, which stands in the parallel passages (30: 4. 32: 20.)

i. q. synon. יִנָּשְׁנָה, (whence a part of its tenses and conjugations are supplied; comp. Gr. § 125. 2.)
1. to dash or break in pieces; e. g. a vessel. Judg. 7: 19. Jer. 22: 28.
2. to scatter, disperse; e. g. an army, a people. Is. 11: 12.
3. reflex. to spread abroad, to scatter. 1 Sam. 13: 11. Is. 33: 3. Gen. 9: 19 ינשנש ינשנש שַׁמְעֵנָה עַנְּנָה שַׁמְעֵנָה from them the whole earth, i. e. the people of the whole earth, spread themselves abroad. (Comp. 10: 5.)
Pi. 1. i. q. Kal no. 1. to break or dash in pieces; e. g. an earthen vessel, Ps. 2: 9. children against a rock, Ps. 137: 9.

Deriv. יִנָּשְׁנָה, יִנָּשְׁנָה.

m. a violent shower, a flood. Is. 30: 30. Root יִנָּשְׁנָה in Aram. to pour out; comp. e. g. ינשנש to scatter, and to sprinkle, pour out.

Aph. מָאָל, לֹאַ עָלֵיָה to bring out.
נָשָׁל f. emph. נָשָׁל, Chald. expense, cost, what is paid out or expended.
Ezra. 6:4, 8. Root גָּל in Aph. to pay out, to expend. Comp. גָּל no. (6)
גָּל found only in Niph. to take breath, to refresh one's self, after fatigue. Ex. 23:12. 31:17. 2 Sam. 16:14.
גָּל com. gen. but more frequently fem. with suff. גָּלָה; plur. גָּלָה (Ezek. 13:20.) verbal from גָּל, dec. VI. a.

2. life, the vital principle in animal bodies, anima, which was supposed to reside in the breath; (comp. נַפְשׁוֹ and in Lat. animus from animōs.) Gen. 35:18 נַפְשׁוֹ הַיּוֹתִּי and when her breath or life departed from her. 1 K. 17:21 הָלָּל let the life of this child, I pray thee, return again within him. Ex. 21:23 נַפְשׁוֹ הַיּוֹתִּי life for life. Ps. 56:7 הָלָּל הָלָּל they wait for my life, i.e. they hope to take away my life. The following phrases deserve notice; (1.) הָלָּל for one's life, to save one's life. 1 K. 19:3. 2 K. 7:7. (2.) הָלָּלוּ as the hazard of life. 2 Sam. 23:17. 18:13 Keri. 1 K. 2:23 נַפְשׁוֹ הַיּוֹתִּי at the hazard of his life has Adonijah said this thing. Lam. 5:9. Comp. נַפְשׁוֹ הַיּוֹתִּי 1 Chr. 12:19. (3.) נַפְשׁוֹ הַיּוֹתִּי also for the life (taken away,) i.e. for the death of any one. Jon. 1:14. 2 Sam. 14:7. (4.) נַפְשׁוֹ הַיּוֹתִּי to smite dead, cadere quodd vitam; see נַפְשׁוֹ.
3. a living being, that which has life. Josh. 10:28 נַפְשׁוֹ הַיּוֹתִּי every living thing. Verses 30, 32, 35, 37. More full נַפְשׁוֹ הַיּוֹתִּי Gen. 1:20, 24. 2:7. Particularly spoken of men, Ezek. 22:25 נַפְשׁוֹ הַיּוֹתִּי they devour men. Prov. 11:25 נַפְשׁוֹ הַיּוֹתִּי a beneficent man, a liberal soul.—It is used especially (1.) in the Mosaic laws to denote any one, any person. Lev. 4:2 נַפְשׁוֹ הַיּוֹתִּי if a person sin. 5:1, 2, 4, 15, 17. 6:2. (2.) in enumerations, e. g. נַפְשׁוֹ הַיּוֹתִּי seventy souls or persons, Ex. 1:1. In opposition to animals, Num.31:46. comp. Gen.14:21. (3.) particularly of slaves. Gen. 12:5 נַפְשׁוֹ הַיּוֹתִּי the souls which they had acquired in Haran. Ezek. 27:13. Comp. Rev. 18:13. 1 Mac. 10:33. (4.) נַפְשׁוֹ הַיּוֹתִּי (the latter is in the genitive,) a dead body, a corpse. Num. 6:6 נַפְשׁוֹ הַיּוֹתִּי he shall come at no dead body. Lev. 21:11. Then without נַפְשׁוֹ, as as נַפְשׁוֹ Num. 5:2. and נַפְשׁוֹ Num. 22:4. one rendered unclean by a dead body.
4. the soul, spirit, as the seat of the volitions and affections. Hence frequently connected with נַפְשׁוֹ, or construed like the same. Deut. 26:16 נַפְשׁוֹ הַיּוֹתִּי with all thy heart and with all thy soul. Cant. 1:7 נַפְשׁוֹ הַיּוֹתִּי thou, whom my soul loveth. 1 Sam. 1:15 and I poured out my soul before Jehovah. Ex.23:9 נַפְשׁוֹ הַיּוֹתִּי ye know the feelings of a stranger, and so Prov. 12:10. Particularly (1.) with suffixes, it forms a periphrasis of the personal pronouns; as נַפְשׁוֹ I, Ps. 3:3. 7:3. 11:1. 35:3. 7. נַפְשׁוֹ thou, Is. 51:23. Also I myself, Job 9:21. (2.) by a peculiar idiom, the Hebrew says, my soul hunger, (Prov. 27:7.) thirsts, (Prov. 25:25.) fasts, (Ps. 69:15.) is cold, (Job 24:7 according to the Sept.)
6. scent, fragrancy, odour, derived from signif. no.1. Is. 5:20 נַפְשׁוֹ הַיּוֹתִּי smelling bottles.
f. prob. i. q. חֹקָה and פּוֹשָׁה an elevation, height. Once Josh. 17: 11 פּוֹשָׁה. Chald. tres regiones.

f. verbal from חֹקָה no. II. honey as dropped from the comb, hence more full דַּבֶּשׁ desp. destillatio favorum, Ps. 19: 11.—Cant. 4: 11. Prov. 5: 3. 24: 13 פּוֹשָׁה קָלַלְתֶּנָה honey is a sweet thing to thy palace; where it is not necessary to consider פּוֹשָׁה as masc.


רָפָה plur. masc. Gen. 10: 13. 1 Chr. 1: 11. an Egyptian people, concerning whom nothing is known with certainty. The word has been collated with נֶגָדְוָה, according to Plutarch (de Iside, p. 96 ed. Squire,) the remotest bounds of the country, washed by the sea; (comp. Copt. nephthos, terminalis; which would place this people to the east of Pelusium on the sea of Sirbonis. See Michaelis Spicileg. Geogr. Hebr. Externa, T. I. p. 269. Jablonskii Opusc. ed. te Water, T. I. p. 161.

ניַפְתַּלָּה. ניַפְתַּלָּה, the son of Jacob by Bilhah, and progenitor of the tribe which bears his name. For the etymology, see Gen. 30: 8. The possessions of this tribe are marked out Josh. 19: 32—39. In Greek Νεφταλίου.

מ. verbal from נָפַל (q. v.) dec. VIII. b.

1. a blossom, flower, i. q. נָפַל and פּוֹשָׁה. Gen. 40: 10.

לֹא to fly, to fly away. Jer. 48: 8 נָפַל נָפַל avolando exibt. The words נָפַל, נָפַל and פּוֹשָׁה make here a patronemasia. For the signification, see נָפַל no. 3.

לָשְׁבָה to place, i. q. the kindred נָפַל. From נָפַל are formed the conjugations Niphal and Hiphil, from נָפַל the conjugation Hithpael.

Niph. נָפַל 1. to be set or placed over any thing, construed with נָפַל. 1 Sam. 22: 9. Ruth 2: 5, 6. Hence part. נָפַל an overseer, officer. 1 K. 4: 5. 5: 7. [4: 27.]

2. to place or present one's self. Ex. 34: 2 נָפַל הָאָדָם and thou shalt present thyself to me there.


Hiph. נָפַל 1. to make or cause to stand. Ps. 78: 13.

2. to place, set; e. g. a trap. Jer. 5: 26. a pillar, Gen. 35: 20. an altar, 33: 20. a monument, 1 Sam. 15: 12. comp. Jer. 31: 21. a heap of stones, 2 Sam. 18: 17.

3. to straighten, point, sharpen. 1 Sam. 13: 21 נָפַל הָאָדָם to sharpen the goods.

4. to fix, establish, e. g. boundaries. Ps. 74: 17. Deut. 32: 8.

Hoph. נָפַל and נָפַל. 1. to be placed. Gen. 28: 12.

2. to be planted, the common signification in Aram. Judg. 9: 6.

3. prob. to be fixed, to be determined. Nah. 2: 8 נָפַל נָפַל and it is determined; it (Nineveh) shall be carried away captive. (Comp. Chald. נָפַל firm, established; and Arab. 접ל conj. I. med. Kesr. conj. VIII. preparatum fuit.) Others: they place themselves, (in martial array.) Perhaps the word pertained originally to the preceding verse, and had other vowel points. Deriv. out of course נָפַל, נָפַל. נָפַל נָפַל Chald. emph. נָפַל כְּחֶנּוּס, firmness, strength, of iron. Dan. 2: 41. Theod. ἀνα τῆς ὑπὸ τῆς συνήθης. Vulg. de plantario ferri, as if from the Syr. נָפַל to plant; but root is prob. used
here for natural state, temperament, condition, like the Arab. 'অল.

m. (strictly part. Niph. from לָּתָּהוּ) the haft or handle of a dagger, liter. something inserted. Judg. 3: 22. Comp. the verb Josh. 6: 26. 1 K. 16:

34. (Arab. ۂنصب the handle of a sword, knife, etc.)

I. מַעַּיא in Kal not used. In Syr. and Chald. מַעַּיא the usual word for the Heb. מַעַּיא to contend. In Arab. strictly to strike.

Hiph. מַעַּיא to contend, strive. Num. 26: 9 יִשְׁתַּמְשָׂךְ when they contended against Jehovah. Also to carry on war, Ps. 60: 2 יִשְׁתַּמְשָׂךְ when he carried on war with Mesopotamia.


II. מַעַּיא to be laid waste. Jer. 4: 7 יִשְׁתַּמְשָׂךְ thy cities shall be laid waste. Sept. αι πόλεις καθαιρομενά of commentator.

Niph. idem. Is. 37: 26 יִשְׁתַּמְשָׂךְ waste heaps of stones. 2 K. 19: 25. (In Arab. מִיָּדְבַּב to draw out or off, e.g. a garment, a sword; to make bare; hence perhaps to strip the ground, to lay waste; comp. מַעַּיא. Or it may be collated with the Samar. מַעַּיא to be set on fire, to be burnt up.)


f. dec. X. Lev. 1: 16. the dirt or filth in the crop of a bird. Prob. strictly Part. Niph. from מַעַּיא, for מַעַּיא, quod excernitur, excrementum; comp. מַעַּיא and מַעַּיא.

מַעַּיא in Kal not used. In Arab. to be pure, upright, faithful; in Syr. (1.) to be shining; (2.) to conquer.

Pi. מַעַּיא 1. to be placed over anything, to have the oversight of it, construed with ו and . 1 Chr. 23: 4. Ezra 3: 8, 9. Part. מַעַּיא an overseer, 2 Chr. 2: 1, 17. 13: 12.

2. used in reference to music, prob. to preside over the singing, to lead in the singing. 1 Chr. 15: 21 and Mattithiah and others played on harps, on the octave, מַעַּיא as precentors. (Comp. verse 19 מַעַּיא כָּלָה to sing loud, with verse 21 מַעַּיא כָּלָה with a female voice; q.v.) Here belongs the expression מַעַּיא in the superscriptions of 53 psalms, and in Hab. 3: 19. a precentor, chorister. So Rashi, Aben Ezra, Kimchi, and most of the moderns. Others make it the Syr. Infin. Pa. (comp. in Chald. Dan. 5: 12.) to lead in singing. Targ. ad laudandum. The former interpretation is favoured by the frequent phrase מַעַּיא כָּלָה to the overseer over the Jeduthunites, which is analogous with the construction under no. 1.

Niph. found only Jer. 8: 5 מַעַּיא an entire declension. See מַעַּיא no. 5.

מַעַּיא Chald. Ithepe. to conquer, surpass. Dan. 6: 4. (In Syr. idem.)

I. מַעַּיא and מַעַּיא, with suff. מַעַּיא, dec. VI. i.

1. permanency, perpetuity, eternity. (Kindred with the primary signification of the verb to be faithful.) Ps. 74: 3 מַעַּיא יְהֹוָה perpetual desolations.—מַעַּיא יְהוּ ד to eternity, Ps. 49: 20. Job 34: 36.—מַעַּיא מַעַּיא as an adv. forever, Is. 13: 20. 34: 10 מַעַּיא מַעַּיא idem.

2. hope, confidence. Lam. 3: 18 מַעַּיא יְהוּ ד my hope is perished. Perhaps also 1 Sam. 15: 29 מַעַּיא יְהוּ ד the confidence of Israel.

3. truth, uprightness. Hab. 1: 4 מַעַּיא יְהוּ ד and judgment does
not proceed according to truth. (Comp. Is. 42: 3.) Perhaps Prov. 21: 28.
4. glory, praise. 1 Chr. 29: 11. Perhaps also 1 Sam. 15: 29 הָדוֹן-gloria Israelis, spoken of Jehovah.

II. יִשָּׁבַשׁ m. dec. VI. i. the juice which spatters from the pressed grapes. Is. 63: 3, 6. Root יִשָּׁבַשׁ and to spatter, sprinkle, i. q. Heb. יִשָּׁבַשׁ m. verbal from יִשָּׁבַשׁ; dec. I.
1. something raised up, a pillar, i. q. יִשָּׁבַשׁ, (comp. in Arab. יִשָּׁבַשׁ, idem.) Gen. 19: 26 יִשָּׁבַשׁ a pillar of salt.
2. a military post or station. 1 Sam. 10: 5. 13: 3, 4.
3. a garrison. 2 Sam. 8: 6, 14.
4. an overseer; i. q. יִשָּׁבַשׁ 1 K. 4: 7, 19.

ינָו in Kal not used; prob. to draw or tear away.
Pi. 1. to take, to take away. 2 Chr. 20: 25.
2. to rob any one, construed with an accus. of the person. Ex. 3: 22. 12: 36.
Hiph. יָשִׂיבָה 1. i. q. Pi. to take away, construed with יָשִׂיבָה. Gen. 31: 9, 16. Ps. 119: 43. 2 Sam. 20: 6 יָשִׂיבָה and escape from our eyes.
2. to deliver, free. For the most part construed with יָשִׂיבָה, Ps. 18: 49. 34: 5, 18. Mic. 5: 5. with יָשִׂיבָה out of the hand or power of any one, Gen. 32: 12. 57: 21, 22. Ex. 3: 8. 18: 10. also with יָשִׂיבָה, Is. 33: 6. יָשִׂיבָה to save one's life or soul, Ezek. 3: 19. 21. יָשִׂיבָה there is no helper, Ps. 7: 3. 50: 22. Is. 5: 29. Construed with a dative of the person, only Jon. 4: 6.

Niph. 1. pass. of Hiph. no. 2. to be delivered or saved. Is. 20: 6. Jer. 7: 10.
2. reflex. to deliver one's self. Prov. 6: 3, 5. Constrained with יָשִׂיבָה, Deut. 23: 16 יָשִׂיבָה יָשִׂיבָה יָשִׂיבָה who shall have escaped to thee.
Hithpa. to take away from one's self, to put off. Ex. 33: 6 יָשִׂיבָה יָשִׂיבָה יָשִׂיבָה then the children of Israel put off their ornaments. For this meaning of the conjugation Hithpael, comp. the art. יָשִׂיבָה, יָשִׂיבָה.

Deriv. יָשִׂיבָה.


ינָו m. dec. II. b. a flower. Cant.2:12.
Root יָשִׂיבָה see יָשִׂיבָה.

2. to blossom, (as in Chald.) whence the deriv. יָשִׂיבָה no. 1. יָשִׂיבָה, יָשִׂיבָה; comp. יָשִׂיבָה to blossom. (Words of shining are often made to signify verdure and blossoming; see יָשִׂיבָה, and comp. Simonis Arcanum Formarum, p. 532.) With blossoming or sprouting, the Semite also connects the plumage of birds; hence
3. to fly; (comp. יָשִׂיבָה in Chald. to sprout, in Syr. to fly.) Deriv. יָשִׂיבָה a hawk. Comp. the kindred forms יָשִׂיבָה to fly, and יָשִׂיבָה a wing.

ינָו see יָשִׂיבָה.

ינָו fut. יָשִׂיבָה more rarely יָשִׂיבָה, i.q.

O thou that watchest for men.—Is. 19:6

is the preserved of Israel. Is. 1: 8 as a delivered city. Only once with א, Ps. 141: 3

watch over the door of my lips, i.e. over my mouth. (The Dagesh is euphonic.)

2. to keep, observe; e.g. a covenant, Deut. 33: 9. Ps. 25: 10. the precepts of God, Ps. 105: 45. Ex. 34: 7 keeping mercy to the thousandth generation.

3. to keep, hide, conceal. Is. 48: 6 which thou didst not know. 65: 4 they lodge in concealed places. Hence a subtle of heart, Prov. 7: 10.

4. to watch or observe (a city,) i.e. prob. to shut it in, to besiege it. 2 Sam. 11: 16 when Joab besieged the city. So Jer. 4: 16 besiegers. Also, according to some, Is. 1: 8 a besieged city.

m. a twig, branch, shoot. Is. 11: 1. 14: 19. 60: 21. Dan. 11: 7. (Root to be green.)


i. q. Heb. אב, q. v.

fut. Heb. אב and אב.


2. to cut, divide, separate, distinguish, and hence distincte, to specify, to name. (Comp. א in Heb. and Aram. to pierce, divide, distinguish.) Gen. 30: 23 אב name to me thy wages. Is. 62: 2. Part. pass. אב the called by name, the famous, Am. 6: 1. (comp. 1 Chr.

12: 31.) In Arab. פט as, tribunus, princeps.

3. i. q. אב to curse, execrate, blaspheme. (So in Arab. אב to cut or bore through, metaphorically to revile, curse.) Lev. 24: 11, 16. Num. 23: 8, 25. Job 3: 8. 5: 3. Prov. 11: 26. (The ambiguity of the word אב has caused the passage Lev. 24: 11. to be misunderstood, and to be interpreted of a simple utterance of the name of God, see אב.)

Niph. pass. of no. 2. Num. 1: 17 these men אב אב who are specified by name. 1 Chr. 12: 31. 16: 41. 2 Chr. 28: 15. 31: 19. (Comp. the Arab. פט to name, by a commutation of א and א.)

m. dec. VI. Ezek. 28: 13. prob. a casket, pala gemmarum (according to Jerome,) literally an excavation, incisio, from אפ. Comp. פט. Others: pipes; from אפ to bore through, like אפ from אפ, which does not suit the context.

f. verbal from אפ, a female, in opposition to אפ a male; the appropriate designation of sex in men and animals. אפ פט a male and a female, a man and a woman, Gen. 1: 27. Lev. 3: 1, 6. 4: 28, 32. 5: 6. 12: 5.

m. plur. אפ, dec. VIII. d. speckled, spotted, spoken of sheep and goats. Gen. 30: 32 ff. 31: 8 ff. (Also in Chald.)

m. a herdsman, an owner of cattle.

Am. 1: 1. Applied to the king of Moab, 2 K. 3: 4. Strictly a denom. from אפ Arab. פט and אפ a species of sheep and goats with short feet, and of an ugly form; whence אפ (like אפ from אפ) Arab. פט one who keeps
such cattle. But in Hebrew the signification was probably more general, a herdsman. See Bocharti Hieroz. T. I. p. 441.

 masc. plur. 1. crumbs of bread, frusta; (comp. יֶבֶן a point, dot.) Josh. 9: 5, 12.

 to be pure, innocent. In Kal only Jer. 49: 12 יִפְרַע a pleonastic infin. used with the Niph.

 Niph. יִפְרַע 1. to be pure, metaphorically to be innocent; construed with יִפְרַע of the crime, Ps. 19: 14. Num. 5: 31. of the person, Judg. 15: 3 יִפְרִּית אַל לְהָפֵל אֶעָנָה I shall not be guilty to the Philistines.
 2. to be free from punishment, to go unpunished, without the idea of innocence. Ex. 21: 19, 26. Num. 5: 19. Prov. 6: 29 יִפְרַע יַעֲשֹׁת אַל לְהָפֵל אֶעָנָה whoever toucheth her shall not go unpunished. 11: 21.
 3. to be free, from an oath, from an obligation. Gen. 24: 8, 41.
 4. to be emptied out, to be stripped, laid waste, spoken of a city. (So in Arab. conj. X.) Is. 3: 26 יִפְרַע אָרֶץ יִפְרַע יַכְתּוּ אֶל הָאָרֶץ desolate she shall sit upon the ground. Also spoken of persons, to be destroyed or rooted out, Zech. 5: 3.


 plur. יִפְרַע יִפְרַע, verbal adj. from יִפְרַע, dec. VIII. m.


 m. verbal from יָפֵר, dec. III. d. purity, cleanness. Am. 4: 6 יָפֵר יָפֵר cleanness of teeth, i.e. hunger.
 יָפֵר יָפֵר the cleanness of my hands, i.e. my innocence, Gen. 20: 5. Hence moral purity, innocence, Ps. 26: 6. 73: 13.

 or יָפֵר found only in the const.

 Is. 7: 19. Jer. 16: 16. The root יָפֵר is found in none of the Shemitish dialects.

 i. q. יָפֵר with יָפֵר to laohe or be weary of anything, construed with יָפֵר. Job 10: 1. The future and other forms are made from יָפֵר.


 Niph. 1. to revenge one's self. Ezek. 25: 15. The person on whom
revenge is taken, is construed with יָגַע, Judg. 15:7. 1 Sam. 18:25. with יָגַע, Is. 1:24. Judg. 16:28.וַיַּגְעַ vel. I will take one revenge of the Philistines on account of my two eyes.

2. to suffer revenge, to be punished. Ex. 21:20. Comp. Hoph. no. 2.


Hoph. fut. יָגַע. 1. to be revenged. Gen. 4:24. 2. to suffer revenge, to be punished. Gen. 4:15. Ex. 21:22. See Niph. no. 2.

Hithpa. 1. to revenge one's self, as in Niph. Jer. 5:9, 29:9:8.

Part. יָגָע revengeful, vindictive.

Ps. 3:3. 44:17.

יָגַע m. dec. IV. a. and יָגַותְּ f. with suff. יָגָא, plur. יָגָאִים, dec. XI. c.


2. desire of revenge. Lam. 3:60.

יָגַע i. q. יָגַע to move one's self away, metaphorically to be alienated. Ezek. 23:18, 22, 28. Of this form occurs only the preterite, of יָגַע, the future.

I. יָגַע to make a circle, to go round, revolve; spoken of time. Is. 29:1 יָגַע וַיַּגְעַ vel. let the festivals go round.

Hiph. יָגַע 1. to go round a place. Hence יָגָה and יָגָה Josh. 6:3, 11.

circumeundo, used adverbially for circum, round about.


3. to go round, to elapse, spoken of time. Job 1:5 יָגָה יָגָה יָגָה when the days of feasting had ended.

4. used elliptically. Lev. 19:27 יָגָה יָגָה יָגָה יָגָה ye shall not round the corners of your heads.

Symm. ou περιτευομενεν ηναι τινων, in reference to some religious custom, like that of the Arabs, who cut off the hair all round the head, but left it standing on the crown; see Herod. m. 8. iv. 175.

II. יָגָה to smile, to hek, kindred with יָגַע. In Chald. and Arab. idem. In Kal not used.

Pi. יָגָה 1. to cut down, e.g. a thicket. Is. 10:34.

2. Job 19:26. prob. to destroy (the body.)

יָגָה m. verbal from יָגָה no. II. the beating of an olive-tree. Is. 17:6. 24:13. (Chald. יָגָה יָגָה an olive-tree.)

יָגָה f. verbal from יָגָה no. 1. a cord. Is. 3:24.


Niph. to be pierced. Job 30:27 יָגָה יָגָה יָגָה by night my bones are pierced (with pain.)

Pu. to be dug out. Is. 51:1. Here metaphorically to be descended.

יָגָה or יָגָה found only in the phrase יָגָה יָגָה יָגָה. Ex. 33:22. the cleft or cavity of a rock. Plur. יָגָה יָגָה יָגָה Is. 2:21.
i. q. יָפָר and יָפָר to lay snares, to ensnare. Intrans. Ps. 9: 17 יָפָר the wicked is ensnared by the work of his own hands. Or יָפָר may be the part. Niph. i. q. יָפָר, (after the form יָפָר i. q. יָפָר.)

Niph. to be ensnared, seduced. Deut. 12: 30.

Pi. to lay snares. Ps. 38: 18. 109: 11 יִפְרָר the creditor takes every thing which is his; literal. lauces injicat omni, cet.

Hithpa. to lay snares, to lie in wait, construed with מ. 1 Sam. 28: 9.

Chald. to smile, strike. Dan. 5: 6 and his knees smote one against another. In Syr. idem.

m. plur. יָפָר, verbal from יָפָר, dec. VII. e. Zeph. 1: 12. a light, lamp. Spoken of the lamps in the great candlestick, Ex. 29: 37. 35: 14. Often used metaphorically (1.) the light of Israel for a great man in Israel. 2 Sam. 21: 17. (2.) prosperity; comp. יָפָר no. (3.) the figure, however, being continued. Prov. 13: 9 יָפָר the light of the wicked is extinguished. 20: 20. 31: 18. Ps. 18: 29. Job 29: 3.

Prov. 21: 4. idem.

2 K. 17: 30. an idol of the Cuithites. Hence the proper name יָפָר Jer. 39: 3, 13. and Neriglissar. The best explanation is from the Aram. יָפָר the planet Mars.

m. a slanderer, tale-bearer. Prov. 16: 28. 18: 3. 26: 20, 22. The final נ is affirmative, the initial Nun radical; comp. the Arab.

tale-bearer, sycophant; יָפָר sycophancy.


1. to lift or raise up. Gen. 7: 17. 29: 1. Is. 5: 26. Its principal uses are the following (1.) to lift up the eyes, frequently in the phrase, he lifted up his eyes and saw, Gen. 13: 10. 14. 18: 2. 31: 10. 33: 1, 5. 43: 29. Constrained with נָפָר, to look, e.g. on an object of affection, Gen. 39: 7. on idols, with reverence, Ezek. 18: 6. 12. 15. 25: 27. comp. Deut. 4: 19. on Jehovah, Ps. 123: 1. Comp. below under no. (3.)—(2.) to lift up the hand, construed with יָפָר against any one. 2 Sam. 20: 21. Very frequently as the gesture of one taking an oath, and hence the same as to swear, Ex. 6: 8. Constrained with יָפָר, Ps. 106: 26. Ezek. 20: 6 ff. Neh. 9: 15. Comp. Gen. 14: 22. and Virg. Aen. xii. 196. More rarely to lift up the hand, as a supplicant, Ps. 29: 2. 6:35. (3.) יָפָר to raise one's heart to any thing, i. e. to long for or desire it. Deut. 24: 15. Hos. 4: 3. Prov. 19: 18. Particularly with יָפָר Ps. 25: 1. 86: 4. 143: 8. (4.) נָפָר to lift up the head of any one, to exalt him, caput extollere in civitate. Judg. 8: 28. Ps. 83: 3. Different from the phrase יָפָר to lift up the head of any one from the prison, to let him come out, 2 K. 25: 27. and without the addition יָפָר, Gen. 40: 13, 20. Another meaning of the phrase may be found under no. 3. (2.)—(5.) נָפָר to lift up the voice; spoken of a person weeping, Gen. 27: 38. of one calling aloud, Judg. 9: 7. of one rejoicing, Is. 24: 14.—נָפָר to lift or take up a song, Num. 23: 7 ff. Job 27: 1. Is. 14: 4. So with יָפָר, Ps. 81: 3. Hence (6.) to utter, speak, ef- ferre, proferre alliquid, e.g. the name of God, Ex. 20: 7. a false report, Ex. 23: 1. a reproach, Ps. 15: 2. (Comp. נָפָר no. 4.) (7.) without addition, to lift up (the voice,) to begin. Num.
14:1 and the whole congregation began and wept. Is. 3:7. Job 21:12 they begin with the timbrel and harp. Is. 42:2, 11. See נֵּס no. 6. (8.) one's heart raises him to any thing, i.e. it makes him willing or excites him to it. Comp. גם. Ex. 35:21 


Pl. נָשֶׁי and נָשֶׁי. 1. to lift up, exalt. 2 Sam. 5:12. With הָעָּשֶׁי, to long for, to desire, Jer. 22:27. 44:14.

2. to assist, help, subserve, Est. 9:3. Ps. 23:9. Especially by presents, 1 K. 9:11. Hence

3. to make presents, constrained with נָשֶׁי. 2 Sam. 19:43.

4. to take away. Am. 4:2.

Hiph. נָשֶׁי 1. causat. of Kal no. 2. (3.) to let any one bear iniquity. Lev. 22:16.
2. with מַלֵּשׁ, to set or apply to any thing, e. g. a cord. 2 Sam. 17: 13.
Hithpa. מַלָּשׁ and מַלָּשׁ to lift one's self up, to rise, Num. 23: 24.
16: 3. 24: 7. 1 K. 1: 5. to act proudly, Prov. 30: 32.
Deriv. מַלָּשׁ f. strictly Part. Niph. a gift; (comp. מַלָּשׁ Pr.) 2 Sam. 19: 43.
I. מַלָּשׁ in Kal not used.
Hiph. מַלָּשׁ 1. to reach unto, to overtake. Gen. 31: 25. 2 Sam. 15: 14.
2. to fall upon or befall any one, spoken of a blessing or curse. Deut.
28: 2, 15, 45. of iniquity, Ps. 40: 13. of anger, Ps. 69: 25.
3. to acquire, obtain. Is. 35: 10.
51: 11. My hand can acquire any thing, a frequent phrase for I am able to get it, Lev. 14: 31 ff. 25: 26.
1. causat. to bring, e.g. one's hand to his mouth. 1 Sam. 14: 26. (Comp. the kindred מָלֵשׁ)
II. מַלָּשׁ Hiph. י. q. י. to re-
move (boundaries.) Job 24: 2.
What is carried, a load, burden. Is.
46: 1. מַלָּשׁ m. strictly part. pass. from מַלָּשׁ;
liter. elatus, but used to designate
1. a prince. 1 K. 11: 34. Spoken
of the king, Ezek. 12: 10. 45: 7 ff.
46: 2 ff. particularly of the princes of the tribes of Israel, Num. 7: 11 ff.
or of the Ismaelites, Gen. 17: 20. Among
the Ismaelites these were also called מַלָּשׁ מַלָּשׁ the princes of the
congregation, Num. 4: 34. מַלָּשׁ
1 K. 3: 1. 2 Chr. 5: 2 instead
of מַלָּשׁ מַלָּשׁ. Also used of
the family chiefs, Num. 3: 24, 30, 35. Hence Eleazer was called מַלָּשׁ the chief of the
also 1 Chr. 7: 41.
2. plur. מַלָּשׁ vapours, which
Hence clouds, Ps. 135: 7. Prov. 25:
14. (Arab. נַפְשָׁת and נַפְשָׁת elata seu primum concrescens.)
in Kal not used.
Hiph. מַלָּשׁ to kindle. Is. 44: 15.
Ezek. 39: 9.
Niph. to be kindled. Ps. 78: 21. (In Chald. מַלָּשׁ idem.)
found only in the plur. מַלָּשׁ f.
women, employed as the plural of מַלָּשׁ, but derived by abbreviation
from מַלָּשׁ מַלָּשׁ. Arab. מַלָּשׁ
women.)
I. מַלָּשׁ in Kal not used; perhaps to
err, wander, (kindred with מַלָּשׁ to
forget.) Hence in Syr. מַלָּשׁ an error.
Hiph. מַלָּשׁ to lead astray; hence
1. to deceive; construed with a
dative, e. g. in the parallel passage, 2 Chr.
32: 15. 2 K. 19: 10. Jer. 37: 9 מַלָּשׁ מַלָּשׁ
deceive not yourselves. Ps. 55: 16. Keri מַלָּשׁ מַלָּשׁ
let death deceive (and break in suddenly) upon them.
Niph. to be deceived. Is. 19: 13.
II. מַלָּשׁ i. q. מַלָּשׁ no. II. to lend on
usury, construed with מַלָּשׁ Neh. 5: 7.
Hence מַלָּשׁ Is. 24: 2. and מַלָּשׁ 1
Sam. 22: 2. a creditor.
Hiph. to press, spoken of a credi-
tor, construed with מַלָּשׁ Ps. 89: 23.
Deriv. מַלָּשׁ מַלָּשׁ
I. מַלָּשׁ and מַלָּשׁ to blow, spoke-
I. **השיך** 1. to forget. Lam. 3: 17.
Pi. to cause to forget, construed with two accus. Gen. 41: 51.
11: 6 **השיך** is construed **השיך** that God causes thee to forget of thine iniquity, i. e. that he remits part of it.

II. **השיך** i. q. **נשיך** no. II.
2. to receive as usury, construed with ה of the person. Neh. 5: 11 the per cent **Britא** which ye have taken from them. Part. **השיך** an usurer, Ex. 22: 24.
3. to borrow, *mutuum accipere*, construed with an accus. by which it is distinguished from no. 1. Jer. 15: 10 **לסר** I have borrowed nothing of them, and they have loaned me nothing. Is. 24: 2 **לסר** as the debtor, so the creditor.

Hiph. i. q. Kal no. 1. construed with ה, to lend or loan to any one. Deut. 15: 2. 24: 10.

מ. dec. VI. i. a debt, *debitum.* 2 K. 4: 7. Root **לשיר** no. II.

**לשיר** f. forgetfulness. Ps. 88: 13. Root **לשיר** no. I.

מ. Gen. 32: 33. i. q. Arab. **לשיר** nerous seu tendo, qui per fenum et crass ad talos furtur, prob. nerous ischiatricus.


**לשיר** fut. **לשיר** (Ecc. 10: 11.) and **לשיר** (Prov. 23: 32.)
1. to bite; spoken of serpents.

2. metaphorically to oppress, vex. Hab. 2: 7.


Hiph. **לשת** to lend on usury, construed with a dative of the person. Deut. 23: 21. Hence

**לשת** m. verbal from **לשת**, dec. VI. interest, *usury.* Ps. 15: 5. Ezek. 18: 8, 13. **לשת** to lay usury on any one, Ex. 22: 24. (Comp. in Aram. **לשת** to bite, whence **לשת** usury; in Arab. **לשת** to gnaw, conj.

III. to take usury. So in Lucan, i. 171. *usura vorax.*

**לשת** dec. XII. b. i. q. **נשיך** a small chamber or cell in the temple. Neh. 3: 30. 12: 44. 13: 7.

**לשת** fut. **לשת** (intrans.)
1. to put off, e. g. the shoe. Ex. 3: 5. Josh. 5: 15.
2. to cast out a nation from a country. Deut. 7: 1. 22.
3. to slip off. Deut. 19: 5 **לשת** and the iron shall slip off from the handle.
4. intrans. to fall off, as berries from an olive-tree. Fut. **לשת** Deut. 28: 40.

**לשת** fut. **לשת** Is. 42: 14. to breathe, hence to put off, to be angry. (But the fut. **לשת** may come from **לשת**.) Hence

**לשת** f. verbal from **לשת**, dec. XIc.
1. breath; particularly (1.) the angry breath or anger of God. Is. 30: 33. Ps. 18: 16. (2.) his life-giving or inspiring breath. Job 32: 5. 33: 4. 26: 4.
2. breath, the vital principle in the human body; (comp. **לשת** no. 2.) Gen. 2: 7. Job 27: 3.
4. the soul. Prov. 20: 27.

חֲלָדְתֻנְיָה Chald. the breath of life, life.

Dan. 5: 23.

דַעְתִּי to breathe, blow. Ex. 15: 10. Is. 40: 24. Comp. by transposition הָנַע with suff. הָנַעֲ, dec. VI. h.

1. twilight. 2 K. 7: 5, 7. Jer. 13: 16. (1) morning twilight, dawn. 1 Sam. 30: 17. Job 7: 4. (2) evening twilight. Job 24: 15. Prov. 7: 9. (If derived from הָנַע, it would denote strictly the cool of the day, i. q. הָנַע. Gen. 3: 8, hence the evening.)

2. also perhaps darkness, as לֶהָנַע Job 3: 9. and night, Is. 21: 4. Comp. הָנַע.

לָהֲנַע, fut. לָהֲנַע and לָהֲנַע (1 K. 19: 20.)
strictly to join, arrange. See Hiph. (Arab. نسق to arrange.) Hence

1. to put in order, to arm, (whence לָהֲנַע.) 2 Chr. 17: 17 לָהֲנַע: i.e. armed with the bow. Ps. 78: 9.

2. to kiss, os adjungere ori, con-
strued with a dative, Gen. 27: 26. 2 Sam. 15: 5. with a suff. Cant. 1: 2.
with לֶהָנַע, 1 Sam. 20: 41. Ps. 85: 11

לָהֲנַע righteousness and peace kiss each other. (Parall. meet
together.) Also to kiss the hand, as a mode of adoration, Job 31: 27. comp.
1 K. 19: 18. Hos. 13: 2. to kiss, as an act of homage, Ps. 2: 12. The mean-
ing is uncertain Gen. 41: 40, where it is said of Joseph, יָהֲנַע perhaps all my people shall kiss thy mouth, i.e. they shall do thee homage : if so, this mark of homage consisted in kissing the mouth, (as, according to some Rabbins, was the custom among the Indians and Ethi-
opians.) Or, at thy command shall all my people arm themselves. Oth-
ers: my people shall run, as if from לָהֲנַע.

Pl. i. q. Kal no. 2. to kiss. Gen. 31: 28, 55. Ps. 2: 12.

Hiph. to touch, construed with לָהֲנַע.
Ezek. 3: 13. Comp. 1: 9. where the same idea is expressed by יָהֲנַע.
Deriv. out of course הָנַע.

וָהֲנַע and וָהֲנַע m. verbal from הָנַע.

1. armour. 1 K. 10: 25. Ezek. 39: 9, 10. Ps. 140: 8 יָהֲנַע הַיָּמִים in the
day of armour, i.e. e. of battle.

2. an armory, arsenal. Neh. 3: 19.
Perhaps the same building which in 1 K. 7: 2, is called הָנַע הַיָּמִים the house of the forest of Lebanon, wherein Solomon laid up much splendid armour, see 1 K. 10: 17. Comp. Is. 22: 8.

וָהֲנַע m. dec. VI. h. an eagle. (Arab.
5° סְדָנַע, Syr. סְדָנַע idem.) Deut. 32: 11.

Ezek. 17: 3, 10. In common life, this word among the Hebrews included also the vulture. So in Job 39: 27. Prov. 30: 17. (comp. Mat. 24: 28.) where it is said to eat carrion, and in Mic. 1: 16. where it is said to have a bald head, (vultur barbatus, Linn.) Comp. Ps. 103: 5. So the Greeks, Romans, and Arabians; see Bochart Hieroz. P. II. p. 312 ff.— Ps. 103: 5 so that thy youth renewes itself like the eagle, for the eagle often changes his feathers, as the snake does his skin.

וָהֲנַע, plur. וָהֲנַע, Chald. idem. Dan. 4: 30: 7, 4.

וָהֲנַע to dry up, to become dry, spoken of water. Hence Is. 41: 17 יָהֲנַע הָנַעְתָהֲנַע their tongue becomes dry with thirst. Jer. 51: 30 their strength is dried up.

Niph. to become dry, spoken of water. Is. 19: 5. We find in the same signification יָהֲנַע Jer. 18: 14.

וָהֲנַע m. in Heb. and Chald. a letter.

Ezra 4: 7, 18, 23. 5: 5. 7: 11. Prob. from the Pers. يَبِزَنََن nisphere, also novishen, nevisten to write, by a transposition of the dental ו.

וָהֲנַע found only in Pl. יָהֲנַע to cut in pieces, particularly an animal body. Ex. 29: 17. Lev. 1: 6, 12. 8: 20.

וָהֲנַע plur. יָהֲנַע, verbal from יָהֲנַע, dec. VI. i. a piece cut off, particularly of flesh. Lev. 1: 8 ff. Ezek. 24: 4.
and imperative. 

1. to give; construed with a dative of the person, rarely with a suffix instead of the dative, Josh. 15: 19 (thou hast given to me).

2. to pour out; e.g. milk, Job 10: 10. money, 2 K. 22: 9.


Hoph. pass. to be melted. Ezek. 22: 22.

Deriv. 

fut. 

imper. 

infin. absol. 

const. (for 

with suff. 

rarely

1. strictly an adj. beaten, trodden, (from בֹּדֶה in Arab. to raise, then to beat or tread a path; comp. מָיֵז)—

a beaten path, Prov. 12: 28. and without מָיֵז, idem, Judg. 5: 6. 

( Oppos. a by-path.) Hence 


the paths to his dwelling, Job 38: 20.

masc. plur. the devoted, consecrated, (comp. particularly Num. 8: 19.) hence servants of the temple or of the sanctuary, who performed the inferior services in the same. Ezra 8: 17, 20. Neh. 3: 31. 7: 46, 60, 73. 11: 3, 21. In Chald. Ezra 7: 24.

found only in the fut. ,

(kindred with הִשָּׁבֵּה) to be poured out, to flow. Job 3: 24. 


Niph. i. q. Kal, but found only in the pret. 

1. i. q. Kal, to be poured out, spoken of water, rain, Ex. 9: 33. of anger, 2 Chr. 34: 21. Jer. 7: 20.

2. to melt, dissolve. (See the Aram.) Ezek. 22: 21. 24: 11.

Hiph. once infin. נִיסָּר (Ezek. 22: 20.)

1. to pour out; e.g. milk, Job 10: 10. money, 2 K. 22: 9.


Hoph. pass. to be melted. Ezek. 22: 22.

O that it were evening.

2. to lay, set, place. Gen. 1: 17. 9: 13. E. g. to lay snares, Ps. 119: 110. to place bulwarks, Ezek. 26: 8. — יָסָר , to establish a covenant, Gen. 9: 12. יָסָר (to lay before any one, 1 K. 9: 7. יָסָר to give one's heart to any thing, i.e. to determine to do it, Ecc. 1: 13, 17. 8: 16. or to give attention to it, Ecc. 7: 21. 8: 9. Particularly יָסָר to place or appoint over any thing, Gen. 41: 41, 43. Deut. 17: 15.

3. to make, to do, i.q. יָסָר, יָסָר, (derived immediately from signif. no. 1.) constructed with an accus. of the person and an infin. of the action, (with and without יָסָר) Gen. 20: 6 יָסָר therefore have I not permitted thee to touch her. 31: 7. Ex. 3: 19. Judg. 1: 34. 15: 1. 1 Sam. 18: 2. Job 9: 18. Only once with a dative of the person, 2 Chr. 20: 10.

5. to give forth, yield, edere; e.g. a smell, Cant. 1: 12. particularly with יָסָר the voice, (see יָסָר)—Job 1: 22 יָסָר יָסָר יָסָר יָסָר and he uttered nothing rash against God. Comp. יָסָר to strike the timbrel, Ps. 81: 3.

6. to hold, regard; construed with יָסָר. 1 K. 10: 27 יָסָר יָסָר and he regarded silver as stones. Gen. 42: 30. with יָסָר, 1 Sam. 1: 16.

Niph. pass. of Kal, to be given, placed, made, etc.

Hoph. only in the fut. יָסָר, idem.
Note. In the preterite, the final Nun assimilates itself to the affirmative, hence נָשַׁל. Once occurs הָלַנְתָּה 2 Sam. 22:41. for הָלַנְתָּה, like יָלַנְתָּה. 

Deriv. יָלַנְתָּה; נָשַׁל, נָשַׁל. To tear up, proscindere terram, kindred with יָלַנְתָּה and יָלַנְתָּה. Job 30: 13 יָלַנְתָּה they tear up or destroy my path. (4 MSS. read יָלַנְתָּה, which gives the same sense.)

ניִנֶנְתָּה an Aramean form for יָלַנְתָּה to strike out (the teeth.) See the letter יָלַנְתָּה.

Niph. pass. Job 4: 10. יָלַנְתָּה, fut. יָלַנְתָּה. 1. to tear down, to destroy; e. g. houses, statues, altars. Lev. 24: 45. Judg. 6: 30 ff. 8: 17. 2. to destroy, e. g. persons. Job 19: 10. Ps. 52: 7. 3. to break or strike out, e. g. teeth. Ps. 58: 7. Comp. יָלַנְתָּה.

Pi. i. q. Kal no. 1. 2 Chr. 31: 1. 33: 3.


2. to draw off, (from a place,) in war. Judg. 20: 32. See Niph. and Hiph.


Pi. to tear up or asunder, e. g. roots, Ezek. 17: 9. fetters, Ps. 2: 3. 107: 14. a yoke, Is. 58: 6. — Ezek. 23: 34 thou shalt tear thine own breasts thereon, i. e. on the sherds.

Hiph. 1. to draw off; i. q. Kal no. 2. Josh. 8: 6.

2. to separate. Jer. 12: 3.

Niph. to be broken, e. g. spoken of a cord or string. Is. 5: 27. Jer. 10: 20. Metaphorically Job 17: 11.

2. to be torn away, from a dwelling. Job 18: 14. — Josh. 4: 13 and when the soles of the feet of the priests were lifted up (and placed) on the dry ground.

3. to be plucked away, withdrawn. Jer. 6: 29. Josh. 8: 16.


m. 1. the scall, the leprosy of the head and beard. Lev. 13: 30 ff.

2. one infected with the scall. Lev. 13: 33. See יָלַנְתָּה no. 3. Root Arab. יָלַנְתָּה to pull out the hair; intrans. to lose the hair.

ניִנָּה, fut. יָלַנְתָּה, to spring, leap; hence to quake or tremble, as the heart, Job 37: 1.

Pl. idem, spoken of the locust. Lev. 11: 21.

Hiph. 1. to cause to quake. Hab. 3: 6.

2. as in Chald. to strip or break off, (a yoke,) Is. 58: 6. Hence יָלַנְתָּה to set prisoners free, Ps. 105: 20. 146: 7. Job 6: 9 יָלַנְתָּה O that he would loose his hand, (which is now, as it were, tied,) and destroy me. In 2 Sam. 22: 33, this verb makes no sense. Probably the reading is corrupted.

נָה Chald. to fall off, spoken of leaves or fruit. Aph. to shake or strip off, e. g. leaves. Dan. 4: 11.

m. the virgo or lyric of the Greeks, the mineral alkali, (comp. יִנָּה the vegetable alkali.) Prov. 25: 20. It is mixed with oil and used for soap in the east to the present day. So Jer. 2: 22. See Beckmann's Beyträge zur Geschichte der Erfindungen, Th. 4. p. 15 ff. J. D. Michaelis De Nitro, § 10.

ניִנָּה , fut. יָלַנְתָּה.

1. to root out, strictly plants, (see Hoph. Ezek. 19: 12.) hence to destroy, e. g. a city, Ps. 9: 7. Idols, Mic. 5: 13.

2. metaphorically to drive out of a country. Comp. the oppo. יִנָּה.
Samech, the 15th letter of the alphabet, and as a numerical sign denoting 60. The name ש is perhaps i. q. Syr. consessorum, triclinium, and has reference to the circular form of the common square character. In pronunciation, it probably differed nothing from ו.

The Arabians have no Samech, but use Sin ו in its stead. The Syrians have only the Samech. The Hebrews, speaking a dialect in many respects intermediate, have both of these letters. In most cases the orthography is fixed, and a word is spelt either uniformly with ש or uniformly with ו; e. g. דועך, מ VERIFY, and ב is retained in Hebrew; e. g. דועך Chald. דועך and שד to be treading, and שד to be wise; שד to be wise; שד to be wise; שד to tread. Comp. e. g. שד for שד to be tired. In some words, however, ש and וב are used promiscuously; e. g. שד and שד vexation; שד and שד to be interwoven; שד and שד a thorn-hedge. In Chaldaic ש is often used, where ש is retained in Hebrew; e. g. דועך Chald. דועך leaven; דועך Chald. דועך to wait for; etc. In Syr. ש is used for both of these letters.

In the collation of Heb. with Arab. for the Heb. ש and ו, we often find in Arabic ש, but not in the majority of cases, as has been sometimes falsely asserted.

This commutation is more rare in Hebrew and Aramean; e. g. דועך and דועך a coat of mail; דועך Aram. דועך a cluster of grapes; דועך and דועך to collect; דועך Chald. דועך Ithpa. to guard; דועך and דועך to pour out, etc. In Judg. 12:6, it is mentioned as a peculiarity of the Ephraimites that they pronounced ש instead of ו. This letter is also found interchanged with ו and ש, see under these letters.

The Sept. plural דועך, f. measure. (See Is. 27:3, below.) Particularly a definite measure for grain; containing according to the Rabbins the third part of an ephah, according to Jerome on Mat. 13:33, a modius and a half. Gen. 12:6. 1 Sam. 25:13. Dual דועך 2 seahs, 2 K. 7:1, 16. A Syriac contraction, like דועך for דועך—Is. 27:8 דועך is prob. a contraction of דועך דועך (with Dagesh forte conjunctivum, after the analogy of דועך דועך for דועך דועך) hence liter. measure by measure, peu à peu, i. e. moderately; (comp. דועך דועך Jer. 30:11. 46:28.) So Aqu. Symm. Theodot. Syr. Chald.—From the form דועך, the Greek σαπον (in the Sept. N. T. and Josephus) is derived.

דוק, m. a shoe, or rather greave of the warrior, ocrea, caliga. (Chald. דוק, Syr. דוק) Is. 9: 4 דוק דוק דוק.
452

every greave of the armed with greaves; i.e. of the warrior. Root גֵּדָה. See the preceding article.

Is. 27: 8. See the preceding article.

Hebrew to drink to excess. Is.56:12. Part.

וַיַּשְׁמַעְתָּ תְּרֹמָה a drunkard, Deut. 21: 20. Part.

pass. וַיִּקְרָא drunken, potus, Nah. 1:10.

Ezek. 23: 42 Keth. i. q. גְּדוֹת in the Keri.

m. verbal from גָּדָה, dec. VI. p.

1. wine, only in poetry. Is. 1: 22.

Nah. 1: 10.

2. a banquet. Hos. 4: 18.

proper name of a people derived
from Cush (Gen. 10: 7.) and their territory. According to Josephus,
(Ann. Jud. ii. 10. 2.) probably
Merœ, a province of Ethiopia, surrounded by the branches of the Nile.
Is. 43: 3. Ps. 72: 10. (where גָּדוֹת is spoken of as a rich people.) The
gentile noun in the plur. is גָּדוֹת. Is.
45: 14. where they are represented as of a great stature; comp. Herod.
Ext. T. I. p.177 ff. and his Supplem.
p. 1707.

and בַּגֶּדֶת, pret. גָּדוּת and יָגָדוּת, insin. בַּגֶּדֶת.

1. to turn. 1 Sam. 15: 27. Constrained with בַּגֶּדֶת, 1 K. 2: 15. with בַּגֶּדֶת,
Num. 36: 7. with בַּגֶּדֶת, Hab. 2: 16. to any one. Also constrained with בַּגֶּדֶת,
Gen.42:24, from any one. Sometimes to be added or joined, 1 Sam.22:
17, 18. 2 Sam.18:15,30. When spoken of inanimate things, to be brought,
1 Sam. 5: 8. See Hiph. no. 1. (2)

2. to turn about, to turn back. 2 K.

3. to go about in a place, as it were, to be constantly turning one's self.
Cant. 3: 3. 5: 7. 2 Chr.17: 9.
23:2. Constrained with an accus. to go through, Is. 23: 16. 1 Sam. 7: 16.

4. to go round a place, constrained with an accus. Deut. 2:3. Josh. 6: 3,
to turn about all Israel to thee. 1 Chr. 10: 14. 1 K. 18:37 thou hast turned their heart back again. (2.) to bring about. 1 Sam. 5: 8 and they brought about (thither) the ark of the God of Israel. Verses 9, 10. 1 Chr. 13: 3. 2 Sam. 20: 12.

2. i. q. Kal no. 4. to go round a place. Josh. 6: 11.
3. to surround, i. q. Kal no. 5. Ps. 140: 10. Causat. to cause to surround, to carry round, as a wall, 2 Chr. 14: 6.
4. to change, alter; comp. Kal no. 7. 2 K. 23: 34 and he changed his name into Jeboiahkim. 24: 17. (Comp. Hoph. Num. 32: 38.)

Hoph. מָסַר, fut. מָסָרְךְ. 1. to turn, spoken of the valves of a door, Ezek. 41: 24. to roll, spoken of the threshing wagon, Is. 28: 27.
2. to be surrounded. Ex. 28: 11. 39: 6, 13.
3. to be changed. See Hiph. no. 4. Deriv. מָסַר, מָסְרָה, מָסַרְנָה. מָסַר f. Chald. Dan. 3: 5. and מָסָר verses 17, 10, 15. sambuca, in Greek σαμβούκη, a three-cornered stringed instrument, similar to the harp. (Comp. מִסְרָא.) Comp. Vitruv. vi. 1. x. 22. The Chaldaic word appears to be borrowed from the Greek, like מָסָר מְסַרְבָּה.

מָסַר m. verbal from מָסַר, a turn of events. 1 K. 12: 15. i. q. מָסַר in the parallel passage, 2 Chr. 10: 15.

מָסָר m. verbal from מָסַר, dec. III. a. as a subst. circuit. 1 Chr. 11: 8. Hence מָסָר Num. 16: 27. and מָסָר as an adv. round about, Gen. 23: 17. Ex. 16: 13. Also doubled מָסָר Ezek. 40: 5 ff. מָסָר as a prep. round about any thing, as מָסָר round about the tent, Ex. 40: 33. Num. 1: 53.

Plur. מָסָר. מָסַר m. verbal from מָשָׁר, a porter. 2 Chr. 2: 1, 17. 34: 13. — 1 K. 5: 29 [5: 15] מָשָׁרוּ מֹשֵׁךְ where the two

2. in the const. state used as a prep. round about. Num. 11: 24 מָשָׁר round about the tent. Ezek. 6: 5. Ps. 79: 3. With suff. מָשָׁר round about me, etc.
words are in apposition, or else the latter must be pointed חַבָּרָה.


(Syr. מַעַלֵת. Arab. סַבַּח). Hence מַעַלֵת, a mosque.)

מַעַלֵת f. dec. X. a possession, property, treasure. 1 Chr. 29: 3. Ecc. 2: 8.


(Chald. מַעַלֵת idem. Root חַבָּרָה to acquire.)

מַעַלְעָה or מַעַלְעָה, found only in the plur.


מַעַלְעָה in Syr. to believe, in Chald. to hope. Somewhat differently Dan. 7: 25 מַעַלְעָה יָדִים יָדִים מַעַלְעָה יָדִים מַעַלְעָה יָדִים he thinketh to change, like the Heb. מַעַלְעָה. Comp. Gen. 37: 8 Targ.

מַעַלְעָה found only Ezek. 47: 16. a city of Syria, between Damascus and Hemath.

מַעַלְעָה Gen. 10: 7. (21 MSS. read אָשָׁבָה,י) and אָשָׁבָה 1 Chr. 1: 9. a people or country of the Cushites. Most probably Sabatha or Sabota, a considerable city in Arabia Felix, according to Pliny vi. 28. § 32. the principal city of the Atramites, a tribe of Sabeans, on the Red sea. Comp. xii. 14. § 32 thus collectum Sabota camelis convexitur. Michaelis (Suppl. p. 1712) proposes also for comparison סַבָּה the Arabic name for Ceuta, (in Moses Chrenensis Septa,) on the gulf of Cadiz.

סַבָּה and סַבָּה in the same passages, but far more uncertain. Targ. סַבָּה, סַבָּה prob. meaning Zingis, a city in the extremity of Ethiopia.

סַבָּה, plur. סַבָּה, see סַבָּה.

סַבָּה, fut. סַבָּה, to fall down, to worship; construed with בָּדָא. (Is. 44: 15, 17, 19. 46: 6.) used only in reference to idols.


מַעַלְעָה m. Chald. a deputy, overseer, governor, of a province. Dan. 3: 2, 27. 6: 8.—Dan. 2: 48 מַעַלְעָה וֹתִי the chief overseer, of the Magians.

מַעַלְעָה m. verbal from מַעַלְעָה.

1. an enclosure. Hos. 13: 8 מַעַלְעָה the enclosure of their heart, i. e. their breast.

2. Job 28: 15. i. q. מַעַלְעָה, see מַעַלְעָה.

3. Ps. 35: 3. perhaps a lance, spear, comp. Arab. מַעַלְעָה hasta lignea; or a battle-axe, comp. Greek σαλιγνός, (Herod. vii. 64.) and Armen. sacer. The connexion of the passage, and the parallelism of the preceding verse, add great confirmation to this interpretation. The passage, however, is capable of the usual expla-
atation, (רמ as imper. of רמ, draw out the spear, and stop (the way) against my persecutors.


because Jehovah had shut up her womb. (See רפ, no. 4.) Job 12: 14: רפ ואר א , he shuts up a man. Intrans. Josh. 6: 1

and Jericho was straitly shut up before the children of Israel. Or, the first participle may refer to the shutting to of the gates, and the second to the fastening of the same by bars. Chald. et Jericho erat clausa foribus ferreis et roborata vexitibus aneis.

Part. pass. רפ laid up, costly.— רפ costly or fine gold, in opposition to common gold, 1 K. 6: 20, 21. 7: 49, 50. 10: 21. 2 Chr. 4: 20, 20. 9: 20.


Pl. רפ i. q. Hiph. nos. 2. 3.

1. to deliver. 1 Sam. 17: 46. 24: 19.

26: 8. Hence

2. to give up. 2 Sam. 18: 23.


Hiph. 1. to shut up, e. g. a house, Lev. 14: 38. to shut in, a person, Lev. 13: 4, 5, 11.


Lam. 2: 7.

3. to give or deliver up. Deut. 32: 30. Am. 6: 8. Construed with רפ, Ps. 78: 48.


רמ m. rain. Prov. 27: 15. (In Syr. and Chald. idem. Samar. מובる pluvia. Root סקנק socken aquam effudit.)

רמ m. stocks, nervus, i. q. רמ, a wood, into which the feet of prisoners were inserted. Job 13: 27. 33: 11.

(Syr. רמ, Chald. רמ idem. Root סקנק occlusit, obstruxit.)

Sodom, the proper name of the southernmost (Gen. 19: 15.) of the four cities in the vale of Siddim which were sunk in the Dead sea. Sept. Σωδομα. Vulg. Sodoma.


רמ m. order. Job 10: 22. (Syr. רמ idem. Chald. רמ i. q. Hebr. רמ to arrange, set in order.) Comp. רמ.

רמ m. a rounding. Found only Cant. 7: 3 רמ רמ a round goblet. (Syr. למש the moon; comp. רמ. The root רמ appears to be synonymous with רמ, (comp. the letter ר) and to have signified, to surround; whence רמ Talmud. macceria, sepes. See רמ.)

רמ m. a castle, fortress, tower. (Root רמ to surround, close in, munivit, comp. רמ a shield, Syr. רמ munimentum, arch, palatinum.)
Hence a house of confinement, a prison, Gen. 39:20—23; 40:3, 5. The Samar. text reads כְּרָחָה, for explanation.

ני proper name of an Egyptian king, contemporary with Hosea king of Israel. 2 K.17:4. The name signifies according to Jablonski, a chief, prince, or prince of the dwelling, (shooneh.) Perhaps the same person with Zeechus in Manetho, or Sabaco in Herod. ii. 137.

I. יִד or יִדָּה (once בָּנְיָא 2 Sam. 1:22) i.q. יָּדָה to depart, particularly from God, Ps. 80:19. 53:4. Prov. 14:14 יָּדָה whose heart is rebellious, i.e. wicked, perverse; comp. Ps. 44:19.

Niph. יָּדָה, fut. יָּדָה to decline, fall away, usually with the addition יָּדָה. Is. 50:5. Ps. 35:4 יָּדָה let them turn back and be brought to confusion. 40:15. 70:3. 129:5. Is. 42:17. Jer. 46:5. Particularly as in Kal, to decline from Jehovah; with יָּדָה יָּדָה, Zeph. 1:6. without addition, Ps. 44:19. 78:57.

Deriv. יָּדָה.

II. יָּדָה to hedge round, to encompass.

(םָּדֶה, Chald. יָּדָה, in Hebrew elsewhere יָּדָה.) Cant. 7:3 יָּדָה יָּדָה encompassed with lilies.

וָּדָה found only Ezek. 22:18 Keth. i.q. יָּדָה dross.


וָּדָה m. dec. 1. 1. a circle or company of persons sitting together. (It is a contraction of יָּדָה, Arab. יָּדָה an eastern sofa, divan, from יָּדָה in the significance of יָּדָה sternere lectulum.


וָּדָה f. prob. i.q. יָּדָה sweepings, dirt, filth. Is. 5:25 יָּדָה יָּדָה, Sept. וָּדָה יָּדָה. Vulg. quasi stercus. Chald. יָּדָה יָּדָה. Others make the יָּדָה radical, and compare it with the Arab. יָּדָה יָּדָה to sweep out. But the adverb of comparison יָּדָה is naturally expected here.

וָּדָה i.q. יָּדָה no. 3. to anoint, applied to the anointing of the body after washing, and not to the anointing of a king or the like; hence different from יָּדָה. 2 Chr. 28:15. Ezek. 16:9. Reflex. to anoint one's self, Ruth 3:3. Dan. 10:2. 2 Sam. 12:20. The matter with which one is anointed is put in the accus. (comp. יָּדָה Am. 6:6.) Deut. 28:40 יָּדָה יָּדָה but with oil thou shalt not anoint thyself. Mic. 6:15. 2 Sam.14:2. Deriv. יָּדָה יָּדָה. The part. יָּדָה יָּדָה derives its signification from יָּדָה, and is equivalent to יָּדָה.

וָּדָה f. Chald. Dan. 3:5, 10, 15. for which in verse 10 Keth. we find יָּדָה יָּדָה, the Greek word συµφωνία, a bag-pipe. (Comp. Serv. on En. xi. 27.) In the latter form the Mem is thrown out, as in the Syr. יָּדָה יָּדָה. The Hebrew interpreters render it by יָּדָה. The Hebrew Tractatus Shilte Haggbborim (Ugolini Thes. Vol. XXXII.) describes the samponja as a bag pipe, consisting of two pipes thrust through a leathern bag, of a mournful sound. The shalm is
at the present day called in Italy *samponja*, in Asia Minor *samponja*.

Syene, the southernmost city in Egypt, through which the tropic of Cancer passes, by the Copts called *Sovan*, Arab. (אֲסאֶן) Asvan. Ezek. 29: 10; 30: 6. In both passages it stands in the accus. to *Syene*, but the final ה is not on that account to be taken as the ה local. (Comp. 17.) See Jablonskii Opusc. ed. te Water, T. I. p. 328. Michaelis Spicileg. T. II. p. 40.

m. dec. I.


m. an end. Cant. 1: 9. a mare.


to cease, to come to an end. Is. 66: 17. Est. 9: 28. (In Syr. and Chald. *idem*.)

Hiph. to cause to cease, to put an end to any thing. Zeph. 1: 2. 3. Jer. 8: 13 יָרֹץ יָרֹץ I will surely consume them. For the infin. pleon. the kindred form יָרֹץ is here employed; comp. יָרֹץ no. 4. (Comp. Is. 28: 28.)

Chald. *idem*, applied to the fulfilment of a prophecy. Dan. 4: 30. (Comp. the kindred verb יָרֹץ no. 7.)

Aph. to put an end to any thing. Dan. 2: 44.


2. to be gone, to pass away. 1 Sam. 15: 32 the bitterness of death is past. Hos. 4: 13.—Job 15: 30 יָרֹץ רָאָשָׁהוֹ he shall not escape from darkness, i.e. from calamity.

3. to turn in or lodge with any one, construed with יָרֹץ. Judg. 4: 18. 18: 3, 15. Gen. 19: 2, 3.

4. to approach to any thing. Ex. 3: 3 יָרֹץ אַלַּא יָרֹץ I will approach and see. Verse 4. Ruth 4: 1. 1 K. 20: 39. Constrained with יָרֹץ, 22: 32. Also to have access, 1 Sam. 22: 14 יָרֹץ אַלַּא יָרֹץ and having access (like him) to thy private audience,
Hiph. רעב, fut. רעב, with ı convers. רעב (as in Kal.)

1. to turn away. Deut. 7: 4. Hence (1) to take off, e.g. a ring from the finger. Gen. 41: 42. the head of any one, i.e. to cause him to be exceeded. 1 Sam. 17: 46. 2 Sam. 5: 6. 16: 9. (2) to put ofl one's clothes. Gen. 38: 14. (3) to take away, remove; e.g. the altars of the idols. 2 K. 18: 4. the necromancers. 1 Sam. 28: 3. the curse. Josh. 7: 13.

2. to let any thing be brought, constricted with רעב to one's self. 2 Sam. 6: 10.


Pil. רעב i. q. Hiph. to cause to deviate, to turn aside. Once Lam. 3: 11.

1. part. pass. driven out, exiled. Is. 49: 21 יְרֵבָא אֶצָּם a captive and exile.—Also in an active sense, Jer. 17: 13 קרי יְרֵבָא those who have departed from me.

2. prob. the wild shoots or branches of the vine, liter. what degenerates. (Comp. פָּזַר dross, from פָּזַר.) Jer. 2: 21 יְרֵבָא פָּזַר wild shoots of a strange vine.

3. name of a gate of the temple. Once 2 K. 11: 6. In the parallel passage 2 Chr. 23: 5, it is called יְרֵבָא the gate of the foundation.

 RAF or רָפָא in Kal not used.

Hiph. רָפָא, also רָפָא (Jer. 38: 22.) fut. רָפָא, also רָפָא. (comp. רָפָא from רֶפֶס.)

1. to take or drive away; constricted with יְרֵבָא to take or drive away from any place. Job 36: 18 יְרֵבָא lest he take thee away with his stroke. 2 Chr. 18: 31. Job 36: 16.


3. to excite or stir up against any one, constricted with יְרֵבָא of the person.


יְרֵבָא m. dec. I. a garment. Once Gen. 49: 11. Parall. יְרָבָא. Sept. περιβολή Vulg. pallium. Prob. i. q. יְרָבָא by an apophesis of יְרֵבָא, like יְרֵבָא for יְרֵבָא, יְרֵבָא for יְרֵבָא, etc. although no other example is known, in which initial Caph is dropped. The Samaritan text has the full reading יְרֵבָא.

יְרֵבָא to draw or drag away, e.g. a dead body. 2 Sam. 17: 13. Jer. 15: 3 (I will send) יְרֵבָא dogs to drag them away. 22: 19. 49: 20. (Arab. سکیس to draw, e.g. a garment on the ground.)

יְרֵבָא f. found only in the plur. Jer. 38: 11, 12. torn garments. (Root יְרֵבָא to drag, prob. also to tear, rend.)

Pi. Ezek. 26: 4. (Arab. سکیس idem. Syr. יְרֵבָא a brush, broom. Chald. יְרֵבָא to wash.) Hence יְרֵבָא m. verbal from יְרֵבָא, sweepings, filth, dirt, metaphorically something of little worth. Lam. 3: 45. (Chald. יְרֵבָא dirt, mud.)

יְרֵבָא 2 K. 19: 29. (in the parallel passage Is. 37: 30, ירבה,) that which grows up of itself the third year after sowing. Comp. יְרֵבָא. Sept. in the book of Kings יְרֵבָא. Aqu. and Theod. in Isaiah ירבח. For an illustration of the thing, see Strabo, x. p. 767 (alter 502.)

יְרֵבָא 1. to throw down, as in Syr. See Niph.

2. to inundate, spoken of a rain. Prov. 28: 3. (So in Arab.)


יְרֵבָא to go or move about, (in Chald. i. q. יְרֵבָא.) Jer. 14: 18. To pass through or traverse a land, constricted with an accus. Gen. 34: 10, 21. particularly for the sake of traffic, Gen. 42: 34 יְרֵבָא and ye
may traverse or traffic in the land.
Hence part. רהוב a travelling merchant or trader, a pedlar, Gen. 23:16.
37:28. רהוב the merchants of the
king, i.e. the agents which he
employed to make purchases, 1 K.
still more general sense Is. 47:15
those with whom thou hast had
intercourse.—Fem. רהובה a female tra-
der, Ezek. 27:12, 16, 18.
Pilp. רהוב to flutter, palpitate,
spoken of the heart. Ps. 38:11.
Deriv. out of course רהוב.

רָהְבּ m. verbal from רָהֲבָה, dec. IV.a.
1. a place of trade, mart, emporium.
Is. 23:3.
2. something acquired by trading,
merchandise. Is. 45:14 שּׁׂרְתָּךְ the
merchandise of Ethiopia; comp.
Prov. 3:14.

רָהֱבּ m. verbal from רָהֲבָה, dec. VI. c.
1. something acquired by trading,
merchandise. Is. 23:18.
2. an acquisition generally. Prov.3:
14 תַּקֵּנֶךָ הַשָּׁם הַשָּׁם✨ for
the acquisition of it is better than that of
silver, i.e. it is better to acquire it,
than to acquire silver. 31:18.

רָהֲבּ f. verbal from רָהֲבָה, dec. X.
traffic, trade; and used as a con-
crete, a trader. Ezek. 27:15 רַעְבָּךְ
i. q. רַעְבָּךְ verse 21. thy
traders.

רָעְבּ f. a shield. Once Ps. 91:4.
The root רָעְבּ i. q. רָעְבּ to surround,
have here the idea of protection;
comp. רָעְבּ a tower, citadel, and
םֹּיֶדֶמָה. Hence not exactly a round
shield, as Jahn supposes, (Archaol.
II. 2. p. 404.)

רָעֱבּ f. Est. 1:6. a substance em-
ployed with several species of mar-
ble for making a pavement. Sept.
πολυκότινς λίθων. Better perhaps
tortoise-shell, (comp. רָעְבּ,) accord-
ing to Hartmann (Hebræin, Th. 3.
p. 353.) Others: black marble, comp.
Syr. רָעְבּ lapis niger tinctorius.
very distant from Palestine. From the context, it appears to be situated to the south or east. Sept. ἐκ γῆς Πελοπόννησος. As a southern country, it has been compared with γῆς Πελοπόννησος, and ἡ Σύρια, but these are merely cities, and not sufficiently remote. It was better to understand it of an eastern country, perhaps China, Arab. صبب, Syr. منائي with א. It is by no means improbable that together with βουλινία and Ἰδωρία, the Hebrews may have heard at least of the name of China, as a very distant country.

マトニ, usually מountain Sinai, a well known mountain in Arabia deserta, consisting of two peaks, of which the lower and western is properly called בֵית, (though now known by the name of Sinai,) the higher and eastern peak is the proper בֵית (now מountain Catherin.) The Arabians call it Jebel Musa (the mount of Moses.) Ex. 19:11, 23: 24:16. 34: 2, 4. See Bellerman's Handb. der bibl. Literatur, Th. iii. p. 229. Hence מונטן the desert about Sinai, Ex. 19:1, 2. Lev. 7:38. Num. 1: 1, 19, 9: 1.

הַסָּרָחִית a swallow. Jer. 3: 7 Keri. In the Kethib הַסָּרָחִית q. v.

סְיַרְרִי m. (order of battle, comp. the Syr. סְיַרְרִו, Sisera, a general under Jabin, king of Canaan. Judg: 4: 2 ff. Ps. 83: 10.

דַּנְיֶלֶל Dan. 3: 10. In the Keri דַּנְיֶלֶל q. v.

I. בֵית (perhaps from בָּר, Hiph. removit.)

1. with the plur. בֵּית עֲרֶס, a thorn. Is. 34:13. Hos. 2: 8. Ecc. 7:6 (first occurs.) Nah.1:10 רָעַע הַפֶּצֶר עַל בֵּית קְרָצִים for as thorns, i. e. as a thorn-hedge, they are folded together, a description of great wickedness, (comp. Mic. 7: 4. Ezek. 2: 6.)

2. a fish-hook, angle; from its similarity to a thorn. (Comp. הֶנֶנֶנ a thorn and a hook.) Plur. הָנָה, Am.4:2.


1. a pot, kettle, caldron. (Root אָרָא prob. Arab. سأر to boil with anger.) Ezek. 11: 3, 7. אָרָא מְעַם יִשְׂרָאֵל a flesh-pot, Ex. 16: 3. Ecc. 7: 6 מַעָּם יִשְׂרָאֵל as the crackling of thorns under the pot; (comp. Ps. 58: 10.) Plur. מַעַּים יִשְׂרָאֵל Ex. 38: 3. 1 K. 7: 45.

2. a basin. Ps. 60: 10 יִשְׂרָאֵל מַעַּים my wash-basin.

מְרָא m. a multitude of people. Once Ps. 42:5. (comp. Talmud and Chald. חָסִין, collection, complexus.)

מְרָא m. with suff. מְרָא, once מְרָא, verbal from מְרָא no. II. dec. VIII. d.

1. a booth, tent, dwelling. Ps. 27: 5. 76: 3.

2. a thicket, as the covert of the lion. Ps. 10: 9. Jer. 25: 38.

יפה fem. of יָד, dec. X.


2. a hedge, enclosure, for cattle. Gen. 33: 17.

3. a shelter, shed, dwelling, generally. Ps. 31: 21. Job 36: 29 the noise of his (God's) dwelling. Ps. 18: 12.

4. a thicket, as the dwelling of the lion. Job 38: 40.

סָכוּת (booths) 1. proper name of a city in the tribe of Gad. Josh. 13:27. Judg. 3: 5. 1 K. 7: 46. For the derivation of the name, see Gen.33: 17. סָכוּת Ps. 60: 8. 108: 8. prob. ager Succoth, the field of Succoth.


3. חָסִין קָרָא 2 K. 17: 30. (booths of the daughters) an object of idolatrous worship among the Babyloni- ans. According to the most com-
mon opinion, they were small tents or booths, in which the Babylonish maidens devoted themselves to the service of Milytta; see Herod. i. 199. Strabo xvi. p. 1061 or 743.

Aramean to -,

12. 1, 2. (Syr. * i. i. p. ever, ^ Less Sam

the 1743. Glassii Philol. Sacra, ed. Dathe,

according 24: Nah. 14.)

roof which

Ps. Lam. Vrbii - ni^ill-by for dytce.

2Chr. a the the ed the 5:

Strabo mon or

or 2.)

891.


Pilp. most prob. to arm.

(Comp. Arab. * to fasten gates with iron.) Is. 9:

10 ^I will arm the Egyptians against the Egyptians. Others: to mingle or join together, (comp. * no. II.)

Deriv. * to weave.

Ps. 139: 13 I will arm the Egyptians against the Egyptians. Others: to cover, protect; as in no. I.


Deriv. * in Kal not used. Syr. to be foolish.

Pl. to make any one appear foolish, to frustrate. 2 Sam. 15: 31. Is. 44: 25. Comp. *.

Hiph. liter. to make foolish; joined with * to act foolishly; Gen. 31: 28. also without this addition, 1 Sam. 26: 21. (In Aram. Aph. idem.)

Niph. 1. to act foolishly. 1 Sam. 13: 13. 2Chr.16:9.

2. to sin. 2 Sam. 24: 10. 1 Chr. 21: 8. Comp. * and other synonyms. The root * is not to be confounded with this root.


m. verbal from * , folly, and as a concrete, fools. Ecc. 10: 6.

f. verbal from * , folly, an Aramean word. Ecc. 2: 3, 12, 13. 7: 25. 10: 1, 13. Once * 1: 17. (Syr. idem.)
I. [*םֵלֶל*] fut. *ֶלֶלֶל* 1. to be useful, profitable; construed with † or †. Job 22:2, 35:3. Without cases, Job 15:3.
2. intrans. to receive profit, to be profited, profiscere. Job 34:9.
3. to take care of, to nurse, to manage, derived from signif. no. 1. Part.
4. אוֹזֶרֶנֶו, a steward, one set over the royal palace, Is. 22:15. Fem.
5. נַכְּפֶד a nurse (of the king,) 1 K. 1: 22. 4.

2. to be or become acquainted with any thing. Ps. 139:3

III. [*נֵסֶס*] Pu. *נֵסֶס* Is. 40:20 (if the punctuation is correct,) i. q. *נָסֶס* poor; hence מְנַסֶדֶת he who is too poor for an oblation.

I. [*נָסֶס*] i. q. נָסֶס to shut up. (Syr. and Arab. idem.) In Kal not used.

Niph. to be shut up, to be stopped. Gen. 6:2. Ps. 65:12.
Pi. i. q. נָסֶס and נָסֶס to deliver up. Is. 19:4.

II. [*נָסֶס*] i. q. נָסֶס to hire, to bribe. Ezra 2:5.

Nָסֶס in Kal not used.

Hiph. to be silent. Once Deut. 27:9. (Arab. סָקָנִין conj. I. IV. idem.
Samar. to attend,) Sept. סָקָנִין. Vulg. attende.

מֶסֶס m. plur. נֶסֶס, dec.VIII. h. a basket.

Nָסֶס (i. q. נָסֶס) a way) the proper name of a place not far from Jerusalem. 2 K. 12:21.

Nָסֶס prob. strictly i. q. נָסֶס to raise up, hence to hang the balance, to weigh. Comp. נָסֶס. Job 6:2. and in Lat. pen-
de, to hang, with pendo, to hang the balance, to weigh. Only in Pual, Lam. 4:2

Nָסֶס prob. i. q. Chald. נָסֶס to burn, to be consumed. Found only in Pi. Job 6:10 נָסֶס although be consumed with pain. Sept. מִלֶל, Vulg. saliebam; (comp. מִלֶל to leap, spring.) Others: to harden one's self; (comp. Arab. מִלֶל dura fuit terra.)

II. [*נָסֶס*] i. q. נָסֶס to weigh.

Pu. Job 28:16 נָסֶס נָסֶס נָסֶס נָסֶס it shall not be weighed, i.e. valued, with gold of Ophir.

II. נָסֶס as in Aramean, to reject, despise. Ps. 119:118.

Pi. idem. Lam. 1:15.

Nָסֶס (Mîdîl) a musical term, very frequent in the Psalms, besides which it is found in Hab. 3:3, 9, 13. It usually occurs at the end of a period or strophe; but sometimes at the end only of a clause, as in Ps. 55:20, 57:4. Hab. 3:3, 9. In the explanation of this difficult word, it is undoubtedly safest to follow the usus loquendi of the Hebrew dialect Derived from the Hebrew נָסֶס, (whence נָסֶס, after the form מָסֶס, מָסֶס, and with נָסֶס parag. נָסֶס,) it would signify an elevation of the voice, (as was long ago observed by Kimchi, Lib. Rad. Venet. 5340. p. 327.) and so perhaps be a sign for changing the key or for repeating the tone some notes higher. See Forkel's Gesch. der Musik, Th. 1. p. 144. and Herder's Geist der hebr. Poesie, Th. 2. p. 376.) So the Sept. ἐνάψισαι, i.e. εἴλος διαλλαγή, (see Schlesner's Nov. Thes. V. T.) Another explanation, pause, as if from the Syr. נָסֶס quievit, is uncertain, because this Syriac word corresponds to the Heb. נָסֶס q. v. although the letters ו and כ are sometimes interchanged, (see the letter ו.)

Others regard it, not as a proper word, but as an abbreviation con-
taining the initial or most important letters in several words; such abbreviations, furnished with vowels, being very common among the modern Jews and Arabians. The deciphering of the word on this principle must be very arbitrary. The two following have been proposed, redi sursum, cantor, (da capo); 


thorns of the date-palm.)


fut. הֵמָּה, to forgive, construed with a dative. Ex. 34. 9. 1 K. 8:31, 34, 36, 39.

Niph. to be forgiven, spoken of sin. Lev. 4:20, 26, 31. 5:10, 13.

Deriv. out of course מָסָּה.

m. verbal from מָסָה, forgiving, ready to forgive. Ps. 86:5.


proper name of a city on the borders of the kingdom of Bashan. Deut. 3:10. Josh. 12:5. 13:11. 1 Chr. 5:11.

1. to raise or lift up. See Pilp. 

2. to raise, throw, or cast up. Jer. 50:26 וַיֵּצְרוּ הָלָּם מֵהֶם cast her up as heaps. Particularly

3. to raise or build a way by throw-


Pilp. to raise up, exalt. Prov. 4:8 יָשָׂבָתָה exalt her (wisdom.)

Hithpo. יָשָׂבָתָה, denom. from יָשָׂבָתָה, to make one's self a wall, to oppose one's self, construed with מ. Ex. 9:17 יָשָׂבָתָה יָשָׂבָתָה thou yet opposest thyself to my people.

Deriv. יָשָׂבָתָה f. verbal from יָשָׂבָתָה, dec. X. a mound, trench, rampart. Jer. 33:4. Particularly one thrown round a besieged city by the enemy, 2 K. 19:32. Ezek. 4:2. 2 Sam. 20:15. Comp. רָעָה.

m. a ladder, flight of stairs or steps. Gen. 29:12. (Arab. idem.) Root יְשָׂבָתָה, with the termination ד, i. q. יָשָׂבָתָה.


m. dec. VI. d.

1. a rock. Often metaphorically, Ps. 18:3 יָשָׂבָתָה יָשָׂבָתָה Jehovah is my rock. 31:4. 42:10.

2. proper name of the ancient capital of Edom, afterwards called Petra, whence Arabia Petraea has its name. 2 K. 14:7. Is. 16:1. Relandi Palæstina, p. 926—951.

3. also of a place in the northern part of Arabia. Judg. 1:36.

m. a fourfooted, winged, edible species of locust. Once Lev. 11:22. Root Chald. יָשָׂבָתָה to consume, i. q. יָשָׂבָתָה.

found only in Pi.

1. to pervert. Ex. 23:8 יָשָׂבָתָה יָשָׂבָתָה and it (the bribe) perverts the cause of the righteous. Deut. 16:19.
2. to turn up, destroy, (a way;)
comp. חוטל. Prov. 19: 3 מָלֵא הָרוֹסָה הַשָּׁלֹּם אֵלָיוּ the folly of a man turns up his way, i. e. makes it uneven.
מַהְיוּ m. verbal from חָזַל, rudeness of speech. Prov. 15: 4. Oppos. שלמה
מַהְיוּ m. verbal from חָזַל, rudeness of speech. Prov. 15: 4. Oppos. שלמה
3. perverseness, falsehood. Prov. 11: 3. Oppos. שלמה
כָלָה com. gen. (masc. Ex. 29: 40.
כָלָה fem. Lev. 2: 5. and often, probably because the נ was erroneously regarded as a feminine termination,)
dec. VI. p. meal. Ezek. 16: 13, 19. 1 Chr. 9: 29. Gen. 18: 6.—סֵלָה wheat meal, Ex. 29: 2. (Arab. סֵלָה barley, peeled barley, אלגָרָה, from סֵלָה to make bare, to peel off. In Chald. סֵלָה idem, whence the verb סֵלָה to sift meal.)
סֵלָה found only in the plur. סֵלָה sweet spices. Ex. 30. 34. סֵלָה וְיָדָה יָדָה יָדָה incense of sweet spices, Ex. 30: 7. 40:
סֵלָה 27. Root סֵלָה Arab. סֵלָה to smell.
סֵלָה 27. Root סֵלָה Arab. סֵלָה to smell.
סֵלָה m. prim. a vine-blossom. Cant. 7: 12. 2: 13, 15. (In Chald. and Syr. idem.)
סֵלָה, fut. סֵלָה. 1. to lay or rest on any thing; as in the phrase סֵלָה to lay the hand on any thing, Ex. 29: 10, 15, 19. Lev. 1: 4. 3: 2. 8: 14.
—Am. 5: 19 רַעְּנָה סֵלָה רַעְּנָה רַעְּנָה he rested his hand upon the wall, spok- on of one that had fled to his own house and supported himself by the wall of his dwelling.
2. intrans. to lie on any one. Ps. 38: 8 מַהְיוּ הַשָּׁלֹם הַשָּׁלֹם הַשָּׁלֹם thine anger lies hard on me.
4. to support or sustain any one with any thing, construed with two accus. Gen. 27: 37 מַהְיוּ מַהְיוּ מַהְיוּ with corn and wine I have sustained him. Ps. 51: 14.
5. to draw near. Ezek. 24: 2. (This signification is derived from no. 1. to rest on any thing, hence in Rabbinic to be joined to it, to be near; מַהְיוּ near.)
Niph. to be supported, Judg. 16: 29. to support one's self, Ps. 71: 6. Is. 43: 2. Metaphorically 2 Chr. 32: 8.
Pi. to refresh. Cant. 2: 5. (Comp. סֵלָה)
סֵלָה and בְּלָה m. an image, statue. Ezek. 8: 3. 5. Deut. 4: 16. 2 Chr. 33: 7 בְּלָה בְּלָה בְּלָה, where בְּלָה denotes sig- num sculptum, and בְּלָה image. The etymology is uncertain.
סֵלָה see סֵלָה.
סֵלָה to shudder, shiver. Ps. 119: 120.
Pi. idem; also to stand on end, spoken of the hair. Job 4: 15.
סֵלָה m. Jer. 51: 27. prob. with rough or bristly hair, סֵלָה סֵלָה, an epithet of the insect סֵלָה.
סֵלָה proper name of a city in Judah. Ezra 2: 53. Neh. 7: 38. With the article, Neh. 3: 3. The root סֵלָה in Aram. is i. q. Heb. סֵלָה to hate.
סֵלָה Sanballat, proper name of a Persian governor in Moab. Neh. 2: 10. 4: 1. 6: 1, 2, 12, 14. 13: 28.
סֵלָה m. prim. a bush, a thorn-bush. Ex.
סֵלָה 3: 2 ff. Deut. 33: 16. (Syr. סֵלָה idem. Arab. סֵלָה and סֵלָה particularly the senna bush.)
סֵלָה proper name of a rocky cliff over against Gibeah. 1 Sam. 14: 4. (As an
appellative, perhaps a height, hill, from לָעַת to raise up.)


סְנַנְאַרַבְּבְּבֵּבְּבּ, king of Assyria, about the year 720 before Christ, (2 K. 18: 13. 19: 16—36) in Herod. (u. 141) Σωραγώγδας. He was murdered by his two sons in the temple of Nisroch.

עָלַמְתָּה masc. plur. Cant. 7:9. branches or leaves of the palm-tree. Prob. kindred with הַצָּנִים baskets, and הַצָּנִים tendrils.


עָלַפֶּה m. a moth, an insect that eats clothes. Is. 51: 3. (Syr. עָלַפֶּה, Arab. עָלַפֶּה a moth, a corn-worm, a louse, or the like. In Greek φως.)


עָלַפֶּה to stay the heart, i.e. to refresh the stomach, by taking food. (See הָרָמָה no. 1.) Gen. 18: 5


Deriv. עָלַפֶּה.


עָלַפֶּה found only Ps. 55: 9 עָלַפֶּה עָלַפֶּה a sweeping tempest. Arab. עָלַפֶּה to run, to rush, spoken also of a violent storm.

עָלַפֶּה m. dec. I.

1. a fissure, cleft. עָלַפֶּה עָלַפֶּה a cleft of the rock, Judg. 15: 8, 11. Plur. עָלַפֶּה עָלַפֶּה the clefts of the rocks, Is. 2: 21. 57: 5.

2. a branch. Is. 17: 6. 27: 10. See עָלַפֶּה. (These two significations are found united in the Arab. עָלַפֶּה from עָלַפֶּה to divide, by a commutation of ב and ה.) Hence עָלַפֶּה in Pl. a denom. from עָלַפֶּה no. 2. to cut off branches. Is. 10: 33.

עָלַפֶּה masc. plur. divided opinions, sects, parties. (Root עָלַפֶּה = עָלַפֶּה to divide.) 1 K. 18: 21 how long halt ye between two opinions? i.e. between the service of Baal and the service of Jehovah.

עָלַפֶּה masc. plur. Ps. 119: 113. perhaps the hesitating or sceptical in religion. Luther: the light-minded. Others: the foolish or mad, i.e. the wicked; comp. Arab. עָלַפֶּה madness, violent passion.

עָלַפֶּה plur. fem. branches. Ezek. 31: 6, 8. Comp. עָלַפֶּה and עָלַפֶּה.

עָלַפֶּה 1. to move with violence, to rage; spoken of the sea, Jon. 1: 11, 13. of enemies, Hab. 3: 15.

2. to be tossed about, by affliction. Is. 54: 11. comp. Pl.

נַפְּדָה to be moved or disquieted, by fear. 2 K. 6: 11.

נַפְּדָה to disperse or scatter a people. Zech. 7: 14.

נַפְּדָה, pl. to be blown away, spoken of stubble. Hos. 13: 3. Comp. עָלַפֶּה.


נַפְּדָה f. verbal from עָלַפֶּה, dec. XI. d. idem. Is. 29: 6. also נַפְּדָה Ps. 107: 25. Ezek. 1: 3. and נַפְּדָה Ezek. 13: 11, 13. (See עָלַפֶּה and עָלַפֶּה.)

נַפְּדָה m. with suff. עָלַפֶּה, plur. עָלַפֶּה, dec. VIII. f.


2. a basin. Ex. 12: 22. Zech. 12:
II. יִשְׁבַּהְוָא m. verbal from יָשָׁב, a covering of the temple. 1 K. 6: 15.

דְּנָק f. verbal from דָּנַק, dec. X. a number. Ps. 71: 15.

I. יִשָּׁב in Kal not used. Prob. i. q. יָשָׁב and יָשָׁב to add.

Niph. to be joined, to cleave, adhere; construed with יָשָׁב. Is. 14: 1. Pu. to be gathered. Job 30: 7.


פֶּסִּיס dec. VI. g. abundance, sufficientia.


פֶּסָל, fut. פֶּסֶל. 1. to count, number.

Gen. 15:5. Lev. 15:13, 28.

2. to write. (From signif. no. 1. comes to enumerate, relate, tell; (see Pl. nos. 2, 3.) whence to write, comp. 2 Chr. 2:10 פֶּסָל וַתַּעַשֶׂה, and he answered in writing; comp. פָהֲדָל, to call and to read. It is not necessary then to derive this verb from the Arab. פֶּסָל (sculpst, or to make פֶּסָל a denom. from פֶּסָל a book.) Found only in the part. פֶּסָל a writer, Ps. 45:2. Ezek. 9:2, 3. Particularly (1.) a secretary of state, an important officer of the crown, who gave out commissions in the name of the king. 2 Sam. 8:17. 20:25. 2 K. 12:11. 19:2. 22:3 ff. (9.) in the later writings, one skilled in the scriptures, one learned in the law, יָרֹעַבָיֵהַי. 1 Chr. 27:32. Ezra 7:6. Ezra bears this name, Neh. 8:1 ff. 12:26, 36. Ezra 7:11. (3.) in a military sense, an inspector general, who had the charge of reviewing and recruiting the army. Jer. 37:15. 52:25. 2 K. 25:19. comp. 2 Chr. 26:11. Is. 33:18.—In Judg. 5:14, it appears to have a more extended significance and to denote a general, a military leader.


2. to relate, tell. Gen. 24:66. 40:9. Particularly to announce with commendation, to praise, Ps. 19:2. 78:4.—Job 28:27 then did he (God) see it (wisdom,) and made it known (in his works.)

3. used absolutely, to speak, to talk, sermones facere. Ps. 64:6. 73:15.

Hence 69:27 פֶּסָל יִשֶֹרְאֶה הַאָשָׁנַי concerning the pain of thy wounded they speak, (with pleasure.)


Deriv. out of course פֶּסָל, פֶּסָל.

בָּשָׁר m. Chald. 1. a writer, scribe. Ezra 4:8, 9, 17, 23. here the royal scribe which attended the governor.

2. one learned in the scriptures. Ezra 7:12, 21.

בָּשָׁר m. with suff. בָּשָׁר, plur. בָּשָׁר, const. בָּשָׁר, verbal from בָּשָׁר, dec. VI. g.

1. writing, scriptura. Is. 29:11,12 פָּשָׁר וַתַּעַשֶֶה, one who understands writing. Dan. 1:4 פָּשָׁר אֲשֶׁר יָדְעָה, the writing and language of the Chaldeans. Verse 17.

2. a writing, something written: spoken of a bill of sale, Jer.32:11 ff. of a written accusation, Job 31:35 of a bill of divorce, Deut. 24:1, 3.

3. a book. Ex.17:14.—בָּשָׁר הַלֹּא הַמִּסְרוּ the book of the law, Josh. 1:8. 8:34. also called בָּשָׁר הַלֹּא הַמִּסְרֵּה the volume of the book. Ps. 40:8.—בָּשָׁר הַלֹּא הַמִּסְרֵּה the book of life, in which the living are written down before God, Ps. 69:33, 29. comp. Dan. 12:1. Rev. 20:12, 15.—בָּשָׁר דָּנָי Dan. 9:2, the (ho- ly) scriptures, תַּא יָרֹעַבָיֵה, which were perhaps already united into a volume before the writing of the book of Daniel.—בָּשָׁר דָּנָי Ecc. 12:12, to make books, used by way of contempt.
4. a letter, an epistle. 2 Sam. 11:14.


m. verbal from רָשַׁהּ.

1. a numbering. 2 Chr. 2:16.
2. Gen. 10:30. (with רָשַׁה הָלֹךְ) a boundary of Joktanish Arabia, probably on the south. (See נְרִיָּה.) The names of places which present themselves for comparison are (1.) Saphar of Pliny (vi. 23.)

אֶבֶלְאִדָּה of Abulaida, a city in the middle of Yemen. (2.) Dofar, in the mountainous district, and near the northern boundary of Yemen. Neither of these places corresponds perfectly.

רֶבֶנָה found only Obad. 20. name of a country, where some of the Israelitish captives lived. Vulg. Bosphorus. The Syr. Chald. and modern Hebrew commentators, Spain. Both of these explanations are undoubtedly false, but nothing more certain can be substituted in their place. Some have conjectured Sipphara, but the Hebrew for this is probably רֶבֶנָה.

fem. of רָשַׁהּ, a book. Ps. 56:9.

2 K. 17:24. 18:34. 19:13. Is. 36:19. 37:13. a city under the government of the Assyrians, whence colonists were sent into the country of Samaria. Prob. Ξινάγα, in Mesopotamia, on the Euphrates. The gentile noun is סִפְפָהָה 2 K. 17:31. and also רֶבֶנָה again in the same verse in Kethib.


Pl. 1. as in Kal, to stone, to overwhelm with stones. 2 Sam. 16:6, 13.

Pu. pass. to be stoned. 1 K. 21:14, 15.

fem. רָשָׁהּ, dec. VIII. k. discontented, displeased, sullen. 1 K. 20:43. 21:9.

4, 5. (Root רָשַׁה Arab. جَشَبَتْ to be evil, here, as in German, signifying to look evil or displeased.)

רָשָׁת m. (with Kamets impure) dec. I. refractory, rebellious. Ezek. 2:6. (In Syr. and Chald. idem.) On account of its connexion with רָשָׁת and רָשָׁת, some Jewish commentators have rendered it thorns or nettles, (comp. רָשָׁת to burn, a very suitable interpretation, if it were only better supported.

רֶבֶנָה m. Chald. wide Persian hosen or breeches. Dan. 3:21, 27. (In Syr. Arab. and Chald. idem; but in Aram. used also for a wide garment of any kind. Pers. صاْلَوَة by transposition.

This article of dress has passed with its name into the western languages, as in Greek σαράβαρα, σαράβαλλα, σαράωνα; in Lat. sarabara, saraballa; in Span. ceroulas; in Hungarian and Sclavonic skalvarya, in Polish sharmvari.)

רָשׁוֹת proper name of a king of Assyria. Once Is. 20:1. He was probably the predecessor of Sennacherib, as his general Tartan was also general under Sennacherib. Others suppose Sargon to have been another name of Sennacherib. (For its appellative signification, comp. Pers. سَرْجُون prince of the sun.)

נְרֵאשׁ f. verbal from רָשַׁהּ.

1. a deviation from the law, a sin. Deut. 19:16.
1. to pour out, to stretch out. Am. 6:4, 7. Intrans. Ezek. 17:6


Niph. to be poured or shaken out. Metaphorically Jer. 49:7:*

is their wisdom poured out?

m. verbal from מַיָּלָה, a superfluity, something hanging over. Ex. 26:12.

i. q. נִיהָ, dec. I. a coat of mail, a brigandine. Jer. 46:4. 51:3.

m. const. נָהָר, plur. מַהָּרָיִם, Syr. נָהָרִים and נָהָרִים, Syr. נָהָרִים and נָהָרִים, Syr. נָהָרִים.

1. an eunuch. Is. 56:3, 4. (Root Arab. נָהָר impotens esse ad venerem.) Eunuchs were employed particularly as keepers of the harem, (Est. 2:3, 14, 15. 4:5.) but also in other capacities, Est. 1:10, 12, 15.

Dan. 1:3. or רעכוו הַנִּיהָ verse 7 ff. the prince of the eunuchs, who had the charge of the noble youths. Hence

2. a courtier, chamberlain generally, only that we are unable to decide in particular cases whether the original idea is retained or lost. 1 Sam. 8:15. 1 K. 22:9. 2 K. 9:32. 20:18. 24:12, 15. 25:19 (where a יִנְהָ is placed over the men of war.) Jer. 34:19. 41:16. Especially Gen. 37:36. 39:1. where the יִנְהָ is married.

plur. נִיהָיִם, Chald. an overseer, prefect. Dan. 6:3 ff. (In the Tar·gums for מָלֶל.) It is here employed of the three ministers which were placed over the governors of the 120 provinces of the Persian empire.

dec. VI. a. found only in the plur.

1. an axle-tree. 1 K. 7:30. In ancient times axletrees, especially in wagons, were fastened to the wheels and turned round with them.

2. princes, used exclusively of the five princes or lords of the Philistines, in their five principal cities. Josh. 13:3. Judg. 3:3. 16:5 ff. 1 Sam. 6:4 ff.

5:8 ff. 29:6. Comp. Arab. אֵלִית חֵסֵף, axes, polus ; (2.) dominus, princeps, quasi cardo populi.)

Ezek. 31:5. (Syr. מִילְמָה to sprout, shoot. For the insertion of מִילְמָה, see the letter מִילְמָה.

לַעַי an Aramean orthography for לַעַי to burn. Part. Pi. הָעַיָּ, the burner (of human corpses,) the kinder of the funeral pile, Am. 6:10. Comp. particularly הָעַיָּ. 23 MSS. of Kennicot and several others of De Rossi read הָעַיָּ.


לַעַי, in Keri לַעֳזָה, m. winter. Cant. 2:11. (In Aram. and Arab. idem.)

לַעַי 1. to stop up, e. g. wells of water. 2 K. 5:19, 25. 2 Chron. 32:3, 4.


Niph. to be closed, spoken of breaches in a wall. Neh. 4:1. [4:7.]


לַעַי to hide or conceal one's self. In
Kal only Prov. 22: 3 Kethib. The Keri is יְהַוָּה, as in 27: 12.

Niph. 1. to be concealed. Job 3: 23. Construed with יְבִּנָה, Ps. 36: 10. Is. 40: 27. Gen. 31: 49 when we shall be concealed, i.e. separated, from each other. Hos. 13: 14 repentance is hidden from mine eyes, i.e. I experience it not. Also with קְרֵי, Deut. 7: 20. with יְבִּנָה, Jer. 16: 17. with יְבִּנָה, Am. 9: 3. Part. יְבִּנָה secret things, Deut. 29: 28. secret sins, sins committed ignorantly, Ps. 19: 13.

2. to hide one's self. 1 Sam. 20: 5, 19. Construed with יְבִּנָה, Ps. 55: 13. and with יְבִּנָה, Gen. 4: 14.

Pi. to hide, conceal. Is. 16: 3.

Pu. to be concealed, secret. Prov. 27: 5.

Hiph. יְבִּנָה 1. to cover, to hide; followed by יְבִּנָה the face. Ex. 3: 6. Either from shame, Is. 53: 3. or so as not to see, Ps. 10: 11. 51: 11 יְבִּנָה hide thy face from my sins, i.e. overlook them. Spoken particularly of Jehovah, as a mark of displeasure or anger, Ps. 30: 8. 104: 29. Construed with יְבִּנָה of the person, Ps. 22: 25. 27: 9. 88: 15. Used elliptically Is. 57: 17 יְבִּנָה I smote them (the people,) I hid (my face) and was angry.

2. to hide, to keep secret or concealed; construed with יְבִּנָה from any one, 1 Sam. 20: 2. with יְבִּנָה, 2 K.

11: 2. Job 3: 10 nor hid sorrow from mine eyes, i.e. did not deliver me from it.

3. to protect, defend. Ps. 31: 21. 27: 5. 64: 3.

Hithp. יְבִּנָה to hide one's self. Chald. found only in Ps.

1. to conceal. Part. pass. secret things, Dan. 2: 22.

2. to destroy. Ezra 5: 12. (In Syr. Pe. and in the Targums, idem. This signification is connected with the preceding. Both signify to remove out of sight. See יְבִּנָה.)

יְבִּנָה, with suff. יְבִּנָה, verbal from יְבִּנָה, dec. VI. g.

1. a covering. Job 22: 14. 24: 15. Ps. 81: 8 יְבִּנָה in the covering of thunder, i.e. in the thunder clouds. Ps. 13: 12.

2. secrecy, a secret place or thing. Judg. 3: 19 יְבִּנָה something secret. 1 Sam. 25: 20 יְבִּנָה a secret place of the mountain.— יְבִּנָה bread in secret, Prov. 9: 17.— יְבִּנָה in secret, secretly, 1 Sam. 19: 2. 2 Sam. 12: 12.

3. a shelter, protection. Ps. 32: 7. 91: 1. 119: 114.

יְבִּנָה fem. of יְבִּנָה no. 3. a shelter, protection. Deut. 32: 38.
Ain, the 16th letter of the alphabet, and as a numerical sign denoting 70. The name γα signifies an eye, and has reference to the round form of this letter in the Phenician alphabet.

The Arabians have two letters corresponding to the Hebrew and Aramean Ḥin, א and א, the former a soft guttural, the latter a g or gh, pronounced from the throat with a rattling sound peculiar to the orientalists. These two sounds probably existed in the Hebrew as a living language, though perhaps less definitely marked than in Arabic. Hence some Hebrew words spelt with מ, (as is the case also with מ) have two different significations, according as the corresponding word in Arabic is written with א or א; e. g. מך Arab. מך to seize, and מך Arab.

The Sept. expresses it sometimes by a spiritus lenis or aspir, and sometimes by ג; e. g. מך, מך, מך, מך, מך, מך, מך, מך, מך, מך, מך.

Ain is interchanged (1.) with ל, (see p. 1.) (2.) rarely with מ, מ and (only in Chald.) with מ; e. g. מ, מ, מ, מ, מ, מ, מ, מ, מ, מ, מ.

472

bour or service on any one. Lev. 25: 39 thou shalt not lay on him the service of a bond-

13. 25: 14. 30: 8. Hence we may explain Gen. 15: 13

they (the Egyptians) shall impose service on them (the Israelites) and shall afflict them. The suffix

pronoun מ may be resolved into מ, (comp. Job 6: 4. 31: 18. Ps. 42: 5.)

5. to serve, worship, (Jehovah or idols.) Constrained with an accus. Ex. 3: 12. 9: 1, 13. rarely with ל

Jer. 44: 3. Judg. 2: 13.—Job 36: 11

if they obey and serve (God.)

6. to offer, to present, (to God.) Is. 19: 21. Constrained with two accus. Ex. 10: 26. Comp. the Greek εὐ-

dio, εὐθώ, the Latin ficio, and אֶבֶּה

Ex. 10: 15.

Niph. 1. to be laboured. Deut. 21: 4.

2. to be cultivated. Ezek. 36: 9, 34.

3. to be served, honoured. Ecc. 5:8.

Pu. 1. to be laboured. Deut. 21: 3.

Comp. 15: 19.

2. pass. of Kal no. 4 לָבַשׁ labour is imposed on any one, Is. 14: 3.

Hiph. 1. causat. of Kal no. 1. to cause to work, to keep at work. Ex. 1.


2. causat. of Kal no. 3. Ezek. 29: 18.

Hence to make tributary, Jer. 17: 4.

3. causat. of no. 5. 2 Chr. 34: 33.

4. to weary out or fatigue by hard labour, to weary out in any way. Is.

43: 23, 24 רָבֹאשׁ בָּעָלֵּךְ but thou hast wearied me by thy sins. Parall. רָבֹאשׁ.

Hiph. i. q. Kal, to serve. רָבֹאשׁ thou shalt serve them, Ex. 20: 5. 23:

24. Deut. 5: 9. and רָבֹאשׁ we will serve them, Deut. 13: 3. Others consider this as an uncommon form of the fut. Kal.

Chald. to make, do, i. q. Heb.

Dan. 3: 1, 15.—רָבֹאשׁ to make war, Dan. 7: 21. Constrained with ל, Dan. 4: 32. [4: 35.] and רָבֹאשׁ,

Ezra 6: 3. to treat or deal with any one.

Ithpe. to be made, to take place, to happen. Ezra 4: 19. 5: 8. 7: 26.

Dan. 3: 29.

Deriv. רָבֹאשׁ m. verbal from רָבֹאשׁ, dec. VI. a.

a servant.—Gen. 9: 25 רָבֹאשׁ a servant of servants, i. e. a most ab-

ject servant. Particularly (1.) a serv-

ant (of the king,) a courtier, a mil-

itary officer. 1 Sam. 16: 17. 18: 22.

22: 6. 28: 7. (2.) a servant (of God,) an honourable title of pious and holy

men, as of Moses, Deut. 34: 5. Josh.

1: 1, 13, 15. of Joshua, Josh. 24: 29.

Judg. 2: 8. of the prophets, Jer. 7:

25: 26: 5. 29: 19. 44: 4. of Job, Job

1: 8. 2: 3. 42: 8. of David, Ps. 18:

1: 36: 1. 89: 4, 21. more rarely of pious men generally, Ps. 113: 1.

134: 1. 34: 23. 69: 37. This phrase is used in a different sense Jer. 23: 9.

27: 6. where it is applied to the king of Babylon, as an instrument in the hand of God. (3.) The phrase thy serv-

ant is employed by inferiors in conversing with their superiors to express the first person, as my lord (see רָבֹאשׁ) to express the third person.

Dan. 10: 17 how can the servant of this my lord speak with this my lord? i. e. how can I speak with thee? Thy servant, therefore, sometimes alternates with the first person; e. g. Gen. 44: 32 for thy serv-

ant became surety for the lad to my father. This epithet is sometimes applied to one's absent kindred; e. g. Gen. 44: 27 thy servant, my father, speak to us. 30: 31. 32: 20. (4.) once applied to inanimate things by a zeugma. Gen. 47: 19.

Chald. idem.—רָבֹאשׁ a serv-

vant or worshipper of God, Dan. 3:


רבּ ii. m. (with Kamets impure) ver-

bal from רָבֹאשׁ, dec. I. a work, deed. Once Ecc. 9: 1.

רָבֹאשׁ f. verbal from רָבֹאשׁ, dec. X.


rabbath the labour of a bond-ser-
vant. 23: 7 every business connected with labour.

5. implements, utensils, appurtenances. Num. 3: 26, 31, 36.


proper name of a Levitical city in the tribe of Asher. Josh. 21: 30. 1 Chr. 6: 59. Without doubt this is the true reading Josh. 19: 28, instead of שֵׁבָשׁ. It is so read in 20 MSS. of Kennicott and De Rossi.

f. denom. from servicio, the state of a servant. Ezra 9: 8, 9.

m. (servant of Jehovah) the proper name of several persons, among whom the prophet of this name (Obad. 1.) is the most famous.

m. dec. III. a. grain. Josh. 5: 11, 12.

(Syr. idem.) Chald. idem.)

fut. good. 1. prob. to change, exchange. See PI. (Comp. תְּקם to weave.)

2. to give a pledge, to borrow by giving a pledge, mutuum accipere. Deut. 24: 10 that he may give his pledge. 15: 6 and thou shalt not borrow by giving pledges.

Pl. to change, alter. Joel 2: 7 they shall not alter their course, i.e. they shall go straight on.

Hiph. to loan or lend, mutuum dare. Constrained with an accus. Deut. 15: 6. with two accus. verse 8.

Deriv. (ם. תְּקָם) m. verbal from תְּקָם, debt, guilt, criminality. Hab. 2: 6.

m. verbal from תְּקָם, thickness.

Job 15: 26. 2 Chr. 4: 17 in thick, i.e. adhesive, earth. Vulg. in terra argillosa.

m. with suff. דְּקָם, verbal from
1. to pass, to go or pass on. Ps. 42: 5. Am. 5: 5 to Beersheba ye shall not pass.— with נַעָלַת to pass and return, Ezek. 35: 7. Zech. 7: 14: 9: 8. Ex. 32: 27. נַעָלַת to go in and out, Mic. 2: 13. Also (1.) with אֶל, to go before. Gen. 33: 3. Ex. 17: 5. (2.) with אֶל, to go after. 2 Sam. 20: 13. (3.) נַעָלַת to enter into a covenant. Deut. 29: 11. (comp. אֵלֶּה, אֵלַת, Neh. 10: 30.)

2. to go or pass through a place, construed with an accus. Judg. 11: 29. usually with נַעָלַת, Gen. 12: 6. 30: 32. Is. 8: 21. with נַעָלַת, to pass through or between, Gen. 15: 17. Lam. 3: 44 thou concealest thyself in a cloud, נַעָלַת, so that our prayer should not pass through.

3. to pass by; used absolutely, Gen. 37: 23. construed with אֶל, 1 K. 9: 8. 2 K. 4: 9. Jer. 18: 17. with נַעָלַת, Gen. 18: 3: with נַעָלַת, Ex. 34: 6. with נַעָלַת, 2 K. 4: 31. with אֶל, Is. 40: 27 my cause passes by God, praterit Deum, i. e. is unnoticed by him. Ps. 81: 7 נַעָלַת אֶל יְהֹוָה גֵּגָדַנְתִּי his hands pass by the labourers' basket, i. e. are freed from bearing it. Also with אֶל, Ps. 103: 16. with an accus. Gen. 32: 32. 2 Sam. 18: 23. Job 21: 29 נַעָלַת אֱלֹהִים those who pass by the way. Metaphorically (1.) to pass by, elapse, spoken of time. Cant. 2: 11. Jer. 8: 20. (2.) נַעָלַת אֱלֹהִים to pass by sin, i. e. to forgive it. Mic. 7: 18. Then with a dative of the person, Am. 7: 8. 8: 2. (3.) נַעָלַת עֲבֵר current money. 2 K. 12: 5. More full נַעָלַת עֲבֵר current with the merchant, Gen. 29: 16.


5. to overflow, spoken of water. Is. 8: 8. 54: 9. Nah. 1: 8. Metaphorically of a devastating army, Dan. 11: 10, 40. and in other phrases borrowed from water, Ps. 124: 4 אֱלֹהִים נַעָלַת אֱלֹהִים the stream had overwhelmed our life, i. e. our head. 38: 5. Jer. 23: 9 as a man נַעָלַת, whom wine has overwhelmed, i. e. overcome. Comp. נַעָלַת.


7. construed with נַעָלַת, to come on any one, (comp. נַעָלַת with an accus.) Num. 5: 14 אֱלֹהִים נַעָלַת אֱלֹהִים נַעָלַת and (if) the spirit of jealousy come upon him. Spoken of evil, Nah. 3: 19. Job 13: 13 נַעָלַת אֱלֹהִים let come upon me what will. Passively, to be laid on any one, Deut. 24: 5.

8. i. q. Arab. נַעָלַת to drop, to ooz out. נַעָלַת עֲבֵר מְרַהֲלָם, i. e. myrrh which flows out of itself, the purest myrrh. Cant. 5: 5, 13. 9. causat. as in Hiph. Ezek. 48: 14 Keth.

Niph. transiri, spoken of a river. Ezek. 47: 5. Pi. 1. to bar, repagulavit. 1 K. 6: 21. (Chald. נָשָׁר idem; אֱלֹהִים a bar.)

2. to conceive, to become pregnant, liter. transire fecit seu recept semen virile. Job 21: 10 נַעָלַת עֲבֵר עַד this cow becomes pregnant. (In Chald. Kal, Pael and Ethpa. idem; comp. the synon. מַעָלִית, Pa. and Aph. concepit.)

Hiph. נַעָלַת causat. of Kal no. 1. (i. q. מַעָלִית.)

1. to bring, present, consecrate.

2. to cause to pass, to conduct; construed with two accus. 2 Sam. 19:16. Num. 32:5. and with ז, Ps. 78:13. 136:14.— אַבָּהַר to let one's voice go through a place, to cause to be publicly proclaimed, Ex. 36:6. Ezra 1:1. 10:7. Comp. אַבָּהַר to cause the trumpet to sound, Lev. 25:9.

3. to cause to pass by. 1 Sam. 16:9, 10. 1 Sam. 20:36 he shot an arrow אַבָּהַר to pass by him, i.e. beyond him. Metaphorically אַבָּהַר to let sin pass by i.e. to forgive it, 2 Sam. 12:13. 24:10. Job 7:21.

4. causat. of Kal no. 4. to carry over (a river,) Gen. 32:23. to remove, transfer, Gen.47:21 אַבָּהַר and the people he removed into (other) cities.

5. causat. of Kal no. 4. metaphorically, to cause to transgress. 1 Sam. 2:24.

6. to carry away, 2 Chr. 35:23. to take away, remove; e.g. to put off a garment, Jon. 3:6. to take off a ring, Est. 8:2. to remove, idols, false prophets, 2 Chr. 15:8. Zech. 13:2. Also to turn away, Est. 8:3.

Hithpa. 1. to be arrogant, haughty. Prov. 14:16. (Comp. אַבָּהַר no. 2.)

2. to become angry, to be wroth. (Comp. אַבָּהַר no.3.)Ps.78:21,59. Constrained with ז, Ps.78:62. with לו, Ps. 89:39. with ה, Prov. 26:17. with an accus. Prov. 20:2 אַבָּהַר he who becomes wroth with him (the king.) The suffix pronoun may also be resolved into אַבָּהַר. (Comp. Arab. אַבָּהַר to go beyond, to be angry, to be arrogant.)

Deriv. out of course אִבָּהַר.

אִבָּהַר m. with suff. אִבָּהַר, dec. VI. j.

1. what is on the other side.— אִבָּהַר to πέραν τοῦ 'Iονδέαννον, the part of Palestine beyond Jordan, Gen. 50:10, 11. Deut. 1:1. Is.8:23. [9:1.]— אִבָּהַר the country beyond the Euphrates, Josh. 24:2, 3. Once in the plur. אִבָּהַר beyond the sea, Deut. 30:13— אִבָּהַר Num. 21:13. and אִבָּהַר on the other side, Num. 22:1.

2. sometimes that which is on this side, as if used by one living on the other side. 1 K. 4:24.


4. אִבָּהַר (1.) over against, i.e. אִבָּהַר. Josh. 22:11. (2) אִבָּהַר in front, before. Ex. 25:37. Ezek. 1:9 אִבָּהַר שַׁנְחֵא each before him.


אִבָּהַר f. verbal from אִבָּהַר.

1. a ferry-boat. 2 Sam. 19:19.

2. Sam. 15:28 Keth. אִבָּהַר i. q. Keri אִבָּהַר plains.


בר, plur. בְּרָהִים and בְּרָי, fem. בְּרָה, a gentle noun, a Hebrew or Hebewness. The sacred writers regard this word as a patronymic from בָּר, (q.v.) otherwise it might be considered as originally an appellative from בָּר the country on the other side, hence those who live on the other side or come from thence, (a name which might very properly be given by the Canaanites to the migrating horde under Abraham, Gen. 14: 13.) or, according to others, by transposition i. q. בָּר inhabiting of the desert, nomades. It was the proper name of the people, by which they were known to foreigners, (as to Pausanias, Tacitus, Josephus;) and thus distinguished from בָּר the common domestic name. Comp. a similar distinction between the words Canaanite and Phoenician, Dutch and German. Hence it is used in the bible principally by way of antithesis to other nations, Gen. 40: 15. 43: 32. Ex. 1: 15, 19. 2: 7, 11, 13. 3: 18. 5: 3. 7: 16. 9: 1, 13. 21: 2. Deut. 15: 12. (Jer. 34: 9, 14.) 1 Sam. 13: 3. 7. 14: 11, 21. 29: 3. Jon. 1: 9. or when a foreigner is introduced speaking, e.g. an Egyptian, Gen. 39: 14, 17. 41: 12. Ex. 1: 16. 2: 6. or a Philistine, 1 Sam. 4: 6, 9. 13: 19. 14: 11. 29: 3. —1 Sam. 13: 3, 7. makes perhaps the only exception. Comp. Gesenius' Gesch. der hebr. Sprache, p. 9—12.

בר, masc. plur. verbal from בר, dec. I. something twisted or woven; hence


בר, fut. בְּרָה, to love, especially in a bad sense, construed with an accus. and יָרָה. Ezek. 23: 5 ff. יָרָה lovers, Jer. 4: 30.

בר, masc. plur. verbal from בָּר, dec. II. c.

1. loneliness, pleasantsness. Ezek. 33: 32 יָרָה a lovely song.

2. what is pleasing to God. (Arab. 5)


and יָרָה Num. 33: 47, 48. proper name of certain mountains beyond Jordan, over against Jericho, of which mount Nebo (see יָרָה) appears to have made a part.

בר, proper name of a station of the Israelites, not far from Ezion-gaber, on the coast of the Red sea. Num. 33: 34.

בר found only Joel 1: 17. according to the Hebrew commentators i. q. יָרָה to rot, to become rotten or moul- dry, as seed under the ground from heat. Comp. in Greek νυφομα, He- siod. Scut. Herc. 153.

בר to be twisted or woven, as appears from the derivatives.

Pl. to perplex, pervert. Mic. 7: 3.


בר, plur. בְּרָהִים and בְּרָי, fem. בְּרָה, verbal from בר, dec. I. something twisted or woven; hence
477

found only in Niph. to stay, detinier, as in Chald. Ruth 1: 13 to be sad, sorrowful, construed with נב. Job 30: 25. See הקז. no. 3.

lit, lewdness. Ezek. 23: 11.

and ניב f. dec. X. a small cake baked under the ashes, in Greek ἔφωγλας, a common food to this day among the orientals, especially when travelling. Gen. 18: 6. Num. 11: 8. 1 K. 17: 13. וו. a cake baked on hot stones, 1 K. 19: 6. Root אני, comp. אני.

m. name of a bird of passage, Jer. 8: 7. which, together with the swallow, is said to pip or chirp, Is. 38: 14. According to Bochart (Hieron. II. 68.) the crane, but without sufficient ground.

m. dec. III. a, a ring, particularly an ear-ring. Ezek. 16: 12. Num. 31: 50. See the following article.


m. with suff. י, plur. const.


3. הב יבדו Is. 15: 5. Jer. 48: 34. name of an unknown place.

f. with suff. י, dec. XI. e. a cart, waggon. Gen. 45: 19 ff. 1 Sam. 6: 7 ff. Spoken of the threshing waggon, Is. 28: 27, 28. of the chariot of war, Ps. 46: 10. Root ירי to roll.

m. 1. as a subst. eternity, i. q. מְדֵי. Liter. perhaps time, duration, as if from the root מ to go, to pass away, spoken of time, comp. מַדְבָּר, forever, Ps. 9: 19. 19: 10. In the same sense also מְדֵי, Ps. 9: 6.

2. also as a subst. booty, prey. (From מ to befall upon, to rob. Chald. מ, מ יד idem.) Gen. 49: 27. Zeph. 3: 8. Is. 33: 23.

3. as a prep. plur. י, with suff. י, unto, until, spoken of time and space; (derived from signif. no. 1. time.) מְדִי, how long? Hab. 1: 2. when? Job 18: 2. מְדִי to the greatest, vehementissime. יי יי as well.... as, Num. 8: 4. יי יי from.... to, Ex. 28: 28. Sometimes (1) simply to, e. g. יי יי to return to, Lam. 3: 40. יי יי to go to, 1 Sam. 9: 9. Ps. 65: 3. (2) even so much as. יי יי so much as, one, Judg. 4: 16. 2 Sam. 17: 22. (3) even so, i. e. as, like as. Nah. 1: 10 יי יי like thorns. 1 Chr. 4: 27. (4) יי יי to hearken or attend to any one; (elsewhere with יי Num. 23: 18. Job 32: 12.

2. also as a prep. during, while. Judg. 3: 26 יי יי while they delayed. 2 K. 9: 22 יי יי during the fornications of Jezebel, i. e. while they continue. Ezra 10: 14 יי יי during this matter. Doubled 1 K. 18: 45 יי יי in the mean while.

5. as a conj. יי יי, and simply יי until, construed with a pret. Josh.


4. found only in Po. to lift up, to support. Ps. 146: 9. 117: 6. Hithlpo. to be raised up. Ps. 20: 9.

1. Arabic. عَدَقَ for عَدَقَة.


2. to fall upon in a hostile manner; (whence Arabic an enemy.) Comp. יָדָעָא, יָדָעָא. Deriv. יָדָע booty.

Hiph. to remove, put off, e.g. a garment. Prov. 25: 20. comp. יָדָע Jon. 3: 6.

II. יָדַע Arabic to adorn or attire one's self with any thing, construed with an accus. like בָּשַׂמָּה. (In Chald. idem.) Job 40: 10 יָדַע יָדַע to put on ornaments, Ezek.

23: 40. Jer. 4: 30. Hos. 2: 15. [2:13.] Jer. 31: 4 יָדַע יָדַע thou shalt adorn thyself with thy tabrets. the small tabrets being a kind of ornament to the dancing women.

Hiph. to adorn any one with any thing, construed with two accus. Ezek. 16: 11.

Deriv. יָדַע no. II.

יָדַע, יָדַע, fut. יָדָע, יָדָע, Chald. i. q. Heb. no. I.

1. to go or come on any one, construed with רָכַב. Dan. 3: 27.

2. to go away, depart, construed with יָדַע. Dan. 4: 28. [4:31.] 3. to pass away, to be abolished; spoken of a kingdom, Dan. 7: 14. of a law, Dan. 6: 9, 13. [6: 8, 12.]

Aph. causat. of Pe. no. 2. to take away, Dan. 5: 20. 7: 26. to depose (kings.) 2: 21.

I. יָדַע f. const. יָדַע, verbal from יָדַע, dec. XI. b. a collection. Particularly

1. the Israelitish people, which is called יָדֵע וָאָבְדָה the congregation of Israel, Ex. 12: 3. יָדֵע יָדֵע the congregation of the children of Israel, 16:1,2,9. but usually יָדֵע יָדֵע the congregation, Lev. 4: 15. It is also called יָדֵע יָדֵע the congregation of Jehovah, Num. 27: 17.

2. in a bad sense, a gang, faction. Ps. 22: 17. יָדֵע יָדֵע the faction of Korah, Num. 16: 5.

3. those pertaining to one's household, familia. Job 16: 7. 15: 34.

4. a swarm (of bees.) Judg. 14: 8.

II. יָדַע f. plural יָדַע, verbal from יָדַע, dec. X.

1. a female witness. Gen. 31: 52.


רָכַב f. verbal from יָדַע.

1. an ordinance, precept, (of God.) i. q. יָדַע no. 3. Very frequent in the plural form רָכַב (edwot) with an Aramean inflexion, (like יָדַע, plur.
479

Ps. 119: 14, 36, 99. Neh. 9: 34.

2. the law, i. q. הָרוּתָא; by way of eminence, the tablets of the law. Ex. 25: 21. 16: 34. בַּהֲרֹתֵי הָרָה the ark of the law, Ex. 25: 22. בַּהֲרֹתֵי הַרְמָתָא the tent of the law, Num. 9: 15. 17: 23. 18: 2.

3. Ps. 60: 1. and 80: 1. name of a musical instrument, i. q. Arab. גֶּנֶּסְקָה lyra; or a song adapted to such an instrument; or else perhaps a law, a writing, and hence a song, (like חָןָא אָלִיתָה חָןָא אָלִיתָה)


II. רָהָה, in pause רָהָה, with suff. יַרְהָה, verbal from רָהָה no. II. dec. VI.


2. the ornament or harness of a horse. Ps. 32: 9.

I. רָהָה, fem. רָהָה תַּעַרְוָה as an adj. luxurious, given to pleasure. Is. 47: 8.

II. רָהָה dec. III. a. perhaps a striking, percussio hastae. (Comp. Arab. ضَرَّا مَكْوَنَةَةْ percussit.) Hence 2 Sam. 23: 8 Keth. רַהַה הָרָה הָרָה according to Simonis percussio hastae ejus, comp. the parallel passage 1 Chr. 11: 11 רַהַה רַהַה רַהַה רַהַה. raising up his spear, which is taken from 2 Sam. 23: 18.

רָהָה proper name of a city in the plain of the tribe of Judah, once the residence of a Canaanitish king. Rehobam caused it to be fortified. Josh. 12: 15. 15: 35. Mic. 1: 15. Neh. 11: 30. Sept. Ὠδολλάμ. In its neighbourhood was the cave of Adullam, 1 Sam. 22: 1. 2 Sam. 23: 13. The gentile noun is שָפָרָה Gen. 38: 1, 12. שָפָרָה found only in Sthpa, to enjoy or
delight one's self. Neh. 9: 25. (Arab. דַּעֲאָא pleasure, luxury.) Deriv. יָדָאָא, יָדָאָא דַּעֲאָא, יָדָאָא דַּעֲאָא)

and יָדָא m. verbal from יָדָא, dec. VI. i. j. and k.

1. pleasure, loneliness. Plur. Ps. 36: 9. 2 Sam. 1: 24 בַּרְהָה בַּרְהָה in a lovely manner.

2. proper name (1.) of the country in which the garden of our first parents was placed. Gen. 2: 8. 4: 16. Hence יַרְהָה יַרְהָה יַרְהָה the garden of Eden, 2: 15. 3: 23. 24. (2) of a pleasant valley near Damascus. Am. 1: 5. (3.) of a country of Mesopotamia or Assyria; under the power of the Assyrians, 2 K. 19: 12. Is. 37: 12. and in Ezek. 27: 23. joined with רֵדָה.

Perhaps Maedon מָדְוָה in Diarbekir, towards the Tigris.

a a contraction of רַהָה רַהָה רַהָה רַהָה till now, hitherto, yet. Ecc. 4: 2, 3.

f. verbal from רָהָה, pleasure. Gen. 18: 12.

m. Chald. 1. time. Dan. 2: 3 ff.

3: 5, 15. 7: 12. (Syr. רַא; Arab. רַא idem. Kindred with יָדָא a long time, eternity; and with רַהָה no. II.)

2. a year. Dan. 4: 13, 20, 22, 29. [4: 16, 23, 25, 32.] Dan. 7: 25 יָאִית יָאִית יָאִית יָאִית יָאִית יָאִית יָאִית יָאִית יָאִית יָאִית יָאִית יָאִית יָאִית יָאִית יָאִית יָאִית יָאִית יָאִית for a year, years (two years,) and half a year, i. e. three years and a half. Comp. Josephi Jud. Bell. I. 1. See רַהָה no. 1. (1.) and רַהָה no. 4.

רַהָה to be over, to remain; spoken e. g. of food, Gen. 16: 23. of money, Lev. 25: 27. of persons, Num. 3: 46, 48, 49. to hang over, spoken of tapestry, Ex. 26: 12, 13.

Hiph. to have over. Ex. 16: 18.

I. רָהָה in Kal not used. Arab. שָפָרָה to forsake in a faithless manner; conj. III. to forsake.
Niph. תַּבָּה 1. to be left behind, to remain. 2 Sam. 17: 22.
2. to be lacking, wanting, missing. 1 Sam. 30: 19. Is. 40: 26. 59: 15.
Pi. רָם to lack, want. 1 K. 5: 7.

II. תֵּבָּה 1. to arrange, put in order. 1
Chron. 12: 38 arranging the order of battle, i.e. in battle-array, with an upright heart. Sept. παρατάσσομεν παρατάσσω. Elliptically verse 33 תֵּבָּה in battle-array with one heart. Deriv. רָם.
2. as in Chald. to clean, to weed.
Is. 5: 6. 7: 25. (Syr. the a plough-share.) Deriv. רָם a weeding-hook, mattock.

הַנַּלְעַת m. with suff. רָם, verbal from הִנַּלְעַת, dec. VI. j. a herd or flock. Gen. 29: 2, 3, 8. "יָדַע" the flock of Jehovah, i.e. the Israelish people, Jer. 13: 17.

הַנַּלְעַת masc. plur. lentiles. Gen. 25: 5.

34. 2 Sam. 17: 28. (Arab. idem.)

לְעַת Lam. 2: 1. see לְעַת.

לַנִּתְלַת Gen. 10: 28. a city or country of Arabia, in the Samaritan text and in 1 Chr. 1: 22, לַנִּתְלַת. The latter name occurs also as a tribe or country of Idumea, Gen. 36: 23. (Comp. Vater in locos.) These names may be collated with Θαλακίς in Josephus, (ii. 1. iii. 1.) a country of Arabia, inhabited by Edomites and Amalekites, and Gebalene, the country about Petra. They may also have some connexion with the Arab.

יִבְלַק to bake (a cake.) Ezek. 4: 12.
Deriv. רָם, רָם.

לַנַּיִם m. Gen. 4: 21. Job 21: 12. 30: 31. and לַנַּיִם Ps. 150: 4, (where sev-
eral MSS. and editions read לַנַּיִם) the name of a musical instrument, prob. the shalm, bagpipe. So the Hebrew translators, Targums, and Jerome uniformly. It is used likewise in the Chaldee paraphrase Dan. 3: 5, 10, 15. for אֶפְתָּס q. v.

דלַק, more rarely דָּלַק, originally an infinit. absol. from דָּלַק to turn back, to repeat; hence redeundo, iterando. Used only as an adv.
4. most frequently yet, and with a negative, no more. Gen. 7: 4. 8: 10. 29: 7. יָדַע so long as, all the while that, Job 27: 3. With suff. יָדַע I (am) yet; יָדַע thou (art) yet; יָדַע they were yet speaking, Est. 9: 14. Also in composition
4. יָדַע (1.) while yet. Comp.
Jer. 15: 9 יָדַע מְדַעְשֶׁהָ מְדַעְשֶׁהָ while it is yet day. 2 Sam. 12: 22. Ps. 104: 33 יָדַע מְדַעְשֶׁהָ while yet I live, so long as I live. 146. 2. (2.) within. Gen. 40: 13 יָדַע מְדַעְשֶׁהָ within three days. Gen. 40: 13.
2. יָדַע since. — יָדַע since I existed, Gen. 48: 15. Num. 22: 30 יָדַע מְדַעְשֶׁהָ since I was thine to this day.

גָּלַק Arab. יָדַע 1. to turn, to turn about. Hence
2. to repeat. (Comp. יָמָה.) Hence the infin. absol. יָדַע adv. again, yet, (q. v.)
3. to say repeatedly, to testify. In Kal only Lam. 2: 13 Keth. See Hiph.
Pl. רָם to surround. Ps. 119: 61.
Hiph. רָם 1. strictly to say repeatedly, to affirm, assert; hence

2. to call or take to witness against any one, construed with ע. Deut. 6: 26. 30: 19. 31: 28. Is. 8: 2. To affirm solemnly, to protest, obtestari, construed with ע of the person, Gen. 43: 3 the man protested against us, saying. Deut. 8: 19. 32: 46. 1 K. 2: 42. Zech. 3: 6.


5. to command, ordain, prescribe. (See הָנָּה no. 3 and הָנָּה.) 2 K. 17: 15 נֶרֶנֶּה his precepts, which he gave them. Neh. 9: 34. 1 Sam. 8: 9.


Hoph. הָנָּה to be shown, testified. Ex. 21: 29.

Deriv. נון, נון, נון, נון, נון.

1. to be crooked, to be perverted.

In Kal not used. See Niph. Pl. Hiph.

2. to deal perversely, to sin, (comp. e. g. הָנָּה no. 1.) Dan. 9: 5. Constrained with ע of the person, Est. 1: 16.

Niph. 1. to be bowed down. Ps. 38: 7. Especially from pain, (like the pangs of a woman in child-birth.) Is. 21: 3 נְהוּנֶּה I am bent down so as not to hear.

2. to be perverted. Prov. 12: 8 נְהוּנֶּה of a perverse heart. Fem. נְהוּנֶּה as a subst. perverseness, 1 Sam. 20: 30 נְהוּנֶּה thou son of obstinate perverseness, i.e. thou obstinate and perverse son.

Pl. to turn up. Lam. 3: 9 נְהוּנֶּה he turneth up my paths. Is. 24: 1.

Hiph. 1. to pervert; e.g. justice, Job 33: 27. one's way or conduct.

1. e. to act perversely, Jer. 3: 21. Hence without נְהוּנֶּה.

2. to act perversely or wickedly. 2 Sam. 7: 14. 19: 20. 24: 17.

Deriv. נון, נון, נון, נון, נון.

2 K. 18: 34. 19: 13. Is. 37: 13. and נון 2 K. 17: 24. proper name of a city from which colonies were sent to Samaria. The inhabitants are called נון 2 K. 17: 31. Some compare a Phenician city Acaotha. (See Relandi Palæstina, p. 232, 233.) Others see, see below.


נון strength, see נון.

Arab. חוּנְוִנָה to flee. In Kal not used.

Hiph. 1. to cause to flee, to bring into a place of safety. Ex. 9: 19.


נוני plur. נוני, a gentile noun, Avivites, the original inhabitants of Philistia before the Philistines came from Caphtor. Deut. 2: 23. Josh. 13: 3.


ננה name of a city in the territory of Edom. Once Gen. 36: 35.

ננה or ננה to give milk, to suckle, spoken of animals. 1 Sam. 6: 7, 10. Gen. 33: 13. Part. ננה (ewes) giving milk, (ewes) that have young, Ps. 78: 71. Is. 40: 11. (Arab. גלָע med.

Je to be pregnant and at the same time to give suck.)

ננה m. dec. I. a child. Is. 49: 15. 65: 20. See the verb ננה and the noun.
m. rarely פֵּרְוָה, dec. II. b.

1. eternity. Sometimes to be understood in a loose sense for a long period, e.g. Deut. 15: 17 so shall be thy servant for ever, i.e. all his life long. 1 Sam. 27: 12. Ps. 21: 5 thou gavest him long life פֵּרְוָה for ever and ever. 1 K. 1: 31 פֵּרְוָה let my lord the king live for ever.

Neh. 2: 3. In other places it is to be taken strictly, e.g. פֵּרְוָה to live for ever, to be immortal, (like God.) Gen. 3: 22. Deut. 32: 40. It refers (1.) to time to come, e.g. פֵּרְוָה an eternal covenant, Gen. 9: 16. פֵּרְוָה for ever, always, Gen. 6: 3. 13: 15. 1 Sam. 13: 13. (2.) to time past, פֵּרְוָה the days of old, former times, Deut. 32: 7. פֵּרְוָה in ancient days, in former times, Gen. 6: 4.—Ezek. 26: 20 פֵּרְוָה the people of former times, i.e. the manes of the dead. Plur. פֵּרְוָה eternity, and as an adv. eternally, Ps. 61: 5. 77: 6. 145: 13. Is. 26: 4.

2. in Chald. and Talmud. the world, like the Greek αἰών. Hence prob. worldly-mindedness, love of the world, like κόσμος in N. T. Ecc. 3: 11.

פֵּרְוָה masc. plur. perverseness. Is. 19: 14, for פֵּרְוָה. Vulg. ver¬
tigo, giddiness, which likewise makes a very good sense.

פֵּרְוָה to dwell, not used. Hence פֵּרְוָה and פֵּרְוָה.

f. verbal from obsol. פֵּרְוָה, dec. X. cohabitation, duty of marriage. Once Ex. 21: 10. (Talmud. idem.)

—Hos. 10: 10 Keri, according to the usual punctuation, פֵּרְוָה in the Tar¬gums furrows, (comp. פֵּרְוָה) but it is better to point the word פֵּרְוָה for the loss of any thing, particularly a child for the loss of its mother's breast; or from the Heb. פֵּרְוָה in the sense to be active, busy, for the signification to play, sport, is not demonstrable.) פֵּרְוָה a gleaning. See פֵּרְוָה.

The etymology is uncertain. It cannot be derived from פֵּרְוָה to suckle; since it does not properly include a suckling. Better, according to Schultens, liter. a weaned child, from פֵּרְוָה, in Arab. to soothe for the loss of any thing, particularly a child for the loss of its mother's breast; or from the Heb. פֵּרְוָה in the sense to be active, busy, for the signification to play, sport, is not demonstrable.)

Firmly Ending. (In modern Arabic פֵּרְוָה אָאִיל, m. rarely פֵּרְוָה, plur. פֵּרְוָה and פֵּרְוָה, dec. III. a. liter. perverseness, from פֵּרְוָה. Hence

2. more rarely, punishment for sin, suffering, affliction. 2 Sam. 16: 12. Is. 5: 18.


II. מִצְּוָה 1. to be darkened, to be in darkness. Once Job 11: 17 מִצְּוָה (now) thou art in darkness, i. e. in adversity, (then) shalt thou be as the morning. (Syr. מַעֲרָה to wrap up.) Deriv. מַעֲרָה, מַעֲרָה. 2. to be wrapped in darkness, to be faint, weary. Fut. מַעֲרָה (to distinguish it from מַעֲרָה he flew.) 1 Sam. 14: 28. Judg. 4: 21. Comp. מַעֲרָה. (Syr. מַעֲרָה to be weary, faint; Ethpa. to faint or swoon away. Comp. מַעֲרָה, מַעֲרָה to be weary; and the kindred verb מַעֲרָה to be weary.) מַעֲרָה m. collect. birds, fowls. Gen.1:21, 30. In Chald. idem. Dan. 2: 38. 7:6. מַעֲרָה to advise, to take counsel, i. q. מַעֲרָה. Found only in the imper. מַעֲרָה, Judg. 19: 30. Is. 8: 10.

בּ מַעֲרָה f. Uz, the proper name of a people and country, according to the Sept. Ἀὐσίτης, Ἀὐσίτων, a people and country in the northern part of Arabia Deserta, between Palestine on the east and Mesopotamia on the west. The Bible appears to ascribe to this people a diversity of origin, namely, immediately from Aram, Gen.10: 23. from Nahor an Aramean, 22: 21. from Seir, whose posterity dwelt in Idumea, 36: 28. Such differences are likewise found in reference to other nations mentioned in the book of Genesis. (Comp. Vater's Commentar üb. d. Pentateuch, Th. I. p. 152.) The other passages where this word occurs are Job 1: 1. comp. verse 3, where Job is called מַעֲרָה an inhabitant of the east, (see מַעֲרָה.) Jer. 25: 20, where the kings of Uz are mentioned between those of Egypt and Philistia; and Lam. 4: 21, where the territory of Edom extends to Uz. There is no necessity, according to this view, for supposing different places of this name. Comp. particularly Rosenmüller Comment. in Job. Prolegom. § 5. For other views, see Bochart Phaleg, II. 8. Eichhorn's Einleitung. in das A. T. § 639.

אָכָּל אוֹר to bow or be pressed down; in Hiph. to bow or press down. Both conjugations are found Am. 2: 13. (In Aram. אָכָּל, אָכָּל i. q. Heb. אָכָּל to be pressed.) Deriv. אָכָּל, אָכָּל m. dec. I.

1. the human skin. Ex. 34: 30, 35. Job 7: 5.

ראָפָה 1. to awake from sleep; hence to rouse or get up. In Kal found only in the imper. מְרָפֶה, fem. מְרָפֶה, awake! up! Ps. 44:24 מְרָפֶה, מְרָפֶה awake, why sleepest thou, O Lord! Ps. 7: 7. Is. 51: 9.
2. to be awake, to watch. Cant. 5: 2. Mal. 2: 13 מְרָפֶה the watching and answering, prob. a proverbial
phrase for every living being, (like ḫb ḫb) the origin of which, however, has not been satisfactorily explained. Jerome: magister et discipulus.

3. causat. to stir up. Job 41:2 [41:10] Keri. In the Kethib ḫb, the fut. of Hiph.

Niph. ḥb, fut. ḫb, pass. of Pi. and Hiph.

1. to be waked or roused from sleep. Job 14:12. Zech. 4:1.


Pil. ḥb 1. to awaken from sleep. Cant. 2:7. 3:5. 8:4.

2. to stir up, excite, e. g. contention, Prov. 10:12. to call forth, e. g. strength, Ps. 80:3.—Job 3:8 ḫb ḫb ḫb ḫb, skilful to stir up the leviathan.

3. to lift up, brandish, e. g. a spear, 2 Sam. 23:18. a scourge, Is. 10:26.

4. to raise up, to build. Is. 23:13 ἠρίστη ἡ ἡγεμόνια they (the Chaldeans) built her palaces. Parall. יבּלָּת (Comp. the Greek ἐγείρουν ναὸν, γροθίων.)

Hiph. i. q. Pl.

1. to awaken from sleep. Zech. 4:1.


2. to stir up, e. g. the leviathan, Job 41:2 [41:10] Keth.—Deut. 32:11 ḫb ḫb ḫb ḫb ḫb ḫb ḫb as the eagle stirreth up her nest, i. e. her nestlings. Jerome: provocat ad volandum. Frequently used of Jehovah, to raise up any one, Is. 45:13. Jer. 50:9. to stir up the spirit of any one, i. e. to urge him on, 1 Chr. 5:26. 2 Chr. 21:16.


Hithpal. 1. to awake, to rise up. Is. 51:17. 64:6. Constrained with ḫb against any one, Job 17:8.

2. to rejoice, be elated. Job 31:29.

חָלָב Chald. chaff. Once Dan. 2:35. (Arab. and Syr. idem.)


חָלַשׁ m. verbal from חָלַשׁ, blindness.

חָלַשׁ f. verbal from חָלַשׁ, idem. Lev. 22:22.

חָלָת to assemble or gather together. Once Joel 4:11, חָלָת found only Is. 50:4. Vulg. sustentare. Aqu. πορτφολίας. Comp. the Arab. סְסָרָתוֹ ruturix, sustentavit.

Others, following the Septuagint, tempestive loqui, as if a denom. from חָלַשׁ.

חָלַשׁ found only in Pl. חָלְשׁ to bend, make crooked, pervert. Ecc. 7:13. E. g. judgment, Job 8:3. 34:12. comp. Amos 8:5. also in reference to the person, Lam. 3:36 to subvert a man in his cause. Job 19:6. Ps. 119:78. חָלָת חָלְשׁ to pervert the way of any one, to lead astray, Ps. 146:9.

חָלְשָׁת Pu. part. crooked. Ecc. 1:15. Hithpal. to bend one’s self, to bow down. Ecc. 12:3.

חָלַשׁ f. (with Kamets impure) strictly the Aramean infin. from חָלָשׁ, wrong, oppression. Lam. 3:59.

חָלַשׁ מַעַּל, fem. חָלַשׁ מַעַּל, plur. חָלַשׁ מַעַּל, verbal from חָלַשׁ, dec. VIII. h.

1. as an adj. strong, mighty; spoken of a nation, Num. 13:28. of the wind, Ex. 14:21. of the waves,
26. a difficult word, which has been variously explained. It denotes (1) the place in the wilderness whither the second goat was sent. Thus ver. 10 נוֹגָה, "a goat," and ver. 26 נוֹגָה. Accordingly some Jewish commentators (see Bocharti Hieroz. 1. p. 650.) have rendered it, a rough desert mountain. The form of the word is considered then as an Arabic pluralis fractus from to separate, particularly from human society; hence solitudes, deserts, i. q. נוֹגָה, in verse 22.—Or (2) the name of an evil demon, supposed to reside in the wilderness, to which this goat was devoted and sent away. This would accord well with verse 8, where there is an antithesis between נוֹגָה and נוֹגָה.

The later Jews, as well as the early Christians and Mohammedans, speak of an evil angel of this name. See Spencer de Leg. Hebr. ritualibus, Lib. III. Diss. VIII. Reland de Relig. Mohammed. p. 189. But as the pentateuch gives no proper names of angels and is entirely silent concerning evil angels, it is possible that Assael is the name of an idol, and that this rite on the day of expiration was in imitation of some idolatrous ceremony. The names of idols are not unfrequently transferred to evil angels, comp. Adrammelech. Or (3.) less plausibly, according to the Sept. Symm. Theod. Vulg. the name of the goat itself, (Sept. αἰτώματας, Vulg. emissarius, Symm. ἀπογομενος and ἀπολειπτος;) and to be rendered the goat sent off. In this case it is derived from נוֹגָה a goat and נוֹגָה to go away; but נוֹגָה denotes a she-goat, not a he-goat and the rendering of נוֹגָה by as is considerably harsh.

נוֹגָה, fut. נוֹגָה.

1. to leave or forsake a place, person or thing; e. g. Jehovah, Is. 1: 4. Deut. 31: 16. Jer. 5: 19. a law or covenant, Prov. 26: 4.
2. to leave behind, to leave in any way. Gen. 39: 12, 13. 50: 8. 39: 6 
and he left all that he had in the hand of Joseph. Mal. 3: 19. Construed withי
and in, to leave or commit to any one, Ps. 49: 11 and they leave their goods to others. 
Job 39: 11. Intrans. Ps. 10: 14
and the unfortunate commits himself to thee.
3. to leave off, cease, construed withי
and an infin. Hos. 4: 10. comp. 
Prov. 28: 13.
4. to give up, to dismiss. Gen. 24: 
27 who has not dismissed his favour from etc. 
5. to set free, the opposite of to shut up. Hence הביא the shut up and the set free, i.e. the bond and the free, a proverbial expression for all even to the lowest, Deut. 32: 36, 
Others: the married (comp. Arab. 
patrisfamilias,) and the single 
(comp. Arab. 씨 arabic calebs.) Others;
the laid up and the neglected, i.e. the costly and the worthless, everything whatever; but the phrase refers to persons wherever it occurs. 
Niph. to be forsaken. Neh. 13: 11. 
Is. 7: 16.
Pu. idem. Is. 32: 14.
מ"ע m. dec. III. d. found only in the plur. הביא, probably a technical word of merchants, nearly synonymous with יבג trade, commerce, (from יבג to give up, transfer, hence to sell.) Hence
1. a market place, bazar, a fair. Ezek. 27: 19 Dan and Javan יבג brought cloth to thy fairs. Verse 16. So in verses 12, 14, 22, where the prefix י is omitted before this word, but inserted before the wares.

2. merchandise, joined with יבג. Ezek. 27: 27, 33. Comp. יבג
Gaza, the proper name of a considerable city on the southern boundary of Palestine, one of the 5 principal cities of the Philistines. Sept. Jason. It was assigned to the tribe of Judah, (Josh. 15: 47.) by whom it was actually taken, (Judg. 1: 18.) but afterwards lost again. 1 Sam. 6: 17. See Reland's Palestina, p. 788—800. Bellermann's Handbuch der Bibl. Literatur, Th. III. p. 24. The gentle noun is יבג. Judg. 16: 2.
יבג f. verbal from יבג, a forsaking or leaving desolate, derelictia. Is. 6: 12. comp. the verb Is. 17: 2. Jer. 4: 29.
יבג m. verbal from יבג, strong. Ps. 24: 8. As a collective, the strong, the mighty, Is. 43: 17.
יבג fut. יבג, infin. יבג 1. to be or show one's self strong, mighty. Ps. 89: 14. 68: 29 יבג show thyself mighty, O God. 52: 9. Judg. 3: 10 יבג his hand was strong against Chushan-rishathaim, i.e. he conquered him. 6: 2. Dan. 11: 12 יבג and he shall not be strong, i.e. he prevails. Ps. 9: 20. Prov. 8: 28 יבג והו ראות when the fountains of the deep were strong; i.e. enraged with violence; comp. יבג Neh. 9: 11. Is. 43: 16.
(Syr. יבג Ethpa. infremuit, efferbuit.)
2. causat. to make strong or mighty. Ecc. 7: 19 יבג הנפש wisdom makes a wise man stronger than ten etc. Arab. יבג fut. O. to make strong. Others: protects him more than ten etc. Comp. then יבג.
Hiph. יבג joined with יבג, to put on a fierce or impudent countenance.

Deriv. יב, יב, יב, יב, יב, יב.


Am. 1: 1. In the second book of Kings, (chap. 14: 21. 15: 1, 6, 8, 23, 27.) it is likewise written **חיר** and **חיר**, without any mention of a change in his name. The latter forms, therefore, may have arisen from an error of the ancient transcribers. Such corruptions are nowhere more frequent than in proper names.

**חיר** f. Lev. 11: 13. Deut. 14: 13. according to the Sept. and Jerome, the ospray or sea-eagle. (Arab. נא, in the lexicons, nomen acris, aut aquila, aut aquile similis.)

**חיר** found only in Pi. ע to dig about.

Is. 5: 2. (Arab. שיך idem.) Also to dig in, to engrave; hence

**חיר** f. Chal. a seal-ring. Dan. 6: 18.

(Syr. [סֵג idem.)


**חיר**, fut. רֵדָּה, plur. רֵדָּה, to help, aid, assist, most commonly construed with an accus. of the person; e. g. רֵדָּה help me, Ps. 109: 26. etc. More rarely and in the later writings with י, 2 Sam. 8: 5. 21: 17. 1 Chr. 18: 5. 22: 17. 2 Chr. 19: 2. 26: 13. 28: 16. Job. 26: 2. with י, 1 Chr. 12: 21. with י and י and they helped the party of Adonijah.

Niph. to obtain help, to be helped, יועדו. 2 Chr. 26: 15. 1 Chr. 5: 20 י and they were helped against them, i. e. God gave them the victory over them. Dan. 11: 34. So the Arabians say: adjutus est (a Deo,) for victor.

Hiph. part. with the Aramean form בֵּית m. with suff. בֵּית, verbal from בֵּית, dec. VI. j. help. Often as a concrete, a helper, Ps. 70: 6. 115: 9. even a female, Gen. 2: 18, 20.

**חיר** Ezra, the proper name of a well known priest and scribe, who was very active in promoting the return of the Jews. Neh. 7: 1. 12: 1.


**חיר** f. 1. a later Aramean word for the more ancient ב a court (before the temple.) 2 Chr. 4: 9. 6: 13. (In the Targums frequently.) The derivation is not clear, prob. as if from ב in Arab. cohibuit, prohibuit, kindred with ב to shut in.

2. a settle or terrace (of the altar,) prob. because in the court of the temple. Ezek. 43: 14, 17, 20.

**חיר** see **חיר**.

**חיר** m. (prob. a verbal from the Arab.

חיר med. Vav. to dig in.)

2. perhaps also a reed for writing, calamus. Jer. 3: 8. comp. the use of the pen-knife, (Jer. 36: 23.)

חיר Chal. verbal from מ see i. q. Heb. מ counsel,understanding, wisdom. Dan. 2: 14 מ נו לא he replied to Arioch wisdom and understanding, i. e. he made to him a wise and rational address; comp. Prov. 26: 16.

I. **חיר** (in Arab. with כ) to seize, to hold on of. Is. 22: 17. Constricted
I. to seize unjustly or improperly, 1 Sam. 15: 19. and 14: 32, (where the Keri  סע is the correct reading.) For the form גָּסְּר נַבָּא Ezeke. 21: 20, see under גָּסְּר.

II. בָּשָׁה (in Arab. with כָּכָה)
1. to cover, construed with לָשֶׁה, liter. to cover over anything. (Comp. לָשֶׁה and other verbs of covering.) Lev. 13: 45. Ezek. 24: 17, 22. Mic. 3: 7.
2. to cover or clothe one's self, to put on a garment, construed with an accus. Ps. 104: 2 תָּרָע הָעָר יִשְׂרָאֵל also he puts on light, as a garment. 109: 19, 29. 71: 13. Jer. 43: 12. and he shall put on the land of Egypt, as a shepherd puts on his garment, a bolder figure than the more common expression לָשֶׁה to overturn or destroy a country. Part. fem. בָּשָׁה.
Cant. 1: 7. a covered female, i.e. either a mourner, or a harlot, which were distinguished by their dress. See Gen. 38: 14.

Hiph. בָּשָׁה to cover, construed with two accus. Ps. 84: 7 also the early rain covers it with blessings. Also with בָּשֶׁה before the object covered, Ps. 89: 46.

Deriv. בָּשָׁה.

בָּשָׁה, m. dec. l. prob. i. q. Chald. נָהָר a side, (by a commutation of נ and ל, see page 336.) Job 21: 24 נָהָר הָעָר יִשְׂרָאֵל his sides are full of milk, i.e. full with milk, or well nourished. Better to read נָהָר, full of fat. Sept. εἴγενα. Vulg. viscerā. Syr. latera ejus.

בָּשֶׁה, m. dec. X. a sneezing. Job 41: 10. [41: 18.] (Arab. عَطْفٌ to sneeze; Chald. עֹטֵי idem.)

בָּשֶׁה, m. dec. VII. f. a bat. Lev. 11: 19. Is. 2: 20. Perhaps compounded of caliginosa fuit nox and הָעָר volans. The ה is often lost in composition.

בָּשָׁה, fut. בָּשֶׁה תָּשֶׁה, (crowns) a proper name.
1. a city in the tribe of Gad. Num. 32: 3, 34.
2. another in the tribe of Ephraim, Josh. 16: 7, which is also.

1. to cover, to clothe, i. q. גָּסְרָה, for which it frequently stands in Chaldaic. (Arab. عَطْفٌ conj. IV. to put on. Syr. עָטֶה to be clothed.) Ps. 73: 6.
2. to be covered, concealed, construed with an accus. Ps. 65: 14 נָהָר the valleys are covered with corn. Without cases, Job 23: 9 נָהָר he is concealed in the south. Deriv. בָּשֶׁה garments.
3. to be covered in night; hence to faint, languish, waste away. (Comp. כָּכָה no. II. 2.) Ps. 102: 1. 61: 8 נֶשֶׁת when my heart languishes. Is. 57: 16. Part. pass. נָשֶׁת wasted, Lam. 2: 19. Also weak, feeble in any way, spoken of cattle, Gen. 30: 42.


 NAFTA to surround; either in a hostile manner, construed with בָּשֶׁה, 1 Sam. 23: 26 or for protection, with two accus. Ps. 5: 13.

Pi. נָשֶׁה to crown. Conjured with two accus. Ps. 8: 6. 65: 12. 103: 4. with a dative of the person, Cant. 3: 11.

Hiph. Is. 23: 8 נָשֶׁה Tyre, the crowning, i.e. the distributor of crowns.

בָּשֶׁה f. const. נָשֶׁה plur. נָשֶׁה verbal from נָשֶׁה, dec. XI. d. a crown, diadem. 2 Sam. 12: 50. Often figuratively, e.g. Job 19: 9 he hath taken the crown from my head. Prov. 12: 4 a virtuous woman is a crown to her husband. 14: 24. 16: 31. 17: 6.

בָּשֶׁה (crowns) a proper name.
called (the crowns of Addar) Josh. 16: 5. 18: 13.
3. (the crowns of the house of Joab) a city in the tribe of Judah. Once 1 Chr. 2: 51.
4. a city in the tribe of Gad. Once Num. 32: 35.

m. (a contraction of מְנָה, from מִנַה to over turn, destroy, plur. מְנָא, dec. VIII.
2. Num. 33: 45. and more in full verse 44. 21: 11. (hills of mount Abarim,) a part of mount Abarim.


or found only in the fut. अयाल Lam. 2: 1. according to the Sept. Vulg. and the Hebrew commentators, to darken, obscure; (comp. no. II.) Hence अयाल darkness, a cloud. Or according to the Arab.

med. Je to disgrace; comp. the Syr. अयाल idem.

a proper name.
1. a various reading for अयाल q. v.

(_ruins) the proper name of a fortified city in the tribe of Naphtali. 1 K. 15: 20. 2 Chr. 16: 4.

f. 1 Chr. 1: 46 Keth. for अयाल q. v.

Arab. अयाल to become wrath, to fall into a passion. 1 Sam. 25: 14 and he became wrath with them. (Syr. अयाल to be displeased, angry; अयाल displeasure, anger.) Hence

m. verbal from अयाल, dec. VI. f.


the proper name of a city in the tribe of Judah, 1 Chr. 4: 3, 32. 2 Chr. 11: 6. and of a rock named therefrom. Judg. 15: 8, 11.

m. i. q. अयाल eternity. 2 Chr. 33: 7.

the proper name of a country, strictly Elymais in the south of Media, but used generally in a wider sense for Media itself. So e. g. Dan. 8: 2, where it includes the city Shushan. Gen. 10: 22. 14: 1. Is. 11: 11. 22: 6. Jer. 25: 25. 49: 34 ff. Ezek. 32: 24. In most of these passages Elam is represented as a contentious people, causing disturbance to the neighbouring nations. Strabo says as much concerning the inhabitants of Elymais. See Boccharti Geogr. Sacra, II. 2. Michaelis Spicileg. u. 68.


com. gen. (more frequently fem.) dual अयाल (which stands also for the plural Zech. 3: 9.) prim. dec. VI. f.

1. an eye.—अयाल अयाल to see with the eye, Ezek. 12: 12. The following phrases are worthy of notice, (1.) अयाल before the eyes of any one. Gen. 23: 11, 18. Ex. 4: 30. (2.) अयाल in the eyes, i.e. in the judg-
ment or opinion, of any one. It often conveys the idea of seeming or appearing. Gen. 19: 14 מַרְאָה with beautiful eyes; but he appeared to his sons-in-law to jest. 29: 20. 2 Sam. 10: 3. Hence מַרְאָה what appears to me good, evil. See the articles מַרְאָה, מַרְאָה, מַרְאָה, etc. (3.) מַרְאָה behind the back or without the knowledge of any one. Num. 15: 24. (4.) מְאַרְאְה between the eyes, on the forehead. Ex. 13: 9, 16. Deut. 6: 8. 11: 18. Spoken also of the fore-part of the head, Deut. 14: 1. (5.) מָעַרְאַה seem to fix the eye on any one, usually to regard him with favour, (like מָעַרְאַה, מָעַרְאַה to regard with anger.) E. g. Gen. 44: 22 מָעַרְאַה I will be gracious to him. Jer. 39: 12. 40: 4. Job 24: 23. Ezra 5: 5. Constrained with מָעַרְאַה, Ps. 33: 18. 34: 16. with מָעַרְאַה, Deut. 11: 12. (comp. further Zech. 12: 4. 1 K. 8: 29, 52.)—But in Am. 9: 8, in a bad sense, it is used of the angry contenance of Jehovah, (otherwise מָעַרְאַה.) So in verse 4, with the addition מָעַרְאַה; on the contrary Jer. 24: 6, in a good sense, with מָעַרְאַה. In the N. T. comp. 1 Pet. 3: 12.—Since many of the passions, such as envy, pride, pity, desire, are expressed by the eye, so in the biblical style they are often ascribed to this organ, though strictly applicable only to the person. (Comp. the articles מַרְאָה, מַרְאָה, מַרְאָה, מַרְאָה.) Further מַרְאָה proud eyes, i. e. pride, arrogance, Prov. 6: 17. Ps. 18: 28. comp. מַרְאָה pride, arrogance.

2. a bead or bubble, in wine. Prov. 23: 31.

3. perhaps a look. Cant. 4: 9 מַרְאָה thou hast stolen my heart by one of thy looks. Others: with one (look) from thine eyes.

4. face, countenance, like מַרְאָה. Ps. 6: 3.—מַרְאָה face to face, Num.14: 14. Is: 52: 8. Some other passages, usually placed under this signification, belong elsewhere; e. g. 1Sam. 16: 12 מַרְאָה with beautiful eyes; so Gen. 29: 17. See מַרְאָה. Hence


7. with a plur. מִרְאָה, const. מִרְאָה, a spring, fountain; (comp. מִרְאָה.) Gen. 16: 7. 24: 29, 30, 42. The eye is a fountain of tears, which may have led to this signification of the word. The plur. sem. or neuter is used to express things without life, see Gesenius' Lehrgeb. § 125. 3.

8. In the preceding signification, it stands before many geographical names; the most remarkable of which are (1.) מִרְאָה (fountain of the kid) a city in the tribe of Judah, not far from the southern point of the Dead sea, fruitful in palms. In Pliny, (Hist. Nat. v. 17.) Engadda. Josh. 15: 62. 1 Sam. 24: 1. Ezek. 47: 10. Cant. 1: 14. Its more ancient name was מִרְאָה q. v. (2.) מִרְאָה Ps. 83: 11. and מִרְאָה Josh. 17: 11. 1 Sam. 28: 7. a city in the tribe of Manasseh. (3.) מִרְאָה (fountain of judgment) found only Gen. 14: 7. i. q. מִרְאָה (waters of contention) name of a fountain in the desert of Sin, otherwise called מִרְאָה. The name is there used by a prolepsis, for it originated at a later period, see Num. 10: 1—13. (4.) מִרְאָה (fountain of two calves) a place on the northern point of the Dead sea. Once Ezek. 47: 10. (5.) מִרְאָה (fountain of the spy, or, according to the Targum, of the fuller, for he treads his clothes with his feet, comp. מִרְאָה) a fountain on the southeast of Jerusalem, on the borders of the tribes Judah and Benjamin. Josh. 15: 7. 18: 16. 2 Sam. 17: 17. 1 K. 1: 9. According to Josephus, (Antiq. vii. 11.) it
was situated in the king's pleasure garden.


הָנַּה m. denom. from הנ, (after the form סַנָה, רון, הָנַּה; looking askance, envious. 1 Sam. 18: 9 Keri. In the Kethib רון (Arab. خُلْصَان idem.)


 חוֹר to be wearied, exhausted. Jer. 4: 31. Hence


שָׁנָה f. verbal from שָׁנָה no. II. 1.


שָׁנָה m. with suf. פָּרָה (Gen. 49: 11.) plur. פָּרָה, a young ass; an ass colt. Zech. 9: 9. Job 11: 12 פָּרָה the wild ass's colt. It is applied also to the animal when grown, so as to be rode upon, Judg. 10: 4. 12: 14. and to bear burdens, Is. 30: 6. Comp. also Gen. 32: 16.

I. שָׁנָה f. plur. once פָּרָה (Judg. 10: 4.) usually פָּרָה (from an obsol. sing.

ץֶרֶךְ q. v.) a city. (Some erroneously suppose the primary significiation to have been a cavern, like the Arab. שָׁרֶךְ, and Heb. שֶׁרֶךְ, referring to Gen. 4: 17. Ps. 31: 22.—שֶׁרֶךְ the city of God, Ps. 46: 5. 87: 3. Is. 60: 14. and שֶׁרֶךְ the holy city, Neh. 11: 1. Is. 52: 1. Dan. 9: 24. for Jerusalem. שֶׁרֶךְ the city of waters, a part of the city Rabbah, 2 Sam. 12: 27.—Ecc. 10: 15 the labour of the foolish wearieeth him, he knows not how to go to the city, perhaps a proverbial phrase for to find his way, as if spoken of a wanderer.

II. שָׁנָה perhaps anger, hostile attack. (Comp. the Arab. פָּרָה med. Vav to attack; assault.) Jer. 15: 8 פָּרָה פָּרָה יָרָה. Sept. פָּרָה יָרָה פָּרָה פָּרָה יָרָה פָּרָה I come not with anger.

The former signification city, may, however, be applied to both of these passages; thus in Jer. I will let come suddenly upon cities and terror; and in Hos. according to Lowth, nōn sum urbicola, i.e. homo.—In Ps. 73: 20, פָּרָה stands prob. for פָּרָה in awaking, and pertains not here.

שָׁנָה m. Chald. a watcher, a name of angels in the later Jewish demonology, being so called because, according to the doctrine of the Persians, they watch over the souls of men. Dan. 4: 10, 14, 20. (In the Syriac liturgies it is applied to archangels,
e. g. to Gabriel. Afterwards it came to be applied rather to evil angels, like ἐγγόνογος in the book of Enoch and in the fathers.)

which name suits the etymology Josh. 7: 26. The reading in Joshua, however, is not to be changed. The derivation only is less accurate; (comp. Gesen. Geschichte der hebr. Sprache und Schrift, p. 43.)

m. dec. VI. k. a fetter for the foot. (Arab. عكس idem.) Prov. 7: 22. usually rendered he (the inexperienced young man) goeth after her (the wicked woman) suddenly, as the ox goeth to the slaughter, and as in fettlers to the correction of the fool, i. e. to his own correction. The Sept. and Chald. render גֶּשׁ a dog, a meaning well suited to the connexion, but not confirmed by philological evidence. Plur. כִּיָּהָ יָסָר לְפָלְקָה Is. 3: 18. bracelets or rings for the ankles, a female ornament, which occasioned a clinking in walking. Hence

Pi. denom. from כִּיָּהָ יָסָר, to adorn one's self with ankle-rings, or, what is better, to make a tinkling with them, to excite attention. Is. 3: 16.

1. strictly to stir up, e. g. water; to make it turbid. (So in Arab. med. Kesr.) Hence metaphorically

2. to trouble any one. Judg. 11: 35. Usually by bringing or occasioning evil, Gen. 34: 30. Josh. 6: 18. 7: 25. 1 Sam. 14: 29 יִבְרָאֵל יְבִירָאֵל my father troubleth the land. 1 K. 18: 17, 18. Prov. 11: 17 יָסָר יָסָר יָסָר he who troubleth his own house shall inherit the wind.

Niph. 1. to be excited, spoken of grief. Ps. 39: 3.

2. to be brought into adversity, to be destroyed. Prov. 15: 6.

m. a quadrilateral, an adder. Ps. 140: 4. The root יָסָר signifies in Arabic, to bend together, conj. V. to coil up. The י appears to be annexed, as in many quadrilaterals. See יָסָר.
(for נֵבֶּל) verbal from נֵבֶל, strictly a subst. whatever is high or uppermost. Hos. 7: 16 נֵבֶל נְבֵלָה לְפָנַי them return not to the Most High, or else to things above, πρὸς τα ἄνω. 11: 7 נֵבֶל נְבֵלָה לְפָנַי they call them (the people) to the Most High. Hence as an adv. (1.) above, נֵבֶל from above, Gen. 27: 39. 49: 25. and simply above, Ps. 50: 4.

2. high. 2 Sam. 23: 1 נֵבֶל (who) is exalted high. Hence in the const. state נֵבֶל (Heb. and Chald.) plur. const. נֵבֶל (used only in poetry,) with suff. נֵבֶל, יְבָלָה, נְבָלָה, נְבָלָה (Chald. נְבָלָה, נְבָלָה נְבָלָה) a preposition.

1. upon.—Used particularly (1.) after verbs of covering; see נֵבֶל, etc. (2.) to express a duty or obligation, which lies on any one. 2 Sam. 18: 11 נֵבֶל עַל נְבָלָה I should have given. 1 K. 4: 7. Ezra 10: 4. Neh. 13: 13. (3.) to express a weight or load which lies on any one. Is. 1: 14. Comp. נְבָלָה.


3. i. q. נֵבֶל to 2 Sam. 15: 4 נֵבֶל נְבָלָה he shall come to me. Gen. 38: 12. 2 Sam. 15: 20.—נֵבֶל נְבָלָה to speak to the heart or satisfaction of any one. נֵבֶל נְבָלָה to fall to any one.—Also to express the dative in later Hebrew, Job 33: 23 נֵבֶל נְבָלָה if there is given to him. Est. 3: 9 נֵבֶל נְבָלָה נְעָבָה if it is good or pleasing to the king.

4. near, by, at. נֵבֶל נְבָלָה by a foun-
tain, Gen. 16: 7. 24: 30 נֵבֶל נְבָלָה by the camels at the well. Ps. 7: 11 נֵבֶל נְבָלָה my shield is with God, i.e. he holds my shield.

5. against. Is. 1: 25. Mic. 4: 11. נֵבֶל נְבָלָה to rise up against. נֵבֶל נְבָלָה to encamp against or besiege a city. נֵבֶל נְבָלָה to devise plans against any one.

6. before, ante. Ex. 27: 21 the curtain which is before the law. (Derived from signif. no. 2.) נֵבֶל נְבָלָה to bow down before any one, Lev. 26: 1. נֵבֶל נְבָלָה before the face of any one. (Derived from signif. no. 4.)

7. in. Hos. 11: 8 נֵבֶל נְבָלָה my heart is turned within me. Ps. 42: 5, 6, 7, 12. 43: 5. 142: 4.

8. for. Est. 7: 7 נֵבֶל נְבָלָה to atone for. נֵבֶל נְבָלָה to contend for, Judg. 9: 17. נֵבֶל נְבָלָה to pray for.

9. on account of, because of. Ps. 44: 23. Ruth 1: 19. Frequently before an infin. e. g. נֵבֶל נְבָלָה on account of thy saying, i.e. because thou sayest, Jer. 2: 35. נֵבֶל נְבָלָה therefore, on this account, (see נֵבֶל.) נֵבֶל נְבָלָה on account of נֵבֶל נְבָלָה as a conj. because, Deut. 29: 24. 2 Sam. 3: 30. Est. 8: 7. simply נֵבֶל in the same sense, Gen. 31: 20.

10. after, according to, secundum. Ps. 110: 4.


12. from, by; e.g. in the phrase to live from or by any thing. Gen. 27: 40. Deut. 8: 3. Is. 38: 16.

13. with, together with. Ex. 35: 22 נֵבֶל נְבָלָה the men together with the women. Gen. 39: 12.

14. besides, without, (from signif. no. 2. more than.) Gen. 31: 50. Ps. 16: 2 נֵבֶל נְבָלָה there is no happiness for me without thee.

15. Other compositions, נֵבֶל (1.) from above or on. Ex. 40: 36. 2 Sam.

m. more rarely in, with suff. in, dec. VIII. d. a yoke, a crooked piece of wood fastened to the pole of the carriage and laid upon the necks of the team, by which they draw. Num. 19:2. Deut. 21:3. For the most part figuratively, bondage, servitude. 1 Sam. 6:7. 1 K. 12:11. Is. 9:3.

Chald. above, over, followed by in. Dan. 6:3.

m. adj. dec. VII. a. stuttering, stammering. Is. 32:4. Comp. by transposition in. (Arab. speaking a foreign tongue.)


2. Used of things without life; e.g. of a way, to lead, Judg. 20:31. of a country, to stretch or extend itself, Josh. 16:1. 13:12. of a lot, to come up, (out of the shaken urn,) Lev. 16:9, 10. Josh. 18:11. of a city, to ascend in flames, Judg. 20:40.

Jer. 48:15. of plants, to shoot or grow up, Gen. 40:10. 41:22. Deut. 29:22. Comp. Gen. 49:9. Part. in Job 36:33 prob. what shoots up, a plant. Sometimes (1.) to be rendered passively, e.g. to be used or employed, spoken of a razor, Judg. 16:17. to be put on, spoken of a garment, Lev. 19:19. of a bandage, Jer. 8:22  a bandage is put on; see in. (2.) by a common Hebraism, (see Gesenius' Lehrgeb. § 218. 4.) spoken of the thing which is ascended. Prov. 24:31 in the whole of it (the field) grows up with thorns, i.e. only thorns grow up therein. Is. 34:13. 5:6. Am. 8:8 and 9:5 in the whole land ascends as by the Nile, i.e. it is overflown as by the Nile. (Comp. Jer. 46:7, 8.)

3. metaphorically to rise, increase, advance; e.g. spoken of a battle, 1 K. 22:35. of one increasing in wealth, Deut. 28:43. Construed with in, to excel, Prov. 31:29.  in to come into mind, Jer. 3:16. 7:31. 19:5. 32:35. Is. 65:17.


5. pass. of Hiph. no.4. to be inserted or entered. 1 Chr. 27:24.

Niph. pass. of Hiph. 1. to be brought up. Ezra 1:11. 2. to be driven away. Jer. 37:11. to be led away, Num. 16:24, 27. 2 Sam. 2:27.

3. to be exalted, spoken of God. Ps. 47:10. 97:9.

Hiph. 1. to lead or bring up, (persons or things,) Gen. 37:28. 1 Sam. 8:8. 2 Sam. 2:3.  to put up the lamps, Ex. 25:37. Usually construed with an accus. once with a dative, Ezek. 26:3.


3. to take away, tollere, aufferre. Ps. 102:25.

Hoph. הָרָא (for חֵרָא) to be brought up, Nah. 2:9. to be presented, spoken of an offering, Judg. 6:23. to be entered, inserted, recorded, pass. of Hiph. no. 4. 2 Chr. 20:34.

Hithpa. to exalt one's self, to glory.

Jer. 51:3.

Deriv. הבָּא, הבָּא, הבָּא, dec. IX. b. a leaf.

בַּעַל m. const. בִּעַל, dec. IX. b. a leaf.

ַחַל Chald. a cause, occasion, pretext.

Dan. 6:5, 6. (In Aram. and Arab. idem. Root לְבַע לְבַע Arab. to give cause or occasion; conj. VI. VIII. to use a pretext. Comp. Heb. בַּעַל.)

I. בַּעַל, more rarely בַּעַל f. verbal from בַּעַל, dec. X.

1. strictly quicquid ascendit in alta, i.e. altari imponitur; but used by way of eminence for a burnt-offering, (see בַּעַל no. 2.) which was entirely consumed, ὀλίγαυστον.


II. בַּעַל f. i. q. בַּעַל unrighteousness, iniquity. With He paragogic ב, Job 5:16.


בַּעַל Hos. 10:9. i. q. בַּעַל (as it is read in several MSS.) iniquity.

בַּעַל masc. plur. denom. from בַּעַל and בַּעַל, youth, the state or condition of a young man or woman. Ps. 89:46. Is. 54:4. Job 33:25, 20:11 קָנָה בַּעַל his bones are full of youth.

יִבְּעַל f. found only Prov. 30:15, according to the Sept. Vulg. Gr. Ven-

et. the horse-leech, (Arab. علوف, Syr. לָאֹלֶף) whose insatiable thirst for blood might very well serve for a proverb. The Arab. علوف signifies calamitas, gravis casus, fatum, quod homini impendit; whence Bo-

chart (Hieroz. II. 801.) makes it a personification of fate as a hide-

ious monster. Others: desire, (per-

sonified, comp. Arab. propen-

sum esse in aliquem, amare.) Oth-

ers, by conjecture, the locust.


בַּעַל m. verbal adj. from ב, rejoicing.

Is. 5:14.

בַּעַל f. thick darkness. Gen. 15:17, 18.

Eze. 12:6, 7, 12. (Arab. הָלָךְ to be thick, dense; and by transposition נֶלְכָה to be very dark.)

בַּעַל Eli, the proper name of a well-

known high-priest. 1 Sam. 1:3 ff.


בַּעַל m. a pestle. Prov. 27:22. Root בַּעַל, but perhaps in the signification of בַּעַל in Arab. conj. II. to strike repeatedly.

יַבְּעָל found only in the fem. בַּעָל the upper.


יַבְּעָל Chald. the upper, the highest.

בַּעֲלָה the most high God:


יִבְּעָל f. dec. X.

1. a loft, an upper chamber, a cov-

ered place on the flat roof of an ori-

ental house. Judg. 3:23, 25. 1 K. 17: 19, 23. 2 K. 4:10. Used meta-

phorically of the chambers of hear-

en, Ps. 104:3, 13.

2. a step, ascent. 2 Chr. 9:4.
1. upper, higher, the opposite of גָּדוֹל. Gen. 40: 17. 2 K. 18: 17.
Ezek. 42: 5.
2. the Most High, i.e. God. גַּהֲנָא, Gen. 14: 18. גַּהֲנָא, Ps. 7: 18. גַּהֲנָא, Ps. 57: 3. and simply גַּהֲנָא, Ps. 9: 3. 21: 8.
מַהֲנָא m. Chald. plur. majest. מַהֲנָא, the Most High, Dan. 7. 22. 25.
מַהֲנָא Ps. 12: 7. usually a crucible.
More correctly a work-shop, from מַהֲנָא to work, to labour.
מַהֲנָא f. verbal from מַהֲנָא, dec. X. an action, deed, work, facinus, i.q. מַהֲנָא; found in the sing. only Ps. 14: 1. 66: 5. elsewhere in the plural.
2. actions (of men.) Zeph. 3: 7. מַהֲנָא they pervert all their actions, i.e. they act perversely, wickedly. Ps. 14: 1. 141: 4. Ezek. 14: 22. In all these passages there is a reference to evil actions, which is expressed more definitely Deut. 22: 14, 17.
מַהֲנָא f. i.q. מַהֲנָא no. 1. a work (of God.) Jer. 32: 19.
I. מַהֲנָא to do or perform any thing, whether good or evil. Derivatives מַהֲנָא and מַהֲנָא an action, deed.
Poel, מַהֲנָא, construed with בּ, to conduct towards any one, used only in a bad sense, like מַהֲנָא. Lam. 1: 22. 2: 20 מַהֲנָא to whom thou hast done thus (evil.) 3: 51 מַהֲנָא mine eye causes pain to my soul, i.e. pains me from much weeping. Job 16: 15 מַהֲנָא I have defiled (comp. also Hithpa.) my horn, i.e. my head, with dust. (Others, after the Aramean, indidi in cinerem caput meum. But in an Arameism of this kind, we should have expected the Aramean form, the conj. Aphel only being used in that dialect.)
Hithpa. מַהֲנָא.
1. to perform a mighty deed, spoken of God, construed with בּ on or to any one. Ex. 10: 2. 1 Sam. 6: 6.
2. to treat any one ill, construed with בּ 1 Sam. 31: 4. 1 Chr. 10: 4.
Jer. 38: 19. Num. 22: 29. Also to do violence to a woman, Judg. 19: 25. The ancient translators have rendered it in most passages, to deride, (Sept. ἐμποτισά; Vulg. illudo) which does not agree with the analogy of the verb and its derivatives, and is inconsistent with its use in some passages, e.g. Ex. 10: 2. Judg. 19: 25.
Hithpo. to execute, perform, (an action.) Ps. 141: 4.
Deriv. מַהֲנָא, מַהֲנָא, מַהֲנָא, מַהֲנָא, מַהֲנָא, מַהֲנָא.
II. מַהֲנָא found only in Po. מַהֲנָא to make a gleaning, to glean. Lev. 19: 10. Constrained with an accus. Deut. 34: 21. Metaphorically Jer. 6: 9. (In Arab. מַהֲנָא conj. II. to drink re-
peatedly, to pluck, to smile.) Deriv. מַהֲנָא.
III. מַהֲנָא whence part. Po. מַהֲנָא a child, i.q. מַהֲנָא. Is. 3: 12. See מַהֲנָא.
מַהֲנָא Chald. 1. to go into enter. In Syr.
to cover, conceal. In Kal found only in the part. pass. כִּבְשָׁנָּה כִּבְשָׁנָּה concealed or secret (sing.,) Ps. 90: 8.

Niph. כִּבְשָׁנָּה to be concealed, hidden. Nah. 3: 11. The person from whom any thing is concealed is preceded by כִּבְשָׁנָּה, Lev. 5: 2. or by כִּבְשָׁנָּה, Lev. 4: 13. Num. 5: 13. Part. כִּבְשָׁנָּה disguised men, dissemblers, Ps. 26: 4.

Hiph. כִּבְשָׁנָּה 1. to conceal from any one, construed with כִּבְשָׁנָּה. 2 K. 4: 27.

2. כִּבְשָׁנָּה to hide the eyes from any one; as a refusal of assistance, Is. 1: 15. comp. Prov. 28: 27. as a neglecting to punish, Lev. 20: 4. 1 Sam. 12: 3, (construed with כִּבְשָׁנָּה) or as an expression of contempt, Ezek. 22: 26. כִּבְשָׁנָּה to cover the ear, to refuse to hear, Lam. 3: 56.


4. perhaps intras. to conceal one's self, like other verbs of covering, e. g. כִּבְשָׁנָּה. Ps. 10: 1. Or כִּבְשָׁנָּה is to be supplied as in no. 2.


Deriv. כִּבְשָׁנָּה pl. fem. מִכְּבְשָׁנָּה a kind of tune or harmony in music. 1 Chr. 15: 20. Ps. 46: 1. perhaps the female voice or manner, which the chorister imitated. Comp. Forkel's Gesch. der Musik, Th. I. p. 142. In the former passage it appears to stand more in reference to high and low; see כִּבְשָׁנָּה.

כִּבְשָׁנָּה Ps. 9: 1. perhaps i. q. the preceding article, in which case כִּבְשָׁנָּה is to be supplied; (unless the true reading be כִּבְשָׁנָּה.) In Ps. 48: 15, the context requires that it should be read as two words כִּבְשָׁנָּה even unto death. In both passages the MSS. and editions vary, some writing it in one, others in two words. This, however, has but little weight, for anciently words closely connected in sense were often written as one. (See Gesenius' Gesch. der hebr. Sprache and Schrift. p. 171.)
people, i. e. my people or country, (see ἐνo. 3.) Applied to animals, Prov. 30: 25, 26. Ps. 74: 14.

Plur. מִשְׁמַר (rarely in the Chaldaic form מִשְׁמַר, const. מִשְׁמַר, Neh. 9: 22, 24. Judg. 5: 14.) peoples, nations, particularly the tribes of Israel. Gen. 49: 10. Deut. 32: 8. 33: 3, 19. But מִשְׁמַר and מִשְׁמַר on the contrary denote other nations besides the Jews, gentiles. Sometimes the plural stands for the singular, as Lev. 19: 16 thou shalt not go about as a tale-bearer מִשְׁמַר among thy people. 21: 1. Hos. 10: 14. מִשְׁמַר to be gathered to his people, i. e. to die. מִשְׁמַר to be cut off from his people; see מִשְׁמַר Niph. no. 5.

Chald. idem. Plur. מִשְׁמַר, emph.


לַעַל, with suff. לַעַל, לַעַל, לַעַל, לַעַל, לַעַל, לַעַל, and לַעַל, liter. connexion, union, (from Arab. لَعَلْ to be in common; comp. מִשְׁמַר a people) but used only as a preposition.

1. with. Gen. 27: 44. Ex. 22: 29. 1 Sam. 17: 42 מִשְׁמַר and מִשְׁמַר redhaired and therewith beautiful of countenance. — מִשְׁמַר with all this, notwithstanding this, Neh. 5: 18.— Ps. 72: 5 מִשְׁמַר so long as the sun shall endure. Comp. Dan. 3: 33. [4: 3.] and Ovid. Amor. i. 15. 16. cun sole et luna.—Also, like the Latin penes, in the power of the body or mind, as Job 15: 9 מִשְׁמַר מִשְׁמַר dost thou know (any thing) which was not with us, i. e. which we knew not; (comp. 14: 5.) Ps. 50: 11. Job 23: 14. 10: 13. מִשְׁמַר like apud animum meum, Ecc. 1: 16. Josh. 14: 7.—It forms a periphrasis for the genitive case, Job 23: 10 מִשְׁמַר יְמַעְרִי my walk.

2. before; e. g. מִשְׁמַר before God, Job 9: 2. 27: 13.

3. against; e. g. מִשְׁמַר to fight

4. like as, pariter ac. Ecc. 2: 16 יָפְסָרָה־לְךָ; the wise man as well as the fool. Job 9: 26. 21: 8. Ps. 73: 5. Ecc. 7: 11. הָאוֹרִים; from with, in respect to, Gen. 44: 32. Job 28: 4. 1 Sam. 16: 14 the spirit of Jehovah departed from Saul. More rarely i. q. בָּהָלֶד. 2 Sam. 3: 28. Job 34: 33 כַּלָּה according to thy mind; (comp. no. 2.)

Chald. with; also in, e. g. בָּהָלְךָ in the night, Dan. 7: 2. בָּהָלְךָ לְךָ so long as the generations of men last, Dan. 3: 33. 4: 31. [4: 34.]

I. יָכְלָה, fut. רָכְלָה.

1. to stand, stay. 1 Sam. 20: 33 make speed, haste, יָכְלָה לְךָ stay not. (1.) Constrained with בּּכָלָה, to stand before any one, particularly as a servant before his master; hence to serve, e. g. a king or general, Gen. 41: 46. Dent. 1: 38. Jehovah, 1 K. 17: 1. 18: 15. Also without בּּכָלָה, Dan. 1: 4.—In Lev. 18: 23, יָכְלָה יָכְלָה is used in reference to copulation. (2.) Constrained with בּּכָלָה, to stand by, to assist. Dan. 12: 1. Est. 8: 11. 9: 16. (Comp. בּּכָלָה.) Also to rely upon any thing, Ezek. 33: 26. (3.) to stand still; spoken of the sea, Jon. 1: 15. of the sun, Josh. 10: 13. constrained with יָכָלָה, to cease from any thing, Gen. 29: 35.


4. Also with an accus. Ezek. 17: 14 to keep the covenant יָכְלָה יָכְלָה (and) to abide therein.—Also to continue to live, Ex. 21: 21.

4. to stand up, to arise, (from signif. no. 1.) i. q. בּּכָלָה, found only in later Hebrew. Dan. 12: 1. 13. Spoken particularly of a new prince, Dan. 8: 23. 11: 2, 3, 20. Ecc. 4: 15. of a war, 1 Chr. 20: 4. Constrained with יָכָלָה, to rise up against any one, Dan. 8: 25. 11: 14. 1 Chr. 21: 1. comp. Lev. 19: 16.

5. pass. of Hiph. to be set, placed, appointed. Ezra 10: 14 יָכָלָה יָכָלָה let our rulers be appointed, i. e. let us appoint our rulers. Dan. 11: 31.

Hiph. יָכָלָה 1. causat. of Kal no. 1. to make to stand, to place, Ps. 31: 9. Lev. 14: 11. to fix or settle one's countenance on any one, 2 K. 8: 11.

2. to cause to endure, to preserve. 1 K. 15: 4. 2 Chr. 9: 8. Prov. 29: 4. Also to establish, confirm, i. q. יָכָלָה, 2 Chr. 35: 2. Dan. 11: 14 to confirm or fulfil the vision.

3. to place or appoint to an office. 1 K. 12: 32. 1 Chr. 15: 16.

4. to raise up, to erect, e. g. statues, 2 Chr. 33: 19. a house, Ezra 2: 68. 9: 9. To stir up, to excite, Neh. 6: 7. Dan. 11: 11, 13.

5. to ordain, establish. 2 Chr. 30: 5. Constrained with יָכָלָה for any one, 33: 8.

6. intrans. to continue. 2 Chr. 18: 34.

Hoph. to be placed or presented. Lev. 16: 10.

Deriv. out of course יָכָלָה יָכָלָה יָכָלָה. Lev. 16: 10.

II. יָכָלָה found only in Hiph. Ezek. 29: 7 יָכָלָה יָכָלָה יָכָלָה by transposition for יָכָלָה יָכָלָה יָכָלָה and thou causedst their loins to shake. Comp. Ps. 69: 24. It is difficult to determine whether there is an actual transposition in this place, or an error of the transcribers.

יָכָלָה i. q. בּּכָלָה, a preposition, but found only with the suff. יָכָלָה יָכָלָה. 1. with; freq.
Edom. 20.

1. a place. Dan. 8: 17, 18.
2. a pulpit, stage. 2 Chr. 34: 31.

Ammon, 2 wearisome, wearying. (Root  ) in Arab. to be in common. Comp. ) Found only in the const. state  , also  , with suff.  , once  (Ezek. 45: 7.) a preposition.
2. against. 2 Sam. 16: 13. Ezek.
3: 8.
3. over against. 1 Chr. 26: 16.
4. as, like as, i. q.  no. 4. 1 Chr. 24: 31. 26: 12. Ecc. 7: 14. Comp. 5: 15  exactly as.
(Comp.  Job 27: 3.)
5.  m. verbal near by. 1 K. 7: 20.

Ammon, m. verbal from  , dec. I.
2. a stage, pulpit. 2 K. 11: 14. 23: 3.

Ammon, m. (liter. from or of the people, as if from  a people and the termination  , like  from ,  from  , hence it is explained by  Gen. 19: 38.) Ammon, a proper name. 1 Sam. 11: 11. More frequently  the Ammonites, a people which dwelt northeast of the Moabites from the Arnon to the Jabbok. Num. 21: 24. Deut. 2: 37. 3: 16. See Relandi Palastina, p.103.—The gentle noun is  , fem.  , 1 K. 11: 1. Neh. 13: 23.

Amos, proper name of a well-known prophet. Amos 1: 1. 7: 8 ff. 8: 2.

Chald. adj. deep, unsearchable.
Dan. 2: 22.


m. dec. III. a friend, neighbour, fellow-man, synonymous with  Lev. 5: 20. 18: 20. 19: 15.—Zech. 13: 7  my neighbour, spoken by Jehovah of the Jewish nation. Root prob.  = to bind together, (whence  and  ) The form then is feminine, and is to be compared with such examples as  ,  , etc.

m. verbal from  , dec. IV. c.
1. wearisome labour, toil, Ecc. 1: 3. 2: 11.
2. the fruit of labour. Ps. 105: 44. Ecc. 2: 19.

Amalek, m. verbal adj. from  , dec. V.b.
2. as a subst. a workman, faber. Judg. 5: 26.


^m 1. to obscure; metaphorically to excel. Ezek. 31: 8.

2. to be obscure, unknown. Ezek. 28: 3 נָבֹל אָרֶץ no secret thing is unknown to thee. (In Aram. and Arab. with idem.)

Hoph. יָסָר to be obscured, tarnished. Lam. 4: 1.

^m and Chald. הָיוֹשְׁנִים, nations, peoples. See יָגָד.

(God with us) the symbolical and prophetic name of a child, whose birth was to indicate the liberation of the Jewish state. Is. 7: 15.

^m (once יֵשָׁנָה Neh. 4: 11.) fut. יָשָׁנָה.

1. to lift up, to carry. Zech. 12: 3. Is. 46: 3.


Hiph. יְבִיא, construed with יָבָא, to load or burden any one. 1 K. 12: 11. 2 Chr. 10: 11.

Deriv. יָבָאֵי. יָבָאֵי to be deep. Metaphorically to be unsearchable. Ps. 92: 6. (In Arab. and Aram. idem.)

Hiph. 1. to make deep. Is. 30: 33. Often adverbially, Is. 7: 11 יָבָאֵי make deep, as if, i. e. ask for something out of the deep. Jer. 49: 8, 30 יָבָאֵי יָבָאֵי make deep your dwellings, i. e. dwell deep in the earth. Hos. 9: 9.

2. to keep deep, to conceal. Is. 29: 15.

Deriv. out. of course יָבָאֵי.

^m fem. יָבָאֵת, verbal adj. from יָבָאֵי, dec. VIII d.


2. כָּלִי or יָבָי verbal from יָבָאֵי, dec. IV. e. idem. Found only in the plur. const. הַיָּבָאֵי of unintelligible speech, Is. 33: 19. Ezek. 3: 6.

^m, with suff. יָבָאֵי, dec. VI. g.

1. a valley, liter. a low plain, as a cultivated place, (Job 39: 10. Ps. 65: 14. Cant. 2: 1.) as a place for combat, (Job 39: 21.) It is evidently distinguished from the kindred words, יִדָּוְי, יִדָּוְי, יִדָּוְי; whence the same place has only one of these epithets applied to it. The name יָבָאֵי is applied to the valleys, e. g. of יִדָּוְי, יִדָּוְי, יִדָּוְי, etc. Comp. יָבָאֵי יָבָאֵי the king’s dale, not far from the Dead sea, Gen. 14: 17. 2 Sam. 18: 18.

2. an inhabitant of the valley, i. q. יָבָאֵי יָבָאֵי. 1 Chr. 12: 15.

^m m. verbal from יָבָאֵי, depth. Prov. 25: 3.

^m in Kal not used.

Pi. יָבָאֵי to bind sheaves. Ps. 129: 7. Deriv. יָבָאֵי.

Hithpa. construed with יָבָא, to make slaves or treat as such; (comp. יָבָא יָבָא) Deut. 21: 4. 24: 7. The primary signification appears to be colligavit, coeruit; hence subject (as in Samar.)

^m, plur. יָבָאֵי יָבָאֵי, dec. VI. m.

1. a sheep, i. q. יָבָאֵי. Lev. 23: 10 ff. Job 24: 10.

2. an omer, a measure which according to Ex. 16: 36, contains the tenth part of an ephah. 16: 22, 32, 33.

Chald. wool, i. q. Heb. יָבָאֵי.

Dan. 7: 9.

^m Gomorrah, the proper name of one of the four cities in the vale
502

he answereth not about any of his matters, i.e. gives no account of them. Hence (3.) with a double accus. of the thing which any one answers, Prov. 18: 23. Job 40: 2. So Job 33: 13. Hence, the person, to address any one, Zech. 1: 11.

4. לְעָנִי to give testimony, to testify, namely, by answering the inquiries of the judge; sometimes for a person, Gen. 30: 33. 1 Sam. 12: 3, but for the most part against him, 2 Sam. 1: 16. Num. 35: 30. Deut. 19: 13. Job 16: 8. לְעָנִי my leanness testifies to my face.


5. to pass a sentence, responsum dare; spoken of the judge. Ex. 23: 2. Spoken of Jehovah, to announce, as an oracle, Gen. 41: 16. comp. Deut. 20: 11. 1 Sam. 9: 17. לְעָנִי then Jehovah announced to him.

6. to cry, shout, for the onset or for victory, Ex. 32: 13. Jer. 51: 14. as the jackal, Is. 13: 22.


3. as if pass. of Hiph. i. q. Kal, to answer, constrained with לְעָנִי, Ezek. 14: 4, 7.

Pi. i. q. Kal no. 7. to sing. Ex. 32: 18. Ps. 88: 1. Is. 27: 2.

II. לְעָנִי (for לְעָנִי, a proper verb לְעָנִי, comp. the derivatives לְעָנִי, לְעָנִי)

1. to bestow labour or toil on any thing, to busy one's self therewith, constrained with לְעָנִי. Ecc. 1: 14. 3: 10.
2. to suffer, to be bowed down or oppressed. Ps. 116: 10. 119: 67. Zech. 10: 2. Is. 31: 4 שָׁכִיתָהּ, and is not bowed down before their multitude, i.e. does not lose his labour. 25: 5 נַחֲלָתָבָהּ the triumphal song of the tyrant is bowed down or brought low. (Arab. עֲנָה to be bowed down, to be humble.)

Niph. 1. to be or become afflicted. Ps. 119: 107.

2. reflex. to bow down or humble one's self, construed with מְלַשָּׁה. Ex. 10: 3. The infin. יַלְשָׁהָה stands here for מִלְשָׁהָהּ.

Pi. 1. to oppress, afflict, humble. Gen. 16: 6. 15: 13. 31: 50. Ex. 22: 22. Ps. 102: 24 שָׁכִיתָהּ he (the enemy) has humbled my strength in the way. 88: 8 שָׁכִיתָהּ with all thy waves thou hast afflicted me.


3. joined with מְלַשָּׁהָ, to afflict the soul, i.e. to fast. Lev. 16: 31. 23: 27, 32. Num. 29: 7.

Pu. to be oppressed, humbled. Ps. 119: 71. Is. 53: 4. Infin. מְלַשָּׁהָ מְנַשָּׁהָ his misery, his affliction, Ps. 132: 1.

Hiph. i. q. Pi. no. 1. 1 K. 8: 35. 2 Chr. 6: 26 מְלַשָּׁהָ מְנַשָּׁהָ when thou hast afflicted them. Ecc. 5: 19 מְלַשָּׁהָ מְנַשָּׁהָ for God humbleth him in the joy of his heart. Others: if God hears him through the joy of his heart, i.e. imparts to him the joy of his heart.


2. to be afflicted, as in Kal. 1 K. 2: 26.


2. more frequently to begin to speak, as in Heb. no. 3. Dan. 2: 20. 3: 9, 19, 24, 26, 28. 4: 16. 27. [4: 19, 30.] Construed with בַּי of the person, Dan. 2: 47.

מָשָׁהָ plur. מִלְשָׁהָ, const. מְלַשָּׁהָ, verbal from מֵשָׁהָ no. II. dec. IV. c.

1. afflicted, oppressed, poor, unhappy. Ps. 9: 13. 10: 12, 17.—עֲנָה the poor of the earth, Is. 11: 4. Ps. 76: 10. Prov. 3: 34. For the most part involving the idea of humility, or virtuous suffering, constr. particularly Ps. 25: 9. 37: 11. 69: 33.

2. meek. Num. 12: 3.

מָשָׁהָ strictly the fem. of מֶשָּׁהָ, dec. XI. d. used substantively.

1. humility. Prov. 15: 33. 18: 12.


2. mildness, goodness, spoken of God. Ps. 18: 36.

מָשָׁהָ f. i. q. מֵשָׁהָ no. 2. Ps. 45: 5.

םש see מְשָׁהָ.

םש f. Ps. 22: 25 מֵשָׁהָ מְנַשָּׁהָ the affliction of the afflicted. Others, after the Sept. Vulg. Chald. the cry of the af-flicted, (parall. מְנַשָּׁהָ) but מֵשָׁהָ is used neither in Hebrew (see no. 1. 6.) nor in the other dialects to express lamentation.

מָשָׁהָ, fem. מֶשָּׁהָ, plur. מִלְשָׁהָ, const. מְלַשָּׁהָ, verbal adj. from מֵשָׁהָ no. II. dec. VIII. m.


2. humble, lowly. Zech. 9: 9. For the plur. מֵשָׁהָ the Kethib often has מִלְשָׁהָ, e.g. Ps. 9: 19. Is. 32: 7.

מָשָׁהָ in pause מֵשָׁהָ, with suff. מְשָׁהָ, verbal from מֵשָׁהָ no. II. dec. VI. q. af-fliction, oppression, suffering, misery. Gen. 16: 11. 31: 42. 41: 52. מְשָׁהָ the children of affliction, i.e. the afflicted, Prov. 31: 5. מָשָׁהָ מְנַשָּׁהָ the bread of affliction, Deut. 16: 3.

2. a matter, thing, (as in Chald.)
Ecc. 4: 8 an evil thing. 5: 13 by an evil matter, i.e. by an adverse occurrence. 2: 23 grief is his portion. 8: 16.

(Comp. in no. II. 1.)

they found only Gen. 10: 13. a people of Egyptian origin, otherwise unknown.

proper name of an idol of the inhabitants of Sipphara. Once 2 K. 17: 31. It appears to be compounded of פֹּסְלָה an image, statue, and פָּנָי a king. The former part of this composition is found also in the proper name ‘Evepesosao, (Tob. 1: 2, 13, 15, 16.) i.e. רֵאוּסְאָב, (comp.)

m. const. פֹּסְלָה, dec. IV. c. a cloud.


in Pi. פֹּסַל, denom. from פֹּסָל, to gather clouds. Gen. 9: 14. Hence many likewise derive

Po. fut. פֹּסְלָה, part. פֹּסְלָה, to anger from the appearances of the clouds, a species of divination. Lev. 19: 26. Deut. 18: 10, 14. 2 K. 21: 6. But we have no proof that this mode of divination was known in ancient times. Better to render it, like the Talmudists (Surenhusii Mishna, T. IV. p. 244.) and several ancient versions, to fascinate, enchant, bewitch, by the eye, (Ital. indocchiatura,) and to derive it from פֹּסָל. Comp. the Arab. עט oculo maligno petivit, also פֹּסָל and פֹּסֶל.

f. a cloud. Job 3: 5.

a bough, branch. Ezek. 17: 8, 23.

With suff. פֹּסַל Ezek. 36; 8, (as if from פֹּסְלָה.)

Chald. idem. Dan. 4: 9, 11. [4: 12, 14.]

m. full of branches. Ezek. 19: 10.

liter. to surround like a necklace (עִנָּה) Ps. 73: 6 הוֹמָן וְעֹמָל, pride surroundeth him like a necklace. The collum resupinum is, in poetic language, an indication of pride.

Hiph. פֹּסֲלָה to give to any one.
Deut. 15: 14 פֹּסֲלָה thou shalt surely give to him from thy flock. (Arab. עֵל, with פָּלָה, facilem se alicui prebuit, Samar. פֹּסֲלָה subvenit alicui, adjutum eum.) Others: liter. thou shalt load upon him, collar imponas.


II. פֹּסֲלָה, once פֹּסְלָה (Josh. 21: 11.) found only in the phrases פֹּסֲלָה, Num. 13: 33. פֹּסֲלָה, Num. 13: 22, 28. sons of Anak; and פֹּסֲלָה the Anakites, Deut. 1: 28. 2: 10, 11, 21. an ancient race of giants, which before the irruption of the Israelites into Palestine dwelt in the neighbourhood of Hebron and in some other places, (Josh. 11: 21.) but were destroyed, excepting a small remnant in the Philistine cities, Gaza, Gath, and Ashdod. (The word appears to have been originally an appellative, comp. homines, princes.)

Po. fut. פֹּסַל. 1. to amerce or impose a fine on any one, construed with two accus. Deut. 22: 19. Also to exact from a conquered enemy, 2 Chr. 36: 3. Sometimes this fine or contribution is in natural productions, Am. 2: 8.


3. to suffer, to be punished. Prov. 21: 11.

Niph. 1. to be amerced or fined. Ex. 21: 22.

2. to suffer or be punished in any way. Prov. 22: 3. 27: 12.
m. verbal from יָבֵן.
1. a fine, contribution. 2 K. 23: 33.
2. a punishment. Prov. 19: 19.

ןַּפּוֹת whence נִפְטַל, Chald. see נָפַל.


יָמַךְ to tread down. Mal. 3: 21. [4: 3.]

יָתַר Is. 15: 5 יָתַר, to judge from the context, i. q. יָתַר, or יָתַר, they stir up (a cry.) Vulg. clamorem levabant. The form appears to be a corruption of one of the two given above.

ינָן see יֵנָן.

ינָּנִים m. plur. יִנְנִים, dec. VI. q. a bough, branch, foliage. Ps. 104: 12. See the following article.

ינָה Chald. a bough, branch, as in Heb. Dan. 4: 9, 11, 18. [4: 12, 14, 21.] (Syr. יָנָא a bough, top of a tree; יָנָא foliage.)

ינָוָה prob. tumuit, (comp. יָנוֹן.) Hence to be arrogant, contumacious, rash, (against God.) Comp. רָנוֹן, יָנוֹן.


ילֶה. Neum. Num. 14: 44 יָלֶה they were rash and went up; comp. Deut. 1: 43 יָלֶה יִלָּה.

ילֶה m. a hill. Is. 32: 14. Mic. 4: 8.

With the article, (the hill) proper name of an eminence on the eastern part of mount Zion, which was surrounded and fortified with a wall. 2 K. 5: 24. 2 Chr. 27: 3. 33: 14. Neh. 3: 27. 11: 21. comp. Josephi Bell. Jud. vi. 6.

ים (to be pronounced ים) in the Kethib of Deut. 28: 27. 1 Sam. 5: 6 ff. tumours, on the fundament, hemorrhoids. (Arab. يִלָּב in men a tumour on the fundament; in women a swelling on the pudenda.) The Keri in all these passages has יֵלָב q. v.

ים and יִלָּב dual, found only in the const. state יִלָּב, eye-lashes. Job 16: 16. Ps. 132: 4. יִלָּב the eye-lashes of the morning dawn, i. e. the beams emitted from the rising sun, Job 3: 9. 41: 10. [41: 18.] (The Arabian and Greek poets have the same figure.)


ליָם Pi. denom. from יָם to cover with earth. 2 Sam. 16: 13.

יהם m. prim. dec. VI. m. the young of the stag, roe, or gazelle. Cant. 2: 9, 17. 4: 5. 7: 4. 8: 14. (Arab. יָם and יָם a young wild goat.)

יהם 1. proper name of a place in the tribe of Benjamin. Josh. 18: 23.
1 Sam. 13: 17. In Mic. 1: 10, ἡ ἀγάλματος.
2. also of a place in the tribe of Manasseh. Judg. 6: 11. 8: 27. 9: 5.
1. proper name of a city on the borders of the tribe of Benjamin. 2 Chr. 13: 19. The Keri has ἡ ἀγάλματος.
2. also of a mountain on the borders of the tribes Judah and Benjamin. Josh. 15: 9.

אֲגַלְמָה f. lead. Ex. 15: 10. אֲגַלְמָה a weight of lead, Zech. 5: 8.

מַעֲלָה m. plur. מַעֲלָי, const. מַעֲלָי, dec. VII. f.
1. a tree; freq.

אֱגַלְמָה 1. to labour, make, form; (see Pl. no. 1.) Deriv. אֱגַלְמָה and אֱגַלְמָה an image, idol; אֱגַלְמָה was fictile. Particularly to perform hard or fatiguing labour, (comp. אֱגַלְמָה) Hence
2. to suffer pain, (see אֱגַלְמָה, מַעֲלָה pain.) Comp. Niph. no. 1.
3. to be pained or distressed in mind, dolere, or trans. to occasion pain or distress, to grieve, to afflict. 1 K. 1: 6. 1 Chr. 4: 10. Is. 54: 6. Comp. Niph. no. 2. Pl. and Hiph.
Niph. 1. to hurt one's self with any thing, construed with מ. Ecc. 10: 9.
2. to grieve or vex one's self. Gen. 45: 5. 1 Sam. 20: 3. Construed with מִלְחָמָה, (1 Sam. 20: 34.) and with מַעֲלָה, (2 Sam. 19: 3,) of the thing about which one is vexed.
Pl. 1. to make, form. (Comp. Kal no. 1.) Job 10: 8.
Hiph. i. q. Pl. no. 2. to vex, to ex-
cite to anger, e. g. the Deity. Ps. 78: 40.
2. perhaps to serve, worship, (comp. אֱגַלְמָה to labour and to serve.) Jer. 44: 19 אֱגַלְמָה to worship her (the queen of heaven.) Vulg. ad colendum eam. Others: to form an image of her. (Comp. Kal no. 1.)
Hithpa. 1. to grieve or trouble one's self. Gen. 6: 6.
2. to be angry. Gen. 34: 7. See Hiph. no. 1.
Deriv. out of course מַעֲלָה.

Akk. Chald. found only in the part. troubled, afflicted. Dan. 6: 21.

אֱגַלְמָה found only in the plur. עֲגַלְמָה, const. עֲגַלְמָה, verbal from עֲגַלְמָה, idols, images. 1 Sam. 31: 9. 2 Sam. 5: 21. Hos. 4: 17. (See the root no. 1.)

אֱגַלְמָה m. verbal from עֲגַלְמָה, plur. with suff. עֲגַלְמָה (with Dagesh forte euphonic,) a labourer, servant. Is. 58: 3, and עֲגַלְמָה m. verbal from עֲגַלְמָה, dec. VI. a.
2. pain, (of a woman in childbirth.) Gen. 3: 16.
3. sorrow, affliction, bitterness. Prov. 15: 1 עֲגַלְמָה a bitter or angry word. See the verb in Hiph.
4. an earthen vessel, was fictile. Jer. 22: 28. (See Kal no. 1.)

אֱגַלְמָה m. verbal from עֲגַלְמָה, dec. VI. p.
1. an image, like אֱגַלְמָה. Is. 48: 5. Ps. 139: 24 אֱגַלְמָה idolatry.
2. pain. 1 Chr. 4: 9. Is. 14: 3.

אֱגַלְמָה m. const. אֱגַלְמָה, verbal from עֲגַלְמָה, dec. III. d.
2. pain. Gen. 3: 16 אֱגַלְמָה thy pain and thy conception, i.e. the pain of thy conception.

אֱגַלְמָה f. const. אֱגַלְמָה (as if from


[...] f. Prov. 19: 15. and נָשָׁב: 31: 27. verbs from בָּלָד, sloth, idleness. Dual נָשָׁב double, i.e. great, idleness. Ecc. 10: 18.

I. נָשָׁב and בָּלָד (Ps. 38: 20.)


2. to be numerous. Ps. 38: 20. 40: 6, 13. (See נָשָׁב.) These two ideas are embraced likewise in the kindred verbs נָשָׁב and בָּלָד. (Arab. نَشَف idem.)

Pi. נָשֶׁב (denom. from נָשָׁב a bone,) exossare, to gnaw flesh from a bone. Jer. 50: 17. Comp. נָשָׁב.

Hiph. to make strong. Ps. 105: 24.

II. נָשֶׁב Is. 33: 15. and in Pi. נָשֶׁב, followed by נָשֶׁב, to shut or close the eyes. 29: 10. (Arab. نَشَف to bind up.)

[...] f. verbal from נָשֶׁב, dec. VI. a.

1. a bone. Gen. 2: 23 זָיַם בְּלָד bone of my bones. Plur. נָשִּׁים and more frequently נָשָׁב, the latter form being used generally, (but not exclusively,) of the bones of a dead person, in reference to burial, etc. (Comp. נָשָׁב, נָשֶׁב.) Ex. 13: 19. Josh. 24: 32. 2 Sam. 21: 12—14. 2 K. 23: 14, 18, 20.

2. body, form, appearance. Lam. 4: 7.

3. the same, very, itself, in reference to things; e.g. נָשָׁב הַיַּד הַיְדֵי יְהוָה הִיא the unhappy fall into his claws. Others: his strong ones, i.e. his young lions.
on this same day. Gen. 7: 13, 17: 23, 26. Ex. 24: 10 as the heaven itself. Job 21: 23 in the midst of prosperity. (In a similar way the Arabians use an eye.)

4. proper name of a city in the tribe of Simeon. Josh. 15: 29. 19: 3. 1 Chr. 4: 29. 16: np

m. verbal from עבש, dec. VI. p.
2. body, frame, i. q. עבש no. 2. Ps. 139: 15.

f. verbal from עבש, dec. X.


f. verbal from עבש, strong reasons, arguments. Is. 41: 21. (In Talmud. עבש argumenta valida, rationes; Arab. עבש defensio, tu-tamen.)

found only 2 Sam. 23: 8. prob. a spear. Comp. Arab. עבש a bough, branch. See under the art. עבש, fut. עבש and עבש.

2. to shut up, e. g. heaven, that it may not rain, Deut. 11: 17. 2 Chr. 7: 13. a woman, that she may not bear, Gen. 16: 2. 20: 18 (where עבש pertains to the construction, see no. 4.) Hence also to imprison, 2 K. 17: 4. Jer. 33: 1. 36: 5. 39: 15. — 1 Chr. 12: 1 1 עבש עבש shut up or kept close because of Saul.
3. to rule, coercere imperio. 1 Sam. 9: 17. See עבש.
4. עבש (only in later Hebrew) to retain strength. Dan. 10: 8, 16: 11: 6. 2 Chr. 13: 20. Constrained with עבש to have power or be able to do any thing, 1 Chr. 29: 14. 2 Chr. 5: 22: 9. Also without עבש, 2 Chr. 20: 37. 14: 10.

2. to be shut up, spoken of heaven. 1 K. 8: 35. 2 Chr. 6: 26.

m. verbal from עבש, dec. VI.
1. the shutting up. Prov. 30: 16 the shutting up of the womb, i. e. the barren womb.

f. and more frequently עבש, dec. XI. d.
3. by way of eminence, the festival meeting of the people on the seventh day of the passover, or on the eighth of the feast of tabernacles, synonymous with עבש Lev. 23: 36. Comp. Num. 29: 35. Deut. 16: 8. 2 Chr. 7: 9. Neh. 8: 18. (Comp. in Arab. עבש a meeting, a day of meeting, Friday the festival of the Mohammedans.)

fut. עבש, (denom. from עבש the heel) to hold any one by the heel. Hos. 12: 4 רָתַךְ-עַבְּשָׁה עבָּשׁ in the womb he took his brother by the heel. Comp. עבש עבש. Particularly to trip up the heel of any one, supplan-tare; hence to act deceitfully, Gen. 27: 36. Jer. 9: 3.

Pl. to stop or hold back any thing, retardare. Job 37: 4.

m. const. עבש, plur. const. עבש (in some editions עבש with Dagesh forte euphonic.)
3. with a plur. רֶבעֹת fem. (or neut.) a footstep, trace. Ps. 77: 20. 89: 52. (Comp. Cant. 1: 8.)
5. as a verbal adj. from סֵבֶשֶׁנ, a lier in wait, insidiator. Ps. 49: 6.

סֵבֶשֶׁנ m. 1. subst. an eminence, a hill.
(Arab. ﺕ٥ ﺕ٤ and o.q. clivus, cliviositas montis.) Is. 40: 4.
3. adj. (denom. from סֵבֶשֶׁנ the heel a footstep.) Hos. 6: 8 שֵׁבֶשֶׁנ with footsteps of blood.

סֵבֶשֶׁנ m. 1. the end, the extremity of any thing. (Arab. ﺪ) Hence adv. to the end, forever, Ps. 119: 33, 112.

סֵבֶשֶׁנ f. verbal from סֵבֶשֶׁנ, fraud, deceit. 2 K. 10: 19.
סֵבֶשֶׁנ, fut. סַבְּשֶׁנ, Arab. סִבְּשֶׁנ, to bind. Gen. 22: 9. Hence
סֵבֶשֶׁנ plur. סַבְּשֶׁנ, verbal adj. from סֵבֶשֶׁנ, dec. VIII. d. striped, covered with rings or bands. Gen. 30: 35 ff. 31: 8 ff.
סֵבֶשֶׁנ to wind, twist. 
Pv. part. perverted, perverse. Hab. 1: 4. (Syr. ﺖلـ perversus, Arab. ﺪ to bind together.)

בִּשְׁבֶשֶׁנ by-ways. So Ps. 125: 5 סֵבֶשֶׁנ without addition, idem.
סֵבֶשֶׁנ m. verbal from סֵבֶשֶׁנ, crooked, spoken of the serpent. Is. 27: 1.
סֵבֶשֶׁנ to root out, to pluck up, (anything planted.) Ecc. 3: 2. (In Syr. and Chald. idem.)
Niph. to be destroyed, spoken of a city. Zeph. 2: 4.
Пі. to hough or hamstring, to disable by cutting the sinews of the ham; e. g. a horse, Josh. 11: 6, 9. 2 Sam. 8: 4. 1 Chr. 18: 4. an ox, Gen. 49: 6. (Arab. ﺪ idem.)
סֵבֶשֶׁנ Chald. to pluck up. Ithpe. pass. Dan. 7: 8.
סֵבֶשֶׁנ m. a stem, trunk, truncus, metaphorically a stock, family. Lev. 25: 47. (Chald. סֵבֶשֶׁנ)
סֵבֶשֶׁנ m. Chald. a stock, stump. Dan. 4: 12, 20. [4: 15, 23.]
סֵבֶשֶׁנ plur. סֵבֶשֶׁנ, dec. VIII. a.
1. a scorpion. Ezek. 2: 6. (Arab. idem.) See also סֵבֶשֶׁנ סֵבֶשֶׁנ.
2. a whip or scourge armed with knots and thorns. 1 K. 12: 11, 14. 2 Chr. 10: 11, 14. So in Lat. scorpio, i. q. virga nodosa et aculeata.

סֵבֶשֶׁנ proper name of one of the 5 cities of the Philistines, by whom it was constantly possessed, although it was assigned at first to the tribe of Judah, (Josh. 15: 45.) and afterwards to the tribe of Dan, (Josh. 19: 43.) Josh. 13: 3. 15: 11. 19: 43. Judg. 1: 18. 1 Sam. 5: 10. 2 K. 1: 2. Sept. ﺎﺸgment, ﺎﺸgment. The gentle noun is סֵבֶשֶׁנ Josh. 13: 3. 1 Sam. 5: 10.

סֵבֶשֶׁנ to distort, pervert. Job 9: 20 he perverts me, i. e. perverts my cause.

Пі. idem. Mic. 3: 9. — To pervert.
one's ways, i.e. to act perversely or falsely, Is. 59: 8. Prov. 10: 9.

Niph. רְפָּעָהָה she whose ways are perverse. Prov. 23: 18.

Deriv. רְפָּעָהָה.

 noop m. verbal adj. fromMMdd, dec.

VII. a. perverse, forward.— resizeMode.pov a perverse heart, Ps. 101: 4. and resizeMode.pov perverse of heart, Prov. 11: 20.


I. resizeMode.ב m. an obsolete form, i.q. resizeMode.ב a city; whence the plural resizeMode.ב. In the sing. resizeMode.ב Num. 21: 15. Deut. 2: 9. and in full רוּם-TagNamea (the city of Moab) Num. 21: 28. Is. 15: 1. the proper name of the metropolis of Moab, on the southern bank of Arnon, otherwise called resizeMode.ב (the great) in Greek Areopolis, now Mob, Mob, Arrabat. See Relandi Palæstina, p. 577.


I. resizeMode.ב 1. to mix. In Kal not used.

See IIithpa. (In Chald. and Syr. more common.) Deriv. resizeMode.ב the woof, wof?.

2. to exchange, barter. Ezek. 27: 9, 27. Deriv. resizeMode.ב.

3. to stand in the place of any one, construed with an accus. of the person; and that (1.) to be surety for any one by pledging his own life. Gen. 43: 9. 44: 32. Is. 33: 18 be thou surety for me, i.e. take me under thy protection. Ps. 119: 122. Job 17: 3 resizeMode.ב put me in a surety with thee. (2.) to be surety for any one, by paying the debts which he has contracted. Prov. 11: 15. 20:


4. to pledge, to give as a pledge, construed with an accus. of the thing. Neh. 5: 3 we declare unto you, our houses we are obliged to pledge or mortgage..seek一组 to pledge one's heart, i.e. to venture or dare, Jer. 31: 21. (Or 使用 is causat. of no. II. alacrem fecit.)


2. to be familiar or have intercourse with any one; construed with resize.<, Ps. 106: 35. Ezra 9: 2. with resize.<, Prov. 20: 19. with resize.<, 24: 21. with resize.<, Is. 36: 8. 2 K. 18: 23. (In the two last passages it signifies to enter into a negotiation.)

II. resize.<, fut. to be sweet, pleasant, construed with resize.< of the person; spoken e.g. of sleep, Prov. 3: 24. of offerings, presents, Jer. 6: 20. Constrained with resize.<, Ps. 104: 34. Ezek. 16: 37 resize.< whom thou hast pleased. (In Arab. comp. resize.< alacer, lubens, fruit.)

III. resize.< (in Arab. with resize.<) 1. to remove, pass away, disappear. Is. 24: 11 resize.< all joy disappears.

2. to set, spoken of the sun; hence to grow dark, to become evening. Judg. 19: 9.

Hiph. to do at evening. Infin. resize.< at evening, strictly vespera faciendo, like resize.< mane faciendo, for mane.

1 Sam. 17: 16. See resize.<. Chald. to mix.


noop m. verbal from resize.< no. II. sweet, pleasant, acceptable. Prov. 20: 17. Cant. 2: 14.

noop m. the fourth of the Egyptian plagues, the name of a biting insect, (comp. the Arab. resize.< to eat, per-
haps blatta orientalis seu Egyptia, Linn. (Oedmann's verm. Sammlungen, H. u. p. 150.) one of the most troublesome plagues in all parts of the world, and especially in Egypt. Sept. νυμβαία, the dog-Ay. Aqu. πομηία. Jerome: omne genus mucrunum, (prob. deriving it from רָעַשֹּׁה to mix.) But that רָעַש only is not a general term, but the name of a definite species of animal, is evident from Ex. 8: 29, 51.


1. as a collective, strangers, those who do not belong to a people but have mingled with them; spoken, e.g. of the strangers who had joined the Israelites, Ex. 12: 38. Neh. 13: 3. hence of allied nations, Jer. 25: 20. 50: 37. Ezek. 30: 5. 1 K. 10: 15 רָעַש kings of the Israelitish allies or tributaries; comp. Jer. 25: 24. Chald. reges auxiliairum.

2. the woof or weft. Lev. 13: 48


Dual רָעַש, found only in the phrase רָעַש רָעַש between the two evenings, Ex. 16: 12. 30: 8. the time when, according to Ex. 12: 6. Lev. 23: 5. Num. 9: 3. the paschal lamb was slain, and according to Ex. 29: 39, 41. Num. 28: 4. the daily evening offering was presented; which was (1.) according to the Karaites and Samaritans, prob. the time between sunset and dark, (comp. Deut. 16: 6.) (2.) according to the Pharisees (see Josephi Bell. Jud. vi. 9. § 3.) and the Rabbinites, from the time when the sun begins to decline (called by the Arabs the small evening, in Greek δέλη παρούς,) until actual sunset, (called by the Arabs the proper evening, in Greek δέλη ὄψις.) See Bochart Hieroz. T. I. p. 559.

II. רָעַש or רָעַש m. found only in the plur. רָעַש, prim. dec. VII. a.

1. the raven. Gen. 8: 7. Is. 34: 11. Ps. 147 : 9. (Arab. شَرْبِي idem.) Sometimes used in a wider sense, including several kindred species of birds, (as e. g. in Arabic, the crow.)


רָעַש f. dec. XI. d.

1. a plain. Ezek. 47: 8.
3. When joined with the article, רָעַש by way of eminence (1.) the country between the Dead sea and the Elamite gulf. Deut. 1: 1. 2: 3. Josh. 12: 1. whence the Dead sea is likewise called רָעַש the sea of the plain. Deut. 4: 49. Josh. 3: 16.

2. the plain of the tribe of Judah. 2 Sam. 4: 7. 2 K. 25: 4. רָעַש the brook of the plain, i. e. the Kidron. Am. 6: 14. comp. 2 K. 14: 25.

4. a city in the tribe of Benjamin, otherwise called רָעַש רָעַש Josh. 13: 18.

Note. The root רָעַש borrows
its signification perhaps from in Ethiop, sterilis, aridus sicut, by a transposition of the letters.

f. verbal from בִּינָי no. 1. dec. X.
1. bail, suten. Prov. 17: 17. (See בִּינָי no. 1. 3)
2. a pledge. (See בִּינָי no. 1. 4.) 1 Sam. 17: 18 [םכ]ו and receive their pledge.

בִּינָי m. verbal from בִּינָי, a pledge.
Gen. 38: 17, 18, 20. (See בִּינָי no. 1. 4.) This word appears to have passed, probably as a commercial term, out of the Hebrew or Phenician into the western languages, as in Greek ὀξικον, in Latin arrhabo, earnest or purchase money.

בִּינְי a gentile noun from בִּינָי no. 4. q. v. 2 Sam. 23: 31.

בָּן, fut. בִּינְי
1. to mount up, i. q. Arab. [םכ]. See בִּינָי.
2. construed with ו and בָּן, to look up with longing, to long for any thing. (Arab. conj. II. institut, intention sicut rel.) Ps 42: 2. Joel 1: 20. The Jewish commentators make it denote the cry of the deer, but this does not suit the passage in Joel. Comp. further בִּינָי. See Bocharti Hieroz. P. l. p. 885.


בִּינָי m. Chald. i. q. בִּינְי the wild ass, onager. Dan. 5: 21.

בַּינָי to be naked. In Kal not used.

Pl. בַּינְי, fut. with Vav convers.

בֵּין 1. to make bare. Is. 3: 17. 22: 6. Zeph. 2: 14 בֵּין הָרָע the cedar wainscotting they make bare, i.e. they tear off.
2. to make bare (the foundation.) i. e. to destroy. Ps. 137: 7. Infin. בֵּין Hab. 3: 15. (Comp. בֵּין, בֵּין Ezek. 13: 14. Mic. 1: 6.)

3. to empty or pour out. Gen. 21: 20. 2 Chr. 24: 11. Ps. 141: 8 בֹּא בֵּין pour not out my life, i. e. deliver it not up. Comp. Hiph. Is. 53: 12.

Hiph. 1. to make bare. Lev. 20: 18, 19.
2. to pour out. Is. 53: 12 בֹּא בֵּין he poured out his life unto death, i. e. he gave it up.
Niph. to be poured out, pass. of Pl. and Hiph. Is. 32: 15.

Hithpa. 1. to make one's self bare. Lam. 4: 21.
2. to pour or spread one's self out. Ps. 37: 35.

Deriv. out of course בֵּין, and בֵּין, comp. also בֵּין, בֵּין.

בֵּין, plur. בֵּין Is. 19: 7. verbal from בֵּין, dec. X. an open place, a place naked of wood, (see בֵּין) here applied to the pastures on the banks of the Nile.

בֵּין f. Cant. 5: 13. 6: 2. Ezek. 17: 7, 10. according to the ancient translators, a bed in a garden, perhaps a raised bed, (from בֵּין.) More conformably to the etymology, an espailer, comp. Arab. בֵּין a ladder.

בֵּין m. found only Job 39: 5. the more Aramean name for בֵּין, the wild ass, onager.

בֵּין f. verbal from בֵּין, dec. X.
1. nakedness. Hos. 2: 11. [2: 9.] Metaphorically בֵּין הָרָע the nakedness of a country, the part in which it is most exposed, Gen. 42: 9, 12.
2. the private parts, pudenda. Gen. 9: 22, 23. בֵּין הָרָע the nakedness of his father, i. e. of his father's wife, Lev. 20: 11. comp. 18: 8, 16. 1 Sam. 20: 30 בֵּין הָרָע to the shame of thy mother's nakedness, a reproachful expression.

3. offensiveness, shamefulness. Deut.
n. any thing offensive or indecent. (in reference to fifth.) So Deut. 24: 1, (in reference to some defect found in a woman.) Chald. injury, dishonour, (of the king.) Ezra 4: 14.


Is. 20: 2. Comp. John 21: 7. (Root الم Arab. الم to make bare, med. Kesr. to be shameless.) Deriv. الم

م verbal from الم, dec. III. c.

see الم.


Others, after the Arab. الم the Guinea fowl.

3. name of a place in the tribe of Judah. 1 Sam. 30: 23.

الم or as in other MSS. الم some thing terrible or awful. (Root الم no. I.) Job 30: 6 الم الم in the awful valleys.

الم f. i. q. الم verbal from الم. nakedness. Ezek. 16: 7 الم الم thou wast nakedness and barrenness, i. e. naked and bare. — In Hab. 3: 9, it is a pleonastic accus. after الم.


الم masc. plur. prob. clouds, heaven, from الم to drop. Is. 5: 30. Syr. and Vulg. darkness. Perhaps kindred with الم.

الم m. (for الم with Dagesh forte, hence the Kamets is impure,) dec. I.


الم fut. الم 1. to set right, to arrange, prepare; e. g. the wood upon the altar, Gen. 22: 9. Lev. 1: 7. the shew-bread, 24: 8. (comp. الم no. 2.) the table for a feast, Prov. 9: 2. armour for battle, Jer. 46: 3. Particularly (1.) الم to arrange the battle, i. e. to put one's self in battle-array, Judg. 20: 20, 22. Constrained with الم and الم against any one, 1 Sam. 17: 2. Gen. 14: 8. Part. الم 1 Chr. 12: 33, 35. and الم Joel 2: 5. also simply الم Jer. 6: 23. 50: 42. put in battle-array. (2.) الم to prepare or utter words, constrained with الم against any one. Job 32: 14.
Without סмяו, idem, Job 37:19
עגונת סמא in the morning I direct (my words) to thee; or intrans. I direct myself to thee. (3.)
2. intrans. to put or set one's self (in battle-array.) Judg. 20: 30, 33. 1
Sam. 4: 2. 17: 21. constrained with ממעד, exactly against any one, 2
Sam. 10: 9, 10, 17. Jer. 50: 9, 14.
—Job 6: 4 המיעות ומעד they set themselves in array against me. 33: 5.

3. construed with מיעות, to compare, liken. Is.40:18 לא יגון יוחנן why likeness will ye compare to him? and Ps. 89: 7. 40: 6 ממעד to compare nothing is to be compared with thee. Job 28: 17, 19, (in both passages the suffix ממעד stands for the dative.)

4. as in Hiph. to value, esteem, regard. Job 36: 19 ממעד יר.ResumeLayout will he regard thy riches? or as if pass. of Hiph. will thy riches be regarded (by him?)

Hiph. to value, appraise. Lev. 27: 8 ff. 2 K. 23: 35.

ממעד m. with suff. ממעד, verbal from ממעד, dec. VI. j.
1. whatever is arranged or put in order, a row; spoken of the shew-bread, Ex. 40: 23.—Judg. 17: 10 ממעד a suit of clothing.
2. armour. Job 41: 4. [41: 12.]
3. valuation, estimation. Lev. 27: 2 ממעד תאו so that thou hast souls to value. 5: 15 ממעד according to thy valuation or estimation. Ps. 55: 14 ממעד thou a man whom I equal to myself. Hence

1. to be uncircumcised. See ממעד, to regard as uncircumcised, i.e. as unclean, to reject. Lev. 19: 23.

Niph. to show one's foreskin, preparatum sisti, cerni. Hab. 2: 16. Here in reference to a drunken man's shamefully exposing his nakedness.

ממעד m. const. ממעד (Ezek. 44: 9.)
and ממעד (Ex. 6: 12.) adj. dec. V. d. uncircumcised. Gen. 17: 14. Ex. 12: 48. Often a name of reproach for those who were, not Israelites, e.g. for a Philistine, 1 Sam. 17: 26, 36. 14: 6. 31: 4. Metaphorically ממעד of uncircumcised lips, not eloquent, (as it were tongue-tied.) Ex. 6: 12, 50. Lev. 26: 41 ממעד their uncircumcised heart.

Comp. Ezek. 44: 9. Jer. 6: 10 ממעד their ear is uncircumcised, i.e. not open.

ממעד f. plur. ממעד, dec. XI. d.
1. the prepuce, foreskin. 1 Sam. 18: 25.
2. applied to the fruit of the three first years, because they were regarded by the law as unclean. Lev. 19: 23.

I. ממעד to be crafty, prudent. (Syr. Ethpe. idem; ממעד, הממעד, crafty, malicious.) In Kal only 1 Sam. 23: 22.
Hiph. 1. to be crafty, as in Kal. 1 Sam. 23: 22.
2. to be wise, prudent. Prov. 15: 5. 19: 25.
3. to make crafty. Ps. 33: 4 ממעד רצון they devise crafty counsels.

Deriv. ממעד, ממעד, ממעד.

II. ממעד found only in Niph. to be heaped up. Ex. 15: 8. (Syr. and Arab. idem.) Deriv. ממעד.

ממעד naked, see ממעד.

ממעד m. verbal from ממעד, dec. VI. m.

\[\text{In 1. craft, deceit. Ex. 21: 14.}
\]

2. wisdom, prudence. Prov. 1: 4. 8: 5.

\[\text{II.} \]

m. dec. I. the plane-tree, the
oriental maple, platanus orientalis,
Linn. Gen. 30: 37. Ezek. 31: 8. See

\[\text{II.} \]

m. dec. VI. m. prim. the neck.

Lev. 5: 8. The following phrases are
worthy of notice; (1) חָלָה, to
turn the back, to turn away. 2 Chr.
29: 6. (2) לְבָגָה, to turn the
back to a person. Jer. 2: 27. 32: 33.
(3) חָלָה, Josh. 7: 12. and חָלָה
7: 8. to flee, terga vertere. Hence
(4) Ex. 23: 27 חָלָה, I have made
all thine enemies turn their backs to
thee, i. e. have put them all to flight.
Ps. 18: 41. (5) חָלָה, stiff-necked,
see חָלָה.

\[\text{m. a quadrilateral, thick mist,}
(Syr. idem.)}
2. to be solitary, forsaken. Deriv.

Pilp. ֶּ and Hithpal. ֶּ

Jer. 51: 58. to be made bare, to be destroyed to the foundation. Comp. ֶּ


f. (Cant. 1: 16.) plur. ַּ, dec. VI. a, a bed, couch. Deut. 3: 11. Ps. 6: 7. (Syr. and Chald. idem.)

m. with suff. ַּ, plur. const. ַּ (with Dagesh forte euphonic) (Prov. 27: 25.) dec. VI. g. and j. an herb, and collect. herbs, particularly for fodder, or for the table. Gen. 1: 11, 12. 2: 5. 3: 18. Ex. 10: 12, 15.

(Chald. emph. ַּ, Chald. idem.)

Dan. 2: 30. 4: 21, 22, 29. [4: 24, 25, 32.]

I. ַּ, fut. ַּ, apoc. ַּ.


2. to labour in any thing, to be busied therein, construed with ַּ. Ex. 5: 9. Neh. 4: 15. In a somewhat different sense, Ex. 31: 4 ַּ to labour in gold and silver. Verse 5. 2 Chr. 2: 13.

3. to execute or accomplish any thing, spoken particularly of Jehovah. Ps. 37: 5. 22: 32. 52: 11. Dan. 8: 24 ַּ he shall prosper and shall execute it. Dan. 11: 7, 17, 28, 30, 32.

4. to prepare, to get ready; e.g. to dress food, Gen. 18: 7. 8. Judg. 13: 15. to trim the beard, (comp. the French phrase faire la barbe.) 2 Sam. 19: 25. to pare the nails, Deut. 21: 12.

5. to make, acquire, e.g. riches, Gen. 31: 1. Deut. 8: 17, 18. slaves, Gen. 12: 5.

6. to pass or spend time. Ecc. 6: 12. comp. in Greek ποιεῖν γρόνον, Acts 15: 33.

7. to keep one's self, to abide, as in Lat. agere. Ruth 2: 19 ַּ where hast thou abode? Job 23: 9.— ַּ to be prosper, ευ πρατεῖν, Ecc. 3: 12.

8. to produce, e.g. to bear fruit, Gen. 1: 11, 12. Is. 5: 2, 10. to put forth branches, Job 14: 9. Ezek. 17: 3. to yield meal, (spoken of the stock,) Hos. 8: 7. to put fat on the loins, Job 15: 27. to give milk, Is. 7: 22.


11. to celebrate or keep, (the sabbath, the passover.) Ex. 12: 43. Num. 9: 10, 14.

Niph. ַּ, fem. ַּ, to be made. Lev. 7: 24. Ps. 107: 37. Fre-
Pu. to be made. Ps. 139: 15. 
Deriv. יִשְׂרֵד.

II. יִשְׂרֵד in Kal Ezek. 23. 21. and in 
Piel, verses 3, 8. to press, squeeze, (the breast.) (Chald. יִשְׂרֵד idem.)

(Israel) (according to Gen. 25: 25, covered with hair, comp. the Arab. יִשְׂרֵד to be hairy,) Esau, the son of Isaac and elder brother of Jacob. His posterity, the Idumeans, are for the most part called יִשְׂרֵד q. v. but sometimes, especially in poetry, יִשְׂרֵד. Deut. 2:4 ff. Obad. 6, 18. Jer. 49: 8, 10.—יִשְׂרֵד Obad. 3, 9, 19.

m. 1. ten, i. q. יִשְׂרֵד and יָשָׂר.

Once Gen. 24: 55. 
2. the tenth; in the phrase יִשְׂרֵד on the tenth of the month, Ex. 12: 3. Lev. 16: 29.
3. יִשְׂרֵד Ps. 33: 2. 144: 9. and יִשְׂרֵד Ps. 92: 4. a harp of ten strings.

m. the tenth. Fem. יִשְׂרֵד and יָשָׂר a tenth part, Ex. 16: 36. Lev. 5: 11. Is. 6: 13.

Joel found only in Hithpa. to strive, contend. Gen. 26: 20. (In Chald. and Talmud. idem.)

f. and יִשְׂרֵד יָשָׂר m. ten. 

m. and יִשְׂרֵד יָשָׂר f. idem, but used only in composition with the units to express the numbers from 11 to 19, (like decim for decem, and teen fortens.) Hence in the masc. יִשְׂרֵד יָשָׂר eleven, יִשְׂרֵד יָשָׂר fourteen, also the eleventh, the fourteenth. In the fem. יִשְׂרֵד יָשָׂר eleven, יִשְׂרֵד יָשָׂר six- 
teen; also the eleventh, etc.

Plur. יִשְׂרֵד com. gen.

1. twenty, joined with the sing. and plur. Gen. 31: 38. Lev. 27: 5. 
2. the twentieth. Num. 10: 11.

f. and יִשְׂרֵד יָשָׂר m. Chald. ten. 
Dan. 7: 7, 20, 24. 

הֹשַׁל, fut. יִשְׂרֵד, denom. from יִשְׂרֵד, to impose tithes, to take the tenth part of anything, construed with an accus. 1 Sam. 8: 15, 17.


Hiph. i. q. Pl. to pay or give tithes. Deut. 26: 12. Neh. 10: 39.

Deriv. יִשְׂרֵד.

m. plur. יִשְׂרֵד יָשִׁר, dec. III. e. the tenth part, a measure of grain or flour. Lev. 14: 10. 23: 13, 17. According to the Sept. Num. 15: 4, the tenth part of an ephah, equivalent, therefore, to an omer.

27: 13. Root יִשְׂרֵד Arab. יִשְׂרֵד to gnaw (wool.)

II. יִשְׂרֵד the constellation of the bear, ur- 
charti Hieroz. II. p. 114. Michaelis Supplm. p. 1907. Lach in Eich-
horn’s allgem. Bibliothek der bibl. Litteratur, Th. VII. p. 397. The etymology is obscure.

לִשֵׂר m. verbal from לִשֵׂר, an oppres-
לִשֵׂר masc. plur. verbal from לִשֵׂר, oppressions, violent acts. Ecc. 4: 

לִשֵׂר m. adj. forged, laboured, wrought.

Once Ezek. 27: 19. Root לִשֵׂר.

לִשֵׂר m. verbal from לִשֵׂר, dec. III. a. rich. Prov. 10: 15. 14: 20. 18: 11. 
—in Is. 53: 9, the parallel clause has
the wicked, from the natural association of poverty with humility, and riches with pride; which occurs so frequently in the Hebrew writers.

Used metaphorically of the divine anger, Deut. 29: 19. Ps. 74: 1. 80: 5.

מָרַע m. verbal adj. from מְרַע, dec. V. b. smoking. Ex. 19: 18.


Verbal from מָרַע, dec. IV. h. smoke, vapour. Gen. 15: 17. Job 41: 12. [41: 20.] Ps. 18: 9 מָרַע מָרַע a smoke went up out of his nostrils, an image of divine anger. Is. 65: 5.

מָרַע, fut. מָרַע. 1. to press or extort from any one.—מָרַע כֹּזֶה to practise extortion or oppression, Ezek. 18: 18.


3. to oppress in any way, to exercise violence or injustice; e.g. on the poor or helpless, Prov. 14: 31. Ecc. 4: 1. on a people, spoken of a conqueror, Is. 52: 4. Jer. 50: 33. on a man, spoken of God, Job 10: 3.

4. Prov. 23: 17 מָרַע מָרַע a man oppressed with or guilty of bloodshed.

5. spoken of a river, to be proud, arrogant, to overflow its banks. Job 40: 23.

Pu. מָרַע oppressed. Is. 23: 12.

מִרָע מִרָע m. verbal from מָרַע.


2. whatever is obtained by oppression or extortion, Lev. 5: 23. [6: 4.] Ps. 62: 11. unrighteous gain of any kind, Ecc. 7: 7.

מִרָע מִרָע f. verbal from מָרַע, oppression, straitness. Is. 39: 14 מִרָע מִרָע I am straitened. (The Metheg here does not prove that we are to read אֲשֶׁר, with Kamets long, any more than in וּלָּכַהוּ, וּלָּכַהוּ.)


Hiph. 1. to enrich, to make rich. Gen. 14: 23. Ps. 65: 10 מִרָע מִרָע thou enriest it (the earth) abundantly.


Hithpa. to represent one’s self as rich. Prov. 13: 7.

מִרָע m. verbal from מִרֶע, dec. VI. m. riches. 1 Sam. 17: 25.

מִרָע to be consumed, to waste away; spoken of the eye, Ps. 6: 8. of the spirit and bones, 31: 10, 11. (Comp. מִרֶעוּ)

מִרֶע 1. to labour, fabricari. See the deriv. מִרֶע, מִרֶע.

2. to be made smooth or polished, to be bright, to shine. Metaphorically Jer. 5: 28.

Hithpa. to think or be mindful of any one, construed with מ. Jon. 1: 6. See the Chald. Deriv. מִרֶע.

מִרֶע, מִרֶע Chald. to think, purpose, like the Lat. machinari. Dan. 6:4. This signification is derived from that of מַעְרֹע no. 1. comp. e.g. מַעְרֹע to think, purpose, with מַעְרֹع an artificer.

מִרֺע m. verbal from מַעְרֹע, artificial work. Cant. 5: 14.

מַעְרֹע f. verbal from מַעְרֹע, a thought. Job 12: 5 מַעְרֹע מַעְרֹע in the thought of him that is at ease, i. q. מַעְרֹע. Some read מַעְרֹע in the plural.

מַעְרֹע m. found only in combination with the numeral ten, as מַעְרֹע, מַעְרֹע f. eleven, the eleventh. Deut. 1: 3. Jer. 39: 2. Ezek. 26: 1. According to Simonis,
liter. cogitationes ultra decem, i.e. ten (counted on the fingers,) and one (in thought.)

thoughts, purposes. Ps. 146: 4.

f. Αστάρτη, Astarte, a Phoenician goddess, whose worship was introduced also among the Israelites (1 K. 11: 5, 33. 2 K. 23: 13.) and the Philistines (1 Sam. 31: 10.) Probably synonymous with ἀνώματα q. v. The Greeks compare her, after their manner, sometimes with Juno, sometimes with Diana, but most frequently with Venus; to which last her lascivious worship appears to correspond, (Lev. 19: 29. Deut. 23: 18. 2 K. 23: 7.) She is usually joined with ἀνώματα, thus denoting the male and female powers of nature. (Is not this perhaps connected with the appellative ἀνώματα proles, or agni, as the Roman goddess Ops with avis, ovi ?) Comp. Creuzer's Symbolik, Th. 2. p. 55, 60. De Wette's hebr. jüd. Archäologie, p. 261.

Plur. τα ἀνώματα Judg. 2: 13. 10: 6. 1 Sam. 7: 3, 4. 12: 10. 31: 10. a kind of pluralis excellentiae, and synonymous in signification with the singular, comp. 1 Sam. 31: 10. or like τα ἀνώματα, spoken of the statues or images of Astarte.

I. ἀνώματα plur. fem. άνώματα, τα ἀνώματα the increase of the flocks, Deut. 7: 13. 28: 4, 18, 51. Sept. τα πολλά των πρωθανών. Vulg. greges ovium. The etymology is unknown.

II. ἀνώματα Deut. 1: 4. Josh. 13: 12. also τα ἀνώματα Gen. 14: 5. a city of Og, king of Bashan. The latter word ἀνώματα some refer to two summits between which the city was situated, others to the image of Astarte which is said to have had the head of a bull. The gentle noun is ἀνώματα 1 Chr. 11: 44.

com. gen. (Cant. 2: 12. Jer. 51: 33.) before Makkeph ἀνώματα, with suff. ἀνώματα and ἀνώματα, prim. dec. VIII. b. time.—As an adv. a long time, Hos. 13: 13. ἀνώματα before the time, Job 22: 16. — Est. 1: 13 ἀνώματα and 1 Chr. 12: 32 ἀνώματα those who know the times, i.e. astrologers.— Particular.— Particularly (1.) a time of prosperity. Ps. 81: 16. (2.) a time of adversity. Is. 13: 22. 27: 7. Comp. no. 1. parag. 2.

Plur. τα ἀνώματα and τα ἀνώματα (1.) destinies. Ps. 31: 16. 1 Chr. 29: 30. Job 24: 1. (2.) times, Lat. vices. Neh. 9: 28 הבתרים many times.

Deriv. ἀνώματος, ἀνώματος. Chald. With a preposition ἀνώματα Ezra 4: 17. and with epenthetic ἀνώματα, as a solution of the Dagesh forte omitted, ἀνώματα and so on. Ezra 4: 10, 11. 7:

12. Root prob. ἀνωματό to repeat often and to weariness; hence literally secondum id quod sequi sunt dictum est.

ἄνωμα in Arab. to be ready, prepared.

In Kal not used.

Pl. to prepare, make ready. Prov. 24: 27.


Deriv. ἀνωματός, ἀνωματικός.

ἀνώματα adv. (from ἀνώματα, time) liter. at the time. Hence

1. now, at this moment. — ἀνώματα from this moment. ἀνωματία until now.


ἀνωμάτως i.q. ἀνώματα. Is. 10: 13 Keri. Est. 8: 13 Keth.

ἀνωμάτως adj. (from ἀνώματα, time) present, or fit, opportunus. Lev. 16: 21.
m. verbal adj. from יפרח, dec.

III. a.

Plur. רוחק (1) whatever is impending, things destined. Deut. 32: 35. (2) goods, riches, substance, what one has acquired for himself, τὰ νικαργοῦχα. Is. 10: 13 Keth.


חשה m. adj. beautiful. Dan. 3: 15.

חשה 23. 18. (Arab. חָפָצְךָ to be beautiful, to shine.) See חָפָצְךָ.

חשה adj. dec. 1.
1. weaned. Is. 28: 9. (See חָפָצְךָ no. 1.)
2. old. 1 Chr. 4: 22. (See חָפָצְךָ no. 2.)

חשה Chald. old. Dan. 7: 9, 13, 32.

חשה found only in Niph. Is. 9: 18 יַעֲלֹהָ usually rendered the land is darkened, from collating the Arab. חָפָצְךָ to be dark. But the Sept. Chald. more in accordance with the parallel member, terra combusta est.

חשה fut. חָפָצָה. 1. to be removed, or transferred from a place. Job 14: 13. 18: 4. See חָפָצְךָ no. 1.

חשה Hiph. 1. causat. of Kal no. 1. to remove, דָּמָעָה, transferre. Job 9: 5.
2. particularly to remove one's tent, to break up, spoken of a nomad. Gen. 12: 8. 26: 22.
4. to take away. Job 32: 15 יֵעֲלֵהוּ they took away from them speech, i.e. they could say nothing.

Note. Other significations of this root, see in the derivatives חָפָצְךָ, חָפָצָה, חָפָצָה, חָפָצָה, חָפָצָה.
Pe, the 17th letter of the alphabet, and as a numerical sign denoting 80. The name ρη is prob. i. q. Ἱθ a mouth, hence in Greek πι (πι.

In Hebrew this letter was sometimes pronounced like p; and not always like ph, as in Arabic. Though Jerome and others deny this, yet it is rendered certain by some Semitic words, which passed at an early date into the Greek language, and are written with π; as ὠπλας, ὑπνος, ἱαπνος, κάφπαος, comp. Ἱπποι, πεπορα, etc.

The commutation of π with other letters is comparatively rare. For its interchange with π and ν, see the examples given under π.

πι. i. q. ρη here. Job 38:11.

πια found only in the fut. Hiph.
Deut. 32: 26 ΠΗΠΕΝ. Sept. διαπε-ρων αυρανας. (Arab. ل ق دث، دثث.) According to others, a dem. from πις a corner, hence to drive into corners.

πις f. const. πις, dec. XI. b.

1. a corner; e. g. of a field, Lev. 19: 9. of a bed, Am. 3: 12.

2. πις πις the corner or extremity of the beard, i.e. prob. mustaches, (like the Syr. ِْٔٔ.) Lev. 19: 27. 21: 5. πις πις πις πις πις all whose mustaches are cut or shorn, a name of reproach for some Arabian tribes, Jer. 9: 25. 25: 23. 49: 32. (The Jewish commentators understand the beard on the cheeks and upper lip.)

3. a side, region, country; e. g. πις πις πις the west side, Josh. 18: 14. πις πις πις the north side, Ex. 26: 20.

—Jer. 48: 45 βασιλεία τῆς περιοχῆς of the side or country of Moab. Dual const. δύο τῆς περιοχῆς the sides of Moab. The dual number here has reference to the two sides of the country, comp. δύο οἶκα, δύο ἔμπροσθεν.

πις in Kal not used.

Pi. πις 1. to adorn, beautify, glorify; e. g. the sanctuary, Is. 60: 7. 13. the people of God, Is. 55: 5. the poor by helping them, Ps. 149: 4. (comp. the Latin phrase ornare beneficiis.)

2. denom. from πις, to search the branches, to glean. Deut. 24: 20.

Hithpa. 1. to be adorned, beautified, glorified; spoken of Jehovah, Is. 60: 21. 61: 3. particularly his glorifying himself in the people, construed with πις, Is. 44: 23. 49: 3.—Ex. 8: 5 [8: 9] πις πις πις πις πις πις usually rendered be thou glorified above me, i.e. thou shalt have honour before me. The ancient translators, more agreeably to the context, command or appoint to me, (πις = πις πις.)

2. to boast one's self, to glory; construed with πις against any one. Judg. 7: 2. Is. 10: 15.

Deriv. out of course πις.


πις f. (for πις by a Syriasm,) Ezek. 17: 6. 31: 5 ff. and πις f. (for πις by a Syriasm,) Is. 10: 33. verbals from πις, dec. X. a branch or bough with leaves, liter. the ornament of the trees, like the Lat. coma.
arborum. Deriv. "אָרָבּ m. (for אֶרֶב) verbal from אָרֶב, beauty, shining countenance, (i. q. רְבּוּ) Joel 2: 6 מִלֵּא יְבָשָׁסְךָ all faces gather in, i. e. lose, their brightness. Nah. 2: 11. (Comp. Joel 2: 10. 4: 15.) For a different explanation, see Gesen. on Is. 13:8.


**יַנְּנֵה** plur. יַנְּנֶים, dec. VIII. h. small unripe figs, growing over winter, grossi, grossuli. Cant. 2: 13. Sept. Διαυγόν. Root יָנַה in Arab. conj. VII. to be unripe.

**יָנַה** m. adj. dec. X. impure, abominable, an abomination, spoken of food, i. q. עָנָה. Lev. 7: 18. 19: 7. Used as a subst. יָנָה unclean flesh, Ezek. 4: 14.

1. to meet, meet with, light upon; construed with an accus. Ex. 23: 4. 1 Sam. 10: 5. with ד, Gen. 28: 11. 32: 2.
2. to fall on any one, construed with ד, 1 Sam. 22: 17, 18. particularly for to injure, Ruth 2: 22, or to kill, hence to kill, slay, Judg. 8: 21. 15: 12. 2 Sam. 1: 15. Also with an accus. of the person and ד of the thing, Ex. 5: 3 מִלֵּא יְבָשָׁסְךָ lest he slay us with the pestilence.
3. to reach to, border on, be contiguous, pertinere ad aliquid, spoken of a territory; construed with ד, Josh. 16: 7. 17: 10. with ב, 19: 11.
5. as in Syriac, to visit, hence to regard with favour, like רָעַב. Is. 47: 3 תָּמַיְטָה and I will spare no man. 64: 4.

Hiph. 1. to cause to fall, to let fall. Is. 55: 6 יָנַת. he causes to fall on him the iniquity of us all. According to this we should render Jer. 15: 11 I will in the time of adversity let the enemy come upon thee. But this does not accord with the preceding clause. Hence perhaps (comp. Ex. 5: 3.) I will through thee meet the enemy in an hour of adversity, i. e. I will announce to him through thee adversity.

2. i. q. Kal no. 2. to fall on, to seize, attack. Part. יָנִית an enemy, Job 36: 32.

Deriv. יָנִית.
the firstling of an ass thou shalt redeem with a sheep.
2. to set free, let go, spoken of the priest. Num. 18: 15, 16, 17.
Hiph. צ"ס causat. of Kal no. 1. Ex. 21: 8.
Hoph. only in the infin. pleon. צ"ס, Lev. 19: 20.
Deriv. צ"ס masc. plur. verbal from צ"ס, dec. I. ransom, price of deliverance.
Num. 3: 46 ff. Also as a part. pass. the delivered.
 צ"ס m. Num. 3: 49. and צ"ס Ex. 21: 30. Ps. 49: 10. verballs from צ"ס, a ransom.
 צ"ס m. dec. II. b. a plain, a field.
Found only in the phrase צ"ס the plain of Syria, i.e. Mesopotamia. Gen. 31: 13. 23: 2 ff. Once simply צ"ס idem. In Hos. 12: 13, we find instead of it צ"ס צ"ס.
 צ"ס according to the usual reading, i. q. צ"ס to deliver. Once Job 33: 24 צ"ס deliver him. Some MSS. however, read צ"ס, which gives good sense and might easily be corrupted.
 צ"ס m. with suff. צ"ס, dec. VI. h.
 צ"ס fat, grease. Lev. 1: 3. 12. 8: 20.
 צ"ס m. (strictly for צ"ס, like צ"ס) const. צ"ס, with suff. צ"ס my mouth; צ"ס, צ"ס, צ"ס, poet. צ"ס, prim.
1. the mouth.— צ"ס צ"ס mouth to mouth, orally, Num. 12: 8.— צ"ס צ"ס with one accord, Josh. 9: 2.— Ex. 4: 16 and he shall be thy mouth, i.e. thy spokesman. Gen. 25: 28 צ"ס to his mouth, i.e. taste. Metaphorically צ"ס according to the word or oracle, Num. 3: 16, 39, 51. by the testimony, Deut. 17: 6. by the command, Gen. 45: 21.
2. an aperture, opening; e.g. of a sack, Gen. 42: 27. of a well, Gen. 29: 2.— צ"ס the opening of the head, i.e. the head (of a garment,) Gen. 28: 32.
3. an edge. So in the phrase צ"ס to smite with the edge of the sword. Plur. צ"ס edges (of cutting instruments,) 1 Sam. 13: 21.— צ"ס and צ"ס idem, Judg. 3: 16. Prov. 5: 4. See צ"ס.
4. an edge, border; (perhaps liter. lip,) e.g. spoken of the collar of a coat, Ps. 133: 2. Job 30: 18. of the shore of the sea, Prov. 8: 29.— צ"ס 2 K. 10: 21. 21: 16. and צ"ס Ezra 9: 11. from one side to the other.
6. In combination it forms a paraphrasis for prepositions or conjunctions; as (1.) צ"ס (a) according to, in proportion to, secundum. Lev. 25: 52. Num. 6: 21. (b.) like, as. Job 33: 6 צ"ס I am like thee before God. (c.) so that. Zech. 2: 4. [1: 21.] (d.) צ"ס because. Mal. 2: 9.
(2.) צ"ס (a.) according to, secundum. Ex. 12: 4. Gen. 47: 12 צ"ס according to the number of the family. (b.) simply i. q. צ"ס. Hos. 10: 12. Before an infin. when, Num. 9: 17. Jer. 29: 10. (3.) צ"ס according to, secundum. Lev. 27: 8, 18. Hence צ"ס צ"ס according to the thing itself, as the truth is.
 צ"ס and צ"ס adv. prim. See צ"ס, צ"ס.
1. here; freq.
2. hither. 1 Sam. 16: 11. Ezra 4: 2.
1. to be cold, to lose one's animal warmth. Gen. 45: 26 הָיוֹתָהוּ but his heart continued cold.

2. to relax, to be wearied, to be inactive, an idea connected with that of coldness. Ps. 77: 3. Metaphorically Hab. 1: 4 the law is inactive, friget lex.

Niph. to be weak, feeble. Ps. 38: 9.

'?" f. verbal from נָשַׁה, dec. X. rest, relaxation. Lam. 2: 18. See נָשַׁי.

i. q. to blow. Cant. 2: 17 לְהַעֲרָהַת הָעַשְׁרֵה לֵין לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת לְהַעֲרָהַת L'.'

Hiph. 1. to blow through or upon. Cant. 4: 16.

2. to kindle (a fire,) construed with נָשַׁה Ezek. 21: 36. Metaphorically to put in commotion, construed with an accus. Prov. 29: 8 they put a city in commotion.

3. metaphorically to breathe out, utter, efflare; in a bad sense, as נָשַׁה נָשַׁה nāshāh mendacía, Prov. 6: 19. 14: 5. 19: 5, 9. in a good sense, Prov. 12: 17.


5. to snuff at angrily, to puff at, construed with ד' and ג. Ps. 10: 5.

12: 6 and פָּתַי the man sniffs at, i.e. the oppressed.


Potiphhar, an Egyptian proper name, Potiphar, the captain of Pharaoh's body-guard. Gen. 39: 1. It has been explained by the Copt. ΗΠΟΤΟ father, i.e. prime minister, of Pharaoh. Comp. בּוֹ no. 6.

m. 1. an ornament, decoration. 1 Chr. 29: 2 הַמָּשֶׁךְ הַמָּשֶׁךְ הַמָּשֶׁךְ הַמָּשֶׁךְ הַמָּשֶׁךְ הַמָּשֶׁךְ הַמָּשֶׁךְ H'('" ^

for ornament and of various colours. Sept. לְיַדְוָא פֹּלְשְׁנָה הַמָּשֶׁךְ הַמָּשֶׁךְ H'(" ^

2. particularly eye paint, stibium, (see the article סַיסִי, ) to paint the eyes with stibium, 2 K. 9: 30. Comp. Jer. 4: 30.—Is. 54: 11 I will lay thy stones in stibium, i.e. I will use it for lime or cement.—This word occurs also in the proper name סַיסִי הַמָּשֶׁךְ (a box of paint.)

m. a bean. 2 Sam. 17: 28. Ezek. 4: 9.


2. of an Assyrian king. 2 K. 15: 19.

and סַיסִי m. emph. סַיסִי, Chald.

i. q. Heb. סַיסִי, Dan. 7: 5.

1. a mouth. Dan. 6: 18.

found only Ps. 88: 16 פָּתַי Sept. סַיסִי וּפָתַי Vulg. conturbatus sum. Comp. perhaps the Arab. סַיסִי con- sili积蓄 fuit, like סַיסִי and סַיסִי.

proper name of a city in Idumea, between Petra and Zoar, celebrated for its mines. Num. 33: 42, 43. See Relandi Palæstina, p. 952.

found only in the fut. and imper. i. q. סַיסִי q. v.

1. to smile or dash in pieces. See Pilel, Pipel, Hittha.

2. to scatter, but only in a reflexive sense, to scatter one's self, to go astray; spoken of a flock, Ezek. 34: 5.

Zech. 13: 7. of a people, Gen. 11: 4. 1 Sam. 11: 11. 14: 34.


Niph. to be or become scattered; spoken of a flock, Ezek. 34: 6 of
Pilpel נָשַׁ֣וּ to break in pieces a rock, spoken of the hammer. Jer. 23: 29.

Pilpel נָשַׁ֣וּ to dash in pieces, as a man against a rock. Job 16: 12.

Hiph. 1. trans. to scatter; e. g. one's enemies, by lightning, arrows, Ps. 18: 15. 144: 6. seed, Is. 28: 25.


Pilpel נָשַׁ֣וּ to break in pieces a rock, spoken of the hammer. Jer. 23: 29.

nations, Deut. 4: 27. 28: 64. 30: 3.

Is. 24: 1. Part. נָשַׁ֣וּ a scatterer, devastator, Nah. 2: 2.


3. intrans. to be scattered, to rush out; spoken of the east wind, Job 38: 24. of the people, Ex. 5: 12. 1 Sam. 13: 8.

Hithpulal, to be broken in pieces, spoken of the mountains. Hab. 3: 6.

Note. The form נָש֣וּוֹת יִלְּכֵּ֥ה and נָש֣וִּית יִלְּכֵּ֥ה I will scatter you, Jer. 25: 34. belongs to the unconmon conjugation Tiphel. See Gesen. Lehrgeb. § 73. 4. The Vulg. Aqu. Symm. and several editions read נָשַּׁ֣וֹת יִלְּכֵּ֥ה dispersiones vestra, which is not so well suited to the context.

Deriv. out of course נָשַׁ֣וּ a hammer.

יֶשׁ m. verbal from נָשׁ, dec. 1. dispersion. Zeph. 3: 10 יֶשׁ נָש֣וֹת יִלְּכֵּ֥ה the daughter of my dispersion, i. e. those dispersed by me.

I. נָשַׁ֣וּ to stumble. Is. 28: 7.


Deriv. נָשַׁ֣וּ; נָשַׁ֣וּ.

II. נָשַׁ֣וּ to go out, i. q. Chald. נָשַׁ֣וּ.

Hiph. 1. to give out, afford, supply, suppedicate. Ps. 144: 13. Is. 56: 10.

2. to cause a person to give, to get or acquire from him. Prov. 3: 13. 12: 2. 8: 35. 13: 22.

3. to let or cause to be accomplished. Ps. 140: 9 נָשַׁ֣וּ let not be accomplished.


II. נָשַׁ֣וּ Niph. to be scattered, spread abroad. Nah. 3: 18. So in Chald. See נָשַּׁ֥וֹת.

In Kal found only in the infin. נָשׁ, Is. 24: 19.

Pilpel נָשַׁ֣וּ to divide (the sea.) Ps. 74: 13.

Hithpul. to be broken, shattered. Is. 24: 19.

Pilpel נָשַׁ֣וּ to break in pieces. Job 16: 12.

Hiph. רָשַׁ֥וּ (Ps. 33: 10. Ezek. 17: 19.) and רָשַׁ֥וּת, in pause רָשַׁ֥וּת.

1. to break; but only metaphorically to break or violate, e. g. a covenant, Is. 33: 8. Ezek. 17: 16. Lev. 26: 44. the law, Ps. 119: 126.


3. to annul, to make void or of none effect; e. g. a vow, Num. 30: 9. 13. the fear of God, Job 15: 4. righteousness, Job 40: 8. Construed with נָשַׁ֣וּ to turn away from a person, Ps. 89: 34. So with נָשַׁ֥וּ (for נָשַׁ֥וּ) Ps. 85: 5. Intrans. to come to nought, to fail, Ecc. 12: 5.

Hoph. to be frustrated, to be brought to nought. Is. 8: 10. Jer. 33: 21.

Deriv. רָשַׁ֥וּ. נָשַׁ֣וּ m. dec. I. a lot, a Persian word which is explained Est. 3: 7, by נָשַׁ֣וּ. (Comp. Pers. רָשַׁ֥וּ, רָשַׁ֥וּ, a part.)

Hence Plur. רָשַׁ֥וּ, Est. 9: 31. and simply רָשַׁ֥וּ 9: 29. 32. the feast of Purim, which was celebrated by the Jews on the 14th and 15th of the month Adar, in commemoration of the destruction which was mediated for them by Haman.


II. נָשַׁ֥וְהֶנֶֽקֶכֶק Niph. to be scattered, spread abroad. Nah. 3: 18. So in Chald. See נָשַׁ֥וְהֶנֶֽקֶכֶק.
I. ἔρμος in Kal not used. Prob. i. q.  
Arab.  to purify metals.  
Hoph. part. 1 K. 10: 18, for which we find in 2 Chr. 9: 17 ἔρμος to purify gold.  
Deriv. ἔρμος.  

II. ἔρμος to be active, strong.  
Niph. Gen. 49: 24 ἔρμος ἐργάζεται the power of his hands continues strong.  
(Syr. ἡστάρα hard, heavy.)  
Pi. 2 Sam. 6: 16 τοιὸν ἐργάζεται leaping nimbly and dancing. In the parallel passage 1 Chr. 15: 29 ἐργάζεται dancing and sporting.  
ἔρμος to scatter, i. q. ἔρμος ἐργάζεται. In Kal found only in the part. pass. Jer. 50: 17.  
Pl. 1. as in Kal, to scatter, e. g. a people, Ps. 89: 11. the bones of any one, Ps. 53: 6.—Jer. 3: 13 ἔρμος ἐργάζεται thou hast roved.  
Niph. pass. Ps. 141: 7.  
Pu. pass. Est. 3: 8.  

III. ἔρμος m. plur. ἔρματα, const. ἔρμος, (like ἔρμος, with Dagesh forte implied,) verbal from ἔρμος, dec. VIII. 1.  
2. metaphorically, an object which causes to fall or brings into misfortune; comp. ἔρμος no. 2. Josh. 23. 13. Ps. 69: 23. Is. 8: 15. Hence ruin, destruction, Is. 24: 17. Jer. 43: 43. See ἔρμος.  
3. Ps. 11: 6 ἔρμα prob. crooked lightning. (Comp. in Arab. cords or chains, used in this signification; al-  
so in Greek μαύρες lightning, Hom. II. xiii. 812.)  

I. ἔρμος, fut. ἔρμος. 1. to tremble, to be afraid. Deut. 28: 66. Is. 12: 2. Con-  
structed with ἔρμος, Ps. 27: 1. and with ἔραμα, Is. 19: 16. of the person feared.  
Also with ἔραμά of the thing for which one fears, Is. 19: 17.—ἔραμα timet timorem, Job 3: 25.—  
2. to hasten, trepidare. Hos. 3: 5. Comp. ἔραμα, ἔραμος.  
Pl. 1, intrans. to quake, tremble. Is. 51: 13.  

I. ἔραμα m. with suff. ἔραμα, verbal  
from ἔραμα, dec. VI. c.  
1. fear, terrour. Ex. 15: 16. Job 13: 11.—ἔραμα ἔραμα the fear of the Jews, i. e. which the Jews caused, Est. 8: 17. 9: 3.—ἔραμα ἔραμα the fear or terrour which Jehovah inspires, Is. 2: 10. 19. 2 Chr. 14: 13.  
2. joined with ἔραμα, ἔραμα, the fear of  
God, piety. Ps. 36: 2.  

II. ἔραμα, Arab. ἔραμ, dec. VI. c. a  

III. ἔραμα f. verbal from ἔραμα, dec. XII.  

IV. ἔραμα m. irreg. const. ἔραμα, with suff. ἔραμα, but also ἔραμα Neh. 5: 14 (from an obsol. masc. form,) plur. ἔραμα, const. ἔραμα, a satrap, go-  
vernour, deputy, viceroy, (of a province,) an officer under the ancient Chaldean and Persian monarchs. Est. 3: 12. 8. 9. 93. Spoken of the gov-  
ernour of Judea under the Persians,
Hag. 1: 1, 14. 2: 2, 21. Neh. 5: 14, 18.—In 1 K. 10: 15. 20: 24. it is perhaps used by anticipation.


�ז 1. i. q. Arab. עיא to be proud, vainglorious. Hence part. עיא spoken of false prophets, Zeph. 3: 4.

2. to be arrogant, rash. Judg. 9: 4. (Syr. גל to be arrogant, licentious, wanton. Chald. to boil up, to boil over. That the primary signification of the word has reference to water, is evident from the following article.)

�ז f. verbal from לא, dec. 1. vainglory, boasting. Jer. 23: 32.

�ז prob. to spread out, hence to make thin. Hence לא a net, and a thin plate. (Syr. Ethpa. attenuatus est.)


�ז m. 1. liter. a black coal. (Root אב Chald. and Arab. to be coal-black.) Prov. 26: 21.

2. also a burning coal. Is. 44: 12. 54: 16.

�ז m. Chald. a potter. Dan. 2: 41. (Syr. and Arab. idem.)

�ז m. plur. אד, dec. VI. c. a pit. 2 Sam. 17: 9. As representing destruction, it is joined, by way of paronomasia, with אד and לא, Is. 24: 17. Jer. 48: 43 אד .השז אד terour and the pit and the snare shall be upon thee. Lam. 3: 27 אד fear and a pit. Root אד in Syr. to dig, to dig out. Hence also אד f. a hole, (in a garment infected with the leprosy.) Lev. 13: 55.

�ז f. the name of a precious stone, Ex.28:17. Ezek.28:13. principally obtained from Ethiopia, Job 28: 19. by the ancient translators rendered a topaz, i. e. the chrysolite of the moderns.

�ז m. a hammer. Is. 41: 7. Jer. 23: 29. Metaphorically Jer. 50: 23 the hammer, i. e. the desolator, of the whole earth. Root פטע to pound out iron.

�ז m. Chald. Dan. 3: 21 Keth. In the Keri עב i. q. Syr. עב an under garment. Hence the Jewish Targumist עב as should be read instead of אב.מ.

�ז 1. to cleave, burst open, spoken e. g. of flowers. 1 K. 6: 18, 29, 32, 35.

2. trans. to let break open, to let loose, e. g. water. Prov. 17: 14. Hence

3. metaphorically to let loose, set free, dismiss. (In Chald. the prevalent meaning.) 2 Chr. 23: 8. 1 Chr. 9: 33 Keri עב free from service. In the Keth. עב.

4. intrans. to go or slip away, to withdraw, with a fut. תמה. 1 Sam. 19: 10.

Hiaph. העז to cleave the lips, i. e. to open the mouth wide, as an expression of contempt. Ps. 22: 8. (comp. 35: 21. Job 16: 11.)

�ז m. verbal from ל, dec. VI. what first breaks through. Hence לא what first breaks out the womb, a firstling, Ex. 13: 2. 34: 19. Also without לא in the same sense, Ex. 13: 12, 13. 34: 20.

�ז f. verbal from ל, dec. X. idem. Num. 8: 16.

�ז see ל a mouth.
proper name of a city in Egypt, according to the Sept. and Jerome, Bubastos on the eastern mouth of the Nile.

Job 30: 24. 31: 29. (12: 5.) Prov. 24: 22. (Arab. ʼא med. Vav and Je to die; conj. IV. to destroy.)


Hiph. to blow away. Ex. 9: 8, 10.

a concubine, see נון נogne. (opening of caverns)


fem. plur. double edge, two edges. Ps. 149: 6. Is. 41: 15. Comp. נון נogne no. 3.

m. a tottering. Nah. 2: 11. Root נון נabbage.


m. a vial, flask, bottle. 1 Sam. 10: 1. 2 K. 9: 1, 3. Root נון נabbage.

in Pi. to run or flow out. Once Ezek. 47: 2. See נabbage.

in Kal not used.

1. to separate, like נabbage. See Pi. Hiph. no. 1. (Chald. Pa. to select, remove.)

2. to distinguish, to make great or extraordinary. See Niph. Hiph. no. 2. Niph. to be great or extraordinary,

insignem, ingentem esse. 2 Sam. 1: 26. Dan. 11: 36 נabbage רבע הנב. he will speak great things, i.e. seditious blasphemies, (comp. Dan. 7: 11. Apoc. 13: 5.)

2. to be difficult to do or conceive of; ardwan esse, construed with נabbage. 2 Sam. 13: 2. Zech. 8: 6. Con- strued with נabbage, to be too difficult or too hard for any one. Gen. 18: 14. Deut. 17: 8. 30: 11. Hence

3. to be wonderful. Ps. 118: 23. 139: 14. Part. plur. fem. נabbage wonderful deeds, marvellous works, (of Jehovah;) sometimes in refer- ence to the works of creation, Ps. 9: 2. 26: 7. 40: 6. and sometimes to the miracles wrought for the Israelites, Ex. 34: 10. Josh. 3: 5. As a subst. it may have an adjective agreeing with it, as Ps. 136: 4. The plur. is also used as an adv. wonderfully, marvellously, Job 37: 5. Dan. 8: 24.

Pi. to consecrate, dedicate, (liter. to separate;) particularly a vow, either in making it, Lev. 27: 2. or in performing it, Lev. 22: 21. Num. 15: 3, 8.

Hiph. נabbage and נabbage (the latter Deut. 28: 59. Is. 28: 29. as if from נabbage.)

1. i. q. Pi. to consecrate, to set apart. Num. 6: 2.

2. to make great or extraordinary. Deut. 28: 59. Ps. 31: 22. Infin. נabbage as an adv. 2 Chr. 2: 8.


Hithpa. to show one's self great or powerful towards a person, con- strained with נabbage. Job 10: 16.

m. with suff. נabbage, verbal from נabbage, dec. VI. h.


2. as a concrete, wonderful, extra- ordinary. Is. 9: 5.
Judg. 13: 18 Keth. wonderful.
In the Keri הַרְשָׁע. The feminine of the first form is found in the Kethib of Ps. 139: 6 הָרְשָׁע, read הַרְשָׁע, for which the Keri reads הַרְשָׁע from a singular הַרְשָׁע.

**םָלָּל** to divide. In Kal not used.
Niph. to be divided. Gen. 10: 25.
1 Chr. 1: 19 יָנָּתָי רוֹמָּה רַחֲנִים in his days the earth was divided.
Pi. to divide. Ps. 55: 10 יָנָּתָי יָנָּתָי who divideth a passage for the showers?


m. dec. VI. a. a brook. Ps. 65: 10.

Chald. half. Dan. 7: 25.

**םָלָּל** plur. fem. brooks. Judg. 5: 15,

**םָלָּל** f. verbal from יָנָּתָי, dec. X. a
text or class of the priests, other-
wise called יָנָּתָי. 2 Chr. 35: 5.
In Chald. idem, Ezra 6: 18.

**שם** and **שם** plural, пр. וְשָׁמָּה, of
the common or epicene gender.
1. a concubine. Gen. 35: 22. In full
בָּשָׁמָּה Judg. 19: 1. 2 Sam. 15:
16. 20: 3.

2. a paramour. Ezek. 23: 20
בָּשָׁמָּה וְלָלָתָא and she dotted up-
on their paramours; comp. verse 5.
(In Chald. יָנָּתָי, יָנָּתָי idem.
The Greek words παλλακαί, παλλα-
κης, and the Latin pellex, are prob-
ably derived from the Hebrew.)

**םָלָּל** f. dec. XII. a. iron, steel. (Syr.

**םָלָּל** i. q. וְלָלָר. 1. to separate.

2. to distinguish.
Niph. pass. of no. 1. Ex. 33: 16.
of no. 2. Ps. 139: 14.
Hiph. 1. to separate. Ex. 8: 18. [8:

22.] Construed with נִדְרַל, to make a
distinction between, Ex. 9: 4. 11: 7.
2. to distinguish, Ps. 4: 4. to make
great, Ps. 17: 7.

**םָלָּל** to cleave, cut, furrow. Ps. 141: 7.
(In Arab. to cut, furrow, cultivate the
ground.)

Pi. 1. to divide, cleave, spoken of
an arrow. Prov. 7: 23. Job 16: 13
יָנָּתָי יָנָּתָי he cleaveth my reins
asunder.
2. to cut up, e. g. fruit. 2 K. 4:
39.
3. to let break forth, to bring forth,
e. g. young. Job 39: 3. Comp. יָנָּתָי.

Chald. to serve, (God or idols,)
construed with an accus. and with יָנָּתָי.
Dan. 3: 12 ff. 7: 14, 24. (In the Tar-
gums, to labour, to serve.)

**םָלָּל** m. verbal from יָנָּתָי.
1. a piece or slice cut off. Cant. 4:
3. 1 Sam. 30: 12 יָנָּתָי יָנָּתָי a slice
of a cake of dried figs.
2. a mill-stone, so named from its
cut or flat surface which it turns to
the other stone. The upper is call-
ed יָנָּתָי יָנָּתָי the loose mill-stone or
the runner, Judg. 9: 53. 2 Sam. 11:
21. also simply יָנָּתָי; the lower is
called יָנָּתָי יָנָּתָי, Job 41: 16. [41:

24.]

**םָלָּל** m. Chald. worship, service of
God. Ezra 7: 19.

**םָלָּל** synonymous with יָנָּתָי, comp.
the letter יָנָּתָי.
1. to be smooth, slippery.
2. to escape. Ezek. 7: 16. (Syr.
and Arab. idem.)

Pi. 1. to let escape (from danger,)
to deliver. Ps. 18: 3. 40: 18. Constru-
ed with יָנָּתָי, Ps. 18: 49. 17: 13. with
יָנָּתָי, 71: 4.

2. intrans. to escape, to be deliver-

Comp. יָנָּתָי no. 2. In this signifi-
cation we find the part. only of יָנָּתָי,
the pret. only of רָפָה, the fut. imper. and infin. of both.

Hiph. to deliver, Mic. 6: 14. to bear away (the prey,) Is. 5: 29.

Deriv. out of course רָפָה m. verbal from רָפָה, deliverance.
Ps. 32: 7 thou shalt compass me about with songs of deliverance.

wonderful, see יָדָעַ, etc.

wonderful, see יָדָעַ, etc.

and יָדָעַ m. verbal from יָדָעַ, dec. III. a. one escaped, a fugitive.

and יָדָעַ f. verbal from יָדָעַ, dec. X.

1. deliverance. Joel 3: 5. [2: 32.]
Obad. 17.

2. that which escapes or is delivered. Ex. 10: 5. Particularly as a collective, a part saved, a remnant of men escaped, (from an overthrow.) 2 Sam. 15: 14. 2 K. 19: 30, 31. Ezra 9: 8.

יָדָעַ m. verbal from יָדָעַ, dec. III. a. found only in the plur. יָדָעַ judges.
Ex. 21: 22. Job 31: 11 יָדָעַ a transgression to go before the judges.

יָדָעַ f. verbal from יָדָעַ, justice, equity, righteousness, i. q. יָדָעַ and יָדָעַ. Is. 16: 3.

יָדָעַ m. denom. adj. from יָדָעַ, pertaining to a judge, judicialis. Job 31: 28. (Comp. verse 11.) Fem. יָדָעַ, judicialae, used substantively for judicium, judgment, Is. 28: 7.

יָדָעַ m. with suff. יָדָעַ, dec. VI. h.

1. a district, circle, circuit, small province. Neh. 3: 9 ff. E. g. יָדָעַ the district of Jerusalem, verse 9. (In Chald. יָדָעַ, Arab. idem.)

2. a spindle. Prov. 31: 19. (Arab. idem, in Talmud. יָדָעַ, יָדָעַ, יָדָעַ; also יָדָעַ to spin.)

3. a staff, crutch. 2 Sam. 3: 29. Sept. ἀκραῖα.

in Kal not used. Probably its primary signification was to cut, separate, hence to decide. Kindred with יָדָעַ and יָדָעַ to separate; in Chald. conj. Aph. to separate.

Pi. יָדָעַ 1. to judge. 1 Sam. 2: 25.
Construed with יָדָעַ to adjudge to a person, adjicicare, Ezek. 16: 52.

2. to think, believe. Gen. 48: 11.

Deriv. יָדָעַ, יָדָעַ, to adjudge. Hithp. to pray. (1.) The deity to which a person prays is preceded by יָדָעַ, Gen. 20: 17. Num. 11: 2. (2.) The person for whom one prays is preceded by יָדָעַ, Deut. 9: 20. 1 Sam. 17: 5. by יָדָעַ, Job 42: 8. by יָדָעַ, 1 Sam. 2: 25. (3.) The thing about which one prays is preceded by יָדָעַ, 1 Sam. 1: 27. Deriv. יָדָעַ prayer.

see the following article.

m. i. q. Greek ο̣ ναὶ η̣ δείνα, some one, a certain one, always followed by יָדָעַ. 1 Sam. 21: 2 יָדָעַ יָדָעַ יָדָעַ יָדָעַ to such and such a place. 2 K. 6: 3. As if in the vocative case, Ruth 4: 2 יָדָעַ יָדָעַ יָדָעַ יָדָעַ sit down here, such as one, ὁ ὁμοφωτος, O bone. (Arab. יָדָעַ, Syr. יָדָעַ, idem.) From combining the two words arose in common language the quadriliteral יָדָעַ Dan. 8: 13.

in Kal not used.

Pi. 1. to make straight, smooth, even, to beat (a path.) Ps. 78: 50 he beat a path for his anger, i. e. he gave it free course. Prov. 4: 26 make straight the path of thy feet, i. e. go in a straight path.

2. to weigh out. Metaphorically Ps. 58: 3.
3. **to weigh, observe, ponder.** Prov. 5: 21.

Deriv. fromёנ, *and שדנ*, m. verbal from צל, scales, a balance; properly steelyards, like the Arab. *ענינס*. Prov. 16: 11.

Is. 40: 12.


ות found only in Hithpa. to cover or sprinkle one’s self; e.g. רות with ashes, Jer. 6: 26. Ezek. 27: 30. רות with dust, Mic. 1: 10. Also without addition, in the same sense, Jer. 25: 34.


ות r. royal messengers, state courtiers, who, with the רוע נ, headsmen, formed the body-guard of the Hebrew kings. 2 Sam. 8: 18. 15: 18. etc. Root Arab. *בכית* i. q. רות to escape, to flee away; רותn swift, swift-footed.

ות (always with Makkeph following.)


2. conj. construed with the pret. that not, lest. 2 Sam. 20: 6. 2 K. 2: 16.


ות found only Ezek. 27: 17. prob. a kind of pastry. (In Rabbin. *תבוב,* opus dulciarium.) Perhaps kindred with גֵּרְנָא, a kind of sweetened pastry.

ות, fut. apoc. *רות, also רות, רות.*

1. to turn, to turn away. Deut. 30: 17. Particularly (1.) for the purpose of departing. Ex. 7: 23. 10: 6. 32: 15. Hence (2.) to go to a place. 1 K. 17: 3. Construed with a pleonastic dative רות, Deut. 1: 40. 2: 3. Josh. 22: 4. 1 Sam. 14: 47 רות whithersoever he went or turned himself, (3.) to go or pass away. Metaphorically Ps. 90: 9 all our days pass away. Jer. 6: 4 רות the day declines or passes away. (4.) to turn one’s self to a person, construed with רות, e.g. to God, Is. 45: 22. to idols, Lev. 19: 4. Deut. 29: 17. Also once with רות Job 6: 28. (5.) to approach, draw near.—רות at the approach of morning, towards morning, Ex. 14: 27. Judg. 19: 26. רות towards evening, Deut. 23: 12.

2. particularly to turn one’s eyes, to look. Ex. 2: 12. Is. 8: 21. Construed with רות, to look towards a place, Ex. 16: 10. Spoken of God or a king, to look graciously, to regard with favour, Ps. 25: 16. 2 Sam. 9: 8. Spoken of inanimate objects, to be turned towards a place, *spectare aliquid regionem*, Ezek. 8: 3. 11: 1. 44: 1.

3. trans. as in Hiph. to turn, incline; only in the phrase רות נ, See רות.

Pi. רות 1. to destroy. Zeph. 3: 15.

2. to clear, empty; e.g. a house, Gen. 24: 31. Lev. 14: 36. a way, Is. 40: 3. 57: 14.

Hiph. רות, fut. apoc. רות.

1. trans. to turn, incline, e.g. the back. Jer. 48: 39. 1 Sam. 10: 9.


Hoph. 1. to be turned, to look, (to a place.) Ezek. 9: 2.
The text seems to be a page from a biblical study or commentary. It discusses various biblical terms and their usage, focusing on words related to faces, expressions, and language. Here is a summary of the key points:

1. A face, countenance. Also to express the plur. faces, Ezekiel 6:10: "four faces." Also, the shew-bread, and the shew-bread, Nu 7:4: "the face to face, Deut. 32:31."

2. To direct one's face to a thing, to have it before him, to purpose. Jer. 42:15, 17, 44:12, 2 K. 12:18, Dan. 11:17. So with לְמָשֵׁר, 2 Chr. 20:3. Dan. 9:3.

3. Also without a verb, 2 Chr. 32:2 "and (that) his purpose was to fight." (Comp. Ezek. 4:3 and Luke 9:53.)

4. "to set or execute one's anger against a person." Lev. 20:5. Sometimes with the addition "and against a person." Jer. 21:10. Comp. "set against." Jer. 44:11. (Comp. "set under the word לְמָשֵׁר no. 1. (5.)—Hence (4.) לְמָשֵׁר in the face, i.e. the anger, of Jehovah is against evildoers." Antith. verse 16.

5. Appearance, looks. 1 Sam. 1:18 and her (sorrowful) looks continued no So Job 9:27. Metaphorically a state, condition, Prov. 27:23.


7. A mouth, and hence the edge, spoken of iron. Ecc. 10:10.

8. A person, personal presence, מִצְרָא. Spoken of Jehovah, Ex. 33:14: "my presence shall go with you, i.e. I myself, or I in person will go with you." 2 Sam. 17:11. Lam. 4:16 the presence of Jehovah scatters them. Ps. 21:10. (So in the phrases מִצְרָא, מִצְרָא from ancient times, Is. 7:13. Ps. 80:17. Particularly in a reflexive sense, Ezek. 6:9."

In the significations which follow, it is combined with prepositions and often loses its primary meaning.

7. בֵּית, with suff. בֵּית, etc. liter. before the face of a person; hence (1.) before, (in space.) בֵּית before Jehovah, i.e. before the tent of the congregation, Lev. 9:5. Ex. 34:34. metaphorically pleasing to Jehovah, Ps. 19:15. Hence (2.) east of. Josh. 8:14. Gen. 23:17. Comp. לְמָשֵׁר. (3.) before (in time.) Am. 1:1. Before an infin. before that, Gen. 13:10. (4.) against. 1 Chr.14:
3. i. q. in or into the power of any one. Josh. 10: 12. 1 K. 8: 46. Comp. Gen. 24: 51 behold, Rebekah is before thee, i.e. is committed to thee. 34: 10. 2 Chr. 14: 6. Ezek. 23: 24. Is. 8: 4. (6.) for; e.g. to count for, to regard as, 1 Sam. 1: 16. (7.) i. q. in the judgment or opinion of any one. Gen. 10: 9. Prov. 14: 12. Gen. 6: 13 hence is come before me, i.e. is resolved upon by me. 1 K. 6: 17, is regarded as an adj. from יִּבְרַק, with the Aramean termination of adjectives, antierius.


9. יִּבְרַק (1.) away from. Ex. 35: 20. Lev. 9: 24. Num. 17: 11. (2) before, an account of; e.g. to fear before a person, 1 Sam. 18: 12. to cry on account of, 1 Sam. 8: 18.


11. יִּבְרַק (1.) before, i. q. יִּבְרַק Lev. 9: 5. (2) on the surface of; e.g. יִּבְרַק into the field, Lev. 14: 53. (3) יִּבְרַק Deut. 7: 10. prob. at the moment, on the spot. Vulg. statim. Antith. יִּבְרַק.


(1 K. 6: 29.) and יִּבְרַק adv. within, inwardly. (The etymology is obscure.) 1 K. 6: 18. 2 K. 7: 11. Ps. 45: 14 the king's daughter is all glorious יִּבְרַק within, i.e. in the palace, redundant like ἐν μεγάλοις in Hom. Also in, Lat. introturn, 2 Chr. 29: 18.— יִּבְרַק within, inward, Ezek. 41: 3.— יִּבְרַק from within, 1 K. 6: 19, 21. 2 Chr. 3: 4.


Others: red genus, (sardii, pyropi,) but the constant use of the plural contradicts this idea. Neither does the name occur among precious stones, Ex. 39: 10 ff. According to Bochart (Hieroz. II. Lib. v. cap. 6. 7.) pearls, which leads him to render יִּבְרַק (Lam. 4: 7.) to be white, shining, but without sufficient evidence.

יִּבְרַק Pi. to bring up delicately, to spoil by tenderness. Once Prov. 29: 21. (In Aram. and Arab. idem.)

יִּבְרַק dec. VIII. h. found only in the phrase יִּבְרַק יִּבְרַק Gen. 37: 3, 23. 2 Sam. 13: 18, 19. according to Josephus (Antig. Jud. vu. 8. § 1.) an under garment, with sleeves, which hung down to the heels and was worn by persons of rank over the common tunic; hence the addition יִּבְרַק יִּבְרַק in 2 Sam. 13: 18. The Sept. in Gen. יִּבְרַק יִּבְרַק. The Syr. a flour-\cend garment. Jonath, paragoda, a kind of tunica pretexta. Symm. in Gen. Sept. in Sam. יִּבְרַק יִּבְרַק. Several derivations are possible. The most plausible is that from the Chaldee, tunica talaris et manicata, a tunic reaching down to the hands and feet. Comp. Hartmann's Hebräerin, Th. 3. p. 230.
Concerning this double tunic, see Schroeder, De Vestibus Mullerum, p. 237.

עָדָה m. Chald., joined with נָקַד, the palm of the hand. Dan. 5: 5, 24. Syr. [לְמַשׁ the palm of the hand or sole of the foot, according as hand or foot is to be supplied.

עָכָב Pl. עָכָב in Chald. to divide, distribute. Ps. 48: 14 יָכַב תְּאֹרָה יָכַב תְּאֹרָה יָכַב תְּאֹרָה יָכַב תְּאֹרָה divide her palaces, i. e. walk about them, or consider them separately. Perhaps the word signified in Hebrew, to distinguish, attend to, consider, (like נָרָה.) This would suit the context better.

עַבָּד proper name of a mountain peak, in the territory of Moab, the southern limit of the kingdom of Sihon, Num. 21: 20. 23: 14. Deut. 3: 27. 34: 1. Josh. 12: 3. (Chald. עַבָּד, a piece, part.)

עֲכִי f. dec. X. prob. an abundance, found only Ps. 72: 16 קַי הָעָנָב לָעַי let there be an abundance of corn in the land. Root prob. יָכַי = יָכַי diffusit; comp. Chald עֲכִי to spread itself out, to be fruitful, and the Heb. עֲכִי.

I. עָכִי liter. to pass over. Hence עָכִי (passage) Thapsacus, proper name of a city, situated at a celebrated passage over the river Euphrates. Particularly to pass by and spare, to spare, construed with יָכַי, Ex. 12: 13, 23, 27. Is. 31: 5. (Comp. עֲכִי.)

II. עַבָּד to limp, halt, be lame. (Arab. עַבָּד to be dislocated.) 1 K. 18: 21 how long halt ye between two opinions; i. e. how long waver ye between two opinions? The Arabians likewise say claudicare (in religion.)

Pl. idem. 1 K. 18: 26, (where it is spoken in derision of the fruitless dance of the priests of Baal.)

Niph. to become lame. 2 Sam. 4: 4.

עָדָה m. verbal from עָדָה no. I. dec. VI. d.

1. the paschal lamb, offered according to Ex. 12: 27, in commemoration of the sparing of the Israelitish firstborn in Egypt. Ex. 12: 21.—עָדָה לָעַי to eat the paschal lamb, 2 Chr. 30: 18. Plur. עָדָה כְּעָדָה 2 Chr. 30: 17.

2. the feast of the passover. Num. 9: 4 ff. Josh. 5: 11. This strictly denoted only the paschal meal on the evening of the 14th of Nisan; the 15th and the succeeding days were called the feast of unleavened bread. Lev. 23: 5. The Greek word πάσχα, pascha, is derived from the Aramean form עָדָה.

עֲדָה m. verbal from עָדָה no. II. dec. VII. a. Lev. 21: 18. 2 Sam. 9: 13. עֲדָה יִדְּרָה, or עֲדָה יִדְּרָה, verbal from עֲדָה, found only in the plur. עֲדָה יִדְּרָה.


עֲדָה, fut. עֲדָה, to cut or hew, out of stone. Ex. 34: 1, 4. Deut. 10: 3. also Hab. 2: 18. (Syr. idem.)

עֲדָה m. with suff. עֲדָה, verbal from עֲדָה, dec. VI. h. a graven image, an idol. Ex. 20: 4. Judg. 17: 3, 4. In the plural always עֲדָה יִדְּרָה. See עֲדָה יִדְּרָה.

עָדָה Chald. Dan. 3: 7. and עֲדָה Chald. Dan. 3: 5, 10, 15. the Greek ψαλτης, a psaltery, a stringed instrument like the harp, by a commutation of עָדָה and עָדָה. See עֲדָה יִדְּרָה.

עֲדָה to cease, fail, disappear, kindred with עֲדָה. Once Ps. 12: 2. Comp. the letter עֲדָה.

עֲדָה to cry, as a woman in childbirth.

Once Is. 42: 14. (Syr. and Chald. to cry, bleat, spoken of a flock.)

עֲדָה see עֲדָה.

עָדָה m. name of a mountain in the ter-
ritory of Moab. Num. 23:28. Hence 
Num. 25: 3, 5. and simply רָאָה Num. 23: 18, 31: 16. Josh. 22: 17. a Moabitish idol, in honour of which the young women of Moab prostituted themselves. Comp. also

דִּבְדְּבֹת, fut. דַּבְדַּבְדַּבְדַּב, i. q. דֶּבֶדֶב, but used only in poetry.
2. used particularly in reference to moral actions; as רָאָה דִּבְדְּבֹת doing righteousness, Ps. 15: 2. רְאָּה אֵלֶּבָּה evildoers, Ps. 5: 6. Construed with רִכְּרֶשׁ, to do or show a person, either good, Job 22: 17. Ps. 31: 20. or evil, Job 7: 20. The latter is also expressed by רָאָּה, Job 35: 6.

Deriv. out of course רָאָּה, with suffix רָאָּה (poolcha.) more rarely רָּה (Is. 1: 31. Jer. 22: 13.) plur. רָּה, verbal from רָּה, dec. VI. n. i. q. רָּה, but seldom used except in poetry.
2. a work, a thing made. Is. 1: 31.
—רָּה the work of my hands, i. e. men, Is. 45: 11.

דָּבְדָּב f. verbal from רָּה, dec. X.
1. a work, action. Prov. 11: 18.

דְּבָּדָּב 1. to strike, smite. Deriv. דָּבָּדָּב an anvil, דָּבָּדָּב a bell.
2. to drive or urge on, spoken of the spirit of God. Judg. 13: 25.

Niph. to be pushed or driven about, to be disquieted. Gen. 41: 8. Dan. 2: 3. Ps. 77: 5 לְנָפַל I am disquieted.


דִּבְדְּבֹת, plur. רָאָּה, fem. (also masc. in signif. no. 3. Judg. 16: 28.) verbal from רָּה, dec. VI. c.
1. a foot. Ps. 17: 5. 57: 7. Plur. רָּה בָּא feet (of the ark of the covenant,) Ex. 25: 12.
2. a footstep. Ps. 119: 133. 140: 5. Metaphorically Judg. 5: 28 the steps of his chariots.
3. a time or repetition of a thing, vicis una, liter. a step or blow.—דִּבְדְּבֹת once, Josh. 6: 3, 11, 14. at once, Is. 66: 8. Dual דִּבְדְּבֹת twice, Gen. 27: 36. דִּבְדְּבֹת three times,דריִיוּדִּבְדְּבֹת how many times? 1 K. 22: 16. דִּבְדְּבֹת once and again, semel et iterum, Neh. 13: 20. דִּבְדְּבֹת this time, Ex. 9: 27. 10: 17. now, Gen. 29: 35. 46: 30. דִּבְדְּבֹת this time as the other, as at other times, Num. 24: 1. Judg. 16: 20. 1 Sam. 20: 25. דִּבְדְּבֹת sometimes... sometimes, Prov. 7: 12.
4. an anvil, see the root signif. no. 1. Is. 41: 7.

דָּבָּדָּב m. verbal from רָּה to strike, dec. I. a bell. Ex. 28: 33. 39: 25, 26.

דָּבָּדָּב joined with יִנְדָּב and יִנְדָּב (Job 16: 10.) to open wide the mouth, as an expression of longing desire, Job 29: 23. Ps. 119: 131. or of ravenous voracity, e. g. spoken of wild beasts, Job 16: 10. of hades, Is. 5: 14. (Syr. and Arab. idem.)

דָּבָּדָּב, fut. רָּדָּב. 1. to open (the mouth.)

2. to tear away, save, deliver. Ps. 144: 7, 10, 11. (So in Syr. Chald. and Arab. כַּפֶּס conj. II. IV.)
1. to break in pieces, like the Arab. 

2. to break out into rejoicing, in the phrase מָרַע. Is. 14: 7. 44: 23. 49: 13. Also, as in Ps. 98: 4. מָרַע break out, rejoice, i.e. break out into rejoicing. Is. 52: 9. 

Pi. to break in pieces, (bones.) Mic. 3: 3.

*חַל* f. bluntness, obtuseness, dullness, 

(in cutting instruments.) (Arab. חָל* חָל* found only in Pi. to pill. Gen. 30: 37, 38. (Comp. בָּשַׁל to pill; whence חָל* an onion.) 


חָל* found only in Pi. to break, cleave, (the earth.) Ps. 60: 4. (Arab. idem.) 

חָל* to wound, mutilate. Cant. 5: 7. 

Deut. 23: 2 מָרַע mutilated by bruising, i.e. an eunuch made by bruising the testicles. (In Arab. to press, mash.) 

חָל* m. with suff. חֲלִיס, verbal from חָל*, dec. VI. i. a wound, bruise, confusion. Ex. 21: 25. Is. 1: 6.

חֲלָס or חֲלָס, fut. חֲלָס, joined with חָל* of the person, to press or urge any one; with entreaties, Gen. 19: 3. 33: 11. with violence, Gen. 19: 9. It is synonymous with חֲלִיס q. v. 

Hiph. to be wilful, obstinate, (perhaps liter. to let one's self be urged, to be deaf to the representations of others.) 1 Sam. 15: 23 חֲלָס (the infin. used substantively,) stubbornness, wilfulness, parallel with חֲלִיס. According to Schultens (Opp. min. p. 168.) the primary signification is obtundere; hence obtundere precibus, and Hiph. obtundere animum, obtusum esse, pertinaciter agere.


2. to visit. Constrained with מ, to visit with a present, (comp. מ. no. 2.) 

Judg. 15: 1. 1 Sam. 17: 18 מָלֵךְ thou shalt visit thy brethren to inquire for their health. (Comp. מָלֵךְ מָלֵךְ.) 

3. to examine, prove. Ps. 17: 3.

4. to visit, punish, animadvert in aliquem. Job 31: 14. 35: 15. Is. 26: 14. The crime punished is put in the accus. 1 Sam. 15: 2. Ps. 89. 33. The person punished is generally preceded by מ, Jer. 9: 24. 44: 13. also by מ, Jer. 46: 25. and sometimes put in the accus. Ps. 59: 6. This verb is most frequently constrained with an accus. of the crime, and with מ of the person, as Ex. 20: 5 מָלֵךְ מָלֵךְ visit- ing the iniquity of the fathers upon the children. 32: 34. 34: 7. Num. 14: 18. Is. 13: 11. Once with מ of the person, Jer. 9: 8.


8. after the Chaldaic, to give com- mission, to commission, to command, constrained with מ of the person. 2 Chr. 36: 23. Ezra 1: 2. Job 36: 23 מָלֵךְ מָלֵךְ who hath prescribed to him his way? 34: 13 who has
committed to him the earth? i. e. set him over it. Deriv. רָמַ֯ תָּא a command.
9. to deposit, lay up. 2 K. 5: 24. See רָמַ֯ תָּא a deposit.

Niph. 1. pass. of Kal no. 4. Is. 24: 22.
2. pass. of no. 6. Num. 31: 49.

Pu. 1. to be numbered. Ex. 38: 21.
2. to be missed. Is. 38: 10 I am deprived of the rest of my years, desidero reliquis annos meos.

Hiph. 1. i. q. Kal no. 7. to appoint.

Hoph. רַֽלְמַ֯ תָּא, part. רַֽלְמַ֯ תָּא. 1. to be punished. Jer. 6: 6. pass.
of Kal no. 4.
2. to be appointed or set over a thing. 2 Chr. 34: 10, 12.
3. to be deposited with a person, constrained with רַֽקָּב (רַֽקָּב) Lev. 5: 23. [6: 4.]

Hithpa. to be numbered, reviewed. Judg. 20: 15, 17. 21: 9.


רַֽלְמַ֯ תָּא m. verbal from רָמַ֯ תָּא, dec. X.

3. a counting, reckoning. 1 Chr. 23: 11.
5. as a concrete, an officer, and collect. officers. 2 Chr. 24: 11. Is. 60: 17. Parall. רַֽלְמַ֯ תָּא. Comp. Num. 3: 32.
6. a watch; also persons keeping watch. Comp. רַֽלְמַ֯ תָּא, וַרְדַ֯ תָּא. 2 K. 11: 18. 2 Chr. 23: 18. Hence רַֽלְמַ֯ תָּא a house of custody, a prison. Jer. 52: 11.
7. substance, goods; derived from signif. no. 4. (Comp. רַֽלְמַ֯ תָּא, וַרְדַ֯ תָּא, וַרְדַ֯ תָּא.) Is. 15: 4.

רַֽלְמַ֯ תָּא m. verbal from רָמַ֯ תָּא, what is laid up, a deposit. Gen. 41: 36. Lev. 5: 21, 23.


רַֽלְמַ֯ תָּא m. verbal from רָמַ֯ תָּא, dec. III.
1. punishment, as an allegorical name of Babylon. Jer. 50: 21.
2. oversight, and as a concrete, i. q. רַֽלְמַ֯ תָּא. Ezek. 23: 23.

רַֽלְמַ֯ תָּא masc. plur. verbal from רָמַ֯ תָּא, commands, precepts. Ps. 103: 18. 111: 7.

רַֽלְמַ֯ תָּא m. verbal from רָמַ֯ תָּא, dec. III.

רַֽלְמַ֯ תָּא to open; (1.) with רַֽלְמַ֯ תָּא, to open the eyes. 2 K. 4: 35. Job 27: 19. Constrained with בַּֽי, to open one's eyes on a person, i. e. to be gracious to him, Zech. 12: 4. Comp. under רַֽלְמַ֯ תָּא no. 1. (5.) In a somewhat different sense, Job 14: 3.—To open the eyes of a person, spoken of God; i. e. (a.) to give sight to a blind man, 2 K. 6: 17. Ps. 146: 8. Is. 42: 7. or (b.) to let a person see what is usually concealed from mortal eyes, Gen. 21: 19: (2.) with רַֽלְמַ֯ תָּא, to open the ears. Is. 42: 20.

Niph. to be opened, spoken of the eyes of the blind. Is. 35: 5. Metaphorically as in Kal no. (1.) (b.) Gen. 3: 5, 7.

רַֽלְמַ֯ תָּא m. verbal adj. from רָמַ֯ תָּא, dec. VII. a. seeing, not blind. Ex. 4: 11. Metaphorically Ex. 23: 8.

רַֽלְמַ֯ תָּא m. (an opening, deliverance,) Pekah, the proper name of a king of Israel, contemporary with Isaiah. 2 K. 15: 25 ff. Is. 7: 1. 2 Chr. 23: 6.

רַֽלְמַ֯ תָּא (deliverance of Jehovah) prop-
er name of a king of Israel, the predecessor of the preceding. 2 K. 15: 22 ff.

דְָּבִכְסָא m. verbal from נִיבֵּס, de-

דְָּבִכְסָא masc. plur. wild cucumbers, as an artificial ornament in architecture. 1 K. 6: 18. 7: 24.

דְָּבִכְסָא fem. plur. 2 K. 4: 39. wild cucumbers, cucumeres asinini, oblong, and of a bitter taste, by the Hebrews esteemed poisonous. They break open under the gentlest pressure, and shoot out their seed; hence the root כְָּבִכֶּסָא in Syr. and Arab. to crash, to burst.

דְָּבִכְסָא and דְָּבִכְסָא (the latter form in pause and with the article, as דְָּבִכְסָא, דְָּבִכְסָא, דְָּבִכְסָא) plur. דְָּבִכְסָא, dec. II. a and c. a bull, bullock, juvenus. Hence the frequent addition דְָּבִכְסָא יְדַבְּכְסָא, Ex. 29: 1. — Ps. 69: 32 יְדַבְּבָּכָא יְדַבְּבָּכָא a beef which is a bullock. Comp. Judg. 6: 25 יְדַבְּבָּכָא יְוָכָּא a bullock. It is once used in Judg. 6: 25, of a seven years old bullock. See דְָּבִכְסָא.


דְָּבִכְסָא i. q. דְָּבִכְסָא to bear fruit.

Hiph. דְָּבִכְסָא intrans. to be fruitful.

Once Hos. 13: 15. Others make it a denom. from דְָּבִכְסָא.

דְָּבִכְסָא fem. plur. boughs, branches, twigs. See דְָּבִכְסָא.

דְָּבִכְסָא m. 1 Chr. 26: 18. and דְָּבִכְסָא dec. II. b. 2 K. 23: 11. a suburb. (In Chald. idem.)

דְָּבִכְסָא to separate. In Kal only Ezek. 1: 11.

Niph. 1. to separate one’s self, to part. 2 Sam. 1: 23. Construed with הנָא from a person, Judg. 4: 11. with כְָּבִכְסָא, Gen. 13: 9 ff.

2. to be divided or dispersed. Neh. 4: 13. [4: 19.] Gen. 10: 5, 32. (Comp. Gen. 25: 23. and נָא Gen. 9: 19.)

3. Part. דְָּבִכְסָא a singular person. Prov. 18: 1.

Pi. intrans. to separate one’s self, to go aside. Hos. 4: 14.

Pu. to be scattered, dispersed. Est. 3: 8.

Hiph. 1. to separate; construed with an accus. Gen. 30: 40. with נָא, (liter. to make a separation between.) Ruth 1: 17. 2 K. 2: 11.


2. to be scattered. Job 4: 11.

דְָּבִכְסָא m. with suff. דְָּבִכְסָא, dec. VI. h. a mule. 2 Sam. 18: 9. 1 K. 1: 33.

דְָּבִכְסָא fem. plur. grains, seed. Joel 1: 17. (Syr. לְבִדָּבָא.)

דְָּבִכְסָא m. Cant. 4: 13. Ecc. 2: 5. Neh. 2: 8. a garden of trees, a park for animals, a word derived from the Persian, in which it denotes the royal park. Hence the Greek παραλίον. דְָּבִכְסָא to be fruitful; to bear fruit; spoken (1.) of plants, Ps. 128: 3. Is. 32: 12 יְָּבָּכָא יְָּבָּכָא רְחִינָבָא a root bearing poison. Is. 11: 1. יְָּבָּכָא יְָּבָּכָא a fruitful branch, Gen. 49: 22. (see דְָּבִכְסָא no. 8.) Metaphorically Is. 45: 8. (2.) of animals and men, Ex. 1: 7. 23: 30.

דְָּבִכְסָא be fruitful and multiply, Gen. 1: 22.


Deriv. יְָּבָּכָא fem. of יְָּבָּכָא, dec. X. a young cow, a heifer. Num. 19: 2 ff. Gen. 41: 2 ff. Spoken of a milch or breeding cow. 1 Sam. 6: 7 ff. Job 21: 10. of
one that bears the yoke, Hos. 4: 16.
Metaphorically ὡσῦντες τὰ ζῶα the cows of Bashan, i.e. the wanton women of Samaria.

Jos. see NENT.

2 Chr. 3: 6. name of a country which furnished gold. Bochart conjectures it without ground to be the same with שׁניא מים.

Jos. see Potam, Num. 20: 11.


m. found only Is. 2: 20 תרות הטמר, for which, however, we ought probably to read רָתָּהּ, according to Jerome, moles. Those who make two words of it collate the Arab. יָם a mouse.

m. dec. IV. a. a leader. Hab. 3: 14. In Arab. יָם, to separate, decide, appoint; hence liter. q. יָּם, יָם.


m. denom. from תרות הטמר, an inhabitant of the open country. Est. 9: 19.


m. Chald. i. q. Heb. אַּרְנָה iron.

Dan. 2: 33 ff.

1. to sprout, blossom. Num. 17: 20. 23. [17: 5. 8.] Cant. 6: 11.

Often used figuratively (1.) of a prosperous person or people, Ps. 92: 8. Is. 27: 6. (2.) Hos. 10: 4 therefore punishment shall spring up as poison.

2. to break out, spoken of sores or of the leprosy. Lev. 13: 12 ff. 14: 43. Ex. 9: 9, 10.

3. prob. to fly, as in Chald. So in the difficult passage Ezek. 13: 20. (For the connexion of the ideas to blossom and to fly, see יָם.)

Hiph. 1. to make to flourish. Ezek. 17: 24.


m. with suff. יָם, verbal from יָם, dec. VI. i. a blossom. Num. 17: 23. As an artificial ornament, Ex. 25: 33.

m. verbal from יָם, a brood, used by way of reproach. Job 30: 12.

found only Am. 6: 5. prob. to sing, according to the Vulg.

m. what is left behind or omitted, in the vintage. Lev. 19: 10. (Arab. יָם conj. II. IV. to leave behind, to forget.)

m. with suff. יָם, יָם, in pause יָם, verbal from יָם, dec. VI. 1.

1. fruit, either of trees or of the ground.—יָּמֵן a fruit-tree.—יָּמִין a fruitful land, Ps. 107: 34.—Is. 4: 2 יָּמִין i. q. יָּמִין in the parallel clause, and referring to the Messiah.

2. יָּמֵן the fruit of the body.


3. metaphorically the consequences (of an action.) Often with the figure continued, Is. 3: 10 for they shall eat the fruit of their actions. Prov. 1: 31. Hos. 10: 13. Jer. 17: 10. Ps. 104: 13. Jer. 17: 10. Ps. 104: 13 through the fruit of thy works, i.e. through thy power, the earth is satisfied.
Prov. 31: 16 an acquisition of the hands. Is. 10: 12 the fruit of arrogance, i.e. what arises from arrogance.

Arab. ^idem, D e.g. l^f^ders 15. "', Sli'lS ~ SJS I2'lp, DiS O'nS 012 y^^^ ID'IE) mDB mD'^B 12 185.) (in Arab. to crush; in Chald. also to break in pieces.)

Niph. fut. 31, ^ to tear or rend (garments.) Lev. 10: 6. 13: 45. 21: 10.

Hiph. (denom. from הָלְבָּס a split hoof, a cloven foot,) to have a split hoof, to part the hoof, for the most part joined with הָלְבָּס. Lev. 11: 3, 6, 7, 26. Deut. 14: 7. Ps. 69: 32.—In Lev. 11: 4, it is said of the camel which we are necessitated to render, but he divideth not the hoof entirely.

Persia, the Persians, a proper name. 2 Chr. 36: 20, 22. Ezra 4: 5 ff. 6: 14. Dan. 5: 28. 6: 12, 23.


found only Lev. 11: 13. a species of eagle, which Bochart (Hieroz. II. p. 183.) supposes to be the sea-eagle, ospray, ossifraga.

f. plur. ו and once ס (Zechar. 11:16.) verbal from סִפְרָה, dec. XII. a.

1. the hoof (of a horse.) Is. 5: 28. Jer. 47: 3.


Chald. emph. n, idem. Dan. 6: 29.

I. to lead, command, (in war.) Arab. אַ נַ עַ n sumnum tenuit. Judg. 5: 2 הָנִ יָ דָ יָ הָ רַ נָ he that the leaders led (courageously) in Israel. Deriv. הָרִ יָ דָ הָ רַ נָ .


2. to set at liberty, to make lawless, e.g a people. Ex. 32: 25.


Niph. pass. of Kal no. 2. Prov. 29: 18.

Hiph. 1. causat. of Kal no. 2. to cause to be lawless or unbridled. 2 Chr. 28: 19.

2. to let rest (from labour,) construed with יָ נַ עַ. Ex. 5: 4. (In Arab. אַ עַ conj. I. IV. to be free from labour.)

m. a lock or bush of hair. Num. 6: 5. Ezek. 44: 20. Root פַּרְעַ no. II. פַּרְעַ , in Greek Φαραώ, Pharaoh, the name of nearly all the kings of Egypt, which are mentioned in the Old Testament, strictly a mere title of royalty. Gen. xl. xl. xlvii. Ex. i.—x. etc. The usual expression is, Pharaoh king of Egypt, without the mention of his particular name; e.g. 1 K. 3: 1. 2 K. 17: 7. 18: 21. But sometimes this is added, e.g. Nechoh, 2 K. 23 : 29. Hophra, Jer. 44: 30. The apppellative signification of the word, according to Josephus, (Antiq. Jud. viii. 6. 2.) and the Coptic,
(see Jablonskii Opusc. ed. te Water, T. I. p. 374.) is king. The Hebrew might associate it with הָנַּס prinposes. See the following article.


חָבִּים proper name of a small river, which rises in Lebanon, and unites with the Amana not far from Damascus, now Fege or Alfwige. 2 K. 5: 12.


2. to scatter. (an army, the enemy.) 2 Sam. 5: 20. Ps. 60: 3.—1 Chr. 13: 2 let us scatter and send, i.e. let us send every where.


5. to urge with entreaties, constrained with יָשׁ. 1 Sam. 28: 23. 2 Sam. 13: 25, 27.

6. to overflow, to abound in a thing,

(derived from signif. no. 3) construed with an accus. (like verbs of plenty generally.) Prov. 3: 10.

7. to act with violence, (from signif. no. 4) Hos. 4: 2. See יָשִּׁי. Niph. pass. of no. 3. 1 Sam. 3: 1 יָשִּׁי יָשִּׁי not spread abroad, rare.

Pu. pass. of Kal no. 1. Neh. 1: 3. Hithpa. to break away. 1 Sam. 25: 10.

חָשֵׂב m. plur. יָס (Am. 4: 3, 5.) and חָשֵׂב (Ezek. 13: 5.) verbal from יָס, dec. VI. h.


2. a breaking out (of water.) 2 Sam. 5: 20.


4. an overthrow. Judg. 21: 15. Ps. 144: 14. Hence יָשׁ יָשִּׁי (overthrow of Uzzah) the name of a place, 2 Sam. 6: 8. 1 Chr. 13: 11.


2. to tear in pieces, spoken of a wild animal. Ps. 7: 3.

3. to snatch away, to deliver, i.e. Chal. יָשׁ יָשִּׁי. Ps. 136: 24. Lam. 5: 6.

Pi. 1. to rend or tear in pieces. 1 K. 19: 11.

2. to tear off. Zech. 11: 16 יָשׁ יָשִּׁי he tears off their claws, i.e. lets them alone.

Hithpa. 1. to be broken in pieces. Ezek. 19: 12.

2. to break off from one’s self, sibi avellere. Ex. 32: 3, 24. See Gr. § 50. 3. f.

חָשְׂכִּים Chal. to redeem, expiate. Dan. 4: 24. [4: 27.]

חָשְׁכָּה, const. יָשׁ, Is. 65: 4 Keth. i. q. Keri יָשׁ יָשִּׁי broth, by a commutation of ד and ח. See the letter ח.

חָשְׂכִּים m. verbal from יָשׁ.


I. שָׂרָה, fut. שָׂרָהָ, to spread or stretch out, e. g. a garment, Num. 4: 6, 8. the hands, construed with בּ, Ex. 9: 29, 33. with בּ, Lam. 1: 10. with בּ, Ps. 44: 21. In a different sense Prov. 31: 20 she stretcheth out her hand to the needy, i. e. she gives to them liberally. Metaphorically Prov. 13: 16 the fool spreadeth out folly, prae se fort stultitiam.


II. שָׂרָה i. q. שָׂרָה, to break, divide in pieces. Mic. 3: 3. Lam. 4: 4.

לָשׁוּר 1. liter. to separate, distinguish. (So in Chald. and Syr. whence שָׂרָה, מָשָׂר a Pharisee.)

2. to decide, determine, explain. (Comp. בָּשֶׁר no. 2.) Lev. 24: 12.

Niph. to be scattered. Ezek. 34: 12. Several MSS. and ancient editions read this word with Sin, which is to be preferred.

Pu. pass. to be determined, explained, made clear. Num. 15: 34. Neh. 8: 8 שָׂרָה exactly or literally. Comp. Ezra 4: 18. and Gesenius' Gesch. der hebr. Sprache. p. 45.

Hiph. to wound, sting. Prov. 23: 32.


שָׂרָה m. (with the first Kamets impure,) once שָׂרָה (Ezek. 26: 10.) plur. שָׂרָה, dec. 1.


שָׂרָה m. with suff. שָׂרָה, dec. VI. h. filth, dung. Lev. 4: 11. 8: 17. Ex. 29: 14. Mal. 2: 3.

שָׂרָה f. (with two Kamets pure) verbal from שָׂרָה, dec. X. declara tion, specification. Est. 4: 7. 10: 2.

שָׂרָה m. Heb. and Chald. a copy. Ezra 4: 11, 23. 5: 6. 7: 11. (Also in the Targums.) Instead of it we find שָׂרָה Est. 3: 14. 4: 8.

שָׂרָה or שָׂרָה found only in the Sept. Vatic. το εὐπλωτέων (Ἀδών) τὴν προστοΐαν. So Kimchi. Could we refer שָׂרָה to the sword, (comp. Zech. 13: 7.) then it might be rendered, and שָׂרָה (the sword) went through his bones. Comp. Arab. שֶׁרֶץ to spread out the feet.

שָׂרָה a quadrilateral, i. q. שָׂרָה to spread. Once Job 26: 9. The arises from the combination of שָׂרָה with שָׂרָה Arab. שֶׁרֶץ to separate, spread out; comp. שֶׁרֶץ a plain.


שָׂרָה f. Gen. 49: 22. see הָרֶץ.

שָׂרָה masc. plur. princes, nobles; among the Persians, Est. 1: 3. 6: 9; among the Jews, Dan. 1: 3. A Persian word, comp. in Pehlvi, pardom (the first,) and in Parsee, pardomim (the nobles.) Kleuker's Zend-Avesta, Th. 2. p. 82. Th. 3. p. 162.

שָׂרָה to spread, spoken of the leprous. Lev. 13: 5 ff. (Arab. فَشَا, Aram. שָׂרָה idem.)
to go, construed with אָבֵּג against a thing. Is. 27: 4. (Aram. יְבִּ֖ג idem.) Deriv. out of course יִבְּג.

שָׁלֵּשׁ m. verbal from יָשֹׁלֶשׁ, a step. 1 Sam. 20: 3.

שָׁרֵד to spread asunder, to open widely, e. g. the lips. Prov. 13: 3.

שָׁלֵּשׁ m. a multitude. Job 35: 15. See же only in Pi. to tear in pieces, to lacerate. Lam. 3: 11. (So in Aram.)

רֹאשָׁנָה proper name of a priest and chief overseer of the temple in the time of Jeremiah. Jer. 20: 3. 38: 1. In the former passage there is an allusion to the signification of the name, prob. prosperity round about; (this quadrilateral being compounded of רֶאשׁ in Arab. to be wide, spacious, and וְאָבְג round about.) Antith. רֹאשׁ רֹאשׁ.

שָׁמַע, fut. שָׁמַעָה.

1. to put off; construed with an acc. of the garment, (like יָשֹׁלֶשׁ to put on.) Lev. 6: 4. 16: 23. Is. 32: 11 שָׁמַעְתָּה put off (thy garments.)

2. to pillage, plunder, fall on, (in order to plunder,) e. g. a city, country ; construed with אָבֵג, 2 Chr. 25: 13. 28: 18. with an accus. 1 Sam. 30: 14. with יָשֹׁלֶשׁ, 1 Sam. 27: 8. with יָשֹׁלֶשׁ, Judg. 9: 33.


Pi. to strip or plunder, (the slavn.) 1 Sam. 31: 3. 2 Sam. 23: 10. 1 Chr. 10: 8.


(3.) with an accus. of the person. Hos. 2: 3. [2: 5.]

2. to flay cattle. (Comp. Mic. 3: 3. above.) Lev. 1: 6. 2 Chr. 29: 34. 35: 11.

Hithpa. to strip one's self, sibi exuere aliquid. 1 Sam. 18: 4.

שָׁלַמ אוֹתָם 1. to fall away, revolt, rebel; construed with אָבֵג from or against any one, 2 K. 1: 1. 3: 5, 7. with אָבֵג, 2 K. 8: 20, 22.


Niph. Prov. 13: 19 יָשֹׁלֶשׁ a brother offended.

שָׁלַמ m. with suff. יָשֹׁלֶשׁ, verbal from יָשֹׁלֶשׁ, dec. VI. i.

1. revolt, sedition. Prov. 28: 2.


4. a sin-offering. Mic. 6: 7.

חִדָּל Chad. to interpret, explain, (dreams.) Infin. Dan. 5: 16.

Pa. idem. Dan. 5: 12.

שָׁלַמ m. emph. יָשֹׁלֶשׁ, Chad. an explanation, interpretation. Dan. 2: 4 ff. 4 ff.

שָׁלָמ m. i. q. Chad. יָשֹׁלֶשׁ. Ecc. 8: 1.

שָׁלַמ Hos. 2: 7, 11. plur. יָשֹׁלֶשׁ.


This is frequently cultivated at the present day in Palestine. Others make it i. q. יָשֹׁלֶשׁ יָשֹׁלֶשׁ the wood, i. e. the stalks, of flax.

שָׁלַמ f. 1. i. q. יָשֹׁלֶשׁ. Ex. 9: 31.

2. a light, lamp, from its linen or cotton wick. Is. 42: 3. 43: 17.
bal from ṭaḥ, dec. VIII. f. a piece, crumb, morsel, (of bread.) Gen. 18: 5. Judg. 19: 5. Also without ʿnḥ, Job 31: 17. Ps. 147: 17.

1. pudendum multibre.Is.3:17.(Arab. ʿnte, interstitium.)

2. plur. ḥōrāb, the hinge of a door, or rather the hole in which the hinge moves, cardo femina. 1 K. 7: 50.

adv. (from ṭaną, with an adversial termination ב, as in מָשָּׁה, and by a commutation of נ and ר, see page 1.) in a moment, suddenly. Josh. 10: 9. Job 22: 10. Also ḥānān 2 Chr. 29: 36. In combination with ṭaḥ, ʿnḥ, Num. 6: 9. ṭaḥ and מִנָּה, Is. 29: 5. and ṭaḥ and מִנָּה, Is. 30: 13. Used as a substantive in the genitive, Prov. 3: 25 ṭaḥ and מִנָּה, sudden terror.


Chald. emph. מָמָה. 1. a word. Dan. 3: 16.
2. an order, edict. Ezra 4: 17.
4. a matter, thing. Ezra 6: 11.
Dan. 4: 14.

Note. This word has the same meaning in Syriac; but it is probably of Persian origin; comp. the Pers. peigham (a word,) in Pehlvi pedam.

in later Hebrew, an edict, sentence. Est. 1: 20. Ecc. 8: 11.

1. to be open, wide. Prov. 20: 19.

the babbler, whose mouth is always open. See Hiph.

2. to be open-hearted, susceptible of impressions; hence to be easily enticed or seduced. (Arab. to be young, open-hearted, ingenuous.) Deut. 11: 16 הָלַיֲלָתִי הָלַיֲלָתִי let your heart be enticed. Job 31: 27. Part. ḥōrāb simple, easily seduced, i. q. ṭaḥ, Job 5: 2. Fem. Hos. 7: 11.

Niph. to be persuaded, in a good sense, Jer. 20: 7. to be enticed to a thing, construed with ב, Job 31: 9.

Pr. 1. to persuade. Jer. 20: 7. Particularly to something injurious, 1 K. 22: 20 ff. to reveal a secret, Judg. 14: 15. 16: 5. 2 Sam. 3: 25.


3. to dissemble in any way. Ps. 78: 36. Prov. 24: 28 יָשָׁר יָשָׁר יָשָׁר יָשָׁר wouldst thou dissemble with lips? i.e. thou shouldst not etc.


i. q. חָשָׁה a piece. Ezek. 13: 19.

Root חָשָׁה.

1. to open; e. g. the mouth, Ps. 39: 10. the hand, i. e. to be liberal, construed with ב of the person, Deut. 15: 8, 11. the ear, i. e. to instruct, Is. 50: 5. (comp. 43: 8.)—Am. 8: 5 יָשָׁה יָשָׁה יָשָׁה יָשָׁה: that we may open (and sell) the grain.

2. to draw (the sword.) Ps. 37: 14. Ezek. 21: 33.

3. to open, disclose, utter, ore proferre. Ps. 49: 5 I will utter my song on the harp. Comp. חָשָׁה.
4. to let loose, dismiss, set free, (a prisoner.) Is. 14: 17.
Niph. 1. to be opened or open. Ezek. 1: 1.
2. to be loosed. Is. 5: 27.
3. to be let loose, to be set at liberty.
Pi. 1. to open, as in Kal. Job 41: 6. [41: 14.]
2. to loosen, to unbind; e.g. fetters, Job 30: 11. 38: 31. 39: 5. Ps. 116: 16. a girdle, Ps. 30: 12. Is. 20: 2.
Part. נֵרְנָה one who loosens his girdle, i.e. returns from the battle, 1 K. 20: 11. Constrained also with an accus.
of the person unfettered, Jer. 40: 4. or ungirded, Is. 45: 1.
Is. 43: 8.
5. to engrave, sculptere; e.g. on wood, 1 K. 7: 36. on precious stones, Ex. 28: 36. To hew or cut stones in any way, Zech. 3: 9. (See בָּרָה.)
Pu. pass. of Pi. no. 5. Ex. 39: 6.
Hithpa. to loose from one's self. Is. 52: 2.
עָרַה Chald. to open. Dan. 6: 11. 7: 10.
עָרַה m. with suff. עָרַה, plur. עָרָה, dec. VI. 1.
1. a door.—עָרַה and as an accus.
עָרַה m. verbal from עָרַה, the opening or insight imparted by any thing. Ps. 119: 130. (In Syr. Aph. to enlighten, to give insight. In Arab. conj. X. to explain.)
עָרָה m. const. עָרָה, verbal from עָרַה, dec. III. d. an opening, joined with הֵרְנָה. Ezek. 16: 63. 29: 21.
עָרָה m. in pause עָרָה, plur. עָרָה, dec. VI. 1.
2. as an abstract, simplicity, folly. Prov. 1: 22.
עָרָה f. verbal from עָרַה, simplicity; as a concrete, simple. Prov. 9: 13.
עָרָה found only Is. 3: 24. a girdle for females, according to Symm. and Jerome, a stomacher, strophium. The composition of this word is doubtful. Perhaps from רָה wideness, or רָה in Chald. linen, and נֵר, comp. נֵרָה, pallium, stola.
עָרָה fem. plur. drawn swords. Ps. 55: 22. See עָרִית no. 2.
 Lebanese in Kal not used. (Arab. to twist, to spin.)
Niph. 1. to wrestle, to struggle, Gen. 30: 8. Deriv. עָרִית עָרִית.
Hithpa. to show one's self. false. Ps. 18: 27. In the parallel passage 2 Sam. 22: 27. is עָרְנָה, which appears to be a corruption of עָרִית,
Deriv. out of course עָרָה.
עָרָה verbal from עָרַה, crooked, perverse, false. Deut. 32: 5.
עָרָה proper name of an Egyptian city, mentioned only Ex. 1: 11. In Herod. ii. 158. called Χάρωνος, by the Arabians in later times Fajum, Fajun, which is also applied to the province.
14. dec. 10.

"^riE, guard; ^5^ he according to Forskal coluber bätian.

m. a moment. Hence as an adv. 1. in a moment, suddenly. Prov. 6: 15. 29: 1. Comp. הָנוֹ֥חַ.

2. unintentionally, undesignedly. Num. 35: 22.

ןְתֵּ֔ה, fut. וְתָֽהִ֖י, to interpret, explain, (dreams.) Gen. 40: 8 ff. Chald. וְתָֽהִ֖י m. verbal from תָּהִי, dec. X. an interpretation. Gen. 40: 5, 8, 12.


אַֽהֲוָּתְא a copy, see אַֽהֲוָּתְא.


Tsade, the 18th letter of the alphabet, and as a numerical sign denoting 90.

To the Hebrew Tsade correspond two letters in Arabic, namely, ص Tsad or Zad, in which the sound of s prevails, and ض Dad, in which the sound of d is more distinctly heard; besides the Arabic د Da, which in pronunciation does not differ from the latter. This difference of pronunciation probably existed likewise in Hebrew, although it was not regarded in writing; hence the same root in Hebrew has different significations, according as the corresponding letter in Arabic is ص or ض or د.

This letter is interchanged (1.) with כ, particularly in Aramean. In Heb. comp. רֲאָּלָּל and רֲאָּלָּל to watch, guard; רֲאָּלָּל to be pure and רֲאָּלָּל to be clear; רֲאָּלָּל to press in, to sink, and רֲאָּלָּל to dip in, to colour. (2.) by making the sound of s more audible, with ו, כ and י, e. g. רֲאָּלָּל and רֲאָּלָּל to re-

joyce; רֲאָּלָּל and רֲאָּלָּל to tear down; רֲאָּלָּל and רֲאָּלָּל to deride. Comp. י, p. 182. (3.) with ר, see above p. 471. יְםָּלָּל f. (with Tseri impure) dec. X. dung, filth, excrement. Ezek. 4: 12. Deut. 23: 14. Prob. for לָּל, from לָּל refl. efferri, comp. לָּלָּל, לָּלָּל, לָּלָּל, לָּלָּל.

לָּלָּל m. Job 40: 21, 22. shady bushes, prob. an Aramean form for לָּלָּל. So לָּלָּל Aram. לָּלָּל, Aram. לָּלָּל, comp. also in Heb. לָּל פָּלָּל no. II. It is thus rendered by the Vulg. Syr. Kimchi and Aben Ezra.

לָּלָּל f. (as an epicene noun applied also in the feminine gender to male animals, Gen. 31: 10. though it is sometimes construed as masc.) a collective noun denoting small cattle, i. e. sheep and goats, (the μῦδα of Homer,) particularly sheep. Gen. 27: 9. Lev. 1: 10. 22: 21. The corresponding nomen unitatis, or noun expressing an individual, is לָּל, hence Ex. 21: 37 [22: 1] if a man steal a.
head of small cattle (יַנְּסָב) then he shall restore 4 head of small cattle (יַנְּסָב) Ezek. 45:15. Sometimes goats are separately mentioned, and then יַנְּסָב denotes sheep, 1 Sam. 25:2. (So in Arab.)

יַנְּסָב a proper name, Mic. 1:11.

prob. i. q. יַנְּסָב Josh. 15:37. a city in the tribe of Judah. As an appellative it would signify the place of flocks.

יַנְּסָב masc. plur. const. יַנְּסָב, verbal from יַנְּסָב, dec. I.


מִשְׁלָכָה m. dec. VIII. a.


יַנְּסָב 1. to go forth or march out to war, to carry on war. Num. 31:42. Is. 31:4. Construed with בַּל against a person, Num. 31:7. Is. 29:7, 8.

(Arab. פּוֹכֵל idem.)


מִשְׁלָכָה m. plur. מִשְׁלָכָה, verbal from מִשְׁלָכָה, dec. IV. g.

1. a host, particularly a military host, an army.—מִשְׁלָכָה יָשָׁב the general of the host, Gen. 21:22.—מִשְׁלָכָה the soldiers, warriors, Num. 31:53.—מִשְׁלָכָה יָשָׁב Deut. 24:5.

Num. 31:27, 28. usually יַנְּסָב Num. 1:3 ff. to go to the host, to go forth to war. Spoken also of the body of Levites who go forth to the service of the temple, Num. 4:23, 35, 39, 43.

2. הַיַּנְּסָב the host of heaven, denoting (1.) the host of angels, which surround the throne of Jehovah. 1 K. 22:19. 2 Chr. 18:18. Ps. 103:21. 148:2. Hence Josh. 5:14, 15 הַיַּנְּסָב the prince of God's host. Comp. Luke 2:13. (2.) the stars. Jer. 33:22. Is. 40:26. for the most part as an object of idolatrous worship, Deut. 4:19. 17:3. 2 K. 17:16. 21:3, 5. Sometimes only the sun and moon (Deut. 17:3. Jer. 8:2) and sometimes the stars also (Deut. 4:19. Dan. 8:10.) are separately mentioned. It appears then that this expression embraced every thing in heaven, both angels and heavenly bodies. Comp. Job 38:7. Dan. 4:32. Hence (3.) הַיַּנְּסָב the powers on high, Is. 24:21, in opposition to the kings of the earth. Comp. Is. 34:4. 45:12. Ps. 33:6.—In one passage Gen. 2:1, יַנְּסָב is applied to the earth, whatever is on the earth, (i. q. יַנְּסָב,) by azeugma, which is resolved Neh. 9:6. Hence הַיַּנְּסָב, and more frequently הַיַּנְּסָב, also barely הַיַּנְּסָב, and הַיַּנְּסָב (e. g. Ps. 80:8, 15.) God of the heavenly hosts, synonymous with מִשְׁלָכָה God of heaven, in the later books. (See יַנְּסָב, יַנְּסָב.) According to others, it denoted originally the God of war, (comp. Ps. 24:10. with ver. 8. 1 Sam. 17:45.) and was afterwards made to denote the God of the powers of heaven. This epithet of God does not occur in Genesis nor in the book of Judges.

and ̄בָּאֵבְבַּרְבַּר, see בָּהַיָּב a gazelle.


fem. of ָבָּאֵבְבַּר, the female gazelle.

Cant. 4: 5. 7: 4.


Ithpa. ָבָּאֵבְבַּר pass. Dan. 4: 12, 20, 30. [4: 15, 23, 33.] Otherwise to immerse, colour, as in Syr. and Arab. Hence ָבָּאֵבְבַּר m. dec. VI. i. what is coloured, a party-coloured garment. Judg. 5: 30. —ָבָּאֵבְבַּר ibid.

( hyenas) proper name of a valley and of a city in the tribe of Benjamin. 1 Sam. 13: 18. Neh. 11: 34.

ָבָּאֵבְבַּר, fut. ָבָּאֵבְבַּר, to heap up; e. g. grain, Gen. 41: 35. treasures, Job 27: 16. (Chald. ָבָּאֵבְבַּר and Arab. idem.) ָבָּאֵבְבַּר masc. plur. verbal from ָבָּאֵבְבַּר, heaps. 2 K. 10: 8.

ָבָּאֵבְבַּר or ָבָּאֵבְבַּר, plur. ָבָּאֵבְבַּר, a sheaf, bundle. Once Ruth 2: 16. (Chald. ָבָּאֵבְבַּר to bind.)

ָבָּאֵבְבַּר m. with suff. ָבָּאֵבְבַּר, plur. ָבָּאֵבְבַּר, dec.

VIII. f.

1. a side. —ָבָּאֵבְבַּר at the side, Is. 60: 4. —ָבָּאֵבְבַּר by the side, Deut. 31: 26. Josh. 12: 9. By way of eminence, it is used of the left side, Ps. 91: 7. (Antith. ָבָּאֵבְבַּר) 1 Sam. 20: 25. With He paragogic, ָבָּאֵבְבַּר to the side, 1 Sam. 20: 20.

2. an adversary, opponent. Judg.

2: 3. Arab. ָבָּאֵבְבַּר and ָבָּאֵבְבַּר to turn away; conj. III. to oppose.
Chald. a side.—המשה] on the part of,
Dan. 6: 5.—בצ מ against, Dan. 7: 25.
Chald. a purpose, intention. Dan.
3: 14 המן was it an intention?
Comp. Heb. המן, המש
ENCED or המן a place on the northern boundary of Palestine. Only
Num. 34: 8. Ezek. 47: 15.
ינד to seek after a person, construed
with an accus. Ex. 21: 13. Joined
with המן to seek after the life of a
person, 1 Sam. 24: 12. Kindred with
.Visibility to hunt or lie in wait for wild
beasts. Deriv. המן, המן.
Niph. as in Aram. to be laid waste.
Zeph. 3: 6.
ינד see המן.
nוד verbal from המן, a purpose,
intention, design. Num. 35: 20, 22.
ינד m. verbal adj. from המן, dec. I.
1. he that has a righteous cause.
Ex. 9: 27. 23: 8. Hence innocent,
2. just, righteous, (spoken of God,
of a king, judge.) Ps. 7: 10. 119: 4.
3. blameless, virtuous, pious. Gen.
4. true, faithful. Neh. 9: 3. Is. 41:
26.
5. perhaps victorious, a conqueror.
Is. 49: 24. Comp. הֵּינַד no. 7.
ינד, fut. המן, prob. liter. to be
straight, i.e. יִנַד. (Comp. המן Ps. 23:
3.) In Syr. כָּל to be right, suitable.
In Arab. יָּסָד to be upright, true.
1. to have a just or righteous cause,
in a contention at law.) Gen. 38:
26 המן her cause is more just
13: 18. 34: 5. Also to be right, (in
an assertion,) Job 33: 12. 11: 2.
2. to be just, righteous; spoken of
Jehovah, Ps. 51: 6. of the law, Ps.
19: 10.
3. to be innocent, blameless. Job
15: 14. 22: 3. 35: 7.—הֵּינַד יִנַד to
appear innocent before God, Job 9:
2. 25: 4.—הֵּינַד יִנַד idem, Job 4:
17.
4. to be justified, to justify one's
self, as if the pass. of Pi. and Hiph.
Is. 43: 9, 26. 45: 25. Ezek. 16: 52.
Niph. to be justified. Dan. 8: 14
מַדְן the sanctuary shall be just-
ified, i.e. its honour shall be main-
tained, it shall be safe. See המן
and המן no. 6.
Pi. 1. to justify. Ezek. 16: 51, 52.
Jer. 3: 11 יִנַד יִנַד she justifies
herself, i.e. appears just.
2. to esteem or pronounce just. Job
33: 32. Joined with המן, to pro-
nounce one's self just, Job 32: 2.
Hiph. 1. to pronounce innocent, to
acquit, absolve, (spoken of a judge.)
Construed with יִנַד, Is. 53: 11.
2. to make righteous, to lead to right-
Hithpa. יִנַד יִנַד to justify or defend
one's self. Gen. 44: 16.
Note. The antithesis is constantly
made by יִנַד.
ינד m. with suff. יִנַד, verbal from
הֵּינַד, dec. VI. h.
1. straightness. Ps. 23: 3 יִנַד יִנַד
straight paths.
2. what is right, right. Job 36: 3.
Ps. 15: 2.—Lev. 19: 36 יִנַד יִנַד
just balances.—יִנַד יִנַד suitable sac-
crifices or sacrifices according to law,
Deut. 33: 19.
3. righteousness, (of a judge, ofJe-
hovah.) Ps. 35: 24, 28.—יִנַד יִנַד
righteousness and justice, Ps. 89: 15.
97: 2.
4. innocence, blamelessness, Ps. 37:
6. Job 8: 6. a just or righteous cause,
5. truth. Ps. 52: 5. Is. 45: 19.
6. deliverance, salvation, prosperity,
as the consequence of righteousness,
(according to the usual ideas of re-
tribution,) i. q. יִנַד, יִנַד. Is. 45:
1. what is right or fit. Joel 2: 23
the early rain as it is wanted. Also a right or interest in a thing, Neh. 2: 20.
2. righteousness, justice, (of a judge, of God)— righteousness and justice, 2 Sam. 8: 15. Jer. 9: 23.
4. merit, desert of good. Gen. 15: 6 and he counted it to him as a merit. Deut. 6: 25.
5. favour, beneficence. Ps. 24: 5. Prov. 10: 2. Mic. 6: 5. (Comp. the Chald.)
6. salvation, deliverance, prosperity, i. q. , which was given to him by king Nebuchadnezzar, instead of his former name . 2 K. 24: 17. 1 Chr. 3: 15. Jer. 1: 3.


(righteousness of Jehovah) Sept. Σιδεξίας, Vulg. Sedecias, proper name of a king of Judah, which was given to him by king Nebuchadnezzar, instead of his former name . 2 K. 24: 17. 1 Chr. 3: 15. Jer. 1: 3.


m. gold-coloured, yellow, spoken of the hair. Lev. 13: 30 ff.

I. 1. to neigh, spoken of the horse. Jer. 5: 8.
Pi. Is. 10: 30 let thy voice resound, i. e. cry aloud, from alarm, terror. (Comp. .)

Deriv. .

II. i. q. or to shine. Comp. the letter , p. 322. Found only in Hiph. causat. Ps. 104: 15.

found only in Hiph. denom. from , to make or press oil. Job 24: 11.
m. dec. VI. n. light. (Comp. .) Gen. 6: 16 light, i. e. a window, shalt thou make for the ship. Comp. 8: 6. (Others make it the deck, comp. the Arab.  the back, surface.) Dual . noon, midday, liter. double light. Gen. 43: 16, 25. Deut. 28: 29. Used as an emblem of prosperity, Job 11: 17. Ps. 47: 6.
or , prob. a precept, (from , like , like , from .) Hos. 5: 11фор he follows willingly after the commandment (of men.) According to this we should render Is. 28: 10, 13 . precept upon precept, precept upon precept. Others: filth on filth, (as if i. q. , ) comp. verse 8 but this does not agree so well with verse 13. Others make it the inarticulate sound of the drunken man, comp. verse 11.
m. dec. I. dirty, spoken of garments. Zech. 3: 3, 4. (Syr. to be dirty, odious.)

m. and (Neh. 3: 5.) const. , dec. II. b.

2. the neck, Germ. Nakken. Lam. 5: 5. Hence used in reference to a yoke or burden, Hos. 10: 11. Lam. 1: 14.

Plur. , const. , used of an individual, Gen. 27: 16. 33: 4. 45: 14.— , colla, Mic. 2: 3.

proper name of a city
in Mesopotamia, otherwise called Nebishin, Nisbis, Antiochia Mygdoniae. 1 Sam. 14: 47. 2 Sam. 8: 3. 23: 36. 2 Chr. 8: 3. Its territory is denominated נָבִיסָם. Ps. 60: 2. 2 Sam. 10: 6. 8. It was the residence of a king, who in the time of David carried on several considerable wars with Israel.

הָנָּם (comp. הֵנָּם) to lie in wait, construed with an accus. (1) to hunt, take, (wild beasts.) Gen. 27: 3, 5, 33. Job 33: 39. (2) to lay snares, e. g. for birds. Lev. 17: 13. Lam. 3: 52. Mic. 7: 2. (3) שַׁעֲרָה to seek the life of a person. Prov. 6: 26. (4) in the other dialects also to fish; see הָנָּים.

Pil. i. q. Kal no. (3.) Ezek. 13: 18. 20.

Hithpa. הָנִּים, see under הָנָּם.

Deriv. רָנֵה, רָנֵי, רָנִים, בָּרָנֵי.

הָנָּם found only in Pi. הָנָּם.

1. to command any one; construed with an accus. of the person, (like the Lat. jubere aliquem,) Gen. 26: 11. more rarely with בָּל, Gen. 2: 16. 28: 6. Est. 2: 10, 20. with בּ, Gen. 50: 16. with בּ, Ex. 1: 22. The command usually follows directly after מָנָּה, or indirectly in an infin. e. g. Gen. 3: 11. The thing commanded is put also in the accus. hence a double accus. of the person and thing. Gen. 6: 22. Ex. 25: 22.


5. יִנָּה or יִנָּה to put one's house in order, to give one's last charge to his family. 2 Sam. 17: 23. 2 K. 20: 1. Is. 38: 1. (In Rabbin. יִנָּה a testament.)

Deriv. רָנֵה, רָנֵי, רָנִים.

הָנָּם to shout, for joy. Is. 42: 11.


הָנָּם f. the depth or bottom of the sea. Is. 44: 27. More frequently called מָנָּה, מָנָּה. Kindred with the root מָנָּה no. II.

דַּנָּם to fast. (In Arab. and Aram. idem.) Judg. 20: 26. Zech. 7: 5 מַדְּנָם did ye fast to me?

דַּנָּם m. verbal from מָנָּה, dec. I. fasting, a fast. 2 Sam. 12: 6. Plur. מֶנָּמִים Est. 9: 31.

דָּנָּם see דָּנָּם.

דַּנָּם to overflow. Lam. 3: 54.

Hiph. 1. to cause to overflow. Deut. 11: 4.

2. to make to swim. 2 K. 6: 6.

Deriv. out of course מֶנָּם.


I. מָנָּה found only in the fut. מָנָּה, i. q. מָנָּה to pour out. Job 28: 2. 29: 6.

II. מָנָּה to be straitened, pressed. In Kal found only Is. 26: 16 מָנָּה מָנָּה probably they press out sighs.


2. to urge or press, (with words,) construed with יִנָּה. Judg. 16: 16.

Deriv. out of course מָנָּה, מָנָּה, מָנָּה, מָנָּה.

דָּנָּם m. verbal from מָנָּה no. II. oppression, affliction, trouble. Dan. 9: 25.
I. רָעַב ( ruaḇ) m. dec. I. form. Ps. 49: 15 | Keri. See the following article.

II. לָעַב (laḇ) f. dec. X. form. Ezek. 43: 11.

See the verb רָעַב no. III.

I. רָעַב (ruabh) i. q. רָעַב (ruabh) the neck, q. v.

II. רָעַב masc. plur. the neck. Cant. 4: 9. The גי here may be a terminatio diminutiva et charitativa. Others: an ornament for the neck, a necklace.

III. רָעַב Hiph. to kindle, set on fire, i. q. רָעַב. Is. 27: 4.

I. רָעַב m. verbal adj. from רָעַב, dec. VIII. 1.

1. white and shining. Cant. 5: 10.
2. shined upon by the sun, hot, bright, clear. Is. 18: 4 נָעַב a clear heat. Jer. 4: 11 נָעַב a hot wind.
3. metaphorically clear, spoken of words. Is. 32: 4.

II. רָעַב adj. dec. IX. a. dry, parched. Is. 5: 13. Root נָעַב in Aram. to thirst.

1. to be white and shining. Lam. 4: 7.
2. apricum esse, see נָעַב.

III. נָעַב m. verbal from נָעַב, dec. I.

1. shined upon and burnt by the sun, parched. Ezek. 24: 7, 8, 26: 4, 14.

II. נָעַב f. verbal from נָעַב, a dry land, a parched country. Ps. 68: 7.

I. נָעַב, plur. נִנְעַב Neh. 4: 7 [4: 13]

Keth. verbal from נָעַב, idem.

II. נָעַב fem. plur. verbal from נָעַב, parched countries. Is. 58: 11.

III. נָעַב f. dec. X. an ill savour, a stink.


II. נָעַב to laugh. Gen. 18: 12 ff.

Ps. 89: 44 נָעַב the edge of the sword. Josh. 5: 2, 3 נָעַב sharp knives. Comp. נָעַב Ex. 4: 25.
   3. to play, to dance with music. Judg. 16: 25.


יַסָר m. a dazzling whiteness, candor. Ezek. 27: 18. (Arab. conj. XI. idem.)

יָסָר adj. dec. III. a. white, spoken of the she-ass. Judg. 5: 10. Vulg. nitens. Syr. albus. (In Arabic, however, יָסָר spoken of the ass, denotes party-coloured, spotted with white and red; which meaning can be applied to the Hebrew.)


Otherwise comp. יָסָר (יָסָר) a collection of wild animals, particularly of lions.

יָסָר m. verbal from יָסָר, dec. VI. f.
   1. a hunting. Gen. 10: 9.
   2. game, venison, Gen. 25: 28.

Hithpa. יָסָר denom. from יָסָר, to furnish one's self with provision for a journey. Josh. 9: 13.

יָסָר or יָסָר fem. of יָסָר.

1. food. Ps. 78: 25.

בָּשָׂר m. verbal from כָּשָׂר, dec. I. a hunter. Jer. 16: 16.

בָּשָׂר f. (a fishing) Sidon, the proper name of a celebrated commercial city in Phoenicia, now called Said. Gen. 10: 15. 19. 49: 13. The gentle noun is בָּשָׂר a Sidonian.


בָּשָׂר m. a dry land. Is. 25: 5. 32: 2.

Comp. בָּשָׂר.

בָּשָׂר f. Zion, the proper name of a part of Jerusalem, consisting of the more elevated southermost mountain and the upper part of the city. In the poets and prophets it is often used for Jerusalem itself. See Relandi Palæstina, p. 846.


בָּשָׂר m. a prison. Jer. 29: 26. Root בָּשָׂר in Samar. to shut up.

כָּשָׂר, fut. מָכָּשָׂר, pret. מָכָּשָׂר. (In Arab. כָּשָׂר.)

1. to shine. Ps. 132: 18. Comp. the kindred root כָּשָׂר.


Hiph. to peep, to look secretly. Cant. 2: 9.

כָּשָׂר m. verbal from כָּשָׂר, dec. X.

1. something shining, particularly
the gold plate which the high-priest wore on his forehead. Ex. 23: 36—38. Comp. Ps. 139: 18.


3. a wing. Jer. 48: 9. For this change of signification, see רָחוֹק.

רָחוֹק f. verbal from רָחֹק, dec. X. a flower. Is. 28: 4.

רָחוֹק f. 1. a forelock. Ezek. 8: 3. (This signification is kindred with רָחֹק no. 3. a wing. Comp. רָחֹק strictly to pluck, strike.)

2. a fringe, tassel, such as the Israelites wore on the corners of their upper garments and esteemed sacred. Num. 15: 38, 39.

רָחוֹק, רָחוֹק, רָחוֹק proper name of a city in the tribe of Simeon, but at times under the dominion of the Philistines. Josh. 15: 31. 19: 5. 1 Sam. 30: 1. 2 Sam. 1: 1.

I. רָחוֹק m. verbal from רָחֹק no. III. dec. 1.

1. an idol. Is. 45: 16.
2. form. Ps. 49: 15 Keth.

II. רָחוֹק m. dec. I. a messenger. Prov. 13: 17. 25: 13. Is. 18: 2. Arab. صاص صاص to go, arrive. Hence a verb in Hithpa. רָחוֹק to set out on one's way. Josh. 9: 4. But the various reading with ר, as in verse 12, is to be preferred to the common reading.

III. רָחוֹק m. dec. I. something winding or twisting itself. (Arab. סְדַר, סְדַר conj.

V. to writhe from pain.) Hence

1. a hinge of a door. Prov. 26: 14.
2. Plur. i. q. נֶפֶשָׁה threes or pangs (of a woman in childbirth.) Is. 13: 8. 21: 3. 1 Sam. 4: 19. Metaphorically strong terrors, which are often compared with the pains of childbirth, Dan. 10: 16.

רָחוֹק m. with suff. רַחֹק, verbal from רַחֹק no. III. dec. VIII. b. a shadow. It is used (1.) to indicate frailty. Job 8: 9. Ps. 102: 12. (2.) to express protection, shelter, the figure sometimes being continued and sometimes not. Ps. 17: 8. 36: 8. Is. 16: 3 make thy shadow at mid-day as in the night, i. e. afford a secure refuge from the burning heat. Is. 25: 4 thou (Jehovah) art a shadow from the heat. As plurals, see סְדַר and סְדַר.

רָחוֹק Chald. found only in Pa. to pray.


רָחוֹק to roast. 1 Sam. 2: 15. Jer. 44: 16. (Arab. idem.) Deriv. רָחוֹק.

רָחוֹק, in Keri רָחוֹק, found only Judg. 7: 13 רָחוֹק רָחוֹק רָחוֹק usually rendered a baked barley-cake, from רָחוֹק. Better with the Sept. Chald. placenta panis hordaei, perhaps after the Chald. cingulum.

רָחוֹק m. verbal from רָחוֹק, dec. III. a. roasted. Ex. 12: 8, 9.

I. רָחוֹק (Arab. with סְדַר).

1. to be fit, useful, construed with ר. Jer. 13: 7, 10.

2. to succeed, prosper, flourish; spoken of an undertaking, Is. 53: 10. 54: 17. of a plant, Ezek. 17: 9, 10.


Hiph. 1. trans. to make prosperous, to bless; (1.) an undertaking, spoken of God. Gen. 24: 21, 56. 39: 3, 23. (2.) a person, construed with an accus. 2 Chr. 26: 5. with ר, Neh. 1: 11. 2: 20.

2. to accomplish or execute happily or prosperously. 2 Chr. 7: 11. Dan. 8: 25. Particularly with יְבִירוּ, יְבִירוּ, to prosper in one's ways, to succeed, Deut. 28: 29. Ps. 37: 7 יְבִירוּ יְבִירוּ he that prospers in his ways, the prosperous man.

3. intrans. as in Kal no. 2. to prosper, spoken of an undertaking. Judg. 18: 5.

proper name of a mountain in Samaria, not far from Sichem. Judg. 9: 48. It is represented by the poet Ps. 68: 15, as covered with snow.

a station of the Israelites in the desert. Once Num. 33: 33.


38: 17 הָעַד הָאָדָם the gates of darkness. Is. 9: 1. [9: 2.]

to halt, limp. liter. to incline to one side, (יַעַד) Gen. 32: 32. Part. fem. יַעַד used collectively, those that halt, spoken of the flocks, but in a metaphorical sense, Mic. 4: 6, 7. Zeph. 3: 19.

m. verbal from יַעַד, dec. VI. d. a halting, falling. Ps. 35: 15. 38: 18.

f. const. יַעַד and יַעַד, with suff. יַעַד, dec. IV. i.

1. a rib. Gen. 2: 21, 22.

2. a side. Job 18: 12. 20: 10 יַעַד those who guard my side, i. e. my most intimate friends. Spoken also of inanimate objects, as of the tent, Ex. 26: 26, 27. Plur. יַעַד m. the sides or leaves of a folding door, 1 K. 6: 34. Elsewhere uniformly יַעַד, const. יַעַד, sides, of the altar, Ex. 38: 7. of the ark of the covenant, Ex. 25: 14.

3. a side-chamber (of the temple.) 1 K. 6: 3. Ezek. 41: 6 ff. Also collectively, like יַעַד, a whole story of side-chambers, 1 K. 6: 8. or even the three stories, Ezek. 41: 5, 9, 11.—יַעַד יִשְׂרָאֵל Ezek. 41: 9, is the space for these side-chambers between the two walls of the temple. Comp. Josephi Antiq. Jud. iii. 3. § 2.

4. Plur. יַעַד boards, (as it were ribs.) 1 K. 6: 15, 16.

5. proper name of a city in the tribe of Benjamin, where Saul was buried. Josh. 18: 28. 2 Sam. 21: 14.
m. Deut. 23: 42. prob. a species of locust, so called from the shrill noise which it makes. See €¬ no. 1.

dec. II. a.
1. a fishing instrument, a hook. Job 40: 31. [41: 7.]
2. a rattling, rustling. Is. 18: 1. the land of rustling wings. See Gesen. in loc. Others: the land of shadowing wings, i.e. under whose wings the Israelites find protection. By which Egypt is then intended. Others: γη αμφίωνος, terra urinque umbrosa, having reference to the situation of Ethiopia, which lies between the tropics, so that the shadow is one half of the year on the north side, and the other half on the south.

masc. plur. const. ȼ¬, a cymbal, Lat. cymbala, similar to what is now used in field music. 2 Sam. 6: 5. Root ȼ¬ no. 1. Besides the larger cymbals, there were also smaller ones or castanets, consisting of metallic plates of the size of a button, which the dancing women wore on their fingers and smote together. Both these kinds are probably referred to by the phrases ȼ¬ and ɋץ כ ת, Ps. 150: 5. See Jahn’s Bibl. Archæol. § 96.

Job 5: 5. prob. i.q. ɋץ כ ת the thirsty. Targ. pradones, comp. Arab. ɋץ כ ת vir magnus, durus, validus.

ɋץ כ ת, fut. ɋץ כ ת, to thirst. Ex. 17: 3. Metaphorically to thirst or long after a person or thing, construed with ȼ, Ps. 42: 3. 63: 2.

m. verbal adj. from ɋץ כ ת, dec. V. e. thirsty. Is. 21: 14.


f. verbal from ɋץ כ ת, thirst. Once Jer. 2: 25.

m. verbal from ɋץ כ ת, a dry or thirsty land. Deut. 8: 15. Is. 35: 7. in Kal not used. In Syr. and Arab. (with ס) to bind, fasten.

Niph. found only in the phrase ɋץ כ ת to join or consecrate one’s self to Baal-peor. Num. 25: 3. 5. Ps. 106: 28.
Pu. to be fastened. 2 Sam. 20: 8.
Hiph. joined with ɋץ כ ת, to frame deceit, nectere fraudem. Ps. 50: 19.
Deriv. ɋץ כ ת, and

m. with suff. רה, dec. VI. h.
1. a pair, couple, yoke; e.g. of oxen, 1 Sam. 11: 7. of asses, Judg. 19: 10.—2 K. 9: 25 riding by pairs.
2. a measure of land, equal to what a person might plough in one day, an acre, Lat. jugum, jugerum. 1 Sam. 14: 14. Is. 5: 10.

f. i.q. ɋץ כ ת thirst. Is. 5: 13.

f. dec. X. a veil. Cant. 4: 1. 6: 7.
Is. 47: 2. Root ɋץ כ ת Chald. to cover.

m. dec. I. dried grapes or raisins, or rather cakes made of them, in It. simmuki. 1 Sam. 25: 19. 2 Sam. 16: 1. Root ɋץ כ ת.

ɋץ כ ת to sprout or spring up; spoken of plants, Gen. 2: 5. 41: 6. of hair, Lev. 13: 37.—Ecc. 2: 6 ɋץ כ ת the forest which springs up with trees. Metaphorically to spring up, to arise, spoken of new occurrences, Is. 42: 9. 43: 19. 56: 8.
Hiph. to let spring up, to cause to grow. Gen. 2: 9. Construed with two accus. Ps. 147: 8. Metaphorically to arise, spoken of deliverance or salvation, Is. 45: 8. 61: 11.

m. with suff. רה, verbal from ɋץ כ ת, dec. VI. I. a. sprout, shoot. Gen. 19: 25. Metaph. ɋץ כ ת: the sprout or branch of Jehovah, i.e. the Messiah, the expected restorer of the

m. verbal from ד staring, dec. III.a.
2. a lid or cover for a vessel. Num. 19: 15.


Arab. 1. to weave, or 2. to bind.

f. liter. destruction, from דשנ, hence דשנ forever, absolutely, entirely, i. q. דשנ. Lev. 25: 23, 30.

דשנ to be dry, spoken of the breasts.

Hos. 9: 14. Deriv. דשנ

m. with suff. דשנ, dec. VI. h.


דשנ f. the foliage of trees, as if לא

na seu coma arborum. Ezek. 17: 3, 22. 31: 3, 10, 14. For similar transfers of words from the animal to the vegetable kingdom, see under the articles חוכ, דשנ, דשנ, דשנ; also comp. דשנ דשנ, the flower, i. e. the skin, of the sheep, (Hom. Od. 1. 443.)

proper name of a Syrian people, mentioned only Gen. 10: 18. Some have very justly compared the name with that of the city סור, the ruins of which Shaw describes under the name of סור.

proper name of a city in the tribe of Benjamin. Josh. 18: 22. 2 Chr. 13: 4.

דשנ to root out, to cut off. Lam. 3: 53.

Niph. to be destroyed, to perish.


Pi. i. q. Kal. Ps. 119: 139.

Hiph. i. q. Kal. Ps. 54: 7. 69: 5.


Note. In the other dialects, this root signifies to be silent.

דשנ m. a thorn. Plur. דשנ. Prov. 22: 5. Spoken of a thorn-hedge, Job 5: 5. where perhaps we may comp.

דשנ a basket of grain.

ם see דשנ.

com. gen. Num. 32: 24. and דשנ Ps. 8: 8. i. q. דשנ small cattle, particularly sheep. (Arab. 1. conj. IV. to have much cattle.)

I. דשנ f. i. q. דשנ a thorn, hence a hook, fish-hook, like ני, יי. Plur. דשנ Am. 4: 2.

II. דשנ dec. X. a shield. Ps. 35: 2.

91: 4. Ezek. 23: 24. and that of the larger size, (comp. 1 K. 10: 16, 17.) scutum, τουρα, which covered the whole body of the soldier. Root דשנ prob. i. q. דשנ custodivit, protectit.


דשנ or דשנ dec. III. a. i. q. דשנ a turban. Is. 62: 3 Keth.

מ dec. I. a water-course, a water-fall. 2 Sam. 5: 3. Ps. 42: 8. (In Chald. idem.)

1. to alight. Josh. 15: 18.

2. prob. causat. to make to descend or sink. i. q. דשנ. Judg. 4: 21 she smote the nail through his temples, דשנ ימ and made it sink into the ground. So the Sept. Vulg. Chald.


found only in the part. pass. דשנ thin, dry, withered, spoken of ears. Gen. 41: 23. (In Talmud. idem, in Samar. hard. Syr. דשנ a rock.)

see דשנ.

ם to be low, humble, modest. Part.
pass. (with an active signification.)

Prov. 11: 2. In Chald. idem.

Hiph. to act humbly. Mic. 6: 8.

יאש, fut. to wrap up or roll round, (with a turban.) Lev. 16: 4.

—Is. 22: 13 אִשָּׁה he shall roll thee up as a ball. Deriv. out of course אִשָּׁה.

f. verbal from אִשָּׁה, a ball. Is. 22: 18. See the preceding article.

a pot or basket, to keep things in. Ex. 16: 33. Root אָּשָׁה prob. i. q. Arab. סֶלֶפֶּל to keep, lay up.

fem. plur. dec. XI. a. tubes, pipes, through which the oil ran from the oil-vessel (עֵין) into the lamps. Zech. 4: 12. According to Simonis, a quadrilateral compounded of אֶשֶׁר a pipe and אָּשָׁה to flow.

to go, proceed, move. Prov. 7: 8.

Jer. 10: 5. Particularly to move solemnly, 2 Sam. 6: 13. hence spoken of Jehovah, Judg. 5: 4. Ps. 68: 8. Constrained with an accus. to march through (a country,) Hab. 3: 12.—

Gen. 49: 22 אֶשֶׁר the daughters (of the tree) i. e. the branches, reach over the wall. By a change of the vowel-points, אֵשֶׁר אִשָּׁה. I. q. Arab. בֵּנְיָה חַדַּע filial ascensionis, i. e. fæce, onagri.


m. verbal from אָּשָׁה, dec. VI. c. a step. 2 Sam. 6: 13. Ps. 18: 37.

f. verbal from אָּשָׁה, dec. X. אִשָּׁה: 1. a step, marching, (of God,) 2 Sam. 5: 24.

2. a short chain for the feet, extending from one foot to the other, worn by the eastern women to give them a short fashionable gate. (Arab. מִשְׁעָן idem.) Comp. מִשְׁעָן.

1. to bend, incline, tilt, (Arab. סִכּוּם.) e. g. a vessel, for the purpose of drawing off the liquor. Jer. 48: 12.

2. to be bent down by fetters. Is. 51: 14.


4. to go with neck bent back, to walk proudly. Is. 63: 1. (Others: to be proud, comp. the Arab. ראֵבָכ, aberravit, aberravit, superbus fuit, i. q. Heb. ראֵבָכ.)

Pi. i. q. Kal no. 1. Jer. 48: 12.

i. q. צְבִי in the Kethib of Jer. 14: 3. 48: 4.

m. dec. III. a. a veil, covering. Gen. 24: 65. 38: 14. (Root Arab. מְסָמִים conj. II. III. IV. to double; hence perhaps the double veil, of which one part hung down in front before the eyes, and the other part was thrown back over them.

m. dec. III. a.


2. proper name of a place. Once 2 K. 8: 21.

f. denom. from אָּשֶׁר, dec. X. minority, youth. Gen. 43: 33.

to wander, to remove, spoken of the nomades. (Arab. סָמַה) Perhaps liter. to lade beasts for a journey. Comp. מִשְׁמָה no. 1. Is. 35: 20.


masc. plur. the work of a sculptor, statuary. 2 Chr. 3: 10. Root prob. סָמַה Arab. סִכּוּם flixit, confabulavit, artem auris fabri exercit. The last idea, however, does not apply, see 1 K. 6: 23.

i. q. צְבִי to cry, particularly for help. Deut. 22: 24, 27. Constrained
with בֵּית of the person, Gen. 41: 55.
Judg. 4: 3. with בֵּית, 2 Chr. 13: 14.
Also with an accus. of the thing about which a person cries, Job
19: 7.
Pi. i. q. Kal. Once 2 K. 2: 12.
Hiph. to call together, like נָעַם.
1 Sam. 10: 17.
Niph. pass. of Hiph. to be called or to come together. Judg. 7: 23, 24.
10: 17.
טָלְתָי f. verbal from נָעַם, dec. XI. d.
אָלָה a cry, particularly for assistance.
Gen. 19: 13 נָעַם the cry concerning
them.
טָלְתָי to be small. (Comp. נָעַם, נָעַמֶּה.)
Metaphorically to be brought low, to be debased, Jer. 30: 19. Job 14: 21,
טָלְתָי and נָעַם (smallness, comp. Gen.
19: 20.) proper name of a city on the southern extremity of the Dead
5. Jer. 46: 34. Its more ancient name was נָעַם.
טָלְתָי to adhere, to stick fast. Lam. 4: 8.
(Arab. נָעַם to bind.)
I. נָעַם 1. to look about, particularly
down from a height.—Spoken metaphorically of inanimate objects, Cant.
7: 5.—Part. נָעַמֶּה a watchman, (in a
tower or steeple,) 1 Sam. 14: 16. 2
Sam. 13: 34. 18: 24. Metaphorically a prophet, who should, like a
watchman, warn the people, Jer.
—Hos. 9: 8 נָעַמֶּה Ephraim
looks out (after oracles).
2. to observe narrowly, construed with an accus. Prov. 15: 3. 31: 27.
with נָעַמֶּה, Ps. 66: 7. with נָעַם, Gen.
31: 49.
3. to lie in wait, construed with נָעַמֶּה.
Pi. 1. i. q. Kal no. 1. 1 Sam. 4: 13.
Part. נַעַמֶּה a watchman, Is. 21:
6. Applied metaphorically to prophets, Mic. 7: 4. The thing looked out
for is preceded by נָעַמֶּה, Lam. 4: 17.
by נָעַם, Mic. 7: 7. Ps. 5: 4.
Deriv. נָעַם, נָעַמֶּה, נָעַמֶּה.
II. נָעַמֶּה found only in Pi. נָעַמֶּה to
overlay, (with gold, silver,) construed with two accus. Ex. 25: 24. 1 K.
6: 20 ff.
Pu. pass. Ex. 26: 32. Prov. 26:
23.
Deriv. נָעַמֶּה.
III. נָעַמֶּה perhaps i. q. Arab. עָנָמֵא
abundavit. Is. 21: 5 נָעַמֶּה נָעַמֶּה every
thing is in abundance, redundat redundantia. Better: they keep a
watch, according to no. I. See Ge-
sen. in loc. Others, from the Arab.
נָעַמֶּה clarum, defecatum fuit vinum,
they refine the wine.
נָעַמֶּה f. verbal from נָעַמֶּה, dec. X. a
נָעַמֶּה m. verbal from נָעַמֶּה no. II. a
metallic overlaying or covering. Num.
17: 3, 4. Is. 30: 22.
נָעַמֶּה m. (fem. in signif. no. 2.) dec.
III. כּ:
1. the north. (Perhaps liter. the
concealed, dark place, like πόλεως ζωγγορ
in Homer.) Num. 34: 7. נָעַמֶּה on the north of, Josh. 8: 11, 13.—
With the parag. נָעַמֶּה northward,
Gen. 13: 14. also with prepositions נָעַמֶּה Ezek. 8: 14. נָעַמֶּה 1
Chr. 26: 17. towards the north. נָעַמֶּה
Josh. 15: 10. and נָעַמֶּה Judges.
21: 19. on the north side.
2. the north wind. Cant. 4: 16.
נָעַמֶּה m. denom. adj. from נָעַמֶּה,
coming from the north, spoken of the
נָעַמֶּה Ezek. 4: 15 Keth. i. q. נָעַמֶּה
plural. נָעַמֶּה, com. gen.
1. a sparrow. Ps. 84: 4. Prov. 26:
2. Root נָעַמֶּה in Arab. to chirp.
2. any small bird, particularly a
singing bird. Ps. 11: 1. 104: 17. 124:

םָא אָרֻב or cup; e.g. for water, 1 Sam. 26: 11 ff. for oil, 1 K. 17: 12. Chald. יְהַדְּמִנ idem. Arab. by transposition יְהַדְּמִנ a dish, vessel.

םָא f. verbal from יְהַדְּמִנ no. I dec. X. a watching, i. q. יַהַדְּמִנ. Lam. 4: 17.

םָא f. a cake, wafer. Ex. 16: 31.

ןַהַדְּמִנ = יַהַדְּמִנ to spread out. Comp. in Greek πλακάεις, a cake.

םָא Ps. 17: 14 Keth. i. q. יַהַדְּמִנ, see יַהַדְּמִנ no. 2.

I. יִדְּמִנ m. dec. III. a. dung, (of cattle.) Ezek. 4: 15 Keri. (Arab. יִדְּמִנ idem.)

II. יִדְּמִנ plur. Is. 22: 24. of very difficult explanation; according to the Targum and Kimchi, synonymous with the preceding word יַהַדְּמִנ offspring, issue. But no confirmation of this sense has yet been found in the kindred dialects. Others: diadems. See J. D. Michaelis Suppl. p. 2132.


I. יִדְּמִנ f. dec. X. a crown, diadem.

Is. 28: 5. Root יִדְּמִנ Arab. יִדְּמִנ to weave a garland.

II. יִדְּמִנ Ezek. 7: 7, 10. Root Arab. יִדְּמִנ to be waste, empty, to die.

םָא f. verbal from יִדְּמִנ. Is. 21: 5. See under יִדְּמִנ no. III.

םָא, fut. יַדְּמִנ. 1. to conceal. Ex. 2: 2.

Part. pass. יַדְּמִנ concealed, inaccessible, sacred, Ezek. 7: 22. Particularly in order to give protection, Ps. 27: 5. 83: 4 יַדְּמִנ those under Jehovah's protection, his clients.

2. to preserve, lay up. Part. יַדְּמִנ goods, treasures, Ps. 17: 14. Construed with יַדְּמִנ, to lay up for a person, Ps. 31: 20. יַדְּמִנ to lay up in one's heart, Job 10: 13. יַדְּמִנ to lay up with one's self, Prov. 2: 1. 7: 1.

3. to keep a person from any thing, construed with יַדְּמִנ. Job 17: 4.

4. to hold back, to stop. Prov. 27: 16.

5. to hide one's self; particularly to lie in wait, construed with יַדְּמִנ. Prov. 1: 11, 18. Ps. 10: 8. Without an object following, Ps. 56: 7.

Niph. 1. to be concealed from or unknown to a person, construed with יַדְּמִנ. Job 24: 1. Jer. 16: 17.

2. to be finished, determined, appointed, construed with יַדְּמִנ. Job 15: 20.


Deriv. יַדְּמִנ, יָדְּמִנ, יַדְּמִנ, יָדְּמִנ (Jehovah conceals) Zephaniah, proper name of a well known prophet. Zeph. 1: 1. Sept. Ζεφωνιας. Vulg. Sophonis. יִדְּמִנ הָנַדְּמִנ an Egyptian name, which Pharaoh gave to Joseph. Gen. 41: 45. The reading of the Sept. Ψωθομαρσων and Ψωθομαρσων comes nearer to the proper Egyptian pronunciation; comp. the Copt. Psot-em-panech (i.e. salus seculi.) Jerome: servator mundi. The original orthography of the word is perhaps corrupted in the Hebrew, (comp. יָדְּמִנ, יָדְּמִנ) in which language it is explained by revelator occulti, (Targ. Syr. Kimchi;) but we can hardly conceive that the word should be of Hebrew origin. See Jablonskii Opusc. ed. te Water, T. 1. p. 207—216.

םָא m. Is. 14: 29. and יִדְּמִנ Is. 11: 8. 59: 5. Prov. 23: 32. Plur. יִדְּמִנ Jer. 8: 17. prob. the horned serpent. Aqu. βασιλισσος. Vulg. regulus. (According to Michaelis, derived from the Arab. יִדְּמִנ cidaris, hence apic-
atius, coronatus; according to Bochart from ἱππος to breathe poison, inasmuch as the ancients ascribed this property to the basilisk.)

\[ found only in Pilp. \textit{πιπέρα} to pip, chirp, as a bird, τοξίκως, 
\[στρογγυλωτώς. Is. 10: 14. 38: 14. Then used metaphorically of the gentle whispering, (\textit{vox exigua}, Virg. \textit{En.} vi. 492.) which the ancients ascribed to departed spirits, or rather of the voice of the necromancers who sought to imitate the manes. Is. 8: 19.

\[ f. according to the Hebrew interpreters, a willow-tree, salix. Ezek. 17: 5, where ἔρεβος must be supplied. (In Arab. \textit{imderm}. Other: a plain; hence in a plain, by supplying  Sinatra. (So in Arab.)

\[ (Arab. with \textit{عَصَر}) to run, to go away. Judg. 7: 3.

\[ m. Chald. plur. נִרְיָה, a bird, fowl. Dan. 4: 9, 11, 18, 30. [4: 12, 14, 21, 33.]

\[ m. dec. VII. a. a frog. Ex. 7: 27, 28: 8: 1 ff. Used as a collective noun and then of the fem. gen. frogs, Ex. 8: 2. [8: 6.]


\[ f. the capital or chapiter (of a pillar.) 2 Chr. 3: 15. Root Syr. \textit{_texts} to adorn.

\[ see \[. see \[. see \[. see \[. see \[. see \[. see \[.

\[ m. found only 2 K. 4: 42. a bag, pouch. Perhaps from the Arab. נָבְכַּת a side, hence a side-bag.

\[, with disjunctive accents and with the article ה, with suff. רָבָב, plur. רָבָבָה, const. רָבָב, dec. VIII. k.

I. an adversary, enemy, persecutor, i. e. הָ興趣, but found only in the latter books; e. g. Est. 7: 4, 6. Neh. 4: 11. 9: 27. Root רָעִים no. II. Comp. רָע, רָעֲוָה, רָעְוָה.

II. affliction, distress, from רָעֲוָה no. III. Ps. 4: 2. 44: 11. 78: 42. רָעֲוָה for יִרְבָּה in the day when I was afflicted, Ps. 18: 7. 66: 14. 106: 44. — 102: 3 רָעֲוָה in the day when I was afflicted. The fem. is רָעֲוָה.

III. a stone, i. q. רָעֲוָה. Is. 5: 28.

m. 1. a rock, i. q. רָעֲוָה no. 1. Ezek. 3: 9.

2. a knife. Ex. 4: 25. Comp. רָעֲוָה no. 3.

3. Tyre, i. q. רָעֲוָה q. v.


I. רָעֲוָה f. verbal adj. from רָעֲוָה, burning, scorching. Prov. 16: 27.


ירָעֲוָה proper name of a city in the tribe of Manasseh, not far from Scythopolis. 1 K. 11: 26. 2 Chr. 4: 17. In its stead we find רָעֲוָה Judg. 7: 22, (where, however, the true reading is with יִרְבָּה) and it is evidently the same place with רָעֲוָה Josh. 3: 16. 1 K. 4: 12. 7: 46.

ירָעֲוָה (with Kamets impure) fem. of רָעֲוָה.

I. a female adversary, particularly a rival. 1 Sam. 1: 6.

II. distress, trouble. Is. 8: 22. With He parag. Ps. 120: 1 יִרְבָּה רָעֲוָה when I was in distress; comp. Jon. 2: 3.

ירָעֲוָה see יִרְבָּה.

ירָעֲוָה, Arab. \textit{ךָעָה}, to cry aloud.

Zeph. 1: 14.


ירָעֲוָה a Tyrian, a gentle noun from רָעֲוָה Tyre. 1 K. 7: 14. Ezra. 3: 7.


מַלָה (Arab. מַלָה a tower.)

מַלָה m. dec. VI. p. need, necessity. 2 Chr. 2: 15. (In Chald. and Rabbin. more common.) See under מַלָה.


מַלָה proper name of a city in the plain of the tribe of Judah, but afterwards assigned to the tribe of Dan. Josh. 15: 32. 19: 41. Judg. 13: 2. The gentle noun is מֵלָה 1 Chr. 2: 54. and רַלַּג verse 53. 4: 2.


מַלַּג, fut. מָלַג 1. to melt, fuse, particularly the precious metals.—Hence מַלַּג a founder or workman in gold and silver, Judg. 17: 4. Prov. 25: 4.

2. particularly to refine gold, silver, etc. by the fire, to separate the dross. Ps. 12: 7. Is. 1: 25.

3. metaphorically to refine, purify. Dan. 11. 35. Part. pass. מַלָּה purifi ed, pure, Ps. 18: 31. 119: 140.

4. to try, examine, prove. Ps. 17: 3. 26: 2. 105: 19.


Pl. i. q. Kal no. 1. Part. מַלָּה Mal. 3: 2, 3.

מַלָּה (now Sarfend,) a contraction of מַלָּה, hence with He parag. מַלָּה, Sarepta, proper name of a Phenician city between Tyre and Sidon. 1 K. 17: 9, 10. Obad. 20.

I. מַלָּה (Arab. with מַלָּה)

1. to bind up or together, (in a cloth or bundle.) Ex. 12: 34. Job 26: 8. Prov. 30: 4. 1 Sam. 25: 29 bound up in the bundle of the living, i. e. written in the book of the living. Hos. 13: 12 the iniquity of Ephraim is bound up, i. e. taken away, comp. Job 14: 17.

2. to embrace or hold fast. Hos. 4: 19.

3. to shut up. 2 Sam. 20: 3.

Note. Of this verb there occur in Kal the pret. מַלָּה, part. pass. מַלָּה, imper. מֵלָה Is. 8: 16. to which some add מַלָּה Prov. 26: 8, as an infin. Some other tenses and persons borrow their form from מֵלָה. See מֵלָה no. II.

Deriv. מַלָּה.

II. מַלָּה (Arab. with מַלָּה)


מַלָּה i. q. מַלָּה a persecutor, an enemy, Ps. 6: 6. 7: 7. 23: 5.

2. to be jealous, to be a rival. Lev. 18: 18.

Deriv. מַלָּה, מַלָּה.

III. מַלָּה i. q. מַלָּה no. I. but used intrans. to be narrow or straitened.
Koph, the 19th letter of the alphabet, and as a numerical sign denoting 100.

The name נט is i. q. Arab. נט foramen acus vel securis.

For its few commutations with the other palatals, see the letters נ, פ.

נד m. verbal from נד, dec. I. a vomit, matter thrown from the stomach. Prov. 26: 11.

נד f. with the article ננד, const. ננד, a water fowl, (Lev. 11: 18. Deut. 14: 17.) which also inhabits waste places, (Is. 34: 11. Zeph. 2: 14. Ps. 102: 7.) according to the ancient versions, the pelican. Root נד to vomit, from the vomiting up of muscles and other indigestible things, which is done by the pelican and other water birds.

נד m. 2 K. 6: 25. a cub, a measure according to the Rabbins containing the sixth part of a seah, (رصد.)

נד to execrate, curse, i. q. נד no. 3.

ק. v. From this form come only the pret. infin. and imper. Num. 23: 8 ff. 24: 1. Imper. with suff. נד Num. 23: 13, with Nun epenthetic.

נד f. the stomach or maw of animals that chew the cud, echinus. Deut. 18: נד.

3. (Arab. נד idem.)

נד found only Num. 25: 8. prob. נד i. q. Arab. נד, the part between the ribs and the rump. Sept. נד. Vulg.-genitalia. Perhaps also נד stands for נד i. q. Chald. נד the fundament, from נד to pierce.

נד f. a sleeping chamber. Once Num. 25: 8. (Arab. נד idem. Hence the Span. alcova, Engl. alcove.)


נד f. verbal from נד, dec. X. a grave, sepulchre. Gen. 35: 20.

לַּעַּב in Kal not used.

Pi. נַעֲב 1. to take, receive, synonymous with נַעֲב; but used only in
later Hebrew. 2 Chr. 29: 16, 22. 
Ezra 8: 30.
1. to accept. Job 2: 10. Esth. 4: 
4. 9: 23, 27. Applied to the receiving
2. to take up. 1 Chr. 12: 18.
Hiph. to stand over against one
another. Ex. 26: 5. 36: 12.
נִכְבָּדַּה found only in Pa. to receive. Dan. 
2: 6. 6: 1. 7: 18.
נִכְבָּדַּה and נִכְבָּדַּה Chald. strictly i. q. נִכְבָּדַּה
what is before or in front. Hence
נִכְבָּדַּה, with suff. נִכְבָּדַּה, as a preposi-
tion,
2. over against. Dan. 5: 5.
3. on account of, because of. Dan. 
4. in combination with other par-
ticles, (1.) נִכְבָּדַּה as a conj. be-
cause that. Ezra 6: 13. (2.) נִכְבָּדַּה idem, Dan. 6: 5. 23. where-
fore, Dan. 2: 10. as, Dan. 2: 40. 6:
11. (3.) נִכְבָּדַּה for this cause.
נִכְבָּדַּה, in other editions נִכְבָּדַּה (read קְבָּדַּה) i. q. נִכְבָּדַּה, a prep. before. 2 K. 
15: 10 נִכְבָּדַּה before the people.
The form resembles that of the Chald. נִכְבָּדַּה.
דָּנִכְבָּדַּה m. whence נָכָבָּדַּה Ezek. 26: 9.
in other editions נָכָבָּדַּה kaballo (like
כֹבַּל from קָבָּל.) See נָכָבָּדַּה.
נָכָבָּדַּה 1. to defraud, rob. Mal. 3: 8. 9.
2. to defraud, rob. Mal. 3: 8. 9.
5. to defraud, rob. Mal. 3: 8. 9.
תָּכָבָּדַּה f. a kind of cup. Is. 51: 17. 22.
(Transl. the calyx of a flower; comp. 
בָּדוּבָּדַּה and בָּדוּבָּדַּה.)
נָכָבָּדַּה, fut. נָכָבָּדַּה to gather together,
(persons or things.) Gen. 41: 48. 1 
K. 20: 1.
Niph. to gather one’s selves together,
to assemble. Is. 34: 15. 43: 9.
Pi. 1. as in Kal, to assemble, gather
Is. 11: 12, 13, 14.
2. i. q. נָכָבָּדַּה no. 4. to draw in,
See נָכָבָּדַּה.
Pu. pass. of Pi. no. 1. Ezek. 
38: 8.
9: 47.
תָּכָבָּדַּה f. verbal from נָכָבָּדַּה, dec. X. a 
תָּכָבָּדַּה, fut. נָכָבָּדַּה, to bury. Gen. 23: 4,
8: 32.
Pi. i. q. Kal. 1 K. 11: 15.
תָּכָבָּדַּה m. with suff. נָכָבָּדַּה, plur. נָכָּבָּדַּה, 
const. נָכָבָּדַּה, and נָכָבָּדַּה, const.
נָכָבָּדַּה, m. verbal from נָכָבָּדַּה, dec.
VI. b. a grave, sepulchre. Ps. 5: 10.
Gen. 23: 9, 20.
תָּכָבָּדַּה (graves of lusting)
name of a place in the desert, the occa-
sion of which is given Num. 11: 
9: 22.
תָּכָבָּדַּה found only in the fut. נָכָבָּדַּה, plur.
נָכָבָּדַּה, (with a Chaldaic form,) to in-
cline, bend, bow. 1 Sam. 24: 9. 23:
14. It is usually followed by מָכָבָּדַּה,
תָּכָבָּדַּה f. Ex. 30: 24. Ezek. 27: 19. ac-
cording to the Syr. Chald. Vulg. the
Arabian cassia, i. q. נָכָבָּדַּה. Root נָכָבָּדַּה
to split.
כָּבָּדַּה masc. plur. found only Judg. 
5: 21 כָּבָּדַּה perhaps the brook of 
anthec days, i. e. celebrated from 
anthec days. Sept. Vatic. קָמָדַּה
בָּדַּה גַּדְלָה. Chald. rivus, in quo 
facta sunt Israelitica signa et forti,
ab antiquis. Or, brook of slaughters,
comp. נָכָבָּדַּה no. 3. and the Arab.
כָּבָּדַּה to be bold, courageous.
כָּבָּדַּה and כָּבָּדַּה verbal adj. from כָּבָּדַּה,
dec. III. a. holy; spoken of Jehovah,
Ps. 99: 3. of the people, Lev. 11: 44. of sacred places, Lev. 6: 9. [6: 17.] the holy one, i.e. by way of eminence, Jehovah, Job 6: 10. Is. 40: 25. Hab. 3: 3. Also the holy one of Israel, i.e. Jehovah, Ps. 71: 22. and in Isaiah, frequently.

Plur. בְּשֵׁרִים the holy ones, by which is denoted (1.) angels, particularly in later Hebrew, (see בַּשֶּׁרֶם.)


תַּנָּה (in Arab. to strike fire.)


תַּנָּה m. verbal from תָּנָה.

1. liter. what is before or in front. Hab. 1: 9 תַּנָּה forwards.

2. the east, i.q. תָּנָה. Ezek. 47: 18. 48: 1.


כִּירָה Chald. adj. holy; e.g. כִּירָה הָאֱלֹהִים the holy gods, Dan. 4: 5. 6. [4: 8. 9.] 5: 11. Used particularly (1.) of angels, Dan. 4: 10. [4: 13.] See כִּירָה no. (1.) (2.) of the Jews, Dan. 7: 21. in full כִּירָה הַנַּהֲשֵׁי the saints of the Most High, Dan. 7: 18. 22. 25. comp. 1 Esd. 8: 70 בחט וָאֵל חַיָּיוּת.

כִּירָה found only in Pi. כִּירָה.

1. to precede, go before. Ps. 68: 26.

Construed with an accus. of the person, Ps. 89: 15.

2. to be beforehand, to anticipate, construed with an accus. Ps. 17: 13. 119: 148. Hence with an infinit. it forms a periphrasis of the adverb before, Jon. 4: 2 יָרְדֵּנָה I stood before, i.e. recently.


4. to do early, to rise up early, i.q. בָּשָׁרֵנָה Ps. 119: 147.

5. to meet, construed with an accus. of the person; particularly with help, Ps. 59: 11. 79: 8. Job 3: 12. Also spoken of an adverse event, Job 30: 27. Is. 37: 33 יָשָׁרֵב יָשָׁרֵב no shield shall meet it (the city,) i.e. shall be turned to it. Construed with יָשָׁרֵב of the thing, to bring, (comp. יָשָׁרֵב no. 2.) Deut. 23: 5. Michæa 6: 6. Neh. 13: 2. So without יָשָׁרֵב, Ps. 21: 4. Hiph. 1. i.q. Pi. no. 3. to fall on a person, (spoken of a calamity,) construed with יָשָׁרֵב. Am. 9: 10.

2. to be first in doing a service, construed with an accus. Job 41: 3. [41: 11.]

Deriv. out of course בָּשָׁרֵנָה m. verbal from בָּשָׁרֵנָה, dec. VI. a.

1. strictly what is before or in front. As an adv. before, Ps. 139: 5. Hence

2. the east, the east country, (comp. בָּשָׁרֵנָה.) Job 23: 3.—בָּשָׁרֵנָה towards the east, Gen. 2: 8. 12: 8. בָּשָׁרֵנָה to the east of, Gen. 3: 24.—בָּשָׁרֵנָה the sons of the east, i.e. the Bedouin Arabs in the deserts east of Palestine, Job 1: 3. Is. 11: 14. Jer. 49: 28. Ezek. 25: 4. 1 K. 5: 10. [4: 30.] Judg. 6: 3 ff. Here belong also בָּשָׁרֵנָה Is. 19: 11. בָּשָׁרֵנָה Gen. 25: 6. and יָשָׁרֵנָה Gen. 29: 1.—The following passage is more doubtful, Is. 2: 6 יָשָׁרֵנָה they are full of the east, i.e. prob. of the magic arts of the Syrians and Chaldeans. Comp. 9: 11.

3. spoken of time, former times, used in poetry for בָּשָׁרֵנָה. Ps. 44: 2. Is. 23: 7.—בָּשָׁרֵנָה from former times, Ps. 74: 12. 77: 6. 12. As an adv. (1.) aforetime, Jer. 30: 20. Lam. 5: 21. (2.) a long time, Ps. 55: 20. (The usual expression in prose is
Also as a prep. before, Prov. 8: 22. Plur. primordia, Prov. 8: 23.


Chald. prep. before, in space; more rarely in time, e. g. Dan. 7: 7. With suff. in the plur. as a coram, e. g. Dan. 2: 15. for the most part simply i. q. Heb., Dan. 2: 6. 6: 27. or יָּבִים, Dan. 5: 24.

dec. X. i. q. יַּבִים, nos. 1. 2.

f. verbal from יָּבִים, dec. X.

origin, Is. 23: 7. former state, Ezek. 16: 55. Used in the constant state, as a prep. and with the omission of יָּבִים, as a conj. before that, Ps. 129: 6.

Chald. idem. יָּבִים as a prep. before, hence יָּבִים as a prep. before, hence יָּבִים, Ezra 5: 11. before, aforesign.

fem. יָּבִים, denom. adj. from יָּבִים, eastern. Ezek. 47: 3.

m. יָּבִים, f. denom. adj. from יָּבִים.


2. eastern. יָּבִים the eastern sea, i. e. the Dead sea, in opposition to the western or Mediterranean, Ezek. 47: 18. Joel 2: 20.

3. ancient, belonging to former times. Ezek. 38: 17. Plur. יָּבִים the ancients or forefathers, Job 18. 20. 1 Sam. 24: 14 יָּבִים a proverb of the ancients, (where the singular is used collectively.) Plur. fem. יָּבִים things of old, Is. 43: 18.


1. to be black, to be darkcoloured, spoken e. g. of the skin burnt by the sun, Job 30: 28. to grow black, spoken of the day, of the sun and moon, Jer. 4: 28. Joel 2: 10. 4: 15. [3: 15.]

Mic. 3: 6.


Hiph. 1. to make dark. Ezek. 32: 7, 8.

2. to cause to mourn. Ezek. 31: 15. Hithpa. to blacken one's self, to become black. 1 K. 18: 45.

m. a proper name.


In Pliny (H. N. v. 11.) Cedrei.

(27: the turbid, comp. Job 6: 16.)


f. verbal from יָּבִים, blackness, darkness. Is. 50: 3.

adv. mournfully, in sadness, from יָּבִים. Mal. 3: 14.

and יָּבִים (Num. 17: 2.) fut. יָּבִים.

1. to be sacred or holy, Ex. 29: 37. 30: 29. to become sacred or holy, Ex. 29: 21.—Is. 65: 5 I am holier than thou, for יָּבִים יָּבִים The primary meaning was probably to be clean, comp. Lev. 11: 43, 44. Deut. 23: 14. 2 Sam. 11: 4.

2. to be consecrated, to fall to the sanctuary. Deut. 22: 9.

Niph. 1. to be sanctified. Ex. 29: 45. Is. 5: 16.

2. to be regarded or treated as holy, to be hallowed. Lev. 10: 3. 22: 32.

3. to show one's self holy or glori-

Pi. שלפ 1. to make holy, to consecrate, dedicate, sanctify; e. g. a person for the priest’s office, Ex. 28: 41. an altar, Ex. 29: 36. a people, Ex. 19: 10, 14. Josh. 7: 13. comp. Job 1: 5. a finished building, Neh. 3: 1. Particularly to consecrate as an offering to God, Deo consecrare, Ex. 13: 2. Comp. Hiph.

2. to regard as holy, e. g. a priest, Lev. 21: 8. the sabbath, Ex. 20: 8. God, Deut. 32: 51.
3. to pronounce holy, (spoken of Jehovah,) e. g. the sabbath, Gen. 2: 3. the people, Lev. 20: 8. 21: 8.
4. to appoint, institute, proclaim, (something holy;) e. g. a fast, Joel 1: 14. 2: 15, (parall. נְפָּר,) a festival assembly, 2 K. 10: 20. — שלפ sanctify a war, i. e. to prepare one’s self for it, (which was connected with religious solemnities, comp. Ps. 110: 3. 1 Sam 7: 9, 10.) Joel 4: 9. [3: 9.] Jer. 6: 4. Mic. 3: 5.
5. to separate as holy. Ex. 19: 23. Pu. 1. pass. of Pi. no. 1. Ezek. 48: 11.

2. pass. of Pi. no. 4. Is. 13: 3

{כָּלַפ my consecrated ones, those whom I have consecrated for war.

Hiph. 1. i. q. Pi. no. 1. Deo consecrare. Lev. 27: 14 ff. Judg. 17: 3. 2 Sam. 8: 11.
2. i. q. Pi. no. 2. to sanctify, to regard as holy. Is. 8: 13. 29: 23. Num. 20: 12.
3. i. q. Pi. no. 3. to pronounce holy. Jer. 1: 5. 1 K. 9: 3.

Hithp. 1. to sanctify or purify one’s self, (by washings, lustrations.) Ex. 19: 22. 2 Chr. 5: 11. 29: 15. Comp. Kal no. 1.
2. to show one’s self holy or glorious. Ezek. 38: 23.
3. to be kept or celebrated, spoken of a festival. Is. 30: 29. Deriv. out of course שלפָּר, שלפָּר, שלפָּר.


In the religious worship of the Arameans, which prevailed also at times among the Hebrews, both maidens and boys prostituted themselves in honour of their idols. Comp. Num. 25: 1—15. Herod. i. 150. and the passages already quoted.


שָלַפ 1. a city in the south of the tribe of Judah. Josh. 15: 23.
3. a city in the tribe of Issachar. 1 Chr. 6: 57. Also called שלפ. Josh. 19: 20. 21: 28.

מ. once שלפ (Dan. 11: 30.) with suff. שלפָּר, plur. שלפָּר, also שלפָּר (read kōdashim,) verbal from שלפ, dec. VI. m.

1. holiness. Ps. 89: 36. Usually employed as a genitive after another noun for a periphrasis of the adjective holy; as שלפָּר יָנָה my holy name, Lev. 20: 3. שלפָּר יָנָה thy holy spirit, Ps. 51: 13.

2. a holy place, a sanctuary, spoken of the tabernacle of the congregation and of the temple. Ex. 28: 43. 29: 30. 35: 19. 39: 1. And particularly i. q. שלפָּר the holy place before the oracle, 1 K. 8: 8.

3. what is holy or sacred, the abstract being used for the concrete. Lev. 12: 4. 21: 6 שלפָּר and they (the priests) shall be holy. Jer. 2: 3.
4. something consecrated, a sacred

5. מֵעַלְמָה (1) what is very holy, spoken e. g. of the altar and sacred utensils, Ex. 29: 37. of the sacred gifts, etc. Plur. עַלְמָהִים idem, Lev. 21: 22. Ezek. 42: 13.

(2.) the holy of holies in the temple, otherwise called יִרְאֵה. Ex. 26: 33, 34. More in full מֵעַלְמָה יִרְאֵה, Jer. 3: 8, 10. Sometimes simply יִרְאֵה, Ezek. 41: 23.


Pi. יַרְפֵּה idem, intrins. spoken of iron. Ecc. 10: 10. Comp. יַרְפּה in not used.

Hiph. to assemble, call together, (a people.) Num. 8: 9. 10: 7. 20: 8.

Niph. to assemble, come together. Num. 16: 3.

Deriv. out of course עַלְמָה, יַרְפֵּה.

עַלְמָה m. verbal from עַלְמָה, dec. IV. a. an assembly, congregation; particularly of the Israëlitish people. This people is called "כְּלֵי קֶסֶף Lev. 4: 13.

עַלְמָה יִרְאֵה Deut. 31: 30. יַרְפֵּה Gen. 35: 11. and עַלְמָה יַרְפֵּה Gen. 28: 3.

48: 4. a multitude of nations.


עַלְמָה Koheleth, the proper name by which Solomon is distinguished in the book of Ecclesiastes. It is usually construed as masc. and without the article, Ecc. 1: 1, 2, 12. 12: 9, 10. once with the article, 12: 8. (like many proper names which have an appellative signification, see Gesenius' Lehrgeb. § 167. 1.) and once construed as feminine, 7: 27. from a reference to the feminine termination. This feminine form occurs in several proper names of men, e. g. נַחֲלֵה Ezra 2: 55. נַחֲלִית 2: 57. also in some masculine appellatives, e. g. נַחֲלַיָּהת, נַחֲלַיָּהַת, q. v. and in Arabic much more frequently.

The greatest difficulty attends the explanation of this proper name, which evidently has some significance. The two following have been proposed from the Hebrew language, (1) the assembler, or rather preacher before an assembly, Lat. concionator. Sept. εὐκλησιαστής. Vulg. Ecclesiastes. Luth. Prediger. (2) the collector, (namely, of maxims, proverbs, etc.) Symm. παροιμιώτης. But יַרְפֵּה signifies only to assemble people, not to collect things. In Arabic, the root יַרְפֵּה signifies exaruit cutis, pecul. ex multa spirituali excercitatione; conj. V. lente inessit, debili et infirmo statu fuit; comp. יַרְפַּע to be old. Hence יַרְפַּע would signify an old man who has reflected much and had great experience. It is in Arabic too, that this feminine form most frequently occurs. See Bocharti Hieroz. T. I. p. 88. Jahn's Einleit. in das A. T. Th. 2. p. 823. Carpzov Introductio in V. T. T. II. p. 200. Dindorf, Quomo modo nomen Koheleth Salomoni tribuatur? Leip. 1791. 4.

VIII. a.

1. a cord, line. 1 K. 7: 23. Particularly a measuring cord or line, Ezek. 47: 3. 2 K. 21: 13 I will stretch over Jerusalem the measuring line of Samaria, i. e. I will destroy it like Samaria; comp. Is. 34: 11. The same phrase is also used in reference to rebuilding, Zech. 1: 16. With the former use of it is connected Is. 18: 2 יָרְפֵּה רֶשֶׁת a people of measuring lines; i. e. whose business is to lay waste. Others: a people of מֵעַלְמָה, מֵעַלְמָה, מֵעַלְמָה strength, comp. Arab. שֶׁמֶּה a line, and strength. Metaphorically perhaps a rule, precept, like the Germ. Richtschnur, Is. 23: 10. Comp. יָרְפֵּה.

2. a musical chord, hence a sound. Ps. 19: 5.

עַלְמָה to vomit. Metaphorically Lev. 18: 28.
1. a voice. (Root פָּדָה Arab. "to speak")—In the accusative פָּדָה, with (all) my voice, i.e. with a loud voice, Ps. 142: 2. פָּדָה with a loud voice, Ezek. 11: 13. Ezra 10: 12. פָּדָה with one voice, i.e. with one consent, Ex. 24: 3. פָּדָה the voice of Jehovah, i.e. the thunder, Ps. 29: 3. פָּדָה to lift up one’s voice, Gen. 45: 2. Ps. 104: 12. spoken of Jehovah, to thunder, Ps. 77: 18. construed with פָּדָה, to call to, Prov. 2: 3. פָּדָה to proclaim in a country, 2 Chr. 24: 9. פָּדָה i. q. פָּדָה, Jer. 12: 8. applied to the roaring of thunder, Ps. 46: 7. 68: 34.


3. a sound, noise, of inanimate things. 2 Sam. 15: 10. Ezek. 1: 24. פָּדָה, fut. פָּדָה, apoc. פָּדָה, pret. once after the Arabic form פָּדָה (Hos. 10: 14.)

1. to stand or get up, to rise, arise. Often used pleonastically, as Gen. 22: 3 נָפַל נָפַל and he rose up and went, Job 1: 20. With a redundant dative of the pronoun, נָפַל rise up, Cant. 2: 10. The person against whom one rises up is preceded by נָפַל, Ps. 3: 2. 54: 5. 86: 14. Is. 31: 2. by נָפַל, Gen. 4: 8. by נָפַל, Ps. 27: 12. Job 16: 3. (here to stand up against one, as a witness, comp. נָפַל נָפַל) In the participle the same object is expressed by suffixes, as נָפַל they that rise up against me, Ps. 18: 40. נָפַל Deut. 33: 11.

2. to stand, in different relations; (1) to last, endure. Job 15: 29. Amos 7: 2. 5. 1 Sam. 24: 21. 13: 14. (2) to continue, construed with נָפַל to a person, Lev. 25: 30. with נָפַל in a thing, Is. 32: 8. (3) to prosper, construed with נָפַל. Job 22: 28. Is. 8: 10. 14: 24. Prov. 19: 21. (4) to come to pass, to be fulfilled, spoken of a prediction, i. q. נָפַל no. 2. (2.) Jer. 44: 28. 29. Antith. נָפַל no. 1. (8.)—(5.) to be legal, valid; spoken e.g. of testimony, Deut. 19: 15. of a vow, Num. 30: 5. (6.) to stand by, assist, construed with נָפַל. Ps. 94: 16. (7.) to stand before, resist, construed with נָפַל. Josh. 7: 13. (8.) נָפַל נָפַל, the eyes were fixed or set. 1 K. 14: 4. comp. 1 Sam. 4: 15. (9.) pass. of Pl.
to be made sure, to be confirmed. Gen. 23: 17, 20.

Pl. נָדָן (used chiefly in the later books.) causat. of Kal no. 2. in many relations; (1.) to confirm, establish, ratify. Ruth 4: 7. Esth. 9: 29, 31 at the beginning. (2.) to impose a duty, to lay under an obligation, construed with לָשׁה (comp. in Chald. לָשׁה to bind by an oath.) Est. 9: 21, 31 in the middle. (3.) נָדָן to take on one's self. Est. 9: 27, 31 at the end. (4.) to perform, keep, (an oath.) Ps. 119: 106. (5.) to bring to pass. Ezek. 13: 6. (6.) to preserve alive. Ps. 119: 28. (In the Targums more common.)

Pil. נָדָן 1. causat. of Kal no. 1. to raise up, (ruins, old foundations.) Is. 44: 26. 58: 12. 61: 4.

2. intrans. to rise up. Mic. 2: 8.

Hiph. נָדָן 1. to raise up persons or things; e.g. a judge, Judg. 2: 18. a prophet, Jer. 29: 15. a tent, Ex. 26: 30. a statue, Deut. 16: 22. נָדָן Deut. 25: 7. Ruth 4: 5. 10. and נָדָן Gen. 38: 8. to raise up a name or posterity to a person, i.e. to continue his race according to the levirate law.

2. to make to stand; hence to appoint, e.g. a king. Deut. 28: 36.

3. to make to stand still, to check, quiet. Ps. 107: 29.

4. causat. of Kal no. 2. (4.) to accomplish, fulfil; an oath, Gen. 26: 3. a promise, 1 Sam. 1: 23.

5. causat. of Kal no. 2. (5.) to make valid, to establish. Num. 30: 14, 15.

Hoph. נָדָן pass. of Hiph. no. 1. Ex. 40: 17. of no. 2. 2 Sam. 23: 1. of no. 4. Jer. 35: 14.

Hithpal. נָדָן to rise up. Ps. 17: 7. Construed with לָשׁוּ against a person, Job 20: 27. also simply with a suffix, נָדָן my enemy, Job 27: 7. Ps. 59: 2.

Deriv. out of course נָדָן, לָדָן, נָדָן, לָדָן, נָדָן.

Nad נָדָן Chald. 1. to rise up. Dan. 3: 24.

2. to stand. Dap. 3: 3. 7: 17.

Pa. נָדָן e.g. נָדָן נָדָן to issue or establish a decree, Dan. 6: 8.

Aph. נָדָן, once נָדָן (Dan. 3: 1.) plur. נָדָן, part. נָדָן, fut. נָדָן and נָדָן.

1. to raise or set up, e.g. a statue. Dan. 3: 1 ff.

2. to appoint, e.g. a prince or governour. Dan. 6: 2.

Hoph. נָדָן (after the Hebrew form) to stand. Dan. 7: 4.

Deriv. נָדָן, נָדָן.

Nad הָיָה f. verbal from נָדָן; dec. X. height. Gen. 6: 15. Is. 37: 24 the height of his cedars, i.e. his high cedars. Spoken of persons, tallness, stature, 1 Sam. 16: 7. 28: 20 נָדָן his whole length. Ezek. 13: 18 נָדָן every stature, i.e. people of every size.

Nad הָיָה adv. upright. Lev. 26: 13.

Root נָדָן found only in Pil. נָדָן to set up a lamentation, to lament. 2 Sam. 1: 17. Construed with נָדָן and נָדָן over a person or thing, 2 Sam. 3: 33. Ezek. 27: 32. Deriv. נָדָן.

Nad נָדָן see נָדָן.

Nad נָדָן Ezek. 23: 23. prob.i.q. the preceding word נָדָן, with which it forms a paronomasia, according to the Hebrew interpreters, Vulg. and others, a prince, nobleman. Perhaps liter. admissarius, (comp. the Arab. ﺔٍ،) conj. I. VIII.) and then figuratively princes, (like יִרְאָה) Or נָדָן may form an antithesis, high and low, the latter being kindred with the Arab. ﻢٍ، whose derivatives signify to be low, base, ignoble.

Nad נָדָן m. dec. I. an ape. 1 K. 10: 22.

Hence the Greek words νικός, νικός, κείμων, which denote several species of monkies.

I. נָדָן i. q. נָדָן.

1. to loathe, abhor; construed with
Hiph. יִמָּבְלֹם to throw into fear or consternation, to besiege, (a city.) Is. 7: 6. In Arab. it has the same significication.

II. יִמָּבְלֹם found only in Hiph. יִמָּבְלֹם intrans. to awake, i.q. וַיְבָלֹם, Ps. 35: 11. 73: 20.
Imper. יָבָלֵם, i. q. יָבָלֵם, awake, Ps. 35: 23. Applied to the awaking from the sleep of death, Job 14: 12.
Dan. 12: 2.

III. יִמָּבְלֹם or יִמָּבְלֹם. Is. 18: 6. prob. denom. from יָבָלֵם, hence to summer, to pass the summer. (Arab. אָבַלְמֵה med. Je idem.) See יִמָּבְלֹם no. III.
יִבְלֵם fem. plur. dec. X. locks. Cant. 5: 2, 11. Syr. יָבְלֵם idem. Arab. יָבֲלֵם antice, capillus frontis.
יָבָלֵים to dig, particularly for water. Is. 37: 25. Deriv. לְבָלֵם.
Hiph. to let spring up, e.g. water.
Jer. 6: 7.
Pilp. לְבָלֵם to destroy, as in Chaldaic. Is. 22: 5 יִבָּלֲהַם they destroy or pull down the wall. (Talmud. יִבָּלֲהַם רֹסִים destructive parricidal. — It appears to be a denominative, with a privative significiation, from יָבָלֵם a wall.) Num. 24: 17 יָבָלֲהַם הָאָרֶץ and it shall destroy all the children of arrogance. Sept. προνομέων. Vulg. vastabit.
יָבָלֲהַם masc. plur. dec. l. thin threads.
אֹבִינָלָה f. dec. X. a beam, so called perhaps because beams meet and cross each other. (See יָבָלָה Pi.) 2 K. 6: 2, 5. Cant. 1: 12. By a sy-

necdoche, a house, (like the Greek μικροθυών.) Gen. 19: 8.
יִבְלֵם i. q. יָבָלֵם to lay snares. Found only in the fut. Is. 29: 21 יָבְלֵם, or as in other MSS. יָבָלֵם.
יָבָלֵם adv. only, i. q. Arab. יָבִלְמָה. Ezek. 16: 47.
יָבָלֵם m. and יָבָלֵם, with suff. יִבְלֵם (read kobotbà) Hos. 13: 14. dec. VI.
1. destruction, devastation; usually derived from יָבָלֵם in Chaldaic and Arab. secuit. Is. 28: 2 יָבָלֵם a destructive or devastating storm.
יִבּוּנֵם f. verbal from יִבּוּנֵם, incense.
Deut. 33: 10.
יִבְלֵם Ezek. 6: 9. comp. יִבּוּנֵם.
יָבָלֵם m. verbal from יִבּוּנֵם, slaughter.
Obad. 9.
יִבּוּנֵם fut. יִבּוּנֵם, to be small, little. 2 Sam. 7: 19. Gen. 32: 11.
Hiph. to make small. Am. 8: 5.
יִבּוּנֵם fem. יִבּוּנֵים, plur. יִבּוּנֵים, dec. VIII. a. and יִבְלֵם, verbal adj. from יִבּוּנֵם.
1. small; freq.
4. as a subst. the little finger. With suff. יִבּוּנֵם (katoni) 1 K. 12: 10.
יִבּוּנֵם fut. יָבָלֵם, to pluck off or up.
Niph. to be cut off. Job 8: 12.

_in Kal not used. In Arab. to emit fragrance.

Pi. to burn incense in honour of a god, construed with ל. Jer. 7: 9.

11: 13. Always as an idolatrous act. Part. fem. אלהים altars of incense,
2 Chr. 30: 14.


Hiph. i. q. Pi. 1 K. 3: 3. 11: 8. For the most part construed with an accus. of the incense or victim, Ex.
29: 18. Lev. 1: 9, 17. 2: 2, 16.


Deriv. יָנֶשׁ, יָנֶשׁ, יָנֶשׁ, found only in the plur. יָנֶשׁ


יָנֶשׁ found only Ezek. 46: 22 יָנֶשׁ prob. uncovered courts. Comp.

Syr. δομμός domus sine tecto.

יָנֶשׁ f. with suff. יָנֶשׁ, verbal from יָנֶשׁ, dec. XIII. e.

1. incense. Ex. 30: 1 ff. Lev. 4: 7.


2. an offering. Ps. 66: 15 יָנֶשׁ an offering of rams.


יָנֶשׁ i. q. יָנֶשׁ to vomit. Imper. יָנֶשׁ Jer. 25: 27.

יָנֶשׁ Chald. i. q. Heb. יָנֶשׁ summer.

Dan. 2: 35.

יָנֶשׁ m. verbal from יָנֶשׁ:


יָנֶשׁ m. Chald. an order, edict. Dan.

6: 3.

Chald. established, sure. Dan. 4: 23. [4: 26.]

יָנֶשׁ f. verbal from יָנֶשׁ, dec. X. a rising up. Lam. 3: 63.

see יָנֶשׁ m. dec. VI. f.


2. Cain, the son of Adam. Gen. 4: 1. According to this passage, from יָנֶשׁ, see יָנֶשׁ no. 4.


Gen. 15: 19. Judg. 4: 11, 17. יָנֶשׁ 1 Sam. 27: 10. יָנֶשׁ, 1 Chr. 2: 55. the Kenites, a Canaanitish people, which according to 1 Sam. 15: 6. (comp. Num. 24: 20, 21.) dwelt among the Amalekites. According to Judg. 1: 16. 4: 11. they appear to have been descended from Hobab the brother-in-law of Moses.

יָנֶשׁ dec. VI. f.

1. summer, the warm season of the year, in opposition to יָנֶשׁ. Gen. 8: 22. Ps. 74: 17.

2. fruit, dried fruit, perhaps by way of eminence, figs. Jer. 40: 10, 12. Am. 8: 1, 2. 2 Sam. 16: 1. Comp. Faber zu Harmers Beobachtungen, Th. I. p. 387 ff.

יָנֶשׁ , fem. יָנֶשׁ , last, uttermost.

Ex. 26: 4, 10, 36: 11, 17. It has its form from יָנֶשׁ, but its signification from the kindred forms יָנֶשׁ, יָנֶשׁ.

יָנֶשׁ m. Jon. 4: 6—10. According to Jerome, Syr. the palma Christi, (Lat. ricinus, Arab. Elcheroa, Egypt. xixi, ξιξι) a biennial plant, which shoots up to the height of a small tree, but like all plants of a rapid growth withers immediately from the slightest injury. According to the Sept. the gourd. See Bocharti Hie-
I. אפּוֹר. Arab. לָפוֹר, to roast in the fire.

II. נָפּוֹר m. q. נָפּוֹר.

m. verbal from נָפּוֹר, no. II. dec. III. a.
2. shame, disgrace. Prov. 3: 35. 6: 33.
4. a shameful deed. Prov. 18: 3.

נָפּוֹר m. and נָפּוֹר (with נ in otio) 1 Sam. 17: 17. verbal from נָפּוֹר, roasted grain or pulse. Lev. 23: 14. 2 Sam. 17: 26.

נָפּוֹר f. a pot, kettle. 1 Sam. 2: 14.

Mic. 3: 3. The etymology is uncertain.

נָפּוֹר found only in the part. pass.


I. נָפּוֹר 1. to be light. See Hiph. Hence
2. to be small, to be lessened or abated. Gen. 8: 11 נָפּוֹר וְנָפּוֹר, בְּנָפּוֹר וְנָפּוֹר that the waters were abated from off the earth. Verse 8.

Niph. נָפּוֹר and נָפּוֹר, fut. נָפּוֹר (Is. 30: 16.) and נָפּוֹר (for נָפּוֹר, like נָפּוֹר.)

1. to be easy, light, facilem esse, construed with a dative of the person. Prov. 14: 6.—The form נָפּוֹר with ע is used impersonally, it is a light thing, 2 K. 20: 10.
2. to be small, construed with נָפּוֹר.
1 Sam. 13: 23. Used impers. ⽀ ־ כ small or not enough that, Is. 49: 6. Ezek. 8: 17. Part. ⽒ כ, fem.
small; e.g. נז ־ כ slightly, Jer. 6: 14. 8: 11.
3. to be lightly esteemed, to be despised. 2 Sam. 6: 22. Gen. 16: 4, 5.
4. to be swift. Is. 30: 16.
Pi. נז כ to curse, to blaspheme; construed with an accus. Gen. 8: 21. Lev. 19: 14. once with ע, Is. 8: 21. 1 Sam. 3: 13 because he knew מ ק that his sons were bringing a curse on themselves.
Pilp. נז כ 1. to move, shake. Ezek.
2. to smooth, polish; hence to sharpen. Ecc. 10: 10. Comp. the adj. נז כ smooth.
Hiph. נז כ, infin. נז כ, fut. נז כ.
1. to make light, construed with י and נז כ. 1 K. 12: 10. 1 Sam. 6: 5. Without an object following, Ex. 18: 22 נז כ נז כ make (it) lighter for thyself. Jon. 1: 5. — 1 K. 12: 4 נז כ נז כ make thou the grievous service of thy father lighter.
Verse 9.
Hithpalp. to move one's self, to tremble. Jer. 4: 24.
เนז כ m. verbal adj. from נז כ, Dan. 10: 6. Ezek. 1: 7. spoken of brass, prob. smooth, polished. The idea is not remote from that of lightness. Comp. in Chald. נז כ policula. Vulg. as caudens.
เนז כ f. const. נז כ, verbal from נז כ, dec. XI. c.
1. a reviling. 2 Sam. 16: 12.
2. a curse. Gen. 27: 12. Used as a concrete, one accused, Deut. 21: 23.
เนז כ in Kal not used.
Pi. to mock, scorn, deride. Ezek. 16: 31 as a (common) harlot נז כ נז כ that scorneth the (offered) hire, to obtain the more.
Hithp. ידכ, construed with ז. 2
Hence
เนז כ m. verbal from נז, scorn, derision. Ps. 44: 14. Jer. 20: 8.
2. to cut in, to engrave. 1 K. 6: 29, 32, 35. prob. from נז כ, i. q. Lat. funda, any cavity like that of a sling, engraved work in wood or stone. Deriv. נז כ
Pi. i. q. Kal. 1 Sam. 17: 49. 25: 29.
เนז כ m. verbal from נז כ, dec. VI. d.
1. a sling. 1 Sam. 17: 40.
3. 1 K. 6: 34. most probably a corrupted reading for נז כ as in the former part of the verse, valves or leaves of a door, and here in cod. 150 of Kennicott.
เนז כ m. verbal from נז כ, dec. I. a slinger. 2 K. 3: 25.
เนז כ m. verbal from נז כ, mean, vile, spoken of food. Num. 21: 5. The form is like that of נז כ
ează m. a pointed or pronged instrument. (In Chald. idem. Ecc. 12: 11 Targ.) 1 Sam. 13: 21 נז כ נז כ נז כ a three-pronged instrument, a pitchfork, or the like.
เนז כ m. dec. VI. meal. Gen. 18: 6. Num. 5: 15. (Arab. wheat, grain.)
เนז כ 1. to fetter, to bind hands and feet. Job 16: 8.
2. to cast into fetters, to drag away.
   (In Chald. idem.)
   Pu. pass. of no. 2. Job 22: 16.
   "A to become sickly and die, spoken of
   used of men. In Arab. of plants de-
   stroyed by insects.)

\[\text{Deriv.} \text{r} z, n_{2p} n_{3p} 3.\]

\[\text{Also 13}. 47 \text{Hiph.} \text{hlpd; VI}^p \text{in full}
   bundles, i. e. in abundance.\]

\[\text{also 2. a sheaf, a bundle of ears which}
   one takes in his hand, manipulus. Gen.
   41: 47 \text{in full bundles, i. e. in
   abundance.}\]

\[\text{f. verbal from } \text{hlpd, jealous, one}
   who permits not his rights to be injur-
   ed, spoken of Jehovah. Ex. 20: 5.
   34: 14. Deut. 4: 24.\]

\[\text{f. verbal from } \text{hlpd, dec. XII. b.}\]

\[\text{1. zeal, ardour. 2 K. 10: 16. Is.}
   9: 6 \text{of } \text{of } \text{of } \text{the zeal of}
   Jehovah of hosts (for his people.)—
   \text{hlpd zeal for the people, Is. 26:}
   1. Also ardent or zealous love gen-
   erally, Cant. 8: 6.\]

\[\text{2. jealousy. Is. 11: 13. Particularly}
   in reference to love, Prov. 6: 34.
   27: 4.—Ezek. 8: 3 \text{the image of jealousy which
   excites (God) to jealousy.}\]

\[\text{3. envy. Ecc. 4: 4. 9: 6.}\]

\[\text{4. anger, indignation. Deut. 29:}
   19. Ps. 79: 5.\]

\[\text{5. impatience. Job 5: 2.}\]

\[\text{fut. } \text{hlpd, apoc.}\]

\[\text{1. to get, gain, acquire. Prov. 4:}
   7. 15: 32. 16: 16. 19: 8.\]

\[\text{2. to buy. Gen. 25: 10: 47: 22.}\]

\[\text{3. particularly to redeem, ransom ;}
   e. g. from captivity. Is. 11: 11. Neh.
   5: 8.}\]

\[\text{4. to obtain, for a possession, to ob-
  tain. Gen. 4: 1.}\]

\[\text{5. to own, possess. Is. 1: 3.}\]

\[\text{6. to prepare, form, make. (In Syr.
   idem. In Arab. } \text{hlpd med. Je for-
   mvit, concinnavit.) Ps. 139: 13.}\]

   8: 22.}\]

\[\text{Hiph. Zech. 13: 5. prob. i. q. Kal,}
   to buy, purchase.—The form } \text{hlpd}
   Ezek. 8: 3. stands for } \text{hlpd, see}\]

\[\text{Deriv. } \text{hlpd, } \text{hlpd, } \text{hlpd}.\]

\[\text{m. dec. IX. b.}\]

\[\text{1. a cane, reed, rush. Is. 42: 3. 36:}\]

\[\text{6. Ps. 68: 31 } \text{hlpd } \text{the wild beast}\]
of the reeds, i.e. the crocodile, as a symbol of Egypt.
2. sweet cane, sweet calamus, (acorus calamus, Linn.) Is. 43: 24. in full
Ex. 30: 23. and בָּאָר, Ps. 119: 119, 57: 5.
Jer. 6: 20.
3. a stalk of corn. Gen. 41: 5, 22.
4. a measuring reed or rod; in full
Ex. 40: 3, 5. Hence
5. a measure of six cubits. Ezek. 41: 8.
6. the beam of a balance, a balance. 
7. the upper bone of the arm, the os 
8. a branch of a candlestick. Ex. 
25: 31 ff. Plur. מִן , Ex. 25: 32. and 
Ex. 25: 36. 37: 22.
נֵּבָּר m. verbal from נֵבָּר , jealous, spoken of God, i.q. נֵבָּר , Job 24:19. 
Nah. 1: 2.
נֵּבַע proper name of a descendant of 
Esau, from whom an Arabian country is named. Gen. 36: 11, 15, 42.
נֵּבֶשׁ see נֵּבַע.
נֵּבֶשׁ m. verbal from נֵּבֶשׁ , dec. II. b.
1. that which one gets or acquires.  
2. a possession, substance, property.  
Gen. 34: 23.
3. perhaps a creature, (comp. נֵּבֶשׁ  
נֵּבִיִּשׁ, const. נֵּבִּשׁ (Ex. 30: 23.) dec.
III. h. cinnamon. Prov. 7: 17. Cant. 
4: 14.—Herodotus (m. 111.) mentions expressly that the Greeks obtained 
their κινημαζον or κυναμαζον from the Phenicians; of course from a people speaking a Shemitish dialect. The derivation of the word
from נֵּבָּר Arab. מַכְכִּיל to smell strong, is doubtful; since the use of this word is confined to the rancid smell
of oil.
נֵּבָּל denom. from נֵּבָּל, to nest, to make a 
Job 18: 2. see נֵּבָּל.
נֵּבְלַם (a possession) a city in the country 
of Gilead. Num. 32: 42. 1 Chr. 
נֵּבְלַם, fut. נֵּבְלַם, to divine; spoken of 
false prophets, as a forbidden and 
unlawful practice, Deut. 18: 10, 14.  
2 K. 17: 17. Mic. 3: 6, 7, 11. or at 
least accompanied with some re- 
proach, as in the case of Balaam, 
Josh. 13: 22. of the prophets of the 
Philistines, 1 Sam. 6: 2. of the nec- 
romancer, 26:6.—The deriv. נֵּבְלַם in 
signif. no. 3, is taken in a good sense. 
—The word in Syriac is more com-
mon; comp. the remark made under the articles סֶפִּים, סֵפִים, דֶּפָּל. De- 
riv. out of course נֵּבְלַם.
נֵּבַשׁ m. verbal from נֵּבַשׁ , dec. VI.
1. divination. Ezek. 13: 6, 23. 21: 
26. 1 Sam. 15: 23.
2. the wages of divination. Num. 
22: 7. (Comp. נֵּבַשׁ,)
3. prob. in a good sense, an oracle.  
Prov. 16: 10.
נֵּבַשׁ found only in Po. נֵּבַשׁ i.q. נֵּבַשׁ 
נֵּבַשׁ f. a vessel, cup. (Aram. תַּבָּשׁ ,  
idem, for the most part as a meas-
ure for liquids, a sextary. Ethiop. 
נֵּבַשׁ hydria.) Hence נֵּבַשׁ נֵּבַשׁ a 
writer's vessel, an inkhorn, Ezek. 9: 
2, 3, 11.
נֵּבְלַם proper name of a city in the 
tribe of Judah. Josh. 15: 44. 1 Sam. 
23: 1. 1 Chr. 4: 19. See Reland-Palæstina, p. 698.
נֵּבְלַם m. a mark cut or burnt into the 
skin. Lev. 19: 28. (In Talmud. נֵּבְלַם  
and נֵּבְלַם scalpsit, inusit.)
נֵּבְלַם f. const. נֵּבְלַם, plur. נֵּבְלַם, 
const. נֵּבְלַם, but with suff. נֵּבְלַם, 
a dish, charger. Num. 7: 13 ff. (Arab.
to coagulate, curdle, spoken of milk, (see Hiph.) to be congealed, spoken of the floods, Ex. 15: 8.

2. to draw in one's self, to sit with one's feet under him. Zeph. 1: 12.

Hiph. causat. of no. 1. to make to curdle. Job 10: 10. (In Talmud. idem. In Syr. and Arab. under the kindred form of.)

שדּׁ m. verbal from שדּ, ice, frost.


טָפּ as in Chald. to cut off. Found only in Pi. Is. 38: 12 שָׁפָה Vulg. precisa est, velut a texitae, vita mea. Hence

שָׁפָה or שָׁפָן, with He paragogic שָׁפָן, verbal from שָׁפָן, destruction. Ezek. 7: 25.


שָׁפָה m. is. 34: 15. according to the ancient translators i. q. שָׁפָה, which is the reading of 6 MSS. But the animal here is represented as oviparous and brooding over its young, which will not apply to the hedge-hog. Better, therefore, according to Bochart (Hieroz. T. II. p. 408.) the arrow snake, serpens jaculus, Arab. שָׁפָה, from שָׁפָה in Chald. and Arab. to spring, to seize with a spring.

שָׁפָה fut. שָׁפָה, to contract, close, shut; e. g. the mouth, Job 5: 16. Ps. 107: 42. the hand, Deut. 15: 7. metaphorically to shut up or restrain compassion, Ps. 77: 10. The phrase to shut up the hand from a person, signifies to be niggardly towards him. Kindred with שָׁפָה.

Niph. to be gathered, hence i. q. נָפָה to die. Job 24: 24.

Pi. idem. Prov. 26: 6 שָׁפָה שָׁפָה one that has his feet cut off. 2 K. 10: 32 Jehovah began שָׁפָה שָׁפָה to cut off in Israel, i. e. to take off one part after another.
Hiph. to scrape, i. q. וֹרֶב. Lev. 14: 41, 43.

Deriv. out of course מִשְׁבּות, plur. constant מִשְׁבּות, verbal from מָשַּׁבְּהַת, dec. IX. b.

1. i. q. עַל the end, the uttermost part; e. g. of the earth, Is. 5: 26. of heaven, Is. 13: 5. Ps. 19: 7._—בפרִי the end after three days, Josh. 3: 2. 9: 16.—בפרִי from (every) end or quarter, Gen. 19: 4. Jer. 51: 31. Hence

2. the whole, the sum. Gen. 47: 2 מִשְׁבּות from the whole number of his brethren. Ezek. 33: 2. Comp. Num. 22: 41. Is. 56: 11. Comp. the fem. מִשְׁבּות no. 2.

מִשְׁבּות m. verbal from מִשְׁבּות, an end. Is. 2: 7. Nah. 2: 10.

מִשְׁבּות f. plur. constant מִשְׁבּות, verbal from מָשַּׁבְּהַת, dec. XI. a. i. q. מִשְׁבּות.


מִשְׁבּות m. verbal from מִשְׁבּות, dec. VI. a. an end. Found only in the plur. constant מִשְׁבּות the ends of the earth, Ps. 48: 11. 65: 6.

מִשְׁבּות m. found only Is. 28: 25, 27. black cumin, nigella melanochium, according to the Sept. Vulg. and the Rabbins. See Celsii Hierobot. P. II. p. 70.

מִשְׁבּות m. dec. III. a.

1. a judge, magistrate, ruler. Is. 1: 10. 3: 6, 7. Mic. 3: 9. Root מָשַּׁבְּה, in Arab. with סַכָּ, to determine, judge, (kindred with פָּשַּׁת to cut, to cut off;) whence מִשְׁבּות a judge, cadi. The מִשְׁבּות, therefore, is servile.


3. a prince, chief. Prov. 6: 7. 25: 15.

מִשְׁבּות f. verbal from מִשְׁבּות, a fragment, a broken piece. Joel 1: 7. Sept. αὐγκλαμοῦς.

וֹרֶב to cut off; e. g. the hand, Deut. 25: 12. the mustaches, Jer. 9: 25. 25: 23. (In Arab. to cut the nails and hair.)

Pl. וֹרֶב and וֹרֶב.

1. to cut off; a cord, Ps. 129: 4. the hand, the thumb, Judg. 1: 6. 2 Sam. 4: 12. (the point of) a spear. Ps. 46: 10.

2. to cut (into wires.) Ex. 39: 3.

[4: 14.]

רַפַּל 1. with a fut. רַפַּלּ, to cut down,
Part. רַפַּלּ a reaper, Ruth 2: 3 ff.
Metaphorically Job 4: 8 they that sow wickedness shall reap it. Prov.
22: 8.

רַפַּל (as it appears from the
adj.) with a fut. רַפַּלּ, intrans. to be short. Is. 28: 20. Particularly (1)
רַפַּלּ(וֹדָו, my hand is (too) short, i.
e. I am (too) weak. Num. 11: 23.
Constrained with רַפַּל and an infin. Is.
50: 2. (2) רַפַּלּן, I am impatient, grieved, vexed. Num. 21:
4, 5. Judg. 16: 10. Constrained with
רַפַּל about a thing; Judg. 10: 16.
Pi. to shorten. Ps. 102: 24.
Hiph. 1. idem. Ps. 39: 46.
2. to reap. Job 24: 6 Keth.
Deriv. out of course רַפַּלּ.

רַפַּל m. verbal from רַפַּלּ, dec. V. a.
short. Ezek. 42: 5. Particularly (1)
רַפַּלּ weak, feeble. Is. 37: 27.
(2)
רַפַּלּ נָבָה Prov. 14: 29. and רַפַּלּ
Prov. 14: 29. and רַפַּלּ נָבָה, passionate. (3) רַפַּלּ short lived.
Job 14: 1.

רַפַּל m. verbal from רַפַּלּ, dec. VI.
found only in the phrase רַפַּלּ נָבָה.
impatience. Ex. 6: 9.

רַפַּל f. (for רַפַּלּ after the form
רַפַּלּ) verbal from רַפַּלּ, an end, i. q.
רַפַּלּ. Dan. 1: 5, 15 רַפַּלּ נָבָה
at the end of ten days. In verse 18, occurs רַפַּלּ נָבָה. Plur.
רַפַּלּ the ends, Ex. 38: 5. particularly
the ends (of the earth.) Ps. 65: 9.

רַפַּל f. const. רַפַּלּ, Chald.
1. a part. Dan. 2: 42.
2. an end. Dan. 4: 31. [4: 34.]

רַפַּל plur. רַפַּלּ, verbal adj. from obsol.
רַפַּלּ, dec. VIII. k.

I. רַפַּל to call. The subordinate significations and constructions are the fol-
lowing; (1.) to call a person or thing; constrained with a dative of the ob-
ject, Lev. 9: 1. Hos. 11: 1. with רַפַּל הַבָּשָׂל, Gen.
3: 9. 49: 1. with an accus. Gen. 27:
1. Prov. 18: 6 his mouth calleth for
strokes. Ruth 4: 11 רַפַּל הַבָּשָׂל, call, i.e. acquire, fame in Beth-
lehem. (2.) to call out to any one, con-
(3.) to call to or on any one, partic-
ularly for help; constrained with רַפַּל
Ps. 4: 4. 30: 9. with an accus. Hos.
7: 11. particularly in reference to Jehova,
Ps. 14: 4. 18: 7. (4.) to call together, e. g. an assembly. Joel
1: 14. Hence (5.) to invite, bbd. 1
Sam. 9: 13, 22. רַפַּל הַבָּשָׂל to invite to peace, to offer peace, Deut.
20: 10. Judg. 21: 13. (6.) to announce,
3: 12. 7: 2. רַפַּל הַבָּשָׂל to pro-
claim liberty to a person, Is. 61: 1.
Jer. 34: 8, 15, 17. Used absolutely,
to preach, Jon. 1: 2. (7.) to celebrate,
praise, (like רַפַּל with an accus.)
Prov. 20: 6 רַפַּל הַבָּשָׂל each celebrates his own goodness. (8.) to call,
choose, appoint, i. q. רַפַּל. Is. 42:
stronger is the nearly synonymous
phrase רַפַּל הַבָּשָׂל to call or choose by name, Is. 4: 3: 1. 45: 3, 4. Comp.
Ex. 31: 2. (9.) to call on, (to invoke,
constrained with רַפַּל. Is. 59: 4. Partic-
ularly רַפַּל הַבָּשָׂל to invoke or
praise the name of Jehovah, Gen. 4:
105: 1. Is. 64: 6. So in reference to
idols, 1 K. 18: 26. Also used in the
same signification without רַפַּל, e. g.
this one praises the name of Jacob, i.e. cleaves to him.  

2. to name; construed with an accus. of the name and a dative of the person or thing, Gen. 1:5  
and God named the light day. Verses 8, 10. 31:47. rarely with a double accus. Is. 60:18. Num. 32:41. The following construction is very frequent, Gen.4:25  
and she named his name Seth. 4:26. 5:2, 3. 29.  

11:9—יהי יִשְׂרָאֵל to give a name to a person, Ruth 4:17. Gen. 26:18. Ps. 147:3.  

Niph. 1. to be called. Jer. 44:26.  
Est. 3:12. 6:1. 8:9.  

2. to be named. Properly construed with a dative of the person, Gen. 2:23. 1 Sam. 9:9. Is. 1:26. 32:5.  
62:4, 12. Then also with a double nominative, Zech. 8:3. Is. 48:2. 54:5. 56:7. and with הָעָד הָעָד, e.g. Gen. 17:5  
thy name shall no more be called Abram. 35:10. Deut. 25:10. Dan. 10:1. Construed with הזָעַר, to be named after any one, Gen.21:12. with הזָעַר, to name one's self after a person, i.e. to confess or cleave to him, Is. 43:7. 48:1—יהי יִשְׂרָאֵל my name is given to a thing, i.e. it is named after me, 2 Sam. 12:28. Is. 4:1 hence  
it pertains or is consecrated to me; e.g. in reference to Jehovah, spoken of the Israelite people, Deut. 28:10. Is. 63:19. of the temple, 1 K. 8:43. of Jerusalem, Dan. 9:18. 19.  

Pu. הָעָד 1. to be called. Ezek. 10:13. Is. 48:12. (2.) to be named. Is. 65:1. For the most part construed with a dative, Is. 48:8. 58:12. 61:3. 62:2.  
Deriv.out of course נָרָא, נָרָא,  

II. נָרָא i. q. נָרָא to meet or befal a person, spoken of an event, destiny, construed with an accus. Gen. 49:1. 42:4. 38. Lev. 10:19. Infin. strictly נָרָא (like נָרָא,) hence נָרָא  
and by a Syriasm נָרָא, with suff. נָרָא, נָרָא, used as a prep.  

(2.) over against. Gen. 15:10. 1 Sam. 4:2.  
Niph. 1. to meet, spoken of persons, construed with יָצֹע, Ex. 5:3. with יָצֹע, 2 Sam. 18:9. to fall in the way of a person, spoken of things, Deut. 22:6.  

2. without cases, to happen, to be by chance. 2 Sam. 1:6. 20:1.  
Hiph. to cause to happen, e.g. a misfortune. Jer. 32:23.  

ָיִרֵנָּה Chald. fut. מַרְעָם, מַרְעָם.  

2. to read. Dan. 5:8, 16, 17.  

ָיוֹרָם m. a partridge, liter. the caller or crier, from יָוֹר. 1 Sam. 26:20.  
Jer. 17:11. In the latter passage there is an allusion to a fabulous story of the ancients, (see Bocharti Hieroz. T. II. p. 84, 85,) that the partridge steals the eggs of other birds, and broods over them. According to Faber (zu Harmers Beobachtungen, Th. I. p. 305.) the partridge of Danascus, tetrao orientalis.  

The more special constructions are (1.) spoken of Jehovah, to draw near with help. Ps. 69:19. Lam. 3:57. (2.) הָעָד הָעָד to draw near a woman, i.e. to lie with her. Gen. 20:4. Is. 8:3. (3.) to draw near, to advance, in a hostile manner. Deut. 20:2:
Construed with בָּשׁ, Ps. 27: 2. Comp. בָּשֵׁה; (4.) joined with an infin. of another verb, to be near to a thing. Gen. 47: 29. 1 K. 2: 1.


Pl. בָּשֵׁה. 1. to bring near, Is. 41: 21. 46: 13. to grant access, Jer. 65: 5. In a hostile sense, to let advance, Job 31: 37. Hos. 7: 6, (in the latter passage perhaps intrans. as in Kal.)

2. to bring or join together. Ezek. 37: 17.

3. to be near, as in Kal, construed with בָּשׁ and an infin. Ezek. 36: 8.

Hiph. 1. to let draw near. Ezek. 22: 4 Also to cause to come near, Num. 8: 9, 10. to give access, Jer. 30: 21.

2. to bring; a gift, Judg. 3: 18. 5: 25. an offering, Num. 9: 13. (See בָּשֵׁה)

3. to bring or join together. Is. 5: 6.


5. joined with an infin. of another verb, to be near to doing a thing. Gen. 12: 11. Is. 26: 17.

Deriv. out of course בָּשָׁה.

בָּשָׁה m. verbal adj. from בָּשֲׁה, dec. V. a. approaching, drawing near. Deut. 20: 3. 1 K. 4: 27. [5: 7.]

בָּשָׁה Chald. plur. בָּשִׁים; to draw or come near. Dan. 3: 26. 6: 13.


Aph. 1. to bring near. Dan. 7: 13.

2. to bring, to offer. Ezra 6: 10, 17.

בָּשָׁה m. (with Kamets impure) verbal from בָּשֹׁה, dec. I. war, battle, contest, see בָּש֣וֹה no. (3.) In Hebrew used almost exclusively in poetry. Ps. 55: 19, 22. Job 33: 23.


בָּשָׁה m. with suff. בָּשָׁה, dec. VI. h.

1. the middle or inner part. Hence בָּשָׁה as a prep. in the midst, within; also simply in, among, (like בָּשַׁמֶּה) e. g. בָּשָׁה in the earth, Ex. 8: 13. [8: 22.] בָּשַׁמְּשׁ among the Canaanites, Judg. 1: 32.

2. particularly the inner part of the body. (1.) the bowels, inwards. Gen. 41: 21. Ex. 29: 13, 22. (2.) the heart, as the seat of thought and affection. Ps. 5: 10. 64: 7.

בָּשָׁה f. const. בָּשָׁה, verbal from בָּשָׁה, dec. XI. c. a drawing near. Ps. 73: 28. Is. 58: 2.

בָּשָׁה m. const. בָּשָׁה; plur. with suff. בָּשָׁה Lev. 7: 38, (more correctly in other MSS. בָּשִּׁם, Arab. בָּשִּׁים, an offering, oblation of any kind. Lev. 2: 1. 4. 12. 13. 7: 13. 9: 7. 15. See בָּשָׁה no. 2.

בָּשָׁה m. verbal from בָּשַׁמֶּה, dec. II. b. a presenting or offering. Neh. 10: 35. 13: 31.

בָּשָׁה m. dec. VIII. d. an axe. With suff. בָּשַׁמְּשׁ 1 Sam. 13: 20. Plur. בָּשָׁה 1 Sam. 13: 21. also כָּל Ps. 119: 5. (Arab. בָּשַׁמְּשׁ idem. It appears to be kindred with בָּשִׁים q. v.)


Niph. 1. as in Kal, to meet, (spoken only of persons;) construed with בָּשַׁשִׁים, Ex. 3: 18. (comp. 5: 3.) with בָּשַׁשְׁנָ, Num. 23: 4, 16. with בָּשַׁשׁ, verse 3.

2. to be by chance. 2 Sam. 1: 6.

Pl. בָּשַׁמְּשִׁים to frame or lay beams for a house or gate, constineare, liter. to make the beams meet together. (Comp.
a beam.) 2 Chr. 34: 11. Neh. 2: 8. 3: 3, 6. Also to construct, build generally, Ps. 104: 3.

Hiph. 1. to cause to meet, constructed with רָאָה, "a beam." Gen. 27: 20. 24: 12 cause it (the object of my journey) to meet me this day.

2. to make a suitable selection, ob-vium facere. Num. 35: 11.

Note. This verb is written nearly as often with רָאָה; see רָאָה no. II.

Deriv. רָאָה, רָאָה, רָאָה, for רָאָה.

m. verbal adj. from רָאָה, dec. III.a.

1. near, in space or time. Gen. 45: 10. Deut. 22: 2. With suff. רָאָה for רָאָה Ps. 148: 14.—Ps. 75: 2

thy name is near, i. e. thy praise is in our mouths. (Perhaps also known, as in Arab.) Plur. רָאָה my nearest friends, Job 19: 14.


1. intr. to be bold, smooth.

2. to make smooth, hence to shave, to make a bald place. Lev. 21: 5.

Mic. 1: 16.

Niph. impers. a baldness is made, constructed with רָאָה, in honour of a person. Jer. 16: 6.


Hiph. pass. רָאָה shorn, made bald, Ezek. 29: 18.

m. verbal from רָאָה.


2. crystal, like the Greek χαλκος, from its resemblance to ice. Ezek. 1: 22.


m. verbal from רָאָה, dec. VI. n.

1. i. q. רָאָה no. 1. ice, or rather hail. Ps. 147: 17.


m. verbal from רָאָה, one who has a bald spot on the hind part of his head, bald-pated, different from רָאָה. Lev. 13: 40. 2 K. 2: 23. (In Syr. מַדְעָה having a smooth forehead.)

once רָאָה, f. verbal from רָאָה, dec. X. a bald spot on the back part of the head, different from רָאָה. Lev. 21: 5. Spoken of, as a sign of mourning, Jer. 48: 37. Ezek. 7: 18. Used also for a bald spot on the fore part of the head, (otherwise called רָאָה) Deut. 14: 1.

m. f. verbal from רָאָה, dec. XIII.

1. i. q. רָאָה. Lev. 13: 42, 43.

2. metaphorically a bareness of hair on the back side of cloth. Lev. 13: 55.

m. in pause רָאָה, verbal from רָאָה, contrariness, opposition; found only in the phrase רָאָה אָלַּק to act in opposition or walk contrary to a person. Lev. 26: 21, 23. with רָאָה, verses 24, 27, 40, 41. So in verse 28 רָאָה אָלַּק I will in anger walk contrary to you.

m. verbal from רָאָה no. I. dec. III. a. called, invited, deputed. Num. 16: 2. and 1: 16 Keth.

f. verbal from רָאָה, a preaching, proclamation. Jon. 3: 2.

f. dec. X. a city, i. q. רָאָה, but almost solely in poetry. Is. 1: 21, 26. 22: 2. 25: 2. 26: 5. 32: 13. (In Aram. and Arab. idem; in the latter rather a small city, a village. It is either primitive, and then kindred with רָאָה no. 2. רָאָה; or, what is better, a verbal from רָאָה to build, contignare.)
The following proper names of cities are compounded of it; (1.) חָרִים ֖ in Gen. 23: 2. Josh. 15: 54. 20: 7. the ancient name of Hebron. In this name חָרִים is not the numeral four, but Arba the proper name of a man; (see קר). With the article קר in (the city of Arba;) see Gr. § 165. 5.—(2.) הָרִים הָרְיָא (city of streets) in the territory of Moab. Once Num. 22: 39. (3.) הָרִים הָרְיָא (city of forests) in the tribe of Judah, on the western boundary of the tribe of Benjamin. Josh. 9: 17. 18: 15. Judg. 18: 12. 1 Sam 6: 21. With the article הָרִים הָרְיָא (the city of forests,) and by corruption הָרִים הָרְיָא Ezra 2: 25. Only a different name is הָרִים הָרְיָא Josh. 15: 60. 18: 14. (4.) גֹּפִים גֹּפִים Josh. 15: 49. (city of the law,) and גֹּפִים גֹּפִים (city of writing,) a city in the tribe of Judah, otherwise called גֹּפִים Josh. 15: 15, 16. Judg. 1: 11, 12. (5.) חָוּרִים חָוּרִים (double city) proper name (a.) of a city in the tribe of Reuben. Num. 32: 37. Josh. 13: 19. It was afterwards possessed by the Moabites, Jer. 48: 1, 3. Ezek. 25: 9. (b.) of a city in the tribe of Naphtali. 1 Chr. 6: 61. also called חָוְרֵי; (an ancient dual form from חָוֵר) Josh. 21: 32.

כָּרִים to cover, construed with ב, like other verbs of covering. Ezek. 37: 6 יִדְּנוּ (כָּרִים כָּרִים) I will cover you with skin. Intrans. with a fut. כָּרִים, verse 8.

f. prim. dec. VI. a.

1. a horn.—Hence (1.) a vessel of horn, or a horn used as a vessel. 1 Sam. 16: 1, 13. 1 K. 1: 39. (2.) a horn, as a musical instrument. Josh. 6: 5. (3.) a horn, as a symbol of strength, the figure, which is taken from a bull, being retained more or less. Jer. 48: 25 the horn of Moab is broken, i. e. his power is weakened. Comp. Lam. 2: 3. Ps. 75: 11. Ps. 132: 17 then will I cause a horn to bud to David, i. e. exalt his power. Comp. Ezek. 29: 21. Am. 6: 13 יָדֵּי הַמְּדֻבָּדָד יָדֵּי הַמְּדֻבָּדָד we have gained strength. (Comp Hor. Od. iii. 21. 18, et addis cornua pavo-peri. Ovid. A. A. 1. 139.) Ps. 18: 3 יִצְוָא יִצְוָא the horn of my salvation, i. e. my powerful deliverer or helper. (Others: the top of my salvation, after signif. no. 2. a peak.) (4.) used in several phrases, where we employ the word head. Job 16: 15 I have defiled my horn, i. e. my head, with dust.—To exalt the horn or head of any one, i. e. to give dignity and power, Ps. 89: 18. 92: 11.—To exalt one's horn or head, i. e. to be arrogant, Ps. 75: 5. 6.—My horn exalts itself, i. e. I acquire new strength, Ps. 89: 25. 112: 9.—In this first significance, instead of the plural we find the dual יִצְוָא יִצְוָא and יִצְוָא יִצְוָא Dan. 8: 3, 6, 20. (as if from יִצְוָא) rarely the plur. יִצְוָא יִצְוָא Zech. 2: 1, 4. [1: 18, 21.] Ps. 75: 11. But יִצְוָא is used Ezek. 27: 15, for horns of ivory, from a false popular opinion of the ancients that ivory consisted of the horns of an animal, (Plin. H. N. xviii. § 1.)

2. the top or summit of a mountain, (like the syllable horn in the Swiss words Schreckhorn, Buchhorn.) Is. 5: 1. (So in Arab.)

3. יִצְוָא יִצְוָא horns of the altar, i. e. projecting points, which were fixed on the four corners of the altar, prob. in the form of horns. Lev. 4: 7, 18, 25, 30, 34. 8: 15. 9: 9. 16: 13. It cannot denote merely the corners, see Ex. 27: 2.

4. a beam, ray. In the dual used for flashes of lightning, Hab. 3: 4. The Arabian poets also compare the beams of the sun with his horns; hence the poetical expression, gazelle for sun; (see יַהַלְקַל.) Hence

כָּרִים to emit rays, to shine, spoken of the countenance of Moses. Ex. 34: 29, 30, 35. But Aqu. and Vulg. render it, to be horned. Hence Christian painters have represented Moses as horned.
Hiph. to have horns. Ps. 69: 32.

Dan. 3: 5 ff. 7: 8. Dual נָבַר used also for the plural, Dan. 7: 8, 20, 24. נָבַר found only ls. 46: 1. perhaps to be bowed down, like the parall. נָבָב, comp. נָבָב. (According to the versions, to be broken in pieces, for which we may compare שָׁנַר in Arab. amputavit, or by transposition נָבַר to break in pieces.) Hence

כִּבֶּשׁ m. verbal from כָּבֶשׁ, dec. VI. a.

לָכַּשׁ plural or לָכֵּשׁ dual, prob. ankles. Ps. 18: 37. 2 Sam. 22: 37. Vulg. tali. (Likewise in the Targum Ezek. 47: 3, for ankles, and in Judg. 1: 6, for great toes.)

1. to rend, to tear in pieces; particularly clothes, as a sign of mourning, Gen. 37: 29, 34. 44: 13. heaven, spoken of God, Is. 63: 19. [64: 1.]

2. to tear open.—וְלָכַּשׁ

Jer. 4: 30. to tear open the eyes with stibium, with a reference to the mode of procedure in the painting of the eyes, (see נָבַר) a strong expression used perhaps designedly.

3. to tear off or away. Lev. 13: 56. 1 Sam. 15: 23 Jehovah has torn away the kingdom of Israel from thee. 28: 17. 1 K. 11: 11.

4. to cut in pieces, (with a knife.)

Jer. 36: 23.


6. to revile, verbis proscindere. Ps. 35: 15. (Arab. كُفِيٌ conj. II. increpit, corripuit. Comp. כִּבֶּשׁ nos. 1, 2, 3.)

Niph. pass. spoken e.g. of the altar. 1 K. 13: 3, 5.


כִּבֶּשׁ (in Arab. with עֲלָה) to bite, to nip. Particularly (1.) joined with מַגֵּשׁ, to bite one’s lips, as a mark of maliciousness. Prov. 16: 30. (2.) joined with מַגֵּשׁ Prov. 10: 10. Ps. 35: 19. and מַגֵּשׁ Prov. 6: 13. to wink with the eyes, as a mark of falsehood.

Fu. Job. 33: 6 מַגֵּשׁ. (A root. Litter. from the clay was I also nipped or broken off. The figure is taken from the potter, who nips off a piece of clay from the mass.

כִּבְּשֵׁי m. destruction. Jer. 46: 20. (Root Arab. כִּבְּשֵׁי consumsit, exterminavit.)

כִּבְּשׁ m. Chald. a piece, from the Heb-כִּבֶּשׁ. Found only in the phrase כִּבֶּשׁ to eat the pieces of a person, a metaphorical expression for to slander or inform against him. Dan. 3: 8. 6: 25. (In Syr. idem. In Arab. כִּבְּשׁ to eat the flesh of a person, for to slander; also simply כִּבְּשׁ conj.

IV. to calumniate; כִּבְּשֶׁת calumny.)

כִּבְּשׁ m. a quadrilateral, the ground, bottom; as (1.) the floor or pavement of the tabernacle or temple. Num. 5: 17. 1 K. 6: 15, 16, 30. (2.) the bottom of the sea. Am. 9: 3. (In Chald. idem. In Arab. כִּבְּשׁ somum planum et aquabile.)

כִּבְּשׁ to be cold, cool. In Hebrew not in use. Deriv. כִּבְּשֶׁת, כִּבְּשׁה, כִּבְּשֶׁד, כִּבְּשֶׁדּוּהָ, כִּבְּשֶׁדּוּדָה, כִּבְּשֶׁדּוּדָה. m. dec. VI. h. a board or plank.

Ex. 26: 15 ff. 36: 20 ff. Ezek. 27: 6. The etymology is uncertain; perhaps from Arab. כִּבְּשׁ conj. amputavit.

כִּבְּשֶׁת f. i. q. כִּבְּשֶׁת a city. Job 29: 7.

Prov. 8: 3. 9: 3. Chald. כִּבְּשֶׁת idem. This form of the word is still retained in Cirta, Tigranocerta, etc. names of cities.

כִּבְּשֶׁת proper name of a city in the tribe of Naphtali, otherwise called כִּבְּשֶׁת. Josh. 21: 32. כִּבְּשֶׁת is an au-
cient termination of the dual, and
the two names are synonymous.

585 f. plur. נֵטָן (1 Sam. 17: 5.) and נֵטָן (Ezek. 29: 4.) a scale. Lev.11:9 ff.—נֵטָן תְּרַפֶּה a coat of mail of scales, 1 Sam. 17: 5.


585 masc. plur. Num. 11: 5. a species of cucumbers or melons, 

sweet-tasted fruit; Arab. ַּקִּנְי, now called in Egypt chate, hence cucumis chate, Linn. Deriv. נֵטָן no. II. a melon-garden.

585 to give attention, to be attentive, to hearken. In Kal only Is. 32: 3.

Hiph. joined with נָדָנָנָנ, to incline one's ear attentively, to hearken. Ps. 10:17. Prov.2:2. Hence without נָדָנָנ, intrans. as in Kal; construed with נָדָנָנ, Ps. 66: 19. with נָדָנָנ, Ps. 5: 3. Is. 48: 18. with נָדָנָנ, Ps. 142: 7. Neh. 9: 34.


585 m. verbal from נֵטָן, attention. Is. 21: 7.

585 m. verbal adj. from נֵטָן, dec. I. attentive. Ps. 130: 2.

585, fem. נֵטָנָה, verbal adj. from נֵטָן, attentive. Neh. 1: 6, 11.

585 1. to be hard, spoken e. g. of words. 2 Sam. 19: 44. Also to be cruel, terrible, spoken of anger. Gen. 49: 7.


Niph. part. נֵטָנָם burdened, oppressed, troubled. Is. 8: 21.

Pl. to make hard or heavy. Gen. 35: 16 נֵטָנָנָה אֶלֶּה she had hard labour. In verse 17, the same is expressed by the Hiph.


2. to make heavy or grievous. 1 K. 12: 4. 2 K. 2: 10 נֵטָנָנָה thou hast asked a hard thing. Ex. 13: 15 מַעֲרֹחַ מָוֵת יִשְׂרָאֵל when Pharaoh made difficulties about letting us go.

585 , fem. נֵטָנָה, verbal adj. from נֵטָן, dec. IX. b. and XI. a.


4. violent; spoken of the wind, Is. 27: 8. of a battle, 2 Sam. 2: 17.
5. powerful, mighty, gravis auctoritate. 2 Sam. 3: 39.
Deriv. רוש, רוש, רוש, רוש no. 1.
truth. (See the Heb. רוש) Dan. 4: 34. [4: 37.] רוש ורוש in truth, certainly, Dan. 2: 47.

ךס in Kal only Zeph. 2: 1. see Hithpa.
Po. לוש to search after, to collect; e. g. straw, Ex. 5: 7, 12. wood, Num. 15: 32.
Hithpo. Zeph. 2: 1 לושר לושר to collect yourselves, i. e. go into yourselves, examine yourselves. The ancient versions: assemble yourselves together.
Deriv. לוש.

לוש, plur. לוש, const. לוש, com. gen. (masc. 1 Sam. 2: 22. fem. Ps. 18: 35.)
1. a bow, to shoot with.—לוש to stretch the bow, see לוש the son of the bow, i. e. the arrow, Job 41: 20. [41: 23.]—To break the bow of any one, i. e. to destroy his power, Hos. 1: 5. Jer. 49: 35. comp. Ps. 76: 4.
3. 2 Sam. 1: 13. the song of the bow, the title of the elegy on Saul and Jonathan, from the incidental naming of the bow in verse 22. The titles of the chapters of the Koran, as well as of most other oriental works, appear to us equally unsuitable.
—Hence the denom.

לוש m. denom. from לוש, an archer. Gen. 21: 20.

לוש Chald. the constant Keri for the Kethib רושא, a harp. It is the more usual form in the Targums, but on that account less to be approved.

and Syria against Judah. Is. 8: 12, because it was opposed to the people of God, and was an unnatural alliance.
Resh, the 20th letter of the alphabet, and as a numerical sign denoting 200. The name סָרָה רֵא denotes a head, and has reference to the shape of the letter in the Punician alphabet (q), whence by inversion the Greek ρ (P.) For the interchange of this letter with β and r, see those letters. Here observe (1.) that v sometimes assimilates itself to the following letter; e. g. רָאָה, whence ש with Dagesh following, (for the omission of the ס, see p. 2.) רֹאָבָי רָאָבָי, usually רֹאָבָי Damascus; סָרָה רֵא Arab. סָרָה רֵא name of a river; סָרָה רֵא Heb. סָרָה רֵא a throne.

(2.) that between the first and second radicals a ר is sometimes inserted, and then a quadriliteral is formed; as e. g. רְוָי רְוָי i. q. רְוָי to bind, fetter; רְוָי רְוָי and רְוָי רְוָי a branch; רְוָי רְוָי and רְוָי רְוָי thoughts.

1. to see, look; very freq. Usually construed with an accus. once with הב, Ps. 64: 6. with הב, to look upon a thing, Ex. 5: 21. with הב, to see the difference between, Mal. 3: 18. So in the phrase to see the face of a king, i. e. to be his confidant, 2 K. 25: 19. Est. 1: 14.—Ecc. 12: 3 הנא הנא which look through the windows.

2. construed with הב, to look upon or view with interest or sympathy; (1.) with satisfaction, to rejoice in a thing. Job 3: 9. 20: 17. Particularly in the destruction of one's enemies, Ps. 22: 18. 37: 34. 54: 9. 112: 3 הנא הנא unless he rejoiced in his enemies, i. e. in their destruction. Obad. 12. (2.) with grief. Gen. 21: 16 הנא הנא הנא let me not see the death of the child. 44: 34. Est. 8: 6. (Comp. 2 no. 17.)


4. to look or see to a thing, to take care for it, constrained with an accus. (like רְוָי,) Gen. 39: 23. Ps. 37: 37. Prov. 23: 33. 1 K. 12: 16 הנא see to thine house, i. e. take care for thine house, O David. Is. 26: 10.


6. to visit. 2 Sam. 13: 5. 2 K. 8: 29. 2 Chr. 22: 6.


8. to see or experience; e. g. good, Ps. 34: 13. Ecc. 3: 13. 6: 6. constrained with ב, Jer. 29: 32. evil, Lam. 3: 1. Prov. 27: 12. To enjoy life, Ecc. 9: 9. To suffer death, Ps. 89: 49. To have a part in the grave, Ps. 16: 10. 49: 10. Constrained with ב, Obad. 13.

Niph. 1. to be seen. 1 K. 6: 13.

Pu. to be seen. Once Job 33: 21.
Hiph. יִדְרָ֑ה and יִדְרָ֑ה, fut. apoc. יִדְרָ֝ה (like Kal) 2 K. 11: 4.
1. to cause to see, to show, construed with two accus. 2 K. 8: 13. Nah. 3: 5. Amos 7: 1.
2. metaphorically like Kal no. 8. to cause to experience good or evil. Ps. 60: 5. 71: 20. Ecc. 2: 24. Con-
strued with מ of the thing, Ps. 50: 23. 91: 16.
Hoph. to be shown, liter. to be made to see. Ex. 25: 40 יִדְרָ֝ה which thou hast been shown in the mount. 26: 30. Deut. 4: 35. Lev. 13: 49 יִדְרָ֝ה it shall be shown to the priest.
Hithpa. יִדְרָ֝ה to look on one another. Gen. 42: 1. Also in a hostile sense, to see one another in battle, to try each other's strength, 2 K. 14: 8, 11. Comp. the old German proverb, sich die Köpfe, oder das Weisse im Auge bezehn.

Deriv. out of course יִדְרָ֝ה, יִדְרָ֝ה, יִדְרָ֝ה, Chald. יִדְרָ֝ה.

יִדְרָ֝ה found only Deut. 14: 13. prob. a corrupted reading for יִדְרָ֝ה, as in the parallel passage Lev. 11: 14. See יִדְרָ֝ה.

m. a participial noun from יִדְרָ֝ה, dec. IX. a.
1. a seer, prophet, according to 1 Sam. 9: 9, the more ancient name for יִדְרָ֝ה. It is used by way of emi-
nence of Samuel, 1 Sam. 9: 9 ff. 1 Chr. 9: 22. 26. 28. 29: 29. of another prophet, 2 Chr. 16: 7. 10.
2. i. q. יִדְרָ֝ה a vision. Is. 28: 7.

יִדְרָ֝ה Reuben, the proper name of the eldest son of Jacob, (who, how-
ever, lost his birthright,) and pro-
genitor of the tribe which was named from him. The most natural etymology would be, see, a son! But a different derivation is given Gen. 29: 32.

f. verbal from יִדְרָ֝ה, a seeing.
Ecc. 5: 10 Keri.

m. verbal from יִדְרָ֝ה, a mirror.


יִדְרָ֝ה, in pause יִדְרָ֝ה, verbal from יִדְרָ֝ה.
1. a sight, vision. Gen. 16: 13. See the art. יִדְרָ֝ה idem.
2. i. q. יִדְרָ֝ה an appearance, form. 1 Sam. 16: 12. Job 33: 21 his flesh consumes away יִדְרָ֝ה out of view.

זָכָּרוּ see הֵצָּרָ֝ה.

זָקֵר Zech. 14: 10. i. q. יִדְרָ֝ה to be high. See under the letter א, p. 1, 2.


(Arab. יִדְרָ֝ה a species of gazelle,
which sense some apply to the He-
brew; but the signification of the
Arabic here is only cognate, and not
identical. The Greek βοῦβαλός, βοῦβαλες is also used of the gazelle,
and the Arabians call stags and ante-
lopes wild oxen. See Schultens in
Job 39: 9, 10. De Wette's Comment-
tar in Ps. 22: 22. comp. Bocharti
monoceros, unicornis, rhinoceros ;
against which see Bochart.

זָכָּר strictly part. act. plur. for יִדְרָ֝ה (Prov. 24: 7.) and then
1. heights; used only as a proper name (i.) of a city in Gilead, oth-
erwise called יִדְרָ֝ה, יִדְרָ֝ה. Deut.
4: 43. Josh. 20: 8. 1 Chr. 6: 65. (2.)
of a city in the tribe of Issachar. 1
Chr. 6: 58. perhaps i. q. יִדְרָ֝ה Josh.19:
2. a costly substance, according to
the Hebrew interpreters, red co-

זָכָּר poor. See זָכָּר.

זָכָּר m. a different orthography for
1. a head. Dan. 2: 38. — the visions of my head or fancy, or better simply my visions, making merely a periphrasis of the personal pronoun. Dan. 4: 2, 7, 10. [4: 5, 10, 13.] 7: 15.

2. the sum, amount. Dan. 7: 1.

Plur. מִבְּדֵי the first or highest in its kind. Hence (1.) a head, chief, leader. 1 Sam. 15: 17. בְּדֵי the head of a family, Ex. 6: 14, 25. Num. 7: 2. 32: 28. 36: 1. (2.) a chief city, metropolis. Josh. 11: 10. Is. 7: 8. (3.) the highest place, first rank. מִבְּדֵי the high-priest, 2 Chr. 19: 11. instead of which we find in 2 Chr. 24: 6, simply מִבְּדֵי, after no. (1.). Job 29: 25 מִבְּדֵי I sat in the highest place. Amos 6: 7 מִבְּדֵי at the head of the captives. (4.) the top or highest part, as of a mountain, Gen. 8: 5. 2 K. 1: 9. of a tower, Gen. 11: 4. of a pillar, 1 K. 7: 19. of an ear of corn, Job 24: 24. מִבְּדֵי the head stone of the corner, (not the foundation stone.) Ps. 118: 22. Metaphorically מִבְּדֵי the highest joy, Ps. 137: 6. מִבְּדֵי the most costly spices, Cant. 4: 14. Ezek. 27: 22.

3. the first; e. g. מִבְּדֵי the first month, Ex. 12: 2. hence the beginning, as מִבְּדֵי from the beginning, Is. 40: 21. 41: 26. 48: 16. מִבְּדֵי four beginnings of streams, Gen. 2: 10. (So the Lat. ca-

put, Cæs. de Bello Gall. viii. 41. § 4. Pomp. Mela. ii. 4.) the beginning of the way, a cross-way, Ezek. 16: 25. מִבְּדֵי the beginning or head of the streets, Lam. 2: 19. 4. the sum, the whole number. Lev. 5: 24 [6: 5] מִבְּדֵי according to the sum. Ps. 119: 160 מִבְּדֵי the sum of thy words. Hence מִבְּדֵי to take the sum, to number, measure. See מִבְּדֵי no. 6. (3.) Hence 5. a company, multitude, host; particularly of warriors. Judg. 7: 16, 20. 9: 34, 37, 43. 1 Sam. 11: 11. Deriv. מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּדֵי מִבְּd

II. מִבְּדֵי and מִבְּדֵי (Deut. 32: 32.)

1. a poisonous plant, Deut. 29: 17. which grows in the fields, Hos. 10: 4. bears fruit in clusters, Deut. 32: 32. (unless this verse falls under signif. no. 2.) and is bitter, Ps. 69: 22. Lam. 3: 5. Hence its frequent connexion with מִבְּדֵי worm-wood, Deut. 29: 17. Lam. 3: 19. מִבְּדֵי poisonous water or bitter water; Jer. 8: 14. 9: 14. 23: 15. Its specific meaning cannot be determined. Perhaps night-shade; or according to Michaelis, darnel, lolium temulentum; or according to Oedmann, the poisonous coloquintida; or according to Celsius (Hierob. II. 46 ff.) the eicitua.

2. poison of any kind. Deut. 32: 33.

III. מִבְּדֵי Ezek. 38: 2. 3. 39: 1. proper name of a Scythian people, mentioned in connexion with Meshech and Tubal, in the northern parts of Asia Minor. The Byzantine writers speak of a rude and savage people about the northern Taurus, called פּוֹס, (Russians?) See J. D. Michaelis Supplem. p. 2235.

2. great, mighty. Ps. 31: 20 mighty to save. Plur. the great, the mighty, Job 35: 10. As a subst. greatness, Ps. 145: 7. Is. 63: 7.

3. older, major natn. Gen. 25: 23. Plur. the aged, Job 32: 9. as a subst. a chief, captain, leader, prince, i. q. אָבֶּרֶבֶּקֶּ, particularly in later Hebrew; e. g. the captain of the body guard, 2 K. 25: 8. אָבֶּרֶבֶּקֶּ a captain of the eunuchs, Dan. 1: 3. Est. 1: 8.

I. אָבֶּרֶבֶּקֶּ m. dec. VIII. h. Job 16: 13. according to the versions, an arrow, or an archer. See אָבֶּרֶבֶּקֶּ no. II.


אָבֶּרֶבֶּקֶּ see אָבֶּרֶבֶּקֶּ.

אָבֶּרֶבֶּקֶּ (strictly an infin. from אָבֶּרֶבֶּקֶּ) in the
later books also written in full בָּר (Job 35: 9. Est. 10. 3.) before Mak-keph. מָכֵפֶה, with suff. בָּרָה, verbal from בָּר no. I. dec. VIII. d.


2. greatness. נָבָר greatness of strength, Ps. 33: 16. 51: 3.

I. בָּר to be or become many or numerous. Gen. 6: 1. Ps. 3: 2. 69: 5. 104: 24. Is. 59: 12. Found only in the pret. and in the infin. בָּר; the other tenses are formed from בָּר-

Pu. denom. from נָבָר, to be increased to myriads. Ps. 144: 13.

Deriv. בָּר, נָבָר, בָּר, נָבָר, נָבָר, נָבָר, נָבָר, נָבָר.

II. בָּר or בָּר to shoot arrows. (Perhaps kindred with נָבָּר. Hence the pret נָבָּר they shoot arrows, Gen. 49: 23. Some likewise place here Ps. 18: 15 בָּר נָבָּר he shoots out lightning. See the deriv. בָּר no. II.

Note. These two roots nos. I. and II. were made distinct by Kimchi.

בָּר f. verbal from בָּר, dec. XI. c.


בָּר to cover, to overspread. Prov. 7: 16.

Deriv. בַּרְבְּרָהוֹן.

בָּר, fut. apoc. בָּרַה and בָּרָה.

1. to be or become many or numerous, to increase. Gen. 1: 22, 28. 9: 1, 7. Ex. 1: 20.

2. to be great, Gen. 43: 34. Job 33: 12. to become great, to grow, Deut. 30: 16. Gen. 21: 20 בָּר נָבָר and he became, as he grew up, an archer. Vulg. factusque est juvenis sagittarius.

Pl. בָּר 1. to make numerous, to increase. Judg. 9: 29. Ps. 44: 13 אֵלֶּה נָבָר thou hast not in-

creased (thy wealth) by their price, i.e. thou hast sold them for nothing.


Hiph. רָב, fut. רָבֲוֹ, apoc. רָבֲוֹ, imper. apoc. רָבֲוֹ, infin. absol. רָבֲוֹ and רָבֲוֹ (the latter used as an adv.) infin. const. רָבֲוֹ.


2. to make great, enlarge. 1 Chr. 4: 10. Job 34: 37 and he maketh great his words against God, i.e. he uttereth arrogant speeches, (see בָּר in Chald.)

3. to have much or many. 1 Chr. 7: 4. 4: 27. 8: 40. 23: 11. Lev. 11: 42.

4. to give much. Ex. 30: 15. Antith. נָבָּר.

5. joined with an infin. with and without בָּר, it forms a periphrasis for the adv. much. 1 Sam. 1: 12 נָבָּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְbַּr she prayed much. Ex. 36: 5. Ps. 78: 38. Am. 4: 4. Also when followed by a finite verb, as 1 Sam. 2: 3.—Infin. absol. נָבָּר used as an adv. much, liter. making much, Ecc. 5: 11. 2 Sam. 1: 4. rarely נָבָּר Prov. 25: 27. — נָבָּר very much, Neh. 2: 2. 3: 33. [4: 1.] Also with substantives, 2 Sam. 3: 8 נָבָּר very much brass. 12: 2. 1 K. 5: 9. [4: 29.] Gen. 15: 1 נָבָּר thy reward shall be very much, i.e. very great. Also joined with the plural, 1 K. 10: 11.— נָבָּר in abundance, Neh. 5: 13.— נָבָּר also used as a subst. multitude, Am. 4: 9.

Deriv. out of course נָבָּר, נָבָּר, נָבָּר, נָבָּר.

בָּר Chald. to be or become great.

Dan. 4: 8, 19. [4: 11, 22.]

Hence the proper name (1.) of the metropolis of the Ammonites; called in full נְבוֹן, Deut. 3:11, also simply נְבוֹן, 2 Sam. 11:1. 12:27. (2.) of the metropolis of the Moabites, otherwise called נְבוֹן and נְבֹאֶה f. (for נְבֹאֶה, by casting off נ, Syr. אֵשׂ, ten thousand, a myriad, i. q. נְבֹאֶה, but found only in the later writers. Ezra 2:64. 1 Chr. 29:7. Plur. נְבֹאֶים Dan. 11:12.


נְבֹאֶה f. i. q. נְבֹאֶה ten thousand, a myriad. Neh. 7:71. Dual נְבֹאֶים, Ps. 68:18.

נְבֹאֶה masc. plur. verbal from נְבֹאֶה, showers of rain, so called from the multitude of drops. Deut. 32:2. Arab. נְבֹאֶה aqua copiosa.

נְבֹאֶה m. dec. III. a. Ezek. 16:11. Gen. 41:42. a chain, necklace. Root נְבֹאֶה here prob. i. q. נְבֹאֶה ligaviti, revinxit.

נְבֹאֶה, fem. נְבֹאֶה, (denom. adj. from נְבֹאֶה, four,) the fourth.—נְבֹאֶה the children of the fourth, i.e. of the fourth generation, 2 K. 10:30. 15:12. Fem. נְבֹאֶה also a fourth part, Ex. 29:40.

נְבֹאֶה, fem. נְבֹאֶה Chald. idem. Dan. 2:40.7:23.


נְבֹאֶה proper name of a city on the northern boundary of Palestine, in the province of נְבֹאֶה. Num. 34:11.

2 K. 23:33. 25:6. Jer. 39:5. 52:10. The Babylonians in their irruptions into Palestine, were wont to pass by Riblah and Hamath.

I. נְבֹאֶה 1. i. q. נְבֹאֶה to lie, by a Chaldaic commutation of נב to נב. See נב no. I.

2. to copulate or lie with, construed with an accus. Lev. 18:23. 20:16.

Hiph. to let copulate or gender. Lev. 19:19.

II. נְבֹאֶה in some forms a denom. from נב four; as the part. pass. נב four-cornered, four-square, Ex. 27:1. 28:16. part. Pu. נב idem, 1 K. 7:31.

I. נְבֹאֶה m. with suff. נב, verbal from נב no. I. dec. VI. i. a lying down. Ps. 139:3.

II. נְבֹאֶה (denom. from נב four,) dec. VI. i.

1. a fourth part. Ex. 29:40.

2. a side, quarter, so called from their number. Ezek. 1:8, 17. 43:17.

I. נְבֹאֶה m. denom. from נב, a fourth part. 2 K. 6:25. Arab. נב idem.

Num. 23:10. (Arab. נב cactus, cactus hominis.) Others: concubitus, see נב no. I. 2.) hence soboles.

נְבֹאֶה masc. plur. denom. from נב, posterity in the fourth generation. Ex. 20:5. 34:7.

נְבֹאֶה, fut. נְבֹאֶה, Arab. נב. 1. strictly to lie for repose on the breast with the fore-feet stretched out; spoken of quadrupeds, as the lion, dog, etc. Gen. 29:2. 49:9, 14. 1s. 11:6. Also in an inchoative sense, Num. 22:27.

Hiph. 1. to cause to lie down or rest, e. g. a flock. Cant. 1: 7. Ezek. 34: 15. Is. 13: 20.
2. to lay (stones in cement.) Is. 54: 11.

Deriv. out of course of verbal .

m. verbal from רָנָן, dec. VI. g.
1. a place of lying down, (for animals.) Is. 65: 10.
2. a place of resting, (for men.) Prov. 24: 15.

Rebekah, the wife of Isaac.

Gen. 22: 23. 24: 15 ff. (Root רָנָה, to feed, to fatten.)

See נָה Chald.

m. Chald. a noble. Dan. 5: 1.

or בָּרָנָה. m. dec. VI. g. a lump or clod of earth. Job 38: 21: 33 the clods of the valley lie softly upon him, est et terra levis.


Mic. 7: 17 רָנָה לִבּוֹ נַחֲנֵם. they tremble out of their prisons, i. e. they flee trembling out of their prisons.

2. to be thrown into commotion, Is. 14: 9. to be disquieted, 2 Sam. 7: 10.
4. to rage, construed with נ. Ezek. 16: 43. See Hithpa.

2. to disquiet. 1 Sam. 28: 15. Constrained with נ. Jer. 50: 34.
3. to provoke, to excite to anger. Job 12: 6. See Kal no. 3.

Hithpa. to rage against a person, construed with נ. Is. 37: 28, 29.

Nah. to be angry.

Aph. to excite to anger. Ezra 5: 12.


m. verbal from רָנָה, trembling. Deut. 28: 65.

m. verbal from רָנָה, dec. VI. p.

3. anger. Hab. 3: 2.

f. verbal from רָנָה, a quaking, trembling. Ezek. 12: 18.

denom. from רָנָה, to run about, and that as a tale-bearer and as a spy. Hence in Kal to calumniate, Ps. 15: 3.

Pi. 1. i. q. Kal, to calumniate, construed with נ. Once 2 Sam. 19: 28.

com. gen. (more frequently fem.)

with suff. רָנָה, prim. dec. VI. a.

1. the foot. Is. 1: 6. 3: 16. — רָנָה at the foot or in the track of any one, i. e. behind or after him, Ex. 11: 8. Judg. 4: 10. 5: 15. 8: 5. 1 Sam. 15: 17. 25: 27. More rarely רָנָה Gen. 30: 30. and רָנָה Hab. 3: 5. (Antith. רָנָהוּ) 1 Sam. 25: 42. Job 13: 11. — רָנָה Deut. 11: 10. to water with the foot, i. e. by the help of a machine which was trodden by the feet, and which is used in Egypt at the present day for the watering of gardens. See Philo de Confusione Linguar. T. III. p. 330. and Niebuhr's Reisebeschreibung, Th. I. p. 149.

2. metaphorically a step, pace. Gen. 33: 14. according to the pace of the cattle, i. e. according as they can go.

Dual רָנָה, also used in a plural sense Lev. 11: 23, 42.

Plur. רָנָה times, Lat. vices. (like
and emph. חָלֶּה, Dan. 2: 41.

7: 7.

m. denom. from נֶפֶשׁ, a foot man; but only in a military sense, a foot soldier. Ex. 12: 37. Num. 11: 21.

חָלֶּה to stone, i. q. וָנִים; construed (1.) with an accus. of the person, Lev. 24: 14. for the most part with the addition of נֶפֶשׁ, Lev. 20: 2, 27.


וָנִים in Kal Is. 29: 24. and in Niph. Deut. 1: 27. Ps. 106: 25. to murmur, rebel, to be refractory, construed with עִם against a person.

חָלֶּה 1. to rest. Job 7: 5 וַיֹּאמֶר יִשְׂרָאֵל נֶפֶשׁ מִכְּלָה יִשְׂרָאֵל יִמּוֹר וְיִרְוַע יִשְׂרָאֵל. My skin rests, i. e. closes up, is sound, and breaks out anew. See Hiph. no. 1. (In Ethiop. יָמָר to contract, curdle; comp. יִמּוֹר. Hence the Syriac version: cutis contracta est.)

2. to stir up; occurring three times in the phrase "הָלָה לֹא נָשָׁה, and its waves roar," Is. 51: 15. (Sept. ταβάνον. Vulg. conturbo. Chald. increpans.) Jer. 31: 35. Job 26: 12. (This significance appears to be the opposite of no. 1. comp. יִמָר.)


Hiph. 1. to have rest, to dwell quietly. Deut. 28: 65. Is. 34: 14. Comp. the derivatives יַמְרָה, יִמְרָה, יַמְּרֵה, יַמְּרֵה, יַמְּרָה, יַמְּרֵה. 2. trans. to cause to rest, to give rest. Jer. 31: 2. 50: 34.

3. as in Arabic, to restore. (Arab. أَبْكَرُ إِلَى مَكَانٍ to turn back; conj. VIII. to bring back, to restore.) Is. 51: 4 "I will restore your law will I restore for a light to the nations.

4. denom. from יָנִים, to pass a moment, to do in a moment. Jer. 49: 19 יָנִים וְיָנִים וְיָנִים for I will in a moment make him run away. 50: 44. Prov. 12: 19 יָנִים יָנִים "till I can pass a moment, i. e. for a moment.


יָנִים to rage, tumultuate, spoken of nations. Ps. 2: 1. (In the Targums used for the Heb. יָנִים.)

יָנִים i. q. Heb. Aph. idem, also to run together in a tumult. Dan. 6: 7, 12, 16.

יָנִים m. Ps. 55: 15. and יָנִים f. dec. X. Ps. 64: 3. verbals from יָנִים, a bustling multitude, a multitude generally.

יָנִים to spread out, to stretch on the ground, to subject, sternere, e. g. nations. Ps. 144: 2. Is. 45: 1, (where the infinitive יָנִים is used for יָנִים) Comp. the kindred verb יָנִים.

Hiph. to spread out, hence to overlay with metal spread out. 1 K. 6: 32.

Deriv. יָנִים.

I. יָנִים, fut. apocop. יָנִים.

1. to tread (with the feet,) e. g.

Pi. whence the fut. apoc. Judges 5:13 (twice) he maketh to rule; but it is highly probable that the true punctuation in both cases is in the 2nd

Hiph. to cause to rule. Is. 41: 2.


הָּנָּבָּן m. verbal from הָּנָּבָּן, dec. III. a. a large thin upper garment, worn by women and thrown over their other clothes when they went out. Is. 3: 23. Cant. 5: 7. (In Chald. and Syr. idem.)

הָּנָּבָּן found only in the Niph. הָּנָּבָּן:
1. to lie in a deep sleep. Prov. 10: 5. Jon. 1: 5. 6.

Deriv. הָּנָּבָּן 1 Chr. 1: 7. see הָּבָּן.

הָּנָּבָּן fut. הָּנָּבָּן. 1. to run or follow after; construed with an accus. Ps. 23: 6. with רָּבָּנָּה, Judg. 3: 28 רָּבָּנָּה follow after me. Metaphorically to follow after righteousness, Prov. 21: 21. peace, Ps. 34: 15. the wind, Hos. 12: 2.
3. to chase, to put to flight. Lev. 26: 36.

Niph. pass. of Kal. Lam. 5: 5.—

Part. הָּנָּבָּן Ecc. 3: 15. prob. that which is past, liter. that which has escaped.

Pi. i. q. Kal, but only in poetry.
1. to run after a person or thing. Prov. 12: 11. 28: 19. E.g. righteousness, Prov. 15: 9. — Prov. 19: 7 he runs after words, i. e. relies upon them.


Deriv. הָּנָּבָּן:
1. to urge, press upon, attack. Prov. 6: 3 הָּנָּבָּן urge thy friend. Is. 3: 5 הָּנָּבָּן the young man crowds or presses the old man. Parall. הָּנָּבָּן to press. (In Aram. to rage.)
2. perhaps to fear, (like the Arab. intrans. בָּנָּבָּן) So Is. 60: 5, according to several MSS. where it stands with הָּנָּבָּן. The usual reading is בָּנָּבָּן.

Hiph. 1. to disconcert or embarrass. Cant. 6: 5.
2. to strengthen. Ps. 138: 3.

הָּנָּבָּן m. verbal from הָּנָּבָּן, dec. VI. c.
2. a poetical name of Egypt. Is. 30: 7. 51: 9. Ps. 87: 4. 89: 11. In the first passage there is an allusion to the significance of the name in Hebrew. But this furnishes no proof of its Hebrew origin; although no plausible Egyptian derivation has yet been suggested. See Jablonskii Opusc. ed. te Water, T. I. p. 228.

הָּנָּבָּן m. verbal from הָּנָּבָּן, dec. IV. a. proud, haughty. Ps. 40: 5.

הָּנָּבָּן m. verbal from הָּנָּבָּן, dec. VI. p. pride; and by a metonymy, the object of pride. Ps. 90: 10.

הָּנָּבָּן to be afraid, i. q. the parallel הָּנָּבָּן, found only Is. 44: 8. So in the ancient versions, except the Sept.
3. tv.

40. v.

Vb. vi

braid. Cant. 7: 6. Root Aram. n?n to run, i. q. Heb. יָרָה, (see the letter י.)

m. plural. a ceiled or arched covering. Cant. 1: 17 Keri. Vulg. laquearia. This signification is derived from התו no. 1. comp. qârûnâ from qârûn a crib.


Lî am. see." 'n. vi

to wander, rove. (In Arab. to run about, to search round.) Jer. 2: 31. Hos. 12: 1 [11: 12]. לֵאָר

Judah wanders still from God; being used here for אָהִיל; comp. אָהִיל מִינָה, שִׁנָּה.

Hiph. 1. to wander about, spoken of an afflicted person or mourner. Ps. 55: 3. Synonymous with אָהִיל.

2. to desire, seek, to strive to accomplish. (Arab. idem.) Gen. 27: 40 לֵאָר אִלָּחֵן when thou shalt seek to effect it.

Deriv. יָרָה, יָרֵה

1. to be abundantly supplied with drink, to drink to satiety, like אָהִיל to eat to satiety. (In Aram. yet stronger, to become drunk.) It is construed, like all verbs of fullness, with an accus. or with וּנִי of that with which a person is satisfied, Jer. 46: 10.

2. to enjoy or to take pleasure in any thing. Ps. 36: 9. Prov. 7: 18 לֵאָר אִלָּחֵן we will take our fill of love.

Pi. 1. intrans. as in Kal, to be satisfied with drink. Is. 34: 5, 7.

2. trans. to water, wet, moisten, e.g. fields. Ps. 65: 11. Construed with two accus. Is. 16: 9 לֵאָר אִלָּחֵן I will water thee with my tears. (The form מִנָּה is transposed for מִנָּה.)


Hiph. 1. to satiate with drink. Jer.

31: 25. Lam. 3: 15. Also to water a field, Is. 55: 10.


חָרָה m. verbal adj. from חָרָה, dec. IX-


חָרָה f. verbal from חָרָה, abundance of drink, plenty of water. Ps. 66: 12. Ps. 23: 5 לֵאָר אִלָּחֵן my cup is abundance, i. e. always full.

חָרָה Hiph. לֵאָר אִלָּחֵן to smell. See הָרָה.

חָרָה mâ. com. gen. (comp. 1 K. 19: 11.)

dec. I.

1. wind, air in motion. Gen. 8: 1. Job 1: 19. —לֵאָר אִלָּחֵן the four winds, hence also the four quarters of heaven, Ezek. 37: 9. 42: 20. 1 Chr. 9: 24.—לֵאָר אִלָּחֵן the wings of the wind, Ps. 18: 11.—לֵאָר אִלָּחֵן a wind of God, Is. 40: 7. 59: 15. (Also Gen. 1: 2. according to some, but erroneously.) 2 K. 2: 16. 1 K. 18: 12. Ezek. 3: 14. 11: 24.—לֵאָר אִלָּחֵן Gen. 3: 8. the windy or cool part of the day, i.e. the evening, since in the east a refreshing breeze is wont to arise some hours before sunset. Comp. Cant. 2: 17. 4: 6.

2. a breathing or exhalation, a breath. Job 7: 7.—לֵאָר אִלָּחֵן a breath of the mouth (of Jehovah), i.e. his creative power, Ps. 33: 6. Hence indicative of frailty, vanities, Job 15: 2 לֵאָר אִלָּחֵן vain knowledge. 16: 3.

חָרָה in vain, Ecc. 5: 15. Also the vital and animal breath in men and animals, Job 17: 1. 19: 17.—לֵאָר אִלָּחֵן the breath of life, Gen. 6: 17. 7: 15, 22.


4. the anima or animal soul, the vital principle of animals which was placed by the ancients in the breath, the spirit, life, i. q. שָׂנֵן. 1 Sam. 30: 12. Judg. 15: 19. 1 K. 10: 5 לֵאָר אִלָּחֵן then there was no more life in her, i.e. she was beside herself.

5. the animus or rational soul, the mind, intellect, spirit. Gen. 41: 8 נַפְרָא הַלֹּא ה�יהוֹ and his mind was disquieted.—יֹנֵן נַפְרָא a dejected mind, Prov. 17: 22. 18: 14.—Hence יָנוּנַס נַפְרָא sorrowful of spirit; יָנוּנַס נַפְרָא proud of spirit, etc. Metaphorically a disposition, inclination; e.g. to jealousy, Num. 5: 14. to fornication, Hos. 4: 12. to justice, Is. 23: 6. to discord, Judg. 9: 23. generally, Ezek. 1: 12. Also courage, Josh. 2: 11. 5: 1.

6. עַל פָּרָא מַעַרְבָּא or עַל פָּרָא הִוַּוָּא the spirit of God or Jehovah, more rarely, by way of eminence, פָּרָא הִוַּוָּא, the spirit, (Num. 27: 18. Hos. 9: 7.) or פָּרָא הִוַּוָּא his (God's) holy spirit, (Ps. 51: 13. Is. 63: 10, 11.) By this name is denoted the life-giving breath or power of God in men and animals, Job 27: 3. 33: 4. Ps. 104: 30. Gen. 6: 3. which operates also through inanimate nature, Job 26: 13. which moved over the chaotic mass at the creation, Gen. 1: 3. and produces whatever is noble and good in man, by making him wise, Job 32: 8. by leading him to virtue, Ps. 51: 13. and by guiding him generally, Hag. 2: 5. Ps. 143: 10. Neh. 9: 20. But it is especially applied to extraordinary powers and gifts; e.g. of the artificer, Ex. 31: 3. 35: 31. of the warrior, Judg. 3: 10. 6: 34. 11: 29. 13: 25. of the ruler, Is. 11: 1 ff. of the prophet, Num. 24: 2. 1 Sam. 10: 6. 10. 19: 20. 23. of the interpreter of dreams, Gen. 41: 38. Hence עַל פָּרָא מַעַרְבָּא a prophet, Hos. 9: 7. and עַל פָּרָא מַעַרְבָּא 1 K. 22: 21. 2 Chr. 18: 20. the spirit of the prophets or the power which inspires them, (personified.) This spirit David acquires at his anointing, 1 Sam. 16: 13. It departs from Saul, 1 Sam. 16: 14. That of Elijah rests on Elisha, 2 K. 2: 15. A part of the spirit of Moses is transferred to the 70 elders, Num 11: 17. It is promised to all men in the golden age, Joel 3: 1. (2: 28.) Is. 44: 3. 59: 21.—In this sense of divine power, it is sometimes opposed to רֹעֵשׁ flesh or human power; as Is. 31: 3 יָנוּנַס נַפְרָא their horses are flesh and not spirit, i.e. something earthly, and not any thing divine. Zech. 4: 6.

7. In such passages as Job 6: 4. Is. 30: 1. Ps. 139: 7. it may be regarded, like יָימוֹנָא, as a mere paraphrase of the personal pronoun.


2. a spirit. Dan. 4: 5. [4: 8.] יָנוֹם to be or become wide. Used impers. יָנוֹם יָנוֹם, I find room, I am relieved, Job 32: 20. 1 Sam. 16: 23. Antith. יָנוֹם


יָנוֹם m. verbal from יָנוֹם. יָנוֹם width, space. Gen. 32: 17.

2. relief, enlargement. Est. 4: 14.

יָנוֹם f. verbal from יָנוֹם, dec. X. re-lief. Ex. 8: 11. [8: 15.] Lam. 3: 56.

יָנוֹם, fut. יָנוֹם, apoc. יָנוֹם, with Vav convers. יָנוֹם.

1. to be lifted up, exalted, elevated. Gen. 7: 17. Job 22: 12.—יָנוֹם הַלֹּא ה�יהוֹ the heart is lifted up (with pride) Deut. 8: 14. 17: 20. So יָנוֹם הַלֹּא ה�יהוֹ the eyes are lifted up (with pride) Prov. 30: 13. Construed with יָנוֹם to be exalted (in triumph) over a person, Ps. 13: 3. Also to grow up, once Ex. 16: 20 יָנוֹם יָנוֹם and there grew up worms. (By this unusual punctuation, instead of יָנוֹם, the authors of the vowel points meant perhaps to derive the word from יָנוֹם, a denom. from יָנוֹם a worm.) Also to be raised or built, spoken of a way, (comp. יָנוֹם) Is. 49: 11. to be exalted or praised, spoken of God, Ps. 18:
598

598

47. 46: 11.—Mic. 5: 9 thy hand is exalted over thine enemies. Hence to be mighty, victorious, to prevail, Ps. 140: 9. Num. 24: 7. particularly with יָרֵב; Deut. 32: 27.  
2. to be remote or distant from doing a thing, construed with an infin. Is. 30: 18. Comp. יָרֵב no. 3.  
Part. יָרֶב, fem. יָרָבָה. 1. high, exalted, lifted up.—ירֵב יִתְנַשֵׁב with a high hand, i.e. publicly, triumphantly, proudly, Ex. 14: 8. Num. 33: 3. also presumptuously, wickedly, Num. 15: 30. In a different sense Is. 26: 11 יָרֵב רֵבֵד thy hand was lifted up, (to inflict punishment.) Plur. יָרֵב the heights of heaven, Ps. 78: 69.  
4. loud, spoken of the voice, (like altus.) Deut. 27: 14.  
6. difficult to be comprehended, arduus intellectu. Prov. 24: 7, where it is written יָרֵב יָרֵב after the Arabic form. Comp יָרֵב.  
Niph. see under יָרֶב.  
Pilel יָרֶב. 1. to raise, to lift up. 1 Sam. 2: 7.—Particularly (1.) to exalt one that is low or oppressed. Ps. 37: 34. (2.) to place in safety, to make secure. Ps. 27: 5. 18: 49. (3.) to exalt, let conquer. Job 17: 4.  
2. to raise up (a building.) Ezra 9: 9.  
3. to exalt, praise. Ps. 30: 2. 34: 4.  
4. to cause to grow. Ezek. 31: 4.  
5. to bring up, nourish, educate. Is. 1: 2. 23: 4.  
Pulal יָרֵב pass. to be exalted. Ps. 75: 11. Part. exalted, Neh. 9: 5.  
Hiph. 1. to lift up; e. g. the head, Ps. 3: 4. the hand, Ps. 89: 43. the head or horn of a person, i.e. to increase his strength, (see יָרֵב) Ps. 75: 5. 6. 148: 14.  
2. to raise up, e. g. a banner, a monument. Gen. 31. 45. Is. 62: 10.  
3. to lift up; e. g. the hand, construed with יָרֵב against a person, 1 K. 11: 27. or as the gesture of swearing, Gen. 14: 22. the voice, Gen. 39: 18. 2 K. 19: 22. construed with יָרֵב, 1 Chr. 15: 16. 2 Chr. 5: 13 when they lifted up their voice with trumpets. Elliptically 1 Chr. 25: 5 יָרֵב יָרֵב ad clangendum tuba. יָרֵב יָרֵב to call to a person, Is. 13: 2. Of the raising or levying a tribute, Num. 31: 28.  
4. to bring (tribute or gifts to the temple and to the priests, יָרֵב) Num. 15: 19, 20. 31: 52. Also gifts or largesses to the people, Lat. viscerationes, 2 Chr. 30: 24. 35: 7—9.  
5. to bring as an offering on the altar. Lev. 2: 9. 4: 8.  
Hoph. pass. of no. 4. Ex. 29: 27. of no. 6. Dan. 3: 11.  
Hithpal. to exalt one's self proudly. Dan. 11: 36. Here belongs likewise יָרֵב Is. 33: 10, for יָרֵב יָרֵב by an assimilation of the יָרֵב.  
Deriv. out of course יָרֵב יָרֵב יָרֵב.  
Chald. idem. Pali יָרֵב to be lifted up. Dan. 5: 20.  
Pal. יָרֵב יָרֵב to exalt, praise. Dan. 4: 34. [4: 37.]  
Aph. to lift up. Dan. 5: 19.  
Ithpal. to lift one's self up. Dan. 5: 23.  
Yרֵב Chal. idem. Dan. 3: 1.  
Yרֵב Hab. 3: 10. and יָרֵב יָרֵב Mic. 2: 3. verbs from יָרֵב, but used as an adv. proudly, on high.  
Yרֵב name of a place, perhaps the same which is otherwise called יָרֵב. 2 K. 23: 36.  
Yרֵב m. verbal from יָרֵב, dec. II. b. exaltation, praise. Ps. 66: 17. Plur. fem. יָרֵב פָון Ps. 149: 6.

Deriv. יָרָא, יִרְאֵה, יָרָאָה.

II. יָרָא or יָרָא in Kal not used.


(3.) to shout for battle. Josh. 6: 16. 1 Sam. 17: 20.

2. to blow (with a trumpet.) Num. 10: 9 יָרָא יָרָא יָרָא then shall ye blow with the trumpets. Joel 2: 1. In Num. 10: 7, it is distinguished from יָרָא, and made synonymous with יָרָא יָרָא to sound an alarm.

Num. 10: 5, 6.

Pul. יָרָא to be celebrated with rejoicing. Is. 16: 10.

Hiphal. to rejoice. Ps. 60: 10. 65: 14.

Deriv. יָרָא יָרָא.

יָרָא see יָרָא.

1. to run. Prov. 18: 10 יָרָא וּלְכָה יָרָא סַלֶּה he runneth to it (for protection.) Metaphorically Ps. 119: 32 I will run, i.e. pursue with ardour, the way of thy commandments. Hab. 2: 2 so that the reader may run, i.e. read fluently. Spoken of things without life, Ps. 147: 15.

2. to rush upon, to assault; constrained with יָרָא and יָרָא, Job 15: 26.


Part. plur. יָרָא and יָרָא (2 K. 11: 13.) runners, state-couriers, among the Persians, who published the royal edicts in the provinces. Est. 3: 13, 15. 8: 14. Among the Hebrews, they made a part of the royal bodyguard under Saul, 1 Sam. 22: 17. and the later kings, 2 K. 10: 25. 11: 6 ff. and correspond probably to the יָרָא under David. Comp. further

1 K. 1: 5. 14: 27. 2 Sam. 15: 1.

Pilel יָרָא i. q. Kal. Nah. 2: 5.

Hiph. to cause to run, to put to flight. Jer. 49: 19. 50: 44. hence to
fetch in haste, to bring or carry quickly, Gen. 41: 14. I Sam. 17: 17. Ps. 65: 32; ἐστιν ἀπειρώτως ἀναβάλλειν ἀκολουθίαν ἀφαίρετος τῆς σοφίας τοῦ θεοῦ. Ethiopia bears quickly her hands to God, prob. with presents.

Deriv. ἀναπόλλων.

Note. Several forms of ἀναπόλλων; e. g. ἀναπόλλων, Niph. ἀναπόλλων, deriv. ἀναπόλλως, have their signification from ἀναπόλλων q. v.

See ἀναπόλων.

ἀναπόλων to run or ooze, with, to emit, e. g. spittle, semen. Lev. 15: 3. Deriv. ἄναπόλως.

ἄναπλος poison, see ἀναπλων.


Deriv. ἄναπλος, ἄναπλως.

Note. The passages Jer. 5: 17. Mal. 1: 4. pertain to ἄναπλος.

ἄναπλος Ruth, proper name of an ancestor of the house of David, the heroine of the small book which bears her name. Ruth 1: 4.

ἄναπλος m. Chald. a secret. Dan. 2: 18, 19.

4: 6. [4: 9.] (Syr. ἄναπλος, also ἄναπλος to keep secret; ἄναπλος a secret.)

1. to be or to make lean. (In Arab. ἄναπλος to be wearied, enervated.)

2. to cause to waste away, to destroy, (see ἄναπλος) Zeph. 2: 11.


Deriv. out of course ἀναπλον, ἀναπλων.

ἀναπλων m. verbal from ἀναπλον, dec. IX. b.

1. leanness, consumption. Is. 10: 16. Hence destructive disease generally, Ps. 106: 15.

2. diminution, smallness, scantiness.

Mic. 6: 10 ἀπαλλάθησαι the scant ephah.

II. ἀπαλλάθησαι i. q. ἀπαλλάθησαι, (after the form ἀπαλλάθησαι i. q. ἀπαλλάθησαι) a prince. Prov. 14: 28.

ἀπαλλάθησαι m. verbal from ἀπαλλάθησαι no. 2. destruction, wo. Is. 24: 16 ἀπαλλάθησαι i. q. the following phrase ἀπαλλάθησαι wo unto me!

ἀπαλλάθησαι by a transposition of the letters, (which in the dabars is common,) i. q. Arab. and Aram. ἀπαλλάθησαι to wink with the eyes, here as an expression of arrogance. Job 15: 12. Some MSS. read ἀπαλλάθησαι.

Ἀπαλλάθησαι Arab. κεφαλή to be respected or honoured, to conduct with gravity or dignity. Found only in the part. ἀπαλλάθησαι liter. the respected or dignified, used as a poetical epithet for a prince or king, Judg. 5: 3. Ps. 2: 2. Prov. 8: 15. 31: 4. Is. 40: 23. See ἀπαλλάθησαι no. II.

ἀπαλλάθησαι to be wide, broad, large; e. g. spoken of the heart, to be enlarged (with joy,) Is. 60: 5. of the mouth, to be opened wide, 1 Sam. 2: 1.

Niph. part. wide, large. Is. 30: 23.

Hiph. 1. to enlarge. Is. 57: 8. Ex. 34: 24 I will enlarge thy borders. (1.) Conjured with ἅ in the person, to make room or procure access for any one. Prov. 18: 16. Also to deliver (from affliction,) Ps. 4: 2. (2.) joined with ἁ, to open the mouth wide. Ps. 81: 11. Conjured with ἁ against any one, in derision, Ps. 35: 21. Is. 57: 4. (3.) joined with ἁ, to enlarge one's desire, i. e. to open wide one's jaws. Is. 5: 14. Hab. 2: 5. (4.) joined with ἁ, to open the heart. (to knowledge.) Ps. 119: 32. comp. ἅ ἁ ἁ.

2. intrans. Ps. 25: 17, according to the usual reading. Better by conjecture ἁ ἁ ἁ ἁ ἁ ἁ.

Deriv. out of course ἁ ἁ ἁ ἁ ἁ ἁ ἁ ἁ ἁ ἁ 

ἄναπλος m. verbal adj. from ἀναπλον, dec.

IV. a. and XI. d. wide, broad, large; spoken e. g. of a country, Ex. 3: 8.—ἄναπλος ἐπών ἐπών ἐπών ἐπών wide on both sides, a
stronger expression, Ps. 104: 25.
Gen. 34: 21.—בָּרְךָ מְנַעְשֶׁת Ps. 101: 5.
and יִשְׂרָאֵל Prov. 28: 25. puffed up, proud, arrogant. The former is also used substantively for arrogance.
Prov. 21: 4.

בָּרְךָ m. verbal from בָּרְךָ, dec. VI. c.
a broad place. Job 36: 16.

בָּרְךָ m. verbal from בָּרְךָ, dec. VI. m.

2. joined with בָּרְךָ, largeness of understanding, comprehensive understanding. 1 K. 5: 9. [4: 29.]

בָּרְךָ and בָּרְךָ f. (Dan. 9: 25.) plur.
from בָּרְךָ, dec. I.
1. a street, so called from its being broad, (like the Greek πλατεία, platea.) Gen. 19: 2. Judg. 19: 20.
2. the open space before the gate of an oriental city, where courts were held, and bargains made, the oriental forum. 2 Chron. 32: 6. comp. Neh. 3: 1, 3, 16. Ezra 10: 9 תַּלַּה בָּרְךָ the open space before the house of God.
4. also of a Syrian district or people, 2 Sam. 10: 3. likewise called Beth-rehob verse 6. comp. 1 Chr. 19: 6.

בָּרְךָ (streets or room, see Gen. 26: 22.)
1. proper name of a well. Gen. 26: 22.
2. רֵי בָּרְךָ (streets of the city) an Assyrian city. Once Gen. 10: 11. It occurs nowhere else, and the ancient versions do not agree. See J. D. Michaelis Spicileg. T. I. p. 240—244. Perhaps the same with
3. רֵי בָּרְךָ Gen. 36: 37. with which some have collated אֲשֶׁר רָכָבָה, a city on the Euphrates between Cercium and Ana.

בָּרְךָ m. verbal adj. from בָּרְךָ, merciful, compassionate, spoken only of God, and for the most part joined with הָיָה. Deut. 4: 31. Ps. 86: 15.

בָּרְךָ m. verbal adj. from בָּרְךָ, dec. III. a.

1. remote, distant, in space, more rarely in time. 2 Sam. 7: 19. 1 K. 8: 41. Used abstractly or as a neuter, remoteness, distance, Josh. 3: 4.

2. dear, costly, as to price. Prov. 31: 10. (The same metaphor is found in Arabic.)

בָּרְכָּו Cant. 1: 17 Keth. prob. a corrupted reading for בָּרְכָּו, which is found in the Keri.

בָּרְכָּו dual, a hand-mill of the Orientalists, consisting of two stones of which the upper one turns round on the lower, (see יִשְׂרְאֵל and יִשְׂרְאֵל.) Ex. 11: 5. Num. 11: 8. Is. 47: 2. (Arab. יִשְׂרְאֲלָא, a mill.)


בָּרְכָּו f. dec. V. a.

Then a sheep generally, Is. 53: 7.
Cant. 6: 6.

בָּרְכָּו or בָּרְכָּו to love. Ps. 18: 2. (In Syr. and Arab. idem.)


דר, more rarely דְּבֵל m. once fem.
(Jer. 20: 17.) dec. VI. a.

1. the womb. Job 31: 15.—דר from the womb, Ps. 22: 11. For the phrase to close the womb, i. e. to make unfruitful, seeדר. For the phrase to open the womb, i. e. to make fruitful, seeדר.

2. a maiden, female, from their distinguishing member. (Comp. in Engl. woman, for womb-man.) Judg. 5: 30.

דר m. Lev. 11: 18. and נְבֵל. Deut. 14: 17. the carrion-kite, vultur percopterus, Linn. Arab. גְּבֵל. See Bocharti Hieroz. T. II. p. 297—322. Root דְּבֵל pium esse; from which this bird is named, (likeדר the stork,) see Bochart, p. 318, 319.

דר i. q. נְבֵל no. 2. a maiden.
Dual נְבֵלֵנִים Judg. 5: 30.

נְבֵלִים masc. plur. dec. I.

1. the chief intestines, as the heart, liver, etc. viscerae, τα σπλάγχνα. Prov. 12: 10. Hence, because the heart is the seat of love, compassion, etc.


3. favour, grace, i. q. נְבֵל. Gen. 43: 14. In reference to the unfortunate, mercy, compassion, Is. 47: 6. Used particularly of God, grace, goodness, mercy, Ps. 25. 6. 40: 12.—דר נְבֵל נְבֵל נְבֵל נְבֵל Deut. 13: 17. and נְבֵל נְבֵל. Is. 47: 6. to show mercy to a person.—דר נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל Нְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְבֵל נְb


דר m. verbal adj. from נְבֵל, dec. V.a. removing one's self. Ps. 73: 27 they that remove far from thee. dec. VIII. m. merciful, compassionate. Lam. 4: 10.
to swell or boil up. Ps. 45: 2
my heart—boils up with a good matter. (Syr. idem.)
Deriv. 

1. to dash in pieces, as little children on the rocks, (otherwise עָשַׂע Ps. 137: 9.) 2 K. 8: 12.
2. to strike to the ground generally. Is. 13: 18. (So in Chald.)

found only in Pi.

a watering, from the root לַע. See however לָעְר.
pret. לַעִי, also לַעִי, infin. absol. לַעִי (Judg. 11: 25. Job 40: 2.)
1. to contend or strive with any one, in words or deeds. Is. 57: 16. Ps. 103: 9. Construed with בַּל, Gen.


2. to manage the cause of any one, to plead for or defend, construed with an accus. Is. 1: 17. 51: 22. More in full מַכֵּה בֵּר בֵּר, 1 Sam. 24: 16.
25: 39 blessed be Jehovah בֵּר בֵּר בֵּר who hath taken vengeance on Nabal for my affront; (it is construed here with בַּל, on account of the accessory idea to take revenge.) Ps. 43: 1 בֵּר בֵּר בֵּר let my cause, (and deliver me) from an unmerciful people.

Hiph. i. q. Kal. 1 Sam. 2: 10. Hos. 4: 4.
Deriv. out of course בֵּר בֵּר rarely בֵּר m. plur. בֵּר— and בֵּר verbal from בַּל, dec. I.

2. a cause, matter of contention. Ex. 23: 2. בֵּר בֵּר בֵּר one who has a cause, Judg. 12: 2. See the verb signif. no. 2.

in Kal not used.

Hiph. בֵּר. 1. to smell. (It is kindred with בַּל wind, breath; inasmuch as fragrant substances breathe out an odour,) Gen. 8: 21. 27: 27.

2. construed with בַּל, to take delight in smelling, to smell with pleasure, (comp. בַּל בַּל בַּל) Ex. 30: 38. Lev. 26: 31. Hence

3. metaphorically to take delight in a thing, in any way. Am. 5: 21. Is. 11: 3 מַכֵּה בֵּר בֵּר and in the fear of Jehovah is his delight. For the connexion of the ideas of fragrancy and acceptableness, see under the articles בַּל בַּל בַּל.


4. strong. Num. 14: 9

5. m. verbal adj. from כ, empty. Jer. 51: 34. Used abstractly or as a neuter, an empty or vain thing, vanity, Ps. 2: 1. 4: 3. As an adv. כ Ps. 73: 13. כ Lev. 26: 16. כ Jer. 51: 58. in vain, to no purpose.

6. 'm. verbal adj. from כ, dec. I. empty, futile. Deut. 32: 47.


9. an adv. from כ, denoting (1.) with empty hands. Gen. 31: 42. (2.) in vain, without success. 2 Sam. 1: 22. (3.) without cause, frustra. Ps. 25: 3. 7: 5.

10. Gen. 10: 3. proper name of one of the race of the Cimmerians. It has been collated with the Riphean mountains.

11. to be empty. In Kal not used.


14. to draw or make bare (the sword.) Ex. 15: 9. Lev. 26: 33 יִרהוּ יִלֶּחֶל I will draw out the sword after you. Ps. 35: 3. Ezek. 5: 2, 12. 12: 14. Here belongs the common reading of Gen. 14: 14 כ he caused to draw (the sword,) i. e. he armed them. Perhaps the reading of the Samar. text כ he reviewed them, from כ in Aram. to number, review, is to be preferred. So Sept. Vulg.


16. to draw or make bare (the sword.) Ex. 15: 9. Lev. 26: 33 יִרהוּ יִלֶּחֶל I will draw out the sword after you. Ps. 35: 3. Ezek. 5: 2, 12. 12: 14. Here belongs the common reading of Gen. 14: 14 כ he caused to draw (the sword,) i. e. he armed them. Perhaps the reading of the Samar. text כ he reviewed them, from כ in Aram. to number, review, is to be preferred. So Sept. Vulg.


18. to draw or make bare (the sword.) Ex. 15: 9. Lev. 26: 33 יִרהוּ יִלֶּחֶל I will draw out the sword after you. Ps. 35: 3. Ezek. 5: 2, 12. 12: 14. Here belongs the common reading of Gen. 14: 14 כ he caused to draw (the sword,) i. e. he armed them. Perhaps the reading of the Samar. text כ he reviewed them, from כ in Aram. to number, review, is to be preferred. So Sept. Vulg.


20. to draw or make bare (the sword.) Ex. 15: 9. Lev. 26: 33 יִרהוּ יִלֶּחֶל I will draw out the sword after you. Ps. 35: 3. Ezek. 5: 2, 12. 12: 14. Here belongs the common reading of Gen. 14: 14 כ he caused to draw (the sword,) i. e. he armed them. Perhaps the reading of the Samar. text כ he reviewed them, from כ in Aram. to number, review, is to be preferred. So Sept. Vulg.

2. to cause, to ride, in a vehicle; construed with an accus. of the person, Gen. 41: 43. 2 Chr. 35: 24. or of the draught-animal, Hos. 10: 11. Here belongs the phrase בְּאָרֶץ, see בָּאָרֶץ plur.

2. to set a thing in a cart or wagon. 2 Sam. 6: 3. 2 K. 23: 30.

4. simply to place or set, e.g. the hand. 2 K. 13: 16.

Deriv. out of course בְּאָרֶץ.

בְּאָרֶץ m. (f. Nah. 2: 5.) verbal from בְּאָרֶץ, dec. VI. h.


2. a chariot or wagon. Judg. 5: 28. Usually as a collective noun, chariots, a train of chariots, Gen. 50: 9. (The plur. is found only in Cant. 1: 9.) Particularly war-chariots, Ex. 14: 9.—בְּאָרֶץ iron chariots, cur- rus falcati, Josh. 17: 18.—בְּאָרֶץ chariot-cities, where the war-chariots were kept, 2 Chr. 1: 14. 8: 6. 9: 25.—This word is often so used, that what is said of it refers strictly to the horses or to the men in the chariot; as e.g. 2 Sam. 8: 4 and David houghed all the chariots, i. e. the horses pertaining to them. 10: 18 and David killed of the Syrians seven hundred chariots, i. e. the men and horses belonging to them. 2 K. 7: 14 בְּאָרֶץ two span of horses.

3. the upper mill stone, the runner. Deut. 24: 6. 2 Sam. 11: 21.

בְּאָרֶץ a proper name, Rechab, the progenitor of the Rechabites, a wandering tribe of Kenites, whom Jona- dab the son of Rechab bound by a solemn vow, not to practise agriculture, nor to drink wine, but to live forever a strict nomadic life. 2 K. 10: 15. 23. Jer. 35: 1 ff. 1 Chr. 2: 55. Comp. a similar law of the Nabateans, in Diod. Sic. xix. 92.

בְּאָרֶץ m. verbal from בְּאָרֶץ, dec. I.

1. a horseman. 2 K. 9: 17.

2. a charioteer, driver of a war chariot. 1 K. 22: 34.

מַלְאֹם m. a swift horse, as it appears, a peculiar and noble breed. Mic. 1: 13. 1 K. 5: 8, [4: 28.] (where it is coupled with יָבֹא) Arab. מַלְאֹם to gallop; (for the interchange of ָ and ו, see under the letter ו. Syr. מַלָּא a horse, particularly a stallion. See Bocharti Hieroz. T. I. P. 95.

םָמָה high, see עָמָה.

םָבָא a buffalo, see אָבָא.

1. to throw. Only Ex. 15: 1, 21.
2. to shoot (with a bow.) Jer. 4: 29. Ps. 78: 9.
Pi. מָסָר to deceive, beguile, (primarily to cause to fall, to trip up; comp. the Lat. falla with the Greek σαλταλας and perhaps the Engl. to fall.) Prov. 26: 19. Gen. 29: 25. Con- structed with יִּסָרְנְר to deceive (and betray) me to mine enemies, an instance of the constructio pragnans.
Deriv. מַסָר, מַסָר עָמָה, מַסָר עָמָה.

םָנָה f. (with Kamets impure) verbal from מָנָה to be high, dec. X.

םָנָה 2. proper name of several cities;


םָנָה m. dec. I.
1. a pomegranate. Cant. 4: 3. As an artificial ornament, Ex. 28: 33, 34. e. g. on the chapiter of a pillar; 2 K. 25: 17.
2. a pomegranate-tree. Joel 1: 12.

םָנָה (heights.)
1. proper name of a city in Gil- ead, otherwise called מָנָה הָרְדָם. Josh. 21: 38. 1 K. 4: 13.
2. מָנָה הָרְדָם (heights towards the
60'?

61. particularly are authorities that are remissum fuit. 17, 17: (Arab. MS.) Comp. 2 K. 8: 28. For the omission of 8 in the beginning of words, see p. 2.


64. e. a shout of joy, a rejoicing. Ps. 32: 7 אֲשֶׁר תְאַשְׁרֵנוּ שָׁלוֹם. shouts for deliverance.

65. i. q. אֹרֶךְ to rattle, as arrows in a quiver, or else to whiz, as arrows shot from the bow. Job 39: 23. See Bocharti Hieroz. T. I. p. 134. In the latter case רָאוֹס quiver must stand for arrows.

66. f. verbal from רָאוֹס, dec. X.

1. a cry, e. g. of a herald, for assistance. Ps. 17: 1. 61: 2. 1 K. 22: 36.

2. a rejoicing, shout of joy. Ps. 30: 6. 42: 5.

67. fut. רָאוֹס (once רָאוֹס as if from רָאֲשָׁה) Prov. 29: 6.)


68. i. q. Kal no. 2. to shout, rejoice. Ps. 98: 4. 132: 16. Construed with an accus. of the person or thing, to praise or celebrate with joy, Ps. 51: 16. 59: 17. with מ, Ps. 33: 1. 89: 13. with מ, Ps. 84: 3. with מ, 95: 1.
608

Pu. pass. Is. 16: 10.
Hiph. יָדַעַ 1. to rejoice. Deut. 32: 43. with י, Ps. 81: 2.
Deriv. out of course יָדוֹת.

ניִנְגַּ יא f. verbal from יָנֹנָ, dec. XI. c.

ניִנְגַּ יא plur. fem. prob. a poetic word for ostriches, otherwise called יָנֹנָ Job 39: 13. Vulg. struthio. The name is derived from the buzzing of the wings, (comp. יָנֹנָ Job 39: 23.) or from the cry of the female ostrich, (comp. the article יָנֹנָ; hence the female ostrich is called by the Arabs יָנֹנָ song. See Bocharti Hieroz. II. p. 248.

ניִנְגַּ יא a station of the Israelites in the desert. Num. 33: 21, 22.

ניִנְגַּ יא m. dec. VI. h.
1. a bridle. Ps. 32: 9. Job 30: 11. Is. 30: 28. According to the latter passage it was drawn over the jawbone like a halter, but served, however, to guide the animal.
2. the inner part of the jaw, the corner of the mouth. Job 41: 5 [41: 13] יָנֹנָ his double jaws. Comp. the Greek χαλαρός corners of the mouth, where the bridle is put, and the Germ. Gebiss.
3. proper name of an Assyrian city. Once Gen. 10: 12.

ניִנְנָ to wet, moisten. Ezek. 46: 14.
(Chald. יָנֹנָ idem.) Deriv. יָנֹנָ no. I.

ניִנְנָ f. with the distinctive accents יָנֹנָ, fem. יָנֹנָ, plur. יָנֹנָ, verbal adj. from יָנֹנָ in the sense of יָנֹנָ, dec. VIII. k.

2. יָנֹנָ wicked men, Prov. 28: 5.
2. ugly, ill-favoured, particularly with יָנֹנָ. Gen. 41: 3.
3. evil, unfortunate, calamitous. Jer. 7: 6 יָנֹנָ so that it may go ill with you, i. e. to your hurt, for יָנֹנָ; (comp. דָּבָר no. 1. 25: 7.— יָנֹנָ to do ill to any one, Gen. 26: 29. 31: 29. Hence as a subst. יָנֹנָ and יָנֹנָ evil, adversity, trouble, Gen. 19: 19. 44: 4. 50: 15.
I. יָנֹנָ verbal from יָנֹנָ no. II. dec. I.
II. יָנֹנָ m. a contraction of יָנֹנָ verbal from יָנֹנָ no. II. dec. I.
2. one beloved, a lover, spouse, hus-

3. another person, a neighbour, fellow-being. Ex. 20: 17 ff. 22: 25. Hence יָרַע and יָרַע the one, the other; e.g. Judg. 6: 29 שָׁנְאֵנִי יָרַע, and they said one to another.

Gen. 11: 3. 1 Sam. 10: 11. 20: 41. Used likewise of inanimate things, Gen. 15: 10. Comp. יָרֵא no. 7. More rarely in the same sense without שָׁנְאֵנִי, e.g. Is. 34: 14 שָׁנְאֵנִי יָרַע, and one satyr calls to another.

4. a thought, will, purpose, (i.e. Chald. יָרַע, יָרַע) Ps. 139: 2, 17. prob. also Job 32: 22. Root יָרַע to will, and יָרַע Ethpa. to think.

יבָּרֵעַ m. rarely יָרַע, verbal from יָרַע in the sense of יָרַע.
2. ugliness. Gen. 41: 19.
3. sadness.—יבָּרַע sadness of heart, Neh. 2: 2. יָרַע a sad countenance, Ecc. 7: 3.

יבָּרָע fut. יָרָע, to be hungry, to hunger, Ps. 34: 11. 50: 12. to suffer from famine, to be famished, Gen. 41: 55. Construed with יָרִיעַ, to hunger after anything, Jer. 42: 14.

Hiph. to cause to hunger. Deut. 8: 3. Prov. 10: 3.

יבָּרָע fem. ḫוּרֵא, verbal from יָרַע, dec. V. a. hungry, 2 Sam. 17: 29. Job 5: 8. Is. 8: 22. consumed or weakened by hunger, Job 18: 12.

יבָּרַע m. verbal from יָרַע, dec. IV. a.
1. hunger. Lam. 5: 10.

יבָּרַע m. verbal from יָרַע, dec. III.

ידָּרַע idem. Ps. 37: 19. Gen. 42: 19 יָרֵא grain for the hunger, i.e. for the wants, of your families.

ידָּרַע to quake, tremble. Ps. 104: 32. (Arab. idem.)


1. to feed (a flock) pascere. Gen. 30: 36. Constrained with an accus. more rarely with יָרַע, 1 Sam. 16: 11. 17: 34. Without a case following, to wander about as a nomad, Num. 14: 33. Part. יִרָע a shepherd, fem. יְרָע a shepherdess, Gen. 29: 9.—Metaphorically to feed a people, i.e. to lead or guide them, spoken (1.) of a prince, e.g. 2 Sam. 5: 2. 7: 7. Jer. 23: 2 ff. Constrained with יָרַע, Ps. 78: 71. In Is. 44: 28, Cyrus is called the shepherd of Jehovah. Comp. the Homeric phrase ἐκποιεῖν λαῶν (2.) of God, e.g. Ps. 23: 1 Jehovah is my shepherd, I shall not want. 28: 9. 80: 2. (3.) Prov. 10: 21 יִרָע יִרָע the lips of the righteous guide many. Part. יִרָע a guide, teacher, wise man, Ecc. 12: 11.

2. to feed, graze, pasci, spoken of cattle. Is. 5: 17. 11: 7. The pasture fed upon is put in the accus. Jer. 50: 19. Ezek. 34: 14, 18, 19. Mic. 7: 14. Metaphorically to eat up, to consume, Mic. 5: 5 they shall consume the land of Assyria with the sword. Job 20: 26 יִרָע יִרָע it (the fire) shall consume him that is left in his tabernacle. Jer. 22: 22. 2: 16 יִרָע יִרָע they shall consume the crown of thy head. Job 24: 21 יִרָע יִרָע who oppresseth the barren. (Chald. confringens.) In the two last examples the meaning approaches near to that of יָרַע to break in pieces.

3. to support, nourish, spoken of food. Hos. 9: 2 the threshing-floor and wine-press shall not nourish them.

Hiph. i. q. Kal. Once Ps. 78: 72. Deriv. יָרָע, יָרָע, יָרָע.

II. יָרֵעַ to take delight or pleasure in a person or thing. (Chald. יָרֵעַ idem, i. q. Heb. יָרֵעַ. In Arab. comp.
Construed (1) with an accus. of the person, to take pleasure in or to associate with any one. Prov. 13: 20. 28: 7. 29: 3. Deriv. יִהְרָךְ, יָהֹרְךָ a male friend; יִהְרָךְ, יָהֹרְךָ a female friend. (2) with an accus. of the thing, to take pleasure in or pursue after any thing. Prov. 15: 14 the mouth of fools יָהֹרְךָ takes pleasure in folly, sectatur stultitiam. Ps. 37: 3 יָהֹרְךָ to pursue after the wind, inania sectari, Hos. 12: 2. comp. Is. 44: 20. also יָהֹרְךָ, and יָהֹרְךָ.

Pi. יָהֹרְךָ to choose or to treat as one's friend. Judg. 14: 20.

Hithpa. construed with יָהֹרְךָ, to have intercourse or make friendship with any one. Prov. 22: 24.

יָהֹרְךָ f. verbal from יָהֹרְךָ in the sense of יָהֹרְךָ, dec. X. evil, adversity, destruction; see יָהֹרְךָ nos. 1. 3.

יָהֹרְךָ m. verbal from יָהֹרְךָ no. II. a companion, acquaintance, friend, i. q. the more frequent יָהֹרְךָ. 2 Sam. 15: 37. 16: 16. 1 K. 4: 5.

יָהֹרְךָ fem. of יָהֹרְךָ, dec. X. a female companion. Plur. יָהֹרְךָ Ps. 45: 15. Judg. 11: 38.

יָהֹרְךָ strictly an infin. fem. from יָהֹרְךָ a breaking. Prov. 25: 19.

יָהֹרְךָ fem. of יָהֹרְךָ i. q. יָהֹרְךָ, (after the form יָהֹרְךָ = יָהֹרְךָ = יָהֹרְךָ a man.)

1. a female friend or companion. Est. 1: 19. Ex. 11: 2. Joined with יָהֹרְךָ, the one, the other, Is. 34: 15. 16. Jer. 9: 19.

2. a desiring, striving after a thing יָהֹרְךָ a striving for the wind, a vain endeavour, Ecc. 1: 14. 2: 11, 17, 26: 4: 4, 6. 6: 9. comp. יָהֹרְךָ, Hos. 12: 2, under the article יָהֹרְךָ no. II. (2) and the Chald. יָמָלָר. יָמָלָר Chald. will, pleasure. Ezra 5: 17. 7: 18.

יָהֹרְךָ m. verbal from יָהֹרְךָ no. I. a pas-


יָהֹרְךָ m. denom. from יָהֹרְךָ, with the adjective termination יָהֹרְךָ pertaining to a shepherd. Is. 38: 12. Also a shepherd himself, Zech. 11: 17.

יָהֹרְךָ f. verbal from יָהֹרְךָ no. I. dec. X. a female friend or lover, like the Lat. amica. Cant. 1: 9, 15. 2: 2, 10, 13: 4: 7. Comp. יָהֹרְךָ no. 2. Plur. יָהֹרְךָ, Judg. 11: 37. Keth. my companions, or it may be pointed יָהֹרְךָ (as if from יָהֹרְךָ.)

יָהֹרְךָ m. i. q. יָהֹרְךָ no. 2. a desire, endeavour, exertion. Ecc. 2: 22 יָהֹרְךָ the desire of his heart.—יָהֹרְךָ i. q. יָהֹרְךָ a vain endeavour, Ecc. 1: 17. 4: 16.

יָהֹרְךָ m. Chald. a thought. Dan. 4: 16. [4: 19] יָהֹרְךָ his thoughts terrified him, i. e. he was terrified. 5: 6. 10. 7: 28. Spoken of nightly visions, Dan. 2: 29, 30. Root יָהֹרְךָ to think.

יָהֹרְךָ to tremble, to shake. Found only in Hoph. to be shaken, to tremble. Nah. 2: 4. (Syr. Pe. to tremble; Aph. to shake.) Deriv. יָהֹרְךָ, and יָהֹרְךָ m. verbal from יָהֹרְךָ, dec. VI. c.


2. Plur. יָהֹרְךָ Is. 3: 19. veils, Arab.

יָהֹרְךָ, prob. from their tremulous motion, when worn.

יָהֹרְךָ 1. to be agitated, to tremble. Ezek. 27: 35.

2. to roar, to rage, spoken of the sea. Ps. 96: 11. 93: 7. 1 Chr. 16: 32.

3. to thunder. (In Syr. idem.) Only in Hoph. and in the noun יָהֹרְךָ.

4. to be angry. In like manner only in Hoph. (Syr. Ethpe. idem. Arab. conj. III. V. to be angry.)

Hiph. 1. to cause it to thunder, to
2. to provoke to anger, to cause to fret. 1 Sam. 1:6.

םלוע Nunes. m. verbal from רועש, dec. VI. c.

רֵעָשׁ f. verbal from רועש.
1. a trembling, shivering; hence the trembling mane of a horse, Job 39:19 רֵעֶשׁ לֹא יִכְּנֶשׁ, canst thou clothe his neck with its trembling mane? According to the Chaldaic version, majesty, from רועש = מֹשֶׁשׁ.


טָוֹקָנְנֵהַ פִּילִּים וַגִּבֹּלֵיתָנָא. According to this the city of Ramesses is Heroopolis, and the country a part of the land of Goshen. See Jablonski De Terra Gosen, in his Opusc. ed. te Water, T. II. p. 136. and in opposition to him J. D. Michaelis Supplem. p. 2256.

טָזְצִיט found only in Pil. טָזְצִית to be green, to be covered with leaves. Job 15:32. Cant. 1:16. In both passages, however, it may be regarded as an adjective. Some traces of the simple root צִית are found in Syriac. Hence

טָזְצִית, m. verbal from צִית, dec. II. a.
1. green; spoken of trees in full growth, Deut. 12:2. 2 K. 16:4. of a leaf, Jer. 17:8. The verdant tree is employed as an emblem of prosperity, Ps. 37:35. 52:10. 92:15.


טָזָר, fut. רְצָר, infin. רְצָר, (Is. 24:19. Prov. 25:19.)
2. intrans. to be broken in pieces. Jer. 11:16.

3. intrans. to be terrified. Is. 8:9. (Comp. הנה no. 2.) Others derive it in this passage from רֶשֶׁב. See Geisen. in loc.

Hiph. רְצָר has its signification from רֶשֶׁב to be evil, q. v.

Hithpo. רְצָר to be violently shaken or thrown down. Is. 24:19. Perhaps to be ruined, to perish, Prov. 16:24. but this can also be derived from רֶשֶׁב no. 1. This same form occurs likewise under רֶשֶׁב no. II.

רְצֶס Chald. to break in pieces.


רְצֵל, fut. יֵרָצֶל, to drop, distil. Prov. 3:20. Ps. 65:12, 13. (In Arab. idem.)

Hiph. to let drop, spoken of heaven; of course i. q. Kal. Is. 45:8.

רְצֵל i. q. וַיֶּרְצֶל and וַיֶּרְצֶל to break or dash in pieces. Ex. 15:6. Metaphorically to oppress, vex, (a people,) Judg. 10:8.

רְצֵל 1. to wave, shake, spoken e. g. of fruit. Ps. 72:16.


Niph. i. q. Kal. Once Jer. 50:46.
Hiph. 1. to shake, put in motion. Hag. 2:6, 7.
2. to make to tremble. Ps. 60:4. Is. 14:16.

3. to cause to leap or spring, e. g. a horse. Job 39:20 רְצֵל נִרְצַשׁ, causest thou him to leap as the locust? Comp. רְצָל to leap, spoken of locusts; Hiph. to cause to quake; also רְצֵל.
m. verbal from נָכַר, dec. VI.c.

1. a shaking ; e.g. of a spear. Job 41: 21. [41 : 29.] Particularly an earthquake, 1 K. 19: 11. Am. 1: 1.
Zech. 15: 5.

2. tumult, noise ; e. g. of a chariot, Nah. 3: 2. of battle, Is. 9: 4. Jer. 10: 22. of a snorting horse, Job 39: 24.


i. q. נָכַר weak, without strength. Hence only in the plur. מְנָכִים the weak ones, i. e. the shades, the inhabitants of hades, whom the ancient Hebrews conceived of as without strength and without sensation, (סְדוֹקָה נאָמְנַת.) Prov. 2: 18. 9: 18. 21: 16. Is. 14: 9. 26: 14, 19. Hence Is. 14: 10 נָכַר has thou also become weak or feeble as we?

f. verbal from נָכַר, a healing, recovery. Prov. 3: 8.


found only in the plur. נָכַר a gentile noun, the Rephaim or sons of Raphah, (נָכַר) 2 Sam. 21: 16, 18.) a Canaanitish race of giants, that lived beyond the Jordan, Gen. 14: 5. 15: 20. Josh. 17: 15. from whom Og the giant king of Bashan was descended, Deut. 3: 11. In a broader sense it appears to have included all the giant tribes of Canaan, (see נָכַר נְכַר נָכַר נָכַר.) Deut. 2: 11, 20. In subsequent times the sons of Raphah appear to have been men of extraordinary strength among the Philistines, see 2 Sam. 21: 16, 18.

fut. נָכַר, to spread out, sternere, kindred with רָכַר. Job 41: 22. [41: 30.]
613

Pi. 1. to spread a bed or couch, sternere lectum. Job 17: 14.

2. to support, hence to refresh one wearyed. Cant. 2: 5. Comp. רָדַף no. 2.

Deriv. רָדֵֽעַ, fut. apoc. רָדַא.

1. to be slack, to hang down. Used particularly of the hands, 2 Chr. 15: 7 רָדֵֽעַ let not your hands be slack. Hence this phrase denotes to be dispirited, to despond, 2 Sam. 4: 1 רָדֵֽעַ then his hands became slack, i.e. he was dispirited. Is. 13: 7. Jer. 6: 24. 50: 43. Ezek. 7: 17. 21: 12. Zeph. 3: 16. Also without רָדֵֽעַ, Jer. 49: 24 רָדֵֽעַ Damasc is dispirited.


Niph. to be remiss, idle, lazy. Ex. 5: 8. 17.

Pi. 1. to slacken or loosen, e.g. a girdle. Job 12: 21. Particularly joined with יָתָא, to slacken the hands of a person, i.e. to dishearten or discourage him, (comp. Kal no. 1.) Jer. 38: 4. Ezra 4: 4.

2. to let down. Ezek. 1: 24, 25.

Hiph. יָתָאָה, imper. and fut. apoc. יָתַּא and יָתִּא.


3. causat. of no. 1. to cause to cease, to withdraw. 2 Sam. 24: 16 רֹדֵֽעַ withdraw thine hand, i.e. cease from destroying. Construed with יָתַּא, Josh. 10: 10.


2. to let one's courage fail, to be dispirited. Prov. 24: 10.

Note. רָדֵֽעַ borrows the form of רָדֵֽעַ only once, (part. Pi. רָדֵֽעַ Jer. 38: 4.) but the forms of רָדֵֽעַ have frequently the signification of רָדֵֽעַ. See the note under יָתַּא.

יתָאָה m. verbal from יָתַּא, dec. IX. b.

1. slack, remiss, particularly with יָתַּא hands, as indicating dejection, despondency, Job 4: 3. Is. 35: 3.


יתָאָה f. dec. X. the support, prob. the frame (of a portable couch.) Cant. 3: 10. Root רָדֵֽעַ Pi. no. 2.

יתָאָה (stays) a station of the Israelites in their march through the wilderness. Ex. 17: 1. 19: 2.

יתָאָה m. slackness, remissness; joined with יָתִּא, despondency, fear. See יָתַּא no. 1.

יתָאָה and יָתָא slugg., particularly with יָתַּא, (both forms being used promiscuously,) fut. יָתָא (Ezek. 34: 18.) 32: 2. to tread with the feet, particularly to make waters turbid. Kindred with יָתִּא.

Niph. Prov. 25: 26 יָתָא שָׁחַיַּמְו, תָּפָאר, שָׁחַיַּמְו a troubled or turbid fountain.

Hithpa. יָתֵֽאָא liter. to let one's self be trodden on, hence to submit one's self. Prov. 6: 3. Ps. 68: 31 יָתֵֽאָא who submits himself with bars of silver, i.e. brings bars of silver.

Deriv. יָתֵֽאָא Chald. to tread in pieces. Dan. 7: 7.

יתָאָה fem. plur. floats, rafts. 2 Chr. 2: 15. a later word, as it appears, for the more ancient יָתֵֽאָא 1 K. 5: 23. [5: 9.] Perhaps compounded of יָתֵֽאָא sarcire and יָתֵֽאָא in Talmud. a float.
to shake, tremble. Found only in


to tremble.)

found only in Hithpa. to lean,
to support one's self. Cant. 8:5. (A-
rab. چنأ conj. VIII. idem.)

m. mire, i. q. the following word
Once Is. 57:20. (In Talmud.

masc. plur. Hab. 3:17. ac-
to the Rabbins, stalls. Sept.

Vulg. Arab. cribs. (In Arab.

straw, perhaps a bed of straw.)

m. verbal from ينأ, dec. VI. h.
a piece, a bar, (of silver.) Ps. 68:31.

m. a runner. See ينأ.

i. q. ينأ to run. Once Ezek. 1:

14.

in Pi. only Ps. 68:17. to look as-
kance, to be envious. (Arab. چنأ

to observe narrowly, particularly for
to lay wait.)

(See with چنأ)

1. to be well pleased with or
take delight in a person or thing;
construed with an accus. Ps. 102:15.
, Ps. 49:14. 147:10. 149:4. Par-
ticularly to accept graciously a
person with a present, Gen. 33:10. Mal.
1:8. or with offerings and prayers,
spoken of the Deity, Job 33:26. E-
zek. 20:40. Ps. 51:18. Also to be on
good terms or in friendship with a
person, construed with چنأ, Ps. 50:
18. Job 34:9. (Comp. چنأ no. II.
with which this verb here agrees in
signification.) Construed with an in-
fin. to be pleased to do a thing, Ps.
40:14. Used absolutely, to be gra-
cious, Ps. 77:8. Am. 5:22.

2. i. q. Hiph. to pay off, discharge.
Lev. 26:34, 41. 2 Chr. 36:21.

Niph.1. to be well pleasing, to be gra-
ciously received, used only in re-
ference to offerings, (see Kal no.1)Lat.
22:25. 1:4. (In the two last pas-
ges there is a pleonastic dative of
the pronoun چنأ in the, چنأ.) It is syn-
yonyms with چنأ Lev. 22:20.

2. prob. to be paid off or discharg-

Pi. to seek the favour of a person.
Job 20:10 his sons must seek the fa-
vour of the poor; or else must satisfy or
propitiate them; (Arab. چنأ conj.II.)
here by the restoration of plundered
goods.

Hiph. to satisfy (a creditor,) hence
to pay off, (like چنأ in Talmud.)
Lev. 26:34 then shall the land rest
and pay its sabbathes. In the begin-
ing of the verse and in 2 Chr. 36:
21, Kal is used in the same connec-
tion. Comp. Lev. 26:41, 43. and in
Niph. Is.40:2. Others: and the land
shall be satisfied with its sabbathes,
and so in the other passages; but an
ironical expression here appears out
of place.

Hiph. to make one's self pleasing,
construed with چنأ 1 Sam. 29:4.

Deriv. چنأ.

m. verbal from ينأ, dec. III.a.

1. acceptance, delight, satisfaction.

6:20. and چنأ Is. 60:7. for ac-
ceptance (with God,) i. e. well pleas-
ing to him. Ex. 28:38 چنأ for ac-
ceptance for them
with Jehovah; i. e. to make them
acceptable to Jehovah; comp. Lev.
22:20, 21. 19:5 چنأ so that
you may be accepted, rite, چا at litte.

2. what is acceptable, an object of
8 .16 : 13. Particularly what is ac-
ceptable to God, Prov. 10:32. Mal. 2:
13.

3. grace, favour, good-will; e. g.
of a king, Prov.16:15. 19:12. par-
icularly of God, Ps. 5:13. 30:7. Is.
49:8 چنأ in a time of favour.

4. will, pleasure, (i. q. Chald. וִּיהי). Ps. 40:9. 103:21. 2 Chr. 15:15 מִלְחֹם בַּעֲלָם with their whole will, i.e. with all their heart. וַיְהַלְּכָּהוּ to do as one pleases, Est. 1:8. particularly as a description of absolute power, Dan. 3:4. 11:3.16. conjoined with רָאָה, to treat a person as one pleases, Neh. 9:24. 37. Est. 9:5.


1. *to dash in pieces.* See Pi. no. 1. and the deriv. רָאָה.


Pi. 1. to dash in pieces, destroy. Ps. 62:4.

2. i. q. Kal no. 2. Is. 1:21.

m. verbal from מַשְׁלֵית, a wounding, slaying, slaughtering. Ps. 42:11 for a wounding in my bones, i.e. to my bitterest anguish. Ezek. 21:27.

וַיִּפְקַד to pierce, bore through. Ex. 21:6.

(Arab. conj. IV. idem.) Deriv. פָּקְדָה.

לָסֹּת with art, particularly stones for a pavement. Applied also to the inlaying of wood-work, Cant. 3:10. Deriv. out of course רָאָה.

m. verbal from מַשְׁלָה, dec. VI. h.

1. a hot stone, which the orientalists made use of to roast meat upon, or to throw into milk or broth in order to heat it. 1 K. 19:6 נַחֲלָה a cake baked on hot stones.

According to the Rabbins, coals.

2. proper name of a city subject to the Assyrians. Is. 37:12. Perhaps Πολύγωνα of Ptolemy, in Palmyrene, Arab. סָלִין.

com. gen. verbal from מַשְׁלָה, dec. X.

1. i. q. מַשְׁלָה a hot stone. Is. 6:6.

Vulg. calculus. According to the Sept. and the Rabbins a coal.

2. a pavement, pavimentum. Est. 1:6. 2 Chr. 7:3. Ezek. 40:17, 18.

(Arab. with ع İçא, kindred with עַיּוּנָה.

1. to smile or dash in pieces, to bruise. Is. 42:3 עַיּוּנָה, a bruised reed. 36:6. 2 K. 18:21.

2. metaphorically to oppress, treat with violence; often connected with עַיּוּנָה. 1 Sam. 12:3. 4. Am. 4:1. Is. 58:6. Deut. 28:33.


Ecc. 12:6. (as if from עיון, is used intransitively, to be bruised or broken.


2. i. q. Kal no. 2. Job 20:19. 2 Chr. 16:10.

Po. עיון i. q. Kal and Pi. no. 2. Judg. 10:8. This form Nah. 2:5, pertains to עיון to run.

Hiph. fut. עיון, (as if from עיון,) Judg. 9:53. to dash in pieces.


Deriv. עיון, הָעִיּוֹן.

verbal from מַשְׁלָה no. I. dec. VIII. h.

1. as an adj. thin. Gen. 41:19, 20, 27.

2. as an adv. (1.) only. Gen. 6:5. Is. 4:1.

After a negation, except, Josh. 11:22. (2.) at the beginning of a sentence, indeed, certainly, surely. Gen. 20:11.

Num. 5:6. Ps. 32:6 בִּיוֹן surely, as to the floods of great waters, etc.

m. with suff. עיון, verbal from מַשְׁלָה no. II. dec. VIII. d. spittle. Job 7:19. 30:10. Is. 50:6.

fut. עיון, to be worm-eaten, to rot, spoken of wood. Is. 40:20.

Metaphorically Prov. 10:7. comp. the Rabbinic phrase, ascendit putredo in nomen alcyon. Hence

m. verbal from מַשְׁלָה, dec. IV. a.

2. rottenness or an internal wasting (of the bones.) Prov. 12: 4. 14: 30. Metaphorically Hab. 3: 16.

חָלֶלֶת m. i. q. בָּלֶל. no. 1. verbal from בָּלֶל, rottenness. Job 41: 19. [41: 27.]


Hiph. to cause to skip. Ps. 29: 6. Comp. בחלֶלֶת and בחלֶלֶת.

חָלֶלֶת f. verbal from בָּלֶל no. I. dec. X.

1. liter. thinness, hence the temples, tempora. Judg. 4: 21, 22. 5: 26.

2. poetically cheeks. Cant. 4: 3. 6: 7. Comp. tempora, Prop. ii. 24. 3.

חָלֶלֶת to spice, season; particularly oil in the preparing of ointments. Ex. 30: 33. Part. בָּלֶל a maker of ointments, an apothecary, 30: 35. Ecc. 10: 1.

Pu. pass. 2 Chr. 16: 14.

Hiph. to spice or season (flesh.) Ezek. 24: 10.

Deriv. out of course בָּלֶל, בָּלֶל.

חָלֶלֶת m. verbal from בָּלֶל, a spicing or seasoning. בָּלֶל וְחָלֶל spiced wine, Cant. 8: 2.

חָלֶלֶת m. verbal from בָּלֶל, dec. VI. that which is seasoned, an ointment, a confection. Ex. 30: 25.

חָלֶלֶת m. verbal from בָּלֶל, dec. I. a confectionary, apothecary, pigmentarius. 1 Sam. 8: 13. Neh. 3: 8.


חָלֶלֶת m. verbal from בָּלֶל, dec. III. a. in full בָּלֶלֶת (Gen. 1: 14, 15, 17.) the expanse, i.e. the arch or vault, of heaven, which the ancients supposed to rest like a hollow hemisphere on the earth. The Hebrews appear to have regarded it as transparent like a crystal or sapphire, (Ezek. 1: 22. Dan. 12: 3. Ex. 24: 10. Apoc. 4: 6.) of course as something different from the brazen or iron heaven of the Homeric poetry. Over this arch they placed the waters, Gen. 1: 7. 7: 11. Ps. 104: 3. 148: 4. Sept. στέρνομαι. Vulg. firmamentum. Luth. Veste.

חָלֶלֶת m. verbal from בָּלֶל no. I. dec. III. a. a thin cake, a wafer. Ex. 29: 2, 23. Lev. 8: 26.

חָלֶלֶת 1. to variegate, to make party-coloured. (In Arab. to mark with points; conj. II. to draw lines.)

2. particularly to work cloth with various colours. Part. בָּלֶל one that works cloth with various colours, Ex. 26: 36. 27: 16. 28: 39. 38: 18. different from בָּלֶל a worker in damask, q. v. Others: an embroiderer. (Span. recamare, It. ricamare, to embroider.) As opposed to this explanation, see Ps. 139: 15. comp. Job 10: 11. and Hartmann's Hebräerin, Th. 3. p. 138 ff.

Pu. Ps. 139: 15 when I was curiously wrought in the lowest parts of the earth.

חָלֶלֶת f. verbal from בָּלֶל, dec. XII. b.

1. a variegation of colour, spoken of the eagle, Ezek. 17: 3. of many coloured stones, 1 Chr. 29: 2. comp. חָלֶלֶת.

2. a party-coloured cloth or garment. Ezek. 16: 13, 16. 27: 16. Plur. Ps. 45: 15. Dual בָּלֶלֶת two party-coloured garments, or joined with בָּלֶל, stuff worked on both sides, Judg. 5: 30.

חָלֶלֶת 1. to stamp (with the feet,) to express indignation, Ezek. 6: 11. to express joy, Ezek. 25: 6.

2. to stamp or beat out. See Piel.

Hence

3. to spread out, but only solid bodies, as e.g. the earth, Ps. 136: 6. Is. 42: 5, (here in reference also to
plants by a zeugma.) 44: 24. (In Syr. to found, establish.)
4. to tread down. 2 Sam. 22: 43.
Pi. to beat or hammer out, e. g. metalic plates, Ex. 39: 3. Num. 17: 4. [16: 39.] to overlay, (with metalic plates.) Is. 40: 19.
Pu. part. beat or spread into plates.
Jer. 10: 9.
Hiph. i. q. Kal no. 3. to spread out, e. g. the heavens. Job 37: 18.
Deriv. בָּלָה, and
בָּלָה masc. plur. verbal from בָּלָה, dec. I. metalic plates. Num. 17: 3. [16: 38.]
I. בָּלָה, Arab. פָּלָה, to be thin, a root not in use. Deriv. בָּלָה, וּלָה, וּלָה, and
II. בָּלָה i. q. בָּלָה, to spit on. Found only in the fut. Lev. 15: 8. Deriv. לָה poor, see לָה.
לָה m. dec. I. a grant, permission.
Ezra 3: 7. (Chald. לָה to have permission, to be able; לָה permission.)
לָה a beginning, see לָה.
לָה to note, write down. Dan. 10: 21. (Arab. לָה idem.)
לָה Chald. idem. Fut. לָה, Dan.
לָה (the opposite of לָה)
1. to be guilty, to be liable to punishment. Job 9: 29. 10: 7, 15.
2. to be wicked, to act wickedly. 1 K. 8: 47. Dan. 9: 15. Construed with לָה against a person, Ps. 18: 22.
3. prob. to conquer, be victorious. (The Hebrews, regarding every victory and every overthrow as a kind of divine judgment, very naturally associated a righteous cause with victory, and an unrighteous cause with defeat; e. g. לָהוּ to be innocent, in Syr. to conquer.) פָּלָה righteousness and deliverance; comp. פָּלָה; deliverance and victory. So here to represent as unrighteous, to conquer.) 1 Sam. 14: 47 and whithersoever he turned himself, פָּלָה he conquered or was victorious. Sept. θέλεσθαι. Vulg. superbat. Others make the primary significan of פָּלָה to be restless, to disturb the peace; here, therefore, to spread disturbance, terror.
פָּלָה (the opposite of פָּה) verbal adj. from פָּה, dec. IV. a.
1. one that has an unrighteous cause, (in law.) Ex. 23: 7. Deut. 25: 1.
3. wicked, ungodly, and as a subst. a wicked or ungodly person. Ps. 1: 1.
4. Often spoken of the heathen, as foes of the Israelites, in opposition to פָּה the virtuous (Israelitish) sufferers. Ps. 10: 2. comp. 84: 11. 125: 3. Comp. of אֵמוֹת, used for the heathen, 1 Macc. 2: 44. 3: 5. Acts 2: 23.
פָּה m. with suff. פָּה, verbal from פָּה, dec. VI. i.
1. unrighteousness, injustice, the opposite of פָּה—תָּלָה הָוָא וּלָה treasures of wickedness, i. e. wealth unjustly acquired, Mic. 6: 10. פָּה a false balance, Mic. 6: 11.
2. wickedness. Ps. 5: 5. 45: 8. Plur. Job 34: 26 פָּה וּלָה on account of wickedness.
פָּה f. verbal from פָּה, dec. X.
פָּה m. dec. VI. h.
1. a flame, strong heat. (So in
Chal. Ps. 78: 48 Targ.) Cant. 8: 6.
2. the flame of Jehovah or the lightning. Probably Ps. 78: 48. Hence Ps. 76: 4 נֶשֶׁר the lightnings of the bow, a poetical expression for the arrows. So prob. also נֶשֶׁר Job 5: 7, arrows; (or else sons of the flame, i.e. sparks.)
3. a burning pestilence, (comp. חָמֵם heat and poison.) Deut. 32: 24 יַחַם devoted of the burning pestilence. Hab. 3: 5, (parall. יַחַם pestilence;) or it may be placed under no. 2. lightning.
Note. On account of Job 5: 7, where the ancient translators have rendered the word bird, bird of prey, (comp. Arab. ܥܘܪܐ conj. VIII. in altum elatus, sublatus est;) many critics have made this the primary significance, and have endeavoured to apply it to the other passages; in opposition to whom, see G. Th. Steger Comment. de Vocabulo הָעַרָּה. Kilie, 1808. and Gesenius’ larger Lexicon, p. 1077.
עַרָּה to break in pieces, to destroy. In Kal not used.
Po. idem. Jer. 5: 17.
עַרָּה f. with suff. עַרָּה, (perhaps strictly an infin. from עָרֵה to take into possession, hence to take, catch;) dec. VI. h.
2. net-work, lattice-work. Ex. 27: 4.
עַרְּסָן m. Ezek. 7: 23. and עַרְּסָן נָחַר m. Hos. 13: 1. i. q.شورש terrour.
de. X. 1 K. 6: 21 Keth. a chain.
Root עָרֵה. עָרִים to boil.
Pi. to cause to boil. Ezek. 24: 5.
Pu. to be agitated, spoken of the bowels. Job 30: 27.
Hiph. i. q. Pi. Job 41: 23. [41: 31.] (In Syr. and Chal. idem.) יְדוֹת m. verbal from יְדוֹת, dec. VI. i. a boiling. Ezek. 24: 5.
עַרְּסָן to bind, hence to yoke or harness.
Mic. 1: 13. (Comp. יְדוֹ ת no. 4.) In Arab. to bind a thread about the finger. Hence יְדוֹ ת m. (fem. in the Kethib of 1 K. 19: 4) plur. יְדוֹ תָּנִי, dec. VI. 1 K. 19: 4, 5. Job 30: 4. Ps. 120: 4. according to the Jewish interpreters and Jerome, the juniper-tree; more correctly i. q. Arab. פַּרְנָה broom, (spartium junceum, Linn.) which grows common in the desert parts of Arabia, has yellowish flowers and a bitter root, and can serve, therefore, only for a very poor nourishment, (see Job 30: 4.) Probably so called from its use in binding. See Celsii Hierobot. T. I. Oedmann’s vert. Sammlungen aus der Naturkunde. H. n. cap. 8.
עַרְּסָן to bind, to chain. In Arab. to bind, shut up, close.
Niph. prob. in a privative sense, to be unbound, to be loosed. Ecc. 12: 6 Keri. The Kethib reads עַרְּסָן it is removed.
Pu. to be bound, fettered. Nah. 3: 10.
Deriv. פַּרְנָה and פַּרְנָה fem. plur. verbal from פַּרְנָה, chains. Is. 40: 19.
עַרְּסָן m. Hos. 13: 1. i. q. שָׁרַש terrour.
(Aram. אֲשַׁר, שָׁרַש to terrify; נַשְׁר terrour.)
The relation of Sin to Samech has been already explained under that letter. In this lexicon Sin is every where regarded as a distinct letter from Shin, and placed before it; a circumstance, which must be borne in mind in the looking out of words. In adopting this arrangement, the example of the Arabic lexicographers has been followed.

חטב m. leaven. Ex. 12:15, 19. (Chald.)

יחטב i dem. In Arab. נים med. Vav to rise, ferment, spoken of wine, of anger.)

יחטב m. (strictly an infin. from נים,) with suff. רה. 

1. a raising (of the countenance,) hence joy. Gen. 4:7. It is in this case regarded as the opposite of גל in verse 6. Others: acceptance, forgiveness, after נס no. 3. (1.) (a.)

2. a rising, swelling, on the skin. Lev. 13: 2, 10, 19.


4. a judicial sentence, (comp. נח no. 4. and נב no. 1. (6.) to pronounce.) Hab. 1: 7. Others: arrog-ance.

יחטב m. dec. II. c. i. q. יטב. 1 K. 7:17. Root יטב to weave.

יחטב fem. of יחטב, dec. X.


2. a lattice, lattice-work. 2 K. 1: 2.

1 K.7: 18, 20, 41. With such lattice-work the chapter of the pillars were overspread.

יחטב the sambuca, see יטב.


יחטב and יחטב.

1. to be satisfied, satiated, filled; strictly with food, (comp. יטב to be satisfied with drink,) but sometimes also in reference to drink, Am. 4: 8. and spoken of the earth or trees, Prov. 30: 16. Ps. 104: 16. The thing with which a person is satisfied is put in the accus. e. g. יטב to be satisfied with bread, Ex. 16: 12. Job 27: 14. Ecc. 5: 9. or is preceded by יטב, Prov. 14: 14. 18: 20. by נַח, Ps. 65: 5. or is expressed by יטב before an infin. Ecc. 1: 8. Metaphorically to be satisfied or filled with reproof, Lam. 3: 30. Hab. 2: 11. with contempt, Ps. 123: 3. with adversity, Ps. 88: 4. Sometimes in reference to affluence and its occasioning pride, Prov. 30: 9 lest I be full and deny God. Hos.13:6.

2. to be tired, weary, disgusted, (with any thing.) Is. 1: 11. Job 7: 4. Prov. 25: 17. יטב to be full of days, 1 Chr. 23: 1. 2 Chr. 24: 15.

Pi. to satisfy. Ezek. 7: 19. Con-structed with a double accus. of the person and thing, Ps. 90: 14.


יחטב m. verbal adj. from יחטב, dec- V. a.

1. full, satisfied. Prov. 27: 7. 1 Sam. 2: 5.

2. full, tired, weary (of any thing.) יטב full of days, Gen. 35: 29.

Job 42: 17. also simply יטב in the same sense, Gen. 25: 8.
3. rich or abounding in any thing.


m. verbal from עָבְרָה, satiety, hence abundance, plenty. Prov. 3: 10. Gen. 41: 29 ff.

m. verbal from עָבְרָה, dec. VI. p.

1. satiety. עָבְרַתָּה to satiety, to the full, Ex. 16: 3.

2. fullness. Ps. 16: 11.

f. Ezek. 16: 49. and יִפְרָה


to observe, view, construed with יִפְרָה. Neh. 2: 13, 15. (In Chald. יִפְרָה)

i. q. Heb. יִפְרָה.


2. to hope. Est. 9: 1. Construed with יִפְרָה and יִפְרָה of the person, Ps. 104: 27. 119: 166. (So in Aram. in Pe. and Pa.)

3. perhaps to praise, to announce with praise. Is. 36: 18. i. q. יִפְרָה in Syr. The second signification, however, applies very well.

יִפְרָה or יִפְרָה m. found only with suff. יִפְרָה, verbal from יִפְרָה, dec. VI. g. hope. Ps. 119: 116. 146: 5.


יִפְרָה may your peace be great, a form of salutation, Dan. 6: 26.

יִפְרָה i. q. יִפְרָה, but (excepting Deut. 2: 36.) used only in poetry.

1. to rise, mount. Job 5: 11.

2. to be high, (see Niph.) Hence spoken of a city, to be fast, strong, invincible, Deut. 2: 36.

Niph. 1. to be high. Prov. 18: 11.

2. to be exalted, spoken of God. Ps. 148: 13. Is. 2: 11.

3. to be high, incomprehensible, inconceivable. Ps. 139: 6.

4. to be protected, to be safe. Prov. 18: 10. (Comp. יִפְרָה)

Pi. to raise up, but only in a figurative sense, (like Niph. no. 4.) to protect, defend. Ps. 20: 2. 69: 30. 91: 14. Construed with יִפְרָה, to defend from any one, Ps. 59: 2. 107: 41.

Pu. pass. to be protected, to be safe. Prov. 29: 25.

Hiph. intrans. to be exalted. Job 36: 22.


m. plur. יִפְרָה, const. always יִפְרָה, dec. IX. b.


2. a field generally; e. g. יִפְרָה the wild beasts of the field, Is. 43: 20. יִפְרָה a man living in the field, a hunter, Gen. 25: 27.


4. i. q. יִפְרָה the plain of Syria, i. e. Mesopotamia. Hos. 12: 13.

יִפְרָה poetically for יִפְרָה a field. Ps. 8: 3. 50: 11. 80: 14. etc. That it is the singular, and not the ancient plural form with יִפְרָה, is shown by
Ps. 96:12. In Arabic the termination -iy is the usual one for the Heb. -ay in full -ay at the vale of Siddim, which afterwards became the Dead sea. Gen. 14: 3, 8, 18.

f. dec. X. 1. q. רְמַי an order, row; of soldiers, 2 K. 11: 8, 15. of chambers, 1 K. 6: 9.

com. gen. (for רְמָה, like רְמֶנ ש for רְמֶנ) const. הָרַמְנ with suff. יָמְנָ and הָרָמְנ (from הָרָמְנ) prim. irreg. one of the smaller cattle, a sheep or goat, the nomen unitatis corresponding to מָנ, a small calf, q. v. Gen. 22: 7, 8, 30: 32. Ex. 12: 3 ff. Sometimes defined more accurately, Deut. 14: 4

a sheep and a goat. The same relation exists between the words רְמַי one of the larger cattle, and הָרַמְנ large cattle collectively.


masc. plur. small ornaments in the form of a half moon, worn on the neck by men and women, also by camels. Judg. 8: 21, 26. Is. 3: 18. Sept. מִנָּה. Vulg. lunulae. In Aram. הַמִּנָּה the moon, (see הָרָמְנ) גֹּז is the termination of diminutives, as in יָרְמָן.

be to have gray hairs, see בָּשַׁי.

thick branches, a thicket. 2 Sam. 18: 9. See בָּשַׁי.

i. q. רָמַשׁ to turn back. Only in Niph. 2 Sam. 1: 22, where several MSS. and editions read it with ס.

to white-wash, to plaster. found only Gen. 24: 63. i. q. הָשַׁי here to meditate, (Vulg. ad meditandum,) or else to walk, wander, obam-

bulare, i. q. Arab. 살 ח med. Je. Comp. the subst. הב in no. 3.

[or i. q. הָשַׁי to incline to any thing. Ps. 40: 5. Deriv. הָשַׁי, הָשַׁי.

הָשַׁי to hedge in, to hedge round. (See the kindred forms גְּשַׁי and הָשַׁי no. II.) Job 1: 10 thou didst hayest him round about, i. e. thou protectest him. The same phrase also denotes to hedge in, to give no way of escape, (comp. הָשַׁי,) Job 3: 23. 38: 8. Hos. 2: 8. [2: 6.]

Pil. לָשַׁי to twist, weave. Job 10: 11 דָּשַׁי אָגַר אִירֵהַ אֲגַר יָשַׁי out of bones and muscles hast thou woven me; comp. Ps. 139: 13.

Deriv. out of course הָשַׁי and הָשַׁי; comp. הָשַׁי no. II.

m. dec. 1. Judg. 9: 49. and רָשׁ f. dec. X. Judg. 9: 48. velbals from רָשׁ, a bough, branch. (Chald. רָשׁ and שָׁי, Syr. شِ) idem.

proper name of a city in the plain of the tribe of Judah. Josh. 15: 35. From this place Antigonus Sochæus obtained his surname.

once הָשַׂי (Ex. 4: 11.) imper. הָשַׂי, insin. absol. הָשַׂי, const. הָשַׂי, rarely שָׂי (Job 20: 4.)

1. to set, place, put, in any manner. The following are the phrases most worthy of notice; (1.) to arrange (an army.) Job 1: 17. Josh. 8: 2, 13. also intrans. (or by an ellipsis of the accus. רָשַׁי aciem,) to set themselves in battle-array, 1 K. 20: 12. Ezek. 23: 24. (comp. in Hiph. Ezek. 21: 21. [21: 16.]) 1 Sam. 15: 2: רָשַׁי אֲנָה when he arrayed himself against him in the way. The verbs רָשַׂי (see no. 2.) and רָשַׂי are used in a similar elliptical manner. (2.) to ordain, establish. Gen. 47: 26. Ex. 21: 13. (3.) to appoint. Hos. 2: 2. [1: 11.] Construed with two accus. 1 Sam. 8: 1. or with ח of the predicate,
(like ἐπισκέψεως in Homer,) construed with two accus. Ps. 39: 9. Josh. 8: 28. with the of the predicate, Gen. 21: 13, 18. or with ἐπισκέψεως, to make as, Gen. 32: 13. 1 K. 19: 2. The construction is peculiar in Is. 25: 2 ἐπισκέψεως μὴ μητρίδιμα I will make the city an heap.

3. to give; e. g. honour, Josh. 7: 19. Is. 42: 12. peace, Num. 6: 26. To give or show favour, Is. 47: 6. Synonymous with מְסַרֵךְ.


Hoph. only Gen. 24: 33 Keri. (See מַסַּרֶה.)


I. מָסַּרֶה i. q. מֵוָסַּרֶה to turn away, to depart. Hos. 9: 12.

II. מָסַּרֶה i. q. מַסַּרֶה to exercise dominion, to rule. Fut. מַסַּרֶה Judg. 9: 22.

Hiph. מַסַּרֶה to appoint princes. Hos. 8: 4. Comp. also מַסַּרֶה.

III. מָסַּרֶה i. q. מַסַּרֶה to contend, struggle. Hos. 12: 5. Fut. מַסַּרֶה.

IV. מָסַּרֶה to saw, i. q. Chald. מָסַּרֶה.

Fut. מָסַּרֶה 1 Chr. 20: 3. See מָסַּרֶה. this is a f. Is. 28: 25. see מָסַּרֶה.

and מָסַּרֶה, fut. מָסַּרֶה, once מָסַּרֶה (Is. 35: 1.) imper. מָסַּרֶה, infin. absol. מָסַּרֶה, const. מָסַּרֶה, to rejoice. Job 3: 22. Constrained with מָסַּרֶה, Deut. 28: 63. 30: 9. with מָסַּרֶה, Ps. 119: 14. מָסַּרֶה to rejoice in Jehovah, Ps. 40: 17. 70: 5. Constrained with an accus. Is. 35: 1 מָסַּרֶה they shall rejoice for them, i. e. for
the divine judgments mentioned in the preceding chapter.

Deriv. שׁנשׁנשׁנשׁ


Root. שׁנשׁנשׁ to meditate.

Hiph. to swim. Is. 25: 11.

Hiph. to make to swim, a hyperbolic expression for to moisten. Ps. 6: 7.

דָּוֶד f. (Milel, a segolated form for דָּוֶד) a swimming. Ezek. 47: 5.


ו. i. q. דָּוֶד, but more frequent.


2. i. q. Pi. no. 3. Judg. 16: 27.

Pi. דָּוֶד, fut. דָּוֶד.


2. to play, sport, spoken e. g. of children, Zech. 8: 5. of animals in the sea, Ps. 104: 26. comp. Job 40: 20. 29. [41: 5.]—2 Sam. 2: 14 let the young men arise, וְיָשָׁרֵב וְיָגֹנֵב and play, i. e. contend, before us.

3. to dance, with vocal and instrumental music, the constant accompaniment of dancing in the east. Judg. 16: 25. 1 Sam. 18: 7. 2 Sam. 6: 5. 21. 1 Chr. 13: 8. 15: 29. Hence Jer. 30: 19 וְיִנְהַרְיָה the voice of dancers. 31: 4 דָּוֶד וְיִנְהַרְיָה in the dance of the dancers. Prov. 8: 30, 31.

Hiph. to deride, constricted with ל. 2 Chr. 30: 10.

Deriv. קְנַשָּׁנַשָּׁנַשׁ and קְנַשֶּׁנַשׁ and קְנַשֶּׁנַשׁ m. verbal from קְנַשֶּׁנַשׁ.


2. sport. Prov. 10: 23.

רְמָנָם, plur. רְמָנָם transgressions, Hos. 5: 2. i. q. רְמָנָם Ps. 101: 3. Root רְמָנָם.

רְמָנָם, fut. apoc. רְמָנָם.

1. to deviate from a way. (In Aram. מְסָמָה idem.) Prov. 4: 15.

2. to be unfaithful, spoken of a married woman. Num. 5: 12. Sometimes with the addition שׁנשׁנשׁ Num. 5: 13. 20. 29. for רְמָנָם; comp. Ezek. 23: 5, with Hos. 4: 12.


רְמָנָם verbal from רְמָנָם.


2. with the article רְמָנָם the adversary by way of eminence, Satan, an evil angel, according to the latest theological views of the Jews, who excites men to evil, (1 Chr. 12: 1. comp. 2 Sam. 24: 1.) and accuses and calumniates them before God, Zech. 3: 1. 2. Job 1: 7. 2: 2 ff. Comp. Rev. 12: 10 o κατηγόρος των ἀδελφῶν ημῶν, o κατηγοροῦντα αυτὸν ἐνοίκιον τοῦ θεοῦ ἡμῶν ἡμᾶς καὶ νυκτός. The article (which fails only 1 Chr. 12: 1.) shows that the appellative is used here κατηγόρος and makes it almost a proper name. So רְמָנָם the God Baal, רְמָנָם, רְמָנָם, רְמָנָם.

It is in violation of the principles of grammar, criticism and hermeneutics, that some read in Job
624

and render it περιοδεύτης, a traveller, as if from ἀναπηδής.

f. verbal from ἀναπηδής.

2. proper name of a well, so called from a contention of Isaac with the Philistines. Gen. 26:21.


another name of mount Hermon. Deut. 4:48.

to have gray hairs. 1 Sam. 12:2. (In Syr. and Arab. with ש idem.) Part. וֹּתַּה Job 15:10. Hence

ם. dec. I. (1 K. 14:4.) and

ם. f. dec. X. verbs from שִׁפְּרָה.f.

1. the gray hairs (of an old man.) Gen. 42:38. 44:29, 31. a man of gray hairs, Deut. 32:25.

ם. m. a departure, journey. 1 K. 18:27. Comp. Arab. גִּבֵּה abitio et adventus, from גַּבָּה lentiore gradu incessit; or Chald. גֶּבֶר incessit i. q. גָּבֶר, hence גֶּבֶר incessus.

to cover with, to plaster. (Arab. with ש idem.) Deut. 27:2, 4.

לִשְׁמֹאָה m. lime, plaster, white-wash, to spread over walls. Deut. 27:2, 4. Is. 33:12. This sense suits also Am. 2:1. comp. Is. 33:12.

1. to meditate, particularly on religious subjects. Ps. 77:47. Construed with ל, Ps. 105:2. Comp. הבש.


Note. These various significations are all united in the synonymous word גָּם q. v.

Pil. הָּעָּבָּד to meditate. Ps. 143:5. Is. 53:8. where others apply the significations of Kal no. 2. and no. 4.

Deriv. גָּם and

I. גָּם m. verbal from גָּמַע, dec. I. 


3. 1 K. 18:27 וֹּתַּה he is in deep thought, or he has business. So the Hebrew interpreters, (comp. גָּמַע verbum, res.) Others: he has a journey, comp. גָּמַע.


גָּסֶה to put, place, see, גָּסֶה.

גָּסֶה m. plur. גָּסֶה, verbal from גָּסֶה no. II. dec. VIII. b. a thorn. Num. 33:55. (Arab. גָּסֶה a thorn.)

גָּסָה m. verbal from גָּסֶה no. II. dec. VIII. d. a hedge. Lam. 2:6.

f. verbal from גָּסֶה no. II. dec.

X. a sharp instrument, a dart, liter. a thorn, goad. Job 40:31. [41:7]

(Gab. גָּסָה a goad, a pointed instrument.)

גָּסֶה m. i. q. גָּסָה thought, understanding, heart, (from Chald. גָּסָה to regard, consider.) Job 38:36. Comp. גָּסֶה p. 248. Others: a meteor, an appearance in the air, see p. 248.
3. to have understanding, to be or become wise or intelligent. Ps. 2: 10. 94: 8. Constrained with ו, Dan. 1: 4. comp. verse 17. Also to conduct wisely, Jer. 20: 11. 23: 5. Part. יתבנה. Intelligent, Prov. 10: 5. hence religious, pious, Ps. 14: 2. Dan. 11: 33, 35. 12: 3, 10. (Comp. יתבנה, יתבנה) Infin. יתבנה Jer. 3: 15. and יתבנה Prov. 1: 3. 21: 16. as a subst. wisdom, understanding.


6. to cause to prosper. 1 K. 2: 3. Part. יבנה used substantively a song, poem, Ps. 47: 8. and in the superscriptions of 13 Psalms, (viz. XXXII. XLI. LII. LIV. etc.) Probably derived from the Arabic signification of the root, (see Kal,) to be interwoven, intricate, in the derivatives also figuratum esse, (comp. יתבנה;) and the participial form acquires here an abstract signification, like יתבנה fullness, יתבנה destruction. According to strict Hebrew usage, it would denote knowledge, hence poetry, (comp. Arab. יתבנה, knowledge, poetry,) the poets in antiquity being wise men and preservers of knowledge.

יתבנה Chald. Ithpa. to consider, constrained with ו, Dan. 7: 8.

יתבנה and יתבנה m. with suff. יתבנה verbal from יתבנה, dec. VI. g.

1. understanding, intelligence. 1 Chr. 22: 12, 26: 14.—יתבנה good understanding, Prov. 13: 15. Ps. 111: 10. 2 Chr. 30: 22.—יתבנה ויתבנה to give the understanding or sense of anything, Neh. 8: 8.

2. craft, cunning. Dan. 8: 25.

f. i. q. folly. Ecc. 1: 17. Several MSS. and editions read it with כ.

f. Chald. understanding. Dan. 5: 11, 12.


Niph. to let one’s self for hire. 1 Sam. 2: 5.


Deriv. out of course, לָכֵּץ, m. verbal from לְכֵץ, dec. IV. a.

1. hire. Ex. 22: 15 אוּ לָכֵץ אָנָהּ הָיָה רַעְיָהּ וּלָכֵץ if he (the owner) was a hireling, and brought it for hire.


m. verbal from רכז, dec. VI. a reward. Prov. 11: 18.—Is. 19:10 after the usual reading רכז is read they that earn wages. It would be more accordant with the parallel clause to read רכז q. v.


מַפְלָאָה or מַפְלָאָה m. dec. I.

1. the left side.—לָכֵץ לָכֵץ to the left, Gen. 24: 49.—לָכֵץ on the left, 1 K. 7: 49. 2 Chr. 4: 8: and with a genitive or dative following, Gen. 48: 13.—לָכֵץ (used adverbially in the accus.) towards the left, Gen. 13: 9. Deut. 5: 32. Hence לָכֵץ the left hand, liter. the hand of the left side, Judg. 3: 21. Ezek. 39: 3.


3. the north. Job 23: 9. Gen. 14: 15 לָכֵץ אֶלָה on the north of Damascus. (In Arab. לָכֵץ the country on the left, i. e. Syria, in opposition to לָכֵץ the country on the right, i. e. Yemen or Arabia. Comp. לָכֵץ) Hence the denom. verb in

Hiph. לָכֵץ מַעְבָּדָה מַעְבָּדָה (1 Chr. 12: 2) and לָכֵץ מַעְבָּדָה (2 Sam. 14: 19.)


2. to be left-handed, to use the left hand. 1 Chr. 12: 2.

מַעְבָּדָה and מַעְבָּדָה, fem. מַעְבָּדָה, denom. adj. from מַעְבָּדָה, left, situated on the left, sinister. 1 K. 7: 21. 2 K. 11: 11.

מַעְבָּדָה and מַעְבָּדָה, fut. מַעְבָּדָה, to be joyful, to rejoice; construed with ב of the thing, 1 Sam. 2: 1. Ps. 122: 1. with מַעְבָּדָה, Is. 9: 16. [9: 17]: 39: 2. Jon. 4: 6. with מַעְבָּדָה, Prov. 5: 18, (where, however, several MSS. read מַעְבָּדָה) to rejoice in Jehovah, Ps. 9: 3. 32: 11. 97: 12. 104: 34. Construed with מַעְבָּדָה it expresses a malicious joy, or a rejoicing in the calamities of others, (like מַעְבָּדָה Ps. 35: 19, 24. 38: 17. Is. 14: 8. Mic. 7: 8. (comp. however Amos 6: 13.)

Pi. מַעְבָּדָה to gladden, to make joyful, to make to rejoice. Deut. 24: 5. Prov. 27: 11. When the joy arises from the misfortunes of others, construed with מַעְבָּדָה, Ps. 30: 2. with מַעְבָּדָה,
Lam. 2: 17 with רֹעָה, 2 Chr. 20: 27. 
Hiph. i. q. Pl. Ps. 89: 43. 
דְּמַיִם m. verbal adj. from דַּמָּה, dec. V. a. and f. joyful, rejoicing. Deut. 16: 15. etc. Plur. const. once מַלְאָה Ps. 35: 26 elsewhere מַלְאִים. 
דַּמִּים f. verbal from דַּמָּה, dec. XII. b.

1. joy, rejoicing. —דַּמַּה to rejoice greatly, 1 K. 1: 40. 
Jon. 4: 6. 
2. festivity, mirth. Prov. 21: 17 
דַּמַּה חֲרָוָה he that loves festivity. 
—דַּמִּים to make feasts, Neh. 8: 12. 12: 27. 2 Chr. 30: 23. 
דַּמְיָה. f. a mattress, covering. Judg. 4: 18. Root רֶפֶּה (with מ, as some MSS. read it here;) Comp. Syr. רֶפֶּה a couch, sofa. 
דַּמְשׁוֹן see under דַּמְשׁוֹן. 
דַּמָּה, see under דַּמָּה. 
דַּמְיָה f. dec. XII. b. a garment, for men and women, (Deut. 22: 5.) particularly the broad robe of the orientalist, Gen. 9: 23. 1 Sam. 21: 10. which served him also for his bedcovering, Deut. 22: 17. 
דַּמַּיָּה (for which several MSS. read דַּמָּיָּה,) a poisonous species of lizard. Prov. 30: 28. Sept. λαβδώνια Vulg. stellio. (In Arab. مَسْمَة a poisonous lizard with spots like the leprosy, from מַסֵּם and מַסָּה to poison.) See Bocharti Hieroz. T. II. p. 1084.
דַּמָּה, fut. דַּמְבָּה, infin. מַבָּה. 
1. to hate, construed with an accus. and with מ, Deut. 4: 42. 19: 4. Part. מַבָּה a hater, an enemy, Ps. 35: 19. 38: 20. 
P. found only in the part. מַבָּה an enemy, Ps. 55: 13. 68: 2. 
דַּמַּה Chald. to hate. Part. מַבָּה an enemy, Dan. 4: 16. [4: 19].

דַּמָּה f. dec. X. 1. strictly infin. of 
דַּמָּה. Deut. 1: 27. 

דַּמָּה according to Deut. 3: 9. name of a ridge of mountains among the Amorites, usually called Hermon. (See הַר גֹּרֶם.) In other passages (1 Chr. 5: 23. Cant. 4: 8.) it is used in a more restricted sense and distinguished from Hermon; comp. Ezek. 27: 5. The name is still preserved among the Arabsians, and its apppellative signification, (comp. סָלָה loricá,) is the same as that of מַבָּה, which according to Deut. 3: 9. is the name of the same mountain among the Sidonians. 
דַּמָּה masc. plur. dec. I. i. q. מַבָּה thoughts, (concerning the insertion of מ, see under the article פן, p. 567.) Job 20: 2. 4: 13 in thoughts of nightly visions, i. e. in dreams; comp. Dan. 2: 29. 30.

דַּמָּם m. dec. III. a. 
2. a buck, he-goat. Lev. 4: 24. 16: 9. as an object of idolatrous worship, (like the practice of the Egyptians,) Lev. 17: 7. 2 Chr. 11: 15. Fem. מַבָּה.

3. Is. 13: 21. 34: 14. מַבָּה inhabitants of impassible deserts, which dance and call to each other, perhaps, according to the popular belief, wild men in the form of he-goats, like the Grecian satyrs. The Arabians had such fabulous monsters in abundance; (see Bocharti Hieroz. II.
628

They speak also of the voices of nightly spectres in the woods; comp. the Heb. רִיעָּה. Sept. δαυ-μονία.

4. plur. רִיעָּה showers. Deut. 32:2. Comp. רִיעָּה to shudder.

proper name of a mountainous country on the south of Palestine and the Dead sea. Esau is said to have dwelt here, (Gen. 32:3. 33:14, 16.) and Josephus (Antiq. i. 19.) derives Seir from רַעָּה the hairy, (see the art. רַעָּה.) According to other notices, it was originally inhabited by Horites, (Gen. 14:6. Deut. 2:12.) among whom occurs a leader or head of a tribe named רַעָּה (Gen. 36:20-30.) These Horites were driven out by the descendants of Esau, who in after times dwelt in this region, Deut. 2:4 ff. 2 Chr. 20:10. As an appellative רַעָּה denotes hairy, hence perhaps woody, which would be a very suitable name for this country. Comp. רַעָּה no. 2.

1. fem. of רַעָּה, dec. X. a she-goat. Lev. 4:23. 5:6.
2. name of an unknown place, perhaps a wood or mountain, to which Ethud fled. Judg. 3:26.

1. i. q. Greek χατίσιον, χατίς.

2. i. q. רַעָּה to rage, roar, assault with violence. Ps. 58:10 רַעָּה שָׁלָה it (the storm) assails him with violence.
3. to stand on end, spoken of hair, to be rough, bristly, horrere. Deriv. רַעָּה שָׁלָה to be hairy. (Arab. شعر.)

Niph. to rage, be tempestuous. Ps. 50:3.
Hithpa. to storm, to rage like a storm. Dan. 11:40. comp. רַעָּה Hab. 3:14.

m. verbal from רַעָּה, dec. VI. c.
2. i. q. רַעָּה a storm, tempest. Is. 28:2.
3. hair, as if the const. state of רַעָּה. Is. 7:20.

m. const. רַעָּה, with suff. רַעָּה, verbal from רַעָּה, dec. IV. b. hair. Lev. 13:3 ff. for the most part collectively, (as in Arab.) רַעָּה a hairy or rough man. 2 K. 1:8. comp. Gen. 25:25. See רַעָּה.


f. verbal from רַעָּה, dec. XII.
17. Nah. 1:3.
2. e. a hair, i. q. רַעָּה. (Arab. a single hair.) Judg. 20:16 רַעָּה הָאָרֶץ at a hair. Used collectively, Job 4:15. 1 Sam. 14:45. Plur. Ps. 40:13. 69:5.

f. (masc. Is. 28:25?) verbal from רַעָּה, dec. X. barley, so called from the roughness of its ears. (Comp. קְרוֹב spoken of the grain, see קְרוֹב.) רַעָּה שָׁלָה a homer of barley. Lev. 27:16. רַעָּה an ephah of barley. Ruth 2:17. רַעָּה שָׁלָה barley harvest. Ruth 1:22. This last example furnishes no exception to the usual distinction between the singular and the plural.

f. dual רַעָּה with suff. רַעָּה, plur. only in the const. state רַעָּה שָׁלָה, as if from רַעָּה. prim. irreg.

burning lips, i. e. warm professions of friendship. Prov. 26: 23.—Ps. 81: 6 says the speech of one that I knew not I heard. Ezek. 36: 3. (2.) a language, dialect. Gen. 11: 1 f. Is. 19: 18. 33: 19 knew of an unintelligible language, barbarians.

2. a border, e. g. of a vessel, 1 K. 7: 26. of a garment, Ex. 28: 32. of a river, the sea, Gen. 22: 17. 41: 3. of a country, Judg. 7: 22.

, found only in Pi. Is. 3: 17. to make bald, (the head,) particularly to cause the hair to fall off by sickness. Comp. 

m. dec. IV. a. the beard, perhaps the whole chin; comp. . 2 Sam. 19: 25 he had not trimmed his beard. to cover the beard or chin, as an expression of sorrow, Lev. 13: 45. Ezek. 24: 17, 22. Mic. 3: 7. to cover, hide, conceal, i. q. and . Deut. 33: 19 the most hidden treasures. Vulg. thesauri absconditi.

I. i. q. to clap (the hands.) Job 27: 23 according to several MSS. Hiph. Is. 2: 6 plaudunt filii peregrinorum, or dextras jungunt peregrinis; comp. in Arab. to shake hands, as in a covenant or bargain.

II. . Syr. to suffice. 1 K. 20: 10. See .

m. the stroke or chastisement (of God.) Job 36: 18. See Job 34: 26.

m. with suff. , plur. , dec. VIII. h.

1. coarse, particularly hair cloth. (In Ethiop. a hairy garment of the pilgrims and eastern monks, a coarse tent-covering, coarse linen generally.) So the Greek σκώρα, σκώρας, σκληρόν; and succus in Jerome, a garment for pilgrims. (Comp. Rev. 6: 12.) Is. 3: 23 is a hairy girdle.

2. a bag made of coarse or hair cloth. Gen. 42: 25, 27, 35. Lev. 11: 32.


found only Lam. 1: 14. in Niph. according to the Hebrew interpreters, to be fastened or bound. Chald. aggravatum est. The Sept. Vulg. read 

found only in Pi. Is. 3: 16 ogling or winking with their eyes. (Chald. to look on, circumspectatrix.) Sept. ἐν νεαροις οὐχ ἐμάκρων. Others: fucantes oculos, (comp. Chald. to paint,) but not so well suited to the context.

m. plur. fem. verbāl from , dec. VIII. k.


2. a chief, prince, courtier. Gen. 12: 15.

3. according to the theological views of the later Jews, an archangel, one of the seven principal angels which surround the throne of God and act as patrons of particular nations in the heavenly court, οἱ ἐπὶ θεοῦ ἀγγέλοι, οἱ ἐνωπιον τοῦ θεοῦ εἰσήκουσαν, (Rev. 8: 2.) Dan. 10: 13, 20.

to interweave. (Chald. and Syr. idem, at least in the derivatives.) Comp. .

Pu. to be interwoven. Job 40: 17.
Hithpa. to be interwoven, to be fastened. Lam. 1: 14.

Deriv. מְרַעְרוּתְיוֹן. to escape, flee, (after a general overthrow.) Josh. 10: 20. (Arab. and Syr. idem.) Deriv. מְרַעְרוּתְיוֹן.

m. found only in the phrase מְרַעְרוּתְיוֹן, Ex. 31: 10. 35: 19. 39: 1, 41. according to most of the ancient versions, clothes of service or office. Sept. Ex. 39: 1 סֹדֵלָא לַשׁוּמּוּרֵרִים. Comp. the phrase subjoined to the three last passages מְרַעְרוּתְיוֹן, to serve in the sanctuary. They were distinct, however, from the holy garments, מְרַעְרוּתְיוֹן. Perhaps better: party-coloured garments, comp. the Samar. מְרַעְרוּתְיוֹן a party-coloured garment.

m. Is. 44: 13. according to Kimchi, red earth. According to the Arabian מַסָּר, an awl, here perhaps a pointed instrument with which the workman marked out the form of the image on the rough block.

I. מִרְעָרָה to contend, struggle with a person; construed with מִרְעָרָה, Gen. 32: 23. with מִרְעָרָה, Hos. 12: 4. (Arab. מִרְעָרָה conj. III. idem.) The fut. is formed from מִרְעָרָה no. III.

II. מִרְעָרָה i. q. מִרְעָרָה and מִרְעָרָה no. II.

to rule. Deriv. מִרְעָרָה. Here belongs, according to the common interpretation, the part. fem. מִרְעָרָה, Is. 23: 25 מִרְעָרָה tritricum principale, i.e. egregium, bonum. Better perhaps: fat wheat; comp. the Arabic مَرَعَة to be fat. Others make it a substantive denoting a particular species of grain. Others make it an error of the transcribers, arising from the following word מִרְעָרָה, since the ancient versions omit it.

מִרְעָרָה, fem. of מִרְעָרָה, dec. X.


2. Sarah, a proper name, see מֶרֶת.

m. a shoe-latchet, a string which fastened the sandal to the foot. Gen. 14: 23. Is. 5: 27. Root מִרְעָרָה to weave.

מִרְעָרָה masc. plur. dec. X. noble shoots or tendrils of the vine. Is. 16: 8. See מִרְעָרָה.

מִרְעָרָה to make an incision (in the body.)

Lev. 21: 5.

Niph. to tear or hurt one's self (by lifting.) Zech. 12: 3.

מִרְעָרָה m. Lev. 19: 28. and מִרְעָרָה f. 21: 5. verbals from מִרְעָרָה, an incision (in the body.)

מִרְעָרָה Sarai, the proper name of the wife of Abraham. On occasion of the promise to her of a numerous posterity, this name was changed into מִרְעָרָה (Gen. 17: 15.) without doubt in the sense of princess. Various explanations of the former name have been attempted, but to very little purpose, see Gesenius larger Lexicon, p. 1309. The point of the passage in Genesis is undoubtedly this, that a more suitable and significant name was substituted for one which was less appropriate or had no meaning at all.


מִרְעָרָה m. verbal from מִרְעָרָה, dec. III.


מִרְעָרָה combed, verbal adj. from מִרְעָרָה q. v.

מִרְעָרָה i. q. מִרְעָרָה to interweave, make intricate.

Pl. Jer. 2: 23 a swift camel מִרְעָרָה that makes her ways intricate,
i.e. that runs wild with the desire of copulation. (In Arab. شرکی کی to run wild from sexual desire, spoken of animals.)

Deriv. ین. to stretch out, to stretch forth.

Part. pass. ین having a member preternaturally large, Lev. 21: 18. 22: 23.

Hithpa. to stretch one's self out. Is. 28: 20.

Ps. 94: 19. 139: 23. Comp. ین; and on the insertion of ین, see under that letter.

ین, fut. ین. 1. to burn, e.g. cities, houses, altars. Is. 1: 7. Lev. 4: 21. 8: 17. 9: 11. Josh. 11: 9. and often with the addition of ین in the fire. Used also in reference to the burning and other funeral rites of a dead body, Jer. 34: 5.

2. to burn (bricks.) Gen. 11: 3.

Niph. pass. to be burned. Lev. 4: 12.

Pu. pass. to be burned. Lev. 10: 16.

Deriv. ین, ین.

I. ین m. dec. IV. a. a species of poisonous serpent. Num. 21: 8. Deut. 8: 5. With the addition of ین, Num. 21: 6.—ین a flying serpent, draco volans, Is. 14: 29. 30: 6.—It is usually collated with the Greek πτερόν, καυσόν, a species of serpent so named from its burning breath; but the ideas heat and poison are connected in several other words. Comp. ین. See Bocharti Hieroz. T. III. p. 221. ed. Lips.

II. ین found only in the plur. ین Is. 6: 2, 6. a kind of angel or archangel, with 6 wings, and a voice with which they praise God. According to Kimchi, ین fiery angels, perhaps with reference to the shining fiery appearance of such celestial beings, (Ezek. 1: 13. 2 K.

2: 11. 6: 17. Matt. 28: 3.) But ین signifies to burn, not to shine; and the splendour referred to (יִבְבוּר) is common to all the divine messengers. The more probable derivation, therefore, is from the Arab. ین to be noble, excellent, (whence ü a prince, a noble;) hence liter. nobles or princes, comp. ین no. 3.

ین (with Tseri impure,) verbal from ین, dec. X.


2. matter to be burnt, fuel for the fire. Is. 9: 4. 64: 10.

ین to comb, hatchel, e.g. flax. (Syr. and Chald. idem.) Hence Is. 19: 9 ین combed flax.


1. a choice species of vine, the grapes of which, as the Jewish commentators say, have very small and scarcely perceptible stones, and which at this day is called serki in Morocco. Pers. kishmis. See Niebuhr’s Reisebesch. Th. 2. p. 169. Beschr. von Arabien, p. 147. Root prob. Syr. ین to empty out; hence ین empty. See ین.

2. name of a valley between Ascalon and Gaza, prob. so called from its producing this vine. Judg. 16: 4. ین m. plur. ین, dec. VIII. d. reddish, fox-coloured, spoken of horses. Zech. 1: 8. (In Arab. by transposition ین a reddish horse, having also a red mane and tail.)

ین to have dominion, to bear rule.

Hithpa. to make one's self a ruler, construed with ר. Num. 16: 13.
Deriv. א, י. ו.
ןתנ, verbal from תְּרֵז, (with the signification of תְּרֵז, dec. III. a. joy, gladness, usually joined with מפּוּז. Is. 22: 13. 35: 10. 51: 3, 11.—ןתנ oil of joy, where-with guests were anointed, Ps. 45: 8. Is. 61: 3.

Shin, usually reckoned together with Sin as the 21st letter of the alphabet, and as a numerical sign denoting 300.

The name תַנ i. q. תַּנְּ a tooth, is derived from the pronged form of the letter in all the ancient Semitic alphabets.

There are three letters in Arabic which correspond to the Hebrew Shin more or less; (1.) most frequently ס, e. g. סנ, Arab. סלְמ peace. (2.) more rarely ש, e.g. שֶׁנ Arab. שֶׁמֶש the sun. In both of these cases the Shin is retained in Aram.(3) ת, e. g. תַּנ, Arab.

In this case the Aramean dialects have נ, תַּנ, תַּנ, נֶנ, eight, נ, נ, snow. Sometimes, but more rarely, ת is found in Arabic, e.g. תן Arab. תַּנ to break in pieces.

In the Hebrew itself, comp. שַׁנ, a fir-tree. (4.) There are some examples in which the same Hebrew word with ש has two corresponding Arabic words; (a.) תַּנ a dart, in Arabic written with ש ש and ש ש
(b.) תַּנ to weigh, in Arab. ב ש
(c.) תַּנ Arab. גּוּמ גּוּמ body. — On the contrary תַּנ to rule, (prob. in Arabic with Sin,) is a different root from תַּנ Arab. מְמ to be like.

—From nos. 2, 3, flow (5.) the examples where ש is interchanged with י and י; e. g. יַנ Arab. יַנ a trail; יַנ Arab. יַנ a noble horse; יַנ Rabbin. יַנ an inguen. Perhaps also there is some cognition between יַנ heat and יַנ a coal; יַנ and יַנ to break in pieces.

ד, more rarely י (Judg. 5: 7. Cant. 1: 7. Job 19: 29.) and ט (Ecc. 2: 22. 3: 18.) i. q. ש (of which it is a contraction, by omitting ש at the beginning, see p. 2. and assimilating the ט to the following letter, see p. 587.) but found only in later Hebrew, and in the poetic style, e. g. Judg. 5: 7.

1. a relative pronoun, who, which, what. Ecc. 1: 11. Cant. 1: 7. 3: 1, 2, 3.—ש י i. q. 'ש as, (liter. secun-dum id quod,) Ecc. 5: 14.
2. merely a sign of relation, nota relationis; e. g. פָּנָּה, whither, Ecc. 1:7. Ps. 122:4.

3. with something following, it makes a parenthesis or the sign of the genitive case. Cant. 3:7 פָּנָּה וּלְהָעַל the sedan of Solomon, litter. his sedan, which (belonged) to Solomon, or Solomon's his sedan. 1:6 פָּנָּה to my vineyard. (Comp. רַבַּן no. 3.) This pleonastic use of the suffix belongs to the Aramean style.

(2) because. Cant. 1:6. (3) for. Cant. 5:2.


רָקִיע, fut. רָקִיעַת.

2. to groan, spoken of a person in extreme pain. Ps. 38:9.

רָקִיע, f. const.פָּנָּה, verbal from פָּנָּה, dec. XI. d.

1. the roaring (of a lion.) Is. 5:29.

רָקִיע and פָּנָּה (the former only is used as a verb, and that rarely, but both are important on account of their derivatives.)

1. to make a noise, tumult, spoken of water, of a crowd of people and the like, (see פָּנָּה, פָּנָּה.) to shout, (see פָּנָּה.) to crash, (see פָּנָּה.) hence spoken of a storm, (see פָּנָּה a storm, tempest.)
2. to be destroyed with noise or crashing. Is. 6:11 at the beginning.
3. to be laid waste. Deriv. פָּנָּה, פָּנָּה, פָּנָּה desolation, more rarely פָּנָּה.

Niph. 1. to make a noise or tumult, spoken of waters. Is. 17:12, 13.
2. to be laid waste, spoken of a country. Is. 6:11 at the end.


Hithpa. פָּנָּה נִשְׂבָּה to gaze or wonder at, construed with ה. Gen.24:21. (The ideas astonishment and desolation are united also in the word פָּנָּה q. v.) Sept. καταμανθάνω. Vulg. contemptor.

רָקִיע see פָּנָּה.

Prov. 1:27 Keth. i. q. פָּנָּה.

רָקִיע, לְאָמָן com. gen. (Is. 14:9. Jer. 5:14. Job 26:6.) the lower world, the region of ghosts, the orcus or hades of the Hebrews; in which thick darkness reigns, (Job 10:21, 22.) and where all men after death live as ghosts (פָּנָּה q. v.) without thought or sensation. To it are attributed valleys (Prov. 9:18.) and gates,(Is.38:10.) The wicked descend into it by the openings in the earth. (Num. 16:30 ff.) The etymology is uncertain. Usually collated with the Arab. פָּנָּה med. Je to go downwards, to sink; but the examples, (in Scheidius ad Cant. Hiskia, p. 21 ff.) prove merely the significance to settle, spoken of a sediment; which lies too remote.

רָקִיע m. verbal from פָּנָּה, dec. III.a.


רָקִיע m. (with Kamets impure,) verbal from פָּנָּה, dec. I. contempt. With suff. פָּנָּה Ezek. 25:6. — פָּנָּה פָּנָּה with contempt of soul, (for everything about them,) i. e. with arro-
gance, cum fastu, 36:5. comp. 25:15.

חָלָה f. verbal from חָלָה, a crash. Is. 24:12.

חָלָה and חָלָה, fut. חָלָה.

1. to ask, demand, require, seek; construed with an accus. of the thing. Job 31:30 וּנְבָא הָעָלָה to demand with a curse his (the enemy's) life, i.e. his death. So Jon. 4:8 אִירָאֵת וּנְבָאָה and he asked death for himself. 1 K. 19:4. The person of whom any thing is asked, is preceded by ך, Ps. 2:8. by חָלָה, 1 Sam. 8:10. or put in an accus. (likeaireiv iviv, it.) Hence with two accus. Ps. 137:3. Deut. 14:26.

2. to ask, beg, request, construed with an accus. of the thing, and חָלָה, חָלָה of the person. Ps. 21:5. Deut. 18:16.


4. particularly to inquire of or consult, as an oracle, and then construed with ה; hence חָלָה לְשָׁמַע to inquire of Jehovah, Judg. 1:1. 18:5. 20:18. construed with ה for a person, 1 Sam. 22:10, 13, 15. Num. 27:21. — חָלָה לְשָׁמַע to inquire of or consult the teraphim, Ezek. 21:26.

5. חָלָה לְשָׁמַע to inquire after the health of any one, particularly as a salutation. Gen. 43:27. 1 Sam. 10:4. 17:22. 30:21. Ex. 18:7. also חָלָה לְשָׁמַע 2 Sam. 11:7.

6. to borrow, to ask as a loan, (derived from signif. nos. 1. 2.) Ex. 3:22. 11:2. 12:35. Part. חָלָה borrowed, 1 Sam. 1:23. 2 K. 6:5. See Hiph.


Niph. to ask for one's self, (like the Greek αἰτοῦμαι, mihí peito, different from aîtov.) 1 Sam. 20:6, 28. Neh. 13:6.

Pi. חָלָה 1. to ask, inquire. 2 Sam. 20:18.

2. i. q. Kal no. 7. to beg. Ps. 109:10.


Deriv. out of course חָלָה.


2. to ask, inquire; construed with ה of the person, Ezra 5:9. and an accus. of the thing, verse 10.

חָלָה f. with suff. חָלָה, also חָלָה (Ps. 106:15.) and by contraction חָלָה (1 Sam. 1:17.) verbal from חָלָה, dec. X. and XI.

1. a petition, request.— חָלָה לְשָׁמַע to make a request, Judg. 8:24. 1 K. 16. חָלָה לְשָׁמַע to grant a request, Est. 5:6, 8.— חָלָה לְשָׁמַע a request is granted, Job 6:8.

2. what is lent, a loan. 1 Sam. 2:20. Comp. the verb no. 6.

חָלָה Chald. emph. חָלָה, a wish, request; hence also an affair, matter, concern. (Comp. חָלָה no. 4.) Dan. 4:14 [4:17 חָלָה לְשָׁמַע and the matter is the command of the holy ones.


חָלָה, plur. חָלָה, verbal adj. from חָלָה, dec. VIII. a.

1. quiet. Is. 33:20. Particularly living in peace, security, prosperity, Job 12:5. comp. חָלָה 21:23. Inasmuch as prosperity and security often lead to carelessness and forgetfulness of God; hence
2. careless, proud, arrogant, (secundis rebus ferox, Sallust. Jug. 94.) Ps. 123: 4. Am. 6: 1. Is. 32: 9, 11, 18. (Comp. רָעָה, רָעָה, part. רָעָה and רָעָה; also Schulten's Animadv. in Job 26: 5.)


Nip. see above.

1. to breathe with open mouth, to snuff up, e.g. the air, construed with an accus. Jer. 2: 24. 14: 6. hence to gape, aspire, long after, Job 7: 2. 36: 20. to strive for, Job 5: 5. Constrained with יֵשׁ Am. 2: 7 they long after the dust of the earth on the head of the poor; i.e. they long to bring the poor into that condition.


Niph. pass. of Hiph.

1. to remain, to be left. Gen. 7: 23. 49: 38. Is. 11: 11.

2. to continue, to be kept back. Ex. 8: 5, 7. [8: 9, 11.] Num. 11: 26. Job 21: 34 יִהְיֶהוּ יֵשׁ רְמָנָהּ יִלְּכַּר יֵשׁ רְמָנָהּ your answers continue false.

Hiph. 1. to let remain, to leave. Ex. 10: 12.


3. intrans. to be left, to remain. Num. 21: 35. Deut. 3: 3.

Niph. m. (with Kamets impure,) verbal from יֵשׁ, the rest, remnant, remainder. Is. 10: 20, 21, 22. 11: 11.

Niph. m. Chald. const. יֵשׁ, idem. Ezra 4: 7, 9, 10, 17. 7: 18.

Yeshi (a remnant shall return) the symbolical proper name of a son of the prophet Isaiah. Is. 7: 3. comp. 10: 21.

Nip. m. dec. I.

1. flesh, i. q. יֵשׁ, but almost exclusively in poetry. Ps. 73: 26. 78: 20, 27. Jer. 51: 35 יִנָּשְׂפַּר וְיִנָּשְׂפַּר יִנָּשְׂפַּר יִנָּשְׂפַּר my violence and my flesh come upon Babylon, i.e. the violence done to me, and my flesh, which it has consumed, come upon it; (comp. לָשֶׁנֶת no. 1. (2.) and no. 2.)


Nip. fem. of יֵשׁ, blood relationship, hence as a concrete, kindred by blood. Lev. 18: 17.

Nip. f. by contraction יִנָּשְׂפַּר (1 Chr. 12: 38.) verbal from יֵשׁ, dec.

1. a remnant of people, particularly after a general overthrow. Jer. 11: 23. 44: 14. Mic. 7: 18. Zeph. 2: 7. Comp. רָעָה יִנָּשְׂפַּר. Ps. 76: 11 יִנָּשְׂפַּר the remainder of his wrath, i.e. that which is not exerted, his whole wrath.

Nip. f. (for יִנָּשְׂפַּר fem. of יֵשׁ verbal from יֵשׁ, like יֵשׁ from יֵשׁ) destruction. Lam. 3: 47. By contraction יִנָּשְׂפַּר Num. 24: 17. see יִנָּשְׂפַּר below.

Nip. Sheba, Sabeans, (as the name of a country, fem. as the name of a people, masc.) a people and country in Arabia Felix; celebrated for affording incense, spicery, gold and precious stones, 1 K. 10: 1 ff. Is. 60: 6. Jer. 6: 20. Ezek. 27: 22. Ps. 72: 15. also for carrying on commerce, Ezek. 27: 22. Ps. 72: 10. Joel 4: 8. [3: 8.] Job 6: 19. In Job 1: 15, it is used for the (plundering) Arabs generally, and is feminine, although the people are intended; the name of the country being used for the name of the people.-There appears to be a threefold derivation of this people in Genesis; namely, (1.) from a grandson of Cush, Gen. 10: 7. (2.) from a son of Joktan, Gen. 10: 28. (So also in the traditions of the Arabs.) (3.) from a grandson of Abraham by Keturah, Gen. 25: 3. In the first and last accounts the name
is connected with Dedan; (see אָרָק, אָרָק)

מִשֵּׁים masc. plur. small pieces. Hos. 8: 6. (Chald. מַשָּׁה to break in pieces; מַשָּׁה a piece.

מִשֵּׁה, fut. apoc. מַשָּׁה, to take prisoner, to carry away captive. Gen. 34: 29. 1 K. 8: 48. Gen. 31: 26 יְבֵא לְמִשֵּׁה (to carry off from pieces; comp. 2 K. 6: 22. Also to carry away cattle, 1 Chr. 5: 21. or other substance, 2 Chr. 21: 17.


מִשֵּׁה or מִשְׁבְּל or מִשְׁבְּל Jer. 18: 15 Keth. for מִשְׁבְּל q. v.

מִשְׁבָּה f. also מִשְׁבָּה (Gen. 29: 27, 28.)

dual מִשְׁבָּה (Lev. 12: 5.) plur. מִשְׁבָּה, מִשְׁבָּה, מִשְׁבָּה, מִשְׁבָּה m. מִשְׁבָּה, const. מִשְׁבָּה, liter. the number seven, מַשָּׁה; hence

1. seven days, a week, מַשָּׁה, septimana. Gen. 29: 27, 28. Dan. 10: 2 מַשָּׁה עָרָק מַשָּׁה three weeks long. (See שֵׁשׁ p. 264.)

the circle of the feast of seven weeks or of pentecost, from the time which intervened between the passover and this feast, Deut. 16: 9. In full Tob. 2: 1 אָגָל אֶלָּא מַשָּׁה. On the contrary Ezek. 45: 21 מַשָּׁה יִבְרַח מַשָּׁה יִבְרַח, the festival of seven days, is spoken of the feast of the passover which lasted 7 days.

2. seven years, a week of years. Dan. 9: 24 ff.


מִשְׁרָה and מִשְׁרָה f. (the two forms being frequently interchanged in the Keri and Kethib,) verbal from שָׁרַה, dec. I. captivity, and as a concrete, captives. Num. 21: 29.— מַשָּׁה מַשָּׁה to bring back the captives (of a people,) Deut. 30: 3. Jer. 29: 24. 30: 3. Ezek. 29: 14. 39: 25. Amos 9: 14. Zeph. 3: 20. Ps. 14: 7. 53: 7. 126: 1, 4. hence used metaphorically of the restoration of prosperity, or the bringing back to a former state, Job 42: 10 מַשָּׁה מַשָּׁה לַיְוָה and Jehovah restored again the prosperity of Job. Ezek. 16: 53. Comp. verse 55. Hos. 6: 11, (if these words are to be joined to the beginning of the following chapter.)

I. מַשָּׁה (Arab. with אַשָּׁה) found only in Pl. מַשָּׁה.


2. to pronounce happy. Ecc. 4: 2. Comp. the Chald.

Hithpa. to praise one's self, to glory, construed with אַשָּׁה of the thing. Ps. 106: 47. 1 Chr. 16: 35.

II. מַשָּׁה (Arab. with אַשָּׁה) to submit.

Pi. to check, still, quiet; e. g. the waves, Ps. 69: 10. anger, Prov. 29: 11.

Hiph. i. q. Pi. to still (the waves.) Ps. 65: 8.

מַשָּׁה Chald. found only in Pa. מַשָּׁה to commend, praise. See the Heb. no. I. Dan. 2: 23. 4: 31, 34. [4: 34, 37.]

מַשָּׁה and מַשָּׁה, com. gen. with suff. מַשָּׁה, plur. מַשָּׁה, const. מַשָּׁה, dec. VI. g.

the rod or scourge of his mouth, metaphorically for a command to chastise.


3. a measuring staff or rod; also a portion of land assigned by measure, a lot, inheritance. Ps. 74: 2 אֹיֶם אֵשׁ הָאָרֶץ, the possession assigned to thee. Jer. 10: 16. 51: 19.

4. a spear, javelin. 2 Sam. 18: 14. Comp. נַעֲרֵי no. 4.

5. a tribe, a family, spoken of the tribes of Israel. (See נַעֲרֵי no. 3.) Ex. 29: 21. Judg. 20: 2. also i. q. נַעֲרֵי a family, a subdivision of a tribe, Num. 4: 18. Judg. 20: 12. 1 Sam. 9: 21.

חָנִי Chald. a tribe, i. q. Heb. חָנִי m. the eleventh month of the Jewish ecclesiastical year, corresponding to part of January and part of February in our calendar. (So in Syr. and Arab.) Zech. 1: 7.

חָנִי m. in pause חָנִי, verbal from חָנַי, dec. VI. 1.

1. as an adj. captive, a prisoner, (after the form חָנָי) Ex. 12: 29. Fem. חָנָי בּ is. 52: 2.


כָּבָּד m. dec. III. a. a flame. Job 18: 5. See the following article.

כָּבָּד Chald. idem. Dan. 3: 22. Plur. 7: 9. (Arab. כָּבָּד to kindle, and intrans. to burn.)

כָּבָּד fem. of כָּבָּד no. 2. captivity, captives. 2 Chr. 20: 5. Neh. 4: 4.

כָּבָּד m. dec. I. a way, path. Ps. 77: 20. Jer. 18: 15, where in the Kethib we find כָּבָּד. Root כָּבָּד no. 1.

כָּבָּד masc. plur. Is. 3: 18. caps of net-work, caul; comp. the Lat. reticulum, Varr. de Ling. Lat. iv. 19. (So in Talmud.) Root כָּבָּד prob. i. q. כָּבָּד to weave, make into a net. According to others, small suns, like the Arab. כָּבָּד (a denom. from כָּבָּד the sun,) a kind of spangle worn on the hair. Comp. in the same connexion כָּבָּד small moons.
to swear, in Kal found only in
the part. pass. Ezek. 21: 28 jurantes juramenta. (Prob. a
denom. from הָרַע seven, liter. to as-
firm over seven victims, or with some
other reference to seven, the sacred
number.) More commonly in
Niph. הָרַע to swear; construed
(1.) with יָרַע of the person or thing
by which a person swears, Gen. 21:
23. 22: 16.—To swear by a god was
considered as an acknowledgement
of him; thus of Jehovah, Deut. 6:
13. 10: 20. of idols, Amos 8: 14.—
To swear by an unfortunate man,
means that the person who breaks
his word shall become like him, Ps.
102: 9. comp. Is. 65: 15. (2.) with יָרַע
of the person to whom one swears,
Gen. 24: 7. 21: 23. Also with a da-
tative of the person and an accus. of
the thing promised by an oath, Gen.
50: 24. Ex. 13: 5. 33: 1—יָרַע
to swear (fidelity) to God,
nomen dare Deo. 2 Chr. 15: 14. comp.
ls. 19: 18. Zeph. 1: 5. (where the
prefix יָרַע interchanges with יָרַע.)
Hipl. 1. to make to swear, to bind
Hence
2. to adjure, conjure, obtestari. to
beseech solemnly, to beg earnestly.
Cant. 2: 7. 3: 5. 5: 9. 1 K. 22: 16.

seven.

1. seven, placed either before or
after the noun. When placed before,
it is used either in the const. state,
(Gen. 8: 10.) or in the state absolute,
(Num. 23: 1.) It is put more rarely
after the noun, as הָרַע the sev-
enth year, 2 K. 12: 2.—The Hebrews
employed seven (1.) as a round or
indefinite number, to express a small
number, (as we use ten.) Gen. 41: 2
ff. 1 Sam. 2: 5. Is. 4: 1. Ruth 4:
15. Prov. 26: 25. So especially in
poetic fictions, as Job 1: 2, 3. 2: 13.
(2.) as a sacred number, like
many other nations. Thus seven
offerings in making a covenant, Gen.
21: 23. seven lamps in the golden
candlestick, Ex. 37: 23. the blood
was sprinkled seven times, Lev. 4:
6. 17. etc. (See Fr. Gedicke verm.
Schriften, p. 32-60.—) הָרַע m. and
יהָרַע f. seventeen.

2. seven times, usually as an indefi-
nite or round number. Ps. 119: 164.
Prov. 24: 16.

seven fold or seven times. Gen. 4: 15. 24.
Ps. 12: 7. 2 Sam. 21: 9 Keth.

Plur. מִשְׁכַּפֶּה seventy, for the most
part as a round number. Gen. 50: 3.
So seven and seventy, Gen. 4: 24.

Deriv. מִשְׁכַּפֶּה.

Gen. 26: 33. proper name of
a well so called, according to this
passage, from an oath. It was per-
haps originally pronounced with oth-
er vowels הָרַע which signifies an
oath. (Comp. Gesenius' Gesch. der
hebr. Sprache und Schrift, p. 186.)

m. i. q. מִשְׁכַּפֶּה seven. Once

in Kal not used. In Syr. to min-
gle, to weave; in Arab. conj. V. to
be interwoven, intricate. In Hebrew
used only in Piel and Pual.

Pl. 1. Ex. 28: 39. to work with
checker-work on white cloth, so that the checks or cells resembled the settings of precious stones, (see signif. no. 2.) So in Greek σπιγελίς. (1.) the bezel of a ring; (2.) a certain figure woven on cloth. According to Salmasius, opus ocellatum; better, opus tessellatum, reticulatum. Deriv. סַלָּמְסִי, , .

2. to set (precious stones.) Pu. pass. Ex. 28: 20. Deriv. סַלָּמְסִי, , .

בַּעֲבַר in the Targums, perplexity, terroir; (comp. the verb בַּעֲבַר.) But as the article shows the word to have a more specific meaning, better according to the Rabbins, a cramp, or according to others, a giddiness.

Sבַּעֲבַר Chald. to leave. Dan. 4: 12, 20, 23. [4: 15, 23, 26.] (Syr. idem.)

יתֹּפֶשׁ, fut. יָתֹּפֶשׁ.

1. trans. to break in pieces. Jer. 2: 20. 19: 10. Several phrases in which this verb occurs may be found under the articles תָּבָּעְר, תָּבָּעְר, תָּבָּעְר. Hos. 2: 20 I will break in pieces the bow, the sword, and the weapons of war, (and remove them) out of the land. Applied to the destruction of ships by the wind, Ezek. 27: 26.

2. to tear in pieces, spoken of wild animals. 1 K. 13: 26, 28. And generally of injuries to the body. Part. תָּבָּעְר broken, maimed, Lev. 22: 22. See Niph. no. 2. Metaphorically to break or wound the heart, Ps. 69: 21. 147: 3.

3. to assuage or quench thirst, frangere sitim. Ps. 104: 11.


5. to cut off, measure off, appoint. Job 38: 10 יָבֵלֵלִית אֲשֶׁר עָשֻּׂה when I appointed my bounds about it (the sea.) Comp. יָבֵל.

6. denom. from יָבֵל no. 6. (1.) to buy (grain;) joined with יָבֵל, Gen. 47: 14. with יָבֵל, 42: 3. also without addition, 42: 5. Is. 55: 1. (2.) to sell (grain.) Gen. 41: 56.


Pi. בָּרֶס i.q. Kal no. 1. to break or smite in pieces; e. g. the teeth, Ps. 3: 8. images, altars, 2 K. 18: 4. 23. 14. ships, Ps. 48: 8.

Hiph. 1. to let break through, in reference to the birth of a first child, (comp. יָבֵל רְסֵב.) Is. 66: 9 יָבֵל רְסֵב should I cause to break through, i.e. to open the womb, and not cause to bring forth? Comp. Hos. 13: 13. Is. 37: 3.

2. denom. from יָבֵל, to sell (grain.) Gen. 42: 6. Am. 5: 5, 6.

Hoph. pass. to be wounded, hurt, spoken of the heart, i. q. Niph. no. 2. Jer. 8: 21.

Deriv. יָבֵל, יָבֵלֹת, יָבֵלֹת, יָבֵלֹת and יָבֵל, with suff. יָבֵלָב, verbal from יָבֵל dec. VI. g. and h.

1. a breaking. Is. 30: 14.


4. a solution, explanation, (of a dream.) Judg. 7: 15.

5. plur. יָבָּלִים terroir. Job 41:
1. [41: 25.] This metaphorical signification is found in many verbs of breaking, e. g. רוחנ.

6. grain, perhaps so called from its being broken in the mill. Gen. 42: 1 ff. Ex. 8: 5. etc. Comp. רוחנ no. 6.

יָסְרָה m. verbal from רוחנ, dec. III. d.

1. a breaking. Ezek. 21: 6 רוחנ a breaking of the loins, as an image of extreme pain.


יִשְׂרָה, fut. רָבָה and רְבָּה (Lev. 26: 34.)


2. used absolutely, to rest from labour, to keep holyday. Ex. 23: 12. 34: 21. Spoken of a country, to lie uncultivated, Lev. 26: 34, 35. comp. 25: 2. Constrained with רָה to rest from a labour, Gen. 2: 2, 3. Ex. 31: 17. Comp. Is. 33: 8 רָה רָבָה the wayfaring man resteth, i. e. travels no more. 14: 4. Lam. 5: 14 the elders rest from the gate, i. e. they visit it no more.

3. to cease to be, to have an end. Gen. 8: 22. Is. 24: 8. Lam. 5: 15.

Niph. i. q. Kal no. 3. strictly pass. of Hiph. to cease to be, to have an end. Is. 17: 3. Ezek. 6: 6. 30: 18. 33: 28.

Hiph. 1. to make to cease from doing any thing; construed with רָה and an infin. Ezek. 34: 10. with רָה and an infin. Josh. 22: 25.

2. to let rest or cease, (as a person from labour,) construed with רָה, Ex. 5: 5. (as a work,) 2 Chr. 16: 5. Neh. 4: 11.

3. to still, quiet. Ps. 8: 3.

4. to make to cease, to put an end to, e. g. a war, Ps. 46: 10. contention, Prov. 18: 16. rejoicing, Is. 16: 10. also Jeremiah 48: 35. Amos 8: 4. Ruth 4: 14 רָה רָה אַל וְלָשׁוּנִי, who has not left thee without a kinsman. Lev. 2: 13.

5. to put away, to remove, construed with רָה, i. q. רָה. Ex. 12: 15. Lev. 26: 6. Ezek. 34: 25. 23: 27,
esis, and that in prose. To this, however, it may be answered in part, that the solemn speeches of Jehovah, even in the prosaic portions of the Old Test. abound with poetic forms. See Gen. 1:24 הָיוּ, comp. verse 25 הָיוּ. In like manner verse 10 הָיוּ. (2.) that הָיוּ stands for הָיוּ, although it has a lesser distinctive accent. But similar exceptions in regard to the lesser distinctions sometime occur. (3.) that הָיוּ is apparently superfluous. But it may perhaps be rendered, because he is also flesh, (and not barely spirit.) The sentence, however, would still appear to drag.

निपोति, f. verbal from निपोति, dec.XI. c. an error, mistake. Ecc.5:5. निपोति निपोतिते to sin through inadvertence or ignorance, Lev. 4:2, 27. Num. 15:27.

(Comp. निपोति)

1. to wander about. Ezek. 34:6. Constrained with यह, to wander from the way, and metaphorically from the commands of God, Prov. 19:27.
2. to transgress, to do wrong. Lev. 4:13.1 Sam.26:21, with the accessory idea of inadvertence or ignorance. 3. to be giddy, to be intoxicated; from wine, Is.26:7. Prov. 20:1. from love, Prov. 6:20 wherefore art thou intoxicated, my son, with (the love of) a strange woman? Verse 14.

Hiph. 1. to lead astray. Deut.27:18.
2. metaphorically to let wander, constrained with यह, Ps. 119:10. to seduce, entice, Job 12:16.

Deriv. निपोति, comp. also निपोति.

निपोति found only in Hiph. to look, see, view; e.g. from a window, Cant. 2:9. Constrained with ल, Is. 14:16. Also with ल, Ps. 33:14. (In Chald. providere, निपोति providentia.)

निपोति, f. dec. X. a transgression from ignorance or inadvertence. Ps.19:13.

Root निपोति. (Comp. Syr. निपोति cantilena, cantio, from निपोति Pa. cecinnit;) or (after the Arab. निपोति, to be sad, distressed,) a lamentation, to be rendered then in Habakkuk, after the manner of a lamentation.

निपोति to lie with (a woman.) Deut. 28:30.


Note. The Masoretes regarded this word as low and obscene, and have, therefore, substituted निपोति for it in the Keri.

तिष्व f. a wife, spouse, e.g. of the Persian king. Neh. 2:6. Prob. also Ps. 45:10.

चल्लिष f. Chald. idem, spoken of the wives of the king of Babylon. Dan. 5:2, 3, 23. different from निपोति con- cubines.

निपोति in Kal not used. In Arab. to be bold, also to rave, be mad.

Pu. part. निपोति.

1. mad, raving. 1 Sam. 21:16. Deut. 28:34.
2. an enthusiast, fanatic; spoken of false prophets, Jer. 29:26. Hos. 9:7. also reproachfully of true prophets, 2 K. 9:11.

Hithpa. to rave, to make one's self a mad man. 1 Sam. 21:15,16.

Deriv. निपोति.


निपोति m. Ex. 13:12. const. निपोति Deut. 7:13. 28:4. an offspring, young, fetus. (Root Syr. and Chald. misit, emitis.)

निपोति Lam. 4:3. dual निपोति, const. निपोति m. (Hos. 9:14. Cant. 4:5.) breasts; spoken of men, Cant. 4:5. 8:1. of animals, Gen. 49:25. (In Aram. רות.) See רות.

निपोति found only in the plur. निपोति m. idole, liter. lords, like निपोति. Deut. 32:17. Ps. 106:37. Root निपोति Arab. निपोति med. Je to rule; whence

81
a lord. Syr. הִלָּה an evil demon. Sept. δαμας. Vulg. demoniæa. The names of idols are often used by the later Jews for demons.

I. דָּמָּה m. i. q. דָּמה, prim. a mother’s breast. Job 24: 9. Is. 60: 16.

II. דמות, once דָּמה (Job 5: 21.) verbal from דָּמה.

1. violence, oppression; either actively, Prov. 21: 7. 24: 2. or passively, Ps. 12: 6 מַטְפָּר הָאָדָם the oppression of the poor. Also goods obtained by violence, Am. 3: 10.

2. desolation, destruction; often joined with מָלָם. Is. 51: 19. 59: 7. Jer. 48: 3.—Hab. 2: 17 מָלָם מֵיבָּה desolation by wild beasts.

דָּמָּה 1. to oppress, destroy. Ps. 17: 9.

Prov. 11: 3. Part. מַטְפָּרָה mightly robbers, Obad. 5. Part. pass. מַטְפָּר slain, dead, Judg. 5: 27. (In Arab. 1. to fall on; 2. to strengthen; conj. II. to harden; conj. III. to be more violent than another, to overcome.)


Note. The inflexion of this verb is in part regular, and in part contracted; e. g. pret. מָלָם, with suff. מַטְפָּר, fut. מַטְפָּר, (as if from מַטְפָּר) with suff. מַטְפִּר. Jer. 5: 6. and מַטְפָּר Prov. 11: 3.


Po. to destroy. Hos. 10: 2.


דָּמָּה fem. of דָּמה, dec. X. liter. a lady, princess, whence a wife, concubine.

(Comp. סִינָה domina, conjux. In-

stead of דָּמה stands Hirik defective with Dagesh forte following; comp. סִינָה and שֵׁית, דָּת, and שֵׁית.) Ecc. 2: 8 מַטְפָּר מֵיבָּה a wife and wives, i.e. concubines of every description. Compare the context, which requires that the harem should be mentioned among the delights of an eastern king, and the preceding word מַטְפָּר luxuriousness, (comp. Cant. 7: 7.) Aben Ezra derives this same signification, but less suitably, from דָּמה the female breast, whence a female, like דָּמה. Judg. 5: 30.

דָּמָּה m. the Almighty, an epithet of Jehovah, sometimes in the phrase מִלּוֹן דָּמָּה, Gen. 17: 1. 23: 3. Ex. 6: 3. and sometimes standing by itself, Job 5: 17, and frequently in this book. Ruth 1: 20, 21. The form is the pluralis excellentissæ from a sing. דָּמה mighty,

(comp. Arab. עַזבָּד mighty, violent, under the root דָּמה, דָּמָּה is the ancient plural termination, as in מָלָם. Sept. generally παρανόμως. Vulg. in the pentateuch Omnipoëtas.

דָּמָּה Job 19: 29. not a proper word, but compounded of the prefix דָּמָּה = דָּמה and דָּמָּה judgment, hence that there is a judgment. So in the Keri, דָּמָּה.


II. דָּמָּה, plur. דָּמָּה, const. דָּמָּה, dec. XI. d. a field. Jer. 31: 40. 2 K. 23: 4. Deut. 32: 32. In the two remaining passages (Is. 16: 8. Hab. 3: 17.) it is construed with a verb in the singular. It is found in none of the kindred dialects, but the signification given above is sufficiently evident from the connexion and from the ancient versions.

דָּמָּה to burn, blacken, blast, blight, spoken of the injurious effects of the
east wind on the grain. Gen. 41: 23,
27. (Arab. with  to be dark, to be
black; Chald.  to burn.) Hence
f. verbal from , blighted
grain. 2 K. 19: 26.

m. verbal from , a blast-
ing (of corn or grain.) 1 K. 8: 37.
to Gen. 41: 6 ff. it is sometimes an
effect of the east wind.

Job. Itpa. to exert one's self;
construed with  Dan. 6: 15. Else-
where in Chald. and Rabbin.  ;
see the see the
p. 322.

m. name of a precious stone.
the ancient versions make it the sard-
donyx. Others: the flesh-coloured
onyx with whitish lines; (comp. the
Arab.  a striped garment.)
Job 15: 31 Keth. i. q.  .

i. q. the root  q. v.

m. dec. I. ruin, destruction. Ps.
35: 17. Root  =  . See the fem.

m. (read shav) a segolated form,
like  but without the furtive
Segol, like  . Root  , (whence
like  from ) Arab. (with
 to be bad, wicked.
1. what is vain, vanity. Job 15:
31.—  vain idols, Ps. 31: 7.
Hence
2. what is useless, to no purpose or
in vain. Mal. 3: 14  it is in vain to serve God.
Hence  in vain, to no purpose, Jer. 2:
30. 4. 30. 6: 29.

3. what is false or deceitful, a lie,
falsehood. Ps. 12: 3. 41: 7. Job 31:
5.  a false report, Ex. 23: 1.
  a false witness, Deut. 5: 17.
—Ex. 20: 7  thou shalt not utter the name of
Jehovah on a falsehood, i. e. thou
shalt not swear falsely; comp. Ps.
24: 4.

4. wickedness, (comp.  ) the wicked, Job 11: 11—Is. 5:
18  cords of wickedness.

5. trouble, affliction, destruction.
Job 7: 3. Is. 30: 28  the
sieve or winnowing-fan of destruc-
tion.

f. verbal from  q. v. dec. X.

1. a storm, tempest. Prov. 1: 27
when your fear cometh as a tempest.
(In the Kethib  Ezek. 38: 9.
2. sudden destruction, ruin. Ps. 63:
10  they seek after my life to destroy it. Is. 10: 3. 47:
11. Ps. 35: 8.

3. desolation. Usually connected,
by way of paronomasia, with the sy-
nonymous word  Zeph. 1:
15. Hence desolated countries, ruins,

, infin. absol.  fut.  , apoc.

1. to turn, turn back, return.—  he that goeth and he that return-
(Comp.  ) The following
constructions are worthy of notice,
(1.) with  and  to turn or return
to a person or thing, e. g. to Jeho-
vah, 1 K. 8: 33. Ps. 22: 23. So with
2 Chr. 30: 9. with , Is. 19: 22.
Joel 2: 12. Amos 4: 6 ff. with ;
Hos. 12: 7. Without addition, to re-
turn, be converted, Jer. 3: 12. 14. 22.
2 Chr. 6: 24. Is. 1: 27  her
(Zion's) converted citizens. (2.)
with  to cease, desist ; e.g. from
a purpose, Jer. 4: 28. from good,
Ezek. 18: 24. from evil, Ezek. 3:
Ex. 32: 12. Also in phrases as my
anger ceases or is turned away
from a person, Gen. 27: 45. 2 Chr. 12:
12. and without addition,  my
anger ceases, Gen. 27: 44. Is. 5: 25.
12: 1. Prov. 25: 10 and thy shame
cease not. (3.) with  , to turn
back from a person whom one has
followed, Ruth 1. 16. or persecuted, 2 Sam. 2: 26, 30. hence to turn away, to apostatize; e. g. from Jehovah, Josh. 22: 16, 23, 29. 1 Sam. 15: 11. (without addition Josh. 23: 12.) (4.) to come back to the possession of a thing, construed with בָּא. Ezek. 7: 13. Is. 23: 17. Lev. 25: 10.

2. spoken of things without life, to go or come back, particularly in the following phrases; (1.) to be turned into anything again; e. g. Is. 29: 17. comp. Gen. 3: 19. Ecc. 3: 20. (2.) to be given back (to its former owner), construed with בָּא. Lev. 27: 24. Deut. 28: 31. 1 Sam. 7: 14. 1 K. 12: 26. 3. to be recalled, to continue unfulfilled, spoken of a command, a prophecy, (the opposite of מָנָת to be fulfilled.) Is. 45: 23. 55: 11. Ezek. 7: 13. (4.) to be recovered, to be restored; spoken of cities, Ezek. 35: 9. Keri. 1 Sam. 7: 14. comp. Ezek. 16: 55. of a diseased member, 1 K. 13: 6. 2 K. 5: 10, 14. Ex. 4: 7.

3. joined with another, it forms a periphrasis of the adverbs again anew. It is then connected with a finite verb with and without a copula; e. g. Gen. 30: 31 מִשְׁפָּתָא I will feed again. 26: 18. Josh. 5: 2. 2 K. 1: 13 יִשָּׂרֵאֵל and he sent again. 20: 5. Is. 6: 13. With an infin. Job 7: 7.

4. causat. as in Hiph. (1.) to lead or bring back. Num. 10: 36. Ps. 35: 5. Particularly in the phrase בָּא לַכּוֹ to bring back captives, see תָּפֹל. (2.) to restore. Nah. 2: 3. The Kethib frequently has בָּא in a causative sense, where the Keri has בָּא. Pil. בָּא. 1. to lead or bring back. Jer. 50: 19.

2. to convert. Is. 49: 5. See Kal no. 1. (1.)

3. to make rebellious, to pervert. Is. 47: 10. See Kal no. 1. (3.)


5. בָּא לַכּוֹ to animate or invigorate the soul. Ps. 23: 3. Comp. בָּא לַכּוֹ, בָּא לַכּוֹ.

Pul. בָּא לַכּוֹ pass. whence the part.

בָּא מִשְׁפָּתָא brought back, i. e. escaped, delivered, Ezek. 38: 8.

Hiph. בָּא לַכּוֹ, apoc. בָּא לַכּוֹ, to cause to turn back; hence

1. to bring or lead back, e. g. prisoners. Jer. 32: 44. 33: 11. 49: 6. 39. Hence to drive back, to keep off, to hinder, Job 9: 12. 11: 10. 23: 13. Is. 14: 27. 43: 13. Particularly (1.) joined with בָּא לַכּוֹ, to turn away the face of a person, i. e. to refuse or deny his request. 1 K. 2: 16, 17, 20. 2 Chr. 6: 42. (2.) with בָּא לַכּוֹ, to bring back the life of a person, i. e. to relieve or refresh him. Ruth 4: 15. Lam. 1: 11, 16, 19. Metaphorically Ps. 19: 8. (By weariness life is as it were exhausted, by refreshment it is restored again, comp. 1 Sam. 30: 12. Judg. 15: 19.) (3.) with מָנָת, מָנָת, to still or assuage anger. Job 9: 13. Ps. 78: 38. 106: 23. Conjured with בָּא מִשְׁפָּתָא from a person, Prov. 24: 18.—לַכּוֹ מִשְׁפָּתָא to turn away the wrath of Jehovah from a person, Num. 25: 11. Ezra 10: 14.


3. to bring again, to bring repeatedly; as a tribute, 2 K. 3: 4. 17: 3. 2 Chr. 27: 5. Ps. 72: 10. an offering, Num. 18: 9. So in Lat. sacra referre, Virg. Georg. i. 339. Æn. v. 598. 603.

4. to recall, revoke, e. g. a blessing,
Num. 23: 20. an edict, Est. 8: 5, 8 compendium it is irrevocable. Am. 1: 3 ff for many transgressions of Damascus I will not revoke it, scil. what I have decreed. (Comp. verses 4, 5. and Num. 23: 20.)


6. simply to turn, direct, apply. Hence (1.) יֵלְדָעַשׁ to lay to heart, to consider. Deut. 4: 39, 30: 1. With ל, Is. 46: 3. Hence to repent, 1 K. 8: 47. (2.) with לְ, to turn away one's face, Ezek. 14: 6. and without לְ, 18: 30, 32. Constrained with לְ, to turn one's face to a place, Dan. 11: 18, 19.

Hoph. רָבֹע to be brought, led, given back. Gen. 42: 28. 43: 12. Num. 5: 8. etc.

Deriv. out of course רָבַע, whence the fut. רָבָע וַיִּרְבֹּע see נָעֲמ, see נָעָמ.

I. רָבִּין 1. to be even. See Pi.

2. to be equal, e. g. in value, construed with ל. Prov. 3: 15. 8: 11. Est. 7: 4 נֶפֶשׁ בֵּית אֶלֶךָ although the enemy could not equal, i.e. make good, the damage of the king. Used passively, יָכַד it was recompensed to me, equivalent est mihi, Job 33: 27.


4. to be sufficient, to satisfy. Est. 5: 13 יָכַד יָכַד it all this satisfies me not.

5. suitable, serviceable, useful. Est. 3: 8 יָכַד יָכַד it is not useful to the king.

Pi. 1. to make plain or even. Is. 28: 25. Joined with לָשׁ, to quiet one's spirit, to compose one's mind, animum componere, Ps. 131: 2. So prob. elliptically Is. 38: 13 יָכַד יָכַד I quieted myself, i.e. I waited, till morning. Vulg. and Jerome, sperare usque ad mane. The word יָכַד must then (contrary to the accents) be joined to the following clause. Others, after signif. no. 2. poco, to turn away one's face; Ezek. 14: 6: 39, 30: 1. I was like till morning to a (roaring) lion. Targ. rugientem, ut leo. Or, assimilabam (me.)

2. to place, put, ponere. (In the Targums more frequent. So to place and to compare.) Ps. 16: 8, 21: 6. 39: 20 יָכַד יָכַד I have given help to the mighty. 119: 30. יָכַד יָכַד to prepare fruit, Hos. 10: 1. Constrained with לְ, to make as or like, Ps. 18: 54.

Hiph. to compare, liken. Lam. 2: 13.

II. רָבֵּן, in Chald. Ithpa. to fear. In Hebrew not used in Kal. Hence perhaps Pi. Job 30: 22 Keth. יָכַד יָכַד thou makest me despond, thou terrifiest me. (In the Keri יָכַד יָכַד.) The Syriac version likewise has two verbs here.

Nithpa. (a conjugation, uncommon in pure Hebrew, but frequent in Rabbinic, see Gesenius' Lehrgeb. § 71. 4. Anm.) Prov. 27: 15 a continual dropping in a very rainy day יָכַד יָכַד and a contentious woman one must be afraid of. Others after no. I. are like to each other. Vulg. comparantur. Greek Venet. ἰσότατα. But so direct and apparently weak a mode of expressing the comparison is uncommon in the Proverbs. Others change the vowel pointing, and read יָכַד יָכַד which raves or storms; comp. יָכַד יָכַד winter, and the Greek χειμεράκων αὖτις, κεχειμανίaticus. Targ. נזח וַיַּשְׁרָה, quo rixatur.

רָבֵּן or נָעָן Chald. i. q. Heb. מחר or נָעָן Chald. i. q. Heb. מחר no. I. to be equal, like, suitable. Pa.-Dan. 5: 21 Keri מחר מחר
and his heart they made like to the beasts, i.e. his heart was made like to the beasts. The Kethib reads הַר part. pass. of Kal, which is better suited to the passage.

Ithpa. to be made into any thing. Dan. 3: 29.

חָאֵן Gen. 14: 17. proper name of a valley, which is also called the king's dale. The latter name occurs likewise 2 Sam: 18: 18. but there is nothing to determine its locality. If it be the same with הָאֶנָּן Gen. 14: 5. it was probably in the neighbourhood of Kiriathaim; but there are two cities of this name, see p. 583.

חָאֵל (kindred with חָאֵן and חָאֱלָה.)
1. to sink down. Prov. 2: 18. הָאִלָּהַת her house sinks down to hades; or (since חָאֵל is elsewhere uniformly masc.) she sinks down to hades with her house, liter. quod domum sumam. Deriv. חָאֵלָה and חָאֵלָן a pit.
2. to be bowed down. Ps. 44: 26. מַחֲאֵלָה our soul is bowed down to the dust. Lam. 3: 20 Keri חָאֵלָה my soul is bowed down within me. Comp. Ps. 42: 7.

חָאֵלָה proper name of a son of Abraham by Keturah. Gen. 25: 2. Hence the patronymic and gentle noun חָאָלָה a Shuhite, Job 2: 11. 8: 1. 25: 1. the name of a tribe in Arabia Deserta, called סָעִיתָה, סָעִיָּלָת by Ptolemy, (xiv. 5.)


I. חָאֵל 1. to row. Part. חָאֵלָה rowers, Ezek. 27: 8, 26. (Arab. לָאָסָל to whip, whence לָאָל a whip, scourge.) Deriv: חָאֵלָה.
2. to run to and fro, to seek. Num. 11: 8. חָאֵלָה חָאֵלָה to row or wander through the earth or a country, Job 1: 7. 2: 2. particularly for the purpose of reviewing, 2 Sam. 24: 2, 8. (These two significations may be connected; comp. the German verbs peitschen, rudern.)

Pil. חָאֵל i. q. Kal no. 2. Jer. 5: 1. Am. 8: 12. Zech. 4: 10 the eyes of Jehovah יֵשׁ עֵינָיו יֵשׁ עֵינָיו which run to and fro through the whole earth. 2 Chr. 16: 9. Metaphorically to run over or examine (a writing) Dan. 12: 4.

Hithpa. i. q. Pi. Jer. 49: 3.

II. חָאֵל Aram. חָאֵל i. q. חָאֵל to despise, contempt. Part. חָאֵלוּ Ezek. 16: 57. 28: 24, 26. See חָאֵל.

חָאֵל m. verbal from חָאֵל, dec. I. a whip, scourge. Prov. 26: 3. 1 K. 12: 11. חָאֵל הַשָּׁמֶשׁ the scourge of the (slanderous) tongue, Job 5: 21. Particularly the scourge of God with which he punishes men, Is. 10: 26. Job 9: 23. Is. 28: 15, 18 חָאֵל הַשָּׁמֶשׁ the overflowing scourge, an incongruous figure, for a grievous calamity. (The Arabians have similar expressions; see the Coran, Sur. 88: 12, 89: 33.)

חָאֵל m. dec. I.
1. a hem. Ex. 28: 33, 34.
2. the train or trail (of a garment.) Is. 6: 1. חָאֵל הַשָּׁמֶשׁ to turn up the trail (of one's garment,) indicative of the greatest dishonour, Jer. 13: 22, 26. Nah. 3: 5. Root חָאֵל Arab. חָאֵל to be broad, slack, to hang down.

חָאֵל m. verbal from חָאֵל.
1. stripped, naked. Mic. 1: 8. Or perhaps more specifically bare-footed, (so the Sept. Syr.) Comp. חָאֵל to put off (the shoe.)

חָאֵל Shulammith, proper name of the maiden, whose praises are sung in a part, according to others, through the whole of Canticles. Cant. 7: 1. It may be a gentile noun, a Shulamite or Shunamite, from שַׁלְמָה also called Sulem; or the fem. of שַׁלְמָה, after the Arabic form שַׁלְמָה Suleiman.
m. plur. נַפְרָת, dec. II. b. a horn, trumpet, lituus, different from נַפְרָת. Ex. 19:16. Lev. 25: 9. Jerome on Hos. 5: 8, bucchina pastoralis est et cornu recurvo efficitur, unde et proprie Hebraice sophar, Graece κεφατίνη, appellatur. Sept. κεφατίνη. The proper verb to express the blowing of this instrument is נַפְרָת, q. v. That it was made

obachtungen, Th. 2. p. 270. Faber's Archäologie, Th. 1. p. 140.

m. (denom. from נַפְרָת a gate,) dec. VII. b. a porter. 2 K. 7: 10, 11. 2 Chr. 31: 14.

 נַפְרָת 1. to break or smite in pieces. (So in Chald. Ps. 94: 5. Deut. 9: 21 Targ. for the Heb. נַפְרָת; and more frequently the kindred verbs נַפְרָת, נַפְרָת, for the Heb. נַפְרָת, etc.) Job 9: 17 who breaks me in pieces with a tempest. Sept. εξάγωνις, Vulg. conteret.

2. i. q. Lat. ferio, Greek πληκτος, to smite, strike; also spoken of the serpent, to bite. Gen. 3: 15 והגדּה עֵנָן שֶׁלֶג תְּנִטָה שֶׁלֶג שֶׁלֶג (the seed of the woman) shall smite thee on the head, and thou shalt bite him on the heel. In Hebrew both these ideas are expressed by the same word נַפְרָת; and in Arabic by صُبِرْ.


3. perhaps also to press. Ps. 139: 11 וְנַפְרָת וְנַפְרָת וְנַפְרָת יְדִבְּר בְּלִמְדוּתָה, i.e. occultabunt, me; comp. nocte premi, Aen. vi. 288. silento premere, nubibus pressus. Or, darkness is dark about me. In this case נַפְרָת is supposed to derive its meaning from נַפְרָת twilight, darkness. Sept. καλύψη. Symm. εντούσατοί. Others compare the Arab. شَنْفية vidit, conj. V. ex alto prospexi; hence the darkness sees me.

Neh. 3: 35. (Arab. نَفْرَت, more frequently נַפְרָת, with annexed; comp. the proper name נַפְרָת, which is also written נַפְרָת) Under this name is included also in common life the jackal, (Pers. شِنْفَة) comp.Niebuhr's Beschreib. von Arabien, p. 166. and this meaning has been applied to Judg. 15: 4. and Ps. 63: 11. since the jackal is common in Palestine and feeds on carrion. But both of these circumstances are also true of the fox, and the jackal has another name in Hebrew (נַפְרָת) See Bocharti Hieroz. T. II. p. 190 ff. of the Leips. edit. Faber zu Harmer's Be


is proper name of a city in the tribe of Issachar. Josh. 19: 18. 1 Sam. 28: 4. 2 K. 4: 8. According to Eusebius,(under the word σουρίαν) there was a place Sulem (by a commutation of l and n,) 5 Roman miles south of mount Tabor. The gentile n. is נַפְרָת, fem. נַפְרָת, 1 K. 1: 3. 2: 17. 2 K. 4: 12.

or Ναφράτ found only in Pi. נַפְרָת to cry, particularly for help, construe with נַפְרָת. Ps. 30: 3. 88: 14. 72: 12. Hence

I. נַפְרָת m. Is. 22: 5. and נַפְרָת Job 30: 24. verbs from נַפְרָת; a cry for help.

II. נַפְרָת, also verbs from נַפְרָת; a cry for help.


2. noble, liberal, magnanimous. Is. 32: 5. The root נַפְרָת borrows its signification here from נַפְרָת Arab. نِفْرَت to be broad, also to be rich, mighty; conj. VIII. X. to be nobleminded, liberal.

m. dec. VI. d. Ps. 5: 3. and נַפְרָת. f. dec. X. verbs from נַפְרָת, a cry for help, a supplication. Ps. 18: 7. 39: 13. 102: 2.


Neh. 3: 35. (Arab. نَفْرَت, more frequently نَفْرَت, with annexed; comp. the proper name نَفْرَت, which is also written نَفْرَت) Under this name is included also in common life the jackal, (Pers. شِنْفَة) comp.Niebuhr's Beschreib. von Arabien, p. 166. and this meaning has been applied to Judg. 15: 4. and Ps. 63: 11. since the jackal is common in Palestine and feeds on carrion. But both of these circumstances are also true of the fox, and the jackal has another name in Hebrew (נַפְרָת) See Bocharti Hieroz. T. II. p. 190 ff. of the Leips. edit. Faber zu Harmer's Be
of horn, or at least in the shape of a horn, is evident from its being interchanged with וּלְ, e. g. Josh. 6: 5. comp. verses 4, 6, 8, 13. Job 5: 14. 

םָאָנָו המָאָשׁ יַיִּוּנָי הַיָּאָן. (Arab. סָוָאָנָו idem.)

בָּלָהּ m. dec. I. a leg, thigh. Cant. 5: 15. Ps. 147: 10 בָּלָהּ הַיָּאָן and he takes no pleasure in the legs of a man, i. e. in infantry, in opposition to cavalry. Judg. 15: 8 בָּלָהּ הַיָּאָן and he smote them hip and thigh, a proverbial expression, for he smote them all. (בָּלָהּ here signifies with, together with; see חָנָה no. 13.) Spoken also of animals, Ex. 29: 22, 27. 1 Sam. 9: 24.—Dual בָּלָהּ כָּלַיִוּנָי Prov. 26: 7.—Kindred with בָּלָהּ and בָּלָהּ to run.

בָּלָהּ in Kal not used. Prob. to run, like בָּלָהּ, comp. בָּלָהּ a thigh, and בָּלָהּ a street.

Hiph. to run over, to overflow. Joel 2: 24 בָּלָהּ הַיָּאָן the fats shall overflow with wine. 4: 13 [3: 13.] It governs an accus. like verbs of plenty.

Pil. בָּלָהּ causat. of Hiph. to cause to overflow, to water abundantly. Ps. 65: 10.

בָּלָהּ m. verbal from בָּלָהּ, dec. VI. a. a street. Prov. 7: 8. Ecc. 12: 4, 5. Plur. בָּלָהּ כָּלַיִוּנָי (like בָּלָהּ כָּלַיִוְנָי) Cant. 3: 2. run.

בָּלָהּ m. plur. בָּלָהּ כָּלַיִוְנָי (Hos. 12: 12.) dec. VI. z. an ox, an animal of the ox kind, without respect to age or sex. Is. 1: 3. Used particularly in general notices of different animals, Ex. 22: 1. [21: 37.] Lev. 22: 23, 28. 27: 26. Num. 18: 17. Deut. 14: 4. For the collective noun, the Hebrews used בָּלָהּ q. v. to which בָּלָהּ has the same relation, as בָּלָהּ to בָּלָהּ. In Gen. 32: 6, it is, however, used collectively like the other nomina unitatis בָּלָהּ, בָּלָהּ, for servants, maidens, asses, (but the collective noun בָּלָהּ is subjoined, probably be-

cause בָּלָהּ appeared unappropriate.) In many passages the connexion shows that a בָּלָהּ, (Lev. 22: 27.) or a בָּלָהּ, (Job 21: 10.) is intended; but the word itself is generic. It is an epicene noun and of the masculine gender even when spoken of female animals, Job 21: 10 בָּלָהּ מִלְּיִוְנָי his cow becomes preg-

nant. (In Arab. בָּלָהּ an ox; in Aram. בָּלָהּ also a calf.)


II. בָּלָהּ to go, to travel, journey. (Arab. בָּלָהּ idem; comp. in Chald. בָּלָהּ a caravan. Also in Palmyr. comp. Tychsen’s Element. Syr.p.74.) Ezek. 27: 25 בָּלָהּ כָּלַיִוְנָי the ships of Tarshish are thy caravans for thy traffic, i. e. they go out in caravans or squadrons to carry on thy commerce. Constrained with בָּלָהּ, q. v., to go with a thing, i. e. to carry it, (comp. בָּלָהּ no. 2.) Is. 57: 9. Deriv. בָּלָהּ a present.

III. בָּלָהּ i. q. בָּלָהּ to sing, q. v. Ps. 92: 12.

I. בָּלָהּ m. dec. I. i. q. בָּלָהּ an enemy. Ps. 92: 12.

II. בָּלָהּ dec. I. 5בָּלָהּ 1. i. q. Arab. בָּלָהּ a wall. Gen. 49: 22. Ps. 18: 30. Plur. בָּלָהּ כָּלַיִוְנָי Job 24: 11 בָּלָהּ כָּלַיִוְנָי between their walls, i. e. in their houses. 2. proper name of a city on the borders of Egypt towards Palestine, (Gen. 16: 7. 20: 1. 25: 18. 1 Sam. 15: 7. 27: 8.) according to Josephus (Antiq. Jud. vi. 7. § 3. comp. 1 Sam. 15: 7.) Pelusium. The desert from Palestine to Shur is called Ex. 15: 22 בָּלָהּ כָּלַיִוְנָי, Num. 33: 8 בָּלָהּ כָּלַיִוְנָי, now Jofar.

Chald. a wall. Ezra 4: 13, 16.
m. 1 K. 7:19. in pause 22, 26. more frequently δόξα, dec. VIII. h. and X. 1. a lily, various species of which are native in the east and grow in the fields. Cant. 2:1, 2, 16. 4:5. 6:2. 7:3. Hos. 14:6. The Greek authors also were acquainted with the name σοῦσσον for lily, e.g. Dioscor. iii. 116. Athen. xii. 6. —ννυτής lily-work, (an ornament on the pillars of the temple,) perhaps work in the form of the lotus, for the lotus is like the lily and was common in Egypt as a decoration for pillars, and the Hebrew architecture generally has a Phenico-Egyptian character, 1 K. 7:19, 22, 66. (Arab. and Syr. idem.) Comp. Celsii Hierob. I. p. 393 ff.

2. a symbol Ps. 60:1. and Ps. 45:1. 69:1. 80:1. name of a musical instrument. If so called from its resemblance to a lily, then we may suppose it to have been a cymbal.

3. as a proper name, Dan. 8:2. Neh. 1:1. Est. 1:2, 5. Shushan or Susa, on the river Choaspe, the metropolis of Susiana and winter residence of the Persian kings. (The summer residence was Σαραγέ.) In its place is now a city called Suster or Tuster.

חָיָה a gentile noun, Chald. the inhabitants of Susa. See the preceding article, no. 3. Ezra 4:9.

חָיָה to set, place, see חָיָה.

חָיָה Chald. found only in the uncommon conj. בָּשָׁם, בָּשָׁה to free, deliver. Fut. בָּשָׁת, infin. בָּשָׁמ, Dan. 3:15, 17, 28. 6:17, 28. In the Targums more common.

חָיָה to see, look on, behold. Job 20:9. 23:7. (So all the ancient versions. In Rabbin. חָיָה idem.) Cant. 1:6 שָׁמַע for the sun has looked, i.e. shined, on me.

Arab. חָיָה to turn from right to left or inwards, to twist. Found only in the Hoph. part. בָּשָׁה fine twined linen, Ex. 26:1. 31, 36. 27:9, 18. 28:6, 8, 15 ff.

חָיָה m. verbal from חָיָה, bowed down, cast down. Job 22:29 שָׁמַע is the cast down.

חָיָה to give a present, particularly for freeing a person from punishment. Job 6:22. Constrained with an accus. of the person, to load with presents, Ezek. 16:33. Hence present. 1 K. 15:19. Particularly to purchase deliverance from punishment, 2 K. 16:8. Prov. 6:35. (comp. Job 6:22) or to bribe any one, e.g. a judge, Ex. 23:8. Deut. 10:17. Is. 5:23.—הָיָה to receive a bribe, Ps. 15:5. 26:10. 1 Sam. 8:3. Prov. 17:8: ייָה a precious stone is a gift to its master, i.e. to him that receives it; (comp. ייָה no. 1.)

חָיָה (comp. חָיָה and חָיָה.)

1. to bow down. Is. 51:23. In Chald. more frequent.
2. to sink down. Comp. the deriv. חָיָה. חָיָה.

Hiph. חָיָה to cause to bow down—Prov. 12:25.

Hithpal. חָיָה (with a doubling of the third radical, like חָיָה, חָיָה, for חָיָה) fut. apoc. חָיָה, in pause חָיָה. (Milêl) infin. (after the Chaldaic form) חָיָה. (2 K. 5:18.)

1. to bow down, to prostrate one's self, as a testimony of respect and reverence, προσωπονεύειν; often with the addition of מְנַגָּה with the face to the earth. Gen.19:1. 42:6. 48:12. The person before whom one prostrates himself is preceded by נ, Gen. 23:7. 37:7, 9, 10. more rarely by נ, 23:12. This token of respect was shown sometimes to equals, Gen. 23:7. 37:7, 9, 10. 33:3, 6. sometimes to superiors, e.g. to kings and princes, 2 Sam. 9:8. and especially to the deity; hence
2. to prostrate one's self (before God,) to worship, adore. Gen. 22: 5. 1 Sam. 1: 3. Sometimes without a prostration, as upon one's bed, Gen. 47: 31. 1 K. 1: 47. — This prostration was also a sign of homage or allegiance; hence

3. to do homage. Ps. 45: 12 he is thy lord, re'ni do homage to him.

Note. סמיית imprimir Ezek. 8: 16, is probably a corrupted reading for סמיהים.

Note. פָּרָשַׁת אֶרֶב הָעִבְדֵּל m. dec. I. a bile, sore, ulcer. Ex. 9: 9, 11. Lev. 13: 18 — 20. — פָּרָשַׁת אֶרֶב הָעִבְדֵּל the botch of Egypt, prob. the elephantiasis, which is endemic in Egypt. It affects particularly the feet, which immediately swell up, lose their flexibility, and become stiff like the feet of elephants, whence the name of the disease. Deut. 28: 27, 35. — It is used of the sores of the leprosy, or of the elephantiasis. Job 2: 7. Comp. Schilling de Lepra, p. 184. Plin. xxvi. § 5. (Root Arab. פָּרָשַׁת אֶרֶב הָעִבְדֵּל to be hot, inflamed; Syr. פָּרָשַׁת אֶרֶב הָעִבְדֵּל to suppurate.)


סְמִית i. q. סְמִית and סמיית.

1. to stoop, bow down, couch, as animals lurking for prey. Job 38: 40.

3. to be bowed down (with sorrow.) Ps. 35: 14. 38: 7. Lam. 3: 20 Keri.

4. to sink. Hab. 3: 6 the eternal hills do sink. Ps. 10: 10.

Note. The forms which occur are סמיה and סמיית, fut. סְמִית.

Niph. 1. to be bowed down. Is. 2: 9. 5: 15.
2. to be depressed, made low, spoken of the voice and of singers. Ecc. 12: 4. Is. 29: 4 סְמִית out of the dust shall thy depressed speech come.

Hiph. to bring or throw down. Is. 25: 12. 26: 5.

Hithp. to be cast down, spoken of the soul. Ps. 42: 7, 12. 43: 5.
Deriv. סִתָּה


3. וַיָּשֶׁר בֵּית וּבֵית 1 K. 10: 16, 17. 2 Chr. 9: 15, 16. prob. gold mixed with alloy. (In Arabic this verb, like the Heb. רָסִית, is applied to the adulteration of wine.) Sept. beaten gold; comp. by transposition סִית to spread out.

סְמִית m. dec. I. a bile, sore, ulcer. Ex. 9: 9, 11. Lev. 13: 18 — 20. — פָּרָשַׁת אֶרֶב הָעִבְדֵּל the botch of Egypt, prob. the elephantiasis, which is endemic in Egypt. It affects particularly the feet, which immediately swell up, lose their flexibility, and become stiff like the feet of elephants, whence the name of the disease. Deut. 28: 27, 35. — It is used of the sores of the leprosy, or of the elephantiasis, Job 2: 7. Comp. Schilling de Lepra, p. 184. Plin. xxvi. § 5. (Root Arab. פָּרָשַׁת אֶרֶב הָעִבְדֵּל to be hot, inflamed; Syr. פָּרָשַׁת אֶרֶב הָעִבְדֵּל to suppurate.)

סְמִית m. Is. 37: 30. that which grows up of itself the third year after sowing, i. q. סְמִית in the parallel passage, q. v. Some MSS. read here סְמִית, others סמיית.

סְמִית m. thinness. Ezek. 41: 16 סְמִית thin wood. See סְמִית.

סְמִית עַלָּה f. plur. הָעִבְדֵּל עַלָּה, dec. I. a pit.

Ps. 107: 20. Lam. 4: 20. Root סְמִית no. 2. to sink.

סְמִית m. a lion, used only in poetry.

mentators and Talmudists, övūq, unguis odoratus, onycha, blatta Byzantina of the shops. It consists of the shells of several kinds of muscles, which, when burnt, yield a smell like to castoreum. See Dioscorid. n. 10. and the passages from the Arabic writers quoted by Bochart, (Hieroz. T. II. p. 803 ff.) Root סֵקָלָל prob. i. q. Arab. סֵקָלָל to shell or flake off; (comp. נְפִילָת a date-shell,) hence נְפִילָת a muscle-shell. If it were not for the authority of the ancient versions, the collation of the word with the Syr.

הָפָה to distil, exude, would lead to the idea of a resinous fragrant substance of the vegetable kingdom, perhaps bdellium, and this Bochart prefers, since Dioscorides and Pliny have compared the pieces of this gum, on account of their smoothness, with nails (unguibus.)

םָפְּלָל Arab. סֵקָלָל to be lean, to waste away. Hence

םָפְּלָל m. Lev. 11: 16. name of a bird, according to the Sept. and Vulg. lærus, the sea-gull, a very lank bird. But the birds mentioned in connexion with it are not sea-fowls. Hence others: the horned owl, the night-owl, the keenest of all birds, although it is a great eater.


םָפָל m. majesty, pride. (Arab. שׁוָלך, Talmud. יַפָּל idem.) Found only Job 28: 8. 41: 26 [41: 34] יַפָּל Vulg. fīlīi superbiae, the haughty ones, spoken of great beasts of prey, e. g. lions, etc. The Tar-gum has lions in chap. 28: 8. but the meaning is evidently more general in chap. 41: 26. Comp. Bocharti Hieroz. I. p. 718.

םָפָל 1. to pound or bruise in pieces. Ex. 30: 36. Metaphorically Ps. 13: 36. m. the morning light, dawn. 2. to wear away. Job 14: 19 יְפָלֵקְךָ the waters wear away the stones. (In Arab. to wear out, e. g. a garment.)

ףָלָל m. dec. VI. c.

I. יָפָל to be black. (In Aram. idem.) Job 30: 30 יָפָלָךְ my skin is black (and comes off) from me. Deriv. יָפָלָךְ, יָפָלָךְ.

II. יָפָל to seek. In Kal only Prov. 11: 27.

Pi. יָפָל to seek; construed with an accus. Job 7: 21. Prov. 7: 15. 8: 17. with לָל, Job 24: 5.—Prov. 13: 24 יָפָלָךְ he that loveth him (his son) seeketh, i. e. prepareth, for him correction. The suffix here supplies the place of a dative. The phrase to seek God denotes (1.) to turn one's self to him. Hos. 5: 15. Ps. 78: 34. Constrained with לָל, Job 8: 5. (2.) to long after him. Ps. 63: 2. Is. 26: 9. (This verb is usually derived from the noun יָפָלָךְ the dawn, and made to signify primarily to do early, to hasten, then to seek after any thing. Arab. יָפָלָךְ conj. IV. to do early.)

Comp. יָפָלָךְ.
(Arab. سَمْ عِنْد idem.) Gen. 19: 15.
Josh. 6: 15.—יהוה את שמים the wings of the dawn, Ps. 139: 9.—יהוה the morning star, Is. 14: 12.—Hos. 6: 3
 Eleanor his rising, i.e. the appearance of Jehovah, is sure as the morning. Comp. 10: 15
יהוה in the morning, i.e. early, he perisheth. As an adv. early, in the morning, Ps. 57: 9, 108: 2.
Metaphorically (1.) a rising, appearance, breaking out, (of misfortune.) Is. 47: 11.
(2.) prosperity. Is. 8: 20 to the law, to the testimony; if they do not speak according to this word, i.e. thus, יִשָּׁר (then know) that no dawn will rise, i.e. no prosperity will smile, upon it (the people).
The words then know are to be supplied, as in chap. 7: 9 or we may supply say to them and retain the usual sense of יִשָּׁר.
Whether יִשָּׁר can have the force of יָשָׁר signifies no. 8. or 9. is doubtful. Others make יִשָּׁר here i. q. Arab.magic, deception; hence if they speak not according to this oracle, in which is no prosperity, etc. But this parenthetical clause encumbers the sense.

ירד m. verbal adj. from יָרָד, dec.
III. a. black; spoken e. g. of the hair, Lev. 13: 31, 37. of horses, Zech. 6: 2, 6. of the skin tanned by the sun, Cant. 1: 5.

ירד m. verbal from יָרָד, blackness.
Lam. 4: 8.

ירד see יָרָד.

ירדד f. youth. Ecc. 11: 10.
ירדד, fem. יָרְדָּה, black, spoken of the countenance. Cant. 1: 6.

ירד in Kal not used.

Pi. יָרֶד 1. trans. to destroy; e.g. a vineyard, Jer. 12: 10. a people, Num. 32: 15. Is. 14: 20. to lay waste a city or country, Josh. 22: 33. Gen. 19: 13. 2 Sam. 24: 16. to break down walls, Ezek. 26: 4. to destroy an individual person, 2 Sam. 1: 14.—Amos 1: 11 יָרֵד יָהָּב he destroyed or cast off his compassion. Ezek. 28: 17 יָרֵד יָהָּב thou destroyest thy wisdom for the sake of thy beauty; i.e. thou forgettest the one for the other.

2. intrans. to behave wickedly, to sin. Ex. 32: 7. Deut. 9: 12, 32: 5.
Hiph. 1. to corrupt, destroy, lay waste; also to kill, slay. 2 Chr. 24: 23. יָרֵדֲנָה the destroying angel, 2 Sam. 24: 16. also simply יָרֵדֲנָה the destroyer, Ex. 12: 23.—ירד in the superscriptions of Psalms LVII. LVIII. LIX. LXXV. prob. the beginning of some song, like which these Psalms were to be sung.


Note. In the phrases יָרְדָב יָרְדָב Prov. 23: 24. and יָרְדָב יָרְדָב Prov. 18: 9. the word יָרְדָב is probably a noun, verbal, (see p. 398.) In the former passage, it is taken in an active sense, a destroyer, murderer; in the latter, in a reflexive sense, a waster, spendthrift.

Niph. 1. to be marred or spoiled. Jer. 13: 7.
2. to be laid waste or desolated. Ex. 8: 20. [8: 24.]
3. to be corrupt, in a moral sense. Gen. 6: 11, 12.

Deriv. out of course יָרְדָב, יָרָדֶה, יָרְדָּה, יָרְדָּה. יָרְדָּה Chald. to destroy, corrupt. Found only in the part. pass. Dan. 2: 9 יָרְדָּה יָרְדוּ false and corrupt words. Taken in the abstract sense, as a noun of the neuter gender, wickedness, crime, Dan. 6: 5.

I. יָרֶד m. verbal from יָרָד, corruption, putrefaction, putredo. Job 17: 14.
II. דָּשַׁה f. verbal from נָשָׁה, (like חָרְשׁה from חִרְשׁה,) dec. VI. c.

דָּשַׁה f. (for דָּשַׁה, Arab. סְבָּט, the acacia, spina Egyptian of the ancients, (mimosa Nilotica, Linn.) a great tree, with thick branches, which grows in Egypt and Arabia. Its bark is covered with stiff black thorns, and it bears pods like lupines. From its sap the gum Arabic is obtained. The wood, when old, is nearly as black and as hard as ebony. Is. 41: 19. Celsius Hierobot. T. I. p. 499. Jablonskii Opuscula ed. te Water, T. I. p. 260.


דָּשַׁה to spread out, enlarge. Job 12: 23 דָּשַׁה he enlargeth the nations. Particularly to spread out or scatter (on the ground;) e. g. bones, Jer. 8: 2. quails. Num. 11: 32. peeled grain, 2 Sam. 17: 19.
Pi. to stretch out (the hands.) Ps. 88: 10.

דָּשַׁה m. verbal from Pil. of יָשָׁה, a whip, scourge, i. q. נָשָׁה. Josh. 23: 13.

דָּשַׁה, fut. תַּדְשַׁה. 1. to gush or stream out, to flow in abundance. Ps. 78: 20.
—תַּדְשַׁה a gushing rain, Ezek. 13: 13. 38: 22. Spoken metaphorically of an army, to overflow, overrun, Dan. 11: 10, 26, 40.—Is. 10: 22 תַּדְשַׁה it overflows with righteousness or judgment; (יתַּדְשִׁית being here i. q. תַּדְשִׁית).
2. to overflow, overwhelm, inundate. Is. 30: 23. 66: 12. Construed with an accus. Ps. 69: 3 תַּדְשִׁית the stream overwhelms me.

Niph. 1. to be overrun (by an army.) Dan. 11: 22.
2. to be washed or rinsed. Lev. 15: 12.

Pu. i. q. Niph. no. 2. Lev. 6: 21.

מִשְׁמַע and מַשְׁמַע m. verbal from פָּשַׁע, to hear, listen, to understand, to consider, to judge, to deliberate, to judge, to deliberate, to consider; (like מִשְׁפָּח .) the overwhelming forces.
2. a flood, inundation. Ps. 32: 6. Nah. 1: 8. Dan. 9: 26 מְשַׁמְּעַת; his end is with a flood, i. e. sudden; comp. מְשַׁמְּעַת Hos. 10: 15.

סְבָּט Arab. סְבָּט to oversee, direct, manage, (construed with עלי.) In Hebrew found only in the part. סְבָּט an overseer, officer. It is applied (1.) to the officers of the Israelites in Egypt, and in their march through the wilderness. Ex. 5: 6—19, (where they have the oversight of the people at work.) Num. 11: 16, (where the 70 elders have this name.) Deut. 20: 9. 29: 9. 31: 28. Josh. 1: 10. 3: 2, (where they make regulations in the camp.) 8: 33. 23. 24: 1.—(2.) to officers in the cities of Israel. Deut. 16: 18. 1 Chr. 23: 4. 26: 29. 2 Chr. 19: 11. 34: 13. (3.) to higher officers; e. g. 2 Chr. 26: 11, (where the newly raised army is placed under two leaders, a סְבָּט and a סְבָּט .) Prov. 6: 7, (where it is joined with מַחְצֵה and מַצֹּה .) Targ. סְבָּט סְבָּט an overseer. Vulg. magistri, duces, exactores. Sept. and Syr. on the contrary, in most places, ψαραματίς , scriba, (comp. Arab. סְבָּט to write ;)
whence some modern critics have
supposed them to be writers of gene-
alogical tables, which, however, does
not suit the context of the passages.

Then Chald. Dan. 7: 5. prob. a false
reading for ἀπὸ a side, which is
found in several MSS. and editions,
and is expressed by the ancient ver-
sions. (In the Targums, having, which
is also read in 11 MSS. Syr. |s|, Arab. ąc

m. a present, found only in the
phrase ὑπὲρ τὸ δώρῳ to bring presents.
Ps. 68: 30. 76: 12. Is. 18: 7. Not
found in the kindred dialects in this
signification.

I. ἔδρα f. verbal from ἔδρα, dec. X.
a returning; as a concrete, those that
return. Ps. 126: 1.

II. ἔδρα f. (for ἄνδρα) verbal from
ἔδρα, dec. X. a dwelling, residence.
Sam. 19: 33.

To this root belongs, according
to the most correct grammatical an-
alogy, the usual reading ἔδρα, Deut.
dereliquisti. (Comp. ἔδρα from ἔδρα.)
This root may be i. q. ἔδρα, (comp.
ἔδρα and ἔδρα) in the signification of
the Arab. ṣw .

 Conj. IV. to set
aside, to leave. But it is more pro-
bable, that the true root is ἔδρα to for-
got, forsgake. (comp. Job 28: 4.) A slight
change only in the reading would then
be necessary, namely ἐδρεῖ, (like
Jer. 18: 23, for ἐδρεῖ.) This
derivation is favoured by the reading
of the Samaritan text שָׁם שָׁם;
and appears to have been adopted by most of the ancient ver-
sions.

ἔδρα to free, deliver, see ἔδρα.

ἔδρα verbal from ἔδρα, dec. X. a pit,
i. q. ἔδρα. Ps. 119: 35. 57: 7 Keth.

m. Sihor, the

proper name of a river, the Nile. So
necessarily Is. 23: 3 ἐδραῖον οὖν τοῦ ἕδρα
the seed of Sihor, the harvest of
the Nile. (Vulg. Nili.) Jer. 2: 18
what hast thou to do in the way to
Egypt, to drink the waters of Sihor?
or what hast thou to do in the way to
Assyria, to drink the waters of the ri-
er (Euphrates?) If a Hebrew ety-
morelogy is to be adopted here, as is
probable from the following article,
then this word may be derived from
ἵδρα to be black; hence liter. the
black, turbid river, whence the Greek
name Μέλας, and the Lat. Melo, see
Srev. ad Virg. Georg. iv. 291. In
two passages (Josh. 13: 3. 1 Chr.
13: 5.) it is used to express the south-
ern boundary of Palestine, like ποτα 
the brook of Egypt, i. e. Πυροχοροῦσα, (see p. 422, 423.) and
it has therefore been supposed by
some to denote this same stream.
But this sense is not necessary, for
the Nile may very well be regard-
ed as the boundary of Palestine,
(comp. Gen. 15: 18.)

Josh. 19: 26. name of a
river on the borders of the tribe of
Asher, according to Michaelis, Au-
vius vitri, the glass river, i.e. the ri-
er Belus, out of the sands of which
glass was first made. (See ἐδραῖον
no. 1.)

ἔδρα m. verbal from ἐδραῖον.

1. i. q. ἔδρα a whip, scourge. Is.
28: 15 Keth.

2. an oar, i. q. ἔδρα. Is. 33: 21.

found only Gen. 49: 10 ἔδρα. The full reading
is found in most Jewish MSS. and in
nearly all the editions; the defective
reading ἔδρα in only 25 Jewish MSS.
of Kennicott and 13 of De Rossi, but
in all the Samaritan MSS. and the
ancient versions appear to have
so read it. A few MSS. only have
ἔδρα and ἔδρα.

All these various readings may be
explained, if we regard it as one
word, whether a proper name
or an appellative. The following are the most plausible explanations: (1.) as a proper name, i. q. Shiloh, in the following article. According to this, the clause might be rendered, 'till they come to Shiloh, i. e. to the land of Canaan; or so long as they go to Shiloh, (comp. וַיּוֹשֵׁבְ יָגוֹונִים Cant. 1: 12.) i. e. forever. (This form actually has the meaning to Shiloh, Judg. 21: 20. 1 Sam. 4: 4.) (2.) as an appellative, pacificus, the bringer of peace, the prince of peace, (comp. Is. 9: 6.) from רְשָׁעָה, after the form רָשָׁע. It may then be compared with the name of Solomon, (i. e. the peaceable, 1 Chr. 22: 9-) and to him the Samaritans expressly refer this prophecy, (Repert. i. bibl. und morgenl. Literatur, Th. 16. p. 168.) Among the moderns it is also referred to Solomon by Aulus Aquilino, (de Pent. Sam. p. 100.) Rosenmüller (de Vers. Pent. Pers. ad h. 1.) Others compare נֵמע the afterbirth, hence offspring; rendering the whole clause, so long as the latest posterity.—Entirely different the ancient versions. They regard it as compounded of יְשָׁע i. q. רְשָׁעָה וּנְתֵנִי i. q. יֵתֵנִי to him, and suppose it pointed רְשָׁעָה or רְשָׁעָה. Hence the meaning, till he comes to whom it (the sceptre or the dominion) belongs. Comp. Ezek. 21: 32 מַעֲשֶׂה יִשְׁתֵּן נַעֲשֶׂה עַל הַצָּלַע till he comes to whom the right belongs, (Sept. וַיָּשֶׂה יִשְׁתֵּן, i. e. the Messiah. Perhaps Ezekiel had reference to this passage in Genesis, and gives its true interpretation. Comp. Syr. Aquil. and Sept. (according to the majority of MSS.) of עָפָאֵל אלהי. Syr. Saad. is, cius est. Onkelos: Messias, cius est regnum. Targ. Jerus. Sept. (according to the usual reading) עָפָאֵל עַמְלָה עַמְרָה, what is reserved for him.

לֹא (Judg. 21: 21. Jer. 7: 12.) לֹא (Judg. 21: 19. 1 Sam. 1: 24. 3: 21.) most frequently לֹא (Josh. 18: 1, 8. Judg. 18: 31. 1 Sam. 1: 3, 9. 1 K. 2: 27.) proper name of a city in the tribe of Ephraim, where the people assembled (Josh. 18: 1.) to set up the tabernacle of the congregation, which continued there till the time of Eli. 1 Sam. 4: 3. It was situated north of Bethel on a high mountain. The full form was לֹא, hence the gentle noun לֹא, 1 K. 11: 29. 12: 15. Neh. 11: 5. a Shilonite, an inhabitant of Shiloh.

לֹא Mic. 1: 8. Keth. i. q. מְדִינָה q. v. see לֹא מְדִינָה.

לֹא m. plur. מְדִינָה, dec. I. urine. Is. 36: 12.

לֹא Chald. to finish. See לֹא.

לֹא rarely לֹא (1 Sam. 13: 6 Keth.) to sing. Prov. 25: 20 הֵן לֹא יְסַפֶּר יָשָׁר he singeth among men, (comp. Prov. 25: 20.) It is construed (1.) with an accus. of the words sung, Ps. 7: 1. or of the thing celebrated, Ps. 21: 14. 59: 17. 89: 2. (2.) with לֹא to praise or celebrate a person, Ps. 13: 6. 27: 6. 33: 3. also to sing to or before a person, Is. 5: 1.


Hoph. pass. Is. 26: 1.

לֹא m. verbal from לֹא, dec. I.

1. a song. Judg. 5: 12. Ps. 30: 1. In the superscriptions of Psalms XLVIII. LXVI. LXXXIII. CVIII. we find לֹא connected; in others לֹא Ps. LXV. LXVIII. LXVIII. LXVIII. prob. merely pleonastic. — Particularly a song of joy, Am. 8: 3, 10.— Cant. 1: 11 מְדִינָה יִשְׁתֵּן the song of songs, i. e. the most beautiful song, (as the title of the book;) comp. מְדִינָה the most beautiful ornament, Ezek. 16: 7. מְדִינָה the most abject servant; מְדִינָה the highest heaven, 1 K. 8: 27. This superscription, (perhaps not from the author himself,) contains a commendation.
of the book, like that of Psalm xlv.
a lovely song. Others incorrectly, a song of the many songs, comp. 1 K. 5: 12. [4: 32.] or a song composed of several songs.
2. a choir of singers. 2 Chr. 29: 28.

instruments of music, 1 Chr. 16: 42.
2 Chr. 7: 66. 34: 12. Am. 6: 5.
Neh. 12: 28 מּנֶשֶׁי הַבָּיִת. music of cymbals.

 msec. of msec. dec. X. a song.

Deut. 31: 19 ff. Ps. 18: 1. Is. 5: 1.

Syr. מְשׁ, white marble, alabaster. 1 Chr. 29: 2. Comp. מֶשׁ no. 1.
m. proper name of a king of Egypt, in the time of Jeroboam. 1 K. 11: 40. 14: 25. 2 Chr. 12: 5. The Greek writers appear to make no mention of him.

משׁ, fut. משׁ, apoc. משׁ, משׁ, infi. absol. משׁ (Is. 22: 7) synonymous with משׁ in nearly all its significations.

1. to lay, put, set, place; e. g. לָשֶׁב, לָשֶׁהָ to lay snares, Ps. 140: 6.
—Jer. 3: 19 כַּאֲשֶׁר תַּחְתָּוְךָ לֹא יִשְׂדֶהָ. how shall I place thee among the children? It is construed with an accus. rarely with ל, Ps. 73: 18. The more special constructions are (1.) to arrange (an army,) and then with the omission of an accus. לָשֶׁב or לָשֶׁהָ, to set one's self in array, like לֶא no. 1. (1.) Ps. 3: 7 לָשֶׁהָשׁ מַעְרָשִׁים who have set themselves against me. Is. 22: 7. (2.) to constitute, appoint. 1 K. 11: 34. Construed with בַּי to over a thing, Gen. 41: 33. (3.) construed with בַּי of the person, to lay on any one. Ps. 9: 21 lay fear upon them. Particularly something to be done, Ex. 21: 22. Also to charge, impute, make responsible, Num. 12: 11. See בַּי no. 1. (4.)—(4.) with בַּי, to set or compare with any thing. Job 30: 1. Comp. בַּי no. 3. (5.) בַּי to pay attention, to regard, animus advertere. 1 Sam. 4: 20. Ps. 62: 11. Constrained with בַּי, to lay to heart.

Jer. 31: 21. Constrained with בַּי, to regard, Job 7: 17. (6.) בַּי to have intercourse or to associate with a person. Ex. 23: 1. comp. בַּי Hos. 7: 5. (7.) בַּי to set one's face towards a place, Num. 24: 1. With בַּי to direct one's eyes to a place, Ps. 17: 11. (8.) to put on (ornaments,) Ex. 33: 4.
—Intrans. to be put, Job 38: 11 בַּעָנֹבָן here let (a limit) be put to the pride of thy waves, i. e. to thy proud waves. 10: 20 יִבְּשׁנָה let me alone.

2. to make, work, do; e. g. בַּי to work miracles, Ex. 10: 1. Particularly to make into or like any thing, construed with two accus. Is. 5: 6. Jer. 22: 6. Ps. 21: 7. also with בַּי of the predicate, Jer. 2: 15. Construed with בַּי, to make as or like, Is. 16: 3. Hos. 2: 5. [2: 3.] Ps. 83: 14.
3. to give; e. g. Gen. 4: 25. Intrans. to be given, prepared, Hos. 6: 11 also for thee, O Judah, is an harvest prepared.

Hoph. pass. Ex. 21: 30.

Deriv. בַּי, בַּי. בַּי m. with suff. בַּי, dec. VI. a thorn. Is. 5: 6. 7: 23—25. 10: 17.

בַּי m. verbal from בַּי, dec. I. dress, attire. Prov. 7: 10. Ps. 73: 6. Comp. the verb no. 1. (8.)

בַּי see בַּי.

I. בַּי, infin. and imper. בַּי, fut.

1. to lay one's self down, particularly for sleep, (Gen. 19: 4. 28: 11. 1 Sam. 3: 5, 6, 9.) or in death, hence יִשָּׁרִיר יִשָּׁרִיר יִשָּׁרִיר יִשָּׁרִיר and he slept with his fathers, the usual expression for the death of a king, 1 K. 2: 10. 11: 43. 14: 20, 31. 15: 8, 24. 16: 6, 28.

2. to lie. Constrained with an accus. of the place, hence יִשָּׁרִיר תָּלִים those that lie in the grave, Ps. 88: 6. יִשָּׁרִיר יִשָּׁרִיר she that lieth in thy bosom, Mic.
7:5. Also used absolutely, to lie quietly, Lev. 26: 6. to rest, Ecc. 2: 23.
3. with נָּשָׁה and נָּשָׁה, to lie with a person, an euphemism. More frequently used of the man, Gen 26:10.
The particle נָּשָׁה must here be rendered with, like זָרָה, and not as the sign of the accusative, although with suffixes it is written נָּשָׁה, e. g. Lev. 15: 18, 24. (see נָּשָׁה no. III.)
The construction with the accus. is indeed uniformly found in the Keri, where נָּשָׁה stands in the text; namely, in Kal Deut. 28: 30. in Niph. Is. 13: 16. Zech. 14: 2. in Pu. Jer. 3.
2. but the Masoretes have given here the construction of the verb נָּשָׁה to the less offensive verb נָּשָׁה.
Hiph. to cause to lie, to cast down, 2 Sam. 8: 2. to lay down, 1 K. 17: 19.
to cause to rest, Hos. 2: 20. [2: 18.]
Hoph. נָּשָׁה, part. נָּשָׁה, to be laid down, 2 K. 4: 32. to lie, Ezek. 32: 19, 32.
Deriv. out of course נָּשָׁה perhaps after the Arabic usage, i. q. סָּקַח to pour out.
Hiph. Job 38: 37 נָּשָׁה נָּשָׁה נָּשָׁה נָּשָׁה and the bottles of heaven, who pours them out? Others, after no. I. who arranges the vessels of heaven, i. e. the clouds. The former explanation is favoured by verse 36.

ניָּשָׁה f. verbal from נָּשָׁה no. I. dec.
XI. c.
1. a lying, נָּשָׁה נָּשָׁה Ex. 16: 13, 14. a lying of dew, i.e. dew lying.
2. copulation, coition. נָּשָׁה נָּשָׁה הָּשָׁה הָּשָׁה נָּשָׁה נָּשָׁה coition with emission of seed, also emission of seed, Lev. 15: 16, 17, 32. 22: 4. hence נָּשָׁה נָּשָׁה לָשָׁה נָּשָׁה נָּשָׁה to have conjugal intercourse with a woman, Lev. 15: 13. 19: 20. Num. 5: 13.
ניָּשָׁה f. verbal from נָּשָׁה no. I. dec.
XIII. e. i. q. נָּשָׁה no. 2. hence נָּשָׁה Chal. to find.
658

35. Ezra 6:2.
6: 6, 12.
2. to obtain, acquire. Ezra 7:16.
Comp. אֱלִעֶרֶנ no. 2.

1. רְשַׁבֶּן, infin. רְשַׁבֶּנְתָּה, to settle, subside; spoken of water. Gen. 3: 8. of anger, Est. 2: 1. 7: 10.
2. רְשַׁבֶּן, to bow down, to stoop, spoken of a fowler. Jer. 5: 26 רְשַׁבֶּן אָֽדַּם as fowlers stoop or bow down.
Hiph. to still (an uproar.) Num. 17: 20. [17: 5.]

לְשַׁבְתָּה, fut. לְשַׁבְתָּהּ, to lose children, to become childless, construed with an accus. Gen. 27: 45 ובְּשַׁבְתָּהּ בִּנְּיָהּ wherefore should I lose you both? 43: 14 רְשַׁבֶּן וּרְשַׁבֶּן and if I be childless, let me be childless. 1 Sam. 15: 33. Part. pass. רְשַׁבָּתָה childless, Is. 49: 21.

Pi. לְשַׁבְתָּה 1. to make childless. Gen. 42: 36. 1 Sam. 15: 33. Spoken particularly (1) of wild beasts which devour children. Lev. 26: 22 I will send on you wild beasts of the field, which shall make you childless. Ezek. 5: 17. 14: 15. comp. Hos. 9: 12.
(2) of the loss of young men in battle. Deut. 32: 25 בְּשַׁבְתָּה בְּנֵי בָּנֵי יִשְׂרָאֵל without, i.e. in the field, the sword makes childless. Lam. 1: 20. Jer. 15: 7. Ezek. 36: 13–15.
Spoken metaphorically of the vine, to be unfruitful, Mal. 3: 11.
Hiph. 1. i. q. Pi. no. 1. (2) to destroy young men in war. Jer. 50: 9.
2. to miscarry. Hos. 9: 14. See Pi. no. 2.

לְשַׁבָּתָה masc. plur. verbal from לְשַׁבּוּת, dec. I. a childless state or condition. Is. 49: 20.

1. to rise up early; both with and without the addition בְּשַׁבֶּנְתָּה, Gen. 19: 2, 27. 20: 8. 28: 18. 31: 55. Construed with בְּשַׁבָּתָה, to rise up early after any thing, Cant. 7: 13. Joined with another verb, it forms a periphrasis of the adverb early, Hos. 6: 5 בְּשַׁבָּתָה the dew which passeth away early. 13: 3. Hence infin. absol. יִשְׁבָּתָה as an adv. early, Prov. 27: 14.
2. to urge with ardour or earnestness. Jer. 7: 13 אֵֽלִיפֶּלֶת יִשְׁבָּתָה I have spoken unto you most urgently. 11: 7 אֵֽלִיפֶּלֶת יִשְׁבָּתָה I have protested most earnestly.
7: 25. 25: 3. 26: 5. 32: 33. 35: 14. 15. 44: 4. 2 Chr. 36: 15. Zeph. 3: 7 יִשְׁבָּתָהּ מִלְּתֵּי יִשְׁבָּתָהּ they were most eager to do wickedly.

Note. In Jer. 25: 3, we find יִשְׁבָּתָה an infin. after the Chaldaic form for יָשָׁבָת.—For יִשְׁבָּתָה Jer. 5: 8, see under יָשָׁבָתָה.

לְשַׁבָּתָה m. in pause לְשַׁבּוּת (Ps. 21: 13.)

with suff. לְשַׁבּוּת, dec. VI. s.

1. the shoulder, the upper part of the back. It is constantly regarded as a single member of the masc. gen. (see Gr. § 132. 5.) and thus distinguished from יָשָׁבָת (see Job 31: 22.) It is used (1.) as the part on which a burden is borne; e. g. Gen. 9: 23. Hence Is. 9: 5 the government shall be on his shoulder, i. e. it shall be given him. 22: 22 I will lay upon his shoulder the key of the house of David; (וּלְשַׁבָּת יִשְׁבָּתָה is here i. q. לְשַׁבָּת כְּלָל.) Comp. further Zeph. 3: 9 to serve God לְשַׁבָּת יִשְׁבָּתָה with one shoulder, i. e. with one accord. (2.) in the phrase to turn the neck or back. 1 Sam. 10: 9 לְשַׁבָּת אָֽנָלָבָת.
2. a part, portion. Gen. 48: 29. So the connexion requires and the ancient versions have rendered it.


1. to let itself down, to rest, spoken e.g. of the pillar of fire and the cloud. Num. 9: 17, 22: 10: 12. Ex. 24: 16. Hence

2. to encamp, Num. 24: 2. to lie quietly, to rest, spoken e.g. of lions, Deut. 33: 20. of men, Judg. 5: 17. Prov. 7: 11 נָשְׁבָה לִשָּׁב לִשָּׁב her feet rest not in her house.

3. to dwell. Gen. 9: 27. 2 Sam. 7: 10 נָשְׁבָה לָשָׁב and they (the people) shall dwell in their place. נָשָׁבָה לָשָׁב to the dweller in the thorn-bush, Deut. 33: 16. Part. pass. נָשָׁבָה used actively, like the French logé, Judg. 8: 11.—Construed with an accus. to inhabit, Ps. 68: 7. נָשָׁבָה לָשָׁב to inhabit the land, to be in peaceable possession of the land, Prov. 2: 21. 10: 30. Ps. 37: 29. and without נָשָׁבָה in the same sense, Ps. 102: 29.—Construed with a pleonastic dative, Ps. 120: 6 נָשָׁבָה לָשָׁב habitat sibi.—Spoken of a tent, to be pitched, set up, Josh. 22: 19.


5. metaphorically to possess or be familiar with a thing. Prov. 8: 12 נָשָׁבָה לָשָׁב נָשָׁבָה לָשָׁב I wisdom possess prudence. (In Arab. نِشْفَةٌ to dwell, to be accustomed, to be familiar.)

Pl. to cause to dwell. Jer. 7: 7. Num. 14: 30. Frequently used of Jehovah, to let his name dwell in a place, i.e. to make his residence there, Deut. 12: 11. 14: 23. 16: 6. 11. 26: 2. Comp. נָשָׁבָה נָשָׁבָה under the art. נָשָׁבָה no. 1. (8.) Prob. elliptically Ps. 78: 61 the tent in which he let (his name) dwell among men. Hence the Jewish term נָשָׁבָה the Shechina, the presence of God.

Hiph. to cause to dwell. Gen. 3: 24. Job 11: 14. Joined with נָשָׁבָה, to pitch a tent, Josh. 18: 1. (comp. in Kal Josh. 22: 19.)—Ps. 7: 6 נָשָׁבָה נָשָׁבָה in the dust let him make me to dwell, i.e. let him prostrate me in the dust.

Deriv. out of course נָשָׁבָה.

Chald. idem. Dan. 4: 18. [4: 21.]


A participial noun from נָשָׁבָה, dec. Y. a.

מִשְׁנַה m. with suff. מַשִּׁנַּה, verbal from מָשִּׁיתָה, dec. VI. h. a dwelling. Once Deut. 12: 5.

מִשְׁנַה, fut. מִשְׁנָה.

1. to drink to the full, (i. q. מִשְׁנָה) Hag. 1: 6. Particularly to drink to hilarity, Cant. 5: 1. Gen. 43: 34.

Pi. to make drunken, to inebriate. 2 Sam. 11: 13. Particularly spoken of Jehovah, to make a nation drunk-en, i. e. to cause it to hasten to its own destruction, Jer. 51: 7. Is. 63: 6.


Hithp. to act like a drunken person. 1 Sam. 1: 14.

Deriv. out of course מִשְׁנַה.


מִשְׁנַה m. an error, fault. 2 Sam. 6: 7.

Root מִשְׁנַה no. II.

מִשְׁנַה a particle used in later Hebrew and in Rabbinic, compounded of מִשְׁנַה and מ. (See מ. no. 2.) In Rabbinic it is often employed as a sign of the genitive case, (comp. p. 66.) but in biblical Hebrew, we find only מִשְׁנַה on account of, (comp. מ. Gen. 39: 9. 23.) Jon. 1: 7 מִשְׁנַה on whose account, comp. verse 8. Verse 12 מִשְׁנַה on my account.

(In Aram. מִשְׁנַה on account of, compounded of מ. and מ. ) although, quantumvis, liter. in (omnia) eo, quod, Ecc. 8: 17. It corresponds to the Aram. מֵזִיות, which, however, usually signifies because. Is not perhaps the true reading מִשְׁנַה?מִשְׁנַה m. adj. at ease, quiet. Job 21: 23. A quinqueliteral formed by the union of the two synonyms מִשְׁנַה and מִשְׁנַה; or else simply from the latter by inserting מ. like מְזִיות heat, comp. מִשְׁנַה in Syr. Ethp. to be burned.

מִשְׁנַה in Kal not used. In Arab. מִשְׁנַה crenatim fregit. It appears from this and from the noun מִשְׁנַה, that it must have expressed the idea of parallel uniformity.

Pu. part. Ex. 26: 17 one board shall have two tenons, מִשְׁנַה מִשְׁנַה parallel to each other. Sept. ἀντιπαλοις διπλωδες τοις διπλωδες. Hence מִשְׁנַה masc. plur. ledges, corner ledges. 1 K. 7: 28. 29. (In Chald. מִשְׁנַה the step of a ladder.) It appears here to denote the ledges or ridges, which covered the junctures of the sides of the bases, and were made so broad as to contain graven work.
661. Chald. an error, something amiss. Dan. 3: 29 Keth. i. q. יִדָּשׁ, יְדָשׁ.

1 Sam. 1: 17. See יְדָשׁ.

ןָּדָשׁ m. Chald. יֵדֶשׁ name of a city, see יִדֶשׁ.

ןָּדָשׁ f. a flame. Job 15: 30. Ezek. 21: 3. [20: 47.] (Root Chald. and Syr. יֵדֶשׁ to burn, a quadrilateral, or conj. Shep. "flame, etc.") Cant. 8: 6 יֵדֶשׁ a flame of Jehovah, i.e. a most vehement flame. According to the recension of Ben Asher, and most MSS. it is written as one word, the Mappik also is frequently wanting, and ר is written with Sheva. But this has no effect on the meaning of the word.

ןָּדָשׁ name of a city, see יִדָּשׁ.

ןָּדָשׁ m. יֶדָשׁ f. plur. const. יֵדֶשׁ, verbal from יֵדֶשׁ no. I. dec. V.

1. quiet, peaceable. 1 Chr. 4: 40. Particularly living in peace, Job 16: 12. Ps. 73: 12. As a subst. rest, quietness, Job 20: 20.

2. in a bad sense, careless, wicked, forgetful of God; comp. יֵדֶשׁ no. 2. Ezek. 23: 42. — Also written יֵדֶשׁ q. v.

ןָּדָשׁ m. יֶדָשׁ f. verbal from יֵדֶשׁ no. I. dec. VI. a. quietness, rest, uninterrupted prosperity. Ps. 30: 7.

ןָּדָשׁ f. verbal from יֵדֶשׁ no. I. dec. XII. a.


ןָּדָשׁComp. Dan. 11: 24.

2. in a bad sense, careless, a criminal security, forgetfulness of God. Prov. 1: 32. See יֵדֶשׁ.


ןָּדָשׁ Chald. to be at rest. Dan. 4: 1 [4: 4.]
the addition אֲלֵהֶן אֶת רֹאשׁוֹ, [8] וְיָדָיוֹ, [9] וְאֵין תֶּן רֹאשׁ בָּחוֹן אֶת מֵתוֹ. Comp. 1 Sam. 20: 21 אֶת רֹאשׁוֹ בָּחוֹן אֶת מֵתוֹ for there is peace to thee, and not evil. Verse 7. Used also to express satisfaction, 2 K. 4: 23 גָּדְלָה אֶת רֹאשׁוֹ and she said, peace, i. e. let it be so. (In Hebrew it is never used as a salutation.) (4.) אֲלֵהֶן as an exclamation, hail! 2 Sam. 18: 28. 1 Chr. 12: 18 אֲלֵהֶן אָלֵהֶן hail, hail to thee.


7. peace. אָלֵהֶן וּפְשׂוּ to offer peace to any one, Deut. 20: 10. Judg. 21: 13. אָלֵהֶן וּפְשׂו to answer peaceably, to accept of peace, Deut. 20: 11. אָלֵהֶן וּפְשׂו to give peace to any one, Josh. 9: 15. אָלֵהֶן וּפְשׂו a man of peace, i. e. a lover of peace, Ps. 37 : 37. — אָלֵהֶן וּפְשׂו (with) words of peace, Deut. 2: 26.


אָלֵהֶן recompense, see לַעֲרֹבָּה.

אָלֵהֶן three, see אָלֵהֶן.

אָלֵהֶן or אָלֵהֶן f. Chald. an error, fault. Dan. 6: 5. Ezra 4: 22. Root אָלֵהֶן no. II.

אָלֵהֶן, fut. אָלֵהֶן, infin. אָלֵהֶן, once אָלֵהֶן (Is. 58: 9.)

1. to send a person or thing. The person or thing sent is put in the accus. also once preceded by אֲלֵהֶן, 2 Chr. 17: 7. The person sent to is preceded by אֲלֵהֶן, very rarely and only in imitation of the Chaldaic, by אֲלֵהֶן, Neh. 6: 3. Jer. 29: 31. Often used absolutely without a direct complement, Gen. 31: 4. 41: 14. the person sometimes being preceded by אֲלֵהֶן, e. g. 1 K. 2: 25 אֲלֵהֶן אֲלֵהֶן and the king sent by the hand of Benaijah, i. e. he sent Benaijah. Ex. 4: 13
send by whom thou wilt send. With a pleonasticative, Num. 13: 2.
2. to send (a commission, charge.)
Prov. 26: 6 
he that sends orders by the hand of a
fool. Gen. 33: 25 
she sent to her father-in-law,
saying, 1 K. 20: 5. 2 K. 5: 8. Without
3. to commission, construed with
two accus. 2 Sam. 11: 22 and he shewed
all where with Job had intrusted him.
4. to stretch out, to put forth; e. g.
the finger in scorn, Is. 58: 9. a rod,
Ps. 110: 2. 1 Sam. 14: 27. a sickle,
mittere segeti, or perhaps to put to, to apply.) Particularly to stretch out the
hand, Gen. 3: 22. 8: 9. 19: 10. 48: 14. Job 1: 11. This latter phrase is
often used pleonastically, like he rose
up, etc. — יִקְלּל־ל וּלָּשׁ הַיּוֹנָה (to lay the hand
on a person or thing, Job 29: 9. and
this denoting (1.) to injure or do vio-
lence to a person. Gen. 37: 22. 1 Sam.
26: 9. Est. 8: 7. also with grievous in the
(2.) to take unjustly, to plunder, (a thing.) Ex. 22: 7. Ps. 125: 3. Dan.11: 
— יִקְלּל־ל מַכְבָּר־לָב וּלָּשׁ (to put forth the hand
after any thing, 1 K. 13: 4. 1 Chr. 13:
10. construed with יָשְׁלָב, to draw back
the hand from, Cant. 5: 4. — In each
of these cases יָשְׁלָב may be omitted;
as Ps. 13: 17 יָשְׁלָב יִקְלּל־ל (he stretched
out (his hand) from above. 2 Sam.
6: 6. Obad. 13. Part. pass. יָשְׁלָב
stretched out, slim, slender, Gen. 49: 
21. (Comp. Pi. no. 11.) Comp.
יָשְׁלָב shoots.
5. to set free, to let loose, i. q. Pi.
no. 3. Ps. 50: 19 thou lettest loose thy
mouth to evil.
Niph. pass. Infin. יָשְׁלָב used for
the finite verb, Est. 3: 13.

Pi. יְשְׁלָב 1. to send, i. q. Kal no. 1.
but used more rarely. Gen. 19: 13.
28: 6. Constrained with יָשְׁלָב to any one,
2 Chr. 32: 31. Often in reference to
plagues, pestilence, wild beasts,
which Jehovah sends on his people;
constrained with יָשְׁלָב, Deut. 32: 24. 7:
20. 2 K. 17: 25. Ps. 78: 45. with יָשְׁלָב,
2. to let go, to dismiss. Ex. 3: 28.
locate filias, Judg. 12: 9.
3. to set free or loose. Gen. 32: 27.
Lev. 14: 7. Particularly prisoners,
Zech. 9: 11. 1 K. 20: 42. 1 Sam. 20:
22 go, יָשְׁלָב יָשְׁלָב יָשְׁלָב for Jehovah
sets you free.— יָשְׁלָב יָשְׁלָב יָשְׁלָב to set free.
see under יָשְׁלָב. יָשְׁלָב יָשְׁלָב יָשְׁלָב.
4. to accompany one departing,
to send forward, προσκεκλημεν. Gen. 18:
31: 27.
5. to chase or drive away. Gen. 3:
23. 1 K. 9: 7. Is. 50: 1. repudiare (fem-
3: 8. Comp. יָשָׁלָב.
6. to let hang down; e. g. the hair,
Ezek. 44: 20. to let down (by a cord.)
Jer. 38: 6. 11. to give or yield up,
constrained with יָשָׁלָב and יָשָׁלָב, Job 8: 4
וֹשֵׁלָב יָשָׁלָב יָשָׁלָב then gave he
them up to their transgression. Ps. 81:
13.
7. to throw off, to rid or divest one's
self of a thing. Job 30: 11 they throw
off the bridle before me, i. e. they
rid themselves of all restraint before
me. 39: 3 they rid themselves of their
pains, i. e. of their young.
3. to throw, e. g. arrows at a mark,
1 Sam. 20: 20. fire into a city, Am.1:
4 ff. Hos. 8: 14.
9. to push away, propellere. Job
30: 12.
10. יָשְׁלָב יָשְׁלָב יָשְׁלָב to set on fire, mettre
2 K. 8: 12.
11. joined with יָשְׁלָב to stretch out
the hand. Prov. 31: 19, 20. (Comp.
Kal no. 4.) Spoken of a tree, to
spread out its branches, Jer. 17: 8.
Ezek. 17: 6, 7. 31: 5. Ps. 80: 12. Met-
Metaphorically to spread out (a people.) Ps. 44: 5.
1. to be sent; freq. Pue 16: 8.
2. to be put away. Is. 50: 1.
3. to be driven out. Is. 16: 2.
4. to be forsaken. Is. 27: 10.
5. to be let loose, set free. Prov. 29:
15 רותיה רותיה a child left to himself.

Hiph. i. q. Pi. no. 1. to send, e. g.
misfortune, plagues, etc. construed with צי. Lev. 26: 22. Am. 3: 11.

Deriv. out of course רותיה רותיה, Chald.

1. to send, to send away. Dan. 3:
2. Construed with ב the person sent to, Ezra 4: 11, 18, 5: 7, 17.

רוניה רוניה m. with suff. רוניה רוניה, verbal from רוניה רוניה, dec. VI. i.
1. a shoot, shoot. Cant. 4: 13.
2. a pointed weapon, a spear, dart, מ. sword. (Arab. חтвер a dart, weapon; צלוס armed.) 2 Chr. 32: 5. 23: 10.

Joel 2: 8. רוניה רוניה רוניה רוניה to perish by the sword, hence to perish in any way, Job 33: 18: 36: 12.

3. proper name of a son of Ar-Phaxad. Gen. 10: 24. 11: 12. The other names of persons with which this is joined represent at the same time nations or tribes. But there is no evidence that the same is the case with the name Selah.

4. name of a conduit and pool, near mount Zion, prob. the same with סלע. Neh. 3: 15. Vulg. Siloe.


רוניה רוניה fem. plur. verbal from רוניה, shoots, branches, tendrils. Is. 16: 8.
See the verb in Kal no. 4.

מ. plur. רוניה רוניה, dec. II. b. a table. Ex. 25: 23 ff. רוניה רוניה רוניה to spread or set a table, (for a meal.) Ps. 23: 5. Prov. 9: 2. the table of shew-bread, Num. 4: 7, also called רוניה רוניה רוניה 1 Chr. 28: 16.
2 Chr. 29: 18. which appears to have been the later name, see the art. רוניה רוניה רוניה those that eat at thy table, 2 Sam. 19: 29. 1 K. 2: 7. for רוניה רוניה רוניה, comp. 2 Sam. 9: 11.

רוניה רוניה, fut. רוניה רוניה, a word belonging to the later Hebrew.
1. to rule over any thing; construed with צי, Ecc. 8: 9. with צי, Neh. 5: 15.

Hiph. 1. to let rule. Ps. 119: 133.
2. to give power or permission, político alicujus rei dare. Ecc. 5: 18.
3. construed with צי, to fall on, attack. Dan. 6: 25.


רוניה רוניה found only in the plur. רוניה רוניה, dec. VI. h. a shield. 2 Sam. 8: 7 רוניה רוניה רוניה the golden shields. 2 K. 11: 10 the spears and the shields of king David. In the parallel passage 2 Chr. 23: 9, רוניה רוניה רוניה is likewise added. According to Cant. 4: 4. Ezek. 27: 11, the רוניה were hung up on the walls for ornament; and in the former passage רוניה is so used, that רוניה which follows appears to be a repetition of the same sense. Jer. 51: 11 sharpen the arrows, רוניה רוניה רוניה ו־ רוניה fill the shields, i. e. present yourselves with them, or fill your hands with them; (comp. Zech. 9: 13, with 2 K. 9: 24.) The signification given above
is adopted by most critics since Kimchi, suits the context of all the passages, and is the best supported by the kindred dialects. The Syriac and Chaldaic versions have often retained the same word, and from them we can learn with most certainty its true signification. Now in two passages (I Chr. 18:7; 2 Chr. 23:9) the Chaldaic version renders it <em>sucuta</em>, and in the Targum of Jer. 13:23, we find <em>תְּמִינָתָה</em> <em>sucuta</em> varietatis ejus, spoken of the variegated spots of the leopard. Others: <em>quivers</em>, on account of Jer. 51:11.

1. m. verbal from <em>םֵשָׁה</em>, mighty, powerful. Ecc. 8:4, 8.


Vulg. procax.

<em>תְּמִינָתָה</em> m. in pause <em>ָםֵשָׁה</em>, verbal from <em>ִשְׁשָׁה</em> no. I. rest, quiet, stillness. 2 Sam. 3:27 <em>ָםֵשָׁה</em> quietly, secretly.

<em>תְּמִינָתָה</em> f. verbal from <em>ִשְׁשָׁה</em> no. III. dec. X. the afterbirth. Deut. 28:57. (In the Arabic medical writers <em>א</em> in Talmud. <em>א</em> also <em>א</em>.)


<em>תְּמִינָתָה</em> m. verbal from <em>ִשְׁשָׁה</em>, dec. I.

1. adj. having power over any thing, construed with <em>ה</em>. Ecc. 8:8.

2. subst. a mighty or powerful man, a ruler. Ecc. 7:19. 10:5. Gen. 42:6.


<em>תְּמִינָתָה</em> and <em>תְּמִינָתָה</em> m. (with Kamets impure,) dec. I.


2. Plur. a musical instrument, mentioned in connexion with tabrets, perhaps a triangle, as in modern Turkish music. 1 Sam. 18:6.

3. a distinguished kind of warriors or combatants, perhaps strictly the riders in the war chariots, <em>אֶבִּשְׁיָם</em>, <em>אֶבִּי</em> <em>אֶבִּי</em> <em>אֶבִּי</em>. Ex. 14:7 he took all the chariots of Egypt <em>אֶבִּי</em> and <em>אֶבִּי</em> and <em>אֶבִּי</em> and warriors in each of them. 15:4. Sept. in chap. 14:7, <em>אֶבִּי</em> <em>אֶבִּי</em>, and in chap. 15:4, <em>אֶבִּי</em> <em>אֶבִּי</em> <em>אֶבִּי</em> <em>אֶבִּי</em> <em>אֶבִּי</em> <em>אֶבִּי</em> <em>אֶבִּי</em> <em>אֶבִּי</em> <em>אֶבִּי</em> (אֶבִּי has this meaning, according to Origen, because there were three in each chariot, of whom the first fought, the second protected him with a shield, and the third guided the horses.) In 1 K. 9:22, <em>תְּמִינָת</em> <em>תְּמִינָת</em> and <em>תְּמִינָת</em> <em>תְּמִינָת</em> are joined together; comp. 2 K.9:25. In other passages they appear to make a part of the body-guard of the Israelish kings, 1 K. 9:22. 2 K. 10:25. 1 Chr. 11:11. 12:18, (where their leader is called <em>תְּמִינָת</em> <em>תְּמִינָת</em> <em>תְּמִינָת</em>, in the parallel passage 2 Sam. 23:8 <em>תְּמִינָת</em> without the final Mem.) These may indeed be the same, only having a different employment in time of peace.—<em>תְּמִינָת</em> in the singular is often <em>q.</em> <em>תְּמִינָת</em> <em>תְּמִינָת</em>, <em>חֶשֶׁב</em>, and occurs as a high officer attending on the king. 2 K. 9:25. 15:25. 7:2, 17, 19. The etymology in Hebrew is perhaps analogous to that of the Greek word ῥοιοστάνης. It has
also been collated with the Latin tribunus, but the origin of this word is entirely different. Other derivations and explanations, e.g. one of the thirty, (comp. 2 Sam. 23: 23. 1 Chr. 11: 25.) or officers of the third rank, are not suited to the first passages where the word evidently stands in connexion with the war chariots.—Prov. 22: 20 מִסְפָּרָהּ Keri prob. principalia, i.e. nobilia, comp. 8: 6.

m. מִסְפָּרָהּ, מִסְפָּרָהּ f. plur. מִסְפָּרָהּ (ordinal adj. from מִסְפָּרָהּ, מִסְפָּרָהּ three,) the third. The fem. signifies also (1.) the third part, scil. מִסְפָּרָהּ. Num.15:6,7. 2 Sam.13: 2. (2.) the third time.Ezek.21:19.[21:14.] (3.) the third day, the day after to-morrow. 1 Sam.20:12 מִסְפָּרָהּ about this time to-morrow or the day after. (4.) in Is. 15: 5. Jer. 48: 34, it forms a part of a proper name; see מִסְפָּרָהּ.

Hiph. 1. to throw, cast. Gen. 37: 22. Num. 35: 20, 22. E. g. to the ground, Ezek. 28: 17—מִסְפָּרָהּ to cast upon Jehovah, i.e. to commit to him, Ps. 55: 23. מִסְפָּרָהּ Ps. 50: 17, and מִסְפָּרָהּ 1 K. 14: 9. Neh. 9: 26. Is. 38: 17. Ezek. 23: 35. to cast behind one's back, i.e. to despise, contemn.—Job 29: 17 מִסְפָּרָהּ I cast the spoil out of his teeth.

2. to cast away. 2 K. 7: 15. Ezek. 20: 3. מִסְפָּרָהּ to expose one's life, Judg. 9: 17.

3. to expel, banish, out of a country. Deut. 29: 27. Amos 4: 3, (where, however, 1 MS. reads it in Hiph. which is prob. correct.) Spoken of Jehovah, מִסְפָּרָהּ to drive from his presence, to reject, 2 K. 13: 23. 17: 20. Jer. 7: 15.

4. to cast down, destroy, e. g. a house, Jer. 9: 18. Job 18: 7 מִסְפָּרָהּ and his own counsel shall cast him down.

Hoph. מִסְפָּרָהּ and מִסְפָּרָהּ pass. of


m. verbal from מִסְפָּרָהּ.

1. the falling (of a tree.) Is. 6: 13.

2. name of a gate of the temple. 1 Chr. 26: 16.

1. i. q. Arab. מִסְפָּרָהּ to draw out or off. Ruth 2: 16. Comp. מִסְפָּרָהּ and מִסְפָּרָהּ no. III.


m. verbal from מִסְפָּרָהּ, dec. IV. a.

1. a prey, spoil, booty, liter. spolium, exuvia.—מִסְפָּרָהּ to divide the spoil, Gen. 49: 27. Ps. 68: 13.—Jer. 21: 9 מִסְפָּרָהּ he shall have his life as a booty, i. e. it shall be preserved to him. Jer. 38: 2. 39: 18.

2. booty, gain, profit. Prov. 31: 11.
1. to be completed or finished; spoken e.g. of a building, 1 K. 7: 51. Neh. 6: 15. of a space of time, Is. 60: 20.

2. to live in peace or affluence, to prosper, integrum esse. Job 9: 4 who hath hardened himself against him and prospered? 22: 21 (&b; Lýv icv lÀv vÀv Ëv c Èv Ëv) acquaint now thyself with him and prosper.

3. to make peace, friendship. Part.Ṁm{Q}my friend, one at peace with me. i.e. q. ṢÀv 3Ìv, Ps. 7: 5. Part. pass. ṢÀv peaceable, 2 Sam. 20: 19. See Ps. no. 3.

Pu. ṢÀv 1. to complete or finish, (a building.) 1 K. 9: 25.


3. to restore, make good; e.g. what has been stolen, Ex. 21: 37. a debt, Ps. 37: 21. 2 K. 4: 7. Hence in general to pay or perform; e.g. a vow, Ps. 50: 14. Is. 19: 21. an offering, Hos. 14: 3.

4. to recompense, requite, reward; construed with an accus. of the thing, Jer. 16: 18. 32: 18. with a dative of the person, 2 K. 9: 26. with the accus. and dative together, ṢÀv tah to recompense one's actions upon him, see ṢÀv no. 1. The person is sometimes, though more rarely, put in the accus. e.g. Ps. 31: 24. Prov. 13: 21 ṢÀv hÌv but prosperity rewards the righteous. Ps. 35: 12. The thing is also preceded by ṢÀv, Jer. 50: 29. Ps. 62: 13. (Synonymous with ṢÀv.)

5. to grant, impart in any way, (from signif. no. 3.) e.g. consolations, Is. 57: 18. but it may perhaps be rendered, to impart again.

Pu. 1. pass. of Pi. no. 3. to be paid, discharged, spoken of a vow. Ps. 65: 2.

2. to be recompensed. Jer. 18: 20. Spoken of a person, to obtain recompense, (comp. ṢÀv with an accus. of the person.) Prov. 11: 31 ṢÀv behold, the righteous shall be recompensed in the earth. 13: 13.

3. to be devoted to God. Part. ṢÀv devoted to God. Is. 42: 19. Parall. ṢÀv, Comp. Kal no.3. particularly Hiph. no. 3.


3. to make or have peace with a person; construed with ṢÀv, Josh. 10: 1, 4. with ṢÀv, Deut. 20: 12. 1 K. 22: 45. Particularly to make peace by submitting one's self, construed with ṢÀv, Josh. 11: 19. (Comp. the Arab. ṢÀv conj. IV. to devote or submit one's self, particularly to God, hence ṢÀv (Islam) submission to God, religion; ṢÀv (Moslem) one devoted to God, a believer; comp. ṢÀv devoted to God, and Pu. no. 3.)

4. causat. to make a friend of any one. Prov. 16: 7.

Hoph. to be at peace with any one, construed with ṢÀv. Job 5: 23.

Deriv. out of course ṢÀv. ṢÀv Chald. to complete. Part. Pe. ṢÀv completed, Ezra 5: 16.

Aph. to restore, give back. Ezra 7: 19.


ũũ, fem. ṢÀv, verbal adj. from ṢÀv, dec. V. a.

1. completed, finished. 2 Chr. 8: 16.

2. complete, full; e.g. ṢÀv a full weight, Deut. 25: 15. spoken of iniquity, Gen. 15: 16. ṢÀv the prisoners in full number, Am. 1: 6.

(Comp. Jer. 13: 19.)


4. at peace, friendly. (See the
verb in Pu. Hiph. Hoph.) Gen. 34: 21 ְדֶעָהָו ְדֶעָהָו they are at peace with us.

5. devoted, particularly to God. 1 Chr. 28:9. 2 Chr. 15: 17. 16: 9. 2 K. 20: 3. Sometimes with the addition הַשָּׁלֹם, 1 K. 3:61. 11: 4. 15: 3,14. Comp. the verb in Hiph. no. 3.


םַלְשַׁנְמָל m. verbal from מַלְשַׁנְמָל, dec. VI. a. a thank-offering, victima. Am. 5:22. More frequently in the plural מַלְשַׁנְמָל Lev. 3: i ff. (where the rites accompanying this offering are described.) 7:11 ff. Num. 7: 17 ff. also simply מַלְשַׁנְמָל Lev. 9: 4. The same offering, which in Lev. 7:12, is called מַלְשַׁנְמָל a sacrifice of praise, is called in verses 13, 15 מַלְשַׁנְמָל his sacrifice of praise and thanksgiving. — Sometimes, though rarely, this word denotes offerings, on mournful occasions, its original import being disregarded, Judg. 20: 26. 21: 4.

םַלְשַׁנְמָל m. verbal from מַלְשַׁנְמָל, recompense. Deut. 32: 35.
נהוּ fem. of מַלְשַׁנְמָל, dec. X. recompense, punishment. Ps. 91. 8.
נהוּ m. proper name of a king of Israel. 2 K. 15: 8—16.
נהוּ a proper name, Solomon, the son of David, king of Israel. Sept. Σωλομον, in Josephus and the N. T. Σωλομον. Its appellative import, which is alluded to 1 Chr.

22: 9. is peaceable, (comp. the Sax. name Frederick, i. e. peaceable;) from מַלְשַׁנְמָל and the termination הַשָּׁלֹם, equivalent to מַלְשַׁנְמָל, (comp. מַלְשַׁנְמָל, מַלְשַׁנְמָל) which is added to abstract nouns to give them the force of concretes. See Gesenius' Lehrgeb. §122. 1. p. 513.

ףָขอּ Hos. 10: 14. more at length 1 K. 17: 3. 18: 9. proper name of a king of Assyria between Tiglath-pileser and Sennacherib. Sept. Σωλομονασσαρ. Vulg. Salmanasser. (The syllable מַלְשַׁנְמָל undoubtedly signifies prince, and is found in several Assyrian names, e. g. מַלְשַׁנְמָל, on which account it is sometimes omitted. For מַלְשַׁנְמָל no suitable explanation has yet been found in Persian.)

םַלְשַׁנְמָל masc. plur. verbal from מַלְשַׁנְמָל, recompenses; hence rewards, bribes. Is. 1: 23.

םַלְשַׁנְמָל, fut. מַלְשַׁנְמָל, to draw out or off; e. g. a shoe, Ruth 4: 7, 8. grass, Ps. 129: 6. an arrow from the body which it has penetrated, Job 20: 25. and most frequently a sword, Num. 22: 23, 31. Josh. 5: 13. מַלְשַׁנְמָל a thousand men with drawn swords, i. e. armed men, Judg. 8: 10. 20: 2, 15, 17, 46. 2 Sam. 24: 9. (In Chald. more frequent.)

םַלְשַׁנְמָל a proper name. Gen. 10: 26. 1 Chr. 1: 20. a people of Arabia Felix, prob. the Σαλανονι of Ptolemy, (Lib. vi. p. 154.) but nothing farther is known of them.

םַלְשַׁנְמָל and מַלְשַׁנְמָל, const. מַלְשַׁנְמָל, before Makkeph מַלְשַׁנְמָל (Ex. 21: 11.) f. and מַלְשַׁנְמָל, const. מַלְשַׁנְמָל, m. dec. III. a. and XIII. e.

1. three. מַלְשַׁנְמָל מַלְשַׁנְמָל three years; rarely after the noun, e. g. מַלְשַׁנְמָל three cities, Josh. 21: 32. מַלְשַׁנְמָל in the third year, 2 K. 18: 1. מַלְשַׁנְמָל thirteen. (With suff. מַלְשַׁנְמָל ye three, Num. 12: 4. מַלְשַׁנְמָל they three, Num. 12: 4.)
1. to divide into three parts. Deut. 19:3.
2. to repeat the third time. 1 K. 18:34.
3. to do on the third day. 1 Sam. 20:19 וַיִּשְׁתֵּל and on the third day thou shalt come down.
2. to be three years old. Gen. 15:9.
םָּטֶּל masc.plur. denom. from מָּטֶּל, posterity of the third generation, grandchildren. Ex. 20:5. 34:7. מָּטֶּל great grandchildren, Gen. 50:23. (Comp. מָּטֶּל.)
םָּטֶּל name of a district or country in Palestine. Once 1 Sam. 9:4. In it was probably situated the city מָּטֶּל 2 K. 4:42. This latter is called by Eusebius Beth-Shalitsa, and is placed by him 15 Roman miles north of Diospolis.
םָּטֶּל adv. (from מָּטֶּל = מָּטֶּל and the adverbial termination בָּל) three days ago, the day before yesterday, always joined with מָּטֶּל, e.g. מָּטֶּל yesterday and the day before, i. e. heretofore, Ex. 5:8. מָּטֶּל as yesterday and the day before, i. e. as heretofore, Gen. 31:3. 2 K. 13:5. מָּטֶּל in time past, beforetime, Deut. 19:6. Josh. 20:5. מָּטֶּל both yesterday and the day before, i. e. in time past, 2 Sam. 5:2.
םָּטֶּל adv. 1. there. מָּטֶּל thence. מָּטֶּל where, for the most part separated by intervening words, Gen. 13:3. 2 Sam. 15:21. also connected, 2 Chr. 6:11. מָּטֶּל here, there, Is. 28:10.
3. spoken of time, then, (like the Greek εἰκόν and the Lat. ibi.) Ps. 14:5. 132:17. Judg. 5:11. מָּטֶּל From that time, Hos. 2:17. [2:15.]
4. with מָּטֶּל paragogic מָּטֶּל (Mittel, hence read shamma;) (1.) thither. Gen. 19:20. (2.) more rarely 1. q. מָּטֶּל there. Is. 34:15. Jer. 18:2. (3.) with מָּטֶּל, whither; more rarely where, e. g. 2 K. 23:8.
םָּטֶּל m. const. מָּטֶּל, sometimes before Makkeph מָּטֶּל, with suff. מָּטֶּל, מָּטֶּל, plur. מָּטֶּל, const. מָּטֶּל, dec. VII. e.
2. a rumour, report. מָּטֶּל an ill report, Deut. 22:14, 19. Neh. 6:13 מָּטֶּל it should be to them (the occasion) for an ill report (concerning me.)
3. מָּטֶּל the name of Jehovah, particularly in the following significations and connexions; (1.) the praise or glory of Jehovah, e. g. Is. 48:9 מָּטֶּל for my name's sake, for my praise or glory. Ps. 79:9. 106:8. Ezek. 20:44. 1 K. 8:41. (In other passages this phrase signifies, according to his name, i. e. according to what his name Jehovah signifies;
as his name was, liter. they were given to him whose name was Sheshbazzar. Plur. הֶֽשֶׁבָּזָ֞אר Ezra 5 : 4, 10.

בָּזָ֞אר in Kal not used.

Hiph. יֵשֶׁבָּזָ֞אר 1. to destroy, e. g. cities, altars. Lev. 26 : 30. Num. 33: 52.


Niph. pass. 1. to be laid waste; spoken of a plain, Jer. 48: 8. of high places, Hos. 10: 8.

2. to be destroyed. Gen. 34: 30. Ps. 37: 38.

 Assyrians, Syrians, Hebrews and a part of the Arabians, were descended from him. See on this subject Gesenius' Gesch. der hebr. Sprache and Schrift, p. 5, 6.

שֶׁבָּזָ֞אר n. a proper name, Samuel, son of Elkanah, a judge and high-priest in Israel, who first gave to the people a king. According to 1 Sam. 1: 20, the name is a contraction of שֶׁבָּזָ֞אר (heard of God,) by the omission of ש. As it is now written, it may be compounded of שֶׁבָּזָ֞אר i. q. שֶׁבָּזָ֞אר a name, (like שֶׁבָּזָ֞אר, שֶׁבָּזָ֞אר a man;) hence liter. the name of God. Comp. Gesenius' Gesch. der hebr. Sprache, p. 49.

שֶׁבָּזָ֞אר and שֶׁבָּזָ֞אר f. verbal from שֶׁבָּזָ֞אר, dec. X.

1. a desolation. Is. 5: 9. Jer. 2: 15. Ps. 73: 19 הִשְּׁבָּזָ֞אר how have they become a desolation!


שֶׁבָּזָ֞אר Chald. plur. names, see שֶׁבָּזָ֞אר.


see מ. 2. Ps. 138: 2 מִֽשֶּׁבָּזָ֞אר above all thy name, i.e. above all that has been said in praise of thee. Hence (2.) Jehovah, considered as the object of prayer, worship or praise; e. g. אֵֽלַיְּבַ֝֞אר they call on the name of Jehovah; comp. the phrases under signif. no. 1. מִֽשֶּׁבָּזָ֞אר they that love thy name, Ps. 5: 12. מִֽשֶּׁבָּזָ֞אר they that know thy name, Ps. 9: 11. מִֽשֶּׁבָּזָ֞אר they that fear thy name, Ps. 61: 6. 91: 14. 99: 3. (3.) the presence of Jehovah, (comp. מִֽשֶּׁבָּזָ֞אר) or Jehovah, considered as every where present; e. g. Ex. 23: 21 מִֽשֶּׁבָּזָ֞אר for my name is in him (the angel.) 1 K. 8: 29 מִֽשֶּׁבָּזָ֞אר there (in the temple) shall my name dwell. 2 K. 23: 27. 1 K. 3: 2 no house was yet built for the name of Jehovah. 5: 17, 19. [5: 3, 5.] 8: 17, 20. מִֽשֶּׁבָּזָ֞אר to place his name, or cause it to dwell any where; see under מִֽשֶּׁבָּזָ֞אר and מִֽשֶּׁבָּזָ֞אר. Also considered as present and mighty to help, Ps. 54: 3 O God! מִֽשֶּׁבָּזָ֞אר by thy name, i.e. by thy powerful presence, save me. 44: 6. 124: 8. 89: 25. 20: 2. Is. 30: 27. Hence

4. מִֽשֶּׁבָּזָ֞אר and מִֽשֶּׁבָּזָ֞אר Lev. 24: 11, 16. Deut. 28: 58. used, by way of eminence, for Jehovah. (The Samarians read מִֽשֶּׁבָּזָ֞אר = מִֽשֶּׁבָּזָ֞אר for מִֽשֶּׁבָּזָ֞אר, as the Jews read מִֽשֶּׁבָּזָ֞אר.)

5. a monument, which preserves the name or memory of a person. 2 Sam. 8: 13. Is. 55: 13.

6. שֶׁמֶֽם, the second son of Noah. Gen. 5: 32. According to the genealogical table in Gen. x. the nations of southwestern Asia, as the Persians, Assyrians, Syrians, Hebrews and a part of the Arabians, were descended from him. See on this subject Gesenius' Gesch. der hebr. Sprache and Schrift, p. 5, 6.
2. instruction, doctrine. Is. 28: 9. a rumour, report. 2 Chr. 9: 6.

synonymous with שָׁפֵט.
1. to remit (a debt.) Deut. 15: 2.
2. to cause to rest, to let lie uncultivated, as the ground. Ex. 23: 11.
4. to cause to fall, to throw down. 2 K. 9: 33.
5. to break loose, to set one's self free. 2 Sam. 6: 6 יִתְנָה יִלְּכֶתוּ שׁוֹאָל יִפְּסַל לַשׁוֹאָל for the oxen would set themselves free. (Comp. the synon. יִתְנָה no. 10. to draw out, in Niph. to be loosed.)
Niph. to be scattered, liter. to be loosed. Ps. 141: 6. Comp. the synon. יִתְנָה no. 9. Others: to be dismissed. Others: to be thrown down; comp. Kal no. 4.
Hiph. i. q. Kal no. 1. to release, remit. Deut. 15: 3.

יתנה f. verbal from יִתְנָה, a remission, release. Deut. 15: 1, 2. יְתָנָה יִתְנָה the year of release, Deut. 15: 9, 31: 10. This was every seventh year, when debts were cancelled and agriculture intermitted.

יתנה masc. plur. const. יִתְנָה, the heaven or heavens. (The singular is found in the Arab. סָבָא, from יִתְנָה, to be high. The corresponding form of the singular may in Hebrew have been יִתְנָה, whence the plur. יִתְנָה, like יִתְנָה, plur. יִתְנָה. Comp. יִתְנָה.)
With מִתָנָה to or towards heaven, Gen. 15: 5. 28: 12. יִתְנָה יִתְנָה יִתְנָה the God of heaven, a frequent phrase in the later books, (see the Chald.) 2 Chr. 36: 23. Ezra 1: 2. Neh. 1: 4, 5. 2: 4, 20. Ps. 136: 26. Jon. 1: 9. in connexion with מָלַיְם, Gen. 24: 3, 7. יִתְנָה יִתְנָה יִתְנָה יִתְנָה יִתְנָה יִתְנָה the heaven and the heaven of heavens, a rhetorical expression for the highest or most holy heavens, Deut. 10: 14. 1 K. 8: 27. 2 Chr. 2: 5. יִתְנָה יִתְנָה יִתְנָה יִתְנָה יִתְנָה the heaven and the earth, i. e. the universe, Gen. 1: 1. 2. 14: 19. 22. The Hebrews conceived of heaven as a solid arch, (see יִתְנָה :) as resting on pillars, (Job 26: 11.) as having foundations, (2 Sam. 22: 8.) and a gate, (Gen. 28: 17.) and as sending down rain from its open doors or sluices, (Ps. 78: 23. 2 K. 7: 2, 19.)


יתנה, fem. יִתְנָה, (denom. from יִתְנָה) the eighth. Ex. 22: 29. The fem. יִתְנָה יִתְנָה octava is used in reference to music, and denotes a particular tone, (not a musical instrument as is commonly supposed,) Ps. 6: 1. 12: 1. From 1 Chr. 15: 21, it appears to have been the lowest of the three parts or voices; according to Forkel, the fundamental base, sung by men.

יתנה m. dec. III. a.
2. a diamond. (In Arab. סָמִים.) Jer. 17: 1. Ezek. 3: 9. Zech. 7: 12. (The root יִתְנָה signifies to pierce, to nail; whence in Hebrew יִתְנָה יִתְנָה יִתְנָה יִתְנָה a nail; and prob. also in both significations, the diamond being used to engrave with.)
4. also of another in mount Ephraim. Judg. 10: 1, 2.

יתנה, imper. יִתְנָה, fut. יִתְנָה, plur. יִתְנָה, i. q. יִתְנָה and יִתְנָה no. II.
1. to be laid waste, made desolate. Ezek. 33: 28, 35: 12, 15. Part. יִתְנָה, desolate, Lam. 1: 4. 3: 11. spoken of persons, faint, desponding, Lam. 1:
13, 16. Plur. fem. הָרָדָה הָרַדָּה waste places, desolations, vastata, Is. 61: 4 because they have laid you waste and destroyed you; (דָּה is strictly a verbal noun, but used here as an infin.) Part. נָדָה a desolator, ravager, Dan. 9: 27. אָרִידָה הָרַדָּה the wickedness of the desolator, Dan. 8: 13. and נָדָה the abomination of the desolator, Dan. 12: 11. prob. the idolatrous altar which Antiochus Epiphanes caused to be built on the altar of burnt-offerings at Jerusalem. Comp. 1 Macc. 1: 54. 6: 7. In the plur. the abominations of the desolator, Dan. 9: 27. perhaps idols.

3. to be solitary, single, spoken of a woman. 2 Sam. 13: 20. Is. 54: 1. (The ideas desolate and single are kindred and found united in the synonymous word נָדָה. Comp. the figure Is. 62: 4.)


2. to be amazed, astonished, confounded. Ezek. 3: 16. Construed with יִדְיָו of the thing, Mic. 6: 13.

3. trans. to amaze, astonish. Ezek. 32: 10. Hoph. יִדְיָהוּ (hoshan) plur. יִדְיָהוּ, (for יִדְיָהוּ, which is read in some MSS. and editions.)

1. to be waste, desolate. Lev. 26: 34, 35, 43. 2. to be amazed, astonished. Job 21: 5.


Deriv. out of course יִדְיָהוּ, יִדְיָהוּ Chald. Ithpo. יִדְיָהוּ to be astonished, amazed. Dan. 4: 16. [4: 19.]

יִדְיָהוּ m. verbal adj. from יִדְיָהוּ, dec. V. a. desolate, waste. Dan. 9: 17.

לְיִדְיָהוּ f. verbal from יִדְיָהוּ, dec. XI. c.

1. desolation, a waste. Is. 1: 7. יִדְיָהוּ רַכְשָׁה a desolate wilderness, Jer. 12: 10. יִדְיָהוּ מְדַלְּשָׁה wasting and desolation, i. e. an entire desolation, Ezek. 33: 28, 29, 35: 3.

2. amazement, astonishment. Ezek. 7: 27.


יִדְיָהוּ or יִדְיָהוּ, fut. יִדְיָהוּ, to be or become fat. Deut. 32: 15. Jer. 5: 28.

Hiph. 1. to make fat, to cover with fat; e. g. the heart, i. e. to render it obdurate or insensible, Is. 6: 10. (comp. Ps. 119: 70.)

2. to become fat. Neh. 9: 25.

לְיִדְיָהוּ verbal adj. from יִדְיָהוּ, dec. V. a. fat; (1) spoken of persons, stout, robust, Judg. 3: 29. Comp. יִדְיָהוּ no. 2. (2) of a country, Num. 13: 20. of bread, Gen. 49: 20.

לְיִדְיָהוּ m. (fem. Cant. 1: 3.) with suff.
In Ps. 1:26:—אִתָּנֶה a fat or sumptuous feast, Is. 25:6.—אִתָּנֶה, see above no. 5.

2. oil. Gen. 28:18. אִתָּנֶה הָיְתָה a wild olive-tree, oleaster, different from אִתָּנֶה, the common olive-tree, Neh. 8:15. 1 K. 6:23.


אִתָּנֶה masc. plur. verbal from אִתָּנֶה, dec. VIII. h. fat, fatten or fatted, (of the earth.) Gen. 27:28, 39 אִתָּנֶה הָיְתָה for אִתָּנֶה, (paral. אִתָּנֶה;) in verse 28, of the fatteness of the earth; in verse 39, without fatteness of earth.

אִתָּנֶה f. and אִתָּנֶה, const. אִתָּנֶה m. eight. Plur. אִתָּנֶה com. gen. אִתָּנֶה. Deriv. אִתָּנֶה.


Niph. 1. to be heard, construed with ב by a person. Neh. 6:1, 7.

2. to show one's self obedient or submissive. Ps. 18:45.

Pi. to cause to hear, to summon, construed with an accus. of the person. 1 Sam. 15:4. 23:8.

Hiph. 1. to cause to hear or be heard. Jer. 48:4. Construed with a double accus. of the person and thing, 2 K. 7:6. Ps. 143:8. also with the like of the person, Ezek. 36:15. Also אִתָּנֶה אִתָּנֶה Ezek. 27:30. Ps. 26:7. like אִתָּנֶה.

2. to announce; construed with an accus. of the thing, Is. 45:21. with an accus. of the person, Is. 44:8, 48:5. with two accus. 48:6.

3. to call together or upon by proclamation. 1 K. 15:22. Jer. 50:29. 51:27.

4. in reference to music, intrans. to sing, Neh. 12:42. to play, 1 Chr. 25:16:5. Particularly to sound on a high note, 1 Chr. 15:19. Comp. פּוּקַט (Arab. פּוּקְט a songstress; סֵמָא music.)

Deriv. out of course אִתָּנֶה, אִתָּנֶה, אִתָּנֶה.

אִתָּנֶה Chald. to hear, construed with אִתָּנֶה concerning a person. Dan. 5:14, 16.

Ithpe. to show one's self obedient or submissive. Dan. 7:27.

אִתָּנֶה m. with suff. אִתָּנֶה, verbal from אִתָּנֶה, dec. VI. i.

1. a hearing. Job 42:5.

2. a message, intelligence, news, i. q. אִתָּנֶה. Hos. 7:12 אִתָּנֶה as the news went to their assembly.

3. a report, rumour; e. g. כָּרָא אִתָּנֶה an evil report. Ex. 23:1. Ps. 18:45 אִתָּנֶה at the bare report (of me.)

The genitive subjoined expresses the person to whom the report relates; e. g. אִתָּנֶה the fame of Solomon, 1 K. 10:1. In English it may sometimes be omitted in translating, e. g. Gen. 29:13 אִתָּנֶה אִתָּנֶה when Laban heard concerning Jacob. Is. 66:19.

4. in reference to music, a high sound or note, (see אִתָּנֶה no. 4.)
Ps. 150: 5 cymbals of a
high sound.

m. verbal from הָעַשׁ, dec. VI. p.

see הָעַשׁ.

(a hearing) Simeon, proper
name of a son of Jacob by Leah,
and progenitor of the tribe which
is named from him. Gen. 29: 33. The
territory assigned to this tribe is de-
scribed Josh. 19: 1—9. In Greek
Συμεών.

m. a short gentle sound, a whis-
pering. (Arab. شص celeriter lo-
々 signify a little, which suits
the passages and is the rendering of
the Targum and Syriac version. But
the former interpretation is to be
preferred, because the following arti-
cle יַעַשׁ may be explained from
the same Arabic root. Both may
likewise be explained by a collation
with יָעַשׁ, see the following arti-
cle.

once Ex. 32: 25 יָעַשׁ so as to be overthrown by
their enemies; comp. the Arabic root
ךֹּ֖דָא to drive away, thrust, snite,
pass. to hasten. According to the an-
cient versions and Jewish commen-
tators, an ill report, disgrace, comp.
ףְּעָשׁ (by a commutation of נ and
י) whence יַעַשׁ likewise may be
explained.

f. wid. רָשׁ.

1. to keep, watch, guard; construc-
ed with an accus. rarely with הָעַשׁ, 1
Sam. 26: 15. with הָעַשׁ, verse 16. Prov.
6: 22. with הָעַשׁ, 2 Sam. 18: 12.
Construed with הָעַשׁ, to guard or preserve
from any thing, Ps. 121: 7. 140: 5.
Part. רָשָׁא a watchman, guard, Cant.
3: 3. spoken of a shepherd, 1 Sam.
17: 20.

2. to keep, preserve, lay up. Ex.
22: 6. Particularly to keep in memo-
ry, Gen. 37: 11. Ps. 130: 3. Job 10:
14 יָעַשׁ thou keepest (it) in mem-
ory concerning me. Particularly to
keep or retain (anger.) Amos 1: 11
he kept his anger
forever; (לָעַשׁ pointed in this way
and with the accent on the penult,
is of the masc. gen. and the ה is par-
agogic.) Hence by an ellipsis of
ךָעַשׁ or ה, (like רָשׁ no. 2.) Jer.
3: 5 יָעַשׁ will he retain
(his anger) forever?

3. to watch, mark, observe. 1 Sam.
1: 12. Ps. 17: 4 I observed the ways
of the violent, scil. for the purpose
of avoiding them. In a different
sense, Prov. 2: 20. Construed with
לָעַשׁ, Job 14: 16. with הָעַשׁ, Ps. 59: 10.
Sometimes in a bad sense, to lie in

4. to observe, keep; e. g. a coven-
ant, Gen. 17: 9, 10. the commands
of God, 1 K. 11: 10. the sabbath, Is.
56: 2, 6. a promise, 1 K. 3: 6. 8: 24.
Construed with הָעַשׁ before an infin. to
take heed to do any thing, Num. 23:

5. to worship, reverence; e. g. Ps.
Georg. iv. 212, observant regem non
Eägyptus, etc.

6. to watch, besiege, (a city.) 2 Sam.
11: 16. Comp. רָשׁ no. 4.

7. as in Niph. to beware of; con-
strued with לָעַשׁ. Josh. 6: 16.
Niph. 1. to be guarded, preserved.
Ps. 37: 28.

2. reflex. to take heed, to beware.
Most frequently in the imper. יָעַשׁ
take heed lest, Gen. 24: 6. 31:
24, 29. more rarely without ה, 1
Sam. 19: 2. comp. Is. 7: 4. In other
passages it is construed with הָעַשׁ before
a noun or an infin. and it then
denotes (1.) to be cautious or careful
before any one. Ex.23:21. (2.) to ab-
stain, hold back from any thing. Deut.
23: 10. also with a simple infin. Ex.19:
12.—לָעַשׁ יָעַשׁ to take heed for
one's life, Jer. 17: 21. also יָעַשׁ
Deut. 4: 15. More rarely construed
with הָעַשׁ of the thing guarded against,
2 Sam. 20: 10.

Pi. i. q. Kal no. 5. Jon. 2: 9.
Hithpa. 1. to be observed, pass. of
Kal no. 4. Mic. 6: 16.
2. to take heed, beware, construed with רְתַנְךָ. Ps. 18:24.

Deriv. out of course מַשָּׁתַנְךָ, מַשָּׁתְנַנְךָ מַשָּׁתְנָנְךָ, dec. VI. b. found only in the plur. מַשָּׁתְנַנְךָ.

1. Lees or dregs of wine, so called from their preserving the strength and colour of the wine which was left to stand upon them. מַשָּׁתַנְךָ and מַשָּׁתְנַנְךָ. Jer. 48: 11. Zeph. 1: 12. To rest upon one's lees, i.e. to continue quietly in one's former condition, a proverbial expression taken from wine.


גּוֹמָךְ f. verbal from מַשָּׁתַנְךָ, a watch. Ps. 141: 3.

מַשָּׁתְנַנְךָ m. verbal from מַשָּׁתְנַנְךָ, the observance (of a festival), a festival. Ex. 12: 43. Comp. מַשָּׁתְנַנְךָ.

גּוֹמָךְ f. Samaria, a proper name; (1.) the metropolis of the kingdom of Israel and the royal residence, situated on a mountain of the same name. 1 K. 16: 24. Am. 4: 1. 6: 1. In later times named by Herod Σεβαστη, (Josephi Antiq. Jud. x. 7. § 7.) Now a small village called Sebast, also Shemrun, Shemrin. (2.) name of a country.—גּוֹמָךְ גּוֹמָךְ the cities of Samaria, 2 K. 17: 26. 23: 19. גּוֹמָךְ the mountains of Samaria, Jer. 31: 5. So the calf at Bethel is called Hos. 8: 5, 6, the calf of Samaria. The cities of Samaria are spoken of under Jeroboam by a prolepsis, 1 K. 13: 32. The gentle noun is גּוֹמָךְ 2 K. 17: 29.

גּוֹמָךְ Chald. Ezra 4: 10, 17. i. q. Heb. גּוֹמָךְ Samaria, as the name of a city.

גּוֹמָךְ Chald. Ps. גּוֹמָךְ to serve, wait upon. Dan. 7: 10.


1. The sun—גּוֹמָךְ גּוֹמָךְ under the sun, i.e. on the earth, a frequent expression in Ecclesiastes, as chap. 1: 3, 9, 14. 2: 11.—גּוֹמָךְ גּוֹמָךְ in the sun-shine, Job 8: 16. The rising of the sun is expressed by the verbs גּוֹמָךְ, גּוֹמָךְ, and its setting by גּוֹמָךְ.

As an image of light and prosperity, Ps. 84: 12.


גּוֹמָךְ Samson, the proper name of an Israelitish judge, the Hercules of the Hebrews. Judg. 13: 24 ff. Sept. Σαμσαν, which Josephus (Antiq. Jud. v. 10.) interprets Σαμσαν; but his explanations have little philological weight, (see Gesenius' Gesch. der hebr. Sprache, p. 81, 82.) and גּוֹמָךְ is rather a dimin. from גּוֹמָךְ the sun, like גּוֹמָךְ from רִמְנוּ the moon.

גּוֹמָךְ com. gen. before Makkeph גּוֹמָךְ, with suff. גּוֹמָךְ, prim. dec. VIII. b.

1. a tooth. Ex. 21: 24, 27.


4. proper name of a place, perhaps of a rock. 1 Sam. 7: 12.

Dual גּוֹמָךְ teeth, (the dual number referring to the two rows.) Gen. 49: 12. Am. 4: 6. Used also for the plural, 1 Sam. 2: 13, (the plural itself not occurring.)
(after the Chaldaic form) i. q. to be changed. Lam. 4: 1.
Pu. idem. Ecc. 8: 1. See הִנַּהוּ.

fut. הִנָּהוּ, Chald.
1. to be changed or altered. Dan. 6: 18. 3: 27. Particularly to be changed for the worse, in pejus mutari; and spoken of the countenance, to lose its brightness, Dan. 5: 6.
2. to be different, diverse. Dan. 7: 3, 19, 23, 24.
Pa. 1. to change, alter, transform. Dan. 4: 13 [4: 16] his heart they shall change, i. e. it shall be changed.
2. to violate, transgress, (a royal command) Dan. 3: 28. (In Syr. more common.)
Aph. 1. to change, alter; e. g. times and seasons, Dan. 2: 21. a royal command, Dan. 6: 9, 16.
2. to transgress. Ezra 6: 11, 12.

מָשַׁלְתָּה יָמִים, a repetition. Ps. 68: 18 מָשַׁלְתָּה יָמִים thousands of repetition, i. e. repeated or many thousands.

f. i. q. יָלָה sleep. Ps. 127: 2.
Root יָלָה to sleep.


אָלַח, fut. אָלַח (comp. the Chald. אָלַח.)
1. to alter, to change or be changed. Mal. 3: 6. Lam. 4: 1, (where it is written with נ.)
2. to be different, diverse; construes with יָלָה. Est. 1: 7. 3: 8.
3. to be of a different opinion. Part. plur. יָלָה schismatics, Prov. 24: 21.
4. to repeat, to do a second time, (comp. יָלָה two.) Neh. 13: 21
יָלָה יָלָה if ye do (so) again. 1 Sam. 26: 8. 2 Sam. 20: 10. Prov. 17: 9

he who repeateth a matter (which has been forgotten,) i. e. he that stirs it up anew. 1 K. 18: 34.
Niph. to be repeated. Gen. 41: 32. Pi. יָלָה (once יָלָה 2 K. 25: 29.)
1. to change, alter; e. g. one's promise, Ps. 89: 35. one's way, Jer. 2: 36. right, i. e. to pervert it, Prov. 31: 5.
2. to change (garments.) Jer. 52: 33. 2 K. 25: 29.
3. to change or disfigure (the countenance.) Job 14: 20.
4. to remove, change the place of a thing. Est. 2: 9.
5. יָלָה to dissemble one's understanding, i. e. to act like a madman. Ps. 34: 1. 1 Sam. 21: 14. (In Syr. without addition, to be mad.)
Pu. to be changed, disfigured. Ecc. 8: 1, (where it is written with נ.)
Ithpa. to disguise one's self. 1 K. 14: 2.
Deriv. יָלָה.

f. plur. יָלָה, poetically יָלָה, dec. XI. a. year, (perhaps liter. a repetition or return of the same seasons or natural appearances, see יָלָה no. 4. and comp. annum, i. q. annulus, a ring, circle; Greek ἐπακρόδος, ἐρατος, lunaβας.) יָלָה יָלָה Deut. 14: 22. יָלָה יָלָה 15: 20. יָלָה יָלָה 1 Sam. 7: 16. from year to year. 1 Sam. 10: 16. the year two, three, i. e. the second, third year; freq. Sometimes יָלָה is repeated; e. g. יָלָה יָלָה יָלָה יָלָה in the six hundredth year, Gen. 7: 11. Plur. יָלָה some years, 2 Chr. 18: 2.
Dual יָלָה יָלָה two years; often joined with יָלָה, two years long, (see יָלָה no. 2.) Gen. 41: 1. Jer. 26: 3, 11. 2 Sam. 13: 23.


f. (for יָלָה) sleep, a dream. Ps. 90: 5. Root יָלָה to sleep.
The plural number refers to the multitude of separate teeth, comp. סֵנָה, סֵנה. The plural is unknown; and the form of the word may be so corrupted as to disguise its original meaning entirely.

m. the crimson die, also cloth or thread coloured therewith, the coccus of the ancients. It stands sometimes alone, as Gen. 38: 28, 30. Jer. 4: 30.

sometimes in the phrase וַיִּכְוָה אֶלָּבָּה. This colour is derived from the turtle insect, (in Arab. כִּנֶּרֶת, coccus, from רַדָּה to shine. Others explain it double-dyed, (from לִשֵּׂא, no. 4. to repeat,) לִשְׁאָר וּלְתַסְּנָה, which, however, is applicable to the Tyrian purple only, and not to the crimson die. See Braun de Vestitu Sacerdotum, p. 237 ff. Bocharti Hieroz. T. III. p. 527 ff. ed. Rosenmüller.

fem. וַיֵּשֶׂנֶּה, second. The fem. is also used adverbially, a second time, Gen. 22: 15, 41: 5.


masc. dual, וַיֵּשֶׂנֶּה. (Etymologically connected with וַיֵּשֶׂנֶּה to repeat.) וַיֵּשֶׂנֶּה two and two, Gen. 7: 9, 15. The const. state וַיֵּשֶׂנֶּה is used before the subst. With suff. וַיֵּשֶׂנֶּה duo illi, Gen. 2: 25.

be written, if regularly formed, (comp. the Arab. מִשֶּנֶּה.) The syllable שֶׁנֶּה is thrown out by a syncope, and the Dagesh in ש appears to be a Dagesh lene. Const. שֶׁנֶּה also signifies a second time, e.g. יַסְמֵל שֶׁנֶּה semel et iterum, Neh. 13: 20. שֶׁנֶּה idem, Job 33: 14.

The contracted forms וַיֵּשֶׂנֶּה and וַיֵּשֶׂנֶּה are used only in connexion with ten, to express the number twelve; as וַיֵּשֶׂנֶּה וַיֵּשֶׂנֶּה twelve, f. This punctuation is the usual one in Syriac for the dual.

mockery, scorn, derision, liter. a sharp pungent speech. וַיֵּשֶׂנֶּה to be a derision, Deut. 28: 37. 1 K. 9: 15. Root וַיֵּשֶׂנֶּה, comp. particularly Ps. 64: 4, 140: 4.

to sharpen; e.g. the sword, Deut. 32: 41. the tongue, Ps. 64: 4, 140: 4. i.e. to speak in a sharp insulting manner. Part. pass. וַיֵּשֶׂנָה sharp, Ps. 45: 5. Is. 5: 28.

Hithp. to be penetrated or pierced (with pain.) Ps. 73: 21.

Deriv. וַיֵּשֶׂנֶּה found only in Ps. וַיֵּשֶׂנָה to gird up.

Once 1 K. 18: 46. So all the ancient versions and the context requires it. a proper name, Shinar, the territory of Babylon. Gen. 10: 10, 11: 2, 14: 1. Jes. 11: 11. Dan. 1: 2. Zech. 5: 11. The boundaries of this country are defined in Gen. 10: 10, and depend on the interpretation given to the names of cities mentioned in that verse. If וַיֵּשֶׂנֶּה signifies Edessa, then Shinar must have extended so far as to embrace Mesopotamia; but this is doubtful, and the occurrence of Singara as the name of a river, a chain of mountains, and a city, in the north of Mesopotamia, is not a sufficient confirmation. See Bocharti Phaleg, i. 5.
Table of Contents

I. פָּרַע to look, see. It is construed (1.) with בֵּית, to regard graciously. Gen. 4: 4, 5. (2.) to look with confidence to any thing; construed with בֵּית, Ex. 5: 9. with בֵּית, Is. 17: 7. 31: 1. with בֵּית, 17: 8. (3.) to look away from any thing, construed with בֵּית and בֵּית. Job 14: 6. Hiph. imper. יָדַע (as if from יָדַע) look away. Ps. 39: 14. Or we may read יִדוּע, by apocope for יָדַע.

II. פָּרַע to spread over, to close, i. q. יָדַע. Is. 32: 3 the eyes of the seeing shall not be closed.


תַּכְלָה 2. פָּרַע. Lev. 19: 19. Deut. 22: 11. cloth made of different threads. Sept. πλατυκηλίον, adulterated. The etymology is obscure. Some have supposed it to be derived from the Coptic; perhaps shortines, i. e. byssus complicatus seu fimbriatus, (comp. שָׁנֵה, in Egypt. short.) For derivations out of the Shemitish dialects, see Bochart Hieroz. T. I. p. 486, 487.

תַּכְלָה 3. פָּרַע m. with suff. פָּרַע, plur. פָּרַע, the hollow hand, Is. 40: 12. a handful, 1 K. 20: 10. Ezek. 13: 19. (Syr. פָּרַע idem. In Hebrew, comp. פָּרַע a hollow way.)

תַּכְלָה 4.Josh. 19: 42. proper name of a city in the tribe of Dan. See Relandi Palæstina, p. 988. (As an appellative foxes, comp. the Arab. פָּרַע a fox, i. q. פָּרַע.) The gentile noun is פָּרַע. 2 Sam. 23: 32. 1 Chr. 11: 33.
"found only in Niph.
1. to lean, rest; construed with upon a thing. 2 Sam. 1:6. 'תלע to lean on the hand of any one, as oriental monarchs on the hand of their officers, 2 K. 5: 18. 7: 2, 17. Construed with יָּשָּׁר, also to lean against a thing, Judg. 16: 26.
2. metaphorically to rely upon, to trust in; construed with יָּשָּׁר, Is. 10: 20. 31: 1. with יָּשָּׁר, Prov. 3: 5. with יָּשָּׁר, Is. 50: 10. without cases, Job 24: 23.
4. in a geographical sense, to border or bound on a country. Num. 21: 15.

Deriv. יְשָׁר, יְשָׁרֶנֶת, יְשָׁרְנֶה in Aram. to make smooth, rub, spread over; also to caress, flatter. (Comp. יָּשָּׁר, יְשָׁרֶנֶת.) In Heb. in Kal, to be overspread, to be closed, Is. 29: 9. see below Hithpael no. 2.
Hiph. imper. יְשָׁר, to overspread, close (the eyes). Is. 6: 10. (In Aram. idem.)
Pilp. יְשָׁר, to rejoice, delight. Ps. 94: 19.

2. to delight one's self, to play. Is. 11: 8. Construed with an accus. of the thing, Ps. 119: 70. These sig-
nifications are derived from the Ar- 
amen signification of Kal.
Palp. יְשָׁר, to be flattered, ca-
ressed. Is. 66: 12.

Hithpael יְשָׁרֶנֶת.
1. to delight in any thing, construed with יָּשָּׁר. Ps. 119: 16, 47.
2. pass. of Hiph. to be dazzled or blinded. Is. 29: 9 יְשָׁרְנֶה יָּשָּׁר be ye dazzled and blinded, i.e. be ye astonished, as in the first clause of the verse.

Deriv. יְשָׁרֶנֶת.

עִנָּחַל to think, estimate. Once Prov. 23: 7. (Chald. יִמְשָׁר to measure. Arab. יַסָּמַךְ to fix a price.) Hence

I. יָּשָּׁר m. verbal from יָּשָּׁר, dec. VI.
c. a measure. Once Gen. 26: 12 יָּשָּׁר יָּשָּׁר an hundred measures, i.e. an hundred fold.
II. יָּשָּׁר com. gen. prim. dec. VI. c.

1. a gate, porta. (Arab. יָּשָּׁר idem.
Syr. and Chald. by transposition יָּשָּׁר.) In the gate the orientals have their market, (see בָּלַע, and their courts of judgment, (Prov. 22: 22. Amos 5: 10, 12, 15.) Thither the people assemble to pass away time, Gen. 19: 1. hence Ps. 69: 13 they that sit in the gate, i.e. the idle. Ruth 3: 11 יָּשָּׁר יָּשָּׁר the whole assem-
blly of my people. יָּשָּׁר יָּשָּׁר the gates or entrances of the land. Jer. 15: 7. Nah. 3: 13 יָּשָּׁר יָּשָּׁר within thy gates, i.e. in thy cities, Deut. 12: 12. 14: 27. hence Deut. 16: 5 יָּשָּׁר יָּשָּׁר in one of thy cities. 17: 2. Comp. further 1 K. 8: 37. 2 Chr. 6: 28.
The gates of Jerusalem, which are all to be sought for in the ancient or original wall, are as follows, pass-
ing from the west to the south and east; (1.) יָּשָּׁר יָּשָּׁר the fountain-
gate, Neh. 2: 14. 3: 15. 12: 37. prob. so called from the fountain of Silo-
3: 13. (4.) יָּשָּׁר יָּשָּׁר Is. 31: 38. and יָּשָּׁר יָּשָּׁר Zech. 14: 10. the corner-
gate. (5.) יָּשָּׁר יָּשָּׁר the gate of E-
lis. (10.) the horse-gate. Neh. 3: 28. Jer. 31: 40. (11.) the water-gate. Neh. 3: 26. 12: 37. (12.) יָּשָּׁר יָּשָּׁר ' עָלָה, see that article. (13.) יָּשָּׁר יָּשָּׁר יָּשָּׁר the prison-gate, Neh. 12: 39. according to some the same with no. (9.)—
Comp. Bachiea Beschreibung von Palästina, Th. 2. § 94—107. Fa-
2. particularly the great gate of a royal citadel or palace, (Est. 2: 19, 21.) hence a royal citadel or palace, a seraglio, the porte. Est. 4: 2, 6.

Deriv. ד"ה porter, watchman at a gate.

something terrible, horrible.

Jer. 5: 30. 23: 14.


Note. The three preceding articles are connected with רָשׁ to shudder, written with Sin.

דְּבֵרָה (two gates) name of a city in the tribe of Judah. Josh. 15: 36. 1 Sam. 17: 52. 1 Chr. 4: 31.

delight, also an object of pleasure or delight, delicious. Prov. 8: 30. Ps. 119: 24. Jer. 31: 20 דְּבֵרָה מִצָּה a child in whom one delights. Root דנין, Pilp. דנין.

דְּבֵרָה in Kal not used. Prob. as in Aramean, to rub off or in pieces; Pa. to make smooth or bald.

Niph. pass. Is. 13: 2 דְּבֵרָה מִצָּה a naked or bald mountain. Sept. ἀθανασίαν.

Pu. Job 33: 21 דְּבֵרָה מִצָּה his bones are naked or stripped of flesh; or perhaps attenuatur.

Deriv. דנין.

דְּבֵרָה or דָּבָר found only in the plur.

2 Sam. 17: 29 דְּבֵרָה מִצָּה according to the Targum, Syr. and the Jewish interpreters, cheese of kine; (comp. the Talmud. דנין to filter.) According to the Arabic version, cow-
milk, (comp. דנין the name for sweet milk among the Brebers.)

m. verbal from דנין, dec. I. c.

punishment. 2 Chr. 20: 9. Comp. the root no. 3. Plur. דנין punishment, i. q. סִדְנָה, Ezek. 23: 10.

d נֶנָה f. plur. דְּנָה, dec. XII. b. a maid-servant, a hand-maid. Gen. 16: 1. 29: 24. Comp. 1 Sam. 25: 41 דָּנָה behold, thy hand-maid is your servant.

דנין, fut. יָדָנָה. 1. to judge, construed with an accus. Ex. 18: 22, 26. Deut. 16: 18. Ezek. 16: 38 יָדָנָה I will judge thee as adulteresses are judged. When joined with דָּנָה or דָּנָה, to judge or decide between, to act as umpire. Gen. 16: 5. 31: 53. Is. 2: 4. Part. יָדָנָה a judge. Deut. 16: 18.

2. to do justice to any one, spoken of a judge; or to plead for any one, spoken of an advocate. Comp. דנין no. 2. and יָדָנָה no. 2. Ps. 10: 18. 26: 1. Is. 1: 17 דָּנָה do justice to the fatherless. 11: 4. More in full דָּנָה יָדָנָה Jer. 5: 28. Lam. 3: 59.—Construed with יָדָנָה do justice to a person (and deliver him) from any one, 1 Sam. 24: 16. Comp. 2 Sam. 18: 19, 31. Ps. 43: 1. 3. to condemn, punish, נָדָנָה. 1 Sam. 3: 13. Obad. 21. Ps. 109: 31. Comp. דנין.

4. to command, rule; since judging and ruling are connected in the east, and sitting in judgment is one of the principal employments of an oriental monarch, (1 Sam. 8: 20. 2 Chr. 1: 10.) Part. נדָנָה a ruler, Am. 2: 3. Ps. 2: 10. and so, whenever it is used of the Judges, who between the days of Joshua and David rose up as saviours of their country, to deliver them from foreign bondage, Judg. 2: 16, 18. Ruth 1: 1. 2 K. 23: 22. Yet it appears concerning some of them that they acted in fact as judges, (Judg. 4: 5.) Comp. דנין.
The name suffices among the Carthaginians is of the same origin.


3. to execute punishment, to punish, particularly when spoken of Jehovah. So in several of the passages referred to above; also Ezek. 32: 22 I will punish him with pestilence and with blood. Is. 66: 16. comp. 2 Chr. 22: 8.

Po. only in the part. רַעְשָׁנִיּ my judge, Job 9: 15. Deriv. out of course רַעְשָׁנִיּ Chal. part רַעָשׁ a judge. Ezra 7: 25.

רַעֶשׁ found only in the plur. רַעֶשֶׂנִיּ m. verbal from רַעֶשׁ, dec. VI. judgments, punishments. רַעֶשֶׂנִיּ רַעֶשֶׂנִיּ to execute judgments on any one, Ex. 12: 12. Num. 33: 4. See רַעֶשֶׂנִיּ no. 2.


רַעְשָׁנִיּ m. Gen. 49: 17. a species of serpent; according to Jerome, the horned serpent or cerastes, so called from its two antennae, which it sticks in the sand, and stretches out after its prey. (Arab. סָתֵנְשָׁנִי a spotted serpent like the cerastes, hemorrhous.) See Bocharti Hieroz. II. p. 416 ff.

רַעְשָׁנִיּ Chal. adj. pleasant, fair. Dan. 4: 9, 18. [4: 12, 21.]

1. to pour, to pour out. Is. 57: 6.— רַנֵבָה to shed blood, Gen. 9: 6. 37: 22. Trop. רַנְבָּה to pour out one's soul, scil. in tears and lamentations, Ps. 42: 5. with רַנְבָּה subjoined, to lament before Jehovah, 1 Sam. 1: 15. Ps. 62: 9.— רַנְבָּה to pour out one's anger on a person, Ezek. 22: 22. 14: 19.

2. to throw up, e. g. a wall. 2 K. 19: 12. See רַנְבָּה.

Niph. to be poured out. 1 K. 13: 5. Ps. 22: 15 I am poured out like water. Pu. idem. Ps. 73: 2 רַנְבָּה my steps are poured out, i. e. they slip.

Hithpa. to be poured out. Lam. 4: 1. Spoken of the soul, (1.) to pour itself out (in lamentations.) Job 30: 16. (2.) to be breathed out, to expire. Lam. 2: 12.

רַנְבָּה f. verbal from רַנְבָּה, the privy member, the penis. Deut. 23: 2.

1. to be made low, to sink, e. g. spoken of a mountain, Is. 40: 4. to be overthrown, spoken of a city, Is. 32: 19. 2. to be suppressed, depressed, spoken of a voice or sound. Ecc. 12: 4.

3. metaphorically to be humbled. Is. 2: 9, 11, 12, 17. 5: 15. 10: 33. Inf. רַנְבָּה רְפָא to be of a humble spirit, Prov. 16: 19. Comp. רַנְבָּה.

Hiph. 1. to make low, to bring down. (Antith. רַנְבָּה.) Ps. 18: 28. 75: 8.

2. to bring to the ground, to throw down. Is. 25: 12.

3. In connexion with other verbs, it may be rendered adverbially; e. g. Jer. 13: 18 רַנְבָּה רְפָא sit down low. Ps. 113: 6.

4. intrans. to be brought low, to be cast down. Job 22: 29.
1. to bring down. Dan. 5: 19.
2. to oppress, subdue, deprimere. Dan. 7: 24.
3. joined with רָבָּה, to humble one's heart. Dan. 5: 22.

3. רֹסֵע humble, lowly in spirit. Prov. 29: 23. Is. 57: 15. Also without רֹסֵע in the same sense, ibid.


 masse f. verbal from רֹסֵע, dec. VI. g. lowness, a low place or condition. Ecc. 10: 6. Ps. 136: 23.

 masse f. verbal from רֹסֵע, lowness, a low place. Is. 32: 19.

 masse f. verbal from רֹסֵע, dec. X. a low country, with the article רֹסֵע the low country or the plain, i.e. the southwestern part of Palestine, between the mountains and the Mediterranean sea. Josh. 11: 16. Jer. 32: 44. 33: 13.

 masse f. verbal from רֹסֵע, joined with רָבָּה, a slacking or letting down of the hands, idleness, remissness. Ecc. 10: 18. Comp. רֹסֵע nos. 1, 2.

 רֹסֵע proper name of a place in the eastern part of the tribe of Judah. Num. 34: 10, 11. Prob. i. q. רֹסֵע
1 Sam. 30: 28. The gentle noun is רֹסֵע 1 Chr. 27: 27.

 masse m. a quadruped, which is joined with the hare and chews the cud, Lev. 11: 5. Deut. 14: 7. inhabits the mountains and rocks, Ps. 104: 18. and is a gregarious and cunning animal, Prov. 30: 26. These notices agree best with the different species of the jerboa. (Arab. רֹסֵע, Greek χαορογαλλος, mus jaculus, Linn.) which has two long hind feet, and springs with the agility of the lo-
cust. It lives in the sand and shows great skill in constructing its habita-

 masse m. Deut. 33: 19. and רֹסֵע f. dec. X.
1. a multitude; e.g. of horses or camels, Is. 60: 6. Ezek. 26: 10. of waters, Job 22: 11. 38: 34. Particularly a multitude of people, 2 K. 9: 17.
2. abundance, superficial, spoken e.g. of the rich gifts of the sea. Deut. 33: 19. (Syr. רֹסֵע to overflow.)

 masse to be fair, shining, (comp. רֹסֵע,) pleasant, acceptable; construed with רֹסֵע. Ps. 16: 6. comp. Dan. 4: 24. [4: 27.]
Pi. to adorn, garnish. Job 26: 13 רֹסֵע בָּרָם by his (creating) spirit he adorns the heavens (with stars, etc.) The gender of רֹסֵע agrees with בָּרָם, instead of רֹסֵע.

 masse m. verbal from רֹסֵע.

 masse m. Jer. 43: 10 Keri (in the Keth. רֹסֵע) a covering, stratum, here a covering of the throne. Arab. רֹסֵע a covering for the floor of a tent. Others, from רֹסֵע, an elegant covering.

 masse m. Chald. the dawn of the morning. Dan. 6: 20. (Arab. סֶקֶר, emicit aurora.)
 masse, fut. רֹסֵע, i. q. רֹסֵע.
1. to set, put, place. 2 K. 4: 58. Ezek. 24: 3. Ps. 22: 16 רֹסֵע, רֹסֵע,
683

m. verbal from יָכַשׁ, rest, peace. 1 Chr. 22: 9.

fut.ָּלַעְתּ, to weigh. 2 Sam. 14: 26. 2 Sam. 18: 12 although I should weigh in my hand, i.e. have weighed or paid to me. Trop. Job 6: 2. 31: 6. Particularly to weigh out, to pay, construed with לַעְתּ, Gen. 23: 16. with הָלֹעְתּ, Est.3:9. with לַעְתּ, 4:7. Niph. to be weighed or paid out.


חִפֵּיתִי in the dust of death shalt thou put me.

2. to give. Is. 26: 12.

masc. dual.

Ps. 69: 14. folds for cattle, i. q. q. v.

2. Ezek. 40: 43. prob. stalls, in the courts of the temple, where the sacrifice victims were fastened.

perhaps an effusion of anger, i. q. חִפֵּיתִי, which occurs Prov. 27: 4, in the same connexion. Or, violence of anger, comp. Arab. שִׁפַּחַת to be hard, violent.


Pu. part. (denom. from חִפֵּיתִי) having the form of almond flowers. Ex. 25: 33, 34.

m. verbal from יָכַשׁ, dec. V. a.

1. an almond-tree. Ecc. 12: 5.


Note. This tree is probably so called from the earliness of its flowers and fruit; (comp. יָכַשׁ to watch, hence to hasten;) to which etymology there is an allusion Jer. 1: 11. See Celsii Hierobot. T. I. p. 297.

to drink. In Kal not used.


Niph. Amos 8: 8 Keth. See חִפֵּיתִי.

Pu. to be watered, moistened. Job 21: 24 the marrow of his bones is moistened, i.e. is fresh. Comp. Prov. 3: 8. 15: 30. 17: 22.

Deriv. יָכַשׁ, יָכַשׁ, יָכַשׁ, יָכַשׁ, יָכַשׁ. m. verbal from יָכַשׁ, dec. I. drink. Ps. 102: 10.


fut. חִפוּתּ, to rest, to have repose. Is. 62: 1. Jer. 47: 6, 7. Spoken particularly of a country or city, to have rest or peace, to be free from war, Judg. 3: 11. 5: 31. 8: 28. Jer. 30: 10. 46: 27. hence with the addition חִפוּתּ Josh. 11: 23. 14: 15. Also to keep quiet, Judg. 18: 7, 27. Is. 18: 4. to be still (from fear,) Ps. 76: 9. Spoken of God, to be inactive, so as not to grant assistance, i. q. חִפוּתּ, Ps. 83: 2.


2. to still, appease, e. g. strive. Prov. 15: 18.


חִפוּתּ m. verbal from יָכַשׁ, rest, peace.
m. verbal from הָמָה, dec. VI. h. 1. a weight of the Hebrews, supposed equal to 240 grains of Troy weight. 1 Sam. 17: 5. 2 Sam. 14: 26. Particularity for weighing uncoined gold or silver, Gen. 23: 15, 16. In this sense, the word הָהֲמָה is frequently omitted; see בְּהָהֲמָה. The shekel of the sanctuary (Ex. 30: 15.) appears to have been different from the king's shekel, (2 Sam. 14: 26.) but the difference between the two is not known.

2. price, i. q. יָפֵב. Amos 8: 5.

m. 1 K. 10: 27. Is. 9: 9. Amos 7: 14. and יָפֵב יָפֵב f. found only in the plur. (the sing. יָפֵב occurs in the Mishnah.) Ps. 78: 47. a sycamore-tree, in Greek συκώμορος, σικαμίνος, ficus sycomorus verum, Forsk. the leaves of which resemble mulberry-leaves, and the fruit tigs. The fruit grows out of the trunk and larger branches. To ripen the fruit it is necessary, when the season approaches, to ascend the tree, and scrape or rub each berry about the middle. (Comp. יָפֵב יָפֵב.) It furnishes after all only a poor nourishment, see Am. 7: 14. Comp. Warnekros Hist. Natur. Sycomori, in the Repertor. für morgenland. Literatur, Th. xi. no. 7. Th. xu. no. 3. Celsii Hierob. T. i. p. 310.

1. to sink, to sink down, spoken of a country, Jer. 51: 64. to be overflown, Amos 9: 5 יָפֵב יָפֵב as by the stream of Egypt it is overflown. 2. to burn down, spoken of a fire. Num. 11: 2.

Niph. Amos 8: 8 Keri, as in Kal Am. 9: 5. In the Kethib יָפֵב, the y is omitted by a syncope, as in בָּא for יָפֵב.

Hiph. 1. to let sink, e. g. waters. Ezek. 32: 14. 2. to let down, to sink, demerge. Job 40: 25. [41: 1] יָפֵב יָפֵב יָפֵב יָפֵב canst thou let down a cord and draw up his tongue therewith?

m. verbal from יָפֵב, an abomination, particularly what is ceremonially unclean. Lev. 11: 10 יָפֵב

m. verbal from יָפֵב, plur. fem. found only Lev. 14: 37. cavities, hollow places. Sept. xoîladès. Vulg. valliculae. This quadrilateral is either compounded of יָפֵב to sink, and יָפֵב to be deep, (whence יָפֵב a dish,) or is formed from the latter root by prefixing Shin, like בְּהָיָה יָפֵב.

in Kal not used; prob. to ovelay, particularly timber; hence to roof or cover a house. (Arab. סָעָב to be long and hanging down.)

m. 1 K. 7: 5 all the doors and posts יָפֵב יָפֵב יָפֵב were square, covered, prob. in opposition to arched. Root יָפֵב.

masc. plur. verbal from יָפֵב, timber overlaid. 1 K. 7: 4. Hence 1 K. 6: 4 יָפֵב יָפֵב יָפֵב יָפֵב windows of closed timber, i. q. יָפֵב יָפֵב יָפֵב יָפֵב ; see under the article יָפֵב.

to be abominable, loathsome. In Kal not used.


Deriv. יָפֵב, יָפֵב.
let them be an abomination unto you. Verses 12, 13, 20, 23, 41, 42.
Is. 66: 17.

see | 6

I.  הָלָּל, fut. הָלַל, (kindred with הָלַל,) to run about, to run to and fro. Is. 33: 4. Joel 2: 9, (where it is spoken of locusts.)

Hithpalp. הָלָּל, Nah. 2 : 5. idem.

Deriv. הָלָּל, to be desirous, eager; spoken e. g. of a thirsty person, Is. 29: 8. Ps. 107: 9. of a greedy bear, Prov. 28: 15. (Arab. شاق conj. I. and VIII. to desire; whence in Hebrew the verbal noun הָלָּל desire.)

II.  הָלָּל to be desirous, eager; spoken e. g. of a greedy bear, Prov. 28: 15. (Arab. شاق conj. I. and VIII. to desire; whence in Hebrew the verbal noun הָלָּל desire.)


2. i. q. הָלָּל a liar, Prov. 17: 4. as 2 Sam. 12: 4, for שָׁלַל.

f. Gen. 24: 20. plur. const. הָלָּל (as if from הָלָּל) Gen. 30: 38. wa-
tering-troughs, for cattle to drink out of. Root הָלָּל to drink.

or found only in the plur.

Jer. 5: 10. walls, i. q. הָלָּל. So the Sept. Vulg. Chald. and the context requires it.

m. with suff. הָלָּל, dec. VIII. e. i. q. הָלָּל.

1. prob. a nerve, sinew, muscle. (Comp. הָלָּל and the Chald. הָלָּל firm.) Collect. Prov. 3: 8 הָלָּל healing shall it be to thy sinews or muscles, as the seat of strength. Parall. to thy bones.

2. the navel, strictly the navel-string.

(Comp. הָלָּל idem.) Ezek. 16: 4. Comp. הָלָּל Job 40: 16.

and הָלָּל Chald.

1. to loosen, solve, explain. Dan. 5: 16. Part. הָלָּל loose, 3: 25. Used particularly of the loosing or untying of a beast of burden, in order to rest; hence

2. to turn in, to lodge, dwell. Dan. 2: 22. So the Greek κατάλια, to unloose, whence κατάλιμα, a lodging.

Pa. 1. to loosen, solve, explain. Dan. 5: 12.

2. to begin. Ezra 5: 2. (Comp. הָלָּל to begin, from הָלָּל to loosen.)

Ithpa. pass. of no. 1. Dan. 5: 6 הָלָּּל the joints of his loins were loosed, i.e. he could not keep himself upright.

proper name of a son of Sennacherib, king of Assyria, who murdered his father. Is. 37: 38. 2 K. 19: 37.

m. 1. the heat (of the sun.) Is. 49: 10. (Chald. הָלָּל idem. Arab. הָלָּל an undulous motion of the sand in the deserts of Arabia, occasioned by the rays of the sun. See the Koran, sur. 24: 39.)

2. the parched ground or glimmering waste. Is. 35: 7.
a. a beginning, found only Jer. 15: 11 Keth. Root Chald. עָבֵר to begin, whence לָעְבֶּר a beginning.

מֵעָבֵר 1 K. 22: 34. Is. 59: 17. most frequently מֶעָבֵר m. dec. I.

1. a coat of mail, habergeon. 1 Sam. 17: 5, 38. Plur. יַעַבְרִים Neh. 4: 10. and יָעֲבְרִים—2 Chr. 26: 14. Syr.עָבְרִים idem.

(Root perhaps Arab. מִשְׁנָה micuit, coruscavit fulgur.) Also written מְעָבְרִים q. v.

2. מְעָבְרָה the name of mount מָעָרֶה, among the Sidonians. Deut. 3: 9. See מֶעָבְרִים.

לָעְבֶּר fem. plur. verbal from לָעְבֶּר, dec. X.

1. a hissing, derision. Jer. 18: 16 Keri. In the Kethib הָעֵבֶר.

2. a hissing, piping. Judg. 5: 16 הָעֵבֶר הָעֵבֶר the piping by the herds, (made by the herdsmen.) Sept. σῶματος.

לָעְבֶּר hard, firm, solid, (Chald. לָעְבֶּר idem;) found only in the plur. לָעְבֶּר הָעֵבֶּר Job 40: 16. the firm parts, or perhaps particularly the muscles of the belly; (comp. עש and מְעָבְרָה a muscle, navel-string.) Hence the abstract noun


9: 13. 11: 3. (Aram. לִשְׁמַע firmness in a good sense, truth.)

לֵעָבְרָה see לָעְבְּרָה.

לָעָבְרִים fem. plur. Jer. 31: 40 Keth. prob. only a false reading for לָעְבְּרָה, fields, as is read in the Keri, in 6 MSS. and several editions. Comp. as a parallel passage 2 K. 23: 4.

לָעָבְּרָה.fut. לָעָבְּרָה. 1. to multiply or propagate itself abundantly, spoken of men and animals. (Ethiop. propullovit.) Gen. 8: 17. 9: 7. Ex. 1: 7.

2. to creep, crawl, swarm, spoken of worms and smaller fishes. Gen. 7: 21 והָעָבְּרָה והָעָבְּרָה every worm which creepeth upon the earth. Lev. 11: 29, 41, 42, 43.

3. to swarm or abound with any thing, spoken of a place, construed with an accus. (Comp. לָעָבְּרָה no. 5. and similar verbs.) Gen. 1: 20 והָעָבְּרָה let the waters swarm with creeping things. Verse 21. Ex. 7: 28. Ps. 105: 30.

לָעָבְּרָה m. verbal from לָעָבְּרָה, dec. VI.


3. to hiss. Constrained with נָשַׁמִּים, to hiss any one, to lure by hissing; e. g. flies, Is. 7:18. nations, Is. 5:26. Zech. 10:8.


5. to pipe, עֵזוֹטָא; found only in the deriv. וַעֲדוֹתֵת, עֵזוֹטָא. נָשַׁמִּים f. verbal from נָשַׁמִּים, a hissing, derision, scorn.—נָשַׁמִּים to be for a derision, Jer. 19:8. 25:9. 29:18.

6. to be evil minded, hostile. (Arab. פָּרֹת, idem.) Found only in the part.

7. an enemy, Ps. 27:11. 54:7. 56:33. 59:11. Synonymous with נָשַׁמִּים no. I.

8. נָשַׁמִּים dec. VI. p. i. q. רֶשֶׁב the novel. Cant. 7:3.

9. נָשַׁמִּים m. plur. נָשַׁמִּים (read shorashim, like נָשַׁמִּים הקַדְשִׁים,) dec. VI. m.


11. what springs up from the root, a shoot, branch. Is. 53:2. 11:10 נָשַׁמִּים: the shoot of Jesse, i. e. the expected king of the race of David, the Messiah; comp. דָּמָם עַבְּדוֹת, Rev. 5:5. Used collectively, Is. 14:30. Prov. 12:3. 12.

12. the lowest part of a thing; e. g. the foot (of a mountain,) Job 23:9. the bottom (of the sea,) Job 36:30. the sole (of the foot,) Job 13:27. So planta pedis.

13. a plantation, settlement, colony, (of a people,) Judg. 5:14. Comp. the figure of planting a people, under the articles נָשַׁמִּים and נָשַׁמִּים.

14. the ground of contention or complaint, radix cause. Job 19:28.


16. Hiph. i. q. Po. to take root; joined with נָשַׁמִּים, Ps. 80:10. without this addition, Job 5:3. Is. 27:6. In the two last passages, it is taken figuratively for to prosper.

17. נָשַׁמִּים Chald. a root. Dan. 4:12. [4:15.]


19. נָשַׁמִּים f. a chain. Ex 28:14. 39:15. The form is a reduplication of נָשַׁמִּים a chain. (Arab. נָשַׁמִּים, Chald. נָשַׁמִּים נָשַׁמִּים. By contraction נָשַׁמִּים q. v.)

20. נָשַׁמִּים found only in Pi. נָשַׁמִּים to serve, wait upon; construed for the most part with an accus. Gen. 39:4. 40:4. Num. 3:6. 1 K. 1:15. with נָשַׁמִּים. Num. 4:9.—נָשַׁמִּים נָשַׁמִּים to serve or minister unto Jehovah, spoken of the priests, in reference to the ceremonial worship, Num. 18:2. 1 Sam. 2:11. 3:1. also without this addition, Num. 3:31. 4:12. נָשַׁמִּים נָשַׁמִּים נָשַׁמִּים Deut. 18:5. 7. to minister on the name of Jehovah, after the analogy of נָשַׁמִּים נָשַׁמִּים נָשַׁמִּים, the idea of divine worship suggesting immediately that of invocation and prayer.

21. see נָשַׁמִּים.
I. שָׁבָא m. 1. white marble. Est. 1: 6.
Cant. 5: 15. elsewhere יָשֶׁב.
2. byssus, fine white Egyptian cotton, also cloth made of it. Gen. 41: 42. Ex. 26: 1. 27: 9, 18. 28: 39. Prov. 31: 22. The later name is שָׁבָא q.v. Under each of them שָׁבָא is sometimes included, the orientalists usually expressing cotton and שָׁבָא by the same word; (comp. שָׁבָא שָׁבָא linen, comp. Ezek. 44: 17, with Lev. 16: 4.) The word appears to be of Hebrew, or at least of Semitic origin, from a root שָׁבָא to be white, whence שָׁבָא, שָׁבָא, Syr. יֵשָׁבָא white marble; דְּבָא a lily; (of course like שָׁבָא from the Arab. בָּא to be white;) it is called, however, in Egypt. shesh, and perhaps the Hebrews adopted the Egyptian name, though with some reference to its significance in Heb. Comp. עֶשֶׁב, עֶשֶׁב, ָשֶׁב. Celsii Hierobot. T. II. p. 259. Hartmann's Hebräerin, Th. 3. p. 34—36. Faber zu Harmer's Beobachtungen üb. den Orient, Th. 2. p. 380 ff. (Faber, however, makes a distinction between שָׁבָא and שָׁבָא.)

II. שָׁבָא f. and שָׁבָא , const. שָׁבָא, m. six, a contraction of שָׁבָא שָׁבָא (like שָׁבָא, by contraction שָׁבָא, to bring forth),
שָׁבָא a proper name, prob. the Persian name which Zerubbabel bore in the Persian court. Ezra 1: 8. 5: 14.
שָׁבָא Pi. (denom. from שָׁבָא six,) to divide into six parts, to pay a sixth part. Ezek. 45: 13.
Ezek. 16: 13 Keth. for שָׁבָא. The form appears to be chosen for the sake of a paronomasia with שָׁבָא, and is not grammatically correct, at least it is against the true origin of שָׁבָא from שָׁבָא. The same, however, is true of the denom. שָׁבָא.
שָׁבָא, fem. שָׁבָא, (ordinal adj. from שָׁבָא six,) sixth. The fem. also denotes the sixth part, Ezek. 4: 11. 45: 13.
Jer. 25: 26. 51: 41. Sheshach, another name for Babylon. This is evident from the connexion, but the derivation of the word is obscure. The Hebrew interpreters and Jerome suppose it formed from שֶׁשָּׁש, after a Caballistic mode of writing, called Atbash, which consists in substituting ש for נ, נ for ב, etc. But supposing this mode of writing to be sufficiently ancient, no reason appears why this secret name should be used in connexion with the real name, as in Jer. 51: 41. Others make it i. q. שָׁבָא, חָלָּפָה, from שָׁבָא to fasten a gate with iron.
Others, the arrogant, from שָׁבָא in Syr. rest, hence perhaps arrogance, (comp. שָׁבָא שָׁבָא) and Shabbatical formative in Chald. Others make it the name of Babylonian goddess.
שָׁבָא, in pause שָׁבָא, a red colour, perhaps red earth, ruddle, Jer. 22: 14. Ezek. 23: 14. Sept. μίνιος, used in Homer to denote rubrica, ruddle, the most celebrated kind of which was brought from Sinope, hence Vulg. sinops, (comp. Plin. xxxv. 5 seu 13.) which includes likewise the terra lemmia. Chald. and Syr. idem. The Hebrew interpreters understand by it vermillion. (Arab. שָׁבָא red, of a brick colour. Perhaps the word should be pointed שָׁבָא.)
שָׁבָא, found only in the plur. שָׁבָא m. verbal from שָׁבָא, foundations, pillars. Ps. 11: 3 the foundations are thrown
down. Aqu. גלות. Is. 19: 10 according to the present vowel-pointing, and all her pillars, i. e. all the nobles of Egypt, shall be affected. But this furnishes no parallelism to, all that earn wages are sad. This is obtained by pointing the word הניה as if from הנ.pos to weave; thus her weavers are affected. Or, if the other clause be pointed הנ rơi to drink; thus their drinkers are affected. Comp. then Joel 1: 5. The punctuators were evidently guided by the parallel passage Ps. 11: 3, and their authority on that account is of less weight.

I. הנ m. plur. הנשים.
1. the posteriors, buttocks. Is. 20: 4.
2. Sam. 10: 4. (Arab. נשים, Syr. נָהוֹת nates.) Root הנה to set, hence the seat, comp. Germ. Gesass; the form, however, is borrowed from הנה.
2. Seth, the proper name of the third son of Adam. Gen. 4: 25, 26. 5: 3, 6. In the first passage the name is derived from הנה to set, to give.

II. הנה f. a contraction of הנה (Lam. 3: 47.) hence noise, tumult of war. Num. 24: 17. Root הנה. In the parallel passage Jer. 48: 45, we find in its stead הנה.

נה and הנה Chal. six, i. q. הנה.

נהו, fut. הנהי, apoc. הנהי.
1. to drink. (In Syr. Chal. and Ethiop. idem.) Constrained with הנה to drink from a vessel, (comp. the French phrase, boire dans une tasse,) Am. 6: 6. Figuratively Job 15: 16 הנה like water he that drinketh inequity like water, i.e. practiseth it eagerly. Also passively, Prov. 26: 6 the lame man must drink, i.e. suffer, injury. Job 21: 20 he shall drink of the wrath of the Almighty; comp. הנהו.

2. to sit at table, to banquet. Est. 7: 1. See הנהו.

Niph. pass. Once Lev. 11: 34.
Note. The Hiphil of this verb is not in use, but is supplied by the synonymous verb הנהו, which on the other hand wants the conjugations Kal and Niphal.

Deriv. הנהים, הנהים, הנהים.
נהים and הנהים Chald. idem. Dan. 5: 1, 2, 23. Pret. with a prosthetic הנהו they drank, Dan. 5: 3, 4. (So in Syr.) Constrained with הנה, to drink out of a vessel, like the French boire dans une tasse, Dan. 5: 3. Deriv. הנהים.

נהים see הנהו.

נהה m. verbal from הנהו.
1. a drinking, banqueting. Ecc. 10: 17.
2. the warp (in a web.) Lev. 13: 48 ff. (Syr. הנה to weave, Arab. הנה to fix the web, to stretch the warp.) Comp. הנה to the woof. Others understand by הנהו and הנה different kinds of cloth, which is better suited to verses 52, 57.

נהה f. verbal from הנהו, a drinking. Est. 1: 8.

נהה f. two, see הנהו.


נהה prob. to open. In Chal. to bore through. (Comp. הנה to bore through, in Hiph. to open, begin; הנה to bore for to open Ps. 40: 7, used in the same connexion as הנהו.) Found only Num. 24: 3, 15 הנהו having his eyes opened, i. q. הנהו verse 4. For the force of this phrase, which
denotes a divine revelation, see particularly Gen. 3: 5. Ps. 40: 7.

\( \text{יִתְנַב} \) found only in the part. Hiph. \( \text{יִתְנַב} \) a pisser. (In Talmud, we find likewise the fut. and infin.) Used only in the phrase \( \text{יִתְנַב} \) a pisser against the wall, i. e. a man, a low expression used by way of contempt. 1 K. 16: 11 he slew all the house of Baasha, he left him not one that pisseth against the wall, neither of his kinsfolks nor of his friends. 1 Sam. 25: 22, 34. 1 K. I: 4: 10. 21: 21. 2 K. 9: 8. (The same expression is found also in Syriac, see Assemani Biblioth. Orient. T. II. p. 260.) Others understand a dog, (but the expression would apply only to the male;) comp. the curse of Aurelian in Vo-

\( \text{טָנַב} \), the last letter of the alphabet, and as a numerical sign denoting 400. For the significance of the name and the original form of the letter, see the article \( \text{ט} \). Its sound was like that of the Greek \( \theta \), or of the Engl. \( \text{th} \) in thin; but perhaps not equally strong in all words. The Arians distinguish in writing between the simple \( \text{ת נ} \) (\( \text{Th} \)) and the \( \text{ת נ} \) (\( \text{Th e} \)) which last is sometimes pronounced nearly as \( \text{ם} \). See \( \text{ם} \) (3.). On the whole this letter is seldom commuted with others, and generally corresponds to \( \text{נ} \) in Arabic. For its interchange with \( \text{ל} \), see p. 244. It is very rarely that it corresponds to the Arabic. \( \text{ת} \), as \( \text{ינ} \) Arab. \( \text{נְנֵנ} \) to be strong.

\( \text{לָנָה} \) m. dec. I. a chamber. 1 K. 14: 28. Ezek. 40: 7 ff. (In Chald. \( \text{לָנָה} \), \( \text{לָנָה} \), Syr. \( \text{לָנָה}, \text{לָנָה} \) Plur. \( \text{לָנָה} \) once \( \text{לָנָה} \) Ezek. 40: 12. Root \( \text{לָנָה} \). = \( \text{לָנָה} \) to dwell.

I. \( \text{לָנָה} \) to desire, long for, construed with \( \text{ל} \). Ps. 119: 40, 174. In Chald. more frequent. Deriv. \( \text{לָנָה} \).

II. \( \text{לָנָה} \) found only in the part. Pi. \( \text{לָנָה} \) i. q. \( \text{לָנָה} \) apphrring, Am. 6: 3. This commutation of \( \text{ל} \) and \( \text{נ} \) is frequent in Aramean, see p. 1.

\( \text{לָנָה} \) f. verbal from \( \text{לָנָה} \) no. I. a desire, longing. Ps. 119: 20.

\( \text{לָנָה} \) found only in Pi. fut. \( \text{לָנָה} \) Num. 34: 7, 8. Sept. \( \text{לָנָה} \) Syr. \( \text{לָנָה} \). Determinabius. The root \( \text{לָנָה} \) has here probably the signification of \( \text{לָנָה} \) to mark out, to describe; comp. \( \text{לָנָה}, \text{לָנָה} \) and \( \text{לָנָה} \) no. II. to be fair; \( \text{לָנָה}, \text{לָנָה} \) a dwelling, pasture, plur. const. \( \text{לָנָה} \). That the form \( \text{לָנָה} \) verse 10, ought to be differently pointed and to be placed under this root, has been already observed under the article \( \text{לָנָה} \) no. II. p. 16.

Deut. 14: 5. and \( \text{לָנָה} \) Is. 51: 20.

"f. verbal from לְהַסֵּן no. I. dec. X.

1. a wish, desire, Ps. 10: 17. Prov. 11: 23. the thing desired, Ps. 21: 3. Prov. 10: 24.

2. in a bad sense, lust, lustings, concupiscence, also the thing lusted after. Num. 11: 4 תְּהַסֵּן they fell a first time, Ps. 78: 29, 30. — הָסִים the graces of lustings, Num. 11: 34, 35. — דְּהַסֵּן dainty meat, Job 33: 20.

3. something desirable, pleasant or lovely. (Comp. דְּהַסֵּן.) Gen. 3: 6. 49: 26. Prov. 19: 22 กְּסִי the loneliness or ornament of a man is his kindness.


בְּסֵנִים f. verbal from לְהַסֵּן, dec. X. a curse. Lam. 3: 65.

בְּסֵנִים to be doubled. Ex. 26: 24. 36: 29. (In Syr. and Arab. to be a twin.) Hiph. to bear twins. Cant.4: 2. 6: 6. Deriv. בְּסֵנָה, etc.

בְּסֵנָה f. dec. X. sexual desire or heat in animals; most probably from לְהַסֵּן no. II. to meet, liter. occursus venerus, concubitus. Comp. בָּהַסֵּן no. (2.) Jer. 2: 24 תְּהַסֵּן יֵשׁ הַסֵּן מֵהוֹ the urgency of her desire, who can restrain it? Others derive it from the Arab.

בְּסֵנָה to be ripe or ready, hence ripeness (for love,) an euphemism for wantonness, sexual desire; but an euphemism would hardly be expected in this place.

בְּסֵנִים f. plur. בְּסֵנִים, dec. X.

1. a fig-tree. Judg. 9: 10. Prov. 27: 18. The phrase to sit under one's vine and under one's fig-tree, is descriptive of a state of peace and prosperity, 1 K. 5: 5. [4: 25.] Zech. 3: 10. Mic. 4: 4. In Gen. 3: 7, we are not to think of the common fig-tree, but of the pisang, paradise or Adam's fig-tree, the leaves of which are large and strong like parchment, and serve for packing goods, for table cloths, mats, etc. See Celsii Hierob. T. II. p. 389.

2. a fig. 2 K. 20: 7.


בְּסִים f. verbal from לְהַסֵּן no. I. mourning, sadness, sorrow. Is. 29: 2. Lam. 2: 5.

בְּסִים masc. plur. labour, toil, trouble. Ezek. 21: 12 רַגִּים דְּבֵר it (the pot) wearied me (with) hard labour. Vulg. multo labore sudatum est. Root רַגִּים Arab. רַגִּים lassus, defatigatus fut.; comp. בְּסֵנִים no. 3. trouble, affliction.

בְּסֵנִים to be drawn, marked out, spoken of a boundary. Josh. 15: 9, 11. 18: 14, 17.

Pi. to mark out, describe. Is. 44: 13.

בְּסִים m. with suff. מְבְסִים, מְבָסִים, verbal from בְּסֵנִים, dec. VI. n.

1. form, visage. 1 Sam. 28: 14. Lam. 4: 8. מְבָסִים beautiful of form, spoken for the most part of persons, Gen. 29: 17. 39: 6. also of animals, Gen. 41: 18, 19.

2. a beautiful form, beauty. Is. 53: 2. 1 Sam. 16: 18 נְבֵי מַצָּה vir for-mae, i. e. formosus.

בְּסִים m. Is. 41: 19. 60: 13. name of a tree which the ancient versions render variously, cedar, fir, poplar, etc. Most probably a species of cedar, called in the east sherbin. Chald. box-tree; see the article מְבָסִים no. 2.

בְּסֵנִים f. dec. X. strictly a box, chest,
produce, increase, e. g. of a country, Josh. 8: 12. of the threshing floor, Num. 18: 30. of the wine-press, ibid. of the vineyard, Deut. 22: 15.

2. gain, profit; e. g. the gain of the wicked, Prov. 10: 16. 15: 6. הָלַּעַת הָאָדָם the profit of wisdom, Prov. 3: 14. 8: 19.

3. metaphorically the fruit or consequences of any thing; e. g. הָלַּעַת the consequences of his words, Prov. 18: 20. Comp. רָעָ֫ה no. 3.


דָּרֹ֖שׁוֹ f. verbal from דָּרַשׁ, dec. III. c. wisdom, understanding. Hos. 13: 2.


2. also of a grove of turpentine trees in the tribe of Benjamin. 1 Sam. 10: 3.


2. a land, country; in reference to the kingdom of Babylon, Is. 13: 11. to that of Israel, Is. 24: 4. Comp. the Latin phrase orbis Romanus. (Syr. ḫ 활용, ḫ idem.) Root perhaps לָעַבֶּשׁ to bring forth, (comp. לָעַבֶּשׁ,) hence liter. the fruitful, i. e. the earth.

דָּרַבְשׁוֹ m. shameful pollution, particularly in respect to sins of lewdness. Lev. 18: 23 after the prohibition of sodomy, נֶאַּבֶּשׁ it would be a shameful pollution, i. e. a wicked scandal-ous deed. 29: 12. Synonymous with לָעַבֶּשׁ no. 3. Root לָעַבֶּשׁ to mix, mingle, (after the analogy of לָעַבֶּשׁ from לָעַבֶּשׁ,) with the accessory idea of pollution, profanation. So in Chald. לָעַבֶּשׁ e. g. Gen. 49: 4 Targ. comp. in Arab. לָעַבֶּשׁ to be impious, to commit adultery.

דָּרַ֣שׁוֹ f. dec. I. destruction, annihilation. Is. 10: 25. Root לָעַבֶּשׁ to consume. Some MSS. and editions read לָעַבֶּשׁ, a word probably more familiar and intelligible to the copyist, and chosen on that account. See לָעַבֶּשׁ.

דָּרַבְשׁוֹ m. found only Lev. 21: 20 having a white spot (לַּעַבְּשָׁה) on his eye. Vulg. albugi-nem habens in oculo. Comp. Tob. 2: 9. 3: 17. 6: 8. where the Hebrew translator uses this word for the Greek λευκόσμα. Root לָעַבְּשָׁ to stain, pollute, comp. לָעַבְּשָׁ. The Targums render it a snail, meaning here blear-eyedness; comparing it with the Chald. לאַבְּשָׁ a snail. But this in Hebrew would be לָעַבְּשָׁ. לָעַבְּשָׁ m. straw, which by threshing with the pointed threshing waggon (גרָבִּים) was broken into small pieces, like our chopped straw. Job 21: 18. It was used as fodder for cat-

1. a style or mode of building. Ps. 144: 12.

2. a model, pattern, after which any thing is built. Ex. 25: 9, 40. 2 K. 16: 10.

3. an image, likeness. Deut. 4: 16 -18. Ezek. 8: 10. Hence Ezek. 8: 3 רָדָּם he stretched out as it were a hand, liter. the image of a hand. 10: 8. Comp. דָּמֶה no. 3.

דִּבֵּר (a burning) proper name of a place in the desert. Num. 11: 3. Deut. 9: 22.

דָּבָר proper name of a place not far from Sichem. Judg. 9: 50. 2 Sam. 11: 21.

דִּבְתָּן Tiglath-pileser, proper name of a king of Assyria, contemporary with Ahaz king of Judah. 2 K. 15: 29. 16: 10. This name is also written דֵּיתֶן 2 K. 16: 7.

דִּבְתָּן 1 Chr. 5: 6. 2 Chr. 23: 20. and דָּבָר 1 Chr. 5: 26. The latter part of this compound name occurs likewise with a slight change in the royal name Nabopolassar, and signifies prob. magnus princeps, (Pers. بَلَّادِي, according to Lorscheck's Archiv für morgenl. Litt. Th.2. p.247.) The former part may be the Pers. iwenis imberbis.

דִּבְּרָה m. verbal from דָּבַר, dec. I. a benefit, i. q. יֵבֶּשֶׁהא. Ps. 116: 12.

דִּבְּרָה f. verbal from דָּבַר, dec. X. strife, contention. Once Ps. 39: 11 יְבַסֵּשׁ יָבֵשׁ יֵבֶּשֶׁה by the contention, i.e. blows, punishment, of thy hand I am consumed. (In Chald. idem.)

דִּבְּרָה Gen. 10: 3. and דִּבְּרָה 1 Chr. 1: 6. Ezek. 27: 14. 38: 6. name of a northern country, from which horses and mules were brought to Tyre. (See Ezek. 27: 14.) Sept. by transposition שָׁוָא, שָׁוָא, שָׁוָא, שָׁוָא, שָׁוָא; and some Hebrew MSS. הָנְבֵּר. This leads us to Armenia, as the most probable explanation of the word, since the Armenians derive themselves from Torgom a descendant of Gomer, and call themselves the house of Torgom. Armenia is also represented by the Greeks as rich in horses. Comp. J. D. Michaelis Spicileg. Geogr. T. I. p. 67-78.

דָּבָר m. name of a tree, perhaps the plane-tree; found only Is. 41: 19. 60: 13. The ancient translators fluctuate between the beech, pine, cypress, larch, etc. Comp. Celsii Hierobot. T. II. p. 271.

דָּבָר f. Chald. a going round in a circle, continuance, i. q. דָּבַר. Adv. דָּבָר constantly, continually, Dan. 16: 17, 21. (Root רָדָּם to move in a circle, whence רָדָּם a generation, periodicus.)

דָּבָר 1 K. 9: 13 Keri, and 2 Chr. 8: 4. a city built by Solomon, on a fruitful spot surrounded by barren deserts, between Damascus and the Euphrates. In the Kethib of 1 K.9:18 רָדָּם (a palm-tree,) and hence without doubt is derived the well-known Grecian name Palmyra. Among the Arabians the ruins of this city still bear the name of Tadmor.

דָּבָר (for רָדָּם a segolated form like שָׁוָא, hence the word is penacuted.) Root in Chald. דָּבָר to be confounded, to be desolate, (comp. מָעַּשֶׁה;) whence מַעַּשֶׁה waste. Arab. مَعْشَة empty. Syr. מַעָּשֶׁה idem, a contraction of מַעַּשֶׁה.


רָאוֹן com. gen. plur. רַעָוֹת, dec. I. Root prob. רָאַה i. q. רָאוֹי, to rage or be tumultuous, as the sea.


2. the abyss, spoken of the abysses of the earth. Ps. 71: 20. (Syr. מִסְכָּנָה a flood and an abyss.)

רָאוֹנָה f. verbal from רָאוֹן, dec. X.


2. a song of praise. Ps. 22: 4. 66: 2. 145: 1. The Jews call the whole collection of Psalms מִזְוקֵי קָרֵם songs of praise, a name which applies strictly only to a part of them. The plur. in מִזְוקֵי occurs nowhere else.

רָאוֹנָה f. found only Job 4: 18. a fault, error, defect. Sept. σκλοῖν. Vulg. pravam quid. Syr. stupidor. Chald. iniquitas. If the מ be radical, then this word may be collated with the Arab. מִיָּן. But the מ may be servile, and the word derived from the root מָיָּן Arab. מִיָּן to err, to fail, whence מֵיָּן an error. Hence a verbal מָיָּן, מֵיָּן, for which may be substituted מָיָּן, as inversely מָיָּן, for מָיָּן. Judg. 6: 28. מְיָּן for מָיָּן. Num. 23: 7.


רָאוֹנָה f. verbal from רָאוֹן, found only in the plur.


2. falsehood, deceit. Prov. 2: 12, 14. 6: 14. מִגְּדֹלֶת הַצְּוָא the false tongue.

רָאוֹנָה m. (for רָאוֹן) verbal from רָאוֹן, no. I.

1. a mark, sign. Ezek. 9: 4. (Arab.

רָאוֹנָה a mark in the form of a cross, which was branded on the flanks or neck of horses and camels; hence prob. the name of the letter מ, which in the ancient Phenician alphabet and on Jewish coins has the form of a cross (ך), and from which the Greeks and Romans have borrowed the form of their T.)

2. the signature or subscription (of a complaint,) or the complaint itself. Job 31: 35. The term probably refers not to the use of alphabetical characters, but simply to the signature of a writing by drawing a cross or the like; (see no. 1.) Par. רָאוֹנָה.

רָאוֹנָה a gazelle, see מִשְׁנָה.

רָאוֹן, fut. רָאוֹן. Chald. i. q. Heb. בַּשָּׁנָה to return. Dan. 4: 31, 33. [4: 34, 36.]

Aph. רָאוֹן (with a Hebrew form) to cause to return, to restore, to give or send back. Ezra 5: 5. 6: 5.—ירִבְּשָׁן i. q. Heb. בַּשָּׁנָה to return answer, to answer, construed with an accus. of the person, Ezra 5: 11. Dan. 3: 16. Also without בַּשָּׁנָה idem, Dan. 2: 14.

רָאוֹן Ezek. 27: 13. 38: 2, 3. Is. 66: 19. and רָאוֹן Gen. 10: 2. Ezek. 32: 26. 39: 1. the Tibarenes, a people of
Pontus in Asia Minor, west of the Moschians, in connexion with whom they are generally mentioned. See no. 3.

**הָלַבָּן** Tubal-cain, the proper name of a son of Lamech, the inventor of smithery. Gen. 4:22. To this the apppellative meaning of the word has reference, for Tubal signifies in Persian the cross or slacks of brass and iron; and הָלַבָּן in Arab. and Pers. a smith. Is this account then of Persian origin?


**הָלַבָּן** f. (verbal from הָלַבָּן no. II. Hiph. to confess, praise;) dec. X.
3. i. q. הָלַבָּן a thank-offering. Ps. 56:13.

חֲלֵדָךְ Chald. to be astonished, terrified, to tremble from fear. Dan. 3:24.

**חֲלֵדָךְ** in Kal not used.

Pi. to make a mark or sign. 1 Sam. 21:14 הָלַבָּן. and he scrabbled on the doors of the gate. Hiph. to make a mark or sign, joined with חֲלֵדָךְ. Ezek. 9:4.

**חֲלֵדָךְ** to repent, grieve. (In Syr. idem.)
Hiph. causat. to cause to repent or to be grieved. Ps. 78:41.

**חֲלֵדָךְ** f. verbal from חֲלֵדָךְ, dec. XIII.
among the orientals consisted in a great measure of genealogical accounts, hence

2. a family history of any kind. Gen. 6:9 "this is the history of Noah." 37:2. and


שנים masc. plur. found only Ps. 137:3 according to the Targums, predatores nostri, as if it stood for שְׁנֵיאָנָא by a commutation of א and א. But שְׁנֵיאָנָא has a passive signification, to be plundered or spoiled. The comparison is more close with the Syr. אֶת הַיַּרְדֵּם Ethpa. to rave, rage, hence שְׁנֵיאָנָא they that raged against us. Gr. anon. οἱ παπαλαγοσκούμενοι θύματα. Still better after the Arab. פָלַח to cast down, conj. IV. to fether, carry away in chains; hence our tyrants, despoils.

שנים m. שְׁנֵיאָנָא, שְׁנִיאָנָא f. Plur. שְׁנֵיאָנָא

1. a worm of any kind; spoken e.g. of those which arise from putridity, Ex. 16:20. Is. 14:11. 66:24. of the worm which destroys the palms Christi, Jon.4:7. of insects which gnaw the grape-vine, Deut. 28:39. As an image of weakness and vulgarity, Ps. 22:7. Job 25:6.

2. particularly שְׁנִיאָנָא he fell the kermez, the turtle insect, also the colour prepared from it; see שְׁנִיאָנָא. More rarely שְׁנִיאָנָא stands alone for the crimson die, crimson garments, Lam. 4:5. Is. 1:18.

שנים. From this root are derived some forms, which have the signification of מין.

סְיָרָנָא twins, see סִיָּרָנָא.

סְיָרָנָא Gen. 36:15 Keth. for סִיָּרָנָא, but prob. a corrupted reading.

ָהָרָנָא f. const. הָרָנָא, verbal from הָרָנָא, dec. XI. b.

1. an abomination. Prov. 21:27. 28:9. הָרָנָא an abomination to Jehovah, Prov. 3:32. 11:1. 20. Spoken particularly of what is unclean or forbidden by ceremonial laws, Gen. 43:32 for this (the eating with Hebrews) is an abomination to the Egyptians. 46:34. Deut. 14:3. Hence also of idols and other things pertaining to idolatry, 2 K. 23:13. See הָרָנָא, הָרָנָא.


שנים f. verbal from שְׁנֵיאָנָא.

1. apostasy (from God.) Is. 32:6.


1. swift course, swiftness. Num. 23:22. 24:8 יִזְגְּרֵבּ he has the swiftness of the buffalo.

2. weariness, wearisome labour; see שְׁגָּר no. 2. Hence prob. earnings, possession, substance, treasure; comp. שְׁגָּר no. 3. Ps. 95:4 וְיָדְרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַגְּרַ� שְׁגָּר the treasures of the mountains. Job 22:25 שְׁגָּרְסָרָנָא silver of treasures, i.e. treasures of silver. According to some interpreters, in all these passages, heights, by a transposition of the letters, from the root שַׁנְו ascendit, altus fuit, hence Num. 23:22 an upright course. Ps. 95:4 שְׁגָּרְסָרָנָא heights of the mountains. Job 22:25 שְׁגָּרְסָרָנָא silver of heaps, i.e. heaps of silver. But the signification given above is equally well suited to the passages, and is better supported by Hebrew usage.

שְׁגָּרְסָרָנָא f. plur. verbal from שָׁנָר to go out, dec. XI. a.

1. a place of going out, a gate. Ezek. 48:30.

2. a place of rising, a spring. Prov.
4:23 the wellsprings of life, i.e. of happiness.
4. metaphorically deliverance. Ps. 68:21 deliverance in regard to death, i.e. from death. Comp. פֶּלֶק Ecc. 7:18.

I. הר m. dec. I. a turtledove, turtur, so called from the noise which it makes. Gen. 16:9. Lev. 12:6. Used as a word of endearment to one beloved, Cant. 2:12. Ps. 74:19 הר turtledove, i.e. thy persecuted afflicted people, with the accessory idea of affection.

II. הר m. dec. I.
1. a row, order, turn. Est. 2:12, 15.
2. a row or string of pearls or metallic beads, which hung down over the face. Cant. 1:10, 11.

III. הר 1 Chr. 17:17. a manner, i.q. הר no. 3. which stands in the parallel passage 2 Sam. 7:19. If the reading is correct, then the word may be derived from no. II. a row, or be a contraction of הרנה = Harrüh.


1 to go about, particularly as a spy; hence to spy out, e.g. a land, construed with an accus. Num. 13:17, 18, 22. 14:6 ff. Also to search out, discover, Deut. 1:33. Num. 10:33. Ezek. 20:6. Trop. to search out, explore, Ecc. 7:25. used absolutely, Ecc. 2:23 also construed with הר, Ecc. 1:13.

2. to go about, as a merchant. 1 K. 10:15. Comp. עַד and יָד.

2. to direct a person or show him the right way. Prov. 12:26 הַרְגֶּה חִזְקִיָּה יִתְנָע יֵתָנָע the righteous man shows his neighbour the right way; parall. the way of the wicked leads them astray. (Chald. הַרְגֶּה a guide.)

Deriv. רָהַע.

דְּרַע f. verbal from הָרַע, (in Hiph. to teach.) dec. X.
3. a mode, manner, i.q. מָרַע, מַרְעַה. 2 Sam. 7:19.
4. a rule, direction, (for building a house.) Ezek. 43:12.


דְּרַע f. used only in poetry.

1. wisdom, understanding. (Used as synonymous with הָרַע, הָרַע) Job 11:6. הָרַע רָהַע twice as much wisdom. 12:16 הָרַעְתָּהּ might and wisdom. 26:3. Prov. 3:21. 8:14. 18. 1. Is. 28:29 הָרַעְתָּהּ whose counsel is wonderful and whose wisdom is great. Perhaps Mic. 6:9. Hence also i.q. מָרַע purpose, plan, Job 5:12 אֵל הָרַעְתָּהּ their hands execute not their purpose. Vulg. quod caperant.

2. help, deliverance, salvation. Job 6:13 הָרַעְתָּהּ מָרַע has deliverance fited from me? Parall. מַרְעַה. Prov. 2:7. According to some also Mic. 6:9. Job 30:22 Keri. (The most natural root is הָרַע Arab. מָרַע to support, help, which fully illustrates this last signification; but the sense of wisdom is not found in
any of the roots with which this word has been collated. The ideas, however, of wisdom or virtue and salvation or prosperity, are connected. Comp. הָנָה and הָנָה no. 6.)

חָנָן m. a club, cudgel. Job 41:21.


חָנָן found only in Hiph. חָנָן to cut off.

Is. 13:5. Sept. אִיתוּכֶל, aliter אִיתוּכֲלָה. (Found likewise in Talmudic.) The Hebrew interpreters explain it by חָנָן.

חָנָן f. verbal from חָנָן, dec. I.

whoredom, fornication; metaphorically idolatry. Ezek. 16:25, 26, 29.


חָנָנְנִים and חָנָנְנִים fem. plur.

dec. X.

1. a leading, guidance, direction. Job 37:12. Particularly the guidance or management of a state, Prov. 11:14. (Most prob. a denom. from חָנָן a pilot, governor.)

2. the art of leading or governing. Hence a wise plan or counsel, Prov. 1:5. 20:18. 24:6. Also in a bad sense, Prov. 12:5.

חָנִים prep. under, i. q. Heb. חָנִים. Dan. 7:27. It is strictly a noun, and with suffixes is always put in the plur. e. g. חָנִים under it,

Dan. 4:9, 18. [4:12, 21.]

חָנִים f. verbal from חָנִים (in Hiph. to begin,) dec. X. the beginning. Hos. 1:2.


3. Jer. 16:4 נְאֹתָה חָנָנִים וּנְאֹתָה חָנָנִים deaths of sicknesses, i. e. grievous deaths, they shall die. 14:16 נְאֹתָה חָנָנִים יְבַזְּנַה as a concrete, the famished by hunger.

חָנָן m. (verbal from חָנָן to be violent, rapacious,) Lev. 11:16. Deut. 14:15. name of an unclean bird. According to Bochart, (Hieroz. P. II. p. 232) the male ostrich, which in Arabic is called חָנָן impius, ini-
quus, (comp. Job 39:17 ff. Lam. 4:3) from חָנָן, which corresponds exactly to the Heb. חָנָן. The preceding חָנָן must then be taken here in a narrower sense for the female ostrich. Sept. and Vulg. night owl; Jonath. the swallow. Other Jewish interpreters make it a generic name for any bird of prey, from חָנָן to be violent.

חָנָן f. (verbal from חָנָן to pity,) dec. X.


2. a prayer, supplication, (see the verb חָנָן Hithpa. to supplicate.) Ps. 6:10. 55:2. 119:170.

חָנָנְנִים masc. plur. dec. I. prayers, supplications, i. q. חָנָנְנִים. Ps. 28:2.


חָנָנְנִים fem. plur. verbal from חָנָן, dec. X. supplications. Ps. 86:6.

חָנָנְנִים f. verbal from חָנָן, a place of encamping, a camp. 2 K. 6:8.

חָנָנְנִים Ezek. 30:18. and חָנָנְנִים Jer 43:7, 8, 9. 44:1. 46:14. also 2:16 Keri, where the Kethib reads חָנָנְנִים.

1. the proper name of a city in Egypt. Sept. Taphe¬, Taphe¬, undoubtedly meaning Daphne, not far from Pelusium, a frontier fortress of the Egyptians towards Syria. Jablonski (Opusc. P. I. p. 343.) supposes the Egyptian name of the city to have been Taphe-neh, i.e. caput secu-

uli seu terræ, having reference to the situation of the city on the very borders of Egypt.

2. חָנָנְנִים the proper name of an Egyptian queen. 1 K. 11:19, 20.
m. a linen coat of mail or habergeon, φόρεα, lorica, a closely woven linen garment furnished with a coat of mail in the upper part about the neck. Ex. 28:32. 39:23. Root נַח, Syr. Ethp. to fight, contend; Aph. to prepare for contest; kindred with the Heb. נַח to burn, to be hot.

to emulate, vie, contend. Strictly an uncommon conjugation, (after the form נִנְחָל, נִנְחָל, from נַח Hithpa. to become angry, from jealousy or envy, (comp. in Syr. Ethpe. to contend.) Jer. 12:5 נָחַל אֵלֶהֶנְה הָאָרֶץ how canst thou contend with horses? 22:15 נָחַל אֵלֶהֶנְה because thou viest (with others) in cedar houses.

m. found only in the connexion נַחַל רַע tahash skin or leather, Num. 4:6 ff. Plur. נַחַל נַחַל tahash skins, Ex. 25:5. 26:14. 35:23. 39:34. and in the same sense simply נַחַל Num. 4:25. Ezek. 16:10. It has been thought to be the name of an animal, or of a colour, (like נֶזֶב, נֶזֶב, or of a preparation of leather, (like morocco.) The first appears to be favoured by the construction of the word, particularly by the use of the plural, and by Ex. 39:34, where נַחַל is used as a genitive; (נַחַל and נַחַל are construed somewhat differently.) But to determine what animal is intended is difficult. Several Hebrew interpreters and the Talmudists explain it by the weasel, marten; others, from the similarity of the names, by the Germ. Dachs, the badger; but the Arab. נַחַל נַחַל and נַחַל denotes the dolphin, under which the ancients may have included the seal. (See Faber's Archäologie der Hebräer, p. 115. Beckmann ad Antigonum Carystium, cap. 60.) Seal skins would certainly give a very good sense. All the ancient versions make it a colour; e.g. Sept. וַעֲדוֹּת

va; Aqu. Symm. īāv̄tw̄va; Chald. and Syr. crimson; Arab. pelles nigre or carulee; and Bochart coincides with them. (Hieroz. T. I. p. 989.) A. Th. Hartmann (Th. 3. p. 230.) thinks it to denote a preparation of leather, namely, red morocco.—It occurs as the proper name of a person Gen. 22:24, which slightly favours the first interpretation.

m. 1. what is under or below. Hence הָנַח Ex. 20:4. Josh. 2:11 and Neh. as an accus. used adverbially, below, beneath. In the constant state used as a prep. (1.) under. Often in composition as (a.) הָנַח from under. Ex. 6:6. (b.) הָנַח beneath, under, below. Gen. 1:7 הָנַח הָנַח beneath the firmament. Ex. 30:4. also in a geographical sense, Gen. 35:8. 1 Sam. 7:11. without הָנַח, Ezek. 42:9. Job 29:5. (c.) הָנַח i. q. הָנַח under. Cant. 2:6. (d.) הָנַח הָנַח under; with the accessory idea of direction to a place, Zech. 3:10. sometimes without this accessory idea, 1 Sam. 21:5.—Some verbs of pressing down, or of motion downwards generally, appear to be construed with הָנַח, (as verbs of shutting or closing with רָכְבָּה) in which cases it may be omitted in translating, Amos 2:13 רָכְבּה לְפִנְנָה I will press you down. Job 36:20. 40:12.—With suffixes, it is usually put in the plural, e.g. רְכְבָּה, רְכְבָּה yet the following forms occur in the singular, רָכְבָּה, רָכְבָּה. (2.) between, inter. Is. 10:4.

2. what is under a person, a place, spot. Zech. 6:12 רְכְבָּה מִצְפָּה from his place he shall shoot up. Comp. Ex. 10:23. Hence (1.) as an accus. used adverbially, on or in the place or spot. Ex. 16:29 רְכְבָּה מִצְפָּה continues each in his place. 1 Sam. 14:9. Judg. 7:21. 2 Sam. 2:23. 7:10. 1 Chr. 17:9. Job 36:16 רְכְבָּה עַל to a broad place, where is no straitness. (2.) in the place of; instead of; loco. Lev. 16:32. Est. 2:17. Ps.
45: 17 instead of thy fathers shall be thy sons.

1 Sam. 2: 20. הָיוּ תַחַת what wherefore?
Jer. 5: 19. Hence רָשָׁא as a conj. (a.) instead that. Deut. 28: 62.
(b.) because that. Deut. 21: 14. 2 K. 22: 17. רַּבְּנֵי idem, Deut.4:37. Also
simply רַּבְּנֵי because, before an infin.
Is. 60: 15 רַּבְּנֵי because thou wast forsaken. Job 34: 26 רַּבְּנֵי because they are wicked.

3. proper name of a station of the Israelites in the wilderness. Once
Num. 33: 26.


רַּבְּנֵי m. רַּבְּנֵי and רַּבְּנֵי f denom. from
רַּבְּנֵי, low, inferior. Ps. 86: 13. Job
41: 16. Gen. 6: 16. נֵיהוֹל הָאָרֶץ the lower or lowest parts of the earth,
inferiora, infima terre, i.e. hades, Is. 44: 23. Ps. 139: 15. In the same
sense נֵיהוֹל liter. terra inferiorum, Ezek. 26: 20. 32: 18, 24.
comp. נֵיהוֹל רָדֶה the lowest pit,
Ps. 88: 7. Lam. 3: 55.

רַּבְּנֵי, fem. נֵיהוֹל, idem. Josh.

רַּבְּנֵי m. רַּבְּנֵי f. denom. adj. from
רַּבְּנֵי, middle, in the middle. Ex. 26:

רַּבְּנֵי Is. 21: 14. Jer. 25: 23. and
נֵיהוֹל Job 6: 19. proper name of a
country and people in the northern
part of Arabia deserta, on the bor-
ders of the Syrian desert, so called
from Thema, a son of Ishmael, (Gen.
25: 15.)

נֵיהוֹל m. strictly what lies to the right,
(comp. נֵיהוֹל, נֵיהוֹל; hence
1. the south. (Comp. the note un-
der נֵיהוֹל no. 2.) Job 9:9. נֵיהוֹל to-
wards the south, Ex. 26: 18, 35. 27:9.
2. poetically for the south wind.

Ps. 78: 26. Cant. 4: 16. Here of the
fem. gen. scil. נֵיהוֹל. Comp. נֵיהוֹל.

3. a city, district and people in
the east of Idumea, named after
נֵיהוֹל a grandson of Esau. Gen. 36:
Hab. 2: 3. Obad. 9. (as the name of a people, masc. Obad. 9.) The
Temanites were celebrated for their
wisdom and their proverbs, (Jer.49:
7. Obad. 8. Bar. 3: 22, 23.) hence
the choice of Eliphaz the Temanite,
as one of the speakers in the book of
Job, chap. 2: 11. 22: 1. The
patronymic נֵיהוֹל occurs further in
Gen. 36: 34.

נֵיהוֹל f. dec. XI. a. found only in
the phrase נֵיהוֹל הָאָרֶץ pillars of
(In Talmud. נֵיהוֹל to mount up straight
like a pillar, spoken of smoke; נֵיהוֹל
a pillar of smoke; columna solis vel
lunae orientis. Arab. نَامِيس a tower.
Kindred with נֵיהוֹל, נֵיהוֹל a palm-
tree.)

נֵיהוֹל and נֵיהוֹל m. dec. I. new
wine, must. Gen. 27: 28 נֵיהוֹל new
wine, must. Gen. 27: 28 נֵיהוֹל a land of corn and wine,
Deut. 33: 28. 2 K. 18: 32. Is. 36:
17. Root נֵיהוֹל to seize (the head,)
hence in Syr. נֵיהוֹל new wine, lit-
er. intoxicating drink.

נֵיהוֹל m. Gen. 10: 2. name of a nor-
thern tribe of the race of Japheth.
The similarity of the names sug-
gests to us Thrace; and this expla-
nation has been adopted by Jose-
phus, Jerome, Jonathan, and the Je-
rusalem Targum. See Bocharti Pha-
leg, Lib. m. cap. 2. p. 151 ff.

נֵיהוֹל m. plur. נֵיהוֹל, dec. VI. a buck,
32: 15. (Arab. נֵיהוֹל a he-goat, roe-
buck.)

נֵיהוֹל m. oppression, violence. Ps. 10: 7.
55: 12. Written in full נֵיהוֹל q. v.
found only in Pu. according to the Jewish interpreters, to be joined, connected; perhaps better to rest, to be encamped, after the Arab. coni. VIII. Hence Deut. 33: 3 מִּיַּרֶס and they are encamped at thy feet, scil. the Israelites at the foot of mount Sinai. Others read יִּשְׁטְּבַה they abide, (from ויהי Syr. to continue, abide,) hence the whole clause, and they (the saints) abide by thy host.

I. בָּשָׁם f. verbal from בָּשָׁם, dec. X. a place, seat. Job 23: 3.

II. נָעַשׁ f. verbal from נָעַשׁ, dec. X. 1. arrangement, structure, Ezek. 43: 11. i. q. הָבַל verse 10.

2. costliness, costly apparatus. Nah. 2: 10. Comp. נָעַשׁ no. 2.

נים masc. plur. 1 K. 10: 22. also יָנִים 2 Chr. 9: 21. according to the Targ. Syr. Arab. Jerome and the Jewish interpreters, peacocks; according to the conjecture of others, pheasants, which are common in Arabia Felix, where Ophir appears to be situated. It is in favour of the first interpretation, that the peacock on the Malabar coast is called Togei. The word appears to be a foreign one, and is found in none of the kindred dialects. The Greeks have the name τοαός or ραός in common with the Persians and Arubians, who call the peacock גלועו, hence the Chald. יסיב. See Bocharti Hieroz. T. II. p. 135 ff.

ןָעַשׁ an obsolete root, to oppress, rob, i. q. דָּאִם, פָּשָׁם. (Chald. damno afflicit, multavit. Syr. דָּאִם i. q. Heb. דָּאָם.) Hence הָבָל, הָבָל.

םָעַשׁ masc. plur. verbal from obsol. הָבָל oppressions, particularly of the poor. Prov. 29: 13 וַיִּשְׁמְלָשׁ the oppressor (of the poor,) the hard-hearted rich man. Sept. דָּאָם וְלָשׁוּ. Vulg. creditor. In the parallel pas-

sage, Prov. 22: 2, we find simply הָבָל the rich man, but with the accessory idea of oppression.

ןָעַשׁ f. verbal from נָעַשׁ, completeness, perfection. Ps. 119: 96. Others: hope or confidence, or the object thereof, from נָעַשׁ Syr. לָא to hope, trust.

1. completion, perfection. Job 11: 7. Ps. 139: 22 הָבָל אֶל הַיָּמָה the perfection of hatred, i. e. extreme hatred.

2. an end. Neh. 3: 21. Job 26: 10 הָבָל אֶל הַיָּמָה to where light ends in darkness. 28: 3 הָבָל אֶל הַיָּמָה into every end, i. e. into all depths, he searches.


Niph. liter. to be weighed out; hence to be levelled, spoken of a way, and metaphorically to be right, spoken of an action, (like הָבָל.) Ezek. 18: 25, 29 הָבָל אֶל הַיָּמָה נָעַשׁ the way of the Lord is not right. 33: 17, 20. 1 Sam. 2: 3. Comp. הָבָל.

Pi. הָבָל. 1. to weigh out, to level, e. g. horizontal objects. Job 28: 25. 2. to measure or mete out. Is. 40:
12 who meted out heaven with the span? Parall. ἡμέρα, τὸν ἄκαθον.
3. to fix, establish. Ps. 75: 4.
4. to lead, direct. Is. 40: 13 ἔφθασεν θεός ὁ θεός ὁ πνεύματος θεοῦ, who directed the
spirit of the Lord? Parall. who was his counsellor and taught him?
Pu. part. weighed out, spoken of money. 2 K. 12: 12.
Deriv. out of course ἐκ βαθμίδος no. II. 

γραμμή m. verbal from γράφω.
1. a task, portion of labour measured out, pensum. Ex. 5: 18.
2. a measure. Ezek. 45: 11.

γραμμή f. verbal from γράφω.
1. a measure, pattern, structure. Ezek. 43: 10.
2. an ornament, beauty. Ezek. 28: 12 one perfecting beauty, i. e. perfect
in beauty.

παλτόν m. Est. 8: 15. a mantle, a wide
garment, here stola Medica talaris of the king. (In Chald. idem.) Root ἱλαρον in Syr. and Chald. to wrap about,
to cover.

παλτόν m. with suff. παλτῷ, verbal from παλτόν, dec. VIII. b. a hill. Josh. 11: 13.
the following names of places; (1.)

γάλακτον (heap of ears of corn)
Ezek. 3: 15. a place in Mesopotamia,
perhaps Thelabba on d'Anville's Map, l' Euphrate et le Tigre, be-
tween 36° and 37° of longitude, and
53° and 54° of latitude. (2.) ἤλπιδος
(hill of the wood, see ἠλπίζομαι), a place
beginning with Τελ are common in Assyria, Mesopotamia, and Syria.)

ἤλπιζομαι i. q. ἤλπιζομαι, to hang, to be suspended, found only in the part. pass. Deut. 28: 66 thy life shall be suspended before thee, i. e. it shall be in con-
stant danger. Hos. 11: 7 θέλω, ἦλπίζομαι my people are inclined to

ἀποστασίας. So in Greek ἢξοφοιαμοι ἰωνος πρόγματος, to be addicted to
any thing.


ἀρθρός f. dryness, drought. Once
Hos. 13: 5 ἀρθρόν ἐπεξεστασατο a dry land.

Root ἰλέ Arab. ِل ἰλέ to burn, to be dry.

ἰλέ 2 K. 19: 12. and ἰλέ Is. 37: 12. proper name of a city in Syria or Mesopotamia. It oc-
curs besides only in the Jerusalem Targum Gen. 14: 1, 9; for the Heb.
ἰλέ, and in the same Targum and Jonathan Gen. 10: 12, for the Heb.
ἰλέ. But these passages do not help us to determine its locality. If dif-
derently pointed, we might explain the first syllable ἵλε by hill, which occurs in the names of several Syrian
and Mesopotamian cities; (comp. ἵλε.) The latter part might then be collated with Sharra, in the desert of Gezira, half a mile from the Eur-
phrates.

ἰλέ f. verbal from ἰλέ, a gar-
ment, clothing. Is. 59: 17.

ἰλέ Chald. snow, i. q. Heb. ἰλέ.

Dan. 7: 9.

ἰλέντω to hang, to suspend. In Chald.
and Syr. idem.) 2 Sam. 18: 10. Job
26: 7. ἵλε αἰθοτισμή to hang on a
stake, to crucify, a mode of executing criminals among the Israelites, Deut.
and Egyptians, Gen. 40: 19.

Niph. pass. Lam. 5: 12.

Pi. i. q. Kal. Ezek. 27: 10, 11.

Deriv. ἤλπιζομαι.

ἀρθρογραφίας f. verbal from ἀρθρογραφίας no. II. dec.

X. found only in the plur. murmurs. Ex. 16: 7 ff. Num. 14: 27,
m. verbal from ṭēn, dec. VI. 1. a quiver. Once Gen. 27: 3. So all the ancient versions except Onk. and Syr. which render it a sword. The root ṭēn to hang up, and the context favour the former signification.


to raise or heap up. Part. pass. ṭēn high, exalted, aggestus, Ezek. 17: 22. Deriv. ʿān a hill, a heap.—

For the form nōn, see under ʿān.


m. verbal from ṭēn, a disciple, scholar. 1 Chr. 25: 8. (In Syr. and Arab. idem.)

found only in the Pu.part. ṭēn, denom. from ṭēn, clothed in crimson. Nab. 2: 4.—For ṭēn, see under ṭēn.

plur. fem. an armoury, a place where weapons were hung up, as on the turrets and walls of eastern cities. Cant. 4: 4. comp. Ezek. 27: 10, 11. Prob. compounded of ṭēn (from ṭēn to hang up,) and ṭēn ora, i. e. acies, comp. ṭēn no. 3.

see ʿān.

fem. ʿāna, Chald. three, i. q.

Heb. ʿāna, ʿāna the third day, Ezra 6: 15. Plur. ʿāna thirty, Dan. 6: 8, 13.

emph. ʿānān, idem. Dan. 5: 16, 29.


masc. plur. hanging down, flowing, spoken of the hair. Cant. 5: 11. (In Arab. ʿanātāt agitavit, commovit, concussit.)

dec. VIII. a. integer, but used only in a moral sense, innocent, blameless, upright, righteous, i. q. ṭēn. Job 1: 8: 20. 9: 20, 21, 22. Gen. 25: 26 and Jacob was a virtuous man, keeping at home, in opposition to the ruder character of his brother. Used abstractly in the neuter gender, innocency, uprightness, Ps. 37: 37. Fem. ʿānān my innocent one, a word of endearment to one beloved, Cant. 5: 2. 6: 9.

only with a paragogic ṭēn, Chald. there, i. q. ṭēn. Ezra 5: 17. 6: 6, 12.

masc. plur. a contraction of ṭēn, doubled, double. Ex. 26: 24. 36: 29. (See ṭēn.)

m. (once מז Prov. 10: 9) before Makkeph ṭēn, with suff. ṭēn, verbal from ṭēn, dec. VIII. d.

1. fulness, completion. Is. 47: 9 ṭēn in their fulness. Hence


3. in a moral sense, innocency, integrity, uprightness. ṭēn integrity of heart, Gen. 20: 5. 6. ṭēn Prov. 10: 9 and ṭēn Ps. 26: 1. to walk uprightly.—1 K. 22: 34 he stretched the bow ṭēn in his innocency, i.e. without aiming at any one. 2 Sam. 15: 11 ṭēn ṭēn going in their innocency, i. e. without being privy to the pains of Absalom.

4. plur. ṭēn truth, (Sept. ἀληθεία) joined with ṭēn light, i.e. revelation, (Sept. διάλογος) prob. oracular images in the breast-plate of the high-priest. See ʿānān.

see ʿānān.


to wonder, to be astonished; con-

Hithpa. idem. Hab. 1: 5.

Deriv. יִֽתֶּֽהְמֶֽהָנִים. m. Chald. a wonder, miracle

דַּאֵֽן. m. verbal from יִֽתֶּֽהְמֶֽהָנִים, dec. III.

דָּאֵֽן. m. a deity of the Syrians, which was likewise worshipped by mourning women among the Hebrews. Ezek. 8: 14. It is the proper Syriac name for the Adonis of the Greeks, (i. q. יִֽתֶּֽהְמֶֽהָנִים lord.) See Creuzer's Symbolik des Alterthums, Th. 2. p. 86 ff.—Moses Maimonides (More Nebochim, m. c. 29. ed. Buxtorf,) explains it, after a story of the Sabians, for an idolatrous priest who was murdered by his king, because he recommended the worship of the stars and the constellations. At his death, it is said, all the idols of the whole earth came together in one night into a Babylonian temple to mourn for him. See Carpzov Apparat. ad Antiquit. Sac. Cod. p. 492.

דָּאֵֽן. m. adv. yesterday. Very frequently connected with בְּשָׁנָּה the day before yesterday, for formerly. See בְּשָׁנָּה. Job 8: 9 אִּמְצָאָהְיָנָה we are of yesterday, hesternum sumus, as if it were an adjective. Synonymous with אִּמְצָאָהְיָנָה.

דָּאֵֽן. f. dec. X. Root יִֽתֶּֽהְמֶֽהָנִים prob.

i. q. Arab. יִֽתֶּֽהְמֶֽהָנִים med. Je to lie, deceive.

1. an image, figure, likeness; often joined with יִֽתֶּֽהְמֶֽהָנִים. Ex. 20: 4. Deut. 4: 16, 23, 25.—Job 4: 16 רָאָֽה an image (an airy form) moved before mine eyes.


םַעֲרָֽשׁ f. (verbal from הָֽשָֽׁוּר הַֽוָּֽדָֽמָֽו) to exchange.) dec. X.

1. a changing, exchange. Ruth 4: 18. Job 28: 17 וְזָהֲלַֽוְתֶּֽהְמֶֽהָנִים and the exchange of it (of wisdom) shall (not) be for a jewel of fine gold. Hence the thing exchanged, Lev. 27: 10, 33.

2. recompense, restitution, compensation. Job 15: 31 אָֽשָׁם for vanity shall be his recompense. 20: 18 אַֽשְׁנַֽוְתֶּֽהְמֶֽהָנִים as substance to be restored, he shall not rejoice therein.

םַעֲרָֽשׁ f. verbal from הָֽשָֽׁוְתֶּֽהְמֶֽהָנִים, death.

Found only in the phrase יִֽתֶּֽהְמֶֽהָנִים a son of death, i. e. one condemned to die, Ps. 79: 11. 102: 21.

םַעֲרָֽשׁ m. 1. subst. constant continuance. Used only as a genitive after other nouns, (comp. e. g. יִֽתֶּֽהְמֶֽהָנִים no. 1.) for a periphrasis of the adjective constant, continual; as וְיִֽתֶּֽהְמֶֽהָנִים men hired constantly, Ezek. 39: 14. יִֽתֶּֽהְמֶֽהָנִים the continual, i. e. the daily, or morning and evening, burnt-offering, Num. 28: 6, 10, 15, 23, 24.

םַעֲרָֽשׁ מַעֲרָֽשׁ the continual bread, i. e. the shew-bread, Num. 4: 7.

2. i. q. יִֽתֶּֽהְמֶֽהָנִים the daily offering. Dan. 8: 11, 12, 13. 11: 31.

3. as an adv. constantly, always, forever. Ps. 16: 8. 25:15. 34: 2. The root יִֽתֶּֽהְמֶֽהָנִים is prob. kindred with יִֽתֶּֽהְמֶֽהָנִים, and signifies i. q. יִֽתֶּֽהְמֶֽהָנִים to move along, to proceed, continue, hence continuance; comp. יִֽתֶּֽהְמֶֽהָנִים from יִֽתֶּֽהְמֶֽהָנִים, and the Chald. יִֽתֶּֽהְמֶֽהָנִים from יִֽתֶּֽהְמֶֽהָנִים.

םַעֲרָֽשׁ, fem. יִֽתֶּֽהְמֶֽהָנִים, verbal adj. from יִֽתֶּֽהְמֶֽהָנִים, dec. III. a.


4. most frequently in a moral sense, blameless, innocent, upright. Gen. 6: 9. 17: 1. רָאִי they that are of a blameless walk, Ps. 119: 1. לְמָשְׂרָה blameless towards God, i. e. entirely devoted to him, Deut. 18: 13. Ps. 18: 24. (In 2 Sam. 22: 24, with רָאִי.) Comp. בָּאֵש nos. 4,5.


3. to obtain, acquire, e. g. honour. Prov. 11: 16. 29: 23. 4. to keep up, to support, construed with ב. Ex. 17: 12 they supported his hands. Spoken of God, to support, uphold, construed with ב, Ps. 41: 13. 63: 9. with an accus. Ps. 16: 5.

5. recipr. as if in Niph. to hold together, to follow each other. Job 36: 17 מְשַׁרֵּים עֹיָנִים עֹיָנִים crime and punishment follow each other. Comp. מֹשֶׁה and מַשָּׂה Hithpa.


1. to be finished, completed. 1 K. 6: 22. 7: 22.—םָשְׂרֵּם till they were finished, Deut. 31: 24, 30.

2. trans. to complete, finish, i. q. פָּשִׂים no. 1. Ps. 64: 7 מַשָּׂרָה we have completed it. Hence with ב before an infin. to finish an action, Josh. 5: 8. 3: 17. 4: 1, 11.

3. to be ended, to be past, to cease, spoken particularly of time. Gen. 47: 18. Ps. 102: 28 מַשָּׂרָה מְשַׁרֵּם, מְשַׁרֵּם, מְשַׁרֵּם thy years cease not. Ezek. 47: 12 מַשָּׂרָה and the fruit thereof shall not cease. Deut. 34: 8.

4. to be complete or in full number. 1 Sam. 16: 11 מְשַׁרֵּם נְבָרָה are thy children all here? Num. 17: 13. Gen. 47: 18 מְשַׁרֵּם נְבָרָה מְשַׁרֵּם if our money is all spent (and given) to my lord. Jer. 27: 8.


6. to be destroyed, to perish, i. q. מְשַׁרֵּם no. 6. Num. 32: 13 מַשָּׂרָה מְשַׁרֵּם till the whole generation was destroyed. Josh. 5: 6. Jer. 27: 8. מְשַׁרֵּם 1 K. 14: 10. and מְשַׁרֵּם Deut. 2:15. Josh. 8: 24. to his or their entire destruction. (Elsewhere מְשַׁרֵּם, see מְשַׁרֵּם no. 4.)


Note. The fut. מְשַׁרֵּם has also been considered as a fut. Niph. (comp. מַשָּׂרָה, מַשָּׂרָה) but this form has the significations only of Kal nos. 1, 2, 3, 4, מְשַׁרֵּם on the contrary is rather passive like no. 6. to be destroyed. There is another plural form מְשַׁרֵּם (Deut. 34: 8. Ps. 102: 28,) which is evidently Kal. See Kal no. 3.

Hiph. מְשַׁרֵּם (once instr. מְשַׁרֵּם, as if from מְשַׁרֵּם,) fut. מְשַׁרֵּם.

1. intrans. to be complete or in full number. Dan. 8: 23 מְשַׁרֵּם מְשַׁרֵּם when their sins shall be full, literally when they shall be full sinners. 9: 24 Keri. Ezek. 24: 10 מְשַׁרֵּם מְשַׁרֵּם that the flesh may be ready.

2. trans. to complete, execute, finish. 2 Sam. 20: 18.

3. to end, leave off, cease. Is. 33: 1 מְשַׁרֵּם מְשַׁרֵּם when thou hast ceased to spoil.

4. to cause to cease; construed with מָשַׁרֵּם, to remove, Ezek. 22: 15.

5. to count up, i. q. מְשַׁרֵּם. 2 K. 22: 4.
6. in a moral sense, to keep blameless or upright. Job 22:3

if thou keepest thy way blameless.

Hithpa. רָפָא to treat with uprightness, construed with אָצַל. Ps. 18: 26.

Deriv. אָצַל, אָצַלְתֶּךָ, אָצַלְתִּי, אָצַל, אָצַלְתָּם, אָצַלְתָּם.

הָבָה proper name of a city in the tribe of Judah. Josh. 13:10, 57. 2 Chr. 28: 18. In Greek Ὄψαρα.

הָבָה f. proper name of the concubine of Eliphaz, the son of Esau. Gen. 36: 12, 22. 1 Chr. 1: 39. She gave name to one of the Edomitish tribes, Gen. 36: 40. 1 Chr. 1: 51.

הָבָה f. proper name of a city in the territory of the Philistines, Judg. 14: 1. which was assigned to the tribe of Dan, Josh. 19: 43. In Greek Ὄψαρα, 1 Macc. 9: 50. Hence the gentile noun Ἄψαρα Judg. 15: 6.


הָבָה m. verbal from הבָּה, a dissolving, melting, wasting away. Ps. 58: 9. Comp. under the art.

הָבָה m. dec. IV. a. 1. a palm-tree, a date-palm, phoenix dactylifera. Joel 1: 12. — יִכְּהָה the city of palms, see under the art. יִכְּהָה.


הָבָה m. a palm-tree, or perhaps a pillar. Comp. יִכְּהָה. Jer. 10: 5.

הָבָה f. plur. יִכְּהָתֶךָ Ezek. 41: 18. and יכְּחָתֵן, dec. X. a palm-branch, an ornament in architecture, comp. יכְּחַתְנָה. 1 K. 6: 29, 32, 35. Ezek. 41: 18, 19.

הָבָה m.plur. יִכְּהָתֶךָ, verbal from יכְּחָה, dec. I.

1. a purification, cleansing. Est. 2: 12. The maidens received into the harem of the Persian king underwent a course of purification and anointing with perfumes for twelve months; hence

2. precious ointments for purification. Est. 2: 3, 9.

3. metaphorically means of purification or amendment. Prov. 20: 30 Keri.


יִכְּחָתֶךָ i. q. יִכְּחָתֶךָ Prov. 20: 30 Keth. יִכְּחָה or יִכְּחָתֶךָ m. found only in the plur.

הָבָה and יִכְּחָה, a jackal, a wild dog, otherwise called נ. A mournful noise is attributed to it, (Job 30: 29. Mic. 1: 8.) it inhabits desolate places, (Is. 13: 22. 43: 20. 34: 13.) hence יכְּחָתֶךָ Ps. 44: 20. and יכְּחָתֶךָ Jer. 9: 10. 10: 22. 49: 33. the dwelling of jackals, i. e. the desert. In Jer. 14: 6, they are said to sniff up the air; and in Lam. 4: 3, to suckle their young. (In Arab. יכְּחַה a wolf, a kindred species of animal. Comp. the articles יכְּחַה, יכְּחָה.) According to Bochart (Hieroz. II. p. 429.) the יכְּחָה are the same with the יכְּחָה great serpents, sea monsters, like יכְּחָה; but with this several of the notices given above do not agree; e. g. Lam. 4: 3, where the whale race cannot be intended, for fierce ravenous animals are certainly spoken of in that verse.

יִכְּחָה יִכְּחָה i. q. יִכְּחָה to give, to distribute presents, in order to hire aid. Hos. 8: 10 although they give gifts among the nations. Others read יִכְּחָה from יכְּחָה.
Pi. to praise, to celebrate; construed with an accus. Judg. 5: 11. with لو, 11: 40. (In Chald. יָשָׁר i. q. יָנָּשׁ to relate. Arab. יָנָּשׁ conj. IV. laude celebravit.)

Hiph. i. q. Kal. Hos. 8: 9 יָשָׁר Ephraim hires foreign alliances.

Deriv. יָשָׁר found only in the plur. יָשָׁר f. Mal. 1: 3. according to the Sept. Syr. dwellings, comp. Arab. יָשָׁר a dwelling. According to others, i. q. יָשָׁר jackals.

יוֹשָׁר f. verbal from יָשָׁר, dec. X.
1. a forsaking, withdrawing. Num. 14: 34 יָשָׁר ye shall know what it is for me to forsake you.
2. hostility. Job 33: 10 יָשָׁר behold, he seeketh hostility against me. (Root יָשָׁר Arab. to rise up as an enemy against a person.)


יוֹשָׁר f. verbal from יָשָׁר, dec. X.
1. a moving this way and that way, a shaking, waving: e. g. of the hand, Is. 19: 16, (as a gesture of threatening;) 30: 32 יָשָׁר יָשָׁר tumultuous wars, bella agitationes.
2. a waving or moving this way and that way before Jehovah, a ceremony in the consecration of offerings; hence what is consecrated in this manner; e. g. יָשָׁר יָשָׁר the wave-breast, Ex. 29: 27. Lev. 7: 34. יָשָׁר יָשָׁר the consecrated gold, Ex. 33: 24.

יוֹשָׁר m. a baking oven. Ex. 7: 28. [8: 3.] Lev. 2: 4. 7: 9. 11: 35. In the east it often consists only of a large conical pot, which is first heated and then cakes are baked on its sides. Jahn's bibl. Archäol. Th.I. B. 1. p. 213, and B. 2. p. 182. Beckmann's Beyträje zur Geschichte der Erfindungen, Th. 11. p. 419. In a similar way the ἀλβαρός of the Greeks appears to have been formed. See Schneider sub voce. (Prob. compounded of יָשָׁר Chald. an oven and נָשָׁר fire.)

יוֹשָׁר masc. plur. verbal from יָשָׁר, dec. I.
2. pity, compassion. Ps. 91: 19.

יוֹשָׁר masc. sing. Ezek. 29: 3. a great serpent, a sea monster, i. q. יָשָׁר, which is the reading of several MSS.

יוֹשָׁר m. plur. יָשָׁר, dec. I.
2. a serpent, Ex. 7: 9 ff. Deut. 32: 33. Ps. 91: 13. a dragon, Jer. 51: 34. also a crocodile, comp. Ezek. 29: 3. Comp. the article יָשָׁר.

יוֹשָׁר Chald. second. Dan. 7: 5. It is derived from יָשָׁר Chald. יָשָׁר to double. (The Chaldaic word for two is יָשָׁר q. v.)


יוֹשָׁר f. 1. Lev. 11: 30. an unclean quadruped, mentioned in connexion with several species of lizards, according to Bochart (Hieroz. T. I. p. 1083.) the chameleon, from יָשָׁר to breathe, it being supposed by the ancients to live solely on the air which it inhales. Sept. Vulg. a mole. Saad. lacerta Gecko.

species of heron. Perhaps the pelican, from מַעַלָּם, with reference to the inflation or expansion of its pouch.

Hebrew in Kal not used. Comp. בָּשָׁם no.II.


2. to make to be abhorred, to pollute. Ezek. 16: 25. Is. 49 : 7 מַהְמַמִּים he that pollutes or is supposed to pollute the people, i.e. the abhorred of the people.

Hiph. to make abominable or shameful. Ps. 14: 1 מַּהְמַמָּה they make their actions abominable, i.e. they act abominably. Hence without מַּהְמַמָּה in the same sense, 1 K. 21: 26. Ezek. 16: 52. Comp. מַּהְמַמְתָּן, מַּהְמַמְתָּן.


Deriv. מַּהְמַמְתָּן.

גֵּלֵס, fut. מַּהְמַמְתָּה, apoc. מַּהְמַמְתָּה.


2. constrained with יִּנְהֶה, to wander from, e.g. the commands of God. Ps. 119: 110. comp. Prov. 21: 16. With יֵן יָנָה from the worship of God, Ezek. 44: 10, 15. with רַגְּלָה יָנָה Ezek. 14: 11. Hence used absolutely, to go astray, (from the path of virtue and religion,) Ps. 58: 4. Ezek. 48: 11. יְנוּבָּת Ps. 95: 10. and יָנָה the erring in heart, the foolish, Is. 29: 24. (Chald. יָנָה by a commutation of נ and י, to practise idolatry; in Syr. to cherish heretical opinions.)

3. to be unfortunate, to be wretched; comp. יִנְהָה. Prov. 14: 22.

Niph. 1. to stagger, to be giddy. Is. 19: 14.

2. delight, desire. Mic. 1: 16 רַעַת the children of thy delight,
i.e. who are thy delight. In reference to sexual desire, Cant. 7: 7.
Ecc. 2: 8.
ריָקָה f. dec. I. self-mortification, fasting. Ezra 9: 5. See יֶלְדָה no. 3.
Josh. 21: 25. 1 Chr. 7: 29. and
ריָקָה in Kal not used.
Pilp. רַעֲקָה to mock, deride. Gen.
27: 12. So most of the ancient versions. The signification to deceive would suit the context better, and is also well adapted to the derivative רָקָה. This meaning may be derived from the former, (comp. רַעֲקָה to deride and to deceive;) or may be borrowed from the root רַעַת to err.
Hithpael. to mock, deride. 2 Chr.
36: 16.
Deriv. רָקָה
ריָקָה fem. plur. strength. Ps. 68:
36. Root רָקַּת.
ריֶּקַּת m. with suff. רַעַת, dec. VI. c.
1. a sharp knife, a razor. Num. 6:
5: 8. 7. Is. 7: 20.—ריֶּקַּת the writer's knife, prob. used to sharpen the point of his calamus, Jer. 36: 25.
2. the sheath (of a sword.) 1 Sam.
17: 51. Ezek. 21: 8, 10, 35. Jer. 47:
6.—Root prob. רָקַּת to be bare, Pi.
to make bare, to empty out, perhaps synonymous with רָקַּת to empty out and to draw (a sword from its sheath.) Or perhaps, madana cutem.
ריֶּקַּת stands for רָקָה a verbal from the conj. Piel. (See Gesenius' Lehrgeb. § 121. p. 508.)
ריֶּקַּת f. verbal from יָרָק no. I. 3.
dec. X. suretiship. 2 K. 14: 14 יִרְּקָה hostages.
ריֶּקָה masc. plur. Jer. 10: 15. 51:
Jerome: opus risu dignum. Better,
a work of deceit, see the root רָקַּת.
ריֶּקַּת m. plur. יִרְּקָה, dec. VIII. d.
1. the tabret or kettle-drum of the orientals, consisting of a broad hoop, with a skin stretched over it, and round metallic plates on the border. It was played upon particularly by dancing women. Ex. 15: 20.
p. 181.
2. Ezek. 28: 13. a casket, tympanum gemme. Comp. רָקָה.
ריֶּקַּת f. more frequently רָקַּת, with suff. רָקַּת, verbal from יָרָק, dec. XIII. a.
1. ornament, splendour, beauty. Ex.
Ezek. 16: 17. Prov. 28: 12 יָרְקָה when the righteous rejoice, there is much splendour, i.e. the garments of joy are put on.
2. glory, praise, honour. Judg. 4:
9. רָקָה a glorious name. Is.
63: 14. Is. 10: 12. 13: 19 רָקָה the glory of the pride of the Chaldeans, i. e. the city Babylon. Hence
3. spoken of the mercy seat, as the seat of the glory of Jehovah. Ps. 78: 61. Comp. יָרְקָה no. 3.
ריֶּקַּת m. (verbal from יָרְקָה to breathe, also to emit fragrance, comp. Cant. 7: 9.) dec. I.
1. an apple. Cant. 7: 9. Prov. 25:
5: 5
11. (Arab. עִדֵּמֶּד idem, but including also citrons, peaches, apricots.)
2. an apple-tree. Cant. 2: 3. 8: 5.
3. proper name of a city in the tribe of Judah. Josh. 12: 17. 15: 34.
4. also of a city on the bounds of the tribes Ephraim and Manasseh. Josh. 16: 9.
ריֶּקַּת f. verbal from יָרְקָה, dec. X. a scattering, dispersion. Jer. 25: 34. But the reading is doubtful, see the note under יָרְקָה.
ריֶּקַּת masc. plur. dec. I. only Lev.
6:14. [6:21.] prob. small pieces, crumbs. It is then derived from הָפִּקָּי, i. q. הָפִּקָּי, Arab. הָפִּקָּי diminuit, perhaps comminuit. Sept. in several MSS. הָפִּקָּי, bruised. The following words הָפִּקָּי (as) a meat-offering in pieces, appear to be explanatory. Others derive it from הָפִּקָּי to bake. So the Sept. in the common text הָפִּקָּי.

I. הָפִּקָּי m. what is unseasoned or unsavoury. Job 6:6. Metaphorically what is insipid, foolish, absurd, Lam. 2:14. See הָפִּקָּי. (Arab. הָפִּקָּי to be unseasoned; in Chald. to be unsalted.)


לָשׁטַה f. (verbal from לָשׁטַה Hithpa. to pray) dec. X. a prayer. Ps. 4:2, 6, 10. Ps. 109:4 לָשׁטַה for לָשׁטַה and I prayed (for them). 109:7. לָשׁטַה Ps. 37:4. and Neh. 1:6. orare preces. It is used in the superscriptions of Psalms xvii. lxxxvi. xc. ch. cxlii. and in Ps. 72:20, the Psalms i.—lxix. are included under the general name of לָשׁטַה the prayers of David. Since many of these compositions are not properly prayers, it is evident that the word must have been used in a broader sense; and that it denotes

2. an ode, song of praise. So Hab. 3:1. Also the verb לָשׁטַה is used 1 Sam. 2:1, more in the sense of praising God, than of praying to him.

לָשׁטַה f. (verbal from לָשׁטַה Hithpa.)

dec. XIII. a. fear, terror. Jer. 49:16 לָשׁטַה the fear of thee.

Thapsacus, the proper name of a considerable city on the western bank of the Euphrates, which formed the limit of the kingdom of Solomon to the northeast. It had its name from יִנֶּס transit, since at this place there was a celebrated passage of the Euphrates. 1 K. 5:4. [4:24.] Perhaps also 2 K. 15:16, which some suppose to be a different place situated nearer Samaria.

לָשׁטַה to smile, strike, e. g. the tabret. Ps. 68:26.

Po. to beat (on the heart or breast.) Nah. 2:8.

Deriv. לָשֹׁר.


2. to take prisoner, 2 K. 7:12. to take or capture (a city,) Josh. 8:8. Deut. 20:19. hence to have possession of, to hold, tenere, Jer. 40:10.

3. to hold, handle, guide, manage; e. g. the sickle, Jer. 50:16. the bow, Amos 2:15. Jer. 46:9. the oar, Ezek. 27:29. the harp, Gen. 4:21. the law, Jer. 2:8.

4. לָשֹׁר Norwegian. Pro. 30:9. to take in vain the name of God, i. e. to deny or abjure him; comp. לָשֹׁר in the first member.

5. to set, encharge. Part. pass. לָשֹׁר inlaid or overlaid with gold, Hab. 2:19. Comp. לָשֹׁר 1 K. 6:10.


Pi. i. q. Kal no. 1. to touch. Pro. 30:28.

לָשׁטַה f. 1. what causes loathing or vomiting, an abhorrence. (Root Chald. לָשׁטַה to spit out.) Job 17:6 לָשׁטַה I was an abhorrence before them.
2. a place in or near the valley of Hinnom, celebrated as the seat of idolatry, particularly of the worship of Moloch. 2 K. 23: 10. Jer. 7: 31, 32. 19: 6, 13, 14. With He-paragogic pr. Is. 30: 33.

גַּלְגַּלְגָּלָל plur. Chald. name of certain officers or magistrates among the Chaldians, prob. lawyers or judges. Dan. 3: 2, 3. (In Arab. conj. iva) to pass sentence, to give counsel; hence a mufti, liter. a wise counsellor. Others: provincial officers, from הָקַל, הָקַלְקַלְקַל the plain, the country. Sept. or εἰς ἐξοπλισμόν. Vulg. prefectii.

גַּלְגָּלָל f. dec. X. 1. i. q. נָהַל a cord, line. Josh. 2: 18, 21. The root נָהַל appears to have had the signification of twisting, whence that of strength was derived, (as in הָקַל, הָקַלְקַל.)


גוֹפָנָה f. a withstanding, resisting. Lev. 26: 37. Root נָהַל no. 2.

גוֹפָנָה m. dec. VII. b. i. q. נָהַל one that rises up, an enemy. Ps. 139: 21.


גְּשַׁמָּה f. (verbal from נָהַל i. q. נָהַל no. I.) dec. X. a going round, a circuit; e. g. of the sun. Ps. 19: 7. נִגְשָׁמָה at the end of the year, 2 Chr. 24: 23. comp. Ex. 34: 22, where the is wanting. נִגְשָׁמָה at the end of the time (of pregnancy,) 1 Sam. 1: 20.

גּוֹפָנָה m. adj. verbal from נָהַל, strong, mighty. Ecc. 6: 10.

גּוֹפָנָה m. Chald. verbal from נָהַל.

1. hard, strong. Dan. 2: 40, 42.

2. mighty. Dan. 3: 33. [4: 3.]

גוֹפָנָה Chald. to weigh, i. q. Heb. לְשׁוֹנָה Part. pass. לְשׁוֹנָה for לְשׁוֹנָה weighed, Dan. 5: 25. Pret. Peil to be weighed, 5: 27.

גוֹפָנָה to be or become straight. A later Aramean word. Ecc. 1: 15. Comp. the kindred verb לְשׁוֹנָה in Pl.

Pl. 1. to make straight. Ecc. 7: 13.


גוֹפָנָה Chald. idem. Hoph. (with the Hebrew inflection,) to be restored, re-established. Dan. 4: 33. [4: 36.]

גוֹפָנָה 1. to strike, smile, clap; particularly with נָהַל the hand, and that (1.) as a sign of joy. Ps. 47: 2. (2.) as a sign of malicious joy and scorn, construed with לְשׁוֹנָה over a person. Nah. 3: 19. (3.) as a sign of becoming surety. Prov. 17: 18. 22: 26. With נָהַל following the person for whom, Prov. 6: 1. Also without נָהַל in the same sense, Prov. 11: 15.

2. to smile or drive in, e. g. a nail. Judg. 4: 21. Is. 22: 23, 25. Hence to fasten by nailing, 1 Sam. 31: 10. 1 Chr. 10: 10. Judg. 16: 14. Hence also נָהַל לְשׁוֹנָה to pitch or strike a tent, scil. by driving in the tent-pins, Gen. 31: 25. Jer. 6: 3.

3. to thrust in, e. g. a spear, sword, Judg. 3: 21. 2 Sam. 13: 14. Hence to cast or throw, e. g. into the sea, Ex. 10: 19.

4. to blow with a trumpet; construed with נָהַל of the instrument. Num. 10: 3, 4, 8. without נָהַל, Ps. 81: 4. Jer. 4: 5. 6: 1. 51: 27. In Num. 10: 6, 7, נָהַל לְשׁוֹנָה to blow the trumpet, (as a signal for calling the people together,) is distinguished from נָהַל and נָהַל לְשׁוֹנָה to sound an alarm, (as a signal for moving.)

Niph. pass. of Kal no. 2. Job 17:3

**חָפַל (delay)** name of a station of the Israelites in the desert. Num. 33: 27.

חָפַל f. verbal from יָבָל, dec. X.

1. a present, gift. Prov. 29: 14: "סַלָּה עַל שָׁלוֹם one that receives bribes.

2. particularly a gift to the priests, or the temple, an offering; spoken e. g. of contributions to the tabernacle of the congregation, Ex. 29: 2, 3, 30: 13, 14, of the contribution to the priests, Lev. 7: 32. 22: 3. Hence חָפַלֲךָ fields of figs, i. e. where the first-fruits grow, 2 Sam. 1: 21. Synonymous with דַּעְתִּיהוּ DeVut. 12: 11, 14, and דֶּשֶּׁה-יַחֲדָף Ex. 30: 14, 24. See יָבָל no. 4.

3. particularly the heave-offering (with reference to a certain rite of moving it up and down, comp. דַּעְתִּיהוּ the wave-offering.) Ex. 29: 34. etc. Comp. יָבָל no. 5.

חָפַל i. q. חָפַלֲךָ no. 2. strictly what pertains to an offering. Ezek. 48: 12.

חָפַל f. verbal from יָבָל no. dec. X.


3. the sound of a trumpet. Lev. 23: 9 חָפַלְךָ the day of sounding the trumpet, namely, the first day of the seventh month, new year’s day, Lev. 23: 24. Num. 29: 1—6. חָפַלְךָ an offering with the sounding of trumpet, Ps. 27: 6. comp. Num. 10: 1

חָפַל f. (with Tseri impure,) verbal from יָבָל, dec. X.


Is. 44: 14. name of a tree; according to some, the holly, from רַע in Arab. יִיפְתוּ be strong, hard. See Celsii Hierobot. T. II. p. 270.


1. the mast of a ship. Is. 33: 23. Ezek. 27: 5.
2. i. q. יָע prob. a flag, banner, raised on mountains for a signal. Is. 30: 17. (Perhaps to be collated with the Rabbin. אֵיתֶר pinus.)

m. 1. a door, opening, i. q. Heb. יָע, whence it is formed by transposition. Dan. 3: 26.
2. the porte, i. e. the palace of eastern kings, so called from the great gate which leads to the seraglio and the other public buildings. Dan. 2: 49 and Daniel was placed over the royal palace, i. e. he was made prefect of the palace. Comp. יָע יָע no. 2. (Syr. and Arab. idem.)

Chald. (with Kamets impure,) a porter, watchman at a gate. Ezra 7: 24. It is a denom. like יָע from יָע.

f. verbal from יָע, giddiness, intoxication; hence יָע יָע intoxicating wine, Ps. 60: 5. and יָע יָע the cup of intoxication, Is. 51: 17, 22. See this figure further under יָע.

masc. plur. a kind of peonies or household gods, (Gen. 31: 19, 34.)

1 Sam. 19: 13, 16.) which the superstitious used for domestic oracles, (Ezek. 21: 26. Zech. 10: 2.) From 1 Sam. 19: 13, 16, it appears that they were as large as life, and had a human form. The plural here אָכַל אָכַל appears to be the pluralis excellentiae, and to refer to a single image; but in Gen. 31: 34, it is construed with the plural. The other passages are Judg. 17: 5. 18: 14 ff. 2 K. 23: 24. Hos. 3: 4. With their use as oracles agrees the etymology of the word from אָכַל in Syr. percontari, inquirere.

Tartessus, the proper name of a city and country in Spain, the most celebrated emporium in the west to which the Phenicians and Hebrews traded. That it was situated in the west is evident from Gen. 10: 4, where it is joined with Elishah, Kittim and Dodanim; comp. Ps. 72: 10, where it is connected with קָנִים the islands of the west. According to Ezek. 38: 13, it was an important place of trade; according to Jer. 10: 9, it exported silver, and according to Ezek. 27: 12, 25, silver, iron, tin and lead to the Tyrian market. They embarked for this place from Joppa, Jon 1: 3. 4: 2. In Is. 23: 1, 6, 10, it is evidently represented as an important Phenician colony. It is named among other distant states, Is. 66: 19. That these notices agree with Tartessus, has been shown by Bochart, (Geogr. Sacra, Lib. iii. cap. 7. p. 165 ff.) J. D. Michaelis, (Spicileg. Geogr. Hebr. extera, P. I. p. 82—103.) and Bredow, (histor. Untersuchungen, St. 2. p. 260—303.) The Greek name Ταρτης is derived from a harder Aramean pronunciation of the word שָׁרֶת; but another orthography with Σ was also known to the Greeks, for in Polybius and Stephanus By-
zantinus occurs Τωρίνος, as synonymous with Τωρίσσος.—הוגיינש שפתה Tarshish ships, is employed Is. 23: 1, 4. 60: 9. to denote large merchant ships bound on long voyages, (perhaps distinguished by their construction from the common Phoenician ships,) even though they were sent to other countries instead of Tarshish; (comp. the Eng. phrase an Indianman.) Ps. 48: 8. Is. 2: 16. So it is used of the ships which went to Ophir, 1 K. 22: 49. 1 K. 10: 22. (comp. 9: 28.) In the interval between the composition of the Books of Kings and that of Chronicles, this name seems to have been transferred to denote any distant country; hence the Tarshish ships which went to Ophir, (see 1 K. 22: 49. etc.) are said expressly by the writer of Chronicles to have gone to Tarshish. See 2 Chr. 9: 21. 20: 36, 37. and comp. Bredow, p. 293—295. and Gesenius’ Gesch. der hebr. Sprache und Schrift. p. 42. There is no necessity then for the definite adoption of a second Tarshish, (perhaps i. India or Ethiopia;) and the ancient versions are evidently incorrect, which render צותן נים the sea, and צותי נים ships of the sea.


ץלגנה (always with the article,) a title given to Nehemiah, Ezra 2: 63. Neh. 7: 65, 70, (where it stands alone;) and more clearly Neh. 8: 9. 10: 2 צולגה נאשי הבנים. This word occurs only in that part of Nehemiah, which is supposed to be inserted by another hand; viz. from chap. 7: 6, to 10: 10. Probably a title belonging to him as governor (ץלגנה ?)

comp. perhaps the Pers. ענין dark, rigid, austere, hence a rigid governor, or the like.

ץלטך m. Tartan, the proper name of an Assyrian general, under the kings Sargon, (Is. 20: 1;) and Sennacherib, (2 K. 18: 17.)

ץלעיכה proper name of an idol of the Avites, (ץלעיכה גא) 2 K. 17: 31.

ץלעיכת f. verbal from צלעך, found only Lev. 5: 21 צלעך אולמית something put into the hand, a deposit or trust. The distinction between this word and צלעך is not known.

ץלעך fem. plur. (verbal from צלעך שם)

= הדש)


ץלך m. a gentle noun, a Tishbite, spoken of Elijah. 1 K. 17: 1. 21: 17. It is derived from צלך or צלך, in Greek Θοαθ. Tob. 1: 2. a city in the tribe of Naphtali. See Relandii Palæstina, p. 1035.

ץלות m. verbal from צלך, cloth worked in checkers or cells. (See the verb.) Hence צלות ✽ הושע a coat of checkered cloth, Ex. 23: 4.

ץלעת f. verbal from צלך i. q. צלך dec. X.


2. victory. 2 Sam. 19: 3. 2 K. 5: 1. Comp. תждיך.

ץלות f. verbal from לצך i. q. צלך no. II. dec. X. desire, longing. Gen. 3: 16. 4: 7. Cant. 7: 11.

ץלה f. a gift, present. 1 Sam. 9: 7
It is also used in the Jewish translation of Dan. 2: 6. 5: 17. for the Chald. ).

II. to go, to travel; construed with "a gift. Root רָשָׁ ה, m. nine. Also ninth, in the numbering of days, e. g. "on the ninth of the month, Lev. 23: 32. Plur. רָשָׁ ה, fem. רַסְתָּ ה, ninth, denom. from רָשָׁ ה. Num. 7: 60.

ERRATA.

Page 13 col. a. line 26 from the top, for רָשָׁ ה read רָשָׁ ה.
19  b.  2 from the bottom, for רָשָׁ ה read רָשָׁ ה.
23  a.  18 —— for Ex. 14: 18. read Ex. 4: 18.
26  a.  last line, for Gen. 24: 16. read Gen. 24: 56.
28  a.  4 from the bottom, for הָלָ ר read הָלָ ר.
38  a.  6 from the top, for dec. X. read dec. I.
38  a.  9 —— for dec. X. read dec. I.
70  b.  last line, for Gen. 16: 24. read Gen. 16: 14.
93  b.  19 from the top, for Is. 1: 13. read Is. 1: 3.
98  a.  3 —— for dec. III. read dec. XII.
114  a.  4 —— for Ps. 18: 16. read Ps. 18: 26.
167  b.  4 —— for רָשָׁ ה read רָשָׁ ה.
179  a.  10 —— for Hoph. read Pu.
211  b.  18 —— for רָשָׁ ה read רָשָׁ ה.
234  b.  18. Article omitted רָשָׁ ה m. verbal from רָשָׁ ה, heat, burning, i. q. . Ex. 11: 8. Is. 7: 4.
237  a.  15 from the top, for dec. XI. c. read dec. XII. c.
310  b.  10 —— for dec. IV. a. read dec. VI. a.
313  a.  18 —— for רָשָׁ ה read רָשָׁ ה.
357  b.  14 from the top, for Pual read Hophal.
359  b.  13 —— for רָשָׁ ה read רָשָׁ ה.
376  a.  6 from the bottom, for Is. 10: 20. read Is. 10: 29.
404  a.  16 —— for רָשָׁ ה read רָשָׁ ה.
408  b.  28 from the top, for רָשָׁ ה read רָשָׁ ה.

From the deficiency of the fount, Dagesh lene in initial Tav has been omitted, in a few of the last pages, in cases where, according to the most approved practice, it ought to be inserted.
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